



*A Machzor for  
Rosh HaShanah*

*Rabbi Marcia Prager*

“Two hearts. One love.”  
The Cohen Family  
lovingly dedicates this *Machzor*  
in memory of Gerald J. Cohen, Esq.  
– long time P'nai Or member –  
Steering Council legal advisor and High Holyday Registrar.



## ***The P'nai Or Rosh HaShanah Machzor***

Third Edition, 5776 / 2015

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

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

(Rabbis Marcia Prager and Shawn Israel Zevit)

The *P'nai Or Shabbat Siddurim* and *High Holyday Machzorim* grow out of our desire to explore how traditional and novel approaches to Jewish prayer can blend, so that the experience of Jewish prayer can be renewed, revitalized and deepened.

It is an ongoing experiment in the spirit of Rav Kook, who wrote,  
"The old shall be renewed and the new shall be made holy." (Letters, Vol. I.)

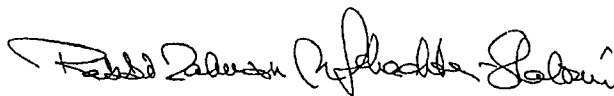
*Rabbi Marcia Prager*

## A Blessing for the New Year from our beloved Reb Zalman z"l

There is a paradox in the word שָׁנָה *shanah*, of *Shanah Tovah* and *Rosh HaShanah*. שָׁנָה *Shanah* in Hebrew carries two meanings. It has the sense of repeating, doing again a second time, *sheini*, and in this sense it is used in Mishnah, the laws repeated by heart, and also in the sense of which the fifth book of Moses is called Mishneh Torah, the repeating of the Torah (by Moses before his death). However it also has the sense of change, *l'shanot*, to make other – and here, too, is the sense of ‘two-ness,’ a second one that is different than the first.

In Yiddish the same phrase with different inflections means the opposite. הײַנט אזוי – מאַרגען אזוי “Today like this; Tomorrow like this,” can mean “Today like this > and also Tomorrow like this >” and it can mean “Today like this >” (pointing to the right) and “Tomorrow like this <” (pointing to the left).

It thus has the possibility of being read both ways: repeat or change. For those parts of your life that were good last year and that want to be repeated, I bless you with *Shanah Tovah*, have a good repeat. And for those things that need change, *Shanah Tovah*, have a good change!



# Welcome to the *P'nai Or High Holyday Machzor*

## An Introduction to the Hebrew “Name” of God.

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

Printed thus:



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

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

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

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

### **P'nai Or Jewish Renewal Congregation of Philadelphia, PA.**

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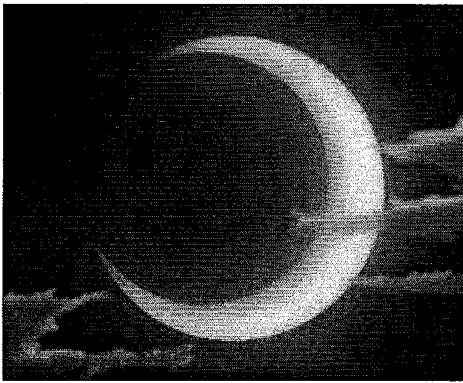
**This document contains holy language. Please treat with respect. Do not place it on the floor.**

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Cover artwork: Moshe Tzvi HaLevi Berger, Jerusalem, detail from ‘Visions of the Psalms.’

Page header design by Nicholas Boonin.



## ***Binyan HaMalchut: Repairing the God-field on Rosh HaShanah***

We learn from the writings of the great mystic, Rabbi Isaac Luria, that the work of the High Holy Days is “***Binyan HaMalchut.***” Here are some of our beloved **Reb Zalman’s z”l teachings** about what this means and the ways in which we might experience it.

The Jewish mystical tradition teaches that every year, the energy “budget” to sustain the cosmos for the full cycle of the year is “allocated” – Life-giving energy flows out from the Infinite Sourcing Power to revitalize and recharge the depleted “God-field” that by the end of the past year’s cycle is exhausted and worn.

The mystical tradition teaches further that the fraying of the God-field is a natural consequence of the huge draw that sustaining existence demands.

Yet at the same time, we as humans have tremendous influence on it. We can hasten the energetic depletion and even damage the fabric of the energetic web through our ‘negative karma’ and mis-behavior. Our violence, rage, cruelty and injustice send destructive power-surges through the God-field, wreaking terrible damage and shorting-out connections. Holes manifest as a result of life’s mistakes and misdeeds.

On *Rosh HaShanah*, each year, a cycle of renewal and repair begins. Fresh new energy descends into the God-field, healing and repairing the tattered weave, opening blocked channels and refreshing the flow. When the God-field is reconstituted a new “NAME” meaning a newly re-energized **יהוה** *Yod, Heh, Waw, and Heh* re-constellates and glows with fresh new light to sustain the coming year.

Reb Zalman says: At the conclusion of Yom Kippur this fresh new Name begins to manifest. The first day post *Yom Kippur* – *Yud*. Next *Heh*, then *Waw*, followed by the final *Heh*. Four letters for four days. This brings us to *Sukkot*, the full moon Harvest Festival, with a brand new, clean, fresh, and pure Name.

### **How do we help recharge the God-field?**

It means that I must allow some of my life-space to be taken away from my ego and put at the disposal of God.

*Binyan HaMalchut* also contains the idea of healing the *Shekhinah*. The God-field of the last year – this is how we understand *Shekhinah* – was the appropriation of energy to the cosmos and was fully expended. It gets renewed each year on *Rosh HaShanah*. **The appropriation for this planet, its creatures and peoples is what we pray for on *Rosh HaShanah*.**

Through *Yom Kippur* into *Sukkot* through our prayers, rededication and *t'shuvah*, WE continue the process of building the God-field for the coming year. The understanding is that this God-field – the permeable membrane between the infinite and finite – is also what we call the “Name” of God. The “Name” is that which issues from the Infinite, is not identical with the Godhead, but is the presentation and the form in which the Infinite comes to us.

Through the “Name” we are in constant relationship with the Infinite. Let's look at some of the High Holiday root metaphors and the notion of covenant. These root metaphors are always dealing with the mutuality that the two parties of the covenant pledge to each other, what they “covenant” about. When people say, “Where is God?” my response is the question, “Who are you in relation to God?” Relationship is about mutuality.

The liturgy is going to make it very clear: “God, You are our ‘King’ and ‘parent’ and we are your children.” **In each of these metaphoric ways of speaking about God there is a root metaphor that implies mutuality** and also mutual obligations. Each is an ancient metaphor from another age. But we can translate it into contemporary terms.

**On *Rosh HaShanah* we want to create clarity for ourselves concerning the root metaphor with which we will serve God for the coming year.** And this would be the ‘Name,’ or the ‘God-field,’ that is being established by us through *Yom Kippur*, through *Sukkot* and *Simchat Torah* to be the overarching matrix of our life for the coming year.

It is important that in this God-field for the coming year we should be harmonious and inclusive to all branches of Judaism and beyond. **All our prayers are being said in the name of all humanity.** We as a kingdom of priests, a holy nation, should pray for that integration that will make room for everyone and at the same time obligate them to be stewards of God's kingdom on earth.

While in the ancient root metaphors, the mutuality of our covenantal relationship with God used primarily hierarchical language, and in our times we prefer more organismic language, the **inter-being of human consciousness and the Infinite is captured in both.** We can sing the High Holiday prayers with their ancient metaphors and understand them as images of reciprocity and mutuality, in which human consciousness attracts the flow of divinity and returns the flow with love and dedication to its Source.

As we learn to become more open channels, more loving, compassionate co-creators of the God-field, we will be creating loving harmony with one another, becoming better stewards of the earth and healers of the environment and society. Then we will see our prayers work and produce the good results we pray for.

***Shanah Tovah***

**Every year there descends and radiates  
a new and renewed light  
which has never yet shone.**

For on the eve of *Rosh HaShanah*,  
'when the moon is covered,'  
the light of every year  
withdraws to its source in the Essence of the *Ein Sof*,  
the Divine Infinite 'Without-End.'

Afterwards, by means of the sounding of the *shofar*  
and by means of the prayers,  
a new and superior light is elicited,  
a new and more sublime light  
that has never yet shone since the beginning of the world.  
Its manifestation, however, depends on the actions of those below,  
on us, and on the merit of our inner work  
during the  
Ten Days of *T'shuvah*.

*(Tanya Igeret HaKodesh ch. 14)*

**May we do our work of this season well, and may a renewed and ever more  
powerful light of love, hope, compassion, prosperity, and world-healing  
shine for all of us.**

# *Rosh HaShanah*



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## **Evening Service**



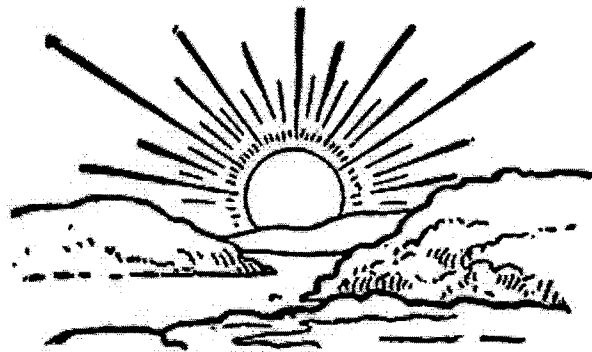


Return again!  
Return again!  
Return to the home of your soul.

Return to who you are.  
Return to what you are.  
Return to where you are born and re-born again.

Return again, return again.  
Return to the home of your soul.

(Ronnie Rafael-Simkha Kahn with Rabbi Shlomo Carlebach)



לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִחַתְּמוּ

*L'shanah tovah tikatevu v'techatemu*

May we all be inscribed and sealed  
for a good year!



When *Rosh HaShanah* begins on Friday night: A Psalm-Song for *Shabbat* – Psalm 92

מְזֻמֹּר שִׁיר לְיוֹם הַשַּׁבָּת:

טוֹב לְהַדוֹת לַיהוָה	וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:
לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ	וְאֶמִּינָתְךָ בַּלַּיְלוֹת:
עָלַי עֲשׂוֹר וְעָלַי נָבֵל	עָלַי הַגָּיוֹן בְּכִנּוֹר:

*Mizmor shir l'Yom ha-Shabbat:*

*Tov l'hodote la-יהוה u-l'zameyr l'shim'cha elyon,*

*L'hagid ba-boker chas'decha, ve-emunat'cha ba-ley-lote.*

*Aley asor, va-aley nah-vel, aley hee-gah-yon b'chignor.*

It's great to give thanks to יהוה, to sing praises to Your Name, Highest One.

To tell of Your loyal love each morning, and Your faithfulness every night.

With stringed instruments, and lute, with sacred music on the harp.

מַה גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה. מְאֹד עִמְקוֹ מַחְשַׁבְתֶּיךָ:

*Mah gadlu ma'ase-cha יהוה. M'od am'ku mach'sh'vo-techa.*

How great are Your deeds יהוה. Your thoughts, so deep.



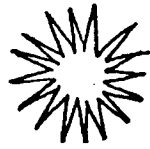
מִקּוֹלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי יָם. אֲדִיר בַּמָּרוֹם יְהוָה:

*Mikolot mayim rabim, adirim mish'b'rey yam. Adir ba-marom יהוה.*

The thunder of the ocean's breakers: All exclaim, "Most powerful are You יהוה!"



E.M. Lilien



# 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.

(Adapted from Faith Rogow)

בְּרַכּוּ אֶת יְהוָה הַמְּבַרֵךְ:

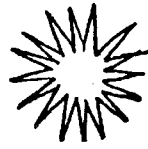
*Barchu et יהוה ha-M'vorach*

בְּרוּךְ יְהוָה הַמְּבַרֵךְ לְעוֹלָם וָעֶד:

*Baruch יהוה ha-M'vorach l'Olam Va-ed!*

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





*Ma'ariv*

מעריב ערבים

*Aravim*

## A Prayer for the Night

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

(Rabbi Lynn Gottlieb)

This, too, is the Name of

**יהוה**

living and eternal until the end of time.

•

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מֵעֲרִיב עֲרָבִים  
 בְּחִכְמָה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַזְּמַנִּים  
 וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם  
 וְלַיְלָה גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אֹר. וּמַעֲבִיר יוֹם וּמַבִּיא  
 לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְהוָה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם  
 תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֵד. בְּרוּךְ אַתָּה יְהוָה הַמַּעֲרִיב עֲרָבִים:

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



Source of all Blessings are You,

**יהוה**

Author of time and space.

You bring on evening with a word.

You open heaven's gates with wisdom.

You adjust the ages with sensitive discernment.

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

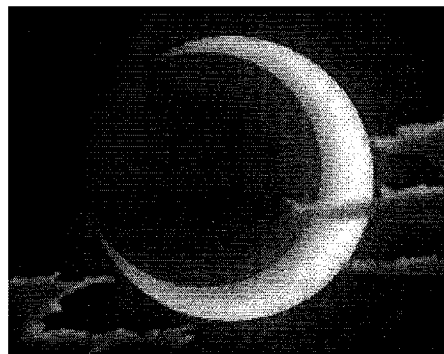
You create each day and night afresh,  
roll light in front of darkness and darkness in front of light  
so gently,  
that no moment is quite like the one before,  
or after.

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

**Unifier-Of-All-Being is Your Name!**

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

(adapted by MP from Rabbis Moshe Adler and Dr. Rachel Adler)





*Ahavat*

**אהבת עולם**

*Olam*

## **Calling on the Presence of Love in Creation**

**We are loved by an unending love.**

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

**We are loved by an unending love.**

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

**We are loved by an unending love.**

Embraced, touched, soothed, and counseled,  
Ours are the arms, the fingers, the voices;  
Ours are the hands, the eyes, the smiles;  
We are loved by an unending love.

(Rabbi Rami Shapiro)



אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים  
 אוֹתָנוּ לְמַדָּת עַל כֵּן יְהוּה אֱלֹהֵינוּ בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נְשִׁיחַ בְּחֻקֶיךָ  
 וְנִשְׁמַח בְּדַבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם תִּיּוֹנוּ וְאָרְךָ  
 יְמֵינוּ וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה. וְאֶהְבֵּתְךָ לֹא תִסּוּר מִמֶּנּוּ לְעוֹלָמִים.  
 בָּרוּךְ אַתָּה יְהוּה אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

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

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

A Fountain of Blessing are You יהוה,  
 forever loving Your people.  
 (phrasing adapted from Rabbi Lynn Gottlieb)



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

(Rabbi Aryeh Hirschfield)



# Listening to the Voice of Creation

## *Shema*

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

(Paramahansa Yogananda)

אֶחָד יְחִיד וּמְאֶחָד

*Echad, Yachid, u-M'uchad*

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

*Shema Yisrael, יהוה Eloheynu יהוה Echad*

*Baruch Shem K'vod Malchuto l'Olam Va-ed*

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

~ The-Breath-of-Life-of-all-Being ~ Is our God.

יהוה is the Eternal Infinite Oneness, All there Is.  
Through Time and Space Your Glory Shines Majestic One.



## Calling Forth Our Own Love in Response

### On the way

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

(transl. Rabbi Burt Jacobson)

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ  
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ  
וּבְכָל-מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים  
הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם  
עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָךָ  
וּדְבַרְתָּ בָם בְּשַׁבְתְּךָ בְּבֵיתְךָ  
וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
וְקִשְׂרַתָּם לְאוֹת עַל-יָדְךָ  
וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ:  
וְכָתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ:

*V'ahavta et יהוה Elohecha, b'chol l'vav'cha, u-v'chol nafsh'cha, u-v'chol m'odecha.  
V'hayu ha-dvarim ha-eyleh, asher Anochi m'tzav-cha ha-yom, al l'vav-echa. V'shinan-  
tam l'vanecha, v'dibarta bam, b'shiv-t'cha b'vey-techa, u-v'lech-t'cha 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 m'zuzot beytecha, u-vi-sh'arecha.*





## With the earth

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

## In our living

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

*L'ma'an tiz'k'ru va-asitem et-kol-mitz'votay  
vih'yitem k'doshim l'Elohey-chem.  
Ani יהוה Elohey-chem asher hotzey-tee et'chem  
mey-eretz Mitzrayim lih'yot la-chem l'Eylohim.  
Ani יהוה Elohey-chem. Emet.*

And that is the Truth!

(Translation adapted by MP and R' Zalman from Rabbi Lynn Gottlieb)

וְהָיָה אִם-שָׁמַע תִּשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי  
מְצַוֶּה אֶתְכֶם הַיּוֹם לֹאֲהַבְתֶּם אֶת יְהוָה אֱלֹהֵיכֶם  
וְלָעֲבֹדוּ בְּכָל-לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם: וְנָתַתִּי  
מִטְר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת  
דְּגָנְךָ וְתִירְשָׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ  
לְבַהֲמֹתֶיךָ וְאָכְלָתָּ וְשָׂבַעְתָּ: הַשְּׁמְרוּ לָכֶם  
פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים  
אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה  
בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר  
וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאָבַדְתֶּם מְהֵרָה  
מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:  
וְשָׁמַתֶּם אֶת דְּבָרֵי אֱלֹהֵי-לִבְבְּכֶם  
וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אִתְּם לְאוֹת עַל-יְדֵיכֶם  
וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אִתְּם  
אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶךָ  
בְּדַרְךָ וּבְשֹׁכְבְךָ וּבְקוּמֶךָ: וְכִתַּבְתֶּם עַל-מְזוֹזוֹת  
בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי  
בְּיָנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה  
לְאַבְתֵּיכֶם לֵאמֹר לָהֶם כִּי־יָמִי הַשָּׁמַיִם עַל-הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי  
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית  
עַל-כַּנְּפֵי בְּגָדֵיהֶם לְדַרְתָּם וְנָתַנּוּ עַל-צִיצִית  
הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם  
אֹתוֹ וַיִּזְכַּרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם  
אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם  
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם  
קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר  
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם  
לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: אָמֵן!



**אֱמֶת וְאִמוּנָה כָּל זֹאת וְקָיָם עָלֵינוּ כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זִוְלָתוֹ וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ...**

**Emet! True** and faithful is all this, that יהוה ~ the Infinite Eternal One ~ is our God and Guide. There is none other and we are *Yisrael*, God's people, brought out of *Mitzrayim* through the divided waters to freedom!

## We Sing our Redemption Song!

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

מִשֶּׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל  
לְךָ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כְּלָם:  
*l'cha anu shirah b'simcha rabah, v'amru chulam:*



מִי כַמֹּכָה בְּאֵלִים יְהוָה  
מִי כַמֹּכָה נֹאדָר בְּקֹדֶשׁ  
נֹרָא תְהִלַּת עֲשֵׂה פְלֵא.

**יהוה** *Mi chamocha ba-eylim*  
*Mi kamocha nedar ba-kodesh.*  
*Nora t'heelot oseh fele.*

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

מִלְכוּתְךָ רָאוּ בְּנֵיךָ  
בִּזְקַע יָם לְפָנַי מִשֶּׁה  
זֶה אֵלַי עָנּוּ וְאָמְרוּ:

Your children saw You in Your majesty,  
splitting the sea before Moshe.  
"Zeh Eli, This is my God!"  
they called out, saying:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

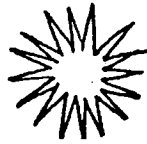
**יהוה** *yimloch l'olam va-ed.* "  
"יהוה will be our Power as long as  
space and time endure!" (Exodus 15:11,18)

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

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

בְּרוּךְ אַתָּה יְהוָה  
גֹּאֲלֵ יִשְׂרָאֵל.

**יהוה**, *Baruch Ata*, *Ga'al Yisrael.*  
A Fountain of Blessing are You,  
Holy One, Redeeming Power of *Yisrael.*



*Hashkiveynu*

השכיבנו

*l'Shalom*

## Let there be Peace when we Sleep and when we Wake

השְׁכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים וּפְרוֹשׁ  
עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתִקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן  
שְׁמֶךָ וְהַגֵּן בְּעֵדֵנוּ וְהַסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרָעַב וְיָגוֹן וְהַסֵּר  
שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ  
וּמִצִּילֵנוּ אַתָּה כִּי אֵל מְלֶךְ חַנוּן וְרַחוּם אַתָּה וְשְׁמוֹר צֵאתָנוּ וּבֹאֲנוּ  
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִכַּת  
שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם.

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

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹם.

*U'fros aleynu sukkat shalom.*

Here in America and there in Israel...

Here in.... and there in....

Spread over us Your Canopy of Peace!

(Rabbi Jack Gabriel)



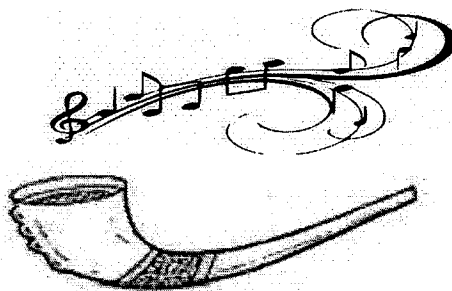
On *Shabbat*:

**We Celebrate and Protect the Unique Holiness of *Shabbat*!**

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרֹתָם בְּרִית עוֹלָם:  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם  
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַּשׁ.

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

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



תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חֲגֵנוּ  
כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב.

*Tik'u ba-chodesh Shofar bakeseh l'yom chageynu*  
*ki chok l'Yisrael hu, mishpat l'Eylohey Ya'akov.*

Sound the *Tekiyah* on the *Shofar* on the New Moon,  
at the dark of the moon, the time of our holy day.  
This is the way for *Yisrael*, a ruling of the God of Ya'akov.



## *Hatzi Kaddish – Bridge to the Amidah*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.  
 בְּעֶלְמָא דֵּי בְּרָא כְרַעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ  
 בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.  
 בְּעַגְלָא וּבְזַמַּן קָרִיב וְאָמְרוּ אָמֵן:  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמַיָּא:  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא  
 לְעֵלָא וּלְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא  
 תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא וְאָמְרוּ אָמֵן:

*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 u-v'yomey-chon u-v'cha-yey d'chol Beyt Yisrael*

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

*Y'hey Sh'mey Rabba m'va-rach l'alam, u-l'al'mey al'maya.*

*Yit'barach v'yish-ta-bach v'yit'pa-ar, v'yit'romam, v'yit'nasey*

*v'yit'hadar, v'yit'aleh, v'yit'halal Sh'mey d'Kud'sha, Brich Hu.*

*L'eyla u-l'eyla meen kol birchata v'shirata*

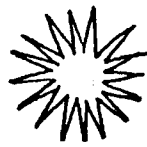
*tush'b'chata v'nechemata da-amiran b'alma, v'im-roo: Ameyn.*

Ever greater and more holy be the Great Unifying Name, in the universe created by Divine will.

May the Holy One “Rule the Kingdom” ~ May the Holy One’s generativity flow unimpeded through the channel of *malchut* to fully nourish the world ~ in your lifetime and in your days, and in the lifetime of the entire House of *Yisrael*, quickly and in the near future!

And let us say: **Ameyn.** **May the Great Unifying Name be blessed forever and for all eternity!**

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



## The Rosh HaShanah Private Amidah in Guided Imagery

The *Amidah*, the “Standing Prayer,” is one of the most powerful meditations in Jewish spiritual practice. In the evening, the *Amidah* is contemplative and quiet. Enjoy this journey through the *Rosh HaShanah Amidah* blessings in guided imagery. Think of each blessing as a beautiful garden. You may visit all the blessings, choose as many as you wish, or linger in one special blessing that attracts you right now. The full Hebrew *Amidah* follows for those who wish a traditional text. We each take this journey privately until the melody calls us back.

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

#### The image

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

Enveloped by protecting light, you 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. That Power is “*Melech*.”

#### The Blessing

זְכַרְנוּ לְחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים  
 וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.  
 מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן.  
 בָּרוּךְ אַתָּה יְהוָה מִגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה:

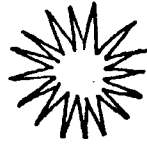
*Zochreynu l'chayim, Melech chafeytz ba-chayim.*

*V'chat-veynu b'sefer ha-chayim, l'maan-cha Elohim Chayim.*

*Melech ozeyr u-moshia u-mageyn.*

*Baruch Ata יהוה, mageyn Avraham v'ezrat Sarah.*

Remember us that we may live. *Melech* who delights in life! Inscribe us in the *Sefer Chayim*, The Book of Life, for Your sake, God of Life. Helping, saving and protecting Power. A Fountain of Blessing are You, Holy One, protector of Avraham, supporter of Sarah.



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

### The Image

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

### The Blessing

מִי כְמוֹךָ אֵב הַרְחָמִים זֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.  
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְהוָה מְחַיֵּה הַמֵּתִים:

*Mi chamocho Av ha-Rachamim, zocher yetzurav l'chayim b'rachamim.*

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

Who is like You, incomparable Source-of-*Rachamim*, Source of womb-nurturing Compassion. With *rachamim* you recall all your creatures towards life. Loyal restorer of life. A Fountain of Blessing are You, Holy One, restorer of life to the deadened.

## 3. *Kedushat Ha-Shem: We Name the Holy*

### The Image

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

- 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 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 can feel Godly energy move through you and into the world. This is the spiritual state of becoming a “throne” ~ a seat of the *Shekhinah*, 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 *Kedushah*, Holiness, enters the world.

**The Blessing**

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכֹל יוֹם יְהַלְלוּךָ. סְלָה.  
בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ.

*Ata kadosh, v'shimcha kadosh, u-k'doshim b'chol yom y'hall'lu-cha. Selah.*  
*Baruch Ata יהוה, ha-Melech ha-Kadosh.*

You are holy, Your Name is holy. All holy beings hail You each day.

A Fountain of Blessing are You, Holy One, Breath-of-Life, Sacred *Melech* ~ Sourcing Power.

**4. *Kedushat Ha-Yom*: We Open Ourselves to the Sacred on this Day of Remembrance**

(On *Shabbat*, add the *Shabbat*-awareness phrases.)

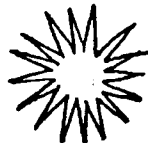
**The Image**

- 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. Close your eyes and remember. You and we, fleeing *Mitzrayim* / Egypt. You and we at Sinai. You and we, hearing Torah spoken as thunder shook the mountain. You and we, hearing the *Teruah*, the *Shofar* blast, that split the heavens. Remember.

- We enter with God into a bond of shared memory. Feel all the prayers and hopes of the past flood into you to fortify your own deepest plea. Fill your heart with that plea and send it out.

- 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.



### The Blessing

וְטַהַר לִבֵּנוּ לְעֲבֹדָךָ בְּאֵמֶת.  
 בָּרוּךְ אַתָּה יְהוָה מְלֶכֶד עַל כָּל הָאָרֶץ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל  
 וַיּוֹם הַזִּכְרוֹן.

*V'taher libeynu l'ovdecha beh-emet.*

*Baruch Ata יהוה, m'kadeysh (ha-Shabbat v-) Yisrael v-Yom ha-Zikaron.*

Purify our hearts to do Your work in truth. A Fountain of Blessing are You, Holy One, making sacred (*Shabbat* and) *Yisrael*, and This Day of Remembrance.

### 5. *Avodah*: We Open Ourselves to Sacred Service

#### The Image

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

#### The Blessing

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

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

*Baruch Ata יהוה, ha-machazir Shekhinahto l'Tzion.*

May our eyes behold Your loving homecoming to Zion.

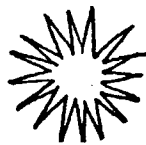
A Fountain of Blessing are You, Holy One, who brings Your *Shekhinah* home.

[*Shekhinah* is our name for the Divine Feminine, also called the Divine Presence, the aspect of the Creative Power we call God that dwells most closely and most intimately with us, and that most profoundly feels the pain of being exiled by our hardness of heart and alienation.]

### 6. *Modim*: We Open Ourselves to Gratitude

#### The Image

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



### The Blessing

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהַלְלוּ אֶת שִׁמְךָ בְּאַמֶּת הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ  
סֵלָה. בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שִׁמְךָ וְלִךָ נִאֶה לְהוֹדוֹת.

*V'chol ha-chayim yodu-cha, Selah. Viy-hall'lu et Shimcha beh-emet. Ha-El yeshua-teynu v'ezra-teynu. Selah! Baruch Ata יהוה, ha-tov shimcha, u-l'cha na-eh l'hodot.*

Let all life acknowledge You in gratitude, and sing *Hallel/Praise* to Your Name in truth, saving and helping Power. A Fountain of Blessing are You, Holy One, Your Name is Goodness and to thank You is pleasure.

## 7. *Shalom*: We Open Ourselves to Wholeness, Completeness, Fulfillment and Peace

### The Image

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

### The Blessing

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרֻנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם.  
בָּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשָּׁלוֹם.

*B'Sefer Chayim, bracha, v'shalom, u-farnassah tovah, nizacher v'nikatev l'fanecha, anachnu v'chol am'cha Beyt Yisrael, l'chayim tovim, u-l'shalom.*

*Baruch Ata יהוה, oseh ha-shalom.*

In the Book of Life, blessing, *shalom* and prosperity, may we be remembered and written before You, all of us, and all Your people *Beyt Yisrael*, for good lives and *shalom*. A Fountain of Blessing are You, Holy One, You bless us with *shalom*.

(Brachas 1-3 and 5-7 are adapted from "Amidah in Movement" by Talia DeLone. in P'nai Or Religious Fellowship Siddur Or Chadash 1989)

(continue on page 23)



~~~~ Hebrew text of the *Amidah* ~~~~

אֲדַנִּי שְׁפַתִּי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ.

*Adonay s'fatay tiftach, u-fi yagid tehila-techa.*  
Open up my lips (widen the river-banks of my soul) and I will sing Your praises.

בְּרוּךְ אַתָּה יְיָ הוֹיָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ  
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב  
אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לָאָה.

You are a Fountain of Blessings, Holy One, God to each of us and our ancestors Great! Mighty! Awesome! You flow with *chesed* ~ loving kindness. Everything is Yours. You remember the goodness of our parents and help their children's children with *ahavah* ~ loyal love ~ for that is your way.

הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים  
וְקוֹנֵה הַכֹּל זוֹכֵר חֲסָדֵי אֲבוֹת וְאִמָּהוֹת וּמַבִּיא גְּאֻלָּה  
לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ  
אֱלֹהִים חַיִּים. מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְיָ הוֹיָה מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה:

As You remember them, remember us also, for You delight in life. Inscribe us in the Book-of-Life. You are a Fountain of Blessings, Holy One, Shield of Avraham; Protector of Sarah.

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.  
מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים  
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקִיִּם אַמוֹנְתוֹ לִישְׁנֵי עֶפֶר.  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לְךָ מְלֶךְ מִמִּית וּמַחֲיָה  
וּמַצְמִיחַ יְשׁוּעָה. מִי כְמוֹךָ אֲב הַרְחַמְתָּם זוֹכֵר יְצוּרֵי לְחַיִּים  
בְּרַחֲמִים. וְנֶאֱמַן אַתָּה לְהַחֲיוֹת מֵתִים.  
בְּרוּךְ אַתָּה יְיָ הוֹיָה מַחֲיָה הַמֵּתִים.

You are the Mighty Power who sustains all life with Your flow of loyal love and compassion. You lift up the fallen, heal the ill, and release the bound, keeping faith with those who sleep in the dust. Who is like You Source of Life, Death and Redemption! Faithful and compassionate source of revitalizing power. You are a Fountain of Blessings, Holy One, whose gift is Life.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשֵׁיךָ בְּכָל יוֹם יִהְלָלוּךָ סְלָה.

You are sacred. Your Name and Essence are sacred. All sacred beings continually praise You.

וּבְכֵן תֵּן פְּחָדְךָ יְיָ הוֹיָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאֵימָתְךָ עַל כָּל  
מַה שֶּׁבְּרָאת. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל  
הַבְּרוּאִים. וְיַעֲשׂוּ כָּלֵם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שְׁלָם.  
כְּמוֹ שֶׁיִּדְעֵנוּ יְיָ הוֹיָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עַז בְּיָדְךָ וּגְבוּרָה  
בִּמְיֻנְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבְּרָאת.

*U-v'chen* – And therefore: Make all creatures awestruck at Your greatness. Help all life to align their desires with Yours, with full harmony of heart.

וּבְכֵן תֵּן כְּבוֹד יְיָ הוֹיָה לְעַמְּךָ תְּהִלָּה לִירְאִיָּה וְתִקְוָה לְדוֹרְשֶׁיךָ  
וּפְתִיחוֹן פֶּה לְמִיחְלִים לְךָ שְׂמֵחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ  
וְצִמְחַת קֶרֶן לְדוֹד עֲבָדְךָ וְעִרִיכַת נֵר לְבוֹ-יְשִׁי מְשִׁיחְךָ  
בְּמַהֲרָה בְּיָמֵינוּ.

*U-v'chen* – And therefore: Help us share Your glory. Bring us hope in Your promise, joy in our land, delight in Jerusalem, Your City of Peace. Let *Mashiach*-time, a time of whole-world perfection, come soon.

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ וְיִשְׂרִים יַעֲלוּ וְחַסִּידִים בְּרָנָה  
יִגִּילוּ. וְעוֹלָתְךָ תִּקְפֹּץ פִּיהָ וְכָל הַרְשָׁעָה כָּלָה כַּעֲשׂוֹן תִּכְלָה  
כִּי תַעֲבִיר מִמְּשָׁלַת זָדוֹן מִן הָאָרֶץ.

*U-v'chen* – And therefore: All who do justly will see and rejoice. All of integrity will celebrate. Those who serve God out of love will sing for joy. Injustice will shut its mouth at last. Tyranny will be blown away like smoke.



וְתַמְלֵךְ אֶתְּהָ יְהוָה לְבַדָּה עַל כָּל מַעֲשֵׂיֶיהָ בְּהָר צִיּוֹן מִשְׁפָּן  
כְּבוֹדָהּ וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁהּ כְּפָתוּב בְּדַבְרֵי קְדֻשָּׁהּ:  
יְמַלֵּךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ כְּפָתוּב:  
וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהֵאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדְקָה.  
בְּרוּךְ אַתָּה יְהוָה הַמְּלֵךְ הַקְּדוֹשׁ.

אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.  
וְקִרְבָּתָנוּ מִלְּפָנֶיךָ לְעִבּוּדְךָ וְשִׂמְחָה גְדוֹלָה וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם)  
הַזְּכוֹרוֹן הַזֶּה יוֹם (זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר  
לְיִצְיַאת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וַיָּבֵא וַיִּגִּיעַ וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע  
וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרֹנֵנוּ וּפְקֻדוֹנֵנוּ וְזְכוֹרוֹן אֲבוֹתֵינוּ וְזְכוֹרוֹן מְשִׁיחַ  
בְּוִדּוֹד עֲבָדָה וְזְכוֹרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁהּ וְזְכוֹרוֹן כָּל עַמֵּי  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים  
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְּכוֹרוֹן הַזֶּה. זְכוֹרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ  
לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה  
וּרְחֻמִּים חוּס וְתַנַּנּוּ וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי  
אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ מְלוֹךְ עַל כָּל הָעוֹלָם כָּלוּ  
בְּכְבוֹדָהּ וְהַנְּשָׂא עַל כָּל הָאָרֶץ בִּיקְרָהּ וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָה  
עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרֶץ. וַיִּדַע כָּל פֶּעוּל כִּי אַתָּה פִּעַלְתָּ וַיִּבִין  
כָּל יִצוּר כִּי אַתָּה יִצְרָתוֹ וַיֹּאמֶר כָּל אִשָּׁר נִשְׁמָה בְּאִפּוֹ  
יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ (רַצֵּה בְּמִנוּחַתְנוּ) קְדֻשָּׁנוּ  
בְּמִצְוֹתֶיךָ וְתֵן חֻלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעְנוּ מִטוֹבָהּ וּשְׂמַחְנוּ בִישׁוּעָתְךָ  
(וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שִׁבַת קְדֻשָּׁה וְיִנוּחוֹ בָּהּ  
יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ). וְטַהַר לְבָבוֹ לְעַבְדָּה בְּאַמְתָּ. כִּי אַתָּה  
אֱלֹהִים אֲמֵת וּדְבָרְךָ אֲמֵת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל  
כָּל הָאָרֶץ מִקְדָּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וַיּוֹם הַזְּכוֹרוֹן.

Then Your Power will be the only one we know, and holiness will rule from the City of Peace, Your *Shekhinah's* dwelling.  
So we sing: "Yimloch יהוה l'olam, Elohayich Tzion, l'dor va-dor, Hall'luYah!"  
Yah will rule in every generation!

Holy, Awesome One. There is none like You! You are a Fountain of Blessings, Holy One, Sacred Source.

You draw us close to serve You by loving us and giving us Your *mitzvot*, through which we link ourselves to You.

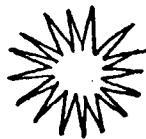
You've given us (*Shabbat* and) this *Yom Ha-Zikaron* – Day of Remembering – for gathering to hear the *Shofar* call, reminding us of how we together fled *Mitzrayim* / the Place of Constriction.

*Ya'aleh v'yavo*: May the thought of us and all who came before us rise and come before You, reach You and be noticed.

May this be pleasing to You for liberation, for good, for graciousness, for covenantal love, for motherly nurture, life and fulfillment. Remember us this day.

*M'loch*: Power of our people age after age, be *Melech* for us and all creation. May we reflect Your splendor and dignity. You are The One Source of Life. May we all know You and breathe Your embracing truth with every breath.

(Accept our *Shabbat* rest and) help us live sacred lives with Your *mitzvot* and Torah. *V'taher libeynu l'ovdecha beh-emet*. Purify our hearts to serve You in truth. A Fountain of Blessings are You. Holy One, who makes sacred (*Shabbat* and) *Yisrael* (all the God-wrestlers, and *Yom Ha-Zikaron*, the Day of Remembering).



רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלֵהֵב תִּפְלֹתֶם בְּאַהֲבָה  
תִּקְבַּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.  
וְתַחְזִינָה עֵינֵינוּ בְּשׂוֹכֵה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה  
הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

Take pleasure in *Yisrael* Your people.  
Lovingly accept our passionate prayer.  
Make of each of us a sacred dwelling for  
Your Presence. Bring Your *Shekhinah*  
home to us, to Zion.

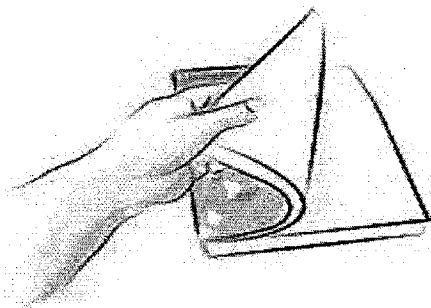
מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר  
וָדוֹר. גּוֹדֵה לָךְ וְנֹסֶפֶר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל  
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נְסִיָּה שְׂבָכָל יוֹם עִמָּנוּ וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל יֵת עָרֵב וּבִקָּר וְצִהָרִים.  
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסָדֶיךָ מֵעוֹלָם  
קִוִּינוּ לָךְ. וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלִּפְנֵי תָּמִיד לְעוֹלָם  
וָעֶד. וְכִתּוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכֹל הַחַיִּים יוֹדוּךָ  
סְלָה וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סְלָה.  
בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ נָאֵה לַהֲדוֹת.

We thank You, for You are The-Breath-of-  
Life, our Source, God of our ancestors,  
firm enduring source of life. We give  
praise for our lives, our souls, for daily  
miracles and the wonder of it all! Source  
of loving nurture, we align ourselves with  
You. For all this, may Your Holy Name be  
blessed and raised high forever. Each  
living thing praises You and sings *Hall'lu*  
in its unique way with its own truth. A  
Fountain of Blessings are You, Holy One,  
goodness is Your essence, and to thank  
You is pleasure.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ  
אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל  
עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמָהּ.

You are the *Melech* of *Shalom*. You create  
*shalom* ~ wholeness, fulfillment and  
peace. May we have these in abundance!  
Bless the whole world with *shalom*.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם.  
בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם.



*B'Sefer Chayim, bracha, v'shalom, u-farnassah tovah, nizacher v'nikatev l'fanecha!  
Anachnu, v'chol am'cha Beyt Yisrael, l'chayim tovim u-l'shalom.*

In the Book of Life, blessing, *shalom* and prosperity,  
may we be remembered and written before You;  
all of us, and all Your people *Beyt Yisrael*, for good lives and *shalom*.



## Meditation after the *Amidah*

|                                      |                                          |
|--------------------------------------|------------------------------------------|
| אֱלֹהֵי נְצוֹר לְשׁוֹנֵי מִרְעַ      | <i>Elohay n'tzor l'shoni mey-ra,</i>     |
| וּשְׁפָתַי מִדְבַּר מְרָמָה.         | <i>U-s'fatay mi-daber mirmah (2x)</i>    |
| וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם.       | <i>V'lim'kal'lay nafshi ti-dom,</i>      |
| וְנַפְשֵׁי כְּעַפָּר לְכֹל תִּהְיֶה. | <i>V'nafshi keh-afar la-kol tih'yeh.</i> |
| פָּתַח לְבִי בְּתוֹרַתְךָ            | <i>P'tach libi b'Tora-techa</i>          |
| וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. | <i>U-v'mitzvo-techa tirdof nafshi.</i>   |

|                                                                |                                                        |
|----------------------------------------------------------------|--------------------------------------------------------|
| וְכֹל הַחוֹשְׁבִים עָלַי רָעָה                                 | Help me ignore the taunts of my foes,                  |
| מִהֵרָה הַפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבָתָם.                 | and forgive those who wrong me.                        |
| עֲשֵׂה לְמַעַן שְׂמִיךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ.             | Open my heart to the wisdom of Torah,                  |
| עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרַתְךָ.         | so that my soul will follow the path of righteousness. |
| לְמַעַן יִחְלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יְמִינֶךָ וְעַנְנֵי. | May all who study destruction have their designs       |
| יִהְיוּ לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ      | frustrated. May this happen for the sake of the        |
| יִהְיֶה צוּרִי וְגֹאֲלִי.                                      | holiness of the world. May the words of my mouth       |
|                                                                | and the meditations of my heart remain true and        |
|                                                                | loving, and be acceptable in Your sight.               |

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

(Translation, lyrics and melody: Juliet Spitzer)

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

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

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



When *Rosh HaShanah* begins on Friday night  
we invoke additional *Shabbat* awareness.

|                                               |                                                 |
|-----------------------------------------------|-------------------------------------------------|
| וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ              | <i>Va-y'chulu ha-shamayim v'ha-aretz</i>        |
| וְכָל צְבָאָם                                 | <i>v'chol tz'va-am,</i>                         |
| וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי        | <i>va-y'chal Elohim ba-yom ha-sh'vee-ee</i>     |
| מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:                    | <i>m'lachto asher asah,</i>                     |
| וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי            | <i>va-yish'bot ba-yom ha-sh'vee-ee</i>          |
| מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.             | <i>mee-kol m'lachto asher asah.</i>             |
| וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי     | <i>Va-y'vareych Elohim et yom ha-sh'vee-ee,</i> |
| וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שַׁבַּת מְכֹל      | <i>va-y'kadeysh oto, ki vo shavat mi-kol</i>    |
| מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת: | <i>m'lachto asher bara Elohim la'asot.</i>      |

And the heavens and the earth ~ cosmic waves and particles ~ were completed.  
With the seventh and final cycle of creativity God ceased, made *Shabbat*,  
a complete release from the urge to create.

The Creator blessed the rhythm of seven cycles, infusing the seventh cycle  
with unique holiness. For following labor, God made *Shabbat* and ceased,  
basking in the array formed by the surges of creativity.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ.  
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.  
אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ:

*Baruch Ata יהוה Eloheynu, v'Elohey avoteynu v'imoteynu: Elohey Avraham; Elohey Yitzhak; v'Eylohey Ya'akov. Elohey Sarah; Elohey Rivkah; Elohey Rachel, v'Eylohey Leah, koneh shamayim va-aretz.*

**A Fountain of Blessings are You, Holy One, God to each of us and our ancestors,  
God of awesome power, “nesting” in heaven and earth.**



### Mageyn Avot

|                                              |                                                      |
|----------------------------------------------|------------------------------------------------------|
| מִגֵּן אָבוֹת בְּדַבְּרוֹ                    | <i>Mageyn avot bi'd'varo,</i>                        |
| מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ                 | <i>m'chayey meytim b'ma'amaro,</i>                   |
| הַמֶּלֶךְ הַקָּדוֹשׁ שְׂאִין כְּמוֹהוּ       | <i>ha-MELECH, ha-kadosh sheh-eyn kamo-hu,</i>        |
| הַמְנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קֹדֶשׁוֹ  | <i>ha-mey-niach l'amo b'yom Shabbat kodsho.</i>      |
| כִּי בָם רָצָה לְהַנִּיחַ לָהֶם.             | <i>ki vam ratzah l'haniach la-hem.</i>               |
| לְפָנָיו נֶעְבּוֹד בְּיִרְאָה וּפְחָד        | <i>L'fanav na'avod b'yirah va-fachad</i>             |
| וְנוֹדָה לְשִׁמּוֹ בְּכֹל יוֹם תָּמִיד       | <i>v'nodeh lishmo b'chol yom tamid,</i>              |
| מֵעַיִן הַבְּרָכוֹת.                         | <i>mey-eyn ha-brachot.</i>                           |
| אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם            | <i>El ha-hoda-ot, adon ha-shalom</i>                 |
| מְקַדֵּשׁ הַשַּׁבָּת וּמְבַרֵּךְ שְׁבִיעֵי   | <i>m'kadeysh ha-Shabbat u-m'vareych sh'vee-ee</i>    |
| וּמְנִיחַ בְּקֹדֶשׁהּ לְעַם מְדֻשְׁנֵי עֲנֹג | <i>u-mey-niach bi'k'dushah l'am m'dush'ney oneg,</i> |
| זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית:                | <i>zeycher l'ma'aseh v'rey-sheet.</i>                |

Your word: Shield of our Ancestors. Eternal One, You infuse death with life. Incomparable Holy Power, each week You give us *Shabbat* suffused with love, and we give back reverence, awe, blessing and gratitude. You: Source of wholeness, completion, fulfillment and peace. You set apart the seventh day as sacred and blessed, giving *Shabbos*-rest to those who know its delight. All this is *zeycher l'ma'aseh v'rey-sheet*, in awareness of the constant Creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנּוּחַתֵּנוּ קֹדֶשׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ  
 בְּתוֹרָתֶךָ. שְׂבַעֲנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ. וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.  
 וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קֹדֶשְׁךָ. וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל  
 מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:

*Eloheynu v'Eylohey avoteynu v'imoteynu, r'tzeh vim'nucha-teynu. Kad'sheynu b'mitzvotcha v'teyn chel'keynu b'Tora-techa. Sabeynu mi-tu-vecha, v'sam'cheynu bi-y'shua-techa.* God of our parents, accept our rest. Help us be sacred beings through the guidance of Your *mitzvot*, Your Torah, so we will feel fully nourished by Your goodness. *V'taher libeynu l'ovdecha beh-emet.* Purify our hearts to serve You in truth. Let us inherit Your sacred *Shabbat* with love and desire. *Baruch Ata יהוה, m'kadeysh ha-Shabbat.* A Fountain of Blessings are You, Holy One, making *Shabbat* sacred.



# Kaddish קדיש תתקבל Tit'kabal

The Kaddish that Concludes Communal Prayer

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. *Yit'gadal v'yit'kadash Sh'mey Rabba*

בְּעֻלְמָא דִּי בְּרָא כְרַעוּתֵיהּ *b'al'ma dee vra chee-r'ootey*

וְיִמְלִיךְ מַלְכוּתֵיהּ *v'yam'leech mal'chutey*

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. *b'cha-yey-chon u-v'yomey-chon*

*u-v'cha-yey d'chol Beyt Yisrael*

בְּעֻגְלָא וּבְזִמְן קָרִיב *ba-a-ga-la u-vee-zman kareev,*

*v'imru: Ameyn.*

וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ *Y'hey Sh'mey Rabba m'va-rach*

לְעָלַם וּלְעָלְמֵי עֻלְמַיָּא: *l'alam, u-l'al'mey al'maya.*

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא *Yit'barach v'yish-ta-bach v'yit'pa-ar, v'yit'romam,*

*v'yit'nasey v'yit'hadar, v'yit'aleh, v'yit'hallal*

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא *Sh'mey d'Kud'sha,*

*Brich Hu.*

בְּרִיךְ הוּא

לְעֵלְא וּלְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא *L'eyla u-l'eyla meen kol bir'chata v'shirata*

תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאָמִירָן בְּעֻלְמָא *toosh'b'chata v'nechemata da-amiran b'al'ma,*

*v'imru: Ameyn.*

וְאָמְרוּ אָמֵן:

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל בֵּית יִשְׂרָאֵל *Tit'kabal tz'lot'hon u-va-oot'hon d'chol Beyt Yisrael*

קָדָם אַבּוּהוֹן דִּי בְּשַׁמַּיָּא *kadam avu-hon dee veesh'maya*

*v'imru: Ameyn.*

וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא *Y'hey shlama rabba min sh'maya*

*v'chayim aleynu v'al kol Yisrael,*

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל

*v'imru: Ameyn.*

וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמַי *Oseh shalom bim'ro-mav,*

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *Hu ya'aseh shalom aleynu, v'al kol Yisrael*

*v'al kol yosh'vey tevel,*

וְעַל כָּל יוֹשְׁבֵי תֵבֶל

*v'imru: Ameyn.*

וְאָמְרוּ אָמֵן:

Magnified and sanctified is the Great Name of The One, in the universe by will created.

May God's governance govern in your lifetime and in the life of the House of Yisrael,

speedily, and in a time come near. And we say: *Ameyn.*

We praise the Great Name, unceasing, eternally turning to eternity.

May The Holy Name be blessed, acclaimed, gloried, adorned, hailed, adored, raised, and praised,

~ the Name, the Holy Name, Blessèd Be. ~

far beyond any blessings, hymns, praises and solace uttered in this world. And we say: *Ameyn.*

May the prayers of the whole House of Yisrael rise and find acceptance in the embrace of the One.

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

May the Maker of Peace above continue to make peace for us and all Yisrael and the world.

And we say: *Ameyn.*

(transl. R. Heiberger, adapted)



**Peace will come *Aleynu***

***For us* and for everyone;**

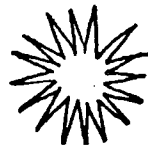
**For us and for the whole world.**

עוֹד יָבוֹא שָׁלוֹם עָלֵינוּ וְעַל כָּל־  
עָלֵינוּ וְעַל כָּל הָעוֹלָם שָׁלוֹם.

*Od Yavo Shalom Aleynu v'al kulam.  
Aleynu v'al kol ha-Olam. Shalom. Salaam.*

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

שָׁלוֹם Peace  
שָׁלוֹם Peace  
שָׁלוֹם Peace



## **Aleynu: We Rise to Praise and Weave the Dream**

**עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית**

*Aleynu l'shabeyach la-Adon ha-kol, lateyt gedulah l'yotzer v'reysheet*

We rise to praise You, Source of All, in praise for Your work as Creator of All.

alternative wordings

**אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְתֵי עוֹלָם נִטַּע בְּתוֹכֵנוּ.**

*Asher natan lanu Torat emet, v'cha-yey olam nata b'tocheynu.*

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

or

**שְׁלוֹ \* עֲשָׂנוּ כְּגוֹיֵי (עַם גּוֹיֵי) \* הָאָרְצוֹת וְלוֹ \* שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה**

**שְׁלוֹ \* שָׁם חֶלְקֵנוּ כְּהֵם וְגַרְלָנוּ כְּכֹל הַמּוֹנֵם.**

*Sheh Lo asah-nu k'goyey (im goyey) ha-ara-tzot, v'Lo samanu k'mishp'chot ha-adamah.*

*Sheh Lo sam chelkeynu kahem, v'goraleynu k'chol hamonam.*

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

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

*Va-anachnu kor'im* (we bend our knees with humility)

*u-mish'tachavim* (and bow)

*u-modim* (offer our gratitude)

***lifney Melech Malchey ha-M'lachim, ha-Kadosh-Baruch-Hu!***

before the Holy One of Blessing, the Ultimate *Melech* ~ Sourcing Power.

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\* **note:** Without altering the pronunciation, in this innovative adaptation by Reb Zalman, the Hebrew spelling שלו *sheh-lo* changes the meaning of the traditional text from “שלא – who has not” (made us like other nations) to “שלו – who has made us God’s” (implying with the other nations) making the text more universalistic and inclusive. (To make this inclusivity more emphatic, Reb Zalman and others often began to say עם as in - הָאָרְצוֹת **with** all the nations and עוֹלָם – our fate like all the world, instead of הַמּוֹנֵם our fate like all of them.)

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נְשֵׂהוּא נֹטָה שָׁמַיִם וְיִסַּד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וְשָׂכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמַיִם  
הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מְלִכְנוּ אָפֶס זִוְלָתוֹ כְּפָתוּב בְּתוֹרָתוֹ:

We acknowledge the One who spreads out the heavens and lays the foundations of the Earth...  
the Only Power that is!

**וַיַּדְעַתְּ הַיּוֹם וַהֲשִׁבְתְּ אֶל לְבָבְךָ כִּי יְהוָה הוּא הָאֱלֹהִים  
בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד:**

*V'yadata ha-yom, va-hashey-vota el l'vavecha ki יהוה hu ha-Elohim,  
ba-shamayim mi-ma-al, v'al ha-aretz mi-tachat, Eyn Od.*

**Know fully with mind and heart:**

**יהוה – The Infinite~Eternal~Breath~of~Life**

**is the God-Power everywhere! *Eyn Od*. There is nothing else!**

---

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

(Judy Chicago)

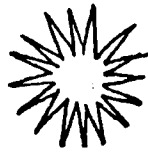
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*V'ne-emar וְנֵאמַר* As it is said:

**וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ  
בַּיּוֹם הַהוּא יְהָיָה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:**

*V'hayah יהוה l'Melech al kol ha-aretz,  
ba-yom ha-hu yih'yeh יהוה echad u-Sh'mo echad.*

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



# Mourner's Kaddish

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

**יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא**

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

**בְּעֻלְמָא דִּי בְרָא כְרַעוּתֵיהּ וַיְמַלִּיךְ מַלְכוּתֵיהּ**

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

**בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל**

*b'cha-yey-chon u-v'yomey-chon u-v'cha-yey d'chol Beyt Yisrael*

**בְּעֻגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:**

*ba-a-ga-la u-vee-zman kareev, v'imru: Ameyn*

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וְלְעָלְמֵי עָלְמַיָּא:**

*Y'hey Sh'mey Rabba m'va-rach l'alam, u-l'al'mey al'maya*

**יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא**

*Yit'barach v'yish-ta-bach v'yit'pa-ar, v'yit'romam, v'yit'nasey*

**וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא**

*v'yit'hadar, v'yit'aleh, v'yit'halal, Sh'mey d'Kud'sha*

**בְּרִיךְ הוּא**

*Brich Hu*

**לְעֵלְא וְלְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא**

*L'eyla u-l'eyla meen kol bir'chata v'shirata*

**תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵן בְּעֻלְמָא**

*toosh'b'chata v'nechemata da-amiran b'al'ma*

**וְאָמְרוּ אָמֵן:**

*v'imru: Ameyn*

**יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא**

*Y'hey shlama rabba min sh'maya*

**וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל**

*v'chayim aleynu v'al kol Yisrael*

**וְאָמְרוּ אָמֵן:**

*v'imru: Ameyn*

**עֲשֵׂה שְׁלוֹם בְּמַרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם**

*Oseh shalom bim'ro-mav, Hu ya'aseh shalom*

**עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל**

*aleynu, v'al kol Yisrael, v'al kol yosh'vey teyveyl,*

**וְאָמְרוּ אָמֵן:**

*v'imru: Ameyn*

Magnified and sanctified is the Name of *Yah*

in the world by will created.

May *Yah's* governance govern

in your lifetime, and in your days,

and in the life of the Family *Yisrael*,

speedily, and in a time come near.

**And we say: *Ameyn*.**

We praise the Name of *Yah*, unceasing,

Eternally turning to eternity.

May it be blessed, and it be acclaimed,

and it be gloried, and it be adorned, and it be

hailed, and it be adored, and it be raised, and

it be praised – the Name, the Holy Name,

**Blessèd Be –**

far, and farther, beyond any blessings and

hymns,

praises and solace uttered in this world.

**And we say: *Ameyn*.**

May there be abundant peace from Heaven,

and life upon us and on all *Israel*.

**And we say: *Ameyn*.**

May the Maker of *shalom* above

continue to make *shalom*

upon us and on all *Yisrael*,

and on the world wherein we dwell.

**And we say: *Ameyn*.**



(from Psalm 27, sung daily throughout the month of Elul and on *Erev Rosh HaShanah*)

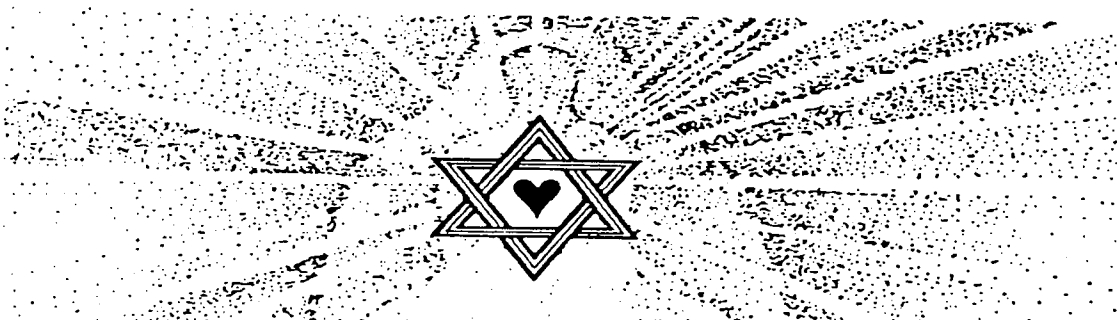
אַחַת שְׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ.  
שִׁבְתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי  
לְחַזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:

*Achat sha'alti mey-eyt יהוה, otah avakeysh*

*Shivti b'veyt יהוה kol y'mey chay-yay*

*La'chazot b'noam יהוה, u-l'vakeyr b'heychalo.*

One thing I ask from יהוה, one thing I seek:  
To dwell in יהוה's house all the days of my life,  
To behold יהוה's delight, and serve in יהוה's Holy Place!

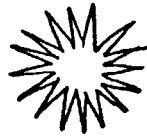


לֵךְ אָמַר לְבִי בִקְשׁוּ פָנַי אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ  
אֶל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי אֶל־תַּט בְּאַף עֵבְדֶךָ  
עֲזַרְתִּי הָיִיתָ אֶל־תִּטְשֵׁנִי וְאֶל־תִּעְזָבֵנִי אֱלֹהֵי יִשְׂרָאֵל.

*L'cha amar libi: Bak'shu fanay, et panecha יהוה avakeysh,*  
*al tas'ter panecha mimeni al tat b'af av'decha,*  
*ezrati hayyita al tit'sheyeni v'al ta-azveyeni Elohey yish'i.*

My heart has said: "I turn to seek You, Your Presence is what I beg for.  
Don't hide Your Face from me, don't just put me down,  
You, who have been my helper, don't abandon me, don't forsake me, God, my support."

(Rabbi Zalman Schachter-Shalomi)



## *Yigdal*

*Yigdal* was written by Daniel ben Yehudah, a fourteenth century poet, based on RamBaM's "Thirteen articles of Faith." The translation by poet Joel Rosenberg, can be sung to the same melody as the Hebrew.

*Yigdal Elohim chay, v'yishtabach  
Echad v'eyn yacheed k'yichudo*

*nimtza v'eyn eyt el m'tzee-oo-to  
ne'lam v'gam eyn sof l'achduto*

*Eyn lo d'moot ha-goof, v'eyno goof  
Kadmon l'chol davar asher niv-ra*

*lo na-aroch ey-lav k'dushato  
rishon v'eyn rey-sheet l'rey-sheeto*

*Hee-no adon olam l'chol notzar  
Shefa n'voo-a-to n'tano*

*yoreh g'dulato u-malchuto  
el anshey s'gulato v'tif-ar-to*

*Lo kam b'Yisrael k'Moshe od navi  
Torat emet natan l'amo El*

*u-mabeet et t'munato  
al yad n'vee-o ne'eman beyto*

*Lo ya'chaleef ha-El v'lo ya-meer dato  
Tzofeh v'yodea s'tareynu*

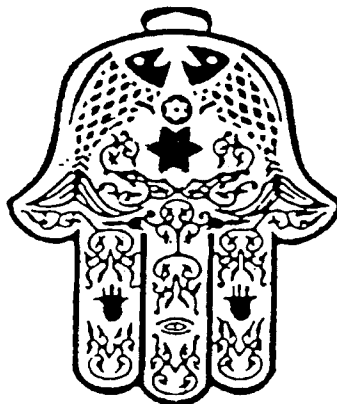
*l'olamim l'zoo-la-to  
mah-beet l'sof davar b'kadmato*

*Gomeyl l'ish chesed k'meef'a-lo  
Yishlach l'keytz yamin m'shee-cheynu*

*noteyn l'rasha ra k'reesh-a-to  
lif-doh't m'chakey keytz y'shu-ato*

*Meytim y'cha-yeh El, b'rov chasdo*

*baruch adey ad Shem t'hee-la-to*





יגדל אלהים חי וישתבח  
 נמצא ואין עת אל מציאותו:  
 אחד ואין יחיד פיתודו  
 בעלם וגם אין סוף לאחדותו:

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

אין לו דמות הגוף ואינו גוף  
 לא נערוף אליו קדשתו:  
 קדמון לכל דבר אשר נברא  
 ראשון ואין ראשית לראשיתו:

Who has no body's form, has no material dress,  
 nor can we find the likeness of God's holiness,  
 more ancient than all things, brought forth in Creation,  
 The first of everything that is ~ Beginning unbegun!

הנו אדון עולם לכל נוצר  
 יורה גדלתו ומלכותו:  
 שפע נבואתו נתנו  
 אל אנשי סגולתו ותפארתו:

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

לא קם בישראל כמשה עוד  
 נביא ומביט את תמונתו:  
 תורת אמת נתן לעמו אל  
 על יד נביאו נאמן ביתו:

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

*\* (burning bush)*

לא יחליף האל ולא ימיר דתו  
 לעולמים לזולתו:  
 צופה ויודע סתרינו  
 מביט לסוף דבר בקדמתו:

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

גומל לאיש חסד כמפעלו  
 נותן לרשע רע כרשעתו:  
 ישלח לקץ ימין משיחנו  
 לפדות מחפי קץ ישועתו:

Rewarding acts of love, when love for love we'll find,  
 and paying to all wickedness a recompense in kind,  
 God shall deliver all upon the end of time,  
 redeeming all who wait for God, who for salvation pine.

מתים יחיה אל ברוב חסדו  
 ברוך עדי עד שם תהלתו:

God wakes all beings to life, abundant love shall reign,  
 blessed evermore, the glory of God's Name!



## Because We and You Belong to Each Other

We are Your People, and You are our God.

We are born from You, You are our Source.

We serve You, and You are our Connection.

We are Your community, and You our only One.

We are Your heritage, and You are our Destiny.

We are Your vineyard, and You are our Tender.

We are Your creatures, and You are our Creator.

We are Your faithful lovers, and You are our Beloved.

We are Your people, and You are our *Melech*.

**We have chosen You,**

**And You have chosen us.**

אָנוּ בָּנֶיךָ וְאַתָּה אָבִינוּ.  
אָנוּ קָהֳלְךָ וְאַתָּה חֻלְקֵנוּ.  
אָנוּ צִאֲנֶךָ וְאַתָּה רוֹעֵנוּ.  
אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרֵנוּ.  
אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבֵנוּ.  
אָנוּ מֵאֲמִירֶיךָ וְאַתָּה מֵאֲמִירֵנוּ.

כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ  
אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ  
אָנוּ נַחֲלָתְךָ וְאַתָּה גּוֹרְלֵנוּ  
אָנוּ כְרֻמָּךָ וְאַתָּה נוֹטְרֵנוּ  
אָנוּ רְעִיָּתְךָ וְאַתָּה דוֹדֵנוּ  
אָנוּ עַמֶּךָ וְאַתָּה מְלִכֵנוּ

*Ki Anu Am-e-cha, v'Ata Eloheynu.*

*Anu Avadecha, v'Ata Adonenu.*

*Anu Nachala-techa, v'Ata Goraleynu.*

*Anu Kar'mecha, v'Ata Not'reynu.*

*Anu Ra'ya-techa, v'Ata Dodeynu.*

*Anu Amecha, v'Ata Mal'keynu.*

*Anu Banecha, v'Ata Avinu.*

*Anu K'halecha, v'Ata Chel'keynu.*

*Anu Tzonecha, v'Ata Roeynu.*

*Anu F'ula-techa, v'Ata Yotz'reynu.*

*Anu S'gula-techa, v'Ata Kroveynu.*

*Anu Maami-recha, v'Ata Ma-ami-reynu.*

While drawn from the Yom Kippur liturgy, this affirmation is so beloved in our community, that we also include it here.



Before Kiddush when Rosh Hashanah is on Friday night

*Shalom*      **שְׁלוֹם עֲלֵיכֶם**      *Aleychem*

שְׁלוֹם עֲלֵיכֶם · מַלְאֲכֵי הַשָּׁרַת · מַלְאֲכֵי עֲלִיוֹן  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים · הַקְּדוֹשׁ בְּרוּךְ הוּא:

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

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

בּוֹאֲכֶם לְשָׁלוֹם · מַלְאֲכֵי הַשָּׁלוֹם · מַלְאֲכֵי עֲלִיוֹן  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים · הַקְּדוֹשׁ בְּרוּךְ הוּא:

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

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

בְּרָכוּנִי לְשָׁלוֹם · מַלְאֲכֵי הַשָּׁלוֹם · מַלְאֲכֵי עֲלִיוֹן  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים · הַקְּדוֹשׁ בְּרוּךְ הוּא:

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

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

צְאֵתְכֶם לְשָׁלוֹם · מַלְאֲכֵי הַשָּׁלוֹם · מַלְאֲכֵי עֲלִיוֹן  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים · הַקְּדוֹשׁ בְּרוּךְ הוּא:

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

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



On Friday night *Rosh Hashanah Kiddush* begins here:

And there was evening and morning, a sixth day.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשֵּׁשִׁי.  
 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:  
 וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי  
 וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת מְכָל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

*Va-y'chulu ha-shamayim v'ha-aretz v'chol tz'va-am. Va-y'chal Elohim ba-yom ha-sh'vee-ee m'lachto asher asah. Va-yish'bot ba-yom ha-sh'vee-ee mee-kol m'lachto asher asah. Va-y'vareych Elohim et yom ha-sh'vee-ee, va-y'kadeysh oto. Ki vo shavat mi-kol m'lachto asher bara Elohim la'asot. And there was evening and morning, a sixth day. The heavens and earth with all their diversity were complete... and the Holy One ceased working on the seventh day, blessed it and proclaimed it a sacred day.*

## Kiddush

*Sav'ree, chaveyray* ~ By your leave, my friends.

סְבָרֵי חֲבֵרֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.

*Baruch Ata יהוה, Eloheynu Melech ha-olam, borey pri ha-gafen.*

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עָם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן  
 וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם [הַשְּׁבֹת הַזֶּה וְאֶת יוֹם]  
 הַזִּכְרוֹן הַזֶּה. יוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה] מְקַרָּא קִדְּשׁ זִכָּר לִיצִיאַת מִצְרַיִם.

*Baruch Ata יהוה, Eloheynu Melech ha-olam asher bachar banu mi-kol am, v'rom'manu mi-kol lashon, v'kid'shanu b'mitzvotav. Va-titen lanu יהוה Eloheynu, b'ahavah, et Yom [ha-Shabbat ha-zeh v'et Yom] ha-Zikaron ha-zeh. Yom [Zichron] Teruah [b'ahavah] mikra kodesh zeycher li-tziyat Mitzrayim.*

A Fountain of Blessing are You, Holy One, Source of Creation, who has chosen us ...to achieve holiness through Your *mitzvot*, and you have given us in LOVE this [Shabbat and this] holy day – **YOM TERUAH!**

כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל (עַם כָּל) הָעַמִּים וַדְּבַרְךָ אָמֶת וְקַיָּם לְעַד.  
 בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדְּשׁ [הַשְּׁבֹת וְ] יִשְׂרָאֵל וַיּוֹם הַזִּכְרוֹן.

*Ki vanu vacharta, v'otanu kidashta, mikol (im kol) ha-amim, u-d'var-cha emet v'kayam la-ad.*

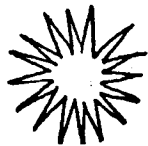
*Baruch Ata יהוה, Melech al kol ha-aretz, m'kadesh [ha-Shabbat, v'] Yisrael, v'yom ha-Zikaron.*

For You have chosen us for our unique mission from all (with all) the peoples and Your word is truth eternal. A Fountain of Blessings are You, Holy One, *Melech* of all the world, who makes holy [Shabbat and] *Yisrael*, and this Day of Remembrance.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהִחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.

*Baruch Ata יהוה, Eloheynu Melech ha-olam, sheh-heche-yanu v'kiy'manu v'higianu la-z'man ha-zeh.*

A Fountain of Blessing are You, Holy One, giving us life, sustaining us, and letting us reach this season!



לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִחַתְּמוּ.

*L'shanah tovah tikatevu v'techatemu.*

May all of us be inscribed and sealed  
for a good year!



In *Kabbalah* we learn  
that the Holy One,  
in creating the world,  
took some of its fresh new light  
and poured it into each of the vessels  
of the spheres of the universe.

**But such powerful light was  
stronger than the vessels,  
and so they shattered and burst.**

The precious light spilled out,  
falling  
down  
and  
down  
through all the worlds,  
until they reached into the lowest world, our own.

•  
**As the sparks fell they took on form,  
embedding themselves in physical things –  
Wood and water, plants and earth and living creatures.**

•  
Always since that time, the sparks yearn to return to the Source of all Light,  
to the single Holy Light from which they fell.

•  
**And so, when we do a *mitzvah*  
with food, or plants, or earth, or another person,  
when we praise our Source for each marvel we see, eat or use,  
we awaken the spark of light within!  
Suddenly its fire starts to grow.  
It rises, flaming  
higher and higher and higher,  
to be reunited with its Source.**

•  
As we have the power, through each *mitzvah*  
to redeem the holy sparks of light from the tyranny of matter,  
so, too, does the Holy One redeem us.

•  
**The Holy Spark in each of us lies ready  
to soar upward to the light from which we sprang,  
and from which our being draws its breath.**

•  
We pray that we may awaken every spark  
whose time has come to soar!

(adapted by MP from Rabbi Dr. Rachel Adler, *Machzor Wings of Awe*)

# *Rosh HaShanah*

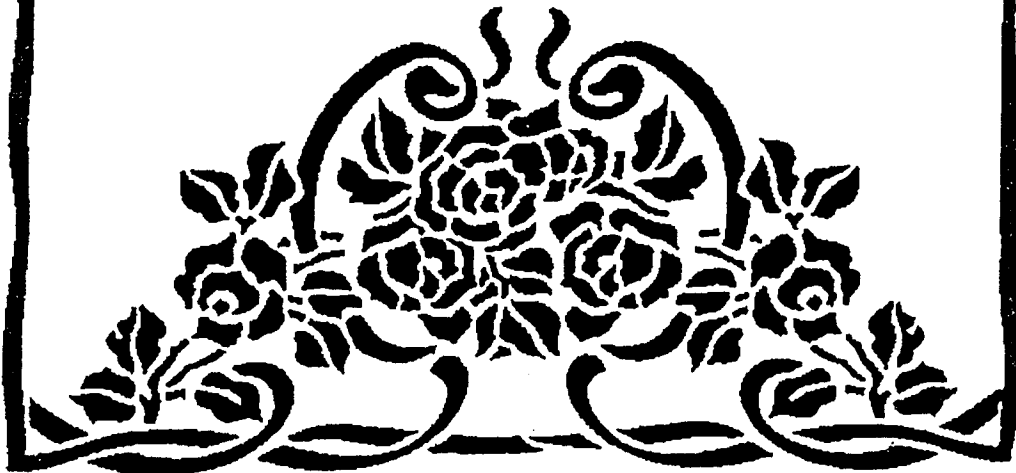
Do not think that the words of prayer  
as you say them  
go up to God.

It is not the words themselves that ascend.

It is the burning desire of your heart  
that rises like smoke toward heaven.

If your prayer consists only of words and letters,  
and does not contain your heart's desire,  
how can it rise up to God?

-a Hasidic teaching .



## Morning Service





In the beginning, when the Creator fashioned the world, the Holy One with great wisdom made everything a bit incomplete. Instead of making bread grow from the earth, the Holy One made wheat grow so that people might bake it into bread. Instead of making the earth of bricks, the Holy One made it of clay so that people might bake the clay into bricks. Why? So that human beings could become partners with the Creator in the task of completing the work of creation.

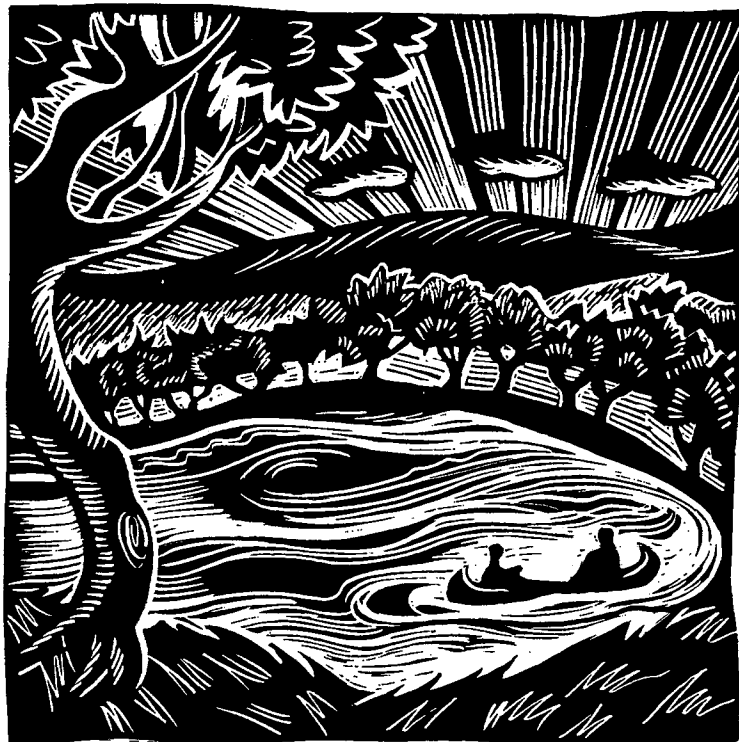
– Midrash

קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־יְהוָה.

*K'chu ima-chem d'varim, v'shuvu el יהוה/Yah.*

(Hoshea 14:3)

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





# We Create Sacred Space

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

**מַה טֹבֹו אֹהֶלְיָךָ יַעֲקֹב ~ מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל.**

*Mah tovu oha-lecha Yaakov ~ Mish'k'no-techa Yisrael*

How good are your tents “Yaakov” ~ Your sacred spaces “Yisrael”

We also praise the tents and sacred spaces of our Mothers:

*Sarah, Rivkah, Rachel, Leah, Bilhah, Zilpah* and all those whose names are lost to us.

**מַה טֹבֹו אֹהֶלְיָךָ \_\_\_\_\_ מִשְׁכַּנְתֶּיךָ \_\_\_\_\_**

*Mah tovu oha-layich \_\_\_\_\_ Mish'k'no-ta-yich \_\_\_\_\_*

וְאֲנִי בְּרַב חֲסֵדְךָ אָבוֹא בֵּיתְךָ אֲשַׁתְּחוּהָ אֶל הַיְכָל קִדְשֶׁךָ בְּיִרְאַתְךָ.  
יְהוּה אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ.  
וְאֲנִי אֲשַׁתְּחוּהָ וְאֶכְרַעָהּ אֲבָרְכָהּ לְפָנַי יְהוּה עֲשֵׂי.  
וְאֲנִי תִפְלְתִי לָךְ יְהוּה עֵת רְצוֹן אֱלֹהִים בְּרַב חֲסֵדְךָ 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.

יהוה, answer me with great loving and with saving truth.

(transl R' David J. Cooper)

**מוֹדָה|מוֹדָה אֲנִי לְפָנֶיךָ מֶלֶךְ (רוּחַ) חַי וְקַיִם  
שֶׁחֲזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה רַבָּה אֲמוּנָתְךָ.**

*Modeh (men) / Modah (women) ani l'fanecha, Melech (Ruach) chay v'kayam*

*Sheh-heh-chezar'ta bi nish'mati b'chemlah – rabbah emunatecha*

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



## Blessing the Body

I am Your creation in my bones and tissues.  
You have woven me in the womb of my mother,  
I thank You, You have so wonderfully made me.

Awesome wonders are all Your works.

I am known by You, to the core, to my soul.  
Nothing in me was hidden from Your eyes  
when I was fashioned in deepest secrecy,  
beautifully twined in the womb of the earth.  
I was still unborn – You had already seen me,  
and all my life was in Your book  
before one day of it had been shaped.

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

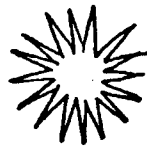
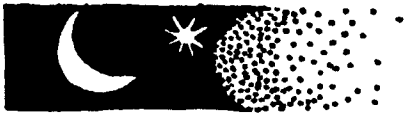
(from Psalm 139; Fifty Psalms, by Huub Ooterhuis et al)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה  
וּבְרָא בּוֹ נְקָבִים וְנְקָבִים חַלּוּלִים חַלּוּלִים גְּלוּי וַיְדוּעַ לְפָנַי כְּסֵא כְבוֹדָךְ  
שָׂאִם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּם  
וְלַעֲמוֹד לְפָנֶיךָ: בְּרוּךְ אַתָּה יְהוָה רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת:

*Baruch Ata יהוה Eloheynu Melech ha-Olam, asher yatzar et ha-adam b'chochmah, u-vara vo n'kaveem n'kaveem, chaluleem, chaluleem. Galui v'yadua lifney chisey ch'vodecha, sheh-im yi'pateyach echad mey-hem, o-yi'sateym echad mey-hem, ee efshar l'hit'kayeym v'la'amod l'fanecha. Baruch Ata יהוה rofey chol basar, u-maflee la'a-sote.*

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

(transl. Cong. Sha'ar Zahav Machzor Uvacharta Bachaiyim)



## A Body-Prayer for *T'shuvah*

Holy One of Blessing, we have been **stiff-necked**: stubborn, angry, resentful.  
Help us to **hold our heads high** with self-respect  
but not defensiveness,  
to let go of old angers.

We have been **shortsighted**. We've seen only the negative things,  
which proved our negative viewpoints.  
Help us **open our eyes** to the fullness of creation.

We have **clenched our fists** in frustration  
Help our **hands** to build, change and cope.

Our **knees have trembled** with fear. Our **feet** have shuffled in indifference.  
Help us have true faith in ourselves and in You,  
to **stride** with confidence, generosity and clarity of purpose.

We have **swallowed** injustice, choked on cruelty.  
Give us an **appetite** for change.

We have let our **hearts** sink and our **shoulders** sag in discouragement.  
Let us stand tall with faith in Your Presence,  
faith in ourselves and each other.

We have abused our **bodies**, Your gift, with exhaustion, pointless anxieties  
and resentments.  
Help us feel Your **breath** within us. You are our **Breath-of-Life**.

During these days of *t'shuvah* we will right the wrongs we've done to each other.  
We will turn again towards harmony with You.  
Help us to do so in **hope** and not in despair,  
with **insight** and not blindly,  
with deep **conviction**, not as a mere formality.

May we open ourselves **body** and **soul** so that this year  
will be a true new beginning.



## Blessing the Soul

אֱלֹהֵי נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא.

*Elohay n'shamah sheh-na-ta-ta bi, t'horah hi.*

אַתָּה בְּרָאתָ אֶתָּה יִצְרָתָה אֶתָּה נִפְחָתָה בִּי  
וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי וְאַתָּה עֲתִיד לְטַלֵּה מִמֶּנִּי וּלְהַחְזִירָה בִּי לְעֲתִיד לְבוֹא.

כָּל זְמַן נְשֵׁה נִשְׁמָה בְּקִרְבִּי מוֹדָה (men) | מוֹדָה (women) אֲנִי לְפָנֶיךָ

יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי

רַבּוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנְּשָׁמוֹת.

בָּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר נְשָׁמוֹת לְפָגְרִים מֵתִים.

*Ata vara-tAH, ata y'tzar tAH, ata nafach tAH bi! V'ata m'sham rAH b'kir bi.*

*V'ata ateed leet lAH mimeni u-l'ha-chazirAH bi, leh-ateed lavoh.*

*Kol zman sheh-ha-n'shama b'kirbi modeh (men) / modah (women) ani l'fanecha,*

*יהוה Elohay v'Elohey avotay. Ribon kol ha-ma'asim. Adon kol ha-n'shamot.*

*Baruch Ata יהוה ha-ma'chazir n'shamot lif'garim meytim.*

My God,

The life and soul which You placed within me are pure.

You breathed of Yourself into my flesh,

creating and forming in me a deep awareness of Your Presence.

It is You who constantly arouse the desire to live within me.

Sometimes You take this hope from me,

only to renew it again and again,

That I may once more praise You, my God, and God of my people.

You are the origin of all that happens,

and every soul is a part of You.

Praised are You, יהוה

constantly renewing life within me

with Your breath of love.



# *Talmud Torah* Learning our People's Wisdom

## *Brachot for Torah Study*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעֲסוֹק בְּדִבְרֵי תוֹרָה:

*Baruch Ata יהוה Eloheynu Melech ha-Olam  
asher kid'shanu b'mitz'votav v'tzivanu la'asok b'divrey Torah.*

A Fountain of Blessings are You, Infinite One, Source of Creation,

- You summon us to holiness with Your *mitzvot* and the imperative to engage with words of Torah.

בְּרוּךְ אַתָּה יְהוָה הַמְלַמֵּד תוֹרָה לְעַם יִשְׂרָאֵל:

*Baruch Ata יהוה Eloheynu Melech ha-Olam ha-m'lamed Torah l'Am Yisrael.*

- You teach Torah to *Am Yisrael* / the God-wrestling People.

בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

*Baruch Ata יהוה noteyn ha-Torah.*

- You give us the Torah!

### Try a *Bracha* in the Feminine!

בְּרוּכָה אַתְּ יְהִי־שִׁכְיָנָה מְקוֹר הַחַיִּים הַמְלַמֶּדֶת תּוֹרָה לְעַם יִשְׂרָאֵל:

*Bruchah At Yah-Shekhinah M'kor ha-Chayim ha-m'lamedet Torah l'Am Yisrael.*

A Fountain of Blessings are You, *Yah-Shekhinah*, Source of Life, who teaches Torah to *Am Yisrael*.

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In this *Machzor*, the norm is to use traditional Hebrew formulations of most blessings. However, we affirm that the Compassionate, Creative, Sourcing Power of the Cosmos that we call 'God' is, of course, entirely inclusive of and beyond gender. Therefore, as the introductory essay on "Naming God" suggests, we invite many and varied ways of addressing and describing God. This *bracha* page offers one sample of how that can be done.

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# *T'shuvah Texts*

**These selections give us an opportunity to study some traditional teachings on the meaning of *t'shuvah*, in *hevruta*, in “learning partnership.”**

*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

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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 *The Strife of the Spirit*, by Rabbi Adin Steinsaltz)

## Selections from *Mishneh 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 mis-deeds. 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.”

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 deep inner 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 *mikvah* (the cleansing pool of living waters) 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 one's 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* (a group of ten) 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 something that a poor person has pawned with you for personal benefit. 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.

### **From other traditional sources:**

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 *tzaddikim*/saints cannot stand." (BT B'rachot 34b)

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

18. 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)

19. A king had a son who had gone astray and was distant by a hundred day's 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." (Pesah R. 184b-185a)

## From **Lights of T'shuvah**

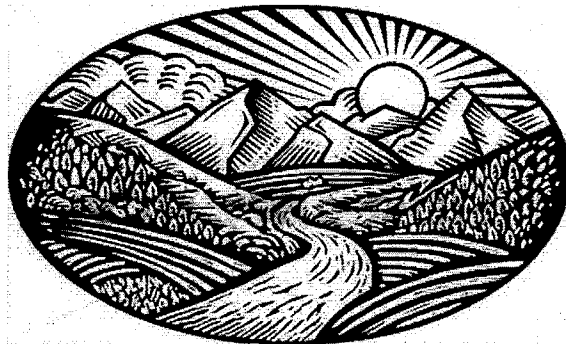
by Rabbi Avraham Isaac Kook

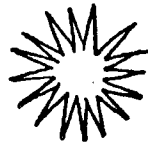
20. The pain felt in the initial inspiration to *t'shuvah* is due to the severance of the evil/(hurt) layers of the self, which cannot be mended as long as they are attached to and remain part of the person, causing deterioration of the whole spirit. Through *t'shuvah* they are severed from the basic 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.

21. *T'shuvah* emerges from the depths of being, from such great depths that there the individual stands, not as a 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 a higher level of good, the radiant and the pure.

22. *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.

23. *T'shuvah* is natural and perfects us. Although people are always prone to stumble and deviate from justice and morality, this does not damage our perfection and wholeness since the essential foundation of our perfection is the constant striving and desire for perfection. This desire is the basis of *t'shuvah*, which always influences our path and perfects us.





## קדיש דרבנן *Kaddish d'Rabbanan*

For our teachers and our students,  
and the students of our students,  
we ask for peace and lovingkindness,  
and let us say, אָמֵן *Ameyn*.

And for those who study Torah  
here and everywhere,  
may they be blessed with all they need,  
and let us say, אָמֵן *Ameyn*.

We ask for peace and lovingkindness  
and let us say, אָמֵן *Ameyn*.

We ask for peace and lovingkindness  
and let us say, אָמֵן *Ameyn*.

(lyrics and music: Debbie Friedman, with minor adaptation – 'our' students-, MP)



**What does *T'shuvah* mean?**

- To make inward acknowledgement of my errors
- To be truly heartbroken over my errors
- To feel appropriate shame
- To openly admit my mistakes
- To make full restitution
- To seek full reconciliation with anyone I've injured
- To commit to not returning to those behaviors
- To ask for Divine assistance in my efforts
- To ask for God's forgiveness
- To feel the burden being lifted off of me
- To feel the peace of true *t'shuvah*
- With God's help, to face temptation and not repeat the same error
- To find that the old behaviors are now more difficult than the new.

גַּם כִּי־אֵלֶיךָ בָּגִיָּא צְלֻמּוֹת לֹא־אִירָא רָע כִּי־אַתָּה עֹמְדִי  
 וּשְׁבַטְךָ וּמִשְׁעֲנֵתְךָ הֵמָּה יִנַּחֲמֵנִי.

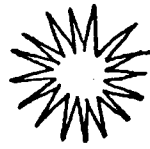
*Gam ki elech b'gey tzal'mavet, lo irah ra ki Ata imadi  
 shiv'techa oo-mishan'techa hemah y'nacha-muni.*

אַךְ טוֹב וַחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיֵּי  
 וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים.

*Ach tov va-chesed yir'd'funi kol y'mey chay-yay  
 v'shavti b'veyt יהוה l'orech yamim.*

Though I walk through the valley of the shadow of death,  
 I will fear no evil, for You are with me.  
 Your rod and Your staff, they comfort me.  
 Surely goodness and love will follow me  
 all the days of my life,  
 and I will dwell in the house of the One forever.

(Psalm 23:4,6)



## A Meditation

Source of all worldly things: You create Your world afresh each second.  
If for an instant You withdrew your loyal love from creation.  
All would be nothingness.

Yet moment by moment You empty the vessels of blessing upon Your creatures.

Once again the morning stars appear to sing their love song to You.  
The sun bursts forth boldly to sing its song of strength to You.

Once again angels sing of holiness to You.  
Once again souls sing of yearning for You.  
And once again grass sings of longing to You.

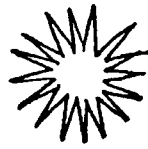
Once again birds sing a song of joy to You.  
Once again orphaned nestlings sing of loneliness to You.  
And once again the brook whispers its prayer.

Once again the afflicted bare their hearts to You.  
Once again the soul's prayer splits Your heavens rising to You.  
Again the body trembles in awe of Your glory.  
Again the eye is lifted toward You.

One ray of Your light, and I abound in light!  
One word from You, and I am reborn!  
One hint of Your eternal life, and I am drenched in the dew of youth.

O You who create all anew,  
O Source, create me, your child, anew!  
Breathe Your spirit into me  
That I may begin a new life.

(adapted from Hillel Zeitlin)

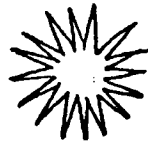


# Morning Blessings

|                                                            |                                                                             |
|------------------------------------------------------------|-----------------------------------------------------------------------------|
| You make us conscious beings.                              | ברוך אתה יהוה אלהינו מלך העולם אשר נתן לשכוי בינה להבחין בין יום ובין לילה: |
| You make me in Your image.                                 | ברוך אתה יהוה אלהינו מלך העולם שעשני בצלמו:                                 |
| You make me free.                                          | ברוך אתה יהוה אלהינו מלך העולם שעשני בן-אבת-חורין:                          |
| You make me <i>Yisrael</i> .                               | ברוך אתה יהוה אלהינו מלך העולם שעשני ישראל:                                 |
| You open our eyes.                                         | ברוך אתה יהוה אלהינו מלך העולם פוקח עורים:                                  |
| You clothe the naked.                                      | ברוך אתה יהוה אלהינו מלך העולם מלביש ערמים:                                 |
| You free the captive.                                      | ברוך אתה יהוה אלהינו מלך העולם מתיר אסורים:                                 |
| You straighten the bent-over.                              | ברוך אתה יהוה אלהינו מלך העולם זוקף כפופים:                                 |
| You spread earth over water.                               | ברוך אתה יהוה אלהינו מלך העולם רוקע הארץ על המים:                           |
| You give me all I need.                                    | ברוך אתה יהוה אלהינו מלך העולם שעשה לי כל צרכי:                             |
| You make firm my steps.                                    | ברוך אתה יהוה אלהינו מלך העולם המכין מצעדי גבר:                             |
| You give <i>Yisrael</i> strength.                          | ברוך אתה יהוה אלהינו מלך העולם אוזר ישראל בגבורה:                           |
| You crown us with glory.                                   | ברוך אתה יהוה אלהינו מלך העולם עוטר ישראל בתפארה:                           |
| You give endurance to the weary.                           | ברוך אתה יהוה אלהינו מלך העולם הנותן לייעף כח:                              |
| You remove sleep from my eyes and slumber from my eyelids. | ברוך אתה יהוה אלהינו מלך העולם המעביר שנה מעיני ותנומה מעפעפי:              |

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו שתרגילנו בתורתך ונדבקנו במצותיה. ואל תביאנו לא לידי חטא ולא לידי עבירה ועון ולא לידי נסיון ולא לידי בזיון. ואל תשלט בנו יצר הרע. והרחיקנו מאדם רע ומחבר רע. ונדבקנו ביצר הטוב ובמעשים טובים וכוף את יצרנו להשתעבד לך. ותננו היום ובכל יום לחן ולחסד ולרחמים בעיניך ובעיני כל רואנו ותגמלנו חסדים טובים: ברוך אתה הוה גומל חסדים טובים לעמו ישראל:

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



# בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. . .

*Baruch Ata יהוה Eloheynu Melech ha-Olam. . .*

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

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

*Baruch Ata יהוה Eloheynu Ruach ha-Olam*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ רוּחַ הָעוֹלָם...

*Bruchah At YAH-Shekhinah Elahateynu M'kor ha-Chayim*

בְּרוּכָה אַתְּ יְהוָה שְׁכִינָה אֱלֹהֵינוּ מְקוֹר הַחַיִּים...

*Bruchah At YAH-Adonay Chayeynu, Chey ha-Olamim*

בְּרוּכָה אַתְּ יְהוָה אֲדֹנָי חַיֵּינוּ חַי הָעוֹלָמִים...

...whose Image is mirrored in my own.

...whose Freedom challenges me to be free.

...whose Teaching makes me a Jew.

(others can say: Who lets all people turn towards Life.\*)

...whose Wisdom opens the blind eye.

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

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

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

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

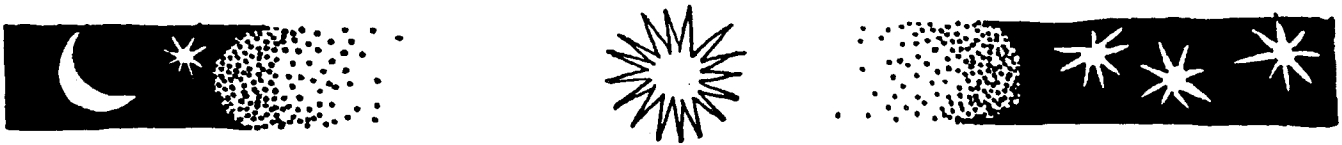
...whose Being provides us with infinite possibilities.

...whose Torah guides my every step.

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

(interpretive translation by Rabbi Rami Shapiro)

(\* insert based on Acts 11:18 : גם־לגוֹיִם נָתַן הָאֱלֹהִים הַתְּשׁוּבָה לַחַיִּים :



# We Call on the Energy of Creation

|                                           |                                                |
|-------------------------------------------|------------------------------------------------|
| בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם.       | <i>Baruch sheh-amar v'hayah ha-olam.</i>       |
| בְּרוּךְ הוּא (בְּרוּכָה הִיא):           | <i>Baruch Hu (fem. Bruchah Hee).</i>           |
| בְּרוּךְ עֹשֶׂה בְּרֵאשִׁית:              | <i>Baruch oseh v'rey-sheet.</i>                |
| בְּרוּךְ אוֹמֵר וְעוֹשֶׂה:                | <i>Baruch omer v'oseh.</i>                     |
| בְּרוּךְ גּוֹזֵר וּמְקַיֵּם:              | <i>Baruch gozer u-m'kayeym.</i>                |
| בְּרוּךְ מְרַחֵם עַל הָאָרֶץ:             | <i>Baruch m'racheym al ha-aretz.</i>           |
| בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת:        | <i>Baruch m'racheym al ha-b'riyot.</i>         |
| בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו: | <i>Baruch m'shaleym sachar tov lee-rey-av.</i> |
| בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח:      | <i>Baruch chay la-ad v'kayam la-netzach.</i>   |
| בְּרוּךְ פּוֹדֶה וּמַצִּיל.               | <i>Baruch podeh u-matzeel.</i>                 |
| בְּרוּךְ שְׁמוֹ (בְּרוּכָה שְׁמָה):       | <i>Baruch Sh'mo (fem. Baruch Sh'mah).</i>      |

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאֵב הַרְחֵמֵן הַמְהַלֵּל בְּפִי עַמּוֹ מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו וּבְשִׁירֵי דָוִד עַבְדֶּךָ. נְהַלְלֶךָ יְהוָה אֱלֹהֵינוּ בְּשִׁבְחוֹת וּבְזִמְרוֹת וּנְגִדְלֶךָ וּנְשַׁבַּחְךָ וּנְפָאֵרְךָ וּנְזַכִּיר שְׁמֶךָ וּנְמַלִּיכֶךָ מִלְּפָנֶיךָ אֱלֹהֵינוּ יְחִיד חַי הָעוֹלָמִים מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַד עַד שְׁמוֹ הַגָּדוֹל: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מְהַלֵּל בְּתִשְׁבָּחוֹת:

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

Blessed be the One whose speech is the world.

Blessed be the Source.

Blessed be the One forever creating.

Blessed be the One speaking and acting.

Blessed be the One separating and sustaining.

Blessed be the One whose love fills the earth.

Blessed be the One whose compassion gives life.

Blessed be the One living forever.

Blessed be the Name of the One.

(Rabbi Burt Jacobson)



# Songs of Praise

from Psalm 121

אָשָׂא עֵינַי אֶל-הַהָרִים מֵאֵין יבֹּא 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 The One, maker of heaven and earth!

from Psalm 34

מִי־הָאִישׁ הַחֲפִיץ חַיִּים אֲהַב יָמִים לְרְאוֹת טוֹב:  
נִצֹּר לְשׁוֹנֵה מִרָע וּשְׁפָתַיָּהּ מִדַּבֵּר מְרָמָה:  
סוּר מִרָע וַעֲשֵׂה-טוֹב בִּקְשׁ שְׁלוֹם וְרִדְפֶהוּ:

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

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

from Psalm 90

לְמַנּוֹת יָמֵינוּ כֵּן הוֹדַע וְנִבִּיא לְבַב חֲכָמָה:

*Limnot yamey-nu keyn hoda v'navee l'vav chochmah*

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

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

*(music/lyrics Rabbi Yitzhak Husbands-Hankin)*



from Psalm 91

אֶרְךָ יָמִים אֲשׁוּבֵיעָהוּ וְאַרְאֶהוּ בִישׁוּעָתִי:

*Orech yamim asbee'ey-hu, v'ar'ey-hu beey'shua-tee*

I will grant (to one who takes refuge in God) an abundantly long life.  
That person will witness my salvation.

from Psalm 33

רָנְנוּ צְדִיקִים בַּיהוָה לִישָׁרִים נָאוֹה תְהִלָּה:

*Ran'nu tzadikim ba-יהוה, la-y'sharim navah t'hee-lah.*

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

from Psalm 92

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:

|                              |                                |
|------------------------------|--------------------------------|
| טוֹב לְהַדוֹת לַיהוָה        | וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן: |
| לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ | וְאֶמוּנָתְךָ בַּלַּיְלוֹת:    |
| עָלִי עָשׂוֹר וְעָלִי נָבֶל  | עָלִי הַגִּיוֹן בְּכִנּוֹר:    |

*Mizmor shir l'Yom ha-Shabbat:*

|                                     |                                     |
|-------------------------------------|-------------------------------------|
| <i>Tov l'hodote la-יהוה</i>         | <i>u-l'zameyr l'shim'cha elyon,</i> |
| <i>L'hagid ba-boker chas'decha,</i> | <i>ve-emunat'cha ba-ley-lote,</i>   |
| <i>Aley asor, va-aley nah-vel,</i>  | <i>aley hee-gah-yon b'chinor.</i>   |

A Psalm-Song for Shabbat:

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

מַה גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה מְאֹד עֲמֻקּוֹ מִחֲשַׁבְתֶּיךָ:

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



from Psalm 145

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סֵלָה:

*Ashrey yoshvey vey-techa, od y'hall'lu-cha! Selah.*

Richly happy are all who dwell in Your house. They will continually praise You.

פּוֹתַח אֶת יָדְךָ וּמַשְׁבִּיעַ לְכֹל חַי רַצוֹן:

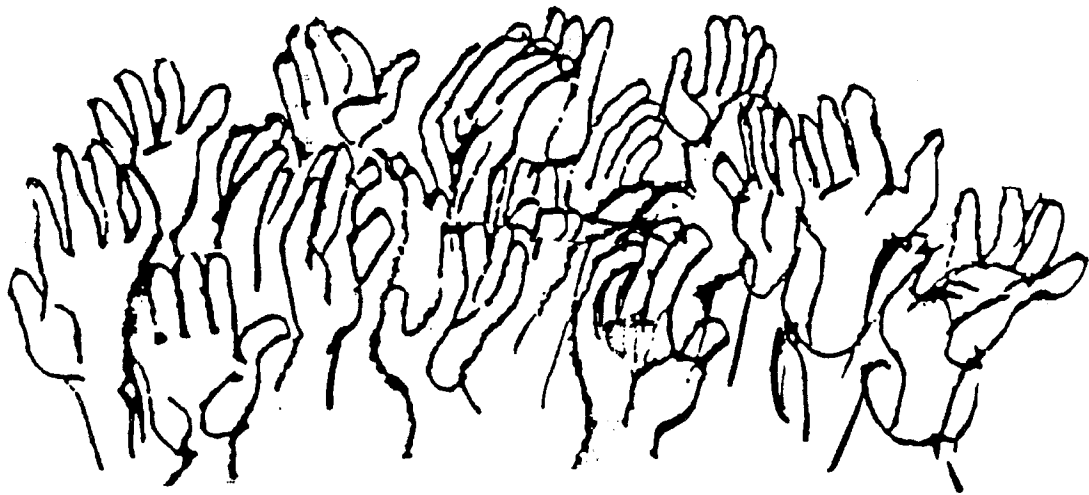
*Poteyach et yadecha u-mas'bee-ya l'chol chay ratzon.*

You open Your hand and satisfy all life.

וְאֲנַחְנוּ נְבָרְךָ יְיָ מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ:

*Va-anachnu n'vareych Yah, mey-ata v'ad olam, hall'luYah.*

We will praise Yah forever, Praise Yah!





from Psalm 150

## הַלְלוּ יְהוָה *Hall'luYah!*

|                                   |                                |
|-----------------------------------|--------------------------------|
| הַלְלוּהוּ בְּרִקְיעַ עֵזוֹ       | הַלְלוּ-אֱלֹהִים בְּקוֹדֶשׁוֹ  |
| הַלְלוּהוּ כְּרֹב גְּדֻלוֹ:       | הַלְלוּהוּ בְּגִבּוֹרֹתָיו     |
| הַלְלוּהוּ בְּנִבְּל וְכִנּוֹר:   | הַלְלוּהוּ בְּתִקְע שׁוֹפָר    |
| הַלְלוּהוּ בְּמִנִּים וְעֶגְב:    | הַלְלוּהוּ בְּתֶף וּמַחֹל      |
| הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: | הַלְלוּהוּ בְּצִלְצְלֵי שְׁמַע |

כֹּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּ יְהוָה.

*Hall'lu El b'kod'sho*

*Hall'lu-hu big'vurotav*

*Hall'lu-hu b'teyka shofar*

*Hall'lu-hu b'tof u-machol*

*Hall'lu-hu b'tzil'tz'ley shama*

*Hall'lu-hu bir'kiya uzo*

*Hall'lu-hu k'rov gud'lo*

*Hallelu-hu b'neyvel v'chinor*

*Hall'lu-hu b'minim v'ugav*

*Hall'lu-hu b'tzil'tz'ley t'ruah*

*Kol ha-n'shamah t'hallel Yah! Hall'luYah.*

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

Praise the Source with *Shofar* blast  
With lute and harp, with drum and dance  
with flute and strings, with tambourines

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

(Rabbi Burt Jacobson)

בָּרוּךְ יְהוָה לְעוֹלָם אָמֵן וְאָמֵן. בָּרוּךְ יְהוָה מְצִיּוֹן שְׁכֵן יְרוּשָׁלַיִם הַלְלוּ יְהוָה. בָּרוּךְ יְהוָה  
אֱלֹהֵינוּ אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדוֹ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמְלֵא כְבוֹדוֹ אֶת  
כָּל הָאָרֶץ אָמֵן וְאָמֵן.

*Baruch* יהוה *l'olam. Ameyn v'Ameyn.* Praise the Infinte One forever.

*Ameyn. Ameyn. ...The God of Yisrael who does wonders. Praised and Blessed is the Glorious  
Name forever. May the Glorious Presence of יהוה fill the world. Ameyn! Ameyn!*



# Praising with our Breath

נִשְׁמַת כּוֹל חַי תְּבָרַךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ.

*Nishmat kol chay t'vareych et Shimcha Yah Eloheynu.*

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

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

You alone, Your Breath of Life alone,  
Guides us,  
Frees us,  
Transforms us,  
Heals us,  
Nurtures us,  
Teaches us.  
First, Last, Future, Past,  
Inward, Outward,  
Beyond, Between,



You are the breathing that gives life to all the worlds.  
And we do the breathing that gives life to all the worlds.

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

*YyyyHhhhWwwwHhhh.*

(Rabbi Arthur Waskow)



## *Nishmat kol chay t'vareych et Shimcha יהוה Eloheynu*

for simultaneous Hebrew and English *davvenen'*  
(translation by Rabbi Zalman Schachter-Shalomi)

נְשַׁמַּת כּוֹל חַי תְּבָרַךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ.  
וְרוּחַ כּוֹל בְּשָׂר תִּפְאָר וּתְרוּמָם  
זְכָרָךְ מִלְּפָנֶיךָ תָּמִיד.  
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל.  
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ  
פּוֹדֶה וּמַצִּיל וּמַפְרִיֵס וּמְרַחֵם  
בְּכָל עֵת צָרָה וְצוּקָה.  
אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:

אֱלֹהֵי הָרְאוּשׁוֹנִים וְהַאֲחֵרוֹנִים  
אֱלֹהֵי כָּל בְּרִיּוֹת  
אֲדוֹן כָּל תּוֹלְדוֹת  
הַמְהַלֵּל בְּרַב הַתְּשֻׁבָּחוֹת  
הַמְנַהֵג עוֹלָמוֹ בְּחַסֵּד  
וּבְרִיּוֹתָיו בְּרַחֲמִים.  
יְהוָה לֹא יָנוּם וְלֹא יִישָׁן  
הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ נֹרְדָמִים  
וְהַמְשִׁיחַ אֲלֵמִים  
וְהַמְתִּיר אֲסוּרִים  
וְהַסּוֹמֵךְ נוֹפְלִים  
וְהַזּוֹקֵף כְּפוּפִים  
לְךָ לְבָדָה אֲנַחְנוּ מוֹדִים.

אֵלֵינוּ פִּינוּ מְלֵא שִׁירָה כַּיָּם  
וְלִשׁוֹנֵנוּ רְנָה כַּהַמּוֹן גְּלוֹי  
וְשִׁפְתוֹתֵינוּ שְׂבַח כַּמְרַחֲבֵי רִקִיעַ  
וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ  
וְיָדֵינוּ פְּרוֹשׁוֹת כַּנְּשָׂרֵי שָׁמַיִם  
וְרַגְלֵינוּ קְלוֹת כַּאֲיֵלוֹת  
אֵין אֲנַחְנוּ מְסַפִּיקִים לְהוֹדוֹת לְךָ  
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ  
וְלְבָרַךְ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְפֵי אֲלָף  
אֲלָפֵי אֲלָפִים וְרַבֵּי רַבָּבוֹת פְּעֻמִּים  
הַטּוֹבוֹת שְׁעֵשִׂית  
עִם הוֹרֵינוּ וְעִמָּנוּ.

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

You! Ultimate cause and ultimate effect,  
Source of all creation,  
You manifest in all birthing.  
In every compliment it is You we praise.  
You manage Your universe with kindness  
with compassion for all beings in it.  
***Yah* ever awake and ever alert!**  
**You rouse us from the deepest sleep.**  
**You give words to the speechless.**  
**You release the imprisoned.**  
**You support the stumbling.**  
**You give dignity to the downtrodden.**  
**Every appreciation we offer is Yours.**

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



מִמִּצְרַיִם גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ  
 וּמִבֵּית עֲבָדִים פָּדִיתָנוּ  
 בְּרָעַב זָנַתָּנוּ וּבְשָׂבַע כִּלְפָלְתָנוּ  
 מִחָרֵב הִצַּלְתָּנוּ וּמִדָּבָר מִלְטָתָנוּ  
 וּמִחַלְלִים רָעִים וּנְאֻמָּנִים דָּלִיתָנוּ.  
 עַד הַנּוֹחַ עֲזָרוּנוּ רַחֲמֶיךָ  
 וְלֹא עֲזָבוּנוּ חַסְדֶיךָ  
 וְאַל תִּטְשֵׁנוּ יְהוָה אֱלֹהֵינוּ לְנֹצֵחַ.  
 עַל כֵּן אֲבָרִים שֹׁפְלֵגַת בְּנוֹ  
 וְרוּחַ וּנְשָׁמָה שֹׁנֵפֶחֶת בְּאַפֵּינוּ  
 וְלִשׁוֹן אֲשֶׁר שָׁמַת בְּפִינוּ  
 הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ  
 וַיְרֻמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ  
 וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְּפָנֵינוּ.

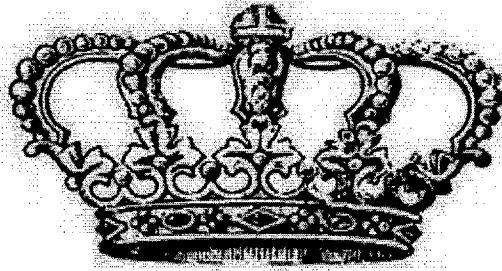
כִּי כָל פֶּה לֵךְ יוֹדֵה  
 וְכָל לִשׁוֹן לֵךְ תֹּשֵׁבַע  
 וְכָל בֶּרֶךְ לֵךְ תִּכְרַע  
 וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה  
 וְכָל לִבָּבוֹת יִירָאוּךָ  
 וְכָל קֶרֶב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ  
 כַּדָּבָר שֹׁפֵתוֹב  
 כָּל עֲצָמוֹתַי תֹּאמְרֶנָּה  
 יְהוָה מִי כָמוֹךָ.

מִצִּיל עֲנִי מִחֲזֹק מִמֵּנִי  
 וְעֲנִי וְאֲבִיּוֹן מִגְּזֹלוֹ.  
 מִי יִדְמֶה לָּךְ וּמִי יִשׁוּה לָּךְ  
 וּמִי יַעֲרֶךְ לָּךְ: הָאֵל הַגָּדוֹל  
 הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן  
 קִנְיַן שָׁמַיִם וָאָרֶץ.  
 נִהְלָלְךָ וּנְשַׁבַּחְךָ וּנְפָאֵרְךָ  
 וּנְבָרְךָ אֶת־שֵׁם קְדוֹשְׁךָ כְּאָמֹר לְדָוִד:  
 בְּרַכִּי נַפְשִׁי אֶת־יְהוָה  
 וְכָל־קֶרְבִי אֶת־שֵׁם קְדוֹשׁוֹ:  
 הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ  
 הַגָּדוֹל בְּכַבּוֹד שְׁמֶךָ  
 הַגִּבּוֹר לְנֹצֵחַ וְהַנּוֹרָא בְּנוֹרָאוֹתֶיךָ.

**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 written in Psalms:  
**Kol atz'motay tomar'nah – All my very essence**  
**exclaims: Yah! Mi Chamocha? Who? like You?**

You inspire the gentle to stand up to the bully,  
 The poor disempowered to stand up to the thug.  
 No other can claim to be what You are!  
 No other can pretend to be the Great God,  
 The Mighty, the Awesome, the God Most High,  
 Yet nesting in Heavens and Earth!  
 So we will keep celebrating and delighting  
 and blessing Your holy Name with David:  
 "Yahhhh, breathes my soul out to You.  
 All my inners pulse with You!"  
 Potent God-force,  
 Magnanimous in Glory,  
 Ever Prevailing, Awesome Mystery!



# הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא:

*Ha-Melech ha-yosheyv al kisey ram v'nisa.*

**Majestic Source, Flowing into and Exalting all Creation!**

שׁוֹחֵינַת אֶד מָרוֹם וְקָדוֹשׁ שְׁמוֹ:

*Eternal Shekhinah! Holy Beyond!*

*Shocheyn Ad Marom v'Kadosh Shemo.*

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

וְכָתוּב: רַנְּנוּ צְדִיקִים בִּיהוָה  
לְיִשְׂרָאֵל נְאוּה תְהִלָּה.

*V'chatuv: ra-n'nu Tzadikim ba-יהוה*

*La-y'sharim navah t'hilah.*

בְּפִי יִשְׂרָאֵל תְּתַרְוּמֵם

*B'fi Y'sharim tit-Romam*

וּבְדַבְרֵי צְדִיקִים תְּתַבָּרַךְ

*u-v'divrey TZadikim tit-Barach*

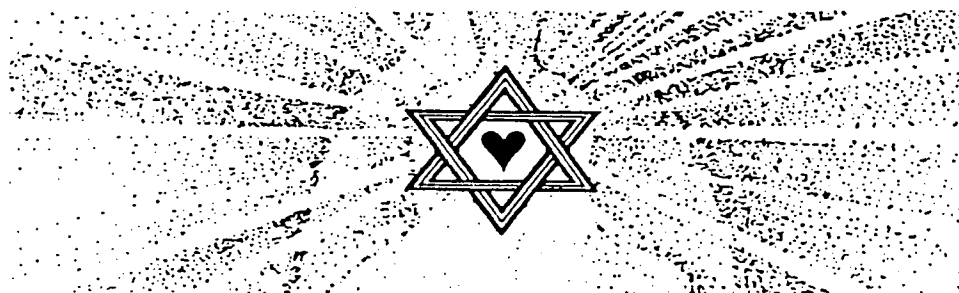
וּבְלִשׁוֹן חֲסִידִים תְּתַקַּדֶּשׁ

*u-vi'leshon CHasidim tit-Kadash*

וּבְקָרֵב קְדוֹשִׁים 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.





## We Praise the Source of Life and Wonder

|                                           |                                                    |
|-------------------------------------------|----------------------------------------------------|
| יִשְׁתַּבַּח שִׁמְךָ לְעַד מְלִכְנוּ      | <i>Yish'tabach Shim'cha la-ad Malkeynu,</i>        |
| הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ     | <i>ha-El ha-Melech, ha-Gadol v'ha-Kadosh</i>       |
| בַּשָּׁמַיִם וּבָאָרֶץ.                   | <i>ba-shamayim u-va'aretz.</i>                     |
| כִּי לְךָ נִאֶה יְהוָה אֱלֹהֵינוּ         | <i>Ki l'cha naeh, יהוה Eloheynu</i>                |
| וְאֱלֹהֵי הָרוּרֵינוּ                     | <i>v'Elohey horeynu,</i>                           |
| שִׁיר וְשִׁבְחָה                          | <i>shir u-shvachah, hallel v'zimrah,</i>           |
| הַלֵּל וְזִמְרָה                          |                                                    |
| עֵז וּמִמְשָׁלָה                          | <i>oz u-memshalah, netzach, g'dulah u-g'vurah,</i> |
| נִצָּח גְּדֻלָּה וְגִבּוּרָה              |                                                    |
| תְּהִלָּה וְתִפְאַרֶת                     | <i>t'hillah v'tif'eret, kedushah u-mal'chut,</i>   |
| קְדוּשָׁה וּמַלְכוּת                      |                                                    |
| בְּרָכוֹת וְהוֹדָאוֹת                     | <i>brachot v'hoda-ot, mey-ata v'ad olam.</i>       |
| מֵעַתָּה וְעַד עוֹלָם.                    |                                                    |
| בָּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל | <i>Baruch Ata יהוה, El Melech gadol</i>            |
| בְּתִשְׁבָּחוֹת אֵל הַהוֹדָאוֹת אָדוֹן    | <i>ba-tish'bachot, El ha-hoda-ot, adon</i>         |
| הַנִּפְלְאוֹת הַבוֹחֵר בְּשִׁירֵי זִמְרָה | <i>ha-nif'la-ot, ha-bocher b'shirey zimrah,</i>    |
| מֶלֶךְ אֵל חַי הַעוֹלָמִים.               | <i>Melech El Chey ha-Olamim.</i>                   |

We praise Your Name / Your Essence forever  
 Great and Sacred Source  
 Your power fills all realms  
 What could be more natural than to sing to You  
 ~ Song, chant and praise ~  
 For Your greatness and power  
 Your splendor, holiness and sovereignty  
 Blessings and songs of gratitude to Your Great and Sacred Name  
 Now, and as long as space and time endure  
 You are God.

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



# Calling Us To Community

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךָ מְלְכוּתָהּ  
 בְּתַיִיכוֹן וּבִיּוֹמֵיכוֹן וּבְתַיִי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזֹמַן קָרִיב וְאִמְרוּ אָמֵינ: *ameyn*  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא: *y'hey shmey raba m'varach l'alam u-l'almey almaya.*  
 תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא  
 לְעֻלְמָא וְלְעֻלְמֵי מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֻלְמָא  
 וְאִמְרוּ אָמֵינ: *ameyn*

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.

(Adapted from Faith Rogow)

**בְּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ:**

*Barchu et יהוה ha-M'vorach.*

**בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:**

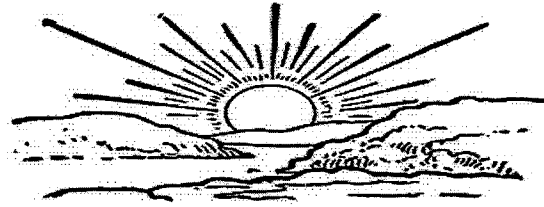
*Baruch יהוה ha-M'vorach l'Olam Va-ed.*

**A Fountain of Blessings is the Holy One of Blessing, For Ever and Ever!**





# Reaching to the Realm of Light



בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

*Baruch Ata יהוה Eloheynu Melech ha-Olam,  
Yotzer or u-vorey choshech, oseh shalom u-vorey et ha-kol.*

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

אוֹר עוֹלָם בְּאֵצֶר חַיִּים. אוֹרוֹת מְאִפֵּל אָמַר וַיְהִי.

*Or olam b'otsar chayim. Orot mey-ofel amar va-yehi.*

Eternal light in the treasury of life. Light from darkness. God spoke and it happened.

**Come light of lights into my heart. Come wisdom of spirit into my heart.**

(On a weekday continue here. On *Shabbat* turn to pages 66 and 67)

הַמְאִיר לְאָרֶץ וְלְדָרִים וְלְעִיָּה בְּרַחֲמִים וּבְטוֹבוֹ  
מְחַדָּשׁ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית. מֶה רַבּוֹ  
מַעֲשֵׂיךָ יְהוָה כָּלֵם בְּחֻכְמָה עֹשֵׂית מְלָאָה הָאָרֶץ  
קִנְיָנְךָ. הַמְלִיךָ הַמְרוֹמֵם לְבָדוֹ מֵאֲזַן הַמְּשַׁבַּח  
וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימֹת עוֹלָם. אֱלֹהֵי עוֹלָם  
בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ אָדוֹן עֲזָנוּ צִוֵּר  
מְשַׁגְּבֵנוּ מִגֵּן יִשְׁעֵנוּ מִשְׁגָּב בְּעֵדְנוּ. אֵל בְּרוּךְ גָּדוֹל  
דַּעַה הַכִּיֵּן וּפְעַל זִהְרֵי חֲמָה טוֹב יֵצֵר כְּבוֹד לְשִׁמוֹ  
מְאֹרוֹת נִתְּן סְבִיבוֹת עֲזוֹ פְּנוֹת צְבָאוֹ קְדוּשִׁים  
רוֹמְמֵי שְׂדֵי תָמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ.  
תְּתַבְּרֶךְ יְהוָה אֱלֹהֵינוּ עַל שְׂבַח מַעֲשֵׂה יְדִידָה וְעַל  
מְאֹרֵי אוֹר שְׁעֵשִׂית יִפְאָרוּךְ סְלָה.

You give light to the world and all who live here with *rachamim*. Moment by moment, with infinite goodness, You create everything brand new. So vast Your works. Made with such wisdom. The world overflows with You. You alone, exalted from the dawn of time and praised for eternity. God of all the worlds, hold us in Your *rachamim*. Source of our strength, our fortress, our rock, saving shield, shelter us. Guiding Power! Blessed! Great! Knowing! You made the sun's rays, so good to honor the Name. The cosmic lights encircle Your strength. Forces of holiness exalt *Shaddai*, and spin a tale of the honor and holiness of God. Be Blessed, Holy One our God, beyond the praise Your handiwork gives, and beyond the brightness of the lights You made that adorn You in splendor.



(On weekdays continue on page 68)

### On Shabbat: Expansive Praise for the Radiance of Light

**הַכֹּל יוֹדוּךָ**

*Ha-kol yo-du-cha. All will thank You!*

**וְהַכֹּל יִשְׁבַּחוּךָ**

*V'ha-kol y'shab-chu-cha. All will praise You!*

**וְהַכֹּל יֹאמְרוּ אֵין קְדוֹשׁ כִּיְהוּה:**

*V'ha-kol yom-ru, Eyn Kadosh ka-יהוה.*

And everything calls out:

“None are Holy like the One!”

הַכֹּל יְרוֹמְמוֹךָ סֶלָה יוֹצֵר הַכֹּל: הָאֵל הַפּוֹתַח  
בְּכָל יוֹם דְּלֹתוֹת שַׁעֲרֵי מִזְרַח וּבּוֹקֵעַ חֲלוֹנֵי  
רְקִיעַ מוֹצִיא חֲמָה מִמְּקוֹמָהּ וְלִבְנֵהּ מִמְּכוֹן  
שְׁבֵתָהּ וּמְאִיר לְעוֹלָם כָּלוּ וְלִיּוֹשְׁבֵי שְׁפָרָא  
בְּמִדְתַּת הַרְחָמִים: הַמְאִיר לְאָרֶץ וְלְדָרִים  
עָלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם  
תְּמִיד מַעֲשֵׂה בְּרָאשִׁית: הַמְלִיךָ הַמְרוֹמֵם  
לְבָדוּ מֵאֵז. הַמְשַׁבַּח וְהַמְפָּאֵר וְהַמְתַּנְשֵׂא  
מִימּוֹת עוֹלָם: אֱלֹהֵי עוֹלָם בְּרַחֲמֵיךָ הַרְבִּים  
רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוּ צוּר מְשַׁגְּבֵנוּ מָגֵן  
יִשְׁעֵנוּ מְשַׁגֵּב בְּעֵדְנוּ:

All will exalt You forever as Creator of all that exists. Source-of-All, You are the One who each day opens the doors of the Eastern gates. You burst open the windows of heaven's dome, bringing forth mother Sun's warm light from her place, and the white light of the Moon from hers. You give light to the whole world and all creatures – all created with Your *rachamim*, Your womb-of-compassion. You enlighten the world and all who live here with *rachamim*. Moment by moment, with infinite goodness, You create everything anew. *Melech* – Guiding Source, dwelling in primordial singularity, praised and held in awe since the dawn of time. God of all the worlds, hold us in Your *rachamim*. Source of our strength, our fortress, our rock, saving shield, shelter us.

**אֵין כְּעֶרְכָּךָ וְאֵין זוּלָתְךָ**

*Eyn k'er'k'-cha, v'eyn zula-techa,*

**אֶפֶס בְּלָתְךָ וּמִי דוּמָה לָךְ:**

*efes bil't'cha u-mee domeh lach.*

**אֵין כְּעֶרְכָּךָ יְהוּה אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה**

*Eyn k'er'k'cha, יהוה Eloheynu, ba-olam ha-zeh,*

**וְאֵין זוּלָתְךָ מְלַכְנוּ לְחַיֵּי הָעוֹלָם הַבֶּא.**

*v'eyn zu-la-t'cha Malkeynu, l'cha-yey ha-olam ha-ba.*

**אֶפֶס בְּלָתְךָ גּוֹאֲלָנוּ לִימּוֹת הַמְּשִׁיחַ.**

*Efes bil't'cha goaleynu. leeymot ha-Mashiach.*

**וְאֵין דוּמָה לָךְ מוֹשִׁיעֵנוּ לְתַחִית הַמֵּתִים:**

*V'eyn domeh l'cha moshee-eynu, lit'chee-yat ha-meytim.*

Nothing is like You!

There is nothing beside You in this sphere of existence, this dimension or any other.

Nothing but You, Saving Power,

fulfilling all existence, throughout all lifetimes and all worlds.



## On Shabbat: El Adon

בְּרוּךְ וּמְבֹרָךְ בְּפִי כָּל בְּשָׂמָה:  
 דַּעַת וּתְבוּנָה סְבִיבֵי אוֹתוֹ:  
 וְנִהְדָּר בְּכַבּוּד עַל הַמְרַפָּה:  
 חֶסֶד וְרַחֲמִים לְפָנֵי כְבוֹדוֹ:  
 יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁפֵּל:  
 לַהֲיֹת מוֹשְׁלִים בְּקָרֵב תַּבֵּל:  
 נְאֻה זֵינוּם בְּכָל הָעוֹלָם:  
 עֲשִׂים בְּאֵימָה רְצוֹן קוֹנָם:  
 צְהֵלָה וְרִנָּה לְזִכָּר מְלַכּוֹתוֹ:  
 רָאָה וְהִתְקִין צוּרַת הַלְבָנָה:  
 אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים  
 גָּדְלוֹ וְטוֹבוֹ מְלֵא עוֹלָם  
 הַמְתַּגָּאָה עַל חֵיוֹת הַקֹּדֶשׁ  
 זְכוּת וּמִישׁוֹר לְפָנֵי כֶסֶא  
 טוֹבִים מְאֹרֹת שֶׁבְּרָא אֱלֹהֵינוּ  
 כֹּחַ וּגְבוּרָה נָתַן בָּהֶם  
 מְלֵאִים זֵיו וּמְפִיקִים נִגְה  
 שְׂמֵחִים בְּצִאתָם וְשׂוֹשִׂים בְּבוֹאָם  
 פֶּאֶר וְכַבּוּד נוֹתְנִים לְשִׁמוֹ  
 קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר  
 שְׁבַח נוֹתְנִים לוֹ כָּל צְבָא מְרוֹם  
 תַּפְאֶרֶת וּגְדֻלָּה שְׂרָפִים וְאוֹפָנִים  
 וְחֵיוֹת הַקֹּדֶשׁ:

*El Adon al kol ha-ma'asim.  
 Baruch u-m'vorach b'fi kol n'shama.  
 Gad'lo v'tuvo maley olam.  
 Daat u-t'vunah sov'vim oto.  
 Ha-mit'ga-eh al chayot ha-kodesh.  
 V'Neh'dar b'chavod al ha-mer'kavah.  
 Z'chut u-mishor lif'ney chis'oh.  
 Chesed v'rachamim lif'ney ch'vo-doh.  
 Tovim m'orot sheh-bara Eloheynu.  
 Y'tzar-am b'daat b'vina uv'has'keyl.  
 Ko-ach ug'vurah natan ba-hem.  
 Lih'yot mosh'lim b'kerev teyveyl.  
 M'ley-im ziv, u-m'fikim nogah.  
 Na-eh zivam b'chol ha-olam.  
 S'mey-chim b'tzey-tam, v'sasim b'vo-am.  
 Osim b'eymah r'tzon konam.  
 P'ehr v'chavod not'nim lee-shmo.  
 Tza-hala v'rina l'zeycher malchuto.  
 Kara la-shemesh, va-yiz'rach or.  
 Ra-ah v'hit'kin tzurat hal'vanah.  
 Shevach notnim lo, kol tz'vah marom.  
 Tif'eret u-g'dulah, s'rafim v'ofanim,  
 v'chayot ha-kodesh.*

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

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

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

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

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

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

(R' Zalman Schachter-Shalomi)



### **Proof of Heaven:**

While my body lay in a coma, stunned to complete inactivity, my conscious, inner self — was alive and well. My brain-free consciousness journeyed to another, larger dimension of the universe. I was in a place of clouds...that showed up sharply against the deep blue black sky. Immeasurably higher than the clouds, flocks of transparent orbs, shimmering beings, arced across the sky, leaving long, streamer-like lines behind them.

Birds? Angels? Neither of these words do justice to the beings. They were quite simply different from anything on this planet. They were more advanced. Higher. A sound, huge and booming like a glorious chant, came down from above. The joy of these creatures as they soared along, was such that they HAD to make this noise. If the joy didn't come out of them this way then they would not have been able to contain it. The sound was palpable and almost material, like a rain that you can feel on your skin....

Seeing and hearing were not separate in this place. I could hear the visual beauty of the silvery bodies of those scintillating beings above. I could see the surging, joyful perfection of what they sang. I could not look at or listen to anything in this world without becoming a part of it — without joining with it in some mysterious way.... Everything was distinct, yet everything was also a part of everything else.

(Edited from the near-death experience described by Dr. Eben Alexander, in **Proof of Heaven**)

## **The *Kedushah* Song of the Angels**

**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.**

תְּתַבְּרֶה צוּרְנוּ מִלְּפָנָיו וְגֵאֲלָנוּ בּוֹרֵא קְדוֹשִׁים יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִפְנֵינוּ. יוֹצֵר מְשָׁרְתִים וְאֲשֶׁר מְשָׁרְתָיו כָּלֵם עוֹמְדִים בְּרוּם עוֹלָם וּמְשַׁמְיָעִים בְּיִרְאָה יַחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֵךְ עוֹלָם. כָּלֵם אֱהוּבִים כָּלֵם בְּרוּרִים כָּלֵם גְּבוּרִים וְכָלֵם עֹשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנָם. וְכָלֵם פּוֹתְחִים אֶת פִּיהֶם בְּקִדְשָׁה וּבְטָהָרָה בְּשִׁירָה וּבְזִמְרָה וּמְבַרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמְעֲרִיצִים וּמְקַדְּשִׁים וּמְמַלְיָכִים:

***Kulam ahuvim, kulam b'rurim.* All of them beloved. All of them radiant.  
All filled with power, all filled with holiness and purity.  
All of them lift up their voices. With song and psalm they sing out, blessing and  
praising, adorning and adoring, hallowing and crowning  
the Presence of the Power. . .**



... great, infinite, awesome, holy!

Each from the other, in a bond of union, they accept the dominion of God, giving leave each to the other, to call out the holiness of the Creator.

אֶת שֵׁם הָאֵל הַמְּלֹךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא קְדוֹשׁ הוּא: וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם  
עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה. וְנוֹתְנִים רְשׁוּת זֶה לְזֶה לְהַקְדִּישׁ לְיוֹצְרָם. בְּנִחַת  
רוּחַ בְּשִׁפְפָה בְרוּרָה וּבְנִעִימָה קְדוּשָׁה כָּלָם כְּאֶחָד עוֹנִים וְאוֹמְרִים בְּיַרְאָה:

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



קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ

*Kadosh!*

*Kadosh!*

*Kadosh!*



יְהוָה צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

*Tzevaot! M'loh chol ha-aretz k'vodo.*

**Holy! Holy! Holy! Shaper of all the Powers of the Universe.  
The Whole Earth Radiates Your Glory.**

וְהַחַיּוֹת יְשׁוּרְרוּ וְכְרוּבִים יְפָאֲרוּ וְשֶׁרָפִים יְרַנּוּ וְאַרְאֲלִים יְבָרְכוּ.  
פְּנֵי כָּל חַיָּה וְאוֹפָן וְכְרוּב לְעִמַּת שֶׁרָפִים לְעִמַּתָּם מְשַׁבְּחִים וְאוֹמְרִים:

*v'ha-Chayot y'sho-rey-ru, u-Ch'ruvim y'fa-ey-ru, u-S'rafim yaronu, v'Er'elim y'varey-chu.  
P'ney kol Chayah v'Ofan u-Ch'ruv l'umat S'rafim l'umatam m'shab'chim v'omrim:*

And the Sacred Beings of the Chariot sing, the Cherubim adorn,  
the angelic Seraphim exalt, and all the angels praise and proclaim:

בָּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ: *Baruch K'vod יהוה mim'komo.*

**A Fountain of Blessings is the Glorious Presence of God  
that flows from every God-place!**



לְאֵל בָּרוּךְ נְעִימוֹת יִתְּנוּ.

לְמֶלֶךְ אֵל חַי וְקַיִם

זְמֵרוֹת יֵאָמְרוּ וְתִשְׁבַּחֹת יִשְׁמְיעוּ.

כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת

עֹשֶׂה חֲדָשׁוֹת בְּעַל מְלַחְמוֹת

זוֹרֵעַ צְדָקוֹת מִצְמִיחַ יְשׁוּעוֹת

בוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת

אֲדוֹן הַנִּפְלְאוֹת.

הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד

מַעֲשֵׂה בְרָאשִׁית. כְּאָמֹר לְעֹשֶׂה

אוֹרִים גְּדוֹלִים כִּי לְעוֹלָם חֲסֵדוֹ:

*L'El Baruch n'imot yiteynu. L'Melech El chay v'kayam, z'mirot yomeyru v'tishbachot yash-mi-u...*

**To the Source of all Blessings**

**they sing hymns of praise.**

**To the Mighty Shaper,**

**Source of All That Is New,**

**who combats evil and plants decency**

**so the power to heal and save can flourish.**

**To the Source of all Healing, who with**

**goodness makes Creation new again**

**at every moment.**

**As we read in the Psalms:**

**“Thank the One who made the great lights,  
whose loyal love endures forever.”**

*...ki Hu l'vado po-eyl gevurot oseh chadashot baal milchamot zoreya tz'dakot matzmiach y'shuot, borey r'fuot, norah t'heelot, Adon ha-nifla-ot. Ha-m'chadeysh b'tuvo b'chol yom tamid ma-aseh v'reysheet. Ka'amur: "L'oseh orim g'dolim ki l'olam chasdo."*

אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאֵיר וְנִזְכָּה כְּלָנוּ מִהֶרָה לְאוֹרוֹ:

*Or chadash al Tzion ta-eer, v'niz'keh chulanu m'hey-rah l'oro.*

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

May a new light shine within each one of us  
and may we be worthy to become that light.

בָּרוּךְ אַתָּה יְהוָה יוֹצֵר הַמְּאֹרוֹת:

*Baruch Ata יהוה, Yotzer ha-m'orot.*

A Fountain of Blessings are You יהוה, who crafts the lights.





One glorious chain of love, of giving and receiving  
unites all living things.

All things exist in continuous reciprocal activity –  
the one for the All, the All for the One.

None has power, or means, for itself.

Each receives only in order to give, and gives in order to receive,  
and finds therein the fulfillment of the purpose of its existence.

**יְהוָה** – Love!

“Love!” say the Sages,

“Love that supports and is supported in turn” –  
that is the character of the Universe.

(Rabbi Samson Raphael Hirsch  
Germany 1836  
Third Letter of The Nineteen Letters)





# Entering the Love Song

## Calling on the Presence of *Ahavah* in Creation

**We are loved by an unending love.**

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

**We are loved by an unending love.**

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

**We are loved by an unending love.**

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

**We are loved by an unending love.**

(Rabbi Rami Shapiro)



# אַהַבַּה רַבָּה אַהַבְתָּנוּ

*Ahavah Rabbah Ahavtanu*

יהוה אֱלֹהֵינוּ חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלַת עֲלֵינוּ. אָבִינוּ מִלְּפָנֶיךָ בְּעִבּוֹר הוֹרִינוּ שְׁבִטְחוּ בְּךָ וַתִּלְמְדֵם חֲקֵי חַיִּים כֵּן תַּחַנְנוּ וַתִּלְמְדֵנוּ. אָבִינוּ הָאֵב הַרְחֵמוּ הַמְּרַחֵם רַחֵם עֲלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁפִּיל לְשִׁמְעַע לְלַמֵּד וּלְלַמֵּד לְשִׁמֹּר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.

*Ahavah Rabbah ahavtanu יהוה Eloheynu. Chemlah, g'dolah, viy-teyrah chamalta aleynu. You keep such great love flowing toward us, our mother-father-Source. Along with our ancestors who knew such security with You, pour Your nurturing love upon us too. Open our hearts to receive with total awareness. Let us know, comprehend, learn, teach, hear and become extensions of Your guidance, Your Torah, with love!*

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ

*V'ha-er eyneynu b'Toratecha, v'dabeyk libeynu b'mit'vzo-techa.*

וַיַּחַד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ

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

וְלֹא יִבוֹשׁ לְעוֹלָם וָעֶד:

*V'lo neyvosh l'olam va-ed.*

כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ

נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ.

*Ki v'shem kod'sh'cha, ha-gadol, v'ha-norah batach'nu.*

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

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

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע פְּנּוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֶתָּה וּבָנוּ בְּחֵרֶת מְכַל עִם וְלִשׁוֹן. וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל סְלָה בְּאַמֶּת לְהוֹדוֹת לָךְ וּלְיַחַדְךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה יְהוָה (הַבוֹחֵר בְּ -) (הַמְּקַרֵּב אֶת) עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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



# Listening to the Voice of Creation

## *Shema*

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

(Paramahansa Yogananda)

אֶחָד יָחִיד וּמְאֶחָד

*Echad, Yachid, u-M'uchad*

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

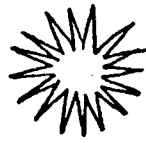
בָּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד

*Shema Yisrael, יהוה Eloheynu יהוה Echad*

*Baruch Shem K'vod Malchuto l'Olam Va-ed*

Comprehend with a Total Comprehension,  
All of you who “*Yisra-El* – Wrestle-with-God,”  
~ The-Breath-of-Life-of-all-Being ~ Is our God.

יהוה is the Eternal Infinite Oneness, All there Is.  
Through Time and Space Your Glory Shines Majestic One.



## Calling Forth Our Own Love in Response

### On the way

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

(transl. Rabbi Burt Jacobson)

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ  
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים  
הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם  
עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָךָ  
וְדַבַּרְתָּ בָם בְּשַׁבְתְּךָ בְּבֵיתְךָ  
וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:  
וְקִשְׂרַתָּם לְאוֹת עַל-יָדְךָ  
וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ:  
וְכָתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ:

*V'ahavta et יהוה Elohecha, b'chol l'vav'cha, u-v'chol nafsh'cha, u-v'chol m'odecha. V'hayu ha-dvarim ha-eyleh, asher Anochi m'tzav-cha ha-yom, al l'vav-echa. V'shinantam l'vanecha, v'dibarta bam, b'shiv-t'cha b'vey-techa, u-v'lech-t'cha 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 m'zuzot beytecha, u-vi-sh'arecha.*





### With the earth

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

We taught our children to speak loving Torah, to remember the way of יהוה, and what happened to our ancestors, to increase the days of our children upon the earth.

### In our living

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

*L'ma'an tiz'k'ru va-asitem et-kol-mitz'votay vih'yitem k'doshim l'Eylohey-chem.*

*Ani יהוה Elohey-chem asher hotzey-tee et'chem mey-eretz Mitzrayim lih'yot la-chem l'Eylohim.*

*Ani יהוה Elohey-chem. Emet.*

And that is the Truth!

(Translation adapted by MP and R' Zalman from Rabbi Lynn Gottlieb)

והיה אם-שמע תשמעו אל-מצותי אשר אנכי מצוה אתכם היום לאהבה את יהוה אלהיכם ולעבדו בכל-לבבכם ובכל נפשכם: ונתתי מטר-ארצכם בעתו יורה ומלקוש ואספת דגנה ותירשה ויצהרה: ונתתי עשב בשדה לבהמתה ואכלת ושבעת: השמרו לכם פן-יפתה לבבכם וסרתם ועבדתם אלהים אחרים והשתחיתם להם: וחרה אף-יהוה בכם ועצר את-השמים ולא-יהיה מטר והאדמה לא תתן את-יבולה ואבדתם מהרה מעל הארץ הטבה אשר יהוה נתן לכם: ושמתם את דברי אלה על-לבבכם ועל-נפשכם וקשרתם אתם לאות על-ידיכם והיו לטוטפת בין עיניכם: ולמדתם אתם את-בניכם לדבר בם בשבתה בביתה ובלכתה בדרך ובשכבה ובקומה: וכתבתם על-מזוזות ביתה ובשעריה: למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע יהוה לאבותיכם לתת להם פנימי השמים על-הארץ:

ויאמר יהוה אל-משה לאמר: דבר אל-בני ישראל ואמרת אליהם ועשו להם ציצת על-פני בגדיהם לזכרתם ונתנו על-ציצת הפנה פתיל תכלת: והיה לכם לציצת וראיתם אתו וזכרתם את-כל-מצות יהוה ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם:

למען תזכרו ועשיתם את-כל-מצותי והייתם קדשים לאלהיכם: אני יהוה אלהיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלהים אני יהוה אלהיכם: אמת!



## *Shema Yisrael*

(Interpretive translation by Rabbi Zalman Schachter-Shalomi)

**Listen** you *Yisrael* person, יהוה who Is, is our God.

יהוה who Is, is One, Unique, All there Is.

Through Time and Space Your Glory Shines Majestic One!

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

May they become the norm for your children,  
addressing them in the privacy of your home,  
on the errands your run.

May they help you relax,  
and activate you to be productive.  
Display them visibly on your arm.

Let them focus your attention.

See them at all transitions,  
at home and in your environment.

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

Your earthly needs will be met at the right time,  
appropriate to the season.

You will reap what you have planted  
for your delight and health.

Also your animals will have ample feed.

All of you will eat and be content.

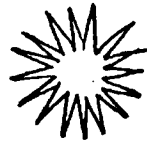
Be careful – watch out!

Don't let your cravings delude you.

Don't become alienated.

Don't let your cravings become your gods.

Don't debase yourself to them,  
because the God-sense within you will become distorted.



Heaven will be shut to you. Grace will not descend.  
Earth will not produce.  
Your rushing will destroy you!  
And Earth will not be able to recover her good balance,  
in which God's gifts manifest.

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

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

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

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

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

That is the truth!



# The Once and Future Promise

**אֱמֶת** *Emet. Truth.* You are First and Last, the True and Everlasting Power for us and our ancestors. Source of Creation, Redemption, and Deliverance – You are the One Source.

מִשָּׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלָם:

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

*Mi chamocha ba-eylim* יהוה  
*Mi kamocha nedar ba-kodesh*  
*Norah t'hilot oseh feleh.*

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

*Shirah chadashah*  
*shib'chu g'ulim l'Shim-cha*  
*Al s'fat ha-yam,*  
*yachad kulam hodu v'him'lichu v'amru:*

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

“*yim'loch l'olam va-ed.*”  
“*יהוה* will be our Power as long  
as space and time endure.”

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

*Baruch Ata* יהוה, *Ga'al Yisrael*.  
A Fountain of Blessing are You, Holy One,  
Redeeming Power of *Yisrael*.

מִי־כִמְכָה בְּאֱלִים יְהוָה  
מִי כְּמִכָּה נִאֲדָר בִּקְדֹשׁ  
נִזְרָא תְהִלַּת עֲשֵׂה פִלָּא.

שִׁירָה חֲדָשָׁה  
שְׁבַחוּ גְאוּלִים לְשִׁמְךָ  
עַל שְׂפַת הַיָּם  
יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

צוּר יִשְׂרָאֵל קוּמָה  
בְּעִזְרַת יִשְׂרָאֵל  
וּפְדֵה כְּנַאֲמֶךָ  
יְהוּדָה וְיִשְׂרָאֵל.  
גְּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ  
קְדוֹשׁ יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יְהוָה  
גְּאֵל יִשְׂרָאֵל:





## A Meditation for Entering the *Amidah*

from Reb Nachman of Bratzlav

Master of the Universe,  
grant me the ability to be alone;

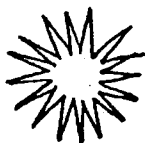
    May it be my custom to go outdoors each day  
    among the trees and grass, among all growing things,  
and there may I be alone and enter into prayer,  
to talk with the One that I belong to.

    May I express there everything in my heart  
    and may all the growing things of the field  
    awake at my coming,  
to send the power of their life into the words of my prayer,  
so that my prayer and speech are made whole,  
    through the life and spirit of growing things  
    which are made as one by their transcendent Source.

May they all be gathered into my prayer  
and thus may I be worthy to open my heart fully  
in prayer, supplication, and holy speech,

    that I pour out the words of my heart before Your Presence  
    like water,  
    and lift up my hands to You in praise,  
    on behalf of my own soul and the souls of my children.





## The Rosh HaShanah Amidah in Guided Imagery

The *Amidah*, the “Standing Prayer,” is one of the most powerful meditations in Jewish spiritual practice. During these High Holyday services, the *Amidah* is *davvened* (prayed) twice. In this *Machzor* the *Shacharit Amidah* is contemplative and private. The *Musaf Amidah* after the Torah service is communal and is *davvened* and sung aloud.

Enjoy this personal journey through the *Rosh HaShanah Amidah* blessings in guided imagery. Think of each blessing as a beautiful garden. You may visit all the blessings, choose as many as you wish, or linger in one special blessing that attracts you right now. A Hebrew *Amidah* follows for those who wish a traditional text. We each take this journey privately until the melody calls us back.

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

#### The image

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

Enveloped by protecting light, you 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. That Power is “*Melech*.”

#### The Blessing

זְכֵרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים  
וְכַתְּבוּנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה:

*Zochreynu l'chayim, Melech chafeytz ba-chayim.*

*V'chat-veynu b'sefer ha-chayim, l'maan-cha Elohim Chayim*

*Melech ozeyr u-moshia u-mageyn.*

*Baruch Ata יהוה, mageyn Avraham v'ezrat Sarah.*

Remember us that we may live. *Melech* who delights in life! Inscribe us in the *Sefer Chayim*, The Book of Life, for Your sake, God of Life. Helping, saving, and protecting Power. A Fountain of Blessing are You, Holy One, protector of Avraham, supporter of Sarah.



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

### The Image

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

### The Blessing

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים.  
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְהוָה מְחַיֵּה הַמֵּתִים:

*Mi chamocho Av ha-Rachamim, zocher yetzurav l'chayim b'rachamim.*

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

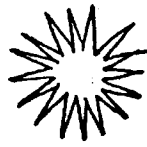
Who is like You, incomparable Source-of-Rachamim, Source of womb-nurturing Compassion. With *rachamim* you recall all your creatures towards life. Loyal restorer of life. A Fountain of Blessing are You, Holy One, restorer of life to the deadened.

## 3. *Kedushat Ha-Shem: We Name the Holy*

### The Image

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

- 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 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 can feel Godly energy move through you and into the world. This is the spiritual state of becoming a “throne” ~ a seat of the *Shekhinah*, 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 *Kedushah*, Holiness, enters the world.

### The Blessing

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁים בְּכֹל יוֹם יִהְלְלוּךָ. סְלָה.  
בָּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ.

*Ata kadosh, v'shimcha kadosh, u-k'doshim b'chol yom y'hall'lu-cha. Selah.*  
*Baruch Ata יהוה, ha-Melech ha-Kadosh.*

You are holy, Your Name is holy. All holy beings hail You each day.

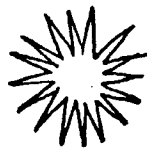
A Fountain of Blessing are You, Holy One, Breath-of-Life, Sacred *Melech* ~ Sourcing Power.

### 4. *Kedushat Ha-Yom*: We Open Ourselves to the Sacred on this Day of Remembrance

(On *Shabbat*, add the *Shabbat*-awareness phrases.)

#### 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. Close your eyes and remember. You and we, fleeing *Mitzrayim* / Egypt. You and we at Sinai. You and we hearing Torah spoken as thunder shook the mountain. You and we hearing the *Teruah*, the *Shofar* blast, that split the heavens. Remember.
- We enter with God into a bond of shared memory. Feel all the prayers and hopes of the past flood into you to fortify your own deepest plea. Fill your heart with that plea and send it out.
- 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.



### The Blessing

וְטַהַר לִבֵּנוּ לְעַבְדֶּךָ בְּאֵמֶת.  
 בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל הָאָרֶץ מְקֹדֶשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל  
 וַיּוֹם הַזִּכְרוֹן.

*V'taher libeynu l'ovdecha beh-emet.*

*Baruch Ata יהוה, m'kadeysh (ha-Shabbat v-) Yisrael v-Yom ha-Zikaron.*

Purify our hearts to do Your work in truth. A Fountain of Blessing are You, Holy One, making sacred (*Shabbat* and) *Yisrael*, and this Day of Remembrance.

### 5. *Avodah*: We Open Ourselves to Sacred Service

#### The Image

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

#### The Blessing

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים  
 בָּרוּךְ אַתָּה יְהוָה הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

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

*Baruch Ata יהוה, ha-machazir Shekhinahto l'Tzion.*

May our eyes behold Your loving homecoming to Zion.

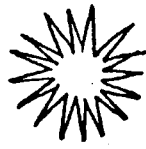
A Fountain of Blessing are You, Holy One, who brings Your *Shekhinah* home.

[*Shekhinah* is our name for the Divine Feminine, also called the Divine Presence, the aspect of the Creative Power we call God that dwells most closely and most intimately with us, and that most profoundly feels the pain of being exiled by our hardness of heart and alienation.]

### 6. *Modim*: We Open Ourselves to Gratitude

#### The Image

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



### The Blessing

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת הָאֵל יִשׁוּעַתְנוּ וְעִזְרַתְנוּ  
סֵלָה. בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ נִאֶה לְהוֹדוֹת.

*V'chol ha-chayim yoducha, Selah. Viy-hall'lu et Shimcha beh-emet. Ha-El yeshua-teynu v'ezra-teynu. Selah! Baruch Ata יהוה, ha-tov shimcha, u-l'cha na-eh l'hodot.*

Let all life acknowledge You in gratitude! And sing *Hallel/Praise* to Your Name in truth, saving and helping Power. A Fountain of Blessing are You, Holy One, Your Name is Goodness and to thank you is pleasure!

## 7. *Shalom*: We Open to Wholeness, Completeness, Fulfillment and Peace.

### The Image

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

### The Blessing

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם.  
בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשָּׁלוֹם.

*B'Sefer Chayim, bracha, v'shalom, u-farnassah tovah, nizacher v'nikatev l'fanecha, anachnu v'chol am'cha Beyt Yisrael, l'chayim tovim, u-l'shalom.*

*Baruch Ata יהוה, oseh ha-shalom.*

In the Book of Life, blessing, *shalom* and prosperity, may we be remembered and written before You, all of us, and all Your people *Beyt Yisrael*, for good lives and *shalom*. A Fountain of Blessing are You, Holy One, You bless us with *shalom*.

(Brachas 1-3 and 5-7 are adapted from "Amidah in Movement" by Talia DeLone in P'nai Or Religious Fellowship Siddur Or Chadash 1989)



~~~~ Hebrew text of the *Amidah* ~~~~

אֲדַנִּי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ.

*Adonay s'fatay tiftach, u-fi yagid tehila-techa.*  
Open up my lips (widen the river-banks of my soul) and I will sing Your praises.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ  
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב  
אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לָאָה.

You are a Fountain of Blessings, Holy One, God to each of us and our ancestors Great! Mighty! Awesome! You flow with *chesed* ~ loving kindness. Everything is Yours. You remember the goodness of our parents and help their children's children with *ahavah* ~ loyal love ~ for that is your way.

הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן גּוֹמֵל חֲסָדִים טוֹבִים  
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמָּהוֹת וּמְבִיא גְּאֻלָּה  
לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

As You remember them, remember us also, for You delight in life. Inscribe us in the Book-of-Life. You are a Fountain of Blessings, Holy One, Shield of Avraham; Protector of Sarah.

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ  
אֱלֹהִים חַיִּים. מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה:

You are the Mighty Power who sustains all life with Your flow of loyal love and compassion. You lift up the fallen, heal the ill, and release the bound, keeping faith with those who sleep in the dust. Who is like You Source of Life, Death and Redemption! Faithful and compassionate source of revitalizing power. You are a Fountain of Blessings, Holy One, whose gift is Life.

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.  
מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים  
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר.  
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לְךָ מְלֶךְ מֵמִית וּמַחֲיָה  
וּמַצְמִיחַ יְשׁוּעָה. מִי כָמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵיו לְחַיִּים  
בְּרַחֲמִים. וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.  
בְּרוּךְ אַתָּה יְהוָה מַחֲיָה הַמֵּתִים.

You are sacred. Your Name and Essence are sacred. All sacred beings continually praise You.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשֵׁיךָ בְּכָל יוֹם יִהְלָלוּךָ סְלָה.

*U-v'chen* – And therefore: Make all creatures awestruck at Your greatness. Help all life to align their desires with Yours, with full harmony of heart.

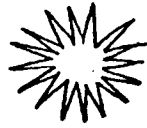
וּבְכֹן תֵּן פְּחָדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאֵימָתְךָ עַל כָּל  
מָה שֶׁבְּרָאתָ. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל  
הַבְּרוּאִים. וְיַעֲשׂוּ כָּלם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שְׁלָם.  
כְּמוֹ שֶׁיִּדְעוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עַז בְּיָדְךָ וּגְבוּרָה  
בְּיָמֶיךָ וְשִׁמְךָ נוֹרָא עַל כָּל מָה שֶׁבְּרָאתָ.

*U-v'chen* – And therefore: Help us share Your glory. Bring us hope in Your promise, joy in our land, delight in Jerusalem, Your City of Peace. Let *Mashiach*-time, a time of whole-world perfection, come soon.

וּבְכֹן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה לְדוֹרְשֵׁיךָ  
וּפְתִחוֹן פֶּה לְמִיחָלִים לְךָ שְׂמֵחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ  
וְצִמְחַת קֶרֶן לְדוֹד עֲבָדְךָ וְעִרִיכַת נֵר לְבוֹ-יְשִׁי מְשִׁיחָךָ  
בְּמַהֲרָה בְּיָמֵינוּ.

*U-v'chen* – And therefore: All who do justly will see and rejoice. All of integrity will celebrate. Those who serve God out of love will sing for joy. Injustice will shut its mouth at last. Tyranny will be blown away like smoke.

וּבְכֹן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ וְיִשְׁרִים יַעֲלוּ וְחַסִּידִים בְּרָנָה  
יִגִּילוּ. וְעוֹלָתְךָ תִּקְפֹּץ פִּיהָ וְכָל הַרְשָׁעָה כִּלְאֵי כַּעֲשׂוֹן תִּכְלָה  
כִּי תַעֲבִיר מִמְשַׁלַּת זָדוֹן מִן הָאָרֶץ.



וְתִמְלֹךְ אִתָּהּ יְהוָה לְבַדָּה עַל כָּל מַעֲשֵׂיֶיהָ בְּהַר צִיּוֹן מִשְׁכַּן  
 כְּבוֹדָהּ וּבִירוּשָׁלַיִם עִיר קְדֻשָׁה כְּפִתּוּב בְּדִבְרֵי קְדֻשָׁה:  
 יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלוֹהַּ מְבַלְעָדֶיךָ כְּפִתּוּב:  
 וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְדוֹשׁ גִּקְדַּשׁ בְּצַדִּיקָה.  
 בְּרוּךְ אַתָּה יְהוָה הַמְּלֹךְ הַקְדוֹשׁ.

אַתָּה אֶהְבַּתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.  
 וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קְרָאתָ.

וְתַתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֵת יוֹם (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם)  
 הַזְּכוֹרֹן הַזֶּה יוֹם (זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה) מְקַרָּא קְדֻשׁ זְכוֹר  
 לְיִצְיַאת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וַיָּבֵא וַיִּגִּיעַ וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע  
 וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ וְזְכוֹרוֹן אֲבוֹתֵינוּ וְזְכוֹרוֹן מְשִׁיחַ  
 בְּוָדוֹד עֲבָדָה וְזְכוֹרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁה וְזְכוֹרוֹן כָּל עַמֵּךְ  
 בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים  
 לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְּכוֹרוֹן הַזֶּה. זְכוֹרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ  
 לְטוֹבָה וּפְקֻדָנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה  
 וּרַחֲמִים חוֹס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵי עֵינֵינוּ כִּי  
 אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוֹ  
 בְּכְבוֹדָהּ וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָהּ וְהוֹפֵעַ בְּהֶדֶר גָּאוֹן עֲזָה  
 עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץ. וַיִּדַע כָּל פֶּעוּל כִּי אַתָּה פֶּעַלְתָּנוּ וַיִּבִין  
 כָּל יִצוּר כִּי אַתָּה יִצְרָתוֹ וַיֹּאמֶר כָּל אִשָּׁר נִשְׁמָה בְּאִפּוֹ  
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ (רַצֵּה בְּמִנוּחַתָּנוּ) קְדֻשָׁנוּ  
 בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעְנוּ מְטוֹבָה וְשִׁמְחָנוּ בִישׁוּעָתְךָ  
 (וְהַנְחִילָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שִׁבַּת קְדֻשָׁה וַיְנוּחַו בָּהּ  
 יִשְׂרָאֵל מְקֻדְשֵׁי שְׁמֶךָ). וְטַהַר לִבָּנוּ לְעֲבָדָה בְּאַמְתָּ. כִּי אַתָּה  
 אֱלֹהִים אֲמַת וּדְבָרָה אֲמַת וְקַיִם לְעַד. בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל  
 כָּל הָאָרֶץ מְקֻדְשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וַיּוֹם הַזְּכוֹרוֹן.

Then Your Power will be the only one we know, and holiness will rule from the City of Peace, Your *Shekhinah's* dwelling.  
 So we sing: “*Yimloch* יהוה *l'olam*, *Elohayich Tzion, l'dor va-dor, Hall'luYah!*”  
*Yah* will rule in every generation!

Holy, Awesome One. There is none like You! You are a Fountain of Blessings, Holy One, Sacred Source.

You draw us close to serve You by loving us and giving us Your *mitzvot*, through which we link ourselves to You.

You've given us (*Shabbat* and) this *Yom Ha-Zikaron* – Day of Remembering – for gathering to hear the *Shofar* call, reminding us of how we together fled *Mitzrayim* / the Place of Constriction.

*Ya'aleh v'yavo*: May the thought of us and all who came before us rise and come before You, reach You and be noticed.

May this be pleasing to You for liberation, for good, for graciousness, for covenantal love, for motherly nurture, life and fulfillment. Remember us this day.

*M'loch*: Power of our people age after age, be *Melech* for us and all creation. May we reflect Your splendor and dignity. You are The One Source of Life. May we all know You and breathe Your embracing truth with every breath.

(Accept our *Shabbat* rest and) help us live sacred lives with Your *mitzvot* and Torah. *V'tahev libeynu l'ovdecha beh-emet*. Purify our hearts to serve You in truth. A Fountain of Blessings are You. Holy One, who makes sacred (*Shabbat* and) *Yisrael* / all the God-wrestlers, and *Yom Ha-Zikaron*, the Day of Remembering.



רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וְלִהְבֵּן תְּפִלָּתָם בְּאַהֲבָה  
תִּקְבַּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.  
וְתִחְזֶינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה  
הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

Take pleasure in *Yisrael* Your people.  
Lovingly accept our passionate prayer.  
Make of each of us a sacred dwelling for  
Your Presence. Bring Your *Shekhinah*  
home to us, to Zion.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר  
וְדוֹר. נוֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בִּיָּדְךָ וְעַל  
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ וְעַל גְּסִיָּה שְׂפָכְל יוֹם עִמָּנוּ וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂפָכְל עֵת עָרֵב וּבִקְרָ וְצָהָרִים.  
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תִמוּ חֲסִדֶיךָ מֵעוֹלָם  
קוֹיֵנוּ לָּךְ. וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֶיךָ תָּמִיד לְעוֹלָם  
וָעֶד. וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכֹל הַחַיִּים יוֹדוּךָ  
סְלָה וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה.  
בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְלָּךְ נֶאֱדָה לְהַודוֹת.

We thank You, for You are The-Breath-of-  
Life, our Source, God of our ancestors,  
firm enduring Source of Life. We give  
praise for our lives, our souls, for daily  
miracles, and the wonder of it all! Source  
of loving nurture, we align ourselves with  
You. For all this, may Your Holy Name be  
blessed and raised high forever. Each  
living thing praises You and sings *Hall'lu*  
in its unique way with its own truth. A  
Fountain of Blessings are You, Holy One,  
goodness is Your essence, and to thank  
You is pleasure.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם כִּי אַתָּה הוּא מְלֶךְ  
אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמֶּךָ יִשְׂרָאֵל בְּכָל  
עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמֶךָ.

You are the *Melech of shalom*. You create  
*shalom* ~ wholeness, fulfillment and  
peace. May we have these in abundance!  
Bless the whole world with *shalom*.

בְּסִפְרֵי חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ  
אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם.  
בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם.

In the Book of Life, blessing, *shalom* and  
prosperity, may we be remembered and  
written before You; all of us, and all Your  
people *Beyt Yisrael*, for good lives and  
*shalom*.

**Return again!**

**Return again!**

**Return to the home of your soul.**

**Return to who you are.**

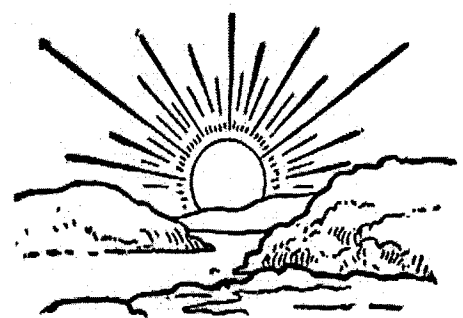
**Return to what you are.**

**Return to where you are born and re-born again.**

**Return again, return again.**

**Return to the home of your soul.**

(Ronnie Rafael-Simkha Kahn with Rabbi Shlomo Carlebach)





## We Call Out to The Holy One as *Melech* ~ Ruling Source of Power ~

יהוה מֶלֶךְ • יהוה מֶלֶךְ • יהוה יְמִלֹךְ לְעוֹלָם וָעֶד

*Yah Melech • Yah Malach • Yah Yimloch l'Olam Va-ed*

*Yah is Melech ! Yah was Melech ! Yah will be Melech throughout all time!*

Saints and sages joyously proclaim: יהוה מֶלֶךְ

Exalted angels in blessing exclaim: יהוה מֶלֶךְ

All the fervent powerfully acclaim: יהוה יְמִלֹךְ לְעוֹלָם וָעֶד

יהוה מֶלֶךְ • יהוה מֶלֶךְ • יהוה יְמִלֹךְ לְעוֹלָם וָעֶד

Poets and preachers sing praise and proclaim: יהוה מֶלֶךְ

Shimmering angels ceaselessly exclaim: יהוה מֶלֶךְ

Throughout the universe all creatures chorus in acclaim: יהוה יְמִלֹךְ לְעוֹלָם וָעֶד

יהוה מֶלֶךְ • יהוה מֶלֶךְ • יהוה יְמִלֹךְ לְעוֹלָם וָעֶד

All those who sing praises joyously proclaim: יהוה מֶלֶךְ

All who know awe reverently exclaim: יהוה מֶלֶךְ

And all the upright in one voice acclaim: יהוה יְמִלֹךְ לְעוֹלָם וָעֶד

יהוה מֶלֶךְ • יהוה מֶלֶךְ • יהוה יְמִלֹךְ לְעוֹלָם וָעֶד

## We Call Out Our Personal Prayers for *T'shuvah*

Please..... יהוה מֶלֶךְ  
I ask for help in..... יהוה מֶלֶךְ  
I need to..... יהוה יְמִלֹךְ לְעוֹלָם וָעֶד

יהוה מֶלֶךְ • יהוה מֶלֶךְ • יהוה יְמִלֹךְ לְעוֹלָם וָעֶד



## לאל עורף דיין We Accept Rigorous Scrutiny: *Din*

You search all hearts דיין ביום דיין *b'Yom Din*

You reveal the hidden בדיין *ba-Din*

You decree with justice דיין ביום דיין *b'Yom Din*

You know our secrets בדיין *ba-Din*

You flow with compassion דיין ביום דיין *b'Yom Din*

You remember our covenant בדיין *ba-Din*

You rescue Your creatures דיין ביום דיין *b'Yom Din*

You know our thoughts בדיין *ba-Din*

You are robed in graciousness דיין ביום דיין *b'Yom Din*

You forgive our errors בדיין *ba-Din*

We acknowledge our awe דיין ביום דיין *b'Yom Din*

You forgive Your people בדיין *ba-Din*

You are master of mysteries דיין ביום דיין *b'Yom Din*

Embracing Your faithful בדיין *ba-Din*

You are the source of Love דיין ביום דיין *b'Yom Din*

You strengthen the pure of heart בדיין *ba-Din*



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.

(Rabbi Burt Jacobson)

אָבִינוּ מַלְכֵנוּ ~ אִמֵּינוּ מַלְכֵתֵנוּ  
חַנּוּנוּ וְעֵנּוּנוּ כִּי אֵין בָּנוּ מַעֲשִׂים  
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ

*Avinu Malkeynu ~ Imeynu Malkateynu,  
Chaneynu va-a-neynu ki ayn banu ma'asim.  
Aseh imanu tz'dakah va-chesed, v'hoshiyenu.*



בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרֻנְסָה טוֹבָה

*B'Sefer Chayim, bracha, v'shalom, u-farnassah tovah,*

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ

*nizacher v'nikatev l'fanecha.*

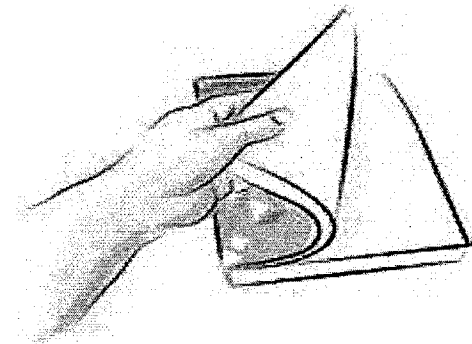
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל

*anachnu v'chol am'cha Beyt Yisrael,*

לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

*l'chayim tovim, u-l'shalom.*

In the Book of Life, blessing, *shalom* and prosperity,  
may we be remembered and written before You,  
all of us, and all Your people *Beyt Yisrael*, for good lives and *shalom*.





# Kaddish קדיש תתקבל Tit'kabal

The Kaddish that Concludes Communal Prayer

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. *Yit'gadal v'yit'kadash Sh'mey Rabba*

בְּעֶלְמָא דִּי בְּרָא כְרַעוּתֵיהּ *b'al'ma dee vra chee-r'ootey*

וְיַמְלִיךְ מַלְכוּתֵיהּ *v'yam'leech mal'chutey*

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. *b'cha-yey-chon u-v'yomey-chon*

בְּעַגְלָא וּבְזִמְן קָרִיב *u-v'cha-yey d'chol Beyt Yisrael*

וְאָמְרוּ אָמֵן: *ba-a-ga-la u-vee-zman kareev, v'imru: Ameyn.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ: *Y'hey Sh'mey Rabba m'va-rach*

לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא: *l'alam, u-l'al'mey al'maya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַשֵּׂא *Yit'barach v'yish-ta-bach v'yit'pa-ar, v'yit'romam,*

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא *v'yit'nasey v'yit'hadar, v'yit'aleh, v'yit'hallal*

בְּרִיךְ הוּא *Sh'mey d'Kud'sha, Brich Hu.*

לְעֵלְמָא וּלְעֵלְמָא מִן כּוֹל בְּרַחְמָא וְשִׁירָתָא *L'eyla u-l'eyla meen kol bir'chata v'shirata*

תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרֵינוּ בְּעֶלְמָא *toosh'b'chata v'nechemata da-amiran b'al'ma,*

וְאָמְרוּ אָמֵן: *v'imru: Ameyn.*

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל בֵּית יִשְׂרָאֵל *Tit'kabal tz'lot'hon u-va-oot'hon d'chol Beyt Yisrael*

קִדְמֵי אַבּוּהוֹן דִּי בְּשַׁמַּיָּא *kadam avu-hon dee veesh'maya*

וְאָמְרוּ אָמֵן: *v'imru: Ameyn.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא *Y'hey shlama rabba min sh'maya*

וְחַיִּים עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל *v'chayim aleynu v'al kol Yisrael,*

וְאָמְרוּ אָמֵן: *v'imru: Ameyn.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו *Oseh shalom bim'ro-mav,*

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל *Hu ya'aseh shalom aleynu, v'al kol Yisrael*

וְעַל כּוֹל יוֹשְׁבֵי תֵבֵל *v'al kol yosh'vey tevel,*

וְאָמְרוּ אָמֵן: *v'imru: Ameyn.*

Magnified and sanctified is the Great Name of The One, in the universe by will created.

May God's governance govern in your lifetime and in the life of the House of *Yisrael*, speedily, and in a time come near. And we say: *Ameyn.*

We praise the Great Name, unceasing, eternally turning to eternity.

May The Holy Name be blessed, acclaimed, gloried, adorned, hailed, adored, raised, and praised, ~ the Name, the Holy Name, Blessèd Be. ~

far beyond any blessings, hymns, praises and solace uttered in this world. And we say: *Ameyn.*

**May the prayers of the whole House of *Yisrael* rise and find acceptance in the embrace of the One.**

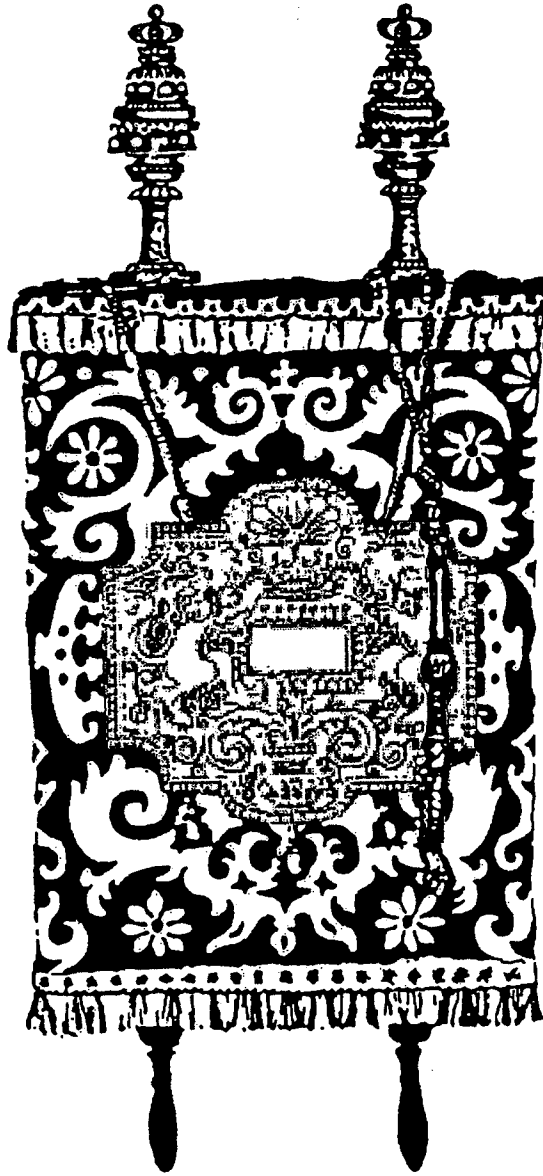
May there be abundant peace from Heaven, and life for us and all *Yisrael*.

**May the Maker of Peace above continue to make peace for us and all *Yisrael* and the world.**

And we say: *Ameyn.*

(transl. R. Heiberger, adapted)

# Torah Service





## Torah Service

אֵין כְּמוֹךָ בְּאֱלֹהִים יְהוָה וְאֵין כְּמַעֲשֶׂיךָ.  
 מִלְכוּתְךָ מְלֻכּוֹת כָּל-עֲלָמִים וּמְשַׁלְּתְךָ בְּכָל-דּוֹר וְדוֹר.  
 יְהוָה מֶלֶךְ ~ יְהוָה מֶלֶךְ ~ יְהוָה יְמִלֶךְ לְעוֹלָם וָעֶד.  
 יְהוָה עֹז לְעַמּוֹ יִתֵּן ~ יְהוָה יְבָרֶךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

*Eyn kamocha va-Elohim יְהוָה, v'eyn k'ma'asecha.*

*Mal'chutecha malchut kol olamim, u-mem'shal'techa b'chol dor va-dor.*

*יהוה – Melech יהוה – Malach יהוה – Yim'loch l'olam va-ed.*

*יהוה oz l'amo yiteyn, יהוה y'vareych et amo va-shalom.*

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

אָב (מְקוֹר) הַרְחָמִים  
 הַיְטִיבָה בְּרָצוֹנְךָ אֶת-צִיּוֹן. תְּבַנֶּה חוֹמוֹת (שָׁלוֹם) יְרוּשָׁלָיִם  
 כִּי בָךְ לְבַד בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשְׂא  
 אֲדוֹן עוֹלָמִים.

*Av (M'kor) ha-Rachamim,*

*heyteevah vir'tzoncha et-Tzion. Tiv'neh chomot (sh'lom) Y'rushalayim,*

*ki v'cha l'vad batach'nu, Melech El ram v'nisa, Adon Olamim.*

Source of Nurturing Compassion, desire what is good for Zion.

Heal the brokenness of Jerusalem, build up her Peace.

We trust only in You, Highest Source, Guiding Artist of all the seen and unseen worlds.



We open the Aron

וַיְהִי בְּנִסּוֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה  
 קוּמָה יְהוָה וַיִּפְּצוּ אֵיבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ:  
 כִּי מִצִּיּוֹן תֵּיצֵא תוֹרָה וּדְבַר-יְהוָה מִירוּשָׁלַיִם:  
 בָּרוּךְ שְׁנַתַּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

*Va-y'hi bin'soa ha-aron va-yomer Moshe:*

*"Kuma יהוה, v'ya-futzu oy'vecha, v'ya-nusu m'san'echa mi-panecha.*

*Ki mi-Tzion teytzey Torah, u-dvar יהוה mi Y'rushalayim."*

*Baruch sheh-natan Torah l'amo Yisrael bi'k'dushato.*

When the Ark traveled, Moshe used to call out:

"Rise up יהוה, and may all the forces of negativity be scattered.

For Torah is coming from Zion and the word of יהוה from Jerusalem."

A Fountain of Blessings is the One who gives Torah to *Yisrael*.

On Shabbat: From Zohar, Parashat VaYakhel:

יְהוָה אֲנָא רַחֵץ. וְלִשְׁמֵהּ קַדִּישָׁא יִקְרֵא אֲנָא אִמַּר תְּשַׁבְּחוּ.  
 יְהוָה רַעוּא קַדְמָךְ דְּתַפְתַּח לְבָאֵי בְּאוֹרֵיתָא וְתַשְׁלִים מִשְׁאֲלִין דְּלְבָאֵי.  
 וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל. לְטַב וּלְחַיִּין וְלִשְׁלָם: (אָמֵן)

*Beyh ana racheytz. V'lish'mey kadisha yakirah ana eymar tush'b'chan.*

*Y'hey ra-avah kadamach d'tif'tach lee-ba-ee b'orayta. V'tash'lim mish'alim d'li-ba-ee,*

*v'liba d'chol amach Yisrael. L'tav u-l'chayyin v'lish'lam. (Ameyn.)*

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



## יהוה The 13 Attributes of Mercy יהוה

**Compassion and Tenderness, Patience, Forbearance, Kindness, Awareness,  
Bearing love from age to age, Lifting guilt and mistakes, and Making us free.**

|                         |                        |  |
|-------------------------|------------------------|--|
| יהוה                    | Yah/ Adonay            | Yah/ Adonay  |
| יהוה                    | Yah/ Adonay            | Yah/ Adonay  |
| אל                      | El                     | God,   |
| רחום                    | Rachum                 | Nurturing Womb,  |
| ותנון                   | v'Chanun               | Compassionate,   |
| אָרְךָ אַפִּים          | Erech Apayim           | Patient,   |
| וְרַב חֶסֶד וְאֵמֶת     | v'Rav Chesed v'Emet    | Abounding in Loyal Love,                                     |
| נִצֵּר חֶסֶד לְאַלְפִים | Notzer Chesed l'Alafim | Assuring Loyal Love for<br>a thousand generations,           |
| נִשְׂאָ עוֹן            | Nosey Avon             | Forgiving bad behavior,<br>intentional and<br>unintentional, |
| וּפְשָׁע                | va-Fesha               | when we miss the mark,                                       |
| וְחַטָּאָה              | v'Chata'ah             | and Cleansing.   |
| וְנִקְיָה               | v'Nakeh                |  |

We take the scroll from the Aron

**שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:**

*Shema Yisrael, יהוה Eloheynu יהוה Echad.*

Know this, *Yisrael*, The-Breath-of-Life-of-all-Being is our God. יהוה is the Infinite Oneness.

**אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:**

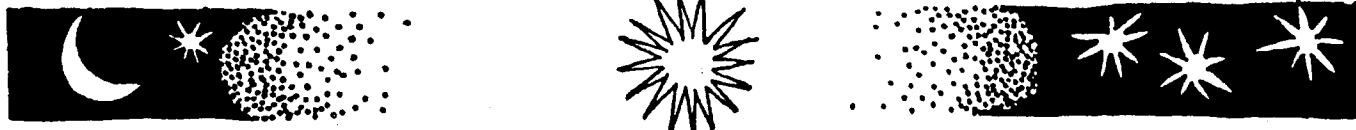
*Echad Eloheynu, Gadol Adoneynu, Kadosh v'Nora Sh'mo.*

Our God is the great, holy and awesome unity of all that is.

**גְּדַלּוֹ לַיהוָה אֶתִּי וְנִרְוַמְתָּה שְׁמוֹ יַחְדָּו:**

*Gadlu la-יהוה eetee, u-n'rom'mah Sh'mo yachdav.*

Enlarge your consciousness of יהוה with me. Let's raise up the Holy Name together.



## Torah Processional

לְךָ יְהוָה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד  
 כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ: לְךָ יְהוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:  
 רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדוֹם רַגְלָיו קְדוֹשׁ הוּא:  
 רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדֻשׁוֹ כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

*L'cha יהוה ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzach v'ha-hod.*

*Ki chol ba-shamayim u-va-aretz. L'cha יהוה ha-mam'lacha v'ha-mitnasey l'chol l'rosh.*

*Rom'mu יהוה Eloheynu, v'hish'tachavu la-hadom raglav kadosh hu.*

*Rom'mu יהוה Eloheynu v'hish'tachavu l'har kodsho, ki kadosh יהוה Eloheynu.*

**To You belong the *Gedulah (Chesed), Gevurah, Tiferet, Netzach and Hod,*  
 everything in the fluid and physical realms!.**

**Exalt יהוה and surrender your ego,  
 for יהוה *Eloheynu* is Holy.**

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

וַיַּעֲזֹר וַיִּגַן וַיּוֹשִׁיעַ לְכֹל הַחֹסִים בּוֹ וְנֹאמַר אָמֵן.  
 הַכֹּל הָבּוֹ גְּדֹל לְאֱלֹהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה.  
 יַעֲמַד / תַּעֲמַד / יַעֲמְדוּ ... name(s) or *aliyah* theme ...  
 בְּרוּךְ שָׁנַתָּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.  
 וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם תִּיִם פְּלֶכֶם הַיּוֹם.

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

## Genesis Chapter 21 – The Story of Avraham, Sarah and Hagar

- א** ויהוה פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר. וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר.
- ב** וַתַּהַר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנָיו לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֱלֹהִים.
- ג** וַיִּקְרָא אַבְרָהָם אֶת־שֵׁם־בְּנוֹ הַנּוֹלָד־לוֹ אֲשֶׁר־יָלְדָה־לוֹ שָׂרָה יִצְחָק.
- ד** וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֱלֹהִים.
- ה** וְאַבְרָהָם בֶּן־מֵאָת שָׁנָה בְּהוֹלֵד לוֹ אֵת יִצְחָק בְּנוֹ.
- ו** וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים: כָּל־הַשְּׁמִיעַ יִצְחָק־לִי.
- ז** וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הִינִיקָה בָנִים שָׂרָה כִּי־יָלְדָתִי בֶן לְזִקְנָיו:
- ח** וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל. וַיַּעַשׂ אַבְרָהָם מְשֻׁתָּה גָדוֹל בְּיוֹם הַגְּמִל אֶת־יִצְחָק.
- ט** וַתִּרְאֵהוּ שָׂרָה אֶת־בֶּן־הַגֵּר הַמִּצְרִית אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִצְחָק.
- י** וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק:
- יא** וַיִּרַע הַדָּבָר מְאֹד בְּעֵינָיו אַבְרָהָם עַל אֹדֶת בְּנוֹ.
- יב** וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־יִרַע בְּעֵינֶיךָ עַל־הַנְּעִר וְעַל־אִמָּתְךָ כֹּל אֲשֶׁר תֹּאמַר אֵלַיךְ שָׂרָה שְׁמַע בְּקוֹלָהּ: כִּי בִי־צְחָק יִקְרָא לָהּ זֶרַע.
1. And יהוה / the Breath of Life remembered Sarah as [God] had said and יהוה / the Breath of Life did to Sarah as [God] had spoken.
2. So Sarah conceived and bore Avraham a son in his old age at the set-time of which *Elohim* had spoken to him.
3. And Avraham called the name of his son who was born to him, whom Sarah bore to him, Yitzhak (meaning “He’ll laugh!”).
4. And Avraham circumcised his son Yitzhak when he was eight days old as *Elohim* had commanded him.
5. Now Avraham was a hundred years old when his son Yitzhak was born to him.
6. And Sarah said: “*Elohim* has made laughter for me; every one that hears will laugh on account of me!”
7. And she said: “Who would have said to Avraham that Sarah would nurse children? Yet I have borne him a son in his old age!”
8. And the child grew and was weaned. And Avraham made a great feast on the day that Yitzhak was weaned.
9. And Sarah saw the son of Hagar the Egyptian, whom she had born to Avraham, laughing insultingly.
10. So she said to Avraham: “Cast out this female-servant and her son; for the son of this female-servant shall not inherit with my son, with Yitzhak.”
11. And the matter was very grievous in Avraham's sight because of his son.
12. And *Elohim* said to Avraham: “Let it not be grievous in your sight because of the boy and because of your female-servant; **whatever Sarah said to you, listen to her voice**; for in Yitzhak shall be your future.

יג וגם את־בן־האָמָה לגוי אֲשֵׁי־מִנּוּ  
כִּי זְרַעָה הוּא.

יד וַיִּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיִּקַּח־לֶחֶם וְחִמְת מַיִם  
וַיִּתֵּן אֶל־הַגֵּר שָׁם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד וַיִּשְׁלַחַהּ  
וַתֵּלֶךְ וַתִּתַּע בַּמִּדְבָּר בְּאֵר שָׁבַע.

טו וַיִּכְלוּ הַמַּיִם מִן־הַחִמָּת וַתִּשְׁלַח אֶת־הַיֶּלֶד  
תַּחַת אֶחָד הַשִּׁיחִים.

טז וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנְּגַד הַרְחֵק כְּמִטְחָוִי קִשְׁת  
כִּי אָמְרָה אֶל־אֶרְאֶה בְּמוֹת הַיֶּלֶד.  
וַתֵּשֶׁב מִנְּגַד וַתִּשָּׂא אֶת־קִלְהָ וַתִּבְךְ.

יז וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנֶּעֱר וַיִּקְרָא מִלְּאָף  
אֱלֹהִים אֶל־הַגֵּר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ  
הָגֵר. אֶל־תִּירָאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנֶּעֱר  
בְּאֲשֶׁר הוּא־שָׁם.

יח קוּמִי שְׂאִי אֶת־הַנֶּעֱר וְהִחַזִּיקִי אֶת־יָדְךָ בּוֹ.  
כִּי־לְגוֹי גָּדוֹל אֲשֵׁי־מִנּוּ.

יט וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתֵּרָא בְּאֵר מַיִם.  
וַתֵּלֶךְ וַתִּמְלֵא אֶת־הַחִמָּת מַיִם וַתִּשְׁק אֶת־הַנֶּעֱר.

כ וַיְהִי אֱלֹהִים אֶת־הַנֶּעֱר וַיִּגְדַּל וַיֵּשֶׁב בַּמִּדְבָּר  
וַיְהִי רֹבֵה קִשְׁת.

כא וַיֵּשֶׁב בַּמִּדְבָּר פָּאֵרָן וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה  
מֵאֶרֶץ מִצְרַיִם.

13 And the son of the female-servant I will also make a nation because he is your seed."

14 And Avraham arose up early in the morning and took bread and a bottle of water and gave it to Hagar, putting it on her shoulder, and the boy, and sent her away [towards the caravan route] and she left and got lost in the *midbar*/wilderness of Be'er shava.

15 And the water in the bottle was used up, so she put the boy under one of the shrubs.

16 And she went and sat down about a bowshot away, for she said: "Let me not see the death of the boy." And she sat near him and lifted up her voice and wept.

17 And *Elohim* heard the voice of the boy; and the angel of *Elohim* called to Hagar out of heaven and said to her: "What is the matter with you Hagar? Do not be afraid; for *Elohim* has heard the voice of the boy "ba-asher hu sham" – where he is.

18 Get up! Lift up the boy and hold him by the hand; for I will make him a great nation."

19 And *Elohim* opened her eyes and she saw a well of water! So she went and filled the bottle with water and let the boy drink.

20 And *Elohim* was with the boy and he grew, and he dwelled in the wilderness and became an archer.

21 And he dwelled in the wilderness of Paran; and his mother took a wife for him from the land of *Mitzrayim*.

## Genesis Chapter 22 – The Akedah: The Binding of Yitzhak

א וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי.

ב וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִצְחָק אֲשֶׁר־אַהֲבָתָ אֶת־יִצְחָק וְלֶךָ אֶל־אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ.

ג וַיִּשְׁכֶם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֵשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אֹתוֹ וְאֶת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עֲלֶיהָ וַיִּקֶּם וַיִּלְךָ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים.

ד בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרְחֹק.

ה וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹר וָאֲנִי וְהַנְּעָר גִּלְכָּה עַד־פֹּה וְנִשְׁתַּחֲוּהוּ וְנָשׁוּבָה אֵלֵיכֶם.

ו וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו.

ז וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנְנִי בָנִי. וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִי־הַשֶּׂה לְעֹלָה.

ח וַיֹּאמֶר אַבְרָהָם אֲלֵהִים יִרְאֶה־לוֹ הַשֶּׂה לְעֹלָה בְּנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו.

ט וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים.

1. And it came to pass after these things that *Elohim* tested Avraham and said to him: “Avraham!” And he said: “*Hineni!* Here am I!”

2. And [God] said: “Please, take your son, your only one, whom you love, even Yitzhak, and go to the land [of seeing] of *Moriyah*; and take him up there as an “offering up” on one of the mountains of which I will tell you.”

3. And Avraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Yitzhak his son; and he chopped the wood for the offering-up, and got up and went towards the “Place” of which *Elohim* had told him.

4. On the third day Avraham lifted up his eyes and saw the “Place” in the distance.

5. And Avraham said to his young men: “Stay here with the donkey and I and the boy will go there; and we will bow down and return to you.”

6. And Avraham took the wood of the offering-up and laid it upon Yitzhak his son; and he took in his hand the fire-stone and the knife; and they went both of them together / as one.

7. And Yitzhak spoke to Avraham his father and said, “My father...” And he said, “*Hineni!* Here am I, my son.” And he said, “Here is the fire-stone and the wood, but where is the lamb for an offering-up?”

8. And Avraham said, “*Elohim* will see the lamb for the offering-up, my son.” So they went both of them together / as one.

9. And they came to the “Place” which *Elohim* had told him of. And Avraham built the altar there, and arranged the wood and bound Yitzhak his son, and laid him on the altar upon the wood.

י וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכָלֶת לְשַׁחֵט אֶת־בְּנוֹ.

יא וַיִּקְרָא אֵלָיו מִלְאָךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הֲנִנִּי.

יב וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנְּעוּר וְאֶל־תַּעַשׂ לוֹ מְאוּמָה: כִּי עַתָּה יָדַעְתִּי כִּי־יִירָא אֱלֹהִים אֶתָּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי.

יג וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּירָא וְהִנֵּה־אֵיל אַחַר נֶאֱחָז בְּסֹבֶב בְּקִרְנָיו וַיִּלְךָ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנוֹ.

יד וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמֶר הַיּוֹם בְּהַר יְהוָה יִרְאֶה.

טו וַיִּקְרָא מִלְאָךְ יְהוָה אֶל־אַבְרָהָם שְׁנִית מִן־הַשָּׁמַיִם.

טז וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ.

יז כִּי־בָרַךְ אֲבָרְכֶךָ וְהִרְבָּה אַרְבָּה אֶת־זַרְעֶךָ כַּכּוֹכְבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֹׁפֶת הַיָּם וַיִּרַשׁ זַרְעֶךָ אֶת שַׁעַר אֹיְבָיו.

יח וְהִתְבָּרְכוּ בְּזַרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ עִקֵּב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי.

יט וַיָּשָׁב אַבְרָהָם אֶל־נְעָרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שָׁבַע וַיָּשָׁב אַבְרָהָם בְּבֵאֵר שָׁבַע.

10. And Avraham stretched forth his hand and took hold of the knife to slay his son.

11. And the messenger/angel of יהוה / the Breath of Life screamed to him out of heaven and said: "Avraham! Avraham!" And he said: "*Hineni!* Here am I."

12. And he said: "Lay not your hand upon the boy! Don't do anything to him! For now I know that you are a man in awe of God, seeing that you have not withheld your son, your only one, from Me."

13. And Avraham lifted up his eyes and saw, and here, behind him, a ram caught in the thicket by its horns! And Avraham went and took the ram and offered it up for an offering-up instead of his son.

14. And Avraham called the name of that place *Adonay-yireh*; as it is said to this day: "In the mount where יהוה / the Breath of Life is seen."

15. And the messenger/angel of יהוה / the Breath of Life called to Avraham a second time from heaven,

16. and said: "By Myself I swear, says יהוה / the Breath of Life, because you have done this thing and have not withheld your son, your only one,

17. with blessing I will bless you, and with multiplying I will multiply your descendants as the stars of the heavens and as the sand upon the seashore; and your descendants shall inherit the gate of their foes,

18. and in your descendants all the nations of the earth shall be blessed, because you listened to My voice."

19. So Avraham returned to his young men and they got up and went together to Be'er shava; and Avraham stayed in Be'er shava.



*Kaddish* over the scroll at the Conclusion of the Torah Readings

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ וַיִּמְלִיךָ מַלְכוּתָהּ  
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא: *y'hey shmey raba m'vorach l'alam u-l'almey almaya*  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַומֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא  
בְּרִיךְ הוּא לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאָמִירָן בְּעֶלְמָא וְאָמְרוּ  
אָמֵן: *ameyn*

## Raising the Scroll – הַגְּבָהָה *Hag'bah-hah*

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה  
לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְהוָה בְּיַד מֹשֶׁה:

*V'zot ha-Torah asher sam Moshe lif'ney b'ney Yisrael al pi יהוה b'yad Moshe.*

This is the Torah given by Moshe to the children of *Yisrael*,  
the word of God transmitted through Moshe.

יִשְׂרָאֵל וְאוֹרֵיתָא וְקֻדְשָׁא בְּרִיךְ הוּא חָד הוּא:  
תּוֹרָה אוֹרָה הַלְלוּיָהּ.

*Yisrael, v'Oray-ta, v'Kud'sha-Brich-Hu chad hu.*

*Torah orah, Hall'lu-Yah.*

*Yisrael, Torah and The Holy-One-of-Blessing are One.*

*Torah is Light. Hall'luYah.*

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*Haftara reading can be placed here*

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## T'kiyat שופר Shofar

### We rise for the Sounding of the *Shofar*

#### *Tekiyah*

Wake Up! The sharp call to shake complacency, dullness of mind and heart.

#### *Shevarim*

Broken blasts wail for the brokenness in the world. A cry of anguish.

#### *Teruah*

A call to action. The ancient battle call.

|                  |                               |   |
|------------------|-------------------------------|---|
| יהוה בקול שופר   | יהוה <i>b'kol Shofar</i>      | יהוה in the voice of the <i>Shofar!</i> |
| ישמיע ישועה      | <i>yash'mia y'shuah</i>       | the sound of deliverance                |
| לקבץ שיה פזורה   | <i>L'kabeytz seh p'zurah</i>  | brings together the scattered flock     |
| בבוא חזיון תשועה | <i>b'vo chez'yon t'shu-ah</i> | in a vision of salvation.               |
| עלה אלהים בתרועה | <i>Alah Elohim bi-Teruah</i>  | <i>Elohim</i> arises in <i>Teruah</i>   |
| יהוה בקול שופר.  | יהוה <i>b'kol Shofar.</i>     | יהוה in the voice of the <i>Shofar!</i> |
| יהוה בקול שופר   | יהוה <i>b'kol Shofar.</i>     | יהוה in the voice of the <i>Shofar!</i> |
| קול משמים        | <i>Kol mi-shamayim</i>        | A voice from heaven sounding            |
| על הר הקודש      | <i>al har ha-kodesh</i>       | over the holy mountain                  |
| ועל ירושלים.     | <i>v'al Yerushalayim.</i>     | over Jerusalem.                         |
| עלה אלהים בתרועה | <i>Alah Elohim bi-Teruah</i>  | <i>Elohim</i> arises in <i>Teruah</i>   |
| יהוה בקול שופר.  | יהוה <i>b'kol Shofar</i>      | יהוה in the voice of the <i>Shofar!</i> |





(Psalm 118:5)

מִן־הַמֵּיצָר קָרָאתִי יְהוָה  
עֲנֵנִי בַמֶּרְחֹבִיָּה.

*Min ha-meytzar karati Yah,  
A-na-ni ba-mer'chavyah.*

From the "tight place," I called out to Yah.  
Yah answered me with expansive spaciousness.

## The Blessings for Hearing the *Shofar*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

*Baruch Ata Eloheynu Melech ha-Olam,  
asher kid'shanu b'mitz'votav v'tzivanu lishmo-ah kol Shofar.*

A Fountain of Blessings are You, Holy One, our God, Source of Creation,  
who makes us holy through Your *mitzvot* and the imperative to hear the call of the *Shofar*.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁהַחַיִּינוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לְזִמַּן הַזֶּה.

*Baruch Ata Eloheynu Melech ha-Olam,  
sheh-heh-cheh-yanu, v'kiy'manu, v'higiyanu la-zman ha-zeh.*

A Fountain of Blessings are You, Holy One, our God, Source of Creation,  
who enabled us to live to reach this time!



## The calls of the *Shofar*:

*Awaken the inner cry of the soul.*

*Activate a deep soul cleansing.*

*Give voice to all unheard cries in the world.*

*Recommit us to the perfection of Creation.*

|       |       |       |       |
|-------|-------|-------|-------|
| תקיעה | שברים | תרועה | תקיעה |
| תקיעה | שברים | תרועה | תקיעה |
| תקיעה | שברים | תרועה | תקיעה |

|       |       |       |
|-------|-------|-------|
| תקיעה | שברים | תקיעה |
| תקיעה | שברים | תקיעה |
| תקיעה | שברים | תקיעה |

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| תקיעה | תרועה | תקיעה |

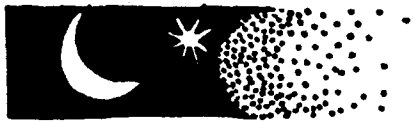
**תקיעה תרועה תקיעה גדולה !**

**אֲשֶׁרֵי הָעַם יִדְעוּ תְרוּעָה יְהוּה בְּאוֹר פְּנֵיהֶם יִהְיֶה לְכוֹן.**

*Ashrey ha-am yod'ey Teruah, יהוה b'or panecha y'hal-leychun.*

**Happy are the people who know the *Teruah*!**

**They walk in Your light, Holy One!**



## Returning the Torah Scroll to the Ark

יְהַלְלוּ אֶת שֵׁם יְהוָה      כִּי נִשְׁגַּב שְׁמוֹ לְבָדּוֹ.  
הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם      וַיָּרֶם קֶרֶן לְעַמּוֹ  
תְּהַלֵּה לְכֹל חַסִּידָיו      לְבְנֵי יִשְׂרָאֵל עִם קְרוּבוֹ  
הַלְלוּיָהּ.

*Y'hall'lu et Shem יהוה, ki nisgav sh'mo l'vado.  
Hodo al eretz v'shamayim , va-yarem keren l'amo,  
T'hee-lah l'chol chasidav, liv'ney Yisrael am k'ro-vo.  
Hall'luYah.*

Let's all praise the Name of the One, alone to be exalted,  
Whose Glory fills the earth and the heavens, and Who has raised our people's strength.  
Praise to all the fervent ones, to the Children of *Yisrael*, a people near to God.

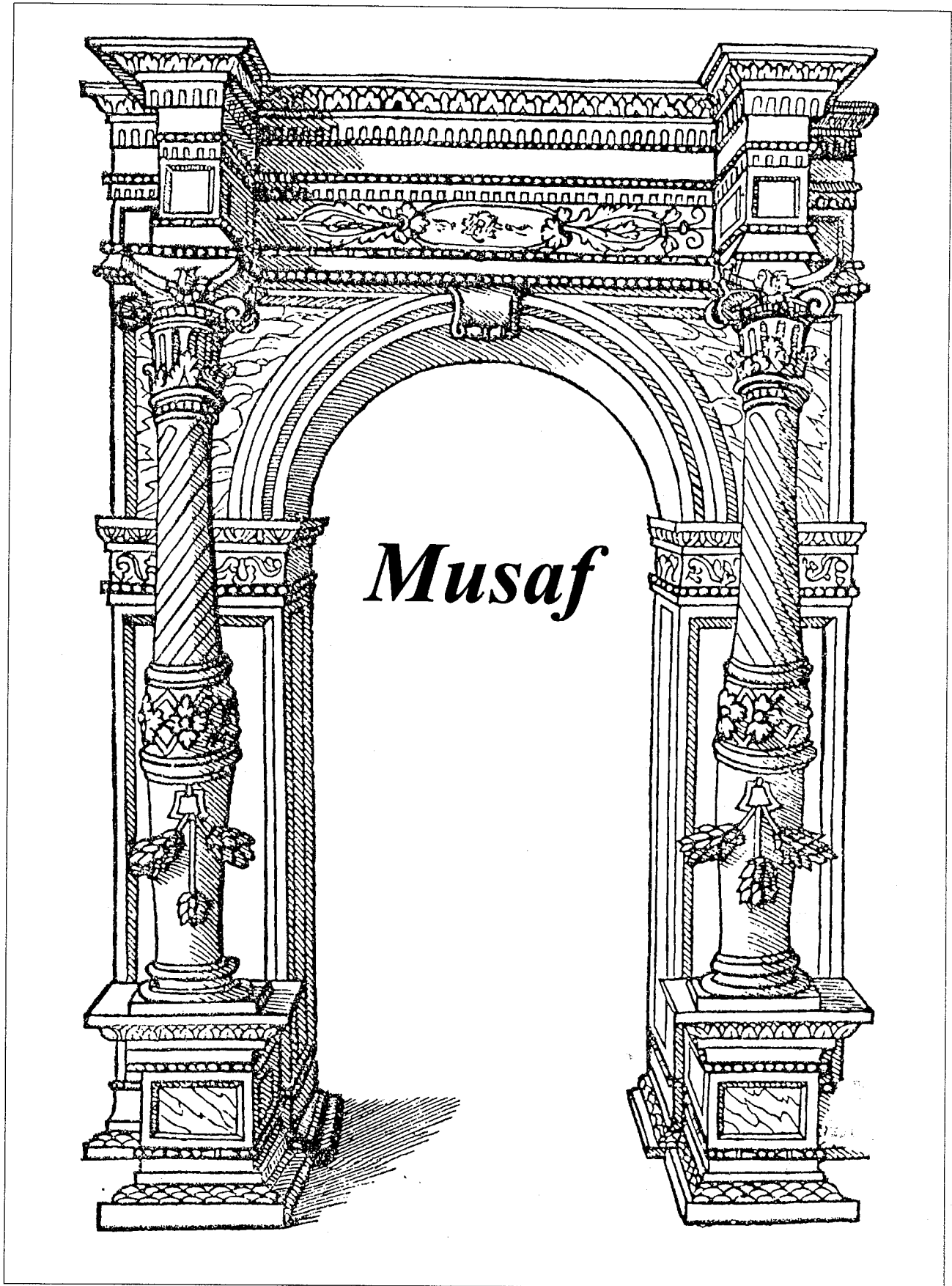
עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתוֹמְכִיהָ מְאֻשָּׁר:  
דְּרָכֶיהָ דְרָכֵי נֹעַם וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם:

*Eytz chayim hee, la-macha-zikim bah, v'tomcheh-hah m'ushar,  
D'racheh-hah dar'chey noam, v'chol n'tee-vo-tehah shalom.*

הַשִּׁיבֵנוּ יְהוָה אֵלֵינוּ וְנָשׁוּבָה חֲדָשׁ יְמֵינוּ כְּקֵדֶם.  
*Ha-shee-veynu יהוה eylecha v'nashuvah. Chadeysh yameynu k'kedem.*

She is a Tree of Life to all who hold fast to her. Everyone who upholds her is fortunate!  
Her ways are pleasantness and all her paths are peace.

**Let us return to You! May a time of renewal come!**





## *Hatzi Kaddish – Bridge to the Musaf Amidah*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.  
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתֵיהּ וַיְמַלִּיךְ מַלְכוּתֵיהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.  
בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:  
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא  
לְעֵלָא וּלְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא  
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרוּן בְּעֻלְמָא וְאָמְרוּ אָמֵן:

*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 u-v'yomey-chon u-v'cha-yey d'chol Beyt Yisrael*

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

*Y'hey Sh'mey Rabba m'va-rach l'alam, u-l'al'mey al'maya.*

*Yit'barach v'yish-ta-bach v'yit'pa-ar, v'yit'romam, v'yit'nasey*

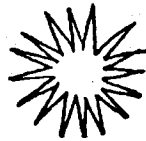
*v'yit'hadar, v'yit'aleh, v'yit'halal Sh'mey d'Kud'sha, Brich Hu.*

*L'eyla u-l'eyla meen kol birchata v'shirata*

*tush'b'chata v'nechemata da-amiran b'alma, v'im-roo: Ameyn.*

Ever greater and more holy be the Great Unifying Name, in the universe created by Divine will. May the Holy One “Rule the Kingdom” ~ May the Holy One’s generativity flow unimpeded through the channel of *malchut* to fully nourish the world ~ in your lifetime and in your days, and in the lifetime of the entire House of *Yisrael*, quickly and in the near future!

And let us say: **Ameyn.** May the Great Unifying Name be blessed forever and for all eternity! Blessed, praised, glorified, exalted, uplifted, honored, elevated and extolled, be the Holy Name above all the blessings, songs, praises and consolations we could utter in the world. **Ameyn.**



## The *Musaf Amidah*

## עמידה

## Standing Prayer

Do not think that the words of prayer as you say them go up to God. It is not the words themselves that ascend. It is the burning desire of your heart that rises like smoke toward heaven. If your prayer consists of only words and letters, and does not contain your heart's desire – how can it rise up to God?

— Rav Ze'ev Wolf of Zhitomer, student of the Maggid of Mezeritch, author of *Or ha-Meir*

אֲדַנִּי שִׁפְתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

*Adonay s'fatay tif'tach, u-fi yagid i'hilatecha.*  
Open up my lips (widen the river banks of my soul) and I will sing Your praises.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ  
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה  
אֱלֹהֵי יִצְחָק אֱלֹהֵי רַבְּקָה  
וְאֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל  
וְאֱלֹהֵי לֵאָה

A Fountain of Blessings are You, Holy One, God to each of us and our ancestors.  
*Baruch Ata יהוה, Eloheyynu v'Elohey avoteynu v'imoteynu: Elohey Avraham, Elohey Yitzhak, v'Eylohey Ya'akov. Elohey Sarah, Elohey Rivkah, Elohey Rachel, v'Eylohey Leah.*

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא - אֵל עֲלִיוֹן  
גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכּוֹל  
זוֹכֵר חַסְדֵי אֲבוֹת וְאֲמָהוֹת  
וַיִּמְבִּיא גְאֻלָּה לְבָנָי בְּנִיָּהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

*Ha-El, ha-Gadol, ha-Gibor, v'ha-Norah – El Elyon. Gomel chasadim tovim v'koneh ha-kol, v'zocher chasdey avot v'ima-hot, u-may-vee g'ulah livney v'neyhem l'ma'an Sh'mo b'ahavah. Great! Mighty! Awesome! Ancient Source of Kindness. All is Yours. You remember the goodness of those who came before us. Unfold the best future for us and our children with love.*

מִסוּד חֲכָמִים וְנְבוֹנִים וּמְלַמֵּד דַּעַת מְבִינִים  
אֲפַתְחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים לְחִלּוֹת וּלְחַנּוּן  
פָּנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים וְאֲדוֹנֵי הָאֲדוֹנִים.

With the words of the wise ones to help me, I open my mouth in prayer before the Highest Power.

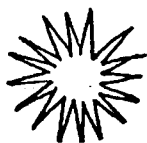
זָכְרָנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים  
וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים  
לְמַעַנְךָ אֱלֹהִים חַיִּים.

*Zoch'reynu l'chayim, Melech chafeytz ba-chayim, v'chat'veynu b'sefer ha-chayim, l'maan'cha Elohim chayim.*

*Melech who delights in life, inscribe us in the Book of Life.*

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:  
בָּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה:

*Melech Ozeyr, u-Moshia u-Mageyn. Baruch Ata יהוה, mageyn Avraham, v'ezrat Sarah. A Fountain of Blessings are You, Holy One, Shield of Avraham, Protector of Sarah.*



אַתָּה גִבּוֹר לְעוֹלָם אֲדוֹנָי  
מַחְיֵה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

*Ata gibor l'olam Adonay,  
m'chayey meytim Ata, rav l'hoshia*  
You are the Mighty Power who brings life to the  
deadened with your loyal love.

מְכַלְכֵּל חַיִּים בְּחֶסֶד  
מַחְיֵה מֵתִים בְּרַחֲמִים רַבִּים  
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים  
וּמַתִּיר אֲסוּרִים  
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ.  
מֶלֶךְ מִמִּית וּמַחְיֵה וּמַצְמִיחַ יְשׁוּעָה:

*M'chal-keyl chayim b'chesed, m'chayey meytim  
b'rachamim rabim, someych noflim v'rofey  
cholim, u-matir asurim, u-m'ka-yeym emunato  
lee-shey-ney afar. Mi chamocha ba'al gevurot,  
u-mi domeh lach. Melech may-meet u-m'chayeh,  
u-matz'miach yeshuah.*

You sustain all that lives with loyal love.  
You give new life to the dead, raise up those who  
fall, heal the sick, free the captive, and remain  
faithful to all life. Who compares to YOU, Source  
of life and death, who makes salvation sprout anew?  
Who compares to YOU, source of *rachamim!*  
With *rachamim*, with Your womb-of-compassion,  
You remember all Your creatures with life.

מִי כְמוֹךָ אֵב הַרַחֲמִים  
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:  
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.  
בְּרוּךְ אַתָּה יְהוָה מַחְיֵה הַמֵּתִים:

*Mi chamocha Av ha-Rachamim, zocher yetzurav  
l'chayim b'rachamim. V'ne'eman Ata l'ha-  
chayot meytim. Baruch Ata יהוה, m'chayey  
ha-meytim. A Fountain of Blessings are You, Holy  
One, whose gift is LIFE.*

וּנְתַנֶּה תְּקֵף קִדְשֵׁי הַיּוֹם  
כִּי הוּא נוֹרָא וְאִיּוֹם.  
וּבוֹ תִּנְשָׂא מַלְכוּתְךָ  
וַיִּכּוֹן בְּחֶסֶד כְּסֵאֶךָ וְתִשָּׁב עָלָיו בְּאַמֶּת.  
אַמֶּת כִּי אַתָּה הוּא דִּין וּמוֹכִיחַ וַיִּוֹדַע  
וַעֲד וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה  
וְתִזְכּוֹר כָּל הַנְּשָׁכָחוֹת.  
וְתִפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת  
וּמֵאֱלֹהֵינוּ יִקְרָא  
וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

*U-netaneh tokef kedushat ha-yom.  
Ki hu nora v'ayom.*

We acknowledge that this day is utterly  
holy, that it is awesome and sacred:  
For today Your *Malchut* is deeply felt.

In loyal love we make firm our intention to  
become Your throne. You descend upon it,  
upon us, in justice.

*Emet!* In truth You discern and judge,  
remembering all that we've forgotten.

You open *Sefer ha-Zichronot*, the Book of  
Remembrance, and it speaks for itself – but  
we write our stories with our own hands.



וּבְשׁוֹפָר גָּדוֹל יִתְקַע  
 וְקוֹל דְּמָמָה דָּקָה יִשְׁמַע  
 וּמְלָאֲכִים יַחֲפֹזוּן  
 וְחִיל וְרַעְדָּה יֵאֱחָזוּן  
 וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין.

*U-v'shofar gadol yitaka!  
 v'kol d'mamah dakah yishama  
 u-malachim yey-chafeyzun  
 v'chil, u-r'adah yo-cheyzun  
 v'yomru: "Hineh Yom ha-Din!"*

לְפָקוּד עַל צְבָא מְרוֹם בְּדִין פִּי לֹא יִזְפוּ  
 בְּעֵינֵיהֶם בְּדִין. וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיהָ  
 כְּבָנֵי מְרוֹן.

**The Great Shofar is sounded!  
 And a still small voice is heard.  
 The angels tremble in fear and call out:  
 "The Day of Judgment is here!"**

כְּבִקְרַת רוּעָה עֲדָרוּ מֵעֵבִיר צֵאֲנוּ תַּחַת שְׁבִטוֹ  
 כִּן תֵּעֲבִיר וְתִסְפֹּר וְתִמְנָה וְתִפְקֹד נַפְשׁ כָּל חַי  
 וְתַחֲתוֹךְ קִצְבָה לְכָל בְּרִיָּה  
 וְתִכְתוֹב אֶת גְּזַר דֵּינָם.

*K'vakarat ro-eh ed'ro ma'avir tzono tachat shiv'to, ken ta'avir v'tis'por v'tim'neh v'tif'kod nefesh kol chay v'tach'toch kitz'vah l'chol bryah, v'tich'tov et g'zar dinam. The hosts of Heaven, too, are judged. Everyone comes before You like sheep before the shepherd, their souls are counted, their destiny decreed.*

**בְּרֹאשׁ הַשָּׁנָה יִכָּתְבוּן  
 וּבַיּוֹם צוֹם כִּפּוּר יִחַתְמוּן**  
 On Rosh HaShanah it is written...

*B'Rosh HaShanah yi-ka-teyvun.  
 Uv'Yom Tzom Kippur yey-cha-tey-mun.  
 ...and on Yom Kippur it is sealed:*

כַּמָּה יַעֲבְרוּן וְכַמָּה יִבְרָאוּן  
 מִי יַחֲיֶה וּמִי יָמוּת  
 מִי בִקְצוֹ וּמִי לֹא בִקְצוֹ –  
 מִי בְּאֵשׁ וּמִי בַמַּיִם  
 מִי בַחֲרֵב וּמִי בַחַיָּה  
 מִי בַרְעֵב וּמִי בַצָּמָא  
 מִי בַרְעֵשׁ וּמִי בַמִּגְפָּה  
 מִי בַחֲנִיקָה וּמִי בַסְּקִילָה –  
 מִי יָנוּחַ וּמִי יָנוּעַ  
 מִי יִשְׁקֵט וּמִי יִטְרַף  
 מִי יִשְׁלֹוּ וּמִי יִתְיַסֵּר  
 מִי יַעֲנִי וּמִי יַעֲשֶׂר  
 מִי יִשְׁפֵּל וּמִי יָרוּם.

*Kamah ya'av'run, v'chamah yibarey-oon  
 mi yich'yeh, u-mi yamoot  
 mi v'kitzo, u-mi lo v'kitzo –  
 mi va-eysh, u-mi va-mayim  
 mi va-cherev, u-mi va-chayah  
 mi va-ra'av, u-mi va-tzama  
 mi va-ra'ash, u-mi va-mageyfah  
 mi va-chanikah, u-mi va-s'kilah –  
 mi yanu-ach, u-mi yanu-ah  
 mi yishakeyt, u-mi yitareyf  
 mi yishalev, u-mi yit'yasar –  
 mi yey-oni, u-mi yey-asher  
 mi yishafel, u-mi yaroom.*



**בְּרֹאשׁ הַשָּׁנָה יִכְתָּבוּן  
וּבַיּוֹם צוֹם כִּפּוּר יִחְתָּמוּן**

*On Rosh HaShanah it is written...*

Who shall pass away in a timely end,  
and whose life shall be interrupted.  
Who shall burn with the fires of desire,  
and who shall drown in the waters of despair.  
Who shall be serene in every storm,  
and who shall be troubled by the passing breeze.  
Who shall be poor in the midst of possession,  
and who shall be rich, content with all.

Who shall eat and yet feel empty,  
and who shall thirst for what s/he cannot have.  
Who shall die by plague,  
and who shall be plagued with fear.  
Who may rest at the end of the day,  
and who shall lie sleepless on a bed of pain.

**וּתְשׁוּבָה וּתְפִלָּה וְצְדָקָה  
מֵעֲבִירִין אֶת רֵעַ הַגְּזֵרָה**

כִּי כְשִׁמָּהּ כֵּן תִּהְיֶה קִשָּׁה לְכַעֵס וְנוֹחַ לְרָצוֹת.  
כִּי לֹא תִחַפּוֹץ בְּמוֹת הַיָּמִת כִּי אִם בְּשׁוּבוֹ מִדְּרָכָו  
וְחִיָּה. וְעַד יוֹם מוֹתוֹ תִּחַפֶּה לוֹ אִם יָשׁוּב מִיָּד  
תִּקְבְּלוּ. אָמֵת כִּי אַתָּה הוּא יוֹצֵרָם וְאַתָּה יוֹדֵעַ  
יִצְרָם כִּי הֵם בְּשָׂר וָדָם. אָדָם יְסוּדוֹ מֵעֶפֶר וְסוּפוֹ  
לְעֶפֶר. בְּנִפְשׁוֹ יִבְיֵא לְחֶמּוֹ. מִשׁוּל כְּחָרֶס הַנֶּשֶׁבֶר  
כְּחֻצֵיר יִבֵּשׁ וְכֻצֵּיץ נוֹבֵל כְּצֵל עוֹבֵר וְכַעֲנַן כְּלָה  
וְכַרוּחַ נוֹשֶׁבֶת וְכַאֲבָק פּוֹרֵחַ וְכַחֲלוֹם יְעוּף.

**וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיָּם.**

אֵין קִצְבָה לְשָׁנוֹתָהּ וְאֵין קֵץ לְאַרְצָהּ יְמֵיהָ.  
וְאֵין לְשַׁעַר מְרַכְבּוֹת כְּבוֹדָהּ וְאֵין לְפָרֶשׁ עֲלוֹם  
שְׁמָהּ. שְׁמָהּ נִאֲהָ לָהּ וְאַתָּה נִאֲהָ לְשְׁמָהּ וּשְׁמֵנוּ  
קָרָאתָ בְּשְׁמָהּ.

*B'Rosh HaShanah yi-ka-teyvun.*

*Uv'Yom Tzom Kippur yey-cha-tey-mun.*

*...and on Yom Kippur it is sealed:*

Who may wander in the world,  
and who will be at peace.  
Who shall be locked in the prison of self,  
and who shall go forth in the quest for truth.  
Who shall be cast down,  
and who shall be exalted.

(adapted by R' Tirzah Firestone and others from R' Rami Shapiro)

**On Rosh HaShanah we write our own destinies: which karmic debts we will be free of, and which we will play out through pain and loss, and even death.**

**But turning, and yearning, and right action, can change our lives and alter the harshness of the decree.**

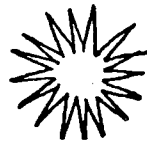
*U-t'shuvah, u-t'fillah, u-tzedakah,  
ma'avirin et ro-ah ha-gzerah.*

Your essence, Name and nature is patience and forgiveness. You want only that we turn from evil towards You and Life. You wait for us that we may return.

Our origin is dust and our end is dust. We spend our lives working, but are like pottery that breaks. We wither like grass, fade like flowers, pass like shadows, like lifting fog and blowing breezes, like floating dust, like the dream that flies away.

*v'Ata Hu Melech El chay v'kayam.*

But You are the Everlasting *Melech*. You are Eternal, and our essence is linked to Yours.



## The Kedushah

עֲשֵׂה לְמַעַן שְׁמֶךָ וְקֹדֶשׁ אֶת שְׁמֶךָ עַל מְקַדְּשֵׁי  
 שְׁמֶךָ בְּעֶבֶר כְּבוֹד שְׁמֶךָ הַנְּעֲרָץ וְהַנְּקַדֵּשׁ  
 כְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמְקַדְּשִׁים שְׁמֶךָ בְּקֹדֶשׁ  
 דְּרִי מְעֵלָה עִם דְּרֵי מְטָה כְּפָתוּב עַל יַד נְבִיאָה:  
 וְקִרְאָה זֶה אֵל זֶה וְאָמַר:

**קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה יְהוָה צְבָאוֹת  
 מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ.**

כְּבוֹדוֹ מְלֵא עוֹלָם. מְשַׁרְתָּיו שׂוֹאֲלִים  
 זֶה לְזֶה לְזֶה אֵיךְ מְקוֹם כְּבוֹדוֹ?  
 לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:



**בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.**

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים וַיַּחֵן עִם הַמִּיחָדִּים  
 שְׁמוֹ עָרַב וּבִקֵּר בְּכָל יוֹם תָּמִיד פְּעֻמִּים  
 בְּאַהֲבָה שָׁמַע אֹמְרִים:

**שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.**

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלֻכְנוּ  
 הוּא מוֹשִׁיעֵנו וְהוּא יִשְׁמִיעֵנו בְּרַחֲמֵינוּ  
 שִׁנִּית לְעֵינֵי כָל חַי: לְהִיּוֹת לָכֶם לֵאלֹהִים

**אֲנִי יְהוָה אֱלֹהֵיכֶם.**

## We Sing with the Angels

Make Your Name sacred before all beings  
 below and above, where the *Seraphim*, aflame  
 with holiness sing to one another:

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

**Kadosh! Kadosh! Kadosh! יהוה Tzevaot!**

**M'loh chol ha-aretz k'vodo!**

*K'vodo maley olam. M'shartav shoalim  
 zeh la-zeh: "A-yeh m'kom k'vodo?"*

"Where is the place of God's Glory?" they ask.

**Baruch k'vod יהוה mim'komo.**

A Fountain of Blessings is the Presence of God  
 from God's Place!

May The Holy One turn in nurturing love to  
 grant grace to us, who each day – evening and  
 morning – with love proclaim:

**Shema Yisrael, יהוה Eloheynu יהוה Echad.**

You are our God, our Source, our *Melech*,  
 and our Saving Power.  
 With nurturing love, in the presence of all life  
 You remind us:

**Ani יהוה Eloheychem. I am יהוה your God!**



אֲדִיר אֲדִירָנוּ יְהוָה אֲדִירָנוּ מִה אֲדִיר שְׁמֶךָ  
בְּכָל הָאָרֶץ. וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ.  
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.  
וּבְדַבְרֵי קְדוֹשְׁךָ כְּתוּב לְאֹמֵר:

Excellent One, Source of All. Your *Melech* power will flow throughout all the earth, unifying all.

It is written in Psalms: “יהוה will be *Melech* forever, for all generations. *Hall’lu-Yah!*”

יְמִלֶּךְ יְהוָה לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן  
לְדֹר וְדֹר הַלְלוּיָהּ.

*Yimloch* יהוה *V’olam, Elohayich Tzion, V’dor va-dor. Hall’lu-Yah!*

לְדֹר וְדֹר נְגִיד גְּדֻלָּתְךָ  
וְלִנְצַח נִצְחִים קְדוֹשְׁתְּךָ נִקְדִּישׁ  
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד  
כִּי אֵל מְלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

We’ll tell our children of Your greatness, and they will tell our grandchildren.

In every generation, until eternity, we will proclaim Your holiness. Our lips will never abandon Your praise.

וּבְכֹן תֵּן פַּחַדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ  
וְאֵימַתְךָ עַל כָּל מַה שִׁבְרָאֲתָ. וַיִּירָאוּךָ כָּל  
הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים. וַיַּעֲשׂוּ  
כְלָם אַגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שְׁלָם. כְּמוֹ  
שִׁדְעָנוּ יְהוָה אֱלֹהֵינוּ שֶׁשְׁלֵטוֹן לְפָנֶיךָ עַז בְּיָדְךָ  
וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ גּוֹרָא עַל כָּל מַה שִׁבְרָאֲתָ.

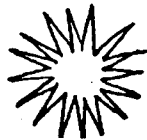
*U-v’chen* – and therefore: make all creatures awestruck at Your greatness. Help all life to align their desires with Yours, with full harmony of heart.

וּבְכֹן תֵּן כְּבוֹד יְהוָה לַעֲמָךָ תְּהִלָּה לִירֵאָיִךָ וְתִקְוָה  
לְדוֹרְשֵׁיךָ וּפְתִחוֹן פֶּה לַמְיַחֲלִים לְךָ שְׂמֵחָה  
לְאַרְצֶךָ וְשִׁשׂוֹן לְעִירְךָ וְצַמִּיחַת קֶרֶן לְדוֹד עַבְדְּךָ  
וְעִרִיכַת גֵּר לְכוּן יְשִׁי מְשִׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ.

*U-v’chen* – and therefore: help us share Your glory. Bring us hope in Your promise, joy in our land, delight in Your city Jerusalem. Let *Messiah*-time come soon!

וּבְכֹן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלוּ  
וְחִסְדֵיךָ בְּרִנָּה יִגִּילוּ. וְעוֹלָתְךָ תִּקְפָּץ פִּיָּה וְכָל  
הַרְשָׁעָה כְּלָה כַּעֲשׂוֹן תִּכְלָה כִּי תַעֲבִיר מִמְּשָׁלַת  
זָדוֹן מִן הָאָרֶץ.

*U-v’chen*– and therefore: all who do justly will see and rejoice. All of integrity will celebrate. Those who serve God out of love will sing for joy.s Injustice will shut its mouth at last. Tyranny will be blown away like smoke.



ותְמַלֵּךְ אֶתְּהָ יְהוָה לְבִדְךָ עַל כָּל מַעֲשֵׂיךָ  
 בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם  
 עֵיר קֹדֶשׁ כְּפֶתוּחַ בְּדַבְרֵי קֹדֶשׁ:

Then Your Power will be the only one we know, and holiness will rule from the City of Peace, Your *Shekhinah's* dwelling. So we sing: "יהוה will be *Melech* forever, for all generations. *Hall'lu-Yah.*"

יְמַלֵּךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן  
 לְדֹר וָדֹר. הַלְלוּיָהּ.

*Yimloch* יהוה *Polam, Elohayich Tzion, l'dor va-dor. Hall'lu-Yah.*

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלוֹהַּ מִבְּלַעְדֶיךָ  
 כְּפֶתוּב: וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל  
 הַקְדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָהּ.

Holy, Awesome One. There is none like You. As Your prophet [Isaiah] wrote: *Tzevaot*, יהוה, the Shaper of all the Powers of the Universe, is exalted in justice. The Holy God is revealed in lovingkindness.

בְּרוּךְ אַתָּה יְהוָה הַמְּלֵךְ הַקְדוֹשׁ.

A Fountain of Blessings are You, *Melech Ha-Kadosh.*

אַתָּה אֶהְבַּתָּנוּ וְרָצִיתָ בָּנוּ וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ.  
 וְקִרְבַּתָּנוּ מִלְּפָנֶיךָ לַעֲבוֹדָתְךָ וְשִׂמְחָה הַגְּדוֹלָה  
 וְהַקְדוֹשׁ עָלֵינוּ קִרְאתָ.

You draw us close to serve You by loving us and giving us Your *mitzvot*, through which we link ourselves to You.

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת  
 הַזֶּה וְאֶת יוֹם) הַזְּכוֹרוֹן הַזֶּה יוֹם (זְכוֹרוֹן) תְּרוּעָה  
 (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זִכָּר לְיִצְיַאת מִצְרַיִם.

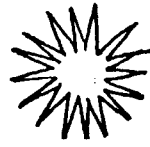
You've given us (*Shabbat* and) this *Yom Ha-Zikaron* – Day of Remembering – for gathering to hear (for remembering) the *Shofar* call (with love) reminding us of how together we fled *Mitzrayim / Egypt* into freedom.

On *Shabbat*

יִשְׂמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג  
 עִם מְקַדְּשֵׁי שְׁבִיעֵי כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבָךָ.  
 וּבְשִׁבְעֵי רָצִיתָ בוֹ וְקִדַּשְׁתָּו חֻמְדַּת יָמִים אוֹתוֹ קִרְאתָ זִכָּר לְמַעֲשֵׂה בְרֵאשִׁית.

*Yis'm'chu v'mal'chut'cha shomrey Shabbat v'korey oneg.*  
*Am m'kad'shey sh'vee-ee kulam yis'b'u v'yit'an'gu mi-tuvecha.*  
*U-va-sh'vee-ee ratzita bo v'kidash'to, chemdat yamim oto karata zeycher l'ma'aseh v'reysheet.*

May everyone who keeps *Shabbat* holy be filled with delight. For You also took pleasure in the seventh day, calling it the most desirable of days, a reminder of the flaring-forth of Creation.



## The Three-Part *Shofar* Call of *Musaf*

***Malchuyot:*** Awakening our awe as we face God as *Melech*.

***Zichronot:*** We link ourselves through memory to the covenant which united all humanity through Noah, and to the covenant of spiritual purpose sealed with us through Avraham and Sarah.

***Shofarot:*** The *Shofar* awakens us to itself. The *Shofar* calls us to a radical awakening and rededication. One day God alone will sound the Great *Shofar* of Freedom, calling us and all humanity back from the suffering of alienation and exile.

### The Calls of the *Shofar*

#### ***Tekiyah***

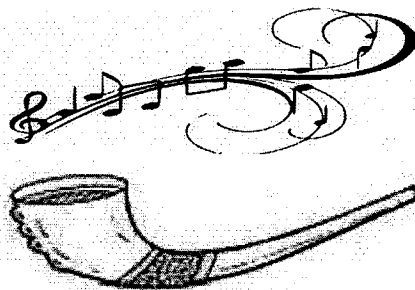
Wake Up! The sharp blast to shake complacency, dullness of mind and heart.

#### ***Shevarim***

Broken blasts wail for the brokenness in the world. A cry of anguish.

#### ***Teruah***

A call to action. The ancient battle call.





# Malchuyot

וְטַהֵר לִבֵּנוּ לְעֵבְדֶךָ בְּאֵמֶת.

*V'taher libeynu l'ovdecha beh-Emet*

*Purify our hearts that we may do Your work in Truth.*

## The Great Aleynu

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית  
שְׁלֹא (שְׁלוֹ) \* עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא (וְלוֹ) \* שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה.  
שְׁלֹא (שְׁלוֹ) \* שָׁם חֵלְקֵנוּ כָּהֵם וְגָרְלָנוּ כְּכֹל הַמוֹנָם.

*Aleynu l'shabey-ach la-Adon ha-kol, lateyt g'dulah l'Yotzer V'reysheet,  
sheh lo asanu k'goy-yey ha-aratzot, v'lo samanu k'mish'p'chot ha-adamah.  
sheh lo sam chel'keynu ka-hem, v'goraleynu k'chol hamonam.*

וְאֲנַחְנוּ כּוֹרְעִים

*Va-anachnu kor'im*

(we bow down)

וּמִשְׁתַּחֲוִים

*u-mish'tachavim*

(we fall to our knees in humility)

וּמוֹדִים

*u-modim*

(we stretch out in prostration, fully surrendering ego)

לְפָנֵי מֶלֶךְ מְלָכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Lifney Melech, Mal'chey ha-M'lachim ha-Kadosh Baruch Hu.*

Before the Holy One of Blessing, the Ultimate Melech – Sourcing Power.

\* note: Without altering the pronunciation, in this version the Hebrew spelling of שְׁלוֹ *sheh-lo* changes the meaning of the traditional text from “שְׁלֹא - who has not” (made us like other nations) to “שָׁלוֹ - who has made us God’s” (implying with the other nations) making the text more universalistic and inclusive. – Reb Zalman



שְׁהוּא נֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ וּמוֹשָׁב יִקְרוּ בְּשָׁמַיִם מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים.  
הוּא אֱלֹהֵינוּ אֵין עוֹד. אֵמֶת מִלְּפָנֵינוּ אֶפְס זִוְלָתוֹ. כִּכְתוּב בְּתוֹרָתוֹ:

*Sheh Hu noteh shamayim v'yosed aretz u-moshav y'karo ba-shamayim mi-ma'al  
u-Shekhinat uzo b'gav'hey m'romim. Hu Eloheynu, eyn od. Emet Malkeynu efes zulato. Kakativ b'Torato:*

For God stretched forth the heavens and laid the foundations of the Earth.  
As is written in Torah:

**וַיַּדְעַתְּ הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ כִּי יְהוָה הוּא הָאֱלֹהִים  
בְּשָׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת אֵין עוֹד.**

*V'yadata ha-yom, va-ha-shey-vota el l'va-vecha ki יהוה Hu ha-Elohim,  
ba-shamayim mima'al v'al ha-aretz mi-tachat, Eyn Od!*

Know fully with mind and heart, יהוה – The Holy One, Whose Name is the Breath-of-Life,  
is our God. *Eyn Od.* There is nothing else!

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

**וְנֹאמַר וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאֶרֶץ  
בַּיּוֹם הַהוּא יְהָיָה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:**

*V'neemar, v'hayah יהוה l'Melech al kol ha-aretz.  
Ba yom ha-hu yih'yeh יהוה echad. u-Sh'mo echad.*

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

**וּבְתוֹרָתְךָ כְּתוּב לְאֹמַר: שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.**

And in Your Torah it is written: *Shema Yisrael יהוה Eloheynu Echad.*

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



יהוה *Baruch Ata* בָּרוּךְ אַתָּה יְהוָה,  
 מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

*Melech al kol ha-aretz, m'kadesh (ha-Shabbat v') Yisrael v'Yom ha-Zikaron.*

A Fountain of Blessings are You, Holy One, Sourcing Power of the world,  
 You make holy (*Shabbat* and) *Yisrael*, and this Day of Remembering.

## *Shofar*

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה  
 תְּקִיעָה שְׁבָרִים תְּקִיעָה  
 תְּקִיעָה תְּרוּעָה תְּקִיעָה

הַיּוֹם הֵרַת עוֹלָם. הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים.

*Ha-Yom harat olam! Ha-Yom ya'amid ba-mishpat kol y'tzurey olamim.*

Today the Universe is born! Today is pregnant with new possibilities.  
 May old sins and fears not hold us back, for our eyes are turned to You.  
 Your compassion will give us strength to change harsh judgements into gleaming light,  
 on this sacred day.

אַרְשֵׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנִשָּׂא  
 מִבֵּין וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעֹתֵינוּ  
 וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּתֵנוּ.

*Areshet s'fateynu ye'erav l'fanecha, El ram v'nisa,  
 meyvin, u-ma'azin, mabeet u-mak'shiv l'kol t'kiyateynu,  
 u-t'kabeyl b'rachamim, u-v'ratzon, seder Mal'chuyo-teynu.*

May the offerings of our lips rise up to You, High and exalted One!  
 May You truly hear the *Tekiyah* call of our *Shofar*,  
 for You are the Source of Knowing, Deep Listening, and Understanding.  
 You are the One who welcomes our awe of You as *Melech*  
 with loving, nurturing desire.



# Zichronot

אַתָּה זֹכֵר מְעִשֵׂה עוֹלָם

You **remember** the Creation of the Universe,  
everything that has happened since the beginning of Time.  
All the mysteries, all the hidden secrets of the ages  
are known to You.  
Nothing is concealed.

All the ones who **remember** You join in Your flow of blessing.  
They draw courage and strength from Your deep well.

וְגַם אֶת־נֹחַ בְּאַהֲבָה זָכַרְתָּ

As You, with love, **remembered** Noah, dispersing the flood,  
so too **remember** us.

As You heard our cries in *Mitzrayim* /Egypt  
and **remembered** the covenant You made with  
Avraham and Sarah, Yitzhak and Rivkah, Ya'akov, Rachel and Leah,  
so, too, **remember** us,  
dispersed in friendly and hostile lands,  
struggling to rise above our own Pharaohs, within and without.

As You inspired our psalmists to sing:  
"Tenderness and Nurture flows from יהוה /Yah,  
whose marvels we **remember**. Sustaining all those who are open to awe,  
יהוה /Yah **remembers** the covenant forever."  
So, too, **remember** us!

As You instructed Jeremiah:  
"Tell Jerusalem how I **remember** our youthful passion,  
when you followed Me in the wilderness through a barren land.  
I **remember** the covenant of our youth, it is everlasting."  
So, too, **remember** us.  
Help Jerusalem embrace all enemies in peace.



Holy One of Blessing:

Remember us with goodness, that love and compassion will always triumph.  
Remember the everlasting covenant of love You promised Avraham on Mt. Moriah,  
and fulfill with us the promise engraved in Your Torah:

“I will remember for their sake  
the covenant of the first ones who sought Me,  
when I brought them out of *Mitzrayim* /Egypt in their search for God.”

כִּי זֹכֵר כָּל הַנִּשְׁכָּחוֹת  
אַתָּה הוּא מְעוֹלָם וְאִין שְׂכָחָה לְפָנַי כְּסֵא כְבוֹדָךְ  
וְעֵקֶדֶת יִצְחָק לְזֵרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר.

*Ki zocher kol ha-nish'kachot,  
Ata Hu mey-olam, v'eyn shichecha lifney chisey ch'vo-decha,  
va-Akeydat Yitzhak l'zaro ha-yom b'rachamim tizkor.*

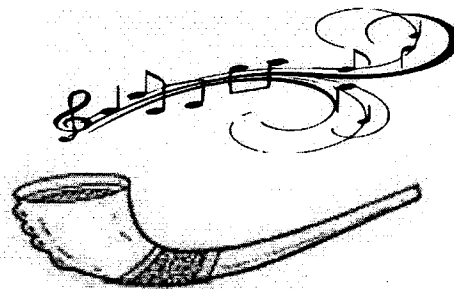
You remember all things, even what is forgotten. Nothing is ever lost from Your Presence.  
With *rachamim*, with compassion, remember Yitzhak and all of us, his children.

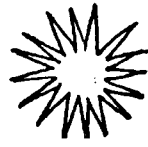
בְּרוּךְ אַתָּה יְהוָה זֹכֵר הַבְּרִית.

A Fountain of Blessings are are You, Holy One, who remembers the *brit*/covenant.

## Shofar

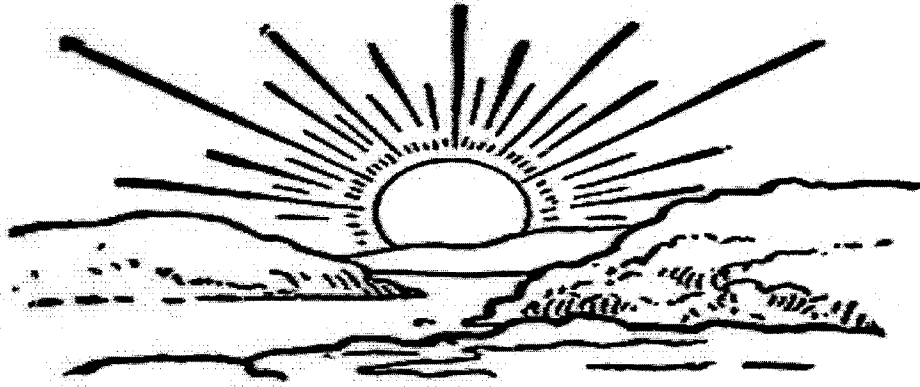
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּקִיעָה  
תְּקִיעָה תְּרוּעָה תְּקִיעָה





הַיּוֹם הָרַת עוֹלָם. הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים.

*Ha-Yom harat olam! Ha-Yom ya'amid ba-mishpat kol y'tzurey olamim.*



Today the Universe is born! Today is pregnant with new possibilities.  
May old sins and fears not hold us back, for our eyes are turned to You.  
Your compassion will give us strength to change harsh judgements into gleaming light,  
on this sacred day.

אֲרֶשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנִשָּׂא  
מִבֵּין וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעֵתֵנוּ  
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר זְכוֹרֹנוֹתֵינוּ.

*Areshet s'fateynu ye'erav l'fanecha, El ram v'nisa,  
meyvin, u-ma'azin, mabeet u-mak'shiv l'kol t'kiyateynu.  
u-t'kabeyl b'rachamim, u-v'ratzon, seder Zich'rono-teynu.*

May the offerings of our lips rise up to You, High and exalted One!  
May You truly hear the *Tekiyah* call of our *Shofar*,  
for You are the Source of Knowing, Deep Listening, and Understanding.  
You are the One who welcomes our *zichronot*, our remembering,  
with loving, nurturing desire.



# *Shofarot*

From Reb Nachman of Bratzlav

In the world of matter, sound travels great distances from place to place, connecting two distant locations. In the spiritual realm, sound can also transcend space and rise to the 'Place' in which all lesser places merge. On *Rosh HaShanah*, the first of the ten days of *t'shuvah*, we begin our returning from all the bad places to which our mis-steps have carried us. We return toward that true Place which is our proper home.

We return to that Place through the sacred sounds which rise from lips moving in prayer and from pushing sounds out of the *Shofar* toward Heaven. God hears our voice and leads us out beyond our present place and up to that realm which transcends place and space – to the 'Place of the World,' to God's own Self, where everyone is returned to the perfection of Creation.

## **We recall the Sound of the *Shofar***

On the third day as morning dawned, there were thunderstorms and lightning blasts, and a dense cloud upon the mountain Sinai. We heard the piercing wail of the *Shofar*, and we trembled.

**The sound of the the *Shofar* grew louder and louder. Moshe spoke and we heard God answer him in claps of thunder.**

As the commandments were spoken, we felt that we could see the words in the thunder. Hearing with our eyes, and seeing with our ears, we witnessed the thunder and lightning. The *Shofar* cried out as the mountain smoked. We all saw it, and fell back.

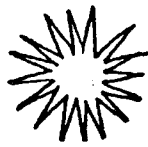
**When the Temple stood, the *Cohanim* proclaimed: God has ascended with *Teruah!* It is God in the sound of the *Shofar*–blast.**

Sound *Tekiyah* on the *Shofar* at each *Rosh Hodesh* New Moon, and every Full Moon which is a festival. This is a commitment for Israel; a law from the God of Ya'akov.

**All who dwell on earth, all inhabitants of the world: when a banner is raised upon the mountains, look up! When *Tekiyah* is sounded on the *Shofar*, listen!**

On that day *Tekiyah* will be sounded on the Great *Shofar*. All of our people who are lost beyond the Euphrates will come forth. All those still mired in *Mitzrayim* will come back to sing and praise on Jerusalem's Holy Mountain. God will appear and the *Shekhinah* will go forth like lightning, sounding *Tekiyah!* on the *Shofar* and protecting us until the end of time.

(Adapted from *Shofarot* in *Machzor On Wings of Awe*. B'nai Brith Foundation)



כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר  
וּמַאֲזִין תְּרוּעָה וְאֵין דּוֹמֶה לָּךְ.

בְּרוּךְ אַתָּה יְהוָה  
שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.

*Ki Ata shomeya kol Shofar  
u-maazin Teruah, v'eyn domeh lach.*

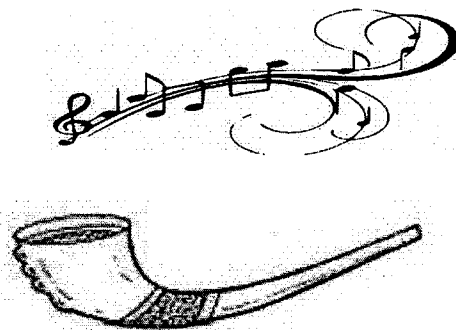
*Baruch Ata יהוה,  
shomeyah kol Teruat amo Yisrael b'rachamim.*

You hear the call of the *Shofar* and the *Teruah*.  
There is none like YOU.

A Fountain of Blessings are You, Holy One,  
who hears the *Teruah* of *Yisrael* with *rachamim*.

## *Shofar*

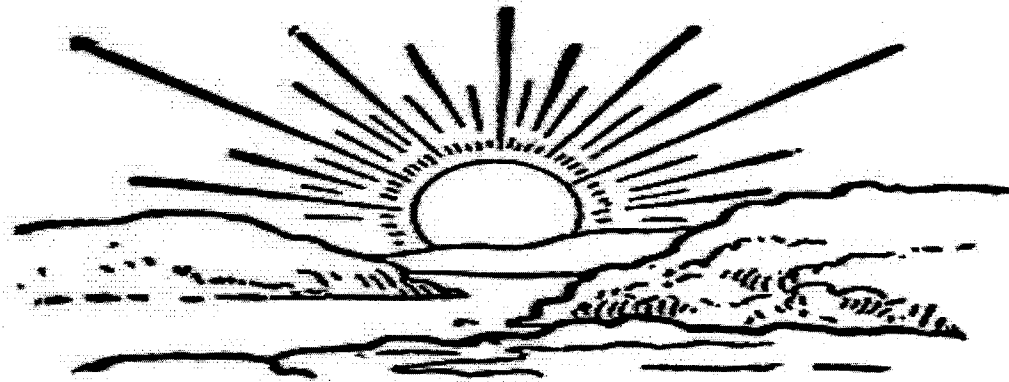
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּקִיעָה  
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְדוּלָה





הַיּוֹם הַרַת עוֹלָם. הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים.

*Ha-Yom harat olam! Ha-Yom ya'amid ba-mishpat kol y'tzurey olamim.*



Today the Universe is born! Today is pregnant with new possibilities.  
May old sins and fears not hold us back, for our eyes are turned to You.  
Your compassion will give us strength to change harsh judgements into gleaming light,  
on this sacred day.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רַם וְנִשָּׂא  
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וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵנוּ.

*Areshet s'fateynu ye'erav l'fanecha, El ram v'nisa,  
meyvin, u-ma'azin, mabeet u-mak'shiv l'kol t'kiyateynu  
u-t'kabeyl b'rachamim, u-v'ratzon, seder Shof'ro-teynu.*

May the offerings of our lips rise up to You, High and exalted One!  
May You truly hear the *Tekiyah* call of our *Shofar*,  
for You are the Source of Knowing, Deep Listening, and Understanding.  
You are the One who welcomes our *Shofar* calls  
with loving, nurturing desire.



רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וְלֵהֵב תִּפְלָתֶם בְּאַהֲבָה  
 תִּקְבַּל בְּרַצוֹן. וְתֵהִי לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.  
 וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.  
 בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

We are Your people, *Yisrael*, the God-wrestlers. Please want us! Receive our prayers with love. Bring Your *Shekhinah* home to Zion. A Fountain of Blessings are You, Holy One, bringing your *Shekhinah* home.

מוֹדִים אָנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.  
 גּוֹדֵה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ  
 וְעַל גְּשׁוּמֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נְסִיךְ שְׂפָכְל יוֹם עִמָּנוּ  
 וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְל עֵת עָרֵב וּבִקְרַ וְצֹהָרִים.  
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ  
 מֵעוֹלָם קִוִּינוּ לָךְ. וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ  
 תָּמִיד לְעוֹלָם וָעֶד. וְכַתּוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.  
 וְכָל הַחַיִּים יוֹדוּךָ סִלָּה וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל  
 יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סִלָּה. בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ  
 וְלָךְ נֶאֱדָה לְהַדוֹת.

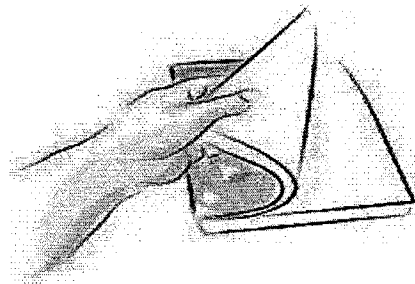
We thank You, for You are The-Breath-of-Life, our Source. God of our ancestors, You have been our people's guarding force in every generation. We praise You for our lives and our souls, which both belong to You.

Yours are the miracles that are with us every day. Your goodness permeates morning, noon and night. For all this, may Your Holy Name be blessed and raised high forever. Every creature praises You and sings *Hall'lu* in its unique way with its own truth. A Fountain of Blessings are You, Holy One, Your Name is goodness and we send you our gratitude!

שֵׁים שְׁלוֹם טוֹבָה וּבִרְכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
 וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ  
 כִּי בְאוֹר פְּנֵיךָ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת  
 חֶסֶד וְצִדְקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
 לְבָרַךְ אֶת עַמֶּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה בְּשִׁלּוּמֶךָ.

~ *May there be shalom* ~  
 wholeness, perfection, fulfillment and  
 peace throughout the world,  
 graciousness, kindness and compassion  
 for us and all Your people.

בְּסֵפֶר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה גְּזִכָּר וְנִכְתָּב לְפָנֶיךָ  
 אָנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם.



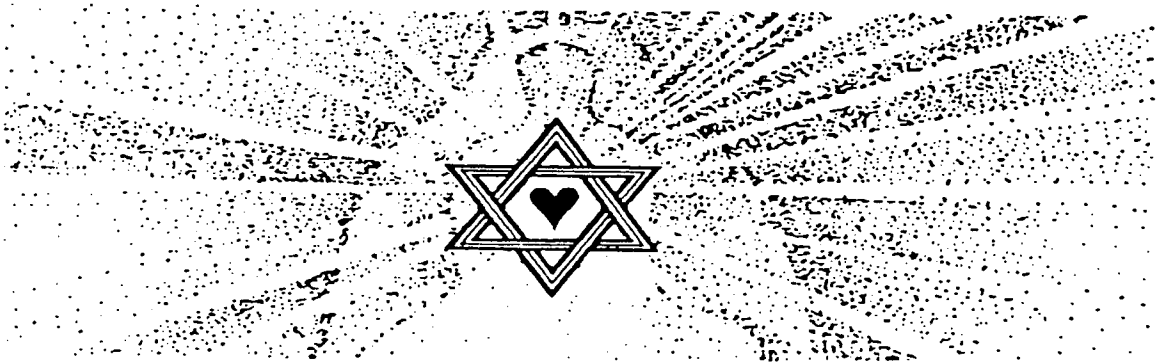
*B'Sefer Chayim, bracha, v'shalom, u-farnassah tovah, nizacher v'nikatev l'fanecha.  
 Anachnu, v'chol am'cha Beyt Yisrael, l'chayim tovim u-l'shalom.*

In the Book of Life, blessing, *shalom* and prosperity,  
 may we be remembered and written before You;  
 all of us, and all Your people *Beyt Yisrael*, for good lives and *shalom*.



*Ha Yom...* היום *On This Day...*

|       |   |  |  |
|-------|---|--|--|
| אָמֵן | הַיּוֹם תְּאַמְצֵנוּ  | <i>t'am'tzeynu</i>                                       | Give us strength!                      |
| אָמֵן | הַיּוֹם תְּבָרְכֵנוּ  | <i>t'var'cheynu</i>                                      | Bless us!                              |
| אָמֵן | הַיּוֹם תְּגַדְּלֵנוּ   | <i>t'gadleynu</i>  | Help us grow!                          |
| אָמֵן | הַיּוֹם תִּדְרְשֵׁנוּ לְטוֹבָה                                | <i>tid'r'sheynu l'tovah</i>                              | Be mindful of us!                      |
| אָמֵן | הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים                       | <i>tich't'veynu l'chayim tovim</i>                       | Inscribe us for a good life!           |
| אָמֵן | הַיּוֹם תִּקְבֹּל בְּרַחֲמִים<br>וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ | <i>t'kabeyl b'rachamim<br/>u-v'ratzon et t'filateynu</i> | Compassionately accept<br>our prayer!  |
| אָמֵן | הַיּוֹם תִּשְׁמַע שׁוֹעֵתֵנוּ                                 | <i>tishma shav'ateynu</i>                                | Hear our plea!                         |
| אָמֵן | הַיּוֹם תִּתְמַכְּנוּ בְּיָמִין צְדָקָה                       | <i>tit'm'cheynu bimin<br/>tzid'kecha</i>                 | Support us with Your<br>just strength! |





וְהֵבִיאוּתִים אֶל־הַר קְדֹשִׁי  
וְשִׂמְחֹתִים בְּבַיִת תְּפִלָּתִי  
כִּי בֵיתִי בַּיִת־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים:

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

And they will come to My holy mountain,  
And rejoice in My house of prayer.  
My house will be a house of prayer for all people.

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



בָּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם.

*Baruch Ata יהוה, oseh ha-shalom.*

A Fountain of Blessings are You, Holy One, maker of *shalom*.



# Kaddish קדיש תתקבל Tit'kabal

The Kaddish that Concludes Communal Prayer

|   |  |
|---|--|
| יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.                         | <i>Yit' gadal v'yit' kadash Sh'mey Rabba</i>                 |
| בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ                               | <i>b'al'ma dee vra chee-r'ootey</i>                          |
| וְיִמְלִיךְ מַלְכוּתֵיהּ  | <i>v'yam'leech mal'chutey</i>                                |
| בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.   | <i>b'cha-yey-chon u-v'yomey-chon</i>                         |
| בְּעַגְלָא וּבְזִמְן קָרִיב                                       | <i>u-v'cha-yey d'chol Beyt Yisrael</i>                       |
| וְאָמְרוּ אָמֵן:  | <i>ba-a-ga-la u-vee-zman kareev,</i>                         |
|   | <i>v'imru: Ameyn.</i>  |
| יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ                                     | <i>Y'hey Sh'mey Rabba m'va-rach</i>                          |
| לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:                                   | <i>l'alam, u-l'al'mey al'maya.</i>                           |
| יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא | <i>Yit'barach v'yish-ta-bach v'yit'pa-ar, v'yit'romam,</i>   |
| וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא         | <i>v'yit'nasey v'yit'hadar, v'yit'aleh, v'yit'hallal</i>     |
| בְּרִיךְ הוּא   | <i>Sh'mey d'Kud'sha,</i>                                     |
| לְעֵלְא וּלְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא                | <i>Brich Hu.</i>   |
| תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאֲמִירָן בְּעֵלְמָא                | <i>L'eyla u-l'eyla meen kol bir'chata v'shirata</i>          |
| וְאָמְרוּ אָמֵן:  | <i>toosh'b'chata v'nechemata da-amiran b'al'ma,</i>          |
| תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל בֵּית יִשְׂרָאֵל     | <i>v'imru: Ameyn.</i>  |
| קִדְּם אַבוּהוֹן דִּי בְּשַׁמַּיָּא                               | <i>Tit'kabal tz'lot'hon u-va-oot'hon d'chol Beyt Yisrael</i> |
| וְאָמְרוּ אָמֵן:  | <i>kadam avu-hon dee veesh'maya</i>                          |
| יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא                               | <i>v'imru: Ameyn.</i>  |
| וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל                          | <i>Y'hey shlama rabba min sh'maya</i>                        |
| וְאָמְרוּ אָמֵן:  | <i>v'chayim aleynu v'al kol Yisrael,</i>                     |
| עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו                                       | <i>v'imru: Ameyn.</i>  |
| הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל              | <i>Oseh shalom bim'ro-mav,</i>                               |
| וְעַל כָּל יוֹשְׁבֵי תֵבֶל  | <i>Hu ya'aseh shalom aleynu, v'al kol Yisrael</i>            |
| וְאָמְרוּ אָמֵן:  | <i>v'al kol yosh'vey tevel,</i>                              |
|   | <i>v'imru: Ameyn.</i>  |

Magnified and sanctified is the Great Name of The One, in the universe by will created.

May God's governance govern in your lifetime and in the life of the House of *Yisrael*, speedily, and in a time come near. And we say: *Ameyn*.

We praise the Great Name, unceasing, eternally turning to eternity.

May The Holy Name be blessed, acclaimed, gloried, adorned, hailed, adored, raised, and praised, ~ the Name, the Holy Name, Blessèd Be. ~

far beyond any blessings, hymns, praises and solace uttered in this world. And we say: *Ameyn*.

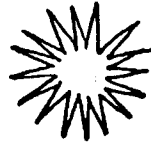
May the prayers of the whole House of *Yisrael* rise and find acceptance in the embrace of the One.

May there be abundant peace from Heaven, and life for us and all *Yisrael*.

May the Maker of Peace above continue to make peace for us and all *Yisrael* and the world.

And we say: *Ameyn*.

(transl. R. Heiberger, adapted)



***Eyn k'Eyloheynu ~ There is none like Our God!***

אֵין כַּאֲדוֹנֵינוּ *Eyn k'Adoneynu,*  
אֵין כְּמוֹשִׁיעֵנוּ. *Eyn k'Moshieynu.*

אֵין כַּאֲלֹהֵינוּ *Eyn k'Eyloheynu,*  
אֵין כְּמַלְכֵנוּ. *Eyn k'Mal'keynu,*

מִי כַּאֲדוֹנֵינוּ *Mi ch'Adoneynu,*  
מִי כְּמוֹשִׁיעֵנוּ. *Mi ch'Moshieynu.*

מִי כַּאֲלֹהֵינוּ *Mi ch'Eyloheynu,*  
מִי כְּמַלְכֵנוּ. *Mi ch'Mal'keynu,*

נוֹדֶה לְאֲדוֹנֵינוּ *Nodeh l'Adoneynu,*  
נוֹדֶה לְמוֹשִׁיעֵנוּ. *Nodeh l'Moshieynu.*

נוֹדֶה לְאֱלֹהֵינוּ *Nodeh l'Eyloheynu,*  
נוֹדֶה לְמַלְכֵנוּ. *Nodeh l'Mal'keynu,*

בָּרוּךְ אֲדוֹנֵינוּ *Baruch Adoneynu,*  
בָּרוּךְ מוֹשִׁיעֵנוּ. *Baruch Moshieynu.*

בָּרוּךְ אֱלֹהֵינוּ *Baruch Eloheynu,*  
בָּרוּךְ מַלְכֵנוּ. *Baruch Mal'keynu,*

אַתָּה הוּא אֲדוֹנֵינוּ *Ata hu Adoneynu,*  
אַתָּה הוּא מוֹשִׁיעֵנוּ. *Ata hu Moshieynu.*

אַתָּה הוּא אֱלֹהֵינוּ *Ata hu Eloheynu,*  
אַתָּה הוּא מַלְכֵנוּ. *Ata hu Mal'keynu,*

**אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים.**

*Ata Hu sheh-hik'tiru avo-teynu l'fanecha et k'toret ha-samim.*

|                                     |                  |                    |                   |
|-------------------------------------|------------------|--------------------|-------------------|
| There is none like <i>Eloheynu,</i> | our <i>Adon,</i> | our <i>Melech,</i> | our Saving Power. |
| Who is like <i>Eloheynu,</i>        | our <i>Adon,</i> | our <i>Melech,</i> | our Saving Power. |
| Let us thank <i>Eloheynu,</i>       | our <i>Adon,</i> | our <i>Melech,</i> | our Saving Power. |
| Let us praise <i>Eloheynu,</i>      | our <i>Adon,</i> | our <i>Melech,</i> | our Saving Power. |
| You are <i>Eloheynu,</i>            | our <i>Adon,</i> | our <i>Melech,</i> | our Saving Power. |

You are the One before whom our ancestors once burned  
the fragrant incense.



**Peace will come *Aleynu*  
For us and for everyone;  
For us and for the whole world.**

**עוֹד יָבוֹא שָׁלוֹם עָלֵינוּ וְעַל כָּל־  
עָלֵינוּ וְעַל כָּל הָעוֹלָם שָׁלוֹם.**

*Od Yavo Shalom Aleynu v'al kulam.  
Aleynu v'al kol ha-Olam. Shalom. Salaam.*

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

שלום سلام Peace  
שלום Peace سلام  
שלום سلام Peace

As it is said: וְנֵאמַר *V'ne-emar*  
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ  
בְּיוֹם הַהוּא יְהוָה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

*V'hayah יהוה l'Melech al kol ha-aretz.  
Ba-yom ha-hu yih'yeh יהוה echad u-Sh'mo echad!*

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



## **Aleynu: We Rise to Praise and Weave the Dream**

**עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית**

*Aleynu l'shabeyach la-Adon ha-kol, lateyt gedulah l'yotzer v'reysheet*

We rise to praise You, Source of All, in praise for Your work as Creator of All.

alternative wordings

**אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.**

*Asher natan lanu Torat emet, v'cha-yey olam nata b'tocheynu.*

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

or

**שְׁלוֹ \* עֲשָׂנוּ כְּגוֹיֵי (עַם גּוֹיֵי) \* הָאָרְצוֹת וְלוֹ \* שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה**

**שְׁלוֹ \* שָׁם חֶלְקֵנוּ כְּהֵם וְגַרְלָנוּ כְּכֹל הַמּוֹנֵם.**

*Sheh Lo asah-nu k'goyey (im goyey) ha-ara-tzot, v'Lo samanu k'mishp'chot ha-adamah.*

*Sheh Lo sam chelkeynu kahem, v'goraleynu k'chol hamonam.*

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

**וְאֵנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא.**

*Va-anachnu kor'im* (we bend our knees with humility)

*u-mish'tachavim* (and bow)

*u-modim* (offer our gratitude)

***lifney Melech Malchey ha-M'lachim, ha-Kadosh-Baruch-Hu!***

before the Holy One of Blessing, the Ultimate *Melech* ~ Sourcing Power.

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\* **note:** Without altering the pronunciation, in this innovative adaptation by Reb Zalman, the Hebrew spelling שלו *sheh-lo* changes the meaning of the traditional text from “שלא – who has not” (made us like other nations) to “שלו – who has made us God’s” (implying with the other nations) making the text more universalistic and inclusive. (To make this inclusivity more emphatic, Reb Zalman and others often began to say עם as in - גוֹיֵי הָאָרְצוֹת - עם **with** all the nations and כְּכֹל הָעוֹלָם – וגרלנו כְּכֹל הָעוֹלָם – our fate like all the world, instead of כְּכֹל הַמּוֹנֵם our fate like all of **them**.)

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שְׁהוּא נֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים  
הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מְלִכְנוּ אָפֶס זִוְלָתוֹ כִּפְתוּב בְּתוֹרָתוֹ:

We acknowledge the One who spreads out the heavens and lays the foundations of the Earth...  
the Only Power that is!

**וְיָדַעַת הַיּוֹם וְהַשִּׁבְתָּ אֶל לְבָבְךָ כִּי יְהוָה הוּא הָאֱלֹהִים  
בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד:**

*V'yadata ha-yom, va-hashey-vota el l'vavecha ki יהוה hu ha-Elohim,  
ba-shamayim mi-ma-al, v'al ha-aretz mi-tachat, Eyn Od.*

**Know fully with mind and heart:**

**יהוה – The Infinite~Eternal~Breath~of~Life**

**is the God-Power everywhere! *Eyn Od.* There is nothing else!**

---

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

(Judy Chicago)

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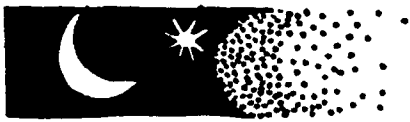
*V'ne-emar וְנֵאמַר* As it is said:

**וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ  
בַּיּוֹם הַהוּא יְהָיָה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:**

*V'hayah יהוה l'Melech al kol ha-aretz,*

*ba-yom ha-hu yih'yeh יהוה echad u-Sh'mo echad.*

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



# Mourner's Kaddish

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

**יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא**

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

**בְּעֻלְמָא דִּי בְרָא כְרַעוּתֵיהּ וְיִמְלִיךְ מַלְכוּתֵיהּ**

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

**בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְתַיִי דְכָל בֵּית יִשְׂרָאֵל.**

*b'cha-yey-chon u-v'yomey-chon u-v'cha-yey d'chol Beyt Yisrael*

**בְּעֻגְלָא וּבְזַמַּן קָרִיב. וְאָמְרוּ אָמֵן:**

*ba-a-ga-la u-vee-zman kareev, v'imru: Ameyn*

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וְלְעָלְמֵי עָלְמַיָּא:**

*Y'hey Sh'mey Rabba m'va-rach l'alam, u-l'al'mey al'maya*

**יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא**

*Yit'barach v'yish-ta-bach v'yit'pa-ar, v'yit'romam, v'yit'nasey*

**וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא**

*v'yit'hadar, v'yit'aleh, v'yit'halal, Sh'mey d'Kud'sha*

**בְּרִיךְ הוּא**

*Brich Hu*

**לְעֵלָא וְלְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא**

*L'eyla u-l'eyla meen kol bir'chata v'shirata*

**תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאֲמִירָן בְּעֻלְמָא**

*toosh'b'chata v'nechemata da-amiran b'al'ma*

**וְאָמְרוּ אָמֵן:**

*v'imru: Ameyn*

**יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא**

*Y'hey shlama rabba min sh'maya*

**וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל**

*v'chayim aleynu v'al kol Yisrael*

**וְאָמְרוּ אָמֵן:**

*v'imru: Ameyn*

**עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם**

*Oseh shalom bim'ro-may, Hu ya'aseh shalom*

**עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל**

*aleynu, v'al kol Yisrael, v'al kol yosh'vey teyveyl,*

**וְאָמְרוּ אָמֵן:**

*v'imru: Ameyn*

Magnified and sanctified is the Name of *Yah*

in the world by will created.

May *Yah's* governance govern

in your lifetime, and in your days,  
and in the life of the Family *Yisrael*,

speedily, and in a time come near.

And we say: *Ameyn*.

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

May it be blessed, and it be acclaimed,  
and it be gloried, and it be adorned, and it be

hailed, and it be adored, and it be raised, and  
it be praised – the Name, the Holy Name,

Blessèd Be –

far, and farther, beyond any blessings and  
hymns,

praises and solace uttered in this world.

And we say: *Ameyn*.

May there be abundant peace from Heaven,

and life upon us and on all *Israel*.

And we say: *Ameyn*.

May the Maker of *shalom* above  
continue to make *shalom*

upon us and on all *Yisrael*,  
and on the world wherein we dwell.

And we say: *Ameyn*.



## *T'kiyat* תקיעת שופר *Shofar*

### We rise for the Sounding of the *Shofar*

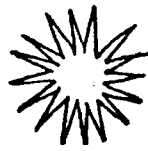
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תקיעה שברים תרועה תקיעה  
תקיעה שברים תרועה תקיעה  
תקיעה שברים תרועה תקיעה

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תקיעה תרועה תקיעה  
תקיעה תרועה תקיעה

תקיעה תרועה תקיעה גדולה !

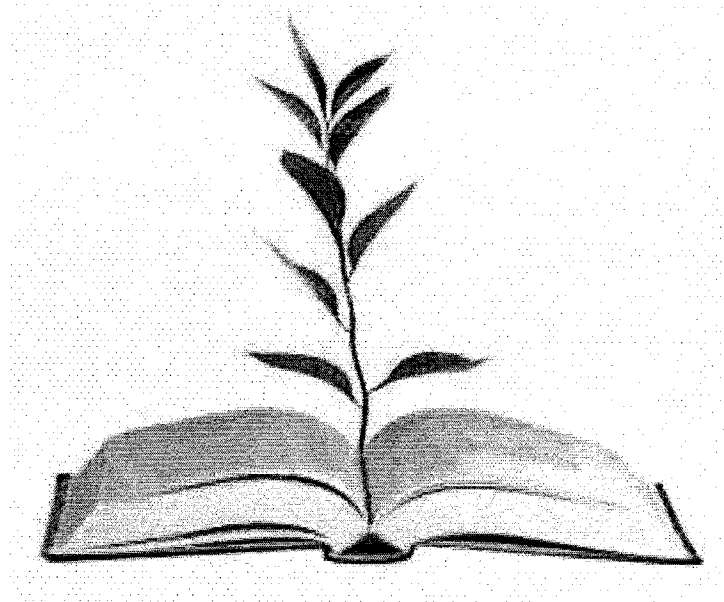




לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִחַתְמוּ.

*L'shanah tovah tikatevu v'techatemu.*

May all of us be inscribed and sealed  
for a good year!





## קידוש לראש השנה *Kiddush for Rosh HaShanah Day*

On *Shabbat*:

**We Celebrate and Protect the Unique Holiness of *Shabbat*!**

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הִיא לְעוֹלָם כִּי-שִׁשֶּׁת יָמִים עָשָׂה יְהוָה  
אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַּשׁ.

*V'sham'ru v'ney Yisrael et ha-Shabbat, la-asot et ha-Shabbat l'dorotam brit olam.*

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

The people *Yisrael* shall guard *Shabbat*, making *Shabbat* a holy time for all generations.

It is an eternal covenant between Me and the people *Yisrael*,

For in six "days," יהוה made the heavens and the earth, and on the seventh "day,"  
יהוה made *Shabbat* ~ "ceasing," and imparted *nefesh* ~ "soul/consciousness"~ to the world.

On a Weekday

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל.

*Va-y'daber Moshe et moadey יהוה el B'ney Yisrael.*

And Moshe taught God's Holy Days to *B'ney Yisrael*.

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חֲגֵנוּ  
כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב.

*Tik'u va-chodesh Shofar bakeseh l'yom chageynu!  
Ki chok l'Yisrael hu, mishpat l'Eylohey Ya'akov!*

Sound the *Tekiyah* on the *Shofar* on the New Moon,  
at the dark of the moon, the time of our holy day.

This is the way for *Yisrael*, a ruling by the God of Ya'akov.



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן.

*Baruch Ata יהוה Eloheynu Melech ha-olam, borey pri ha-gafen.*

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



# Thumbnail Origins of the Jewish Renewal Movement

(15th Century) **Spanish Exodus**

Set the stage for Jewish Emancipation and the Kabbalistic school of Luria.

(16th Century) **School of Safed: Luria (The Ari z'l )**

Provided a positive raison d'etre for Jewish dispersion. Accepted by both Sefardic and Ashkenazic Jewery, to this day it remains the only traditional cosmology in which the universe is understood to have begun in a point and expanded, and which then integrated this understanding of an expanding universe into a religious and universal naturalistic worldview and into Jewish rituals and holidays.

**Chmielnizki Massacres** (17th Century)

Added urgency to come to grips with a rationale beyond self-blame for Jewish dispersion.

(17th Century) **Sabbatianism**

First serious revolt in Judaism— the case of mystical ideas leading to the disintegration of Orthodox Judaism, encouraging a mood of religious anarchism, creating a moral and intellectual atmosphere favorable to the Reform Movement and the Hasidic Movement.

**Hasidism**

(19th Century)

Centering around the charismatic leadership of the Rebbe or Tzadik who elevated the religious dignity of "simple Jews" including women, and rejected the elitism of traditional rabbinic Judaism. Religious enthusiasm and innerness take prevelance over Talmudic study and punctillious halachic observance.

**Jewish Feminism**

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

**Self-Actualization Movement**

Asserts the possibility and necessity for development of higher human functioning.

**Ecological Movement**

Alerts about the necessity for holistic relating to the global system.

**Jewish Renewal Movement**

**Latest Science**

Alerts us to empirically know the Source of Light

**Spinoza**  
(17th Century)

**French Revolution**  
(18th Century)

**Emancipation**

Emancipation led to the end of the Jewish political ghetto. The Emancipation Movement sought the integration of Jews into the political, socio-economic and cultural structure of the emerging national states in Europe and America.

**Enlightenment**

Sought the integration of Judaism into the new intellectual currents of the West – the critical temper, the rationalism, and the new historical awareness,

**Reform**

Advocated an increasingly radical redefinition of all forms of Jewish Religious life.

**Holocaust**  
(20th Century)

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

**60's Communitarianism**

Reasserted the need for small community affiliations to heal te intensifying isolation and blind destructiveness of corporate culture.

**Modern Orthodox Movement**

**Conservative Movement**

**Reconstructionist Movement**

**Eastern Influences**

Helped to heal the brokenness and loss of faith occasioned by secularization and the Holocaust. Provided an historical and contemporary model for teaching higher human functioning.

David Wolfe-Blank