

Rosh HaShana



ILENE WINN-LEDERER

compiled and edited by
Rabbi Marcia Prager
WITH ADDITIONS



Shalom

שלום עליכם

Aleychem

שָׁלוֹם עֲלֵיכֶם · מַלְאֲכֵי הַשָּׁרֵת · מַלְאֲכֵי עֲלִיוֹן
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים · הַקָּדוֹשׁ בָּרוּךְ 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
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*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!

בְּרִכּוֹנִי לְשָׁלוֹם · מַלְאֲכֵי הַשָּׁלוֹם · מַלְאֲכֵי עֲלִיוֹן
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*Barchu-ni l'shalom, mal'achey ha-shalom, mal'achey elyon
Mi-melech, mal'chey ha-m'lachim, ha-Kadosh Baruch Hu.*

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

צֵאתְכֶם לְשָׁלוֹם · מַלְאֲכֵי הַשָּׁלוֹם · מַלְאֲכֵי עֲלִיוֹן
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים · הַקָּדוֹשׁ בָּרוּךְ 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!



לָכֶה דּוּדֵי לְקִרְאָת כָּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

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

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

שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד. הִשְׁמִיעֵנוּ אֵל הַמְיֻחָד.
יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד. לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהְלָה:

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

לְקִרְאָת שַׁבָּת לָכוּ וְנִלְכָּה. כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מְקֵדֶם נְסוּכָה. סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה:

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

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

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה. קוּמֵי צְאֵי מִתּוֹךְ הַהִפְכָּה.
רַב לָךְ שַׁבָּת בְּעֵמֶק הַבְּכָא. וְהוּא יַחֲמוּל עָלֶיךָ חֲמִלָּה:

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



הִתְנַעֲרִי מֵעַפָּר קוֹמִי. לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ עַמִּי.
עַל יָד בֶּן יִשִּׁי בֵּית הַלְחָמִי. קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה:

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

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

הִתְעוֹרְרִי הִתְעוֹרְרִי. כִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי.
עוֹרִי עוֹרִי שִׁיר דְּבִרִי. כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה:

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

לֹא תִבוֹשִׁי וְלֹא תִכְלָמִי. מַה תִּשְׁתַּוְּחָחִי וּמַה תִּהְיֶה.
בְּךָ יִחְסוּ עַנְיֵי עַמִּי. וְנִבְנְתָה עִיר עַל תִּלָּה:

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

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



וְהָיוּ לְמִשְׁסָּה שְׂאֵסִיךְ. וְרָחֲקוּ כָּל מְבַלְעִיךְ.
יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ. כְּמִשּׁוֹשׁ חֲתָן עַל כַּלָּה:

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

יָמִין וּשְׂמֹאל תִּפְרוֹצִי. וְאֶת־יְהוָה תַּעֲרִיצִי.
עַל יַד אִישׁ בֶּן פֶּרֶצִי. וְנִשְׁמָחָה וְנִגִּילָה:

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

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

בּוֹאִי בְּשָׁלוֹם עֶטְרַת בִּעָלָהּ. גַּם בְּשִׂמְחָה וּבִצְהָלָהּ.
תּוֹךְ אֱמוּנֵי עַם סִגְלָהּ. בּוֹאִי כַלָּה - בּוֹאִי כַלָּה:

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

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

Rosh HaShana



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Evening Service

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WITH ADDITIONS

In *Kabbalah* we learn

That the Holy One,
in creating the world,
took some of it's 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 *Wings of Awe*)

פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק אָבוֹא בָם אוֹדֶה יְהוָה

*Pitchu li shaarei tzedek
avoh vam odeh Yah.*

Open to me the gates of righteousness
That I might enter into them
and give thanks to Yah.

Hadlakat



Nerot

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב:

*Baruch ata Yah / Adonay Elohey nu Melech HaOlam,
asher kidshanu b'mitzvotav, v'tzivanu l'hadlik ner
shel (Shabbat v'shel) Yom Tov!*

You are a Fountain of Blessings, *Yah / Adonay*,
Power Source of Space and Time,
Making us sacred through Your *Mitzvot*,
and instructing us
to light the candles (of *Shabbat* and) of *Yom Tov*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהִחַיְנוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

*Baruch ata Yah / Adonay Elohey nu Melech HaOlam,
she heh-chi-ya-nu; v'ki-manu; v'higiyanu
la-zman ha-zeh!*

You are a Fountain of Blessings, *Yah / Adonay*,
Power Source of Space and Time,
Who has kept us alive to reach this time!

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
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(Faith Rogow)

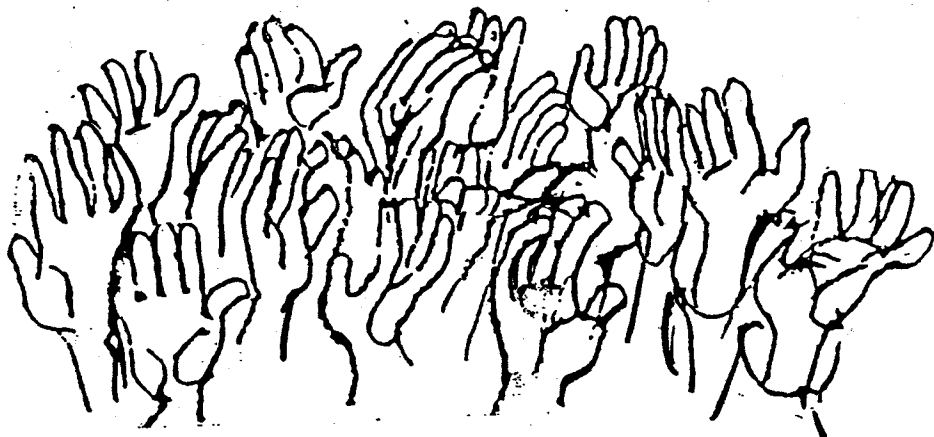
בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ:

Barchu et יהוה Ha-M'vorach

בְּרוּךְ יְהוָה הַמְּבָרֵךְ 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!



Maariv Aravim

Source of all Blessings are you, YAH/Adonay

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.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֲרֵבִים
בְּחִכְמָה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַיּוֹמִים וּמַסְדֵּר
אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בִּרְקִיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלֵל אוֹר
מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה וּמַבְדִּיל בֵּין יוֹם
וּבֵין לַיְלָה יְהוָה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם
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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-rakayah, ki'r'tzono. Borey yom v'laila, golel or
mipney choshech, v'choshech mipney or. U-ma'avir yom u-may-vee laila, u-mavdil
beyn yom u'veyn laila. יהוה Tz'vaot Shemo! El chai v'kayam! Tamid yimloch aleynu
l'olam va-ed! Baruch Ata יהוה ha-Ma'ariv Aravim..

Maariv Aravim

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בְּחִכְמָה פּוֹתֵחַ שְׁעִים וּבִתְבוּנָה מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַזְּמַנִּים וּמַסְדֵּר
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beyn yom u'veyn laila. יהוה Tz'vaot Shemo! El chai v'kayam! Tamid yimloch aleynu
l'olam va-ed! Baruch Ata יהוה ha-Ma'ariv Aravim..

Ahavat Olam

אֶהֱבֵת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת תּוֹרָה וּמִצְוֹת חֻקִּים
וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּת עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשֹׁכְבֵנוּ וּבְקוֹמָנוּ
נִשְׁיַח בְּחֻקֶּיךָ וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ וּבָהֶם נִהְגָּה יוֹמָם וּלְיָלָה וְאֶהְבֵּתְךָ
לֹא תִסּוּר מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ
יִשְׂרָאֵל:

*Ahavat olam beyt Yisrael, amcha ahavta. Torah u-mitzvot, chukim u-mishpatim,
otanu limad'ta. Al keyn יהוה Eloheynu, b'shoch-veynu u-v'kumeynu, nasiach
b'chukecha, v'nismach b'divrey Toratecha, u-v'mitzvo-techa, l'olam va'ed. Ki
heym cha-yeynu, v'orech yameynu, u'vahem negeh yomam va-laila. V'ahavat'cha
lo tasur mimenu l'olamim! Baruch Ata יהוה, ohev amo Yisrael.*

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

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

(Rabbi Lynne Gottlieb)

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

(Rabbi Aryeh Hirschfield)



Listening to the Voice of Creation

The *Shema* and her Blessings

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

אֶחָד יָחִיד וּמְאֻחָד

Echad Yachid, u-M'uchad

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

אֵל מֶלֶךְ נֶאֱמָן

El Melech Neh'eman

God is the Enduring Source

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Shema Yisrael Eloheynu, יהוה Echad !

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

Comprehend with a Total Comprehension,
all of you who "Yisra-El " / "Wrestle-with-God,"

יהוה-The-Breath-of-Life-of-all-Being Is our God

יהוה is the Eternal Infinite Oneness -All there Is!

Through Time and Space Your Glory Shines Majestic One!

Calling Forth Our Own Love in Response



On the way

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

(transl: R' Burt Jacobson)

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְּךָ:
וְשִׁנַּנְתָּם לְבִנְיָהּ וּדְבַרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֻתְךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.
וְקִשְׂרָתָם לְאוֹת עַל-יָדְךָ.
וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ.
וְכָתַבְתָּם עַל מְזֻזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

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

וְהָיָה אִם-שָׁמַעַתְּ שְׁמִיעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי
 מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר אֵת יְיָ אֱלֹהֵיכֶם וּלְעַבְדּוֹ
 בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם. וְנָתַתִּי מֶטֶר-אֲרָצְכֶם
 בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנָה וְתִירֹשָׁה
 וְיִצְהָרָהּ. וְנָתַתִּי עֵשֶׂב בְּשָׂדֶה לְבִהֵמָתְךָ וְאָכְלָתָּ
 וְשָׂבַעְתָּ. הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסָרְתָם
 וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְתִרָה
 אֶף-יְיָ בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מֶטֶר
 וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבִדְתֶּם מִהָרָה
 מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם: וְשָׂמַתָּם
 אֶת דְּבָרֵי אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרְתֶּם
 אֹתָם לְאוֹת עַל-יְדֵיכֶם, וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם:
 וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ
 בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמָה:
 וּכְתַבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ
 יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְיָ
 לֵאבֹתֵיכֶם לָתֵת לָהֶם פְּרִי הַשָּׁמַיִם עַל-הָאָרֶץ:

וַיֹּאמֶר יְיָ אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי
 בְּגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל-צִיצִית הַכֶּנֶף פֶּתִיל
 תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
 אֶת-כָּל-מִצְוֹת יְיָ וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ
 אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים
 אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
 וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם
 לֵאלֹהִים אֲנִי יְיָ אֱלֹהֵיכֶם:

מִי כַמּוֹכָה בָּאֵלִים יְיָ
 מִי כַמּוֹכָה נֶאֱדָר בְּקֹדֶשׁ

נִזְרָא תְהִילַת עֲשֵׂה פֶלֶא: מְלִכּוּתָהּ רָאוּ בְנֵי
 בּוֹקֵעֵי יָם לִפְנֵי מֹשֶׁה זֶה אֵלֵי עָנוּ וְאָמְרוּ:
 יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. וְנֹאמַר:
 כִּי פָדָה יְיָ אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חֹזֶק מִמֶּנּוּ.
 בָּרוּךְ אַתָּה יְיָ גֹּאֲלֵי יִשְׂרָאֵל:

With the earth

It came to pass or will come to pass when we live by our word to love *יהוה* /YAH, 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, and to increase the days of our children upon the earth.

In our living

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

(transl: Rabbi Lynne Gottlieb)

The Once and Future Promise

As we stand on the shore of the Sea of Reeds, the waters parting before our eyes, we join with Miriam and Moshe to sing our song of joy to You! *Mi chamocha ba'Elim Adonay! Mi chamocha nedar ba'kodesh! Norah t'hillot oseh feleh!* Who is like You among the powers! Who like You, awesome in holiness, author of wonders! *יהוה* will be our Power as long as space and time endure! *YAH yimloch l'olam va'ed. Baruch Ata YAH/Adonay, Ga'al Yisrael.* A Fountain of Blessng are You, Redeeming Power of *Yisrael*.

Let There Be Peace When We Sleep and When We Wake

Hashkiveynu Yah/Adonay Eloheynu l'Shalom. V'haamideynu malkeynu l'chayim...

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ וְתִקַּנֵּנוּ בְּעֶצֶה טוֹבָה
מִלְפָּנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהַגֵּן בְּעַדֵּנוּ וְהַסֵּר
מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרָעָב וְיָגוֹן וְהַסֵּר שָׁטָן
מִלְפָּנֵינוּ וּמֵאַחֲרֵינוּ וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל
שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה.
וּשְׁמֹר צִאתָנוּ וּבֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מִעַתָּה וְעַד
עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ. בָּרוּךְ אַתָּה יְיָ
הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל
יְרוּשָׁלַיִם:

*U'fros aleynu sukkat shlomecha.
Baruch ata Yah/Adonay, ha-poreys sukkat shalom
aleynu v'al kol amo Yisrael, v'al Yerushalayim*

Grant that we lie down in peace
Secure in Your protecting love;
And shelter us beneath Your wings,
To keep us safe throughout the night.
On the morrow raise us up,
In perfect peace to life,

יְהוָה O Yah

To face each task with faith in You,
With strength restored and zeal renewed.
Save us for Your own Name's sake,
And guard us from all lurking foes.
Remove all sorrow, hatred, strife,
And turn Your children's hearts to You.
Spread your canopy of peace,

יְהוָה O Yah

Above Jerusalem, we pray.
And over Your people Israel,
dispersed abroad in every land.

Praised are You, יְהוָה Yah our God
Your sheltering love spreads over the world,
Enfolding all who seek Your peace,
Who dwell together in Your grace.

Readers Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא
כִּרְעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ. אָמֵן:

Yit-ga-dal v'yit-ka-dash shmay raba. B'al-ma di v'ra chir-u-tay. V'yam-leech mal-chu-tay b'cha-yay-chon uv-yo-may-chon uv-cha-yay d'chol bait Yis-ra-el ba-a-ga-lah u-viz-man ka-reev. V'im-ru a-men.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Y'hay shamay raba m'va-rach l'a-lam ul-al-may al-ma-ya.

יְתַבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקַדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
לְעָלְמָא מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאָמִירוֹן בְּעָלְמָא וְאָמְרוּ. אָמֵן:

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'-yit-ro-mam v'yit-na-say v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh-mey d-ku-d'shah. B'reech hu. L'ay-lah l-ey-lah min kol bir-cha-tah v'shir-a-tah tush-b'cha-tah v'ne-che-ma-tah da-a-mi-ran b'al-mah. V'im-ru: A-men.

*May God's sacred Name be revealed as great and Holy
throughout all the universes
that were created by Divine Desire.
May the realm of the sacred be completed in our lifetime.
May the Holy Name be blessed as long as worlds endure:
hailed, praised, and exalted though beyond any song or
praise or description we could utter.
Let us say: Amen*

The Rosh HaShana Silent Amidah

the standing prayer

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

Amidah in images

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

The image

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

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

The Blessing

Once you have established the image, chant its blessing:

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים,
וְכָתְבוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.
מְלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ מֶלֶךְ אֲבֹרָהּם.

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

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

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

the *Amidah* continues on the next page

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

The Image

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

The Blessing

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

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

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

3. Kedushat HaShem : we Name the Holy

The Image

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

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

The *Amidah* blessing continues on the next page.

The Blessing

ברוך אתה יי
המלך הקדוש.

Baruch ata Yah (Adonay) haMelech haKadosh.

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

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

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 *Mitzrayin* /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.

ברוך אתה יי מלך על כל-
הארץ מקדש (השבת) ישראל ויום הזכרון.

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

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

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

The Image

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

the *amidah* blessing continues on the next page

The Blessing

וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

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

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

6. Modim : we open ourselves to gratitude

The Image

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

The Blessing

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלִכְנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכָתַב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יִזְדוּךָ סֶלָה וְיִהְיֶה לָּךְ אֶת-שְׁמֶךָ בְּאַמֶּת הָאֵל יְשׁוּעָתֵנוּ
וְעֲזָרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ וְלָךְ נָאֵה לְהוֹדוֹת.

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

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

7. Shalom : we open ourselves to wholeness, completeness, fulfillment and peace.

The Image

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

The Amidah blessing continues on the next page

The Blessing

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

בָּרוּךְ אַתָּה יְיָ עוֹשֶׂה הַשָּׁלוֹם.

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

Baruch ata Yah (Adonay) Oseh HaShalom

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

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

Amidah

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי
אֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל
חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל.

וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוּ בְּאַהֲבָה: זְכַרְנוּ לְחַיִּים מֶלֶךְ חֶפֶץ בְּחַיִּים. וְכַתְּבָנוּ
בְּסֵפֶר הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים: מֶלֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ אַתָּה יְיָ מִגֵּן אַבְרָהָם וְעוֹרֵת שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחִיָּה מֵתִים אַתָּה רֵב
לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמַקְיֵם אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ. מֶלֶךְ מַמִּית וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה: מִי
כְמוֹךָ אֵב הַרְחֵמִים זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יְיָ מַחִיָּה
הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ
סֵלָה:

וּבְכֵן תֵּן פִּתְחוֹךָ יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֶׂיךָ וְאֵימָתְךָ עַל-
כָּל-מָה שֶׁבָּרָאתָ. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ
לְפָנֶיךָ כָּל הַבְּרוּאִים. וְיַעֲשׂוּ כְלָם אֶגְדָּה אַחַת לַעֲשׂוֹת
רְצוֹנְךָ בְּלִבְבֵּי שָׁלוֹם. בָּמוֹ שֶׁיִּדְעֵנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְׁלֹטוֹן
לְפָנֶיךָ עוֹ בִּידְךָ וּגְבוּרָה בִּימָנְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מָה
שֶׁבָּרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יְיָ לְעַמְּךָ תְּהִלָּה לִירֵאִיךָ וּתְקוּנָה
לְדוֹרְשֶׁיךָ וּפְתִיחוֹן פֶּה לְמַנְחִלִּים לָךְ. שְׂמִיחָה לְאַרְצְךָ
וְשִׁשׁוֹן לְעִירְךָ וְצִמְיַחַת קָרֵן לְדוֹד עֲבָדְךָ וְעִרְיַכְתָּ גֵר
לְבֵן יִשְׂרָאֵל מְשִׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ וְיִשְׁרִים יַעֲלִזוּ וְחֲסִידִים
בְּרָנָה יִגִּילוּ. וְעוֹלָתְךָ תִּקְפָּץ פִּיהָ וְכָל הָרָשָׁעָה כָּלָה

*Adonay sfatai tiftach, u'fi yagid
tehilatecha: Open up my lips (widen
the river-banks of my soul) and I
will sing Your praises!*

*You are a fountain of blessings,
Yah/Adonay, God to each of us and
our ancestors Baruch ata
Yah/Adonay, Eloheynu, v'Elohey
avoteynu/imoteynu: Elohey
Avraham; Elohey Yitzhok; Elohey
Yaakov. Elohey Sarah; Elohey
Rivkah; Elohey Rachel; v'Elohey
Leah. Great! Mighty! Awesome!
Ancient Source of Kindness. Ha El,
Ha Gadol, v'haNorah El Elyon!
Gomel hasadim tovim v'koneh
ha'kol; v'zocher hasdey avot; u'may-
vi goel livney v'neyhem; l'maan
Shemo b'ahavah! As You remember
them, remember us also, Joyful
Melech! You delight in life!
Inscribe us in the Book-of-Life!
Baruch are You, shield of Avraham;
Protector of Sarah!*

*You are the Mighty Power who
brings life to the deadened with
your loyal love and nurturance*

*Mi chamocha baal gevurot, u'mi
domeh lach. Melech may-meet
u'm'chayeh, u'matzmiach yeshuah.
Mi chamocha Av HaRachamim,
zocher yetzurav l'chayim
b'rachamim!*

Praised are You whose gift is Life!

*U'vchen Make all creatures awestruck
at Your greatness. Help all life to
align their desires with Yours, with
full harmony of heart.*

*U'vchen 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!*

*U'vchen 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 it's mouth at last. Cruelty
will be blown away like smoke*

בְּעֶשֶׂן תְּכַלֶּה כִּי תַעֲבִיר מִמִּשְׁלַת זֶדֶן מִן הָאָרֶץ:

וְתִמְלֹךְ אִתָּה יְיָ לְבָדָּךְ עַל כָּל מַעֲשֶׂיךָ בְּהָר צִיּוֹן
מִשְׁכַּן כְּבוֹדָךְ וּבִירוּשָׁלַיִם עִיר קֹדֶשׁ. בְּכָתוּב בְּדִבְרֵי
קֹדֶשׁ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר
הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעְדֶּיךָ
בְּכָתוּב. וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ
נִקְדָּשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקְּדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אֶהְבֶּתָּ אוֹתָנוּ. וְרָצִיתָ
בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדְתֶּךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
עָלֵינוּ קִרְאתָ:

On Sabbath add the bracketed words

וְתִתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם [הַשַּׁבָּת הַזֶּה
וְאֶת-יוֹם] הַזְכָּרוֹן הַזֶּה [וְזִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה]
מִקְרָא קֹדֶשׁ. זָכַר לִיצִיאַת מִצְרַיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וַיָּבֹא וַיִּגִּיעַ וַיִּרְאֶה
וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכֹּרְנוּ וַיִּקְדֹּשְׁנוּ וַיִּזְכָּרוּ
אֲבוֹתֵינוּ וַיִּזְכָּרוּ מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ וַיִּזְכָּרוּ יְרוּשָׁלַיִם
עִיר קֹדֶשׁ וַיִּזְכָּרוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לִפְנֶיךָ.
לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם הַזְכָּרוֹן הַזֶּה. וַיִּזְכָּרוּ יְיָ אֱלֹהֵינוּ בּוֹ
לְטוֹבָה. וַיִּפְקְדוּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:
וּבְדִבְרֵי יְשׁוּעָה וּרְחֻמִּים חוֹס וְחֹנֵן וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם
אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלֹךְ עַל כָּל הָעוֹלָם כְּלוֹ
בְּכְבוֹדָךְ וְהַנֶּשֶׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ וְהוֹפֵעַ בְּהִדְר
גָּאוֹן עֶזְךָ עַל כָּל יוֹשְׁבֵי תֵּבֶל אֶרֶץ. וַיִּדַּע כָּל פֶּעוּל כִּי
אַתָּה פָּעַלְתָּ וַיִּבִּין כָּל יָצוֹר כִּי אַתָּה יָצַרְתָּ וַיֵּאמֶר
כָּל אֲשֶׁר נִשְׁמָה בָּאֵפוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמִלְכוּתוֹ
בְּכָל מְשָׁלָה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [רָצָה

Then Your Power will be the only
one we know; and holiness will rule
from the City of Peace, Your
Shekhina's dwelling. So we sing:
"Yimloch Adonay l'olam; Elohayich
Tzion; L'dor va-dor Hallelu-Yah!"
Yah will rule in every generation.

Holy, Awesome One! There is none
like You!

You have chosen us to serve You by
loving us and giving us Your
guidance through *Torah* and *mitzvot*,
through which we link ourselves to
You.

You've given us (*Shabbat*) and this
Yom HaZikaron Day of
Remembering, for gathering to hear
the *Shafar* call; reminding us of how
we together fled *Mitzrayim* /Egypt.

Yaaleh 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 covenant love, for
motherly nurturance, life and
fulfillment. Remember us this day.

Mloch: Power of our people age
after age, be *Melech* for us and all
creation. May we reflect Your
splendor and dignity. Let all know
You, the One Source of Life, and
breathe Your embracing truth with
every breath.
(Accept our *Shabbat* rest and) help
us live sacred lives with Your
mitzvot and *Torah*. *Taher libeynu*
l'avdecha b'emet. Purify our hearts to
serve You in truth. Praised are You
who makes sacred (*Shabbat*) *Yisra-el*
/all the God-wrestlers, and *Yom*
HaZikaron, The Day of
Remembering.

במנוחתנו קדשנו במצותיך ותן חלקנו בתורתך
 שבענו מטובך ושמחנו בישועתך: [והנחילנו יי
 אלהינו באהבה וברצון שבת קדשך וינוחו בה
 ישראל מקדשי שמך] וטהר לבנו לעבדך באמת. כי
 אתה אלהים אמת ודברך אמת וקיים לעד. ברוך
 אתה יי מלך על כל הארץ מקדש [השבת ו] ישראל
 ניום הזכרון:

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב את
 העבודה לדביר ביתך ואשי ישראל ותפלתם
 באהבה תקבל ברצון. ותהי לרצון תמיד עבודת
 ישראל עמך. ותחזינה עינינו בשוכך לציון ברחמים.
 ברוך אתה יי המחזיר שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי
 אבותינו לעולם ועד. צור חיינו מגן ישענו אתה הוא
 לדור ודור. נודה לך ונספר תהלתך על חיינו
 המסורים בידיך ועל נשמותינו הפקודות לך ועל
 נסיה שבכל-יום עמנו ועל נפלאותיך וטובותיך
 שבכל-עת ערב ובקר וצהרים. הטוב כי לא כלו
 רחמיה והמרחם כי לא תמו חסדיך מעולם קנינו לך:

ועל כלם יתברך ויתרומם שמך מלבנו תמיד לעולם
 ועד:

וכתב לחיים טובים כל-בני בריתך:

וכל החיים יודוך סלה ויהללו את שמך באמת האל
 ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמך
 ולך נאה להודות:

שלום רב על ישראל עמך תשים לעולם. כי אתה
 הוא מלך אדון לכל-השלום. וטוב בעיניך לברך
 את-עמך ישראל בכל-עת ובכל-שעה בשלומך.

בספר חיים ברכה ושלום ופרנסה טובה נזכר ונכתב
 לפניך אנחנו וכל עמך בית ישראל לחיים טובים
 ולשלום. ברוך אתה יי עשה השלום:

Retzeh : Accept our prayer as lovingly as it is offered. Make of each of us a sacred dwelling for Your Presence. Bring Your *Shekhinah* home to us, to Zion. Restorer of sacred intimacy, we praise You.

Modim : We call out to You, Power of our people for ages and generations. You are our support. We thank You, for You make it known that we are not alone. We find You in the daily miracles which happen all around us, morning, noon, and night. We seek You and find You seeking us, with boundless love. Inscribe all of us for a good life. Thank You for it all.

Shalom Rav : You are *Melech* of Time and Space. You created Wholeness, Fulfillment and Peace. Let us have these in abundance. Within a warring world, help us seek Peace.

B'Sefer Chayim, Bracha, V'Shalom, U'Farnassah Tova...N'Zacher V'N'Katev L'fanecha! Anachnu V'Kol Amcha Beyt Yisrael : L'Chayim Tovim , L'Chayim Tovim, U'L'Shalom.

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 vinyard, 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.

כי אנו עמך ואתה אלהינו, אנו בניך ואתה אבינו.
אנו עבדיך ואתה אדונינו, אנו קהלתך ואתה חלקנו.
אנו נחלתך ואתה גורלנו, אנו צאנך ואתה רוענו.
אנו כרמך ואתה נוטרנו, אנו פועלך ואתה יוצרנו.
אנו רעייתך ואתה דורנו, אנו סגלך ואתה קרובנו.
אנו עמך ואתה מלכנו, אנו מאמריך ואתה מאמירנו.

Ki Anu Am-e-cha, V'Ata Eloheynu.. Anu Banecha, V'Ata Avinu.

Anu Avadecha, V'Ata Adonenu.. Anu K'halecha, V'Ata Chelkeynu.

Anu Nachala-techa, V'Ata Goraleynu.. Anu Tzonecha, V'Ata Roenu.

Anu Karmecha, V'Ata Notreynu.. Anu P'ula-techa, V'Ata Yotzreynu.

Anu Rai-techa, V'Ata Dodeynu.. Anu S'gula-techa, V'Ata Korbeynu.

Anu Amecha, V'Ata Malkeynu.. Anu Maami-recha, V'Ata Maami-reynu.



Aleynu

L'Shabeyach

We Rise to Praise and Weave the Dream

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרֶצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאָדָמָה שְׁלֹא שָׁם חִלְקֵנוּ כָּהֶם וְגָרְלָנוּ בְּכָל הַמוֹנָם:
וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Aleynu l'shabeyach l'Adon ba-kol, latet gedulah l'Yotzer Veretsbit
Sheb lo asah-nu k' goyey ba-aratzot, v'lo sabmahnu k' mishpachot ba-adamah.
Shehl lo sam chelkeynu kabem, v'goraleynu k'chol hamonam*

*Va-anachnu korim (we bend our knees with humility) u'mishtachavim (and bow)
u'modim (offer our gratitude) lifney Melech, Malchey HaMlachim, HaKadosh-
Baruch-Hu!*

We rise to praise You, Source of All, for Your generous work as Creator of All. You made us a unique people upon the earth, and gave us a unique heritage among all that lives. We bow before you in humility and gratitude, and hope that the day will come when all peoples will join into a loving community, and unite with God in truth.



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)

וְנֵאמָר:

וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשְׁמוֹ אֶחָד:

*V'neemar, v'bayab Yab (Adonay) l'melech al kol ba-aretz. Ba yom ba-bu yth-yeh
Yab echad u'shmo 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.

Mourners

Mourners' Kaddish

Yitgadahl v-yitkadash
sh'mey rabah
B-almah div'ra
chirutey v-yamlich malchutey
B-chayechon yu'yomeychon
Uv'chayey d'chol Beyt Yisra'el
ba-agalah u-vi-z'man kariv, v-imru
ameyn.

Y'hey sh'mey rabah m'vorach
l'olam ul'almey almay.

Yitbarahch v-yishtabahch,
v-yitpa'ahr v-yitromahm v-yitnasey,
v-yit'hahdar v-yit'ahleh v-yit'hahlal
sh'mey d'kud'sha, b'rich hu,
l-eyla min kol birchahta v-shirahta
tushb'chahta v-nehchehmahta
da'amirahn b-alma v-imru ameyn.

Y'hey shlahma rabah min sh'maya
v-chayim, aleynu v-al kol Yisra'el v-imru
ameyn.

Oseh shalom bim'romahv,
hu yah'ahseh shalom
aleynu v-al kol Yisra'el,
v-al kol yoshvey
teyvel v-imru
ameyn.

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

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

May the Holy Name be blessed as long as worlds endure,
hailed, praised and exalted, though beyond
any song or praise or description we could utter.

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

Amen.

Kaddish

Mourners' Kaddish

יְתוֹדֵל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא
דִּי בְרָא כְרִיעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ. וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ
אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא
וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר. וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקָדְשָׁא. בָּרַךְ הוּא. לְעָלְמָא
(לְעָלְמָא) מִן כָּל בְּרַכָּתָא וְשִׁירָתָא.
תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרֵיהּ
בְּעָלְמָא. וְאָמְרוּ אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא. וְחַיִּים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן.

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

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

A Blessing for the New Year

There is a paradox in the word *shanah* of *shanah tovah* and Rosh Hashanah שנה in Hebrew. It has the sense of repeating, doing again a second time, sheni, and in this sense is used in Mishnah, the Laws repeated by heart, and in the sense of which the 5th book of Moses is called *Mishneh Torah*, the repeating of the Torah (by Moses ע"ה before his death). However it also has the sense of change, *leshanot*, to make other - and here too is the sense of two-ness, second, one that is different than the first.

In Yiddish the same phrase with different inflections means the opposite, היינט אזוי -- מארגען 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 has thus the possibility of being read both ways, repeat or change. For those parts of the 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!

-Reb Zalman

Shana Tovah!

לשנה טובה
תכתבו
ותחתמו

*L'shana tovah ticateyvu
v'tey-chateymu!*

Rosh HaShana

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.

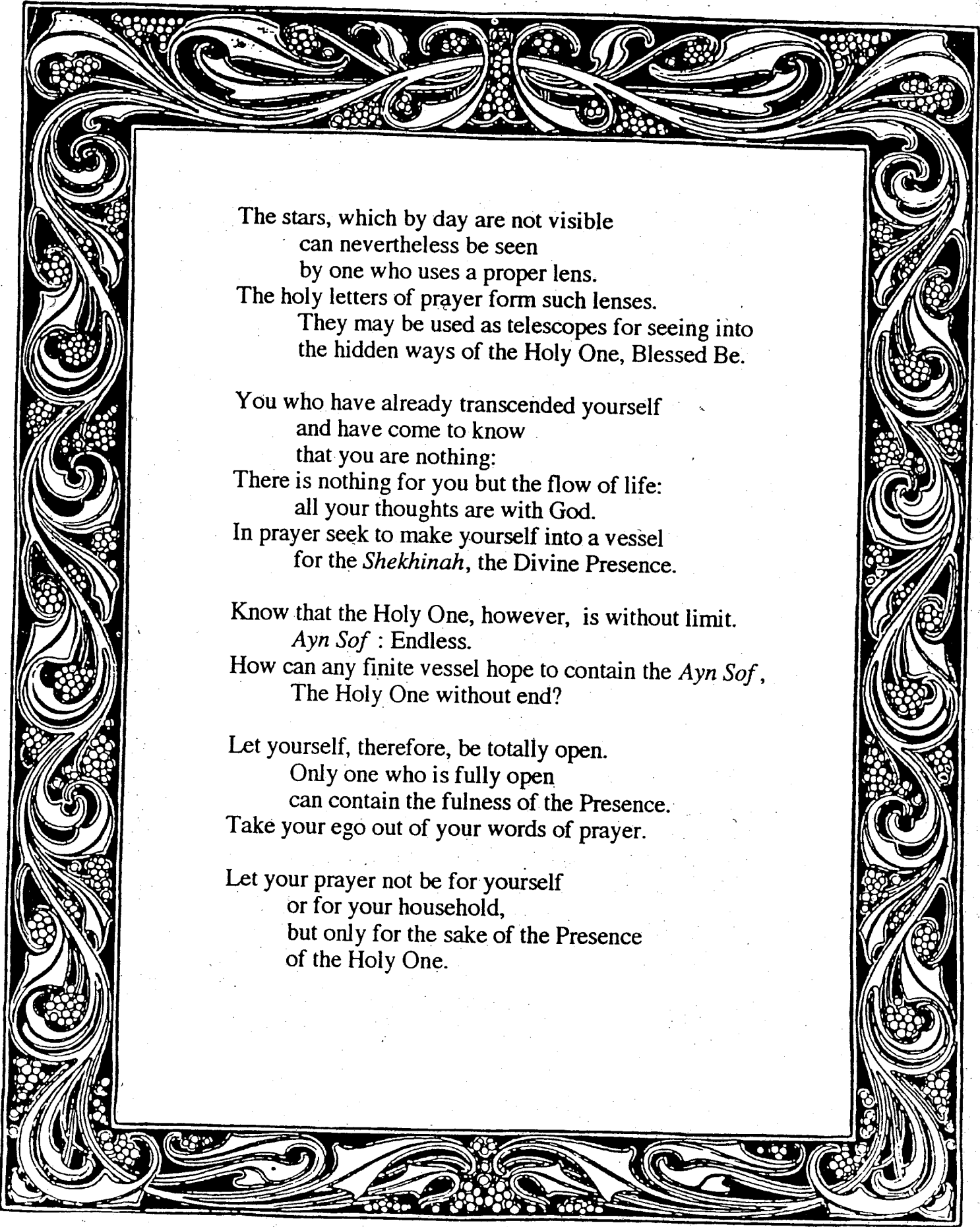
If your prayer consists only of words and letters,
and does not contain your heart's desire,
how can it rise up to God?

-a Hasidic teaching



Morning Service

compiled and edited by
Rabbi Marcia Prager
WITH ADDITIONS



The stars, which by day are not visible
can nevertheless be seen
by one who uses a proper lens.
The holy letters of prayer form such lenses.
They may be used as telescopes for seeing into
the hidden ways of the Holy One, Blessed Be.

You who have already transcended yourself
and have come to know
that you are nothing:
There is nothing for you but the flow of life:
all your thoughts are with God.
In prayer seek to make yourself into a vessel
for the *Shekhinah*, the Divine Presence.

Know that the Holy One, however, is without limit.
Ayn Sof : Endless.
How can any finite vessel hope to contain the *Ayn Sof* ,
The Holy One without end?

Let yourself, therefore, be totally open.
Only one who is fully open
can contain the fulness of the Presence.
Take your ego out of your words of prayer.

Let your prayer not be for yourself
or for your household,
but only for the sake of the Presence
of the Holy One.

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.

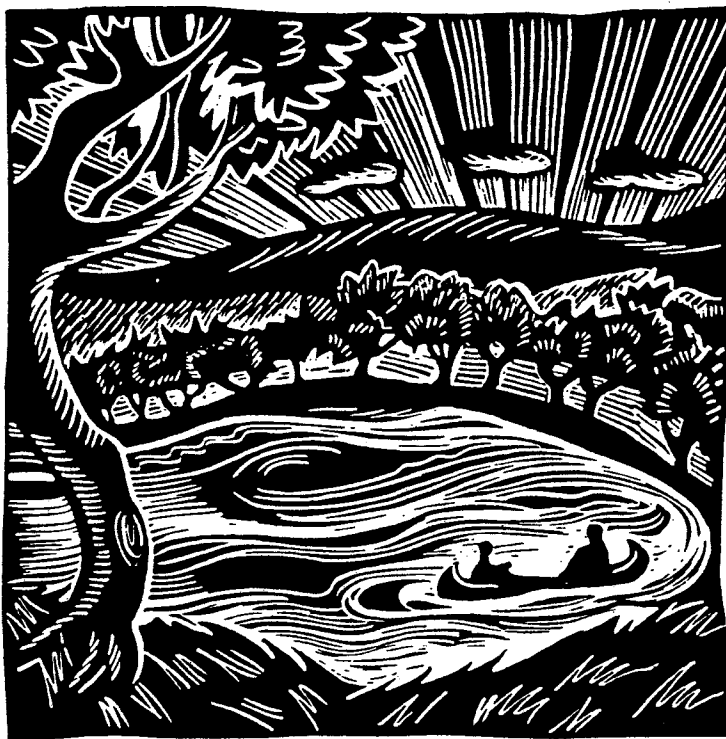
-Midrash

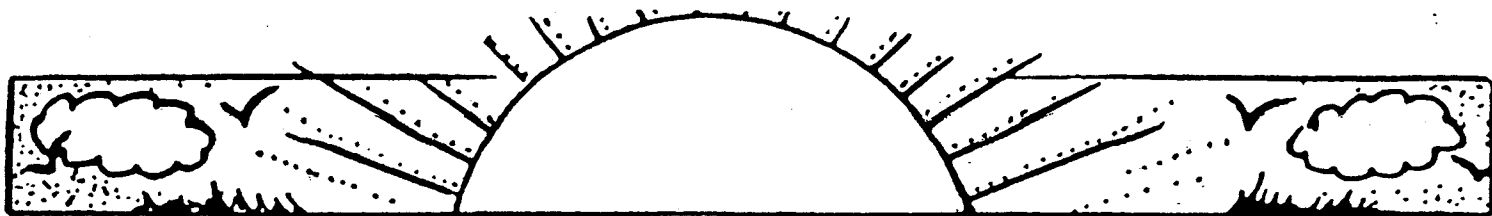
קחו עמכם דברים

שובו שובו אל ה'

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

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





We Create Sacred Space

מה טובו אהליה יעקב - משכנותיה ישראל.

Mah tovu ohalecha Yaakov -- Mishkanotecha Yisrael

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

ואני ברב חסדך אבוא ביתך אמתחה אל היכל קדך ביראתך.
יהוה אהבתי מעון ביתך ומקום משכן כבודך.
ואני אשתחוו ואכרעה אברכה לפני יהוה עשי.
ואני תפילתי לך יהוה עת רצון אלהים ברב חסדך ענני באמת ישעה.

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

מודה|מודה אני לפניך מלך חי וקים
שהחזרת בי נשמת בי בחמלה רבה אמונתך.

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

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

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 **short sighted**. 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 will be a true new
beginning.

תלמוד תורה

TALMUD TORAH: LEARNING OUR PEOPLE'S WISDOM

תחילים מה-ס

הנה באתי. במגלת ספר כתוב עלי. לעשות רצונך אלהי חסדתי.
ותורתך בתוך מצי.

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

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

✳ ✳ ✳

Brachot for Torah Study

ברוך אתה	<i>Baruch Ata</i>
יה אלהינו	<i>Y--H Eloheynu</i>
חי העולמים	<i>Chey Ha-olamim</i>
אשר קדשנו	<i>asher kidshanu</i>
במצוות וצונו	<i>b'mitzvot v'tzivahnu</i>
לעסוק בדברי תורה	<i>la'asok b'divrey Torah</i>

ברוכה את	<i>Brucha Aht</i>
יה אלהינו	<i>Y--H Eloheynu</i>
חי העולמים	<i>Chey Ha-olamim</i>
אשר קדשתנו	<i>asher kidshatanu</i>
במצוות וצונו	<i>b'mitzvot v'tzivanu</i>
לעסוק בדברי תורה	<i>la'asok b'divrey Torah</i>

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

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

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

-Rabbi Marcia

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

From other traditional sources:

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

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

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

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

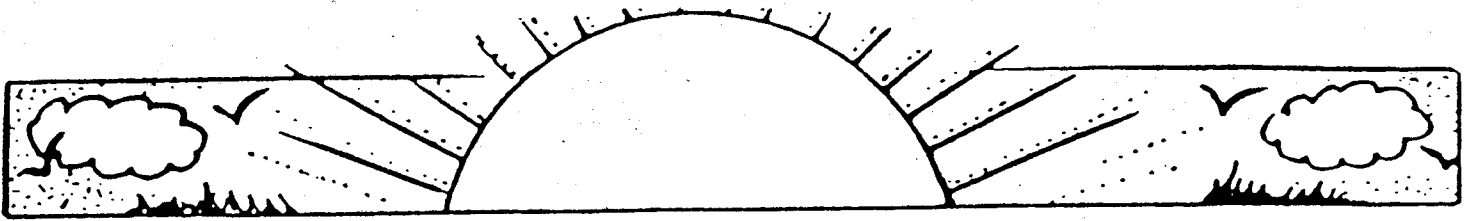
From Avraham Isaac Kook Lights of *T'shuvah*

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

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

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





Blessing the Soul

אֱלֹהֵי נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא.

Elohai neshamah sheh-natata bee tehorah hee

אָתָּה בָּרַאתָ אֶתָּה יִצְרָתָה אֶתָּה נִפְחָתָה בִּי
וְאֶתָּה מְשַׁמְרָה בְּקִרְבִּי וְאֶתָּה עֲתִיד לְטָלָה מִמֶּנִּי וּלְהַחְזִירָה בִּי לְעֵתִיד לְבוֹא.
כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוֹדָה (men) | מוֹדָה (women) אֲנִי לִפְנֵיה
יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי
רְבוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנִּשְׁמוֹת.
בָּרוּךְ אָתָּה יְהוָה הַמַּחְזִיר נִשְׁמוֹת לִפְגָּרִים מֵתִים.

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

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

Dawn Blessings

We stand to thank God for a new day and repeat the introductory blessing formula for each of these blessings.

We bless you, Sovereign God,
you rule both space and time.

Baruch atah Adonai

Eloheinu/melech ha'olam.

... you taught the rooster

to tell day from night.

... you made me in your image.

... you made me a Jew.

... you freed my parents.

... you restore our sight.

... you clothe the naked.

... you remove our limitations.

... you stand us upright when we are

curled up.

... you stretch the earth over the water.

... you make everything I need.

... you clear the path for the strong.

... you strengthen Israel with courage.

... you crown Israel with splendor.

... you give strength to the weary.

... asher natan lasechvi vina

lehavchin bein yom uvein layla.

... she'asani betzalmi.

... she'asani Yisra'el.

... she'asani ben/bat chorin.

... poke'ach ivrim.

... malbish arumim.

... matir asurim.

... zokeif kefufim.

... roka ha'aretz al hamayim.

... she'asah li kol tzorki.

... hamechin mitz'adei gaver.

... ozer Yisra'el bigvurah.

... oter Yisra'el betif'arah.

... hanotein laya'ef ko'ach.

Even when waking up is hard, we
thank God for the alarm clock
(rooster) and the adventure of a new

day. As we dress, bending and
straightening, we thank God for
clothes, for suppleness in our bodies,
and so on. The last of these blessings
thanks God for giving us strength
when we are tired — this could be
said with a yawn at break of day!

"You freed my parents" is "you made
me the daughter/son of free people",
and perhaps connects us to the Jews
of the Exodus. However, this and
some of the other blessings are recent
modifications of traditional liturgy.

Men used to thank God for not
making them slaves or women, and
women thanked God humbly for
making them as he wished (in those
days, God was always a "he").

ברוך אתה יי
אלהינו מלך העולם

אשר נתן לשכני ביתי
להבחין בין יום יבין לילה

שעשני בצלמו

שעשני ישראל

שעשני (בת-) בן-חורין

פוקח עורים

מלביש ערומים

מתיר אסורים

זוקק כפופים

רוקע הארץ על המים

שעשה לי כל-צרכי

המכין מצעדי-גבר

אוזר ישראל בגבורה

עוטר ישראל בתפארה

הנותן ליעף כח

Morning Blessings

ברוך אתה יהוה אלהנו מלך העולם

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

...whose Image is mirrored in my own.

•

...whose Freedom challenges me to be free.

•

...whose Teaching makes of me a Jew.

•

...whose Wisdom opens the blind eye.

•

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

•

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

•

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

•

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

•

...whose Being provides us with infinite possibilities.

•

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

•

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

(interpretive translation by Rabbi Rami Shapiro)

spreads out the earth upon the waters.¹

Blessed are You, HASHEM, our God, King of the universe, Who firms* man's footsteps.²

Blessed are You, HASHEM, our God, King of the universe, Who has provided me my every need.

Blessed are You, HASHEM, our God, King of the universe, Who girds Israel with strength.

Blessed are you, HASHEM, our God, King of the universe, Who crowns Israel with splendor.

Blessed are You, HASHEM, our God, King of the universe, Who strength to the weary.³

Although many *siddurim* begin a new paragraph at **וְיִתֵּן** 'And may it be Your will,' the following is one long blessing that ends at **יְיָ אֱלֹהֵינוּ** 'His people Israel.'

פְּרוּרָה Blessed are You, HASHEM, our God, King of the universe, Who removes sleep from my eyes and slumber from my eyelids. And may it be Your will,* HASHEM, our God, and the God of our forefathers, that You accustom us to [study] Your Torah and attach us to Your commandments. Do not bring us into the power of error,* nor into the power of transgression and sin, nor into the power of challenge, nor into the power of scorn. Let not the Evil Inclination dominate us. Distance us from an evil person and an evil companion. Attach us to the Good Inclination and to good deeds and compel our Evil Inclination to be subservient to You. Grant us today and every day grace, kindness, and mercy in Your eyes and in the eyes of all who see us, and bestow beneficent kindnesses upon us. Blessed are You, HASHEM, Who bestows beneficent kindnesses upon His people Israel.

וְיִתֵּן רָצוֹן May it be Your will,* HASHEM, my God, and the God of my forefathers, that You rescue me today and every day from brazen men and from brazenness, from an evil man, an evil inclination, an evil companion, an evil neighbor, an evil mishap, an evil eye, evil speech, informers, false witness, the hatred of others, libel, unnatural death, harmful illnesses, unfavorable occurrences, the destructive spiritual impediment, a harsh trial and a harsh opponent — whether he is a member of the covenant* or whether he is not a member of the covenant — and from the judgment of Gehinnom.

(1) Cf. Psalms 136:6. (2) Cf. 37:23. (3) Isaiah 40:29.

When a person starts off well, his chances for future success are enhanced immeasurably. Having thanked God for giving us new life, health, and vigor at the start of a new day, we pray that He provide us the conditions to serve Him and that He remove impediments to His service (*Siach Yitshak*).

וְיִתֵּן רָצוֹן — Into the power of error. Literally, the term *רָצוֹן* means into the hands of, a synonym for power.

וְיִתֵּן רָצוֹן — May it be Your will. This personal prayer was recited by Rabbi Yehudah HaNassi every day after *Shacharit* (*Berachos 10b*). It is a prayer for protection in day-to-day dealings with one's fellow men. During the recitation, one may add his personal requests for God's help during the day (*Tur*).

וְיִתֵּן רָצוֹן — A member of the covenant, i.e., Abraham's covenant of circumcision, the emblem of Israel's bond with God.

פְּרוּרָה אמתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רִמָּה הָאָרֶץ עַל הַמַּיִם.¹

פְּרוּרָה אמתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּבְרִיךְ מַצְעָדֵי בְּנָיו.

פְּרוּרָה אמתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה לִי כָל צָרָתִי.

פְּרוּרָה אמתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָתוֹ.

פְּרוּרָה אמתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָתוֹ.

פְּרוּרָה אמתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַעֲרֵף פָּחַם.³

Although many *siddurim* begin a new paragraph at **וְיִתֵּן** 'And may it be Your will,' the following is one long blessing that ends at **יְיָ אֱלֹהֵינוּ** 'His people Israel.'

פְּרוּרָה אמתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שְׁנָה מַעֲבִינֵנו וְהַנּוֹמֵם מַעֲפָפֵנוּ. וְיִתֵּן רָצוֹן* מַלְפָּפְנֵנוּ, יְהוֹה אֱלֹהֵינוּ וְאֵלֵינוּ אֲבוֹתֵינוּ, שֶׁתְּהַיָּדְעֵנוּ בְּתוֹרָתוֹ וּבְדִבְרֵינוּ בְּמִצְוֹתָיו, וְאֵל מְבַיָּאֵנוּ לֹא לִירֵי חָטָא,* וְלֹא לִירֵי עֲבָרָה וְעוֹן, וְלֹא לִירֵי נִשְׁיוֹן, וְלֹא לִירֵי בִזְיוֹן, וְאֵל יִשְׁלֹט בָּנוּ יָצָר הָרָע. וְהַחֲרִיקֵנוּ מֵאֲרָם רָע וּמִחֲבֹרָה רָע. וְדִבְרֵנוּ בְּיָצָר חָטָא וּבְמַעֲשֵׂים טוֹבִים, וְכוּף אֶת יָצָרֵנוּ לְהַשְׁתַּעֲבֹד לָךְ. וְהַנּוֹמֵם הַיּוֹם וּבִכְל יוֹם לֵחֹן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ, וּבְעֵינֵי כָל רֹאשֵׁינוּ, וְהַמְּמַלְכֵנוּ חֲסִדִּים טוֹבִים. פְּרוּרָה אמתה יהוה, הַגּוֹמֵל חֲסִדִּים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

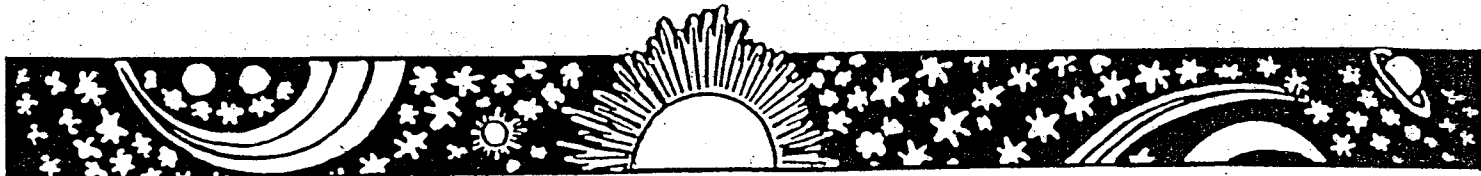
וְיִתֵּן רָצוֹן* מַלְפָּפְנֵנוּ, יְהוֹה אֱלֹהֵינוּ וְאֵלֵינוּ אֲבוֹתֵינוּ, שֶׁתְּהַיָּדְעֵנוּ הַיּוֹם וּבִכְל יוֹם מַעֲבִינֵנוּ וּמַעֲשֵׂינֵנוּ פָּחַם, מֵאֲרָם רָע, מִיָּצָר רָע, וּמִחֲבֹרָה רָע, וּמִשְׁכָּנֵנוּ רָע, מֵעֵין הָרָע, מִלְּשׁוֹן הָרָע, מִפְּלִשְׁיוֹנוֹת, מֵעֲדוּת שָׂקָר, מִשְׁנֵאוֹת הַפְּרִיזוֹת, מִמְּצָלִיחַ, מִפְּרִיזָה מְשׁוּבָה, מִחֲלִיזִים רָעִים, מִמְּקָרִים רָעִים, וּמִשְׁטָן הַמְּשׁוּחִית, מִדִּין קָשָׁה וּמִקְבֵּל דִּין קָשָׁה, בִּין שְׂדֵהוּ בֵּין פְּרִיזָה, וּבֵין שְׂאֵינוּ בֵּין פְּרִיזָה, וּמִדִּינָה שֶׁל גִּיהֵנוֹם.

and aggressiveness of the male nature led the men astray. The classic precedent was in the Wilderness when the men — not the women — worshiped the Golden Calf. Thus, though women are not privileged with the challenge given to men, they are created closer to God's ideal of satisfaction. They express their gratitude in the blessing **וְיִתֵּן רָצוֹן** (*R' Munk*).

וְיִתֵּן רָצוֹן — Who spreads out the earth upon the waters. Water tends to spread and flood everything in its path, while earth tends to sink beneath the surface of the water. God formed the earth so that it remains always in place (*Raddak*).

וְיִתֵּן רָצוֹן — *Who firms*. This version is found in *Orach Chaim* (46:1). Some authorities prefer **וְיִתֵּן רָצוֹן** *Who has firmed*.

וְיִתֵּן רָצוֹן — *And may it be Your will*. We call upon God as the God of our forefathers, because we wish to identify with the merit of our righteous forebears (*Eliz Yosef*).



from Psalm 136

God's love is everlasting! **כִּי לְעוֹלָם חַסְדּוֹ** *Ki l'olam chasdo*

כִּי לְעוֹלָם חַסְדּוֹ:	הוֹדוּ לַיהוָה כִּי טוֹב	<i>hodu l' יהוה ki tov</i>
כִּי לְעוֹלָם חַסְדּוֹ:	הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים	<i>hodu ley-lohey ha-elohim</i>
כִּי לְעוֹלָם חַסְדּוֹ:	הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים	<i>hodu la-adoney ha-adonim</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדּוֹ	<i>l'osey nifla-ot g'dolot l'vado</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה	<i>l'osey ha-shamayim bit'vunah</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לְרוֹקַע הָאָרֶץ עַל הַמַּיִם	<i>l'roka ha-aretz al ha-mayim</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לַעֲשֵׂה אוֹרִים גְּדֹלִים	<i>l'osey orim g'dolim</i>
כִּי לְעוֹלָם חַסְדּוֹ:	אֶת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם	<i>et ha-shemesh l'memshelet ba-yom</i>
כִּי לְעוֹלָם חַסְדּוֹ:	אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשֶׁלֶת בַּלַּיְלָה	<i>et ha-yareyach v'chochavim</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לְמַכָּה מִצְרַיִם בְּבִכּוּרֵיהֶם	<i>l'makeyh mitzrayim biv'choreyhem</i>
כִּי לְעוֹלָם חַסְדּוֹ:	וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם	<i>va-yotzey Yisrael mee-tocham</i>
כִּי לְעוֹלָם חַסְדּוֹ:	בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה	<i>b'yad chazakah u'viz'roa n'too-yah</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לְגַזֵּר יָם סוּף לְגִזְרִים	<i>l'gozeyr yam suf lig'zareem</i>
כִּי לְעוֹלָם חַסְדּוֹ:	וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ	<i>v'heh-eveer Yisrael b'tocho</i>
כִּי לְעוֹלָם חַסְדּוֹ:	וַנַּעַר פָּרְעֹה וַחִילוּ בָּיָם סוּף	<i>v'nee-eyr paro v'cheylo v'yam suf</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר	<i>l'mo-leech amo ba-midbar</i>
כִּי לְעוֹלָם חַסְדּוֹ:	וַיַּפְרִקֵנוּ מִצָּרֵינוּ	<i>va-yif'r'key-nu mee-tzar-eynu</i>
כִּי לְעוֹלָם חַסְדּוֹ:	נוֹתֵן לֶחֶם לְכָל בָּשָׂר	<i>noteyn lechem l'chol basar</i>
כִּי לְעוֹלָם חַסְדּוֹ:	הוֹדוּ לָאֵל הַשָּׁמַיִם	<i>hodu l'el ha-shamayim</i>

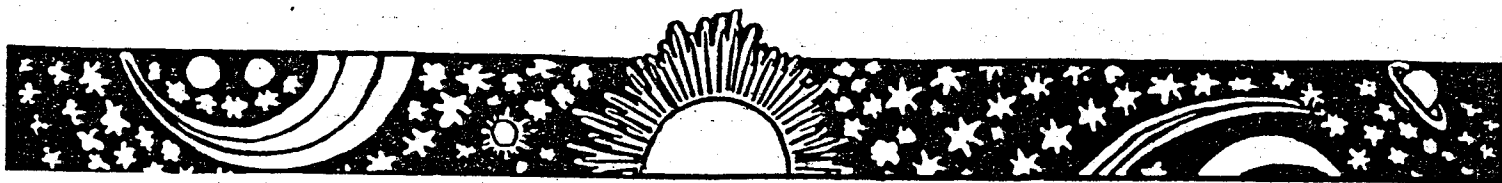
Give thanks to the One whose essence is goodness, whose love is everlasting: Sourcing Power, doing wonders, maker of the heavens, spreading the earth over the waters, making the great lights, the sun to rule by day and the moon and stars to rule by night, who brings karmic redress upon *Mitzrayim* and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

from Psalm 121

אֶשָּׂא עֵינַי אֶל-הַהָרִים מֵאֵין יָבֹא 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!



Calling on the Energy of Creation

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

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאֵב הַרְחֵמוּן הַמְהִלָּל בְּפִי עַמּוֹ מְשַׁבַּח וּמְפָאֵר
בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו וּבִשְׂרִירֵי דָוִד עַבְדְּךָ. נְהַלֵּלְךָ יְהוָה אֱלֹהֵינוּ בְּשִׁבְחוֹת וּבְזִמְרוֹת וּנְגִידָלְךָ
וּנְשַׁבַּחְךָ וּנְפָאֲרְךָ וְנִזְכִּיר שְׁמֶךָ וְנִמְלִיכְךָ מְלַכְנוּ אֱלֹהֵינוּ יְחִיד חַי הָעוֹלָמִים מֶלֶךְ מְשַׁבַּח
וּמְפָאֵר עַד עַד שְׁמוֹ הַגָּדוֹל: בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ מְהִלָּל בְּתִשְׁבָּחוֹת:

A Fountain of Blessings are You, Holy One, Source of womb-like nurture. We'll praise You with your servant David's Psalms! We will call upon Your Name...You: the enduring, infinite One, Life-Force of the Universe! A Fountain of Blessings are You Holy One, to whom we sing our Psalms of praise! *Baruch Ata יהוה Melech m'hullal 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.

from Psalm 92

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:
טוֹב לְהַדוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן:
לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ
וְאֶמֻנָתְךָ בַּלַּיְלוֹת:
עָלִי עֲשׂוֹר וְעָלִי גָבֹל
עָלִי הִגְיוֹן 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'chinor*



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 מַחְשַׁבְתֶּיךָ:

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



צַדִּיק כַּתְמָר יִפְרַח כְּאַרְז בְּלִבְנוֹן יִשְׁגֶּה:
שְׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יְנוּבוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:
לְהַגִּיד כִּי יֵשֶׁר יְהוָה צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ:

(Psalm 92:13-16)

*Tzadik ka-tamar yif'rach. K'erez bal'vanon yis'geh
Sh'tulim b'veyt יהוה, b'chatz'rot Eloheynu yaf'richu
Od y'noovoon b'seyvah, d'sheyanim v'ra-a-na-nim yi-h'yu
L'hagid ki yashar יהוה, tzuri v'lo avlata bo.*

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

Ashrey

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

Translation from V'taher Libeynu

Ashrey yosh'vey veytecha,
 Asrey ha-am sheh-kacha lo,

od y'hall'lu-cha selah.
 ashrey ha-am sheh יהוה Elohav.

T'hilah l'David:

Aromeem'cha Elohay ha-Melech,
 B'chol yom avar'che-ka,
 Gadol יהוה u-m'hulal m'od,
 Dor l'dor y'shabach ma'asecha,
 Hadar k'vod hodecha,
 Ve'ezuz nor'otecha yomeyru,
 Zeycher rav tuv'cha yabee-u,
 Chanun v'rachum יהוה,
 Tov יהוה lakol,
 Yoducha יהוה kol ma'asecha,
 K'vod malchut-cha yomeyru,
 L'hodee-a liv'ney ha-adam g'vurotav,
 Malchut'cha malchut kol olamim,
 Someych יהוה l'chol ha-nofleem,
 Eney chol eylecha y'sabeyru,
 Potey-ach et yadecha,
 Tzadik יהוה b'chol d'rachav,
 Karov יהוה l'chol kor'av,
 R'tzon y'rey-av ya'aseh,
 Shomeyr יהוה et kol ohavav,
 T'hee-lat יהוה y'daber pee,
 Va-anachnu n'vareych Yah, mey-ata v'ad olam, Hall'lu-Yah!

va-avarcha shimcha l'olam va-ed.
 va-aha-l'la shimcha l'olam va-ed.
 v'lig'dulato eyn cheyker.
 u-g'vura-techa yageedu.
 v'divrey nif'lotecha asi-cha.
 u-g'dulat'cha asap'renah.
 v'tzid'kat'cha y'raneynu.
 erech apayim ug'dol chased.
 v'rachamav al kol ma'asav.
 va-cha-see-decha y'var'chu-cha.
 u-g'vura-t'cha y'dabeyru.
 u-ch'vod hadar malchuto.
 u-mem'shal't'cha b'chol dor va-dor.
 v'zokeyf l'chol ha-k'fu-feem.
 v'ata noteyn la-hem et och'lam b'eeto.
 u-mas'bee-a l'chol chay ratzon.
 v'chaseed b'chol ma'asav.
 l'chol asher yikra-u-hu ve-emet.
 v'et shav'atam yishma v'yoshee-eym.
 v'et kol har'sha-eem yash'meed.
 vee-vareych kol basar shem kodsho l'olam va-ed.

(Psalm 145 alphabetically lists God's loving attributes. The Midrash says that one who chants Ashrey faithfully will always have abundance.)

אֲשֶׁרִי יוֹשְׁבֵי בֵיתָה
אֲשֶׁרִי הָעַם שֹׁכֶכָה לוֹ

עוֹד יִהְלֹוּהָ סֵלָה:
אֲשֶׁרִי הָעַם שִׁיְהוּהָ אֱלֹהִיו:

תְּהִלָּה לַדָּוָד

אֲרוֹמְמָה אֱלֹהֵי הַמֶּלֶךְ
בְּכָל יוֹם אֲבָרְכֶךָ
גָּדוֹל יְהוָה וּמִהָלָל מְאֹד
דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיָה
הַדָּר כְּבוֹד הַדָּוָה
וְעִזּוֹז נִוְרָאוּתֵיהָ יֹאמְרוּ
זָכַר רַב טוֹבָה יִבְיַעוּ
חַנּוּן וְרַחוּם יְהוָה
טוֹב יְהוָה לְכָל
יְהוָה יְהוָה כָּל מַעֲשֵׂיָה
כְּבוֹד מַלְכוּתָהּ יֹאמְרוּ
לַהּוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתִיו
מַלְכוּתָהּ מַלְכוּת כָּל עֲלָמִים
סוּמָה יְהוָה לְכָל הַנִּפְלִים
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ
פֹתַח אֶת יָדָהּ
צַדִּיק יְהוָה בְּכָל דְּרָכָיו
קָרוֹב יְהוָה לְכָל קָרְאִיו
רָצוֹן יִרְאִיו יַעֲשֶׂה
שׁוֹמֵר יְהוָה אֶת כָּל אֲהָבָיו
תְּהִלַּת יְהוָה יִדְבֹּר פִּי

וְאֲבָרְכָה שְׁמָהּ לְעוֹלָם וָעֶד:
וְאֶהְלֹלָה שְׁמָהּ לְעוֹלָם וָעֶד:
וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
וּגְבוּרָתֵיהָ יִגִּידוּ:
וְדַבְּרִי נִפְלְאוֹתֶיהָ אֲשִׁיחָה:
וּגְדוּלַּתָהּ אֲסַפְּרָנָה:
וְצַדִּיקָתָהּ יִרְנְנוּ:
אֶרְךְ אַפִּים וּגְדֹל חֶסֶד:
וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:
וְחִסְדֵּיהָ יִבְרַכּוּכָהּ:
וּגְבוּרָתָהּ יִדְבְּרוּ:
וּכְבוֹד הַדָּר מַלְכוּתוֹ:
וּמִמְשַׁלְתָּהּ בְּכָל דֹּר וָדֹר:
וְזִוְקָהּ לְכָל הַכַּפּוּפִים:
וְאִתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:
וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן:
וְחִסִּיד בְּכָל מַעֲשָׂיו:
לְכָל אֲשֶׁר יִקְרָאֶהוּ בְּאַמֶּת:
וְאֵת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:
וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד:
וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:
וְאֲנַחְנוּ נִבְרָךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ:

אצילות

Atzilut

בריאה

Briyah

יצירה

Yetzirah

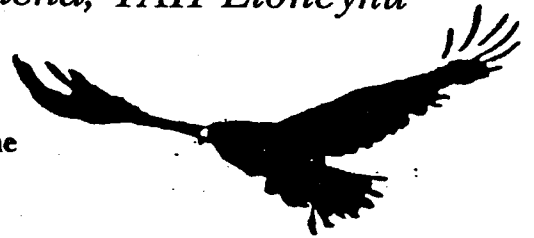
עשיה

Assiyah

Mishka Luft

נִשְׁמַת כָּל חַי תְּבָרַךְ אֶת שִׁמְךָ יי אֱלֹהֵינוּ

Nishmat col chai t'vareych eht Shimcha, YAH Eloheynu



נִשְׁמַת כָּל חַי
תְּבָרַךְ אֶת שִׁמְךָ
יי אֱלֹהֵינוּ.
וְרוּחַ כָּל בָּשָׂר
תִּפְאָר וְתִרְוָמָה
זְכָרָה מִלְּפָנֶיךָ תָּמִיד
מִן הָעוֹלָם וְעַד הָעוֹלָם
אַתָּה אֵל.
וּמִבְלַעְדֶּיךָ אֵין לָנוּ מִלָּךְ
גּוֹאֵל וּמוֹשִׁיעַ
פּוֹדֶה וּמַצִּיל וּמַפְרִיֵּם וּמַרְחֵם
בְּכָל עֵת צָרָה וְצוּקָה.
אֵין לָנוּ מִלָּךְ אֶלָּא אַתָּה:

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

אֱלֹהֵי הָרָאוּשׁוֹנִים וְהָאַחֲרוֹנִים
אֱלֹהֵי כָּל בְּרִיּוֹת
אֲדוֹן כָּל תּוֹלְדוֹת
הַמַּהֲלֵל בְּרַב הַתְּשׁוּבָחוֹת
הַמְּנַהֵג עוֹלָמוֹ בְּחַסֵּד
וּבְרִיּוֹתָיו בְּרַחֲמִים.

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

וַיִּי לֹא יָנוּם וְלֹא יִישָׁן
הַמַּעֲוִיר יְשָׁנִים וְהַמַּקִּיץ גִּרְדָּמִים
וְהַמְּשִׁיחַ אֱלָמִים
וְהַמַּתִּיר אֲסוּרִים
וְהַסּוֹמֵךְ נוֹפְלִים
וְהַזּוֹקֵף כְּפוּפִים
לָךְ לְבָדָד אֲנַחְנוּ מוֹדִים.

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

אֵלֹהֵינוּ פִּינוּ מְלֵא שִׁירָה כִּיִּם
וְלִשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גָּלִי
וְשִׁפְתוֹתֵינוּ שִׁבְחָה כְּמַרְחֵבֵי רִקְיעַ
וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִכְלֵם
וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם
וְרַגְלֵינוּ קִלּוֹת כְּאַיִלּוֹת
אֵין אֲנַחְנוּ מְסַפִּיקִים לְהוֹדוֹת לָךְ
יי אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ
וּלְבָרַךְ אֶת שִׁמְךָ
עַל אַחַת מֵאַלְפֵי אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ
וּרְבֵי רַבּוּבוֹת פְּעָמִים
הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם הוֹרֵינוּ וְעִמָּנוּ.

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

ממצרים גאלתנו יי אלהינו
ומבית עבדים פדיתנו
ברעב זנתנו, ובשבע כלכלתנו
מחרב הצלתנו, ומדבר מלטתנו
ומחלים רעים ונאמנים
דליתנו:

עד הנה עזרנו רחמיה
ולא עזבונו חסדיה
ואל תשנו יי אלהינו לנצח.

על פן אברים שפלטת בנו
ורוח ונשמה שפחת באפינו
ולשון אשר שמת בפינו.
הן הם יודו ויברכו
וישבחו ויפארו
וירוממו ויעריצו ויקדישו
וימליכו את שמה מלכנו

פי כל פה לה יודה
וכל לשון לה תשבוע
וכל ברה לה תכרע
וכל קומה לפניך תשתחוה
וכל לבבות ייראו
וכל קרב וכליות יזמרו לשמה.
כדבר שכתוב
כל עצמותי תאמרנה
יי מי כמוך.
מציל עני מחזק ממנו
ועני ואביון מגזלו:

מי ידמה לה ומי ישוה לה
ומי יערה לה: האל הגדול
הגבור והנורא אל עליון
קנה שמים וארץ:
נהללה ונשבחה ונפארה
ונבררה את-שם קדשה. כאמור

לדוד, ברכי נפשי את יי
וכל קרבי את שם קדשו:

Barchi nafshi eht Adonay v'chol kravai eht shem kodsho

האל בתעצמות ענה
הגדול בכבוד שמה.
הגבור לנצח
והנורא בנוראותיה.

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

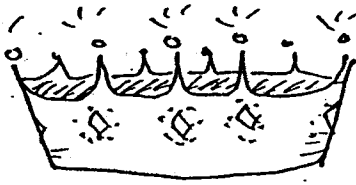
**Our limbs want each to thank you
The air of each breath You breathed into us
Their very substance bless with gratitude
with praise and celebration
honoring that exalted holiness
so majestic, that is Your fame!**

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

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

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

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



המלך היושב על כסא רם ונשא

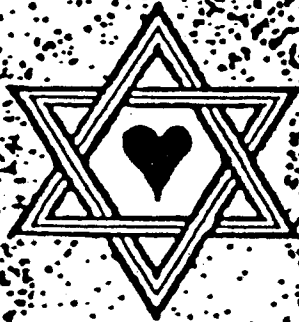
HaMelech HaYoshev al Kisei Ram v'Nisa!

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ:
וְכָתוּב: רָנְנוּ צַדִּיקִים בִּיהוָה
לְיִשְׁרָיִם נְאוּה תְהִלָּה.

Shokheyn Ad Marom v'Kadosh Shemo!
Eternal Shekhinah, Holy Beyond!
Saints sing YAH!
In harmony with decent folks,

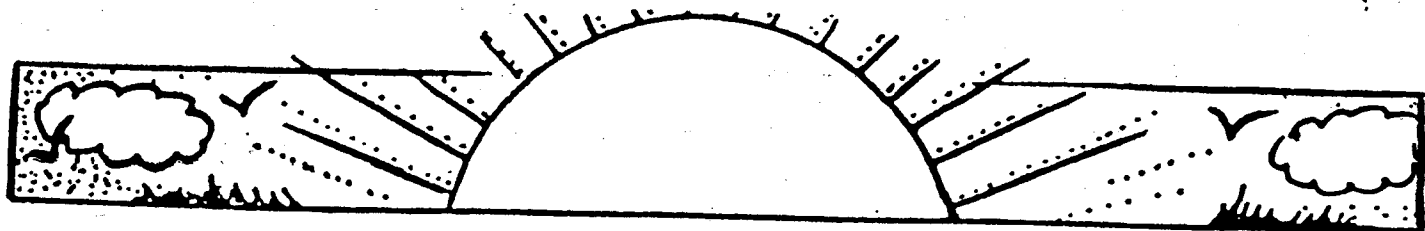
בְּפִי יִשְׁרָיִם תְּתַרְוֶמָּה.
וּבְדִבְרֵי צַדִּיקִים תְּתַבָּרָה.
וּבְלִשׁוֹן תְּסִידִים תְּתַקַּדֵּשׁ:
וּבְקִרְבַּ קְדוּשִׁים תְּתַהַלֵּל.

b'fee Y' sharim tit-Romam
u'b'divrey TZadikim tit-Barach
uv'lashon CHasidim tit-Kadash
u'v'kerev K'doshim tit-Hallal
Good people exalt You. Saints are Your blessing.
Devotees sanctify you. You delight in our inner holiness.



וּבְמִקְהָלוֹת רַבּוֹת עֲמָהּ בֵּית יִשְׂרָאֵל בְּרָנָה
יִתְפָּאֵר שְׁמָהּ מְלַכְנָהּ בְּכָל דּוֹר וְדוֹר שָׁפָן חוֹבֶת
כָּל הַיְצוּרִים לִפְנֵי הוּא אֱלֹהֵינוּ וְאֱלֹהֵי הָעוֹלָמוֹת
לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדָּר
לְבָרֵךְ לְעֹלָה וּלְקַלֵּס עַל כָּל דְּבָרֵי שִׁירוֹת
וּתְשַׁבַּחוֹת דָּוִד בֶּן יִשִׁי עַבְדְּךָ מְשִׁיחָךָ:

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

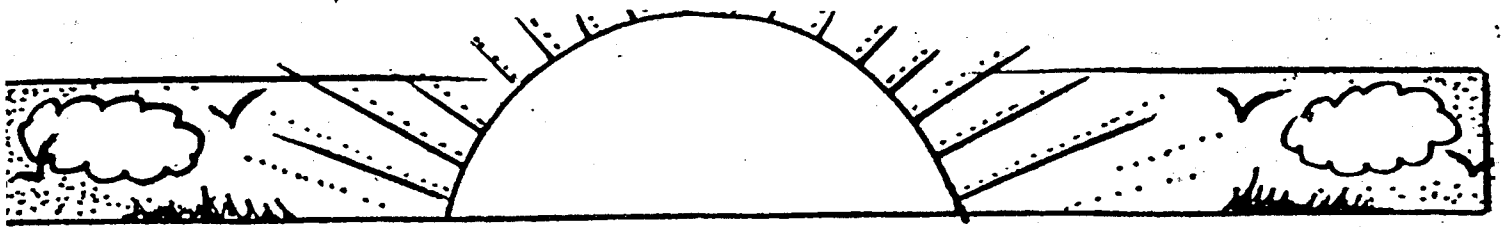


We Praise the Source of Life and Wonder *Yishtabach Shimcha*

<p> יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכְנוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאָה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ: הַלֵּל וְזִמְרָה נִצַּח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה וְתִפְאָרֶת קְדוּשָׁה וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה מֶלֶךְ אֵל חַי הָעוֹלָמִים. </p>	<p> <i>Yishtabach Shimcha la-ad Malkeynu,</i> <i>ha'El ha'Melech, ha'Gadol v'ha'Kadosh</i> <i>ba'shamayim u'va'aretz. Ki l'cha naeh,</i> <i>יהוה Eloheynu v'Elohey avoteynu,</i> <i>shir u'shvachah, hallel v'zimrah,</i> <i>oz u'memshalah, netzach, gedulah u'gevurah,</i> <i>t'hillah u'tifferet,</i> <i>kedusha u'malchut,</i> <i>brachot v'hoda-ot, mey-ata v'ad olam.</i> <i>Baruch Ata יהוה El Melech gadol</i> <i>ba'tishbachot. El ha'hoda-ot, adon</i> <i>ha'nifla-ot. Ha bocher b'shirey zimrah!</i> <i>Melech El Chey ha'Olamim.</i> </p>
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We praise Your Name / Your Essence forever
 Great and Sacred Source!
 Your power fills the physical and fluid realms!
 What could be more appropriate than that we sing to You
 -Song, chant and praise-
 For Your greatness and power,
 Your splendor, holiness and sovereignty;
 Blessings and songs of gratitude to Your Great and Sacred Name!
 Now, and as long as space and time endure,
 You are God.

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



Calling us to Community

As we bless the Source of Life
So we are blessed

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

As we bless the Source of Life
So we are blessed

(Faith Rogow)

בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ:

Barchu et יהוה Ha-M'vorach

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Baruch יהוה Ha-M'vorach l'Olam Va-ed!

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



Reaching to the Realm of Light

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

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

הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי רַחֲמִים וּמַאִיר עֵינֵי הַמַּחֲכִים לְסִלְיַחְתּוֹ,

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

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכֹּל.

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

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

On Shabbos Only add:

אֵל אֲדוֹן עַל כָּל-הַמַּעֲשִׂים בְּרוּךְ וּמְבָרֵךְ בְּפִי כָל-נִשְׁמָה:

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.

נָדְלוּ וְשִׁבְּבוּ מְלֵא עוֹלָם רַעַת וְחִבּוּנָה סְבָבִים אֲחֻזָּה:

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

הַמִּתְנַשֵּׂא עַל חֵיוֹת הַקֹּדֶשׁ וְהַדָּר בְּכָבוֹד עַל-הַמְרָקָה:

The stars and the planets You made to give light
You formed them all conscious, all worthy
and wise

זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ:

Knowledge and power You gave them to shine
Like powerful assistants they serve You
in space.

טוֹבִים מְאֹדוֹת שֶׁבְּרָא אֱלֹהֵינוּ יִצְרָם בְּרַעַת בְּבִינָה וּבְהַשְׁכָּל:

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.

כָּח וּבִכּוּדָה נִמֵּן בָּהֶם לְהִיוֹת מוֹשְׁלִים בְּקֶרֶב מַבְּל:

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.

מְלֵאִים זֵיו וּמְפִיקִים נֶחֱמָה נֶאֱדָה זֵיוָם בְּכָל-הָעוֹלָם:

שִׁמְחִים בְּצִאתָם וְשֵׁשִׁים בְּבֹאֵם עֲשִׂים בְּאֵמָה רָצוֹן קוֹנֵם:

פֶּאֶר וְכָבוֹד נֹתְנִים לְשִׁמּוֹ צִהְלָה וְרִנָּה לְזִכָּר מְלִכּוּתוֹ:

קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר רָאָה וְהִתְקִין צוּרַת הַלְבָּנָה:

שִׁבְחָה נֹתְנִים לוֹ כָּל-צָבָא מְרוֹם

תַּפְאֶרֶת וְנִדְלָה שְׁרָפִים וְאוֹפָנִים וְחֵיוֹת הַקֹּדֶשׁ.


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

-Reb Zalman

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

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

אהבה רבה אהבתנו
 יהוה אלינו
 חמלה גדולה ויתרה
 חמלת עלינו:
 אבינו מלכנו
 בעבור אבותינו שבטחו בך
 ותלמדם חקי חיים
 בן תחנונו ותלמדנו:
 אבינו האב הרחמן המרחם
 רחם עלינו
 ותן בלבנו להבין ולהשפיל
 לשמע וללמד וללמד
 לשמו ולעשות ולקיים
 את כל דברי תלמוד
 תורתך באהבה:

והאר עינינו בתורתך 
 ודבק לבנו במצותיך
 ויחד לבבנו לאהבה וליראה
 את שמך
 ולא נבוש ולא נפלים
 ולא נפשל לעולם ועד:
 כי בשם קדשך הגדול
 והנורא בטחנו
 נגילה ונשמחה בישועתך:

והביאנו לשלום
 מארבע כנפות הארץ
 ותליכנו קוממיות לארצנו.
 כי אל פועל ישועות אתה
 וקרבתנו לשמך הגדול
 סלה באמת
 להודות לך
 וליחדך באהבה:

ברוך אתה יי
 הבורח בעמו ישראל באהבה:

Entering the Love Song

We are loved by an unending love.

We are embraced by arms that find us,
 even when we are hidden from ourselves.

We are touched by fingers that soothe us,
 even when we are too proud for soothing.

We are counseled by voices that guide us,
 even when we are too embittered to hear.

We are loved by an unending love.

We are supported by hands that uplift us,
 even in the midst of a fall.

We are urged on by eyes that meet us,
 even when we are too weak for meeting.

We are loved by an unending love

Embraced, touched soothed, counseled...

ours are the arms, the fingers, the voices;

ours are the hands the eyes, the smiles.

We are loved by an unending love.

אהבה רבה אהבתנו

Ahavah Raba Ahavtanu



v'ha-eir eyneynu b'Toratecha, v'daveyk libeynu b'mitzvatecha.

v'yacheyd levaveynu l'ahavah, u'l'yirah, et Shimecha.

v'lo nevyosh l'olam va-ed. Ki b'Shem kodshecha ha'gadol,

v'ha'norah batachnu, nagilah v'nismecha bi'shuatecha.

Enlighten us with Your Torah, may our hearts embrace your mitzvot.

Join our hearts to Your Essence in love and awe. We'll never feel shame, for our security lies in Your sacredness.

We rejoice in Your protective power!

THE SHEMA AND HER BLESSINGS שְׁמַע וּבְרָכוּתֶיהָ

The Kedusha of the Angelic Hosts



תִּכְבֹּד צוּרנוּ מַלְכֵנוּ וְנוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים, יִשְׁתַּבַּח שְׁמֶךָ לְעַד.
לִכְנוּ יוֹצֵר מִשְׁרָתִים וְאֲשֶׁר מִשְׁרָתוֹ כָּלֶם עוֹמְדִים בְּרוּם עוֹלָם
מִשְׁמִיעִים בִּירָאָה יָחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֶךְ עוֹלָם. כָּלֶם
הַחוֹבִים כָּלֶם בְּרוּרִים כָּלֶם גְּבוּרִים וְכָלֶם עוֹשִׂים בְּאֵימָה וּבִירָאָה
צֶוֶן קוֹנֵם, וְכָלֶם פּוֹתְחִים אֶת-פִּיהֶם בְּקִרְשָׁה וּבִטְהָרָה בְּשִׁירָה
בְּזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמַעֲרִיצִים וּמַקְדִּישִׁים
מִמְּלִיכִים

אֶת-שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא קְדוֹשׁ הוּא. וְכָלֶם
מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה, וְנוֹתְנִים רְשׁוּת זֶה לְזֶה
לְהַקְדִּישׁ לְיוֹצֵרָם בְּנִחַת רוּחַ בְּשִׁפְפָה בְּרוּרָה וּבְנִעִימָה קְדוֹשָׁה
כָּלֶם כְּאַחַד עוֹנִים וְאוֹמְרִים בִּירָאָה:

In the spirit of the ministering angels
who were all loved, all bright, all grand,
who all did their work touched by awe,
who open our mouths with songs and praise,
we accept the duties imposed by heaven,
and give each other permission to pronounce the holy,
with speech clear, with our spirits rested,
we say in awe:

*Kadosh! Kadosh! Kadosh!
Yah/Adonay Tzeva-ot
M'lo Kol HaAretz K'vodo!*

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת, מִלֵּא כָל-הָאָרֶץ כְּבוֹדוֹ.

Holy, Holy, Holy, is the Eternal of the cosmos,
the fullness of the whole world
is the divine glory.

And all the heavenly creatures
with a great rushing roar, rise up and say:

A Fountain of Blessing is the Glory of Yah/Adonay that fills the Universe!

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Or Chadash Al Tzion Ta-ir

V' Nizkeh Kulanu

M'hey-rah B'Oro!

May a new light shine upon Zion

May we all be worthy to delight in it!

לֹאֵל בְּרוּךְ נְעִימוֹת יִתְנוּ, לְמֶלֶךְ אֵל חַי וְקַיִם וּמִירוֹת יֹאמְרוּ
וְחִשְׁבֹּתוֹת יִשְׁמִיעוּ כִּי הוּא לְבָדוּ פּוֹעֵל גְּבוּרָה עוֹשֶׂה חֲדָשׁוֹת בְּעַל
מְלָחמוֹת זוֹרֵעַ צִדְקוֹת מַצְמִיחַ יְשׁוּעוֹת בּוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת
אֲדוֹן הַגִּפְּלָאוֹת, הַמַּחְדֵּשׁ בְּטוֹבוֹ בְּכָל-יּוֹם תָּמִיד מַעֲשֶׂה בְּרָאשִׁית,
קְאָמוֹר: לַעֲשֶׂה אוֹרִים גְּדִלִים, כִּי לְעוֹלָם תִּסְדּוּ. אוֹר חֲדָשׁ עַל
צִיּוֹן תֹּאִיר וְנוֹכַח כָּלֵנוּ מִהֲרָה לְאוּרוֹ. בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת.

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

El Melech Neh-eman
God is the Enduring Source

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Shema Yisrael, YAH/Adonay Eloheynu, YAH/Adonay Echad

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruch Shem Kavod Malchuto l'Olam Va'ed

וְאַהֲבַת אֶת יְהוָה אֱלֹהֶיךָ	You shall love יְהוָה your creator
בְּכָל לִבְּךָ	with all your passions
וּבְכָל נַפְשְׁךָ	with every fiber of your being
וּבְכָל מְאֹדְךָ	and with all that you possess.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה	Let these words
אֲשֶׁר אֲנִי מְצֹוֹר הַיּוֹם	by which I join Myself to you today,
עַל לִבְּךָ	enter your heart.
וְשִׁוּנָתָם	Pattern your days on them,
לְבִנְיָן	that your children witness in you God's presence.
וְדַבָּרְתָּ	Make your life
בָּם	a channel for God's holiness,
בְּשִׁבְתְּךָ בְּבֵיתְךָ	both in your stillness,
וּבְלַחְתְּךָ בְּדֶרֶךְ	and in your movement.
וּבְשִׁכְבְּךָ	Renew these words
וּבְקוּמְךָ	each morning and each evening.
וּקְשַׁרְתָּם לְאוֹת	Bind them in <i>tefillin</i>
עַל יָדְךָ	on your arm and head
וְהָיוּ לְטָטְפֹת	as symbols of acts and thoughts
בֵּין עֵינֶיךָ	consecrated to Me.
וּכְתַבְתָּם	Write them in <i>mezzuzot</i>
עַל מְזוּזַת בֵּיתְךָ	at the entrance to your home, as a sign
וּבְשַׁעְרֶיךָ	that all people may discover Me,
	as they enter your home and your life.

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

וְהָיָה אִם שָׁמַעַתְּ מְעַל תִּשְׁמְעוּ אֶל מִצְוֹתַי.
 אֲשֶׁר אֲנִי מִצְוֶה אֶתְכֶם הַיּוֹם
 לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ
 בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם
 וּנְתַתִּי מִטֵּר אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
 וְאִסְפֹּת דֶּגַן וְתִירֹשׁ וְיִצְהָרֶךְ.
 וּנְתַתִּי עֹשֶׁב בְּשָׂדֶךְ לְבַהֲמֹתֶךָ
 וְאֶכְלֹת וְשָׂבַעְתָּ.
 הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם
 וְסִרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם.
 וְחָרָה אִף יְהוָה בָּכֶם וְעָצַר אֶת הַשָּׁמַיִם
 וְלֹא יִהְיֶה מִטֵּר
 וְהִיאָדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ.
 וְאֶבְדַּתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה
 אֲשֶׁר יְהוָה נָתַן לָכֶם.



וְשִׁמַּתֶּם אֶת דְּבָרֵי אֱלֹהִים
 אֶל לְבַבְכֶם וְעַל נַפְשְׁכֶם
 וְקִשְׁרַתֶּם אִתָּם לְאוֹת עַל יְדֵיכֶם
 וְהָיוּ לְטוֹטוֹפֹת בֵּין עֵינֵיכֶם
 וּלְמִדָּתֶם אִתָּם אֶת בְּנֵיכֶם
 לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
 וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשִׁכְבְּךָ וּבְקוּמְךָ
 וּבְתִבְתֶּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ
 לִמְעַן יִרְבּוּ יְמֵיכֶם וְיְמֵי בְנֵיכֶם
 עַל הָאָדָמָה אֲשֶׁר נָשָׂבַע יְהוָה
 לְאַבְתִּיכֶם לָתֵת לָהֶם
 בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר:
 דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
 וַעֲשׂוּ לָהֶם צִיצִית עַל בִּגְדֵי בְּגָדֵיהֶם
 לְדִלְתָתָם וְנָתַנוּ עַל צִיצִית הַבִּגְדִין
 פִּתְּיֵל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית
 וְרָאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל
 מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם.
 וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם
 וְאַחֲרֵי עֵינֵיכֶם
 אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם.

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
 אֶת כָּל מִצְוֹתַי וְהִייתֶם
 קְדוֹשִׁים לֵאלֹהֵיכֶם.
 אֲנִי יְהוָה אֱלֹהֵיכֶם
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
 לִהְיוֹת לָכֶם לֵאלֹהִים.
 אֲנִי יְהוָה אֱלֹהֵיכֶם אָמֵן.

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

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

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

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

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

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

Sh'ma' Yisrael

Listen
you Yisrael person
Yah who is
is our G-d
Yah who is
is one, unique, all there is.

through time and space
Your glory shines
majestic One

Love
That Yah 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 you 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 to you
today
for loving Yah who is
your G-d
and to act g-dly
with feeling and inspiration

Your earthly needs
will be met
at the right time
appropriate to the season
you will reap what you 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 G-d 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 G-d'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
how they deal with traffic
when you are depressed
when you are elated

Mark your entrances
and exits with them
so you 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.

Yah who is
said to Moses
speak, telling the Israel folks
to make tzitzit
on the corners of their garments
so they will have generations
to follow them.

On each Tzizit tassel
let them set a blue thread
glance at it
and in your seeing
remember all the other directives
of Yah who is
and act on them

This way you will not be let astray
craving to see and want
and then prostitute yourself
for your cravings

This way you will be mindful
to actualise my directions
for becoming dedicated to your G-d

to be aware
That I Am,
Yah who is your God
is the one who freed you
from the oppression
in order to God you
I am Yah who is your God

That is the truth.

We Open to Sacred Strength and Saving Power

Mi Chamocha ba Elim

Adonay

Mi Chamocha nedar ba

Kodesh!

Norah t'hillot oseh feleh!

*Shirah chadasha shivchu
geulim l'Shimcha al s'fat
ha'yam. Yachad kulam hodu
v'himlichu v'amru:*

Adonay Yimloch

l'olam va'ed!

*Tzur Yisrael, kuma b'ezrat
Yisrael, u'f'day kinumecha
Yehudah v'Yisrael. Goaleynu
Yah / Adonay Tzevaot Shemo,
K'dosh Yisrael.
Baruch Ata Yah / Adonay
Ga-al Yisrael*

מִי כְמוֹכָה בָּאֵלִים יי.

מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ.

נֹרָא תְהִלָּת. עֹשֶׂה פֶלֶא:

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׂפַת הַיָּם.

יַחַד כָּלֶם הֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

יי יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל. קוּמָה בְּעֶזְרַת יִשְׂרָאֵל.

וּפְדָה כְנָאֲמְךָ יְהוּדָה וַיִּשְׂרָאֵל.

גְּאוּלֵּנוּ יי צְבָאוֹת שְׁמוֹ קֹדֶשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יי גְּאוּל יִשְׂרָאֵל:

Who is like You among the powers! Glorious in holiness and praise, working wonders! The redeemed ones sang a new song to You on the shore of the sea. With praise they called You *Melech* ! You will be *Melech* for ever and ever! Rock of Israel, come to our aid! Fulfill Your promise of redemption to Judah and Israel. Our redeemer is *Yah / Adonay Tzevaot*! The Holy One of Israel. You are a fountain of blessings, fulfilling You promise of redemption.

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 HaShana Silent Amidah

the standing prayer

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

Amidah in images

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

The image

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

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

The Blessing

Once you have established the image, chant its blessing:

זָכְרֵנוּ לְחַיִּים מְלֶכֶךְ חַפֵּץ בְּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.
מְלֶכֶךְ עֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם.

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

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

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

the *Amidah* continues on the next page

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

The Image

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

The Blessing

מי קמוך אב הרחמים, זוכר יצוריו לחיים ברחמים.
ונאמן אלה להחיות מתים. ברוך אתה יי מחיה המתים.

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

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

3. Kedushat HaShem : we Name the Holy

The Image

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

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

The Amidah blessing continues on the next page.

The Blessing

ברוך אתה יה
המלך הקדוש.

Baruch ata Yah (Adonay) haMelech haKadosh.

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

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

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 *Mitzrayin* /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.

ברוך אתה יה מלך על כל-
הארץ מקדש (השבת ו) ישראל יום הזכרון.

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

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

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

The Image

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

the *amidah* blessing continues on the next page

The Blessing

וְתַחֲזִיקָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

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

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

6. *Modim* : we open ourselves to gratitude

The Image

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

The Blessing

וְעַל כָּלֵם יִתְבָּרַךְ יְהוֹרֹמָם שְׁמֶךָ מְלִכְנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכַתֵּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וְיִהְיֶה לָנוּ אֶת-שְׁמֶךָ בְּאַמֶּת הָאֵל יְשׁוּעָתְנוּ
וְעֶזְרָתְנוּ סֵלָה. בָּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ וְלֶךְ נָאָה לְהוֹדוֹת.

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

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

7. *Shalom* : we open ourselves to wholeness, completeness, fulfillment and peace.

The Image

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

The *Anidah* blessing continues on the next page

The Blessing

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

בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם.

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

Baruch ata Yah (Adonay) Oseh HaShalom

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

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



Amidah

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי
אֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל
חַסְדִּים טוֹבִים וְקֹנֵה הַכֹּל.

וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה: זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים. וְכַתְּבֵנוּ
בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים: מֶלֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ אַתָּה יְיָ מִגֵּן אַבְרָהָם וְעוֹדֵת שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחֲיָה מֵתִים אַתָּה רֵב
לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָּךְ. מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה: מִי
כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יְיָ מַחֲיָה
הַמֵּתִים:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לְךָ
סֵלָה:

וּבְכֵן תֵּן פֶּחָדֶךָ יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֶׂיךָ וְאִימָתְךָ עַל-
כָּל-מָה שֶׁבָּרָאתָ. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ
לְפָנֶיךָ כָּל הַבְּרוּאִים. וַיַּעֲשׂוּ כָל־אֵגֶדָה אַחַת לַעֲשׂוֹת
רְצוֹנְךָ בְּלִבָּב שָׁלֵם. כִּמוֹ שֶׁיִּדְעֵנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְׁלֵטוֹן
לְפָנֶיךָ עַז בְּיָדְךָ וּגְבוּרָה בִּימָנְךָ וְשִׁמְךָ נּוֹרָא עַל כָּל מָה
שֶׁבָּרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יְיָ לַעֲמֶךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה
לְדוֹרְשֶׁיךָ וּפְתִיחוֹן פֶּה לְמִיחָלִים לָּךְ. שְׂמֵחָה לְאַרְצְךָ
וְשִׁשׁוֹן לְעִירְךָ וְצִמְחַת קָרֵן לְדוֹר עֲבָדֶךָ וְעִרְיַכַת נֵר
לְבֵן יִשְׂרָאֵל מְשִׁיחְךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צְדִיקִים יֵרָאוּ וְיִשְׂמְחוּ וְיִשְׁרִים יַעֲלֹזוּ וְחַסִּידִים
בְּרָנָה יִגִּילוּ. וְעוֹלָתְךָ תִּקְפָּץ פִּיהָ וְכָל הָרָשָׁעָה כָּלָה

*Adonay sfatai tiftach, u'fi yagid
tehilatecha: Open up my lips (widen
the river-banks of my soul) and I
will sing Your praises!*

*You are a fountain of blessings,
Yah/Adonay, God to each of us and
our ancestors Baruch ata
Yah/Adonay, Eloheynu, v'Elohey
avoteynulimoteynu: Elohey
Avraham; Elohey Yitzhak; Elohey
Yaakov. Elohey Sarah; Elohey
Rivkah; Elohey Rachel; v'Elohey
Leah. Great! Mighty! Awesome!
Ancient Source of Kindness. Ha El,
Ha Gadol, v'haNorah El Elyon!
Gomel hasadim tovim v'koneh
ha'kol; v'zocher hasdey avot; u'may-
vi goel livney v'neyhem; l'maan
Shemo b'ahavah! As You remember
them, remember us also, Joyful
Melech! You delight in life!
Inscribe us in the Book-of-Life!
Baruch are You, shield of Avraham;
Protector of Sarah!*

*You are the Mighty Power who
brings life to the deadened with
your loyal love and nurturance*

*Mi chamocha baal gevurot, u'mi
domeh lach. Melech may-meet
u'm'chayeh, u'matzmiach yeshuah.
Mi chamocha Av HaRachamim,
zocher yetzurav l'chayim
b'rachamim!*

Praised are You whose gift is Life!

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

*U'v'chen 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!*

*U'v'chen 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 it's mouth at last. Cruelty
will be blown away like smoke*

כַּעֲשֵׂן תִּכְלֶה כִּי תַעֲבִיר מִמַּשְׁלַת וְדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אֹתָהּ יְיָ לְבָדָךְ עַל כָּל מַעֲשֵׂיךָ בְּהָר צִיּוֹן
מִשְׁכַּן כְּבוֹדָךְ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ. בְּכָתוּב בְּדַבְרֵי
קִדְשֶׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר
הַלְלוּיָהּ:

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ
בְּכָתוּב. וַיִּגְבֶּה יְיָ צִבְאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ
נִקְדָּשׁ בַּצִּדְקָה. בְּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים. אֶהְבֵּת אוֹתָנוּ. וְרָצִיתָ
בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ.
וְקִרְבַּתָּנוּ מִלִּכְנוּ לַעֲבוּדְתֶּךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קִרְאָת:

On Sabbath add the bracketed words

וְתִתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה
וְאֶת־יוֹם] הַזְכָּרוֹן הַזֶּה [וְזִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה]
מִקְרָא קִדְשׁ. וְזָכַר לִיציאת מצרים:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא וַיִּגִּיעַ וַיִּרְאֶה
וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זִכְרוֹנָנוּ וּפְקֻדוֹנָנוּ וְזִכְרוֹן
אֲבוֹתֵינוּ וְזִכְרוֹן מֹשֶׁה בֶּן דָּוִד עֲבָדֶךָ וְזִכְרוֹן יִירוּשָׁלַיִם
עִיר קִדְשֶׁךָ וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לִפְנֶיךָ.
לְפִלִּיטָה לְטוֹבָה לַחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם הַזְכָּרוֹן הַזֶּה. וְזָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ
לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:
וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים חֹסֵם וְחֹנֵן וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם
אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוֹ
בְּכַבֹּדְךָ וְהַנֶּשֶׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ וְהוֹפֵעַ בְּהִרְךָ
גִּאוֹן עוֹף עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרֶץ. וַיִּדַּע כָּל פֶּעוּל כִּי
אַתָּה פִּעַלְתָּ וַיִּבֶין כָּל יִצּוֹר כִּי אַתָּה יִצְרָתָּ וַיֹּאמֶר
כָּל אֲשֶׁר נִשְׁמָה בָּאֵפוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ
בְּכָל מַשְׁלָה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [רָצָה

Then Your Power will be the only
one we know; and holiness will rule
from the City of Peace, Your
Shekhina's dwelling. So we sing:
"Yimloch Adonay l'olam; Elohayich
Tzion; L'dor va-dor Hallelu-Yah!"
Yah will rule in every generation.

Holy, Awesome One! There is none
like You!

You have chosen us to serve You by
loving us and giving us Your
guidance through Torah and mitzvot,
through which we link ourselves to
You.

You've given us (Shabbat) and this
Yom HaZikaron Day of
Remembering, for gathering to hear
the Shafar call; reminding us of how
we together fled Mitzrayim /Egypt.

Yaaleh 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 covenant love, for
motherly nurturance, life and
fulfillment. Remember us this day.

Mloch: Power of our people age
after age, be Melech for us and all
creation. May we reflect Your
splendor and dignity. Let all know
You, the One Source of Life, and
breathe Your embracing truth with
every breath.

(Accept our Shabbat rest and) help
us live sacred lives with Your
mitzvot and Torah. Taher libeynu
l'avdecha b'emet. Purify our hearts to
serve You in truth. Praised are You
who makes sacred (Shabbat) Yisra-el
/all the God-wrestlers, and Yom
HaZikaron, The Day of
Remembering.

במנוחתנו] קדשנו במצותיך ותן חלקנו בתורתך
שבענו מטובך ושמחנו בישועתך: [והנחילנו יי
אלהינו באהבה וברחון שבת קדשך ויגדלו בך
ישראל מקדשי שמך] וטהר לבנו לעבדך באמת. כי
אתה אלהים אמת ודברך אמת וקים לעד. ברוך
אתה יי מלך על כל הארץ מקדש [השבת ו] ישראל
ויום הזכרון:

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב את
העבודה לדביר ביתך ואשי ישראל ותפלתם
באהבה תקבל ברחון. ותהי לרחון תמיד עבודת
ישראל עמך. ותחזינה עינינו בשובך לציון ברחמים.
ברוך אתה יי המחזיר שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי
אבותינו לעולם ועד. צור חיינו מגן ישענו אתה הוא
לדור ודור. נודה לך ונספר תהלתך על חיינו
המסורים בידך ועל נשמותינו הפקודות לך ועל
נסיך שבכל-יום עמנו ועל נפלאותיך וטובותיך
שבכל-עת ערב ובקר וצהרים. הטוב כי לא כלו
רחמיך והמרחם כי לא תמו חסדיך מעולם קנינו לך:

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם
ועד:

וכתב לחיים טובים כל-בני בריתך:

וכל החיים יודוך סלה ויהללו את שמך באמת האל
ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמך
ולך נאה להודות:

שים שלום טובה וברכה בעולם חן וחסד ורחמים
עלינו ועל כל-ישראל עמך. ברכנו אבינו כלנו כאחד
באור פניך. כי באור פניך נתת לנו יי אלהינו תורת חיים
ואהבת חסד וצדקה וברכה ורחמים וחיים ושלום. וטוב
בעיניך לברך את-עמך ישראל בכל-עת ובכל-שעה
בשלום:

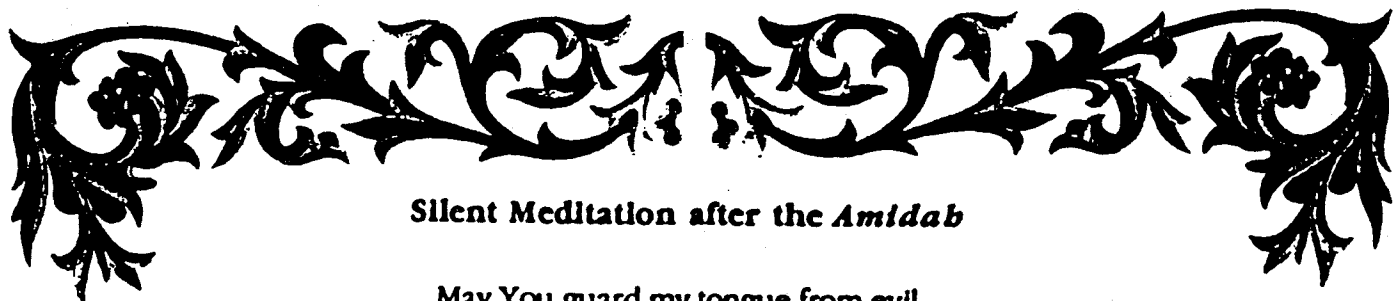
בספר חיים ברכה ושלום ופרנסה טובה. נזכר ונכתב
לפניך. אנחנו וכל-עמך בית ישראל. לחיים טובים
ולשלום:

Retzeh : Accept our prayer as lovingly as it is offered. Make of each of us a sacred dwelling for Your Presence. Bring Your *Shekhinah* home to us, to Zion. Restorer of sacred intimacy, we praise You.

Modim : We call out to You, Power of our people for ages and generations. You are our support. We thank You, for You make it known that we are not alone. We find You in the daily miracles which happen all around us, morning, noon, and night. We seek You and find You seeking us, with boundless love. Inscribe all of us for a good life. Thank You for it all.

Sim Shalom : Place Peace, happiness and blessing, grace, love and mercy in the world, for us, for all Israel, and for all people. *Barcheynu Avinu kulanu k'echad b'or panecha*. Bless us, our Source, with Your light, for by that light You taught us Torah and life, love and tenderness, justice, mercy and peace. Bless us all with Your gift of peace.

B'Sefer Chayim, Bracha, V'Shalom, U'Farnassah Tova...N'Zacher VN'Katev L'fanecha! Anachnu V'Kol Amcha Beyt Yisrael : L'Chayim Tovim , L'Chayim Tovim, U'L'Shalom.



Silent Meditation after the *Amidah*

May You guard my tongue from evil,
and my lips from speaking lies.
Help me ignore the taunts of my foes,
and to forgive those who wrong me.
Open my heart to the wisdom of Torah,
so that my soul will follow the path of
righteousness.

May all who study destruction have their designs
frustrated.

May this happen for the sake of the
holiness of the world.

May the words of my mouth
and the meditations of my heart
remain true and loving,
and be acceptable in Your sight.

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

אֱלֹהֵי נִצּוּר לְשׁוֹנֵי מַרְעַ
וּשְׁפָתַי מִדְּבַר מִרְמָה :

יְהִי רְצוֹן שְׂאֲסוּר מַרְעַ
וְהַטּוֹב בְּעֵינֶיךָ אֲעֲשֶׂה
יְהִי חֶלְקִי עִם מְבַקְשֵׁי שְׁלוֹם וְרוֹדְפָיו :

יְהִיו לְרְצוֹן אִמְרֵי פִי
וְהִגִּיוֹן לִבִּי לִפְנֶיךָ
יְהוֹה צוּרִי וְגֹאֲלִי :

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי חֶבֶל
וְאִמְרוּ אָמֵן :

We Call Out to The Holy One
as *Melech*
- Ruling Source of Power

יהוה מֶלֶךְ . יהוה מֶלֶךְ . יהוה יִמְלֹךְ 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 יִמְלֹךְ לְעוֹלָם וָעֶד

יהוה מֶלֶךְ . יהוה מֶלֶךְ . יהוה יִמְלֹךְ 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 יִמְלֹךְ לְעוֹלָם וָעֶד

יהוה מֶלֶךְ . יהוה מֶלֶךְ . יהוה יִמְלֹךְ 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 יִמְלֹךְ לְעוֹלָם וָעֶד

יהוה מֶלֶךְ . יהוה מֶלֶךְ . יהוה יִמְלֹךְ 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 יִמְלֹךְ לְעוֹלָם וָעֶד

יהוה מֶלֶךְ . יהוה מֶלֶךְ . יהוה יִמְלֹךְ לְעוֹלָם וָעֶד

AVINU MALKEINU

A-vi-nu Mal-kei-nu, she-ma
ko-lei-nu.

A-vi-nu Mal-kei-nu, cha-ta-nu
le-fa-ne-cha.

A-vi-nu Mal-kei-nu, cha-mol
a-lei-nu ve-al-o-la-lei-nu
ve-ta-pel-nu.

A-vi-nu Mal-kei-nu, ka-lei de-ver.
ve-che-rev ve-ra'av mei-a-lei-nu.

A-vi-nu Mal-kei-nu, ka-lei kol tsar
u-mas-tin mei-a-lei-nu.

A-vi-nu Mal-kei-nu, ko-te-vei-nu
be-sei-fer cha-yim to-vim.

A-vi-nu Mal-kei-nu, cha-deish a-lei-nu
sha-na to-va.

אָבינו מלכנו, שמע קולנו.

אָבינו מלכנו, חטאנו לפניך.

אָבינו מלכנו, חמול עלינו

ועל עוללינו וטפנו.

אָבינו מלכנו, בלה דבר

וחרב ורעב מעלינו.

אָבינו מלכנו, בלה כל-

צר ומשטין מעלינו.

אָבינו מלכנו, בתבנו

בספר חיים טובים.

אָבינו מלכנו, חדרש

עלינו שנה טובה.

אָבינו מלכנו, חנו ונענו.

פי אין בנו מעשים, עשה

עמנו צדקה וחסד והושיענו.

A-vi-nu Mal-kei-nu, cho-nei-nu
va-a-nei-nu, ki ein ba-nu
ma-a-sim, a-sei i-ma-nu
tse-da-kah va-che-sed
ve-ho-shi-ei-nu.

אבינו מלכנו

אָבינו מלכנו, שמע קולנו.

Avinu Malkeinu, hear our voice.

אָבינו מלכנו, חטאנו לפניך.

Avinu Malkeinu, we have sinned against You.

אָבינו מלכנו, חמול עלינו ועל עוללינו וטפנו.

Avinu Malkeinu, have compassion on us and on our children.

אָבינו מלכנו, בלה דבר וחרב ורעב מעלינו.

Avinu Malkeinu, make an end to sickness, war, and famine.

אָבינו מלכנו, בלה כל-צר ומשטין מעלינו.

Avinu Malkeinu, make an end to all oppression.

אָבינו מלכנו, בתבנו בספר חיים טובים.

Avinu Malkeinu, inscribe us for blessing in the Book of Life.

אָבינו מלכנו, חדרש עלינו שנה טובה.

Avinu Malkeinu, let the new year be a good year for us.

אָבינו מלכנו, מלא ידינו מברכותיך.

Avinu Malkeinu, fill our hands with blessing.

אָבינו מלכנו, חנו ונענו פי אין בנו מעשים, עשה

עמנו צדקה וחסד והושיענו.

Avinu Malkeinu, be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.

Encounter with Revelation / Torah

אִרְכָּמוֹךְ בָּאֱלֹהִים אֲדֹנָי וְאִין כְּמַעֲשֶׂיךָ:
מִלְכוּתְךָ מִלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר:

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:
יְיָ עַל לְעַמּוֹ יִתֵּן יְיָ יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אֵב הַרְחֵמִים הִיטִיבָה בְּרָצוֹנְךָ אֶת-צִיּוֹן
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלָּיִם:

כִּי בָדָד בְּמַחְנוֹ מֶלֶךְ אֵל רַם וְנִשָּׂא אֲדוֹן עוֹלָמִים:

The Ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה.

קוּמָה יְיָ וַיִּפָּצוּ אֵיבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֶיךָ:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדְבַר יְיָ מִירוּשָׁלָּיִם:

בְּרוּךְ שְׁנַת תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

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

The Ark is opened.

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

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

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

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





יהוה	Yah!
יהוה	Yah!
אל	God,
רחום	Nurturing Womb,
וחנון	Compassionate,
ארך אפים	Patient,
רב חסד	Abounding in Loyal Love,
ואמת	Faithfulness,
נצר חסד לאלפים	Assuring Loyal Love for a thousand generations,
נשא עון	Forgiving bad behavior,
ופשע	intentional and unintentional,
וחטאה	when we miss the mark
ונקה	and Forgiving.

Reader, then congregation:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

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

Reader, then congregation:

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

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

Reader:

גָּדְלוֹ לֵי אֱתֵי וְנִרְמְמָה שְׁמוֹ יַחְדָּו:

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

Congregation and Reader:

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנְצָח וְהַהוֹד.

כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ

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

לֵךְ יְיָ הַמְסַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהֵדִם רַגְלָיו. קָדוֹשׁ הוּא:

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

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהֵר קִדְשׁוֹ.

כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

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

Hear *Yisrael* יהוה is our God, יהוה the One and only

One and Exalted! Holy and Awesome!

Praise Yah 's greatness with me!

Yours Yah / Adonay is the greatness, the power and the splendor!

Yours is victory and majesty.

For all the heavens and earth are Yours.

Exalt and Praise the Holy One!



Before the Reading

בָּרְכוּ אֶת יְהוָה הַמְּבָרָךְ.
בָּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.

Bar'chu et Adonai ha-M'vorach.
Baruch Adonai ha-M'vorach l'olam va-ed.
Baruch ata Adonai Eloheinu Melech ha-olam,
Asher bachar ba-nu mi-kol ha-amim v'natan la-nu et Torato.
Baruch ata Adonai, notain ha-Torah.

Bless the Eternal, the Source of Blessing.
Blessed is the Eternal Source of Blessing always.
Blessed are You, Eternal One our God, Universal Being,
who chose us from among all peoples for the Way called Torah.
Blessed are You, Eternal One, Giver of Torah.

TORAH

After the Reading

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.

Baruch ata Adonai Eloheinu Melech ha-olam,
asher natan lanu Torat emet v'chayei olam nata b'tocheinu.
Baruch ata Adonai, notain ha-Torah.

Blessed are you, Eternal One our God, Universal Being,
who gives us the Torah of Truth, and has planted within us Eternal Life.
Blessed are You, Eternal One, Giver of Torah.

THEN GOD remembered Sarah as God had promised, and God fulfilled the promise. Sarah conceived and bore a son to Abraham in their old age, at the time which God had appointed. Abraham named the son Sarah bore, Isaac. When Isaac was eight days old Abraham circumcised him, as God had commanded. Abraham was a hundred years old when his son Isaac was born. Sarah said, 'God has given me good reason to laugh, and everybody who hears will laugh with me. She said, 'Whoever would have told Abraham that Sarah would suckle children? Yet I have borne him a son for his old age.' The boy grew and was weaned, and on the day of his weaning Abraham gave a feast. Sarah saw the son whom Hagar the Egyptian had borne to Abraham laughing at him, and she said to Abraham, 'Drive out this slave and her son, as I will not have this slave's son sharing the inheritance with my son Isaac.' Abraham was vexed at this on his son Ishmael's account, but God said to him, 'Do not be vexed on account of the boy and the slave. Do what Sarah says, because you shall have descendants through Isaac. I will make a great nation of the slave-girl's son too, because he too is your own child.' Abraham rose early in the morning, took some food and a waterskin full of water and gave it to Hagar; he set the child on her shoulder and sent her away, and she went and wandered in the wilderness of Beersheba. When the water in the skin was finished, she thrust the child under a bush, and went and sat down some way off, about two bowshots away, for she said, 'How can I watch the child die?' So she sat some way off, weeping bitterly. God heard the child crying, and the angel of God called from heaven to Hagar, 'What is the matter, Hagar? Do not be afraid: God has heard the child crying where

ויהוה פקד את-שרה כאשר אמר ויעש יהוה לשרה כאשר דבר: ותהר ותלד שרה לאברהם בן לזקניו למועד אשר-דבר אתו אלהים: ויקרא אברהם את-שם-בנו הנולד-לו אשר-ילדה-לו שרה יצחק: וימל אברהם את-יצחק בנו בן-שמונת ימים כאשר צוה אתו אלהים: ואברהם בן-מאת שנה בהולד לו את יצחק בנו: ותאמר שרה צחק עשה לי אלהים כל-השמע יצחק-לי: ותאמר מי מלל לאברהם היניקה בנים שרה כי-ילדתי בן לזקניו: ויגדל הילד ויגמל ויעש אברהם משתה גדול ביום הגמל את- יצחק: ותרא שרה את-בן-הגר המצרית אשר-ילדה לאברהם מצחק: ותאמר לאברהם גרש האמה הזאת ואת-בנה כי לא יירש בן-האמה הזאת עם-בני עם-יצחק: וירע הדבר מאד בעיני אברהם על אודת בנו: ויאמר אלהים אל-אברהם אל-ירע בעיניך על-הנער ועל-אמתך כל אשר תאמר אליך שרה שמע בקלה כי ביצחק יקרא לך זרע: וגם את-בן-האמה לגוי אשימנו כי זרעך הוא: וישכם אברהם בבקר ויקח-לחם וחמת מים ויתן אל-הגר שם על-שכמה ואת-הילד וישלחה ותלך ותתע במדבר באר שבע: ויכלו המים מן-החמת ותשלך את-הילד תחת אחד השוהם: ותלך ותשב לה מנגד הרחק כמטחי קשת כי אמרה אל-אראה במות הילד ותשב מנגד ותשא את-קלה ותבך: וישמע אלהים את-קול הנער ויקרא מלאך אלהים אל-הגר מן-השמים ויאמר לה מה-לך הגר אל-תיראי כי-שמע אלהים

you laid him. Get to your feet, lift the child up and hold him in your arms, because I will make of him a great nation.' Then God opened her eyes and she saw a well full of water; she went to it, filled her waterskin and gave the child a drink. God was with the child, and he grew up and lived in the wilderness of Paran. He became an archer, and his mother found him a wife from Egypt.

Now about that time Abimelech, with Phicol the commander of his army, addressed Abraham in these terms: 'God is with you in all that you do. Now swear an oath to me in the name of God, that you will not break faith with me, my offspring, or my descendants. As I have kept faith with you, so shall you keep faith with me and with the country where you have come to live as an alien.' Abraham said, 'I swear.' It happened that Abraham had a complaint against Abimelech : about a well which Abimelech's men had seized. Abimelech said, ' I do not know who did this. You never told me, and I have heard nothing: about it till now.' So Abraham took sheep and cattle and gave them to Abimelech; and the two of them made a pact. Abraham set seven ewe-lambs apart, and when Abimelech asked him why,, he said, 'Accept these from me in token that I dug this well.' Therefore that place was called Beersheba, because there the, two of them swore an oath. When they had made the pact at Beersheba, Abimelech and Phicol the commander of his army returned at once to the country of the Philistines, and Abraham planted a strip of ground at Beersheba. There he called upon God Ruler of the universe, and Abraham lived many years as an alien in the country of the Philistines.

אֶל קוֹל הַנַּעַר בְּאֶשֶׁר הוּא שָׁם: קוֹמִי שְׂאִי
אֶת הַנַּעַר וְהַחֲזִיקִי אֶת יָדָהּ בּוֹ כִּי לְגוֹי גָּדוֹל
אֲשִׁימֶנּוּ: וַיִּפְקַח אֱלֹהִים אֶת עֵינֶיהָ וַתֵּרָא
בְּאֵר מַיִם וַתִּלְךָ וַתִּמְלֵא אֶת הַחֲמַת מַיִם
וַתִּשְׁק אֶת הַנַּעַר: וַיְהִי אֱלֹהִים אֶת הַנַּעַר
וַיַּגְדֵּל וַיֵּשֶׁב בְּמִדְבָּר וַיְהִי רֹכֵב קֶשֶׁת: וַיֵּשֶׁב
בְּמִדְבָּר פָּאָרָן וַתִּקַּח-לּוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ
מִצְרַיִם: וַיְהִי בָּעֵת הַהוּא וַיֹּאמֶר אֲבִימֶלֶךְ
וּפִיכָל שׂוֹר צָבָאוֹ אֶל אַבְרָהָם לֵאמֹר אֱלֹהִים
עִמָּךְ בְּכָל אֲשֶׁר אַתָּה עֹשֶׂה: וְעַתָּה הִשְׁבַּעָה
לִי בָאֱלֹהִים הַנֵּה אִם-תִּשְׁקָר לִי וּלְנִינִי
וּלְנִכְדֵי כִּחְסֵד אֲשֶׁר-עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה
עִמָּדִי וְעַם הָאָרֶץ אֲשֶׁר-גִּרְתָּה בָּהּ: וַיֹּאמֶר
אַבְרָהָם אֲנֹכִי אֲשָׁבַע: וְהוֹכַח אַבְרָהָם אֶת
אֲבִימֶלֶךְ עַל-אֲדֹת בְּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ
עִבְדֵי אֲבִימֶלֶךְ: וַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי
מִי עָשָׂה אֶת הַדָּבָר הַזֶּה וְגַם אַתָּה לֹא
הִגַּדְתָּ לִּי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְלִתִּי הַיּוֹם:
וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאַבְימֶלֶךְ
וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית: וַיָּצַב אַבְרָהָם אֶת
שִׁבְעַת כִּבְשֹׁת הַצֹּאן לְבְדִּהֶן: וַיֹּאמֶר
אֲבִימֶלֶךְ אֶל אַבְרָהָם מָה הֵנָּה שִׁבְעַת כִּבְשֹׁת
הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבְדִּי: וַיֹּאמֶר כִּי
אֶת-שִׁבְעַת כִּבְשֹׁת תִּקַּח מִיָּדִי בַּעֲבוּר תְּהִיָּה
לִי לְעֵדָה כִּי תִפְרֹתִי אֶת הַבָּאֵר הַזֹּאת עַל
כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שִׁבְעַת כִּי שָׁם
נִשְׁבַּעוּ שְׁנֵיהֶם: וַיִּכְרְתוּ בְרִית בְּבָאֵר שִׁבְעַת:
וַיָּקָם אֲבִימֶלֶךְ וּפִיכָל שׂוֹר צָבָאוֹ וַיָּשָׁבוּ
אֶל-אֶרֶץ פְּלִשְׁתִּים: וַיִּטַּע אִשָּׁל בְּבָאֵר
שִׁבְעַת וַיִּקְרָא-שָׁם בְּשֵׁם יְהוָה אֵל עוֹלָם:
וַיֵּגֶר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים:

BEFORE READING THE HAFTARA:

We thank the Power that guards, for choosing prophets to bring us nearer the truth, and for helping them guide us well. We give thanks for the Torah and for all true and righteous teachers.

AFTER READING THE HAFTARA:

We thank the Power that guards, Bedrock of all things, Righteous throughout time, Faithful one who performs what is promised, whose words are fulfilled, who speaks nothing but truth and righteousness. We give thanks for the truth.

For the Torah and this service, the prophets, (the Shabbat and this Day of Remembering) (this Day of At-one-ment, for forgiveness and wiping clean)—for all these we give thanks and blessing; Truth is established forever!

(ON ROSH HASHANA) We give thanks to the Sovereignty that guides everything for the sanctity of Israel, the Shabbat, and this day of Remembering.

(ON YOM KIPPUR) We give thanks to the source of forgiveness for all generations, lifting us from our errors year by year—the Sovereignty that guides everything blesses Israel and this Day of Atonement!

ברוך אתה יי אלהינו מלך העולם
אשר בחר בנביאים טובים ורצה
בדבריהם הנאמרים באמת. ברוך
אתה יי הבורח בתורה ובמשה עבדו
ובישראל עמו ובנביאי האמת וצדק:

ברוך אתה יי אלהינו מלך העולם צור כל
העולמים צדיק בכל הדורות האל הנאמן
האומר ועשה המדבר ומקים שכל דבריו אמת
וצדק. ברוך אתה יי האל הנאמן בכל דבריו:
על התורה ועל העבודה ועל הנביאים ועל
(ROSH HASHANA) יום השבת הזה ועל יום הזכרון הזה

(ON YOM KIPPUR) יום הכפורים הזה

שנתת לנו יי אלהינו (לקדשה ולמנוחה SHABBAT)
(למחילה ולסלחה ולכפרה) (ON YOM KIPPUR) לכבוד
ולתפארת: על הכל יי אלהינו אנחנו מודים
לך ומברכים אותך יתברך שמך בפני כל חי
תמיד לעולם ועד ודברך אמת וקים לעד
(ON ROSH HASHANA) ברוך אתה יי מלך על כל
הארץ מקדש השבת ישראל ויום הזכרון:
(ON YOM KIPPUR) ברוך אתה יי מלך מוחל וסולח
לעונותינו ולעונות עמו בית ישראל
ומעביר אשמותינו בכל שנה ושנה מלך
על כל הארץ מקדש ישראל ויום הכפורים:

MAY KINDNESS heal
Zion, home of so
many lives.

Rachem al Tsion ki hi Beit
Chayeinu; Rachem Na,
Rachem al Tsion

רחם על ציון כי היא בית
חיינו: רחם נה על ציון:

THERE WAS a man from Ramataim, a Zuphite from the hill-country of Ephraim, named Elkanah son of Jeroham, son of Elihu, son of Tohu, son of Zuph an Ephraimite. He had two wives, named Hannah and Peninnah. Peninnah had children, but Hannah was childless. This man would go up from his own town every year to worship and sacrifice to God in Shiloh. There Eli's two sons, Hophni and Phinchas, were priests of God. When Elkanah offered his sacrifice, he gave several shares of the meat to his wife Peninnah with all her sons and daughters; but, although he loved Hannah, he gave her only one share, because God had not granted her children. Further, Hannah's rival used to torment her and humiliate her because she had no children. Year after year this happened when they went up to the house of God; her rival used to torment her. Once when she was in tears and would not eat, her husband Elkanah said to her, 'Hannah, why are you crying and eating nothing? Why are you so miserable? Am I not more to you than ten sons?' When they finished eating and drinking at the sacrifice at Shiloh, Hannah rose in deep distress, and stood before God and prayed, weeping bitterly. Meanwhile Eli the priest was sitting on his seat beside the door of the temple. Hannah made a vow: 'O God of Hosts, if You only take notice of my trouble and remember me, if you do not forget me but grant me offspring, then I will give the child to God for his whole life, and no razor shall ever touch his head.' For a long time she went on praying before God, while Eli watched her lips. Hannah was praying silently; although her voice could not be heard, her lips were moving and Eli took her for a drunken woman. He said to her, 'Enough of this drunken behaviour! Go away till the wine has worn off.' No, sir,' she answered, 'I am a sober person, I have drunk no wine or strong drink, but I have been pouring out my heart before God. Do not think me so degraded, sir; all this time I have been speaking out of the fullness of my grief and misery. 'Go in peace,' said Eli, 'and may the God of Israel answer your prayer.' Hannah said, 'May I be worthy of your kindness.' So she went away, and ate, and was no longer downcast. Next morning they rose early, bowed before God, and returned to their home at Ramah. Elkanah had intercourse with his wife Hannah, and God remembered her. She conceived, and in due time bore a son, whom she named Samuel,' because, she said, I asked God for him.' When Elkanah and his whole household went up

ויהי איש אחד מן-הרמתיים צופים מדר אפרים ושמו אלקנה בן-ירחם בן-אליהוא בן-תחזו בן-צוף אפרתי: ולו שתי נשים שם אחת חנה ושם השנית פננה ויהי לפננה ילדים ולחנה אין ילדים: ועלה האיש ההוא מעירו מימים ימימה להשתחוות ולזבח ליהוה צבאות בשלה ושם שני בני-עלי חפני ופנחס כהנים ליהוה: ויהי היום ויזבח אלקנה ונתן לפננה אשתו ולכל-בניה ובנותיה מנות: ולחנה יתן מנה אחת אפים כי את-חנה אהב ויהוה סגר רחמה: וכעסתה צרתה גם-כעס בעבור הרעמה כי-סגר יהוה בעד רחמה: וכן יעשה שנה בשנה מדי עלתה בבית יהוה כן תכעסנה ותבכה ולא תאכל: ויאמר לה אלקנה אישה חנה למח תבכי ולמה לא תאכלי ולמה ירע לבבך הלא אנכי טוב לך מעשרה בנים: ותקם חנה אחרי אכלה בשלה ואחרי שתה ועלי הכהן ישב על-הכסא על-מוזות היכל יהוה: והיא מרת נפש ותתפלל על-יהוה ובכה תבכה: ותדר נדר ותאמר יהוה צבאות אם-ראה תראה בעני אמתך וזכרתני ולא-תשכח את-אמתך ונתתה לאמתך ורע אנשים ונתתיו ליהוה כל-ימי חייו ומורה לא-יעלה על-ראשו: והיה כי הרבתה להתפלל לפני יהוה ועלי שמר את-פיה: וחנה היא מדברת על-לבה רק שפתיה נעות וקולה לא ישמע ויחשבה עלי לשכרה: ויאמר אליה עלי עד-מתי תשתכרין הסיירי את-יינך מעליך: ותען חנה ותאמר לא אדני אשה קשת-רוח אנכי ויין ושכר לא שתיתי ואשפך את-נפשי לפני יהוה: אל-תתן את-אמתך לפני בת-בלעל כי מרב שיחי וכעסי ודברתי עד-הנה: ויען עלי ויאמר לכי לשלום ואלהי ישראל יתן את-שלתך אשר שאלת מעמו: ותאמר תמצא שפחתך חן בעיניך ותלך האשה לדרכה ותאכל ופניה לא-היו-לה עוד: וישכמו בבקר וישתחוו לפני יהוה וישבו ויבאו אל-ביתם הרמתה וידע אלקנה את-חנה אשתו ויזכרה יהוה: ויהי לתקפות

to make the yearly sacrifice and to redeem his vow, Hannah did not go with them. She said to her husband, 'When the child is weaned I will come up with him to enter the presence of God, and he shall stay there always.' Her husband Elkanah said to her, Do what you think best; stay at home until you have weaned him. Only, may God indeed see your vow fulfilled.' So the woman stayed and nursed her son until she had weaned him; and when she had, she took him up with her. She took also a bull three years old, an ephah of meal, and a flagon of wine, and she brought him, child as he was, into the house of God at Shiloh. They slaughtered the bull, and brought the boy to Eli. Hannah said to him, 'Sir, as sure as you live, I am the woman who stood near you here praying to God. It was this boy that I prayed for, and God has given me what I asked. What I asked I have received; and now I lend him to God; for his whole life he is lent to God.' And they prostrated themselves there before God. Then Hannah prayed:

My heart rejoices in God,
I now hold my head high;
my mouth is full of derision of my foes,
exultant because You have saved me.
There is none except You,
none so holy as God, no rock like our God.
Cease your proud boasting,
let no word of arrogance pass your lips;
for God is a God of all knowledge:
Who governs all that we do.
Strong men stand in mute dismay!
but those who faltered put on new strength.
Those who had plenty sell themselves for a crust,
and the hungry grow strong again.
The barren woman has seven children,
and the mother of many sons is left to languish.
God kills and gives life,
sends down to Sheol, and will bring up again
God makes poor or rich,
God brings down and raises up.
lifts the weak out of the dust
and raises the poor from the dunghill;
to give them a place among the great,
to set them in seats of honor.
For the foundations of the earth are God's,
who has built the world upon them.
God will guard the footsteps of saints,
while the wicked sink into silence and gloom;
not by mere strength shall someone prevail
Those that stand against God will be terrified
when the High God thunders out of heaven.
God is judge even to the ends of the earth,
God will give strength to God's dominion
and raise high the head of Moshiach.

הַיָּמִים וַתֵּהָרֶה חָנָּה וַתֵּלֶד בֶּן וַתִּקְרָא
אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שְׁאֵלְתִּי: וַיַּעַל
הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ לִזְבֹּחַ לַיהוָה
אֶת־זֶבַח הַיָּמִים וְאֶת־נִדְרוֹ: וְחָנָּה לֹא עָלְתָה:
כִּי־אָמְרָה לְאִישָׁהּ עַד יִגְמַל הַנָּעַר וְהִבְאֵתוּ
וְנִרְאָה אֶת־פָּנַי יְהוָה וְיָשָׁב שָׁם עַד־עוֹלָם:
וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁהּ עָשִׂי הַטּוֹב בְּעֵינֶיךָ
שָׁבִי עַד־גִּמְלֶךָ אֲתוּ אִךְ יָקָם יְהוָה
אֶת־דְּבָרֹךְ וַתֵּשֶׁב הָאִשָּׁה וַתִּינֶק אֶת־בְּנָהּ
עַד־גִּמְלָהּ אֲתוּ: וַתַּעֲלֶהּ עִמָּה כַּאֲשֶׁר
גִּמְלָתָהּ בְּפָרִים שְׁלֹשָׁה וְאַיֶּפֶה אַחַת קֶמַח
וְנָבֵל יֵין וַתִּבְאֶהוּ בֵּית־יְהוָה שְׁלוֹ וַהַנָּעַר
נָעַר: וַיִּשְׁחָטוּ אֶת־הַפֶּה וַיָּבִיאוּ אֶת־הַנָּעַר
אֶל־עֲלִי: וַתֹּאמֶר בִּי אֲדֹנָי חַי נַפְשָׁךְ אֲדֹנָי
אֲנִי הָאִשָּׁה הַנִּצְבֶּת עִמָּכָה בָּזָה לְהַתְּפַלֵּל
אֶל־יְהוָה: אֶל־הַנָּעַר הָיָה הַתְּפַלֵּלְתִּי וַיִּתֵּן
יְהוָה לִי אֶת־שְׁאֵלְתִּי אֲשֶׁר שְׁאֵלְתִּי מֵעַמּוֹ:
וְגַם אֲנֹכִי הִשְׁאֵלְתִּיהוּ לַיהוָה כָּל־הַיָּמִים
אֲשֶׁר הָיָה הוּא שְׁאוּל לַיהוָה וַיִּשְׁתַּחֲוֶה שָׁם
לַיהוָה:

וַתִּתְּפַלֵּל חָנָּה וַתֹּאמֶר עֲלֶיךָ לִבִּי בִיהוָה רַמָּה
קִרְנֵי בִיהוָה רָחֵב פִּי עַל־אֹיְבֵי כִי שְׂמִיחָתִי
בִּישׁוּעָתְךָ: אֵין־קְדוֹשׁ כִּיהוָה כִּי־אֵין בְּלִתֶּךָ
וְאֵין צוּר כְּאַלְהֵינוּ: אֶל־תִּרְבּוּ תִדְּבָרוּ גְבוּהָה
גְבוּהָה יֵצֵא עֵתֶךָ מִפִּיכֶם כִּי אֵל דַּעוֹת יְהוָה
וְלֹא [וְלֹא] נִתְּכֵנוּ עַלְלוֹת: קֶשֶׁת גְּבָרִים חֲתִים
וְנִכְשָׁלִים אֲוִירוֹ־חֵיל: שְׁבָעִים בְּלָחֶם נִשְׁכְּרוּ
וְרַעֲבִים חִדְּלוּ עַד־עֲקָרָה יִלְדָה שְׁבָעָה
וְרַבַּת בָּנִים אֲמַלְלָה: יְהוָה מִמִּית וּמְחִיָּה
מוֹרִיד שְׁאוּל וַיַּעַל: יְהוָה מוֹרִישׁ וּמַעֲשִׂיר
מִשְׁפִּיל אֶף־מְרוֹמָם: מְקִים מַעֲפָר דָּל
מֵאֲשַׁפֹּת יָרִים אֲבִיוֹן לְהוֹשִׁיב עִם־נְדִיבִים
וְכֶסֶף כְּבוֹד יִנְחָלֶם כִּי לַיהוָה מִצְקֵי אֶרֶץ
וַיִּשֶׁת עֲלֵיהֶם תִּבְלָה: רַגְלֵי חֲסִידוֹ יִשְׁמֹר
וְרָשָׁעִים בַּחֲשָׁךְ יִדְמוּ כִּי־לֹא בִכּוֹ
יִגְבֵּר־אִישׁ: יְהוָה יַחֲזֶה מְרִיבֹ [מְרִיבֵי] עָלוּ
בְּשָׁמַיִם יִרְעֶם יְהוָה יִדִּין אֶפְסֵי־אֶרֶץ וַיִּתֵּן־עוֹ
לְמַלְכוֹ וַיִּרֶם קֶרֶן מִשִּׁיחוֹ:

The Calls of the Shofar

Tekiah : 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.

מִן־הַמֶּצָר קָרָאתִי יְהוָה עֲנֵי בְמֶרְחֹב יְהוָה:

Min haMetzar Karati Yah • Anani Ba Merchav-Yah

Out of the depths I called out to Yah. Yah answered me and placed me in freedom!

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לִשְׁמֹעַ קוֹל שׁוֹפָר:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמְנוּ
וְהִצִּיעָנוּ לְזֶמֶן הַזֶּה:

Baruch Ata Yah Eloheynu Melech HaOlam Asher Kidshanu b'Mitzvotav

v'Tzivanu Lishmo-ah Kol Shofar.

*Baruch Ata Yah Eloheynu Melech HaOlam Sheh hechiyanu, v'Kimanu, v'Higiyanu
laZman haZeh!*

A Fountain of Blessings are You Yah God-Power Source of Space and Time,
who makes us sacred beings through Your *mitzvot* /spiritual practices,
instructing us to hear the call of the *Shofar*.

A Fountain of Blessings are You Yah God-Power Source of Space and Time,
who enabled us to live to reach this time!

The Shofar is sounded:

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה

Returning the Torah Scroll to the Ark

יהללו את־שם יי. כִּי־נִשְׁנָב שְׁמוֹ לְבָדוֹ—

Congregation:

הודו על־אֶרֶץ וְשָׁמַיִם:
וְיָרֵם קֶרֶן לְעַמּוֹ. תְּהִלָּה לְכָל־חֲסִידָיו.
לִבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּ־הָ:

Hodo al eretz v'shama-yim.

*Va-yarem keren l'amo, t'hila l'hol ḥasidav,
li-v'ney yisrael am k'rovo, Hallelujah.*

עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְחֻמְכָּיָהּ מְאֻשֶּׁר:
דְּרָגָתָהּ דֶּרֶךְ־נֶעֱמִם וְכָל־נִתְיַבְתָּהּ שְׁלוֹם:
הַשִּׁיבָנוּ יי אֵלֶיךָ וְנִשְׁוֹבָה חֹדֶשׁ יְמֵינוּ בְּקֶדֶם:

Eytz ḥa-yim hi la-maḥa-zikim bah,

V'tom-ḥeha m'u-shar.

D'raḥeha darḥey no-am, v'hol n'tivo-teha shalom.

Ha-shiveynu Adonai eyleḥa v'na-shuva,

Ḥadeysh yameynu k'kedem.

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

Musaf Kaddish

Yitgadahl v-yitkadash
sh'mey rabah
B-almah div'ra
chirutey v-yamlich malchutey
B-chayechon yv'yomeychon
Uv'chayey d'chol Beyt Yisra'el
ba-agalah u-vi-z'man kariv, v-imru
ameyn.

Y'hey sh'mey rabah m'vorach
l'olam ul'almey almaya.

Yitbarahch v-yishtabahch,
v-yitpa'ahr v-yitromahm v-yitnasey,
v-yit'hahdar v-yit'ahleh v-yit'hahlal
sh'mey d'kud'sha, b'rich hu,
l-cyla min kol birchahta v-shirahta
tushb'chahta v-nehchehmahta
da'amirahn b-alma v-imru ameyn.

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא
דִּי בְרָא כְרֵעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ. וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ
אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבֹרָךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵּם
וְיִתְנַשֵּׂא וְיִתְהַדָּר. וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא. בְּרַךְ הוּא. לְעָלְמָא
(לְעָלְמָא) מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשֻׁבָּחָתָא וְנַחֲמָתָא דְאִמְרֵינוּ
בְּעָלְמָא. וְאָמְרוּ אָמֵן.

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

May the realm of the sacred be completed in our lifetime.
May the Holy Name be blessed as long as worlds endure,
hailed, praised and exalted, though beyond
any song or praise or description we could utter.

Amen.

תלמוד בבלי
סנהדרין פ"ג

The Musaf Amidah

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי
אֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לָאָה,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל
חֲסִדִּים טוֹבִים וְקִנְיָה הַכֹּל.

וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמִבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה: זִכְרֵנוּ לַחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים. וְכַתְּבֵנוּ
בְּסֵפֶר הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים: מֶלֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ אַתָּה יי מִגֵּן אַבְרָהָם וְעוֹרֵת שָׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחְיָה מֵתִים אַתָּה רַב
לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָּךְ. מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה: מִי
כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵיוֹ לַחַיִּים בְּרַחֲמִים:

וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יי מַחְיָה
הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכֹל יוֹם יְהִלְלוּךָ
סֵלָה:

וְנִתְּנָה תִּקְוָה קְדֻשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִים. וְבוֹ תִּשָּׂא מַלְכוּתְךָ
וְיִכּוֹן בְּחֶסֶד כְּסָאֲךָ וְתִשָּׁבַע עָלֵינוּ בְּאַמְתָּה. אֲמַת כִּי אַתָּה הוּא דָּן
וּמוֹכִיחַ וְיִדְעַע וְעַד, וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה, וְתוֹכֵר כָּל-
הַנִּשְׁכָּחוֹת, וְתִפְתָּח אֶת-סֵפֶר הַזְּכוֹנוֹת, וּמֵאֲלֵינוּ יִקְרָא וְחוֹתֵם
יָד כָּל-אָדָם בּוֹ.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע. וּמִלְאָכִים יִחְפּוּזוּ
וְחִיל וְרִעָדָה יֵאָחֲזוּ וְיִאֲמְרוּ הִנֵּה יוֹם הַדִּין. לִפְקֹד עַל צָבָא
מָרוֹם בְּדִין כִּי לֹא יִזְכּוּ בַּעֲיֵינֶיךָ בְּדִין, וְכָל-בָּאֵי עוֹלָם יַעֲבִירוּ
לִפְנֶיךָ כְּבָנֵי מָרוֹן. כְּבִקְרַת רוּעָה עֲדְרוּ מַעֲבִיר צֹאנוּ תַּחַת שְׂבִטוֹ,
כֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנָה וְתִפְקֹד נַפְשׁ כָּל-חַי, וְתִתְחַדֵּךְ קִצְבָה
לְכָל-בְּרִיָּה וְתִכְתֹּב אֶת-גִּזְרֵי דִינָם.

*Adonay sfatai tiftach, u'fi yagid
tehilatecha: Open up my lips (widen
the river-banks of my soul) and I will
sing Your praises!*

You are a fountain of blessings.
Yah/Adonay : God to each of us and
our ancestors *Baruch ata Yah/Adonay,*
Eloheynu, v'Elohey
avoteynu/imoteynu: Elohey Avraham;
Elohey Yitzhak; Elohey Yaakov.
Elohey Sarah; Elohey Rivkah; Elohey
Rachel; v'Elohey Leah. Great!
Mighty! Awesome! Ancient Source of
Kindness. You remember them,
remember us also, Joyful *Melech* !
You delight in life! Inscribe us in
the Book-of-Life! *Zochreynu l'chaim;*
Melech chafeytz ba'chaim. V'chat-
veynu b'sefer chaim. L'maan-cha
Elohim Chaim
Baruch are You, shield of Avraham;
Protector of Sarah!

You are the Mighty Power who
brings life to the deadened with your
loyal love. *M'kal-keyl chaim*
b'chesed; m'chayey meytim
b'rachamim rabim. Someych noflim
v'rofey cholim, u'matir asurim;
u'm'kayeym emunato l'shayney
afar. Mi chamocha baal gevuroi, u'mi
domeh lach. Melech may-meet
u'm'chayeh, u'matzmiach yeshuah. Mi
chamocha Av HaRachamim, zocher
yetzurav l'chayim b'rachamim!

Praised are You whose gift is Life!

U'netaneh Tokef : 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. In truth
You discern and judge...remembering
all that we've forgotten. You open
the Book of Remembrance, and it
speaks for itself; but we write our
stories with our own hands.

U'v'shofar gadol yitaka; v'kol
d'mamah dakah yishama. U'malachim
y'chafeyzun, v'chil, u'ra-a-dah:
"Hineh Yom haDin!"

The Great Shofar is sounded, and a
still small voice is heard. The
angels tremble in fear and call out;
"The Day of Judgement is here!" The
hosts of Heaven too are judged.
Everyone comes before You like
sheep before the shepherd, their
souls are counted, their destiny
decreed.

בראש השנה יכתובו ויזומו כפור יחתמו.

כמה יעברו וכמה יבראו, מי יחיה ומי ימות, מי בקצו ומי לא בקצו, מי באש ומי במים, מי בחרב ומי בחיה, מי ברעב ומי בצמא, מי ברעש ומי במגפה, מי בחניקה ומי בסקילה, מי ינוח ומי ינוע, מי ישקט ומי יטרף, מי ישלו ומי יתסר, מי יעני ומי יעשיר, מי ישפל ומי ירום.

ותשובה ותפלה וצדקה
מעבירין את-לע הגזרה.

כי כשמה כן תהלתה, קשה לבעס ונוח לרצות. כי לא תחפץ במות המת כי אם בשובו מדרכו וחייה. ועד יום מותו תחכה-לו, אם ישוב מיד תקבלו. אמת כי אתה הוא יוצרם ויוצא יוצרם כי הם בשר ודם.

אדם יסודו מעפר וסופו לעפר. בנפשו יביא לחמו. משול בחרס הנשבר, כחציר יבש וכצייץ נוכל, כצל עובר וכענן כלה, וכרוח נושבת, וכאבק פורח, וכחלום יעוף.

ואתה הוא מלך אל חי וקיים.

אין קצפה לשנותיה ואין קץ לארץ ימיה, ואין שעור למרכבות כבודך ואין פרוש לעילום שמך. שמך נאה לך ואתה נאה לשמך, ושמנו קראת בשמך.

The Kedusha

עשה למען שמך וקדש את-שמך על מקדישי שמך, בעבור כבוד שמך הנערץ והנקדש כסוד שיח שרפי-קדש המקדישים שמך בקדש, דרי מעלה עם דרי מטה ככתוב על יד נביאך, וקרא זה אל זה ואמר:

קדוש קדוש קדוש יי צבאות, מלא כל-הארץ כבודו.

כבודו מלא עולם, משרתיו שואלים זה לזה איה מקום כבודו, לעממתם ברוך יאמרו:

ברוך כבוד יי ממקומו.

*B'Rosh haShana yika-teivun!
B' Yom Tzom Kippur
yei-cha-tei-mun!*

on Rosh HaShana it is written and on Yom Kippur it is sealed:
Kama ya' avorun, v'chama yivarey-oon, mi yich'yeh, u'mi yamoot; mi b'kitzo, u'mi lo b'kitzo; mi ba'eysh u'mi ba'mayim; mi ba'cherev, u'mi ba'chayah; mi ba'raav, u'mi ba'tzumah; mi ba'raash, u'mi ba'mageyfah; mi ba'chanikah, u'mi ba'skilah; mi yanuach, u'mi yanuah; mi yashkit, u'mi yetoreyf; mi yishaleyv, u'mi yityaseyr,; mi ya'oni, u'mi ya'ashir; u'mi yooshpal, u'mi yaroom!
Births, deaths, and the fate of all our lives.

*U't'shuvah, u't'fillah, u'tzedaka
maavirin 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 Chai v'Kayam!
But You are the Everlasting Melech. You are eternal, and our essence is linked to Yours!

Make Your Name sacred before all beings below and above, where the Seraphim, aflame with holiness sing to one another.

**Kadosh! Kadosh!
Kadosh! Yah Tzevaot! -
M'loh kol ha aretz
K'vodo!**

Holy! Holy! Holy! Yah Tzevaot!
The whole world is filled with Your Presence.

K'vodo maley Olam. M'shartav shoalim zeh-lah-zeh: "Ah-yey m'kom k'vodo?"

"Where is the place of God's Glory?" they ask.

Baruch K'vod Yah / Adonay mimkomo! A fountain of blessings is the Presence of God from God's Place!

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וְיַחַן עִם הַמִּיחָדִּים שְׁמוֹ עֶרֶב וְבֹקֵר
בְּכָל-יוֹם תָּמִיד פַּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלִכֵנוּ הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ
בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל-חַי, לְהַיּוֹת לָכֶם לֵאלֹהִים:

אֲנִי יְיָ אֱלֹהֵיכֶם.

אֲדִיר אֲדִירֵנוּ יְיָ אֲדוֹנֵינוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ. וְהִיא יְיָ
לְמֶלֶךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשְׁמוֹ אֶחָד.
וּבְדַבְּרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

יְמִלֶךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּהָ.

לְדֹר וָדֹר נִגִּיד נִדְלָהָ, וְלִנְצַח נִצָּחִים קִדְשָׁתְךָ נִקְדִּישׁ. וְשִׁבְחָךָ
אֱלֹהֵינוּ מִפְּיֵנוּ לֹא יִמָּוֶשׁ לְעוֹלָם וְעַד כִּי אֵל מֶלֶךְ גָּדוֹל וְקִדּוּשׁ
אֲתָה.

וּבְכֵן תֵּן פִּחְדֶּךָ יְיָ אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ וְאִמְתָּךָ עַל כָּל-מַה-
שִׁבְרָתָהּ, וְיִירָאוּךָ כָּל-הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים,
וְיַעֲשׂוּ כָל־מִצְוָתְךָ אֶחָת לְעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם, כְּמוֹ שִׁדְעָנוּ
יְיָ אֱלֹהֵינוּ שֶׁהִשְׁלֵטוֹן לְפָנֶיךָ, עוֹ בִּידֶךָ וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא
עַל כָּל-מַה-שִׁבְרָתָהּ.

וּבְכֵן תֵּן כְּבוֹד יְיָ לְעַמְּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ וּפְתִחוֹן
פֶּה לְמִיחָלִים לָךְ, שִׁמְחָה לְאַרְצְךָ וְשִׁשׁוֹן לְעִירְךָ וְצִמְחַת קֶרֶן לְדָוִד
עַבְדֶּךָ וְעִרְכַּת גֵּר לְבֵן-יִשְׂרָאֵל מִשִּׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׁמְחוּ וְיִשְׁרִים יַעֲלוּ וְחֹסִידִים בְּרָנָה יִגִּילוּ,
וְעוֹלָתָה תִּקְפֹּץ-פִּיהָ וְכָל-הָרָשָׁעָה כָּלָה כַּעֲשָׂן תִּכָּלֶה כִּי תַעֲבִיר
מִמִּשְׁלַת יוֹדוֹן מִן הָאָרֶץ.

וְתִמְלִךְ אַתָּה יְיָ לְבִידֶךָ עַל כָּל-מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכֵּן כְּבוֹדֶךָ
וּבִירוּשָׁלַיִם עִיר קִדְשְׁךָ, בְּכָתוּב בְּדַבְּרֵי קִדְשְׁךָ: יְמִלֶךְ יְיָ לְעוֹלָם
אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּהָ.

קִדּוּשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבִּלְעָדֶיךָ, בְּכָתוּב: וַיִּגְבֹּה יְיָ
צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקִּדּוּשׁ נִקְדָּשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה יְיָ
הַמֶּלֶךְ הַקִּדּוּשׁ.

May The Holy One turn in
nurturant love to grant grace to us,
who each day proclaim: *Shema
Yisrael, Yah/Adonay Eloheynu,
Yah/Adonay Echad!*

You are our God, our Source, our
Melech, and our Saving Power.
With nurturant love You remind us:
Ani Yah / Adonay Eloheychem!
I am Yah your God!
Excellent One, Source of All! Your
Melech power will flow throughout
all the earth, unifying all. It is
written in Psalms: "*Yah will be
Melech forever, for all generations!*"
*Yimloch Yah / Adonay l'olam;
Elohayich Tzion; l'dor va-dor
HalleluYah!*

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!

U'vchen Make all creatures awestruck
at Your greatness. Help all life to
align their desires with Yours, with
full harmony of heart.

U'vchen 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!

U'vchen 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 it's mouth at last. Cruelty
will be blown away like smoke

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

Holy, Awesome One! There is none
like You!

אתה בחרתנו מכל-העמים, אהבת אותנו ורצית בנו ורוממתנו
מכל-הלשונות וקדשתנו במצותיך וקרבנתנו מלכנו לעבודתך
ושמך הגדול והקדוש עלינו קראת.

You have chosen us to serve You by loving us and giving us Your guidance through *Torah* and *mitzvot*, through which we link ourselves to You.

ותתן לנו יי אלהינו באהבה את-יום (השבת הזה ואת-יום) הזכרון
הזה, יום זכרון מרועה (באהבה) מקרא קדש וזכר ליציאת מצרים.

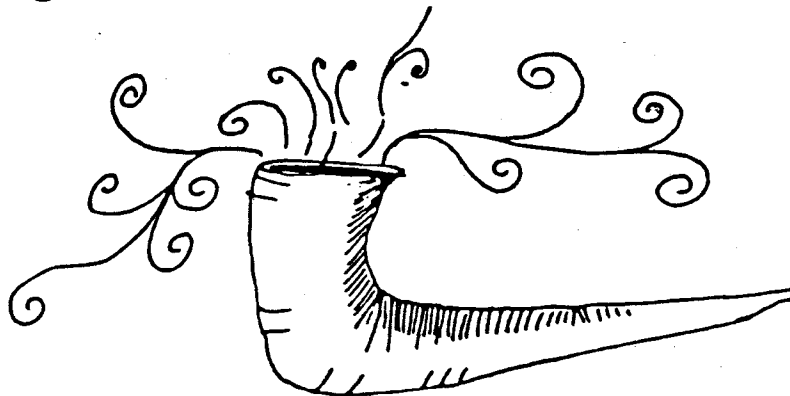
You've given us (*Shabbat*) and this *Yom HaZikaron* Day of Remembering, for gathering to hear the *Shafar* call; reminding us of how we together fled *Mitzrayim* /Egypt.

The Three-Part *Shofar* Call:

***Malkhuyot*:** 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 back from the suffering of alienation and exile.



Malkhuyot

The Great Alenu

עָלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל לַתֵּת גְּדוּלָּה לְיוֹצֵר
בְּרֵאשִׁית שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה שְׁלֹא שָׁם חֵלְקֵנוּ בָּהֶם וְנִרְלָנוּ בְּכָל הַמוֹנָם:
וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Alenu l'shabey-ach l'Adon Ha-Kol! Latet gedulah l'Yotzer
Vereishit. Sheh lo asanu k'goy-yey ha aratzot, v'lo saman
k'mishpachot ha'adamah. Sheh lo sam chelkeynu ka-hem;
v'goraleynu k'chol hamonam.*

Va anachnu

Korim

(we bow down)

u'Mishtachavim

u'Modim

*Lifney Melech, Malchey haM'lachim
HaKadosh - Baruch - Hu*

MALKHUYOT

**We are here by Your choice and ours
By Your love and ours
To serve You and to renew ourselves
and to celebrate this Holy Day.**

MALKHUYOT VERSES

Shem'a Yisrael, Yah Eloheinu, Yah Ehad.

**God reigns; robed in majesty; She is robed
and girt with power; the world is set firm
and cannot be moved.**

**And God shall be Sovereign over all the
Earth; in that day God shall be One and
God's Name One.**

**Reb Zalman says: There are many places where
habits or people rather than God are King. There
are certain people in whose presence I cannot be
myself. They have the power to flatten out my
heart. This is the issue of malkhuyot.**

A Meditation on Alenu

from Havurat Shalom Siddur Project

It weighs on us to praise the Maker of all things, the Creator who whispered life into our universe. We do this knowing She did not mold us like other peoples, did not incline us easily to be family among them; but has given us something different, something that has fashioned us, martyred and sustained us. So we pause and allow ourselves to wonder at the Holiest One, the Source whom we bless and sanctify, for nurturing the world and cradling all living things. Her radiance shines from heaven and bubbles up from earth. Her home is in a quiet corner of the perceiving soul. This is God, our beginning and our end; beside God there is nothing more.

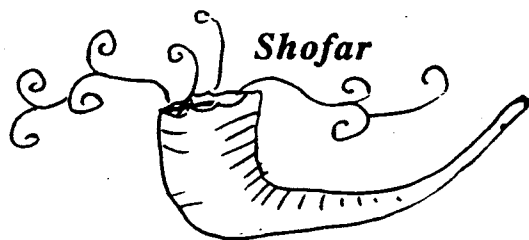
Thus do we always hope to catch a glimpse of You and recognize Your majesty for a sign. It would be enough to put evil to flight and our false gods in their place. That time will find all our voices understood and all our knowledge harmony. Your presence will make nurturers and wonder-workers of us all, and we will find the right song to sing You. On that day we will truly see You as One, and Your Name will be Unity.

טהר לבנו לעבדך באמת.

Taher Libeynu l'Avdecha baEmet!
Purify our hearts to serve You in Truth!

מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ וְיִשְׂרָאֵל יוֹם הַזִּכָּרוֹן:

Melech al Kol haAretz, M'kadesh Yisrael
v'Yom haZikaron!



תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

Tekiyah • Shevarim • Teruah • Tekiyah

הַיּוֹם הָרַת עוֹלָם. הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט

כָּל-יְצוּרֵי עוֹלָמִים.

HaYom harat olam! HaYom Yamid ba Mishpat Kol Yetzurei Olamim.

This day the Universe was born! This day the creatures of the Universe stand in judgement: Perhaps as children, perhaps as slaves. If we can be called Your children, help us with a parent's love. Even if we are no more than slaves to old sins and fears, yet our eyes are turned to You: for Your compassion will give us strength to change harsh judgements into gleaming light, on this sacred day.

אֶרֶשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רָם וְנֹשֵׂא.
מִבֵּין וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתָנוּ.
וְתִקְבֵּל בְּרַחֲמִים וּבְרָצוֹן סֶדֶר מַלְכוּיֹתֵינוּ:

*Areshet S'fateynu Yay-rav L'fanecha, El Ram V'Nisah!
Mayvin, U'Maazin, Mahbit, U'Makshiv L'Kol T'kiyateynu!
U'Tekabeyl B'Rachamim U'B'Ratzon Seder Malchiyoteynu..*

May the offerings of our lips rise up to you! High and exalted One!
May You truly hear the 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, nurturant desire.

Zichronot

אתה זוכר מעשה עולם

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.

וגם את נח באהבה זכרת

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 , Yitzhok and Rivkah , Yaakov, 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 Nurturance flows
from *Yah*, whose marvels we **remember**; sustaining all those who are open
to awe;

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.

ZIKHRONOT

**You remember
How You made the worlds
How You conceived
the beings before
they were shaped
Everything hidden
is manifest to You.**

ZIKHRONOT VERSES

**Then will I remember my covenant with the
Ancestors and I will remember the land.**

**God has given sustenance to them that revere
Her; She will be mindful of her covenant.**

**I will remember my covenant with you in
the days of your youth, and I will establish
unto you an everlasting covenant.**

**Reb Zalman says: The issue of zikhronot is that
there are memories I cannot let go of even though
they are no longer appropriate. Having placed
certain resentments in my memory bank, I have
difficulty removing them.**

Holy One of Blessing

Remember us with blessing, that our love will triumph over evil.
For the everlasting covenant of love You promised Avraham on Mt. Moriah,
as Avraham suppressed a father's natural mercy to do Your will,
so may Your mercy suppress Your anger at our failures.

Fulfill with us the promise engraved in Your *Torah* :

"I will **remember** for their sake
the covenant of the first ones that sought Me,
when I brought them out of *Mitzrayim* -Egypt in their search for God."

כִּי זֹכֵר כָּל־הַנִּשְׁכָּחוֹת אַתָּה הוּא מַעֲוֹלָם
וְאֵין שִׁכְחָה לִפְנֵי כִסֵּא כְבוֹדְךָ. וְעַקְדַת יִצְחָק לְזֶרְעוֹ הַיּוֹם
בְּרַחֲמִים תִּזְכּוֹר..

*Ki Zocher, Ki Zocher, Kol HaNishkachot. Ata Hu Mey Olam.
V Ayn Shich-cha Lifney Kisey K'vodecha. V'Akeydat Yitzhok L'Zaro ,
HaYom B'Rachamim Tizkor.*

You remember all things.

ברוך אתה יהוה זוכר הברית
Praised are You *Yah* who remembers the
covenant.

Shofar

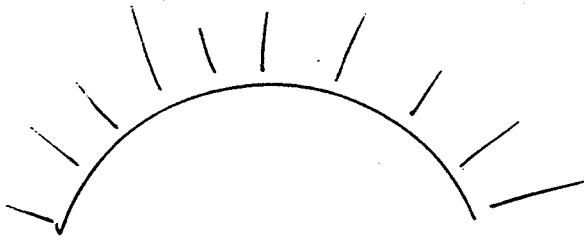
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

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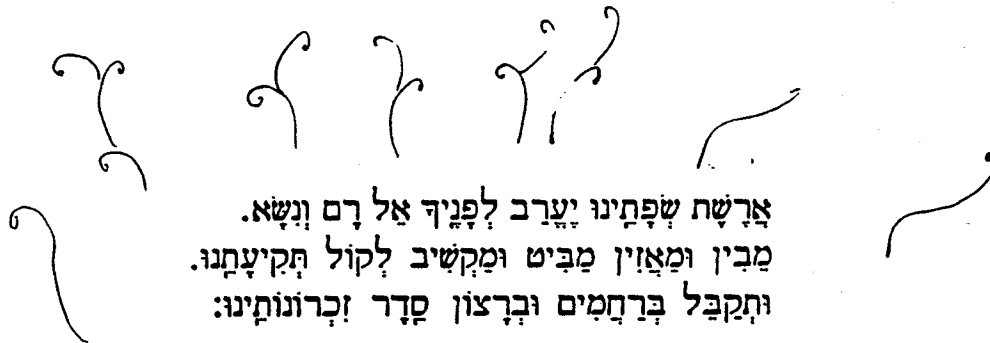
*Tekiyah • Shevarim -Teruah • Tekiyah
Tekiyah • Shevarim • Tekiyah
Tekiyah • Teruah • Tekiyah*



היום הרת עולם. היום יעמיד במשפט כל יצורי עולמים.

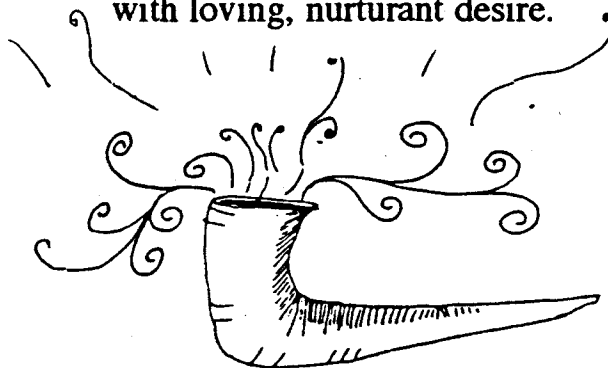
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You are the One who welcomes our awe of You as *Melech*
with loving, nurturant desire.



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 HaShana*, 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 towards that true Place which is our proper home.

It is only possible to 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 Yaakov.

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.

SHOFOROT

**You
were uncovered
by the cloud of Your splendor
overing on Your people
just to talk with them.**

**From the very heaven
You made them hear Your voice
and in the midst
of the misty clarity
there You were manifest.**

SHOFOROT VERSES

**The sound of the shofar waxed louder and louder;
Moses spoke and God answered him.**

**God manifested with the sound of the shofar
Yah amidst the sound of the shofar**

**All you inhabitants of the world and you
dwellers on the earth; when a banner is lifted
up on the mountains, see ye, and when
the shofar is sounded, hear ye.**

כִּי אַתָּה שׁוֹמֵעַ
 קוֹל שׁוֹפָר וּמַאֲזִין תְּרוּעָה וְאִין דּוֹמֶה לָךְ: בְּרוּךְ אַתָּה
 יי שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים:
Ki Ata Shomeya Kol Shofar! U'Maazin Teruah, V'Ayn Domeh Lach!
Baruch Ata Yah , Shomeyah Kol Teruah Amo Yisrael!

Shofar

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָּה

Tekiyah • Teruah • Tekiyah G'dolah

הַיּוֹם הָרַת עוֹלָם. הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל-יִצְוֵי עוֹלָמִים.

HaYom harat olam! HaYom Yamid ba Mishpat Kol Yetzurei Olamim.

This day the Universe was born!

This day the creatures of the Universe stand in judgement:

Perhaps as children, perhaps as slaves. If we can be called Your children, help us with a parent's love. Even if we are no more than slaves to old sins and fears, yet our eyes are turned to You: for Your compassion will give us strength to change harsh judgements into gleaming light, on this sacred day.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רָם וְנֹשֵׂא.
 מִבֵּין וּמַאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתָנוּ.
 וְתִקְבֹּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵינוּ:

Areshet S'fateynu Yay-rav L'fanecha, El Ram V'Nisah!
Mayvin, U'Maazin, Mahbit, U'Makshiv L'Kol T'kiyateynu!
U'Tekabeyl B'Rachamim U'B'Ratzon Seder Zichronoteynu...
Shofroteynu

May the offerings of our lips rise up to you! High and exalted One!

May You truly hear the 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, nurturant desire.

Concluding the Amidah

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:
ותחגיגה עינינו בשובך לציון ברחמים. ברוך אתה יי
המחזיר שכינתו לציון:

We are Your people, *Yisra-el*, the God-wrestlers. Please want us! Receive our prayers with love. May our connection be deep. Let us live to experience Your reunion with Zion. You are a fountain of blessing, guiding Your *Shekhinah* back to us and Zion.

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חגיגנו מנן ישענו אתה הוא לדור ודור.
נודה לך ונספר תהלתך על חגיגנו המסורים בך ועל
נשמותינו הפקודות לך ועל נסידך שבכל-יום עמנו ועל
נפלאותיך וטובותיך שבכל-עת ערב ובקר וצהרים.
הטוב כי לאכלו רחמך. והמרחם כי לאיתמו חסדיך.
מעולם קנינו לך:

We deeply feel our gratitude for Your guidance to our ancestors. You are forever a source of strength. You have been our people's guarding force in every generation. We praise You for our lives and souls, which both belong to You. Yours are the miracles that are with us every day, Your goodness permeating morning, noon and night. You are the Great Source of goodness, compassion and eternal hope.

May we sing praises for Your *Melech* flow of blessings forever! May all the children of the covenant be inscribed for good lives! May all living creatures sing you their songs of praise. You are a fountain of blessings. Your Name is Goodness, and we send You our gratitude.

שים שלום טובה וברכה בעולם חן וחסד ורחמים

עלינו ועל כל-ישראל עמך.

May there be perfection, wholeness, completion and peace throughout the world; graciousness, kindness, and compassion for us and all Your people.

בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר פְּנִיךָ.

Barcheynu Avinu Kulanu K'Echad b'Or Panecha

Bless us, our Source with Your Light

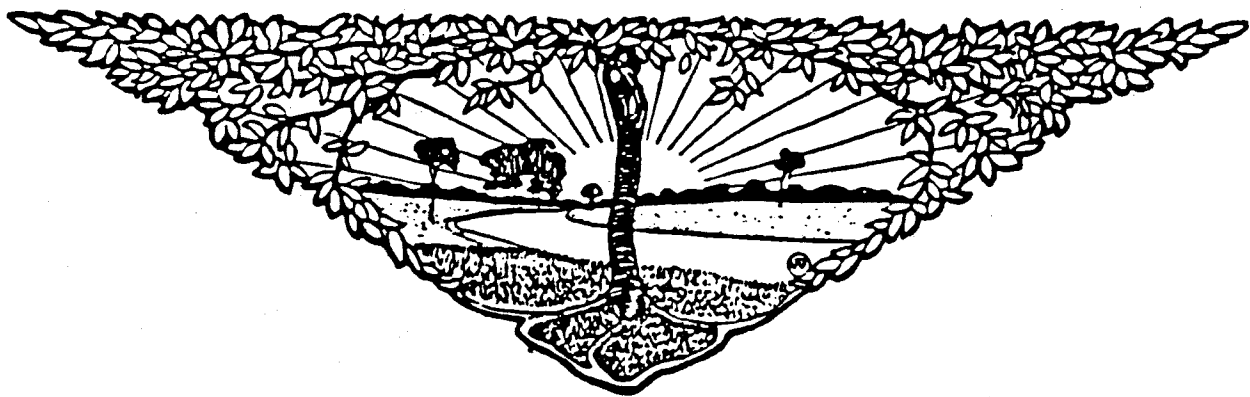
for by that Light You have allowed us to know *Torah*,
and have taught us kindness, righteousness, mercy and peace.

בְּסֵפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרֻנָּסָה טוֹבָה. נִזְכָּר וְנִכְחָב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים
וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:

*B'Sefer Chayim, Bracha, V'Shalom, U'Farnassah Tova...N'Zacher
V'N'Katev L'fanecha! Anachnu V'Kol Amcha Beyt Yisrael : L'Chayim
Tovim , L'Chayim Tovim, U'L'Shalom.*

May we be written in the Book of Life and Blessing, Peace and Prosperity
for a life of goodness and peace.

Praised are You, Source of Peace.



אָמֵן:
אָמֵן:
אָמֵן:
אָמֵן:
אָמֵן:
אָמֵן:
אָמֵן:
אָמֵן:

הַיּוֹם תִּשְׁמְעֵנוּ:
הַיּוֹם תִּכְרַכְנוּ:
הַיּוֹם תִּגְדְּלֵנוּ:
הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה:
הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים:
הַיּוֹם תִּשְׁמַע שְׁוֹעֵתֵנוּ:
הַיּוֹם תִּקְבֹּל בְּרַחֲמִים וּבְרַצוֹן אֶת־תַּפְּלָתֵנוּ:
הַיּוֹם תִּתְמַכְנוּ בִּימֵינוּ אֶדְוָה:

Ha Yom

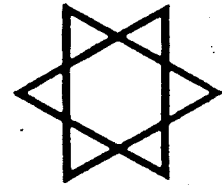
T'varcheynu
T'amitzeynu
T'gadleynu
T'darsheynu L'Tova
Tich'veyenu L'Chayim Tovim
Tishma Shavateynu
T'kabel b'Rachamim
uv'Ratzon et T'filateynu
Tim'cheynu
b'Yamin Tzidkecha

HAYOM: On this day

On this day, give us strength!
On this day, bless us!
On this day, help us to grow!
On this day, be mindful of us!
On this day, inscribe us for a good life!
On this day, hear our plea!
On this day, mercifully accept our prayer!
On this day, support us with Your just strength!

Amen.
Amen.
Amen.
Amen.
Amen.
Amen.
Amen.
Amen.

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





Aleynu

L'Shabeyach

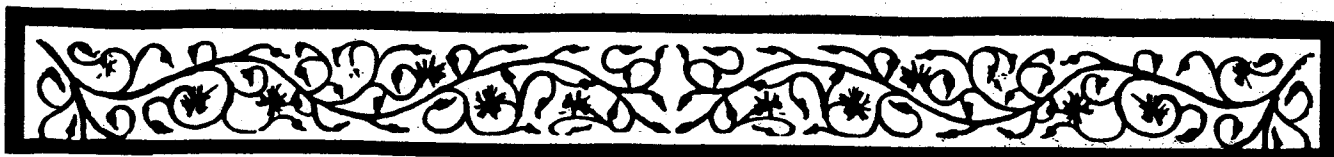
We Rise to Praise and Weave the Dream

עָלֵנוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל לַתַּח גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה שֶׁלֹּא שָׁם חִלְקֵנוּ בָהֶם וְנָרְלָנוּ בְּכָל הַמּוֹנָם:
וְאַנַּחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Aleynu l'shabeyach l'Adon ba-kol, latet gedulah l'Yotzer Verelshit
Sbeb lo asab-nu k' goyey ba-arabtzot, v'lo sabmahnu k' misbpachot ba-adamah.
Shebl lo sam chelkeynu kabem, v'goraleynu k'chol bamonam*

*Va-anachnu korim (we bend our knees with humility) u'misbtachavim (and bow)
u'modim (offer our gratitude) lifney Melech, Malcbey HaMlachim, HaKadosh-
Baruch-Hu!*

We rise to praise You, Source of All, for Your generous work as Creator of All. You made us a unique people upon the earth, and gave us a unique heritage among all that lives. We bow before you in humility and gratitude, and hope that the day will come when all peoples will join into a loving community, and unite with God in truth.



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)

וְנֵאמָר :

וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהָיָה יְהוָה אֶחָד וְשְׁמוֹ אֶחָד :

*V'neemar, v'bayab Yab (Adonay) l'melech al kol ba-aretz. Ba yom ba-bu yib-yeb
Yab ecbad u'sbmo ecbad!* 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.

Mourners

Mourners' Kaddish

Yitgadahl v-yitkadash
sh'mey rabah
B-almah div'ra
chirutey v-yamlich malchutey
B-chayechon yv'yomeychon
Uv'chayey d'chol Beyt Yisra'el
ba-agalah u-vi-z'man kariv, v-imru
ameyn.

Y'hey sh'mey rabah m'vorach
l'olam ul'almey almay.

Yitbarahch v-yishtabahch,
v-yitpa'ahr v-yitromahm v-yitnasey,
v-yit'hahdar v-yit'ahleh v-yit'hahlal
sh'mey d'kud'sha, b'rich hu,
l-eyla min kol birchahta v-shirahta
tushb'chahta v-nehchehmahta
da'amirahn b-alma v-imru ameyn.

Y'hey shlahma rabah min sh'maya
v-chayim, aleynu v-al kol Yisra'el v-imru
ameyn.

Oseh shalom bim'romahv,
hu yah'ahseh shalom
aleynu v-al kol Yisra'el,
v-al kol yoshvey
teyvel v-imru
ameyn.

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

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

May the Holy Name be blessed as long as worlds endure,
hailed, praised and exalted, though beyond
any song or praise or description we could utter.

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

Amen.

Kaddish

Mourners' Kaddish

יתגדל ויתקדש שמה רבא בעלמא
די בדא כרעותה: ומליך מלכותה
בחייכון וביומכון. ובחיי דכל בית
ישראל. בעגלא ובזמן קריב ואמרו
אמן.

יהא שמה רבא מברך לעלם
ולעלמי עלמאי.

יתברך וישתבת ויתפאר ויתרומם
ויתנשא ויתהדר. ויתעלה ויתהלל
שמה דקדשא בריך הוא. לעלא
(לעלא) מן כל ברכתא ושירתא.
תשבחתא ונחמתא דאמין
בעלמא ואמרו אמן.

יהא שלמא רבא מן שמאי וחיים.
עלינו ועל כל ישראל. ואמרו אמן.

עשה שלום במרומי. הוא יעשה
שלום עלינו ועל כל ישראל. ועל
כל יושבי תבל. ואמרו
אמן.

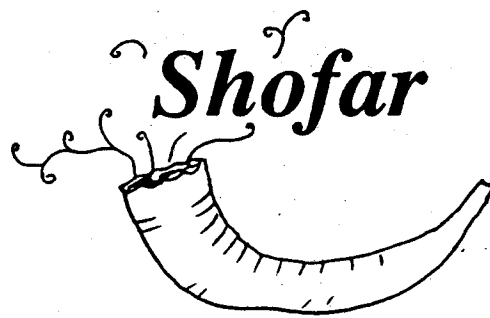
Paul O. Rabinowitz, Publisher

Eyn K'Eloheynu

אין באדונינו.	אין באלהינו.
אין כמושיענו:	אין כמלכנו.
מי באדונינו.	מי באלהינו.
מי כמושיענו:	מי כמלכנו.
נודה לאדונינו.	נודה לאלהינו.
נודה למושיענו:	נודה למלכנו.
ברוך אדונינו.	ברוך אלהינו.
ברוך מושיענו:	ברוך מלכנו.
אתה הוא אדונינו.	אתה הוא אלהינו.
אתה הוא מושיענו:	אתה הוא מלכנו.

Eyn keylo-heynu,	Eyn ka-do-neynu,
Eyn k'mal-keynu,	Eyn k'mo-shi-eynu.
Mi heylo-heynu,	Mi ha-do-neynu,
Mi h'mal-keynu,	Mi h'mo-shi-eynu.
Nodeh leylo-heynu,	Nodeh la-do-neynu,
Nodeh l'mal-keynu,	Nodeh l'mo-shi-eynu.
Baruh Eloheynu,	Baruh ado-neynu,
Baruh mal-keynu,	Baruh mo-shi-eynu.
Ata hu Eloheynu,	Ata hu ado-neynu,
Ata hu mal-keynu,	Ata hu mo-shi-eynu.

There is none like Our God, our *Adon*, our *Melech*, our Saving Power!
 Who is like Our God, our *Adon*, our *Melech*, our Saving Power!
 Let us thank Our God, our *Adon*, our *Melech*, our Saving Power!
 Let us praise Our God, our *Adon*, our *Melech*, our Saving Power!
 You are Our God, our *Adon*, our *Melech*, our Saving Power!

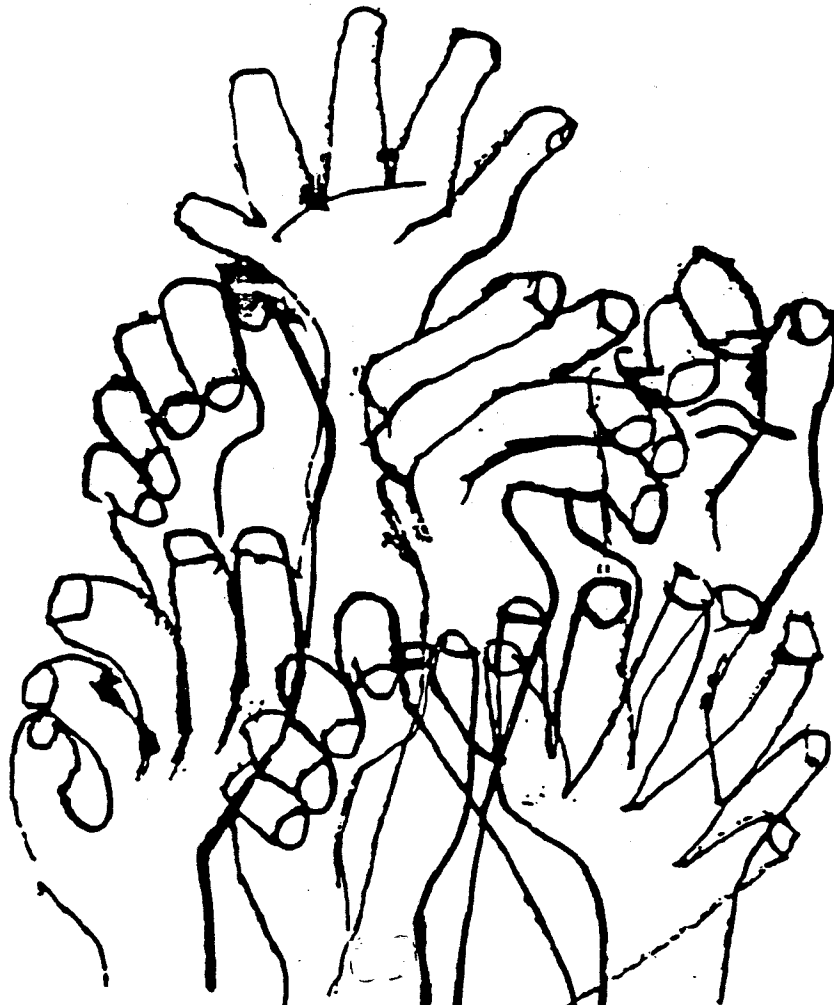


תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָּה

Tekiyah • Shevarim - Teruah • Tekiyah
Tekiyah • Shevarim • Tekiyah
Tekiyah • Teruah • Tekiyah G'dolah



A Blessing for the New Year

There is a paradox in the word *shanah* of *shanah tovah* and Rosh Hashanah שנה in Hebrew. It has the sense of repeating, doing again a second time, sheni, and in this sense is used in Mishnah, the Laws repeated by heart, and in the sense of which the 5th book of Moses is called *Mishneh Torah*, the repeating of the Torah (by Moses ע"ה before his death). However it also has the sense of change, *leshanot*, to make other - and here too is the sense of two-ness, second, one that is different than the first.

In Yiddish the same phrase with different inflections means the opposite, מ'ארגען אוי -- ה'ינט אוי. "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 has thus the possibility of being read both ways, repeat or change. For those parts of the 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!

-Reb Zalman

Shana Tovah!

לשנה טובה
תבטבו
זאתמו

*L'shana tovah tikateyvu
v'tey-chateymu!*