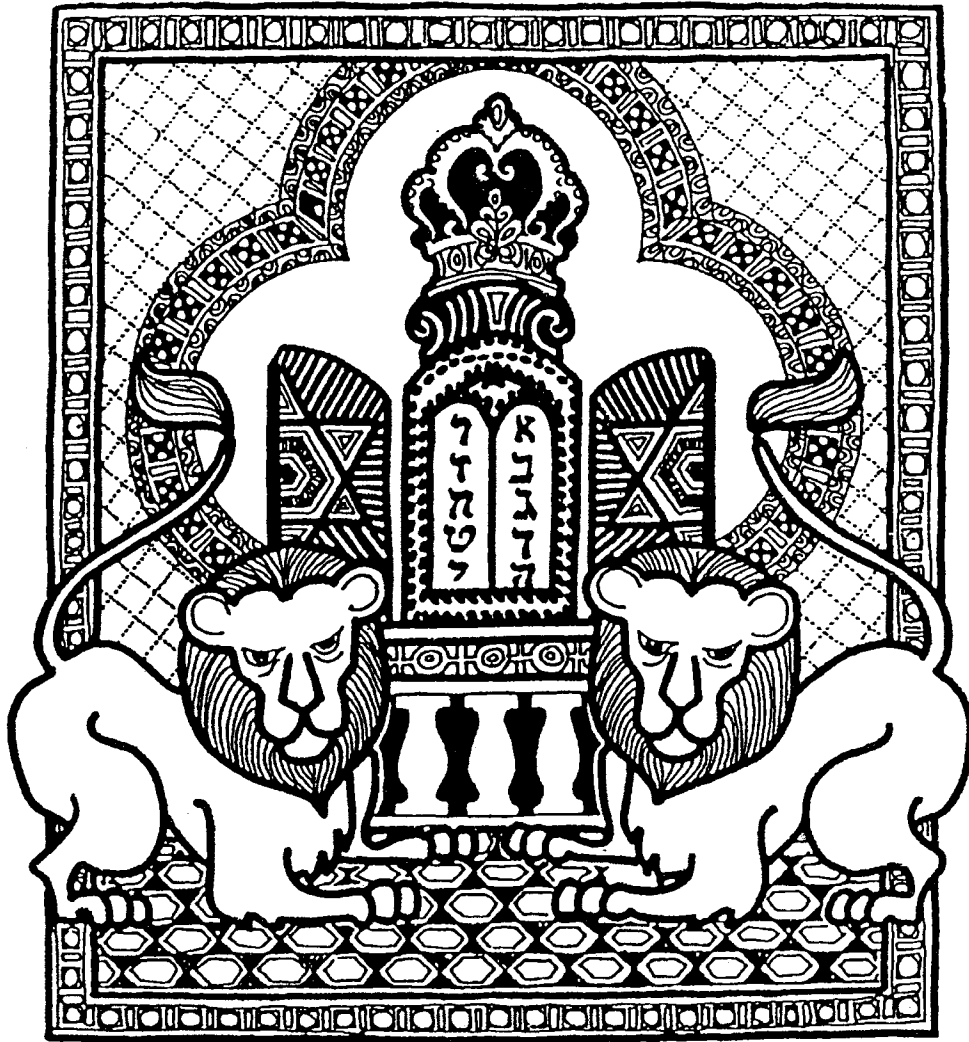


*Machzor*



יום כפור

*Yom Kippur*

*P'nai Or Religious Fellowship  
Philadelphia PA*

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# *T'SHUVAH*

The ten days between *Rosh HaShana* and *Yom Kippur* are known as the Ten Days of *T'shuvah* (Realignment/Re-Turning). Each of us is required to reflect on our lives, to confront the consequences of our destructive behaviors, and to initiate a process of change. Each of us hears God call to us in the words that were addressed to the first human, the *Adam*, in the Garden of Eden: "Where are you?"

## A STORY

Rabbi Schneur Zalman of Liady, the Rav of Northern White Russia (d.1813) was arrested and imprisoned in Petersburg, because the *mitnagdim* (Jewish opponents of his Hasidic teachings) had denounced his principles and way of living to the Czarist government. He was awaiting trial when the Chief of Police entered his cell. The majestic and quiet face of the Rav, who was so deep in meditation that he did not at first notice his visitor, suggested to the chief, a thoughtful person, what manner of man he had before him. He began to converse with his prisoner and brought up a number of questions which had occurred to him in reading the Scriptures. Finally he asked: "How are we to understand that God, the All-Knowing, said to Adam, 'Where are You?' "

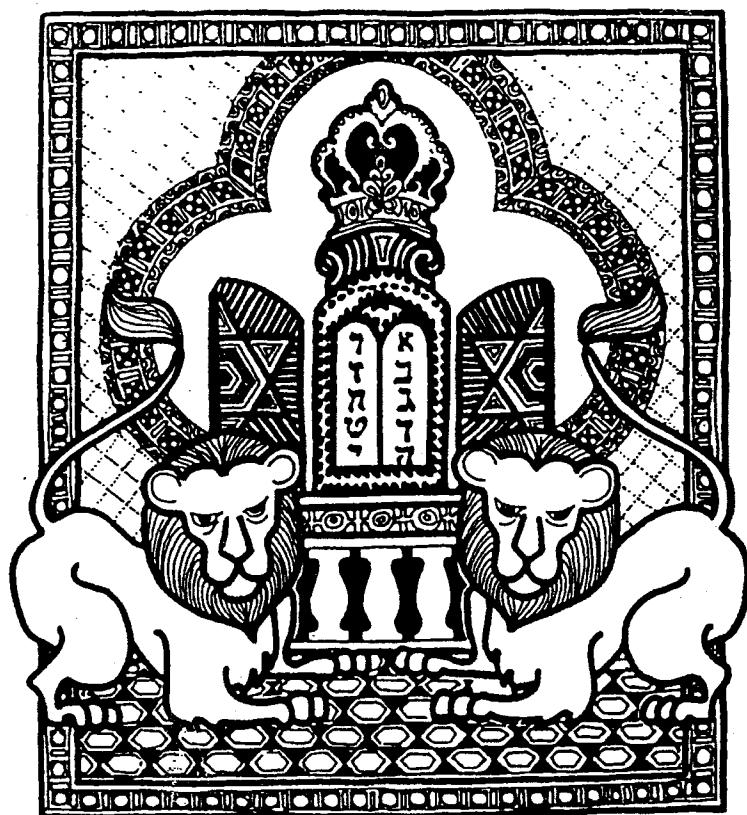
"Do you believe," answered the Rav, "that the Scriptures are eternal and that every era, every generation and everyone is included in them?"

"I believe this," said the other.

"Well then," said the *Tzadik*, "In every era, God calls to everyone: 'Where are you in your world? So many years and days of those allotted to you have passed, and how far have you gotten in your world?' God says something like this: 'You have lived forty-six years. How far along are you?' "

When the Chief of Police heard his age mentioned, he pulled himself together, laid his hands on the Rav's shoulder, and cried, "Bravo!" but his heart trembled.

-told by Martin Buber,  
in *The Way of Man*



***Kol Nidrey***

**רבונו של עולם** *Ribono Shel Olam*

**Master of all the Worlds**

**I hereby forgive whoever has hurt me  
and whoever has done me any wrong,  
whether he or she did it deliberately or by accident,  
whether by word or by deed,  
whether in this incarnation or any previous one.**

**May no one be punished on my account.**

**רבונו של עולם** *Ribono Shel Olam*

**Master of all the Worlds**

**May it be Your desire, Holy One of Blessing,  
My Power, and Power of my parents,  
that I miss the mark no more.  
Let me not revert to my old ways,  
that I do not cause anger with my actions;  
that I do not do that which is evil in Your sight;**

**רבונו של עולם** *Ribono Shel Olam*

**Master of all the Worlds**

**May this be Your will:**

**Wipe away the misdeeds that I have committed  
with your great compassion,  
but not through sickness or suffering.**

**May the words of my mouth  
and the meditations of my heart  
be acceptable before you**

**יהוה YAH my God  
my Rock and my Redeemer**

# וְאָנוּ מַצָּאָנוּ מְנוּחָה מִתַּחַת כַּנְפֵי הַשְּׁכִינָה

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

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

Before we begin to atone for last year  
we make clear that we know how we vow.  
Our word we mean to keep,  
which we give when we want to bribe God with our good deeds.

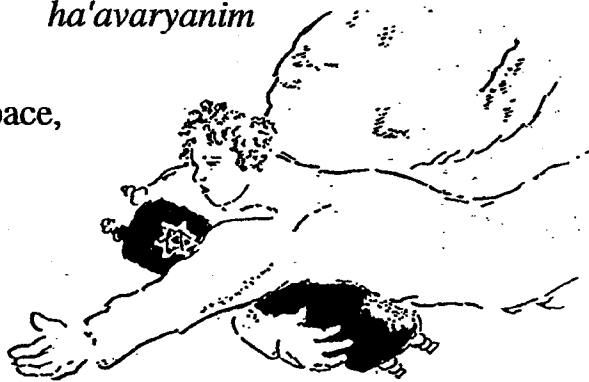
So we state that next year we will with less fear,  
live our weakness and strength as it flows.  
No more vows! No more bribes!  
No more oaths will we pledge!  
And if in weakness we vow, we void them right now,  
so that freely we see God and Human.

בְּיִשְׁבִּיהַּ שֶׁל מַעְלָה וּבְיִשְׁבִּיהַּ שֶׁל מַטָּה.  
עַל דָּעַת הַמָּקוֹם וְעַל דָּעַת הַקָּהָל.  
אָנוּ מַתִּירִין לְהִתְפַּלֵּל עִם הָעֲבָרִיָּמִים.

*Bi'Yeshiva shel maalah,  
u'vi'Yeshiva shel matah; al Daat  
ha'Makom v'al'Daat ha'kahal anu  
matirin l'hitpaleyl im  
ha'avaryanim*

By consent of this group gathered here in this space,  
and consent of the powers on high  
we will share in this prayer  
and admit our wrongs,  
all together and apart, you and I.  
A light which transcends all limits and bounds  
is sown in our hearts at this time.

Thus the *Tzadik* / the righteous one in us can rejoice and be glad,  
and burst forth from our eyes now and shine!



# Kol Nidrey כל נדרי

## ALL OF OUR VOWS

כל נדרי. ואסרי. וחרמי. וקונמי. וכנויי. וקנוסי.  
ושבועות. דנדרנא. ודאשתבענא. ודאחרמנא.  
ודאסרנא על נפשקנא. מיום כפרים זה עד יום  
כפרים הבא עלינו לטובה. בלהון אחרטנא בהון.  
בלהון יהון שרון. שביקין. שביתין. בטלין ומבטלין.  
לא שרירין ולא קימין: נדרנא לא נדרי. ואסרנא לא  
אסרי. ושבועתנא לא שבועות:

*Kol nidrey ve'esarey va'chamey v'konamey v'chinuyey v'kinu-  
sey ush'vuot*

*Dindarna ud'ishtaba-na ud'achareemna v'di-asarna al naf-  
shatana*

*Mee-yom kippurim zeh ad yom kippurim ha-ba, aleynu l'tova*

*Kul-hon icharatna v'hon, kul-hon y'hon sharan,*

*Sh'veekeen, sh'veeteen, b'tayleen um'vutaleen*

*La sh'reereen v'la kayameen.*

*Nidrana la nidrey, ve'esarana la esarey, ush'vuatana la sh'vuot.*

All vows, bonds, devotions, promises, obligations, penalties and oaths which we have vowed, sworn, devoted and bound ourselves (spiritually before God) from this Yom Kippur to the next Yom Kippur - may it come to us for good-, we repent for all of them. Let them be absolved, released, annulled, made void and have no effect! They will not be binding or have any power. Our vows will not be vows, our bonds will not be bonds; and our oaths will not be oaths.

ונסלח לכל-עדת בני ישראל ולגור הגר בתוכם  
בי לכל העם בשגגה:  
סלח-נא לעון העם הזה כגדל חסדך  
ובאשר נשאתה לעם הזה ממצרים ועד הנה: ושם  
נאמר:  
ויאמר יי סלחתי בדברך:

Forgive the wrongdoings of this people, and all who dwell in their midst, according to the greatness of Your covenantal love. For in all of us Your people is there unwitting transgression.

*VaYomer יהוה 'Yah (Adonay) salachti ki-dvarecha*

And יהוה "The Breath of Life" says: "I forgive as you speak!"

# Calling us to Community

As we bless the Source of Life  
So we are blessed

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

As we bless the Source of Life  
So we are blessed

(Faith Rogow)

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ:

*Barchu et יהוה Ha-M'vorach*

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

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

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





# 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 עֶרְבִים  
בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַזְּמַנִּים וּמְסַדֵּר  
אֶת הַפּוֹכְבִּים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ. 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  
וָעֶד. בָּרוּךְ אַתָּה יְהוָה הַמַּעְרִיב עֶרְבִים:

Baruch Ata יהוה, Eloheynu Melech ha-Olam, asher bid'varo ma'ariv aravim, b'chochmah  
poteyach sh'arim, u-vi-t'vunah m'shaneh ee-teem, u-machaleef et ha-z'manim, u-m'sader  
et ha-kochavim b'mish'm'ro-teyhem ba-rakiyah, ki'r'tzono. Borey yom 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..

## Ahavat Olam

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבַת תּוֹרָה וּמִצְוֹת חֻקִּים  
וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּת עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשִׂכְבְּנוּ וּבְקוּמָנוּ  
נִשְׁיַח בְּחֻקֶּיךָ וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.  
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ וּבָהֶם נִהְיָה יוֹמָם וּלְיָלָה וְאָהֲבַתְךָ  
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-veyanu 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 וּמְאֶחָד  
*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, 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-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדְךָ.  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר  
אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ:  
וְשִׁנַּנְתָּם לְבִנְיָךְ וְדִבַּרְתָּ בָם  
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֻתְךָ  
בְּדֶרֶךְ וּבִשְׁכֻבְךָ וּבְקוּמְךָ.  
וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ.  
וְהָיוּ לְטֹטְפוֹת 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 שִׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי  
 מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר אֵת יְיָ אֱלֹהֵיכֶם וּלְעַבְדּוֹ  
 בְּכָל-לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר-אֶרְצְכֶם  
 בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפָּת דְּגָנָה וְתִירְשָׁה  
 וַיִּצְהַרְהָ. וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶה לְבִהֵמָתְךָ וְאָכְלָתָּ  
 וְשָׂבַעְתָּ. הַשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסָרְתֶם  
 וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה  
 אֶף-יְיָ בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מִטֶּר  
 וְהִאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה  
 מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם: וְשָׂמַתֶּם  
 אֶת דְּבָרֵי אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרַתֶּם  
 אֹתָם לְאוֹת עַל-יְדֵיכֶם, וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם:  
 וּלְמַזְדָּתָם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם  
 בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמָה:  
 וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ  
 יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְיָ  
 לְאֲבֹתֵיכֶם לֵאמֹר לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

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

מִי כַמֹּכָה בָּאֵלִים יְיָ  
 מִי כַמֹּכָה נֶאֱדָר בִּקְדֹשׁ

נִזְרָא תְהִילָת עֲשֵׂה פֶלֶא: מַלְכוּתָהּ רָאוּ בְנֵיהָ  
 בּוֹקֵעִים לִפְנֵי מֹשֶׁה זֶה אֵלֵי עָנוּ וְאָמְרוּ:  
 יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. וְנֶאֱמַר:  
 כִּי פָדָה יְיָ אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזָק מִמָּנוּ.  
 בְּרוּךְ אַתָּה יְיָ גֹּאֲלֵי יִשְׂרָאֵל:

### With the earth

It came to pass or will come to pass when we live by our word to love 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. YAH'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 YAH 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 YAH in our living. I am YAH 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! YAH 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 Blessing 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 סֶבֶת שְׁלוֹמָךְ וְתַקֵּנֵנוּ בְּעֶצֶה טוֹבָה  
מִלְפָּנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהַגֵּן בְּעֵדֵנוּ וְהַסֵּר  
מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרָעָב וְיָגוֹן וְהַסֵּר שָׁטָן  
מִלְפָּנֵינוּ וּמֵאֲחֵרֵינוּ וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל  
שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.  
וּשְׁמֹר צִאתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד  
עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סֶבֶת שְׁלוֹמָךְ. בָּרוּךְ אַתָּה יְיָ  
הַפּוֹרֵשׁ סֶבֶת שָׁלוֹם 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  
בְּרַעוּתָהּ. 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 לְעָלָם וּלְעָלְמֵי עָלְמֵיָא:

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

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא  
לְעָלָא מִן כָּל בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
דְּאִמְרִין 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 Yom Kippur Silent Amidah

## the standing prayer

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

### *Amidah* in images

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

#### The image

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

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

#### The Blessing

Once you have established the image, chant its blessing:

זְכַרְנוּ לְחַיִּים מֶלֶךְ חָפֵץ בְּחַיִּים,  
וְכַתְּבֵנו בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.  
מֶלֶךְ 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

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

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

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

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## 3. *Kedushat HaShem* : we Name the Holy

### The Image

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

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

The *Amidah* blessing continues on the next page.

## The Blessing

בְּרוּךְ אַתָּה יי

הַמֶּלֶךְ הַקָּדוֹשׁ.

*Baruch ata Yah (Adonay) haMelech haKadosh.*

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

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

#### The Image

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

בְּרוּךְ אַתָּה יי מֶלֶךְ עַל כָּל-

הָאֶרֶץ מְקֹדֶשׁ (הַשָּׁבַת וְיִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים)

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

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

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### 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).

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## 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 יִתְרוֹמֵם שְׁמֶךָ מַלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד.

וְכָתֹב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלּוּ אֶת-שְׁמֶךָ בְּאַמֶּת הָאֵל יִשׁוּעָתָנוּ  
וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ וְלֶךְ נָאֶה 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.

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

### The Image

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

The Amidah blessing continues on the next page

## The Blessing

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

בָּרוּךְ אַתָּה יְיָ עוֹשֶׂה הַשְׁלוֹם.

*B' Sefer Chayim, bracha v'shalom, u'farnassa tova, nizacher v'nikateyv l'fanecha!  
Anachnu v'chol amcha beyt Yiseael, 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 רַבֵּקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לָאָה,

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

וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמַבִּיא גּוֹאֵל לִבְנֵי בְּנֵיהֶם לְמַעַן  
שְׁמוֹ בְּאַהֲבָה: זְכַרְנוּ לְחַיִּים מֶלֶךְ חֶפֶץ בְּחַיִּים. וְכַתְּבָנוּ  
בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים: מֶלֶךְ עוֹזֵר  
וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם וְעֹזֶרֶת יִשְׂרָאֵל.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחְיָה מַתִּים אַתָּה רַב  
לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מַתִּים בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים  
וּמַקִּים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת  
וּמִי דוֹמֶה לָּךְ. מֶלֶךְ מַמִּית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה: מִי  
כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מַתִּים: בְּרוּךְ אַתָּה יְיָ מַחְיָה  
הַמַּתִּים:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לְךָ  
סֵלָה:

וּבְכֵן תֵּן פִּתְחֶךָ יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשִׂיךָ וְאֵימָתְךָ עַל-  
כָּל-מָה שֶׁבָּרָאתָ. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ  
לְפָנֶיךָ כָּל הַבְּרוּאִים. וְיַעֲשׂוּ כְּלָם אֶגְדָּה אֶחָת לַעֲשׂוֹת  
רְצוֹנְךָ בְּלִבָּב שְׁלָם. כִּמוֹ שִׁדְּעָנוּ יְיָ אֱלֹהֵינוּ שֶׁהִשְׁלֵטוֹן  
לְפָנֶיךָ עַז בִּידֶךָ וּגְבוּרָה בִּימָנְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מָה  
שֶׁבָּרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יְיָ לַעֲמֶךָ תְּהִלָּה לִירְאִיָּה וְתִקְוָה  
לְדוֹרֶשֶׁיךָ וּפְתִיחוֹן פֶּה לַמִּנְחִלִּים לָּךְ. שְׁמָחָה לְאַרְצֶךָ  
וְשִׁשׁוֹן לְעִירְךָ וְצִמְחִיתָ קֶרֶן לְדוֹר עֲבָדְךָ וְעִקְרִיכָת נֹר  
לְבֵן יִשְׂרָאֵל מְשִׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צְדִיקִים יֵרָאוּ וְיִשְׁמְחוּ וְיִשְׁרִים יַעֲלוּ וְחַסִּידִים  
בְּרָנָה יִגִּילוּ. וְעוֹלָתְךָ תִּקְפֹּץ 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 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'matzmich 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*

בְּעֶשֶׂן תְּכַלֶּה כִּי תַעֲבִיר מִמִּשְׁלַת זְרוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אֹתָהּ יְיָ לְבָדָּךְ עַל כָּל מַעֲשֵׂיךָ בְּהָר צִיּוֹן  
מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ. בְּכַתּוּב בְּדִבְרֵי  
קֹדֶשְׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר  
הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלוֹהִים מִבְּלַעְדֶּיךָ  
בְּכַתּוּב. וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ  
נִקְדָּשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקְּדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אֶהְבֶּתָּ אוֹתָנוּ. וְרָצִיתָ  
בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ.  
וְקִרְבַּתָּנוּ מִלִּבְנֵי לְעַבְדֶּיךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ  
עָלֵינוּ קִרְאָתָּ:

*On Sabbath add the bracketed words*

וְתִתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יּוֹם [הַשַּׁבָּת הַזֶּה  
וְאֶת-יּוֹם] הַזְכָּרוֹן הַזֶּה [יּוֹם] [וְזִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה]  
מִקְרָא קֹדֶשׁ. זָכֵר לִיצִיאת מִצְרַיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא וַיִּגִּיעַ וַיִּרְאֶה  
וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוּרָנוּ וּפְקֻדוֹתֵנוּ וְזִכְרוֹן  
אֲבוֹתֵינוּ וְזִכְרוֹן מֹשֶׁה בֶּן דָּוִד עַבְדְּךָ וְזִכְרוֹן יִירוּשָׁלַיִם  
עִיר קֹדֶשְׁךָ וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ.  
לְפָלִיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים  
וּלְשָׁלוֹם בְּיוֹם הַזְכָּרוֹן הַזֶּה. זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ  
לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:  
וּבְדִבְרֵי יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ  
וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם  
אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלוֹךְ עַל כָּל הָעוֹלָם כָּל  
בְּכַוְדְּךָ וְהַנֶּשֶׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ וְהוֹפֵעַ בְּהָדָר  
גָּאוֹן עֶזְךָ עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרֶץ. וַיִּדַּע כָּל פֶּעוּל כִּי  
אַתָּה פָּעַלְתָּ וַיִּבֶן כָּל יָצוֹר כִּי אַתָּה יָצַרְתָּ וַיֹּאמֶר  
כָּל אֲשֶׁר נִשְׁמָה בָּאֵפוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמְלֻכוֹתוֹ  
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.

בְּמִנוּחָתָנוּ קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ  
שְׂבַעְנוּ מִטוֹבָךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ: [וְהִנְחִילֵנוּ יי  
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׂכַת קִדְשְׁךָ וְיִגְוָחוּ בָּהּ  
יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ] וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי  
אַתָּה אֱלֹהִים אֱמֶת וְדְבָרְךָ אֱמֶת וְקוֹם לְעֵד. בְּרוּךְ  
אַתָּה יי מֶלֶךְ עַל כָּל הָאָרֶץ מִקִּדְשׁ [הַשְּׂכַת וְ] יִשְׂרָאֵל  
יּוֹם הַזִּכְרוֹן:

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהִשָּׁב אֶת  
הָעֲבוּדָה לְדִבְרֵי בֵיתְךָ וְאֲשֵׁי יִשְׂרָאֵל וּתַפְלָתָם  
בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן. וְתֵהֵן לְרָצוֹן תָּמִיד עֲבוּדָת  
יִשְׂרָאֵל עִמָּךָ. וְתַחֲוִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יי הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֵלֵהֵי  
אַבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא  
לְדוֹר וָדוֹר. נוֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ  
הַמְּסוּרִים בִּיגָדְךָ וְעַל גְּשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל  
נִסֶּיךָ שֶׁבְּכָל-יּוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שֶׁבְּכָל-עֵת עָרֵב וְבִקֵּר וְצַהֲרָיִם. הַטּוֹב כִּי לֹא כָלוּ  
רַחֲמֶיךָ וְהִמְרָחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוֹנֵינוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרֵךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם  
וָעֶד:

וּכְתַב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל  
יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ  
וְלָךְ נֶאֱדָה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׁים לְעוֹלָם. כִּי אַתָּה  
הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמָהּ.

בְּסִפְּרֵי חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים  
וְשְׁלוֹם. בְּרוּךְ אַתָּה יי עֹשֶׂה הַשְּׁלוֹם:

*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.*

אצילות

Atzilut

בריאה

Briyah

יצירה

Yetzirah

עשיה

Assiyah

Mishka Luft



# We Admit Our Betrayals

## *Ashamnu*

Who Are We?

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

Yet

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

At our Core

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

Yet

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

Our Real Being is

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

Yet

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

Who are we?

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

Yet

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

At our Core

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

Yet

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

Our real Being is

light and truth, infinite wisdom, eternal goodness..

Yet

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

אַשְׁמֵנוּ. בָּגַדְנוּ. גַּזְלָנוּ. דִּבְרָנוּ דָּפִי.

הֶעֵוִינוּ. וְהִרְשַׁעְנוּ. וָדָנוּ. חֲמַסְנוּ. טַפְלָנוּ שָׁקֵר.

יַעֲצָנוּ רָע. כָּזְבָנוּ. לָצָנוּ. מָרְדָנוּ. נֶאֱצָנוּ.

סָרְדָנוּ. עֵוִינוּ. פִּשְׁעָנוּ. צָרְדָנוּ. קִשְׁיָנוּ עָרֵף.

רִשְׁעָנוּ. שַׁחֲתָנוּ. תַּעֲבָנוּ. תַּעֲיָנוּ. תַּעֲתָעָנוּ:

*Asham'nu*

*Bagad'nu*

*Gazal'nu*

*Dibarnu dofi*

*He-e'vinu*

*V'hir'shanu*

*Zad'nu*

*Chamas'nu*

*Tafal'nu sheker*

*Ya-atz'nu ra*

*Kizav'nu*

*Latz'nu*

*Marad'nu*

*Ni-atz'nu*

*Sarar'nu*

*A-vee-nu*

*Pasha'nu*

*Tzarar'nu*

*Kishinu oref*

*Rasha'nu*

*Shichat'nu*

*Tee-av'nu*

*Ta-ee-nu*

*Tee'ta'nu*

# Ya-aleh! Arise!

מַעֲרֵב. Mey-Erev	תַּחֲנוּנֵינוּ Tachanuneynu	יַעֲלֵה Ya-aleh
מִבְּקָר. Mi-Boker	שׁוֹעֲתֵנוּ Shavateynu	וְיָבֹא v'yavoh
עַד עֶרֶב: Ad Erev	רִנּוּנֵינוּ Rinuneynu	וְיִרְאֶה v'yey-rah-eh
מַעֲרֵב.	קוֹלֵנוּ Koleynu	יַעֲלֵה
מִבְּקָר.	צִדְקָתֵנוּ Tzidkateynu	וְיָבֹא
עַד עֶרֶב:	פִּדְיוֹנֵנוּ Pidyoneynu	וְיִרְאֶה
מַעֲרֵב.	עֲנוּיֵנוּ Inuyeynu	יַעֲלֵה
מִבְּקָר.	סְלִיחָתֵנוּ Slichateynu	וְיָבֹא
עַד עֶרֶב:	נִאֲקָתֵנוּ Naakateynu	וְיִרְאֶה
מַעֲרֵב.	מְנוּסָנוּ M'nuseynu	יַעֲלֵה
מִבְּקָר.	לְמַעַנֵנוּ L'maano	וְיָבֹא
עַד עֶרֶב:	כִּפּוּרֵנוּ Kifureynu	וְיִרְאֶה
מַעֲרֵב.	יִשְׁעֵנוּ Yisheynu	יַעֲלֵה
מִבְּקָר.	טָהָרֵנוּ Tahareynu	וְיָבֹא
עַד עֶרֶב:	חִנּוּנֵנוּ Hinuneynu	וְיִרְאֶה
מַעֲרֵב.	זְכוּרֵנוּ Zichroneynu	יַעֲלֵה
מִבְּקָר.	וְעוֹדֵנוּ Vi-udeynu	וְיָבֹא
עַד עֶרֶב:	הִדְרָתֵנוּ Hadrateynu	וְיִרְאֶה
מַעֲרֵב.	דַּפְּקָנוּ DaFkeynu	יַעֲלֵה
מִבְּקָר.	גִּילָנוּ Giy-leynu	וְיָבֹא
עַד עֶרֶב:	בִּקְשָׁתֵנוּ Bakashateynu	וְיִרְאֶה
מַעֲרֵב.	אֲנָקָתֵנוּ Ankateynu	יַעֲלֵה
מִבְּקָר.	אֵלֶיךָ Aylecha	וְיָבֹא
עַד עֶרֶב:	אֵלֵינוּ Ayleynu	וְיִרְאֶה

May our  
supplications  
rise at dusk,  
our pleas  
approach  
Your Presence  
from the dawn,  
and  
let us sing  
praise at dusk.

May our words  
of penance  
rise at dusk,  
our pardon  
greet us  
at dawn,  
and atonement  
cleanse us  
at dusk.

May our  
knocking at the  
gates ascend  
at dusk,  
our glad  
glimpse of  
forgiveness  
come at dawn,  
and let us enter  
mercy's court at  
dusk.

May our  
confessions rise  
at dusk,  
our anguish  
at our  
imperfections  
meet the dawn,  
and let  
reconciliation  
make us whole  
at dusk.

# כִּי הִנֵּה כְּחוֹמֶר

## *Ki Hineh k'Chomer*

We are as clay in potter's hand  
He does contract, She does expand  
So we are Yours to shape at will  
We yield to You -- Our passions still.

Like mason shaping rough-hewn stone  
We are Your stuff in flesh and bone  
You deal with us in death, in life  
We yield to You -- please heal our strife.

The smith can shape a blade of steel  
Shape the edge and bend the heel  
So through life's furnace you temper us  
We yield to You -- surrender us.

A boat is steered by helmsman's might  
She turns to left, He turns to right  
As long as You keep straight our keel  
We yield to You -- please make us feel.

As glass is shaped by blower's pipe  
And vessels made of every type  
So you shape us so we may contain  
We yield to You --in us remain.

As tapestry is formed thread by thread  
And color is to texture wed  
Our life is woven on Your loom  
We yield to You -- save us from doom.

As jewelry is wrought from gold  
And silver too is poured in mold  
So You our souls have crafted, built  
We yield to You --erase our guilt.

We confess all the ways in which we have sinned, erred,  
"missed the mark", and strayed off our true path

על חטא שחטאנו לפניך....

*Al Chet Sheh Chatanu L'fanecha.....*

*For the sin/the error/ the "missing of the mark"  
which we have committed before You . . . .*

על חטא שחטאנו לפניך באַנס ובְּרָצוֹן.  
ועל חטא שחטאנו לפניך באַמוּץ הַלֵּב:  
על חטא שחטאנו לפניך בְּבִלִי דַעַת.

For the wrong we did before You under coercion or of our  
own free will;

And for the wrong we did before You by hardening our  
hearts.

For the wrong we did before You unintentionally;  
And for the wrong we did before You through idle talk and  
meaningless resolutions.

For the wrong we did before You by using sex exploita-  
tively;

And for the wrong we did before You in public and in  
private.

For the wrong we did before You knowingly and decep-  
tively;

And for the wrong we did before You by offensive lan-  
guage.

For the wrong we did before You by oppressing another  
person;

And for the wrong we did before You by malicious  
thoughts.

For the wrong we did before You by promiscuity;  
And for the wrong we did before You by confessing  
insincerely.

For the wrong we did before You by contempt for parents  
and teachers;

And for the wrong we did before You by violence.

For the wrong we did before You by failing to be true to  
our heritage, thus defaming Your Name in the world;  
And for the wrong we did before You by unbridled  
passion.

ועל כלם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-  
לָנוּ.

*V'al kulam, Eloah slichot, s'lach lanu, m'chal lanu, kapper lanu.*

For all our wrongs, God of forgiveness, forgive us, wipe  
the slate clean, grant us atonement.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבַחֲשׁ וּבְכֹזֶב.  
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שִׁחַר:  
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן.

For the wrong we did before You by lying and deceiving,  
And for the wrong we did before You by accepting bribes.

For the wrong we did before You by scoffing and mocking,  
And for the wrong we did before You by speaking ill of  
other people.

For the wrong we did before You in our work,  
And for the wrong we did before You in the foods we eat  
and the amount we drink.

For the wrong we did before You by refusing to be  
generous,  
And for the wrong we did before You by being proud and  
haughty.

For the wrong we did before You in rejecting Your author-  
ity,  
And for the wrong we did before You in making harsh  
judgments on other people.

וְעַל כָּל־אֵלֹהֵי סְלִיחוֹת, סָלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-  
לָנוּ.

*V'al kulam, Eloah s'lichot, s'lach lanu, m'chal lanu, kapper lanu.*

For all our wrongs, O God of forgiveness, forgive us,  
wipe the slate clean, grant us atonement.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע.  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵין:  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ.

For the wrong we did before You by plotting against  
others,  
And for the wrong we did before You by tormenting  
others.

For the wrong we did before You by dismissing serious  
matters with a joke,  
And for the wrong we did before You by being obstinate.

For the wrong we did before You by running to do evil,  
And for the wrong we did before You by gossiping.

For the wrong we did before You by swearing falsely,  
And for the wrong we did before You by hating others  
without cause.

For the wrong we did before You by betraying a trust,  
And for the wrong we did before You out of confusion,  
unaware of the significance of our actions.

וְעַל כָּל־אֵלֹהֵי סְלִיחוֹת, סָלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-  
לָנוּ.

*V'al kulam, Eloah s'lichot, s'lach lanu, m'chal lanu, kapper lanu.*

For all our wrongs, O God of forgiveness, forgive us,  
wipe the slate clean, grant us atonement.



יהוה

Yah!

יהוה

Yah !

אל El

God,

רחום Rachum

Nurturing Womb,

וחנון V'Chanun

Compassionate,

ארך אפים Erech Apayim

Patient,

רב חסד Rav Hesed

Abounding in Loyal Love,

ואמת V'Emet

Faithfulness,

נצר חסד לאלפים Notzer Hesed L'Alaphim

Assuring Loyal Love  
for a thousand  
generations,

נשא עון Noseh Avon

Forgiving  
bad behavior,  
intentional and  
unintentional,

ופשע V'Pesha

וחטאה V'Chatah

when we miss the mark

ונקה V'Nakeh

and Forgiving.



## Hear our Voice

שמע קולנו, יי אלהינו, חוס ורחם עלינו, וקבל  
ברחמים וברצון את תפלתנו.

Hear our voice and have compassion  
on us. Receive our prayers with  
nurturant love and desire.

השיבנו יי אליה ונשובה, חדש ימינו בקרם.

*Hashiveynu Adonay eylecha, v'nashuvah. Chadeysh yameynu k'kedem*

Come let us turn, return and be turned - to the One

*hashiveynu - eylecha v'nashuvah - hashiveynu*

## 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.

אנו בניך ואתה אבינו:	כי אנו עמך ואתה אלהינו.
אנו קהלה ואתה חלקנו:	אנו עבדיך ואתה אדוננו.
אנו צאנה ואתה רוענו:	אנו נחלתך ואתה גורלנו.
אנו פעלתך ואתה יוצרנו:	אנו כרמך ואתה נוטרינו.
אנו סגלתך ואתה קרובנו.	אנו רעייתך ואתה דודנו.
אנו מאמריך ואתה מאמירנו:	אנו עמך ואתה מלכנו.

*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 Kroveynu.*

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

## אבינו מלכנו

אָבינוּ מלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

*Avinu Malkeinu, hear our voice.*

אָבינוּ מלְכֵנוּ, חָטְאוּנוּ לְפָנֶיךָ.

*Avinu Malkeinu, we have sinned against You.*

אָבינוּ מלְכֵנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

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

אָבינוּ מלְכֵנוּ, בִּלְאֵה דְּבָר וְחָרֵב וְרָעַב מַעֲלֵינוּ.

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

אָבינוּ מלְכֵנוּ, בִּלְאֵה כָּל-צָר וּמִשְׁטָן מַעֲלֵינוּ.

*Avinu Malkeinu, make an end to all oppression.*

אָבינוּ מלְכֵנוּ, בְּתִבְּנוּ בְּסִפְּר חַיִּים טוֹבִים.

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

אָבינוּ מלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.

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

אָבינוּ מלְכֵנוּ, מָלֵא יְדֵינוּ מִבְּרָכָוֶיךָ.

*Avinu Malkeinu, fill our hands with blessing.*

אָבינוּ מלְכֵנוּ, חֲנּוּנוּ וְעֲנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה  
עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

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

## 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·pei·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·dêish a·lei·nu

sha·na to·va.

אָבינוּ מלְכֵנוּ, חֲנּוּנוּ וְעֲנּוּנוּ,

כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה

עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

A·vi·nu Mal·kei·nu, cho·nei·nu

va·a·nei·nu, ki·ein ba·nu

ma·a·sim, a·sei·ma·nu

tse·da·kah va·che·sed

ve·ho·shi·ei·nu.

The law fuses the individual and the community into a moral unity. The dichotomy, individual and society, is dissolved under the dominion of the law of God. It commands respect for the life, dignity, and rights of human beings; it imposes social duties on individuals. Under the moral law, individual righteousness and social justice work together to give individuals their rights and society its righteousness. Conflicts between the rights of individuals and the needs of society could not arise in the thought of the Prophets because the law of God covered them both. The rights of individuals were guaranteed by the obligations laid on society, and the needs of society were met by the duties commanded to individuals.

*Israel I. Mattuck*

Rabbi Levi Yitzchak turned to the people standing around him and said: Do you know the difference between our Father Abraham, peace be with him, and his nephew Lot? Why does such a spirit of satisfaction pervade the story of how Abraham set before the angels curd and milk and tender calf? Did not Lot also bake for them and give them food? In Lot's case it is written that angels came to Sodom. But concerning Abraham, Scripture says: "... and he looked up and saw three men standing opposite him (Genesis 18:2)." Lot saw angelic shapes; Abraham saw poor, dusty wayfarers in need of food and rest.

*Chasidic, 18th Century*

See how great is the peacemaker's reward! It is written: "You shall build the altar of the Eternal One with unhewn stones (Deuteronomy 27:6)." Though they cannot hear, see, smell, or speak, these stones are spared the touch of the sword, as it is commanded: "You shall lift no iron tool upon them (Deuteronomy 27:5)." Why? Because the sacrifices offered upon them helped people make peace with one-another. As for human beings, who can hear, see, smell, and speak—how much greater is their reward when they make peace among themselves!

*Midrash*

Rabbi Rafael said: Measured behavior is a dreadful evil. We do a great wrong when we trim our actions to suit others. It is as if we were always manipulating weights and measures.

*Chasidic, 18th Century*

What do you call 'profaning God's name?' Rav said: In my case, since I am reputed to live strictly under the discipline of Torah, it would be failing to pay the butcher promptly.

*Talmud*

There are birds of passage which fly to warm countries in the autumn. In one of those lands the people once saw a glorious multicolored bird amidst a flock journeying through the sky. Never had eyes seen a bird so beautiful. He alighted at the top of a very tall tree and nested in the leaves. Now when the king heard of it, he wanted it for himself. Some men were ordered to make a human ladder, each to stand on the other's shoulders until they reached the nest. It took a long time to build this living ladder. When reaching fingertips had almost grasped the bird, those who stood nearest the ground grew restive, shook themselves free—and everything collapsed.

*Chasidic, 18th Century*

A rich man once came to the Maggid of Koznitz for blessing. 'What are you in the habit of eating?' asked the Maggid. The man replied: 'I am modest in my demands. Bread and salt, a drink of water, I need no more.' 'What are you thinking of! You must eat roast meat and drink mead, like all the rich.' And the rabbi did not let him go until he had promised to change his ways. Later, to his puzzled chasidim, the Maggid explained: 'Not until he eats meat will he realize that the poor need bread. As long as he himself eats only bread, he will think the poor can live on stones.'

*Chasidic, 18th Century*

# 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 אלקינו, 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 פועלתך ואתה יוצרנו.  
אנו רעייתך ואתה דודנו, אנו סגלתך 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

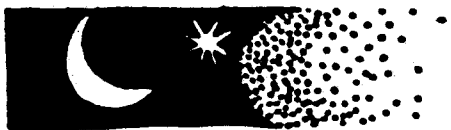
עָלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר  
בְּרֵאשִׁית שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
הָאָדָמָה שְׁלֹא שָׁם חִלְקֵנוּ כָּהֵם וְגַרְלָנוּ כָּכָל הַמוֹנֵם:  
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא.

*Aleynu l'shabeyach l'Adon ba-kol, latet gedulah l'Yotzer Veretsbit  
Sheb lo asah-nu k' goyey ba-aratzot, u'lo sabmabnu k' mishpachot ba-adamah.  
Shebl lo sam chelkeynu kabem, u'goraleynu k'cbol 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.**

שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים ממעל ושכינת עזו בגבהי מרומים הוא אלהינו אין עוד. אמת מלבנו  
אפס זולתו בפתח בתורתו: וידעת היום והשבת אל לבבך כי יי הוא האלהים בשמים ממעל ועל הארץ מתחת, אין עוד: על  
כן נקנה לך יי אלהינו, לראות מהרה בתפארת עזה, להעביר גלולים מן הארץ והאלילים ברות יברתון. לתשן עולם  
במלכות שדי, וכל בני בשר יקראו בשמך. להפנות אליה כל רשעי ארץ. יפירו וידעו כל יושבי תבל, כי לך תכרע כל ברה,  
תשבע כל לשון: לפניך יי אלהינו יכרעו ויפלו. ולכבוד שמך יקר יתנו. ויסקבלו כלם את עול מלכותך. ותמלך עליהם מהרה  
לעולם ועד. כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד: בפתח בתורתך, יי ימלך לעולם ועד:



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 בְּיוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשְׁמוֹ אֶחָד:

*V'neemar, v'hayah Yab (Adonay) l'melech al kol ba-aretz. Ba yom ha-bu yih-yeh Yab echad u'sbmo 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 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-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 ברא כרעותה וימליך מלכותה  
בחייכון וביומכון ובחיי דכל בית  
ישראל בעגלא ובזמן קריב ואמרו  
אמן.

יהא שמה רבא מברך לעלם  
ולעלמי עלמאי.

יתברך וישתבח 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 שמיא וחיים  
עלינו ועל כל ישראל ואמרו אמן.

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

For O. Balaban, Publisher

אַתָּה אֱלֹ

*Ata El You are God!*

מֵעוֹלָם עַד עוֹלָם אַתָּה אֱלֹ

*Mey olam ad olam Ata El*

*From the Beginning until the End!*

*For as long as Space and Time endure You are God!*

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁבָּח:

חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

*Hashiveynu, Hashiveynu*

*Yah (Adonay) elecha*

*v'nashuvah, v'nashuvah*

*chadesh, chadesh yameynu k'kedem*

Turn us Yah (Adonay) and we will be turned  
Renew our days as You renewed the days of  
old



# Erev Yom Kippur Shabbat Supplement

## 1. A Song For Shabbat

טוב להודות ליהוה      ולזמר לשמך עליון:  
להגיד בבקר חסדך      ואמונתך בלילות:

*Tov l'hodot l' Yah/Adonay  
l'hagid ba-boker hasdecha*

*u'l-zamer l'Shimcha elyon  
veh-emunatecha ba-ley'lot*

How good it is to thank יהוה and sing to Your exalted Name/Essence!  
In the morning: to tell of Your loyal love; In the evening, Your faithfulness!

2. ויכלו השמים והארץ וכל-צבאם: ויכל אלהים ביום השביעי  
מלאכתו אשר עשה וישבת ביום השביעי מכל-מלאכתו אשר  
עשה: ויברך אלהים את-יום השביעי ויקדש אתו. כי בו שבת  
מכל-מלאכתו אשר-ברא אלהים לעשות:

*Vay'chulu hashamayin v'ha-aretz, v'chol-tz'va-am. Vahy'chal Elohim ba'yom hash-  
vi-i m'lachto asher asah, va'yishbot ba-yom hash-vi-i, mi-kol m'lachto asher asah.  
Va-y'na'ach Elohim eht-yom hash-vi-i, vay'kadesh otoh. Ki voh shavat me-kol  
m'lachto, asher bara Elohim la-a-sot. ... And the heavens and earth with all their  
diversity were complete...and the Holy One ceased working on the seventh day and  
made it sacred.*

3. מגן אבות בדברו מחיה מתים במאמרו המלך הקדוש שאין  
קמוהו המנים לעמו ביום שבת קדשו. כי בם רצה להניח להם.  
לפניו נעבוד ביראה ופחד ונודה לשמו בכל-יום תמיד מעין  
הברכות. אל ההודאות אדון השלום מקדש השבת ומברך  
שביעי. ומנים בקדשה לעם מדשני ענג. וקר למעשה בראשית:

*Magen avot bi'dvar-o, m'hayey meytim b'maamaro! HaMELECH haKADOSH sheh-  
ayn kamo-hu, ha'meyniach l'amo, b'yom Shabbat kawdsho. Ki vam ratzah l'haniach  
la-heyim. L'fanav na-avod b'yirah va-pachad, v'nodeh lishmo b'chol yom tamid,  
mey-eyn ha-brachot. EL ha-hodaot, ADON ha-shalom, m'kadeysh haShabbat  
u'm'vareych sh'vi-i. U'meyniach b'kdushah l'am m'dushney oneg. Zecher l'maaseh  
v'reishit. ... Your word is the shield of our ancestors, bringing life to the deadened,  
SACRED POWER you give us Shabbat and we give back reverence, awe, blessings and  
gratitude. ARTIST of wholeness, perfection and peace, You give us the delights of  
Shabbat, so we can re-experience Creation.*

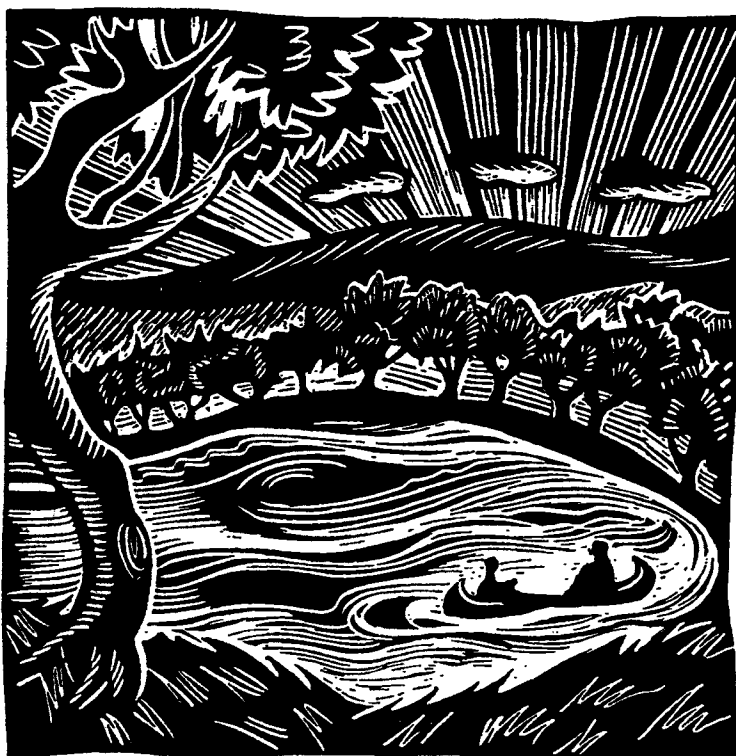
*Return again - Return again  
Return to the home of your soul.  
Return to who you are - Return to what you are  
Return to where you are born and reborn again  
Return again - Return again  
Return to the home of your soul.*

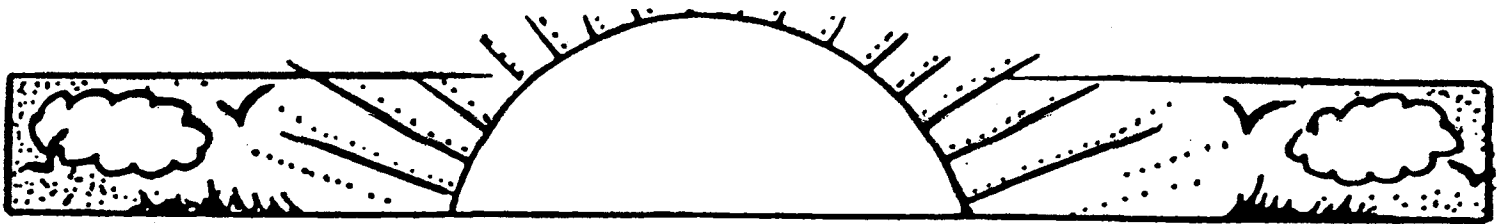
קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־יְהוָה

Hosea 14:3

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

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





## We Create Sacred Space

מה טובו אהליך יַעֲקֹב - מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

*Mah tovu ohalecha Yaakov -- Mishkanotecha Yisrael*

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

וְאֲנִי בְּרַב חֲסִדֶּךָ אָבוֹא בֵּיתְךָ אֶתְחַוֶּה אֶל הַיֵּכָל קֹדֶשׁ בִּירְאָתְךָ.  
יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ וּמָקוֹם מִשְׁכָּן כְּבוֹדְךָ.  
וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַע אֲבָרְכָה לְפָנַי יְהוָה עֹשֵׂי.  
וְאֲנִי תַפְלִיתִי לָךְ יְהוָה עֵת רָצוֹן אֱלֹהִים בְּרַב חֲסִדֶּךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

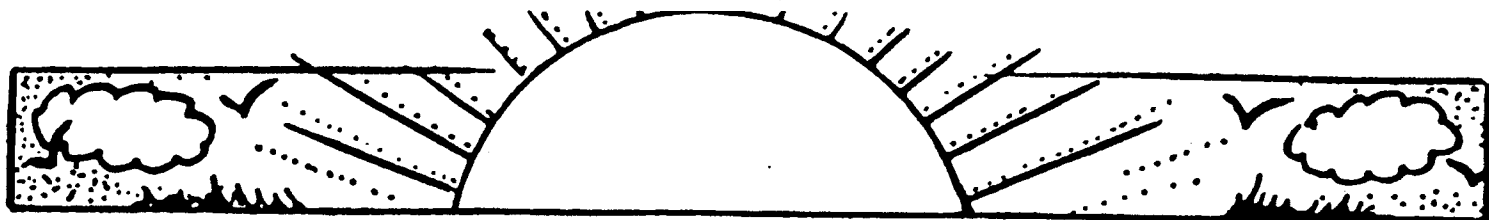
And I, with Your great love, come to this house  
I open myself to You in a place where holiness dwells,  
in my wonder and my awe.

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

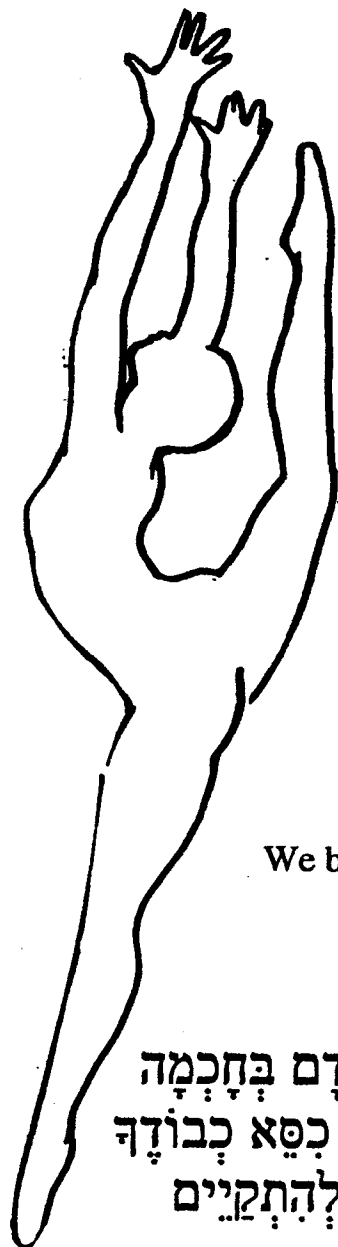
מוֹדָה|מוֹדָה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם  
שֶׁחַזַּרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה רַבָּה אֱמוּנָתְךָ.

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

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



## Blessing the Body



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

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

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

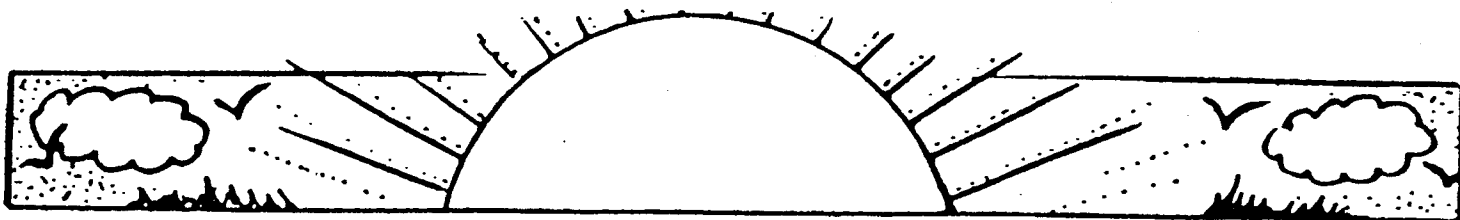
We bless You, Wholly One, our Power, giving birth to the world,  
who makes us holy through holy deeds,  
and rouses us to prepare our bodies to serve You,  
and to make Your name holy among the living.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה  
וּבְרָא בּוֹ נִקְבִּים וְנִקְבִּים חַלּוּלִים חַלּוּלִים גְּלוּי וְיָדוּעַ לְפָנֶי כִסֵּא כְבוֹדָךְ  
שָׁאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּים  
וְלַעֲמֹד לְפָנֶיךָ:

בְּרוּךְ אַתָּה יְהוָה רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת:

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

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



## Blessing the Soul

אֱלֹהֵי נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא.

*Elohai neshamah sheh-natata bee tehorah hee*

אֲתָה בְּרָאתָה אֶתָּה יִצְרָתָה אֶתָּה נִפְחָתָה בִּי  
וְאֲתָה מְשַׁמְרָה בְּקִרְבִּי וְאֲתָה עֲתִיד לְטָלָה מִמֶּנִּי וּלְהַחְיֶיהָ בִּי לְעֵתִיד לְבֹא.  
כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוֹדָה (men) | מוֹדָה (women) אֲנִי לְפָנֶיךָ  
יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי  
רַבּוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנִּשְׁמוֹת.  
בָּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר נִשְׁמוֹת לְפָגְרִים מֵתִים.

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

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

# תלמוד תורה

TALMUD TORAH:  
LEARNING OUR PEOPLE'S WISDOM

הִנֵּה בָאתִי בְּמַגֵּלֶת סֵפֶר כְּתוּב עָלַי:  
לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהֵי חַפְצִתִּי וְתוֹרָתְךָ בְּחוֹךְ מִעֵי:

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

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



## Brachot for Torah Study

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

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

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

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

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

-Rabbi Marcia

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

From other traditional sources:

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

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

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

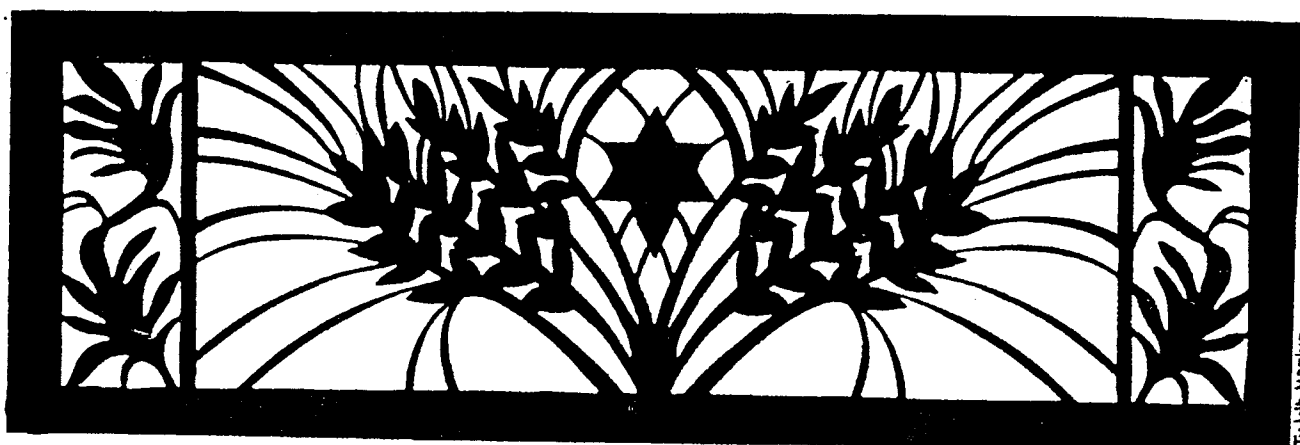
19. A king had a son who had gone astray and was distant by a hundred days journey. Good friends said: "Return to your father." The son said; "I cannot!" Then his father sent word to him: "Return as far as you can, and I will return to you."

From Avraham Isaac Kook  
Lights of T'shuvah

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

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

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



# בְּדִישׁ דְּרַבָּנָן

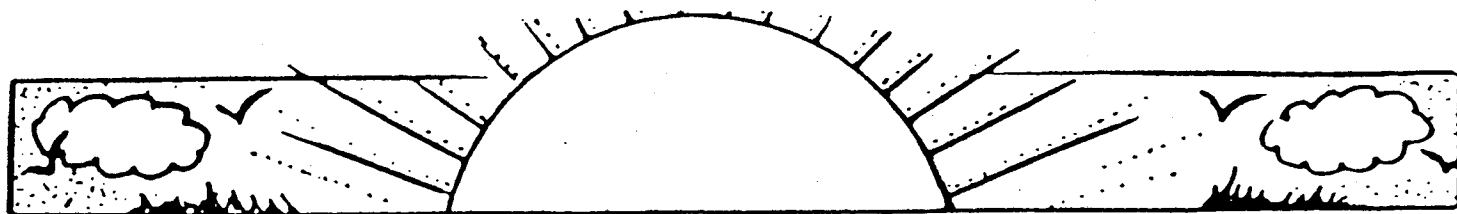
*Kaddish d'Rabbanan*: The prayer for scholars

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

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

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

-lyrics adapted from Debbie Friedman



## Blessing the Soul

אֱלֹהֵי נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא.

*Elohai neshamah sheh-natata bee tehorah hee*

אַתָּה בִּרְאִיתָ אֶתָּה יִצְרָתָה אֶתָּה נִפְחָתָה בִּי  
וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי וְאַתָּה עֲתִיד לְטָלָה מִמֶּנִּי וּלְהַחְזִירָה בִּי לְעֵתִיד לְבוֹא.  
כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוֹדָה (men) | מוֹדָה (women) אֲנִי לְפָנֶיךָ  
יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי  
רַבּוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנִּשְׁמוֹת.  
בָּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר נִשְׁמוֹת לְפִגְרִים מֵתִים.

*Ata baratAH, ata y'tzartAH, ata nafachtAH bi! V'ata m'shamrAH b'kirbi!  
V'ata ateed leet 'lah mimeni u'l'ha-chazirAH bi, leh-ateed lavoh. Kol zman sheh-  
ha'n'shama b'kirbi modeh (men) / modah (women) ani l'fanecha,  
יהוה 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.

. . . asher natan lasechvi vina  
lehavchin bein yom uvein layla.  
. . . she'asani betzalmo.  
. . . she'asani Yisra'el.  
. . . she'asani ben/bat chorin.  
. . . poke'ach ivrim.  
. . . malbish arumim.  
. . . matir asurim.  
. . . zokeif kefufim.

. . . 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.

. . . 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.

ברוך אתה יי  
אלהינו מלך העולם . . .

אשר נתן לשכמי בוקר  
להבחין בין יום ובין לילה  
שעשני בצלמו  
שעשני ישראל  
שעשני (בת-) בן-חורין  
פוקח עורים  
מלביש ערומים  
מתיר אסורים  
זוקף כפופים . . .

רוקע הארץ על המים  
שעשה לי כל צרכי  
המכין מצעדי-גבר  
אוזר ישראל בגבורה  
עוטר ישראל בתפארה  
הנותן ליעף כח . . .

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").

Blessed are You, HASHEM, our God, King of the universe, Who spreads out the earth upon the waters.<sup>1</sup>

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

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 gives strength to the weary.<sup>3</sup>

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

**בְּרַחוּם** 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.

**וְיָרֵךְ בָּרְכוּ** 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 (Shach Yitzchak).

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

**וְיָרֵךְ בָּרְכוּ** — A member of the covenant, i.e., Abraham's covenant of circumcision, the emblem of Israel's bond with God.

**בְּרַחוּם** יהוה אלהינו מלך העולם, ורקע הארץ על המים.<sup>1</sup>

**בְּרַחוּם** יהוה אלהינו מלך העולם, המכניז מצערי גבר.<sup>2</sup>

**בְּרַחוּם** יהוה אלהינו מלך העולם, שעשה לי כל צרכי.

**בְּרַחוּם** יהוה אלהינו מלך העולם, אזור ישראל בגבורה.

**בְּרַחוּם** יהוה אלהינו מלך העולם, עוטר ישראל בכתארה.

**בְּרַחוּם** יהוה אלהינו מלך העולם, הנותן ליצחק פח.<sup>3</sup>

Although many *siddurim* begin a new paragraph at **וְיָרֵךְ בָּרְכוּ**, the following is one long blessing that ends at **לְעוֹלָם וָעֶד**.

**בְּרַחוּם** אמת יהוה אלהינו מלך העולם, המעביר שנה מעריץ ונתנומה מעפפני. ויהי רצון\* מלפניך, יהוה אלהינו ואלהי אבותינו, שתרגילנו בתורתך ודבקנו במצוותיך, ואל תביאנו לא לירי חטא,\* ולא לירי עברה ועון, ולא לירי נסיון, ולא לירי בוזין, ואל לשלוט בנו יצר הרע. והרחיקנו מאדך רע ומחבר רע. ודבקנו בקצך הטוב ובמצויים טובים, וכוף את יצרנו להשתעבד לך. ותננו חיים וברכה יום לחן ולחסד ולרחמים בעיניך, ובעיני כל רואינו, ותגמלנו חסדים טובים. ברוך אמת יהוה, הנותן חסדים טובים לעמו ישראל.

**וְיָרֵךְ בָּרְכוּ\*** מלפניך, יהוה אלהי אבותי, שתצילני חיים וברכה יום מעריץ פנים ומעוות פנים, מאדך רע, מרצך רע, ומחבר רע, ומשכן רע, ומפגע רע, מעון הרע, מלשון הרע, מפרשיות, מערות שקר, משנאת הבדלות, מעלילה, מפרחה משונה, מחללים רעים, מפקדים רעים, ומשטן המשוזרת, מרדך קשה ומפעל ריך קשה, ביד שדואה כן בריית,\* וברך שאינו כן ברית, ומדינה של גיהנום.

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 **וְיָרֵךְ בָּרְכוּ**, for having made me according to His will (R. Munk).

**וְיָרֵךְ בָּרְכוּ** — 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 (Radak).

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

**וְיָרֵךְ בָּרְכוּ** — 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 (Eitz Yosef).



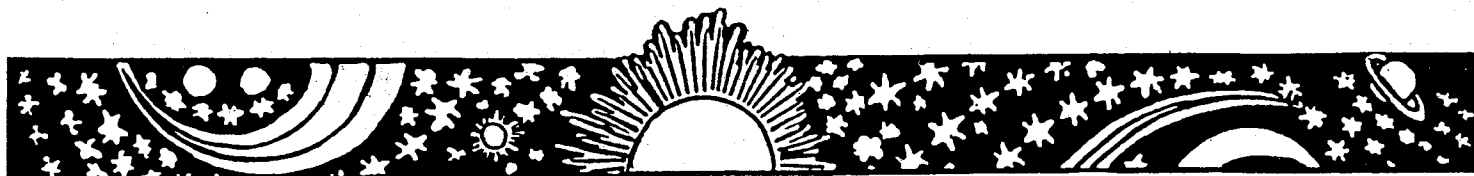
# Calling on the Energy of Creation

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאֵב הַרְחֵמֵן הַמְהִלֵּל בְּפִי עַמּוֹ מְשַׁבַּח וּמְפָאָר  
 בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו וּבִשְׂרִירֵי דָוִד עַבְדְּךָ. נְהַלֵּלְךָ יְהוָה אֱלֹהֵינוּ בְּשִׁבְחוֹת וּבְזִמְרוֹת וּנְגִידָה  
 וּנְשִׁבְחָה וּנְפָאֶרְךָ וּנְזַכִּיר שְׁמָךְ וְנִמְלִיכָה מְלַכְנוּ אֱלֹהֵינוּ יְחִיד חַי הָעוֹלָמִים מֶלֶךְ מְשַׁבַּח  
 וּמְפָאָר עַד עַד שְׁמוֹ הַגָּדוֹל: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מְהִלֵּל בַּתְּשֻׁבּוֹת:

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 136

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

כִּי לְעוֹלָם חַסְדּוֹ:	הוֹדוּ לַיהוָה כִּי טוֹב	<i>hodu l' yehovah 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 גְּדֻלוֹת לְבָדּוֹ	<i>l'osey nifla-ot g'dolot l'vado</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לַעֲשֵׂה הַשָּׁמַיִם בְּתִבְנוּנָה	<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 גְּדֻלִּים	<i>l'osey orim g'dolim</i>
כִּי לְעוֹלָם חַסְדּוֹ:	אֶת הַשֶּׁמֶשׁ לְמַשְׁפַּלַת בַּיּוֹם	<i>et ha-shemesh l'memshelet ba-yom</i>
כִּי לְעוֹלָם חַסְדּוֹ:	אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַשְׁפַּלַת 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 וּבְזִרְעֵ נְטוּיָה	<i>b'yad chazakah u'viz'roa n'too-yah</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לְגִזֹּר 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 וַחֲלִלוּ בָּיִם 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:	וַיַּפְרֶקֶנוּ מִצְרַיִנוּ	<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 לְאֵל 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 Pharoah's army is overwhelmed, and then guides us through the wilderness! Give thanks to the One who redeems us when we are in tightness and sorrow, who gives nourishment to all life! Give thanks to the God of heaven whose goodness is everlasting!

from Psalm 33

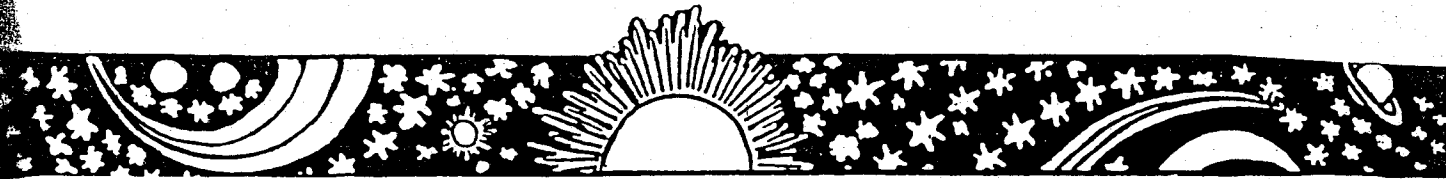
**רִנְנוּ צְדִיקִים בַּיהוָה לִישְׁרִים נָאוֹה תְהִלָּה:**

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



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





from Psalm 92

# מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

טוֹב לְהַדוֹת לַיהוָה      וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן:  
לְהַגִּיד בַּבֹּקֶר חֶסֶדְךָ      וְאֱמוּנָתְךָ בַּלַּיְלוֹת:  
עָלַי עֲשׂוֹר וְעָלַי נָבֵל      עָלַי הִגִּיוֹן 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 מַעֲשֵׂיֶיךָ יְהוָה מְאֹד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ:

*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 כִּתְמוֹר יִפְרַח כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה:  
שְׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:  
עוֹד יִנּוּבוֹן 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'sheynim 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.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ  
אֲשֶׁרִי הָעַם שֹׁכֵךְ לֹ

עוֹד יְהַלְלוּךָ סֵלָה:  
אֲשֶׁרִי הָעַם שִׁיְהוּהוּ אֱלֹהִיו:

תְּהִלָּה לְדָוִד

אֲרוֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ  
בְּכָל יוֹם אֲבָרְכֶךָ  
גָּדוֹל יְהוָה וּמִהֲלָל מְאֹד  
דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ  
הִדְר כְּבוֹד הַדָּוָה  
וְעִזּוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ  
זָכַר רַב טוֹבָךְ יִבְיָעוּ  
חֲנוּן וְרַחוּם יְהוָה  
טוֹב יְהוָה לְכָל  
יְהוּדָה יְהוָה כָּל מַעֲשֶׂיךָ  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרַתִּי  
מַלְכוּתְךָ מַלְכוּת כָּל עַלְמִים  
סוּמָה יְהוָה לְכָל הַנִּפְלִים  
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ  
פֹתַח אֶת יְדֶךָ  
צַדִּיק יְהוָה בְּכָל דְּרָכָיו  
קָרוֹב יְהוָה לְכָל קָרְאִיו  
רָצוֹן יִרְאִיו יַעֲשֶׂה  
שׁוֹמֵר יְהוָה אֶת כָּל אֲהָבָיו  
תְּהִלָּת יְהוָה יִדְבַּר פִּי

וְאֲבָרְכָה שְׁמָךְ לְעוֹלָם וָעֶד:  
וְאֶהְלָלָה שְׁמָךְ לְעוֹלָם וָעֶד:  
וְלִגְדֻלָּתוֹ אֵין חֶקֶר:  
וּגְבוּרַתֶּיךָ יִגִּידוּ:  
וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:  
וּגְדוּלַתְךָ אֲסַפְּרָנָה:  
וְצַדִּיקְתְּךָ יִרְנָנוּ:  
אֶרְךָ אֲפִים וּגְדֹל חֶסֶד:  
וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:  
וְחִסְדֶּיךָ יִבְרַכּוּכָה:  
וּגְבוּרַתְךָ יִדְבְּרוּ:  
וְכְבוֹד הַדָּר מַלְכוּתוֹ:  
וּמִמְשַׁלְתְּךָ בְּכָל דֹּר וָדֹר:  
וְזִוְקָךְ לְכָל הַכְּפוּפִים:  
וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:  
וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן:  
וְחִסִּיד בְּכָל מַעֲשָׂיו:  
לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:  
וְאַתָּה שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:  
וְאַתָּה כָּל הַרְשָׁעִים יִשְׁמִיד:  
וְיִבְרַךְ כָּל בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד:

וְאֶנְחֲנוּ גְבָרָךְ יְהוָה מַעֲתָה וְעַד עוֹלָם הַלְלוּיָהּ:

# Songs of Praise

from Psalm 19

תּוֹרַת יְהוָה	תְּמִימָה	מְשִׁיבַת נֶפֶשׁ
עֲדוּת יְהוָה	נֶאֱמָנָה	מַחְכִּימַת פֶּתִי:
פְּקוּדֵי יְהוָה	יִשְׁרִים	מְשַׁמְּחֵי לֵב
מִצְוֹת יְהוָה	בָּרָה	מְאִירַת עֵינַיִם:
יְרֵאת יְהוָה	טְהוֹרָה	עוֹמֶדֶת לְעַד
מְשַׁפְּטֵי יְהוָה	אֱמֶת	צִדְקוֹ יַחְדָּו:

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



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

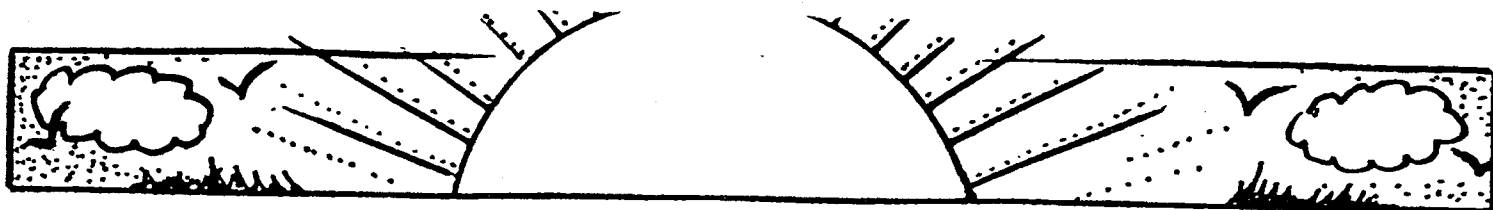
(adapted by Rabbi Burt Jacobson from *Fifty Psalms: A New Translation*)

from Psalm 121

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

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

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



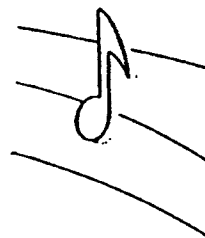
## הללויה:

Psalm 150

הללויה. הללו אל בקדשו:	הללויה בנבורתיו
הללויה ברקיע עזו:	הללויה בתקע שופר
הללויה כרב גדלו:	הללויה בתוף ומחול
הללויה בנבל וכנור:	הללויה בצלצלי שמע
הללויה במנים ועגב:	כל הנשמה תהלל יה
הללויה בצלצלי תרועה:	
הללויה:	

## HalleluYAH

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



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

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

-Translation: Rabbi Burt Jacobson

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

*Col hanshamah t'hallel YAH - Hallelu-YAH*

# נִשְׁמַת כָּל חַי תְּבָרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ

*Nishmat col chai t'vareych eht Shimcha, YAH Eloheyinu*



נִשְׁמַת כָּל חַי  
תְּבָרַךְ אֶת שְׁמֶךָ  
יי אֱלֹהֵינוּ.  
וְרוּחַ כָּל בָּשָׂר  
תִּפְאָר וְתִרְוָמָה  
זְכָרְךָ מִלְכָּנוּ תָמִיד  
מִן הָעוֹלָם וְעַד הָעוֹלָם  
אַתָּה אֵל.  
וּמִבְלָעֲדִיד אֵין לָנוּ מִלָּךְ  
גּוֹאֵל וּמוֹשִׁיעַ  
פּוֹדֶה וּמַצִּיל וּמַפְרִיחַ 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 הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים  
אֱלֹהֵי כָל בְּרִיּוֹת  
אֲדוֹן כָּל תּוֹלְדוֹת  
הַמְהַלֵּל בְּרַב הַתְשַׁבְּחוֹת  
הַמְנַהֵג עוֹלָמוֹ בְּחַסֵּד  
וּבְרִיּוֹתָיו בְּרַחֲמִים.

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

וְיֵי לֹא יָנוּם וְלֹא יִישָׁן  
הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ נִרְדָּמִים  
וְהַמְשִׁיחַ אֱלֵמִים  
וְהַמְתִּיר אֲסוּרִים  
וְהַסּוֹמֵךְ גּוֹפְלִים  
וְהַזּוֹקֵף כְּפוּפִים  
לָךְ לְבָדָה 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.

אֵלֵינוּ פִּינוּ מְלֵא שִׁירָה בָּיִם  
וּלְשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גָּלִיו  
וּשְׁפֹתֵינוּ שִׁבְחָה כְּמַרְחֲבֵי רִקְיעַ  
וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִכְלֵם  
וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם  
וְרַגְלֵינוּ קִלּוֹת כְּאַיִלוֹת  
אֵין אֲנַחְנוּ מְסַפְּקִים לְהוֹדוֹת לָךְ  
יי אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ  
וּלְבָרַךְ אֶת שְׁמֶךָ  
עַל אַחַת מֵאַלְפֵי אֶלְפֵי אֶלְפִים  
וּרְבֵי רִבְבוֹת 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.

ממִצְרַיִם גָּאֲלָתָנוּ יי אֱלֹהֵינוּ  
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ  
בְּרָעַב זִנְתָנוּ, וּבְשֹׂכֶע כָּל־כֹּלֵלָתָנוּ  
מִחֶרֶב הִצַּלְתָנוּ, וּמִדְּבַר מִלְטָתָנוּ  
וּמִחֲלִים רָעִים וְנֶאֱמָנִים  
דָּלִיתָנוּ:

עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ  
וְלֹא עֲזָבוּנוּ חֲסִדֶיךָ  
וְאַל תִּשְׁשֵׁנוּ יי אֱלֹהֵינוּ לְנִצָּחַ.

עַל כֵּן אֲבָרִים שֶׁפִּלַּגְתָּ בָנוּ  
וְרוּחַ וְנִשְׁמָה שֶׁנִּפְתַּח בְּאַפֵּינוּ  
וְלִשׁוֹן אֲשֶׁר שִׁמַּת בְּפִינוּ.  
הֵן הֵם יוֹדוּ וִיבָרְכוּ  
וְיִשְׂבְּחוּ וְיִפְאֲרוּ  
וְיִרְמְמוּ וְיַעֲרִיצוּ וְיִקְדִּישׁוּ  
וְיִמְלִיכוּ אֶת שְׁמֶךָ מִלְכָּנוּ

כִּי כָל פֶּה לָּךְ יוֹדֶה  
וְכָל לִשׁוֹן לָּךְ תִּשְׁבַּע  
וְכָל בֶּרֶךְ לָּךְ תִּכְרַע  
וְכָל קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה  
וְכָל לִבָּבוֹת יִירָאוּךָ  
וְכָל קָרֵב וְכָל־יֹתֵם יִזְמְרוּ לְשִׁמְךָ.  
בְּדָבָר שְׂכָתוֹב  
כָּל עֲצָמוֹתַי תִּאֲמַרְנָה  
יי מִי כָמוֹךָ.  
מִצִּיל עֲנִי מִחֲזֹק מִמֶּנּוּ  
וְעֲנִי וְאֶבְיוֹן מִגָּלוֹ:

מִי יִדְמֶה לָּךְ וּמִי יִשׁוּהַ לָּךְ  
וּמִי יַעֲרֶךְ לָּךְ: הָאֵל הַגָּדוֹל  
הַגָּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן  
קֹנֵה שָׁמַיִם וָאָרֶץ:  
נִהְלָלְךָ וְנִשְׁבַּחְךָ וְנִפְאֲרְךָ  
וְנִבְרַךְ אֶת-שֵׁם קְדֻשָּׁה. כְּאֲמֹר

לְדָוִד, בָּרַכְי נַפְשִׁי אֶת יי  
וְכָל קִרְבִּי אֶת שֵׁם קְדֻשּׁוֹ:

*Barchi nafshi eht Adonay v'chol kravai eht shem kodsho*

הָאֵל בְּתַעֲצֻמוֹת עֲזָה  
הַגָּדוֹל בְּכִבּוֹד שְׁמֶה.  
הַגָּבוֹר לְנִצָּחַ  
וְהַנּוֹרָא בְּנוֹרְאוּתֶיהָ.

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! -

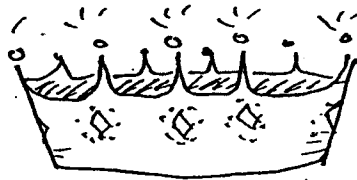
Our limbs want each to thank you  
The air of each breath You breathed into us  
Their very substance bless with gratitude  
with praise and celebration  
honoring that exalted holiness  
so majestic, that is Your fame!

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:

"Yahhhh! 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!*

שוכן עד מרום וקדוש שמו:  
וכתוב: רננו צדיקים ביהוה  
לישרים נאווה תהלה.

*Shokheyn Ad Marom v'Kadosh Shemo!*

*Eternal Shekhinah, Holy Beyond!*

*Saints sing YAH!*

*In harmony with decent folks,*

בפי ישרים תתרום.  
ובדברי צדיקים תתברך.  
ובלשון חסידים תתקדש:  
ובקרב קדושים תתהלל.

*b'fee Y'sharim tit-Romam*

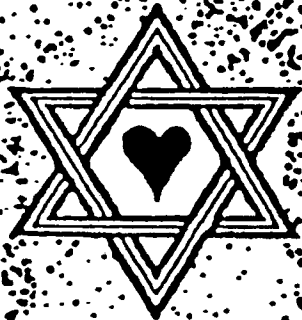
*u'b'divrey TZadikim tit-Barach*

*uv'lashon CHasidim tit-Kadash*

*u'v'kerev K'doshim tit-Hallal*

*Good people exalt You. Saints are Your blessing.*

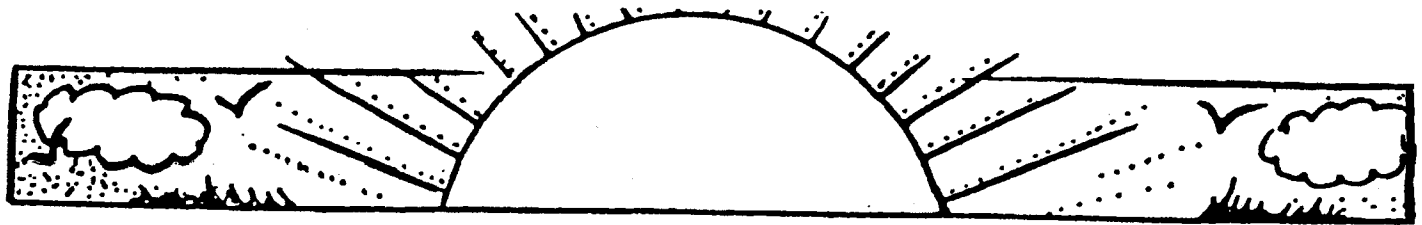
*Devotees sanctify you. You delight in our inner holiness.*



ובמקהלות רבבות עמה בית ישראל ברנה  
יתפאר שמה מלכנו בכל דור ודור שכן חובת  
כל היצורים לפניך יהוה אלהינו ואלהי הורינו  
להודות להלל לשבח לפאר לרומם להדר  
לברך לעלה ולקלס על כל דברי שירות  
ותשבחות דוד בן ישי עבדך משיחה:

*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

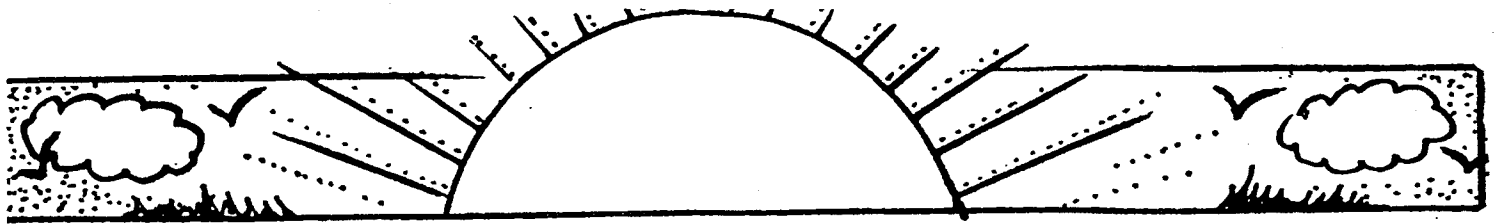
### *Yishtabach Shimcha*

<p> <b>יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכְנוּ</b>  <b>הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בַּשָּׁמַיִם</b>  <b>וּבָאָרֶץ. כִּי לָךְ נָאָה יְהוָה אֱלֹהֵינוּ</b>  <b>וְאֱלֹהֵי הוֹרֵינוּ:</b> </p> <p> <b>הִלֵּל וְזִמְרָה</b>      <b>שִׁיר וְשִׁבְחָה</b>  <b>נִצַּח גְּדֻלָּה וּגְבוּרָה</b>      <b>עֵז וּמִמְשָׁלָה</b>  <b>תְּהִלָּה וְתַפְאֶרֶת</b>      <b>קְדוּשָׁה וּמַלְכוּת.</b>  <b>בְּרָכוֹת וְהוֹדָאוֹת</b>      <b>מִעַתָּה וְעַד עוֹלָם.</b>  <b>בָּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל</b>  <b>בְּתִשְׁבָּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן</b>  <b>הַנִּפְלְאוֹת הַבוֹחֵר בְּשִׁירֵי זִמְרָה</b>  <b>מֶלֶךְ אֵל חַי הָעוֹלָמִים.</b> </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)

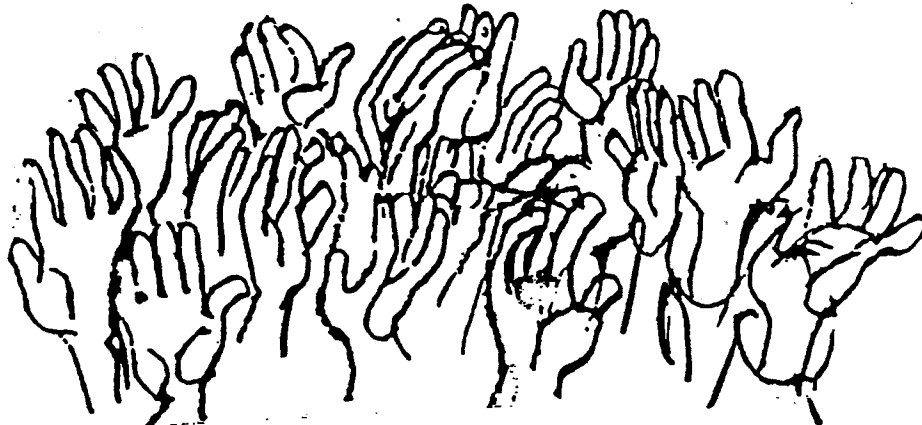
**בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ:**

*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:

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

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

בָּרַעַת וּתְבוּנָה סְבִיבֵינוּ: נִדְלוּ וְשִׁבּוּ מִלֹּא עוֹלָם

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

וְהַקְדֵּר בְּכָבוֹד עַל-הַמְרָבָה: הַמִּתְנַאֵה עַל חַיּוֹת הַקֹּדֶשׁ

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

חֶסֶד וּרְחֻמִּים לִפְנֵי כְבוֹדוֹ: זְכוּת וּמִשׁוֹר לִפְנֵי כֶסֶף

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

יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכָּל: טוֹבִים מְאֹדוֹת שֶׁבָּרָא אֱלֹהֵינוּ

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

לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תְּבִלָּה: כָּח וּבְבוֹרָה נִמֵּן בָּהֶם

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

נֶאֱחָה זִיּוֹם בְּכָל-הָעוֹלָם: מְלֵאִים זִיּוֹ וּמְפִיקִים נֶגֶה

-Reb Zalman

עֲשִׂים בְּאִמָּה רָצוֹן קוֹנֵם: שְׂמֵחִים בְּצִאתָם וְשֵׁשִׁים בְּבָאָם

צִהְלָה וְרָנָה לְזִכָּר מְלִכּוּתוֹ: פָּאֵר וְכָבוֹד נִתְּנִים לְשִׁמּוֹ

רָאָה וְהִתְקִין צוּרַת הַלְבָּנָה: קָרָא לְשֵׁמֶשׁ וַיִּזְרַח אוֹר

שִׁבַּח נִתְּנִים לוֹ כָּל-צָבָא מְרוֹם

תִּפְאֶרֶת וְנִדְלָה שְׁרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ.

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'surah natan ba-hem  
Lihyot moshlim b'kerev teyveyl.

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

# The Angelic Kedusha

## תְּהַבִּיר צוֹרֵנוּ מִלְכָּנוּ וְגוֹאֲלָנוּ

*Titbarach la-netzach tzureynu, malcheynu u'goaleynu*

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

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

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

בָּלֵם אֱהוּבִים בָּלֵם גִּבּוֹרִים  
בָּלֵם גִּבּוֹרִים וְכָלֵם עֲשִׂים בְּאֵימָה וּבִירָאָה רְצוֹן קוֹנֵם.  
וְכָלֵם פּוֹתְחִים אֶת פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה בְּשִׁירָה  
וּבְזִמְרָה וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמַעֲרִיצִים  
וּמַקְדִּישִׁים וּמַמְלִיכִים

אֶחָד־שֵׁם הָאֵל הַמֶּלֶךְ הַגִּבּוֹר וְהַנּוֹרָא קָדוֹשׁ הוּא:  
וְכָלֵם מְקַבְּלִים עָלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה. וְנוֹתְנִים  
רְשׁוּת זֶה לָזֶה לְהַקְדִּישׁ לְיוֹצְרָם. בְּנִחָת רוּחַ בְּשָׁפָה בְּרוּרָה  
וּבְנִעִימָה קִדְשָׁה בָּלֵם בְּאֶחָד עוֹנִים וְאוֹמְרִים בִּירָאָה.

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

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

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:

*Kadosh ! Kadosh! Kadosh!*

*Yah (Adonay) Tzevaot!*

*m'loh kol ha'aretz k'vodo!*



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



וְהָאוֹפָנִים וְחִיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מְחַנְשָׁאִים  
לְעַמַּת שָׂרָפִים. לְעַמָּתָם מְשַׁבְּחִים וְאוֹמְרִים.

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

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

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

*Baruch Kavod Yah (Adonay) mim'komoh*

Blessed be the Glory of God that flows from God's Place!



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

לאל ברוך נעימות יתנו. למלך אל חי ונקים ומירות  
יאמרו ותשבחות ישמיעו. כי הוא לבדו פועל גבורות  
עשה חדשות בעל מלחמות זורע צדקות מצמיח ישועות  
בזרע רפואות נורא תהלות אדון הנפלאות. המחדש  
בטובו בכל יום תמיד מעשה בראשית. באמור. לעשה  
אורים גדלים כי לעולם חסדו:

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

אור חדש על ציון תאיר ונזכה כלנו מהרה לאורו.

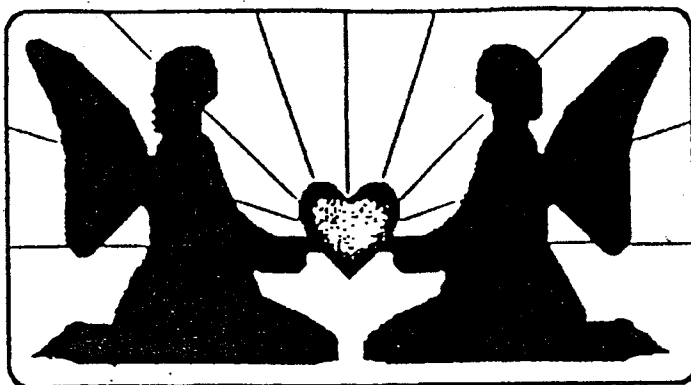
*Or chadash al Tzion tair, v'nizkeh kulan m'heyrah l'oro!*

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


ברוך אתה יי יוצר המאורות:

*Baruch Ata YAH/Adonay Yotzer Ha'M'orot*

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



אהבה רבה אהבתנו  
 יהוה אלהינו  
 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 ולהשכיל  
 לשמע וללמוד וללמד  
 לשמור ולעשות ולקיים  
 את כל דברי תלמוד  
 תורתך באהבה:

והאר עינינו בתורתך   
 ודבק לבנו במצותיך  
 ויחד לבבנו לאהבה וליראה  
 את שמך  
 ולא נבוש ולא נכלם  
 ולא נכשל 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

54 הבוחר 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!

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*

בְּרוּךְ 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 נִפְשְׁךָ	with every fiber of your being
וּבְכָל מְאֹדְךָ	and with all that you possess.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה	Let these words
אֲשֶׁר אֲנִי מְצֹוֹךְ הַיּוֹם	by which I join Myself to you today,
עַל לִבְּךָ	enter your heart.
וּשְׁנִיתָם	Pattern your days on them,
לְבְנֶיךָ	that your children witness in you God's presence.
וְדַבַּרְתָּ	Make your life
בָּם	a channel for God's holiness,
בְּשִׁבְתְּךָ בְּבֵיתְךָ	both in your stillness,
וּבְלִכְתְּךָ 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 לְטֹטְפֹת	as symbols of acts and thoughts
בֵּין עֵינֶיךָ	consecrated to Me.
וּכְתַבְתָּם	Write them in <i>mezzuzot</i>
עַל מְזוּזֹת 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 מְשָׁמְעוּ אֶל מִצְוֹתַי  
 אֲשֶׁר אֲנִי מְצִוֶּה אֹתְכֶם הַיּוֹם  
 לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ  
 בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם  
 וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ  
 וְאִסְפַּת דִּגְנוֹךְ וְתִירֶשֶׁךְ וְיִצְהָרֶךְ  
 וְנָתַתִּי עִשָּׂב בְּשֹׁדְךָ לְבִהְמֶתְךָ  
 וְאִכְלָתָּ וְשָׂבַעְתָּ.  
 הִשְׁמְרוּ לָכֶם כֵּן יִפְתָּה לְבַבְכֶם  
 וְסִרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים  
 וְהִשְׁתַּחֲוִיתֶם לָהֶם.  
 וְחָרָה אַף יְהוָה בָּכֶם וְעָצַר אֶת הַשָּׁמַיִם  
 וְלֹא יִהְיֶה מִטֶּר  
 וְהִיאָדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ  
 וְאִבְדֶּתֶם מִחֵרָה מֵעַל הָאָרֶץ הַטֹּבָה  
 אֲשֶׁר יְהוָה נָתַן לָכֶם.



וְשִׁמַּתֶּם אֶת דְּבָרֵי אֱלֹהִים  
 אֵל לְבַבְכֶם וְעַל נַפְשְׁכֶם  
 וְקִשְׁרֶתֶם אֹתָם לְאוֹת עַל יְדֵיכֶם  
 וְהָיוּ לְמוֹטְפוֹת בֵּין עֵינֵיכֶם  
 וּלְמִדְתֶּם אֹתָם אֶת בְּנֵיכֶם  
 לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ  
 וּבִלְכֶתְךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ  
 וּבְתִבְתֶּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ  
 לִמְעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם  
 עַל הָאָדָמָה אֲשֶׁר נִשְׁפַּע יְהוָה  
 לְאַבְרָהָם לְיִצְחָק לְיַעֲקֹב  
 בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

וַיֹּאמֶר יְהוָה אֵל מֹשֶׁה לֵאמֹר:  
 דַּבֵּר אֵל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם  
 וְעָשׂוּ לָהֶם צִיצִית עַל כְּנֹפֵי בְגָדֵיהֶם  
 לְדִרְתָּם. וְנָתַנּוּ עַל צִיצִית הַכֹּהֵן.  
 פָּתִיל תִּכְבֹּלֶת. וְהָיָה לָכֶם לְצִיצִית  
 וְקִרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל  
 מִצְוֹת יְהוָה וְעִשִּׂיתֶם אֹתָם.  
 וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם  
 וְאַחֲרֵי עֵינֵיכֶם  
 אֲשֶׁר אֹתָם זָנוּיִם אַחֲרֵיהֶם.

לִמְעַן תִּזְכְּרוּ וְעִשִּׂיתֶם  
 אֶת כָּל מִצְוֹתַי וְהִייתֶם  
 קְדוֹשִׁים לְאֱלֹהֵיכֶם.  
 אֲנִי יְהוָה אֱלֹהֵיכֶם  
 אֲשֶׁר הוֹצֵאתִי אֹתְכֶם מֵאֶרֶץ מִצְרַיִם  
 לִהְיוֹת לָכֶם לְאֱלֹהִים.  
 אֲנִי יְהוָה אֱלֹהֵיכֶם אֱמֶת.

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.

# 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'fday 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. עֲשֵׂה פֶלֶא:

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׂפַת הַיָּם.  
יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

יי יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל. קוּמָה בְּעֶזְרַת יִשְׂרָאֵל.  
וּפְדֵה כְנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.  
גְּאֻלָּנוּ יי צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.  
בְּרוּךְ אַתָּה יי גֹּאֵל 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 transcendant 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 Yom Kippur Silent Amidah

## the standing prayer

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

### *Amidah* in images

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

#### The image

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

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

#### The Blessing

Once you have established the image, chant its blessing:

זְכֹרֵנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים.  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.  
מֶלֶךְ 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 כְּמוֹךְ אֵב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.  
וְנֶאֱמָן אֵתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ מַחְיֵה 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.

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## 3. *Kedushat HaShem* : we Name the Holy

### The Image

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

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

The *Amidah* blessing continues on the next page.

## The Blessing

בְּרוּךְ אַתָּה יי

הַמֶּלֶךְ הַקָּדוֹשׁ.

*Baruch ata Yah (Adonay) haMelech haKadosh.*

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

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

#### The Image

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

בְּרוּךְ אַתָּה יי מֶלֶךְ עַל כָּל-

הָאָרֶץ מְקַדֵּשׁ (הַשָּׁבֹת וְ)יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים

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

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

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### 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

וְחַחֲוִינָה עֵינֵינוּ בְּשׁוּבָה 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).

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## 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 כָּל־מִלְכָּנוּ וְיִתְרוֹמָם שְׁמָךְ מַלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד.

וְכַתֵּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

נִכְל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת־שְׁמָךְ בְּאַמֶּת הָאֵל יִשׁוּעָתָנוּ  
וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמָךְ וְלֹךְ נָא 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.

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## 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

## 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 לָאָה,

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

וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְּנֵיהֶם לְמַעַן  
שְׁמוֹ בְּאַהֲבָה: זְכַרְנוּ לְחַיִּים מֶלֶךְ חֶפֶץ בְּחַיִּים. וְכַתְּבָנוּ  
בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים: מֶלֶךְ עוֹזֵר  
וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם וְעֹזֶרֶת יִשְׂרָאֵל.

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 עֶפְרַיִם. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת  
וּמִי דוֹמֶה לָּךְ. מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה: מִי  
כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יְיָ מַחְיָה  
הַמֵּתִים:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לְךָ  
סֵלָה:

וּבְכֵן תֵּן פֶּחָדְךָ יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשִׂיךָ וְאֵימָתְךָ עַל-  
כָּל-מָה שֶׁבָּרָאתָ. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ  
לְפָנֶיךָ כָּל הַבְּרוּאִים. וְיַעֲשׂוּ כְלָם אֶגְדָּה אֶחָת לַעֲשׂוֹת  
רְצוֹנְךָ בְּלִבָּב שְׁלָם. כִּמוֹ שִׁדְּעָנוּ יְיָ אֱלֹהֵינוּ שֶׁהִשְׁלֵטוֹן  
לְפָנֶיךָ עַז בִּידְךָ וּגְבוּרָה בִּימָנְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מָה  
שֶׁבָּרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יְיָ לַעֲמֶךָ תְּהִלָּה לִירְאִיָּה וְתִקְוָה  
לְדוֹרֶשֶׁיךָ וּפְתִיחוֹן פֶּה לַמִּנְחִלִּים לָךְ. שְׁמָחָה לְאַרְצְךָ  
וְשִׁשׁוֹן לְעִירְךָ וְצִמְחִית קָרֵן לְדוֹר עֲבָדְךָ וְעִקְיַת נֹר  
לְבֵן יִשְׂרָאֵל מְשִׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צְדִיקִים יֵרָאוּ וְיִשְׁמְחוּ וְיִשְׁרִים יַעֲלוּ 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  
avoteynu/imoteynu: 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'matzmich 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*

בְּעֶשֶׂן תְּכַלֶּה כִּי תַעֲבִיר מִמִּשְׁלַת זְרוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אֹתָהּ יְיָ לְבָדָּךְ עַל כָּל מַעֲשֵׂיךָ בְּהָר צִיּוֹן  
מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ. בְּכַתּוּב בְּדִבְרֵי  
קֹדֶשְׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר  
הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלוֹהִים מִכְּלַעְדֶיךָ  
בְּכַתּוּב. וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ  
נִקְדָּשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקְּדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אֶהְבֶּתָּ אוֹתָנוּ. וְרָצִיתָ  
בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ.  
וְקִרְבַּתָּנוּ מִלִּבְנֵי לְעַבְדֶּיךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ  
עָלֵינוּ קִרְאָתָּ:

*On Sabbath add the bracketed words*

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא וַיִּגִּיעַ וַיִּרְאֶה  
וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוּרָנוּ וּפְקֻדוֹתֵינוּ וְזִכְרוֹן  
אֲבוֹתֵינוּ וְזִכְרוֹן מֹשֶׁה בֶּן דָּוִד עַבְדְּךָ וְזִכְרוֹן יִירוּשָׁלַיִם  
עִיר קֹדֶשְׁךָ וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ.  
לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים  
וּלְשָׁלוֹם בְּיוֹם הַזְכָּרוֹן הַזֶּה. זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ  
לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:  
וּבְדִבְרֵי יְשׁוּעָה וּרְחֻמִּים חֹסֶם וְחֹנֵן וְרַחֵם עָלֵינוּ  
וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם  
אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלוֹךְ עַל כָּל הָעוֹלָם כָּל  
בְּכַוְדְּךָ וְהִנָּשָׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ וְהוֹפֵעַ בְּהָדָר  
גָּאוֹן עֶזְךָ עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרֶץ. וַיִּדַּע כָּל פֶּעוּל כִּי  
אַתָּה פָּעַלְתָּ וַיִּבֶן כָּל יָצוֹר כִּי אַתָּה יָצַרְתָּ וַיֹּאמֶר  
כָּל אֲשֶׁר נִשְׁמָה בָּאֵפוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמְלֻכוֹתוֹ  
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 ונתן חלקנו בתורתך  
 שבענו מטובך ושמחנו בישועתך: [והנחילנו יי  
 אלהינו באהבה וברצון שבת קדשך ויגדלו בך  
 ישראל מקדשי שמה] וטהר לבנו לעבדך באמת. כי  
 אתה אלהים אמת ודברך אמת וקיום 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 ברצון. ותהי לרצון תמיד עבודת  
 ישראל עמך. ותחזיקנה 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 גשמותינו 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 שמה מלכנו תמיד לעולם  
 ועד:

וכתב לחיים טובים כל-בני בריתך:

וכל החיים יודוך סלה ויהללו את שמה באמת האל  
 ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמה  
 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 בשלומה.

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.*

You alone are our God and our Creator; You are our Ruler and our Helper; and in Your mercy You reveal Yourself in the sight of all the living:

I AM ADONAI YOUR GOD!

"אני יה אלהיכם"

תקלה יה לעולם, אלהיך ציון, לך דרך ודרך. תללנהו

*The Eternal One shall reign for ever; your God, O Zion, from generation to generation. Halleluyah!*

*All are seated*

לדור ודור נגיד גדלה, ולגדלה נצחיים תשחתה  
תקדוש. ושבחה, אלהיך, מפנינו לא נמוש לעולם  
ועד.

To all generations we will make known Your greatness, and to all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.

ובכן תו פתחה, יה אלהינו, על כל מעשיך, ואימתך  
על כל מלך שפך את. וייראוך כל המעשים,  
והפחדו לך, ופניך כל המוראות, ויעשו בך אגדה  
אחת לעשות רצונה בלבב שלם, כמו שידענו, יה  
אלהינו, שהשלטון לפניך, עו פניך וגבורה פניך,  
ושמך נורא על כל מלך שפך את.

*Eternal God, cause all Your works to stand in awe before You, and all that You have made to tremble at Your presence. Let all that lives revere You, and all creation turn to You in worship. Let them all become a single family, doing Your will with a perfect heart. For well we know, Eternal God, that Yours is the majesty, Yours the might, and awesome is Your name in all creation.*

a flower that will fade,  
a shadow moving on,  
a cloud passing by,  
a particle of dust floating on the wind,  
a dream soon forgotten.

*But You are the Sovereign,  
the everlasting God!*

*All rise*

SANCTIFICATION

קדושה

תקדוש את שמך בעולם בשם שמך ולימים אותו  
בשמי קדום, פתחוב על יד נביאך, וקרא זה אל-זה  
ואמר:

We sanctify Your name on earth, even as all things, to the ends of time and space, proclaim Your holiness; and in the words of the prophet we say:

קדוש, קדוש, קדוש יה עבדות, בלא כל-האריך  
קבדו.

*Holy, Holy, Holy is the God of all being; the fullness of the whole earth is God's glory!*

אדיר אדירנו, יה אדוננו, קד אדיר שמך בך-  
האריך

Source of our strength, Sovereign God, how majestic Your presence in all the earth!

ברוך בודד יה מקבוצו.

*Blessed is the glory of God in heaven and earth.*

אחד הוא אלהינו, הוא אבנו, הוא מלכנו, הוא  
מושיענו, והוא נשפיענו ברחמיך לעיני כל-חי.



# We Admit Our Betrayals

## *Ashamnu*

Who Are We?

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

Yet

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

At our Core

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

Yet

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

Our Real Being is

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

Yet

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

Who are we?

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

Yet

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

At our Core

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

Yet

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

Our real Being is

light and truth, infinite wisdom, eternal goodness..

Yet

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

אֲשַׁמְנוּ. בָּגַדְנוּ. גַּזַּלְנוּ. דִּבַּרְנוּ דָּפִי.

הֶעֵוִינוּ. וְהִרְשַׁעְנוּ. וָדְנוּ. חִמְסְנוּ. טַפַּלְנוּ שֶׁקֶר.

יַעֲצֵנוּ דָּע. כָּזַבְנוּ. לָצְנוּ. מָרַדְנוּ. נֶאֱצְנוּ.

סָרַדְנוּ. עֵוִינוּ. פִּשְׁעֵנוּ. צָרַדְנוּ. קִשִּׁינוּ עֶרֶף.

רִשְׁעֵנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲיֵנוּ. תַּעֲתַעְנוּ:

*Asham'nu*

*Bagad'nu*

*Gazal'nu*

*Dibarnu dofi*

*He-e'vinu*

*V'hir'shanu*

*Zad'nu*

*Chamas'nu*

*Tafal'nu sheker*

*Ya-atz'nu ra*

*Kizav'nu*

*Latz'nu*

*Marad'nu*

*Ni-atz'nu*

*Sarar'nu*

*A-vee-nu*

*Pasha'nu*

*Tzarar'nu*

*Kishinu oref*

*Rasha'nu*

*Shichat'nu*

*Tee-av'nu*

*Ta-ee-nu*

*Tee'ta'nu*

# על חטא

Al Cheit • For All Sins

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

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

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

עַל חֵטֵּא שֶׁחָטֵּאנוּ לְפָנֶיךָ בְּהִרהוּר הַלֵּב:

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

וְעַל חֵטֵּא שֶׁחָטֵּאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה:

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

עַל חֵטֵּא שֶׁחָטֵּאנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן:

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

וְעַל חֵטֵּא שֶׁחָטֵּאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע וּבִרְכִילוֹת:

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

עַל חֵטֵּא שֶׁחָטֵּאנוּ לְפָנֶיךָ בְּשִׁפּוּט הַזּוּלָּת:

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

וְעַל חֵטֵּא שֶׁחָטֵּאנוּ לְפָנֶיךָ בְּקָלוֹת רֹאשׁ וּבַעֲזוֹת מֵצַח:

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַבִּיעוֹת:

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

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאָה עֲצָמִית:

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

וְעַל כָּלֵם אֱלֹהִי סְלִיחוֹת סִלַּח לָנוּ. מַחֵל לָנוּ. כִּפּוּר לָנוּ:

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

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִזְוֵג אֲהָבָה עִם תְּשׁוּקָה וְהִנָּאת הֶרְגֵּעַ:

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

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּק בְּיוֹפִי טִבְעִי:

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיוֹת:

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

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהַעֲמַדַת פָּנִים לְרָגְשׁוֹת שֶׁאֵין אָנוּ חֲשִׁים:

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִתְפַּאֲרוֹת עֲצָמִית וּבְאֲנוּכִיוֹת:

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

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הֵלֶב:

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁתִּיקָה וּבְאִדִּישׁוֹת:

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

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאַפְלָיָה גִזְעָנִית:

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

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

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

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִיצוֹל עֲמֻדַת כּוֹחַ:

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

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִיצָאָה לְמֶאֱבָק תּוֹקְפָנִי:

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמַתָּן:

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

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשְׁבוּעַת שָׁוָא:

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁימוּשׁ בְּאַמְצָעִים

שְׁלִילִיִּים לְהַשְׁגַּת מַטְרוֹת חַיִּיבִיּוֹת:

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

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִגְיָעָה בְּזוּלַת בְּדֶרֶךְ

כָּל־שֶׁהִי:

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

וְעַל כָּלֵם אֱלֹהִי סְלִיחוֹת סִלַּח לָנוּ. מְחַל לָנוּ. כְּפָר

לָנוּ:

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

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

# 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-pe-i-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-de'ish a-lei-nu

sha-na to-va.

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 מלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

*Avinu Malkeinuu, hear our voice.*

אָבינו מלְכֵנוּ, חָטְאוּנוּ לְפָנֶיךָ.

*Avinu Malkeinuu, we have sinned against You.*

אָבינו מלְכֵנוּ, חָמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

*Avinu Malkeinuu, have compassion on us and on our children.*

אָבינו מלְכֵנוּ, כִּלְה דְּבַר וְחָרֵב וְרָעַב מַעֲלִינוּ.

*Avinu Malkeinuu, make an end to sickness, war, and famine.*

אָבינו מלְכֵנוּ, כִּלְה כָּל-צָר וּמַשָּׁטָן מַעֲלִינוּ.

*Avinu Malkeinuu, make an end to all oppression.*

אָבינו מלְכֵנוּ, כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

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

אָבינו מלְכֵנוּ, חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

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

אָבינו מלְכֵנוּ, מִלֵּא יָדֵינוּ מִבְּרִכּוֹתֶיךָ.

*Avinu Malkeinuu, fill our hands with blessing.*

אָבינו מלְכֵנוּ, חַנּוּן וְעֲנֻנָּה כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה

עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

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

אָבינו מלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

אָבינו מלְכֵנוּ, חָטְאוּנוּ לְפָנֶיךָ.

אָבינו מלְכֵנוּ, חָמוּל עָלֵינוּ

וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

אָבינו מלְכֵנוּ, כִּלְה דְּבַר

וְחָרֵב וְרָעַב מַעֲלִינוּ.

אָבינו מלְכֵנוּ, כִּלְה כָּל-

צָר וּמַשָּׁטָן מַעֲלִינוּ.

אָבינו מלְכֵנוּ, כְּתֹבֵנוּ

בְּסֵפֶר חַיִּים טוֹבִים.

אָבינו מלְכֵנוּ, חַדֵּשׁ

עָלֵינוּ שָׁנָה טוֹבָה.

אָבינו מלְכֵנוּ, חַנּוּן וְעֲנֻנָּה

כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה

עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.