Introduction

We would like to acknowledge and thank all the wonderful people who helped us publish this second revised edition of our Friday night service. Yishar Ko-chakhem, May your Strength Grow.

We have all come to love the way we mark the passage into Shabbat at TBZ. During this soulful service we encounter the Shekhina as she enters into us. We experience the expansion of soul that is the essence of Shabbat. We come together as a community. We open our hearts to all of G!d’s creation, we bless ourselves, our loved ones and benefactors. We even open ourselves to find room in our hearts for those we see as adversaries and obstacles to our happiness.

The safety of our Sanctuary provides a refuge for many of us from the hustle and bustle of our everyday lives. We bring to Shabbat the enthusiasm of a lover yearning to reunite with his/her beloved. We bring to Shabbat the excitement of a child yearning for the embrace of a parent, of a long lost child returning home to the legacy of his/her ancestors. We at TBZ are proud of our attempt to renew our ancient traditions so they continue to speak to us as if we were there at the beginning of our wondrous journey through history.

Our celebration and observance (Zakhor veShamor) of Shabbat testifies to the unquenchable thirst we have to re-connect with the Source of Life, to desist from paths of exploitation and destruction of the planet, socially, ecologically, and politically. The Kabbalat Shabbat service is a weekly affirmation of the Power of the Spirit and the capacity of humanity to act as if they are redeemed. It is said that the ultimate Redemption will be on Shabbat, bimhayrah beyameynoo, let it come speedily in our days.

The English materials in this book have been prepared for the most part by Rabbi Rami Shapiro, currently the Director of Metivta in Los Angeles. They are not direct translations, but rather interpretive readings that capture the essence of the Hebrew. For a more straightforward translation we urge you to peruse our Siddur Hadash, the blue prayer book volume under your seat, pp. 16-96. We look forward to keeping the spirit of our Friday night services alive with expanded consciousness and renewed vigor.

Reb Moshe Waldoks
Darkness falls about me, comforting and a bit frightening.
It harbors both dreams and demons.
I tap it for solace.
I delve it for options.
I flee it
for fear it mirrors that which I so desperately wish to avoid:
Me.

Yet I stand here not to embrace the dark,
but to kindle the light.
Not to close my eyes forever,
but to open them this once.
I stand amidst the dark and bring forth light.
Soft, fragile, flickering light.
The only light I know. The only light I can bear.
I bring it, yet it is not mine. I kindle it, yet it is not me.
I am the light-bearer only.

Where the world is dark with illness, let me kindle the light of healing.
Where the world is bleak with suffering, let me kindle the light of caring.
Where the world is dimmed by lies, let me kindle the light of truth.

May I be worthy of this honor
as I strike the match and kindle the flame
that illumines the heart of all the world.

Ba-rukh ata Adonai
ełoheynu me-lekh ha-olam
a-sher kid-sha-nu b'mitz-vo-tav
v'tzi-va-nu l'had-lik neyr
shel Shabbat.*

Blessed is the One beyond light and dark
by Whose power we sanctify Life
with the mitzvah of the Sabbath lights.

*On a festival, the blessing concludes:
(shel Shabbat v’) shel Yom Tov.
You who love my soul, compassion’s gentle source,
Take my disposition and shape it to Your will.
Like a dashing deer I will flee to You.
Before Your glorious Presence humbly do I bow.
Let Your sweet love delight me with its thrill,
Because no other dainty will my hunger still.

How splendid is Your light which worlds do reflect.
My soul is worn from craving for Your love’s delight.
Please good God do heal her and show to her Your face,
So my soul can see You and bathe in Your grace.
There she will find strength and healing in this sight.
Her joy will be complete then eternal her delight.
What pity stirs in You since days of old, my God.
Be kind to me Your own child begotten by Your love.
For long and longing hours I yearned for Your embrace.
To see my light in Your light basking in Your grace.
My heart’s desire is to harmonize with Yours.
Do not conceal Your pity, hide not that light of Yours.

Help, my Lover, spread Your canopy of peace,
Enfold all human beings give all pain surcease.
Your Presence on this earth plane do make known to us
And we shall respond with song and with dance.
Rush, my Love, be quick. The time for love is now,
Let Your gentle favor grace us as of old.
It is all You:
the valleys, the mountains,
the shore, and the sea,
it is all You.
And so am I --
this fragile reed with beating heart
and jumping mind,
this thinking bellow
breathed and breathing,
all You.
From You comes each,
and to You each returns.
And in between is You as well.
You in anger and You in song,
You in play and You in pain,
You in danger and You in salvation;
it is all You, and You are all it is.
I sing the wonders of all You are
and the simple truth of You is known.

L'khu n'ra-n'nah l'Adonai
na-ri-yah l'tzur yish-eynu.
N'kad-mah fa-nav b'todah
b'zmi-rot na-ri-yah lo.
Ki eyl ga-dol Adonai
u-melekh ga-dol al kol elohim.
A-sher b'ya-do mekh-k'rey a-retz
v'to-a-fot ha-rim lo.

It is all You:
the valleys, the mountains,
the shore, and the sea,
it is all You.
And so am I --
this fragile reed with beating heart
and jumping mind,
this thinking bellow
breathed and breathing,
all You.
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I sing the wonders of all You are
and the simple truth of You is known.
PSALM 96

Sing and awake.
Sing the never-before-sung,
sing a new song to God,
from God, as God.
I still my mind and calm my heart.
I soften my breath
and fill my belly with air.
I hold that fullness in tension,
to be released only when
the spirit moves.
My breath is transformed
from silence to sound,
from mystery to music
and back to mystery again.
For breath is the conduit to God,
and song the sound of breath in love.

Yis-m'khu ha-sha-ma-yim v'ta-geyl ha-aretz
yir-am ha-yam um-lo’o.
Ya-aloz sa’dey v’khol asher bo,
az y'ra-neynu kol a-tzey ya-ar.
Lif-ney Adonai ki va,
ki va lish-pot ha-aretz.
Yish-pot tey-veyl b’tze-dek,
v'a-mim be-e-mu-na-to.

הַתְּלהֵתָה יְשָׁרֵי שָׁירֵי הַדָּרֶשׁ
שָׁירֵי לִי בֶּלֶּינָהָרָם:
שָׁירֵי לִי בָּרָךְ שְׁמוֹ:
בְּשָׁרוּ מְיוֹרָת-יָירָמה שְׁחַרְתָּ:
ספִּירָי בָּנוֹת בָּנָדָרוּ:
בָּכַל-חָסְמֵמֵיהּ בְּלַעֲמֵיהּ:
כְּבֹל הַגָּדָה נַזְּקַל הַגָּדָה:
כְּכָל-אָזְלָה הָצָמִים אַלָּלִימ:

והָדִירֵרֵרִי קְפְתֵּנִי
עַד הַמְפָרַאת בְּנֵכֶתָה:
כָּבֹל לִי חָשָׁפְתָה חָסְמֵה:
כָּבֹל לִי בָּרָךְ גָּלָה:
כָּבֹל לִי בָּרָךְ שְׁמוֹ:
שָׁאֲמִנָהוּ בוּאָה לְחָרוֹתֵינָהוּ:
שָׁמִירֵיהּ לִי בָּרָךְ-רְכֶשׁ:
הָמוּל מְפָנֵי בֶּלֶּינָהָרָם:
אֲמוּרָה בִּגְוֵי בּוּלִךְ אַרְמָיָיהָם הַבּוּל:
בָּלָל-חָסְמֵי לְדֵי חָסְמֵי בָּמִישָׁרָהוּ:

הַשִּׁמְעוּ הָשָׁמִים וּהֶנֵּל תָּאֲרִיר
יעֵרֵי חַם וּמִלְכָּא.
נַעֲלוּ שְׁרֵי בֵּכָל-אַשָּׁר-בֵּין
אֶזֱאָ תּוֹנֵנָה בֵּלֶּינָה-עַצְיַר:
לִפְנֵי מִי בֶּן בַּא.
מִי בֶּן לְשָׁפֵט הָאָרּוֹן:
שְׁפֵּט-לֵבֶל בּוֹצָךְ
הָצָמִים בֶּאָבֹתָהוּ.
Embedded in my heart, a melody beats, awaiting the conductor's call. I hear it now and again, faintly. It disturbs my quest for power with hints of grace. It haunts my dreams of control with intimations of selflessness. It stays my hand lifted in anger and calms my heart tight with rage. It whispers to me of justice and sings to me of compassion. It is the song of God, and I shall sing it yet. But not alone. We each bear the song; we each need the choir. Some day the song will rise in our mouths and we will sing together in harmony. Mountains of discord will melt before us; idols of ego, tribe, and boundary will give way as we weave a song of wonder, celebrating the many and the One. Together we will sing the world awake, bringing light to the dark places and letting the shadows dance once more. Light is sown for the righteous, Joy for those who embrace it; and song is a chariot to both.

Or zarua la-tzadik
ul’yish-rey leyz sim-khah.
Sim-khu tza-di-kim bAdonai
v’ho-du l’zei-kher kad-sho
PSALM 98

Sing to God,
for song is the highway to heaven.
Sing a new song,
for newness is the gift of humankind.
Sing to God a new song
whose words not yet written
speak a joy not yet felt;
whose melody not yet composed
evokes a harmony not yet imagined.
Sing to God a new song.

To sing a new song,
I must sing with a new voice.
I must let go the known
and embrace the unknown,
for the new is always a surprise.
To sing a new song,
I must open myself to wonder.
I must embrace the fullness
of mind and body.
I must wash myself
in the totality of Life,
its births and its deaths,
its risings and its passings.
I must let go the boxes into which
I stuff the stuff of life
and allow what Is to speak its truth.
And then I shall take that truth
and sing it aloud.
With lyre and with drum,
with voice and with silence,
I will sing a song that
surprises even God.
And in that surprise will be
a great deliverance.
The earth trembles
with intimations of God.
The nations quake
before the One without a flag.
Our boundaries shatter
as the Whole hugs its parts.
We scar the earth with barbed lines
and define ourselves within them.
We label the stranger
and mark the friend;
God is greater than this.
God is above our masks and our magic.
God speaks, and there are no words.
God teaches, and there are no books.
God guides, and there are no gurus.
God plants justice, and we sow discord.
God seeds compassion,
and we reap anger.
God extends charity,
and we shrug indifference.
No wonder there is trembling.
We are frightened not of God,
but of oursevles.
We are frightened not of the One,
but of the many we call "them."
May I make this day
a day of emptying myself of my self,
a day of exalting the One who is
at the heart of the man.
May I make this day
a day of humbling myself
before the One who is all.
And in this way will I move
beyond fragmentation
to the greater unity
that is God's gift and my salvation.

Ro-m’mu Adonai Eloheynu
v’hishtakhavu l’har kad-sho
ki ka-dosh Adonai Eloheynu
PSALM 29
Mizmor le-David
The true God is beyond imagining.
The true God is Nameless.
The One who is All cannot Itself be any.
And yet this One who is no thing
speaks through all things.
Oceans rumble, thunder rattles, great
cedars fall with a crash -- this is the
voice of God and this, too, God's silence.
Nations crumble under their own
audacity. People despair from their own
greed. This is the voice of God's justice,
no evil is prevented and no consequence
softened. We reap what we sow.
In the Temple, all say "Glory!"
In the streets, all cry "Chaos!"
Who can see the order in the whirlwind?
Who can see the pattern in the wilderness?
Who dares cry "Glory"
in the midst of chaos?
Still the heart and attend to Chaos;
Still the mind and hear the Glory.
Still the soul and whisper Amen.
In this there is salvation.
In this and this alone.

Adonai oz l’amo yi-teyn,
Adonai y’va-reykh et amo va-shalom.

ANA B’KOAKH
Source of Mercy!
With loving Strength untie our tangles.
Your chanting folk raise high,
make pure, accept our song.
Like your own eye, Lord, keep us safe,
who union seek with You. Cleanse and
bless us, infuse us ever with loving care.
Gracious Source, Oh Holy Power!
Do guide Your folk.
Sublime and Holy One,
do turn to us, of holy chant.
Receive our prayer, do hear our cry,
Who secrets knows. Through time and
space, Your Glory shines, Majestic One.
COME MY FRIEND TO GREET THE BRIDE
TO WELCOME THE MANY FACES OF SHABBAT

לךRachel לקראת קולת פוני שבת בקבלה
L’KHAH DODI LIKRAT KALLAH. P’NAY SHABBAT N ’KAB’LAH.

To celebrate and recall in a single act
this the one God disclosed to us.
The Source is One, its essence, one,
glorious and lovely, receiving praise.

לךRachel לקראת קולת פוני שבת בקבלה
L’KHAH DODI LIKRAT KALLAH. P’NAY SHABBAT N ’KAB’LAH.

To meet the Shabbat come let us go,
for she is the spring of blessing and joy
poured out, woven from creation’s birth
end of work, reflection’s aim.

לךRachel לקראת קולת פוני שבת בקבלה
L’KHAH DODI LIKRAT KALLAH. P’NAY SHABBAT N ’KAB’LAH.
Majestic temple, city of God
go forth from pain and ruin.

Long have you dwelt in the vale of tears.
Now God’s compassion rains upon you.

Shake off the dust -- my people arise
Robe yourself with light and joy.
The future within is revealed now.
The freedom to be enters my soul.

Awake, awake, my love, awake!
Your light has come, arise -- be light.
Rise, now rise, sing your new song.
The splendor of God is opened through you.
Lo tayvo-shi v'lo tikalmi
Ma tishto-khakhi uma tehemi
Bakh yekhesu aniyay ami
V'nivn'ta ir al tila

No more guilt! No more shame!
Why be helpless? Why be weak?
All my afflicted find shelter in you:
Holy city rebuilt on her hill.

V'ha-yu lim-shisa shosa-yikh
V'rakhaku kol m'vala-yikh
Ya-sis ala-yikh Eloha-yikh
Kim'sos khatan al kalah

Those who destroyed you, now are destroyed,
all who devoured -- far, far away.
Your God takes pleasure in your joy just as a groom makes love to his bride.

L’KHAH DODI LIKRAT KALLAH. P’NAY SHABBAT N ’KAB’LAH.

14
Consoling the Mourners

On the first appearance of mourners in the Synagogue during Shiva -- week of mourning -- it is customary to greet the mourners with the following words of consolation:

May you be comforted and sustained among the other mourners for Zion and Jerusalem.

Amen.

Ha-Makom y’nakhem et’khem b’tokh sh’ar avey’ley tzion viyrushalayim.

Spread your vision East and West.

Worship the Source of all existence.

Within your heart is Messiah’s grace.

Let us rejoice and let us sing.
It’s good to offer thanks to the ONE, to sing out to Your name supreme, to tell about Your kindness in the morning, and Your faithfulness at night, on ten-stringed lyre and on flute, with melodies conceived on harp, for You, GREAT ONE, elate me with Your deeds; I’ll sing about the actions of Your hands. How great Your deeds have been, SOURCE OF WONDER, Your thoughts exceedingly profound. Of this the foolish person cannot know, of this the shallow cannot understand. The righteous flourish like the palm trees, like cedars of Lebanon they grow, implanted in the house of the ALL-KNOWING amid the courtyards of our God they bear fruit. In their old age they’ll put forth seed, fleshy and fresh they’ll ever be, to tell the uprightness of the MATCHLESS, my Rock, in whom no fault resides.
PSALM 93

THE SUBLIME ONE reigns, clothed in majesty. THE LIGHT is clothed, is girded with might. The world is now established, it cannot give way. Your throne was long-ago secured, beyond eternity are You. The rivers raise, SOURCE OF LIFE, the rivers raise a roaring sound, the floods raise up torrential waves, but louder than the sound of mighty waters, more exalted than the breakers of the sea, raised up on high are You, INEXPRESSIBLE. Your precepts have retained their truth, THE GRACIOUS ONE forever.

Mi-kolot mah-yim rah-bim
adirim mish-be-ray yam
adir ba-ma-rom Adonai.
Ey-do-te-kha ne-em-nu m’od
l’veyt-kha na-a-va ko-desh
Adonai l’o-rekh ya-mim.

PSALM 92: Meditation

It is good to give thanks.
Does YAH need my gratitude?
No.
It is not the thanks that matter, but the thanking,
To awaken to Wonder, to holiness, to YAH,
I must transcend the ego-centered drama
I pretend is life.
To shatter pretense, give thanks.
Each thank-you reduces the false you.
When I give thanks, I embrace others.
When I give thanks,
I move from drama to play and discover the aliveness that Is when I stop playing God and discover that God is playing me.
It is good to give thanks, for through thanksgiving lies awakening.

PSALM 93: Meditation

The earth is secure;
it is I who imagine her frailty.
The earth stands firm;
it is I who plot her downfall.
She is greater than me and includes me in a larger scheme.
I am her child, though not her only child.
I am her hope, though not her only hope.
I am one she grew to see her own face, to know her own mind, to foster surprise.
I am the one who can know I am One.
A vision of Shabbat, an insight into the profound meaning of being at One:
Through the service of Kabbalat Shabbat,
the throne of glory is prepared for the Holy One.
With the arrival of Shabbat,
the Shekhinah is liberated from all forces of evil and harsh judgments,
leaving Her free for intimate union with the holy light,
adorned with many crowns by the Holy One.
All kingdoms of anger, all dominions of judgment, flee from Her presence;
no alien power reigns in all the universe.
She is bathed in light from on high
while receiving a crown of Shabbat prayers from earth,
from us the holy people,
all of us are adorned with fresh additional souls which are ours on Shabbat.
Then we begin Shabbat prayers, happily blessing Her,
joy and gladness on our faces,
released from thoughts of severity and judgment,
uttering BAR’KHU, “Praise the Lord,”
as Shabbat blessings and peace begin to flow.

[Zohar, The Book of Splendor, Parshat Terumah]
Here I am, waiting. Watching. Listening. Attending to what is within and without. The whispered breath of God fills me with wonder and wisdom, and I bend, embraced by the One who is all. For a moment, I no longer breathe, I am breathed. For an instant, I know the truth of who I am -- God's breath, a fleeting exhalation of All into This. How wondrous this moment when breath breathes and knows itself Divine!

Bar'khut Adonai ha-m'vo-rakh.

Praise the Source of Life, the Essence of all things!

Barukh Adonai ha-m'vo-rakh l'olam va-ed.

Blessed is Adonai, the blessed Source and Substance of all, now and forever.

Each night, I marvel: The fading light! The deepening darkness!

Each morning, I exclaim: The dawn gates open wisely, understanding marks the day's divisions.

Season follows season, and the sky is patterned with orbiting stars.

Order amid the greater chaos, and the greater chaos amid an even Greater Order -- this world rests on the shores of mystery.

What mind orders the wildness, fashions the void?

You, my Source and my Essence, You create day and night.

You roll away light before dark and dark before light.

In You is the shadowplay of all being and becoming.

In You, I rest and struggle, seeking to do as You do: order the chaos and set wisdom and understanding firm.

Praise the One who makes for evening's dusk.

Barukh ata Adonai ha-ma’ariv aravim.
Evening The Evenings

Chorus: Evening, the evenings;
Evening the frayed edges of our lives;
Mah’ahreev ahrahveem; ahmayn (2X)

Sacred words even the evenings;
Wisdom opens gates locked around our hearts.

Ahsher bi-d’vahro mah’ahreev
ahrahveem;
B-khokhmah potay’ahkh sh’ahreem.

Understanding alters with the times;
Changing seasons, cycles divine.

Oo-vi-t’voonah m’shahneh eeteem;
oo-mahkhahleef et hah-z’mahneem.

Paint diamond on the canvas called sky;
Soothe our souls with a lilting lullaby.

Oo-m’sahdayr et hah-kokhavveem;
B-mishm’rotayhem bah-rahkee’ah kir’tsono.

Rolling, rolling into the night;
Rolling, rolling away the light.

Golayl or mi-p’nay khoshekh;
Golayl khoshekh mipnay or.

Spirit of the Night we bless Your Name,
Eternal Light, Eternal flame.

Ayl khai v’kahyahm
tahmeed yimlokh ah-laynoo;
L’olahm vah-ed.

Melody and words by Rabbi Geela
Rayzel Raphael
I am loved. Too easy to say, perhaps.
Too fleeting a feeling upon which to anchor a life.
And yet it is so. I am loved.
Though not always by me.
From my earliest days I was helped and guided
to find the path of justice, mercy, and humility.
Some guides were clear: parents, grandparents, teachers, friends.
Some were subtle, unexpected, often painful.
They are all and always with me.
When I quiet my mind and still my heart,
when I cease the nervous doing that so often passes for purposeful living,
I sense their wisdom echoing in my heart.
I call out and hear the Echo, my voice no longer mine, and richer.
I listen and learn.
Through tales and tradition, through law and acts of kindness, I find my way.
I take mitzvot upon myself and seek to walk the path of righteousness.
They, too, become my guides, and I think of them daily.
May I never withdraw my love from this path.
Blessed are they who love the way of Israel.
K'RIAT SH'MA

Listen! Israel, listen!
Still the mind's chatter, quiet the heart's desire.
The rush of life flows through me.
The heart of eternity beats in my own chest. Listen.
I am the fingers of a divine and infinite hand.
I am the thoughts of a divine and infinite mind.
There is only one reality,
the Singular Source and Substance of all diversity.
This One alone is God.

Sh'ma Yisra’el Adonai eloheynu Adonai ekhad

Barukh sheym k’vod mal-khuto l’olam va’ed

Blessed is the One who manifests the Many.

V'AHAVTA

Having heard the One, I know myself commanded:
Love God, the Source and Substance of All and Nothing,
with fullness of mind, body, heart, and soul.
Feel freely and act wisely.
Let no opinion make truth taboo.
Be in the world with purpose and presence.
Set wisdom upon my heart and share her with all who wish to learn.
Model truth for the children, that they shall see in me a friend and guide.
Recite the Shema at home and away;
these shall be the first words I speak each morning and the last words I say each night.
Glove my hands with compassion and see that all my deeds are just.
Open my eyes to truth and let my vision be daring and true.
Set mezuzot upon the doorposts of my house and upon my gates
that my going out and my coming in shall be for peace.     (after D'varim 6:4-9)
If I carefully follow the way I have been shown -
the way of justice, mercy, and humility,
serving Life with the fullness of my life -
then the earth will flourish with righteousness and riches.

Pure rain will fall in its season; the earth will bring forth her bounty,
my labors will flourish, and the fragrance of life will scent the air like fine oil.

There will be food enough for all, and all will be able to partake of it.

No one will exploit another, for no other shall be separate from the One.

But beware! If I follow another path,
pursuing gods of narrow desire
who separate one from another in quest of power and control,
then the heavens will rain poison, creation will fall ill,
and I and all will soon disappear from this good earth.

Therefore, I impress these words upon my heart to quell anger;
I bind them on my hands to stop violence;
I set them before my eyes to see the One who is All.

By word and by deed I teach them.

I repeat them at home and away, morning and night.
I write them upon the doorposts of my home and upon my gate,
that my dwelling be a haven from ignorance and delusion.

Then my days and the days of my people will endure forever,
one generation passing righteousness and kindness to the next,
all the days of the earth.  (after D’varim 11:13-21)
VAYOMER
ויאמר

Torah instructs me: "Put tzitzit on the corners of your garments and weave a thread of blue to the fringe of each corner. These shall remind you to live justly, lovingly, and simply. Look upon them and remember: Be holy! for the Source and Substance of Life is holy."

Unencumbered by falsehood, unfettered by attachment, I dare step beyond the bondage of Egypt and make covenant with the unconditioned Source of Life.

This is what my ancestors did in their day; this is what I must do in mine.

(after Bamidbar 15:37-41)

Adonai elohey-khem emet

Adonai, your God is Truth

EMET V'EMUNAH

In Adonai there is no faltering; my every step is guided by forces beyond my ken.

Nothing is by chance, for even chance keeps its own order.

The sages tell of hardened hearts and bitter plagues--the cost of freedom.

Remember well that cost and make not light of struggle.

Let me mourn even my enemy's loss, taking no comfort in anyone's undoing.

For compassion is the Way, even as is justice.

When my ancestors beheld this, they proclaimed: I affirm this simple truth:

Adonai is the Source and Substance of All.

Creation is the Infinite manifest as the finite;
there is only the One, empty of form, who fills all form.

Knowing this, I let go the compulsion to rule, the desire to control others.
Rooted in this, I learn to judge well, uprooting oppression within and without.

Adonai creates wonders surpassing my understanding,
marvelous things beyond reckoning.

No science can fully know, no dogma can even pretend to map that which is beyond thought.

Yet it is Adonai that sustains all things.
Moshe and the Children of Israel sang to You; with great joy they said in unison:

U-malkhuto b’ratzon kiblu alayhem. Moshe u’v’ney yisra’el lekha anu shirah, b’simkha rabbah, v’amru kulam:

Among all the gods we can name, which compares to the One Beyond Naming?
Among all the quantities we can label, number, mark, and measure which compares to the Truth at the heart of Reality?
My ancestors beheld the awesomeness of God:
This is my God, this Nameless One is the Source and Substance of all.

This and this alone exists throughout time and eternity.
Thus it is written:
"The Eternal has rescued Jacob; the Eternal has redeemed him from those more powerful than he."

Blessed is the One who redeems the weak from injustice.
Hashkiveynu Adonai eloheynu
l'shalom
v'ha'amideynu malkeynu l'khayim
u-fros aleynu sukkat sh'lokeka.
V'tak'neynu b'etzah tovah
mil'fanekha
v'hoshieynu l'man sh'me-kha.
V'hageyn ba'adeynu v'haser
mey-aleynu
oyev dever v'kherev v'ra'av v'yagon
v'haser satan mil'faneynu
u-mey-akhareynu.
U-v'tzeyl k'na-fe-kha tas-tireynu
ki eyl shomreynu u-matzi-leynu ata
ki eyl melekh khanun v'rakhum ata.

U-sh'mor tzey-neynu u-vo'eynu
l'khayim u-l'shalom mey-ata v'ad
olam.
U-fros aleynu sukkat sh'lokeka.
Barukh ata Adonai ha'poreys sukkat
shalom aleynu v'al kol amo Yisra'el
v'al Yerushalayim v'al kol ha-olam.

May I live each day with fullness of mind,
attending to Life and all she places before me.
Thus will I live without hesitation.
Only then can I lie down in peace,
having given Life my all.
Only then can I rise up in anticipation of a new day,
knowing I have so much more to give.
Let mercy refine my actions and justice shield me from enemies.
Let my life be a vehicle for grace and mercy,
bringing peace and comfort to all in need.
May the Source of Life spread a tallit of peace
over me,
over Israel,
over Jerusalem,
and over all the world.
The people Israel shall observe Shabbat as an everlasting covenant through all generations. It is a link between God and Israel for all time; for in six days the world was fashioned, and on the seventh day came rest and renewal. Imagine not that life is all doing. Stillness, too, is life; and in that stillness, the mind cluttered with busyness, quiets, the heart racing to win, rests, and we hear the whispered truths of God. (after Shemot 31:16-17)

(When Shabbat coincides with a festival, add:)

And Moshe spoke of the God-appointed times to the people of Israel.
KHATZI KADDISH

Reader:
Yit-gadal v'yit-kadash sh'mey raba.
B'alma di v'ra khiru-tey
v'yam-likh mal-khutey
b'kha-yey-khon u-v'yomey-khon
u-v'kha-yey d'khol beyt Yisra'el
ba-agala u-v'z-man kariv,
v'imru amen.

Congregation and Reader:
Y'hey shmey raba m'varakh
l'alum ul-alumey alma-ya.

Reader:
Yit-barakh v'yish-tabakh,
v'yit-pa-ar v'yit-romam v'yit-na-sey,
v'yit-hadar v'yit-aleh, v'yit-halal
sh'mey d'kud-sha, b'yrikh hu,
l'eyla (ul'eyla)* min kol bir-khata
v'shi-rata tush-b'khata v'ne-khemata,
da-amiran b'alma, v'imru amen.

*On Shabbat Shuvah

Let the glory of the Ineffable be extolled and that which is Nameless be hallowed.
May the time soon come when I can listen without speaking,
speak without scheming, see without prejudice.
May I learn to enter the Silence and there encounter the Ineffable.
May I learn to live without labels and thus meet the Nameless
who is my Source and my Substance.
Let me establish peace throughout the world,
bringing justice and mercy to bear on all my deeds.
May the time soon come when
I,
Israel,
and all the world
sanctify life with truth,
drawing upon the Source of Peace to make peace in our own lives.

Amen.
AMIDAH
עמדליה

יִשְׁפְּטֵנִי שְׁמָنى וְפָרְגֵי תַּהְלְקִית
Adonai s’fatay tif-takh u-fi yagid t’hila-tehkha
Adonai, open my lips and let my mouth speak Your glory.

ברוך אתה עם אלהים ועולה אבותינו ואבותיך אלהים אברכים אלהים יركة
אלהים יעלק אלהים שם אלהים רבכתי אלהים רחל אלהים ילאה
האלים הנבורי והנביאים את עלהם. גומלי חסדים טובים, פגעו חכמים
וחבר תסריר אבות ומעיני נאות לבני בניו בניו בניו בניו בניו

On Shabbat Shuvah add:
למכנה אלהים ויהיו בעלי מלך פמי בוגרים ובוגרים י理解
מלך עליי ומשיש עמי. ברוך אתה עם כצי אברכים וערבד את

AVOT V’IMAH AO T

The Eternal God is not the
God of Abraham is not the

God of Isaac is not the God of Jacob is not the
God of Sarah is not the God of Rebecca is not the

God of Leah is not the God of Rachel is not the
God of my childhood is not the God of my youth is not the
God of my adulthood is not the God of my old age is not the

God of my dying is not the God of my imagining.
The Eternal God is not my creation.

The Eternal God is not the
God who chooses is not the God who commands is not the
God who creates is not the God who destroys is not the

God who makes me win is not the God who sees that my enemies lose.
The Eternal God is not my creation.

The Eternal God is the God who alone exists and who exists alone.
When I am free from ancestors, free from traditions, free from truths,
free from words, free from thoughts, free from even the need to be free,
there is God, and there I am not.

Blessed is the One at the heart of my emptiness.

Between Rosh Hashanah and Yom Kippur add: May I be remembered unto Life,
having the courage to inscribe myself in the Book of Life for the sake of Life.

More literal translations for the Amidah are found in the Siddur Hadash (the blue book under the seats)
beginning on page 68 (traditional) and page 69 (interpretive).
From Pesakh until Sh'mini Atzeret add:

ןוהי ותליא

From Sh'mini Atzeret until Pesakh add:

כישו כחות ומליצא נ Higgins

ומכלל חיים בchers, חותה מחות ברוחwig ריבים, סופר נופליו והופא חולים.

ומוחרי אסוסים, זוקים יבגוגיה ליושן עופר. מי כמוך על בורור, ומי ודמה לחר.

מלך מחות מחותה ונכמיו יחצוה:

On Shabbat Shuvah add:

כמי כמוך אב הרוחים. זכר יעורי לחרים ברוחים

ונאפה אתנה לחרים מחות. ברוך אתה ונחת מחות מחותים:

GEVUROT

You are the Source and Substance of Life:

birth and death,
joy and sadness,
success and failure,
courage and fear -- all are You.¹

All things and their complements come from You.
All things and their complements are You.²

May I open my eyes to see You as You
and not as I so desperately want You to be.

May I see that time and eternity
are but shadows of now,
and that true immortality is
to end time and awake to the
deathless present that is You.

¹. From Sh'mini Atzeret until Pesakh, add: You stir the winds of change and water the earth with tears.

². On Shabbat Shuvah add: You turn the world from chaos to law, allowing me to turn as well.
K'DUSHAT HASHEM

The One Who is the many,
the Ocean Who is the wave,
the Puzzle Who is the piece
is God the Whole and Holy.

Creation is the dance of God in space and time.
I am the dance of God in this space and this time.
To awake to this is to awake from ignorance.
To awake to this is to awake from despair.
To awake to this is to awake from needless suffering.

May I find this Shabbat a rest from the sleep of fools.
May I find this Shabbat an awakening to the One
who is Whole and Holy --
Whole and wholly me.
K'DUSHAT HAYOM

"The heavens and the earth and all within them were finished. By the seventh day God had completed the work which God had been doing; and so God rested from all the work. Then God blessed the seventh day and sanctified it because on it God rested from the divine work of creation."

You capped doing with non-doing;
You blessed becoming with being;
You honored labor and rest.
Creation is incomplete without Shabbat.
Rest reveals the importance of work.
Work reveals the importance of rest.
The two together make the world;
the two together make a human being.
I rest when I cease the struggle to control.
I rest when I abandon the pride of ownership.
I rest when I give thanks for what is.
I set aside this day
to revel in Your work by sharing Your rest.
I set aside this day
for mindfulness and renewal.
I set aside this day
to review my mission and my priorities.
I set aside this day
to honor all that I have been given.
I set aside this day
to take stock of all that I am.


**AVODAH**

For what do I pray?  
For health?  For happiness?  For wealth or fame?  
Who can say what will befall me?  
I do what I do in pursuit of what I desire,  
but only the hunt is mine;  
the victory is in other hands.  
I pray for nothing, for I am nothing.  
My desires are not Yours.  
My needs are not Yours, perhaps not even mine.  
I pray simply to stand in Your presence.  
I pray simply to stand and be present.  
For that is all I can do: stand and be present.  
Present to You and what You bring  
this moment and this moment again.  
All there is, is You;  
Time and eternity, self and other -- all You.  
So I pray to pray.  
I pray to be aware of the Being that is  
all and nothing, here and there, now and forever.

On Rosh Khodesh and Khol Hamoed, add:  

On this day of (Rosh Khodesh, Pesakh, Sukkot)  
I remember the honor due my ancestors  
and the timeless truths they discovered  
in their journey toward holiness.  
I draw upon their insight to open my own eyes to the truths they perceived.
HODA'AH

Spirituality is living with attention.

Living with attention leads me to thanksgiving.

Thanksgiving is the response I have to the great debt I accrue with each breath I take.

Attending to the everyday miracles of ordinary living,

I am aware of the interconnectedness of all things.

I cannot be without You. This cannot be without that.

All cannot be without each. And each cannot be without every.

Thanksgiving is not for anything, it is from everything.

May I cultivate the attention to allow the thanks that is life
to inform the dance that is living.

On Chanukkah, add: I thank You for the courage to withstand the theft of heritage and history that Antiochus sought to perpetrate against my people. May I be worthy of the lives that were sacrificed to see that my heritage continue.

On Shabbat Shuvah, add: I thank You for the power to change, to reset my sights and move once again toward holiness.
Peace is not the absence of conflict.
Peace is dealing with conflict
while honoring justice.
Peace is not the absence of anger.
Peace is expressing anger
while honoring compassion.
Peace is not the absence of desire.
Peace is allowing for desire without
the fantasy that fulfillment brings happiness.
Peace is not the absence of fear.
Peace is knowing how to move through fear.
Peace is not the absence of self.
May I cultivate the skills to live in peace:
to live with honor, to live with justice, to live with compassion.
to live with desire, to live with fear,
to live with self,
to live with emptiness.
ELOHAY N'TZOR

Let me attend to my words,
taking care to say what I mean
and do what I say.
Let me guard my tongue from evil
and my lips from speaking falsehood.
Let me rise above those who slander me
and take care not to slander others.
Let me forgive those who offend against me
and take care to offend only the unjust.
Let me open my heart to Torah
and find in her wisdom my way to righteousness.

Yi-h'yu l'ratzon im-rey fi, v'heg-yon libi l'fa-ne-kha Adonai tzuri v'go-ali.
May the words of my mouth, and the meditations of my heart be acceptable unto You,
O Yah (my friend, my rock and my redeemer).

Oseh shalom bi-m'romav hu ya-aseh shalom aleynu
v'al kol yisra'el v'imru amen.
May the power that makes for peace throughout the heavens
be the power from which I learn to draw
to make for peace in my world and in my life.
Amen.
BLESSING FOR CHILDREN

For a son:
Y’simkha Elohim k’Ephraim
v’khiM’nasheh.

For a daughter:
Y’simeykh Elohim k’Sarah, Rivkah,
Rakhel v’Leah.

PRIESTLY BLESSING

Y’va-rech’kha Adonai v’yish-m’rekha
Ya-eyr Adonai panav eyle-kha
vi-khu-neka
Yisa Adonai panav eyle-kha
v’ya-seym l’kha shalom.

May Adonai bless you and keep you!
May Adonai enlighten you and be gracious to you.
May Adonai’s face be lifted towards you and grant you peace and tranquility.

VAY’KHULU

Va-y’khulu ha-shama-yim v’ha-aretz
v’khol tz’va-am.
Va-y’khal Elohim ba-yom ha-sh’vi-i
m’lakh-to a-sher asa
Va-yish-bot ba-yom hash’vi-i
mi-kol m’lakh-to a-sher asa,
V’yi-va-rekh Elohim et yom hash’vi-i
va-y’kadeysh oto,
ki vo shavat mi-kol m’lakhto
asher bara Elohim la-asot.

They were finished, the sky, the earth, and all their company. Elohim had finished
on the seventh day all the work that needed to be done. Elohim ceased from work
on the seventh day and blessed it with rest, setting it aside as a day of rest for all creation.

God is both doing and nondoing, both action and nonaction, both becoming and Being.
To me, these seem opposed. To God, they are complementary.
To me, the world is a place of either/or. To God, there is only And.
Today is the day set aside for And. Today is the day sanctified for Being.
Today is the day made holy by rest. Today is the day I do only by not doing.
Today is the day I challenge the either/or by setting choice aside and
allowing what is to be free from what may yet be. Today is the day for Shabbat Shalom.
I praise the Source and Substance of Life,  
the One whom my ancestors called Shield and Friend.  
God is holiness giving rise to creation. God is creation giving rise to consciousness. 
God is consciousness giving rise to self.  God is self giving rise to no-self.  
God is no-self giving rise to holiness. God is holiness....  

I praise the great round of Being  
and give thanks for the blessings that come to me each day.  
I sing the praises of Shabbat and the One who hallows it.  
I bless this day with rest as it has blessed me with rest.  
I honor Life by living well and rightly.
I take the time to make this day a sabbath.
I set aside the labors that define me and uncover the me that cannot be defined.
I find in the mitzvot of Shabbat friends and counselors urging me to wholeness.

May these hours of rest and renewal open my heart to joy and my mind to truth.
May all who struggle find rest on this day.
May all who suffer find solace on this day.
May all who hurt find healing on this day.
May all who despair find purpose on this day.
May all who hunger find fulfillment on this day.
And may I live my life in such a way that this day may fulfill its promise.
Reader

Yit-gadal v'yit-kadash sh'mey raba
b'alma di v'ra khiru-ney.
V'yam-likh mal-khutey
b'kha-yei-khon u-v'yomey-khon
u-v'kha-yei d'kol beyt yisra'el.
Ba-agala u-viz-man kariv,
v'imru amen.

Congregation and Reader

Y'hey sh'mey raba m'varakh
l'alam ul-almei alma-ya.

Reader

Yit-barakh v'yish-tabakh,
v'yit-pa-ar v'yit-romam v'yit-na-sey
v'yit-hadar v'yit-aleh v'yit-halal
sh'mey d'kud-sha b'rkh hu.
L'eyla (u-l'eyla) min kol bir-khata
v'shi-rata, tush-b'khata v'ne-khemata,
da-amiran b'alma, v'imru amen.

Tit-kabal tz'lot-hon uva-ut-hon
d'khol Yisra'el
dakom avuhon di vi-sh'ma-ya,
v'imru amen.

Y'hey sh'lama raba min sh'ma-ya
v'kha-yim aleynu v'al kol yisra'el,
v'imru amen.

Oseh shalom bi-m'romav
hu ya-aseh shalom aleynu
v'al kol yisra'el
v'al kol yosh-vey tey-veyl
v'imru amen.
**ALEYNU**

Aleynu l'sha-bey-akh la-adon ha-kol,
la-teyt g'dula l'yotzeyr b'reyshit,
sheh-lo asanu im go-yey ha-aratzot,
v'lo samanu im mish-p'khot ha-adama,
sheh-lo sam khel-keynu ima-hem,
v'gora-leynu im kol ha-olam.

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Reb Zalman’s Universal Opening:

עָלֵנָו לְשׁוֹנָהּ לַאֲוָדָו הָאָל
לַחְתַּר צוּרָה הָאֲרוֹע בְּרָאָשִׁית
שֶׁהָלָּשׁוּנָהּ עֲבָדָנִי הָאֲרוֹע
וֹלַח שְׁמוּה עָבָדָנִי בְּרָאוּתֵיהּ
שֶׁהָלָּשׁוּנָהּ עֲבָדָנִי
וֹגְרָה-לָּנוּ עֲכָל הָעָלָם

Traditional Opening:

עָלֵנָו לְשׁוֹנָהּ לַאֲוָדָו
לַחְתַּר צוּרָה הָאֲרוֹע בְּרָאָשִׁית
שֶׁהָלָּשׁוּנָהּ עֲבָדָנִי הָאֲרוֹע
וֹלַח שְׁמוּה עָבָדָנִי בְּרָאוּתֵיהּ
שֶׁהָלָּשׁוּנָהּ עֲבָדָנִי
וֹגְרָה-לָּנוּ עֲכָל הָעָלָם

ואָנוּ הַרְעֵי-עַבְדֵּי-הָאָלָם
וֹמַדְוִי
לְפָנֵי מֶלֶךְ מַלְכֵי הָמְלָכִים
נֶוֶרֶשׁ בָּרְוָהּ הָאָל

שָׁהוּא נַתֵּן שְׁמֵהוּ חֵוֹר עָרִי
נֵמָלֵשׁ בָּרְוָהּ שְׁמֵהוּ מַמְעַלְּלָה
נְכָבִית עֵז בֵּנֵבי מִרְפָּאִים

וַהֲוָא מִלְכָּה יַנְוָא עָלָה
אָמַם מִלְכָּה אָפָּם וַחֲלָה
בֶּקֶרֶב בֶּהְדָרֹת-וֹתֵי הָיוֹם
נָשַׁבְתָּ לֵאָל-לָבָא
כָּל יַנְוָא דֵאָלָימו
בְּשֵׁמָהוּ בַּמְעַלְלָה

בָּיְרָל-חֲאִיר
נָשַׁבְתָּ. אָנִי עָלָה.
I stand with attention not rigid or fixed, but relaxed and alert.
Addressed by Life, commanded by history,
I dare heed the call of Torah:
do justly,
love mercy,
walk humbly
with the One who is Source and Substance of all.
I bend my knee and empty myself of distraction.
For a moment--peace:
the peace of being present;
the peace of being in place;
the peace of acting without hesitation;
the peace of attending without preoccupation.
I place my hope in You,
the One who is hope and promise,
the One who is deed and doer.
I place my hope in the wisdom of Your Way.
I cleanse my eyes of idols
and see Your presence in the world.
I empty my heart of tyrants,
that I am enslaved to nothing and no one is enslaved to me.
I recognize the limits of words
and step beyond labels to embrace each and every as One.
Then all who live will know that to You alone I am loyal.
To You alone do I bend.
To You alone is the honor and the glory.
For You alone are Life and all who are given to live it.
New beginnings bring to mind old and recent endings.
I owe much to the past and to those who embodied it.
Parents and grandparents, children and siblings,
teachers and shapers, friends and loved ones --
all these, living and dead, add their touch to the person I have become.
To the living, I turn in gratitude and love,
extending my arms in friendship, offering them renewed love.
To the dead, I turn in memory, affirming their lives with the fullness of my own.
In the midst of doubt and hope, at once alone and in community,
I seek the courage to bear the fearsome burden of the Unknown with dignity and grace.
In honor of those who went before me,
I rise to affirm the eternal cycle of birth and death with this Kaddish:

Mourners
Yit-gadal v'yit-kadash sh'me raba
b'alma di v'ra khiru-ney.
V'yam-lish mal-khutey
b'kha-yey-khon u-v'yomey-khon
u-v'kha-yey d'khol beyt yisra'el,
ba-agala u-viz-man kariv,
v'imru amen.

Congregation and Mourners
Y'hey shmey raba m'varakh
l'alam ul-almey alma-ya.

Mourners
Yit-barakh v'yish-tabakh
v'yit-pa-ar v'yit-romam v'yit-na-sey,
v'yit-hadar v'yit-aleh v'yit-halal
sh'mey d'kud-sha b'rakh hu.
L'eya (u'lya)* min kol bir-khata
v'shi-rata, tush-b'khata v'ne-khemata,
da-amiran b'alma, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya
v'kha-yim aleynu v'al kol yisra'el,
v'imru amen.

Oseh shalom bi-m'romav hu ya-aseh
shalom aleynu v'al kol yisra'el, v'al
kol yoshvey tey-veyl, v'imru amen.

*On Shabbat Shuvah
Magnify and sanctify holiness throughout the world.
Establish peace and harmony; share the suffering; reach out to those in need,
helping them lay down their burden or shoulder it more powerfully.
There is a suffering that is natural to Life.
Yet so much of what I bear is an unnecessary burden,
arising not from Life but from fear, not from living with death but from dying to Life.
May I learn to accept the necessary suffering.
May I learn to put down the unnecessary suffering and let go the jagged hurts I have
created for myself. May I allow my pain to give rise to compassion--compassion for
myself, compassion for others.
May the Power that makes for peace throughout the heavens
be the Power upon which I draw to make for peace in my own life. And let me say:
Amen.

BORKHEINU AVINU

Bor-khey-nu A-vi-nu
ku-la-nu ke-e-khad
b'or pa-ne-kha.

May we open our eyes to the light of God.

HATIKVAH

Kol od ba-leyvav p'ni-ma
nefesh Yehudi homiya,
ulfatey mizrach kadima
ayin l'Tziyon tzofiya,
od lo avda tikvateynu
hatikva bat sh'not alpayim,
Lih'yt am chof-shi b'artzeynu
Eretz Tziyon virushalayim.

As long as the heart of the Jew beats, and his/her eye is turned to the East,
Our ancient hope still lives: To be a free people in Zion.
Before the birth of being,
there was the Source of Being.
When all is ended, the Source remains.
Alone without second, the One is all.
The One is my God, my redeemer,
my refuge, my shelter,
my cup of Life from which I drink my fill.
When I wake, as when I sleep, I rest in the One.
Body and mind are God’s extension:
One Substance in infinite manifestation,
One Mind in infinite variation.
Know this and fear not.
Know this and live with humility, justice, mercy, and grace.
God is the Source and Substance of all things. God is Absolute Unity.
God is formless and beyond description. God is beyond the limits of time.
God is Reality. Our prophets reveal the ethics of Reality.
Moses is the greatest of our prophets.
The Source of Torah is divine. Torah articulates Truth.
God is the Source of all matter and thought.
Our actions have consequences. A messianic age is possible.
God is the Source of birth, death and rebirth.
KIDDUSH
Ba-rukh ata Adonai Eloheynu
Melekh ha-olam,
bo-rey p'ri ha-gafen.

Ba-rukh ata Adonai eloheynu
Melekh ha-olam,
asher kidshanu b'mitz-votav
v'ra-tzah vanu, v'shabbat kod-sho
b'a-havah u-v'ratzon hin-khi-lanu,
zi-karon l'ma-asey v'rey-shit.

Ki hu yom t'khi-la l'mikra-ey ko-desh,
zey-ker li-tzi-at Mitz-ra-yim.
Ki va-nu va-kharta v'o-tanu ki-dashta
mi-kol ha-a-mim
v'shabbat kod-sh'kha
b'a-havah u-v'ratzon, hin-khaltanu.
Ba-rukh ata Adonai,
m'ka-deysh ha-shabbat.

Blessed is the Source of Life, the Substance of all Being,
whose creative power fashions the fruit of the vine.

Blessed is the Source of Life, the Fountain of all Being,
by whose power we plumb the depths of universe
and uncover the mitzvot of holiness.

In love, I take upon myself the challenge of Shabbat
as a reminder of the purpose of creation.

In peace, I take upon myself the sanctity of Shabbat
as a catalyst for freedom and unity.

Blessed is the Source of Life,
whose creative power hallows the Shabbat.
As I prepare for the arduous simplicity of Shabbat,
I open my heart, mind, and soul to stillness.
In the deep quiet of Shabbat, I sense the greater Life that is my life.
I do not live only; I am lived. I do not breathe only; I am breathed.
I am not only the one I appear to be, but also the One who appears as me.

As I prepare for the inviting openness of Shabbat,
I open my heart to compassion, my mind to wisdom,
my soul to the round of birth and death and rebirth.
From this openness I welcome the messengers of God,
the angels who embrace me with blessing.
If I am compassionate and just, they bless me:
"So may you be next Shabbat as well."
If I am mean and selfish, they bless me:
"So may you be next Shabbat as well."
The blessing is theirs, the reality always mine
Welcome, my friends, to my Shabbat quiet.
Peace Seeds represent the twelve prayers for peace prayed in Assisi, Italy, on the Day of Prayer for World Peace during the United Nations International Year of Peace, 1986. The prayers were brought to the United States and entrusted to the care of the children at The Life Experience School.

“Like the bee gathering honey from the different flowers, the wise person accepts the essence of the different scriptures and sees only the good in all religions.” - Mahatma Ghandi

1. **Hindu Prayer for Peace**
Oh God, lead us from the unreal to the Real. Oh God, lead us from darkness to light. Oh God, lead us from death to immortality. Shanti, Shanti, Shanti unto all. Oh Lord God Almighty, may there be peace in celestial regions. May there be peace on earth. May the waters be appeasing. May herbs be wholesome, and may trees and plants bring peace to all. May all beneficent beings bring peace to us. May thy Vedic Law propagate peace all through the world. May all things be a source of peace to us. And may thy peace itself, bestow peace on all, and may that peace come to me also.

2. **Buddhist Prayer for Peace**
May all beings everywhere plagued with sufferings of body and mind quickly be freed from their illnesses. May those frightened cease to be afraid, and may those bound be free. May the powerless find power, and may people think of befriending one another. May those who find themselves in trackless, fearful wildernesses—the children, the aged, the unprotected—be guarded by beneficent celestials, and may they swiftly attain Buddhahood.

3. **Jainist Prayer for Peace**
Peace and Universal Love is the essence of the Gospel preached by all the Enlightened Ones. The Lord has preached that equanimity is the Dharma. Forgive do I creatures all, and let all creatures forgive me. Unto all have I amity, and unto none enmity. Know that violence is the root cause of all miseries in the world. Violence, in fact, is the knot of bondage. “Do not injure any living being.” This is the eternal, perennial, and unalterable way of spiritual life. A weapon howsoever powerful it may be, can always be superseded by a superior one; but no weapon can, however, be superior to non-violence and love.

4. **Muslim Prayer for Peace**
In the name of Allah, the beneficent, the merciful. Praise be to the Lord of the Universe who has created us and made us into tribes and nations, that we may know each other, not that we may despise each other. If the enemy incline towards peace, do thou also incline towards peace, and trust in God, for the Lord is the one that heareth and knoweth all things. And the servants of God, Most Gracious are those who walk on the Earth in humility, and when we address them, we say “PEACE.”

5. **Sikh Prayer for Peace**
God adjudges us according to our deeds, not the coat that we wear: that Truth is above everything, but higher still is truthful living. “Know that we attaineth God when we loveth, and only that victory endures in consequence of which no one is defeated.
6. **BAHAI' PRAYER FOR PEACE**
Be generous in prosperity, and thankful in adversity. Be fair in thy judgement, and guarded in thy speech. Be a lamp unto those who walk in darkness, and a home to the stranger. Be eyes to the blind, and a guiding light unto the feet of the erring. Be a breath of life to the body of humankind, a dew to the soil of the human heart, and a fruit upon the tree of humility.

7. **SHINTO PRAYER FOR PEACE**
Although the people living across the ocean surrounding us, I believe, are all our brothers and sisters, why are there constant troubles in this world? Why do winds and waves rise in the ocean surrounding us? I only earnestly wish that the wind will soon puff away all the clouds which are hanging over the tops of the mountains.

8. **NATIVE AFRICAN PRAYER FOR PEACE**
Almighty God, the Great Thumb we cannot evade to tie any knot; the Roaring Thunder that splits mighty trees: the all-seeing Lord up on high who sees even the footprints of an antelope on a rock mass here on Earth. You are the one who does not hesitate to respond to our call. You are the cornerstone of peace.

9. **NATIVE AMERICAN PRAYER FOR PEACE**
O Great Spirit of our Ancestors, I raise my pipe to you. To your messengers the four winds, and to Mother Earth who provides for your children. Give us the wisdom to teach our children to love, to respect, and to be kind to each other so that they may grow with peace in mind. Let us learn to share all the good things that you provide for us on this Earth.

10. **ZOROASTRIAN PRAYER FOR PEACE**
We pray to God to eradicate all the misery in the world: that understanding triumph over ignorance, that generosity triumph over indifference, that trust triumph over contempt, and that truth triumph over falsehood.

11. **JEWISH PRAYER FOR PEACE**
Come let us go up to the mountain of the Lord, that we may walk the paths of the Most High. And we shall beat our swords into plowshares, and our spears into pruning hooks. Nation shall not lift up sword against nation--neither shall they learn war any more. And none shall be afraid, for the mouth of the Lord of Hosts has spoken.

12. **CHRISTIAN PRAYER FOR PEACE**
“Blessed are the PEACEMAKERS, for they shall be known as the Children of God. But I say to you that hear, love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To those who strike you on the cheek, offer the other also, and from those who take away your cloak, do not withhold your coat as well. Give to everyone who begs from you, and of those who take away your goods, do not ask them again. And as you wish that others would do to you, do so to them.”

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About Our Rabbi

Reb Moshe Waldoks was ordained as a postdenominational Rabbi in the fall of 1996 by his mentors, Rabbis Zalman Schachter-Shalomi, Arthur Green, and Everett Gendler. Dedicated to building bridges, Reb Moshe participated in the first Jewish-Tibetan Buddhist encounter with the Dalai Lama and his community in Dharamsala, India, in October of 1990. He is also active in Jewish-Christian dialogue, and in the fall of 1999 he co-led an historic Jewish-Catholic Pilgrimage to Israel and Rome with Rabbi Samuel Cheil, Lenny Zakim, and Cardinal Bernard Law. Reb Moshe is co-editor (with William Novack) of The Big Book of Jewish Humor (HarperCollins, 1981) and The Big Book of New American Humor (HarperCollins, 1990). Reb Moshe has been affiliated with Temple Beth Zion since January of 1998.

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