

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

הַדְּלֵקֶת נִירוֹת שַׁבָּת

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

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְּלִיק נֵר שֶׁל שַׁבָּת.*

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.

*On a festival, the blessing concludes:
(שֶׁל שַׁבָּת וְ) שֶׁל יוֹם טוֹב.

YEDID NEFESH

יְדִיד נֶפֶשׁ

ל

Ye-did ne-fesh av ha-ra-kha-man,
M'shokh av-de-kha el r'tzo-ne-kha.
Ya-rutz av-de-kha k'mo a-yal,
Yish-ta-kha-veh el mul ha-da-re-kha.
Te-erav lo y'di-du-te-kha
menofet tzuf v'khol ta-am.

יְדִיד נֶפֶשׁ אָב הַרַחֲמָן
מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.
יָרוּץ עַבְדְּךָ כְּמוֹ אֵיל
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ.
תִּעְרַב לוֹ יְדִידוֹתְךָ
מִנִּפְתַּת צוּף וְכָל־טַעַם.

You who love my soul, compassion's gentle source,
Take my disposition and shape it to Your will.
Like a darting 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.

ה

Hadur na-eh ziv ha-olam
nafshi kholat ahava-te-kha
Ana el na r'fa na lah
b'harot lah no-am zive-kha
Az tit-kha-zeyk v'titra-pey
vehaytah la sim-khat olam.

הַדּוֹר נֹאֵה זֵיו הָעוֹלָם
נַפְשִׁי חוֹלַת אַהֲבַתְךָ
אֲנִי אֵל נָא רַפֵּא נָא לָּהּ
בְּהִרְאוֹת לָּהּ נֵעַם זֵיוְךָ
אֲזִי תִתְחַזַּק וְתִתְרַפֵּא
וְהִיְתָה לָּהּ שְׂמֵחַת עוֹלָם.

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.

ו

**Va-tik ye-hemu na rakha-me-kha
ve-khusah na al ben ahuve-kha.
Ki ze kama nikh-sof nikh-safti
lirot b'tiferet uze-kha.
Eleh kham-dah libi
khusah na v'al titalam.**

וְתִיק יְהֵמוּ נָא רַחֲמֶיךָ
וְחוּסָה נָא עַל בֶּן אֲהוּבֶךָ
כִּי זֶה כְּמָה נִכְסֵף נִכְסַפְתִּי
לְרֵאוֹת בְּתַפְאֶרֶת עֵינֶיךָ
אֵלֶּה חֲמֻדָּה לִבִּי
חֻסָּה נָא וְאַל תִּתְעַלֵּם

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.

ה

**Higaley na u-fros khavivi alay
et sukkat sh'lome-kha.
Ta'ir eretz mik-vode-kha
nagilah v'nism'kha bakh.
Maher ahuv ki va mo'ed
v'khonenu kimey olam.**

הִגְלֵה נָא וּפְרוֹשׁ חֲבִיבִי עָלַי
אֶת סֻכַּת שְׁלוֹמְךָ
תְּאִיר אֶרֶץ מִכְבוֹדֶךָ
נִגְלֵה וְנִשְׁמַחָה בְּךָ
מֵהֵר אֲהוּב כִּי בָּא מוֹעֵד
וְחֻנְנוּ כִּימֵי עוֹלָם

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.

PSALM 95

תהלה צ"ה

L'khu n'ra-n'nah lAdonai
 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.
 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.

לְכוּ נִרְנְנָה לַיהוָה
 נְרִיעָה לְצוּר יִשְׁעֵנוּ
 נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה
 בְּזִמְרוֹת נְרִיעַ לוֹ
 כִּי אֵל גָּדוֹל יְיָ
 וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים
 אֲשֶׁר בְּיָדוֹ מַחְקֵרֵי-אָרֶץ
 וְתוֹעֲפוֹת הָרִים לוֹ

אֲשֶׁר-לוֹ הַיָּם וְהוּא עֹשֶׂהוּ
 וַיִּבְשֹׁת יַדָיו יָצְרוּ
 בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה
 נִבְרָכָה לְפָנֵי-יְיָ עֲשֵׂנוּ:
 כִּי הוּא אֱלֹהֵינוּ
 וְנִאֲנַחֲנוּ עִם מְרַעִיתוֹ וְצֵאן יָדוֹ
 הַיּוֹם אָם-בְּקִלּוֹ תִשְׁמָעוּ:
 אֲל־תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה
 כִּיּוֹם מָסָה בַּמִּדְבָּר:
 אֲשֶׁר נִסּוּנִי אַבּוֹתֵיכֶם
 בַּחֲנוּנֵי גַם-רָאוּ פְעָלֵי:
 אַרְבָּעִים שָׁנָה אָקוּשׁ בְּדוֹר
 וְאָמַר עִם תַּעֲיִ לְבַב הֵם
 וְהֵם לֹא-יָדְעוּ דְרָכֵי:
 אֲשֶׁר-נִשְׁבַּעְתִּי בְּאָפִי
 אָם-יִבְאוּן אֶל-מְנוּחָתִי:

תהלה צ"ו

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.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
 שִׁירוּ לַיהוָה כָּל־הָאָרֶץ:
 שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ
 בְּשָׁרוֹ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ:
 סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ
 בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:
 כִּי גְדוֹל יְיָ וּמְהֻלָּל מְאֹד
 נוֹרָא הוּא עַל־כָּל־אֱלֹהִים:
 כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים
 וַיְיָ שָׁמַיִם עָשָׂה:
 הוֹדוּ־וְהַדְרֵה לְפָנָיו
 עוֹ וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ:
 הִבּוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים
 הִבּוּ לַיהוָה כְּבוֹד וְעֹז:
 הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ
 שְׂאוּ־מִנְחָה וּבֵאוּ לְחֻצְרוֹתָיו:
 הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ
 חִילוּ מִפְּנֵיו כָּל־הָאָרֶץ:
 אָמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ אֶף־תִּכּוֹן תִּבְלָ
 בַּל־תִּמּוּט יִדִּין עַמִּים בְּמִישְׁרִים:

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.

יְשַׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ
 יִרְעֵם הַיָּם וּמְלֵאוּ:
 יַעֲלוּ שְׂדֵי וְכָל־אֲשֶׁר־בוֹ
 אֲז יִרְנְנוּ כָּל־עַצְי־יַעַר
 לְפָנָיו יְיָ כִּי בָא
 כִּי בָא לִשְׁפֹט הָאָרֶץ:
 יִשְׁפֹט־תִּבְלָ בְצַדִּיק
 וְעַמִּים בְּאִמּוֹנָתוֹ

PSALM 97

תהלה צ"ז

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.

יְיָ מֶלֶךְ תִּגַּל הָאָרֶץ
 יִשְׁמְחוּ אַיִם רַבִּים:
 עֲנַן וְעַרְפֵּל סָבִיבוֹ
 צִדְקָה וּמִשְׁפָּט מְכוּן בְּסֵאוֹ:
 אֵשׁ לִפְנֵי תֵלֶךְ
 וּתְלִיט סָבִיב צַרִּי:
 הָאִירוּ בְּרַקִּי תֵבֵל
 רָאֲתָהּ וּתְחַל הָאָרֶץ:
 הָרִים כְּדוֹנָג נִמְסוּ מִלִּפְנֵי יְיָ
 מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ:
 הִגִּידוּ הַשָּׁמַיִם צִדְקוֹ
 וְרֵאוּ כָל־הָעַמִּים כְּבוֹדוֹ:
 יִבְשׂוּ כָל־עַבְדֵי פֶסֶל
 הַמִּתְהַלְלִים בְּאֱלִילִים
 הַשִּׁתְּחוּ־לוֹ כָּל־אֱלֹהִים:
 שִׁמְעָה וּתִשְׁמַח צִיּוֹן
 וּתְגַלְגֵּל בְּגוֹת יְהוּדָה
 לְמַעַן מִשְׁפָּטֶיךָ יְיָ:
 כִּי־אֲתָהּ יְיָ עָלְיוֹן עַל־כָּל־הָאָרֶץ
 מֵאֲדָם נִעְלִיתָ עַל־כָּל־אֱלֹהִים:
 אֲהַבִּי יְיָ שְׁנֵאוֹ רַע
 שׁוֹמֵר נְפֹשׁוֹת חֲסִידָיו
 מִיַּד רָשָׁעִים יִצִּילֵם:

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

אור זרע לצדיק
 ולישרי־לב שמחה:
 שמחו צדיקים ביי
 והודו לזכר קדשו:

PSALM 98

תהלה צ"ח

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.

מזמור

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
 כִּי־נִפְלְאוֹת עָשָׂה
 הוֹשִׁיעָה־לוֹ יְמִינוּ
 וְזָרוּעַ קִדְשׁוֹ:
 הוֹדִיעַ יְיָ יְשׁוּעָתוֹ
 לְעֵינֵי הַגּוֹיִם גְּלוּהוּ צְדָקָתוֹ:
 זָכַר חֲסִדוֹ וְאַמּוֹנָתוֹ לְבַיִת יִשְׂרָאֵל
 רְאוּ כָל־אַפְסֵי־אָרֶץ
 אֵת יְשׁוּעַת אֱלֹהֵינוּ:
 הֲרִיעוּ לַיהוָה כָּל־הָאָרֶץ
 פְּצְחוּ וְרַנְּנוּ וְזַמְרוּ:

זַמְרוּ לַיהוָה בְּכִנּוֹר
 בְּכִנּוֹר וְקוֹל זְמִרָה:
 בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר
 הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ יְיָ:
 יִרְעֵם הַיָּם וּמַלְאוּ
 תַבֵּל וְיִשְׁבְּי בָהּ:
 נְהַרוֹת יִמְחֲאוּ־כֶף
 יַחַד הָרִים יִרְנְנוּ:
 לִפְנֵי־יְיָ כִּי בָא לְשֹׁפֵט הָאָרֶץ
 יִשְׁפֹּט־תַבֵּל בְּצַדִּיק
 וְעַמִּים בְּמִישְׁרִים:

PSALM 99

תהלה צ"ט

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 ourselves.
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'hish-takhavu l'har kad-sho
ki ka-dosh Adonai Eloheynu**

יְיָ מֶלֶךְ יִרְגָזוּ עַמִּים
יֵשֶׁב כְּרוּבִים תִּנּוּט הָאָרֶץ:
יְיָ בְּצִיּוֹן גָּדוֹל
וְרֵם הוּא עַל-כָּל-הָעַמִּים:
יָדוּ שְׁמֶךָ גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא:
וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב
אֶתְהָ כּוֹנֵנֵת מִיִּשְׂרָאֵל
מִשְׁפָּט וְצִדְקָה בְּיַעֲקֹב
אֶתְהָ עֲשִׂיתָ:
רוֹמְמוּ יְיָ אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהֵדֵם רַגְלָיו
קְדוֹשׁ הוּא:
מִשָּׁה וְאֶהְרֹן בְּכֹהֲנָיו
וְשִׁמְוֵאל בְּקִרְיָאֵי שְׁמוֹ
קִרְאִים אֱלֹהֵי יְיָ וְהוּא יַעֲנֵם:
בְּעַמּוּד עֲנָן יְדַבֵּר אֲלֵיהֶם
שִׁמְרוּ עֲדוֹתָיו וְחֻק נִתְּן-לָמוֹ:
יְיָ אֱלֹהֵינוּ אֶתְהָ עֲנִיתָם
אֵל נִשְׂא הָיִיתָ לָהֶם
וְנָקַם עַל-עֲלִילוֹתָם:

**רוֹמְמוּ יְיָ אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהַר קְדוֹשׁוֹ
כִּי-קְדוֹשׁ יְיָ אֱלֹהֵינוּ:**

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 wildness?
 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.

תהלה כ"ט

מזמור לדוד

הבו לַיְי בְּנֵי אֱלִים
 הבו לַיְי כְּבוֹד וְעֹז:
 הבו לַיְי כְּבוֹד שְׁמוֹ
 הַשִּׁתְּחוּ לַיְי בְּהַדְרַת־קֹדֶשׁ:
 קוֹל יְיָ עַל־הַמָּיִם
 אֶל־הַכְּבוֹד הַרְעִים יְיָ עַל־מַיִם רַבִּים:
 קוֹל־יְיָ בַּפֶּחַח קוֹל יְיָ בְּהַדְרָה:
 קוֹל יְיָ שֹׁבֵר אַרְזִים
 וַיִּשְׁבֵּר יְיָ אֶת־אֲרָזֵי הַלְּבָנוֹן:
 וַיִּרְקִידֵם כְּמוֹ־עֵגֶל
 לְבִנְיָן וְשִׁרִץ כְּמוֹ בְּרֵד־אֲמִים:
 קוֹל־יְיָ חִצֵּב לַהֲבוֹת אֵשׁ:
 קוֹל יְיָ יַחֲוִיל מִדְּבָר
 יַחֲוִיל יְיָ מִדְּבָר קֹדֶשׁ:
 קוֹל יְיָ יַחֲוִיל אֵילֹת וַיִּיחַשֵׁף יַעְרוֹת
 וּבְהִיכְלוּ בָלוּ אֲמֵר כְּבוֹד:
 יְיָ לַמַּבּוּל יֵשֶׁב וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם:
 יְיָ עֹז לְעַמּוֹ יִתֵּן
 יְיָ יַבְרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

אנא בכח

אנא. בכח גדלת ימינה. תתיר צרורה:
 קבל רנת עמך. שגבנו טהרנו נורא:
 נא גבור. דורשי חודך. כבבת שמרם:
 ברכם טהרם. רחמם צדקתך. תמיד
 גמלים:
 חסין קדוש. ברוב טובך. נהל עדתך:
 יחיד גאה. לעמך פנה. זוכרי קדושתך:
 שועתנו קבל. ושמע צעקתנו. יודע
 תעלמות:
 (ברוך שם כבוד מלכותו לעולם ועד):

COME MY FRIEND TO GREET THE BRIDE
TO WELCOME THE MANY FACES OF SHABBAT

לְכָה דוּדֵי לְקִרְאֵת כָּלָה פְּנֵי שַׁבַּת נְקִבְלָה
L'KHAH DODI LIKRAT KALLAH. P'NAY SHABBAT N 'KAB'LAH.

שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד
הַשְּׁמִיעָנוּ אֵל הַמִּיחָד
יְי אֶחָד וְשֵׁמוֹ אֶחָד
לְשֵׁם וּלְתִפְאָרֶת וּלְתִהֲלָה

*Shamor v'zakhor b'dibur ekhad
Hishmi-anu Eyl ha-m'yukhad
Adonai ekhad u-sh'mo ekhad
L'shaym u-l'tiferet v'lit-hila*

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.

לְכָה דוּדֵי לְקִרְאֵת כָּלָה פְּנֵי שַׁבַּת נְקִבְלָה
L'KHAH DODI LIKRAT KALLAH. P'NAY SHABBAT N 'KAB'LAH.

לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה
כִּי הִיא מְקוֹר הַבְּרָכָה
מֵרֵאשׁ מִקְדָּם נְסוּכָה
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תְּחִלָּה

*Likrat shabbat l'khu v'naylkha
Ki hi m'kor ha-b'rakha
May-rosh mi-kedem n'sukha
Sof ma-asseh b'makha-shava t'khila*

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.

לְכָה דוּדֵי לְקִרְאֵת כָּלָה פְּנֵי שַׁבַּת נְקִבְלָה
L'KHAH DODI LIKRAT KALLAH. P'NAY SHABBAT N 'KAB'LAH.

מְקֹדֵשׁ מֶלֶךְ עִיר מְלוּכָה
קוֹמִי צְאִי מִתּוֹךְ הַהֶפְכָּה
רַב לָךְ שֵׁבֶת בְּעֵמֶק הַבְּכָה
וְהוּא יַחְמַל עָלֶיךָ חֶמְלָה

*Mik-dash melekh ir m'lukha
Kumi tz'i mi-tokh ha-hafaykha
Rav lakh shevet b'aymek ha-bakha
V'hu yakha-mol ala-yikh khemla*

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.

לְכֵה דוֹדֵי לְקִרְאֵת פְּלֵה פְּנֵי שַׁבַּת נְקַבְּלָה
L'KHAH DODI LIKRAT KALLAH. P'NAY SHABBAT N 'KAB'LAH.

הִתְנַעְרִי מֵעָפָר קוֹמִי
לְבָשִׁי בְּגֵדֵי תִפְאַרְתְּךָ עִמִּי
עַל-יַד בֶּן יִשָּׁי בֵּית הַלְחָמִי
קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה

*Hit-na-ari may-afar kumi
Livshi bigday tif-ar-taykh ami
Al yad ben Yishai bayt ha-lakhmi
Korva el nafshi g'ala*

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.

לְכֵה דוֹדֵי לְקִרְאֵת פְּלֵה פְּנֵי שַׁבַּת נְקַבְּלָה
L'KHAH DODI LIKRAT KALLAH. P'NAY SHABBAT N 'KAB'LAH.

הִתְעוֹרְרִי ! הִתְעוֹרְרִי !
כִּי בָּא אֹרֶךְ קוֹמִי אֹרִי
עוֹרִי ! עוֹרִי ! שִׁיר דְּבָרִי
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה

*Hit-or'ri, hit-or'ri
Ki va oraykh kumi ori
Uri uri shir dabayri
K'vod Adonai ala-yikh nigla*

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.

לְכָה דוּדֵי לְקִרְאֵת כְּלָה פְּנֵי שַׁבַּת נְקֻבָּלָה
L'KHAH DODI LIKRAT KALLAH. P'NAY SHABBAT N 'KAB'LAH.

לֹא תִבְשִׂי וְלֹא תִכְלָמִי
מָה תִשְׁתַּחֲוֶה וּמָה תִּתְהַמֵּי
בְּךָ יִחְסוּ עֲנֵי עַמִּי
וְנִבְנְתָה עִיר עַל־תְּלָה

*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.

לְכָה דוּדֵי לְקִרְאֵת כְּלָה פְּנֵי שַׁבַּת נְקֻבָּלָה
L'KHAH DODI LIKRAT KALLAH. P'NAY SHABBAT N 'KAB'LAH.

וְהָיוּ לְמִשְׁסָה שְׂאֵסִיךְ
וְרָחֲקוּ כָּל־מְבַלְעֵיךְ
יְשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ
כַּמְשׁוֹשׁ חָתָן עַל כְּלָה

*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.

לְכָה דוּדֵי לְקִרְאֵת כְּלָה פְּנֵי שַׁבַּת נְקֻבָּלָה
L'KHAH DODI LIKRAT KALLAH. P'NAY SHABBAT N 'KAB'LAH.

יָמִין וּשְׂמֹאל תִּפְרָצִי
וְאֵת יְיָ תַעֲרִיצִי
עַל־יַד אִישׁ בֶּן פְּרָצִי
וְנִשְׂמְחָה וְנִגִּילָה

*Yamin u-s'mol tifrotzi
V'et Adonai ta-aritzi
Al yad ish ben partzi
V'nism'kha v'nagila*

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.

לְכָה דוֹדֵי לְקִרְאֵת כָּלָה פְּנֵי שַׁבַּת נִקְבְּלָה
L'KHAH DODI LIKRAT KALLAH. P'NAY SHABBAT N 'KAB'LAH.

בּוֹאֵי בְּשָׁלוֹם עֵטֶרֶת בַּעֲלָה
גַּם בְּשִׂמְחָה וּבְצִהֲלָה
תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה
בּוֹאֵי כָלָה בּוֹאֵי כָלָה

*Bo'i v'shalom ateret ba'la
Gam b'simkha u-v'tzahala
Tokh emuney am s'gula
Bo'i khallah, bo'i khallah*

Come in peace O crown of God
in joy and song and happiness,
to those of faith, a treasured folk.
Come, O Bride, Come, O Bride.

לְכָה דוֹדֵי לְקִרְאֵת כָּלָה פְּנֵי שַׁבַּת נִקְבְּלָה
L'KHAH DODI LIKRAT KALLAH. P'NAY SHABBAT N 'KAB'LAH.

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.

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ
שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם

PSALM 92

Mizmor shir l'yom ha-shabbat
 Tov l'hodot l'Yah*
 u'l'zamer l'shim-kha elyon.
 L'hagid ba-boker khas-de-kha
 v'emunat-kha ba-leylot.
 Aley asor v'aley naveyl,
 aley higayon b'khinor.
 Ki simakh-tani Yah* b'fa-ale-kha
 b'ma-asey ya-dekha a-ra-neyn.

Ma gadlu ma'ase-kha Yah*
 m'od am-ku makh-sh'votekha.
 Ish ba'ar lo yey-da,
 u'khsil lo yavine et zot.

Tza-dik ka-ta-mar yif-rakh
 k'e-rez ba-l'va-non yis-geh.
 Sh'tu-lim b'veyt Adonai,
 b'khatz-rot eloheyenu yaf-ri-khu.
 Od y'nu-vun b'sey-vah,
 d'shey-nim v'ra-a-na-nim yi-h'yu.
 L'ha-gid ki ya-shar Adonai,
 tzu-ri v'lo av-la-tah bo.

*Adonai

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.

תהלה צ"ב

מזמור שיר ליום השבת
 טוב להודות לַיְי
 ולזמר לשמך עליון:
 להגיד בבקר חסדך
 ואמונתך בלילות:
 עלי-עשור ועלי-נבל
 עלי הגיון בכנור:
 כי שמחתני יי בפעלך
 במעשי ידיך ארנן:
 מה גדלו מעשיך יי
 מאד עמקו מחשבתך
 איש בער לא ידע
 וכסיל לא יבין את-זאת:

בפרח רשעים כמו עשב ויציצו כל-פעלי און
 להשמדם עדי-עד ואתה מרום לעלם יי: כי
 הנה איביך יי פי-הנה איביך יאבדו ותפרדו
 כל-פעלי און: ותרים בראים קרני בלתי בשמן
 רענן: ותבט עיני בשורי בקמים עלי מרעים
 תשמענה אזני:

צדיק כתמר יפרח
 כארז בלבנון ישגה:
 שתולים בבית יי
 בחצרות אלהינו יפריחו:
 עוד ינובון בשיבה
 דשנים ורעננים יהיו:
 להגיד כי-ישר יי
 צורי ולא-עולתה בו:

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.

תהלה צ"ג

יְיָ מֶלֶךְ יָאֵוֹת לְבִשׁ
לְבִשׁ יְיָ עֵז הַתְּאֵוֹר
אֶף־תִּכּוֹן תִּבְל
בְּל־תִּמּוֹט:
נִכּוֹן כְּסֶאֶךָ מֵאֵז
מֵעוֹלָם אֲתָה:
נִשְׂאוּ נְהָרוֹת יְיָ
נִשְׂאוּ נְהָרוֹת קוֹלָם
יִשְׂאוּ נְהָרוֹת דְּכָיִם:
מִקְלוֹת מַיִם רַבִּים
אֲדִירִים מִשְׁפְּרִי־יָם
אֲדִיר בְּמָרוֹם יְיָ:
עֲדֹתֶיךָ נֶאֱמָנוּ מֵאֵד
לְבֵיתְךָ נֶאֱוָה־קֹדֶשׁ
יְיָ לְאֶרֶץ יָמִים:

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

רְזָא דְשַׁבָּת

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*]

רְזָא דְשַׁבָּת אִיהִי שַׁבָּת דְּאִתְאַחַדַת בְּרִזָּא דְאַחַד לְמִשְׁרֵי עָלֵה רְזָא דְאַחַד. צְלוּתָא
דְּמַעְלֵי שַׁבְּתָא, דְּהָא אִתְאַחַדַת בְּרִסְיָה יְקִירָא קְדִישָׁא בְּרִזָּא דְאַחַד, וְאִתְתַּקְנַת
לְמִשְׁרֵי עָלֵה מְלָכָא קְדִישָׁא עֲלָאָה. בְּדַ עֵיל שַׁבְּתָא אִיהִי אִתְיַחַדַת וְאִתְפְּרַשַׁת
מִסְטָרָא אַחֲרָא וְכָל־דִּינִין מִתְעַבְרִין מִנָּה, וְאִיהִי אֲשַׁתְּאַרַת בְּיַחְוּדָא דְנִהִירוּ
קְדִישָׁא וְאִתְעַטְרַת בְּכַמָּה עֲטָרִין לְגַבֵּי מְלָכָא קְדִישָׁא. וְכָל־שְׁלֹטְנֵי רְגִזִין וּמְאִרֵי
דְּדִינָא בְּלָהוּ עֲרָקִין וְאִתְעַבְרוּ מִנָּה, וְלִית שְׁלֹטְנָא אַחֲרָא בְּכָלֵהוּ עֲלָמִין. וְאִנְפָּקָא
נְהִירִין בְּנִהִירוּ עֲלָאָה וְאִתְעַטְרַת לְתַתָּא בְּעַמָּא קְדִישָׁא, וְכָלֵהוּן מִתְעַטְרִין
בְּנִשְׁמָתִין חֲדָתִין כְּדִין שִׁירוּתָא דְצְלוּתָא לְבָרְכָא לֵה בְּחֻדְוָה בְּנִהִירוּ דְאַנְפִּין

[זוהר, פְּרִשַׁת תְּרוּמָה]

BAR'KHU

בְּרָכוּ

*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!*

בְּרָכוּ אֶת־יְיָ הַמְּבַרֵךְ

Bar'khu et Adonai ha-m'vo-rakh.

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

בְּרוּךְ יְיָ הַמְּבַרֵךְ לְעוֹלָם וָעֶד

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

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

MA'ARIV ARAVIM

מַעְרִיב עֶרְבִים

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֶרְבִים בְּחֻכְמָה פּוֹתֵחַ
שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַיּוֹמִים וּמְסַדֵּר אֶת־הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ: בּוֹרֵא יוֹם וְלַיְלָה גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ
מִפְּנֵי אוֹר: וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה וּמְבַדֵּיל בֵּין יוֹם וּבֵין
לַיְלָה יְיָ צְבָאוֹת שְׁמוֹ: אֵל חַי וְקַיִם תְּמִיד יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד:

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.

בְּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עֶרְבִים:

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-kokhahveem;
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**

מַעְרִיב עֶרְבִים

אֲשֶׁר בְּדָבָרוֹ מַעְרִיב
עֶרְבִים
בְּחֻכְמָהּ פּוֹתֵחַ שְׁעָרִים

וּבִתְבוּנָהּ מְשַׁנֵּה עֵתִים
וּמְחַלֵּף אֶת הַזְּמַנִּים

וּמְסַדֵּר אֶת הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ
כְּרִצּוֹנוֹ

גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁשׁ
גּוֹלֵל הַשֶּׁשׁ מִפְּנֵי אוֹר

אֵל חַי וְקַיִם
תְּמִיד יְמַלֵּךְ עָלֵינוּ
לְעוֹלָם וָעֶד

AHAVAT OLAM

Ahavat olam

beyt Yisra'el am'kha ahavta.

Torah u-mitzvot,

khukim u-mish-patim

o-tanu li-mad'ta.

Al keyn Adonai eloheynu

b'shokhvey-nu u-v'ku-meynu

nasi'akh b'khukekha,

v'nismach b'divrei toratekha

u-v'mitz-votekha l'olam va-ed.

Ki hey'm kha-yey-nu

v'orekh ya-meynu

u-va-hem neh-geh yomam va-lay-lah.

v'ahavat-kha al ta-sir

mimenu l'olamim.

Barukh ata Adonai,

Oheyv amo Yisra'el.

אַהַבַּת עוֹלָם

אַהַבַּת עוֹלָם

בֵּית יִשְׂרָאֵל עִמָּךְ אַהַבַּת:

תּוֹרָה וּמִצְוֹת

חֻקִּים וּמִשְׁפָּטִים

אוֹתָנוּ לְמַדַּת:

עַל כֵּן יְיָ אֱלֹהֵינוּ

בְּשֹׁכְבֵנוּ וּבְקוֹמֵנוּ

נִשְׁיַח בְּחֻקֶיךָ

וְנִשְׁמַח בְּדַבְּרֵי תּוֹרָתְךָ

וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד:

כִּי הֵם חַיֵּינוּ

וְאַרְךָ יָמֵינוּ

וּבְהֵם נִהְגָה יוֹמָם וּלְיָלָה:

וְאַהַבְתָּךְ אֵל תִּסִּיר

מִמֵּנוּ לְעוֹלָמִים:

בְּרוּךְ אַתָּה יְיָ

אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

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

קְרִיאת שְׁמַע

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.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד

Sh'ma Yisra'el Adonai eloheynu Adonai ekhad

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד

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

Blessed is the One who manifests the Many.

V'AHAVTA

וְאָהַבְתָּ

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָךָ וְדִבַּרְתָּ בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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)

V'HAYA IM SHAMOAH

וְהָיָה אִם־שָׁמוּעַ

וְהָיָה אִם־שָׁמוּעַ תִּשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם הַיּוֹם לְאַהֲבָה
אֶת־יְיָ אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטֵר־אֲרָצְכֶם בְּעֵתוֹ
יֹרֵה וּמִלְקוֹשׁ וְאֶסְפֹּת דְגָנְךָ וְתִירְשְׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשֹׂדֶךָ לְבַהֲמֹתְךָ
וְאֶכְלֹת וְשִׁבְעֵת: הִשְׁמָרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים
אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְיָ בְּכֶם וְעִצַּר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מְטֵר
וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבְדְּתֶם מְהֵרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְיָ נָתַן
לָכֶם: וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹהַ עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרְתֶם אֹתָם לְאוֹת
עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת־בְּנֵיכֶם לְדִבְרֵי בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתְבֹתֶם עַל־מְזוֹזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְיָ לְאַבְרָהָם
לִתֵּת לָהֶם בְּיַמֵּי הַשָּׁמַיִם עַל־הָאָרֶץ:

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

וַיֹּאמֶר

וַיֹּאמֶר יי אֱלֹהֵי מֹשֶׁה לְאָמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם
צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכַּנֹּף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם
לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יי וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי
לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אִתְּם זָנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וְעָשִׂיתֶם
אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אָנֹכִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אָנֹכִי יי אֱלֹהֵיכֶם:

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

יי אֱלֹהֵיכֶם אֱמֶת

EMET V'EMUNAH

אֱמֶת וְאֱמוּנָה

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:

וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם.
מֹשֶׁה וּבְנֵי־יִשְׂרָאֵל
לְךָ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כֻלָּם:

MI KHAMOKHA

מִי־כְמוֹכָה

Mi khamokha ba'elim Adonai,
mi khamokha, nedar bakodesh,
nora t'hilot, oseh fele.
Malkhut'kha ra'u vanekha
boke'a yam lifney Moshe.
Zeh eyli anu v'amru,
Adonai yimlokh l'olam va-ed.
V'ne'emar ki fada Adonai et Ya'akov
u-g'alo miyad khazak mimenu.
Barukh ata Adonai ga'al Yisra'el.

מִי־כְמוֹכָה בְּאֱלֹהִים יְיָ
מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ
נוֹרָא תְהִלַּת עֹשֶׂה פִּלְאֵי:
מַלְכוּתְךָ רָאוּ בְּנֵיךָ
בּוֹקֵעַ יָם לְפָנָי מוֹשֶׁה
זֶה אֱלֹהֵי עָנּוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.
וְנֹאמְרוּ: כִּי פָדָה יְיָ אֶת־יַעֲקֹב
וַגָּאֵלוֹ מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

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

הַשְּׁכִיבֵנוּ

Hashkiveynu Adonai eloheynu
l'shalom
v'ha'amideynu malkeynu l'khayim
u-fros aleynu sukkat sh'lomekha.
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-teynu u-vo'eynu
l'khayim u-l'shalom mey-ata v'ad
olam.
U-fros aleynu sukkat sh'lomekha.
Barukh ata Adonai ha'poreys sukkat
shalom aleynu v'al kol amo Yisra'el
v'al Yerushalayim v'al kol ha-olam.

הַשְּׁכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם
וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ
וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
וְהִגֵּן בְּעַדְנוּ וְהִסֵּר מֵעָלֵינוּ
אֹיֵב דָּבָר וְחָרָב וְרֵעַב וְיָגוֹן
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצִל כְּנָפֶיךָ תִּסְתֵּירֵנוּ
כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

וּשְׁמוֹר צִאתָנוּ וּבֹאֵנוּ
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם
עָלֵינוּ וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלַיִם וְעַל כָּל-הָעוֹלָם.

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.

V'SHAMRU

וְשָׁמְרוּ

V'sham-ru v'ney Yisra'el
et ha-shabbat,
la-asot et ha-shabbat
l'dor-o-tam b'rit olam.
Beyni u-veyn b'ney Yisra'el
ot hi l'olam,
ki sheyshet yamim asa Adonai
et hashamayim v'et ha'aretz,
u-vayom hash'vi'i shavat vayinafash.

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל
אֶת הַשַּׁבָּת
לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדוֹרֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעָלָם
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ.

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:)

וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יי אֶל־בְּנֵי יִשְׂרָאֵל.

Va-y'daber Moshe et-mo'adey Adonai el b'ney Yisra'el.

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

KHATZI KADDISH

חֲצִי קַדִּישׁ

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-viz-man kariv,
v'imru amen.**

Congregation and Reader:

**Y'hey shmey raba m'varakh
l'alam ul-almey 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'rikh 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

Reader:

**יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ.
וְיִמְלִיךְ מַלְכוּתֵיהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן.**

Congregation and Reader:

**יְהִי שְׁמֵהּ רַבָּא מְבָרָךְ
לְעֵלָם וּלְעֵלְמֵי עֵלְמֵיָא**

Reader:

**יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא.
לְעֵלָא* (וּלְעֵלָא) מִן כּוֹל בִּרְכָתָא
וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחַמָתָא
דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:**

*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

עֲמִידָה

יְיָ שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתֶיךָ

Adonai s'fatai tif-takh u-fi yagid t'hila-tehkha

Adonai, open my lips and let my mouth speak Your glory.

אָבוֹת וְאִמְהוֹת

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה,
הַיֵּל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אָבוֹת וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה

On Shabbat Shuvah add:

לְמַעַן אֱלֹהִים חַיִּים וְכֹרְנוֹ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּן. בְּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם וְעֹזֶר שָׂרָה

AVOT V'IMHAOT

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 punishes 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).

גְבוּרוֹת

אַתָּה גְבוּר לְעוֹלָם יְיָ מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Pesakh until Sh'mini Atzeret add:
מוֹרִיד הַטָּל

From Sh'mini Atzeret until Pesakh add:
מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים,
וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ בְּעַל גְבוּרוֹת, וּמִי דוֹמֵה לָךְ,
מְלַךְ יְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

On Shabbat Shuvah add:
מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים

וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מְחַיֶּה הַמֵּתִים:

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.

קְדוּשַׁת הַשֵּׁם

אַתָּה קְדוֹשׁ וְשִׁמּוֹךְ קְדוֹשׁ וְקְדוּשִׁים בְּכָל-יּוֹם יְהִלְלוּךָ, סְלָה.
בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְדוֹשׁ:*

אַתָּה קְדוּשַׁת אֶת-יּוֹם הַשְּׁבִיעִי לְשִׁמּוֹךְ. תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ.
וַיְבָרַכְתוּ מִכָּל הַיָּמִים, וְקְדוּשָׁתוֹ מִכָּל-הַזְּמַנִּים וְכֵן כָּתוּב בְּתוֹרָתְךָ:

*On Shabbat Shuvah: הַמְלִיךְ הַקְדוֹשׁ

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.

קְדֻשַׁת הַיּוֹם

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם:

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ.
כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר־בְּרָא אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי הָרוּיִנוּ, רְצֵה בְּמִנוּחֵינוּ.

קְדֹשְׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.

שִׁבְעֵנוּ מְטוֹבָךָ, וְשִׁמְחֵנוּ בִּישׁוּעָתֶךָ, וְטֵהר לְבַנּוּ לְעַבְדֶּךָ בְּאַמֶּת.

וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שְׁבַת קְדֻשָּׁךְ,

וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל, מִקְדָּשֵׁי שָׁמַיִם.

בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשְּׁבַת:

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.

עבודה

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל ברצון,
ותהי לרצון תמיד עבודת ישראל עמך:

On Rosh Khodesh and Khol Hamoed add:

אליהנו ואלהי הורינו יעלה ויבא ויגיע, ויראה וירצה וישמע, ויפקד ויזכר וזכרוננו ופקדוננו,
וזכרון הורינו, וזכרון משיח בן-דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל-עמך
בית ישראל לפניך, לפליטה לטובה לחן ולחסד ולרחמים לחיים ולשלום, ביום

ראש חודש: On Rosh Khodesh say: חג המצות: On Pesakh say: חג הסוכות: On Sukkots say:

הזה. זכרנו יי אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים. ובדבר ישועה
ורחמים, חוס וחסנו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה:

ותחזינה עינינו בשוכך לציון ברחמים. ברוך אתה יי המחזיר שכנתו לציון:

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.

הודאה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפֵר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נְסִיךְ שְׁבָכְל־יוֹם עִמָּנוּ וְעַל נְפְלֵאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכְל־עֵת עָרַב וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא־תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוֹיֵנוּ לָךְ.

On Chanukah, add:

וְעַל הַנְּסִים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת שְׁעָשִׂיתָ לְאַבּוֹתֵינוּ בְּיָמֵים הָהֵם בְּזִמְנֵי הַיּוֹדֵה: בְּיָמֵי מַתְתִּיָּהוּ בֶן יוֹחָנָן כַּהֵן גָּדוֹל הַשְּׂמוּנָאֵי וּבְנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁפִּיחֵם תּוֹרַתְךָ וּלְהַעֲבִירֵם מִחֻקֵּי רְצוֹנְךָ וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבַּת אֶת רִיבָם וְנָתַתָּ אֶת דֵּינָם. נִקְמַתְּ אֶת־נִקְמָתָם. מְסַרְתָּ גְבוּרִים בְּיַד חַלְשִׁים וְרַבִּים בְּיַד מְעֻטִּים. וְטָמְאַים בְּיַד טְהוֹרִים. וְרָשָׁעִים בְּיַד צַדִּיקִים וְזוֹדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ: וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ בְנֶיךָ לְדַבֵּר בִּיתְךָ וּפְנוּ אֶת־הַיְכָלְךָ. וְטָהְרוּ אֶת מִקְדָּשְׁךָ. וְהִדְלִיקוּ נְרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ. וְקִבְעוּ שְׂמוֹנֵת יָמֵי חֲנֻכָּה אֵלֶינוּ. לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שִׁמְךָ מִלִּבְנוֹ תַמִּיד לְעוֹלָם וָעֶד:

On Shabbat Shuvah, add: וְכַתּוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ

וְכֹל הַחַיִּים יוֹדוּךָ סְלָה וְיִהְיֶה לָנוּ אֶת שִׁמְךָ בְּאַמֶּת, הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סְלָה:
בְּרוּךְ אַתָּה יי הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת:

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 Chanukah, 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.

BIRKAT HASHALOM

Shalom rav al Yisra'el am-kha
ta-sim l'olam
Shalom rav al kol yosh-vey tey-veyl
ta-sim l'olam.

Ki ata hu me-lekh
a-don l'khol ha-shalom. (2x)

Shalom rav al Yisra'el am-kha
ta-sim l'olam
Shalom rav al kol yosh-vey tey-veyl
ta-sim l'olam

V'tov b'ey-ne-kha l'va-reykh
et am-kha Yisra'el
b'khol eyt u-v'khol sha-ah
bish-lo-me-kha.

Shalom rav al Yisra'el am-kha
ta-sim l'olam
Shalom rav al Yisra'el am-kha
ta-sim l'olam

**Barukh ata Adonai ha-mevarekh
et a-mo Yisra'el ba-shalom.**

בְּרַכַּת הַשְּׁלוֹם

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
תְּשִׂים לְעוֹלָם.
שְׁלוֹם רַב עַל כָּל-יוֹשְׁבֵי תֵבֵל
תְּשִׂים לְעוֹלָם.
כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל-הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת-עַמְּךָ יִשְׂרָאֵל
בְּכָל-עֵת וּבְכָל-שָׁעָה
בְּשִׁלּוֹמְךָ.

On Shabbat Shuvah, conclude:

בְּסֵפֶר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה.
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית
יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלִשְׁלוֹם. בְּרוּךְ
אַתָּה יי' עוֹשֵׂה הַשְּׁלוֹם:

**בְּרוּךְ אַתָּה יי' הַמְּבָרֵךְ
אֶת-עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.**

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.
Peace is knowing that the self is absent.
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.

אֱלֹהֵי נִצּוֹר

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי תְדוּם וְנַפְשִׁי כְּעֶפֶר
לְכֹל תְּהִיָּה: פָּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי
רָעָה. מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם:
עֲשֵׂה לְמַעַן שְׂמֹךְ עֲשֵׂה לְמַעַן יִמְיֶנְךָ עֲשֵׂה לְמַעַן קִדְשָׁתְךָ עֲשֵׂה לְמַעַן תִּנְוֶתְךָ:
לְמַעַן יִחְלְצוֹן יְדִידֶיךָ הוֹשִׁיעָה יִמְיֶנְךָ וְעֲנֵנִי:

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.

יְהִיו לְרָצוֹן אֱמֵרֵי-פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי

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).

**עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל וְאָמְרוּ אָמֵן**

**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.**

ברכת הבנים

ישמך אלהים באפרים וכמנשה.

ישמך אלהים בשרה, רבקה,
רחל ולאה.

ברכת כהנים

יברך יי וישמרך
יאר יי פניו אליך ויחנך
ישא יי פניו אליך וישם לך שלום:

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.**

ויכלו

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

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.

MAGEYN AVOT

Mageyn avot bi-d'varo
m'kha-yey meytim b'ma-amaro.
Ha-Eyl ha-kadosh* she-eyn kamohu
ha-meyniakh l'amo b'yom shabbat
kod-sho
ki vam ratza l'haniakh lahem.
L'fanav na-avod b'yira va-fakhad
v'no-de li-sh'mo b'khol yom ta-mid.
Mey-eyn ha-b'rakhot,
Eyl ha-hoda-ot, Adon ha-shalom,
m'kadesh ha-shabbat u-m'varekh
sh'vi-i,
u-meyni-akh bi-k'dusha l'am
m'dush-ney oneg,
zeycher l'ma-asey v'reyshit.

*on Shabbat Shuvah: HAMELEKH HAKADOSH

מִגֵּן אָבוֹת וְאִמְהוֹת

מִגֵּן אָבוֹת בְּדַבְרוֹ
מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ.
הָאֵל הַקָּדוֹשׁ* שָׂאִין כְּמוֹהוּ
הַמְנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם.
לְפָנָיו נֶעְבֹּד בְּיִרְאָה וּפְחָד
וְנוֹדָה לְשִׁמּוֹ בְּכָל-יוֹם תְּמִיד.
מֵעֵין הַבְּרָכוֹת
אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם מְקַדֵּשׁ
הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעֵי
וּמְנִיחַ בְּקִדְשָׁהּ לְעַם
מְדֻשְׁנֵי עֲנָג,
זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

*on Shabbat Shuvah: הַמֶּלֶךְ הַקָּדוֹשׁ

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.

M'KADEYSH HA-SHABBAT

Eloheynu vey-lohe horeynu
r'tzey vi-m'nukhateynu.
Kad-sheynu b'mitz-vo-te-kha
v'teyn chel-keynu b'tora-tekha.
Sab-eynu mi-tu-vekha
v'sam-kheyne bi-y'shu-atekha.
V'ta-heyr libeynu l'ov-d'kha be-emet.
V'han-khi-leynu Adonai Eloheynu
b'ahava u-v'ratzon shabbat
kod-shekha.
V'ya-nukhu va Yisra'el
m'kad-she sh'me-kha.
Barukh ata Adonai
m'ka-deysh ha-shabbat.

מְקַדֵּשׁ הַשַּׁבָּת

אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ
רְצֵה בְּמִנּוּחֵינוּ.
קַדְשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.
שְׂבַעֵנוּ מִטּוֹבֶךָ
וְשַׂמְחֵנוּ בִישׁוּעָתֶךָ.
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת
וְהִנְחֵלְנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קִדְשֶׁךָ.
וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל
מְקַדְשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ
מְקַדֵּשׁ הַשַּׁבָּת

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'S KADDISH

קְדִישׁ תְּתַקַּבַּל

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-viz-man kariv,

v'imru amen.

Congregation and Reader

Y'hey shmey raba m'varakh

l'alam ul-almey 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'rikh 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

kodam 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.

Reader

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.

וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל.

בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן:

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעֵלְמֵי עֵלְמֵיָא.

Reader

יִתְבָּרַךְ וְיִשְׁתַּבַּח

וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵא דְקָדְשָׁא. בְּרִיךְ הוּא:

לְעֵלְמָא * (וּלְעֵלְמָא) מִן כָּל בְּרַכְתָּא

וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא.

דְּאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן

דְּכָל-יִשְׂרָאֵל

קָדָם אַבּוּהוֹן דִּי-בְשַׁמְיָא.

וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא

וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.

וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל-יִשְׂרָאֵל

וְעַל כָּל יוֹשְׁבֵי תֵּבֵל וְאָמְרוּ אָמֵן:

*On Shabat Shuvah

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.**

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

**Va-anakhnu ko-rim u-mishta-khavim
u-modim
lifney melekh malkhey ha-m'lakhim,
ha-kadosh barukh hu.**

**She-hu noteh shama-yim
v'yoseyd aretz, u-mo-shav y'karo
ba-shama-yim mi-maal
u-sh'khinat u-zo b'gov-hey m'romim.**

**Hu Eloheynu eyn od.
Emet mal-keynu efes zu-lato.
Ka-katuv b'torato: V'yada-ta ha-yom
va-ha-shey-vota el l'va-vekha
ki Adonai hu ha-Elohim
ba-shamay-yim mi-ma'al,
v'al ha-aretz mitachat, eyn od.**

עֲלֵנוּ לְשַׁבַּח

Reb Zalman's Universal Opening:

עֲלֵנוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּו עֲשָׂנוּ עִם גּוֹיֵי הָאָרְצוֹת,
וְלוֹ שָׁמְנוּ עִם מְשֻׁפְחוֹת הָאֲדָמָה,
שֶׁלֹּו שָׁם חִלְקֵנוּ עִמָּהֶם,
וְגִרְלָנוּ עִם כָּל הָעוֹלָם:

Traditional Opening:

עֲלֵנוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמְשֻׁפְחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׁם חִלְקֵנוּ כְּהֵם,
וְגִרְלָנוּ כְּכָל הַמוֹנָם:

וְאִנְחָנוּ כּוֹרְעִים וּמְשַׁתְּחִוִּים
וּמוֹדִי

לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מְמוּעָל,
וְשֹׁכֵן עִזּוֹ בְּגַבְהֵי מְרוֹמִים.

הוּא אֱלֹהֵינוּ אֵין עוֹד.

אָמֵת מִלִּפְנֵי אָפֶס זוּלָּתוֹ.

כְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם

וְהִשְׁבַּתְּ אֶל-לְבָבְךָ

כִּי יְיָ הוּא הָאֱלֹהִים

בְּשָׁמַיִם מְמוּעָל,

וְעַל-הָאָרֶץ

מִתְחַת, אֵין עוֹד:

על־כֵּן נִקְנֶה לְךָ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָרָה לְהַעֲבִיר גְּלוּלִים מִן
הָאָרֶץ וְהֶאֱלִילִים כְּרוֹת יִפְרֹתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי. וְכַל־בְּנֵי בְּשָׂר
יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אָרֶץ. יִבְירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵיבֵל. כִּי
לְךָ תִּכְרַע כָּל־בְּרֵךְ תִּשָּׁבַע כָּל־לְשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ. וְלִכְבוֹד
שִׁמְךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם
וָעֵד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

כְּכַתוּב בְּתוֹרָתְךָ,

יְיָ יִמְלֹךְ לְעוֹלָם וָעֵד:

וְנֵאמַר, וְהָיָה יְיָ

לְמֹלֶךְ עַל־כָּל־הָאָרֶץ.

בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד,

וּשְׁמוֹ אֶחָד:

Adonai yim-lokh l'olam va-ed.

V'ne-emar v'haya Adonai

l'melekh al kol ha-aretz.

Ba-yom ha-hu yi-h'ye Adonai ekhad,

u'shmo ekhad.

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.

MOURNER'S KADDISH

קְדִישׁ יְתוּם

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-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-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'rikh 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.**

**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

Mourners

**יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
 בְּעַלְמָא דִּי בְרָא כְרַעוּתָהּ.
 וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
 וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
 בְּעַגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ אָמֵן:**

Congregation and Mourners

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעַלְמֵי וּלְעַלְמֵי עַלְמֵי:**

Mourners

**יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם
 וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא:
 לְעַלְמָא* (וּלְעַלְמָא) מִן כּוֹל בְּרַכְתָּא
 וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא,
 דְאָמְרִין בְּעַלְמָא, וְאָמְרוּ אָמֵן:**

**יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
 וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
 וְאָמְרוּ אָמֵן:**

**עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה
 שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
 וְעַל כָּל יוֹשְׁבֵי תֵיבֵל, וְאָמְרוּ אָמֵן:**

*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.**

בְּרַכְנוּ אֲבִינוּ

**בְּרַכְנוּ אֲבִינוּ
 בּוֹלְנוּ כְּאַחַד
 בְּאוֹר פְּנִיָּךְ.**

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'yot am chof-shi b'artzeynu
 Eretz Tziyon virushalayim.**

הַתִּקְוָה

**כָּל עוֹד בְּלֵבָב פְּנִימָה
 נֶפֶשׁ יְהוּדֵי הוֹמְיָה,
 וּלְפָאֲתֵי מִזְרַח קְדִימָה
 עֵין לְצִיּוֹן צוֹפִיָּה,
 עוֹד לֹא אָבְדָה תִּקְוַתְנוּ:
 הַתִּקְוָה בַּת שְׁנוֹת אַלְפִּים
 לְהֵיוֹת עִם חֻפְשֵׁי בְּאַרְצֵנוּ
 אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.**

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.

ADON OLAM

Adon olam asher malakh,
b'terem kol y'tzir niv-ra.
L'eyt na-asa v'kheftzo kol,
a-zai melekh sh'mo nikra.
V'akharey kikh-lot ha-kol,
l'vado yim-lokh nora,
v'hu ha-yah, v'hu ho-veh,
v'hu yi-h'ye b'tifa-rah.
V'hu e-khad v'eyn shey-ni
l'ham-shil lo l'hakh-bira.
B'li reysht b'li takhlit,
v'lo ha-oz v'ha-misra.
V'hu Eyli v'khai go-ali,
v'tzur khevli b'eyt tzara.
V'hu nisi u-manos li,
m'nat kosi b'yom ekra.
B'yado afkid rukhi,
b'eyt ishan v'a-ira.
V'im rukhi g'vi-yati,
Adonai li v'lo ira.

אָדוֹן עוֹלָם

אָדוֹן עוֹלָם אֲשֶׁר מַלְאךְ,
בְּטֶרֶם כֹּל יִצְרֵר נִיבְרָא:
לְעֵת נַעֲשֶׂה בְּחֻפְצוֹ כֹּל,
אֲזֵי מַלְאךְ שְׁמוֹ נִקְרָא:
וְאַחֲרַי בְּכֹלֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא,
וְהוּא הָיָה, וְהוּא הוֹיָה,
וְהוּא יִהְיֶה בְּתַפְאֲרָה.
וְהוּא אֶחָד וְאֵין שְׁנַי
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית, בְּלִי תַכְלִית,
וְלוֹ הָעֹז וְהַמְשָׁרָה.
וְהוּא אֵלֵי וְחַי גּוֹאֲלֵי,
וְצוּר חֻבְלֵי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי
מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישׁוֹן וְאַעִירָה.
וְעַם רוּחִי גְּוִיָתִי,
יְיָ לִי וְלֹא אֵירָא.

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.

YIGDAL

Yigdal Elohim khay v'yish-ta-bakh,
nim-tza v'eyn eyt el m'tzi-uto.
E-khad v'eyn yakhid k'yi-khudo,
nelam v'gam eyn sof l'akh-duto.
Eyn lo demut ha-guf v'eyno guf,
lo na-arokh eylav k'du-shato.
Kadmon l'khol davar asher nivra,
rishon v'eyn reyshit l'reyshito.
Hino adon olam, v'khol notzar
yoreh g'dulato u-malkhuto.
Shefa n'vuato ni-tano
el anshey segulato v'tifar-to.
Lo kam b'yisrael k'Moshe od,
navi u-mabit et t'munato.
Torat emet natan l'amo Eyl,
al yad n'viy-o ne-eman beyto.
Lo yakhalif ha-eyl v'lo yamir dato,
l'olamim, l'zulato.
Tzofeh v'yodey-a s'tareynu,
mabit l'sof davar b'kadmato.
Gomeyl l'ish khesed k'mif-alo,
noteyn l'rasha ra k'rishato.
Yishlakh l'keytz yamin, m'shikheyynu,
lifdot m'khakey keytz y'shuato.
Meytim y'kha-yeh Eyl b'rov khasdo,
barukh adey ad sheym t'hilato.

יגדל

יגדל אלהים חי וישתבח.
נמצא ואין עת אל מציאותו:
אחד ואין יחיד בייחודו,
נעלם וגם אין סוף לאחדותו:
אין לו דמות הגוף ואינו גוף,
לא נערוף אליו קדשותו:
קדמון לכל דבר אשר נברא
ראשון ואין ראשית לראשיתו:
הנו אדון עולם, לכל נוצר
יורה גדלתו ומלכותו:
שפע נבואתו נתנו
אל אנשי סגלתו ותפארתו:
לא קם בישראל כמשה עוד,
נביא. ומביט את תמונתו:
תורת אמת נתן לעמו אל,
על יד נביאו נאמן ביתו:
לא יחליף האל ולא ימיר דתו,
לעולמים, לזולתו:
צופה ויודע סתרינו,
מביט לסוף דבר בקדמתו:
גומל לאיש חסד כמפעלו,
נותן לרשע רע כרשעתו:
ישלח לקץ ימים משיחנו,
לפדות מחכי קץ ישועתו:
מתים יחיה אל ברב חסדו,
ברוך עדי עד שם תהלתו:

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-rukhh ata Adonai Eloheynu
Melekh ha-olam,
bo-rey p'ri ha-gafen.**

**Ba-rukhh 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-kher 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-rukhh ata Adonai,
m'ka-deysh ha-shabbat.**

קְדוּשָׁה

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגֶּפֶן.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְרָצָה בָּנוּ, וְשִׁבַּת קִדְּשׁוֹ
בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ.
זְכוּר לְמַעֲשֵׂה בְּרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
זָכוֹר לְיִצְיַאת מִצְרַיִם.
כִּי־בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל־הָעַמִּים
וְשִׁבַּת קִדְּשָׁךְ
בְּאַהֲבָה וּבְרָצוֹן, הַנְּחַלְתָּנוּ.
בְּרוּךְ אַתָּה יְיָ,
מִקְדֵּשׁ הַשַּׁבָּת.**

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.

SHALOM ALEYKHEM

Shalom aleykhem
mal'akhey ha'shareyt
mal'akhey elyon,
mi-melekh mal'khey ha-m'lakhim
ha-kadosh barukh hu.

Bo'akhem l'shalom
mal'akhey ha'shalom
mal'akhey elyon,
mi-melekh mal'khey ha-m'lakhim
ha-kadosh barukh hu.

Barkhuni l'shalom
mal'akhey ha'shalom
mal'akhey elyon,
mi-melekh mal'khey ha-m'lakhim
ha-kadosh barukh hu.

Tzeyt'kkhem l'shalom
mal'akhey ha'shalom
mal'akhey elyon,
mi-melekh mal'khey ha-m'lakhim
ha-kadosh barukh hu.

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם מְלֵאכֵי הַשָּׁרֵת
מְלֵאכֵי עֲלִיּוֹן,
מִמְּלֶךְ הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם מְלֵאכֵי הַשָּׁלוֹם
מְלֵאכֵי עֲלִיּוֹן,
מִמְּלֶךְ הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

בְּרַכּוּנִי לְשָׁלוֹם מְלֵאכֵי הַשָּׁלוֹם
מְלֵאכֵי עֲלִיּוֹן,
מִמְּלֶךְ הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם מְלֵאכֵי הַשָּׁלוֹם
מְלֵאכֵי עֲלִיּוֹן,
מִמְּלֶךְ הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

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

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 Gandhi

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.”

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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