

סְדוּר עֵץ חַיִּים
Etz Chayim Siddur

שַׁחֲרִית וּמִנְחָה לְשַׁבָּת וּלְיוֹם טוֹב

Shacharit and Minchah
Morning and Afternoon
Services for Shabbat and Festivals



קהילת עץ חיים
Congregation Etz Chayim
Palo Alto, California

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The Etz Chayim Siddur

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לְשַׁבָּת וּלְיוֹם טוֹב

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Palo Alto, California

Revised 5783/2023

Congregation Etz Chayim is an independent, liberal congregation that emphasizes spirituality and actively involves its members in a communal experience of worship, learning, and service. This *Siddur* is a reflection of our belief that Judaism is an evolving religion, a "living tree" that encourages the creation of new traditions as it respects the old. We hope that in using it you will find opportunities to enhance your own spirituality, learning, and practice.

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שַׁעַר לַתְּפִילָּה

Sha'ar laT'filah

Prayer Portal

*Please feel free to participate fully along with the congregation to the extent that you are comfortable;
to say or sing the Hebrew or the English when the congregation is doing otherwise;
or to use this time to browse the words and commentary in this prayer book.*

Words Of Welcome To Those Worshipping With Us

Congregation Etz Chayim is a participatory congregation. Our services are led with the expectation that the leaders choose their way through the text and set the pace and the key, but that what is really important is what each individual worshipper does. Accordingly, this *Siddur* (prayerbook) has been compiled with the intent of encouraging participation by making the service accessible and understandable.

Oftentimes there are options to be read. In our congregation we always feel free to read those parts of the service (including the commentary) that are interesting to us at any time, whether or not it is what is being suggested by the leader from the *bimah* (stage).

Those of us who arrive late also are free to begin the service at the beginning and to catch up at our own pace. We are free to stand or sit as is appropriate to our private devotion, no matter what is being led.

On many weeks we will have the honor of welcoming a *Bar* or *Bat Mitzvah* into adult Jewish ritual opportunities and responsibilities. On those weeks one of the greatest gifts we can bestow upon the *Bar/t Mitzvah* is to participate enthusiastically with our voices as well as with our hearts.

May This Door

May the door of this synagogue be wide enough
to receive all who hunger for love,
all who are lonely for fellowship.

May it welcome all who have cares to unburden,
thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough
to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block
to young or straying feet.

May it be too high to admit complacency,
selfishness, and harshness.

May this synagogue be, for all who enter,
the doorway to a richer and more meaningful life.

Rabbi Sidney Greenberg
Likrat Shabbat, p. 17

On Being Distracted

by AvRam Aryeh

Sometimes we are in the mood to read the service's words and follow along in song. Sometimes we are not.

At those times, the act of studying the text of the *Siddur* (prayerbook) is the equivalent of piously saying it.

Wrestling with the words with which we agree or disagree is the equivalent of worshipping G0d.

Who knows?

The distractions that keep us from following the congregation might be meant especially for us to hear today.

Distraction can be a form of revelation,

for it can indicate those things about which we are most concerned.

And what better place to wrestle with them

than here in the assembly of our people engaged in seeking elevated thoughts?

Centering Oneself To Focus On Prayer

Outside of the Land of Israel, those who pray should direct their hearts toward the Land of Israel, as it is said,

"...and they pray toward their Land..."

וְהִתְפַּלְּלוּ דָרֶךְ אֲרָצָם

II Chronicles 6:38

In the Land of Israel those who pray should direct their hearts toward Jerusalem, as it is said,

"...and they pray to Y0u in the direction of the city Y0u have chosen..."

וְהִתְפַּלְּלוּ אֵלַיִךְ דָּרֶךְ הָעִיר הַזֹּאת אֲשֶׁר בְּחָרְתָּ בָּהּ

II Chronicles 6:34

In Jerusalem, those who pray should direct their hearts toward the Holy Temple, as it is said,

"...and they come to pray toward this House."

וּבָאוּ וְהִתְפַּלְּלוּ אֶל־הַבַּיִת הַזֶּה:

II Chronicles 6:32

In the Holy Temple, those who pray should direct their hearts toward the Holy of Holies, as it is said,

"I hear the supplications which Y0ur servant and Y0ur people offer toward this place..."

וְשָׁמַעְתָּ אֶל־תַּחֲנוּנֵי עַבְדְּךָ וְעַמֶּךָ יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְּלוּ אֶל־הַמָּקוֹם הַזֶּה

I Kings 8:30

Those in the north, face south; those in the south, face north; those in the east face west; and those in the west face east;

so that all Israel prays toward One place."

Tosefta B'rachot 3:16

R'tzeih, Ad0nay Eloheynu,

b'amm'cha Yisra'El,

utfilatam.

Ut'hee l'ratzon tamid,

avodat Yisra'El amecha.

רְצֵה, יְהוָה אֱלֹהֵינוּ,

בְּעַמְּךָ יִשְׂרָאֵל,

וּתְפִלָּתָם.

וְתִהְיֶה לְרָצוֹן תָּמִיד,

עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

Ad0nay our G0d, be pleased,

with Y0ur people, Israel,

and their prayer.

May the service of Y0ur people,

Israel, always please Y0u.

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To use this *siddur* for *Minchah* (Afternoon) Services, start with *Ashrey*, page 33, and continue with the *Hatzi Kaddish*, page 54, and the *Amidah*. Continue through the Torah Service, without a *Haftarah*. Conclude with *Aleynu*, page 145, *Kaddish*, and a concluding song.

Prayer can be difficult.
If so, don't come here to pray.
Instead, come here to read this book and think.

INTRODUCTION TO USING OUR *SIDDUR*, OUR PRAYERBOOK

THE *SEDER* (ORDER) OF THE *SIDDUR* (PRAYERBOOK)

Here is the pattern of the service you will experience in our *Siddur*, our "Ordering" of Prayers. Each part adds meaning to the others before and after it.

BIRCHOT HASHACHAR/P'SUKEY D'ZIMRA: This is the warm-up to the main service. It is also the most creative part of the traditional morning service, with a variety of affirmations and questions: What is my body and what is my soul? Who am I? What is my purpose in life? How can I, so finite, a speck in the Y0universe, matter at all?

SHACHARIT: The 4-part Morning Service containing the *Sh'ma*, *Amidah*, *Torah Service*, *Conclusion*.

SH'MA SERVICE: The Service is organized in the form of a ring. The most important prayer, in this case, the *Sh'ma* and *v'Ahavta*, are in the middle, and the other blessings surround them.

Each prayer begins with a *kavannah* ("intention"), followed by the traditional form of the prayer and alternative songs and readings. Each prayer ends with the traditional *chatimah*, the "Signature Ending," as well as a note guiding you on to the next traditional part of the service.

Bar'chu: the call to study Torah (the *Sh'ma* and *v'Ahavta* are from the Torah's Book of Deuteronomy).

1. **Yotzeir Ohr/Creation** of Light, in this case, of the twilight that augurs the new day.
2. **Ahavah/Revelation** of the Torah, of our Y0universe personally teaching us out of its L0ve for us.

Sh'ma, v'Ahavta and L'ma'an Tizk'ru: Unity, Love, and Commanding Presence of G0d.

3. **G'ulah/Redemption:** Creation's light dawning, a new day, and *tikkun Olam* (repairing the W0rld) come true.

4. **Hatzi (Half, or Short) Kaddish:** A disclaimer, acknowledging our finite awareness of G0d's wholly and utter incomprehensibility, despite what we said in the *Sh'ma Service* prayers we just completed.

AMIDAH: "Standing" prayer – a three-part chain of 7 prayers which replaces the *Avodah*/Sacrificial Service

Praise on entering G0d's Presence

1. **Avot v'Imahot:** Reminding ourselves of our **monotheistic ancestors'** relationships with G0d.
2. **G'vurot:** G0d's Powers that make us come alive and be angels of *tikkun Olam*.
3. **K'dushat haShem:** invoking **G0d's H0ly NAME**, Being ItSelf.
4. **K'dushat haYom:** reveling in this **Day of H0ly Rest, a Respite** from labor.

This prayer replaces a weekday's 13-fold request to G0d, for safety, justice, and prosperity.

Thankfulness before leaving G0d's Presence

5. **R'tzeih:** May this, our service, **be pleasingly acceptable**, to Being ItSelf and to us.
6. **Modim: Thank G0d** we are alive, and in G0d's "Hands."
7. **Shalom:** The Y0universe, as a Wh0le, is peaceful. May we know that ultimate **Peace**, here.

Kaddish Shaleim: A disclaimer, acknowledging our finite awareness of G0d's wholly and utter incomprehensibility, despite what we said in the *Amidah* prayers we just completed.

TORAH SERVICE: The heart of the morning service is exploring the weekly (or special Festival) reading from the Torah, followed by a concluding ("Haftarah") selection from the books of the Prophets. This is the most participatory part of the service, as many people read, bless, and otherwise handle the Torah. The prayerbook is comprised mostly of citations from the Bible, especially the Psalms, the Torah, and the Prophets, but this is the only place where we study and comment on our ancient texts.

CONCLUDING PRAYERS

Aleynu Part 1: It is "on us" to acknowledge the unique task and destiny of Yisra'El (G0dWrestlers).

Aleynu Part 2: It is "on us" to join together the w0rld's many visions of *tikkun Olam*.

Kaddish Yatom: Literally "Orphan's" (commonly, "Mourner's") *Kaddish* A disclaimer, acknowledging our finite awareness of G0d's wholly and utter incomprehensibility, despite what we said in the *entire* service we just completed. We now use it as a memorial prayer.

Concluding Song (usually *Eyn kElOheynu*) and **Kiddush** (Consecration of the H0ly Day)

Meditating on the Themes of the Prayers

The worship service has many themes and words that go by so fast. We have no time to pay attention to them all. Instead of attempting to go through the whole prayer service, we can zero in on one thought this week, another one the next, and so on. Please feel free to read and reflect on any of the meditations instead of participating in the recitations or singing of the prayers. These meditations and questions, for Jews and for non-Jews, are not designed to be read all at once. Rather, they are to peruse and to get lost in.

The text of the Jewish prayerbook includes themes which embody a philosophy acceptable to all humankind. One need not be a practicing Jew to enter into the spirit of this worship service. The prophet Isaiah reports G0d saying, "My house will be called a house of prayer for all peoples" (*Isaiah: 56:7*). And, as the psalmists said: "How good and how pleasant it is when people dwell together in kinship" (*Psalms 133:1*).

Let us all then enter together in prayer, aware of our caring and inclusive community. The intent of these meditations and questions is to provide a spiritually evocative experience for those who, at any given time, would rather do something other than read the traditional words of the service. It is also designed for those who, at any given time, may not feel comfortable affirming the traditional words, but would rather challenge their assumptions. It is our congregation's belief that the act of taking these themes seriously, and of "wrestling" with them as we gather together as a congregation, is the equivalent of having read the prayers themselves.

At First You May See What You Fear

In unfamiliar places we sometimes feel as if we are being tested and judged. Do we know enough to fit in here? Know this: some of us learned all we know about how to do these Jewish things from our experiences in Etz Chayim services, and we remember when we were new. So try not to worry. Give yourself permission to go slow and see how things work for you. And everyone here is eager to help newcomers. So never be afraid to ask any of us, and especially our rabbi, anything at all at any time!

Our service is a blend of traditions: traditional and modern, scientific and *kabbalistic* (Jewish mystical tradition), Ashkenazic (Yiddish-speaking European Jews) and Sfaradic (Spanish-Portuguese/Ladino-speaking Jews). At first, Conservative Jews sometimes see our service as Reform because there can be so much English, and Reform Jews may see our service as Conservative because there is so much Hebrew. Those who are not used to participating from their seats may be shy to participate, having become accustomed to places where most of the service is done by those on the *bimah* ("stage"). Those who are used to people saying everything out loud may not know what to do when we reach stretches of silent personal prayer. Soon you will see if the singing and silence and myriad alternative readings fit you. You will certainly see that you are welcome to stand or sit, or chant or read as you wish.

Just remember, your first time will be a blend of the familiar and the different. Your second time things will seem more familiar. And the third time's the charm!

Harmony As Freedom

At Etz Chayim we sing our way through most of the service. *We are our own choir*. We sing in melody, in harmony, and in counterpoint. That freedom to be on different notes and rhythms during the service, yet melding into one harmonious whole, is the essence of liberal participatory Judaism, which is how we define ourselves. Feel free to flow through the service, to sit and think, to read or sing the suggested prayers or any other ones your soul leads you to. Use our exalted time and space for your own exalted purposes. The words on these pages are springboards for your soul. They are meant to send you off in reveries.

Additionally, some of us wear special clothing for Shabbat and Festivals. Some of us wear better clothing than we wear in the workday world to be more festive on these special days. Some don traditional ritual garb, *kippot* ("domes") on our heads, and, if it is a morning service, a *tallit* (prayer shawl). ***Ritual items are always optional for us, as well as open to us.*** Some of us sway when praying, and some do not. Feel free to enlist your physicality to lead you into a sacred mental place. The room will fill with physical harmonies and counterpoints as well as with musical ones.

Surprising Ways of Reading (Finding) G0d in this Siddur

One day our rabbi was typing "God" when his finger went up a rank of keys and hit the zero instead of the "o." Realizing that that had kabbalistic/cosmological meaning, he began using this spelling of G0d on purpose, and slowly this spread throughout the congregation. Now we also use a zero for an "o" in other words when we wish to connect the meaning to G0d Wh0 Is Being ItSelf, for example, s0ul, Y0u, w0rld, etc.

And what does the zero convey? That before the Y0universe, where "G0d Is One" came into being, G0d was no one thing. A zero signifies nothing, or, no thing. Before the "Big Bang" cosmologists speak of the primordial vacuum out of which the Y0universe sprang. That vacuum can be symbolized by this zero. So, kabbalistically and cosmologically, "G0d," spelled with a zero, reminds us of that part of G0d which is unknowable, of which the *Kaddish* says that "The (Divine) NAME is...utterly beyond any word that can be uttered in this world." And so the prophet Isaiah wrote (40:25), "To whom/what do you compare Me that I equal?" Asks the H0ly (One). וְאֵלֵּמִי תִדְמֶינִי וְאִשְׁוֶה אִמָּר קְדוֹשׁ:

Several versions of the "Tetragrammaton," G0d's "Four-Consonant (Hebrew) NAME," are used here. The consonants of the NAME of G0d, Y*H*W*H/יהוה, can be construed as a verb which means, "Wh0 Causes Being," or "S0urce of Existence," or "Being ItSelf." Our tradition lost The NAME's true pronunciation and to ensure that we not take The NAME in vain, enjoined upon us not to attempt to pronounce it. However, part of The NAME frequently appears as a suffix in Hebrew personal names (which we are allowed to say) in the form Yahu!, for example, the prophet Elijah (in Hebrew, EliYahu), or Benjamin Netanyahu, a Prime Minister of Israel. As such, it can be seen as an exultative shout of gratitude and excitement. "Ad0nay" means "My Lord," and was substituted for pronouncing The NAME because it often appears in prophetic books alongside The NAME. *HaShem* literally means "The NAME," and is a pious way of saying "The NAME" as if the phrase itself were a personal name. It stems from the use of *haShem* in connection with other names of G0d in Deuteronomy 28:58:

לִירְאָה אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא הַזֶּה אֶת־יְהוָה אֱלֹהֶיךָ:

"...to be in awe of this, **The NAME** (*haShem*), honored and awesome, of Ad0nay Y0ur G0d."

Feel free to experiment with different ways of understanding G0d's NAME as an aid to spiritual awakening. Also, our sages, ancient and modern, have emphasized how personal and intimate, if at times *chutzpadik* (having a "lot of nerve!") it is to address G0d as "Y0u." It is because G0d is our Ultimate Parent, as close to us as our own life, our own body. These meditations capitalize all the letters of "Y0u" when referring to G0d so as to distinguish to Wh0m we are speaking. For those who are unsure of how, why, or whether "G0d" is a meaningful concept, do as Spinoza and other philosophers have done: use "Universe" and "G0d" as synonyms. For those who find "Universe" to be too impersonal, try thinking of the Y0universe as having a personality, a central Mind, and spell it "Y0u-niverse."

About G0d's Ever-Changing Hebrew NAME

G0d's four-letter NAME appears with the consonants of Ad0nay (אֲדֹנָי) under the letter *heh* (הֵי), sometimes abbreviated to ם, in the *Bar'chu* and *Sh'ma*, and with varying vowels under the consonants of the *Amidah*, which begins on page 81. This is based on the *Mizrachi* ("Eastern") practice. The *Edot haMizrach* are the "Eastern communities" of Arabic-speaking Jews who use a Sfardic ritual and make it pointedly more Kabbalistic. Why? Several reasons: When we encounter G0d in the world, it is always in surprising ways. We must always be on the lookout for **any** of the infinite ways G0d may "appear" to us.

Additionally, to emphasize our finite human inability to conceive of G0d's infinity, **Jews do not pronounce G0d's NAME, substituting Ad0nay ("My Lord"), or haShem ("the NAME")**. As a matter of fact, the vowels usually under the YHWH consonants of G0d's NAME are those for Ad0nay (אֲדֹנָי = יְהוָה) which led people to mistake and mispronounce it as "Jehovah" if they pronounced it. Only the first and last four of G0d's NAMES in our version of Psalm 29 are "normal." The other ten vary.

Randomly vocalizing G0d's NAME is a way of emphasizing that we cannot contain G0d's NAME in any one expression. Imagine, as you see the four consonants of the NAME in the rest of the *Siddur*, how it would look with different vowels.

You can see a Kabbalistic chart of these changing vowels on page 137.

About the Style of This Book

Arrows ↑↓ Our congregation encourages you to follow your own customs and also to try rituals that you may not be used to. We have inserted optional "choreography" instructions. Some people find that movement enhances their spiritual experience. A "**down arrow**" ↓ indicates places in the service where it is traditional to **bow**. An "**up arrow**" ↑ indicates places in the service where we rise back up again.

Boldface When a verse within a prayer is also the beginning of a song, the first words are shown in **boldface**. Instructions also appear in **boldface**.

Fonts Three Hebrew fonts are used in this *Siddur*:
Biblical quotes are in this font, which contains "trope" (singing accents): שְׁרָאֵל
Torah-scroll "calligraphic" font is used for special effect: שֵׁרָאֵל
Otherwise, this font is used: שִׁרָאֵל

About Our Translation

The translations of our Evening prayerbook and of those prayers which are the same in the evening and the morning are by Rabbi Ari Cartun in his *Siddur Mateh Naftali*, first used at Stanford Hillel, and then, with permission, used as the basis of the *Etz Chayim Siddur*, edited by Michael Vinson. The translations in this *Siddur* are as literal as Rabbi Cartun could make them within six sets of constraints:

1. **G0d never appears in any gender.** Hebrew is gendered in many places that English is not. In addition to pronouns, Hebrew verbs, nouns, and adjectives are also gendered. This means that one cannot avoid a gendered reference to G0d in Hebrew no matter how hard one tries.

English, however, is another thing altogether. We use "inclusive" language for G0d throughout the *Siddur*. Because we see G0d's image, in which humankind was created, as both "male & female" (Genesis 1:26), we never refer to G0d as any one gender in English, nor do we alternate masculine and feminine, as some have tried. This means we never translate the Hebrew for G0d as He, Him, His, King, or Master, or any of the other masculine literal translations of words referring to G0d. Our rendering of masculine references to G0d as He/Him/His, etc. has become Y0u/Y0ur/Y0urs. Additionally, we use "G0d" as a pronoun representing G0d's NAME: YHWH, or Being ItSelf. Therefore, some of the sentences repeat the word "G0d" in ways that are not within standard English usage.

To those who are trying to learn the Hebrew language, whom this policy is bound to confuse, we apologize, and hope you will understand why, now, when you see "He will bless" or "He is Blessed" in the Hebrew text, we have translated it as "Y0u will bless" or "Y0u are Blessed."

2. **Words that are usually translated as miraculous or supernatural** are specifically rendered as naturalistically as possible. We did this because modern Jews frequently understand G0d acting through the natural order, even when we retain a sense of G0d's immanent Presence. Two examples:

a. בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ — *b'mishm'roteyhem baraki'a* — *Guards/watches in the firmament*," (in the evening prayer, *Ma'ariv Aravim*) referring to star patterns in the heavens, translated as "**galaxies**," which is the way we speak today of the orderly array of stars. Using modern scientific terms instead of ancient science's terms conveys the meaning of the text without making it sound unnecessarily arcane.

b. We use "phenomenal" or "awe-inspiring" instead of "miraculous" (e.g., in the *Mi Chamochah*), because the word "miracle" demands a supernatural understanding, whereas neither Hebrew term *Nes* nor *Pele* demands supernatural interpretations. They merely mean things that are so unusual that they make you "look at them" ("miracle" means "a looker").

3. **English words that connote concepts that sound exceedingly Christian** are rendered more in accordance with their Jewish connotations. For example, the Hebrew word חַטָּא/*chet* which is frequently translated as "sin" appears in this

Siddur as "error" or "mistake." Similarly, words such as "salvation" are avoided in favor of other equally accurate terms.

4. There are many stylistic renderings in which we have tried to capture **the rhythm or feel of the Hebrew in English**, such as "Let's go" for "*L'chah*" (same number of syllables, same first letter); "for ever" as two separate words to capture the doubling in "*L'Olam va'ed*" (this also emphasizes the word "ever," as in everlasting). As much as possible due to space constraints in the narrow columns, we have also **tried to preserve the order of the Hebrew words in the English**.

5. We have also used only **Hebrew pronunciations for place and personal names** (e.g., Avraham, Rivkah). We would have preferred to translate the names instead of render their sounds, (e.g., Yitzchak as "Laughter," Rachel as "Ewe"), but there are too many names which cannot be accurately translated (e.g., Avraham, Rivkah) to make such a system work.

6. In addition to accuracy, it is important to convey the **poetry of the text**. Therefore, this is not a mere mechanical translation, but a poetic one as well, and certain word choices were based on a search for the most poetic way to express the text.

About Our Prayer Heading Boxes and Icons

We have tried to make it possible for you to follow the themes of our prayerbook, through the heading boxes and pictures ("icons") representing the themes of the prayers.

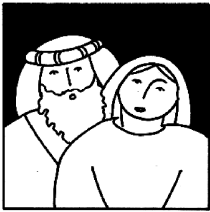
Before each prayer, song, or reading is a box which contains information about that part of the service. Thus the word for prayerbook in Hebrew, *Siddur*, means "ordering," that is, the prayer sections, and the themes of the prayers in each section, are in an order. Where there is a traditional order for the prayers (in the *Sh'ma* service and the *Amidah*), we give you the ordinal number (e.g., 1st, 2nd, etc.) so you can, once you become familiar with the service, learn how one theme leads to another.

You will see the Hebrew transliterated as well as translated. Sometimes the name of a prayer comes from the first word, and sometimes from the last word. Often the prayer is part of a larger section of the service. For example, in the box below, the number "1" means that this is the first prayer in the *Amidah*. The heading also shows you the name of the prayer.

Some of the headings let you know a little more about the prayer, and others send you to the Commentary where there are longer explanations.

As everywhere in our book, the prayer's name is in Hebrew letters, in English transliteration, and in English translation, even though, when we talk about these prayers, we mostly refer to traditional versions of the prayers by their Hebrew names.

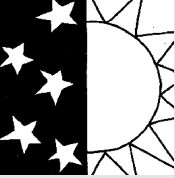
There are pictures in most of the heading boxes that we call **icons**. They were designed by Rabbi Cartun and Dorothy Thursby and executed by Dorothy Thursby. Ron Shipper filled in the shading. *Eikon* is Greek for a picture, but the word became used in English in two contexts: for sacred images, and for the pictures used to represent files and folders and programs in the graphic user interface on a computer desktop. We intend both meanings, both as representations of the meanings of the prayers (thus, images evoking the sacred), and to make our prayerbook as user-friendly and familiarly intuitive as a computer's graphic user interface.

	1 AVOTEYNU V'IMOTEYNU אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ GOD OF OUR ANCESTORS
---	---

You can see in the icon above that the theme of the prayer is our ancestors' ideas of God. There are seven Founders of our people. We chose to represent only the first generation, who are mentioned at the end of the prayer: Avraham and Sarah. But you could choose to see whichever ancestors you wished. That is why there is no "official" caption under each icon. See in it what you may.

We use these icons to show you when a prayer is the traditional version and when it is an alternative version, a reading on a theme similar to the traditional version. Traditional prayer icons are larger than the alternatives. As long as the picture remains the same you are still in the same section of the prayerbook.

Below is a traditional prayer heading. We refer to this prayer as *Yotzeir Ohr*. The graphic represents the change from dark to light. The same icon is used in the evening service for the change from light to dark. The *Sh'ma* service themes of Creation, Revelation, and Redemption remain the same, though the texts of the prayers change with the time of day.




Traditional 1st Blessing Of The *Sh'ma* Service:

The Light Of Creation:

YOTZEIR OHR יוֹצֵר אוֹר SHAPER OF LIGHT

As Creation began with Light, our Creation Blessing is about light.

Below is the heading for an alternative prayer. You can see from the title that it is on the same theme as the traditional prayer, and from the size of the heading and the icon that it is an alternative.



Alternative Creation 1: **GENESIS**

Ruth Brin, contemporary American



This icon signifies reading from the Torah. Many icons evoke the Torah, for example, this one symbolizing the Revelation prayer preceding the *Sh'ma*. It shows an adult teaching a child, and they are both wrapped in a Torah scroll. Is the adult the child's parent or teacher? We don't say.



We also chose to alternate between male and female images, and adults and children. This icon is used for the *Modim*/Thanking/Acknowledging prayer (the 6th, or second to last, in the *Amidah*). All adults were children, and we intend not only to evoke images of people who are, currently, children, but all of us, who are or were children, or are children at heart, and children of the Y0universe.



And some of our images are not specific as to gender, or whether we are representing Divine action or human action. In some prayers we use the same icon to represent both, for example, this one: Follow it through the evening and morning service to see how this theme ties various parts of the services together.



This symbol is for those prayers during which we bow.



Last, we also use this icon to represent the Infinity of G0d: It is the letter *alef*, the first letter in the *alef-bet*. It is a more abstract symbol. See if it helps you understand and follow this theme through the service's evocations of infinity.

Why this *Siddur* is Transliterated Throughout

Our *Siddur* is totally transliterated (all transliterations are *in italics*) under the assumption that it is better to encourage people to participate in the service even if they do not know the Hebrew alphabet. Some congregations feel this leads to people not learning Hebrew, and for this reason do not include transliterations. But we feel it is better to encourage nascent Jewish desires at the level they emerge, rather than send novice worshippers into a Hebrew course before they feel at home. Hopefully, these transliterations will spur the desire to learn Hebrew for those who cannot yet negotiate the Hebrew alphabet. Additionally, the transliterations are designed to be an aid to those who are learning Hebrew, for they are standardized throughout the *Siddur*. Some exceptions to the transliteration were used where the standardized system would, due to English orthography, prompt a wrong pronunciation (e.g., *yit'hadar* instead of *yithadar* even though the apostrophe in this case is not pronounced), or in order to stress an accented syllable (such as adding an "h": e.g., *Ahtah*, *vayyishboht*).

Even though Hebrew has no capitalization, G0d's NAMES, Pronouns, and Roles (e.g., Ruler) are **capitalized** as are other place and personal names, for familiarity's sake. Capitalization happens even in the middle of words, showing the Hebrew prefixes for "the" (*haMelech*), "to" (*laMosheh*), "from" (*miMosheh*), "like" (*kaMosheh*), "in" (*baTorah*), and "and" (*v'Sarah*, *vElOhey*, *uMosheh*).

Why did we capitalize the S in *haShem*, and not the first letter? Hebrew adds prepositions and the word "the" to nouns as prefixes, instead of maintaining them as separate words. This is because these prefixes are only one consonant long. Therefore, when there is a Proper Noun prefixed by one of these short words, we do capitalize the Proper Noun: *baL'vanon* ("in Lebanon"), *Rosh haShanah* ("Head of the Year"). Also, Hebrew names formed of a verb and a Divine NAME are internally capitalized, most notably *Yisra'El* ("WrestlingG0d").

Why Do We Use Different Hebrew Fonts?

Beginning Hebrew readers are sometimes confused by the change of fonts in this prayerbook. One font (DavkaVilna) is used for non-Biblical Hebrew sources. All Biblical citations are brought in intact from the text of the **TaNaKh** (Davka David). This word for "Hebrew Bible" is an acronym formed from *Torah* (teaching of Moses), *Nevi'im* (prophets), and *K'tuvim* (writings). The TaNaKh is all chantable, and the chanting symbols are called **trope** (see next section).

Why bring in all these troped quotes at the risk of making reading the Hebrew a bit more difficult? For three reasons, at least. The **first** is to show people where the prayerbook cites the TaNaKh. This is to familiarize people with the names of the Books of the TaNaKh, as well as to introduce them to famous phrases from it. Take a Torah or a full TaNaKh while you are in services sometime and wend your way through the original quotes. Look at the context, and how the verse is being used in the prayerbook. It is a fantastic exercise, looking at the "hidden/underwater" ninety percent of the iceberg, so to speak, which is the context of the verse as it has been presented in the prayerbook. You can see what and possibly why our ancestor rabbis chose these phrases, and fit them into their own context.

A **second** reason is to show that the prayerbook's use of quotations makes it a "Best of Jewish Thought." This shows you how our ancestral ideas are reused by embedding them in new contexts. Jews have always been doing this, even taking quotes out of context and standing them on their head, so to speak. That is the flexibility of the grand language of poetry.

Third, as tropes are put on the accented syllables (which is why Hebrew calls them "accents"), they help one learn the correct pronunciation of the words.

CHART OF HEBREW CONSONANTS

Consonant	Final Form <i>not all have one</i>	Cursive (w/final form)	Sound	Name	Pictogram of	Letter as a Number
א		א	Silent	<i>Alef</i>	Ox Head	1
ב / בּ		ב	B / V	<i>Bet / Vet</i>	House	2
ג		ג	Hard G	<i>Gimmel</i>	Camel	3
ד		ד	D	<i>Daled</i>	Door	4
ה		ה	H	<i>Heh</i>	Man Yells Hey!	5
ו		ו	V (or O or U) in Arabic: W	<i>Vav</i>	Peg	6
ז		ז	Z	<i>Zayin</i>	Knife	7
ח		ח	Spanish J e.g., Juan	<i>Het</i>		8
ט		ט	Hard T	<i>Tet</i>		9
י		י	Y	<i>Yud</i>	Hand	10
כ / כּ	ך ך	כ ך	K/German Ch e.g., Ach!	<i>Kaph / Chaph</i>	Palm of Hand	20
ל		ל	L	<i>Lamed</i>	Whip	30
מ	ם	מ ם	M	<i>Mem</i>	Water (<i>mayim</i>)	40
נ	ן	נ ן	N	<i>Noon</i>	Snake (<i>nachash</i>)	50
ס		ס	S	<i>Samech</i>	A Support	60
ע		ע	Silent guttural	<i>Ayin</i>	Eye	70
פ / פּ	ף	פ ף	P / Ph	<i>Peh / Pheh</i>	Mouth	80
צ	ץ	צ ץ	Tz	<i>Tzadde</i>	Fish Hook	90
ק		ק	Hard K (Q)	<i>Qooph</i>	Eye of a Needle	100
ר		ר	R	<i>Resh</i>	Head	200
ש / שׁ		ש ם	Sh / S	<i>Shin / Sin</i>	Tooth	300
ת / תּ*		ת	T / S* (*ashkenazic)	<i>Tav / Sav*</i>	X mark	400

CHART OF HEBREW VOWELS

Vowel displayed with the silent letter alef א	Vowel Name	Our Transliteration	Sound
אָ	<i>Qamatz</i>	a	ah / aw* (*ashkenazi)
אֲ	<i>Hataf (Short) Qamatz</i>	o	o as in neato
אִ	<i>Qamatz Qatan</i> <i>actually a short Holom!</i>	o	o as in neato
אֵ	<i>Patah</i>	a	ah
אֶ	<i>Hataf (Short) Patah</i>	a	ah
אֵי אִי	<i>Patah-Yud, Qamatz-Yud</i>	ay	y as in sky
אֵי	<i>Tzereh</i>	ei or e	ei as in Eili/Eili e as in Yisra'El
אֵי	<i>Tzereh-Yud</i>	ey	ey as in they
אֶי	<i>Segol</i>	e	e as in Fred
אִי	<i>Hataf (Short) Segol</i>	e	short eh
אֵי	<i>Segol-Yud</i>	e	short eh
אִי אֵי	<i>Chiriq, Chiriq-Yud</i>	i or ee	ee
אִי	<i>Sh'va</i>	'	no sound
אוּ	<i>Shuruq</i>	u	u as in flute
אִי	<i>Qubutz</i>	u	u as in flute
אוּ אוּ	<i>Holom, Holom Male</i>	o	oh
אוי	<i>Holom-Yud</i>	oy	oy
Two Exceptional Vowel-Consonant Combinations			
בְּמִצְוֹתַי	<i>Patah-Yud-Vav</i>	say av, <i>not</i> ayv	b'mitzvotav
אֵלֶּה שְׁמָח שׁוֹמֵעַ	<i>Patah Heh</i> <i>Patah Het</i> <i>Patah Ayin</i>	a <i>patah</i> with these three consonants (only) is said before the consonant.	<i>Elo'ah</i> <i>same'ach</i> <i>shome'a</i>

CHART OF TROPE SIGNS

Trope Name & Sign in English	Hebrew or Aramaic	Meaning of the Trope Name	Trope Name & Sign in Hebrew
<i>mapach</i>	A	reversed	מהפך
<i>pashta'</i>	A	extending	פשטא
<i>munach</i>	H	sustained	מנח
<i>(zakef) katon</i>	H	(little <i>zakef</i>) lesser upright	זקף-קטן
<i>mercha</i>	A	lengthen	מרכא
<i>tipcha</i>	A	hand-breadth	טפחא
<i>etnachta</i>	A	rest	אתנחתא
<i>sof-pasuk (parashah)</i>	H	end of a verse (portion)	סוף-פסוק: (פרשה)
<i>zarka</i>	A	throw	זרקא
<i>segol</i>	H	treasure	סגול
<i>darga</i>	A	stepwise	דרגא
<i>t'vir</i>	A	broken	תביר
<i>revi</i>	H	four-square	רביעי
<i>zakef-gadol</i>	H	(big <i>zakef</i>) full upright	זקף-גדול
<i>gershayim</i>	H	double expulsion	גרשאים
<i>y'tiv</i>	A	staying	יתב
<i>pazer</i>	H	scatter	פזר
<i>t'lishah-k'tanah</i>	H	(little <i>t'lishah</i>) pick off	תלישא-קטנה
<i>t'lishah-g'dolah</i>	H	(big <i>t'lishah</i>) pick off	תלישא-גדולה
<i>kadma</i>	A	preceding	קדמא
<i>v'azla</i>	A	and going on	ואזלא
Together, <i>kadma v'azla</i> means "coming and going"			

THE COMMON TROPE PHRASES

<p>מִהֲפָךְ פִּשְׁטָא מִנַּח קָטָן or יְתִיב מִנַּח קָטָן <i>mahpach pashta' munach (zakef) katon or y'iv munach (zakef) katon</i></p>
<p>מֶרְכָּא טִפְחָא מִנַּח אֶתְנַחְתָּא <i>mercha tipcha munach etnachta</i></p>
<p>מֶרְכָּא טִפְחָא מֶרְכָּא סוּף-פָּסוּק <i>mercha tipcha mercha sof-pasuk (sof-parashah)</i></p>
<p>מִנַּח זִרְקָא מִנַּח סְגוּלָּה <i>munach zarka munach segola</i></p>
<p>דָּרְגָא תִּבְרִי <i>darga t'vir</i></p>
<p>מִנַּח מִנַּח רֵבִיעִי <i>munach munach rev'vi</i></p>
<p>קִדְמָא וְאַזְלָא מִנַּח רֵבִיעִי <i>kadma v'azla munach re'vi</i></p>

Why Does Trope Exist At All?

When we show Biblical text, we include Trope (accent signs). In addition to pointing out accentuation, the trope signs also provide punctuation. For example, the *etnachta* is the trope for clause/phrase ends, functioning as a semicolon. And the *sof-pasuk* tells you, by hearing, where each verse ends.

Additionally, many of the Bible's words can be assembled into phrases in more than one way. The trope is our traditional way, codified between the 5th and 9th centuries CE, of saying which words form phrases and belong together. Most trope signs are grouped in phrases. The most common phrases are in the table above.

One interesting tidbit of interpretation: The first word of the Torah, בְּרֵאשִׁית *b'resheet*, begins with the letter בְּ *bet*, the second, not first, letter of the Hebrew *alef-bet*/alphabet. This has given rise to many explanations of why this should be. But in addition to starting with the second letter of the *alef-bet*, the trope under that word (*tipcha*) is the second in its standard series! So there is unity of intent, that both the initial letter and trope are the second, not first. Look in any Torah commentary to Genesis 1:1 and you will see some of the wealth of creative explanations for this.

The table on the previous page displays the most common trope signs, so that you can learn to distinguish them from vowels. There are even a couple of places where we have put trope signs under the English translation or transliteration. Note that, when the trope signs are under English words they face left to right, whereas under the Hebrew they face right to left.

Some of the trope names are in Hebrew, and some in Aramaic. Also, there are several systems of names. The Ashkenazic names are used in this table.

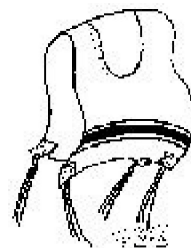


7 wraps
8 wraps
11 wraps
13 wraps

Meditation for wrapping oneself in tzitzit

Recalling the generations,
I wrap myself
in the *tallit*.
May my mind be clear,
my spirit open,
as I envelop myself in prayer.

by Marcia Falk
contemporary American



Blessing for wrapping oneself in Tzitzit

Baruch Atah, AdOnay,
ElOheynu, Melech ha'Olam,
asher kid'shanu b'mitzvotai:
v'tzivanu l'hit'atef ba'tzitzit.

Blessed Y0u, AdOnay,
our G0d, Ruler of Space and Time,
Wh0 consecrated us with *mitzvot*:
the mitzvah of being wrapped in *tzitzit*.

The source of the mitzvah of Tzitzit

Vayomer AdOnay el Mosheh
lemor:
Dabber el b'ney Yisra'El,
v'amarta aleihem:
v'asu lahem tzitzit
al kanfey vigdeyhem l'dorotam.
V'nat'nu al tzitzit hakanaf
p'til t'chelet.
V'hayah lachem l'tzitzit.
ur'item oto, uzchartem
et kol mitzvot AdOnay
va'asitem otam
v'lo taturu
acharey l'avchem
v'acharey eyneychem
asher atem zonim achareyhem.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה
לֵאמֹר:
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם
וַעֲשׂוּ לָהֶם צִיצִית
עַל-כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם
וְנָתַנּוּ עַל-צִיצִית הַכָּנֹף
פִּתִּיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִית
וְרָאִיתֶם אוֹתוֹ וְזָכַרְתֶּם
אֶת-כָּל-מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אוֹתָם
וְלֹא תִטּוּ
אֶחָדָם לְבַבְכֶּם
וְאֶחָדָם עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:

³⁷AdOnay said to Mosheh
as follows:
³⁸"Speak to Yisrael's children,
and say to them:
Make yourselves a ritual fringe (*tzitzit*)
on your clothes' wings for all generations.
Put on this wing's *tzitzit*
a royal-blue (*t'cheilet*) thread.
³⁹This, then, is your *tzitzit*.
And when you see it you will remember
all of AdOnay's *mitzvot* *
and do them
and not explore
after your heart
and after your eyes
after which you stray:" Numbers 15:37-39

*This is symbolic of all the commandments. This passage ends on page 69 with L'ma'an tizk'ru at the end of the v'Ahavta.
See Numerical Symbolism Of Tzitzit on page 173 of the commentary in back for more about Tzitzit.

READINGS FOR CONTEMPLATION

ENTERING INTO PRAYER

Enter into prayer slowly.
Do not exhaust your strength,
but proceed step by step.
Even if you are not in the mood as your prayer begins,
give close attention to the words you speak.
As you grow in strength and G0d helps you to draw near,
you can even say the words more quickly,
and remain in the divine Presence.

Israel Ba'al Shem Tov (Tzava'at haRiVaSh #32), quoted in YOur Word is Fire by Arthur Green, contemporary American

MORNING MEDITATION

Waking up this morning, I smile
Twenty-four brand new hours are before me.
I vow to live fully in each moment
and to look at all beings with eyes of compassion.

Thich Nhat Hanh, a contemporary Vietnamese Buddhist

KAVANNAH/DISTRACTION

When you are on a low spiritual level,
pray out of a prayer book;
looking at the letters will allow you to pray with *kavannah* (focus).
When you are attached to the upper world, however,
it is better to close your eyes,
so that your sight does not distract you
from connecting to G0d.

Israel Ba'al Shem Tov (Tzava'at haRiVaSh #40), quoted in G0d in All Moments by Or Rose, contemporary American

100 BLESSINGS

The rabbinic tradition [Talmud Menachot 43a] advises us to recite 100 blessings a day.
Would that we were mindful of the hundred reasons each day
to stop and express our wonder and gratitude.

REVIEWING MY WEEK

As I think about my life on Shabbat, let me retrace my journey this week.

Where did my body and s0ul lead me these past seven days?

What and who came into my life?

What were the highs, the lows, the missteps, the successes?

To what do I attribute my achievements, my errors?

What moments did I cherish?

What satisfactions allowed me to breathe deeply and just be?

What and whom did I forget to thank for the blessings that came to me?

What *mitzvot* did I do that made the world better?

What *mitzvot* and *g'milut chasadim* (unexpected kindnesses) did others do for me that made my life better?

PRAYER/BOOK

Is Prayer Book

one word

or two?

Does prayer modify book

a book, of prayer,

or does book modify prayer,

that my prayer is from a book?

AvRam Aryeh, contemporary American

Blessings for:

Achievement/Good News

Baruch Atah, AdOnay,

ElOheynu, Melech ha'Olam,

haT0v v'hameitiv.

בָּרוּךְ אַתָּה, יְהוָה,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

הַטוֹב וְהַמְיֵיב.

Blessed Y0u, BeingItSelf,

our G0d, Ruler of Space&Time,

the G00d Wh0 does good.

Disappointment/Bad News

Baruch Atah, AdOnay,

ElOheynu, Melech ha'Olam,

Dayyan haEmet.

בָּרוּךְ אַתָּה, יְהוָה,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

דֵּין הָאֱמֶת.

Blessed Y0u, BeingItSelf,

our G0d, Ruler of Space&Time,

the True Judge.

Guidance

Baruch Atah, AdOnay,

ElOheynu, Melech ha'Olam,

haMadricheni b'darki.

בָּרוּךְ אַתָּה, יְהוָה,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

הַמְדַּרְכֵּנִי בְּדַרְכִּי.

Blessed Y0u, BeingItSelf,

our G0d, Ruler of Space&Time,

Wh0 guides me on my way.

THE PRAYERFUL HEART

Prayer is never repeated:

the quality of each day's prayer
is unlike that of any other.

This is the meaning of the Mishnah's words:

"The one whose prayer is rigid
prays without supplication." (*Mishnah Berachot 4:4*)

This can be seen even in thoughts
that distract us from true prayer;
they too are different every day.

Each day and its prayer,
each day and its distractions—
until the Messiah comes.

*Ya'akov Yosef of Polonnoye
late 18th c.*

PRAYER IS NOT

Prayer is not asking for what you think you want,
but asking to be changed
in ways you can't imagine.

Kathleen Norris

READINGS FROM THE BOOK OF PSALMS FOR VARIOUS MOODS

תהלים פ"ב

PSALM 82: 1-4, 8

(For those who are angry with G0d)

מִזְמוֹר לְאַסָּף^א
אֱלֹהִים נֹצֵב בְּעֵדֹת־אֵל
בִּקְרֹב אֱלֹהִים יִשְׁפֹּט:
עַד־מָתַי תִּשְׁפֹּטוּ־עוֹלָם^ב
וּפְנִי רָשָׁעִים תִּשְׁאוּ־סֵלָה:
שִׁפְטוּ־דָל וְיִתְּנוּם^ג
עֲנִי וְרָשׁ הַצָּדִיקוּ:
פִּלְטוּ־דָל וְאַבְיוֹן^ד
מִיַּד רָשָׁעִים הַצִּילוּ:
קוּמָה אֱלֹהִים שִׁפְטָה הָאָרֶץ^ה
כִּי־אַתָּה תִּנְחַל בְּכָל־הַגּוֹיִם:

¹ A Psalm of Asaph.

G0d stands in the divine congregation;

Judging among "judges." ^a

² How long will Y0u judge unjustly,

even pay attention to the wicked?

³ Do justice to the poor and the orphan;

vindicate the afflicted and needy.

⁴ Save the poor and downtrodden;

rescue them from the wicked.

⁸G0d, rise up and judge the earth;

for all nations belong to Y0u.

^a Literally, "gods," but this word is used to mean "judges" in Exodus 21:6, etc.

תהלים ק

PSALM 100

(For those who are joyous)

- ^א מִזְמוֹר לַתּוֹדָה
 הָרִיעוּ לַיהוָה כָּל־הָאָרֶץ:
^ב עֲבַדוּ אֶת־יְהוָה בְּשִׂמְחָה
 בָּאוּ לִפְנֵי בְרִנָּה:
^ג דָּעוּ כִּי יְהוָה הוּא אֱלֹהִים
 הוּא עָשָׂנוּ
 וְלוֹ אֲנַחְנוּ עַמּוֹ וְצֶאֱן מִרְעִיתוֹ:
^ד בָּאוּ שְׁעָרָיו בְּתוֹדָה
 חֲצִרְתָּיו בְּתִהְלָה
 הוֹדוּ לוֹ בְּרָכוּ שְׁמוֹ:
^ה כִּי־טוֹב יְהוָה
 לְעוֹלָם חֶסֶד
 וְעַד־דָּר וָדָר אֱמוּנָתוֹ:
- ¹ A Psalm of thanksgiving.
 Blow the horn to haShem, all the earth.
² Worship haShem in joy;
 come into G0d's presence singing.
³ Know that haShem is G0d;
 G0d made us;
 we belong to G0d; we are G0d's people.
⁴ Enter G0d's gates
 with thanksgiving and praise;
 be thankful to G0d; bless G0d's NAME.
⁵ For haShem is good;
 G0d's loving kindness is everlasting;
 G0d's faithfulness is for all generations.

תהלים ק"ל

from PSALM 130

(For those in despair, who have reached bottom)

In the Kabbalist tradition this is read on *Shabbat Shuvah*, the *Shabbat* between *Rosh haShanah* and *Yom Kippur*.

- ^א שִׁיר הַמַּעֲלוֹת
 מִמַּעַמְקִים קָרָאתִידָּ יְהוָה:
^ב אֲדֹנָי שְׁמָעָה בְּקוֹלִי
 תְּהִינָּה אָזְנִידָּ קְשִׁבוֹת
 לְקוֹל תַּחֲנוּנֵי:
^ג אִם־עֲוֹנוֹת תִּשְׁמַר־יָהּ אֲדֹנָי
 מִי יֵעָמֵד:
^ד כִּי־עֲמֵךְ הַסְּלִיחָה
 לְמַעַן תִּגְרָא:
^ה קוִי־תִי יְהוָה
 קוִיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:
- ¹ A Song of *Ma'alot* (Ascents).
 From the depths I call Y0u, haShem.
² HaShem, hear my voice;
 listen to me,
 to the sound of my prayers.
³ If Y0u, haShem, were to remember every mistake,
 who could exist?
⁴ But Y0u are forgiveness,
 and we are in awe of Y0u.
⁵ I hope in haShem,
 I deeply hope, and I trust G0d's word.

א תִּפְלֶה לַעֲנִי כִי־יֵעָטֹף
 וּלְפָנַי יִהְיֶה יִשְׁפָּךְ שִׁיחוֹ:
 ב יִהְיֶה שְׁמִעָה תִּפְלִתִי
 וְשׁוֹעֲתִי אֱלֹהִים תִּבּוֹא:
 ג אַל־תִּסְתֵּר פָּנֶיךָ | מִמֶּנִּי
 בְּיוֹם צָר לִי
 הִטֵּה־אֵלַי אָזְנוֹךָ
 בְּיוֹם אֶקְרָא מִהֵר עֲנֵנִי:
 ד כִּי־כָלוּ בְעֵשֶׂן יָמַי
 וְעֲצָמוֹתַי כְּמֹקֵד נָחְרוּ:
 ה הוֹכַח־כְּעֵשֶׂב וַיִּבֶשׂ לִבִּי
 כִּי־שָׁכַחְתִּי מֵאֲכָל לֶחֶמִי:
 וּמִקּוֹל אֲנָחְתִּי
 דָּבָקָה לְעֲצָמֵי לִבִּישָׁרִי:
 ז דָּמִיתִי לְקֶאֱת מִדָּבָר
 הָלִיתִי כְכֹס חֲרָבוֹת:
 ח שָׁקַדְתִּי וְאַהֲיָה
 כְּצִפּוֹר בֹּדֵד עַל־גֹּגִי:
 ט כָּל־הַיּוֹם חֲרָפוּנִי אוֹיְבֵי
 מְהוֹלְלֵי בִי נִשְׁבָּעוּ:
 י כִּי אֶפֶר בִּלְחָם אֲכַלְתִּי
 וְשִׁקְוִי בִבְכִי מִסָּכָתִי:
 יא מִפְּנֵי־זַעַמְךָ וְקִצְפֶּךָ
 כִּי נִשְׁאַתָּנִי וַתִּשְׁלִיכֵנִי:
 יב יָמַי כְּצֶל נָטוּי
 וְאַנִּי כְּעֵשֶׂב אִיבֶשׁ:
 יג אֲמַר אֵלַי אַל־תִּעְלֵנִי בַּחֲצֵי יָמַי

¹ A Prayer of the afflicted, the weary,
whose talk pours out to haShem.

² Hear my prayer, haShem,
and let my cry reach YOu.

³ Do not hide YOur face from me
in my time of trouble;

turn YOur ear to me;
when I cry, answer me speedily.

⁴ For my days have vanished like smoke
and my bones are charred like a hearth.

⁵ My body is stricken and withered like grass;
too wasted to eat my food;

⁶ on account of my vehement groaning
my bones show through my skin.

⁷ I am like a great owl in the wilderness,
an owl among the ruins.

⁸ I lie awake; I am
like a lone bird upon a roof.

⁹ All day long my enemies revile me;
my deriders use my NAME to curse.

¹⁰ For I have eaten ashes like bread
and mixed my drink with tears,

¹¹ because of YOur wrath and YOur fury;
for YOu have cast me far away.

¹² My days are like a lengthening shadow;
I wither like grass...

²⁵ I say, my GOd, do not take me away in the midst of my days...

בִּרְכוֹת הַשַּׁחַר

Birchot haShachar

DAWN BLESSINGS

MODEH ANI	מוֹדֶה אֲנִי	I THANK YOU
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(Male) <i>Modeh ani l'fanecha,</i> (Female) <i>Modah ani l'fanecha,</i> (Inclusive) <i>Modet ani l'fanecha,</i>	אֲנִי לִפְנֵיךָ, מוֹדֶה (גברים) מוֹדָה (נשים) מוֹדֶת (כולם)	I thank YOU,
<i>Melech chay v'kayam</i> <i>shehechezarta bi nishmati</i> <i>b'chemlah.</i> <i>Rabah emunatecha.</i>	מֶלֶךְ חַי וְקַיִם שֶׁהַחַיָּוֶרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה. רַבָּה אֱמוּנָתְךָ:	living, enduring Ruler for restoring my soul to me in compassion. "Great is Your faithfulness." <i>Lamentations 3:23</i>

Continue on the following 3 pages or **SKIP TO PAGE 26** and continue with **Asher Yatzar**.

MAH TOVU	מַה־טֹּבוֹ	HOW LOVELY <i>Numbers 24:5</i>
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<i>Mah tovu ohalecha Ya'akov,</i> <i>mishk'notecha Yisra'El!</i> <i>Ve'ani b'rov chasdecha</i> <i>Avo beytecha</i>	מַה־טֹּבוֹ אֹהֲלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל! וְאֲנִי בְּרַב חַסְדֶּיךָ אָבוֹא בֵּיתְךָ	How lovely are your tents, O Jacob, your dwelling places, O Israel! Your great love inspires me to enter your house
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Continue on the following 3 pages or **SKIP TO PAGE 26** and continue with **Asher Yatzar**.

HINEIH MAH TOV	הִנֵּה מַה־טוֹב	BEHOLD, HOW GOOD <i>Psalms 133:1</i>
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<i>Hineih mah tov umah na'im</i> <i>shevet achim gam yachad.</i> (alt. shevet kulum gam yachad)	הִנֵּה מַה־טוֹב וַיְמַה־נָּעִים שֵׁבֶת אַחִים גַּם יַחַד (שֵׁבֶת כּוֹלָם גַּם יַחַד)	Behold, how good and pleasant it is when people dwell together as kin. (alt. everyone dwells together as kin)
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Continue on the following 3 pages or **SKIP TO PAGE 26** and continue with **Asher Yatzar**.

A Three-page Meditation On Ourselves As Human Beings And As Jews

Note: This leads to a saying of the *Sh'ma*, as a declaration of our special heritage.

<i>L'OLAM</i>	לְעוֹלָם	ALWAYS
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<i>L'Olam y'hei adam</i>	לְעוֹלָם יִהְיֶה אָדָם	A person should
<i>y're shamayim</i>	יִרָא שָׁמַיִם	always fear heaven
<i>b'seter uvagaluy,</i>	בְּסֵתֶר וּבְגָלוּי,	in secret as in the open,
<i>umodeh al ha'emet,</i>	וּמוֹדֶה עַל הָאֵמֶת,	admitting the truth,
<i>v'doveir emet bil'vavo,</i>	וְדוֹבֵר אֵמֶת בְּלִבּוֹ,	speaking the truth from the heart,
<i>v'yashkeim v'yomar,</i>	וַיִּשְׁכֶּם וַיֹּאמֶר,	and rising early to say,

<i>RIBON KOL HA'OLAMIM</i>	רִבּוֹן כָּל הָעוֹלָמִים	INFINITE ONE OVER ALL YOUNIVERSES
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<i>RibOn kol ha'Olamim</i>	רִבּוֹן כָּל הָעוֹלָמִים	Infinite One Over All YOUNIVERSES
<i>lo al tzidkoteynu anachnu</i>	לֹא עַל צִדְקוֹתֵינוּ אֲנַחְנוּ	Not relying on our own merit
<i>mapilim tachanuneynu l'fanecha,</i>	מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ,	do we pile up our pleas before Y0u,
<i>ki al rachamecha harabbim.</i>	כִּי עַל רַחֲמֶיךָ הָרַבִּים.	but because of YOur great compassion.
<i>Mah anachnu? Meh chayeynu?</i>	מָה אֲנַחְנוּ? מָה חַיֵּינוּ?	What are we? What is our life?
<i>Meh chasdeinu, mah tzidkoteynu,</i>	מָה חֲסִדֵּנוּ, מָה צִדְקוֹתֵינוּ,	What is our kindness, our righteousness,
<i>mah y'shu'ateinu, mah kocheinu,</i>	מָה יִשׁוּעָתֵנוּ, מָה כּוֹחֵנוּ,	our victories, our power,
<i>mah g'vuroteinu?</i>	מָה גְבוּרָתֵנוּ?	our heroism?
<i>Mah nomar</i>	מָה נֹאמֵר	What can we say
<i>l'fanecha, AdOnay ElOheyenu,</i>	לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ,	to Y0u, Ad0nay, our G0d,
<i>vElOhey avoteynu v'imoteynu?</i>	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ?	G0d of our Fathers and Mothers?
<i>Haloh kol hagibborim</i>	הֲלֹא כָּל הַגְּבוּרִים	Aren't all the valiant
<i>k'ayin l'fanecha?</i>	כְּאֵין לְפָנֶיךָ?	as n0thing before Y0u?
<i>V'anshey hasheim k'lo hayu?</i>	וְאֲנָשֵׁי הַשֵּׁם כְּלוֹ הָיוּ?	The famous as if they never were?
<i>V'chachamim kivli mada?</i>	וְחֲכָמִים כְּבִלִי מַדָּע?	The wise as if without wisdom?
<i>Un'vonim kivli haskeil?</i>	וְנִבְוִנִים כְּבִלִי הַשֶּׁכֶּל?	The discerning as if without <i>seichel</i> , without common sense?

Continues on the next page

*Ki rov ma'aseyhem tohu,
vimey chayeyhem hevel l'fanecha,
umotar ha'adam
min hab'heimah ayin,
ki hakol havel. Kohelet 3:19*

כִּי רֹב מַעֲשֵׂיהֶם תְּהוֹ,
וַיְמֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ,
וּמוֹתָר הָאָדָם
מִן־הַבְּהֵמָה אֵין
כִּי הַכֹּל הֶבֶל.

For most of their deeds are void,
and their lives but a puff of wind to Y0u,
"and the difference between a human
and a beast is n0thing,
for all is a puff of wind." Ecclesiastes 3:19

*Aval anachnu am'cha,
b'ney v'ritecha,
b'ney Avraham v'Sarah,
Yitzchak v'Rivkah,
Adat Ya'akov,
Le'ah, v'Rachel,
Bilhah, v'Zilpah,
bin'cha b'chorecha!
shemei'ahavat'cha
she'ahavta otanu,
umisimchat'cha shesamachta banu,
karata et sh'meinu
Yisra'El viYshurun.*

אָבֵל אֲנַחְנוּ עַמְּךָ,
בְּנֵי בְרִיתְךָ,
בְּנֵי אֲבֹרָהֶם וְשָׂרָה,
יִצְחָק וְרִבְקָה,
עֲדַת יַעֲקֹב,
לֵאָה, וְרָחֵל,
בִּלְהָה, וְזִלְפָּה,
בְּנֶךָ בְּכוֹרְךָ!
שְׁמֵאֵהָבַתְךָ
שְׂאֵהָבַת אוֹתָנוּ,
וּמִשְׂמִחַתְךָ שְׂשֻׁמְחַת בָּנוּ,
קָרַאת אֶת שְׁמֵנוּ
יִשְׂרָאֵל וַיִּשְׁרֹן.

But we are Y0ur people,
children of Y0ur covenant,
Children of Avraham and Sarah,
Yitzchak and Rivkah,
The congregation of Ya'akov,
Le'ah, and Rachel,
Bilhah and Zilpah,
Y0ur firstborn child!
And, out of Y0ur love
for us,
and out of Y0ur joy in us,
Y0u named us
YisraEl and Y'shurun:
("G0dWrestler/G0dRules" and "StraightUp")

*L'fichach anachnu chayavim
l'hodot l'cha,
ulvareich ul'kaddeish shmecha!
Ashreynu, mah tov chelkeinu,
umah na'im goraleinu,
umah yafah y'rushateinu!
Ashreynu, she'anachnu
mashkimim uma'arivim,
erev vavoker,
v'omrim b'chol yom,*

לְפִיכֶךָ אֲנַחְנוּ חַיִּבִּים
לְהוֹדוֹת לָךְ,
וּלְבָרֶךְ וּלְקַדֵּשׁ שְׁמֶךָ!
אֲשֶׁרֵינוּ, מַה טוֹב חֶלְקֵנוּ,
וּמַה נְעִים גּוֹרָלֵנוּ,
וּמַה יָפָה יְרֻשָּׁתֵנוּ!
אֲשֶׁרֵינוּ, שְׂאֲנַחְנוּ
מִשְׁכִּימִים וּמַעֲרִיבִים,
עֶרֶב וּבֹקֶר,
וְאוֹמְרִים בְּכֹל יוֹם,

And so we are bound
to praise Y0u,
to bless and sanctify Y0ur NAME!
How happy, how good is our portion,
how pleasant our lot,
and how beautiful our heritage!
How happy that
shacharit and ma'ariv,
evening and morning,
we say, daily,

Continues on the next page

We remain seated for this Sh'ma

שְׁמַע יִשְׂרָאֵל יְהוָה אֶחָד:

Sh'ma Yisra'El: AdOnay ElOheyenu, AdOnay Echad!

Hear, Israel: AdOnay, Our G0d, AdOnay is One!

Deuteronomy 6:4

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch sheim k'vod malchuto l'Olam va'ed.

Blessed is the Renown of YOur glorious realm, for ever and ever.

<i>Atah hu</i>	אַתָּה הוּא	Y0u were
<i>ad shelo nivra ha'Olam.</i>	עַד שֶׁלֹא נִבְרָא הָעוֹלָם.	before the w0rld was created.
<i>Atah hu</i>	אַתָּה הוּא	Y0u are
<i>mishenivra ha'Olam.</i>	מִשְׁנִבְרָא הָעוֹלָם.	since the w0rld has been created.
<i>Atah hu baOlam hazeh,</i>	אַתָּה הוּא בְּעוֹלָם הַזֶּה,	Y0u are in this w0rld,
<i>v'Atah hu laOlam haba.</i>	וְאַתָּה הוּא לְעוֹלָם הַבָּא.	and Y0u are in the coming w0rld.
<i>Kaddeish et Shim'cha</i>	קַדֵּשׁ אֶת שִׁמְךָ	Sanctify YOur NAME
<i>al makdishey Sh'mecha.</i>	עַל מִקְדִּישֵׁי שִׁמְךָ.	by those who sanctify YOur NAME.
<i>V'kaddeish et Shimcha b'Olamecha.</i>	וְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָמְךָ.	And sanctify YOur NAME in this w0rld.
<i>Uvishu'at'cha</i>	וּבִישׁוּעָתְךָ	And with YOur victory
<i>tarim v'tagbiah karnenu.</i>	תָּרִים וְתַגְבִּיֶּה קַרְנֵנוּ.	raise high our ray (of hope).*
<i>Baruch Atah, AdOnay,</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, AdOnay,
<i>m'kaddeish et Shim'cha</i>	מִקְדֵּשׁ אֶת שִׁמְךָ	Wh0 sanctifies YOur NAME
<i>barabbim.</i>	בְּרַבִּים.	in public.

*or "horn of victory"

Birchot haShachar, the Dawn Blessing service, continues here.

ASHER YATZAR	אֲשֶׁר יָצַר	FOR BODILY HEALTH*
Baruch Atah, AdOnay,	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, AdOnay, our G0d,
ElOheynu, Melech ha'Olam,	אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,	Ruler of Space and Time,
asher yatzar et ha'adam	אֲשֶׁר יָצַר אֶת הָאָדָם	Wh0 made the human (body)
b'chochmah,	בְּחָכְמָה,	wisely,
uvara vo n'kavim n'kavim	וּבָרָא בּוֹ נִקְבִּים נִקְבִּים	and created pores
chalulim chalulim.	חֲלוּלִים חֲלוּלִים.	and empty spaces (within us).
Galuy v'yadua	גָּלוּי וִידוּעַ	It is well-known
lifney chisei ch'vodecha	לִפְנֵי כִסֵּא כְבוֹדְךָ	before Y0ur glorious Throne
she'im yippateiach echad meihem	שֶׁאִם יִפְתַּח אֶחָד מֵהֶם	that were one of the closed ones open
o yissateim echad meihem,	אוֹ יִסְתֵּם אֶחָד מֵהֶם,	or one of the open ones closed,
ee efshar l'hitkayyeim	אִי אֶפְשָׁר לְהִתְקַיֵּם	it would be impossible to exist
v'la'amod l'fanecha.	וְלָעֲמוֹד לִפְנֶיךָ:	or stand in Y0ur Presence.
Baruch Atah, AdOnay,	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, AdOnay,
rofeih chol basar	רוֹפֵא כָּל בָּשָׂר	Wh0 heals all flesh
umafli la'asot.	וּמַפְּלִיא לַעֲשׂוֹת:	and performs wonders.

Talmud Berachot 60b

Continues on the next page

*This prayer for bodily health, which is also the prayer we say after using the bathroom, is on the wall of the foyers of the bathrooms in our building.

Paraphrase Of Asher Yatzar

Blessed Y0u, AdOnay our G0d, Ruler of Space and Time, Wh0 has made our bodies with wisdom, combining veins, arteries, and vital organs into a finely balanced network. Wondrous Fashioner and Sustainer of life, S0urce of our health and our strength, we give Y0u thanks and praise.

Baruch Atah, AdOnay,	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, AdOnay,
rofeih chol basar	רוֹפֵא כָּל בָּשָׂר	Wh0 heals all flesh
umafli la'asot.	וּמַפְּלִיא לַעֲשׂוֹת:	and performs wonders.

It seems to be the body who is speaking in this prayer! See commentary, page 174

*The song we use for this prayer is for the **bold part of the transliteration**. We may continue after that with the **bold line in English**. Some Hebrew words (smaller, and in parentheses) are repeated to make the words match the music, so they have not been translated.*

<i>ElOhay, (ElOhay) n'shamah</i>	אֱלֹהֵי, (אֱלֹהֵי) נִשְׁמָה	My G0d, the s0ul
<i>she'natata bi t'horah hee!</i>	שְׁנַתַּת בִּי מְהוֹרָה הִיא!	Y0u gave me is pure!
<i>Atah v'ratahh.</i>	אַתָּה בְּרַאתָהּ.	Y0u created it.
<i>Atah y'tzartahh.</i>	אַתָּה יִצַּרְתָּהּ.	Y0u formed it.
<i>Atah n'fachtahh bi,</i>	אַתָּה נִפְחַתָּהּ בִּי,	Y0u breathed it into me,
<i>v'Atah m'shamrahh</i>	וְאַתָּה מְשַׁמְרָהּ	and Y0u sustain it
<i>(m'shamrahh) b'kirbi.</i>	(מְשַׁמְרָהּ) בְּקִרְבִּי.	within me.*
<i>Kol zman she'han'shamah b'kirbi</i>	כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי	As long as I have breath
<i>(Male:) modeh ani l'fanecha</i>	[גברים:] מוֹדֶה אֲנִי לְפָנֶיךָ	I thank Y0u
<i>(Female:) modah ani l'fanecha</i>	[נשים:] מוֹדֶה אֲנִי לְפָנֶיךָ	
<i>AdOnay ElOhay</i>	יְהוָה אֱלֹהֵי	AdOnay my G0d
<i>vElOhey avotay v'imotay,</i>	וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,	and G0d of my ancestors,
<i>ribon kol hama'asim,</i>	רִבּוֹן כָּל הַמַּעֲשִׂים,	G0d over all creation,
<i>Adon kol han'shamot.</i>	אֲדוֹן כָּל הַנִּשְׁמוֹת:	Creat0r of all s0uls.
<i>Baruch Atah, AdOnay,</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, AdOnay,
<i>asher b'yado nefesh kol chay,</i>	אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל-חַי,	in Wh0se hands is the s0ul of all life,
<i>v'ruach kol b'sar ish.</i>	וְרוּחַ כָּל-בָּשָׂר-אִישׁ:	and the spirit of all human flesh.

Continue on one of the next two pages

**The traditional prayer says that G0d will take the s0ul from "me" (the body) and return it to "me" in "a coming future." Liberal prayerbooks often leave out the last line so as not to make worshippers affirm resurrection. This omission ends the prayer in a less positive place.*

KOL HAN'SHAMAH: Alternative Thanks For The Spirit/S0ul

Feel free to join in this round anywhere you want.

<i>Kol han'shamah</i>	כָּל הַנִּשְׁמָה	The wh0le s0ul
<i>t'halleil Yah.</i>	תְּהַלֵּל יְיָ	praises AdOnay.
<i>Hal'luYah!</i>	הַלְלוּיָהּ:	Hal'luYah (praise AdOnay)! <i>Psalms 150:6</i>

Continue on one of the next two pages



אלו דברים

OUR BASIC DUTIES: *EILU D'VARIM*: THESE DEEDS

Pe'ah 1:1, the very beginning of the
Mishnah/Talmud, is *tz'dakah* and social justice.

Eilu d'varim

she'eyn lahem shi'ur —

hapei'ah,

v'habbikurim,

v'hare'ayon, ugmilut chasadim,

v'talmud Torah.

Eilu d'varim she'adam ocheil

peiroteyhem ba'Olam hazeh,

v'hakeren kayemet lo

la'Olam habba:

Kibbud av va'eim,

ug'milut chasadim,

v'hashkamat beyt hamidrash

shacharit v'arvit,

v'hachnasat or'chim,

uvikur cholim,

v'hachnasat kallah v'chatan,

v'halvayat hammeit,

v'iyun t'filah,

vahava'at shalom,

beyn adam lachaveiro,

v'talmud Torah k'neged kulam.

אלו דברים

שאינ להם שעור —

הפאה,

והבבירים,

והראיון, וגמילות חסדים,

ותלמוד תורה.

אלו דברים שאדם אוכל

פרותיהם בעולם הזה,

והקרן קיימת לו

לעולם הבא:

כבוד אב ואם,

וגמילות חסדים,

והשכמת בית המדרש

שחרית וערבית,

והכנסת אורחים,

ובקור חולים,

והכנסת כלה וחתן,

והלויית המת,

ועיון תפלה,

והבאת שלום

בין אדם לחברו,

ותלמוד תורה כנגד כלם:

These deeds can be fulfilled

in any amount —

a corner (of our fields for the poor),

the first-fruits (offered to the Temple),

the pilgrimage,² kind acts,

and learning Torah.

Mishnah Pe'ah 1:1

These *mitzvot*

are their own reward,

now

and forever:³

Honoring father and mother,

doing kind deeds,

attending synagogue

mornings and evenings,

welcoming guests,

visiting the sick,

bringing bride & groom in(to a household),

accompanying the dead (to the grave),

"eyeing" one's prayer (intently),

bringing peace

between people,

and learning Torah informs⁴ them all.

Talmud Shabbat 127a

Continue with the Birchot haShachar on page 30 or 31

¹ We translated the phrase *Eilu d'varim*/These things as "These deeds." These are commandments with no limit to fulfilling them.

² Literally, *hare'ayon* means **being seen**, that is, **showing up** for the Festivals in Jerusalem.

³ Literally, "These things, a human eats their fruits in this world, and the interest accrues for her/him into the coming world." That is, we get credit for each good deed we do in this world while we live, and it is banked into an account to our credit in Paradise/Heaven. Most liberal Jews are ambivalent about life after death, so we translated this phrase to reflect that.

⁴ Literally, "Torah is opposite (k'neged) them," as if studying Torah were equal to all of the other deeds together. **Neged** is also the root of the verb *haggadah*, "tell" or "inform." We translated *k'neged* as "inform," to say that Torah informs and teaches us about all the mitzvot.



Alternative *Eilu D'varim 1: These Deeds:*

**OUR BASIC DUTIES:
TZ'DAKAH AS T'SHUVAH**

adapted from words by Danny Siegel,
contemporary American-Israeli



Tz'dakah is really just another form of *T'shuvah* —
changing, returning, repenting.

It serves as a reminder of who we are,
in essence, human beings with awesome power
to act, move, make changes in the world.

Tz'dakah allows us to re-establish our balance,
and our sense of meaning and value.

The good will of good people —
can bring about great changes in the world,
and these changes can be far more dazzling and extensive
than we would normally think possible.

In that sense there is something mysterious and magical,
about the extent of what *Tz'dakah*,
giving of our resources in a righteous way, can achieve.

But the actual doing of the *mitzvah*
is the simplest of simple things:
we just do it, and marvelous things happen.



Alternative *Eilu D'varim 2: These Deeds:*

OUR BASIC BELIEFS

adapted from Edmund Fleg, 20th century France

I am a Jew because the faith of Israel* demands of me no abdication of my mind.

I am a Jew because the faith of Israel requires of me all the devotion of my heart.

I am a Jew because in every place where suffering weeps, a Jew weeps.

I am a Jew because at every time when despair cries out, a Jew hopes.

I am a Jew because the word of Israel is as old as history and as new as destiny.

I am a Jew because the promise of Israel is a universal promise.

I am a Jew because, for Israel, the world is not completed: we are completing it.

I am a Jew because, for Israel, humanity is not created: we are creating it.

I am a Jew because Israel places humanity and our unity above the nations and above Israel itself.

I am a Jew because, above humanity, image of the divine Unity, Israel places the unity that is divine.

*"Israel" in this prayer is a synonym for the people, "Israel," and not just the Jews of the State of Israel.



DAWN BLESSINGS

בְּרִכּוֹת הַשַּׁחַר

BIRCHOT HASHACHAR

Please sit or stand, as is your custom

These blessings are to be said as if rising from sleep, with the dream of a better world still in our heads.
We know this because the first one speaks of the rooster crowing, waking us at dawn,
and the last one finds us still rubbing the sleep out of our eyes.

Baruch Atah, AdOnay,

ElOheyenu, Melech ha'Olam,

בָּרוּךְ אַתָּה, יְהוָה, Blessed Y0u, Ad0nay, our G0d,
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, Ruler of Space and Time,

...Asher natan lasechvi

vinah l'havchin

beyn yom uveyn laylah.

...She'asani b'tzelem ElOhim.

...She'asani Yisra'El.

...(Male) She'asani ben chorin.

...(Female) She'asani bat chorin.

...(Inclusive) She'asani bet chorin.

...Pokei'ach ivrim.

...Malbish arumim.

...Matir asurim.

...Zokeif k'fufim.

...Hameichin mitz'adey gaver.

...She'asah li kol tzorki.

...Ozeir Yisra'El bigvurah.

...Oteir Yisra'El b'tif'arah.

...Hanotein la'ya'eif koach.

...Hama'avir sheinah mei'eynay,

utnumah mei'afapay.

אֲשֶׁר נָתַן לְשַׁכּוֹי ... Wh0 gave "the rooster
בִּינָה לְהַבְחִין understanding" to distinguish
בֵּין יוֹם וּבֵין לַיְלָה: between day and night. (Job 38:36)
שָׁעֲשֵׂנִי בְצַלֵּם אֱלֹהִים: ... Wh0 made me "in G0d's image." (Gen. 1:28)
שָׁעֲשֵׂנִי יִשְׂרָאֵל: ... Wh0 made me YisraEl (a G0dWrestler*).
[גְּבוּרִים] שָׁעֲשֵׂנִי בֶן חוֹרִין: ... Wh0 made me free.
[נְשִׁיִּים] שָׁעֲשֵׂנִי בֵּת חוֹרִין: ...
[כּוֹלֵם] שָׁעֲשֵׂנִי בֵּת חוֹרִין: ...
פֶּקַח עֵוְרִים: ... Wh0 "opens blind eyes." (Psalms 146:8)
מַלְבִּישׁ עֲרֻמִּים: ... Wh0 clothes the naked.
מַתִּיר אֲסוּרִים: ... Wh0 "frees captives." (Psalms 146:7)
זֹכֵף כְּפוּפִים: ... Wh0 "raises those bent over." (Ps. 146:8)
הַמְכִּין מַצְעָדֵי-גֶבֶר: ... Wh0 steadies "our steps." (Psalms 37:23)
שָׁעָשָׂה לִּי כָּל צָרָתִי: ... Wh0 made for me all I need.
אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה: ... Wh0 girds YisraEl with valor.
עוֹטֵר יִשְׂרָאֵל בְּתִפְאַרֶה: ... Wh0 crowns YisraEl with beauty.
הַנּוֹתֵן לַיָּעֹף כֹּחַ: ... Wh0 "strengthens the weary." (Isaiah. 40:29)
הַמַּעְבִּיר שְׁנָה מֵעֵינַי, ... Wh0 passes sleep away from my eyes,
וְהַנּוֹמָה מֵעַפְעָפִי: and slumber from my eyelids.

Go to PAGE 32 and continue with P'sukey d'Zimrah



ALTERNATIVE *BIRCHOT HASHACHAR*

Adapted from a sermon by Rabbi Sarah Graff, contemporary American

Baruch Atah, AdOnay,

ElOheynu, Melech ha'Olam,

She'asani Yisra'El.

בְּרוּךְ אַתָּה, יְהוָה,
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי יִשְׂרָאֵל:

Blessed YOU, AdOnay, our GOD,

Ruler of Space and Time,

WhO made me YisraEL (a GODwrestler*).

**Alternatively, YisraEl can mean "GODRules!"*

What does it mean that I am a Jew?

Why am I grateful that I am a Jew?

I am a Jew — with a unique history, legacy, and destiny.

I was a slave in Egypt.

I crossed the Reed Sea.

I stood at Sinai.

I made pilgrimage to the Temple in Jerusalem.

I was a witness to her destruction.

I am a Jew of the diaspora.

I am a survivor of persecution.

I am a believer in One GOD,

a GOD of justice and mercy and *tz'dakah*.

I share a name with a land, and a state,

and an ancestor who wrestled with GOD.

I am Yisra'El.

פְּסוּקֵי דְזִמְרָה

P'sukey d'Zimrah Verses In Song

BARUCH SHE'AMAR

בְּרוּךְ שֶׁאָמַר

BLESS G0D WH0 SPOKE

Please sit or stand, as is your custom.

This prayer first appeared in the siddur of Amram Gaon, a leader of 9th century CE Babylonian Jewry.

Baruch she'amar

בְּרוּךְ שֶׁאָמַר

Bless (G0d) Wh0 spoke

v'hayah ha'Olam! Baruch Hu.

וְהָיָה הָעוֹלָם! בְּרוּךְ הוּא.

and there was a world! Bless G0d.

Baruch oseh v'reisheet.

בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית.

Bless the Creat0r.

Baruch omeir v'oseh.

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה.

Bless Wh0 says and creates.

Baruch gozeir umkayeim.

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם.

Bless Wh0 decrees and fulfills.

Baruch m'racheim al ha'aretz.

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.

Bless Wh0 cares for the Earth.

Baruch m'racheim al habriyot.

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת.

Bless Wh0 cares for all creatures.

Baruch m'shaleim

בְּרוּךְ מְשַׁלֵּם

Bless Wh0 rewards

sachar tov lirei'av.

שָׂכָר טוֹב לִירֵאָיו.

those awed by G0d.

Baruch ma'avir afeilah

בְּרוּךְ מַעְבִּיר אֶפְלָה

Bless Wh0 makes darkness pass away

umeivi orah.

וּמְבִיא אוֹרָה.

by bringing light.

Baruch chay la'ad

בְּרוּךְ חַי לָעַד

Bless Wh0 lives for ever

v'kayam lanetzach.

וְקַיָּם לְנֶצַח.

and exists eternally.

Baruch podeh umatzil.

בְּרוּךְ פּוֹדֶה וּמַצִּיל.

Bless Wh0 redeems and rescues.

Baruch sh'mo.

בְּרוּךְ שְׁמוֹ:

Blessed be G0d's NAME.

Morning services continue with a few of these songs.

<i>Ashrey*</i>	33	<i>Mah Yafeh HaYom</i>	44
<i>Al Sh'loshah D'varim</i>	36	<i>Mi Ha'Ish*</i>	44
<i>Beih Ana Racheitz</i>	36	<i>Mizmor Shir (Psalm 92)*</i>	45
<i>BiL'vavi</i>	37	the rest of Psalm 92, <i>Mah Gadlu,</i>	45
<i>Eili Eili</i>	38	<i>Tzaddik KaTamar</i>	46
<i>Esa Eynay</i>	38	<i>Od Yavo Shalom</i>	46
<i>Hal'luYah (Leonard Cohen)</i>	39	<i>Ozi V'Zimrat Yah</i>	46
<i>HaTov</i>	40	<i>Sabbath Prayer</i>	47
<i>Havah Nashirah</i>	40	<i>Ufros Aleynu (for Sukkot, Peace)</i>	47
<i>Im Tirtzu</i>	40	<i>Y'hee Shalom</i>	48
<i>Im Eyn Ani Li Mi Li?</i>	40	<i>Y'varechecha</i>	48
<i>Ki Eshm'rah Shabbat</i>	41	<i>Yism'chu HaShamayim</i>	48
<i>L'chi Lach</i>	43	<i>Hal'luYah, Hal'luhu, Kol HaN'shamah*</i>	49
<i>L'ma'an Achay v'Re'ay</i>	43	<i>Hal'luhu</i>	49
<i>Lo Yisa Goy</i>	43	Blessing that ends <i>P'sukey d'Zimrah</i>	50
<i>Mah Navu</i>	44		

Asterisk*= from traditional *Psukey d'Zimrah*

Minchah (afternoon) Service begins with *Ashrey*, here.

ASHREY

אַשְׁרֵי

HAPPY

Psalms 144:15; 145; 115:18

Ashrey yosh'vey veytecha;

od y'hal'lucha, selah.

אַשְׁרֵי יוֹשְׁבֵי בֵּיתְךָ

עוֹד יְהַלְלוּךָ סֵלָה:

Happy are they who dwell in YOur house;

they will ever praise YOur. *Psalm 84:5*

Ashrey ha'am shekachah lo;

ashrey ha'am she'AdOnay ElOhav.

אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ

אַשְׁרֵי הָעָם שֶׁיְהוָה אֱלֹהֵינוּ:

Happy the people who are so favored;

fortunate the people whose *G0d is

AdOnay.

Psalm 144:15

T'hilah l'David.

תְּהִלָּה לְדָוִד

¹ A Psalm of David.

Psalm 145:1-21

Aromimcha, ElOhay, haMelech,

va'avar'chah shimcha

l'Olam va'ed.

אֲרוּמַמְךָ אֱלֹהֵי הַמֶּלֶךְ

וּבִבְרָכָה שִׁמְךָ

לְעוֹלָם וָעֶד:

I exalt YOur, my G0d, Ruler,

and bless YOur NAME

for ever and ever.

Continues on the next page

*For commentary on the spelling of G0d's NAME, see page 7.

*B'chol yom avar'checha
v'ahal'lah shimcha l'Olam va'ed.*

בְּכָל-יוֹם אֲבָרְכֶךָ
וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:

² Every day I bless Y0u
and extol Y0ur NAME for ever and ever

*Gadol Ad0nay umhulal m'od,
v'ligdulato eyn cheiker.*

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד
וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

³ Great is Ad0nay and highly praised,
and G0d's greatness is unfathomable.

*Dor l'dor y'shabach ma'asecha,
ugvurotecha yagidu.*

דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ
וְגִבּוֹרֹתֶיךָ יִגְדִּידוּ:

⁴ Each generation praises Y0ur works,
and declares Y0ur mighty deeds.

*Hadar k'vod, hodecha,
v'divrey nifl'otecha asichah.*

הַדָּר כְּבוֹד הוֹדֶךָ
וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

⁵ On Y0ur honor, glory, and majesty and
words of Y0ur wonders I contemplate.

*Ve'ezuz nor'otecha yomeiru,
ugdulat'cha asaprenah.*

וְעִזּוֹ נִזְרָאֲתֶיךָ לֵאמֹרוּ
וְגִדּוּלָתְךָ אֲסַפְּרָנָה:

⁶ Of Y0ur awesome might they speak,
and Y0ur greatness I recount.

*Zeicher rav tuv'cha yabi'u
v'tzidkat'cha y'raneinu.*

זֵכֶר רַב-טוֹבְךָ יִבְיְעוּ
וְצִדְקָתְךָ יִרְנְנוּ:

⁷ Memory of Y0ur goodness they utter
and in Y0ur righteousness exult.

*Chanun v'rachum Ad0nay,
erech apayim ugdol chesed.*

חֲנוּן וְרַחוּם יְהוָה
אֶרֶךְ אַפַּיִם וְגֹדֶל-חֶסֶד:

⁸ Ad0nay is gracious and merciful,
slow to anger and great in kindness.

*Tov Ad0nay lakol,
v'rachamav al kol ma'asav.*

טוֹב יְהוָה לְכָל
וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:

⁹ Ad0nay is good to all,
with mercy on all Ad0nay's works.

*Yoducha, Ad0nay, kol ma'asecha,
va'chasidecha y'var'chuchah.*

יֹדְוְךָ יְהוָה כָּל-מַעֲשֶׂיךָ
וְחִסְדֶּיךָ יְבָרְכֻכָּה:

¹⁰ All Y0ur works, Ad0nay, thank Y0u,
and Y0ur pious ones bless Y0u.

*K'vod malchut'cha yomeiru,
ugvurat'cha y'dabbeiru.*

כְּבוֹד מַלְכוּתְךָ לֵאמֹרוּ
וְגִבּוֹרָתְךָ יִדְבְּרוּ:

¹¹ Of the glory of Y0ur majesty they speak,
and Y0ur might they declare,

*L'hodi'a livney ha'adam
g'vurotav,
uchvod hadar malchuto.*

לְהוֹדִיעַ לְבָנֵי הָאָדָם
גִּבּוֹרֹתָיו
וְכְבוֹד הַדָּר מַלְכוּתוֹ:

¹² To reveal to people
G0d's mighty acts, and
the glorious splendor of G0d's kingship.

*Malchut'cha malchut
kol Olamim,
umemshalt'cha b'chol dor vador.*

מַלְכוּתְךָ מַלְכוּת
כָּל-עֲלָמִים
וְיִמְשַׁלְתָּ בְּכָל-דֹּר וָדֹר:

¹³ Y0ur majesty is the majesty
of all worlds,
and Y0ur dominion is in every generation.

Continues on the next page

Someich AdOnay
l'chol hanof'lim,
v'zokeif l'chol hak'fufim.

ט¹⁴ סוֹמֵךְ יְהוָה
לְכָל־הַנִּפְּלִים
וְזוֹכֵף לְכָל־הַכְּפוּפִים:
AdOnay supports
all the fallen,
and straightens all who are bent over.

Eyney chol eilecha y'sabeiru,
v'Atah notein lahem
et ochlam b'ito.

ט¹⁵ עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ
וְאַתָּה נוֹתֵן לָהֶם
אֶת־אֲכֻלָּם בְּעֵתוֹ:
The eyes of all look to Y0u with hope,
and Y0u give them
their food at its proper time.

Potei'ach et yadecha
umasbi'a l'chol chai ratzon.

ט¹⁶ פּוֹתֵחַ אֶת־יָדְךָ
וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:
Y0u open Y0ur hand
and satisfy every living thing's desire.

Tzaddik AdOnay b'chol d'rachav,
v'chasid b'chol ma'asav.

י¹⁷ צַדִּיק יְהוָה בְּכָל־דְּרָכָיו
וְחָסִיד בְּכָל־מַעֲשָׂיו:
AdOnay is just in all ways,
and benevolent in all deeds.

Karov AdOnay l'chol kor'av,
l'chol asher yikra'uhu ve'emet.

י¹⁸ קָרוֹב יְהוָה לְכָל־קוֹרְאָיו
לְכָל אֲשֶׁר יִקְרָאֻהוּ בְּאֵמֶת:
AdOnay is near to all who call,
to all who call to AdOnay in truth.

R'tzon y'rei'av ya'aseh,
v'et shav'atam
yiSh'ma v'yoshi'eim.

י¹⁹ רָצוֹן יִרְאָיו יַעֲשֶׂה
וְאֶת־שׁוֹעֲתָם
אֲשַׁמֵּעַ וְיוֹשִׁיעֵם:
The will of those who fear AdOnay is
fulfilled, and AdOnay hears their cries
and saves them.

Shomeir AdOnay
et kol ohavav
v'et kol har'sha'im yashmid.

כ²⁰ שׁוֹמֵר יְהוָה
אֶת־כָּל־אֹהֲבָיו
וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד:
AdOnay guards
all those who love AdOnay
but will destroy all the wicked.

T'hilat AdOnay y'dabbeir pi
viyvareich kol basar.
Sheim kodsho l'Olam va'ed.

כ²¹ תְּהִלַּת יְהוָה יְדַבֵּר פִּי
וַיְבָרֵךְ כָּל־בָּשָׂר
שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד:
My mouth speaks AdOnay's praise
and all flesh blesses.
AdOnay's H0ly NAME for ever and ever.

Psalm 145:1-21

V'anachnu n'vareich Yah
mei'atah v'ad Olam, Hal'luYah!

וְאֲנַחְנוּ נְבָרֵךְ יְהוָה
מֵעַתָּה וְעַד־לְעוֹלָם הַלְלוּיָהּ:
But we will bless AdOnay
now and forever, Hal'luYah! Psalm 115:18

*For commentary on the spelling of G0d's NAME, see page 7.

Minchah (Afternoon) Services continue on page 54 with the *Hatzi Kaddish*.

On Shabbat morning continue *P'sukey d'Zimrah* with a selection of songs from the following pages.

Al sh'loshah d'varim

עַל שְׁלוֹשָׁה דְּבָרִים

On three things

ha'Olam omed:

הָעוֹלָם עוֹמֵד:

the world stands:

Al haTorah,

עַל הַתּוֹרָה,

on the Torah,

V'al ha'avodah,

וְעַל הָעֲבוּדָה,

on service(s),

V'al g'milut chasadim.

וְעַל גְּמִילוּת חֲסָדִים:

and on kind deeds.

BEIH ANA RACHEITZ

בֵּיה אָנָּה רַחֵץ

IN G0D I PUT MY TRUST

This song is in Aramaic, and is from the traditional Torah Service.

It is a quote from the Zohar, Parashat vaYak'helel.

Beih ana racheitz,

בֵּיה אָנָּה רַחֵץ,

In G0d I put my trust,

v'lishmeih kaddisha yakira

וְלִשְׁמֵיהּ קַדִּישָׁא יַקִּירָא

and to G0d's H0ly, honored NAME

ana eimar tushb'chan.

אָנָּה יֵאמֵר תִּשְׁבְּחָן.

I utter praises.

(repeat)

(חֲזוֹר)

(repeat)

Y'hei ra'ava kodomach

יְהִי רַעְוָא קְדָמָךְ

May it be Y0ur will

d'tiftach libi b'Orayta,

דְּתִפְתַּח לְבִי בְּאוֹרֵיתָא,

to open my heart to Torah,

v'tashlim mish'alim d'libi

וְתַשְׁלִים מִשְׁאַלִּין דְּלִבִּי

and to fulfill the desires of my heart

v'liba d'chol amach Yisra'El

וְלִבָּא דְּכָל עַמְךָ יִשְׂרָאֵל

and of the heart of Y0ur people Israel

l'tav ulchayin v'lishlam.

לְטָב וּלְחַיִּין וּלְשָׁלָם.

for goodness, for life, and for peace.

Amen.

אָמֵן:

Amen.

Text by Rabbi Yitzchok Hutner (1960s US),
based on a verse by
Rabbi El'Azar Azikri (16th c. Tzfat)
Music by Shmuel Brazil

BiL'vavi Mishkan¹ evneh

l'hadar k'vodo,

uv'Mishkan mizbe'ach asim

l'karney² hodo.

Ul'neir tamid ekkach li

et eish ha'akeidah,³

ul'korban akviv

lo et nafshi,

et nafshi hay'chidah.

בִּלְבָּבִי מִשְׁכַּן אֶבְנֶה

לְהַדָּר כְּבוֹדוֹ,

וּבְמִשְׁכַּן מִזְבֵּחַ אָשִׁים

לְקַרְנֵי הוֹדוֹ.

וְלִנֵּיר תָּמִיד אֶקַּח לִי

אֶת אֵשׁ הָעֵקֶדָה,

וְלִקְרָבָן אֶקְרִיב

לוֹ אֶת נַפְשִׁי,

אֶת נַפְשִׁי הַיְחִידָה.

In my heart I will build a Dwelling¹

to the glory of G0d's honor,

and in the Dwelling I will place an altar

to the rays² of G0d's splendor.

For the "eternal" light I will take

the fire of the Akeidah,³

and for a sacrifice I will offer

my s0ul,

my one-and-only s0ul.

BiL'vavi is a mystical song based on a line from Rabbi El'Azar Azikri's *Sefer haHaredim*, "the Book of Those Who Quake" (at G0d's Name and Presence. **Haredi** is also the modern term the fervently orthodox use to describe themselves.)

¹"The *Mishkan*" (מִשְׁכָּן), commonly called the **Tabernacle**, was literally the "DwellingPlace" (of G0d's Presence) among the wandering Israelites. It was built while they were at Sinai, and lasted until replaced by Solomon's Temple.

G0d said (*Exodus* 25:8):

וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם:

v'asu li mikdash, v'shachanti b'tocham

"Let them make Me a sanctuary; and I will dwell among them."

²**Keren** (קֶרֶן), plural *karnayim*, means **rays of light**, or **horns**, which are the same shape. *Karney* means "rays of". Something called "Horns" were on the four corners of the *Mishkan's* two altars: the golden incense altar inside the *Mishkan* (Ex. 30:1-2, "make an altar to burn incense on; of *shittim* (acacia) wood...with its horns") and the bronze sacrificial altar outside in the courtyard in front of the *Mishkan* (Ex 27:1-2, "make an altar of *shittim* wood...and make horns on its four corners..."). What do you envision with this word and its symbolism?

³The **Akeidah** (עֵקֶדָה), "binding" of Isaac (Genesis chapter 22), is the name by which Isaac's almost-sacrifice is known in Hebrew. Isaac was not actually killed or burned, but only **bound** on the altar before his reprieve by G0d. There was fire, though, that Avraham carried along with him to use to light the offering, as is said (verse 6), "Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went, both of them, together."

Text by Hannah Senesh; Music by David Zehavi

Literal translation

Eili, Eili,	אֱלֹהֵי אֱלֹהֵי	My G0d, My G0d,
Shelo yiggamer l'Olam	שְׁלֹא יִגְמַר לְעוֹלָם	Let these things never end
Hachol v'hayam	הַחֹל וְהַיָּם	The sand and the sea
Rishrush shel hamayim	רִשְׁרוּשׁ שֶׁל הַמַּיִם	The rush of the waters
B'rak hashamayim	בְּרַק הַשָּׁמַיִם	The crash of the heavens
T'filat ha'adam.	תְּפִילַת הָאָדָם.	Human prayer.

Singable free translation

Oh G0d, My G0d,
 I pray that these things never end
 The sand and the sea
 The rush of the waters
 The crash of the heavens
 The prayers of All.

Esa eynay el heharim.	אֶשָּׂא עֵינַי אֶל-הַהָרִים ^א	¹ I lift my eyes up to the mountains.
Me'ayin yavo ezri?	מֵאֵין יָבֹא עֲזָרִי?	From where will my help come?*
Ezri mei'im AdOnay	עֲזָרִי מֵעַם יְהוָה ^ב	² My help comes from Adonai
Oseh shamayim va'aretz.	עֹשֶׂה שָׁמַיִם וָאָרֶץ:	Maker of the heavens and the earth.

*Does the Psalmist mean to imply that looking to the mountains is a valid way to search for G0d (an old name for G0d was El Shadday, which can mean, as in Grand Tetons, G0d of Breasts, or Mountain G0d). Or is the Psalm ridiculing that notion by saying that G0d is the Creat0r of the W0rld, above and beyond the highest mountain? We have chosen this latter understanding, and hence put a question mark — which is not in the Bible itself — after the statement.

הַלְלֻיָּהּ HAL'LUYAH

By Leonard Cohen (Contemporary Canadian)

Now I've heard there was a secret chord
That David played, and it pleased the LOrd
But you don't really care for music, do you?

It goes like this:

The fourth, the fifth¹,

The minor fall, the major lift²,

The baffled king composing Hal'luYah

Hal'luYah (x4)

Your faith was strong but you needed proof
You saw her bathing on the roof
Her beauty and the moonlight overthrew you³.
She tied you

To a kitchen chair,

She broke your throne, and she cut your hair;

And from your lips she drew the Hal'luYah

Hal'luYah (x4)

You say I took The NAME in vain
Well, I don't even know The NAME
But if I did, well really, what's it to you?
There's a blaze of light

In every word

It doesn't matter which you heard:

The h0ly or the broken Hal'luYah

Hal'luYah (x4)

I did my best, it wasn't much
I couldn't feel, so I tried to touch
I've told the truth, I didn't come to fool you.
And even though

It all went wrong

I'll stand before the LOrd of Song

With nothing on my tongue but Hal'luYah

Hal'luYah (x4), Hal'luYah (x4)

¹. These are references to the chord progression of this song. A “fourth” (IV) chord starts with the fourth note in the scale counting from the note that gives its name to the key in which the song is played. A “fifth” (V) is made the same way. The words, “the fourth, the fifth,” are sung to the fourth and fifth chords. The question to ask, though, is whether Cohen intends a meaning beyond just the names of the chords.

². Though this ostensibly is describing the way the chord progression goes from a minor chord to a major chord, it also refers to David’s “minor” sins of adultery and murder (see next note), which are followed by the fulfillment of G0d’s promise to make David the founder of G0d’s chosen dynasty (*II Samuel 7:16*).

³. A reference to Bat-Sheva (*II Samuel 11*), whom King David saw bathing on the roof of her home near his palace. This led to his committing adultery with her, and having her husband murdered so that he could marry her. Their liaison led to the birth of David’s heir, Solomon.

HATOV**הטוב****GOD WHO IS GOOD**from the *Modim* prayer in the *Amidah***haTov,***ki lo chalu rachamecha,**v'ham'rachem**ki lo tamu chasadecha;**me'Olam kivinu lach.***הטוב,****כִּי לֹא־כָלוּ רַחֲמֶיךָ,****וְהִמְרַחֵם****כִּי לֹא תָמוּ חַסְדֶּיךָ;****מֵעוֹלָם קִוִּינוּ לָךְ.**

The Good One,

"of never-exhausted mercy"; *Lamentations 3:22*

The Merciful One

of unconditional love;

we have always placed our hope in YOU.**HAVAH NASHIRAH****הבה נשירה****LET US SING**

Music attributed to Joseph Haydn

*Havah nashirah shir Hal'luYah.***הִבֵּה נַשִּׁירָה שִׁיר הַלְלוּיָהּ.**

Let us sing a song of praise. Hallelu-Yah.

IM TIRTZU**אם תרצו****IF YOU WILL IT**

Text by Theodore Herzl and Naphtali Herz Imber

Music by Debbie Friedman

*Im tirtzu (2x)**Eyn zo aggadah (2x)**Lih'yot am chofshi b'artzenu,**B'erezt TziOn viYrushalayim.***אם תרצו****אֵין זוֹ אַגָּדָה****לְהִיּוֹת עַם חֲפְשִׁי בְּאַרְצֵנוּ,****בְּאַרֶץ צִיּוֹן וִירוּשָׁלַיִם:**

If you will it

it won't (just) be a story

to be a free people in our land,

the land of ZiON and Jerusalem.**IM EYN ANI LI MI LI?****אם אין אני לי מי לי?****IF I AM NOT FOR MYSELF,
WHO WILL BE FOR ME?**Text from *Pirkey Avot* and *Haggadah* (quoting *Mishnah P'sachim 10:5*) Music by Debbie Friedman*Im eyn ani li mi li?**Uch'she'ani l'atzmi mah ani?**V'im lo achshav eymatay?**B'chol dor vador chayav adam**lir'ot et atz'mo**k'ilu hu (k'ilu hu)**yatza miMitzrayim.***אם אין אני לי, מי לי?****וְכִשְׁאֲנִי לְעַצְמִי, מָה אֲנִי?****וְאִם לֹא עַכְשָׁיו, אֵימָתַי?****בְּכָל דּוֹר וָדוֹר חַיָּב אָדָם****לְרֹאוֹת אֶת עַצְמוֹ****כְּאִלּוּ הוּא (כְּאִלּוּ הוּא)****יָצָא מִמִּצְרַיִם:**

If I am not for myself, who will be for me?

But if I am for myself alone, what am I?

And if not now, when? (*Pirkey Avot 1:14*)

In every generation

each Jew should feel

as if

he (personally) left Egypt.

(Sections marked **A** describe positive commandments.
Sections marked **B** describe negative commandments.)

Ki eshm'rah Shabbat

כִּי אֶשְׁמְרָה שַׁבָּת

If I safeguard the Sabbath

Eil yishm'reini.

אֵל יִשְׁמְרֵנִי.

G0d will safeguard me.

(Chorus:)

פזמון: (Chorus:)

ot hee l'ol'mey ad

אוֹת הִיא לְעוֹלָמֵי עֶד

It is an everlasting sign

beyno uveynei.

בֵּינִי וּבֵינֵינוּ:

between G0d and me.

Asur m'tzo cheifetz

אָסוּר מֵצֵא חֶפֶץ

It is forbidden to seek mundane matters **B**

asot d'rachim,

עֲשׂוֹת דְּרָכִים,

or to engage in such pursuits,

gam mil'dabbeir bo

גַּם מִלְדַּבֵּר בּוֹ

even to converse concerning

divrey tz'rachim,

דְּבָרֵי צָרָכִים,

necessary matters,

divrey s'chorah

דְּבָרֵי סְחֹרָה

or commercial talk

af divrey m'lachim.

אִף דְּבָרֵי מְלָכִים.

or political talk.

Eh'geh b'Torat Eil;

אֶהְיֶה בְּתוֹרַת אֵל;

I will meditate on G0d's Torah;

ut'chak'meini:

וְתַחַכְמֵנִי:

it will make me wise:

ot hee...

אוֹת הִיא..

Bo emtza tamid

בּוֹ אֶמְצָא תָמִיד

Though I can always find **A**

nofesh l'nafshi

נֹפֶשׁ לְנַפְשִׁי

refreshment for my s0ul

hineih! — l'dor rishon

הִנֵּה לְדֹר רִשׁוֹן

Behold! — to the first (Exodus) generation

natan k'doshi

נָתַן קְדוֹשִׁי

my H0ly One gave

mofeit, b'teit

מוֹפֵת בְּתֵת

a wonder, giving

lechem mishneh bashishi

לֶחֶם מִשְׁנֶה בַּשִּׁשִּׁי

doubled bread (manna) each 6th (weekday)

kachah b'chol shishi

כָּכָה בְּכָל שִׁשִּׁי

so on every sixth (day)

yachpil m'zoni.

יַכְפִּיל מִזּוֹנִי:

may G0d double my food.

Continues on the next page

*ot hee l'ol'mey ad
beyno uveyni.*

אות היא לעולמי ער
בינו וביני:

It is an everlasting sign
between G0d and me.

*Rasham b'dat ha'Eil
chok el s'ganav
bo la'aroch
lechem panim b'fanav.
Al ken l'hit'anut bo,
al pi n'vonav,
asur, l'vad
miYom Kippur avoni:
ot hee...*

רשם בדת האל
חוק אל סגנו
בו לערוך
לחם פנים בפניו.
על כן להתענות בו,
על פי נבוניו,
אסור, לבד
מיום כפור עוני:
אות היא..

In G0d's law is inscribed
a decree for the priests
that on it they prepare
("Face)Bread"* facing G0d.
Therefore fasting on (Shabbat),
according to G0d's sages,
is forbidden, except for
the **day** my sin is **atoned**:

*12 loaves of matzah on the Temple's Table

B

*Hu yom m'chubad
hu yom ta'anugim
lechem v'yayin tov,
basar v'dagim.
Hamit'ab'lim bo
achor n'sogim
ki yom s'machot hu,
ut'sam'cheini:
ot hee...*

הוא יום מכבד
הוא יום תענוגים
לחם ויין טוב,
בשר ודגים.
המתאבלים בו
אחור נסוגים
כי יום שמחות הוא,
ותשמחני:
אות היא..

It is an honored day,
a day of pleasures —
bread and good wine,
meat and fish.
Those who mourn on it
(err,) going backwards,
for (Shabbat) is a day of (many) joys,
and I will enjoy it:

A

*Meicheil m'lachah vo,
sofo l'hachrit.
Al ken achabeis bo
libi k'vorit.
V'etpal'lah el El
arvit v'shacharit,
musaf v'gam minchah,
Hu ya'aneini:
ot hee...*

מחל מלאכה בו,
סופו להכרית.
על כן אכבס בו
לבי כבורית.
ואתפללה אל אל
ערבית ושמחרית,
מוסף וגם מנחה,
הוא יעניני:
אות היא..

For doing work on it,
one ends up being cut off.
Therefore on it I will cleanse
my heart as if with strong soap.
I will pray to G0d
Ma'ariv (Dusk) and *Shacharit* (Dawn),
Musaf (Added) and *Minchah* (Afternoon),
G0d will answer me:

B

L'CHI LACH
based on *Genesis 12:1-3*

לְכִי לְךָ לְךָ

GET YOURSELF GOING
Text by Debbie Friedman,
Music by Savina Teubal
and Debbie Friedman

*L'chi lach*¹, to a land that I will show you.
*Lech l'cha*², to a place you do not know.
L'chi lach, on your journey I will bless you.
And you will be a blessing (3x)
L'chi lach.

¹*Get yourself going (feminine)*
²*Get yourself going (masculine)*

L'chi lach, and I will make YOur NAME great.
Lech l'cha, and all will praise YOur NAME.
L'chi lach, to a land that I will show you.
*L'simchat chayim*³ (3x)
L'chi lach.

³*As a joy to life*

L'MA'AN ACHAY V'RE'AY
transliteration according to
Shlomo Carlebach's version

לְמַעַן אֶחָי וְרַעִי

FOR MY BROTHERS & FRIENDS
*Psalm 122:8-9. English by Shlomo
Carlebach as adapted by David Zeller*

L'ma'an achay v're'ay,
L'ma'an achyotay v're'ay,
adabrah na, (adabrah na)
shalom bach!
L'ma'an beyt haShem ElOheynu

לְמַעַן אֶחָי וְרַעִי
לְמַעַן אֶחָיוֹתַי וְרַעִי
אֲדַבְּרָה נָא (אֲדַבְּרָה נָא)
שְׁלוֹם בָּךְ!
לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ
אֲבַקֶּשֶׁה טוֹב לָךְ

Because of my brothers and friends,
Because of my sisters and friends,
please let me ask, please let me say
Peace to you!
For the sake of the House
the House of haShem
I seek the best for you.

LO YISA GOY

לֹא יִשָּׂא גּוֹי

NATION WILL NOT RAISE
Isaiah 2:4
Music by Shalom Altman

Lo yissa goy el goy cherev,
Lo yilm'du od milchamah.

לֹא יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה:

Nation will not raise sword against nation,
*neither will they learn war anymore. *Isaiah 2:4*

And everyone 'neath their vine and fig tree,
Will live in peace and unafraid,

And into plowshares beat their swords,
Nation will learn war no more.

(English additions from similar verses in Micah 4:3-4)

* Though both Micah and Isaiah precede the word lo-yilm'du with the letter vav/"and", which we translate as "neither", most people sing it without the syllable v'.

MAH NAVU**מה-נָאוּ****HOW LOVELY***Isaiah 52:7*

Mah navu, al heharim,
rag'ley ham'vasseir, (2x)
Mashmia hay'shu'ah,
Mashmia shalom. (2x)

מה-נָאוּ עַל-הַהָרִים
רַגְלֵי הַמְבַשֵּׂר (2x)
מְשַׁמֵּיעַ הַיְשׁוּעָה
מְשַׁמֵּיעַ שְׁלוֹם (2x)

How lovely, on the hills,
 are the feet of the one with good news,
 proclaiming deliverance,
 proclaiming peace (to ZiOn).

MAH YAFEH HAYOM**מה יָפֶה הַיּוֹם****HOW BEAUTIFUL IS THIS DAY**

Lyrics by Shimshon Chalfi

Music by Isachar Miron

Mah yafeh hayom
shabbat shalom. (2x)
Shabbat, shabbat shalom. (3x)
Shabbat shalom.

מה יָפֶה הַיּוֹם
שַׁבַּת שְׁלוֹם.
שַׁבַּת, שַׁבַּת שְׁלוֹם.

How beautiful is this day
 of Shabbat peace.

MI HA'ISH**מִי-הָאִישׁ****WHO...DESIRES LIFE?***Psalms 34:13-15*

Music by Baruch Chait

Mi ha'ish hechafetz chayim,
ohav yamim, lir'ot tov?
N'tzor l'shon'cha mera,
us'fatecha midabbeir mirmah;
sur mera, va'aseh tov,
bakkesh shalom v'rodfehu.

יִי מִי-הָאִישׁ הַחֹפֵץ חַיִּים
אֹהֵב יָמִים לִרְאוֹת טוֹב:
יִי נֹצֵר לְשׁוֹנְךָ מֵרָע
וְשֹׁפְתֶיךָ מִדְּבַר מִרְמָה:
טוֹ סוֹר מֵרָע וַעֲשֵׂה טוֹב
בִּקֵּשׁ שְׁלוֹם וְרֹדְפֵהוּ:

Who is the person who desires life,
 loves each day, seeing the good?
 The one who guards their tongue from evil,
 and their lips from deceitful speech;
 turning away from evil, doing good,
 seeking peace and pursuing it.

Mizmor shir

מִזְמוֹר שִׁיר

¹ A song, poetry

I'ynom haShabbat:

לַיּוֹם הַשַּׁבָּת:

for the Sabbath day:

Tov l'hodot l'AdOnay,

טוֹב לְהוֹדוֹת לַיהוָה

² It is good to praise and thank AdOnay,

ul'zammer l'Shimcha, ElyOn.

וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:

to make music to YOur NAME, Supreme.

L'hagid baboker chasdecha,

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ

³ To tell, each morning, of YOur love,

ve'emunat'cha baleylot.

וְאֱמוּנָתְךָ בַּלַּיְלוֹת:

of YOur faithfulness each night,

Aley asor va'aley nahvel,

עַל־עֲשׂוֹר וְעַל־נָבֵל

⁴ on a "10-string" (harp) and on a lute,

aley higayon b'chinor.

עַל־הַגִּיטוֹן בְּכִנּוֹר:

with meditative music on the lyre.

Ki simachtani AdOnay b'fo'olecha,

כִּי שִׂמַּחְתָּנִי יְהוָה בְּפִעֲלֶךָ

⁵ YYou elate me, AdOnay, with YOur deeds,

b'ma'asey yadecha arannen.

בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן:

because of YOur handiwork I sing for joy.

Mah gad'lu ma'asecha AdOnay/Yah,

מַה־גָּדֹל מַעֲשֵׂיךָ יְהוָה

⁶ How great are YOur creations, AdOnay,

m'od am'ku machsh'votecha!

מֵאֵד עֲמֻקּוֹ מַחְשַׁבְתֶּיךָ:

so very profound are YOur designs!

Psalm 92 continues with the pleasure awaiting the righteous: a Sabbath free from strife.

Ish ba'ar lo yeda,

אִישׁ בְּעַר לֹא יָדַע

⁷ A brutish person will not know,

uch'sil lo yavin et zot.

וְכִסִּיל לֹא־יָבִין אֶת־זֹאת:

nor the foolish discern this:

Bifroach r'sha'im k'mo esev,

בִּפְרוֹחַ רְשָׁעִים | כְּמוֹ עֵשֶׂב

⁸ When evil flourishes like grass,

vayatztzu kol po'aley aven,

וַיִּצְיָצוּ כָל־פְּעֻלֵי אָוֶן

and criminals bloom like wildflowers,

l'hisham'dam adey ad.

לְהַשְׁמִדָם עַד־עַד:

they will be everlastingly erased.

V'atah marom l' Olam AdOnay.

וְאַתָּה מְרוֹם לְעֹלָם יְהוָה:

⁹ Yet YYou are ever exalted, AdOnay.

Ki hinneih oyvecha, AdOnay,

כִּי הִנֵּה אֹיְבֶיךָ יְהוָה

¹⁰ Look: here are YOur enemies, AdOnay,

ki hinneih oyvecha yovedu!

כִּי־הִנֵּה אֹיְבֶיךָ יֹאבְדוּ

here are YOur enemies: they perish!

yitpar'du kol po'aley aven!

יִתְפָּרְדּוּ כָל־פְּעֻלֵי אָוֶן:

All criminals scatter!

Vatarem kir'eym karni.

וַתָּרֶם כְּרָאִים קַרְנִי

¹¹ YYou raise, like an ox, my horn (victory).

baloti b'shemen ra'anan.

בְּלֹתִי בְשֶׁמֶן רֵעָנָן:

I enjoy luxuriant anointings.

Vatabet eyini b'shurai,

וַתִּבֶּט עֵינִי בְשׁוּרֵי

¹² As my eye sees those who have eyed me,

bakkamim alay m'rei'im —

בְּקָמִים עָלַי מְרַעִים

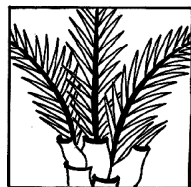
those who have foully beset me —

tishma'nah oznay.

תִּשְׁמַעְנָה אָזְנִי:

my ear hears their downfall.

Psalm 92 continues on the next page



*Tzaddik katamar yifrach,
k'erez baL'vanon yisgeh.
sh'tulim b'veyt AdOnay,
b'chatzrot ElOheyenu yafrichu.
Od y'nuvun b'seyvah,
d'shenim v'ra'ananim yih'yu.
l'hagid kee yashar AdOnay,
tzuri v'lo avlatah bo.*

צַדִּיק כְּתָמָר יִפְרַח
כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה:
שְׁתוּלִים בְּבֵית יְהוָה
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יִנּוּבּוּן בְּשֵׁיבָה
דְּשָׁנִים וְרַעְנָנִים יִהְיוּ:
לְהַגִּיד כִּי־יָשָׁר יְהוָה
צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ:

¹³ The righteous flourish as a date-palm,
thrive like a cedar in Lebanon.
¹⁴ Planted in AdOnay's House,
flowering in the courts of our G0d.
¹⁵ Still fruitful in hoary old age,
they drip with sap, they are ever green.
¹⁶ Attesting that AdOnay is upright,
my Rock, in Wh0m there is no injustice.

OD YAVO SHALOM

עוֹד יָבֹא שָׁלוֹם

PEACE WILL COME by Mosh Ben-Ari

*Od yavo shalom aleynu (x3)
v'al kulam.*

עוֹד יָבֹא שָׁלוֹם עָלֵינוּ
וְעַל כּוֹלָם.

Peace will reign down upon us
and on everyone.

*Shalom (Salaam)!**

שָׁלוֹם סָאֵל־אָאָם!

Shalom (Salaam)!

Aleynu v'al kol ha'Olam!

עָלֵינוּ וְעַל כּוֹל הָעוֹלָם!

On us and on the whole world!

Shalom (Salaam)!

שָׁלוֹם סָאֵל־אָאָם!

Shalom (Salaam)!

*Salaam is Arabic for "peace."

OZI V'ZIMRAT YAH

עֲזִי וְזִמְרַת יְהוָה

STRENGTH AND SONG

Psalm 118:14, Exodus 15:2

*Ozi v'zimrat Yah
vay'hee li lishuah.*

עֲזִי וְזִמְרַת יְהוָה
וְיִהְיֶה לִּי לְשׁוּעָה

G0d is my strength and song,
and will be my salvation.

SABBATH PRAYER

Adapted from *Fiddler on the Roof* by Jerry Bock and Sheldon Harnick

May haShem protect and defend you.
May G0d always shield you from shame.
May you come to be in Yisra'El a shining name.

May you be like Ruth and like Esther.
May you be deserving of praise.
Strengthen us, haShem, and keep us from the stranger's ways.

Women: May G0d bless you and grant you long life.
Men: May haShem fulfill our Sabbath prayer for you.
Women: May G0d keep you and shield you from strife.
Men: May haShem in wisdom always care for you.
Women: May haShem protect and defend you.
Men: May haShem protect and defend you.
Women: May G0d always shield you from shame.
Men: May G0d always shield you from shame.
Women: Favor us, haShem,
Men: Favor us, haShem,
Women: With happiness and peace.
Men: With happiness...
All: O hear our Sabbath prayer... Amen.
All: May haShem protect and defend you... Amen.

UFROS ALEYNU

A Song For Sukkot Or Peace

וּפְרוֹשׁ עָלֵינוּ

SPREAD OVER US

Ufros aleynu sukkat sh'lomecha.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. Spread YOur peaceful Sukkah over us.

Y'HEE SHALOM

יְהִי־שָׁלוֹם

LET THERE BE PEACE

Psalms 122:7

*Y'hee shalom b'cheylech,
Shalvah b'arm'notayich.*

**יְהִי־שָׁלוֹם בְּחֵילְךָ
שְׁלוֹה בְּאַרְמוֹתֶיךָ** Let there be peace in your rampart(s),
contentment in your citadels (Jerusalem).

**Y'VARECH'CHA
HASHEM MITZI0N**

יְבָרְכֶךָ יְהוָה מִצִּיּוֹן

**ADONAY WILL BLESS YOU
FROM Zi0n**

Text from Psalm 128:5, 6

Music by David Weinkrantz

*Y'varech'cha haShem miTzi0n
Ur'eh b'tuv Y'rushalayim
(Y'varech'cha haShem miTzi0n)
Kol y'mey (y'mey) chayecha.
Ur'eh vanim l'vanecha:
Shalom al Yisra'El.*

**יְבָרְכֶךָ יְהוָה מִצִּיּוֹן
וְרָאָה בְּטוֹב יְרוּשָׁלַם
(יְבָרְכֶךָ יְהוָה מִצִּיּוֹן)
כָּל יְמֵי חַיֶּיךָ:
וְרָאָה בְּנִים לְבָנֶיךָ
שָׁלוֹם עַל־יִשְׂרָאֵל:** Ad0nay will bless you from Zi0n
That you may see the welfare of Jerusalem
(Ad0nay will bless you from Zi0n)
All the days of your life.
May you see your children's children:
Peace be upon Israel.

YISM'CHU HASHAMAYIM

יִשְׁמְחוּ הַשָּׁמַיִם

THE SKIES ARE HAPPY

Text from Psalm 96:11

*Yism'chu hashamayim! (x3)
V'tagel ha'aretz! (x2)
Yir'am hayam (x3) umlo'o! (x2)*

**יִשְׁמְחוּ הַשָּׁמַיִם
וְתִגַּל הָאָרֶץ
יִרְעַם הַיָּם וּמְלֹאוֹ:** The skies are happy!
Earth exults!
The ocean roars, and all that fills it!

<i>Hal'luYah!</i>	הַלְלוּיָהּ ^א	¹ Hal'luYah!
<i>Hal'lu Eil b'kodsho;</i>	הַלְלוּ-אֵל בְּקֹדֶשׁוֹ	Praise G0d in G0d's sanctuary; praise G0d
<i>Hal'luHu birki'a uzo.</i>	הַלְלוּהוּ בְּרִקְיעַ עֲזָו:	in the firmament of G0d's power.
<i>Hal'luHu bigvurotav;</i>	הַלְלוּהוּ בְּגִבּוּרֹתָיו	² Praise G0d's mighty acts;
<i>Hal'luHu k'rov gudlo.</i>	הַלְלוּהוּ כְּרֹב גִּדְלוֹ:	praise G0d's exceeding greatness.
<i>Hal'luHu b'teika shofar;</i>	הַלְלוּהוּ בְּתַקַּע שׁוֹפָר	³ Praise G0d with the shofar blast;
<i>Hal'luHu b'neivel v'chinor.</i>	הַלְלוּהוּ בְּנֵיבֶל וְכִנּוֹר:	praise G0d with lyre and harp.
<i>Hal'luHu v'tof umachol;</i>	הַלְלוּהוּ בְּתוֹף וּמַחּוֹל	⁴ Praise G0d with drum and dance;
<i>Hal'luHu b'minim v'ugav.</i>	הַלְלוּהוּ בְּמִנִּים וְעוּגָב:	praise G0d with flute and organ.
<i>Hal'luHu, hal'luHu,</i>	הַלְלוּהוּ (הַלְלוּהוּ)	Praise G0d
<i>v'tziltz'ley shama;</i>	בְּצִלְצְלֵי-שִׁמְעַ	with noisy cymbals;
<i>Hal'luHu, hal'luHu,</i>	הַלְלוּהוּ (הַלְלוּהוּ)	Praise G0d
<i>b'tziltz'ley t'ru'ah.</i>	בְּצִלְצְלֵי תְרוּעָה:	with resounding cymbals.
<i>Kol han'shamah t'hallel Yah:</i>	כָּל הַנְּשָׁמָה תְּהַלֵּל יָהּ	The whole breath will praise Ad0nay,
<i>Hal'luYah, hal'luYah!</i>	הַלְלוּיָהּ (הַלְלוּיָהּ):	Hallelu-Yah!

Continue on next page with the blessing that ends P'sukey d'Zimrah

HAL'LUHU	הַלְלוּהוּ	PRAISE G0D <i>Psalm 149:5-6</i>
<i>Hal'luHu, hal'luHu,</i>	הַלְלוּהוּ (הַלְלוּהוּ)	Praise G0d
<i>v'tziltz'ley shama;</i>	בְּצִלְצְלֵי-שִׁמְעַ	with noisy cymbals;
<i>Hal'luHu, hal'luHu,</i>	הַלְלוּהוּ (הַלְלוּהוּ)	Praise G0d
<i>b'tziltz'ley t'ru'ah.</i>	בְּצִלְצְלֵי תְרוּעָה:	with resounding cymbals.
<i>Kol han'shamah t'hallel Yah:</i>	כָּל הַנְּשָׁמָה תְּהַלֵּל יָהּ	The whole breath will praise Ad0nay,
<i>Hal'luYah, hal'luYah!</i>	הַלְלוּיָהּ (הַלְלוּיָהּ):	Hallelu-Yah!

Continue on next page with the blessing that ends P'sukey d'Zimrah

The Blessing That Ends The *P'SUKEY D'ZIMRAH*

As this prayer begins with the word Nishmat (breath/soul), some use the moment to take a deep breath before continuing.

***Bold** indicates lines chanted aloud.*

<i>Nishmat kol chay</i>	נִשְׁמַת כָּל חַי	Every living/breathing soul
<i>t'vareich et shimchah,</i>	תְּבַרֵךְ אֶת שִׁמְךָ,	will bless YOur NAME,
<i>AdOnay, ElOheynu,</i>	יְהוָה, אֱלֹהֵינוּ,	AdOnay, our G0d,
<i>v'ruach kol basar</i>	וְרוּחַ כָּל בָּשָׂר	and the spirit of all flesh
<i>t'fa'eir utromeim zichr'cha,</i>	תִּפְאֵר וְתְרוֹמֵם זִכְרְךָ,	will cherish the thought of Y0u,
<i>Malkeinu, tamid.</i>	מַלְכֵנוּ, תָּמִיד:	our Ruler, continually.
<i>Min ha'Olam v'ad ha'Olam</i>	מִן הָעוֹלָם וְעַד הָעוֹלָם	From world to world
<i>Atah Eil,</i>	אַתָּה אֵל,	Y0u are G0d,
<i>umibal'adecha eyn lanu</i>	וּמִבַּלְעֲדֶיךָ אֵין לָנוּ	and besides Y0u we have
<i>Melech, go'eil, umoshi'a.</i>	מֶלֶךְ, גּוֹאֵל, וּמוֹשִׁיעַ.	no ruler, redeemer, or deliverer.

The service continues with the Paraphrase of Ilu Finu, below

or on the next page with the Traditional Ilu Finu.

Ilu Finu Paraphrase

Could song fill our mouths as water fills the sea
And could joy flood our tongues like countless waves,
 Could our lips utter praise as limitless as sky
And could our eyes match the splendor of the sun,
 Could we soar with arms like eagles' wings
And run with swiftest grace of gentle deer,
 Never could we fully state our gratitude for one ten-thousandth of the lasting love
That is Y0ur precious blessing, dearest G0d, granted to our ancestors and to us.

GO TO PAGE 52 and continue with שׁוֹכֵין עַד Shochain Ad

Ilu finu

malei shirah kayam,

ulshoneinu rinah

kahamon galav,

v'siftoteynu shevach

k'merchavey raki'a,

v'eyneynu m'irof

kashemesh v'chayare'ach,

v'yadeynu f'rusot

k'nishrey shamayim,

v'ragleynu kalot ka'ayalot,

eyn anachu maspikim

l'hodot l'cha,

AdOnay, ElOheyinu

v'ElOhey avoteynu v'imoteynu,

ulvareich et sh'mecha al achat

mei'alef elef alfey alafim

v'ribey r'vavot p'amim

hatovot she'asita

im avoteynu v'im imoteynu

v'imanu.

MiMitzrayim g'altanu,

AdOnay, ElOheyinu,

umibeyt avadim p'ditanu.

אלו פיננו

מלא שירה כים,

ולשוננו רנה

בהמון גליו,

ושפתותינו שבה

במררחבי רקיע,

ועינינו מאירות

כשמש וכירח,

וידינו פרושות

בנשרי שמים,

ורגלינו קלות כאילות,

אין אנחנו מספיקים

להודות לך,

יהוה, אלהינו

ואלהי אבותינו ואמותינו,

ולברך את שמך על אחת

מאלף אלף אלפי אלפים

ורבי רבבות פעמים,

הטובות שעשית

עם אבותינו ועם אמותינו

ועמנו.

ממצרים גאלתנו,

יהוה, אלהינו,

ומבית עבדים פדיתנו.

Even if our mouths

were filled with song like the sea,

and our tongues with exultation

like its massive waves,

and our lips with praise

like the breadth of the firmament,

and our eyes radiant

like the sun and the moon,

and our hands spread out

like the eagles in the sky,

and our legs swift like deer,

we could not sufficiently

thank Y0u,

AdOnay our G0d

and G0d of our ancestors,

or bless Y0ur NAME for even one of the

thousands of thousands of

myriads of myriads of

favours that Y0u have done

for our ancestors

and for us.

Y0u redeemed us from Egypt,

AdOnay our G0d,

and freed us from the house of bondage.

Continues on next page

Shochein ad... marom...

v'kadosh sh'mo

v'chatuv:

ran'nu tzaddikim bAdOnay;

la'y'sharim, navah t'hilah.

שֶׁכֶּן עַד ... מְרוֹם ...

וְקָדוֹשׁ שְׁמוֹ

וְכָתוּב:

רָנַנּוּ צַדִּיקִים בִּיהוָה

לַיְשָׁרִים נְאֻחַ תְּהִלָּה:

"Y0u Wh0 dwell eternally...on high...

Wh0se NAME is H0ly" Isaiah 57:15

and it is written:

"Sing to AdOnay, righteous ones;

For the upright, praise is lovely." Psalm 33:1

B'fee **Y**'sharim tit**R**omam,

uvdivrey **TZ**addikim tit**B**arach,

uvilshon **CH**asidim tit**K**adash,

uvkerev **K**'doshim, tit'**H**allal.

בְּפִי יְשָׁרִים תְּתַרְוֶמָּה,

וּבְדִבְרֵי צַדִּיקִים תְּתַבָּרַךְ,

וּבִלְשׁוֹן חֲסִידִים תְּתַקְדָּשׁ,

וּבִקְרֵב קְדוֹשִׁים תְּתַהַלֵּל.

By the mouth of the upright
Y0u are exalted,

In the words of the righteous
Y0u are blessed,

By the tongue of the pious
Y0u are declared H0ly,

In the midst of the H0ly,
Y0u are praised.

The previous paragraph is a Sephardic (Spanish/Ladino speaking Jews) version of the prayer.

The second column, with the letters Y TZ Ch K, spells Yitzchak (Isaac) and the third column, R B Ch, spells Rivkah (Rebekah), thereby joining their destinies as righteous ancestors leading us, their descendants, in praising G0d.

The Ashkenazic version of this prayer inexplicably scrambles Rebekah's name.

Uv'mak'halot riv'vot

am'cha, beyt Yisra'El,

b'rinah yitpa'eir shimcha,

malkeinu, b'chol dor vador,

shekein chovat kol ha'y'tzurim,

l'fanecha, AdOnay ElOheyenu

vElOhey avoteynu v'imoteynu,

l'hodot, l'haleil, l'shabei'ach;

l'fa'eir, l'romeim, l'hadeir;

l'vareich, l'aleih, ulkaleis,

al kol divrey

shirot v'tishb'chot

David, ben Yishay,

avd'cha, m'shichecha.

וּבְמַקְהֵלוֹת רַבּוֹת

עַמְּךָ, בֵּית יִשְׂרָאֵל,

בְּרִנָּה יִתְפָּאֵר שְׁמְךָ,

מְלַכְנוּ, בְּכָל דּוֹר וָדוֹר,

שֶׁכֶּן חוֹבַת כָּל הַיְצוּרִים,

לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ;

לְתַפְּאֵר, לְרוֹמֵם, לְהַדִּיר;

לְבָרֵךְ, לְעֲלֹה, וּלְקַלֵּם,

עַל כָּל דִּבְרֵי

שִׁירוֹת וְתִשְׁבָּחוֹת

דָּוִד, בֶּן יִשָּׁי,

עַבְדְּךָ, מְשִׁיחְךָ:

And in the assemblies of myriads

of Y0ur people, the house of Israel,

Y0ur NAME will be glorified in song,

our Ruler, in every generation,

for it is the duty of all beings,

before Y0u, AdOnay our G0d

and G0d of our ancestors,

to thank, to extol, and to praise;

to glorify, to exalt, and to honor;

to bless, to elevate, and to acclaim Y0u,

beyond all the words

of song and praise

of David, son of Jesse,

Y0ur servant, Y0ur anointed.

Continues on next page

<i>Yishtabach shimcha</i>	יִשְׁתַּבַּח שְׁמֶךָ	Let YOur NAME be Praised
<i>la'ad, Malkeinu,</i>	לְעַד, מַלְכֵנוּ,	forever, our Ruler,
<i>ha'Eil, haMelech,</i>	הָאֵל, הַמֶּלֶךְ,	G0d, Ruler,
<i>hagadol v'hakadosh</i>	הַגָּדוֹל וְהַקָּדוֹשׁ	Great and H0ly
<i>bashamayim uva'aretz.</i>	בַּשָּׁמַיִם וּבָאָרֶץ.	in heaven and on earth.
<i>Ki l'cha na'eh, AdOnay ElOheynu</i>	כִּי לְךָ נָאֵה, יְהוָה אֱלֹהֵינוּ	For to Y0u it is fitting, AdOnay our G0d
<i>vElOhey avoteynu v'imoteynu,</i>	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	and G0d of our ancestors,
<i>shir ushvachah,</i>	שִׁיר וּשְׁבָחָה,	to offer song and praise,
<i>hallel v'zimrah.</i>	הַלֵּל וְזִמְרָה.	praise and song.
<i>Baruch Atah, AdOnay,</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, AdOnay,
<i>Eil, Melech,</i>	אֵל, מֶלֶךְ,	G0d, Ruler,
<i>gadol batishbachot,</i>	גָּדוֹל בַּתִּשְׁבָּחוֹת,	exalted by praises,
<i>Eil hahoda'ot,</i>	אֵל הַהוֹדָאוֹת,	G0d of thanks,
<i>Adon hanifla'ot,</i>	אֲדוֹן הַנִּפְלְאוֹת,	Controlling wonders,
<i>Borei chol han'shamot,</i>	בּוֹרֵא כָּל הַנְּשָׁמוֹת,	Creating every s0ul,
<i>Ribon kol hama'aSim,</i>	רִבּוֹן כָּל הַמַּעֲשִׂים,	Over every deed,
<i>Habocheir b'shiRey zimrah,</i>	הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,	Wh0 chooses poetry and music,
<i>Melech Eil chey Ha'Olamim.</i>	מֶלֶךְ אֵל חַי הַעוֹלָמִים:	Ruling G0d, Life of the Universes.

The previous paragraph is a Mizrahi ("Eastern"/Arabic speaking Jews) mystical version of this prayer.

*The prayer's phrases begin with the letters ABRHM, spelling **Abraham**.*

*Hidden in the next words are the letters SRH, spelling **Sarah**,*

*just as **Yitzhak** and **Rivkah** were highlighted on the previous page.*

Thus, the end of the dawn service takes us back to the first man and woman who embraced monotheism.

The Ashkenazic version of this prayer leaves two of these phrases out.

Even the Mizrahi version does not highlight Sarah, but we found her in the text!

Prayer for Disabling Electronic Devices and Cameras During the Service

<i>Baruch Atah, AdOnay,</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, AdOnay, our G0d,
<i>ElOheynu, Melech ha'Olam,</i>	אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,	Ruling Space and Time,
<i>Asher kid'shanu b'mitzvotav,</i>	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,	Wh0 gave us <i>sacred dos and don'ts</i> ,
<i>Vitzivanu al shmirat haSheket,</i>	וְצִוָּנוּ עַל שְׁמִירַת הַשָּׁקֶט,	One of which is to preserve the quiet ,
<i>v'al hekdesch</i>	וְעַל הַקִּדְּשׁ	And dedicate a
<i>miklat mei-papparatzim.</i>	מִקְלַת מִפַּפְרָצִים.	"Sanctuary from Papparazzi."



HATZI KADDISH חֲצִי קַדִּישׁ "READER'S" KADDISH

(Literally, "Half" Kaddish)

This Kaddish ends the Sh'ma Service

Please sit or stand, as is your custom.

Yitgaddal v'yitkaddash

sh'meh rabba, (Congregation: Amen)

b'alma di v'ra chir'uteh.

V'yamlich malchuteh

b'chayeychon uvyomeychon,

uvchayey d'chol beyt Yisra'El,

ba'agala uviz'man kariv.

V'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא, (אָמֵן)

בְּעָלְמָא דִּי בְּרָא כְּרַעוּתֶיהּ:

וְיַמְלִיךְ מַלְכוּתֶיהּ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן,

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעָגְלָא וּבְזִמָּן קָרִיב:

וְאָמְרוּ אָמֵן:

Magnified and consecrated

be The Great NAME, (Congregation: **Amen**)

in the world created as The NAME willed.

May the NAME rule

in your own day and your own lives,

and the life of all Israel,

speedily and soon.

And let us say: Amen.

Congregation and Reader:

Y'heh sh'meh rabba m'vorach

l'alam ul'almey almaya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Let The Great NAME be blessed

throughout all time and space.

Yitbarach v'yishtabbach,

v'yitpa'ar v'yitromam v'yitnasseh,

v'yit'haddar v'yit'aleh v'yit'hallal

sh'meh d'kudsha,

b'rich hu,

יִתְבָּרַךְ וְיִשְׁתַּבַּח,

וְיִתְפָּאֵר וְיִתְרומֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא,

בְּרִיךְ הוּא,

Blessed, lauded,

beautified, exalted, uplifted,

glorified, raised high, and praised

be the HOly NAME,

may it be a blessing,

On regular Shabbatot:

l'ella min kol

לְעֵלְא מִן כָּל

though it be above

On Shabbat Shuvah (between Rosh haShanah and Yom Kippur):

l'ella ul'ella mikol

לְעֵלְא וּלְעֵלְא מִכָּל

though it be far above

birchata v'shirata,

tushb'chata v'nechemata

da'amiran b'alma.

v'imru: Amen.

בִּרְכָּתָא וְשִׁירָתָא,

תְּשׁוּבָתָא וְנֶחֱמָתָא

דְּאָמִירָן בְּעָלְמָא:

וְאָמְרוּ אָמֵן:

all blessings, songs,

praises, and consolations

that can be uttered in this world.

And let us say: Amen.

Shacharit (the Morning Service) continues **here** with the *Barchu*.
Minchah (the Afternoon Service) continues with the *Amidah*:
for Shabbat on page 81, or for a Festival on page 97.

שַׁחֲרִית MORNING SERVICE

**KRIAT SH'MA
UVIRCHOTEHA**

קְרִיאַת שְׁמַע וּבְרָכוֹתֶיהָ

**THE SH'MA
AND ITS (THREE) BLESSINGS**

The Essence of the Sh'ma and Its Blessings

Bar'chu We are about to learn from our Torah.

- 1 Creation** We are thankful for the lights by which we see,
- 2 Revelation** and that lovingly shine on the truth

Sh'ma that All are One,

v'Ahavta and that love of the One leads us to dedicate ourselves, through doing *mitzvot*,

- 3 Redemption** to justice, mercy, and the betterment of our lives and of the lives of all who live with us in this one world.



בָּרְכוּ BAR'CHU

This is the invitation to study Torah. In this case, it precedes the Sh'ma. It also begins the "Aliyah" blessing in the Torah service, page 124

All who are able, please rise.

The Shaliach Tzibbur (prayer leader) faces the Ark.

We **↓bow**, bending the knee, at the words **בָּרְכוּ ↓Bar'chu** and **בָּרוּךְ ↓Baruch**.

We **↑rise** at **↑AdOnay**, the NAME of G0d.

↓בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ:

↓*Bar'chu et ↑AdOnay ham'vorach*

↓*Bless ↑AdOnay, the Blessed.*

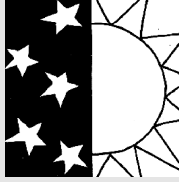
↓בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

↓*Baruch ↑AdOnay ham'vorach l' Olam va'ed.*

↓*Blessed be ↑AdOnay, the Blessed, infinitely and for ever.*

If standing, please be seated.

Continues on the next page



Traditional 1st Blessing of the *Sh'ma* Service:
The Light of CREATION:
YOTZEIR OHR יוֹצֵר אוֹר SHAPER OF LIGHT
As Creation began with Light, our Creation Blessing is about light.

BE THE LIGHT!

*Baruch Atah, AdOnay,
 ElOheynu, Melech ha'Olam,
 yotzeir ohr uvorei choshech;
 oseh shalom,
 uvorei et hakol.*

בָּרוּךְ אַתָּה, יְהוָה,
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ;
 עֹשֶׂה שָׁלוֹם
 וּבוֹרֵא אֶת הַכֹּל:

Blessed Y0u, Ad0nay,
 our G0d, Ruler of Space and Time,
 "Shaping light and causing darkness;
 Making peace,
 and Creating" everything.*

**See commentary on page 174*

Continue below or with one of the four Alternative Creation prayers on the following pages

*Hamei'ir la'aretz
 v'ladarim aleha b'rachamim;
 uv'tuvo m'chadeish b'chol yom,
 tamid, ma'asei v'reisheet.*

הַמַּאֲיֵר לָאָרֶץ
 וְלִדְרֹמִים עָלֶיהָ בְּרַחֲמִים;
 וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם,
 תָּמִיד, מַעֲשֵׂה בְּרֵאשִׁית:

Y0u give light to the earth
 and to those who dwell on it with compassion;
 with goodness Y0u renew day by day,
 continually, the work of creation.

*Ma rabu ma'asecha, AdOnay.
 Kulam b'chochmah asita;
 mal'ah ha'aretz kinyanecha.*

מַה־רַּבּוּ מַעֲשֵׂיךָ, יְהוָה
 כֻּלָּם בְּחָכְמָה עָשִׂיתָ
 מְלֵאָה הָאָרֶץ קִינְיָנְךָ:

How many are Y0ur works, Ad0nay.
 In wisdom Y0u have made them all;
 the earth is filled with Y0ur creations.

Psalms 104:24

*Titbarach, AdOnay, ElOheynu,
 al kol shevach ma'asei yadecha,
 v'al m'orey or she'asita.
 Y'fa'arucha, selah.*

תִּתְבָּרַךְ, יְהוָה, אֱלֹהֵינוּ,
 עַל כָּל שִׁבְחַת מַעֲשֵׂה יָדֶיךָ,
 וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ.
 יִפְאָרוּךְ, סֵלָה:

Let all bless Y0u, Ad0nay our G0d,
 for the excellence of Y0ur handiwork, and
 for the glowing lights that Y0u have made.
 Let them ever bless Y0u.

Sing:

*Ohr chadash al TziOn ta'ir
 v'nizkeh chulanu m'herah l'oro.
 Baruch Atah, AdOnay,
 yotzeir ham'orot.*

אוֹר חָדָשׁ עַל צִיּוֹן תִּאִיר
 וְנִזְכֶּה כָּלֵנוּ מִהֶרָה לְאוֹרוֹ.
 בָּרוּךְ אַתָּה, יְהוָה,
 יוֹצֵר הַמְּאוֹרוֹת:

Shine a new light on ZiOn
 and may we all soon merit its brightness.
 Blessed Y0u, Ad0nay,
 Wh0 shapes those that enlighten.*

**literally, "lamps."*

Continue with one of the Revelation prayers that begin on page 62

Hame'irah, (x3) la'aretz

V'ladarim alehah b'rachamim

Hame'irah, (x3) la'aretz

V'ladarim alehah (x3) b'rachamim

U'vtuvah mechadeshet b'chol yom tamid

U'vtuvah mechadeshet ma'aseh b'reishit

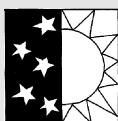
הַמְאִירָה (x3) לְאֶרֶץ
וְלִדְרִים עָלֶיהָ בְּרַחֲמִים

הַמְאִירָה, (x3) לְאֶרֶץ
וְלִדְרִים עָלֶיהָ בְּרַחֲמִים

וּבְטוּבָה מְחַדֶּשֶׁת בְּכָל יוֹם תָּמִיד
וּבְטוּבָה מְחַדֶּשֶׁת מַעֲשֵׂה בְּרֵאשִׁית

The Holy One who lights up the world and all of her inhabitants with mercy.

And in her goodness, each day, renews the act of creation.



Alternative Creation 1: **GENESIS**

Ruth Brin, contemporary American

Genesis

In the beginning. Y0u made a simple world,
day and night, water and earth. Plants and animals.

But now Y0u create galaxies beyond systems
in the unending curve of space.

Now we know Y0u create with subtlety
the invisible atom with its secret heart of power.

Y0u create with delicacy, with violence,
the cell, splitting, becoming life.

Filled with joy, Y0u make a human being
a whole world, mysterious, delicate, violent,

Overflowing with joy. Y0u create myriads of people,
fling galaxies across space, sow them with countless kinds of life.

Y0ur love, massive, cosmic, joyful, explodes around us,
as in the beginning, in a burst of light, a rush of waters,
in the cry of birth, in ourselves, even in ourselves.

Ohr chadash al TziOn ta'ir

v'nizkeh chulanu m'herah l'oro.

Baruch Atah, AdOnay,

yotzeir ham'orot.

אור חדש על ציון תאיר

וננקה כלנו מהרה לאורו.

ברוך אתה, יהוה,

יוצר המאורות:

Shine a new light on ZiOn

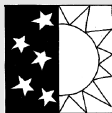
and may we all soon merit its brightness.

Blessed Y0u, AdOnay,

Wh0 shapes those that enlighten.*

*literally, "lamps."

Continue with one of the Revelation prayers that begin on page 62



Alternative Creation 2

OHR LAGOYIM אור לגוים A LIGHT TO THE NATIONS

translations of Isaiah 42:6-7; 49:6; and 60:1-3 by Rabbi Ari Cartun

As light was the first creation,

so being a light in the darkness is first among our missions as Jews.

I, haShem, have called you in righteousness...to make you a covenant people,

אֲנִי יְהוָה קְרָאתִיךָ בְּצֶדֶק ... וְאַצְרֶךָ וְאַתְּנֶנָּה לְבְרִית עָם

*To be an **Ohr laGoyim**, a Light to the Nations:*

לְאֹר גוֹיִם:

To open blind eyes, to bring prisoners out of prison,

לְפָקֹחַ עֵינַיִם עֲוֹרוֹת לְהוֹצִיא מִמִּסְגַּר אֲסִיר

To bring those who sit in darkness out of the prison house. Isaiah 42:6-7

מִבֵּית כָּלָא יוֹשְׁבֵי חֹשֶׁךְ:

G0d says, "Is it a small thing that you should be My Servant,

וַיֹּאמֶר נָקַל מִהְיוֹתִיךָ לִי עֶבֶד

That you should raise up the tribes of Jacob, and restore the remnant of Israel?

לְהָקִים אֶת־שְׁבִטִי יַעֲקֹב וַיַּצְוֵנִי יִשְׂרָאֵל לְהָשִׁיב

I will also make you an **Ohr laGoyim**, a Light to the Nations,

וְנִתְּתִיךָ לְאֹר גוֹיִם

That My liberation extend to the ends of the earth." Isaiah 49:6

לְהֵיוֹת יְשׁוּעָתִי עַד־קֵצֵה הָאָרֶץ:

Arise, shine, for your light has come, G0d's glory shines on you!

קוּמִי אֲוִירִי כִּי־בָא אֹרֶךְ וּכְבוֹד יְהוָה עָלֶיךָ זָרַח:

See, though darkness may cover the earth, thick darkness the people,

כִּי־הִנֵּה הַחֹשֶׁךְ יַכְסֶּה־אֶרֶץ וְעֶרְפֹּל לְאֻמִּים

Still haShem will shine on you,

וְעָלֶיךָ יִזְרַח יְהוָה

G0d's glory will be seen upon you.

וּכְבוֹדוֹ עָלֶיךָ יִרְאֶה:

And nations will come to your light,

וְהָלְכוּ גוֹיִם לְאֹרֶךְ

Rulers to the brightness of your dawn. Isaiah 60:1-3

וּמַלְכִּים לְנֶגַה זְרִיחֶךָ:

Ohr chadash al TziOn ta'ir

אֹר חָדָשׁ עַל צִיּוֹן תֵּאִיר

Shine a new light on ZiOn

v'nizkeh chulanu m'herah l'oro.

וְנִזְכֶּה כָּלֵנוּ מִהֶרָה לְאֹרוֹ.

and may we all soon merit its brightness.

Baruch Atah, AdOnay,

בָּרוּךְ אַתָּה, יְהוָה,

Blessed Y0u, Ad0nay,

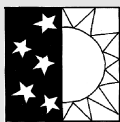
yotzeir ham'orot.

יוֹצֵר הַמְּאֹרוֹת:

Wh0 shapes those that enlighten.*

*literally, "lamps."

Continue with one of the Revelation prayers that begin on page 62



Alternative Creation 3

THE FAITH OF A SCIENTIST

adapted from: *G0d and the Big Bang* by Daniel Matt,
contemporary American

What G0d is real enough to satisfy both our minds and our hearts? What myth can work for us today? The Big Bang functions as our myth of creation. By an intricate and unrepeatable combination of chance and necessity, we have evolved from, and alongside, countless other forms of life over billions of years.

We are just now beginning to see and accept the stark reality of who we are and where we come from. But this knowledge of the evolutionary history of our species is not necessarily degrading. It can be uplifting: we are part of a wholeness, a oneness.

To be religious means to have an intuitive feeling of the unity of the cosmos.

Oneness is grounded in scientific fact: We are made of the same stuff as all of creation.

Everything that is, was, or will be, started off together as one infinitesimal point, the cosmic seed. The branching out of life should not blind us to its underlying unity. Of course, the reverse is true as well: We should not reduce the wondrous variety to the least common denominator. The deepest wonder is the unity in diversity.

Our awareness of unity can guide us to live in harmony with other human beings and with all being.

And G0d is a NAME we give to the Oneness of it all.

Ohr chadash al Tzi0n ta'ir

v'nizkeh chulanu m'herah l'oro.

Baruch Atah, Ad0nay,

yotzeir ham'orot.

אור חדש על צִיּוֹן תְּאִיר

וְנִזְכֶּה כָּלֵנוּ מִהֶרָה לְאוֹרוֹ.

בָּרוּךְ אַתָּה, יְהוָה,

יוֹצֵר הַמְּאוֹרוֹת:

Shine a new light on Zi0n

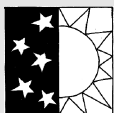
and may we all soon merit its brightness.

Blessed Y0u, Ad0nay,

Wh0 shapes those that enlighten.*

**literally, "lamps."*

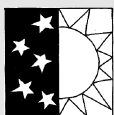
Continue with one of the Revelation prayers that begin on page 62



Alternative Creation 4
from **THE LIGHT WE ARE, BUT CANNOT KNOW**
Wendell Berry, contemporary American, from *Sabbaths*

The dark
Again has prayed to the light to come
Down into it, to animate
And move it in its heaviness.
So what was still and dark wakes up,
Becomes intelligent, moves, names
Itself by hunger and by kind,
Walks, swims, flies, cries, calls, speaks, or sings.
We all are praising, praying to
The light we are, but cannot know.

Continue with the blessing at the bottom of the page



Alternative Creation 5
PRAISE ME OR CURSE ME
by Aaron Zeitlin, contemporary American

Praise Me, says G0d, and I will know that you love Me.
Curse Me, says G0d, and I will know that you love Me.
Praise Me or curse Me, and I will know that you love Me.

Sing out My graces, says G0d.
Raise your fist against Me and revile, says G0d.
Sing out graces or revile.
Reviling is also a kind of praise, says G0d.

But if you sit fenced off in your apathy, says G0d,
If you sit entrenched in: "I don't give a hang," says G0d,
If you look at the stars and yawn,
If you see suffering and don't cry out,
If you don't praise and you don't revile,
Then I created you in vain, says G0d.

Ohr chadash al TziOn ta'ir

v'nizkeh chulanu m'herah l'oro.

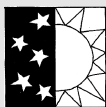
Baruch Atah, AdOnay,

yotzeir ham'orot.

אור חדש על ציון תאיר Shine a new light on ZiOn
וננקה כלנו מהרה לאורו. and may we all soon merit its brightness.
ברוך אתה, יהוה, Blessed Y0u, AdOnay,
יוצר המאורות: Wh0 shapes those that enlighten.*

**literally, "lamps."*

Continue with one of the Revelation prayers that begin on page 62



Alternative Creation 6

EILI, EILI אֵלִי אֵלִי MY G0D, MY G0D

Hebrew by Hannah Senesh; Music by David Zehavi

Eili Eili,	אֵלִי אֵלִי (Oh) G0d, My G0d,
Shelo yiggamer l' Olam	שֶׁלֹא יִגָּמַר לְעוֹלָם (I pray) that these things never end
Hachol v'hayam	הַחֹל וְהַיָּם The sand and the sea
Rishrush shel hammayim	רִשְׁרִיט שֶׁל הַמַּיִם The rush of the waters
B'rak hashamayim	בְּרַק הַשָּׁמַיִם The crash of the heavens
T'filat ha'adam.	תְּפִילַת הָאָדָם. The prayers of All. (Human prayer)

Continue with the blessing at the bottom of the page



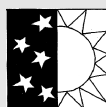
Alternative Creation 7

YISM'CHU HASHAMAYIM יִשְׂמְחוּ הַשָּׁמַיִם THE SKIES ARE HAPPY

Psalms 96:11

Yism'chu hashamayim! (x3)	יִשְׂמְחוּ הַשָּׁמַיִם The skies are happy!
V'tagel ha'aretz (x2)!	וְתִגַּל הָאָרֶץ Earth exults!
Yir'am hayam (x3) umlo'o! (x2)	יָרֵעַ הַיָּם וּמִלְאוֹ The ocean roars, and all that fills it!

Continue with the blessing at the bottom of the page



Alternative Creation 8

OR ZARUA אֹר זָרַע LIGHT IS SOWN

Psalms 97:11

Or zarua laTzaddik;	אֹר זָרַע לְצַדִּיק Light is sown for the righteous;
ul'yishrey lev simchah.	וּלְיִשְׂרֵי לֵב שִׂמְחָה and for the true-hearted, joy.

Those who believe there will be light at the end of the week will find joy "sprouting" from the Sabbath.

Ohr chadash al TziOn ta'ir	אֹר חָדָשׁ עַל צִיּוֹן תֵּאִיר Shine a new light on ZiOn
v'nizkeh chulanu m'herah l'oro.	וְנִזְכֶּה כָּלֵנוּ מִהֶרָה לְאוֹרוֹ. and may we all soon merit its brightness.
Baruch Atah, AdOnay,	בָּרוּךְ אַתָּה, יְהוָה, Blessed Y0u, Ad0nay,
yotzeir ham'orot.	יוֹצֵר הַמְּאוֹרוֹת: Wh0 shapes those that enlighten.*

**literally, "lamps."*

Continue with one of the Revelation prayers that begin on the next page

Kavannah/Intention

Revelation is a form of G0d's Parental Love.

The W0rld wants to be known, as any Parent does.

Our ancestors followed the Oneness of G0d through the Middle East and bey0nd.

Their teachings, their "torah" (small "t"), have shaped our centuries ever since.



REVELATION

Traditional 2nd Blessing of the *Sh'ma* Service:

AHAVAH RABAH אַהַבָּה רַבָּה LOVE WITHOUT LIMIT

Revelation as a form of G0d's Parental Love

*Some are accustomed to gathering their four tzitzit together
to unify the four letters of G0d's NAME before saying the Sh'ma—
the acknowledgement of the unity of G0d*

<i>Ahavah rabah ahavtanu,</i>	אַהַבָּה רַבָּה אַהַבְתָּנוּ,	Y0u have loved us without limit,
<i>Ad0nay, El0heynu.</i>	יְהוָה, אֱלֹהֵינוּ.	Ad0nay, our G0d.
<i>Chemlah g'dolah viyteirah</i>	חֶמְלָה גְּדוֹלָה וַיִּתֶּרָה	Y0u have had great and abundant
<i>chamalta aleynu.</i>	חֶמְלַת עָלֵינוּ:	compassion for us.
<i>Avinu Malkeinu,</i>	אָבִינוּ מַלְכֵנוּ,	Our Parent and Ruler,
<i>ba'avur</i>	בְּעִבּוּר	for
<i>avoteynu v'imoteynu</i>	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	our ancestors
<i>shebat'chu v'cha</i>	שֶׁבַטְחוּ בְךָ	who trusted in Y0u
<i>(shebat'chu v'cha Avinu Malkeinu,)</i>	(שֶׁבַטְחוּ בְךָ אָבִינוּ מַלְכֵנוּ.)	
<i>vat'lamdeim chukey chayim,</i>	וַתְּלַמְּדֵם חֻקֵּי חַיִּים,	and whom Y0u taught the laws of life,
<i>kein t'choneinu utlam'deinu.</i>	כֵּן תַּחֲנִנֵנוּ וַתְּלַמְּדֵנוּ:	be gracious and teach us also.
<i>Avinu, ha'av harachaman,</i>	אָבִינוּ, הָאָב הַרַחֲמָן,	Our merciful Parent, S0urce of mercy,
<i>ham'racheim, racheim aleynu.</i>	הַמְּרַחֵם, רַחֵם עָלֵינוּ.	have compassion on us.
<i>V'tein b'libeinu l'havin</i>	וְתֵן בְּלִבֵּנוּ לְהָבִין	And let our hearts discern
<i>(l'havin) ulhaskil, lishmo'a,</i>	(לְהָבִין) וּלְהַשְׁכִּיל, לְשִׁמְעַ,	and be wise, and heed,
<i>lilmod, ul'lameid,</i>	לְלַמֵּד, וּלְלַמֵּד,	learn, and teach,
<i>lishmor v'la'asot</i>	לְשַׁמֵּר וּלְעֲשׂוֹת	maintain and practice
<i>ulkayeim et kol divrey</i>	וּלְקַיֵּם אֶת כָּל דִּבְרֵי	and carry out all the words
<i>talmud Toratecha b'ahavah.</i>	תַּלְמוּד תּוֹרַתְךָ בְּאַהֲבָה:	of learning Y0ur Torah with love.

Continues on the next page

<i>V'ha'eir eyneynu b'Toratecha;</i>	וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ;	Enlighten our eyes with YOur Torah; let
<i>v'dabeik libeinu b'mitzvoteych,</i>	וְדַבֵּק לְבִנּוּ בְּמִצְוֹתֶיךָ,	our hearts cling to YOur commandments,
<i>v'yacheid l'vaveinu</i>	וְיַחַד לְבָבֵנוּ	uniting our heart
<i>l'ahavah ulyir'ah</i>	לְאַהֲבָה וּלְיִרְאָה	to love and revere
<i>et SH'MECHA.</i>	אֶת שְׁמֶךָ.	YOur NAME.
<i>V'lo neivosh v'lo nikaleim</i>	וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם	And may we not be ashamed or abashed
<i>v'lo nikasheil l'Olam va'ed.</i>	וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד:	and never stumble.
<i>Ki v'sheim, kodsh'cha</i>	כִּי בְשֵׁם, קָדְשְׁךָ	For in YOur NAME, which is H0ly
<i>hagadol v'hanora, batachnu.</i>	הַגָּדוֹל וְהַנּוֹרָא, בָּטַחְנוּ.	and great and awesome, we have trusted.
<i>Nagilah v'nism'chah</i>	נִגִּילָה וְנִשְׂמַחָה	Let us exult and rejoice
<i>(nagilah v'nism'chah) biyshu'atecha.</i>	(נִגִּילָה וְנִשְׂמַחָה) בִּישׁוּעֶתְךָ.	in YOur deliverance.
<i>Va'havi' einu l'shalom mei'arba</i>	וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע	And bring blessings and peace upon us
<i>kanfot ha'aretz</i>	בְּנִפּוֹת הָאָרֶץ,	and gather our exiles from the "four
<i>v'tolicheinu</i>	וְתוֹלִיכֵנוּ	corners" of the earth and lead us
<i>kom'miyut l'artzeinu.</i>	קוֹמְמִיּוּת לְאַרְצֵנוּ:	“standing tall” to our land.
<i>Ki El, po'eil y'shu'ot Atah</i>	כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה	For G0d, Wh0 does saving acts, are Y0u.
<i>uvanu vacharta mikol</i>	וּבָנוּ בְּחִרְתָּ מִכָּל	And Y0u have chosen us from all
<i>am v'lashon. V'keiravtanu</i>	עַם וּלְשׁוֹן. וְקִרְבָּתָנוּ	the nations and tongues and brought
<i>l'shimcha hagadol, selah, be'emet!</i>	לְשִׁמְךָ הַגָּדוֹל,	us close to YOur great name, truly!
<i>L'hodot l'cha ul'yachedcha</i>	סֶלָה, בְּאַמֶּת!	To thank Y0u and proclaim YOur
<i>b'ahavah.</i>	לְהוֹדוֹת לְךָ וּלְיַחְדְּךָ	oneness with love.
	בְּאַהֲבָה.	
<i>Baruch Atah, AdOnay,</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, Ad0nay,
<i>habocheir b'amo Yisra'El</i>	הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל	Wh0 chooses YOur people Israel
<i>b'ahavah.</i>	בְּאַהֲבָה:	with love.

GO TO PAGE 68 and continue with the Sh'ma



V'HA'EIR EYNEYNU וְהָאֵר עֵינֵינוּ ENLIGHTEN OUR EYES

All Alternative Revelation prayers begin with this song,
(an excerpt from the traditional revelation prayer)

V'ha'eir eyneynu b'Toratecha;	וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ;	Enlighten our eyes with YOur Torah; let
v'dabeik libeinu b'mitzvotcha,	וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,	our hearts cleave to YOur commandments,
v'yacheid l'vaveinu	וְיַחַד לִבֵּנוּ	uniting our hearts
l'ahavah ulyir'ah	לְאַהֲבָה וּלְיִרְאָה	to love and revere
et Sh'mecha.	אֶת שְׁמֶךָ.	YOur NAME.
V'lo neivosh v'lo nikaleim	וְלֹא נִבּוֹשׁ וְלֹא נִכְלָעִים	And may we not be ashamed or abashed
v'lo nikasheil l'Olam va'ed.	וְלֹא נִכְשֵׁל לְעוֹלָם וָעֶד:	and never stumble.

Continue with one of the alternatives below or on the following pages



Alternative Revelation/Enlightenment 1 A PARAPHRASE OF THE TRADITIONAL PRAYER

Enlighten our eyes with YOur Torah;
Make our hearts and minds cleave to YOur mitzvot,
 Uniting them to love and revere YOur NAME.
And may we always be proud and unafraid to be Jewish in public.
 Deep is YOur love for us, AdOnay our G0d,
Boundless YOur tender compassion.
 SOurce of light and truth,
Creat0r of the eternal law of goodness and of the impulse within us for justice and mercy,
 We pray that this hour of worship will be one of vision and inspiration.
Help us to find the wisdom by which to live;
 Lead us to take the words we speak into our hearts and our lives.
You are the SOurce of deliverance.
 Y0u have called us from all peoples and tongues, constantly drawing us nearer to Y0u,
That we may lovingly offer Y0u praise, proclaiming YOur Oneness.

Baruch Atah, AdOnay,	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, AdOnay,
habocheir b'amo Yisra'El	הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל	Wh0 chooses YOur people Israel
b'ahavah.	בְּאַהֲבָה:	with love.

GO TO PAGE 68 and continue with the Sh'ma



Alternative Revelation/Enlightenment 2
ON ANGELS AND MESSENGERS

(In Hebrew they are the same word: מַלְאָךְ/mal'ach)

Rabbi Lawrence Kushner, contemporary American

Each lifetime is the pieces of a jigsaw puzzle.
For some there are more pieces.
For others the puzzle is more difficult to assemble.

Some seem to be born with a nearly completed puzzle.
And so it goes.
s0uls going this way and that
Trying to assemble the myriad parts.

But know this. No one has within themselves
All the pieces to their puzzle,
Like before the days when they used to seal jigsaw puzzles in cellophane,
Insuring that all the pieces were there.

Everyone carries with them at least one and probably
Many pieces to someone else's puzzle.
Sometimes they know it. Sometimes they don't.

And when you present your piece
Which is worthless to you,
To another, whether you know it or not,
Whether they know it or not,
Y0u are a messenger from the Most High.

*Baruch Atah, Ad0nay,
habocheir b'amo Yisra'El
b'ahavah.*

בָּרוּךְ אַתָּה, יְהוָה, Blessed Y0u, Ad0nay,
הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל Wh0 chooses Y0ur people Israel
בְּאַהֲבָה: with love.

GO TO PAGE 68 and continue with the *Sh'ma*



Alternative Revelation/Enlightenment 3 THE TORAH: G0D'S CHOICEST GIFT

The Torah is G0d's choicest gift to the House of Israel.

Israel without Torah is like a body without a s0ul.

Like water, it refreshes and purifies.

Like wine, it gladdens the heart.

Like a crown, it exalts us above all creatures.

It is nobler than the crown of priesthood or royalty.

When Torah entered the world, freedom entered it.

The whole Torah exists only to establish peace.

Its first and last aim is to teach love and kindness.

What is hateful to you, do not do to others.

That is the whole Torah — all the rest is commentary — come and learn it.

Those who study Torah are the true guardians of civilization.

When the voice of reason is heard, the hand of violence does not prevail.

Wherever people study Torah, the presence of G0d dwells among them.

Honoring parents, performing acts of kindness, and making peace among people, these are among our highest duties;

But the study of Torah is equal to them all, because it leads to them all.

Continue with the blessing at the bottom of the page



Alternative Revelation/Enlightenment 4 AD0NAY IS ONE from *Gates of Prayer (Reform Prayerbook)*

Ad0nay is One: Loving our ancestors throughout history, loving us today.

Ad0nay is One: Revealing Torah to our ancestors, revealing Torah to us.

Ad0nay is One: Ruling a dominion without limit, boundless in space and endless in time.

Ad0nay is One: The sum of all that has been, the promise of all that is to be.

Ad0nay is One: The Unity encompassing life and death, heaven and earth, light and darkness.

Ad0nay is One: The Oneness that unites the smallest grains of sand with the farthest stars.

Ad0nay is One: Unity manifested in the struggle to attain harmony among humanity, and balance within human nature.

*Ad0nay is One: Uniting body and s0ul in service, to attain that love of ourselves and each other
which is at one with the love of G0d.*

Baruch Atah, Ad0nay,

habocheir b'amo Yisra'El

b'ahavah.

בָּרוּךְ אַתָּה, יְיָ, Blessed Y0u, Ad0nay,

הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל Wh0 chooses Y0ur people Israel

בְּאַהֲבָה: with love.

GO TO PAGE 68 and continue with the Sh'ma



Alternative Revelation/Enlightenment 5

AL SH'LOSHAH D'VARIM

עַל שְׁלֹשָׁה דְּבָרִים ON THREE THINGS (The World Stands)

Text: from Pirkey Avot 1:2; Music by Chaim Tzur

Al sh'loshah d'varim (x3)

עַל שְׁלֹשָׁה דְּבָרִים On three things

ha'Olam omed:

הָעוֹלָם עוֹמֵד: the world stands:

Al haTorah v'al ha'avodah

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה on the Torah (The "Teaching"), on service(s)

V'al g'milut chasadim.

וְעַל גְּמִילוּת חֲסָדִים: and on kind deeds.

Baruch Atah, AdOnay,

בָּרוּךְ אַתָּה, יְהוָה, Blessed Y0u, AdOnay,

habocheir b'amo Yisra'El

הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל Wh0 chooses Y0ur people Israel

b'ahavah.

בְּאַהֲבָה: with love.

Continue on the next page with the *Sh'ma*



Alternative Revelation/Enlightenment 6

ETZ CHAYIM HEE עֵץ חַיִּים הִיא A TREE OF LIFE

Proverbs 3:18, 17; Lamentations 5:21

Etz chayim hee

יֵץ חַיִּים הִיא It [the Torah] is a tree of life

lammachazikim bah,

לְמַחְזִיקִים בָּהּ to those who cling to it,

v'tom'cheha m'ushar.

וְתוֹמְכֶיהָ מְאֻשָּׁר: and its supporters are happy.

D'racheha dar'chey no'am,

יֵץ דְּרָכֶיהָ דְּרָכֵי נֹעַם Its ways are pleasant ways,

v'chol n'tivoteha shalom.

וְכָל נִתְיֹבוֹתֶיהָ שָׁלוֹם: and all its paths are peace.

Hashivenu, AdOnay,

חַשִּׁיבֵנוּ יְהוָה | Return us, AdOnay,

elecha v'nashuva.

אֵלֶיךָ וְנָשׁוּבָה and we will return.

Chadesh yameynu k'kedem.

חַדֵּשׁ יָמֵינוּ כְּקֶדֶם: Renew our days as before.

Baruch Atah, AdOnay,

בָּרוּךְ אַתָּה, יְהוָה, Blessed Y0u, AdOnay,

habocheir b'amo Yisra'El

הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל Wh0 chooses Y0ur people Israel

b'ahavah.

בְּאַהֲבָה: with love.

Continue on the next page with the *Sh'ma*



SH'MA שְׁמַע HEAR!

You may remain in position or stand as is your custom.

See commentary, page 174

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Sh'ma Yisra'El: AdOnay ElOheynu, AdOnay Echad!

Hear, Israel: AdOnay, Our G0d, AdOnay is One!

Deuteronomy 6:4

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch sheim k'vod malchuto l'Olam va'ed.

Blessed is the NAME of YOur glorious realm, for ever and ever.

If you are standing, please be seated.



V'AHAVTA וְאַהֲבַת LOVE ADONAY

Deuteronomy 6:5-9

An alternative v'Ahavta is at the bottom of the next page

V'ahavta et AdOnay ElOhecha

b'chol l'vav'cha uvchol nafsh'cha,

uvchol me'odecha,

v'hayu had'varim ha'elleh

asher AnOchi m'tzav'cha hayyom

al l'vavecha.

V'shinnantam l'vanecha.

V'dibbartu bam —

b'shiv'cha b'veit'cha

uvlechi'cha vaderech,

uvshochb'cha uvkumecha.

Ukshartam l'ot al yadecha,

v'hayu l'totafot

beyn eynecha.

Uchtavtam al m'zuzot beytecha

uvish'arecha.

וְאַהֲבַת אֶת יְהוָה אֱלֹהֶיךָ

בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ

וּבְכָל-מְאֹדֶךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם

עַל-לִבְבְּךָ:

וְשִׁנַּנְתָּם לְבָנֶיךָ

וּדְבַרְתָּ בָם

בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבִלְכֻתְךָ בְּדֶרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ

וְהָיוּ לְטֹטְפוֹת

בֵּין עֵינֶיךָ:

וְכָתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ:

You will come to love AdOnay your G0d

with all your mind, with all your being,

and with all your intensity,

and let these words

which I command you this day

pervade your mind.

Repeat them to your children.

Speak, cite them —

whether sitting at home

or walking on your way,

when lying down to sleep or arising.

So bind them as a sign on your hand,

so that they will be reminders

before your eyes.

Write them on the doorposts of your home

and on your gates.

Continue on the next page with L'ma'an tizk'ru or with the traditional verses beginning on page 70.



L'MA'AN TIZK'RU לְמַעַן תִּזְכְּרוּ THUS YOU WILL REMEMBER

The end of the Sh'ma Verses

L'ma'an tizk'ru

va'asitem et kol mitzvotay

vih'yitem k'doshim

IElOheychem.

Ani, AdOnay, ElOheychem

asher hotzeti etchem

me'eret Mitzrayim

lihyot lachem IElOhim.

Ani, AdOnay, ElOheychem.

**(Emet)*

לְמַעַן תִּזְכְּרוּ

וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי

וְהָיִיתֶם קְדוֹשִׁים

לֵאלֹהֵיכֶם:

אֲנִי יְהוָה אֱלֹהֵיכֶם

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם

מֵאֶרֶץ מִצְרַיִם

לִהְיוֹת לָכֶם לֵאלֹהִים

אֲנִי יְהוָה אֱלֹהֵיכֶם:

(אֱמֶת)

"So that you remember

and do all My mitzvot

and be H0ly

to your G0d.

I, AdOnay, am your G0d

Wh0 brought you out of the

land of Egypt

to be your G0d.

I, AdOnay, am your G0d."

Num. 15:40-41

"(Truth)"

Jeremiah 10:10

Go to page 72 and continue with the Redemption Prayers.

*According to Mishnah B'rachot 2:2 (Talmud: B'rachot 14a), if we connect the last phrase of the Sh'ma section (יהוה אֱלֹהֵיכֶם AdOnay ElOheychem "AdOnay your G0d") to the first word of the Redemption blessing (אֱמֶת emet "truth"), it forms the quote from Jeremiah 10:10 – יהוה אֱלֹהֵיכֶם אֱמֶת AdOnay ElOheychem Emet "AdOnay, Your G0d, is Truth."



Alternative v'Ahavta / L'ma'an Tizk'ru

AND YOU WILL LOVE

by Debbie Friedman, contemporary American



And you will love haShem, your G0d with all your heart,
with all your s0ul, and with all your might.

And these words which I command you on this day
will be in your heart, will be in your heart.

And you should teach them diligently to your children

And you will speak of them, when you're sitting in your house
when you're walking by the way, and when you lie down
and when you rise, and when you rise.

And you should bind them as a sign upon your hand

And they will be reminders between your eyes

And you will write them on the doorposts of your house
and on your gates, and on your gates.

That you may remember and do all My commandments

And be h0ly, h0ly to your G0d, h0ly to your G0d, h0ly to your G0d!

Go to page 72 and continue with the Redemption Prayers.

The text has been updated to modern usage (eliminating shall, unto, and upon). Feel free to sing any older version familiar to you. Reminders has been substituted for the archaic "frontlets," based on the parallel text in Exodus 13:9.



Traditional Verses Following the v'Ahavta
V'HAYAH IM SHAMOA וְהָיָה אִם-שָׁמַעַתְּ AND IF YOU HEED
See commentary, page 174

י ^ל וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי	13 And if you heed, heed My commands
אֲשֶׁר אֲנִי מְצִוֶּה אֶתְכֶם הַיּוֹם	which I command you today
לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ	to love haShem your G0d and worship G0d
בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם:	with your whole heart and s0ul.
וְנָתַתִּי מִטֶּרֶם-אֶרְצְכֶם בְּעֵתוֹ	14 Then I will give the earth's rain in due season:
יֹרֶה וּמִלְקוֹשׁ	the autumn and spring rains,
וְאָסַפְתָּ דִגְלָךְ וְתִירְשֶׁךָ וַיִּצְהַרְךָ:	and you will gather your grain, wine, and oil.
וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶךְ לִבְהֶמְתְּךָ	15 And I will give grass in the field for your herd,
וְאָכַלְתָּ וּשְׂבַעְתָּ:	and you will eat and be satisfied.
הִשָּׁמְרוּ לָכֶם פֶּן-יִפְתָּה לִבְבְּכֶם	16 But guard yourselves lest your minds wander away
וּסְרַתֶם וַעֲבַדְתֶם אֱלֹהִים אֲחֵרִים	and you deviate, and worship other "gods"
וְהִשְׁתַּחֲוִיתֶם לָהֶם:	and bow down to them!
וְחָרָה אַף-יְהוָה בָּכֶם	17 For haShem will rage against you
וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר	and the skies will stop up and there will be no rain
וְהָאֲדָמָה לֹא תֵתֵן אֶת-יְבוּלָהּ	and the land will not yield its produce
וְאַבְדַּתֶם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה	and you'll fast be lost from your good earth
אֲשֶׁר יְהוָה נָתַן לָכֶם:	which haShem gives you.
וְשִׁמַּתֶם אֶת-דְּבָרֵי אֱלֹהִים	18 So put these, My words
עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם	on your heart and s0ul
וְקִשַּׁרְתֶם אֹתָם לְאוֹת עַל-יָדְכֶם	And bind them as a sign on your hand,
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם:	so that they be reminders before your eyes.
וְלִמַּדְתֶם אֹתָם אֶת-בְּנֵיכֶם	19 And teach them to your children.
לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ	Speak of them when sitting at home or walking on your way,
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:	when lying down to sleep or arising.
וְכָתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:	20 and write them on the doorposts of your homes and gates.
לְמַעַן יִרְבוּ יְמֵיכֶם וְיְמֵי בְנֵיכֶם	21 That your days and your children's days be as many —
עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם	on the land which haShem swore to your ancestors
לֵאמֹר לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:	to give them — as the days the skies arch over the earth.

Deuteronomy 11:13-21



Traditional Verses Continued

VAYOMER/L'MA'AN TIZK'RU וַיֹּאמֶר ׀ לִמְעַן תִּזְכְּרוּ
ADONAY SAID/IN ORDER TO REMEMBER See commentary, page 175

Vayomer AdOnay el Mosheh

lemor:

Dabber el b'ney Yisra'El,

v'amarta alehem:

V'asu lahem tzitzit

al kanfey vigdeyhem l'dorotam.

V'nat'nu al tzitzit hakkana

p'til t'chelet.

V'hayah, lachem l'tzitzit.

Ur'item oto, uzchartem

et kol mitzvot AdOnay

va'asitem otam

v'lo taturu acharey l'avchem

v'acharey eyneychem

asher atem zonim achareyhem.

L'ma'an tizk'ru

va'asitem et kol mitzvotay

vihiyitem k'doshim

l'ElOheychem.

Ani, AdOnay, ElOheychem,

asher hotzeti etchem

me'eret Mitzrayim

lihyot lachem l'ElOhim.

Ani, AdOnay, ElOheychem.

*(Emet)

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה

לֵאמֹר:

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל

וְאָמַרְתָּ אֲלֵהֶם

וַעֲשׂוּ לָהֶם צִיצִית

עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרוֹתָם

וְנָתַנּוּ עַל-צִיצִית הַכָּנָף

פֶּתִיל תְּכֵלֶת:

וְהָיָה לָכֶם לְצִיצִית

וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם

אֶת-כָּל-מִצְוֹת יְהוָה

וַעֲשִׂיתֶם אֹתָם

וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶּם

וְאַחֲרַי עֵינֵיכֶם

אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:

³⁷AdOnay said to Mosheh

as follows:

³⁸"Speak to Yisra'El's children,

and say to them:

Make yourselves a ritual fringe (tzitzit)

on your clothes' wings for all generations.

Put on this wing's tzitzit

a royal-blue (t'chelet) thread.

³⁹This, then, is your tzitzit.

And when you see it you will remember

all of AdOnay's mitzvot

and do them

and not be seduced by your heart

and after your eyes

as they lead you astray. Numbers 15:37-39

לִמְעַן תִּזְכְּרוּ

וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי

וְהִיִּיתֶם קְדוֹשִׁים

לֵאלֹהֵיכֶם:

מֵאֲנִי יְהוָה אֱלֹהֵיכֶם

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם

מֵאֶרֶץ מִצְרַיִם

לִהְיוֹת לָכֶם לֵאלֹהִים

אֲנִי יְהוָה אֱלֹהֵיכֶם:

(אֱמֶת)

⁴⁰So that you remember

and do all My mitzvot

and be holy

to your G0d.

⁴¹I, AdOnay, am your G0d,

Wh0 brought you out of the

land of Egypt

to be your G0d.

I, AdOnay, am your G0d." Numbers 15:40-41

"(Truth)"

Jeremiah 10:10

Continue with the **Redemption Prayers** one the following pages.

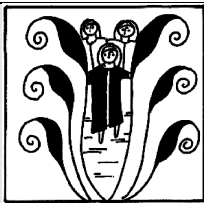
*According to Mishnah B'rachot 2:2 (Talmud: B'rachot 14a), if we connect the last phrase of the Sh'ma section (יהוה אלהיכם) AdOnay ElOheychem "AdOnay your G0d") to the first word of the Redemption blessing (אמת emet "truth"), it forms the quote from Jeremiah 10:10 – יהוה אלהיכם אמת AdOnay ElOheychem Emet "AdOnay, Your G0d, is Truth."

Kavannah/Intention

Our Biblical ancestors were redeemed, always in a timely manner, thank G0d!

But always after some trial.

May we take redeeming steps ourselves, that we may find ourselves ready when redemption nears.



Traditional 3rd Blessing Of The Sh'ma Service:

G'ULAH גְּאֻלָּהּ REDEMPTION

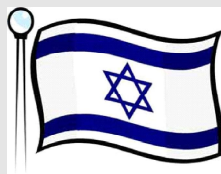
EMET V'YATZIV אֱמֶת וַיַּצִּיב TRUE AND FIRM

<i>Emet v'yatziv, v'nachon v'kayam,</i>	אֱמֶת וַיַּצִּיב, וְנֶחֱזָק וְקַיָּם,	True and firm, right and enduring,
<i>v'yashar v'ne'eman,</i>	וַיִּשָּׁר וְנֶאֱמָן,	upright and faithful,
<i>v'ahuv v'chaviv,</i>	וְאָהוּב וְחָבִיב,	beloved and cherished,
<i>v'nechmad, v'na'im, v'nora, v'adir,</i>	וְנֶחֱמַד וְנָעִים וְנוֹרָא וְאָדִיר	delightful, pleasant, awesome and mighty,
<i>umtukan, umkubal, v'tov, v'yafeh</i>	וּמְתָקָן וּמְקַבָּל וְטוֹב וַיָּפֶה	correct, accepted, good and beautiful
<i>hadavar hazeh aleynu l'Olam</i>	הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם	are these words to us forever
<i>ulol'mey Olamim,</i>	וּלְעוֹלָמֵי עוֹלָמִים,	and for all eternity,
<i>al avoteynu v'al imoteynu,</i>	עַל אֲבוֹתֵינוּ וְעַל אִמּוֹתֵינוּ,	for our ancestors,
<i>aleynu, baneynu uv'noteynu</i>	עָלֵינוּ, בָּנֵינוּ וּבְנוֹתֵינוּ	for us, our sons and our daughters
<i>v'al doroteynu,</i>	וְעַל דּוֹרוֹתֵינוּ,	and our future generations,
<i>v'al kol dorot</i>	וְעַל כָּל דּוֹרוֹת	for all the generations
<i>zera Yisra'El.</i>	יִרְעֵ יִשְׂרָאֵל:	of Israel's offspring.
<i>Ezrat avoteynu v'imoteynu</i>	עֲזֶרֶת אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	The Helper of our ancestors
<i>Atah Hu mei'Olam.</i>	אַתָּה הוּא מֵעוֹלָם.	Y0u have always been.
<i>Magein umoshi'a livneyhem</i>	מָגֵן וּמוֹשִׁיעַ לְבָנֵיהֶם	A shield and deliverer to their children
<i>achareyhem b'chol dor vador.</i>	אַחֲרֵיהֶם בְּכָל דּוֹר וָדוֹר:	after them in every generation.
<i>Emet, ashrey kulam</i>	אֱמֶת, אֲשֶׁרֵי כָלָם	Truly, fortunate are all people
<i>sheyishm'u l'mitzvotcha</i>	שִׁישְׁמְעוּ לְמִצְוֹתֶיךָ	who heed Y0ur commandments
<i>v'Torat'cha udvar'cha</i>	וְתוֹרַתְךָ וְדְבָרְךָ	and who, Y0ur Torah and Y0ur Word
<i>yasimu al libam.</i>	יִשִּׁימוּ עַל לִבָּם:	take to heart.
<i>Emet, Atah Hu rishon;</i>	אֱמֶת אַתָּה הוּא רִאשׁוֹן	Truly, Y0u "are first;" <i>Isaiah 44:6</i>
<i>Emet, Atah Hu acharon;</i>	אֱמֶת אַתָּה הוּא אַחֲרוֹן.	Truly, Y0u "are last;" <i>ibid</i>
<i>umibal'adecha eyn lanu</i>	וּמִבְּלַעֲדֶיךָ אֵין לָנוּ	and "besides Y0u we have no" <i>ibid</i>
<i>Melech, G0'eil, uM0shi'a.</i>	מֶלֶךְ, גּוֹאֵל, וּמוֹשִׁיעַ:	Ruler, Redeemer, or Deliverer.

Go to page 79 and continue with Mi Chamochah.

Alternative G'ulah/Redemption 1

HATIKVAH הַתִּקְוָה



THE HOPE

Text by Naphtali Herz Imber
Music by Samuel Cohen (probably),
based on Smetana's *The Moldau*
See Commentary on p. 168

*Kol od balevav p'nimah,
nefesh yehudi homiyyah,
ul'fa'atey mizrach kadimah
ayin l'TziOn tzofiyah,
od lo av'dah tikvatenu,
haTikvah bat sh'not alpayim
lih'yot am chofshi b'artzenu:
eretz TziOn, viYrushalayim.*

כָּל עוֹד בִּלְבָב פְּנִימָה, As long as a
נֶפֶשׁ יְהוּדִי הוֹמִיָּה, Jewish heart beats,
וְלִפְאַתֵּי מִזְרָח קְדִימָה and as long as
עֵינַי לְצִיּוֹן צוֹפִיָּה, Jewish eyes look eastward,
עוֹד לֹא אָבְדָה תִּקְוַתֵּנוּ, Then we have not "lost our hope," *Ezekiel 37:11*
הַתִּקְוָה בַּת שְׁנוֹת אֲלָפִים our two thousand year old hope
לְהִיּוֹת עַם חֶפְשִׁי בְּאַרְצֵנוּ: to be a free nation in our land:
אֶרֶץ צִיּוֹן, וִירוּשָׁלַיִם. the land of ZiOn, and Jerusalem.

Go to page 79 and continue with Mi Chamochah.



Alternative G'ulah/Redemption 2

OUR BASIC DUTIES:

TZ'DAKAH AS T'SHUVAH

adapted from words by Danny Siegel,
contemporary American-Israeli



Tz'dakah is really just another form of *T'shuvah*—
changing, returning, repenting.

It serves as a reminder of who we are,
in essence, human beings with awesome power
to act, move, make changes in the world.

Tz'dakah allows us to re-establish our balance,
and our sense of meaning and value.

The good will of good people—
can bring about great changes in the world,
and these changes can be far more dazzling and extensive
than we would normally think possible.

In that sense there is something mysterious and magical,
about the extent of what *Tz'dakah*,
giving of our resources in a righteous way, can achieve.

But the actual doing of the *mitzvah*
is the simplest of simple things:
we just do it, and marvelous things happen.

Go to page 79 and continue with Mi Chamochah.



Alternative G'ulah/Redemption 3
A PARABLE OF SHIFRA AND PU'AH
by AvRam Aryeh

A new King rose over Egypt,
Over Mitzrayim, the Land of "Double Oppression,"*
A new King who did not recognize Joseph, (*Exodus 1:8*)
Or what he had done to save Egypt from famine.
What he saw were the Hebrews increasing,
Threatening to outpopulate his own people.
So he commanded all the midwives to throw baby boys into the Nile.
And they all did, except for Shifra, except for Pu'ah,
Who stood before Pharaoh, and lied rather than murder babies.
Of the myriad midwives, just two refused to drown the innocent.
Even when dragged before the King, who could kill them,
They stuck to their tale that kept babies, like Moses, alive.
And that is how the Book of Exodus, the redemption from Egypt begins:
Two midwives, with the courage to stand before Pharaoh and lie, so as not to murder.
And meanwhile a basket floated down the Nile,
A baby, born and left alive, to redeem us all.

**Note: Egypt, Mitzrayim in Hebrew, comes from the word Tzar, narrow/oppressor, and meiTzar, a narrow place. Mitzrayim means the "two-narrows" (banks of the Nile), as well as the place of "two-oppressions."*

Go to page 79 and continue with Mi Chamochah.



Alternative G'ulah/Redemption 4
A PARABLE OF NACHSHON BEN AMMINADAV
based on the Talmud, Tractate Sotah, page 37a
by AvRam Aryeh

On a howling moonrising midnight, Egypt's chariots catching up,
Moses heard G0d urge Yisra'El forward, so he called us to plunge into the Sea.
Nachshon, Chief of Yehudah, rushed down into the surf, but the Sea did not part.
He waded in deeper, water lapping at his knees, but the Sea still did not part.
He walked on, waves wrapping around his waist, *still* the Sea did not part.
On the shore, we just-escaped slaves, watched him, frozen in fear, quivering in the darkness,
We saw the wind-whipped waters wash over his shoulders, and *still* the Sea did not part.
Until his head dipped down below the churning darkness, only then did the Sea split,
Revealing Nachson waving to us, leading us on toward the far shore.
May we find the courage, hope, and perseverance
To follow our vision of the right way to go,
The right way to be.
We know that seas may not open until we have committed ourselves fully,
And walked into the breakers alone.

Go to page 79 and continue with Mi Chamochah.



Alternative G'ulah/Redemption 5

A PARABLE OF B'RURYAH

by AvRam Aryeh

Based on B'rurYah's version of Psalm 104:35 in the Talmud,
Tractate B'rachot, p 10a

Yittamu, chata'im* min ha'aretz

ur'sha'im? od eynam.

Barchi nafshi et haShem!

Hal'luYah!

יִתְמוּ חַטָּאִים מִן־הָאָרֶץ

וְרָשָׁעִים | עוֹד אֵינָם

בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה

הַלְלוּיָהּ

May they cease, sins/sinners from the world

and evil? (Be) no more.

Bless, my s0ul, haShem!

Praise-Yah!

It happened that Rabbi Meir's neighborhood was bedeviled by robber gangs who terrorized him and made his life miserable.

In his anger and his fear he did not know what else to do, so Rabbi Meir prayed that they die.

His wife, B'rurYah, challenged him: "Why should such a prayer be permitted?"

He answered, "The Psalm says, 'May sinners cease from the world.'"

So she asked, "Does the Psalm say *chot'im*, which always means *sinners*? No, it reads, *chatta'im*, which can both mean sinners and the *sins* themselves."

But Rabbi Meir persisted, "The end of the verse says: '...and the wicked be no more.'" And he continued to pray for their death.

So B'rurYah said, "Don't you see that you can pray for the sinners to change? If they do *t'shuvah*, if they repent, then there will be no more wicked."

It is said that he then prayed for them to repent, and, as so frequently happens in our people's stories, if not in our lives, they did repent.

In our anger, mistrust, and fear, do we pray for the death of the wicked, or for the life of the world?

**The word for sinners can be either one of two word forms: chot'im, which always means those who sin, and chatta'im, which can either mean the sinners, or the sins themselves. In this Psalm it is chatta'im, and B'rurYah chose to read it as wishing for the sins, not the sinners, to be finished.*

Go to page 79 and continue with Mi Chamochah.



Alternative G'ulah / Redemption 6

A PERSON REACHES IN THREE DIRECTIONS

by Rabbi Nachman of Bratzlav (1770-1811)

A person reaches in three directions:

inward, to oneself —

up, to G0d —

out, to others.

The miracle of life is that

in truly reaching

in any direction,

one embraces all three.

Go to page 79 and continue with Mi Chamochah.



Alternative *G'ulah*/Redemption 7
WHO WILL BRING REDEMPTION?

Who will bring redemption? Both we and G0d.

We make the world worthy of redemption; G0d redeems the world and history.

If we believe that we alone can bring redemption, we fall into the error of false messianism.

If we believe that G0d alone will bring it, we fall into the error of despair and inaction.

What can we do?

We can work for redemption by increasing good in the world, by acts of lovingkindness and justice.

We can avoid schemes which promise instant salvation and utopian fulfillment.

And most of all, we can pray and hope in Ad0nay, Wh0 in the end will redeem us all.

Go to page 79 and continue with Mi Chamochah.



Alternative *G'ulah*/Redemption 8
WHEN YOU BELIEVE & MI CHAMOCHAH
by Stephen Schwartz, from the movie *Prince of Egypt*

Many nights we've prayed with no proof anyone could hear
In our hearts a hopeful song we barely understood
Now we are not afraid although we know there's much to fear
We were moving mountains long before we knew we could.

There can be miracles when you believe though hope is frail, it's hard to kill. (hard to kill).
Who knows what miracles you can achieve? When you believe, somehow you will,
You will when you believe!

In this time of fear when prayer so often proves in vain
Hope seemed like the summer birds too swiftly flown away
Yet now I'm standing here my heart's so full, I can't explain
Seeking faith and speaking words I never thought I'd say.

There can be miracles when you believe though hope is frail, it's hard to kill (hard to kill).
Who knows what miracles you can achieve? When you believe, somehow you will,
You will when you believe!

Continues on next page

Mi Chamochah (Exodus 15:1,11,13,18)

Ashirah lAdOnay, kee ga'oh ga'ah אֲשִׁירָה לַיהוָה כִּי־גָאָה גָּאָה
(I sing to AdOnay, Wh0 has triumphed gloriously)
Ashirah lAdOnay, kee ga'oh ga'ah אֲשִׁירָה לַיהוָה כִּי־גָאָה גָּאָה
(I sing to AdOnay, Wh0 has triumphed gloriously)
Mi chamochah, ba'elim AdOnay? מִי־כְמוֹכָהּ בְּאֵלִים יְהוָה
(Who is like Y0u, AdOnay, among the "godlings"?)
Mi kamochah, ne'dar bakodesh? מִי כְמוֹכָהּ נִאֲדָר בְּקֹדֶשׁ
(Who is like Y0u, majestic in holiness?)
Nachita, v'chasd'cha am zu ga'alta נַחֲתִית בְּחַסְדֶּךָ עִם־זוֹ גָּאֵלְתָּ
(In Y0ur love, Y0u led the people Y0u redeemed)
Nachita, v'chasd'cha am zu ga'alta נַחֲתִית בְּחַסְדֶּךָ עִם־זוֹ גָּאֵלְתָּ
(In Y0ur love, Y0u led the people Y0u redeemed)
Ashirah, Ashirah, Ashirah אֲשִׁירָה אֲשִׁירָה אֲשִׁירָה
(I sing, I sing, I sing)
Ashirah lAdOnay, kee ga'oh ga'ah אֲשִׁירָה לַיהוָה כִּי־גָאָה גָּאָה
(I sing to AdOnay, Wh0 has triumphed gloriously)
Ashirah lAdOnay, kee ga'oh ga'ah אֲשִׁירָה לַיהוָה כִּי־גָאָה גָּאָה
(I sing to AdOnay, Wh0 has triumphed gloriously)
Mi chamochah, ba'elim AdOnay מִי־כְמוֹכָהּ בְּאֵלִים יְהוָה
(Who is like Y0u, AdOnay, among the "godlings"?)
Mi kamochah, ne'dar bakodesh מִי כְמוֹכָהּ נִאֲדָר בְּקֹדֶשׁ
(Who is like Y0u, majestic in holiness)
Nora t'hilot, Oseih fele נֹרָא תְהִלָּת עֲשֵׂה פֶלֶא
(Awesome in praises, D0er of w0nder Exodus 15:11)
AdOnay yimloch l'Olam va'ed! יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
(AdOnay reigns for ever and ever! Exodus 15:18)
Ashirah, Ashirah, Ashirah אֲשִׁירָה אֲשִׁירָה אֲשִׁירָה
(I sing, I sing, I sing)

There can be miracles when you believe though hope is frail, it's hard to kill (hard to kill).
Who knows what miracles you can achieve? When you believe, somehow you will, now you will,
You will when you believe,
You will when you believe!

Skip to page 80 and continue with the Tzur Yisra'El



Alternative G'ulah/Redemption 9
MODESTLY WALK WITH YOUR G0D
 Micah 6:6-8 Translated by AvRam Aryeh

B'mah akadem AdOnai,

ikkaf lElOhey marom?

Ha'Akadmennu

v'olot?

ba'agalim b'ney shanah?

Hayirtzeh AdOnai

b'alfey eylim,

B'riv'vot nachaley shahmen?

Ha'etein b'chori

pish'i;

p'ri vitni,

chattat nafshi?

Higid l'cha, adam,

mah tov

umah AdOnai doreish mim'cha:

Ki im asot mishpat,

v'ahavat chesed,

v'hatzne'a lechet im ElOhecha.

יְבֹמָה אֶקְדָּם יְהוָה

אֶכְפֹּף לֵאלֹהֵי מָרוֹם

הָאֶקְדָּמְנוּ

בְּעוֹלוֹת

בְּעִגְלִים בְּנֵי שָׁנָה;

יְהִירְצֶה יְהוָה

בְּאַלְפֵי אֵילִים

בְּרִבְבוֹת נַחֲלֵי-שָׁמֶן

הָאֶתֵּן בְּכוֹרִי

פִּשְׁעִי

פְּרִי בִטְנִי

חַטָּאת נַפְשִׁי;

הַגִּיד לְךָ אָדָם

מַה-טוֹב

וּמַה-יְהוָה דּוֹרֵשׁ מִמְּךָ

כִּי אִם-עֲשׂוֹת מִשְׁפָּט

וְאַהֲבַת חֶסֶד

וְהִצַּנֵּעַ לָכֶת עִם-אֱלֹהֶיךָ;

How may I approach haShem,

(how) bend and bow to G0d on high?

Should I approach G0d

with offerings rising?

with yearling calves?

Would haShem be satisfied

with thousands of rams,

with myriad rivers of oil?

Should I give my firstborn

for my misjudgment;

the fruit of my womb

for my s0ul's wayward strayings?

It has been told to you, humanity,

what is good

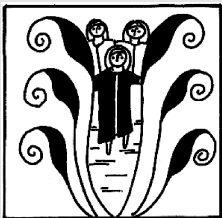
and what haShem seeks from you:

Just use good judgment, (*listen to reason*)

love kindness, (*listen to your heart*)

and modestly walk with your G0d.

Go to page 79 and continue with Mi chamochah.



מִי־כַמּוֹחָה - MI CHAMOCHAH

*The Chatimah (Signature Ending)
of the Traditional G'ulah/Redemption Blessing*

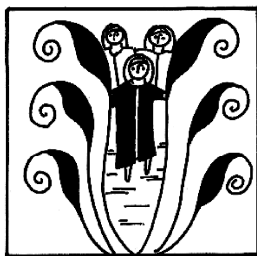
As a midwife draws* a newborn out into life,
Y0u brought our people out of Egypt when Y0u parted the water of the Sea of Reeds.
We remember Y0ur loving rescue, and sing the song
that Mosheh and Miryam led our people in singing.

<i>T'hilot l'El elyon</i>	תְּהִלּוֹת לֵאלֹהֵי עֲלִיּוֹן	Praises to the most high Almighty;
<i>Baruch hu um'vorach</i>	בָּרוּךְ הוּא וּמְבֹרָךְ	blessed is G0d and G0d is blessed.
<i>Mosheh Miryam</i>	מֹשֶׁה מִרְיָם	Mosheh, Miryam,
<i>uv'ney Yisrael</i>	וּבְנֵי יִשְׂרָאֵל	and the Children of Israel
<i>l'cha anu shirah b'simchah rabah,</i>	לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה	sang to You with great joy,
<i>v'amru chulam:</i>	וְאָמְרוּ כָלֵם:	and they all proclaimed:

<i>Mi chamochah</i>	מִי־כַמּוֹחָה	"Who is like Y0u	
<i>ba'elim, Ad0nay?</i>	בְּאֵלִים יְהוָה	among the powerful, Ad0nay?	
<i>Mi kamochah,</i>	מִי כַמּוֹחָה	Who is like Y0u,	
<i>ne'dar bakodesh;</i>	נֶאֱדָר בְּקֹדֶשׁ	cloaked in the h0ly;	
<i>nora t'hilot,</i>	נוֹרָא תְּהִלָּת	of awe provoked praises,	
<i>oseh fele!?</i>	עֹשֶׂה פֶּלֶא:	unique in action?"	<i>Exodus 15:11</i>

<i>Shirah chadashah</i>	שִׁירָה חֲדָשָׁה	(With) a new song	
<i>shib'chu g'ulim</i>	שִׁבְחוּ גְּאוּלִּים	the redeemed praised	
<i>l'shimcha al s'fat hayam.</i>	לְשִׁמְךָ עַל שִׁפְתַּי הַיָּם.	Y0ur NAME at the seashore.	
<i>Yachad kulam hodu v'himlichu,</i>	יַחַד כָּלֵם הוֹדוּ וְהִמְלִיכוּ,	Together all acknowledged Y0u as Ruler,	
<i>v'am'ru:</i>	וְאָמְרוּ:	and said:	<i>Exodus 15:18</i>
<i>Ad0nay yimloch l'Olam va'ed!</i>	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:	"Ad0nay reigns for ever and ever!"	

***DrawOut** is the meaning of Moses' Hebrew name: **Mosheh**. Here, in honor of the midwives of Exodus chapter 1 who began the redemption with their refusal to kill the Hebrew baby boys, we use the verb **Moshah**, that is, **Moses** as a feminine verb.



All who are able, when we read the word קומה *kumah*, “rise”, **please rise**

Tzur Yisra'El

↑*kumah b'ezrat Yisra'El*

ufdeih chin'umecha,

Y'hudah v'Yisra'El.

Go'aleinu

AdOnay tzva'ot sh'mo,

k'dosh Yisra'El.

Baruch Atah, AdOnay,

ga'al Yisra'El.

צור יִשְׂרָאֵל

↑**קוּמָה בְּעִזְרַת יִשְׂרָאֵל**

וּפְדֵה כְּנָאֲמָךְ,

יְהוּדָה וַיִּשְׂרָאֵל.

גְּאֲלֵנוּ

יְהוָה צְבָאוֹת שְׁמוֹ

קְדוֹשׁ יִשְׂרָאֵל:

בְּרוּךְ אַתָּה, יְהוָה,

גֹּאֵל יִשְׂרָאֵל:

Rock of Israel

↑**rise** to Israel's aid

and liberate, as YOu promised,

Judah and Israel.

“Our Redeemer,

Named “AdOnay of Great Gatherings,”

the HOly One of Israel.”

Isaiah 47:4

Blessed YOu, AdOnay,

WhO redeemed Israel.

שַׁבָּת SHABBAT



עֲמִידָה AMIDAH

All those who are able, please rise. The Shaliach Tzibbur (prayer leader) faces the Ark.
 See Amidah commentary, page 175

G0d's 4-letter NAME will appear with various vowels in the Amidah prayers, based on Sephardi/Mizrachi Kabbalistic prayer books.

As we sing AdOnay s'fatay tiftach, there is a custom of taking **3 steps forward**, starting with the right (eager) foot, as if coming into the presence of royalty, and, at the end of the Amidah, of leaving, by taking **3 steps backward**, starting with the left (reluctant) foot.

AdOnay, s'fatay tiftach,
 ufi yagid t'hilatecha.

אֲדֹנָי שְׁפָתַי תִּפְתָּח AdOnay, open up my lips,
 וּפִי יַגִּיד תְּהִלָּתְךָ and my mouth will declare YOur glory. Ps. 51:17



1

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
G0D OF OUR ANCESTORS

See commentary, page 175

↓**BOWING:** We ↓**bow**, bending the knee, at the word בָּרֹךְ ↓**Baruch**, We ↑**rise** at ↑**AdOnay**, the NAME of G0d.

Some also bow from the waist at the word ElOhey preceding each patriarch and matriarch, to recognize their individual relationships with G0d.

↓ Baruch Atah, ↑ AdOnay , ElOheynu,	↓ בָּרֹךְ אַתָּה, יְיָהוּה, אֱלֹהֵינוּ,	↓ Blessed Y0u, ↑ AdOnay , our G0d,	
vElOhey avoteynu v'imoteynu:	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	*G0d of our fathers and mothers:	
ElOhey Avraham,	אֱלֹהֵי אַבְרָהָם	"G0d of Avraham,	
ElOhey Yitzchak,	אֱלֹהֵי יִצְחָק	G0d of Yitzchak,	
vElOhey Ya'akov;	וְאֱלֹהֵי יַעֲקֹב	G0d of Ya'akov,"	Exodus 3:15
ElOhey Sarah, ElOhey Rivkah,	אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	G0d of Sarah, G0d of Rivkah,	
ElOhey Rachel, vElOhey Le'ah.	אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה:	G0d of Rachel, G0d of Leah.	
Ha'El hagadol, hagibor v'hanora,	הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא,	"G0d great, mighty and awesome,"	Deut. 10:17
El elyon,	אֵל עֶלְיוֹן,	"G0d supreme,"	Genesis 14:18
gomeil chasadim tovim,	גּוֹמֵל חֲסָדִים טוֹבִים,	Wh0 repays acts of faithkeeping,	
v'koneih hakol,	וְקוֹנֵה הַכֹּל,	"Owner" of all,	ibid

Continues on next page

*For commentarv on the spelling of G0d's NAME. see page 7.

v'zocheir chasdey	וְזוֹכֵר חַסְדֵּי	Y0u remember the faithfulness
avot v'imahot,	אָבוֹת וְאִמָּהוֹת,	of our ancestors,
umeivi g'ulah	וּמְבִיא גְאֻלָּה	bringing redemption
livney v'neyhem,	לְבָנֵי בְנֵיהֶם,	to their children's children,
l'ma'an sh'mo, b'ahavah.	לְמַעַן שְׁמוֹ, בְּאַהֲבָה:	for Y0ur NAME, lovingly.

On Shabbat Shuvah (between Rosh haShanah and Yom Kippur) add:

Zochreinu l'chayim,	זָכְרֵנוּ לְחַיִּים,	Remember us for life,
Melech chafeitz ba'chayim,	מֶלֶךְ חָפֵץ בַּחַיִּים,	Ruler Wh0 desires life,
v'chotveinu b'seifer ha'chayim,	וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים,	inscribe us in the Book of Life
l'ma'ancha El0him chayim.	לְמַעַנְךָ אֱלֹהִים חַיִּים.	For Y0ur sake, G0d of Life.

Always conclude:

Melech ozeir umoshia umagein:	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּין:	Ruler, Help, and Savior and Shield:
(*ufokeid)	(*וּפֹקֵד)	(*and Rememberer).
↓Baruch Atah, ↑Ad0nay,	↓בָּרוּךְ אַתָּה, ↑אֲדֹנָי,	↓Blessed Y0u, ↑Ad0nay,

Reform ending

magein Avraham v'ezrat Sarah.	מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה:	Avraham's "shield"	Genesis 15:1
		and Sarah's help .	

*Conservative ending

magein Avraham ufokeid Sarah.	מָגֵן אַבְרָהָם וּפֹקֵד שָׂרָה:	Avraham's "shield"	Genesis 15:1
		"Wh0 remembers " Sarah.	Genesis 21:1



2

G'VUROT גְּבוּרוֹת GOD'S POWERS

Atah gibor l'Olam, Ad0nay,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,	Y0u are boundlessly powerful, Ad0nay,
m'chayeh meitim,	מְחַיֶּה מֵתִים,	enlivening the dead,
Atah rav l'hoshia.	אַתָּה רַב לְהוֹשִׁיעַ:	Y0u "greatly save (us)."

Isaiah 63:1

Continues on next page

In Summer — From Pesach morning to Erev Simchat Torah

Morid hattal.

מוריד הטל: Dropping the (summer) dew.

In Winter — From Simchat Torah morning to Erev Pesach add:

Mashiv haru'ach

משיב הרוח Blowing the (winter) wind

umorid hagashem.

ומוריד הגשם: and bringing down the rain.

M'chalkeil chayim b'chesed,

מכליל חיים בחסד, providing the living with food,

*m'chayeh meitim (hakol, kol chay)**

מחיה מתים (הכל, כל חי) enlivening the dead (all, all that lives)*

b'rachamim rabbim;

ברחמים רבים; so compassionately;

someich noflim,

סומך...נפלים, "supporting the falling," Psalms 145:15

v'rofeih cholim,

ורופא חולים, healing the sick,

umatir asurim,

ומתיר אסורים, "freeing the fettered," Psalms 146:7

um'kayyeim emunato

ומקים אמונתו keeping faith

lisheney afar.

לישני עפר: with "those asleep in the dust." Daniel 12:2

Mi chamocha, ba'al g'vurot?

מי כמוך בעל גבורות? Wh0 is as Y0u, All-Powers?

umi domeh lach,

ומי דומה לך, And who compares to Y0u,

Melech meimit um'chayeh,

מלך ממות ומחיה, Ruler "of life and death," 1 Samuel 2:6

umatzmi'ach y'shu'ah?

ומצמיח ישועה? Sprouting victory?

On Shabbat Shuvah (between Rosh haShanah and Yom Kippur) add:

Mi chamocha av harachamim,

מי כמוך אב הרחמים, Wh0 is like Y0u, merciful G0d,

zocher y'tzurav l'chayim

זוכר יצוריו לחיים Wh0 sustains life

b'rachamim?

ברחמים? in compassion?

Always conclude:

V'ne'eman Atah

ונאמן אתה Y0u are faithful

l'hachayot meitim (hakol, kol chay).

להחיות מתים (הכל, כל חי). in bringing life to the lifeless (all, all that lives).

Baruch Atah, AdOnay,

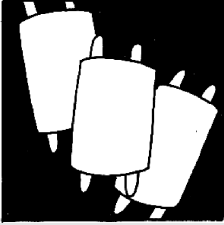
ברוך אתה, יהוה, Blessed Y0u, Ad0nay,

m'chayeh hameitim (hakol, kol chay).

מחיה המתים (הכל, כל חי): Wh0 enlivenes the dead* (all, all that lives).

Continues on next page

****See commentary on page 175***



K'DUSHAT HASHEM קְדוּשַׁת הַשֵּׁם GOD'S HOLINESS

See Commentary, page 175

Literal Translation:

<i>N'kaddeish et Shimcha ba'Olam,</i>	נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם,	We sanctify YOur NAME in the world,
<i>k'sheim sheimakdishim oto</i>	כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ	even as they (angels) sanctify YOur
<i>bishmey marom,</i>	בְּשָׁמַי מְרוֹם,	in the high heavens,
<i>kakatuv al yad n'vi'echa,</i>	כְּכָתוּב עַל יַד נְבִיאֶךָ,	as written by the hand of YOur Prophet,
<i>V'kara zeh el zeh v'amar:</i>	וְקָרָא זֶה אֶל־זֶה וַאֲמַר:	"One calls to other, saying:

Alternative Translation:

We sanctify YOur NAME on earth,
even as all things, to the end of time and space, proclaim YOur holiness;
and in the words of the prophet Isaiah we say:

(We **rise** up on our tiptoes each time we say קָדוֹשׁ *kadosh* in the following paragraph
as if we are the angels Isaiah saw fluttering.
Some also have the custom to rise on the lines "Baruch k'vod" and "Yimloch AdOnay")

<i>Kadosh, kadosh, kadosh</i>	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	"Holy, holy, holy
<i>AdOnay tz'va'ot,</i>	יְהוָה צְבָאוֹת	is AdOnay of Great Gatherings,
<i>m'lo chol ha'aretz k'vodo.</i>	מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:	Whose glory fills the whole world."

Isaiah 6:3

<i>Adir Adireinu,</i>	אָדִיר אֲדִירָנוּ,	Source of our strength,
<i>AdOnay Adoneinu,</i>	יְהוָה אֲדוֹנֵנוּ,	AdOnay our G0d,
<i>Mah adir Shimcha</i>	מַה־אָדִיר שִׁמְךָ	How majestic is YOur NAME
<i>b'chol ha'aretz.</i>	בְּכָל־הָאָרֶץ:	throughout the earth.

<i>Baruch k'vod AdOnay mim'komo.</i>	בָּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:	"Blessed is AdOnay's glory from its place."
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Ezekiel 3:12

Continues on next page

Echad Hu ElOheynu

אַחַד הוּא אֱלֹהֵינוּ

Y0u alone are our G0d

Hu Avinu, Imeinu:

הוּא אָבִינוּ, אִמֵּינוּ;

and our Father, our Mother;

Hu Malkeinu

הוּא מַלְכֵנוּ

Y0u are our Ruler

Hu MOshi'einu

הוּא מוֹשִׁיעֵנוּ

and our Rescuer

v'Hu yashmi'einu

וְהוּא יִשְׁמִיעֵנוּ

and in Y0ur mercy Y0u reveal Y0urself

b'rachamav l'eyney kol chay.

בְּרַחֲמָיו לְעֵינֵי כָל־חַי:

in the sight of all alive.

Yimloch AdOnay l'Olam —

יִמְלֹךְ יְהוָה לְעוֹלָם

"Ad0nay reigns forever —

ElOhayich TziOn —

אֱלֹהֶיךָ צִיּוֹן

your G0d, Zi0n —

l'dor vador. Hal'lu-Yah!

לְדֹר וְדֹר הַלְלוּהָ:

from generation to generation.

HalleluYah!"

Psalm 146:10

L'dor vador

לְדֹר וְדֹר

"From generation to generation"

nagid godlecha.

נִגִּיד גְּדֻלָּתְךָ.

we will declare Y0ur greatness.

Ul'neitzach n'tzachim

וְלִנְצַח נִצָּחִים

And to all eternity

k'dushat'cha nakdish.

קְדֻשַׁתְךָ נִקְדִּישׁ.

we will sanctify Y0ur holiness.

V'shivchacha, ElOheynu,

וְשִׁבַּחְךָ, אֱלֹהֵינוּ,

And Y0ur praise, our G0d,

mipinu lo yamush

מִפִּינוּ לֹא יִמוּשׁ

from our mouths will

l'Olam va'ed.

לְעוֹלָם וָעֶד.

never depart.

Ki Eil, Melech,

כִּי אֵל, מֶלֶךְ,

For Y0u are G0d, Ruler,

gadol v'kadosh Ahtah.

גָּדוֹל וְקָדוֹשׁ אַתָּה:

great and h0ly.

Baruch Atah, AdOnay,

בָּרוּךְ אַתָּה, יְהוָה,

Blessed Y0u, Ad0nay,

ha'Eil hakadosh.

הָאֵל הַקָּדוֹשׁ.

H0ly G0d.

On Shabbat Shuvah, we end:

haMelech hakadosh.

הַמֶּלֶךְ הַקָּדוֹשׁ.

H0ly Ruler.

*Please continue silently through page 95
or feel free to skip to the Private Meditations which begin on page 108.*

*Pray at your own speed.
Please be seated when you are finished.*



4A

K'DUSHAT HAYOM L'SHACHARIT B'SHABBAT
קְדוּשַׁת הַיּוֹם לְשַׁחֲרִית בְּשַׁבָּת
THE HOLINESS OF THE DAY: SHABBAT MORNING
See Commentary, page 176

<i>Yismach Mosheh</i>	יִשְׂמַח מֹשֶׁה	Moses will rejoice
<i>b'matnat chelko</i>	בְּמַתַּנַּת חֶלְקוֹ	in the gift of his portion (the Torah)
<i>ki eved ne'eman karata lo.</i>	כִּי עֶבֶד נְאֻמָּן קָרָאתָ לוֹ.	for Y0u called him a faithful servant.
<i>K'lil tif'eret b'rosho</i>	כִּלְיִל תְּפָאֶרֶת בְּרֹאשׁוֹ	Y0u placed a shining crown
<i>natata lo</i>	נָתַתָּ לוֹ	on his head
<i>b'omdo l'fanecha</i>	בְּעֹמְדוֹ לְפָנֶיךָ	when he stood before Y0u
<i>al har Sinai,</i>	עַל הַר סִינַי,	on Mount Sinai,
<i>ushney luchot avanim</i>	וּשְׁנֵי לַחֹת אֲבָנִים	with "two stone tablets" <i>Exodus 32:15</i>
<i>horid b'yado,</i>	הוֹרִיד בְּיָדוֹ,	which he brought down "in his hand," <i>Ibid</i>
<i>v'chatuv bahem</i>	וְכָתוּב בָּהֶם	upon which was written
<i>sh'mirat Shabbat,</i>	שְׁמִירַת שַׁבָּת,	to guard Shabbat,
<i>v'chein katuv b'Toratecha:</i>	וְכֵן כָּתוּב בְּתוֹרַתְךָ:	and so it is written in Y0ur Torah:
<i>V'Shamru v'ney Yisra'El</i>	וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל	"Israel's children will guard
<i>et haShabbat,</i>	אֶת-הַשַּׁבָּת	the Shabbat,
<i>la'asot et haShabbat</i>	לַעֲשׂוֹת אֶת-הַשַּׁבָּת	making Shabbat
<i>l'dorotam b'rit Olam.</i>	לְדֹרֹתָם בְּרִית עוֹלָם:	an eternal covenant for all generations.
<i>Beyni uveyn b'ney Yisra'El,</i>	בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל	Between Me and Israel's children,
<i>ot hee l'Olam</i>	אוֹת הוּא לְעֹלָם	it will always be a symbol
<i>Ki sheishet yamim asah AdOnay</i>	כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה	that in six days AdOnay made
<i>et hashamayim v'et ha'aretz</i>	אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ	heaven and earth
<i>uvayom hash'vi'i,</i>	וּבַיּוֹם הַשְּׁבִיעִי	and on day seven,
<i>shavat, vayinafash .</i>	שָׁבַת וַיִּנָּפֶשׁ:	ceased, and sighed in relief." <i>Ex. 31:16-17</i>

Continues on next page

*Yism'chu v'malchut'cha
shom'rey Shabbat
v'kor'ey oneg.*

*Am m'kad'shey sh'vi'i;
kulam yisb'u
v'yit'an'gu mituvecha.
V'hash'vi'i ratzita bo
v'kiddashto.*

*Chemdat yamim oto karata.
Zeicher l'ma'aseih v'reisheet.*

*ElOheynu, vElOhey
avoteynu v'imoteynu,
r'tzeih vimnuchatenu.
Kadd'sheinu b'mitzvotcha,
v'tein chelkenu b'Toratecha,
sab'einu mituvecha,
v'sam'cheinu bishu'atecha.*

*V'taheir libeinu
l'ovd'cha be'emet.
V'hanchileinu, AdOnay ElOheynu,
b'ahavah, uv'ratzon,
Shabbat kodshecha,
v'yanuchu vah Yisra'El,
m'kadd'shey Sh'mecha.
Baruch Atah, AdOnay,
m'kaddesh haShabbat.*

יְשִׁמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת
וְקוֹרְאֵי עֹנֵג
עַם מְקַדְּשֵׁי שְׁבִיעִי;
כֻּלָּם יִשְׂבְּעוּ
וְיִתְעַנְּגוּ מִטּוֹבְךָ.
וְהַשְׁבִּיעִי רָצִיתָ בּוֹ
וְקִדַּשְׁתּוֹ.
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ.
זֵכֶר לַמַּעֲשֵׂה בְּרֵאשִׁית:
They will rejoice in YOur sovereignty
those who keep the Sabbath
and call it a delight.
The people who sanctify the seventh day;
all will be satisfied
and delighted with YOur goodness.
YYou willed the seventh day
and sanctified it.
"Most precious of days" YYou called it.
A commemoration of the work of creation.

אֱלֹהֵינוּ, וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
רְצֵה בְּמִנוּחַתֵּנוּ.
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ,
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,
שִׂבְעֵנוּ מִטּוֹבְךָ,
וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ.
Our G0d, G0d of our
fathers and mothers,
be pleased with our [Shabbat] resting.
Consecrate us with YOur commandments,
shape our destiny with YOur Torah,
satisfy us with YOur goodness,
and gladden us with YOur deliverance.

וְטַהֵר לִבֵּנוּ
לְעִבְדְּךָ בְּאֵמֶת.
וְהַנְחִילֵנוּ, יְהוֹה אֱלֹהֵינוּ,
בְּאַהֲבָה, וּבְרָצוֹן,
שַׁבַּת קִדְּשְׁךָ,
וְיָנוּחוּ בָּהּ יִשְׂרָאֵל,
מְקַדְּשֵׁי שִׁמְךָ.
בְּרוּךְ אַתָּה, יְהוֹה,
מְקַדֵּשׁ הַשַּׁבָּת:
Refine our minds
to worship Y0u in truth.
Endow us, AdOnay our G0d,
lovingly, willingly,
with the inheritance of YOur h0ly Shabbat,
that Israel rest on it,
as they hallow YOur NAME.
Blessed Y0u, AdOnay,
Wh0 sanctifies Shabbat.



On Shabbat MORNING, SKIP to page 89 and continue with R'tzeih.



4B

K'DUSHAT HAYOM L'MINCHAH B'SHABBAT
קְדוּשַׁת הַיּוֹם לְמִנְחָה בְּשַׁבָּת
THE HOLINESS OF THE DAY FOR SHABBAT AFTERNOON

Atah echad v'SHIMCHA echad.

Umi k'am'cha Yisra'El,

goy echad ba'arets?

Tif'eret g'dulah

va'ateret y'shu'ah,

yom m'nuchah ukdushah

l'am'cha natata.

Avoteynu v'imoteynu

yagilu viran'nu v'yanuchu vo,

m'nuchah ahavah undavah,

m'nuchah emet ve'emunah,

m'nuchah shalom v'shalvah,

v'hashkeit va'vetach,

m'nuchah sh'leimah

she'Atah rotzeh bah.

Yakiru vanecha v'yeyd'u

ki mei'it'cha hee m'nuchatham,

v'al m'nuchatham

yakdishu et Sh'mecha.

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד.

וְמִי כְעַמְּךָ יִשְׂרָאֵל,

גּוֹי אֶחָד בְּאֶרֶץ?

תְּפִאֶרֶת גְּדֻלָּה

וְעֹטֶרֶת יְשׁוּעָה,

יוֹם מְנוּחָה וְקִדְשָׁה

לְעַמְּךָ נָתַתָּ.

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

יִגִּילוּ וְיִרְנְנוּ וְיִנּוּחוּ בּוֹ,

מְנוּחַת אֱהָבָה וְנִדְבָה,

מְנוּחַת אֱמֶת וְאֱמוּנָה,

מְנוּחַת שָׁלוֹם וְשִׁלּוּהַ,

וְהַשְׁקֵט וְבִטָּחַ,

מְנוּחַת שְׁלֵמָה

שֶׁאַתָּה רוֹצֵה בָּהּ.

יִכִּירוּ בְנֶיךָ וְיֵדְעוּ

כִּי מֵאַתָּה הִיא מְנוּחָתָם,

וְעַל מְנוּחָתָם

יִקְדִּישׁוּ אֶת שִׁמְךָ.

You are one and Your NAME is one.

Who is like Your people Israel,

unique on the earth?

The splendor of greatness

and the crown of salvation,

the day of rest and holiness

You gave to Your people.

Our ancestors

would rejoice and exult and rest on it,

a rest of love and free will,

a rest of truth and faithfulness,

a rest of peace and tranquility,

and of serenity and security,

a perfect rest

which pleases You.

May Your children recognize and know

that their rest comes from You,

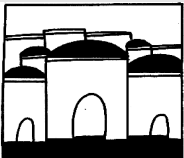
and through their rest

they will sanctify Your NAME.

Continues on next page

<i>ElOheyneu v'ElOhey</i>	אֱלֹהֵינוּ וְאֱלֹהֵי	Our G0d, G0d of our
<i>avoteyneu v'imoteyneu,</i>	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	fathers and mothers,
<i>r'tzeih vimnuchatenu.</i>	רְצֵה בְּמִנוּחַתֵּנוּ.	be pleased with our [Shabbat] resting.
<i>Kadd'shenu b'mitzvotcha,</i>	קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,	Consecrate us with YOur commandments,
<i>v'ten chelkenu b'Toratecha,</i>	וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,	shape our destiny with YOur Torah,
<i>sab'enu mituvecha,</i>	שִׂבְּעֵנוּ מִטּוֹבְךָ,	satisfy us with YOur goodness,
<i>v'sam'chenu bishu'atecha.</i>	וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ.	and gladden us with YOur deliverance.
 <i>V'taher libenu</i>	 וְטַהַר לִבֵּנוּ	 Refine our minds
<i>l'ovd'cha be'emet.</i>	לְעִבְדְּךָ בְּאֵמֶת.	to worship Y0u in truth.
<i>V'hanchilenu, AdOnay ElOheyneu,</i>	וְהַנְחִילֵנוּ, יְהוָה אֱלֹהֵינוּ,	Endow us, AdOnay our G0d,
<i>b'ahavah uv'ratzon,</i>	בְּאַהֲבָה וּבְרָצוֹן,	lovingly, willingly,
<i>Shabbat kodshecha,</i>	שַׁבַּת קִדְּשְׁךָ,	with the inheritance of YOur h0ly Shabbat,
<i>v'yanuchu vah Yisra'El,</i>	וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל,	that Israel rest on it,
<i>m'kadd'shey SH'MECHA.</i>	מְקַדְּשֵׁי שְׁמֶךָ.	as they hallow YOur NAME.
<i>Baruch Atah, AdOnay,</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, AdOnay,
<i>m'kaddesh haShabbat.</i>	מְקַדֵּשׁ הַשַּׁבָּת:	Wh0 sanctifies Shabbat.

All services continue here.



TziOn/צִיּוֹן/ZiOn

5

R'TZEIH רְצֵה MAY OUR WORSHIP BE PLEASING

<i>R'tzeih, AdOnay ElOheyneu,</i>	רְצֵה, יְהוָה אֱלֹהֵינוּ,	AdOnay, our G0d, be pleased with
<i>b'am'cha, Yisra'El,</i>	בְּעַמְּךָ, יִשְׂרָאֵל,	YOur people, Israel,
<i>ut'filatam b'ahavah.</i>	וּתְפַלְּתֵם בְּאַהֲבָה.	and willingly accept their prayer.
<i>T'kabbeil b'ratzon,</i>	תְּקַבֵּל בְּרָצוֹן,	May the worship service,
<i>ut'hee l'ratzon tamid</i>	וְתִהְיֶה לְרָצוֹן תָּמִיד	of YOur people,
<i>avodat Yisra'El amecha.</i>	עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.	Israel, always please Y0u.

Continues on the next page

On a normal Shabbat, continue on the next page.

On Rosh Chodesh, or on the Shabbat in the middle days of Passover or Sukkot, add Ya'aleh v'yavo:

<i>ElOheyenu v'ElOhey avoteynu</i>	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our G0d and G0d of our fathers
<i>v'imoteynu,</i>	וְאִמּוֹתֵינוּ,	and mothers,
Ya'aleh v'yavo, v'yagia,	יַעֲלֶה וַיָּבֹא, וַיָּגִיעַ,	May this rise and come, arrive,
<i>v'yer'eh, v'yeratzeh, v'yishama,</i>	<i>וַיֵּרָאָה, וַיִּרְצָה, וַיִּשְׁמַע,</i>	<i>be seen, be accepted, heard,</i>
<i>v'yipakeid, v'yizacheir:</i>	<i>וַיִּפְקֹד, וַיִּזְכֹּר:</i>	<i>considered and remembered:</i>
<i>zichroneinu ufik'doneinu;</i>	<i>זִכְרוֹנֵנוּ וּפְקֻדּוֹתֵנוּ;</i>	<i>our remembrances and considerations;</i>
<i>v'zichron avoteynu v'imoteynu;</i>	<i>וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ;</i>	<i>the memory of our ancestors;</i>
<i>v'zichron mashiach</i>	<i>וְזִכְרוֹן מָשִׁיחַ</i>	<i>the memory of the anointed</i>
<i>ben David avdecha,</i>	<i>בֶּן דָּוִד עַבְדְּךָ,</i>	<i>scion of David,* Y0ur servant,</i>
<i>v'zichron Yerushalayim,</i>	<i>וְזִכְרוֹן יְרוּשָׁלַיִם,</i>	<i>the memory of Jerusalem,</i>
<i>ir kodshecha,</i>	<i>עִיר קֹדְשְׁךָ,</i>	<i>Y0ur h0ly city,</i>
<i>v'zichron kol am'cha,</i>	<i>וְזִכְרוֹן כָּל עַמְּךָ,</i>	<i>the memory of all Y0ur people,</i>
<i>Beyt Yisra'El l'fanecha,</i>	<i>בֵּית יִשְׂרָאֵל לִפְנֵיךָ,</i>	<i>the house of Israel before Y0u,</i>
<i>lifleytah, l'tovah,</i>	<i>לְפִלְיָתָה, לְטוֹבָה,</i>	<i>for deliverance, for good,</i>
<i>l'chein, ul'chesed, ul'rachamim,</i>	<i>לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,</i>	<i>for grace, kindness, and mercy,</i>
<i>l'chayim ul'shalom, b'yom</i>	<i>לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם</i>	<i>for life and peace, on this day of</i>

on Rosh Chodesh: <i>Rosh haChodesh hazeh.</i>	לְרֹאשׁ חֹדֶשׁ: רֹאשׁ הַחֹדֶשׁ הַזֶּה.	on the 1st day(s) of the New Month: this New Moon.
on Passover: <i>Chag haMatzot hazeh.</i>	לַפֶּסַח: חַג הַמַּצּוֹת הַזֶּה.	on Passover: this Festival of <i>Matzot</i> .
on Sukkot: <i>Chag haSukkot hazeh.</i>	לְסוּכּוֹת: חַג הַסּוּכּוֹת הַזֶּה.	on Sukkot: this Festival of <i>Sukkot</i> .

<i>Zochreinu AdOnay ElOheyenu,</i>	זָכוּרֵנוּ, יְהוָה אֱלֹהֵינוּ,	Remember us, AdOnay our G0d,
<i>bo l'tovah;</i>	בּוֹ לְטוֹבָה;	on this day for good;
<i>ufokdeinu vo livrachah;</i>	וּפְקֻדֵּנוּ בּוֹ לְבִרְכָּה;	consider us on this day for blessing;
<i>v'hoshi'einu vo, l'chayim;</i>	וְהוֹשִׁיעֵנוּ בּוֹ, לְחַיִּים;	save us today, alive;

** See commentary on the concept of a Messiah, page 176*

Continues on the next page

uvid'var

y'shu'ah v'rachamim,

chus v'choneinu,

v'racheim aleynu v'hoshi'einu,

ki elecha eyneynu,

ki El Melech,

chanun v'rachum Ahtah.

וּבְדִבְרֵי

יְשׁוּעָה וְרַחֲמִים,

חֶסֶד וְחַנּוּן,

וְרַחֲמֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,

כִּי אֵלֶיךָ עֵינֵינוּ,

כִּי אֵל-מֶלֶךְ,

חֲנוּן וְרַחוּם אַתָּה:

and concerning

salvation and mercy,

pity and be gracious to us,

have mercy on us and save us,

for our eyes (look) to Y0u,

"For G0d," Ruler,

Nehemiah 9:31

"gracious and merciful are Y0u."

ibid

Always conclude:

V'tchezeyna eyneynu

b'shuv'cha l'TziOn b'rachamim.

Baruch Atah, AdOnay,

hamachazir Sh'chinato l'TziOn.

וְתַחֲזִינָה עֵינֵינוּ

בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה, יְהוָה,

הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

And let our eyes see

Y0ur compassionate return to ZiOn.

Blessed Y0u, AdOnay,

Returning Y0ur Presence to ZiOn.



6

מודים MODIM

WE THANK/ACKNOWLEDGE Y0U



(We ↓bow at the words מודים↓ "modim" and at the words יהוה, ברוך אתה, AdOnay" that end this blessing.)

↓Modim anachnu ↑lach,

she'Atah hu AdOnay ElOheynu

vElOhey avoteynu v'imoteynu,

l'Olam va'ed.

Tzur chayeynu, magein yish'einu,

Atah hu l'dor vador.

Nodeh l'cha...u'nsappeir t'hilatecha,

al chayeynu ham'surim, b'yadecha,

v'al nishmoteynu,

hap'kudot lach,

↓מודים אנחנו ↑לך,

שאתה הוא יהוה אלהינו

ואלהי אבותינו ואמותינו,

לעולם ועד.

צור חיינו, מגן ישענו,

אתה הוא לדור ודור.

נודה לך...ונספר תהלתך:

על חיינו המסורים בידך,

ועל נשמותינו,

הפקודות לך,

↓We thank/acknowledge ↑Y0u,

for Y0u are AdOnay our G0d

G0d of our fathers and mothers,

for ever and ever.

Rock of our lives, shield of our safety,

Y0u transcend generations. "We thank

Y0u...and recount Y0ur praise," Ps. 79:13

for our lives, given over

to Y0ur protection, for our s0uls,

entrusted to Y0u,

Continues on the next page

v'al nissecha,
sheb'chol yom immanu,
v'al nifl'otecha v'tovotecha
sheb'chol eit:
erev vavoker, v'tzohorayim.

וְעַל נִסֶּיךָ, for YOur phenomenal deeds,
שְׁבַבְכָּ לְיוֹם עִמָּנוּ, each day with us,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ for YOur astounding goodness
שְׁבַבְכָּ לְעֵת: at any time:
עֶרֶב וּבֹקֶר וְצֹהֲרַיִם. evening, morning, and noon.

HaTov

ki lo chalu rachamecha.
v'ham'racheim
ki lo tamu chasadecha;
me'Olam kivinu lach.

הַטוֹב The Good One
כִּי לֹא־כָלוּ רַחֲמֶיךָ: "of never-exhausted mercy." *Lamentations 3:22*
וְהַמְּרַחֵם The Merciful One
כִּי לֹא תָמוּ חַסְדֶּיךָ; of never-depleted kindness;
מֵעוֹלָם קִוִּינוּ לָךְ. we have always placed our hope in YYou.



On Chanukah add:



Al haNissim v'al hapurkan,
v'al hag'vurot,
v'al hat'shu'ot,
v'al hamilchamot she'asita
la'avoteynu ul'imoteynu
bayamim haheim bazman hazeh.
Bimey MatitYahu ben Yochanan,
haKohen, Chashmonay uvanav,
k'she'am'dah malchut
Yavan har'sha'ah
al am'cha Yisra'El
l'hashkicham Toratecha,

עַל הַנִּסִּים, וְעַל הַפְּרָקָן, For the miracles and the deliverance,
וְעַל הַגְּבוּרוֹת, and for the heroism,
וְעַל הַתְּשׁוּעוֹת, and for the victories,
וְעַל הַמַּלְחָמוֹת שֶׁעָשִׂיתָ and the wars YYou waged
לְאַבוֹתֵינוּ וּלְאִמּוֹתֵינוּ for our ancestors
בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה. in those days at this season.
בַּיָּמִי מַתִּיתָהוּ בֶן יוֹחָנָן, In the days of Matityahu ben Yochanan,
הַכֹּהֵן, חַשְׁמוֹנָאִי וּבָנָיו, the priest, the Hasmonean and his sons,
כְּשֶׁעָמְדָה מַלְכוּת of Hellenistic evil
יוֹן הָרָשָׁע against YYour people Israel
עַל עַמְּךָ יִשְׂרָאֵל to make them forget YYour Torah,
לְהַשְׁכִּיחֵם תּוֹרַתְךָ,

Continues on next page

ulha'aviram

mechukkey r'tzonecha.

V'Atah, b'rachamecha harabbim,

amad'ta lahem b'et tzaratam.

Ravta et rivam,

danta et dinam,

nakamta et nikmatam,

masarta giborim

b'yad chalashim,

v'rabbim b'yad m'atim,

ut'mei'im b'yad t'horim,

ursha'im b'yad tzaddikim,

v'zeidim b'yad oskey Toratecha.

Ul'cha asita sheim gadol

v'kadosh b'Olamecha.

Ul'am'cha Yisra'El

asita t'shu'ah g'dolah,

ufurkan k'hayom hazeh.

V'achar kach ba'u vanecha

liD'vir Beytecha,

ufinu et Heychalecha,

v'tiharu et Mikdashecha,

v'hidliku neiros

b'chatzrot kodshecha.

V'kav'u shmonat y'mey

Chanukah eilu,

l'hodot ul'halleil

l'Shim'cha hagadol.

וְלִהְעֲבִירם

מִחֻקֵּי רְצוֹנְךָ.

וְאַתָּה, בְּרַחֲמֶיךָ הָרַבִּים,

עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם.

רַבֹּתְךָ אֶת רִיבָם,

דָּנַתְךָ אֶת דִּינָם,

נִקְמַתְךָ אֶת נִקְמָתָם,

מִסָּרַת גִּבּוֹרִים

בְּיַד חֲלָשִׁים,

וְרַבִּים בְּיַד מְעַטִּים,

וְטִמְאִים בְּיַד טְהוֹרִים,

וְרָשָׁעִים בְּיַד צַדִּיקִים,

וְזֹדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ.

and sway them

from the laws of YOur will.

But Y0u, in YOur great mercy,

stood up for them in their time of troubles.

Y0u fought their fight,

judged their case,

avenged their injustices,

delivered the strong

to the weak,

the many to the few,

the impure to the pure,

the evil to the righteous,

the plotters to those busy with Torah.

וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל

וְקָדוֹשׁ בְּעוֹלָמְךָ.

וְלַעַמְּךָ יִשְׂרָאֵל

עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה,

וּפְרָקָן בְּהַיּוֹם הַזֶּה.

וְאַחֲרַי כָּךְ בָּאוּ בְנֶיךָ

לְדָבִיר בֵּיתְךָ,

וּפָנּוּ אֶת הַיִּכְלָךְ,

וְטָהְרוּ אֶת מִקְדָּשְׁךָ,

וְהִדְלִיקוּ נֵרוֹת

בְּחִצְרוֹת קִדְשְׁךָ.

וְקִבְעוּ שְׁמוֹנַת יָמֵי

חֲנֻכָּה אֵלֶּיךָ,

לְהוֹדוֹת וּלְהַלֵּל

לְשִׁמְךָ הַגָּדוֹל.

So Y0u made a reputation great

and h0ly in YOur world.

And for Y0ur people Israel

Y0u made a great victory,

a deliverance (lasting to) this very day.

Afterwards Y0ur children came

into the Core of Y0ur House,

and cleansed the Hall,

purified the Sanctuary,

and lit flames

in Y0ur h0ly Court.

They then established these eight days

Of Chanukah, of Rededication,

to thank and praise

Y0ur great NAME.

Continues on next page

Always continue:

<i>V'al kulam</i>	וְעַל כָּל־	For all this, may
<i>yitbarach v'yitromem Shimcha,</i>	יְתַבָּרַךְ וַיְתַרְמֶם שִׁמְךָ,	YOur NAME be blessed and exalted,
<i>Malkenu, tamid l'Olam va'ed.</i>	מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.	our Monarch, continually, for ever.

On Shabbat Shuvah add: בעשי"ת

<i>Uch'tov l'chayim tovim</i>	וְכָתוּב לְחַיִּים טוֹבִים	Write for a good life
<i>kol b'ney v'ritecha.</i>	כָּל בְּנֵי בְרִיתְךָ.	all the children of YOur covenant.

Always conclude:

<i>V'chol hachayim yoducha selah!</i>	וְכָל הַחַיִּים יוֹדוּךָ סֵלָה!	All alive thank Y0u!
<i>Vihal'lu et Shimcha be'emet:</i>	וַיְהַלְלוּ אֶת שִׁמְךָ בְּאֵמֶת:	With truth they sing praise to Y0ur NAME:
<i>HaEl — y'shu'ateinu,</i>	הָאֵל — יְשׁוּעָתֵנוּ,	"G0d — our Victory, our Help,
<i>v'ezrateinu selah!</i>	וְעֲזָרָתֵנוּ סֵלָה!	our Help!"
<i>↓Baruch Atah, ↑AdOnay,</i>	↓בָּרוּךְ אַתָּה, ↑אֲדֹנָי,	↓Blessed Y0u, ↑Ad0nay,
<i>haTov Shimcha;</i>	הַטוֹב שִׁמְךָ;	Wh0se NAME is Good;
<i>ul'cha na'eh l'hodot.</i>	וּלְךָ נָאֶה לְהוֹדוֹת.	and Wh0m it is pleasant to thank.



7
SHALOM שָׁלוֹם PEACE

<i>Sim shalom, tovah, uvrachah,</i>	שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה,	Establish peace, goodness, and blessing,
<i>chein, vachessed, v'rachamim</i>	חֵן וְחֶסֶד וְרַחֲמִים	graciousness, kindness, and compassion
<i>aleynu v'al kol yir'ey Sh'mecha.</i>	עָלֵינוּ וְעַל כָּל יִרְאֵי שִׁמְךָ.	on us and on all who revere Y0ur NAME.
<i>Bar'cheinu, avinu, kulanu k'echad,</i>	בְּרַכְנוּ אָבִינוּ כָּלָנוּ כְּאַחַד,	Bless us, our Parent, all of us as one,
<i>b'or Panecha.</i>	בְּאוֹר פָּנֶיךָ.	Y0ur Face alight.

Continues on next page

<i>Ki v'or Panecha natata lanu,</i>	כִּי בְּאוֹר פְּנֵיךָ נִתְּתָה לָנוּ,	For with YOur Face alight Y0u gave us,
<i>AdOnay, ElOheynu,</i>	יְהוָהנוּ, אֱלֹהֵינוּ,	AdOnay, our G0d,
<i>Torat chayim v'ahavat chesed,</i>	תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,	the Torah of life and love of kindness,
<i>utz'dakah, uvrachah, v'rachamim,</i>	וְצַדִּיקָה, וּבְרָכָה, וְרַחֲמִים,	justice, blessing, compassion,
<i>v'chayim, v'shalom.</i>	וְחַיִּים, וְשָׁלוֹם.	life, and peace.
<i>V'tov b'eynecha l'vareich</i>	וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ	May it be good in YOur sight to bless
<i>et am'cha Yisra'El</i>	אֶת עַמְּךָ יִשְׂרָאֵל	YOur people Israel
<i>b'chol eit uvchol sha'ah</i>	בְּכָל עֵת וּבְכָל שָׁעָה	in every season and in every hour
<i>bishlomecha.</i>	בְּשָׁלוֹמְךָ.	with YOur peace.

On Shabbat Shuvah add: בעשי"ת

<i>B'seifer chayim,</i>	בְּסֵפֶר חַיִּים,	In the Book of Life,
<i>b'rachah v'shalom,</i>	בְּרָכָה וְשָׁלוֹם,	blessing, peace,
<i>ufarnasah tova,</i>	וּפְרָנְסָה טוֹבָה,	and a good living
<i>nizacheir v'nikateiv l'fanecha,</i>	נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,	may we be written,
<i>anachnu v'chol am'cha</i>	אֲנַחְנוּ וְכָל עַמְּךָ	we and all YOur people
<i>Beyt Yisra'El,</i>	בֵּית יִשְׂרָאֵל,	the House of Israel,
<i>l'chayim tovim v'shalom.</i>	לְחַיִּים טוֹבִים וּלְשָׁלוֹם.	for a good life, and peace.

<i>Baruch Atah, AdOnay,</i>	בָּרוּךְ אַתָּה, יְהוָהנוּ,	Blessed Y0u, AdOnay,
<i>oseh hashalom.</i>	עוֹשֶׂה הַשָּׁלוֹם:	Wh0 makes peace.

Please be seated.

*As we wait for all to finish the Amidah, we may continue with private prayers.
Additional meditations can be found on page 108.*

We will resume our service together with one or more of the songs on page 112.

PRIVATE MEDITATIONS

Psalms and readings for the joyous and the sad can be found in the beginning of this Siddur, pages 19.

ELOHAY, N'TZOR L'SHONI

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי

G0D, GUARD MY TONGUE

By Mar ben Ravina, *Talmud, B'rachot 17a.*

ElOhay, n'tzor l'shoni meira,

usfatay midabbeir mirmah.

V'limkal'ley nafshi tidom —

v'nafshi ke'afar

lakol tihyeh.

P'tach libi b'Toratecha,

uvmitzvotcha tirdof nafshi.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מִרָעָה.

וּשְׂפָתַי מִדִּבֵּר מִרְמָה:

וְלִמְקַלְלִי גִפְשִׁי תִדָּם,

וְגִפְשִׁי כְּעָפָר

לְכָל תְּהִיָּה.

פְּתוּחַ לִבִּי בְּתוֹרַתְךָ,

וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.

My G0d, guard my tongue from evil,

and my lips from speaking lies.

To those cursing me let my s0ul be silent —

let my s0ul be as dust

to everyone.

Open my mind with YOur Torah,

that I may pursue YOur commandments.

A Personal Amidah

Our G0d, and G0d of our forebears, we come before Y0u this morning bringing with us the joys and burdens of the week that has just passed, and our prayers and hopes for the days ahead.

Some of us have experienced darkness this week — fear, pain, loneliness, illness, anguish, depression, anger. We approach Y0u seeking a deeper knowledge of ourselves, that we may learn how to accept what we cannot change. But we also reach toward the divine spark within us, searching for the courage and fortitude and endurance we need to enable us to take responsibility for that which we can change. We look for guidance from Y0u, so that we may learn how to transform our lives in vessels mirroring Y0ur light.

Some of us have been touched by the wondrous sense of Y0ur Presence this past week — by the marvels of nature, by the love of family and friends, by satisfying work, by insights into life and its possibilities, by the work of healing we have engaged in. We draw near Y0u to contemplate Y0ur gifts and blessings, and offer our gratitude to Y0u.

Y0u are the S0urce of both darkness and light.
Y0u give us the week with its challenges and struggles,
and Y0u give us Shabbat, with its serenity and joy.

From Siddur Or Chadash, 1989

More meditations can be found beginning on p 109

לְהַגִּיל FESTIVAL



עֲמִידָה AMIDAH

*All those who are able, please rise. The Shaliach Tzibbur (prayer leader) faces the Ark.
See Amidah commentary, page 175*

G0d's 4-letter NAME will appear with various vowels in the Amidah prayers, based on Sephardi/Mizrachi Kabbalistic prayer books.

As we sing AdOnay s'fatay tiftach, there is a custom of taking 3 steps forward, starting with the right (eager) foot, as if coming into the presence of royalty, and, at the end of the Amidah, of leaving, by taking 3 steps backward, starting with the left (reluctant) foot.

AdOnay, s'fatay tiftach,
ufi yagid t'hilatecha.

אֲדֹנָי שְׁפָתַי תִּפְתָּח, AdOnay, open my lips,
וְפִי יַגִּיד תְּהִלָּתְךָ; and my mouth will praise Y0u. Ps. 51:17



1

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
G0D OF OUR ANCESTORS

See commentary, page 175

↓**BOWING**: We ↓**bow**, bending the knee, at the word בָּרֹךְ ↓**Baruch**, We ↑**rise** at ↑**AdOnay**, the NAME of G0d.

Some also bow from the waist at the word El0hey preceding each patriarch and matriarch, to recognize their individual relationships with G0d.

↓ Baruch Atah, ↑ AdOnay , El0heynu,	↓ בָּרוּךְ אַתָּה, יְיָהוּה, אֱלֹהֵינוּ,	↓ Blessed Y0u, ↑ AdOnay , our G0d,
vEl0hey avoteynu v'imoteynu:	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	*G0d of our fathers and mothers:
El0hey Avraham,	אֱלֹהֵי אַבְרָהָם	"G0d of Avraham,
El0hey Yitzchak,	אֱלֹהֵי יִצְחָק	G0d of Yitzchak,
vEl0hey Ya'akov;	וְאֱלֹהֵי יַעֲקֹב	G0d of Ya'akov," Exodus 3:15
El0hey Sarah, El0hey Rivkah,	אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	G0d of Sarah, G0d of Rivkah,
El0hey Rachel, vEl0hey Le'ah.	אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה:	G0d of Rachel, G0d of Leah.
Ha'El hagadol, hagibor v'hanora,	הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא,	"G0d great, mighty and awesome,"

Deut. 10:17

El elyon,	אֵל עֲלִיוֹן,	"G0d supreme." Genesis 14:18
gomel chasadim tovim,	גּוֹמֵל חֲסָדִים טוֹבִים,	Wh0 repays acts of faithkeeping,
v'koneh hakol,	וְקוֹנֵה הַכֹּל,	"Owner" of all, ibid

Continues on next page

**For commentary on the spelling of G0d's NAME. see page 7.*

v'zocheir chasdey יְזַכֵּר חַסְדֵי Y0u remember the faithfulness
 avot v'imahot, אָבוֹת וְאִמָּהוֹת, of our ancestors,
 umeivi g'ulah וַיְבִיא גְאֻלָּה bringing redemption
 livney v'neyhem, לְבָנֵי בְנֵיהֶם, to their children's children,
 l'ma'an sh'mo, b'ahavah. לְמַעַן שְׁמוֹ, בְּאַהֲבָה: for Y0ur NAME, lovingly.

Always conclude:

Melech ozeir umoshia umagein: מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: Ruler, Help, and Savior and Shield:
 (*ufokeid) (*וּפֹקֵד) (*and Rememberer).
 ↓Baruch Atah, ↑AdOnay, ↓בָּרוּךְ אַתָּה, ↑אֲדֹנָי, ↓Blessed Y0u, ↑AdOnay,

<i>Reform ending</i>			
magein Avraham v'ezrat Sarah.	מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה:	Avraham's "shield" and Sarah's help .	Genesis 15:1
<i>*Conservative ending</i>			
magein Avraham ufokeid Sarah.	מָגֵן אַבְרָהָם וּפֹקֵד שָׂרָה:	Avraham's "shield" "Wh0 remembers " Sarah.	Genesis 15:1 Genesis 21:1



2 G'VUROT גְּבוּרוֹת GOD'S POWERS

Atah gibor l'Olam, AdOnay, אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, Y0u are boundlessly powerful, AdOnay,
 m'chayeh meitim, מַחְיֶה מֵתִים, enlivening the dead,
 Atah rav l'hoshia. אַתָּה רַב לְהוֹשִׁיעַ: Y0u "greatly save (us)." Isaiah 63:1

In Summer — From Pesach morning to Erev Simchat Torah

Morid hattal. מוֹרִיד הַטַּל: Dropping the (summer) dew.

In Winter — From Simchat Torah morning to Erev Pesach add:

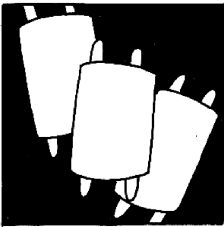
Mashiv haru'ach מַשִּׁיב הָרוּחַ Blowing the (winter) wind
 umorid hagashem. וּמוֹרִיד הַגֶּשֶׁם: and bringing down the rain.

continues on the next page

<i>M'chalkeil chayim b'chesed,</i>	מְכַלְכֵּל חַיִּים בְּחֶסֶד,	providing the living with food,
<i>m'chayeh meitim (hakol, kol chay)</i>	מְחַיֶּה מֵתִים (הַכֹּל, כֹּל חַי)	enlivening the dead* (all, all that live).
<i>b'rachamim rabbim;</i>	בְּרַחֲמִים רַבִּים;	so compassionately;
<i>someich noflim,</i>	סוֹמֵךְ...נֹפְלִים,	"supporting the falling," <i>Psalms 145:15</i>
<i>v'rofeih cholim,</i>	וְרוֹפֵא חוֹלִים,	healing the sick,
<i>umatir asurim,</i>	וּמַתִּיר אֲסוּרִים,	"freeing the fettered," <i>Psalms 146:7</i>
<i>um'kayyeim emunato</i>	וּמְקַיֵּם אֱמוּנָתוֹ	keeping faith
<i>lisheney afar.</i>	לִישְׁנֵי...עָפָר:	with "those asleep in the dust." <i>Daniel 12:2</i>
<i>Mi chamocha, ba'al g'vurot?</i>	מִי כְמוֹךָ בֹּעַל גְּבוּרוֹת?	Wh0 is as Y0u, All-Powers?
<i>umi domeh lach,</i>	וּמִי דוֹמֶה לָךְ,	And who compares to Y0u,
<i>Melech meimit um'chayeh,</i>	מֶלֶךְ מַמִּית וּמְחַיֶּה	Ruler "of life and death," <i>1 Samuel 2:6</i>
<i>umatzmi'ach y'shu'ah?</i>	וּמַצְמִיחַ יְשׁוּעָה?	Sprouting victory?
<i>V'ne'eman Atah</i>	וְנֶאֱמַן אַתָּה	Y0u are faithful
<i>l'hachayot meitim (hakol, kol chay).</i>	לְהַחְיֹת מֵתִים (הַכֹּל, כֹּל חַי)	in bringing life to the lifeless (all, all that
<i>Baruch Atah, Ad0nay,</i>	בָּרוּךְ אַתָּה, יְיָהוָה,	live).
<i>m'chayeh hameitim (hakol, kol chay).</i>	מְחַיֶּה הַמֵּתִים (הַכֹּל, כֹּל חַי):	Blessed Y0u, Ad0nay,
		Wh0 enlivens the dead* (all, all that live).

Continues on next page

**See commentary on page 175*



3:

K'DUSHAT HASHEM קְדוּשַׁת הַשֵּׁם GOD'S HOLINESS

Literal Translation:

<i>N'kaddeish et Shimcha ba'Olam,</i>	נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם,	We sanctify YOur NAME in the world,
<i>k'sheim sheimakdishim oto</i>	כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ	even as they (angels) sanctify YOu
<i>bishmey marom,</i>	בְּשָׁמַי מָרוֹם,	in the high heavens,
<i>kakatuv al yad n'vi'echa:</i>	כְּכָתוּב עַל יַד נְבִיאֶךָ.	as written by the hand of YOur Prophet,:
<i>v'kara zeh el zeh v'amar:</i>	וְקָרָא זֶה אֶל־זֶה וַאֲמַר	"One calls to other, saying:

Alternative Translation:

We sanctify YOur NAME on earth,
even as all things, to the end of time and space, proclaim YOur holiness:
and in the words of the prophet Isaiah we say:

(We **rise** up on our **tiptoes** each time we say קְדוּשָׁה *kadosh* in the following paragraph
as if we are the angels Isaiah saw fluttering.

Some also have the custom to rise on the lines "Baruch k'vod" and "Yimloch AdOnay")

<i>Kadosh kadosh kadosh</i>	קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ	"H0ly, h0ly, h0ly
<i>AdOnay tz'va'ot,</i>	יְהוָה צְבָאוֹת	is AdOnay of Great Gatherings,
<i>m'lo chol ha'aretz k'vodo.</i>	מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:	Wh0se glory fills the whole world."

Isaiah 6:3

<i>Adir Adireinu, AdOnay Adoneinu,</i>	אֲדִיר אֲדִירָנוּ יְהוָה אֲדוֹנֵינוּ	S0urce of our strength, AdOnay our G0d,
<i>Mah adir Shimcha</i>	מַה־אֲדִיר שִׁמְךָ	How majestic is YOur NAME
<i>b'chol ha'aretz.</i>	בְּכָל־הָאָרֶץ:	throughout the earth.
<i>Baruch k'vod AdOnay mim'komo.</i>	בָּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:	"Blessed is AdOnay's glory from its place."

Ezekiel 3:12

<i>Echad Hu ElOheynu</i>	אֶחָד הוּא אֱלֹהֵינוּ	Y0u alone are our G0d
<i>Hu Avinu, Imeinu;</i>	הוּא אָבִינוּ, אִמֵּינוּ;	our Father, our Mother;
<i>Hu Malkeinu Hu m0shi'einu</i>	הוּא מַלְכֵנוּ הוּא מוֹשִׁיעֵנוּ	Y0u are our Ruler and our Rescuer
<i>v'Hu yashmi'einu</i>	וְהוּא יִשְׁמִיעֵנוּ	and in Y0ur mercy Y0u reveal Y0urself
<i>b'rachamav l'eyney kol chay.</i>	בְּרַחֲמָיו לְעֵינֵי כָל־חַיִּי:	in the sight of all alive.
 <i>Yimloch Ad0nay l'Olam —</i>	 יִמְלֹךְ יְהוָה לְעוֹלָם	 "Ad0nay reigns forever —
<i>El0hayich Tzi0n —</i>	<i>אֱלֹהֵינוּ צִיּוֹן</i>	Y0ur G0d, Zi0n —
<i>l'dor vador, hal'lu-Yah!</i>	<i>לְדֹר וְדֹר הַלְלוּהָ:</i>	for all generations. Hal'luYah!"

Psaln 146:10

<i>L'dor vador</i>	לְדֹר וְדֹר	"From generation to generation"
<i>nagid G0dlecha,</i>	נִגִּיד גְּדֻלָּתְךָ,	we will declare Y0ur greatness,
<i>ulneitzach n'tzachim</i>	וְלִנְצַח נִצָּחִים	and to all eternity
<i>k'dushat'cha nakdish,</i>	קְדֻשַׁתְךָ נִקְדִּישׁ,	we will sanctify Y0ur holiness,
<i>v'shivchacha, ElOheynu,</i>	וְשִׁבְחֶךָ, אֱלֹהֵינוּ,	and Y0ur praise, our G0d,
<i>mipinu lo yamush</i>	מִפִּינוּ לֹא יִמוּשׁ	from our mouths will
<i>l'Olam va'ed,</i>	לְעוֹלָם וָעֶד,	never depart,
<i>ki Eil, Melech,</i>	כִּי אֵל, מֶלֶךְ,	for Y0u are G0d, Ruler,
<i>gadol v'kadosh Ahtah.</i>	גָּדוֹל וְקָדוֹשׁ אַתָּה:	great and h0ly.
<i>Baruch Atah, Ad0nay,</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, Ad0nay,
<i>ha'Eil hakadosh.</i>	הָאֵל הַקָּדוֹשׁ.	H0ly G0d.

*Please continue silently through page 107
or feel free to skip to the Private Meditations which begin on page 108.
Pray at your own speed. Please be seated when you are finished.*



4 K'DUSHAT HAYOM LIR'GALIM

קְדוּשַׁת הַיּוֹם לְרִנָּגָלִים

HOLINESS OF THE FESTIVAL DAY

(This is used for all three of the daily services.)

Atah v'chartanu mikol ha'amim;	אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים;	Y0u chose us from all peoples;
ahavta otanu v'ratzita vanu;	אַהֲבַת אוֹתָנוּ וְרָצִיתָ בָּנוּ;	Y0u have loved us and found favor in us;
v'romamtanu mikol hal'shonot	וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת	Y0u have exalted us above all tongues
v'kiddashtanu b'mitzvotcha	וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ	and sanctified us with Y0ur mitzvot
v'keiravtanu, Malkeinuu,	וְקִרְבָּתָנוּ, מַלְכֵנוּ,	and brought us near, our Ruler,
la'avodatecha,	לְעִבּוֹדָתְךָ,	to Y0ur service,
v'Shimcha hagadol v'hakadosh	וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	and (with) Y0ur great and h0ly NAME
aleynu karata.	עָלֵינוּ קָרָאתָ:	Y0u have named us (by naming us Yisra'El).
Vatiten lanu, AdOnay El0heynu,	וַתִּתֵּן לָנוּ, יְהוָה אֱלֹהֵינוּ	Y0u gave us, Ad0nay our G0d,
b'ahavah	בְּאַהֲבָה	with love
(Shabbatot lim'nuchah	(שַׁבָּתוֹת לְמִנוּחָה)	(Sabbaths for rest
u'mo'adim l'simchah,	(וּמוֹעֲדִים לְשִׂמְחָה,	and) appointed times for gladness,
chagim uz'manim l'sason,	חַגִּים וְזִמְנִים לְשִׂשׂוֹן,	festivals and times for joy,
et yom...	אֶת יוֹם...	this day...

Add the appropriate words for the day:

on Shabbat add:	לשבת:	on Shabbat add:
(haShabbat hazeh, v'et yom)	(הַשַּׁבָּת הַזֶּה וְאֶת יוֹם)	(this Sabbath day and)
on Passover :	לפסח:	on Passover :
Chag haMatzot hazeh,	חַג הַמַּצּוֹת הַזֶּה,	this day of the Festival of <i>Matzot</i> ,
z'man cheruteinu.	זְמַן חֵירוּתֵנוּ:	the time of our freedom.
on Shavu'ot :	לשבועות:	on Shavu'ot :
Chag haShavu'ot hazeh,	חַג הַשָּׁבְעוֹת הַזֶּה,	this day of the Festival of <i>Shavu'ot</i> ,
z'man matan Torateinu.	זְמַן מַתַּן תּוֹרָתֵנוּ:	the time of the giving of our Torah.

on *Sukkot*:

Chag haSukkot hazeh,
z'man simchateinu,

on *Shmini Atzeret/Simchat Torah*:

haSh'mini Chag ha'Atzeret,
hazeh, z'man simchateinu

on *Shabbat* add:

b'ahavah,

לסוכות:

חג הסוכות הזה,
זמן שמחתנו:

לשמיני עצרת/שמחת תורה:

השמיני חג העצרת,
הזה זמן שמחתנו:

לשבת:

באהבה,

on *Sukkot*:

this day of the Festival of *Sukkot*,
the time of our gladness,

on *Shmini Atzeret/Simchat Torah*:

this eighth closing day [of the Festival],
the time of our gladness

on *Shabbat* add:

with love,

Always conclude:

mikra kodesh,
zeicher litzi'at Mitzrayim.

Eloheyenu v'Elohey
avoteynu v'imoteynu.
Ya'aleh v'yavo, v'yagia,
v'yera'eh, v'yeratzeh, v'yishama,
v'yipakeid, v'yizacheir:
zichroneinu ufik'doneinu;
v'zichron avoteynu v'imoteynu;
v'zichron mashiach
ben David avdecha;
v'zichron Yerushalayim,
ir kodshecha,
v'zichron kol am'cha,
Beyt Yisra'El l'fanecha,
lifleytah, l'tovah,
l'chein, ul'chesed, ul'rachamim,
l'chayim ul'shalom, b'yom

מקרא קדש,

זכר ליציאת מצרים:

אלהינו ואלהי
אבותינו ואמותינו.

יעלה ויבא, ויגיע,
ויראה, וירצה, וישמע,
ויפקד, ויזכר:

זכרוננו ופקדוננו;
וזכרון אבותינו ואמותינו;

וזכרון משיח

בן דוד עבדך;

וזכרון ירושלים,

עיר קדשך,

וזכרון כל עמך,

בית ישראל לפניך,

לפליטה, לטובה,

לחן, ולחסד, ולרחמים,

לחיים ולשלום, ביום

(a day) called hOly,

a memorial of the Exodus from Egypt.

Our G0d and G0d of

our fathers and mothers.

May this rise and come, arrive,

be seen, be accepted, heard,

considered and remembered:

our remembrances and considerations;

the memory of our ancestors;

the memory of the anointed

scion of David*, YOur servant;

the memory of Jerusalem,

YOur hOly city,

the memory of all YOur people,

the house of Israel before Y0u,

for deliverance, for good,

for grace, kindness, and mercy,

for life and peace, on this day of

Continues on next page

** See commentary on the concept of a Messiah, page 176*

Add the appropriate words for the day:

on Passover:

Chag haMatzot hazeh

on Shavu'ot:

Chag haShavu'ot hazeh

on Sukkot:

Chag haSukkot hazeh

on Shmini Atzeret/Simchat Torah:

*haSh'mini Chag ha'Atzeret hazeh,
z'man simchateynu.*

לפסח:

חג המצות הזה

לשבועות:

חג השבועות הזה

לסוכות:

חג הסוכות הזה

לשמיני עצרת/שמחת תורה:

**השמיני חג העצרת הזה,
זמן שמחתנו**

on Passover:

this Festival of *Matzot*

on Shavu'ot:

this Festival of Weeks

on Sukkot:

this Festival of Booths.

on Shmini Atzeret/Simchat Torah:

this Festival of *Sh'mini Atzeret*,
the season of our rejoicing.

Zochreinu, AdOnay ElOheyneu

bo l'tovah;

ufokdeinu vo livrachah;

v'hoshi'einu vo l'chayim;

uvidvar yishu'ah v'rachamim;

chus v'choneinu,

v'rachem aleynu v'hoshi'einu,

ki eilecha eyneynu.

Ki El, Melech,

chanun v'rachum Ahtah.

זְכוּרֵנוּ, יְהוָה אֱלֹהֵינוּ

בּוֹ לְטוֹבָה;

וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה;

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים;

וּבִדְבַר יְשׁוּעָה וְרַחֲמִים;

חֹס וְחֲנוּנוּ,

וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,

כִּי אֵלֶיךָ עֵינֵינוּ.

כִּי אֵל-מֶלֶךְ,

חֲנוּן וְרַחוּם אַתָּה;

Remember us, AdOnay our G0d

(on this day) for good;

consider us on this day for blessing;

save us today alive;

and concerning salvation and mercy;

pity and be gracious to us,

have mercy on us and save us,

for our eyes (look) to Y0u.

"For G0d," Ruler,

Nehemiah 9:31

"gracious and merciful are Y0u."

ibid

v'Hasi'einu, AdOnay ElOheyneu,

et birkat mo'adecha

l'chayim ulshalom,

l'simchah ulsason, ka'asher

ratzita v'amarta l'var'cheinu.

ElOheyneu vElOhey

avoteynu v'imoteynu,

(On Shabbat: r'tzeih vimnuchateinu.)

וְהַשִּׂיאֵנוּ יְהוָה אֱלֹהֵינוּ,

אֶת בְּרִכַּת מוֹעֲדֶיךָ

לְחַיִּים וּלְשָׁלוֹם,

לְשִׂמְחָה וּלְשִׂשׂוֹן, כַּאֲשֶׁר

רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

(לשבת: רצה במנוחתנו.)

Bestow upon us, AdOnay our G0d,

the blessing of Y0ur appointed festivals

for life and for peace,

for gladness and for joy, as

Y0u desired and promised to bless us.

Our G0d and G0d of

our ancestors,

(On Shabbat: Be pleased with our rest.)

Continues on next page

Kadd'sheinu b'mitzvotcha
v'ten chelkeinu b'Toratecha.

Sab'einu mituvecha

v'sam'cheinu bishu'atecha,

v'taheir libeinu

l'ovd'cha be'emet.

V'hanchileinu, AdOnay ElOheynu,

(on Shabbat: b'ahavah uvratzon)

b'simchah uvsason,

(Shabbat u)mo'adey kodshecha.

V'yism'chu v'cha Yisra'El

m'kadd'shey Sh'mecha.

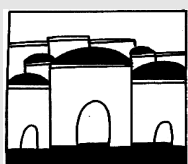
Baruch Atah, AdOnay,

m'kaddeish (haShabbat v')Yisra'El

v'hazmanim.

קַדְשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ.
שִׂבְעֵנוּ מִטוֹבֶיךָ
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
וְטַהֵר לִבֵּנוּ
לְעִבְדְּךָ בְּאֵמֶת.
וְהִנְחִילֵנוּ, יְהוָה אֱלֹהֵינוּ,
(לְשַׁבָּת: בְּאַהֲבָה וּבְרָצוֹן)
בְּשִׂמְחָה וּבְשָׂשׂוֹן,
(שַׁבָּת ו)מוֹעֲדֵי קֹדֶשְׁךָ.
וְיִשְׂמְחוּ בְּךָ יִשְׂרָאֵל
מִקְדָּשֵׁי שִׁמְךָ:
בָּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מִקְדָּש (הַשַּׁבָּת ו) יִשְׂרָאֵל
וְהַזְמָנִים:

Sanctify us with YOur commandments
and grant us our share in YOur Torah.
Satisfy us from YOur goodness
and gladden us with YOur salvation,
and purify our heart
to serve YYou sincerely.
Grant us a heritage, AdOnay our G0d,
(on Shabbat: with love and favor,)
with gladness and with joy,
(Shabbat and) YOur h0ly festivals.
May Israel, who sanctifies
YOur NAME, rejoice in YYou.
Blessed YYou, AdOnay,
Wh0 sanctifies (Shabbat and) Israel
and the festive seasons.



TziOn/צִיּוֹן/ZiOn

5

R'TZEIH רְצֵה MAY OUR WORSHIP BE PLEASING

R'tzeih, AdOnay ElOheynu,

b'am'cha, Yisra'El,

utfilatam b'ahavah.

T'kabbeil b'ratzon

Ut'hee l'ratzon tamid

avodat Yisra'El amecha.

V'techezana eyneynu

b'shuv'cha l'TziOn b'rachamim.

Baruch Atah, AdOnay,

hamachazir Sh'chinato l'TziOn.

רְצֵה, יְהוָה אֱלֹהֵינוּ,
בְּעַמְּךָ, יִשְׂרָאֵל,
וּתְפַלְּתָם בְּאַהֲבָה.
תִּקְבֹּל בְּרָצוֹן
וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ.
וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה, יְהוָה,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

AdOnay, our G0d, be pleased with
YOur people, Israel,
and willingly accept their prayer.
May the worship service
of YOur people,
Israel, always please YYou.
And let our eyes see
YYour compassionate return to ZiOn.
Blessed YYou, AdOnay,
Returning YYour Presence to ZiOn.



מודים MODIM

WE THANK/ACKNOWLEDGE YOU



(We ↓bow at the words ↓מודים "modim" and at the words יהוה אֶתָּה, בָּרוּךְ אַתָּה, יהוה "Baruch Atah, AdOnay" that end this blessing.)

↓Modim anachnu ↑lach,

she'Atah hu AdOnay ElOheyenu,

vElOhey avoteynu v'imoteynu

l'Olam va'ed.

Tzur chayeynu, magein yish'einu,

Atah hu l'dor vador.

Nodeh l'cha... u'nsapper t'hilatecha

al chayeynu, ham'surim b'yadecha,

v'al nishmoteynu,

hap'kudot lach,

v'al nisecha

sheb'chol yom imanu,

v'al nifl'otecha v'tovotecha

sheb'chol eit:

erev vavoker, v'tzohorayim.

HaTov,

ki lo chalu rachamecha;

v'ham'racheim

ki lo tamu chasadecha;

me'Olam kivinu lach.

V'al kulam,

yitbarach v'yitromam Shimcha,

Malkeinu, tamid l'Olam va'ed.

↓מודים אֲנַחְנוּ ↑לָךְ,
שְׁאַתָּה הוּא יְהוֹה אֱלֹהֵינוּ,
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ, מָגִן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לָּךְ... וְנִסְפֵּר תְּהִלָּתְךָ;
עַל חַיֵּינוּ, הַמְּסוּרִים בְּיָדְךָ,
וְעַל נִשְׁמוֹתֵינוּ,
הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ
שֶׁבְּכָל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת:
עֶרֶב וּבֹקֶר וְצַהֲרָיִם.

↓We thank/acknowledge ↑Y0u,
for Y0u are Ad0nay our G0d,
G0d of our fathers and mothers
for ever and ever.
Rock of our lives, shield of our safety,
Y0u transcend generations. "We thank
Y0u ... and recount Y0ur praise" Ps. 79:13
for our lives, given over
to Y0ur protection, for our s0uls,
entrusted to Y0u,
for Y0ur phenomenal deeds
each day with us,
for Y0ur astounding goodness
at any time:
evening, morning, and noon.

הַטוֹב,

כִּי לֹא-כָלוּ רַחֲמֶיךָ;

וְהַמְּרַחֵם

כִּי לֹא תָמוּ חַסְדֶּיךָ;

מֵעוֹלָם קִיֵּינוּ לָךְ.

וְעַל כָּלֵם,

יִתְבָּרַךְ וְיִתְרומם שְׁמֶךָ,

מִלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד.

The Good One,

"of never-exhausted mercy"; Lamentations 3:22

The Merciful One

of unconditional love:

we have always placed our hope in Y0u.

For all this, may

Y0ur NAME be blessed and exalted,

our Monarch, continually, for ever.

V'chol hachayim yoducha selah!

Vihal'lu et SHIMCHA be'emet:

haEl y'shu'ateinu,

v'ezrateinu selah!

↓Baruch Atah, ↑AdOnay,

haTov Shimcha,

ulcha na'eh l'hodot.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה!

וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת:

הָאֵל יִשְׁוּעֵתָנוּ,

וְעִזָּרְתָנוּ סֶלָה!

↓בָּרוּךְ אַתָּה, ↑אֲדֹנָי,

הַטוֹב שְׁמֶךָ,

וְלֶךְ נָאֵה לְהוֹדוֹת.

All alive thank Y0u!

With truth they sing praise to Y0ur NAME:

"G0d — our Victory, our Help,

our Help!"

↓Blessed Y0u, ↑Ad0nay,

Wh0se NAME is Good,

and Wh0m it is pleasant to thank.



7

SHALOM שָׁלוֹם PEACE

Sim shalom, tovah, uvrachah,

chein, vachessed, v'rachamim

aleynu v'al kol yir'ey Sh'mecha.

Bar'cheinu, avinu, kulanu k'echad,

b'or panecha.

Ki v'or panecha natata lanu,

Ad0nay El0heynu,

Torat chayim v'ahavat chesed,

utz'dakah, uvrachah, v'rachamim

v'chayim, v'shalom.

V'tov b'eynecha l'vareich

et am'cha Yisra'El

b'chol eit uvchol sha'ah

bishlomecha.

Baruch Atah, Ad0nay,

oseh hashalom.

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה

חַן וְחֶסֶד וְרַחֲמִים

עָלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ.

בְּרַכְנוּ אָבִינוּ כְּלָנוּ בְּאֶחָד

בְּאוֹר פָּנֶיךָ.

כִּי בְּאוֹר פָּנֶיךָ נִתַּת לָנוּ,

יְהוָהנוּ אֱלֹהֵינוּ,

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,

וְצִדְקָה וּבְרָכָה וְרַחֲמִים

וְחַיִּים וְשָׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ

אֶת עַמֶּךָ יִשְׂרָאֵל

בְּכָל עֵת וּבְכָל שָׁעָה

בְּשָׁלוֹמְךָ.

בָּרוּךְ אַתָּה, יְהוָהנוּ,

עוֹשֵׂה הַשָּׁלוֹם:

Establish peace, goodness, and blessing,

graciousness, kindness, and compassion

on us and on all who revere Y0ur NAME.

Bless us, our Parent, all of us as one,

Y0ur Face alight.

For with Y0ur Face alight Y0u gave us,

Ad0nay our G0d,

the Torah of life and love of kindness,

justice, blessing, compassion,

life, and peace.

May it be good in Y0ur sight to bless

Y0ur people Israel

in every season and in every hour

with Y0ur peace.

Blessed Y0u, Ad0nay,

Wh0 makes peace.

Please be seated.

(As we wait for all to finish the Amidah, we may continue with private prayers on the next page.)

PRIVATE MEDITATIONS

Psalms, readings and commentary can also be found at the beginning and end of this Siddur, pages 6-21 and 172.

ELOHAY, N'TZOR L'SHONI

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי

G0D, GUARD MY TONGUE

By Mar ben Ravina, Talmud, *B'rachot* 17a.

Elohay, n'tzor l'shoni mera

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מֵרָע

My G0d, guard my tongue from evil

us'atay midabbeir mirmah.

וְשִׁפְתֵי מִדְּבַר מְרֻמָּה:

and my lips from speaking lies.

V'limkal'ley nafshi tidom —

וְלִמְקַלְלֵי נַפְשִׁי תִדָּם —

To those cursing me let my s0ul be silent —

v'nafshi ke'afar

וְנַפְשִׁי כְּעָפָר

let my s0ul be as dust

lakol tihyeh.

לְכָל תְּהִיָּה.

to everyone.

P'tach libi b'Toratecha,

פָּתַח לְבִי בְּתוֹרַתְךָ,

Open my mind with YOur Torah,

uv'mitzvotcha tirdof nafshi.

וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.

that I may pursue YOur commandments.

A Personal Amidah

Our G0d, and G0d of our forebears, we come before Y0u on this Shabbat bringing with us the joys and burdens of the week that has just passed, and our prayers and hopes for the days ahead.

Some of us have experienced darkness this week – fear, pain, loneliness, illness, anguish, depression, anger. We approach Y0u seeking a deeper knowledge of ourselves, that we may learn how to accept what we cannot change. But we also reach toward the divine spark within us, searching for the courage and fortitude and endurance we need to enable us to take responsibility for that which we can change. We look for guidance from Y0u, so that we may learn how to transform our lives in vessels mirroring Y0ur light.

Some of us have been touched by the wondrous sense of Y0ur Presence this past week – by the marvels of nature, by the love of family and friends, by satisfying work, by insights into life and its possibilities, by the work of healing we have engaged in. We draw near Y0u to contemplate Y0ur gifts and blessings, and offer our gratitude to Y0u.

Y0u are the S0urce of both darkness and light.

Y0u give us the week with its challenges and struggles, and Y0u give us Shabbat, with its serenity and joy.

From *Or Chadash* draft, 1989

The Essence of the Seven *Amidah* Blessings

A Personal Awareness

***Avot v'Imahot*/Ancestors**

I am a child of Avraham and Sarah, and I carry our people one generation forward. I am a link in a three and a half millennia chain.

***G'vurot*/G0d's Powers**

All the powers in the Y0universe are one – to use for good or ill. Inasmuch as I embody the powers to help, to raise the falling, free the imprisoned, and heal ailing spirits, I am a part of that power.

***K'dushat haShem*/Utter Holiness**

There is a reality before and beyond my existence which I can never know or describe.

***K'dushat haYom*/This H0ly Day**

My ancestors' prophets spoke out about the heavenly gift of one day in seven devoted to the enjoyment and appreciation of the labors of creation. Thank G0d for this Shabbat/Festival day! May I enjoy its goodness fully.

***R'tzeih*/Acceptable Thoughts**

I pray that my thoughts, hopes, and prayers are the kind which will lead to a better me, and that our community's prayers will lead to the fulfillment of the highest expectations for our world.

***Modim*/Acknowledging, Thanking**

My heartfelt thanks to the One, the products of Wh0se Y0universe I have used, and the angels of whose Y0universe have endowed me with life, luck, and lucid thought. I acknowledge the First Cause Wh0 brought me forth, and the daily miracles of living.

***Shalom*/Peace**

I feel that if everyone prayed like this, the world would be a better and more peaceful place.

G0d of Abraham and Sarah

G0d of Abraham and Sarah
G0d of all their children throughout the generations,
Y0u are present in pain and struggle, in joy and in peace,
for Y0u are the One S0urce of all.
At this time of the *Amidah*, the silent, standing prayer,
we open our hearts to Y0u, hoping to find the reality of
Y0ur Presence here with us.

From *Siddur Or Chadash*, 1989

Slow Me Down, Adonay

adapted from Wilferd Arlan Peterson, contemporary American

Slow me down, Adonay.
Ease the pounding of my heart
by the quieting of my mind.
Steady my hurried pace
with a vision of the eternal reach of time.
Give me, amidst the confusion of my day,
the calmness of the everlasting hills.

Break the tension of my nerves
with the soothing music of the singing streams
that live in my memory.
Help me to know
the magical restoring power of sleep.

Teach me the art of taking minute vacations:
of slowing down
to look at a flower,
to chat with an old friend or make a new one,
to pat a stray dog,
to watch a spider build a web,
to smile at a child,
or to read a few lines from a good book.

Remind me each day
that the race is not always to the swift;
that there is more to life than increasing its speed.
Let me look upward
into the branches of the towering oak
and know that it grew great and strong
because it grew slowly and well.

Slow me down, Adonay,
and inspire me to send my roots deep
into the soil of life's enduring values
that I may grow toward the stars
of my greater destiny.

Traditional Prayers For *Parnasah*/פְּרִנְסָה/Support and Livelihood

Y0u, Ad0nay, our G0d,
nourish, sustain, and support every living creature.

Please grant me the ability
to nourish, sustain, and support myself (and my family),
and may all Y0ur children who wish employment
be able to find and keep it.

May we be supported, supporting ourselves
in contentment, and not in pain;
in a permissible, not a forbidden manner;
in honor and not in disgrace;
for life and for peace.

May we be supported, supporting ourselves
from the flow of blessing and success;
pouring forth from Y0ur Heavenly wellspring;
so that I and all Y0ur creatures may be able do Y0ur will
and come to know the true meaning of this Psalm (145:16):

Pote'ach et yadecha

umasbi'a l'chol chay ratzon.

פּוֹתֵחַ אֶת־יָדְךָ Y0u open Y0ur hand
וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן: and satisfy every living thing's desire.

Psalm 145:16

Please grant me the patience and tolerance necessary
to calm my spirit,
and help me to remember
that everything is under Y0ur control,
so that despite my many trials and setbacks,
I face each day with confidence and hope,
and go forth presenting a positive spirit,
my best foot forward,
my future in my own hands.

Baruch Atah, Ad0nay,

chonein parnasah liv'ri'otecha.

בָּרוּךְ אַתָּה, יְיָהוּה, Blessed Y0u, Ad0nay,
חוֹנֵן פְּרִנְסָה לְבְרִיאֹתֶיךָ. Wh0 graces Y0ur creatures with support.

SONGS TO CONCLUDE THE AMIDAH

HATOV (see page 40)

or

SIM SHALOM (see page 107)

or

YIH'YU L'RATZON

יְהִי לְרָצוֹן

MAY THE WORDS *Psalm 19:15*

This thematically appropriate last verse of Psalm 19 was chosen symbolically to end the 19 blessings of the weekday Amidah.

Yih'yu l'ratzon imrey fi

v'hegyon libi l'fanecha

AdOnay tzuri v'go'ali.

יְהִי לְרָצוֹן | אִמְרֵי-פִי

וְהִגִּינוֹן לִבִּי לְפָנֶיךָ

יְהוָה צוּרִי וְגֹאֲלִי

May the words of my mouth

and the meditation of my heart be

acceptable, AdOnay my Rock and Redeemer.

or

OSEH SHALOM BIMROMAV

עֹשֶׂה שָׁלוֹם בְּמִרְמֵי

**MAY THE PEACEMAKER
ABOVE**

This is the last line of the Kaddish, the prayer that ends every section of the Siddur.

Oseh shalom bimromav

hu ya'aseh shalom,

aleynu v'al kol Yisra'El,

v'imru: Amen!

עֹשֶׂה שָׁלוֹם בְּמִרְמֵי

הוּא יַעֲשֶׂה שָׁלוֹם,

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

וְאָמְרוּ אָמֵן!

May the One Who makes peace

in the heavens,

make peace descend on us

and on all Israel, and let us say: Amen!

On most **SHABBATOT**,
GO TO PAGE 118 and continue with **KADDISH SHALEIM**

Except, at these seasons:

Between **PASSOVER** and **SHAVU'OT**
we add the **Counting Of The Omer** on the **next page**.

On **SUKKOT**

continue with the blessings for the **LULAV**, on the **next page**.

On **FESTIVALS**, **CHANUKAH**, **YOM HA'ATZMA'UT**, and **ROSH CHODESH**
continue with **HALLEL**, on **page 114**.



Between Passover and Shavu'ot we add:
סְפִירַת הָעוֹמֶר S'FIRAT HA'OMER
COUNTING (THE DAYS OF) THE OMER
Counting is only done with a blessing in the evening.

This is the origin of the counting of the 49 days between Passover and Shavu'ot:

<i>uS'fartem lachem</i>	וּסְפַרְתֶּם לָכֶם	"Count for yourselves
<i>mimochorat haShabbat</i>	מִמּוֹחֶרֶת הַשַּׁבָּת	from the morning after the Holy day
<i>miyom havi'achem et omer...</i>	מִיוֹם הַבִּיאָכֶם אֶת-עֹמֶר...	from the day you bring an "omer"...
<i>sheva Shabbatot t'mimot...</i>	שִׁבְעַת שַׁבָּתוֹת תְּמִימוֹת...	seven complete Sabbaths (weeks)...
<i>Tis'p'ru chamishim yom...</i>	תִּסְפְּרוּ חֲמִישִׁים יוֹם...	Count fifty days..." <i>Leviticus 23:15-16</i>

Here is the formula for counting: "Today is the Xth day, which is Y weeks and Z days to the Omer"

We continue together:

לְמִנּוֹת יָמֵינוּ כִּן הוֹדַע	וְנִבְּא לִבָּב חֲכָמָה:
<i>v'navi l'av chochmah.</i>	<i>Limnot yameynu kein hoda</i>
That is the heart of wisdom." <i>Psalm 90:12</i>	"Show us how to make each day count.

Skip to page 118 for Kaddish Shaleim



לוּלָב LULAV ("palm top")
THE FOUR SPECIES BOUQUET

<i>Baruch Atah, AdOnay,</i>	בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,	Blessed Y0u, Ad0nay,
<i>ElOheynu, Melech ha'Olam,</i>	אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,	our G0d, Ruler of Space and Time,
<i>asher kid'shanu b'mitzvotav</i>	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	Wh0 consecrated us with <i>mitzvot</i>
<i>v'tzivanu al n'tilat lulav.</i>	וְצִוָּנוּ עַל נְטִילַת לוּלָב:	and commanded us to lift up the <i>lulav</i> .

The following blessing is added only on the first day/time you wave the lulav and etrog.

<i>Baruch Atah, AdOnay,</i>	בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,	Blessed Y0u, Ad0nay,
<i>ElOheynu, Melech ha'Olam,</i>	אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,	our G0d, Ruler of Space and Time,
<i>shehecheyanu v'ki'manu,</i>	שֶׁהַחַיָּנוּ וְקִיְּמָנוּ,	Wh0 gave us life and sustained us,
<i>v'higi'anu laz'man hazeh.</i>	וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.	and brought us to this season.

Continue with Hallel on the next page

HALLEL

הלל

PRAISE

The full *Hallel* (Psalms 113-118) is sung **ONLY** on *Chanukah, Sukkot, Shavuot,*
and, on *Pesach*, at the the *Seder* and on the first two morning(s).

A "**Half**" *Hallel* (minus Psalm 115:1-11, and 116:1-11) is sung on *Rosh Chodesh* (New Moon) and the **last 6 days of Passover**.
Our version of the *Hallel* has been abbreviated to just those parts which are commonly sung.

*Baruch Atah, AdOnay,
Eloheynu, Melech ha'Olam,
asher kid'shanu b'mitzvotav
v'tzivanu likro et hahalleil.*

בָּרוּךְ אַתָּה, יְהוָה,
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לִקְרֹא אֶת הַהִלֵּל:

Blessed are Y0u, Ad0nay,
our G0d, Ruler of Space and Time,
Wh0 consecrated us with *mitzvot*
and commanded us to read the Hallel.

B'TZEIT YISRA'EL

בְּצֵאת יִשְׂרָאֵל

PSALM 114

¹ *B'tzeit Yisra'El miMitzrayim,
beyt Ya'akov me'am lo'eiz,
² hay'ta Y'hudah l'kodsho,
Yisra'El mam'shlotav.
³ Hayam ra'ah vayanos,
haYardein yisov l'achor.
⁴ Heharim rak'du ch'eilim,
g'va'ot kivney tzon.*

¹ בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם
בֵּית יַעֲקֹב מֵעַם לֵעֵז:
² הָיְתָה יְהוּדָה לְקֹדֶשׁ
יִשְׂרָאֵל מִמְּשֻׁלֹּתָיו:
³ הַיָּם רָאָה וַיָּנֹס
הַיַּרְדֵּן יָסַב לְאַחֹר:
⁴ הַהָרִים רָקְדּוּ כְּאֵילִים
גְּבֻעֹת כְּבָנֵי-צֹאן:

¹ When Israel went forth from Egypt, the
house of Jacob from people of strange speech,
² Judah became G0d's h0ly one,
Israel became G0d's kingdom.
³ The sea saw them and fled,
the Jordan reversed its course.
⁴ The mountains skipped like rams,
hills like sheep of the flock.

⁵ *Mah l'cha, hayam,
ki tanus?
haYardein, tisov l'achor?
⁶ Heharim, tirk'du ch'eilim?
G'va'ot, kivney tzon?
⁷ Milifney Adon, chuli, aretz,
milifney Elo'ah Ya'akov,
⁸ hahof'chi hatzur agam mayim,
chalamish l'ma'yno mayim.*

⁵ מַה-לָּךְ הַיָּם
כִּי תִנּוּס
הַיַּרְדֵּן תִּסָּב לְאַחֹר:
⁶ הַהָרִים תִּרְקְדּוּ כְּאֵילִים
גְּבֻעֹת כְּבָנֵי-צֹאן:
⁷ מִלִּפְנֵי אֲדֹן חוּלֵי אֶרֶץ
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
⁸ הַהֹפֵךְ הַצּוּר אֶגְמֵי-מַיִם
חִלְמִישׁ לְמַעְיָנוּ מַיִם:

⁵ What alarmed you, sea,
that you fled?
Jordan, that you ran backward?
⁶ Mountains, that you skipped like rams?
Hills, that you were like sheep of the flock?
⁷ Tremble, ground, at the Master's Presence,
at the Presence of the G0d of Jacob,
⁸ Wh0 turns the rock into a pool of water,
the flint into a fountain of water.

¹² AdOnay, z'charanu, y'vareich:

y'vareich et beyt Yisra'El;

y'vareich et beyt Aharon;

¹³ y'vareich yir'ey AdOnay,

hak'tanim im hag'dolim.

¹⁴ Yoseif AdOnay aleychem;

aleychem v'al b'neychem.

¹⁵ B'ruchim atem lAdOnay,

oseih shamayim va'aretz.

¹⁶ Hashamayim shamayim lAdOnay

v'ha'aretz natan livney adam.

¹⁷ Lo hameitim y'hal'lu Yah,

v'lo kol yor'dey dumah.

¹⁸ V'anachnu n'vareich Yah

mei'atah v'ad Olam.

Hal'luYah.

^ב יהוה זכרנו יברך

יברך את בית ישראל

יברך את בית אהרן

^ג יברך יראי יהוה

הקטנים עם הגדלים

^ד יסף יהוה עליכם

עליכם ועל בנכם

^ה ברוכים אתם ליהוה

עשה שמים וארץ

¹² AdOnay, Wh0 remembers us, will bless:

will bless the house of Israel;

will bless the house of Aaron;

¹³ will bless those who fear AdOnay,

small and great alike.

¹⁴ May AdOnay increase your numbers;

yours and your children's.

¹⁵ Y0u are blessed by AdOnay,

the Maker of heaven and earth.

^ו השמים שמים ליהוה

והארץ נתן לבני אדם

^ז לא המתים יהללו יה

ולא כל ירדי דומה

^ח ונאנחנו נברך יה

מעתה ועד עולם

הללויה

¹⁶ The heavens belong to AdOnay

but the earth was given to people.

¹⁷ The dead cannot praise AdOnay,

neither can those who descend into silence.

¹⁸ But we will bless AdOnay

now and forever.

HalleluYah.

¹ Hal'lu et AdOnay,

kol goyim

shab'chuhu, kol ha'umim;

² kee gavar aleynu chasdo

ve'emet AdOnay l'Olam.

Hal'luYah.

^א הללו את יהוה

כל גוים

שבחוהו כל האמים

^ב כי גבר עלינו חסדו

ואמת יהוה לעולם

הללויה

¹ Praise AdOnay,

all nations

extol AdOnay, all peoples;

² for G0d's kindness has overwhelmed us

and AdOnay's truth is forever.

HalleluYah.

¹ *Hodu lAdOnay, kee tov**ki l'Olam chasdo.*² *Yomar na Yisra'El:**ki l'Olam chasdo.*³ *Yom'ru na veyt Aharon:**ki l'Olam chasdo.*⁴ *Yom'ru na yir'ey AdOnay:**ki l'Olam chasdo.*

הודו ליהוה כִּי־טוֹב

כִּי לְעוֹלָם חֶסֶד־וְ:

יֹאמְרוּ־נָא יִשְׂרָאֵל

כִּי לְעוֹלָם חֶסֶד־וְ:

יֹאמְרוּ־נָא בֵּית־אַהֲרֹן

כִּי לְעוֹלָם חֶסֶד־וְ:

יֹאמְרוּ־נָא יִרְאֵי יְהוָה

כִּי לְעוֹלָם חֶסֶד־וְ:

¹ Praise AdOnay, Wh0 is good.

G0d's kindness endures forever.

² Let Israel say:

G0d's kindness endures forever.

³ Let the house of Aaron say:

G0d's kindness endures forever.

⁴ Let those who fear AdOnay say:

G0d's kindness endures forever.

⁵ *Min hameitzar karati Yah;**anani vamerchav Yah.*

מִן־הַמִּצָּר קָרָאתִי יְהוָה

עֲנֵנִי בַמַּרְחֵב יְהוָה

⁵ From distress I called to G0d;

G0d answered me expansively.

Each of the following verses is sung twice:

¹⁹ *Pit'chu li sha'arey tzedek;**avo vam, odeh Yah.*

פָּתְחוּ־לִי שַׁעְרֵי־צֶדֶק

אֲבֹא־בָם אֹדֶה יְהוָה

¹⁹ Open for me the gates of righteousness;

I will enter them and praise G0d.

²⁰ *Ze hasha'ar lAdOnay;**tzaddikim yavo'u vo.*

זֶה־הַשַּׁעַר לַיהוָה

צַדִּיקִים יָבֹאוּ בּוֹ

²⁰ This is the gate of AdOnay;

The righteous will enter it.

²¹ *Od'cha, kee anitani**vat'hee li liyshu'a.*

אֹדֶךָ כִּי עָנִיתָנִי

וַתְּהִי־לִי לִישׁוּעָה

²¹ I thank Y0u, for Y0u have answered me

and have become my deliverance.

²² *Even ma'asu habonim**hay'ta l'rosh pinah.*

אֲבֹן מַאֲסוֹ הַבּוֹנִים

הָיְתָה לְרֹאשׁ פִּנָּה

²² The stone that the builders despised

has become the cornerstone.

²³ *Mei'eit AdOnay hay'ta zot;**hee niflat b'eyneynu.*

מֵאֵת יְהוָה הָיְתָה זֹאת

הִיא נִפְלְאָת בְּעֵינֵינוּ

²³ This is AdOnay's doing;

it is wondrous in our eyes.

²⁴ *Ze hayom asah AdOnay;**nagila v'nism'chah vo.*

זֶה־הַיּוֹם עָשָׂה יְהוָה

נִגִּילָה וְנִשְׁמַחָה בּוֹ

²⁴ This is the day that AdOnay has made;

let us exult and rejoice on it.

Each of the following lines is repeated after the leader.

²⁵ *Ana AdOnay hoshi'ah na!**Ana AdOnay hoshi'ah na!**Ana AdOnay hatzlichah na!**Ana AdOnay hatzlichah na!*

אֲנָא יְהוָה הוֹשִׁיעָה נָא

אֲנָא יְהוָה הוֹשִׁיעָה נָא

אֲנָא יְהוָה הַצְלִיחָה נָא

אֲנָא יְהוָה הַצְלִיחָה נָא

²⁵ Please, AdOnay, deliver us!

Please, AdOnay, deliver us!

Please, AdOnay, let us be successful!

Please, AdOnay, let us be successful!

Each of the following verses is sung twice:

²⁶ **Baruch haba**

b'Sheim AdOnay.

Beirachnuchem mibeyt AdOnay.

כִּי בָרוּךְ הֵבֵא

בְּשֵׁם יְהוָה

בְּרַכְנוֹכֶם מִבֵּית יְהוָה:

²⁶ **Blessed is the One who comes**

in the NAME of AdOnay.

We bless you from the house of AdOnay.

²⁷ *Eil AdOnay, vaya'er lanu;*

isru chag ba'avotim

ad karnot hamizbeiach.

כִּי אֵל יְהוָה וַיֵּאָר לָנוּ

אֶסְרוּ חַג בַּעֲבֹתַיִם

עַד קַרְנוֹת הַמִּזְבֵּיחַ:

²⁷ AdOnay is G0d, Wh0 gave us light;

bind the festival offerings with cords

to the corners of the altar.

²⁸ *Eili Atah v'odeka*

ElOhay, arom'meka.

כִּי אֵלֶי אַתָּה וְאִידֶךָ

אֱלֹהֵי אֲרוֹמְמֶךָ:

²⁸ Y0u are my G0d and I will thank Y0u;

my G0d, I will exalt Y0u.

²⁹ *Hodu lAdOnay, kee tov,*

ki l'Olam chasdo.

כֵּן הוֹדוּ לַיהוָה כִּי־טוֹב

כִּי לְעוֹלָם חֲסִדּוֹ:

²⁹ Thank AdOnay, Wh0 is good,

Wh0se kindness endures forever.

Blessing Following The Hallel

Y'hal'lucha, AdOnay ElOheynu,

kol ma'asecha.

V'chasidecha, tzaddikim,

osey r'tzonecha,

v'chol am'cha beyt Yisra'El,

b'rinah yodu, viyvar'chu,

viyshab'chu, viyfa'aru,

viyrom'mu, v'ya'aritzu,

v'yakdishu v'yamlichu

et Shimcha Malkeinu.

Ki l'cha tov l'hodot

ul' Shimchah na'eh l'zameir.

Ki mei'Olam v'ad Olam

Atah Eil.

Baruch Atah, AdOnay,

Melech m'hulal batishbachot.

יְהַלְלוּךָ, יְהוָה אֱלֹהֵינוּ,

כָּל מַעֲשֶׂיךָ.

וְחַסִּידֶיךָ, צַדִּיקִים,

עוֹשֵׂי רְצוֹנְךָ,

וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל,

בְּרִנָּה יוֹדוּ וַיְבָרְכוּ,

וַיִּשְׁבְּחוּ וַיְפָאֲרוּ,

וַיְרוֹמְמוּ וַיַּעֲרִיצוּ,

וַיְקַדִּישׁוּ וַיְמַלִּיכוּ

אֶת שִׁמְךָ, מַלְכֵנוּ.

כִּי לְךָ טוֹב לְהוֹדוֹת

וּלְשַׁמֵּךְ נָאָה לְזִמְרָה.

כִּי מֵעוֹלָם וְעַד עוֹלָם

אַתָּה אֵל:

AdOnay our G0d, all Y0ur works

will praise Y0u.

And Y0ur pious, the righteous,

who do Y0ur will,

and all Y0ur people the house of Israel,

with glad song will thank, bless,

praise, glorify,

extol, revere,

sanctify and proclaim

the sovereignty of Y0ur Name, our Ruler.

For to Y0u it is good to give thanks

and to Y0ur Name it is proper to sing praises.

For all time and until eternity

Y0u are G0d.

Blessed Y0u, AdOnay,

Ruler extolled with praises.



KADDISH SHALEIM קַדִּישׁ שָׁלֵם "FULL" KADDISH

This Kaddish ends the Amidah

Please sit or stand, as is your custom.

*There are times
when human language is inadequate, when emotions choke the mind,
when the **magnitude** of events cannot properly be conveyed
by the same syllables we use to navigate everyday life.*

Carolyn Porco, Contemporary American

Yitgaddal v'yitkaddash

יִתְגַּדַּל וְיִתְקַדַּשׁ

Magnified and consecrated

Sh'meh rabba, (Congregation: Amen)

שְׁמֵהּ רַבָּא, (אָמֵן)

be The Great NAME, (Congregation: **Amen**)

b'alma di v'ra chiruteh.

בְּעֻלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ:

in the world created as The NAME willed.

v'yamlich malchuteh

וְיַמְלִיךְ מַלְכוּתֵיהּ

May the NAME be SOvereign

b'chayeychon uvyomeychon,

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן,

in your own day and your own lives,

uvchayey d'chol beyt Yisra'El,

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

and the life of all Israel,

ba'agala uviz'man kariv.

בְּעֻלְמָא וּבְזְמַן קָרִיב:

speedily and soon.

V'imru: Amen.

וְאָמְרוּ אָמֵן:

And let us say: Amen.

Congregation and Reader:

Y'heh Sh'meh rabba m'vorach

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

Let The Great NAME be blessed

l'alam ul'almey almaya.

לְעָלָם וּלְעָלְמֵי עֲלְמֵיָא:

throughout all time and space.

Yitbarach v'yishtabbach,

יִתְבָּרַךְ וְיִשְׁתַּבַּח,

Blessed, lauded,

v'yitpa'ar v'yitromam v'yitnasseh,

וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַשֵּׂא

beautified, exalted, uplifted,

v'yit'haddar v'yit'aleh v'yit'hallal

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

glorified, raised high, and praised

Sh'meh d'kudsha,

שְׁמֵהּ דְּקֻדְשָׁא,

be the HOly NAME,

Congregation responds

b'rich hu,

בְּרִיךְ הוּא,

may it be a blessing,

Continues on next page

On regular Shabbatot:

l'ella min kol

לְעֵלָּא מִן כָּל though it be above

On Shabbat Shuvah (between Rosh haShanah and Yom Kippur):

l'ella ul'ella mikol

לְעֵלָּא וּלְעֵלָּא מִכָּל though it be far above

birchata v'shirata,

בִּרְכָּתָא וְשִׁירָתָא, all blessings, songs,

tushb'chata v'nechemata

תִּשְׁבְּחָתָא וְנִחֲמָתָא praises, and consolations

da'amiran b'alma.

דְּאִמְרִין בְּעָלְמָא: that can be uttered in this world.

V'imru: Amen.

וְאִמְרוּ אָמֵן: And let us say: Amen.

Titkabbel tzlot'hon

תִּתְקַבֵּל צְלוֹתְהוֹן May the prayer

uva'ut'hon

וּבְעוֹתְהוֹן and petition

d'chol beyt Yisra'El

דְּכָל בֵּית יִשְׂרָאֵל of the whole house of Israel be accepted

kodam avuhon, imehon,

קִדָּם אֲבוּהוֹן, אִמְהוֹן, by their Father, their Mother,

di vishmaya, v'imru: Amen.

דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן: in heaven, and let us say, Amen.

Y'heh sh'lama rabba

יְהֵא שְׁלָמָא רַבָּא May there be abundant peace

min sh'maya,

מִן שְׁמַיָּא, from Heaven,

v'chayim aleynu

וְחַיִּים עָלֵינוּ and life for us

v'al kol Yisra'El,

וְעַל כָּל יִשְׂרָאֵל, and for all Israel,

v'imru: Amen.

וְאִמְרוּ אָמֵן: and let us say: Amen.

Oseh shalom bimromav

עֹשֶׂה שְׁלוֹם בְּמִרְמֹי May the One Who makes peace

hu ya'aseh shalom,

הוּא יַעֲשֶׂה שְׁלוֹם, in the heavens,

aleynu v'al kol Yisra'El

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל make peace descend on us and on all Israel,

(v'kol yoshvey tevel),

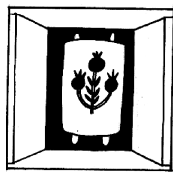
(וְכָל יוֹשְׁבֵי תֵבֵל), (and all the inhabitants of the earth),

v'imru: Amen!

וְאִמְרוּ אָמֵן! and let us say: Amen!

Continues on next page

סֵדֶר הוֹצֵאת הַתּוֹרָה



SERVICE OF BRINGING OUT THE TORAH

See Commentary, page 177 - 179

Before opening the ark:

*Eyn kamocha va'ElOhim,
AdOnay,
v'eyn k'ma'asecha.*

אֵין כָּמוֹךָ בָּאֱלֹהִים
אֲדֹנָי
וְאֵין כְּמַעֲשֶׂיךָ: There is none like Y0u among the gods,
AdOnay,
and no works compare with Y0urs. Ps 86:8

*Malchut'cha malchut
kol Olamim,
umemshalt'cha
b'chol dor vador.*

מַלְכוּתְךָ מַלְכוּת
כָּל־עֲלָמִים
וּמְשַׁלְתְּךָ
בְּכָל־דּוֹר וָדוֹר: Y0ur sovereignty
is eternal,
and Y0ur dominion
transcends generations. Psalm 145:13

*AdOnay Melech,
AdOnay malach,
AdOnay yimloch
l'Olam va'ed.*

יְהוָה מֶלֶךְ: AdOnay reigns, Psalm 10:16
יְהוָה מַלְאֲךְ: AdOnay reigned, Psalm 93:1
יְהוָה יִמְלֹךְ: AdOnay will reign
לְעֹלָם וָעֶד: for ever and ever. Exodus 15:18

*AdOnay oz l'amo yitein,
AdOnay y'vareich
et amo vashalom.*

יְהוָה עֹז לְעַמּוֹ יִתֵּן
יְהוָה יְבָרֵךְ
אֶת־עַמּוֹ בְּשָׁלוֹם: AdOnay gives strength to our people,
AdOnay blesses
our people with peace. Psalm 29:11

*Av harachamim,
heyтивah virtzon'cha et TziOn,
tivneh chomot Y'rushalayim.
Ki v'cha l'vad batachnu,
Melech, El, ram v'nissa,
AdOn Olamim.*

אֵב הַרַחֲמִים,
הִיטִיבָה בְּרָצוֹנְךָ אֶת־צִיּוֹן
תִּבְנֶה חֹמוֹת יְרוּשָׁלַם:
כִּי בְּךָ לְבַד בָּטַחְנוּ,
מֶלֶךְ אֵל רַם וְנִשָּׂא,
אֲדוֹן עוֹלָמִים: S0urce of compassion,
"Favor Zi0n willingly,
Rebuild the walls of Jerusalem." Psalm 51:20
For in Y0u alone we trust,
Ruler, G0d, exalted and uplifted,
Ruler of worlds.

*All who are able, please rise when the ark is opened and when the Torah is held before the congregation.
Remain standing until the Torah scroll is placed on the reading desk.*

תורה מדור לדור

PASSING THE TORAH THROUGH THE GENERATIONS

when there is a Bar/t Mitzvah

Mosheh kibbeil Torah miSinai,
umsarah liYhoshua,
viYhoshua lizkeinim,
uzkeinim linvi'im,
unvi'im m'saruha
l'anshey Ch'neset haG'dolah.

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי,
וּמָסָרָהּ לַיהוֹשֻׁעַ,
וַיהוֹשֻׁעַ לַזְקֵנִים,
וְהַזְקֵנִים לַנְּבִיאִים,
וְהַנְּבִיאִים מִסְרֻיָּהּ
לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה.

Moses received Torah at Sinai,
and passed it on to Joshua,
and Joshua to the Elders,
and the Elders to the Prophets,
and the Prophets passed it on
to the Men of the Great Assembly.

Mishnah, Pirkey Avot 1:1 (Sayings of the Founders of Rabbinic Judaism)

V'heim lasavim v'lasavtot,
v'lahorim,
v'livnoteyhem v'livneyhem,
midor l'dor,
ad etzem hayom hazeh!

וְהֵם לְסָבִים וּלְסָבֹתוֹת,
וְלַהֲוָרִים,
וְלִבְנוֹתֵיהֶם וְלִבְנֵיהֶם
מִדּוֹר לְדוֹר
עַד עֵצֶם הַיּוֹם הַזֶּה!

And they to the grandparents,
and to the parents,
and to their daughters and sons,
from generation to generation,
up to this very day!

All services continue:

Vay'hee binso'a ha'aron
vayomer Mosheh:
Kumah, AdOnay,
v'yafutzu oyvecha,
v'yanusu m'san'echa mipanecha.

וַיְהִי בִּנְסֹעַ הָאָרֶן
וַיֹּאמֶר מֹשֶׁה
קוּמָה יְהוָה
וַיִּפְצְזוּ אוֹיְבֶיךָ
וַיִּנָּסוּ מִשַּׁנְאֶיךָ מִפָּנֶיךָ:

When the ark traveled
Moses would say:
Arise, AdOnay,
let YOur enemies scatter,
let those who hate Y0u flee from Y0u.

Numbers 10:35

Ki miTziOn teitzei Torah,
udvar AdOnay miYrushalayim.

כִּי מִצִּיּוֹן תֵּיצֵא תּוֹרָה
וּדְבַר יְהוָה מִיְרוּשָׁלַם:

For the Torah will go forth from ZiOn,
and the word of AdOnay from Jerusalem.

Isaiah2:3 Micha 4:2

Baruch shenatan Torah
l'amo Yisra'El bikdushato.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Blessed is the One Wh0 gave Torah
to Israel in holiness.

Continues on next page

On Festivals which are not on Shabbat, we add these prayers, first in Hebrew, then in English:

AdOnay, AdOnay,

El, rachum v'chanun,

erech apayim

v'rav chesed ve'emet.

Notzeir chesed la'alafim

nosei avon, vafesha,

v'chata'ah, v'nakeih...

יְהוָה יְהוָה

אֵל רַחוּם וְחַנוּן

אֶרֶךְ אַפַּיִם

וְרַב חֶסֶד וְאֱמֶת:

נֹצֵר חֶסֶד לְאַלְפִים

נֹשֵׂא עֲוֹן וּפֹשַׁע

וְחַטָּאָה וְנִקְיָה

AdOnay, AdOnay,

Almighty, Compassionate and Gracious,

long (slow) to anger

and abounding in kindness and truth,

Guarding kindness for thousands*

forgiving iniquity, willful sin,

and error, and Who acquits...

**thousands of generations? souls? Ex. 34:6-7*

Va'ani t'filati l'cha,

AdOnay, eit ratzon;

ElOhim, b'rov chasdecha,

aneini be'emet yish'echa.

וְאֲנִי תְפִלַּתִּי לְךָ

יְהוָה עֵת רָצוֹן

אֱלֹהִים בְּרַב חֶסֶדְךָ

עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ:

As for me, may my prayer to You, AdOnay,

be a time of favor;

G0d, in Your abundant kindness,

answer me with Your true deliverance.

Psalms 69:14

On all days continue:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Sh'ma Yisra'El: AdOnay ElOheynu, AdOnay Echad!

Hear, Israel: AdOnay, Our G0d, AdOnay is One!

Deuteronomy 6:4

Echad ElOheynu.

gadol AdOneynu.

אֶחָד אֱלֹהֵינוּ.

גָּדוֹל אֱדוֹנֵינוּ.

Our G0d is one.

Our Creat0r is great.

Kadosh Sh'mo.

קָדוֹשׁ שְׁמוֹ:

H0ly is Y0ur NAME.

On Shabbat Shuvah, the Sabbath before Yom Kippur, conclude:

Kadosh v'nora Sh'mo.

קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

H0ly and awesome is Y0ur NAME.

On all days, continue:

The Shaliach Tzibbur (prayer leader) faces the Ark.

(We ↓bow at the word גָּדְלוּ "gad'lu," acknowledging G0d's greatness.

Stand on ↑tiptoes at the word וְנִרְמָמָה "un'rom'mah", "raise/exalt G0d.")

↓Gad'lu lAdOnay iti,

↑un'rom'mah Sh'mo yachdav.

גָּדְלוּ לִיהוָה אִתִּי

וְנִרְמָמָה שְׁמוֹ יַחְדָּו:

↓Declare AdOnay's greatness with me,

↑We'll raise the NAME together. *Psalms 34:4*

(The Torah is carried through the congregation.)

L'cha, AdOnay, hag'dulah,
v'hag'vurah v'hatif'eret,
v'haneitzach v'hahod,
ki chol bashamayim uva'aretz.
L'cha, AdOnay, hamamlachah,
v'hamitnasei l'chol l'rosh.

לַךְ יְהוָה הַגְּדֹלָה
וְהַגְּבוּרָה וְהַתְּפִאֲרֹת
וְהַנִּצָּח וְהַהוֹד
כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ
לַךְ יְהוָה הַמְּלָכָה
וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ׃

Yours, AdOnay, is the greatness,
the might, the splendor,
the victory, and the beauty,
even everything in heaven and earth.
Yours, AdOnay, is the dominion, and You
are above all rulers. *I Chronicles 29:11*

Rom'mu AdOnay ElOheynu
v'hishtachavu lahadom raglav.
Kadosh Hu.
Rom'mu AdOnay ElOheynu
v'hishtachavu l'har kodsho,
ki kadosh AdOnay ElOheynu.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהֶדֶם רַגְלָיו
קָדוֹשׁ הוּא׃
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁוֹ
כִּי־קָדוֹשׁ יְהוָה אֱלֹהֵינוּ׃

Exalt AdOnay our G0d
and bow at G0d's Footstool (the Temple).
It is h0ly.
Exalt AdOnay our G0d
and bow at G0d's h0ly mountain,
for AdOnay our G0d is h0ly. *Psalms 99:5, 9*

SPECIAL TORAH SERVICE BLESSINGS

Aliyot: Ascents to the p. 124
Bimah to bless the Torah Readings

MiShebeirach for special **Aliyot**:

1a. For **Men** p. 126

1b. For **Women** p. 127

Aufruf:

2. For Those **Marrying** p. 128

MiShebeirach for
3. Traveling to **Israel** p. 129

MiShebeirach for **Healing**:

4a. Moses' Healing Prayer p. 130

4b. Traditional p. 130

4c. Paraphrase p. 130

4d. Debbie Friedman p. 131

5. *Birkat haGomel* p. 131

MiShebeirach for special **Aliyot**:

6. For a **Bar Mitzvah** p. 138

7. For a **Bat Mitzvah** p. 139

8. For our **leaders and volunteers**,
& for **Tikkun Olam** p. 140

Hagbahah (Raising the Torah) p.132

Haftarah Before Blessings p. 133

Haftarah After Blessings p. 133

Before the First Aliyah of the Torah Reading we sing (to the tune of v'Zot haTorah):

B'reisheet, Sh'mot,

vaYikra, b'Midbar,

D'varim —

Chameshet has'farim:

Zot haTorah, miyad Mosheh.

בְּרֵאשִׁית, שְׁמוֹת, Genesis, Exodus,

וַיִּקְרָא, בְּמִדְבָּר, Leviticus, Numbers,

דְּבָרִים, Deuteronomy —

חֲמִשָּׁת הַסְּפָרִים. The Five Books:

זֹאת הַתּוֹרָה מִיַּד מֹשֶׁה. This is the "Torah of Moses."

See commentary, page 178

ALIYAH: Going up to the Bimah to bless the Torah reading.

Bar'chu et AdOnay, ham'vorach. בְּרַכּוּ אֶת יְהוָה, הַמְּבֹרָךְ: Bless AdOnay, the Blessed.

The congregation responds:

Baruch AdOnay, בָּרוּךְ יְהוָה, Blessed be AdOnay,
ham'vorach l'Olam va'ed. הַמְּבֹרָךְ לְעוֹלָם וָעֶד: Wh0 is blessed infinitely and for ever.

The one(s) doing the aliyah continue(s):

Baruch AdOnay, בָּרוּךְ יְהוָה, Blessed be AdOnay,
ham'vorach l'Olam va'ed. הַמְּבֹרָךְ לְעוֹלָם וָעֶד: Wh0 is blessed infinitely and for ever.
Baruch Atah, AdOnay, בָּרוּךְ אַתָּה, יְהוָה, Blessed Y0u, AdOnay,
ElOheynu, Melech ha'Olam, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, our G0d, Ruler of Space and Time,
asher bachar banu אֲשֶׁר בָּחַר בָּנוּ Wh0 chose us
mikol ha'amim, מִכָּל הָעַמִּים from all nations
v'natan lanu et Torato. וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: and gave us the Torah.
Baruch Atah, AdOnay, בָּרוּךְ אַתָּה, יְהוָה, Blessed Y0u, AdOnay,
notein haTorah. נוֹתֵן הַתּוֹרָה: Giver of Torah.

—TORAH READINGS—



Blessing after reading the Torah portion:

Baruch Atah, AdOnay, בָּרוּךְ אַתָּה, יְהוָה, Blessed Y0u, AdOnay,
ElOheynu, Melech ha'Olam, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, our G0d, Ruler of Space and Time,
asher natan lanu Torat emet אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת Wh0 gave us a true Teaching
v'chayey Olam nata b'tochenu. וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. and planted within us eternal life.
Baruch Atah, AdOnay, בָּרוּךְ אַתָּה, יְהוָה, Blessed Y0u, AdOnay,
notein haTorah. נוֹתֵן הַתּוֹרָה: Giver of Torah.

About Torah Readings

Why Are There So Many Readings From the Torah Each Week?

The Torah text is divided into 54 portions (*parashot*). These are further divided into readings to make it easier for someone to prepare to read/chant his/her reading. Reading Torah is more complex than reading standard Hebrew because the Hebrew on the scroll consists only of consonants—no vowels, no punctuation, no chapter and verse numbers (there are paragraph-like indentations and separations between Books), and no musical notes. All of that must be memorized and recalled by looking at the consonants of the very formal and stylized Torah Hebrew script.

Additionally, having many readings enables us to honor people by giving them an "*Aliyah*," i.e., calling them up to bless the Torah, which is done before each reading. Honorees might include: people who regularly attend the service; congregational or communal leaders; people who have survived something, or are going away or coming back; and people celebrating the occasions of their lives: the birth of a child, a *bar/t mitzvah*, a wedding, an anniversary, or any other milestone, achievement, sorrow, or joy they wish to share.

Is There a Logic To How A Torah Portion Is Divided Into Readings?

Tradition calls upon us to divide the Torah portion into three readings for a weekday, into four readings for a New Month, into five readings on a Festival Holy Day (Passover, Shavuot, Sukkot, and Rosh haShanah); into six for Yom Kippur; and into a symbolic seven readings on Shabbat, the seventh day, which is a day of rest and pleasure. We add an eighth, concluding ("*Maftir*") reading explicitly to affirm that we will attempt to make a generational leap from Moses (The Torah portion) to the rest of the prophets (the source of the *Haftarah*), and, hence, to us who also hear and study these stories.

When we have additional people to honor by rising (*aliyah*) up to bless the Readings, we will add up to two more, a "*hosafah/additional*" reading, and an "*acharonah/last reading*." We usually do not add more than that in order not to trouble the congregation with an unending stream of *aliyot*, unless it is a major congregational festivity where the multiple *aliyot* are expected. In these cases, we count the "*hosafah/additional*" readings as 1st *hosafah*, 2nd *hosafah*, etc.

How Etz Chayim Chooses What Parts Of The Torah To Read

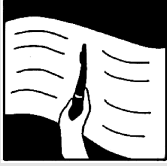
You may notice, from time to time in your Torah books, that the traditional first, second, etc., readings come at different places in the text than our readings. This is because we at Etz Chayim divide the Torah text into a smaller total amount of Torah readings per week than the traditional 54 weekly *Parashot/Torah Divisions* yield. When there is no *Bar/t Mitzvah*, we frequently read only the weekday reading, which is a division of the traditional 1st (*Rishon*) reading into 3 readings.

We stay current with the cycle of Torah readings as done outside of Israel, but we choose to focus on one or two major stories rather than read the whole of the *Parashah*. The discussion leaders choose how we divide the readings. When there is a *Bar/t Mitzvah*, the student chooses the topics in the Torah upon which we will focus.

Why We Repeat The Second Line Of The Aliyah Blessing

The first line of the blessing, chanted by the person doing the *aliyah*, tells the congregation to bless *haShem*. The second line is the congregation's response in which they bless *haShem*, which is then repeated by the person saying the *aliyah*. If those who are called up for the *aliyah* don't say this blessing themselves, it is as if they are leaving themselves out of the congregation, asking them to "do as I say, not as I do."

The same applies to *Barchu* in the prayers. The service leaders don't have to wait, but can, if they want, repeat it by saying it together with everyone. (*Kitzur Shulchan Aruch* 15:8.)



1a. *Mi Shebeirach*: מִי שֶׁבִּירַךְ
FOR A MAN CALLED TO THE TORAH

Mi shebeirach

avoteynu v'imoteynu

Avraham Yitzchak v'Ya'akov,

Sarah Rivkah Racheil v'Lei'ah,

Hu y'vareich et

ben _____

she'ala hayom

lichvod haMakom,

lichvod haTorah,

v'lichvod haShabbat

(v'lichvod haregel).

HaKadosh, Baruch Hu, y'vareich

oto v'et kol mishpachto

v'yishlach b'rachah v'hatzlachah

b'chol ma'asey yadav

(v'yizkeh la'alot laregel)

im kol Yisra'El echav,

v'nomar: Amen.

מִי שֶׁבִּירַךְ

אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ

אַבְרָהָם יִצְחָק וְיַעֲקֹב,

סָרָה רִבְקָה רָחֵל וְלֵאָה,

הוּא יְבָרֵךְ אֶת

בֶּן

שֶׁעָלָה הַיּוֹם

לְכָבוֹד הַמָּקוֹם,

לְכָבוֹד הַתּוֹרָה,

וְלְכָבוֹד הַשַּׁבָּת

(וְלְכָבוֹד הָרֶגֶל).

הַקָּדוֹשׁ בָּרוּךְ הוּא יְבָרֵךְ

אוֹתוֹ וְאֶת־כָּל־מִשְׁפַּחְתּוֹ

וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה

בְּכָל־מַעֲשֵׂי יָדָיו

(וְיִזְכֶּה לַעֲלוֹת לָרֶגֶל)

עִם כָּל יִשְׂרָאֵל אֶחָיו,

וְנֹאמַר אָמֵן:

May the One Who blessed

our ancestors

Abraham, Isaac, and Jacob,

Sarah, Rebecca, Rachel, and Leah,

bless

son of _____

who has risen today

in honor of the Omnipresent,

in honor of the Torah,

and in honor of the Sabbath

(and in honor of the festival).

May the Holy One bless

him and all his family

and fill with blessing and success

all his deeds (and may he

merit ascending for the festival)

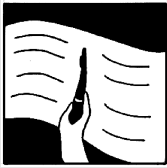
with all his fellow Jews,

and let us say: Amen.



1b. Mi Shebeirach: מִי שֶׁבִּירַךְ
FOR A WOMAN CALLED TO THE TORAH

<i>Mi shebeirach</i>	מִי שֶׁבִּירַךְ	May the One Who blessed
<i>avoteynu v'imoteynu</i>	אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ	our ancestors
<i>Avraham Yitzchak v'Ya'akov</i>	אַבְרָהָם יִצְחָק וְיַעֲקֹב,	Abraham, Isaac, and Jacob,
<i>Sarah Rivkah Racheil v'Lei'ah,</i>	סָרָה רִבְקָה רָחֵל וְלֵאָה,	Sarah, Rebecca, Rachel, and Leah,
<i>Hu y'vareich et</i>	הוא יְבָרֶךְ אֶת	bless
<hr/>		
<i>bat</i> _____	בַּת _____	daughter of _____
<i>she'al'ta hayom</i>	שֶׁעָלְתָה הַיּוֹם	who has risen today
<i>lichvod haMakom,</i>	לְכָבוֹד הַמָּקוֹם,	in honor of the Omnipresent,
<i>lichvod haTorah,</i>	לְכָבוֹד הַתּוֹרָה,	in honor of the Torah,
<i>v'lichvod haShabbat</i>	וְלְכָבוֹד הַשַּׁבָּת	and in honor of the Sabbath
<i>(v'lichvod haregel).</i>	(וְלְכָבוֹד הָרֵגֶל).	(and in honor of the festival).
<i>HaKadosh, Baruch Hu, y'vareich</i>	הַקָּדוֹשׁ בָּרוּךְ הוּא יְבָרֶךְ	May the Holy One bless
<i>otah v'et kol mishpachtah</i>	אוֹתָהּ וְאֶת-כָּל-מִשְׁפַּחְתָּהּ	her and all her family
<i>v'yishlach b'rachah v'hatzlacha</i>	וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה	and fill with blessing and success
<i>b'chol ma'asey yadeha</i>	בְּכָל-מַעֲשֵׂי יָדֶיהָ	all her deeds (and may she
<i>(v'tizkeh la'alot laregel)</i>	(וְתִזְכֶּה לַעֲלוֹת לָרֵגֶל)	merit ascending for the festival)
<i>im kol Yisra'El acheha,</i>	עִם כָּל יִשְׂרָאֵל אָחֶיהָ	with all her fellow Jews,
<i>v'nomar: Amen.</i>	וְנֹאמַר אָמֵן:	and let us say: Amen.



2. "AUFRUF" : מִי שֶׁבֵּירַךְ *Mi Shebeirach*

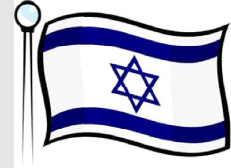
FOR THOSE ABOUT TO BE MARRIED

The Yiddish word Aufruf / אויפֿרוף is like the Hebrew word "aliyah," meaning "going up," (to the bimah) to say the blessing over the Torah. For Ashkenazic Jews, aufruf became the special term for an aliyah honoring one's upcoming wedding.

<i>Mi shebeirach</i>	מִי שֶׁבֵּירַךְ	May the One Who blessed
<i>avoteynu v'imoteynu</i>	אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ	our ancestors
<i>Avraham Yitzchak v'Ya'akov,</i>	אַבְרָהָם יִצְחָק וְיַעֲקֹב,	Abraham, Isaac, and Jacob,
<i>Sarah Rivkah Racheil v'Lei'ah,</i>	שָׂרָה רִבְקָה רָחֵל וְלֵאָה,	Sarah, Rebecca, Rachel, and Leah,
<i>Hu y'vareich et he'chatan/</i>	הוּא יְבָרֵךְ אֶת-הַחָתָן/	bless the bridegroom/
<i>harei'a ha'ahuv/harei'ah ha'ahuvah</i>	(הֵרַע הָאָהוּב/הֵרַעָה הָאָהוּבָה)	the loving companion
_____ <i>ben (bat)</i> _____	בֶּן (בַּת)	_____ son (daughter) of _____
<i>v'et hakalah/</i>	וְאֶת-הַכֶּלֶה/	and the bride/
<i>harei'a ha'ahuv/harei'ah ha'ahuvah</i>	(הֵרַע הָאָהוּב/הֵרַעָה הָאָהוּבָה)	the loving companion
_____ <i>bat (ben)</i> _____	בַּת (בֶּן)	_____ daughter (son) of _____
<i>(she'alah/al'tah/alu hayom)</i>	(שָׁעָלָה/עָלָתָה/עָלוּ הַיּוֹם)	(who has/have ascended to the Torah)
<i>lichvod haMakom,</i>	לְכָבוֹד הַמָּקוֹם,	in honor of the Omnipresent,
<i>v'lichvod haTorah,</i>	וְלְכָבוֹד הַתּוֹרָה,	in honor of the Torah,
<i>v'lichvod haShabbat</i>	וְלְכָבוֹד הַשַּׁבָּת	and in honor of the Sabbath
<i>(v'lichvod haregel).</i>	(וְלְכָבוֹד הַרֵגֶל):	(and in honor of the festival).
<i>HaKadosh, Baruch Hu,</i>	הַקָּדוֹשׁ, בָּרוּךְ הוּא,	May the Holy One
<i>yadricheim/yadrichein livnot</i>	יְדַרְיֵם/ן לְבָנוֹת	lead them to form
<i>bayit b'Yisra'El</i>	בֵּית בִּישְׂרָאֵל	a Jewish home
<i>asher bo yishk'nu ahavah,</i>	אֲשֶׁר בּוֹ יִשְׁכְּנוּ אֲהָבָה	where love and harmony will dwell,
<i>v'achavah, v'shalom v'rei'ut.</i>	וְאַחֲוָה, וְשָׁלוֹם וְרַעוּת.	and peace and companionship.
<i>V'yishlach b'rachah v'hatzlachah</i>	וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה	May God fill with blessing and success
<i>b'chol ma'asey y'deyhem/y'deyhen,</i>	בְּכָל-מַעֲשֵׂי יְדֵיהֶם/ן,	all their deeds,
<i>v'nomar: Amen.</i>	וְנֹאמַר אָמֵן:	and let us say: Amen.
<i>Siman tov umazal tov—</i>	סִמָּן טוֹב וּמָזָל טוֹב—	Auspicious signs and good fortune—
<i>y'hei lanu ul'chol Yisra'El.</i>	יְהֵא לָנוּ וּלְכָל-יִשְׂרָאֵל:	May these be unto us and to all Israel.



3. Mi Shebeirach: מִי שֶׁבִּירַח FOR THOSE GOING TO ISRAEL



Mi sheberach

avoteynu v'imoteynu

Avraham Yitzchak v'Ya'akov,

Sarah Rivkah Racheil v'Lei'ah,

Hu y'vareich et _____

(hamishpachah hazot)

מִי שֶׁבִּירַח

אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ

אַבְרָהָם יִצְחָק וְיַעֲקֹב,

סָרָה רִבְקָה רָחֵל וְלֵאָה,

הוּא יְבָרֵךְ אֶת _____

(הַמִּשְׁפָּחָה הַזֹּאת)

May the One Who blessed

our ancestors

Abraham, Isaac, and Jacob,

Sarah, Rebecca, Rachel, and Leah,

bless _____

(this family)

hanose'a/hanosa'at/hanos'im/hanos'ot

OR

ha'oleh/ha'olah/ha'olim/ha'olot

הַנוֹסֵעַ/הַנוֹסֵעֶת/הַנוֹסְעִים/הַנוֹסְעוֹת

הַעוֹלֶה/הַעוֹלָה/הַעוֹלִים/הַעוֹלוֹת

who is/are **traveling**

OR

who is/are **moving up/immigrating**

l'Eretz Yisra'El.

HaKadosh, Baruch Hu,

yishmor aleha / alav / aleyhem/n

v'yagen ba'adah / ba'ado /

ba'adam/ba'adan

v'al Artzenu haK'doshah.

Sheteitzzei / sheiyetzei / sheyeitz'u

l'shalom

לְאֶרֶץ יִשְׂרָאֵל:

הַקָּדוֹשׁ, בָּרוּךְ הוּא,

יִשְׁמֹר עָלֶיהָ/עָלָיו/עֲלֵיהֶם/עֲלֵיהֶן

וְיַגֵּן בְּעָדָה/בְּעָדוֹ/בְּעָדָם/בְּעָדָן

וְעַל אֶרְצֵנוּ הַקְּדוּשָׁה:

שֶׁתֵּצֵא/שֶׁיֵּצֵא/שֶׁיֵּצְאוּ

לְשָׁלוֹם

to the Land of Israel.

May the Holy One

watch over her/him/them

and protect her/him/them

along with the Holy Land.

May she/he/they go

in peace

(omit if making aliyah:)

(v'shetavo / sheyavo / shayavo'u

b'shalom.)

(וְשֶׁתָּבוֹא/וְשֶׁיָּבוֹא/וְשֶׁיָּבֹאוּ

בְּשָׁלוֹם.)

(and return

safely.)

Vay'hee shalom ba'Aretz

ul'chol yosh'veha.

V'nomar: Amen.

וְיִהְיֶה שָׁלוֹם בְּאֶרֶץ

וּלְכָל יוֹשְׁבֶיהָ.

וְנֹאמַר אָמֵן:

And may there be peace for the

Land and its inhabitants.

And let us say: Amen.



BIRKOT HAR'FU'AH בְּרִכּוֹת הַרְפוּאָה HEALING PRAYERS

*Before the maftir (concluding) Torah portion,
we read one of the following Healing prayers:*

4a. MOSES' PRAYER FOR HEALING

El na, r'fa na lah. Numbers 12:13

Refu'ah Shlemah.

אֵל נָא רַפֵּא נָא לָהּ: G0d, please heal her.

Numbers 12:13

רְפוּאָה שְׁלֵמָה A complete healing.



4b. PRAYER FOR HEALING Traditional *Mi Shebeirach* For Healing

Mi shebeirach

avoteynu v'imoteynu

Avraham, Yitzchak, v'Ya'akov,

Sarah, Rivkah, Racheil, v'Lei'ah,

Hu y'vareich et hacholim

ha'eleh v'yavi aleihem

r'fu'at hanefesh

ur'fu'at haguf.

Baruch Atah, AdOnay,

rofeih cholim.

מִי שֶׁבִּרַךְ May the One Wh0 blessed

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ our ancestors

אַבְרָהָם יִצְחָק וְיַעֲקֹב, Abraham, Isaac, and Jacob,

שָׂרָה רִבְקָה רָחֵל וְלֵאָה, Sarah, Rebecca, Rachel, and Leah,

הוּא יְבָרֵךְ אֶת הַחֹלִים bless those who are ill

וְיָבִיא עֲלֵיהֶם and bring upon them

רְפוּאָת הַנֶּפֶשׁ a healing of spirit

וְרְפוּאָת הַגּוּף. and a healing of body.

בָּרוּךְ אַתָּה, יְהוָה, Blessed Y0u, Ad0nay,

רוֹפֵא חֹלִים. Wh0 heals those who are ill.



4c. PRAYER FOR HEALING Paraphrased *Mi Shebeirach* For Healing

May the One Wh0 was a S0urce of blessing for our ancestors
bring the blessing of healing upon those whose names we have mentioned
and those whom we name in our hearts—

a healing of the body and a healing of the spirit.

May those in whose care they are entrusted be gifted with wisdom and skill in their care.

May family and friends who surround them be gifted with love and openness,
strength and trust in their care.

בָּרוּךְ אַתָּה, יְהוָה, רוֹפֵא חֹלִים.

Baruch Atah, Ad0nay, rofeih cholim.

Blessed Y0u, Ad0nay, S0urce of Healing.



4d . PRAYER FOR HEALING

MI SHEBEIRACH by Debbie Friedman and Drora Setel

Mi shebeirach avoteynu
M'kor hab'rachah l'imoteynu*

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

May the source of strength
Wh0 blessed the ones before us
Help us find the courage
To make our lives a blessing
And let us say, Amen.

Mi shebeirach imoteynu
M'kor hab'rachah l'avoteynu*

מִי שֶׁבִּרַךְ אִמּוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Bless those in need of healing
With *r'fu'ah shlemah* (full healing)
The renewal of body,
The renewal of spirit,
And let us say, Amen.

- *m'kor hab'rachah* is a phrase from the second paragraph of *L'chah Dodi* sung on Friday nights.

5. BIRKAT HAGOMEIL

בִּרְכַּת הַגּוֹמֵל

BLESSING GOD'S FAVOR

For those who survived serious illness or a life-threatening event (including childbirth) or returned safe from a long journey.

Baruch Atah, Ad0nay, El0heyenu,
Melech ha'Olam,
hagomel l'chayavim tovot
she'g'malani kol tov.

בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּימִים טוֹבוֹת
שֶׁנִּמְלְנִי כָּל־טוֹב:
Blessed Y0u, Ad0nay, our G0d,
Ruler of Space and Time,
Wh0 bestows favors upon we who are
indebted to Y0u, and has been kind to me.

The congregation responds: For a male

Mi she'g'mal'cha kol tov
Hu yigmolcha kol tov, selah.

מִי שֶׁנִּמְלְךְ כָּל־טוֹב
הוּא יְנַמְלְךְ כָּל־טוֹב סֵלָה:
May the One Wh0 has bestowed goodness
upon you bestow every goodness upon you.

The congregation responds: For a female

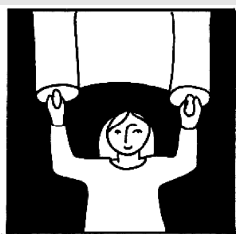
Mi she'g'malech kol tov
Hu yigm'lech kol tov, selah.

מִי שֶׁנִּמְלְךְ כָּל־טוֹב
הוּא יְנַמְלְךְ כָּל־טוֹב סֵלָה:
May the One Wh0 has bestowed goodness
upon you bestow every goodness upon you.

For two or more people, or for those who prefer inclusive language

Mi she'g'mal'chem kol tov
Hu yigmolchem kol tov, selah.

מִי שֶׁנִּמְלְכֶם כָּל־טוֹב
הוּא יְנַמְלְכֶם כָּל־טוֹב סֵלָה:
May the One Wh0 has bestowed goodness
upon you bestow every goodness upon you.



HAGBAHAH
הַגְבָּהָה
RAISING THE TORAH

Those who are able, please rise.

*(It is customary to point to the Torah with one's pinky finger when saying, "V'zot haTorah/This is the Torah.")
Why the little finger? Because we never use it to point at anything else!*

V'zot haTorah

asher sam Mosheh

lifney b'ney Yisra'El

Al pi AdOnay... b'yad Mosheh.

זֹאת הַתּוֹרָה

אֲשֶׁר־שָׂם מֹשֶׁה

לִפְנֵי בְנֵי יִשְׂרָאֵל:

עַל־פִּי יְהוָה... בְּיַד־מֹשֶׁה:

This is the Torah

which Moses set

before the people of Israel *Deut. 4:44*

by the word of AdOnay... through Moses.

Numbers 9:23

Etz chayim hee

lamachazikim bah,

v'tom'cheha m'ushar.

D'racheha darchey no'am,

v'chol n'tivoteha shalom.

Orech yamim biyminah;

bismolah, osher v'chavod.

AdOnay chafeitz lma'an tzidko,

yagdil Torah v'ya'dir.

עֵץ־חַיִּים הִיא

לַמַּחֲזִיקִים בָּהּ

וְתִמְכֶּיהָ מְאֹד:

דַּרְכֶּיהָ דְּרָכֵי־נֹעַם

וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם:

אֹרֶךְ יָמִים בְּיְמִינָהּ

בְּשִׂמְאוּלָּהּ עֹשֶׂר וְכָבוֹד:

יְהוָה חָפֵץ לְמַעַן צְדִיקוֹ

יַגְדִּיל תּוֹרָה וַיֹּאדִיר:

It is a tree of life

to those who grasp it, and those who

support it are fortunate. *Proverbs 3:18*

Its ways are ways of pleasantness,

and all its paths are peace. *Proverbs 3:17*

Long life is in its right hand; in its left

hand, wealth* and honor. *Proverbs 3:16*

AdOnay desires, for the sake of justice,

to magnify and glorify Torah. *Isaiah 42:21*

Please be seated.

*Ben Zoma said, "Who is wealthy? Those satisfied with what they have." Pirkey Avot 4:1

Before reading the Haftarah:

<i>Barúch Atgħ, AdOnay, ElOhéynu,</i>	בְּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ	Blessed Y0u, AdOnay our G0d,
<i>melech ha'olám,</i>	מֶלֶךְ הָעוֹלָם,	Ruler of Space and Time,
<i>asher bachar binvi'im</i>	אֲשֶׁר בָּחַר בְּנְבִיאִים	Wh0 chose good prophets
<i>tovim, v'ratzah v'divreyhem</i>	טוֹבִים וְרָצָה בְּדְבָרֵיהֶם	and was pleased with their words
<i>hane'emarim be'emet.</i>	הַנִּאֲמָרִים בְּאֵמֶת.	which were spoken in truth.
<i>Barúch Atàh, AdOnay,</i>	בְּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, AdOnay,
<i>habocheir baTorah</i>	הַבּוֹחֵר בַּתּוֹרָה	Wh0 chooses Torah
<i>uvMoshgh avdo,</i>	וּבְמֹשֶׁה עַבְדּוֹ,	and Y0ur servant Moses,
<i>uvYisra'El amo,</i>	וּבְיִשְׂרָאֵל עַמּוֹ,	and Y0ur people Israel,
<i>uvinvi'ey ha'emet vatzedek.</i>	וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק.	and prophets of truth and justice.

About Haftarat

This blessing is "troped," chanted in the minor key in which the Haftarah will be chanted. This is to help the *Maftir/ah* ("the concluder," who chants the Haftarah, the "conclusion") reset their brain from the major key of the Torah chanting.

What is a Haftarah, and where does it come from?

The word *Haftarah* comes from the Hebrew three-letter root PhTR, "to conclude." A *Haftarah* is a concluding reading from the books of the prophets and usually is an expansion of a theme or phrase from the weekly Torah portion. The last Torah reading (the *Maftir*) introduces the *Haftarah*. The word *Maftir* (MaPhTiR), which is from the same Hebrew root as *Haftarah*, means "concluder," and is the concluding reading from the ToRaH. Traditionally, the *Maftir/ah* (who reads/blesses the MaPhTiR) also reads the HaPhTaRaH.

During the seven weeks between the 9th of Av (which commemorates the destruction of the 1st and 2nd Temples) and Rosh haShanah (the New Year), the *Haftarot* (plural) are from the second half of the Book of Isaiah, and are all about returning to ZiOn after the Babylonian Exile. These readings are meant to inspire a rebuilding mode of self-improvement in anticipation of starting the New Year with a clean slate.

In some books, the word *Haftarah* is spelled *Haftorah*, which is the Ashkenazic (Yiddish speaking Jewry) pronunciation (*Haftórah*). Sfaradic (Spanish-Portuguese speaking Jewry) and Modern Israeli Jews pronounce the Hebrew word *Haftaráh*. Some think that, because of the spelling, a *Haftorah* is part of the **Torah**. But the two words are not related at all! The Hebrew root of the word *Haftarah* is PhTR, "to conclude," and the root of the word *Torah* is YRH, which means "to teach."

Origins of Reading A Haftarah

The origins of reading a *Haftarah* are obscure. Some speculate that either under Greek rule (Maccabean times) or under Roman oppression [1st century, CE], Jews were forbidden to read the Torah. At first they ignored the orders and continued the Torah reading. The punishments were so severe and so unbearably cruel that they finally did cease reading the Torah. The Jews reasoned, however, that though they were forbidden to read from the Torah, they were not forbidden to read from the Prophets. They then chose a prophetic reading for each Shabbat that reminded them in some way of the Torah portion which would have been read that Shabbat.

When the oppressors finally lifted the ban on reading the Torah, our people had become so accustomed to reading from the Prophets that the prophetic reading remained part of the Shabbat service. The choice of what *Haftarah* to read remained in flux until medieval times, which is why there are variations among Ashkenazim, Sfarim, Italians, and the community of *Frankfurt am Main* in Germany.

After reading the Haftarah:

<i>Baruch Atah, AdOnay,</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, AdOnay, our G0d,
<i>ElOheynu, Melech ha'Olam,</i>	אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,	Ruler of Space and Time,
<i>tzur kol ha'Olamim,</i>	צוּר כָּל הָעוֹלָמִים,	R0ck of all the w0rlds,
<i>Tzaddik b'chol hadorot.</i>	צַדִּיק בְּכָל הַדּוֹרוֹת.	Righteous One of all generations.
<i>Ha'El ha'ne'eman</i>	הָאֵל הַנֶּאֱמָן	The faithful G0d
<i>ha'omeir v'oseh,</i>	הַאֹמֵר וְעוֹשֶׂה,	Wh0se word is deed,
<i>ham'dabbeir umkayem,</i>	הַמְדַּבֵּר וּמְקַיֵּם,	Wh0se speech causes existence,
<i>shekol d'varav emet vatzedek.</i>	שֶׁכָּל דְּבָרָיו אֱמֶת וְצֶדֶק:	Wh0se words are all true and just.
<i>Ne'eman Atah Hu,</i>	נֶאֱמָן אַתָּה הוּא,	Y0u are the faithful One,
<i>AdOnay ElOheynu,</i>	יְהוָה, אֱלֹהֵינוּ,	AdOnay, our G0d,
<i>v'ne'emanim d'varecha,</i>	וְנֶאֱמָנִים דְּבָרֶיךָ,	and Y0ur words are faithful,
<i>v'davar echad midvarecha</i>	וְדָבָר אֶחָד מִדְּבָרֶיךָ	and none of Y0ur words
<i>achor lo yashuv reykam.</i>	אַחֲרָיו לֹא יָשׁוּב רֵיקָם.	is turned back unfulfilled.
<i>Kee El Melech,</i>	כִּי אֵל מֶלֶךְ,	For Y0u are the Almighty ruler,
<i>ne'eman v'rachaman Ahtah.</i>	נֶאֱמָן וְרַחֲמָן אַתָּה:	faithful and merciful.
<i>Baruch Atah, AdOnay, Baruch haSheim</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, AdOnay, Blessed be the Name
<i>ha'Eil hane'eman b'chol d'varav. Amen</i>	הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו:	"G0d, faithful" in all Y0ur words. <i>Deut. 7:9</i>
<i>Racheim al TziOn,</i>	רַחֵם עַל צִיּוֹן,	Show compassion for ZiOn,
<i>kee hee beyt chayeynu.</i>	כִּי הִיא בֵּית חַיֵּינוּ.	for she is the source of our life.
<i>Vla'aluvat nefesh</i>	וְלַעֲלוּבַת נֶפֶשׁ	To those whose spirit is abased
<i>toshi'a bimheirah, v'yameynu.</i>	תּוֹשִׁיעַ בְּמַהֲרָה, בְּיָמֵינוּ:	bring deliverance speedily, in our days.
<i>Baruch Atah, AdOnay, Baruch haSheim</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, AdOnay, Blessed be the Name
<i>m'samei'ach TziOn b'vaneha. Amen.</i>	מְשַׁמֵּחַ צִיּוֹן בְּבָנֶיהָ:	Wh0 gladdens ZiOn through her children.
<i>Sam'cheinu, AdOnay ElOheynu,</i>	שִׂמְחֵנוּ, יְהוָה אֱלֹהֵינוּ,	Cause us to rejoice, AdOnay our G0d,
<i>b'EliYahu haNavi avdecha,</i>	בְּאֵלֵיָּהוּ הַנָּבִיא עַבְדְּךָ,	with Y0ur servant Elijah the prophet,
<i>uvmalchut beyt David,</i>	וּבְמַלְכוּת בֵּית דָּוִד,	and with the rule of the "House of David,"
<i>m'shichecha.</i>	מְשִׁיחֶךָ.	Y0ur anointed.* See commentary page 176
<i>Bimheirah yavo v'yageil libeinu.</i>	בְּמַהֲרָה יָבוֹא וַיְגִיל לִבֵּינוּ.	May it come soon and gladden our heart.

<i>Al kis'o lo yeisheiv zar</i>	עַל כִּסֵּאוֹ לֹא יֵשֵׁב זָר	Let no stranger sit on this throne
<i>v'lo yinchalu od acheirim</i>	וְלֹא יִנְחָלוּ עוֹד אֲחֵרִים	and let no others inherit
<i>et k'vodo.</i>	אֶת כְּבוֹדוֹ.	this honor.
<i>Ki v'sheim kodsh'cha</i>	כִּי בְשֵׁם קֹדֶשְׁךָ	For by YOur h0ly NAME
<i>nishba'ta lo</i>	נִשְׁבַּעְתָּ לּוֹ	Y0u swore to David
<i>shelo yichbeh neiro</i>	שֶׁלֹא יִכָּבֶה נֵירוֹ	that his lamp
<i>l'Olam va'ed.</i>	לְעוֹלָם וָעֶד:	would never be extinguished.
<i>Baruch Atah Ad0nay, Baruch haSheim.</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, Ad0nay, Blessed be the Name
<i>magein David. Amen.</i>	מָגֵן דָּוִד.	Shield of David. Amen.

On a **festival**, continue on the next page.

On a **Shabbat that is not a H0ly (first or last) Day of a Festival**, continue here.

<i>Al haTorah, v'al ha'avodah,</i>	עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה,	For the Torah, for worship,
<i>v'al ha'n'vi'im,</i>	וְעַל הַנְּבִיאִים,	for the prophets,
<i>v'al yom haShabbat hazeh</i>	וְעַל יוֹם הַשַּׁבָּת הַזֶּה	and for this Shabbat day
<i>shenatata lanu, Ad0nay Eloheynu,</i>	שָׁנַתָּתָּ לָנוּ, יְהוָה אֱלֹהֵינוּ,	that Y0u, Ad0nay our G0d, have given us,
<i>likdushah v'limnuchah,</i>	לְקֹדֶשׁה וּלְמִנוּחָה,	for holiness and rest,
<i>l'chavod ultif'aret.</i>	לְכָבוֹד וּלְתִפְאַרֶת:	"for honor and glory." <i>Exodus 28:2</i>
<i>Al hakol, Ad0nay Eloheynu,</i>	עַל הַכֹּל, יְהוָה אֱלֹהֵינוּ,	For everything, our G0d,
<i>anachu modim Lach</i>	אֲנַחְנוּ מוֹדִים לָךְ	we thank Y0u
<i>umvar'chim Otach.</i>	וּמְבָרְכִים אוֹתְךָ.	and bless Y0u.
<i>Yitbarach Shimcha</i>	יִתְבָּרַךְ שִׁמְךָ	May YOur NAME be blessed
<i>b'fi kol chay</i>	בְּכִי כָל חַי	by every living thing
<i>tamid l'Olam va'ed.</i>	תָּמִיד לְעוֹלָם וָעֶד:	continually and for ever.
<i>Baruch Atah, Ad0nay, Baruch haShem</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, Ad0nay, Blessed be the Name
<i>m'kaddeish haShabbat.Amen.</i>	מְקַדֵּשׁ הַשַּׁבָּת:	Wh0 sanctifies the Sabbath. Amen.

If there is a Bar/t Mitzvah, we **GENTLY SHOWER** her/him with candy and sing:

<i>Siman tov umazal tov—</i>	סִמָּן טוֹב וּמָזָל טוֹב—	Auspicious signs and good fortune—
<i>y'hei lanu ul'chol Yisra'El.</i>	יְהִי לָנוּ וּלְכָל־יִשְׂרָאֵל:	May these be unto us and to all Israel.

On a Festival continue here:

<i>Al haTorah, v'al ha'avodah,</i>	עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה,	For the Torah, for the privilege of worship,
<i>v'al ha'n'vi'im,</i>	וְעַל הַנְּבִיאִים,	for the prophets,
<i>(v'al yom haShabbat hazeh,)</i>	(וְעַל יוֹם הַשַּׁבָּת הַזֶּה,)	(and for this Shabbat day,)
<i>v'al yom...</i>	וְעַל יוֹם...	and for this...

[on Passover]: <i>chag haMatzot</i>	לפסח: חַג הַמַּצּוֹת	[on Passover]: Festival of Matzahs
[on Shavuot]: <i>chag haShavuot</i>	לשבועות: חַג הַשָּׁבוּעוֹת	[on Shavuot]: Shavuot Festival
[on Sukkot]: <i>chag haSukkot</i>	לסוכות: חַג הַסֻּכּוֹת	[on Sukkot]: Sukkot Festival
[on Sh'mini Atzeret/Simchat Torah]: <i>haSh'mini chag ha'Atzeret</i>	לשמ"ע ולש"ח הַשְּׁמִינִי חַג הָעֲצֵרֶת	[on Sh'mini Atzeret/Simchat Torah]: Eighth (Day), Concluding Festival

<i>hazeh, shenatata lanu,</i>	הַזֶּה, שְׁנַתַּתָּ לָנוּ,	that Y0u have given us,
<i>Ad0nay Eloheynu,</i>	יְהוָה אֱלֹהֵינוּ,	Ad0nay our G0d,
<i>(likdushah v'limnuchah,)</i>	(לְקִדְשָׁה וּלְמִנוּחָה,)	(for holiness and rest,)
<i>l'sason ul'simchah,</i>	לְשִׂשׁוֹן וּלְשִׂמְחָה,	for gladness and joy,
<i>l'chavod ultif'aret.</i>	לְכָבוֹד וּלְתִפְאָרֶת.	for honor and glory.
<i>Al hakol, Ad0nay Eloheynu,</i>	עַל הַכֹּל, יְהוָה אֱלֹהֵינוּ	For everything, our G0d,
<i>anachu modim Lach</i>	אֲנַחְנוּ מוֹדִים לָךְ	we thank Y0u
<i>umvar'chim Otach.</i>	וּמְבָרְכִים אוֹתְךָ.	and bless Y0u.
<i>Yitbarach Shimchah b'fee kol chay</i>	יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי	May Y0ur NAME be blessed by all alive
<i>tamid l'Olam va'ed.</i>	תָּמִיד לְעוֹלָם וָעֶד:	always for all eternity.
<i>Baruch Atah, Ad0nay,</i>	בָּרוּךְ אַתָּה, יְהוָה,	Blessed Y0u, Ad0nay our G0d,
<i>m'kaddeish (haShabbat, v')Yisra'El,</i>	מְקַדֵּשׁ (הַשַּׁבָּת, וּ)יִשְׂרָאֵל,	Wh0 sanctifies (the Sabbath,) Israel,
<i>v'hazmanim.</i>	וְהַזְמָנִים:	and the festival seasons.

If there is a Bar/t Mitzvah, we GENTLY SHOWER her/him with candy and sing

<i>Siman tov umazal tov—</i>	סִמָּן טוֹב וּמָזָל טוֹב—	Auspicious signs and good fortune—
<i>y'hei lanu ul'chol Yisra'El.</i>	יְהִי לָנוּ וּלְכָל־יִשְׂרָאֵל:	May these be unto us and to all Israel.

Adam Qadmon / The Primal Human "B0dy" from Kabbalistic Prayerbooks

Some of the features of our prayerbook (*siddur*) are from kabbalistic *siddurim*. ("Kabbalistic" means from the "received" Jewish mystical tradition as *kabbalah* means "*received*.") One example is how the four Hebrew consonants of Ad0nay (ADNY) are embedded within the final *heh of* G0d's 4-consonant Name: יהוה /YHVH. Also, the way we have changed the vowels under *Ad0nay* throughout the Amidah's 7 blessings is based on the calligraphic array of names of G0d below. The alternating vowels correspond to the *Ten Sfirot* (Divine Emanations of Creation), which then become the body parts of the first human being. We are all made of G0dstuff, and this chart emphasizes that.

Kabbalists meditate on these names, or just focus on the shapes on the page and the thoughts that come to them while looking at them. If you would like to know more about the details of what represents what, ask the rabbi!





6. Mi Shebeirach: מִי שֶׁבִּירַךְ FOR A BAR MITZVAH

Mi shebeirach

avoteynu v'imoteynu

Avraham Yitzchak v'Ya'akov,

Sarah Rivkah Rachel v'Le'ah,

Hu y'vareich et

ben _____

shehigi'a l'mitzvot

v'alah laTorah.

HaKadosh, Baruch Hu,

yishm'reihu viychayeihu

vichonein et libo lihyot

shaleim im AdOnay ElOhav,

lahagot b'Torato

lalechet bidrachav,

v'lishmor mitzvotav,

v'yimtza chein v'seichel tov

b'eyney ElOhim v'adam,

v'nomar: Amen.

מִי שֶׁבִּירַךְ

אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ

אַבְרָהָם יִצְחָק וְיַעֲקֹב,

שָׂרָה רִבְקָה רָחֵל וְלֵאָה,

הוּא יְבָרֵךְ אֶת

בֶּן

שֶׁהִגִּיעַ לְמִצְוֹת

וְעָלָה לְתוֹרָה.

הַקָּדוֹשׁ, בָּרוּךְ הוּא

יִשְׁמְרֵהוּ וְיַחְיֵהוּ

וְיְכַוֵּן אֶת-לְבוֹ לְהִיּוֹת

שָׁלֵם עִם יְהוָה אֱלֹהָיו,

לְהִגֹּת בְּתוֹרָתוֹ

לֵלֶכֶת בְּדַרְכָּיו,

וְלִשְׁמֹר בְּמִצְוֹתָיו,

וְיִמְצָא חֵן וְשִׂכָּל טוֹב

בְּעֵינֵי אֱלֹהִים וָאָדָם,

וְנֹאמַר אָמֵן:

May the One Who blessed

our ancestors

Abraham, Isaac, and Jacob,

Sarah, Rebecca, Rachel, and Leah,

bless

son of _____

who has reached the age of mitzvot

and has ascended to the Torah.

May the Holy One

guard and sustain him

and prepare him to be wholehearted

in his faith in AdOnay his G0d,

to study Torah

and walk in G0d's ways,

to fulfill G0d's commandments,

and may he find favor and wisdom

in the eyes of G0d and of people,

and let us say: Amen.



7. Mi Shebeirach: מִי שֶׁבִּירַךְ FOR A BAT MITZVAH

Mi shebeirach

avoteynu v'imoteynu

Avraham Yitzchak v'Ya'akov,

Sarah, Rivkah, Racheil, v'Lei'ah,

Hu y'vareich et

bat _____

shehigi'a l'mitzvot

v'al'tah laTorah.

HaKadosh, Baruch Hu,

yishm'reiha viychayeiha

vichonein et libah lihyot

shaleim im AdOnay ElOheha,

lahagot b'Torato,

lalechet bidrachav,

v'lishmor mitzvotav,

v'timtza chein v'seichel tov

b'eyney ElOhim v'adam,

v'nomar: Amen.

מִי שֶׁבִּירַךְ

אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ

אַבְרָהָם יִצְחָק וְיַעֲקֹב

שָׂרָה רִבְקָה רָחֵל וְלֵאָה

הוּא יְבָרֵךְ אֶת

בַּת

שֶׁהִגִּיעָה לְמִצְוֹת

וְעָלְתָה לַתּוֹרָה.

הַקָּדוֹשׁ בָּרוּךְ הוּא

יִשְׁמְרֶהָ וְיַחֲיֶהָ

וְיְכַוֵּן אֶת-לִבָּהּ לְהִיּוֹת

שְׁלֵם עִם יְהוָה אֱלֹהֶיהָ,

לְהִגֹּת בְּתוֹרָתוֹ,

לִלְכֹת בְּדַרְכָּיו,

וּלְשַׁמֹּר בְּמִצְוֹתָיו,

וְתִמְצָא חֵן וְשִׂכָּל טוֹב

בְּעֵינֵי אֱלֹהִים וְאָדָם,

וְנֹאמַר אָמֵן:

May the One Who blessed

our ancestors

Abraham, Isaac, and Jacob,

Sarah, Rebecca, Rachel, and Leah,

bless

daughter of _____

who has reached the age of mitzvot

and has ascended to the Torah.

May the Holy One

guard and sustain her

and prepare her to be wholehearted

in her faith in AdOnay her G0d,

to study Torah

and walk in G0d's ways,

to fulfill G0d's commandments,

and may she find favor and wisdom

in the eyes of G0d and of people,

and let us say: Amen.



8. *Mi Shebeirach*: מִי שֶׁבִּירַךְ
FOR THOSE WHO WORK FOR OUR CONGREGATION

<i>Mi shebeirach</i>	מִי שֶׁבִּירַךְ	May the One Who blessed
<i>avoteynu v'imoteynu</i>	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	our ancestors
<i>Avraham Yitzchak v'Ya'akov,</i>	אַבְרָהָם יִצְחָק וְיַעֲקֹב,	Abraham, Isaac, and Jacob,
<i>Sarah, Rivkah, Racheil, v'Lei'ah,</i>	שָׂרָה רִבְקָה רָחֵל וְלֵאָה,	Sarah, Rebecca, Rachel, and Leah,
<i>hu y'vareich et</i>	הוא יְבָרֵךְ אֶת	bless
<i>kol ha'oskim</i>	כָּל הָעוֹסְקִים	all who toil
<i>b'tzorchey hakahal,</i>	בְּצִרְכֵי הַקָּהָל,	for the needs of this congregation,
<i>ul'tikkun Olam.</i>	וּלְתִקּוּן עוֹלָם.	and for the betterment of our world.
<i>HaKadosh, Baruch Hu,</i>	הַקָּדוֹשׁ, בָּרוּךְ הוּא,	God,
<i>y'sappeik tzorcham,</i>	יִסְפֹּק צִרְכָּם,	see to their needs,
<i>v'yagein al b'ri'utam</i>	וַיַּגֵּן עַל בְּרִיאֹתָם	keep them
<i>uvri'ut mish'p'choteyhem,</i>	וּבְרִיאוּת מִשְׁפְּחוֹתֵיהֶם,	and their families healthy,
<i>b'ri'ut ha'nefesh</i>	בְּרִיאוּת הַנֶּפֶשׁ	in spirit
<i>uvri'ut ha'guf;</i>	וּבְרִיאוּת הַגּוּף;	and in body;
<i>Yislach l'chol sh'giy'otayhem;</i>	יִסְלַח לְכָל שְׁגִיאוֹתֵיהֶם;	Forgive their mistakes;
<i>v'yislach b'rachah v'hatzlachah</i>	וַיִּשְׁלַח בְּרָכָה וְהַצְלָחָה	grant blessing and success
<i>b'chol ma'aseh y'deyhem,</i>	בְּכָל מַעֲשֵׂה יְדֵיהֶם,	to all they do,
<i>im kol acheyhem</i>	עִם כָּל אַחֵיהֶם	along with their brothers
<i>v'achyoteyhem,</i>	וְאֶחָיוֹתֵיהֶם,	and sisters,
<i>Am YisraEl.</i>	עַם יִשְׂרָאֵל.	the people, YisraEl.
<i>V'nomar, Amen!</i>	וְנֹאמַר אָמֵן:	And let us say, Amen!

PRAYER FOR OUR COUNTRY, ISRAEL, AND THE WORLD

AdOnay, uphold and bless our country,
the United States of America.
Implant love among all who dwell here.
Bless the officers of government in this land.
Set in their hearts the spirit of wisdom and understanding
to uphold peace, freedom, and justice.

*Bareich et m'dinat Yisra'El,
reisheet tz'michat g'ulateinu.*

*Tein l'memshaltah
et hachochmah v'et habinah*

lishmor shalom, cheirut,

vatzedek l'chol yoshveyha.

Yitkay'mu divrey n'vi'echa:

בָּרַךְ אֶת־מְדִינַת יִשְׂרָאֵל,
רֵאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ.
תֵּן לְמִשְׁלָתָהּ
אֶת הַחֲכָמָה וְאֶת הַבִּינָה
לְשִׁמּוֹר שְׁלוֹם, חֵירוּת,
וְצֶדֶק לְכָל יוֹשְׁבֶיהָ.
יִתְקַיְמוּ דְּבָרֵי נְבִיאָךְ:

Bless the State of Israel,
the first flowering of our redemption.
Grant its government
the wisdom and understanding
to ensure peace, freedom,
and justice to all its inhabitants.
May the words of YOur prophet be fulfilled:

sing:

*Ki miTziOn teitzei Torah
udvar AdOnay miY'rushalayim.*

כִּי מִצִּיּוֹן תֵּיצֵא תּוֹרָה
וּדְבַר־יְהוָה מִירוּשָׁלַם:

that "from ZiOn will go forth Torah
and AdOnay's word from Jerusalem."

Isaiah 2:3; Micah 4:2

Spread YOur sheltering Sukkah of peace over all the earth,
with all humankind dwelling in peace and tranquility.
May this be YOur will, and let us say: Amen.

Special prayers for Israel's special days are on p. 164

On the Shabbat before a new Hebrew month, we continue on the next page.

*Otherwise, GO TO PAGE 144 and continue with **Returning The Torah To The Ark.***

All who are able, please rise as we stand with the Torah.

*Y'hee ratzon mil'fanecha,
AdOnay, ElOheynu,
v'ElOhey avoteynu v'imoteynu,
she't'chadeish aleynu
et hachodesh hazeh
l'tovah v'livrachah.*

*V'titen lanu
chayim arukim, Amen,
chayim shel shalom, Amen,
chayim shel tova, Amen,
chayim shel b'rachah, Amen,
chayim she't'hee vanu
ahavat Torah
v'yir'at shamayim, Amen,
chayim she'y'mal'u
mish'alot libeinu l'tovah,
Amen.*

יהי רצון מלפניך,
יהוה, אלהינו,
ואלהי אבותינו ואמותינו,
שתחדש עלינו
את החדש הזה
לטובה ולברכה.
ותתן לנו
חיים ארוכים, אמן,
חיים של שלום, אמן,
חיים של טובה, אמן,
חיים של ברכה, אמן,
חיים שתהי בנו
אהבת תורה
ויראת שמים, אמן,
חיים שימלאו
משאלות לבנו לטובה,
אמן.

Let it be YOur will,
AdOnay, our G0d,
and our ancestors' G0d,
to renew for us
the coming month
for goodness and blessing.
May Y0u give us
long life, *Amen*,
a life of peace, *Amen*,
a life of goodness, *Amen*,
a life of blessing, *Amen*,
a life in which we may have
a love of Torah
and awe of heaven, *Amen*,
a life in which our hearts' good wishes
will be fulfilled,
Amen.

*Mi she'asah nissim
la'avoteynu ul'imoteynu,
v'ga'al otam
me'avdut l'cheirut,
hu yig'al otanu b'karov
Chaveirim kol Yisra'El.
V'nomar: Amen.*

מי שעשה נסים
לאבותינו ולאמותינו,
וגאל אותם
מעבדות לחרות,
הוא יגאל אותנו בקרוב.
חברים כל ישראל.
ונאמר אמן:

May the One Wh0 performed miracles
for our ancestors,
and redeemed them
from slavery to freedom,
redeem us soon from our exile.
All *YisraEl* are united in kinship.
And let us say: *Amen*.

ראש חודש

Rosh Chodesh

The New Month of:

ניסן	Nisan	which brings us Pesach and Yom haSho'ah
אייר	Iyar	which brings us Yom ha'Atzma'ut and LaG b'Omer
סיון	Sivan	which brings us Shavu'ot
תמוז	Tammuz	which brings us the fast of the 17th of Tammuz — (commemorating the breaching of Jerusalem's walls)
אב	Av	which brings us Tish'ah b'Av (commemorating the destructions of the Temples)
אלול	Elul	the month of blowing the <i>shofar</i> at the end of our services
תשרי	Tishrey	which brings us Rosh haShanah , Yom Kippur , Sukkot , and Simchat Torah
חשוון	Cheshvan	(when we rest from all those festivals!)
כסלו	Kislev	which brings us Chanukah
טבת	Tevet	which brings us the fast of the 10th of Tevet (commemorating the encirclement of Jerusalem)
שבט	Sh'vat	which brings us Tu biSh'vat
אדר	Adar	which brings us Purim

yihyeh b'yom _____;

haba aleynu l'tovah.

; יְהִיָּה בְּיוֹם _____;

הַבָּא עָלֵינוּ לְטוֹבָה:

begins on _____;

let it come to us for goodness.

Y'chad'sheihu,

haKadosh Baruch Hu,

aleynu v'al kol amo

Beyt Yisra'El,

l'chayim ul'shalom, Amen

l'sason ul'simchah, Amen

liyshu'ah ul'nechamah,

v'nomar: Amen.

יְחַדְּשֵׁהוּ,

הַקָּדוֹשׁ בָּרוּךְ הוּא,

עָלֵינוּ וְעַל-כָּל-עַמּוֹ

בֵּית יִשְׂרָאֵל,

לְחַיִּים וּלְשָׁלוֹם. אָמֵן.

לְשִׂשׂוֹן וּלְשִׂמְחָה. אָמֵן.

לְיִשׁוּעָה וּלְנִחָמָה,

וְנֹאמַר אָמֵן:

Renew this month,

H0ly Blessed G0d,

for us and for all our people

the House of Israel,

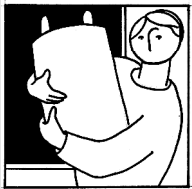
for life and for peace, *Amen*

for happiness and for joy, *Amen*

for deliverance and for consolation,

and let us say: *Amen*.

We remain standing while the Torah is put back into the Ark



HACHNASAT SEFER TORAH
הכנסת ספר תורה
RETURNING THE TORAH (TO THE ARK)

All who are able, please rise.

*Y'hal'lu et Sheim AdOnay,
 ki nisgav Sh'mo l'vado.*

יְהַלְלוּ אֶת־שֵׁם יְהוָה They will praise AdOnay's NAME,
כִּי־נִשְׁגַּב שְׁמוֹ לְבָדּוֹ for G0d's NAME alone is exalted.

*Hodo al eretz v'shamayim,
 vayarem keren l'amo.
 T'hilah l'chol chasidav,
 livney Yisra'El, am k'rovo.
 Hal'luYah.*

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם: G0d's majesty is over the earth and skies,
וַיָּרֶם קֶרֶן לְעַמּוֹ raising our people.
תְּהִלָּה לְכָל־חַסִּידָיו Praise to all G0d's pious ones,
לְבָנֵי יִשְׂרָאֵל עִם־קְרָבּוֹ for the people of Israel are near to G0d.
הַלְלוּיָהּ: Praise G0d. *Psalm 148:13-14*

*Uvnuchoh yomar,
 Shuvah, AdOnay,
 riv'vot alfey Yisra'El.*

וּבְנֹחָה יֹאמֶר When the ark rested, Moses would say,
שׁוּבָה יְהוָה "Return, AdOnay,
רַבְבוֹת אֲלֵפֵי יִשְׂרָאֵל: to Israel's millions." *Numbers 10:36*

As the Torah scroll is returned to the ark:

*Ki lekach tov natati lachem.
 Torati al ta'azovu.*

כִּי לָקַח טוֹב נָתַתִּי לָכֶם For I have given you good instruction.
אֶת־תּוֹרָתִי אַל־תַּעֲזוּבוּ: Do not forsake My Torah. *Proverbs 4:2*

*Etz chayim hee
 lamachazikim bah,
 v'tom'cheha m'ushar.
 D'racheyha darchey no'am,
 v'chol n'tivoteha shalom.
 Hashiveinu, AdOnay, elecha,
 v'nashuvah;
 chadeish yameynu k'kedem.*

עֵץ־חַיִּים הִיא It is a tree of life
לְמַחֲזִיקִים בָּהּ to those who grasp it, and those who
וְתִמְכִּיָּהּ מְאֻשָּׁר: support it are fortunate. *Proverbs 3:18*
דְּרָכֶיהָ דְּרָכֵי־נֹעַם Its ways are ways of pleasantness,
וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם: and all its paths are peace. *Proverbs 3:17*
הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ Bring us back to Y0u, AdOnay,
וְנָשׁוּבָה and we will return;
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם: renew our days as of old. *Lamentations 5:21*

*At a Bar/t Mitzvah, please be seated.
 Otherwise, remain standing for the Aleynu.*



Traditional **ALEYNU** Part One:
עֲלֵינוּ ADORATION
See Commentary on page 179
Alternative Aleynu begins on page 148



Those who are able, please rise.
The Shaliach Tzibbur (prayer leader) faces the Ark.

We ↓bow at וַאֲנַחֲנוּ "Va'anachnu" and ↑rise up again at לִפְנֵי מֶלֶךְ "Lifney Melech."

<i>Aleynu l'shabe'ach la'AdOn hakol,</i>	עֲלֵינוּ לְשַׁבַּח לְאֲדֹנָי הַכֹּל,	It is our destiny to laud the All-Supreme,
<i>latet g'dulah</i>	לְתֵת גְּדֻלָּה	to recognize the
<i>l'yotzer b'reshit,</i>	לְיוֹצֵר בְּרֵאשִׁית,	Creat0r's greatness,
<i>shelo asanu</i>	שֶׁלֹא עָשָׂנוּ	Wh0 did not make us as
<i>k'goyyey ha'aratzot,</i>	כְּגוֹיֵי הָאֲרָצוֹת,	other nations,
<i>v'lo samanu</i>	וְלֹא שָׁמָנוּ	nor assign us
<i>k'mishp'chot ha'adamah,</i>	כְּמִשְׁפְּחוֹת הָאֲדָמָה,	as other families of the earth,
<i>shelo sam chelkenu kahem,</i>	שֶׁלֹא שָׁם חֵלְקֵנוּ כָּהֶם,	Wh0 did not assign our lot as theirs,
<i>v'goralenu k'chol hamonam.</i>	וְגִרְלָנוּ כְּכֹל הַמוֹנָם.	nor our fate as that of their multitudes.
↓ <i>Va'anachnu kor'im,</i>	↓וַאֲנַחֲנוּ כּוֹרְעִים,	↓For we "bow,
<i>umishtachavim, umodim</i>	וּמִשְׁתַּחֲוִים, וּמוֹדִים	prostrate ourselves," and thank <i>Esther 3:2</i>
↑ <i>lifney Melech</i>	↑לִפְנֵי מֶלֶךְ	↑the Ruler
<i>malchey ham'lachim,</i>	מְלֻכֵי הַמְּלָכִים,	of the rulers of rulers,
<i>haKadosh Baruch Hu,</i>	הַקָּדוֹשׁ בָּרוּךְ הוּא,	the H0ly One of blessing,
<i>SheHu noteh shamayim</i>	שֶׁהוּא נוֹטֶה שָׁמַיִם	Wh0 "unfurled heaven and
<i>v'yosed aretz,</i>	וַיֹּסֵד אֶרֶץ,	coalesced earth," <i>Isaiah 51:13</i>
<i>umoshav y'karo</i>	וּמוֹשֵׁב יְקָרוֹ	Wh0se glory permeates
<i>bashamayim mima'al</i>	בַּשָּׁמַיִם מִמַּעַל	heaven's expanse
<i>ush'chinat uzo</i>	וּשְׁכִינַת עֻזוֹ	with powerful presence
<i>b'govhey m'romim.</i>	בְּגִבְהֵי מְרוֹמִים:	to its utter heights.
<i>Hu El0heynu, eyn od!</i>	הוּא אֱלֹהֵינוּ אֵין עוֹד!	That One is our G0d! None other!

Emet Malkenu, efes zulato!
 Kakatuv b'Torato:
 V'yada'ta hayom,
 vahashevota el l'vavecha,
 ki AdOnay hu haElOhim
 bashamayim mima'al,
 v'al ha'aretz mitachat!
 eyn od!

אֱמֶת מַלְכֵנוּ, אֶפֶס זֹלָתוֹ!
 כְּכָתוּב בְּתוֹרָתוֹ:
 וַיָּדַעְתָּ הַיּוֹם
 וְהִשְׁבֹּתָ אֶל-לִבְבְּךָ
 כִּי יְהוָה הוּא הָאֱלֹהִים
 בַּשָּׁמַיִם מִמַּעַל
 וְעַל-הָאָרֶץ מִתַּחַת!
 אֵין עוֹד!

Our true MOnarch, incomparable!
 As it is written in YOur Torah:
 "Know today,
 bring it to your awareness,
 that AdOnay is G0d
 out to the ends of Space and Time,
 and here on earth!
 None other!"

Deuteronomy 4:39

Alternatives to the 2nd half of the Aleynu begin on page 149.

The traditional version continues here. We remain standing.



Traditional **ALEYNU** Part Two:
AL KEN N'KAVEH L'CHA עַל כֵּן נִקְוֶה לָךְ **SO WE AWAIT Y0U**

Al ken n'kavveh l'cha,
 AdOnay ElOheyenu,
 lir'ot m'herah
 b'tiferet uzzecha,
 l'ha'avir gillulim min ha'aretz,
 v'ha'elilim karot yikaretun.

L'takkein Olam

b'malchut Shadday.
 V'chol b'ney vasar
 yikr'u viSh'mecha;
 l'hafnot elecha
 kol rish'ey aretz.
 Yakiru v'yed'u
 kol yosh'vey tevel,
 ki l'cha tichra kol berech,
 tishava kol lashon.

עַל כֵּן נִקְוֶה לָךְ, So we await Y0u,
 יהוה אֱלֹהֵינוּ, AdOnay our G0d,
 לראות מהרה soon to see
 בתפארת עזך, Y0ur beautiful strength,
 להעביר גלולים מן הארץ as Y0u evolve the world beyond idolatry,
 והאלילים כרות יכרתון. when godlings are utterly eradicated.
 לתקן עולם **Repairing the world**
 במלכות שדי. with Y0ur direct rule.
 וכל בני בשר Then all flesh-born
 יקראו בשמך; will call out Y0ur NAME;
 להפנות אליך and turn all the world's
 כל רשעי ארץ. wicked ones to Y0u.
 יכירו וידעו All the world's inhabitants
 כל יושבי תבל, will know,
 כי לך תכרע כל ברך, that [only] to Y0u should each knee bend,
 תשבע כל לשון: each tongue vow.

Continues on next page

<i>L'fanecha, AdOnay Eloheynu,</i>	לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ,	Before Y <u>O</u> u, AdOnay our G <u>O</u> d,
<i>yichr'u v'yippolu,</i>	יִכְרְעוּ וַיִּפְּלוּ,	they will bow, they will fall prostrate,
<i>v'lichvod Shimcha y'kar yitenu.</i>	וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ.	to credit Y <u>O</u> ur NAME'S glory.
<i>Vikabb'lu chulam</i>	וַיִּקְבְּלוּ כָלֶם	All will accept
<i>et ol malchutecha,</i>	אֶת עוֹל מַלְכוּתְךָ,	the yoke of Y <u>O</u> ur rule,
<i>v'timloch aleyhem</i>	וְתִמְלֹךְ עֲלֵיהֶם	and Y <u>O</u> u will reign over them
<i>m'herah, l'Olam va'ed.</i>	מְהֵרָה לְעוֹלָם וָעֶד.	soon, for ever.
<i>Ki hamalchut shelcha hee,</i>	כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,	For legitimate authority is Y <u>O</u> urs,
<i>ul'olmey ad,</i>	וְלְעוֹלָמֵי עַד,	and Y <u>O</u> u will reign,
<i>timloch b'chavod.</i>	תִּמְלֹךְ בְּכָבוֹד:	gloriously, for ever.
<i>Kakativ b'Toratecha:</i>	כַּכָּתוּב בְּתוֹרַתְךָ:	As it is written in Y <u>O</u> ur Torah:
<i>AdOnay yimloch l'Olam va'ed!</i>	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!	"AdOnay will reign for ever!" <i>Exod 15:18</i>
<i>V'ne'emar: v'hayah AdOnay</i>	וְנֵאמַר: וְהָיָה יְהוָה	And it is said: "AdOnay will be
<i>l'Melech al kol ha'aretz.</i>	לְמֶלֶךְ עַל-כָּל-הָאָרֶץ:	Universal M <u>O</u> narch.
<i>Bayom hahu</i>	בַּיּוֹם הַהוּא	On that day
<i>yihyeh AdOnay echad</i>	יְהִי־יְהוָה אֶחָד	AdOnay will be One; and
<i>ush'mo echad!</i>	וְשִׁמוֹ אֶחָד!	G <u>O</u> d's NAME will be One!" <i>Zechariah 14:9</i>

GO TO PAGE 152 and continue with *Kaddish*.





Alternative *ALEYNU* Part One:

"THE ADORATION"

by Julius Chajes, 19th c. American
See Commentary on page 179



Those who are able, please rise.

The Shaliach Tzibbur (prayer leader) faces the Ark.

Let us adore
the ever-living G0d,
and render praise
unto the One
Wh0 spread out the heavens,
and established the earth,
Wh0se glory
is revealed in the heavens above
Wh0se greatness

Let us adore
the ever-living G0d,
and render praise
unto the One
Wh0 spread out the heavens,
and established the earth,
Wh0se glory
in the heavens above
Wh0se greatness

is manifest throughout the world.

Our G0d is One! There is none else.

(We↓bow at וַאֲנַחֲנוּ "Va'anachnu" and ↑rise up again at לִפְנֵי מֶלֶךְ "Lifney Melech.")

↓Va'anachnu kor'im,
umishtachavim, umodim
↑lifney Melech
malchey ham'lachim,
haKadosh Baruch Hu,

↓וַאֲנַחֲנוּ כּוֹרְעִים,
וּמִשְׁתַּחֲוִים, וּמוֹדִים
↑לִפְנֵי מֶלֶךְ
מַלְכֵי הַמְּלָכִים,
הַקָּדוֹשׁ בָּרוּךְ הוּא,
↓For we "bow,
prostrate ourselves," and thank
↑the Ruler
of the ruler of rulers,
the H0ly One of blessing,

Esther 3:2

SheHu noteh shamayim
v'yosed aretz,
umoshav y'karo
bashamayim mima'al
ush'chinat uzo
b'govhey m'romim.
Hu El0heyenu, eyn od!
Emet Malkenu, efes zulato!

שֶׁהוּא נוֹטֶה שָׁמַיִם
וְיֹסֵד אֶרֶץ,
וּמוֹשָׁב יְקָרוֹ
בַּשָּׁמַיִם מִמַּעַל
וּשְׁכִינַת עֶזוֹ
בְּגִבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ אֵין עוֹד!
אֱמֶת מַלְכֵנוּ אָפֶס זֹלָתוֹ!
Wh0 "unfurled heaven and
coalesced earth,"
Wh0se glory permeates
heaven's expanse
with powerful presence
to its utter heights.
That One is our G0d! None other!
Our true M0narch, incomparable!

Isaiah 51:13

Continues on next page

Kakativ b'Torato:	כְּכָתוּב בַּתּוֹרָתוֹ:	As it is written in YOur Torah:
V'yada'ta hayom,	וַיָּדַעַת הַיּוֹם	"Know today,
vahashevota el l'vavecha,	וְהַשְׁבֹּתָ אֶל-לִבְךָ	bring it to your awareness,
ki AdOnay hu haElOhim	כִּי יְהוָה הוּא הָאֱלֹהִים	that AdOnay is G0d
bashamayim mima'al,	בַּשָּׁמַיִם מִמֶּעַל	out to the ends of Space and Time,
v'al ha'aretz mitachat, eyn od!	וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד!	and here on earth! None other!" Deut. 4:39



ALEYNU Part Two

עַל כֵּן 1 Alternative AL KEN

from *Gates of Prayer*, Reform (adapted from the Union Prayer Book)

May the time not be distant, G0d, when Y0ur NAME will be worshipped in all the earth,
when unbelief will disappear and error be no more.
 Fervently we pray that the day may come when all will turn to Y0u in love,
when corruption and evil will give way to integrity and goodness,
 when superstition will no longer enslave the mind, nor idolatry blind the eye,
when all who dwell on earth will know that Y0u alone are G0d.
 May all, created in Y0ur image, become one in spirit and one in friendship, forever united in Y0ur service.
Then will Y0ur governance be established on earth and the word of Y0ur prophet fulfilled:
"AdOnay reigns forever and ever."

V'ne'emar: v'hayah AdOnay	וְנֵאמַר, יְהִיָּה אֱלֹהִים	And it is said: "AdOnay will be
l'Melech al kol ha'aretz.	לְמֶלֶךְ עַל-כָּל-הָאָרֶץ:	Universal M0narch.
Bayom hahu	בְּיוֹם הַהוּא	On that day
yihyeh AdOnay echad;	יְהִיָּה יְהוָה אֶחָד	AdOnay will be One; and
ush'mo echad!	וּשְׁמוֹ אֶחָד!	G0d's NAME will be One!" Zechariah 14:9

GO TO PAGE 152 and continue with **Kaddish**.



עַל כֵּן 2 *AL KEN* Alternative
by Judy Chicago, contemporary American

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

(Continue with וְנֶאֱמַר V'ne'emar at bottom of page.)



עַל כֵּן 3 *AL KEN* Alternative
Rabbi Rami M. Shapiro, Contemporary American

It is up to us
to hallow Creation
to respond to Life
with the fullness of our lives.
It is up to us
to meet the World,
to embrace the Whole
even as we wrestle
with its parts.
It is up to us
to repair the World
and to bind our lives to Truth.

Therefore we bend the knee
and shake off the stiffness that keeps us
from the subtle
graces of Life
and the supple
gestures of Love.
With reverence
and thanksgiving
we accept our destiny and set for ourselves
the task of redemption.

V'ne'emar: v'hayah AdOnay

l'Melech al kol ha'aretz.

Bayom hahu

yihyeh AdOnay echad;

ush'mo echad!

וְנֶאֱמַר, וְהָיָה יְהוָה

לְמֶלֶךְ עַל-כָּל-הָאָרֶץ

בַּיּוֹם הַהוּא

יְהוָה יְהוָה אֶחָד

וּשְׁמוֹ אֶחָד!

And it is said: "AdOnay will be

Universal MOnarch.

On that day

AdOnay will be One; and

G0d's NAME will be One!" Zechariah 14:9

GO TO PAGE 152 and continue with Kaddish.



Alternative *AL KEN* 4 על כֵּן
I MUST HOLD ON TO MY IDEALS
 from the *Diary of Anne Frank*

It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out.
 Yet I keep them, because, in spite of everything, I still believe that people are really good at heart.
 I simply can't build my hopes on a foundation of confusion, misery, and death.
 I see the world gradually being turned into a wilderness,
 I hear the approaching thunder, I can feel the suffering of millions,
 and yet, if I look up into the heavens, I think that it will all come out right one of these days;
 that this cruelty will end, and that peace and tranquility will return again.
 In the meantime, I must hold on to my ideals, for perhaps the day will come when I shall be able to carry them out.

V'ne'emar: v'hayah AdOnay

l'Melech al kol ha'aretz.

Bayom hahu

yihyeh AdOnay echad;

ushmo echad!

וְנֵאמָר, וְהָיָה יְהוָה

לְמֶלֶךְ עַל-כָּל-הָאָרֶץ

בַּיּוֹם הַהוּא

יְהוָה יְהוָה אֶחָד

וּשְׁמוֹ אֶחָד:

And it is said: "AdOnay will be

Universal Monarch.

On that day

AdOnay will be One; and

G0d's NAME will be One!" *Zechariah 14:9*



Were the skies all made of parchment, and every blade of grass a pen;
 Were all the seas full of ink, and every inhabitant of earth a writer —
 There still would not be sufficient words ...

From the *Akdamut* (chanted on *Shavu'ot*), by Rabbi Me'ir ben Yitzhak Nehorai, 1096 CE, Worms, Germany.

Kaddish Begins On The Next Page

Mourners, those observing the anniversary of a death, and all those who wish to, **please rise.**

Please hold the book open, as the prayer continues on the next page.



KADDISH YATOM קדיש יתום MOURNER'S KADDISH
(Literally "Orphan's" Kaddish)

<i>Yitgaddal v'yitkaddash</i>	יִתְגַּדַּל וְיִתְקַדַּשׁ	Magnified and consecrated
<i>sh'meh raba, (Congregation: Amen)</i>	שְׁמֵהּ רַבָּא, (אָמֵן)	be The Great NAME, (Congregation: Amen)
<i>b'alma di v'ra chiruteh!</i>	בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתֵיהּ!	in the world created as The NAME willed!
<i>V'yamlich malchuteh</i>	וְיַמְלִיךְ מַלְכוּתֵיהּ	May The NAME be S0vereign
<i>b'chayeychon uvyomeychon,</i>	בְּחַיֵּיכֻן וּבְיוֹמֵיכֻן,	in your own day and your own lives,
<i>uvchayey d'chol beyt Yisra'El,</i>	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	and the life of all Israel,
<i>ba'agala uviz'man kariv.</i>	בְּעֵגְלָא וּבְזִמָּן קָרִיב:	speedily and soon.
<i>v'imru: Amen.</i>	וְאָמְרוּ אָמֵן:	And let us say: Amen.

Congregation and mourners:

<i>Y'heh sh'meh rabba m'vorach</i>	יְהֵא שְׁמֵהּ רַבָּא מְבֹרָךְ	Let The Great NAME be blessed
<i>l'alam ul'almey almaya.</i>	לְעֵלָם וּלְעֵלְמֵי עֲלְמֵיָא.	throughout all time and space.

<i>Yitbarach v'yishtabbach, v'yitpa'ar</i>	יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר	Blessed, lauded, beautified,
<i>v'yitromam v'yitnasseh,</i>	וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,	exalted, uplifted,
<i>v'yit'haddar v'yit'aleh v'yit'hallal</i>	וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל	glorified, raised high, and praised
<i>sh'meh d'kudsha,</i>	שְׁמֵהּ דְקֻדְשָׁא,	be The H0ly NAME,

Congregation responds:

<i>b'rich hu</i>	בְּרִיךְ הוּא	may it be a blessing,
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On regular Shabbatot:

<i>l'ella min kol</i>	לְעֵלָא מִן כָּל	though it be above
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On Shabbat Shuvah (between Rosh haShanah and Yom Kippur):

<i>l'ella ul'ella mikol</i>	לְעֵלָא וּלְעֵלָא מִכָּל	though it be far above
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Continues on the next page

<i>birchata v'shirata,</i>	בִּרְכָּתָא וְשִׁירָתָא,	any blessing, song,
<i>tushb'chata v'nechemata</i>	תִּשְׁבְּחָתָא וְנַחֲמָתָא	praise or consolation
<i>da'amiran b'alma.</i>	דְּאִמְרִין בְּעֵלְמָא:	that can be uttered in this world.
<i>V'imru: Amen.</i>	וְאִמְרוּ אָמֵן:	And let us say: Amen.

<i>Y'heh sh'lama rabba</i>	יְהֵא שְׁלָמָא רַבָּא	May there be abundant peace
<i>min sh'maya,</i>	מִן שָׁמַיָּא,	from Heaven,
<i>v'chayim aleynu</i>	וְחַיִּים עָלֵינוּ	and life for us
<i>v'al kol Yisra'El,</i>	וְעַל כָּל יִשְׂרָאֵל,	and for all Israel*,
<i>v'imru: Amen.</i>	וְאִמְרוּ אָמֵן:	and let us say: Amen.

<i>Oseh shalom bimromav</i>	עֹשֶׂה שָׁלוֹם בְּמִרְמֵי	May the One Wh0 makes peace
<i>hu ya'aseh shalom,</i>	הוּא יַעֲשֶׂה שָׁלוֹם,	in the heavens,
<i>aleynu v'al kol Yisra'El,</i>	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	make peace descend on us, and on all Israel*,
<i>v'kol yoshvey tevel,</i>	(וְכָל יוֹשְׁבֵי תֵבֵל),	and all the inhabitants of the earth
<i>v'imru: Amen!</i>	וְאִמְרוּ אָמֵן:	and let us say: Amen.

*"Israel" in this prayer is a synonym for all the people, "Israel," and not just those of the Jews of the State of Israel.



WE REMEMBER THEM:

Sylvan Kamens and Jack Riemer, Contemporary Americans

At the rising of the sun and at its going down we remember them.
 At the blowing of the wind and in the chill of winter we remember them.
 At the opening of the buds and in the rebirth of spring we remember them.
 At the blueness of the skies and in the warmth of summer we remember them.
 At the rustling of the leaves and in the beauty of autumn we remember them.
 At the beginning of the year and when it ends we remember them.
 As long as we live, they too will live; for they are now a part of us, as we remember them.

When we are weary and in need of strength we remember them.
 When we are lost and sick at heart we remember them.
 When we have joy we crave to share we remember them.
 When we have decisions that are difficult to make we remember them.
 When we have achievements that are based on theirs we remember them.
 As long as we live, they too will live; for they are now a part of us, as we remember them.



SHEHECHEYANU

שְׁהַחֲיָנוּ

FOR NEW TIMES

Prayer for those celebrating having reached a milestone or new point in life.

*Baruch Atah, AdOnay, ElOheynu,
Melech ha'Olam,
shehecheyanu, v'kiyy'manu,
v'higi'anu laz'man hazeh.*

**בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
שְׁהַחֲיָנוּ וְקִיַּיְמָנוּ,
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.**

Blessed Y0u, Ad0nay, Our G0d,
Ruler of Space and Time,
Wh0 gave us life, kept us alive,
and brought us to this time.

Eyn kElOheyneu is first found in prayerbooks from the period of the *Ge'onim* (the Great Babylonian academics, 9th c. CE).

Eyn kElOheyneu answers the question of "*Mi chElOheyneu?*" even before it is asked!

It is an acrostic, with the first letters of each stanza forming the words **אָמֵן בָּא** *Amen Ba* ("Amen is coming"), or **AMeN, Baruch Atah**. This in effect says *Amen* to the whole service.

The last two stanzas that begin with **Bet** and **Alef** also hint at *Baruch Atah*, Blessed Y0u, as if to start the service again!

<i>Eyn kElOheyneu!</i>	אין באלהינו!	There is none like our G0d!
<i>Eyn kAdOneynu!</i>	אין באדונינו!	There is none like our Creat0r!
<i>Eyn k'Malkenu!</i>	אין במלכנו!	There is none like our Ruler!
<i>Eyn k'M0shi'enu!</i>	אין במושיענו!	There is none like our Savi0r!
<i>Mi chElOheyneu?</i>	מי באלהינו?	Who is like our G0d?
<i>Mi chAdOneynu?</i>	מי באדונינו?	Who is like our Creat0r?
<i>Mi ch'Malkenu?</i>	מי במלכנו?	Who is like our Ruler?
<i>Mi ch'M0shi'enu?</i>	מי במושיענו?	Who is like our Savi0r?
<i>Nodeh lElOheyneu!</i>	נוֹדֶה לַאלֹהֵינוּ!	We give thanks to our G0d!
<i>Nodeh lAdOneynu!</i>	נוֹדֶה לַאֲדוֹנֵינוּ!	We give thanks to our Creat0r!
<i>Nodeh l'Malkenu!</i>	נוֹדֶה לְמֶלְכֵנוּ!	We give thanks to our Ruler!
<i>Nodeh l'M0shi'enu!</i>	נוֹדֶה לְמוֹשִׁיעֵנוּ!	We give thanks to our Savi0r!
<i>Baruch ElOheyneu!</i>	בָּרוּךְ אֱלֹהֵינוּ!	Blessed is our G0d!
<i>Baruch AdOneynu!</i>	בָּרוּךְ אֲדוֹנֵינוּ!	Blessed is our Creat0r!
<i>Baruch Malkenu!</i>	בָּרוּךְ מֶלְכֵנוּ!	Blessed is our Ruler!
<i>Baruch M0shi'enu!</i>	בָּרוּךְ מוֹשִׁיעֵנוּ!	Blessed is our Savi0r!
<i>Atah Hu ElOheyneu!</i>	אַתָּה הוּא אֱלֹהֵינוּ!	Y0u are our G0d!
<i>Atah Hu AdOneynu!</i>	אַתָּה הוּא אֲדוֹנֵינוּ!	Y0u are our Creat0r!
<i>Atah Hu Malkenu!</i>	אַתָּה הוּא מֶלְכֵנוּ!	Y0u are our Ruler!
<i>Atah Hu M0shi'enu!</i>	אַתָּה הוּא מוֹשִׁיעֵנוּ!	Y0u are our Savi0r!

During the month of Elul, turn to page 157 for the blowing of the Shofar

A **Ladino** (Spanish/Portuguese Jewish dialect) version from Medieval Iberia. Ladino is a mixture of Spanish, Portuguese, and Hebrew, so it looks strange if you speak Spanish.

Like in Yiddish (German for "Jewish," which is "Djudjezm" in Ladino), there are no Hebrew vowel signs.

Ladino uses "vowel consonants" (aleph = a; aleph-heh = ah; vav = o or oo; and yud=ee or ay).

<i>Eyn kEl0heynu!</i>	אין באלהינו!	There is none like our G0d!
<i>Eyn kAd0neynu!</i>	אין באדונינו!	There is none like our Creat0r!
<i>Eyn k'Malkenu!</i>	אין במלכנו!	There is none like our Ruler!
<i>Eyn k'M0shi'enu!</i>	אין כמושיענו!	There is none like our Savi0r!

<i>Non komo nuestro Di0!</i>	נון כומו מואישטרו דיו!
<i>Non komo nuestro Seny0r!</i>	נון כומו מואישטרו שינייור!
<i>Non komo nuestro Rey!</i>	נון כומו מואישטרו ריא!
<i>Non komo nuestro Salvad0r!</i>	נון כומו מואישטרו שלבדור!

<i>Mi chEl0heynu?</i>	מי באלהינו?	Who is like our G0d?
<i>Mi chAd0neynu?</i>	מי באדונינו?	Who is like our Creat0r?
<i>Mi ch'Malkenu?</i>	מי במלכנו?	Who is like our Ruler?
<i>Mi ch'M0shi'enu?</i>	מי כמושיענו?	Who is like our Savi0r?

<i>Ken komo nuestro Di0?</i>	קיין כומו מואישטרו דיו?
<i>Ken komo nuestro Seny0r?</i>	קיין כומו מואישטרו שינייור?
<i>Ken komo nuestro Rey?</i>	קיין כומו מואישטרו ריא?
<i>Ken komo nuestro Salvad0r?</i>	קיין כומו מואישטרו שלבדור?

<i>Nodeh lEl0heynu!</i>	נוֹדֶה לְאַלְהֵינוּ!	We give thanks to our G0d!
<i>Nodeh lAd0neynu!</i>	נוֹדֶה לְאַדוֹנֵינוּ!	We give thanks to our Creat0r!
<i>Nodeh l'Malkenu!</i>	נוֹדֶה לְמַלְכֵנוּ!	We give thanks to our Ruler!
<i>Nodeh l'M0shi'enu!</i>	נוֹדֶה לְמוֹשִׁיעֵנוּ!	We give thanks to our Savi0r!

<i>Loaremos a nuestro Di0!</i>	לוארימוס אה מואישטרו דיו!
<i>Loaremos a nuestro Seny0r!</i>	לוארימוס אה מואישטרו שינייור!
<i>Loaremos a nuestro Rey!</i>	לוארימוס אה מואישטרו ריא!
<i>Loaremos a nuestro Salvad0r!</i>	לוארימוס אה מואישטרו שלבדור!

<i>Baruch ElOheynu!</i>	בָּרוּךְ אֱלֹהֵינוּ!	Blessed is our G0d!
<i>Baruch AdOneynu!</i>	בָּרוּךְ אֲדוֹנֵינוּ!	Blessed is our Creat0r!
<i>Baruch Malkenu!</i>	בָּרוּךְ מַלְכֵנוּ!	Blessed is our Ruler!
<i>Baruch MOshi'enu!</i>	בָּרוּךְ מוֹשִׁיעֵנוּ!	Blessed is our Savi0r!
<i>Bendicho nuestro Di0!</i>	בְּנִדְיָנוּ מוֹאִישְׁמֵרוּ דִּיו!	
<i>Bendicho nuestro Seny0r!</i>	בְּנִדְיָנוּ מוֹאִישְׁמֵרוּ שִׁנְיִיור!	
<i>Bendicho nuestro Rey!</i>	בְּנִדְיָנוּ מוֹאִישְׁמֵרוּ רִיאִי!	
<i>Bendicho nuestro Salvad0r!</i>	בְּנִדְיָנוּ מוֹאִישְׁמֵרוּ שְׁלִבְדוֹר!	
<i>Atah Hu ElOheynu!</i>	אַתָּה הוּא אֱלֹהֵינוּ!	Y0u are our G0d!
<i>Atah Hu AdOneynu!</i>	אַתָּה הוּא אֲדוֹנֵינוּ!	Y0u are our Creat0r!
<i>Atah Hu Malkenu!</i>	אַתָּה הוּא מַלְכֵנוּ!	Y0u are our Ruler!
<i>Atah Hu MOshi'enu!</i>	אַתָּה הוּא מוֹשִׁיעֵנוּ!	Y0u are our Savi0r!
<i>Tu sos nuestro Di0!</i>	טו סוס מוֹאִישְׁמֵרוּ דִּיו!	
<i>Tu sos nuestro Seny0r!</i>	טו סוס מוֹאִישְׁמֵרוּ שִׁנְיִיור!	
<i>Tu sos nuestro Rey!</i>	טו סוס מוֹאִישְׁמֵרוּ רִיאִי!	
<i>Tu sos nuestro Salvad0r!</i>	טו סוס מוֹאִישְׁמֵרוּ שְׁלִבְדוֹר!	

Yigdal is based on the **13 Principles of Faith** of **Maimonides'** (Spain-Egypt, 1135-1204 C.E.).

"Maimonides" = son of Maimon ("Faithful"). His full name was Rabbi Mosheh (Moses) ben Maimon, or RaMBaM.

In addition to being court physician to Salach a-Din in Egypt, RaMBaM wrote the law code *Mishneh Torah*, a philosophical work entitled *Guide to the Perplexed*, and invented modern philosophical Hebrew.

1. The existence of G0d

*Yigdal Elohim chay v'yishtabbach,
nimtza, v'eyn eit el m'tzi'uto.*

יגדל אלהים חי וישתבח,
נמצא, ואין עת אל מציאותו.

The living G0d is Great and praised,
G0d exists, and there is no time to G0d's existence.
(G0d is not IN time.)

2. G0d's unity

*Echad v'eyn yachid k'yichudo;
ne'lam, v'gam eyn sof l'achduto.*

אחד ואין יחיד כִּיחודו;
נעלם, וגם אין סוף לאחדותו

G0d is One and there is no unity like G0d's unity;
G0d is invisible, and there is no end to G0d's unity.

3. G0d is incorporeal

*Ein lo d'mut haguf v'eyno guf;
lo na'arocho eilav k'dushato.*

אין לו דמות הגוף ואינו גוף;
לא נערוך אליו קדשיתו.

G0d has no form or body;
we cannot (fully) appreciate G0d's holiness.

4. G0d is eternal and has always existed

*Kadmon l'chol davar asher nivra;
rishon v'eyn reisheet l'reisheeto.*

קדמון לכל דבר אשר נברא;
ראשון ואין ראשית
לראשיתו.

G0d preceded every thing that was created;
G0d was first, and there was no beginning
before G0d's beginning.

5. G0d alone is to be worshipped

*Hino Adon Olam, v'chol notzar
yoreh g'dulato umalchuto.*

הנו אדון עולם, וכל נוצר
יורה גדלותו ומלכותו.

Only G0d is the Creat0r of the Y0universe, and
every creature
teaches G0d's greatness and majesty.

6. The prophets' words are true

*Shefa n'vu'ato n'tano
el anshey s'gulato v'tif'arto.*

שפע נבואתו נתנו
אל אנשי סגולתו ותפארתו.

The fullness of G0d's prophecy was given
to those people of G0d's treasure and splendor.

7. Moses was the greatest prophet

*Lo kam b'Yisra'El k'Mosheh od,
navi umabit et t'munato.*

לֹא-קָם.. בְּיִשְׂרָאֵל כְּמֹשֶׁה.. עוֹד
נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ.

"There never arose among Israel another prophet
like Moses," Deut. 34:10
who saw G0d's likeness.

8. The Torah comes from G0d

*Torat emet natan l'amo El,
al yad n'vi'o ne'eman beyto.*

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל,
עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.

The True Teaching was given to G0d's people,
by the prophet trusted of G0d's house.

9. G0d will not change the Torah

*Lo yachalif haEl v'lo yamir dato
l'Olamim l'zulato.*

לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ
לְעוֹלָמִים לְזוּלָתוֹ.

G0d will not replace or change this law
ever with any other.

10. G0d knows our thoughts and deeds

*Tzofeh v'yodei'a s'tareynu;
mabit l'sof davar b'kadmuto.*

צוֹפֶה וְיֹדֵעַ סִתְּרֵינוּ;
מַבִּיט לְסוֹף דָּבָר בְּקִדְמוּתוֹ.

G0d sees from afar and knows our secrets;
sees the end of every thing when it begins.

11. G0d's reward and punishment

*Gomeil l'ish chesed k'mif'alo;
notein l'rasha ra k'rish'ato.*

נוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ;
נוֹתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ.

G0d rewards us with kindness according to our
deeds;
gives the wicked evil according to their evil.

12. The messiah will come*

*Yishlach l'keitz, yamin,
m'shicheinu, lifdot m'chakey keitz
y'shu'ato.*

יִשְׁלַח לְקֵץ יָמָיו, מְשִׁיחֵנוּ,
לְפָדוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ.

G0d will send, at the end of days, our Anointed
One,
to redeem those who await G0d's deliverance.

13. Enlivening the dead

*Meitim y'chayeh Eil b'rov chasdo;
Baruch adey ad SHEIM t'hilato.*

מֵתִים יַחְיֶה אֵל בְּרַב חֶסְדּוֹ;
בָּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ.

G0d enlivens the dead through abundant
kindness;
Blessed ever and ever is G0d's praised NAME.

**See commentary on the concept of a Messiah, page 176*

AdOn Olam asher malach,
b'terem kol y'tzir nivra.
L'et na'asah v'cheftzo kol,
azay Melech sh'mo nikra.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יִצִּיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

The Universe's Owner, who reigned
before the formation of any living thing.
Once all was made, as G0d ordained,
G0d was invoked as "S0vereign."

V'acharey kichlot hakol,
l'vado yimloch nora.
V'hu hayah v'hu hoveh,
v'hu yih'yeh b'tif'arah.

וְאַחֲרֵי כִבְלוֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹהֵה,
וְהוּא יִהְיֶה, בְּתִפְאַרֶה.

When all is ended,
G0d alone will reign in awesome majesty.
G0d was, is,
and will be, beauteously.

V'hu echad v'eyn sheni,
l'hamshil lo l'hachbirah.
B'li reshit b'li tachlit,
v'lo ha'oz v'hamisrah.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַּחְלִית,
וְלֹא הָעֹז וְהַמִּשְׁרָה.

G0d is One, there isn't a second
to compare or place next to G0d.
Beginningless and endless,
G0d's is the power and dominion.

V'hu Eli v'chay go'ali,
v'tzur chevli b'et tzarah.
V'hu nisi umanos li,
m'nat kosi b'yom ekra.

וְהוּא אֵלַי וְחַי גּוֹאֲלִי,
וְצֹר חֲבֻלִי בְּעֵת צָרָה.
וְהוּא נִסִּי וּמָנוֹס לִי,
מִנַּת כּוֹסִי בַּיּוֹם אֶקְרָא.

My G0d, my life's redeemer,
Y0u are my refuge in distress.
My banner guiding, my refuge,
ever my cupful when I call out.

B'yado afkid ruchy,
b'et ishan v'a'irah.
V'im ruchy g'viyati.
AdOnay li v'lo ira.

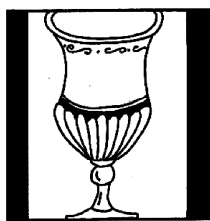
בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישָׁן וְאַעִּירָה.
וְעִם רוּחִי גְּוִיָּתִי.
יְהוֹה לִי וְלֹא אִירָא.

Into Y0ur "hand" I entrust my spirit,
while I sleep, as while I am awake.
And along with my spirit, my body.
G0d is with me; I will not fear.

קידושא רבא

KIDDUSHA RABBA

KIDDUSH FOR SHABBAT/FESTIVAL MORNING



On Shabbat begin here:

On Festivals that are not on Shabbat, begin at the bottom of the next page.

V'Sham'ru v'ney Yisra'El

et haShabbat,

la'asot et haShabbat

l'dorotam b'rit Olam.

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל
אֶת־הַשַּׁבָּת
לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדֹרוֹתָם בְּרִית עוֹלָם: Israel's children will keep
the Shabbat,
making Shabbat
an eternal covenant for all generations.

Beyni uveyn b'ney Yisra'El,

ot hee l'Olam

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הוּא לְעוֹלָם Between Me and Israel's children,
it will always be a symbol

Ki sheshet yamim

asah AdOnay

et hashamayim v'et ha'aretz

כִּי־שֵׁשֶׁת יָמִים
עָשָׂה יְהוָה
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ that in six days
AdOnay made
heaven and earth

uvayom hash'vi'i,

shavat vayinnafash.

וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנָּפֵשׁ: and on day seven,
ceased, and 'sighed in relief.'

Exodus 31:16-17

*On Shabbat, continue either at Zachor or Al ken beirach. On Weekday Festivals, begin at Vaydabbeir Mosheh.
Both are on the next page.*

Zachor et yom haShabbat,

l'kad'sho;

Sheishet yamim ta'avod,

v'asita kol m'lachtecha,

V'yom hash'vi'i Shabbat

lAdOnay ElOhecha;

Lo ta'aseh chol m'lachah.

Atah, uvincha, uvitecha,

avd'cha, v'amat'cha,

uvhemtecha,

v'geir'cha asher bish'arecha.

Ki sheishet yamim asah AdOnay

et hashamayim v'et ha'aretz,

et hayam

v'et kol asher bam,

vayanach bayom hash'vi'i;

Al ken beirach AdOnay

et yom haShabbat vaykad'sheihu.

זָכוֹר אֶת-יוֹם הַשַּׁבָּת

לְקַדְשׁוֹ

שֵׁשֶׁת יָמִים תַּעֲבֹד

וַעֲשִׂיתָ כָּל-מְלַאכְתְּךָ

וַיּוֹם הַשְּׁבִיעִי שַׁבָּת

לַיהוָה אֱלֹהֶיךָ

לֹא תַעֲשֶׂה כָּל-מְלָאכָה

אַתָּה וּבִנְךָ-וּבִתְךָ

עַבְדְּךָ וַאֲמָתְךָ

וּבְהֶמְתְּךָ

וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ

כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה

אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ

אֶת-הַיָּם

וְאֶת-כָּל-אֲשֶׁר-בָּם

וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי

עַל-כֵּן בֵּרַךְ יְהוָה

אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:

Remember the Sabbath day,

to keep it holy;

six days you may labor,

and do all your work,

but the seventh day is the Shabbat

of haShem your G⁰d;

you may not do any work,

You, your son, your daughter,

your manservant, your maidservant,

your cattle,

your stranger within your gates.

For in six days haShem made

heaven and earth,

the sea

and all that is in them,

and rested on the seventh day.

Therefore haShem blessed

the Sabbath day and made it holy.

On weekday festivals begin here:

Vaydabbeir Mosheh

et mo'adey AdOnay

el b'ney Yisra'El.

וַיְדַבֵּר מֹשֶׁה

אֶת-מִעַדֵי יְהוָה

אֶל-בְּנֵי יִשְׂרָאֵל:

And Moses declared

the appointed festivals of AdOnay

to the Israelites.

Leviticus 23:44

Always continue:

Chaveray n'varech:

L'chayim!

Baruch Atah, AdOnay, ElOheynu,

Melech ha'Olam,

borei p'ri hagafen.

Leader: חֲבֵרֵי נְבִירָךְ:

Congregation: לְחַיִּים!

בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ,

מֶלֶךְ הָעוֹלָם,

בוֹרֵא פְרֵי הַגָּפֶן:

My friends, let us bless:

To life!

Blessed Y⁰u, AdOnay, our G⁰d,

Ruler of Space and Time,

Wh⁰ creates the fruit of the vine.

On Sukkot, in the Sukkah:

<i>Baruch Atah, AdOnay, ElOheynu,</i>	בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ,	Blessed Y <u>OU</u> , AdOnay, our G <u>OD</u> ,
<i>Melech ha'Olam,</i>	מֶלֶךְ הָעוֹלָם,	Ruler of the Y <u>OU</u> niverse, Wh <u>O</u> has
<i>asher kid'shanu b'mitzvotav</i>	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	sanctified us with commandments
<i>v'tzivanu leysheiv baSukkah.</i>	וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה:	and commanded us to dwell in the Sukkah.

HaMotzi: the Blessing before eating Bread

<i>Baruch Atah, AdOnay, ElOheynu,</i>	בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ,	Blessed Y <u>OU</u> , AdOnay, our G <u>OD</u> ,
<i>Melech ha'Olam,</i>	מֶלֶךְ הָעוֹלָם,	Ruler of Space and Time,
<i>haMotzi lechem min ha'aretz.</i>	הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:	Wh <u>O</u> brings bread out from the earth.

Salt the challah then connect your word to deed by eating some of the bread.

About Challah

Why do we call the Bread "*Challah*"?

Challah is a word that means a "loaf." In this case it means a loaf of bread, special for Shabbat. Sometime in the murky past, Jews began to call their special Shabbat breads "*challah*." Egg bread, a rich bread (twisted or untwisted, with or without honey) became *challah par excellence* in Europe, but there are other kinds of bread that other Jews call "*challah*." In fact, any special bread is an appropriate way to celebrate Shabbat.

The word *challah* is mentioned in the Bible (*Numbers 15:19-21*), and is defined there as the "first of your kneading, lifted up as a gift...to GOD." Thus the *challah* is a hOLly part of everyone's kneading, and was given to the Temple. Today, many of us who bake *challah* take a generous pinch of dough, bake it on a separate piece of tinfoil, and burn it or give it to the pets afterwards as their Shabbat treat.

***Challah* Covers: For Covering the Bread during Kiddush**

Some may know of the child's explanation that the bread is covered during *Kiddush* so that it not be "embarrassed" by our attention on the *Kiddush* wine.

Actually, hiding the *challah* from view allows us to focus on the wine and ensures that we know which item we are blessing! This is because one may consecrate (*kiddush*) hOLly time using any kind of food or drink that one likes. To show that we are using wine (or whiskey or soda pop) and not *challah*, we cover the *challah*.

Salting Challah

Chapter two of Leviticus details the grain offering ritual, and requires that the grain be salted as part of the sacrificial rite (verse 13). The same verse also mandates that all sacrifices be salted, as a symbol of the covenant with GOD. Our ancestors understood this to mean that just as salt is a preservative, so is GOD's Divine protection, and that in some small way, salting the sacrifices invokes GOD's preservation of our people. Inasmuch as grain/bread is the most common food, the Torah uses the grain offering to symbolize all food, all the sacrifices.

There are, of course, many customs in concurrent usage on how to salt bread. Some sprinkle salt over the bread, and some dip pieces of bread into a bowl of salt.

For Events In The Life Of The State Of Israel

תַּפִּלָּה לְשָׁלוֹם מְדִינַת יִשְׂרָאֵל

AVINU SHEBASHAMAYIM



PRAYER FOR THE PEACE OF
THE STATE OF ISRAEL

Avínu, Iméinu, shebashamáyim,

Tzur Yisra'El v'Go'aló,

baréich et Medinát Yisra'El—

reisheet tz'michát g'ulatenu.

Hagéin aléha b'evrát chasdécha,

ufros aléha Sukkát shlomécha.

uSh'lach or'chá va'amit'chá

l'Roshéha,

l'Saréha,

V'Yo'atzéha

v'Taknéim b'eitzáh továh

milfanécha.

Chazzéik et y'déy maginéy eretz

kodshéinu.

v'Hanchiléim, ElOheyenu y'shu'áh,

v'atéret nitzachón t'atréim.

v'Natáta shalom ba'áretz,

v'simchát Olam l'yoshvéha.

v'Nomar, Amen.

אָבֵינוּ, אִמֵּנוּ, שֶׁבַשְׁמַיִם,

צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,

בָּרַךְ אֶת מְדִינַת יִשְׂרָאֵל—

רֵאשִׁית צִמְחַת גְּאֻלָּתֵנוּ.

הִגֵּן עָלֶיהָ בְּאַבְרַת חֶסֶדְךָ,

וּפְרוֹשׁ עָלֶיהָ סֻכַּת

שְׁלוֹמְךָ. וּשְׁלַח אוֹרְךָ

וְאַמְתָּךְ לְרֹאשֵׁיהָ,

שָׂרֶיהָ,

וְיוֹעֲצֶיהָ,

וְתַקְנֵם בְּעֵצָה טוֹבָה

מִלְפָּנֶיךָ.

חִזַּק אֶת יָדֵי

מְגִנֵי אֶרֶץ קֹדֶשֵׁנוּ.

וְהִנְחִילֵם, אֱלֹהֵינוּ יְשׁוּעָה,

וְעֹטֶרֶת נִצָּחוֹן תַּעֲטִרֵם.

וְנָתַתָּ שְׁלוֹם בְּאֶרֶץ,

וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ.

וְנֹאמַר, אָמֵן:

Our Father, Mother, in Heaven,

Rock of Israel and its Redeemer,

bless the State of Israel—

the genesis of our redemption sprouting.

Shield it under Your faithful wing,

and spread over it Your peaceful Sukkah.

Send Your light and truth to its

Prime Ministers,

Government Ministers,

and Advisors,

and correct them with Your good counsel.

Strengthen the hands

of our holy land's defenders.

Guide them, our saving God,

and crown them with victory.

Grant peace to the land,

and eternal joy to all who live there.

So let us say, Amen.

Mi shebeirach

avoteynu v'imoteynu

Avraham Yitzchak v'Ya'akov,

Sarah Rivkah Racheil v'Lei'ah,

Hu y'vareich et chayaley

Tz'va Haganah le Yisra'El,

ha'omdim al mishmar

artzeinu v'areyha—

Yamah vakedmah,

v'tzafonah vaNegbah:

bayabashah, ba'avir, uvayam.

HaKadosh Baruch Hu

yishmor v'yatzil

mikol tzarah v'tzukah

umikol nega umachalah,

v'yishlach b'rachah v'hatzlachah

b'chol ma'aseh y'deyhem.

Y'dabbeir son'eynu tachteyhem

vi'atreim b'cheter y'shu'ah

uv'ateret nitzachon.

viykuyam bahem hakatuv:

Ki AdOnay Eloheychem

haholeich immachem

l'hilachem lachem im oyveychem,

l'hoshia et'chem.

V'nomar, Amen!

מִי שְׁבִירָךְ May the One Wh0 blessed

אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ our ancestors

אַבְרָהָם יִצְחָק וְיַעֲקֹב, Abraham, Isaac, and Jacob,

שָׂרָה רִבְקָה רָחֵל וְלֵאָה, Sarah, Rebecca, Rachel, and Leah,

הוּא יְבָרֵךְ אֶת חַיֵּי **bless the soldiers**

צָבָא הַגָּנָה לְיִשְׂרָאֵל, of Israel's Defence Force,

הָעוֹמְדִים עַל מִשְׁמַר who stand on guard

אַרְצֵנוּ וְעָרֶיהָ— over our land and its cities—

יָמָה וְקִדְמָה "Sea-wards, and eastwards,

וְצָפוֹנָה וְנֶגְבָּה northwards, & to the Negev:" *Genesis 28:14*

בִּיבֶשֶׁת, בְּאֵוִיר וּבַיָּם. on dry land, in the air, and in the sea.

הַקָּדוֹשׁ בְּרוּךְ הוּא May the H0ly Blessed One

יִשְׁמֹר וְיַצִּיל guard and protect them

מִכָּל צָרָה וְצוּקָה from all desperate situations

וּמִכָּל נֶגַע וּמַחֲלָה, and from all plague and disease,

וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה that Y0u send blessing and success

בְּכָל מַעֲשֵׂה יָדֵיהֶם. to all they set their hands to do.

יְדַבֵּר שׁוֹנְאֵינוּ תַּחְתֵּיהֶם May G0d speak our enemies below them

וְיַעֲטֶרם בְּכֹתֶר יְשׁוּעָה and crown them with the crown of victory

וּבַעֲטֹרֶת נִצָּחוֹן. and with the crown of triumph.

וְיִקְיָם בָּהֶם הַכָּתוּב: And may this verse be for them:

כִּי יֵי אֱלֹהֵיכֶם "For it is Ad0nay your G0d

הַהוֹלֵךְ עִמָּכֶם, Wh0 goes with you

לְהִלָּחֵם לָכֶם עִם אוֹיְבֵיכֶם to fight your enemies for you,

לְהוֹשִׁיעַ אֶתְכֶם to save you."

Deuteronomy 20:4

וְנֹאמַר אָמֵן! And let us say, Amen!

For Yom haAtzma'ut / Israel Independence Day
Excerpts from מגילת העצמאות / Megillat haAtzma'ut
Israel's Scroll of Independence Iyar 5, 5708 / May 14, 1948



1. *Eretz-Yisrael* [the Land of Israel] was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped...and gave the world the eternal Book of Books.

2. After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

3. The *Sho'ah*, the catastrophe which recently befell the people, Israel, was anew a clear demonstration of the urgency of solving the problem of the Jewish people. This is the natural right of the Jewish people: to be like every people, standing rightfully by itself as its own sovereign nation.

In recent decades they returned in their masses. Pioneers, *ma'apilim* [immigrants coming to Eretz-Yisrael in defiance of restrictive legislation] and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.

4. THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will ensure complete equality of social and political rights to all its inhabitants.

1. בְּאֶרֶץ-יִשְׂרָאֵל קָם הָעָם הַיְּהוּדִי, בְּהָעֶצְבָּה
דְּמוּתוֹ הָרוּחָנִית, הַדָּתִית וְהַמְּדִינִית, וְהוֹרִישׁ
לְעוֹלָם בְּלוֹ אֶת סֵפֶר הַסְּפָרִים הַנִּצְחִי.

2. לְאַחַר שֶׁהִגְלָה הָעָם מֵאֶרְצוֹ בְּכּוּחַ הַזֶּרֶע
שָׁמַר לָהּ אֱמוּנָה בְּכָל אֲרָצוֹת פְּזוּרָיו, וְלֹא חָדַל
מִתְפִּלָּה וּמִתְקוּהָ לָשׁוּב לְאֶרְצוֹ וּלְחִידוֹשׁ בְּתוֹכָהּ
אֶת חֲרוּתוֹ הַמְּדִינִית.

3. הַשּׁוֹאָה שֶׁנִּתְחַלְלָה עַל עַם יִשְׂרָאֵל הוֹכִיחָה
מִחֲדָשׁ אֶת הַהִכָּרָח לְפִתְרוֹן בְּעֵית הָעָם
הַיְּהוּדִי. זוֹהִי זְכוּתוֹ הַטְּבָעִית שֶׁל הָעָם הַיְּהוּדִי
לְהִיזֹת בְּכָל עַם וְעַם עוֹמֵד בְּרִשּׁוֹת עֲצָמוֹ
בְּמִדְיָנָתוֹ הָרִבּוֹנִית.

יְהוּדֵי אֲרָצוֹת אֲחֵרוֹת לֹא חָדְלוּ לְהַעֲפִיל לְאֶרֶץ-
יִשְׂרָאֵל, עַל אֶף כָּל קוֹשֵׁי, מְנִיעָה וְסַכָּנָה, וְלֹא
פָּסְקוּ לְתַבּוּעַ אֶת זְכוּתָם לְחַיֵּי כְבוֹד, חִירוֹת
וְעָמַל-יִשְׂרָאֵל בְּמוֹלָדָת עַמָּם.

4. מְדִינַת יִשְׂרָאֵל תִּהְיֶה פְתוּחָה לְעֲלִיָּה יְהוּדִית
וּלְקַבּוּץ גָּלוּתִים; תִּקְיָם שְׁוִיוֹן זְכוּת לְכָל אֲזַרְחֶיהָ.

Continues on next page

5. WE APPEAL to the United Nations to receive the State of Israel into the family of nations.

5. אָנוּ קוֹרְאִים לְאַמּוֹת הַמְּאַחְדוֹת לְקַבֵּל אֶת מְדִינַת יִשְׂרָאֵל לְתוֹךְ מִשְׁפַּחַת הָעַמִּים.

6. WE APPEAL to the Arab inhabitants of the State of Israel to preserve peace and to take their share in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

6. אָנוּ קוֹרְאִים גַּם לְבְנֵי הָעַם הָעֲרָבִי הַיּוֹשֵׁב בְּמְדִינַת יִשְׂרָאֵל לְשָׁמֵר עַל הַשְּׁלוֹם וְלִטַּל חֵלְקוֹ בְּבִנְיַן הַמְּדִינָה עַל יְסוֹד אֲזִרָחוֹת מְלֵאָה וְשׂוּה וְעַל יְסוֹד נְצִיגוֹת מִתְאִימָה בְּכָל מוֹסְדוֹתֶיהָ, הַזְּמַנִּים וְהַקְּבועִים.

7. WE DECLARE the establishment of a Jewish state in *Eretz-YisraEl*, to be known as the State of Israel.

7. אָנוּ מְכַרְיִים בְּזֹאת עַל הַקָּמַת מְדִינָה יְהוּדִית בְּאֶרֶץ יִשְׂרָאֵל, הִיא מְדִינַת יִשְׂרָאֵל.

Placing our trust in the "Rock of Israel," we affix our signatures to this proclamation at this session of the provisional council of state, on the soil of the homeland, in the city of Tel-Aviv, on this *erev shabbat* (Friday), the 5th day of Iyar, 5708 (May 14th, 1948).



David Ben-Gurion

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Bechor Shitreet
Moshe Shapira
Moshe Shertok*



<i>Kol od balevav p'nimah,</i>	כָּל עוֹד בִּלְבָב פְּנִימָה,	As long as a
<i>nefesh yehudi homiyyah,</i>	נֶפֶשׁ יְהוּדִי הוֹמִיָּיָה,	Jewish heart beats,
<i>ul'fa'atey mizrach kadimah</i>	וְלִפְאַתֵּי מִזְרָח קְדִימָה	and as long as
<i>ayin l'TziOn tzofiyyah,</i>	עֵין לְצִיּוֹן צוֹפִיָּה,	Jewish eyes look eastward,
<i>od lo av'dah tikvateinu,</i>	עוֹד לֹא אָבְדָה תִּקְוַתֵּנוּ,	Then we have not "lost our hope,"* <i>Ezekiel 37:11</i>
<i>haTikvah bat sh'not alpayim</i>	הַתִּקְוָה בַּת שְׁנוֹת אֲלָפִים	our two thousand year old hope
<i>lih'yot am chofshi b'artzeinu:</i>	לִהְיוֹת עַם חֲפְשִׁי בְּאַרְצֵנוּ:	to be a free nation in our land:
<i>eretz TziOn, viYrushalayim.</i>	אֶרֶץ צִיּוֹן, וִירוּשָׁלַיִם.	the land of ZiOn, and Jerusalem.

"**Lost Our Hope**" is a phrase from the prophet Ezekiel's vision of a **Valley of Dry Bones** that come to life. It is a parable of national resurrection of the Jewish people on our land. Ezekiel was writing in Tel Aviv ("Ruin Hill of Springtime", Ezekiel 3:15), Babylon, during the Exile, in the early sixth century BCE. In his vision, G0d says that though the Jews have said, "We have lost our hope!" nonetheless, G0d will bring them back to Israel. Naphtali Imbar used this as the title of his ZiOnist National Anthem, to refute, as in Ezekiel, those who say our hope is lost. As in Biblical days, Israel was rebuilt. The Hope/*haTikvah*, was rewarded. As further irony, the word *Independence/Atzma'ut*, derives from the word for bone (*etzem*), for it is bones that hold the body up to stand, independently, on its own. And Tel Aviv, "the first Hebrew City," became the symbol of the new Israel, risen from the sand.

HaTikvah

"The text of *haTikvah* was written by the Galician-Jewish poet Naphtali Herz Imber in Zolochiv (Ukraine) in 1878 as a nine-stanza poem named *Tikvateinu* ("Our Hope"). It was supposed to be an expression of his thoughts and feelings following the construction of one of the first Jewish settlements in Israel, Petah Tikva. Published in Imber's first book *Barkay*, the poem was subsequently adopted as an anthem of Hovevei ZiOn and later by the ZiOnist Movement at the First ZiOnist Congress in 1897. The text was later revised by the settlers of Rishon LeziOn, subsequently undergoing a number of other changes.

The melody for *Hatikvah* derives from "La Mantovana," a 17th-century Italian song. Its earliest known appearance in print was in early 17th-century Italy as "Ballo di Mantova." This melody gained wide currency in Renaissance Europe, being recorded variously as the Spanish hymn "Virgen do la Cueva" ("Virgin of the Cave"), the Yiddish folk song "Prayer for the Dew," the Polish folk song "Pod Krakowem," and as the Ukrainian "Kateryna Kucheryava." This melody was also famously used by Bedrich Smetana in his symphonic poem "Má vlast" as "Die Moldau."

The modern adaptation of the music for *haTikvah* is assumed to be composed by Samuel Cohen in 1888."

From Wikipedia

Todah Rabah תודה רבה **Thank You!**

To:

- Rabbi Ari Cartun; Joan Fisch and Jonathan Salzedo and Emily Allen, who chaired the Religious Practices Committee, and to all the committee members over the years — Erika Ammirati, John Ammirati, Karen Bergen, Dahlia Blech, Ilan Blech, Marti Coppage, Paula Elster, David Findley, Susan Gold, Margaret Golden, Mark Goldstein, Martin Griss, P'nina Griss, Michelle Horaney, Rochelle Lefkowitz, Sharon Lennox, Roger Margulies, Edith Molton, Larry Molton, Sheri Morrison, Leah Orr, Rachel Paley, Laura Pennington, David Pilati, Ilona Pollack, Marc Rossner, Jeremy Siegel, Eileen Soffer, Steven Tepper, Dorothy Thursby and Sue Weber — who have worked tirelessly on content, deliberation, formatting, and proofreading.
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- Sara Kaderlan, *Siddur* project manager and Rabbi Cartun's assistant for ensuring that all changes were implemented and barreling ahead to get this project completed by the date it was needed.
- To all the members of the congregation whose desire and energy to join together in worship provided the ongoing motivation to complete this project.
- To G0d who gave us life, kept us alive, and brought us to this time. *Shehecheyanu!!*

הַבְּדֵלָה

HAVDALAH

Havdalah is Hebrew for "making a distinction." This service marks the end of Sabbaths and Holy Days, "distinguishing" between sacred time when we may not work, and work time when we may.

We use three symbols: wine, spices, and fire.

Wine (or choice drink): Just as Jews began the Sabbath by toasting the Creator of Sacred Time, so we end the Sabbath by toasting the Creator of Working Time.

Spices: Just as Shabbat spiced up our entire week, so a whiff of these spices reminds us of the holiness now passing into the work week.

Fire: Just as we began our Holy Day by lighting at least two candles to remind us of light's sanctity, we now light a special candle, which has multiple wicks, to return to fire's use as a creative tool. Hence, we *use* the light by reflecting it off our fingernails. As we do so, we see that it can be used for good or ill, to bring light, or to flame things away. We show this by watching it disappear behind our fingers as we wave our hand in front of the candle.

Hold the cup, but do not drink the wine.

Baruch Atah, Adonay, Eloheynu,	בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ,	Blessed You, Adonay, our God,
Melech ha'Olam,	מֶלֶךְ הָעוֹלָם,	Ruler of Space and Time,
borei p'ree hagafen.	בוֹרֵא פְרֵי הַגָּפֶן:	Who creates the fruit of the vine.

Put the cup down.

Baruch Atah, Adonay, Eloheynu,	בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ,	Blessed You, Adonay, our God,
Melech ha'Olam,	מֶלֶךְ הָעוֹלָם,	Ruler of Space and Time,
borei miney v'samim.	בוֹרֵא מִיְּנֵי בְשָׁמִים:	Who creates the fragrant spices.

Smell the spices.

*As you say the next blessing, use the light by reflecting it off your fingernails.
Then, as this blessing says, demonstrate the difference between light and darkness
by holding your open fingers in front of the candle.*

Baruch Atah, Adonay, Eloheynu,	בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ,	Blessed You, Adonay, our God,
Melech ha'Olam,	מֶלֶךְ הָעוֹלָם,	Ruler of Space and Time,
borei m'orey ha'eish.	בוֹרֵא מְאוֹרֵי הָאֵשׁ:	Who creates the lights of fire.

*Baruch Atah, AdOnay, Eloheynu,
Melech ha'Olam,
hamavdil beyn kodesh l'chol,
beyn or l'choshech,
beyn Yisra'El la'amim,
beyn yom hash'vi'i
l'sheishet y'mey hama'aseh.
Baruch Atah, AdOnay,
hamavdil beyn kodesh l'chol.*

ברוך אתה, יהוה, אלהינו
מלך העולם,
המבדיל בין קדש לחול,
בין אור לחשך,
בין ישראל לעמים,
בין יום השביעי
לששת ימי המעשה:
ברוך אתה, יהוה,
המבדיל בין קדש לחול:
Blessed Y0u, AdOnay, our G0d,
Ruler of Space and Time, Wh0
differentiates between h0ly and common,
between light and darkness,
between Israel and the other peoples,
and between the seventh day
and the six days of creation.
Blessed Y0u, AdOnay, Wh0
differentiates between h0ly and common.

Now *drink the wine and extinguish the candle.*

Hamavdil beyn kodesh
beyn kodesh lachol
chatoteynu hu yimchol,
zar'einu v'shlomeinu
yarbeh kachol
v'chakochavim balaylah.

המבדיל בין קדש
בין קדש לחול
חטאתינו הוא ימחול,
זרענו ושלומנו
ירבה כחול
וככוכבים בלילה.
May the One Wh0 makes a distinction
between h0ly and common
excuse our mistakes,
and cause our descendants and our peace
to increase like the sand
and the stars in the night.

Shavu'a tov.

שבוע טוב. (Have) a good week.

A good week, a week of peace
May gladness reign and joy increase.

EliYahu haNavi,
EliYahu haTishbi,
EliYahu (x3) haGil'adi.

אליהו הנביא,
אליהו התשבי,
אליהו הגלעדי.
Elijah the prophet,
Elijah the Tishbite
Elijah from Gil'ad.

Bimheirah, v'yameinu,
yavo eileynu
im mashi'ach ben David.(x2)

במהרה, בימנו,
יבא אלינו
עם משיח בן דוד:
Speedily, in our days,
may he come to us
with the anointed scion of David.

Some traditions add another verse for *Miriam haN'viah*.

SHAVUA TOV!

COMMENTARY

by Rabbi Ari Cartun (unless otherwise noted)

WHY I WROTE THESE PARABLES AND PRAYERS

Rabbi Ari Mark Cartun

My prayers, though based on the best mottos of my people, also spring from my own eyes and life. I wrote them for my congregation, Etz Chayim, in Palo Alto, California primarily for those of our people who can be best described as science-oriented and non-traditional, who *want* to believe in something they *can* believe.

If that last line sounds redundant, it is because most of us start out searching for a way to be happy within the traditions of our faith, while believing in the insights of our ancestors. But our ancestors never heard of DNA or an atom, never looked through either a microscope or a telescope, never saw to the ends of the visible universe, and never knew that the same natural laws that apply on this planet apply as far as eyes can peer. Nothing would change those laws of gravity or viscosity, not in Egypt, and not in any other local time or space.

So when, day after day and year after year, I sang the prayers of the Hebrew *Siddur*, Ordering of Prayers, and recounted the saga of the Reed Sea as the paradigm of Providence, I found that it left me fantasizing that G0d should have drowned the Nazi army as it chased the fleeing *Juden* who were scrambling on dry land across the Mediterranean Sea to freedom in the Land of Israel. I did not like that fantasy. Not because I had any care for the Nazis, but because waiting at seashores for the surf to part is not the way to make the world better. In the centuries since the Torah, a new paradigm arose among our people, one of *Tikkun Olam*, or, repairing the world, as partners with G0d. I found myself resonating with those of my people, and those of other peoples and faiths, who believed that small acts of doing good acts outweigh vast oceans of belief. And so I began to tinker with the prayers, starting with that one. I began to write a liturgy for those who believe in, as Danny Matt calls it, "the faith of a scientist."

But I do not live only in a world of experimentalism. Not everything can be put into a test tube, and not every set of observations match. In fact, a tenet of modern physics is that observing an event changes that event, so that no two people can see the same thing, even if we agree on the same data set. So I am prepared to find that I am alone in my world of observation — starkly alone.

This is bearable because I do not need to one hundred percent agree with everyone around me. I just need to be in agreement with them enough to function. We need to share a certain amount of vocabulary and outlook. After that, the fun is in enjoying the varying facets that sparkle out of each jewel we call our *s0ul*.

That I can use the word *s0ul* shows that I am not bound by the laboratory. What I mean by that word is not what my ancestors meant by it, nor what modern traditionalists and mystics mean by it. Read my prayers and you will see what I do with that word. The most important thing is, however, that I *do* use it. I recycle our ancient words and idioms and insights in ways that make sense to me in my world of observable phenomena, as well as in a private world of experience of the Y0universe as a Y0u.

Last – why is there a zero in *s0ul*? I use zeros to evoke the no-thing-ness of G0d. When I include a zero in spelling the human *s0ul*, it is to say that our brief existence is an infinitesimal part of Being It Self – my words for G0d.

I first learned the language of treating the Y0universe as Y0u from Martin Buber, from his insights in *I and Thou*. What that means to me is that the *Atah*, Y0u, with which Jews begin every prayer, is the Y0u⁴ who is the first syllable of the word Y0universe. I do have a relationship with the Y0universe, as the ALL and the One Wh0 willed all into Being. I capitalize, and use zeros for the letter O, to show the universal Y0u in everything.

⁴ I use a Zero in the middle of G0d to emphasize the *kabbalistic* understanding of the utter (that is, zero) inaccessibility of G0d's actuality. All we can see, says the Zohar, is "G0d's clothes." Also, in this world of things, a zero emphasizes G0d's no-thing-ness. Inserting a zer0 allows me to identify those aspects of this world in or through which I encounter the Divine.

I hear and see G0d, daily, in the acts and words and sights and sounds of the world I experience. But every receiver, from radio to tight end, can only catch those transmissions for which it is designed and prepared. We are all *designed* to hear and see G0d. It is just that not all of us are *prepared* to see and hear G0d.

I live in a world of science. I wanted to be a scientist, and still read science more often than any other subject, for fun. Science says that what you see, if others can see it, actually is. And if only you can see it, it is not science. It is just an experience you had. So it is with my experiences of G0d; they are not reproducible. I cannot "call my shots" like in a game of pool and have these experiences occur to me while others look on. So I cherish them as a person would cherish the times their friends and loved ones came calling. But I do not use them as proof for anything to anybody.

Still, I invoke them, in poetry and in prose. Maybe you will resonate with my experiences. Realize that what I have written about them is literature. It did not happen that way. This is just the way I am sanding my experience to make it into a fine piece of mental furniture.

I had long amended the Hebrew text of the prayers in ways that allowed me to pray what I believed. I felt authorized to say the truth as I saw it. Sometimes I found myself saying prayers that the congregation was not saying, even as I led them in their prayer. I feel that there is benefit in keeping the standard Ordering ("*Siddur*") and texts of prayers as most of the people, Israel, do. But I cannot say things I do not believe. It is lucky for me that I have found myself in congregations where my saying my own prayers is not a problem. I am, to say the least, unorthodox, even in Liberal context.

So here are the prayers I pray, and the ideals that I try to live my life by. I hope you find that they lead you to your own visions.

AvRam Aryeh ben Shmu'El v'Ruth haQartan meNaphtali
Ari Mark Cartun
Palo Alto, CA Summer, 5766/2006

BARUCH ATAH, ADONAY

Most of the prayers in the prayer book begin or end with the Hebrew words *Baruch Atah, Adonay*, "Blessed Y0u, G0d." No matter how large the universe, nor how much larger G0d, Jews always address the Intellect and Personality of Existence as "Y0u." We are G0d's children; our relationship is on a first name basis.

THREE KINDS OF BLESSINGS

"According to Moses Maimonides (1135-1204), there are three kinds of *brachot*, blessings:

First, there are blessings for the pleasure we derive from tastes, sounds, fragrances, and unique sights.

Second, there are the blessings recited at the time of doing Mitzvot which are commanded by the Torah or tradition. This *brachah* includes the words, "Wh0 has made us h0ly with Mitzvot and commanded us..."

Finally, there are the blessings recited at personal or private occasions. These may be at times of joy, such as when Agnon received the Nobel Prize. And they may also be said at a moment of sadness, as an expression of affirmation of life and love of G0d." (adapted from Rabbi Harvey J. Fields, *Bechol Levavcha*)

NUMERICAL SYMBOLISM OF תְּצִיט/ TZITZIT p. 16

The *tzitzit* are symbolic of the commandments: There are 5 double knots, and 4 doubled-over strings (making 8 strings). If you add those numbers together (5 + 8 = 13), you get 13. Take the letters of the Hebrew word *tzitzit* as numbers—*tzadi* (90)-*yud* (10)-*tzadi* (90)-*yud* (10)-*tav* (400)—and add them up you get 600. Then if you add 600 and 13, you get 613, the symbolic number of *mitzvot* in the Torah.

Though there are many more mitzvot derived from the Torah, this number is based on the addition of 365 negative *mitzvot* ("don't do's"), and 248 positive mitzvot ("do's").

This is a sermon: there are 365 "don't do's," as if to say, that there is *something to avoid every day* of the year; and there are 248 "do's," *something to do with every bone (part) in your body* (the rabbis of the Talmud thought there were 248 bones in our bodies).

The number of times that a string is wrapped around each section of the *tzitzit* also tells a story. The first 2 sections have 7 coils, and then 8 coils wrapped around them, which, added up, equals 15. In Hebrew it is *yud-hey*. The next section has 11 strands wrapped around it, and 11 can be written as 6 and 5, whose letters are *vav-hey*. All put together, these letters spell *yud-hey-vav-hey*, which is G0d's NAME.

The final section has 13 coils, which can be divided into 1, 8, and 4, which letters are *alef-chet-daled*, which spells *echad*, or "one." Altogether, this ends the *Sh'ma*, saying that "G0d is One."

THE PRAYER FOR THE SOUL p. 27

This blessing for the *soul* (which is a feminine noun) uses words that end in a forceful exhalation, *ahh*, (which means "her"). This is because three of the five Hebrew words for *soul* – רוּחַ *ru'ach* (wind), נְשָׁמָה *n'shamah* (respiration), and נֶפֶשׁ *nefesh* (sigh) – are all words meaning "breath." The other two of the five words for the *soul* are יָחִיד *yachid*, "unique one," and חַיָּה *chayah*, "life force." *Chayah* is also used to mean "animal," which is from the Latin "anima," or soul.

YOTZEIR OHR p. 56

The traditional prayer is taken from a second prophet named Isaiah, who was responding to a view of the world in which people believed in a force of good and a separate force of evil. Isaiah (45:6-7) wrote:

I am Ad0nay, and there is none other.
shaping the light and creating darkness,
making peace and creating evil. I, Ad0nay, do all these.
(the bold words are the ones in the traditional prayer)

The early rabbis, while acknowledging G0d as the source of all, evil and good, were uncomfortable "giving a Divine voice to evil" during the service, so they changed "creating evil" to "creating everything."

ALTERNATIVE CREATION "A Light To The Nations" p. 58

The first verses cited (from Isaiah 42) are part of the very first "*Haftarah*" (the reading from the prophetic books of the Bible that forms an appropriately themed "*Conclusion*" to the reading from the Torah) of the year, the *Haftarah* of the beginning of Genesis. This was chosen, it seems, because the Creation began with G0d ordering light into existence, and Isaiah sees our role in history being to spread that light.

SH'MA "Hear" p. 68

The שְׁמָע (*sh'ma*) is the central affirmation of our faith because it declares that there is only one G0d. The last letter in the Torah before *Sh'ma* is also a *Shin*, in the word *d'vash*, honey. From this we learn that we are to quiet ourselves (say **sh!**) in order to *hear* (**Sh'ma**) G0d better.

"The idea of G0d, from which an infinite number of things follow in infinite ways, can only be one."

Baruch Spinoza

WHAT'S MISSING AFTER THE V'AHAVTA p. 70-71

The traditional service continues after the *v'Ahavta* with *V'hayah im Shamoa* (If we observe G0d's *mitzvot* the natural order will be preserved) (Deuteronomy. 11:13-21); and *Vayomer*, the passage on *tzitzit* (ritual fringes) (Numbers 15:37-41). The Reform tradition omitted these verses, instead concluding the *v'Ahavta* with the end of the *tzitzit* paragraph, Numbers 15:40-41, that enjoins upon us the observance of all G0d's *mitzvot*. (The blessing for wearing of *tzitzit* is on p. 16.)

Why were these verses omitted? *V'hayah im Shamo'a* was omitted because the majority of Reform Jews did not believe that the natural order depended in any way on ethical/ritual correctness. Today we realize that a society's ethical behavior does indeed have an impact on the environment.

L'ma'an tizk'ru (Numbers 15:40-41) is the ending verse of the mitzvah of *tzitzit* (Numbers 15:37-39. See p. 16). Because they appeared too "oriental" (i.e., different than our Christian neighbors), the Reform movement initially forbade the wearing of *tzitzit*, then later made it optional. Because the *tzitzit* were no longer symbolic of "all the *mitzvot*" for them, the verses on the *tzitzit* were omitted from the *v'Ahavta*. *Tallitot* are now making a comeback among Reform Jews, who are revisiting some of the old customs and traditions to see if they hold meaning for them today.

THE AMIDAH: p. 81 and 97

HOWS AND WHYS OF BOWING IN THE AMIDAH

Some bow, as if presenting their case to a Heavenly Court, at the beginning and end of this blessing, and at the end of the Thanks/Modim Blessing. These mark the beginning and end of the parts of the Amidah prayer that officially replace the sacrifices we no longer send as smoke signals "up" to the Heavenly Court. The Peace/Shalom blessing was offered by the Kohanim/Priests following the sacrifice, and thus does not replace sacrificial worship. This is why none bow at that prayer.

Some also bow from the waist (not the knees) at the mention of our founders' ideas of G0d: G0d of Avraham...G0d of Sarah..., for a total of seven more times, acknowledging the many ways, even at the beginning of our people, that we relate to "G0d." Why not bow from the knees? Because of two things: the word *Baruch*, Blessed, derives from the word for knee, *Berech*, and there is no mention in this phrase of *Baruch*. Second, the bowing on *Baruch* is a time-hallowed and universally-observed custom, while bowing for the Patriarchs' and Matriarchs' G0d concepts is done less often (only by some traditional and liberal Jews).

G'VUROT ("Enlivening the Dead") p. 82

This prayer invokes G0d's power over life and death, i.e.: "enlivening the dead." Traditionally this meant resurrection of the dead, an ancient Jewish belief, but one with which modern Jews frequently have trouble. Reform Jews substituted the word "*hakol*—everything" for "*hameitim*—the dead," implying that G0d is the source of all life. But it can also be interpreted metaphorically, as investing even the dead of spirit with life. On a similar note, the prayer for rain is inserted here because Israel's (and California's) rainy season, "from *Shmini Atzeret* to *Pesach*," makes the brown hills turn green, that is, reviving the seemingly dead landscape.

When this prayer asserts that G0d keeps faith with those "asleep in the dust," that is, those who are dead and buried, it means that G0d's promises to the people transcend our lifetimes.

K'DUSHAT HASHEM "Holiness of G0d" p. 84

The *K'dushah* originated in Babylonia subsequent to the destruction of the first Temple and the forced relocation of the Judean population in 586 BCE. It offers a mystical appreciation of the holiness of G0d based on the exclamations of angels envisioned by Isaiah (6:3), spirits by Ezekiel (3:12), as well as by the psalmist (146:10). Its inclusion in the service may have been justified by the teaching in Leviticus 22:32, "I will be sanctified in the midst of the people of Israel."

adapted from: *To Pray as a Jew*, Rabbi Hayim H. Donin, and *Jewish Worship*, Rabbi Abraham Ezra Millgram

"*Kadosh, kadosh, kadosh, Ad0nay tz'va'ot*" קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת *Tz'va'ot* צְבָאוֹת literally means "armies," usually translated as "hosts," which refers to the myriads of angels thought to constantly gather around G0d to do G0d's work. (Note: we translate this as *Ad0nay of Great Gatherings*, forces for war or for peace.)

"Basically, the h0ly in the world is nothing other than what is open to transcendence, as the profane is nothing other than what at first is closed off from it, and hallowing is the event of opening out."

Martin Buber, *Hasidism and Modern Man*

"Judaism is a theology of the common deed ... dealing not so much with the training for the exceptional, as with the management of the trivial. The predominant feature in the Jewish pattern of life is unassuming, inconspicuous piety rather than extravagance, mortification, asceticism. Thus, the purpose seems to be to ennoble the common, to endow worldly things with hieratic beauty; to attune the comparative to the absolute, to associate the detail with the whole, to adapt our own being with its plurality, conflicts and contradictions, to the all-transcending unity, to the h0ly."

Rabbi Abraham Joshua Heschel, *Man is Not Alone*

The Story in the K'dushat haShem

When we take a look at the world, we wonder where G0d's holiness is hiding, and why our people, Israel, are so small and always in peril. The *K'dushat haShem* attempts to answer that with its string of quotes. In effect, these quotes, sung as we do, form an "opera" that describes mystical voyages of vision towards and away from the holiness we seek.

The first quote is from Isaiah's vision of G0d's intrinsic (i.e., heavenly) holiness. One day, while watching a sacrifice in the Temple, Isaiah was transported (physically? spiritually?) into G0d's heavenly court. There, Isaiah had a peek into the reservoir, the reactor core, of pure holiness, where Isaiah heard the heavenly myriads shouting out, "H0ly, H0ly, H0ly!...The whole earth is full of G0d's glory." That is, even though we may not know it, holiness runs throughout the world, and we can find it if we know where to look.

At the end of this vision, G0d asked for a volunteer to let humanity know about this, and Isaiah volunteered. We (G0d's servants) learned from him, and say to each other "*Baruch*." What does this mean? It means we are quoting the next quote, from Ezekiel, which begins "*Baruch/Blessed*."

Why do we do that? Because this quote expresses how it seems that G0d's holiness is withdrawn from this world. Here is why: Ezekiel, already having been carried away into Babylonian exile, saw a very strange chariot carrying G0d's presence away from Jerusalem as the Temple was destroyed. Thus, he said, "Blessed be G0d's glory from its place." This is a vision of the secular world in which we live, where it seems that G0d's glory has receded away from earth and back into the heavenly reservoir which Isaiah saw.

Still, we are not to dwell on the plight of being exiled into the mundane and the seemingly secular, but instead we are supposed to seek for the h0ly. And if we seek G0d, we will find G0d, as the next quote, from Numbers, shows.

Because of that, we rejoice, in the words of Psalm 146, that "G0d reigns forever, throughout all generations." This means now as well, and the end of the *Kedushah* affirms our relationship to G0d, and to G0d's holiness permeating our lives.

K'DUSHAT HAYOM "Holiness of the Day" p. 86

The three *K'dushot haYom* of the Shabbat Services tell the story of the wedding between G0d and Israel:

The **evening** version begins, "*Atah Kiddashta...*" which both means "Y0u sanctified," and also "Y0u betrothed." This evokes the wedding ceremony, where those marrying each other consecrate/betroth each other with rings, saying, "*Harey at/ah mekudash/mekudeshet li...* behold, you are consecrated to me."

The **morning** version begins "*Yismach,*" "Rejoice," which evokes the *simchah*, the rejoicing, the wedding party. The **afternoon** version begins "*Atah echad...*" "Y0u are One," which evokes *Yichud*, the physical "union" of those marrying each other, which consummates the wedding.

THE IDEA OF A "MESSIAH" and Congregation Etz Chayim

From Sofia Biros' *Dvar Torah on Zechariah chapter 14*, October 3, 2009/Tishrei 15, 5770

When Jews returned from exile in Babylon, the city was in ruins. Although they rebuilt the altar and restarted sacrificing (without a Temple, which was not built for another many decades), the Persians didn't let them have a king. Zechariah longed for Zerubabel (a descendant of the royal house of David) to be the king. The people were waiting and waiting for the restoration of the king, but no king was ever crowned. People

began to wonder what it would take to bring back *Mashiach ben David*, an "anointed" king from the House of David. In Biblical days, including Zechariah's time, the direct translation of *Mashiach* simply meant anointed, because a king, as well as a high priest, would have oil, *an ointment*, poured on his head to show that he was now consecrated as king.

Originally *Mashiach* didn't mean anything supernatural or historic. It only became so later as more years passed, and people hoped more and more for a righteous king to bring back the glory of the time of David.

Throughout Jewish history, there have been many people who have claimed to be the Messiah, or whose followers have claimed that they were the *Mashiach*. They thought they had supernatural powers and each person would do one more thing to top the previous, and they would die in the attempt to prove they were the Messiah.

When would a Messiah come? Each of the following has been suggested in our tradition as a time when the *Mashiach* will come:

if Israel (the Jewish people) observed a single Shabbat properly;

if Israel observed two *Shabbatot* in a row properly;

in a generation that is totally innocent or totally guilty;

in a generation that loses hope.

In the weekday *Amidah*, we pray for all the elements of the coming of *Mashiach*: return of all who are exiled; an end of wickedness, sin, and sacrilege; reward to the righteous; rebuilding of Jerusalem; and restoration of the line of King David. I know that all of us have different ideas of what that means. I don't know if you have thought about it before, but I had not until I studied this with Rabbi Ari.

Now that I have paid attention to the subject, here is what I think about when I read these words in the prayerbook:

I asked my mom what she thinks about the Messiah. She thinks that believing that there will be a Messiah gives people hope that there is a chance for harmony and peaceful co-existence among all the people of the world. Working toward something that's more important than just your own needs gives our lives more meaning.

My dad thinks the Messiah could be among us, and should serve as an inspiration to foster spirituality. For him, the possibility of a Messiah amongst us is very inspiring.

Rabbi Ari considers the restored state of Israel to be the new return from exile, and the state is a democracy, not a kingship under the rule of King David's descendants, who are, anyway, so mixed in among us that we are all now sons and daughters of David, so to speak. So Ari considers each Prime Minister of Israel, currently BenYamin NetanYahu to be "mashiach," as it were. That is, when he reads these prayers, he is praying for the Israeli government to rule justly, wisely, and in a way that will bring peace and prosperity to its own people as well as to its neighbors.

It has been said that in every generation there is a person born with the potential to be the *Mashiach*. Interpretations have said that the Messiah will bring the peace. But I think that someone who is truly a Messiah would help to bring peace to the world. I think that if people get a little help, a nudge, they will be able to get peace started for themselves. Perhaps it's in our own hands to work in the spirit of *Mashiach* to solve our problems between ourselves.

So I ask you: Do you care about "the Messiah"? Are you hoping for one?

NOTES ON THE TORAH SERVICE p. 120ff

There is a legend that tells us that the first Torah which the Holy One showed Moses, our teacher, was written in black fire on white fire (Tanhuma Bereshit, 1). And that in each letter and each line and each crownlet of each letter are entrances to worlds of awareness.

"And that furthermore and at the same time there is a whole other Torah written in white letters in what we sometimes think are the spaces between the black letters."

Gershom Scholem, *On the Kabbalah and Its Symbolism*

Av harachamim אָב הַרַחֲמִים (p. 120, at the bottom) literally means "Father of Compassion." In keeping with our policy of translating terms for G0d that are not gendered, we would translate this, normally, as Compassionate Parent. But the word Av/Father is also used for a basic principle, or the source of a law or principle (and its derivatives are called *banim*, "sons" or "children.") Hence, we used "Source of compassion." *Av harachamim* in its literal sense is also very ironic, as the word for compassion, רַחֲמִים *rachamim*, derives from the word for womb: רֶחֶם *rechem*. Thus, one could translate *Av harachamim* as "WombFather," which, though gendered, is arguably very inclusive. But this would not be understood in English. Still, now that you know, what does this evoke in your mind?

Tivneh chomot Y'rushalayim The citation from Psalm 51:20 that follows *Av harachamim* ends in a difficult spelling for Jerusalem: יְרוּשָׁלַיִם. This looks like it should be pronounced *Y'rushaleim*, but we still transliterate it in the normal way: *Y'rushalayim*. Frequently in the TaNach (Hebrew Bible), especially the Psalms, Jerusalem is spelled without the last vowel and consonant we are accustomed to today. This shows you why the old Greek transliteration, now the standard English version, is Jerusalem, and not Jerusalayim. *Y'rushaleim* seems to have been an old alternative spelling. The Masoretes, who put the vowel signs in the TaNach in the 8th century CE and beyond (before this there was no standardized system nor authoritative version of vowels) "fixed" the spelling of *Y'rushaleim* by replacing the vowel "e" and substituting the vowels for "ayim" by adding the vowel "i" in the same place as an "a". Thus they made us all say יְרוּשָׁלַיִם *Y'rushalayim*, keeping only one version of the pronunciation of our ancient capital, while preserving, as they always did, the alternative spellings as they found them.

Most prayerbooks spell this occurrence of יְרוּשָׁלַיִם *Y'rushalayim* in the normal modern way. But then, most prayerbooks do not copy all TaNach citations from the TaNach as we do. So we left this for you to learn from, and, for those who read slowly and closely, to struggle with.

This is the "Torah of Moses." Zot haTorah, miyad Mosheh In this part of the service, just before the first reading from the Torah is read, a traditional congregation sings Deuteronomy 4:4, "You who cling to haShem are all alive today." Moses said this to the survivors of the generation of the wilderness after 40 years of wandering, during which time all who had not "clung to G0d" had died off. This verse's message outside of its context is that if you "Hold fast to the Tree of Life (Proverbs 3:18)," that is, holding fast to the Torah and its *mitzvot*, you will merit Eternal Life. This is also why the Torah's poles are called *Atzey Chayim*, Trees of Life, for they are the physical part of the Torah which one may "hold fast."

Our congregation does not "hold fast to" that kind of belief in an afterlife. Therefore, we substituted this song of the names of the Torah's 5 Books in Hebrew to the melody of the raising of the Torah after it has been read in order to do two things:

- A to help memorize the names of the Torah's books in Hebrew; and
- B to say that the "Torah of Moses" is really "the Torah that must be *drawn from* the text."

How does this second meaning come about? Moses' name in Hebrew (מֹשֶׁה *Mosheh*) means **draw forth**, for he was drawn out of the Nile by Pharaoh's daughter. The song ends *This is the "Torah of Moses,"* with "Torah of Moses" in quotation marks, to signify that we intend it not to be taken literally, that a man named Moses took dictation from G0d. Instead, our congregation is comprised of people who see in the Torah a literary product of many authors from differing points of view over 1000 years, and this is what we teach in our congregational school.

Thus, to us, the Torah of Mosheh is the Teaching we draw forth from the ancient book of our ancestors, through our engaging in wrestling with it, discussing it, consulting a variety of sources, ancient and modern, traditional and unconventional. Look around the synagogue at the carts full of different versions of the Torah and TaNaKh (Hebrew Bible), all of which are provided so that our congregants and our guests do not idolize any one translation, commentary, or format. Though we hand out guides with page numbers showing people

where to find the weekly Torah and Haftarah readings in the books we offer, we also sing the Books of the Torah in order so that, hopefully, those who spend their Shabbat mornings with us will, after a short while, have learned how to find their way through a "**Chumash**" without needing to look at the page numbers!

NOTE: A **Chumash** is a book with synagogue readings of the Torah and the Haftarot, and sometimes also containing the five *Megillot* (small books of the Hebrew Bible which are read on Passover (Song of Songs), Shavuot (Ruth), The 9th of Av (Lamentations), Sukkot (Ecclesiastes), and Purim (Esther)).

The Different Names of Torah Books

You may notice that in addition to being called a Torah, you will also see books with the same content entitled **Pentateuch**, and **Chumash**.

Torah means "Teaching," that is, the "Teaching of Moses."

As the Torah is divided into five books (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), it is also called "The Five Books of Moses."

Pentateuch is a Greek word meaning "Five Books."

Chumash (the Hebrew "Ch" is a guttural sound like the German "ach") is Hebrew for a "fifth," and is part of the phrase, *Chamishah chumashey haTorah*: the "five fifths of the Torah."

A COMMENTARY ON THE ALEynu p. 145

The *Aleynu* is a two-paragraph prayer whose themes are: the chosenness of Israel for our distinctive mission and way of worshipping G0d; and G0d's ultimate sovereignty over all the Y0universe. The two themes are contained separately in the two paragraphs, which were originally separate prayers. The first paragraph, was written in the first or second century CE for the *Malchuyot* (Kingship) section of the shofar service, and was an immediately popular hit. Thereupon it was used to conclude all services with evocations of G0d's ultimate sovereignty over the whole Y0universe. This was a comforting thought for Jews who had lost their political independence after the destruction of the second Temple in 70 CE.

We bow during the phrase "We bow" ("*va'Anachnu Kor'im*"), just like the bow of the *Amidah*, only deeper, slower, and longer. We call G0d the "King of the Kings of Kings" *Melech malchey ham'lachim*, herein translated as Supreme Sovereign of Sovereigns, in order to also place our allegiance to G0d above all those emperors/"Kings of Kings" who deified themselves, their images, and their laws. We have only one ultimate sovereign to whom our allegiance and loyalty is owed. "On that day" when all worship G0d as "One," the world can be considered redeemed, and Israel will no longer have its distinctive, chosen task.

As the first paragraph is a very particular prayer ("It is incumbent upon us to be G0d's chosen worshippers"), a more universalistic prayer was added in the middle ages as a second paragraph, *Al ken* ("All will acknowledge Y0u on that day"). The two prayers were joined to express our belief that though Israel has its special task, nonetheless G0d is The Universal Ruler and will redeem the whole world along with us.

Some Jews have difficulty with the concept of "chosenness" and with the idea that "one day Ad0nay will rule over all the Y0universe." Their discomfort lies in the possible implication that Jewish beliefs, concepts of G0d, and ways of worshipping are superior to those of other religions.

The Reconstructionist Movement has rewritten the *Aleynu* to eliminate the concept of chosenness. Until such time as a congregational discussion of our liturgy can be undertaken, the Religious Practices Committee has left the *Aleynu*, as well as other prayers, in their original form.

The Reconstructionist *siddur Kol Haneshamah* (second edition) **has two alternatives** to the words "Wh0 did not make us as all the peoples, nor place us as the families of the earth, Wh0 did not assign our lot as theirs, nor our fate as that of their multitudes."

Version 1:

"Wh0 gave us the teachings of truth and planted eternal life within us."

(This is from the blessing after an *aliyah*)

Version 2 (from Isaiah 42:5):

"Wh0 created heaven's heights
and spread out its expanse
Wh0 laid the earth's foundation
and brought forth its offspring,
giving life to all its peoples
the breath of life to all who walk about."

ATTRIBUTIONS

Meditation for Wrapping Oneself in Tzitzit page 16, from *The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival*. Marcia Falk. Boston: Beacon Press, 1996, p. 152.

Entering into Prayer on page 17 is from *Tzava'at haRiVaSh*, a late 19th c. Hasidic work by Israel Ba'al Shem Tov, and can be found in *Your Word is Fire: The Hasidic Masters on Contemplative Prayer*, edited and translated by Arthur Green and Barry W. Holtz. New York: Paulist Press, 1977, p. 35.

Waking up this morning on page 17 by Thich Nhat Hanh can be found in *Earth Prayers from Around the World: 365 Prayers, Poems and Invocations for Honoring the Earth*, edited by Elizabeth Roberts and Elias Amidon. Harper San Francisco, 1991, p. 335.

When you are on a low spiritual level, on page 17 is by Israel Ba'al Shem Tov (from *Tzava'at haRiVaSh* #40), in *God in All Moments: Mystical & Practical Spiritual Wisdom from Hasidic Masters*. Edited and Translated by Or N. Rose with Eben D. Leader (Jewish Lights Press).

The Prayerful Heart on page 19 is from *Your Word is Fire: The Hasidic Masters on Contemplative Prayer* edited and translated by Arthur Green and Barry W. Holtz. New York: Paulist Press, 1977, p. 97.

Tz'dakah (Alternative Eilu D'Varim and G'ulah/Redemption) on page 73 is adapted from words by Danny Siegel found in *Gym Shoes & Irises (Personalized Tzedakah Book Two)*. Town House Press, Spring Valley, NY, 1987.

I am a Jew (Alternative Eilu D'Varim) on page 29 is adapted from writings by Edmund Fleg (20th century France). The closest version is in *Gates of Prayer*, Central Conference of American Rabbis, New York, and Union of Liberal and Progressive Synagogues, London, 1975, p. 705

Alternative Birchot Hashachar on page 31 is adapted from a sermon given by Rabbi Sarah Graff in 2003, with her permission.

Sabbath Prayer on page 47 is adapted from the musical *Fiddler on the Roof*, music by Jerome Bock, lyrics by Sheldon Harnick, 1964.

Genesis on page 57 is by Ruth Brin and can be found in *Harvest: Collected Poems and Prayers*. New York: Reconstructionist Press, 1986, NY.

The Faith of a Scientist on page 59 is an excerpt, adapted by Ari Cartun, from *God & The Big Bang: Discovering Harmony Between Science and Spirituality* ©1996 Daniel C. Matt (Woodstock, VT: Jewish Lights Publishing.) Permission granted by Jewish Lights Publishing, P.O. Box 237, Woodstock, VT 05091.

On Angels and Messengers on page 65 is from *Honey From the Rock: Visions of Jewish Mystical Renewal* by Lawrence Kushner. San Francisco: Harper & Row Publishers, 1977, p. 69-70.

And You Will Love (Alternative v'Ahavta) on page 69, music by Debbie Friedman, 1972.

A person reaches in three directions (Alternative G'ulah) on page 75 is by Rabbi Nachman of Bratslav and can be found in *Entrances to Holiness are Everywhere*, the prayerbook of Congregation Kol Ami, White Plains, NY.

A Personal Amidah on page 108 and **G0d of Abraham and Sarah** on page 109 are from *Or Chadash, New Paths for Shabbat Morning*. P'nai Or Religious Fellowship, Preliminary Draft Edition, 1989, p. 256-57.

Slow Me Down Ad0nay on page 110 is adapted from versions that have been attributed both to Wilfred Peterson and H.J. Sherman.

Alternative Mi Shebeirach for Healing on page 131, music by Debbie Friedman, lyrics by Debbie Friedman and Drorah Setel, 1988.

Let Us Adore (Alternative Aleynu, "The Adoration") on page 148, music by Julius Chajes.

And then all that had divided us on page 150 is an untitled poem by Judy Chicago, from *The Dinner Party: A Symbol of Our Heritage*, Garden City, NY: Anchor Books, 1979. It is on the back flyleaf (no page number). Reprinted in *Cries of the Spirit: A Celebration of Women's Spirituality*, edited by Marilyn Sewell. Boston: Beacon Press, 1991.

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