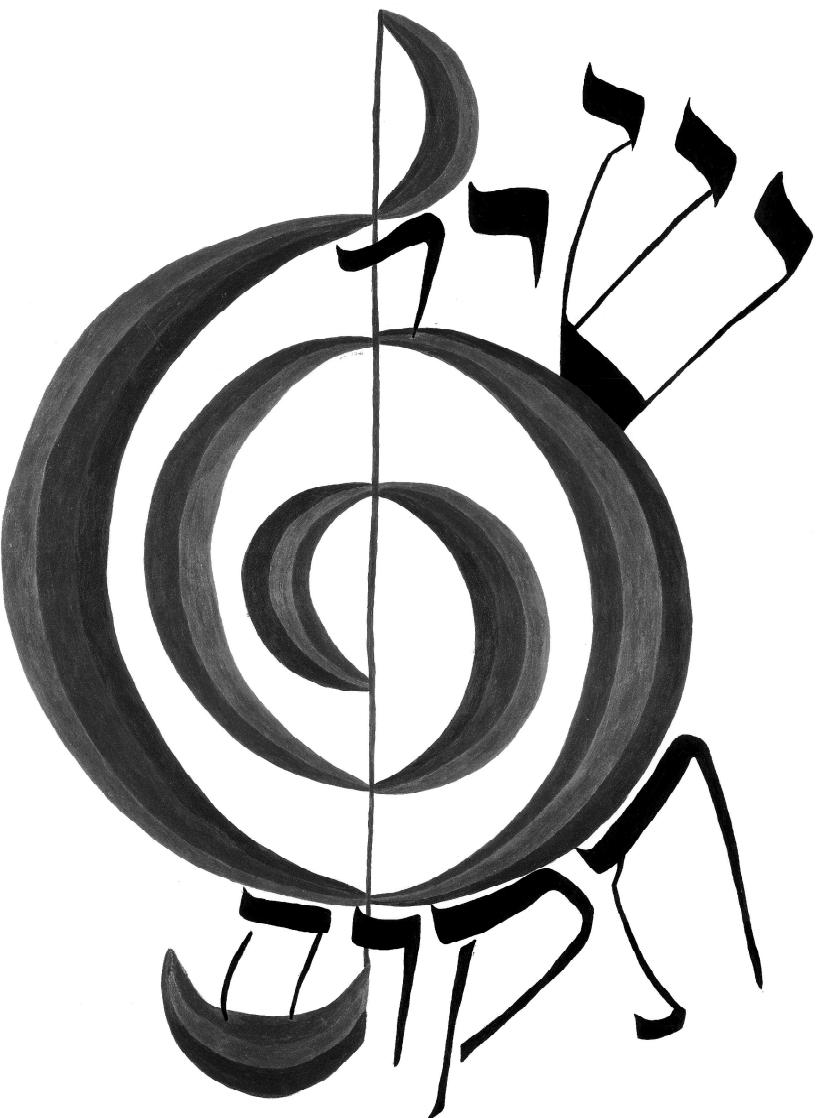


סידור שיר תקוה

SIDDUR SHIR TIKVAH



CONGREGATION SHIR TIKVAH

*Prayer within a community is a blend of personal and group experience. Jewish prayer has been compared to jazz music – each person contributes a voice, a rhythm, and a personal **kavvana**, intention. The fixed order of the prayers contributes the main melody line, and we as a group decide the rhythm, and create the energy.*

*One need not agree with each word or theological inference to pray with one's community; one must only desire the experience of being with friends and family. The **keva**, the fixed prayers, are the history of our people's struggle to know God. When we echo their words, we connect to our heritage. The personal intention we bring to the words, the interpretations we give them, the way we understand them, the changes we make, make them ours.*

The prayers are our people's conversation with God, however we understand that idea. When we encounter the prayers and consider them, pray them, and sing them, we create a dialogic space between the prayer and the one who prays. There, when we are fully engaged in a word, a phrase, an idea, we may sense a meeting with the transcendent immanence, the Most Holy.

**שירו ליהוה שירה חדשה
שירו לאלהינו שIRO
שיר תקווה**

*Sing to God a new song,
sing to our God
a song of hope.*

What is the Language of Prayer? About This Translation

The fascinating and challenging truth is that there is no one word in English to which a translator can turn in expressing an ancient Hebrew thought in English. We often see this demonstrated in Shir Tikvah's weekly Torah study, where we use a variety of different volumes of Torah, each one offering a different possibility of translation.

The English translation of this *siddur* is unique and new, a choice made because so many available *siddur* translations were deemed unsatisfactory by those who regularly make the Shir Tikvah *minyan*. This dissatisfaction was shared by the translators.

There is No One Word

Quite often, translation is an inexact art because words do not exist in a one-to-one ratio across languages, nor do different cultures experience the world in identical ways. In English, for example, one says "I have that book" and in so doing communicates ownership in a particular way; in Hebrew, the closest equivalent statement is "there is to me that book" – indicating a somehow different relationship between book and person.

In the language of prayer, this reality is complex and nuanced by centuries of cultural expectations, religious assumptions, and the politics of existing translations. Modern American Jewish culture, for example, consists of at least the following theological layers:

Ancient Israelite
Enforced Exile
Return to Zion
(largely) European Exile
Renaissance
Ghetto
American individualism and independence
Modernity
Chosen Diaspora
Anti-Semitism
Holocaust
Establishment of the Modern State of Israel
American social Protestantism

Movements for Social Equality Universalism

All of these aspects of experience color Jewish theology and all of them reverberate in the choice of a prayer word, or its obfuscation. In the modern period (and not only then) entire prayers in the traditional *siddur* have been changed to express changes in Jewish theological sensibility. As a result, less-than-universal themes are sometimes heavily edited.

Philosophy of Translation

It has been said that the *siddur* is the historical scrapbook of the Jewish people; in many times and places, new poems, prayers and other content have been added, expressing the religious experiences of one community or another (one example is the *Aleinu* prayer, first added in the twelfth century as a reaction and response to the massacres of the Crusades). One of the choices made by some modern *siddurim* is to change the words of that prayer as no longer appropriate. The other choice, to leave the prayer as it is, requires one to confront not only what is appropriate today, but the entire vista of Jewish experience and religious response.

One of the first decisions made by the Tefilah committee was to use a traditional Hebrew template for our Shir Tikvah *siddur*, exposing those who *daven* with it to a more complete picture of the entire history of Jewish prayer. The Hebrew of the Conservative movement *siddur* was chosen as a good compromise between taking too much out (half of the *Sh'ma*, as the Reform do) and leaving in every poem ever added during the Middle Ages (as the Orthodox do). We therefore decided to leave most of the traditional language expressing theological beliefs alone: the chosenness of the *Aleinu*, along with statements asserting life after death, and hopes for a return to a renewed Zion are all in place in this *siddur*. We have, however, added the Matriarchs alongside the Patriarchs where they are remembered, such as in the *Amidah* prayer.

Gender as Limitation and as Truth

Hebrew is a gendered language; a human being, an animal, and everything else that is a noun ("soul," "people," and "land," for example) is either male or female in Hebrew. Many of the translations

provided here are nevertheless rendered in gender-neutral form, and this is both a true expression of our belief that God includes both genders, and also a distortion of the original Hebrew. It is interesting to think about traditional gendered ideas of God, such as when God is the bridegroom and Israel is the bride on Shabbat. These old ideas have their own gender-bending beauty and gender-limiting problems. After all, the community of Jewish men was historically invited to think of itself as a bride every week. How did that shape Jewish religious consciousness?

But such gendered metaphors also partake of all the traditional gender limiting ideas of the past. If we highlight contemporary priorities through gender neutrality we may block access to older meanings, and to the entanglement of the text in the dance of man and woman, male and female, and the human experience of living in a gender identity. All of this is a complex way of saying that “translation betrays” — translation conveys some part of the truth of a text, but also obscures other parts, while introducing its own ideas. The text itself, in the original Hebrew, remains the source with which we wrestle. We hope that the translations here convey new possible meanings without shutting down access to the older ones.

Supporting *kavvana* by making *keva* seem new

Jewish prayer is sometimes spontaneous but always obligatory, sometimes done singly but always expecting a *minyan*, and possible anywhere but always seeking sacred space. The *siddur* is meant to support all of these possible variations in Jewish prayer.

“One whose prayer is rote is not really praying,” according to the Rabbis of the Mishnah. At the same time, Jewish tradition obligates us to regular prayer. How can we avoid the boredom that comes with repeating the same prayer words, the *keva* (“fixed prayer”), over and over? The traditional answer is that we ourselves are different, and that we must make the effort to bring ourselves fully into prayer – that if we are truly present as we are now, we will find a newness, a renewal, in the ancient words. This is the practice of *kavvana*, “intentionality”.

At the same time, it has been a pleasure to freshen up the words of prayer in this translation by attempting to stay as true as possible to the ancient context; a psalm that uses shepherd imagery should sound as if a shepherd composed it, and a Rabbinic prayer

should evoke the Ancient Near East and the Roman occupation of two thousand years ago. We are inspired by Robert Alter and others who have attempted to go back before the first English language translations of the Bible became current in the Western world, those dessicated forms that rise up in our minds when we think of Biblical language (so well-satirized in the Monty Python movie “Search for the Holy Grail”).

By the simple act of translating directly from Hebrew, we have the opportunity to create an English text that often diverges from the King James version in ways that are astonishing and wonderful. We are not the first to do this, but our translation is, in its own way, quite unique.

No More Sacrificial Animals

The *Amidah* exists as a placeholder in Jewish religious practice for the ancient sacrifices once offered regularly on the altar of the Temple in *Yrushalayim*. When the Temple, and the priestly service along with it, was destroyed in 70 CE, the Rabbis taught that we had another way of establishing a meaningful connection to God and the world. Citing Prophets such as Micah who declared that God desires social justice and personal kindness, not sacrifice, they taught that we could re-establish the service once offered to God in the Temple through prayer, called *avodat halev*, “service of the heart.”

Each *Amidah* stands for one Temple sacrifice; often, the prayer language around the *Amidah* speaks of our yearning to re-establish that ancient form. Because on Shabbat and holy days there was an additional offering, the traditional *siddur* includes a repetition of the *Amidah* called *musaf*, “additional”. Not being able to agree that we want to return to animal sacrifice, in our *siddur* we include instead a “remembrance of *musaf*.” This practice of recalling our ancestors’ worship, and at the same time distancing ourselves from it, is adopted from the Jerusalem shul *Kol HaNeshamah*, which provided inspiration for a number of the theological nuances behind some of our translational, and philosophical, choices.

A Final Word

It is our belief that Jewish prayer is best done, and most beautiful as well, in Hebrew. But for at least two thousand years it has been true that not every Jew has been able to pray in Hebrew.

Therefore, this careful translation is offered: may the words of this siddur allow you to fulfill the ancient prayer:

יְהִי לְرָצׁוֹן אֶمְرֵי־פִּי וְהַגִּזּוֹן לְבִי לְפָנֶיךָ יְהוָה צְדָקָה וְגֹאָלָה.
Yih'yu l'ratzon imrei fi v'hagyon libi l'fanekha Adonai Tzuri v'Go·ali

May they be acceptable and desired, the words of my mouth and the depths of my heart, before You, O God, my Immovable Support and the Source of Life's Meaning.

Translators Miles Hochstein and Rabbi Ariel Stone

A Song of Gratitude

*It is forbidden to enjoy anything in this world
without an utterance of thanks – Talmud Bavli*

Praise for the holy constancy of the Tefilah Committee, meeting month after month to articulate a coherent philosophy of word choice and translation, debate choices in prayer language, and carefully consider our existing communal *minhag* in prayer and ritual practice: Kate Farrell, Jen Coury, Ilana Cohen, Leslie Dolin, Flori Hall, JD Kleinke, Axel Koenig, Robbie Lambert, Charlie Rosenblum, Dale Schwartz, Les Schwartz, Joyce Shields, and Anne Whitaker.

Gratitude for the holy determination of translators who, because our *Kehillah* rejected every translation we found in extant *siddurim*, set themselves to translate into English every Hebrew and Aramaic prayer we desired: Miles Hochstein, Kate Farrell, and Rabbi Ariel Stone. And for *hiddur hamitzvah*, the adornment of the *mitzvah* of the *siddur's* creation: Michelle Levin, Joyce Shields, Tina Rouhoff, Jan Gassner, Lisa Fox, and Kate Farrell.

Praise for the holy meticulous work of copy editing, securing copyright permissions, and oversight of *siddur* production with our friend Vivian Singer at Custom Siddur: Jen Coury and Kate Farrell.

Gratitude for the holy gift of anonymous donations securing our ability to produce this *siddur*: this *tzedaka* lifts up our *kehillah's* prayer and song in joy and beauty.

Praise for a larger holy *Kehillah* of Jews who take our *davening* so seriously that no *siddur* now on the market was quite right – and gratitude to those who, by showing up to make the *minyan*, create the holy Place in which this *siddur* makes sense.

This *siddur* was created for them – for us.

Alone, I cannot lift my voice in song. Then you come near and sing with me. Our prayers fuse and a new voice soars. Our bond is beyond voice and voice. Our bond is one of spirit and spirit.

— *Rabbi Pinhas of Koretz*

May this *siddur* lift up each one who uses it, and when we use it together in our *minyan*, may it help us draw near to the ideal of our Shir Tikvah song – each voice is beautiful, because each voice adds a unique and irreplaceable note of harmony in the multidimensional Oneness of the All of us. The words of that song change from psalm to psalm and day to day, and it always sings of the best, and highest, and deepest, Place of our lives – the Place, *Makom*, which is God.

Amen, *Selah!*

The Jew exists within the covenant relationship with God; one cannot speak of the Jew acting alone. For David Hartman, there is a loving, empathetic divine presence which is committed to the covenant relationship -- and there is no radical, independent autonomy, all is within a grounding which is aware of God, and this is a two-way responsibility. Prayer for Hartman is a dialogue, and God is listening (not answering, but listening). “There are moments of intimacy and of distance.”

Three Rungs One God, "Living God". D'kula Had

- "all is one", attaining one name
- end of heaven to end of heaven. - "You" -
one name, one name, one name

God": Elohim, "God" - above; Elohim Hayim, "Living God".

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תוכן העניינים

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EREV SHABBAT

KABBALAT SHABBAT

ערב שבת

קבלת שבת

If you stop running around on the Shabbat
doing business on My holy day;
but call the Shabbat a celebration,
to sanctify יְהוָה with honor,
and honor Shabbat by not acting as usual
 doing business, idle talk —
then you will delight יְהוָה
I will ride you high over the land,
I will feed you the portion of your ancestors.

Isaiah 58:13-14

Hinei Mah Tov

*Hinei mah tov umana'im
shevet ahim/ahiyot gam yahad.*

הנה מה טוב

הנה מה טוב וממה נצעים
שְׁבַת אֲחִים אֲחִיּוֹת גָּסִיד.

Shabbat HaMalka

*Haḥamah meirosh ha-ilanot
nistalkah, bo·u v'neitzei
likrat Shabbat hamalka.

Hinei hi yoredet hak'doshah
hab'rukhah, v'imah mal'akhim
tz'va shalom um'nuhah.

Bo·i, bo·i, hamalkah.

Bo·i, bo·i, hakalah.

Shalom aleikhem
mal'akhei hashalom.*

שבת המלכה

המחפה מראש הailerנות
נסתלקה, באו וניצא
לקראת שְׁבַת הַמֶּלֶךְ.
הנה היא יורדת הקוזשה
הברוכה, ועטפה מלאכים
צבא שלום ומנוחה.
בואי, בואי, הפלגה.
בואי, בואי, הפלגה.
שלום עלייכם
מלאכי השלום.

SHABBAT EVENING

KABBALAT SHABBAT Welcoming the Shabbat¹

Consider the words of your prayer as awakening the letters.
Through these letters heaven and earth
and all that lives was created.
The letters have within them the life of all;
when you pray using them,
all of Creation merges with the words of your prayer.
Your words can lift up all that is around you:
even the song of a bird flying by
enters into such a prayer.

Darkhey Tzedek

Hinei Mah Tov

How good it is when we live together in peace.

Psalm 133:1

Shabbat HaMalka (winter)

The sun on the treetops has disappeared,
come and let us go forth to greet the Shabbat Queen.
Behold, she descends, the Holy Blessed One,
and with her the angels of peace and of rest.
Come, come, O Queen! Come, come, O Bride!
And greetings to you, O angels of peace.

Hayim Nahman Bialik

¹ *Kabbalat Shabbat* was created by the 16th century Kabbalists (Jewish mystics) of Tsefat in the Land of Israel. The six psalms which open the tefilah were chosen by Rabbi Moshe Cordovero. His brother in law, Rabbi Shlomo Alkabetz, wrote the song which welcomes the Shabbat bride, *Lekha Dodi*. The initial letters of the six psalms — ה, ו, י, נ, י, נ — amount to the numerical value 430, which equals that of נַפְשׁוֹ, “soul”. Psalm 29 contains the Holy Name of God eighteen times, corresponding to the blessings of the weekday *Shemoneh Eshreh*.

Parha haGefen

*Parḥah hagefen, heineitzu harimonim
eit dodim kalah, bo·i l'gani
n'ran'nah, n'zam'rah
eit simḥah v'eit ahavah,
bo·i l'gani*

פרחה הגפן

פרחה הגפן הנצוי הרים נגניהם
עת דודים כליה בואי לגני
נרגנה נצמRNA
עת שמחה ועת אהבה
בואי לגני

Shalom Aleikhem

*Shalom aleikhem mal'akhei
hasharet, mal'akhei Elyon,
Mimelekh malkhei ham'lakhim,
Hakadosh Barukh Hu,*

*Bo·akhem l'shalom mal'akhei
hashalom, mal'akhei Elyon,
Mimelekh malkhei ham'lakhim,
Hakadosh Barukh Hu.*

*Bar'khuni l'shalom mal'akhei
hashalom, mal'akhei Elyon,
Mimelekh malkhei ham'lakhim,
Hakadosh Barukh Hu.*

*Tzet'khem l'shalom mal'akhei
hashalom, mal'akhei Elyon,
Mimelekh malkhei ham'lakhim,
Hakadosh Barukh Hu.*

שלום עליכם

שלום עליכם מלאכי
השירות, מלאכי עליון,
מלך מלאכי הפלכים,
הקדוש ברוך הוא.

בזאתכם לשלים מלאכי
השלום, מלאכי עליון,
מלך מלאכי הפלכים,
הקדוש ברוך הוא.

ברכוני לשלים מלאכי
השלום, מלאכי עליון,
מלך מלאכי הפלכים,
הקדוש ברוך הוא.

צאתכם לשלים מלאכי
השלום, מלאכי עליון,
מלך מלאכי הפלכים,
הקדוש ברוך הוא.

Parha haGefen (*summer*)

The vine is flowering, the pomegranates are opening;
It is the time of love, my love; come with me to my garden.
Let us rejoice, let us sing!
The time of joy, the time of love; come with me to my garden.

Song of Songs

Shalom Aleikhem

Welcome to you, messengers of help, angels of the Most High
from the great and mysterious Source of Life,
the holy One, may the Source be blessed!

Come in peace, messengers of peace, angels of the Most High
from the great and mysterious Source of Life,
the holy One, may the Source be blessed!

Bless me in peace, messengers of peace, angels of the Most High
from the great and mysterious Source of Life,
the holy One, may the Source be blessed!

Go in peace, messengers of peace, angels of the Most High
from the great and mysterious Source of Life,
the holy One, may the Source be blessed!

ידיך נפש

Y'did Nefesh

*Y'did nefesh em harahaman
M'shokh avd'kha el r'tzonekha.
Yarutz avd'kha k'mo ayal.
Yishtahaveh el mul hadarekha.
Ki ye'erav lo y'didotekha.
Minofet tzuf v'khol ta'am.*

*Hadur na·eh ziv ha·olam.
Nafshi ḥolat ahavatekha.
Ana Eil na r'fa na lah.
B'har'ot lah no·am zivekha.
Az tit·hazeik v'titrapei.
V'ha·y'tah lah simḥat olam.*

*Vatik yehemu na rahamekha.
V'husah na al ben ahuvekha.
Ki zeh kamah nikhsosf nikhsafti.
Lir'ot m'heirah b'tif'eret uzekha.
Eileh hamdash libi
husag na v'al titalam.*

*Higalei na ufros havivi
Alai et sukat sh'lomekha.
Tair eretz mikvodekha.
Nagilah v'nism'ha bakh.
Maheir ahuv ki va mo·eid.
V'honeinu kimei olam.*

ידיך נפש אם קְרַחְמָנוּ
מִשְׁךְ עֲבֹדֶךְ אֶל רְצֻוֹנֶךְ.
יְרוֹא עֲבֹדֶךְ כְּמוֹ אֵיל.
יִשְׂתַּחוּה אֶל מַוְּלַת הַדָּרָכָה.
כִּי יַעֲרֵב לוּ יְדִידּוֹתֶךְ.
מִנְפְּתָ צָוֵף וְכָל טָעֵם.

הדור נָהָז זַיְן הָעוֹלָם.
נְפִשְׁי חֹלוֹת אַהֲבָתָךְ.
אָנָּא אֶל נָא רְפָא נָא לָה.
בְּהָרָאות לָה נָעַם זַיְונָה.
אוֹתָת תְּמִזְקָה וְתִרְפָּחָה.
וְהִתְהַגֵּה לָה שְׁמַחַת עַולָּם.

וְתִיק יְהָמוּ נָא רְחַמִּיךְ.
וְחוֹסֶה נָא עַל בָּן אַהֲוָתָךְ.
כִּי זֶה כִּמְהָה נְכָסָף נְכָסְפָּתִי.
לִרְאֹות מְהֻרָה בְּתִפְאָרָת עַזָּה.
אֶלָּה חִמְדָה לְבִי
חוֹסֶה נָא וְאֶל תְּתַעַלָּם.

הָגָלָה נָא וּפְרַשׁ חַבִּיבִי
עַלִּי אֶת סְכִת שְׁלוֹמָמָה.
תְּאֵיר אָרֶץ מִכְבּוֹדָה.
נְגִילָה וּנְשִׁמְחָה בָּדָה.
מְהֻרָה אַהֲוָה כִּי בָא מָזָעָד.
וְהַנְּנוּ כִּימִי עַזָּלָם.

*Y'did Nefesh*²

Delight of my heart, Source of compassion,
let me feel my will pulled toward yours.
I am your servant, I leap like a deer
to prostrate myself before you in awe.
Your love is sweeter to me than the taste of honey.

World's light, shining glory,
my heart is faint for love of you.
Heal it, God, cure it by showing me your radiance.
Then it will be strengthened and healed,
and know joy forever.

Compassion's ancient and eternal Source,
pouring forth mercy on your lovers.
My longing is endlessly deep
for the glorious beauty of Your presence.
My impatience grows;
don't hide the love I long for the most.

Reveal yourself, beloved,
and spread your *sukkah* of peace over me.
Let everything be illuminated in your glorious light,
that we might rejoice in it.
Quickly, Love, the time is coming,
let me feel the utter fullness of your grace.

². This poem was composed by Rabbi Eleazar Azikri in 16th century *Eretz Yisrael*.

ויאמר אליהם יהי אור ויהי אור

*And God said, Let There Be Light,
and there was light.*

B'reishit 1:3

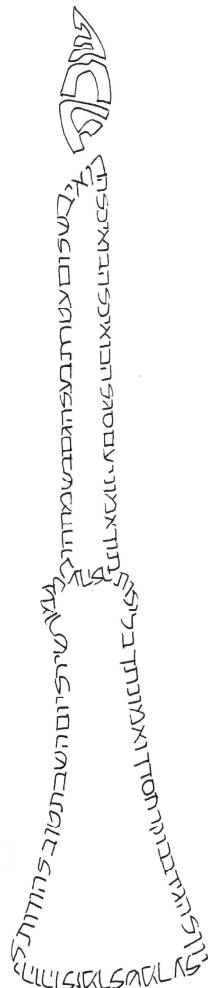
Light the candles first, then recite the blessing.

May the Shabbat (and Festival) lights we now kindle
inspire us to use our power to see justly and gently,
to look honestly and with kindness,
to see the holy in all — in each other, in the stars,
and in a grain of sand.

**ברוך אתה יהוה, אלְהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְשָׁנוּ בְמִצְוֹתֶיךָ וַצִּוָּנוּ לְהַדְלִיק נֵר שֶׁל שְׁבָת
(וּשְׁל יוֹם טוֹב).**

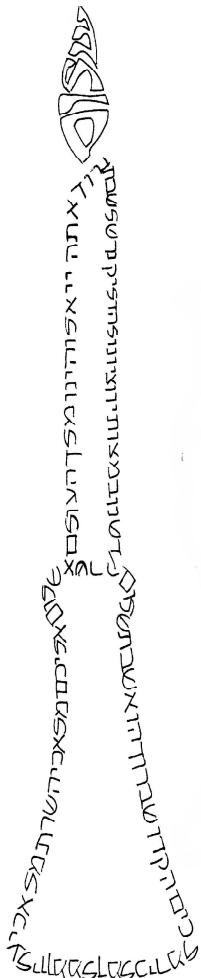
*Barukh atah Adonai Eloheinu melekh ha-olam, asher
kid'shanu b'mitzvotav v'tzivanu l'hadlik neir shel
Shabat (v'shel Yom Tov).*

Blessed is our God, Source of Life within All, for
opportunities to make our lives holy through this
mitzvah of lighting the Shabbat (and Festival)
candles.



Candle Lighting

Shabbat and Festival candles are traditionally lit in the home 18 minutes before sunset; some congregations also light together, for the sake of those who may not be able to fulfill the mitzvah at home or who choose to come together to celebrate the mitzvah.



Inner light in Jewish tradition is said to reflect the earliest memory of the world as well as that of each person. It shows clearly that all is One. When God said, “Let there be light!” on Creation’s first day, the light that came forth was too bright for God’s creatures to bear. With it, a person could see “from one end of the world to the other.” Such great light, revealing all the secret places of existence, would not allow for life as we know it. We creatures need to hide in order to exist. The light was set aside. Only in the future will such hiding no longer be needed. The light of the first day will be brought forth for all to see. In walking toward that future, we reclaim our ancient light, and our memory, and we return to our truest self.

The Jewish 24-hour day begins at dusk, which commences with *Sh’kiah*, “sunset,” and is complete at *Tzeit haKokhavim*, when three stars are visible in the sky. The Talmud designates *Tzeit haKokhavim* as the earliest time for *Maariv* (evening prayers), for reciting the evening *Sh’mma*, and for Counting the *Omer*.

L'khu n'rananah

*L'khu n'ran'nah l'Adonai,
nari·ah l'tzur yish'einu.
N'kadmah fanav b'todah,
bizmirot nari·a lo.
Ki Eil gadol Adonai,
umelekh gadol al kol Elohim.
Asher b'yado mehk'rei aretz,
v'to·afot harim lo.*

*Asher lo ha·yam v'hu asahu,
v'yabeshet yadav yatzaru.
Bo·u nishtahaveh v'nikhra·a,
nivr'khah lifnei Adonai oseinu.
Ki hu Eloheinu va·anahnu
am mar'ito v'tzon yado.*

*Ha·yom im b'kolo tishma·u.
Al takshu l'vavkhem kim'rivah
k'yon masah bamidbar.
asher nisuni avoteikhem
b'honuni gam ra·u fo·ali.
Arba·im shanah akut b'dor
va·omar am to·ei leivav heim
v'heim lo yadu d'rakhai.
Asher nishbati v'api
im y'vo·un el m'nuhati.*

לְמוֹ נָרְנָנָה

תהלים צ"ה

לִכּוּ נָרְנָנָה לֵיהָוה
נְרִיעָה לְצַוֵּר יְשֻׁעָנוּ.
נְקָדְמָה פְּנֵיו בְּתוֹזָה
בְּזִמְרוֹת נְרִיעָה לוּ.
כִּי אֶל גְּדוֹלָה יְהָוה
וּמֶלֶךְ גְּדוֹלָה עַל כָּל אֱלֹהִים.
אֲשֶׁר בְּיָדו מְחַקְרֵי אָרֶץ
וְתוֹעֲפֹת חָרִים לוּ.

אֲשֶׁר לוּ נְיִם וּ הוֹיא עַשְׂרוֹ
וַיַּבְשֵׂת יְדֵיו יָצַרוּ.
בָּאוּ נְשִׁפְחוֹת וּ נְכֻרָה
נְבָרָכה לְפָנֵי יְהָוה עַשְׂנוּ.
כִּי הָוּא אֱלֹהֵינוּ וְאַנְחָנוּ
עַם מְרַעֵיתוּ וְצָאן יְדֹוּ.

הַיּוּם אָם בְּקָלוּ תְשַׁמְּעוּ.
אֶל תַּקְשׂוּ לְבָבְכֶם בְּמִרְיבָה
כִּיּוּם מִסָּה בְּמִדְבָּר.
אֲשֶׁר נְסֻוּנִי אֲבוֹתֵיכֶם
בְּחַנּוּנִי גַּם רָאוּ פְּעָלִי.
אֲרָבָּעים שָׁנָה אֲקִיטִ בְּדוֹר,
וְאִמְרֵעַם תְּעִי לְבֵב הָם
וְהָם לֹא יְדַעַו דָּרְכֵי.
אֲשֶׁר נְשִׁבְעָתִי בְּאָפִי
אָם יְבָאָן אֶל מְנוֹחָתִי.

We take a moment with these traditional psalms to reflect on the week that has passed and prepare ourselves to fully welcome Shabbat. Wander through at your own pace.

Psalm 95

Come, let us sing gladly to יהוה
let us shout out to the Rock of our rescue.
Let us greet God with acclaim,
in songs let us shout out!
For a great God is יהוה
and great king over all the gods,
in whose hand are the depths of the earth,
and the peaks of the mountains are God's.

God's is the sea and God made it,
the dry land God did fashion.
Come let us bow and kneel before יהוה our maker
for יהוה is our God
and we are the people God tends,
the flock of God's hand.

If today you would only listen to that Voice!
No longer hardening the heart as at Merivah
and the day of Masah in the wilderness.
Then your ancestors tested Me,
provoked Me although they had seen great things.
Forty years that generation quarreled,
until I said "this people's hearts have gone astray"
and they never did know My ways.
And I swore by My anger
that they would not come into the land and know rest.

Shiru l'Adonai

*Shiru l'Adonai, shiru shir hadash,
shiru l'Adonai kol ha·aretz.
Shiru l'Adonai bar'khu sh'mo,
basru mi·yom l'yom y'shu·ato.*

שירו ליהוה
תהלים צ"ז

שירו ליהוה שיר חֶדֶש
שירו ליהוה כָל הָאָרֶץ.
שירו ליהוה בְּרַכּו שְׁמוֹ,
בְּשֶׁרו מִיּוֹם לַיּוֹם יְשׁוּעָתוֹ.

ספרנו בಗוּים כבָזָזו בְּכָל הָעָמִים נִפְלָאֹתָיו.
כִי גָדוֹל יְהוָה וּמְהֻלָּל מֵאֵד, נֹרֵא הוּא עַל כָל אֱלֹהִים.

*Yism'hu hashama·yim
v'tageil ha·aretz,
yir'am ha·yam um'lo·o.*

ישמחו הַשְׁמִים
וַתִּגְלֶל הָאָרֶץ,
ירעם הַיּוֹם וּמְלָאוֹ.

יעלֹז שְׂדֵי וְכָל אֲשֶׁר בּוֹ אָז יָרַנְנוּ כָל עַצִּי יְעָרָה.
לִפְנֵי יְהוָה כִּי בָא כִּי בָא לְשִׁפְטֵת הָאָרֶץ,
יְשִׁיפְטֵת תְּבֵל בָּצְדָקָה וְעַמְּמִינָהוּ.

זה אָנָא אֶמְצָאָךְ
מִקְוָמָךְ נָעַלה וּנְנַעַלָּם
וְאָנָא לֹא אֶמְצָאָךְ
כְּבָזָד מֶלֶא עוֹלָם

דְּרָשַׁתִּי קְרַבְתָּךְ
בְּכָל-לְבִי קְרָאָתִיךְ
וּבְצָאתִי לְקְרָאָתִיךְ
לְקְרָאָתִיךְ מִצְאָתִיךְ

Psalm 96

Sing to יהוה a new song! Sing to יהוה all the earth.

Sing to יהוה, bless God's name,
bring tidings every day of God's rescue.

Recount among the nations God's glory,
among all the peoples God's wonders,

for great is יהוה and most praised,
awesome is God over all the gods.

Let the heavens rejoice and the earth exult,
let the sea and its fullness thunder.

Let the field be glad and all that is in it,
then shall all the trees of the forest joyfully sing before יהוה,
for God comes, comes to judge the earth.
God judges the world in justice and peoples in faithfulness.

וְיְהֹוָה, where shall I find You?
High and hidden is Your place.
And where shall I not find You?
The world is full of Your glory.

I sought Your closeness,
I called to You with all my heart
And going out to meet You
I found You coming toward me.

יְהוָה מֶלֶךְ תָּגֵל הָאָרֶץ יִשְׁמַחוּ אֱיָם רַבִּים.
עָנוֹ וְעַרְפֵּל סְבִיבֵיו צָדֵק וּמְשֻׁפֵּט מִכּוֹן בָּסָאוֹ.

אֲשֶׁר לִפְנֵינוֹ תַּלְךְ וְתַלְהַט סְבִיב אָרְיוֹ.
הָאָרְיוֹ בְּרָקֵיו תִּבְלַל רָאַתָּה וְתַחַל הָאָרֶץ.

הַרִּים בְּדוֹנָג נִמְשׁוּ מִלְּפָנֵי יְהוָה,
מִלְּפָנֵי אָדוֹן כָּל הָאָרֶץ.
הָגִידו הַשְׁמִימִים צָדָקָו,
וְרוֹאָו כָּל הָעָמִים בְּבוֹדוֹ.

יִבְשְׂוּ כָל עַבְדֵי פַּסְל הַמְּתַהֲלָלִים בְּאַלְילִים,
הַשְׁתְּּפָחוּ לוֹ כָל אֱלֹהִים.
שְׁמַעַה וְתִשְׁמַח צִיּוֹן,
וְתַגְלִנָּה בְּנוֹת יְהוּדָה,
לְמַעַן מְשֻׁפֵּטיך יְהוָה.

כִּי אַתָּה יְהוָה עָלָיוֹן עַל כָּל הָאָרֶץ,
מִאַד נְעָלִית עַל כָּל אֱלֹהִים.
אֲהַבֵּי יְהוָה שְׁנָאוּ רָע,
שְׁמַר נְפָשׁות חֲסִידָיו מִיד רְשָׁעִים יָצִילֶם.

*Or zaru·a latzadik,
ul'yishrei lev simḥah.*

אוֹר זָרָע לְאָצְדִיק
וְיִשְׁרֵי לֵב שְׁמַחָה.

שְׁמַחוּ צָדִיקִים בְּיְהוָה, וְהַזְדּוֹן לְזִיכָר קָדְשׁוֹ.

Psalm 97

יהוה presides, the earth rejoices,
And all the islands seem to smile.
Where clouds and fog swirl round and
Justice and law support a great throne,

A fire leaps out and
Everywhere evil is consumed.
Lightning illuminates the world,
And all the earth sees and trembles.

The mountains melt and flee before יהוה,
From the presence of the Master of the Earth.
As the skies speak of justice,
And the peoples of glory.

Those who worship rocks and praise falseness
Feel small and ashamed.
Even the falseness they worshipped is brought down.
But *Tzion* hears and smiles,
And the daughters of *Yehuda* rejoice,
For your good law, יהוה.

For you are יהוה,
Over all the earth and all the gods.
So you lovers of יהוה, you haters of hate,
Know that the inner breath of the devoted is safe ,
And they will be rescued from evil hands.

A light reaches out to justice-lovers
And there is joy for the honest heart.
Rejoice justice-lovers in יהוה.

Give thanks for the memory of holiness,
Give thanks for the holiness of memory.

תהלים צ"ח

מִזְמֹרָה לֵיהוּה שִׁיר חֲדָשׁ כִּי נַפְלָאוֹת עֲשָׂה
הַשְׁעִירָה לוֹ יְמִינָו וְזֶרֶעֶל קְדָשׁוֹ.
הַזְּקִיעָה יְהוּה יְשִׁועָתוֹ לְעִנִּי הַגּוֹיִם גָּלָה צְדָקָתוֹ.
זָכַר חָסֶדוֹ וְאַמְנָתוֹ לְבִתְיַהוּה יִשְׂרָאֵל
רָאוּ כָל אֱפֶסִי אָרֶץ אֶת יְשֻׁועָת אֱלֹהֵינוּ
הַקְּרִיעָה לֵיהוּה כָּל הָאָרֶץ פְּצָחוּ וְרָנָנוּ וְזַמְרוּ.
זַמְרוּ לֵיהוּה בְּכָנָור, בְּכָנָור וּקְול זָמָרָה.
בְּחַצְצָרוֹת וּקְול שׁוֹפֵר הַקְּרִיעָה לְפָנֵי הַמֶּלֶךְ יְהוּה.
יָרַעַם הַיּוֹם וּמְלָאוֹת תְּבִלָּה וּשְׁבִיבָּה.
נְהָרוֹת יְמָחָאוּ כִּי יְחִידָה הָרִים יְרִנָּנוּ.
לְפָנֵי יְהוּה כִּי בָּא לְשִׁפְטָה אָרֶץ
יְשִׁפְטָה תְּבִלָּה בְּצְדָקָה וּעֲמִים בְּמִישָׁרִים.

With the ink of its showers and rains,
with the quill of its lightning,
with the hand of its clouds,
winter wrote a letter upon the garden,
in purple and blue.

No artist could ever conceive the like of that.
And this is why the earth, grown jealous of the sky,
embroidered stars in the folds of the flowerbeds.

Solomon Ibn Gabirol

Psalm 98

Sing to הָנָה a new song, for daily miracles!
Holy is the source of strength that renews us each day.

Sing out your relief for the help you have known,
All see that there is justice in the world.

Remember that there is mercy, that faith exists and supports you.
That truth echoes to every corner of creation.

All the world sings to הָנָה ,
bursts forth with songs and praises.
We sing with the strings of violin and harp,

With horns and the sound of the shofar
We raise a joyful cacophony in celebration of all that is.

The sea roars, the whole earth and all that is in it,
The rivers clap hands, together with the mountains
they sing

We see God's Presence in the justice we find in the world,
Justice that uplifts truth, kindness, and fairness for all the living.

A person cannot approach the divine
by reaching beyond the human.
To become human is
what this individual person
has been created for.

יְהוָה מֶלֶךְ יַרְגֹּזׁ עַמִּים יִשְׁבֵּט
 כָּרוֹבִים פְּנִיטָה הָאָרֶץ.
 יְהוָה בָּצִיוֹן גָּדוֹל נָרָם הוּא עַל־כָּל־הָעָמִים.
 יוֹדֵה שְׁמָךְ גָּדוֹל וּנוֹרָא קָדוֹשׁ הוּא.
 וְעוֹזֶה מֶלֶךְ מְשֻׁפֵּט אֶחָב אֲתָה פּוֹנְגָתָה מִישְׁרִים
 מְשֻׁפֵּט וְצַדְקָה בִּיעַקְבָּב אֲתָה עֲשִׂיתָ.
 רֹמְמָנוּ יְהוָה אֱלֹהֵינוּ
 וְהַשְׁתְּחֹווּ לְהָדָם רְגָלֵיו קָדוֹשׁ הוּא.
 מְשָׁה וְאַחֲרָיו בְּכָהָנוּ וְשָׁמוֹאֵל בְּקָרְבָּי שְׁמוֹ
 קָרָאים אֱלֹהֵינוּ וְהָיָה יְעַנֵּם.
 בְּעַמּוֹד עָנוּ יְדַבֵּר אֶלָּהֶם
 שְׁמָרְיוּ עֲדוֹתֵיכֶם וְחַקְנְטוּ לָמָּם.
 יְהוָה אֱלֹהֵינוּ אֲתָה עֲנִיתָם
 אֶל נְשָׂא הִיִּתְּ לָהֶם וְנִקְםָ עַל־עַלְיוֹתָם.

*Rom' mu Adonai Eloheinu
 v'hishtahavu l'har kodsho,
 ki kadosh Adonai Eloheinu.*

רֹמְמָנוּ יְהוָה אֱלֹהֵינוּ
 וְהַשְׁתְּחֹווּ לְהָרָ קָדוֹשׁ
 בִּיקָדוֹשׁ יְהוָה אֱלֹהֵינוּ.

One does not pray in a vacuum. One brings past experiences and baggage, present needs and doubts, future hopes and dreams -- all of who I am must be addressed for prayer to "work." One must start from somewhere meaningful. For a Jew, Meaning should grow from the Jewish "place": Jewish history, heritage, inheritance, ideas beliefs, family, belonging -- all the words that say this is where I live, this is who I am.

Psalm 99

God is All, above the trembling peoples of the world.

³The God of the *h'ruvim* makes the earth quake.

God, exalted in *Tzion*, great beyond all the world.

The world sings praise to the great awesome holy Name.

The strength of a ruler is in the love of justice;

God is the one who created justice and equity in *Ya'akov*.

Exalt יְהָוָה our God,

prostrate yourself before God's holy footstool.

Moshe, *Aharon*, and *Shmu'el* are God's priests, calling the Name;
when they called, God answered them.

In a pillar of cloud God spoke,

and they kept the law God gave them.

God, you answered them, you forgave them

even as you were strict with them.

Exalt יְהָוָה our God,
prostrate yourself on God's holy mountain,
for יְהָוָה our God is holy.

³ חַרְבִּים – *h'ruvim* are one of several kinds of semi-divine servants of God mentioned in Psalms and elsewhere in the *Tanakh*. The *heruv* is a winged figure upon whose back, according to the Psalmist, God rides into battle against Pharaoh at the parting of the Sea; two *h'ruvim* rest atop the Ark of the Covenant, spreading their wings to guard it and to indicate to human beings where God's presence might be sought. Other kinds of semi-divine heavenly creatures include *s'rafim* and *malakhim*; the former term is related to the word "fiery" (see the prophet's vision in Isaiah 6), the latter is usually translated "angel", although it is more correctly understood as "messenger".

תהלים כ"ט

מְזֻמָּר לְזֹהֶד.

Mizmor l'David.

Havu l'Adonai b'nei eilim,

havu l'Adonai kavod va·oz.

Havu l'Adonai k'vod sh'mo,

hishtahavu l'Adonai

b'hadrat kodesh.

Kol Adonai al hama·yim,

Eil hakavod hir'im,

Adonai al ma·yim rabim.

Kol Adonai bako·ah,

kol Adonai b'hadar.

Kol Adonai shoveir arazim

vay'shabeir Adonai

et arzei hal'veanon.

Vayarkideim k'mo eigel,

l'veanon v'siryon

k'mo ven r'eimim.

Kol Adonai hotzeiv lahavot eish.

Kol Adonai yahil midbar,

yahil Adonai midbar kadeish.

Kol Adonai y'holeil a·yalot

va·yehesof y'arot, uv'heikhalo

kulo omeir kavod.

Adonai lamabul yashav,

vayeishev Adonai melekh l'olam.

Adonai oz l'amo yitein,

Adonai y'vareikh et amo vashalom.

הבו ליהוה, בְּנֵי אֲלִים,

הבו ליהוה כבזֹע וְעֹז.

הבו ליהוה כבזֹע שְׁמוֹ,

השְׁתַּחַתּוֹ ליהוה

בְּהִזְרַת קְדֹשָׁ.

קֹול יְהוָה עַל הַמִּםִּים,

אֶל הַכְּבֹזֶד הַרְעִים,

יְהוָה עַל מִים רַבִּים.

קֹול יְהוָה בְּכָחָ,

קֹול יְהוָה בְּהִזְרָה.

קֹול יְהוָה שְׁבָר אֲרִזִּים,

וַיִּשְׁבַּר יְהוָה

אֶת-אֲרִזִּי הַלְּבָנוֹן.

וַיַּרְקִידָם כְּמוֹ עַגְלָ,

לְבָנוֹן וְשָׂרִיּוֹן

כְּמוֹ בָּרְכָאִים.

קֹול יְהוָה חִצֵּב לְהַבּוֹת אַשׁ,

קֹול יְהוָה יְחִיל מִדְבָּר,

יְחִיל יְהוָה מִזְבֵּחַ קְדֹשָׁ.

קֹול יְהוָה יְחֹזֵל אִילּוֹת,

וַיִּחְשַׁף יְעֹרוֹת, וַבְּהִיכְלָוֹ

כָּלוֹ אָמֵר כְּבֹזֶד.

יְהוָה לְמִבּוֹל יְשַׁבּ,

וַיִּשְׁבַּי יְהוָה מֶלֶךְ לְעוֹלָם.

יְהוָה עַז לְעַמּוֹ יְתִן,

יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשִׁלּוֹם.

Psalm 29

A David Song:

Give to יְהוָה, children of holy ones,
give to יְהוָה glory and power.

Give to יְהוָה the honor of a name.

Bow down to יְהוָה in the beauty of distance.

The voice of יְהוָה hovers on the waters,
a god-glorious-thunder over ocean waters vast.

The voice of יְהוָה is strength.

The voice of יְהוָה is beauty.

The voice of יְהוָה splinters trees.

יְהוָה will splinter even the trees of Lebanon.

Like new born calves shall they dance,
while the Sirion and the Lebanon
dance like wild young oxen.

The voice of יְהוָה sparks, and brings fire.

The voice of יְהוָה shakes the wild places,
יְהוָה makes tremble the wildest place of all.

The voice of יְהוָה sets the deer to birthing,
but strips bare the concealing forest.
Then, in the place of dwelling,
every person speaks of glory, saying:

יְהוָה was there at the flood,

יְהוָה will preside for all time.

יְהוָה gives strength to the People,

יְהוָה blesses the People with peace.

Ana b'ko·ah

*Ana b'kho·ah g'dulat y'minkha
tatir tz'rurah. Kabeil rinat amkha,
sag'veinu, tahareinu, nora.

Na, gibor, dorshei yihud'kha
k'vavat shomreim. Barkheim, tahareim,
rahameim, tzidakat'kha
tamid gamleim.

Hasin kadosh, b'rov tuv'kha
naheil adatekha. Yahid ga·eh,
l'amkha p'nei, zokhrei k'dushatekha.

Shavateinu kabeil, ush'ma
tza·akateinu, yodei·a ta·alumot.

Barukh shem k'vod malkhuto
l'olam va'ed.*

אָנָא בְּכָחַ גָּדוֹלָת יְמִינָךְ
תְּתִיר צָרוּרָה. קִבֵּל רִנָּת עַמְּךָ
שָׁגַבְנוּ, טָהָרָנוּ, נוֹרָא.
נָא, גָּבוֹר, דּוֹרְשֵׁי חִזְקָה
כִּבְבָּת שְׁמָרָם. בְּרֶכֶם,
טָהָרָם, רְחַמָּם, צְדֻקָּתָךְ
פָּמִיד גָּמְלָם.
חָסִין קָדוֹשׁ, בָּרוּב טוֹבָךְ
נָהָל עֲדָתָךְ. חִידָּגָאָה,
לְעַמְּךָ פִּנָּה, זָכְרִי קָדְשָׁתָךְ.
שְׁוֹעַתְּנִינוּ קִבֵּל, וְשָׁמָעָ
צְעַקְתָּנוּ, יוֹצָע תְּעַלְמוֹת.
בָּרוּךְ שֵׁם כְּבָוד מֶלֶכְתָּנוּ
לְעוֹלָם וְעַד.

To pray means to bring God back into the world,
to establish God's sovereignty for a moment at least .
God is transcendent,
but our prayers make God immanent.
To pray means to expand God's prescence.

Ana b'ko·ah⁴

By the great power of Your right hand, O free the captive;
Awesome — accept the singing praises of Your people,
strengthen and purify us;
Greatness — guard carefully those who seek Your unity;
Bless them, cleanse them, show compassion,
in justice rescue them;
Great and Holy One,
in your great goodness guide your people;
One and Exalted,
turn to the people who remember Your Holiness;
Receive our prayer, hear our cry,
You who know beyond secrets.
Forever blessed is the Glorious Name and its Reign.

Refreshed and renewed,
attired in festive garments,
with candles nodding dreamily to
unutterable expectations,
to intuitions of eternity,
some of us are overcome with a feeling
as if almost all they would say would be like a veil.
There is not enough grandeur in our souls
to be able to unravel in words
the knot of time and eternity.
One should like to sing for all men,
for all generation.
There is a song in the wind
and joy in the trees.
Shabbat arrives in the world,
scattering a song in the silence of the night;
eternity utters a day. Where are the words
that could compete with such might?

⁴. This Kabbalistic prayer pleading for an end to exile has been dated to the 2nd century C.E.

לְכָה דָׂדִי לִקְרָאת כָּלה,

L'kha dodi likrat kala,

*L'khah dodi likrat kalah ,
p'nei Shabat n'kab'lah.*

*Shamor v'zakhor b'dibur ehad,
hishmi-anu Eil ham'yuhad.
Adonai ehad ush'mo ehad,
l'sheim ul'tiferet v'lit·hilah.*

*Likrat Shabat l'khu v'neilkhah,
ki hi m'kor hab'rakhah.
Meirosh mikedem n'sukhah,
sof ma·aseh b'mahashavah t'hilah.*

*Mikdash melek ir m'lukhah,
kumi tz'i mitokh hahafekhah,
rav lakh shevet b'emek habakha,
v'hu yahamol ala·yikh hemlah.*

*Hitna·ari mei·afar kumi,
livshi bigdei tifarteikh ami.
Al yad ben Yishai beit halahmi,
karvah el nafshi g'alah.*

לְכָה דָׂדִי לִקְרָאת כָּלה,
פִּנֵּי שֶׁבַת נִקְבָּלה.

שְׁמֹור וְזָכֵר בְּדָבָר אֶחָד,
הַשְׁמִינָעָנוּ אֶל הַמִּיחָד.
יְיָ אֶחָד וְשְׁמוֹ אֶחָד,
לִשְׁם וְלִתְפָּאָרָת וְלִתְהָלָה.

לִקְרָאת שֶׁבַת לְכוּ וְגַלְכָה,
כִּי הִיא מָקוֹר הַבְּרָכה.
מָרָאשׁ מִקְדָּם נִסְכָּה,
סֹוףּ מַעֲשָׂה בְּמִחְשָׁבָה תְּחִלָּה.

מִקְדָּשׁ מֶלֶךְ עִיר מַלוֹּכה,
קוֹמִי צָאי מִתּוֹךְ הַהֲפָכָה,
רַב לְךָ שֶׁבַת בָּעֵמָק הַבְּכָא,
וְהִיא יְחֻמּוֹל עַלְיךָ חִמָּלה.

הַתְּנִיעָרִי מַעֲפָר קוֹמִי,
לְבָשֵׁי בְּגִדֵּי תִּפְאָרָתָךְ עַמִּי,
עַל יְד בּוֹ יִשְׁיָּוּ בֵּית הַלְּחָמִי,
קִרְבָּה אֶל נְפָשִׁי גַּאֲלָה.

פְּנֵי שַׁבָּת נֶקְבָּלָה

p'nei Shabat n'kab'la.

Come, my beloved, to meet the bride,
let us greet Shabbat.

“Keep” and “Remember” — both words in one command⁵
the Only God caused us to hear;
The Eternal is One, God’s name is One,
honor and glory and praise are God’s.

Come with me to greet Shabbat,
for she is the source of blessing.
Still it flows as from the start;
the last of days, for which the first was made.

Royal shrine, city of kingship,
rise up and leave your ravaged state;
you have dwelt long enough in the valley of tears,
now God will shower mercy on you.

Lift yourself, shake off the dust!
Array yourself in beauty, O my people!
At hand is Bethlehem’s David, Jesse’s son,
bringing deliverance to my soul.

Isaiah 52:1

⁵ “Keep” (*Deuteronomy 5:11*) and “remember” (*Exodus 20:7*) are the two instances of the command regarding Shabbat in the Torah. The traditional explanation is that God spoke once, but human ears heard two different words.

*Hitor'ri, hitor'ri,
ki va oreikh! Kumi ori,
uri uri, shir dabeiri;
k'vod Adonai ala·yikh niglah.*

*Lo teivoshi v'lo tikalmi,
mah tishtohahî umah tehemi.
Bakh yehesu ani·ei ami,
v'nivn'tah ir al tilah.*

*V'ha·yu limshisah shosa·yikh,
v'raḥaku kol m'vala·yikh,
yasis ala·yikh Eloha·yikh,
kimsos ḥatan al kalah.*

*Yamin usmol tifrotzi,
v'et Adonai ta·aritzi,
al yad ish ben partzi,
v'nism'hah v'nagilah.*

הַתְעוֹרֶרֶי, הַתְעוֹרֶרֶי,
כִּי בָא אָוֶרֶךְ! קְוֵמִי אָוֶרֶךְ!
עֲוֹרִי עֲוֹרִי, שִׁיר דְבָרִי;
כִּבּוֹד יְיָ עַלְיךָ נֶגֶלה.

לֹא תִבּוֹשֵׁי וְלֹא תִכְלִמי,
מַה תִשְׂתֹחַחֵי וְמַה תִפְחַמֵּי.
בְּךָ יִחְסֹו עֲנֵנִי עַפְמי,
וְנִבְנַתָּה עִיר עַל תְלָה.

וְהִיו לְמַשְׁסָה שָׁאַסְיָד,
וְרִמְקֹנוּ כָל מִבְלָעֵיד,
יְשִׁישׁ עַלְיךָ אַלְהֵיד,
כִּמְשׁוֹשׁ חַטּוּן עַל פְלָה.

יְמִין וּשְׁמָאל תִפְרֹזֵץ,
וְאַתְּנִי תִעֲרִיצֵץ,
עַל יְד אִישׁ בּוֹנֵרֵץ,
וְנִשְׁמַחַת וְנִגְילָה.

*We rise as we are able and turn toward the sanctuary entrance to welcome
the Shabbat "bride" into our midst.*

*Bo·i v'shalom ateret ba'lah,
gam b'simḥah uvtzoholah,
tokh emunei am s'gulah,
bo·i khalah! Bo·i khalah!*

בָּוָאי בְשָׁלוֹם עַטְרוֹת בָּעֵלה,
גַם בְשִׁמְחָה וּבְצָהָלה,
תוֹךְ אַמּוֹנִי עַם סְגָלה,
בָּוָאי בָּלָה! בָּוָאי בָּלָה!

לְכָה דָזְדִי לְקַרְאת כָּלָה,

L'khah dodi likrat kalah,

Awake, awake, for your light has come!
Arise, shine, awake and sing!
Eternal glory is dawning upon you.

Isaiah 60:1

Your redemption will leave shame behind;
don't be sad, don't worry.
Within your shelter the poorest will find safety,
and the beautiful city will be rebuilt upon its ruins.

Those who sought to destroy you,
those who took advantage of you, will disappear.
God will rejoice over you even as loving partners
celebrate their love.

To the left and right you shall burst forth,
with the support of the God you revere.
Not too far away is the one who brings redemption,
on the day which is all joy and celebration.

*We rise as we are able and turn toward the sanctuary entrance to welcome
the Shabbat "bride" into our midst.*

Come in peace, you crown of God;
enter in peace, enter in joy.
Come to the people who keep the faith and wait for you —
enter, O Bride!

פָנִי שְׁבָת נַקְבָּלָה.

p'nei Shabat n'kab'lah.

מִזְמוֹר שִׁיר לַיּוֹם הַשְׁבָּת.

Mizmor shir l'yom haShabat
Tov l'hodot l'Adonai
ul'zameir l'shimkha elyon.
L'hagid baboker hasdekhah
ve-emunat'kha baleilot.
Alei asor va-alei navel
alei higa-yon b'khinor.
Ki samahtani Adonai b'fo-alekha
b'ma-asei yadekha aranein.
Mah gadlu ma-asekha Adonai
m'od amku mahish'votekha.

Ish ba-ar lo yeda
ukh'sil lo yavin et zot.

טוב להזות ליהוה,
 ולזמר לשמה עליון.
 להגיד בברך מסדה,
 ואמונתך בלילה.
 עלי-עשור ועל-נבל,
 עלי הגיאון בכפור.
 כי שמחתני יהוה בפועל,
 במעשי ידיך ארנון.
 מה-גדלו מעשייך יהוה,
 מaad עמקו מחשבתייך.

איש בער לא ידע,
 וכסיל לא-יבין את-זאת.

בפרח רשיים במו עשב ויציצו כל-פعلي און,
 להشمדים עד-עד. ואתה מרים לעלם יהוה.
 כי הנה איביך יהוה.
 כי הנה איביך יאבדו, יתפזרו כל-פعلي און.
 ותרים בראשים קרני, בלתי בשםך רענו.
 ותבט עיני בשורי, בקמים עלי מרגעים
 תשמענה אוני.

Tzadik katamar yifrah
k'erez balvanon yisgeh.
Sh'tulim b'veit Adonai,
b'hatzrot Eloheinu yafrihu.
Od y'nuvun b'seivah,
d'sheinim v'ra-ananim yih'yu.
L'hagid ki yashar Adonai,
tzuri v'lo avlatah bo.

צדיק בטמר יפרח,
 הארץ בלבנון ישגה.
 שתולים בבית יהוה,
 בחצרות אלהינו יפריחו.
 עוד ינbow בשייבה,
 דשנים ורעננים יהיו.
 להגיד כי ישר יהוה,
 צוריו ולא עולתה בו.

Psalm 92

This is a Song for Shabbat –
it is good to give thanks to יהוה,
to sing the Name on high,
to speak in the morning of mercy,
to know how good
faithfulness is in the nights.

Take up the strings,
make beauty on the *kinor*,
and sing of the happiness
of being full of God's presence.

The work of Creation makes me glad,
I will sing my delight.

How great are the works of יהוה,
how high and deep and beyond us
the world!

The foolish do not know, the ignorant do not understand this:
though evil seems to flourish like weeds,
springing up, vigorous, in every corner, it will not last.

God is above all; God is what lasts.

That which hates truth and light will fall, יהוה,
all that which is the enemy of goodness will perish,
and crumble away into dust.

Those who hold on to goodness will be exalted,
anointed with pleasant oil.

Look up and see that evil cannot last,
listen and hear the end of meaningless suffering.

Those who do justice will be like a flowering date palm,
like a tall Lebanese cedar.

Planted in the house of יהוה,
in God's courtyard they will blossom.

Even when old they will be creative and fruitful,
fragrant and pleasant to see,
and they will be telling of trust in יהוה,
my Rock who does not fail me.

תהלים צ"ג

יהוה מלך גאות לבש,
לבש יהוה עז התאזר,
אף תפנו תפבל בל תמוות.
נכזון כסאך מאז, מעולם אמתה.
נשאו נחרות יהוה,
נשאו נחרות קוזם,
ישאו נחרות דכימ.
מקלות מים רבים, אדים משבורי ים,
אדיר במרקומים יהוה.
עדותיך נאמנו מאז,
לביתך נאות קדש יהוה, לארכ ימים.

כתיבות רבניות

שבת קי"ט

אמר רבא, ואיתימא רבינו יהושע בן לוי:
אפיקלו ייחיד המתפלל בערב שבת צrisk לומר "ויכלו". דאמיר
רב המנוח: כל המתפלל בערב שבת ואומר "ויכלו" – מעלה
עליו הכתוב באילו נעשה שותף לקדוש ברוך הוא במעשה
בראשית, שנאמר: ויכלו – אל תקרי "ויכלו" אלא "ויכלו".

בראשית רבה י"א:ט

תני רבינו שמעון בן יוחאי:
אמרה שבת לפני הקדוש ברוך הוא: רבונו של עולם, לכלו יש
בוזוג וליאין בן זוגי אמר לה הקדוש ברוך הוא: בנסת
ישראל היא בוזוגה. וכיוון שעמדו ישראל לפניו הר סיני, אמר
לهم הקדוש ברוך הוא: זכרו הדבר שאמרתי לשבת – בנסת
ישראל היא בן זוגך. הינו דברו (שמות כ"ח): "זכור את יום השבת
לקדשו".

Psalm 93

תְּהִלָּה rules, clothed in exaltation,
power girds תְּהִלָּה as a sash.

You are the earth's foundation,
secure and sure.

Your throne is firmly established
forever and always.

Let the rivers rise up,
let them raise a roar,
let their waves storm.

Above the storm and the highest waves
that break in the sea
תְּהִלָּה is, transcendent above it all.

Your witnessing community
remains faithful, eternally looking
toward the loveliness of Your holy house.

Sources for Study and Reflection

Traditionally, we engage in a brief period of study at the end of Kabbalat Shabbat so we can enter Shabbat with a greater sense of holiness.

Shabbat 119b

Rava said (according to some it was Rabbi Joshua ben Levi): Even an individual, praying on Erev Shabbat, should recite *Va·y'khulu* (*Genesis 2:1-3*). For, according to Rav Hinnuna, anyone who is praying on Erev Shabbat and recites *Va·y'khulu* should be thought of as one who is God's partner in creating the world, since the word ought not to be understood as if vocalized *Va·y'khulu* (heaven and earth *were completed*), but *Va·y'khallu* (they *completed* the creation of heaven and earth).

B'reishit Rabbah 11.9

Rabbi Shimon bar Yohai taught: Shabbat complained to the Holy One, Blessed be God, "Master of the Universe! Everything has a partner, except for me." The Holy One said, "the congregation of *Yisrael* will be your partner." So it was that when *Yisrael* stood at the foot of Mt. Sinai, the Holy One said, "Remember what I told Shabbat: you are to be her partner." That is the meaning of the *mitzvah* "Remember the Shabbat."

במה מְדֻלִּיקֵין וּבָמָה אֵין מְדֻלִּיקֵין, אֵין מְדֻלִּיקֵין לֹא בַּלְכָשׁ,
וְלֹא בְּחֶסֶן, וְלֹא בְּכֶלֶךְ, וְלֹא בְּפִתְיִלְתָּה הָאִזֶּנוּ, וְלֹא בְּפִתְיִלְתָּה
הַמְּדֻבָּר, וְלֹא בִּירֹקָה שָׁעֵל פָּנֵי הַמִּינִּים; וְלֹא בְּזַפְתָּה, וְלֹא בְּשַׁעֲוָה,
וְלֹא בְּשַׁמּוֹ קִיק, וְלֹא בְּשַׁמּוֹ שְׁרָפָה, וְלֹא בְּאַלְיהָ, וְלֹא בְּחֶלֶב
נְחוֹם הַמְּדִי אָוֶרֶם: מְדֻלִּיקֵין בְּחֶלֶב מְבָשֵּׂל. וּמְכָמִים אָוֶרֶם:
אַחַד מְבָשֵּׂל וְאַחַד שָׁאַינוּ מְבָשֵּׂל אֵין מְדֻלִּיקֵין בָּו.

ברכות ס"ד א

אמָר רַבִּי אֶלְעָזֶר אָמָר רַבִּי חַנִּינָא:
תַּלְמִידִי מְכָמִים מִרְבִּים שְׁלוֹם בְּעוֹלָם, שְׁנָאָמָר: וְכָל-בְּנֵיךְ לְמוֹדֵי
יְהוָה, וּרְבָ שְׁלוֹם בְּנֵיךְ אֶל תְּקָרֵרְבְּנֵיךְ אֶלְאָ בְּזִינָה. שְׁלוֹם רַב
לְאַהֲבֵי תּוֹرַתְךָ, וְאֵין לְמֹן מְכָשָׂול. יְהִי שְׁלוֹם בְּחִילָךְ, שְׁלוֹם
בְּאַרְמָנוֹתָיךְ. לְמַעַן אַחֲרֵי וּרְעֵי, אַדְבָּרָה-נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית
יְהֹוָה אֱלֹהֵינוּ, אַבְקָשָׁה טוֹב לְךָ. יְהֹוָה עַז לְעַמּוֹ יִתְּגַן, יְהֹוָה יִבְרַךְ
אַתְּ-עַמּוֹ בְּשְׁלוֹם.

*Yehi shalom b'heileikh,
shalvaj b'arm'nota-yikh.*

יְהִי-שְׁלוֹם בְּחִילָךְ
שְׁלוֹם בְּאַרְמָנוֹתָיךְ.

*L'ma-an ahai v'rei-ai
adabrah na shalom bakh,
L'ma-an beit Eloheinu
avaksha tov lakh.*

לְמַעַן-אַחֲרֵי וּרְעֵי
אַדְבָּרָה-נָא שְׁלוֹם בְּךָ.
לְמַעַן בֵּית-יְהֹוָה אֱלֹהֵינוּ
אַבְקָשָׁה טוֹב לְךָ.

*Adonai oz l'amo yitein,
y'varekh et amo vashalom.*

יְהֹוָה עַז לְעַמּוֹ יִתְּגַן
יְהֹוָה יִבְרַךְ אַתְּ-עַמּוֹ בְּשְׁלוֹם.

Shabbat 2.1

With what may we light and with what may we not light (the Shabbat lamp)? One may not light with a wick made of cedar-bast, uncombed flax, floss-silk, or with a wick of willow-fiber, desert weed, or duck-weed. It may not be lighted with pitch, liquid wax, castor oil, nor with oil that must be burned and destroyed, nor with tail fat, nor with tallow.

B'rakhot 64a

Rabbi Eleazar cited Rabbi Hanina: students increase peace in the world, as it is said, “all your children will be taught of God, and great shall be the peace of your children (*Isaiah 54:13*). Do not read בָנִים *banayikh*, “your children,” but rather בּוֹנִים *bonayikh*, “your builders.” Those who love to study Torah will know great peace, and they will not stumble.

Let us bless the Source of Life,
Source of the Fullness of our Knowing.
May we learn with humility and pleasure,
may we teach what we know with love,
and may we honor wisdom in all its embodiments.

Marcia Falk

May there be peace within your walls, safety in your palaces;
may there be peace in your outer world,
and in the innermost places of your soul.

Psalm 119:165

On behalf of this community of family and friends,
I seek your peace.
For the sake of this holy sanctuary of God,
I seek your good.

Psalm 122:7-9

God will give strength to our people,
God will bless our people with peace.

Psalm 29:11

חציו קדיש

*Yitgadal v'yitkadash sh'mei raba
b'alma divra khirutei,
v'yamlikh malkhutei b'ha·yeikhon
uv'yomeikhon uv'ha·yei d'khol beit
Yisra·eil, ba·agala uvizman kariv,
v'imru: Amein.*

*Y'hei sh'mei raba m'varakh
l'alam ul'almei alma·ya.*

*Yitbarakh v'yishtabah, v'yitpa·ar
v'yitromam v'yitnasei,
v'yt·hadar v'ytaleh v'yt·halal
sh'mei d'kudsha, b'rikh hu,
l'eila min kol birkhata
v'shirata, tushb'hata
v'nehemata, da·amiran b'alma,
v'imru: Amein.*

יַתְגָּדֵל וַיְתִקְדַּשׁ שְׁמֵה רֶבֶא
בְּעַלְמָא דִּיבָּרָא כְּרוּוֹתִיה,
וַיְמַלֵּךְ מֶלֶכְוֹתִיה בְּחִיכּוֹן
וּבְיוּמִיכּוֹן וּבְחִיכּוֹן דְּכָל־בֵּית
יִשְׂרָאֵל, בְּעַלְמָא וּבְזִמְנוֹ קָרֵיב
וְאָמָרוּ אָמָן.

יְהָא שְׁמֵה רֶבֶא מִבְּרָךְ
לְעוֹלָם וּלְעַלְמִי עַלְמִיא.

יַתְבָּרֵךְ וַיְשַׁתְּבַחֵךְ, וַיְתִפְאֵר
וַיְתִרְוּםָס וַיְתִנְשָׁא,
וַיְתִפְאֵר וַיְתַעַלֵּה וַיִּתְהַלֵּל
שְׁמֵה דָּקָשָׁא, בְּרִיךְ הוּא,
לְעַלָּא מוֹכָל-בְּרֶכֶתָא
וְשִׁירֶתָא, תְּשִׁבְחֶתָא
וּנְחִמְתָא, דָּאָמִירָא בְּעַלְמָא,
וְאָמָרוּ אָמָן.

Wholly Shabbat

The sun stretches toward the horizon;
the first spark of Shabbat is struck.
Through the week each dusk and dawn
tells each day's work.
Yet here time pauses and gathers,
holies itself.
Observe this day, remember Shabbat.
It shall be holy before you.

Hatzi Kaddish⁶

The kaddish is often thought of as a prayer said by mourners. In fact, the text of the kaddish says nothing about death or mourning, but praises God. It marks the transition from one section of the service to another.

May we find a way to praise God
who is above all praise;
may God's presence evoked
by this gathering in *Yisrael*
be a comfort and a consolation.

God is
blessed,
praised,
glorified,
exalted,
magnified,
a holiness
awesome
and above
and beyond
all
understanding,
beyond
all
words.



⁶ The *Kaddish* also functions to separate parts of the service. This *Kaddish* separates the “warm-up,” preparatory part of the service, from the main part of the service which follows. The service opens with the *Bar’khu*, the call to worship.

קריאת שמע וברכותיה

We rise as we are able for the Bar'khu.

Leader:

ברכו אֱתֹנְדָה הַמְבָרֵךְ.

Bar'khu et Adonai ham'vorakh!

Congregation:

ברוך יְהוָה הַמְבָרֵךְ לְעוֹלָם וְעַד.

Barukh Adonai ham'vorakh l'olam va-ed!

We are seated.

The idea of God,
from which an infinite number of things
follow in infinite ways,
can only be one.

Baruch Spinoza

KRI'AT SH'MA UVIRKHOTEHA

Sh'ma and its blessings

This section begins with the Bar'ku, the call to prayer. We shift from individual preparation for Shabbat, to the communal prayer service. We move through the three themes of Jewish prayer: creation, revelation, and redemption.

We rise as we are able for the Bar'ku.

Traditionally, the prayer leader bends the knees and bows from the waist at the word 'bar'ku' and when the congregation reads the second line together, they repeat this choreography.

Leader:

Bless יהוה, let us bless together!⁷

Congregation:

Blessed is יהוה the Blessed Holy One!

We are seated.

Entrances to holiness are everywhere.

The possibility of ascent is all the time.

Even at unlikely times and through unlikely places.

There is no place on earth
without the Presence

אין מָקוֹם פָנֵי בָאָרֶץ
השְׁכִינָה.

Numbers Rabba 12:4

⁷. According to Talmud *B'rakhot* 49b the word *ham'vorakh* can mean "I bless together with you".

Ma·ariv Aravim

*Barukh atah Adonai,
Eloheinu melekha olam,
asher bidvaro ma·ariv aravim,
b'ḥokhma potei·ah sh'arim,
uvitvunah m'shanah itim,
umahalif et haz'manim,
um'sadeir et hakokhavim,
b'mishm'roteihem baraki·a
kirtzono. Borei yom valailah,
goleil or mip'nei ḥoshek
v'ḥoshek mip'nei or,
uma·avir yom umeivi lailah,
umavdil bein yom uvein lailah,
Adonai tz'va·ot sh'mo.
Eil hai v'ka·yam, tamid
yimlokh aleinu l'olam va·ed.*

*Barukh atah Adonai
hama·ariv aravim.*

מעריב ערבים

**ברוך אתה יהוה,
אלָהִינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדָבָרֶךָ מַעֲרֵב עֲרָבִים,
בְּחִכְמָה פּוֹתֵחַ שָׂעִירִים,
וּבְתִבְונָה מִשְׁנָה עֲתִים,
וּמְחַלֵּיף אֶת־הַזָּמָנִים,
וּמְסִידֵר אֶת־הַפּוֹכָבִים,
בְּמִשְׁמָרוֹתֵיכֶם בְּרִקְיעָ
כְּרָצֽוֹנוּ. בָּזְרָא יוֹם וְלִילָה,
גּוֹלֵל אוֹר מִפְנֵי חָשָׁךְ,
וְחָשָׁךְ מִפְנֵי אוֹר.
וּמְעַבֵּר יוֹם וּמְבִיא לִילָה,
וּמְבָדֵל בֵּין יוֹם וּבֵין לִילָה,
יהוה צְבָאות שָׁמוֹ.
אל חַי וְקִים, תִּמְאֵיד
ימַלְוֵךְ עָלֵינוּ לְעוֹלָם וְעַד.**

**ברוך אתה יהוה,
המעריב ערבים.**

Seeing alerts the memory, and memory leads to action.

Talmud M'nakhot 43b

Ma·ariv Aravim

In the first evening blessing before the Sh'ma, we begin with awareness of our natural being: where we are, what time it is, the weather, and the length of day. Night brings the fear of darkness and chaos, so we focus on the comforting rhythm and order of creation.

blessed are you of unspoken name
our god watching over the world
by whose word the evening falls
by whose wisdom the doors open
by whose knowledge the seasons change and the years roll by and
by whose desire the stars are set on their journeys across the sky
creator of day and of night
rolling light before dark and dark before light
darkening the day and
bringing the night and
dividing the day from the night
the unspoken name of the universe is your name
god of life who simply is
watching over us from time's beginning to its end
blessed are you of unspoken name who brings on the evening.

Praised are you יְהוָה, for the gathering dark.

Rabbi Hanina used to say:
One whose deeds exceed their wisdom,
their wisdom shall endure;
but one whose wisdom exceeds their deeds,
their wisdom will not endure.

Mishna Pirke Avot 3:12

Ahavat Olam

*Ahavat olam beit Yisra·eil
amkha ahavta. Torah umitzvot,
hukim umishpatim
otanu limad'ta. Al kein
Adonai Eloheinu, b'shokhveinu
uv'kumeinu nasi·ah b'hukekha,
v'nismah b'divrei Toratekha
uv'mitzvotekha l'olam va·ed.
Ki hem ha·yeinu v'orekh yameinu,
uvahem nehgeh yomam valailah.
V'ahavatkha al tasir
mimenu l'olamim.
Barukh atah Adonai,
oheiv amo Yisra·eil.*

אהבת עולם
אהבת עולם בית יִשְׂרָאֵל
עפַך אֶחָדָתָה. תֹּרַה וּמִצּוֹת,
חֻקִים וּמִשְׁפָטִים
אותנו למדת. עליכו,
יְיָ אֱלֹהֵינוּ בָּשְׂכָבֵנוּ
וּבְקִוּמֵנוּ נִשְׁתִּים בְּחֶקְיָה,
וּנְשָׁמֵח בְּדָבָרִי תֹּרְמָתָךְ
וּבְמִצּוֹתִיךְ לְעוֹלָם וְעַד.
כִּי הִם חִיֵּנוּ וְאֶרְךְ יְמֵינוּ,
וּבָהָם נִגְהַה יוֹמָם וְלִילָה.
וְאֶחָדָתָךְ אֶל-תִּסְרִיר
מִפְנֵנוּ לְעוֹלָמִים!
ברוך אתה יְיָ,
אהוב עמו יִשְׂרָאֵל.

Prayers are like poetry...

*A poem falls in one of four categories:
This poem is not true.
This poem is true,
but so what?
This poem is true,
and I'd like to return to it later to see if it is still true.
This poem is true,
and I want to die with this poem on my lips!*

Ahavat Olam

In the second evening blessing before the Sh'ma, we move from the natural to the national; we are the people who stood at Sinai.

You loved your people *Yisrael* with an unceasing love.
You taught us Torah and *mitzvot*, laws and judgments
and so, ה'וה י' our God, we debate your laws
when we lie down and when we rise up
and we rejoice everywhere and always
in the words of your Torah and your *mitzvot*
for they are they are our life and the measure of our days
and we dance to their music both night and day
knowing your love will never leave us.
Blessed are you ה'וה י', lover of the people of *Yisrael*.

God doesn't think the Jews are better than any other people. The Torah stresses the struggles and failings of Jews, not our superiority. Because God loves us, that doesn't make the love for other people any less. Love is not rational; it is complex and consuming. It brings joy and disappointment. Parents and children, teachers and students, lovers, friends, siblings ... there are many kinds of love. Love between God and a human being cannot be understood without knowing love between human beings. You know you are loved when love is shared. Torah is the gift of God's love to the people *Yisrael*.

Imagine that *Moshe* is in the wilderness shouting these words with passion. Hear *Moshe* today calling to you. Become *Moshe*: Who needs to hear these words today?

Yaakov is on his deathbed, worried that his children and grandchildren will not remain Jewish. Recite the words of the *Sh'ma* to him, to reassure him. Who in your life needs to hear these words?

Traditionally, these are the last words of the Jew. You too will die some day. As you recite these words, imagine that they are your last. What do these words say about your life?

שמע ייְהוָה אֱלֹהֵינוּ ייְהוָה אֶחָד

Sh'ma Yisra'el: Adonai Eloheinu, Adonai ehad!

*Barukh shem k'vod malkhuto
l'olam va'ed.*

ברוך שם כבוד מלכותו
לעולם ועד.

שמע, ישראל
לאלהות אלפי פנים, מלא עולם שכינה,
רבי פניהם אחד.

*Sh'ma, Yisrael
la'elohut alfei panim, m'lo olam sh'khinatah,
ribui paneha ehad.*

*V'ahavta eit Adonai Elohekha
b'khol l'vevakha, uv'khol nafsh'kha
uv'khol m'odekha. V'ha-yu hadvarim
ha-eileh asher anokhi m'tzavkha
ha-yom al l'vevekha.
V'shinantam l'venekha v'dibarta bam
b'shivt'kha b'veitekha uv'lekht'kha
vaderekh uv'shokhb'kha uv'kumekha.
Uk'shertam l'ot al yadekha
v'ha-yu l'totafot bein einekha.
Ukh'tavtam al m'zuzot
beitekha, uvish'arekha.*

ואהבת את יהוה אלהיך
בכל לבך ובכל נפשך
ובכל מאנך וכחך בדברים
האליה אשר אנכי מצוך
היום על לבך:
ושנינוTEM לבייך ודברךTEM בם
בשבתך ביבתך ובלבתך
בדרכך ובשכבהך ובគומחה;
וקשרTEM לאזות על ידך
והיו לטטפת בין עיניך;
וכתבתם על מזוזות
בביתך ובשעריך:

Sh'ma

Many people cover their eyes when they say the *Sh'ma* to better focus on the meaning of the words.

Listen, O *Yisrael*: יְהוָה our God, יְהוָה is One.

Bless the Glorious Presence of God's Name in every place and time.

Hear, O *Yisrael*
The divine abounds everywhere
and dwells in everything;
the many are One.

Marcia Falk

...loving involves commitment. We are not automatic lovers of self, others, world, or God. Love does not just happen. Love is a choice, not simply, or necessarily, a rational choice, but rather a willingness to be present to others without pretense or guile. Love is a conversion to humanity, a willingness to participate with others in the healing of a broken world and broken lives. Love is the choice to experience life as a member of the human family, a partner in the dance of life.

love יְהוָה your god
with all your beating heart
with all your breathing soul
with all your beautiful strength

take these words
by which i direct you and
hold them in your heart

teach them to your children

speak of them
when you sit in your home
when you walk in your path
when you lie down
when you rise up

wrap them
as a sign upon your arm

let them become
double signs before your two eyes

write them
on your doorposts and gates

Deuteronomy 6:4-9

הִיא אָסְ-שָׁמַע תְּשִׂמְעוּ אֶל-מִצּוֹתִי אֲשֶׁר אָנֹכִי מֵצָה אֶתְכֶם
 הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוּ בְּכָל-לְבָבְכֶם
 וּבְכָל-נֶפֶשֶׁיכֶם: וְנִתְתִּי מַטְרָא-אֶרְצָכֶם בְּעֵתוֹ יוֹרָה וּמַלְקוֹשׁ וְאַסְפָּת
 דָּגָן וַתִּירְשֶׁךָ וַיַּצְהַרְךָ: וְנִתְתִּי עַשְׂבָּב שְׂדָה לְבָהָמָתֶךָ וְאַכְלָתֶךָ
 וּשְׁבָעָתֶךָ: הַשְׁמְרוּ לְכֶם פּוּרִיפָּתָה לְבָבְכֶם וּסְרָפָתָם וּעַבְדָתָם
 אֱלֹהִים אֶחָדים וְהַשְׁתְּחוּוּתָם לְהֶם: וְתַרְהֵא אֲפִיהוֹת בְּכֶם וְעַצְרָתֶךָ
 אֶת-הַשְׁמִים וְלֹא-יְהִי מָטָר וְהַאֲדָמָה לֹא תַּתְנוּ אֶת-יְבוּלֶה
 וְעַבְדָתָם אֶת-דָּבָרִי אֶלָּה עַל-לְבָבְכֶם וּלְלִנְפָשָׁכֶם וּקְשָׁרָתָם
 אֶתְכֶם לְאוֹת עַל-יְצָצֶם וְהִי לְטוּטָת בֵּין עַיִנֵּיכֶם: וְלִמְדָתָם אֶתְכֶם
 אֶת-בְּנֵיכֶם לְדִבֶּר בָּם בְּשִׁבְתָּךְ בְּבִיטָּךְ וּבְלִכְתָּךְ בְּדָרְךָ וּבְשִׁבְבָּךְ
 וּבְקוּמָתָךְ: וְכִתְבָּתָם עַל-מִזְוֹזֶת בִּיתְךָ וּבְשַׁעֲרֵיךָ: לְמַעַן יַרְבוּ
 יְמֵיכֶם וַיִּמְיַרְבֵּיכֶם עַל הַאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵיכֶם
 לְתַת לְהֶם פִּימֵי הַשָּׁמִים עַל-הָאָרֶץ:

Rav Aba taught: there are two hundred forty-eight positive (you shall...) commandments, to match the bones in your body. Each bone cries out, “use me to fulfill a commandment!” There are three hundred sixty-five prohibitive (you shall not...) commandments, to match the days of the solar year, and each day the sun cries out, “by the God who guards you each day, guard your acts, for the world’s sake!”

Tanḥumah, Ki Tetze

and it shall come to be
if you listen and listen well
to the teaching i teach you today
to love הָנָה your god and
to do god-work with a full heart and soul
that i will bring
the dew of your land in season
 the early rain and the late rain
and you shall gather your grain
 and your wine and your oil
i shall give grass in your fields for your animals and
 you shall eat and you shall be satisfied

but take care lest your heart wander
and you drift off to serve false gods
and bow down before them
and the face of הָנָה grow angry with you
and the heavens close
and the rains stop
and the ground give no food
and you perish quickly from the good land
that יְהוָה gave you

so put these words on your hearts and in your souls
and wrap them as signs around your arms
and let them become double signs between your eyes

teach them to your children
speak of them
when you sit in your homes
when you walk in the streets
when you lie down and when you rise.

and write them upon the doorposts and gates of your homes
that your days and the days of your children
may be many upon the good earth
promised by הָנָה to your mothers and fathers
for as long as the sky shall arch over the earth

Deuteronomy 11:13-21

ויאמר יהוה אל-משה לאמר: דבר אל-בני ישראל ואמרת אל-הם ועשו להם ציצת על-פנפי בגדיים לזרתם וננתנו על-ציצת הנקד פטילת תכלת: והיה לכם לציצת וראיתם אותו זיכרתם את-כל-מוצות יהוה ועשיתם אותם ולא תתורו אחריו לבבכם ואחרי עיניכם אשר אתם זnis אחריהם:

*L'ma-an tizk'ru va-asitem
et kol mitzvotai, vih'yitem
kedoshim leiloheikhem. Ani Adonai
Eloheikhem, asher hotzeiti
etkhem mei'eretz Mitzrayim,
lihiyot lakhem leilohim.
Ani Adonai Eloheikhem.*

למען תזכיר ועשיתם
את-כל-מצותי והייתה
קדושים לאלהיכם: אני יהוה
אל-היכם אשר הוציאתי
אתכם מארץ מצרים
להיות لكم לאלהים
אני יהוה אלהיכם:

אמת ואמונה
אמת ואמונה כל-זאת, וקיים עליו, כי הוא יהוה אל-הינו ואין
זולתו, **ואנחנו ישראל עמו. הפוך מידי מלכים, מלכנו הגוזלנו**
מכפ כל-העריצים.

האל הנפרע לנו מארינו, והמשלם גמול לכלי-איבי נפשנו,
העשה גזרות עד אין חקך, ונפלאות עד אין מספר. השם
נפשנו בחיים, ולא נתן למות רגלוינו, המדריךנו על במות
אויבינו, וירם קרנוינו, על כל-שוניאנו, העשה לנו נסים וינקמה
בפרעה, אותן ומופתים באדמות בני חם. המפה בעברתו
כל-בכורי מצרים, ויוצא את עמו ישראל מותוכם, לחירות עולם.
המפעיר בנו בין גזירים סוף, את-ירוד פיהם ואת-שונאים,
בתחומות טבע, וראו בנו גבורתנו. שבחו והוזדו לשם.

הָיָה spoke to *Moshe*, saying speak to the children of *Yisrael* and tell to them to make *tzitzit* on the corners of the garments for all their generations and make on the *tzitzit* a thread of blue

and it shall be for you a *tzitzit* and you shall see it and remember all the *mitzvot* of הָיָה and do them and not follow your wandering hearts and eyes and all that you lust for because of them

do all this that you may remember and do all of my *mitzvot* and be lifted out of the ordinary toward your god who brought you out of the land of *mitzrayim* to be for you your god

i am הָיָה your god.

Numbers 15:37-41

Emet Ve-emuna

True and trustworthy is all of this, and it is real to us,
for הָיָה is our God and there is no other,
and we are the people who belong to God,
to God who freed us from the grasp of kings,
our King who is Queen who is One
and who will save us from the grip of oppressors.

God who

1. freed us from the narrow trap,
2. gave just verdicts to our soul enemies,
3. did great things beyond knowing,
4. altered nature's path in moments without number *Job 9:10*
5. placed our breath-souls in life and allows not our feet to stumble, *Psalm 66:9*
6. led us to walk on the high places of our enemies,
7. raised our ram's horn above all who hate us,
8. visited plagues and revenge against Pharaoh,
9. made signs and wonders in the land of the children of Ham,
10. struck the firstborn of *Mitzrayim* with a mighty hand,
11. pulled the people of *Yisrael* from amongst them to universal freedom,
12. passed the children between two walls of the sea of *Suf*, while their pursuers and their haters were drowned in the depths, so that the children might behold a true warrior, and give praise and thanks to the Name.

וּמְלֹכוֹתָו בְּרָצָו קִבְּלוּ עַלְיכֶם
מֵשָׁה וּמִרְאִים וּבְנֵי יִשְׂרָאֵל לְךָ
עֲנוֹ שִׁירָה בְּשִׁמְחָה רַבָּה, וְאָמְרוּ בְּלָם:

*Mi khamokhah ba·eilem, Adonai?
Mi kamokhah, nedar bakodesh,
nora t'hilot, osei feleh?*

מַיְכְּמַכְהָ בְּאַלְמָיו יְהוָה?
מַיְכְּמַכְהָ, נָאָזָר בְּקָדְשָׁ,
נָרָא תְּהִלָּתָ, עֲשָׂה פָּلָא?

*Malkhutkha ra·u vanekha,
bokei·a Yam lifnei Moshe,
“Zeh Eili!” anu v’amru:
“Adonai yimlokh l’olam va·ed!”*

מֶלֶכְוֹתְךָ רָאוּ בְּנֵיךְ,
בָּזְקָעָם לְפָנֵי מֵשָׁה,
זֶה אֱלֹהֵינוּ עֲנוֹ וְאָמְרוּ:
יְהוָה יְמַלֵּךְ לְעוֹלָם וְעַד!

V’ne·emar:

*Ki fadah Adonai et Ya·akov,
Ug’alo miyad hazak mimenu.
Barukh atah, Adonai, ga·al Yisra·eil.*

וְאָמָר:
כִּי פָדָה יְיָ אֶת יַעֲקֹב,
וְגַאֲלָו מִיד חִזְקָה מִמְּנָה.
בָּרוּךְ אֱתָה יְיָ, גַּאֲלָו יִשְׂרָאֵל.

We live in an unredeemed world.

But out of each human life
that is unarbitrary and bound to the world,
seed of redemption falls into the world,
and the harvest is God's.

After all this they willingly accepted the power of God.
And *Moshe* and *Miriam* and the children of *Yisrael*
answered You in song and deep joy, and said:

Who is like You among the gods יהוה?
Who is like You in terrifying otherness
and strange splendor, altering nature's path?

Exodus 15:11

The *Baal Shem Tov*
(the founder of
Hasidism) taught,
“Forgetfulness leads
to exile while
remembrance is the
secret of
redemption.”

Your rule was perceived by your children,
The ocean split open before *Moshe*.
“This is my God!” they answered and said
“יהוה will rule in all of space and time!”

Exodus 15:18

And we say: “For יהוה has redeemed *Ya'akov*
And rescued him from a hand stronger than
his own.”

Jeremiah 31:11

Blessed are you יהוה, rescuer of *Yisrael*.

Prayer is meaningless unless it is subversive,
unless it seems to overthrow and to ruin
the pyramids of callousness, hatred, opportunism, falsehoods.
Prayer must support a revolutionary movement,
seeking to overthrow the forces that
continue to destroy hope, promise, and vision.

Hashkiveinu

השכיבנו

תְּשִׁכְבֵּנו יְהוָה אֱלֹהֵינוּ לְשִׁלּוֹם, וְהַעֲמִידֵנו מֶלֶךְנוּ לְחִים וּפְרוֹשָׁת
 עָלֵינוּ סְבִת שְׁלוֹמָה וַתְּקִנֵּנוּ בָּעֵצָה טוֹבָה מֶלֶפְנֵיכָה, וְהַשִּׁיעֵנוּ
 לִמְעוֹן שְׁמֶךָ, וְהַגּוּ בְעֵדָנוּ, וְהַסֵּר מַעַלֵּינוּ אֹזֵב, דָּבָר, וְחַרְבָּה, וְרַעַב
 וִיחֻנוּ, וְהַסֵּר שָׂטָן מֶלֶפְנֵינוּ וּמַאֲחָרָנוּ, וּבָכָל כְּנָפֵךְ תִּסְתִּירֵנוּ. כִּי
 אֶל שׁוֹמְרֵנוּ וּמַצְילֵנוּ אַתָּה, כִּי אֶל מֶלֶךְ חָנוּן וּרְחוּם אַתָּה.

וּפְרַשׁ עָלֵינוּ סְבִת, סְבִת שְׁלוֹמָה.

Ufros aleinu sukat, sukat, sh'lomekha.

ברוך אתה יהוה / בָּרוּךְ אַתָּה יְהוָה

Barukh atah / Barukh atah

הפּוֹרֵשׁ סְבִת שְׁלוֹם עָלֵינוּ / הַפּוֹרֵשׁת סְבִת שְׁלוֹם עָלֵינוּ

Hapores / Haporeset sukat shalom aleinu

וְעַל כָּל עַמּוּ / עַמָּה יִשְׂרָאֵל

v'al kol amo Yisrael / v'al kol amah Yisrael

וְעַל יְרוּשָׁלָיִם.

v'al Yerushalayim.

V'shamru

ושמרו

וְשִׁמְרּוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשְּׁבָת לְעֹשֹׂת אֶת-הַשְּׁבָת לְדִরְתֶּם
 בְּרִית עוֹלָם. בֵּין וּבֵין בְּנֵי יִשְׂרָאֵל אֶזְרָאֵל הַיָּא לְעַלְםָן כִּי-שְׁשָׁת
 יָמִים עֲשָׂה יְהוָה אֶת-הַשְּׁמִינִים וְאֶת-הָאָרֶץ, וּבַיּוֹם הַשְׁבִּיעִי שְׁבָת
 וַיַּגְּפַשׁ.

*V'shamru v'nei Yisra·eil et hashabat, la·asot et hashabat l'dorotam b'rít
 olam. Beini uvein b'nei Yisra·eil ot hi l'olam, ki sheishet yamim asah
 Adonai et hashama·yim v'et ha·aretz, uva·yom hash'vi-i shavat
 va·yinafash.*

On Festivals add:

וַיְדַבֵּר מֹשֶׁה אֶת מְعַדֵּי יְהוָה אֱלֹהֵינוּ בְנֵי יִשְׂרָאֵל.

Hashkiveinu

May we lie down to sleep in peace, יהוה our God, and may you stand us up in the morning in life, and spread over us the *sukkah* of Your peace; let us feel Your good guidance, save us for Your own sake. Defend our cause, keep us far from enemies, from disease, from war, from famine, and from sadness. Help us to avoid evil and temptation, both before and behind us; shelter us in the shadow of Your wings, for You are a guarding and saving God, merciful and compassionate. Guard our going out and our coming in for life and for peace, now and always.

Spread over us the *sukkah* of Your peace.

Blessed is the God
of the Sukkah of Peace over us,
over all the people of *Yisrael*,
and over *Yrushalayim*.

V'shamru

יֹתֶר מִשְׁעָם יִשְׂרָאֵל
שְׁמַרְוּ אֶת הַשְׁבָּתָה
שְׁמַרְתֶּן הַשְׁבָּתָה אֲתֶם.

More than *Yisrael* has kept the Shabbat, the Shabbat has kept *Yisrael*.

The people of *Yisrael* shall observe Shabbat, fulfilling it in all generations as an eternal Covenant; between me and the People of *Yisrael* let it serve as a letter, a message, a sign, a reminder that for six days יהוה created the skies and the earth, and on the seventh day ceased from work, and rested completely.

Exodus 31:16-17

On Festivals add:

Moshe spoke of the special times of יהוה to the People of *Yisrael*.

Leviticus 23:44



(Evening Festival Amidah begins on page 153.)

אבות דרבי נתנו דה
פעם אמרת ה' היה רבן יוחנן בָּרוּצְפָאִי יוֹצֵא מִירוּשָׁלַּם,
וְהִיא רַבִּי יְהוֹשֻׁעַ הַזָּלֶךְ אַחֲרֵיו וְרַאֲהָ אַתְ-בֵּית הַמִּקְדָּשׁ
חרב. אמר רַבִּי יְהוֹשֻׁעַ: אָזִי לְנוּ אֶל זֶה שֶׁהוּא חָרֵב,
מִקּוּם שְׂמִכְפָּרִים בּוֹ עֲנוּתִיָּהּ שֶׁל יִשְׂרָאֵל! אמר לוֹ
רבן יוחנן: בְּנִי, אֶל יָרַע לְךָ. יְשַׁעַ לְנוּ בְּפִרְאָה אַחֲרַת שֶׁהִיא
כְּמוֹתָה. וְאִיזוֹ? גִּמְילּוֹת חֲסִידִים, שֶׁנְאָמָר: כִּי חָסֵד
חַפְצָתִי וְלֹא זְבַח.

A Teacher's Blessing: Berakhot 17a

May you live to see your world fulfilled.
May your destiny be for worlds still to come,
and may you trust in generations past and yet to be.

May your heart be filled with intuition
and your words be filled with insight.
May songs of praise ever be upon your tongue
and may your vision be on a straight path before you.
May your eyes shine with the light of holy words
and your face reflect the brightness of the heavens.
May your lips ever speak wisdom
and your fulfillment be in righteousness.

Even as you ever yearn to hear the words
of the Holy Ancient One of Old.

AMIDAH

The Standing Prayer

(Evening Festival Amidah begins on page 153.)

Avot d'Rabi Natan 4:5

Once, Rabbi Yochanan ben Zakkai was walking with his disciple, Rabbi Yehoshua, near *Yrushalayim* after the destruction of the Temple. Rabbi Yehoshua looked at the Temple ruins and began to cry. “Alas for us! The place that atoned for the sins of the people *Yisrael* lies in ruins.” Rabbi Yochanan ben Zakkai comforted him: “There is another way to gain atonement, even though the Temple is destroyed, for it is written, I desire lovingkindness, and not sacrifice.” (*Hosea 6:6⁸*)

The traditional Jewish minhag (custom) is for the k'hillah (community) to pray the erev Shabbat Amidah, in silence and the morning Amidah to be chanted aloud. Our custom varies; we sometimes pray a silent erev Amidah, sometimes sing it aloud, and sometimes choose a little of each. We invite you to reflect on how praying in these different ways changes your kavvana (prayer intention).

⁸. This text, *Avot deRabi Natan* 4.5, reflects the Jewish shift from the priestly service — *עבודה* — to the rabbinic “service of the heart” — *עובדת לב*.

עמידה לערב שבת

Erev Shabbat Amidah

*Adonai
s'fatai tiftah
ufi yagid t'hilatekha.*

אדני
שְׁפֵתִי תִּפְתַּח
וַיִּגְדֵּיד תְּהִלָּתֶךָ.

Avot v'Imahot

*Barukh atah Adonai, Eloheinu
veilohei avoteinu v'imoteinu:
Elohei Avraham, Elohei Yitzhak,
veilohei Ya'akov, Elohei Sarah,
Elohei Rivkah, Elohei Leah
veilohei Rahel. Ha·eil hagadol
hagibor v'hanora, Eil elyon,
gomeil hasadim tovim,
v'konei hakol, v'zokheir
hasdei avot v'imahot,
umeivi go·eil livnei v'neihem,
l'ma·an sh'mo, b'ahavah.*

אבות ואמחות
ברוך אתה יהוה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאָמוֹתֵינוּ,
אֱלֹהֵי אֶבְרָהָם אֱלֹהֵי יַצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה
אֱלֹהֵי רַבָּה אֱלֹהֵי לֵאָה
וְאֱלֹהֵי רְחָלָל, הָאֵל הַגָּדוֹל
הַגָּבּוֹר וְהַנּוֹרָא, אֵל עַלְיוֹן,
גּוֹמֵל חֲסִידִים טוֹבִים,
וּקְזִינה הַכְּלָל, וּזְכָר
חָסִידִי אֲבוֹת וְאָמוֹת,
וּמְבֵיא גּוֹאֵל לְבִנֵּי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בָּאַהֲבָה.

On Shabbat Shuvah add:

*Zokhreinu l'ha·yim,
Melekh khafetz baha·yim,
v'khotveinu b'seifer haḥa·yim
l'ma·ankha Elohim ha·yim.*

*Melekh ozeir umoshi·a umagein.
Barukh atah Adonai,
mägein Avraham ufokeid Sarah.*

זכרנו לחיים,
מלך חפץ בחיים,
וכתיבנו בספר החיים,
למענק אלהים חיים.

מלך עוזיר ומושיע ומגן.
ברוך אתה יהוה
 מגן אברהם ופקד שרה.

Erev Shabbat Amidah

We rise as we are able. Some take three steps forward at the beginning of the Amidah to symbolize approaching God.

Traditionally, to symbolize bowing before the holy Presence as one might before an earthly ruler, one bends the knees and bows from the waist when barukh appears at the beginning and end of these prayers.

*Adonai
open my lips
that my mouth may declare your praise*

Avot v'Imahot

Blessed is the Source of our Lives,
the chain of human Being from *Avraham* and *Sarah*,
to *Yitzhak* and *Rivkah*, to *Ya'akov*, *Leah* and *Rachel*.

The great, powerful and awe-inspiring transcendent God,
source of mercy, creative Wellspring of all that is.
We as children are redeemed through
the loving remembrance of our parents.

*On Shabbat Shuvah*⁹ add:

May we be remembered as living, O Source of Life;
may our lives be written in the Book of Life,
for the sake of life itself, O God of Life.

We reach out beyond our selves for the support and help and shielding
we need to live. Blessed is *מִנְיָה*, the strength and support of *Avraham*
and *Sarah*.

⁹ *Shabbat Shuvah* is the Shabbat between *Rosh HaShanah* and *Yom Kippur*.

G'vurot

*Atah gibor l'olam, Adonai,
m'ha·yei meitim atah,
rav l'hoshi·a,*

גָבוֹרוֹת
אַתָּה גָבָר לְעוֹלָם אֲדֹנִי,
מְחִיה מַתִּים אַתָּה,
רַב לְהֹשִׁיעַ,

*From Pesah to Sukkot:
morid hatal.*

מוֹרֵיד הַטֵּל

*From Shemini Atzeret to Pesah:
mashiv haru·ah
umorid hagashem.*

מְשִׁיב חֲרוּם
וּמוֹרֵיד הַגְּשֶׁם.

*M'khalkeil ha·yim b'hesed,
m'ha·yei meitim b'rachamim
rabim. Someikh noflim,
v'rofei holim, umatir asurim,
um'ka·yeim emunato lisheinei afar.
Mi khamokha ba·al g'vurot
umi domeh lakh, melekh meimit
um'ha·yei umatzmi·ah y'shu·ah.*

מְכֻלָּל חַיִים בְּחִסֵּד,
מְחִיה מַתִּים בְּרָחוּמִים
רַבִּים, סֻמְךָ נּוּפְלִים,
וּרְזֶפֶא חֹלִים, וּמַתִּיר אֲסּוּרִים,
וּמַקִּים אַמּוֹנָתוֹ לִישְׁנֵי עָפָר.
מֵי כְּמוֹךְ בַּעַל גָבוֹרוֹת
וּמֵי דְּזַמָּה לְךָ, מֶלֶךְ מִמְּמִיתָ
וּמְחִיה וּמְצַמִּיחָה יְשֻׁיעָה.

On Shabbat Shuvah add:

*Mi khəmokha em harahəmim,
zokheiř y'tzurav l'ha·yim
b'rachamim.*

מֵי כְּמוֹךְ אֵם קָרְחָמִים,
זָכְרֵר יִצְקָרֵיו לְחַיִים
בְּרָחוּמִים.

*V'ne·eman atah l'haha·yot meitim.
Barukh atah Adonai,
m'ha·yei hameitim.*

וְנִאמֵן אַתָּה לְהַחֲיוֹת מַתִּים.
בָּרוּךְ אַתָּה יְהוָה
מְחִיה הַמְּמִתִּים.

G'vurot

God is the Eternal power, life of the world, redeemer of all,
remembering the dead.

From Pesah until Sukkot, we say:

You cause the dew of summer to fall.

From Sh'mini Atzeret until Pesah, we say:

You return the winds, and make the rain to fall.

A classic rabbinic teaching
on the *G'vurot* says: R.
Hama son of
R. Hanina said: What does
the text mean: "You shall
walk after the Eternal your
God?" (*Deuteronomy* 13:5)

Is it, then, possible for a
human being to walk after
the *Shekhinah*; for has it not
been said: "For the Eternal
your God is a devouring
fire"? (*Deuteronomy* 4:24)
But [the meaning is] to
walk after the attributes of
the Holy One, blessed be ...

- *Talmud Bavli, Sotah 14a*

In every breath is the quality of endless
compassion. Support of the falling, care
for the sick, freedom for the captive,
reliable beyond the grave, nothing is like
the Source of our strength, the link
connecting death and hope.

On Shabbat Shuvah add:

There is a source of compassion
beyond all human understanding;
our lives and our remembrance
hang upon the holy quality of
mercy.

We give thanks that we are offered the chance
to trust beyond what we can see.
Blessed is the hope that links us before and beyond death.

K'dushah

*Atah kadosh v'shimkha kadosh
uk'doshim b'khol yom
y'ha'l'lukha selah.
Barukh atah Adonai,
ha·Eil hakadosh.*

קדשה
אתה קדוש ושםך קדוש,
וקדושים בכל ימים
ימליך סלה.
ברוך אתה יהוה
האל הקדוש

On Shabbat Shuvah:

*Barukh atah Adonai,
hamelek hakadosh.*

ברוך אתה יהוה
המלך הקדוש.

Ata Kidashta

**אתה קדש את-יומ השבעי לשמה, תכליות מעשה שמים
ואארץ. וברכתו מכם-הימים וקדשו מכם-הזמנים, וכן כתוב
בתורתך:**
**ויכלוי השמים והארץ וככל-צבאים. ויכל אליהם ביום השבעי
 מלאクトו אשר עשה, וישבת ביום השבעי מכל- מלאクトו אשר
עשה. ויברך אליהם את-יומ השבעי ויקדש אותו, כי בו שבת
 מכל-מלאクトו אשר בראש אליהם לעשיות.**

Do not think that the words of prayer
as you say them
go up to God.

It is not the words themselves that ascend;
it is rather the burning desire of your heart
that rises like smoke toward heaven.

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

Or Ha Meir 3:1 6c

K'dushah

Here is holiness; here is God's presence, and ours, and through this holy community the precious presence of God is realized. Blessed is our hope of God among us.

On Shabbat Shuvah:

Blessed is the Awe and the Power and the Hope.

Ata Kidashta

God made the seventh day holy, the goal of all creation. God blessed it more than other days, made it more holy than other moments, as it is written in our Torah:

Heaven and earth and all their array were completed, and God stopped creating on the seventh day, and rested from creative work on that day. God blessed that seventh day and called it *kadosh*, holy, for on it God rested from the creative work of the world.

Genesis 2:1-3

The insights of wonder must be constantly kept alive. Since there is a need for daily wonder, there is a need for daily worship. The sense of the "miracles which are daily with us," the sense of the "continual marvels," is the source of prayer. There is no worship, no music, no love, if we take for granted the blessings or defeats of living....The profound and perpetual awareness of the wonder of being has become a part of the religious consciousness of the Jew.

Eloheinu veilohei avoteinu

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַפּוֹתֵינוּ
 רָצֶה בִּמְנוֹחָתֵנוּ.
 קָדְשֵׁנוּ בִּמְצֹותֵינוּ
 וְתוֹחַדְשֵׁנוּ בִּתְוֹרַתֵּךְ,
 שְׁבָעֵנוּ מַטּוּבָךְ, וְשְׁפָחֵנוּ בִּישְׁוּעָתֵךְ,

v'taher libenu l'ovd'kha be'emet.

וְתַהַר לְבָנָנוּ לְעַבְדָךְ בָּאָמָת.

וְהַנִּיחֵלֵנוּ יְהוָה אֱלֹהֵינוּ בָּאֶחָבה וּבְרָצֶן
 שְׁבָת קָדְשֵׁךְ, וְינֹיחֵו בָּה
 יִשְׂרָאֵל מִקָּדְשֵׁי שָׁמָן.
 בָּרוּךְ אֱתָה יְהוָה
 מִקְדָּשׁ הַשְׁבָת.

R'tzei

*R'tzei Adonai Eloheinu
 b'am'kha Yisra·eil
 ulit'filatam b'ahavah t'kabeil.
 Ut'hi l'ratzon tamid
 avodat Yisra·eil amekha:
 V'tehezenah eineinu
 b'shuv'kha l'tziyon b'rahhamim:
 Naḥazir et hash'khinah
 lim'komah b'tziyon
 uvateivel kulah.*

רָצֶה יְהוָה אֱלֹהֵינוּ
 בְּעַמְךָ יִשְׂרָאֵל
 וַלְתַפְלַתְמָם בָּאֶחָבה תִּקְבֵּל.
 וְתַהַי לְרָצֶן תִּמְיֵיד
 עֲבוֹדַת יִשְׂרָאֵל עַמְךָ
 וַתְּחִזֵּנָה עִינֵּינוּ
 בְּשׁוּבָךְ לְצִיוֹן בְּרַחְמָם:
 נִתְּזִיר אֶת הַשְׁכִּינָה
 לִמְקוֹמָה בְּצִיוֹן
 וּבְתַבָּל פּוֹלָה.

Eloheinu veilohei avoteinu

Our God is the God of our mothers and our fathers; we seek ancestral peace in this Shabbat rest. Let our observance of *mitzvot* help us feel our own inborn holiness. Let us find meaning in Torah, let us find satisfaction in what we come to understand, and that which we do not.

Wash our hearts clean with longing for good and for truth.

May we come to know Shabbat as our ancestors did, so that we may faithfully pass it on to those who will come after us, that all *Yisrael* will always welcome Shabbat and its rest. We give thanks for Shabbat to the Creator of its holiness.

*R'tzei*¹⁰

May our prayers and our acts be worthy of our ancestors and our children and of the Jewish people and its history. Let us restore the *Shekhinah* to her place in *Yisrael* and throughout the world, and let us infuse all places with her presence.

Let there be rest, let this Shabbat be meaningful.

Let us find fulfillment in this difficult freedom that is ours,
between the stone tablets and the writing thereon,

*between fixed form and fluid meaning,
between the mitzvot of the Torah and the lived truth of my life,
between my heart's voice, the sound of my community,
and the words of God.*

Let this Shabbat be for cleansing the soul,
clearing the mind, seeing the gift of life anew.

¹⁰. The first three and last three blessings of the Amidah are always the same. On weekdays, there are thirteen intermediate blessings, mostly petitioning God. On Shabbat and holidays, these blessings are not considered appropriate and a single blessing in praise of the Sabbath or the holiday is inserted instead.

On Rosh Ḥodesh and Ḥol Hamo'ed, add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, יְעַלְּהָ וְיַבָּא, וַיְגַע, וַיַּרְאָה, וַיַּרְצָח, וַיִּשְׁמַע,
וַיִּפְקַד, וַיִּזְכֶּר זָכְרוּנָנוּ וַיִּקְדוּשָׁנוּ זָכְרוּנָנוּ וְאִמּוֹתֵינוּ, וַיִּזְכֶּר זָכְרוּנָנוּ מִשְׁיחֵינוּ בָּרוּךְ
עַבְדָּךְ, וַיִּזְכֶּר יְרֹשָׁלָם עִיר קָדְשָׁךְ, וַיִּזְכֶּר כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלְיטָה,
לְטוּבָה, לְחוֹן וְלִחְסָד וְלִרְחָמִים, לְחַיִּים וְלִשְׁלוּם, בְּיוֹם

On Rosh Ḥodesh:

ראש החודש

On Sukkot:

חג הפסחות

On Pesah:

חג הפסחים

וְהִזְהָר, זָכְרוּנָנוּ יְיָ אֱלֹהֵינוּ, בָּרוּךְ תְּבוּבָה, וַיִּקְדֹּשׁנוּ בָּרוּךְ בָּרוּךְ לְחַיִּים,
וְבָרוּךְ יְשֻׁועָה וּרְחָמִים, חַיָּס וְחַנְנוּ, וְרַחֲם אֱלֹהֵינוּ וְחַוְשִׁיעָנוּ, כִּי אֵלֶיךָ עַיְינָנוּ, כִּי אֵל
מֶלֶךְ מְנוּן וְרוּחָם אַתָּה.

V'tehezenah eineinu b'shuvkha

l'Tzi·yon b'raḥamim.

Barukh atah Adonai,

hamahazir sh'khinato l'Tzi·yon.

וְתַחֲזִיןָה עַיְינָנוּ בְּשׁוּבָה

לְאַיִּזְון בְּרָחְמִים.

בָּרוּךְ אֱתָנה יְהוָה

הַמְּחַזֵּיר שְׁכִינַתּוּ לְאַיִּזְון.

Modim

*Modim anakhnu lakh, sha'atoh hu,
Adonai Eloheinu velohei avoteinu
v'imoteinu, l'olam va-ed, tzur
ha·yeinu, magen yish-einu, atah hu
l'dor vador nodeh l'kha u-n'saper
t'hilatekha. Al ha·yeinu ham'surim
b'yadekha, v'al nish'moteinu
hap'kudot lakh, v'al nisekha
sh'b'khol yom imanu, v'al
nifl'otekha v'tovotekha sh'b'khol-
et, erev vaboker v'tzohora-yim.
Hatov ki lo khalu raḥamekha,
v'hamraḥem ki lo tamu
hasadekha mei-olam kivinu lakh.*

מודים

מוֹדִים אֲנָחָנוּ לְךָ, שָׁאַתָּה הוּא,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, לְעוֹלָם וְעַד, צוֹר
חַיָּנוּ, מָגֵן יִשְׁעָנוּ, אַתָּה הוּא
לְדוֹר וְדוֹר נוֹדָה לְךָ וּנְסִפְר
תַּהֲלַתָּךְ. עַל חַיָּינוּ הַמְּסֻוּרִים
בִּזְדָּה, וְעַל נְשָׁמוֹתֵינוּ
הַפְּקוּדֹתָה לְךָ, וְעַל נְסִיךָ
שְׁבָכְלִיּוֹם עַמְנוּ, וְעַל
נְפָלָאֹתָךְ וְטוֹבָותָךְ שְׁבָכְלָ-
עַת, עַרְבָּה וּבְקָרָב וְאֶחָרִים.
הַטּוֹב כִּי לֹא כָּלָו רְחָמִים,
וְהַרְחָמָם כִּי לֹא תָּפָנוּ
חַסְדָּיךָ מַעוֹלָם קָיִינָי לְךָ.

On Rosh Ḥodesh and Ḥol Hamo·ed, add:

Our God and God of our ancestors, we offer up our memories to You as our ancestors offered their sacrifices. May they join the songs of our ancestors and rise before You as an acceptable offering; may our memories be for good, for kindness, for nurturing, for life and peace, wholeness and well-being on this

Rosh Ḥodesh / Festival of Sukkot / Festival of Pesah

May we remember and be remembered for good and for blessing, for mercy and help. Help us to trust, for our only salvation is in that leap of faith. May we leap into the arms of kindness, compassion and mercy.

We long to see the end of exile,
the return of wholeness to *Tzion* and *Y'rushalayim*.
Blessed is the Source of the Peace and Wholeness of *Tzion*.

Modim

*Life is a wondrous gift,
although most of the time
we fail to notice. This
prayer reminds us that,
ultimately, our lives are
not our own, but God's.
Recurring words are
“thanks” and “miracles”.
Be aware of the wonders
and miracles around you
and within you. Listen to
your own breathing. Feel
the miracle of your
beating heart.*

Thank you for being Eternally God
now and always,
God of our fathers and our mothers,
Rock of our lives,
Eternal protection.
We would give thanks continually —
morning, daytime, all night long —
we should sing praises constantly;
for our lives which are in Your hands,
for our souls which somehow stay with us,
for the daily miracles,
the constant wonders, all the goodness.
Goodness is forever:
we encounter caring in so many moments.
Compassion is eternal:
we have not seen an end to kindness.
You are the Source of all our hope
for all that we have not yet seen.

On Hanukah, Purim, and Israel Independence Day, add:

*Al hanisim v'al hapurkan,
v'al hag'vurot v'al hat'shu-ot,
v'al hamilhamot she-asita la-avoteinu
v'imoteinu ba-yamim haheim
baz'man hazeh,*

על הניסים, ועל הפורקן,
ועל הגבורות, ועל הצעירות,
על המלחמות, שעשית לאבותינו
אנו מותינו בימים ההם
בזמן זה.

On Hanukah add:

בימי מתתיהו בן יוחנן כהן גדול, חסידונאי ובנוי, כשלעצמה מלכחות יון הרשעה
על עמק ישראל להשיכים תורמת, ולמעצרים מחקי רצקה, ואתה ברוחם
הרבים עמדת להם בעת艶תם, רבעת את ריבם, ננתת את דיןם, נקמתת את
נקמתם, מסרתת גבורים ביד תלשים, ורבים ביד מעתים, וטמאים ביד טהורים,
ורשעים ביד צדיקים, וזדים ביד עזקי תורמת. וכך עשית שם גדול וקדוש
בעולם, ולעומך ישראל עשית תשואה גדולה ופרקו כלמים הארץ. ואחר כך באו
בניך ללביר בירית, ופנו את היכלה, וטברו את מקדשך, והדליקו נרות במכרות
קדשך, וקבעו שמו נמי חנכה אלו, להוזות ולהלל לשם הגדול.

On Purim add:

בימי מרדכי ואסתר בשושן הבירה, כשלעצמה המה הרשות, בקש
להשמד להרג ולאבד את כל היהודים, מנער ועד זקן, טף ונשיות, ביום
אחד, בשלושה עשר לחדש שנאים-עשר, והוא חדש אדר, ושללים לבוז.
ואתה ברוחם תרבים הפרת את עצמו, וקללת את מחתתו,
ונשבות לו גמולו בראשו, ותלו אותו ואת בנו על העץ.

On Israel Independence Day add:

בימי הראל ובן גוריון שש אכבות חמשות עלנו ונגד עמק בית ישראל
באرض ישראל כדי להשליך אותנו פולנו הים. בעורנוך המושיע
והגדולה אנחנו הגינו על עצמנו -- החזק לא השפיל את הדל, הממן
לא השמיד את שערית ישראל.

על כלם יתברך ויתרומים שמק מלכנו תמיד לעולם ועד.

On Shabbat Shuvah add:
וכתוב לחיים טובים כל בני בריתך.

וכל החיים יוזוק סלה, ויהללו את-שםך באמות, האל יושעתי
ועזרתנו סלה. ברוך אתה יהוה הטוב שמה ולכך נאה להוזות.

On Hanukah, Purim, and Israel Independence Day, add:
for the miracles and the courageous and the deliverances, for the
struggles waged for survival in ancient days and in our own:

On Hanukah add:

In the days of *Mattityahu ben Yoḥanan*, the great Hasmonean priest, and his sons, a cruel power appeared in *Yisrael* that would have forced the People of *Yisrael* to give up Torah and *mitzvot*. With the help of Your sustaining Presence we defended ourselves: the strong did not destroy the weak, the many did not put an end to the few. We renewed ourselves as we rededicated the Temple in *Yrushalayim* relighting the menorah and setting aside eight days to celebrate, give thanks, and sing praises of relief and gratitude.

On Purim add:

In the days of Mordecai and Esther the Queen, a terrifying power appeared in Persia that would have forced the People of *Yisrael* to give up Torah and *mitzvot*. With the help of Your sustaining Presence we defended ourselves: the strong did not destroy the weak, the many did not put an end to the few.

On Israel Independence Day add:

In the days of Herzl and Ben Gurion, six armies rose up against the Jews of the Land of *Yisrael* to throw us into the sea. With the help of Your sustaining Presence we defended ourselves: the strong did not destroy the weak, the many did not put an end to the few.

May we not forget to give thanks,
may we not fail to sing praise.

On Shabbat Shuvah add:
May all our lives be meaningful,
may we be covenant-worthy and remembered for good.

May all life give praise and blessing and raise up a song
to the One who gives all life meaning.
Blessed is the God of Life and Love and Meaning,
it is so good to sing the thanks that fills our hearts!

Shalom Rav

*Shalom rav al Yisra·eil amkha
tasim l'olam, ki atah hu
melekh adon l'khol hashalom.
V'tov b'einekha l'vereikh
et amkha Yisra·eil, b'khol eit
uv'khol sha·a bish'lomekha.*

שלום רב
שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ
תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מֶלֶךְ אֲדוֹן לְכָל-הַשְׁלוֹם.
וְטוֹב בְּעִינֵיכֶם לְבָרֶךְ
אַתָּה-עַמָּךְ יִשְׂרָאֵל, בְּכָל-עַת
וּבְכָל-שָׁעָה בְּשְׁלוֹמָךְ.

On Shabbat Shuvah add:

*B'sefer ha·yim b'rakhah v'shalom,
ufarnasah tovah, nizakheir v'nikateiv
l'fanekha, anahnu v'khol amkha
beit Yisra·eil, l'ha·yim tovim
ul'shalom.*

בְּסֶפֶר חַיִם, בָּרָכָה וְשְׁלוֹם
וּפְרִנְסָה טוֹבָה, נִזְקֵחֵר וּנִקְתֵּב
לְפָנֵיכֶם, אַנְחָנוּ וְכָל עַמָּךְ
בֵּית יִשְׂרָאֵל, לְחַיִם טוֹבִים
וְשְׁלוֹם.

*Barukh ata Adonai, ham'vareikh
et amo Yisra·eil bashalom.*

**ברוך אתה יהוה, המברך
את-עמו יִשְׂרָאֵל בְּשְׁלוֹם.**

*Nish'al mei'ein hashalom:
Yizal katal,
ya·arof kamatar hashalom,
v'timla ha·aretz shalom
kamayim layam m'khasim.*

נשאל מעין :
יזל בטיל,
יעירף בפטיר השלום,
ותملא הארץ שלום
בפניהם לים מכסים.

Shalom Rav

Peace, peace for the people *Yisrael*; may the God of Peace fill the world with peace. Every moment will be good when each moment of every hour is filled with peace, a holy wholeness of peace.

On Shabbat Shuvah add:

In the Book of life and blessing, peace and sustenance,
may we be remembered and inscribed before You,
we and all the House of Yisrael,
for a good life and for peace.

Blessed is the Source of Wholeness, of Peace.

Eternal wellspring of peace—
May we be drenched with the longing for peace
that we may give ourselves over to peace
until the earth overflows with peace
as living waters overflow the seas

Marcia Falk

נוצר לשוני מרע

N'tzor l'shoni meira

אֱלֹהִי, נָצֵר לְשׁוֹנִי מַרְעָ. וְשֶׁפְתִּי מִדְבֵּר מְרֻמָּה. וְלִמְקַלְלֵי נַפְשִׁי
תְּדַם, וְנַפְשִׁי בְּעֵפֶר לְפָל תְּהִיה. פָּתָח לְבִי בְּתוֹרַתְךָ, וּבְמִצּוֹתְךָ
תְּרַדּוֹף נַפְשִׁי. וְכָל-הַחֹשֶׁבִים עַלְיָה, מִתְרַחֲה הַפָּר עַצְתָּם
וְקִלְקָל מִחְשְׁבָתָם. עָשָׂה לְמַעַן שְׁמָךְ, עָשָׂה לְמַעַן יְמִינָךְ, עָשָׂה
לְמַעַן קְדָשָׁתָךְ. עָשָׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יְחִלְצָנוּ זִדִּיחָ,
הַוּשְׁעִיה יְמִינָךְ וְעַנְנִי.
יְהִי לְرָצֵונָא אָמְרִיכִי וְהַגִּינוּ לְבִי לְפִנֵּיכָךְ, יְהָוה צֹוְרִי וְגֹאָלִי.
עָשָׂה שְׁלוֹם בְּמַרְמִימָיו, הוּא יַעֲשֶׂה שְׁלוֹם עַלְيָנוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

אֱלֹהִי, נָצֵר לְשׁוֹנִי מַרְעָ.
וְשֶׁפְתִּי מִדְבֵּר מְרֻמָּה.

It takes two things to make prayer come to pass: a person and a word.

Words are not made of paper. Words of prayer are repositories of the spirit. It is only after we kindle a light in the words that we are able to behold the riches they contain. It is only after we arrive within a word that we become aware of the riches our own souls contain.

To be able to pray is to know how to stand still and to dwell upon a word. This is how some worshippers of the past would act: "They would repeat the same word many times, because they loved and cherished it so much that they could not part from it.".... "Am I not the word 'Barukh' (blessed)? Hearken to me when you pronounce me. Consider me when you utter me."



N'tzor l'shoni meira – a personal prayer

A Rebbe's Proverb:

*If you always assume
that the person sitting
next to you
is the Messiah
waiting for some simple
human kindness
you will soon come to
weigh your words
and watch your hands.
And if the Messiah so
chooses
not to be revealed
in your time
it will not matter.*
Hasidic teaching

I commit myself
to keep my tongue from evil
and my lips from speaking lies;
to ignore those who slander me,
and be humble before all people;
to open my heart to Torah
and seek to do *mitzvot*.
May the efforts of those who seek my harm
come to nothing;
and the Eternal Source of Compassion
be my support.
Hear my prayer, and may my prayer
be worthy of being heard.
May the Source of Peace
infuse us all with peace.

One is seated upon finishing the silent Amidah, to enjoy the meditative silence until all are seated. When all are seated, we may rise again to sing Vay'khulu and Magen Avot v'Imahot.

למְדִנִי אֱלֹהִי בָרָך וְהַתִפְלֵל
Teach me, my God, a blessing, a prayer
על סֹוד עֲלֵה קָמָל,
On the mystery of a withered leaf,
על נֶגֶה פָרִי בְשִׁיל,
On ripened fruit so fair,
על חֻרוֹת הַזָאת:
On the freedom
לְרָאֹות, לְחוֹשָׁע, לְנִשְׁם,
To see, to sense, to breathe,
לְדַעַת, לִיחֵל, לִהְכַשֵּל.
To know, to hope, to despair.

Teach my lips a blessing,
A hymn of praise,
As each morning and night
You renew Your days,
Lest my day be as the one before,
Lest routine set my ways.

לִמְדֵ אֶת שְׂפַתָּתִי בְרָכָה
וּשְׁיר הַלֵּל בְהַתְחִידֵשׁ זָמָנָך
עַם בָּקָר וּעַם לִיל,
לִבְלִי יְהִי יוֹמֵי הַיּוֹם
כְתִמּוֹלֶשֶׁלְשָׁוּם.
לִבְלִי יְהִי עַלִי יוֹמֵי הַרְגָל.

Va'y'khulu

*Va·y'khulu hashama·yim v'ha·aretz
v'khol tz'va·am. Va·y'khel Elohim
ba·yom hash'vi·i m'lakhto asher
asah, vayishbot ba·yom hash'vi·i,
mikol m'lakhto asher asah.
Va·y'varekh Elohim et yom
hash'vi·i va·y'kadeish oto,
ki vo shavat mikol m'lakhto
asher bara Elohim la·asot.*

Magen Avot v'Imahot

*Barukh atah Adonai, Eloheinu
veilohei avoteinu v'imoteinu,
Elohei Avraham, Elohei Yitzhak,
veilohei Ya'akov, Elohei Sarah,
Elohei Rivkah, Elohei Leah
veilohei Raheil, ha·eil
(Shabbat before Yom Kippur:
hamelech) hagadol
hagibor v'honora, Eil elyon,
konei shama·yim va·aretz.*

ויכלו

ויכלו השמים והארץ
וכל צבאם. ויכל אליהם
ביום השבעי, מלאכתו אשר
עשָׂה, וישבת ביום השבעי,
מכל מלאכתו אשר עשה.
ויברך אליהם את יום
השביעי ויקדש אותו,
כى בז שbat מכל מלאכתו,
אשר ברא אלהים לעשות.

מונ אבות ואמות

ברוך אתה יהוה אלהינו
ואלהי אבותינו ואמותינו,
אלهي אברהם אלהי יצחק,
ואלהי יעקב אלהי שרה
אלהי רבקה אלהי לאה
ואלהי רחל האל
(Shabbat before Yom Kippur:
המלך) הגדול
הגבור והנורא אל עליון,
קוזיה שמים הארץ.

Va'y'khulu

Heaven and earth and all their array were completed, and God stopped creating on the seventh day, and rested from creative work on that day. God blessed that seventh day and called it *kadosh*, holy, for on it God rested from the creative work of the world.

Genesis 2:1-3

Magen Avot v'Imahot

Leader:

Blessed is יְהוָה, our God and God of our ancestors —
 God of Avraham and Sarah,
 God of Yitzhak and Rivkah,
 God of Ya'akov, Leah and Rachel.

God who is infinite, powerful and feared,
 God above
 holds heaven and earth.

Once or twice in a lifetime,
 a man or woman may choose
 a radical leaving, having heard
 Lech l'cha — Go forth.

God disturbs us toward our destiny by hard events
 and by freedom's now urgent voice
 which explode and confirm who we are.
 We don't like leaving,
 but God loves becoming.

Erev Shabbat Service

*Magein avot v'imahot bidvaro,
m'ha-yei meitim b'ma-amro,
ha-Eil hakadosh she'ein kamohu,
hameini-ah l'amo b'yom shabat
kodsho, ki vam ratza
l'hani-ah lahem.
L'fanav na'avod b'yira vafahad,
v'nodeh lishmo b'khol yom tamid
m'on hab'rakhot. Eil hahoda'ot,
adon hashalom, m'kadeish hashabat
um'vareikh sh'vi-i. Umeini-ah
bikdusha l'am m'dushnei oneg,
zeikher l'ma-asei v'reishit.*

*Ma gadlu ma-asekha Yah
m'od amku malish'votekha.*

V'taher libeinu l'ovd'kha b'emet.

ערבית לשבת

מֶגֶן אֲבוֹת וְאֶמֶהוֹת בָּדָרֶז,
מִחְיָה מַתִּים בְּמַאֲמָרוֹ,
הָאֵל הַקָּדוֹשׁ שֶׁאָיוֹן בְּמוֹהָה,
הַמְּנִימָּה לְעִפּוֹ בַּיּוֹם שְׁבָתָ
קָדְשׁוֹ, כִּי בָּם רָצָה
לְהַנִּימָה לְהַמָּם.
לְפָנֵינוּ נִעְבֹּז בִּירָאָה וְפִיחָד,
וַנוֹּזֶה לְשָׁמוֹ בְּכָל יוֹם תְּמִיד,
מַעֲוֹן הַבְּרִכּוֹת. אֶל הַהוֹדָאות,
אֲדוֹן הַשָּׁלוֹם, מַקְדֵּשׁ הַשְּׁבָתָ
וּמַבָּרֶךְ שְׁבִיעִי, וּמְנִימָה
בְּקָדְשָׁה לְעַם מַדְשִׁינִי עָנָג,
זָכָר לְמַעַשָּׂה בְּרָאָשִׁית.

מה-גָּדוֹלִי מַעֲשֵׂיךְ יְהוָה
מִאָד עַמְּקוֹ מִחְשָׁבֶתְךָ.

וְטַהַר לְבָנָיו לְעַבְדָּךְ בְּאֶמֶת.

We are seated.

All:

Shield of our ancestors by Your Word
which brings life to the dead, Holy God
(*on Shabbat Shuvah*: Holy Power over us) beyond compare:
You give Your people the rest of Your holy Shabbat,
taking pleasure in Your people.
Before You we offer honor with sober awe.
We will give thanks regularly and always.
Well of blessings, Vessel of thanksgiving, Source of peace —
Your Presence makes Shabbat, the seventh day, holy.
You give Shabbat to Your people overflowing with joy;
this day is a remembrance of the act of Creation.

How great are the works of יְהוָה,
how high and deep and beyond us the world!

Simplify our hearts so that we may serve You in truth.

We are seated.

*Mi shebeirakh – A prayer for healing***מי שברך**

*Mi shebeirakh avoteinu,
m'kor habrakhah l'imoteinu*

**מי שברך אבותינו,
מקור הברכה לאמותינו**

May the Source of strength
Who blessed the ones before us
Help us find the courage
To make our lives a blessing
And let us say
Amen.

**מי שברך אבותינו ואמותינו אברם יצחק ויעקב, שרה רבקה
לאה ורחל, הוא יברך וירפא (את) _____, ואת-כל
חולים. הקדוש ברוך הוא י מלא רחמים עליהם להמציקם
ולרפא אותם, וישלח להם מתרה רפואי שלמה מן השמים,
רפואת הנפש, ורפואת הגוף, בתוך שאר חולן ישראל, שבת
היא מלזעך ורפואה קרוובה לבא, השטן בעגלה ובזמן קרייב.
ונאמר אמן.**

May the one who blessed our ancestors bless and heal those who are suffering among us and among our dear ones. May they feel the holy power of compassion and may it strengthen them. May they know a complete healing, healing of the body and of the spirit, and may they know wholeness if they cannot know healing. May this wholeness come speedily to them and all who love them, and let us all say, Amen.

*Mi shebeirakh imoteinu,
m'kor habrakhah la'avoteinu*

**מי שברך אמותינו,
מקור הברכה לאבותינו**

Bless those in need of healing
With *r'fu·ah sh'leimah*
The renewal of body
The renewal of spirit
And let us say
Amen.



Once the *Gerer Rebbe* decided to question one of his disciples:
“How is *Moshe Ya’akov* doing?”

The disciple didn’t know.

“What!” shouted the *Rebbe*. “You don’t know?
You pray under the same roof, you study the same texts,
you serve the same God, you sing the same songs –
and yet you dare tell me that you don’t know
whether *Moshe Ya’akov* is in good health,
whether he needs help, advice or comforting?”

Here lies the very essence of our way of life:
every person must share in every other person’s life;
one must not be left alone
either in times of sorrow or in times of joy

תפילות מסיימות

Aleinu

*Aleinu l'shabei ah la·adon hakol,
lateit g'dulah l'yetzeir b'reisheet,
shelo asanu k'go·yei ha·aratzot,
v'lo samanu k'mishp'hot
ha·adamah; shelo sam khelkeinu
kahem, v'goraleinu k'khol hamonam.*

*Va·anahnu korim umishtaḥavim
umodim lifnei melekha malkhei
hamlakhim, hakadosh barukh hu,*

*Shehu noteh shama·yim
v'yoseid aretz, umoshav y'karo
bashama·yim mima·al,
ush'khinat uzo b'govhei m'romim.
Hu Eloheinu, ein od.
Emet malkeinu, efes zulato,
kakatuv b'Torato: V'yadata ha·yom
vahashivota el l'vevekha, ki Adonai
hu haElohim bashama·yim mima·al
v'al ha·aretz mitahat, ein od.*

עלינו

עלינו לשבח לאדוֹן הַכָּל,
לְתֵת גְּדֻלָּה לִיוֹצָר בִּרְאָשִׁית,
שֶׁלֹּא עָשָׂנו בְּגַוִּי הָאָרֶץ,
וְלֹא שָׁמְנוּ בְּמִשְׁפָחוֹת
הָאָדָםָה, שֶׁלֹּא שָׁם חָלַקָּנוּ
בָּהֶם, וְגַרְלָנוּ בְּכָל-הַמּוֹנָם.

ואנחנו פורעים ומשתתחים
ומזודים לפנֵי מלך, מלכי
המלחיכים, הקדוש ברוך הוא,

שהיא נוטה שמיים
ויסד אָרֶץ, ומושב יִקְרֹא
בשמיּם מפעַל,
ושכינה עוז בְּגַבְהִי מְרוֹזִים.
הוא אֱלֹהֵינוּ אֵין עוֹד.
אמת מלפני, אפס זולתו,
כפתוֹב בְּתוֹרָתוֹ, וידעת הַיּוֹם
והשׁבַת אֶל לְבָבֶךָ, כי יהוה
הוא הָאֱלֹהִים בשמיּם מפעַל
ועל הארץ מתחת, אֵין עוֹד.

Concluding Prayers for Shabbat and Festival Evening

*Aleinu*¹¹

We rise as we are able for the Aleinu.

Our spirits rise in praise

in awe of Eternity, in gratitude for Creation.

The Jewish path we walk is uniquely meaningful to us,
a precious gift handed down from our ancestors.

It blesses us with each step toward our destiny.

*Traditionally, we bend at our knees and waist at the word 'korim',
then rise again at 'lifnei melekh'.*

We are part of the Oneness of All:

we give ourselves over to that which is greater than we.

O that we might be a part of it!

May we come to see that All is One; the heavens above and the earth below are anchored in the same glorious, awesome Whole. The beauty of all Creation sings out everywhere. This is our God, our only One. Let truth reign alone and supreme, as it is written: "know today in your heart: there is only one Source of Life in all the world, only One."

Deuteronomy 4:39

¹¹. While the *Aleinu* has a powerful focus including all of creation, the beginning words include one of the strongest statements of chosenness in the siddur. The original context of these words, during terrible years of anti-Jewish persecution in medieval Europe, was meant to express a people's sense of embattled determination to cling to their unique and beautiful heritage. The words of the *Aleinu* in a modern context are out of place if the idea of being chosen is exclusive and elitist, lessening the dignity and worth of other peoples. However, these ancient words still assert the importance for all people, as individuals and as groups, to know that they are special and set apart for unique roles and unique blessings, especially when these are used to benefit the broader community of peoples. Being chosen originally meant knowing oneself and one's group to have a unique relationship with one's God. Today we know that such an awareness is positive only when it leads one toward the awareness of one's responsibility to create a more just and compassionate society for all peoples.

Al kein n'kaveh

על כו נקוה
על פו נקוה לך יהוה אלְהַיָּנוּ,
לראות מהרה בתפארת עזך,
להעביר גולים מון הארץ
וְהַאֲלִילִים בְּרוֹת יִכְרְטוּ.
לתקן עולם במלכות שדי,
וכל-בני בשר יקראו בשםך.
להפנות אליך כל-ראשי ארץ.
יבירעו וידעו כל-יושבי תבל,
כى לך תכרע כל-ברך, תשבע כל-לשון.

לפניך יהוה אלְהַיָּנוּ יכרעו ויפלו.
ולכבוד שמה יקר יתנו,
ויקבלו כלם את-על מלכותך
ותמלך עליהם מהרה לעולם ועד,
כى המלכות שלך היא
ולעולמי עד תמלוך בכבוד,
בכתבוב בתורתך:
יהוה ימלך לעולם ועד.

V'ne·emar: v'ha·ya Adonai
l'melekh al kol ha·aretz;
ba·yom hahu yi·h'yeh
Adonai ehad ush'mo ehad.

ונאמר: והיה יהוה
מלך על כל-הארץ,
ביום ההוא יהיה
יהוה אחד ושמו אחד.

We are seated.

Al kein n'kaveh

For these truths and more we hope, with You יהוה our God
to quickly perceive Your beautiful power,
to remove distortions of truth from the earth
and to uproot falseness completely,
to establish the world under the guidance of *Shadai*
so that all flesh and blood may call upon Your name,
to bring back to You even the evil doers of the earth
that the people of the world may see and understand,
that all may choose to bend their knees
and every tongue may speak in trust to You.

Before you, יהוה our God, they shall call out and fall forward,
and before your honored name pour out their hearts,
and every person shall accept the yoke of heaven
and You shall rule over all, soon and forever.

For Your place is as Ruler
and You shall rule forever in honor
as is written in your Torah:
“יהוה shall rule across all space and time.”

V'ne-emar

This is what is said: “on the day when God’s Name shall be One, the world will be whole and at peace.”

Zekharyah 14:9

We are seated.

*N'varekh et haMa·ayan adei ad
m'fakeh, ma·agal haḥayim
hamaymit um'ḥayeh.
N'varekh et ein haḥayim
v'khoh nitbarekh.*

נָבְרֵךְ אֶת הַמְעִין עַד־יָצֵד
מִפְּכָה, מַעֲגֵל הַמִּים
הַמִּמְיִת וְמִמְּרִיה.
נָבְרֵךְ אֶת עֵין הַמִּים
וְכֹה נִתְבָּרֵךְ.

However small our achievements may be
in comparison with those of our forefathers,
they have their real value in that
we bring them about in our own efforts.

As our ancestors each found new ways of service
according to their characters,
so each of us in our own way shall devise
something new in the light of teaching and of service,
and do what has not yet been done.

Let us bless the well eternally giving
The circle of life ever-dying, ever living.
As we bless the Wellspring of Life, so we are blessed.

Marcia Falk

Mourner's Kaddish (on next page)

Mourners are traditionally invited to rise and lead this final Kaddish, which concludes the prayers¹². Mourners recite this special Kaddish during the first months – or year – of mourning and on the Yahrzeit (yearly anniversary) of a death. Mourners are invited, if they wish, to share the names of those in whose memory they rise. It is the custom of some to rise and join the mourners.

¹². The Jewish prayer service is punctuated with no less than five different versions of the *Kaddish* prayer, which acknowledges God's holiness and expresses our desire to participate in it. After the Holocaust, different responses were created to acknowledge that some have no one left to recite *Kaddish* in their memory; (1) the day, *Aseret b'Tammuz*, was set aside as a special *Kaddish* for all those for whom no one is left alive to remember them, and (2) in some congregations, everyone rises for this *Kaddish*.

Kaddish Yatom

(mourners)

Yitgadal v'yitkadas sh'mei raba

(all) *Amen*

*b'alma di v'ra kirutei
v'yamlikh malkhutei,
b'ha·yeikhon uv'yomeikhon,
uv'ha·yei d'khol beit Yisra·eil
ba·agala uvizman kariv, v'imru:*

(all) *Amen.*

*Y'hei sh'mei raba m'varakh,
l'alam ul'almei alma·ya.*

*Yitbarakh v'yishtabah v'yitpa·ar
v'yitromam v'yitnasei, v'yit·hadar
v'yitaleh v'yit·halal sh'mei d'kudsha*

(all) *b'rakh hu*

*l'eila min kol birkhata v'shirata,
tushb'hata v'nehemata, da·amiran
b'alma v'imru: (all) Amen.*

*Y'hei sh'lama raba min sh'ma·ya
v'hayim, aleinu v'al kol Yisra·eil
v'imru: (all) Amen.*

*Oseh shalom bimromav,
hu ya·aseh shalom aleinu
v'al kol Yisra·eil v'imru:*

(all) *Amen.*

קדיש יתום

(mourners)

יתגָּדֵל וַיְתִקְדֹּשׁ שְׁמָה רֶבֶא,

אמָן (all)

**בעלְמָא דִי בָּרָא, בְּרוּוֹתָה,
וַיְמַלֵּיךְ מֶלֶכְוָתָה
בְּחַיִיכָּו וּבְיוֹמִיכָּו,
וּבְחַיִי דְּכָל־בֵּית יִשְׂרָאֵל,
בְּעֲגָלָא וּבְזָמָנוֹ קָרִיב, וְאָמָרוֹ**

אמָן. (all)

**יהָא שְׁמָה רֶבֶא מִבְּרָךְ
לְעָלָם וּלְעָלָמִי עַלְמִיא.**

**יִתְבָּרֵךְ וַיִּשְׁתַּבְּחָ, וַיִּתְפָּאֵר
וַיִּתְרוּם וַיִּתְנְשָׁא וַיִּתְהָדר
וַיִּתְעַלָּה וַיִּתְהַלֵּל שְׁמָה דְּקָדְשָׁא**

בריך הוא (all)

**לְעָלָם מִן כָּל־בְּרָכָתָא וּשְׁিרָתָא,
תְּשִׁבְחָתָא וּנְחַמְתָּא, דָאָמְרוֹ
בְּעַלְמָא, וְאָמְרוֹ (all) אָמָן.**

**יהָא שְׁלָמָא רֶבֶא מִן שְׁמִיא
וּמִים עַלְינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוֹ (all) אָמָן.**

**עֲשָׂה שְׁלוֹם בְּמִרוֹמָיו
הָוָא יִעֲשָׂה שְׁלוֹם עַלְינוּ
וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוֹ**

אמָן. (all)

Mourner's Kaddish

During the final portion of Kaddish (Oseh shalom), some choose to bow three times, (left, right, center), to represent departing God's presence and acknowledging the angels.¹³

Filling the world and beyond the world
there is one name alone —

the world was created by its power and
will be governed by its strength
in our lifetimes and in our days,
and in the life of the House of *Yisrael*
may that day come quickly and that time be near — in this we trust.

May the one name be blessed
within the world and beyond the world.

Yet though it be blessed and praised
and adored and lifted and extolled
and admired and raised and sung aloud,
still the unique name,

the recipient of all blessings,

remains beyond all blessings, songs, praises and comforts
spoken in this world — in this too we trust.

May a great peace fall like rain from the skies
giving life to us and all of *Yisrael* — in this we trust.

May the creator of peace on high
create peace for us and all of *Yisrael* — in this we trust.

¹³. The word “angel” in Hebrew simply means “messenger”. The ancient custom of bowing to the angels in the throne room as in our imagination we took leave of God’s presence has been interpreted more recently as recognizing the angels, or messengers, among us who form the *minyan*. The mourners bow toward all around them in gratitude for those who sit, witness and respond, enabling mourners to honor their loved ones with *Kaddish*.

This is how death
came to the old tree:
in a cold bolt, a single
thrust from a cloud,
in a tearing away of bark
and limbs, a piercing
of much that was necessary.

We had no choice then
but to cut it down – a pine
of great height, that knew much
about weather and small life.

It had been here longer
than any of us. And now
there is a hole in the sky.

It is a bittersweet truth, this breathing out and
breathing in. But we acknowledge and understand
it. Even as we stake our lives and the lives of our
children on it. Like fallen leaves enriching the soil,
it is true. This return of the genes and the
generations must occur if new ones are to set out.

The authentic individual is neither an end nor a beginning,
but a link between ages, both memory and expectation....

To us, recollection is a holy act;
we sanctify the present by remembering the past.

To us Jews, the essence of faith is memory.
To believe is to remember.

It is because things happen but once
that the individual partakes in eternity.

The diameter of the bomb was thirty centimeters
and the diameter of its effective range about seven meters,
with four dead and eleven wounded.
And around these, in a larger circle
of pain and time, two hospitals are scattered
and one graveyard. But the young woman
who was buried in the city she came from,
at a distance of more than a hundred kilometers,
enlarges the circle considerably,
and the solitary man mourning her death
at the distant shores of a country far across the sea
includes the entire world in the circle.
And I won't even mention the howl of orphans
that reaches up to the throne of God and
beyond, making
a circle with no end and no God.

...the growing good of the world is partly dependent
upon unhistoric acts, and that things are not so ill with
you and me as they might have been is half owing to
the number who lived faithfully a hidden life and rest
in unvisited tombs.

There are stars
whose light reaches the earth only
after they themselves have
disintegrated and are no more.
And there are people
whose scintillating memory
lights the world after they have
passed from it.
These lights –
which shine in the darkest night –
are those which illumine for us
the path.

יש כוכבים
שאורים מגיע הארץ רק
כאשר הם עצם אבדו ואינם
יש אנשים
ש茲יו זכרם מAIR כאשר הם
עצמם אינם יותר בתוכנו
אורות אלה –
המבהיקים בחשכת הלילה
– הם שמראים לאדם את
אורות הדרך

From Rosh Hodesh Elul until Sh'mini Atzeret Psalm 27 is recited
לידוד.

יְהוָה אֹורִי וַיֵּשֶׁעִי מִמֶּפְאַרְאָה.
יְהוָה מַעֲוזָחִי מִמֶּפְאַחֲדָה.
בְּקָרְבָּעַלְיָמָרְעִים לְאַכְלָתְבָשָׂרִי,
צָרִי וְאַיִבָּלִי הַמָּהָכָלְלָוּוּוּנְפָלָוּ.
אַסְטָחָנָה עַלְיָמָנָה לְאַיְרָא לְבָי,
אַסְטָקָוָם עַלְיָמָלָחָמָה בְּזֹאת אַנְיָי בּוּטָה.

*Aḥat sha·alti mei·eit Adonai,
otah avakeish. Shviti
b'veit Adonai kol y'mei ha·yai,
lahazot b'no·am Adonai
ul'vekeir b'heikhalo.*

אַחֲת שָׁאַלְתִּי מִאַת יְהוָה,
אוֹתָה אַבְקָשׁ. שְׁבַתִּי
בַּבָּיִת יְהוָה כָּלִימִי חִי,
לְחוֹזֹות בְּנָעַם יְהוָה
וְלְבָקָר בְּהִיכָּלוּ.

כִּי יַצְפְּנֵנִי בְּסֻכָּה בַּיּוֹם רַעָה,
יִסְתַּרְנֵנִי בְּסֻטָּר אַחֲלָו בְּצָור יְרוּמָמָנִי
וְעַתָּה יְרוּסָרָאשִׁי עַל-אַיִבָּי סְבִיבָזָתִי,
וְאַזְבָּחָה בְּאַחֲלָו זְבָחִי תְּרוּעָה,
אֲשִׁירָה וְאַזְמָרָה לִיהְוָה.

שְׁמַעְיָהוָה קֹולִי אַקְרָא וְתָנָנִי וְעַנְנִי.
לְךָ אָמֵר לְבִי בְּקָשׁו פָּנִי אַת-פָּנִיק יְהוָה אַבְקָשׁ.
אַל-תִּסְתַּר פָּנִיק מִמָּנִי,
אַל-תִּתְטַשֵּׁנִי וְאַל-תִּعְזְבֵנִי אֱלֹהִי יְשָׁעִי.
כִּי-אַבִּי וְאַמִּי עַזְבָנִי וְיָהָוָה יַאֲסִפָנִי.
הַזָּרְנִי יְהוָה דָּרְכָךְ וַיְנַחֵנִי בָּאָרֶח מִישָׁוֹר לְמַעַן שׂוֹרְרִי.
אַל-תִּתְגַּנֵּנִי בְּנַפְשִׁךְ צָרִי כִּי קְמוּדִבִּי עַדִּישָׁקָר וַיְפַמְּתָחָסָסָסָס.
לֹילָא הַאֲמַנְתִּי לְרֹאשָׁת בְּטוּבָה יְהוָה בָּאָרֶץ חִימִים.
קוֹה אֶל-יְהוָה, חִזְקָה וַיַּאמֵץ לְבָךְ וְקוֹה אֶל-יְהוָה.

*From Rosh Hodesh Elul until Sh'mini Atzeret Psalm 27 is recited
Of David:*

The Eternal shines upon me and saves me,
why should I fear?
My strength comes from an Eternal Source,
why should I be afraid?
Close come those who would undermine me,
but they will choke on their own evil, and fall.
If an entire army camped against me,
I would not fear;
if I were to have to go to war to defend myself,
I would not lose trust.

One thing I ask of the Eternal, only this do I seek:
to stay mindful that I exist within the Eternal
every day and every moment.

Let me see and know awe,
for God's *sukkah* which protects from evil;
for God's tent which holds me
and lets me stand firm upon the rock.
My head is lifted above the evil,
my eyes look beyond those who do it;
I am too busy singing praises to God,
my thoughts are of Eternity.

Hear me when I call out,
let my voice not echo uselessly in the void.
I seek you, O God, and the sense of the presence of Eternity.
Let not my anger hide me from you, O Eternal,
I know where my help lies.
If father and mother abandon me, yet the Eternal will take me in.
Teach me the ways of Eternal integrity,
the paths by which I overcome all that blocks me.
Let me not give in to the temptation
to answer evil with evil, a lie with a lie.
Let me be strong to trust that I will see good yet again
in the land of the living;
trust in the Eternal, be strong and of good courage,
and trust in the Eternal.

Kiddush for Shabbat evening

(Festival Kiddush begins on page 160.)

Va·y'hi erev Va·y'hi voker

Yom Hashishi.

Va·y'khulu Hashama·yim

v'ha·aretz v'khol tz'va·am.

Va·y'khal Elohim ba·yom hash'vi·i

m'lakhto asher asa, va·yishbot

ba·yom hash'vi·i, mikol m'lakhto

asher asah. Va·y'varekh Elohim

et yom hash'vi·i va·y'kadeish oto,

ki vo shavat mikol m'lakhto

asher bara Elohim la·asot.

קידוש לליל שבת

בראשית א': ל"א-ב"ג'

וַיְהִי עֶרֶב וַיְהִי בָּקָר

יוֹם הַשְׁמִינִי.

וַיַּכְלֵל הַשְׁמִינִים

וְהָאָרֶץ וְכָל צְבָאָם.

וַיַּכְלֵל אֱלֹהִים בַּיּוֹם הַשְׁבִּיעִי

מַלְאָכָתוֹ אֲשֶׁר עָשָׂה, וַיַּשְׁבַּת

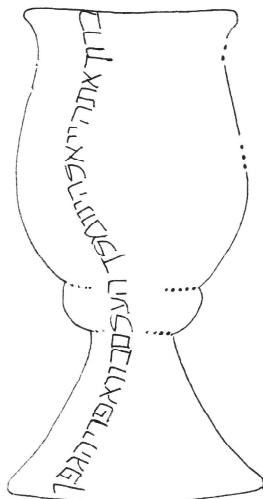
בַּיּוֹם הַשְׁבִּיעִי מִכֶּל מַלְאָכָתוֹ

אֲשֶׁר עָשָׂה. וַיָּבֹךְ אֱלֹהִים

אֶת יוֹם הַשְׁבִּיעִי וַיִּקְדֹּשׁ אֶת זוֹ

כִּי בָז שְׁבָת מִכֶּל מַלְאָכָתוֹ,

אֲשֶׁר בָּרָא אֱלֹהִים לְעָשׂות.



Kiddush for Shabbat evening

(Festival Kiddush begins on page 160.)

Genesis 1:31-2:3

There was evening and there was morning,

The sixth day

The heavens and the earth and all within them was completed. God completed on the seventh day all the work of Creation, and rested on the seventh day from all the work of Creation. God blessed the seventh day and made it holy, for on it God rested from all the work which God created to do.

Kadosh, a word which more than any other is representative of the mystery and the majesty of the divine. Now what was the first holy object in the history of the world? Was it a mountain? Was it an altar? It is indeed a unique occasion at which the word *kadosh* is used for the first time: in the book of Genesis, at the end of the story of creation. How extremely significant is the fact that it is applied to time. ‘And God blessed the seventh day and made it *kadosh*.’ There is no reference in the record of creation to any object in space that would be endowed with the quality of *k’dusha*, holiness.

It is a *minhag* to recite *erev Shabbat Kiddush* in the *shul*....

We began to do this originally for travelers who were welcomed to stay for Shabbat in the *shul*, in order to allow them to fulfill the *Mitzvah*. This custom is still observed in our day, even though travelers no longer are housed in the *shul*.

Shulkhan Arukh, Orakh Hayim 269.1

*Savri maranan (v'rabanan
v'rabotai) / haveirai:*

סְבִּרִי מָרְנָנו (וַרְבָּנוֹ
וַרְבּוֹתֵי) / חֶבְרִי

*Barukh atah Adonai
Eloheinu melek ha-olam,
borei p'ri hagafen.*

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בָּרוּא פַּרְיָה הַגָּפָן.

*Barukh atah Adonai Eloheinu
melek ha-olam, asher kid'shanu
b'mitzvotav v'ratzah vanu,
v'Shabat kodsho b'ahavah
uv'ratzon hinhalanu, zikaron
l'ma-aseih v'reishit. Ki hu yom
t'hilah l'mikraei kodesh,
zeikher litzi-at Mitzra-yim.
Ki vanu vaharta v'otanu kidashta
mikol ha-amim v'Shabat kodsh'kha
b'ahavah uv'ratzon, hinhaltanu.
Barukh atah Adonai
m'kadeish haShabat.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָדְשָׁנוּ
בְּמִצּוֹתֵינוּ וְרָצָחָנוּ,
וּשְׁבַתְּ קָדְשׁוּ בְּאַהֲבָה
וּבְרָצֹן הַחִילָנוּ זָרָבוּ
לְמַעֲשָׂה בְּרָאֵת, כִּי הוּא יוֹם
תְּחִלָּה לִמְקָרְבָּנִי קָדְשׁוּ,
זָכָר לִיצְיאַת מִצְרָיִם,
כִּי בָנָנוּ בְּחִרְתָּת וְאֹתָנוּ קָדְשָׁתָ
מִכָּל הָעָמִים, וּשְׁבַתְּ קָדְשׁוּ
בְּאַהֲבָה וּבְרָצֹן הַחִילָתָנוּ.
בָּרוּךְ אַתָּה יְהוָה,
מִקְדָּשׁ הַשְּׁבָתָ.

*After the erev Shabbat Kiddush for Sukkot,
when Kiddush is recited in the Sukkah:*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָדְשָׁנוּ בְּמִצּוֹתֵינוּ וְצָנָנוּ לִישְׁבָּבְ סְכָה.

*Barukh atah Adonai,
Eloheinu melek ha-olam,
Hamotzi l'hem min ha-aretz.*

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמּוֹצִיא לְחַם מִן הָאָרֶץ.

By your leave, my teachers, companions and friends:

Blessed is our God, Indwelling Life within All,
Source of the fruit of the vine.

We give thanks for the awesome, mysterious power of the universe
which causes vines to grow and grapes to ripen, turning sunlight into
sustenance, making our shared ritual a symbol of freedom as we
remember the Exodus from *Mitzrayim*.

We give thanks for the *mitzvot* of our relationship with God, for the
holy Shabbat, for love and learning, for memory and for awareness.
This is our day, the most holy of all days, a reminder of the Exodus
from *Mitzrayim*, and on it we give thanks for the gift of our Jewish
heritage.

Blessed is the Shabbat, for this chance to make our lives holy.

*After the erev Shabbat Kiddush for Sukkot,
when Kiddush is recited in the Sukkah:*

We give thanks for the *mitzvot* that make our lives holy,
among them this *mitzvah* of dwelling in the *Sukkah*.

Blessing over bread:

Blessed is our God, indwelling Life within All,
bringing bread from earth.

Adon Olam

*Adon olam asher malakh
b'terem kol y'tzir nivra,
L'beit na-asah v'heftzo kol
azai Melekh sh'mo nikra.*

*V'aḥarei kikhlot hakol,
l'vedo yimlokh nora,
v'hu hayah v'hu hoveh,
v'hu yih'yeh b'tif'ara.*

*V'hu ehad v'ein sheini
l'hamshil lo l'hahbirah,
B'li reishit b'li takhleet,
v'lo ha-oz v'hamisrah.*

*V'hu Eili v'hai go-ali
v'tzur hevli b'et tzara,
V'hu nisi umanos li,
m'nat kosi b'yom ekra.*

*B'yado afkid ruhi
b'beit ishan v'a-irah,
V'im ruhi g'vi-yati
Adonai li v'lo ira.*

אדון עולם

אדון עולם אשר מלך,
בטרם כל-יציר נברא.
לעת נעשה בחרפצו כל,
איי מלך שמו נקרא.

ואחרי ככלות הפל,
לבדו ימלך נורא.
והוא היה, והוא תהה,
והוא יהיה, בתפארה.

והוא אחד ואין שני,
להמשיל לו להכירה.
בלי ראשית בלי תכילת,
ולו העוז והמשרה.

והוא אלוי וכי גאלי,
צורך חבל בעת צרה.
והוא נשוי ומונס לי
מנת כסוי ביום אקרה.

בידו אפקיד רוחי
בעת אישון ואעריה.
עם רוחי גוּתִי
יהוה לי ולא אירא.

It takes three things
to attain a sense of significance:
God, a soul, and a moment.
These three things are always here.
Just to be is a blessing.
Just to live is holy.

Adon Olam

Life and Soul of the Universe
before any form was created!
At the time when God's will brought all into being,
then was the Name proclaimed;

And after all has ceased to be,
the Awesome One will still remain,
Who was, Who is,
and Who shall be in splendor.

God is One — there is no second,
to declare as equal.
Without beginning, without conclusion,
The One is power, The One is All.

My God is my living Redeemer,
Rock of my pain in time of distress,
My banner, and refuge for me,
the portion in my cup on the day I call.

Into God's hand I shall entrust my spirit
when I go to sleep — and I shall awaken!
With my spirit shall my body remain,
יהוה is with me, I shall not fear.

שִׁירוּ לֵיהָה שִׁירָה חֲדָשָׁה
שִׁירוּ לְאֱלֹהֵינוּ
שִׁירוּ שִׁיר תִּקְוָה

*Shiru l'Adonai shirah hadashah
shiru l'Eiloheinu, shiru shir tikvah*

Sing to God a new song,
sing to our God a song of hope.

ספרית העומר

S'firat Ha-Omer

The Counting of the Omer

From the second night of Pesah until the night before Shavuot, one stands for the daily recitation of the counting of the Omer at the close of the evening T'fila.

הִנֵּי מוֹכָן וּמַזְפָּן לְקַיִם מְצֻוֹת עֲשָׂה נֶלֶס סִפְירַת הָעֵמֶר, כְּמוֹ שֶׁבֶטֶב בְּתוֹרָה: וְסִפְרַתְם לְכֶם מִמְּחֻרָת הַשְׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת עֵמֶר הַתְּנוּפָה, שְׁבָע שְׁבָתוֹת תְּמִימֹת גְּהִינָּה. עַד מִמְּחֻרָת הַשְׁבָּת הַשְׁבִּיעָת תְּסִפְרוּ מִמְשִׁים יוֹם.

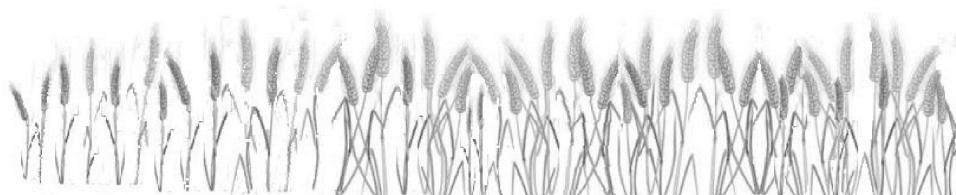
Here I am, prepared and ready, to fulfill the positive *mitzvah* of counting the *Omer*, as it is written in the Torah: You shall count for yourselves from the day after the holy day, on the day that you bring the *Omer* of grain as an offering. Count off from that day, until you have counted seven complete weeks. The day after the end of the seventh week of your counting will be fifty days.

Leviticus 23:15-16

*Barukh atah Adonai, Eloheinu
melek ha-olam, asher
kidshnu b'mitzvutav,
v'tzivanu al s'firat ha-omer.*

ברוך אתה ייְהוָה
מלך העולם, אשר
קדשנו במצוותיו,
וצனנו על ספירת העומר.

Blessed is our God, indwelling spirit within All, the Holiness we can touch through *mitzvot* such as this daily counting of the *Omer*.



היום יום אחד ו____ ימים לעمر.

Today is the first/ _____ day of the Omer.

Limnot Yameinu

לִמְנוֹת יָמֵינוּ

לִמְנוֹת יָמֵינוּ כִּי הַזְׁדָעַ וְנֶבֶא לְבָב חֲכָמָה

Limnot yameinu kein hoda v'navi l'veav hokhmah.

Teach us to treasure each day,
that we may open our hearts to your wisdom,
O teach us to treasure each day.

49 days

It is taught that there are forty-nine paths of wisdom, which we can also understand as forty-nine rungs of ascent. During the period between the first day of Pesah and Shavuot, fifty days later, we attempt every day to take a step out of Mitzrayim and toward Sinai. The s'firat haOmer is a daily discipline offering a few moments of contemplation toward the illumination at the top of the ladder.

In mystical tradition, the period of 49 days of s'fira, “counting,” of the Omer is related to the s'firot, “attributes” of God, in which human beings, created in God's image, share. The kavvana (intention) for each week of days explores combinations of seven of the s'firot:

Week 1: Hesed — lovingkindness; generosity;

open-heartedness; love; mercy

Week 2: Gevurah — justice; discipline; restraint; structure; awe

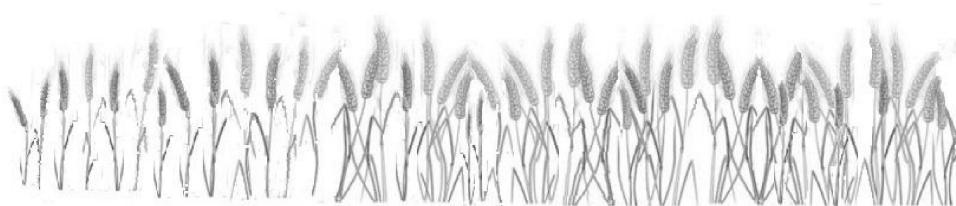
Week 3: Tiferet — beauty; harmony; compassion; balance

Week 4: Netzah — endurance; determination; eternity

Week 5: Hod — humility; thanksgiving; splendor

Week 6: Yesod — commitment; foundation; ingathering

Week 7: Malkhut — rule; receptivity; nurturance



Each week is “ruled” by a s’fira, which is reflected in all the other s’firot, one at a time, each day of the week. We consider the different aspects of ourselves which are illuminated through these perspectives, one each day; each of us might muse upon specific instances that strike us as relevant from our own lives.

Following is an example of how one might contemplate the s’firot of the first week. Each week, try to think of similar questions you might ask yourself regarding the interplay of these characteristics within you, within those with whom you interact, and in the world in which you live and struggle to become your best, most aware self.

Week 1: *Hesed* – lovingkindness; generosity; open-heartedness; love; mercy

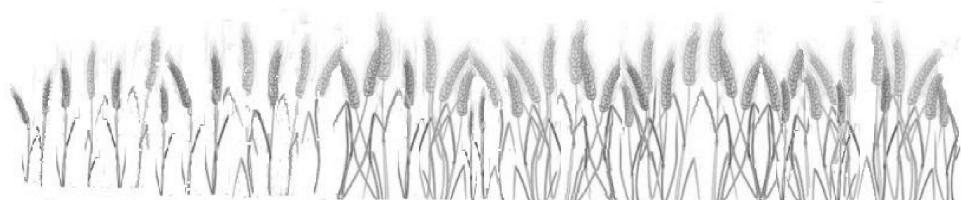
Week 1

day 1: *Hesed in Hesed*

Open-hearted generosity is a long-standing tradition in Judaism. Avraham exemplifies the trait of hospitality, a necessity for survival in the harsh Middle Eastern environment in which he and his family lived. Is there such a thing as too much generosity, too much hospitality?

day 2: *Gevurah in Hesed*

The outpouring of love of *Hesed* can overflow and overwhelm without the restrictive judgements of *Gevura*. How can one balance the need both for giving and for withholding in a human life, in a human day?



day 3: *Tiferet in Hesed*

According to Jewish mystical tradition, *Hesed* and *Gevura* find their balance in *Tiferet*; the attributes of mercy and of judgement find their balance in compassion. The Jewish cosmos knows no neutral center: in its deepest heart, it leans toward that beautiful vision of harmony which is possible only in the compassionate hand and heart.

day 4: *Netzah in Hesed*

What lasts? What endures, if not love?

day 5: *Hod in Hesed*

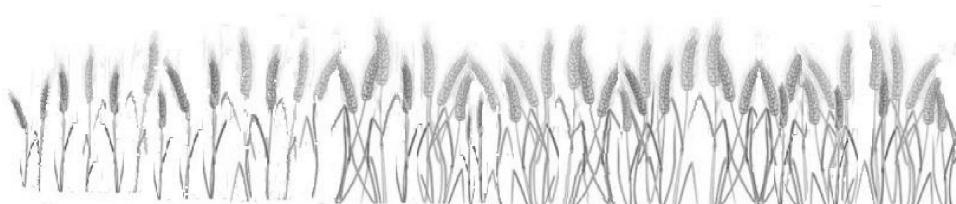
Thanksgiving in Jewish tradition is expressed in humble acts of appreciation; if one is fortunate, one finds joy in sharing one's good fortune with others. This is the splendor of quiet generosity; it illuminates both giver and receiver.

day 6: *Yesod in Hesed*

The lovingkindness of *Hesed* (*g'milut hasadim*) is one of the three foundational pillars that supports the world. *Yesod* represents that which is fundamental. On this day of considering the interplay of kindness and foundation, consider how your own sense of self is grounded in the kindness of others. Who were/are they? How is kindness to others fundamental to Jewish community?

day 7: *Malkhut in Hesed*

Malkhut, associated with mothering, meets *Hesed*, the merciful overflowing font of love and kindness. Love rules; love should rule the world, and will, if we are receptive to its power. "Peace will come when the power of love overcomes the love of power."



Week 2: *Gevurah* – justice; discipline; restraint; structure; awe

Hesed in *Gevurah* – abundant mercy meets judgmental restraint
Gevura in *Gevurah* – justice, discipline, restraint, structure, and awe

Tiferet in *Gevurah* – balancing compassion and discipline

Netzah in *Gevurah* – endurance and judgment

Hod in *Gevurah* – splendor and awe

Yesod in *Gevurah* – memory and justice

Malkhut in *Gevurah* – community and structure, restraint, awe

Week 3: *Tiferet* – beauty; harmony; compassion; balance

Hesed in *Tiferet* – mercy and compassion

Gevurah in *Tiferet* – strength of judgment meets the need for harmony

Tiferet in *Tiferet* – beauty, harmony, compassion and balance

Netzah in *Tiferet* – endurance and beauty

Hod in *Tiferet* – humility and harmony

Yesod in *Tiferet* – foundational memory and balance

Malkhut in *Tiferet* – community and compassion

Week 4: *Netzah* – endurance; determination; eternity

Hesed in *Netzah* – mercy and endurance

Gevurah in *Netzah* – judgment and determination

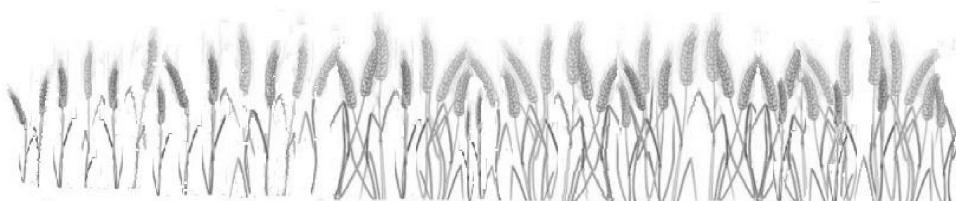
Tiferet in *Netzah* – compassion and eternity

Netzah in *Netzah* – endurance, determination, eternity

Hod in *Netzah* – thanksgiving and eternity

Yesod in *Netzah* – fundamental endurance

Malkhut in *Netzah* – community and eternity



Week 5: *Hod* — humility; thanksgiving; splendor, glory

Hesed in *Hod* – mercy and splendor

Gevurah in *Hod* – humility in judgment and restraint

Tiferet in *Hod* – compassion and gratitude

Netzah in *Hod* – eternal thanksgiving

Hod in *Hod* – humility, thanksgiving, splendor

Yesod in *Hod* – the glory of commitment

Malkhut in *Hod* – receptivity and humility

Week 6: *Yesod* — commitment; foundation; ingathering; memory

Hesed in *Yesod* – mercy and ingathering

Gevurah in *Yesod* – judgment and commitment

Tiferet in *Yesod* – fundamental compassion

Netzah in *Yesod* – enduring memory

Hod in *Yesod* – humility in commitment

Yesod in *Yesod* – commitment, foundation, ingathering, memory

Malkhut in *Yesod* – that which rules commitment

Week 7: *Malkhut* — rule; receptivity; nurturance

Hesed in *Malkhut* – mercy and nurturance

Gevurah in *Malkhut* – restraint in rule

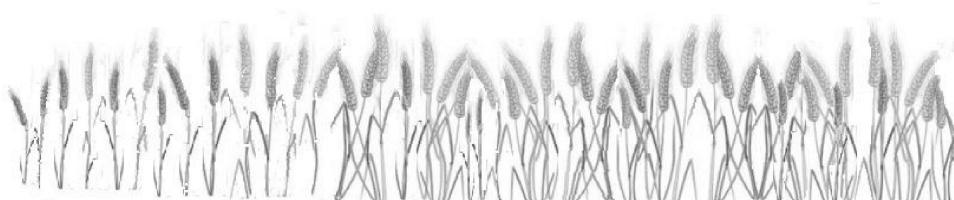
Tiferet in *Malkhut* – compassion and receptivity

Netzah in *Malkhut* – enduring rule

Hod in *Malkhut* – humble receptivity

Yesod in *Malkhut* – ingathering and sovereignty

Malkhut in *Malkhut* – sovereignty, receptivity, nurturance



Birkhot Hashahar**ברכות השחר**

To pray is to take notice of the wonder,
to regain a sense of the mystery
that animates all beings,
the divine margin in all attainments.

Prayer is our humble answer
to the inconceivable surprise of living.

Modeh/modah ani**מודה / מודה אני**

מודה / מודה אני לפניך, מלך מי וקיים,
שְׁחַנְצָרָת בִּנְשָׁמֹתִי בְּחַמְלָה, רְבָה אֶמְוֹנָתִךְ.

Recited privately upon entering the praying place, when donning the tallit.

Tallit**טלית**

ברכבי נפשי אתה יהוה.
יהוה אלמי, גודליך מאד, הוּא והדר לבשך,
עלטה-אור פשלמה, נוטה שמיים כיריעת.
תהלים ק"ד: א'-ב'

הנני מותעטף / מתחטפת ביציות כדי לךים מצות בוראי,
כפתווב בתורה: ועשוי להם ציצת על בנפי בגדייהם לזרעם.

¹⁴ Another historical fact revealed by early rabbinic sources is that *tzitzit* were worn by women... *af ha-nashim b'mashma*, that is, women are required to wear *tzitzit*. (*Sifrei Numbers* 115.B. *Talmud Menachot* 43a)

SHABBAT MORNING

Morning Blessings

The morning blessings are an introductory set of prayers, songs and musings meant to help us prepare for the official prayers, which take place with a minyan, in a designated place, at a designated time. These earlier prayers and blessings are more private and informal. This process echoes the Torah verse:

זה אלֵינוּ יהָה אלהֵינוּ אֱלֹהֵינוּ וְאֶרְםָנוּ Zeh Eli va-anveihu, Elohei avi v'arom'menu —

"This is my God I glorify; my ancestor's God I exalt" (Exodus 15:2): first one connects with one's own sense of God, and only then can one join in the congregation's prayers to the God of our ancestors.

Blessings recited at home, upon arising.¹⁵

Modeh/modah ani

It is gratefulness
that makes the
soul great.

I feel grateful that my life within the Eternal Source of Life continues this morning, with my soul and sensibility returned to me; my heart is grateful beyond measure.

Recited privately upon entering the praying place, when donning the tallit.

Tallit

Praise יהָה O my soul, יהָה my God is very great,
clothed in glory and splendor, wrapped in light as a *tallit*,
and all the heavens as a cloak. Psalm 104:1-2

I wrap myself in *tzitzit*¹⁶ to fulfill the *mitzvah* of my Creator,
as written in the Torah:

Let them put *tzitzit* on the corners of their garments
in every generation."

Numbers 15:38

¹⁵. Prayer, the communication of the soul, is not limited to the synagogue. Prayer begins with the return of consciousness every morning and is the medium of the heart's musings all day long.

¹⁶. The *mitzvah* is to wear *tzitzit*; the *tallit* is merely a carrier for the four *tzitziyot*.

Ba·rukh atah Adonai,
Eloheinu melekh ha·olam,
asher kidshetu b'mitzvotav
v'tzivanu l'hitateif batzitzit.

ברוך אתה יהוה
אלְהַיָּנוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קָדְשָׂנוּ בְמִצְוֹתָיו,
וְצִוּנוּ לְהִתְעִיטָּפָה בְצִיצָתָךְ.

The communal prayers begin as we sing words of praise together.

Mah tovu

*Mah tovu ohalekha, Ya·akov,
mishk'notekha Yisra·eil.*

מה-טוב

מה-טוב אֲהַלְיךָ, יְעָקֹב,
מִשְׁכְּנֹתֵיךָ יִשְׂרָאֵל!

*Va·ani b'rov hasd'kha
avo veitekha,
eshtahaveh el heikhal
kodsh'kha b'yiratekha.
Adonai, ahavti m'on beitekha,
um'kom mishkan k'vodekha.*

ואני, ברב מס'ך
אָבוֹא בִּיתָךְ,
אֲשֶׁתְּחַווֹה אֶל-הַיכָּל
קָדְשָׁךְ בִּירָאָתָךְ.
יהוה, אֲהַבְתִּי מַעַן בִּיתָךְ,
וּמִקּוֹם מִשְׁכָּן כְּבוֹדָךְ.

*Va·ani eshtahaveh
v'ekhra·ah, evr'khah
lifnei Adonai osi. Va·ani
t'filati l'kha, Adonai, eit ratzon.
Elohim, b'rov hasdekha,
aneini be·emet yishekha.*

ואני אֲשֶׁתְּחַווֹה
וְאַכְרַעָה, אָבָרְכה
לפְנֵי יהוה עָשִׂי. וְאַנְיִי
תִּפְלַתִּילָךְ, יהוה, עַת רָצְוָה.
אֱלֹהִים, בָּרְבָּ-מִסְךָךְ,
עַנְיִי בְּאֶמֶת יִשְׁעָךְ.

The myriads of letters in the Torah stand for the myriads of souls in *Yisrael*. If one single letter is left out of the Torah, it becomes unfit for use; if one single soul is left out of the union of Israel, the Divine Presence will not rest upon it. Like the letters, so the souls must unite and form a union. But why is it forbidden for one letter in the Torah to touch its neighbor? Because every soul of *Yisrael* must have hours when it is alone with its Maker.

How good it is to wrap oneself in prayer, spinning a deep softness of gratitude to God around all thoughts, enveloping oneself in the silken veil of song!

Blessed are You יְהוָה our God, Source of Life of the Universe, making us holy through *mitzvot*, commanding us to wrap ourselves in the *tzitzit*.

The communal prayers begin as we sing words of praise together.

Shabbat is, quite simply, the dominant holy day in Judaism. Shabbat is celebrated fifty-two times a year, more days than all the other holidays combined. Thus, more than any other day, Shabbat sets the tone, inculcates the values, and teaches the message of Judaism.

No system that engages a variety of human beings can be absolutely perfect. But, Shabbat comes very close to perfection. It is a day of release and of re-energizing; a day of family and of community; of spirit and of physical well-being. It is a day of prayer and of study; of synagogue and of home; a day of rest and self-indulgence; of compassion and of self-esteem. It is ancient, yet contemporary; a day for all seasons.
A gift and a responsibility. Without it I could not live.

Mah tovu

How beautiful are your tents, O Ya'akov,
your dwelling places, people of Yisrael.

Numbers 24:5

As for me, the power of loyalty brings
me into Your house,
makes me bow before the great hall of
Your holiness in awe. *Psalm 5:8*

O יהוה I love this place, Your house,
where Your glory dwells;
I bow and kneel
and offer blessing before
the One who made me. *Psalm 26:8, 95:6*

May this time of prayer be a good hour;
God, for the sake of loyalty, answer me
with the truth of Your deliverance.

Psalm 69:14

It is traditional to prepare for one's participation in the group prayer, by reciting the following prayers silently. Our custom varies at the prayer leader's initiative; we sometimes pray the next few pages silently, sometimes aloud, and sometimes choose a little of each. We invite you to reflect on how praying in these different ways changes your kavvava (prayer focus).

Asher yatzar

ברוך אתה יהוה אלְהָינוּ מֶלֶךְ הָעוֹלָם, אשר יצר את האדם בחקמָה, וברא בו נקבים נקבים, פלוילים חלוילים. גלווי וידיע לפנֵי כסא כבוזך, שאם יפתח אחוד מכם, או יסתם אחוד מכם, אי אפשר להתקיים ולעמדו לפניך. ברוך אתה יהוה, רופא כלבשר ומפליא לעשות.

Elohai n'shamah

אלְהָי, נשמה שנטה ביטחורה היא. אתה בראתה, אתה יצרתה, אתה נפחתה בי, אתה משמרה בקרבי, ואתה עתיד לטלה ממני, ולהתיזר בה לעתיד לבוא. כל זמן שהנפשה בקרבי, מזדה אני לפניך, יהוה אלְהָי ואלְהָי אבוני ואמותי, רבונו כל המעשים, אדון כל הנשמות. ברוך אתה יהוה, המפץ נשמות לפגירים מותים.

Hareini

הריini מקבל/ מקבלת עלי מצות הבורא: ואהבת לרעך כמוך.

Torah

ברוך אתה יהוה אלְהָינוּ מֶלֶךְ הָעוֹלָם,
אשר קדשנו במצוותיו, וצונו לעסוק בדברי תורה.

Rabbi Iddi the son of Rabbi Shimon said in the name of Rabbi Yohanan: People should not pray if they are feeling the urgency of having to go to the bathroom.

*Jerusalem Talmud,
B'rakhot 2:3*

Judaism teaches us that God gives a *n'shama t'hora*, a pure soul to each of us at the moment of birth. Jews do not believe that human beings are born in sin or evil. The soul of every person can be good or evil depending upon the way the person chooses to live.

For the body

Blessed is the Source of our Lives for this body, fashioned with so much wisdom and mystery; created with holes and orifices, glands and organs, marvelous and intricate. It is clearly obvious that when even one of them fails to open or close as necessary, it is impossible to exist, and to stand before You. Blessed is the Source of Life, healer and sustainer of the body, wonderful beyond our understanding.

For the soul¹⁷

My God, this soul that You have given me is pure. You created it, You formed it, You breathed it into me; You guard it within me, and one day You will take it from me, and return it to me in the future that will come. All the time that my soul is within me I will thank You, נָמָן my God and God of my ancestors. You are the power in all Life, seen and unseen. Blessed is the Source of Life for my soul.

Hareini

I accept upon myself that which my Creator commands: love your neighbor as yourself.

For Torah

Blessed are You נָמָן our God, Source of Life of the Universe, making us holy through *mitzvot*, commanding us to be busy with words of Torah.

^{17.} This prayer was composed by the rabbis of the Talmud nearly 2,000 years ago. Its original version can be found in *B'rakhot* 60b.

**ברוך אתה יהוה אלְהֵינוּ מֶלֶךְ הָעוֹלָם,
אשר בחר בנו מכל העמים, ונתנו לנו את תורתו.
ברוך אתה יהוה, נותן התורה.**

כתיבות רבניות

במדבר ו: כ"ד-כ"ו
**יברךך יהוה וישמךך.
יאר יהוה פניו אליך ויחנךך.
ישא יהוה פניו אליך ונישם לך שלום.**

ויקרא ט:ב, י"ד-י"ח
**קדושים תהיו כי קדוש אני יהוה אליכם. לא-תתקל חרש
ולפניהם עור לא תתן מכבש. לא-תעשוו עוזל במשפט לא-תשא
פניך ולא תחזר פני גדול, בצדך תשפט עמייתך. לא תעמוד
על-אדם רעה. לא-תשנא את- אחיך בלבבך. ואהבת לרעך כמוך,
אני יהוה.**

משנה: פאה א:א
**אלו דברים שאין להם שעור: הפאה והבפורים ותראיון
וגmilot chsedim ותלמוד תורה.**

גמרא: אחרי שבת קכ"ז
**אלו דברים שאין אוכל פרוטигם בעולם מזה ומקשו קימת
לו בעולם הבא, ואלו הן: כבוד אב ואם, גmilot chsedim,
ומשכמת בית המדרש שחרית וערבית, ומכנסת אורחים,
ובקור חולים, מהכנסת כליה, ולויות המפת, עינוי תפלה, והבאאת
שלום בין אדם לחברו, ותלמוד תורה פג'נד כלם.**

People cannot approach the divine by reaching beyond the human; each person can approach God through becoming human.

Praised is the Eternal Source of Blessing in all the world.
We praise God –
Wellspring of Life of all the world,
Source of our Meaning,
Inspiration of the Torah.
Praised is the Eternal One, Well of Torah.

Sources for Study and Reflection

After reciting the blessing for Torah study, one continues with a bit of Torah study.

Torah: *Numbers 6:24-26*

May הַנָּה bless and guard you.

May the Presence of הַנָּה warm and brighten your life.

Whenever you look up and around the world, may you see הַנָּה reflected back at you in love and peace.

Torah: *Leviticus 19:2, 14-18*

Be holy as I הַנָּה am holy.... do not curse the deaf, and do not put a stumbling block before the blind. Do not show partiality in judgement, neither favoring the poor nor showing deference to the rich; judge your neighbor justly. Do not stand idly by the blood of your neighbor. You shall not hate your neighbor in your heart. Love your neighbor as yourself. I am הַנָּה.

Mishnah: Peah 1.1

These are acts which have no measure: leaving the corner of one's field for the poor; bringing first fruits to God; showing yourself at the Three Festivals; acting in lovingkindness; and studying Torah.

Gemara: Shabbat 127a

These are acts which bring one benefit in this world, and will continue to benefit one in the next: honoring one's parents; acts of lovingkindness; arriving early to study morning and evening; welcoming guests into one's home; visiting the sick; supporting a bride; accompanying the dead to the grave; delving deeply into prayer; being a peacemaker between friends and between intimates. The study of Torah supports them all.

נסים בכל יום

Nisim B'kholt Yom

ברוך אתה יהוה אלהינו מלך העולם:

Barukh atah Adonai, Eloheinu, melekh ha·olam:

Daily Blessings

ברכות שבכל יום

begin with this blessing for all

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שָׁאשַׁנִּי בְּצָלָמוֹ

barukh atah Ad-nai Eloheynu melekh ha-olam she-asani b'tzalmo

I give thanks that I am created in the Image of God

choose the appropriate continuation/s

for a non-binary person

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שָׁאשַׁנִּי כְּרַצּוֹנוֹ

barukh atah Adonai Eloheynu melekh ha-olam she-asani kirtzono

I give thanks to God for making me according to the divine will

for a trans man

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שָׁהַפְּכַנִּי לְאִישׁ

barukh atah Adonai Eloheynu melekh ha-olam shei'haf'khani l'ish

I give thanks to God for transforming me into a man

for a trans woman

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שָׁהַפְּכַנִּי לְאִשָּׁה

barukh atah Adonai Eloheynu melekh ha-olam sheh'haf'khani l'isha

I give thanks to God for transforming me into a woman

for one who questions

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שָׁאשַׁנִּי לְבָקֵשׁ

barukh atah Adonai Eloheynu melekh ha-olam she-asani l'vekesh

I give thanks to God for making me a seeker

for a (gender)queer person

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שָׁאשַׁנִּי כְּרַצּוֹנוֹ

barukh atah Adonai Eloheynu melekh ha-olam she-asani kirtzono

I give thanks to God for makking me according to the divine will

For a cis woman

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שָׁאשַׁנִּי אִשָּׁה

barukh atah Adonai Eloheynu melekh ha-olam she-asani ishah

I give thanks to God for being a woman

for a cis man

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שָׁאשַׁנִּי אִישׁ

barukh atah Adonai Eloheynu melekh ha-olam she-asani ish

I give thanks to God for being a man

all conclude

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יִצְרַא אֶת הַנֶּפֶשׁ בְּצַלְמוֹ בְּצַלְמָוּם
דְּמוּת תְּבִנִיתָנוּ וְהַתְּקִיָוּ אֲוֹתָנוּ בֵּין עָזֵי עַד.

*barukh atah Adonai Eloheynu melekh ha-olam asher ytzar et hanefesh
b'tzalmo, b'tzelem d'mut tavnito, v'hitkin otanu binyan adei ad. Barukh atah
Yotzer Hayim.*

Blessed is the Holy Source of life for the human soul which is created in the image of all that is holy, and which shines forever in beauty. Blessed is the Creator of my life.

תרגילנו בתורתך

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה מְעִינִי
וְתִנוּמָה מַעֲפָעִי. וַיְהִי רְצׁוֹן מֶלֶפֶנְיָה, ייְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אָבוֹתֵינוּ וְאָמוֹתֵינוּ, שְׁתַּרְגִּילֵנוּ בְּתוֹרַתְךָ וְדִבְקָנוּ בְּמִזְתָּחִיתְךָ, וְאֶל
תִּבְיאָנוּ לֹא לִידִי חֶטְא, וְלֹא לִידִי עֲבִירה וְעָוֹן, וְלֹא לִידִי נְסִyon,
וְלֹא לִידִי בְּזִyon, וְאֶל תְּשַׁלְּטֵתְךָ נִיצַּר תְּרֻעָה. וּמַרְחִיקָנוּ מִאָדָם רָע
וּמַחְבֵּר רָע. וְדִבְקָנוּ בַּיִצְרָה הַטוֹּב וּבְמִעְשָׂים טוֹבִים, וּכֹזֶר
אֲתִיכְרָנוּ לְהַשְׁתְּעַבֵּד לְךָ.

*Ut'neinu ha-yom uv'khol yom,
l'hein ul'hesed ul'rahamim
b'einekha uv'einei khol ro-einu,
v'tigm'leinu hasadim tovim.
Barukh atah Adonai,
gomeil hasadim tovim
l'amo Yisra-eil.*

וְתִנְנָנוּ הַיּוֹם, וּבְכָל-יּוֹם,
לְחֵן וְלִחְסֵד וּלְרָחִמים
בְּעִינִיךָ, וּבְעִינִי כָּל-רוֹאנוּ,
וְתִגְמַלְלָנוּ חֲסִידִים טוֹבִים.
ברוך אתה ייְהוָה
גּוֹמֵל חֲסִידִים טוֹבִים
לְעַמּוֹ יִשְׂרָאֵל.

יהי רְצׁוֹן מֶלֶפֶנְיָה, ייְהוָה אֱלֹהֵי וְאֱלֹהֵי אָבוֹתֵי וְאָמוֹתֵי, שְׁתַּאֲצִילֵנִי
הַיּוֹם וּבְכָל-יּוֹם מַעְזֵי פְּנִים וּמַעְזֵות פְּנִים, מִאָדָם רָע, וּמַחְבֵּר
רָע, וּמִשְׁכַּן רָע, וּמַפְגַּע רָע, וּמַשְׁטָן הַמְשַׁחִית, מַדִּין קָשָׁה וּמַבָּעֵל
דִּין קָשָׁה, בֵּין שְׁהָא בָּרוּכָּרִית, וּבֵין שְׁאָנוּ בָּרוּכָּרִית.

We do not step out of the world when we pray; we merely see the world in a different setting. The self is not the hub but the spoke of the revolving wheel. It is precisely the function of prayer to shift the center of living from self-consciousness to self-surrender.

For God's compassion

Blessed are You יְהוָה our God, Source of Life of the Universe; I am grateful that my eyes are open this morning and I am awake to the world. On this day, may I feel at home in Torah and may *mitzvot* guide my power of choice. May this keep me on the good path, far from sin and error. Let me not be tested nor embarrassed, let my evil impulse not control me. May I stay away from those who influence me away from the good; make me seek out opportunities to do good. Help me be humble, and serve for good.

May I find grace, love, and compassion
in Your sight and all those who see me, today and all days.
Grant that I find the kindness I need to live.
Blessed is the Source of Life and lovingkindness
that the people of *Yisrael* know.

May it be Your will, my God and God of my ancestors, to save me today and all days from arrogance and contempt, from evil people and corrupt companions, from negative neighbors, from misfortune and fatal accident, from harsh judgment and from those who judge harshly, whether a part of the Covenant or not.

לעוזם יהא אדם ירא שמות בستر ובגלו,
ומזדה על האמת ודובר אמת בלבבו, ונשכט ויאמר:

רְבָוֹן הַעוֹלָמִים, לְאֵל צְדָקָתְּנוּ, אֲנָחָנוּ מִפְּלִילִים תְּחִנְנֵינוּ
לְפִנֵּיךְ, בְּיַעַל רְחַמִּיךְ תְּרַבֵּיכְם. מָה אֲנָחָנוּ, מָה חִינְנוּ, מָה חִסְדָּנוּ,
מָה־צְדָקָנוּ, מָה־יִשְׁעָנוּ, מָה־פְּחַנָּנוּ, מָה־גְּבוּרָתָנוּ. מָה נִאמֶר
לְפִנֵּיךְ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמוֹתֵינוּ, הֲלֹא
כָּל־הָגִבּוֹרִים כְּאֵין לְפִנֵּיךְ, וְאֶנְשֵׂי הַשְּׁם כֹּל אֵינוֹ,
מְךָעַ, וְגּוֹנוֹתִים כְּבָלִ הַשְּׁכֵל. כִּי כָל מַעֲשֵׂינוּ תְּהִווּ וַיְמִימִי חִינְנוּ הַבָּל
לְפִנֵּיךְ. וּמוֹתֵר הָאָדָם מִן הַבְּהִמָּה אֵין, כִּי הַפְּלָל הַבָּל.

אָבֵל אֲנָחָנוּ עַמְךָ, בְּנֵי בְּרִיתְךָ, בְּנֵי אֶבְרָהָם אֲהָבָךָ, שְׁנַשְּׁבָעָת לוּ
בְּחֵר הַמּוֹרִיה, זָרָע יַצְחָק יְחִידָךְ, שְׁנַעַקֵּד עַל גַּב הַמִּזְבֵּחַ, עדת
יַעֲקֹב בֶּןְךָ בְּכָורֶךָ, שְׁמַאי אֶחָבָתָךָ שְׁאֶחָבָת אֶזְרָאֵל, וּמִשְׁמַמְרָתָךָ
שְׁשִׁמְרָת בָּזָקָרָת אֶת־שְׁמוֹ יִשְׂרָאֵל וַיְשֻׁרוֹן.

לְפִיכָךְ אֲנָחָנוּ מִבְּרִיבִים לְהִזּוֹת לְךָ וְלִשְׁבָחָךְ וְלִפְאָרָךְ וְלִבְרָךְ
וְלִקְדָּשׁ וְלִתְחַת שְׁבָח וְהִזּוֹת לְשָׁמֶךָ: אֲשֶׁרְינוּ, מָה־טוֹב חֶלְקָנוּ,
וּמָה־גְּנָעִים גָּרְלָנוּ וּמָה יָפָה יְרַשְׁתָּנוּ. אֲשֶׁרְינוּ שְׁאֶנָּחָנוּ מִשְׁפִּים
וּמִעֲרִיבִים, עָרֵב וּבָקָר, וְאֹמְרִים פָּעָמִים בְּכָל־יּוֹם:

שְׁמָע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

בְּרִיךְ שֵׁם כְּבָזֶד מֶלֶכְוֹתוֹ לְעֹזָם וְעַד.

One should always be in awe, when alone and with others, always admit the truth in one's heart, and upon arising every day consider:

According to Moses Maimonides (1134-1204), there are three kinds of *b'rakhot*: First, there are blessings for the pleasure we derive from tastes, sounds, fragrances, and extraordinary sights. Second, there are the blessings recited at the time of doing *mitzvot* which are commanded by the Torah or tradition. This kind of *b'racha* includes the words, "who has made us holy 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 God.

We stand before Eternity and know: our lives depend not on our merit but upon the Love that sustains every human breath. What are we? our lives? our mercy? our justice? What are our accomplishments? What can we say before Eternity, before the Source of All Life? Compared to God, we have no power, and no lasting name; the wise know nothing, the clever are not. Our acts are meaningless, our days are empty, we are just another animal on the earth, and all is in vain.

Our lives are rescued from meaninglessness because we know that we are called to be covenant partners with God. We are descendants of *Avraham* and *Sarah* to whom You made a promise and of *Yitzhak* who was bound upon the altar; we are the congregation of *Ya'akov*, *Yitzhak*'s inheritor. You called *Ya'akov Yisrael* because of Your love for him, and *Jeshurun* because of Your delight in him.

And so we offer thanks and praise, we glorify and sanctify Your Name. How lucky we are, how good our destiny, how beautiful our heritage. We are blessed to be the people who declare twice each day, morning and evening:

Hear, O *Yisrael* –
The divine abounds everywhere
and dwells in everything;
the many are One.

Blessed is the Name of God's glorious Power in all the World.

כתיבות ربניות

סוכה מ"ט

אמיר רבי אלעזר: Mai d'ktib, ha'gad le-k' adam ma' t'ov v'ima
yeho dorsh m'mach, ki am u'shot meshpat v'ahavat chesed v'ha'znu
le'ket um al-hay. U'shot meshpat - zo ha'din, v'ahavat chesed - zo
g'milot chesdim, v'ha'znu le'ket um al-hay - zo ho'atzat ha'mit
v'hakneshet p'la la'chofa....

אמיר רבי אלעזר: Gadol ha'ousha' tz'daka yotter m'k'l-p'kravot,
she'an'amer, u'sha' tz'daka v'meshpat n'bar liyohu mizba'ah.... ואמר רבי
אלעזר: Ayin tz'daka mesh'talmata ala l'pi chesed sh'va, she'an'amer,
yir'u le'k'm tz'daka v'k'atzru l'pi chesed.

תנו רבנן: בשלשה דברים גדו'לה גמilot chesdim yotter min
ha'zaka. tz'daka b'mamonu, g'milot chesdim bayn bgavfo bim'amonu.
tz'daka le'aniyim, g'milot chesdim bayn le'aniyim bim'aniyim.
tz'daka le'chaimim, g'milot chesdim bayn le'chaimim bim'chaimim.

סוכה מ"ט

אמיר רבי אלעזר: Kl-housha' tz'daka v'meshpat eiloi mala
kl-houlo polu chesed, she'an'amer, ohev tz'daka v'meshpat chesed yeho
m'la'ah ha'aretz....

ספרדי דברים, עקב
ל'ket b'kl-zrkyo. Eiloi zrchi ha'kdosh berukh hu, she'an'amer: yeho
yeho al rchim v'manu aruk apim v'reb chesd v'amta, no'zer chesd
la'alpim n'sha' uzon v'p'shu v'mt'ah v'nika.... ma' ha'mekomos n'kra
rchim v'manu, af atqa hoi rchim v'manu.... ma' ha'kdosh berukh
hu n'kra tz'dik, she'an'amer, tz'dik yeho b'kl-zrkyo, af atqa hoi
tz'dik. ha'kdosh berukh hu n'kra chesid, she'an'amer, v'chesid
b'kl-m'as'yo, af atqa hoi chesid.

Passages for Reflection from Ancient Rabbinic Texts

BT Sukkah 49b

Rabbi Eleazar said: it is written, *You have been told what is good and what God requires of you: do justice, love mercy, and walk in humility, aware that you are in God's presence.* (*Micah 6:8*) "do justice" — this is acting on principles of justice in court; "love mercy" — this is acts of lovingkindness; "walk in humility, aware that you are in God's presence" — this is helping the needy with burials and weddings.

He also said: doing *tzedakah* is greater than bringing a sacrifice, as it is written, *doing tzedakah and judging justly is more beloved of God than sacrifice.* (*Proverbs 21:3*) He said further: *Tzedakah* is worth only as much as the mercy within the act, as it is said, *sow your tzedakah, you will reap according to your kindness.*

Our rabbis taught: Lovingkindness is greater than *tzedakah* in three ways. *Tzedakah* can only be done with one's money, and lovingkindness can be done with one's acts as well as with one's money. *Tzedakah* can only be done with the poor, and lovingkindness can be done with the poor as well as with the well-off. *Tzedakah* can only be done with the living, and lovingkindness can be done with the living as well as with the dead.

Sukkah 49b

Rabbi Eleazar said: The acts of all who do *tzedakah* and justice fill the world with kindness, as it is said, *through loving tzedakah and just kindness the world is full of God...*(*Psalm 33:5*).

Sifre Devarim Ekev

Walk in all God's ways (*Deuteronomy 11:22*). These are the ways of the Holy One, as it is said: *נַחֲנוּ נַחֲנוּ full of grace and compassion, patient, merciful and true, showing kindness to thousands, bearing with sin, transgression and rebellion, and pardoning....*(*Exodus 34:6*). God is gracious and compassionate, so you must be gracious and compassionate. As God is called just, as the verse says, *God is just in all ways* (*Psalm 145:17*) so you must also be just. The Holy one is called loyal, so you too must be loyal.

אמר רבי חמא ברבי חנינא, Mai d'ktib: אחריו יהוה אליהם תלכאי וכי אפשר לו לאדם להלך אחר שכינה? אלא להלך אחר מדורתו של הקדוש ברוך הוא. מה הוא מלכיש ערמים, אף אתה בקר חולים, אף אתה בקר מותים. הקדוש ברוך הוא נחם אבלים, אף אתה נחם אבלים. הקדוש ברוך הוא קבר מותים, אף אתה קבור מותים.... דרש רב שמלאי: תורתה תחילתה גמilot חסדים וסופה גמilot חסדים. תחילתה גמilot חסדים, ד'ktib, ויעש יהוה אלהים לאדם ולאשתו כתנות עור וילבישם. וסופה גמilot חסדים, ד'ktib, ויקבר אותו בני הארץ מואב.

ספר א

רבי יeshme'el אומר, בשלש עשרה מדות התורה נדרשות:

- א. מקל וחומר.
- ב. ומגורה שווה.
- ג. מבניין אב מכתבוב אחד, וمبניין אב משני כתובים.
- ד. מכיל ופרט.
- ה. ומפרט וכלל.
- ו. כלל ופרט וכלל, אי אתה ذן אלא בגין הפרט.
- ז. מכיל שהוא צריך לפרט, ומפרט שהוא צריך לכלל.
- ח. כל דבר שהיה בכלל ויצא מנו הכלל ללמד, לא ללמד על עצמו יצא, אלא ללמד על הכלל כולם יצא.
- ט. כל דבר שהיה בכלל, ויצא לטעון טוען אחד שהוא בענינו, יצא להקל ולא להחמיר.
- ע. כל דבר שהיה בכלל ויצא לטעון טוען אחר שלא בענינו, יצא להקל ולהחמיר.

Sotah 14a

Rabbi Hama said in the name of Rabbi Hanina: it is written, *walk after your God* (*Deuteronomy 13:5*). As if it were possible for a human to walk after God's presence! Rather, this means to walk after God's attributes. God clothes the naked, and so should you. The Holy One visits the sick; you must visit the sick. The Holy One comforts mourners, you should also comfort mourners. The Holy One buries the dead, so must you bury the dead.... Rabbi Simlai pointed out: the beginning and end of Torah is lovingkindness. In the beginning it is written, *And God made for Adam and Eve garments and clothed them* (*Genesis 3:21*). And Torah's end is also lovingkindness, as it is written, *and God buried him there in the land of Moab* (*Deuteronomy 34:6*).

Sifra Chapter 1

Rabbi Ishmael's rules for Torah interpretation:

1. One may infer from one premise to another which is more inclusive.
2. Inference may be drawn from a similar phrase in two otherwise unrelated texts.
3. A general principle may be inferred from a single text or from two related texts.
4. A rule which appears general but is followed by limiting particulars is thereby limited.
5. A particular followed by a general rule expands to include all inferred by the general rule.
6. A general rule followed by a specific application, followed by another general principle, must be interpreted by the specific application cited.
7. Rules 4 and 5 are negated if the specific is meant only for clarification.
8. When a rule is derived from a generalization, the same process of deriving the rule applies in all other instances of the generalization.
9. A penalty derived from a general case may not aggravate the penalty of a case both general and exceptional.
10. A penalty derived from a general case followed by a dissimilar particular case can aggravate the penalty.

יא. כל דבר שהיָה בכלל ויצא לדוֹן בדָבָר הַחֲדֵשׁ, אִי אַתָּה יִכְלֶל
לְהַחְזִירוֹ לְכָלָלוֹ, עַד שִׁתְּחִזְרֵנוּ הַכְּתוּב לְכָלָלוֹ בְּפִירּוֹשׁ.

יב. דבר הַלְמָד מַעֲנֵינוּ. וְדָבָר הַלְמָד מַסּוּפָוּ.

יג. וכן שני כתובים המכחישים זה את זה, עד שיבא הַכְּתוּב
הַשְׁלִישִׁי וַיַּכְרִיעַ בֵּינֵיכֶם.

Kaddish d'Rabbanan

יתגָּדֵל וַיְתַקְדִּשׁ שְׁמֵה רַבָּא. בְּעַלְמָא דִי בָּרָא, כְּרוּוֹתָה, וַיִּמְלִיךְ
מֶלֶכְוִתָּה בְּחִיכָּוֹן וּבְיוֹמָכָּוֹן וּבְחִיכָּי דְּכָל-בֵּית יִשְׂרָאֵל. בְּעַגְלָא
וּבְזָמָנוֹ קָרִיב, וַאֲמִרּוּ אָמֵן.

*Y'hei sh'mei raba m'varakh
l'alam ul'almei alma-ya.*

יהָא שְׁמֵה רַבָּא מַבָּרָךְ
לְעַלְםָן וּלְעַלְמִי עַלְמִיא.

וַתִּבְרֹךְ וַיִּשְׁתַּבְחַ, וַיִּתְפַּאֲרֵךְ וַיִּתְרֹוםֵס וַיִּתְנַשֵּׁא וַיִּתְמַדֵּר וַיִּתְעַלֵּה
וַיִּתְהַלֵּל שְׁמֵה ذְּקוּדָשָׁא בְּרִיךְ הוּא לְעַלְםָן כֹּל בְּרִכְתָּא
וּשְׁירָתָא תְּשִׁבְחוֹתָא וּנְחַמְּתָא, ذְּאַמְרָיו בְּעַלְמָא, וַאֲמִרּוּ אָמֵן.

על יִשְׂרָאֵל וְעַל רְבָנָנוֹ, וְעַל תַּלְמִידֵיהֶן וְעַל כָּל-תַּלְמִידִי
תַּלְמִידֵיהֶן, וְעַל כָּל-מְאוֹן דְּעַסְקֵינוּ בָּאוּרִיאָה, דִי בָּאַתְּרָא הַדִּין
וְדִי בְּכָל-אַתְּרָא וְאַתְּרָא, יְהָא לְהֻנוֹן וְלְכוֹן שְׁלָמָא רַבָּא, חֲנָא וְחַסְדָּא
וּרְחַמְּדָנוֹן, וְחַיָּנוֹן אַרְכִּין, וּמְזֹנֵי רַוִּיחַ, וּפּוֹרְקָנָא, מַנוּן קָדָם אַבּוֹהוֹן
דִי בְּשָׁמְמִיא, וַאֲמִרּוּ אָמֵן.

*Y'hei sh'lama raba min sh'ma-ya
v'hayim tovim, aleinu
v'al kol Yisra-eil, v'imru: Amen.*

יהָא שְׁלָמָא רַבָּא מִן שָׁמְמִיא
וּמִיּוֹם טֹבִים עַלְמִיא
וְעַל כָּל-יִשְׂרָאֵל, וַאֲמִרּוּ אָמֵן.

*Oseh shalom bimromav,
hu ya-a seh shalom aleinu
v'al kol Yisra-eil v'imru: Amen.*

עֲשֵׂה שָׁלוֹם בְּמַרְצָמָיו
הָוָה יְעַשֵּׂה שָׁלוֹם עַלְמִיא
וְעַל כָּל-יִשְׂרָאֵל, וַאֲמִרּוּ אָמֵן.

11. Any case defined as within the parameters of a general law but treated separately remains outside that rule unless specifically included in the text.
12. An obscure text may be clarified by its context or by a subsequent clarifying text.
13. Contradictions between two texts may be resolved by means of a third mediating text.

Kaddish d'Rabbanan

May we find a way to praise God who is above all praise;
may God's presence evoked by this gathering in *Yisrael*
be a comfort and a consolation.

God is blessed, praised, glorified, exalted, magnified, a holiness
awesome and above and beyond all understanding, beyond all words.

May our lives be blessed by this awareness that we are not alone, that
there is a Source of Life and Love and Meaning for our lives.

On *Yisrael* and on our rabbis and on their students, and upon all the
students of their students, and upon all those who are immersed in the
study of Torah, in this land and in all other lands – may they and may
we know complete peace, grace and mercy and compassion, long life
and abundant sustenance.

May a lasting divine redemption come upon us all, and let us say,
Amen.

May the One who makes peace up above, in mercy make peace for us
down here. Amen!



The Psalm for Shabbat

היום יום שְׁבָת קְדֻשָּׁה, שֶׁבּוּ הֵי הַלִּים אֹמְרִים בְּבֵית הַמִּקְדָּשׁ.

תהלים צ"ב

מִזְמֹר שִׁיר לַיּוֹם הַשְׁבָת.
טוֹב לְהִזְדֹּת לִיהוָה, וְלֹצֶם לְשִׁמְךָ עַלְיוֹן.
לְהִגְיֹד בְּבָקָר חֲסִידָה, וְאַמְוִינָתָךְ בְּלִילּוֹת.
עַלְיָעֹזְר וְעַלְיָנְבָל, עַלְיָהָיו בְּכֹנוֹר.
כִּי שְׁמַחְתָּנִי יְהוָה בְּפָעָלָה, בְּמַעַשֵּׂיךְ יְדִיכָּה אָרְנוֹ.

*Mah gadlu ma·asekha Yah,
m'od amku malish'votekha.*

מַה־גָּדוֹלָו מַעֲשֵׂיךְ יְהוָה,
מַאֲדָעָמוֹן מִחְשְׁבָתְתִיךְ.

אִישׁ בָּעָר לֹא יָדַע, וְכִסֵּיל לֹא־יִבְין אַתְ־זֹאת.
בְּפִרְמָר רְשָׁעִים כְּמוֹ עַשְׁב וַיְצִיצוֹ כָּל־פָּעָלִי אָנוֹ,
לְהַשְּׁמֹךְ עַד־יְעֹד.
וְאַתָּה מְרוּזָם לְעַלְםָיִם יְהוָה.
כִּי הַנֵּה אַיְבָּיךְ, יְהוָה, כִּי הַנֵּה אַיְבָּיךְ יָאָבָדָו,
וַתִּפְרֹדוּ כָּל־פָּעָלִי אָנוֹ.
וְתִּרְמַס פְּרָאִים קָרְנִי, בְּלֹתִי בְּשָׁמָן רָעָנוֹ.
וְתַּבְטַ עַנִּי בְּשֹׁוֹרִי, בְּקָמִים עַלְיָמְרָעִים תְּשִׁמְעָנָה אָזְנִי.

צָדִיק בְּפִתְמָר יִפְרָח,
כְּאָרוֹז בְּלִבְנָנוֹ יִשְׁגַּה.
שְׁתִוְלִים בְּבֵית יְהוָה,
בְּחִצְרוֹת אֱלֹהִינוּ יִפְרִיחַ.
עוֹד יַנְבוּן בְּשִׁיבָה,
דְּשָׁנִים וּרְעִנְנִים יְהִי.
לְהִגְיֹד כִּי יְשַׁר יְהוָה,
צּוֹרִי וְלֹא עַוְלָתָה בָּז.

The Psalm for Shabbat

On Shabbat the Levites recited this Psalm in the Temple:

Psalm 92

Mizmor shir l'yom haShabbat

This is a Song for Shabbat – it is good to give thanks to הָיוּ,
to sing the Name on high,
to speak in the morning of mercy,
to know how good faithfulness is in the nights.
Take up the strings, make beauty on the *kinor*¹⁸,
and sing of the happiness of being full of God's presence
the work of Creation makes me glad, I will sing my delight.
How great are the works of הָיוּ,
how high and deep and beyond us the world!

The foolish do not know, the ignorant do not understand this:
though evil seems to flourish like weeds,
springing up, vigorous, in every corner,
it will not last.

God is above all; God is what lasts.

That which hates truth and light will fall, הָיוּ,
all that which is the enemy of goodness will perish,
and crumble away into dust.

Those who hold on to goodness will be exalted,
anointed with pleasant oil.

Look up and see that evil cannot last,
listen and hear the end of meaningless suffering.

Those who do justice will be like a flowering date palm,
like a tall Lebanese cedar.

Planted in the house of הָיוּ
in God's courtyard they will blossom.

Even when old they will be creative and fruitful,
fragrant and pleasant to see,
and they will be telling of trust in הָיוּ,
my Rock who does not fail me.

¹⁸. The *kinor* is an ancient stringed instrument.

Psalm

A song on a day
some building contractor
cheated me. A psalm.
Plaster falls from the ceiling,
the wall is sick, paint cracks like lips.

The vines I've sat under, the fig tree,
all are words. The rustling of leaves
gives an illusion of God and of justice.

I dip my dry look
like bread into the softening death
that is always on the table before me.
Already my life has turned
my life into a revolving door.
I think of those who, in happiness and success,
have left me behind, those
who like pampered and brilliant grapes
are carried for show between two
and those who are also carried
between two and they are wounded or dead. A psalm.

When I was a child I sang in the synagogue choir,
I sang until my voice broke. I sang
first voice and second voice.
I'll sing until my heart breaks,
first heart and second heart.
A psalm.

Song of the Shabbat

I quarreled with kings till the Shabbat
I fought with the six kings
Of the six days of the week.

Sunday they took away my sleep.
Monday they scattered my salt.
And on the third day, my God,
They threw out my bread: whips flashed across my face.
The fourth day they caught my dove, my flying dove,
And slaughtered it.
It was like that 'til Friday morning.
This is my whole week,
The dove's flight dying.

At nightfall Friday
I lit four candles,
And the queen of the Shabbat came to me.
Her face lit up the whole world,
And made it all a Shabbat.
My scattered salt shone in its little bowl,
And my dove, my flying dove,
Clapped its wings together and licked its throat.
The Shabbat queen blessed my candles,
And they burned with a pure, clean flame.
The light put out the days of the week
And my quarreling with the six kings.

The greenness of the mountains
Is the greenness of the Shabbat.
The silver of the lake
Is the silver of the Shabbat.
The singing of the wind
Is the singing of the Shabbat.

And my heart's song
Is an eternal Shabbat.

מוזמור לראש החודש

תהלים ק"ז

בְּרָכִי נֶפֶשִׁי אֶת־יְהוָה יְהוָה אֱלֹהִי גָּדוֹלָת מְאֹד
הַזָּד וְהַזָּר לְבָשָׂת. עֲטָה אָוֶר כְּשַׁלְמָה נוֹטָה שְׁמִים בֵּירִיעָה.
הַמִּקְרָה בְּמִים עַלְיוֹתֵי הַשָּׁם־עֲבִים רַכּוּבוּ
הַמְּהֻלָּךְ עַל־פְּנֵי־רוּחוֹת.
עָשָׂה מְלָאכָיו רוחות מִשְׁרָתֵי אֵשׁ לְהַטָּה.
יְסַד אָרֶץ עַל־מִכְזֵנִיהָ בְּלִתְמֹוֹת עוֹלָם וְעַד.
תְּחֽוֹם פְּלִבּוֹשׁ כְּסִיתוֹ עַל־הָרִים יַעֲמֹדוּ־מִים.
מוֹגָעָרָתָה יְנוּסֹוּ מוֹ-קוֹל רַעֲמָךְ יְחִיפָּזוּן.
יְעַלְוּ הָרִים יַרְדוּ בְּקָעוֹת אֶל־מִקּוּם זֶה | יַסְדַּת לָהֶם.
גְּבוּלָ-שְׁמָתָה בְּלִיּוּבָרְוּן בְּלִיּוּבָוּן לְכָסֹות הָאָרֶץ.
הַמִּשְׁלָתָם מְעִינִים בְּנָחָלִים בֵּין הָרִים יַהֲלֹכוּ.
יַשְׁקוּ בְּלִ-חִיתּוֹ שְׂדֵי יְשִׁבָּרוּ פְּרָאִים צְמָאִים.
עַלְיָהָם עוֹף־הַשְׁמִים יַשְׁכִּוּ מִבֵּין עַפְאִים יַתְנוּ-קוֹל.
מִשְׁקָה הָרִים מַעֲלִיוֹתֵי מִפְּרִי מַעֲשֵׂיךְ תִּשְׁבַּע הָאָרֶץ.

The Sages of the Talmud taught that women are forbidden to work on *Rosh Hodesh* (*Talmud Bavli, Megillah 22b*). A thousand years later, Rashi explained that the specific work women should refrain from is exactly that work through which they contributed to the creation of the community's holy space, the *Mishkan*: spinning, weaving, and sewing.

Aharon said to himself, "If I say to the Israelites, 'give me your gold and silver to make the Golden Calf,' they will bring it; but if I say to them, 'give me the earrings of your wives and sons,' the matter will fail. As it is written, "Aharon said to them, break off the gold rings." The women heard and were unwilling; they said to their husbands, "you will make an image with no power to save us." The Holy Blessed One rewarded the women in this life and after: in this life with a special relationship to the New Moon, which is theirs to observe more strictly than men do, and after — they are destined to be renewed like the moon, over and over again, as it is said, "your years will be satisfied with good things, and your youth renewed like the eagle."

Pirke d'Rabbi Eliezer, 45.

Psalm for Rosh Hodesh

Psalm 104

As my breathing soul
to הָנָה gives blessing,
הָנָה my God,
You expand in my awareness
until You are clothed
in majesty and beauty
and covered in a gown of light,
expanding the skies like an unfolding veil.
It is You who...

formed the high spaces with water,
made chariots of clouds,
traveled on wings of wind,
made the winds into messengers,
made flaming fire Your servant,
and in the very beginning set the Earth on its foundation,
never to be moved.

When the depths flooded over,
and even the mountains were underwater,
everyone fled from Your rebuke,
and scurried from Your thundering voice.

Mountains rose and valleys sank
to the place You set for them.

But after that time You set a firm limit,
that the floodwaters shall not return to cover the Earth.

Then were pure spring waters sent
coursing through dry valleys
and through the hills they flowed
that the beasts of the field might drink,
and that even the thirst of donkeys should be quenched,
and so that the birds of the sky might find home
and from the branches give voice.

Drench the mountains from on high,
from the fruit of Your creation
satisfy the Earth.

מְצֻמִּית חָצֵיר | לְבַהֲמָה וּעַשֶּׂב לְעַבְדַת הָאָדָם
לְהֹזְכִּיא לְחַם מִן הָאָרֶץ.

וַיְיוֹן | יְשַׁמֵּח לְבָב־אָנוֹשׁ לְהַצְהֵיל פְנִים מִשְׁמָנוֹ
וְלַחַם לְבָב־אָנוֹשׁ יִסְעַד.

יִשְׁבְּעוּ עַצֵּי יְהוָה אֲרַזִּי לְבָנוֹן אֲשֶׁר נִטְעָ.

אֲשֶׁר־שָׁם צְפָרִים יִקְנְנוּ חַסִּיךְ בְּרוֹזִים בִּיתָה.
הַגְּרִים הַגְּבָהִים לְעַלְלִים סְלָלִים מְחַסָּה לְשִׁפְנִים.

עַשְׂה יְרֵחַ לְמוֹעָדִים שְׁמָשׁ יְדָע מִבְּאוֹא.

תְּשַׁתְּחַשׁ וְנִיהְיֶה לִילָה בּוֹתְרָמֵשׁ כָּל־חִיתּוֹ־עִיר.

הַכְּפִירִים שְׁאֲגִינִים לְפֶרֶף וּלְבָקֵשׁ מְאֵל אֲכָלִים.

תִּזְרַח הַשְּׁמֶשׁ יָאַסְפּוּן וְאַל־מְעוֹנְתָם יִרְבְּצֹו.

יִצְאֵ אָדָם לְפָעָלוֹ וְלִעְבְּדוֹתָו עַד־יָעָרָב.

מְהַרְבֵּג מְעַשֵּׂה | יְהוָה

כָּלָם בְּחַכְמָה עַשְׂתָּה
מְלָאָה הָאָרֶץ קִנְגָּד.

זה | הַיָּם גָּדוֹל וּרְחֵב יְדִים שֶׁם רְמָשׁ וְאַיִן מְסֻפָּר

חַיּוֹת קְטָנוֹת עַם־גָּדוֹלֹת שֶׁם אֲנִיוֹת יְהַלְּכוּ

לְוִיְתָן זה יָצַרְתָּ לְשָׁחַק־בָּו. כָּלָם אַלְיָךְ יִשְׁבְּרוּן

לְתַתְּ אֲכָלָם בְּעַתוֹן

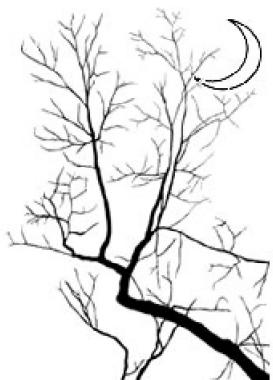
תְּתַעַן לָהֶם יַלְקְטוּן

תְּפַתְּחֵנְךָ יִשְׁבְּעוּן טֹוב.

תְּסִטְיֵר פְּנִיְךָ יַבְּהַלְוּ תְּסִעֵר רַיִם יַגְעַוּוּ

וְאַל־עַפְרָם יִשְׁוּבּוּן.

תְּשַׁלֵּחַ רַוְמָךְ יִבְּרָאָו וְתַמְדֵשׁ פְנֵי אַדְמָה.



Cause grass to flourish for the animals
and plants for the labor of people
who pull bread from the Earth,
and let there be wine, in which all hearts rejoice,
so that faces shine brighter than oil,
and let everyone's heart be sustained with bread.
The trees of **יהוה** are sated,
even the deep rooted cedars of Lebanon.
Where birds nest, and the stork makes a home
in the highest branches,
the tall mountains shelter goats,
and the rocks give cover to little conies.
The moon lights the festivals,
and the setting sun knows their hour.
Then You bring darkness and night comes,
and the forest animals begin to prowl.
Lions roar for their prey, asking God for their food,
but when the sun rises they have nothing,
and return to sleep in their dens.
Then each person sets out to work, and labors until evening.
How mighty Your creations, **יהוה**.
In wisdom You created each one.
The Earth is filled with what is Yours.
Behold, there is a great ocean,
its arms open wide,
holding creatures without number,
and animals small and large.
Though great ships sail there,
yet You created a leviathan that can toy with them.
All of these rely on You
to give them their food in its time.
Give it to them and satisfy them!
Open Your hand to satisfy them well.
For if You hide Your face they panic
and if You stop their breath they die
and are returned to dust.
But if You send Your wind they are restored to health,
and the face of the earth is renewed.

יְהִי כָּבֹד יְהוָה לְעוֹלָם
יְשַׁמְּחֵךְ יְהוָה בְּמַעֲשָׂיו.

המִבֵּיט לְאָרֶץ וַתַּרְאֵד יָגָע בְּחָרִים וַיַּעֲשֵׂנוּ
אֲשֶׁרֶת לְיִהְוָה בְּמַיִּם אַזְמָרָה לְאֱלֹהִי בְּעוֹזִי.
יְעַרְבֵּב עַלְיוֹ שִׁיחִי אַנְכִּי אַשְׁמָח בִּיהְוָה.
יְתַפּוּ חֶטְאִים | מִן־הָאָרֶץ
וְרַשְׁעִים | עוֹד אִינְם
בְּרָכֵיכֶם נְפָשֵׁי אֲתִ־יְהָוָה הַלְּלִיָּה.

3

She sings songs of praise to the One Who shaped her.
She dances joy, gratefulness,
for the gift of life to the One Who sculpted her.

*So too do we sing our songs.
So too do we give voice
So too do we rise in joy
at our being in this world, at our being in life,
for our blessings to the One Who shaped us.*

And so we ready
to make a special place for ourselves
to let down that which separates us,
to make a space for us

*To celebrate and to give voice to the shadows,
to laugh and to cry,
to share and to listen,
to make sense out of confusion, and to be still in the not knowing
to grow and to be quiet
to weave and to mend, to repair and
to restore life.*

The glory of יהוה is unending,
יהוה rejoices in creation.
Who but glances at the Earth and it shakes?
Who but touches the hills and they smoke?
I will sing to יהוה with my life,
I will sing to my God while I am,
and may my words be pleasing.

I will rejoice in יהוה.
May wrongdoers
be washed from the Earth
and may evildoers be no more.

My breath-soul blesses יהוה. Sing-out to *Yah*.

1
Like the moon, we shed our layers.
Leave them at the door.
We who care-take life.
We who are healers.
We who are doers.
We who mother
the world.

It's time for us.
This time is for us.
We step inside this circle and
make space within for ourselves
to be.

The moon now glides towards
darkness,
towards rest.
She retreats
in order to emerge whole.
She quiets
in order to fill night with light.

2
So too shall we make a space for
ourselves.
A space of renewal.
So we who nourish life
can emerge as does the moon,
bearing our light,
our touch,
to better repair our world.

Like the melting of ice
the moon's boundaries slowly fade.
She merges with sky and air and
stars, and
sings her night songs sweetly.

So too we make this space, a space away.
A time to come home to ourselves
and speak of our journeys, and tell our
stories,
and stretch, and laugh, and join together
and repair ourselves
as does the moon.

תהלים כ"ז
לְדוֹד.

יהוה אָרוּי וַיְשִׁיעֵי מִמֶּפֶן אִירָא.
יהוה מָעוֹז חַיִּים מִמֶּפֶן אֲפָחָד.
בְּקָרְבָּן עַלְיָן מְרוּעִים לְאַכְלָן אַתְּבָשָׁרִי,
צָרִי וְאַיִבִּי לִי הַמָּה בָּשָׁלוֹ וַנְגַלְוִי.
אַסְטָקָם עַלְיָן מְרֻחָה לְאִירָא לְבִי,
אַסְטָקָם עַלְיָן מְלֻחָה בָּזָאת אַנְיָה בּוֹטָחָה.

*Ahat sha-alti mei-eit Adonai,
otah avakeish. Shviti
b'veit Adonai kol y'mei ha-yai,
lahazot b'no-am Adonai
ul'vekeir b'heikhalo.*

אתָת שָׁאַלְתִּי מִאַת יְהוָה,
אוֹתָה אַבְקָשׁ. שְׁבַתִּי
בַּבָּיִת יְהוָה כָּל-יָמִי חַיִּים,
לְחוֹזֹת בְּנָעַם יְהוָה
וְלִבְקָר בְּהַיכְלוֹ.

כִּי יַצְפְּנֵנִי בְּסֶכֶת בַּיּוֹם רַעַת,
יִסְתַּקְרֵנִי בְּסֶטֶר אַחֲלָו בְּצָור יְרוּמָמָנִי
וְעַתָּה יְרוּם רַאשִּׁי עַל-אַיִבִּי סְבִיבָזָתִי,
וְאַזְבָּחָה בְּאַחֲלָו זְבָחִי תְּרִיעָה,
אַשִּׁירָה וְאַזְמָרָה לְיְהוָה.

שְׁמַעַיְהוּ קְולִי אַקְרָא וְמַנְנִי וְעַנְנִי.
לְךָ אָמֵר לְבִי בְּקָשׁו פָּנִי אַתְּפָנִיךְ יְהוָה אַבְקָשׁ.
אַל-תִּסְתֶּר פָּנִיךְ מִמֶּנִּי,
אַל-תִּטְטַשֵּׂנִי וְאַל-תִּعְזְבֵנִי אֱלֹהִי יְשֻׁעִי.
כִּי-אָבִי וְאַמְּפִיעִי עַזְבָּנִי וְיְהוָה יַאֲסִפֵּנִי.
הַזָּרְנִי יְהוָה דָּרְכָךְ וַיְנַחֲנִי בָּאָרֶח מִישּׁוֹר לְמַעַן שׂוֹרְרִי.
אַל-תִּתְנַנֵּנִי בְּנַפְשׁ צָרִי כִּי קְמוּדָבִי עַד-יְשָׁקָר וַיִּפְחַד חַמְסָ.
לֹילָא הָאמְנָתִי לְרֹאשָׁת בְּטוּבָה יְהוָה בָּאָרֶץ חַיִּים.
קוֹה אֶל-יְהוָה, תַּזְקֵן וַיַּאֲמַץ לְבָךְ וַקְוֵה אֶל-יְהוָה.

Psalm for the Season of Repentance

Recite from Rosh Ḥodesh Elul through Hoshanah Rabbah Psalm 27

Of David:

The Eternal shines upon me and saves me,
why should I fear?

My strength comes from an Eternal Source,
why should I be afraid?

Close come those who would undermine me,
but they will choke on their own evil, and fall.

If an entire army camped against me,
I would not fear;

if I were to have to go to war to defend myself,
I would not lose trust.

One thing I ask of the Eternal, only this do I seek:
to stay mindful that I exist within the Eternal
every day and every moment.

Let me see and know awe,
for God's *sukkah* which protects from evil;
for God's tent which holds me
and lets me stand firm upon the rock.

My head is lifted above the evil,
my eyes look beyond those who do it;
I am too busy singing praises to God,
my thoughts are of Eternity.

Hear me when I call out,
let my voice not echo uselessly in the void.

I seek you, O God, and the sense of the presence of Eternity.

Let not my anger hide me from you, O Eternal,
I know where my help lies.

If father and mother abandon me, yet the Eternal will take me in.

Teach me the ways of Eternal integrity,
the paths by which I overcome all that blocks me.

Let me not give in to the temptation
to answer evil with evil, a lie with a lie.

Let me be strong to trust that I will see good yet again
in the land of the living;
trust in the Eternal, be strong and of good courage,
and trust in the Eternal.

All services continue here:
תהלים ל'

*Mizmor shir hanukat haba-yit
l'David. Aromimkha Adonai
ki dilitani, v'lo simah'ta oy'vei li.
Adonai Elohai, shivati eleikha
vatirpa-eini.
Adonai he-eilita min sh'ol nafshi,
hi-yitani mi-yordi vor.*

מִזְמֹר שִׁיר חֲנַכָּת הַבַּיִת
לְדָוִד. אֶרְומִימָךְ יְהוָה
בַּיְדֵי דְּלִיטָנִי, וְלֹא שְׁמַחְתָּ אַבִּי לֵי.
יְהוָה אֱלֹהִי, שְׁנַעֲטֵית אֵלֶיךָ
וְתַרְפְּנָאַנִי.
יְהוָה הַעֲלִית מִן שָׂאוֹל נֶפֶשִׁי,
חִיִּתְנִי מִירְדִּיבָזָר.

זָמְרוּ לְיְהוָה מִסִּיקִין, וְהַזּוּ לִזְכָּר קִדְשׁוֹ.
כִּי רָגַע בָּאָפֹו, חִיִּים בְּרָצּוֹנוֹ,
בְּעֶרֶב יָלַיו בְּכִי וּלְבָקָר רָנָה.
וְאַנְיִ אֶמְרָתִי בְּשָׁלוֹי, בְּלְאָפָוֹת לְעוֹלָם.
יְהוָה בְּרָצּוֹנָה הַעֲמִידָתָה לְהַרְרֵי עַזָּה,
הַסְּתַרְתָּ פְּנִים, הַיִּתְיַגֵּן נְבָחָל.
אֵלֶיךָ יְהוָה אֲקָרָא, וְאַל-אֲדָנִי אֲתָמָנוּ.
מַה-בָּכָע בְּצָמִי, בְּרָזְצִי אֶל שְׁחָתָה.
הַיּוֹדֵע עַפְרֵת הַגִּיאֵד אֶמְתָּה.
שְׁמַע-יְהוָה וְחִנְנִי, יְהוָה הַיְהָעָזָר לֵי.
הַפְּכַת מִסְפָּדי לְמִחוֹל לֵי,
פְּתַחַת שָׁקֵי וּפְתַאֲזֵרִי שְׁמָחָה.
לְמַעַן יִזְמַרֵּךְ כְּבָזָד וְלֹא יִדְםָם,
יְהוָה אֱלֹהִי לְעוֹלָם אָזְךָ.



*All services continue here:
Psalm 30*

Mizmor: A song for the dedication of the great house, for David
I will elevate You יְהוָה, because You have lifted me up,
and not allowed my enemies to rejoice.

יְהוָה, my God,
I pleaded to You and
You healed me.

יְהוָה — You raised my breath-soul from *Sheol*,
and returned me to life when I was already in the grave.

Sing to יְהוָה devoted ones, and give thanks for the memory
of absolute otherness.
Because one moment
before the face of distant anger is
worth a lifetime of acceptance,
and if the evening brings weeping,
the morning surely brings joy.
And I said in my certainty,
that this shall never change.

יְהוָה, by Your will, You made my mountain secure,
but now You have hidden Your face and again I am dismayed.
To You יְהוָה I call out!
To my Sovereign I plead!
What will it profit You if my blood is shed,
and I drop down to the pit?

Will the dirt thank You?
Will it speak of Your truth?
Listen יְהוָה and favor me!
יְהוָה, be my helper!
And so You exchanged my mourning for dancing,
You freed me from torn clothes and wrapped me in joy
that I might sing of Your majesty
and be silent no more.

יְהוָה, my God,
I am forever grateful to You.

P'sukei d'Zimra

Barukh she·amar

v'ha·ya ha·olam, barukh Hu.

Barukh oseh v'reisheet,

barukh omeir v'oseh,

Barukh gozeir um'ka·yeim,

barukh m'rakeim al ha·aretz,

barukh m'rakeim al habri·yot.

Barukh m'shaleim sakhar tov

lirei·av.

Barukh hai la·ad

v'ka·yam lanetzah.

Barukh podeh umatzil,

barukh sh'mo.

פסוקי דזמרה

¹⁹ברוך שאמר

וְהִיא הָעוֹלָם, בָּרוּךְ הוּא.

בָּרוּךְ עֲשֵׂה בִּרְאָשִׁית,

בָּרוּךְ אָמַר וְעָשָׂה,

בָּרוּךְ גּוֹזֵר וּמִקִּים,

בָּרוּךְ מַרְחָם עַל הָאָרֶץ,

בָּרוּךְ מַרְחָם עַל הַבְּرִיות,

בָּרוּךְ מַשְׁלָּם שְׁכָר טוֹב

לִירָאוֹ,

בָּרוּךְ חֵי לְעֵד

וּקִים לְנִצָּחָה,

בָּרוּךְ פּוֹדֵה וּמַצִּיל,

בָּרוּךְ שְׁמוֹ.

Our custom varies at the prayer leader's initiative; we sometimes pray the next few pages silently, sometimes aloud, and sometimes choose a little of each. We invite you to reflect on how praying in these different ways changes your kavvana (prayer focus).

(Transliteration on page 272)

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל הָאָמֵן תְּרַחְמוֹנוּ,
הַמְהֻלָּל בְּפִי עַמּוֹ, מְשִׁבָּח וּמְפַאֵּר בְּלֶשׁוֹן חֲסִידִים וּעֲבָדִים, וּבְשִׁירֵי
דָּוִד עֲבָדָךְ. נְהַלֵּךְ יְהוָה אֱלֹהֵינוּ בְּשִׁבְחוֹת וּבְזִמְרוֹת, וּנְגַדֵּלְךָ
וּנְשִׁבְחוּךָ וּנְפַאֵּר וּנְזִיכֵּר שְׁמֶךָ, וּנְמַלְיכֵךָ, מֶלֶךְנוּ אֱלֹהֵינוּ, יְחִיד, חֵי
הָעוֹלָם, מֶלֶךְ מְשִׁבָּח וּמְפַאֵּר עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה
יְהוָה, מֶלֶךְ מְהֻלָּל בְּתִשְׁבְּחוֹת.

¹⁹ This prayer appears in the siddur; it is by Amram Gaon, a leader of 9th century CE Babylonian Jewry.

Verses of Praise

More than *Yisrael* has
kept the Shabbat,
the Shabbat has kept
Yisrael.

יְהֹוָה מֵשֶׁעַם יִשְׂרָאֵל
שִׁמְרוּ אֶת הַשְׁבָּת -
שִׁמְרָה הַשְׁבָּת אֶתְּנָם.

The rabbinic tradition
[*Talmud Menachot 43a*]
advises us to recite
100 blessings a day.
Would that we had
one hundred reasons
each day to stop – and
express our wonder
and gratitude.

- Bless the One
who in a single word
created the universe,
may the One be blessed.
- Bless the Creator of first creation.
- Bless the One who speaks and acts.
- Bless the One who decrees and makes real.
- Bless the One who mothers the land.
- Bless the One who mothers the living.
- Bless the One who gives just reward for due
respect.
- Bless the One who lives forever and stands to
eternity.
- Bless the One who redeems and rescues.
- Bless the Name.

Blessed are You O God, Life of all the Worlds,
Compassionate One, showered with praise by Your people,
glorified and exalted by the words of those
who are devoted to You.

With songs of David Your servant we will praise You יהוה our God,
we will sing praises of Your greatness,
we will praise Your Name to the skies,
the One who commands us, our God.

The only One, unique One, in which the many are One,
praised and magnified ruler –
blessed are You, Eternally surrounded with songs of praise.

דברי הימים א', ט"א ח' ל"ז
 הַזְׂדוֹ לִיהוָה, קָרָא בְּשָׁמוֹ, הַזְׂקִיעוּ בְּעֶמִים עַל-לְתִי.
 שִׁירָוּ לוֹ, זִפְרָוּ לוֹ, שִׁיחָוּ בְּכָל נְפָלָתִיו.
 הַתְּהִלֵּלוּ בְּשָׁם קְדָשׁוֹ,
 יִשְׂמַח לְבָב מַבְקָשֵׁי יְהוָה.
 דָּרְשָׁוּ יְהוָה וְעֹזֹ, בְּקָשָׁוּ פְּנֵיו תָּמִיד.
 זִכְרוּ נְפָלָתִיו אֲשֶׁר עָשָׂה,
 מִפְתִּיו וּמִשְׁפְּטִיו-פִּיהָוּ.
 זֶרַע יִשְׂרָאֵל עַבְדוּ, בְּנֵי יַעֲקֹב בַּחֲרִיוּ.
 הוּא יְהוָה אֱלֹהֵינוּ, בְּכָל-הָאָרֶץ מִשְׁפְּטֵיו.
 זִכְרוּ לְעוֹלָם בְּרִיתֵנוּ, ذָבֵר צֹהָה לְאַלְפֵי דָוָר.
 אֲשֶׁר בְּרַת אֶת-אֲבָרָהָם, וִשְׁבַּוּעָתוֹ לִיצָחָק.
 וְעַמִּידָה לִיעַקְבּוֹ לְחַק, לִישְׂרָאֵל בְּרִית עַולָם.
 לְאָמָר לְكָ אַתָּנוּ אָרֶץ בְּגָעָן, חַבֵּל נְמֻלְתָּכֶם.
 בְּחִיּוֹתְכֶם מֵתִי מִסְפָּר, כְּמַעַט וְגַרְים בָּה.
 וַיְתַהֲלִיכוּ מַגּוֹי אַל-גּוֹי, וּמִפְמַלְכָה אֶל עַם אַחֲר.
 לֹא הַנִּימֵם לְאִישׁ לְעַשְׂקָם, וַיַּזְכֵּחַ עַלְיָהָם מִלְכִים:
 אֶל תִּגְעֹו בְּמִשְׁיחִי, וּבְנַבְיָאִי אֶל תַּרְעֹעָו.

Take special care to guard your tongue before the morning prayer.
 Even greeting your fellow, we are told, can be harmful at that hour.
 A person who wakes up in the morning is like a new creation.

Begin your day with unkind words, or even trivial matters —
 even though you may later turn to prayer,
 you have not been true to your Creation.

All of your words each day are related to one another.
 All of them are rooted in the first words that you speak.

Baal Shem Tov

Chronicles 16:8-36

Give thanks to יהוה, acclaim God's name.
Make known God's deeds among all peoples.
Sing songs to God, sing hymns;
wander amid all God's wonders.

Make yourself into a praise of God's holiness;
those who seek יהוה are happy at heart.
Inquire after יהוה, search out God's essence –
seek the Presence regularly.

Remember the wonders God has done –
wondrous signs and clearly just rulings.
The seed of *Yisrael* is God's servant,
the children of *Ya'akov*, God's chosen.

Here is יהוה, our God,
whose justice fills the earth.
Remember God's eternal covenant,
God's word to a thousand generations:
the covenant God cut with *Avraham*,
God's pact with *Yitzhak*
the Eternal's standing promise with *Ya'akov*,
with *Yisrael* an everlasting covenant:
“To you I will give the land of Canaan,
your inheritance, set apart for you.”

You were few, a faithful remnant
living as strangers in the land,
wandering from nation to nation,
from strongholds of other peoples.

God would allow no one to oppress you,
ensuring your safety among the mighty:
“Do not touch my anointed ones,
my prophets you shall not harm.”

שִׁירו לְיהוָה כָּל־הָאָרֶץ,
בְּשֶׁרֶת מַיּוֹם־אֶל־יּוֹם יִשְׁוֹעָתָו.
סְפָרו בְּגּוֹיִם אֶת־כְּבוֹדָו,
בְּכָל־הָעָמִים נִפְלָאוֹתָיו.
כִּי גָדוֹל יְהוָה וּמְהֻלָּל מֵאָד,
וַנְּרָא הוּא עַל־כָּל־אֱלֹהִים.
כִּי כָל־אֱלֹהִי הָעָמִים אֲלִילִים,
וַיְהִי שָׁמִים עֲשָׂה.

הָזֶד וְהַדָּר לִפְנֵינוּ, עַז וְחַדּוֹה בָּמְקוֹמוֹ.
הָבו לְיהוָה מִשְׁפָחוֹת עָמִים,
הָבו לְיהוָה כְּבוֹד וְעֹז.
הָבו לְיהוָה כְּבוֹד שְׁמוֹ,
שָׁאוֹ מִנְחָה וּבָאוֹ לִפְנֵינוּ,
הַשְׁפְּחוֹת לְיהוָה בְּהַדְרַת קָדֵשׁ.
חִילּו מַלְפִנֵּינוּ כָל־הָאָרֶץ,
אַף תְּכוֹן תִּבְלַל בְּלִתְמֹות.

*Yism'hu hashama·yim
v'tageil ha·aretz,
yir'am ha·yam um'lo·o.
Ya·alotz hasadeh v'khol asher bo.*

ישְׁמָחוּ הַשָּׁמִים
וַתָּגֵל הָאָרֶץ,
ירַעַם הַיּוֹם וּמְלֹאָוֹ.
יעַלְאֵשׂ הַשְׂדָה וְכָל־אָשְׁר־בָּז.

או יָרַנְנוּ עָצֵי הַיּוֹרֵד, מַלְפִנֵּי יְהוָה,
כִּי בָא לְשִׁפּוֹת אֶת־הָאָרֶץ.

הָזֶד לְיהוָה כִּי טוֹב, כִּי לְעוֹלָם מִסְדוֹ.
וְאִמְרוּ הַוְשִׁיעָנוּ אֱלֹהִי יִשְׁעָנוּ,
וּקְבָצָנוּ וּמְאִילָנוּ מִן הָגּוֹים,
לְהַזּוֹת לִשְׁם קָדֵשׁ, לְהַשְׁתַּבְכָה בְּתַהֲלַתְךָ.
בְּרוֹךְ יְהוָה אֱלֹהִי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם,
וְיִאָמְרוּ כָל הָעָם, אָמֵן וְהַלֵּל לְיהוָה.

Sing to יְהוָה, throughout the earth –
from day to day, sing of God's deliverance.
Tell the nations of the glory of God;
among all peoples, proclaim the wonders of God.

For great is God and worthy to be praised,
inspiring awe surpassing all other gods.
For the gods of the nations are empty idols,
while יְהוָה created the heavens.

Glory and exaltation attend God,
strength and joy meet before the Eternal.

Come before יְהוָה O families of peoples,
acclaim the honor and strength of יְהוָה,
Speak God's name with wonder.
Bring an offering before the Presence.
Acknowledge that God is greater than you.

Tremble before the Presence, all the earth,
and the world will stand firm, unshaken.

Be joyful, O heavens, rejoice, O earth.
Declare to all nations, יְהוָה reigns.
The sea and all it holds will thunder in awe,
the fields and everything within them will be glad;
then the trees of the forest will sing for joy before the Presence,
for יְהוָה comes to fill the land.

Exalt the goodness of יְהוָה, whose lovingkindness is unending.
Speak! "Deliver us, God of deliverance,
gather us, rescue us from that which binds us,
So that we may praise Your holiness,
so that we may revel in Your glory."

Blessed is יְהוָה the God of Yisrael
from eternity to eternity,
and the people say "Amen!" and "Praise יְהוָה!"

רֹאשֵׁמוּ יְהוָה אֱלֹהֵינוּ
וַהֲשִׁתְחֹווּ לְמִזְבֵּחַ רְגָלֵינוּ,
קָדוֹשׁ הוּא.

רֹאשֵׁמוּ יְהוָה אֱלֹהֵינוּ
וַהֲשִׁתְחֹווּ לְמִזְבֵּחַ קָדוֹשׁוּ,
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.

הלים י"ט
לְמִנְאַת מִזְמֹר לְדִזְׁוֹד.
הַשְׁמִים מִסְפָּרִים כְּבוֹד־אֵל
וּמְעֵשָׂה יְהִי מְגִיד תְּרָקִיעַ.
יוֹם לְיֹום יְבִיעַ אָמֶר
וְלִילָה לְלִילָה יִתְהִזְעַת.

אֵין אָמֶר וְאֵין דִּבָּרִים
בְּלִי גְּשֻׁמָּע קְזֻלָּם.
בְּכָל־הָאָרֶץ יֵצֵא קָוִים
וּבְקָצָה תְּבִל מְלִיחָם
לְשִׁמְשׁ שָׁם אֶחָל בָּהָם.
וְהִיא כְּחַתְנָן יֵצֵא מְחַפְתּוֹ
יִשְׁיַשׁ כְּגַבּוֹר לְרוֹזֵץ אָרֶת.
מְקָצָה הַשְׁמִים מוֹצָאוֹ
וּתְקֻופְתּוֹ עַל־קְצֹוֹתָם
וְאֵין נִסְתַּר מְחַמְּרוֹן.

Unless we believe
that God renews the
whole of creation
every day, our
prayers grow old and
stale. In
Lamentations 3:23 it
is written, "They are
new every morning.
Great is Your
faithfulness." The
fact that the world is
new to us every
morning, that is your
great faithfulness.

Hasidic saying

Exalt the Eternal, our God,
be submissive in the presence of God,
holy is God.

Exalt the Eternal, our God,
and bow before God's holy mountain,
for the Eternal our God is holy.

Psalm 19

For the leader, a song for David.
The skies tell the story of God's majesty,
and the stars tell the work of a hidden hand.

Day after day,
words are spoken.
Night after night,
תָהֲווּ becomes known.

Though nothing is said,
and words are absent,
they are a voice without sound.
Like a ray of light they illuminate the earth
until their words reach every corner of the world.

They make a tent for the sun.
And the sun is a bridegroom,
going out of his *huppa*,
rejoicing like a hero
preparing to run the course.
At one end of the sky he begins,
and his course goes to its end, and
there is no escape from his heat.

תורת יהוה תְמִימָה מִשְׁיבַת נֶפֶשׁ
עדות יהוה נְאָמָנָה מִחְכִימָת פָּתִי.
פקודי יהוה יִשְׂרָאֵל מִשְׁמָחִילָב
מצוות יהוה בְּרָה מִאִירָת עַיִינִים.
יראת יהוה טהורה עֹמֶדֶת לְעֵד
משפט־יהוה אָמָת צְדָקָו יְחִזּוֹ.
הַחֲמָדים מְזֻהָב וּמְפּוֹרָב

וּמִתוּקִים מְזֻבָשׁ וּנוֹפָת צוֹפִים.
גַם־עֲבָדָךְ נָזַח בְּהָם בְּשָׁמְרָם עַקְבָרָב.
שְׁגִיאוֹת מֵי־צִבּוֹן מִגְסְטָרוֹן נְקָנִי.
גַם מִזְדִים חָשָׁךְ עֲבָדָךְ אֶל־יְמָשָׁלוֹבִי
אוֹ אַיִתָם וּנְקִיְתִי מִפְשָׁע רָב.

*Yih'yu l'razon imrei fi
v'hegyon libi l'fanekha
Adonai tzuri v'go·ali*

יהיו לרצון אמרינו־פי
והגylon לבני לפניך
יהוה צורי וגואלי.

The beginning of prayer is praise.
The power of worship is song.
First we sing, then we understand.
First we praise, then we believe.
Praise and song open our eyes
to the grandeur of reality
that transcends the self.

The Torah of יהוה is simple.

It returns the breath-soul.

The testimony of יהוה can be trusted.

It makes wise the simple.

The instructions of יהוה run true, rejoicing the heart.

The *mitzvot* of יהוה are clear, enlightening the eyes.

The fear of יהוה is pure, standing forever.

The laws of יהוה are truth, and altogether just.

They are loved more than gold,

even great piles of gold.

They are sweeter than honey, and the honeycomb too.

Your servant has been warned by them.

In their keeping is great reward.

Who understands one's own errors?

Free me from hidden errors!

Also from errors of arrogance, free Your servant,

and let them have no power over me,

and I shall be cleansed of many sins.

Alone, I cannot lift my
voice in song.

Then you come near

and sing with me.

Our prayers fuse and
a new voice soars.

Our bond is beyond
voice and voice.

Our bond is one of
spirit and spirit.

May the words of my mouth,
and the intentions of my heart
be acceptable as I stand before You, יהוה,
my Rock and my Redeemer.

*Based on the
teachings of Rabbi
Pinhas of Koretz*

If I had not fallen, I would not have picked myself up;
If I did not sit in darkness, I would not have seen the light.

Orkhot Tzadikim, Shaar Hateshuva, Shaar 26

תהלים ל"ד

לְדוֹד בְּשִׁנוֹתוֹ אֶת־טָעַמוֹ לִפְנֵי אֲבִימֶלֶךְ
וַיִּגְרְשָׂהוּ וַיַּלֵּךְ.

אָבָרְכָה אֶת־יְהוָה בְּכָל־עַת תִּמְדִיד
תִּהְלְתָנוּ בְּפִי.

בִּיהוָה תִּתְהַלֵּל נֶפֶשִׁי
יִשְׁמְעוּ עֲנָנוּיִם וַיִּשְׁמַחוּ.

גְּדֹלוּ לִיהוָה אַתִּי וַנְרוֹמְמָה שְׁמוֹ יִחְדַּי.
דָּרְשָׂתִי אֶת־יְהוָה וְעַנְנִי
וּמְכַלּוּמְגֻרוֹתִי הַצִּילִנִי.

הַבִּיטוּ אֲלֵיו וְנַהֲרוּ וַפְנִיהם אֶל־יְחִיפָּרָג
זֶה עַנְיִ קָרָא וַיְהִוָּה שְׁמַע
וּמְכַלּוּמְגֻרוֹתִי הַזְּשִׁיעָנוֹ.

חָנָה מְלָאֵךְ־יְהוָה סְבִיב לִירָאִיו וַיִּמְלִיכָּם.
טָעַמוֹ וַרְאוּ בִּידָתוֹ בִּיהוָה

אֲשֶׁרִי הָגָבָר יִחְסַה־בָּבוֹ.

יָרָאו אֶת־יְהוָה קִדְשֵׁיו
כִּי אֵין מְחִסּוּר לִירָאִיו.

כְּפִירִים רְשִׁי וְרַעֲבוֹ

וְדָרְשִׁי יְהוָה לְאַיְחָסוּרּוֹ כָּל־טוֹב.
לְכוּ־בָנִים שְׁמְעוּ־לִי
יָרָאת יְהוָה אֶל־פְּדָכָם.

*Mi ha-ish hehafetz ha-yim,
ohev yamim lir'ot tov.
N'tzor l'shonkha meira
us'fatekha midabeir mirmah.
Sur meira va-asei tov
Bakeish shalom v'rodfeihu.*

מי האיש החפץ מיים,
אהוב ימים לראות טוב.
נצר לשונך מרע
ושפחתיך מדבר מרמה.
سور מרע ועשאה טוב
בקש שלום ורדפה.

Psalm 34

For David, when he stood before *Avimelekh*
and dared to change his mind, and was exiled and had to flee.

I will bless יְהוָה at every moment.
Praise is always in my mouth.
Through יְהוָה my breathing soul sings.

The humble shall hear and rejoice.
Together we shall acknowledge יְהוָה in every sense,
that we may lift up the Name together.
I searched for יְהוָה,
and was answered.

I was rescued from all my fears.
To see this was to know enlightenment,
and faces that shall never be downcast.
A humble person had called out, and when יְהוָה heard,
the poor soul was rescued from all troubles.
A messenger of יְהוָה is always encamped
around those who know God-fear, so that they may be rescued.
Taste of this and see that יְהוָה is good.

Happy is the person who takes shelter in this knowledge
Fear יְהוָה, you who are uniquely set apart,
for those who know God-fear lack nothing.
Even when hungry lions roar,
still the seekers of יְהוָה lack nothing good.
Come my children.
Listen to me.
I will teach you what is meant by the fear of יְהוָה:

Are you a person who desires life?
Learn to love your days,
and perceive the good.
Protect your tongue from speaking evil,
and your lips from speaking slander.
Flee from evil.
Do good.
Ask for peace, and then pursue it.

עִינֵי יְהוָה אֶל־צְדִיקִים וְאַזְנֵי אֶל־שׁוֹעֲטִים.
 פָנֵי יְהוָה בְּעַלְיִשְׂרָאֵל רֹעֵל הַכְּרִית מְאָרֶץ זָכָרֶם.
 צְעַקְיוֹ וַיְהִי שְׁמַע וּמִפְלָאָתָם הַצִּילָם.
 קָרוֹב יְהוָה לְנִשְׁבָּרִידְלָב וְאַתְּ-צְדָקָאִידָוָת יוֹשִׁיעַ.

רְבּוֹת רְעוֹת צְדִיק וּמִפְלָם יַצְלִינוּ יְהוָה.
 שְׁמַר כָּל־עַצְמוֹתָיו אֶחָת מְהֻנָּה לֹא נִשְׁבַּרְהָ.
 תְּמֹוֹתָת רְשָׁעָה וְשְׁנָאי צְדִיק יְאַשְׁמָנוּ.
 פּוֹזְדָה יְהוָה נַפְשׁ עַבְדֵי
 וְלֹא יַאֲשִׁמוּ כָּל־הַחֲסִים בָוּ.

תהלים קל"ו

*Hodu l'Adonai ki tov,
 ki l'olam hasdo.*

כִּי לְעוֹלָם חֶסְדוֹ.
 כִּי לְעוֹלָם חֶסְדוֹ.

הַזּוֹד לְאֱלֹהִי הָאֱלֹהִים
 הַזּוֹד לְאָדָני הָאָדָנים
 לְעַשֶּׂה נְפָלָות גְּדֹלוֹת לְבָהּ
 לְעַשֶּׂה הַשְׁמִים בְּתִבְונָה
 לְרַקְעַה הָאָרֶץ עַל־הַמִּפְרָם
 לְעַשֶּׂה אֲוֹרִים גְּדָלִים
 אַתְּ-הַשְׁמֵשׁ לְמִמְשָׁלָת בִּיּוֹם
 אַתְּ-הַבִּירָת וְכֹכְבִים לְמִמְשָׁלָת בְּלִילָה
 לְמִכְהָ מִצְרָיִם בְּבָכוּרֵיהֶם
 וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם
 בַּיַּד מִזְקָה וּבַזְרֹעַ נְטוּיָה
 לְגַזְרָה יִם־סְוִיף לְגַזְרָים
 וְהַעֲבֵיר יִשְׂרָאֵל בְּתוֹכוֹ
 וְנִגְעַר פְּרָעוֹה וְחִילּוּ בַּיִם־סְוִיף
 לְמוֹלִיךְ עַפְוֹ בְּמִזְבֵּחַ

The eyes and ears of יהוה watch over the justice-lovers
and are open to their pleas.
But the face of יהוה glares at the evil-doers
and will wipe their memory from the Earth.
People cry out and יהוה hears.

From all their troubles they are rescued.
יהוה is close to the broken hearts,
and rescues those whose spirits are low.
The justice-lover encounters many evils,
but יהוה rescues us from them all,
guarding each bone, so that not even one shall be broken.
Evil shall dig its own grave,
and those who hate the justice-lover will be held to account.
Return to Yourself יהוה the breath souls of Your servants,
and hold not to account those who have taken shelter in You.

Psalm 136

Thank יהוה for goodness	...in lasting devotion.
Thank the God of gods	...for endless mercy.
Thank the Master of masters	...in lasting devotion.
Who alone makes great miracles	...for endless mercy.
Who makes the sky in wisdom	...in lasting devotion.
Who stretches the land over the water	...for endless mercy.
Who makes the great lights	...in lasting devotion.
The sun to rule the day	...for endless mercy.
The moon and stars to rule the night	...in lasting devotion.
Striking Mitzrayim through its sons	...for endless mercy.
Taking Yisrael from their midst	...in lasting devotion.
With a strong hand and outstretched arm	...for endless mercy.
Dividing the Yam Suf in half	...in lasting devotion.
Passing Yisrael through it	...for endless mercy.
Throwing Pharaoh and his soldiers in the Yam Suf	...in lasting devotion.
Leading the People through the wilderness	...for endless mercy.

לְסִיחָזֵן מֶלֶךְ הָאָמָרִי
וְלַעֲזֹן מֶלֶךְ הַבְשָׁן
וּנְתַנוּ אֶרְצָם לְנַחֲלָה
נַחֲלָה לִיְשָׂרָאֵל עַבְדָו
שְׁבָשְׁפָלְנוּ זָכְרָלְנוּ
וַיִּפְרַקְנָנוּ מָאָרִינָנוּ
נָתָנוּ לְחָם לְכָל-בָּשָׂר
הַזּוֹדָו לְאֶל הַשְּׁמִים

כִּי לְעוֹלָם חֶסֶדֶךְ.
כִּי לְעוֹלָם חֶסֶדֶךְ.

תְּהִלִּים ל'ג
רְגַנּוּ צְדִיקִים בִּיהוָה
לִישְׁרִים נָאוֹת וְתַהֲלָה
הַזּוֹדָו לְיהוָה בְּכָנֹור בְּנַגְּבָל עַשְׂור זְמָרוֹלָו.
שִׁירֵו לֹו שִׁיר חֶדֶש
הַיטִּיבּו גָּנוּ בְּתֻרוּעָה.
כִּי-יִשְׁרָאֵל דָּבָר-יהוָה
וְכָל-מְעִשָּׂהוּ בְּאֶמְנָה.
אֶחָב צְדָקָה וּמְשִׁפְט
חֶסֶד יְהוָה מְלָאָה הָאָרֶץ.
בְּדָבָר יְהוָה שְׁמִים נְעָשָׂו
וּבְרוּת פִּיו כָּל-צְבָאָם.
כִּנְסֵן פְּנֵיד מֵי הַיָּם נָתָן בְּאֶצְרוֹת וְתַהֲמוֹת.
יָרָא מִיהוָה כָּל-הָאָרֶץ מִפְּנֵיו גָּנוּרָו כָּל-יִשְׁבֵי תְּבָל.
כִּי הִיא אָמֵר וַיָּהִי הִיא-צֹהָה וַיַּעֲמֹד.
יְהוָה הַפִּיר עַצְתְּ גּוֹיִם הַנִּיא מִחְשָׁבֹות עַמִּים.
עַצְתְּ יְהוָה לְעוֹלָם תְּעִמָּד מִחְשָׁבֹת לְבוֹ לִזְרָן וְדָר.
אֲשֶׁרִי הַגּוֹי אֲשֶׁר-יהוָה אֱלֹהָיו הַעַם בָּמָר לְנַחֲלָה לוֹ.

Smiting great kings	...in lasting devotion.
And killing many mighty kings	...for endless mercy.
<i>Sihon, king of the Amori</i>	...in lasting devotion.
And <i>Og, king of the Bashan</i>	...for endless mercy.
Giving their lands as our inheritance	...in lasting devotion.
An inheritance for the servant, <i>Yisrael</i>	...for endless mercy.
Remembering us at our lowest moment	...in lasting devotion.
Separating us from the narrow place	...for endless mercy.
Giving food to all flesh	...in lasting devotion.
Give thanks to the God of the skies,	...for endless mercy.

Psalm 33

Shiru shir hadash

Rejoice justice-lovers in יְהוָה.

Know that true praise is beautiful.

Give thanks to יְהוָה with musical strings and ten stringed harps.

Sing a new song,

play it well, and with "t'ruah!"

True runs the word of יְהוָה,

Whose every action speaks of trust.

Justice and judgment are loved —

the loving devotion of יְהוָה fills the Earth.

By a single word from יְהוָה were the skies created, and then,

by a breath from the mouth, the galactic beings beyond.

Soon the waters of the ocean gathered to stand like walls,

and the riches of the pursuers were cast to the depths.

All Earth trembles before יְהוָה,

all citizens of the world are afraid.

For only One creates with a spoken word,

and issues a command that is instantly done.

יְהוָה alters the plans of nations, and blocks the designs of peoples.

But when יְהוָה makes plans they stand forever, heartfelt designs that endure from generation to generation.

Happy is the nation for whom יְהוָה is its God,

happy the people selected to receive the inheritance.

מְשֻׁמִּים הַבֵּית יְהוָה רָאָה אֶת־כָּל־בְּנֵי הָאָדָם.
מִמְּכוֹן־שְׁבָתוֹ הַשְׁגִּיחַ אֶל כָּל־יִשְׂרָאֵל הָאָרֶץ.
הַיָּאֵר יְחִיד לְבָם חֲמִבֵּין אֶל כָּל־מְעַשֵּׂיהֶם.
אֵין הַמֶּלֶךְ נוֹשֵׁעַ בְּרַב־חִיל גָּבוֹר לְאַיִנָּאֵל בְּרַב־כְּפָתָה.
שְׁקָר הַסּוֹס לַתְּשִׁועָה וּבְרַב חִילוֹ לֹא יִמְלֹט.
הַגָּה עַיִן יְהוָה אֶל־יִירָאֵיו לִמְיֻחָלים לְחַסְדוֹ.
לְהַצִּיל מִפְּעוֹת נְפָשָׁם וְלִחְיוֹתָם בְּרַעָב.
נְפָשָׁנוּ חַכְתָּה לִיהוָה עָזָרָנוּ וּמְגַנָּנוּ הוּא.
כִּי־בָּזְבָּז שְׁמָחַ לְבָנוּ פִּי בְּשָׁם קָדְשׁוּ בְּטָחֹנוּ.
יְהִימְסַדְךְ יְהוָה עַלְינוּ כְּאָשֶׁר יְמִלְנוּ לְךָ.

Now, when the waters are pressing mightily
on the walls of the dams,
now, when the white storks, returning,
are transformed in the middle of the firmament
into fleets of jet planes,
we will feel again how strong are the ribs
and how vigorous is the warm air in the lungs
and how much daring is needed to love on the exposed plain,
when the great dangers are arched above,
and how much love is required
to fill all the empty vessels
and the watches that stopped telling time,
and how much breath,
a whirlwind of breath,
to sing the small song of spring.

"The heights are deep, the lowest places are deep, the beginning is deep and the end is deep, the East is deep and the West is deep."

*12th century mystic
Joseph Gikatilla
Gates of Light*

יהוָה looks out, as if from the sky,
seeing the descendants of Adam
from a place of deep restfulness,
and watching over
all the people of the Earth.
Shall the One who
made their hearts in an instant,
not discern their actions too?
The Sovereign does not help
through human efforts,
nor rescue with physical strength.

The mighty horse will do nothing to save you,
and many soldiers will not free you.
But know that the eye of יהוָה turns to God-fearers,
and those who yearn for loving devotion,
to save their breath-souls from death,
and to return them to life when famine grips.
Our breath-souls are waiting for יהוָה, our help and our defense.
For in that help our hearts rejoice,
and in that unique Name we have trusted.
May Your devoted longing for us יהוָה
be in accord with our long waiting for You.

When you focus all your thought
on the power of the words,
you may begin to see the sparks of light
that shine within them.

The sacred letters are the chambers
into which God pours God's flowing light.

The lights within each letter, as they touch,
ignite one another,
and new lights are born.

It is of this the Psalmist says:
"Light is sown for the righteous,
and joy for the upright in heart."

Kefer Shem-Tov 47b

Mizmor shir l'yom haShabat

*Tov l'hodot l'Adonai
ul'zameir l'shimkha elyon.
L'hagid baboker hasdekhah
ve-emunat'kha baleilot.
Alei asor va-alei navel
alei higa-yon b'khinor.
Ki samahtani Adonai b'fo-alekha
b'ma-asei yadekha aranein.
Mah gadlu ma-asekha Adonai
m'od amku malish'votekha.*

*Ish ba-ar lo yeda
ukh'sil lo yavin et zot.*

מִזְמוֹר שִׁיר לַיּוֹם הַשְׁבָת

טוֹב לְהִדּוֹת לֵיהּוּה,
וְלִזְמֹר לְשֶׁמֶךְ עַלְיוֹן.
לְהִגִּיד בְּבָקָר מִסְדָּח,
וְאַמְוֹנָתָךְ בְּלִילּוֹת.
עַלְיָעֲשֹׂר וְעַלְיָנְבָל,
עַלְיָהִינּוּ בְּכָנֹור.

כִּי שְׁמַחְתָּנִי יְהוָה בְּפָעָלָךְ,
בְּמַעַשֵּׂי יְדֵיךְ אַרְנֵן.
מַה-גָּדוֹלָו מַעֲשֵׂיךְ יְהוָה,
מַאֲדָעָמָקוֹ מַחְשְׁבָתְךָ.

אִישׁ בָּעָר לֹא יַדַּע,
וּכְסִיל לֹא-יִבְין אֶת-זֹאת.

בְּפָרָח רְשָׁעִים כְּמוֹ עַשְׁב וַיְצִיצוּ כָּל-פְּעָלֵי אָנוֹ
לְהַשְׁמְדָם עַד-עַד. וְאַתָּה מְרוֹזָם לְעַלְםָם יְהוָה.
כִּי הַנֵּה אִיבִּיךְ יְהוָה.
כִּי-הַנֵּה אִיבִּיךְ יָאַבְדוּ, יַתְּפַרְדוּ כָּל-פְּעָלֵי אָנוֹ.
וּתְרַם כְּרָאִים קָרְנֵי, בְּלַטִּי בְּשָׁמְןָ רָעָן.
וְתַבְטַעַנִי בְּשָׁוְרִי, בְּקָמִים עַלְיָמָרָעִים
תְּשִׁמְעָנָה אָזְנִי.

*Tzadik katamar yifrah
k'erez balvanon yisgeh.
Sh'tulim b'veit Adonai,
b'hatzrot Eloheinu yafrihu.
Od y'nuvun b'seivah,
d'sheinim v'ra-ananim yih'yu.
L'hagid ki yashar Adonai,
tzuri v'lo avlata bo.*

צַדִּיק בְּתַפְרָר יִפְרָה,
כָּאָרֶז בְּלָבְנוֹן יִשְׁגָּה.
שְׁתוּלִים בְּבֵית יְהוָה,
בְּחִצְרוֹת אֱלֹהִינוּ יִפְרִיחַ.
עוֹד יַנְבוּן בְּשִׁיבָה,
דְּשִׁגְנִים וּרְעִנְנִים יְהִי.
לְהִגִּיד כִּי יְשַׁר יְהוָה,
צְרוּי וְלֹא עַוְלָתָה בָּז.

Psalm 92

The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.

This is a Song for Shabbat – it is good to give thanks to יהוה, to sing the Name on high, to speak in the morning of mercy, to know how good faithfulness is in the nights. Take up the strings, make beauty on the *kinor*, and sing of the happiness of being full of God's presence. The work of Creation makes me glad, I will sing my delight. How great are the works of יהוה, how high and deep and beyond us the world!

The foolish do not know, the ignorant do not understand this: though evil seems to flourish like weeds, springing up, vigorous, in every corner, it will not last. God is above all; God is what lasts. That which hates truth and light will fall, יהוה, all that which is the enemy of goodness will perish, and crumble away into dust. Those who hold on to goodness will be exalted, anointed with pleasant oil. Look up and see that evil cannot last, listen and hear the end of meaningless suffering.

Those who do justice will be like a flowering date palm, like a tall Lebanese cedar. Planted in the house of יהוה in God's courtyard they will blossom. Even when old they will be creative and fruitful, fragrant and pleasant to see, and they will be telling of trust in יהוה, my Rock who does not fail me.

תהילים צ'ג
 יהוה מלך גאות לבש,
 לבש יהוה, עז התאזר,
 אף תפנו תפבל בל תמוות.
 נכוון כסאך מאי, מעולם אתה.
 נשאו נחרות יהוה,
 נשאו נחרות קולם,
 נשאו נחרות דרכם.
 מקולות מים רבים, אדים משבורי ים,
 אדים במרומים יהוה.
 עדותך נאמנו מאי,
 לביתך נאווה קדש יהוה, לארכ ימים.

Ashrei

*Ashrei yoshvei veitekha,
 od y'hal'lukha selah.*
*Ashrei ha·am shekakhah lo,
 ashrei ha·am she·Adonai Elohav.*

T'hila l'David,
*Aromimkha Elohai hamelekh,
 va·avarkhah shimkha l'olam va·ed.*
*B'khol yom avarkheka,
 va·ahal'lah shimkha l'olam va·ed.*

*Gadol Adonai um'hulal m'od,
 v'ligdulato ein heiker.*
*Dor l'dor y'shabah ma·asekha,
 ug'vurotekha yagidu.*

אשרי
 תהילים פ'ד:ה, קמ"ד: ט"ו
אשרי יושבי ביתך,
עווד ימליליך סלה.
אשרי העם שככה לו,
אשרי העם שמי אלהיו.

 תהילים קמ"ה, קט"ו: י"ח
תהללה לדוד,
ארוממך אלוהי המלך,
ונברכה שמקד לעולם ועד.
בכל יום נברכה,
ונמללה שמקד לעולם ועד.

גדול יי ומחל מלך מאי,
ולגדלתו אין חקר.
דור לדור ישבח מעשיך,
ובבורתך גידוג.

Psalm 93

יהוָה rules, clothed in exaltation
power girds יהוָה as a sash

You are the earth's foundation, secure and sure

Your throne is firmly established forever and always

Let the rivers rise up

let them raise a roar

let their waves storm

Above the storm and the highest waves that break in the sea

יהוָה is, transcendent above it all

Your witnessing community remains faithful,

eternally looking toward the loveliness of Your holy house.

Ashrei

Psalm 84:5, 144:15

Happy are those who dwell in Your house,
they will never cease to praise You, *sela*.

Happy is the people, that this is how it is for them,
they are happy that יהוָה is their God.

Psalm 145; 115:18

A psalm of David.

I will exalt You, my God,
I will bless Your name forever.
Every day I will bless You,
I will glorify Your name forever.

God is great and greatly praised,
God's greatness is without limit.
Every generation sings God's praises
and tells glorious stories.

*Hadar k'vod hodekha,
v'divrei niflotekha asihah.
Ve-ezuz norotekha yomeiru
ug'dulatkha asaprenah.*

*Zeikher rav tuvkha yabi·u,
v'tzidkatkha y'raneinu.
Hanun v'rahem Adonai,
erekh apayim ug'dal hased.*

*Tov Adonai lakol,
v'rahamav'al kol ma·asav.
Yodukha Adonai kol ma·asekha,
vaḥasidekha y'varkhukkah.*

*K'vod malkutkha yomeiru,
ug'vuratkha y'dabeiru.
L'hodi·a livnei
ha·adam g'vurotav,
ukh'vod hadar malkuto.*

*Malkutkha malkut
kol olamim,
umemshaltkha b'khol dor vador.
Someikh Adonai l'khol hanoflim,
v'zokeif l'khol hak'fufim.*

*Einei kol eilekha y'sabeiru,
v'ata notein lahem
et okhlam b'ito.
Potei·ah et yadekha,
umasbi·a l'khol hai ratzon.*

בְּבוֹזָה הַזָּקָן,
וְדִבְרֵי נְפָלָתִיךְ אֲשִׁירָה.
וְעֹזֶזֶת נְרוֹאָתִיךְ יֹאמְרוּ
וְיַדְלָתֶךָ אַסְפָּרָנָה.

זָכָר רַב־טוֹבָךְ יַבְעִין,
וְצַדְקָתֶךָ יַרְגִּין.
חַנּוּן וְרַחוּם יְיָ,
אַרְךְ אַפִּים וְגַדְלָחָסֶד.

טוֹבִיִּי לְפָלָל,
וְרַחֲמֵינוּ עַל־כָּל־מְעָשֵׂינוּ.
יוֹדָךְ יְיָ כָּל־מְעָשֵׂיהָ,
וְחַסִּידִיךְ יִבְרָכֵיכָה.

כְּבוֹזָה מֶלֶכְוֹתֶךָ יֹאמְרוּ,
וְגַבּוֹרָתֶךָ יַדְבָּרוּ.
לְהַזָּקָעָה לְבָנֵינוּ
הַאֲדָם גַּבּוֹרָתֵינוּ,
וּכְבוֹזָה הַזָּר מֶלֶכְוֹתֵנוּ.

מֶלֶכְוֹתֶךָ מֶלֶכְוֹת
כָּל־עוֹלָמִים,
וּמִמְשָׁלָתֶךָ בְּכָל־זָדָר זָדָר.
סֻזְמָךְ יְיָ לְכָל־הַנְּפָלִים,
וּזְוקָף לְכָל־הַכְּפּוּפִים.

עִינִי־כָל אַלְיָה שְׁבָרִג,
וְאַתָּה נֹתֵן־לָהּ
אַתְּ־אַכְלָם בְּעַתּוֹ.
פּוֹתֵחַ אַתִּיךְ,
וּמְשַׁבֵּעַ לְכָל־חַי רְצָוָן.

God's glory is beautiful to behold,
God's words make beautiful conversation.
They speak in whispers of Your might,
and relate wonders.

They remember God's great goodness
and sing of God's justice.
God is gracious and compassionate,
slow to anger and full of lovingkindness.

God is goodness to all,
compassion in all acts.
All God's acts are well-known,
God's kindnesses surround us all.

They will speak of God's glorious power,
talk about God's greatness
to all human beings,
and the beauty and glory of God's might.

Your power is eternal, we bow before it,
we feel it in every age.
God supports all the fallen,
lifts up the bent.

All our eyes look for You in hope
that You will support us
in all that we need.
Open Your hand
and sustain us in favor.

Tzadik Adonai b'khol d'rakhav
v'hasid b'khol ma·asav.
Karov Adonai l'khol korav,
l'khol asher yikra·uhu ve'emet.

Ratzon y'rei·av ya·aseh,
v'et shavatam
yishma v'yoshi·eim.
Shomeir Adonai et kol ohavav,
v'et kol harsha'im yashmid.

T'hilat Adonai y'dabeir pi;
vivareikh kol basar
sheim kodsho, l'olam va·ed.
Va·anahnu n'vareikh Yah,
mei·ata v'ad olam. Hal'luyah!

צדיק יי בְּכָל־דָּרְכֵי,
וחסיד בְּכָל־מְעַשֵּׂיו.
קרוב יי לְכָל־קָרָאִיו,
לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֶמֶת.

רְצֹן־יִרְאָיו יִעַשֶּׂה,
וְאַת־שׁוֹעַטָם
יִשְׁמַע וַיּוֹשִׁיעָם.
שׁוֹמֵר יי אַת־כָּל־אֲחָבָיו,
וְאַת כָּל־הָרְשָׁעִים יִשְׁמַיד.

תְּהִלָּת יי יִזְבָּרְפִּי;
וַיִּבְרַךְ כָּל־בָּשָׂר
שֵׁם קָדוֹשׁוּ, לְעוֹלָם וְעַד.
וְאֶנְחַנוּ נִבְרָךְ יְהָה,
מַעַתָּה וְעַד־עוֹלָם. הַלְלִיָּה.

תהלים קמ"ו
הַלְלִיָּה.

הַלְלִי נֶפְשִׁי אֶת־יְהָה.

אֲהַלְלָה יְהָה בְּמַיִּי, אֲזַמְּרָה לְאֱלֹהִי בְּעוֹזִי.

אֶל תְּבִטְחוּ בְּנִדְיבִּים, בְּבוֹאָדָם שֶׁאָינָן לוּ תְשֻׁוָּה.

תִּצְאָ רֹוחֵנוּ יִשְׁבֶּן לְאַזְמָתוֹ, בַּיּוֹם הַחֹוֹא, אָבְדוּ עַשְׁתָּנָתָיו.

אֲשֶׁרִי נְשָׁאֵל יַעֲקֹב בְּעָזָרוֹ, שָׁבָרוּ עַל יְהָה אֲלֹהֵינוּ.

עָשָׂה שְׁמִים וְאָרֶץ, אֶת־הָרִים וְאַת־כָּל־אֲשֶׁר בָּם,

הַשְּׁמֵר אֶמֶת לְעוֹלָם.

עָשָׂה מְשֻׁפְט לְעַשְׂוקִים, נִתְןָ לְחִם לְרַעֲבִים,

יְהָה מַתִּיר אַסּוּרִים, יְהָה פְּקַח עֲוֹרִים,

יְהָה זָקֵף כְּפֹופִים, יְהָה אֶחָב צְדִיקִים.

יְהָה שְׁמֵר אֶת־גָּרִים,

יִתְּזֹם וְאֶלְמַנָּה יִעוֹזֵד, וְדָרֵךְ רְשָׁעִים יִעוֹתָה.

יְמַלֵּךְ יְהָה לְעוֹלָם, אֶלְהִיךְ צִיוֹן לְדָר וְדָר. הַלְלִיָּה.

God is just in all things,
kind in all acts.
God is close to all who call out,
to all who call out in truth.

May our will be like God's
and our pleas be heard and answered.
May God guard all who love,
and erase evil from the world.

My mouth will ever sing to God,
Let all that lives bless God's holy Name forever.
And we will bless God
today and always, *Hallelu Yah!*

Psalm 146

Sing-out to *Yah!*
My breath-soul sings יְהוָה.
I will sing-out יְהוָה with my life,
I will sing to my God while I live.
Trust not in leaders,
in a mere person who cannot relieve your distress.
People may stop breathing and return to the dirt,
and on that day all their plans vanish.
But happy is one who has the God of *Ya'akov* as a help,
who relies on יְהוָה who is God.
The creator of sky and earth, of seas and all within them,
guards truth forever.
Justice is done to justice doers, bread is given to the hungry,
and יְהוָה frees the captives.
יְהוָה makes the blind to see, יְהוָה makes the bent stand tall,
יְהוָה loves the justice lovers.
יְהוָה guards the stranger and aids the widow and orphan,
while the paths of the evil are twisted.
יְהוָה presides forever,
Your God, *Tzion*, from generation to generation.
Sing-out to *Yah!*

תהלים קמ"ז
הַלְלוּיָה.

כִּי טוֹב זֶמֶרֶת אֱלֹהִינוּ,
כִּי נָעִים נָאוֹת תְּהִלָּה.
בָּזְנָה יְרוּשָׁלָם יְהוָה,
נְדַחֵי יִשְׂרָאֵל יִכְּנֵס.

חֲרוֹפָא לְשָׁבוּרִי לְבָבִי,
וּמְחַבֵּשׁ לְעַצְבֹּתִם.
מוֹנָה מִסְּפָר לְפֹזְבִּים לְכָלָם שְׁמוֹת יִקְרָא.
גָּדוֹל אֲדוֹנָינוּ וּרְבָּבָתָה,
לְתִבְוִינָתוֹ אֵין מִסְּפָר.

מְעוֹדָד עֲנוּיִם יְהוָה,
מִשְׁפִּיל רְשָׁעִים עַדְיִ אָרֶץ.
עָנוּ לְיְהוָה בְּתוֹךְהָ
זָמָרוּ לְאֱלֹהִינוּ בְּכָנֹור.
הַמְּכֹשֶׁה שְׁמִים בְּעֵבִים,
הַמְּמִכְיָן לְאָרֶץ מָטָר,
הַמְּאַמְּנִית הָרִים חָצֵיר.

נוֹתָן לְבָהָמה לְחַמָּה,
לְבָנִי עָרֵב אָשָׁר יִקְרָא.
לֹא בְּגִבּוֹרָת הַסּוֹס יִחְפֹּא,
לֹא בְּשֹׁוקִי הָאִישׁ יִרְאָה.
רוֹצֶחֶת יְהוָה אַתְּ־יִרְאָיו,
אַתְּ־הַמִּימְלִים לְחַסְדוֹ.

שְׁבַתֵּי יְרוּשָׁלָם אַתְּ־יְהוָה,
הַלְּלִי אֱלֹהִיךְ צִיּוֹן.
כִּי חִזְקָה בְּרִיחִי שְׁעִירִיךְ,
בְּרַחַם בְּנֵיךְ בְּקָרְבָּה.
הַשָּׁם גְּבוּלֶךָ נְשָׁלוּם,
חַלֵּב חַטִּים יִשְׁבִּיעָךְ.
הַשְּׁלָחָם אָמְרָתָךְ אָרֶץ,
עַד מִתְּהִרְהָה יְרוֹאָךְ דָּבָרָו.
הַנְּתָנוּ שָׁלָג בְּאָמָר,
כְּפֹור בְּאָפָר יִפְזַּר.
מְשֻׁלִיךְ קָרְחוּ כְּפָתִים,
לְפִנֵּיכְנָתָו מִי יַעֲמֹד.
יִשְׁלַח דָּבָרָו וִימְסַס,
יִשְׁבַּרְחָו יִזְלְוָדִים.
מְגִיד דָּבָרָיו לִיעַקְבָּב,
חַקְיוֹ וּמְשֻׁפְטָיו לִיְשָׂרָאֵל.
לֹא עָשָׂה כֵּן לְכָל־גּוֹי,
וּמְשֻׁפְטִים בְּלִי־זָעָם.
הַלְּלִי.

Psalm 147

Shout out to *Yah!*

For it is good to sing of our God,
and a dwelling built of song is pleasant.

תָהַנְּה builds *Y'rushalayim*,
that the dispersed of *Yisrael* may enter.

Broken hearts are healed, wounds are bound up.
The stars are counted. Each is named.

Our master is great, with many strengths,
and insights without number.

תָהַנְּה aids the poor, while bringing low the evil ones, to the ground.
Answer תָהַנְּה with thanks.

Sing to our God with musical strings for
when the skies are covered in clouds,
and rain is poured upon the Earth,
then the mountains sprout with grass,
and the animals are given their food,
and even the crying raven is fed.

The strength of horses does not impress,
nor are the strides of men much wanted.
But תָהַנְּה wants those who know God-fear,
and yearn for God-closeness.

Praise תָהַנְּה, *Y'rushalayim*. Sing your God *Tzion*.

For your gates have been made strong,
and your children within have been blessed.
Your borders have become peaceful,
the best of the wheat has sated you.

The decrees have been sent to Earth,
and quickly the words spread.

Snow is given like a coat of wool, and frost like ashes.

Ice is sent like crumbs; before such cold, who can stand?

Then the words are sent and the melting begins.

The wind calms and the waters flow,
speaking the words to *Ya'akov*,
the laws and judgments to *Yisrael*.

Such a thing was not done for every nation,
and these judgments are unknown to them.

Sing-out to *Yah!*

תהלים קמ"ח
הַלְלוּ אֶת־יְהוָה מִן הַשָּׁמִים,
הַלְלוּוּוּ בְּמִרְומִים.

הַלְלוּוּוּ בְּלִמְלָאֵיכֹו, הַלְלוּוּוּ בְּלִצְבָּאוֹ.
הַלְלוּוּוּ שְׁמֵשׁ וִירֵחַ, הַלְלוּוּוּ בְּלִכּוֹכְבֵיכֹו אוֹר.
הַלְלוּוּוּ שְׁמֵי הַשָּׁמִים, וְהַפְּנִים אֲשֶׁר מֵעַל הַשָּׁמִים.
יְהִלְלוּ אֶת־שֵׁם יְהוָה, פִּי הוּא צָוָה וְנִבְרָא.
וַיַּעֲמִידֵיכֶם לְעֵד לְעוֹלָם, חֲקָצָתְנוּ וְלֹא יַעֲבֹר.
הַלְלוּ אֶת־יְהוָה מִן הָאָרֶץ, תְּגִינִים וּבְלִתְהָמוֹת.
אָשׁ וּבָרֶץ, נְשָׁגֵג וּקְיטֹורָה, רֻחוֹת סְעָרָה עֲשָׂה דְבָרָו,
הַחֲרִים וּבְלִגְבֻּעוֹת, עַז פָּרִי וּבְלִאָרְזִים.
הַחִיה וּבְלִבְהָמָה, רַמְשֵׁב וּצְפֹור בְּנָה,
מְלֵכִי־אָרֶץ וּבְלִלְאָמִים, שְׁרִים וּבְלִשְׁפָטִי אָרֶץ,
בְּחוּרִים וְגַם בִּתְוּלֹת, זְקִנִים עַם נָעָרִים.
יְהִלְלוּ אֶת־שֵׁם יְהוָה, פִּי נְשָׁגֵב שְׁמוֹ לְבָדוֹ,
הַזּוֹדּוּ עַל אָרֶץ וְשָׁמִים.
וְיַרְמֵס קָרוּ לְעַמּוֹ, תְּהַלֵּה לְבָלִחְסִידִיו,
לְבָנֵי יִשְׂרָאֵל עִם קָרְבָוּ,
הַלְלוּהָ.

Rabbi Elazar ben Azarya said: When our learning exceeds our deeds we are like trees whose branches are many but whose roots are few: the wind comes and uproots them. But when our deeds exceed our learning we are like trees whose branches are few but whose roots are many, so that even if all the winds of the world were to come and blow against them, they would be unable to move them.

Mishna Pirke Avot 3:22

Psalm 148

Sing-out *Yah!*

Sing of יְהוָה!

Sing from the sky,
and sing in the hills.

The cloud-messengers sing,
the star-soldiers sing,
the sun and moon sing and
the lights of the night all sing too.

The sky above the sky sings,
and the waters beyond the sky sing.

They will sing the name of יְהוָה.

For when words were spoken,
they were created.

They were stood up for eternity,
like a law that was given
and shall never be annulled.

Sing יְהוָה from the Earth,
even the monsters of the sea and the deepest depths.
Fire and ice, snow and fog, and
the blowing storm all reflect the creation words.

The hills and the heights,
the fruit trees and the cedars,
the beasts and all life,
from insect below to bird above.

The kings of the Earth, and nations too,
from strong dictators to worldly judges.

Young men and young women,
and the very old with the very young.

All will sing the name of יְהוָה,
for that name is uniquely exalted.

Give thanks, on earth and in the sky.

A great trumpet will be raised for the People,
a song for all who draw near,
for the children of *Yisrael*,
a people kept close.

Sing-out *Yah!*

תהלים Km"ט
הַלְלוִיָּה.

שִׁירוֹ לֵיהֶה שִׁירْ חֲדָשׁ, תְּהִלָּתוֹ בְּקַהַל חֲסִידִים.
יְשֻׁמָּח יִשְׂרָאֵל בְּעַשְׂיוֹן, בְּנֵי צִיּוֹן יְגִילָוּ בְּמַלְכָם.
יְהִלְלוּ שְׁמוֹ בְּמִחְזָלָל, בְּרַחַם וּבְנֹרַע יְעַמְּרוּ לוֹ.
כִּי רֹצֶחֶת יְהוָה בְּעַמּוֹ, יְפַאֵר עֲנָנוּם בִּישׁוּעָה.
יְעַלְזֵי חֲסִידִים בְּכָבוֹד, יְרַנְנוּ עַל מְשֻׁכְבָּוֹתָם.
רֹמְמֹת אֶל בְּגָרוֹתָם, וְחַרְבָּ פִּיפִוּת בְּיָדָם.
לְעַשּׂוֹת נְקָמָה בְּגּוֹיִם, וְזָכָחוּת בְּלָאָמִים.
לְאַסְרֵר מַלְכֵיָם בְּזִקְנִים וּנְכָבְדִיָּם בְּכָבְלֵי בָּרָזֶל.
לְעַשּׂוֹת בָּהֶם מְשֻׁפְט בְּתֻובָה, הַזָּר הוּא לְכָל-חֲסִידִיָּו.
הַלְלוִיָּה.

Hal'luyah

*hal'lu Eil b'kodsho,
hal'lulu birki-ya uzo.
Hal'lulu vig'vurotav
hal'lulu k'rov gudlo.
Hal'lulu b'teika shofar
hal'lulu b'neivel v'khinor.
Hal'lulu v'tof umahol
hal'lulu b'minim v'ugav.
Hal'lulu v'tziltz'lei shama
hal'lulu b'tziltz'lei t'ruah.
Kol han'shamah t'haleil Yah.
Hal'luyah.*

תהלים ק"ג
הַלְלוִיָּה

הַלְלוֹ-אֵל בְּחֲדָשׁ
הַלְלוֹהוּ בְּרַקְיעַ עָזָוּ.
הַלְלוֹהוּ בְּגָבוֹרְתָיו
הַלְלוֹהוּ פְּרַב גָּדוֹלָוּ.
הַלְלוֹהוּ בְּתַקְעַ שׂוֹפָר
הַלְלוֹהוּ בְּנַבְלָל וּכְנוֹר.
הַלְלוֹהוּ בְּתַף וּמְחוֹל
הַלְלוֹהוּ בְּמַגִּים וּעוֹגָב.
הַלְלוֹהוּ בְּצַלְצֵלִי-שְׁמַעָ
הַלְלוֹהוּ בְּצַלְצֵלִי תְּרוּעָה.
כָּל הַנְּשָׁמָה תִּתְהַלֵּל יְהָה.
הַלְלוִיָּה.

Psalm 149

Sing to God – sing to God a new song,
where community gathers let it be in praise.
Let *Yisrael* be happy in our Creator, let the children of *Tzion* be glad.
Praise God in circle dances, with drum and *kinor* play a song.
We belong, we are wanted here,
we are needed to sing of redemption and joy.
Let the ones who held on and believed
be glad and be honored night and day.
Exaltation in their throats, they have a sword in both hands
to do justice and defend that which is good.
Let evil languish in chains, let the wicked
be restrained by the power of good.
Let it be like iron – firm and just,
the judgment against those who wreak evil.
Those who stand fast shall see the triumph of the good.
Halleluyah!

Psalm 150

Hal'luyah

Sing-out *Yah*.

Sing-out God in absolute separation, and
sing of the night sky's power.
Sing of the fearless warrior, and
sing in step with greatness.
Sing with bellowing shofar, and
sing with harp and violin.
Sing with drum and timbrel, and
sing with *minim* and harp.
Sing through cymbals loud, and
sing through cymbals crashing.
All who breathe shall sing-out *Yah*.
Sing-out *Yah*.

Nishmat kol hai

*Nishmat kol hai, t'vareikh
et shimkha Adonai Eloheinu.
V'ru·ah kol basar, t'fa·eir
ut'romeim zikhr'ka malkeinu tamid.
Min ha·olam v'ad ha·olam
atah Eil. Umibal'adekha ein lanu
melekh go·eil umoshi·a,
podeh umatzil um'farneis
um'raheim, b'khol eit
tzarah v'tzukah.
Ein lanu melekh eileh atah.*

נשمت כל-חי
נשמת כל-מי, תברך
את-שםך יהוה אלְהִינוּ.
וירוח כל-בשר, תפאר
ותרומם זכרך מלכנו תמיד.
מו העולם ועד העולם
אתה אל. וMbpsלעדייך איו לנו
מלך גואל ומושיע,
פוזה ומצל ומספרס
וירחם, בכלי-עת
אלה וצוקה.
איו לנו מלך אלא אתה.

אלְהִי בראשונים והאחרונים, אלּוֹהֶם כל-בריות, אָדוֹן
כל-תולדות, המהיל בرب התשבות, המנהג עולם בחסד,
ובריותיו ברחים. ויהוה לא ינום ולא יישן, המעוור ינשנים
והמקיז נרדים, והמשיט אלמים, והפתיר אסורים, והסומך
ונפלים, והזקף כפופים. לך לבודך אנחנו מודים.

*Ilu finu malei shirah ka·yam.
ul'shonenu rinah*

אל פינו מלא נשירה כים,
ולשוננו רינה

בכמה גלי
ושפטותינו שבח במרחבי רקיע
ועינינו מאירות בשמש ובירח
וזקינו פרושים בנשרי שמים, ורגלינו קלות באילות
איו אנחנו מספיקים, להזות לך
יהוה אלְהִינוּ ואלהי אבותינו ואמותינו
ולברך את-שםך על אחת מאלך אלפי אלפי
ורבי רכבות פעמים, הטובות
שעשית עם אבותינו ואמותינו ועמננו.

Do you desire to
know your Creator?
Learn stories: thus
will you know the
One who spoke the
world into being.

Sifre Ekev 49

*Nishmat kol hai*²⁰

The breath of all Life sings praises to
the Name of the Life of All,
Eternal One, our God;
the spirit of all that lives rises, is lifted up,
preserved in the memory of Eternity.

Forever and always You are God, outside of

You we have no ruler,
no rescuer, no redeemer, no one to notice, reach out, support,
and show compassion in moments of sorrow and suffering.
We have no One but You.

God of beginnings and endings, Source of all Life,
Life of all Generations,
praised in all praisings, Your world thrives by Your mercy,
Eternal and Unending River of Compassion.
הַחִי does not fall asleep, does not slumber,
You are the One who awakens the sleepers and rouses the drowsy,
gives words to the silent, frees the captive, supports the falling,
straightens the bowed.

If our mouths were as full of song as the sea,
our tongues with joy like a million waves,
and our lips with praise as wide as the expanse of heaven,
if our eyes could shine as brightly as the sun and the moon,
if our arms could spread as wide as soaring eagles' wings,
if our legs were as light and swift as the gazelle —
even then we could not manage to give enough thanks to You
Eternal One, הָרָה, God of our Ancestors,
and bless Your Name enough
for even one of the thousands upon thousands
upon myriads of blessings,
the kindnesses, the love, the compassion
that supported our Ancestors, and blesses us.

²⁰ This prayer was composed in Maccabean times (2nd century BCE), and was recited as part of the Temple service. The early rabbis also selected it as the concluding prayer of the Passover seder.

מִפְאָרִים גַּאֲלֹתָנוּ, יְהוָה אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פְּדוּתָנוּ.
בְּרַעַב זָנָתָנוּ, וּבְשָׁבָע בְּלֶפְלָתָנוּ,
מִחְרָב הַצְּלָתָנוּ, וּמִזְבֵּחַ מַלְטָתָנוּ,
וּמְחָלִים רָעִים וּנְאָמְנִים דְּלִוָּתָנוּ.
עד הַנֶּהָה עָזְרוּנוּ רַחֲמִים,
וְלֹא עָזְבוּנוּ חִסְדֵיכֶם,
וְאֶל תִּטְשִׂנוּ, יְהוָה אֱלֹהֵינוּ, לְנֶצֶח.

עַל כֵּן אֲבָרִים שְׁפָלָגָת בָּנוּ, וּרֹום וּנְשָׁמָה שְׁנַפְחָת בָּאָפִינוּ, וְלֹשֶׁז
אֲשֶׁר שְׁמַת בְּפִינוּ, הַן הָם יְדוֹ וַיְבָרְכוּ וַיְשַׁבְּחוּ וַיְפָאַרְוּ וַיְרֹזְמוּ
וַיְעִירִצּוּ וַיְקַדְּשִׁוּ וַיְמַלְיכּוּ אֶת-שָׁמֶךָ מַלְכָנוּ. כִּי כָל-פָּה לְכָ יְהָה,
וְכָל-לֹשֶׁז לְכָ תְּשַׁבָּע, וְכָל-בָּרֶךָ לְכָ תְּכֻרְעָ, וְכָל-קֹמָה לְפִנֵּיךְ
תְּשַׁתְּחֹווּ, וְכָל-לְבָבֹות יְרָאָוֶךָ, וְכָל-קָרְבָּךְ וְכָלִיוֹת יְזִמְרוּ לְשָׁמֶךָ.
בְּזֶבֶר שְׁקָתוּב: כָּל-עַצְמוֹתִי תָּאִמְרָנָה, יְהוָה מֵיכְמֹזֵךְ, מַצִּיל עַנִּי
מְחִזֶּק מִמְּפָנוּ, וְעַנִּי וְאַבְיוֹן מְגַזְלוּ. מֵי יְדָמָה-לְךָ, וּמֵי יְשֻׁוָּה-לְךָ וּמֵי
יְעַרְךָ-לְךָ, הַאֵל הַגָּדוֹל הַגָּבוֹר וַהֲפֹרָא, אֵל עַלְיוֹן, קָנָה שָׁמִים
וְאָרֶץ.

גַּהְלָלָךְ וּנְשַׁבְּמָךְ וּנְפָאָרָךְ וּנְבָרֶךָ אֶת-שָׁם קְדָשָׁךְ, כְּאָמָור: לְדוֹד.
בְּרַכִּי נְפָשִׁי אֶת-יְהָה, וְכָל-קָרְבִּי אֶת-שָׁם קְדָשָׁו.

On Festivals the Reader begins here:
הַאֵל בְּתַעֲצָמוֹת עַזָּה, הַגָּדוֹל בְּכֻבּוֹד שָׁמָךְ, הַגָּבוֹר לְנֶצֶח
וַהֲפֹרָא בְּנוֹרָאָוֹתִיךְ, הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רַם וּנְשָׁא.

On Shabbat the Reader begins here:
שָׁוֹכֵן עַד, מַרְומֵן וּקְדוֹשׁ שְׁמוֹ.
וְכִתוּב: רַגְנָנוּ צְדִיקִים בְּיְהָה, לִישְׁרִים נָאוֹה תִּהְלָה.

From *Mitzrayim* we were redeemed, יְהוָה our God,
from slavery we were freed.
In famine we have been fed,
from the sword we have been saved.
From plagues we have been delivered,
in the face of terrifying disease we have survived.
We have come this far because of compassion
that has been our strength
and lovingkindness that has never abandoned us.
May we never feel forsaken, and may we never forsake,
for now and for all eternity we pray.

On Festivals the Reader begins here:
God in strength, Great in glory,
Eternal in power and Awesome in acts;
As if enthroned above all, Ruler high and exalted

On Shabbat the Reader begins here:
Dwelling on high, holy is Your Name. It is written:
Sing in joy, you who are righteous, in God;
God loves the praise of the righteous. Psalm 33:1

*B'fi y'sharim tit·halal uv'divrei
tzadikim titbarakh uvilshon
hasidim titromam uv'kerev
k'doshim titkadash.

Uv'mak·halot riv'vot amkha beit
Yisra·eil b'rinhah yitpa·ar shimkha
malkeinu, b'khel dor vador.*

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל וּבְדָבָרִי
צְדִיקִים תִּתְבָּרַךְ וּבְלֹשׁוֹן
חֲסִידִים תִּתְרוֹמָם וּבְקָרֶב
קָדוֹשִׁים תִּתְקַדְּשָׁו.

וּבְמִקְהָלוֹת רְבָבוֹת עַמּוֹךְ בֵּית
יִשְׂרָאֵל בָּרְנָה יַתְפָּאֵר שְׁמָךְ
מַלְכֵינוּ, בְּכָל־זָוֵר זָדוֹר.

שְׁבַן חֹזֶבֶת כָּל־הַצּוֹרִים לְפִנֵּיךְ יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַפּוֹתֵינוּ,
לְהֽוֹדוֹת לְהַלֵּל לְשֻׁבְטָת, לְפָאֵר לְרוֹזֶם
לְהַדֵּר, לְבָרֵךְ לְעַלְיהָ וּלְקַלֵּס
עַל כָּל־דָּבָרִי שִׁירֹות וּתְשִׁיחֹות
דוֹדָךְ בָּרוּיָשִׁי עַבְדָּךְ מִשְׁיחָךְ.

יְשַׁתְּבַחַ שְׁמָךְ לְעַד מַלְכֵנוּ,
הָאֵל הַמֶּלֶךְ הַגָּדוֹל
וּמַקְדוֹשָׁ בְּשָׁמִים וּבָאָרֶץ.

כִּי לְךָ נָאָה, יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַפּוֹתֵינוּ,
שִׁיר וְשִׁבחָה, הַלֵּל וְזָמְרָה, עַז וּמִמְשָׁלה,
נִצְחָה, גִּדְלָה וְאֲבוֹרָה,
תִּהְלָה וּתְפָאָרָת, קָדְשָׁה וּמַלְכּוֹת.

*Brakhot v'hoda·ot mei·atah
v'ad olam. Barukh atah Adonai
Eil melekh gadol batishbaḥot,
Eil hahoda·ot, Adon hanifla·ot,
haboheir b'shirei zimrah,
Melekh Eil hei ha·olamim.*

בְּרָכוֹת וְהַזְּדָאוֹת מִעֵתָה
עַד עוֹלָם. בָּרוּךְ אֱתָה יְהוָה
אֵל מֶלֶךְ גָּדוֹל בְּתְשִׁיחֹות,
אֵל הַהּוֹדָאות, אֹדוֹן הַגִּפְלָאות,
הַבּוֹחר בְּשִׁירֵי זִמְרָה,
מֶלֶךְ אֵל חַי הַעוֹלָמִים.

By the mouth of the straightforward You will be uplifted,
by the words of the righteous You will be blessed,
through the tongue of the devoted You are holy,
in the midst of the holy You are praised.

Your people *Yisrael* in myriads of congregations
sings the glories of Your Name,
You who rule over us in every generation.

The joyous obligation of all your Creation
before You, God of our ancestors and our inheritors,
is to give thanks – to see the goodness and to praise,
to enhance and lift it up,
to give of our own beauty to bless, to celebrate and to rejoice,
adding our own praises to those of David son of *Yishai*,
the singer of psalms
who called himself Your servant.

May Your Name be eternally praised, Ruler of All,
God our commander, great and holy
in heaven and earth;
to You song is good, it is good to offer hymns.
Power and sovereignty are Yours forever,
greatness and might, praise and glory,
holiness and sovereignty,
blessing and acknowledgement,
from now and for ever.

Blessed are You, הָנָה, God our Ruler, great in praises,
God of thanks and God of wonders,
Who delights in our songs,
Sovereign, Source of Life, Eternal One.

חציו קדיש

*Yitgadal v'yitkadash sh'mei raba
b'alma divra khirutei,
v'yamlikh malkhutei b'ha·yeikhon
uv'yomeikhon uv'ha·yei d'khol beit
Yisra·eil, ba·agala uvizman kariv,
v'imru: Amein.*

*Y'hei sh'mei raba m'varakh
l'alam ul'almei alma·ya.*

*Yitbarakh v'yishtabah, v'yitpa·ar
v'ytromam v'ytinasei,
v'yt·hadar v'ytaleh v'yt·halal
sh'mei d'kudsha, b'rikh hu,
l'eila min kol birkhata
v'shirata, tushb'hatu
v'nehemata, da·amiran b'alma,
v'imru: Amein.*

יַתְגָּדֵל וַיְתִקְדַּשׁ שְׁמֵה רֶבֶא
בַּעֲלָמָא דִּיבָּרָא כְּרוּוֹתִיה,
וַיִּמְלִיךְ מֶלֶכְוֹתִיה בְּחִיכּוֹן
וּבִזּוּמִיכּוֹן וּבִמִּיעָדְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמְנוֹ קָרֵיב,
וְאָמְרָה אָמֵן.

יְהָא שְׁמֵה רֶבֶא מַבָּרֵךְ
לְעַלְםָס וּלְעַלְמָי עַלְמָיָא.

יַתְבָּרֵךְ וַיִּשְׁתַּבְּחָ, וַיִּתְפָּאֵר
וַיִּתְרוּם וַיִּתְנְשָׁא,
וַיִּתְהַדֵּר וַיִּתְעַלֵּה וַיִּתְהַלֵּל
שְׁמֵה זְקָנָשָׁא, בָּרֵיךְ הוּא,
לְעַלָּא מוֹפָל-בְּרַכְתָּא
וּשִׁירָתָא, תִּשְׁבַּחַתָּא
וּנְחַמְּתָא, דָּאָמִירָן בַּעֲלָמָא,
וְאָמְרָה אָמֵן.

We move through life gaining roles and acquiring names, but also losing them. Every choice, every name, every role is a turning away from another possibility. Every name is a possibility and a limitation. As we create, we also leave behind.

Hatzi Kaddish

Filling the world and beyond the world
there is one name alone —
the world was created by its power and
will be governed by its strength
in our lifetimes and in our days,
and in the life of the House of *Yisrael*
may that day come quickly and that time be near — in this we trust.

May the one name be blessed
within the world and beyond the world.

Yet though it be blessed and praised
and adored and lifted and extolled
and admired and raised and sung aloud,
still the unique name, the recipient of all blessings,
remains beyond all blessings, songs, praises and comforts
spoken in this world — in this too we trust.

"I have a precious gift in My treasure house,"
God told Moshe.
"Its name is Shabbat.
I intend to give this gift to Israel.
Go inform them."

Talmud Shabbat 10b



Leader:

ברכו את־יהוה המברך.*Barkhu et Adonai ham'vorakh!*

Congregation:

ברוך יהוה המברך לעולם ועד.*Barukh Adonai ham'vorakh l'olam va-ed!***יוצר**

ברוך אתה יי', אלקיינו
 מלך העולם, יוצר אור
 ובורא חישך, עשה שלום
 ובורא את-הכל.

*Hakol yodukha, v'hacol
 y'shab'hukha, v'hakol yom'ru ein
 kadosh ka-ha-יהוה. Hakol
 y'rom'mukha selah, yotzer hakol.
 Ha-el hapoteah b'khol-yom dalitot
 sha-arei mizrah,
 u'vekei-a halonei raki-a motzi
 hamah mimkomah, ul'vanah
 mim'khon shiv'tah, ume-ir la-olam
 kulo uli-oshivav shibara b'midat
 harahamim. Hame-ir la-aretz
 v'ladarim aleha b'rahamim.*

הכל יוזקה, והכל
 ישבחו, והכל יאמרו: אין
 קדוש ביהוה. הכל ירומם
 סלה, יוצר הכל. הכל הפה
 בכל-יומם ובלתנות שעורי מזחה,
 ובוקע מלוני רקיע, מוציא
 מה ממקומה, ולבנה ממקומו
 שבתת, ומAIR לעולם כלו
 וליושביו שברא במדת
 תרחמים. המAIR לא-ארץ
 ולדרים עליה ברחמים.

²¹. The *bar'khu* marks the beginning of the major, and oldest, part of the statutory liturgy, entitled *Sh'ma and Its Blessings*. The recitation of this section is halakhically required, unlike the two sections of prayers and songs that precede it. The *birkhot hashahar*, "morning blessings," and the *p'sukei d'zimra*, "songs of praise," are the customary prayers of preparation, meant for the individual's *kavvana*; the *bar'khu* signals that the serious praying is now to begin.

SH'MA AND ITS BLESSINGS

Bar'khu²²

We rise as we are able for the bar'khu.

The prayer leader bends the knees and bows from the waist at the word 'bar'khu' and when the congregation reads the second line together, they repeat this motion.

Bless הַמָּן, let us bless together!²³ (leader)

Blessed is הַמָּן the Blessed Holy One! (congregation)

This prayer is taken from the prophet 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 wrote:

*I am the Eternal,
and there is none
else. I form light
and darkness, I
make peace and
create evil. (45:7)*

The early rabbis were uncomfortable with acknowledging that God is the source of evil and changed "who creates evil" to "who creates all."

Creator

The first morning blessing before the Sh'ma.

Praise to You, הַמָּן our God, Guiding Power of the Universe; making light and creating darkness, Maker of peace, Creator of all.

All give thanks, all praise, all shall say:
"there is none holy as הַמָּן."

All exalt the Creator of all:
the God who opens each day
the gates of the east,
cleaving the windows of the sky's expanse,
bringing forth the sun from her place
and the moon from her dwelling,
illuminating the whole world
and all that lives upon it,
all created in compassion.

²². When the Jewish people returned from Babylonian exile (5th century BCE), Ezra and Nehemiah called them to prayer – in the first record of the public reading of the Torah – with these words: "Praise the Eternal, Source of all blessing." (*Nehemiah* 9:5)

²³. According to Talmud *B'rakhot* 49b the word *ham'vorakh* can mean "I bless together with you."

*uv'tuvo m'hadesh b'khol-yom
tamid ma·aseh v'reishit.
hamelekh ham'romam l'veado me·az
ham'shubah v'ham'fo·ar
v'hamit'nasei mimot olam*

וּבְטוּבוֹ מַחְדֵשׁ בְּכָל־יּוֹם
תִּמְידָ מַעֲשָׂה בְּרָאשִׁית.
הַמֶּלֶךְ הַמְרוֹזָם לְבָדוֹ מָאוֹז.
הַמֶּשְׁבֵחַ וְהַמְפַאֵר
וְהַמְתַנְשֵׁא מִימּוֹת עָזָלָם

אֱלֹהִי עָזָלָם, בְּרָחְמֵיךְ תַּרְבִּים רְחֵם עַלְלֵינוּ, אֵלֹון עַזְזָן, צוֹר
מִשְׁגַּבָּנוּ, מָגוֹן יְשֻׁעָנוּ, מִשְׁגַּבָּ בְּעֵדָנוּ. אֵין בְּעֵרֶב כֵּחַ וְאֵין זָוְלָתָה, אַפְסָס
בְּלִתָּה וְמֵי דָוָמָה לְךָ. אֵין בְּעֵרֶב כֵּחַ יְהוָה אֱלֹהֵינוּ בְּעַזְלָם הַזָּה, וְאֵין
זָוְלָתָה מַלְכָנוּ לְחֵי הַעֲזָלָם הַבָּא. אַפְסָס בְּלִתָּה גּוֹאָלֵנוּ לִימּוֹת
הַמְשִׁיחַ, וְאֵין דָוָמָה לְכָז מַוְשִׁיעָנוּ לִתְחִית הַמְתִים.

Complete transliteration on page 270.

El Adon

בָּרוּךְ וּמְבָרֵךְ בְּפִי קָלְ-נְשָׁמָה.
דְּעַת וְתִבְונָה טְבָבִים אֶזְטוֹ.

וּנְהַذֵּר בְּכֻבּוֹד עַל הַמְרַכְּבָה.
חָסֵד וּרְחֵם לְפִנֵּי בְּבּוֹזָז.

טוֹבִים מְאוֹרָות שְׁבָרָא אֱלֹהֵינוּ,
לְהִיּוֹת מְוֹשְׁלִים בְּקָרְבָּתְבָל.

נְאָה זִים בְּכָל־הָעוֹלָם.
שְׁמָחִים בְּצִאתָם וְשָׁשִׁים בְּבּוֹאָם, עֲשִׁים בְּאִימָה רְצֹוֹן קְוֹנָם.

אָחָלה וּרְפָה לְזֹכֶר מְלֻכּוֹתוֹ.
רָאָה, וְהַתְּקִין צוֹרָת הַלְּבָנָה.

שְׁבָח נֹתְנִים לוֹ כָּל־אָצָבָא מְרוֹזָם, תִּפְאָרָת וְגִדְלָה,
שְׁרָפִים וְאוֹפָנִים וְמִיחּוֹת הַקְּדֵשׁ.

אֵל אֵלֹון עַל כָּל־הַמְעָשִׂים,
גָּדוֹלָו וְטוּבוֹ מְלָא עָזָלָם,

הַמִּתְגָּאהּ עַל חַיּוֹת הַקְּדֵשׁ,
זָכוֹת וּמִישּׁור לְפִנֵּי כְּסָאוֹ,

טּוֹבִים מְאוֹרָות שְׁבָרָא אֱלֹהֵינוּ,
לְהִיּוֹת מְוֹשְׁלִים בְּקָרְבָּתְבָל.

מְלָאִים זַיו וּמְפִיקִים נְגָה,
שְׁמָחִים בְּצִאתָם וְשָׁשִׁים בְּבּוֹאָם, עֲשִׁים בְּאִימָה רְצֹוֹן קְוֹנָם.

פְּאָר וּכֻבּוֹד נֹתְנִים לְשָׁמוֹ,
קָרָא לְשִׁמְנָשׁ וְזִירָח אֹר,

Compassion lights up the world and all that which lives upon it; goodness makes all the work of creation new again every day. Always Unique and Only One, eternally praised and lauded and exalted the One of the World, out of Your abundant compassion have compassion upon us. Source of strength, Rock of hope, saving Shield, we need protection. There is none to equal You, none opposite You, nothing but You; who could resemble You? There is nothing that equals You, הָנָה our God, nothing in this world and nothing opposite You our Ruler in any other Universe now or ever. There is nothing but You, our Rescuer Who brings about the Messianic Age, and nothing to compare to You, our Redeemer who revives the dead.

El Adon

God, Source of Life in all created things,
praised and celebrated in every breath.
This greatness and goodness fills the world
encircling understanding, embracing wisdom.

Higher than the highest exaltation
enthralling mystery of the beyond.
Truth and purity rise and raise
toward the path of mercy and compassion.

How good is the light of God's presence,
creating knowledge, understanding and discernment.
It is a strong, powerful light illuminating Creation end to end

Full of splendor, radiating brilliance,
beautiful light that fills the world.
All those who hasten to do God's will
are happy in their going forth and in their return.

Their works sing beauty and honor to God's name
praises and joy in the kingdom remembered.
God called forth the sun and the light of the moon,
beholding and fixing the earth's nightly light.

All that is in heaven and earth sings praise
at the glorious transcendence,
s'rafim and *ofanim* and all the holy creatures.

לְאֵל אֲשֶׁר שָׁבַת מִקְלָה-מִעְשִׁים,
בַּיּוֹם הַשְׁבִּיעִי הַתְּעַלָּה וַיִּשְׁבַּע עַל כְּסֵא כְּבוֹדוֹ.
תִּפְאָרָת עָטָה לַיּוֹם הַמִּנוֹחָה,
עַנְגָּקָרָא לַיּוֹם הַשְּׁבָתָה.

זה שְׁבָח שֶׁל יוֹם הַשְׁבִּיעִי,
שָׁבּוֹ שְׁבַת אֵל מִקְלָה-מִלְאָכְתוֹ,
וַיּוֹם הַשְׁבִּיעִי מִשְׁבָּח וְאֹמֶר:
מִזְמָרָ שִׁיר לַיּוֹם הַשְּׁבָתָה,
טוֹב לְהֻזּוֹת לִיהְוָה.

לְפִיכָךְ יְפָאָרוּ וַיְבָרְכוּ לְאֵל כְּלִ-צְרוּרִיוּ.
שְׁבָח יְקָר וְגִדְּלָה וְכְבוֹד יְתַנוּ לְאֵל מֶלֶךְ יוֹצֵר פָּל,
הַמִּנְחָיל מִנוֹחָה לְעַפּוֹ יְשָׂרָאֵל בְּקָדְשָׁתוֹ
בַּיּוֹם שְׁבַת קָדְשָׁ.

שְׁמֶךְ יְהוָה אֱלֹהֵינוּ יְתַקְדֵּשׁ
וַיְכָרֵךְ מִלְבָנָנוּ יְתַפְּאָר, בְּשָׁמִים מִפְּעָל וְעַל הָאָרֶץ מִתְחַתָּה.
תִּתְבָּרֵךְ מוֹשִׁיעֵנוּ עַל שְׁבָח מִעְשָׂה יְדֵיכָךְ
וְעַל מִאוֹרִי אֹור שְׁעָשִׂית יְפָאָרוֹךְ סָלָה.

Eil Barukh

*Eil barukh g'dol dei·ah heikhin
ufa·al zohorei hamah, tov yatzar
kavod lishmo m'orot natan
s'veivot uzo, pinot tz'va·av
k'doshim rom'mei Shaddai, tamid
m'saprim k'vod Eil uk'dushato.*

אל ברוך
אל ברוך גָּדוֹל דָּעָה, הַכִּין
וּפְעַל זָהָרִי חֶמֶה, טֹוב יָצַר
כְּבוֹד לְשָׁמוֹן, מָאוֹרֹות נְתַנוּ
סְבִיבּוֹת עֹז, פְּנוֹת צְבָאָיו
קְדוֹשִׁים רֹזְמָמִי שְׂדֵי, תְּמִיד
מִסְפָּרִים כְּבוֹד אֵל וּקְדָשָׁתוֹ.

To the God who rested from all doing on the seventh day
to ascend and sit on the Throne of Honor,
wrapped the day of rest in glory,
and called the Shabbat a delight.

This is a song of praise for the seventh day,
on which God rested from all the work of creation.
The seventh day praises, saying:
“this is a song for Shabbat, it is good to thank God.”

Psalm 92:1-2

So we, all God’s creation,
will glorify and bless the God who created us,
highest praises and humble recognition
that God is the Power creating all,
giving rest to God’s people *Yisrael* in holiness,
on this holy Shabbat day.
May God’s name be made holy,
may the remembrance of God be glorified
in the skies above us and on the earth below us.
Praised is our Redeemer,
beyond all possible reach of our acts of praise,
by the illumination of the light You create —
they glorify You. *Sela.*

Eil Barukh

God’s power be blessed, great in knowledge. You prepared and made
the rays of the sun. God’s Goodness created the universe in honor of
God’s name. The planetary lights are placed throughout the universe
with God’s strength. The chiefs of God’s host in the heavens are holy
beings: those who praise *Shaddai* forever and always, retelling the
glory of God’s holiness.

תתברך, צורנו מלכנו ונאלנו, בזרא קדושים. ישבח שמה לעד מלכנו, יוצר משרתים, ואשר משרתיו כלם עוזדים ברום עולם ומושמעים ביראה יחד בקול דברי אללים חיים ומלאק עולם.

*Kulam ahuvim, kulam b'rurim,
kulam giborim, v'khulam osim
b'eimah uv'yir'ah r'tzon konam,
v'khulam pot·him et pihem
bikdushah uv'tohorah, b'shirah
uv'zimrah, um'varkhim
um'shabhim, um'fa·arim
uma·aritzim, umakdishim
umamlikhim et shem ha·El,
hamelekh hagadol,
hagibor v'honora, kadosh hu.*

כלם אהובים, כלם ברורים,
כלם גבורים, וכלם עשים
באיימה וביראה רצון קונים,
וככלם פותחים את פיקח
בקדשה ובטהרה, בשירה
ובזמרה, ומברכים
ומשבחים, ומפארים
ומעריצים, ומקדישים
וממליכים את שם האל,
המלך הגדול,
הגבור והנורא, קדוש הוא.

וככלם מקבלים עליהם על מלכות שמים זה מזה, ונוננים
הרשوت זה לזה, למقدس ליוards במת רוח, בשפה ברורה
ובנעימה קדשה, כלם כאחד עונים ואומרים ביראה:

*Kadosh, kadosh, kadosh
Adonai tz'va·ot.
m'lo khol ha·aretz k'vodo*

קדוש, קדוש, קדוש,
יהוה צבאות,
מלא כל הארץ כבודו.

ואופנים וחיות הקדש ברעש גודל מתנסאים לעפת שרים,
ליעמתם משבחים ואומרים:

Barukh k'vod Adonai mim'komo

ברוך כבוד יהוה ממקוםו.

Our Rock, our Ruler, our Redeemer, Creator of holy ones, You are blessed. Your Name is praised eternally and everywhere. You create us to be holy in service to You, to stand in awe and proclaim at the top of our voices the words of the Living and Transcendent God.

All are beloved, all are clarified,
all are courageous, all do Your will
in awe and trembling,
and open our mouths in holiness and purity,
in song and psalm,
blessing and praising and glorifying and exalting,
proclaiming Your holiness in humble submission.

The Name of God! the ruler, the great, the mighty, the awesome, holy!
And all accept upon ourselves the yoke of heaven from each other, and support each other in sanctifying our Creator in serenity, in unhesitating words and sacred song – all as One respond, declaring in awe:

Holy, holy, holy is יְהוָה God of All, all the world is filled with God!

Just like in Ezekiel's vision, a great sound wells up from the heavens and the earth and all that is in them, and all the world cries:

Blessed is the whole world from the Place of יְהוָה!

Each day I seek to affirm
anew this commitment
to the *mitzvot* as
my religious language,
to keep it an act of faith
ever chosen in freedom.
I, too, must cross the Sea
each day before I can
renew the covenant.

לְאֵל בָּרוּךְ, נְעִימֹת יַתְנִינִי.
לְמֶלֶךְ אֵל מַי וְקִים, זְמָרוֹת יַאֲמְרוּ וַתְשַׁבְּחוֹת יַשְׁמִיעוּ,
כִּי הִיא לְבָדוֹ פּוֹעֵל גְּבוּרוֹת, עֲשָׂה חֶדְשׁוֹת,
בָּעֵל מַלְחָמוֹת, זָרָעْ צְדָקוֹת, מַצְמִיחַ יְשֻׁעוֹת,
בָּזָרָא רְפּוֹאוֹת, נֹזְרָא תְּהִלּוֹת, אֲדוֹן הַנּוּפָלוֹת,
הַמִּחְדָּשׁ בְּטוּבוֹ בְּכָל־יּוֹם תָּמִיד מַעֲשָׂה בְּרָאִשִּׁית,
כְּאָמָר: לְעֶשֶׂה אָוִרים גְּדָלִים, כִּי לְעוֹלָם חֶסְדָּו.

*Or hadash al tzi-yon ta-ir,
v'nizkeh khulanu m'heira l'oro.*

אוֹר חֶדֶשׁ עַל צִיּוֹן תָּאיַר,
וַנִּזְכַּח בְּלָנוּ מִהְרָה לְאוֹרָז.

*Barukh atah Adonai
yotzeir ham'orot.*

בָּרוּךְ אֱתָה יְהוָה
יֹצֵר הַמְּאוֹרוֹת.

*Or zaru-a latzadik,
ul'yishrei lev simhah.*

אוֹר זָרָעْ לְצָדִיק
וַלִּישְׁרֵי לֵב שְׁמִחָה.

There is divine meaning in the life of the world,
of human persons, of you and of me.
Creation happens to us, burns itself into us,
recasts us in burning —
we tremble and are faint, we submit.
We take part in creation, meet the Creator,
reach out to God, helpers and companions.

To the Holy One of blessing we offer our sweetness,
to the Power of life and existence we sing shabbat songs
For God alone is the Source of all that is,
all that has been and all that is new:
all that is strife, all that is just, all that saves, all that heals,
all that praises and all that is wonderful;
renewing continually each day all the goodness of Creation,
as it is said: You who created the great lights,
Your mercy is forever.

Shine a new light upon *Tzion*,
and may we all be privileged to see that light soon.

Blessed are You, יְהוָה, Creator of light.

24

A light reaches out to justice-lovers
And there is joy for the honest heart.

A student once asked,
“Why would the angel that wrestled with Jacob say,
‘What is your name?’ (Genesis 32:28)
Didn’t he know with whom he was wrestling?”
Reb Yerachmiel replied,
“The angel knew, but did Jacob?
We all wrestle with angels — now tell me your name.

24. On the following page is the second blessing preceding the *Sh'ma*. This is called *Birkat haTorah*, “blessing for Torah” and proclaims that Torah and God’s love for *Yisrael* are inseparable. The blessing expresses our reliance on *z'khut avot*, “ancestors’ merit”, through which we benefit from the good deeds of our forbears; it also may reflect the awareness of the companion doctrine *y'ridat hadorot*, “generational decline”, implying that we ourselves might not merit God’s love. For the sake of our ancestors, not our own, we hope for God’s love, and for many years to merit the opportunity for Torah study.

Ahavah rabah ahavtanu, Adonai Eloheinu, hemlah g'dola viteira hamalta aleinu. Avinu Imeinu ba·avur avoteinu shebat'hu v'kha vat'lamdeim hukei ha·yim, kein t'honeinu ut'lamdeinu. Avinu ha'em harahaman, ham'raheim, raheim aleinu v'tein b'libeinu l'havin ul'haskil, lishmo·a, lilmod ul'lameid, lishmor v'la·asot ul'ka·yeim et kol divrei talmud toratekha b'ahavah.

V'ha·eir eineinu b'toratekha, v'dabeik libeinu b'mitzvotekha, v'yaheid l'veineinu l'ahavah ul'yirah et sh'mekha, v'lo neivosh v'lo nikaleim, v'lo nikasheil l'olam va·ed. Ki v'sheim kodshekha hagadol v'hanora batahnu, nagilah v'nism'hah bishu·atekha.

Vehavi·enu l'shalom me·ar'ba kan'fot ha·aretz v'tolkhnu kom'mi·ut l'artzenu ki El po·el h'shu·ot atah uvanu bahar'tamikol am v'lashon v'kerav'tanu l'sim'kha hagadol selah be·emet l'hodot l'kha ul'yahed'kha b'ahavah.

Barukh atah Adonai, haboher bamō Yisrael b'ahavah.

**אהבה רבָה אהבתֵנו, זֶה
אלָהינוּ חִמְלָה גְדוֹלָה וַיְתַרֵּה
חִמְלָת עָלֵינוּ. אָבִינוּ אָמְנוּ,
בָעֶבֶור אָבוֹתֵינוּ שְׁבָטָרוּ בָּכָן
וְתַלְמִידָם חֲקִי מִיִּם, כֵן
תַחַנְנוּ וְתַלְמִידָנוּ. אָבִינוּ
הָאָם הַרְחָםָנוּ, הַמְרָחָם,
רָחָם עָלֵינוּ וְתַנְ בְּלָבָנוּ
לְהַבֵּין וְלְהַשְׁכִּיל, לְשִׁמְעָן,
לְלִמּוֹד וְלִלְמֹד, לְשִׁמְרָן וְלְעָשָׂות
וְלִקְיָם אֶת-כָל-דָבָרִי
תַלְמֹוד תָוֹרַתְך בָאֶהָבָה.
וְהָאָרְעָנָנוּ בְתָוֹרַתְך, וְזָבָק
לְבָנוּ בְמִזְתִּיך, וַיַּחֲדַד
לְבָבָנוּ לְאֶהָבָה וְלִירָאָה
אֶת-שְׁמֶךָך, וְלֹא גְבוֹשׁ וְלֹא
נְכָלָם, וְלֹא נְכָשֵל לְעוֹלָם וְעַד.
כִי בְשָׁם קְדֻשָּׁך הַגְדוֹלָה
וְהַנּוֹרָא בְטַחַנְנוּ, נְגִילָה
וְנְשִׁמְחָה בִישׁוּעָתְך.**

וְהַבִּיאָנו לְשָׁלוֹם
מַאֲרָבָע כְּנָפּוֹת הָאָרֶץ,
וְתוֹלְכָנוּ קְוּמִים יְתַחַת לְאַרְצָנוּ.
כִי אֶל פּוּעַל יְשִׁיעָת אַתָּה,
וּבָנו בְּחִרְתָּך מִכְלָעָם
וְלְשֹׁונָ, וְקָרְבָתָנוּ לְשְׁמֶךָך
הַגְדוֹלָה סְלָה בְּאֶמֶת,
לְהַזּוֹת לְך וְלִיחְדָה בָאֶהָבָה.
בָרוּך אַתָּה זֶה, הַבּוֹחר בְעַמּוֹ
יִשְׂרָאֵל בָאֶהָבָה.

Ahava Raba

The second morning blessing before the Sh'ma.

Some follow the tradition of gathering the four tzitzit of the tallit in the left hand and holding them during the Ahava in recognition of the words "gather our exiled from the four corners of the world."

One may love a river as soon as one sets eyes upon it; it may have certain features that fit instantly with one's conception of beauty, or it may recall the qualities of some other river, well known and deeply loved. One may feel in the same way an instant affinity for a man or a woman and know that here is pleasure and warmth and the foundation of deep friendship. In either case the full riches of the discovery are not immediately released — they cannot be; only knowledge and close experience can release them. Rivers, I suppose, are not at all like human beings, but it is still possible to make apt comparisons, and this is one: understanding, whether instinctive and immediate or developing naturally through time or grown by conscious effort, is a necessary preliminary to love. Understanding of another human being can never be complete, but as it grows toward completeness, it becomes love almost inevitably.

We know You through the greatness of love, **הָנָה** our God, the Source of Compassion so superfluously abundant. Creator and Sovereign, for the sake of our ancestors who trusted You, whom You taught the law of Life, so also have compassion on us, and teach us. Our Creator, Source of Compassion, have compassion on us: give our hearts the ability to understand and to become enlightened, to listen, to learn and to teach, to observe and to do and to sustain all the words of learning in Your Torah in love. Let our eyes be illuminated by Your Torah, let our hearts cleave to Your demands, let our hearts find Oneness in love and in awe of Your Name, and thus let us not be embarrassed or ashamed, and may we never fail.

For it is in Your great, awesome, holy Name that we have trusted; let us find joy and happiness in Your redemption.

Bring us blessing and peace, gather our exiled from the four corners of the world, lead them standing upright to our land, for You are the worker of wonders. You chose us from all peoples and languages and brought us close to Your great Name, *sela*, in truth, to give You thanks and bring Your Oneness into the world in love. Blessed are You, **הָנָה**, who chooses Your people *Yisrael* in love.

שִׁמְעֵן יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Sh'ma Yisra·eil: Adonai Eloheinu, Adonai ehad!

ברוך שם כבוד מלכותו לעולם ועד.

Barukh sheim k'vod malkhuto l'olam va-ed.

*V'ahavta eit Adonai Elohekha
b'khol l'vevakha, uv'khol nafsh'kha
uv'khol m'odekha. V'ha·yu hadvarim
ha·eileh asher anokhi m'tzavka
ha·yom al l'vevekha. V'shinantam
l'vemekha v'dibarta bam b'shivt'kha
b'veitekha uv'lekht'kha vaderekha
uv'shokhb'kha uv'kumekha.
Uk'shartam l'ot al yadekha v'ha·yu
l'totafot bein einekha. Ukh'tavtam
al m'zuzot beitekha, uvish'arekha.*

וְאַהֲבָתְּךָ אֶת יְהוָה אֱלֹהֵיךָ
בְּכָל־לְבָבְךָ וּבְכָל־יָפֵשֶׁךָ
וּבְכָל־מִازְדָּךָ: וְהִגְיָן מִזְבְּנִים
הָאֱלֹהָה אֲשֶׁר אָנֹכִי מִצְאָךְ
הַיּוֹם עַל־לְבָבְךָ: וְשִׁנְנַתָּם
לְבָנֶיךָ וּדְבָרָתָךָ בְּשִׁבְטֶךָ
בְּבִיתֶךָ וּבְלְכַתְּךָ בְּדַרְךָ
וּבְשִׁכְבֶּךָ וּבְקִוְמָךָ:
וְקִשְׁרָתָם לְאוֹת עַל־יְדֶךָ וּפִיעָךָ
לְטִטְפָּת בֵּין עִירִיךָ וּכְתִבְתָּם
עַל־מִזְזֹות בֵּיןֶךָ וּבְשִׁעָרֶיךָ:

When **שִׁמְעֵן** is written in the Torah, the **ע** in the first word and the **ת** in the last are larger than the other letters. These two letters from the word **עֵד** (*eid*), which means “witness.” This serves as a reminder that we are witnesses for God — an ethical and sacred obligation.

“You are my witnesses” (*Isaiah 43:10*). Shimon bar Yochai interprets this passage: “When you are My witnesses, then I am God. When you are not My witnesses, then I am — as it were — not God.”

Pesikta de Rav-Kahana

Sh'ma

It is a minhag followed by some to cover their eyes when they say the Sh'ma; perhaps to better focus on the meaning of the words, perhaps to let them carry one away.

Listen, O Yisrael: יהוה our God, יהוה is One.

Bless the Glorious Presence of God's Name in every place and time.

love יהוה your god

 with all your beating heart
 with all your breathing soul
 with all your beautiful strength

take these words

 by which i direct you and
 hold them in your heart

teach them to your children

speak of them

 when you sit in your home
 when you walk in your path
 when you lie down
 when you rise up

connect them

 as a sign upon your arm

let them become

 double signs before your two eyes

write them

 on your doorposts and gates

Deuteronomy 6:4-9

דברים י"א: י"ג-כ"א'

וְהַיָּה אִם-שֶׁמֹעַ תִּשְׂמַע אֶל-מִצְוֹתִי אֲשֶׁר אָנֹכִי מִצְוָה אֶתְכֶם הַיּוֹם
לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וְלֹעֲבֹדוֹ בְּכָל-לִבְבָּכֶם וּבְכָל-גַּפְנֶיכֶם:
וְגַתְתִּי מַטְרָאָרָצֶם בַּעֲתֹנוּ יוֹמָה וּמַלְקוֹשׁ וְאַסְפָּתָ דָגָן וַתִּירְשֶׁעָ
וַיֵּצְחַרְךָ וְגַתְתִּי עַשְׂבָּבָשֶׁד לְבַהֲמַתָּךְ וְאַכְלָתָךְ וְשַׁבְעַתָּה הַשְׁמָרוֹ
לְכֶם פּוּרִיפְתָּה לְבַבָּכֶם וּסְרָתָם וְעַבְדָתָם אֶלְחָמִים אַחֲרִים
וְהַשְׁתַחֲווֹתָם לְהַמָּטָה וְתָרָה אֲפִיהָ בְּכֶם וְעַצְרָא אֶת-הַשְׁמָלִים
וְלֹא-יְהִי מְלָר וְהַאֲדָמָה לֹא תִתְנוּ אֶת-יְבוּלָה וְאַבְדָתָם מִהְרָה
מַעַל הָאָרֶץ הַטְבָּה אֲשֶׁר יְהוָה נָתַן לְכֶם: וְשַׁמְתָתָם אֶת-דְבָרַי אֱלֹהִים
עַל-לִבְבָּכֶם וְעַל-גַּפְנֶיכֶם וְקִשְׁרָתָם אֶתְכֶם לְאוֹת עַל-יְדֵיכֶם וְהִי
לְטוּטָפָת بֵּין עַיִינֵיכֶם: וְלִפְנֵתָם אֶתְכֶם אֶת-בְּנֵיכֶם לְזֹבֵר בָּם
בְּשֻׁבְתָּךְ בְּבִיתְךְ וּבְלִכְתָּךְ בְּדָרֶךְ וּבְשְׁכָנָתְךְ וּבְקָוָמָךְ: וְכִתְבְּתָם
עַל-מִזְוֹזֶת בִּיתְךְ וּבְשַׁערְךְ: לְמַעַן יָרַבְוּ יְמִינֵיכֶם וַיָּמַעַן בְּנֵיכֶם עַל
הַאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵיכֶם לְתַתָּה לְהַמָּטָה כִּימֵי הַשְׁמִינִים
עַל-הָאָרֶץ:

The wilderness is not just a desert through which we wandered for forty years. It is a way of being. A place that demands being open to the flow of life around you. A place that demands being honest with yourself without regard to the cost in personal anxiety. A place that demands being present with all of yourself.

In the wilderness your possessions cannot surround you. Your preconceptions cannot protect you. Your logic cannot promise you the future. Your guilt can no longer place you safely in the past. You are left alone each day with an immediacy that astonishes, chastens, and exults. You see the world as if for the first time.

Now you might say that the promise of such spirited awareness could only keep one with the greatest determination in the wilderness but for a moment or so. That such a way of being would be like breathing pure oxygen. We would live our lives in but a few hours and die of old age. *It is better for us to serve in Mitzrayim than to die in the wilderness* (*Exodus 14:12*). And indeed, that is your choice.

and it shall come to be
if you listen and listen well
to the teaching i teach you today
to love הָנָה your god and
to do god-work with a full heart and soul
that i will bring
the dew of your land in season
 the early rain and the late rain
and you shall gather your grain
 and your wine and your oil
i shall give grass in your fields for your animals and
 you shall eat and you shall be satisfied

but take care lest your heart wander
and you drift off to serve false gods
and bow down before them
and the face of יהוה grow angry with you
and the heavens close
and the rains stop
and the ground give no food
and you perish quickly from the good land
that יהוה gave you

so put these words on your hearts and in your souls
and wrap them as signs around your arms
and let them become double signs between your eyes

teach them to your children
speak of them
when you sit in your homes
when you walk in the streets
when you lie down and when you rise

and write them upon the doorposts and gates of your homes
that your days and the days of your children
may be many upon the good earth
promised by יהוה to your mothers and fathers
for as long as the sky shall arch over the earth

Deuteronomy 11:13-21

במדבר ט"ו: ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֱלֹמֶשׁ לְאָמֵר: דָּבָר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמְרָתָךְ
אֶלָּהֶם וְעַשׂו לְתְּמִימָה צִיצִית עַל-כֶּنֶף בְּגִדֵּיכֶם לְדַרְתֶּם וְנִתְנוּ
עַל-צִיצִת הַכֶּנֶף פָּטוּל תִּכְלַת: וְהִיא לְכֶם לְצִיצִת וּרְאִיתֶם אֶת־
זְכַרְתֶם אֶת־כָּל־מְצֻמָּת יְהוָה וְעַשְׂיוּתֶם אַתֶם וְלֹא תַּמְרוּ אֶתְרֵי
לְבָבְכֶם וְאֶתְרֵי עַיְינֵיכֶם אֲשֶׁר־אַתֶם זְנִים אַחֲרֵיכֶם:

*L'ma-an tizk'ru va-asitem
et kol mitzvotai, vih'yitem
k'doshim l'Eloheikhem. Ani Adonai
Eloheikhem asher hotzeiti
et-khem mei-eretz mitzra-yim
lih'yon lakhem leilohim,
Ani Adonai Eloheikhem.*

לְמַעַן תִּזְקְרֹר וְעַשְׂיוּתֶם
אַתְּכָל-מִצּוֹתִי וְהִיִּתְם
קָדוֹשִׁים לְאֱלֹהִיכֶם: אַנְּיִי יְהוָה
אֱלֹהִיכֶם אֲשֶׁר הָזְצָאתִי
אַתֶּם מִאָרֶץ מִצְרָיִם
לְהִיּוֹת לְכֶם לְאֱלֹהִים
אַנְּיִי יְהוָה אֱלֹהִיכֶם:

יְהוָה אֱלֹהִיכֶם: אֶמְתָּה

The Karaite tradition regarding *tzitzit*:

All *Hakhamim* (spiritual leaders of Karaite Judaism) agree that *tzitzit* should be worn by all *Yisrael* (male, female and children) on any four cornered covering garment. But how should they be made and what does corner – כנף (*kanaf*, literally wing) – mean in this context?

In Deuteronomy 22:12 the term גְּדִילִים (braided cords) is used, so *tzitzit* should look like braided chain work. The exact way in which you make your *tzitzit* is a matter of personal preference as long as it is chain-like in appearance, is not sha'atnez (made of both wool and linen), and has at least one string of *t'khelet* (royal or sky blue). Also, one is not allowed to use *tamei* dyes to derive their *t'khelet* (no snail guts or cuttlefish!).

So where are the *tzitzit* attached? In Numbers 15:38, we are told to put them on כנפי (kanfei) of clothing, and in Deuteronomy 22:12, on the four כנפות (kanfot) of the garment with which you cover yourself. The tricky word here is כנף which literally means wing but is also used as corner and extremity. There are two opinions as to its meaning in connection with *tzitzit*. One is that you are only required (even allowed) to put *tzitzit* on a garment with four (or more) distinct corners. The other states that the word means extremity and that *tzitzit* should be placed at the four extremities of one's garments. That the requirement applies only to outer garments is much attested, though the practice of wearing a *tallit katan* is growing.

The blue-violet cord of the fringes served as a reminder of nobility. The blue-violet dye was extracted from the gland of the murex snail. Twelve thousand snails were needed to provide 1.4 grams of pure dye. No wonder that during the reign of Nabonidus, the last king of Babylon (555-539 BCE), purple wool was forty times more expensive than wool dyed with other colors. In 200 BCE, one gram of dye cost \$84, or \$36,000 per pound.

The Bible apparently assumes that even the poorest Israelite could afford at least four violet threads, one for each tassel. However, only the very rich could afford large quantities of the dye. Indeed, Roman emperors retained for themselves the exclusive privilege of wearing purple mantles, thus giving rise to the color names still used today: "royal blue" and "royal purple." The Bible also affirms that violet cloth was worn by nobility (*Ezekiel 23:6, Esther 1:6*). Thus weaving a violet thread into the *tzitzit* enhances its symbolism as a mark of nobility. Further, since all Jews are required to wear it, it is a sign that Jews are a people of nobility. Their sovereign, however, is not mortal...but God.

(law) that is dependent upon it: the reading of the *Sh'ma*. We have learned in the Talmud: "From what time in the morning may the *Sh'ma* be read? From the time that one can distinguish between blue and white" (*B. Menakhot 43b*), that is, as soon as one can distinguish the various threads of the *tzitzit* one may recite the *Sh'ma* (*B. B'rakhot 9b*). Some kiss the *tzitzit* when they are mentioned in the prayer; others have a tradition to look upon them.

and יהוה spoke to Moshe, saying:
speak to the children of Yisrael and
say to them to make *tzitzit* on the
corners of the garments, for all their
generations, and make on the *tzitzit*
a thread of blue

and it shall be for you a *tzitzit* and
you shall see it and remember all
the *mitzvot* of יהוה, and do them and
not follow your wandering hearts
and eyes and all that you lust for
because of them

do this that you may remember and
do all of my *mitzvot*, and be lifted
out of the ordinary toward your
god, who brought you out of the
land of *mitzrayim* to be for you your
god

i am יהוה your god

Num.15:37-41

For what purpose do the Rabbis use the verse "you shall look upon it" (the *tzitzit*)? They require it for the following teaching: "You shall look upon it and remember," i.e. look at this *mitzvah* (law) and remember another *mitzvah*

אמות ויציב ונכוו וקיים ונישר ונאמנו ואהוב וחייב
ונחמד ונעים ונורא ואדיר ומתקן ומקבל
וטוב ויפה הדבר הזה עליינו לעולם ועד.
אמות אלהי עולם מלכנו צור יעקב מגן ישענו.

לדור ודור הוא קים,
ושמו קים, וכסאו נכוו,
ומלכותו אמונהתו
לעד קימת.

וזבריו חים וקיים,
נאmins ונהמדים לעד ולעולם עולם.
על אבותינו ואמותינו ועלינו, על בנים ועל דורותינו,
על כל דורות גרע ישראל עבדיך.

על הרasons ועל האמורים, דבר טוב וקיים לעולם ועד,
אמות אמונה לך ולא עבר.

²⁵אמות שאתת היא יהוה אלהינו אלהי אבותינו ואמותינו,
מלך מלך אבותינו ואמותינו, גאננו גאל אבותינו ואמותינו,
ყצנו צור ישועתינו, פוזנו ומצעינו מעולם שםך,
אין אלהים זולתך.

²⁵ "This word is for us forever true" — the Hebrew word (*davar*) can refer to either a word or a tangible thing: God's word, for example, was all that was required to create the world. It had an almost physical presence for the ancient Israelites, who imagined that God's word would go forth, like a messenger, and realize the word's meaning: "no word of Yours comes back unfulfilled." The sense of the weight of words, and their importance, is echoed in Jewish culture in the importance attached to oaths, avoiding the pronouncing of God's name, and the trust Jews have traditionally placed in the giving of one's word to seal an agreement — like these words of prayer, uttered to seal one's allegiance to the Covenant.

G'ulah

The morning blessing after the Sh'ma.

all of this is...

ת	נ	ת	,
true	enduring	correct	real
simple	trustworthy	loved	loving
dear	pleasant	awe-inspiring	beloved
balanced	accepted	good	beautiful

and this is the truth of God in the World,
the King who is Queen who is One,
Rock of *Ya'akov* and shield of our protection.

Generation after generation this truth exists,
this Name exists, and this throne stands
and the kingdom and its faithful will exist for all time.

God's words stand and are alive,
trustworthy and pleasant throughout time and space,
for our fathers and our mothers
and us and our children and our descendants
and for all the descendants of your servant *Yisrael*.

From our first teachers to our recent teachers,
the word is good and lasts forever, true and trustworthy,
a law that shall not disappear.

Truly you are תִּהְיָ our God,
God of our fathers and mothers,
our King who is Queen who is One
just as you were for our fathers and mothers,
our redeemer who redeemed our fathers and mothers,
our creator, the rock of our protection,
bringer of Freedom and rescuer has always been your name:
there is no God beside you.

עִזּוֹת אֲבוֹתֵינוּ וְאָמוֹתֵינוּ אַתָּה הוּא מָעוֹלֶם,
מֶגֶן וּמוֹשִׁיעַ לְבָנָינוּם אַתְּרֵיכֶם בְּכָל דָּור וְדָור.
בָּרוּם עֹזֶלֶם מוֹשָׁבֶךָ, וּמְשֻׁפְטֶךָ וְצַדְקָתֶךָ עַד אַפְסִי אָרֶץ.

אֲשֶׁרִי אִישׁ שִׁישְׁמָעַ לְמִצּוֹתִיךְ, וְתֹזְרַתְּךָ וְדָבְרֶךָ יִשְׁים עַל לְבָנוֹ.
אֲמַת אַתָּה הוּא אָדוֹן לְעַמְּךָ, וּמֶלֶךְ גָּבָור לְרִיבָּרִים. אֲמַת אַתָּה
הוּא רָאשָׁוֹן וְאַתָּה הוּא אָחִרְנוֹן, וּמִבְּלָעֵדִיךְ אֵין לְנוּ מֶלֶךְ גּוֹיָל
וּמְזִישָׁע.

מִפְּנֵיכֶם גָּאַלְתָּנוּ יְהוָה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל
בְּכָוריָהֶם הַרְגַּת, וּבְכָורָךְ גָּאַלְתָּ, וִים סּוֹף בְּקָעָת, וְזִדִּים טְבָעָת,
וְזִדִּים הַעֲבָרָת, וַיַּכְסֹׁו מִים אַרְיָהֶם, אָחָד מֵהֶם לֹא נוֹתָר.

עַל זֹאת שָׁבַחוּ אֲהֹוּבִים וּרְזָמָנוּ אֶל, וַיְנַתְּנוּ יִדִּים יִמְרוֹת שִׁירֹות
וְתְּשִׁבְחוֹת, בְּרָכוֹת וְהַזְּדֹאות, לְמֶלֶךְ אֶל חַי וּקְיָם, רַם וּנְשָׂא, גְּדוֹל
וּנוֹרָא, מְשֻׁפֵּיל גָּאים, וּמְגַבֵּיהֶשֶׁפְּלִים, מָזְיאָא אָסִירִים, וּפּוֹזָה
עֲנוּוִים, וּעוֹזֵר דְּלִים, וּעוֹנָה לְעַמּוֹ בְּעֵית שְׁוּעָם אֶלְיוֹן.

*T'hilot l'Eil Elyon,
barukh hu um'vorakh.
Mosheh uMiryam uv'nei Yisra·eil
l'kha anu shirah b'simhah rabah,
v'amru khulam:*

*Mi khamokhah ba·eilem, Adonai?
Mi kamokhah, nedar bakodesh,
nora t'hilot, osei feleh?*

תְּהִלּוֹת לְאֶל עַלְיוֹן,
בָּרוּךְ הוּא וּמְבָרָךְ.
מְשָׁה וּמְרִים וּבְנֵי יִשְׂרָאֵל
לְכָעֵנוּ שִׁירָה בְּשִׁמְחָה רַבָּה,
וְאָמְרוּ בְּלָם:

מִי־כִּמְכָה בְּאֶלְם יְהוָה?
מִי כִּמְכָה, נְאָדָר בְּקָדְשָׁ,
נוֹרָא תְּהִלָּת, עֲשָׂה פָּלָא?

You have always been the help of our fathers and mothers,
shield and protector to the children who came after them,
in every generation.

You dwell in a high place,
but your law and your justice extend to the ends of the earth.

Happy is the person who understands your *mitzvot*,
and can take your Torah and your words to heart.

Truly you are a master to your people,
and a warrior leader who fights their cause.

Truly you are first and you are last, and beside you we have neither
king nor queen who will redeem and protect us.

You saved us from *Mitzrayim*, יְהוָה our God,
and from the house of slavery you redeemed us.

Their first born were killed and yet your first born were saved.

The Ocean of *Suf* was divided, the arrogant ones were drowned and
your dear ones passed through,
the waters covered their tormentors, and not one was left alive.

For this, your loved ones, so near to you, praised and exalted God
and made music and song and poems and blessings and thanks
to the King who is Queen who is One, the eternal living God, exalted
and majestic, great and terrible, bringing low the proud, lifting the
humiliated, freeing the captives, redeeming the poor, aiding the
impoverished, answering the people at the moment when they call out.

Praises to God on high, who is blessed through our blessings.
Then did *Moshe* and *Miriam* and the Children of *Yisrael*
sing an answering song to You in great joy and everyone said:²⁶

Who is like you among the gods יהוה?
Who is like you in terrifying otherness
and a terrible splendor that alters nature's path?

²⁶. Two thousand years ago, the rabbis of the Talmud, having faced the massive destruction of the Jewish people, commented on this verse, "Who is like you among the mighty, O Eternal?" In the school of Rabbi Ishmael it was taught: Read the word *elim* (mighty) as *ilmim* (mute) - "Who is like you among the mute, O Eternal?" since God sees the suffering of God's children and remains silent.

*Shirah hadashah shibhu g'ulim
l'shimkha al s'fat ha·yam; yahad
kulam hodu v'himlikhu v'amru:
Adonai yimlokh l'olam va·ed!*

שִׁירָה חֲדֵשָׁה שְׁבַחוּ גָּאוֹלִים
לְשֻׁמֶּךָ עַל־שְׁפַת הַיָּם, יְחִידָה
כְּלָם הַזָּדוֹ וְהַמֶּלֶיךְוּ וְאָמְרוּ
יְהוָה יְמַלֵּךְ לְעוֹלָם וְעַד!

Some choose to rise at this point in preparation for the Amidah.

*Tzur Yisra·eil, kumah b'ezrat
Yisra·eil, uf'dei khin' umekha
y'hudah v'Yisra·eil. Go·aleinu
Adonai tz'va·ot sh'mo,
k'dosh Yisra·eil.
Barukh atah Adonai, ga·al Yisra·eil.*

צָוֵר יִשְׂרָאֵל, קָוֵמָה בְּעֹזֶרֶת
יִשְׂרָאֵל, וּפְדָה כְּנַעֲמָךְ
יְהוָדָה וַיִּשְׂרָאֵל. גָּאַלְנוּ
יְיָ צְבָאות שְׁמוֹ,
קָדוֹשׁ יִשְׂרָאֵל.
בָּרוּךְ אֱתָה יְיָ, גָּאַל יִשְׂרָאֵל.

The Amidah begins on page 103.

ברכות ט: אמר ר' חי אלעא לעולא, שאיל בשלהמא דרב ברוינא אחוי במעמד כל החבורה דאצט גдол הוא ושם במצות. זימנא חדא סמך גואלה לתפלה ולא פסיק חוכה מפומיה قولיה יומא. היכי מאי סמייק? והא אמר ר' חי יוחנו, בתחללה הוא אומר "הי שפטני תפתקח" ולבסוף הוא אומר "יהיו לרצונו אמריע-פי וחייבון לבני לפניך יהוה צורי וגואלי!"



On that distant shore the rescued people sang
a new song to your name.
Together everybody gave thanks
and acknowledged your rule and sang:
“**תְּהִלָּה** shall rule in space and time.”

Some choose to rise at this point in preparation for the Amidah.

Rock of Yisrael, rise in aid of Yisrael
Rescue your faithful, as you rescued Yehuda and Yisrael.
The name of our redeemer is
תְּהִלָּה-of-the-power-filled-universe.
Blessed are you **תְּהִלָּה**, who redeems Yisrael.

Isaiah 47:4

The Amidah begins on page 103.

Rabbi Al'ah said to Ulla: when you go up there, ask after the health of Rav Bruna; among the congregation he is a great man who rejoices in *mitzvot*. Once he linked the *g'ula* prayer to the *Tefilah* and the smile did not leave his face all day long. How did he link them? Rav Yohanan says that at the beginning he recites from Psalm 51, “O God open my lips” and at the end he recites from Psalm 19, “may the words of my mouth be acceptable.”

B'rakhot 9b

The mystic Isaac of Radvil wrote in the 19th century that the real meaning of the words *ra'u banekha*, “your children saw,” at the Sea was not that the Israelites escaping from *Mitzrayim* recognized their true God, but that they suddenly understood that they were one with the essence of the God that was saving them from *Mitzrayim* and slavery (*Isaac of Radvil, Or Yitzhak*, p. 190). They were not “for” their God but “in” their God and the acts through which that God was manifested. They “saw” that they were “your children,” literally sharing the same divine essence. Jewish mystics seek that vision in every aspect of the *s'firot*.

עמיידה שחרית לשבת AMIDAH SHAHARIT L'SHABBAT

We rise as we are able.

*Adonai
s'fatai tiftah
ufi yagid t'hilatekha.*

אדָנַי
שְׁפִתֵּי תִּפְתֹּח
וַיִּגְאַד תִּהְלַתְתָּךְ.

Avot v'Imahot

*Barukh atah Adonai, Eloheinu
veilohei avoteinu v'imoteinu:
Elohei Avraham, Elohei Yitzhak,
veilohei Ya'akov. Elohei Sarah,
Elohei Rivkah, Elohei Leah
veilohei Rahel. Ha·eil hagadol
hagibor v'hanora, Eil elyon,
gomeil hasadim tovim,
v'konei hakol, v'zokheir hasdei
avot v'imahot, umeivi go·eil
livnei v'neihem,
l'ma·an sh'mo, b'ahava.*

אבות ואמות
ברוך אֱתָה יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמְוֹתֵינוּ,
אֱלֹהֵי אֶבְרָהָם אֱלֹהֵי יַצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה
אֱלֹהֵי רַבָּה אֱלֹהֵי לָאָה
וְאֱלֹהֵי רָחֵל, הָאָל הַגְדוֹל
הַגָּבָור וְהַנּוֹרָא, אֶל עַלְיוֹן,
גּוֹמֵל חֲסִידִים טוֹבִים,
וּקְזֻנה הַכָּל, וּזְכַר חֲסִידִי
אֲבוֹת וְאֶמְוֹת וּמִבְיא גּוֹאֵל
לְבָנֵי בְּנֵיכֶם
לְמַעַן שְׁמוֹ בָּאַהֲבָה.

On Shabbat Shuvah add:

*Zokhreinu l'ha·yim,
Melekh hafetz ba·ha·yim,
v'khotveinu b'seifer ha·ha·yim
l'ma·ankha Elohim ha·yim.*

זכְרֵנוּ לִמְיִים,
מֶלֶךְ חַפֵּץ בְּחִים,
וְכַתְבֵנוּ בְּסֶפֶר הַמִּים,
לְמַעַן קָאֵלָהִים חִים.

*Melekh ozeir umoshi·a umagein.
Barukh atah Adonai,
mägein Avraham ufokeid Sarah.*

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעֵ וּמֶגֶן.
ברוך אֱתָה יְהוָה
מֶגֶן אֶבְרָהָם וּפְקַד שָׂרָה.

SHAHARIT AMIDAH²⁷ FOR SHABBAT

Shaharit Amidah for Festivals begins on page 163.

We are a people in whom the past endures, in whom the present is inconceivable without moments gone by. The Exodus lasted a moment, a moment enduring forever. What happened once upon a time happens all the time.

What Prayer Can Do:
Prayer cannot mend a broken bridge, rebuild a ruined city, or bring water to parched fields.
Prayer can mend a broken heart, lift up a discouraged soul, and strengthen a weakened will.

We rise as we are able.

Our custom is to pray the first section of the Amidah together, aloud, and to continue silently after the K'dushah.

Take three steps forward at the beginning of the Amidah as if one is approaching God.

Adonai
open my lips
that my mouth may declare your praise.

Avot v'Imahot (1 of 7)

Traditionally, to symbolize bowing to our Divine King, one bends the knees and bows from the waist when barukh appears at the beginning and end of these prayers.

Blessed is the Source of our lives, the chain of human Being from *Avraham* and *Sarah*, to *Yitzhak* and *Rivkah*, to *Ya'akov* and *Leah* and *Rachel*. Great, powerful and awe-inspiring transcendent God, source of mercy, creative Wellspring of all that is. The redemption of the children is born from the loving remembrance of the parents.

On Shabbat Shuvah add:

May we be remembered as living, O Source of Life;
may our lives be written in the Book of Life,
for the sake of life itself, O God of Life.

We reach out beyond ourselves for the support and help and shielding we need to live. Blessed is *תִּנְחַזֵּק*, strength and support of *Avraham* and *Sarah*.

²⁷. According to Jewish sources, the *Amidah* (standing prayer), also called *Tefillah* (the prayer), was made an official part of Jewish worship by Rabban Gamliel, head of the *Sanhedrin*, at the end of the first century CE.

G'vurot

*Atah gibor l'olam, Adonai,
m'ha·yei meitim atah,
rav l'hoshi·a,*

גָבוֹרוֹת
אַתָּה גָבָר לְעוֹלָם אֲדֹנִי,
מְחֵיה מַתִּים אַתָּה,
רַב לְהֹשִׁיעַ,

*From Pesah to Sukkot:
morid hatal.*

From Pesah to Sukkot:

*mashiv haru·ah
umorid hagashem.*

מוֹרִיד הַטֵּל

From Sh'mini Atzeret to Pesah:

*M'khalkeil ha·yim b'hesed,
m'ha·yei meitim b'rachamim
rabim. Someikh noflim,
v'rofei holim, umatir asurim,
um'ka·yeim emunato lisheinei afar.
Mi khamokhah ba·al g'vurot
umi domeh lakh, melekh meimit
um'ha·yei umatzmi·ah y'shu·ah.*

מִכְלֶל חַיִים בְּחִסֵּד,
מְחֵיה מַתִּים בְּרָחוּמִים
רַבִּים, סֻמְךָ נוֹפְלִים,
וּרְזָפָא חֹזְלִים, וּמַתִּיר אָסּוּרִים,
וּמַקִּים אֶמְוּנָתוֹ לִישְׁנֵי עָפָר.
מי כִּמּוֹךְ בַּעַל גָּבוֹרוֹת
וּמַיְזָמָה לְזֹה, מֶלֶךְ מִמְּנִית
וּמְחֵיה וּמַצְמִיחַ יְשִׁועָה.

On Shabbat Shuvah add:

*Mi kkamokha em harahamim,
zokheir y'tzurav l'ha·yim
b'rachamim.*

מי כִּמּוֹךְ אֶם הָרָחוּמִים,
זָכֵר יִצְרוּרִי לְחַיִם
בְּרָחוּמִים.

*V'ne·eman atah l'haha·yot meitim.
Barukh atah Adonai,
m'ha·yei hameitim.*

וְאָמַנוּ אַתָּה לְהַמִּזְוֹת מַתִּים.
בָּרוּךְ אַתָּה יְהוָה
מְחֵיה הַמְּתִים.

On Shabbat Shuvah:

*Barukh atah Adonai,
hamelekh hadakosh.*

בָּרוּךְ אַתָּה יְהוָה
הַמֶּלֶךְ הַקָּדוֹשָׁ.

Barukh atah

שָׁחרִית עַמִּידָה

Before the *siddur* was available as a printed book, the order of the prayers was the responsibility of the *shaliakh tzibbur*, "messenger of the people" before God. The prayer leader literally led the people in the correct order of the prayers, leaving them to fill in the words that expressed each prayer's content. At some point many generations ago, a "correct" text of each prayer was finalized, and the custom developed of a silent Amidah followed by the same Amidah chanted aloud by the prayer leader, as a sort of insurance that the prayers would be said correctly by the group even if the individual forgot the words. By the time printed *siddurim* were widely available, the custom of repeating the Amidah was already too traditional to change. Shir Tikvah's *minhag* splits the difference; the first part is recited together aloud, the rest is one's own private prayer opportunity.

G'vurot (2 of 7)

God is the Eternal power, life of the world, redeemer of all, rememberer of the dead.

From Pesah until Sukkot, we say:

You cause the dew of summer to fall.

From Sh'mini Atzeret until Pesah, we say:

You return the winds, and make the rain to fall.

we survive; in every breath is the quality of endless compassion. Support for the falling, care for the sick, freedom for the captive, reliable beyond the grave, there is nothing like the source of our strength, the link connecting death and hope.

On Shabbat Shuvah add:

There is a source of compassion beyond all human understanding; our lives and our remembrance hang upon the holy quality of mercy.

We give thanks that we are offered the chance to trust beyond what we can see. **Blessed is the Hope that links us before and beyond death.

***On Shabbat Shuvah say:*

Blessed is the Awe and the Power and the Hope.

K'dusha

קדשה

בָּקָדֵשׁ אַתְּ שָׂמֵחַ בָּעוֹלָם,
כִּי שְׁמֶיךָ דִּישִׁים אָתוֹ
בְּשֵׁמֵי מְרוּם,
כִּפְתּוֹב עַל־יָד נַבְיאָךְ:
וְקָרָא זוּ הָאֱלֹהָה וְאָמַרְתָּ:

*Kadosh, kadosh, kadosh
Adonai tz'va-ot,
m'lo khol ha-aretz k'vodo.*

קדוש, קדוש, קדוש
יהוה צבאות,
מלא כל הארץ כבודו.
או בקהל רענש גודל
אדיר וחזק משמיעים קול,
מתנסאים לעפת שרים,
לעטתם ברוך יאמרי:

Barukh k'vod Adonai mimkomo.

ברוך כבוד יהוה ממקוםו.

מִמְקוֹמֶךָ מֶלֶכְנוּ תָּפִיעַ
וְתִמְלֵךְ עָלֵינוּ, כִּי
מְחֻקִים אָנַחֲנוּ לְךָ.
מוֹתִי תִמְלֵךְ בָּצְיוֹן,
בְּקָרוֹב בִּימֵינוּ לְעוֹלָם
וְעַד תִשְׁפּוֹן.

*Titgadal v'titkadash
b'tokh Y'rushala-yim irkha
l'dor vador ul'netzah n'tzahim.
V'eineinu tir'enah malkhutekha,
kadavar ha-amur b'shirei uzekha,
al h'dei David m'shiah tzidkekha.*

תִתְגַּדֵּל וְתִתְקַדֵּשּׁ
בְּתוֹךְ יְרוּשָׁלַם עִירָךְ
לְדוֹר נֶדוֹר וְלִנְצָחָנֶצְחִים.
וְעִינֵינוּ תְרַאֵנָה מֶלֶכְתְּךָ,
כִּדְבָר הָאָמָר בְשִׁירֵי עַזְקה,
עַל יְדֵי דָוד מֶשִׁיחַ צְדָקָה.

K'dusha (3 of 7)

We will make Your Name holy in the world
even as it is sanctified by all the universe around us;
even as the ancient prophet declared,
a voice echoes from end to end:

One rises upon one's toes while reciting "kadosh, kadosh, kadosh" in order to be closer to the angels to whom one is referring.

"Holy, holy, holy, is תָּהֹא Tz'va'ot,
all the grandeur of the universe is God."

Isaiah 6:3

In thunder and in awe
our souls hear a sound beyond words,
and our own voices lift toward You, responding,

"Blessed is the grandeur of God's Place!"

Ezekiel 3:12

May Your Place become
the Place of the World,
that we may find ourselves and our lives
within You,
for we await You.
When will You reign in Tzion?
May it be soon and for always.
If only Your greatness and holiness
would overcome Y'rushalayim,
Your city, for every generation, for always.
Let us see Your presence in the world
as the Psalmist sang of it:

*Yimlokh Adonai l'olam, Eloha·yikh
Tzi·yon, l'dor vador. Hal'luyah!*

ימלך יי לעוֹלָם אֱלֹהֵינוּ
צַיּוֹן לְדוֹר וּדְרוֹן הַלְלוּיָה!

לְדוֹר וּדְרוֹן גָּדוֹלָה,
וְלִנְצָחָה נְצָחִים
קָדוֹשָׁתָךְ נִקְדוֹשָׁה.
וְשִׁבְטָה, אֱלֹהֵינוּ,
מִפְנֵינוּ לֹא יִמּוֹשׁ לְעוֹלָם וְעַד.
כִּי אֶל מְלָאָה
גָּדוֹל וְקָדוֹשׁ אַתָּה.
בָּרוּךְ אַתָּה יי,
הָאָל הַקָּדוֹשׁ.

*Barukh atah Adonai,
ha·Eil hakadosh.*

On Shabbat Shuvah:

*Barukh atah Adonai,
hamelekh hakadosh.*

ברוך אתה יהוה
המלך הקדוש.

R. Johanan says in the Name of R. Jose: How do we know that the Holy One, blessed be He, says prayers? Because it says: Even them will I bring to My holy mountain and make them joyful in My house of prayer. It is not said, "their prayer," but "My prayer;" hence [you learn] that the Holy One, blessed be He, says prayers. What does He pray? – R. Zutra b. Tobi said in the name of Rab: May it be My will that My mercy may suppress My anger, and that My mercy may prevail over My [other] attributes, so that I may deal with My children in the attribute of mercy and, on their behalf, stop short of the limit of strict justice.

Berakhot 7a

Let יְהוָה reign forever, your God,
O Tzion, for every generation, *halleluyah!*

Psalm 146:10

To every generation we will praise You,
eternally in all times and places
we will assert Your holiness.
Praise for You will never die from our lips.
You are our Place, and our great and holy Hope.

Blessed is יְהוָה, Source of Holiness.

On Shabbat Shuvah add:

Blessed is יְהוָה, the Power before which we bow.

All our life should be a pilgrimage to the seventh day;
the thought and appreciation of what this day may
bring to us should be ever present in our minds. For
Shabbat is the counterpoint of living; the melody
sustained throughout all agitations and vicissitudes
which menace our conscience; our awareness of God's
presence in the world.

ישמח משה

ישמח משה במתנת חלקו, כי
עבד נאמנו קראת לו. כלל
תפארת בראשו נתנת, בעמדו
לפניך על הר סיני. ושני
לוחות אבני הוריד בידו,
וכתוב בהם שמירת שבת,
ובן כתוב בתורתך:

ושמרו בני ישראל את-השבת
לעשות את-השבת לדורותם ברית עולם.

ביני ובין בני ישראל זאת היא לעלם
כי ששת ימים עשה יהוה את-הימים ואת-הארץ,
וביום השביעי שבת וינפש.

ולא נתנו יהוה אלינו לגוי הארץ,
ולא הנחלתנו, מלכנו, לעובדי פסלים,
ונם במנוחתו לא ישפנו ערלים,

כי לישראל עמוק נתנו באhabה,
לירע יעקב אשר בסחרת.
עם מקדשי שבעי, כלם

ישבעו ויתענו מטויבך.

ומשביעי רצית בו וקדשתו,
חמדת ימים אותו קראת,
זכר למעשה בראשית.

אלינו ואלהי אבותינו ואמותינו, רצה נא במנוחתנו.
קדשו במצוחה ותנו חלקנו בתורתך,
שבענו מטויבך ושמחנו בישועתך,
וטהר לבנו לעבדך באמות.

ונהילנו יהוה אלינו
באhabה וברצון שבת קדשך,

***Yismah Moshe* (4 of 7)**

Moshe rejoiced in the gift of his portion
And You called him loyal servant, faithful caretaker,
trustworthy follower.

A crown of glory You placed upon his head
As he stood before You upon Mount Sinai.
And when he came down, two stone tablets were in his hands.
On them was written, “hold Shabbat, sing Shabbat, live Shabbat.”

As it is written in Your Torah:

“The children of *Yisrael* shall hold and sing and live the Shabbat, and so recreate the Shabbat across generations as an eternal covenant between Me and the children of *Yisrael*, a sign that lasts forever, remembering how for six days **הָיוּ** created the heavens and the earth and on the seventh day, creation ceased and there was rest.”

הָיוּ who is God, You did not give the Shabbat to all the peoples of the world, and God who is King, You did not make Shabbat the inheritance of those who worship falseness and lies — only those who are part of the covenant find rest within it.

You gave Shabbat
To Your people *Yisrael* with love,
To the seed of *Ya'akov* whom You have chosen,
To the people who set apart the Seventh.

May we be satisfied and rejoice in Your goodness.
You loved the Seventh and lifted it up.
You called the Seventh the most precious of days.
You said the Seventh was an echo of the creation of the universe.

God who is with us,
God who was with our mothers and fathers,
Please accept our rest.
Lift us through Your *Mitzvot*.
Show us our portion in Your Torah.
Let us be filled by Your goodness.
Turn our distress into joy.
Clarify our hearts that we may serve You in truth.
Let us inherit, **הָיוּ** our God, with love and with full hearts,
Your holy Shabbat.

וַיְגִיחוּ בָהּ יִשְׂרָאֵל מִקְדְּשֵׁי שָׁמֶן.
בָּרוּךְ אַתָּה יְהוָה מִקְדֵּשׁ הַשְׁבָּתָה.

רצה

רצה, יהוה אלְהֵינוּ, בעמֶךָ יִשְׂרָאֵל וּבְתְּפִלָּתָם, וְהַשְׁבָּתָה
אֲתָּה עֲבוֹדָה לְדִבְרֵיךְ בֵּיתְךָ, וְתִפְלַתָּם בְּאֶחָדָה תִּקְבֵּל בְּרָצֶנוּ,
וְתָהִי לְרָצֶנוּ תִּמְדִיד עֲבוֹדָתֵינוּ יִשְׂרָאֵל עַמָּךָ.

On Rosh Hodesh and Hol Hamo'ed, add:

אֱלֹהֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ וְאֶמוֹתֵינוּ, יָעַלְהָ וַיָּבָא, וַיָּגִיעַ, וַיָּרַא,
וַיָּרַץ, וַיִּשְׁמַע, וַיִּפְקַד, וַיִּזְכֶּר זְכָרוֹנוּ וַפְקָדוּנוּ, וַיִּזְכֶּרְנוּ
אֲבוֹתֵינוּ וְאֶמוֹתֵינוּ, וַיִּזְכֶּרְנוּ מִשְׁיחָת בָּרוּךְךָ, וַיִּזְכֶּרְנוּ
יְרוֹשָׁלָם עִיר קָדְשָׁךָ, וַיִּזְכֶּרְנוּ כָּל-עַמָּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפִלְיטָה, לְטוֹבָה, לְחֻנָּה וְלִחְסָד וּלְרַחֲמִים, לְמִינִים וּלְשָׁלוּם,

בָּיוֹם

ראש חידש ה'ז

לראש-חידש:

מג מצות ה'ז

לפסח:

מג הספות ה'ז

לספנות:

On Shabbat Shuvah, add:

זְכָרָנוּ, זְכָרָנוּ, בָּזָה לְטוֹבָה, וַפְקָדָנוּ בָזָה לְבָרְכָה, וְהַזְּשִׁיעָנוּ
בָזָה לְמִינִים, וּבְדָבָר יְשֻׁועָה וּרְחַמִּים, חַיס וְחַנְנוּ, וּרְחַם עַלְינוּ
וְהַזְּשִׁיעָנוּ, כִּי אֶלְיךָ עִינֵינוּ, כִּי אֶל מֶלֶךְ פָנָינוּ וּרְחוּם אַתָּה.

וְתִהְזִיןָה עִינֵינוּ בְשׂוֹבֵךְ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְהוָה הַמְּפִזֵּר שְׁכִינָתוֹ לְצִיּוֹן.

Let all of *Yisrael* and all those who sanctify Your name
find rest within Your Shabbat.
Blessed are You, our God, as You lift up the Shabbat.

R'tzei (5 of 7)

Rabbi Eliezer said:
If a person prays only according to the exact fixed prayer and adds nothing from one's mind, the prayer is not considered sufficient.
(*Talmud B'rakhot 28a*)

May our prayers and our acts be worthy of our ancestors and our children, of the Jewish people, its history and its future. May our acts of compassion restore the *Sh'china*, the Presence of God, to her place in *Tzion* and throughout the world; may our acts of peace bring the world into the Place of God.

On Rosh Hodesh and Hol Hamo'ed, add:

Our God and God of our ancestors, we offer up our memories to You as our ancestors offered their sacrifices. May they join the songs of our ancestors and rise before You as an acceptable offering; may our memories be for good, for kindness, for nurturing, for life and peace, wholeness and well-being on this:

Rosh Hodesh

Festival of *Sukkot*

Festival of *Pesah*

On Shabbat Shuvah, add:

May we remember and be remembered for good and for blessing, for mercy and help. Help us to trust, for our only salvation is in that leap of faith. May we leap into the arms of kindness, compassion and mercy.

We long to see the end of exile, the return of wholeness to *Tzion* and *Y'rushalayim*. Blessed is the Source of the Peace and Wholeness of *Tzion*.

מזרדים

מזרדים אָנַחֲנוּ לְךָ, שֶׁאַתָּה הוּא, יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶפְמוֹתֵינוּ, לְעוֹלָם וְעַד,
צִוְּר חַיָּנוּ, מָגֵן יְשֻׁעָנוּ, אַתָּה הוּא לְדוֹר וְדוֹר.
נוֹדָה לְךָ וּנְסִפְר תְּהִלְתָּךְ עַל חַיָּנוּ הַמְּסֻוּרִים בְּיַדְךָ,
וְעַל נִשְׁמֹתֵינוּ הַפְּקוּדֹת לְךָ,
וְעַל נִסְיךָ שְׁבָכְלִיּוֹם עַמְּנוּ,
וְעַל נִפְלָאוֹתֵיךָ וְטוֹבוֹתֵיךָ שְׁבָכְלִיּוֹת,
עַרְבָּן וּבָקָר וְאֶחָרִים.
הַטּוֹב בַּי לֹא כָּלוּ בַּרְחִמְיךָ, וְהַמְּרַחְם
בַּי לֹא תָמוֹ פָּסְדִּיךָ מְעוֹלָם קָוַיָּנוּ לְךָ.

On Hanukkah, Purim, and Israel Independence Day, add:

על הנסדים, ועל הפרקו, ועל הגבירות, ועל התשועות, ועל המלחמות, שעשית לאבותינו ואמותינו בימים ההם בזמן זהה.

On Hanukkah, add:

בִּימֵי מִתְנִיחָה בָּן יוֹחָנָן כְּהֵן גָּדוֹל, חִשְׁמֹונָאי וּבָנָיו, כְּשֻׁמְדָה
מִלְכּוֹת יְהוָה חֶרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל להשכיחם תֹּרְתָּה,
ולְהַעֲבִירָם מְחַקֵּי רְצׂוֹנָה, וְאַתָּה בַּרְחִמְיךָ הַרְבִּים עַמְּדָת
לָהֶם בְּעֵת צָרָתָם, רְבָתָ את רִיבָתָם, דִּינָת אֶת דִּינָם, נִקְמָתָ את
נִקְמָתָם, מִסְרָתָ גִּבּוֹרִים בַּיַּד חֶלְשִׁים, וּרְבִים בַּיַּד מַעֲטִים,
וּטְמִיאָם בַּיַּד טְהָרִים, וּרְשָׁעִים בַּיַּד צְדִיקִים, וּזְדִים בַּיַּד
עוֹסְקִי תֹּרְתָּה. וְלֹךְ עֲשִׂית שָׁם גָּדוֹל וְקָדוֹש בְּעוֹלָמָה, וְלֹעֲמָךְ
יִשְׂרָאֵל עֲשִׂית תְּשׁוּעה גָּדוֹלה וּפְרָקוּ כְּמִיּוֹם זהה. וְאָמָר בָּנוּ
בָּאוּ בְּנִיהָ לְדִבְרֵי בֵּיתָה, וּפְנֵי אֶת הַיכָּלָה, וְטִמְרוֹ אֶת
מִקְדָּשָׁה, וְהַדְלִיקוּ נִירּוֹת בְּחִצְרוֹת קְדָשָׁה, וְקִבְעָוּ שְׁמוּנָת יְמִי
חַנְכָה אָלוּ, לְהֽוֹזְדוֹת וְלַהֲלֵל לְשָׁמָךְ הָגְדוֹל.

***Modim* (6 of 7)**

Thank you for being Eternally God
now and always, God of our fathers and our mothers,
Rock of our lives,
Eternal protection.

We would give thanks continually –
morning, daytime, all night long –
we should sing praises constantly:
for our lives which are in Your hands,
for our souls which somehow stay with us,
for the daily miracles,
the constant wonders, all the goodness.

Goodness is Forever: we encounter caring in so many moments.

Compassion is Eternal: we have not seen an end to kindness.

You are the Source of all our Hope,
for all that we have not yet seen.

On Hanukkah, Purim, and Israel Independence Day, add:

For the miracles and the courageous and the deliverances, for
the struggles waged for survival in ancient days and in our
own.

On Hanukkah, add:

In the days of *Mattitiyahu ben Yoḥanan*, the great Hasmonean priest, and his sons, a cruel power appeared in *Yisrael* that would have forced the People of *Yisrael* to give up Torah and *mitzvot*. With the help of Your sustaining Presence we defended ourselves: the strong did not destroy the weak, the many did not put an end to the few. We renewed ourselves as we rededicated the Temple in *Yrushalayim*, relighting the *menorah* and setting aside eight days to celebrate, give thanks, and sing praises of relief and gratitude.

To meditative minds the ineffable is cryptic, inarticulate; dots, marks of secret meaning, scattered hints, to be gathered, deciphered, and formed into evidence; while in moments of insight the ineffable is a metaphor in a forgotten mother tongue.

On Purim, add:

בִּימֵי מָרְדֹּכַי וְאָסָתָר בְּשׁוֹשָׁן הַבִּירָה, כַּשְׁעַמְדָּם עֲלֵיכֶם רָמָנו
הַרְשָׁע, בְּקַשׁ לְהַשְׁמִיד לְהַרְגֵּז וְלִאְבֵד אֶת־כָּל־הַיְהוּדִים,
מִנְעָר וְעַד זָקוֹן, טָף וּנְשָׁים, בַּיּוֹם אֶחָד, בְּשִׁלּוֹשָׁה עָשָׂר לְחַדְשָׁ
שְׁנַיִם־עָשָׂר, הַיָּא חַדְשָׁ אֶדֶר, וְשָׁלָלָם לְבָז. וְאַתָּה בְּרָחוּמִיךְ
הַרְבִּים הַפְּרַט אֶת־עָצָתוֹ, וְקַלְקַלְתָּ אֶת־מְחַשְּׁבָתוֹ, וְהַשְׁבֹּותָ
לוּ גְּמוּלוֹ בָּרָאשׁוֹ, וְתַלְיוּ אֹתוֹ וְאֶת־בָּנָיו עַל הַעַז.

On Israel Independence Day add:

בִּימֵי הַרְצָל וּבָנָיו גּוֹרִיּוֹ שְׁשָׁה צְבָאות חֲמוּשִׁים עַל נֶגֶד
עַמְךָ בֵּית יִשְׂרָאֵל בָּאָרֶץ יִשְׂרָאֵל כִּי לְהַשְׁלִיק אֶת כּוֹלְבוֹ
לִפְנֵים. בְּעִזּוֹתֶךָ הַמּוֹשִׁיעָה וְהַגְּדוֹלָה [אֱנֹהָנוּ] הַגָּנוּ עַל
עַצְמֵינוּ -- הַחַזֵּק לְאַחֲרֵי הַשְׁפֵיל אֶת הַדָּל, הַהְמוֹנוּ לְאַ
הַשְׁמִיד אֶת שְׁאָרִית יִשְׂרָאֵל.

וְעַל פְּלָמִים יִתְבָּרֵךְ וַיִּתְרוּם שְׁמָךְ, מְלֻכָּנוּ, תָּמִיד לְעוֹלָם וְעַד.

On Shabbat Shuvah add:
וְכַתּוֹב לִמִּים טוֹבִים כֵּל בְּנֵי בְּרִיתֶךָ.

וְכָל הַחַיִים יוֹזֵךְ סְלָה, וַיְהִלְלוּ אֶת־שְׁמָךְ בְּאֶמֶת, הַאֵל יְשִׁועָתֵנוּ
וְעִזּוֹתֵנוּ סְלָה. בָּרוּךְ אַתָּה יְהוָה הַטוֹּב שְׁמָךְ וְלֹךְ נָאָה לְהֽוֹדוֹת.

Sheliḥat/shaliaḥ tzibbur, the prayer leader, adds:

אֶלְלֵהָנוּ וְאֶלְלֵהָ אֲבֹתֵינוּ וְאָמוֹתֵינוּ, בָּרְכֵנוּ בְּבָרְכָה הַמְּשֻׁלְשָׁת
בְּתֻרוֹתֶךָ הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הַאֲמִוָּרָה מִפִּי אָהָרְנוּ וּבָנָיו
כְּהַנִּים עִם קְדוֹשָׁךָ, כְּאָמֹר.

יברכך

- | | | |
|---|--|---|
| <i>Ken y'hi ratzon.</i>
<i>Ken y'hi ratzon.</i>
<i>Ken y'hi ratzon.</i> | כִּי יְהִי רְצֹן.
כִּי יְהִי רְצֹן.
כִּי יְהִי רְצֹן. | יִבְרְכֵךְ יְהוָה וַיִּשְׁמַרְךָ.
יִאָר יְהוָה פְּנֵיו אֲלֵיךָ וַיִּחְנַן.
יִשְׁאָה יְהוָה פְּנֵיו אֲלֵיךָ
וַיִּשְׁמַם לְךָ שְׁלוֹם. |
|---|--|---|

On Purim, add:

In the days of Mordecai and Esther the Queen, a terrifying power appeared in Persia that would have forced the People of *Yisrael* to give up Torah and *mitzvot*. With the help of Your sustaining Presence we defended ourselves; the strong did not destroy the weak, the many did not put an end to the few.

On Israel Independence Day, add:

In the days of Herzl and Ben Gurion, six armies rose up against the Jews of the Land of Israel to throw us into the sea. With the help of Your sustaining Presence we defended ourselves; the strong did not destroy the weak, the many did not put an end to the few.

May we not forget to give thanks, may we not fail to sing praise.

On Shabbat Shuvah add: May all our lives be meaningful, may we be covenant-worthy and remembered for good.

May all life give praise and blessing and raise up a song to the One who gives all life meaning.

Blessed is the God of Life and Love and Meaning; it is so good to sing the thanks that fills our hearts!

Sh'lihat/shaliah tzibbur, the prayer leader, adds:

Our God, God of our heirs and ancestors, bless us with the three-fold blessing written in the Torah, the blessing that *Moshe* taught his brother, the High Priest *Aharon*, to bless us with:

Y'varekh'kha

God will bless you and guard you;
God will be present in the illumination that shows you
the way forward and the grace that keeps you safe;
God's presence will surround you with kindness,
and lead you toward the spiritual wholeness which is true peace.

Sim shalom

*Sim shalom tovah uv'rakhah,
hein vahesed v'rahahim,
aleinu v'al kol Yisra·eil amekha.

Barkheinu yotzreinu, kulanu
k'ehad b'or panekha,
ki v'or panekha natata lanu,
Adonai Eloheinu,

Torat ha·yim, v'ahavat hesed,
utz'dakah uv'rakhah v'rahahim
v'ha·yim v'shalom.

V'tov b'einekha l'veareikh
et amkha Yisra·eil b'khel eit
uv'khel sha·ah bishlomekha.*

שים שלום
שים שלום טובה וברכה,
חן וחסד וرحمים,
עלינו ועל כל ישראל עמך.
ברכנו, יוצרינו, כלנו
באחד באור פניך.
בי באור פניך נתך לנו,
יְיָ אֱלֹהֵינוּ,
תורת חיים ואהבת חסד,
צדקה וברכה וرحمים
וחיים ושלום.
ו טוב בעיניך לברך
את-עמך ישראל בכל-עת
ובכל-שעה בשלומך.

On Shabbat Shuvah add:
ב ספר חיים, ברכה, ושלום, ופרק טובה, נזכר ונכתב לפניה,
אנחנו וכל עמך בית ישראל, לחיים טובים ושלום.

ברוך אתה יהוה המברך את-עמך ישראל בשלום.

נצר לשוני מרע
אלֹהֵי, נצור לשוני מרע. ושְׁפַתִּי מְذֻבָּר מִרְמָה. וְלִמְקָלְלִי נֶפֶשִׁי
תְּזִםּוּ, וְנֶפֶשִׁי בַּעֲפָר לְכָל תְּחִיה. פָּתָח לִבִּי בְּתוֹרַתְךָ, וּבְמִצּוֹתְךָ
תְּרִדוֹף נֶפֶשִׁי. וְכָל הַחֹשְׁבִים עַלְיָה, מִהָּרָה הַפֵּר עַצְתָּם
וְקָלַקְל מִחְשְׁבָתָם. עָשָׂה לִמְעוֹן שְׁמָךְ, עָשָׂה לִמְעוֹן יְמִינָךְ, עָשָׂה
לִמְעוֹן קְדָשָׁתְךָ. עָשָׂה לִמְעוֹן תְּזִמּוֹתְךָ. לִמְעוֹן יְחִילָצָוּן יְדִידִיךָ,
הוֹשִׁיעָה יְמִינָךְ וְעַנְנִי. יְהִי לְرָצְוָן אָמְרִי פִּי וְהִגְיוֹן לִבִּי לִפְנֵיכָךְ,
יהוָה צוֹרִי וְגֹאָלִי. עָשָׂה שְׁלוֹם בְּמִרְומָיו, הוּא יְعַשֵּׂה שְׁלוֹם
עַלְינוּ, וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמְנוּ.

***Sim shalom* (7 of 7)**

Let there be peace in the world, goodness and blessing, grace, kindness and compassion for us and for all Your people *Yisrael*. Source of our Lives, shine a light on all of us together: a light that shines through a life of learning, a love of kindness and justice, blessing, compassion, and life! May that light of peace and wholeness bless our every hour and every moment.

Peace, happiness, and blessing,
grace and love and mercy:
May these descend on us,
on all *Yisrael*, and all the world.

On Shabbat Shuvah add:

Let us all be written in the book of life and peace and financial security; let us be written and remembered, we and all the people of the House of *Yisrael*, for good life, and for peace. Blessed is the Source of Peace.

Blessed is the Source of blessing, blessed is the Source of peace.

***N'tzor l'shoni meira*²⁸**

I commit myself

to keep my tongue from evil and my lips from speaking lies;
to ignore those who slander me, and be humble before all people;
to open my heart to Torah and seek to do *mitzvot*.

May the efforts of those who seek my harm come to nothing;
and the Eternal Source of Compassion be my support.

Hear my prayer,

and may my prayer be worthy of being heard.

May the Source of Peace infuse us all with peace.

One is seated upon finishing the silent Amidah, to enjoy the meditative silence until all are seated.

²⁸. This is the only prayer of the central liturgy which is written in the singular. The core of the liturgy concludes with a private moment – a circle small enough for me and the Eternal, my God.

Nobody sees a flower,
really — it is so small — we haven't
time, and to see takes time,
like to have a friend takes time.

After all, mind is such an odd predicament for matter to get into. I often marvel how something like hydrogen, the simplest atom, forged in some early chaos of the universe, could lead to us and the gorgeous fever we call consciousness. If a mind is just a few pounds of blood, dream and electric, how does it manage to contemplate itself, worry about its soul, do time-and-motion studies, admire the shy hooves of a goat, know that it will die, enjoy all the grand and lesser mayhems of the heart? What is mind, that one can be *out of one's*? How can a neuron feel compassion? What is a self? Why did automatic, hand-me-down mammals like our ancestors somehow evolve brains with the ability to consider, imagine, project, compare, abstract, think of the future? If our experience of mind is really just the simmering of an easily alterable chemical stew, then what does it mean to *know* something, to *want* something, to *be*?



In our reflection we must go back to where we stand in awe before sheer being, faced with the marvel of the moment. The world is not just here. It shocks us into amazement.

Of being itself, all we can positively say is: being is ineffable. The heart of being confronts me as enigmatic, incompatible with my categories, sheer mystery. My power of probing is easily exhausted, my words fade, but what I sense is not emptiness but inexhaustible abundance, ineffable abundance. What I face I cannot utter or phrase in language. But the richness of my facing the abundance of being endows me with marvelous reward: a sense of the ineffable.

To walk, we have to lean forward,
lose our balance,
and begin to fall.

We let go constantly of our previous stability,
falling all the time,
trusting that we will find a succession
of new stabilities
with each step...
our experience of the past,
and of those dear to us,
is not lost at all,
but remains richly within us.

*Y'hi Shalom b'Heiliekh
Y'hi shalom b'heilekh,
shalvah b'arm'notayikh.*

יהי שלום בחילך
יהי-שלום בחילך
שלה בארמנוטיך.

*Elohai N'tzor L'shoni
Elohai, n'tzor l'shoni meira,
us'fatai midabeir mirmah.*

אלهي, נצור לשוני
אלהי, נצור לשוני מרע
ושפתי מדבר מרים.

*Mah Gadlu Ma·asekha Yah
Mah gadlu ma·asekha Yah,
m'od amku mah'sh'votekha.
Hal'luyah.*

מה-גדלו מעשיך יה
מה-גדלי מעשיך יה
מאד עמקו מחשבתיך.
הַלְּלִיָּה

*Yih'yu L'ratzon
Yih'yu l'ratzon imrei fi
v'hegyon libi l'fanekha
Adonai tzuri v'go·ali*

יהיו לרצון
יהיו לרצון אמריפי
והגיו לבני לפניך
יהוה צורי וגאלי.

Oseh Shalom

*Oseh shalom bimromav,
hu ya·aseh shalom aleinu
v'al kol Yisrael
v'imru: Amen.*

עשה שלום

עשה שלום במרומיו,
הוא יעשה שלום עליינו
ועל כל-ישראל,
ואמרם אמן.

V'taher libenu l'ovd'kha be'emet.

וטהר לבנו לעבדך באמת.

Continue here after all have completed the silent portion of the Amidah.

Y'hi Shalom b'Heiliekh

All journeys are
destinations of which
the traveler is
unaware.

May there be peace within your walls, safety
in your palaces.

Psalm 122:7

Elohai N'tzor L'shoni

O God, keep my tongue from evil
and my lips from speaking lies.

Rabbi Mar bar Rabina, Talmud B'rakhot 17a

Ma Gadlu Ma·asekha Yah

How great are your works, O God,
how profound your design. *Halleluyah.*

Psalm 92:6

Rabbi Susya said: "In
the world to come, I
shall not be asked:
'Why were you not
Moses?' I shall be
asked: 'Why were you
not Susya?'"

Yih'yu L'ratzon

May the words of my lips,
and the intent of my heart,
be acceptable as I stand before You,
תְּהִלָּה, my rock and my redeemer.

Psalm 19:15

Oseh Shalom

You who are the source of peace
in the heavens above,
grant *Yisrael* peace
and grant peace to all,
and we say Amen.

V'taher libenu

Simplify our hearts that we may serve you in truth.

Kaddish Shalem

*Yitgadal v'yitkadas sh'mei raba
b'alma divra khirutei,
v'yamlikh malkhutei b'ha·yeikhon
uv'yomeikhon uv'ha·yei d'khol beit
Yisra·eil, ba·agala uvizman kariy,
v'imru: Amein.*

*Y'hei sh'mei raba m'varakh
l'alam ul'almei alma·ya.*

*Yitbarakh v'yishtabah, v'yitpa·ar
v'yitromam v'yitnasei,
v'yt·hadar v'ytaleh v'yt·halal
sh'mei d'kudsha, b'rikh hu,
l'ela min kol birkhata
v'shirata, tushb'hata
v'nehemata, da·amiran b'alma,
v'imru: Amein.*

*Titkabal tz'lot·hon uva·ut·hon
d'khol Yisra·eil kodam avuhon
di vish'ma·ya v'imru: Amen.*

*Y'hei sh'lama raba min sh'ma·ya
v'hayim, aleinu v'al kol Yisrael
v'imru: Amen.*

*Oseh shalom bimromav,
hu ya·aseh shalom
aleinu v'al kol Yisrael
v'imru: Amen.*

קדיש שלם

**יתגָּדֵל וַיְתִקְדַּשׁ שְׁמֵה רֶבֶא
בָּעֵלֶמֶא דִּיבָּרָא כְּרוּוֹתִיה,
וַיְמַלֵּיךְ מֶלֶכְוֹתִיה בְּחַיָּיו
וּבְיוּמִיכָּיו וּבְחַיִּי דָּכְלָבִיט
יִשְׂרָאֵל, בָּעֵלָא וּבְזַמְּנוֹ קָרֵיב,
וְאָמָרָה אָמָן.**

**יהָא שְׁמֵה רֶבֶא מַבָּרָךְ
לְעַלְםָן וּלְעַלְמִינָן עַלְמִיא.**

**יַתְבָּרֵךְ וַיְשַׁתְּבַח, וַיְתִפְאַר
וַיִּתְרוּםָס וַיִּתְנְשָׁא,
וַיִּתְהַדֵּר וַיִּתְעַלֵּה וַיִּתְהַלֵּל
שְׁמֵה דָּקְדָּשָׁא, בְּרִיךְ הוּא,
לְעַלְמָא מַרְכָּל-בְּרַכְתָּא
וְשִׁירָתָא, תְּשִׁבְחָתָא
וּנְחִמְתָּא, דָּאמִירָו בָּעֵלֶמֶא,
וְאָמָרָה אָמָן.**

**תִּתְקַבֵּל אֶלְוֹתָהּוּן וּבְעוֹתָהּוּן
דָּכְלָי-יִשְׂרָאֵל קָדָם אֲבוֹהָוּן
דִּי בְּשִׁמְיאָן וְאָמָרָה אָמָן.**

**יהָא שָׁלֶמֶא רֶבֶא מִן שִׁמְיאָא
וְחַיִּים עַלְיָנוּ וְעַל כָּל-יִשְׂרָאֵל
וְאָמָרָה אָמָן.**

**עָשָׂה שָׁלוֹם בְּמַרְוַמְיוֹ,
הָוּא יַעֲשֵׂה שָׁלוֹם
עַלְיָנוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמָרָה אָמָן.**

Kaddish Shalem

Filling the world and beyond the world
there is one name alone —
the world was created by its power and
will be governed by its strength
in our lifetimes and in our days,
and in the life of the House of *Yisrael*
may that day come quickly and that time be near — in this we trust.

Y'hei sh'mei raba ...
May the one name be blessed
within the world and beyond the world.

Yet though it be blessed and praised
and adored and lifted and extolled
admired and raised and sung aloud,
still the unique name, the recipient of all blessings,
remains beyond all blessings, songs, praises and comforts
spoken in this world — in this too we trust.

May the prayers and petitions of all *Yisrael*
be accepted by the One who is mother and father of the sky itself —
in this we trust.

May a great peace fall like rain from the skies
giving life to us and all of *Yisrael* — in this we trust.

May the creator of peace on high
create peace for us and all of *Yisrael* — in this we trust.



סדר קריית התורה לשבת ויום טוב

*Ein kamokha va·elohim,
Adonai, v'ein k'ma·asekha.
Malkutkha malkut
kol olamim, umemshalt'kha
b'khol dor vador.
Adonai melekh, Adonai malakh,
Adonai yimlokh l'olam va·ed.
Adonai oz l'amo yitein,
Adonai y'vereikh
et amo vashalom.*

אין-כִּמְזָך בְּאֱלֹהִים,
אָדָנִי, וְאֵין כְּמַעֲשֵׂיך.
מֶלֶכְוִתך מֶלֶכִות
כָּל-עוֹלָםִים, וּמֶמְשָׁלְתְך
בְּכָל-דָּזָר נָדוֹר.
יְהוָה מֶלֶך, יְהוָה מֶלֶך,
יְהוָה יִמְלֹך לְעוֹלָם וְעַד.
יְהוָה עַז לְעַמּו יִתְּנוּן,
יְהוָה יִבְרַך
אַתְּ-עַמּו בְּשָׁלוֹם.

Rise as you are able.

*Em harahamim, heitivah
virtzon'kha et tzi·yon;
tivneh homot Y'rushala·yim.
Ki v'kha l'vad bataḥnu,
melekh Eil ram v'nisa,
Adon olamim.*

אֶם מְרֻחָמִים, הַיְתִיבָה
בְּרַצּוֹנָך אֶת-צִיּוֹן;
תִּבְנֵה חֽוֹמֹת יְרוּשָׁלָם.
כִּי בָּך לְבָד בְּתִיחַנְנוּ,
מֶלֶך אֶל רַם וְנִשְׁאָה,
אָדוֹן עוֹלָםִים.

The Ark is opened.

*Va·y'hi binso·a ha·aron
va·yomer Moshe, kuma Adonai,
v'yafutzu oyvekha, v'yanusu
m'sanekha mipanekha.*

וַיְהִי בְּנִסּוּע הָאָרֶן
וַיֹּאמֶר מֹשֶׁה, קֹמֶה יְהוָה
וַיַּגְּצֵא אִיבִּיך, וַיַּנְסֵא
מְשִׁנְאִיך מִפְנִיך.

Torah Service for Shabbat and Festivals

We All Stood Together

My brother and I were at Sinai
He kept a journal
of what he saw
of what he heard
of what it all meant to him

I wish I had such a record
of what happened to me there

It seems like every time I want to write
I can't
I'm always holding a baby
one of my own
or one of a friend
always holding a baby
so my hands are never free
to write things down

And then

as time passes
the particulars
the hard data
the who what when where why
slip away from me
and all I'm left with is
the feeling

But feelings are just sounds
the vowel barking of a mute

My brother is so sure of what he heard
after all he's got a record of it
consonant after consonant after consonant

If we remembered it together
we could create holy time
sparks flying

None compares to You,
nothing is like Your works.

Psalm 86:8

No power can touch Your Power,
no control overcomes Your Eternity.

Psalm 145:13

יהוָה is the Source of All,
the Support of All,
the Endurance of All.

Psalms 10:16, 93:1

This is our strength and our song,
this is the source of our wholeness.

יהוָה is strength to our People,
blesses us with peace.

Psalm 29:11

It is our custom to rise as we sing the next section.

Mothering Father,
in compassion may Tzion be blessed;
in mercy may Yrushalayim's walls be rebuilt.

Psalm 51:20

In this alone we trust: יהוָה exalted
over all lifts us up,
links us to all the worlds.

Recited before the Ark.

When the Ark was carried
Moshe would say: Rise, יהוָה,
may Your enemies be scattered,
and those who hate You
dispersed from before You.

Numbers 10:35

*Ki mitTzi·yon teitzei Torah,
ud'var Adonai mirushala·yim.
Barukh shenatan Torah
l'amo Yisra·eil bikdushato.*

כִּי מֵצַיְן תִּצָּא תֹּרַה,
וְדָבָר־יְהוָה מִירוּשָׁלַיִם.
בָּרוּךְ שְׁפַטְנוּ תֹּרַה
לְעַמּוֹ יִשְׂרָאֵל בְּקָדְשָׁתוֹ.

זהר, פרשת ויקח
בריך שם דמרא עלמא, בריך פתרך ואתרך. יהא רעוותך עם
עמך ישראל לעלם, ופרקוי ימינך אחיזי לעמך בבית מקדשך,
ולאמוטויי לנו מטויב נהורך, ולקבל צלותנא ברחמיין. יהא
רענא קדמך דתוריך לו חיין בטיבותא, ולחיוי אני פקייא בגו
צדיקיא, לмерחים עלי ולמניטר יתי וית כל די ודי לעמך
ישראל.

אנת היא זו לכלא, ומפרנס לכלא. אנת הוא שליט על פלא,
אנת היא דשליט על מלכיא, ומלכויותא דילך היא.

אני עברדא דקדsha בריך הוא, דסיגידנא קפמה, ומקפיא דיקר
אוריתנה בכל עדו ועדו. לא על אנש רחיצנא, ולא על בר אלהינו
סמייכנא, אלא באלהא דשמייא, דהוא אלהא קשות, ואורייתנה
קשות, ויבאויה קשות, ומסגא למעבד טבון וקשות.

*Beh ana rahetz, v'lishmei kadisha
yakira ana eimar tushb'han.
Y'hei ra'ava kodamakh
d'tiftah liba i b'oraita,*

*v'tashlim mish'alim d'liba i
v'liba d'khel amakh Yisrael,
l'tav ul'hayin v'lishlam, amen*

בָּה אַנְא רְחִיצָא, וְלִשְׁמָה קָדִישָׁא
יִקְרֵא אַנְא אָמֶר תְּשִׁבְחָנוּ
יְהָא רָעָנָא קָדָמָךְ
דְּתִפְתָּח לְבָא בָּאָרִיתָא,
וְתִשְׁלִים מְשָׁאָלִין דְּלָבָא,
וְלָבָא דָכְלָעָמָךְ יִשְׂרָאֵל,
לְטָבָ וְלְחִיטָה וְלִשְׁלָם, אָמָן.

Let Torah come forth from *Tzion*,
the word of *תּוֹנִין* from *Y'rushalayim*.

Isaiah 2:3

Blessed is the Giver of Torah to the People *Yisrael*,
from a knowledge beyond human experience.

Barikh sh'mei d' mara alma....

Bless the Name of the Master of the World.

Bless Your crown and bless Your abode.

May Your favor always rest on Your people *Yisrael*.

May Your people behold the redeeming power of Your home.

Bless us in Your good light.

Receive our prayers with Your mother love.

By Your loving kindness may we know long life.

Count me among the justice lovers.

Love me as a mother does.

Protect me and all I have and all that belongs to
Your people *Yisrael*.

By Your will,

nourishment is given to all,

livelihood is given to all,

government is given to all,

and even leaders are governed, for dominion is Yours.

I am but a servant of the Unique One who is blessed,

before whom I bow and whose Torah I hold dear.

Year after year, I trust not in a person of flesh and blood,

nor on a messenger of God do I rely,

but only on God of the endless sky,

the true God of Torah and the prophets,

who abounds in deeds of loving-kindness and truth.

In You I trust and to Your dear name I give praise.

May it be Your will to open my heart to Your Torah,

and to answer the quest of my heart and

and the quest of every heart among Your people *Yisrael*

for good and life and peace.

Recited on Festivals:

יהוה יְהוָה אֱלֹהִים וּמֶלֶךְ אָרֶךְ אֱפִים וּרְבָבָחָסֵד וְאַמְתָת,
נוֹצֵר חָסֵד לְאֲלָפִים נְשָׂא עָוֹן וְפִשְׁעָו וְחַטָּאתָה וְנֶקֶת.

*Va-anī t'filati l'kha, Adonai,
eit ratzon. Elohim,
b'rov hasdekha,
aneini be-emet yishekha.*

וְאַנִי תְּפִלְתִּי לְךָ יְהוָה,
עַתְּ רָצֹן אֱלֹהִים,
בְּרַבְּ-חָסֵד,
עֲנָנִי בְּאֶמֶת יִשְׁעַד.

בֵּית יַעֲקֹב, לְכָךְ
וַיֵּלֶךְ בָּאוֹר יְהוָה.

Leader says first, then congregation repeats:

*Sh'ma Yisrael, Adonai Eloheinu,
Adonai ehad.*

שְׁמֻעָה יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד.

*Ehad Eloheinu, gadol Adoneinu,
kadosh (*v'norah) Sh'mo.*

אֶחָד אֱלֹהֵינוּ, גָדוֹל אֲדוֹנוּנוּ,
קָדוֹשׁ (*וּנוֹרָה) שְׁמוֹ.

(*on Shabbat Shuvah)

We turn to the east and bow for the following:

*Gadlu l'Adonai iti,
un'rom'mah sh'mo yah'dav.*

גָדוֹל לִיהוָה אַתִּי,
וּרוֹמֵם הַשְׁמֹן יְחִידָנוּ.

הקפפה

(circling the congregation with the Torah scroll)

Recited on Festivals:

All truths touch one another, from those which guide the courses of the spheres of the planets in the vastness of space, which determine the marvelous agencies on which life and movement depend in the universe of matter, which compose the structure of animals, of plants, of the inorganic mass beneath our feet, which reveal intimate phenomena of the soul in the mysterious theatre of consciousness, to the truths that express the actions of reactions of political power, those that form the immovable foundations of morality, even those that determine the precise conditions for development of industry and those that lead and nourish the arts. Achievements along all lines attract each other, become linked together, urge each other on.

Adonai, Adonai,
God compassionate and merciful,
Source of long-suffering patience,
unconditional kindness,
love that lasts forever,
forgiveness of iniquity,
transgression, and sin,
pardon without end.

Exodus 34:6-7

The following is recited three times:

I offer my prayer at this time of grace,
respond to me in truth and compassion.

Psalm 69:14

House of Ya'akov!
Come, let us together go forth,
toward the illumination of God's light!

Isaiah 2:5

Leader says first, then congregation repeats:

Listen, O Yisrael: הָאֵל our God,
הָאֵל is One. *Deuteronomy 6:4*

Our God is All, our Source is Great and Holy

(on Shabbat Shuvah add: and Awesome).

We turn to the east and bow for the following:
Exalt God with me, let us praise God's name together.

Psalm 34:4

Hakafah

(circling the congregation with the Torah scroll)

Close the Ark.

*L'kha, Adonai, hag'dulah
v'hag'vurah v'hatiferet
v'haneitzah v'hahod,
ki khol bashama·yim uva·aretz.
L'kha, Adonai, hamamlakhah
v'hamitnasei l'khol l'rosh.*

לְךָ יְהוָה
לְךָ, יְהוָה, הַגָּדֶלֶת
וְהַגְּבִירָה וְהַתְּפִאָרָת
וְהַנִּצְחָה וְהַזּוֹד,
כִּי כָל בָּשָׂמִים וּבָאָרֶץ.
לְךָ, יְהוָה, הַמְּמִלְכָה
וְהַמְּתִינָשָׁא לְכָל לִרְאָשׁ.

*Rom'mu Adonai Eloheinu
v'hishtahavu lahadom raglav
kadosh hu.
Rom'mu Adonai Eloheinu
v'hishtahavu l'har kodsho,
ki kadosh Adonai Eloheinu*

רָומְמוּ יְהוָה אֱלֹהֵינוּ
וְהַשְׁתַּחֲווּ לְהַדָּם רְגָלָיו
קָדוֹשׁ הוּא.
רָומְמוּ יְהוָה אֱלֹהֵינוּ
וְהַשְׁתַּחֲווּ לְהַר קָדוֹשׁוּ
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.

The Holy Blessed One weeps every day
over these three kinds of people:

for the one who is able to be involved in Torah study,
but is not involved;
for the one who is unable to be involved,
but is involved, nevertheless;
and for the community leader
who is arrogant toward the community.

Hagigah 5b

Close the Ark.

L'kha רוחך

All is within and part of God: greatness, strength, compassion, endurance and glory. Everything contained within heaven and earth is linked within this Oneness, every eye turns toward it, every heart longs for it.

I Chronicles 29:11

Rom'mu

Exalt the Eternal, our God, bow down before God's footstool; holy is God.

Exalt the Eternal, our God, bow down before God's holy mountain, for the Eternal God is holy.

Psalm 99:9

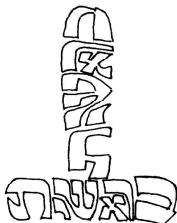
Rabbi Hananya ben Teradion said:

When two people sit
and words of Torah pass between them,
the Divine Presence rests between them.

Mishna Pirke Avot 3:3

*Gabbai or Torah reader calls up the first Aliyah
with this prayer:*

וַיְעֹזֵר וַיָּגֹן וַיּוֹשִׁיעַ לְכָל־הָחֳסִים בָּו, וַיֹּאמֶר אָמֵן.
הַכָּל הַבּוֹ גָּדָל לְאֱלֹהֵינוּ, וַתְּנוּ כְבוֹד לְתֹרַה.



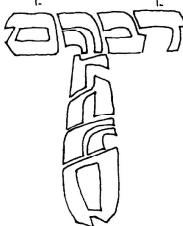
²⁹*The first aliyah is called:*

אֶל עַמְּךָ, _____, רָאשׁוֹנָה.

בָּרוּךְ שִׁפְטוּ תֹּרַה לְעַמּוֹ יִשְׂרָאֵל בְּקָדְשָׁתוֹ.

Congregation and Torah reader:

אַתֶּם הַדְּבָקִים
בִּיהוָה אֱלֹהֵיכֶם,
מִיּוֹם בְּלָקֶם הַיּוֹם.

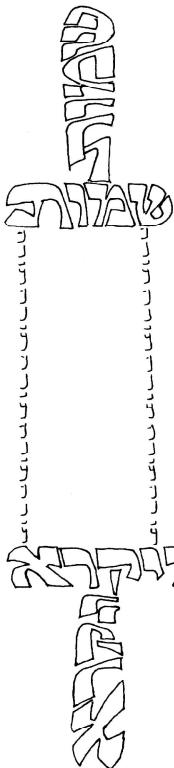


V'atem had'veikim
bAdonai Eloheikhem,
ha-yim kulkhem ha-yom.

²⁹ The public reading of the Torah is rich with symbolism and gratitude. If you are honored with an *aliyah* it is an invitation to "go up" to the Torah, just as we "went up" to Mount Sinai when the Torah was first, and as we "go up" to *Yrushalayim*, the place from which "Torah goes forth".

- If you receive the honor of an *aliyah* there are several steps involved. We wear a *tallit* to come up to the Torah, so feel free to borrow one of ours if you are not already wearing one. We'll hand it to you when you come up.
- When you are honored with an *aliyah* you will be called to the Torah with the words *na la'amod* ("please rise!"), your name, and the number of the *aliyah*, from *rishonah* (first *aliyah*) through *sh'lishi* (third) or *sh'vei'i* (seventh).
 - When you hear your number come forward to the Torah and give your name to the person who called the *aliyah* (the *gabbai*, or perhaps the Rabbi).

Gabbai or Torah reader calls up the first Aliyah with this prayer:
The Holy One will help, shield, and rescue all those
who trust;
let us say Amen.
We all acclaim God's greatness and honor the Torah.



³⁰*The first aliyah is called:
na la'amod _____ rishonah.*

Blessed is the Giver of Torah to the People *Yisrael*,
in holiness.

*Congregation and Torah reader:
You who hold fast to יהוה your God
are fully alive as a community in this moment..
Deuteronomy 4:4*

30.

- The reader will show you the words in the Torah that are about to be read. It is customary (but not required) to take the *tzitzit* of your talit and touch the place in the Torah, and then kiss the *tzitzit*.
- Next you will chant the "blessing before the reading" while holding the two *atzei hayim*, the handles at the closest end of the Torah scroll's two wooden rollers. Think of this as an expression of your ownership of Torah and all that it represents for Jewish life and prayer.
- Listen and watch as the Torah is read and then chant the "blessing after the reading".
- You may also request a *mi shebeirakh* for yourself or for family members and friends: for healing, for a *simha*, or in memory — there is power in a place where Torah is read.
- As a gesture of community, remain by the Torah while the next community member has an *aliyah*, and then shake hands all around and return to your seat.

*Blessing before the reading:***ברכו אֱתְיָהוָה הַמְבֹרֶךְ.***Barkhu et Adonai ham'vorakh.**Congregation responds:***ברוך יהוה המבורך לעולם ועד.***Barukh Adonai ham'vorakh l'olam va-ed.***ברוך יהוה המבורך לעולם ועד.****ברוך אתה יהוה אלֹהֵינוּ מֶלֶךְ הָעוֹלָם,****אשר בחר בנו מכל העמים, וננו לנו את תורתו.****ברוך אתה יהוה, נתנו תורה.***Barukh Adonai ham'vorakh l'olam va-ed.**Barukh atah Adonai, Eloheinu melekh ha-olam,
asher bahar banu mikol ha-amim, v'natan lanu et torato.**Barukh atah, Adonai, notein hatorah.**After the reading of the Torah, the Torah is again touched with tzitzit at the place where the reading ended, the tzitzit is kissed, and the following is recited:***ברוך אתה יהוה אלֹהֵינוּ מֶלֶךְ הָעוֹלָם,****אשר נתנו לנו תורה אמת, וחיי עולם נטע בתוכנו.****ברוך אתה יהוה, נתנו תורה.***Barukh atah Adonai, Eloheinu melekh ha-olam,
asher natan lanu torat emet v'ha-yei olam nata b'tokheinu.**Barukh atah, Adonai, notein hatorah.*

Torah Blessings

Blessing before the reading:

Praise the Eternal, the Source of Blessing.

Congregation responds:

Praised is the Eternal Source of Blessing for all Eternity.

A person reaches in
three directions:
inward, to oneself
up, to God
out, to others.

The miracle of life is
that
in truly reaching
in any one direction,
one embraces
all three.

*Rabbi Nahman of
Bratslav*

Praised is the Eternal Source of Blessing
in all the world.

We praise God, Wellspring of Life
of all the World,

Source of our Meaning,
Inspiration of the Torah.

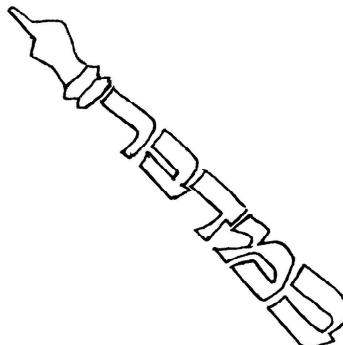
Praised is the Eternal One, Well of Torah.

Blessing after the reading:

Praised is the Eternal Source of Blessing
in all the world,

Giver of a Torah of truth
living in eternal relevance within us.

Praised is the Eternal Source of Torah.



On Being Called Up to the Torah:

מי שברך אבوتינו אברהם יצחק ויעקב, ואמותינו שרה
רבקה לאה ורחל, הוא יברך ALSO שעה היום לכבוד המקום
ולכבוד התורה (ולכבוד השבת / ולכבוד הרגל). מקודש ברוך
הוא ישמר אותם, ואת-כל-משפחתם, וישלח ברכה והצלחה
בכל-מעשה ידיו (ויזכו לעלות לרגל) עם כל-ישראל אחיו,
ונאמר אמן.

For Those About to Be Married (*Aufruf*)

מי שברך אבותינו אברהם יצחק ויעקב, ואמותינו שרה
רבקה לאה ורחל, הוא יברך את-החתנו _____ בן
, ואת-הכלה _____ בת _____ אשר
בברוך יכנסו לחפה ועליה / ועלתה / ועליהם היום לכבוד
המקום ולכבוד התורה (ולכבוד השבת / ולכבוד הרגל).
מקודש ברוך הוא יזכיר לבנות בית בישראל אשר בו ישבנו
אהבה ואחותה, ושלום ורעות, ברכה והצלחה בכל-מעשה
ידיהם, ונאמר אמן.

Prayer should be an act of catharsis,
of purgation of emotions,
as well as a process of self-clarification,
of examining priorities,
of elucidating responsibility.
Prayer no verified by conduct
is an act of desecration and blasphemy.

The One of Blessing

On Being Called Up to the Torah:

May the One who blessed our ancestors, *Avraham, Yitzhak* and *Ya'akov, Sarah, Rivkah, Leah* and *Rachel*, bless those who this day have come up honoring God, the Torah and Shabbat (and the festival). May the Blessed Holy One keep and protect them from all trouble and sorrow, from every affliction and illness; and send blessing and success to all their deeds, (and grant them the privilege their kin, and let us say: Amen.

For Those About to Be Married (Aufruf)

May the One who blessed our ancestors, *Avraham, Yitzhak* and *Ya'akov, Sarah, Rivkah, Leah* and *Rachel*, bless this couple, and , who are soon to enter the holy covenant of marriage. May God grant that their marriage ever be one of love and blessing; may it be fruitful and bring them contentment and satisfaction. May the Eternal One grant that they establish within the House of *Yisrael*, an abode of love and loyalty, a haven of peace and holiness; (a home in which children can grow in health and happiness); with a love for Torah and the practice of good deeds. Amen.

The world of matter has six dimensions –
all measurable, weighable,
east, west, south, north,
up and down.

But Shabbat adds a spiritual seventh dimension...
sanctity.

Rabbi Judah Loew, Maharal of Prague

For One Who Is Ill

מי שברך אבوتינו אברם יצחק ויעקב ואמותינו שרה רבקה לאה ורחל הוי יברך וירפא (את) _____, ואת-כל החולמים. הקדוש ברוך הוא מלא רחמים עליהם לhammadikim ו לרפואתם, ישלח להם מחרה רפואה שלמה מן השמים, רפואת הנפש, ורפואת הגוף, בתוך שאר חולין ישראל, שבת היא מליצך ורפואה קרויה לבא, השטא בעגלה ובזמנו קרייב. ונאמר אמן.

For One Who Has Recently Recovered from Serious Illness

מי שברך אבותינו ואמותינו אברם יצחק ויעקב שרה רבקה לאה ורחל הוי יוסיף לברך את _____ אשר בחסדו החלימו והחיו ועוזרו / החלימה והחיה ועוזרה לשוב להשפטת בתפלת הקהל הקדוש זהה. אני תורני השמחה אשר נשמה בהבראת ידינו / ידיקתנו להעריך את ברכת הבריאות ולעשנות כל אשר יש לאל ידנו לשומר על בריאותנו ועל בריאות כל אדם. ונתקWARD להקדיש תמיד לעבודת יהוה את עצמת גופנו ואמץ רוחנו אשר חנו אותנו בהם. אמן.

Memory is a creation made of many parts, balanced between pain and compassion, haunted by longing. What we remember shapes what we become. Remembering is a *mitzvah*, a religious obligation, for Jews; it suffuses Jewish identity and community. Jews are to remember creation and the Exodus from Egypt with every Shabbat prayer and every Kiddush over wine. Remembering, Judaism asserts, is a holy act.

Rabbi Hiyya fell ill. Rabbi Yohanan went to visit him. Rabbi Yohanan wisely asked, "Do you want to be sick? Is your suffering important to you?" When Rabbi Hiyya answered, "No," Rabbi Yohanan placed his hands on him and healed him.

Then this same Rabbi Yohanan fell ill. Rabbi Hanina went to visit him and asked, "Is your suffering important to you?" Rabbi Yohanan said, "No," and Rabbi Hanina placed his hands on him and healed him.

If Rabbi Yohanan could heal Rabbi Hiyya, why then, when he got sick, could he not heal himself?

A prisoner cannot release himself from confinement.

For One Who Is Ill

May the One who blessed our ancestors, *Avraham, Yitzhak and Ya'akov, Sarah, Rivkah, Leah and Rachel*, bless and heal _____. May she/he/they feel the holy power of compassion and may it bring strength in this time of suffering. May she/he/they know a complete healing, healing of the body and healing of the spirit, and may she/he/they know wholeness if she/he/they cannot know healing. May this wholeness come speedily to all who suffer, from the Source of our Wholeness, the Blessed Holy One. Amen.

For One Who Has Recently Recovered from Serious Illness

May the One who blessed our ancestors, *Avraham, Yitzhak and Ya'akov, Sarah, Rivkah, Leah and Rachel*, continue to bless _____ who has recovered from illness, has been returned to renewed life, and has been enabled to return to the life of this *k'hillah*. May our joy in our companion's recovery teach us to value the blessings of health and do our best to preserve our own health and work for the good health of all life. May we merit to do many more *mitzvot* in good health. Amen.

Talmud B'rakhot 5b

ברכת הגומל

אם על-תודה יקריבנו והקربיב | על-זבח התודה... .

אם על תודה יקריבנו: אם על דבר הودאה על נס שנעשה לו, כగון יורדי הים והולכי מדברות וחובשי בית סוהר, וחולה שנטרפה, שהן צריכין להודות, כתוב בהן: "יודו לה' חסדו ונפלאותיו לבני אדם ויזבחו זבח תודה" (תהילים קז כא - כב) -- אם על אחת מאלה נדר שלמים הללו, שלמי תודה הם, וטענות ל闯 האמור בעניין, ואין נאכלין אלא ליום ולילה.

ריש"

The one offering the gomel:

**ברוך אתה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לִמְבָבִים טוֹבֹת, שְׁגַמְלֵנִי כָּל טוֹב.**

*Barukh ata Adonai Eloheinu melekh ha'olam,
haGomel l'hayavim tovot, sheg'malani kol tov.*

The congregation responds:

מַי שְׁגַמְלֵנְךָ כָּל טוֹב, הִיא יִגְמַלֵּךְ כָּל טוֹב סָלה.

Mi sheg'malkhen kol tov, hu yigmal'khen kol tov, selah.

Birkat Ha-Gomel

If he shall offer it as a thanksgiving, then he shall offer with the sacrifice of thanksgiving.

Leviticus 7:12

If he offers an account of some occasion of thanksgiving for a miracle that was performed for him, referring to those that go down to the sea, that travel through the wilderness, or are released from prison or recover from an illness. Such as these are required to give thanks; for regarding them it is stated: "Let them give thanks to the Lord for His mercy, and for His wonderful works to the children of men!" (*Psalm 107:21*) If he vowed these peace-offerings on account of any one of these, they constitute thanksgiving peace-offerings, and the laws enumerated in the context apply to them, and they can only be partaken of for the space of one day and night from the time of offering.

(Rashi)

The four categories of persons in Psalm 108 must bring a thanksgiving offering and pronounce the *gomel* blessing. The sages broadened this to include those who have been saved from any kind of danger. This thanksgiving to God for the kindnesses we have known is one of the many ways we approach God.

Today it is suggested that one bring an offering of *tzedakah* in place of the *todah* sacrifice.

The one offering the gomel:

Blessed is the Source of Life,
for a world in which those in need may find support,
and for the support and healing I have known.

The congregation responds:

We give thanks with you for the good you have known,
and pray that you will continue to know the good.

In Celebration of a Newborn

מי שברך אבותינו ואמותנו אברם יצחק וייעקב, שרה רבקה
לאה ורחל, היא תברך את _____ ואת _____ ?
בָּנֵם הַנֹּולֶד / בְּתִם הַנֹּולֶד לְהֶם בְּמִזְלָטָב וַיְקִרְאָ שְׁמוֹ / שְׁמָה
בִּישָׂרָאֵל _____ בָּן / בָּת _____ ?

ישמח האב ביוצא חלציו ותגל אמו / אמה בפרי בטנה.
בכתב – זכר לעולים בריתו דבר צוה לאף דור. הודיע ליהוה
כיטוב כי לעולים מסדו. זה הקטן / זו הקטינה
גדול יהה / גדולה תהיה. לשם שכנוסת לבירת בן
יכניס/תפנש לתורה, ולחפה ולמעשים טובים. ונאמר אמן.

On the Occasion of a Significant Birthday

מי שברך אמותנו ואבותינו שרה רבקה לאה ורחל, אברם
 יצחק וייעקב, היא תברך את _____

לתקופת יום הלידתם. האלים הרועה אותם מעודם עד
היום זה ישמרים ויחייהם ויאשריהם וויטיף להם שנות חייהם
וברכחה בטוב ובנעימות ברב עוז ושלום ונשו יגון ואנחתה. יתדרחם
באשר ובسمחת לבב של כל אהובי נפשם, וימלא כל משאלות
לבם תקוותיהם ותפלותיהם לטובה. ונאמר אמן.

The celebrant and members of the family say:

*Barukh atah Adonai,
Eloheinu melek ha-olam,
sheheheynu v'kiy'manu v'higiyenu
lazman hazeh.*

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁהִחְנִינוּ וּקְיִמְנוּ וּהְגִיעָנוּ
לִזְמָן הַזֶּה.

For a Newborn Life

We have been blessed with this precious gift of this child. We are filled with wonder and with gratitude as we call you our child. We hold you close to our hearts and cradle you with love. We welcome you into the circle our family and community and embrace you with the beauty of a rich tradition.

We pledge ourselves to the creation of a Jewish home and to a life of compassion for others, hoping that you will grow to cherish and emulate these ideals. May our child grow in health, strong in mind and kind in heart, a lover of Torah, a seeker of peace. God of new beginnings, teach us to be parents worthy of this sacred trust of life.

On the Occasion of a Significant Birthday

May the One who blessed our ancestors, *Avraham, Yitzhak* and *Ya'akov, Sarah, Rivkah, Leah* and *Rachel*, bless _____ son/daughter of _____ on this anniversary of birth. May God who enabled him/her to live to this day grant life and happiness, and many more years of blessing, contentment, strength and well-being, keeping him/her free from all anxieties and ills. May s/he rejoice in the happiness of all his/her loved ones, and see the fulfillment of all his/her worthy hopes and prayers, and let us say: Amen.

The celebrant and members of the family say:

Boundless are you, Eternal One our God, Source of all life, who has kept us alive, sustained us and allowed us to reach this occasion.

On a Special Anniversary of a Wedding

מי שברך אבותינו ואמוותינו אברחים יצחק ויעקב שרה רבקה
 לאה ורחל, הוא יברך את _____ ואת _____ אשר
 מלאו _____ שנים לכליותיהם. והנה באו אל בית
 התפלה להודות ולהלל ולשבח למקדש עמו ישראל על ידי
 חפה וקדושין אשר העשיר את חייהם באהבהם ובאמונתם
 הצדית. יהי רצון מלפניו שלארך ימים עד זקנה ושינה
 שאננים יחו בעתרת שלום וחזותה. הקל איש תלאות רעה
 והכפל שלושים ושמחים. (נייחדו יקצרו קציר שלושים מזראע
 האהבה אשר נטעו לבות בוניהם). ונאמר אמן.

The celebrants rise and say:

*Barukh atah Adonai,
 Eloheinu melek ha-olam,
 sheheheyenu v'kiy'manu v'higiyenu
 lazman hazeh.*

**ברוך אתה ייְהוָה
 אלהינו מלך העולם,
 שהחינו וקימנו והגינו
 בזמן הזה.**

לקהל הקדוש

מי שברך אבותינו אברחים יצחק ויעקב, ואמוותינו שרה
 רבקה לאה ורחל, הוא יברך את כל הקהיל הקדוש זהה עם
 כל קהילות הארץ, הם ובניהם ובנותיהם וכל אשר להם, וכי
 שמ伙דים בתים כנסיות לתפלה, ומיל שבחאים בתוכם להתפלל,
 וכי שנותים גור לפאור ויינו לקדוש ולהבדלה, ועת לאורים
 וצדקה לעניים, וכל מי שעוסקים בצרבי צבור ובבנין ארץ
 ישראל באמונה. הקדוש ברוך הוא ישלים שקרים ויסיר מהם
 כל מחלוקת וירפא לכל גופם ויטלח לכל עונם, וישלח ברכה
 וצלחה בכל מעשה יديهم עם כל ישראל אחיהם, ונאמר
 אמן.

On a Special Anniversary of a Wedding

May the One who blessed our ancestors, *Avraham, Yitzhak* and *Ya'akov, Sarah, Rivkah, Leah* and *Rachel*, bless _____ and _____

_____ who have completed _____ years of married life. They have come to the synagogue to give thanks and sing the praises of the One who sanctifies our people *Yisrael* with the institution of marriage, for having enriched their lives by their mutual love and devotion. May it be God's will that they continue to a ripe old age to live together in happiness, lightening each other's burdens, enhancing each other's joys, (and together reaping a harvest of joy from the seeds of love they have sown in the hearts of their children). Amen.

The celebrants rise and say:

Boundless are you, Eternal One our God,
Source of all life, who has kept us alive,
sustained us and allowed us to reach this occasion.

For the Congregation

May the one who blessed our ancestors, *Avraham, Yitzhak* and *Ya'akov, Sarah, Rivkah, Leah* and *Rachel*, bless this entire holy community, along with other holy communities – them, and their children, and all that belongs to them. All those who set apart houses of assembly for prayer, and those who come into their midst to pray, and those who study Torah for the sake of teaching it to young and old, and those who provide light for the lamps, and wine for *Kiddush* and *Havdalah*, and food for guests, and donations for the poor, and all those who faithfully are occupied with the needs of the community, and with the building up of the Land of Israel – may the blessed Holy One provide them their reward, and turn away from them every sickness, and heal their bodies, and pardon them their failures. May God send blessing and success in all their efforts, along with all *Yisrael*, their kin, and let us say: Amen.

מי שברך אבותינו ואמותינו אברם יצחק ויעקב
 שורה רבקה לאה ורחל,
 היא יברך את העומדים לסע לארץ קדשנו.
 מי יתן ונסעה זאת בעמיך בהם אהבת הארץ ישראל
 והיה מוקור ברכה והתחדשות בינם לבין עם ישראל
 ומורשת ישראל.
 כמו שכתיב – יברך יהוה מצון
 וראה בטוב ירושלים.
 צאתכם לשלוּם ובוֹאכֶם בְּשִׁלוּם. ונאמר אמן.

For One Going on a Journey
 יהי רצון מלפניך יי אלהינו ואלהי אבותינו ואמותינו,
 שתוליכנו לשלוּם, ותצלעידנו בְּשִׁלוּם,
 ותדריכנו לשלוּם, ותשמכוּן לשלוּם,
 ותגיננו למחוז חפאננו לחים ולשמה ולשלוּם.
 (וთחיזרנו לביתנו לשלוּם).

ותצילנו מפן כל אויב ואורב בדרכך,
 ומכל מני פרעניות המתרגשות לבוא לעולם.
 ותשלח ברכה בכל מעשה ידינו.
 ותתנני להו ולחסד ולرحمות בעניך ובעניינו כל רועינו.
 ותגמלנו חסדים טובים.
 ותשמע קול תפלהינו כי אתה שומע תפלה ותתנו אתה.
 ברוך אתה יי שומע תפלה.

For One Journeying to Israel

May the One who blessed our ancestors, *Avraham, Yitzhak* and *Ya'akov, Sarah, Rivkah, Leah* and *Rachel*,

bless who is about to journey to our holy land.

May this journey deepen their love for the land of Israel,
and may it be a source of blessing and renewal in their relationship
with the people and heritage of *Yisrael*.

As it is written: "May the Eternal One bless you from *Tzion*
and may you see the welfare of *Yrushalayim*."³¹

Go forth in peace and return to us in peace, and let us say: Amen.

For One Going on a Journey

May it be Your will, ה' ייְהוָה our God and God of our ancestors,

to lead _____ in peace

and direct their steps in peace,

to guide them in peace, to support them in peace,

and to bring them to their destination in life, joy and peace,

and return them in peace.

Give protection from the hands of every enemy and lurking foe,
from robbers and wild beasts on the journey,

and from all kinds of calamities that may arise on the way.

Send a blessing to all the works of their hands.

Grant grace, kindness, and mercy in your eyes and in the eyes of all
who behold us, and bestow bountiful kindness upon us.

Hear the voice of our prayer, for You hear everyone's prayer.

Blessed are You, ה' ייְהוָה, who hears prayers.

The more peace there is in us,
the more peace there will be in our world.

³¹. Psalm 128

חציו קדיש

*Yitgadal v'yitkadash sh'mei raba
b'alma divra khirutei,
v'yamlikh malkhutei b'ha·yeikhon
uv'yomeikhon uv'ha·yei d'khol beit
Yisra·eil, ba·agala uvizman kariv,
v'imru: Amein.*

*Y'hei sh'mei raba m'varakh
l'alam ul'almei alma·ya.*

*Yitbarakh v'yishtabah, v'yitpa·ar
v'ytromam v'yitnasei,
v'yet·hadar v'ytaleh v'yet·halal
sh'mei d'kudsha, b'rikh hu,
l'eila min kol birkhata
v'shirata, tushb'hatu
v'nehemata, da·amiran b'alma,
v'imru: Amein.*

יַתְגָּדוֹל וַיְתִקְדַּשׁ שֵׁםֶה רַבָּא
בַּעֲלָמָא דִּיְבָרָא כְּרוּוֹתִיה,
וַיְמַלֵּיךְ מֶלֶכְוֹתִיה בְּחִיכּוֹן
וּבְיוּמִיכּוֹן וּבְמַיִּיעַ דָּכְלַבִּית
יִשְׂרָאֵל, בָּעֲגָלָא וּבְזַמְנוֹ קָרִיב,
וְאָמְרוּ אָמֵן.

יְהָא שֵׁםֶה רַבָּא מַבָּרֵךְ
לְעַלְםָם וּלְעַלְמָי עַלְמִיא.

יַתְפָּרֵךְ וַיְשַׁתְּבַח, וַיְתִפְאַר
וַיִּתְרוּם וַיִּתְנְשָׁא,
וַיִּתְהַדֵּר וַיִּתְעַלֵּה וַיִּתְהַלֵּל
שֵׁםֶה דָּקְדָּשָׁא, בָּרֵיךְ הוּא,
לְעַלָּא מוֹפָלְבָרְכָתָא
וּשִׁירָתָא, גַּשְׁבָּחָתָא
וּנְחַמְּתָא, דָּאָמִירָן בַּעֲלָמָא,
וְאָמְרוּ אָמֵן.

All the letters of the Torah, by their shapes,
combined and separated, swaddled letters,
curved ones and crooked ones, superfluous and elliptic ones,
minute and large ones, and inverted, the calligraphy of the letters,
the open and closed pericopes and the ordered ones,
all of them are the shape of God.

Hatzi Kaddish

Filling the world and beyond the world
there is one name alone —
the world was created by its power and
will be governed by its strength
in our lifetimes and in our days,
and in the life of the House of Yisrael
may that day come quickly and that time be near — in this we trust.

May the one name be blessed
within the world and beyond the world.

Yet though it be blessed and praised
and adored and lifted and extolled
and admired and raised and sung aloud,
still the unique name, the recipient of all blessings,
remains beyond all blessings, songs, praises and comforts
spoken in this world — in this too we trust.

I assert with absolute faith
that prayers preceded God.
Prayers created God.
God created humans
Humans create prayers
that create God who creates humanity.



הנבהה

The Torah is raised on high by two people.

*V'zot haTorah asher sam
Mosheh lifnei b'nei Yisrael
al pi Adonai b'yad Mosheh.*

וזאת התורה אשר שמ
משה לפני בני ישראל,
על פי יהוה ביד משה.

ברכה לפני הפטורה

Before the Haftarah is chanted:

*Barukh atah Adonai,
Eloheinu melekh ha-olam,
asher bahar binvi-im tovim,
v'ratzah v'divreihem
hane-emarim be-emet.

Barukh atah Adonai,
haboheir batorah
uv'Mosheh avdo,
uv'Yisra-eil amo,
uvvin'vi-ei ha-emet vatzedek.*

ברוך אתה יי',
אלְהַיָּנוּ מֶלֶךְ הָעוֹלָם,
אשר בחר בבניאים טובים,
ונצחה בדבורים
הנאמרים באמת.

ברוך אתה יי',
הבורchr בתורה
ובמשה עבדו,
ובישראל עמו,
ובבניאי האמת וצדקה.

Hagbaha

The Torah is raised on high by two people.

Three people are called forward, two for hagbaha (lifting the Torah) and one for gelilah (dressing the Torah).

Some hold the tzitzit in their hand and point to the Torah with the little finger. The smallest finger is used to represent a gentle touch of respect to the Torah.

This is the Torah, set by Moshe
before the People Yisrael
at God's command, through Moshe.

Blessing before the Haftarah

Praised is the Eternal
Source of Blessing in all the world,
for the words of prophets spoken in truth,
speaking God's word.

Praised is the Eternal One for Torah
and for Moshe God's servant,
for the People of Yisrael,
and for prophets of truth and justice.

Think that the letters of prayer are the garments of God.
What a joy to be making a garment for the greatest of sovereigns!
Enter into every letter with all your strength.
God dwells within each letter;
as you enter it, you become one with God.

Tzwa'at Riyash 13a

ברכה אחרי הפתורה

After the Haftarah is chanted:

ברוך אתה יי' אלהינו מלך העולם,
 ציר כל-העולם, צדיק בכל-הדורות,
 האל הנאמנו, האומר ועשה, המדבר ומקיים,
 שכל-דבריו אמת וצדקה.
 אמן אתה יהוה אלהינו ונאמנים דבריך,
 ודבריך אחד מדבריך אחר לא ישוב ריקם,
 כי אל מלך נאמנו ורחקנו אתה.
 ברוך אתה יהוה האל הנאמן בכל-דבריו.

رحم על ציון כי היא בית חיננו,
 וצלילבות נפש תושיע במרה בימינו.
 ברוך אתה יהוה משפט ציון בבניה.
 שמחנו יהוה אלהינו באליחו הנביא עבדך,
 ובמלכות בית קוז משיחך, במרה יבא ויגל לבנו,
 על כסאו לא ישב זר, ולא ינחלו עוד אחרים את-כבודו,
 כי בשם קדשך נשבעת לו, שלא יכבה נרו לעולם ועד.
 ברוך אתה יהוה מגן קוז.

*Al hatorah, v'al ha'avodah,
 v'al han'vi-im v'al yom
 hashabat hazeh, shenatata lanu
 Adonai Eloheinu lik'dushah
 v'lim'nuhah, l'khavod ul'tifaret.*

*Al hakol Adonai Eloheinu, anahnu
 modim lakh, um'varkhim otakh.
 Yitbarakh shimkha b'fi kol hai
 tamid l'olam va-ed. Barukh
 atah Adonai, m'kadeish hashabat.*

על-התורה, ועל-העבודה,
 ועל-הנביאים, ועל-יומם
 השבת הזה, שנתקת לנו
 יי' אלהינו, לקדשה
 ולמנוחה, לכבוד ולתפארת.

על-הכל יי' אלהינו, אנחנו
 מודים לך, ומברכים אותך.
 יתברך שמה בפי כל-חמי
 תמיד לעולם ועד. ברוך
 אתה יי', מקדש השבת.

(On a festival continue on page 30)

Blessing after the Haftarah

After the Haftarah is chanted:

Praised is the Eternal Source of Blessing in all the world,
Rock we cling to, Justice in every generation,
Source of the Faithfulness to say and to do the said,
to speak and to fulfill the spoken, every word is true and just.

You are reliable and so too your words,
not one of them will prove empty
for Your power is faithful and compassionate.
Praised is the Eternal Source of Faithful Blessing.

Have compassion upon *Tzion*, the house of our life,
and upon the broken in spirit, soon and in our days.
Praised is the Source of the joy of *Tzion's* children.

Real faith does not mean professing what we hold true in a ready-made formula... It means holding ourselves open to the unconditional mystery which we encounter in every sphere of our life and which cannot be comprised in any formula. It means that, from the very roots of our being, we should always be prepared to live with this mystery as one being lives with another. Real faith means the ability to endure life in the face of this mystery.

Let us soon happily hear of the coming of the Messianic Era brought by *Eliyahu* the prophet; soon and in our days may it come, with the restoration of the House of David. Let no false Redeemer manipulate hope. The oath was sworn to David that his light would never go out. Praised is the Source of hope for light and peace.

On Shabbat continue:

For all that You have given us, O God — for Torah, for sacred service, for prophets and for this Shabbat day given for holiness and rest, for honor and compassion...

for all this we are grateful and offer up praise. May God's name be blessed by all life. Praised is the Eternal Source of Blessing in all the world.

On a Festival morning continue:
על התוֹרָה וּלְהַעֲבֹדָה וּלְהַנְּבִיאִים (וּלְיֹם הַשְׁבָּת הַזֶּה) וּלְיֹום

On Pesah:

חַג הַמֵּצָות הַזֶּה,

On Shavuot:

חַג הַשְׁבָּעוֹת הַזֶּה,

On Sukkot:

חַג הַסְּפּוֹת הַזֶּה,

On Sh'mini Atzeret and on Simhat Torah:

חַג הַעֲצָרָת הַזֶּה,

שְׁפָטָת לָנוּ יְהוָה אֱלֹהֵינוּ (לְקָדְשָׁה וּלְמִנוּחָה) לְשֻׁזָּן וּלְשִׁמְחָה,
לְכָב֔וד וּלְתִפְאָרָת. עַל הַכֶּל יְהוָה אֱלֹהֵינוּ אָנָּחָנוּ מָזְדִים לְךָ,
וּמְבָרְכִים אֹתְךָ. יַתְבִּרְךָ שְׁמֶךָ בְּפִי בְּלָתִי תִּמְדִיד לְעוֹלָם וְעַד. בָּרוּךְ
אָתָּה יְהוָה מֶקְדֵּשׁ (הַשְׁבָּת וּיִשְׂרָאֵל וּהָזְמִינִים).

For almost as long as Torah has been read in the midst of the praying *k'hillah* on Shabbat, Jews have also read *haftarah*. *Haftarah*, Hebrew for “added,” is the name of the additional reading from the *Tanakh* (the Jewish Scriptures) recited after the ritual Torah reading. It is an excerpt from the books included in the second section of the *Tanakh*, which consists of prophetic and some semi-historical texts. The *haftarah* readings are often chosen for their thematic echo of an important concept in the Torah’s narrative, but they are sometimes also chosen to emphasize significant days on the liturgical calendar.

It is difficult to know exactly how the practice of reciting *haftarah* came into being, and when. The Talmud records the assertion of *Rav* in the third century BCE that it is an established practice. Evidence from the Cairo *Geniza* attests to a variety of texts used in different communities as *haftarah*. Special *haftarah* readings mark the approach of *Pesah*, the weeks leading up to *Tisha B’Av*, and the seven weeks of consolation that lift the praying community from *Tisha B’Av* to *Rosh HaShanah*. Aside from these special readings, a consistent thread, linkage or parallelism is found in the text of the Torah reading of the week and the chosen *haftarah* for that week.

On a Festival morning continue:

For all that You have given us, O God — for Torah, for sacred service,
for prophets and for this Appointed Time of

Pesah —Festival of *Matzah*

Shavuot — Festival of Weeks

Sukkot — Festival of Huts

Shemini Atzeret and Simhat Torah — Eight Day Festival of Conclusion

which you have given us for happiness and celebration,
for honor and for compassion.

For all this we are grateful and offer up praise.

May God's name be blessed by all life.

Praised is the Eternal Source of Blessing in all the world,
making *Yisrael* and the Appointed Times holy.

Rabbi Shneur Zalman asked a disciple: *Moshe*, what do we mean when we say 'God'? The disciple, taken aback, was silent. He asked a second and a third time. Finally, he said: Why are you silent? Because, came the reply, I do not know. Shneur Zalman rejoined: Do you think I know? And yet I must say it. I must say: God is...

18th Century Hasidic Tale

יקום פורקן מו שמייא, חנא וחסדא ור חממי ומתי ארכיבי ומזוני רוייני, וסיעתא דשמייא, ובריות גופא ונזהרא מעלייא, זרעא מיא וקימא, זרעא די לא יפסק ודי לא יבטל, מפתנמי אויריתא, לכל קהלא קדיישא חדין, רב רבביה עם זעריא, טפלא וונשייא. מלפה דעתמא יברך יתכוון, יפייש חייכוון ויסגא יומיכוון ויתנו ארכה לשנייכוון, ותתפרקון ותשתחזבון מו קל עקא ומון קל ערין בישין. מרו די בשמייא יהא בסעdiceון, קל זמו ועדו, ונאמר אמן.

ברכות סד.

אמיר רבבי אלעזר אמר רבבי חנינא: תלמידי חכמים מרבים שלום בעולם, שנאמר: וכל בנית למודדי יהוה, ורב שלום בנית, אל תקרי בנית אלא בוניך.

שלום רב לאחבי תורה,
ואינו למו מכשול.
יהי שלום בחליך, שלוחה בארכמנותיך.

למעון אני ורעי, אדבירה נא שלום בך.
למעון בית יהוה אלחינו, אבקשה טוב לך.

יהוה עז לעמו יתנו, יהוה יברך את עמו בשלום.

Study, though you may forget, though you may not fully understand.
Talmud, Avodah Zarah 19a

*Y'kum Purkan*³²

Prayer for All Those who Learn, and All Those who Lead

Blessings of heaven — redemption and grace, lovingkindness and compassion, enough days and enough sustenance, divine support, physical health and spiritual enlightenment, offspring who live and endure, who do not neglect nor abandon the study of Torah — may all this be upon all our holy communities in the Land of Israel and in the Diaspora, all our religious and communal leaders, spiritual guides and decision makers, and upon all those who seek to learn their ways and to study Torah. May God bless them with lives full of time and meaning, and free from trouble and fear. May the Divine Teacher support them always, and let us say Amen.

Talmud B'rakhot 64a

Rabbi Elazar said in the name of Rabbi Hanina, those who are devoted to Jewish study increase peace in the world, as it is said: “all your children shall learn about **בָנָי** and great shall be the peace of your children” (*Isaiah 54:13*) – don’t read the verse *banayikh*, “your children,” but rather *bonayikh*, “your builders.”³³

May wholeness come to all those who love Torah,
let nothing make them stumble.

Let there be peace on your walls, serenity in your houses.

For the sake of my kin and my friends, I will speak peace with you.
For the sake of the house of our God **בָנָה**
I will seek your well-being.

God will strengthen our people,
God will bless our people with peace.

³². This Aramaic prayer was created by the Babylonian *geonim*, Rabbis who led the People of *Yisrael* at the close of the Talmudic period.

³³. Congregation Shir Tikvah’s *Sefer Torah* is wrapped in a wimple which is decorated by an illumination of this Talmudic teaching. It was created in 2005 by students of the Nashira Education Project.

תפילה למדינה

אֱלֹהֵינוּ וְאֱלֹהֵי רוח כָל בָּשָׂר שִׁמּוֹר וּבָרַךְ אֶת הָאָרֶץ הַזֹּאת. בָּרָךְ
אֶת כָּל שָׂרִירָה וּמִנְחֵגֶיהָ וּמִתְּנוּ בְּלֹבֶס רוח חֲכָמָה וּבִינָה לְקִים
שְׁלוֹם וּמִחרוֹת לְכָל תּוֹשֶׁבֶתְּךָ. בָּרַכְנוּ אָבִינוּ בְּלֹנוּ בְּאֶחָד בְּאוֹר פְּנִים
וּמִקְים בִּימָד חֲבָרָה שְׁבָה יְתִקְים בְּמִתְרָה מִזּוֹן נְבִיאָךְ - בְּנוּ
בָּתִים וּשְׁבָוּ וּגְטַטוּ גְּנוֹת וְאָכְלוּ אֶת-פְּרִין. וְדָרַשׁוּ אֶת-שְׁלוֹם
הַעִיר אֲשֶׁר הָגָלוּתִי אֶתְכֶם שְׁמָה וְהַתְּפִלְלוּ בְּעֵדוֹת אֱלֹיהָ כִּי
בְּשְׁלוּמָה יְהִי לְכֶם שְׁלוֹם. וּנְאָמֵר אָמֵן.

תפילה למדינת ישראל

אָבִינוּ שְׁבָשְׁמִים, צור יִשְׂרָאֵל וְגֹאָלוּ, בָּרָךְ אֶת-מִדְיָנִת יִשְׂרָאֵל,
רָאשִׁית צְמִיחָת גָּלְתָנוּ. הָנוּ עַלְיהָ בְּאָבֻרָת חִסְדְּךָ וּפְרוֹשׁ עַלְיהָ
סְכִת שְׁלֹמָךְ וּשְׁלֹחָ אָזְךָ וְאַמְתַּךְ לְרָאשָׁיךָ, שָׂרִירָה וּיוֹעָצִיכָה,
וּמִקְנִים בְּעֵצָה טֹבָה מַלְפִנִים. מִזְקָ אֶת-יִצְחָק מַגְנִי אֶרְץ קְדֹשָׁנוּ,
וּהַנִּיחִילָם אֱלֹהֵינוּ יְשֻׁיעָה, וְעַטְרָתָנָה צָהָרָם, וּנְתַתָּשׁוּם
בָּאָרֶץ וּשְׁמִחָת עֹזֶל לְיוֹשְׁבָהָה, וּנְאָמֵר אָמֵן.

Why Jerusalem, why me?
Why not another city, another person?
Once I stood at the Western Wall
when suddenly a flock of startled birds soared up,
shrieking and flapping their wings like bits of paper
with wishes scribbled on them, wishes
that flew out from between the massive stones
and ascended on high.

Prayer for the United States

Our God, the God of the spirits of all flesh, keep and bless this country of ours. Bless the leaders of this country and set in their hearts the spirit of wisdom and understanding, that they might establish peace and liberty for all its inhabitants. Bless all of us equally in the light of your Presence, that we might build together a society in which the vision of your prophet will soon be fulfilled: "Build houses and live in them, plant gardens and eat their fruit. Seek the welfare of the city in which you live and pray to the Eternal in its behalf; for in its prosperity you shall prosper" (*Jeremiah 29:7*), and let us say: Amen.

Prayer for the State of Israel

Rock and redeemer of the People of *Yisrael*, bless the State of Israel, the first flowering of our redemption. Shield it with your love; spread over it your shelter of peace. Send your light and your truth to its leaders and advisors, and help them with your good counsel. Strengthen the hands of those who defend our holy land; grant them lasting fulfillment and crown their efforts with success. Grant peace in the land and everlasting joy to its inhabitants, and let us say: Amen.

The predicament of prayer is twofold:
not only do we not know how to pray;
we do not know what to pray for.
We have lost the ability to be shocked
at atrocities committed by humanity,
for the capacity to be dismayed
at our inability to be dismayed?

הכרזת החודש
Announcement of the New Month

רָאשׁ חֹדֶשׁ יְהִי בַּיּוֹם הַבָּא
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תּוֹבָה

This coming _____ evening will begin the month of _____,
may it be a good month for us, for all Yisrael,
and for all people on earth.

יְהִי רְצׁוֹן שִׁיטְחָדֵשׁ עֲלֵינוּ חֹדֶשׁ
Y'hi ratzon she-yit-hadeish aleinu hodesh _____

May the month of _____ be renewed for us

לִטוּבָה וְלִבְרָכָה, לְשֻׁשָׂן וְלִשְׁמַחָה
l'tovah v'livrakhah, l'sason ul'simhah
for good and for blessing, for joy and for happiness

לִשְׁלוּם וְאַחֲוָה, רְעוּوت וְאַהֲבָה
l'shalom v'ahavah, rei-ut v'ahavah
for peace and for companionship, for friendship and for love

לְעִבוּדָה וַיְצִירָה, פָּרְנָסָה וּפְלָקָלה
la'avodah v'y'tzirah, parnasah v'kalkalah
for work and creativity, sustenance and sustainability

לִשְׁלוּת הַנֶּפֶשׁ וּבְרִיאַת הַגּוֹף
l'shalvat hanefesh uv'riyat haguf
for peace of mind and health of body

לְחַיִים שֶׁל דָּرֶךְ אָרֶץ וְאַהֲבַת תּוֹרָה
l'ha-yim shel derekh eretz v'ahavat Torah
for caring for others and for love of learning

לְחַיִים שִׁימְלָאוּ בָם מִשְׁאָלוֹת לְבֵינֵינוּ לִטוּבָה.
l'ha-yim she-yimal'u bam mish' alot libeinu l'tovah.
for the fulfillment of our hopes and dreams for good.

Amen אָמֵן

Birkhat Levana Blessing of the New Moon

*Said Rabbi Aha bar Hanina in the name of Rabbi Asi
in the name of Rabbi Yohanan:*

*Reciting the blessing over the moon at the proper time
is like greeting the Shekhinah personally.*

(Sandhedrin 42b)

Dusk falls,
the eve of the new moon gathers us,
thin curving light shines against the night sky;
from this moment darkness wanes,
a narrow sickle of light illuminates our faces
and the sacred cycle resets, begins anew;
month to month, waxing and waning;
or hadash — new light renames ordered time,
reflection of our ordered journey
sets our feet on the circled path
brings us to our beginning again and again as

psalms ring out, pealing praise:
barukh Ata Adonai, b'rukha At Sh'khinah!
blessed are You, Lord, blessed Your Presence!
praise dances in the heights, in the depths, in the waters
praise rings from the sun, from the moon, from bright stars
praise echoes through the Creator's works
singing blessing, blessed, bless us,
renew our days as of old,
new moon marking this appointed time

the mystery of ending and beginning
caught in a single arc of light,
an ancient *mitzvah* to recall each new moon
whispering **שלום** *shalom* peace peace
ken y'hi ratzon

Nissan	ניסן
Iyar	אייר
Sivan	סיוון
Tammuz	תמוז
Av	אב
Elul	אלול
Tishri	תשרי
Heshvan	חשוון
Kislev	כיסלֵב
Tevet	טבת
Shevat	שׁבָּט
Adar	אדר

יְהִלּוֹ

Reader says:

יְהִלּוֹ אֶת-שֵׁם יְהוָה,
כִּי נָשַׁגֵּב שְׁמוֹ לְבָדוֹ.

The congregation responds:

הַזָּדָע עַל אָרֶץ וְשָׁמָיִם.
וַיַּרְאֶם קָרְנוֹ לְעַפּוֹ, תְּהִלָּה
לְכָל-חָסִידִים, לְבָנִי
יִשְׂרָאֵל עִם קָרוֹבָו, הַלְלוּיָה.

Hodo al eretz v'shama-yim.

Va-yarem keren l'amo, t'hila

l'khол hasidav, livnei

Yisrael am k'rovo, hal'luyah.

הַקְפָּה

(on Shabbat only, transliteration on page 11)

[The one carrying the Torah pauses when the leader sings alone.]

תְּהִלָּים כ"ט

מִזְמֹר לְזֹהֶד.

הָבוּ לְיְהוָה, בְּנֵי אֲלִימִים, הָבוּ לְיְהוָה כְּבָזָד זָעָז.

הָבוּ לְיְהוָה כְּבָזָד שְׁמוֹ,

הַשְׁפְּתָחוּ לְיְהוָה בְּמִדְרָת קָדְשָׁךְ.

קוֹל יְהוָה עַל הַמִּפְּמִים,

אֶל הַכְּבָזָד הַרְעִים, יְהוָה עַל מִינִים רַבִּים.

קוֹל יְהוָה בְּפֶתַח, קוֹל יְהוָה בְּמַדָּר.

קוֹל יְהוָה שְׁבֵר אֲרִיזִים,

וַיְשַׁבֵּר יְהוָה אֶת-אֲרִיזִים הַלְּבָנוֹן.

וַיְרִקְיָדִים כְּמוֹ עַגְלָל, לְבָנוֹן וְשְׁרִיוֹן כְּמוֹ בּוֹרָא מִים.

קוֹל יְהוָה חִצֵּב לְהַבָּזָת אַשׁ,

קוֹל יְהוָה יְחִיל מִדְבָּר, יְחִיל יְהוָה מִדְבָּר קָדְשָׁךְ.

קוֹל יְהוָה יְחֹלֵל אֲלִילָת,

וַיְחַשֵּׁף יָעָרֹת, וּבְהִיכְלָוֹ כָּלֹו אָמֵר כְּבָזָד.

יְהוָה לְמַפְּבוֹל יָשַׁב, וַיָּשַׁב יְהוָה מֶלֶךְ לְעוֹלָם.

יְהוָה עַז לְעַפּוֹ יִתְּנוּ,

יְהוָה יִבְרֹךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

Returning the Sefer Torah to the Ark.

Y'hall'u

The Reader says:

Let all praise the Name of the Eternal, only that Name is exalted.

The congregation responds:

The grandeur envelops heaven and earth, our people glows with it;
praise to those who share that shining, *Yisrael*, a people that seeks
God's presence.

Halleluyah!

[*Psalm 148*]

Hakafa

(on Shabbat only, transliteration on page 11)

[The one carrying the Torah pauses when the leader sings alone.]

Psalm 29 — A Psalm of David

A David Song:

Give to יְהוָה, children of holy ones,
give to יְהוָה glory and power.

Give to יְהוָה the honor of a name.

Bow down to יְהוָה in the beauty of distance.

The voice of יְהוָה hovers on the waters,
a God-glorious-thunder over ocean waters vast.

The voice of יְהוָה is strength. The voice of יְהוָה is beauty.

The voice of יְהוָה splinters trees.

הַיְהוָה will splinter even the trees of Lebanon.

Like new born calves shall they dance,
while the Sirion and the Lebanon
dance like wild young oxen.

The voice of יְהוָה sparks, and brings fire.

The voice of יְהוָה shakes the wild places,
יְהוָה makes tremble the wildest place of all.

The voice of יְהוָה sets the deer to birthing,
but strips bare the concealing forest.

Then, in the place of dwelling, every person speaks of glory, saying:
יְהוָה was there at the flood, יְהוָה will preside for all time.

יְהוָה gives strength to the People,

יְהוָה blesses the People with peace.

The Torah is placed in the Ark.

*Ki lekah tov natati lakhem,
torati al ta·azovu.*

כִּי לְקָח טוֹב נָתַתִּי לְכֶם,
תּוֹרָתִי אֶל תְּעֻזּוּבָו.

*Etz ha·yim hi lamahazikim bah,
v'tom'khehah m'ushar.
D'rakheha darkhei no·am,
v'khol n'tivoteha shalom.*

עַז חַיִים הִיא לְמַחְזִיקִים בָּה,
וּתְמַכְּיָה מֵאָשָׁר.
דָּرְכֵיכֶם זָרְכִּינְעָם,
וְכָל-נְתִיבָתֵיכֶת שָׁלוֹם.

*Hashiveinu Adonai, eilekha
v'nashuvah,
hadesh yameinu k'kedem.*

הַשִּׁיבֵּנו יְהוָה, אֲלֵיכֶם
וּנְשׁוּבָה,
תְּדוֹשׁ יָמֵינוּ כָּקָדָם.

The Torah has not imposed upon *Yisrael* a tyranny of the spirit. It does not violate human nature. On the contrary, *the road to the sacred leads through the secular*. The spiritual rests upon the carnal, like “the Spirit that hovers over the face of the water.” Jewish living means living according to a system of checks and balances. We are not asked anything that cannot be responded to. We are not told: “Love thy enemy,” but “Do not hate him,” and positively: “If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again.” (*Exodus 23:4*).

The Torah is placed in the Ark.

For I have given you good teaching,
My Torah; do not abandon it.

Proverbs 4:2

Etz Ha-yim

It is a Tree of Life to all who hold on to it,
those who support it are content.
Its ways lead to pleasantness,
its paths lead to peace.

Proverbs 3:17-18

Hashiveinu

Return us, Eternal One, to you, and we will return;
make our days as new as they once were.

Lamentations 5:21

The Ark is closed.

Get yourself a teacher; acquire a friend to study with you.

Pirkei Avot 1:6



זכר למוסף

The essence of Jewish religious thinking does not lie in entertaining a concept of God but in the ability to articulate a memory of moments of illumination by [God's] presence. *Yisrael* is not a people of definers but a people of witnesses: "Ye are My witnesses" (*Isaiah* 43:10). Reminders of what has been disclosed to us are hanging over our souls like stars, remote and of mind-surpassing grandeur. They shine through dark and dangerous ages, and their reflection can be seen in the lives of those who guard the path of conscience and memory in the wilderness of careless living.

Since those perennial reminders have moved into our minds, wonder has never left us. Heedfully we stare through the telescope of ancient rites lest we lose the perpetual brightness beckoning to our souls. Our mind has not kindled the flame, has not produced these principles. Still our thoughts glow with their light.

יהי רצון מלפניך יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁנַּעֲלֵה
לִפְנֵיכָךְ זָכָרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בְּהַתְּקִרְבָּם אֶלְיךָ בִּימֵי קָדָם
בְּהַבָּאת קָרְבָּנוֹת חֻבּוֹתֵינוּ, תַּمִּידִים כִּסְדָּרִים וּמוֹסָפִים
כְּהַלְכָתָם. וּמְאוֹזָה תָּרַב מִקְדָּשֵׁנוּ וְגַלְילֵנוּ מִאָרֶצֵנוּ הִי אֶרְשָׁת
שְׁפָתֵינוּ וְהַגִּיּוֹן לִפְנֵיכָךְ קָרְבָּנוֹת שְׁחַקְרִיבָוּ לִפְנֵיכָךְ אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ

Zekher l'musaf

This section recalls the traditional Musaf service.

The prayers of the Amidah were originally envisioned as a way to recognize the fixed times for sacrifices as set forth in the Torah; the daily morning and afternoon Amidah correspond to the daily morning and afternoon sacrifices offered in the Temple in Y'rushalayim – and before that, in the wilderness Mishkan, the sacred space the Israelites constructed so that they might feel close to God.

After the Roman destruction of the Jerusalem Temple and our Exile, prayer (already pre-existing in some forms) was adapted as a way to "hold the place" of the time when a sacrifice would have been offered. On Shabbat, an additional sacrifice was brought; therefore on Shabbat, the siddur includes musaf, an "additional" Amidah only recited on Shabbat (or Festivals, when a special extra sacrifice was also offered). We no longer look forward to a time in which the ancient sacrifices will once again be offered; Judaism continues to thrive and progress through formal ritual and recitation and in 2000 years we have traveled far. But we maintain this section where Musaf would have been recited, in memory of those many generations of Jews who faithfully kept the place open for that extra sacrifice, in their hearts and in their prayers.

May it be your will, our God and God of our ancestors, that we recall before You the remembrance of our ancestors as they approached You in ancient days; they brought the obligatory offerings, the regular daily offerings and the additional Shabbat offerings, according to Your command. Ever since our Jerusalem Temple was destroyed and we were exiled from our Land, the entreaty of our lips and the meditation of our hearts have become like the sacrifices our ancestors offered up before you.

פעם אחת קיה רבנו יוחנן בר-זקאי יוצא מירושלים, והיה רבי יהושע הולך אחורייו וראה את בית המקדש חרב. אמר רבי יהושע: אוי לנו אל זה שהוא חרב, מקום שמכפרים בו עונותיהם של ישראל! אמר לו רבנן:بني, אל גרע לך. יש לנו בפירה אחרית שהיא כמותה. ואיזו? גמilot חסדים, שנאמר: כי חסד חפצתי ולא צבת.
אבות דרבי נתן דכ"א

קרבת אליהם חפצנו – איך נתקרבי?
עשות רצונו בקשו – במה נתרצה?
והיא אל מסתער, מושבו ברום עולם,
כל היקום בידו ומעשו על כל געלם.

אפס כי מצוה צנו לשמר בריתו לדור דורים:
הנה שמע מזבח טוב להקשב מהלב אילים.
וכי-ימוק אחיך ומטה ידו עמוק וחזקתו בו.
הגר כי-יגור אתך... ואהבת אותו.
לשכיר... אשר... בביתה: ביום תתן שכרו...
ומים שתה מבורך - ומהם לקהל את שלו.
מוֹצָא שְׁפִתִּיךְ תִּשְׁמַר וְעַשֵּׂית כַּאֲשֶׁר נִזְרַת לִיהְוָה אֱלֹהִיךְ.
שנות חיים נתנו לך האל - הבא קרבנך משעותיך.

R. Yohanan ben Zakkai once went out of *Yrushalayim*, followed by R. Joshua; seeing the destroyed Temple, R. Joshua wept. "Woe to us that this is destroyed, the only place where the sins of *Yisrael* might be atoned!" R. Yohanan said, "Do not grieve over it. We have other means of atonement as effective: *gemilut hasadim*, as it is written, "I desire *Hesed*, and not sacrifice" (*Hosea 6:6*). *Avot d'Rabi Natan* 4:21

Nearness to God we desire — how shall we come near?
To feel God's blessing we seek — how shall we be blessed?
For God is hidden from us, that Place is the All of the World;
All that exists is in God's hand, yet no hand is seen....

God has required nothing of us but to keep God's covenant in all generations: *Genesis 17:9*

Behold, to obey is better than sacrifice, to hearken than the fat of rams.
I Samuel 15:22

If your brother becomes poor – maintain him. *Leviticus 25:35*

The stranger who is in your midst — treat with respect.
Leviticus 19:33-34

For the hired help who is in your house — give the hire on the day it is earned. *Deuteronomy 24:14-15*

Drink water from your own cistern — and respect the wells of others.
Proverbs 5:15

What has passed your lips, do, and pay your vows to the Most High.
Psalms 50:1

Awe is an intuition
for the creaturely dignity of all things
and their preciousness to God;
a realization
that things not only are what they are
but also stand, however remotely,
for something absolute.
Awe is a sense for the transcendent,
for the reference everywhere to God,
who is beyond all things.
Awe enables us to perceive in the world
intimations of the divine,
to sense in small things
the beginning of infinite significance,
to sense the ultimate in the common and the simple;
to feel in the rush of the passing
stillness of the eternal.

The word of God
never comes to an end.
No word
is
God's last word.

...Who shall ascend into the hill of the Lord?
or who shall stand in his holy place?
There is no one but us.
There is no one to send, nor a clean hand,
nor a pure heart on the face of the earth, nor in the earth,
but only us, a generation comforting ourselves with the notion
that we have come at an awkward time,
that our innocent fathers are all dead –
as if innocence had ever been –
and our children busy and troubled,
and we ourselves unfit, not yet ready,
having each of us chosen wrongly, made a false start, failed,
yielded to impulse and the tangled comfort of pleasures,
and grown exhausted,
unable to seek the thread, weak, and involved.
But there is no one but us.
There never has been.



תפילות מסיימות

*Aleinu l'shabei·ah la·adon hakol,
latet g'dula l'yonzeir b'reishit,
shelo asanu k'go·yei ha·aratzot,
v'lo samanu k'mishp'hot ha·adama,
shelo sam helkeinu kahem,
v'goraleinu k'khol hamonam.*

*Va·anahnu kor'im umishtahavim
umodim lifnei melekh malkhei
ham'lakhim, Hakadosh barukh hu.*

*She·hu noteh shama·yim
v'yoseid aretz, umoshav y'karo
bashama·yim mima·al,
ush'chinat uzo b'govhei m'romim.
Hu Eloheinu, ein od.
Emet malkeinu, efes zulato,
kakatuv b'Torato: V'yadata ha·yom
vahashivota el l'vevecha,
ki Adonai hu haElohim
bashama·yim mima·al
v'al ha·aretz mitachat, ein od.*

עלינו לשבח לאדוֹן הַכָּל,
לחת גְּדֻלָּה ליוֹצֵר בִּרְאָשִׁית,
שֶׁלֶא עָשָׂנו בָּגּוּיִי הָאָרֶץ,
וְלֶא שְׁמָנו בְּמִשְׁפָּחוֹת הָאָדָם,
שֶׁלֶא שֵׁם חִלְקָנו בָּהֶם,
וְגַרְלָנו בְּכָל-הַמָּנוֹנִים.

ואנחנו פּוֹרָעִים וּמְשֻׁתְּחִווּם
וּמוֹזִים לִפְנֵי מֶלֶךְ, מֶלֶכִי
הַמֶּלֶכיםּ, הַקָּדוֹשׁ בָּרוּךְ הוּא,

שַׁהֲיָה נָטוּה נְשָׁמִים
וַיִּסְדֹּק אָרֶץ, וּמוֹשֵׁב יִקְרֹא
בְּשָׁמִים מִמּוּלָּל,
וְשָׁכִינַת עָזָז בְּגַבְהִי מְרוּמִים.
הַיָּא אֱלֹהִינוּ, אֵין עוֹד.
אֲמָתָ מלְכָנו אַפְּס זוֹלָתוֹ,
בְּפִתְוּב בְּתוֹרָתָנוֹ: וַיַּדַּעַת הַיּוֹם
וַהֲשַׁבֵּת אֶל לְבָבֵךְ,
כִּי יְהוָה הוּא הָאֱלֹהִים
בְּשָׁמִים מִמּוּלָּל,
וְעַל הָאָרֶץ מִתְּחַת, אֵין עוֹד.

Concluding Prayers for Shabbat and Festival mornings

*Aleinu*³⁴

We rise as we are able for the Aleinu.

We cannot help but rise and praise
in awe of Eternity, in gratitude for Creation.
The Jewish path we walk is uniquely meaningful to us,
a precious gift handed down from our ancestors.
It blesses us with each step toward our destiny.

*Traditionally, we bend at our knees and waist at the word 'korim',
then rise again at 'lifnei melech'.*

We are part of the Oneness of All; we give ourselves over to a Strength
which is greater than we, that we might be a part of it.

May we come to see that All is One; the heavens above and the earth
below are anchored in the same glorious, awesome Whole. The beauty
of all Creation sings out everywhere. This is our God, our only One.
Let truth reign alone and supreme, as it is written: "know today in
your heart: there is only one Source of Life in all the world, only One."

Deuteronomy 4:39

³⁴ While the *Aleinu* has a powerful focus including all of creation, the beginning words include one of the strongest statements of chosenness in the *siddur*. The original context of these words, during terrible years of anti-Jewish persecution in medieval Europe, was meant to express a people's sense of embattled determination to cling to their unique and beautiful heritage. The words of the *Aleinu* in a modern context are out of place if the idea of being chosen is exclusive and elitist, lessening the dignity and worth of other peoples. However, these ancient words still assert the importance for all people, as individuals and as groups, to know that they are special and set apart for unique roles and unique blessings, especially when these are used to benefit the broader community of peoples. Being chosen originally meant knowing oneself and one's group to have a unique relationship with one's God. Today we know that such an awareness is positive only when it leads one toward the awareness of one's responsibility to create a more just and compassionate society for all peoples.

עַל כֵּן נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ, לְרֹאֹת מְהֻרָה בַּתְפָאָרָת עָזָה,
לְהַעֲבִיר גָּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים בְּרוֹת יִכְרְטוּן. לְתַקְוּ עוֹלָם
בְּמַלְכֹות שְׁדִי, וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְשָׁמָךְ. לְהַפְנּוֹת אֶלְיךָ
כָּל-רְשָׁעֵי אָרֶץ. יִקְרְיוּ וַיַּדְעֻוּ כָּל-יֹשְׁבֵי תְּבֵל פִי לְכָךְ תִּכְרְעָ
כָּל-בָּרֶךְ, תִּשְׁבַּע כָּל-לֶשׁוֹן.

לְפִנֵיךְ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיַּפְלִלוּ. וְלִכְבֹּזֶד שְׁמָךְ יִקְרְרַבְוּ,
 וַיִּקְבְּלוּ בָּלָם אֶת-עַל מַלְכֹותְךָ וַתִּמְלֹךְ עַל-יִהְמָם מְהֻרָה לְעוֹלָם
 וְעַד, פִי הַפְּלִיכֹות שְׁלָךְ הִיא וְלֹעֲזָלָמִי עַד תִּמְלֹזֶךְ בְּכָבּוֹד, בְּכָתוֹב
 בְּתֹרְתָּךְ: יְהוָה יְמַלֵּךְ לְעוֹלָם וְעַד.

*V'ne·emar: v'ha·yah Adonai
 l'melekh al kol ha·aretz;
 ba·yom hahu yi·h'yeh
 Adonai ehad ush'mo ehad.*

**ונאמר: וַיָּהִי יְהוָה
 לְמַלֵּךְ עַל כָּל-הָאָרֶץ,
 בַּיּוֹם הַהוּא יְהִי
 יְהוָה אֶחָד וְשַׁמוֹ אֶחָד.**

We are seated except for those who will be reciting the Mourner's Kaddish.

Before the gate has been closed,
 before the last question is posed,
 before I am transposed.
 Before the weeds fill the gardens,
 before there are no pardons,
 before the concrete hardens.
 Before all the flute-holes are covered,
 before things are locked in the cupboard,
 before the rules are discovered.
 Before the conclusion is planned,
 before God closes his hand,
 before we have nowhere to stand.

For these truths and more we hope, with You יהוה our God
to quickly perceive Your beautiful power,
to remove distortions of truth from the earth
and to uproot falseness completely,
to establish the world under the guidance of *Sh'dai*
so that all flesh and blood may call upon Your name,
to bring back to You even the evil doers of the earth
that the people of the world may see and understand,
that all may choose to bend their knees
and every tongue may speak in trust to You.

Before you, יהוה our God, they shall call out and fall forward,
and before your honored name pour out their hearts,
and every person shall accept the yoke of heaven
and You shall rule over all, soon and forever.

For Your place is as Ruler
and You shall rule forever in honor
as is written in your Torah:
“יהוה shall rule across all space and time.”

This is what is said:
“On the day when God’s Name shall be One,
the world shall be whole and at peace.”

Zekhariah 14:9

We are seated except for those who will be reciting the Mourner's Kaddish.

Mourner's Kaddish

The Jewish prayer service is punctuated with no less than five different versions of the Kaddish prayer, which acknowledges God’s holiness and expresses our desire to participate in it. After the Holocaust, different responses were created to acknowledge that some have no one left to recite Kaddish in their memory: (1) the day, Aseret b’Tammuz, was set aside as a special Kaddish for all those for whom no one is left alive to remember them, and (2) in some congregations, everyone rises for this Kaddish.

Mourners traditionally lead this final Kaddish, which concludes the prayer service. The Mourner's Kaddish does not mention death, but speaks only of God. Mourners recite this special Kaddish during the first months – or year – of mourning and on the yahrzeit (yearly anniversary) of a death. Mourners are invited, if they wish, to share the names of those in whose memory they rise. It is the custom of some to rise and join the mourners.

Kaddish Yatom

(mourners)

Yitgadal v'yitkadas sh'mei raba

(all) *Amen*

*b'alma di v'ra kirutei
v'yamlikh malkhutei,
b'ha·yeikhon uv'yomeikhon,
uv'ha·yei d'khol beit Yisra·eil
ba·agala uvizman kariv, v'imru:*

(all) *Amen.*

*Y'hei sh'mei raba m'varakh,
l'alam ul'almei alma·ya.*

*Yitbarakh v'yishtabah v'yitpa·ar
v'yitromam v'yitnasei, v'yit·hadar
v'yitaleh v'yit·halal sh'mei d'kudsha*

(all) *b'rakh hu*

*l'eila min kol birkhata v'shirata,
tushb'hata v'nehemata, da·amiran
b'alma v'imru: (all) Amen.*

*Y'hei sh'lama raba min sh'ma·ya
v'hayim, aleinu v'al kol Yisra·eil
v'imru: (all) Amen.*

*Oseh shalom bimromav,
hu ya·aseh shalom aleinu
v'al kol Yisra·eil v'imru:*

(all) *Amen.*

קדיש יתום

(mourners)

יתגָּדֵל וַיְתִקְדֹּשׁ שְׁמֵה רֶבֶא,

אמָן (all)

**בָּעֵלֶםָא דִּי בָּרָא, בְּרוּוֹתָהּ,
וַיִּמְלִיךְ מֶלֶכְוָתָהּ
בְּחַיִיכָּזֶן וּבְיוֹמִיכָּזֶן,
וּבְחַיִי דְּכָל־בֵּית יִשְׂרָאֵל,
בְּעֲגָלָא וּבְזָמָן קָרִיב, וְאָמָרָה**

אמָן. (all)

**יהָא שְׁמָה רֶבֶא מִבְּרָךְ
לְעָלָם וּלְעָלָםִי עַלְמִיאָה.**

**יִתְבָּרֵךְ וַיִּשְׁתַּבְּחָה, וַיִּתְפַּאֲרֵךְ
וַיִּתְרוּם וַיִּתְנְשָׁא וַיִּתְהַדֵּר
וַיִּתְעַלֵּה וַיִּתְהַלֵּל שְׁמָה דְּקָדְשָׁא,**

בריך הוא (all)

**לְעָלָם מִן כָּל־בְּרָכָתָא וְשִׁירָתָא,
תְּשִׁבְחָתָא וְנִחְמָתָא, דְּאָמְרוּ
בָּעֵלֶםָא, וְאָמְרוּ (all) אָמָן.**

**יהָא שָׁלֶםָא רֶבֶא מִן שְׁמִיאָה
וּמִים עַלְינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ (all) אָמָן.**

**עֲשָׂה שָׁלוֹם בְּמִרְזָמִיו
הָוָא יִעֲשָׂה שָׁלוֹם עַלְינוּ
וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ**

אמָן. (all)

Mourner's *Kaddish*³⁵

Filling the world and beyond the world
there is one name alone —
the world was created by its power and
will be governed by its strength
in our lifetimes and in our days,
and in the life of the House of *Yisrael*
may that day come quickly and that time be near — in this we trust.

May the one name be blessed
within the world and beyond the world.

Yet though it be blessed and praised
and adored and lifted and extolled
and admired and raised and sung aloud,
still the unique name, the recipient of all blessings,
remains beyond all blessings, songs, praises and comforts
spoken in this world — in this too we trust.

May a great peace fall like rain from the skies
giving life to us and all of *Yisrael* — in this we trust.

May the creator of peace on high
create peace for us and all of *Yisrael* — in this we trust.

³⁵. There is an old *minhag* to bow to the left and right when one is reciting the *oseh shalom* of this final *Kaddish* of the communal prayer service. It has variously been explained as, since we are taking leave of God's presence, recognizing the unseen "courtiers" in the Divine "throne room" as we exit (for this reason it is also traditional to take steps backward to show one's awareness that one is now leaving the presence of God evoked by the *minyan*). This ancient custom of bowing to angels (the word refers to God's "messengers" in Hebrew) has been more recently re-interpreted as a way of recognizing our companions of the *minyan* as messengers of God among us. The mourners who alone recite this prayer bow in gratitude toward those who witness and respond to their *Kaddish*, thus enabling and supporting this moment of memory.

I'll let you in on a secret
about how one should pray the sunset prayer.
It's a juicy bit of praying,
like strolling on grass,
nobody's chasing you, nobody hurries you.
You walk toward your Creator
with gifts in pure, empty hands.
The words are golden,
their meaning is transparent,
it's as though you're saying them
for the first time.

If you don't catch on
that you should feel a little elevated,
you're not praying the sunset prayer.
The tune is sheer simplicity,
you're just lending a helping hand
to the sinking day.
It's a heavy responsibility.
You take a created day
and you slip it
into the archive of life,
where all our lived-out days are lying together.

The day is departing with a quiet kiss.
It lies open at your feet
while you stand saying the blessings.
You can't create anything yourself, but you
can lead the day to its end and see
clearly the smile of its going down.
See how whole it all is,
not diminished for a second,
how you age with the days
that keep dawning,
how you bring your lived-out day
as a gift to eternity.

Bubbie drank tea from a glass,
a sugar cube between her front teeth,
and was careful turning the spigot
on the steaming samovar;
I never saw her hair,
hidden by a scarf or the wig
saved for when she went out.

Zadie wore a hat in the house,
his head
“always covered before God;”
it was hard to catch the smile
behind the bristly black beard,
but his eyes crinkled up
when he saw me.

I climbed the back porch stairs myself, like a puppy on all fours, to reach their third-floor flat full of familiar smells of fresh-baked cholleh bread, where they sometimes let me sip the sleepy-sweet wine Zadie made.

It was August and I was ten
when they sailed for Palestine —
“to see the promised land,”
Momma said;

We sat on their front steps, the week before to have our picture taken:
aunts in high-heels
uncles wearing ties
cousins in shorts;
Momma cried but Bubbie kept her mouth and eyes tight;
After awhile I stopped asking when they were coming back.

Starting to search in ‘65
was like slipping through a threshold of time; I walked the cobblestone streets of their village

wondering were my feet tracing Bubbie’s slow steps, finding where Zadie prayed and planted grapes and jacaranda — from that tree a blossom sprig pressed between my journal pages, still pink;
Their grave-sites, in Jordan’s hostile hands,
could not be reached.

In ‘86 in a small hot office of a Jerusalem burial society, waiting with strangers, telling similar stories, hoping records of lost loved-ones might be stored here; Me, on a journey to make sense of things,
to fill the great empty holes of my memory;
The man with the side locks and black frock coat brought out two brown carton boxes big enough to hide in, directing me to look for Bubbie’s and Zadie’s death certificates among the hundreds dumped there; I found them and my tears, at the same time.

On an old map, rolled like a precious scroll and carefully patched with scotch-tape, he pointed out their cemetery sites.

Overlooking the golden city on the hill, I stood, rocking back on my heels and chanting the mourner’s prayer at Bubbie’s and Zadie’s graves; I hoped they would know I found them — and that in seeking, found myself.

From Rosh Hodesh Elul until Sh'mini Atzeret Psalm 27 is recited
Psalm for the Season of Repentance
תהלים כ"ז

לז'וד.

יהוה אָרוּי וַיְשֻׁעֵי מִפְּנֵי אִירָא.
 יהוה מָעוֹז חַי מִפְּנֵי אָפְּחָד.
 בְּקָרְבָּן עַלְיָן מַרְעִים לְאַכֵּל אֶת־בָּשָׂרִי,
 צָרִי וְאַיִבָּי לִי הַמָּה כְּשַׁלְוָו וְנַפְלָו.
 אַסְ-תְּפָנָה עַלְיָן מְחַנָּה לְאִירָא לְבִי,
 אַסְ-תְּקָוָם עַלְיָן מְלֹחָמָה בְּזֹאת אֲנִי בָּוּטָה.

*Ahat sha·alti mei·eit Adonai
 ota avakesh: shivti
 b'veit Adonai kol y'mei ha·yai,
 lahazot b'no·am Adonai
 ul'vekeir b'heikhalo.*

אחת שָׁאַלְתִּי מִאַת־יְהוָה
 אֹתֶה אָבְקָשׁ: שָׁבְתִּי
 בְּבֵית־יְהוָה כָּל־יְמִי חַי,
 לְחַזּוֹת בְּנַעַם־יְהוָה
 וְלִבְקָרְבָּן הַיְכָלוֹ.

כִּי יַצְפְּנֵנִי בְּבָיוֹם רַעָה,
 יִסְתַּרְנִי בְּסַתֵּר אֲהָלוֹ בְּצָור יְרוּמָמָנִי
 וְעַתָּה יְרוּם רָאשִׁי עַל־אַיִבָּי סְבִיבָוֹתִי,
 וְאַזְבָּחָה בְּאֲהָלוֹ זְבָחִי תְּרוּעָה,
 אֲשִׁירָה וְאַזְמָרָה לִיהְוָה.
 שְׁמַע־יְהוָה קֹלִי אָקְרָא וְחִנְנָנִי וְעַנְנִי.
 לְךָ אָמֵר לְבִי בְּקָשׁו פָּנִי אֶת־פְּנֵיךְ יְהוָה אָבְקָשׁ.
 אֶל־תִּסְתַּר פְּנֵיךְ מִמַּנִּי,
 אֶל־תִּטְטַשֵּׂנִי וְאֶל־פְּעַזְבָּנִי אֶלְלָהִי יְשֻׁעָה.
 כִּי־אַיִבָּי וְאַמְּפִי עַזְבָּנִי וְיְהוָה יַאֲסִפָּנִי.
 הַזּוֹרְנִי יְהוָה דָרְבָךְ וַיְחִנֵּנִי בָאָרֶח מִישּׁוֹר לְמַעַן שׂוֹרְרִי.
 אֶל־תִּתְגַּנֵּנִי בְּנַפְשִׁי צָרִי כִּי קְמוּדָבִי עֲדִי־שְׁקָר וַיְפַחַת חַמְסָה.
 לֹא לֹא הָאמַנְתִּי לְרֹאֹת בְּטוּב־יְהוָה בָּאָרֶץ חַיִם.
 קְוָה אֶל־יְהוָה, חַזְקָה וַיַּאֲמַץ לְבָבָךְ וְקְוָה אֶל־יְהוָה.

From Rosh Hodesh Elul until Sh'mini Atzeret Psalm 27 is recited

Psalm for the Season of Repentance

Psalm 27 Of David:

The Eternal shines upon me and saves me,
why should I fear?

My strength comes from an Eternal Source,
why should I be afraid?

Close come those who would undermine me,
but they will choke on their own evil, and fall.

If an entire army camped against me, I would not fear;
if I were to have to go to war to defend myself,
I would not lose trust.

One thing I ask of the Eternal, only this do I seek:
to stay mindful that I exist within the Eternal
every day and every moment.

Let me see and know awe,
for God's *sukkah* which protects from evil;
for God's tent which holds me
and lets me stand firm upon the rock.
My head is lifted above the evil,
my eyes look beyond those who do it;
I am too busy singing praises to God,
my thoughts are of Eternity.

Hear me when I call out,
let my voice not echo uselessly in the void.
I seek You, O God, and the sense of the presence of Eternity.
Let not my anger hide me from You, O Eternal,
I know where my help lies.
If father and mother abandon me,
yet the Eternal will take me in.
Teach me the ways of Eternal integrity,
the paths by which I overcome all that blocks me.
Let me not give in to the temptation
to answer evil with evil, a lie with a lie.
Let me be strong to trust that I will see good yet again
in the land of the living;
trust in the Eternal, be strong and of good courage,
and trust in the Eternal.

Shir HaKavod

*An'im z'mirot v'shirim ei·eirog,
ki eleikha nafshi ta·arog.*

*Nafshi ham'dah b'tzeil yadekha,
lada·at kol raz sodekha.*

*Midei dab'ri bikh'vodekha,
homeh libi el dodekha.*

*Al ken adaber b'kha nikh'badot,
v'shim'kha akhabed b'shirei y'didot.*

שיר הכבוד
אגניות זמירות ושירים אָרֹג,
כִּי אַלְיךָ נֶפֶשִׁי תְּעַרְגָּ.

נֶפֶשִׁי חִמְדָה בְּכָל יְהָה,
לְקַדְעַת כָּל רֹז סוֹדָךְ.

מִדי דְּבָרִי בְּכָבוֹדָךְ,
הוֹמָה לְבִי אֶל דָּוִידָךְ.

עַל פָּן אָדָּבָר בְּךָ נִכְּבָדָות,
וְשַׁמֶּךָ אֲכַבֵּד בְּשִׁירֵי יְהִידָות.

אָסְפָּרָה בְּכָבוֹד וְלֹא רַאֲיָה,
אֲדָמָךְ אֲכַבֵּךְ וְלֹא יַדְעַתִּיךְ.
בִּינְדָּבָר בְּסֻוד עַבְדִּיךְ,
דְּמִיתָה בְּכָר בְּבָוד הַזָּדָךְ.

גְּדַלְתָּךְ וְגַבּוּרָתָךְ. כִּנו לְתַקְף פְּעַלְתָּךְ.
דָּמוֹ אַוְתָּךְ וְלֹא כְּפִי יְשָׁחָ, וַיְשַׁוּךְ לְפִי מַעֲשָׂיךְ.

הַמְּשִׁילָוק בְּרֹוב חִזְיוֹנָות, הַנְּגָע אַחֲד בְּכָל דָּמְיוֹנָות.
וַיְחִזֵּוּ בָּךְ זָקָנָה וּבְחָרוֹת, וְשַׁעַר רַאשָּׁךְ בְּשִׁיבָה וּשְׁחָרָות.

זָקָנָה בַּיּוֹם דֵין וּבְחָרוֹת בַּיּוֹם קָרְבָּ,
כְּאַישׁ מְלָחְמָות זְדָיו לֹא רָבָ.

חַבְשׁ פּוּבָע יְשֻׁעָה בְּרָאשָׁו, הַזְּשִׁיעָה לוֹ יְמִינָו וִזְרוּעָ קְדָשָׁו.

טַלְלִי אֲוֹרוֹת רָאשָׁו נְמָלָא, קְנוֹצֹתָיו רְסִיסִי לִילָה.
יַתְפָּאָר בַּי כִּי חָפֵץ בַּי, וְהָוָא יְהִיה לֵי לְעַטְרָתָ צָבִי.

כְּתַם טָהוֹר פָּזָדְמוֹת רָאשָׁו, וְהַק עַל מְצָח בְּבָזָד שָׁם קְדָשָׁו.
לְחֹן וְלִכְבּוֹד צָבִי תַּפְאָרָה, אַמְתָו לֹא עַטְרָה עַטְרָה.

מְחַלְפּוֹת רָאשָׁו בְּבִימִי בְּחָרוֹת, קְנוֹצֹתָיו תְּלַתְלִים שְׁחֹרוֹת.
נוֹה הַצְּדָקָ צָבִי תַּפְאָרָתוֹ, יַעַלְהָ נָא עַל רַאשׁ שְׁמַחְתוֹ.

סְגִלְתָּו תַּהְיָ נָא בְּיַדוֹ עַטְרָת. וְצַנְיָן מְלוֹכָה צָבִי תַּפְאָרָת.
עַמּוֹסִים נְשָׁאָם עַטְרָת עַנְדָם, מְאַשֵּׁר יִקְרֹו בְּעִינֵינוּ בְּבָדָם.

Hymn of Glory³⁶ (*Anim Z'mirot*)

Beautiful hymns and love songs shall I weave,
For it is to you that my whole being cleaves;
My desire is to be in the shadow of your hand,
The mystery of your secrets I seek to understand.

Of your glorious Presence, I shall ever speak,
For your sweet love, my heart shall ever beat;
And thus it is your praise that I now proclaim,
While in songs of love, do I glorify your name.

Though I have not seen you, of your being I relate;
Without having known you, I coin images and names,
Through your prophets' visions and servants' mysteries,
You were drawn in splendor and glorious majesty.

Your grandeur, your power, from your acts were derived;
Your deeds were invoked as expressions of your might.
Despite the many images, none fully captures you,
Yet from your wondrous deeds, your being they construe.

In myriad varied visions you have been portrayed,
And yet through all the images, as One have you remained.
In old age and in youth, they envisioned you:
With the hoary head of age, the jet-black curls of youth.

In judgment, wise and bold; in battle, young and bold;
A tireless warrior whose might will yet unfold.
The helmet of deliverance, a crown upon your head;
You extended your right arm in holiness you led.

A visage all aglow with beads of sparkling light,
Heavy flowing locks moistened with the dew of night.
I beautify the One who delights in me,
My crown of glory shall this One ever be.

Your beauty rests on me, as does mine on yours,
When I call out to you, I feel closer to your source.

³⁶. Attributed to Rabbi Judah the Pious of Regensburg, a leader of the 13th century *Hasidei Ashkenaz*.

פָּאַרְוּ עַלְיוֹ וִפְאַרְיָה עַלְיוֹ, וְקָרוֹב אֲלֵי בְּקָרְאֵי אֲלֵיו.
צָחַן וְאֶדוֹם לְלִבּוֹשׁוֹ אֶדוֹם, פּוֹרָה בְּצָרְכּוֹ בְּבּוֹאוֹ מְאָדוֹם.

קָשֵׁר תְּפִלִין הַרְאָה לְעַנוֹ, תְּמִינַת יְהוָה לְנַגֵּד עַינָיו.
רֹצֶחֶת בְּעַמוֹ עֲנָוִים יְפָאֵר, יוֹשֵׁב תְּהִלּוֹת בָם לְהַתְּפָאָר.
רָאשֵׁ דְּבָרֶךָ אִמְתָת קֹרָא מֶרֶאשׁ, דָזָר וְדָזָר עִם דָזָרְשׁ הַדָּרָושׁ.
שִׁיתְתְּהַמּוֹן שִׁירֵי נָא עַלְיָיךְ, וּרְגַנְתִּי תְּקַרְבָּ אֲלֵיךְ.

תְּהַלְתִּי תְּהִי לְרָאשֵׁךְ עַטְרָתָ, וְתְּפִלְתִּי תְּפֻנוֹ קַטְרָתָ.
תְּקִיר שִׁירַת רָשְׁ בְּעִינֵיכְ, כִּשְׁיר יוֹשֵׁר עַל קְרַבְנֵיכְ.

Birkhati ta·aleh l'rosh mashbir,
m'holel umolid tzadik kabir.
Uv'vir'khati t'na·ana li rosh,
v'otah kah l'kha kiv'samim rosh.
Ye·eirav na sihi aleikha
ki nafshi ta·arog eleikha.

בְּרַכְתִּי תָעַלָה לְרָאשֵׁךְ מִשְׁבֵּיר,
מְחוֹלֵל וּמוֹלֵיד צְדִיק בְּבִירָ.
וּבְרַכְתִּי תִּנְעַנָע לִי רָאשָׁ,
וְאַוְתָה קָח לְךָ כְּבָשָׂמִים רָאשָׁ.
יְעַרְבָ נָא שִׁיחֵי עַלְיָךְ.
כִּי נְפָשֵׁי תְּעַרְגָ אֲלֵיךְ.

Kiddush

קידוש

On Shabbat and on the first or last day of a Festival that coincides with Shabbat,
begin here:

V'shamru

וּשְׁמַרְוּ

וּשְׁמַרְוּ בְּנֵי יִשְׂרָאֵל אֶת-הַשְׁבָּת,
לְעֹשֹׂת אֶת-הַשְׁבָּת לְדֹרְתֶם בְּרִית עֽוֹלָם.
בֵּיןִי וּבֵין בְּנֵי יִשְׂרָאֵל אָזֶת הִיא לְעָלָם,
כִּי שְׁשַׁת יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמִים וְאֶת-הָאָרֶץ,
וּבַיּוֹם הַשְׁבִּיעִי שְׁבָת וַיַּנְפֵשׁ.
עַל פָּנָי בָּרָךְ יְהוָה אֶת-יּוֹם הַשְׁבָּת וַיַּקְדֵשׁ.

V'shamru v'nei Yisra·eil et hashabat,
la·asot et hashabat l'dorotam b'rit olam.
Beini uvein b'nei Yisra·eil ot hi l'olam,
ki sheishet yamim asa Adonai et hashama·yim v'et ha·aretz,
uva·yom hash'vi·i shavat va·yinafash.

Glistening and ruddy, enrobed in crimson red,
You emerge from Edom's wine-press, upon which you did tread.

The knot of God's *t'fillin* is the image that appeared
When to the humble one the Eternal became clear.
Loving to your people, for the humble you have praise,
When dwelling among them, you glorify their ways.

Let my blessing now arise to the God of birth
Who labors to bring forth, the righteous force of earth;
Please receive my blessing with a favorable nod,
As the choicest incense once offered up to God.

Let my stirring words of love ever open doors,
Until my very being shall be woven into yours.

Kiddush

On Shabbat and on the first or last day of a Festival that coincides with Shabbat, begin here:

V'shamru

All *Yisrael* shall guard Shabbat, shall do Shabbat in every generation
as an eternal sign between Me and the People of *Yisrael*.

It is a sign forever of the six days
in which God created heaven and earth,
and on the seventh day,
rested and took a deep breath.

Exodus 31:16-17

שמות כ': ח'-י"א

זָמָר אֶת־יְהוָם הַשְׁבָּת לִקְדָּשׁוֹ. שְׁשָׁת יָמִים תַּעֲבֹד וְעַשֵּׂית
כָּל־מְלָאכָתךְ. וַיּוֹם הַשְׁבִּיעִי שְׁבָת לֵיהֶה אֱלֹהִיךְ
לְאַתְּעָשָׂה כָּל־מְלָאכָה אֱתָה־זָבֵנָךְ וּבְתָךְ עַבְדָךְ וְאַמְתָךְ
וּבְחַמְתָךְ וְגַדְךְ אֲשֶׁר בְּשֻׁעָרִיךְ. פִי שְׁשָׁת יָמִים עָשָׂה
יְהוָה אֶת־הַשָּׁמִים וְאֶת־הָאָרֶץ אֶת־הַמִּים
וְאֶת־כָּל־אֲשֶׁר־בָם וַיַּנִיחַ בַּיּוֹם הַשְׁבִּיעִי –
עַל־כֵן בְּרוּךְ יְהוָה אֶת־יְהוָם הַשְׁבָּת וַיִּקְדְּשָׁהוּ

On the first and last days of Festivals continue:

וַיַּדְבֵּר מֹשֶׁה אֶת מְعַדֵּי יְהוָה, אֶל בְּנֵי יִשְׂרָאֵל.

סְבִּרְיָה מְרֻנוֹ (וּרְבָּנוֹ וּרְבּוֹתָיו) / חַבְּרִי

Blessing over wine:

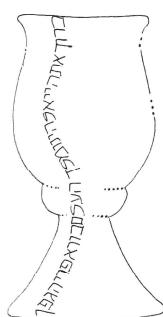
*Barukh atah Adonai,
Eloheinu melekh ha-olam,
borei p'ri hagafen.*

**בָּרוּךְ אֱתָה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פַּרְיָה הַגַּפְן.**

Blessing over bread:

*Barukh atah Adonai,
Eloheinu melekh ha-olam,
Hamotzi l'hem min ha-aretz.*

**בָּרוּךְ אֱתָה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמּוֹצִיא לְחֵם מִן הָאָרֶץ.**



Remember the Shabbat day and set it apart from other days.
Six days you do all your work and your creative labors;
the seventh day is God's Eternal Shabbat.
Stay away from weekday work,
you and your family,
your hired workers and your animals,
and the stranger and the guest within your gates.
In six days God created the entirety of All,
the heavens and the earth,
the sea and all it contains,
and God rested on the seventh day.
For that reason it is blessed, it is different, it is holy.

Exodus 20:8-11

On the first and last days of Festivals continue:

Moshe announced the Festival times of the Eternal to all Yisrael.

Leviticus 23:44

With the permission of my friends.

Blessing over wine:

Blessed is our God, Indwelling Life within All,
Source of the fruit of the vine.

Blessing over bread:

Blessed is our God, indwelling Life within All,
bringing bread from earth.



What are we human beings?

What are we, that our existence might be noted in the cosmos?

The breath is ephemeral, the heartbeat one note
in the symphony of a vast and noisy universe.

We are like grass, proclaimed the prophet Isaiah,
here and then gone,
and only the dust remains.

Where is the wisdom that understands what it means to be mortal,
and to believe that the work of our hands might yet endure?

למַנוֹת יִמְיָנו בְּן הַזֶּעָן וְנַבְא לְבֵב חֲכָמָה
Limnot yameinu kein hoda v'navi l'vav hokhmah.

Teach us to treasure each day
That we may open our hearts to Your wisdom.

Psalm 90:12

From the Midrash: “death is very good.”³⁷

In the copy of Rabbi Meir's Torah it was found written and behold, it was very good — and behold, death **מוֹת** was good. Rabbi Samuel son of Nahman said, “I was seated on my grandfather's shoulder going up from my own town to Kefar Hana by way of Beit-Shean, and I heard Rabbi Simeon son of Rabbi Eleazar as he sat and lectured. He said in Rabbi Meir's name and behold, it was very good, and behold, death was good.” Rabbi Hama son of Rabbi Hanina and Rabbi Jonathan transmitted the following: Rabbi Hama son of Rabbi Hanina said, “Adam deserved to be spared the experience of death. Why then was the penalty of death decreed against him? Because the blessed Holy One foresaw that Nebuhadnezzar and Hiram would declare themselves gods; therefore was death decreed against him.”

³⁷. *Genesis Rabbah* 9:5

Now in those days it was common for an individual scholar and teacher such as Rabbi Meir to have his own copy of the Torah. His manuscript may have read מוות, *mavet*, “death” instead of מְאֹד, *m'od*, “very” — or he may have written it himself as a comment in a margin. If it was not a typographical error, what did Meir mean? Rabbi Samuel son of Nahman offers evidence from his own remembered experience as a small boy, accompanying his grandfather to hear a Torah teacher who offered the interpretation that death is very good because it is a powerful impetus to repentance. In the face of death, one might turn away from much that once seemed important, and see one's own behaviors in a very different light. All that is living dies. Only that which is Eternal does not. We do not know what lies on the other side of this life's end; we cannot see that far. Let death, which will come to us all, remind us to treasure each precious day of life, another opportunity to learn, to give thanks, to do justice and kindness. Then when death comes, whenever it comes, it will be a good death, for it was a good life.

We do not need to build monuments for the righteous;
their words and acts will be their memorial.³⁸

וכר צדיק לברכה

May the memory of the righteous be for a blessing.

Rabbi Shemon b. Gamliel

^{38.} *Talmud Bavli, Sh'kalim, 2.5*

We rise as we are able.

Recited silently in memory of father, mother, parent, sister, brother, sibling, husband, wife,
lover, partner, child, daughter, son, offspring:

Yizkor Elohim nishmat

זיכר אלְהִים נִשְׁמָת

avi, imi, morati, mori
ahaiyotim, ahoti, ahî
dodi, raiti, ben zugi,
bat zugi.
p'ri bitni v'yotzei halatzai

אָבִי, אֲמִי, מֹוֶרֶתִי, מֹוֶרֶי
אַחֲיוֹתִים, אַחֲוֹתִי, אֲחֵי
דוֹדִי, רַעֲנָתִי, בָּנוֹ זָוֶגֶי,
בָּתָ זָוֶגֶי
פָּרִי בְּטָנִי וַיּוֹצָאִי חַלְצִי

shehal'ku l'olamam, ba'avur
sheb'li neder etein tz'dakah ba'ado.
Bis'khar zeh t'hei naf'sho tz'rurah
bitz'ror haḥa-yim, im nishmot
Avraham, Yitzḥak v'Ya'akov,
Sarah, Rivkah, Leah v'Rahel,
v'im sh'ar tzadikim v'tzid'kani'ot
sheb'gan eidein, v'nomar Amen.

שָׁהַלְכוּ לְעוֹלָמִים, בְּעַבוּר
שְׁבַלְיִלְלִי נִזְרָר אַתָּנוּ צְדָקָה בְּעַדְםָ.
בְּשִׁכְרָר זוּ הַתְּהָא נִפְשָׁס ַכְּרוּרָה
בְּאַרְזָר הַמִּיעִדים, עִם נִשְׁמוֹת
אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
שָׂרָה רַבָּקָה לְאָהָ וּרְחָל,
וְעִם שָׁאָר צְדִיקִים וַצְדָקָנִיות
שְׁבָגוּ עַדְנוּ, וַיָּאמֶר אָמֵן.

*We rise as we are able.
Recited silently in memory of those who have died:*

May there always be an echo in the world of
my mother, my father, my parent, my teacher.
my sibling, my sister, my brother.
my beloved, my partner, my husband, my wife
my child, my daughter, my son, my offspring

who has gone from this world.

May I create a living memorial to them through
acts of *tzedakah*, justice and generosity.

As their soul is linked to acts of memory in life,
may their memory be honored,
and always a source of joy to light the face.

May their years be counted and stored up in the Eternity of all life,
Amen.

Before you were born, you are not here.

There is only what might be.

At the moment of birth, you cross over from oneness into existence.

After you die, you are not here.

There is only memory of what has been.

At the moment of death, we cross over from existence into oneness.

אל מלא

לכל המתים אנו זוכרים

אל מלא רחמים, שוכן במרומים, המצא מנינה נכונה על פנפי השכינה, במעלות קדושים וטהורים בזוהר הרקיע מזהירים, את נשמות כל אלה שהזכרנו הימים לברכה, שהלכו לעולמים, בעבר ש(פלוני בן פלוני) יתנו צדקה بعد הזכרת נשמותו, גנו עדו תהא מנוחתם, לבו בעל הרחמים הסתירם בסתר בנפיו לעולמים, ויצור בצרור המתים את נשמותיהם, כי הוא נחלתם, וינויחו בשלום על משכבותיהם. ונאמר אמן.

קדושים שנרגו על קידוש השם:

אל מלא רחמים, שוכן במרומים, המצא מנינה נכונה תפחת בפנפי השכינה, במעלות קדושים וטהורים בזוהר הרקיע מזהירים, את נשמות הקדושים והטהורים שהומתו ונשנהרגו ושנשחתו ושנשרפו ושנטבו ושוחנקו על קדוש השם (על ידי הזרים הגרמנים, ימח שמותם וזכרם), בעבר שבליל נדר אטו הצדקה بعد הזיכרת נשמותיהם, גנו עדו תהא מנוחתם, לבו בעל הרחמים הסתירם בסתר בנפיו לעולמים, ויצור בצרור המתים את נשמותיהם, כי הוא נחלתם, וינויחו בשלום על משכבותיהם, ונאמר אמן.

זה זום כ"ג

יהוה רעי לא אחר.

בנאותך ירבי עלי-מי מנוחות יהלני.

נפשך ישובב ינוח במעגלי-צדקה למן שם.

גם פידאלך בגיא צלמות לא-ארה רע

כיה-אתה עמודי שבטך ומפענתך הימה ינוחני.

תערך לפני שלחו נגד צרכי

דשנתך בשמו ראשיו פושי רוויה.

אך טוב וחסד ירדפוני כל-ימין כי

ושבתי בבית-יהוה לא-ארך ימים.

Eil malei

For the dead we remember

God full of compassion, presence beyond understanding, may our loved ones be perfectly at a holy and pure rest under the wings of the Holy Presence, even as the memory of them shines upon us like the sun. May all the souls of those we recall today be remembered for blessing, they who are hidden to us, may their rest be in Eden. O Source of Compassion, shelter them in the safety of Your wings forever, and may their souls be tied up with ours in eternal memory. God is our inheritance; may they rest in peace where they are, and let us say amen.

For the martyrs of our people

God full of compassion, presence beyond understanding, may our loved ones be perfectly at a holy and pure rest under the wings of the Holy Presence, even as the memory of them shines upon us like the sun, all our sisters and brothers, the people of *Yisrael* who were slaughtered in the *Shoah*, men women and children, strangled and burned and murdered, giving up their souls in *kiddush ה' נורא*. May their rest be in Eden. O Source of Compassion, shelter them in the safety of Your wings forever, and may their souls be tied up with ours in eternal memory. God is our inheritance; may they rest in peace where they are, and let us say amen.

23rd psalm

If God is with me I will lack for nothing.

I will walk in a meadow of tranquility,

beside waters of serenity,

and my soul will be at rest.

Even when I walk through the valley of the shadow of death,

I will be at peace,

knowing that I am part of the circle of life and of death
which embraces all the world.

The table is set for me despite my fears, my cup overflows;
may nothing but goodness and mercy reach out for me.

May I know that I dwell in the house of God always.

Kaddish Yatom

(mourners)

Yitgadal v'yitkadas sh'mei raba

(all) *Amen*

*b'alma di v'ra kirutei
v'yamlikh malkhutei,
b'ha·yeikhon uv'yomeikhon,
uv'ha·yei d'khol beit Yisra·eil
ba·agala uvizman kariv, v'imru:*

(all) *Amen.*

*Y'hei sh'mei raba m'varakh,
l'alam ul'almei alma·ya.*

*Yitbarakh v'yishtabah v'yitpa·ar
v'yitromam v'yitnasei, v'yit·hadar
v'yitaleh v'yit·halal sh'mei d'kudsha*

(all) *b'rakh hu*

*l'eila min kol birkhata v'shirata,
tushb'hata v'nehemata, da·amiran
b'alma v'imru: (all) Amen.*

*Y'hei sh'lama raba min sh'ma·ya
v'hayim, aleinu v'al kol Yisra·eil
v'imru: (all) Amen.*

*Oseh shalom bimromav,
hu ya·aseh shalom aleinu
v'al kol Yisra·eil v'imru:*

(all) *Amen.*

קדיש יתום

(mourners)

יתגָּדֵל וַיְתִקְדֹּשׁ שְׁמֵה רֶבֶא,

אמָן (all)

**בָּעֵלֶםָא דִּי בָּרָא, בְּרוּוֹתָהּ,
וַיִּמְלִיךְ מֶלֶכְוָתָהּ
בְּחַיִיכָּזֶן וּבְיוֹמִיכָּזֶן,
וּבְחַיִי דְּכָל־בֵּית יִשְׂרָאֵל,
בְּעֲגָלָא וּבְזָמָנוֹ קָרִיב, וְאָמָרוֹ**

אמָן. (all)

**יהָא שְׁמָה רֶבֶא מִבְּרָךְ
לְעָלָם וּלְעָלָםִי עַלְמִיאָ.**

**יִתְבָּרֵךְ וַיִּשְׁתַּבְּחָ, וַיִּתְפָּאֵר
וַיִּתְרוּם וַיִּתְנְשָׁא וַיִּתְהַדֵּר
וַיִּתְעַלֵּה וַיִּתְהַלֵּל שְׁמָה דְּקָדְשָׁא,**

בריך הוא (all)

**לְעָלָם מִן כָּל־בְּרָכָתָא וּשְׁিרָתָא,
תְּשִׁבְחָתָא וּנְחַמְתָּא, דָּאָמְרוֹ
בָּעֵלֶםָא, וְאָמְרוֹ (all) אָמָן.**

**יהָא שָׁלֶםָא רֶבֶא מִן שְׁמִיאָ
וּמְחִים עַלְינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוֹ (all) אָמָן.**

**עֲשָׂה שְׁלוֹם בָּמְרוֹמָיו
הָוָא יִעֲשָׂה שְׁלוֹם עַלְינוּ
וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוֹ**

אמָן. (all)

Mourner's Kaddish

Filling the world and beyond the world
there is one name alone —
the world was created by its power and
will be governed by its strength
in our lifetimes and in our days,
and in the life of the House of *Yisrael*
may that day come quickly and that time be near — in this we trust.

May the one name be blessed
within the world and beyond the world.

Yet though it be blessed and praised
and adored and lifted and extolled
and admired and raised and sung aloud,
still the unique name, the recipient of all blessings,
remains beyond all blessings, songs, praises and comforts
spoken in this world — in this too we trust.

May a great peace fall like rain from the skies
giving life to us and all of *Yisrael* — in this we trust.

May the creator of peace on high
create peace for us and all of *Yisrael* — in this we trust.



That which is Eternal, **עולם** *olam*, is also hidden, **עלם** *alem*. Similarly, that which is All, unifying all the variation and contradiction of human experience, is hidden from human perception. The limited human eye sees the conflicts but cannot see what links them in a larger wholeness.

[M]odern Jewish historiography cannot replace an eroded group memory.... The collective memories of the Jewish people were a function of the shared faith, cohesiveness, and will of the group itself, transmitting and recreating its past through an entire complex of interlocking social and religious institutions that functioned organically to achieve this. The decline of Jewish collective memory in modern times is only a symptom of the unraveling of that common network.

God's name itself comprises the elements that come together to create that wholeness. If the word **זכור** *zikhri* is understood as a mental state, "my remembrance," what does it mean to say that **שְׁמִי** *sh'mi* is the corresponding act? Is it to see God's name as manifest in action? In memorial services the prayer called **יָכֹר** *yikzor*, "God will remember" is linked to those members of the community who are dead. What does it mean to assert that God remembers, and how is that remembrance reflected in us, reflections of God who remember, and forget? What is the Name-evoking act required of the community, so that God's remembrance will be manifest in the world and so that the lives of the past, which prepared the ground for their inheritors today, will be accounted for in the story of the generations to come?



לכל זמן ועת

For Every Season



עמידה - ערבית ליום טוב

*Adonai
s'fatai tiftah
ufi yagid t'hilatekha.*

אדָנַי
שְׁפֵתִי תִּפְתֹּח
וְפִי גָּאֵד תְּהַלְּתָךְ.

*Barukh atah Adonai, Eloheinu
veilohei avoteinu v'imoteinu:
Elohei Avraham, Elohei Yitzhak,
veilohei Ya'akov. Elohei Sarah,
Elohei Rivkah, Elohei Rahel
veilohei Leah. Ha-eil hagadol
hagibor v'hanora, Eil elyon,
gomeil khasadim tovim,
v'konei hakol, v'zokheir khasdei
avot v'imahot,
umeivi go-eil livnei v'neihem,
l'maan sh'mo, b'ahava.*

ברוך אתה יהוה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶפְוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יַצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה
אֱלֹהֵי רַבָּה אֱלֹהֵי רָחֵל
וְאֱלֹהֵי לָאָה, הָאֵל הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא, אֵל עַלְיוֹן,
גּוֹמֵל חֲסִידִים טוֹבִים,
וְקֹזְנֵה הַכָּל, וּזְכֵר חֲסִידִ
אֲבוֹת וְאֶפְוֹת
וּמְבֵיא גּוֹאֵל לְבִנֵּי בְּנִיָּהָם
לְמַעַן שְׁמוֹ בָּאֶחָבה.

*Melekh ozeir umoshi-a umagein.
Barukh atah Adonai,
mägein Avraham ufokeid Sarah.*

מלך עוזיר ומושיע ומגן.
ברוך אתה יהוה
מגן אברהם ופקד שרה.

Evening Festival *Amidah*

Adonai, open my lips and my mouth will speak Your praise.

Blessed are You,

הָאֱלֹהִים our God and

God of our mothers and fathers,

God of *Avraham*,

God of *Yitzḥak*,

God of *Ya'akov*,

God of *Sarah*,

God of *Rivkah*,

God of *Rachel*,

God of *Leah*,

God who is infinite, powerful and feared,

God above

who responds with devoted goodness ,

who holds the entire universe,

who remembers the loving devotion of our ancestors, and
in whose Name

a redeemer shall lovingly be sent to their children's children.

King who is Queen who is One,

help and protect,

rescue and defend.

Blessed are You הָאֱלֹהִים, shield of *Avraham* and protector of *Sarah*.

גבורות

*Atah gibor l'olam, Adonai,
m'ha·yei meitim atah,
rav l'hoshi·a,*

אתה גיבור לעולם אָדוֹן,
מחיה מתים אתה,
רב להוציא,

*From Pesah to Sukkot:
morid hatal.*

מזריך הַטֵּל.

From Shemini Atzeret to Pesah:

*mashiv haru·ah
umorid hagashem.*

מושיב חָרוּם
ומזריך הַגְּשָׁם.

*M'khalkeil ha·yim b'hesed,
m'ha·yei meitim b'rachamim
rabim. Someikh noflim,
v'rofei holim, umatir asurim,
um'ka·yeim emunato lisheinei afar.
Mi khamokha ba·al g'vurot
umi domeh lakh, melekh meimit
um'ha·yei umatzmi·ah y'shu·ah.
V'ne·eman atah l'haha·yot meitim.
Barukh atah Adonai,
m'ha·yei hameitim.*

מקלפל חִיִּים בְּחֶסֶד,
מחיה מתים בְּרָחָםִים
רַבִּים, סֻמְךָ נוֹפְלִים,
וּרְזֹפָא חֹזְלִים, וּמַתִּיר אֲסּוּרִים,
וּמַקִּים אֲמוֹנָתוֹ לִישְׁנֵי עָפָר.
מי כָּמוֹךְ בַּעַל גִּבְּרוֹת
וּמֵדָמָה לְךָ, מֶלֶךְ מִמְּנִית
וּמְחִיה וּמְצָמִיחָה יְשֻׁעָה.
ונְאָמֵן אתה להַמִּזְוֹת מַתִּים.
ברוך אתה יהוה
מחיה המתים.

קדושה

*Atah kadosh v'shimkha kadosh
uk'doshim b'khol yom
y'ha'l'lukha selah.
Barukh atah Adonai,
ha·Eil hakadosh.*

אתה קדוש וְשָׂמֵךְ קדוש,
וקדושים בְּכָל-יְמֹת
יְהִילוֹת שְׁלָה.
ברוך אתה יהוה
הָאָלָה קדוש

G'vurot

Your power is infinite, Adonai, transforming death into life and rescuing without limit.

From Pesah until Sukkot: You cause the dew of summer to fall.

From Shmini Atzeret until Pesah:

You return the winds, and make the rain to fall.

You sustain life with devotion, and give life to those who know death, and with many acts of mercy, support the falling, heal the sick, free the imprisoned, and keep faith with those who sleep in the ground.

Who is like You, a master of strength, and
who resembles You,
King who is Queen who is One,
killing or giving life at will, and
ensuring that those in distress shall always be rescued?

You continually give life to those who know death.

Basically, the holy 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.

K'dusha

You are absolutely other,
Your name is absolutely other, and
those who know otherness
sing Your praise every day.
Blessed are You יְהָוָה,
God who is completely other.

אתה בחרתנו

אתה בחרתנו מכל העמים, אהבת אותנו ורצית לנו,
ורוממתנו מכל הלאונות, וקדשתנו במצוותך,
וקרבתנו מלכנו לעובדתך
ושמח הגדול ומקודש
עלינו קראת.

When beginning a Festival at Motzei Shabbat, on Saturday at the end of Shabbat, add:

וְתֹזִיעַנוּ ייְ אֱלֹהֵינוּ אֶת מִשְׁפָטֵי צְדָקָה,

וְתִלְמַדֵּנוּ לְעֵשָׂות חֲקֵי רָצָן.

וְתַתְנוּ לָנוּ ייְ אֱלֹהֵינוּ, מִשְׁפָטִים יְשָׁרִים וְטוֹרֹות אֱמֶת, חֲקִים וּמִצּוֹת טוֹבִים,

וְתַנְחִילֵנוּ זָמִינָה שְׁזוֹן וּמוֹעֵדי קָדֵשׁ וּמֵגִיאָה נִדְבָּה,

וְתוֹרִישֵׁנוּ קָדֵשׁ שְׁבָת וּכְבוֹד מוֹעֵד וְתִגְיִתְהָרָגֵל. וְתַבְדֵל ייְ אֱלֹהֵינוּ בֵין
קָדֵשׁ לְחֻזֶל, בֵין אוֹר לְחַשֶּׁך, בֵין יִשְׂרָאֵל לְעָםִים, בֵין יוֹם הַשְׁבִיעִי לְשִׁשָּׁת
יְמֵי הַמְעָשָׂה.

בֵין קָדֵשׁ שְׁבָת לְקָדֵשׁ יוֹם טוֹב הַבְּנִילָה, וְאֶת-יוֹם הַשְׁבִיעִי מִשְׁשָׁת יְמֵי
הַמְעָשָׂה קָדֵשׁ הַבְּנִילָה וּקָדֵשׁ אֶת-עַמֵּךְ יִשְׂרָאֵל בְּקָדְשָׁתך.

Ata V'hartanu

You have designated us among all the peoples,
and loved us and been pleased by us.
You have lifted us up among all the languages,
and made us profoundly different through Your *Mitzvot*.
And You, our King who is Queen who is One,
have brought us close, that we may serve You.
You have even given us Your name,
Your multifaceted and utterly unique name.

When beginning a Festival at Motza'ei Shabbat, on Saturday at the end of Shabbat, add:

You have made known to us, הָנָה our God, Your just decisions.

You have taught us the laws of Your desiring.

Give us, please, הָנָה our God, decrees and Torah, straight and true, and good laws, and good *mitzvot*,

Let us inherit lighthearted times,
seasonal gatherings to lift us from the everyday, and
festivals of freely willed giving.

Let us be gifted with the separation of Shabbat,
the majesty of seasonal gatherings, and
celebration of the three walking festivals.
And make a division, הָנָה our God,
between that which is set apart and that which is plain,
between the light and the darkness,
between *Yisrael* and all the other peoples, and
between the seventh day and the days of creative action.

You who distinguish even between the uniqueness of Shabbat and the uniqueness of *Yom Tov*, and who set the seventh day apart from the six days of creative action, distinguish and set apart Your people *Yisrael* through the power of Your complete otherness.

וְתִפְנַן לְךָ ייְהוָה אֱלֹהֵינוּ בְּאֶחָדָה

(שְׁבָתוֹת לְמִנוֹתָה וּ)

מוֹעָדים לְשִׁמְחָה, חֲגִים וּמִינִים לְשִׁשָׁון,

(הַשְׁבָּת הָזֶה וּ)

אַתִּיּוֹם

On Sukkot:

חַג הַסְּכָפּוֹת הָזֶה, זָמָן שִׁמְחָתֵנוּ,

On Sh'mini Atzeret and on Simhat Torah:

הַשְׁמִינִי חַג הַעֲצָרָת הָזֶה, זָמָן שִׁמְחָתֵנוּ,

On Pesah:

חַג הַמְּצֻוֹת הָזֶה, זָמָן חֲרוּתֵנוּ,

On Shavuot:

חַג הַשְׁבָּעוֹת הָזֶה, זָמָן מִתְפָּנֵן תּוֹרָתֵנוּ,

(בְּאֶחָדָה)

מִקְרָא קָדְשָׁה, זָכָר לִיצְיאַת מִצְרָיִם.

יעלה ויבא

אֱלֹהֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ, יָעַלְהָ וַיַּבָּא, וַיַּגְעַע, וַיַּרְאָה,
וַיַּרְאָה, וַיִּשְׁמַע, וַיִּפְקֹד, וַיִּזְכֶּר זָכְרוּנָנוּ וַיִּקְדוּשֵׁנוּ, וַיִּזְכֶּר זָכְרוּנָנוּ
וְאַמּוֹתֵינוּ, וַיִּזְכֶּר זָכְרוּנָם בָּנָוֹד עֲבָדָה, וַיִּזְכֶּר זָכְרוּנָנוּ יְרוּשָׁלָם עִיר
קָדְשָׁה, וַיִּזְכֶּר זָכְרוּנָנוּ כָל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֵיךְ, לְפָלִיטָה, לְטוּבָה,
לְחֵן וְלְחֶסֶד וְלְרָחֲמִים, לְמִתְּאַמְּרָנוֹת וְלְשָׁלוֹם, בַּיּוֹם

On Sukkot:

חַג הַסְּכָפּוֹת הָזֶה.

On Sh'mini Atzeret and on Simhat Torah:

הַשְׁמִינִי, חַג הַעֲצָרָת הָזֶה.

On Pesah:

חַג הַמְּצֻוֹת הָזֶה.

On Shavuot:

חַג הַשְׁבָּעוֹת הָזֶה.

So give us יְהוָה our God in love,

(On Shabbat add: Shabbats for soul rest and)
gatherings for joy, and
festivals and seasons for lightness of heart, and this

(On Shabbat add: Shabbat and this)

Festival of *Sukkot*, the season of our joy...

Eighth day, the festival of *Atzeret*, the time of our joy...

Festival of *Matzah*, the time of our freedom...

Festival of *Shavuot*, the time of Torah giving

(On Shabbat add: given with love,)
a coming together that is set apart,
in memory of the going out from *Mitzrayim*.

Ya·aleh V'yavo

Our God and God of our mothers and fathers
Stand up. Come forward. Be here.

Be known. Be wanted. Be heard.

Protect us, You who are our protector,
Remember us, You who are our memory.

For You are the memory

...of our mothers and our fathers,

...of *Mashiah*, descendant of David, Your servant,

...of *Yrushalayim* Your city, lifted above all, and

... of all of Your people, the House of *Yisrael*.

In Your presence may they be preserved
for good and for grace,
for devotion and for mercy,
for life and for peace on this....

Festival of *Sukkot*.

Eighth day, the festival of *Atzeret*

Festival of *Matzah*

Festival of *Shavuot*

זכורנו יי אֱלֹהֵינוּ בָּזֶה לְבָרְכָה וְחַזְּרִיעָנוּ בָּזֶה
לְחַיִם וּבְדָבָר יְשֻׁעָה וּרְחַמִּים חֹסֵן נָנוּ וּרְחַם עָלֵינוּ
וְחַזְּרִיעָנוּ בַּיְאָמִיק עִינֵינוּ בַּיְאָמִיק מֶלֶךְ מַנוּ וּרְחַום אַתָּה.

והשIANO
וְהַשְׁIAנוּ יי אֱלֹהֵינוּ אֶת בְּרַכָת מַזְעִידִיך
לְחַיִם וּלְשָׁלוֹם, לְשִׁמְרָה וּלְשָׁזוֹן,
כַּאֲשֶׁר רָצִית וְאָמַרְתָּ לְבָרְכָנוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַמוֹתֵינוּ
(וראה במנוחתנו)
קָדְשָׁנוּ בְמִצְוֹתִיך וְתוֹן חֶלְקָנוּ בְתֹרְתָּך,
שְׁבָעָנוּ מַטּוּבָך, וְשִׁפְחוּנָנוּ בִישׁוּעָתָך,

וְתַהַר לְבָנוּ לְעַבְדָך בְּאֶמֶת.
v'taher libenu l'ovd'kha be'emet.

וְהַנִּיחֵלָנוּ יי אֱלֹהֵינוּ
(בְּאַהֲבָה וּבְרִצְנוֹ)
בְשִׁמְרָה וּבְשָׁזוֹן
(שְׁבָתָה)
מוֹעֵדי קָדְשָׁך, וְיִשְׂמַחוּ בָך יִשְׂרָאֵל מִקְדְשֵׁי שָׁמָךְ.

בָרוּךְ אַתָּה יי, מִקְדֵש
(מִשְׁבָת הָ) יִשְׂרָאֵל וּמִזְמְנִים.

Remember us on this day, יְהוָה our God, for good.
Protect us on this day with blessing.
Pull us back into life,
and with a single word of help and mercy,
grace us with love and kindness.
Be merciful to us, and bring us back.
Our eyes turn to You,
loving and merciful Queen who is King who Rules and is One.

V'hasi·eинu

Bring us, יְהוָה, our God, the blessing of Your gatherings,
for life and for peace,
for happiness and for joy,
as You desired and as You spoke,
that we may be blessed.

Our God and God of our mothers and fathers

(*On Shabbat:* accept our Shabbat rest,)
make us a part of Your perfect otherness through Your *mitzvot*,
grant us our role in Your Torah,
satisfy us out of Your goodness,
make us rejoice by rescuing us, and
simplify our hearts so that we may serve You in truth.

And grant us Your inheritance, יְהוָה our God,

(*On Shabbat:* in love and by Your desire,)
in happiness and joy,
(*On Shabbat:* on this Shabbat and)
on the festivals that touch Your unique otherness,
and *Yisrael*, who lives Your name's unique otherness,
will rejoice in You.

You are blessed, יְהוָה, who makes

(*On Shabbat:* the Shabbat and)
Yisrael and the seasons absolutely unique.

רצה

רצה יהוה אֱלֹהֵינוּ בְּעַמָּךְ יִשְׂרָאֵל וּבְתְּפִלָּתָם, וְהַשֵּׁב
אֶת-הָעֲבוֹדָה לְדִבְרֵי בִּיתְהָ, וַתִּפְלַלְתָם בְּאֶחָדָה תִּקְבֵּל בְּרָצָן,
וַתָּהִי לְרָצָן תִּמְיד עֲבוֹדָת יִשְׂרָאֵל עַמָּךְ.

וַתְּחִזֵּנָה עַיִינֵינוּ בְּשֻׁוְּבָה לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אֱתָה יהוה
הַמַּחְזִיר שְׁכִינַתְנוּ לְצִיּוֹן.

מודים

מוֹדִים אָנָחָנוּ לְךָ, שָׁאֱתָה הָוא, יהוה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאָמֹתֵינוּ, לְעוֹלָם וְעַד, צָור חִיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אֱתָה הָוא לְדוֹר
וְדוֹר נָזָה לְךָ וַיַּסְפֵּר תְּהִלָּתָךְ.

על חִיֵּינוּ הַמְּסֻוּרִים בִּינְךָ,

וְעַל נְשָׁמֹתֵינוּ הַפְּקוּדֹת לְךָ,

וְעַל נְסִיךָ שְׁבָכְלִיּוֹם עַמְּנוּ,

וְעַל נְפָלָאָתִיךָ וְטוֹבָתִיךָ שְׁבָכְלִיעָתָךָ,

עֲרָב וּבָקָר וְצָהָרים,

הַטּוֹב כִּי לֹא כָּלוּ רַחֲמִיךָ, וְהַמְּרַחְם כִּי לֹא תִּפְנוּ חִסְדִּיךָ מַעֲולָם
קְיֻינָה לְךָ.

וְעַל בְּלָם יִתְבָּרֵךְ וַיִּתְرֹאֵם שְׁמֵךְ מַלְכֵנוּ תִּמְיד לְעוֹלָם וְעַד.

וְכָל הַחִימִים יוֹדֵךְ סָלה, וַיְהִילֵּוּ אֶת-שְׁמֵךְ בְּאֶמֶת, הַאֲלֵל יִשְׁוֹעָתֵנוּ
וְעֹזֶרֶתֵנוּ סָלה. בָּרוּךְ אֱתָה יהוה הַטּוֹב שְׁמֵךְ וְלֹךְ נָאָה לְהֽוֹדוֹת.

R'tzei

Accept, יְהוָה our God, Your people *Yisrael* and their prayers.

Return the priestly worship to Your great house, and may their prayers be accepted in love and desire, and may the service of Your people *Yisrael* always be acceptable.

Modim

We declare to You that You are יְהוָה, our God, the God of our fathers and mothers, everywhere and always, the rock of our lives, the shield of protection, generation after generation.

We thank You and we speak Your praises...

for our lives that are entrusted to Your hands,
for our souls that are shielded by You,
for Your miracles that are with us each day, and
for the wonders and kindnesses that are present
in each moment,
evening, morning and afternoon.

You who are good because Your mercy does not cease,
You who do mercy because Your loving devotion does not cease,
for You we have always hoped.
For all of this, Your name is blessed and lifted up,

You who are our King who is Queen who is One,
unceasing, everywhere and always.

Every living thing thanks You.
They shall sing of Your name in truth,
God who rescues us and helps us.
Blessed are You of the good name,
to whom it is good to give thanks.

שלום רב

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ וְעַל כָּל-יּוֹשְׁבֵי תְּבֵל תְּשִׁים לְעוֹלָם, כי
אתה הוא מלך ארצו לכל הארץ. וטוב בעיניך לברך את עמך
ישראל, בכל-עת ובכל-שעה בשלומך. ברוך אתה יהוה,
המברך את-עמך ישראל בשלום.

נצח לשוני מרע

אלְهִי, נצֹר לְשׁוֹנִי מַרְעָע. וְשִׁפְתֵּי מִדְבָּר מְרֻמָּה. וְלִמְקָלְלִי נְפָנָי
תְּזַדְּמָ, וְנְפָנָי בְּעֵפֶר לְכָל תְּחִיה. פָּתָח לִבִּי בְּתוֹרַתְךָ, וּבְמִצּוּתְךָ
תְּרִדְזוֹף נְפָנָי. וּכָל-הַחֹשֶׁבִים עַלְיָה, מִהְרָה הַפֵּר עֲצָתָם
וְקָלְקָל מְחַשְּׁבָתָם. עָשָׂה לְמַעַן שְׁמָךְ, עָשָׂה לְמַעַן יְמִינָךְ, עָשָׂה
לְמַעַן קְדָשָׁתָךְ. עָשָׂה לְמַעַן תּוֹרַתְךָ.

לְמַעַן יְחִילְצָו יְדִיכָךְ, הַזְּשִׁיעָה יְמִינָךְ וְעַנְנָיָךְ.

*Elohai n'tzor l'shoni meira,
us'fatai midabeir mirmah.*

אלְהִי, נצֹר לְשׁוֹנִי מַרְעָע,
וְשִׁפְתֵּי מִדְבָּר מְרֻמָּה.

As we complete the Amidah, we are seated

Yihiyu L'ratzon

*Yih'yu l'ratzon imrei fi,
v'hegyon libi l'fanekha,
Adonai tzuri v'go·ali.*

*Oseh shalom bimromav,
hu ya·aseh shalom
aleinu v'al kol Yisrael
v'imru: Amen.*

יהיו לרצון
יהיו לרצון אמרינו-פי
והגיגו לבני לפניך,
יהוה צורי וגואלי.

עָשָׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

Shalom Rav

Peace, peace for the people *Yisrael* and for all the world;
may the God of Peace fill the world with peace.
Every moment will be good when each moment of every hour
is filled with peace, a holy wholeness of peace.
Blessed is the Source of Wholeness, of Peace.

N'tzor l'shoni meira

My God, stop my tongue from speaking evil
and keep my lips from slander.
May I be silent toward those who curse me.
May my breath-soul be as humble as the dirt
before every human being.
Open my heart to Your Torah.
Immerse my breath-soul in Your Torah.
May all who have designs against me,
find their plans blocked and their designs unfulfilled.
Do it for Your name.
Do it for Your right hand.
Do it for the sake of Your absolute otherness.
Do it for the sake of Your Torah.

For the sake of Your friend, rescue me with Your right hand and
answer me.

As we complete the Amidah, we are seated

Yihiyu L'ratzon

May the words of my lips, and the intent of my heart,
be acceptable as I stand before You,
תְּהִלָּה, my rock and my redeemer.

You who are the source of peace in the heavens above,
grant *Yisrael* peace and grant peace to all,
and we say Amen.

On Shabbat, when all are seated, we rise again to sing

Vay'khulu and Magen Avot v'Imahot on page 36.

On weekday Festival, continue with the Aleinu on page 225.

Kiddush for Festival evening

קידוש לליל יום טוב

On Shabbat, add this passage:

בראשית א': ל"א-ב'ג'

Va·y'hi erev Va·y'hi voker
 Yom Hashishi.
 Va·y'khulu Hashama·yim
 v'ha·aretz v'khol tz'va·am.
 Va·y'khal Elohim ba·yom hash'vi·i
 m'lakhto asher asah, va·yishbot
 ba·yom hash'vi·i, mikol m'lakhto
 asher asah. Va·y'varekh Elohim
 et yom hash'vi·i va·y'kadeish oto,
 ki vo shavat mikol m'lakhto
 asher bara Elohim la·asot.

Savri maranan (v'rabanan v'rabitai)
/ haveirai:

*Barukh atah Adonai
 Eloheinu melek ha·olam,
 borei p'ri hagafen.*

**וַיְהִי עֶרֶב וַיְהִי בָּקָר
 יוֹם הַשְׁנִי.**

**וַיְכַל הַשְׁמִים
 וְהָאָרֶץ וְכָל צְבָאָם.
 וַיְכַל אֱלֹהִים בַּיּוֹם הַשְׁבִּיעִי
 מִלְאָכְתּוֹ אֲשֶׁר עָשָׂה, וַיְשִׁבַּת
 בַּיּוֹם הַשְׁבִּיעִי מִכָּל מִלְאָכְתּוֹ
 אֲשֶׁר עָשָׂה. וַיְבָרֵךְ אֱלֹהִים
 אֶת יוֹם הַשְׁבִּיעִי וַיִּקְדֹּשׁ אֶת זוֹ
 כִּי בָז שְׁבַת מִכָּל מִלְאָכְתּוֹ,
 אֲשֶׁר בָּרָא אֱלֹהִים לְעֵשׂות.**

**סְבִּרִי מְרֻנו (וְרַבָּנו וְרַבּוֹתֵינוּ)
 מְבָרִי:**

**בָּרוּךְ אֱלֹהִים יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 בָּרוּךְ פָּרִי הַגֶּפֹן.**

Kiddush for Festival evening

On Shabbat, add this passage:

Genesis 1:31-2:3

There was evening and there was morning,

The sixth day

The heavens and the earth and all within them was completed. God completed on the seventh day all the work of Creation, and rested on the seventh day from all the work of Creation. God blessed the seventh day and made it holy, for on it God rested from all the work which God created to do.

By your leave, my teachers, companions and friends:

Blessed is our God, Indwelling Life within All,

Source of the fruit of the vine.

*Barukh atah Adonai,
Eloheinu melekh ha·olam,
asher bahar banu mikol ha·amim
v'rom'manu mikol lashon,
v'kid'shanu b'mitzvotav.*

*Vatiten lanu Adonai Eloheinu
b'ahavah (shabatot lim'nuhah u)
mo·adim l'simhah, hagim
uz'manim l'sason, et yom
(hashabat hazeh v'et yom)*

On Pesah:

*hag hamatzot hazeh,
z'man heiruteinu*

On Shavuot:

*hag hashavu·ot hazeh,
z'man matan torateinu*

On Sukkot:

*hag hasukot hazeh,
z'man simhateinu*

On Sh'mini Atzeret / Simhat Torah:

*hash'mini hag ha·atzeret hazeh,
z'man simhateinu
(b'ahavah) mikrah kodesh,
zeikher litzi·at Mitzra·yim.

Ki vanu vaharta v'otanu kidashta
mikol ha·amim (v'shabat) umo·adei
kodsh'kha (b'ahavah uv'ratzon)
b'simhah uv'sason hinhaltanu.

Barukh atah Adonai, m'kadeish
(hashabat v') Yisrael v'haz'manim.*

ברוך אתה ייִהוּךְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אשר בחר בנו מכל העמים
ורוממנו מכל לשון,
וקדשנו במצוותיו.

**וַתִּתְּנוּ לְנוּ ייִהוּךְ אֱלֹהֵינוּ
בָּאֶחָדָה (שְׁבָתוֹת לְמִנּוֹתָה וְ)**
מוֹעָדים לְשִׁמְחָה, חֲגִים
וּמִינְיָם לְשִׁזְׁוּן, אֶת יוֹם
(השְׁבָתָה הָזֶה וְאֶת יוֹם)

לפסח

חַג הַפְּסִיחּוֹת הָזֶה,
זמן חרותתנו
לשבועות

חַג הַשְׁבָעוֹת הָזֶה,
זמן מatan תורהתנו
לסוכות

חַג הַסְּפּוֹת הָזֶה,
זמן שמחתנו
לשמע"ץ ולש"ת

הַשְׁמִינִי חַג הַעֲצָרָת הָזֶה,
זמן שמחתנו
(בָּאֶחָדָה) מקרא קדש

זכר ליציאת מצרים.
כִּי בְּנוּ בָּחֲרָת וְאוֹתָנוּ קָדְשָׁת
מֶלֶךְ העמים, (וישבת) ומועדי
קדש (בָּאֶחָדָה וּבְרָצָן).
בָּשִׁמְחָה וּבְשִׁזְׁוּן הַנְּחַלְתָּנוּ.
ברוך אתה ייִהוּךְ אֱלֹהֵינוּ מֶלֶךְ
(השְׁבָתָה וְ) יִשְׂרָאֵל וּמִינְיָם.

We give thanks for the awesome,
mysterious power of the universe
which causes vines to grow and grapes to ripen,
turning sunlight into sustenance,
reminding our people of our special history
and our unique religious path of practicing *mitzvot*.
May we lovingly celebrate our
(*Shabbatot* with rest and) our Festivals with joy,
holidays and observances with happiness,
this very day of

The Festival of *Matzah*, the time of our liberation

The Festival of Weeks, the time of the gift of Torah

The Festival of *Sukkot*, the time of our joy

The Eighth Day, the last gathering of the time of our joy

(in love) the fixed holy days,
each one a reminder of the Exodus from *Mitzrayim*.
This is our appointed path,
we sanctify it as a people,
(Shabbat and) special holy days; (with love and meaning,)
in joy and happiness we inherit them all.

Blessed is this (Shabbat and) Festival,
for this chance to make our lives holy.

On Saturday night, Havdalah is recited here:

*Barukh atah Adonai, Eloheinu
melekh ha·olam, borei p'ri hagafen.*

ברוך אתה ייִשְׁעָר אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בָּרוּא פַּרְיָה הַגָּפָן.

*Barukh atah Adonai, Eloheinu melekh
ha·olam, borei minei v'samim.*

ברוך אתה ייִשְׁעָר אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בָּרוּא מִינֵּי בְּשָׂמִים.

*Barukh atah Adonai, Eloheinu melekh
ha·olam, borei m'orei ha·eish.*

ברוך אתה ייִשְׁעָר אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בָּרוּא מָאוֹרֵי הָאָשָׁה.

*Barukh atah Adonai, Eloheinu
melekh ha·olam, hamavdil bein
kodesh l'hol, bein or l'hoshek,
bein Yisra·eil la·amim, bein yom
hash'vi·i l'sheishet y'mei
hama·aseh. Bein k'dushat shabat
likdushat yom tov hivdalta,
v'et yom hash'vi·i misheishet
y'mei hama·aseh kidashta,
hivdalta v'kidashta
et amkha Yisra·eil bik'dushatekha.

Barukh atah Adonai,
hamavdil bein kodesh l'hol.*

ברוך אתה ייִשְׁעָר אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַמְבָדֵיל בֵּין
קָדְשָׁה לְחֻזָּה, בֵּין אוֹר לְחַשָּׁךְ,
בֵּין יִשְׂרָאֵל לְעָמִים, בֵּין יוֹם
הַשְׁבִּיעִי לִשְׁשָׁת יָמִי
הַמְעָשָׁה. בֵּין קָדְשָׁת שְׁבָת
לְקָדְשָׁת יוֹם טוֹב הַבְּנָלָת,
וְאֵת יוֹם הַשְׁבִּיעִי מִשְׁנֶת
יָמִי הַמְעָשָׁה קָדְשָׁת,
הַבְּנָלָת וּקָדְשָׁת
אֶת עַמְּךָ יִשְׂרָאֵל בְּקָדְשָׁת.

ברוך אתה ייִשְׁעָר אֱלֹהֵינוּ מֶלֶךְ
הַמְבָדֵיל בֵּין קָדְשָׁה לְחֻזָּה.

*On Sukkot, when Kiddush is recited in the Sukkah, add this blessing before
Sheheheyenu; on the second night, after Sheheheyenu*

*Barukh atah Adonai, Eloheinu melekh
ha·olam, asher kidshanu b'mitzvotav
v'tzivanu leyoshev basukkah.*

ברוך אתה ייִשְׁעָר אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קָדְשָׁנוּ בְּמִצְוֹתָיו
וַצְּבָנוּ לִישְׁבָּה בְּسֻכָּה.

*Barukh atah Adonai, Eloheinu
melekh ha·olam, sheheheyenu
v'kiy'manu v'higiyenu lazman hazeh..*

ברוך אתה ייִשְׁעָר אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שְׁהִחְיָנוּ
וּקְיַמְנוּ וְהִגְיַנְנוּ לִזְמָן הַזֶּה.

On Saturday night, Havdalah is recited here:

The Eternal is an outpouring of blessing,
we answer in blessing over wine.

We are blessed through our senses,
we answer in blessing over spices.

For the blessings of Light and Illumination and Enlightenment,
we respond in blessing over fire

We see the blessing in diversity,
and we respond by blessing the gift of all the differences among us.
We give thanks for day and night, dark and light,
Shabbat and the week, *Yisrael* and the nations.
We give thanks to the Source of Life and the Creator of Diversity,
for the ability to distinguish and celebrate diversity.

On Sukkot, when Kiddush is recited in the Sukkah, add this blessing before Sheheheyenu; on the second night, after Sheheheyenu
We give thanks for the *mitzvot* that make our lives holy, among them this *mitzvah* of dwelling in the *Sukkah*.

We give thanks to God for giving us life, for sustaining us in life, and for enabling us to reach this day of joy.

עמידה - שחרית ליום טוב

*Adonai s'fatai tiftah
ufi yagid t'hilatekha.*

*Barukh atah Adonai, Eloheinu
veilohei avoteinu v'imoteinu:
Elohei Avraham, Elohei Yitzhak,
veilohei Ya'akov. Elohei Sarah,
Elohei Rivkah, Elohei Rahel
veilohei Leah. Ha·eil hagadol
hagibor v'hanora, Eil elyon,
gomeil hasadim tovim,
v'konei hakol,
v'zokheir hasdei avot v'imahot,
umeivi go·eil livnei v'neihem,
l'ma·an sh'mo, b'ahavah.*

*Melekh ozeir umoshi·a umagein.
Barukh atah Adonai,
maginein Avraham ufokeid Sarah.*

אדני שפטני תפתח
ופי יגיד תהלחת.

ברוך אתה יהוה אלְהִינוּ
ואלְהִי אָבוֹתֵינוּ וְאַמּוֹתֵינוּ,
אלְהִי אֶבְרָהָם אָלְהִי יְצָחָק,
וְאָלְהִי יַעֲקֹב, אָלְהִי שָׂרָה
אָלְהִי רְבָקָה אָלְהִי רְחָל
וְאָלְהִי לְאָהָה, הָאֵל הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא, אֵל עַלְיוֹן,
גּוֹמֵל חֲסִידִים טוֹבִים,
וְקֹזֶנה הַכָּל,
וּזְכָרְךָ סִדְיִי אָבוֹת וְאַמּוֹת
וּמִבְיאָ גּוֹאֵל לְבִנֵּי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בָּאֶחָבה.

מלך עוזר ומושיע ומגן.
ברוך אתה יהוה
 מגן אברהם ופקד שרה.

Shaharit Amidah for Festivals

We rise as we are able.

Our custom is to pray the first section of the Amidah together, aloud, and to continue silently after the K'dushah.

Take three steps forward at the beginning of the Amidah as if one is approaching God.

בָּרוּךְ יְהוָה, open my lips and my mouth will speak Your praise.

Blessed are You,

תָּהֲרֵן our God and

God of our mothers and fathers,

God of Avraham,

God of Yitzhak,

God of Ya'akov,

God of Sarah,

God of Rivkah,

God of Rachel,

God of Leah,

God who is infinite, powerful and feared,

God above

who responds with devoted goodness,

who holds the entire universe,

who remembers the loving devotion of our ancestors, and

in whose Name

a redeemer shall lovingly be sent to their children's children.

King who is Queen who is One,

help and protect,

rescue and defend.

Blessed are You, תָּהֲרֵן, shield of Avraham and protector of Sarah.

*Atah gibor l'olam, Adonai,
m'ha·yei meitim atah,
rav l'hoshi·a,*

*From Pesah to Sukkot:
morid hatal.*

*From Shemini Atzeret to Pesah:
mashiv haru·ah
umorid hagashem.*

*M'khaleil ha·yim b'hesed,
m'ha·yei meitim b'rachamim
rabim. Someikh noflim,
v'rofei holim, umatir asurim,
um'ka·yeim emunato lisheinei afar.
Mi khamokha ba·al g'vurot
umi domeh lakh, melekh meimit
um'ha·yei umatzmi·ah y'shu·ah.
V'ne·eman atah l'haha·yot meitim.
Barukh atah Adonai,
m'ha·yei hameitim.*

אתה גיבור לעולם אָדָני,
מחיה מתים אתה,
רב להוציא,

מזריך הַטֵּל.

מושיב חֲרוּם
ומזריך הַגְּשָׁם.

מקלפל חַיִם בְּחֶסֶד,
מחיה מתים בְּרָחָםִים
רבים, סומך נופלים,
ורוזא חולים, ומtier אֲסֹורִים,
ומקיים אָמוּנָתוֹ לִישְׁנֵי עָפָר.
מי כָּמוֹךְ בַּעַל גְּבוּרוֹת
ומי דָּוְמָה לְךָ, מֶלֶךְ מִמְּנִית
וממחיה ומצמיח ישועה.
ונאמנו אתה להנויות מתים.
ברוך אתה יהוה
מחיה המתים.

Three things conspire together in my eyes
to bring the remembrance of You ever before me
and I possess them as faithful witnesses:
the starry heavens,
the broad green earth,
the depths of my heart.
Bless the Lord, O my soul, forever.

Solomon ibn Gabirol

Your power is infinite, הַנֶּה,
transforming death into life and rescuing without limit.

From Pesah until Sukkot, we say:
You cause the dew of summer to fall.

From Shmini Atzeret until Pesah, we say:
You return the winds, and make the rain to fall.

You sustain life with devotion, and give life to those who know death,
and with many acts of mercy, support the falling, heal the sick, free the
imprisoned, and keep faith with the those who sleep in the dust.

Who is like You, a master of strength, and
who resembles You,
King who is Queen who is One,
killing or giving life at will, and
ensuring that those in distress shall always be rescued?
You continually give life to those who know death.
You are absolutely other,
Your name is absolutely other, and
those who know otherness
sing Your praise every day.
Blessed are You, הַנֶּה,
God who is completely other.

קדשה

נקידש את-שםך בעולם, בשם שפיקדיישים אותו בשמי מרים, כפטור על יד נביין, והוא זו האל זה ואמר:

Kadosh, kadosh, kadosh

Adonai tz'va·ot,

m'lo khol ha·aretz k'vodo.

קדוש, קדוש, קדוש

יהוה צבאות,

מֶלֶא כָּל־הָאָרֶץ כְּבוֹדִו.

אָז בְּקוֹל רַעַש גָּדוֹל אֲדִיר וְחַזָּק מְשֻׁמְיעִים קּוֹל, מִתְנְשָׁאים
לְעֵמֶת שָׂרְפִים, לְעֵמֶת בָּרוּךְ יְאָמָר:

Barukh k'vod Adonai mim'komo. בָּרוּךְ כְּבָוד־יְהוָה מִמֶּקוֹםוֹ.

מִפְקוּמָה מִלְפָנָא תֹּפֵעַ וַתִּמְלֹךְ עָלֵינוּ, כִּי מְחַפִּים אֲנָחָנוּ לְךָ. מַתָּי תִּמְלֹךְ בָּאִזְנוֹ, בְּקָרוֹב בִּימַינוֹ לְעוֹלָם וְעַד תִּשְׁפֹּוּ.

תתגadel ותתתקדש בtower ירושלים עירך לדור ועדור ולנצח נצחים.

ויעיני תראייה מלכותך, כי בדבר האמור בשיריך עז, על ידי דוד משים צדקה.

Yimlokh Adonai l'olam. Eloha-yikh

Tzi·yon, l'dor vador, Hal'luvah!

ימליך יי' לעולם, אללהיך ציון, לדך ודר. הalleluya!

לדור נגיד גדל

וּלְנִצָּחַ נֶצֶחִים

קדשתך נקייש.

וְשִׁבְתָּה, אֲכַחֵנוּ,

בְּאַלְמָד וְזֹלִיבָדוֹשׁ

אפקה פרכוד אפקה יי

Barukh atah Adonai

ha-Eil hakadosh

K'dushah

We proclaim the otherness of Your name in this world,
just as they proclaim Your otherness in the skies above,
as was written by Your prophets:

And they call to each other saying

*"Kadosh, Kadosh, Kadosh
is יהוה of the power-filled skies,
whose majesty fills the entire world."*

Then in a voice of infinite sound, powerful and strong,
their voice is heard,
lifting up toward the Seraphim,
singing before them of blessing and saying:

"Blessed is the majesty of יהוה in this place."

From Your place,
our King who is Queen who is One,
appear now, and rule among us, for we await You.
When will You rule in *Tzion*?
May it be soon and in our days that You dwell there forever.

Expand in every dimension,
and be recognized for Your deep otherness,
within *Yrushalayim*, Your city from generation to generation,
forever and ever.

Then will our eyes behold Your kingdom, like the words that were
spoken in Your songs of power, by David, the *M'shiyah* of Your justice.

*"May יהוה rule forever, as Your God, Tzion,
from generation to generation! Sing out to Yah!
Generation to generation we will tell of Your infinity,
for ever and ever the reality of Your absolute otherness
will be made real by us, and
Your praises, our God, shall never depart from our lips.*

For You are God who rules and is infinite and absolutely other.
Blessed are You, יהוה, the God who is other and beyond.

אתה בחרתנו

אתה בחרתנו מכל העמים,
אתה בחרת אוננו ורציתנו,
ווזמינו מכל הלשונות,
וקדשתנו במצוותך,
וקרבתנו מלכנו לעובdetך,
ושםך הגדול והקדוש
עלינו קראת.

ו�푸נו לנו יי' אלהינו באהבה
(שבותות למנהח ו)

מועדים לשמחה, חגים וzmanים לששון,
(השבת זהה ו)

אתרים

On Sukkot:

חג הסוכות זהה, זמן שמחתנו,

On Sh'mini Atzeret and on Simhat Torah:

השmini חג העצרת זהה, זמן שמחתנו,

On Pesah:

חג המצות זהה, זמן חരותנו,

On Shavuot:

חג השבעות זהה, זמן מתן תורהנו,

(באהבה)

מקרא קדש, זכר ליציאת מצרים.

Atah v'hartanu

You have designated us among all the peoples,
and loved us and been pleased by us.
You have lifted us up among all the languages,
and made us profoundly different through Your *Mitzvot*.
And You, our King who is Queen who is One,
have brought us close, that we may serve You.
You have even given us Your name,
Your multifaceted and utterly unique name.

Give us please, הָנָן our God,

(On Shabbat add: *Shabbatot* for soul rest and)

gatherings for joy, and festivals and seasons
for lightness of heart, and this

(On Shabbat add: *Shabbat* and this)

Festival of *Sukkot*, the season of our joy...

Eighth day, the festival of *Atzeret*, the time of our joy...

Festival of *Matzah*, the time of our freedom...

Festival of *Shavuot*, the time of Torah giving ...

(On Shabbat add: given with love,)

a coming together that is set apart,
in memory of going out from *Mitzrayim*.

עליה ויבא

אלָהִינוּ וְאֱלֹהִי אֲבוֹתֵינוּ וְאַפְוֹתֵינוּ,
יעֶלֶה וַיָּבֹא, וַיַּגְעַע, וַיַּרְאָה, וַיַּרְצָח, וַיַּשְׁמַע,
וַיַּפְקֹד, וַיִּזְכֶּר זָכְרוֹנֵנוּ וַפְקָדוֹנֵנוּ,
וַיִּכְרֹן אֲבוֹתֵינוּ וְאַפְוֹתֵינוּ,
וַיִּכְרֹן מֶשֶׁיחַ בּוֹ זֶה עֲבָדֶךָ,
וַיִּכְרֹן יְרוּשָׁלָם עִיר קָדוֹשָׁה,
וַיִּכְרֹן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לִפְנֵיכָה,
לְפִלְיטָה, לְטוֹבָה,
לְחֻנָּה וְלְחֻסָּד וְלְרָחִמים,
לְחַיִם וְלִשְׁלוֹם, בַּיּוֹם

On Sukkot:

חג הַסְּכָפּוֹת הָזֶה.

On Sh'mini Atzeret and on Simhat Torah:

הַשְׁמִינִי, חַג הַעֲצָרָת הָזֶה.

On Pesah:

חַג הַמְּצֹות הָזֶה.

On Shavuot:

חַג הַשְׁבָּעוֹת הָזֶה.

זָכְרָנוּ, יְהוָה, אֱלֹהִינוּ, בּוֹ לְטוֹבָה,
וַפְקָדוֹנוּ בּוֹ לְבָרָכה, וְהַזְּשִׁיעָנוּ בּוֹ לְחַיִם.
וּבְذָבֵר יְשִׁיעָה וּרְחִמים חֹסֵךְ נָשָׁנוּ וּרְחָם עֲלֵינוּ
וְהַזְּשִׁיעָנוּ בַּיְלִיכָּךְ עִינֵּינוּ,
כִּי אֶל מֶלֶךְ מְנוּןָו וּרְחוּם אַתָּה.

Ya·aleh v'yavo

Our God and God of our mothers and fathers
Stand up. Come forward. Be here.
Be known. Be wanted. Be heard.
Protect us, You who are our protector,
Remember us, You who are our memory.
For You are the memory
...of our mothers and our fathers,
...of *Mashiah*, descendant of David, Your servant,
...of *Yrushalayim* Your city, lifted above all, and
... of all of Your people, the House of *Yisrael*.
In Your presence may they be preserved
for good and for grace,
for devotion and for mercy,
for life and for peace on this....

Festival of *Sukkot*.

Eighth day, the festival of *Atzeret*

Festival of *Matzah*

Festival of *Shavuot*

Remember us on this day, ייְהוָה our God, for good.
Protect us on this day with blessing.
Pull us back into life,
and with a single word of help and mercy,
grace us with love and kindness.
Be merciful to us, and bring us back.
Our eyes turn to You,
loving and merciful Queen who is King who Rules and is One.

והשIANO

וְהשIANO יי אֱלֹהֵינוּ אֶת בָּרַת מַעֲדִיך
לְחַיִם וְלְשָׁלוֹם, לְשָׁמֶךָ וְלְשָׁזָן,
כַּאֲשֶׁר רָצִית וְאָמַרְתָּ לְבָרְכָנוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַפְוֹתֵינוּ
(ר' ר' בְּמַנּוֹתֵינוּ)

קָדְשֵׁנוּ בְּמִצְוֹתֵיךְ וְתוֹ חִלּוּקֵנו בְּתֻמְתֵּךְ,
שְׁבָעֵנו מִטוּבָךְ, וְשִׁמְחֵנו בְּשִׁוּעָתְךָ,

וְתָהָר לְבָנו לְעַבְדָךְ בְּאֶמֶת.

וְהַנִּיחֵלֵנו יי אֱלֹהֵינוּ
(בְּאַחֲרָה וּבְרָצָנוּ)

בְּשָׁמֶךָ וּבְשָׁזָן
(שְׁבָתָה)

מוֹעֵדי קָדְשָׁךְ, וְיִשְׁמְחוּ בָךְ יִשְׂרָאֵל מִקָּדְשֵׁי שָׁמֶן.

בָּרוּךְ אַתָּה יי, מִקָּדֵש

(מִשְׁבָּתָה)

יִשְׂרָאֵל וְהַזָּמְנִים.

ר' צחה

ר' צחה יהוה אֱלֹהֵינוּ בְּעֵמֶךְ יִשְׂרָאֵל וּבְתִפְלָתָם, וְהַשֵּׁב
אֶת־הָעֲבוֹדָה לְדִבְרֵיכָה בִּיתְתֵּךְ, וְתִפְלַתָּם בְּאַחֲרָה תִּקְבֶּל בְּרָצָנוּ,
וְתַהַי לְרָצָנוּ תִּמְדִיד עֲבוֹדָת יִשְׂרָאֵל עֵמֶךְ.

וְתַחֲזִיןָה עִינֵינוּ בְשִׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יהוה
הַמְּחַזֵּיר שְׁכִינָתוּ לְצִיּוֹן.

V'hasi·eинu

Bring us, יְהוָה our God, the blessing of Your gatherings,
for life and for peace,
for happiness and for joy,
as You desired and as You spoke,
that we may be blessed.

Our God and God of our mothers and fathers

(*On Shabbat:* accept our Shabbat rest),

make us a part of Your perfect otherness through Your *mitzvot*,
grant us our role in Your Torah,
satisfy us out of Your goodness,
make us rejoice by rescuing us, and
simplify our hearts so that we may serve You in truth.
And grant us Your inheritance, יִשְׂרָאֵל our God,

(*On Shabbat:* in love and by Your desire,)

in happiness and joy,

(*On Shabbat:* on this Shabbat and)

on the festivals that touch Your unique otherness,
and *Yisrael*, who lives Your name's unique otherness,
will rejoice in You.

You are blessed, יְהוָה, who makes

(*On Shabbat:* the Shabbat and)

Yisrael and the seasons absolutely unique.

R'tzei

Accept, יְהוָה our God,

Your people *Yisrael* and their prayers.

Return the priestly worship of Your great house,
and may their prayers be accepted in love and desire,
and may the service of Your people *Yisrael* always be acceptable.

מודים

מוֹדִים אֲנָחָנוּ לְךָ, שָׁאַתָּה הוּא,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמְוֹתֵינוּ, לְעוֹלָם וְעַד,
צַוְּרֵת חַיָּנוּ, מָגֵן יְשֻׁעָנוּ, אַתָּה הוּא לְדוֹר וְדוֹר.
נוֹדָה לְךָ וּנְסֹפֵר תְּהִלָּתֶךָ. עַל חַיָּנוּ הַמְּסֻוּרִים בִּינֶךָ,
וּעַל נִשְׁמֹוֹתֵינוּ הַפְּקוּדוֹת לְךָ, וּעַל נְסִיךָ שְׁבָכְלִיּוּם עַמְּנוּנוּ,
וּעַל נִפְלָאוֹתֵךָ וְטוֹבוֹתֵךָ שְׁבָכְלָעַת, עַרְבָּה וּבָקָר וְאַחֲרִים,
הַטּוֹב בַּי לֹא בָּלָו רַמְמִיךָ, וְהַמְרַחֲם בַּי לֹא תִּמְפּוֹחַדְךָ
מְעוֹלָם קָוֵינוּ לְךָ.

וּלְכָלֶם יַתְבִּרְךָ וַיִּתְרוּם שָׁמָךְ מַלְכֵנוּ תִּמְיד לְעוֹלָם וְעַד.
וְכָל חַמִּים יוֹדַךְ סָלָה, וַיַּהַלְלוּ אֶת-שָׁמָךְ בָּאָמָת, הָאֶל יְשֻׁעָתֵנוּ
וְעֹזָתֵנוּ סָלָה. בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שָׁמָךְ וְלֹא נָאָה לְהַזּוֹת.

ברכת הכהנים

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמְוֹתֵינוּ, בָּרָכָנוּ בְּבָרְכָה הַמְשֻלָּשָׁת
בְּתֹרֶה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֵךָ, הַאֲמֹורָה מִפִּי אַהֲרֹן וּבְנֵיו
כָּהֲנִים עִם קְדוֹשָׁה, בְּאָמֹר.

כִּי יְהִי רָצֵן.

Ken y'hi ratzon.

יְבָרְכֵךְ יְהוָה וַיִּשְׁמַרְךָ.

כִּי יְהִי רָצֵן.

צִאָר יְהוָה פָּנָיו אֲלֵיכָ וַיַּחֲנֵן.

Ken y'hi ratzon.

כִּי יְהִי רָצֵן.

יְשַׁא יְהוָה פָּנָיו אֲלֵיכָ וַיַּשְׁמַם לְךָ שְׁלָום.

Ken y'hi ratzon.

Modim

We declare to You that You are יהוה our God, the God of our fathers and mothers, everywhere and always, the rock of our lives, the shield of protection, generation after generation.

We thank You and we speak Your praises...

for our lives that are entrusted to Your hands,
for our souls that are shielded by You,
for Your miracles that are with us each day, and
for the wonders and kindnesses that are present
in each moment,
evening, morning and afternoon.

You who are good because Your mercy does not cease,

You who does mercy

because Your loving devotion does not cease,

for You we have always hoped.

For all of this, Your name is blessed and lifted up,

You who are our King who is Queen who is One,

unceasing, everywhere and always.

Every living thing thanks You.

They shall sing of Your name in truth,

God who rescues us and helps us.

Blessed are You of the good name, to whom it is good to give thanks.

Birkat HaKohanim

Our God and God of our mothers and fathers, bless us in the three part blessing of the Torah, written by *Moshe* Your servant, and spoken from the lips of *Aharon* and his children, the *Kohanim*, and by the people You made uniquely other, as it is said:

May יהוה bless you and protect you.

May it be Your will.

May the light of יהוה's face shine upon you, and grace you.

May it be Your will.

May יהוה 's face be lifted toward you, and grant you peace.

May it be Your will.

שים שלום

שים שלום בעוזם, טובה וברכה,
חן וחסד וرحمים,
עלינו ועל כל-ישראל עמך.
ברכנו, אבינו ואמנו, כלנו כאחד באור פניך,
בי באור פניך נטה לנו,
יהוה אלקיינו, תורת חיים
ואהבת חסד, צדקה וברכה וرحمים וחיים ושלום,
וטוב בעיניך לברך את-עמך ישראל
בכל-עת ובכל-שעה בשלומך.

ברוך אתה יהוה המברך את-עמו ישראל בשלום.

נוצר לשוני מרע
אלְהִי, נצֹר לְשׁוֹנִי מַרְעֵעַ,
וְשִׁפְתֵּי מִדְבָּר מִרְמָה.
וְלִמְקָלֵלִי נֶפֶשִׁי תְּדֻם,
וְנֶפֶשִׁי בָּעֵף לְכָל תְּהִיה.
פֶּתֶח לְבִי בְּתוֹרַתְךָ,
וּבְמִזְוְתִּיךָ תְּרַדוּף נֶפֶשִׁי.
וְכָל הַחֹשְׁבִים עַלְיִ רְעָה,
מִתְהַרֵּה הַפְּרֵר עֲצַתְם וְקָלְקָל מִחְשְׁבָתְם.
עֲשָׂה לְמַעַן שְׁמָך, עֲשָׂה לְמַעַן יְמִינָךְ,
עֲשָׂה לְמַעַן קְדָשָׁתָךְ.
עֲשָׂה לְמַעַן תּוֹרַתְךָ.

לְמַעַן יְחִלְצָוִן יְדִיכָךְ, הַוְשִׁיעָה יְמִינָךְ וְעַנְנָי.

We are seated as we conclude the Amidah.

Sim Shalom

Grant peace in the world, and goodness and blessing
and grace and loving-devotion and mercy
to all of us and to all of Your people *Yisrael*.

Bless us, our Father, our Mother, who is One,
all of us together by the light of Your face,
for the light of Your face gives to us, יהוה our God,
the Torah of life,
the love of loving-devotion, and
justice, blessing, mercy, life and peace.

May it be good in Your eyes to bless Your people *Yisrael*
in each moment, and in each hour with Your peace.

Blessed are You, יהוה, who blesses the people of *Yisrael* with peace.

N'tzor l'shoni meira

My God, stop my tongue from speaking evil
and keep my lips from slander.

May I be silent toward those who curse me.

May my breath-soul be as humble as the dirt
before every human being.

Open my heart to Your Torah.

Immerse my breath-soul in Your Torah.

May all who have designs against me,
find their plans blocked and their designs unfulfilled.

Do it for Your name.

Do it for Your right hand.

Do it for the sake of Your absolute otherness.

Do it for the sake of Your Torah.

For the sake of Your friend, rescue me with Your right hand
and answer me.

We are seated as we conclude the Amidah.

On Shabbat, when all are seated, we continue on page 172.

סדר נטילת lulב³⁹

The Mitzvah of the the Four Species:

*Barukh atah Adonai,
Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav
v'tzivanu al n'tilat lulav.*

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אשר קדשנו במצוותיו,
וצונו על נטילת lulב.

For First Fruits of the Season and New Experiences:

This blessing is said when taking the lulav for the first time in the season.

*Barukh atah Adonai,
Eloheinu melekh ha-olam,
sheheheyenu v'kiy'manu v'higiyenu
lazman hazeh.*

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שחחינו וקייְמנו והגיאַנו
לזמן זה.

The Mitzvah of the Sukkah

This blessing is said when standing in the sukkah.

*Barukh atah Adonai,
Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav
v'tzivanu leishev basukah.*

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אשר קדשנו במצוותיו,
וצונו לישב בסוכה.

³⁹. “On the first day (of Sukkot) you shall take the fruit of the *hadar* tree, branches of the palm tree, boughs of leafy trees, and willows of the brook, and you shall rejoice before ייְהוָה your God seven days.” (Leviticus 23:40) Traditionally, the three branches are the palm, the myrtle and the willow, while the fruit of the *hadar* tree is understood to be the *etrog*. The first three are bound together and collectively are called the *lulav*. These are the four species used during this festival time.

During the time of the Temple, the waving of the *lulav* was performed in the Temple on all seven days of *Sukkot*. Following the destruction of the Temple, Rabbi Yohanan ben Zakkai ordered that the *lulav* was to be waved as a memorial to the Temple.

One explanation for the four species is that the palm represents the spine, the myrtle represents the eye, the willow represents the mouth, and the *etrog* represents the heart. By binding these species together, we show our desire to consecrate our entire being to the service of God.

Taking the *Lulav*

The *Mitzvah* of the the Four Species:

Hold the lulav in the right hand and the etrog in the left hand, holding the hands together. Hold the etrog with the pitam (tip) down.

Blessed is the Eternal our God, Source of all being,
who has given us a connection to holiness by instructing us to shake
the *lulav*.

For First Fruits of the Season and New Experiences:

This blessing is said when taking the lulav for the first time in the season.

Blessed is the Eternal our God, Source of all being,
who has kept us and sustained us and brought us to this special time.

After reciting the blessings, turn the etrog over, and hold it so that the pitam faces up. Shake the lulav three times in each direction: in front, to the right, behind, to the left, up and then down.

The *Mitzvah* of the *Sukkah*

This blessing is said when standing in the sukkah.

Blessed is the Eternal our God, Source of all being,
who has given us a connection to holiness
by instructing us to dwell in the *sukkah*.



הַלְל

An Eco-Hallel⁴⁰:

In Praise of Creation and Creator

The following fourteen pages flow sequentially.

ברוך אתה ייִשְׁאָלֶנוּ מֶלֶךְ הָעוֹלָם,
אשר קדשנו במצוותיו וצונו לקרוא את הallel.

Kol han'shamah t'haleil Yah,
asher kidshanu b'mitzvotehah
vitzivanu likro et haHallel.

כל הנשמה תהליל יה,
אשר קדשנו במצוותיה,
וצונו לקרוא את הallel.

Let all that breathes sing praises to the Breath of Life,
the holiness we touch through *mitzvot*,
and the inspiration, itself, to praise.

תהלים קי"ג

הַלְלוִיה.

הַלְלוּ עֲבָדֵי יְהוָה, הַלְלוּ אֶת שֵׁם יְהוָה.
יְהִי שֵׁם יְהוָה מִבְּרָךְ, מְעֻטָה וְעַד־עוֹלָם.
מִפְזָרֶח־שָׂמֵשׁ עַד־מִבּוֹאָו, מִהָּלֵל שֵׁם יְהוָה.
רָם עַל־כָּלְגּוֹים יְהוָה, עַל הַשָּׁמִים בְּבוֹדוֹ.
מֵי פִיהוָה אֱלֹהֵינוּ, הַמְגַבֵּיהַ לְשֻׁבְתָה.
הַמְשִׁפְילִי לְרָאוֹת, בְּשָׁמִים וּבָאָרֶץ.
מִקִּימִי מַעֲפֵר דָל, מַאֲשִׁפְתַּת יְרִים אַבְיוֹן.
לְהֹשִׁיבִי עִם נְדִיבִים, עִם נְדִיבִי עַמּוֹ.
מוֹשִׁיבִי עַקְרַת הַבַּיִת, אִם הַבָּנִים שָׁמְךָה.
הַלְלוִיה.

⁴⁰ *Hallel* is recited in the Diaspora on the first day of *Shavuot*, and each day of *Sukkot* and of *Hanukkah*. The full *Hallel* is recited on the first day of *Pesah* and a shortened version on the other days. We continue to reflect an ancient tradition recognizing the suffering of others that accompanies liberation.

Psalm 113

Every day we find a new sky and a new earth
with which we are trusted like a perfect toy.
We are given the salty river of our blood
winding through us, to remember the sea and our
kindred under the waves, the hot pulsing that knocks
in our throats to consider our cousins in the grass
and the trees, all the bright scattered rivulets of life . . .

Fill us as the tide rustles into the reeds in the marsh.

Fill us as the rushing water overflows the pitcher.

Fill us as light fills a room with its dancing.

*Let the little quarrels of the bones and the snarling
of the lesser appetites and the whining of the ego cease.*

*Let silence still us so you may show us your shining
And we can out of that stillness rise and praise.*

Psalm 114

*B'tzeit Yisrael miMitzra·yim,
beit Ya'akov mei'am lo'ez.
Ha·y'tah Yehudah l'kodsho,
Yisrael mamsh'lotav.
Ha·yam ra'ah va·yanos,
ha·Yardein yisov l'ahor.
Heharim rakdu kh'aylim,
geva'ot kivnei tzon.
Mah l'kha ha·yam ki tanus,
haYardein, tisov l'ahor?
Heharim, tirk'du kh'aylim,
geva'ot kivnei tzon.
Milifnei adon huli aretz,
milifnei Eloha Ya'akov,
Hahofkhi hatzur agam ma·yim,
ḥalamish l'ma·y'no ma·yim.*

תהלים קיד'ג
בְּצָאת יִשְׂרָאֵל מִמִּצְרַיִם,
בֵּית יַעֲקֹב מִעֵם לְעֵז.
הִיְתָה יְהוָה לְקָדְשׁוֹ,
יִשְׂרָאֵל מִמְּשֻׁלָּתוֹ.
הִים רָאָה וַיַּנֶּסֶת,
הַיְרָדוּ יִסְבֶּבֶל אַחֲרָיו.
הַקָּרִים רָקְדוּ כְּאַיִלִים,
גְּבֻעוֹת כְּבָנִי-צָאן.
מַה-לְךָ הִים פִּי תְּנוּסָה,
הַיְרָדוּ תִּסְבֶּבֶל אַחֲרָיו.
הַקָּרִים תַּرְקְדוּ כְּאַיִלִים,
גְּבֻעוֹת כְּבָנִי-צָאן.
מַלְפִּנִי אָדוֹן חֻולִי אָרֶץ,
מַלְפִּנִי אֱלֹהָה יַעֲקֹב.
הַהֲפִכִּי הַצּוֹר אֲגַם-מִים,
חַלְמִישׁ לְמַעֲינָנוּ-מִים.

Psalm 114

When the Israelites went out of *Mitzrayim*,
the House of *Ya'akov* from a foreign land,
Judah had become God's holy one, *Yisrael* God's dominion.
The sea saw it and fled, the *Yarden* flowed backwards;
The mountains danced like rams, the hills like young lambs.
What is with you, sea, that you flee?
What has happened to you, *Yarden*, that you flow backwards?
The mountains will dance like rams, the hills like young lambs,
From before the power that gives life to all the world,
from before the God of *Ya'akov*
That turns the rock into a pool of water,
the flint into a flowing spring.

I will praise You, Eternal One,
For You have put me by cool headwaters
In the midst of driest desert.

*By bubbling springs in parched land
Those that water the Garden You planted*

Pine, fir, and cedar
Together as one for Your glory

*The trees of life, by a concealed spring
Hidden amidst the well-watered trees⁴¹*

On Rosh Ḥodesh, the Intermediate Days of Pesah, and also on Pesah's last two days, the following Psalm is skipped.

Psalm 115: 1-11

Not for our own sake, O Eternal,
not for us,
but for the sake of all we have
staked our lives upon,
may it be affirmed.

תְּהִלִּים קֶטֶן אֵין-

לֹא לְנוּ יְהוָה,
לֹא לְנוּ,
כַּי־לִשְׁמָךְ תָּנוּ כְּבָזֶד,
עַל־חִסְדֶּךָ עַל־אַמְתָּה.

⁴¹. "Parable of the trees" – From the Dead Sea Scrolls

Why should the nations say
 "where is their God?"
 when their gods are the work
 of human hands –
 they have mouths but speak
 not, eyes but see not.
 They have ears but hear not,
 noses, but do not smell.
 They have hands but do not
 feel, feet but do not walk,
 and they make no sound in
 their throat.
 Like them will be those who
 make them,
 all who trust in them.
Yisrael, trust in the Eternal One
 to be your help and shield!
 O house of Aharon, trust in the
 Eternal One to be your help
 and your shield!
 O you who fear the Eternal
 One, trust the Eternal to be
 your help and your shield!

לְמַה יَأْמُرُו הָגּוֹיִם,
 אֵיכָה־נָא אֱלֹהִים.
 וְאֶלְهֵינוּ בְּשָׁמִים, כָּל
 אֲשֶׁר־חָפֵץ עֲשָׂה.
 עֲצַבְתֶּם כָּסֶף וַזְהָבָב,
 מִעַשָּׂה יְדֵי אָדָם.
 פֶּה־לְהָם וְלֹא יִדְבֹּרִי,
 עַינִים לְהָם וְלֹא יִרְאָוּ.
 אַזְנוֹנִים לְהָם וְלֹא יִשְׁמְעוּ,
 אַף לְהָם וְלֹא יִרְחֹוּ.
 יְדֵיכֶם וְלֹא יִמְיִשּׁוּן,
 רְגָלֵיכֶם וְלֹא יִמְלַכּוּ,
 לֹא־יִהְגֹּו בְּגָרוֹנָם.
 כִּמְזֹהֶם יִהְיֶה עֲשֵׂיכֶם, כָּל
 אֲשֶׁר־בָּטַח בָּהֶם.
 יִשְׁرָאֵל בָּטַח בִּיהוּה,
 עֹזָרֶם וּמְגַנֶּם הוּא!
 בֵּית אַהֲרֹן בָּטַח בִּיהוּה,
 עֹזָרֶם וּמְגַנֶּם הוּא.
 יִרְאָי יְהוָה בָּטַח בִּיהוּה,
 עֹזָרֶם וּמְגַנֶּם הוּא.

Psalm 115:12-18

Adonai z'kharanu y'varekh.
The God of memory will bless.

*Y'varekh et beit Yisrael,
y'varekh et beit Aharon.
Bless the house of Yisrael,
bless the house of Aharon.*

*Y'varekh yir'ei Adonai,
hak'tanim im hag'dolim.
Bless those who have awe for God,
the young with the grown.*

*Yosef Adonai aleikhem,
aleikhem v'al b'neikhem.
May God add to your happiness,
to yours and that of your children.

B'ruchim atem l'Adonai
oseh shama-yim va'retz.
May you be blessed of God,
the Source of the heavens and the earth.*

*Hashama-yim shama-yim l'Adonai,
v'ha'aretz natan livnei adam.
The heavens are God's,
the earth is given to us.

Lo hameitim y'hal'lu Yah,
v'lo kol yordei duma.
The dead cannot praise God, nor all those
who have gone down to silence.*

*Va'anahnu n'varekh Yah mei'ata v'ad olam
But we will give praise to God
now and always.
Hallelu Yah!*

תהלים קט"ו

יְהוָה זָכָרֵנוּ יִבְרַךְ,

**יִבְרַךְ אֶת־בֵּית יִשְׂרָאֵל
יִבְרַךְ אֶת־בֵּית אַהֲרֹן.**

**יִבְרַךְ יְרָאֵי יְהוָה,
הַקְּטָנִים עַם־הַגְּדָלִים.**

**יִסְפֶּר יְהוָה עַלְיכֶם,
עַלְיכֶם וְעַל־בָּנֵיכֶם.**

**בָּרוּכִים אַתָּם לִיהוָה,
עֲשֵׂה שָׁמִים וְאָרֶץ.**

**הַשָּׁמִים שָׁמִים לִיהוָה,
וְהָאָרֶץ נָטוּ לְבָנֵי־אָדָם.**

**לَا הַמְתִים יְהִלְלוּ יְהָה,
וְלَا כָּלִירְדִּי דָוָמָה.**

**וְאַنְחָנוּ נְבָרֵךְ יְהָה, מִעֵדָה
וְעַד־עוֹלָם. הַלְלֵיָה.
הַלְלֵיָה!**

*Wherever I turn my eyes,
 To my surroundings on earth or to the heavens
 I see You in the field of stars
 I see You in the goodly yield of the land
 In every breath and sound,
 A blade of grass, a simple flower,
 An echo of Your holy Name.*

I survey the heavens and the stars
I look at the earth with its creeping creatures
 And I understand in my heart that they were all intricately
 fashioned.
Look at the sky – a tabernacle
 Whose clasps are joined in lighted loops
Or the moon and its stars,
 Like a shepherdess grazing her flock in a pasture
Or a cloud, like a girl walking through a garden
 Watering the myrtles.

On Rosh Hodesh, the Intermediate Days of Pesah, and also on Pesah's last two
 days, the following Psalm is skipped.

תהלים קט"ז : א-י"א

אָהָבְתִּי בַּיִשְׁמָעָ יְהוָה, אֶת־קֹדֶשׁ תְּחִנּוֹנִי.
 בַּיְתְּחִנּוֹנִי אָזְנוֹ לֵי, וּבִימֵי אֲקָרָא.
 אֶפְפִוִּי חַבְלִי־מִזְוֹת וּמִצְרֵי שָׁאָול מִצְאָוִי,
 צָרָה וּגְזֻוּן אִמְצָא.
 וּבְשִׂם־יְהוָה אֲקָרָא, אֲנָה יְהוָה מַלְכָה נֶפֶשִׁי.
 חָנוּן יְהוָה וְצָדִיק, וְאַלְפָנִינוּ מְעָרָם.
 שָׁמַר פָּתָאִים יְהוָה, צְלוֹתֵינוּ וְלִי יְהוֹשִׁיעַ.
 שׁוּבֵי נֶפֶשִׁי לִמְנוּחִיכִי, בַּיְתְּהוָה גָּמֵל עַלְיכִי.
 בַּיְתְּלִכְתִּי נֶפֶשִׁי מִפְּמוֹת, אֶת־עִינִי מִזְדְּמָעָה,
 אֶת־רִגְלֵי מִזְחָי.
 אֶתְהַלֵּךְ לִפְנֵי יְהוָה, בָּאֶרְצֹת הַחַיִים.
 הַאֲמִנְתִּי בַּיְאָדָר, אַנְיָעִינִי מִאָז.
 אַנְיָעִינִי בְּחַפְזִי, כָּל־הָאָדָם כִּזְבָּב.

Psalm 116:1-11

Pangs of death overwhelmed me,
The grave closed about;
Grief and suffering were my lot.
Then I invoked the name of the Eternal.
Mercy and compassion are Eternal,
The Eternal protects the simple;
I was brought low and God saved me.
Return to your tranquility, oh my soul,
For the Life-giver has dealt kindly with you.
You have delivered my being from death,
My eyes from tears,
My feet from stumbling.

תהלים קט"ג י"ב-י"ט

מָה אֲשִׁיב לֵיהוֹת, פֶּלְתַּגְמוֹלֹתִי עָלִי.
פֹּזֶס־יְשׁוּעָת אֲשֶׁר, וּבְשָׁם יְהוָה אָקֹרֶא.
נָדַרְיָה לֵיהוֹת אֲשֶׁלֶם, נָגַדְתָּנָא לְכָל־עַמּוֹ.
יִקְרַב עָלַיִךְ יְהוָה, נְפֻוָּתָה לְחַסִּידָיו.
אֲפָה יְהוָה פִּי־אָנִי עַבְדָּךְ,
אֲנִי־עַבְדָּךְ בָּרוּא מְתָחָתֶךָ, פָּתַחַת לְמוֹסְרִי.
לְךָ אָזַבְתָּ זְבַח תְּזַדֵּחַ, וּבְשָׁם יְהוָה אָקֹרֶא.
נָדַרְיָה לֵיהוֹת אֲשֶׁלֶם, נָגַדְתָּנָא לְכָל־עַמּוֹ.
בְּחִצְרוֹת בֵּית יְהוָה, בְּתוֹכֵךְ יְרוּשָׁלָם.
הַלְלֵיָה.

Psalm 116:12-19

How can I respond for all the gifts of my life?
I raise the cup of deliverance and call God's name.
I will fulfill my promises in gratitude for blessings.
Eternal One, my thanksgiving is toward You.
I am your servant, the child of your servant.
I will make a sacrifice of gratitude,
I will fulfill my vows before the people,
In the courtyards of God's house,
in your midst, O Y'rushalayim. Halleluyah!

Psalm 117

*Hallelu et Adonai kol goyim,
shab'hu kol ha'umim:
Ki gavar aleinu hasdo,
ve'emet Adonai l'olam, hallelu Yah.*

תהלים קי"ז
הֲלֹלוּ אֶת־יְהוָה, כָּל־גּוֹיִם,
שְׁבַחוּ־הוּא, כָּל־הָעָמִים.
כִּי־גָבָר עָלֵינוּ חָס֔דוֹ,
וְאֶמְתִּיהוּ לְעוֹלָם. הֲלֹלוּיָה.

Praise God, all the nations, sing God's praise, all peoples,
For God's compassion has conquered us, the truth of יהוה is forever,
Halleluyah!

תהלים קי"ח: א'-כ'

*Hodu l'Adonai ki tov,
ki l'olam hasdo*

הָדוֹן לְיְהוָה בִּיטּוֹב,
כִּי לְעוֹלָם חָס֔דוֹ.
יָאמְרוּ־נָא יִשְׂרָאֵל,
יָאמְרוּ־נָא בֵּית־אַהֲרֹן,
יָאמְרוּ־נָא יְרַאֵי יְהוָה,

כִּי לְעוֹלָם חָס֔דוֹ.
כִּי לְעוֹלָם חָס֔דוֹ.
כִּי לְעוֹלָם חָס֔דוֹ.

Psalm 118

Give thanks to God, for God is good, God's mercy is Eternal
Say now, *Yisrael*, "God's mercy is Eternal!"
Say now, *House of Aharon*, "God's mercy is Eternal!"
Say now, all who are in awe, "God's mercy is Eternal!"

*Min hametzar karati Yah, anani
vamerḥav Yah. Adonai li lo ira,
mah-ya·aseh li adam. Adonai li
b'ozrai, va·ani ereh v'son'ai.
Tov laḥasot ba·Adonai, mib'to·ah
ba·adam. Tov laḥasot ba·Adonai,
mib'to·ah bin'divim.
Kol goyim s'vav'uni, b'shem Adonai
ki amilam. Sab'uni gam-s'vav'uni,
b'shem Adonai ki amilam.
Sab'uni khidvorim do·akhu k'eish
kotzim, b'shem Adonai ki amilam.*

מן המצער קָרָאתִי יְהָה, עֲנָנִי
בְּמִרְחַבְּ יְהָה. יְהָה לֵי לֹא אִירָא
מְהִיעָשָׂה לֵי אָדָם. יְהָה לֵי
בְּעֹזָרִי, וְאַנְיָ אַרְאָה בְּשָׂנִאי.
טוֹב לְחִסּוֹת בְּיְהוָה, מְבָטָח
בְּאָדָם. טֻוב לְחִסּוֹת בְּיְהוָה,
מְבָטָח בְּנִדְיבִּים.
כָּל־גּוֹיִם סְבָבּוֹנִי, בְּשָׁם יְהָה
כִּי אֲמִילָם. סְבָבּוֹנִי גַּם־סְבָבּוֹנִי,
בְּשָׁם יְהָה כִּי אֲמִילָם.
סְבָבּוֹנִי כְּזֶבֶרים דְּעַכּוּ כְּאֶש
קֹזִיצִים, בְּשָׁם יְהָה כִּי אֲמִילָם.

*Dahoh d'hitani lin'pol, va·Adonai
azarani.*

דָחַה דְחִיתַנִי לְנוּפֵל, וַיְהִוָה
עֹזָרַנִי.

*Ozi v'zimrat Yah,
va·y'hi li lishu·ah.*

עֹזִי וְזִמְרַת יְהָה,
וַיְהִי-לִי לִישׁוּעָה.

*Kol rinah vishu·ah b'ahalei
tzadikim, y'min Adonai osah hayil.
Y'min Adonai romemah,
y'min Adonai osah hayil.
Lo·amut ki-eh'yeh, va-asaper
ma·asei Yah. Yasor yis'rani Yah,
v'lamavet lo n'tanani.*

קֹול רִנָה וַיִשׁוּעָה בְאַחֲלֵי
צַדִיקִים, יְמִין יְהוָה עָשָׂה חִיל
יְמִין יְהוָה רָזֶםֶת,
יְמִין יְהוָה עָשָׂה חִיל
לְאָמֹות פִירָאָחִיה, וְאָסְפָר
מְעַשֵּׂי יְהָה. יִסְרֵר יִסְרָאֵל
וְלִפְנֵות לֹא נִתְנַנִי.

From the narrowest confines I called out to God
And was answered with God's boundless space.
The Eternal is with me, I shall not fear.
What can mere mortals do to me?
It is better to trust in God than to rely on princes.
All encircled me, by the Name of the Eternal I survived them.
They surrounded me and encircled me, but by the Name of
the Eternal I held my ground.
They surrounded me like bees,
Yet they went out like a feeble fire.
I had been about to fall when I felt the Eternal's support;
God is the strength of my song
And God has become my deliverance.
The voice of joyous deliverance
fills the tents of the righteous;
"the hand of God triumphs, God is exalted!"
I shall not die but live
and declare that
this is the work of the Eternal One.
I have been sorely tested,
but death has not defeated me.

Pithu li sha·arei tzedek,
avo vam, odeh Yah.
Zeh hasha·ar la'Adonai,
tzadikim yavo·u vo.

פַתְחוּ לִי שַׁעֲרֵי צִדְקָה
אֶבְאָרְכֵם אֹזֶח יְהָה.
זֶה הַשָּׁעָר לִיהוָה,
צַדִיקִים יָבֹאו בָו.

Open for me the gates of righteousness,
I will enter then and praise God
This is the gateway to God, the righteous shall enter it.

Psalm 118:19

Rabbi Tanhum Ben Chiyya taught:

*The sending of rain
Is greater even than the giving of the Torah.*

For the Torah was for Yisrael,
But rain gives joy to all the nations,

Even unto the birds and animals,

As it is said:

"You take care of the earth and irrigate it."

Midrash T'hillim on Psalm 11

Each of the following four verses is repeated twice.

Psalm 118:21-24

Od'kha ki anitani, vat'hi li
lishuah. Eiven ma·asu
habonim, hay'tah l'rosh
pinah. Me·et Adonai hay'tah
zot, hi niflat b'eineinu.
Zeh-hayom asah Adonai,
nagilah v'nis·m'hah bo.

אֹזֶח בַי עֲנִיטָנִי וַתָּהַי לִי
לִישׁוּאָה. אָבּוֹ מִאָסָו
הַבּוֹנִים, הִתְהַלֵּךְ לְרָאשׁ
פְנָה. מִאָת יְהוָה הִתְהַלֵּךְ
זֹאת, רְיָה נְפָלָות בָעִינֵינוּ.
זֶה-הַיּוֹם עָשָׂה יְהוָה,
נְגִילָה וַיְשִׁמְחָה בָו.

I give thanks that You have heard me and become my deliverance.
The stone that the builders rejected has become the chief cornerstone.
This is the Eternal's doing and it is wonderful to us;
This is the day that the Eternal has made,
let us be glad and rejoice in it.



HOSHANOT

Pleadings

הושענות

*For the first morning of Sukkot and for the Shabbat in Sukkot.
At the beginning of the Torah service, when the Ark is open.*

<i>Hosha na</i>	הוֹשָׁע נָא.	הוֹשָׁע נָא, לְמַעַן אֱלֹהֵינוּ,
<i>Hosha na</i>	הוֹשָׁע נָא.	הוֹשָׁע נָא, לְמַעַן בּוֹרָאנוּ,
<i>Hosha na</i>	הוֹשָׁע נָא.	הוֹשָׁע נָא, לְמַעַן גּוֹאָלנוּ,
<i>Hosha na</i>	הוֹשָׁע נָא.	הוֹשָׁע נָא, לְמַעַן דּוֹרְשָׁנוּ,

For the sake of the sky you created between the water above and the water below, save us from forgetting the vastness of your creation.

Hosha na.

*For the sake of the sun and the moon you created,
return us to awareness and celebration of light and the cycles of life.*

Hosha na.

For the sake of the earth, the oceans, and the plants you created, rescue us from the pollution we have spilled and sustain the world suspended in space.

Hosha na.

*For the sake of the fish, the abalone, the dolphins and whales,
for the sake of the hawk, the eagle, the warblers and herons,
help us restore the creeks and the rivers, the land and the sea.*

Hosha na.

For the sake of all the creatures of the earth, the beetles and the bugs, the salamanders and the frogs, the squirrels and the mice, the coyote and the fox, the lion and the bear, and for us whom you have made in your divine image, return our awareness of you in every living creature, in every bit of soil, in every stream, in every crashing wave, in every breath.

Hosha na.

For the sake of the light you created, liberate us from the darkness of our belief that we can't make a difference, and illuminate us with joy.

Hosha na.

For the sake of letting the earth rest,
for the sake of our children,
for the sake of allowing the waters to be cleansed,
for the sake of finding balance in our lives,
for the sake of feeding the hungry,
for the sake of loving others,
for the sake of being loving to ourselves,
for the sake of beholding the beauty of creation,
for the sake of sacred silence,
for the sake of living Shabbat,
May we find the wisdom and the courage to
return to a path of righteousness for all creation. *Hosha na.*

Psalm 118:25

Ana Adonai, hoshiah na! אָנָא יְהוָה הַזְּשִׁיעָה נָא.
Ana Adonai, hoshiah na! אָנָא יְהוָה הַזְּשִׁיעָה נָא.
Ana Adonai, hatzliyah na! אָנָא יְהוָה הַצְלִיכָה נָא.
Ana Adonai, hatzliyah na! אָנָא יְהוָה הַצְלִיכָה נָא.

God, save us!
God, save us!
God, help us to succeed!
God, help us to succeed!

Psalm 118:26 -29

תהלים קי"ח: כ"ו-כ"ט

*Barukh haba b'shem Adonai,
beirakhnu khem mibeit Adonai.*

**ברוך הבא בשם יהוה,
ברכנויכם מבית יהוה.**

*Eil Adonai va·ya'eir lanu, isru hag
ba·avotim ad karnot hamizbei·ah.*

בעתים עד-קרים המזבח.

*Eli ata v'odeka,
Elohai arom'meka.*

אֱלֹהִי אַתָּה וְאַזְכֵּר
אֱלֹהִי אַרְוֹמָמֶךָ

*Hodu l'Adonai ki tov,
ki l'olam hasdo.*

הוזע ליהוה כי-טוב,
כי לעולם חסדו.

Blessed are those who come in the name of God,
we bless you from this place of God's presence.

וְיְהוָה our God will be revealed to us,
in the celebration of the festival, before the horns of the altar.

You are my God and I praise you,
the God of my ancestors and I exalt You.

Give thanks to God, for God is good,
we sense God's presence in compassion that does not end.

And if you ask me of God, my God,
‘Where is God that in joy we may worship?’

*Here on Earth too God lives, not in heavens alone,
A striking fir, a rich furrow, in them you will find God's
likeness.*

Divine image incarnate in every high mountain,

Wherever the breath of life flows, you will find God embodied. And God's house?

*All being: the gazelle, the turtle, the shrub, the cloud
pregnant with thunder,
God-in-Creation is God's eternal name.*

יעמלוֹךְ ייְהוָה הַלְלוּךְ ייְהוָה הַלְלוּךְ ייְהוָה הַלְלוּךְ ייְהוָה
רִצְוֹנָה, וְכֹל עַמֶּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוֹ וַיְבָרֵכוּ וַיְשִׁבְחוּ וַיְפָאַרוּ
וַיְשֻׁוּרְוּ וַיְרוּמְמוּ וַיְעִרְצְוּ וַיְקַדְּשְׁוּ וַיְמַלְיכְוּ אֶת שְׁמֵךְ מֶלֶכְנוּ
תִּמְיד. כִּי לְכָה טוֹב לְהֻזּוֹת וְלִשְׁמֹךְ נָהָה לְזֹמֵר, פִּי מְעוֹלָם וְעַד
עוֹלָם אַתָּה אֶל. בְּרוּךְ אַתָּה ייְהוָה הַלְלוּךְ ייְהוָה בְּתִשְׁבָחוֹת.

Let all creation praise הָיָה our Source of Life. May those who do your will in righteousness and loving kindness and all Your people, the House of *Yisrael*, joyfully honor you. May they bless, honor, glorify, exalt, extol and make holy Your Name. For to You it is good to declare praise; to You it is fitting to sing joyfully. For You are the Eternal in every age. You are an outpouring of blessing upon us, and we acclaim you with songs of praise.

L'sova v'lo l'razon. Amen.. **לְשָׁבָע וְלֹא לִרְזוֹן. אָמֵן.**
Let us know abundance and escape famine. Amen.



Continue Shabbat morning prayer on page 115.

Celebration of the Torah

On Simhat Torah in 5765 (2004) Congregation Shir Tikvah celebrated the arrival of our own Sefer Torah. For this congregational family, dedicated to learning Torah in all its forms, the Scroll of the Torah is our central reality and our most powerful symbol.

It is your life, and the length of your days (Deuteronomy 30:20).

Our Sefer Torah, created in Europe and treasured by a congregation that no longer exists, represents our people's wandering; brought to America and lovingly repaired by a careful scribe, this scroll speaks of our people's eternal commitment to hope. Our Sefer Torah, with its new ink on old parchment, offers us the wisdom of our ancestors, transmitted to us through the insights of we who study and cherish it.

The ritual of *Simhat Torah*

focuses upon the completion, and beginning again,
of the annual cycle of the reading of the *parashat hashavua*,
the weekly Torah reading,
carried out according to the ancient Israelite Triennial Cycle.
The never ending encounter with Torah brings us around in circles,
closing circles and embracing wholenesses,
over and over again with each year's ending and beginning.
With the seven circles of the *hakafot*,
ancient circle dances with our Torah.

Tradition relates
that when *Yisrael* gathered at Mount Sinai
to receive the Torah,
truth was revealed to us

amidst much lightning and great shuddering thunder.
The voice of God sounded like a great and mighty *shofar*.

The Sages said:

Whatever a faithful student will perceive and transmit — this is Torah.
When we find ourselves addressed by the *shofar*-blast of truth —
this is Torah.

Whenever we stand humbled by Eternity,
our hearts stretched with love,
our arms reaching out to uplift the fallen,
free the captive, embrace the lost — this, too, is Torah.

Sinai is ever-present.

Wherever we gather to seek wisdom by which to live,
however we struggle to renew our sense of covenant,
to discover our way;
whenever we listen and hear, receive and transmit —
we stand at Sinai.

*Torah is guide and voice,
a whisper of wisdom echoing without and within.
Her mitzvot demand justice,
her teachings call out for compassion.
Her stories bring us to attention
to see, and hear, and listen
that we might be present in our own wondrous lives.*

May we and our children and our children's children
come to study Torah as a gateway to meaning and to love.

*And may we listen now to the voice of Sinai
calling us here and now
in the mystery of life revealing in the rising sun,
the whispering tree,
the child's cry,
and the Shofar's blast.*

ברוך אתה יהוה אלְהֵינוּ מלֶךְ הָעוֹלָם,
אשר קדְשָׁנוּ בְמַצּוֹתָיו, וְצִוּנוּ לְעַסּוֹק בְדִבְרֵי תּוֹרָה.

We give thanks for the opportunity to immerse ourselves in Torah,
to learn from each other as well as from our sacred text.

פרק אבות א

מִשְׁהָ קִבֵּל תֹּורַה מִשְׁנֵי, וּמִסְרָה לִיהוֹשָׁעַ, וַיהוֹשָׁעַ לִזְקָנִים,
וּזְקָנִים לְנָבִיאים, וּנְבִיאִים מִסְרָרוֹתָם לְאָנָשִׁי בְּנֵסֶת הַגְּדוֹלָה.
הֵם אָמְרוּ שֶׁלֶשֶׁת דָּבָרים, הֵוו מִתְוִינִים בְּדִין,
וְהַעֲמִידוּ תַּלְמִידִים מִרְבָּה, וְעַשׂוּ סִיגָּן לְתֹزֶרֶת:
שְׁמַעוּן הַצְּדִיק הַיְהוּ מְשִׁירִי בְּנֵסֶת הַגְּדוֹלָה.
הֵוָה הַיְהָ אָמֵר, עַל שֶׁלֶשֶׁת דָּבָרים הַעוֹלָם עוֹמֵד,
עַל הַתּוֹרָה וְעַל הַעֲבוֹדָה וְעַל גִּמְילֹות מִסְדִּים:

Al sh'loshah d'varim

ha'olam omeid:

al haTorah, al haAvodah,

v'al G'milut Hasadim.

על-שלשה דברים

העולם עומד:

על התורה ועל העבודה

ועל גמלות מסדים.

הקפות ההקפאה הרשונה: חסד

*Baruch atah Adonai, habocheir
b'amo Yisra·eil b'ahavah.*

ברוך אתה ייִ, הבוחר
בעמו ישראל באהבה.

- יִשְׂרָאֵל וְאֹורְיִיטָא וּקוֹדְשָׁא בִּירְךָ הוּא מֵד אִינּוֹ -
תּוֹרָה אֹורָה, תּוֹרָה אֹורָה, הַלְלוִיָּה!

*Yisrael v'Oraita v'Kudsha Berikh hu Had Inun —
Torah orah, Torah orah Halleluyah!*

*Hinei mah tov umah na'im
shevet ahim gam yahad.*

הנה מה-טוב ומה-נעימים
שבט אחים גם-יחיד.

The Torah is taken from the Ark

Moshe received the Torah on Sinai and transmitted it to Joshua,
Joshua to the Elders, the Elders to the Prophets;
the Prophets passed it on to the Sages of the Great Assembly.
Shimon the *Tzaddik* was of the Great Assembly.
He said: The world stands upon three things:
Torah study, prayer, and on acts of lovingkindness.

Pirke Avot 1:1-2

Now the Torah is transmitted to us.
Now we receive it, and we transmit it.
Now it is for us to see that the world still stands.

On three things the world depends:
on Torah,
on Prayer,
and on
Acts of Lovingkindness

The seven hakafot are linked in the ritual that follows to a Hassidic tradition which focuses each hakafa upon one of the seven lower s'firot of Jewish mysticism.

Hakafot

First hakafah: *Hesed* — love, mercy, overflowing kindness

This hakafah is dedicated to our Ancestors.

Holy One, God of all the Jews who came before us and passed down the Torah to us, let this first *hakafa* bind us to *Hesed*: to love, to mercy, to kindness without stint. May God's love fill our hearts until we cannot but share it with each other. Keep us far from jealousy and the cruelty of anger; help us to be more kind with each other and with ourselves. For the sake of the Torah, given in love, may we learn it in love, and teach with love.

We bless You, Source of Life,
giver of Torah to the People of *Yisrael* in Love.

The people of *Yisrael*, the Torah, and the Holy Blessed One are One — Torah is light!

How good it is and how pleasant
when brothers/sisters dwell together.

ההקפה השנייה: גבורה

*Baruch atah Adonai,
Eloheinu melekh ha·olam,
ozeir Yisrael bigvurah.*

*Yism'hu hashama·yim (3x)
v'tageil ha·aretz,
yir'am ha·yam (3x) um'lo·o.*

ברוך אתה יהוה
אלְהַנָּנוּ מֶלֶךְ הָעוֹלָם,
אוֹזֵר יִשְׂרָאֵל בְּגָבוּרָה.

ישמחו השמים
וְתַגְלִיל הָאָרֶץ,
ירעם הַיּוֹם וּמִלְאֹז.

[*Psalm 96:11*]

*Esa einai el heharim
mei·a·yin yavo ezri? (2x)
Ezri mei·im Adonai,
oseh shama·yim va·aretz. (2x)*

אֲשֶׁר עִינֵּינוּ אֱלֹהִים
מְאֵין יָבָא עָזָרִי.
עָזָרִי מִעֵם יְיָ
עֲשָׂה שָׁמָיִם וְאָרֶץ.

ההקפה השלישית: תפארת

*Baruch atah Adonai, eloheinu
melekh ha·olam, asher kidshetu
b'mitzvotav v'tzivanu
la'asok b'divrei Torah.*

*V'ha'eir eineinu b'Toratekha
v'dabeik libeinu b'mitzvotekha,
v'yahed l'veineinu l'ahavah
ul'yirah et shmekha,
v'lo neivosh l'olam va'ed.*

ברוך אתה ייְיָ אֱלֹהִינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָדְשָׁנוּ
בְּמִצּוֹתָיו, וְצִוָּנוּ
לְעַסּוֹק בְּדִבְרֵי תּוֹרָה.

וְהִיא עִינֵּינוּ בְּתוֹרָתָךְ,
וְדִבְקָע לְבָנָנוּ בְּמִצּוֹתָיךְ,
וַחֲדָד לְבָנָנוּ לְאַהֲבָה
וּלְירָאָה אֶת-שְׁמֶךָ,
וְלֹא נִבּוֹשׁ לְעוֹלָם וְעַד.

Second *hakafah*: *Gevura* — power, strength, discipline

This hakafah is dedicated to lay t'fila leaders.

Holy One, God of all the Jews who came before us and preserved the prayers and their melodies, let this second *hakafa* bind us to *Gevura*: to the strength and discipline that we need to learn, preserve, and pass on Torah ritual and prayer *minhag*. Give us strength to control our passions and desires, to find in them the power we need to dedicate ourselves to our traditions, and to maintain them respectfully and well.

We bless You O God, who strengthens the people *Yisrael* with courage.

Let the heavens be glad and the earth rejoice —
let the sea dance and all the fishes!

I lift my eyes to the mountains, where will my help come from?
My help comes from the Maker of heaven and earth
(and those mountains too).

Third *hakafah*: *Tiferet* — beauty, truth, compassion

This hakafah is dedicated to Torah study.

Holy One, God of all the Jews who came before us, may this third *hakafa* which we dance in joy of the Torah bind us to *Tiferet*. May our search for truth in Torah never falter in the face of assumptions, expectations, and fear. Let us see the beauty in the shared struggle for meaning that we share with all generations of Jews who have encountered Torah as inheritance, as legacy, as challenge. Let our shared struggle teach us compassion for each other's confusions, so that we reach out to each other, and learn to learn together.

We give thanks for the opportunity to immerse ourselves in Torah, to learn from each other as well as from our sacred text.

Enlighten our eyes in Torah and make us one with Your *mitzvot*; unite us in love and in awe of Your name, and then we will never ever despair.

ההקפה הרביעית: נצח

*Barukh atah Adonai, Eloheinu
melekh ha·olam, asher
kidshetu b'mitzvotav v'tzivanu
la·asok b'tzorkhei hak'hilah.*

ברוך אתה ייְ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אָשֶׁר
קִדְשָׁנוּ בְמִצְוֹתָיו, וְצִוָּנוּ
לַעֲסֹק בְצָרְכֵי הַקָּהִילָה.

*Y'varech'cha Adonai miTzi·yon
ur'ei b'tuv Y'rushala·yim,
y'varekh'kha Adonai miTzi·yon
kol y'mei ha·yekha.
Ur'ei vanim l'venekha
v'shalom al Yisra·eil.*

יבָרֶכֶךְ ייְ מִצְיָון
וַיַּאֲרִיאָה בְטוּב יְרוּשָׁלַיִם,
יבָרֶכֶךְ ייְ מִצְיָון
כָל יְמֵי חַיָּךְ.
וַיַּאֲהַבְנֵים לְבָנֶךְ
וּשְׁלֹום עַל-יִשְׂרָאֵל.

[*Psalm 128:5-6*]

Am Yisra·eil hai! Od Avinu hai!

עם יִשְׂרָאֵל חִי, עוֹד אָבִינוּ חִי.

ההקפה החמישית: הווד

*Od yavo shalom aleinu v'al kulam.
Salaam, aleinu v'al kol ha·olam,
salaam, salaam.*

*Oseh shalom bimromav, hu
ya·aseh shalom aleinu
v'al kol Yisrael v'imru: Amen.*

ברוך אתה ייְ עָשָׂה הַשְׁלוּם.
עוֹד יָבוֹא שְׁלוּם עָלֵינוּ וְעַל כָּלֶם.
סְלָאָם, עָלֵינוּ וְעַל כָּל הָעוֹלָם,
סְלָאָם, סְלָאָם.

עָשָׂה שְׁלוּם בִּמְרוֹמָיו, הוּא
יָעָשָׂה שְׁלוּם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Fourth hakafah: *Netzah* – endurance, eternity, determination

This hakafah is dedicated to Shir Tikvah's committees.

Holy One, God of all the Jews who came before us, may this fourth *hakafa* which we dance with the Torah bind us to *Netzah* — to be determined in leadership and in service, to hold an enduring vision of the greater good before us in every small detail of our work, and to keep a thought for the eternal covenant which we share in our hearts and in our hands.

We give thanks to God for the *mitzvah*
of occupying ourselves with the needs of *k'hillah*.

May you be blessed by God from *Tzion*
and see the good of *Yrushalayim*
May you be blessed by *Tzion*'s God all the days of your life,
and see the children of your children, and peace in *Yisrael*

The people of *Yisrael* lives! Our ancestors yet live!

Fifth hakafah: *Hod* – glory, peace, beauty

This hakafah is dedicated to the children of Shir Tikvah.

Holy One, God of all Jews who came before us and all Jews who will come after us, may this fifth *hakafa* bind us to *Hod* — the glorious dream of peace we seek for ourselves and our children, as it is said: “all your children shall be taught of God, and great shall be the peace of your children. Do not read *banayikh*, ‘your children’, but rather *bonayikh*, ‘your builders’.”

Blessed is God, the Source of Peace.

Peace will yet come to us, and to everyone:
peace, peace, upon us and all the world, peace!

May the One who makes peace up above make peace down here among us and all *Yisrael*, and let us say Amen.

ההקפה הששית: יסוד

ברוך אתה יהוה, הנוטן תורת לעמו ישראל.

Tzadik katamar yifrah (2x)
k'erez balvanon yisgeh. (3x)

צדיק בטמך יפרח,
כארז בלבנון ישגחה.

Eitz ha-yim hi lamahazikim bah,
v'tomkheha m'ushar.
Shalom, shalom!

עצחים היא למחזיקים בה,
ו扭מיכיה מאשר.
שלום, שלום!

ברכו את-יי המברך!
ברוך יי המברך לעולם ועד!
ברוך אתה יי, אלהינו מלך העולם,
אשר בחר-בנו מכל-העמיים, ונתנו לנו את-תורתו.
ברוך אתה יי, נתנו התורה.

ברוך אתה יי, אלהינו מלך העולם, אשר נתנו לנו תורה אמת,
וממי עולם נטוע בתוכנו.
ברוך אתה יי, נתנו התורה.

Hashiveinu Adonai,
eilekha v'nashuvah,
hadesh yameinu k'kedem.

השיבו לנו יהוה,
אליך ונשובה,
חדש ימינו בקדם.

Sixth *hakafah*: Yesod — covenant, commitment, memory

This hakafah is dedicated to Torah and Haftarah readers.

Holy One, God of all the Jews who came before us, may this sixth *hakafah* bind us to *Yesod* and the covenant we repeat each time we fulfill the *mitzvah* of the ritual of sharing Torah and Haftarah with our community. May our sharing of sacred text deepen our commitment to Torah and to each other, as we strive for greater meaning and integration in our lives and our community. May Torah be for us like a tree planted by the water, giving fruit in its season.

Blessed is God, giver of Torah to the People *Yisrael*.

The righteous will flourish like palms,
grown tall like cedars of Lebanon.

She is a Tree of Life to all who hold tight to her
all who are secure in her are happy.
Peace, peace!

The Sefer Torah is unrolled

Blessing before the reading:

Praise the Eternal, the Source of Blessing.

Congregation responds:

Praised is the Eternal Source of Blessing for all Eternity.

Praised is the Eternal Source of Blessing in all the world.
We praise God, Wellspring of Life of all the World,
Source of our Meaning, Inspiration of the Torah.
Praised is the Eternal One, Well of Torah.

Blessing after the reading:

Praised is the Eternal Source of Blessing in all the world,
Giver of a Torah of truth living in eternal relevance within us.
Praised is the Eternal Source of Torah.

The Sefer Torah is rolled, dressed, and returned to the Ark

Return us to You, O God, and we will return;
renew our days as in the beginning.

ההקפה השבעית: שכינה

*Ba·yom hahu yi·h'yeh
Adonai ehad ush'mo ehad.*

בַּיּוֹם הַהוּא יְהִי
יְהוָה אֱחָד וְשֵׁמוֹ אֱחָד.

*Harahaman, hu yishlah lanu
et Eili:yahu haNavi,
Harahaman, hu yishlah lanu
et Eili:yahu haNavi, zachur latov,
vivaseir lanu, lanu
vivaseir lanu, lanu
vivaseir lanu b'sorot tovot
y'shu·ot v'nehamot.*

הַרְחָמָן, הוּא יִשְׁלַח לְנוּ
אֶת אֶלְيָהו הַנְּבִיא
הַרְחָמָן, הוּא יִשְׁלַח לְנוּ
אֶת אֶלְיָהו הַנְּבִיא זָכָר לִטְבוֹב,
וַיִּבְשַׂר־לְנוּ, לְנוּ
וַיִּבְשַׂר־לְנוּ, לְנוּ
וַיִּבְשַׂר־לְנוּ בְשָׂרוֹת טוֹבוֹת
יְשׁוּעָות וְנִיחְמּוֹת.

The Torah has not imposed upon *Yisrael* a tyranny of the spirit. It does not violate human nature. On the contrary, the road to the sacred leads through the secular. The spiritual rests upon the carnal, like “the Spirit that hovers over the face of the water.” Jewish living means living according to a system of checks and balances. We are not asked anything that cannot be responded to. We are not told: Love thy enemy, but Do not hate him, and positively: “If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again” (*Exodus 23:4*).

Seventh *hakafah*: *Shekhinah* – God's presence among us

This hakafah is dedicated to all our Shir Tikvah learning community.

Holy One, God of all Jews who came before us and Source of all Life, may this seventh and final *hakafah* bind us to *Sh'khinah*, to the Presence of God immanent and everywhere within and without. Let the earth be full of the awareness of God; may our learning empower us to bring about a day when God will be One in the world, and the world will be One in God.

On that day, God will be One and God's Name will be One.

May the Compassionate One send us *Eliyahu* the Prophet,
(may he be remembered for good)
to announce to us good tidings of redemption and comfort.



גשם וטל

Geshem and Tal

גשם

אלְהִינוּ וְאֱלֹהִי אֲבוֹתֵינוּ וְאֶפְוֹתֵינוּ,

זכור אב נמושך אחריך בקרים,
ברכתו בעץ שתול על פלגי מים,
גוננתו הצלתו מיאש ומפעים,
דרשתו בזרכו על כל מים.
בעבורו אל תמנע מים.

זכור הנולד בברורת ייחח נא מעט מים,
ושחתת להזרו לשחתתו לשפק דמו בקרים,
זהר גם הוא לשפק לב בקרים,
חפר ומצא בארות מים.
בצדקו חנו משרתת מים.

זכור טעו מקלו ועבר ירדן מים,
יחד לב וגל אבן מפי באר מים,
בנאנק לו שר בלול מאש ומפעים,
לבכו הבתחתו להיות עפו באש ובפעים.
בעבורו אל תמנע מים.

זכור משי בתבת גמא מן הרים,
נמו דלה דלה והשקה צאן מים,
סגוליך עות צמאות למים,
על הסלע זה ויצאו מים.
בצדקו חנו משרתת מים.

Geshem and Tal

Geshem⁴²

After the Amidah for Shaharit on Sh'mini Atzeret. The Ark is opened.

God, Source of our lives and the lives of our ancestors:

Remember the ancestors drawn after you like poured-out water
You blessed them like a tree planted by springs of water
You protected them through fire and through water
They delved deeply with their arms' strength to find water
For their sake, do not withhold water!

Remember those born with a bit of blessed water
Those nearly killed — their blood poured out like water
The descendants who were drawn after Your glory like water
Who sought and who found wells of life-giving water
For their sake, do not withhold water!

Remember those who took up a staff and crossed the Jordan's waters,
Finding heart to challenge the great stones that block well-water
Struggling to know themselves at the precipice of deep waters
You were with them in their journeys through fire and through water
For their sake, do not withhold water!

Remember the one drawn in his reed basket from water
In Midian she cared for the flock with food and with water
Turning to You at the time when all thirsted for water
Struck the rock and there poured forth life-giving water
For their sake, do not withhold water!

⁴² The *geshem* prayer recalls our ancestors Avraham, Yitzhak, Yaakov, Moshe, Aharon and the tribes in an ancient acrostic *piyyut*, a type of liturgical poem which was a very popular way of expanding religious themes in early rabbinic Judaism. The author, Eleazar ha-Kallir (Talmudic era, perhaps 5th century CE), wrote the prayers for *geshem* and *tal* in a deliberately ancient form of Hebrew. The oldest *piyyutim* are without any identifying connection.

זכור פקיד שתות טובל חמש טבילות במים,
צואה ומרחץ בפיו בקדוש מים,
קורא ומאה טהרת מים,
רחק מכם פחה כפים.

זכור שנים עשר שבטים שהעברת בגזרת מים,
שהמתקפת למו מרירות מים,
תולדותם נשפק זכם עלייך בפנים,
תפנו כי נפשנו אפסי מים.

שאטה הוא יי אלהינו משב הרום ומזריד הגשם

*Livrakha v'lo liklala (Amen),
l'ha-yim v'lo l'mavet (Amen),
l'sova v'lo l'razon (Amen).*

*Congregation, then leader, line by line:
לברכה ולא לא קלה (אמון),
לחיים ולא למות (אמון),
לשובה ולא לרוזן (אמון).*

The Ark remains open; reader continues with Torah service, page 115.

Remember the faithful who carefully immerse themselves in water
Maintaining the holiness of the rituals of the water
Teaching the transformative purity of immersion in water
Separating from the people to guard sources of water
For their sake, do not withhold water!

Remember the twelve tribes whom You brought through the water
For their sake you sweetened the bitterness of the waters
For You their descendants have spilled their blood like water
Their righteousness gives life to the generations like water
For all *Yisrael*'s sake, grant the gift of water.

You are יְהוָה our God,
Source of the wind that blows and the rain that falls.

Congregation, then leader, line by line:

For a blessing and not for a curse: Amen.
For life and not for death: Amen.
For abundance and not for famine: Amen.

The Ark remains open; reader continues with Torah service, page 115.



אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַפּוֹתֵינוּ,

טַל תָנוּ לְרִצׁוֹת אֶרְצָה,
שִׁיתְנוּ בָּרָכָה בְּדִיכָּה,
קּוֹמִים עִיר בָּה חַפְצָה
רַב זָגָן וְמִירֹשׁ בְּהַפְּרִיכָּה,
בְּטָל.

טַל צֹהֶה שָׁנָה טוֹבָה וּמְעֻטָּרָת,
פְּרִי הָאָרֶץ לְגַאוֹן וְלִתְפְּאָרָת,
שִׁימָה בִּינְזָה עַטְרוֹת
עִיר בְּסֶבֶה נוֹתָרָת,
בְּטָל.

טַל נוֹפָף עַלְיָה אֶרְץ בְּרוֹכָה,
מְפִגְדָּשָׁם שְׁבָעָנוּ בָּרָכָה
כְּנָה אַחֲרִיךְ מִשְׁוֹכָה,
לְהַאיָּר מִתּוֹךְ חַשְׁכָה,
בְּטָל.

טַל יְעִסִיס צַוְּפָה הָרִים,
חַנּוּנִיךְ חַלְצָם מִמְסִגָּרִים,
טַעַם בְּמַאוֹזִיךְ מִבְּחָרִים,
זָמָרָה נְגָעִים וְקוֹל נָרִים
בְּטָל.

טַל וְשַׁבָּע מֶלֶא אַסְמִינוּ,
הַכְּעָת תְּחִדֵּשׁ יְמִינוּ,
דוֹד, בְּעַרְכָּךְ הַעֲמָד שְׁמָנוּ,
גַּו רֹוח שִׁימָנוּ
בְּטָל.

טַל בּוֹ תְּבִרֵךְ מִזּוֹן,
אַיִלָּה אֲשֶׁר הַסְּעָטָה כְּצָאן
בְּמִשְׁמְנִינוּ אֶל יְהִי רָזוֹן,
אֲנָא תְּפִיק לְהָרְצֹן
בְּטָל.

Tal⁴³

After the Amidah for Shaharit on the first day of Pesah.

The Ark is opened.

Our God and God of our ancestors:

Dew, give dew to soothe the earth of Your land
Pour out blessing on all that would bud in the land
Grain and fruit, vine and fig, blossom in the land
And so give us safety to dwell in the land
through dew

Dew brings promise of a year of abundant goodness
Bright glorious aromas of sweet fruit's goodness
Sustaining the city once desolate in such goodness
The best crown of our city is a gleaming goodness
of dew

Dew wet upon the land is a precious blessing
May we be drenched with it as we would with Your blessing
Let it cleanse our dusty gaze that we might see blessing
Let those who have waited with hope see the blessing
of dew

Dew falls on mountains in sweetness like an angel's song
Of Your steadfast reliability to save life we shall sing
O bring us out of our exile and to You we will sing
And then all of our praise and our joy will shower down
like dew

Dew, with dew life will grow and be securely sustained
We shall seek pardon for our excesses and by wisdom be sustained
We will seek true Oneness in joy and in praise
And we will be like a well-watered garden of praise
through dew

Dew, dew, the blessing of the harvest we reap
May it be a season of abundance and not lean
May we follow You like the flock that trusts its guide
and let our steps as we follow You be blessed
with dew

⁴³ Where the *geshem* prayer was written in an *alef-to-tav* acrostic form, this *tal* prayer is rendered in the reverse, *tav-to-alef*.

שָׁאַפְתָּה הָוֹא יְיָ אֱלֹהֵינוּ מֶשֶׁב חָרוֹם וְמוֹרִיד הַטֵּל

Congregation, then leader, line by line:

*Livrakha v'lo liklala (Amen),
l'ha·yim v'lo l'mavet (Amen),
l'sova v'lo l'razon (Amen).*

לְבָרְכָה וְלֹא לְקָלָלה (אָמָן),
לְחַיִים וְלֹא לְמוֹת (אָמָן),
לְשׁׂוּבָע וְלֹא לְרָזוֹן (אָמָן).

The Ark remains open; reader continues with Torah service, page 115.

Do not imagine that character is determined at birth. We have been given free will. Any person can become as righteous as Moses or as wicked as Jeroboam. We ourselves decide whether to make ourselves learned or ignorant, compassionate or cruel, generous or miserly. No one forces us, no one decides for us, no one drags us along one path or another. We, ourselves, by our own volition, choose our own way!

Maimonides

You are יְהוָה our God, Source of the wind that blows and the rain that falls.

Congregation, then leader, line by line:

For a blessing and not for a curse: Amen.

For life and not for death: Amen.

For abundance and not for famine: Amen.

The Ark remains open; reader continues with Torah service, page 115.

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 holy.



שבועות

שמות כ

אנכי יהזה אללהיך אשר הוציאתיך מארץ מצרים מבית עבדים:
לא-יהיה לך אללים אחרים על-פניי לא-תעשה לך פסל
וכל-תמיינה אשר בשמים מבעל ואשר בא-ארץ מתקה ואשר
בפחים מתקה לא-ארץ לא-תשתחוה להם ולא תעבדם כי אני
יהזה אללהיך אל קנא פקד עון אבות על-בניהם על-שלשים
ועל-רבעים לשנאי ועשה חסד לא-לפיכם לא-הבי ולשמרי
מצותי.

לא תשא את-שם-יהזה אללהיך לשוא כי לא ינקה יהזה את
אשר ישא את-שמו לשוא:

זכור את-יום השבת לקדשו: ששת ימים תעבד ועשית
כל-מלאכה: ויום השביעי שבת ליהזה אללהיך לא-תעשה
כל-מלאכה אתה | ובגעה ובגעה עבדך ואמתך ובהמתק גרעך
אשר בשעריך: כי ששת ימים עשה יהזה את-השימים
ואת-הארץ את-הרים ואת-כל-אשר-בם וייח ביום השביעי
על-כון ברוך יהזה את-יום השבת ויקדשוה:
כבוד את-אביך ואת-אמך למען יארכו ימיך על האדמה
אשר יהזה אללהיך נתנו לך:

לא תרצח

לא תנאה

לא תגניב

לא-תענה ברעך עד שקר:

לא תחמוד בית רעה לא-תחמוד אישת רעה ועבוז ואמתו ושותו
ונחמורו וכל אשר לרעך:

Shavuot

The Ten Teachings

I am יְהוָה, your God, who took you out of *Mitzrayim* and the slave house.

1/10

You shall set no other gods before my face, nor make yourself an idol from stone or from the image of anything in the skies above or on the earth below or within the seas deep below the earth – neither bow before them nor serve them for I, יְהוָה your God, am a jealous god, visiting the wrong doing of the parents upon the children to the third and fourth generation, to the few who hate, but giving loving devotion to the great multitude, my lovers, the keepers of my *Mitzvot*. 2/10

Speak not the name of יְהוָה without mindfulness and purpose because יְהוָה does not forget those who speak the name without mindfulness and purpose. 3/10

Be fully aware of the day of Shabbat and set it apart. Six days shall you work and do all your labor, but on the seventh let it be Shabbat to יְהוָה your God. Do no labor, neither you nor your son nor your daughter nor your male and female servants nor your animals nor even the stranger within your gates. For in six days יְהוָה made the skies and the earth and the ocean and all within, before resting on the seventh day. Only then did יְהוָה bless the Shabbat day and set it apart. 4/10

Honor your father and your mother that you may lengthen your days on the land which יְהוָה your God gave you. 5/10

You shall not murder. 6/10

You shall not violate a marriage. 7/10

You shall not steal. 8/10

You shall not respond to your neighbor with false testimony. 9/10

You shall not desire your neighbor's house and neither shall you desire your neighbor's spouse, nor servants, male and female, nor oxen nor donkeys nor anything close to your neighbor. 10/10

Exodus 20:2-14

Standing Before Sinai

Standing before Sinai, what did we know?
Our forebears lived on promise and wrestled for blessing,
welcomed unknown angels and strange camels;
we bore the imprint of half-remembered stories handed down
of brother against brother and sisters in contention
and God elusive and faithful.

And now came one, both foreign and kin,
telling us the memory of God returned, taking note
of our captivity, emerged in a still, fiery voice:
I Am – Was – Will Be – Who I Am –
a name we can scarcely breathe opening possibilities.

Standing before Sinai, what did we know
of gods who shatter and crumble before
improbable wonders and terrors shook the land?
In the passage of night the dark threshold of hope
broke the silence of generations in exile.
We awoke and remembered our name;
following fire and clouds we fled through the sea,
saw horse and chariot swallowed and even then
we sought something more than ourselves.

This is the sound of you, breaking open anew
Is-Was-Will-Be. Nothing less has
drawn us here between fire and water.
Standing before Sinai, what do we know?

God of Our Ancestors

Remember the bush
You burned once in the desert air,
Years ago, on Horeb's lonely sand,
That fire You lit to set the centuries aflame
And say to man Your endless, perfect Name,
"I am what I will be"—
It burns eternally, that light
Upon our altars now, against the night.
And there are deserts still. We are the Jews;
We do not forget. Remember

The words You spoke in stone
And thunder. The mountain smoked
And the dismayed multitude
Stood off, hearing the first time
The words they could not refuse,
Fearing the burden and the God that set
Them into history.
And there are mountains still. We are the Jews.
We cannot forget.

And though we choose
Often in this land, this life, to play
At how humane we are, how free
To stand alone, armed with humanity,
There is a point at which doubt falls away;
The desert flames and Sinai rings again
To the immortal sound of Voice on stone
And sturdy as we are, we are but human
And cannot bear to think we are alone.

We pray here then. But something far more deep
Compels: the ancient desert dream we keep,
A people touched by God, a certain grace
That tells of You. We are what we will be,
Locked with You in old identity,
Remembering the lightning of that place;
Something in us of Your awesome Will,
Something of the mountain's thunder, still.

Love us, as much as we will let You.
We are Your Jews.
We will not forget You.

תשע באב

*Al naharot Bavel
sham yashavnu gam bakhinu
b'zokhreinu et Tzi·yon.*

מהלים כל
על-נָהָרֹות | בְּבָל
שֶׁם יִשְׁבָּנוּ גַּם־בְּכָנִי
בְּזַכְּרֵנוּ אֶת־צִיּוֹן:
על-עֲרָבִים בְּתוֹךְ
תְּלִינוּ בְּנֶרוֹתֵינוּ
כִּי שֶׁם שָׁאַלְנוּ שׁוּבֵינוּ
דָּבְרִי־שִׁיר וְתוֹלְלִינוּ שְׁמַחָה
שִׁירֵוּ לְנוּ מִשִּׁיר צִיוֹן:
אָיךְ נִשְׁעַר אֶת־שִׁיר יְהוָה עַל
אַדְמָתָ נָכָר:
אָסְמָאֵשְׁכָתָךְ יְרוֹשָׁלָם
תְּשִׁיבָּח יִמְיָנִי
תְּזִקְקָלְשׂוֹנִי | לְחַפֵּי
אָסְמָלָא אַזְכָּרְכִּי
אָסְמָלָא אַעַלָּה אֶת־יְרוֹשָׁלָם
עַל רַאשׁ שְׁמַחְתִּי
זָכָר יְהוָה | לְבָנִי אַדְזָם
אֶת יוֹם יְרוֹשָׁלָם
הָאָמָרִים עָרוֹ | עָרוֹ
עַד הַיְסֹוד בָּה:
בְּתַ-בָּבָל הַשְׂדוֹדָה
אַשְׁרֵי שִׁישָׁלָם-לְךָ
אֶת-גָּמוֹלָךְ שְׁגַם-לְתֵת לְנוּ
אַשְׁרֵי | שְׁלַאֲחוֹ וּנְפַאֲזָ
אֶת-עַלְלֵיךְ אֶל-הַסְלָעָ:

Tisha B'Av

Psalm 137

By the River *Bavel*
we sat and wept
thinking back to *Tzion*.

On the willow branches
above her waters
we hung our musical strings.

It was there our captors mocked us:
“Sing a song to make us happy!”
“Sing us one of those *Tzion* songs!”

How can we sing
a song of ירושלים
on alien soil?

If I forget you *Y'rushalayim*,
may you in turn forget
my right hand.

My tongue will fuse
to the roof of my mouth
if I do not remember you
or do not lift *Y'rushalayim*
above all my other joys.

וְיַהֲוֵה, tell the children of *Edom*
Y'rushalayim shall have her day.

Tell it to those who said
“Destroy! Destroy!
Down to her foundation!”
It is the daughter of *Bavel*
who shall be destroyed.

Happy is the one who pays you what you are owed,
for what you took from us.

Happy is the one who grabs your young ones
and bashes their heads upon the rocks.

Psalms of the Day

תהלים ליום ראשון

היום יום ראשון בשבט, שבו כי הלוים אומרים בבית המקדש:

תהלים כ"ג

לודז מזמור.

ליהוה הארץ ומלואה, תבל וישבי בה.
כى הוא על ימיהם יסדה, ועל נחרות יכוננה.
מי עלה בחר יהוה, וכי קם במקומות קדשו.

נקי בפיהם ובר לבב, אשר לא נשא לשוא נפשי,
ולא נשבע למראמה.
ישא ברכה מאית יהוה, וצדקה מאליה ישעו.
זה דור דורשין, מבקשי פניך יעקב סלה.

שאו שעירים ראשיכם,
והנפשאו פרתני עולם,
ויבוא מלך הקבוץ.
מי זה מלך הקבוץ,
יהוה עוז וגבור, יהוה גיבור מלחתה.

שאו שעירים ראשיכם,
ושאו פרתני עולם,
ויבא מלך הקבוץ.
מי הוא זה מלך הקבוץ,
יהוה צבאות, הוא מלך הקבוץ סלה.

Psalms of the Day

The Psalm For Sunday

On the first day of the week the Levites recited this psalm in the Temple:

Psalm 24

A song for David.

The Earth and all that fill it are יהוה's,
and the world and all her inhabitants too,
for ocean waters are her foundation,
and flowing rivers are her base.

Who shall go up to the mountain of יהוה?

Who shall stand in that place of absolute otherness?

Only the person whose hands are clean and heart is pure,
who has not misused My breath-soul, and has not sworn to lies.
Carry a blessing from the hand of יהוה,
and justice from my God who rescues from distress.

This is a generation of seekers.

They seek your face Ya'akov.

Lift your gates, you leaders.
Raise up the portals of the world
so the majestic Sovereign may come.
Who is this,
this majestic Sovereign?

It is יהוה, powerful and strong,
it is יהוה, the warrior hero.

Lift your gates, you leaders.
Raise up the portals of the world
so the majestic Sovereign may come.
Who is this,
the majestic Sovereign?

It is יהוה, the One of infinite power, who is the majestic Sovereign.

תהלים ליום שני

היום יום שני בשבט, שבז' קי הלוים אומרים בבית המקדש:

תהלים מה
שיר מזמור לבני-קורה:
גָדוֹל יְהוָה וּמַהְלֵל מִאֶד בָּעֵיר אֱלֹהֵינוּ הַר־קָדְשׁוֹ
יְפָה נֹרֶם שׁוֹשָׁן כָּל־הָאָרֶץ חֶרְצִיוֹן יְרֻכּוֹתִי צָפוֹן
קוֹרִית מֶלֶךְ רַב:
אֱלֹהִים בָּאַרְמָנוֹתִיהָ נוֹדֵע לְמַשְׁגַּב:
כִּי־הַגָּהַה הַמְּלָכִים נוֹעֲדוּ עַבְרוּ יְחִידָה:
הַמָּה רָאוּ בָּנָה תְּמָהָנוֹ נְבָהָלוֹ נְחַפְּזוֹת:
רַעֲדָה אַחֲתָם שָׁם חִיל פִּוּלָדָה:
בָּרוּם קָדִים וְשָׁבֵר אֲנִיּוֹת תְּרִשְׁישָׁה:
כִּאָשֶׁר שְׁמַעְנָנוּ בָּן רַאֲינוּ בָּעֵיר יְהוָה צְבָאות בָּעֵיר אֱלֹהֵינוּ
אֱלֹהִים יְכוֹנֵנָה עַד־עוֹלָם סָלה:
דָּמֵינוּ אֱלֹהִים מִסְדָּך בְּקָרְבֵּ הַיְכָלָה:
כִּשְׁמַך אֱלֹהִים בָּן תְּהַלְתָּך עַל־קָצִיר־אָרֶץ
צָדָק מְלָאָה יְמִינָך:
יְשַׁמְּחָה חֶרְצִיוֹן תְּגִלָּנָה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפְּטִיךְ:
סָבוּ צִיוֹן וּמִקִּיפָּה סְפָרוֹ מִגְדָּלְיךְ:
שִׁיתָנוּ לְבָכָם לְחִילָה פְּסָגוֹ אַרְמָנוֹתִיךְ
לְמַעַן תְּסִפְרוֹ לְדוֹר אַחֲרָיו:
כִּי זוּ אֱלֹהִים אֱלֹהֵינוּ עוֹלָם נְעֵד הוּא יְנַהֲגֵנוּ עַל־מוֹתָה:

The Psalm for Monday

On the second day of the week the Levites recited this psalm in the Temple:

Psalm 48

Sing a song, for Korach's sons.

Many-faceted and greatly praised is יְהוָה.

Within the city of our God is a mountain wholly set apart.

Her vista is beauty and all the earth rejoices for her.

Now, from Mount *Tzion* there could be seen

in the furthest north, the city of a mighty king.

But God, within her palaces, was known as her defense.

When the kings gathered for war,

they marched toward her together.

But what they saw made them astonished.

They panicked and fled.

They were seized with trembling and shook

like women in childbirth.

Then, with an eastern wind You broke the ships of Tarsheesh.

When we heard of this, we could see it too.

We knew that in the city of יְהוָה of endless sky,

in the city of our God,

God would stand us up forever.

We dreamed of your devotion, God,

in the midst of Your earthly dwelling place.

In harmony with Your name, God, we shall sing of You.

To the ends of the earth, let justice fill Your right hand.

In Mount *Tzion* there is happiness now,

and the daughters of *Yehuda* rejoice,

because of Your decisions.

Walk around *Tzion* and comprehend her.

Count her great towers.

Mark in your hearts the high walls of her palaces.

Do this so you are able to speak of her

even to the last generation.

For this is God,

who is our God for all time,

guiding us until we die.

תהלים ליום שלישי

היום יום שלישי בשבט, שבו כי הלוים אומרים בבית המקדש.
תהלים פב

מיזמור לאסף

אלְהִים נָצַב בְּעֵדֶת־אֱלֹהִים בְּקָרְבֵּן־אֱלֹהִים יָשַׁפֵּט.
עַד־מִתְנַשְׁפּוֹת־עַזְלָ וּפָנִי רְשָׁעִים תְּשַׁאוּתָלָה.
שְׁפּוֹת־דָל וַיְתָזֵם עַנִי וַיָּרֶשׁ חֲצִיקָה.
פְּלַטּוֹת־דָל וַיָּבִינוּ מִיד רְשָׁעִים חָצִילָה.
לَا יָדֻעוּ וְלֹא יָבִינוּ בְּחִשְׁכָה יְתַהֲלִכוּ יְמֹנוֹתָו כָּל־מוֹסְדֵי אָרֶץ.
אַנְיָ אַמְرָתִי אֱלֹהִים אַתָּם וּבָנִי עַלְיוֹן בְּלָכָם.
אַכְנוּ פָאָדָם תְּמוּתוֹן וְאַחֲדָם הַשְּׁרִים תְּפָלוּ.
קוֹמָה אֱלֹהִים שְׁפֵטָה הָאָרֶץ בַּיָּאָתָה תְּנַחַל בְּכָל־הָגּוּים.

I look for you early,
my rock and my refuge,
offering you worship
morning and night;
before your vastness
I come confused
and afraid for you see
the thoughts of my heart.

What could the heart
and tongue compose,
or spirit's strength
within me to suit you?
But song soothes you
and so I'll give praise
to your being as long
as your breath-in-me moves.

Solomon Ibn Gabirol

The Psalm for Tuesday

On the third day of the week the Levites recited this psalm in the Temple:

Psalm 82

A song for Asaf:

Even God lives in a community,
a community of gods,
and there, among the gods,
is God acting as judge.

How long will You be forced to judge evil?

How long must You tolerate the faces of evil?

Sela.

Judge instead the poor and the orphan.

Do right by the destitute and impoverished.

Shield the lowly and fatherless.

Save that poor orphan from the hands of evil ones.

Those who lack understanding or insight

and stomp about in darkness,
they shake the Earth to its foundations.

I tried to explain to them,

you too are gods!

children of higher beings, each one of you!

But you'll die like an ordinary person,
or fall hard like one of the great leaders.

Rise up God.

Judge the Earth.

All that exists,

in every nation,
shall be Yours.

תהלים ליום רביעי

היום יום רביעי בשבט, שבו היה הלוים אומרים בבית המקדש. תהלים צד

אל נקומות יהוה אל נקומות הופיע.

הנשא שפט הארץ השב גמול על-גיאים.

עד-מתי רשעים יהוה עד-מתי רשעים יעל-גיאו.

יביעו ידברו עתק יתאמרו כל-פוצלי און.

עמך יהוה ידכו ונחלתו יענו.

אלמנה וגר יחרגו ויתומים ירחו.

ויאמרו לא יראה-יה ולא-יבין אלהי יעקב.

בינו בערים בעם וכיסילים מתי תשפלו.

הנטע אזן הלא ישמע אם יצר עין הלא יבית.

היסר גוים הלא יוכית המלמד אדם דעת.

יהנה ידע מחשבות אדים כי הפה הבל.

אשרי הגבר אשר-תינסרו יה ומתרתך תלמדנו.

להשקייט לו מימי רע עד יקרה לרשות שחת.

כיא-יטש יהוה עמו ונחלתו לא יעוז.

כיעד-צדק ישב משפט ואחריו כל-ישראל.

מייקום לי עם-מרעים מיתינאכ לי עם-פוצלי און.

לoli יהוה עזרתה לי במעט | שכה דומה נפשי.

אם-אמרתי מטה רגלי חסדק יהוה יסעדי.

ברב שרעפי בקרבי תנוחומיך ישעשו נפשי.

מייחברך כסא הווית יצר עמל עלי-חך.

יגוזו על-נפש צדיק ודם נקי ירשעו.

ויהי יהוה לי למשגב ואלהי לצור מחשיכי.

וישב עליהם את-אונם ובערעתם יצמיתם

יצמיתם יהוה אל-הינו.

פרק צה

לכו נרננה ליהוּה נרעה לצור ישענו.

נקדמה פניו בתודה בזמרות נריע לו.

כיא אל גודל יהוה ומלה גודל על-כל-אללים.

The Psalm for Wednesday

On the fourth day of the week the Levites recited this psalm in the Temple:

Psalm 94

God of revenge, הוה God of revenge, appear!
Arise and judge the earth, let all receive what they deserve.
How long for wickedness, הוה, how long will wicked ones mock?
They swagger, they preen themselves,
their arrogance oozes from them.
They oppress Your people, הוה, they crush Your inheritance.
They murder widow and stranger and orphan alike.
They say God does not see, the God of *Ya'akov* does not notice.
When will the witless gain understanding, or the fool become wise?
The one who planted the ear will hear,
the one who created the eye surely sees.
The one who created all peoples,
the source of human knowledge, will rebuke.
In a divine glance, all human thought is nothing.
Happy is the one who experiences rebuke and learns Torah from it,
who comes to understand that human scheming is worth nothing.
The covenant linking *Yisrael* and God will not change,
One's inheritance does not disappear.
One day justice will again inform judgment,
and those who are honest will not lose hope in it.
Who will stand up against cynical destroyers,
who will confront those who do evil?
If I were alone, without God, I would be breathing my last;
when my foot slips, divine mercy steadies me,
all of my worries are eased in my soul.
Those of you who ally with evil, who create laws without justice,
you who conspire against the souls of good people,
it is you who shed innocent blood.
God is my refuge, the rock I cling to.
Those who do evil, it will return upon them,
their own evil will swallow them up, they will cease to be.

Psalm 95:2-3

Come and sing with us to God, let us sing to the rock we cling to.
Come into this safe place and be grateful, let your song rise up.
For our God is great, far beyond
the petty worship of fad and fetish.

תהלים ליום חמישי

היום יום חמישי בשבט, שbow קיו הלוים אומרים בבית המקדש:

תהלים פ'א
למנצח על-האגית לאסף:
הָרְנִינוּ לְאֱלֹהִים עֹזֵנוּ
הָרְיעֻוּ לְאֱלֹהִי יַעֲקֹב.
שָׂאוֹזֶמֶרֶת וְתִנְוָתֶן
כְּפֹור נְעִים עַם-גָּבָל.

תקעו בחזרש שופר בכסה ליום חמינו.
כי חק לישראל הוא משפט לאליהו יעקב.
עדות ביהוסף שמו בצאתו על-ארץ מצרים
שפט לא-צדעתי אשמעו.
הסירות מסבל שכמו כפיו מודוד תעברנה.
באלה קראת ואחלצת אענך בסתור רעם
אבחןך על-מי מריבה סלה.

שמע עמי וاعידה בך ישראל אם-תשמע-לי.
לא-יריה בך אל זר ולא תשתחוה לאל נכר.
אנכי יתוה אלהיך הבעלך מארץ מצרים
הרחב-פיק ואמלאהו.
ולא-שמע עמי לקולי וישראל לא-אבה לי.
ונשלחו בשרירות לבם ילכו במועצותיהם.
לו עמי שמע לי ישראל בדרכי ימלכו.
במעט איזביהם אכנייע ועל-צרים אשיב ידי.
משנאי יהוה יכחודלו ויהי עתם לעוזם.
ויאכילהו מחלב חטה ומוצר דבש אשביעה.

The Psalm for Thursday

On the fifth day of the week the Levites recited this psalm in the Temple:

Psalm 81

For the Conductor, upon the *gitit*, for Asaf.

Here we are, standing before God, who is our strength.

Here we are, shouting out before Ya'akov's God.

So let's sing! Hand out tambourines,
instruments and musical strings.

Sound in the new moon with a *shofar*,
and the full moon for our festival day.

After all, it's a law for *Yisrael*,
and a decree from Ya'akov's God.

A testimony was laid upon Yosef, when he went out
to the land of *Mitzrayim* thinking,

"An unknown language I shall soon be hearing..."
but I relieved his shoulder of the burden,
and freed his hands from the basket.

Then, in anguish you called, and I freed you.

I would answer you in hidden thunder.

I would test you at the waters of *Meriva, sela*.

Listen my people and I will be a witness on your behalf.

Yisrael, if you listen to me
there will be no strange god in your midst,
and no bowing down to a foreign god.

I am יהוה, your God, who lifted you from the Land of *Mitzrayim*,
who filled your mouth when you opened it.

But my people did not listen to my voice.

Yisrael did not come to me.

So I sent them to be alone in their hearts,
and to walk according to their own counsel.

If only my people had listened to me!

Yisrael, walk in my path!

Soon enough I will subdue their enemies
and those who trouble them will feel my fist again.

From the haters of יהוה will I rescue them,
and I will be with them forever.

They shall eat from the fat of wheat,
and from the rock will come honey to satisfy you.

תהלים ליום שני

היום יום שני בשבט, שבו כי הלוים אומרים בבית המקדש.

תהלים צ"ג

יהוה מלך גאות לבבש לבבש יהוה עז התאזר
אנדרטפון תבל בל-תפומות.

נכון כסאך מאו מעולם אטה.

נשאו נחרות יהוה נשאו נחרות קולם ישאו נחרות דכים.
מקולות מים רבים אדים משבוריים אדים במרום יהוה.
עדתיך נאמנו מאי לביתך נאות-קדש יהוה לאארך ימים.

God must know He's being ostentatious.
And yet He worked so hard at His distinctions,
Dark from light, night from day. He can't
Just push the stars smoothly on their way
And watch the colors ease from black to blue.
Must He restrain Himself? Or may He show
For one brief instant, some of His secrets,
How He can pull a moment outside time,
Streak the sky. He must miss those six good days.

The Psalm for Friday

On the sixth day of the week the Levites recited this psalm in the Temple:

Psalm 93

יהוָה rules, clothed in exaltation

power girds יהוָה as a sash

You are the earth's foundation, secure and sure

Your throne is firmly established forever and always

Let the rivers rise up

let them raise a roar

let their waves storm

Above the storm and the highest waves

that break in the sea יהוָה is,

transcendent above it all

Your witnessing community remains faithful,

eternally looking toward the loveliness of Your holy house.

Existence will remain meaningless for you
if you yourself do not penetrate into it with active love
and if you do not in this way discover its meaning for yourself.
Everything is waiting to be hallowed by you;
it is waiting to be disclosed in its meaning
and to be realized in it by you.
For the sake of this your beginning, God created the world.
God has drawn it out of the Divine Self
so that you may bring it closer to God.
Meet the world with the fullness of your being
and you shall meet God.
That God accepts from your hands
what you have to give to the world,
is God's mercy.
If you wish to believe, love.
One who loves brings God and the world together.

I, Miriam, stand at the sea
and turn
to face the desert
stretching endless and still.
My eyes are dazzled
The sky brilliant blue
Sunburnt sands unyielding white.
My hands turn to dove wings.
My arms
reach
for the sky
and I want to sing
the song rising inside me.

My mouth open
I stop.
Where are the words?
Where the melody?

In a moment of panic
My eyes go blind.
Can I take a step
without knowing a
destination?
Will I falter
Will I fall
Will the ground wind away from
under me?

The song still unformed –
How can I sing?

To take the first step –

To sing a new song –
is to close one's eyes and dive
into unknown waters.
For a moment knowing
nothing risking all –
but then to discover

The waters are friendly
The ground is firm.
And the song –
the song rises again.
Out of my mouth
come words lifting the wind.
And I hear
for the first time
the song
that has been in my heart
silent
unknown
even to me.

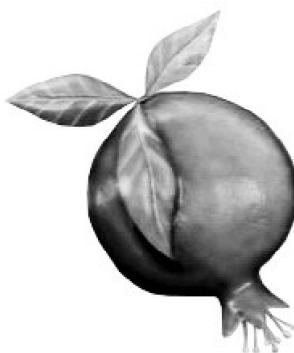
Trekking the desert's hard work.
Food, water, shelter's scarce.

One need dig with one's fingernails at times,
scratching the earth to summon these.

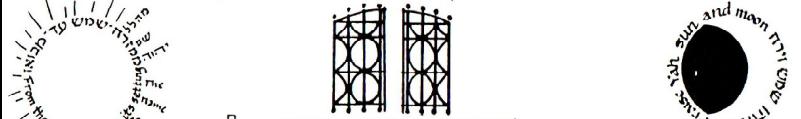
The walk to Sinai's fraught,
the walk of life,
inherently
challenging.

But ahead
majestic peaks summon,
bronze pillars rising towards the skies,
illuminated with light of sun and moon.
Making you catch your breath
with its glory.

Mysteries and Promises
draw you near,
holding
Radiant gift.



ואני תפלתי לך יהוה עת רצון אלהים ברב-חסדך ענני באמות ישעך



תורה לנצח

יְהִי לְרֵצֹן אָמַרְתִּי פִּי וְגַזְוִון כֶּבֶת לְפָנֵיךְ יְהוָה צָרוֹר וְגָאֵל:
May my words of prayer and my heart's meditation be seen favorably, Yah/Beloved One, my rock and my redeemer.

^ל אָדָנִי שְׁפַתִּי תְּפַתֵּח וְגַד תְּהַלֵּךְ
Open my lips, God, and let my mouth declare your praise.

בְּאֵלֶּה יְהוָה טֹהוֹר

כתר יהה כלה

כה-אנור האל יהוה
בכורא השמיים ונטהיהם רקע
לאבארץ וצאתיאה נתן נטמהה
לעטם עליה רוח וה樂 להליכתנה
אני יהוה קראתני בז'ך
אהזק בז'ך ואציך ואתנדך
לברית עטם
לאור גיים:

אליה. נסכה שנת ב'
טהורה היא אתה בראתה
אתה יצרתה, אתה פוחתת ב'
ואתה משמרת בקרב, ואתא
שטייד לטליה מען ולוחזיך זיין
ב' לעתיד לבא. כב' זיין
שהgeschma בקרב כויה אני
לפניך יי' יהוה.

וַיֹּאמֶר יְהוָה אֱלֹהִים אֵת הַזֶּה נִשְׁמַךְ בְּגַמְطְרִיאָה וְשָׁמַיִם וְחַיִם וְהַאֲדָם לְנַפְשׁוֹ חַיה

תפילה ערבית לחול

T'filah l'Arvit l'Hol –

Evening Daily Prayers & Havdalah

By A Stream

The murmur of clear water on stones
in a gully deep in a tall forest.
Ferns brighten in the sun on the banks,
the stacked, ungraspable shapes of leaves,
lancet-like, sword-like,
heart-like, shovel-like,
notched, serrated,
saw-toothed — who will express it?
And the flowers! Whitish umbels,
deep blue chalices, bright yellow stars,
roselets, clusters.
To sit and watch
the bustle of bumblebees, the flight of dragonflies,
the takeoff of a flycatcher,
in the tangle of twigs the hurry of the black beetle.
It seems that I hear the voice of a demurge:
“Either speechless rocks, as on the first day of creation,
or life, whose condition is death,
and this beauty which elates you.”

קריאת שמע וברכותיה

ברכו אֱתִיָּהוָה הַמְבָרֵךְ.

Barkhu et Adonai ham'vorakh!

ברוך יהוה המברך לעזלם ועד.

Barukh Adonai ham'vorakh l'olam va-ed!

Ma·ariv Aravim

*Barukh atah Adonai,
Eloheinu melek ha-olam,
asher bidvaro ma·ariv aravim,
b'hokhmah potei·ah sh'arim,
uvitvunah m'shaneh itim,
umahalif et haz'manim,
um'sadeir et hakokhavim,
b'mishm'roteihem baraki·a
kirtzono. Borei yom valailah,
goleil or mip'nei hoshek
v'hoshek mip'nei or,
uma·avir yom umeivi lailah,
umavdil bein yom uvein lailah,
Adonai tz'va·ot sh'mo.
Eil hai v'ka·yam, tamid
yimlokh aleinu l'olam va-ed.*

מערב ערבים

ברוך אֱתִיָּהוָה,
אלָהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדָבָרָו מַעֲרֵב עֲרָבִים,
בְּחִכְמָה פּוֹתֵחַ שָׂעִירִים,
וּבְתִבְונָה מְשֻׁנָּה עֲתִים,
וּמְפַלֵּיף אֶת־הַזְּמִינִים,
וּמִסְדֵּר אֶת־הַכּוֹכָבִים,
בְּמִשְׁמָרוֹתֵיכֶם בְּרִקְיעָ
כְּרָצֽוֹנוּ. בָּזְרָא יוֹם וְלִילָה,
גּוֹלֵל אָזְרָמָה מִפְנֵי חַשְׁךְ,
וְחַשְׁךְ מִפְנֵי אָזְרָמָה.
וּמַעֲבִיר יוֹם וּמַבִּיא לִילָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לִילָה,
יהוָה אֲבָאֹת שָׁמוֹ.
אֶל תִּי וְקִים, תִּמְיד
יָמְלוֹךְ עַלְלֵינוּ לְעוֹלָם ועד.

*Barukh atah Adonai
hama·ariv aravim*

ברוך אֱתִיָּהוָה,
הַמַּעֲרֵב עֲרָבִים.

Sh'ma and Its Blessings

Leader only:

All praise to God who is praised

All:

All praise to God whose praise is sung by all the world.

...loving involves
commitment.

We are not automatic
lovers of self, others,
world, or God.

Love does not just
happen.

Love is a choice, not
simply, or necessarily,
a rational choice,
but rather a
willingness to be
present to others
without pretense or
guile.

Love is a conversion
to humanity, a
willingness to
participate with
others

in the healing of a
broken world and
broken lives.

Love is the choice to
experience life as a
member of the human
family, a partner in
the dance of life.

Ma·ariv Aravim

Blessed is the Power
which follows day with evening,
causes doors to open, eras to pass on,
and seasons to come and go.

Light replaces darkness,
and darkness covers the light;
day passes on,
and turns into night.

May we feel the rhythm
of the living and eternal God
within us always!

Blessed is יהה our God,
the power we sense
in the enveloping dark.

Ahavat Olam

*Ahavat olam beit Yisra·eil
 amkha ahavta. Torah umitzvot,
 hukim umishpatim
 otanu limad'ta. Al kein
 Adonai Eloheinu, b'shokhveinu
 uvkumeinu nasi·ah b'hukekha,
 v'nismah b'divrei Toratekha
 uv'mitzvotekha l'olam va'ed.
 Ki hem ha·yeinu v'orekh yameinu,
 uvahem nehgeh yomam valailah.
 V'ahavatkha al tasir
 mimenu l'olamim.
 Barukh atah Adonai,
 oheiv amo Yisra·eil.*

אהבת עולם
אהבת עולם בית ישראל
עפְּךָ אהבתה. תורה ומצוות,
חוקים ומשפטים
אותנו למדת. עליכו,
יְיָ אֱלֹהֵינוּ, בָּשְׂכַבְנִי
ובקיומנו נשית בחקיקת
ונשmach בדבורי תורתך
ובמצוותיך לעולם ועד.
כִּי הִם חִיָּנוּ וְאֶרְךָ יִמְいָנוּ,
וּבָהֶם נִגְהַגָּה יוֹמָם וְלִילָה.
וְאהבתך אל-תִּטְסִיר
מִפְּנֵךְ לעולמים.
ברוך אתה יְיָ,
אהוב עמו יִשְׂרָאֵל.

שמע על ישראל יהוה אל-הינו יהוה אחד

Sh'ma Yisra·eil: Adonai Eloheinu, Adonai ehad!

*Barukh shem k'vod malkhuto
 l'olam va'ed.*

ברוך שם כבוד מלכותו
לעולם ועד.

*V'ahavta eit Adonai Elohekha
 b'khol l'vevkha, uv'khol nafsh'kha
 uv'khol m'odekha. V'ha·yu hadvarim
 ha·eileh asher anokhi m'tzavkha
 ha·yom al l'vevekha.*

ואהבת את יהוה אלהיך
בכל-לבבך, ובכל-נפשך
ובכל-מענך. וחי הזכרים
האליה אשר אנכי מצוך
היום על-לבבך.

Ahavat Olam

You love your people *Yisrael* with a love that does not cease.
You taught us Torah and *mitzvot*,
Good laws and fair judgments.
For this, הָנָה, our God,
When we lie down and when we rise up
We will speak of these laws, and
Rejoice in your Torah and *Mitzvot*
Everywhere and always.
For they are our life and the measure of our days
Our way of being in light of day and dark of night.
And so your love shall never leave us.
Blessed are you who loves your people *Yisrael*.

Sh'ma

Listen, O *Yisrael*: הָנָה our God, הָנָה is One.

Bless the Glorious Presence of God's Name in every place and time.

Demonstrate your commitment to the meaning of your life with all your emotions, all your intellect, and all that you own. Hold the *mitzvot* that keep you grounded always in your heart, and teach them to those who learn from you.

*V'shinantam l'venekha v'dibarta bam
b'shivt'kha b'veitekha uv'lekht'kha
vaderekh uv'shokhb'kha uv'kumekha.
Uk'shartam l'ot al yadekha
v'ha-yu l'totafot bein einekha.
Ukh'tavtam al m'zuzot
beitekha, uvish'arekha.*

וְשִׁנָּנֶתֶם לְבִנֵּיכֶם וְדִבְרַת בָּם
בְּשִׁבְתָּה בְּבִיתְךָ וּבְלִכְתָּה
בְּדֶרֶךְ וּבְשִׁכְבָּךְ וּבְקִומָּמֶךָ.
וְקִשְׁרַתֶּם לֹאֹת עַל-יָדֶךָ
וְהִיוּ לְטוֹטֵפָת בֵּין עֵינֵיכֶם.
וְכַתְבָתֶם עַל-מִזְוֹזֶת
בִּיתְךָ וּבְשַׁעֲרֵיכָה.

וְהִנֵּה אָס-שְׁמַע תְּשִׁמְעוּ אֶל-מִצְוֹתֵי אֱשָׁר אָנֹכִי מְצֻנָּה אֶתְכֶם
הַיּוֹם לְאַהֲרֹן אֲתִיהוּ אֱלֹהֵיכֶם וְלַעֲבֹדוּ בְּכָל-לְבָבָכֶם
וּבְכָל-גִּפְשָׁכֶם:

וְגִתְּתִי מַטְרָ-אֶרֶצֶם בְּעַתּוֹ יוֹמָה וּמַלְקוֹשׁ וְאַסְפָּתָה דָּגְנָה וּמִרְישָׁה
וַיַּחֲרֵךְ וְגִתְּתִי גַּעַשׂ בְּשִׁדְךָ לְבַהֲמַתָּךְ וְאַכְלַתָּךְ וּשְׁבָעָתָךְ:

הַשְׁמְרוּ לְכֶם פָּרִי-פַתָּה לְבָבָכֶם וּסְרָתֶם וְעַבְדָּתֶם אֱלֹהִים
אֶחָרִים וְהַשְׁתְּחוּתֶם לְהַסְּמָךְ: וְחִרְבָּה אֲפִיהוּה בְּכֶם וּמֵצָר
אֲתִיה-הַשְׁמִים וְלֹא-יִהְיֶה מַלְרָה וְהַאֲדָמָה לֹא תַתְנוּ אֲתִיה-יְבוֹלָה
וְאַבְדָּתֶם מִתְרָה מַעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה נָתָן לְכֶם:
וְשִׁמְתָּם אֲתִיה-דָבְרֵי אֱלֹהִים עַל-לְבָבָכֶם וְעַל-גִּפְשָׁכֶם וְקִשְׁרַתֶּם
אֶתְכֶם לֹאֹת עַל-יָדֶיכֶם וְהִיוּ לְטוֹטֵפָת בֵּין עֵינֵיכֶם:

וְלִמְדָתֶם אֶתְכֶם אֲתִיה-בְּנִיכֶם לְדִבָּר בָּם בְּשִׁבְתָּה בִּיתְךָ וּבְלִכְתָּה
בְּדֶרֶךְ וּבְשִׁכְבָּךְ וּבְקִומָּמֶךָ:
וְכַתְבָתֶם עַל-מִזְוֹזֶת בִּיתְךָ וּבְשַׁעֲרֵיכָה:

לְמַעַן יָרִבוּ יָמִיכֶם וַיָּמִי בְּנִיכֶם עַל הַאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
לְאַבְתִּיכֶם לְתִתְתֵּן לְהֶם כִּימֵי הַשְׁמִים עַל-הָאָרֶץ:

Live so that you are always true to your meaning, in your private time and when you are with others, with family or at work, morning and evening.

Keep this as a visible sign for you;
mark your innermost being and the gates which lead outward for you.

If you listen deeply to the meaning of my *mitzvot*, by which I have instructed you today, and love יהוה your God and struggle for God with heart and soul...

Then shall I send the dew of your land in season, the early rains and the late, and you shall gather your early crops and your late, and all your produce, and I shall give grass for your fields and beasts, and you shall eat and be satisfied.

Take care not to let your heart wander and not to serve other gods and bow down to them, lest you see the anger of יהוה's face, and lest the skies be closed and there be no dew and the land give no food and you vanish completely from your place on the good earth which יהוה has given you.

Put these words on your hearts and on your souls and tie them as a sign on your hands and as a double sign before your eyes.

Teach them to your children, speaking of them when you sit in your house, and when you walk in the path and when you lie down and when you rise up.

Write them on the doorposts and gates of your house.

Do all of this to increase your days and your children's days upon the land that יהוה promised to your fathers and mothers as a gift, so long as the sky shall encompass the earth.

וַיֹּאמֶר יְהוָה אֱלֹמֶד לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאֹמֶר תְּעַבֵּר
אֲלֵהֶם וְעַשׂו לָהֶם צִיצַת עַל־פָּנֶיךָ בְּגִדְיָהֶם לְדַרְתֶּם וְנַתְּנוּ
עַל־צִיצַת הַפְּנִים פְּתִיל תְּכִלָּת: וְהִיא לְכֶם לְצִיצַת וּרְאִיתֶם אֶת־
וְזִכְרָתֶם אֶת־כָּל־מְצֻמּוֹת יְהוָה וְעַשְׂיוּתֶם אֶתְם וְלֹא תַּתְּרוּ אֶתְרֵי
לְבָבְכֶם וְאֶתְרֵי עַיִנֵיכֶם אֲשֶׁר־אַתֶם זְנִים אֶחָרֵיכֶם:

*L'ma-an tizk'ru va-asitem
et kol mitzvotai, vih'yitem
kedoshim leiloheikhem. Ani
Eloheikhem, asher hotzeiti
etkhem mei'eretz Mitzra-yim,
lihiyot lakhem leilohim.
Ani יהוה Eloheikhem*

לְמַעַן תִּזְכְּרֵי וְעַשְׂיוּתֶם
תְּכָלֵל־מְצֻמּוֹתֶךָ וְחַיְתֶם
קָדְשִׁים לְאֱלֹהִיכֶם: אַנְיִ יהוָה
אֱלֹהִיכֶם אֲשֶׁר הַזָּכָאתִי
אַתֶּכָם מִאָרֶץ מִצְרָיִם
לְהִיּוֹת לְכֶם לְאֱלֹהִים
אַנְיִ יהוָה אֱלֹהִיכֶם:

יהוה Eloheikhem emet

יְהוָה אֱלֹהִיכֶם: אֶمֶת

אֶמֶת וְאֶמוֹנָה כָּל זֹאת, וְקַיִם עַלְינוּ,
כִּי הִיא יְהוָה אֱלֹהֵינוּ וְאֵין זֹוּתָו, וְאֶنָּחָנוּ יִשְׂרָאֵל עַפּוֹ.

מֹשֶׁה וּמִרְאִים וּבְנֵי יִשְׂרָאֵל
לְכָךְ עָנוּ שִׁירָה בְּשִׁמְךָ רַבָּה, וְאָמְרוּ כָּלֶם:

God spoke to *Moshe* saying: speak to the people of *Yisrael* and say to them, “make for yourselves a *tzitzit* for the corners of your garments, and include in each *tzitzit* a strand of sky-blue. Let this *tzitzit* be for you a reminder: when you look upon it, remember the *mitzvot* and do them. In this way you will not be distracted by every desire that comes to your heart or presents itself to your sight, you who are so willing to be distracted.”

Thus you will remember and do the deeds that express your human integrity, and you will be a reflection of the Image of God in which you were created. God is that which brings you out of *Mitzrayim*, out of that which enslaves you, and leads you toward your path. Remember that this is the meaning of your life; remember that there is something beyond you toward which you strive.

Each day I seek to affirm anew this commitment to the *mitzvot* as my religious language, to keep it an act of faith ever chosen in freedom. I, too, must cross the Sea each day before I can renew the covenant.

All this we hold to, this is dependable and true: יְהוָה is our God,
we People of *Yisrael* belong to this God
and we worship no other.

Moshe, Miriam and the people of *Yisrael* joyfully sang this song to You:

Mi khamokhah ba·eileim, Adonai?

*Mi kamokhah, nedar bakodesh,
nora t'hilot, oseh feleh?*

*Malkhutkha ra·u vanekha,
bokei·a Yam lifnei Mosheh,
"Zeh Eili!" anu v'amru:
"Adonai yimlokh l'olam va·ed!"*

V'ne·emar:

*Ki fadah Adonai et Ya·akov,
ug'alo miyad hazak mimenu.
Barukh atah, Adonai, ga·al Yisra·eil.*

מִי־כָמְכָה בְאֶלְם יְהוָה?
מִי כָמְכָה, נָאֹזֵר בְקָדֵש,
נוֹרָא תְהִלָת, עֲשָׂה פָלָא?

מַלְכּוֹתך רָאו בְנֵיכָה,
בְזִקְעֵיכָם לִפְנֵי מֹשֶׁה,
זה אֱלֹהִים עֲנָנו וְאָמְרָה
יְהוָה יְמָלֵך לְעוֹלָם וְעַד!

וְנִאמֵר:
כִי פְדָה יְיָ אֶת יִצְחָק,
וְגַאֲלוּ מִיד חִזְקִים מִפְנֵנו.
בָרוּךְ אֱתָה יְיָ, גָאֵל יִשְׂרָאֵל.

השכיבנו יהוה אלהינו לשלוּם, והעמידנו מלפני לחיים ופרוש
עלינו סבת שלום ותקנו בעצה טובה מלפני, והוציאנו
למען שמה, והגן בעדנו, והסר מעליינו אויב, דבר, וחרב, ורעב
ויגוז, והסר שטן מלפניינו ומאחרינו, ובצל קנייך טסתיירנו. כי
אל שומרנו ומצילנו אתה, כי אל מלך חנו ורחום אתה.

וְפִרְשׁ עֲלֵינוּ סְבָת, סְבָת שְׁלֹמָך.
Ufros aleinu sukat, sukat, sh'lomekha.

ברוך אתה יהוה / ברוכה אתה יה
Barukh atah / Yeho

הפורש סבת שלום علينا / הפורשת סבת שלום علينا
Hapores / Haporeset sukkat shalom aleinu

על כל עמו / עמה ישראל
v'al kol amo Yisrael / v'al kol amah Yisrael

על ירושלים
v'al Y'rushala·yim

Who is like you, יְהוָה, among the gods which are worshipped?

The people experienced God's awesome presence,
and answered Moshe's song:
יְהוָה is our God for ever and ever!

As it has been said,
the Eternal rescued us from those stronger than we.
Blessed is יְהוָה, who redeems *Yisrael*.

Hashkiveinu

May we lie down in peace and quiet, and be raised up to life, and may the *Sukkah* of Peace be spread over us. Let it be for the sake of the ideal we are struggling to reach; may we be safe from enemies, disasters, war, famine and agony, and from our own temptations.

Spread over us your *sukkah*, your shelter of peace

Blessed is the God
of the *Sukkah* of Peace over us
over all the people *Yisrael*
and over *Yrushalayim*

Add during the Pilgrimage Festivals

וַיֹּאמֶר מֹשֶׁה אֶת מָעָדֵי יְהוָה אֱלֹהֵי בְּנֵי יִשְׂרָאֵל.

עמידה

<i>Adonai</i> <i>s'fatai tiftah</i> <i>ufi yagid t'hilatekha.</i>	אדוני שְׁפַתִּי תִּפְתַּח וְיִגְאַד תְּהִלָּתֶךָ.
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Avot v'Imahot

*Barukh atah Adonai, Eloheinu veilohei avoteinu v'imoteinu:
Elohei Avraham, Elohei Yitzhak,
veilohei Ya'akov, Elohei Sarah,
Elohei Rivkah, Elohei Leah
veilohei Rahel. Ha·eil hagadol
hagibor v'hanora, Eil elyon,
gomeil hasadim tovim,
v'konei hakol, v'zokheir
hasdei avot v'imahot,
umeivi go·eil livnei v'neihem,
l'ma'an sh'mo, b'ahavah.
Melekh ozeir umoshi·a umagein.
Barukh atah Adonai,
maginein Avraham ufokeid Sarah.*

אבות ואמהות
ברוך אתה יהוה אלְהָינוּ
וְאלְהָיָ אֲבוֹתֵינוּ וְאָמוֹתֵינוּ,
אֲלֹהֵי אֶבְרָהָם אֲלֹהֵי יִצְחָק,
וְאֲלֹהֵי יַעֲקֹב, אֲלֹהֵי שָׂרָה
אֲלֹהֵי רְבָקָה אֲלֹהֵי לְאָה
וְאֲלֹהֵי רְחָמֵל, הָאֵל הַגָּדוֹל
הַגָּבֹור וְהַנּוֹרָא, אֵל עַלְיוֹן,
גּוֹמֵל חֶסֶדים טוֹבִים,
וְקוֹנֵה הַכָּל, וּזְכָר
מִסְדֵּי אֲבוֹת וְאָמוֹת,
וּמִבְיאָ גּוֹאֵל לְבָנֵי בְּנֵיכֶם
לְמַעַן שְׁמוֹ בָּאֶחָדָה.
מֶלֶךְ עֹזֵר וּפּוֹזֵד וּמוֹשִׁיעֵם וּמַגֵּן.
ברוך אתה יהוה
מַגֵּן אֶבְרָהָם וּפְקַד שָׂרָה.

Add during the Pilgrimage Festivals

"Moshe taught the Festivals to the children of Yisrael."

Vayikra 23:44



Amidah

We rise as we are able.

*Some take three steps forward at the beginning of the Amidah
to symbolize approaching God.*

Adonai, open my lips that my mouth may proclaim your praise.

Daily Meditation 1 of 19 — Mothers and Fathers — Avot v'imahot

Blessed are You, הָאֱלֹהִים our God and
God of our mothers and fathers,

God of Avraham, Yitzhak, and Ya'akov,

God of Sarah, Rivka, Leah, and Rachel,

God who is infinite, powerful and feared,

God above

who responds with devoted goodness ,
who holds the entire universe,

who remembers the loving devotion of our ancestors, and
in whose Name

a redeemer shall lovingly be sent to their children's children.

King who is Queen who is One,

help and protect,

rescue and defend.

Blessed are You הָאֱלֹהִים,

shield of Avraham and protector of Sarah.

*Atah gibor l'olam, Adonai,
m'ha·yei meitim atah,
rav l'hoshi·a,*

אתה גיבור לעולם אָדָנִי
מחיה מיתים אתה,
רב להושיע,

morid hatal.

From Pesah to Sukkot:

מוריד הַטֵּל.

From Shemini Atzeret to Pesah:

*mashiv haru·ah
umorid hagashem.*

משיב חָרוֹם
ומוריד הַגְּשֵׁם.

*M'khalleil ha·yim b'hesed,
m'ha·yei hakol b'rachamim
rabim. Someikh noflim,
v'rofei holim, umatir asurim,
um'ka·yeim emunato lisheinei afar.
Mi khamokha ba·al g'vurot
umi domeh lakh, melekh meimit
um'ha·yei umatzmi·ah y'shu·ah.
V'ne·eman ata l'haha·yot hakol.
Barukh atah Adonai,
m'ha·yei hakol.*

מכלכל חַיִם בְּחֶסֶד,
מחיה מיתים בְּרָחָמִים
רבים, סומך נופלים,
וּרְזָפָא חולמים, ומtier אֲסֻרִים,
ומקדים אִמּוֹנָתוֹ לִישְׁנֵי עָפָר.
מי כִּמְזָךְ בֶּעֶל גְּבוּרוֹת
ומי דָּמָה לְךָ, מֶלֶךְ מִמְּנִית
ומחיה וּמְצָמִיחַ יְשִׁיעָה.
ונאמנו אתה להחיות מיתים.
ברוך אתה יהוה
מחיה המיתים.

*Atah kadosh v'shimkha kadosh
uk'doshim b'khol yom
y'ha'l'lukha selah.
Barukh atah Adonai,
ha·Eil hakadosh.*

אתה קדוֹשׁ וּשְׂמֵךְ קדוֹשׁ,
וקדושים בְּכָל־יְמִים
יְהִילוֹךְ סְלָה.
ברוך אתה יהוה
הָאֵל הַקָּדוֹשׁ

We continue silently, standing as we are able, to pray the continuation of the Amidah.

Daily Meditation 2 of 19 — Infinite Power — Ata Gibor

Your power is infinite, הַנֶּה,
transforming death into life and rescuing without limit.

In winter: Return the winds and make the rain to fall.

In summer: Let the dew fall.

You sustain life with devotion, and give life to those who know death,
and with many acts of mercy, support the falling, heal the sick, free the
imprisoned, and keep faith with the those who sleep in the dirt.

Who is like You, a master of strength, and
who resembles You,
King who is Queen who is One,
taking and giving life at will, and
ensuring that those in distress shall always be rescued?

Blessed are You הַנֶּה, giving life to those who know death.

Daily Meditation 3 of 19 — Complete Otherworldliness — K'dushah

You are not of this world and
Your name is not of this world and
All who are not fully of this world praise You each day.
Blessed are You הַנֶּה, God who is not of this world.

We continue silently, standing as we are able, to pray the continuation of the Amidah.

**אַתָּה חָנוֹן לְאָדָם דָּעַת,
וּמְלֵמֶד לְאָנוֹשׁ בִּינָה. חָנוֹן מַאֲתָךְ דָּעַת, בִּינָה וּמִשְׁכָּל.
בָּרוּךְ אֱלֹהָה יְהוָה, חָנוֹן הַדָּעַת.**

**מְשִׁיבָּנוּ אָבִינוּ לְתוֹרַתְךָ, וּקְרַבָּנוּ מַלְכָנוּ לְעַבְדָּתְךָ,
וּמְחַזֵּרְנוּ בְּתִשְׁוֹבָה שֶׁלְמָה לְפָנֶיךָ.
בָּרוּךְ אֱלֹהָה יְהוָה, הָרוֹצֵחַ בְּתִשְׁוֹבָה.**

**סְלַחْ לְנוּ אָבִינוּ וְאָמְנוּ בַּי חַטָּאנוּ,
מִמֶּלֶל לְנוּ, מַלְכָנוּ, בַּי פְּשָׁעָנוּ, בַּי מַוְחֵל וּסְולֵם אָתָה.
בָּרוּךְ אֱלֹהָה יְהוָה, פָּנוּ הַמְּרֻבָּה לְסָלַט.**

**רָאָה נָא בְּעִנֵּינוּ, וּרְיבָה רִיבָנוּ, וְגַאלָנוּ מַהְרָה לְמַעַן שְׁמָךְ, בַּי
גּוֹאֵל חִזְקָה אָתָה. בָּרוּךְ אֱלֹהָה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.**

**רִפְאָנוּ, יְהוָה, וּנְרִפְאָ, הַזְּשִׁיעָנוּ וּנְשִׁיעָה, בַּי תִּהְלַלְתָנוּ אָתָה,
וְהַעֲלָה רִפְואָה שֶׁלְמָה לְכָל מִפּוֹתִינוּ.**

On behalf of one who is ill:

*Y'hi ratzon milfanekha Adonai
Elohai v'Elohei Avotai v'Imotai
shetishlah m'hierah refuah shleimah
min hashama-yim, refuat hanefesh
ur'fu-at haguf l'holeh _____
ben/bat _____ b'tokh sh'ar
holei Yisra-eil.*

וַיְהִי רְצֹן מֶלֶפֶנִיךָ יְהוָה
אֱלֹהֵי נָאֵלֵה אֲבוֹתֵינוּ וְאֶמוֹתֵינוּ,
שְׁתַשְׁלַח מַהְרָה רִפְואָה שֶׁלְמָה
מִן הַשְׁמִים, רִפְואָת הַפְּשָׁלָשׁ
וּרִפְואָת הַגּוֹף, לְחֹזֶלה _____
בָּנו / בָּת _____ בְּתוֹךְ שֶׁאָר
חוֹזֵל יִשְׂרָאֵל.

**כִּי אֶל מֶלֶךְ רֹפֵא נָאָמָנוּ וּרְחַמְּנוּ אָתָה.
בָּרוּךְ אֱלֹהָה יְהוָה, רֹפֵא חוֹזֵל עָמוֹ יִשְׂרָאֵל.**

Daily Meditation 4 of 19 — Gift of Knowledge — Ata honen

You give humankind knowledge.
You teach each person discernment.
Let knowledge and discernment and enlightenment
flow out of You and into us.

Daily Meditation 5 of 19 — Return and Reunion — Hashivenu

Reunite us, dear father, our mother, in Your Torah.
Draw us in, dear queen, our king, to Your service.
Return us to complete reunion in Your presence.
Blessed are You יהוה, who desires our return.

Daily Meditation 6 of 19 — Forgiveness — Salah

Forgive us, dear father, our mother, for we have sinned.
Pardon us, dear queen, our king, for we have erred,
for You are God, who forgives and pardons.
Blessed are You יהוה, who is endlessly forgiving.

Daily Meditation 7 of 19 — Rescue — Ra·e na

See us when we are low and join us in our struggle.
Rescue us for the sake of Your own name.
for You are a powerful rescuer.
Blessed are You יהוה, rescuer of Yisrael.

Daily Meditation 8 of 19 — Healing — R'fa·enu

Heal us and we shall be healed,
Rescue us and we shall be rescued,
For You are our song.
Let complete healing of our wounds become real now.

(optional) Here in Your presence may it be Your will יהוה my God and God of my fathers and mothers that You will quickly send complete healing from the universe, health of the soul and health of the body, to the my sick one, _____ child of _____, among and with all of Yisrael who are not well.

For You are God, our king and our queen and our trusted healer.
Blessed are You יהוה who heals the sick among the people of Yisrael.

ברוך עליינו יהוה אלְהָינוּ את הַשָּׁנָה הַזֶּאת וְאַתְּ כָּל־מַיִינִי
תִּבְוֹא תְּהֵה לְטוֹבָה (בפקודתך: ונתן ברכה) (ונתן טל ומטר לברכה) על
פִּנֵּי הָאָדָם, וְשִׁבְעָנוּ מְטוּבָה, וּבָרָךְ שְׁנַתֵּנוּ בְּשָׁנִים הַטוֹבָות.
ברוך אֱתָה יהוה, **מְבָרֵךְ** הַשִּׁנִים.

מקע בשופר גָדוֹל לְחַרוּתֵנוּ, וְשָׂא נִסְלָקְבָּצָץ גָלְיוֹתֵינוּ, וְקַבְצָנוּ
יחד מִאַרְבָּעָה בְּנֹפּוֹת הָאָרֶץ. **ברוך** אֱתָה יהוה, מִקְבָּצָץ נְדָמֵינוּ עִמוֹ
ישראל.

השيبة שופטינו כְּבָרָא שׂוֹנָה וַיּוּעֶצֶנוּ כְּבָתְחָלה, וְהַסְרֵר מִמְנוּ
גָזָן וְאֲנָחָה, וּמְלוֹזָעָלֵינוּ אֱתָה, יהוה, לְבָזָז בְּחִסְד וּבְרָחְמִים,
וְצִדְקָנוּ בְּפִשְׁפָט. **ברוך** אֱתָה יהוה, מֶלֶךְ אֹהֶב צִדְקָה וּמְשֻׁפָט.

ולמלשינים אל תַּהֲיִ תַּקְוָה, וְכָל הַרְשָׁעָה כְּרָגָע תַּאֲבֹד, וְכָל
אוֹיְבֵיךְ מִתְרָה יִפְרֹתוּ, וּמְזִדִים מִתְרָה תִּעְקַר וְתִשְׁבַר וְתִמְגַר
וְתִכְנִיעַ בִּמְתָרָה בִּמְמִינָה. **ברוך** אֱתָה יהוה, שָׁבֵר אֹיְבים וּמִכְנִיעַ
זָדִים.

Daily Meditation 9 of 19 — Living in Time — HaShana

Bless for us הָנָה our God this year and all its harvests for good .

In summer: Give us a simple blessing upon the face of the Earth.

In winter: Give the blessing of dew and rain falling
upon the face of the earth.

Satisfy us with Earth's goodness and
bless all our years like the very best years.
Blessed are You הָנָה, who blesses the years.

Daily Meditation 10 of 19 — Coming Together Again — T'ka b'shofar

Sound a great *shofar* to free us.

Do the impossible and gather our exiles together.

Gather us together from the four corners of the Earth.

Blessed are You הָנָה our God,
who gathers the dispersed of the People of *Yisrael*.

Daily Meditation 11 of 19 — Creating Justice — Hashiva shofteinu

Return to us our Judges from the early times,
and the people of wisdom from our first years.

Remove from us sadness and suffering
and let our only ruler be You, הָנָה,
in kindness and in mercy,
in true justice and in fair judgments.

Blessed are You הָנָה,
King who is Queen who is One,
lover of justice and right.

Daily Meditation 12 of 19 — Never Breaking Trust —

V'lamalshinim

May those who wound with words have no hope,
and may their evil vanish in a flash.

May Your enemies be cut off,
and may the arrogant be uprooted, broken,
and cast aside quickly in our time.

Blessed are You הָנָה our God,
who breaks the strength of enemies and uproots the arrogant.

על הצדיקים ועל חסידיהם ועל זקניהם עמך בית ישראל, ועל פליטת סופריהם, ועל גרי הארץ ועלינו, יהמו נא רחמים, יהוה אלהינו, ותנו שכר טוב לכל הבוטחים בשמה באמת, ושים חילקנו עמם לעולם, ולא נבוש כי בך בטחנו. ברוך אתה יהוה משען וمبטח לצדיקים.

וירושלים עירך ברחמים תשיב, ותשפונ בתוכה באשר דברת, ובנה אotta בקרוב ביוםינו ביןינו עולם, וכsea דוד מהרה לתוכה תכין. ברוך אתה יהוה, בונה ירושלים.

את צמח דוד עבדך מהרה מצמיה, וקרנו תרום בישועתך, כי לישועתך קיינו כל היום. ברוך אתה יהוה, מצמיה קרו ישועה.

שמע קולנו, יהוה אלהינו, חוס וرحم علينا, וקבל ברחמים וברצון את תפלהנו, כי אל שומע תפנות ותchanוניות אתה, ומילפניך, מלכנו, ריקם אל תשיבנו. כי אתה שומע תפלה עמוקה ישראל ברחמים. ברוך אתה יהוה, שומע תפלה.

*Daily Meditation 13 of 19 — The Lovers of Justice —
Al haTzadikim*

Upon the justice lovers and the devoted ones,
upon the elders of Your people and the few remaining scholars,
upon the converts and on all of us,
grant Your mercy, הָנָה our God, and
give well-deserved reward to all who honestly trust in Your name.
May our portion forever be with them,
so that we shall not vanish, for we have relied upon You.
Blessed are You הָנָה,
who gives trustworthy support to those who love justice.

*Daily Meditation 14 of 19 — The City of Yrushalayim —
V'liyrushalayim*

Return to Yrushalayim Your city in mercy.
Dwell within her as You promised.
Build her speedily and in our days,
as an everlasting home,
where the throne of David will rise.
Blessed are You, הָנָה, who builds Yrushalayim.

*Daily Meditation 15 of 19 — The Possibility of David —
Et tzemah David*

May the descendants of Your servant David flourish.
May his horn sound with Your redemption power,
for we hope to be restored by You in every moment of the day.
Blessed are You, הָנָה, source of all redemption.

Daily Meditation 16 of 19 — Prayer is Heard — Sh'ma kolenu

Hear our voice, הָנָה our God.
Be kind and merciful to us.
Receive our prayers with mercy and desire,
because You are God-who-hears-prayers-and-pleadings
and we know You would not,
dear King who is Queen who is One,
turn us away empty handed.
For You surely hear the prayers of Your people Yisrael with mercy.
Blessed are You הָנָה, who listens to prayer.

*R'tzei Yehoh Eloheinu,
 b'amkha Yisrael,
 ut'filatam b'ahavah t'kabeil,
 ut'hi l'ratzon tamid
 avodat Yisra·eil amekha.
 V'tehezena eineinu b'shuv'kha
 l'Tzi·yon b'rahamim.
 Nahazir et hash'khinah
 limkomah b'Tzi·yon
 uvaTeiveil kulah.*

רְצָה, יְיָ אֱלֹהֵינוּ,
בָּעַמְךָ יִשְׂרָאֵל,
וַתִּפְלַתֶּם בְּאֶחָדָה תְּקַבֵּל,
וְתַהֲרִי לְרָצְוֹן תְּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ.
וְתַחֲזִיןָה עֵינֵינוּ בְּשׁוֹבֵךְ
לְאִזּוֹן בְּרַחְמִים.
נְחִזֵּיר אֶת הַשְּׁכִינָה
לִמְקוֹמָה בְּצִיּוֹן
וּבְתַבֵּל בָּלָה.

Skip to Mediation 18 — Gratitude — Modim, unless this is Rosh Hodesh or an intermediate day of Pesah or Sukkot.

אֱלֹהֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ וְאָמוֹתֵינוּ, יָעַלְהָ וַיַּבָּא, וַיַּגְעַע, וַיַּרְאָה
וַיַּרְאָה, וַיַּשְׁמַע, וַיַּפְקַד, וַיִּזְכֶּר זְכָרוֹנוּ וַפְקָדוּנוּ, וַזְכָרוֹנוּ
אֲבוֹתֵינוּ וְאָמוֹתֵינוּ, וַזְכָרוֹנוּ מִשְׁמִים בָּרוּךְךָ עַבְדָךָ, וַזְכָרוֹנוּ
יְרוֹשָׁלָם עִיר קָדְשָׁה, וַזְכָרוֹנוּ כָּל־עַמְךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפָלִיטה, לְטוֹבָה, לְחֻנָּה וְלִחְסָד וּבְרַחְמִים, לְמַיִם וְלִשְׁלָומָם,
בַּיּוֹם

לְרִאשׁ־חַדְשָׁה: רָאשׁ הַחַדְשָׁה הַזֶּה
לְפָסָה: מָג הַמִּצְוֹת הַזֶּה
לְסֻכּוֹת: מָג הַסְּפּוֹת הַזֶּה

זָכְרָנוּ, יְיָ, אֱלֹהֵינוּ, בָּו לְטוֹבָה, וַפְקָדוּנוּ בָּו לְבָרְכָה, וְהַזְּשִׁיעָנוּ
בָּו לְמַיִם, וּבְذָבֵר יְשֻׁועָה וּבְרַחְמִים, חֹסֵס וְחַנְנוּ, וּרְחָם עֲלֵינוּ
וְהַזְּשִׁיעָנוּ, בַּיְ אַלְיכָ עֵינֵינוּ, בַּיְ אֶל מֶלֶךְ חַנוּן וּרְחוּם אַתָּה.

Daily Meditation 17 of 19 — The Hope for Acceptance — R'tzei

Accept, יְהוָה our God, Your people Yisrael

and accept their prayers with love.

May the God-work of your people Yisrael always be pleasing to you,
and may our eyes behold your return to Tzion in mercy.

Blessed are you יְהוָה, who will dwell again within Tzion.

Skip to Mediation 18 — Gratitude — Modim, unless this is Rosh Hodesh or an intermediate day of Pesah or Sukkot.

Expanded Daily Meditation 17 of 19 for Rosh Hodesh and Hol HaMo'ed — Ya'aleh V'yaavo

Our God and God of our mothers and fathers

Stand up. Come forward. Be here.

Be known. Be wanted. Be heard.

Protect us, You who are our protector,

Remember us, You who are our memory.

For You are the memory

...of our mothers and our fathers,

...of Meshiah, descendant of David, Your servant,

...of Y'rushalayim Your city, lifted above all, and

...of all of Your people, the House of Yisrael.

In Your presence may they be preserved

for good and for grace,

for devotion and for mercy,

for life and for peace on...

...this Rosh Hodesh ... this festival of Matzah

... this festival of Sukkot

Remember us on this day, יְהוָה our God, for good.

Protect us on this day with blessing.

Pulls us back into life,

and with a single word of help and mercy,

grace us with love and kindness.

Be merciful to us, and bring us back.

Our eyes turn to You,

loving and merciful Queen who is King who Rules and is One.

מודים אנחנו לך, שאתָה הוּא, ייְ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
לעוֹלָם גָּד, צוֹר תִּינְזֶה, מְגַן יָשְׁעָנוּ, אָתָה הוּא לְדוֹר וְדוֹר,
לְךָ וְינְסַפֵּר תְּהִלְתָּה, עַל חִינְנוּ הַמְּסִירִים בִּינְךָ, וְעַל נְשָׁמוֹתֵינוּ
הַפְּקוּדוֹת לְךָ, וְעַל נְסִיךָ שְׁבָכֶל יוֹם עַמְּנָנוּ, וְעַל נְפָלוֹתֵיךָ
וְטוֹבָותֵיךָ שְׁבָכֶל עַת, עַרְבָּה וּבָקָר וְאַתָּה רִים, הַטּוֹב, כִּי לֹא כָּלוּ
רְחַמִּיךָ, וְהַמְּרַחְםִים, כִּי לֹא תִּפְנוּ חָסְדִיךָ, מְעוֹלָם קָוִינוּ לְךָ.

לחגָה וּפּוּרִים — *On Hanukkah and Purim*
על הניסים, ועל הפרקון, ועל הגבורות, ועל התשועות, ועל
המלחמות, שעשית לאבותינו בימים ההם בזמן הזה.

לחגָה — *On Hanukkah only*
בימים מתתיהו בן יוחנן כהן גדול, חשמונאי ובניו, בשעה
מלכותיו היו קרשעה על עמק ישראאל להשפיקם תורתם,
ולהעבירם מחקי רצונה,

לחגָה וּפּוּרִים — *On Hanukkah and Purim*
ואתָה ברחמייך תרבים עמידת להם בעת ארתם, ربבת את ריבם,
דעת את דינם, נקמת את נקמתם, מסרת גבורים ביד חלשים,
ורבים ביד מעתים, וטמאים ביד טהורם, ורשיעים ביד צדיקים,
וזדים ביד עוסקי תורתך. לך עשית שם גדול וקדוש בעולמה,
ולעמק ישראאל עשית תשועה גדולה ופרקו כמיום זהה. ואחר
כון באו בנים לדביר ביתך, ופנו את היכלך, וטהרו את מקדשך,
והזיליקו גרות בחצרות קדשך, וקבעו שמונת ימי חגָה אלו,
להודאות ולנהל לשםך הנadol.

Daily Meditation 18 of 19 — Gratitude — Modim

We declare to You that You are יהוה, our God, the God of our fathers and mothers, everywhere and always, the rock of our lives, the shield of protection, generation after generation.

We thank You and we speak Your praises...

for our lives that are entrusted to Your hands,
for our souls that are shielded by You,
for Your miracles that are with us each day, and
for the wonders and kindnesses that are present in each moment,
evening, morning and afternoon.

You who are good because Your mercy does not cease,

You who do mercy because Your loving devotion does not cease,
for You we have always hoped.

Expanded Daily Meditation 18 of 19 for Hanukah or Purim

For the other-worldly miracles of God
and the this-worldly heroism of soldiers...

For the bravery before danger and the rescue from danger...
For the battles you fought for our ancestors,
in those times and at this season...

(Hanukah Only)

In the days of *Mattityahu ben Yohanan*, the Hasmonean high priest, and his sons, an evil Greek empire loomed over your people *Yisrael* and sought to wipe out memory of your Torah, and to cause them to abandon the laws that you willed to them.

(Hanukah and Purim)

And You in Your great mercy stood by them in their hour of distress, fought their struggle, judged their cause, effected their retribution, delivered the mighty to the hands of the weak, and the many to the hands of the few, the impure to the hands of the pure, and the doers of evil to the hands of the justice lovers, and the arrogant to the hands of those who were devoted to your Torah. You made a great and otherworldly name for yourself within your world, and for your people *Yisrael* you performed a great redemption.

וְעַל בָּלָם יִתְבֹּרֶךְ וַיִּתְרוּם שְׁמֵךְ
מִלְכָנוּ, תָּמִיד לְעוֹלָם וְעַד.

Between Rosh HaShannah and Yom Kippur:
וכתוב לחאים טובים כל בני בריתך.

וכל החאים יודוך סלה, ויהללו את שמה באהמת, האל ישועתנו
ועזרתנו סלה. ברוך אתה יהוה, הטוב שמה ולך נאה להזות.

Shalom rav al Yisra·eil amkha
tasim l'olam, ki atah hu
melekh adon l'khol hashalom.
V'tov b'einekha l'vereikh
et amkha Yisra·eil, b'khol eit
uv'khol sha·ah bish'lomekha.

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
פָּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מֶלֶךְ אֲדוֹן לְכָל-
וְטוֹב בְּעִינֵיךְ לִבְרָךְ
אַתְּ-עַמְּךָ יִשְׂרָאֵל, בְּכָל-עָתָה
וּבְכָל-שָׁעָה בְּשָׁלוֹם.

B'sefer ha·yim b'rakhah v'shalom.
ufarnasah tovah, nizakheir v'nikateiv
l'fanekha, ana'hnu v'khol amkha
beit Yisra·eil, l'ha·yim tovim
ul'shalom.

בְּסֶפֶר חִיּוֹם, בָּרָכָה וְשָׁלוֹם
וּפְרִנְסָה טוֹבָה, נִזְקֵה וְנִפְתֵּב
לְפָנֵיךְ, אַנְחָנוּ וְכָל עַמְּךָ
בֵּית יִשְׂרָאֵל, לְחִיּוֹם טוֹבִים
וְלִשְׁלוֹם.

Barukh atah Adonai, ham'vareikh
et amo Yisra·eil bashalom.

ברוך אתה יהוה, המברך
את-עמו יִשְׂרָאֵל בְּשָׁלוֹם.

*Individuals are seated as they individually reach this point,
which is the end of the Amidah prayers.*

One may choose to sit in silent meditation as we wait until all are finished.

Continue Meditation 18 of 19

For all of this, Your name is blessed and lifted up, and
You are our King who is Queen who is One,
unceasing, everywhere and always.

Expanded Daily Meditation 18 of 19 for Days Between Rosh HaShanah and Yom Kippur:

Please inscribe for a good life all the children of your covenant.

Conclude Meditation 18 of 19

Every living thing thanks You.
They shall sing of Your name in truth,
God who rescues us and aids us.
Blessed are You of the good name, to whom it is good to give thanks.

Daily Meditation 19 of 19 — Encompassing Peace — Shalom Rav

May perfect peace envelop Your people *Yisrael* forever,
For You are King who is Queen who is One, and Master of all.
May it be good in your eyes to bless Your people *Yisrael*
in every season and every hour with Your peace.

Expanded Daily Meditation 19 of 19 for Days Between Rosh HaShanah and Yom Kippur:

In the book of life and blessing and peace and earning a living,
remember and write down before You,
our names and the names of all Your people
in the house of *Yisrael*,
to a good life and to peace.

Conclude Daily Meditation 19 of 19 — Peace — Shalom Rav

Blessed are You יְהוָה who blesses the People of *Yisrael* with peace.

*Individuals are seated as they individually reach this point,
which is the end of the Amidah prayers.*

One may choose to sit in silent meditation as we wait until all are finished.

Final Meditation 20 of 19 – A Personal Prayer

*Elohai n'tzor l'shoni meira,
us'fatai midabeir mirmah.*

**אֱלֹהִי נַצֵּר לְשׂוֹנִי מְרֻעָעָן
וְשִׁפְתֵּתִי מְדַבֵּר מְרֻמָּה.**

My God, stop my tongue from speaking evil
and keep my lips from slander.

*Yih'yu l'ratzon imrei fi,
v'hegyon libi l'fanekha,
Adonai tzuri v'go·ali.*

**יְהִי לְرָצֹן אִמְרֵי־פִּי
וְהִגְיוֹן לְבִי לְפִנֵּיךְ
יְהֹוָה צָרוֹרִי וְגֹזְאָלִי.**

May the words of my lips, and the intent of my heart,
be acceptable as I stand before You,
 יְהֹוָה, my rock and my redeemer.

V'taher libenu l'ovd'kha be'emet.

וְתַהַר לְבָנוּ לְעַבְדָּךְ בְּאֶמֶת.

Simplify our hearts that we may serve you in truth.

I thank you God for this most amazing day:
 For the leaping greenly spirit of trees
And a blue true dream of sky; and for everything
 Which is natural which is infinite which is yes

(i who have died am alive again today,
and this is the sun's birthday; this is the birth
day of life and love and wings; and of the gay
 great happening illimitably earth)

how should tasting touching hearing seeing
 breathing any – lifted from the no
of all nothing – human merely being
 doubt unimaginable You?

(now the ears of my ears awake and
now the eyes of my eyes are opened)



Telephone Repairman

All morning in the February light
he has been mending cable,
splicing the pairs of wires together
according to their colors,
white-blue to white-blue
violet-slate to violet-slate,
in the warehouse attic by the river.

When he is finished
the messages will flow along the line:
thank you for the gift,
please come to the bris,
the bill is now past due :
voices that flicker and gleam back and forth
across the tracer-colored wires.

We live so much of our lives
without telling anyone,
going out before dawn,
working all day by ourselves,
shaking our heads in silence
at the news on the radio.
He thinks of the many signals
flying in the air around him
the syllables fluttering,
saying *please love me,*
from continent to continent
over the curve of the earth.

*Aleinu l'shabei·ah la·adon hakol,
lateit g'dula l'yetzeir b'reisheet,
shelo asanu k'go·yei ha·aratzot,
v'lo samanu k'mishp'hot
ha·adamah; shelo sam khelkeinu
kahem, v'goraleinu k'khol hamonam.*

*Va·anaḥnu korim umishtahavim
umodim lifnei melekh malkhei
hamlakhim, hakadosh barukh hu,*

*Shehu noteh shama·yim
v'yoseid aretz, umoshav y'karo
bashama·yim mima·al,
ush'khinat uzo b'govhei m'romim.
Hu Eloheinu, ein od.
Emet malkeinu, efes zulato,
kakatuv b'Torato: V'yadata ha·yom
vahashivota el l'vevekha, ki Adonai
hu haElohim bashama·yim mima·al
v'al ha·aretz mitahat, ein od.*

*V'ne·emar: v'ha·yah Adonai
l'melekh al kol ha·aretz;
ba·yom hahu yi·h'yeh
Adonai ehad ush'mo ehad.*

עלינו לשבח לאדוֹן הַכָּל,
לְתֵת גִּדְלָה לִיוֹצָר בִּרְאָשִׁית,
שֶׁלֹּא עָשָׂנו בְּמִשְׁפָּחוֹת,
וְלֹא שָׁמָנו בְּמִשְׁפָּחוֹת
הָאָדָםָה, שֶׁלֹּא שָׁם חַלְקָנו
בָּהֶם, וְגַרְלָנִי בְּכָל-הַמּוֹנוֹם.

ואנחנו פורעים ומשתתחים
ומזדים לפני מלך, מלכי
המלחים, הקדוש ברוך הוא,

שהיא נוטה שמות
ויסד הארץ, ומושב יקרו
בשמות מפעל,
ושכינת עוז בגביה מרים.
הוא אלהינו אין עוד.
אמת מלכנו, אפס זולתו,
ככבוד בתורתו, וידעת היום
והשבת אל לבבך, כי יהוה
הוא האללים בשמות מפעל
על הארץ מתחמת, אין עוד.

ונאמר: וְהִיא יְהוָה
לְמֶלֶךְ עַל כָּל-הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיא
יְהוָה אֶחָד וְשָׁמוֹ אֶחָד.

*During the days between Pesah and Shavuot
we continue with the counting of the Omer on page 48.*

Aleinu

It is up to us to praise the Crown of All,
to recognize the greatness of Creation,
for the creation of diverse peoples,
each with their own special song to sing.

We surrender ourselves
before the power at the heart of life,
the greatness that is beyond us and in us,

...before the One

who stretched out the heavens
and laid the foundations of the earth,
a precious dwelling in the highest heavens,
a powerful presence in the loftiest heights.
This is our God, and none other,
the Eternal Presence,
there is nothing else.

It is written in the Torah:

"know this day
and take it to your heart
that the Life-Giver is
God above and below,
there is nothing else" (*Deuteronomy 4:39*).

It is said:

"Some day, all will come together
as One in a shared vision of Eternity."

*During the days between Pesah and Shavuot
we continue with the counting of the Omer on page 48.*

תפילות לבית האבל

אל מלא רחמים שוכן במרומים. המצא מנicha נכוна על ברכי השכינה. במעלות קדושים וטהורים כזמר הרקיע מוזהרים את נשמה שהלך/שהלכה לעולמו/לעולם. בעל רחמים יסתירנו/יסתרנו בستر פניו לעזלים. וכיור בצרור החיים את נשמותנו/נשמה. כי הוא נחלתנו/נחלתה: וינווח בשלום על משכובו/משכבה. ונאמר אמו:

Real faith does not mean professing what we hold true in a ready-made formula. It means holding ourselves open to the unconditional mystery which we encounter in every sphere of our life and which cannot be comprised in any formula. It means that, from the very roots of our being, we should always be prepared to live with this mystery as one being lives with another. Real faith means the ability to endure life in the face of this mystery.

For a house of mourning

Source of Compassion, Source of Life and Death, may perfect rest in the shelter of eternity come to _____ who has entered eternity. Source of Mercy, let him/her find peace in the warm closeness of love and caring emanating here from all these who loved him/her and all who would care for them in these moments of grief. May his/her memory be bound up with ours forever. May he/she rest in peace, and let us together say: Amen.

The *Kaddish*, of course, makes no mention of death. But the *Kaddish* is all about death. It is about God's eternity and human finitude, and where they meet. This meeting is addressed in the Jerusalem Talmud where it cites Psalm 140:8, "You protected my head on the day of armed battle." The Hebrew for "armed battle" is *neshek*, which the Talmud notes can also be read as "kiss." The verse then becomes, "you protected my head on the day of the kiss." This is the real occasion for God's promise of protection, the point where, as it were, the lips of one world meet those of another – for instance, "on the day the summer kisses the winter" (the autumnal equinox) or "when [one] exits this world and enters the world-to-come." Death itself holds no terror for the righteous, but the moment of transition from one world to another, the moment of the kiss – that is potentially a time of real danger.

Indeed, even for a great *tzaddik*, who has served God throughout life, the earthly world is, by nature, dark and impure when compared with the blinding radiance of the next world. When, then, a *tzaddik* goes on to the next world of true light, the transition is disjunctive, even jarring like the shock suffered by a newborn infant when it leaves the womb and is born into the bright light of this world. The phrase "the righteous are greater in death than in life" refers to this moment when this world kisses the next. The greatness of the righteous stems from their ability to make the transition, the jump, to the next world, with its overpowering burst of bright light, and somehow survive the leap: "she laughs at the last day" (*Proverbs 31:25*).

Kaddish Yatom

(mourners)

Yitgadal v'yitkadas sh'mei raba

(all) *Amen*

*b'alma di v'ra kirutei
v'yamlikh malkhutei,
b'ha·yeikhon uv'yomeikhon,
uv'ha·yei d'khel beit Yisra·eil
ba·agala uvizman kario, v'imru:*

(all) *Amen.*

*Y'hei sh'mei raba m'varakh,
l'alam ul'almei alma·ya.*

*Yitbarakh v'yishtabah v'yitpa·ar
v'yitromam v'yitnasei, v'yit·hadar
v'yitaleh v'yit·halal sh'mei d'kudsha*

(all) *b'rakh hu*

*l'eila min kol birkhata v'shirata,
tushb'hata v'nehemata, da·amiran
b'alma v'imru: (all) Amen.*

*Y'hei sh'lama raba min sh'ma·ya
v'hayim, aleinu v'al kol Yisra·eil
v'imru: (all) Amen.*

*Oseh shalom bimromav,
hu ya·aseh shalom aleinu
v'al kol Yisra·eil
v'imru:*

(all) *Amen.*

קדיש يتوم

(mourners)

יתגָּדֵל וַיְתִקְדֶּשׁ שְׁמֵה רֶבֶא,

אמָן (all)

**בָּעַלְמָא דִּי בָּרָא, בְּרוּוֹתָה,
וַיְמַלֵּיךְ מֶלֶכְוָתָה
בְּחַיִיכָּזֶן וּבְיוֹמִיכָּזֶן,
וּבְחַיִי דְּכָל־בֵּית יִשְׂרָאֵל,
בְּעֲגָלָא וּבְזָמָנוֹ קָרִיב, וְאָמָרָה**

אמָן. (all)

**יהָא שְׁמָה רֶבֶא מִבְּרָךְ
לְעָלָם וּלְעַלְמִי עַלְמִיא.**

**יִתְבָּרֵךְ וַיִּשְׁתַּבְּחָ, וַיִּתְפָּאֵר
וַיִּתְרוּם וַיִּתְנְשָׁא וַיִּתְהַדֵּר
וַיִּתְעַלֵּה וַיִּתְהַלֵּל שְׁמָה דְּקָדְשָׁא**

בריך הוא (all)

**לְעַלָּא מַן כָּל־בָּרְכָתָא וּשְׁিרָתָא,
תְּשִׁבְחָתָא וּנְחַמְתָּא, דָאָמָרוּ
בָּעַלְמָא, וְאָמָרוּ (all) אָמָן.**

**יהָא שָׁלָמָא רֶבֶא מַן שְׁמִיא
וּמַיִם עַלְינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמָרוּ (all) אָמָן.**

**עַשְ׈ה שְׁלוֹם בְּמִרְזָמִיו
הָוָא יַעֲשֵׂה שְׁלוֹם עַלְינוּ
וְעַל כָּל־יִשְׂרָאֵל, וְאָמָרוּ**

אמָן. (all)

Mourner's Kaddish

Filling the world and beyond the world
there is one name alone —
the world was created by its power and
will be governed by its strength
in our lifetimes and in our days,
and in the life of the House of *Yisrael*
may that day come quickly and that time be near — in this we trust.

May the one name be blessed
within the world and beyond the world.

Yet though it be blessed and praised
and adored and lifted and extolled
and admired and raised and sung aloud,
still the unique name, the recipient of all blessings,

remains beyond all blessings, songs, praises and comforts
spoken in this world — in this too we trust.

May a great peace fall like rain from the skies
giving life to us and all of *Yisrael* — in this we trust.

May the creator of peace on high
create peace for us and all of *Yisrael* — in this we trust.



הבדלה

*Hinei Eil y'shu·ati, evtah
v'lo efhad. Ki ozi v'zimrat
Yah Adonai, va·y'hi li lishu·ah.
Ush'avtem ma·yim b'sason
mima·a·y'nei ha·y'shu·a.
L'Adonai ha·y'shu·ah, al am'kha
birkhatekha, selah.
Adonai tz'va·ot imanu,
misgav lanu Elohei Ya·akov, selah.
Adonai tz'va·ot, ashrei adam
botei·ah bakh! Adonai hoshi·ah;
hamalekh ya·aneinu v'yom koreinu.
La·y'hudim ha·y'tah orah v'simḥah
v'sason vikar; kein ti·h'yeh lanu.
Kos y'shu·ot esa,
uv'sheim Adonai ekra.*

*Barukh atah Adonai, Eloheinu
melekh ha·olam, borei p'ri hagafen.*

*Barukh atah Adonai, Eloheinu melekh
ha·olam, borei minei v'samim.*

*Barukh atah Adonai, Eloheinu melekh
ha·olam, borei m'orei ha·eish.*

הנה אל ישועתי, אבטח
ולא אפחד, כי-עזי וזרמת
יה יוהה, ויה-יל ליישועה.
ושאנטס-מים בשון
משמעות היישועה.
לייהו הiyשועה על-עמך
ברכתך, סלה.
יהוה צבאות עמונו
משגב לנו אלהי יעקב, סלה.
יהוה צבאות אשורי אדים
בטח בך! יהוה הושיע;
מלך יענו ביזס-קראנן.
לייהודים היתה אורה ושםחה
ושנון ויקר; בן תקיה לנו;
cosa-ישועות אשא.
ובשם יהוה אקרה.

ברוך אתה יי, אלהינו
מלך העולם, בורא פרי הגפן.

ברוך אתה יי, אלהינו מלך
העולם, בורא מיני בשמים.

ברוך אתה יי, אלהינו מלך
העולם, בורא מאורי האש.

Havdalah: distinguishing Shabbat from the week

The leader takes the Kiddush cup in hand and recites:

Behold, God is my deliverance, I have trust and am not afraid.

The Eternal is my strength and my song,
and shall be my deliverance.

“With joy you shall draw water from the wells of deliverance.”

Isaiah 12:3

“Deliverance is God’s –

Let your blessing rest upon your people, O God, *Selah!*”

Psalm 3:9

“The Source of all Strength is with us,
the God of *Ya’akov* is our protection, *Selah!*”

Psalm 46:8

“Source of all Strength, happy is the one who trusts in you.”

Psalm 84:13

“Eternal One, bring deliverance; answer us when we call out.”

Psalm 20:10

“The Jews had light and joy and gladness and honor.”

Esther 8:16

– so let it be with us. “I raise the cup of deliverance
and call upon the name of the Eternal.”

Psalm 116:13

The Eternal is an outpouring of blessing,
we answer in blessing over wine.

We are blessed through our senses,
we answer in blessing over spices.

For the blessings of Light and Illumination and Enlightenment,
we respond in blessing over fire.

Barukh atah Adonai, Eloheinu melekh ha-olam, hamavdil bein kodesh l'hol, bein or l'hoshek, bein Yisra·eil la·amim, bein yom hash'vi·i l'sheishet y'mei hama·aseh. Barukh atah Adonai, hamavdil bein kodesh l'hol.

*Hamavdil bein kodesh l'hol,
hatoteinu hu yimhol,
zareinu yarbeh kavol,
v'khakokhavim balailah.*

*Eili·yahu hanavi, Eili·yahu hatishbi; Eili·yahu hagiladi.
Bimheira v'yameinu, yavo eileinu;
im Mashi·ah ben David.*

Shavu·a tov...

ברוך אתה ייִשְׁעָנוּ מלך העולם, המבדיל בין קדש לחול, בין אור לחשך, בין ישראל לעמים, בין יום השבעה לשבשת ימי המעשה. ברוך אתה ייִשְׁעָנוּ המבדיל בין קדש לחול.

הմבדיל בין קדש לחול, בטאתינו הוא ימיחל, זרענו ירבה בחול, וכפוכבים בלילה.

אליהו הנביא, אליהו התשבי, אליהו הגלעדי, במתורה בימינו, הבא אלינו; עם מישים בן דוד.

שׁבּוּעַ טוֹב . . .

One who sees [the diversity of peoples in the world] recites the blessing, “Blessed are You, our God, Ruling Spirit of the Universe, Who creates a variety of creations.”

Shulkhan Arukh, Orakh Hayim, 225.8

The Neshkizer Rebbe said:
To every one of us creation comes as a new thing, again and again, and so we are bound to acknowledge the Creator again and again..

Blessed are you יְהוָה our God,
Queen who is King who is One
Distinguishing between the other-worldly and the ordinary
Between the light of day and the dark of night,
Between *Yisrael* and the Nations
Between the Seventh Day and the Six Days of creating
Blessed are you
Distinguishing between the other-worldly and the ordinary

We see the blessing in diversity,
and we respond by blessing
the gift of all the differences among us.
We give thanks for day and night,
dark and light,
Shabbat and the week, *Yisrael* and the nations.
We give thanks to the Source of Life and the Creator of Diversity,
for the ability to distinguish and celebrate diversity.

May the one who distinguishes between other-worldly and the ordinary forgive our offenses. Let our children and our peace increase like sand on the shore and like stars in the night.

May *Eliyahu* the prophet, *Eliyahu* of Tishbi, *Eliyahu* of Gilead, quickly come to us in our day, bringing redemption

A good week, a week of peace;
May gladness reign and joy increase.



שְׁחַקָּל בָּרֶכָה

Shehakol Brakha A Blessing

A Teaching: There are blessings for everything, and for every category of food. The fruit of the earth (*pri ha'adama*), the fruit of trees (*pri ha'eitz*), grain foods that are not made into bread (*minei m'zonot*) all have blessings, as do of course bread (*hamotzi*) and wine (*pri hagafen*), but there is one blessing that applies to anything you might eat or drink including all of the above (except bread and wine) and that is *shehakol*. It's the Jewish blessing over food and drink when you don't know what else to say, and for any food or drink that doesn't have its own special *b'rakha*.

*Barukh atah Adonai
Eloheinu melekh ha·olam
shehakol nih'yeh bidvaro.*

**ברוך אתה ייִ
אלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁחַקָּל נִהְיָה בָּרוּךְ.**

Blessed are you, יְהוָה,
our God within this world,
King who is Queen who is One
...all shall exist by His word,
and all shall exist by Her word
...all is sustained by the word
and all is sustained by our words
...all becomes real through words
as all came to being by your word

White poplar leaves
light the mute darkness
and all the birds hush
the hours of evening.
How did you manage
to find yourself a haven
on an island without even
one single dream?

In the purified empty
silence
the Name that had sounded
in the isolated
silence
cleaving to
the Name –
in the glass silence
fragile to near breaking
the Name
in the silence
grows strong
and prevails.

I am well.
Don't pray for me.
I am well.
For whom I cannot tell.
I am lost
in a deep peace,
my ears sleep,
my face floats
on seas
of silence.

טקס קבלת תורה

Upon Being Called to the Torah for the First Time

RABBI: I now invite _____ (parent/s) to present _____ (child), who this day is called to the Torah for the first time, to Congregation Shir Tikvah, which, here assembled, represents for this purpose the entire Community of *Yisrael*.

PARENT/S: It is with pride, joy and gratitude, that I/we present my/our child _____ to Congregation Shir Tikvah, that they may accept her/him/them on behalf of the People of *Yisrael* as one called to the Torah for the first time.

CONGREGATION: We all stood at Sinai to receive the Torah, both those who were born and those who were not yet born. We all belong to the covenant with God into which we entered on that day. We are all one Jewish people, connected both to those who are our beloved companions on the journey, and to those whom we do not know. We are *עם ישראל, am Yisrael*, the People of Israel.

The Sefer Torah is removed from the Ark and the parent/s carry it in hakafa. After the Torah and Haftarah are recited, the bat/bar mitzvah child is given the honor of carrying the Sefer Torah through the congregation; as s/he has brought its message to the assembly, so s/he now brings the Torah itself into our midst.

After the youth has finished the Haftarah reading and the sweets have been tossed:

Siman Tov

*Siman tov umazal tov
umazal tov v'siman tov
y'hei lanu ul'khol Yisra·eil!*

סִימָן טוֹב

**סִימָן טוֹב וַיְמַצֵּל טוֹב
וַיְמַצֵּל טוֹב וַסִּימָן טוֹב
יְהִיא לְנוּ וְלְכָל־יִשְׂרָאֵל!**

May there be a good sign, a good fortune for us and all *Yisrael*.

Before the Sefer Torah is returned to the Ark, the three members of the beit din, representing the congregation, speak to the bat/bar mitzvah:

FIRST CONGREGANT: We bless you in the name of our congregation, all those assembled here and those who are not here.

May the blessings of our people be with you always.

May your life be guided by the ancient Jewish wisdom:

Kol Yisra·eil arevim zeh lazeh.

כָל יִשְׂרָאֵל עֲרָבִים זוּ לָזֶה

We are all responsible for each other.

SECOND CONGREGANT: On behalf of this congregation, Congregation Shir Tikvah, gathered here on this Shabbat _____ (*parashat hashavua*), and on behalf of the Jewish people, we welcome you to a life of Jewish responsibility, commitment, and belonging.

THIRD CONGREGANT:

Our history is your history.

Our destiny is your destiny.

Come and dream the dream with us.

We welcome you to our shared journey toward God

as a community which seeks to heal the world and ourselves
through learning Torah and doing *mitzvot*.

At the end of services, before Kiddush, the family says the blessing:

*Barukh atah Adonai, Eloheinu melekh
ha·olam, shehehe·yanu v'ki·y'manu
v'higi·yanu lazman hazeh.*

**בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שְׁהִחְנִינוּ וּקְיֻמְנוּ
וּהְגִיעָנוּ לִזְמָן הַזֶּה.**

We give thanks to God for giving us life, for sustaining us in life, and for enabling us to reach this day of joy.



שירים

Songs

One who stands on a normal rung weeps;
one who stands higher is silent;
but the one who stands on the topmost rung
converts his sorrow into song.

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לשבת

For Shabbat

Ivdu

עבדו

*Ivdu et Adonai b'simhah,
bo'u l'fanav birnanah.*

עבדו את יי' בשמחה,
בוא לפניו ברכנה.

Serve God with joy, come before God with song.

Psalm 100:2

Dodi Li

דודי לי

*Dodi li va·ani lo
haro·eh bashoshanim.*

דודי לי ואני לו
הרעה בשושנים.

*Mi zot ola min hamidbar
mi zot olah
m'kuteret mor ul'venah*

מי זאת עולה ממדבר
מי זאת עולה
מקטרת מור ולבונה
דודי לי...

Dodi li ...

*Libavtini ahoti khalah
libavtini kalah*

לבבتنני אחורי כליה
לבבتنני כליה
דודי לי...

Dodi li ...

*Uri tzafon uvo·i teiman
uvo·i teiman*

ורי צפון ובואי תימן
ובואי תימן
דודי לי...

Dodi li ...

My beloved is mine and I am his, the shepherd among the lilies.

Who is she, rising from the desert,
perfumed with myrrh and frankincense?
You have captured my heart, my sister, my bride.
Awake north wind! Come, south wind!

Song of Songs

Al Sh'loshah D'varim

*Al sh'loshah d'varim
ha·olam omeid:
al hatorah v'al ha·avodah
v'al g'milut hasadim.*

על-שלשה דברים

על-שלשה דברים
העולם עומד:
על התורה ועל העבודה
ועל גמилות חסדים.

On three things the world depends:

on Torah, on Prayer, and on Acts of Lovingkindness

Barkheinu avinu

*Barkheinu avinu,
kulenu k'ehad b'or panekha.*

ברכנו אבינו

ברכנו אבינו
כלנו כאחד באור פניך

Bless us, our Source, all of us as one,
with the light of Your presence

Hinei Mah Tov

*Hinei mah tov uma na'im
shevet ahim/ahyot
gam yahad.*

הנה מה טוב

הנה מה-טוב ומה-נעימים
שְׁבַת אֲחִים אֶחָד
גָּסִיד.

How good it is when we live together in peace.

Psalm 133:1

Mah Gadlu

*Mah gadlu ma·asekha Yah,
m'od amku mahsh'votekha.*

מה-גדלו

מה-גדלו מעשיך יה,
מאך עמְקו מחשבותך.

How vast are your works, O God.
Your designs are beyond our grasp.

Psalm 92:6

Ein Keiloheinu

*Ein keiloheinu,
ein kadoneinu,
ein k'malkeinu,
ein k'moshi·einu.*

*Mi kheiloheinu,
mi khadoneinu,
mi kh'malkeinu,
mi kh'moshi·einu.*

*Nodeh leiloheinu,
nodeh ladoneinu,
nodeh l'malkeinu,
nodeh l'moshi·einu.*

*Barukh eloheinu,
barukh adoneinu,
barukh malkeinu,
barukh moshi·einu.*

*Atah hu eloheinu,
atah hu adoneinu,
atah hu malkeinu,
atah hu moshi·einu.*

אין כאלהינו

אין כאלָהינוּ,
אין כאֶדוֹנָינוּ,
אין כמֶלֶכְנוּ,
אין כמֹשִׁיעָנוּ.

מי כאלָהינוּ,
מי כאֶדוֹנָינוּ,
מי כמֶלֶכְנוּ,
מי כמֹשִׁיעָנוּ?

נָזֶה לְאֲלָהינוּ,
נָזֶה לְאֶדוֹנָינוּ,
נָזֶה לִמֶלֶכְנוּ,
נָזֶה לִמֹשִׁיעָנוּ.

בָרוּךְ אֱלֹהֵינוּ,
בָרוּךְ אֶדוֹנָינוּ,
בָרוּךְ מֶלֶכְנוּ,
בָרוּךְ מֹשִׁיעָנוּ.

אתָתָה הוּא אֱלֹהֵינוּ,
אתָתָה הוּא אֶדוֹנָינוּ,
אתָתָה הוּא מֶלֶכְנוּ,
אתָתָה הוּא מֹשִׁיעָנוּ.

There is none like our God, our Sovereign, our Redeemer.

Who is like our God, our Sovereign, our Redeemer?

We give thanks to our God, our Sovereign, our Redeemer.

Praised be our God, our Sovereign, our Redeemer.

You are our God, our Sovereign, our Redeemer.

Ein Keiloheinu – Non Komo Muestro Dio

אין כאלהינו

אין כאלְהִינוּ, אין כאַדּוֹנֵינוּ, אין כמֶלֶכָנוּ, אין כמוֹשִׁיעָנוּ.

Ein keiloheinu, ein kadoneinu, ein k'malkeinu, ein k'moshi-einu.

Non como muestro Dio, non como muestro Señor,

non como muestro Rei, non como muestro Salvador.

מי כאלְהִינוּ, מי כאַדּוֹנֵינוּ, מי כמֶלֶכָנוּ, מי כמוֹשִׁיעָנוּ?

Mi kheiloheinu, mi khadoneinu, mi kh'malkeinu, mi kh'moshi-einu.

Ken como muestro Dio? Ken como muestro Señor?

Ken como muestro Rei? Ken como muestro Salvador?

נוֹזֶה לְאֱלֹהִינוּ, נוֹזֶה לְאַדּוֹנֵינוּ, נוֹזֶה לְמֶלֶכָנוּ, נוֹזֶה לְמוֹשִׁיעָנוּ.

Nodeh leiloheinu, nodeh ladoneinu, nodeh l'malkeinu, nodeh l'moshi-einu.

Loaremos a muestro Dio, loaremos a muestro Señor.

loaremos a muestro Rei, loaremos a muestro Salvador.

בָרוּךְ אֱלֹהִינוּ, בָרוּךְ אַדּוֹנֵינוּ, בָרוּךְ מֶלֶכָנוּ, בָרוּךְ מוֹשִׁיעָנוּ.

Barukh eloheinu, barukh adoneinu, barukh malkeinu, barukh moshi-einu.

Bendicho muestro Dio, bendicho muestro Señor,

bendicho muestro Rei, bendicho muestro Salvador.

אַתָּה הוּא אֱלֹהִינוּ, אַתָּה הוּא אַדּוֹנֵינוּ,

אַתָּה הוּא מֶלֶכָנוּ, אַתָּה הוּא מוֹשִׁיעָנוּ.

Atah hu eloheinu, atah hu adoneinu,

atah hu malkeinu, atah hu moshi-einu.

Tu sos muestro Dio, Tu sos muestro Señor,

Tu sos muestro Rei, Tu sos muestro Salvador.

Sephardic/Ladino

Ki Eshm'ra Shabbat

כִּי אֲשֶׁר מְרַחֵל שַׁבָּת

*Ki eshm'rah Shabat, Eil yishm'reini.
Ot hi l'olmei ad, beino uveini*

כִּי אֲשֶׁר מְרַחֵל שַׁבָּת אֶל יְשָׁמְרֹנִי.
אָזֶן הִיא לְעֹזֶלֶם עַד בֵּינוֹ וּבֵינִי.

*Asur m'tzo heifetz asot d'rakhim,
gam l'dabeir bo, divrei tz'rakhim,
divrei s'horah, af divrei m'lakhim.
Ehgeh b'Torat Eil ut'hak'meini.*

אָסּוּר מִצָּא חַפְץ עֲשֹׂות ذְּרָכִים.
גַּם מַלְכֵר בּוֹ דְּבָרִי אַרְכִּים.
דְּבָרִי סְחוּרָה אֲפִי דְּבָרִי מַלְכִּים.
אֲחִגָּה בְּתוֹרַת אֶל וּתְחַכְּמָנִי.

Ot hi ...

אָזֶן הִיא ...

Because I keep Shabbat, God keeps me –
an eternal sign between God and me.

It is forbidden to act in ordinary ways;
One speaks about necessary things,
no words of business or politics.
I study God's Torah and become wise.

Kol Ha·olam Kulo

כָּל הָעוֹלָם כָּלֹו

*Kol ha·olam kulo gesher tzar m'od
v'ha·ikar lo l'faheid k'lal.*

כָּל הָעוֹלָם כָּלֹו גַּשְׁר צָר מִאֵד
וְהַעֲקֵר לֹא לְפִחְד כָּלָל.

All the world is a narrow bridge,
and the most important thing is not to be afraid.

Tein Lo Mishelo

תַּנוּ לוּ מִשְׁלֹו

*Tein lo mishelo,
she·atah v'shelakh shelo.*

תַּנוּ לוּ מִשְׁלֹו,
שָׁאַפְתָּה וְשָׁלַךְ נִשְׁלֹו.

Give to God everything that is God's,
for all that you have is God's.

Pirkei Avot 3:7

L'ma-an Ahai

*L'ma-an ahai v'rei-ai
adabrah na shalom bakh.
L'ma-an beit Adonai Elokeinu
avakshah tov lakh.*

למען אחי

למען אחי ורעי,
אָדְבָרָה נָא שְׁלוֹם בָּךְ.
למען בית ה' אַלְקִינוּ,
אָבְקָשָׁה טֻוב לְךָ.

For the sake of my family and friends I will pray for your peace.

For the sake of God's house I will seek your welfare.

Psalm 122:89

Mi Ha-ish

*Mi ha-ish hehafetz ha-yim,
oheiv yamim lir'ot tov.
N'tzor l'shonkha meira
us'fatekha midabeir mirmah.
Sur meira va-asei tov
Bakeish shalom v'rodfeihu.*

מי האיש

מי האיש החרפץ חיים,
אהוב ימים לראות טוב.
נצר לשונך מרע
ושפטיך מדבר מרים.
سور מרע ועשה טוב
בקש שלום ורדים.

If you love life, and seek to live long and well,
stop your tongue from evil and your lips from deceitful words;
stay away from evil and do good,
and seek peace for those who have hurt you.

Psalm 34

Kol han'shama

*Kol han'shamah t'haleil Yah.
Hal'luyah.*

כל הנשמה

כל הנשמה תהallel יה.
הללויות.

All who breathe shall sing-out *Yah*,
Sing-out *Yah!*

Psalm 150

Ozi V'zimrat Yah

*Ozi v'zimrat Yah,
va·y'hi li lishuah.*

עָזִי וּזְמַרְתָּ יְהָ

עָזִי וּזְמַרְתָּ יְהָ,
וַיְהִי לִי לִישׁוּעָה.

God is the source of my strength and my courage,
And has become my deliverance.

Exodus 15:2

Sim Shalom

*Sim shalom, tovah uv'rakhah,
hein vahesed v'rahamim,
aleinu v'al kol Yisra·eil amekha.*

שִׁים שְׁלֹום, טוֹבָה וּבָרְכָה,
חֵן וְחֶסֶד וּרְחַמִּים,
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ.

Let there be peace in the world, goodness and blessing,
grace, kindness and compassion
for us and for all Your people *Yisrael*.

Motza·ei Shabbat

*Hinei Eil y'shu·ati,
evtaḥ v'lo efḥad
Hinei Eil y'shu·ati,
evtaḥ v'lo efḥad
Ki ozi v'zimrat Yah Adonai,
va·y'hi li l'yeshu·ah, yeshu·ah*

מוֹצָאי שַׁבָּת
הִנֵּה אֶל יְשׁוּעָתִי,
אֱבֹטֵחׁ וְלֹא אֲפִיחֵד,
הִנֵּה אֶל יְשׁוּעָתִי,
אֱבֹטֵחׁ וְלֹא אֲפִיחֵד,
כִּי־עָזִי וּזְמַרְתָּ יְהָ יְהָוָה,
וַיְהִי־לִי לִישׁוּעָה. יְשׁוּעָה.

*Ush'avtem ma·yim b'sason
mima·a·y'nei ha·y'shu·ah.
L'Adonai ha·y'shu·ah, al am'kha
birkhatekha, selah, selah*

וְשִׁאָבְתָּם־מִים בְּשָׁזָן
מִפְעַנֵּי הִישׁוּעָה.
לִיהָוָה הִישׁוּעָה עַל־עַמְּךָ
בְּרָכַתְךָ, סָלה, סָלה.

Behold God is my deliverance; I trust in God and I am not afraid.
For Adonai is my strength, my stronghold, the source of my
deliverance. You shall draw water from the wells of deliverance;
God of deliverance, may your blessing be upon your people, Selah.

Isaiah 12:2-3, Psalm 3:9

Shabbat Hamalka

*Hahamah meirosh
ha·ilanot nistalkah,
bo·u v'neitzei
lik'rat Shabat hamalkah.*

*Hineih hi yoredet,
hak'doshah hab'rakhah,
v'imah mal'akhim,
tz'va shalom um'nuhah.*

Bo·i bo·i hamalkah.

Bo·i bo·i hakalah.

*Shalom aleikhem,
malakhei hashalom.*

שְׁבַת הַמֶּלֶכה

הַמֶּלֶכה מִרְאֵשׁ
הָאֲלֹנוֹת נִסְתְּלָקָה,
בָּאוּ וַיֵּצֵא
לִקְרָאת שְׁבַת הַמֶּלֶכה.

הַנֶּה הִיא יוֹרֶדֶת,
הַקָּדוֹשָׁה הַבָּרוּכָה,
וְעַמּוֹה מְלָאכִים,
צְבָא שְׁלוֹם וּמִנְיָה.

בָּאי בָּאי הַמֶּלֶכה.

בָּאי בָּאי הַפְּלָה.

שְׁלוֹם עֲלֵיכֶם,
מְלָאכִי הַשְּׁלוֹם.

The sun on the treetops has disappeared,
come and let us go forth to greet the Shabbat Queen.

Behold, she descends, the Holy Blessed One,
and with her the angels of peace and of rest.

Come, come, O Queen! Come, come, O Bride!

And greetings to you, O angels of peace.

Hayim Nahman Bialik

Mah Yafeh Ha·yom

Mah yafeh ha·yom: Shabbat Shalom.

מַה־יָּפָה הַיּוֹם

מַה־יָּפָה הַיּוֹם: שְׁבַת שְׁלוֹם.

How lovely is this day of Shabbat peace.

V'taher

V'taheir libeinu l'ovd'kha be'emet.

וְתַהַר

וְתַהַר לְבָנוֹ לְעַבְדֵךְ בְּאָמֶת.

Simplify our hearts that we may serve you in truth.

יגדָל

יגדָל אֱלֹהִים מֵי וַיְשַׁתֶּבֶח,
נִמְצָא, וְאֵין עַת אֶל מִצְיאוֹתָו.
אֲחֵד וְאֵין יְחִיד בִּיחוֹדוֹ,
נְעָלָם וְגַם אֵין סֻוֹף לְאַחֲרוֹתָו.

אֵין לוֹ דְמוֹת הַגּוֹף וְאֵינוֹ גּוֹף,
לֹא נִعֲרֹז אֶלְיוֹ קְדַשְׁתָו.
קְדָמוֹן לְכָל ذָבָר אֲשֶׁר נִבְרָא,
רָאשָׁוֹן וְאֵין רָאשִׁית לְרָאשִׁיתוֹ.

הַנוּ אֲדוֹן עוֹלָם, לְכָל נֹצֶר
יוֹרָה גְדָלָתוֹ וּמְלָכָיוֹתָו.
שְׁפָעָן נְבוֹאתוֹ נִתְנוֹ,
אֶל אֲנָשֵׁי סְגוֹלָתוֹ וּתְפָאָרוֹתָו.

לֹא קָם בִּישראל כִּמְשָׁה עוֹד,
נִבְיאָה וּמִבֵּיט אֶת תִּמְנִינָתוֹ.
תוֹרָת אֱמֶת נִתְנוֹ לְעַמּוֹ אֶל,
עַל יָד נִבְיאָו נִאמְנוּ בֵּיתָו.

לֹא יְחִילֵף הָאֱלֹהִים וְלֹא יִמְיר ذָהָתוֹ,
לְעוֹלָמִים, לְזֹלְחָתוֹ.

צֹפָה וּיְזַע סְתִירֵינוּ,
מִבֵּיט לְסֻוֹף ذָבָר בְּקָדְמוֹתָו.

גּוֹמֵל לְאִישׁ חִסֵּד בְּמִפְעָלוֹ,
נוֹתֵן לְרַשְׂעָה רָע בְּרַשְׁעָתוֹ.
יְשַׁלֵּח לְקַצְא הַיְמִינָן מִשְׁיחָנוּ,
לְפִדּוֹת מִחְפֵּץ קָז יְשֻׁועָתוֹ.

מַתִּים יְמִיה אֶל בָּרְבָּחָסְדוֹ,
בָּרוּךְ צָדִי עד שָׁם תְּהַלְתָוֹ.

Yigdal

*Yigdal Elohim hai v'yishtabah
nimitza v'ein eit el m'tzi-uto.*

*Ehad v'ein yahid k'yihudo
nelam v'gam ein sof l'ahduto.*

*Ein lo d'mut haguf v'eino guf
lo na·arokh eilav k'dushato.*

*Kadmon l'khol da'var asher nivra
rishon v'ein reishit l'reishito.*

*Hino adon olam l'khol notzar
yoreh g'dulato umalkhuto.*

*Shefa n'vu·ato n'tano
el anshei s'gulato v'tifarto.*

*Lo kam b'Yisra·eil k'Moshe od
navi umabit et t'munato.*

*Torat emet natan l'amo Eil
al yad n'vi·o ne·eman beito.*

*Lo yahalif haEil v'lo yamir dato
l'olamim l'zulato.*

*Tzofeh v'yodei·a s'tareinu
mabit l'sof davar b'kadmato.*

*Gomeil l'ish hesed k'mifalo
notein l'rasha ra k'rishato.*

*Yishlah l'keitz yamin m'shiheinu
lifdot m'hakei keitz y'shu·ato.*

*Meitim y'ha·yeh Eil b'rov hasdo
barukh adei ad sheim t'hilato.*

*Yigdal*⁴⁴

Praise and exalt the ever-living God,
Immanent and eternal, beyond time.

God is one, unique; there is no other,
God's oneness is endless, beyond knowing.

God has no likeness, no semblance of form,
No image can reflect God's holiness.

More ancient than creation, before the world was formed
God is first and unique; God had no beginning.

Creator of the universe, all creatures
Tell of God's greatness and glorious being.

God's wisdom gave abundant insight and spirit
To unique and faithful prophets.

In all of *Yisrael*, there has been none like *Moshe*,
One knowing God most clearly and directly.

God gave us a Torah of truth
By the hand of *Moshe*, God's faithful servant.

God will not change these laws
Nor exchange them for other laws yet unknown.

God beholds our secrets, and knows them,
God knows the consequence of our actions.

Those who dwell in lovingkindness rejoice in God
While the wicked are punished according to their deeds.

At the end of days God's deliverance
Will redeem all who long for God in eternity.

God's lovingkindness will restore life to the dead.
Blessed be God's glorious name forever.

⁴⁴ The *Yigdal* is a 14th century hymn composed by Daniel ben Judah. It is based on Maimonides' thirteen principles of faith, written in the 12th century. Each verse addresses one of the thirteen principles.

Yom Zeh L'Yisrael

*Yom zeh l'Yisra·eil
orah v'simḥah,
Shabat m'nuḥah.*

*Tzivita pikudim
b'ma·amat Sinai,
Shabat umo·adim
lishmor, b'khol shanai,
la·arokh l'fanai
maseit va·aruḥah
Shabat m'nuḥah.*

Yom zeh l'Yisra·eil ...

*Hemdat hal'vavot
l'umah sh'verah,
lin'fashot nikhatot
n'shamah y'teirah,
L'nefesh m'tzeirah
yasir anaḥah
Shabat m'nuḥah.*

Yom zeh l'Yisra·eil ...

יום זה לישראל

**יום זה לישראל
אורה ושמחה,
שבת מנוחה.**

**צינית פְּקִידִים
בְּמַעַם הַר סִינֵּי,
שָׁבָת וּמוֹעֲדִים
לְשֻׁמֶּר בְּכָל שְׁנִי,
לְעָרָך לְפָנִי
מִשְׁאָת וְאֲרוֹחָה,
שָׁבָת מִנוֹחָה.**

**יום זה לישראל...
יום זה לישראל...**

**חִמְדַת הַלְּבָבוֹת
לְאָפָה שְׁבֹורה,
לְנִפְשֹׁות נְכָבּוֹת
נִשְׁמָה יִתְרָה,
לְנִפְשָׁ מִצְרָה
תְּסִיר אֲנָחָה,
שָׁבָת מִנוֹחָה.**

**יום זה לישראל...
יום זה לישראל...**

This is for *Yisrael* a day of light and joy, Shabbat of rest.

You commanded us at Mount Sinai,
to keep Shabbat and festivals through all my years.
To prepare before me a full banquet —
A Shabbat of rest.

Beloved of the hearts of a broken people
It provides an additional soul for a suffering people.
For a laboring soul, it removes sighs —
A Shabbat of rest.

You sanctified and blessed it more than all the days;
In six days you completed creation.
On it mourners find peace and trust —
A Shabbat of rest.

Tzadik Katamar

*Tzadik katamar yifrah
k'erez balvanon yisgeh.
Sh'tulim b'veit Adonai,
b'hatzrot Eloheinu yafrihu.
Od y'nuvun b'seivah,
d'sheinim v'ra-ananim yih'yu.
L'hagid ki yashar Adonai,
tzuri v'lo avlatah bo.*

צדיק קטמר
צדיק קטמר יפרח,
כארז בלבנון ישגה.
שתולים בבית יהוה,
בಚירות אלְהינוּ יפריחוּ.
עוד ינוボן בשיבחה,
דשנים ורעננים יהיו.
להגיד כי ישר יהוה,
צורי ולא עולתה בו.

Those who do justice will be like a flowering date palm,
like a tall Lebanese cedar. Planted in the house of
יהוה in God's courtyard they will blossom.
Even when old they will be creative and fruitful,
fragrant and pleasant to see,
and they will be telling of trust in
יהוה, my Rock who does not fail me.

Yism'hu Hashama·yim

*Yism'hu hashama·yim
v'tageil ha·aretz,
yir'am ha·yam um'lo-o.*

ישמחו השמים

ישמחו השמים
ותגל הארץ,
ירעם הים ומלאו.

Let the heavens rejoice and the earth be glad,
Let the sea and all within it thunder.

Psalm 96:11

ליום העצמאות, ישראל For Yom Ha-Atzmaut, Israel

Al Kol Eileh

Al hadvash v'al ha-oketz
al hamar v'hamatok
al biteinu hatinoket
shmor Eili hatov.

Al ha-eish ham'vo-eret
al hama-yim hazakim
al ha-ish hashav habaitah
min hamer-hakim

Chorus:

Al kol eileh, al kol eileh,
shmor na li Eili hatov,
al had'vash v'al ha-oketz,
al hamar v'hamatok.

Al na ta-akor natu-a
al tishkah et hatikvah.
Hashiveini v'ashuvah
el ha-aretz hatovah.

Shmor Eili al zeh haba-yit,
al hagan, al hahomah,
mi-yagon, mipahad peta
umimilhamah.

Over the honey and the sting, over the bitter and the sweet,
Over our infant daughter protect us, Eternal Goodness.

Over the burning fire, over the pure water,
Over the person who returns home from afar.

על כל אלה

על הדבש ועל העז,
על המר והמתוק,
על בתנו התיינקת
שמר אלי הטוב.

על האש המבערת,
על הפנים הצפינים,
על איש השב הביתה
מו המרחקים.

פזמון:

על כל אלה, על כל אלה,
שמר נא לי אלי הטוב.
על הדבש ועל העז,
על המר והמתוק.

אל נא תעלך נטויע,
אל תשכח את התקווה.
הшибני ואשובה
אל הארץ הטובה.

שמר אלי על זה הבית,
על הגן, על החומה,
מיגון, מפחד פתעה
ומפלחה.

Over all these, over all these protect us, Eternal Goodness,
Over the honey and the sting, over the bitter and the sweet.

Please do not uproot the planted, do not forget the hope,
Bring me back and I will return to the good land.

My God, grant protection over this house,
over the garden, over the wall,
from sorrow, sudden terror and from war.

Hatikvah

*Kol od baleivav p' nimah
nefesh Y'hudi homiya,
ul'fa-atei mizrah kadmah
a-yin l'Tziyon tzofiyah.
Od lo avdah tikvateinu,
hatikvah bat sh'not alpa-yim,
lih'yot am hofshi b'artzeinu,
b'eretz Tziyon virushala-yim.*

כל עוד בלבב פנימה
נפש יהודי הומיה,
ולפאתני מזרח קדימה
עין לציון צופיה.
עוד לא אבדה תקوتנו,
התקווה בת שנות אלפים
להיות עם חופשי בארץינו,
בארץ ציון וירושלים.

Music: Samuel Cohen; Text: Naphtali Herz Imber, 1886

So long as still within the inmost heart a Jewish spirit sings,
so long as the eye looks eastward, gazing toward *Tzion*,
our hope is not lost — that hope of two millenia,
to be a free people in our land, the land of *Tzion* and *Yrushalayim*.

Al Naharot Bavel

*Al naharot Bavel sham yashavnu
gam bakhinu b'zokhreinu et Tzi·yon.
Al aravim b'tokhah
talinu kinoroteinu.
Ki sham sh'eilunu shoveinu
divrei shir v'tolaleinu simhah,
shiru lanu mishir Tzi·yon.
Eikh nashir et shir Adonai
al admat neikhar.
Im eshkaheikh Y'rushala·yim
tishkah y'mini.
Tidbak l'shoni l'hiki
im lo ezk'reikhi im lo a·aleh
et Y'rushala·yim al rosh simhati.*

על נהרות בבל
על נהרות בבל שם ישבנו
גס־בכינו בזיכרנו את־ציוון.
על־ערבים בתוכה
תליינו כנורותינו.
כי שם שאלונו שוביינו
הברידי־שיר ותולינו שמחה,
שירו לנו משיר ציוון.
איך נשיר את־שיר זי
על אדמות נכר.
אם־אשכחך ירושלים
תשכח ימיini.
תדקק לשוני לחפי
אם־לא אזכיר אם־לא עלה
את־ירושלים על ראש שמחתי.

By the River *Bavel* we sat and wept thinking back to *Tzion*.

On the willow branches above her waters

we hung our musical strings.

It was there our captors mocked us:

“Sing a song to make us happy!”

“Sing us one of those *Tzion* songs!”

How can we sing a song of יהוה on alien soil?

If I forget you *Y'rushalayim*,

may you in turn forget my right hand.

My tongue will fuse to the roof of my mouth

if I do not remember you

or do not lift *Y'rushalayim* above all my other joys.

Psalm 137

By the waters of Babylon

By the waters, the waters of Babylon,
We lay down and wept, and wept, for Thee, Zion.
We remember, we remember,
we remember Thee Zion.

Eili, Eili

*Eili, Eili, shelo yigameir
l'olam: haḥol v'ha·yam,
rishrush shel hama·yim,
b'rak hashama·yim,
t'filat ha·adam.*

אֵלִי אֵלִי

**אֵלִי אֵלִי שְׁלָא יַגְמֵיר
לְעוֹלָם: הַחֹל וְהַים,
רַשְׁרוֹשׁ שֶׁל הַמִּים,
בָּרָק הַשָּׁמַיִם,
תְּפִלָּת הָאָדָם.**

O God, my God, I pray that these things shall never end.

The sand and the sea,
the rush of the waters,
the crash of the heavens,
the prayer of the heart.

Hana Senesh

Im Tirtzu

*Im tirtzu ein zo agadah:
lih'yot am hofshi b'artzeinu
b'eretz Tziyon virushala·yim.*

אִם תִּرְצֹו

**אִם תִּרְצֹו אֵין זוֹ אֲגָדָה:
לְהִיוֹת עִם חָפֵשִׂי בָּאָרֶץ
בָּאָרֶץ צִיּוֹן וַיְרוּשָׁלָם.**

If you will it, it is no dream;
to be a free people in our land,
in the land of *Tzion*, and *Yrushalayim*.

Theodore Herzl

Lo Yisa Goi

*Lo yisa goi el goi herev
lo yilm'du od milḥamah.*

לَا יִשְׂא גּוֹי

**לֹא-יִשְׂא גּוֹי אֶל-גּוֹי חִרְבָּה
לֹא-יִלְמְדוּ עוֹד מַלְחָמָה.**

Nation shall not take up sword against nation,
they shall never again know war.

Isaiah 2:4

Od Yavo Shalom

*Od yavo shalom aleinu,
Od yavo shalom aleinu,
Od yavo shalom aleinu,
v'al kulam.*

*Salaam,
aleinu v'al kol ha-olam,
salaam, shalom.*

עוד יבוא שלום

עָזֶד יָבֹא שָׁלוּם עַלְינוּ,
עָזֶד יָבֹא שָׁלוּם עַלְינוּ,
עָזֶד יָבֹא שָׁלוּם עַלְינוּ,
וְעַל כָּלָם.

סְלָאָם,
עַלְינוּ וְעַל כָּל הָעוֹלָם,
סְלָאָם, שָׁלוּם.

Peace unto us and to everyone...

Shalom Rav

*Shalom rav al Yisra·eil amkha
tasim l'olam,
ki ata hu melekh adon
l'khol hashalom.
V'tov b'einekha l'vareikh
et amkha Yisra·eil, b'khol eit
uv'khol sha·a bish'lomekha.*

שָׁלוּם רַב עַל־יִשְׂרָאֵל עַמְךָ
תְּשִׁים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֱדוֹן
לְכָל .
וְטוֹב בְּעִינֵיכֶם לְבָרֵךְ
אֶת עַמְךָ יִשְׂרָאֵל, בְּכָל עַת
וּבְכָל שָׁעה בְּשָׁלוּמָה.

Peace, peace for the people *Yisrael*;
may the God of Peace fill the world with peace.

Every moment will be good when each moment of every hour
is filled with peace, a holy wholeness of peace.

ימים נוראים

Days of Awe: Elul, Rosh HaShanah, Yom Kippur

Ahat sha-alti

*Ahat sha-alti mei-eit Adonai,
otah avakeish. Shviti
b'veit Adonai kol y'mei ha-yai,
lahazot b'no-am Adonai
ul'vakeir b'heikhalo.*

אחדת שאלאתי

אחדת שאלאתי מיאת יהוה,
אותה אבקש. שבטתי
בבביה יהוה כל-ימי חי,
לחזות בنعم יהוה
ולבקר בהיכלו.

One thing I ask of the Eternal, only this do I seek:
to stay mindful that I exist within the Eternal
every day and every moment.
Let me see and know awe.

Avinu Malkeinu

*Avinu Malkeinu
honeinu va-aneinu,
ki ein banu ma-asim,
asei imanu tz'dakah
vaheSED v'hoshi-einu.*

אבינו מלכנו,
חננו ועננו,
כי אין לנו מעשים,
עשה עפנו צדקה
וחסד והושיענו.

Avinu Malkeinu, have mercy on us, answer us,
for our deeds are insufficient;
deal with us with integrity and lovingkindness, and redeem us.

Hatanu l'fanekha

*Adon has'liho t Bohein l'vavot
Goleh amukot Dover tz'dakot*

אדון הסליחות בוחן לבבות
גולה עמוקות דובר צדקות

*Hatanu l'fanekha, rahem aleinu
Hatanu l'fanekha, rahem aleinu*

חטאנו לפניך רחם עליינו

*Hadur banifla'ot Vatik vaneḥamot
Zokheir brit avot Hoker k'la'yot*

הדור בנפלאות ותיק בנהמות
זוכר ברית אבות חוקר כלויות

Hatanu l'fanekha, rahem aleinu

חטאנו לפניך רחם עליינו

*Tov umetiv labri'ot
Yode'a kol nistarot
Kovesh avonot Lovesh tz'dakot*

טוב ומטיב לבריות
יודע כל נסתרות
קובש עונות לבוש צדקות

Hatanu l'fanekha, rahem aleinu

חטאנו לפניך רחם עליינו

*Malei zakhiyot Nora t'hilot
Solei'ah avonot Oneh vatzarot*

מלא זכיות נורא תהילות
סולח עונות עונה בצרות

Hatanu l'fanekha, rahem aleinu

חטאנו לפניך רחם עליינו

*Po'el yeshu'ot Tzofeh atidot
Koreh hadorot Rokhev aravot
Shomea t'filot Tamim dei'ot*

פועל ישועות צופה עתידות
קורא הדורות רוכב ערבות
שמע תפילות תמים דעתך

Hatanu l'fanekha, rahem aleinu

חטאנו לפניך רחם עליינו

O God of Forgiveness whom the heart knows
The echo of our depths, our inner sense of justice;
We have sinned before You, have compassion upon us.
O God of glorious miracles and of welcome comfort,
You are the remembrance of the Covenant at the moment of intent;
We have sinned before You, have compassion upon us.

Source of life for the world, beyond all secrets,
 You are the conquering of sin, evoked through righteous acts;
We have sinned before You, have compassion upon us.
 All proceeds from this Source, we sing our praise in awe,
 You are the forgiveness of sins, the answer when we cry out;
We have sinned before You, have compassion upon us.
 You are the act of Redemption, the eye to the future,
 The conscience of generations, the power of the night,
 You are the heard prayer, the purity of good intentions;
We have sinned before You, have compassion upon us.

L'Shanah Tovah

L'shanah tovah tikatevu. (3x)

לשנה טובה

לשנה טובה כתבתו.

May you be inscribed for a good year.

Pit·hu Li

*Pithu li sha·arei tzedek,
 avo vam, odeh Yah.
 Zeh hasha·ar la'Adonai,
 tzadikim yavo·u vo.*

פתחו לי שערי צדק,
אבאים אוזה יה.
זה השער ליהוה,
צדיקים יבואו בו.

Open for me the gates of righteousness,
 I will enter then and praise God
 This is the gateway to God,
 the righteous shall enter it.

Psalm 118:19

V'al kulam

*V'al kulam, Elo·ha s'lihot,
 s'lah lanu, m'hal lanu,
 kapeir lanu.*

ועל כלם, אלוה סליחות,
סלח לנו, מחל לנו,
כפער לנו.

For all this, O God of Forgiveness,
 pardon us, blot out our sins, grant us atonement.

כלי קודש

Kirtan

Dodi Li

*Dodi li va·ani lo
haro·eh bashoshanim.*

דודי לי וְאַנִי לוֹ

הָרָעָה בְשׁוֹשָׁנִים.

My beloved is mine, and I am his, shepherding among the roses.

Ahat sha·alti

*Ahat sha·alti mei·eit Adonai,
otah avakeish. Shviti
b'veit Adonai kol y'mei ha·yai,
lahazot b'no·am Adonai
ul'vekeir b'heikhalo.*

אתחת שְׁאַלְתִּי

אתחת שְׁאַלְתִּי מֵאַת יְהוָה,
אוֹתָה אֶבְקַשׁ . שְׁבַתִּי
בַּבֵּית יְהוָה כָּל יְמֵי חַיִּים,
לְחֻזּוֹת בְּנֵעַם יְהוָה
וּלְבָקָר בְּהִיכְלוֹ.

One thing I ask of the Eternal, only this do I seek:
to stay mindful that I exist within the Eternal
every day and every moment.
Let me see and know awe.

Elohai N'shama

*Elohai n'shamah shenatata bi
t'horah hi.*

אלְהִי נְשָׁמָה

אֱלֹהִי נְשָׁמָה שְׁנַתָּתְךָ בַּי
טִהּוּרָה הִיא.

O God, the soul you have given me, it is pure.
You created me, You shaped me, You breathed me into life.

Hoshia Na

*Hoshiah na, hoshiah na
hatzliyah na
Aneinu, aneinu, b'yom koreinu.*

הוֹשִׁיעָה נָא,
הַצְלִיחָה נָא
עֲנֵינוּ, עֲנֵינוּ בַיּוֹם קָרְאִינוּ

Save us, O save us, be our redemption!
Answer us, answer us on the day we call!

Kadosh

*Kadosh, kadosh, kadosh
Adonai tz'va·ot,
m'lo khol ha·aretz k'vodo.*

קָדוֹשׁ
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
יְהוָה צְבָאֹת,
מֶלֶא כָּל־הָאָרֶץ כְּבוֹדָו.

Holy, holy, holy, is the God of all!
all the grandeur of the universe is God.

Isaiah 6:3

Ozi V'zimrat Yah

*Ozi v'zimrat Yah,
va·y'hi li lishuah.*

עָזִי וִזְמָרָת יְהָה
עָזִי וִזְמָרָת יְהָה,
וַיְהִי לִי לִישׁוֹעָה.

God is the source of my strength and my courage,
And has become my deliverance.

Exodus 15:2

Ufros Aleinu/Wings of Peace

וּפַרְשׁ עֲלֵינוּ

וּפַרְשׁ עֲלֵינוּ סֻכָת שָׁלוֹם.

Ufros aleinu sukat shalom.

Spread over us wings of peace, *shalom*.

מִים חַיִם

Ma·yim ha·yim, waters of life (*shalom*).

Draw water in joy from the living well!

Oseh Shalom

עֲשֶׂה שָׁלוֹם

Oseh shalom, oseh shalom

עֲשֶׂה שָׁלוֹם, עֲשֶׂה שָׁלוֹם

Source of Peace, Maker of Peace

Shir Tikvah

שירו תקוה

שִׁירוּ לֵיהוָה נְשִׁירָה חֲדָשָׁה

שִׁירוּ לְאֱלֹהֵינוּ

שִׁירוּ שִׁיר תִּקְוָה

Shiru l'Adonai shirah hadashah

shiru leiloheinu,

shiru shir tikvah

Sing to God a new song,
sing to our God
a song of hope.

Festivals: *Pesah, Shavuot, Sukkot*

שלוש רגלים

Let My People Go

Shalah et ami

שלח את עמי

שלח את עמי

When Israel was in Egypt's land,
Oppressed so hard they could not stand,

"Let My people go."
"Let My people go."

Go down, Moses, way down in Egypt's land,
Tell old Pharaoh, "Let My people go."

Thus said the Lord, bold Moses said,
If not, I'll smite your first-born dead,

"Let My people go."
"Let My people go."

Go down, Moses, way down in Egypt's land,
Tell old Pharaoh, "Let My people go."

No more shall they in bondage toil,
Let them come out with Egypt's soil,

"Let My people go."
"Let My people go."

Go down, Moses, way down in Egypt's land,
Tell old Pharaoh, "Let My people go."

African American spiritual

To the same melody:

Mi khamokhah ba·eilim, Adonai?

מי־כָמֹכֶה בְּאַלְמֵי יְהוָה?

Mi kamokhah, nedar bakodesh,

מי כָמֹכֶה, נָאֶדֶר בְקָדוֹשׁ,

nora t'hilot, osei feleh?

נוֹרָא תִהְלָת, עֲשָׂה פָלָא?

nora t'hilot, osei feleh?

נוֹרָא תִהְלָת, עֲשָׂה פָלָא?

Who is like You among all the gods, יְהוָה,
who is like You, gloriously holy,
awesome, praised, doing miracles!

Exodus 15:41

Adir Hu

Adir hu, adir hu

yivneh beito b'karov.

*Bimheirah, bimheirah, b'yameinu
b'karov. El b'neh, el b'neh,
b'neh beitkha v'karov.*

*Bahur hu, gadol hu, dagul hu
yivneh beito b'karov...*

*Hadur hu, vatik hu, zakai hu
yivneh beito b'karov...*

*Hassid hu, tahor hu, yahid hu
yivneh beito b'karov...*

*Kabir hu, lamud hu, melekhu
yivneh beito b'karov...*

*Nora hu, sagiv hu, izuz hu
yivneh beito b'karov...*

*Podeh hu, tzadik hu, kadosh hu
yivneh beito b'karov...*

*Rahum hu, shadai hu, takif hu
yivneh beito b'karov...*

אדיר הוא

**אדיר הוא, אדיר הוא
יבנה ביתו בקרוב.
במתרה, במתרה, בימינו בקרוב.
אל בינה, אל בינה,
בינה ביתך בקרוב.**

**בחור הוא, גדורו הוגן, גדורו הוגן
יבנה ביתו בקרוב ...**

**הדור הוא, נתיקו הוגן, זכאי הוגן
יבנה ביתו בקרוב ...**

**חסיד הוא, טהור הוגן, ייחיד הוגן
יבנה ביתו בקרוב ...**

**כבירו הוגן, למוד הוגן, מלך הוגן
יבנה ביתו בקרוב ...**

**נורא הוגן, סגיב הוגן, עוז הוגן
יבנה ביתו בקרוב ...**

**פודה הוגן, צדיק הוגן, קדוש הוגן
יבנה ביתו בקרוב ...**

**רוחם הוגן, שדי הוגן, תקיעת הוגן
יבנה ביתו בקרוב ...**

God is Mighty

God is Mighty, the Almighty

Refrain:

O God rebuild your house soon:
Quickly, quickly and in our days, soon.
God, rebuild! God, rebuild!
Rebuild your house soon!

God is Distinguished, the Great One, the Exalted One

O God rebuild ...

God is Glorious, the Faithful One, Faultless and Righteous

O God rebuild ...

God is Pure, God is Unique and Powerful

O God rebuild ...

God is Wise, the King, the Awesome One

O God rebuild ...

God is Ineffable, All-Powerful, All-Strength

O God rebuild ...

God is Holy, Righteous, God is the Redeemer

O God rebuild ...

God is Mercy, Wholly Sufficient and Resolute

O God rebuild ...

Karev Yom

*Karev yom, karev yom
Asher hu lo yom v'lo lailah.
Karev yom, karev yom
Asher hu lo yom v'lo lailah.*

*Ram hoda, hoda, hoda
Ki l'kha hayom af l'kha halailah.
Ram hoda, hoda, hoda
Ki l'kha hayom af l'kha halailah.*

*Shomrim hafked, hafked l'ir'kha
Kol hayom v'khel halailah.
Shomrim hafked, hafked l'irkha
Kol hayom v'khel halailah.*

*Tair, tair, tair, tair
Tair k'or yom heshkhat lailah.
Tair, tair, tair, tair
Tair k'or yom heshkhat lailah.*

*Karev yom, karev yom
Asher hu lo yom v'lo lailah.
Karev yom, karev yom
Asher hu lo yom v'lo lailah.*

*Karev yom asher hu
lo yom v'lo lailah.
Karev yom asher hu
lo yom v'hu lo lailah.*

קָרֵב יוֹם, קָרֵב יוֹם
אֲשֶׁר הוּא לֹא יוֹם וְלֹא לִילָה
קָרֵב יוֹם, קָרֵב יוֹם
אֲשֶׁר הוּא לֹא יוֹם וְלֹא לִילָה

רַם הַזָּעַ, הַזָּעַ, הַזָּעַ
כִּי לֹךְ הַיּוֹם אַף לֹךְ הַלִּילָה
רַם הַזָּעַ, הַזָּעַ, הַזָּעַ
כִּי לֹךְ הַיּוֹם אַף לֹךְ הַלִּילָה

שׁוֹמְרִים הַפְּקַד, הַפְּקַד לְעִירָךְ
כָּל הַיּוֹם וְכָל הַלִּילָה
שׁוֹמְרִים הַפְּקַד, הַפְּקַד לְעִירָךְ
כָּל הַיּוֹם וְכָל הַלִּילָה

תַּאיִיר, תַּאיִיר, תַּאיִיר,
תַּאיִיר כָּאוֹר יוֹם חָשְׁכָת לִילָה
תַּאיִיר, תַּאיִיר, תַּאיִיר, תַּאיִיר,
תַּאיִיר כָּאוֹר יוֹם חָשְׁכָת לִילָה

קָרֵב יוֹם, קָרֵב יוֹם
אֲשֶׁר הוּא לֹא יוֹם וְלֹא לִילָה
קָרֵב יוֹם, קָרֵב יוֹם
אֲשֶׁר הוּא לֹא יוֹם וְלֹא לִילָה

קָרֵב יוֹם אֲשֶׁר הוּא
לֹא יוֹם וְלֹא לִילָה
קָרֵב יוֹם אֲשֶׁר הוּא
לֹא יוֹם וְהוּא לֹא לִילָה

The day is approaching that is neither day nor night.

Most High, let it be known

that Yours is the day and Yours is the night.
Place guards over Your City all day and all night.
Lighten the darkness of the night with the light of day.
The day is approaching that is neither day nor night.

Ki L'Olam Hasdo

*Hodu l'Adonai ki tov,
ki l'olam hasdo.*

הָזְדוֹ לַיהוָה כִּיטּוֹב,
כִּי לְעוֹלָם חֶסְדֹּו.

*Yomru na Yisrael
ki l'olam hasdo.*

יָאמְרוּ־נָא יִשְׂרָאֵל,
כִּי לְעוֹלָם חֶסְדֹּו.

*Yomru na Veit Aharon
ki l'olam hasdo.*

יָאמְרוּ־נָא בֵּית־אַהֲרֹן,
כִּי לְעוֹלָם חֶסְדֹּו.

*Yomru na yirei Adonai
ki l'olam hasdo.*

יָאמְרוּ־נָא יַרְאֵי יְהוָה
כִּי לְעוֹלָם חֶסְדֹּו.

Give thanks to the Eternal, who is good,
God's lovingkindness endures forever!

Say it now, O *Yisrael*,
God's lovingkindness endures forever!

Say it now, O House of *Aharon*,
God's lovingkindness endures forever!

Say it now, all who are in awe,
God's lovingkindness endures forever!

יום טוב

Holy Days:

Purim, Yom HaShoah, Tisha B'Av, Hanukah, Tu B'Shvat

Limnot Yameinu

למִנּוֹת יָמֵינוּ

למִנּוֹת יָמֵינוּ כִּי הַזְׁעָן וְנַבָּא לְבֵב חֲכָמָה

Limnot yameinu kein hoda v'navi l'vev hokhmah.

Teach us to treasure each day,
that we may open our hearts to your wisdom,
O teach us to treasure each day.

Purim

Al Hanisim

*Al hanisim v'al hapurkan,
v'al hag'vurot v'al hat'shu'ot,
v'al hamilkhamot she-asita
la'avoteinu v'imoteinu
ba-yamim haheim baz'man hazeh.*

*Bimei Mord'khai v'Ester b'shushan
habirah, k'she-amad akeihem Haman
harasha, bikesh l'hashmid laharog
ul'abed et kol hay'hudim,
mina-ar v'ad zaker, taf v'nashim,
b'yom ehad, bishloshah asar
l'hodesh sh'neim-asar, hu hodesh
adar, ush'lalam lavoz. V'atah
b'rahamekha harabim hifarta
et atzato, v'kilkal'ta
et mahashav'to, vahashevota
lo g'mulo b'rosho, v'talu
oto v'et banav al ha-etz.*

על הנסים

על הנסים, ועל הפרקו,
ועל הגבורות, ועל התשועות,
ועל המלחמות, שעשית
לאבותינו ואמותינו
בזמנים בהם בזמן זהה.

בימי מרדכי ואסתר בשושן
הביבה, שעמד עליהם דמן
qrsh, בקש להשמיד להרג
ולאבד את כל היהודים,
מנער ועד זקן, טר ונשים,
ביום אחד, בשלושה עשר
להחדש שנינים-עשר, הוא חדש
אדר, ושללים לבוז. ואתה
ברחמייך הרבהם הפרת
את עצתו, וקלקלת
את מחותבו, והשבות
לו גמולו בראשו, ותלו
אותו ואת בנו על העץ.

For the miracles and the courageous and the deliverances,
for the struggles waged for survival
in ancient days and in our own.

In the days of Mordecai and Esther the Queen, a terrifying power appeared in Persia that would have forced the People of *Yisrael* to give up Torah and *mitzvot*. With the help of Your sustaining Presence we defended ourselves: the strong did not destroy the weak, the many did not put an end to the few.

Yom HaShoah

I Never Saw Another Butterfly

The last, the very last,
So richly, brightly, dazzlingly yellow.
Perhaps if the sun's tears would sing
against a white stone...
Such, such a yellow
Is carried lightly 'way up high.
It went away I'm sure because it wished to
kiss the world goodbye.
For seven weeks I've lived in here,
Penned up inside this ghetto
But I have found my people here.
The dandelions call to me
And the white chestnut candles in the court.
Only I never saw another butterfly.
That butterfly was the last one.
Butterflies don't live in here,
In the ghetto.

Pavel Friedmann 4.6.1942

Ani Ma·amin

*Ani ma·amin
b' emunah sh'leimah
b' vi·at hamashi·ah,
v'af al pi she·yitmameiha,
im kol zeh ahakeh lo
b'khol yom she·yavo.*

אַנִי מָאמֵן
בְּאֶמְנוֹנָה שְׁלֵמָה
בְּבִיאַת הַמָּשִׁיחַ,
וְאַף עַל פִּי שִׁיטְמָהָה,
עַם כָּלִיזָה אַחֲכָה לוֹ
בְּכָל־יּוֹם שִׁיבָּא.

I believe with complete faith the redeemer will come
And even though it takes a long time,
still I wait for that day to arrive.

Maimonides

Eili, Eili

*Eili, Eili, shelo yigameir
l'olam: haḥol v'ha·yam,
rishrush shel hama·yim,
b'rak hashama·yim,
t'filat ha·adam.*

אֵלִי, אֵלִי, שֶׁלֹּא יִגְמַר
לְעוֹלָם: הַחֹול וְהַיָּם,
רִשְׁרוֹשׁ שֶׁל הַמִּים,
בָּרָק הַשָּׁמַיִם,
תְּפִלַת הָאָדָם.

O God, my God, I pray that these things shall never end.
The sand and the sea,
the rush of the waters,
the crash of the heavens,
the prayer of the heart.

Hana Senesh

Hanukkah

Al Hanisim

*Al hanisim v'al hapurkan,
v'al hag'vurot v'al hat'shu·ot,
v'al hamilhamot she·asita
la·avoteinu v'imoteinu
ba·yamim haheim baz'man hazeh.*

על הנסים
על הנסים, ועל הפרקון,
ועל הגבורות, ועל התשועות,
ועל המלחמות, שעשו
לאבותינו ואבותינו
בימים ההם בזמן זהה.

For the miracles and the courageous and the deliverances,
for the struggles waged for survival
in ancient days and in our own.

Ma·oz Tzur

*Ma·oz Tzur Y'shu'ati
l'kha na'eh l'sabei'ah
tikon beit t'filati
v'sham todah n'zabei'ah.*

מעוז צור
מעוז צור ישועתי,
לך נאה לשבח
תפנו בית תפלה,
ושם תודה נזבח.

*L'eit takhin Mat'bei'ah
mitzar hamnabei'ah.
Az egmor b'shir mizmor
hanukat hamizbei'ah
Az egmor b'shir mizmor
hanukat hamizbei'ah*

לעת תכין מטבח
מוצר המנbatch.
או אגמור בשיר מזמור
חנכת המזbatch.
או אגמור בשיר מזמור
חנכת המזbatch.

Rock of ages, let our song praise Your saving power;
You, amid the raging foes, were our sheltering tower.
Furiously they attacked us, but Your arm availed us,
And Your word broke their sword, when our own strength failed us.

מי ימלל

Mi Y'malel

*Mi y'malel g'vurot Yisrael,
otan mi yimneh?
Hen b'khol dor yakum hagibor
go·eil ha·am.*

מי ימלל גבורות ישראל,
אותן מי ימְנַה?
הו בכל דור יקום האיבור,
גואל העם.

Sh'ma!

*Ba·yamim hahem bazman hazeh
Makabi moshia ufodeh.
Uv'yameinu kol am Yisrael
Yitahed yakum l'higa·el!*

שמע!
בימים ההם בזמן זה
מכבי מושיע ופוזה.
ובימיםינו כל עם ישראל
יתאחד יחד קום להגאל!

Who can retell the mighty deeds of *Yisrael*?

Who can count them?
Here in each generation,
a warrior stands up who redeems the people.

Listen!

In those days, in this season,
Maccabee saved and rescued,
And in our days all the people *Yisrael*
will unite, arise, and redeem themselves.

Ocho Kandelikas

Hanukkah linda sta aki,
ocho kandelas para mi.
Hanukkah linda sta aki,
ocho kandelas para mi.

O...

Una kandelika, dos kandelikas,
tres kandelikas, cuatro kandelikas,
cinco kandelikas, seis kandelikas,
siete kandelikas, ocho kandelikas
para mi.

Muchas fiestas vo fazer,
kon alegría i plazer.
Muchas fiestas vo fazer,
kon alegría i plazer.
O...

Los pastelikos vo kumer,
kon almendrikas i la myel.
Los pastelikos vo kumer,
kon almendrikas i la myel.
O...

Beautiful Hanukkah is here.
Eight candles for me.

O... One little candle, two little
candles, three little candles, four
little candles, five little candles,
six little candles, seven little
candles, eight candles for me.

There will be many parties
with joy and happiness.
O ...

We're going to eat little pastries,
with small almonds and honey.
O ...

El Adon

*Eil adon al kol hama·asim,
Barukh um'vorakh b'fi kol n'shamah.
Gadlo v'tuvo malei olam,
Da·at ut'venah sov'vim oto.*

*Hamitga·eh al hayot hakodesh,
V'neh·dar b'khavod al hamer'kavah.
Z'khut umishor lifnei khiso,
Hesed v'rahamim lifnei kh'vodo.*

*Tovim m'orot sh'bara Eloheinu,
Y'tzaram b'da·at b'vinah uv'haskel.
Ko·ah ug'vurah natan bahem,
Li·h'yot moshlim b'kerev tevel.*

*M'le·im ziv um'fikim nogah,
Na·eh zivam b'khol ha·olam.
S'mehim b'tzetam v'sasim
b'vo·am,
Osim be·eimah r'tzon konam.*

*P'er v'khavod notnim lishmo,
Tzoholah v'rinhah l'zekher malkhuto.
Karah la·shemesh vayiz'rah or,
Ra·ah v'hitkin tzurat halvanah.*

*Shevah notnim lo
kol tz'va marom,
Tiferet u·g'dulah, s'rafim
v'ofanim v'hayot hakodesh...*

אל אָדוֹן

אל אָדוֹן עַל כָּל-הַמְּעָשִׁים,
בָּרוּךְ וּמְבָרֵךְ בְּפִי כָּל-גַּשְׁמָה.
גָּדוֹלָו וְטוֹבוֹ מְלָא עוֹלָם,
דָּעַת וְתַבּוֹנָה סְבָבִים אֶזְטוֹ.

הַמְּתַגְּגָה עַל חַיּוֹת הַקָּדָשׁ,
וְנַחֲדֵר בְּכֻבּוֹד עַל הַמְּרַכְּבָה.
זָכוֹת וּמִישּׁוֹר לְפִנֵּי כָּסָאוֹ,
חֶסֶד וּרְחַמִּים לְפִנֵּי כְּבָזָדוֹ.

טוֹבִים מְאוֹרוֹת שְׁבָרָא אֱלֹהֵינוּ,
יָצַרְתָּ בָּדָעַת בִּבְנָה וּבְהַשְּׁכֵל
בָּחַת וּגְבוּרָה נָתָנוּ בָּהֶם,
לְהִיּוֹת מּוֹשְׁלִים בְּקָרְבֵּתְבָל.

מְלָאִים זַיו וּמְפִיקִים נֶגֶה,
נָאָה זִים בְּכָל-הָעוֹלָם.
שְׁמִיחִים בְּצַאתְמָם וּשְׁשִׁים
בְּבֹואָם,
עֲשִׂים בְּאִמָּה רָצְוָן קֹוּם.

פָּאָר וּכְבּוֹד נוֹתְנִים לְשָׁמוֹ
אָחָלה וּרְנָה לִזְכָּר מְלָכוֹתָו.
קָרָא לְשָׁמֵשׁ וַיָּרַח אֹרֶר,
רָאָה, וְהַתְּקִין צוֹרָת הַלְּבָנָה.

שְׁבָח נוֹתְנִים לוֹ
כָּל-צָבָא מָרוֹם,
תִּפְאָרָת וְגַדְלָה, שְׁרָפִים
וְאוֹפָנִים וְחַיּוֹת הַקָּדָשׁ...

El Adon

God, Source of Life in all created things,
praised and celebrated in every breath.
This greatness and goodness fills the world
encircling understanding, embracing wisdom.

Higher than the highest exaltation
enthralling mystery of the beyond.
Truth and purity rise and raise
toward the path of mercy and compassion.

How good is the light of God's presence,
creating knowledge, understanding and discernment.
It is a strong, powerful light
illuminating Creation end to end.

Full of splendor, radiating brilliance,
beautiful light that fills the world.
All those who hasten to do God's will
are happy in their going forth and in their return.

Their works sing beauty and honor to God's name
praises and joy in the kingdom remembered.
God called forth the sun and the light of the moon,
beholding and fixing the earth's nightly light.

All that is in heaven and earth sings praise
at the glorious transcendence,
s'rafim and ofanim and all the holy creatures...

(from page 71)

*Barukh atah Adonai
eloheinu melek ha·olam,
ha·el ha·em harahaman,
ham'hulal b'fi amo,
m'shubah um'fo·ar bilshon
hasidav va·avadav,
uv'shirei David av'dekha.
N'halel'kha Adonai eloheinu
bish'vaḥot uviz'mirot,
un'gadel'kha un'sh'behakha
un'fa·er'kha v'naz'kir shim'kha,
v'nam'kikh'kha, malkenu
eloheinu, yaḥid, hai ha·olamim,
melek m'shubah um'fo·ar
adei ad sh'mo hagadol.
Barukh atah Adonai,
melek m'hulal batishbahot.*

ברוך אתה יהוה
אלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הָאֱלֹהֵים הַרְחִמּוֹן,
הַמְּהֻלָּל בְּפִי עַמּוֹ,
מְשָׁבֵךְ וּמְפָאֵר בְּלִשּׁוֹן
חֲסִידֵינוּ וּעֲבָדֵינוּ,
וּבְשִׁירֵינוּ זֶה עֲבָדֵךְ.
נְהַלְלֵךְ יְהוָה אֱלֹהֵינוּ
בְּשִׁבְחוֹת וּבְזִמְרוֹת,
וּגְדוֹלָךְ וּנְשִׁבְחוֹךְ
וּמְפָאֵרָךְ וּנוֹצֵיר שְׁמָךְ,
וּמְמַלִּיכָךְ, מַלְכֵנוּ
אֱלֹהֵינוּ, יְחִידָה, חֵי הָעוֹלָמִים,
מֶלֶךְ מְשָׁבֵךְ וּמְפָאֵר
עָזִיזָךְ שְׁמוֹ הַגָּדוֹל.
ברוך אתה יהוה,
מלך מהלל בתשבחות.

Blessed are You O God, Life of all the Worlds,
Compassionate One, showered with praise by Your people,
glorified and exalted by the words of those
who are devoted to You.

With songs of David Your servant we will praise You יהוה our God,
we will sing praises of Your greatness,
we will praise Your Name to the skies,
the One who commands us, our God.

The only One, unique One, in which the many are One,
praised and magnified ruler —
blessed are You, Eternally surrounded with songs of praise.

Sheheheyenu

*Barukh atah Adonai,
Eloheinu melekh ha-olam,
sheheheyenu v'kiy'manu v'higiyenu
lazman hazeh.*

שְׁהִחְנִינוּ
בָּרוּךְ אֱתָה יְהֹוָה יְהֹוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁהִחְנִינוּ וּקְיֻמְנוּ וּהְגִיעַנוּ
לִימָנוּ חַזָּה.

We give thanks to God for giving us life,
for sustaining us in life,
and for enabling us to reach this day of joy.

Shir Tikvah

שירו תקווה

שִׁירו לֵיהוֹה שִׁירָה חֲדָשָׁה
שִׁירו לְאֱלֹהֵינוּ
שִׁירו שִׁיר תִּקְוָה

*Shiru l'Adonai shirah hadashah
shiru leiloheinu,
shiru shir tikvah.*

Sing to God a new song,
sing to our God
a song of hope.





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When you pray, you are like a bed of coals.
After prayer, so long as a single spark remains,
a great fire can be kindled again.
But if that spark dies, there can be no fire.
Even at times when you feel unable to reach God.
This is how you may preserve that single spark,
so that the fire of your soul is never extinguished.

Likutei Yekarim 15b

Third reprint 2019