



CONGREGATION
Brith Shalom

**Kabbalat Shabbat
and the
Evening Service**

קבלת שבת ומעריב

Dedicated to my father,

Sheldon “Shelly” Perelman

zichrono l’vracha - may his memory be a blessing

12/14/1945 – 10/17/2006

Lekh L’shalom
Go In Peace

The Nefesh Siddur

The Nefesh Siddur has arisen out of my personal need for a prayer book of this type. One of the most inspiring images in the Jewish tradition is a page of Talmud. On any given page of Talmud there is the *Mishnah* (the text of the Oral law), together with the *Gemara* (rabbinic exposition upon the *Mishnah*) in the center of the page. Over time, however, other voices began to arise commenting upon the text and were eventually recorded on the page as well. As more and more voices arose, each with a particular agenda (elucidation, source citation...), all became integral components of the entire enterprise of Talmud.

Even more important than the actual page of Talmud, however, is the philosophical and theological statement it makes. In essence, since the death of Moses there never has been and never will be (until the Messiah) one voice that speaks definitively for all Jews or all Judaism, for that matter. In fact, there never has been one type of Judaism. The Judaism of Abraham was different than that of Moses, different than the Judaism of the Rabbis during the compilation of the Talmud, different than my Judaism, and different than, God willing, my grandchildren's.

However, for far too long Jews have felt Judaism has been "one size fits all." Sure there have been three major Movements each with a different voice. However, outside of those three choices, there has been very little by way of a feeling of choices, voices and options in expressing one's Judaism. And truth be told, each of the Movements, in their own way, have stifled choices and voices of the modern Jew.

Nowhere has this reality been felt more than with *tefilah* (prayer) and the *siddur* (prayer book). Jews have been complaining that Judaism (of all brands) feels stagnate and irrelevant. For decades they have been leaving the synagogue. In response, new innovations, as well as reclaiming ancient but lapsed spiritual practices, have begun to take root. Jews are hungry and Jewish leadership is now aggressively responding with a breadth of options, choices and expressions like never before.

Among these changes are the introduction of new *siddurim* (Jewish prayer books). These *siddurim* run the gamut from Orthodox to Humanistic, including everything in between. And yet, even with all the choices, there are few *siddurim*, if any, that capture the idea of the Talmud – many voices, all there on the very page of the prayer book.

Personally, I have longed for a *siddur* which captures both the look and the philosophy of the Talmudic page. Though I believe in time this version of the *Nefesh Siddur* needs to be reformatted in a manner closer to the look of the Talmud, for now, it certainly captures the essence. This *siddur* holds my attention and stimulates my mental, emotional and spiritual processes during this act of prayer and whenever I use it. I feel deepened by its use and hope others will as well.

Methodology

My methodology is as follows. I began with a standard, traditional Ashkenazic Hebrew siddur only eliminating one section (*B'mei Madlikin*) as it is rarely recited even in a Conservative synagogue.

Next, I transliterated the entire Friday night service. Transliteration is a tricky business as there are multiple standards as to which English letters represent which Hebrew letters. Above all else, I felt the choices that I made needed to be consistent.

The focus of this siddur, however, is not the Hebrew text or transliteration, rather the sources. I spent a tremendous amount of time searching for sources and matching them to themes in the liturgical text as best I could.

Beyond the traditional or modern commentaries I have also added visualizations, meditations, background information, practical application, additional songs and additional readings. If a text is not attributed to another author it can be assumed to be my own authorship or adaptation.

The final component of this process has been formatting. For clarity I have chosen to have one liturgical unit for two facing pages whenever possible. On the right side of the spine is the Hebrew and transliteration. My reasoning is that someone who is trying to learn Hebrew (which is the hope of transliteration in addition to making group participation more inviting) would be able to look back and forth between the two texts. The English is on the left side of the page, fitted as closely as possible to the center to give it that Talmudic feel. The only exceptions are those units too short to span two pages, or “the *Amidah*,” the standing prayer. Since the evening *Amidah* is recited silently, and to minimize distraction as it is the most serious and focused section of the service, I have reverted to a more traditional set up of reading down the page (Hebrew, transliteration, English, and minimal commentary).

Most liturgical units are preceded by the blue “*Minhag*” (Custom) box in the upper right corner explaining the nature, history and practices of the upcoming unit. The rest of the boxes simply fall where they may; hopefully in a way not too confusing for the eye and certainly elucidated with a chart at the top of every page.

May this siddur help you find your own voice as you replenish your nefesh (soul) and draw closer to HaShem (God)

Rabbi Baruch HaLevi, D.Min

1/19/07

הדלקת נרות לשבת

LIGHTING THE SHABBAT (YOM TOV) CANDLES

Minhag

The act of lighting candles has significance on many levels. On a halachic (legal) level it signifies our formal beginning of Shabbat or Yom Tov. On a spiritual level it is a way to pause and become conscious of the significance of the day (days) ahead. As we utter these words and go through these motions--the very same ones recited by our parents, grandparents, and ancestors--we enter in to something eternal and profound.

Hadrakha

First, light the candles. Next, wave the hands over the candles three times bringing them to rest, covering the eyes and recite the blessing. Finally, uncover the eyes and reflect upon the Shabbat light.

Chazon

Ushpizin

Ushpizin are guests whom we traditionally invite in to our sukkah during the holy days of Sukkot. They are guests present as well as past, deceased loved ones, heroes, archetypes of a quality like Abraham and his love or Hannah and her piety. Perhaps it is a family member half way around the world or maybe souls living in the realm of the not yet born. As you cover your eyes surround your self with the energy and essence of ushpizin whom you want to experience this Shabbat.

On Shabbat, (When Shabbat and a Festival coincide add the words in brackets)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת. (וְ שֶׁל יוֹם טוֹב).

Barukh atah Adonai eloheinu melekh ha'olam, asher kid'shanu b'mitz'votav, v'tzivanu l'hadlik ner shel shabbat (v'shel yom tov).

You are the Source of blessing, Adonai our God, Sovereign of the universe, Who has sanctified us in Your mitzvot and has commanded us to light the candles of Shabbat (and Yom Tov)

On a festival add:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְּמָנוּ וְהַגִּיעָנוּ לְזִמְן הַזֶּה.

Barukh atah Adonai eloheinu melekh ha'olam, she'hecheyanu v'kiy'manu v'higi'anu la'zman ha'zeh.

You are the Source of blessing, Adonai our God, Sovereign of the universe, Who has sustained us and enlivened us, and brought us to this miraculous moment in our lives

Kriah

Send Your Blessings

Almighty God,
Grant me and all my loved ones
A chance to truly rest on this Shabbat.
May the light of the candles drive out from among us the spirit of anger, the spirit of harm.
Send your blessings to my children,
That they may walk in the ways of your Torah,
your light. --Shas Tkhines

Kriah

To Light

To light candles in all the worlds -
that is Shabbat
To light Shabbat Candles
is a soul-leap pregnant with potential
into a splendid sea, in it the mystery
of the fire of sunset.
Lighting the candles transforms
my room into a river of light,
my heart sets in an emerald waterfall. --Zelda

Kavanah

Hineni

Shabbat is an invitation to fully (mentally, emotionally and spiritually) enter time, the present, HaShem's presence. As you wave your hands over the candles bring them to rest upon your eyes, say the bracha, and then hear "the call"

*And Adonai Elohim called to Adam and said to him
Ayekha - WHERE ARE YOU?*

Ayekha - where are you at the end of your week?

Ayekha - where are you right here, right now?

Ayekha - where are you going with your life?

Ayekha - set your intention of where want to be, what you want to be over the next 25 hours of Shabbat.

HEAR THE CALL. ANSWER IT. THIS IS THE GIFT OF SHABBAT

Kriah

The Match

Blessed is the match that's consumed in kindling the flame.
Blessed is the flame that burns in the secret depths of the heart. --Hannah Sennesh

PREPARING FOR TEFILAH (PRAYER)

Siddur and Feelings

The use of the siddur has come to be highly misunderstood. The problem goes back to the nineteenth-century and its overemphasis on rationality. Many Jews [at that time] saw the siddur as a book of information...But the prayer book is a guide for offering the heart's feelings to God. To understand how this is possible, you have to see the siddur in an entirely different way. The siddur is like a coloring book with outlines. People have to fill it in with life, background and context.

--Reb Zalman Schachter-Shalomi

Meditation

Rabbi Yaakov ben Asher was speaking about saints and people of deed, and taught that "...they would meditate (hitboded) and concentrate in their prayers until they reached a level where they would be divested of the physical. The transcendental spirit would be strengthened in them until they would reach a level close to that of prophecy."

-- retold in Siddur Ivdu Et Hashem

Tallit As Prayer Space

You can create your own special room under your tallit. just drape your tallit over your eyes and converse with God as you desire. You can also meditate in bed under the covers. This was the custom of King David, as he wrote, "Each night I meditate on my bed..."

--Siddur Ivdu Et Hashem

Pray To Pray

When the Tzanzer Rebbie was asked by one of his followers, "What does the Rebbie do before praying?" He answered, I pray. I pray that I may be able to pray properly.

-- retold in Siddur Ivdu Et Hashem

Siddur: A Study Guide

Treat this book as a study guide. It is not a text book. Read a page, think about it, sift the ideas through our consciousness. Let what comes from your mind float free, and follow gently. More than what stimulated it, your own production is what counts in spiritual life. This book won't do a thing for you. But your response to it can do everything, with God's grace and the higher mind which is your own."

--Reb Zalman Schachter Shalomi

Genuine Prayer

Martin Buber defines prayer as "...that speech of humans to God which, whatever else is asked, ultimately asks for the manifestation of the Divine Presence - for this Presence to become perceivable. Buber taught that the single presupposition of genuine prayer is ...readiness of the whole person for this Presence... s/he who is not present perceives no Presence.

-- retold in Siddur Ivdu Et Hashem

Judaism Is Not A Spectator Sport

In Jewish worship, the Hazzan is not a surrogate, but rather a leader of prayer. Worshippers must recite their own prayers, or at the very least answer "Amen", which ascribes to the person saying the "Amen" full merit of having said the prayer him/herself.

It is important, therefore, to remember that the Hazzan is only the leader – not the one who takes the place of the congregation.

Someone once defined a football game as a place where 80,000 people who need exercise watch 22 people who don't. Perhaps we should define a religious service as a place where 1,000 people who need to learn how to pray watch one person, the Hazzan, who doesn't.

Let us not be spectators in prayer, but rather full participants.

--Rabbi Dov Peretz Elkins

THE KABBALAT SHABBAT SERVICE

SHALOM ALEIKEM

שלום עליכם

Minhag

Kabbalat Shabbat is the service in which we formally welcome the holiest day of the Jewish week: Shabbat. The service originated in the northern Israel city of Tzfat--the home of Jewish mysticism at the end of the sixteenth century. There, under the leadership of the great kabbalist Isaac Luria, the kabbalists (mystics) would go out into fields to welcome in the Shabbat Queen, Divine Feminine energy, through song, chanting, prayer, and dance. Specifically, their worship was centered on the following liturgy: *Yedid Nefesh*, Psalms 95-99, 29 and *L'kha Dodi*--the very liturgy with which we also welcome in Shabbat.

Shalom Aleikhem, "Peace unto You," first appeared in a seventeenth century siddur, though today it is traditionally sung around the Shabbat table. Shalom Aleikhem is in fact a song we sing to the *melakhim*, the ministering angels of God or vehicles of divine energy.

שְׁלוֹם עֲלֵיכֶם מְלַאכֵי הַשָּׁרֵת, מְלַאכֵי עֲלִיּוֹן, מִמְּלַךְ מְלַכֵי הַמַּלְאכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Shalom aleikhem malakhei ha'sharet, malakhei elyon,
mimelekh malkhei ha'melakhim, ha'kadosh barukh hu .*

בּוֹאֲכֶם לְשֵׁלוֹם מְלַאכֵי הַשָּׁלוֹם, מְלַאכֵי עֲלִיּוֹן, מִמְּלַךְ מְלַכֵי הַמַּלְאכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Boakhem l'shalom malakhei ha'shalom, malakhei elyon,
mimelekh malkhei ha'melakhim, ha'kadosh barukh hu.*

בְּרַכּוֹנִי לְשֵׁלוֹם מְלַאכֵי הַשָּׁלוֹם, מְלַאכֵי עֲלִיּוֹן, מִמְּלַךְ מְלַכֵי הַמַּלְאכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Barkhuni l'shalom malakhei ha'shalom, malakhei elyon,
mimelekh malkhei ha'melakhim, ha'kadosh barukh hu .*

צֵאתְכֶם לְשֵׁלוֹם מְלַאכֵי הַשָּׁלוֹם, מְלַאכֵי עֲלִיּוֹן, מִמְּלַךְ מְלַכֵי הַמַּלְאכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Tzeitkhem l'shalom malakhei ha'shalom, malakhei elyon,
mimelekh malkhei ha'melakhim, ha'kadosh barukh hu.*

Niggun

Hinei MaTov

*Hinei Hinei Ma
Tov*

*U'ma'na'im
Shevet Achim
Gam Yachad
Hinei Ma Tov
U'ma'na'im
Shevet Achot
Gam Yachad*

How spiritually rejuvenating it is to sit with my spiritual brothers and sisters as we open our hearts and journey in to the Divine.

Kavanah

The mystics teach us that Shabbat is a time of increased energy or heightened consciousness (*Neshama yeteira* - expanded soul) In chanting this poem we are inviting into our lives the presence of this different kind of energy, or expanded consciousness, elevating our reality which we ask not take leave of us until the end of Shabbat. Take a moment, breath in the soul filled energy of Shabbat and as you do feel yourself letting go of everything and anything that limits you. Expand your mind, your emotions and your soul during this period of Shabbat. Allow yourself to receive this expanded consciousness.

SHALOM ALEIKEM

שלום עליכם

Nisayon

Prayer in community is not merely being in physical proximity to other people. Rather, communal prayer is about being immersed in one another's "presence". It is not enough to stand next to someone and *daven*. The hope is that we will come to know, care for and love one another as we build *kehila kedosha* - holy community.

Take a moment and introduce yourself to the people around you, to any and all who are in attendance whom you might not know or don't know you. Do this every time you step foot in to this sacred place and soon we will have embodied a holy culture where we see one another as divine. In fact, do this every time you encounter seeming strangers wherever you are, Temple or supermarket, Shabbat or a Tuesday morning - this is the essence of *shalom aleikhem* - welcoming in angels.

Chazon

In essence angels (*melakhim*) are energy. Every time we put forth a thought or action in to the universe a corresponding "angel" is born. Our reality is shaped (though not dictated) by our thoughts, intentions, speech and actions. The Creator has endowed human beings with a powerful tool, our mind, a tool which literally generates energy.

Take a moment and see the reality you want to experience. Think about it, talk about it, meditate upon it and do everything in your power to manifest it.

Whether or not it comes forth is not nearly as significant as the process of living as active participants in our lives and our destiny (*b'tzelem Elohim* - the image of God) -this is the stuff of *melakhim*.

We wholly welcome you attending angels; angels of the most sublime, the highest Sovereign, the Holy Exalted One. We invite you in completely. Transform our reality into shalom (peace). Take your leave, if you must, in peace, conduits of shalom, angels of the most sublime, the highest Sovereign, the Holy Exalted One.

Derash

The Conscious Community

Our association is not organized for the purpose of attaining power or intervening in the affairs of community or state. Quite the opposite: our goal is to gradually rise above the noise and tumult of the world, by steady incremental steps. It is not consistent with our goals to hand out awards as to who is advanced and who lags behind. The whole premise of our group is the vast human potential for both baseness and elevation. Our bodies and souls are currently quite unevolved, but our potential for holiness is very great. Holiness is our key and our primary value; honors and comparisons serve no useful purpose. It is vitally important that we do not create, God forbid, any boundaries that separate us from Jews who are not members of our group. The whole point of our association is to love each other as much as possible...

--Rabbi Kalonymous Kalman Shapira

Derash

Shabbat Angels

It was taught, Rabbi Yosi ben Rabbi Yehuda said: Two ministering angels escort a person from the synagogue *Erev Shabbat*, one good angel and one evil. And when the person arrives home and finds the lamp burning, the table laid and the bed covered with a spread, the good angel exclaims, "May it be [God's] will that it also be so next Shabbat," and the evil angel unwillingly responds "amen." But if no preparations for Shabbat have been made -- then the evil angel says, "May it be [God's] will that it also be so next Shabbat," and the good angel unwillingly responds "amen." (Talmud, Shabbat 119b)

YEDID NEFESH

ידיד נפש

Minhag

Yedid Nefesh was a love poem composed by Rabbi Eleazar Aikri of Tzfat, in the sixteenth century. In many congregations it is chanted here, prior to the official beginning of the Kabbalat Shabbat service. It is a lyrical poem that expresses the soul's longing for and love of God, and for this reason is a fitting beginning to the journey in to Shabbat and inviting the Divine into our presence. The first letter of each stanza spells out the Ineffable name of HaShem - YHVH.

יְדִיד נֶפֶשׁ, אָב הַרְחֵמֶן, מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ, יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל,
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְךָ יַעֲרַב לוֹ יְדִידוּתֶיךָ מִנְפֶת צוּף וְכָל-טַעַם.



Yedid nefesh, av ha'rachaman, m'shokh avdeckha el r'tzoenkha, yarutz av'dkha k'mo ayal, yish'tachaveh el mul ha'darkha ye'erav lo y'didutekha mi'nofet tzuf v'kol ta'am.

הַדּוֹר, נָאֵה, זִיו הָעוֹלָם, נִפְשֵׁי חוֹלֵת אֶהְבְּתֶךָ אֲנֵא אֶל נָא, רְפֵא נָא לָהּ
בְּהִרְאוֹת לָהּ נֵעַם זִיוְךָ אִז תִּתְחַזֵּק וְתִתְרַפֵּא, וְהִיֵּתָה לָהּ שְׂפִיחַת עוֹלָם.



Ha'dur, na'eh, ziv ha'olam, nafshi cholat ahavatekha ana, el nah, r'fa nah la b'har'ot la noh'am zivkha az tit'chazek, v'titrapeh, v'hayta lah shifchat olam.

וְתִיק, יְהֵמוּ רַחֲמֶיךָ, וְחוּסָה נָא עַל בֶּן אֶהוּבְךָ כִּי זֶה כְּמָה נִכְסוּף נִכְסַפְתִּי
לְרְאוֹת בְּתַפְאֵרַת עֲזָךְ אֱלֹהִים, חֲמֵדָה לְבִי, וְחוּסָה נָא, וְאֵל תִּתְעַלֵּם.



Va'tik, ye'hemu rachamekha, v'chus na al ben ah'huvekha ki zeh kama nikhsuf nikhsafti lir'ot b'tiferet uzekha eleh chamda libi, chu'sa nah, v'al tit'alam.

הַגִּלָּה נָא וּפְרוֹס, חֲבִיב, עָלֵי אֶת סִכַּת שְׁלוֹמְךָ תְּאִיר אֶרֶץ מִכְבוֹדְךָ, נִגִּילָה
וְנִשְׂמְחָה בְּךָ מְהֵרָ, אֶהוּב, כִּי בָא מוֹעֵד, וְחַנְּנוּ כִּימֵי עוֹלָם.



Hi'galeh nah u'fros, chaviv, alai et sukat sh'lomkha ta'ir eretz mi'kvodekha, nagila, v'nismcha bakh maher, ahuv, ki va moh'ed v'choneinu ki'may olam.

Kriah

In the Garden of Shechinah (--Siddur Kol Koreh)

Born of the earth
Breathed by the air
Healed in the water
Kindled with prayer
I walk through the fiery sword of truth
As we enter the Covenant of Peace.

If spirit is both
Woman and man
Then heaven and earth
Dance hand in hand
The balance of power restores inner light
And listen with all of my heart.

*I am the Tree of Life
In the Garden of Shechinah
Singing a psalm of wonder and love*

*We are the Tree of Life
In the Garden of Shechinah
Singing a psalm of wonder and love*

YEDID NEFESH

יְדִיד נֶפֶשׁ

Derash*God's Energy*

Prayer is the energy feedback God gets from us His creation. Prayer completes the circuit of God's energy and helps to keep it flowing. Praying for ourselves or our loved ones contributes energy to the entire system, for we are integral parts of the universe. Praying for the universe, since it is composed of its parts - of us! Prayer unifies. It unites us with our fellow human beings and all the other beings in God's universe. Taken in our totality - gentile and Jew; woman and man; child and adult; animal and a plant; the earth below and the heavens above - we are the likeness of God.

--Reb Zalman
Schachter-Shalomi

You who love my soul, sweet source of tenderness
Take my inner nature and shape it to your will.
Like a darting deer I will flee to you.
Before your glorious presence humbly I bow.
Let your sweet love delight me with its thrill.
Because no other dainty will my hunger still.
How splendid is your light which worlds do reflect!
My soul is worn from craving for your love's delight.
Please, good God, do heal her and show to her your face,
So my soul can see you and bathe in your grace.
There she will find strength and healing in this sight.
Her joy will be complete then, Eternal her delight.
What pity stirs in you since days of old, my God!
Be kind to me your own child begotten by your love.
For long and longing hours I yearned for your embrace,
To see my light in your light basking in your grace.
My heart's desire is to harmonize with yours
Do not conceal your pity, hide not that light of yours.
Help, my lover, spread your canopy of peace,
Enfold all human beings. Give all pain surcease.
Your presence on this earth plane do make known to us
And we shall respond then with song and dance.
Rush, my love, be quick, the time for love has come,
Let your gentle favor grace us as of old.

-translation, Rabby Zalman Schachter-Shalomi

Kavanah*God As Lover*

The mystics understood something that the liberal modern person too often misses - the path to the Divine, though certainly accessible through rationale pathways, is also accessed through non-rational modes.

When we fall in love with another person we don't merely chalk it up to a neural response or mere changes in our chemistry. We certainly don't express this love and desire through any sort of rational response. What do we do? The same things as the mystics suggested we do when we fall in love with the Divine - we write love poems, read them, sing them and dance our way to the chuppah (wedding canopy).

Shabbat is a wedding between us and our Bride, the Shekhina, God's Divine Feminine Presence made manifest on this Shabbat as it says in the Talmud :

Rabbi Hanina robed himself and stood at sunset of Shabbat eve [and] exclaimed, 'Come and let us go forth to welcome the queen Sabbath.' *Rabbi Yannai donned his robes, on Sabbath eve and exclaimed, 'Come, O bride, Come, O bride!'* (B.M. 119a).

Therefore on Shabbat we go forth to not only welcome our Shabbat bride but to court Her, embrace Her and enter in to ecstatic union with Her. It is a romance. It begins in poetry, song and dance.

Take a moment, get out of your head, get in to your heart. Your lover is waiting for you. Let your defenses down. Open up your soul. Sing out, serenade Her, become, once again, Her lover.

PSALM 95

Minhag

Psalm 95 is the first of the five psalms of Shabbat that make up a literary unit within the Book of Psalms. Psalm 95 calls out to the spiritual seeker to begin the journey of actively seeking out HaShem in the world around us, but particularly at this auspicious time - Shabbat. We open ourselves through singing, chanting and ultimately cultivating a spirit of joy. We soften our hearts and open our souls as we now formally begin to ascend a kind of spiritual ladder taking us from our weekday reality of doing and striving to our Shabbat reality of being and receiving.

לְכוּ נִרְנְנָה לַיהוָה נְרִיעָה לְצוּר יִשְׁעֵנוּ: נִקְדָּמָה פָּנֵינוּ בַּתּוֹדָה בְּזִמְרוֹת נְרִיעָה
 לוֹ: כִּי אֵל גָּדוֹל יְיָ וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים: אֲשֶׁר בְּיָדוֹ מַחְקְרֵי אָרֶץ
 וְתוֹעֲפוֹת הַרִים לוֹ: אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ וַיַּבֶּשֶׂת יָדָיו יַצְרוּ: בָּאוּ
 נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרָכָה לְפָנָיו יְיָ עֲשֵׂנוּ: כִּי הוּא אֱלֹהֵינוּ וְאַנְחָנוּ עִם
 מִרְעֵיתוֹ וְצֹאן יְדוֹ הַיּוֹם אִם בָּקְלוּ תִשְׁמְעוּ: אֵל תִּקְשׁוּ לְבַבְכֶם כְּמִרְיָבָה
 כִּיּוֹם מִסָּה בַּמִּדְבָּר: אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחַנוּנֵי גַם רָאוּ פְעָלֵי:
 אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר וָאִמַר עִם תַּעֲי לְבַב הֵם וְהֵם לֹא יָדְעוּ
 דַּרְכֵי: אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי אִם יִבְאוּן אֶל מְנוּחָתִי:

*L'khu n'ra'n'na La'donai, Naria l'tzur yish'ei'nu. N'kadma fa'nav b'todah,
 Biz'mi'rot na'ria lo. Ki el ga'dol Adonai, u'melekh gadol al kol Elohim.
 Asher b'yado mech'krei aretz, v'to'a'fot ha'rim lo. A'sher lo ha'yam v'hu
 a'sa'hu, v'ya'beshet ya'dav ya'tzaru. Bo'u nishtachaveh v'nikh'ra'a,
 Niv'r'kha lifnei Adonai oseinu. Ki hu Eloheinu, va'a'nachnu am marito
 v'tzon yado. Ha'yom im b'kolo tish'ma'u: Al takshu l'avchem kim'ri'va,
 k'yom masa ba'midbar. Asher nisu'ni a'vo'tei'chem, B'cha'nu'ni gam ra'u
 fo'oli. ◀ Arba'im shana a'kut b'dor, va'o'mar am to'ei le'vav hem, v'hem lo
 yadu d'rakhai. asher nishbati v'a'pi, im y'vun el m'nu'cha'ti.*

Niggun

Hashiveinu

הַשִּׁיבֵנוּ יְיָ,
 אֱלֹהֵינוּ וְנִשְׁוֹבָה,
 חֲדָשׁ יָמֵינוּ
 כְּקֶדֶם

*Ha'shivenu
 Adonai, eleikha
 v'nashuvah,
 chadesh
 yameinu
 k'kedem.*

Turn us to You,
 Adonai, and we
 shall return;
 renew us as in
 days of old.

Kavanah

The primary Hebrew word for “sin”, *cheit*, literally means “to miss the mark.” Though the cardinal sins (murder and the like) are best left translated as “sin,” the truth is that most of the “sins” we commit are indeed moments of “missing the mark.” We miss the mark, in so many ways - food, sex, speech, our relationships and so forth. There are a thousand ways to miss the mark and yet, all we have to do in order to do teshuva (return) to a higher path, a more noble way of living, our most authentic sense of self is to make the move, to begin the journey back. We “miss the mark;” we begin the journey back and we always remember that HaShem is always compassionate, always willing to take us back, again and again and again. We will most likely, once again, miss the mark - the question then becomes “are we able and willing to return?”

Derash

All Things Pray

It is not you alone, or we, or those others who pray. All things pray, all things pour forth their souls. The heavens pray, the earth prays, every creature and every living thing prays. In all life there is longing in Creation is itself but a longing, a kind of prayer to the ALMIGHTY. What are the clouds, the rising and the setting of the sun, the soft radiance of the moon, and the gentleness of the night? What are the flashes of the human mind and the storms of the human heart? They are all prayers - the outpouring of boundless longing for God.

-Michah Joseph Berdichavoki

PSALM 95

Derash*Religious Experiences*

There are crucial moments in life which may be properly designated as "religious experiences" in the particular sense. They are generally moments of teshuvah ("turning" or "returning"), the moment when the contrite self (the "broken heart"), sick of its pretensions, gives up its struggle for self-sufficiency and opens itself to the inflow of divine grace. I do not think that there has ever lived any human being who has not had some such moments. The question is: What is done with the "religious experience"? Is it made the basis for a new life - or is it suppressed and obscured in order to enable the self to reassert its pretensions?

-Will Herberg, *Conservative Judaism*

Kriah*Untie*

Dear God,
 We are bound with very tight knots. They choke off air and stop the blood from pulsating freely. The knots make us like computers with carefully controlled circuitry. The knots in our brains tie our creativity - our link with You. We follow the knot around in its intricacy - but it remains a knot. The knots in our hearts keep us from crying and dancing when we long to - They tie us to the posts of the fences that separate us from each other. The knots in our muscles keep our teeth clenched, our jaws locked, our legs crossed, our shoulders stooped, our backs bent, our chests from inhaling and exhaling the full sweetness of life's breath.
 O, God, untie all our knots.
 --Sheila Peltz Weinberg

Niggun*Return Again*

Return again; Return again.
 Return to the land of your soul.
 Return to who you are; Return to what you are
 Return to where you are born and reborn again.
 --Reb Shlomo Carlebach

Come, sing in ecstasy to The Eternal One ring out a fanfare to our rock of rescue! Hurry forth in thanks before the Presence, shouting in song to God. For The Creator is a generous divinity, a sovereign greater than all image-gods, in whose hand the planetary depths reside, the greatest heights, there in God's palm, to whom belongs the sea, as it was made, the dry land, shaped by divine hand. Come worship, bend the knee, let's bow to The Eminence who made us all. This is our God, and we are nurtured by God, a flock under God's care. Today, if to the Voice you'll listen: "Harden not your heart as it was done at Meribah, as on a day of trial in the wilderness, there your predecessors tested me, they put to trial my patience, but they saw my power. For forty years I argued with that generation, till finally I said: 'They are a people with a wandering heart,' nor did they ever come to know my ways. And as for them, I swore amid my wrath, that they'll not come into my place of rest."
 --Translation, Siddur Kol HaNeshama

Derash*Teshuva*

Teshuva is one of the ultimate spiritual realities at the core of the Jewish faith. Its significance goes far beyond the narrow meaning of contrition or regret or sin, and it embraces a number of concepts considered to be fundamental to the very existence of the world. Certain sages go so far as to include teshuva among the entities created before the world itself. The implication of this remarkable statement is that repentance is a universal, primordial phenomenon; in such a context it has two meanings. One is that it is embedded in the root structure of the world; the other, that before man was created, he was given the possibility of changing the course of his life. In this latter sense teshuva is the highest expression of man's capacity to choose freely - it is a manifestation of the divine in man. Man can extricate himself from the binding web of his life, from the chain of causality that otherwise compels him to follow a path of no return.
 -- Rabbi Adin Steinsaltz, *Thirteen Petalled Rose*, pp. 125-126

PSALM 96

Minhag

In Psalm 96 we establish both God's oneness and God's sovereignty over us, not simply as a nation, or as a religious community, but as human beings. Thus, no mention of Israel or Judaism occurs here. On the contrary, humanity, nature and heavenly worlds are all invoked with no reference to any particular people. In essence it is urging us to ascend out of our provincial modes of thinking about our individual self or our particular group. Allah, Yaweh, Jehova, Adonai - It is All God!

שִׁירוּ לַיְיָ שִׁיר חֲדָשׁ שִׁירוּ לַיְיָ כָּל הָאָרֶץ: שִׁירוּ לַיְיָ בְּרָכוּ שְׁמוֹ בְּשָׁרוֹ מִיּוֹם לְיוֹם
 יִשׁוּעָתוֹ: סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ בְּכֹל הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד נֹרָא הוּא
 עַל כָּל אֱלֹהִים: כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים וַיְיָ שָׁמַיִם עָשָׂה: הוֹד וְהַדָּר לְפָנָיו עֹז
 וְתִפְאַרֶת בְּמִקְדָּשׁוֹ: הָבוּ לַיְיָ מִשְׁפָּחוֹת עַמִּים הָבוּ לַיְיָ כְּבוֹד וְעֹז: הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ
 שְׂאוּ מִנְחָה וּבָאוּ לְחִצְרוֹתָיו: הִשְׁתַּחֲוּוּ לַיְיָ בְּהַדְרַת קֹדֶשׁ חִילוֹ מִפְּנֵי כָּל הָאָרֶץ: אָמְרוּ
 בְּגוֹיִם יְיָ מִלֶּךְ אֶף תִּכּוֹן תִּבֵּל בַּל תִּמּוּט יָדִין עַמִּים בְּמִישְׁרִים: <יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל
 הָאָרֶץ יָרַעַם הַיָּם וּמְלֵאוֹ: יַעֲלֹז שָׂדֵי וְכָל אֲשֶׁר בּוֹ אֶז יִרְנְנוּ כָּל עֵצֵי יַעַר: <לְפָנֵי יְיָ כִּי בָא
 כִּי בָא לְשִׁפֹּט הָאָרֶץ יִשְׁפֹּט תִּבֵּל בְּצֶדֶק וְעַמִּים בְּאִמוּנָתוֹ:

Shiru Ladonai shir chadash, Shiru La'donai kol ha'aretz. Shi'ru La'donai barkhu sh'mo, Basru miyom l'yom y'shua'toh. Sapru va'goyim k'vodo, b'kol ha'a'mim nif'l'o'tav. Ki gadol Adonai um'hulal m'ode, Nora hu al kol elohim. Ki kol elohei ha'amim e'li'lim, Va'donai shamayim asa. Hod v'hadar l'fanav, Oz v'tiferet b'mik'dasho. Havu La'donai mishp'chot amim, Havu La'donai kavod va'oz. Havu La'donai k'vod sh'mo, S'u mincha u'vo'u l'chatzrotav. Hish'tachavu la'donai b'hadrat kodesh, Chilum mipanav kol ha'aretz. Imru va'goyim Adonai malakh, Af tikon tevel bal ti'mot, yadin amim b'mei'sharim. <Yis'm'chu ha'sha'mayim v'tagel ha'aretz, Yiram ha'yam um'lohoh. Ya'a'loz sa'dai v'khol asher bo, Az y'ra'n'nu kol a'tzei ya'ar: < Lifnei Adonai ki va, Ki va lish'pot, ha'aretz; Yish'pot tevel b'tzedek, v'amim be'emunato.

Derash

Music is a key to the soul

A Jew expresses his faith (emunah) most fully and most joyfully when he sings out unreservedly” (Rabbi Aaron of Karlin). We cannot address the whole area of music, pitch and so on at this point. We merely want to state that anyone, at any level, can reach into the living waters of his soul and pour forth the living voice within him. This is a powerful tool for unblocking and expressing the soul.

This may be surprising, since we know of great singers and cantors whose souls are far removed from God, heaven help them. Even pagans and idolators have singers and musical rituals. Melodies are one tool for conveying our feelings and our spiritual condition. We must use words to express feelings and thoughts, but even more so, we express ourselves with the voice. Our holy books give testimony to this; they teach that when one's sorrows overwhelm him, he can no longer find the words to speak, poor soul, and he will break down into crying and weeping, using only his voice, no words.

Now singing, which is voice, has the power to arouse in the human very strong feelings, both of grief and exultation. And feelings are the sparks and stirrings of our soul...Music is a key to the soul, it opens us to our spiritual feelings and potential. --Rabbi Shapira; *Conscious Community* (pp. 65-66)

PSALM 96

Kriah*Shabbat Ha'Malkha*

*Ha'chama me'rosh ha'ilanot nistalkah,
bo'u v'netzei likrat Shabbat ha'malkah.
Hinei he yoredet ha'kedosha ha'brukha,
v'imah mal'akhim tz'va shalom u'me'uha.
Bo'i, bo'i, ha'malkah. Bo'i, bo'i, ha'kalla
Shalom aleikhem mal'akhei ha'shalom.*

The sun on the treetops no longer is seen.
Come, let us welcome Shabbat, the true Queen.
Behold her descending, the holy the blessed,
and with her God's angels of peace and of rest.
Come now, dear Queen, with us abide.
Come now, come now, Shabbat our Bride.
Shalom aleikhem, angels of peace.

--Hayim Nachman Bialik

Kriah*A Sabbath Prayer*

Dear God, help us now to make this a new Shabbat.
After noise, we seek quiet;
after crowds of indifferent strangers,
we seek to touch those we love;
after concentration on work and responsibility,
we seek freedom to meditate,
to listen to our inward selves.
We open our eyes to the hidden beauties
and the infinite possibilities in the world You are
creating; we break open the gates of the reservoirs
of goodness and kindness in ourselves and in
others; we reach toward one holy perfect moment
of Shabbat.

--Ruth Brin

Derash*Many Melodies*

Say your prayer in the melody that is most
pleasant and sweet in your eyes. Then you shall
pray with proper kavanah [intention]; because the
melody will draw your heart after the words that
come from your mouth. Prayer in a melody makes
the heart weep, and praise in a melody makes the
heart happy. Thus you will be filled with love and
joy for the One that sees your heart, and you will
bless the One with great love and joy.”

--Yehuda haChasid

Sing to Yah a new song.
Sing to Yah all the earth.
Sing to Yah and praise His Name.
Of His power and might do proclaim.

*To the nations tell
of God's glorious deeds.
How great God is, how strong God is
How nature serves God too.*

The gods of nations made,
of wood and stone are they -
God's presence shines with glorious light.
How awesome is God's place.

*Praise Yah you folks
to God's glory sing a tune
O come to God and give God thanks
and in God's place commune.*

God's beauty holy is.
All earth does stand in awe
We'll tell the world of Yah's grace
and how Yah rules the All.

*God's world is firm and strong
The nations God will judge
The heavens glad - The earth is too.
The sea and waves do roar.*

Let the field and grasses sway.
The trees and leaves and wind
Sing before Yah the song
God comes to judge the earth.

*God will judge the world aright.
The nations for their faith*

--Translation by R. Zalman Schachter-Shalomi

Niggun*Ivdu Et HaShem*

עֲבֹדוּ אֶת יְהוָה בְּשִׂמְחָה בְּאוֹ לְפָנָיו בְּרִנָּה
Ivdu et HaShem b'simchah, bo-u l'fanav birnanah
Divine service is joyful and liberating

PSALM 97

Minhag

The psalmist describes an intense and euphoric joy, as well as a profound sense of security, for HaShem's holy creations, power and kind and just rule. The energy of our Shabbat experience turns, in this psalm, from *avodah* (service of the Divine), not simply centered around prayer but the *avodah* of pursuing and establishing justice. God is just and therefore we should be just - we should be *tzaddikim* and create a world where *zedakkah*, justice, reigns supreme.

יִי מֶלֶךְ תִּגַּל הָאָרֶץ יִשְׂמְחוּ אֵימִים רַבִּים: עֲנַן וְעָרַפֶּל סְבִיבֵי
צְדָק וּמִשְׁפָּט מְכוֹן כְּסָאוֹ: אֵשׁ לְפָנָיו תִּלְךָ וּתְלַהֵט סְבִיב
צָרִיו: הָאִירוּ בְּרַקִּיו תִּבֵּל רְאֵתָהּ וּתְחַל הָאָרֶץ: הָרִים כְּדוֹנָג
נִמְסוּ מִלְּפָנָיו יִי מִלְּפָנָיו אֲדוֹן כָּל הָאָרֶץ: הַגִּידוּ הַשָּׁמַיִם
צְדָקוֹ וְרָאוּ כָּל הָעַמִּים כְּבוֹדוֹ: יִבְשׁוּ כָּל עֲבָדֵי פֶסֶל
הַמִּתְהַלְלִים בְּאֱלִילִים הַשֹּׁתְחוּ לוֹ כָּל אֱלֹהִים: שְׁמַעַה
וּתְשַׂמַּח צִיּוֹן וּתְגַלְגֵּל בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ יִי: כִּי
אֵתָהּ יִי עֲלִיוֹן עַל כָּל הָאָרֶץ מֵאֵד נְעֻלִיתָ עַל כָּל אֱלֹהִים:
◀ אֲהֵבִי יִי שְׁנֹאוֹ רַע שֹׁמֵר נַפְשׁוֹת חַסִּידָיו מִיַּד רְשָׁעִים
יִצִּילֵם. ◀ אֹר זָרַע לְצַדִּיק וּלְיִשְׂרָאֵל לֵב שִׂמְחָה: שְׂמְחוּ
צַדִּיקִים בְּיַי וְהוֹדוּ לְזִכְרֵךְ קֹדֶשׁ

Adonai malakh, ta'gel ha'aretz, yis'm'chu i'yim rabim. A'nan va'a'ra'fel s'vivav, tzedek u'mishpat m'khon kiso. Eish l'fa'nav telekh, ut'la'het sa'viv tza'rav. Hei'i'ru v'ra'kav tevel, ra'ata va'tacheil ha'aretz. Ha'rim ka'do'nag na'ma'su mi'lifnei Adonai, mi'lifnei adon kol ha'aretz. Hi'gi'du ha'shamayim tzidko, v'ra'u kol ha'a'mim k'vodo. Ye'v'shu kol o'vdei fe'sel, ha'mit'ha'l'lim ba'e'lilim, hish'tachavu lo kol elohim. Sham'a va'tis'mach Tzion, va'ta'gelna b'not Y'hudah, l'ma'an mishpatekha Adonai. Ki atah Adonai elyon al kol ha'aretz, m'ode na'a'leita, al kol elohim. O'havei Adonai, sin'u ra, shomer nafshot chasidav, Mi'yad r'sha'im ya'tzilem. ◀ Or zarua la'tzadik, ul'yishrei lev simcha. Simchu tzadikim ba'donai, v'hodu l'zecher kodsho.

Derash

Indifference

We must remember cruelty, but in remembering cruelty we teach a lesson against cruelty. We remember despair, but in telling about the despair, we are fighting despair. We remember death, but in invoking the stories of death, we are serving the cause of humanity against death. Memory for the Jew is what air is for other human beings: the indispensable condition for us to continue dreaming, working, creating and living...After the silence, after the flames there is only one lesson to remember. The opposite of hatred is no longer love, but indifference. The opposite of cruelty is no longer kindness, but indifference. The opposite of war is no longer peace, but indifference. The opposite of evil is indifference.

--Elie Wiesel

Derash

Subversive Prayer

Prayer is meaningless unless it is subversive, unless it seeks to overthrow and to ruin the pyramids of callousness, hatred, opportunism, falsehood. The liturgical movement must become a revolutionary movement, seeking to overthrow the forces that continue to destroy the promise, the hope, the vision. To pray is to stake our very existence, our right to live, on the truth that which we pray for. Prayer, then, is radical commitment, a dangerous involvement in a life that could be God's.

--Rabbi Abraham Joshua Heschel

PSALM 97

Kriah*I NEED YOUR STRENGTH AND WISDOM*

Great Spirit, whose voice I hear in the winds, and whose breath gives life to all the world, hear me!

I am small and weak, I need your strength and wisdom.

Let me walk in beauty, and make my eyes sharp to hear your voice.

Make my hands respect things you have made and my ears sharp to hear your voice.

Make me wise so that I may understand the things that You have taught my people.

Let me learn the lessons You have hidden in every leaf and rock.

I seek strength, not to be greater than the other, but to fight my greatest enemy - myself.

Make me always ready to come to You with clean hands and straight eyes.

So when life fades, as the fading sunset, my spirit may come to You without shame.

--Traditional Native American Prayer

The Uncreated reigns! O world, rejoice! Be happy, dwellers of all continents! Clouds and thick darkness surround God, justice and judgment bear up the Throne, a fire goes before it, flames surround its back, its lightning flashes light the world, the earth beholds and trembles, mountains melt like wax before The One, before the First of all the earth, whose justice all the skies declare, whose glory all the nations see. Let all who worship images be shamed, all those who boast amid their idols, let all gods submit to God. Zion has heard and has rejoiced, the women of Judah sound their joy, because of justice, yours Yah. For you are The Radiance above all earth. Powerfully, you have ascended over all the image-gods. And you who love The Great One hates the bad, so that the Guardian of loving souls might save them from the power of the wicked. Lightbeams are seeded for the righteous, happiness for those steadfast of heart, Rejoice, O righteous ones in The Unnameable be thankful for its sacred Trace! -translation, siddur Kol HaNeshama

Kavanah

Those who love Adonai, hate evil

Spirituality is too often thought of only in terms of personal, inward, often a meditative type practice. Though a spiritual practice will necessarily contain such pathways it can not end there. An authentic Jewish spiritual practice is one which takes the nefesh (soul) seriously. Such a practice was known to the Jewish mystics as *Tikun Nefesh* - repair of one's self. And yet this *tikun*, fixing is only important if it leads to a larger *tikun*: *Tikun Olam* - repair of the world.

Tikun Olam is made manifest in numerous ways, not the least of which is overcoming our indifference to the suffering of others particularly when it is at the hands of another. When evil people, groups, or regimes flourish it is a Jew's duty to stand up, speak out and wage war if necessary until the evil is eradicated: *Those who love Adonai, hate evil.*

On Shabbat we refrain from dwelling in such painful realities and yet we always carry it with us, even in our time of celebration. Today, on Shabbat, just acknowledge that it evil exists and hate it! Tomorrow go out in to the world and FIX IT!

PSALM 98

Minhag

This psalm builds on the energy of the preceding psalms particularly in this idea of HaShem as the ultimate source of power and justice. However, it takes a significant turn focusing the energy back on humanity and their celebration of this power not through acts of justice themselves but artistic expressions: singing and musical instrumentation. However, it is not so much about the music as it is about the celebration - the foundational idea for modern minyanim trying to reclaim participatory, festive, musical oriented *davening* less about *cantorial* performance and more about *joyful noise!*

מִזְמוֹר שִׁירוֹ לַיְי שִׁיר חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה לוֹ יְמִינוּ
וְזָרוּעַ קֹדֶשׁ: הוֹדִיעַ יְי שְׁוֹעָתוֹ לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ: זָכַר
חֲסֵדוֹ וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָּל אַפְסֵי אֶרֶץ אֶת יְשׁוּעַת
אֱלֹהֵינוּ: הִרְיֵעוּ לַיְי כָּל הָאָרֶץ פָּצְחוּ וְרִנְנוּ וְזָמְרוּ: זָמְרוּ לַיְי
בְּכִנּוֹר בְּכִנּוֹר וְקוֹל זְמָרָה: בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר הִרְיֵעוּ לְפָנֵי
הַמֶּלֶךְ יְי: יִרְעֵם הַיָּם וּמְלֵאוּ תִּבְל וַיִּשְׁבִּי בָּה: נְהָרוֹת יִמְחָאוּ כָּף
יַחַד הָרִים יִרְנְנוּ: ◀ לְפָנֵי יְי כִּי בָּא לְשִׁפְט הָאָרֶץ יִשְׁפֹּט תִּבְל
בְּצִדֵּק וְעַמִּים בְּמִישְׁרִים:

Mizmor, Shiru la'donai shir chadash, ki nif'la'ot a'sa, Ho'shi'a lo y'mino uz'ro'a kodsho. Hodi'a Adonai y'shu'a'to, l'enei ha'goyim gila tzid'kato. Zachar chasdo ve'emunato l'vet Yisrael, ra'u khol af'sei a'retz et y'shu'at Eloheinu. Ha'ri'u La'do'nai kol ha'a'retz, Pitz'chu v'ra'n'nu v'za'me'ru. Zamru La'donai b'k'hinor, b'k'hinor v'kol zim'ra. Ba'cha'tzo'tz'rot v'kol shofar ha'ri'u lifnei ha'melekh Adonai. Yir'am ha'yam um'lo'o, tevel v'yoshvei'va. N'harot yim'cha'u khaf, yachad ha'rim y'ra'nenu. ◀ Lif'nei Adonai ki va lishpot ha'arets yish'pot tevel b'tzedek, v'amim b'mei'sha'rim.

Derash

Rewards of Prayer

Perhaps for saints and truly holy persons, fully conscious prayer is really an everyday thing. For the ordinary worshiper, the rewards of a lifetime of faithful praying come at unpredictable times, scattered through the years, when all at once the liturgy glows as with fire. Such an hour may come after a death, or after a birth; it may flood the soul at no marked time, for no marked reason. It comes; and one knows why one has prayed all of one's life.

-- Herman Wouk
(adapted)

Derash

The Rebbie's Melody

The Rabbi of Ladi noticed an old man among his listeners who obviously did not comprehend the meaning of his discourse.

He summoned him to his side and said, "I perceive my sermon is unclear to you. Listen to this melody, and it will teach you how to cleave unto Adonai."

The Rebbie began to sing a song without words. It was a song of Torah, of trust in God, of longing for HaShem, and of love for the Creator.

"I understand now what you wish to teach," exclaimed the old man. "I feel an intense longing to be united with HaShem."

The Rebbies melody became part of his every discourse henceforth, though it had no words.

--Rabbi Louis Newman; Hasidic Anthology

PSALM 98

Nisayon

Just because Shabbat ends on our calendar it does not mean it is over. Though we return to work, household duties and the like does not mean we have to stop davening (praying). Prayer can be as simple, and profound, as continuing to hum Shabbat *niggunim* (tunes). While you are in traffic, standing in line or on hold on the phone trying bringing Shabbat to the experience through a *niggun*. It can transform the act from the mundane in to the holy. This is Shabbat - a tune up of the soul.

Chazon

The Jewish mystics believe existence is made up of two energies, *zakhar* - masculine & *nekevah* - feminine.

Every being, male or female, is composed of both. *Zakhar*/masculine energy is the inclination, at it's best, to go out in to the world, to build and to create and at it's worst is to conquer and to destroy.

Nekevah/feminine energy, at it's best, is the inclination to receive, to nurture, to heal and at it's worst to smother and stifle. A balanced and complete individual embodies the best of *zakhar* and *nekevah* always struggling to maintain this delicate equilibrium.

Meditate on your *zakhar*/masculine energy. How do you create, contribute and build? Or perhaps how do you not exert enough *zakhar* energy? How can you put yourself out there more? In what areas? In what ways? What is holding you back? How do you over exert the *zakhar*, pick apart, dominate and even destroy?

Meditate on your *nekevah*/feminine energy. How do you nurture and sustain the world, those around you and yourself? Or perhaps how do you neglect this piece of your being? In what ways? What is holding you back? How do you over exert the *nekevah*, over protect, hold on to or obsess over certain areas in yourself or people in your life?

Sing to Adonai a new song, for God has worked wonders. God's might has been triumphant, revealing supreme power to all.

God has remembered God's steadfast love and faithfulness to the house of Israel.

The whole world has seen the triumph of our God. Let all on earth shout for joy and break into jubilant song!

Sing praise to Adonai with the harp; with trumpets and horns make a joyful noise.

Let the sea roar, and all its creatures; the world, and its many inhabitants.

Let the rivers applaud in exultation, let the mountains all echo earth's joyous song.

Adonai is coming to rule the earth: to sustain the world with kindness, to judge its people with fairness.

Derash

Living God

Life cannot be departmentalized into secular and sacred, material and spiritual, with the latter alone falling under divine jurisdiction. No such distinction is recognized in Hebraic religion; the attempt to withdraw anything, no matter how seemingly insignificant, from divine rule is branded as an attempt to set up a rival, an idolatrous claim against the sovereignty of God: "I am the Lord thy God ... thou shalt have no other gods before Me" (Ex. 20:2-3). All life, all existence, is governed by one ultimate principle and that principle is the will of the Living God.

--Will Herberg

PSALM 99

Minhag

Psalm 99 continues with the theme of God's justice - *mishpat* and *tzedaka*. Everyone is held accountable, according to this Psalm, even and especially the people Israel and it's leaders. To be an *Ohr L'goyim* - a light unto nations we must first be a light unto ourselves. This begins with *cheshbon nefesh* - soul searching and an honest accounting of our deeds; rectifying our misdeeds and *teshuva* (returning) to our highest purpose preempting the need for punishment.

יְיָ מֶלֶךְ יִרְגָזוּ עַמִּים יֹשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ: יְיָ בְּצִיּוֹן גָּדוֹל וְרָם
 הוּא עַל כָּל הָעַמִּים: יוֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא: וְעַז מֶלֶךְ
 מִשְׁפָּט אָהֵב אֶתָּה כּוֹנֵנֵת מִיִּשְׂרָאֵל מִשְׁפָּט וְצִדְקָה בִּיעֲקֹב אֶתָּה עֲשִׂיתָ:
 רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו קְדוֹשׁ הוּא: מִלְּשָׁה וְאֶהְרֹן
 בְּכַהֲנָיו וְשִׁמּוֹאֵל בְּקִרְאֵי שְׁמוֹ קִרְאִים אֵל יְיָ וְהוּא יַעֲנֵם: בְּעַמּוּד עֲנָן
 יְדַבֵּר אֲלֵיהֶם שְׁמֵרוּ עֲדוֹתָיו וְחַק נָתַן לָמוֹ: יְיָ אֱלֹהֵינוּ אֶתָּה עֲנִיתָם אֵל
 נִשְׂא הַיִּתְּ לָהֶם וְנָקַם עַל עֲלִילוֹתָם: ◀ רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ
 לָהֶר קְדָשׁוֹ כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

Niggun
Romemu

רוֹמְמוֹ יְיָ
 אֱלֹהֵינוּ
 וְהִשְׁתַּחֲוּוּ לָהֶר
 קְדָשׁוֹ כִּי קְדוֹשׁ
 יְיָ אֱלֹהֵינוּ:

Ro'm'mu A'do'nai
 Eloheinu,
 v'hishtachavu
 l'har kodsho, Ki
 kadosh Adonai
 Eloheinu.

Adonai malakh yir'g'zu amim, yo'shev k'ruvim, ta'nut ha'aretz. Adonai b'tzion gadol, v'ram hu al kol ha'amim. Yodu shimkha gadol v'nora, kadosh hu. V'oz melekh mishpat ahev, atah konanta mei'sha'rim, Mishpat utz'daka b'Ya'akov atah a'sita. Ro'm'mu Adonai Eloheinu, v'hish'tachavu la'hadom rag'lav: "Kadosh hu!" Moshe v'Aharon b'kho'ha'nav u'Shmuel b'korei sh'mo, Korim el Adonai v'hu ya'anam. B'amud anan y'da'ber a'leihem, shamru ei'dotav v'chok natan la'mo. Adonai Eloheinu ata a'nitam, el no'se hayita la'hem v'nokam al al'lil'otam. ◀ Ro'm'mu A'do'nai Eloheinu, v'hishtachavu l'har kodsho, Ki kadosh Adonai Eloheinu.

Derash

Shabbat & Covenant

The Sabbath is that point in time where God and man meet. On the seventh day of creation, God joined Himself and His eternal presence to His temporal creation, to the world of man. On the Sabbath day, man not only recalls but also participates in an act of cosmic creation. Through an act of *Imitatio Dei*, he experiences original structuring of time, bringing the rhythm of his own life into tune with the rhythm of the cosmos. The observance of the Sabbath links humanity to a divinely ordained future as well as a divinely created past... the Sabbath is a prefiguration of the final phase of Divine/human reconciliation. In pointing back to the beginning, it also points to what is yet to be, to the final destiny to which all creation is moving.

The Sabbath and the Exodus are the two paradigmatic examples of liberation found in the Bible. The Exodus from bondage is the symbol of external liberation; the Sabbath is the symbol of inner freedom. Observing the Sabbath means freeing oneself from the endless drive to remake the world in the image and likeness of man. It means acknowledging God as the source and center of human life. The Sabbath as a mimetic reenactment of the original seventh day proclaims the incontestable sovereignty of God, and the everlasting covenant between God and Israel. On the Sabbath day creation and covenant intersect.

--Bernard Och

PSALM 99

Derash

People think that they pray to God. But this is not the case, for prayer itself is of the very essence of God.
-Siddur Ivdu Et HaShem

Derash

Eternity In Time

Six days a week we humans use time. We value it as a means to an end. Time “well spent” for us is time that helps us acquire something. Yet to have more does not mean to be more. Indeed, there is a realm of time where the goal is not to have, but to be, not to own, but to give, not to control, but to share, not to subdue, but to be in accord. Life goes wrong when the control of space, the acquisition of things, becomes our sole concern. The seventh day rights our balance and restores our perspective. It is like a palace in time with a kingdom for all. It is not a date, but an atmosphere. On the seventh day, we celebrate time rather than space. Six days we live under the tyranny of things of space; on the seventh day 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.

--Abraham Joshua Heschel

Adonai is sovereign; nations tremble.

God is enthroned on high; the very earth quivers.

Adonai is great in Zion, exalted over all peoples. Let them praise God, for God is awesome, holy.

A sovereign, mighty, rules with a love of justice;

You alone bring about equity, ordaining justice and compassion for the people of Jacob.

Exalt Adonai our God. Worship God, who is holy. Moses, Aaron, and Samuel, God's chosen ones, called out to Adonai, Who answered them in a pillar of cloud.

They zealously strove to obey the divine law, even when God's decrees were beyond their grasp.

You responded to them with compassion, even as You rebuked them for their offenses.

Extol Adonai, and bow toward God's holy mountain. Adonai our God is holy.

Niggun

Ana HaShem

אָנָּה ייִ כִּי אֲנִי עֲבָדְךָ אֲנִי
עֲבָדְךָ, בֶּן אֲמֹתֶךָ פִּתְחוּת
לְמוֹסְרִי.

*Ana HaShem, AnaHaShem,
ki'ani av'dekha
Ani avdekha, ben ah'motekha
Pitachta l'moserai*

Please dear God, it's me, your
humble servant, open up to me
Your ways.

Derash

God's Light

God, blessed be He, Who is above all the worlds, is the source of the commandment, and a person who observes His commandment connects himself to God, Who bestows holiness and light that surpasses everything. In addition, when a person observes a commandment that he is enjoined to observe, not only does he draw down the Divine Light that surpasses everything, but also that spark of originality and individuality that he of Himself brings to the observance draws down still more and greater light...So, when a person first fulfills a commandment, there is the initial connection to the hidden light, which comes from God, blessed be He, Who commands, Who is hidden beyond human grasp. A person could never have brought down this light alone, no matter how hard he tried.

--The Piaseczna Rebbie

PSALM 29

Minhag

Psalm 29 reorients us on our journey in to the heart of Kabbalat Shabbat back in to a natural experience of God. The psalmist experiences the power of HaShem in the midst of a great storm. The word *kol*, translated as “voice” or “voice of Adonai,” appears seven times. It is said by mystics to be an allusion to the seven-day process of creation but certainly also the experience of God in the world around us.

At a deeper level, as we chant this Psalm, we acknowledge both the intensity and struggle involved with the creation process and with living. At the same time, we acknowledge that this process, even for HaShem, must be set aside, if only for a day, and a more quiet and serene existence must take over. We now journey in to this place of acquiescing control and fully feeling enveloped in Shabbat.

מִזְמוֹר לְדָוִד הָבוּ לַיְי בְּנֵי אֱלִים הָבוּ לַיְי כְּבוֹד וְעֹז: הָבוּ לַיְי כְּבוֹד שְׁמוֹ הַשְּׁתַּחֲוּוּ לַיְי
 בְּהַדְרַת קֹדֶשׁ: קוֹל יְי עַל הַמַּיִם אֵל הַכְּבוֹד הָרַעִים יְי עַל מַיִם רַבִּים: קוֹל יְי בְּכַח קוֹל יְי
 בְּהַדָּר: קוֹל יְי שִׁבְר אַרְזִים וַיִּשְׁבֵּר יְי אֶת אַרְזֵי הַלְּבָנוֹן, וַיִּרְקִידֵם כְּמוֹ עֵגֶל לְבָנוֹן וּשְׂרִיזֹן
 כְּמוֹ בֶן רְאֲמִים, קוֹל יְי חִצָּב לְהַבּוֹת אֵשׁ, קוֹל יְי יַחִיל מִדְּבָר, יַחִיל יְי מִדְּבָר קֹדֶשׁ: קוֹל יְי
 יַחִיל אֵילוֹת וַיַּחֲשֶׁף יַעֲרוֹת וּבִהִיכְלוּ כָּלוּ אִמֵּר כְּבוֹד: ◀ יְי לְמַבּוּל יֵשֶׁב וַיִּשָּׁב יְי מִלְּךָ
 לְעוֹלָם: יְי עַז לְעַמּוֹ יִתֵּן יְי יַבְרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:

Mizmor l'david: Havu la'donai b'nei eilim havu la'donai kavod va'oz. Havu la'donai k'vod sh'mo hish'tachavu la'donai b'hadrat kodesh. Kol A'do'nai al ha'mayim el ha'kavod, hi'rim Ado'nai al mayim rabim. Kol Adonai ba'koach kol Adonai be'hadar Kol Adonai shover a'razim vay'shaber Adonai et ar'zei hal'vanon. Va'yarkidem k'mo egel l'vanon v'siryon k'mo ven r'emim. Kol Adonai chotzev la'havot eish. Kol Adonai yachil midbar Yachil Adonai midbar kadash. Kol Adonai y'cho'leil a'yalot va'ye'che'sof y'arot uv'hei'chalo kulo o'mer kavod. ◀ Adonai la'mabul ya'shav va'yeshev Adonai melekh l'olam. Adonai oz l'amo yiten Adonai y'vareikh et amo va'shalom.

Derash

Something Bigger

To pray is so necessary and so hard. Hard not because it requires intellect or knowledge or a big vocabulary, but because it requires of us humility. And that comes, I think, from a profound sense of one's brokenness, and one's need. Not the need that causes us to cry, "Get me out of this trouble, quick!" but the need that one feels every day of one's life even though one does not acknowledge it to be related to something bigger than one's self; something more alive than one's self, something older and something not yet born, that will endure through time. --Lillian Smith

Derash

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. --Ferdinand M. Isserman

Kriah

How Can I Sing

How can I sing of day and night,
When it is God who formed them?

How Can I sing of heaven and earth,
when it is God who declared them?

How can I sing of mountains and hills,
when it is God who planted them?

How can I sing of seas and deserts,
when it is God who begot them?

And how can I sing of earth and its
fullness, when it is God who bade them be?

I shall sing to God who fashioned all and is
beyond all -it is to God I shall sing!

--Siddur Kol Koreh

PSALM 29

Kriah*A Sense Of Your Presence*

Among our many appetites
There is a craving after God.

*Among our many attributes
There is a talent for worshiping God.*

Jews who wandered in the deserts beneath the stars
Knew their hearts were hungry for God.

*Jews who studied in candle-lit ghetto rooms
Thirsted longingly after God.*

In tent or hut or slum
Jewish women prayed to God.

*But we who are smothered with comfort
Sometimes forget to listen.*

Help us O God, to recognize our need,
To hear the yearning whisper of our heart.

*Help us to seek the silence of the desert
And the thoughtfulness of the house of study.*

Bless us, like our ancestors in ancient days
With that most precious gift: a sense of your Presence

*Brush us with the wind of the wings of Your being.
Fill us with the awe of Your holiness.
We, too, will praise, glorify and exalt Your name.*

--Ruth Brin (adapted)

Attribute to Yah, you children of the exalted. Attribute to Yah glory and strength.

Attribute to Yah the honor due the Name. Bow before Yah in splendor of holiness.

The call of Yah is upon the waters. The Glorious One thunders! Yah is upon the many waters.

The call of Yah is in strength! The call of Yah is in beauty!

The call of Yah shivers the trees! The call of Yah shatters Lebanon's cedars! *Yah has them leaping like a calf, Lebanon and Siryon like unicorns!*

The call of Yah hews out fiery flames! The call of Yah makes the desert tremble!

Makes tremble the desert of Kadesh.

The call of Yah causes hinds to calve and strips the forests bare.

In Yah's sanctuary, all give glory to the One.

Yah sat enthroned even at the flood. Yah sits as Sovereign forever!

Yah will bless all the people with shalom!

--translation by Rabbi David Zaslow

Derash*Shabbat & Creation*

The Sabbath reflects the creation of the world in the year. Just as the world is always there, and wholly there before anything at all happens in it, so the order of the Sabbath precedes all festivals which commemorate events and completes its course in the year, undisturbed by other feasts. And just as creation is not contained in the fact that the world was created once, but requires for its fulfillment renewal at every dawn, so the Sabbath, as the festival of creation, must not be one that is celebrated only once a year, but one that is renewed throughout the year, week after week the same, and yet week after week different, because of the difference in the weekly portions. And just as creation is wholly complete, for revelation adds to it nothing that was not already latent in it as presage, so the festival of creation must also contain the entire content of the festivals of creation; in its own inner course from evening to evening it must be all presage.

--Franz Rosenzweig

ANA B'KHOAKH

אנא בכח

Minhag

Ana B'khoakh is a mystical prayer recited by the *Sh'liakh Tzibur* (prayer leader) on behalf of the congregation so that their prayers should be accepted. It's seven lines, consisting of six words each, amount to forty-two letters, representing the forty-two letter mystical name of God. As we recite this we meditate on the power of prayer; something far beyond the mere recitation of ancient words but rather a sophisticated web of thoughts, feelings, hopes and yearnings all offered, here, now by us as we call out *B'khoakh* - with great force.

אָנָא בְּכַח גְּדֻלַּת יְמִינְךָ תַּתִּיר צְרוּרָה: קַבֵּל רִנַּת עַמְּךָ שִׁגְבְּנוּ טַהֲרָנוּ נוֹרָא:

Ana b'koach g'dulat y'minkha ta'tir tzrurah. Kabel rinat amkha, sag'beinu tahoreinu no'ra.

נָא, גִּבּוֹר, דּוֹרְשֵׁי יַחֲוּדְךָ כְּבַבַּת שְׁמַרְם: בְּרַחֲם, טַהֲרֵם, רַחֲמֵם, צְדָקְתְּךָ תָּמִיד גַּמְלֵם:
חֲסִין קְדוֹשׁ, בְּרוּב טוּבְךָ נַהֵל עֲדָתְךָ: יַחֲד גְּאָה, לְעַמְּךָ פְּנֵה, זוֹכְרֵי קְדוּשָׁתְךָ: שׁוֹעֲתֵינוּ
קַבֵּל, וּשְׁמַע צַעֲקוֹתֵנוּ, יוֹדַע תַּעֲלָמוֹת: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Na, gibor, dorshei ye'chu'dekha k'avavat shamrem: Barkhem, ta'harem, rachamem, tzidkatkha tamid gamlem. Cha'sin kadosh, b'rov tuvkha nahel adatekha: Yachid ge'eh, l'amkha p'neh, zohkhrei k'dushatekha: Shava'teinu kabel, u'shma tza'a'kateinu, yodeyah ta'a'lumot: Barukh shem k'vod malkhutoh l'olam va'ed.

Derash

Wonder

The capacity to 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. --Abraham J. Heschel

God whose mighty hand makes nations free, release all captives, hear our humble plea. Accept this plaintive song we offer You to praise and glorify Your name. Preserve the righteous ones who seek You, who, in love, sing out Your oneness. Guard and bless with Your great goodness Your people who revere Your name. You, our God, Who are alone exalted, turn to us; hearken to our prayer, our thoughts revealed, laid bare before You as Your dominion ever we proclaim.

Nisayon

The Jewish mystics teach us that God is not merely a fatherly figure in the sky. Rather God is the pulsating force that courses through all existence, all life-forms and every experience.

As you move in to true Shabbat consciousness (taking it with you in to the week as well) cultivate a practice of pausing when confronted by the seemingly ordinary activities of life (walking on the grass, taking a breath, hearing a noise). Observe the moment and feel the presence of the Divine.

Derash

Concentration

People should put all their strength into the words, proceeding from letter to letter with such concentration that they lose awareness of their bodily selves. It then seems to them that the letters themselves are flowing into one another, and they enter into union with spirit. In this there is no greater joy.

--Keter Shem Tov

L'KHA DODI

לכה דודי

Minhag

Here we begin the chanting of L'kha Dodi, the pinnacle of the Kabbalat Shabbat experience. This poem was composed by the kabbalist Solomon Alkebetz in 1529, and interestingly enough, is signed by the author in eight of the lines with his acrostic "SHeLoMoH HaLeVI."

This sophisticated piece is composed of biblical and rabbinic phrases masterfully woven into a stunning poem about Shabbat's grandeur, our vision of an ideal world, and our longing for messianic redemption.

לְכָה דוּדִי לְקִרְאת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:
לְכָה דוּדִי לְקִרְאת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*L'kha dodi likrat kala, p'nei Shabbat n'kab'la:
L'kha dodi likrat kala, p'nei Shabbat n'kab'la.*

1. שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד, הַשְּׁמִיעֵנוּ אֵל הַמְיֻחָד. יִי אֶחָד וְשֵׁמוֹ אֶחָד. לְשֵׁם וְלִתְפָאֵרַת
וְלִתְהִלָּה: לְכָה דוּדִי לְקִרְאת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*Shamor v'zakhor b'dibur echad, hish'mi'enu el ham'yuchad. Adonai
echadush'mo'echad, l'shem ul'tiferet v'lithila: L'kha dodi likrat kala, p'nei Shabbat n'kab'la.*

2. לְקִרְאת שַׁבַּת לָכוּ וְנִלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה. יִרְאֵשׁ מִקְדָּם נְסוּכָה. סוּף מַעֲשֵׂה
בְּמַחְשָׁבָה תִּחְלָה: לְכָה דוּדִי לְקִרְאת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*Likrat Shabbat l'khu v'neilkha, ki hi m'kor ha'brakha. Me'rosh mi'kedem n'sukha, sof ma'aseh,
b'machshava t'chila: L'kha dodi likrat kala, p'nei Shabbat n'kab'la.*

3. מִקְדָּשׁ מְלֶךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ הַהִפְכָה. רַב לָךְ שַׁבַּת בְּעַמְקֵי הַבְּכָא. וְהוּא
יְחַמּוֹל עָלֶיךָ חֲמֵלָה: לְכָה דוּדִי לְקִרְאת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*Mikdash melekh, ir m'lukha, kumi tz'i mitokh ha'hafei'kha. Rav lakh shevet b'emek ha'bakha. v'hu
yachamol alayikh chem'la: L'kha dodi likrat kala, p'nei Shabbat n'kab'la.*

4. הַתְּנַעֲרִי מֵעֶפֶר קוּמִי, לְבָשִׁי בְּגֵדֵי תְּפָאֵרְתְּךָ עִמִּי. עַל יַד בֶּן יִשָּׁי בֵּית הַלְּחָמִי. קָרְבָה
אֶל נַפְשִׁי גְּאֻלָּה: לְכָה דוּדִי לְקִרְאת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*Hitna'ari! Mei'afar kumi! Liv'shi big'dei tifartek, ami! Al yad ben Yishai, beit ha'lachmi. karva el
naf'shi g'alah: L'kha dodi likrat kala, p'nei Shabbat n'kab'la.*

5. הַתְּעוֹרְרִי הַתְּעוֹרְרִי. כִּי בָא אוֹרְךָ קוּמִי אוֹרִי. עוֹרִי עוֹרִי שִׁיר דְּבָרִי. כְּבוֹד יִי עָלֶיךָ
נִגְלָה: לְכָה דוּדִי לְקִרְאת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*Hit'or'ri! Hit'or'ri! ki va oreikh! Kumi ori. Uri, uri, shir da'beri; k'vod Adonai alayikh nigla: L'kha
dodi likrat kala, p'nei Shabbat n'kab'la.*

L'KHA DODI

Minhag

In Tzfat, where this love poem originated, the Kabbalists (Jewish mystics) would go out in to the field and greet Shabbat as they faced the setting sun. They would then return to the synagogues escorting their beloved Shekhinah - The Shabbat Bride. Today, while davening in our synagogue, we re-enact this through opening the door to the synagogue (preferrably a western entrance) and bow as we say “boi Kallah” (“come my Bride) in the final stanza.

לְכָה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:
לְכָה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*L'kha dodi likrat kala, p'nei Shabbat n'kab'la:
L'kha dodi likrat kala, p'nei Shabbat n'kab'la.*

6. לֹא תִבּוֹשִׁי וְלֹא תִכְלָמִי. מָה תִשְׁתַּחֲוֶי וּמָה תִהְיֶימִי. בְּךָ יִחְסוּ עַנְיֵי עַמִּי, וְנִבְנְתָה עִיר
עַל תִּלָּה: לְכָה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*Lo tevoshi v'lo tikalmi; ma tishtochachi, u'ma tehemmi. Bakh yechesu aniyei ami, v'niv'n'ta ir al tila:
L'kha dodi likrat kala, p'nei Shabbat n'kab'la.*

7. וְהָיוּ לְמִשְׁפָּה שְׂאֵסִיךְ. וְרָחֲקוּ כָּל מִבְּלַעֲיךָ. יְשִׁישׁ עַלְיךָ אֱלֹהֶיךָ. כְּמִשׁוֹשׁ חֶתָּן עַל
כָּלָה: לְכָה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*V'hayu limshisa sho'sayikh, v'ra'cha'ku, kol m'valayikh. Ya'sis a'layikh Elohayikh, kimsos chatan al
kala: L'kha dodi likrat kala, p'nei Shabbat n'kab'la.*

8. יָמִין וּשְׂמָאל תִּפְרוֹצִי. וְאֶת־יְיָ תִעְרִיצִי. עַל יַד אִישׁ בֶּן פְּרָצִי. וְנִשְׁמַחָה וְנִגְיָלָה:
לְכָה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*Yamin u'smol tifrotzi, v'et Adonai ta'aritz. Al yad ish ben partzi, v'nismcha v'nagila: L'kha dodi likrat
kala, p'nei Shabbat n'kab'la.*

Hadrakha

The congregation rises and faces the entrance as we greet the Shabbat Bride. We bow once to the left, and once to the right and then can return facing the ark.

9. בּוֹאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָהּ. גַּם בְּשִׂמְחָה וּבְצִחָהּ. תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ. בּוֹאִי כָלָה,
בוֹאִי כָלָה: לְכָה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*Bo'i v'shalom, a'teret balah; gam b'simcha uv'tzahala. Tok emunei am s'gula. Bo'i kala! Bo'i kala!
L'kha dodi likrat kala, p'nei Shabbat n'kab'la.*

Derash

The Effort

Make every effort to pray from the heart. Even if you do not succeed, the effort is precious in the eyes of the Lord.
--Nahman of Bratslav

L'KHA DODI

Kavanah

The Jewish mystics believe existence is made up of two energies, *zakhar* - masculine and *nekevah* - feminine. Every being, male or female, is composed of both. Zakhar/masculine energy is the inclination, at it's best, to go out in to the world, to build and to create and at it's worst is to conquer and to destroy. Nekevah/feminine energy, at it's best, is the inclination to receive, to nurture, to heal and at it's worst to smother and stifle. A balanced and complete individual embodies the best of zakhar and nekevah always struggling to maintain this delicate equilibrium.

Meditate on your zakhar/masculine energy.

How do you create, contribute and build? Or perhaps how do you not exert enough zakhar energy? How can you put yourself out there more? In what areas? In what ways? What is holding you back? How do you over exert the zakhar, pick apart, dominate and even destroy?

Meditate on your nekevah/feminine energy.

How do you nurture and sustain the world, those around you and yourself? Or perhaps how do you neglect this piece of your being? In what ways? What is holding you back? How do you over exert the nekevah, over protect, hold on to or obsess over certain areas in yourself or people in your life?

Niggun

Ode Yishama

עוד ישמע
בערי יהודה
ובחצות
ירושלים קול
ששון וקול
שמחה קול
חתן וקול כלה

*Ode yishama
b'aray yehudah;
oo'vachuzot
Yerushalym kol
sason v'kol
simkha
kol chatan v'kol
kalah.*

Again there shall be heard in the cities of Judah and streets of Jerusalem the voice of joy & gladness bridegroom and bride.

Come, my beloved, with a chorus of praise: welcome Shabbat the Bride, Queen of our days. "Keep" and "remember" were uttered as one by our Creator, beyond comparison. Adonai is One and His name is One, reflected in glory, in fame, and in praise. Come, my beloved, with a chorus of praise: welcome Shabbat the Bride, Queen of our days. Come, let us greet Shabbat, Queen sublime, fountain of blessings in every clime. Anointed and regal since earliest time; in thought she preceded creation's six days. Holy city, majestic, banish your fears. Arise, emerge from your desolate years. Too long have you dwelled in the valley of tears. God will restore you with mercy and grace. Come, my beloved, with a chorus of praise: welcome Shabbat the Bride, Queen of our days. Arise and shake off the dust of the earth. Wear glorious garments reflecting your worth. Messiah will lead us all soon to rebirth. Let my soul now sense redemption's warm rays. Awake and arise to greet the new light, for in Your radiance the world will be bright. Sing out, for darkness is hidden from sight. Through you, Adonai His glory displays. Come, my beloved, with a chorus of praise: welcome Shabbat the Bride, Queen of our days.

Niggun

Asher Bara

אשר ברא ששון ושמחה חתן וכלה גילה רינה דיצה וחדוה אהבה
ואחוה ושלוה ורעות

*Asher bara sason v'simkha sason v'simcha chatan v'kala: geelah reenah
deetzah v'chedvah ahavah v'achavah v'shalom v'ray'oot*

Whos has created joy and gladness, bride and groom, mirth and exaltation, pleasure and delight, sisterhood and brotherhood, peace and friendship.

PSALM 92

Minhag

Psalm 92 is the official beginning of Shabbat. It was originally recited by the Levites, in the Temple. Traditionally, those in mourning are not present during Kabbalat Shabbat; they enter into the synagogue, and are formally greeted by the congregation at this point.

According to the Midrash, Shabbat herself stood up and recited this psalm amidst God's creation of the world, thereby affirming the role of Shabbat as the day of inner joy and rest for all of God's creatures.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ: לְהַגִּיד
בְּבֶקֶר חֲסֵדְךָ וְאַמוּנָתְךָ בְּלִילוֹת: עָלַי עֲשׂוֹר וְעָלַי נָבֵל עָלַי הַגִּיזוֹן בְּכַנּוֹר:
כִּי שִׁמַּחְתָּנִי יִי בְּפַעֲלֶךָ בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֵּן: מַה גָּדְלוֹ מַעֲשֵׂיךָ יִי מְאֹד
עֲמָקוֹ מִחֲשַׁבְתֶּיךָ: אִישׁ בְּעַר לֹא יֵדַע וְכִסִּיל לֹא יִבִּין אֶת זֹאת: בְּפֶרֶחַ
רְשָׁעִים כְּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל פְּעָלֶי אֹן לְהַשְׁמָדָם עֲדֵי עַד: וְאַתָּה מְרוֹם
לְעֵלָם יִי: כִּי הִנֵּה אֵיבֶיךָ יִי כִּי הִנֵּה אֵיבֶיךָ יִאֲבְדוּ יִתְפָּרְדּוּ כָּל פְּעָלֶי אֹן:
וְתָרַם כְּרָאִים קִרְנֵי בִלְתֵי בְשֵׁמֶן רַעֲנָן: וְתַבַּט עֵינַי בְּשׁוּרַי בְּקָמִים עָלַי
מְרַעִים תִּשְׁמַעְנָה אֲזֵנַי: ◀ צְדִיק כְּתָמַר יִפְרַח כְּאַרְז בְּלִבְנוֹן יִשְׁגָּה:
שְׁתוּלִים בְּבֵית יִי בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד יִנוּבּוֹן בְּשִׁיבָה דְּשָׁנִים
וְרַעֲנָנִים יִהְיוּ: לְהַגִּיד כִּי יִשְׂרָאֵל יִי צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ:

*Mizmor shir l'yom ha'Shabbat: Tov l'hodot la'donai, ul'zamer l'shimkha el'yon.
L'hagid ba'boker chas'dekha, ve'emunatkha ba'lelot. alei a'sur va'alei navel, a'lei
higayon b'khnor. Ki simachtani Adonai b'fa'alekha, b'ma'asei yadekha a'ranen.
Ma gadlu ma'asekha Adonai, m'ode am'ku mach'sh'vo'te'kha. Ish ba'ar lo ye'da,
ukhsil lo yavin et zot. Bifro'ach r'sha'im k'mo esev va'yatzi'tsu kol po'alei a'ven
l'hishamdani a'dei ad. V'ata marom l'olam Adonai. Ki hinei oyvekha Adonai, ki
hinei oyvekha yovedu yit'pardu kol po'alei a'ven. Va'tarem kirem karni, ba'loti
b'shemen ra'anan. Va'tabet eini b'shurai, ba'kamim alai m're'im tishmana oznai.
◀ Tzaddik ka'ta'mar yif'rach, k'erez bal'vanon yis'geh. Shtulim b'veit Adonai,
b'chatzrot Eloheinu yafrichu. Od y'nuvun b'seiva, d'sheinim v'ra'a'nanim yi'hyu,
L'hagid ki yashar Adonai, Tzuri, v'lo avlata bo.*

Niggun
*Tov L'hodot
HaShem*

טוֹב לְהַדוֹת
לַיהוָה
וּלְזַמֵּר
לְשִׁמְךָ
עֲלֵינוּ:
לְהַגִּיד בְּבֶקֶר
חֲסֵדְךָ
וְאַמוּנָתְךָ
בְּלִילוֹת:

*Tov l'hodot
la'donai,
ul'zamer
l'shimkha
el'yon.
L'hagid
ba'boker
chas'dekha,
ve'emunatkha
ba'lelot.*

Kavanah

From Aging to Sage-ing

They shall bear fruit even in old age; they shall be ever fresh and fragrant (end of Psalm 92).

One of the hallmark attributes of a life lived as a spiritual journey is that one redefines the way they experience time. To see yourself on a spiritual journey means to grow in vitality (emotional, moral, spiritual) even as your body diminishes in physical strength. The human body, after all, peaks in the mid- twenties and it is physically downhill from there.

The spiritual life, however, only begins in one's twenties (or thereabouts) and waxes stronger, potentially, until one's very last breath. The spiritual oriented life is an existence not *k'vetching* our way in to old age but pioneering the way as sages, bestowing our insights, spiritual powers and blessings unto our children, grandchildren and so many others who will seek us out as we move from aging into sage-ing!

PSALM 92

Derash

Evening In The Garden

When evening came, Adam saw the world grow dark and the sun set in the west. He cried, "Woe is me! Because I sinned, the Holy One is causing the world to become dark." He did not know that this was the natural order. The next morning when he saw the world grow light and the sun rise in the east, he rejoiced greatly, arose, built an altar, and brought an ox whose horns extended beyond its hooves as an offering....Three lyres, and all kinds of musical instruments in their hands. Together with Adam, they sang a song of praise, as it is said: "A Song for Shabbat. It is good to acclaim Adonai, to sing Your praise, exalted God!"
--Avot D'Rabbi Natan (A 1)

It is good to acclaim Adonai, to sing Your praise, exalted God, to affirm Your love each morning, and Your faithfulness each night, to the music of the lute and the melody of the harp.

Your works, Adonai, make me glad; I sing with joy of Your creation. How vast Your works, Adonai! Your designs are beyond our grasp.

The thoughtless cannot comprehend; the foolish cannot fathom this: The wicked may flourish, springing up like grass, but their doom is sealed, for You are supreme forever.

Your enemies, Adonai, Your enemies shall perish; all the wicked shall crumble, but me You have greatly exalted; I am anointed with fragrant oil.

I have seen the downfall of my foes; I have heard the despair of my attackers.

The righteous shall flourish like the palm tree; they shall grow tall like a cedar in Lebanon. Planted in the house of Adonai, they will thrive in the courts of our God.

They shall bear fruit even in old age; they shall be ever fresh and fragrant to proclaim: Adonai is just, my Rock, in whom there is no flaw.

Nisayon

How vast Your works, Adonai! Your designs are beyond our grasp.

According to the above Midrash Adam's "sin" is his lack of perspective. Being human he is certainly unable to discern the will of God or the workings of the universe, but in his arrogance does not recognize this nor act accordingly. Instead he lives as if he has the answers and in the end he fails.

Instead of approaching our life with arrogant answers what would our life be like if we were to live, not with answers, but with questions? Day in and day out we go through the same motions, replacing the mystery with routines and certainty. Soon we start to believe we have it all figured out - usually until tragedy strikes at which point we, like Adam, fall and face the truth - we don't have answers!

How much more meaningful and adventurous would our time here be if we lived formulating these questions, proceeding with a sense of curiosity, mystery and awe and spending our days searching for the answers - open to all that life brings our way.

Shabbat is an opportunity to return to the mystery of Existence and passionate purpose in our lives. Take the next day and return. Return through opening up to the questions, chanting the questions, singing the questions and becoming excited by the possibilities which these questions unleash.

PSALM 93

Minhag

Psalm 93 is a fitting way to conclude Kabbalat Shabbat. We have been spiritually ascending during the course of our tefilah, expanding our awareness, increasing our spiritual energy and in the process actually affecting our surrounding through radiating this Divine light. As we ascend our experience of HaShem ascends; as we expand our experience of Adonai expands. We now experience our reality in and God's presence in a completely different way.

יִי מִלְךָ גִּאוּת לָבֵשׁ לָבֵשׁ יִי עֵז הַתְּאֵזֶר אַף תִּכּוֹן תִּבֶּל בְּל
תְּמוּט: נִכּוֹן כְּסֵאֲךָ מֵאֵז מַעוֹלָם אַתָּה: נִשְׂאוּ נְהָרוֹת יִי
נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דְּכֵיִם: מְקוֹלוֹת מִיָּם רַבִּים
אֲדִירִים מִשְׁבְּרֵי יָם אֲדִיר בְּמָרוֹם יִי: ◀ עִדְתֶיךָ נֶאֱמָנוּ מֵאֵד
לְבֵיתְךָ נִאֻוָּה קֹדֶשׁ יִי לְאַרְךָ יָמִים:

Adonai malakh ge'ut lavesh, lavesh Adonai oz hit'azar, af tikon tevel bal timot. Nakhon kis'akh me'az, me'olam atah. nasu n'harot, Adonai, nasu n'harot kolam, yisnu n'harot dokh'yam. Mikolot mayim rabim, adirim mish'b'rei yam, adir ba'ma'rom Adonai. ◀ Eidoteikha ne'emnu m'ode, l'vei't'kha na'ava kodesh, Adonai, l'orekh yamim.

Niggun

Esa Einai

אֲשָׂא עֵינַי אֶל הַהָרִים, מֵאֵין
יְבוֹא עֲזָרִי: עֲזָרִי מֵעַם יִי,
עֲשֵׂה שָׁמַיִם וָאָרֶץ:

*Esa Einai el heh'harim mei
ayin, mei ayin yavo ezri
Ezri mei'im Adonai Oseh
Shamayim v'aretz*

I lift up my eyes to the mountain asking, "From where will my help come?" My help comes from Adonai, Creator of heaven and earth.

Chazon

You Set The Earth On A Sure Foundation

Sit, take deep breathes for as long as it takes to feel a sense of relaxation. Now begin to expand your awareness. Think about the fact that the earth is not still. The earth is made up of large tectonic plates which are really floating on a sea of molten lava. You are not on something "solid" and certain but only something that feels that way (until an earthquake) because of its imperceptible slow movement. The earth is, in fact, a rock, nothing more and nothing less. It is a rock which is spinning around 1000 m.p.h. The earth is also revolving around the sun. We are whirling in orbit, along with the other planets, held together only by the mechanics and laws of the universe.

And yet, all this whirling is more like a well choreographed dance. The fact is, we don't go hurling off in to space, each rotation moving perfectly, just as it needs to be. The universe is alive and humming with a sense of radiance and perfection which points to a Prime Mover, an Orchestrator of harmony, *Makor HaChayim* - the Source of Existence.

Take deep breaths continuing to visualize the perfection of the expansive universe and the Divine harmony of its pulse. In this there is ultimate steadiness and certainty which you can draw upon at any moment, as it is written: *Your decrees, Adonai, never fail. Holiness befits Your house for eternity.*

PSALM 93**Derash***To Truly Daven*

People who truly *daven* must seek to go beyond the material world. They should speak the words simply, and devote all their attention to the holy letters and to the meaning of the prayer. It is this true devotion that will bring them to the love and the awe of God - and will really set their hearts aflame.

--Pitgamim Kaddishin

Kavanah*Adonai Melekh*

Chant the following over and over opening yourself up, and turning yourself over, to the security of Adonai as ultimate reality, eternal, *l'olam-* (*Haya-was; Hoveh-Is; Ehey - will be*)

” מלך ” מלך ” ימלוך לעולם ועד

Adonai Melekh, Adonai Malakh, Adonai Yimlokh L'olam Va'ed

Adonai Has Reigned, Adonai Continues to Reign, Adonai Will Reign Forever & Ever

Adonai is sovereign, crowned with splendor; Adonai reigns, robed in strength.

You set the earth on a sure foundation. You created a world that stands firm.

Your kingdom stands from earliest time. You are Eternal.

The rivers may rise and rage, the waters may pound and pulsate, the floods may swirl and storm. Yet above the crash of the sea and its mighty breakers is Adonai our God, supreme.

Your decrees, Adonai, never fail. Holiness befits Your house for eternity.

Derash*Psalms And Soul*

In the Psalms, the human soul extends itself beyond its confining, sheltering, impermanent house of clay. It strives for contact with the Ultimate Source of all life. It gropes for an experience of the divine Presence. The biblical psalms are essentially a record of the human quest for God. Hence, the variety of forms in which the ancient psalmists expressed themselves, reflective of the diverse and changing moods that possessed them as they do all human beings. In short, the psalms constitute a revealing portrayal of the human condition. No wonder that they infuse and inform the basic patterns of both Jewish and Christian worship, give character and essence to their respective liturgies, and govern the life of prayer and spiritual activity of the individual and the congregation.

--Nahum M. Sarna

Kriah*Mah Tov - How Good*

O God, You are a consolation to Your creatures,
For in moments of forgetting,
We but call to mind Your care, and we are comforted.

*When we hope no more,
A pattern in the snow reminds us of Your lovingkindness.
Your dawns give us confidence, and sleep is a friend.*

Our sorrows dissipate in the presence of an infant's smile. And old men's words revive our will-to-wish.

*Your hints are everywhere.
Your signals in the most of remote of places.*

You are here; we fail words to say, "Mah Tov!"
How good our breath,
Our rushing energies, Our silences of love.

--Danny Siegel

MOURNER'S KADDISH

קדיש יתום

Minhag

This is the first of two opportunities to recite Mourner's Kaddish for our loved ones. It is traditional to recite this when we are in a period of mourning (the first eleven months after someone dies) or on a yartzeit (anniversary of their death).

Mourner's Kaddish serves three functions.

1. It is a beautiful way to commemorate our loved ones, by taking time out of our lives, joining together with our spiritual community and publicly speaking their name (usually submitted and read).
2. It reminds us that *neshamot* (souls) transcend the laws which guide our senses. Though our loved ones are no longer present to the eye, they are very much present in a myriad of ways.
3. Finally, Mourner's Kaddish takes the mourner and gently guides them back in to life by daily and then annually refocusing them away from death towards God and life.

יְתַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

*Yit'gadal v'yit'kadash sh'meh raba be'alma di v'ra khir'utei v'yam'likh mal'khutei b'chayeikhon
u'v'yomeikhon u'v'chayei d'khol beit Yisrael ba'agalah u'vizman kariv v'imru: amen.*

together:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֲלַמְיָא:

Y'hei shmei rabah m'vorakh l'olam u'l'olmei ol'maya.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
בְּרִיךְ הוּא לְעֵלְא מִן כָּל בְּרַכָּתָא וְשִׁירָתָא, תְּשֻׁבְחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעֶלְמָא, וְאִמְרוּ
אָמֵן: יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

*Yit'barakh v'yishtabach v'yit'pa'ar v'yit'romam v'yit'naseh v'yit'hadar v'yit'aleh v'yit'halal sh'mei
d'kudshah b'rikh hu. L'eila min kol birkhatah v'shiratah tush'bechata v'nechamatah d'amiran b'alma
v'imru: amen. Y'he Shlama raba min sh'maya v'chayim tovim aleinu v'al kol Yisrael, v'imru amen.*

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Oseh shalom b'imromav hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru amen.

Magnified and sanctified be God's great Name in the world created according to Divine Will. And may the Holy One rule the Kingdom in your lifetime and in your days. And in the lifetime of the entire house of Israel, speedily and in the near future, and let us say amen. May God's great Name be blessed forever and for all eternity. Blessed and praised, glorified, exalted and uplifted, honored, elevated, and extolled be the Name of the blessed Holy One. Above all the blessings, hymns, praises and consolations which we utter in the world. And let us say amen. May there be abundant peace from heaven and life for us and all Israel, and let us say amen. May the One who makes peace in the heavens make peace for all of us, and for all of Israel, and for the whole world, and let us say - AMEN.

MOURNER'S KADDISH

Derash

MAY THE MEMORIES INSPIRE US

May the memories of our loved ones inspire us to seek in our lives those qualities of mind and heart which we recall with special gratitude. May we help to bring closer to fulfillment their highest ideals and noblest strivings. May the memories of our loved ones deepen our loyalty to that which cannot die: Our faith, our love, and devotion to our heritage. As we ponder life's transience and frailty, help us, O God, to use each precious moment wisely, to fill each day with all the compassion and kindness which You have placed within our reach. Thus will the memories of our loved ones abide among us as a source of undying inspiration and enduring blessing. --Mahzor Hadash

DYING

I'm standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch her until at length she is only a ribbon of white cloud just where the sea and sky come to mingle with each other. Then someone at my side says, "There! She's gone!" Gone where? Gone from my sight - that is all. She is just as large in mast and hull and spar as she was when she left my side, and just as able to bear her load of living freight - to the place of destination. Her diminished size is in me, not in her, and just at the moment when someone at my side says, "There! She's gone!" there are other voices ready to take up the glad shout, "There! She comes!" And that is Dying. --David Marcus

THE GIFT OF MEMORY

We thank You, O God of life and love, for the resurrecting gift of memory which endows Your children, fashioned in Your image, with the Godlike sovereign power to give immortality through love. Praised be You, O God, Who enables Your children to remember. --Morris Adler

KADDISH FOR THE LIVING

The Kaddish is not a prayer for the dead, but a mandate to the living. It bids us to rise above our sorrow, and fixes our view upon the welfare of humanity. It lifts our hope and directs our vision to a day when all shall at last inhabit the earth as children of the one God, when justice shall reign supreme, in peace. -- Richard C. Hertz

Minhag

D'VAR TORAH

Traditionally a text study, or a *d'var Torah*, takes place at this point in the service. Below are selections taken from the traditional rabbinic texts prime for meditation or singing. However, if no words of Torah are spoken or sung at this point, the service continues with the *Ma'ariv* service.

Y'hi Shalom

יְהִי שְׁלוֹם בְּחֵילֶיךָ, שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ:

Y'hi shalom b'chey'lekh shalvah, b'armono'ta'yikh

May there be peace in the deepest, innermost chambers of your heart and soul

L'ma'an Achai

למען אחי ורעי אדברה נא; שלום בך למען בית יי אלוהינו אבקשה טוב לך

l'ma'an achai v'rei'ai; l'ahdabrah nah;; shalom bach l'ma'an beit Adonai

Eloheinu avaksha tov lakh

On behalf of my brothers and friends; On behalf of my sisters and friends

Please let me ask, please let me say: peace to you

This is the house, the house of the Lord, I wish the best for you

MA'ARIV THE EVENING SERVICE

Minhag

Ma'ariv, the evening prayer service, finds its spiritual origins grounded in the life of our forefather Jacob. Time and again Jacob encounters, even wrestles with, God & always at night. Thousands of years later we, his descendants, journey off in to the nighttime through the formal recitation of these prayers. Though our prayer service is formal, *ma'ariv* more than the morning or afternoon service is primarily and existentially a private venture as reflected in the silence of the Amidah.

We are best touched at night. The day seems harsh and real and rational, but night-even with electric lamps and neon splitting the dark-casts a sensitizing shade over us. There are night thoughts and night imaginings. There are certainties of the night that can be shaken by nothing except the coming of the dawn. Fear is a night child. So is faith.

Night is still the primal state. Solid darkness subdues the confident bluster of our day. It is one of the infallible reenactments of childhood, one of those times when early years return with full clarity and force: In the darkness, we hear something, or believe we do. External senses and internal imagination lose their separateness. The dark transcends its negations and it is no longer the absence of light. Dark is a presence, a force that returns us to an earlier time, a time of phantasms and fears. A time, perhaps stretching to now, when our estimate of the world was not so confident, when it contained things that made us shudder, and wonder. Sooner or later the night finds us alone.

--David Wolpe, *Healer of Shattered Hearts* .

Jacob & Ma'ariv

And Jacob went out from Beersheba, and went toward Haran. 11. And he struck upon a certain place, and remained there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep (Genesis 28)

י וַיֵּצֵא יַעֲקֹב מִבְּעַר שְׁבַע וַיֵּלֶךְ
חֲרָנָה: יָא וַיִּפְגַּע בַּמָּקוֹם וַיִּלֶן שָׁם
כִּי-בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי
הַמָּקוֹם וַיִּשֶׂם מְרֻאֲשֹׁתָיו וַיִּשְׁכַּב
בַּמָּקוֹם הַהוּא:

There is a shock of spiritual recognition, which is hinted at in the classic midrashic translation of *va'yifga*: "he prayed"...Jacob initiated the Evening Prayer. Each of the patriarchs initiated one of the three daily prayers, responding to the three phases of the day: at evening, a person should say, 'May it be Thy will, O Lord my God, that you bring me out of darkness into the light.'"

--Bereshit Rabbah 68:11 (retold by Avivah Zornberg, Genesis)

Dark reduces essences. Freed of vision, we see inside. Primary concerns emerge; much that seemed demanding and important is now a trick played by the light. Darkness is the black cape of the magician laid gently upon the world, until all that seemed certain vanishes, and we question comprehension itself. We can then search in a new way.

As the day is divided, along with human spirits, into light and dark, so does God divide his manifestations. We see a certain God in the day, stripped of our unreason and the suggestive anxieties of day's end. In the day, God is clearer, if equally inexplicable. Human beings perceive God differently alone, at night. Night offers inwardness, aloneness. It is when the spirit, unable to forget itself by being lost in the day or distracted, must sleep or seek. It is the time to look for God who waits within.

--David Wolpe, *Healer of Shattered Hearts* .

Hadracha

The *Barkhu* is the formal call to prayer requiring a *minyán*, a quorum of ten Jewish adults. The *Shaliakh Tzibur* (prayer leader) summons the congregation to join in the forthcoming prayers known as *Birkot Kriat Shema*.

The *Shaliakh Tzibur* bows at *Barkhu* and straightens at *Adonai*, and the congregation repeats this.

(All rise)

ברכו

BARKHU

The Call to Worship

shaliakh tzibur:

בְּרֹוךְ יְיָ הַמְּבָרָךְ:

Barkhu et Adonai ha'mvorakh.

Praise Adonai, Source of all blessing.

Congregation then *Shaliakh Tzibur* responds:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Barukh Adonai ham'vorakh l'olam va'ed.

Praised be Adonai, Source of all blessing,
forever.

Kriah

God's Design

Beloved are You, eternal God by whose design the evening falls, by whose command dimensions open up and aeons pass away and stars spin in their orbits. You set the rhythms of day and night; the alternation of light and darkness sings Your creating word. In rising sun and in spreading dusk, Creator of all, You are made manifest.

Eternal, everlasting God, may we always be aware of Your dominion. Beloved are You, Adonai, for this hour of nightfall.

--Andre Ungar

Derash

Our Association

Our association is not organized for the purpose of attaining power or intervening in the affairs of community or state. Quite the opposite: our goal is to gradually rise above the noise and tumult of the world, by steady incremental steps. It is not consistent with our goals to hand out awards as to who is advanced and who lags behind. The whole premise of our group is the vast human potential for both baseness and elevation. Our bodies and souls are currently quite unevolved, but our potential for holiness is very great. Holiness is our key and our primary value; honors and comparisons serve no useful purpose. It is vitally important that we do not create, God forbid, any boundaries that separate us from Jews who are not members of our group. The whole point of our association is to love each other as much as possible...

--Rabbi Kalonymous Kalman Shapira

Derash

Prayers In Plural

Why was the Confession composed in the plural, so that we say, "We have sinned," rather than, "I have sinned"? Because all Israel is one body and everyone of Israel is a limb of that body; that is why we are all responsible for one another when we sin. So, if one's fellow should sin, it is as though one has sinned oneself; therefore, despite the fact that one has not committed that iniquity, one must confess to it. *Kol Yisrael Arevim Zeh b'Zeh* - Every Jew is responsible one for another.

--Rabbi Isaac Luria

מעריב ערבים

MA'ARIV AR'AVIM

Minhag

Ma'ariv aravim is the first blessing of the Shema. Experiencing God's oneness (as embodied in the Shema) is often times easiest within nature. Contemplating the moon and the stars, seeing the ocean, mountains or sky can open up a sense of wonder and God's oneness in us like nothing else. It is in this place of awe which our liturgy launches in to acknowledgement, praise and gratitude of the Divine.

Derash

God As Artist

Commenting on a verse in the beginning of the book of Samuel from Hannah's prayer of thanksgiving for her newborn child, the Rabbis subtly alter Hannah's Hebrew words "There is no rock like our God" so that they read "There is no artist like our God" (Br. 10a). The Rabbis frequently play language games to make a point, demonstrating their own artistry at the same time as they depict God as the ultimate Artist. In all the models for viewing God, perhaps this is the most true to our everyday experience: God is perceived in the brush strokes of creation, the froth rhythmically bubbling up on a white beach, the wrinkled, changing faces of a range of mountains, or, as in Hannah's prayer, the creation of human life.

---Rabbi David J. Wolpe *The Healer of Shattered Hearts*

Barukh atah Adonai, eloheinu melekh ha'olam, asher bid'varo ma'ariv aravim, b'chokhma potei'ach sh'arim, uvitvunah m'shaneh itim, umachalif et haz'manim, um'sader et ha'kokhavim, b'mishm'roteihem barakia kir'tzono. Borei yom va'layla, go'lel or mipnei choshech, v'choshech mipnei or.

◀ *Ma'avir yom umeivi layla, umav'dil bein yom uvein layla, Adonai tzeva'ote sh'mo. El chai v'kayam, tamid yimlokh aleinu l'olam va'ed. Barukh atah Adonai, ha'maariv aravim.*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
בְּדַבְרוֹ מַעְרִיב עֲרָבִים, בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים,
וּבִתְבוּנָה מְשַׁנֵּה עֵתִים, וּמַחְלִיף אֶת הַזְּמַנִּים,
וּמְסַדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ
כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי
חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר. ◀ וּמַעְבִּיר יוֹם
וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יי
צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיָּם, תָּמִיד יִמְלֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, הַמַּעְרִיב עֲרָבִים:

Kriah

The Mystery

Moon and sky, sand and sea;
We marvel at the mystery of the sun.
Twilight, high noon, dusk and dawn;
Though we are mortal, we are creations crown.
Flesh and bone, steel and stone;
We dwell in fragile, temporary shelters.
Grant steadfast love, compassion, grace;
Sustain us, O God - our origin is dust.
Majesty, mercy endure;
We are but little lower than the angels.
Resplendent skies, sunset, sunrise;
The grandeur of creation lifts our lives.
Evening darkness, morning dawn;
Renew our lives as You renew all time.
--Jules Harlow

Derash

Creation Is Ongoing

Creation is not something which happened only once. Creation is an ongoing process. Moreover, our Sages taught, the human being is "God's partner in the work of Creation." God and we create together. There is still much to be done: disease to be conquered, injustice and poverty to be overcome, hatred and war to be eliminated. There is truth to be discovered, beauty to be fashioned, freedom to be achieved, peace and righteousness to be established. There is a great need to dedicate all the creative power which a creating God has given us, so that we may join God in "the continuing work of Creation."
--anonymous

MA'ARIV AR'AVIM

Derash

The Grass Sings

How wonderful it would be if one could only be worthy of hearing the song of the grass. Each blade of grass sings out to God without any ulterior motive, and without expecting any reward. It is most wonderful to hear its song and worships God in its midst. The best place to meditate is in a field where things grow. There one can truly express his thoughts before God. --Rebbie Nachman

Kriah

Asher Bidvaro

Praised are you, God, ruler of the universe, who has ordained the rhythm of life. The day with its light calls to activity and exertion. But when the day wanes, when, with the setting of the sun, colors fade, we cease from our labors and welcome the tranquility of night. The subdued light of the moon and stars, the darkness and the stillness about us invite rest and repose. Trustfully we yield to the quiet of sleep, for we know that, while we are unaware of what goes on within and around us, our powers of body and mind are renewed. Therefore, at this evening hour, we seek composure of spirit. We give thanks for the day and its tasks and for the night and its rest. Praised are you, God, who brings on the evening. --1945 Reconstructionist Prayer Book (adapted)

Kriah

A Prayer For The Night

Out of deep center
 night passes through
 gates open
 seasons change
 stars swirl on their eternal pathways
 through the light.
 Light to dark to light
 spins the glorious heavenly array.
 This too is the name
 of Adonai
 living and eternal until the end of time
 A Fountain of Blessings are You
 Endless One
 who blends the light of evening
 --Siddur Kol Koreh

Praised are You, Adonai our God, Ruler of the universe, Whose word brings on the dusk of evening. Your wisdom opens the gates of dawn; Your understanding regulates time and seasons. The stars above follow their appointed rounds, in response to Your divine will. You create day and night; You alternate darkness and light; You remove the day and bring on the night; You separate one from the other. We call You "Lord of heavenly hosts"; You are our living God. May You rule over us as You rule over nature. Praised are You, Adonai, who brings the evening dusk.

Derash

Breaking Through The Ego

Public worship aids us by liberating personality from the confining walls of the individual ego. Imprisoned in self, we easily fall prey to morbid brooding. Interference with career, personal disappointment and disillusionment, hurts to vanity, the fear of death - all these tend so to dominate our attention that our minds move in a fixed and narrow system of ideas, which we detest but from which we see no escape. With a whole wide world of boundless opportunities about us, we permit our minds, as it were, to pace up and down within the narrow cell of their ego-prisons. But participation in public worship breaks through the prison of the ego and lets in the light and the world. Instead of living but one small and petty life, we now share the multitudinous life of our people. Against the wider horizons that now open to our ken, personal cares do not loom so large. Life becomes infinitely more meaningful and worthwhile when we become aware, through our participation in public worship, of a common life that transcends our individual selves. --R. Mordechai Kaplan (adapted)

AHAVAT OLAM

אהבת עולם

Minhag

In the first blessing experiencing God's presence in our life was made manifest within nature. In this second blessing, *Ahavat Olam*, Adonai reveals His presence to us through Torah. God, as seen through Jewish text, is not only the God of nature, a transcendent force in the universe, but equally Adonai is a God of Immanence. She is also very much personally felt with specific wants and expectations of us as Her creation. This will be made manifest through Torah, the interpretation of Torah by each and every generation and our relationship to that Torah through study, discussion and contemplation.

*Ahavat olam beit yisrael amkha ahavta,
torah umitzvot, chukim umishpatim,
otanu limadeta al ken adonai eloheinu,
b'shokhvenu uvkumenu nasiach
b'chukekha v'nismach b'divrei
toratekha uv'mitzvotekha l'olam va'ed.
◀ Ki hem chayeinu v'orech yameinu
uvahem neh'geh yomam va'layla,
v'ahavatkha al tasir mi'menu l'olamim.
Barukh atah Adonai, ohev amo yisrael.*

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבַתְּ, תּוֹרָה
וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדַּתְּ עַל
כֵּן יְיָ אֱלֹהֵינוּ, בְּשֹׁכְבֵנוּ וּבְקוּמֵנוּ נִשְׁיַח
בְּחֻקֶיךָ, וְנִשְׁמַח בְּדַבְרֵי תּוֹרַתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. ◀ כִּי הֵם חַיֵּינוּ וְאָרֶךְ יָמֵינוּ,
וּבָהֶם נִהְגֶה יוֹמָם וְלַיְלָה, וְאָהֲבַתְךָ אֶל תִּסִּיר
מִמֵּנוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ
יִשְׂרָאֵל:

Kriah

Interpretive Ahavat Olam

With everlasting love, you love the House of Israel. Teachings and commandments, laws and justice you have taught us. And so, Adonai our God, when we lie down and we we rise, we reflect upon your laws; we take pleasure in your Torah's words and your mitzvot, now and always.

Do we strive for justice in our actions from the moment we rise up to the moment we lie down? Do we feel God's love, when we perform an act of justice? Do we see God's love transform the world when we perform good deeds? Do we take to heart the needs of those whom we love?

Truly, they are our life and length of our days. On them we meditate day and night. Your love will never depart from us as long as the worlds endure.

Do we listen to others' needs from the depth of our heart? Do we try to create a universe in which all are respected, to love others as we are loved? Do we see how justice transforms us, and the world around us?

Bless you Adonai, who loves your people Israel.

--Siddur Kol Koreh

Derash

From The Heart

Once the Baal Shem stopped on the threshold of a House of Prayer and refused to go in. "I cannot go in", he said. "It is crowded with teachings and prayers from wall to wall and from floor to ceiling. How could there be room for me?" And when he saw that those around him were staring at him and did not know what he meant, he added: "The words from the lips of those whose teaching and praying does not come from hearts lifted to heaven cannot rise, but fill the house from wall to wall and floor to ceiling."

--Martin Buber

AHAVAT OLAM**Derash***The Gift of Torah*

Just as a lover may give his or her beloved a token of affection, so, we Jews have always believed, God gave us the Torah as a symbol of Divine love. We, in turn, respond by cherishing this precious gift But the Torah is not only a symbol, pointing to a value beyond itself. It possesses supreme intrinsic value; it is sacred. As an inspiration for noble living, Torah is to be studied diligently - and applied to our lives.

By studying and living Torah, we come to feel God's love, as we strive to make ourselves worthy of it.
--Siddur Hadash

Kriah*Heart of Torah*

Torah is a closed book
until it is read with an open heart.
House of Israel, great and small,
open your hearts to the words of Torah.
Torah is demanding,
yet sweeter than honey, more precious than gold.
House of Israel, young and old,
open yourselves, heart and soul, to its treasures.
Torah sanctifies life;
it teaches us how to be human and holy.
House of Israel, near and far
cherish the eternal sign of God's love.
Torah is given each day;
each day we can choose to reject or accept it.
House of Israel, now as at Sinai,
choose to accept and be blessed by its teachings.
--Jules Harlow

With everlasting love You have loved Your people Israel, teaching us the Torah and its mitzvot, instructing us in its laws and judgments. Therefore, Adonai our God, when we lie down and when we rise up we shall speak of Your commandments and rejoice in Your Torah and mitzvot. For they are our life and the length of our days; on them we will meditate day and night. May Your love never depart from us. Praised are You, Adonai, who loves Your people Israel.

Kriah*We Are Loved*

We are loved by an unending love. We are embraced by arms that find useven when we are hidden from ourselves.

*We are touched by fingers that soothe us even when we are too proud for soothing.
We are counseled by voices that guide us even when we are too embittered to hear.
We are loved by an unending love.*

We are supported by hands that uplift us even in the midst of a fall.
We are urged on by eyes that meet us even when we are too weak for meeting.
We are loved by an unending love.

Embraced, touched, soothed and counseled ours are the arms, the fingers, the voices; ours are the hands, the eyes, the smiles; We are loved by an unending love.

Blessed are you, Beloved One, who loves your people Israel

--Rami M. Shapiro (adapted).

The Shema and V'Ahavta

קריאת שמע ואהבת

Hadracha

Recite the first verse aloud, with the right hand covering the eyes, concentrating with intensity upon God's Oneness. The second verse is recited in an undertone.

שִׁמְעֵ יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Sh'ma yisrael Adonai eloheinu, Adonai echad
Barukh shem k'vod malkhuto l'olam va'ed.*

V'AHAVTA

*V'a'havtah et Adonai elohekha, b'khol
l'vavekha, uv'khol naf'sh'kha, uv'khol
m'odekha. V'hayu had'varim ha'eleh,
asher anokhi m'tzavekha ha'yom, al
l'vavekha. V'shinantam l'vanekha,
v'dibarta bam b'shivtekha b'veitekha,
uv'lekhtekha va'derech uv'shokhb'kha,
uv'kumekha. Uk'shartam l'ot al
yadekha, v'hayu l'totafot bein ei'nekha,
ukhtavtam al mezuzot beitekha
uvi'sh'arekha.*

וְאָהַבְתָּ אֶת יְיָ | אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ,
וּבְכָל-נַפְשֶׁךָ, וּבְכָל-מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים
הָאֵלֶּה, אֲשֶׁר | אֲנֹכִי מְצַוֶּךָ הַיּוֹם,
עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבְנֵיךָ, וְדִבַּרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ,
וּבְקוּמְךָ. וְקִשַּׁרְתָּם לְאוֹת | עַל-יָדְךָ, וְהָיוּ
לְטֹטְפוֹת בֵּין | עֵינֶיךָ, וְכִתְבָתָם | עַל מְזוּזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Kriah

Alternative V'Ahavata Translation

You shall love Yah, your creator with all your passions, with every fiber of your being, and with all that you possess. Let these words which I join Myself to you today, enter your heart. Pattern your days on them, that your children witness in you God's presence. Make your life a channel for God's holiness, both in your stillness, and in your movement. Renew these words each morning and each evening. Bind them in tefillin upon your arm and head as symbols of acts and thoughts consecrated to Me. Write them in mezzuzot at the entrance to your home, as a sign that all people may discover Me, as they enter your home and your life.

--R. Burt Jacobson

Chazon

You shall love Adonai with all your heart, with all your soul, with all your might....

This text reminds us that our purpose in this lifetime is to love; to love Adonai which means to love all Existence, all that is around us and in our lives. Take a moment and visualize everyone and everything in our lives which inspires this sense of love. Feel yourself being filled up by this love affecting the way you think (*l'vavkha*), feel (*nafshekha*) and act (*m'odekha*) carrying you through all of the areas of your life (as the rest of the paragraph describes) elevating the mundane in to the realm of the sublime all through this quality of love.

SHEMA V'AHVATA

Kriah

With The Power of Your Love

Source of Mercy
With loving strength,
untie our tangles.

*Your chanting folk
raise high, make pure,
accept our song.*

Like Your own eye,
God keep us safe,
Who union seek with You.

*Cleanse and bless us,
Infuse us ever,
With loving care.*

Gracious source,
Oh holy power!
Do guide your folk.

*Sublime and holy One,
Do turn to us,
Of holy chant.*

Receive our prayer,
Do hear our cry,
The Knower of secrets.

*Through time and space,
Your glory shines
Majestic One.*

--Siddur Kol Koreh

Kriah

Alternative Shema Translation I.

Listen Godwrestlers, the Unity Beyond Names is our God, the
Unity Beyond Names is All One.

--siddur Ivdu et HaShem

**Listen Israel: Adonai is our God, Adonai is
One.**

**Praised be God's glorious sovereignty for ever and
ever.**

You shall love Adonai your God with all your heart, with
all your soul, with all your might. You shall take to heart
these words which I command you this day. You shall
teach them diligently to your children, speaking of them
when you are at home and when you are away, when you
lie down at night and when you rise up in the morning.
You shall bind them as a sign upon your arm, and they
shall be a reminder above your eyes. You shall inscribe
them on the doorposts of your home and on your gate.

Kriah

Alternative Shema Translation II.

Hear O Israel, The Divine abounds everywhere and dwells in
everything; the many are One.

--R. Marica Falk

Derash

Shema: Rallying Cry

The Shema became the first prayer of innocent childhood, and the last utterance of the dying. It was the rallying cry by which a hundred generations in Israel were welded together to do the will of their Creator in heaven; it was the watchword for the myriads of martyrs who agonized and died "for the Unity." During every persecution and massacre, *Shema Yisrael* has been the last sound on the lips of the victims. All the Jewish martyrologies are written around the Shema

The reading of the Shema indeed fulfilled the promise of the Rabbis, in that it clothes the worshiper with invincible strength. It endowed the Jew with the double-edged sword of the spirit against the unutterable terrors of the long night of suffering and exile. --Joseph H. Hertz (adapted)

V'HAYA וְהָיָה

Kavanah

The following texts can pose a real dilemma to the modern spiritual seeker. If you read the words closely it's frankly hard to believe much of what the text is saying. After all, how do we reconcile all of the righteous people in history who have obeyed God's commandments and have still gone without enough food or worse? Do we really believe that a Torah observant life will lead to a longer life for us and our children? The mystics, however, reread much of these texts redefining these words. These ideas aren't necessarily a statement of outer reality as much as it is dealing with our inner reality.

What would our inner lives be like if we did really "listen" to the Divine? How would we feel more satisfied, see the abundance in our lives? What if we didn't stray after "idols", all those distractions in life which take us away from our highest self and life purpose? Though our number of days on earth might not change, wouldn't indeed, our actual days be "lengthened," expanded, as we became mindful, aware of our lives, our days, the moments that constitute our existence?

Ride these prayers inwards, using them to deepen your inner life thereby expanding your outer life in the process.

V'haya im shamo'a tishm'u el mitzvotai, asher anokhi m'tzaveh etkhem ha'yom, l'ahavah et Adonai eloheikhem, ul'ovdo b'khol l'avchem uv'khol naf'shkhem. v'natati m'tar artzekhem b'ito, yo'rei u'malkosh, v'asafta d'ganekha v'tiroshkha v'yitz'harekha. V'natati esev b'sad'kha li'vhemtekha, v'achalta v'savata. Hishamru lakhem pen yifteh l'avkhem, v'sartem v'avadtem elohim acherim v'hishtachavitem la'hem. V'charah af Adonai ba'khem, V'atzar et ha'shamayim v'lo y'hiyeh matar, v'ha'adama lo titen et y'vulah va'avadetem m'herah me'al ha'aretz ha'tovah asher Adonai noten la'khem. V'santem et d'varai eleh al l'avkhem v'al naf'shkhem uk'shartem otam l'ot al yed'khem, v'hayu l'totafot bein ein'ekhem. V'limadtem otam et v'neikhem, l'daber bam, b'shivtekha b'veitekha, uv'lekhtekha ba'derekh, uv'shokh'bkha uv'kumekha. Ukhtav'tam al m'zuzot beitekha uvi'sharekha. l'ma'an yirbu y'meikhem vi'mei v'neikhem al ha'adama asher nish'ba Adonai la'avoteikhem la'tet la'hem, ki'mei ha'shamayim al ha'aretz.

וְהָיָה אִם-שָׁמַעַתְּ מְשֻׁמְעוֹ אֶל-מִצְוֹתַי, אֲשֶׁר |
 | אֲנֹכִי מְצַוֶּה | אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יי |
 אֱלֹהֵיכֶם, וְלַעֲבֹדוֹ בְּכֹל-לְבַבְכֶם וּבְכָל |
 נַפְשְׁכֶם. וְנָתַתִּי מָטָר-אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֵה |
 וּמְלִקוֹשׁ, וְאֶסַּפְתִּי דְגַנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ. |
 וְנָתַתִּי | עֵשֶׂב | בְּשָׂדֶךָ לְבַהֲמֹתֶךָ, וְאֶכְלַתְּ |
 וּשְׂבַעְתָּ. הַשְּׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, |
 וְסָרְתֶם וְעַבַּדְתֶּם | אֱלֹהִים | אֲחֵרִים |
 וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה | אַף-יי בְּכֶם, |
 וְעָצַר | אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר, |
 וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדַּתֶּם |
 מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה | אֲשֶׁר | יי נָתַן |
 לָכֶם: וְשַׁמְתֶּם | אֶת דְּבָרֵי | אֱלֹהֵי |
 עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם | אֶתְּ |
 לְאוֹת | עַל-יְדֹכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין |
 עַיִנֵיכֶם: וְלִמְדֹתֶם | אֶתְּ | אֶת-בְּנֵיכֶם, |
 לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ |
 בְּדַרְךָ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם |
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן | יִרְבוּ |
 יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה | אֲשֶׁר |
 נִשְׁבַּע | יי לְאַבְתֵיכֶם לְתֵת לָהֶם, כִּימֵי |
 הַשָּׁמַיִם | עַל-הָאָרֶץ:

V'HAYA וְהָיָה

Chazon

Thus your days and the days of your children will be lengthened...

Beyond the literal interpretation, these texts provide an opening to sit, to meditate and to expand our consciousness.

Take some deep breaths. Become aware of the process of your breathing. Breathe consciously, perhaps for the first time all day, maybe even all week. Feel the chair supporting you, the ground under your feet. You are supported in such simple and profound ways and often we are just oblivious to all of this support.

Take your body and your mind off auto-pilot. Feel your heartbeat slowing, your mind settling and your consciousness rising. As you become aware of your existence you'll begin to feel time slowing. With sustained practice you'll experience your days, months and years lengthening, perhaps not in actual time, but conscious of that time in a way you never did before this mindfulness practice.

Kavanah

There are times when you must prepare yourself before you can pray. Reciting Psalms or studying Torah before prayer may provide the strength you need. But take care also to avoid giving yourself too fully to these preparations, lest they consume all your strength and leave no room for prayer itself

Enter into prayer slowly.

Do not exhaust your strength, but proceed step by step. Even if you are not aroused as your prayer begins, give close attention to the words you speak.

As you grow in strength
and God helps you to draw near,
you can even say the words more quickly and
remain in God's Presence.

Put all your strength into the words proceeding from letter to letter with such concentration that you lose awareness of your bodily self. It will then seem to you that the letters themselves are flowing into one another.

This uniting of the letters is the greatest joy. If joy is felt as two human bodies come together, how much greater must be the joy of this union in spirit!

--R. Nachman of Bratslav (translated by Arthur Green and Barry Holtz)

If you will really listen to the commandments which I command you this day, to love Adonai your God and to serve Adonai with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied. Take care not to be lured away to worship other gods. For then the wrath of Adonai will be directed against you. The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land that Adonai gave you. Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your home and upon your gate. Thus your days and the days of your children will be lengthened on the land that Adonai promised to your ancestors for as long as the heavens remain over the earth.

VAYOMER וַיֹּאמֶר

Minhag

This is the third paragraph of the Shema. It is a selection from the book of Numbers dealing with the *Y'tziat Mitzrayim* - the exodus from the land of Egypt. In this selection we focus specifically on remembering the good which Adonai bestowed upon our ancestors through wearing *tzit-tzit*, the fringes on the corners of our garments (now bound to the tallit, the prayer shawl).

The *tzit-tzit* are not only reminders of past miracles but the miracles which take place all around us today as well. Although we do not wear *tallitot* (prayer shawls) at night (as the commandment is to see the *tzit-tzit* which the rabbis meant excluded donning them at night) nonetheless, we chant this passage seeing the *tzit-tzit* in our mind's eye and reflecting upon the miracles that abound in our history and our lives.

*Va'yomer Adonai el Moshe lei'mor.
Da'ber el b'nei Yisrael v'amarta
a'leiheim. V'asu la'hem tzi'tzit al kanfei
big'deihem l'dorotam, v'natnu al tzi'tzit
ha'kanaf p'til t'khelet. V'haya la'chem
l'tzi'tzit, ur'item oto uz'kheartem et kol
mitzvot Adonai, va'asitem otam, v'lo
taturu acharei l'avkhem v'acharei
ei'nekhem, asher atem zonim
achareihem. L'ma'an tizkh'ru va'asitem
et kol mitsvotai vi'h'yitem kedoshim
lehlo'heichem. Ani adonai eloheichem
asher hotseiti etchem meh'eret
mitzrayim l'hiyot lachem le'elohim ani
adonai eloheichem.*

וַיֹּאמֶר | יי | אֶל-מֹשֶׁה לְאָמֹר: דַּבֵּר | אֶל-בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ לָהֶם צִיצִית
עַל-כַּנְפֵי בְגְדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ | עַל-צִיצִית
הַכַּנָּף פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית,
וְרָאִיתֶם | אֹתוֹ וְזָכַרְתֶּם | אֶת-כָּל-מִצְוֹת | יי,
וַעֲשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ | אַחֲרַי לְבַבְכֶם
וְאַחֲרַי | עֵינֵיכֶם, אֲשֶׁר-אִתְּם זָנִים | אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת-כָּל-מִצְוֹתַי,
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יי | אֱלֹהֵיכֶם,
אֲשֶׁר הוֹצֵאתִי | אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם, לְהֵיוֹת
לָכֶם לֵאלֹהִים, אֲנִי | יי | אֱלֹהֵיכֶם:

Kriah

The Hymn of Place

So far above and yet so near.
How can You be both One and All?
Mitzvot tie us to the earthly plane.
Higher than high, Infusing the low.
Our love for You is joined to awe.
Tefillin binding heart and mind.
Through fire, earth, water, air:
In Your image we are made.
You breathe my breath and speak my prayer.
Your nameless Names, and endless chain
The whole earth filled with Your glory.
When we beneath tallis weep.
Transforming shame to glory high
Within the Torah fires' dwell.

*Infusing, nature, To me so dear.
We praise You inside tallis shawl.
"All life is sacred" Torah exclaims
A taste of heaven in words below.
This is the secret of Torah law.
In holy actions You we find.
The joy of being with You we share.
You brighten sun and darken shade.
Infinite One whose Light we share.
Binding both the earth and rain.
Every life is a holy story.
Yours, the Promise to us keep.
Like angels climbing toward the sky.
At one with You, So teach us well.*

--R. David Zaslow

VAYOMER וַיֹּאמֶר

Derash

Recalling Our Redemption

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.

--Rabbi A J. Heschel

Kriah

Interpretive Geula

It was at the creation of the universe that God took some of God's own primal light and poured it into the vessels of the spheres of the universe.

But the lower spheres were too weak to contain a light so powerful.

They cracked, and the sparks of light fell down and down until they reached the lowest created world -- the physical world. In falling, the sparks took on form and became embedded in physical things: wood and water and living creatures and metal and stone.

Ever and ever the spark wishes to return to the source of all light. And so, when we do a mitzvah with food or plants or paper or another human being, when we thank God for having created a beautiful or strong or fragrant thing, we awaken the spark of light within. It flames out and rises higher and higher, soon to be reunited with its source.

And just as we redeem the sparks and rescue them from the tyranny of matter, so God redeems us. As it is written: "God has rescued Jacob; redeemed him from those more powerful." Praised are you YAH, Redeemer of the people Israel.

--Siddur Kol Koreh

Adonai said to Moses: "Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue." When you look upon the fringe you will be reminded of all the commandments of Adonai and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes. "Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God."

Derash

Children of One God

The Jewish people were the first to whom there was revealed the truth that there is only One God in the world, who is the God of all nations and all peoples, and who is interested in the welfare and happiness of all of them. Israelites and Moabites may be enemies of one another just as fire and water appear to be. But One God created both of them, and one does not have more privileges in the world than the other. What is it that Israelites and Moabites have in common? They are both children of One God.

--Simon Greenberg

EMET V'EMUNAH אמת ואמונה

Hadrakha

After personally reciting the three words below, we wait here until the *Shaliakh Tzibur* chants these words aloud and then continue with *Emet V'Emunah*.

יְיָ אֱלֹהֵיכֶם אֱמֶת

Adonai eloheichem emet.
Adonai, our God, is True.

Minhag

Emet V'Emunah is the third of the blessings surrounding the Shema. It is an affirmation of ultimate truth (*emet*), which is in essence Adonai. It is a reality which, once truly affirmed and assimilated in to one's mind and being, gives rise to a profound sense of faith (*emunah*) and which can't help but give way to joyous song at the end of the paragraph but more importantly in our lives.

*Emet v'emunah kol zot, v'kayam
aleinu, ki hu Adonai eloheinu v'ein
zulato, v'anachnu yisrael amo.
Ha'podenu mi'yad m'lakhim, malkenu
ha'go'alenu mi'kaf kol ari'tzim. Ha'el
ha'nifra lanu mitsareinu,
v'ham'shalem g'mul l'khol oy'vei
naf'shenu. Ha'oseh g'dulot ad ein
cheker, v'nif'la'ot ad ein mispar.
Ha'sam naf'shenu ba'chayim, v'lo
natan lamot rag'lenu, ha'madrichenu
al bamot oy'venu, va'yarem kar'nenu,
al kol son'enu. Ha'oseh lanu nisim
un'kama b'far'o, otot umoftim
b'adamat b'nei cham. Ha'makeh
b'evrato kol b'khorei mitzrayim,
va'yotse et amo yisrael mi'tocham,
l'cherut olam. ◁ Ha'ma'avir banav
bein gizrei yam suf, et rod'feihem v'et
son'eihem, bit'homot tiba, v'ra'vu
banav g'vurato. Shibchu v'hodu
li'shmo. ◀ Umalkhuto b'ratzon
kiblu a'leihem, Moshe uv'nei yisrael
l'kha anu shirah b'simcha raba,
v'amru kulam.*

אֱמֶת וְאֱמוּנָה כָּל זֹאת, וְקִיָּם עָלֵינוּ, כִּי הוּא
יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ, וְאֵנְחָנוּ יִשְׂרָאֵל עִמּוֹ.
הַפּוֹדֵנוּ מִיַּד מַלְאָכִים, מַלְכָּנוּ הַגּוֹאֲלָנוּ מִכַּף
כָּל הָעָרִיצִים. הָאֵל הַנּוֹפֵרֵעַ לָנוּ מִצָּרֵינוּ,
וְהַמְשַׁלֵּם גְּמוּל לְכָל אִיבֵי נַפְשֵׁנוּ. הָעֹשֶׂה
גְּדוּלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין
מִסְפָּר. הַשֶּׁם נִפְשָׁנוּ בַחַיִּים, וְלֹא נָתַן לְמוֹט
רַגְלָנוּ, הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ, וְיָרֵם
קַרְנֵנוּ, עַל כָּל שׁוֹנְאָנוּ. הָעֹשֶׂה לָנוּ נִסִּים
וְנִקְמָה בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת
בְּנֵי חָם. הַמַּכֶּה בְּעֵבְרָתוֹ כָּל בְּכוֹרֵי מִצְרָיִם,
וְיוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם, לְחֵירוֹת
עוֹלָם. ◁ הַמַּעֲבִיר בְּנֵיו בֵּין גְּזְרֵי יַם סוּף, אֶת
רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם, בְּתַהוֹמוֹת טַבַּע,
וְרָאוּ בְנֵיו גְּבוּרָתוֹ. שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.
◀ וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם, מִשָּׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ
כָּלֵם:

EMET V'EMUNAH אמת ואמונה**Derash***The Holiness of God*

O God, whom we acclaim as holy, human reason cannot fathom You.

Though we strive to sense Your presence, yet You remain ever above and beyond us.

Though You reveal Yourself in the marvels of nature, and have manifested Yourself in the glory of Your law, yet these revelations are to us but flashes of lightning from the cloud of mystery which ever enshrouds You. In vivid imagery, Prophets and Psalmists of old sought to convey their reverence and awe, Drawing visions of You enthroned on high, with hosts of celestial beings singing Your praise.

For the words of mortals are so woefully wanting, mere human utterance so sadly inadequate.

Our limitations make all praise seem trivial; Our impurity sullies even noble speech.

So, let angels, pure beyond human attainment, adore You, and imagined seraphim utter their flaming praise. Let our prayer rise to You on their wings, let their mouths give voice to it in heavenly harmonies: "Holy, holy, holy is the Lord of hosts; whole world is filled with God's glory."

--E. Kohn & B. Saul

Kriah*Your Rushing Will Destroy You*

How good it will be when you really listen and hear my directions which I give you today for loving Yah who is your God, and to act godly with feeling and inspiration. Your earthly needs will be met at the right time, appropriate to the season. You will reap what you planted for your delight and health. Also, your animals will have ample feed. All of you will eat and be content.

Be careful - watch out! Don't let your cravings delude you. Don't become alienated. Don't let your cravings become your gods. Don't debase yourself to them because the God sense within you will become distorted. Heaven will be shut to you; grace will not descend. Earth will not produce.

YOUR RUSHING WILL DESTROY YOU!

And Earth will not be able to recover her good balance in which God's gift is manifest.

May these values of Mine reside in your feelings and aspirations marking what you produce guiding what you perceive.

Teach them to your children so that they will be addressed by them in making their homes, how they deal with traffic when you are depressed, why you are elated. Mark your entrances and exits with them so you become more aware. then you and your children will live out on earth that divine promise given to your ancestors to live heavenly days right here on this earth.

--Reb Zalman Shachter Shalomi

True and certain it is that there is One God; and there is none like Adonai. It is God who redeemed us from the might of tyrants, and delivered us from slavery to freedom. Great are the things that God has done; Adonai's wonders are without number. God brought forth Israel from Egyptian bondage; and has been our hope in every generation. May You continue Your protecting care over Israel, and guard all Your children from disaster. When the Children of Israel beheld Your might, they gave thanks to You and praised Your name. They accepted Your sovereignty willingly, and sang in joyous thanksgiving. Moses and the Children of Israel proclaimed in great exultation:

Derash

Go Forth

Rabbi Judah said: [at the sea] each tribe was unwilling to be the first to enter the sea. Each tribe said to the other, "You go into the sea first!" As they stood bickering, Nahshon the son of Amminadab jumped into the water. Meanwhile Moses was praying. God said to him, 'My beloved ones are drowning in the sea and you pray!' Moses replied, 'God of the Universe, what is there in my power to do?' God replied to him, "Speak to the children of Israel and tell them to go forward. Raise up your staff, stretch out your hand and go!"
--Talmud Sotah 37a

מִי כַמְכָה בְּאֵלִים יְיָ, מִי כַמְכָה נֹאדָר בְּקֹדֶשׁ, נוֹרָא תְהִילַת, עֲשֵׂה פְּלֵא:
*Mi khamokhah ba'elim Adonai, mi kamokhah ne'dar ba'kodesh, nora t'hilot,
oseh feleh.*

מְלֻכּוֹתֶיךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לְפָנַי מִשָּׁה, זֶה אֵלֵי עָנוּ וְאָמְרוּ:
*Malkhut'kha ra'u va'nekha, bo'kei'a yam lifnei Moshe, zeh
ei'li a'nu v'amru.*

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
Adonai yimlokh l'olam va'ed,

וְנֶאֱמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַיְגַאֲלוּ מִיַּד חֲזַק מִמֶּנּוּ. בָּרוּךְ אַתָּה יְיָ, גֹּאֲלֵי יִשְׂרָאֵל:
*V'ne'emar. Ki fadah Adonai et Ya'akov, ug'alo mi'yad chazak mimenu. Barukh
atah Adonai ga'al yisrael.*

Kriah

Ge'ulah Interpretive Reading

We acknowledge as true and trustworthy that there is but one universal God, and that to God's service Israel stands eternally committed.

We recognize in God the power that has enabled us to triumph over defeat, persecution, and oppression.

It was God who redeemed us from Egyptian bondage, and delivered us from the despotism of the pharaohs.

For God wills that we be free to use our powers in holy service, and not to be bound to the arbitrary rule of any mortal.

Whenever human rulers usurp divine authority, and exploit the people, those tyrants hearts are hardened, their own arrogance writes their doom.

Therefore we will never be discouraged nor dismayed when unrighteous powers rise up to destroy us.

Though enemy hosts pursue us, we shall remember how our ancestors were saved at the Sea of Reeds.

We therefore repeat the words of triumph with which they gave thanks for their deliverance.

--Adaped by R.Aryeh Hirschfield from the 1945 *Reconstructionist Siddur*

Derash*One Long Shabbat*

When God was about to give the Torah to Israel, God summoned the people who said to them: My children, I have something precious that I would like to give you for all time, if you will accept My Torah and observe My commandments.

The people then asked: Master of the universe, what is that precious gift you have for us?

The Holy Blessed One replied, It is the world to come!

The people answered: Show us a sample of the world to come.

The Holy Blessed One said: The Shabbat is a sample of the world to come, for that world will be one long Shabbat.

--Otiyot d'Rabbi Akiva, letter Alef

Kavanah*Cultivating Wonder*

An authentic religious or spiritual practice is one not nearly as concerned with answers to life's ultimate questions; rather, it is a path far more concerned with questions.

It is, as Rabbi Heschel suggested, "cultivating a sense of wonder, awe and radical amazement," which can only come from admitting we don't have the answers; ultimately relinquishing control.

Here, as in so many other places in the liturgy, the spiritual seeker asks questions not nearly as interested in the answers, as much as the expansiveness in one's soul which comes through being open to life's and God's possibilities.

"Who is like You, Adonai, among the mighty? Who is like You, glorious in holiness, revered in praises, doing wonders?" "When You rescued Israel at the Sea, Your children beheld Your power. "This is my God!" they exclaimed, and said: "Adonai shall reign for ever and ever!" As You delivered Israel from a mightier power, So may You redeem all Your children from oppression. Praised are You, Adonai, Redeemer of Israel.

Derash*God's World*

Lord of the universe, in this startling age, when we probe into the mechanics of our being, and try to change the order of Your works, like our primeval ancestors, we cry aloud to know what mystic force You are. Our scientists daily explore the cosmos and discover forces and states of matter even more confounding than our ancestors ever imagined. Science has not tamed the universe, rather it has revealed it to be still more awesome and overwhelming. And so, we yearn to know the nature of Your ways. Though we may contemplate the vast silence of space, we know that we cannot conceive of You, the One who makes order of all of this. And yet we yearn for You. For without You, our existence has no purpose. When we extinguish Your species, Your wrath can be felt. Each time a grove of trees shrivels from the smog, each time a thousand fish lie gasping on a bank, suffocated, Your sovereignty is demonstrated. When we tamper with Your order, we know that You are there, and our faith in You is renewed. Teach us Your ways so that life will not perish from the earth. Teach us Your ways, so that we may participate in bringing to the earth the Kingdom of God.

--Author unknown

HASHKIVEINU

השכיבנו

Minhag

Hashkiveinu is the fourth blessing of the Shema. In actuality this is not a “blessing” but a plea. In it we are asking God for protection and peace. The night, in Jewish mysticism, is a precarious time filled with the unknown and possibly even fraught with danger. As Jews we mindfully enter in to this space, even if it be merely existential angst, turning to Adonai for guidance and accompaniment. Originally this was a prayer recited before bed one goes to sleep. Although it is said here, it is a beautiful way to end one’s day, heading off in to the vulnerability and unknown of sleep, and is particularly fitting for parents and children to recite together before bedtime.

*Ha'shkivenu Adoani eloheinu
l'shalom, v'ha'amidenu malkenu
l'chayim uf'ros aleinu sukat
sh'lomekha, v'taknenu b'etzah tovah
mil'fanekha, v'hoshi'enu l'ma'an
sh'mekha, v'hagen ba'adenu,
v'ha'ser m'aleinu o'yev, dever,
v'cherev, v'ra'av v'yagon, v'haser
satan mi'lfanenu u'meacharenu,
uv'tzel k'nafekha tas'tirenu. Ki el
shomrenu umatzilenu atah, ki el
melekh chanun v'rachum atah,
ush'mor tze'tenu uvo'enu, l'chayim
ul'shalom, me'atah v'ad olam. ◀
Uf'ros aleinu sukat shlomekha.
Barukh atah Adonai, ha'pores sukat
shalom aleinu v'al kol amo yisrael
v'al yerushalyim.*

הַשְּׁכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ
מִלְּכָנוּ לְחַיִּים וּפְרוֹשׁ עָלֵינוּ סִכַּת
שְׁלוֹמְךָ, וְתַקַּנְנוּ בְּעֶצְהָ טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהִגֵּן בְּעַדֵּנוּ,
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרֵב, וְרָעַב
וְיָגוֹן, וְהִסֵּר שִׁטָּן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ
וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מְלֶךְ חַנוּן וְרַחוּם
אַתָּה, וְשִׁמּוֹר צִאתָנוּ וּבוֹאֵנוּ, לְחַיִּים
וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. ◀ וּפְרוֹשׁ
עָלֵינוּ סִכַּת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְיָ,
הַפּוֹרֵשׁ סִכַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ
יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם.

Derash

Entering the Dark

As we enter the dark of evening, we face the unknown. We call for protection from the shadows that lengthen around us - shadows of fear and guilt, the uncharted future, the ever pursuing past. We ask that the shadows of God’s wings envelop us with love and mercy. The unknown night, like the unknown tomorrow, can only be met with faith in the power of infinite compassion to care for us.

--R. Sheila Peltz Weinberg; *Siddur Kol HaNeshama*

Nigun

Hashkiveinu

הַשְּׁכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים... וְשִׁמּוֹר צִאתָנוּ וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם,
מֵעַתָּה וְעַד עוֹלָם.

*Ha'shkivenu Adoani eloheinu l'shalom, v'ha'amidenu malkenu l'chayim... ush'mor tze'tenu uvo'enu,
l'chayim ul'shalom, me'atah v'ad olam.*

HASHKIVEINU

השכיבנו

Derash*Beyond Despair*

When calamity comes: a business or professional failure, a painful illness, a consuming disease, a broken limb, a broken heart - the dark mantle of melancholy casts it's pall over us and we are enveloped by clouds of meaninglessness and bitterness and foreboding

At times of death and failure and despair, when we can turn to no one else (for no one else seems to understand, or to care, or to truly listen), we can turn to God in prayer. --Samuel Dresner

Kriah*Hashkiveinu Free Translation*

Holy One, empower us to descend into the depths of silence, and from there awaken us into the fullness of our being.

Spread over us the shelter of your peace and heal our divisions with your encouragement.

Free us to realize our Divine Essence.
Surround us with your protections.

*Remove hostility from within and without
and let us soar within your mystery.*

For you are a God who cares for us and frees us
- majestic, yet gracious and tender.

*Watch over our comings and our goings,
directing them towards life and wholeness.
Spread over us the sukkah of your shalom.*

Blessed are You, Eternal One, who spreads the sukkah
of shalom over us, over all your people Israel, over
Jerusalem and over all the earth.

--Siddur Kol Koreh

Help us to lie down in peace,
Adonai, and let us rise again, our
sovereign, to life. May we
always be guided by Your good
counsel and spread over us the
shelter of your peace. Shield us,
we pray, against our foes, against
plague, destruction, and sorrow.
Strengthen us against the evil
forces which abound on every
side. May we always sense Your
care, for You are our merciful
Sovereign. Guard us always and
everywhere; bless us with life
and peace. Blessed are you
Compassionate One, whose love
is always with us, who shelters
Your people Israel, and protects
Jerusalem in love.

Kriah*Thank You*

We thank YOU, our merciful Creator Source of radiance and light, for the heavenly luminaries, which brighten our nights and our days, enabling us to behold the wonders of Your world.

We thank You, too, for the sacred festivals, days of remembrance and celebration, which elevate our spirits and warm our hearts, bringing us closer to our heritage and to You.

Your word is a lamp for our feet and a light by which to walk. For all these lights we thank You and praise Your holy name.

--Siddur Sim Shalom

V'SHAMRU

ושמר

Minhag

Veshamru serves as the introduction to the Amidah (silent prayer) of Shabbat eve. The placement of this after Hashkiveinu suggests an aspect of the agreement between God and Israel: God guards Israel, and Israel guards Shabbat, which is a reminder and foretaste of O'lam Habah - the world to come both in this reality and the next.

--Sandy Eisenberg Sasso, Siddur Kol HaNeshama

On Shabbat continue with *V'shamru*, On Festivals continue with *Va'yedaber*

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדוֹרֹתָם
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת
יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנָּפֵשׁ.

*V'shamru benei yisrael et ha'shabat, la'asot et ha'shabat l'dorotam
b'rit olam. Bei'ni uvein b'nei yisrael ot hi l'olam, ki sheshet yamim
asah Adonai et ha'sha'mayim v'et ha'aretz, uva'yom hash'vi'i
shavat va'yinafash.*

The Children of Israel shall observe the Sabbath, maintaining it throughout their generations as an everlasting covenant. It is a sign between Me and the Children of Israel for all time; in six days Adonai made heaven and earth; and on the seventh day Adonai ceased this work and rested.

On Festivals:

VAYEDABER וידבר

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְיָ, אֶל בְּנֵי יִשְׂרָאֵל.

Va'y'dabeir Moshe et Mo'adei Adonai, el b'nai Yisrael
Thus, Moses proclaimed the Festivals of Adonai before the
Children of Israel.

Derash

Eternal History

In these three festivals, the steps of eternal history pace the ground of the year with its cycle of Sabbaths, a ground which is, as it were, eternal in nature. For these feasts only *seem* to be feasts of commemoration. In reality, the historical element in them is living and present, and what is said to every participant at the first festival (Pesah) holds for them all: that one must celebrate the feast as though one had personally been delivered from Egypt. The beginning, the middle, and the end of this national history, the founding, the zenith, and the eternity of the people, are reborn with every new generation.

--Franz Rosenzweig

Kriah

The Priestess' Blessing

May God bless and keep us
Like the radiant warmth of
sun.

*Guiding the cycles of
darkness and light -
A sacred dance that reveals
we're all One.*

May God shine within us
Like a full moon on the
winter snow.

*As we open our hearts we
see God in all and bless
ourselves Shalom.*

*May we walk in beauty
And love songs of harmony
sing. We are enough and
there is enough When we
taste the sweet joy of Being.*

May our dreams of peace
all come true
As the soul/breath praises
God's Name.
With courage we choose to
face who we are.

*Baruch Atah - Baruch
Ha'Shem Blessed Be the
Divine Name.*

--Siddur Kol Koreh

CHATZI KADDISH

חצי קדיש

READER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוּן
וּבְיָוֵמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

*Yit'gadal v'yitkadash sh'meh raba. B'alma di v'ra kh'irutei, v'yamlikh malkhuteh b'chayekhona
uv'yomeikhon uv'chayei d'khol beit yisrael. Ba'agalah uvizman kariv v'imru amen.*

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמַיָּא:

Y'hei sh'meh raba m'vorakh l'alam ul'almei al'maya.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
בְּרִיךְ הוּא לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְאֲמִירָן בְּעָלְמָא, וְאָמְרוּ
אָמֵן:

*Yitbarakh v'yishtabach, v'yitpa'ar v'yitromam v'yitnaseh v'yithadar v'yitaleh v'yithalal sh'meh
d'kudsha b'rich hu. L'ela min kol bir'khata v'shirata, tush'bechata v'nechemata, d'amiran
b'alma, v'imru amen.*

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen. May God's great name be praised to all eternity.

PREPARING FOR THE AMIDAH

Kriah
Single Jew

I have come before You as a single Jew
to pray the great prayer of my people.
It may be that no one has ever addressed You
from the spot on which I stand.
It may be that this mouth of mine
has never formed these words.

Perhaps some spark is slumbering here,
waiting for me and my prayer - a spark which
only I can raise.

Give me the strength to concentrate my mind, my
body, my senses on this prayer, this time, this
place alone, so that no lamp will remain unlit on
my account.

--Rachel Adler

Kriah
Dear God

Dear God,
Open the blocked passageways to you,
The congealed places.

Roll away the heavy stone from the well as your
servant Jacob did when he beheld his beloved Rachel.

Help us open doors of trust that have been jammed
with hurt and rejection.

As you open the blossoms in spring,
Even as you open the heavens in storm,
Open us - to feel your great, awesome,
wonderful presence.

--Sheila Peltz Weinberg

THE AMIDAH עמידה

Minhag

The Amidah

The Amidah is the pinnacle of the *tefilah* (prayer) experience. Though it may appear to be rigid and highly choreographed it is only such to provide a structure for ongoing, three times daily, individual and communal prayer. As the Talmud says, “God wants the heart,” and the Amidah provides an ongoing context not to merely recite the words or go through the motions, but to unlock and offer up our heart.

To begin, we take three steps backwards and then three steps forwards (baby steps will do) - stepping in to *Makom*, holy God/prayer space. This also symbolizes our need to strike a balance between being an individual and being part of a community, as we carve out our own space amidst community. It also symbolizes our willingness to temporarily leave behind our physical reality entering a spiritual reality.

The evening Amidah is silent, unlike the morning or afternoon Amidah, which are both silently and communally chanted. Therefore, we continue silently until the end and can be seated when we are finished.

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai s'fati tiftach ufi yagid t'hilatekha.

Adonai open my lips that my mouth may declare Your praise.

(On a Festival, turn to page 73 for the Festival Amidah.)

Kavanah

Adonai S'fatai

The Amidah unofficially begins with the previous *kavanah*-spiritual opening, *Adonai S'fatai Tiftach U'fee Yagid T'hilatecha*, ultimately asks Adonai to open our mouth so we can begin the process of speaking the words of our heart.

Authentic prayer, truly expressing our innermost secrets, failings, hopes and fears is one of the hardest undertakings a person will ever attempt. These words remind us, however, that the key to authentic prayer is simply this - to begin talking, to act as if we know what we are doing, know what we will say. We begin by opening our mouths, or even asking God to help us open our mouth, not in idle speech, not in reciting the words on these pages, but the words of the heart, the words of our soul.

Derash

Burning Desire

Do not think that the words of prayer as you say them go up to God. It is not the words themselves that ascend; Rather, it is the burning desire of your heart that rises like smoke towards heaven. If your prayer consists of only words and letters, and does not contain your heart's desire, how can it rise up to God?"

--Or HaMeir

AVOT

אבות

Hadrakha

Bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב וְרַחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוּ בְּאַהֲבָה:

Barukh atah Adonai eloheinu v'elohei avoteinu, elohei Avraham v'Sarah, elohei Yitzchak v'Rivkah, v'elohei Ya'akov v'Rachel v'Leah, ha'el ha'gadol ha'gibor v'ha'nora, el elyon, go'mel chasadim tovim, v'koneh ha'kol, v'zokher chasdei avot, umevi go'el li'vnei v'neihem l'ma'an sh'mo b'a'hava.

Praised are You, Adonai our God and God of our ancestors, God of Abraham and Sarah, God of Isaac and Rebecca, and God of Jacob, Rachel, and Leah; great, mighty, awesome God, supreme over all. You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

Skip unless Shabbat Shuvah:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.
Zokhrenu l'chayim, melekh chafetz b'chayim, v'kotvenu b'sefer ha'chayim, l'ma'ankha elohim chayim.

Remember us for life, O Sovereign who delights in life; inscribe us in the book of life, for Your sake, O God of life.

Hadrakha

Again, bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן: בְּרוּךְ אַתָּה יי, מִגֵּן אַבְרָהָם וְשָׂרָה:
Melekh ozer umoshia umagen. Barukh atah Adonai magen Avraham v'Sara.

You are our Sovereign who helps, redeems, and protects. Praised are You, Adonai, Shield of Abraham and Sustainer of Sarah.

GEVUROT

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:
Atah gibor le'olam Adonai, mechayeh hakol atah rav l'hoshiah.

Adonai, mighty for all eternity, with Your saving power You grant immortal life.

In Fall-Winter: From Shemini Atzeret until Pesach

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

Mashiv ha'ru'ach u'moreed ha'gashem

You cause the wind to blow and the rain to fall

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָר, מִי כָמוֹךְ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלֶךְ מִמִּית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

*Mekhalkel chayim bechesed, mechayeh meitim berachamim rabim, somekh noflim v'rofeh
cholim, umatir asurim, umkayem emunato lishnei afar. Mi khamocha ba'al gevurot umi domeh
lach, melech mei'mit umchayeh umtziach yeshuah.*

You sustain the living with lovingkindness, and with great mercy. You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust. Who is like You, almighty God? Who can be compared to You, Ruler over life and death, Source of redemption?

On Shabbat Shuva

מִי כָמוֹךְ אֵב הַרַחֲמִים, זוֹכֵר יְצוּרֵיךְ לְחַיִּים בְּרַחֲמִים:

Mi khamokha av ha'rachamim zocher y'tsurav l'chayim b'rachamim.

Who is like You, compassionate God? Mercifully You remember Your creatures for life.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי, מְחַיֶּה הַמֵּתִים:

V'ne'eman atah l'hachayot metim. Barukh atah Adonai m'chayei ha'metim.

You are faithful in granting eternal life to the departed. Praised are You, Adonai, who grants immortality to the departed.

KEDUSHAT HASHEM

קְדוּשַׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁים בְּכֹל יוֹם יְהַלְלוּךָ, סְלָה.

Atah kadosh v'shimkha kadosh uk'doshim b'chol yom y'halelukha, selah.

Holy are You and hallowed is Your name, and holy ones praise You daily.

On Shabbat Shuva

בְּרוּךְ אַתָּה, יי, הַמֶּלֶךְ הַקָּדוֹשׁ.

Barukh atah Adonai ha'melekh ha'kadosh.

Praised are You, Adonai, the Kingly Sovereign.

בְּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

Barukh atah Adonai ha'el ha'kadosh.

Praised are You, Adonai, the holy Sovereign.

Derash

Means Not An Ends

God is of no importance unless He is of supreme importance...Praying therefore, is not the road to enriching the self in either a material or spiritual sense; for God and the relationship to God is not a means to our ends. Prayer may not save us, but prayer makes us worth saving. --Rabbi A.J. Heschel

KEDUSHAT HA'YOM

קְדוּשַׁת הַיּוֹם

אֲתָהּ קִדְשָׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ מְכַל הַיָּמִים,
 וְקִדְשָׁתוֹ מְכַל הַיָּמִים וְכֵן כָּתוּב בַּתּוֹרָתְךָ: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל
 אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל מְלַאכְתּוֹ אֲשֶׁר
 עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ, אֲשֶׁר
 בָּרָא אֱלֹהִים לַעֲשׂוֹת: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתֵנוּ. קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן
 חֵלְקֵנוּ בַּתּוֹרָתְךָ, שְׂבַעֲנוּ מְטוֹבָךָ, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לְבָבֵנו לְעִבְדֶּךָ בְּאַמֶּת,
 וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שְׁבֵת קִדְשֶׁךָ, וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל, מִקִּדְשֵׁי שִׁמְךָ.
 בְּרוּךְ אַתָּה יְיָ, מִקִּדְשׁ הַשְּׁבֵת:

Atah kidashta et yom ha'sh'vi'i lish'me'kha takhlit ma'aseh sha'may'im va'aretz, u'ver'akh'to mi'kol ha'yamim v'kidash'to mi kol haz'ma'nim, v'khen katuv b'tora'tekha: Va'y'khulu ha'sha'mayim v'ha'aretz v'khol tz'va'am, va'y'khal Elohim ba'yom ha'sh'vi'i mi kol melakh'to asher a'sah, va'yishbot ba'yom ha'sh'vi'i mi'kol m'lakh'to asher a'sah. Va'yevarekh elohim et yom ha'sh'vi'i va'y'kadesh otoh, ki vo shavat mi'kol m'lakh'to asher ba'ra elohim la'asot. Eloheinu v'elohi avoteinu, r'tzei vim'nucha'teinu, kad'sheinu b'mitzvotekha v'ten chelkeinu b'tora'tekha, sa'beinu mi'tuv'eikha v'sam'cheinu bi'shu'a'tekha, v'ta'her li'beinu l'ov'dekha be'emet, v'hanchi'leinu Adonai eloheinu b'ahava uv'ratzon shabbat kod'shekha v'ya'nuchu va Yisrael m'kadshei sh'mekha. Barukh atah Adonai m'kadesh ha'Shabbat.

You sanctified the seventh day, the pinnacle of the creation of heaven and earth, to enhance Your name. You blessed it above all other days, sanctifying it above all other times. Thus it is written in Your Torah: The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work He had been doing, and ceased on the seventh day from all the work that He had done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation. Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallows Shabbat.

Derash*Amidah Insights*

May one who recites the Amidah (privately) do so out loud? We have learned the answer from Hannah: “Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard.”

--1 Samuel 1:13

May one recite the Amidah any time one wishes to do so? We have learned the answer from David: “Evening, morning, and noon, I complain and moan, and He hears my voice.”

--Psalm 55:18

May one ask for one's needs and add nothing else? We have learned the answer from Solomon: “Hear the song (*rinah*) and prayer (*t'fillah*)” (1 Kings 8:28)—“Song” (*rinah*) means praise of the Holy One and “prayer” (*t'fillah*) means asking for one's needs.

--Deuteronomy Rabbah 2:1

AVODAH

עבודה

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ואשי ישראל, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

R'tzei Adonai eloheinu b'amkha yisrael u'vit'fila'tam, v'hasheiv et ha'avodah lid'vir bei'tekha, u't'filatam b'ahava t'kabel b'ratzon, u't'hi l'ratzon tamid avodat yisrael amekha.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

On Rosh Chodesh and Shabbat Chol Ha'Moed:

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

Eloneinu v'elohei avoteinu, ya'aleh v'yavo v'yagiah, v'ye'ra'eh v'yer'a'tzeh v'yishma, b'yifkod, v'yizakher zikhreinu u'fikdo'neinu, v'zikharon avoteinu, v'zikhron mashiach be david av'dekha, v'zikharon y'rushalayim ir kodshekha v'zikhron kol amkha beit yisrael l'faneikha lif'lei'ta l'tova l'chen u'le'chesed u'l'rachamim, l'chayim u'l'shalom b'yom.

Rosh Chodesh:

ראש החודש הזה

*Rosh chodesh hazeh***Pesach:**

חג המצות הזה

*Chag ha'matzot hazeh***Sukkot:**

חג הסוכות הזה

Chag ha'sukkot hazeh

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

Zokhreinu Adonai Eloheinu bo l'tova, u'fokdeinu vo li'vrakha, v'ho'shi'einu vo l'chayim. U'vid'var y'shua v'rachamim ch'us v'cho'neinu v'ra'chem a'leinu v'hoshi'einu ki ei'leikha ei'nei'nu, ki el melekh cha'nun v'rach'chum atah.

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this: Rosh Hodesh. Festival of Sukkot. Festival of Matzot. Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

תחזינה עינינו בשובך לציון ברחמים. ברוך אתה יי, המחזיר שכניתו לציון.

V'te'che'zeina ei'nei'nu b'shuvkha l'tzion b'rakhamim, Barukh atah Adonai ha'machazir sh'kina'to l'tzion.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion

Derash*Redemption*

You cannot find redemption until you see the flaws in your own soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of their flaws is shutting out redemption. We can be redeemed only to the extent to which we see ourselves.

The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Our task is to make the world worthy of redemption. Our faith and our works are preparations for ultimate redemption.

--Adapted from Martin Buber

HODA'AH

הודאה

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נֹדֵה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׁבָכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל עֵת, עָרַב וּבִקֵּר וְצָהָרִים, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסֵדֶיךָ מֵעוֹלָם קִוֵּינוּ לָךְ.

Modim anachnu lakh, she'atah hu, Adonai eloheinu v'elohei avoteinu, l'olam va'ed, tzur chayenu, magen yisheinu, atah hu l'dor va'dor nodeh l'kha un'saper t'hilatekha. Al chayeinu ha'msurim b'yadekha, v'al nish'moteinu hap'kudot lakh, v'al nisekha she'bekhol yom i'manu, v'al nif'leotekha v'tovotekha she'bekhol et, erev, va'boker v'tzohar'rayim, ha'tov ki lo khalu rach'chamekha v'ham'rachem ki lo tamu chasdekha me'olam kivinu lakh.

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

On Chanukah:

עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת, שְׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה. בַּיָּמִים מִתְּתִיָּהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֵׁמוֹנָאִי וּבְנָיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהִשְׁפִּיחַם תּוֹרְתְךָ, וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ, וְאֵתָהּ בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבַּת אֶת רִיבָם, דָּגַת אֶת דִּינָם, נִקְמַת אֶת נִקְמָתָם, מִסֵּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וְטָמְאִים בְּיַד טְהוֹרִים, וְרַשְׁעִים בְּיַד צַדִּיקִים, וְזוֹדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְנֶיךָ לְדַבֵּר בִּיתְךָ, וּפְנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בַּחֲצֵרוֹת קִדְשֶׁךָ, וְקִבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלֶינוּ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time. In the days of Mattathias son of Yohanan, the heroic Hasmonean Kohen, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in times of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure of heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד.

V'al kulam yit'ba'rakh v'yit'ro'mam shim'kha malkeinu tamid l'olam va'ed

For all these blessings we shall ever praise and exalt You.

On Shabbat Shuva:

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

Uk'htov l'chai'im tovim kol b'nei v'ri'tekha.

Inscribe all the people of Your covenant for a good life.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת, הָאֵל יְשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ
אַתָּה יי, הַטוֹב שְׁמֶךָ וְלֵךְ נֶאֱחָה לְהוֹדוֹת.

v'khol ha'chayim yo'dukha selah, vi'hal'lu et shimkha be'emet, ha'el u'shu'atekha v'ezra'teinu selah. Barukh atah Adonai ha'tov shimkha u'l'kha na'eh l'hodot.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

BIRKAT HA'SHALOM

ברכת השלום

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.

(on Shabbat Shuva add box below)

בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

Shalom rav al Yisrael am'kha tasim l'olam, ki atah hu melekh adon l'khol ha'shalom. V'tov b'einekha l'varekh et am'kha Yisrael b'khol et uv'khol sha'ah bish'lomekha. Barukh atah Adonai ha'm'vorakh et amo Yisrael ba'shalom

Grant lasting peace to Your people Israel, for You are the Sovereign of peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace. Praised are You Adonai, who blesses the people Israel with peace.

On Shabbat Shuva add, and then continue with *Elohai n'tzur*

בְּסֵפֶר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרֻסָּה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וְשְׁלוֹם. בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְּׁלוֹם.

B'sefer chayim b'rakha v'shalom upar'nasa tovah ni'zakher v'ni'khatev l'fanekha anachnu v'khol am'kha beit Yisrael l'chayim tovim ul'shalom. Barukh atah Adonai oseh ha'shalom.

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life. You are the Source of blessing, Adonai, Source of peace.

Derash

Presence

Martin Buber defines prayer as "...that speech of humans to God which, whatever else is asked, ultimately asks for the manifestation of the Divine Presence - for this Presence to become perceivable. Buber taught that the single presupposition of genuine prayer is ...readiness of the whole person for this Presence...he who is not present perceives no Presence.

--Siddur Ivdu Et HaShem B'simcha

אֱלֹהֵי, נְצוֹר לְשׁוֹנֵי מֵרַע. וּשְׁפָתַי מִדַּבֵּר מִרְמָה: וְלִמְקַלְלֵי נַפְשֵׁי תוֹדֵם, וְנַפְשֵׁי כְּעֶפְרַי לְכֹל
 תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
 הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמִיךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן
 קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִי לְרִצּוֹן
 אֲמִרֵי פִי וְהִגִּיזוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

*Elohai, netzor l'shoni meira. U's'fatai midaber mirmah. V'limkalelai naf'shi tidom, v'naf'shi
 k'afar lakol ti'hiyeh. Ptakh libi b'toratekha, uv'mitz'votekha tir'dof naf'shi. V'khol ha'choshvim
 alai ra'ah, m'herah ha'fer atzatham v'kal'kel machashavtam. Aseh lma'an sh'mekha, aseh
 lma'an y'minekha, aseh lma'an k'dushatekha. Aseh lma'an toratekha, lma'an yechaltzun
 y'didekha, hoshiah y'minekha va'aneini. Yi'hiyu l'ratzon imrei fi v'heg'yon libi l'fanekha
 Adonai tzuri v'go'ali.*

Hadrakha

Bow and take three steps back. As we do this we bow to the left, to the right, and to the center, both acknowledging God's presence all around us as well as formally exiting the prayer as we had begun.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוּ: אָמֵן.
Oseh shalom bim'romav, hu ya'aseh shalom aleinu, v'al kol Yisrael v'im'ru amen.

Adonai, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me and to be humble and forgiving to all. Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your Law. Save Your loved ones, Adonai; answer me with Your redeeming power. "May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer." O Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere. Amen.

Derash

Pursue Peace

The Holy One, blessed is He, desires life and loves peace and pursues peace, loves His people Israel and has chosen us from among all peoples, not because we are greater—for we are the least of all the nations—but because of His love for us. And since we are few, each and every one of us is as important as an entire legion, for there are not many to take our places. If—Heaven forbid—one of us should fall, the legions of the Almighty would be depleted and the blessed Sovereign's might diminished, as it were, for His kingdom would lack one of its legions. Therefore whenever there is a death in the people Israel we pray: "Magnified and sanctified be His great name"—may God's power be magnified and not diminished...

--Shmuel Yosef Agnon

Kriah

Standing

*Standing here in Abraham's
 desert Affirming: one God.*

Moving in the old spaces
 Warmed by our ancestors'
 embrace.

*Standing here in Sarah's tent
 Laughing: new life.*

Moving in the old spaces
 Renewed by our ancestors'
 hope.

*Standing here in my place
 Listening to our voices:
 yearning.*

Moving in my own spaces
 Translating the silence.

-Sandy Einsenberg Sasso,
Siddur Kol HaNeshama

Derash

More Reflections On Tefilah

FOCUS OF PRAYER

The focus of prayer is not the self. Prayer comes to pass in a complete turning of the heart toward God, toward God's goodness and power. It is the momentary disregard of our personal concerns, the absence of self-centered thoughts, which constitute the art of prayer. Feeling becomes prayer in the moment in which we forget ourselves and become aware of God. Prayer is an invitation to God to intervene in our lives, to let God's will prevail in our affairs; it is the opening of a window to God in our will, an effort to make God the Lord of our soul.

--Rabbi Abraham Joshua Heschel

SYMBOLS

There is something in the world that the Bible regards as a symbol of God—not a temple or a tree, not a statue or a star. The one symbol of God is man, every man. God Himself created man, in His image. Human life is holy, holier even than the scrolls of the Torah. Reverence for God is shown in our reverence for man. Treat yourselves as a symbol of God. What is necessary is not to have a symbol, but to be a symbol.

--Rabbi Abraham Joshua Heschel

EMUNAH

A Jew expresses his faith (emunah) most fully and most joyfully when he sings out unreservedly... Anyone, at any level, can reach into the living waters of his soul and pour forth the living voice within him. This is a powerful tool for unblocking and expressing the soul.

--The Piaseczna Rebbie

THE REWARDS OF PRAYER

Perhaps for saints and truly holy persons, fully conscious prayer is really an everyday thing. For the ordinary worshiper, the rewards of a lifetime of faithful praying come at unpredictable times, scattered through the years, when all at once the liturgy glows as with fire. Such an hour may come after a death, or after a birth; it may flood the soul at no marked time, for no marked reason. It comes; and one knows why one has prayed all of one's life.

-- Herman Wouk (adapted)

PURIFY OUR HEARTS

Every Jewish prayer is a small Yom Kippur. It challenges us to examine our hearts and thoughts. It demands that we ask ourselves--have we been silent when we should have spoken out? Have we been selfish when we should have been responsive to the needs of others? Have we been thoughtless when we should have been sensitive? Have we pursued that which is hollow when we should have reached for that which can hallow our life? In this kind of prayer, we do not ask God to do our will. We accept the challenge to fulfill God's will. We confess our guilt and ask God for strength to purify ourselves.

--Ernst Simon (adapted)

EACH OF US IS AN AUTHOR

"You open the Book of Remembrance, and it speaks for itself, for each of us has signed it with deeds." This is the sobering truth, which both frightens and consoles us: Each of us is an author, writing, with deeds, in life's Great Book. And to each You have given the power to write lines that will never be lost. No song is so trivial, no story is so commonplace, no deed is so insignificant, that You do not record it. No kindness is ever done in vain; each mean act leaves its imprint; all our deeds, the good and the bad, are noted and remembered by You. So help us to remember always that what we do will live forever; that the echoes of the words we speak will resound until the end of time. May our lives reflect this awareness; may our deeds bring no shame or reproach. May the entries we make in the Book of Remembrance be ever acceptable to You.

--Mahzor Hadash

VA'Y'KHULU

ויכלו

GOD BLESSED THE SEVENTH DAY:

Minhag

This passage from Genesis was recited in the Amidah and yet we repeat it here, aloud, because of its deep importance. There are many reasons for this importance, not the least of which is the Jewish idea that every human being has been fashioned *b'tzelem Elohim* - in the image of God.

Just as God creates we too create. Just as God is a custodian of existence we too are custodians of our existence and everything with which we come in to contact is under our care. And just as God rested, so too we are to rest. Though there is much work yet to be done, we serve no one and nothing if we are depleted, or worse yet addicted, even to something as worthy as stewardship.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכֹל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ
אֹתוֹ, כִּי בּוֹ שָׁבַת מְכֹל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Va'yakhulu ha'shamayim v'ha'aretz v'khol tz'va'am va'ykhal elohim ba'yom ha'shvi'i m'lakhto asher asah. Va'yishbot ba'yom ha'shvi'i mikol m'lakhto asher asah. Va'yivarekh elohim et yom ha'shvi'i va'ykadesh oto, ki vo shabat mikol m'lakhto asher bara elohim la'asot.

The heavens and the earth, and all within them, were finished. By the seventh day God had completed the work of Creation; and so God rested from all this work. Then God blessed the seventh day and sanctified it because on it God ceased all the Divine work of Creation.

Derash*To Guard The World*

When God created Adam, God showed him all the trees in the Garden of Eden and said. "See how beautiful and perfect are My works! All that I have created, I have created for you. Therefore, be ever-mindful: Do not abuse or desolate My world. For if you abuse or desolate it, there is no one to repair it after you."
--Ecclesiastes Rabbah 7:28

Derash*Every Dawn Renews*

We are weak, and the task seems hopeless, until we remember that we are not alone. There is a grace that every dawn renews, a loveliness making every daybreak fresh. We will endure, we will prevail, we shall see the soul restored to joy, the hand returned to strength, the will regain its force.
We shall walk with hope-we, the children of God who crowded the heavens with stars, endowed the earth with glory, and filled our souls with wonder. --Chaim Stern

Derash*Here and Now*

The greatest problem is not how to continue but how to exalt our existence. The cry for a life beyond the grave is presumptuous, if there is no cry for eternal life prior to our descending to the grave. Eternity is not perpetual future but perpetual presence. He has planted in us the seed of eternal life. The world to come is not only a hereafter but also a here and now.
--Abraham Joshua Heschel

(The following passages are recited only with a minyan. On the first night of Pesach they are omitted.)

MAGEIN AVOT

מגן אבות

SHIELD OF ALL GENERATIONS:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי
יַעֲקֹב וְרַחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ:

Barukh atah Adonai eloheinu v'elohei avoteinu, elohei Avraham v'Sarah, elohei Yitzchak v'Rivkah, v'elohei Ya'akov v'Rachel v'Leah, ha'el ha'gadol ha'gibor v'ha'nora el elyon ko'ne sh'mayim va'aretz.

מָגֵן אָבוֹת בְּדַבְרוֹ, מְחַיֶּה מֵתִים בְּמַאֲמָרוֹ, הַמְּלַךְ הַקְּדוֹשׁ שְׂאִין כְּמוֹהוּ, הַמְּנַיֵחַ לְעַמּוֹ
בְּיוֹם שַׁבַּת קְדָשׁוֹ, כִּי בָם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד, וְנוֹדָה לְשִׁמּוֹ
בְּכָל יוֹם תָּמִיד, מֵעֵין הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת, וּמְבַרְךְ
שְׂבִיעֵי, וּמְנַיֵחַ בְּקִדְשָׁהּ לְעַם מְדַשְׁנֵי עֲנָג, זְכָר לְמַעֲשֵׂה בְּרֵאשִׁית:

Magen avot bi'dvaro, m'chayeh metim b'ma'amaro, hamelekh ha'kadosh sh'ein kamohu, ha'meniach l'amo b'yom shabat kod'sho, ki bam ratza l'haniach la'hem. L'fanav na'avod b'yir'a va'fachad, v'no'deh li'shmo b'khol yom tamid, me'ain ha'brakhot. El ha'hoda'ot adon ha'shalom, m'kadash ha'shabat, um'varekh sh'vi'i, umani'akh bik'dushah l'am m'dushnei o'neg, zekher l'ma'aseh v'reshit.

shaliakh tzibur:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוּחָתֵנוּ. קְדָשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שְׂבַעֲנוּ מְטוֹבֶיךָ, וְשִׂמְחָנוּ בִישׁוּעָתֶךָ, וְטַהַר לְפָנָנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קְדָשְׁךָ, וַיְנוּחוּ בָּהּ יִשְׂרָאֵל, מְקַדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ
הַשַּׁבָּת.

Eloheinu v'elohei avoteinu, r'tseh bim'nuchateinu kadshenu b'mitsvothekha v'ten chelkeinu b'torahtekha. Sab'einu mituvekha, v'samcheinu bi'shuatekha, v'taher li'benu l'ovdekha be'emet, v'hanchilehnu, Adonai eloheinu, be'ahavah uv'ratson shabat kodshekhah, v'yanuchu ba yisrael, mekad'shei sh'mekha.

Nisayon

These paragraphs remind us of the simplicity and centrality of the Shabbat message: rest. Shabbat rest, however, is not exactly the same as recreational or physical rest. Though a *Shabbos shluf* (nap) is certainly a wonderful gift, Shabbat rest, or *menucha*, connotes a sense of spiritual rejuvenation. It is a process of taking stock of one's week, one's life, reconnecting with Divine purpose through tefilah (prayer), festive meals, Torah study, *chevre* (camaraderie), song, relaxation and yes, sleep.

During Shabbat take stock as to how you truly experience *menucha*. During the intervening week notice those things that take you away from *menucha* and try and find ways and times to infuse Shabbat consciousness into your busy weekday life.

MAGEIN AVOT

מגן אבות

Derash*Rushing Around*

The great rabbi Levi Isaac of Berdichev was walking his usual route in the market place. Along came a man rushing madly somewhere and bowled the master over. "Why are you running so fast? Asked Levi Isaac as he got up.

Well, no one had ever asked our mad dashing friend such a question, and he was at a loss as to how to respond. "Well," he stuttered-and then it dawned on him. "I am working so hard in order to make a living for my children." It seemed to be a fine answer, and the master wished him good day.

Twenty five years go by. Again the master is walking on the same path in the market place. Again he is bowled over by a rushing passerby. Masters are consistent, so the same conversation ensues. And again it concludes with the man saying, confidently, "I am rushing so much in order to make a living for my children."

Levi Isaac looks deeply into his face. He realizes that this is the son of the man who had bowled him over twenty-five years ago. Turning his eyes heavenward, he asks God, "When will I finally meet that one child for whom all the generations labor so mightily?"

-retold, *Soul Prints*, M.Gafni

Praised are You, Adonai our God, and God of our ancestors, God of Abraham and Sarah, God of Isaac and Rebecca, and God of Jacob, Rachel, and Leah. Great and mighty, revered and supreme, You are Lord of heaven and of earth!

God's word was a shield to our ancestors; and it confers immortal life. God alone is the holy Sovereign, who gives rest to our people on the holy Sabbath, taking delight in them. Let us serve Adonai in reverence and awe, and offer thanks every day. For God is the Source of our blessings, the One to whom all thanks are due. The Lord of peace sanctifies the Sabbath and blesses the seventh day, giving our people the joy of Sabbath rest, as a commemoration of Creation.

Our God and God of our ancestors, may our Sabbath rest be acceptable to You. May Your mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power. Purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who sanctify Your name, rest on this day. Praised are You, Adonai, who sanctifies the Sabbath.

Derash*God of Our Ancestors*

Why do we say "Our God and God of our ancestors?" There are two kinds of people who believe in God. One believes by virtue of taking over the faith of parents; the other has arrived at faith through thinking and studying. The difference between them is this: The advantage of the first is that, no matter what arguments may be brought against it, the faith cannot be shaken; it is firm because it was taken over from one's parents. But there is one flaw in it: it is faith only in response to a human command, acquired without studying and thinking for one's self. The advantage of the second is that, because God has been found through much thinking, the believer has arrived at a personal faith, independently. But here, too, there is a flaw: it is easy to shake this faith by refuting it through evidence. But the person who unites both kinds of faith is invincible. And so we say "Our God" with reference to our studies, and "God of our ancestors" with an eye to tradition. The same interpretation has been given to our saying, "God of Abraham, God of Isaac, and God of Jacob" and not "God of Abraham, Isaac, and Jacob," for this indicates that Isaac and Jacob did not merely take over the tradition of Abraham; they themselves searched for God.

--Baal Shem Tov, retold by Martin Buber (adapted)

KADDISH SHALEM

קריש שלם

Minhag

Kaddish is often times thought to be the prayer recited over deceased loved ones. In actuality that is only one type of *Kaddish*, known as *Kaddish Yatom* (Mourner's Kaddish). In fact, there are numerous variations of *Kaddish* (in this case "the Complete Kaddish") recited by the Shaliakh Tzibur (prayer leader).

Kaddish literally means, division, as this is exactly what it accomplishes serving as a division between various parts of the service. In this case it serves as a division between the *Amidah* which is now concluded and the concluding blessings and prayers of the service.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'meh raba. Be'alma di v'ra kir'utei, v'yamlikh malkhutei b'chayeikhon
uv'yomeikhon uv'chayei d'khol beit yisrael. Ba'agala uvizman kariv v'imru amen.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:

Y'hei sh'meh raba m'varakh l'alam ule'almei almaya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
בְּרִיךְ הוּא לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשִׁבְחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעֻלְמָא, וְאִמְרוּ
אָמֵן: תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל (בֵּית) יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְשִׁמְיָא וְאִמְרוּ
אָמֵן: יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן: עֲשֵׂה שְׁלוֹם
בְּמִרוֹמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

*Yitbarakh v'yishtabach v'yitpa'ar v'yitromam v'yitnaseh v'yithadar v'yitaleh v'yithalal sh'meh
d'kudsha b'rikh hu. L'eila min kol birkhatah v'shiratah tush'bechatah v'nechematah damiran
b'alma, ve imru amen. Titkabel tzelot'hon d'khol (beit) yisrael kadam avuhon di vishmayah
v'imru amen. Yehei shlama raba min sh'maya v'chayim aleinu v'al kol yisrael, v'imru amen.
Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol yisrael, v'imru, amen.*

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen. May God's great name be praised to all eternity. Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, Whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen. May the prayers and pleas of the whole house of Israel be accepted by the universal Parent of us all. And let us say: Amen. May God grant abundant peace and life to us and to all Israel. And let us say: Amen. May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

KIDDUSH L'SHABBAT

קדוש לשבת

BLESSING OVER THE WINE ON SHABBAT

Minhag

Kiddush actually has nothing to do with wine. In fact, it is the same root as *Kaddish* (the prayer which both divides various sections of our service as well as the prayer recited over the deceased). What *Kiddush* and *Kaddish* have in common are that both are used to distinguish time. *Kiddush* serves as a way to mark the formal beginning of Shabbat. It is usually made using wine (though in truth any designated drink will suffice) and is traditionally said at home at the beginning of the festive Shabbat meal. It has been incorporated in to the synagogue service as a way to ensure that those who might be passing through, or frankly aren't going home to a Shabbat meal, will have fulfilled the mitzvah of formally sanctifying Shabbat.

סְבָרִי מְרַנֵּן וְרַבָּנָן וְרַבּוֹתַי.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

Savri maranan v'rabanan v'rabotai.

Barukh atah Adonai eloheinu melekh ha'olam, borei p'ri ha'gafen.

You are the Source of blessing, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשַׁבַּת קִדְּשׁוּ
בְּאַהֲבָה וּבְרִצּוֹן הִנְחִילָנוּ, זְכָרוֹן לְמַעֲשֵׂה בְרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי-קִדְּשׁ,
זְכוֹר לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים, וְשַׁבַּת קִדְּשָׁתָּ בְּאַהֲבָה
וּבְרִצּוֹן הִנְחִילָתָנוּ. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת.

Barukh atah Adonai eloheinu melekh ha'olam, asher kidshanu b'mitzvotav v'ratza banu, v'shabbat kodsho b'ahava uv'ratzon hin'chi'lanu, zikaron l'ma'aseh v'reishit. Ki hu yom t'chila l'mikra'ei kodesh, zecher li'tziat mitzrayim. Ki banu bacharta v'otanu ki'dashta mikol ha'amim, v'shabbat kodsh'kha b'ahavah uv'ratzon hin'chal'tanu. Barukh atah Adonai me'kadesh ha'shabbat.

You are the Source of blessing, Adonai our God, Sovereign of the universe, instilling in us the holiness of mitzvot and cherishing us by granting us His holy Shabbat lovingly, gladly, a reminder of Creation. It is the first among our days of sacred assembly that recall the Exodus from Egypt. Thus You have chosen us--endowing us with holiness--from among all peoples, granting us Your holy Shabbat lovingly and gladly. Praised are You Adonai, Who hallows Shabbat.

Derash

Spiritually Rise

Life surrounds us on all sides. When we rise, everything rises with us; when we decline, everything declines with us. When our own essence is elevated, then all life's expressions, wherever they may be, are elevated. The ascent toward Godliness, to the extent that it becomes manifest, raises with it whatever is related to us, no matter how distant the relationship. --Abraham Isaac Kook

KIDDUSH L'YOM TOV

קדוש ליום טוב

סְבָרִי: בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן.

Savri: Barukh atah Adonai eloheinu melekh ha'olam, borei p'ri ha'gafen.

You are the Source of blessing, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

On Shabbat add words in brackets:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוּמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שִׁבְתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֵת יוֹם (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם).

Barukh atah Adonai eloheinu melekh ha'olam, asher bakhar banu mi'kol am v'rom'manu mi'kol lashon, v'kidshanu b'mitzvotav, va'ti'ten lanu Adonai eloheinu b'ahavah (shabbatot lim'nucha u') mo'adim l'simcha, chagim u'zmanim l'sason, et yom (ha'shabbat ha'zeh v'et yom).

You are the Source of blessing, Adonai our God, Sovereign of the universe, choosing and distinguishing us from among all others by instilling in us the holiness of mitzvot. Lovingly have You given us (Shabbat for rest and) festivals for joy and holidays for happiness, among them this (Shabbat and this) day of:

On Sukkot:

חַג הַסּוּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

Chag ha'sukkot ha'zeh, z'man simchateinu
Sukkot, season of our joy,

On Shemini Atzeret:

הַשְּׁמִינִי, חַג הַעֲצֻרַת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

Ha'shmini, chag ha'atzeret ha'zeh, z'man simchateinu
Shemini Atzeret, season of our joy,

On Pesach:

חַג הַמִּצְוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ,

Chag ha'matzot ha'zeh, z'man cheruteinu
Pesach, season of our liberation,

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה, מִתֵּן תּוֹרַתֵנוּ,

Chag ha'sha'vu'ot ha'zeh, ma'tan torateinu
Shavuot, season of the giving of our Torah,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכוֹר לְיִצְיַאת מִצְרַיִם: כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים (וְשַׁבָּת) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ. בְּרוּךְ אַתָּה יְיָ מִקְדֵּשׁ (בְּשַׁבָּת הַשַּׁבָּת ו) יִשְׂרָאֵל וְהַזְּמַנִּים.

(B'ahava) mikra kodesh, zekher li'tziat Mitzrayim: Ki vanu va'charta, v'otanu ki'dashta mi'kol ha'amim, (v'Shabbat) u'mo'adei kodshekha (b'ahava uv'ratzon) b'simcha uv'sason hinchaltanu. Barukh Atah Adonai m'kadesh (ha'Shabbat v') Yisrael v'hazmanim.

A day of sacred assembly recalling the Exodus from Egypt. Thus You have chosen us--endowing us with holiness--from among all peoples, granting us (Shabbat and) Your hallowed Festivals (lovingly and gladly) in happiness and joy. Praised are You Adonai, who hallows (Shabbat and) the people Israel and the Festivals.

Derash

Pointing To The Ultimate

To pray is to turn to God as our Creator whom we praise and thank. To pray is to stand before God as our judge to whom we address our supplications. To pray is to acknowledge God as the Giver of Torah which we are to study.

Ultimately, however, every Jewish service ends with Aleinu in which we turn to God as Lord of the future, which will see humanity's redemption.

Prayer is a gate to our living past. As we probe it's enduring meaning, it can become a source of power which points to the ultimate goal of human existence.

--Ernst Simon (adapted)

SEFIRAT HA'OMER - ספירת העומר

Minhag

During the time of the Beit Hamikdash [Temple], there was a mitzvah on the second night of Pesach to harvest a measure of barley. The following day, (the second day of Pesach), there was a mitzvah to bring a portion of this harvest, the size of an omer, to the Beit Hamikdash. On the fiftieth day, after the forty-nine days of counting, there was a mitzvah to bring the first offering of the year from new wheat. Nowadays, since we do not have a Beit Hamikdash, the Omer is neither harvested nor offered. Nevertheless, there is still a mitzvah to count the Omer.

The count goes for 49 days. The 50th night begins the holiday of Shavuot; Shavuot means "weeks," referring to these 7 weeks of counting. Shavuot is the day God gave the Torah, and thus the entire counting period becomes one of continuous elevation and preparation - from the status of an Egyptian slave to one ready to receive the Torah.

The Jewish days begin at sundown, and we wait until full dark to count the Omer.

The spiritual practice is to recite the following paragraph before reciting the actual blessing:

הנני מוכן ומזמן לקיים מצות עשה של ספירת העומר כמו שכתוב בתורה: וספרתם לכם
ממחרת השבת מיום הביאכם את עמר התנופה שבע שבתות תמימות ותהיינה: עד ממחרת
השבת השביעת תספרו חמשים יום והקרבתם מנחה חדשה לי: ויהי לכם יי אלהינו עלינו
ומעשה ידנינו כוננה עלינו ומעשה ידנינו כוננה:

I am ready to fulfill the mitzvah of counting the omer as it is written in the Torah: "and you shall count them from the eve of the second day of Pesach, when an omer of grain is to be brought as an offering, seven complete weeks. The day after the seventh week of our counting will make fifty days" -Lev. 23

Recite the blessing:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על ספירת העומר.

Baruch Atah Adonai Eloheinu Melekh Ha'Olam asher kidshanu b'mitzvotav v'tzivanu al sefirat ha'Omer.

Blessed are You, Adonai, our God, Sovereign of the universe, Who has sanctified us with the commandments and has commanded us concerning the counting of the Omer.

Then one says (for the first six days):

Today is ___ day[s] of the Omer.

After 6 days, one includes the weeks:

Today is ___ days, which are ___ week[s] [and ___ day[s]], of the Omer.

Then one concludes:

הרחמן הוא יחזיר לנו עבודת בית המקדש למקומה, במהרה בימינו אמן סלה.

The Merciful One, may He return to us the service of the Temple to its place, speedily in our days. Amen, Selah!

ALEINU

עלינו

Minhag

Aleinu is not as much a prayer as it is a statement of belief or reality; There is One Ultimate Truth and as a Jew it is to that One Truth alone to which we submit our will and commit ourselves to acknowledging, serving and enlightening others as well. It is to God and God alone that a Jew “bows.”

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שְׁמַנּוּ כְּמִשְׁפְּחוֹת הָאָדָמָה, שְׁלֵא שָׂם חֶלְקֵנוּ כִּהֶם, וְגִרְלָנוּ כְּכֹל הַמּוֹנִם,

Aleinu l'shabe'ach la'adon ha'kol, la'tet g'dulah l'yotzer b'reishit, shelo asanu k'goyei ha'aratzot v'lo samanu k'mishpechot ha'adama, shelo sam chelkeinu ka'hem v'goralenu k'khol ha'monam.

(Bow at “anachnu” and rise after “modim”)

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ, מְלֹכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

Va'anachnu kor'im umishtachavim umodim, Lif'nei melekh malkhei ha'mlakhim, ha'kadosh barukh hu.

שֶׁהוּא נוֹטֵה וְשָׂמִים וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל, וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת מְלַכְנוּ אָפֶס זוּלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל לְבַבָּךְ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:

She'hu noteh sha'mayim v'yosed aretz, umoshav y'karo ba'sha'mayim mi'ma'al, ush'kхинat uzo b'gov'hei m'romim, hu eloheinu ein od. Emet malkenu efes zulato, ka'katuv b'torato: v'yadata ha'yom va'hashevota el l'vavekha, ki Adonai hu elohim ba'sha'mayim mi'ma'al, v'al ha'aretz mi'tachat, ein od.

עַל כֵּן נִקְוֶה לָךְ יי אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יִכְרַתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכֹל בְּנֵי בֶשֶׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי לָךְ תִּכְרַע כָּל בְּרֵךְ, תִּשְׁבַּע כָּל לְשׁוֹן: לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְלוּ. וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמְּלָכוֹת שֶׁלָּךְ הֵיא, וְלְעוֹלָמֵי עֵד תִּמְלֹךְ בְּכַבוֹד: ◀ כְּפָתוּב בְּתוֹרָתֶךָ, יי יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֶאֱמַר, וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד, וּשְׁמוֹ אֶחָד:

Al ken n'kaveh l'kha Adonai eloheinu, li'rot m'herah b'tiferet uzekha, l'ha'avir gilulim min ha'aretz v'ha'elilim karot yi'karetun. L'taken olam b'malkhut sha'dai, v'kol b'nei vasar yik'r'u vish'mecha. L'haf'not eilekha kol rish'ei aretz. Yakiru v'yed'u kol yoshvei tevel, ki l'kha tikh'ra kol berekh, tishava kol lashon. L'fanekha Adonai eloheinu yikh'r'u v'yipolu. V'likhvod shimkha y'kar yitenu. Vi'kablu khulam et ol mal'khutekha. V'timlokh aleihem m'herah l'olam va'ed. Ki ha'malkhut shelkha hi, ul'olmei ad timlokh b'khavod. ◀ Ka'katuv b'toratekha, Adonai yimlokh l'olam va'ed: V'ne'emar, v'haya Adonai l'melekh al kol ha'aretz, ba'yom ha'hu yi'hiyeh Adonai echad, ush'mo echad.

Derash*Shabbat & Time*

Judaism claims that the way to nobility of the soul is the art of sanctifying time. Moral dedications, acts of worship, intellectual pursuits are means in the art of sanctification of time...

Acts of worship counteract the trivialization of existence. Both involve the person, and give him a sense of living in ultimate relationships. Both of them are ways of teaching man how to stand alone and not be alone, of teaching man that God is a refuge, not a security.

Our effort must involve a total reorientation about the nature of man and the world. And our hope lies in the certainty that all men are capable of sensing the wonder and mystery of existence, that all men have a capacity for reverence...

We must not tire of reminding the world that something is asked of man, of every man...The spirit is a 'still small voice', and the masters of vulgarity use loudspeakers. The voice has been stifled, and many of us have lost faith in the possibility of a new perceptiveness.

Discredited is man's faith in his own integrity. We question man's power to sense any ultimate significance. We question the belief in the compatibility of existence with spirit.

Yet, man is bound to break the chains of despair, to stand up against those who deny him the right and the strength to believe wholeheartedly. Ultimate truth may be hidden from man, yet the power to discern between the valid and the specious has not been taken from us.

Surely God will always receive a surprise of a handful of fools – who do not fail. There will always remain a spiritual underground where a few brave minds continue to fight. Yet our concern is not how to worship in the catacombs but rather how to remain human in the skyscrapers.

--Rabbi Abraham Joshua Heschel;
Between God and Man

Let us now praise the Lord of all; Let us acclaim the Author of Creation, Who made us unlike the pagans who surrounded us, unlike the heathens of the ancient world, Who made our heritage different from theirs, and assigned to us a unique destiny. For we bend the knee and reverently bow before the supreme Sovereign, the Holy One, Who is to be praised, Who spreads forth the heavens and established the earth, and Whose glorious presence can be found everywhere. Adonai is our God; there is no other. Truly, our sovereign Lord is incomparable. As it is written in the Torah: "This day accept, with mind and heart, that God is the Lord of heaven and earth; there is no other." Because we believe in You, O God, we hope for the day when Your majesty will prevail, when all false gods will be removed, and all idolatry will be abolished; when the world will be made a kingdom of God, when all humanity will invoke Your name, and the wicked will be turned to You. May all who live be convinced that to You every knee must bend, every tongue must vow loyalty. Before You may all bow in reverence, proclaiming Your glory, accepting Your sovereignty. May Your reign come soon and last forever; for sovereignty is Yours alone, now and evermore. So is it written in Your Torah: "Adonai shall reign for ever and ever." The prophet too, proclaimed this promise: "Adonai shall be Sovereign over all the earth; that day Adonai shall be One and God's name is One."

PSALM 27: PSALM FOR THE PENTITENTIAL SEASON

(From Rosh Chodesh Elul through Hoshanah Rabbah the following psalm may be recited:)

לְדָוִד יְיָ אֱלֹהֵי וַיִּשְׁעֵי מִמִּי אִירָא, יְיָ מְעוֹז חַיֵּי מִמִּי אֶפְחָד: בְּקָרֵב עָלַי מְרַעִים, לֶאֱכֹל אֶת בְּשָׂרֵי צָרִי וְאֵיבֵי לִי הִמָּה כְּשֵׁלוֹ וְנַפְלֹו: אִם תַּחֲנֶנּה עָלַי מִחֲנֶנּה לֹא יִירָא לְבִי, אִם תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח: אַחַת שְׁאַלְתִּי מֵאֵת יְיָ, אוֹתָהּ אֲבַקֵּשׁ שְׁבֹתִי בְּבֵית יְיָ, כֹּל יְמֵי חַיֵּי לַחַזוֹת בְּנֹעַם יְיָ וּלְבַקֵּר בְּהִיכְלוֹ: כִּי יִצְפְּנֵנִי בְּסִפְהָ בְּיוֹם רָעָה, יִסְתַּרְנִי בְּסִתְרֵי אֱהָלוֹ בְּצוּר יְרוּמִמֵּנִי: וְעִתָּה יְרוֹם רֵאשִׁי, עַל אֵיבֵי סְבִיבוֹתַי וְאֶזְבְּחָהּ בְּאֱהָלוֹ זְבַחַי תְּרוּעָה, אֲשִׁירָה וְאֶזְמְרָה לִי: שְׁמַע יְיָ קוֹלִי אֶקְרָא, וְחַנּוּנֵי וְעֲנֵנִי: לֵךְ אָמַר לְבִי, בְּקִשׁוֹ פָּנֵי, אֶת פְּנֵיךָ יְיָ אֲבַקֵּשׁ: אֵל תִּסְתַּר פְּנֵיךָ מִמֵּנִי, אֵל תֵּט בְּאֶף עַבְדְּךָ, עֲזַרְתִּי הָיִיתָ, אֵל תִּטְשֵׁנִי וְאֵל תִּעַזְבוּנִי אֱלֹהֵי יִשְׁעַי: כִּי אָבִי וְאִמִּי עֲזָבוּנִי, וַיְיָ יֶאֱסֹפְנִי: הוֹרְנֵי יְיָ דַרְכְּךָ, וּנְחַנֵּנִי בְּאֶרֶח מִישׁוֹר, לְמַעַן שׁוֹרֵי: אֵל תִּתְנַנֵּנִי בְּנַפְשׁ צָרִי, כִּי קָמוּ בִי עַדֵי שֶׁקֶר וַיִּפַּח חֶמְס: לוֹלֵא הָאֲמֵנִתִּי, לְרֹאוֹת בְּטוֹב יְיָ בְּאֶרֶץ חַיִּים: קוּהָ אֵל יְיָ, חֲזֹק וַיֶּאֱמַץ לְבָבְךָ וְקוּהָ אֵל יְיָ:

L'David Adonai ori v'yishi mimi ira, Adonai ma'oz chayai mimi ef'chad. B'krov alai mrei'im, le'ekhol et b'sari tzarai v'oyevai li heimah kashlu v'nafalu. Horeini Adonai dar'kekha, uncheini b'orach mishor, l'ma'an sor'rai. Al tit'neni b'nefesh tzarai, ki kamu bi ei'dei sheker vi'feiach chamas. Lulei he'emanti, lirot b'tuv Adonai b'erez chayim. Kaveh el Adonai, chazak v'ametz libekha v'kaveh el Adonai.

Adonai is my light and my help; whom shall I fear? Adonai is the strength of my life; whom shall I dread?

Should an army be arrayed against me, I would not fear. Should war beset me, still would I be confident.

One thing I ask of Adonai, for this do I yearn: That I may dwell in the house of Adonai all my life to feel the goodness of Adonai in Adonai's sanctuary.

On the day of trouble, God will shield me, lifting me to safety; my head will be high above my foes.

In God's Tabernacle I will bring offerings of jubilation, with chanting and joyous singing. *Adonai, hear my voice when I call; be gracious to me and answer me.*

Adonai, I truly seek You. Do not hide Yourself from me; turn not in anger from Your servant.

You have always been my help; do not forsake me, O God, my Deliverer.

Teach me Your way, Adonai; lead me on a straight path. Deliver me not to the will of my enemies.

Trust in Adonai and be strong; Take courage and hope in Adonai.

Derash

Summoned To Raise Ourselves

Rosh Hashanah and Yom Kippur stand alone. They tower over the landscape of the Jewish year, "like lighthouses on the shores of eternity, flashing their messages of holiness." These are the only Jewish festivals which are not connected to particular events in Jewish history or to seasonal events in the agricultural life of our Biblical ancestors; these are the only holy days now referred to as High Holy Days. For this is when we Jews are summoned to raise ourselves to the loftiest spiritual heights, through the intensity of our prayers and the sincerity of our penitence. At once the most cosmic of confrontations and the most intimate of encounters, the observances are enacted in the midst of the congregation--and in the deepest recesses of the individual soul. --Rachel Anne Rabinowicz

MOURNER'S KADDISH

קדיש יתום

Kriah

May The Memories Inspire

May the memories of our loved ones inspire us to seek in our lives those qualities of mind and heart which we recall with special gratitude. May we help to bring closer to fulfillment their highest ideals and noblest strivings. May the memories of our loved ones deepen our loyalty to that which cannot die: Our faith, our love, and devotion to our heritage. As we ponder life's transience and frailty, help us, O God, to use each precious moment wisely, to fill each day with all the compassion and kindness which You have placed within our reach. Thus will the memories of our loved ones abide among us as a source of undying inspiration and enduring blessing.

--Mahzor Hadash

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְרַעוּתֵהּ, וְיִמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

*Yit'gadal v'yit'kadash sh'meh raba be'alma di v'ra khir'utei v'yam'likh mal'khutei b'chayeikhon
u'v'yomeikhon u'v'chayei d'khol beit Yisrael ba'agalah u'vizman kariv v'imru: amen.*

together:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֻלְמֵי עֻלְמַיָּא:

Y'hei shmei rabah m'vorakh l'olam u'l'olmei ol'maya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
בְּרִיךְ הוּא לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשֻׁבְחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעֻלְמָא, וְאִמְרוּ
אָמֵן: יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

*Yit'barakh v'yishtabach v'yit'pa'ar v'yit'romam v'yit'naseh v'yit'hadar v'yit'aleh v'yit'halal sh'mei
d'kudshah b'rikh hu. L'eila min kol birkhatah v'shiratah tush'bechata v'nechamatah d'amiran b'alma
v'imru: amen. Y'he Shlama raba min sh'maya v'chayim tovim aleinu v'al kol Yisrael, v'imru amen.*

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Oseh shalom b'imromav hu b'rachamav ya'aseh shalom aleinu v'al kol Yisrael, v'imru amen.

Magnified and sanctified be God's great Name in the world created according to Divine Will. And may the Holy One rule the Kingdom in your lifetime and in your days. And in the lifetime of the entire house of Israel, speedily and in the near future, and let us say amen. May God's great Name be blessed forever and for all eternity. Blessed and praised, glorified, exalted and uplifted, honored, elevated, and extolled be the Name of the blessed Holy One. Above all the blessings, hymns, praises and consolations which we utter in the world. And let us say amen. May there be abundant peace from heaven and life for us and all Israel, and let us say amen. May the One who makes peace in the heavens make peace for all of us, and for all of Israel, and for the whole world, and let us say - AMEN.

Kriah

Memories Illumine

There are stars whose light reaches the earth only after they themselves have disintegrated. And there are individuals whose memory lights the world after they have passed from it. These lights shine in the darkest night and illumine for us the path ...

--Hannah Senesh

YIGDAL יגדל

Minhag

Yigdal is a poem attributed to Daniel ben Judah, late fourteenth century Rome, based upon Maimonides' "thirteen principles of faith". Although Judaism has no official creed many rabbis over the centuries have put forth their ideas of what should be instituted as creed. Maimonides' "thirteen principles," though highly disputed has been the most influential and lasting.

יגדל אלהים חי וישתבח, נמצא, ואין עת אל מציאותו:
אחד ואין יחיד כיחודו, נעלם, וגם אין סוף לאחדותו:

*Yigdal Elohim chai v'yistabakh, nimtza v'ayn eyt el m'zui'to.
Echad v'ayn yachid k'yichudo, ne'elam v'gam ayn sof l'achduto.*

אין לו דמות הגוף ואינו גוף, לא נערוך אליו קדשותו:
קדמון לכל דבר אשר נברא, ראשון ואין ראשית לראשיתו:

*Ayn lo d'mut ha'guf v'ayno guf, lo na'arokh elav k'dushato.
Kadmon lkol davar asher nivra, rishon v'ayn reshit l'reshito.*

הנו אדון עולם, לכל נוצר, יורה גדלותו ומלכותו:
שפע נבואתו נתנו, אל אנשי סגולתו ותפארתו:

*Hino adon olam l'kol notzar, yoreh gedulato u'malkhuto.
Shefa n'vuato n'tano, el anshei s'gulato v'tifarto.*

לא קם בישראל כמשה עוד, נביא ומביט את תמונתו:
תורת אמת נתן לעמו אל, על יד נביאו נאמן ביתו:

*Lo kam b'yisrael k'moseh ode, navi u'mabit et t'munato.
Torat emet natan l'amo el, al yad n'vi'oh ne'eman beito.*

לא יחליף האל ולא ימיר דתו, לעולמים לזולתו:
צופה ויודע סתרינו, מביט לסוף דבר בקדמתו:

*Lo ya'cha'lif ha'el v'lo yamir dato, l'olamim l'zulato.
Tzofeh v'yodeah s'tareinu, mabit l'sof davar b'kadmato.*

גומל לאיש חסד כמפעלו, נוטן לרשע רע כרשעתו:
ישלח לקץ הימין משיחנו, לפדות מחכי קץ ישועתו:

*Gomel l'eash chesed k'mifalo, noten l'rasha ra k'rishato.
Yishlach l'keitz hayamin m'shicheinu, lifdot m'chkeitz y'shuato.*

מתים יחיה אל ברוב חסדו, ברוך עדי עד שם תהלתו.
Metim y'chayei el b'rov chasdo, baruch adei ad shem t'hilato.

YIGDAL

Derash*The Fire Is Already Lit*

We cannot all pray from our own creative resources because we are not all religious geniuses. We cannot all write words such as Shakespeare's, or compose music such as Bach's. But we can still make these our own. We can open our hearts to them and enrich ourselves by sharing and appropriating them.

In prayer, too, we can turn to the great religious geniuses, the Isaiahs, the Jeremiahs, and the Psalmists. We can take the visions they have seen, the communion they have established, the messages they have brought back, the words they have spoken, and make them our own. By an act of sympathetic fervor, of loving contagion, we can seek to achieve their glow. This does not mean that all the deepest prayer or all the best poetry and music have already been written; nor does it mean that there is an end to inspiration.

The future is open; there is no limitation on the wonder of insight and creation. But each of us, in our own time and place, must conserve the resources already available and warm our hands at the fires already lighted.

--Henry Slonimsky (adapted)

Kavanah

Take a quiet period of meditation to ask your heart about service. Let yourself sit and be silent for some time. When you are ready, pose the following questions inwardly to yourself. Pause after each one and give your heart time to answer, allowing a response from the deepest levels of your compassion and wisdom.

Imagine yourself five years from now as you would most like to be, having done all the things you want to have done, having contributed all the things you want to contribute in the most heartfelt way. What is your greatest source of happiness? What is the thing you've done of which you are most proud? What is the contribution you've made to the world that brings your heart the most satisfaction? To make this contribution to the world, what unworthiness would you have to relinquish? To make this contribution to the world, what strengths and capacities would you have to recognize in yourself and others? What would you have to do in your life today to begin this service, this contribution?

Why not begin? --Joseph Goldstein and Jack Kornfield,
Seeking the Heart of Wisdom

May the Living God be magnified and praised Who exists, and Whose existence is not limited by time. One, and there is no unity like His Unity concealed, nor is there an end to His Unity. He has no form of a body, nor is He a body; it is not arranged around His holiness. Preceding every created thing, first, and there is nothing prior to His Priority. As Master of the Universe to every formed being, He teaches His Greatness and Sovereignty.

The flow of His prophecy is His gift to the people of His special, glorious nation. There has not risen another in Israel like Moses, a prophet and one who tells clearly his visions. A Torah of truth did the Almighty give to His nation by the hand of His prophet, faithful to His house. God will not exchange nor retract His religion forever. Not even He. He observes and knows our secrets forecasting consequences from their antecedents.

He grants people lovingkindness according to their deeds : gives evil to the wicked as they engage in wickedness; He will send at the end of days our Anointed King to redeem those who await the time of our salvation. God will resurrect the dead in His great lovingkindness. Blessed forever is the praise of His Name.

ADON OLAM אָדוֹן עוֹלָם

Minhag

Adon Olam is one of the oldest, best known and most frequently sung poems in all of Jewish liturgy. It is attributed to Solomon Ibn Gabriol, the medieval Spanish philosopher-poet. It concentrates on the nature of God, God's eternal presence, ultimate sovereignty and loving protector of our lives. It is a universal prayer, speaking to all of humanity and God's creatures and a fitting end to the Friday evening **tefilot** (prayers). It reminds us that although religions may vary, God's presence and nearness to all who call upon Adonai is unwavering and not particularistic.

אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ, בְּטֶרֶם כָּל יִצִיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל, אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

*Adon olam asher malakh, b'terem kol y'tzir ni'vra.
L'et na'asah b'cheftzo kol, a'zai melekh sh'mo nikra.*

וְאַחֲרֵי כִכְלוֹת הַכֹּל, לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹה, וְהוּא יִהְיֶה, בְּתַפְאָרָה.

*V'acharei kikhlot ha'kol, l'vado yim'lokh nora.
V'hu ha'ya, v'hu ho've, v'hu y'hiyeh, b'tifara.*

וְהוּא אֶחָד וְאֵין שְׁנֵי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעֵז וְהַמְשָׁרָה.

*V'hu echad v'ein sheni, l'hamshil lo l'ha'chbira.
B'li reshit b'li takhlit, v'lo ha'oz v'ha'misra.*

וְהוּא אֵלִי וְחִי גֹאֲלִי, וְצוּר חֲבִלִי בְּעֵת צָרָה.
וְהוּא נְסִי וּמְנוּס לִי מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.

*V'hu eli v'chai go'ali, v'tzur chevli b'et tzara.
V'hu nisi umanos li m'nat kosi b'yom ek'ra.*

בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעֲרִירָה.
וְעַם רוּחִי גְוִיָּתִי, יִי לִי וְלֹא אִירָא.

*B'yado afkid ruchi, b'et ishan v'a'ira.
V'im ruchi g'viyati, Adonai li v'lo ira.*

The Eternal Adonai reigned alone while yet the universe was naught; when by Divine Will all things were wrought, God's sovereign name was first known. And when this all shall cease to be in dread splendor shall God yet reign; God was, God is, God shall remain in glorious eternity. For God is one, no other shares God's nature or uniqueness; unending and beginningless, all strength is God's; all sway God bears. Acclaim the living God to save, my Rock while sorrow's toils endure; my banner and my stronghold sure, the cup of life whenever I crave. I place my soul within God's palm before I sleep as when I wake, and though my body I forsake, rest in Adonai in fearless calm.

Derash

Concluding Prayers & Thoughts

WE JOIN OUR PEOPLE

The service of the synagogue is more than an expression of the needs and emotions of the individual worshipers who take part in it. It is an expression of the joys and sorrows, the hopes and ideals of Israel. For the synagogue is the one unfailing wellspring of Jewish feeling. Here we pray together with our fellow Jews, and we become participants in the common sentiment, the collective conscience of Israel.

Here we pray with an even mightier assembly, with the whole house of Israel. We become members of a far greater congregation than that of which we form a physical part. We join our people throughout the world in homage to our God.

--Morris Joseph

A LONG ROAD AHEAD

There is still a long road ahead of us, in order to finish what we began to do. We began to speak a great word once-among ourselves and in the ears of the entire world; but we have not yet completed it. We stand in the middle of our speech. All ears strain for us to finish; we cannot stop it nor do we want to stop it. The truth within us is so rich and overpowering that we cannot express it in clear and simple language. But we will say what we can, as much as our power of understanding and speaking will permit, even as generations before us have done. And we know that in the course of time, others will say that which we try and are unable to say. But we shall not stop until it has all been said, for our sake and for the sake of the world.

--Rav Kook

REMIND US THAT WE ARE ONLY HUMAN

O God of the strong and the weak, before You even the strongest are weak. Adonai of all wisdom and knowledge, before You even the wisest is as a speechless child. You fill the heavens with Your majesty, and yet reveal Yourself in a lowly bush. Fill us with the pride which will keep us from self-humiliation, but purge us of the pride which leads to self-exaltation. Remind us that we are only human, so that we may be most human. Keep us mindful of our littleness so that we may strive for true greatness.

Help us to see how dependent we are upon You and upon one another. May we fulfill the teaching of Your prophet: To do justice, to love mercy, and to walk humbly with our God.

--unknown

THE MEANING OF THIS HOUR

There is a divine dream which the prophets and rabbis have cherished and which fills our prayers and permeates the acts of true piety. It is the dream of a world rid of evil--by the grace of God as well as by the efforts of those who are dedicated to the task of establishing the sovereignty of God in the world. The Almighty has not created the universe so that we might have opportunities to satisfy our greed, envy, and ambition. We should not spend our life hunting for trivial satisfactions while God is waiting for our effort and devotion. We have not survived so that we might waste our years in vulgar vanities. The martyrdom of millions demands that we consecrate ourselves to the fulfillment of God's dream. God is waiting for us to redeem the world.

-- Abraham Joshua Heschel (adapted)

"SEEK PEACE AND PURSUE IT"

Rabbi Simeon ben Gamliel taught: By bringing peace into one's own home, a person is regarded by Scripture as having brought peace to each and every Jew. But by bringing jealousy and strife into one's home, a person is regarded by Scripture as having brought jealousy and strife into the entire House of Israel.

--Avot d'Rabbi Natan

(On Sukkot, Pesach or Shavuot continue here:)

עמידה ליום טוב THE FESTIVAL AMIDAH

אֲדֹנָי שְׁפָתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Adonai s'fati tiftach ufi yagid t'hilatekha.

Adonai open my lips that my mouth may declare Your praise.

Hadracha-Instruction

Bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב וְרָחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וְיַמְבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

Barukh atah Adonai eloheinu v'elohei avoteinu, elohei Avraham, elohei Yitzchak, v'elohei Ya'akov, ha'el ha'gadol ha'gibor v'ha'nora, el elyon, go'mel chasadim tovim, v'koneh ha'kol, v'zokher chasdei avot, umevi go'el li'vnei v'neihem l'ma'an sh'mo b'ah'hava.

Praised are You, Adonai our God and God of our ancestors, God of Abraham and Sarah, God of Isaac and Rebecca, and God of Jacob, Rachel, and Leah; Great, mighty, awesome God, supreme over all. You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

Hadracha-Instruction

Again, bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם וְשָׂרָה:
Melekh ozer umoshia umagen. Barukh atah Adonai magen Avraham v'Sara.

You are our Sovereign who helps, redeems, and protects. Praised are You, Adonai, Shield of Abraham and Sustainer of Sarah.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:

Atah gibor le'olam Adonai, mechayeh hakol atah rav l'hoshiah.

Adonai, mighty for all eternity, with Your saving power You grant immortal life.

On Simchat Torah and the first night of Pesach:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

Mashiv ha'ru'ach u'moreed ha'gashem

You cause the wind to blow and the rain to fall.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקִים אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי, מִי כְמוֹךְ בְּעַל גְּבוּרֹת וּמִי דוֹמֶה לָךְ, מְלֶךְ מְמִית וּמְחַיֶּה וּמְצַמֵּחַ
יְשׁוּעָה: וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים:

Mekhalkel chayim bechesed, mechayah meitim berachamim rabim, somekh noflim v'rofeh cholim, umatir asurim, umkayem emunato lishnei afar. Mi khamocha ba'al gevurot umi domeh lach, melech mei'mit umchayah umtziach yeshuah. V'ne'eman atah l'hachayot metim. Barukh atah Adonai m'chayei ha'metim.

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust. Who is like You, almighty God? Who can be compared to You, Ruler over life and death, Source of redemption? You are faithful in granting eternal life to the departed. Praised are You, Adonai, who grants immortality to the departed.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁים בְּכֹל יוֹם יְהַלְלוּךָ, סְלֵה. בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

Atah kadosh v'shimkha kadosh uk'doshim b'khol yom y'halelukha, selah.

Barukh atah Adonai ha'el ha'kadosh.

Holy are You and hallowed is Your name, and holy ones praise You daily. Praised are You, Adonai, the holy Sovereign.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ
בְּמִצְוֹתֶיךָ, וְקִרְבָּתָנוּ מִלְּפָנֶיךָ לְעַבְדוֹתֶיךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

Atah b'chartanu mi'kol ha'amim, ahavta o'tanu v'ratzita banu, v'ro'memtanu mi'kol ha'leshonot, v'kidashtanu b'mitzvotekha, v'keravtanu malkeinu la'avodatekha, v'shimkha ha'gadol v'hakadosh aleinu karata.

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your mitzvot. Thus You have linked us with Your great and holy name.

Saturday night add:

וּתְדַעְנוּ יְיָ אֱלֹהֵינוּ אֶת מִשְׁפָּטֵי צְדָקָה, וְתִלְמַדְנוּ לַעֲשׂוֹת (בְּהֵם) חֻקֵי רְצוֹנְךָ. וְתִתֵּן לָנוּ יְיָ אֱלֹהֵינוּ, מִשְׁפָּטִים
יִשְׂרָאֵל וְתוֹרוֹת אֱמֶת, חֻקִּים וּמִצְוֹת טוֹבִים. וְתַנְחִילָנוּ זְמַנֵּי שְׁשׁוֹן וּמוֹעֲדֵי קָדֶשׁ וְחֻגֵי נְדָבָה. וְתוֹרִישֵׁנוּ קְדֻשַׁת
שַׁבָּת וְכַבוֹד מוֹעֵד וְחֻגֵיגַת הַרְגֵל, וְתַבְדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם
הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה, בֵּין קְדֻשַׁת שַׁבָּת לְקְדֻשַׁת יוֹם טוֹב הַבְּדִלְתָּ, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי
הַמַּעֲשֶׂה קְדֻשַׁת הַבְּדִלְתָּ וְקְדֻשַׁת אֶת עַמְּךָ יִשְׂרָאֵל בְּקְדֻשַׁתְךָ:

Va'todi'anu Adonai eloheinu et mish'patei tzidkekha, va'tlמדנו la'asot (ba'hem) chu'kei r'tzonekha. V'titen lanu Adonai eloheinu, mish'patim y'sharim v'torot emet, chukim umitzvot tovim. Va'tanchilenu z'manei sason umo'adei kodesh v'chagei n'davah. Va'torishenu k'dushat shabat ukh'vod mo'ed va'chagigat ha'regel, va'tav'del Adonai eloheinu bein kodesh l'chol, bein or la'choshekh, bein yisrael la'amim, bein yom ha'shvi'i l'sheset y'mei ha'ma'ase kidashta hiv'dalta v'kidashta et am'kha yisrael bi'kdushatekha.

Adonai our God, You have made known to us Your ordinances of righteousness and have taught us to perform Your laws. You have given us, Adonai our God, just ordinances, true teachings, good statutes and commandments. You have enriched us with seasons of rejoicing, appointed times of holiness, and festivals for bringing free-will offerings. You have given us as our heritage the holiness of the Sabbath, the glory of the festival, the pilgrimage season. You have made a distinction, Adonai our God, between the holy and the ordinary, between light and darkness, between the people Israel and the heathens, between the seventh day and the six ordinary days of the week. You have made a distinction between the holiness of the Sabbath and the holiness of the festival, and You have hallowed the seventh day above all other days. You have distinguished and sanctified Your people Israel by Your holiness.

On Shabbat add words in brackets.

וּתְתֶן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה (שְׁבֻתוֹת לְמְנוּחָה וּ) מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׁבֻת הַזֶּה וְאֶת יוֹם)

Va'ti'ten lanu Adonai eloheinu b'ahava (Shabbatot lim'nucha u') mo'adim l'simcha, chagim u'zmanim, l'sason, et yom (ha'shabbat ha'zeh, v'et yom)

Lovingly, Adonai our God, have You given us (Shabbat for rest and) Festivals for joy and holidays for happiness, among them this (Shabbat and this) Festival of

On Sukkot:

חַג הַסּוּכּוֹת הַזֶּה, זְמַן שִׂמְחָתְנוּ,
Chag ha'sukkot ha'zeh, z'man simchateinu
Sukkot, season of our joy,

On Shemini Atzeret:

הַשְּׁמִינִי, חַג הָעֲצֵרֶת הַזֶּה, זְמַן שִׂמְחָתְנוּ,
Ha'shmini, chag ha'atzeret ha'zeh, z'man simchateinu
Shemini Atzeret, season of our joy,

On Pesach:

חַג הַמַּצּוֹת הַזֶּה, זְמַן חֲרוּתְנוּ,
Chag ha'matzot ha'zeh, z'man cheruteinu
Pesach, season of our liberation,

On Shavuot:

חַג הַשְּׂבָעוֹת הַזֶּה, מִתֵּן תּוֹרָתְנוּ,
Chag ha'sha'vu'ot ha'zeh, ma'tan tora'teinu
Shavuot, season of the giving of our Torah,

All Festivals:

בְּאַהֲבָה (מִקְרָא קֹדֶשׁ, זֵכֶר לְיִצְיַאת מִצְרַיִם)

(B'ahavah) mi'krah kodesh, zecher l'tziat mitzrayim

A day of sacred assembly, recalling the Exodus from Egypt.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ וּפְקוּדוֹתֵינוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן-דָּוִד עַבְדְּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה וּלְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Eloheinu v'elohei avoteinu, ya'aleh v'yavo, v'yagia v'yera'e, v'yeratze v'yishma, v'yigaked, v'yizakher zikh'ronenu ufik'do'nenu, v'zikhron avoteinu, v'zikhron mashi'ach ben David av'dekha, v'zikhron yerushalyim ir kodshekha, v'zikhron kol am'kha beit yisrael l'fanekha li'fleitah ul'tovah, l'chen ul'chesed ul'rachamim, l'chayim ul'shalom, b'yom

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this day:

On Sukkot:

חַג הַסּוּכּוֹת הַזֶּה, זְמַן שִׂמְחָתְנוּ,
Chag ha'sukkot ha'zeh, z'man simchateinu
Sukkot, season of our joy,

On Shemini Atzeret:

הַשְּׁמִינִי, חַג הָעֲצֵרֶת הַזֶּה, זְמַן שִׂמְחָתְנוּ,
Ha'shmini, chag ha'atzeret ha'zeh, z'man simchateinu
Shemini Atzeret, season of our joy,

On Pesach:

חַג הַמַּצּוֹת הַזֶּה, זְמַן חֲרוּתְנוּ,
Chag ha'matzot ha'zeh, z'man cheruteinu
Pesach, season of our liberation,

On Shavuot:

חַג הַשְּׂבָעוֹת הַזֶּה, מִתֵּן תּוֹרָתְנוּ,
Chag ha'sha'vu'ot ha'zeh, ma'tan tora'teinu
Shavuot, season of the giving of our Torah,

זְכוּרֵנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקוּדָנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים וּבְדָבָר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵל אֱלֹהֵינוּ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

Zohkhereinu, Adonai eloheinu bo l'tovah Ufokdeni bo li'vrakha V'hoshianu bo l'chayim Uvi'dvar y'shuah v'rachamim chus v'chanenu, v'rachem aleinu v'hoshi'enu, ki elekha ei'neinu, ki el melekh chanun v'rachum atah.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

וְהַשִּׂיָּאֵנוּ יְיָ אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וְלִשְׁלוֹם, לְשִׂמְחָה וְלִשְׁשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכָנוּ, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (בשבת: רֵצֵה בְּמִנוּחֵינוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מְטוֹבָךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לְבָבֵנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ (בשבת: בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשְׁשׂוֹן (בשבת: שְׂפַת ו) מוֹעֲדֵי קִדְּשֶׁךָ, וְיִשְׂמְחוּ כִּךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ, מִקִּדְּשׁ (בשבת: הַשְּׂפַת ו) יִשְׂרָאֵל וְהַזְּמַנִּים:

V'ha'si'enu Adonai eloheinu et birkat mo'adekha l'chayim ul'shalom, l'simcha, ul'sason, ka'asher ra'tzita v'amarta l'varkhenu, eloheinu v'elohei avoteinu (b'shabbat: r'tzeh vi'm'nucha'tenu,) kadshenu b'mitzvotekha v'ten chel'kenu b'torah'tekha, sha'benu mi'tuvekha, v'samchenu bi'shuah'tekha, v'taher li'benu l'ovdekha be'emet. V'han'chi'lenu Adonai eloheinu (b'shabbat: b'ahava uv'ratzon) b'simcha uv'sason (b'shabbat: shabbat u)mo'adei kodshekha, v'yismechu b'kha Yisrael me'kad'shei sh'mekha. Barukh ata Adonai, mekadesh (b'shabbat: ha'shabbat v')Yisrael v'ha'zmanim.

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, even as You have promised. Our God and God of our ancestors, (find favor in our Shabbat rest) instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. (Lovingly and willingly) Adonai our God, grant that we inherit Your holy (Shabbat and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows (Shabbat) the people Israel, and the Festivals.

רֵצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהַשֵּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל, וְתַפְלָתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךָ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

R'tzeh, Adonai eloheinu, b'amkha Yisrael u'vi'tfila'tam, v'hashev et ha'avodah li'dvir beit'echa, v'ishei Yisrael, u'tfilatam b'ahava t'kabel b'ratzon, u'tehi l'ratzon tamid avodat Yisrael amekha. V'teche'zeina eyneynu b'shuvkha l'tzion b'rachamim. Barukh ata Adonai, ha'machazir sh'china'to l'tzion.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You. May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיִּינוּ, מְגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂפָכֶל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרַב וְכִקֵּר וְצִהְרִים, הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסֵדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

Modim anachnu lakh, she'atah hu, Adonai eloheinu v'elohei avoteinu, l'olam va'ed, tzur chayeinu, magen yishenu, ata hu l'dor va'dor nodeh lekha u'nisa'per tehila'tekha, al chayeinu ham'surim b'yadekha, v'al nish'mo'teinu ha'pkudot lakh. v'al nisekha sheh'bekhol yom imanu, v'al niflotekha v'tovo'tekha she'bekhol et, erev, va'boker v'tzoh'horayim, hatov ki lo khalu ra'cha'mekha, v'ham'rachem ki lo tamu chasdekha me'olam kivinu lakh.

We proclaim that You are Adonai our God, and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

וְעַל כָּלֵם יִתְבָּרַךְ וַיְתְרוֹמֵם שְׁמֶךָ, מְלַכְנוּ, תַּמִּיד לְעוֹלָם וָעֶד. וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת
שְׁמֶךָ בְּאַמֶּת, הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלֵךְ נֶאֱדָה לְהוֹדוֹת.

V'al kulam yitbarakh v'yitromam shimkha, malkenu, tamid l'olam va'ed. V'khol ha'chayim yodukha selah, vi'halelu et shimkha be'emet, ha'el yish'uah'tenu v'ezra'tenu selah. Baruch ata Adonai, ha'tov shimkha u'lekha na'eh l'hodot.

For all these blessings we shall ever praise and exalt You. May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עִמָּךְ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמְךָ. בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Shalom rav al Yisrael am'kha tasim l'olam, ki atah hu melekh adon l'khol ha'shalom. V'tov b'einekha l'varekh et am'kha Yisrael b'khol et uv'khol sha'ah bish'lomekha. Barukh atah Adonai ha'm'vorekh et amo Yisrael ba'shalom.

Grant lasting peace to Your people Israel, for You are the Sovereign of peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace. Praised are You Adonai, who blesses the people of Israel with peace.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה. וְשִׁפְתֵי מִדְּבַר מִרְמָה: וְלִמְקַלְלֵי נַפְשֵׁי תִדּוֹם, וְנַפְשֵׁי כְּעַפְרָה לְכָל תְּהִיָּה.
פְּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה הַפֵּר עֲצָתָם וְקַלְקַל
מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְיָנְךָ, עֲשֵׂה לְמַעַן קִדְשִׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן
יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְיֵנִי. יְהִי לְרָצוֹן אֲמָרֵי פִי וְהַגִּיזוֹן לְבִי
לְפָנֶיךָ, יי צוּרֵי וְגוֹאֲלֵי.

Hadracha-Instruction

Bow and take three steps back. As we do this, we bow to the left, to the right, and to the center--both acknowledging God's presence all around us, as well as formally exiting the prayer as we had begun.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוֹ: אָמֵן.

Elohai, netzor l'shoni meira. U's'fatai midaber mirmah. V'limkalelai naf'shi tidom, v'naf'shi k'afar lakol ti'hiyeh. Ptakh libi b'toratekha, uv'mitz'votekha tir'dof naf'shi. V'khol ha'choshvim alai ra'ah, m'herah ha'fer atzatom v'kal'kel machashavtam. Aseh lma'an toratekha, lma'an yechaltzun y'didekha, hoshiah y'minekha va'aneini. Yi'hiyu l'ratzon imrei fi v'heg'yon libi l'fanekha Adonai tzuri v'go'ali.

Hadracha-Instruction

Bow and take three steps back. As we do this we bow to the left, to the right, and to the center, both acknowledging God's presence all around us as well as formally exiting the prayer as we had begun.

Oseh shalom bim'romav, hu ya'aseh shalom aleinu, v'al kol Yisrael v'im'ru amen.

Adonai, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me and to be humble and forgiving to all. Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your Law. Save Your loved ones, Adonai; answer me with Your redeeming power. "May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer." O Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere. Amen.

On Shabbat continue with *Va'y'khulu* page 58.
On a weekday, continue with *Kaddish Shalem*, page 61

MINCHA מנחה לחול

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹךְ סֵלָה: אֲשֶׁרִי הָעַם שְׁכָכָה לוֹ, אֲשֶׁרִי הָעַם שְׁיִי אֶלְהִיו: תְּהִלָּה לְדָוִד, אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד: בְּכָל יוֹם אַבְרָכְךָ, וְאַהֲלִלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד: גָּדוֹל יְיָ וּמְהִלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר: דוֹר לְדוֹר יִשְׁבַח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ: הַדָּר כְּבוֹד הוֹדֶךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה: וְעִזּוֹ נִוְרָאוֹתֶיךָ יֹאמְרוּ וְיִגְדֹלְתֶךָ אֲסַפְּרָנָה: זָכָר רַב טוֹבֶךָ יִבְיָעוּ, וְצַדִּיקְתֶּךָ יִרְנְנוּ: חַנוּן וְרַחוּם יְיָ, אֲרָךְ אַפִּים וְיִגְדֹל חַסֵּד: טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו: יוֹדוּךָ יְיָ כָּל מַעֲשֶׂיךָ, וְחִסִּידֶיךָ יְבָרְכוּכָה: כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרָתֶךָ יְדַבְּרוּ: לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרָתוֹ, וּכְבוֹד הַדָּר מַלְכוּתוֹ: מַלְכוּתֶךָ מַלְכוּת כָּל עוֹלָמִים, וּמְמַשְׁלֶתֶךָ בְּכָל דָּר וְדָר: סוֹמֵךְ יְיָ לְכָל הַנְּפִלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים: עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ: פּוֹתַח אֶת יְדֶךָ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן: צַדִּיק יְיָ בְּכָל דְרָכָיו, וְחִסִּיד בְּכָל מַעֲשָׂיו: קְרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמְתּוֹ: רָצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת שְׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם: שׁוֹמֵר יְיָ אֶת כָּל אֲהַבָּיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד: תְּהִלָּתְךָ יְיָ יְדַבֵּר פִּי, וְיִבְרַךְ כָּל בֶּשֶׂר שֵׁם קִדְשׁוֹ, לְעוֹלָם וָעֶד: וְאַנְחֵנוּ נְבָרְךָ יְיָ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

ש"ץ CHATZI KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעַלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזַמַּן קָרִיב וְאֹמְרוּ אַמֵּן: יְיָהּ שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עָלְמַיָּא: יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקִדְשָׁא בְרִיךְ הוּא לְעַלְמָא (בַּעֲשִׂי"ת וְלְעַלְמָא מְכָל) מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְאֹמְרוּ בְּעַלְמָא, וְאֹמְרוּ אַמֵּן:

AMIDAH

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

בעשי"ת: Between Rosh HaShannah & Yom Kippur

זָכַרְנוּ לְחַיִּים, מְלַךְ חַפֵּץ בְּחַיִּים, וְכִתְבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יי, מְגֹן אַבְרָהָם:

אַתָּה גִבּוֹר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:

בחורף: WINTER

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מְלַךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

בעשי"ת: Between Rosh HaShannah & Yom Kippur

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וּנְאֻמוֹ אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי, מְחַיֶּה הַמֵּתִים:

קדושה - Kedusha

נְקֻדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדֵּי־יִשָּׁים אוֹתוֹ בְּשְׁמֵי מָרוֹם, כְּכַתוּב עַל יַד נְבִיאֶךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתֶּם בְּרוּךְ יְאֹמְרוּ:

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לְאֹמֵר:

יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

ש"ץ: לְדוֹר וָדוֹר נִגִּיד גְּדִלְךָ, וּלְנֶצַח נִצְחִים קִדְשְׁתֶּךָ נִקְדִּישׁ, וְשַׁבְּחָהּ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֵךְ גָּדוֹל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ (בַּעֲשֵׂי"ת: הַמְּלֵךְ הַקְּדוֹשׁ).

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשֵׁים בְּכָל יוֹם יְהַלְלוּךָ, סְלָה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ (בַּעֲשֵׂי"ת: הַמְּלֵךְ הַקְּדוֹשׁ).

אַתָּה חוֹנֵן לְאָדָם דָּעַת, וּמְלַמֵּד לְאֹנוּשׁ בִּינָה. חֲנֵנוּ מֵאַתָּה דְעָה, בִּינָה וְהַשְׂכֵּל. בְּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדָּעַת.

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרַתְךָ, וְקִרְבָּנוּ מִלְכָּנוּ לְעִבּוּדְךָ, וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יְיָ, הַרוֹצֵה בְּתַשׁוּבָה.

סְלַח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ, מְחַל לָנוּ, מִלְכָּנוּ כִּי פָשַׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יְיָ, חַנוּן הַמְּרַבֵּה לְסִלְחֵךְ.

רְאֵה בְעֵינֵינוּ, וְרִיבָה רִיבָנוּ, וּגְאֹלָנוּ מִהַרָּה לְמַעַן שְׁמֶךָ, כִּי גוֹאֵל חֲזַק אַתָּה. בְּרוּךְ אַתָּה יְיָ, גוֹאֵל יִשְׂרָאֵל.

בתענית צבור מוסיף הש"ץ

עֲנֵנוּ, יי, עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בְצָרָה גְדוֹלָה אֲנַחְנוּ: אֵל תַּפְּן אֵל רְשָׁעֵנוּ,
וְאֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֵל תִּתְעַלֵּם מִתַּחֲנַתֵּנוּ: הֲיִה נָא קְרוֹב לְשׁוֹעֲתֵנוּ, יְהִי
נָא חֲסִידֶךָ לְנַחֲמֵנוּ, טָרָם נִקְרָא אֱלֹהֶיךָ עֲנֵנוּ, בְּדָבָר שְׁנֵאמַר: "וְהָיָה טָרָם יִקְרָאוּ
וְאֲנִי אֶעֱנֶה, עוֹד הֵם מְדַבְּרִים וְאֲנִי אֲשַׁמְעֵם". כִּי אַתָּה, יי, הָעוֹנֶה בְּעֵת צָרָה,
פּוֹדֶה וּמְצִיל בְּכָל עֵת צָרָה וְצוֹקָה. בְּרוּךְ אַתָּה יי, הָעוֹנֶה בְּעֵת צָרָה.

רַפָּאנוּ. יי, וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְלַתֵּנוּ אַתָּה, וְהַעֲלֵה רְפוּאָה שְׁלָמָה
לְכָל מִכּוֹתֵינוּ. כִּי אֵל מְלֶכֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יי, רוֹפֵא חוּלֵי
עַמּוֹ יִשְׂרָאֵל.

בְּרַךְ עֲלֵינוּ, יי אֱלֹהֵינוּ, אֵת הַשָּׁנָה הַזֹּאת וְאֵת כָּל מֵינֵי תְבוּאַתָּה לְטוֹבָה
(בְּקִיץ) וְתַן בְּרָכָה (בַּחֲרֹף) וְתַן טַל וּמָטָר לְבְרָכָה

עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מְטוֹיְבֶךָ, וּבְרַךְ שְׁנַתֵּנוּ כְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יי, מְבָרַךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גְּדוֹל לַחֲרוּתֵנוּ, וְשֵׂא נֶס לְקִבְּץ גְּלִיּוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאֲרָבַע
כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יי, מְקַבֵּץ נְדָחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה, וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה,
וּמְלוֹךְ עֲלֵינוּ אַתָּה, יי, לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים, וְצַדִּיקֵנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יי,
מְלֶכֶךְ אוֹהֵב צְדָקָה וּמְשַׁפֵּט (בַּעֲשִׂי"ת הַמְּלֶכֶךְ הַמְּשַׁפֵּט).

וּלְמַלְשִׁינִים אֵל תְּהִי תִקְוָה, וְכָל הָרָשָׁעָה כְּרָגַע תֵּאבֵד, וְכָל אוֹיְבֶיךָ מְהֵרָה
יִכָּרְתוּ, וְהַזִּידִים מְהֵרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר וּתְכַנִּיעַ בְּמִהֲרָה בְּיָמֵינוּ. בְּרוּךְ
אַתָּה יי, שֹׁבֵר אוֹיְבִים וּמְכַנִּיעַ זֵדִים.

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים וְעַל זִקְנֵי עַמּוֹךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלִיטַת
סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצְּדִיק וְעֲלֵינוּ, יְהִמוּ נָא רַחֲמֶיךָ, יי אֱלֹהֵינוּ, וְתַן שְׂכָר טוֹב

לְכֹל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֲלָקְנוּ עִמָּךְ לְעוֹלָם, וְלֹא יִבוֹשׁ כִּי בָדַד
בְּטַחְנוּ. בְּרוּךְ אַתָּה יְיָ, מִשְׁעֵן וּמִבְטָח לְצַדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאַשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָהּ
בְּקִרְוֵב בְּיָמֵינוּ בְּנֵן עוֹלָם, וְכִסֵּא דָוִד מִהֲרָה לְתוֹכָהּ תִּכְוֶן (בתשעה באב
אומרים 'נחם')

נַחֵם יְיָ אֱלֹהֵינוּ אֶת אַבְלֵי צִיּוֹן, וְאֶת אַבְלֵי יְרוּשָׁלַיִם, וְאֶת הָעִיר הָאֲבֵלָה
וְהַחֲרָבָה וְהַבְּזוּיָה וְהַשׁוֹמְמָה. הָאֲבֵלָה מִבְּלֵי בְּנֵיהָ, וְהַחֲרָבָה מִמְּעוֹנוֹתֶיהָ,
וְהַבְּזוּיָה מִכְּבוֹדָהּ, וְהַשׁוֹמְמָה מֵאִין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשֶׁת וְרֹאשָׁה חֲפוּי כְּאַשָׁה
עֲקָרָה שְׁלֹא יִלְדָה. וַיִּבְלְעוּהָ לְגִיוֹנוֹת, וַיִּירָשׁוּהָ עוֹבְדֵי זָרִים, וַיִּטְּלוּ אֶת עַמְּךָ
יִשְׂרָאֵל לְחָרֵב, וַיִּהְרָגוּ בְּזִדּוֹן חֲסִידֵי עֲלִיּוֹן. עַל כֵּן צִיּוֹן בְּמֵר תִּבְכֶּה, וְרוּשָׁלַיִם
תִּתֵּן קוֹלָהּ. לְבִי לְבִי עַל חֲלָלֵיהֶם, מְעִי מְעִי עַל חֲלָלֵיהֶם, כִּי אַתָּה יְיָ בְּאֵשׁ
הַצִּתָּהּ, וּבְאֵשׁ אַתָּה עֲתִיד לְבַנוֹתָהּ, כְּאַמּוֹר: וְאַנִּי אֶהְיֶה לָּהּ, נְאֻם יְיָ, חוֹמַת אֵשׁ
סָבִיב וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ. בְּרוּךְ אַתָּה יְיָ, מִנַּחֵם צִיּוֹן וּבוֹנֵה יְרוּשָׁלַיִם.

. בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת צָמַח דָּוִד עֲבָדְךָ מִהֲרָה תִצְמַיֵחַ, וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קִנְיֵנוּ
כָּל הַיּוֹם. בְּרוּךְ אַתָּה יְיָ, מִצְמַיֵחַ קָרוֹן יְשׁוּעָה.

שְׁמַע קוֹלְנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתְנוּ,
כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה, וּמִלְפָּנֶיךָ, מִלְכֵנוּ, רִיקָם אֵל תִּשְׁיבֵנוּ.

כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תְּפִלָּה.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם, וְהִשֵּׁב אֶת הָעֵבֹדָה לְדַבֵּיר בִּיתְךָ,
וְאַשִּׁי יִשְׂרָאֵל, וְתַפִּלָּתָם בְּאַהֲבָה תִקְבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תְּמִיד עֲבוֹדַת
יִשְׂרָאֵל עַמְּךָ.

(בראש-חדש ובחול-המועד אומרים כאן "יעלה ויבא":

Rosh Chodesh & Chol HaMoed

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיִּגְיַע, וַיִּרְאֶה, וַיִּרְצֶה, וַיִּשְׁמַע, וַיִּפְקֹד,
וַיִּזְכֹּר זְכוֹרֹנָנוּ וּפְקֻדוֹנָנוּ, וַזְּכָרוֹן אֲבוֹתֵינוּ, וַזְּכָרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וַזְּכָרוֹן
יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ, וַזְּכָרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה, לְטוֹבָה,
לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

לְרֹאשׁ-חֹדֶשׁ: רֹאשׁ הַחֹדֶשׁ הַזֶּה

לְפָסַח: חַג הַמִּצּוֹת הַזֶּה

לְסִכּוֹת: חַג הַסִּכּוֹת הַזֶּה

זְכוֹרֵנוּ, יְיָ, אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדָבָר
יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלָךְ
חַנוּן וְרַחוּם אַתָּה.

וּתְחַיֶּנָּה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוֹר
חַיֵּינוּ, מְגוֹן יְשׁוּעָנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשַׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל יוֹם, עָרַב וּבָקֵר וְצִהָרִים, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.

מוֹדִים דְּרַבֵּן

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל בִּשְׂרָה,
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שְׁהַחַיֵּיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וְתַקְיֵמְנוּ, וְתַאֲסוּף גְּלוּיֹתֵינוּ לְחַצְרוֹת קְדֻשָּׁךְ, לְשִׁמּוֹר חֲקִיךָ
וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב שָׁלוֹם, עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה
הַהוֹדָאוֹת.

לחנכה ופורים: CHANUKAH & PURIM

על הנסים, ועל הפרקו, ועל הגבורות, ועל התשועות, ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה.

לחנכה: CHANUKAH

בימי מתתיהו בן יוחנן כהן גדול, חשמונאי ובניו, כשעמדה מלכות יון הרשעה על עמך ישראל להשפיהם תורתך, ולהעבירם מחקי רצונך, ואתה ברחמיך הרבים עמדת להם בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם, מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, ויזדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקו כהיום הזה. ואחר כך באו בניך לדביר ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו, להודות ולהלל לשמך הגדול.

לפורים: PURIM

בימי מרדכי ואסתר בשושן הבירה, כשעמד עליהם המן הרשע, בקש להשמיד, להרג ולאבד את כל היהודים, מנער ועד זקן, טף ונשים, ביום אחד בשלשה עשר לחדש שנים עשר, הוא חדש אדר, ושללם לבוז. ואתה ברחמיך הרבים הפרת את עצתו, וקלקלת את מחשבתו, והשבות לו גמולו בראשו, ותלו אותו ואת בניו על העץ.)

ועל כלם יתברך ויתרומם שמך, מלכנו, תמיד לעולם ועד.

(בעשי"ת: וכתוב לחיים טובים כל בני בריתך.)

וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יי, הטוב שמך ולך נאה להודות.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל
הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל יְעַת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ.

בתענית צבור אומרים

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.
בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתְּתָה לָנוּ, יי אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל יְעַת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ.

(בעשי"ת: בְּסִפּוּר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.)

בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה. וּשְׁפַתִּי מִדְּבַר מִרְמָה: וְלִמְקַלְלֵי נַפְשֵׁי תַדִּים, וְנַפְשֵׁי
כְּעַפְרָה לְכָל תַּהֲיָה. פֶּתַח לְבָבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכָל הַחוֹשְׁבִים
עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁךָ. עֲשֵׂה לִמְעַן תּוֹרַתְךָ. לִמְעַן יִחַלְצוּן יְדִידֶיךָ,
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִיו לְרִצּוֹן אֲמִרֵי כִי וְהִגִּיוֹן לְבָבִי לְפָנֶיךָ, יי צוּרֵי וְגוֹאֲלֵי.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוֹ: אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמֵהֲרָה
בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, וְשֵׁם נַעֲבֹדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים
קִדְמוֹנִיּוֹת. וְעֲרָבָה לֵי מְנַחַת יְהוּדָה וִירוּשָׁלַיִם כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת.
לְתַעֲנִית צָבוּר וְלַעֲשָׂרַת יְמֵי תְּשׁוּבָה:

ש"ץ KADDISH

וּתְגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרְעוּתֵהּ, וַיִּמְלִיךְ מַלְכוּתֵהּ
 בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמּוֹן קָרִיב וְאָמְרוּ אָמֵן:
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
 דְקַדְשָׁא בְרִיךְ הוּא לְעָלְמָא (בַּעֲשִׂי"ת וְלְעָלְמָא מְכָל) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
 תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ אָמֵן:
 תִּתְקַבֵּל צְלוֹתֵהוֹן וּבְעוּתֵהוֹן דְכָל (בֵּית) יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְשִׁמְיָא
 וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

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עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֵא עָשָׂנוּ כְּגוֹיֵי
 הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שְׁלֵא שָׁם חִלְקֵנוּ כְּהֵם, וּגְרַלְנוּ כְּכָל
 הַמוֹנֵם (שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְרִיק וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ) וְאִנְחָנוּ
 כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מַלְךְ, מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.
 שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל, וְשִׁכְנֵת עֵזָא
 בְּגִבְהֵי מְרוֹמַיִם, הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמַת מַלְכָּנוּ אָפְס זולָתוֹ, בְּכַתוּב
 בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבְךָ, כִּי יִי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל,
 וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:
 עַל כֵּן נִקְוָה לְךָ יְיָ אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֶיךָ, לְהַעֲבִיר גְּלוּלִים מִן
 הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרַתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל בְּנֵי בָשָׂר
 יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֱלִיךָ כָּל רִשְׁעֵי אָרֶץ. יִכְרְוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל, כִּי
 לְךָ תִּכְרַע כָּל בְּרִיךְ, תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד
 שְׁמֶיךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתְךָ. וְתִמְלֹךְ עָלֵיהֶם מְהֵרָה לְעוֹלָם
 וָעֵד. כִּי הַמַּלְכוּת שְׁלֶיךָ הִיא, וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכַבוֹד: בְּכַתוּב בְּתוֹרָתְךָ, יְיָ
 יִמְלֹךְ לְעוֹלָם וָעֵד: וְנֶאֱמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְיָ
 אֶחָד, וְשִׁמוֹ אֶחָד:

MOURNERS KADDISH