

לְשֵׁם יְחִוּד קוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהּ
הַנְּבִי מוֹכֵן וּמְזוּמָן לְקַבֵּל עָלַי
מִצְוֹת עֲשֵׂה שֶׁל

וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ

וּבְזָכוֹת זֶה אֶפְתַּח פִּי:

For the sake of the union
of the Holy One Blessed Be He, and the *Shekhinah*
I am prepared to take upon myself the *mitzvah*

You Shall Love Your Fellow Person as Yourself
V'ahavta l'rey-acha kamocho

and by this merit I open my mouth.



The P'nai Or Shabbat Morning Siddur **Second Edition**

Completed, with Heaven's Aid, during the final days of the count of the Omer, 5769.

“Prayer can be electric and alive! Prayer can touch the soul, burst forth a creative celebration of the spirit and open deep wells of gratitude, longing and praise. Prayer can connect us to our Living Source and to each other, enfolding us in love and praise, wonder and gratitude, awe and thankfulness. Jewish prayer in its essence is soul dialogue and calls us into relationship within and beyond.

Through the power of words and melodies both ancient and new, we venture into realms of deep emotion and find longing, sorrow, joy, hope, wholeness, connection and peace. When guided by skilled leaders of prayer and ritual, our complacency is challenged. We break through outworn assumptions about God and ourselves, and emerge refreshed and inspired to meet the challenges our lives offer.” (-from the DLTI brochure, by Rabbis Marcia Prager and Shawn Israel Zevit)

This *Siddur* was created as a vehicle to explore how traditional and novel approaches to Jewish prayer can blend, so that the experience of Jewish prayer can be renewed, revitalized and deepened. It is an ongoing experiment in the spirit of Rav Kook, who wrote, “The old shall be renewed and the new shall be made holy (Letters, Vol I).”

Rabbi Marcia Prager

Welcome to the *P'nai Or Shabbat Morning Siddur*.

Introductory Resources

“Naming” God

The Hebrew letters יהוה “*Yod-Hey-Waw-Hey*” constitute the unpronounceable four-letter Name of God which subsumes and unites all the descriptions which Jewish tradition has evolved in our quest for the Divine. The letters are aspirate consonants: letters which, in the absence of vowels, can only be “pronounced” by breathing. This breathing of the Divine Name informs our community’s frequent “translation” of יהוה as “The Breath of Life.” The Name can also be understood as a causative verb: “(The One who) Causes-to-Exist,” or as an ancient form of the simple verb: “(The One who) Is!” It also resembles God’s enigmatic words to Moshe: *Eh’yeh Asher Eh’yeh*, “I Am Who I Am” (Exodus 3:14). Thus יהוה hints at the absurdity of assigning a name to an ineffable Divinity.

Printed thus:



the arrangement of the letters hints at a human form, reminding us that we are in the Divine Image, and that the energies of the letters which manifest ultimate divinity also flow through us.

Historically, it became common to substitute the God-Name *Adonay* when encountering the unpronounceable Name in spoken prayer. *Adonay* is understood in the Jewish mystical tradition as a reference to *Shekhinah* (the feminine aspect of God) and the *Sefirah* of *Malchut* (a Kabbalistic term for the feminine gateway through which Divinity flows into and emerges as the manifest universe) although the standard problematic translation “Lord” has resulted in much distress.

In many Jewish renewal communities the God-Name יהי “*Yah*,” so popular in the Psalms, is commonly used in prayer, as this Name shares the first two letters of יהוה and is also suggestive of the link between the ineffable Name and breath.

There are abundant other Names and descriptions of the One Power which is our Source found throughout Jewish literature and prayer. While we understand God to be entirely inclusive of and also beyond all gender, Hebrew, a rich, evocative and potent language of prayer, is also an intrinsically gendered language. As you use our *siddur*, please feel free to use the God-Names and gender in both Hebrew and English, which reflect your experience of the Divine.

The P'nai Or Siddur 2nd Edition – 2009 – Philadelphia, PA
This document contains holy language. Please treat with respect.
Do not place on the floor. Do not discard.
www.RabbiMarciaPrager.com

www.pnaior-phila.org

Rabbi Marcia Prager
228 West Hortter St.
Philadelphia, PA. 19119
pnaiorrabbi@aol.com

Shabbat and Shabbos – and other Observations about Hebrew Pronunciation

Throughout the centuries of Jewish dispersion in Western and Eastern lands, Hebrew has remained our people's unifying sacred language. The pronunciation of Hebrew varied regionally, however, influenced by the rhythms and inflections of the surrounding languages. New vernacular languages also evolved, as Hebrew was blended into medieval German to produce Yiddish; into medieval Castilian Spanish to produce Ladino; and into Arabic, resulting in Judeo-Arabic. In each of these languages a rich spiritual literature grew. The P'nai Or *siddurim* contain some Yiddish and Ladino songs and prayers.

You may also notice that the pronunciation of some Hebrew words will, upon occasion, reflect the Eastern European, Yiddish-speaking background of many (though certainly not all!) American Jews. For instance, the more formal "*Shabbat*," for a Yiddish-influenced speaker becomes "*Shabbos*," a pronunciation rich with warm and intimate associations. At times we greet each other with "*Shabbat Shalom*" (*Shabbat* Peace) as modern Israelis do. Yet sometimes we slide into a familiar and homey "*Gut Shabbos*" (Good *Shabbat*), greeting each other as some of our Yiddish-speaking grandparents or great-grandparents may have. Both are wonderful, and neither is more "correct."

Some other Hebrew words and phrases you may hear us use are:

***Kabbalat Shabbat* or *Kabbolos Shabbos*:** "Receiving *Shabbat*" – the song-filled Friday evening gathering in which we welcome *Shabbat*.

***Bracha*:** a blessing and expression of gratitude.

***T'fi-lah*:** prayer, In Hebrew this is a reflexive verb which literally means "praying one's-self."

***Siddur*:** the Prayer Book, in which songs, psalms and prayers are sequenced in a purposeful "seder," or "order." Plural: *siddurim*.

***Bentch Licht*:** Yiddish – Blessing the (*Shabbat* candle-) light on Friday evening.

***Davvenen*'**: Yiddish – The Jewish prayer practice that blends sacred text, modal chant, and light body movement.

***Mitzvah*:** a required spiritual practice that reinforces our relationship with God. Plural: *mitzvot*.

***Tallit* or *Tallis*:** the large woven prayer garment that enwraps us in the Presence of God, reminding us of our commitment to the *mitzvot* – worn during daytime prayers, and also during *Kol Nidre*, the opening evening service of *Yom Kippur*,

***Kiddush*:** the *bracha* (usually using wine or grape juice, but not necessarily) which invokes and proclaims a sacred time, like *Shabbat* or a holy day.

***Motzi*:** the *bracha* said over bread, which typically begins a meal.

***Challah*:** the egg-rich, Eastern European braided bread, baked for *Shabbat* and holy days.

***Oneg*:** literally "delight" – the festive sharing of desserts and taste-treat delights after a *Shabbat* gathering for song and prayer.

***Kipah* or *Yarmulkah*:** a head-covering worn to reinforce awareness of God, the Highest Power.

***Kaddish*:** an affirmation proclaiming the holiness of God and life, recited at transitional times in the service, and recited by mourners in honor of the soul of a parent, spouse, or child (or other beloved relative or friend), who has died. Reciting Mourner's *Kaddish* urges the departed soul to continue its journey toward the Infinite Light of God. *Kaddish* is written in Aramaic, a sister language to Hebrew, which was the vernacular tongue of the early first century Middle East.

In this *siddur*, many texts that are commonly sung aloud are transliterated as aids to participation. This transliteration is helpful, although not precisely systematic because of diverse peculiarities of English pronunciation and other considerations. If you are not a Hebrew reader, listen to the Hebrew being sung and use the transliteration as a supportive guide.

Davvenen' through the Worlds: A Flow-Chart for the Shabbat Morning Service

The Jewish mystical tradition views the unfolding of creation as the emanation of four “worlds,” or levels, of spiritual energy. Kabbalah teaches that these four worlds of energy emanated from the Divine Source in a dynamic process, as the forces of creation flowed into the unfolding cosmos. These worlds are called *Assiyah*, Action; *Yetzirah*, Formation; *Briyah*, Creation; and *Atzilut* – the blazing Emanation of pure Divinity.

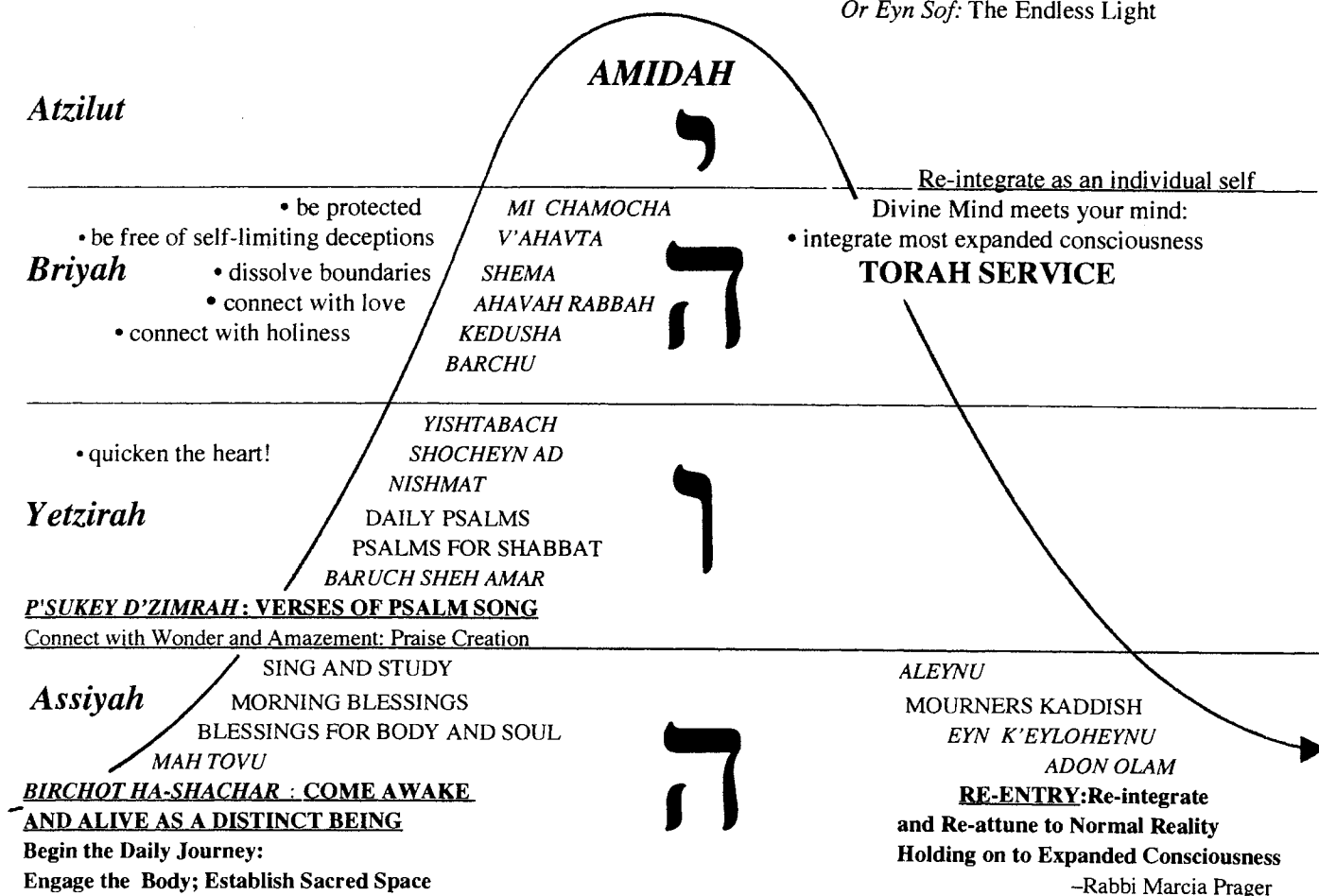
Kabbalah teaches that human beings, as living vessels of consciousness, are capable of experiencing these energies. We can use our capacity for heightened awareness to travel in these worlds, connecting with our source in the Divine. We can also use our capacity to tap these energies so that they flow freely in our lives.

The English word “services,” that refers to organized prayer, derives from the Hebrew “*avodah*,” meaning serving by doing sacred work. *Davvenen'*, the unique Jewish prayer practice which combines modal chanting of sacred text, meditation and movement, is one form of the spiritual work we do to restore our souls' living link with God.

The service takes us on a journey through the Four Worlds, from the most basic physical plane of *Assiyah* up through the peak of *Atzilut* and then gently back down. Hassidic teaching calls this progression “the ladder,” referring to *Yaakov's* famous night-vision of “a ladder set in the earth whose top reached into the heavens.” This ladder, said our teachers, is the ladder of the prayers. Each rung of the ladder offers its spiritual gift and challenge. The goal is not to rush overly swiftly to the top, but rather to savor the fullness of the journey. This is a pilgrimage of consciousness.

Talk to the Universe!

Or Eyn Sof: The Endless Light





We Create Sacred Space

We stretch beyond the mundane, “Yaakov” aspect of our souls, allowing our “Yisra-El, God-wrestling” soul to expand. So too, the mundane “ohel” space in which we gather today becomes our “Mishkan,” a sacred Place in which *Shekhinah* dwells.

מַה טּוֹב אוֹהֵלְיָךְ יַעֲקֹב - מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל.

Mah tovu oha-lecha Yaakov – Mish’k’no-techa Yisrael

How good are your tents “Yaakov” – Your sacred spaces “Yisrael”

We praise too the tents and sacred spaces of our Mothers:

Sarah, Rivkah, Rachel, Leah, Bilhah, Zilpah and all those whose names are lost to us.

— מִשְׁכַּנְתֶּיךָ — מַה טּוֹב אוֹהֵלְיָךְ

Mish’k’no-ta-yich

Mah tovu oha-layich

וְאֲנִי בָּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ אֲשַׁתְּחוּהָ אֶל הַיְכָל קִדְשְׁךָ בִּירְאָתְךָ.

יְהוּה אֶהְבְּתִי מְעוֹן בֵּיתְךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וְאֲנִי אֲשַׁתְּחוּהָ וְאֶכְרַעָהּ אֶבְרָכָהּ לְפָנַי יְהוּה עֲשֵׂי.

וְאֲנִי תְּפִלְתִּי לָךְ יְהוּה עֵת רְצוֹן אֱלֹהִים בָּרַב חֶסֶדְךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

And I, with Your great love, come to this house.

I open myself to You in a place where holiness dwells, in my wonder and my awe.

Holy One, I have loved the grandeur of Your dwelling, Your cosmos, castle of Your glory.

I could worship and kneel and make blessing, before the Guide within who still makes me.

And so, my prayer is to You, Great Presence, in this moment of my desire.

יהוה, answer me with great loving and with saving truth.

(transl. R' David J. Cooper)

מוֹדֵה|מוֹדָה אֲנִי לְפָנֶיךָ מֶלֶךְ (רוּחַ) חַי וְקַיִם

שֶׁחֲזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה רַבָּה אֱמוּנָתְךָ.

Modeh (men) / Modah (women) ani l’fanecha, Melech (Ruach) chay v’kayam

Sheh-heh-chezar’ta bi nish’mati b’chemlah – rabbah emunatecha

I am grateful as I face You, alive and potent Source (Spirit) of Creative Power, who has returned my soul to me with loyal love. Great is Your faithfulness!



Blessing the Body

I am Your creation in my bones and tissues.
You have woven me in the womb of my mother,
I thank You, You have so wonderfully made me.

Awesome wonders are all Your works.
I am known by You, to the core, to my soul.
Nothing in me was hidden from Your eyes
when I was fashioned in deepest secrecy,
beautifully twined in the womb of the earth.
I was still unborn – You had already seen me,
and all my life was in Your book
before one day of it had been shaped.

How difficult are Your thoughts to me,
my God, what a world of wisdom!
Were I to count them, they are as numerous
as the sand of the seashore, and yet –
I still know nothing about You.

(from Psalm 139; Fifty Psalms, by Huub Ooterhuis et al)

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה וּבְרָא
בוֹ נְקָבִים נְקָבִים חַלּוּלִים חַלּוּלִים גְּלוּי וַיְדוּעַ לְפָנַי כִּסָּא כְבוֹדְךָ שָׁאֵם
יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ:
בָּרוּךְ אַתָּה יְהוָה רוֹפֵא כָּל בֶּשָׂר וּמַפְלִיא לַעֲשׂוֹת:

Baruch Ata יהוה Eloheynu Melech ha-Olam, asher yatzar et ha-adam b'chochmah, u-vara vo n'kaveem n'kaveem, chaluleem, chaluleem. Galui v'yadua lifney chisey ch'vodecha, sheh-im yi'patayach echad mey-hem, o-yi'sateym echad mey-hem, ee efshar l'hit'kayeym v'la'amod l'fanecha. Baruch Ata יהוה rofey chol basar, u-maflee la'a-sote.

Baruch Ata יהוה – A Fountain of Blessings are You יהוה – who has formed us in wisdom and created within us the spark of life. Each cell does the work of its Creator. Each organ's existence is a tribute to God. If but one element of this wonderful structure were to fail in its tasks, we could not stand before You and give thanks for Your sustenance. Let us cherish this gift of flesh and blood, and honor it as God's creation. **Baruch Ata יהוה rofey chol basar u-maflee la'a-sote – who performs the miracles of creation and healing.**

(transl. Cong. Sha'ar Zahav Muchzor Uvacharta Bachaiyim)



Blessing the Soul

אֱלֹהֵי נִשְׁמָה נִשְׁתַּתּוּ בִּי טְהוֹרָה הִיא.

Elohay n'shamah sheh-na-ta-ta bi, t'horah hi

אָתָּה בְּרֵאתָ אֶתָּה יִצְרָתָה אֶתָּה נִפְחָתָה בִּי
וְאֶתָּה מְשַׁמְרָה בְּקִרְבִּי וְאֶתָּה עֲתִיד לְטַלֵּה מִמֶּנִּי וּלְהַחְזִירָה בִּי לְעֲתִיד לְבוֹא.
כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוֹדָה (men) | מוֹדָה (women) אֲנִי לְפָנֶיךָ
יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי
רְבוּן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנִּשְׁמוֹת.
בָּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר נִשְׁמוֹת לְפָגְרִים מֵתִים.

*Ata vara-tAH, ata y'tzar'tAH, ata nafach'tAH bi! V'ata m'sham'rAH b'kir'bi!
V'ata ateed leet'lah mimeni u-l'ha-chazirAH bi, l-ateed lavoh.
Kol zman sheh-ha-n'shama b'kirbi modeh (men) / modah (women) ani l'fanecha,
יהוה Elohay v'Elohey avotay. Ribon kol ha-ma'asim! Adon kol ha-n'shamot.
Baruch Ata יהוה ha-ma'chazir n'shamot lif'garim meytim!*

My God,
The life and soul which You placed within me are pure.
You breathed of Yourself into my flesh,
creating and forming in me a deep awareness of Your Presence.
It is You who constantly arouse the desire to live within me.
Sometimes You take this hope from me,
only to renew it again and again,
That I may once more praise You, my God, and God of my people.
You are the origin of all that happens,
and every soul is a part of You.
Praised are You, יהוה
constantly renewing life within me,
with Your breath of love.



Morning Blessings

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם אֲשֶׁר נָתַן לִשְׁכּוֹי בְּיָנָה
לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

You make us conscious beings.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם שְׁעֵשֵׂנִי בְּצַלְמוֹ:

You make me in Your image.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם שְׁעֵשֵׂנִי בְּן־אֶבֶת־חֹרִין:

You make me free.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם שְׁעֵשֵׂנִי יִשְׂרָאֵל:

You make me *Yisrael*.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם פּוֹקֵחַ עֵוְרִים:

You open our eyes.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם מַלְבִּישׁ עֲרֻמִּים:

You clothe the naked.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם מַתִּיר אֲסוּרִים:

You free the captive.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם זוֹקֵף כְּפוּפִים:

You straighten the bent-over.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:

You spread earth over water.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם שְׁעֵשֵׂה לִּי כָּל צְרָכָי:

You give me all I need.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם הַמְּכִין מַצְעָדֵי גִבּוֹר:

You make firm my steps.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה:

You give *Yisrael* strength.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה:

You crown us with glory.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם הַנוֹתֵן לַיְעָף כֹּחַ:

You give endurance to the weary.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם הַמַּעֲבִיר שָׁנָה מֵעֵינַי

וְתַנּוּמָה מֵעַפְעָפִי:

You remove sleep from my eyes and slumber from my eyelids.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ שְׁתַּרְגִּילֵנוּ בְּתוֹרָתְךָ וּדְבַקְנוּ בְּמִצְוֹתֶיךָ. וְאַל תְּבִיאֵנוּ לֹא לַיְדֵי חַטָּא וְלֹא לַיְדֵי עֲבִירָה וְעוֹן וְלֹא לַיְדֵי נִסְיוֹן וְלֹא לַיְדֵי בִזְיוֹן. וְאַל תִּשְׁלַט בְּנוּ יֵצֵר הָרַע. וְהִרְחִיקְנוּ מֵאָדָם רָע וּמִחֶבֶר רָע. וּדְבַקְנוּ בַּיֵּצֵר הַטוֹב וּבְמַעֲשָׂים טוֹבִים וְכוּף אֶת יִצְרָנוּ לְהִשְׁתַּעֲבֵד לָהֶן. וְתַנְנוּ הַיּוֹם וּבְכָל יוֹם לַחַן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינַי כָּל רוֹאְנוּ וְתַגְמְלֵנוּ חֲסָדִים טוֹבִים: בְּרוּךְ אַתָּה הוּא גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

May it be Your will יהוה, God-and-Guide for us and our ancestors, that Your Torah becomes our way of being, and that through Your *mitzvos* we attach ourselves to You. Let us not miss the mark and err. Help us not be tempted or tested, or come to shame and scorn. May the *Yetzer HaRa* have no sway over us. Keep us far from evil-doers and bad companions, but draw us towards goodness and good deeds. Help us humble our egos so we can serve You in all ways. May we always find grace, kindness and compassion in Your eyes and in the eyes of all who see us. May abundant kindness flow to us and through us. A Fountain of Blessings are You יהוה, flowing goodness and love to Your people *Yisrael*.



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. . .

Baruch Ata יהוה Eloheynu Melech ha-Olam. . .

A Fountain of Blessings are You, Source of Life of all the World...

Many formulations of the opening phrase of a *bracha* are possible, using either masculine or feminine language. Such as:

Baruch Ata יהוה Eloheynu Ruach ha-Olam...

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ רוּחַ הָעוֹלָם...

Bruchah At YAH-Shekhinah Elahateynu M'kor ha-Chayyim...

בְּרוּכָה אַתְּ יְהִי־שְׁכִינָה אֱלֹהֵתֵינוּ מְקוֹר הַחַיִּים...

Bruchah At YAH-Adonay Chayyeynu, Chey ha-Olamim...

בְּרוּכָה אַתְּ יְהִיאֲדֹנַי חַיֵּינוּ חַי הָעוֹלָמִים...

...whose Image is mirrored in my own.

...whose Freedom challenges me to be free.

...whose Teaching makes of me a Jew.

(non-Jews can say: Who lets all people turn towards Life.*)

...whose Wisdom opens the blind eye.

...whose Compassion commands us to clothe the naked.

...whose Justice bids us to free the captive.

...whose Love calls us to lift the fallen.

...whose Unity demands that we care for all life.

...whose Being provides us with infinite possibilities.

...whose Torah guides my every step.

...whose Wonder removes sleep from my eyes,
that I might awake to the wonder of Life!

(interpretive translation by Rabbi Rami Shapiro)

(* insert based on Acts 11:18 :אִם־לְגוֹיִם נָתַן הָאֱלֹהִים הַתְּשׁוּבָה לַחַיִּים)



Calling on the Energy of Creation

- בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם. *Baruch sheh-amar v'hayah ha-olam.*
- בָּרוּךְ הוּא (בְּרוּכָה הִיא): *Baruch Hu (fem: Bruchah Hi).*
- בָּרוּךְ עֹשֶׂה בְּרֵאשִׁית: *Baruch oseh v'rey-sheet.*
- בָּרוּךְ אוֹמֵר וְעוֹשֶׂה: *Baruch omer v'oseh.*
- בָּרוּךְ גּוֹזֵר וּמְקַיֵּם: *Baruch gozer u-m'kayeym.*
- בָּרוּךְ מְרַחֵם עַל הָאָרֶץ: *Baruch m'racheym al ha-aretz.*
- בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת: *Baruch m'racheym al ha-b'riyot.*
- בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו: *Baruch m'shaleym sachar tov leerey-av.*
- בָּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח: *Baruch chay la-ad v'kayam la-netzach.*
- בָּרוּךְ פּוֹדֶה וּמַצִּיל. *Baruch podeh u-matzeel.*
- בָּרוּךְ שְׁמוֹ (בְּרוּכָה שְׁמָה): *Baruch Sh'mo. (fem: Baruch Sh'mah.)*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאֵב הַרְחֵמֵן הַמְהַלֵּל בְּפִי עַמּוֹ מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו וּבְשִׁירֵי דָוִד עַבְדְּךָ. נְהַלְלֶךָ יְהוָה אֱלֹהֵינוּ בְּשִׁבְחוֹת וּבְזִמְרוֹת וּנְגִידָה וּנְשִׁבְחָה וּנְפָאֵרָה וּנְזַכִּיר שְׁמֶךָ וּנְמַלִּיכָה מְלַכְנוּ אֱלֹהֵינוּ יְחִיד חַי הָעוֹלָמִים מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַד עַד שְׁמוֹ הַגָּדוֹל: בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ מְהַלֵּל בְּתִשְׁבְּחוֹת:

A Fountain of Blessings are You, Holy One, Source of womb-like nurture. We'll praise You with Your servant David's Psalms! We will call upon Your Name...You: the enduring, infinite One, Life-Force of the Universe! *Yachid Chey Ha-Olamim!* A Fountain of Blessings are You Holy One, to whom we sing our Psalms of praise! *Baruch Ata יהוה, Melech m'hulal ba-tish'bachot.*

- Blessed be the One whose speech is the world.
- Blessed be the Source!
- Blessed be the One forever creating.
- Blessed be the One speaking and acting.
- Blessed be the One separating and sustaining.
- Blessed be the One whose love fills the earth.
- Blessed be the One whose compassion gives life.
- Blessed be the One living forever.
- Blessed be the Name of the One.



Songs of Praise

from Psalm 19

מְשִׁיבַת נְפֶשׁ	תְּמִימָה	תּוֹרַת יְהוָה
מַחְכֵּימַת פִּתִּי:	נְאֻמָּה	עֵדוּת יְהוָה
מְשַׁמְּחֵי לֵב	יְשָׁרִים	פְּקוּדֵי יְהוָה
מְאִירַת עֵינַיִם:	בְּרָה	מִצְוֹת יְהוָה
עוֹמְדַת לְעַד	טְהוֹרָה	יְרֵאת יְהוָה
צְדָקוֹ יַחְדָּו:	אֵמֶת	מִשְׁפָּטֵי יְהוָה

*Torat Adonay
Edut Adonay
Pikudey Adonay
Mitz'vat Adonay
Yir'at Adonay
Mish'p'tey Adonay*

*t'mimah
ne'emanah
y'sharim
barah
t'horah
emet*

*m'shivat nafesh
mach'kimat peh-ti
m'sam'chey lev
m'irat eynayim
omedet la-ad
tzad'ku yach'dav*

The Torah of the Holy One is whole: Source of Life.
Our God's witness is trustworthy: unwisdom grows wise.
Limpid water is your law, refreshing our hearts.
Your *mitzvot* – right and reason, light to our eyes
What You promise is pure truth, only peace.
What You do is all done well, everlasting,
And as exquisite as honey, no, still more..
far more precious than pure gold is God's own word!

(adapted by Rabbi Burt Jacobson from *Fifty Psalms: A New Translation*)



from Psalm 121

אֲשָׂא עֵינַי אֶל-הַהָרִים מֵאֵין יָבֵא עֲזָרִי:
עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

*Esa eynay el heh-harim mey-ayin yavo ezri
Ezri mey-im יהוה, oseh shamayim vah-aretz*

I lift my eyes unto the mountain. From where will my help come?
My help comes from The One, maker of heaven and earth!



from Psalm 34

מִי־הָאִישׁ הַחֹפֵץ חַיִּים אֲהֵב יָמִים לְרְאוֹת טוֹב:
נִצֹר לְשׁוֹנֶה מֵרָע וּשְׂפָתַיךָ מִדְּבַר מְרָמָה:
סוּר מֵרָע וַעֲשֵׂה־טוֹב בִּקְשׁ שְׁלוֹם וְרַדְּפֵהוּ:

*Mee ha-eesh heh-chafeytz chayyim, oheyv ya-meem, leer'ot tov
N'tzor l'shon-cha mey-ra, oos'fa-techa mee-dabeyr mirmah
Soor mey-ra va'asey tov, bakeysh shalom v'rod-fey-hoo*

What kind of person pursues life and desires days of seeking good?
Don't let your tongue speak evil or your lips speak lies!
Turn away from evil, do good, seek peace and follow after it.

from Psalm 90

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע וְנִבִּיא לְבַב חֲכָמָה:

*Limnot yamey-nu — Limnot yamey-nu
Limnot yamey-nu keyn hoda v'navee l'vav chochmah*

Teach us to treasure each day – Teach us to treasure each day.
That we may open our hearts to your wisdom.
O Teach us to treasure each day!

Treasure each day,
Teach us to treasure each day.
Treasure each day!
O Teach us to treasure each day.

(music/lyrics Rabbi Yitzhak Husbands-Hankin)

from Psalm 91

אֶרְךְ יָמִים אֲשַׁבֵּיעֵהוּ וְאֶרְאֶהוּ בִישׁוּעָתִי:

Orech yamim asbee'ey-hu, v'ar'ey-hu beey'shua-tee

I will grant (to one who takes refuge in God) an abundantly long life.
That person will witness my salvation.




from Psalm 136

God's love is everlasting! **כִּי לְעוֹלָם חַסְדּוֹ** *Ki l'olam chasdo*

כִּי לְעוֹלָם חַסְדּוֹ:	הוֹדוּ לַיהוָה כִּי טוֹב	<i>hodu l' יהוה ki tov</i>
כִּי לְעוֹלָם חַסְדּוֹ:	הוֹדוּ לְאֱלֹהֵי הָאֱלֹהִים	<i>hodu l' Ey-lohey ha-elohim</i>
כִּי לְעוֹלָם חַסְדּוֹ:	הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים	<i>hodu la-adoney ha-adonim</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדוֹ	<i>l'osey nifla-ot g'dolot l'vado</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לַעֲשֵׂה הַשָּׁמַיִם בַּתְּבוּנָה	<i>l'osey ha-shamayim bit'vunah</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לְרוֹקַע הָאָרֶץ עַל הַמַּיִם	<i>l'roka ha-aretz al ha-mayim</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לַעֲשֵׂה אוֹרִים גְּדֹלִים	<i>l'osey orim g'dolim</i>
כִּי לְעוֹלָם חַסְדּוֹ:	אֵת הַשֶּׁמֶשׁ לְמַשְׁפֶּלֶת בַּיּוֹם	<i>et ha-shemesh l'memshelet ba-yom</i>
כִּי לְעוֹלָם חַסְדּוֹ:	אֵת הַיָּרֵחַ וְכוֹכָבִים לְמַשְׁפֶּלֶת בַּלַּיְלָה	<i>et ha-yareyach v'chochavim</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לְמַכֶּה מִצְרַיִם בְּבְכוּרֵיהֶם	<i>l'makeyh mitzrayim biv'choreyhem</i>
כִּי לְעוֹלָם חַסְדּוֹ:	וַיּוֹצֵא יִשְׂרָאֵל מֵתוֹכָם	<i>va-yotzey Yisrael mee-tocham</i>
כִּי לְעוֹלָם חַסְדּוֹ:	בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה	<i>b'yad chazakah u-viz'roa n'too-yah</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לְגַזֵּר יָם סוּף לְגִזְרִים	<i>l'gozeyr yam suf lig'zareem</i>
כִּי לְעוֹלָם חַסְדּוֹ:	וְהַעֲבִיר יִשְׂרָאֵל בַּתּוֹכוֹ	<i>v'heh-eveer Yisrael b'tocho</i>
כִּי לְעוֹלָם חַסְדּוֹ:	וַנַּעַר פָּרְעֹה וַחִילוּ בַיָּם סוּף	<i>v'nee-eyr paro v'cheylo v'yam suf</i>
כִּי לְעוֹלָם חַסְדּוֹ:	לְמוֹלֵךְ עַמּוֹ בַּמִּדְבָּר	<i>l'mo-leech amo ba-midbar</i>
כִּי לְעוֹלָם חַסְדּוֹ:	וַיַּפְרֶקֵנוּ מִצְרַיִנוּ	<i>va-yif'r'key-nu mee-tzar-eynu</i>
כִּי לְעוֹלָם חַסְדּוֹ:	נוֹתֵן לֶחֶם לְכֹל בָּשָׂר	<i>noteyn lechem l'chol basar</i>
כִּי לְעוֹלָם חַסְדּוֹ:	הוֹדוּ לְאֵל הַשָּׁמַיִם	<i>hodu l' El ha-shamayim</i>

Give thanks to the One whose essence is goodness, whose love is everlasting: Sourcing Power, doing wonders, maker of the heavens, spreading the earth over the waters, making the great lights, the sun to rule by day and the moon and stars to rule by night, who brings karmic redress upon *Mitzrayim* and brings out *Yisrael* from among them, with a strong hand and an outstretched arm. To the One who divides the Sea of Reeds and lets *Yisrael* cross while Pharoah's army is overwhelmed, and then guides us through the wilderness! Give thanks to the One who redeems us when we are in tightness and sorrow, who gives nourishment to all life! Give thanks to the God of heaven whose goodness is everlasting!

from Psalm 33

רַנְּנוּ צְדִיקִים בַּיהוָה לַיִּשְׁרָיִם נְאוּה תְּהִלָּה: 

Ran'nu tzadikim ba-יהוה, la-y'sharim navah t'hee-lah.

Rejoice in יהוה righteous ones! It is fitting for the upright to offer praise!

from Psalm 92

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:
טוֹב לְהַדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:
לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ וְאֱמוּנָתְךָ בַּלַּיְלוֹת:
עָלַי עֲשׂוֹר וְעָלַי נָבֵל עָלַי הַגִּיּוֹן בְּכַנּוֹר:

Mizmor shir l'Yom ha-Shabbat:

*Tov l'hodote la-יהוה u-l'zameyr l'shim'cha elyon,
L'hagid ba-boker chas'decha, ve-emunat'cha ba-ley-lote.
Aley asor, va-aley nah-vel, aley hee-gah-yon b'chinor.*



A Psalm-Song for Shabbat:

It's great to give thanks to יהוה, to sing praises to Your Name, Highest One!
To tell of Your loyal love each morning, and your faithfulness every night.
With stringed instruments, and lute, with sacred music on the harp!

מַה גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה מְאֹד עִמָּקוֹ מַחְשַׁבְּתֶיךָ:
*Mah gadlu ma-asecha יהוה, m'od am-ku mach'sh'vo-techa.
How vast are Your works יהוה, so very deep Your thoughts!*



from Psalm 145 (full text of Ashrey pgs. 64-5)

אַשְׁרֵי יוֹשְׁבֵי בֵּיתְךָ עוֹד יְהַלְלוּךָ סֵלָה:

Ashrey yoshvey vey-techa, od y'hal'lu-cha! Selah.

Richly happy are all who dwell in your house. They will continually praise You!

פּוֹתַח אֶת יָדְךָ וּמַשְׁבִּיעַ לְכֹל חַי רָצוֹן:

Poteyach et yadecha u-mas'bee-ya l'chol chay ratzon.

Open Your hand and satisfy all life.

וְאֲנַחְנוּ נְבָרְךָ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ:

Va-anachnu n'vareych Yah, mey-ata v'ad olam, Hall'luYah.

We will praise Yah forever, Praise Yah!

from Psalm 148

הַלְלוּיָהּ: הַלְלוּהוּ שֶׁמֶשׁ וַיְרַח הַלְלוּהוּ כָּל כּוֹכָבֵי אוֹר:

*Hall'luYah! Hal'luhu shemesh v'yarey-ach, Hal'luhu kol kochvey or.
Praise (God) you sun and moon. Praise (God) all you stars of light.*



from Psalm 150

הַלְלוּיָהּ *Hall'luYah!*

הַלְלוּהוּ בְּרִקְיעַ עֶזְוֹ	הַלְלוּ-אֱלֹ-הִים בְּקִדְשׁוֹ
הַלְלוּהוּ כְּרֹב גְּדֻלוֹ:	הַלְלוּהוּ בְּגִבּוֹרֹתָיו
הַלְלוּהוּ בַּנֶּבֶל וְכִנּוֹר:	הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר
הַלְלוּהוּ בְּמִנִּים וְעָגָב:	הַלְלוּהוּ בְּתֵף וּמַחּוֹל
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:	הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע

כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ הַלְלוּיָהּ.

Hal'lu El b'kod'sho

Hal'lu-hu bir'kiya uzo

Hal'lu-hu big'vurotav

Hal'lu-hu k'rov gud'lo

Hal'lu-hu b'teyka shofar

Hal'lu-hu b'neyvel v'chinar

Hal'lu-hu b'tof u-machol

Hal'lu-hu b'minim v'ugav

Hal'lu-hu b'tzil'tz'ley shama

Hal'lu-hu b'tzil'tz'ley t'ruah

Kol ha-n'shamah t'hallel Yah! Hall'luYah!

Hall'luYah

Praise the Source in the holy space!
Praise the Source in the heights above!
Praise the Source in its infinite expanse!

Praise the Source with Shofar blast!
With lute and harp, with drum and dance,
with flute and strings, with tambourines!

Praise the Source with crashing cymbals!
Let all who breathe now praise their Source!
Let every breath now praise the Source!

(Transl. Rabbi Burt Jacobson)



Tasha Turk

בְּרוּךְ יְהוָה לְעוֹלָם אָמֵן וְאָמֵן. בְּרוּךְ יְהוָה מִצִּיּוֹן שֵׁכֵן יְרוּשָׁלַיִם הַלְלוּיָהּ. בְּרוּךְ יְהוָה אֱלֹהִים
אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדוֹ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמְלֹא כְבוֹדוֹ אֶת כָּל הָאָרֶץ אָמֵן וְאָמֵן.

Baruch יהוה *l'olam Ameyn v'Ameyn!* Praise the Infinte One forever. *Ameyn! Ameyn!* . . . The God of *Yisrael* Who does wonders! Praised and Blessed is the Glorious Name forever. May the Glorious Presence of יהוה fill the world! *Ameyn! Ameyn!*



Praising with our Breath

נְשִׁמַת כָּל חַי תְּבָרַךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ.

Nishmat kol chai t'vareych et Shimcha YAH Eloheynu

You Whose very name ---
YyyyHhhhWwwwHhhh ---
Is the Breath of Life,
The breathing of all life,
Gives joy and blessing to Your Name.

As lovers lie in each other's arms,
Whispering each the other's name,
Into the other's ear,
So we lie in Your arms,
Breathing with each breath,
Your Name, Your Truth, Your Unity.

You alone, Your Breath of Life alone,
Guides us,
Frees us,
Transforms us,
Heals us,
Nurtures us,
Teaches us.
First, Last, Future, Past,
Inward, Outward,
Beyond, Between,



You are the breathing that gives life to all the worlds.
And we do the breathing that gives life to all the worlds.

As we breathe out what the trees breathe in,
And the trees breathe out what we breathe in,
So we breathe each other into life,
We and You.

YyyyHhhhWwwwHhhh.

(Rabbi Arthur Waskow)

Nishmat for simultaneous Hebrew and English *davvenen*'

(English translation by Reb Zalman Schachter-Shalomi)

נְשַׁמַּת כָּל חַי תְּבָרַךְ אֶת שְׁמֶךָ	All breathing life adores Your Name
יְהוָה אֱלֹהֵינוּ.	<i>Yah</i> , our God
וְרוּחַ כָּל בָּשָׂר	All flesh alive
תִּפְאָר וּתְרוּמָה	is raised to ecstasy
זְכָרָה מִלְּפָנֶיךָ תָּמִיד	each time we become aware of You!
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל.	Beyond endless time and space
וּמִבְּלִעְדֵיךָ אֵין לָנוּ מִלָּךְ גּוֹאֵל וּמוֹשִׁיעַ	You are Divine
פּוֹדֶה וּמַצִּיל וּמַפְרִיֵם וּמַרְחֵם	only You are the One who
בְּכָל עֵת צָרָה וְצוּקָה.	ultimately extricates and frees
אֵין לָנוּ מִלָּךְ אֵלָּא אַתָּה:	ransoms, saves and sustains us
אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים	and cares when we are in distress
אֱלֹהֵי כָּל בְּרִיּוֹת	You, You alone secure our lives.
אֲדוֹן כָּל תּוֹלְדוֹת	You ultimate cause and ultimate effect
הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת	Source of all creation
הַמְנַהֵג עוֹלָמוֹ בְּחַסֵּד	You manifest in all birthing
וּבְרִיּוֹתָיו בְּרַחֲמִים.	In every compliment it is You we praise
וַיְהוֶה לֹא יָנוּם וְלֹא יִישָׁן	You manage Your universe with kindness –
הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ גְּרֻדִים	with compassion for all beings in it.
וְהַמְשִׁיחַ אֲלֵמִים	<i>Yah</i> ever awake and ever alert!
וְהַמְתִּיר אֲסוּרִים	You rouse us from the deepest sleep
וְהַסּוֹמֵךְ גּוֹפְלִים	You give words to the speechless
וְהַזּוֹקֵף כְּפוּפִים	You release the imprisoned
לָךְ לְבָדָה אֲנַחְנוּ מוֹדִים.	You support the stumbling
אֵלֹהֵינוּ מְלֵא שִׁירָה פִּיִּם	You give dignity to the downtrodden
וּלְשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גְּלִיּוֹ	Every appreciation we offer is Yours.
וּשְׁפָתוֹתֵינוּ שֹׁבַח כְּמַרְחֲבֵי רְקִיעַ	If ocean-full our mouth were with music
וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכַיָּרֵחַ	our tongues singing like the ceaseless surf
וַיְדִינוּ פְרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם	our lips praising You to the skies
וְרַגְלֵינוּ קָלוֹת כְּאֵילוֹת	our eyes blazing like sun and moon
אֵין אֲנַחְנוּ מִסְפִּיקִים לְהוֹדוֹת לָךְ	our arms spread like soaring eagles
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ	our legs sprinting like those of deer
וּלְבָרַךְ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְפֵי אֲלָף	we could not thank You enough
אֲלֵפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים	<i>Yah!</i> our God and our parents' God!
	Neither could we celebrate by naming
	the times exceeding millions
	the places exceeding billions

הטובות שעשית עם הורינו ועמנו.
ממצרים גאלתנו יהוה אלהינו
ומבית עבדים פדיתנו
ברעב זנתנו ובשבע כלכלתנו
מחרב הצלתנו ומדבר מלטתנו
ומחלים רעים ונאמנים דליתנו:
עד הנה עזרנו רחמיה
ולא עזבונו חסדיה
ואל תטשנו יהוה אלהינו לנצח.
על כן אברים שפלגת בנו
ורוח ונשמה שנפחת באפינו
ולשון אשר שמת בפינו.
הן הם יודו ויברכו
וישבחו ויפארו
וירוממו ויעריצו ויקדישו
וימליכו את שמה מלכנו
כי כל פה לה יודה
וכל לשון לה תשבע
וכל ברה לה תכרע
וכל קומה לפני תשתחוה
וכל לבבות ייראוה
וכל קרב וכליות יזמרו לשמה.
כדבר שפתוב
כל עצמותי תאמרנה
יהוה מי כמוה.
מציל עני מחזק ממנו
ועני ואביון מגזלו:
מי ידמה לה ומי ישנה לה
ומי יערה לה: האל הגדול
הגבור והנורא אל עליון
קנה שמים וארץ:
נהלה ונשבתה ונפארה
ונברה את-שם קדשה. כאמור לדוד:

the favors You did
for our parents and for us.
**Yah! Oh God! From oppression you redeemed us
now we can never be at home in slavery –
during famines You fed us enough to live on
You shielded us from wars and plagues
from diseases of body and mind
You pulled us out.**
To this moment Your caring helped us
we never lacked Your kindness
please don't ever abandon us, God!
**Our limbs want each to thank you
the air of each breath You breathed into us
their very substance bless with gratitude
with praise and celebration
honoring that exalted holiness
so majestic, that is Your fame!**
Our speech is appreciation
our expression an oath of loyalty
our attitude surrender
our stance before You obedience
our feelings overwhelming awe
our inners singing scales of Your Names
As it is in Scripture:
**Kol atz'motay tomar'nah – All my essence exclaims:
Yah! Mi Chamocha? Who! like You?**
You inspire the gentle to stand up to the bully
The poor disempowered to stand up to the thug
No other can claim to be what You are
No other can pretend to be the Great God
The Mighty, the Awesome, the God Most High
Yet nesting in Heavens and Earth!
So we will keep celebrating and delighting
and blessing Your holy Name with David:



בְּרַכִּי נַפְשִׁי אֶת יְהוָה
 וְכֹל קִרְבִּי אֶת שֵׁם קָדְשׁוֹ:
 הָאֵל בְּתַעֲצוּמוֹת עֲזָה
 הַגָּדוֹל בְּכַבוֹד שְׁמֵהּ.
 הַגִּבּוֹר לְנֹצֵחַ וְהַנּוֹרָא בְּנוֹרְאוֹתָיִךְ.
 הַמֶּלֶךְ הַיּוֹשֵׁב
 עַל כִּסֵּא רָם וְנִשְׂא:

*Bar'chi naf'shi et יהוה v'chol k'ravay
 et Shem kodsho. Ha-El b'ta'atzumot uzecha
 ha-gadol bi'chvod sh'mecha. Ha-gibor
 la-netzach v'ha-nora b'nor'otecha.
 "Yahhh!" breathes my soul out to You.
 All my inners pulse with You!
 Potent God-Force. Magnanimous in Glory.
 Ever prevailing. Awesome mystery.
 Majestic One who presides over all destiny!
 Ha-Melech ha-yosheyv al kisey ram v'nisa!*

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ:
 וְכָתוּב: רַנְּנוּ צְדִיקִים בִּיהוָה
 לְיִשְׂרָאִים נְאוּה תְהִלָּה.

*Shocheyn Ad Marom v'Kadosh Sh'mo!
 V'chatuv: Ran'nu tzadikim ba-יהוה,
 la-y'sharim navah t'hilah.
 Eternal Shekhinah, Holy Beyond!
 Tzadikim sing out "YAH!" with good people.*

בְּפִי יִשְׂרָאִים תְּתַרְוּמֵם
 וּבְדַבְרֵי צְדִיקִים תְּתַבְּרֶה
 וּבְלִשׁוֹן חַסִּידִים תְּתַקַּדֵּשׁ
 וּבְקִרְבַּי קְדוֹשִׁים תְּתַהַלֵּל.

*b'fee Y'sharim tit'Romam
 u-v'divrey TZadikim tit'Barach
 u-vil'shon CHasidim tit'Kadash
 u-v'kerev K'doshim tit'Hallal
 Good people exalt You. Tzadikim are Your blessing.
 Devotees sanctify You. You delight in our inner holiness.*



וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בַּיִת יִשְׂרָאֵל
 בְּרַנָּה יִתְפָּאֵר שְׁמֵךְ מִלְּפָנַי בְּכָל דּוֹר וְדוֹר
 שֶׁכֵּן חוֹבֵת כָּל הַיְצוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
 וְאֱלֹהֵי הוֹרֵינוּ לְהוֹדוֹת לְהִלָּל לְשַׁבַּח לְפָאֵר
 לְרוֹמֵם לְהַדִּיר לְבָרֵךְ לְעֵלָה וּלְקַלֵּם
 עַל כָּל דְּבָרֵי שִׁירוֹת וְתִשְׁבָּחוֹת
 דָּוִד בֶּן-יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ:

*U-v'mak'halot riv'vot am'cha beyt Yisrael...
 Throughout every generation, in our great
 gatherings, we Your People, the House of
 Yisrael praise Your Name with song! Every
 creature is called to give thanks to You, our
 Power and Power of our ancestors; to sing
 songs of praise beyond even the songs of
 praise that David ben Yishai, Your
 annointed servant sang!*



We Praise the Source of Life and Wonder

Yish'tabach Shim'cha

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ	<i>Yish'tabach Shim'cha la-ad Mal'keynu,</i>
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ	<i>ha-El ha-Melech, ha-Gadol v'ha-Kadosh</i>
בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֵה	<i>ba-shamayim u-va-aretz. Ki l'cha naeh,</i>
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי הָרוּיִנוּ:	<i>יהוה Eloheyenu v'Elohey horeynu,</i>
שִׁיר וְשִׁבְחָה הַלֵּל וְזִמְרָה	<i>shir u-sh'vachah, hallel v'zimrah,</i>
עֹז וּמְמִשְׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה	<i>oz u-mem'shalah, netzach, g'dulah u-g'vurah,</i>
תְּהִלָּה וְתִפְאֶרֶת קְדוּשָׁה וּמְלָכוּת.	<i>t'hillah v'tif'eret, kedushah u-mal'chut,</i>
בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.	<i>brachot v'hoda-ot, mey-ata v'ad olam.</i>
בָּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל	<i>Baruch Ata יהוה El Melech gadol</i>
בְּתִשְׁבָּחוֹת אֵל הַהוֹדָאוֹת אָדוֹן	<i>ba-tish'bachot. El ha-hoda-ot, adon</i>
הַנִּפְלְאוֹת הַבוֹחֵר בְּשִׁירֵי זִמְרָה	<i>ha-nif'la-ot. Ha-bocher b'shirey zim'rah!</i>
מֶלֶךְ אֵל חַי הַעוֹלָמִים.	<i>Melech El Chey ha-Olamim.</i>

We praise Your Name / Your Essence forever,
Great and Sacred Source!
Your power fills the physical and fluid realms!
What could be more natural than to sing to You,
Song, chant and praise,
For Your greatness and power,
Your splendor, holiness and sovereignty;
Blessings and songs of gratitude to Your Great and Sacred Name!
Now, and as long as space and time endure,
You are God.

You are a Fountain of Blessings.
El-Melech / Power, Guide and Creator-of-All,
Exalted in our praises, God of thanksgivings,
Master of wonders, Creator of all souls,
Who chooses musical songs of praise!
Source of power!
Life-giver of all the worlds.



Calling Us To Community

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתֵיהּ וְנִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזֶמַן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמֵיָא: *y'hey shmey raba m'varach l'alam u-l'almey almaya*

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא

בְּרִיךְ הוּא לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחְמְתָא דְּאִמִּירָן בְּעֶלְמָא וְאִמְרוּ *b'rich hu*

אָמֵן: *ameyn*

**As we bless the Source of Life
So we are blessed.**

**And our blessings give us strength,
and make our visions clear,
and our blessings give us peace,
and the courage to dare.**

**As we bless the Source of Life,
So we are blessed.**

(Faith Rogow)

Barchu Dear One, *Shekhinah*, Holy Name,
When I call on the light of my soul, I come home!

(adapted, Lev Friedman)

בְּרַכּוּ אֶת יְהוָה הַמְּבָרַךְ:

Barchu et יהוה ha-M'vorach

בְּרוּךְ יְהוָה הַמְּבָרַךְ לְעוֹלָם וָעֶד:

Baruch יהוה ha-M'vorach l'Olam Va-ed

A Fountain of Blessings is the Holy One of Blessing, For Ever and Ever!



Reaching to the Realm of Light

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Baruch Ata יהוה Eloheynu Melech ha-Olam

יוצֵר אוֹר	<i>YO-tzeyr O-r</i>
וּבוֹרֵא חֹשֶׁךְ	<i>u-VO-rey ChO-shech</i>
עֹשֶׂה שְׁלוֹם	<i>O-seh ShalOm</i>
וּבוֹרֵא אֶת הַכֹּל:	<i>u-VO-rey et ha-KOL.</i>

A Fountain of Blessing are You יהוה our God, Power of Space and Time
Forming light, creating darkness, making peace, creating all!

הַכֹּל יוֹדוּךָ	<i>Ha-kol yod-u-cha!</i>	All that is will thank You!
וְהַכֹּל יִשְׁבַּחוּךָ	<i>V'ha-kol y'shab-chu-cha!</i>	All will praise You!
וְהַכֹּל יֹאמְרוּ אֵין קְדוֹשׁ כִּיְהוָה:	<i>V'ha-kol yom'ru: "Eyn Kadosh ka-יהוה!"</i>	And everything calls out: "None are Holy like יהוה!"

הַכֹּל יְרוֹמְמוּךָ סֵלָה יוֹצֵר הַכֹּל: הָאֵל הַפּוֹתַח בְּכָל יוֹם דְּלֹתוֹת שַׁעֲרֵי מִזְרַח וּבוֹקֵעַ חַלּוֹנֵי רְקִיעַ מוֹצִיא חֲמָה מִמְּקוֹמָהּ וּלְבַנָּה מִמְּכוּן שְׂבֵתָהּ וּמְאִיר לְעוֹלָם כָּלוּ וְלִיּוֹשְׁבָיו שֶׁבְּרָא בְּמִדַּת הַרַחֲמִים: הַמְּאִיר לְאָרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים. וּבִטְוֵבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית: הַמְּלַךְ הַמְּרוֹמֵם לְבִדּוֹ מֵאֵז. הַמְּשַׁבַּח וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימּוֹת עוֹלָם: אֱלֹהֵי עוֹלָם בְּרַחֲמֵיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוּ צוּר מְשַׁגְּבֵנוּ מִגֵּן יִשְׁעֵנוּ מְשַׁגֵּב בְּעַדְנוּ: אֵין כְּעֶרְכָּךָ וְאֵין זוֹלָתָךְ אֶפְס בְּלִתָּךְ וּמִי דוֹמָה לָּךְ: אֵין כְּעֶרְכָּךָ יְהוָה אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה וְאֵין גּוֹאֲלֵנוּ לִימּוֹת הַמְּשִׁיחַ. וְאֵין דוֹמָה לָּךְ מוֹשִׁיעֵנוּ לְתַחֲיַת הַמֵּתִים:

All will exalt You forever as Creator of all that exists. Source-of-All, You are the One who each day opens the doors of the Eastern gates. You burst open the windows of heaven's dome, bringing forth mother Sun's warm light from her place, and the white light of the Moon from hers. You give light to the whole world and all creatures – all created with Your *rachamim*, Your womblike compassion. You enlighten the world and all who live here with *rachamim*. Moment by moment, with infinite goodness, You create everything anew. *Melech* – Guiding Source, dwelling in primordial singularity, praised and held in awe since the dawn of time. God of all the worlds, hold us in Your *rachamim*. Source of our strength, our fortress, our rock, saving shield, shelter us! Nothing is like You! *Eyn k'er'k'-cha, v'eyn zula-techa, efes bil'techa u-mee domeh lach; Eyn k'er'k'-cha יהוה Eloheynu ba-olam ha-zeh, v'eyn zu-la-t'cha Malkeynu l'cha-yey ha-olam ha-ba. Efes bil't'cha goaleynu. leeymot ha-Mashiach. V'eyn domeh l'cha mosheeynu, lit'chee-yat ha-meytim.* There is nothing beside You in this sphere of existence, this dimension, or any other. Nothing but You, Saving Power, fulfilling all existence, throughout all lifetimes and all worlds.



El Adon

בְּרוּךְ וּמְבֹרָךְ בְּפִי כָּל נְשָׁמָה:

דַּעַת וְתְבוּנָה סְבִיבֵי אוֹתוֹ:

וְנִהְדָּר בְּכַבּוֹד עַל הַמְרַפָּּה:

חֶסֶד וְרַחֲמִים לְפָנֵי כְבוֹדוֹ:

יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁפֵּל

לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תְּבֵל:

נִאֶה זִיּוֹם בְּכָל הָעוֹלָם:

עֲשִׂים בְּאִימָה רִצּוֹן קוֹנֵם:

צִהְלָה וְרָנָה לְזִכָּר מַלְכוּתוֹ:

רְאֵה וְהִתְקִין צוּרַת הַלְבָּנָה:

אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים

גְּדֹלוֹ וְטוֹבוֹ מְלֵא עוֹלָם

הַמְתַּגָּּאָה עַל חַיּוֹת הַקֹּדֶשׁ

זְכוּת וּמִישׁוֹר לְפָנֵי כֶסֶף

טוֹבִים מְאֹרֹת שֶׁבְּרָא אֱלֹהֵינוּ

כַּח וּגְבוּרָה גְּתוֹן בְּהֵם

מְלֵאִים זִיּוֹ וּמְפִיקִים נִגְוָה

שְׂמֵחִים בְּצִאתָם וְשׁוֹשִׁים בְּבוֹאָם

פֶּאֶר וְכַבּוֹד נוֹתְנִים לְשִׁמוֹ

קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר

שְׂבַח נוֹתְנִים לוֹ כָּל צְבָא מְרוֹם

תְּפִאֶרֶת וּגְדֻלָּה שְׂרָפִים וְאוֹפָנִים

וְחַיּוֹת הַקֹּדֶשׁ:

Ayl Adon al kol ha-ma'asim.

Baruch u-m'vorach b'fi kol n'shama.

Gad'lo v'tuvo maley olam.

Daat u-t'vunah sov'vim oto.

Ha-mit'ga-eh al chayot ha-kodesh.

V'Neh'dar b'chavod al ha-mer'kavah.

Z'chut u-mishor lif'ney chis'oh.

Chesed v'rachamim lif'ney ch'vo-doh.

Tovim m'orot sheh-bara Eloheynu.

Y'tzar-am b'daat b'vina uv'has'keyl.

Ko-ach ug'vurah natan ba-heyim.

Lih'yot mosh'lim b'kerev teyveyl.

M'ley-im ziv, u-m'fikim nogah.

Na-eh zivam b'chol ha-olam.

S'mey-chim b'tzey-tam, v'sasim b'vo-am.

Osim b'eymah r'tzon konam.

P'ehr v'chavod notnim lee-shmo.

Tza-hala v'rina l'zeycher malchuto.

Kara la-shemesh, va-yiz'rach or.

Ra-a v'hit'kin tzurat hal'vanah.

Shevach notnim lo, kol tz'vah marom.

Tif'eret u-g'dulah, s'rafim v'ofanim.

v'chayot ha-kodesh.

A gentle Lord of all that is.
Blessed and loved by each soul alive.
Great and good You fill all space.
Delight there is in knowing You!

How You transcend all holy life,
Which bears You high above any throne.
Z'khut and equity radiate from You.
Hesed and compassion the worlds reflect.

The stars and the planets You made to give light.
You formed them all conscious, all worthy and wise.
Knowledge and power You gave them to shine.
Like powerful assistants, they serve You in space.

Much light and energy they radiate forth.
No place is untouched by their gentle rays.
So joyful their path is, so happy their course,
Enroute to fulfill their Creator's command.

Praising Your glory, they honor Your Name,
Singing Your Majesty's anthem of joy.
Quietly suns shine to answer Your call.
Reflections of moonlight change size at Your word.

Seraphim, angels, and all heavenly hosts,
They praise You in concert with S'firot on high!
All elements mingle their harmonious tune.
Nature and humans in rhythm provide.

-Reb Zalman



תְּתַבְרַךְ צוּרֵנוּ מִלְּכֵנוּ וּגְאֻלָּנוּ בּוֹרֵא קְדוֹשִׁים
 יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּכֵנוּ יוֹצֵר מְשָׁרְתִים וְאֲשֶׁר
 מְשָׁרְתֵינוּ כָּלֵם עוֹמְדִים בְּרוּם עוֹלָם וּמְשִׁמֵּיעִים
 בִּירְאָה יַחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֶךְ
 עוֹלָם. כָּלֵם אֱהוּבִים כָּלֵם בְּרוּרִים כָּלֵם גְּבוּרִים
 וְכָלֵם עֲשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנֵם. וְכָלֵם
 פּוֹתְחִים אֶת פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה בְּשִׁירָה
 וּבְזִמְרָה וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים
 וּמְעֲרִיצִים וּמְקַדְּשִׁים וּמְמַלְּכִים

אֶת שֵׁם הָאֵל הַמְּלֶךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא
 קְדוֹשׁ הוּא: וְכָלֵם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת
 שְׁמֵים זֶה מְזָה. וְנוֹתְנִים רְשׁוּת זֶה לְזֶה לְהַקְדִּישׁ
 לְיוֹצֵרֵם בְּנִחַת רוּחַ בְּשִׁפָּה בְּרוּרָה וּבִנְעִימָה
 קִדְשָׁה כָּלֵם כָּאֶחָד עוֹנִים וְאוֹמְרִים בִּירְאָה:

*Tit'barach tzu-reynu, mal'keynu v' goaleynu, borey
 k'doshim yish'tabach shim'cha la-ad malkeynu...*

*Kulam ahuvim, kulam b'rurim, kulam giborim, v'chulam
 osim b'ey-mah u-v'yirah r'tzon konam. V'chulam pot'chim
 et pee-hem bik'dushah u-v'tahorah, b'shirah u-v'zimrah,
 u-m'varchim u-m'shab-chim u-m'fa-arim u-ma-aritzim
 u-mak'dishim u-mam'lichim*

**You are a Fountain of Blessings,
 Creator of the angelic realm.
 The celestial choir that stands in the cosmic heights
 proclaims Your words with awe!
 All of them beloved! All of them radiant!
 All filled with power,
 All filled with holiness and purity!
 All of them lift up their voices.
 With song and psalm they sing out,
 blessing and praising, adorning and adoring,
 hallowing and crowning the Presence of the Power
 Great, Infinite, Awesome, Holy!
 Each from the other in a bond of union
 they accept the dominion of God,
 giving leave each to the other,
 to call out the holiness of the Creator.**

*et Shem ha-El ha-Melech ha-Gadol v'ha-Norah Kadosh Hu!
 V'chulam m'kablim aleyhem ol malchut shamayim zeh
 mi-zeh, v'notnim r'shut zeh la-zeh l'hak'dish l'yotzram.
 B'nachat ruach, b'safah b'ru-rah, u-v'n'eemah k'doshah
 kulam k'echad onim v'omrim b'yirah:*

**Gentle of spirit, radiant of tongue, holy in beauty,
 responding in awe they chant and sing all together as one:**

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

Kadosh! Kadosh! Kadosh! יהוה Tz'vaot! M'loh chol ha-aretz k'vodo!

**Holy! Holy! Holy! Shaper of all the Powers of the Universe!
 The whole earth radiates Your glory!**



**וְהַאֹפָנִים וְחַיּוֹת הַקִּדְשׁ בְּרַעַשׁ גָּדוֹל
 מִתְנַשְּׂאִים לְעֵמֶת שְׁרָפִים לְעֵמֶתָם מְשַׁבְּחִים וְאוֹמְרִים:**

V'ha-Ofanim v'Chayot ha-Kodesh b'ra-ash gadol mit'nasim l'umat S'rafim l'uma-tam m'shab'chim v'omrim:

**And the Sacred Beings of the Chariot, with great stirring, rise up towards the angelic Seraphim,
 singing out with praise:**

בָּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ: *Baruch k'vod יהוה mim'komo!*

A Fountain of Blessings is the Glorious Presence of God that flows from every God-place!



לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ.

לְמֶלֶךְ אֵל חַי וְקַיִם

זְמֵרוֹת יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמִיעֵנוּ.

כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת

עֹשֶׂה חֲדָשׁוֹת בְּעַל מְלַחְמוֹת

זוֹרֵעַ צְדָקוֹת מִצְמִיחַ יְשׁוּעוֹת

בוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת

אֲדוֹן הַנִּפְלְאוֹת.

הַמְחִיד בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד

מַעֲשֵׂה בְּרֵאשִׁית. כְּאָמַר לְעֹשֶׂה

אוֹרִים גְּדוֹלִים כִּי לְעוֹלָם חֶסֶד:

*L'El Baruch n'imot yiteynu. L'Melech El chay v'kayam
Z'mirot yomeru v'tishbachot yash-mi-u....*

To the Source of all Blessings

they sing hymns of praise;

to the Mighty Shaper,

Source of All That Is New;

who combats evil and plants decency

so the power to heal and save can flourish;

To the Source of all Healing, who with goodness

makes Creation new again at every moment.

As we read in the Psalms:

“Thank the One who made the great lights,

whose loyal love endures forever.”

*ki Hu l'vado, po-eyl gevurot, oseh chadashot, baal
milchamot, zoreya tz'dakot, matzmiach y'shuot, borey
r'fuot, norah t'heelot, Adon ha-nifla-ot. Ha-m'chadeysh
b'tuvo b'chol yom tamid, ma-asey v'reysheet. Ka'amur:
“L'oseh orim g'dolim ki l'olam chasdo.”*

אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר וְנִזְכֶּה כְּלָנוּ מִהֶרָה לְאוֹרוֹ:

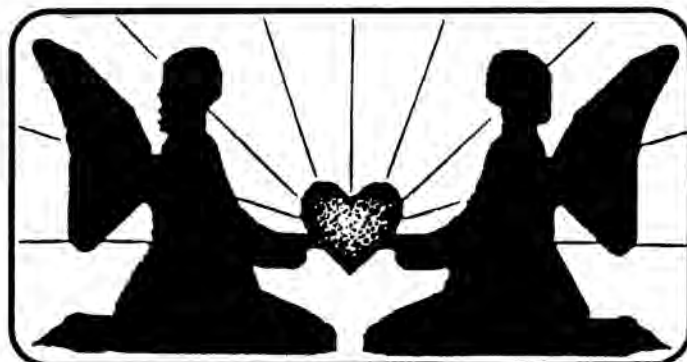
Or chadash al Tzion ta-eer, v'niz-keh chulanu m'hey-rah l'oro!

Let a new light shine on Zion, and may we soon be worthy of its light!

בְּרוּךְ אַתָּה יְהוָה יוֹצֵר הַמְּאוֹרוֹת:

Baruch Ata יהוה Yotzer ha-m'orot!

A Fountain of Blessings are You יהוה, who crafts the lights.





Entering the Love Song

Calling on the Presence of *Ahavah* in Creation

We are loved by an unending love.

We are embraced by arms that find us,
even 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.

(Rabbi Rami Shapiro)





אַהֲבַה רַבָּה אַהֲבַתָּנוּ

Ahavah Rabbah Ahavtanu

יהוה אֱלֹהֵינוּ חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלַת עָלֵינוּ. אָבִינוּ מְלַכְנוּ בְּעֵבוֹר הַיָּמִינוּ
שָׁבְטָחוּ בָּךְ וַתִּלְמַדְם חֲקֵי חַיִּים כִּן תַּחֲנִנֵנוּ וַתִּלְמַדְנוּ. אָבִינוּ הָאֵב הַרְחֵמֵן הַמְּרַחֵם
רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וְלִהְשָׁפִיל לְשִׁמְעַ לְלַמֵּד וְלִלְמַד לְשָׁמֵר וְלַעֲשׂוֹת
וְלִקְיָם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

You keep such great love flowing toward us, our mother-father-Source! Along with our ancestors who knew such security with You, pour Your nurturing love upon us too! Open our hearts to receive with total awareness! Let us know, comprehend, learn, teach, hear and become extensions of Your guidance, Your Torah, with love!

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ

V'ha-er eyneynu b'Toratecha, v'dabeyk libeynu b'mit'vzotecha.

וַיַּחַד לְבַבְנוּ לְאַהֲבָה וְלִירְאָה אֶת שְׁמֶךָ

V'yacheyd l'avaynu, l'ahavah u-l'yirah et sh'mecha.

וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֵד:

V'lo neyvosh l'olam va-ed.

כִּי בְשֵׁם קְדוּשָׁתְךָ הַגְּדוֹל וְהַנּוֹרָא בְּטָחְנוּ

נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.

Ki v'shem kod'sh'cha, ha-gadol, v'ha-norah batach'nu.

Nagilah v'nis'm'chah biy'shua-techa.

May our eyes be bright with Your Torah and our hearts embrace Your *mitzvot*. Join our hearts and minds to your Essence in love and awe. We will never be ashamed, for our security lies in You...

וְהִבִּיאֵנוּ לְשָׁלוֹם מְאֹרְבַע פְּנֵפוֹת הָאָרֶץ וְתוֹלְכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֶתָּה וּבָנוּ
בְּחַרְתָּ מִכָּל עַם וְלָשׁוֹן. וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמַּת לְהוֹדוֹת לָךְ וְלִיְחַדְךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה
יְהוָה (הַבוֹחֵר בָּ -) (הַמְּקַרֵב אֶת) עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Va-havi-eynu l'shalom mey-ar'ba kan'fot ha-aretz, v'toli-cheynu kom'miy'yut l'ar'tzeynu, ki El poel y'shuot Ata, u-vanu vacharta mi-kol am v'lashon. V'key-rav-tanu l'shim'cha ha-gadol, selah veh-emet, l'hodot l'cha v'l'yached'cha b'ahavah. Gather us in peace from the four corners of the earth... Source of Blessing, You (choose us) (draw us close to You) in love.



Listening to the Voice of Creation

The *Shema* and Her Blessings

Listen – Listen – Listen to my heart-song
I will never forget you. I will never forsake you.

אֶחָד יָחִיד וּמְאֶחָד

Echad Yachid, u-M'uchad

One • Every single one • Each one joined and united in the One!

אֵל *El*

מֶלֶךְ *Melech*

נֶאֱמָן *Ne'eman*

God is the Enduring Source

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

Shema Yisrael יְהוָה *Eloheynu*, יְהוָה *Echad*!

Baruch Shem K'vod Malchuto l'Olam Va-ed

Comprehend with a Total Comprehension,
all of you who “*Yisra-El* – Wrestle-with-God,”

יְהוָה, The-Breath-of-Life-of-all-Being, Is Our God
יְהוָה is the Eternal Infinite Oneness! All That Exists!

Through Time and Space Your Glory Shines Majestic One!



Calling Forth Our Own Love in Response

On the Way

And you must love יהוה your God with all your passions, with every breath, with every fiber of your being. Take these words by which I join myself to you today, into your heart. Pattern your days on them so that your children will discover Torah within you. Make your life into a voice of God, both in your stillness and in your movement. Renew these words each evening and morning with devotion. Bind them as *t'fillin* on your forehead and arm, as symbols of thoughts and acts sacred to Me. Write them in *m'zzuzot* at the entrances to your home, as a sign that all people may discover Me as they enter your home and your life.

(transl: Rabbi Burt Jacobson)

V'ahavta et יהוה Elohecha, b'chol l'av'cha, u-v'chol naf'sh'cha, u-v'chol m'odecha. V'hayu ha-d'varim ha-eyleh, asher Anochi m'tzav'cha ha-yom, al l'va-ve-cha. V'shinan'tam l'vanecha, v'dibar'ta bam, b'shiv't'cha b'vey-techa, u-v'lech't'cha va-derech, u-v'shoch-b'cha u-v'kumecha. U-k'shar'tam l'ot al yadecha, v'hayu l'totafot beyn eynecha. U-ch'tav'tam al m'zuzot beytecha, u-vi-sh'arecha.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
אָנֹכִי מְצַוְּךָ הַיּוֹם עַל-לְבָבְךָ:
וְשִׁנַּנְתָּם לְבִנְיָהּ וְדַבַּרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ
בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ.
וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ.
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ.
וְכָתַבְתָּם עַל מְזֻזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:



With the earth

It came to pass and will come to pass when we live by our word to love יהוה, the rains came in their season; the earth offered her fruits; cattle ate from the grassy fields; we worked hard and tasted the fruits of our labor and were satisfied. But then there was a turning-away. We came to revere many things without end. יהוה's anger came like a harvest fire among us. Harsh grew the wind. We reaped fear and violence. War estranged us from the land. So we carried this memory in our hearts, we made signs upon our hands and between our eyes to remember. We taught our children to speak loving Torah, to remember the way of יהוה, and what happened to our ancestors, to increase the days of our children upon the earth.

In our living

It came to pass and will come to pass that we wore *tzitzit*/fringes on the corners of our clothing; *tzitzit* with a twine of blue, to remember God in our deeds. And when we come to want things without end, we grasp the corners of our *tzitzit* and fly to the sacred ground to remember יהוה in our living, I am יהוה your God when I call you out of the narrow places, the *Mitzrayim* of your lives, so that I can become the Sacred Power among you.

*Ani Elohey-chem asher ho-tzey-tee
et'chem mey-eretz Mitz'rayim lih'yot
la-chem l'Elohim. Ani יהוה Elohey-chem.*

(transl: Rabbi Lynn Gottlieb)

וְהָיָה אִם-שָׁמַעַתְּ שְׁמֵעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי
מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם
וּלְעַבְדוֹ בְּכָל-לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי
מְטֵר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפֹת דְגָנְךָ
וְתִירֹשֶׁךָ וּיְצַהֲרֶךָ. וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶה לְבִהֵמָתְךָ
וְאִכְלָתָ וּשְׂבַעְתָּ. הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם
וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם. וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם
וְלֹא-יִהְיֶה מְטֵר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ
וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה
נָתַן לָכֶם: וְשָׁמַתֶּם אֶת דְּבָרֵי אֱלֹהֵי עַל-לִבְבְּכֶם
וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אִתְּם לְאוֹת עַל-יַדְכֶם
וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אִתְּם
אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ
בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל-מְזוֹזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם
עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לֵאמֹר
לָהֶם פִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ לָהֶם צִיצִית
עַל-פְּנֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית
הַכֹּנֵף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם
אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:

Shema Yisrael

(Interpretive translation by Reb Zalman Schacter-Shalomi)

Listen you *Yisrael* person, יהוה who Is, is our God.
יהוה who Is, is One, Unique, All there Is.

Through Time and Space Your Glory Shines Majestic One!

Love יהוה, who is your God,
in what your heart is in, in what you aspire to,
in what you have made your own.
May these values which I connect with your life
be implanted in your feelings.

May they become the norm for your children,
addressing them in the privacy of your home,
on the errands your run.

May they help you relax,
and activate you to be productive.

Display them visibly on your arm.

Let them focus your attention.

See them at all transitions,
at home and in your environment

How good it will be when you really listen
and hear my directions which I give you today,
for loving יהוה who is your God,
and acting Godly with feeling and inspiration.

Your earthly needs will be met at the right time,
appropriate to the season.

You will reap what you have 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.

וְהוֹדוּ
לַיהוָה

אֱלֹהֵינוּ

שְׁמַע

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 gifts 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 be addressed by them in making their homes,
in how they deal with traffic;
when they are depressed and when they are elated.
Mark your entrances and exits with them,
so you will be 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.

יהוה who Is said to Moshe
"Speak, telling the *Yisrael* folks to make *tzitzit*
on the corners of their garments,
so they will have generations to follow them.

On each *tzitzit*-tassel let them set a blue thread.
Glance at it, and in your seeing,
remember all the other directives of **יהוה** who Is,
and act on them!

This way you will not be led astray,
craving to see and want,
and then prostitute yourself for your cravings.
This way you will be mindful to actualize my directions
for becoming dedicated to your God,
to be aware that I AM **יהוה** who is your God –
the One who freed you from the oppression
in order to God you.
I am **יהוה** your God.

That is the truth!





Emet v'Yatziv – True and Enduring



וְיָצִיב	אֱמֶת	<i>Emet</i>	<i>v'yatziv</i>
וְנָכוֹן	וְיָשָׁר	<i>v'nachon</i>	<i>v'kayam,</i>
וְנֶאֱמָן	וְיֶחָבִיב	<i>v'yashar</i>	<i>v'ne'eman,</i>
וְנֶחְמָד	וְנֶעִיִם	<i>v'ahoov</i>	<i>v'chaviv,</i>
וְנֹרָא	וְאֲדִיר	<i>v'nech'mad</i>	<i>v'na-im,</i>
וּמְתָקָן	וּמְקַבֵּל	<i>v'norah</i>	<i>v'adir,</i>
וְטוֹב	וְיָפֵה	<i>u-m'tukan</i>	<i>u-m'kubal,</i>
		<i>v'tov</i>	<i>v'yafeh</i>

הַדָּבָר הַזֶּה עָלֵינוּ
לְעוֹלָם וָעֶד *ha-davar ha-zeh aleynu*
l'olam va-ed!

This meditative “mantra-style” text is a stream of Hebrew words of praise: True, enduring, correct, straight and true, firm, beloved....sweet, pleasant, precious... is Your teaching forever.

You are First and Last! True and Everlasting Power for us and our ancestors! Source of Creation, Redemption and Deliverance! You are the One Source!

עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים	<i>Al ha-rishonim v'al ha-acharonim</i>
דָּבָר טוֹב וְקִיָּם לְעוֹלָם וָעֶד.	<i>davar tov v'kayam l'olam va-ed!</i>
אֱמֶת וְאַמוּנָה חֹק וְלֹא יַעֲבֹר.	<i>Emet ve-munah, chok v'lo ya'avor.</i>
אֱמֶת שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ	<i>Emet, shah-Ata hu Eloheynu,</i>
וְאֱלֹהֵי הוֹרֵינוּ	<i>v'Eylohey ho-reynu.</i>
מַלְכֵנוּ מֶלֶךְ הוֹרֵינוּ גֹאֲלֵנוּ	<i>Mal'keynu Melech ho-reynu, goaleynu,</i>
גֹּאֵל אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	<i>Goel avoteynu v'imoteynu,</i>
יוֹצֵרֵנוּ צוּר יִשׁוּעֵתֵינוּ	<i>yotz'reynu tzur y'shua-teynu,</i>
פוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם שְׂמָהּ	<i>podeynu u-matzileynu, mey-olam Sh'mecha!</i>
אֵין אֱלֹהִים זוֹלָתָהּ.	<i>Eyn Elohim zulatecha!</i>
אֱמֶת אַתָּה הוּא רִאשׁוֹן	<i>Emet Ata hu rishon</i>
וְאַתָּה הוּא אַחֲרוֹן	<i>v'Ata hu acharon!</i>
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ	<i>u-mi-bal'adecha eyn lanu Melech</i>
גּוֹאֵל וּמוֹשִׁיעַ.	<i>Goel u-Moshia!</i>



The Once and Future Promise

We stand on the shore of the Sea of Reeds the waters part before our eyes!
We join with Miriam and Moshe to sing our song of joy to You!

מִשֶּׁה וּבְנֵי יִשְׂרָאֵל לָהּ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּלָם:

Mi chamocha ba-eylim יהוה
Mi kamocha nedar ba-kodesh
Norah t'hilot oseh feleh

**Who is like You among the powers!
Who is like You, awesome in holiness,
author of wonders!**

Shirah chadashah
shib'chu g'ulim l'Shim-cha
Al sfat ha-yam, yachad kulam hodu
v'him'lichu v'amru:

At the shore of the Sea, the redeemed ones
sang a new song of praise to Your Name.
Together all called out:

“יהוה yim'loch l'olam va-ed.”
**“יהוה will be our Power as long
as space and time endure!”**

Rock of *Yisrael*, **ARISE**
to help your people *Yisrael*,
Fulfill Your promise
of redemption for
Yehudah and *Yisrael*.
“Shaper of all the Powers
of the Universe” is Your Name,
Holy One of *Yisrael*.

Baruch Ata יהוה, Gaal Yisrael.

A Fountain of Blessing are You יהוה
Redeeming Power of *Yisrael*.

מִי־כִמְכָה בְּאֵלִים יְהוָה
מִי כִמְכָה נֶאֱדָר בִּקְדוֹשׁ
נֹרָא תִהְיֶה עֹשֶׂה פְּלֵא.

שִׁירָה חֲדָשָׁה
שִׁבְחוּ גְאוּלִים לְשִׁמְךָ
עַל שִׁפְתַי הַיָּם יַחַד כָּלָם הוֹדוּ
וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֶךְ לְעוֹלָם וָעֶד:

צוּר יִשְׂרָאֵל קוּמָה
בְּעֶזְרַת יִשְׂרָאֵל
וּפְדֵה כְּנָאֲמֶךָ
יְהוּדָה וְיִשְׂרָאֵל.
גְּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ
קְדוֹשׁ יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יְהוָה
גְּאֵל יִשְׂרָאֵל:





Amidah

עמידה

Standing Prayer

The *Shabbat Amidah* has seven blessings, seven opportunities for laying bare our most vulnerable private self before the One Self with whom pretense is useless. This is one of the most powerful meditations in Jewish spiritual practice. The Hebrew text, when memorized and softly chanted (or *davvened*), is an hypnotic mantra enabling the “*davven-er*” to use its images as aids to deep inner work. Seven is the number of *Shabbat*: creation completed, creation’s purpose fulfilled. To aid your journey, three versions of the *Amidah* are here: A Hebrew *Amidah*, an image-oriented *Amidah* using visualizations (pg. 36) and an interpretive *Amidah* for English *davvenen* (pg. 40). Of course, *Amidah* time can also be used for the personal, silent meditation of your heart.

Amidah for Hebrew *davvenen*

אֲדֹנָי שְׁפַתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonay s'fatay tif'tach, u-fi yagid t'hilatecha
Open up my lips (widen the river banks of my soul) and I will sing Your praises!

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
 אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
 אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה
 וְאֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל
 וְאֱלֹהֵי לֵאָה

A Fountain of Blessings are You יהוה Eloheynu v'Elohey avoteynnu v'imoteynnu: Elohey Avraham; Elohey Yitzhak, v'Elohey Ya'akov. Elohey Sarah; Elohey Rivkah; Elohey Rachel; v'Elohey Leah. Great! Mighty! Awesome! Ancient Source of Kindness.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא - אֵל עֲלִיוֹן
 גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל
 וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמָּהוֹת
 וְיִמְבִּיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאֶהְבָּה:

Ha-El, ha-Gadol, ha-Gibor, v'ha-Norah
El Elyon! Gomer chasadim tovim
v'koneh ha-kol; v'zocher chasdey avot
v'ima-hot, u'may-vee g'ulah livney
v'neyhem; l'ma'an Sh'mo b'ahavah!

on *Shabbat Shuvah* add)
 וְזָכְרֵנוּ לְחַיִּים מְלֶכֶּךָ חַפְצֵי חַיִּים וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.

(on *Shabbat Shuvah* add: *Zochreynu l'chayyim*
Melech chofeytz ba-chayyim, v'charveynu b'sefer
ha-chayyim l'ma'ancha Elohim Chayyim. Source
of Life, remember us for Life... and write us in the
Book of Life!)

מְלֶכֶךָ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּן:
 בְּרוּךְ אַתָּה יְהוָה מָגֵן אַבְרָהָם
 וְעוֹזֵר שָׂרָה:

Melech ozeyr, u-moshia u-mageyn.
Baruch Ata יהוה, mageyn Avraham,
v'ezrat Sarah! A Fountain of Blessings
are You, Holy One, Shield of Avraham,
Protector of Sarah!

אַתָּה גְבוֹר לְעוֹלָם אֲדֹנָי
 מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
 (מִזְרִיד הַטָּל : in summer add the prayer for dew)
 (מִשֵּׁיב הַרִיחַ וּמִזְרִיד הַגָּשֶׁם) : in winter add the prayer for rain)

*Ata gibor l'olam Adonay.
 m'chayey meytim Ata, rav l'hoshia.
 You are the Mighty Power who
 brings life to the deadened with
 Your loyal love and nurturance.
 (Moreed ha-tal)
 (Masheev ha-ruach u-moreed ha-gashem)*

מְכַלְכֵּל חַיִּים בְּחַסֵּד. מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים.
 סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים.
 וּמְקַיֵּם אֲמוּנָתוֹ לַיְשִׁנֵי עֶפְרַי. מִי כָמוֹךָ בַּעַל גְבוּרוֹת
 וּמִי דוֹמֵה לָךְ. מְלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:
 (on Shabbat Shuvah add) : מִי כָמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים):

*M'chalkeyl chayim b'chesed, m'chayey
 meytim b'rachamim rabim, someych
 noflim, v'rofev cholim, u-matir asurim,
 u-m'kayeym emunato liy'sheyney afar.
 Mi chamocha ba'al g'vurot,
 u-mi domeh lach. Melech mey-meet
 u-m'chayeh u-matz-mi-ach y'shuah.
 V'ne'eman Ata l'ha-chayot meytim.
 Baruch Ata יהוה, m'chayey ha-meytim*

וְנִצְאָמְךָ אַתָּה לְהַחְיֹת מֵתִים.
 בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים:

*You sustain all that lives with loyal love,
 You give new life to the dead, raise up
 those who fall, heal the sick, free the
 captive, and remain faithful to all life.
 Who compares to YOU, Source of life
 and death, who makes salvation sprout
 anew! A Fountain of Blessings are You,
 Holy One, giving new life to the deadened.*

קְדוּשָׁה The Communal Shacharit Kedusha

(To davven Musaf, replace this Shacharit Kedusha and pg. 33 with the Musaf texts on pgs. 66-67. Resume at the top of pg. 34)

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמֶךָ דִּישִׁים אוֹתוֹ
 בְּשָׁמַי מָרוֹם כִּפְתוּב עַל יַד נְבִיאֶךָ
 וְקָרָא זֶה אֵל זֶה וְאָמַר:

*N'kadeysh et Shim-cha ba-olam
 k'shem sheh-mak'dishim oto
 b'shmay marom, ka-katuv al yad
 n'vee-echa v'kara zeh el zeh, v'amar:*



KADOSH! KADOSH! KADOSH!
 יהוה TZ'VAOT –
M'LOH CHOL HA-ARETZ K'VODO!

*Az b'kol ra-ash gadol adir v'chazak
 mash'mi-im kol mit'nasim l'umat S'rafim
 l'u-matam baruch yomeyru:*

BARUCH K'VOD יהוה MIM'KOMO!

*Let us declare Your Name holy
 throughout the expanses of time and space,
 in the physical realm and far beyond,
 just like in the vision of (Ezekiel)
 the Prophet: "And the angelic Seraphim
 called one to the other:
 Holy! Holy! Holy! is the Living Source
 of Multiplicity! Everything is saturated
 with the Divine Presence! With a stirring
 mighty chorus the angels call to the
 Seraphim: "A Fountain of Blessings
 flows from the Place of יהוה!"*

קְדוּשׁ קְדוּשׁ קְדוּשׁ יְהוָה צְבָאוֹת
 מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

אֲזוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחִזְק מְשִׁמֵּיעִים קוֹל
 מְחַנְשָׁאִים לְעַמַּת שְׂרָפִים לְעַמְתָּם בְּרוּךְ יְאֻמְרוּ:
 בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מְמַקְוֵמָךְ מְלִכְנוּ תוֹפִיעַ וְתִמְלֶךְ עָלֵינוּ כִּי מְחַפִּים
 אֲנִיחְנוּ לָךְ. מְתִי תִמְלֶךְ בְּצִיּוֹן בְּקָרוֹב בְּיָמֵינוּ
 לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ
 יְרוּשָׁלַיִם עִירֶךָ לְדוֹר וָדוֹר וּלְנִצְחַת נְצָחִים.

*Reveal Yourself! Establish Your dwelling
 among us, in Zion, in Jerusalem,
 for all eternity. Mim'kom'cha mal'keynu
 tofee-ah v'tim'loch aleynu ki m'chakim
 anachnu lach. Matay tim'loch b'tzion
 b'karov b'yameynu l'olam va-ed tishkon.
 Tit'gadal v'tit'kadash b'toch Y'rushalayim
 ir-cha l'dor va-dor u-l'netzach n'tzachim.*

וְעֵינֵינוּ תִּרְאֵינָה מַלְכוּתְךָ כַּדָּבָר הָאָמַר בְּשִׁירֵי
עֲזָרָה עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָה:
יְמִלְךָ יְהוָה לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ
וְלִנְצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ
וְשִׁבְחָה אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד
כִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

בָּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.
(on Shabbat Shuvah conclude: הַמְלִיךָ הַקָּדוֹשׁ.)

Short *kedusha bracha* for use in private *davvenen*':

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ
סְלָה. בָּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

(on Shabbat Shuvah conclude: הַמְלִיךָ הַקָּדוֹשׁ.)

יִשְׂמַח מֹשֶׁה בְּמִתְנַת חֻלְקוֹ כִּי עָבַד נֶאֱמַן קָרְאתָ לוֹ.
כְּלִיל תְּפִאָרֶת בְּרֹאשׁוֹ נָתַתָּ בְּעַמְדוֹ לְפָנֶיךָ עַל הַר
סִינַי. וְשָׁנֵי לוחֹת אֲבָנִים הוֹרִיד בְּיָדוֹ וְכָתוּב בָּהֶם
שְׁמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת
הַיָּא לְעֹלָם כִּי יִשְׁתַּעַמְּוּ עֲשֵׂה יְהוָה אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג
עִם מְקוֹדְשֵׁי שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבָה
וּבְשִׁבְעֵי רְצִיַת בּוֹ וְקִדְשָׁתוֹ חֲמִידַת יָמִים אוֹתוֹ
קָרְאתָ זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.

V'ey-ney-nu tir'enah mal'chu-techa ka-davar ha-amur b'shirey uzecha al y'dey David m'shiach tzid'kecha: Yimloch יהוה l'olam, Elohayich tzion, l'dor va'dor, Hall'luYah!

Let our eyes witness Your *Malchut* – Your *Shekhinah/Presence*— just as David sang: “Your God, Zion, will manifest in each generation! *Hall'luYah!*”

L'dor va-dor nagid god'lecha u-l'netzach n'tzachim kedushat'cha nak'deesh. V'shiv'cha-cha Eloheyenu me-pee-nu lo yamoosh l'olam va-ed. Ki El Melech gadol v'kadosh Ata! Baruch Ata יהוה ha-El ha-Kadosh!

We'll tell of Your greatness and holiness throughout the generations. Our mouths won't cease! You are a Fountain of Blessings, a Great and Holy Power!

Ata kadosh v'shimcha kadosh u-k'doshim b'chol yom y'hall'lu-cha, selah. Baruch Ata יהוה ha-El ha-Kadosh. You are Holy and all holy beings praise You continually!

Moshe Your true servant, rejoiced before You on Mt. Sinai, bringing to us the two tablets which said: “Be guardians of *Shabbat* in every generation...”

V'shamru v'ney Yisrael et ha-Shabbat, la'asot et ha-Shabbat l'dorotam brit olam. Beyni u-veyn b'ney Yisrael, ot hee l'olam ki sheshet yamim asah יהוה et ha-shamayim v'et ha-aretz u-va-yom ha-sh' vee-ee shavat va-yinafash.

The Children of *Yisrael* will be guardians of *Shabbat* for all generations! It is a covenant for as long as space and time endure, between Me and the Children of *Yisrael*. For in six “days” *יהוה* made the physical realms; and on the seventh day *Shabbat* unfurled, and soul was imparted to the world.

Yis'm'chu v'mal'chut'cha shom'rey Shabbat kor'ey oneg. Am m'kad'shey sh' vee-ee kulam yis'b'u v'yit-an'gu mi-tuvecha! May everyone who keeps *Shabbat* holy be filled with delight! For You also took pleasure in the seventh day calling it the most desirable of days, a reminder of the flaring-forth of Creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנֵינוּ רְצֵה בְּמִנוּחַתְנוּ.
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעֲנוּ
 מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטִהַר לִבֵּנוּ לְעִבְדֶּךָ
 בְּאַמֶּת וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת
 קִדְּשָׁךָ וַיְנוּחֵנוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה יְהוָה מִקִּדְּשׁ הַשַּׁבָּת:

God of our parents, accept our rest. Help us be sacred beings through the guidance of Your spiritual practices, Your *mitzvot*, Your Torah, so we will feel fully nourished by Your goodness. Purify our hearts to serve You in truth. Let us inherit Your sacred *Shabbat* with love and desire. Sacred Essence, A Fountain of Blessings are You, making *Shabbat* holy.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלֵהֵב תִּפְלָתֶם
 בְּאַהֲבָה תִּקְבַּל בְּרִצּוֹן וְתֵהִי לְרִצּוֹן תָּמִיד עֲבוֹדַת
 יִשְׂרָאֵל עִמָּךְ.

Take pleasure in *Yisrael* Your people, lovingly accept our passionate prayer.

(When *Shabbat* coincides with *Rosh Chodesh* or a Festival add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנֵינוּ יַעֲלֶה וַיְבֹא וַיַּגִּיעַ וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר
 זְכוֹנֵנוּ וּפְקֻדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדֶךָ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר
 קִדְּשָׁךָ וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים
 לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

(on *Rosh Chodesh*): רֵאשׁ הַחֹדֶשׁ

(on *Pesach*): חַג הַמִּצּוֹת

(on *Sukkot*): חַג הַסּוּכּוֹת

הַזֶּה. וְזָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים וּבְדַבַּר
 יְשׁוּעָה וְרַחֲמִים חַסֵּד וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מְלֶכֶךָ חַנּוּן
 וְרַחוּם אַתָּה.

On *Rosh Chodesh* and Festivals:

God of our ancestors, remember us just as You remembered those who came before us. Remember David Your servant, Jerusalem Your city, and all Your people everywhere.

Grant us safety, well-being, compassion, life and peace on this Festival of – *Rosh Chodesh*

– The Feast of *Matzah*

– *Sukkot*

Remember us today for good and grant us a life filled with blessing.

וְתִחַזְּזֵנָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

May our eyes behold Your return to Zion. A Fountain of Blessings are You, bringing Your *Shekhinah* home to Zion.

מוֹדִים אֲנַחְנוּ לָּךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ וְאֱמוּנֵינוּ לְעוֹלָם וָעֶד צוּר חַיִּינוּ מִגֵּן יִשְׁעֵנוּ
 אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל
 חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ
 וְעַל גְּסִיךָ שְׂבָכָל יוֹם עִמָּנוּ וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שְׂבָכָל עֵת עָרֵב וּבִקְרָ וְצָהָרִים. הַטּוֹב כִּי לֹא כָּלוּ
 רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תִמּוּ חֲסָדֶיךָ מֵעוֹלָם קוֹיֵנוּ
 לָּךְ. וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד
 לְעוֹלָם וָעֶד. (on *Shabbat Shuvah* add) וְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

We thank You, for You are The Breath of Life, our Source, God of our ancestors – firm, enduring Source of Life! We give praise for our lives, our souls, for daily miracles, and the wonder of it all! Source of ceaseless nurture, we align ourselves with You.

For all this, may Your Holy Name be blessed and raised high forever!



וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת
הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ נִצָּה לְהוֹדוֹת.

Each living thing praises You and sings *Hall'lu* in its unique way, with its own truth. A Fountain of Blessings are You Holy One, goodness is Your essence, and to thank You is pleasure.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּה הַמְּשֻׁלֶּשֶׁת בְּתוֹרַה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כְּהֹנִים
עִם קְדוּשָׁה כְּאֲמוּר.

God of our ancestors, bless us with the threefold blessing written in the Torah of *Moshe*, Your servant, and spoken by *Aharon* and his sons, the *Cohanim*: (respond: *keyn y'hee ratzon* – so may it be!) May יהוה bless you and guard you. May the face of יהוה shine grace upon you. May יהוה turn toward you and grant you *shalom*.

בְּרַכָּה יְהוָה וַיִּשְׁמְרָה. כֵּן יְהִי רָצוֹן
יְאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ. כֵּן יְהִי רָצוֹן
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. כֵּן יְהִי רָצוֹן

Sim shalom, tova u-v'racha ba-olam, cheyn, va-chesed v'rachamim aleynu v'al kol Yisrael amecha. Place peace, good and blessing, loyal love and compassion upon us.

שְׁמֵי שְׁלוֹם טוֹבָה וּבְרַכָּה בְּעוֹלָם
חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.

Barcheynu avinu kulanu k'echad b'or panecha. Our Source, bless us all together in Your Light, for that is the Light of Torah, Life, Love, Loyalty, Correct Action, Blessing, Nurture, Wholeness, Completeness and Peace.

בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ
כִּי בְאוֹר פָּנֶיךָ נִתְתָּ לָנוּ יְהוָה אֱלֹהֵינוּ
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וַיְצַדֶּקְהָ וּבְרַכָּה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

(On *Shabbat Shuvah* add: May we be written in the Book of Life, blessing and peace! *B'sefer chayyim, bracha v'shalom, u-far'nasah tovah, nizacheyr v'ni-kateyv l'fanecha. Anachnu v'chol am-cha beyt Yisrael, l'chayyim tovim u-l'shalom.*)

on *Shabbat Shuvah* add) בְּסֵפֶר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם.)

בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל
וְכָל יוֹשְׁבֵי תֵּבֵל בְּשְׁלוֹם.

You are a Fountain of Blessings, blessing Your people and all who dwell on earth with *Shalom*.

سَلام

(continue on pg. 44)

שְׂאֵלוּ שְׁלוֹם יְרוּשָׁלַיִם. שְׁלוֹם שְׁלוֹם.

Sha'alu Sh'lom Y'rushalayim..... Shalom, Shalom..... Salaam, Salaam.

Pray for the peace of *Yisrael*. Pray for the peace of *Yishmael*.

Pray for the peace of all the world.
The whole world shall live in peace

שְׁלוֹם

(Psalm 122:6 - English lyrics and melody by Joseph and Nathan Segal)
(Both we who are *Yisrael*/Jews and the children of *Yishmael*/Arabs are descendants of our ancestor *Avraham*.
We pray for peace for both our peoples, and for Jerusalem, City of Peace.)

The Amidah in Guided Imagery

—adapted from “Amidah in Movement” by Talia deLone in P’nai Or Religious Fellowship Siddur Or Chadash 1989

1. Avot : We call upon our Ancestors for Support in our Journey.

The image

Visualize Avraham and Sarah standing before you. They can be seen as two radiant light sources. Extend from them two rays of interwoven light. The light forms a chain that comes down through the generations into you. Receive the light from your feet. Connect it to the ground. Allow the light to grow up around you, following your spine until it comes to rest on the crown of your head. Spiral it down until you are enclosed in this light. The light is your protection.

Once you have established the image, chant its blessing:

מְלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּינ. בְּרוּךְ אַתָּה יְהוָה מִגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה:

Melech Ozeyr u-Moshia u-Mageyn. Baruch Ata יהוה, mageyn Avraham v'ezrat Sarah.

Helping, saving and protecting Power! A Fountain of Blessing are You, Holy One, protector of Avraham, supporter of Sarah.

2. Chesed and Gevurah : We Open to Divine Expansiveness and Power.

The Image

See yourself in a time of your life in which you felt lost, confused, despairing. See a light come into your heart. Allow it to grow until you shine with your own Source. Imagine yourself lying down at first, and gradually, as the light fills you, you come to standing.

The Blessing

וְנִאֶמֶן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה מְחַיֵּה הַמֵּתִים:

V'ne-eman Ata l'ha-chayot meytim. Baruch Ata יהוה, m'chayey ha-meytim.

Loyal restorer of life! A Fountain of Blessing are You, Holy One, restorer of life to the deadened.

(The Amidah in imagery continues on next page)

3. *Kedushat Ha-Shem: We Name the Holy*

The Image

Breathe in and out, seeing the purity of your breath come into your body. Breathe out slowly, allowing all impurities to leave you. Experience the wholeness and completeness of each breath. Feel its circularity, its roundness, its holiness. God's Name is in each breath.

The Blessing

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁי יוֹם יְהִלְלוּךָ. סְלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:

Ata kadosh, v'shimcha kadosh, u-k'doshim b'chol yom y'hal'lu-cha. Selah.
Baruch Ata יהוה, ha-El ha-Kadosh.

You are Holy, Your name is Holy. All holy beings hail You each day.
A Fountain of Blessing are You, Holy One, Breath-of-Life, Sacred Power.

4. *Kedushat Ha-Yom: We Open Ourselves to the Sacred in Shabbat*

The Image

Rabbi Abraham Joshua Heschel taught: "The meaning of Shabbat is to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world."

Look around the space you are in. Allow your eyes to see each object, each person fresh and new, as if you were seeing them for the first time. Appreciate with delight the creation process that brought all this into being. Can you feel how, by your very looking, you are creating the world you see? Rest in your delight in this way of seeing.

The Blessing

בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:

Baruch Ata יהוה, m'kadeysh ha-Shabbat!

A Fountain of Blessing are You, Holy One, making *Shabbat* sacred.

(The *Amidah* in imagery continues on next page)

5. *Avodah* : We Open Ourselves to Sacred Service

The Image

See yourself as a flame, offering yourself to God. Feel the flame burning inside you. Feel your longing, your desire to know God, to serve God. Experience the great yearning that rests in that flame.

The Blessing

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים
בָּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר שְׂכִינְתוֹ לְצִיּוֹן:

V'teche-zenah eyneynu b'shuv-chah l'Tzion b'rachamim.

Baruch Ata יהוה, ha-machazir Shekhinahto l'Tzion.

May our eyes behold Your loving homecoming to Zion.

A Fountain of Blessing are You, Holy One, who brings Your *Shekhinah* home.

[*Shekhinah* is our name for the Divine Feminine, that aspect of God which dwells most closely and most intimately with us, and which most profoundly feels the pain of being exiled by our hardness of heart and alienation.]

6. *Modim* : We Open Ourselves to Gratitude

The Image

See yourself as being grounded in the earth and touching heaven. Know that you are a vessel for miracles. Contemplate for yourself some simple miracles that occur in your daily life. Find one that has happened to you this very day.

The Blessing

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׂמֵחַ וְלֵךְ נֶאֱחָה לְהוֹדוֹת:

V'chol ha-chayim yoducha, Selah. Baruch Ata יהוה, ha-tov shimcha, u-l'cha na-eh l'hodot.

Let all life acknowledge you! A Fountain of Blessing are You, Holy One, Your Name is Goodness and it gives us pleasure to give You thanks.

(The *Amidah* in imagery continues on next page)

7. *Shalom*: We Open Ourselves to Wholeness, Completeness, Fulfillment and Peace.

The Image

Visualize yourself bathed in light. The light is a rainbow of contentment, moving from your heart out to the people around you: into the ones you love, out into the community and beyond. See the light bathing the earth in love and peace. See what your world might look like filled with *shalom*: wholeness, completeness, perfection. Picture yourself in a place of true peace. Allow one image to grow colorful, clear and radiant. Rest in that image of yourself in *shalom*.

The Blessing

בְּרוּךְ אַתָּה יְהוָה הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

Baruch Ata יהוה, ha-m'vareych et amo Yisrael ba-Shalom.

A Fountain of Blessing are You, Holy One, You bless us with *Shalom*.

(continue on pg.44)



***Amidah* for English *davvenen*' (chanting)**

(adapted from text by Rabbis Mordechai Liebling and Devora Bartnoff z"l)

1. *Avot* : We Call upon our Ancestors for Support in our Journey.

We bless You Infinite Source who empowers us,
In whom our forebears found their strength:
Power of *Avraham*, Power of *Yitzhak*, Power of *Ya'akov*
Power of *Sarah*, Power of *Rivkah*, Power of *Rachel*, Power of *Leah*,
Power of all who hear truth age after age,
Boundless, vibrant, awesome, sublime,
Surrounding and filling all space and time.
Gradually embracing all things into One.
We bless the Infinite Source, alive within us.

מְלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמְגִין. בָּרוּךְ אַתָּה יְהוָה מְגִן אַבְרָהָם וְעֵזְרַת שָׂרָה:

Melech Ozeyr u-Moshia u-Mageyn. Baruch Ata יהוה, mageyn Avraham v'ezrat Sarah.

Helping, saving and protecting Power! A Fountain of Blessing are You, Holy One, protector of Avraham, supporter of Sarah.

2. *Chesed and Gevurah* : We Open to Divine Expansiveness and Power.

Who is like You!
Source of all strength,
Source of all compassion, all healing.
Inspiration in time of despair,
Keeping alive our ideals, hopes and dreams,
Making the dead live again through us,

וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְהוָה מְחַיֵּה הַמֵּתִים:

V'ne-eman Ata l'ha-chayot meytim. Baruch Ata יהוה, m'chayey ha-meytim.

Loyal restorer of life! A Fountain of Blessing are You, Holy One, restorer of life to the deadened.

(The *Amidah* for English chanting continues on next page)

3. *Kedushat Ha-Shem* : We Name the Holy

Holy are You,
And we who are holy praise You daily for all eternity!
Holy is all life in the world.
Holy are all who struggle for freedom,
Who reveal the sacred in each living being.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁים בְּכֹל יוֹם יְהִלְלוּךָ. סְלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:

Ata kadosh, v'shimcha kadosh, u-k'doshim b'chol yom y'hal'lu-cha. Selah.
Baruch Ata יהוה, ha-El ha-Kadosh.

You are Holy, Your Name is Holy. All holy beings hail You each day.
A Fountain of Blessing are You, Holy One, Breath-of-Life, Sacred Power.

4. *Kedushat Ha-Yom* : We Open Ourselves to the Sacred in *Shabbat*

May my heart be open to envision a world yet to be,
A world of fulfillment, justice and peace.
We will rest and celebrate on *Shabbat*, Your sacred day.
Lifting our voices as one,
We will delight in our love for each other,
A foretaste of the way things will be!

בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:

Baruch Ata יהוה, m'kadeysh ha-Shabbat!

A Fountain of Blessing are You, Holy One, making *Shabbat* holy!

(The *Amidah* for English chanting continues on next page)

5. *Avodah* : We Open Ourselves to Sacred Service

We bless the One who enables us to feel deeply,
To know our needs, and the needs of our world.
May our actions flow with Your goodness, grace, love and care.
May our prayer arise and find acceptance with love.
May our lives turn always towards You,
So Your *Shekhinah* will dwell within us always.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

V'teche-zenah eyneynu b'shuv-chah l'Tzion b'rachamim.

Baruch Ata יְהוָה, ha-machazir Shekhinahto l'Tzion.

May our eyes behold Your loving homecoming to Zion.
A Fountain of Blessing are You, Holy One, who brings Your *Shekhinah* home.

[*Shekhinah* is our name for the Divine Feminine, that aspect of God which dwells most closely and intimately with us, and which most profoundly feels the pain of being exiled by our hardness of heart and alienation.]

6. *Modim* : We Open Ourselves to Gratitude

We are thankful for all the generations that came before us,
For our parents who brought us into this world,
For the miracles that greet us every day,
For morning, noon and night,
For the joy of continual discovery,
For the beauty that surrounds us and is us.
For all these things may Your Name be praised forever.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׂמֵךְ וְלֵךְ נְאֻךְ לְהוֹדוֹת:

V'chol ha-chayyim yoducha, Selah.

Baruch Ata יְהוָה, ha-tov shimcha, u-l'cha na-eh l'hodot.

Let all life acknowledge you! A Fountain of Blessing are You, Holy One, Your Name is Goodness and it gives us pleasure to give You thanks.

(The *Amidah* for English chanting continues on next page)

7. *Shalom*: We Open Ourselves to Wholeness, Completeness, Fulfillment and Peace.

Source of *Shalom*: Fulfillment and Peace

May we drink deeply from the fountain of peace,

Know peace in ourselves,

Live in peace with our neighbors,

Create peace in the world.

We bless the Holy One,

Creator of Wholeness, Source of Peace.

בְּרוּךְ אַתָּה יְהוָה הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

Baruch Ata יהוה, ha-m'vareych et amo Yisrael ba-Shalom.

A Fountain of Blessing are You, Holy One, You bless us with *Shalom*.





Silent Meditation after the Amidah

אֱלֹהֵי נְצוֹר לְשׁוֹנֵי מִרְעַ.
 וּשְׂפָתַי מִדַּבֵּר מְרָמָה:
 וְלִמְקַלְלֵי נַפְשֵׁי תָדֵם.
 וְנַפְשֵׁי כְּעָפָר לְכֹל תִּהְיֶה.
 פֶּתַח לְבָבִי בְּתוֹרָתְךָ.
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.

*Elohay n'tzor l'shoni mey-ra,
 U-s'fatay mi-daber mirmah (2x)
 V'lim'kal'lay nafshi ti-dom,
 V'nafshi keh-afar la-kol tih'yeh.
 P'tach libi b'Tora-techa
 U-v'mitz'vo-techa tir'dof nafshi.*

וְכֹל הַחֹשְׁבִים עָלַי רָעָה
 מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם.
 עֲשֵׂה לְמַעַן שְׂמֵךְ. עֲשֵׂה לְמַעַן יִמְיָנֶה.
 עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ.
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יְמִינֶךָ וְעֲנֵנִי.
 יִהְיֶה לְרָצוֹן אִמְרֵי פִי
 וְהִגִּיזוֹן לְבָבִי לְפָנֶיךָ
 יִהְיֶה צוּרֵי וְגוֹאֲלֵי.

*My God,
 Guard my tongue from all evil,
 And my lips from spouting lies.
 May I think before I begin to speak,
 May my words be gentle and wise.
 Help me ignore those who wish me ill.
 Help me be humble before all.
 Open my heart to Your Torah.
 That I know how to answer Your call.*

(English lyrics and music, Juliet Spitzer)

May You guard my tongue from evil,
 and my lips from speaking lies.
 Help me ignore the taunts of my foes,
 and to forgive those who wrong me.
 Open my heart to the wisdom of Torah,
 so that my soul will follow the path of righteousness.
 May all who study destruction have their designs frustrated.
 May this happen for the sake of the holiness of the world.
 May the words of my mouth and the meditations of my heart,
 remain true and loving, and be acceptable in Your sight.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ: אָמֵן.

*Oseh Shalom bim'romav. Hu ya'aseh Shalom aleynu,
 v'al kol Yisrael, v'al kol yosh'vey teyveyl. V'imru: Ameyn!*

May Your light show us the way to bring peace to all.



קדיש תתקבל

Kaddish Titkabal

The *Kaddish* that Concludes Communal Prayer

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. *Yit' gadal v'yit' kadash Sh'mey Rabba*

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ *b'al'ma dee vra chee-r'ootey*

וְיַמְלִיךְ מַלְכוּתֵיהּ *v'yam'leech mal'chutey*

בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. *b'cha-yey-chon u-v'yomey-chon u-v'cha-yey d'chol Beyt Yisrael*

בְּעֵגְלָא וּבְזִמְן קָרִיב *ba-a-ga-la u-vee-zman kareev,*

וְאָמְרוּ אָמֵן: *v'imru: Ameyn.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא: *Y'hey Sh'mey Rabba m'va-rach l'alam, u-l'al'mey al'maya*

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא *Yit'barach v'yish-ta-bach v'yit'pa-ar, v'yit'romam, v'yit'nasey*

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא *v'yit'hadar, v'yit'aleh, v'yit'hallal Sh'mey d'Kud'sha,*

בְּרִיךְ הוּא *Brich Hu!*

לְעֵלְא (וְלְעֵלְא) מִן כָּל בְּרַחְתָּא וְשִׁירְתָּא *L'eyla (u-l'eyla) meen kol bir'chata v'shirata*

תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאֲמִירָן בְּעֵלְמָא *toosh'b'chata v'nechemata da-amiran b'al'ma,*

וְאָמְרוּ אָמֵן: *v'imru: Ameyn.*

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל בֵּית יִשְׂרָאֵל *Tit'kabal tz'lot'hon u-va-oot'hon d'chol Beyt Yisrael*

קָדָם אַבּוּהוֹן דִּי בְשַׁמַּיָּא *kadam avu-hon dee veesh'maya*

וְאָמְרוּ אָמֵן: *v'imru: Ameyn*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא *Y'hey shlama rabba min sh'maya*

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *v'chayim aleynu v'al kol Yisrael,*

וְאָמְרוּ אָמֵן: *v'imru: Ameyn.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו *Oseh Shalom bim'ro-mav,*

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל *Hu ya'aseh Shalom aleynu, v'al kol Yisrael*

וְעַל כָּל יוֹשְׁבֵי תֵבֵל *v'al kol yosh'vey tevel,*

וְאָמְרוּ אָמֵן: *v'imru: Ameyn,*

Magnified and sanctified is the Great Name of The One, in the universe created by divine will.

May God's governance govern in your lifetime and in the life of the House of *Yisrael*,

speedily, and in a time come near. And we say: *Ameyn*.

We praise the Great Name, unceasing, eternally turning to eternity.

May The Holy Name be blessed, acclaimed, gloried, adorned, hailed, adored, raised, and praised

— the Name, the Holy Name, Blessèd Be—

far beyond any blessings, hymns, praises and solace uttered in this world. And we say: *Ameyn*.

May the prayers of the whole House of *Yisrael* rise and find acceptance in the embrace of the One.

May there be abundant peace from Heaven, and life for us and all *Yisrael*.

May the Maker of Peace above continue to make peace for us and all *Yisrael* and the world.

And we say: *Ameyn*.

(transl. R. Heiberger, adapted)

Torah Service



On Shabbat when Hallel is sung:

*Shabbat Chol HaMoed of a Festival, Shabbat Rosh Hodesh and the Shabbat of Chanukah
Hallel is found on pgs. 68-71*

Encountering Revelation

Here I have come.
I find my whole life in the scroll of a book
I desire to do what You long for, my God,
for Your Torah lives within me
(Psalm 40:8-9 • transl: Rabbi Burt Jacobson)



אֵין כְּמוֹךָ בְּאֱלֹהִים יְהוָה וְאֵין כְּמַעֲשֶׂיךָ.
מִלְכוּתְךָ מִלְכוּת כָּל-עֲלָמִים וּמַמְשַׁלְתְּךָ בְּכָל-דּוֹר וְדוֹר.
יְהוָה מֶלֶךְ - יְהוָה מֶלֶךְ - יְהוָה יְמִלֵךְ לְעֵלָם וָעַד.
יְהוָה עִז לְעַמּוֹ יִתֵּן - יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

Eyn kamocha va-Elohim יהוה, v'eyn k'ma-asecha!
Mal'chut'cha malchut kol olamim, u-mem'shal-t'cha b'chol dor va-dor!
יהוה – Melech! יהוה – Malach! יהוה – Yimloch l'olam va-ed!
יהוה oz l'amo yiteyn, יהוה y'vareych et amo va-shalom.

There is none like You among the Powers, Eternal One, and nothing like Your works!
You infuse all existence with Your Essence. Every generation receives Your guidance.
You breathe Past, Present and Future into being. You give us strength and bless us with peace.

אָב (מְקוֹר) הַרַחֲמִים
הִיטִיבָה בְּרָצוֹנְךָ אֶת-צִיּוֹן. תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם.
כִּי בָּךְ לְבַד בְּטַחְנוּ מֶלֶךְ אֵל רַחֵם וְנִשְׂא
אֲדוֹן עוֹלָמִים.

Av (M'kor) ha-Rachamim,
heyteevah vir'tzoncha et-Tzion. Tiv'neh chomot Y'rushalayim!
Ki v'cha l'vad batach'nu! Melech El Rahm v'Nisa, Adon Olamim.

Source of Nurturing Compassion, desire what is good for Zion – heal the brokenness of Jerusalem.
We trust only in You, Highest Source, Guiding Artist of all the seen and unseen worlds.

וַיְהִי בְּנִסּוֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה
 קוּמָה יְהוָה וַיִּפְצוּ אִיבֵיהֶּ וַיִּנְסוּ מִשַּׁנְאֵיהֶּ מִפְּנֵיהֶּ:
 כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַיִם:
 בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Va-y'hi bin'soa ha-aron va-yomer Moshe:

"Kuma יהוה v'ya-futzu oy'vecha, v'ya-nusu m'san'echa mi-panecha!

Ki mi-Tzion teytzey Torah! U'dvar יהוה mi Y'rushalayim!"

Baruch sheh-natan Torah l'amo Yisrael bi'k'dushato!

When the Ark traveled Moshe used to call out: "Rise up יהוה and may all the forces of negativity be scattered! For Torah is coming from Zion and the word of יהוה from Jerusalem!"
 A Fountain of Blessings is the One who gives Torah to *Yisrael!*

~~~~~  
 From Zohar, Parashat VaYakhel:

בֵּיה אָנָּה רַחֵץ. וְלִשְׁמֵה קְדִישָׁא יִקְרָא אָנָּה אִמַּר תְּשַׁבְּחוּ.  
 יְהֵא רַעְוָא קְדָמָךְ דְּתַפְתַּח לְבָאֵי בְּאוֹרֵיתָא וְתַשְׁלִים מִשְׁאֲלִין דְּלְבָאֵי.  
 וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל. לְטַב וּלְחַיִּין וְלִשְׁלָם: (אָמֵן)

*Beyh ana racheytz. V'lish'mey kadisha yakirah ana eymar tush'b'chan.*

*Y'hey ra-avah kadamach d'tiftach lee-ba-ee b'oraita. V'tash'lim mish'alim d'li-ba-ee,*

*v'liba d'chol amach Yisrael. L'tav u-l'chayyin v'lish'lam. (Ameyn.)*

We trust in You, and praise Your Holy and glorious Name. Open our hearts to Torah and fulfill the wishes of our hearts and the hearts of all the people *Yisrael* for the good, for life and for peace.

~~~~~  
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: *Shema Yisrael, יהוה Eloheynu, יהוה Echad.*

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵנוּ קָדוֹשׁ שְׁמוֹ: *Echad Eloheynu, Gadol Adoneynu, Kadosh Sh'mo!*

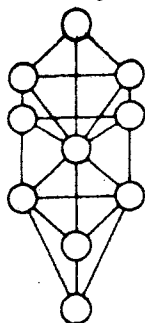
גָּדְלוֹ לִיְהוָה אֲתִי וְנִרְוֹמָה שְׁמוֹ יַחְדָּו: *Gadlu la-יהוה eete u-n'rom'mah Sh'mo yach'dav.*

Fully Comprehend *Yisrael*, יהוה is our Power! יהוה is Infinite.
 Our Power is the great and holy unity of all that is! Enlarge your consciousness of יהוה with me!
 Let's raise up the Holy Name together!

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד
 כִּי כָל בְּשָׁמַיִם וּבְאָרֶץ: לְךָ יְהוָה הַמַּמְלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:
 רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדוֹם רַגְלָיו קְדוֹשׁ הוּא:
 רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדִישׁוֹ כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

L'cha יהוה ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzach v'ha-hod.
Ki chol ba'shamayim u-va-aretz. L'cha יהוה ha-mam'lacha v'ha-mitnasey l'chol l'rosh.
Romm'mu יהוה Eloheynu, v'hish'tachavu la-hadom raglav kadosh hu!
Romm'mu יהוה Eloheynu v'hish'tachavu l'har kodsho, ki kadosh יהוה Eloheynu!

To You belong the Gedulah (Chesed), Gevurah, Tiferet, Netzach and Hod..
Everything in the fluid and physical realms!
Exalt יהוה and surrender your ego,
for יהוה Eloheynu is Holy!



The person reading Torah or calling the *Aliyot* calls the individuals or groups up to the Torah:



וַיַּעֲזֹר וַיִּגֹן וַיּוֹשִׁיעַ לְכָל הַחֹסִים בּוֹ וְנֹאמַר אָמֵן.
 הַכֹּל הָבוּ גְדֹל לְאֱלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה.
 יַעֲמַד / תַּעֲמַד / יַעֲמְדוּ ... name(s) or *aliyah* theme ...
 בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.
 וְאַתֶּם הַדְּבָקִים בֵּיהוָה אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם.

May the Holy One help, protect and save all the faithful ones. *Ameyn!* Let's honor the greatness of God and Torah! Let (the person or group) come up! A Fountain of Blessings is the One who gives Torah to *Yisrael*. *V'atem ha-d'vey-kim ba-יהוה Eloheychem, chayyim kul'chem ha-yom*. And all of you who attach yourselves to יהוה are the ones who are really alive, right here today!

Torah Brachot

It is a custom in Jewish renewal communities to encourage both feminine and masculine “God-language,” along with inclusive, non-triumphalist language in prayer. The wording of the Torah *brachot* has become a focus of this kind of creative exploration. These renditions of the Torah blessings offer some examples of how this is being done.

BEFORE THE TORAH READING

Those who come up for an *aliyah* chant:

Barchu et יהוה ha-m'vorach בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ.

Call out *brachot* of praise to יהוה the Source of Blessing!

The community calls back:

Baruch יהוה ha-m'vorach l'olam va-ed. בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

A Fountain of Blessing is יהוה, Source of blessing as long as time and space endure!

Those who have come up for the *aliyah* respond:

Traditional version

– highlights the uniqueness of the Jewish People, chosen to receive Torah –

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:
בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.

*Baruch Ata יהוה, Eloheynu Melech ha-Olam,
asher bachar banu mi-kol ha-amim, v'natan lanu et Torato.*

Baruch Ata יהוה, noteyn ha-Torah.

A Fountain of Blessings are You יהוה, Sourcing Power of Time and Space,
Who has chosen us from among all the Peoples to give us Torah.

A Fountain of Blessings are You יהוה, Giver of Torah!

New Adaptations:

You may hear these and other adaptations of the Torah Blessings when individuals or groups are called up for *aliyot* to the Torah.

This reflects a natural creative process at work in the renewal of Jewish life and practice.

Changes the wording to emphasize inclusivity:

... אֲשֶׁר בָּחַר בָּנוּ עִם כָּל הָעַמִּים. . .

... *asher bachar banu im kol ha-amim* . . .

... Who has chosen us **along with** all the Peoples. . .

Changes the wording to make a statement of praise without reference to other peoples:

... אֲשֶׁר בָּחַר בָּנוּ בְּאַהֲבָה וּבְרָצוֹן. . .

... *asher bachar banu b'ahavah u-v'ratzon* . . .

... Who has chosen us **with love and desire**. . .

Eliminates any reference to chosenness:

(This version is customary in Reconstructionist congregations.)

... אֲשֶׁר קָרַבְנוּ לְעִבּוּדְתּוֹ. . .

... *asher ker'vanu la-avodah-to* . . .

... Who has drawn us close to Your service. . .

Adapts the closing *bracha* using feminine names of God:

בְּרוּכָה אַתְּ יְהוָה (יְהוָה-שְׁכִינָה) נוֹתַת הַתּוֹרָה:

Bruchah At יְהוָה (or יְהוָה-שְׁכִינָה) *notenet ha-Torah*.

A Fountain of Blessings are You (fem.) *Yah* (or *Yah-Shekhinah*), *Giver of Torah*.

The Jewish mystical tradition teaches that, in any *bracha*, when we see the unpronounceable Holy Name יהוה and say aloud the Holy Name *Adonay*, which represents *Shekhinah*, we are bringing together the “masculine” and “feminine” aspects of the One in unity. While new adaptations of the traditional *brachot* offer innovative options, when we use the traditional language to offer any blessing we can hold this unifying intention in our hearts. (See more on pg. 85.)

AFTER THE TORAH READING

Those who have come up for the *aliyah* chant:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ:
(בָּרוּךְ אַתָּה יְהוָה נֹתֵן הַתּוֹרָה:) traditional masculine ending)
(בְּרוּכָה אַתְּ יְיָ-יְהִי-שְׁכִינָה/רְנוֹתָנֵת הַתּוֹרָה:) feminine God-language)

*Baruch Ata יהוה Eloheynu Melech ha-Olam,
asher natan lanu Torat emet, v'cha-yey olam natah b'tocheynu.*

- masculine: *Baruch Ata יהוה noteyn ha-Torah*
- feminine: *Bruchah At יְיָ Yah* (or *יְיָ-שְׁכִינָה Yah-Shekhinah*) *notenet ha-Torah*

A Fountain of Blessings are You, Holy One, Sourcing Power of Time and Space, Who has given us a Torah of truth, and planted eternal life within us.

~~~~~

### *Birkat ha-Gomeyl* בְּרַכַּת הַגּוֹמֵל

For someone who has completed a major journey, or survived illness or danger.

That person comes up to the Torah and calls out:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם *Baruch Ata יהוה Eloheynu Melech ha-Olam,*  
הַגּוֹמֵל לְחַיִּימָם טוֹבוֹת שְׁגַמְלָנִי כָּל טוֹב: *ha-gomeyl l'chayavim tovot, sheh-g'malani kol tov.*

The community responds:

מִי (שְׁגַמְלָהּ) (שְׁגַמְלָהּ) כָּל טוֹב הוּא (יִגְמְלָהּ) (יִגְמְלָהּ) כָּל טוֹב סְלָה:  
to a woman) (to a man)

*Mi (sheh-g'mal'cha)(sheh-g'maleyach) kol tov, Hu (yig'mal'cha) (yig'ma-leych) kol tov, Selah.*

A Fountain of Blessings are You, Holy One of Blessings, Sourcing Power of Time and Space, You bestow goodness on us beyond what we deserve, and You have bestowed every goodness upon me! The community responds: May the ultimate bestower of goodness, grant goodness to you!

# Blessing of the New Month

## Rosh Chodesh

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 וְאֲמוֹתֵינוּ שֶׁתְּחַדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה  
 וְלְבִרְכָה וְתִתֵּן לָנוּ חַיִּים אַרוּמִים חַיִּים שֶׁל שְׁלוֹם חַיִּים  
 שֶׁל טוֹבָה חַיִּים שֶׁל בְּרָכָה חַיִּים שֶׁל פְּרֻנְסָה חַיִּים שֶׁל  
 חֲלוּץ עֲצָמוֹת חַיִּים שְׂיֵשׁ בָּהֶם יִרְאֵת שָׁמַיִם וְיִרְאֵת  
 חֵטָא: חַיִּים שְׂאִין בָּהֶם בּוֹשָׁה וְכִלְמָה חַיִּים שֶׁל עֲשָׂר  
 וְכְבוֹד חַיִּים שֶׁתְּהֵא בָנוּ אֶהְבֵּת תּוֹרָה וְיִרְאֵת שָׁמַיִם  
 חַיִּים שְׂיִמְלֵא יְהוָה מְשָׁלוֹת לְבָנוּ לְטוֹבָה אָמֵן סְלָה:

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְאֲמוֹתֵינוּ וְגָאֵל אוֹתָם  
 מֵעַבְדוּת לְחֵרֹת הוּא יְגָאֵל אוֹתָנוּ בְּקָרוֹב וּיְקַבֵּץ גְּדֻחֵינוּ  
 מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ. חֲבֵרִים כָּל יִשְׂרָאֵל וְנֹאמֵר אָמֵן:

רֵאשׁ חֹדֶשׁ \_\_\_\_\_ יִהְיֶה בְּיוֹם \_\_\_\_\_  
 הַבֵּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה:

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ  
 וְעַל כָּל עַמּוֹ בֵּית יִשְׂרָאֵל לְחַיִּים וְלִשְׁלוֹם.  
 לְשִׁשׁוֹן וְלִשְׂמִחָה. לִישׁוּעָה וְלִנְחֻמָּה.  
 וְנֹאמֵר אָמֵן:

May it be Your desire, Holy One, God to us and to our ancestors, that You renew this month for us, for goodness and for blessing. Gift us with long life; lives of peace, goodness and blessing, nourishment and sustenance. May we enjoy healthy bodies, and lives filled with awe and reverence so that we shun wrong-doing. May our lives be free of shame and reproach; lives filled with abundance and honor, love of Torah and awe of Heaven, in which all the desires of our hearts are fulfilled for goodness. *Ameyn.*

May the One who made miracles for our ancestors, and redeemed them from slavery into freedom, continue to redeem us, and gather us from all four corners of the world, for all *Yisrael* is one fellowship

The New Month of \_\_\_\_\_ will begin on \_\_\_\_\_.

*Rosh Chodesh* \_\_\_\_\_

*yih'yeh b'yom* \_\_\_\_\_.

*Ha-ba aleynu v'al kol Yisrael l'tovah! May it come upon us and all Yisrael for goodness!*

May the Holy One renew this month for all of us, and all *Yisrael*, for life, peace, joy, gladness, redemption and consolation. *Ameyn.*

*Y'chad'shey-hu Ha-Kadosh-Baruch-Hu aleynu v'al kol amo beyt Yisrael l'chayyim u-l'shalom, l'sasson u-l'simchah, li-shuah, u-l'nechamah. V'nomar Ameyn*

### The Hebrew Months:

תִּשְׁרֵי / *Tishrey*

חֶשְׁוֵן / *Cheshvan*

כִּסְלֵב / *Kislev*

טֵבֵת / *Tevet*

שֵׁבַט / *Shevat*

אָדָר / *Adar* \*

(\*In a leap year אָדָר אַ / *Adar Rishon* or אָדָר בַּ / *Adar Sheyni*)

נִיסָן / *Nisan*

אֵיָר / *Iyar*

סִיָּוֵן / *Sivan*

תַּמּוּז / *Tamuz*

אָב / *Av*

אֵלוּל / *Elul*

# Haftarah Brachot

## Before reading the Haftarah

ברוך אתה יהוה אלהינו מלך העולם  
 אשר בחר בנביאים טובים  
 ורצה בדבריהם הנאמרים באמת.  
 ברוך אתה יהוה הבוחר בתורה ובמשה עבדו  
 וב ישראל עמו ובנביאי האמת וצדק.

## After the Haftarah

ברוך אתה יהוה אלהינו מלך העולם  
 צור כל העולמים צדיק בכל הדורות  
 האל הנאמן האומר ועשה המדבר ומקיים  
 שכל דבריו אמת וצדק.  
 נאמן אתה הוא יהוה אלהינו ונאמנים דבריו  
 ודבר אחד מדבריו אחר לא ישוב ריקם  
 כי אל מלך נאמן ורחמן אתה.  
 ברוך אתה יהוה האל הנאמן בכל דבריו.

רחם על ציון כי היא בית חיינו ולעלובת נפש  
 תושיע במהרה בימינו.  
 ברוך אתה יהוה משמח ציון בבניה.

שמחנו יהוה אלהינו באלהיו הנביא עבדך  
 ובמלכות בית דוד משיחך במהרה יבא ויגל לבנו  
 על פסאו לא ישוב זר ולא ינחלו עוד אחרים את כבודו  
 כי בשם קדשך נשבעת לו שלא יכפה גרו לעולם ועד.  
 ברוך אתה יהוה מגן דוד.

על התורה ועל העבודה ועל הנביאים  
 ועל יום השבת הנה (ועל יום חג המצות - חג השבעות -  
 חג הסוכות - השמיני חג העצרת הנה)  
 שנתת לנו יהוה אלהינו לקדשה ולמנוחה  
 (לששון ולשמחה) לכבוד ולתפארת.  
 על הכל יהוה אלהינו אנחנו מודים לך ומברכים אותך  
 יתברך שמה בפני כל חי תמיד לעולם ועד.  
 ברוך אתה יהוה מקדש השבת (וישראל והזמנים).

*Baruch Ata יהוה Eloheynu Melech ha-Olam,  
 asher bachar bin'vi-im tovim v'ratzah  
 b'divrey-hem ha-ne'emarim be-emet.*

*Baruch Ata יהוה ha-bocheyr ba-Torah  
 uv'Moshe av'do uv'Yisrael amo,  
 u-vin'vi-ey ha-emet va-tzedek.*

A Fountain of Blessings are You יהוה,  
 who chooses special ones through  
 whom the truth bursts forward.  
 You choose Torah, enlightened prophets  
 like Moshe, and deep listeners who  
 bring truth and model righteousness.

*Baruch Ata יהוה Eloheynu Melech ha-Olam  
 tzur kol ha-olamim, tzadik b'chol ha-dorot,  
 ha-El ha-ne'eman ha-omeyr v'oseh,  
 ha-m'dabeyr u-m'kayeym,  
 sheh-kol d'varav emet va-tzedek.*

A Fountain of Blessings are You יהוה,  
 Our God and Guide, pouring creation-  
 energy into the unfolding universe.  
 You are faithful with your power,  
 You speak and physicality emerges.  
 All Your manifestations are true and righteous.  
 A Fountain of Blessings are You Holy One,  
 faithful in fulfilling Your word.

Have compassion on Zion,  
 for she is the dwelling-place of our lives.  
 A Fountain of Blessings are You Holy One,  
 who lets Zion rejoice with her children.

Let us rejoice with *Eliyahu Ha-Navi*,  
 Your servant, and with the whole House  
 of David, Your *Mashiach*. May *Eliyahu*  
 come soon and bring joy to our hearts.  
 You promised that David's light would  
 never go out! May no unworthy one  
 occupy his throne!  
 A Fountain of Blessings are You יהוה,  
*Mageyn David* – Shield of David.

We thank You for Torah,  
 for the sacred service of this day,  
 for the enlightened  
 prophets and seers, for *Shabbos*  
 of holiness and rest, glory and delight,  
 (and for this Feast of *Matzah; Shavuot;*  
*Sukkot; Shemini Atzeret*).  
 May Your Name be praised by all life.  
 A Fountain of Blessings are You יהוה,  
 making *Shabbos* (*Yisrael*, and Festivals) holy.

Some communities place this chant for healing here

**(אָנאַ) אַל נָא רְפָא נָא לָהּ:**

*(Ana) El na r'fa-nah lah* – (Please) God heal her please.

These words were chanted by Moshe when Miriam was stricken, and she was healed. (Exodus 12:13)

The chant can be directed to any נשמה/soul, as soul is feminine in Hebrew.

One can also chant לוּ רְפָא נָא לֹא *r'fa-nah lo*, using the masculine form.

## Returning the Torah Scroll to the Ark

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתִיהּ וְיִמְלִיךָ מְלְכוּתִיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמַיָּא: *y'hey shmey raba m'varach l'olam u'l'olmey olmaya*

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא

בְּרִיךְ הוּא לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחְמְתָא דְאִמְרוּן בְּעֵלְמָא וְאִמְרוּ

אָמֵן: *ameyn*

Raising the Scroll – **הַגְּבָהָהּ** *Hag'bah-hah*

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה

לְפָנַי בְּנֵי יִשְׂרָאֵל עַל פִּי יְהוָה בְּיַד מֹשֶׁה:

*V'zoht ha-Torah asher sam Moshe lif'ney b'ney Yisrael al pi יהוה b'yad Moshe!*

This is the Torah given by Moshe to the children of *Yisrael*,  
the word of God transmitted through Moshe.

*Haftara reading can be placed here*

יְהַלְלוּ אֶת שֵׁם יְהוָה כִּי נִשְׁגַּב שְׁמוֹ לְבָדוֹ.

*ki nisgav shemo l'vado.*

יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה

*Y'hal'lu et shem יהוה*

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם וְיָרֵם קֶרֶן לְעַמּוֹ

*va-yarem keren l'amo*

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם

*hodu al eretz v'shamayim*

לְבָנֵי יִשְׂרָאֵל עִם קְרוּבוֹ. הַלְלוּיָהּ:

*leev'ney Yisrael am k'ro-vo. Hall'luYah!*

תְּהַלֵּה לְכָל חַסִּידָיו

*t'hee-lah l'chol chasidav*

Let us all praise the Name of the One, alone to be exalted!

Whose Glory fills the earth and the heavens, and Who has raised our people's strength.

Praise to all the fervent ones! To the Children of *Yisrael*, people near to God! *Hall'uYah!*

מִזְמוֹר לְדָוִד

|                                                  |                              |
|--------------------------------------------------|------------------------------|
| הָבוּ לַיהוָה כְּבוֹד וְעֹז:                     | הָבוּ לַיהוָה בְּנֵי אֱלִים  |
| הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ:        | הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ |
| אֵל הַכְּבוֹד הַרְעִים יְהוָה עַל מַיִם רַבִּים: | קוֹל יְהוָה עַל הַמַּיִם     |

Mizmor l' David

Havu la-יהוה b'ney eylim,  
Havu la-יהוה k'vod sh'mo,  
Kol יהוה al ha'mayim,

Havu la-יהוה kavod va-ohz.  
Hish'ta-cha-vu la-יהוה b'hadrat kodesh.  
El ha-kavod hir'im, יהוה al mayim rabim.

|                                             |                             |
|---------------------------------------------|-----------------------------|
| קוֹל יְהוָה בְּהַדָּר:                      | קוֹל יְהוָה בַּפֶּחַח       |
| וַיִּשְׁבֵּר יְהוָה אֶת אַרְזֵי הַלְּבָנוֹן | קוֹל יְהוָה שֹׁבֵר אַרְזִים |
| לְבָנוֹן וּשְׂרִיּוֹן כְּמוֹ בֶן רֵאמִים    | וַיִּרְקֵדֵם כְּמוֹ עֵגֶל   |

Kol יהוה ba-koach,  
Kol יהוה shoveyr arazim,  
Va-yar'kideym k'mo eygel,

Kol יהוה beh-hadar  
Va-y'shabeyr יהוה et ar'zey hal'vanon.  
L'vanon v'siryon k'mo ven r'eymim.

|                                                           |                                                           |
|-----------------------------------------------------------|-----------------------------------------------------------|
| קוֹל יְהוָה יַחֲלֵל מִדְּבַר                              | קוֹל יְהוָה חֲצֵב לַהַבּוֹת אֵשׁ                          |
| קוֹל יְהוָה יַחֲלֵל אֵילוֹת                               | יַחֲלֵל יְהוָה מִדְּבַר קֹדֶשׁ:                           |
| וַיִּחַשֵּׁף יַעֲרוֹת וּבְהִיכָלוֹ כָּלוּ אִמֵּר כְּבוֹד: | וַיִּחַשֵּׁף יַעֲרוֹת וּבְהִיכָלוֹ כָּלוּ אִמֵּר כְּבוֹד: |
| וַיִּשָּׁב יְהוָה מִלְּפָנָיו לְעוֹלָם:                   | יְהוָה לְמַבּוּל יִשָּׁב                                  |
| יְהוָה יְבַרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:                    | יְהוָה עֹז לְעַמּוֹ יִתֵּן                                |

Kol יהוה chotzeyv la-havot eysh,  
Yacheel יהוה mid'bar kadeysh,  
Va-yeh-cheh-sof y'arot u-v'heyshalo kulo omeyr kavod:  
יהוה la-mabul yashav,  
יהוה ohz l'amo yiteyn,

Kol יהוה yacheel mid'bar  
Kol יהוה y'choleyl ayalot  
יהוה Melech l'olam.  
יהוה y'vareych et amo va-shalom.



To יהוה belongs the Glory and the Power! The voice of יהוה thunders over the waters, full of might. The voice of יהוה shatters the cedars of Lebanon, making mountains leap like cattle! The voice of יהוה carves out flames of fire. The desert trembles, oak trees dance and the forests are stripped bare! In the Temple, everything proclaims God's Presence. יהוה ruled over the Flood and will rule forever. May יהוה give strength to us and bless us with peace!



יִשְׂרָאֵל וְאוֹרֵיָהּ וְקִדְשָׁהּ בְּרִיךְ הוּא חַד הוּא:  
 תּוֹרָה אֹרֶה הַלְלוּיָהּ!

*Yisrael, v'Oraita, v'Kud'sha-Brich-Hu chad hu. Torah orah, Hall'luYah.*

*Yisrael, Torah and The Holy-One-of-Blessing are One!*

*Torah is Light! Hall'luYah !*

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתוֹמְכֵיהָ מְאֹשֶׁר:  
 דְּרָכֶיהָ דְרָכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם:  
 הַשִּׁיבָנוּ יְהוָה אֵלֵינוּ וְנָשׁוּבָה חֲדָשׁ יִמֵּינוּ כְּקֶדֶם.

*Eytz chayim hee, la-macha-zikim bah, v'tomcheh-hah m'ushar,*

*D'racheh-hah dar'chey noam, v'chol n'tee-vo-tehah Shalom!*

*Ha-shee-veynu יהוה eylecha v'nashuvah! Chadeysh yameynu k'kedem!*

She is a Tree of Life to all who hold fast to her. Everyone who upholds her is fortunate!

Her ways are pleasantness and all her paths are peace.

Let us return to You! May a time of renewal come!



She is a Tree of Life,

More precious than gold.

Hold her in your heart and you will understand,

עֵץ חַיִּים הִיא *Eytz chayim hee*

Her roots are deep and wise. Her branches filled with light.

And all her pathways are peace.

(R' Hanna Tiferet Siegel)

**To davven Musaf:** The opening and closing sections of the *Musaf Amidah* are the same as the *Shacharit Amidah*. Open *Musaf* with a *hatzi kaddish*. Begin the *Amidah* on pgs. 31 through the top of pg. 32. Then substitute the *Musaf Kedusha* and *Tikkanta Shabbat*, pgs. 66-7, and resume on the top of pg. 34 with the closing texts of the *Amidah*.



# We Rise to Praise and Weave the Dream *Aleynu*

**עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית**

*Aleynu l'shabeyach la-Adon ha-kol, lateyt gedulah l'Yotzer B'reysheet*

alternative wordings

|                                            |                                             |
|--------------------------------------------|---------------------------------------------|
| שְׁלוּ * עֲשֵׂנוּ כְּגוֹיֵי הָאָרְצוֹת     | <i>Sheh Lo asah-nu k'goyey ha-ara-tzot,</i> |
| וְלוּ * שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה | <i>v'Lo samanu k'mish'p'chot ha-adamah.</i> |
| שְׁלוּ * שָׁם חֶלְקֵנוּ כָּהֵם             | <i>Sheh Lo sam chelkeynu ka-hem,</i>        |
| וְגֵרְלָנוּ כְּכֹל הָעוֹלָם:               | <i>v'goraleynu k'chol ha-olam.</i>          |

You have made us a unique people, along with all the nations of the earth whose destiny we share.

or

|                                     |                                        |
|-------------------------------------|----------------------------------------|
| אֲשֶׁר נָתַן לָנוּ תוֹרַת אֱמֶת     | <i>Asher natan lanu Torat emet.</i>    |
| וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ: | <i>V'cha-yey olam nata b'tocheynu.</i> |

You give us a Torah of Truth, and plant eternal life within us.

**וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.**

*Va-anachnu kor'eem* (we bend our knees with humility) *u-mish'tacha-veem* (and bow)  
*u-modeem* (offer our gratitude) *lifney Melech Malchey ha-M'lacheem, ha-Kadosh-Baruch-Hu!*

Before the Holy One of Blessing, the Ultimate *Melech*, Sourcing Power!

שֶׁהוּא נֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וְשָׁכִינַת עֲזוֹ  
בְּגִבְהֵי מְרוֹמַיִם הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת מַלְכֵנוּ אֶפְסֵ זוּלָתוֹ כְּפִתוּב  
בְּתוֹרָתוֹ:

For God stretched forth the heavens and laid the foundations of the earth... This is our God, there is nothing else. As is written in Torah:

וַיַּדַּעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבָּהּ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם  
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד:

*V'yada'ta ha-yom va-hashey-vota el l'vavecha ki יהוה Hu ha-Elohim ba-shamayim mi-ma-al v'al ha-aretz mi-tachat. Eyn od! Know fully with mind and heart: יהוה is God! There is nothing else!*

עַל כֵּן נִקְוָה לָהּ יְהוָה אֱלֹהֵינוּ לְרֵאוֹת מֵהֵרָה בְּתַפְאֵרַת עֲזָה לְהַעֲבִיר גְּלוּלִים  
מִזֶּה הָאָרֶץ וְהָאֱלִילִים פְּרוֹת יִפְרָתוֹ. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי וְכֹל בְּנֵי בֶשֶׂר  
יִקְרְאוּ בְּשִׁמָּה. לְהַפְנוֹת אֵלֶיהָ כָּל רְשָׁעֵי אֶרֶץ. יִפְרִי וַיַּדְעוּ כָּל יוֹשְׁבֵי תְּבֵל כִּי  
לָהּ תִּכְרַע כָּל בָּרָה תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיהָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.  
וְלִכְבוֹד שְׁמָהּ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתָהּ. וְתִמְלֶךְ עֲלֵיהֶם  
מֵהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּהּ הִיא וְלְעוֹלָמֵי עַד תִּמְלוֹךְ בְּכָבוֹד:  
כְּפִתוּב בְּתוֹרָתָהּ יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

We trust that the day will come when the many gods of divisiveness and distortion, the broken pieces of the whole, will be re-united in the One, and true Godliness will shine throughout the world.





*Od Yavo Shalom Aleynu*

עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ וְעַל כָּל־עוֹלָם *Od yavo Shalom aleynu, v'al kulam!*

עָלֵינוּ וְעַל כָּל הָעוֹלָם *Shalom, aleynu v'al kol ha-olam.*

שְׁלוֹם סָלָאָם *Shalom – Salaam*

**Peace will yet come for us and for everyone; for us and for the whole world.**

(Hebrew lyrics and music, Moshe ben Ari / "Sheva")

**And then all that has divided us will merge,  
And then compassion will be wedded to power,  
And then softness will come to a world that is harsh and unkind,  
And then both men and women will be gentle,  
And then both women and men will be strong,  
And then no person will be subject to another's will,  
And then all will be rich and free and varied,  
And then the greed of some will give way to the needs of many,  
And then all will share equally in the earth's abundance,  
And then all will care for the sick and the weak and the old,  
And then all will nourish the young,  
And then all will cherish life's creatures,  
And then all will live in harmony with each other and the earth,  
And then everywhere will be called Eden once again.**

(Judy Chicago)

וְנֵאמַר וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ  
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

*V'ne-emar, v'hayah* יהוה *l'melech al kol ha-aretz.*

*Ba-yom ha-hu yih-yeh* יהוה *echad u-sh'mo echad!*

As it is written: The Source will be the center around which the world will turn.  
On that day the Eternal will truly be One, with all shapes and forms of its glory.

\* note: Without altering the pronunciation, in this version the Hebrew spelling of שְׁלוֹם *sheh-lo* changes the meaning of the traditional text from "שָׁלָא – who has not" (...made us like other nations) to "שָׁלוּ – who has made us God's" (implying – with the other nations) making the text more universalistic and inclusive. – Reb Zalman

(To make this inclusivity more emphatic, Reb Zalman and others have begun to say עִם as in עִם גּוֹיֵי הָאָרְצוֹת – with all the nations and עִם כָּל הָעוֹלָם – our fate like all of them.)



# Mourner's *Kaddish*

Euphonic Translation, by Richard Heiberger,  
— matches the assonance, cadence and rhythm of the Aramaic.

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא

*Yit'gadal v'yit'kadash Sh'mey Rabba*

בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ

*b'al'ma dee vra chee-r'ootey v'yam'leech mal'chutey*

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.

*b'cha-yey-chon u-v'yomey-chon u-v'cha-yey d'chol Beyt Yisrael*

בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

*ba-a-ga-la u-vee-zman kareev, v'imru: Ameyn*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עַלְמַיָּא:

*Y'hey Sh'mey Rabba m'va-rach l'alam, u-l'al'mey al'maya*

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

*Yit'barach v'yish-ta-bach v'yit'pa-ar, v'yit'romam, v'yit'nasey*

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא

*v'yit'hadar, v'yit'aleh, v'yit'halal, Sh'mey d'Kud'sha*

בְּרִיךְ הוּא!

לְעֵלְא (וְלְעֵלְא) מִן כּוֹל בְּרַכְתָּא וְשִׁירָתָא

*L'eyla (on Shabbat Shuvah add: u-l'eyla) meen kol bir'chata v'shirata*

תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרוּן בְּעֵלְמָא

*toosh'b'chata v'nechemata da-amiran b'al'ma*

וְאִמְרוּ אָמֵן: *v'imru: Ameyn*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא

*Y'hey shlama rabba min sh'maya*

וְחַיִּים עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל

*v'chayim aleynu v'al kol Yisrael*

וְאִמְרוּ אָמֵן: *v'imru: Ameyn*

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם

*Oseh Shalom bim'ro-mav, Hu ya'aseh Shalom*

עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל וְעַל כּוֹל יוֹשְׁבֵי תֵיבֵל

*aleynu, v'al kol Yisrael, v'al kol yosh'vey teyveyl.*

וְאִמְרוּ אָמֵן: *v'imru: Ameyn*

Magnified and sanctified is the Name of *Yah*  
in the world by will created.

May *Yah's* governance govern in your lifetime,  
and in your days,

and in the life of the Family *Yisrael*,  
speedily, and in a time come near.

And we say: *Ameyn*.

**We praise the Name of *Yah*, unceasing,  
Eternally turning to eternity.**

May it be blessed, and it be acclaimed,  
and it be gloried, and it be adorned,

and it be hailed, and it be adored,  
and it be raised, and it be praised

—the Name, the Holy Name,

**Blessèd Be—**

far (on *Shabbat Shuvah* add: and farther)

beyond any blessings and hymns,  
praises and solace uttered in this world.

And we say: *Ameyn*.

May there be abundant peace  
from Heaven,

and life upon us and on all *Yisrael*.

And we say: *Ameyn*.

**May the Maker of *Shalom* above  
continue to make *Shalom***

**upon us and on all *Yisrael*.**

**and on the world wherein we dwell.**

And we say: *Ameyn*.



## *Eyn K'Eloheynu*

אין כַּאדוֹיִנוּ     *Eyn ka-do-neynu,*  
 אין כְּמוֹשִׁיעֵנוּ.     *Eyn k'mo-shi-eynu.*

אין כַּאֱלֹהֵינוּ     *Eyn keylo-heynu,*  
 אין כְּמַלְכֵנוּ.     *Eyn k'mal'keynu,*

מִי כַּאדוֹיִנוּ     *Mi cha-do-neynu*  
 מִי כְּמוֹשִׁיעֵנוּ.     *Mi ch'mo-shi-eynu.*

מִי כַּאֱלֹהֵינוּ     *Mi cheylo-heynu,*  
 מִי כְּמַלְכֵנוּ.     *Mi ch'mal'keynu,*

נוֹדֶה לַאדוֹיִנוּ     *Nodeh la-do-neynu,*  
 נוֹדֶה לְמוֹשִׁיעֵנוּ.     *Nodeh l'mo-shi-eynu.*

נוֹדֶה לְאֱלֹהֵינוּ     *Nodeh leylo-heynu,*  
 נוֹדֶה לְמַלְכֵנוּ.     *Nodeh l'mal'keynu,*

בְּרוּךְ אֲדוֹיִנוּ     *Baruch ado-neynu,*  
 בְּרוּךְ מוֹשִׁיעֵנוּ.     *Baruch mo-shi-eynu.*

בְּרוּךְ אֱלֹהֵינוּ     *Baruch Eloheynu,*  
 בְּרוּךְ מַלְכֵנוּ.     *Baruch mal'keynu,*

אַתָּה הוּא אֲדוֹיִנוּ     *Ata hu ado-neynu,*  
 אַתָּה הוּא מוֹשִׁיעֵנוּ.     *Ata hu mo-shi-eynu.*

אַתָּה הוּא אֱלֹהֵינוּ     *Ata hu Eloheynu,*  
 אַתָּה הוּא מַלְכֵנוּ.     *Ata hu mal'keynu,*

אַתָּה הוּא שְׁהַקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים.

*Ata Hu sheh-hik'tiru avo-teynu l'fanecha et k'toret ha-samim.*

There is none like Our God, our *Adon*, our *Melech*, our Saving Power!

Who is like Our God, our *Adon*, our *Melech*, our Saving Power!

Let us thank Our God, our *Adon*, our *Melech*, our Saving Power!

Let us praise Our God, our *Adon*, our *Melech*, our Saving Power!

You are Our God, our *Adon*, our *Melech*, our Saving Power!

You are the One before whom our ancestors once burned  
 the fragrant incense.



## *Eyn K'Eloheyenu with Ladino verses*

|                           |                       |                         |                        |
|---------------------------|-----------------------|-------------------------|------------------------|
| אין פֿמוֹשִׁיעֵנוּ.       | אין פֿמֶלְכֵנוּ       | אין פֿאַדוֹנֵינוּ       | אין פֿאַלֶּהֵינוּ      |
| מִי כְמוֹשִׁיעֵנוּ.       | מִי כְמֶלְכֵנוּ       | מִי כְאַדוֹנֵינוּ       | מִי כְאַלֶּהֵינוּ      |
| נוֹדֵה לְמוֹשִׁיעֵנוּ.    | נוֹדֵה לְמֶלְכֵנוּ    | נוֹדֵה לְאַדוֹנֵינוּ    | נוֹדֵה לְאַלֶּהֵינוּ   |
| בְּרוּךְ מוֹשִׁיעֵנוּ.    | בְּרוּךְ מֶלְכֵנוּ    | בְּרוּךְ אֲדוֹנֵינוּ    | בְּרוּךְ אֱלֹהֵינוּ    |
| אַתָּה הוּא מוֹשִׁיעֵנוּ. | אַתָּה הוּא מֶלְכֵנוּ | אַתָּה הוּא אֲדוֹנֵינוּ | אַתָּה הוּא אֱלֹהֵינוּ |

*Eyn keylo-heynu, Eyn ka-do neynu, Eyn k'mal-keynu, Eyn k'mo-shi-eynu.*

**Non como nuestro Dio, Non como nuestro Señor  
Non como nuestro Rey, Non como nuestro Salvador**

*Mi cheylo-heynu, Mi cha-do-neynu, Mi ch'mal-keynu, Mi ch'mo-shi-eynu.*

**Quien como nuestro Dio, Quien como nuestro Señor  
Quien como nuestro Rey, Quien como nuestro Salvador**

*Nodeh leylo-heynu, Nodeh la-do-neynu, Nodeh l'mal-keynu, Nodeh l'mo-shi-eynu.*

**Loaremos a nuestro Dio, Loaremos a nuestro Señor  
Loaremos a nuestro Rey, Loaremos a nuestro Salvador**

*Baruch Eloheyenu, Baruch ado-neynu, Baruch mal-keynu, Baruch mo-shi-eynu.*

**Bendicho nuestro Dio, Bendicho nuestro Señor  
Bendicho nuestro Rey, Bendicho nuestro Salvador**

*Ata hu Eloheyenu, Ata hu ado-neynu, Ata hu mal-keynu, Ata hu mo-shi-eynu.*

**Tu el nuestro Dio, Tu el nuestro Señor  
Tu el nuestro Rey, Tu el nuestro Salvador**

(Ladino is medieval Judeo-Spanish, which accounts for the divergence from modern Spanish spelling, ie. nuestro vs. nuestro)

## *Eyn K'Eyloheyenu*

sung to the melody of *Ha-Tikvah*

– intermediary Arabic and English verse:

*La Ilah-ha Illah Allah-hu (2x)*

Brothers and sisters, our God is One (2x)

لَا إِلَهَ إِلَّا اللَّهُ



## Adon Olam

בְּטֶרֶם כָּל יִצְיִר נִבְרָא.  
 אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא.  
 לְבַדּוֹ יִמְלֹךְ נוֹרָא.  
 וְהוּא יְהִי בְּתַפְאֲרָה.  
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
 וְלוֹ הָעוֹז וְהַמְשָׁרָה.  
 וְצוּר חֲבְלֵי בַעַת צָרָה.  
 מִנַּת כּוֹסֵי בַיּוֹם אֶקְרָא.  
 בַּעַת אִישׁוֹן וְאַעִירָה.  
 יְהוּה לִי וְלֹא אִירָא.

*Adon Olam asher malach  
 b'terem kol y'tzir nivra,  
 L'eyt na'asah v'cheftzo kol,  
 azay Melech Sh'mo nikra.*

*V'acharey kichlot ha-kol,  
 l'va-do yimloch norah,  
 V'Hu hayah, v'Hu hoveh,  
 v'Hu yih-yeh b'tif'arah.*

*V'Hu echad v'eyn sheyni,  
 l'hamshil lo l'hachbira,  
 B'li reyshit, b'li tachlit,  
 v'lo ha-oz v'ha-misra.*

*V'Hu Eli v'chay goali,  
 v'tzur chevli b'eyt tzarah,  
 V'Hu ni-si, u-manos li,  
 m'nat kosi b'yom ekrah.*

*B'yado afkeed ruchy,  
 b'eyt ishan, v'a-irah,  
 V'im ruchy, g'vi-ya-ti,  
 יהוה li, v'lo irah.*

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ  
 לַעֲת נַעֲשָׂה בְּחַפְצוֹ כָּל  
 וְאַחֲרֵי כָּכֹלֹת הַכֹּל  
 וְהוּא הָיָה וְהוּא הוּהוּ  
 וְהוּא אֶחָד וְאֵין שְׁנֵי  
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית  
 וְהוּא אֵלֵי וְחֵי גְאֵלֵי  
 וְהוּא נְסִי וּמְנוֹס לִי  
 בְּיָדוֹ אֶפְקִיד רוּחֵי  
 וְעַם רוּחֵי גּוֹיֹתַי

*Adon Olam: Master of Time and Space,  
 who "malach" – sourced and sustained all –  
 before any form was created;  
 When Your desire brought all into being,  
 Then your Name was called Melech:  
 Source of Power!  
 After all has ceased to be, You,  
 Awesome One, "yimloch" alone.  
 Was-ness, Is-ness, and Will-be-ness, in splendor!  
 Perfect Oneness without other to compare  
 or declare equal!  
 Beginningless, Endless! Power and Dominion!  
 My God, Living Source of saving power:  
 Anchoring rock for my pain in time of distress,  
 My banner, my refuge,  
 The portion in my cup on the day I call out!  
 Into your hand I entrust my life-breath,  
 When I sleep and when I wake,  
 So too my physical body  
 יהוה is with me. I shall not fear.*



We Celebrate and Protect the Unique Holiness of

## *Shabbos*

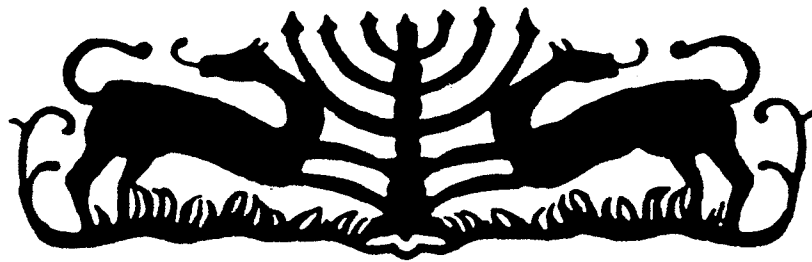
וְשָׁמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת  
לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם.  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם  
כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַּשׁ.

*V'shamru v'ney Yisrael et ha-Shabbat,  
la-asot et ha-Shabbat l'dorotam brit olam.  
Beyni u-veyn b'ney Yisrael ot hee l'olam,  
ki sheyshet yamim asah יְהוָה et ha-shamayim v'et ha-aretz,  
u-va-yom ha-sh'vee-ee, shavat va-yi-nafash.*



The people *Yisrael* shall guard *Shabbat*,  
making *Shabbat* a holy time for all generations.  
It is an eternal covenant between Me and the people *Yisrael*,  
For in six “days” יְהוָה made the heavens and the earth,  
and on the seventh “day,”  
יְהוָה made *Shabbat* – “ceasing”  
and imparted *nefesh* – “soul/consciousness” – to the world.

Appendix:  
Songs and Prayers



# Ashrey

Fortunate are they who dwell in Your house, they will always praise You.  
Fortunate are they who are near You. Fortunate are they who know You are God.  
I will extol You, my sovereign, and bless You every day.  
Though Your greatness is beyond praising, even beyond imagining.  
Generation will praise Your deeds to generation.  
They will talk of Your wonders and tell of Your awesome deeds.  
I will declare Your great goodness and sing of Your righteousness.  
For You are gracious and full of compassion, slow to anger and abounding in love.  
You are good to all. Your mercy is upon all your works.  
All You created will praise You, and those who love You will bless you.  
Your reign endures forever.  
You support those who stumble and raise those bent low.  
All eyes look to You with hope.  
Opening Your hand to every creature, You sustain them in their need.  
You are just in all Your ways, loving in all Your deeds.  
You are near to those who call on You.  
You fulfill those who revere you. You hear their cry and help them.  
You look after those who love You, but bring destruction to the wicked.  
My mouth will sing Your praises. All who live will praise You now and forever.

(Translation adapted from *siddur Vetaher Libenu*, Cong. Beth El, Sudbury MA)

*Ashrey yosh'vey veytecha,  
Ashrey ha-am sheh-kacha lo,*

*od y'hallelu-cha selah.  
ashrey ha-am sheh יהוה Elohav.*

*T'hilah l'David:*

*Aromeem'cha Elohay ha-Melech,  
B'chol yom avar'che-ka,  
Gadol יהוה u-m'hulal m'od,  
Dor l'dor y'shabach ma-a'secha,  
Hadar k'vod hodecha,  
Ve'ezuz nor'otecha yomeyru,  
Zeycher rav tuv'cha yabee-u,  
Chanun v'rachum יהוה,  
Tov יהוה lakol,  
Yoducha יהוה kol ma-a'secha,  
K'vod malchut-cha yomeyru,  
L'hodee-a leev'ney ha-adam g'vurotav,  
Mal'chut'cha mal'chut kol olamim,  
Someych יהוה l'chol ha-nofleem,  
Eney chol eylecha y'sabeyru,  
Poteyach et yadecha,  
Tzadik יהוה b'chol d'rachav,  
Karov יהוה l'chol kor'av,  
R'tzon y'rey-av ya-a'seh,  
Shomeyr יהוה et kol ohavav,  
T'hee-lat יהוה y'daber pee,  
Va-anachnu n'vareych Yah, mey-ata v'ad olam, HalleluYah!*

*va-avarcha shimcha l'olam va-ed.  
va-aha-l'la shimcha l'olam va-ed.  
v'lig'dulato eyn cheyker.  
u-g'vuro-techa yageedu.  
v'divrey nif'l'otecha asi-cha.  
u-g'dulat'cha asap'renah.  
v'tzid'kat'cha y'raneynu.  
erech apayim u-g'dal chased.  
v'rachamav al kol ma-a'sav.  
va-cha-see-decha y'var'chu-cha.  
u-g'vura-t'cha y'dabeyru.  
u-ch'vod hadar mal'chuto.  
u-mem'shal'techa b'chol dor va-dor.  
v'zokeyf l'chol ha-k'fu-feem.  
v'ata noteyn la-hem et ach'lam b'eeto.  
u-mas'bee-ya l'chol chay ratzon.  
v'chaseed b'chol ma-a'sav.  
l'chol asher yikra-u-hu ve-emet.  
v'et shav'atam yish'ma v'yoshee-eym.  
v'et kol ha-r'sha-eem yash'meed.  
veey-vareych kol basar shem kodsho l'olam va-ed.*



אֲשֵׁרֵי יוֹשְׁבֵי בֵיתֶךָ  
 אֲשֵׁרֵי הָעַם שֹׁפְכֵה לּוֹ  
 עוֹד יִהְלִלוּךָ סְלָה:  
 אֲשֵׁרֵי הָעַם שְׂיִהוּה אֱלֹהֵיו:

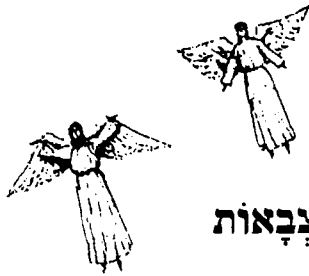
תְּהִלָּה לְדָוִד

|                                                                |                                                       |
|----------------------------------------------------------------|-------------------------------------------------------|
| אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ                                | וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד:                 |
| בְּכָל יוֹם אֶבְרַכְּךָ                                        | וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:                  |
| גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד                                | וְלִגְדֻלְתּוֹ אֵין חֶקֶר:                            |
| דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ                                | וּגְבוּרְתֶיךָ יִגִּידוּ:                             |
| הַדָּר כְּבוֹד הַוָּדָךְ                                       | וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:                   |
| וְעִזּוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ                              | וּגְדוּלְתֶךָ אֲסַפְּרֶנָּה:                          |
| זָכַר רַב טוֹבָךָ יִבְיַעוּ                                    | וְצִדְקָתֶךָ יִרְנְנוּ:                               |
| חֲנוּן וְרַחוּם יְהוָה                                         | אֲרָךְ אַפִּים וּגְדֹל חֶסֶד:                         |
| טוֹב יְהוָה לְכָל                                              | וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:                        |
| יְהוָה יְהוָה כָּל מַעֲשֵׂיךָ                                  | וְחִסְדֵיךָ יִבְרַכּוּכָה:                            |
| כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ                                   | וּגְבוּרְתֶךָ יִדְבְּרוּ:                             |
| לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרְתֶיךָ                      | וּכְבוֹד הַדָּר מַלְכוּתֶיךָ:                         |
| מַלְכוּתֶךָ מַלְכוּת כָּל עֲלָמִים                             | וּמִמְשַׁלְתֶךָ בְּכָל דוֹר וָדוֹר:                   |
| סוֹמֵךְ יְהוָה לְכָל הַנְּפֹלִים                               | וְזוֹקֵף לְכָל הַכַּפּוּפִים:                         |
| עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ                                | וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:           |
| פּוֹתַח אֶת יָדֶךָ                                             | וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן:                       |
| צַדִּיק יְהוָה בְּכָל דְרָכָיו                                 | וְחִסִּיד בְּכָל מַעֲשָׂיו:                           |
| קָרוֹב יְהוָה לְכָל קוֹרְאָיו                                  | לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת:                    |
| רְצוֹן יִרְאֵיו יַעֲשֶׂה                                       | וְאֶת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:               |
| שׁוֹמֵר יְהוָה אֶת כָּל אֲהַבָּיו                              | וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד:                     |
| תְּהִלַּת יְהוָה יִדְבַר פִּי                                  | וַיְבָרֶךְ כָּל בֶּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד: |
| וְאֲנַחְנוּ נִבְרָךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ: |                                                       |

# מוֹסַף *Musaf Amidah texts: Musaf Kedusha and Tikkanta Shabbat*

To *davven* a communal *Musaf Amidah* insert the *Musaf Kedusha* and *Tikkanta Shabbat* to replace the communal *Shacharit Kedusha* and following pgfs. on pgs. 32-33. Resume at top of pg. 34 (or at *Yis'm'chu* at the bottom of pg. 33). To *davven* a private silent *Musaf Amidah*, Reb Zalman's *Tikkanta Shabbat* can likewise replace the texts following the private *Kedusha* on pg. 33. Resume with pg. 34.

נְעַרְיִצָּה וְנִקְדִּישָׁה כְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ.



הַמְקַדְּשִׁים שְׂמָהּ בְּקֹדֶשׁ

כְּפָתוּב עַל יַד נְבִיאָהּ

וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת

מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ:

כְּבוֹדוֹ מְלֵא עוֹלָם מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לְזֶה

אֵיךְ מְקוֹם כְּבוֹדוֹ

לְעֲמָתָם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ:

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וַיַּחֲזֵן עִם הַמִּיחֲדִים שְׂמוֹ

עָרַב וּבִקֵּר בְּכָל יוֹם תָּמִיד

פְּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלִכְנוּ הוּא מוֹשִׁיעֵנוּ

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׂנִית לְעֵינֵי כָּל חַי

לְהִיּוֹת לָכֶם לְאֱלֹהִים:

אֲנִי יְהוָה אֱלֹהֵיכֶם:

וּבְדַבְרֵי קֹדֶשׁ פָּתוּב לְאֹמַר:

מְלֹוֹהּ יְהוָה לְעוֹלָם אֱלֹהֵיךְ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ

וּלְנִצָּח נִצְחִים קֹדֶשְׁתָּהּ נִקְדִּישׁ

וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד

כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ (on *Shabbat Shuvah*: הַמְּלֹךְ הַקְּדוֹשׁ).

*Na'aritz'cha v'nak'dish'cha k'sod siach sar'fey kodesh. Ha-mak'dishim Shim'cha ba-kodesh, katuv al-yad n'vee-echa, v'kara zeh el zeh v'amar:*

We'll revere You and declare Your Name holy like the holy angelic *Seraphim* who in mystic utterance proclaim Your holiness in the Holy Space, as written in the vision of (Ezekiel) Your Prophet: "And the angelic *Seraphim* called one to the other:

***Kadosh! Kadosh! Kadosh! יהוה Tz'vaot; M'loh chol ha-aretz k'vodo!***

Holy! Holy! Holy! is the Living Source of Multiplicity! Everything is saturated with the Divine Presence! The Glory of the One fills all existence."

*K'vodo maley olam. M'shar'tav shoalim zeh-lah-zeh: "Ah-yey m'kom k'vodo?"*

"Where is the place of God's Glory?" the ministering angels ask. Those facing them answer:

*l'u-ma-tam baruch yomeyru:*

***Baruch K'vod יהוה Mim'komo!***

*Mim'komo Hu yifen b'rachamim, v'yachon am ha-m'yachadim Sh'mo erev va-voker, b'chol yom tamid, pa-amayim b'avavah Shema omrim:*

A Fountain of Blessings is the Presence of God, flowing from God's Place! May The Holy One turn in nurturing love and be compassionate to us, who twice each day with love proclaim "Shema Yisrael..."

***Shema Yisrael, יהוה Eloheynu, יהוה Echad! Hu Eloheynu, Hu Avinu, Hu Mal'keynu, Hu Moshee-eynu, v'Hu yash'mee-eynu b'rachamav shey-neet, l'eyney kol chay: "...lih'yot la-chem l'Eylohim.***

*יהוה* is our God, our Source, our *Melech*, and our Saving Power; with nurturing love reminding us [of the promise] "...to be your *Elohim/God* and Guide. I am *יהוה* your God! (Num. 15:41)"

***Ani יהוה Elohey-chem!*** "U-v'divrey kod'shecha katuv ley'mor "Yim'loch יהוה l'olam; Elohayich Tzion, l'dor va-dor Hall'luYah!"

It is written in the Holy Writings (Psalm 146:10): "יהוה will be *Melech* forever, Your God Zion, for all generations!" We'll tell our children of Your greatness, and they will tell our grandchildren. In every generation we will proclaim Your holiness. Our lips will never abandon Your praise! A Fountain of Blessings are You *יהוה*, Great and Holy Power.

*L'dor va-dor nagid god'lecha u-l'netzach n'tzachim k'dushat'cha nak'deesh, v'shiv'cha-cha Eloheynu mipinu lo yamoosh l'olam va-ed, ki El Melech gadol v'kadosh Ata. Baruch Ata יהוה, ha-El ha-Kadosh (on Shabbat Shuvah: ha-Melech ha-Kadosh).*

# מוֹסַף *Tikkanta Shabbat for the Shabbat Musaf Amidah*

– an original liturgical text by Reb. Zalman Schachter-Shalomi

תִּכְנַנְתָּ שַׁבַּת רְצִיתָ קְרִבְנוּתִיהָ  
צִוִּיתָ פְּקוּדֵיהָ  
עִם סְדוּרֵי נִוְסַחָאוֹתֶיהָ.  
מְעַנְגֶיהָ לְעוֹלָם כְּבוֹד יִנְחָלוּ  
טוֹעֲמֶיהָ חַיִּים זְכוּ.  
וְגַם הָאוֹהָבִים דְּבָרֶיהָ  
גִּדְלָה בְּחָרוּ.  
אִז מִסִּינַי צִוִּיתָ עַל הַשַּׁבָּת:

You manifested Shabbat, seeking our closeness.  
You gave us tasks of rest  
and chants to worship You,  
Enduring delight! A glorious heritage  
to fully taste Life.  
We love every thing about Shabbat,  
and aspire to Her grandeur,  
Then at Sinai You pledged us to resting.

וּבִכֵּן יְהִי רְצוֹן מִלְּפָנֶיךָ  
שֶׁתִּקְבַּל אֶהְבַּתְנוּ וְיִרְאַתְנוּ  
וְאֵת עוֹנֵג הַשַּׁבָּת  
שֶׁאֲנוּ מְעַנְגִים לְכְבוֹדֶךָ  
כְּקִרְבָּן כֹּחַ וּמַחַ  
לֵב רֵגֶשׁ וְתוֹדָעָה.

So take pleasure God,  
in receiving our love and awe,  
and Shabbat delight,  
to which we open ourselves in Your honor,  
offering energy, and awareness,  
heart, feelings, and consciousness.

(Continue below, or with the traditional “*Yism'chu*” on pg. 33.)

נִשְׂמְחָה בְּמַלְכוּתֶךָ  
עִם שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֵג  
כֻּלָּנוּ נִשְׂבְּעוּ וְנִתְעַנְּגוּ מִטּוֹבֶךָ  
בְּנִשְׂמַתְנוּ הִיתָרָה  
וְשִׂמְחָה בְּהִדְרַת קִדְשֶׁךָ.

We'll rejoice in Your majestic Presence  
with others who keep Shabbat, and evoke delight;  
all of them satisfied and thrilled with Your goodness  
– added Shabbat soul –  
ecstatic at Your splendor.

וּבַשְּׁבִיעִי  
רְצִיתָ בּוֹ וְקִדַּשְׁתּוֹ  
חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ  
זְכָר לְמַעֲשֵׂה בְּרֵאשִׁית:

And on the Seventh day  
which You willed to be sacred  
You called it a longed-for day  
reminder of those first moments...

(To conclude *Musaf*, continue with *Amidah* pgs. 34-35)

HALLEL

# Songs of Praise!



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרְאֵךְ אֶת הַהִלֵּל.

*Baruch Ata יהוה Eloheynu Melech ha-Olam  
asher kid'shanu b'mitzvotav v'tzivanu likro et ha-Hallel*

A Fountain of Blessings are You, Infinite One, Our God and our Guide,  
You make us holy with Your *mitzvot*, and You make it a *mitzvah* to sing *Hallel!*

|                                                       |                                                       |
|-------------------------------------------------------|-------------------------------------------------------|
| הִלְלוּיָהּ                                           | <i>Hall'luYah!</i>                                    |
| הִלְלוּ עַבְדֵי יְהוָה,                               | <i>Hal'lu avdey יהוה,</i>                             |
| הִלְלוּ אֶת־שֵׁם יְהוָה:                              | <i>Hal'lu et shem יהוה,</i>                           |
| יְהִי שֵׁם יְהוָה מְבֹרָךְ:                           | <i>Yehi shem יהוה m'vorach,</i>                       |
| מֵעַתָּה וְעַד־עוֹלָם:                                | <i>Mey-atah v'ad olam.</i>                            |
| מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ                        | <i>Mi-mizrach shemesh ad m'vo-o,</i>                  |
| מִהַלְלֵי שֵׁם יְהוָה:                                | <i>M'hulal shem יהוה,</i>                             |
| רַם עַל־כָּל־גּוֹיִם יְהוָה,                          | <i>Ram al kol goyim יהוה,</i>                         |
| עַל הַשָּׁמַיִם כְּבוֹדוֹ.                            | <i>Al ha-shamayim kvodo.</i>                          |
| מִי כִּיְהוָה אֱלֹהֵינוּ הַמַּגְבִּיהַי לְשָׁבֶת:     | <i>Mee ka-יהוה Eloheynu! Ha-mag'bihi lashavet,</i>    |
| הַמַּשְׁפִּילֵי לְרֵאוֹת בַּשָּׁמַיִם וּבָאָרֶץ.      | <i>Ha-mash-pili lirot ba-shamayim u-va-aretz.</i>     |
| מִקִּימֵי מַעַפָּר דָּל מֵאַשְׁפּוֹת יָרִים אֲבִיוֹן: | <i>M'kimi mey-afar dal, mey-ashpot yarim evyon.</i>   |
| לְהוֹשִׁיבֵי עִם נְדִיבִים עִם־נְדִיבֵי עַמּוֹ.       | <i>L'hoshivi im n'divim, im n'divey amo.</i>          |
| מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת אִם־הַבָּנִים שְׂמֵחָה    | <i>Moshivi akeret ha-bayit eym ha-banim s'meycha!</i> |
| הִלְלוּיָהּ:                                          | <i>Hall'luYah!</i>                                    |

**Hall'luYah! Praise Yah! All servants of יהוה praise the Name of the One!**

**May the Name of יהוה be blessed from now until eternity!**

From the rising of the sun until it sets, praise the Name of יהוה !  
High above all nations, whose Glory is even higher than the heavens!  
Who is like the Infinite One our God and Guide,  
Who raises the poor from the dust and the destitute from the trash,  
so they can be seated with princes,  
and makes the barren woman a joyful mother of children!

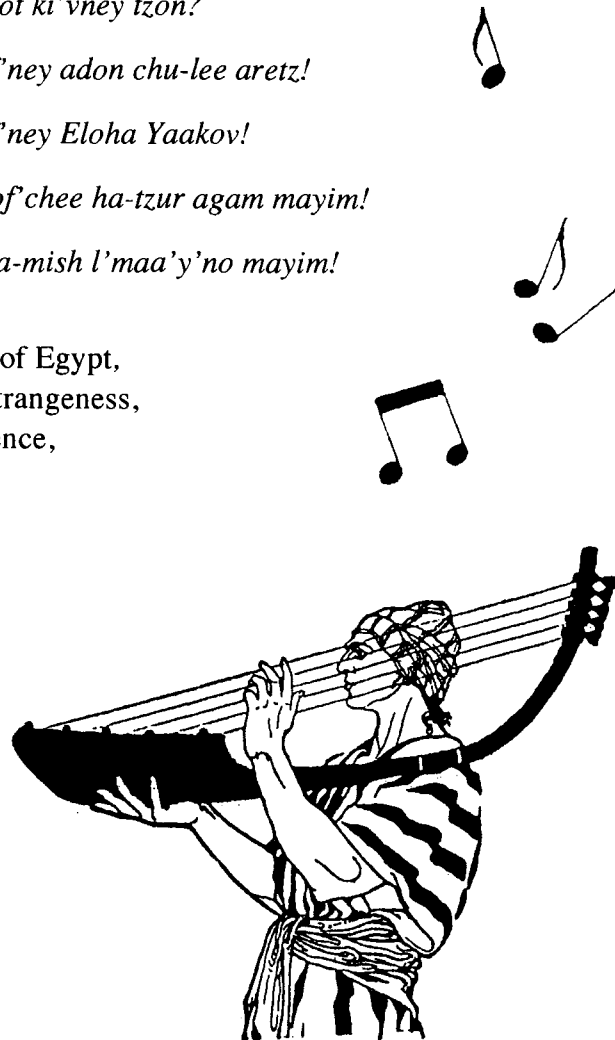
**Hall'luYah!**

(Psalm 113)

|                                 |                                        |
|---------------------------------|----------------------------------------|
| בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם | <i>B'tzeyt Yisrael mi-Mitzrayim</i>    |
| בֵּית יַעֲקֹב מֵעַם לֵעֹז:      | <i>Beyt Yaakov mey-am lo-ez,</i>       |
| הֵיְתָה יְהוּדָה לְקֹדֶשׁוֹ     | <i>Ha-y'tah Yehudah l'kod'sho.</i>     |
| יִשְׂרָאֵל מִמְּשָׁלוֹתָיו:     | <i>Yisrael mam'sh'lo-tav.</i>          |
| הַיָּם רָאָה וַיָּנֹס           | <i>Ha-yam ra-ah va-ya-nos!</i>         |
| הַיַּרְדֵּן יָסַב לְאַחֹר:      | <i>Ha-Yarden yisov l'achor!</i>        |
| הַהָרִים רָקְדוּ כְּאֵילִים     | <i>Heh-harim rak'du ch'eylim!</i>      |
| גְּבָעוֹת כְּבָנִי-צֹאן:        | <i>G'va-ot ki-vney tzon!</i>           |
| מַה לָּךְ הַיָּם כִּי תָנוֹס    | <i>Mah l'cha ha-yam ki tanoos?</i>     |
| הַיַּרְדֵּן תִּסֹּב לְאַחֹר:    | <i>Ha-Yarden tisor l'achor?</i>        |
| הַהָרִים תִּרְקְדוּ כְּאֵילִים  | <i>Heh-harim tir'k'du ch'eylim?</i>    |
| גְּבָעוֹת כְּבָנִי-צֹאן:        | <i>G'va-ot ki'vney tzon?</i>           |
| מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ  | <i>Mi-lif'ney adon chu-lee aretz!</i>  |
| מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:     | <i>Mi-lif'ney Eloha Yaakov!</i>        |
| הַהֶפְכִי הַצּוּר אֲגַם-מַיִם   | <i>Ha-hof'chee ha-tzur agam mayim!</i> |
| חֲלַמִּישׁ לְמַעַיְנוֹ-מַיִם:   | <i>Cha-la-mish l'maa'y'no mayim!</i>   |

When *Yisrael* came out of *Mitzrayim*, out of Egypt,  
The House of *Yaakov* from that place of strangeness,  
Judah became a sanctuary for God's Presence,  
*Yisrael*, God's vehicle for guidance.  
The sea watched and fled back!  
The Jordan river turned its course!  
The mountains leapt like rams!  
The hills, like lambs!  
What's come over you, sea, that you flee?  
And you Jordan, that you turn backward?  
You mountains that leap like rams,  
you hills like lambs?  
Tremble Earth, before the Master!  
Before the God of *Yaakov*!  
This is the One  
who turns rock into water  
and flint into fountains!

(Psalm 114)



יהוה זְכָרְנוּ יְבָרֵךְ  
 יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל  
 יְבָרֵךְ אֶת־בֵּית אַהֲרֹן:  
 יְבָרֵךְ יִרְאֵי יְהוָה  
 הַקְּטָנִים עִם־הַגְּדֹלִים:  
 יוֹסֵף יְהוָה עֲלֵיכֶם  
 עֲלֵיכֶם וְעַל־בְּנֵיכֶם:  
 בְּרוּכִים אַתֶּם לַיהוָה  
 עֹשֵׂה שָׁמַיִם וָאָרֶץ:  
 הַשָּׁמַיִם שָׁמַיִם לַיהוָה  
 וְהָאָרֶץ נָתַן לְבְנֵי־אָדָם:  
 לֹא הַמֵּתִים יְהַלְלוּ־יָהּ  
 וְלֹא כָל־יֶרֶדֵי דוּמָה:  
 וְאַנְחֵנוּ נְבָרֵךְ יָהּ  
 מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

יהוה z'chara-nu y'vareych,  
 Y'vareych et beyt Yisrael,  
 Y'vareych et beyt Aharon.  
 יהוה Y'vareych yirey  
 Ha-k'tanim im ha-g'dolim.  
 Yosef יהוה aleychem,  
 Aleychem v'al b'neychem  
 יהוה B'roo-chim atem la-יהוה  
 Oseh shamayim va-aretz.  
 יהוה Ha-shamayim, shamayim la-יהוה  
 V'ha-aretz natan leev'ney Adam.  
 Lo ha-mey-tim y'hal'lu Yah,  
 V'lo kol yordey dumah.  
 Va-anachnu n'vareych Yah,  
 Mey-ata v'ad olam! Hall'luYah!



יהוה – The Holy One – who has remembered us, will bless us; blessing the House of *Yisrael*, the House of *Aharon* and all the “*yirey shamayim*” – all who hold *יהוה* in reverent awe – the lowly and the great. May *יהוה* increase you and your children. You are all blessed by *יהוה*, maker of the heavens and the earth. The heavens belong to *יהוה*, but the earth is given to us! The silent dead can't sing praise, but we can! We will sing our praise to *יהוה* forever! *Hall'luYah, Praise Yah!* (Psalm 115)

הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם  
 שִׁבְּחוּהוּ כָּל־הָאֲמִיּוֹת:  
 כִּי גָבַר עָלֵינוּ חַסְדּוֹ  
 וְאַמֶּת־יְהוָה לְעוֹלָם. הַלְלוּיָהּ:

Hal'lu et יהוה kol goyim!  
 Shab'chu-hu kol ha-oo-meem  
 Ki gavar aleynu chasdo  
 V'emet יהוה l'olam! Hall'luYah!

Praise *יהוה* all nations, for great is *יהוה*'s loyal love, and eternal is *יהוה*'s truth. *Hall'luYah!* (Psalm 117)

הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:  
 יֹאמְרוּ־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ:  
 יֹאמְרוּ־נָא בֵּית־אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ:  
 יֹאמְרוּ־נָא יִרְאֵי יְהוָה כִּי לְעוֹלָם חַסְדּוֹ:

Hodu la-יהוה ki tov, ki l'olam chasdo.  
 Yomar na Yisrael, ki l'olam chasdo.  
 Yom'ru na veyt Aharon, ki l'olam chasdo.  
 Yom'ru na yirey יהוה, ki l'olam chasdo.

Thank *יהוה* who is good, whose *chesed* /loyal love is as vast as time and space!  
 May all *Yisrael*, the House of *Aharon*, and all those in awe of God proclaim: “*Ki l'olam chasdo!*” (Psalm 118:1)

מִן־הַמִּצָּר קָרָאתִי יְהוָה *Meen ha-mey-tzar karati Yah,*

עֲנֵנִי בַמִּרְחֹבִים: *A-nani va-mer'chav Yah!*

Out of my distress I called on יהוה, who answered by setting me free! (Psalm 118:5)

עֲזֵי וְזִמְרַת יְהוָה וַיְהִי־לִי לִישׁוּעָה: *Ozi v'zimrat Yah, va-y'hi li, li-y'shuah*

*Yah is my strength and my song and will be my saving power. (Psalm 118:15)*

פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אֲבֹא־בָם אוֹדֶה יְהוָה: *Pitchu li sha-arey tzedek. avo vam odeh Yah.*

זֶה־הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ: *Zeh ha-sha-ar la-יהוה, tzadikim ya-vo-u vo.*

אוֹדֶה כִּי עָנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה: *Od'cha ki ani-tani, va-t'hi li li-y'shua.*

אֲבֹן מָאֵסוּ הַבּוֹנִים הִיטָה לְרֹאשׁ פִּנָּה: *Eh-ven ma-a'su ha-bonim, hay'tah l'rosh pinah.*

מֵאֵת יְהוָה הִיטָה זֹאת *Mey-eyt יהוה hay'tah zot*

הִיא נִפְלְאת בְּעֵינֵינוּ: *Hee nif'lat b'ey-ney-nu.*

זֶה הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׂמְחָה בוֹ: *Zeh ha-yom asah יהוה, nagilah v'nis'm'cha vo!*

Open to me the gates of righteousness – I will enter and thank יהוה! This is the gate of יהוה. The righteous will enter! I thank You for You have answered and saved me! The stone which the builders rejected has become the cornerstone! This is the marvelous work of יהוה! This is the day יהוה has made! Rejoice and be glad in it! (Psalm 118:19-24)

אֲנֵא יְהוָה הוֹשִׁיעָה נָא: אֲנֵא יְהוָה הוֹשִׁיעָה נָא: *Ana יהוה hoshiah na! Ana יהוה hoshiah na!*

אֲנֵא יְהוָה הַצְּלִיחָה נָא: אֲנֵא יְהוָה הַצְּלִיחָה נָא: *Ana יהוה hatz'lichah na! Ana יהוה hatz'lichah na!*

Please יהוה save us! Please יהוה let us prosper! (Psalm 118:25)



בָּרוּךְ הֵבֵא בְּשֵׁם יְהוָה *Baruch ha-ba b'Shem יהוה*

בֵּירְכֵנוּכֶם מִבֵּית יְהוָה: *Beyrach'nu-chem mee-beyt יהוה*

אֵל יְהוָה וַיֵּאָר לָנוּ *El יהוה va-ya-er lanu*

אִסְרוּ־חַג בְּעֵבְתֵים עַד־קַרְנוֹת הַמִּזְבֵּחַ: *Isru Chag ba-avoteem ad karnot ha-mizbeyach.*

אֵלֵי אַתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמְמֶךָ: *Eli Ata v'o-deka. Elohay aro-m'meka*

הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ: *Hodu la-יהוה ki tov, ki l'olam chasdo!*

Blessed be the one who comes in the Name of יהוה. We bless you from the House of יהוה! יהוה is our God and has given us light! Bring on the Festival procession, adorned with myrtle around the horns of the altar. You are my God and I will thank and exalt You! Give thanks to יהוה who is good, whose loyal love endures forever! (Psalm 118:26-29)

כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל. *Ki mey-olam v'ad olam Ata El*

בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ מְהֻלָּל בַּתְּשׁוּבָחוֹת: *Baruch Ata יהוה melech m'hu-lal ba-tish'bachot*

Through all Time and Worlds You are God! A Fountain of Blessings are You יהוה, extolled with our praises!

## Turn Turn Turn

To every thing, turn, turn, turn, there is a season, turn, turn, turn,  
And a time, for every purpose under heaven.

A time to be born, a time to die, a time to plant, a time to reap,  
A time to kill, a time to heal, a time to laugh, a time to weep.

A time to build up, a time to break down, a time to dance, a time to mourn,  
A time to cast away stones, a time to gather stones together.

A time of war, a time of peace, a time of love, a time of hate,  
A time you may embrace, a time to refrain from embracing.

A time to gain, a time to lose, a time to rend, a time to sew,  
A time to love, a time to hate.

A time for peace, I swear it's not too late.

(Kohellet 3:1-8. adapted by Pete Seeger, 1962)

לְךָ לְךָ לְךָ *L'chi Lach* / לְךָ לְךָ *Lech L'cha*

*L'chi Lach*, to a place that I will show you.

*Lech L'cha*, to a place you do not know.

*L'chi Lach*, and your name will be a blessing,

You shall be a blessing, *L'chi Lach*.

*L'chi Lach*, and I will make your name great.

*Lech L'cha*, and all will praise your name.

*L'chi Lach*, on your journey I will bless you.

You shall be a blessing, *L'chi Lach*.

לְךָ לְךָ *Lech L'cha* (לְךָ לְךָ *L'chi Lach* in the feminine) is what God said to Abraham when he and Sarah understood that they would have to “pick themselves up and go forward” in order to follow their new spiritual path – departing from what was familiar to venture out into the unknown. It was their willingness to take this physical and spiritual risk that set them on the path that we inherit. While this song was composed in the feminine, it can be sung in the masculine as well.-MP

(Lyrics (adapted) and music, Debbie Friedman)

## Kaddish D'Rabbanan

For our teachers,

And our students,

And the students of our students,

We ask for peace and loving kindness, and let us say: Amen.

And for all who study Torah,

Here and everywhere,

May they be blessed with all they need, and let us say: Amen.

We ask for peace and loving kindness, and let us say: Amen, Amen!

We ask for peace and loving kindness, and let us say: Amen!

(Lyrics and music, Debbie Friedman, with minor adaptation: our students - MP)



# Holy Mountain

וְהִבִּיאוּתִּים אֶל־הַר קֹדֶשׁי וְשִׂמְחֹתִים בְּבֵית תְּפִלָּתִי  
כִּי בֵיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים:

*Va-havi-o-tim el har kodshi, v'simach-tim b'veyt t'filla-ti,  
Ki veyti beyt-t'fillah yi-karey l'chol ha-amim.*

**And they will come to my Holy Mountain,  
And rejoice in my House of Prayer.  
My House will be a House of Prayer for all people.**

(Isaiah 56:7/English lyrics and music, Rabbi Aryeh Hirschfield)

## *Mizmor Shir Chanukat Ha-Bayit l'David*

אֵלֶיךָ יְהוָה אֶקְרָא וְאֵל אֲדֹנָי אֶתְחַנֵּן:  
שְׁמַע יְהוָה וְחַנּוּנִי יְהוָה הִיָּה עִזָּר לִי:

*Eylecha יהוה eh-kra, v'el Adonay et'chanan.  
Sh'ma יהוה v'chaneyni, יהוה ehyeh ozer li.*

I called to You יהוה, and to Adonay I appealed.  
Hear me יהוה and be gracious to me! יהוה be my helper! (Psalm 30: 9;11)

הִפַּכְתָּ מִסִּפְדִּי לְמַחֹל לִי פִּתַּחְתָּ שִׁקִּי וַתֵּאֲזַרְנִי שִׂמְחָה:  
לְמַעַן יִזְמְרָךָ כְּבוֹד וְלֹא יִדָּם יְהוָה אֱלֹהֵי לְעוֹלָם אוֹדְךָ:

*Hafach'ta mis'p'di l'machol li. Pitach'ta saki va-t'az'rey-ni simchah.  
L'maan y'zamer'cha chavod v'lo yidom. יהוה Elohay l'olam o-deh-ka.*

You turned my mourning upside down,  
And You taught me to dance around and around.  
You opened up my sack of woe,  
And You taught me that joy is the way to go.  
So that I might sing Your praise, from my quiet core.  
O God, my God, I will thank you for evermore!

(Psalm 30:12-13/ English lyrics and music, Rabbi Louis Sutker)

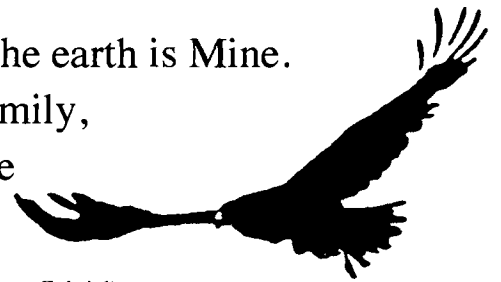
## *Va-essa Et'chem*

וְאַשָׂא אֶתְכֶם עַל-כַּנְפֵי נְשָׁרִים וְאָבָא אֶתְכֶם אֵלַי:  
וְהֵייתֶם לִי סִגְלָה כִּי-לִי כָּל-הָאָרֶץ:  
וְאַתֶּם תְּהִיוּ-לִי מִמְּלַכַת כֹּהֲנִים וְגוֹי קְדוֹשׁ...

*Va-essa et'chem al kanfey n'sharim, va-avi et'chem eylay  
Vi-h'yee-tem li s'gulah, ki li kol ha-aretz,  
V'atem ti-h'yoo li mam'lechet Kohanim, v'goy kadosh...*

I did lift you up on loving eagle wings,  
I have brought you back to Me.

You will be My treasured ones, for all the earth is Mine.  
And you will be a sacred family,  
In touch with the Divine  
Forever, for all time.



(Exodus 19: 4-6/ English Lyrics and music, Rabbi Yaakov Gabriel)

הַלְלוּ אֲדֹנָי . הַלְלוּ אֵל-שַׁדַּי . הַלְלוּ אֱלֹהֵי . יְהוָה !

*Hal'lu Adonay, Hal'lu El-Shaddai. Hal'lu Elohay. Yah!  
Praise Adonay, El Shaddai, Elohay, Yah!*

(Southeast Asian melody arranged by Hazzan Richard Kaplan)

לוֹלֵי תוֹרַתְךָ שֶׁשְׂשַׁעֵי אֶז אַבְדָּתִי בְּעַנְיִי:

*Luley Torat-cha sha-a'shu-ay az avad'ti b'on-yi.*

If your *Torah* were not my delight,  
I would be lost in my distress.

(Psalm 119:92)

*Mitzvah G'dolah*

מִצְוָה גְדוֹלָה לְהִיּוֹת בְּשִׂמְחָה תָּמִיד.

*Mitzvah g'dolah lih'yote b'sim'chah tamid.*

It is a great *mitzvah* to be continually joyful!

(Reb Nachman of Breslov)

*Yad Elohim ba-kol*

יַד אֱלֹהִים בְּכֹל.

The hand of God is in everything!

(chant, Eli Shirim Lester)

תָּנוּ לִי לִיבְכֶם וְאוֹלֵיךְ אֶתְכֶם בְּדֶרֶךְ חֲדָשׁ

*T'nu li lib'chem v'oleech etchem b'derech chadash*

שְׁלֹא הָלַךְ בּוֹ אָדָם מֵעוֹלָם.

*sheh-lo halach bo adam mey-olam*

Give Me your hearts, and I will lead you on a new path, one that no one has walked before.

(Reb Nachman of Breslov)

לֵב טָהוֹר בְּרָא-לִי אֱלֹהִים וְרוּחַ נָכוֹן חֲדָשׁ בְּקִרְבִּי:  
אֶל-תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קִדְשְׁךָ אַל-תִּקַּח מִמֶּנִּי:

*Lev tahor b'ra li Elohim, v'ruach nachon chadeysh b'kirbi*

*Al tash'licheyni mil'fanecha, v'ruach kod'sh'cha al tikach mimeni*

*Elohim, create within me a pure heart, and renew a right spirit within me.  
Don't send me away from You, and Your Holy Spirit don't take from me.*

(Psalm 51:12-13. melodies by Shantam Zohar, Israel Partouche, Guy Tzvi Mintz, et al.)

*Shviti*

שְׁוִיתִי יְהוָה לְנֶגְדִי תָּמִיד.

*Shiviti יהוה l'negdi tamid*

I will put יהוה before me always.

(Psalm 16:8)

*Ozi v'Zimrat Yah*

עֲזִי וְזִמְרַת יְהוָה וַיְהִי-לִי לִישׁוּעָה

*Ozi v'zimrat Yah, va-y'hi li, li-y'shuah*

God is my strength. God is my song. God is my help when things go wrong.

In every heart there dwells the One: Creator of earth, moon and sun.

In times of joy, in times of need, the light of God is like a seed,

Planted deep within the soul: The Guiding Source that makes us whole.

(Exodus 15:2. chant, R' Shefa Gold et al./ English lyrics and music, R' Hanna Tiferet Siegel)

*Ivdu*

עֲבֹדוּ אֶת־יְהוָה בְּשִׂמְחָה בְּאוֹ לְפָנָיו בְּרִנָּה:

*Ivdu et יהוה b'simchah, bo-u l'fanav bir'nah-nah.*

Come serve the Holy One with joy!

(Psalm 100:2 melody, Rabbi Moshe Shur, et al.)

*Achat Sha-al'ti*

אַחַת שְׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ  
שְׁבִתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיֵּי  
לְחַזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:

*Achat sha-al'ti mey-eyt יהוה – Otah avakeysh:*

*Shivti b'veyt יהוה kol y'mey cha-yay.*

*Lachazot b'noam יהוה u-l'vakeyr b'heychal-o*

One thing I ask of יהוה, I earnestly pray,  
that I might dwell in יהוה's House all the days of my life,  
to behold the beauty of יהוה, and enter the Holy Place.

(Psalm 27:4. melody, Paul Schoenfeld, et.al.)

*Zeh Ha-Yom*

זֶה־הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׂמְחָה בוֹ:

*Zeh ha-yom asah יהוה nagilah v'nis'm'cha vo!*

This is the day that God has made. Rejoice in it!

(Psalm 118:24)

*Yehi Shalom b'Cheyleych*

יְהִי־שְׁלוֹם בְּחִילְךָ שְׁלוֹה בְּאֶרְמְנוֹתֶיךָ:

*Yehi Shalom b'cheyleych, shalvah b'ar'm'notayich.*

(May there be) *Shalom* within your walls, prosperity within your palaces.

(Psalm 122:7)

*U'fros Aleynu Sukkat Shalom*

וּפְרוֹשׂ עָלֵינוּ סִכַּת שְׁלוֹם:

*U'fros aleynu sukkat shalom*

Spread over us the *Sukkah* of Your peace

Spread over all of us, wings of Peace – *Shalom*

שְׁלוֹם

Draw water in joy from the Living Well:

*Mayim Chayim מֵיִם חַיִּים Waters of Life • שְׁלוֹם Shalom*

(Hebrew liturgical text from evening prayers. English lyrics and music, Rabbi Aryeh Hirschfeld)

Pitchu Lee

פְּתַחוּ-לִי שַׁעַר־צְדָק אֲבֹא-בָם אוֹדֶה יְהוָה:  
זֶה-הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ:

*Pitchu lee sha'arey tzedek avo vam odeh Yah.*

*Zeh ha-sha-ar la-יהוה, tzadikim yavo-u vo.*

(Psalm 118:19-20)

Open for me the gates of righteousness. I will enter and give thanks to יהוה.

Ilu Finu

אֱלוֹ פִינוּ מְלֵא שִׁירָה פִּיָּם:

*Ilu finu mah-ley shirah ka-yam*

*(Ilu ka-yam)*

(Hebrew liturgical text from *Nishmat*. English lyrics and music, Cantor Linda Hirschhorn)

Let us have songs to fill our mouths, as full as the sea!

*Tzadik ka-Tamar*

צְדִיק כַּתְּמָר יִפְרַח כְּאֶרֶז בְּלְבָנוֹן יִשְׁגֶּה:  
שְׁתוּלִים בְּבֵית יְהוָה בְּחַצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:  
עוֹד יְנוּבוֹן בְּשִׁיבָה דְשֵׁנִים וְרַעֲנָנִים יִהְיוּ:  
לְהַגִּיד כִּי יָשָׁר יְהוָה צוּרֵי וְלֹא עוֹלָתָהּ בוֹ:

*Tzadik ka-tamar yif'rach. k'erez bal'vanon yis'geh*

*Sh'tulim b'veyt יהוה, b'chatz'rot Eloheynu yaf'richu*

*Od y'noovoon b'seyvah, d'sheynim v'ra-a-na-nim yi-h'yu*

*L'hagid ki yashar יהוה, tzuri v'lo avlata bo.*

The righteous will flourish like a palm tree, and grow mighty like a cedar in Lebanon, planted in the house of our God. Even in old age they will be fruitful, full of vigor and strength – declaring that יהוה is just, my Rock, in which there is no unrighteousness.

(Psalm 92:13-16. Israeli melody, Amitai Ne'eman / traditional lyrical melody, Louis Lewandowski )

*L'ma-an Achay v'Rey-ay*

לְמַעַן-אֲחֵי וְרַעֲי אֲדַבְרָה-נָא שְׁלוֹם בְּךָ:  
לְמַעַן בֵּית-יְהוָה אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לְךָ:

*L'ma-an achay v'rey-ay, a-dabrah-na shalom bach.*

*L'ma-an beyt יהוה / HaShem Eloheynu, avak'shah tov lach.*

Because of my brothers and friends, because of my sisters and friends,  
Please let me ask, please let me say, "Peace to you!"

This is the house, the house of the One, I wish the best for you !

(Psalm 122:8-9 / Talmud Berachot 64a. English lyrics and music, Rabbi Shlomo Carlebach)

## Hareyni M'kabeyl Alay

הַרִינִי מִקַּבֵּל עָלַי אֶת מִצְוַת הַבּוֹרֵא  
וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹךָ:

*Hareyni m'kabeyl alay, et mitzvat ha-Borey  
V'ahavta l'rey-acha kamocha*

I am prepared to take upon myself the *mitzvah* of The Creator:  
"You Shall Love Your Fellow Person as Yourself."

(Leviticus 19:18)

## One Love, One Heart

One love, one heart!  
Let's get together and feel all right.  
One love, one heart!  
Give thanks and praise to the One,  
And we can feel alright.



Let us be lifted by our high intentions.  
There is a future that we all can seek:  
To end our bickering through peaceful intervention,  
To hear the blessings that our children speak.

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים שֶׁבֶת כָּלָנוּ גַם יַחַד:

*Hiney mah tov u-mah na-im, shevet kulanu gam yachad*

Lets get together for a true solution,  
Embrace each other in a holy, happy way.  
There is no sense in endless retribution.  
We need to open to a brand new day!

(music: Bob Marley. Heb. Psalm 133:1 adapred. English lyrics, Rabbi Yaakov Gabriel)

## Od Yavo Shalom Aleynu

*Od yavo Shalom aleynu, (3x)  
V'al kulam!  
Shalom, aleynu v'al kol ha-olam  
Shalom – Salaam*

Peace will yet come for us and for everyone,  
for us and for the whole world.

עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ וְעַל כָּלָם  
עָלֵינוּ וְעַל כָּל הָעוֹלָם  
שְׁלוֹם סָלָאָם

(Hebrew lyrics and music, Moshe ben Ari / "Sheva")

# Yah Elohey-chem: Emet

And you shall love your God for you are a spark of the Divine,  
And you shall love each other as yourself.  
And you shall love the stranger for you have drifted too.  
Let love for all fill your heart

## CHORUS

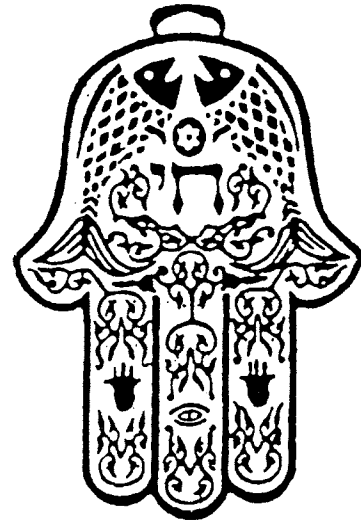
Yah Elohey-chem emet יהוה אלהיכם: אמת

I call the universe to witness today,  
Life and death I set before you.  
Into your hands are the blessing and the curse.  
Choose life and see blessings in your time.  
Choose life so those you love may be blessed.

## CHORUS

Yah Elohey-chem emet יהוה אלהיכם: אמת

Let love for all fill your heart.



אני יהוה אלהיכם אשר הוצאתי אתכם מארץ מצרים  
להיות לכם לאלהים. אני יהוה אלהיכם: אמת

Ani Yah Elohey-chem asher hotzey-ti et-chem mey-eretz Mitzrayim,  
Li-h'yot la-chem l'Eylo-heem. Ani Yah Elohey-chem, emet.....

(Hebrew from paragraphs following the *Shema*, incl. Numbers 15:41. English lyrics and music, Rabbi Shawn Israel Zevit)

*Kam'ti Ani Lif'toach l'Dodi*

קמתי אני לפתח לדודי

I will open to you my beloved! Will you open, open to me? (Song of Songs 5:5. chant, Rabbi Shefa Gold)

*V'Ik'votecha lo Noda-u*

ועקבותיך לא נדעו

Your footsteps were not known.

(Psalm 77:20. chant, Rabbi Shefa Gold)

*Sab'enu va-boker chas'decha;*

שבוענו בבקר חסדך ונרננה ונשמחה בכל ימינו:

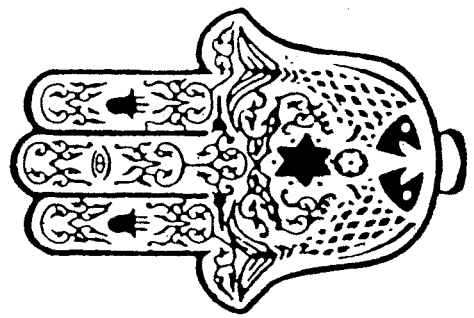
*Sab'eynu va-boker chas'decha; u-n'ran'nah v'nis'm'chah b'chol yameynu.*

May Your loving-kindness satisfy us in the morning; and we will sing out and we will rejoice for all our days.

(Psalm 90:14. chants, Rabbi Shefa Gold / Yossi Weintraub)

# L'Chay Olamim – The One Who Lives Forever

|                            |                  |                              |                            |
|----------------------------|------------------|------------------------------|----------------------------|
| Understanding and Blessing | לְחַי עוֹלָמִים: | הָאֲדָרֶת וְהָאֱמוּנָה       | ha-aderet v'ha-emunah      |
| Grandeur and Greatness     | לְחַי עוֹלָמִים: | הַבִּינָה וְהַבְּרָחָה       | ha-bina v'ha-b'rachah      |
| Knowledge and The Word     | לְחַי עוֹלָמִים: | הַגָּאוּה וְהַגְּדוּלָה      | ha-ga'avah v'ha-g'dulah    |
| Majesty and Magnificence   | לְחַי עוֹלָמִים: | הַדְּעָה וְהַדְּבּוּר        | ha-dey-a v'ha-dibbur       |
| Counsel and Strength       | לְחַי עוֹלָמִים: | הַהוֹד וְהַהֲדָר             | ha-hod v'heh-hadar         |
| Luster and Brilliance      | לְחַי עוֹלָמִים: | הַוַּעַד וְהַוְתִיקוּת       | ha-va'ad v'ha-vatikut      |
| Valor and Treasure         | לְחַי עוֹלָמִים: | הַזֵּיו וְהַזֹּהָר           | ha-zeev v'ha-zohar         |
| Adornment and Purity       | לְחַי עוֹלָמִים: | הַחַיִּל וְהַחֲסוֹן          | ha-cha-yil v'ha-cho-sen    |
| Unity and Awesomeness      | לְחַי עוֹלָמִים: | הַטָּכֶס וְהַטָּהָר          | ha-teches v'ha-tohar       |
| Crown and Glory            | לְחַי עוֹלָמִים: | הַיְיִחּוּד וְהַיְרָאָה      | ha-yichud v'ha-yir'ah      |
| Precept and Practice       | לְחַי עוֹלָמִים: | הַכֶּתֶר וְהַכְבוֹד          | ha-keter v'ha-kavod        |
| Sovereignty and Rule       | לְחַי עוֹלָמִים: | הַלְקָח וְהַלְבוּב           | ha-lekach v'ha-libuv       |
| Adornment and Permanence   | לְחַי עוֹלָמִים: | הַמְּלוּכָה וְהַמְּשָׁלָה    | ha-m'luchah v'ha-mem'shala |
| Mystery and Wisdom         | לְחַי עוֹלָמִים: | הַנּוֹי וְהַנִּצָּח          | ha-noy v'ha-netzach        |
| Power and Humility         | לְחַי עוֹלָמִים: | הַסְּגוּי וְהַשְּׁגָב        | ha-siguy v'ha-segev        |
| Splendor and Wonder        | לְחַי עוֹלָמִים: | הָעוֹז וְהָעֲנוּה            | ha-ohz v'ha-anavah         |
| Honor and Righteousness    | לְחַי עוֹלָמִים: | הַפְּדוּת וְהַפְּאָר         | ha-p'dut v'ha-p'eyr        |
| Invocation and Holiness    | לְחַי עוֹלָמִים: | הַצְּבִי וְהַצְּדָק          | ha-tzvi v'ha-tzedek        |
| Exultation and Nobility    | לְחַי עוֹלָמִים: | הַקְּרִיָּאָה וְהַקְּדוּשָׁה | ha-kriah v'ha-k'dushah     |
| Song and Praise            | לְחַי עוֹלָמִים: | הַרוֹן וְהַרוֹמְמוֹת         | ha-ron v'ha-romeymot       |
| Adoration and Beauty       | לְחַי עוֹלָמִים: | הַשִּׁיר וְהַשֶּׁבַח         | ha-shir v'ha-shevach       |
|                            |                  | הַתְּהִלָּה וְהַתְּפָאֶרֶת   | ha-t'hillah v'ha-tif'eret  |





Ashira, va-Azameyra

אֲשִׁירָה וְאֶזְמְרָה: עוֹרָה כְּבוֹדִי.

Ashira, va-azameyra: U-rah ch'vodee

I will sing and chant: Arise my glory!

(Psalm 57:8-9. chant, Rabbi Shefa Gold)

Kosi R'va-yah

כּוֹסֵי רוּיָה.

My cup overflows!

(Psalm 23:5. chant, Rabbi Shefa Gold)

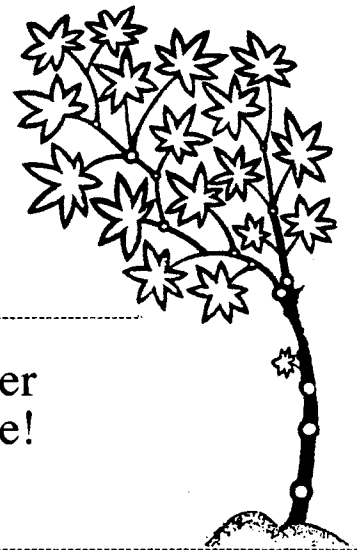
Like a tree I reach for the light,  
And my roots go oh so deep.

עֵץ חַיִּים הִיא

*Etz Chayim Hee*

She is a Tree of Life

And I wrap my arms around her.



We are opening up in sweet surrender  
to the luminous love-light of the One!

We are opening! We are opening!

L'mik'da-sheych Tuv

L'mik'da-sheych tuv u-l'kodesh kud'shin

Atar di vey yeh-che-doon ruchin v'nafshin

Vi-zamroon (lach) shirin v'rachashin

beey'ru-sh'leym karta d'shufraya

לְמִקְדָּשְׁךָ תוֹב וְלְקֹדֶשׁ קְדָשִׁין  
אֶתֶר דִּי בַּהּ יְחָדוּן רוּחִין וְנַפְשִׁין  
וַיִּזְמְרוּן (לָךְ) שִׁירִין וְרַחֲשִׁין  
בִּירוּשָׁלַם קְרַתָּא דְשׁוּפְרַיָּא.

(A song to *Shekhinah*) Return to Your holy dwelling, the Holy of Holies where soul and spirit unite to sing praises to You, in Jerusalem, Your beautiful city.

(from *Yah Ribon* by Israel Najara of Damascus)

Mah Navu

Mah navu al heh-harim

Rag-ley m'vaseyr mash'mia Shalom

M'vaseyr tov mash'mia y'shuah.

מֵהַנָּאוּן עַל־הַהָרִים  
רַגְלֵי מְבַשֵּׂר מִשְׁמִיעַ שְׁלוֹם  
מְבַשֵּׂר טוֹב מִשְׁמִיעַ יְשׁוּעָה.

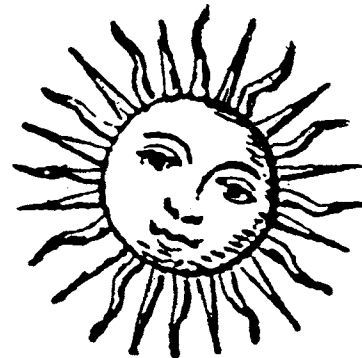
How pleasant on the mountains

(Isaiah 52:7. Music, Rabbi Moshe Horowitz, The Bostoner Rebbe)

are the footsteps of the messenger of *Shalom* and *y'shuah*, peace and deliverance.

# Morning Blessings

Morning will unfold for us (Morning will unfold for us)  
Life will rise from dust (Life will rise from dust)



Chorus

We're rising in remembrance (We're rising in remembrance)  
of Your love! *Hall'luYah!*

You open up our eyes to see.  
You have made us free.

Chorus

You lift us up when we are down.  
You share with us Your royal crown.

Chorus

You guide our steps at every turn.  
You teach us what we need to learn.

Chorus

You give us strength when we are weak.  
Reminding us of what we seek.

Chorus

Beyond imagination.  
Your Presence fills creation.

Chorus

You lift the slumber from our eyes.  
You signal for the sun to rise!

(Lyrics and music, Rabbi Shefa Gold)

---

Awaken, arise to the wholeness of your being!  
Awaken, arise to the beauty of your soul!

הַתְּעוֹרְרִי הַתְּעוֹרְרִי. כִּי בָא אֹרֶךְ קוֹמֵי אֹרֵי.

*Hit'o-r'ree, hit'o-r'ree! ki va oreych, kumee o-ree,*  
(Awake! Awake! Your light has come! Arise, my Light!)

(Hebrew text: Isaiah 51:17 / 60:1 /also found in *Lecha Dodi*. English lyrics and music, Rabbi Hanna Tiferet Siegel)

# By The Shores

By the shores, by the shores, of the Red, Red Sea,  
By the shores of the Red, Red Sea,  
The light of day lit up the night,  
The children, they were free!

CHORUS: And Miriam took her timbrel out and all the women danced. (2X)

וַתִּקַּח מִרְיָם הַנְּבִיאָה . . . אֶת־הַתֹּף בְּיָדָהּ וַתִּצְאֵן כָּל־הַנָּשִׁים אַחֲרֶיהָ.

*Va- ti-kach Miriam ha-n'vi-ah, et ha-tof b'ya-dah,  
va-tey-tzeh-na chol ha-nashim, ah-cha-reh-ha.*

They danced, they danced, Oh, how they danced,  
They danced the night away,  
Clapped their hands and stamped their feet;  
With voices loud they praised.  
They danced with joy,  
They danced with grace,  
They danced on nimble feet,  
Kicked up their heels, threw back their heads,  
Hypnotic with the beat..

CHORUS

They danced so hard, they danced so fast;  
They danced with movement strong.  
Laughed and cried, brought out alive,  
They danced until the dawn.  
Some carrying child, some baking bread,  
Weeping as they prayed,  
But when they heard the music start,  
They put their pain away.

Enticed to sing, drawn to move,  
Mesmerized by such emotion,  
The men saw us reach out our hands,  
Stretching across the ocean.  
As they watched, and they clapped, they began to sway;  
Drawn to ride the wave,  
And all our brothers began to dance,  
They dance with us today!

They danced, we dance, *Shekhinah* dance,  
They danced the night away,  
And all the people began to sing,  
We're singing 'til this day!!



Tasha Turk

(Exodus 15:20, English lyrics and music, Rabbi G. Rayzel Raphael)

## Chants of Mystical Union

וַיִּדְעַתְּ הַיּוֹם וְהַשְּׁבֹתָ אֶל-לְבָבְךָ

*V'yada'ta ha-yom, va-ha-shey-vo-ta al l'vav-echa*

Know with an intimate knowing  
and place this knowing upon your heart-and-mind...

כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל

וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

*Ki יהוה Hu Ha-Elohim ba-shamayim mi-ma'al, v'al-ha-aretz mi-tachat, ain od!*

...that יהוה The Infinite Oneness is *Elohim*: the Sustaining Power of all  
Existence: heavens and earth – energy and matter,

**Nothing but G-d exists!**

**G-d is the Only Ultimate Reality**

(Deut. 4: 39)

אַתָּה הִרְאִיתָ לְדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים

אֵין עוֹד מִלְבָּדוֹ:

*Ata hareyta la-da-at ki יהוה Hu ha-Elohim,*

***ain od milvado!***

It was shown to you, intimately, on the level of *da-at* (true knowing),  
that יהוה is *Elohim*: the Sustaining Power of all Existence,  
There is Nothing else.

(Deut 4:35)

מְמַלֵּא כָּל עֲלָמִין וְסוֹבֵב כָּל עֲלָמִין

וּמִבְּלַעֲדֶיהָ אֵין שׁוּם מְצִיאוֹת כָּלֵל:

*M'maley kol almin, v'soveyv kol almin*

*U-mi-bal'a-decha eyn shum m'tziut klal.*

You *m'maley*/fill all worlds and *soveyv*/surround all worlds;  
And other than You, nothing exists at all.

(adapted from Zohar)

## SOME KABBALISTIC TEACHINGS

The Holy Name יהוה ~ And why, in Judaism, God is not Male.

The Holy Name יהוה combines all tenses of the Hebrew verb of Being into 4 letters:  
 “YHWH.” This is the “hidden Name” that can only be pronounced by breathing!



|               |              |
|---------------|--------------|
| will be       | י ה י ה      |
| was           | ה י ה        |
| is            | <u>ה ו ה</u> |
| ”wasiswillbe” | י ה ו ה      |



Jewish tradition understands that The Infinite Creative Power we call God is entirely beyond gender. Yet the Jewish mystical tradition identifies aspects or qualities of divinity that are expressive, receptive and harmonizing and that are sometimes called “feminine” and “masculine.” The map of the “Sefirot” and the Holy Name itself can illustrate the dynamic interplay of these energies and how they unite within the overarching Oneness of the divine.

There are many ways in which Jewish tradition illustrates

### the Union of the

### Masculine

(expressive-then-receptive – the “yang” aspect of the divine)

and

### Feminine

(receptive-then-expressive – the “yin” aspect of the divine).

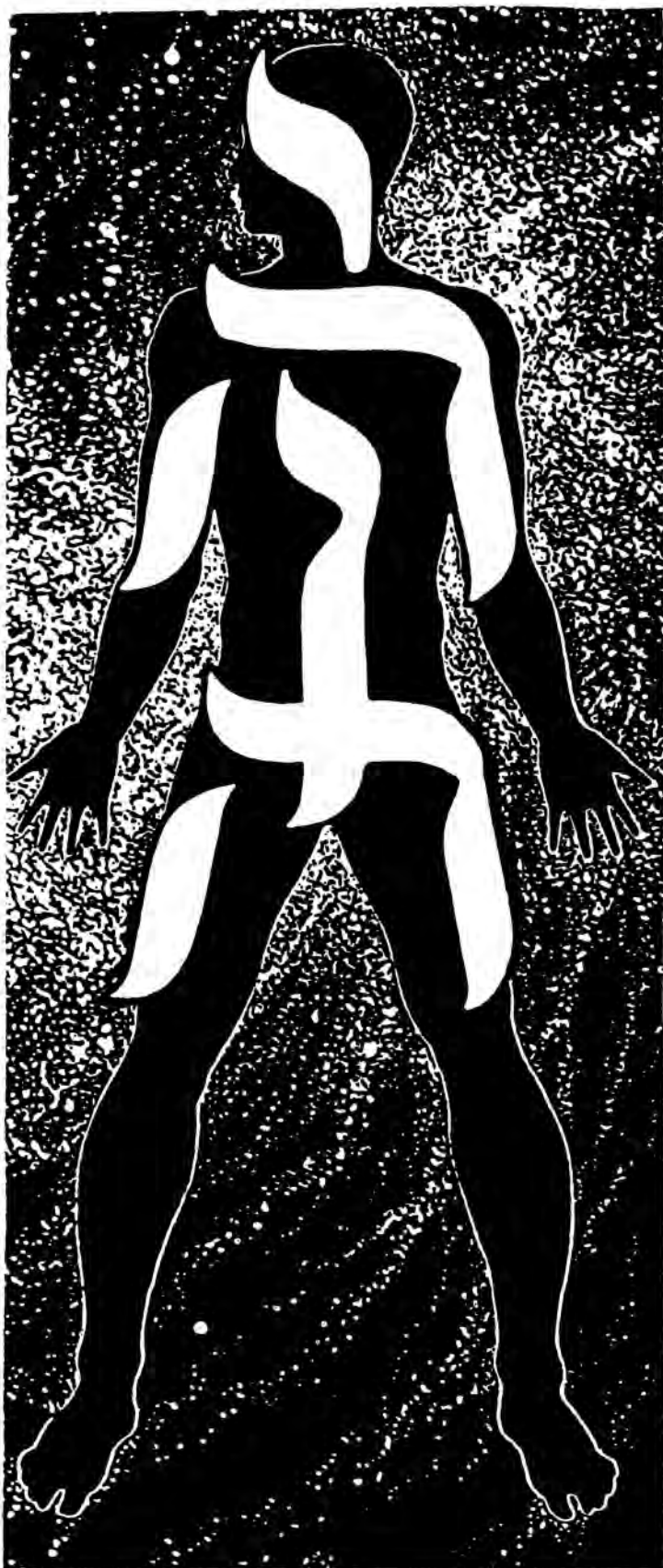
- One way is to SEE the unpronounceable name יהוה and SAY “Adonay.” While often poorly translated as “Lord,” in the mystical tradition Adonay is a kabbalistic name for Shekhinah, the indwelling divine “feminine.”

$$י א ה ד ו נ ה י = יהוה + אדני (Adonay) = \text{Yin-Yang Symbol}$$

- Sometimes we use the two parts of the Holy Name, וה and יה to represent this Union.
- And, sometimes we use the י and the ו to represent the “masculine energies” and each of the two letters ה to represent the “feminine,” (as in the human-figure illustration above).

Read more about this in **The Path of Blessing** by Rabbi Marcia Prager and other books on kabbalah and the Jewish mystical tradition

Reprinted from *The Invisible Chariot* by Deborah Kedeman and Lawrence Kushner

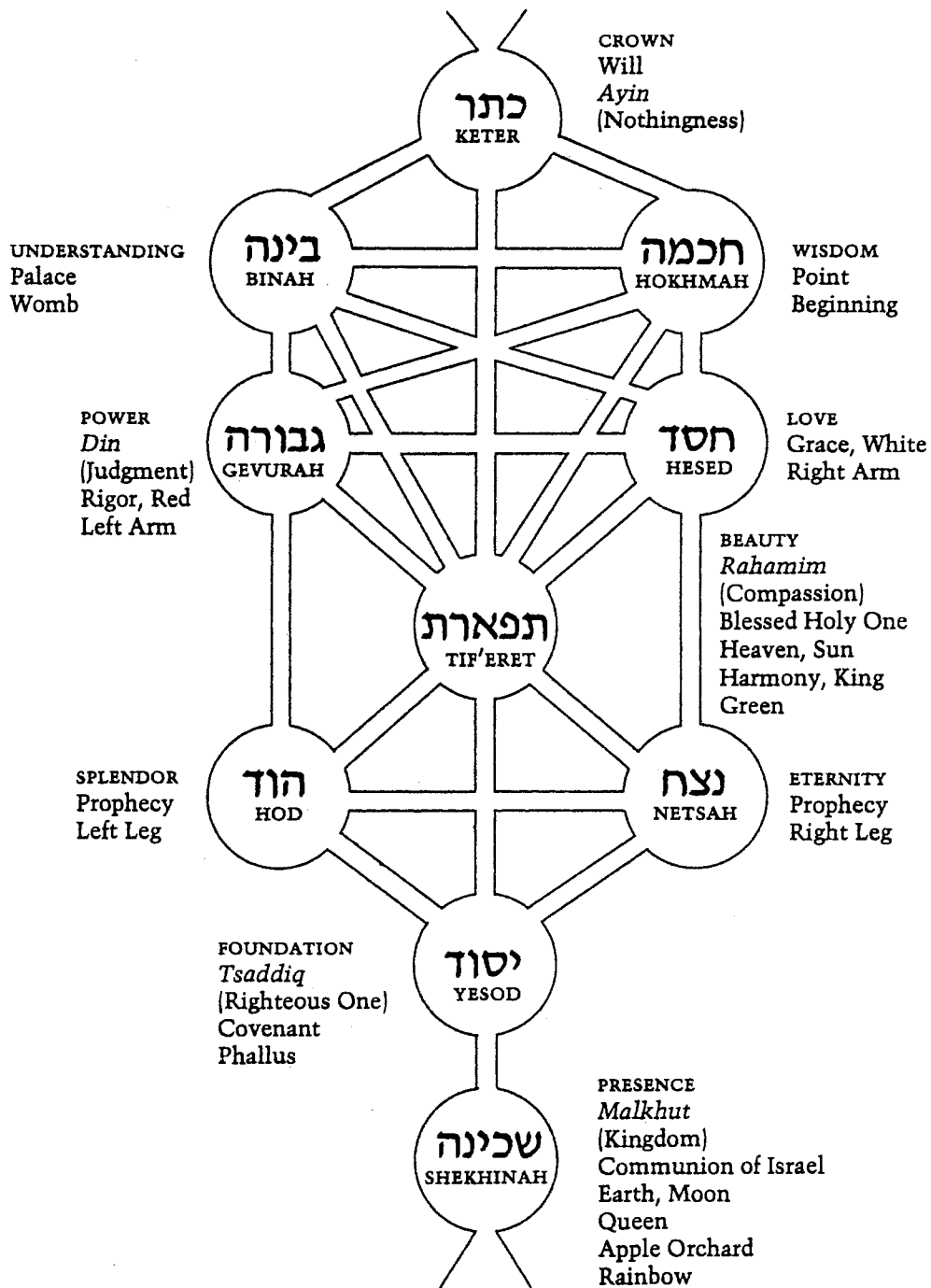


Mishka Lufi

יהוה אדני

יאהדונהי

The Ten Sefirot



# Thumbnail Origins of the Jewish Renewal Movement

