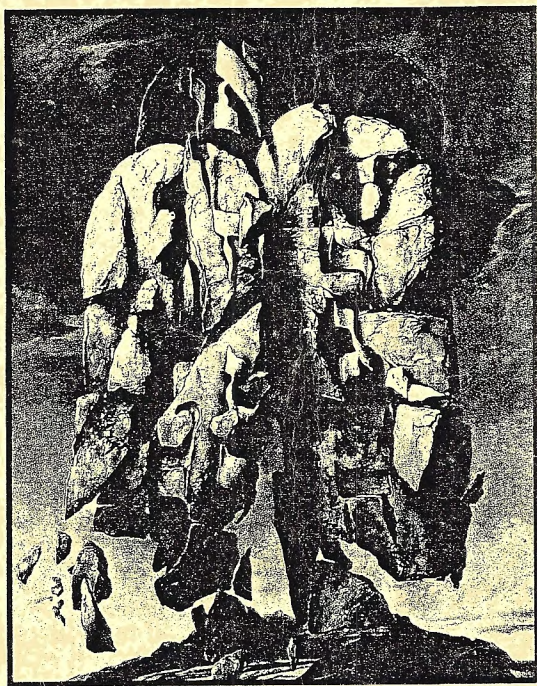


# BEYT TIKKUN

HEALING AND  
TRANSFORMATION



PRAYERS FOR SHABBAT &  
HOLIDAY MORNINGS



# In Loving memory of Rabbi David Wolfe Blank

This prayer book is a version of the prayer book developed by Rabbi David Wolfe Blank, may his memory be a blessing (zichrono le'vracha), and somewhat modified through the work of Rabbi Michael Lerner. Its use was made possible through the permission of Elaine Wolfe Blank.

Ordained as an orthodox rabbi by a Chabad Hasidic Kollel (rabbinic training yeshiva), Rabbi Wolfe Blank brought the wisdom of Hasidism to hundreds of congregants. Rabbi Wolfe Blank was a spiritual advisor to *Tikkun Magazine* and was a member of the rabbinic Beyt Din which conferred Smicha (rabbinic ordination) on Rabbi Michael Lerner.

The translations of the prayers presented in this siddur are usually deeply rooted in the original Hebrew, and yet move beyond the literal to open up the deepest possible meanings, free associations, and spiritual insights contained within the prayer. In so doing, these translations are meant to encourage you, the participant, to similarly innovate, free associate, and find your own language and your own silence—whatever is the best path for you.

We at Beyt Tikkun are in the neo-Hasidic tradition and part of a Jewish renewal that is happening in contemporary Jewish life. Thanks particularly to Larry Newhouse, Harriet Zeiner, and Achi Ben Shalom for their assistance to Rabbi Lerner in making this version of the siddur possible.



# Welcome to Beyt Tikkun!

We welcome you to participate with us in the prayer services and in building the community of Beyt Tikkun synagogue/shul. We are delighted that you are here!!!

We are a Jewish Renewal synagogue that is post-denominational and committed to the vision of Judaism that is emerging in the works of many contemporary teachers, particularly that articulated in Rabbi Michael Lerner's books *Jewish Renewal: A Path to Healing and Transformation* and *Spirit Matters: Global Healing and the Wisdom of the Soul*, and in the works of his teachers Rabbi Zalman Schachter Shalomi and Rabbi Abraham Joshua Heschel. To get a fuller presentation of our perspective, please read our Founding Principles, which you can get in hard copy at the door, or read on the web at [www.beyttikkun.org](http://www.beyttikkun.org).

**"But I can't read Hebrew and I don't know the melodies, so how welcome can I feel?"**

You are not alone. Many of the people in this room are just learning, and while some have known Hebrew all their lives, most who seem to know the music learned it last year or the year before--by attending the services and just faking it, singing along, and slowly picking it up. We've seen it happen to people who had zero previous connection, so it can happen to you if you stick with it, keep coming back. Just hum the melodies. You are welcome here at whatever level of knowledge you have. Don't worry about the Hebrew--use the time to do inner work, and let the music be background for that.

**"But I'm not even sure I believe in God!"**

Many members of Beyt Tikkun have trouble with traditional conceptions of God--too often portrayed in the past as an authoritarian figure sitting in heaven and swinging from anger to love depending on how well we recite prayers or do commandments.

We believe it is time for you to let go of these and other visions of God that you don't believe in, so that you can open yourself to experiencing or conceptualizing the God that you might believe in.

So here is our message: the God that you don't believe in doesn't exist. We stipulate to that. Also, please don't waste your time at our services arguing against the God you don't believe in--because he doesn't exist. Let go of all those old concepts and pictures that have become a stumbling block or minor irritant. Forget that God.

Now, while you are here, how about using this time to open yourself to whatever spiritual experience could actually be real for you? See what comes to you if you just allow yourself to be open to receiving any form of contact you can with any aspect of the spiritual reality of the universe.

This is not going to be easy. There will be moments during our service when the older language throws you back into the old arguments in your head against the God you don't believe in. We invite you to notice that, and then move beyond it. Our community does not require or invite any orthodoxy of religious belief. But we do invite you to read the account of God and Judaism developed in Rabbi Lerner's book *Jewish Renewal: A Path to Healing and Transformation* to hear an approach that will challenge you, and possibly show you that there



is a way to understand God that does not require any subordination of your rational mind, your commitment to science, your psychological sophistication, or your integrity. Yet that is only one approach, and we invite you to develop your own.

By using this space while you are at our services, you will help us. We co-create for each other the safety to get into spiritual reality by each of us using this time to be "real" about our own spiritual work. It's very disruptive to that to have people who are just glaring, buzzing to their neighbors, or projecting an attitude of "show me because I don't think any of this makes sense." We can't show you--it takes your own individual work to get yourself in a space where something real can happen spiritually, and we invite you to use your time with us to do that inner work.

## How to Pray or davven (it's hard for everyone)

Prayer is always hard. It requires opening ourselves to a level of spiritual reality that is scary and embarrassing, because we have to get beyond our own self-consciousness and ourselves. To "get into it" means to lose some of our self-conception of ourselves as self-contained, goal-directed and in control. We have many inner voices that tell us we are being ridiculous if we allow ourselves to really get involved in something greater than our own lives and personal struggles.

Prayer is about responding to the universe and the experience of living with joy, awe, wonder and radical amazement. It is the opposite of the self-assured, savvy, manipulative, cynical, technocratic consciousness that gets rewarded in the competitive marketplace. No wonder it seems so counter-intuitive to let go and sing to the universe.

But we invite you to do just that--to let go of your self-constraint and to jump into the experience of relating to the world from the standpoint of joy and wonder. We invite you to be "silly"--let go of being serious, and have fun celebrating the miracles of creation. That's what this prayer service is all about.

# REFLECTIONS

## GOD AS THE MIND OF THE UNIVERSE

We might think of God as the mind of the universe, including every part of the universe within it and yet not reducible to any part of it. We are part of this mind, as a particular theory or orientation might be part of our minds. If that's true, then we might be the particular way that God is becoming self-conscious, the mechanism in God for God's becoming self-aware. Human beings do not originate consciousness--they only tap into a larger pool of consciousness that surrounds and pervades all Being. The Kabbalists talk of God contracting in order to create the space for human beings, so we might say that God's contraction is a contraction of the consciousness pool in order to allow specific beings to embody that consciousness and to develop it toward self-consciousness.

The process through which we come to know ourselves is a process of recognition of ourselves through the other, and recognizing the other as a self-determining and freely choosing embodiment of God's energy, which, as it shines through the other, has the capacity to recognize each of us as similarly embodying God's energy. I am most authentically recognized by the other when I am recognized not only for my particularity but for what I have in common with the other, namely, the pulsation through me of God's Being and energy. Mutual recognition becomes the necessary condition for the fullest development of each component part of God's universe.

--Rabbi Michael Lerner in Jewish Renewal: A Path to Healing and Transformation



# The Nature of God

An impoverished person thinks that God is an old man with white hair, sitting on a wondrous throne of fire that sparkles with countless sparks. Imagining this and similar fantasies, the fool corporealizes God. He falls into one of the traps that destroy faith. His awe of God is limited by his imagination.

But if you are enlightened, you know God's oneness; you know that the divine is devoid of bodily categories--these can never be applied to God. Then you wonder, astonished: "Who am I? I am a mustard seed in the middle of the sphere of the moon, which itself is a mustard seed within the next sphere. So it is with that sphere and all it contains in relation to the next sphere. So it is with all the spheres--one inside the other--and all of them are a mustard seed within the further expanses. And all of these are a mustard seed within further expanses.

Your awe is invigorated; the love in your soul expands.

When you contemplate the Creator, realize that his/her encampment extends beyond, infinitely beyond, and so, too, in front of you and behind you, east and west, north and south, above and below, infinitely everywhere. Be aware that God fashioned everything and is within everything. There is nothing else.

## THE ESSENCE OF DIVINITY

The essence of divinity is found in every single creature--nothing but it exists. Since it causes every thing to be, no creature can live by anything else. It enlivens them; its existence exists in each existent.

Do not attribute duality to God. Let God be solely God. If you suppose that EIN SOF emanates until a certain point, and that from that point on is outside of it, you have dualized, God forbid! Realize, rather, that Ein Sof exists in each existent. Do not say, "This is a stone and not God." God forbid! Rather, all existence is God, and the stone is a creature pervaded by divinity.

Before anything emanated, there was only EIN SOF. It was all that existed. Similarly, after it brought into being that which exists, there is nothing but it. You cannot find anything that exists apart from it. There is nothing that is not pervaded by the power of divinity. If there were, EIN SOF would be limited, subject to duality, God forbid! Rather, God is everything that exists, though everything that exists is not God. It is present in everything, and everything comes into being from it. Nothing is devoid of divinity. Everything is within it; it is within everything and outside of everything. There is nothing but it.

--from a Kabbalistic text

## AN ALL ENCOMPASSING UNITY

The essence of reality is an all-encompassing UNITY that embraces and indeed generates relative diversity. It is not that you and I are creatures fashioned by God. It is rather that you and I are temporary manifestations of God. We are real. We are worthwhile. We are unique. What we are not is eternal, separate and independent. We are God, though certainly not the totality of God.

The relationship between God and creation is like that between an ocean and its waves. Each wave, while unique and distinct in time and space, is yet a manifestation of the same ocean. Without the ocean there could be no wave. Yet waves are no less real for their having no existence separate from the ocean. Similarly, you and I, and the myriad details of creation are no less real for being manifestations of the one God. Our separate reality is dependent upon that larger reality. Our separate reality is momentary, transient, and relative, but that does not make it illusory or unreal.



Jewish spiritual practice does not supplant the self with the One, but awakens the self to its inseparability from the One. Jewish spiritual practice awakens you to the complementary awareness of One and the Many as equal manifestations of God, and allows you to function in the relative world of separate selves while at the same time encountering through the relative world the absolute world of inseparable unity. It is not that the relative is more or less real than the absolute, but that both are authentic expressions of God as we encounter God.

--selected from MINYAN by Rami Shapiro

## THE UNITY OF ALL BEING

It is our estrangement from the oneness of all being, from the God Who IS ONE, that is the source of our greatest illusion, sickness and misunderstanding of ourselves. This estrangement leads to idolatry--our tendency to absolutize or worship some part of the universe or some configuration of reality at a particular moment as though it were the ultimate reality, rather than what it is, a split-off part of the whole. Instead of seeing current tendencies toward extreme individualism and selfishness as the flourishing of an unchanging and unchangeable "human nature," the politics of meaning recognizes that the current way in which people relate to one another is only a manifestation of this particular moment in history when market societies shape our views of what is natural. It is not the absolute, and the world could be very different.

The fundamental aspiration of many spiritual movements today is to help us overcome the false pride and egotism that comes from conceptualizing ourselves as the center of the universe and acting from the arrogant assumption that the world was made to serve our individual needs. This egotistical arrogance has led us to the brink of ecological disaster. A similar arrogance underlies our belief that one country (or race or religion) has the right to impose its needs on the rest of humanity, to appropriate a disproportionate amount of the world's resources and wealth, or to impose its agenda on everyone else. We live in a globally interconnected world, and the destruction of the web of life in one part of the planet or in one urban neighborhood will have dramatic consequences for all of us in the not-too-long run.

We are at a moment when the highest ideals of the Bible and of the spiritual heritage of the human race can no longer be marginalized. Recognizing the God in each other, recognizing our place as part of the totality and unity of all being, is no longer a task for an enlightened minority--it is the practical survival requisite for our planet. In the coming generations, we shall be experiencing the next stage in the evolution of Spirit, what some people call God-in-the-making, or what other traditions would call the full acceptance of our human role as partners with God in tikkun (the healing and transformation of the world). The God energy in the universe, working through the human race, is realizing itself, becoming more aware of itself and its task, and is manifesting itself more fully. As Ken Wilber puts it, "Spirit is not some particular stage, or some favorite ideology, or some pet god or goddess, but rather the entire process of unfolding itself, an infinite process that is completely present at every finite stage, but becomes more available to itself with every evolutionary opening." We human beings, created in the image of God, are one of the vehicles for this evolutionary process. And we are on the threshold of one of the major advances in self-understanding, as we fully realize that our survival depends on our ability to love and care for each other and our ability to respond to the universe with awe and wonder.

We are the beginning of a process in which human beings will recognize each other, and treat each other with the respect and caring that heretofore seemed only a distant ethical aspiration. There are millions of people already moving in that direction, and millions more ready to move the moment they see that they will not be alone (so that they can feel safe enough to withstand what will still be the dominant cynicism that will come at them from the media and the larger society). This is a wonderful moment in human history.

--Rabbi Michael Lerner from The Politics of Meaning



## May We Always Remember

May we always remember  
Where we come from,  
May we see the whole  
In every part.  
May all blessings  
Pour down on everyone  
As love flows from the heart.

לְשֵׁם יְחִוּד קוֹדֶשָׁא  
בְּרִיךְ הוּא וְשִׁכְיִנְתִּיהָ

For the sake of the Unity of the Holy  
Blessed ONE  
and the Holy Blessed CREATION

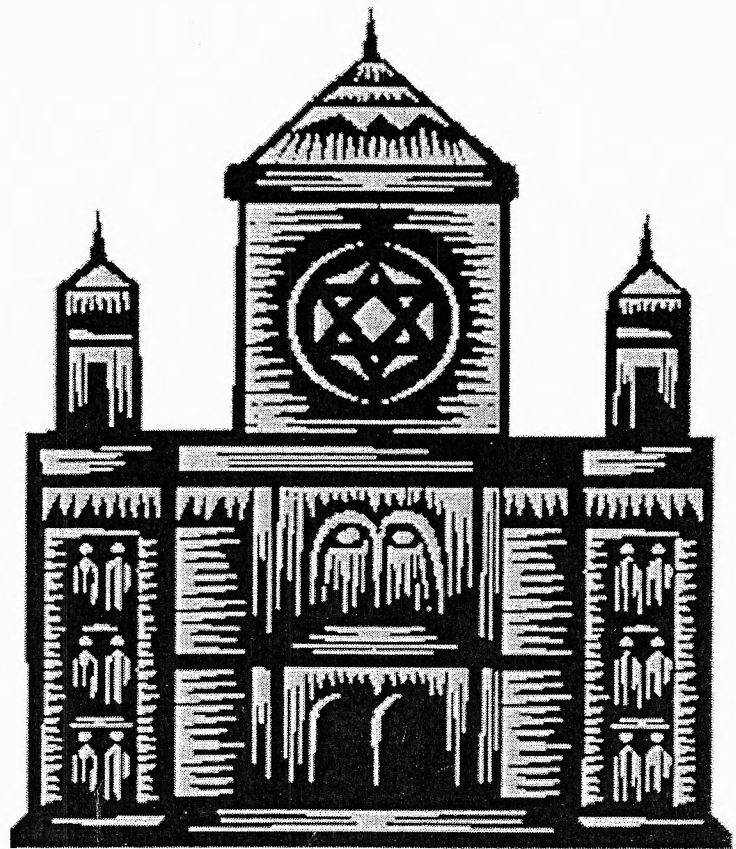
## We Believe

We believe that the world is beautiful and worth singing about.  
We believe that the world is good and is worth shouting about.  
We believe that the world is full of kindness and of faith and that behind the facade is a design, profound and wonderful.  
We believe that the success of evildoers, of bigots, of tyrants--is only temporary. That the righteous will strike deep roots and will grow in stature and in power.  
They will grow in esteem and the admiration of humanity like the stately palm tree and the mighty cedar.  
We believe that our ancestors made a Covenant with God at Sinai--never to forget Pharaoh and the current systems of economic and political oppression, from sweat-shops to homelessness to hunger to the growing inequality the world's rich and the world's poor.

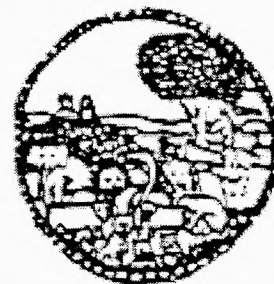
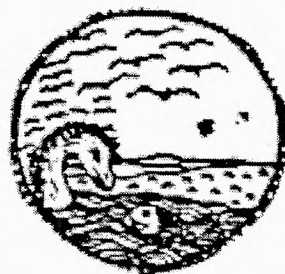
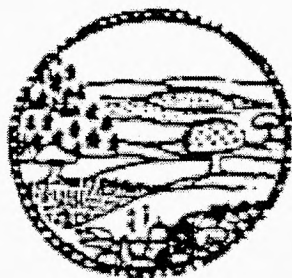
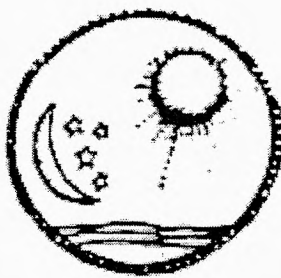
--based on writing of Rabbi Noah Golinkin.

## Praise Yourself....

Criticism breaks down the inner spirit. Praise builds it up. Praise yourself as much as you can. Tell yourself every day how well you are doing every little thing.







## *Birchot HaShachar - Morning Blessings*

## ברכות השחר

מוֹדֶה (מוֹדָה) אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם שֶׁהַחַיָּוִת בִּי נִשְׁמָתִי  
בְּחֶמְלָה רַבָּה אֶמְוִנְתְּךָ.

*Modeh (modah) ani lefanecha melech chai vekayam shehechezarta bi nishmati  
bechemla raba emunatecha.*

I am grateful to you, God of life, for remembering me again. Your grace has awakened my body and soul. For this gift of life, I thank you.

With deep humility I awaken as a newborn babe from a dreaming world and open my eyes. I leap to my bygone dreams to retain and regain connection with all that is now receding into unconsciousness as my eyes open wider into physically visual appearances.

With all that I, this consciousness container, am-- part awareness and obviously part unawareness as my dreams recede-- my first commitment is to broaden my awareness to connect with the Most High infinitude, beyond present imagination.

I surrender my sense of the current boundaries of awareness to an ocean of dynamically changing complex supersystems in awe and grateful abandon, in growing awareness and appreciation of the intricacy and richness of the Source of the weather changes of my own rapidly shifting awareness.

I enter this day with commitment to recovering, and maintaining connection with, and certitude of, the unlimited orders of complexity increasing with each morning's awakening. I offer my thanks before you, God of life, enlivening me once again. your grace has renewed for me today my soul and body. For this continuing blessing of life, I offer my thanks.

Master of all the worlds, You instructed us in the sacrifices that were appropriate to the Temple in Jerusalem in ancient times. Now that the Temple is destroyed, may we learn to sanctify our bodies as the temple of the living spirit. May it be your will, our Source and Center, that the prayers we offer be answered, that our thoughts and intentions be pure, that our actions be timely, and that our highest visions be manifested as part of Your ever-unfolding creation.



# מה טובו אהליך יַעֲקֹב מִשְׁכְּנֶיךָ יִשְׂרָאֵל

*Mah tovu ohalecha Ya'akov mishkenotecha Yisrael.*

How lovely are your sanctuaries O people of Jacob,  
Your houses of study and prayer, O Israel.

וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ אֲשֶׁתְּחֹה אֶל הַיֵּכָל קֹדֶשְׁךָ  
בִּירְאָתְךָ. יְיָ אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי  
אֲשֶׁתְּחֹה וְאֶכְרָעָה אֶבְרָכָה לִפְנֵי יְיָ עֹשִׂי. וְאֲנִי תִפְלְתִי לְךָ יְיָ עַתָּה  
רְצוֹן אֱלֹהִים בְּרַב חֶסֶדְךָ עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

Your great love inspires me to enter Your house, to worship in Your holy sanctuary, filled with awe for You. I love Your house, the place of Your glory. Before my Maker will I bow in worship. I pray that this be an acceptable time for my prayer. O God, Your love is great; answer me with Your true deliverance.

אֱלֹהִי, נִשְׁמָה שְׁנַתַּתְּ בִּי טְהוֹרָה הִיא. אֶתָּה בְּרָאתָהּ, אֶתָּה יִצְרָתָהּ, אֶתָּה נִפְחַתָּהּ בִּי, וְאֶתָּה מִשְׁמְרָהּ בְּקִרְבִּי, וְאֶתָּה עֹתִיד לְטָלָהּ מִמֶּנִּי, וּלְהַחְיֶיהָ בִּי לְעֹתִיד לָבוֹא. כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי, מוֹדָה (לְנִקְבָּה מוֹדָה) אֲנִי לִפְנֶיךָ, יְיָ אֱלֹהִי וְאֱלֹהֵי אֲבוֹתַי, רַבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנִּשְׁמוֹת. בְּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר נִשְׁמוֹת לִפְגָּרִים מֵתִים.

My God, the soul You have placed within me is pure. You created it;  
You fashioned it; You breathed it into me; You safeguard it within me.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם בְּחִכְמָה, וּבָרָא בּוֹ נִקְבִּים וְנִקְבִּים, חֲלוּלִים חֲלוּלִים. גְּלוּי וְיָדוּעַ לִפְנֵי כֹסֶא כְבוֹדְךָ, שָׂאם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד מֵהֶם, אֵי אֶפְשָׁר לְהִתְקַיֵּם וּלְעֲמוֹד לִפְנֶיךָ. בְּרוּךְ אַתָּה יְיָ, רוֹפֵא כָל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת:

Blessing the Body:

Blessed are You, YHVH, our Source, who has created human beings with these incredible bodies of complexity and magnificent coordination. We know that if any one part would stop functioning, any of the openings would close or the closed would open, we'd be unable to be with You. We appreciate it all, the constant miracles that are going on every moment around us and within us. Blessed are you, YHVH, who heals all flesh and makes each of us an ongoing miracle.

I am not a mechanism, an assembly of various sections. And it is not because the mechanism is working wrongly that I am ill. I am ill because of wounds of the soul to the deep emotional self, and the wounds to the soul take a long, long time, only time can help and patience, and a certain difficult repentance, long difficult repentance, realization of life's mistakes, and the freeing oneself from the endless repetition of the mistakes which mankind at large has instead chosen to sanctify.

(Based on a prayer by D.H. Lawrence).

# Morning Blessings

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לִשְׁכּוֹי בֵּינָה  
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

*Baruch atah Adonai Eloheynu melech ha'olam asher natan lesechvee veena lehavcheen bayn yom uwayn lailah.*

Blessed are you, Lord our God, all pervading spirit of the universe, who has given the rooster understanding to distinguish between night and day.

בְּרוּכָה אַתָּה יְיָ שְׁכִינָה רוּחַ חַי הָעוֹלָמִים, שֶׁעָשִׂיתָנִי בְּצִלְמָה.

*Bruchah at Yah Shechina ru'ach chay ha'olamim she'asanee betzalma.*

Blessed are you, Shechina, living spirit of the universe, who has made me in your image.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂיתָנִי בֶן (בַּת) חוֹרִין.

*Baruch atah Adonai Eloheynu melech ha'olam she'astanee ben (bat) choring.*

Blessed are you, Lord our God, all pervading spirit of the universe, who has made me free.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

*Baruch atah Adonai Eloheynu melech ha'olam pokayach ivrim.*

Blessed are you, Lord our God, all pervading spirit of the universe, who opens the eyes of the blind.

בְּרוּכָה אַתָּה יְיָ שְׁכִינָה רוּחַ חַי הָעוֹלָמִים, מַלְבִּישָׁה עֲרֻמִּים.

*Bruchah at Yah Shechina ru'ach chay ha'olamim malbeesha arumeem.*

Blessed are you, Shechina, living spirit of the universe, who clothes the naked.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מוֹתִיר אֲסוּרִים.

*Baruch atah Adonai Eloheynu melech ha'olam mateer asureem.*

Blessed are you, Lord our God, all pervading spirit of the universe, who releases us from our physical prisons.

בְּרוּכָה אַתָּה יְיָ שְׁכִינָה רוּחַ חַי הָעוֹלָמִים, זוֹקֶפֶת כְּפוּפִים.

*Bruchah at Yah Shechina ru'ach chay ha'olamim zokefet kefufim.*

Blessed are you, Shechina, living spirit of the universe, who raises up those who are bowed down and moves us beyond our constricted limitations.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

*Baruch atah Adonai Eloheynu melech ha'olam rokah ha'aretz al hamayeem.*

Blessed are you, Lord our God, all pervading spirit of the universe, who has stretched out the earth over the waters.



בְּרוּכָה אַתָּה יְיָ שְׁכִינָה רוּחַ חַי הָעוֹלָמִים, שֶׁעֲשִׂיתָ לִּי כָּל צָרָתִי.

*Bruchah at Yah Shechina ru'ach chay ha'olamim she'asta li kol tzarki.*

Blessed are you, Shechina, living spirit of the universe, who provides for all of my needs.

בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר הֵכִין מִצְעָדִי גִבֹּר.

*Baruch atah Adonai Eloheynu melech ha'olam asher haychin mitzaday gavayr.*

Blessed are you, Lord our God, all pervading spirit of the universe, who guides our karmic path.

בְּרוּכָה אַתָּה יְיָ שְׁכִינָה רוּחַ חַי הָעוֹלָמִים, אוֹזֶרֶת אוֹתִי בְּגִבּוּרָה.

*Bruchah at Yah Shechina ru'ach chay ha'olamim ozeret oti bigvura.*

Blessed are you, Shechina, living spirit of the universe, who has girded me with strength.

בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר אוֹתִי בְּתִפְאָרָה.

*Baruch atah Adonai Eloheynu melech ha'olam otayr oti betifara.*

Blessed are you, Lord our God, all pervading spirit of the universe, who has crowned me with radiant beauty.

בְּרוּכָה אַתָּה יְיָ שְׁכִינָה רוּחַ חַי הָעוֹלָמִים, הַנוֹתֶנֶת לַיָּעֵף כֹּחַ

*Bruchah at Yah Shechina ru'ach chay ha'olamim hanotenet laya'ayf ko'ach.*

Blessed are you, Shechina, living spirit of the universe, who gives strength to the weary.

לְעוֹלָם יְיָ אֱדָם יֵרָא שָׁמַיִם בְּסִתֵּר וּבְגָלוּי, וּמוֹדָה עַל הָאֲמֶת, וְדוֹבֵר  
אֲמֶת בְּלִבָּבוֹ, וַיִּשְׁכֶּם וַיֹּאמֶר:

רְבוֹן כָּל הָעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מְפִילִים תַּחֲנוּגֵינוּ לְפָנֶיךָ, כִּי  
עַל רַחֲמֶיךָ הָרַבִּים. מָה אֲנַחְנוּ, מָה חַיֵּינוּ, מָה חֲסִדֵּנוּ, מָה צְדָקָנוּ, מָה  
יְשׁוּעָתָנוּ, מָה כַּחַנוּ, מָה גְבוּרָתָנוּ. מָה נֹאמֵר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֵלֵהִי  
אֲבוֹתֵינוּ, הֲלֹא כָּל הַגְּבוּרִים כָּאֵין לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁם כָּלֹא הִיוּ,  
וְחַכְמֵי כְּבֹלֵי מִדֶּע, וְנְבוֹנִים כְּבֹלֵי הַשֶּׁפֶל. כִּי רוֹב מַעֲשֵׂיהֶם תִּהְיוּ, וַיְמִי  
חַיֵּיהֶם הֶבֶל לְפָנֶיךָ, וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הַכֹּל הֶבֶל.

אֲבֵל אֲנַחְנוּ עַמָּךְ, בְּנֵי בְרִיתְךָ, בְּנֵי אֲבֹרֹתֶיךָ אֲהַבְּךָ, שֶׁנִּשְׁבַּעְתָּ לּוֹ בְּהַר  
הַמּוֹרִיָּה, זֶרַע יִצְחָק יִחִידוֹ שֶׁנֶּעְקַד עַל גְּפֵי הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בְּנֶךְ  
בְּכוֹרְךָ, שֶׁמֵּאֲהַבְתָּךְ שֶׁאֲהַבְתָּ אוֹתוֹ, וּמִשְׁמַחְתָּךְ שֶׁשְׂמַחְתָּ בּוֹ, קִרְאתָ אֶת  
שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרוּן.

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ, וּלְשַׁבַּחְךָ, וּלְפָאֲרְךָ, וּלְבָרֵךְ וּלְקַדֵּשׁ

וְלִתֵּת שֶׁבַח וְהוֹדָיָה לְשִׁמְךָ. אֲשֶׁרִינוּ, מָה טוֹב חֶלְקֵנוּ, וּמָה נְעִים גּוּרְלָנוּ,  
וּמָה יָפָה יִרְשָׁתֵנוּ. אֲשֶׁרִינוּ, שְׂאֲנָחֵנוּ מִשְׁכִּימִים וּמַעְרִיבִים, עָרֵב וּבִקָּר,  
וְאוֹמְרִים פְּעָמִים בְּכָל יוֹם:

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

Let us have the courage to look squarely at our brief lives on this planet, meditate about it in our hearts, and acknowledge to ourselves the following truth:

We can't approach the Sacred Spiritual Reality of the Universe with a sense of entitlement or demand, but only with a strong appreciation that the universe is governed by a Force that is filled with love and compassion and hence reflects on us in a spirit of kindness, gentleness, and mercy. When we are ready to be honest, we can say: "What are we, what are our lives, how deep and serious has been our compassion, how powerful our righteousness and our search for justice, what have we done with the talents and strengths we have been given? What can we really say to YOU, the Force of Healing and Transformation, that would give us standing to challenge or make demands? Are not all of strengths that we've assembled rather unimpressive when viewed from the perspective of eternity? And the people whom we think of as famous or deserving reward for their accomplishments--doesn't their fame look a bit ridiculous? The wise ones--as though really lacking the most profound wisdom, and the discerning ones as though they were barely understanding the universe in which we live. For most of our deeds are empty when looked at from this larger perspective, and even our lives seem of only limited importance when seen from the standpoint of the multi-billion year evolution of the universe.

And yet, there is something which makes it possible for us to evolve beyond the most unfree or beast-like parts of our being, a NOTHINGNESS unlike any "existing thing" which is the Spirit of God as Eyn Sof, the ultimate EMPTINESS from which all flows, and in the face of which every specific thing looks like vanity and without substance. Recognizing all this is our special lineage as the children of Abraham, who put everything at stake in his life by following YOU where he heard YOU ask him to go, of Isaac who responded with mystical intensity to what otherwise appeared to him to be an irrational and hurtful world, to Jacob who despite his many shortcomings got to experience your loving energy. From this line of limited, sometimes distorted, unhealed-healers, and from a thousand generations of people filled with the aspiration to be close to YOU and to do as much as they could to bring YOUR presence into greater actuality on this planet, we have evolved, and so in our generation we ARE the embodiments of this people Israel. Therefore, in joyous recognition of the incredible inheritance that we've received through the generations, we can full-heartedly proclaim

*Ashreynu, mah tov chelkeynu, mah na'eem goe'raleyunu, mah yafah yerusateynu:*  
We are so happy, how very good is our portion, how very appropriate that this should be our fate, and what a wonder is our spiritual inheritance!!!!



# Ana BeKo'ach

אָנאַ בְּכַח  
גְּדֹלַת יְמִינְךָ  
תִּתִּיר צְרוּרָה.

קִבֵּל רִנָּת  
עַמְּךָ, שְׂגִיבֵנו  
טְהַרְנוּ נוֹרָא.

נָא גְבוּר  
דּוֹרְשֵׁי יַחֲוּדְךָ  
כְּבֻבֹת שְׁמֵרִם.

בְּרַכֵּם טְהִרִם  
רַחֲמֵי צְדָקָתְךָ  
תַּמִּיד גְּמִלִם.

חֲסִין קְדוּשׁ  
בְּרוּב טוֹבְךָ  
נְהַל עֲדָתְךָ.

יַחֲיד גֵּאָה  
לְעַמְּךָ פְּנֵה  
זוֹכְרֵי קִדְשְׁתְּךָ.

שׁוּעֵתֵנוּ קִבֵּל  
וּשְׁמַע צַעֲקֹתֵנוּ  
יִוְדֵעַ תַּעֲלוּמוֹת.

Source of mercy  
With loving strength  
Untie our tangles.

Your chanting folk  
Raise high make pure  
Accept our song.

Compassionate power  
Guard the precious  
Who seek your union.

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

Gracious source  
Of holy power,  
Do guide your folk.

Awesome one  
Turn to those  
Who mirror the holy.

Receive our chant  
O hear our cries  
You know our secrets.



בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Baruch shaym Kevod malchuto le'olam va'ed.*

Blessed is the Holy One guiding throughout Eternity.

## פסוקי דזמרה

## Songs of Praise

Master of the Universe, may it be your will, that all of your creation  
know with their hearts and see with their eyes and hear with their ears  
that your beauty fills and guides all.

יהוה מלך יהוה מלך יהוה ימלך לעולם ועד

The Mystery is, the Mystery was, the Mystery shall be, from one world to the next.

from Psalm 19

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהִים  
וּמַעֲשֵׂה יְדֵיו מְגִיד הַרְקִיעַ  
יוֹם לַיּוֹם וַיִּבֶּעַ אָמַר  
וּלְלַיְלָה לְלַיְלָה יִתְּנָה דָּעַת.

The mystery is in the heavens,  
which speak the glory of God.  
The sky itself recounts the work of hidden hands.  
From day to day the mystery is voiced.  
From night to night the story is retold.

אֵין אָמַר וְאֵין דְּבָרִים  
בְּלִי נִשְׁמָע קוֹלָם  
בְּכָל הָאָרֶץ וַיֵּצֵא קוֹם  
וּבְקֶצֶה תִּבְלֵל מְלִיָּהֶם.

There is no sound,  
no words at all, and yet,  
we hear the call  
of a wordless language  
penetrating the universe.

לְשֹׁמֵשׁ שֵׁם אֱלֹהִים בְּהָם  
וְהוּא בָּחֶתֶן יֵצֵא מִחֶסֶתוֹ  
יֵשִׁישׁ בְּגִבּוֹר לְרוּחַ אֲכָךְ  
מִקְצֵה הַשָּׁמַיִם מוֹצֵא  
וְתִקּוּפָתוֹ עַל קְצוֹתָם וְאֵין נִסְתָּר מִחֶסֶתוֹ.

The darkness is a love-tent for the sun,  
who now rises, like groom from bride of night,  
like a joyous runner, trembling to start the race.  
From one end of the heaven climbing into the sky,  
arcing to the horizon, where sun sets into night,  
nothing can hide from the sun's heat and light.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיּוֹן לִבִּי לְפָנֶיךָ, יְהוה צוּרִי וְגוֹאֲלִי.

Yi-h'yu l'ratzon imray fi v'heg'yon libi l'fanekha Adonai tzuri v'go-ali.

May the words of my mouth, and the meditations of my heart be acceptable to you,  
my God, my rock and my redeemer.

from Psalm 34

מִי הָאִישׁ הַחֹפֵץ חַיִּים  
אֲהַב יָמִים לְרֵאוֹת טוֹב?  
נִצֹּר לְשׁוֹנֵךְ מִרָע וּשְׁפָתֶיךָ מִדְּבַר מְרֵמָה  
סוּר מִרָע וַעֲשֵׂה טוֹב, בִּקֵּשׁ שְׁלוֹם וְרַדְפָּהוּ.

Mi ha-ish he-khafaytz khay-yim,  
Ohayv yamim lir'ot tov?  
N'tzor l'shonkha mayra u-s'fatekha mi-dabayr mi-r'ma  
Sur mayra va-asay tov, bakaysh shalom v'radfayhu.

How can we who long for life delight in seeing good each day? Keep your thoughts from ill.  
Guard your language from speaking untruth. Shun what is evil and embrace the good.  
Seek peace always and follow it.

from Psalm 122

שְׂאֲלוּ שְׁלוֹם יְרוּשָׁלַיִם וְשָׁלֹם אֲהַבֶּיךָ  
יְהִי שְׁלוֹם בְּחִילֶךָ שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ  
לְמַעַן אֲחֵי וְרֵעֵי אֲדַבְּרָה נָא שְׁלוֹם בְּךָ  
לְמַעַן בֵּית יְהוה אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ.

Pray for the peace of Jerusalem. May those who love you.  
Jerusalem, also love peace. I demand peace in your  
community centers, tranquil spirit in governmental offices.  
For the sake of my brothers, my sisters and friends, I will spe  
of peace for you, Jerusalem. Because of my dedication of spi  
to the city of God, I seek this good for you.

Sha-alu shalom Yerushalaiyim. L'ma-an akhai v'ray-ai adab'ra na shalom bakh. L'ma-an bayt Adonai elohaynu avak'sha tov lakh



Pray for the peace of Israel;  
pray for the peace of all the world.  
Pray for the peace of all the world,  
and Israel shall live in peace.



Hymns P'sukay DeZimra פְּסוּקֵי דְזִמְרָא

ברוך שְׁאָמַר וְהָיָה הָעוֹלָם. *Baruch she'amar v'haya ha'olam.*  
Blessed is the One who spoke, and the world came to be.

ברוכה היא. *Brucha hi.* ברוך הוא. *Baruch hu.*  
Blessed is She. Blessed is He.

ברוך עוֹשֶׂה בְּרָאשִׁית. *Baruch oseh v'rayshit.*  
Blessed is the Source of creation.

ברוך אוֹמֵר וְעוֹשֶׂה. ברוך גּוֹזֵר וּמְקַיֵּם.  
*Baruch omayr v'oseh. Baruch gozayr umekayaym.*  
Blessed is the One whose word is deed, whose thought is fact.

ברוכה מְרַחֶמֶת עַל הָאָרֶץ. בְּרוּכָה מְרַחֶמֶת עַל הַבְּרִיּוֹת.  
*Brucha merachemet al ha'aretz. Brucha merachemet al habriyut.*  
Blessed is the One whose compassion covers the earth and all its creatures.

ברוך מְשַׁלֵּם שָׂכָר טוֹב לִירָאָיו. ברוך חַי לְעַד וְקַיִם לְנֶצַח.  
ברוך פּוֹדֶה וּמַצִּיל. ברוך שֵׁמוֹ.  
*Baruch merachaym sachar tov li'rayav. Baruch chai la'ad vekayam lanetzach.*  
*Baruch podeh umatzil. Baruch Shemo.*

Blessed be the One who prizes the wonder-full, the living and eternal God, the source of our deliverance and help. Praised be the Name. We who serve with love celebrate you with songs of praise, Ruler of life in the universe. Blessed is the Master to whom our song is due.

ברוך אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאֵב הַרְחֵמֵנוּ הַמְהִלֵּל  
בְּפִי עַמּוֹ מְשֻׁבָּח וּמְפָאָר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו וּבְשִׁירֵי דָוִד עַבְדְּךָ.  
נְהַלֵּלְךָ יְהוָה אֱלֹהֵינוּ בְּשִׁבְחוֹת וּבְזִמְרוֹת. נְגַדְלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ  
וְנִזְכִּיר שִׁמְךָ וְנִמְלִיכְךָ מִלִּפְנֵי אֱלֹהֵינוּ יְחִיד חַי הָעוֹלָמִים מֶלֶךְ מְשֻׁבָּח  
וּמְפָאָר עַד עַד שֵׁמוֹ הַגָּדוֹל. ברוך אַתָּה יְהוָה מֶלֶךְ מְהִלֵּל  
בְּתִשְׁבָּחוֹת.

*Baruch atah Adonai Elohaynu melech ha'olam ha'el ha'av ha'rachaman ham'hulal b'fi  
amo meshubach u'mefo'ar bilshon chasidav va'avadav uv'shiray david av'dechah.  
Ne'halel'chah Adonai Elohaynu bish'vachot uviz'mirot. N'gadel'chah un'shabay'chachah  
unfa'er'chah v'naz'kir shim'chah v'nam'lich'chah malkaynu Elohaynu yachid chai  
ha'olamim melech m'shubach um'fo'ar adai ad shemo hagadol. Baruch atah Adonai  
melech m'hulal batishbachot.*

# הודו

הודו לַיְי קראו בשמו, הודיעו בעמים עלילתיו:

Offer thanks to God, let the world become familiar with the ordered cycles of creation.

שירו לו, זמרו לו, שיחו בכל נפלאותיו:

Include yourself too, in the praise of the all; dare your talking to include the miracles.

התהללו בשם קדשו, ישמח לב מבקשי יי:

Be yourself part of the prizing of Yah; Let the heart lead the way in the search for the divine.

דרשו יי נעזו, בקשו פניו תמיד:

Search for the Divine Force; seek the face of God. Seek it in all ways.

Hodu La-Yah, kiru vishmo hodi-u va-amim alilotav.

Shiru La-Yah, zamru lo, sikhu b'khol nif'l'otav.

Hit'hall'u b'shem kad'sho, yismakh layv m'vak'shay Yah.

Dir'shu Yah v'uza, bak'shu fanav tamid.

ישמחו השמים ותגל הארץ,

The heavens rejoice, the earth rolls in joy,

ויאמרו בגוים יי מלך:

all peoples acknowledge their ground of being.

ירעם הים ומלואו, יעלץ השדה וכל אשר בו:

The sea roars with fullness, the field and everything in it brim with wonder.

אז ירננו עצי היער.

The trees of the forest are vibrating with Divine flow;

מלפני יי, כי בא לשפוט את הארץ:

They shake and frolic before the One.

The Divine blast of wind tests their strength and purpose.

הודו לַיְי כי טוב, כי לעולם חסדו:

Give thanks to the Good, source of unconditional love.

ורממו יי אלהינו.

Be high with God in the holy places of the world.

והשתחוו להדום רגליו קדוש הוא:

Humble yourself at the foundation of all life.

ורממו יי אלהינו

Be high with God in the holy places of the world.

והשתחוו להר קדשו,

Humble yourself at the holy mountain.

כי קדוש יי אלהינו:

As Yah, our God, is holy.

והוא רחום, וכפר עון,

Your mercy and your kindness are part of the fabric of the universe

והרבה להשיב אפו

Infinite are the universe's responses to conflict

ולא נשחית, ולא יעיר כל חמתו:

Destruction and violence are limited solutions to the challenges or wounds we may face from antagonists

אתה יי, לא תכלא רחמיק ממני,

Compassionate One: hold not your tenderness from me

חסדך נאמתך תמיד יצרוני:

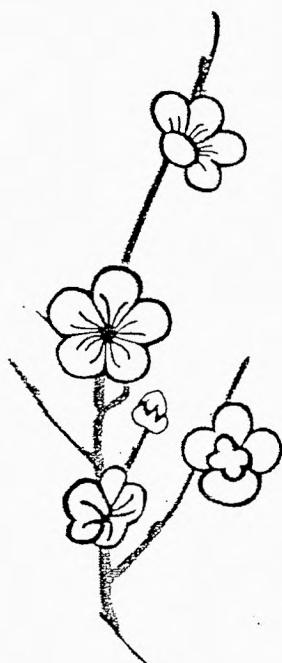
Your generosity and your truth will encircle me,

זכר רחמיק יי וחסדיך, כי מעולם המה:

The Source of cosmic multiplicity is also here with us, A steady and sure refuge to those who trust

יי צבאות עמנו, משגב לנו, אלהי יעקב סלה:





?? זכאות, Source of cosmic multiplicity,  
 אשרי אדם בטח בך: happiness abounds in the confident human.  
 ?? הושיעה המלך יעננו, Fount of Transformations, responsive force  
 ביום קראנו: to those who yearn for change,  
 הושיעה את עמך, transform your peoples,  
 וברך את נחלתך bless your inheritance,  
 וירעם ונשאם lift us beyond our smallness of vision  
 עד העולם: to that of the Vast.  
 נפשנו חפצה לך, Our souls so long for the spiritual,  
 עזרנו ומגננו הוא: it uplifts and guides us.  
 כי בו ישמח לבנו, In it we find our hearts' joy.  
 כי בשם קדשו בטחנו: because we are confident in the ultimate wholeness.  
 יהי חסדך ?? עלינו, We are looking for a vision of tender-kindness,  
 כפאשר יחלנו לך: following guidance with yearning intuition.  
 הראנו ?? חסדך, a vision of our place in your plan,  
 וישעך תתן לנו: a taste of completeness.  
 קומה עזרתה לנו, Shine your attention on us  
 ופדנו and support us in our chosen paths,  
 למען חסדך: that we may fulfill your best vision for our world.  
 אנכי ?? אלהיך, "I am Your God and Guide  
 המעלך מארץ מצרים, who extricates you from the difficult places in your life  
 Open the pores of your being and I will enter therein;  
 הרחב פיה נאמלאה: Open your mouth and my spirit will fill it".  
 אשרי העם שככה לו, Happy is a nation thus spoken to,  
 אשרי העם שיי אלהיו: happy is a people who recognizes its path to the Divine  
 ואני בחסדך בטחתי, And I, for my part, trust in your kindness.  
 יגל לבי בישועתך, My heart will rejoice in serving your plan.  
 אשרי לך כי גמל עלי My heart will sing to the One who completes it with love

T'fila l'moshe ish ha-elohim.  
 Adonai, ma-on ata hai-y'ta lanu  
 b'dor v'dor.  
 B'terem harim yuladu  
 vay-kholayl eretz v'tayvayl,  
 umay-olam ad olan ata Ayl.  
 Tashayv enosh ad daka  
 vatomer shuvu vnay Adam.  
 Ki elef shanim b'aynekha k'yom,  
 et-mol ki ya-avor  
 v'ashmurah valai-la.  
 Z'ramtam shayna yih-yu  
 baboker kekhatzir yakhalof.  
 Baboker yatzitz v'khalaf  
 la-erev y'nolayl v'yavaysh.  
 Ki khalinu v'apekha  
 uvakhamat-kha niv'hal-nu.  
 Shata avonotaynu l'neg-dekha  
 alumaynu lim'or panekha.  
 Ki khol yamaynu panu v'evratekha  
 kilinu shanaynu k'mo hegeh.  
 Y'may sh'notaynu bahem shiv'im  
 shana vim big-vurot, sh'monim  
 shana v'rah-bam amal va'aven,  
 ki gaz khish vana-usa  
 Mi yoday-a oz apekha  
 ukh'yirat-kha evratekha.

**Limnot yamaynu kayn hoda**  
**v'navi l'avav khakh-ma.**

Shuva Yah ad matai  
 v'hinakhem al avadekha.  
 Sabaynu vaboker khas-dekha  
 un'ran-na v'nism-kha  
 b'khol yamaynu.  
 Sam-khaynu ki y'mot initanu  
 sh'not ra-inu ra-a.  
 Yayra-eh el avadekha fa-alekha  
 vahadarkha al b'nayhem.

תפלה למשה איש האלהים,  
 אדני מעון אתה היית לנו בדר ודר:  
 בטרם הרים ילדו ותחולל ארץ ותבל,  
 ומעולם עד עולם אתה אל:  
 תשב אנוש עד דכא,  
 ותאמר שובו בני אדם:  
 כי אלף שנים בעיניך כיום  
 אתמול כי יעבר ואשמורה בלילה:  
 זרמטם, שנה יהי,  
 בבקר כחציר יחלף:  
 בבקר יציץ וחלף לערב ימולל ויבש:  
 כי בלינו באפק ובחמתך נבהלנו:  
 שפת עונותינו לנגדך  
 עלמנו למאור פניך:  
 כי כל ימינו פנו בעברתך  
 בלינו שנינו כמו הגה:  
 ימי שנותינו בהם שבעים שנה,  
 ואם בגבורת שמונים שנה,  
 ורהבם עמל ואון, כי גז חיש ונעפה:  
 מי יודע עוז אפק, ויכיר אתך עברתך:  
 למנות ימינו כן הודע  
 ונבא לבב חכמה:  
 שובה יי עד מתי והנחם על עבדיך:  
 שבענו בבקר חסדך,  
 ונרננה ונשמחה בכל ימינו:  
 שמחנו כימות עניתנו  
 שנות ראינו רעה:  
 יראה אל עבדיך פעלך  
 והדרך על בניהם:  
 ויהי נעם אדני אלהינו עלינו,  
 ומעשה ידינו כוננה עלינו,  
 ומעשה ידינו כוננה:

Moses' prayer; the prayer of a human being filled with Elohim;  
 Adonai! You have been our only home across the generations.

While mountains were being birthed in the labor of planet earth and across vast dimensions of time and space, the Force of El impelled us. When humanity descends again into feeling overwhelmed by our challenges, a whisper is heard from you, "Return, human beings, instead to your true impelling Force."

Although a billion years are in your perspective as a day; like yesterday already come and gone; yet you watch and wait during the passing time of darkness.

Like a flood life is suddenly born and we become carried away with ourselves, yet we are still asleep. I single morning of eternity we sprin up and flower and then pass away into a long evening, recycled like dry grass.

We easily miss our own time of flourishing, focusing instead on worries that "he" or "she" is angry with us; on fears of every conceivable violence we are constantly dismayed.

Our vulnerability is before us always, but even our most dismal secrets become lighter when looked through the Divine Light.

All our days can become empty of heaviness with sufficient urgency of our intention; our changes can become less distracting through the agency of a single enlightened thought.

The days of our lives are limited to about seventy years; with exceptional vigor, eighty years;

Much of them pass in the throes of vanity and turmoil. Who amongst us knows how to turn anger's strength to furthering life's intentions? Who can guide us to transform our fear?

TEACH US TO TREASURE OUR DAYS, TEACH US TO TREASURE EACH DAY,  
 SO THAT WE OPEN OUR HEARTS TO YOUR WISDOM, TEACH US TO TREASURE OUR DAYS.

Return to us. Until when? Till we receive comfort.

Help us learn to be satisfied with your loving-kindness each morning, and to rejoice and be happy in all of our remaining days. Show us how to find gladness in the days of our lives so that we can overcome the memories of pain or suffering or the fears that we have carried with us throughout our lives. Let our joy radiate through our beings and may our children and all children experience the radiance that we have finally uncovered in our own lives.

May the beauty of the divine Power be with us now.

May the divine beauty guide the works of our hands. And may our handiwork reflect our connection with the Divine!



*Tzama lekha naf'shi, kama lekha b'sari, b'eretzi tzi'a v'ayef, bli mayini.*

My heart and soul thirst for Thee. My body longs for Thee.

In driest desert parched wasteland, without water.

*Kayn bakodesh khazi-tikha lirot uz'kha u'khvodekha.*

Would that my yearning burn like fire even as I quench my thirst in Thee.

Yoshayv b'sayter elyon, b'tzayl  
Shaddai yit'lonan. Omar la-Yah  
makh'si um'yzudati Elohai evtakh bo.  
Ki hu yatzil'kha mipakh yakush  
midever havot. B'evrato yasekh  
lakh, v'takhat k'nafavtekh'seh tzina  
v'sokhayra amito. lo tira mipakhad  
lai-la, maykhaytz ya-uf yomam.  
Midever ba-ofel yahalokh miketeve  
yashud tzararai-yim. Yipol mitxi-  
d'kha elef ur'vava miminekha  
aylekha lo yigosh. Rak b'aynekha  
tabit v'shilumat r'sha-im tireh. Ki ata  
Yah makhsi, elyon sam'ta m'onékha.  
Lo t'une aylekha ra-a, v'nega lo  
yik'rav b'ohalekha. Ki malakhav  
y'tzaveh lakh, lish'mar'kha b'khol  
d'rakhekha. Al kapai-yimyisa-un'kha  
pen tigof ba-even rag'lekha. Al  
shakhal vafeten tidrokh, tirmos k'fir  
v'tanin. Ki vi khashak va-afaltayhu  
asag'vayhu ki yada sh'mi. Yik'ra-ayni  
v'e-enayhu imo abokhi v'tzarah,  
akhal'tzayhu va-akhab'dayhu.  
Orekh yamim as'bi-ayhu, v'arayhu  
bi-y'shu-ati. Orekh yamim as'bi-  
ayhu, v'arayhu bi-y'shu-ati.



יֵשֶׁב בְּסֵתֶר עֲלִיוֹן, בְּצֵל שְׂדֵי  
יִתְלוֹן: אֲמַר לִי מַחְסִי  
וּמְצוּדָתִי, אֱלֹהֵי אֲבֹתָנוּ:  
כִּי הוּא יִצְלֵנוּ מִפַּח יָקוֹשׁ מִדְּבַר  
הַיּוֹת: בְּאַבְרָתוֹ יִסָּד לָנוּ,  
וְתַחֲתִכְנֹפֵיו תִּחְסֶה,  
צָנָה וְסִחְרָה אֲמַתּוֹ:  
לֹא תִירָא מִפֶּחַד לְיָלָה,  
מִחַץ יַעֲוֹף יוֹמָם:  
מִדְּבַר בְּאִפְלֵי יִהְלֵךְ מִקֶּטֶב יָשׁוּד  
צָהָרִים: יִפֹּל מִצִּדָּךְ אֶלְךָ וּרְבִבָּה  
מִיִּמִּינְךָ אֶלֶיךָ לֹא יָגֵשׁ:  
רַק בְּעֵינֶיךָ תִּבְיט,  
וְשִׁלְמַת רָשָׁעִים תִּרְאֶה:  
כִּי אֲתָה יְיָ מַחְסִי,  
עֲלִיוֹן שְׁמֹת מְעוֹנֶךָ:  
לֹא תֵאָנֶה אֶלֶיךָ רָעָה,  
וְיָגַע לֹא יִקְרַב בְּאַהֲלֶךָ:  
כִּי מִלֵּאכָיו יִצְנֶה לָנוּ,  
לְשִׁמְרוֹךְ בְּכָל דְּרָכֶיךָ:  
עַל כַּפֵּי־יָשְׁאוֹנֶךָ  
כֹּן תִּגֹּף בְּאַבְרָם רִגְלֶךָ:  
עַל שַׁחַל וּפְתָן תִּדְרֹךְ  
תִּרְמֹס כַּפִּיר וְתַנִּין:  
כִּי בִי חֶשֶׁק וְאַפְלָטָהוּ  
אֲשַׁנְּבֶהוּ כִּי יִדַּע שְׁמִי:  
יִקְרָאֵנִי וְאֶעֱנֶהוּ,  
עֲמוּ אֲנֹכִי בְּצָרָה,  
אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ:  
אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ,  
וְאֶרְאֶהוּ בִישׁוּעָתִי:  
אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ,  
וְאֶרְאֶהוּ בִישׁוּעָתִי:

Those who live in harmony  
with the higher realms,  
live sheltered by the power of the almighty.  
I say of that great force which formed me  
"It is my haven and my protection;  
I trust in that One.  
Because the eternal be-ing provides safety from  
the snares and perils of this life."  
Faith in the goodness of the Source of all  
is a sure shelter.  
Fear neither the terrors of the dark night,  
nor the travails of the day;  
Neither the monsters that lurk in shadows, nor  
the passions that flame in the light.  
Though you be surrounded  
by pain and doubt, you can still be free.  
See, and you will discover  
the balance of karma,  
you will find a secure refuge in the cosmic order.  
When you have entrusted yourself  
to the power of the greatest good,  
you will experience no evil.  
For then holy beings will become your guides and  
guards; they will lead you with surety.  
You can walk into a "lions den,"  
you can encounter "serpents and scorpions."  
You will be held and fly over impossible walls.  
Your feet will not become injured.  
Because you yearn to be close  
to the source of love you will be protected.  
Because you know the holy One of be-ing,  
you will be safe.  
When you call out sincerely,  
the eternal Source, the inner voice, will answer:  
"I am with you in times of distress,  
I can save you from danger  
and enable you with respect."  
"I will grace you with  
the fullness of a satisfying life,  
and you will enjoy wonderful glory."  
"I will grace you with  
the fullness of a satisfying life,  
and you will enjoy wonderful glory."

# הוֹשִׁיעָה אֶת עַמָּךְ, וּבָרַךְ אֶת נַחֲלָתְךָ, וִרְעֵם וְנִשְׂאֵם עַד הָעוֹלָם

*Hoshi'a et amecha, u'varech et nach'latecha, ur'eym, ur'eym, ur'eym,  
ur'eym ve'na-sem, ur'eym ve'na-sem ad ha'olam.*

Transform your peoples, bless your inheritance, lift  
us beyond our smallness of vision to that of the vast.

## אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹךְ סֵלָה  
אֲשֶׁרִי הָעָם שְׂכֻכָּה לוֹ, אֲשֶׁרִי הָעָם שִׁיהוּה אֱלֹהֵיו  
תִּהְיֶה לְדוֹד:

אֲרוֹמְמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמְךָ לְעוֹלָם וָעֶד  
בְּכָל-יוֹם אֶבְרַכְּךָ, וְאֶהְלֶלְךָ שְׁמְךָ לְעוֹלָם וָעֶד  
גָּדוֹל יִהְיֶה וּמִהֶלֶל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר  
דוֹר לְדוֹר יִשְׂבַּח מַעֲשֶׂיךָ, וְגִבוּרֹתֶיךָ יִגִּידוּ  
הַדָּר כְּבוֹד הַדָּדְךָ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה  
וְעֲזוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדְלָתְךָ אֶסְפְּרָנָה  
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְגְּנוּ  
חֲנוּן וְרַחוּם יִהְיֶה, אַרְךְ אַפִּים וְגִדְל-חֶסֶד  
טוֹב יִהְיֶה לְכָל, וְרַחֲמָיו עַל כָּל-מַעֲשָׂיו  
יִדְוֹךְ יִהְיֶה כָּל-מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבוּרֹתֶיךָ יִדְבְּרוּ  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבוּרֹתָיו, וְכְבוֹד הַדָּר מַלְכוּתוֹ  
מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל-  
דוֹר וָדוֹר

סוֹמֵךְ יִהְיֶה לְכָל-הַנִּפְלִים, וְזוֹקֵף לְכָל-הַכְּפוּפִים  
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ  
פּוֹתֵחַ אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן  
צָדִיק יִהְיֶה בְּכָל-דְּרָכָיו, וְחֹסִיד בְּכָל מַעֲשָׂיו  
קָרוֹב יִהְיֶה לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת  
רָצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֶת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם  
שׁוֹמֵר יִהְיֶה אֶת כָּל אֲהָבָיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד  
תִּהְיֶה יִהְיֶה יִדְבֵּר פִּי

וּבָרַךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד  
וְאֶנְחֵנוּ נִבְרַךְ יְהִי, מִעֲתָה וְעַד עוֹלָם הַלְלוּיָהּ



# Ashrey

Happy are those whose living is suffused with God.

Happy is a nation whose guidance is from God.

A Psalm of David:

You are my guide. Through my praise of You, I  
become elevated. Every day I live I find more to bless.

I sing out with joy when in touch with eternal being.

Each generation is in awe of creation; amazed by the marvels of the universe they perceive.

Beauty surrounds me everywhere. Words of wonder fill me, and pour out in sharing.

Amazing patterns dance before me, to the profundity do they direct me.

Memories of goodness enliven me. Kindness and righteousness do I witness.

Compassion and mercy are of the Essence, tolerance and much love.

Love is given to all, compassion to all creation.

Thankfulness rises up in me like waves. Humanity, too  
knows the greatness of creation.

Majesty and honor I witness everyday. Power is everywhere.

Consciousness is offered to varied creatures, awareness of awesome patterns.

I see dignity and power fill the universe at every level and age to which I am exposed.

I see the fallen lifted up through GOD, the spirit of the humble raised high.

Each being develops unique nourishment-needs sensitive to  
the changing environment. The cravings of our nourishment  
system matches the seasons of each day.

The universe unfolds for us through God opening.

Saintliness is possible because it forms the structure of the universe.

God is close to me when I am broken-hearted;  
every time I call out in whole truth.

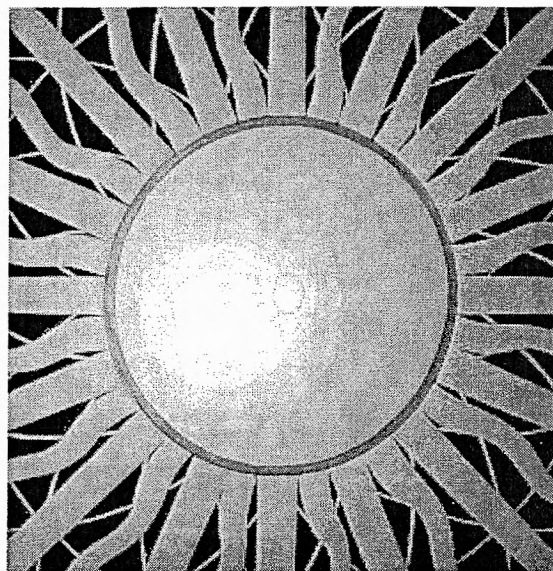
We stumble onto the Way.

We fall away from the Way.

More often than not we are sheltered.

Praises and blessings we offer to the Holy, all flesh evokes  
the holy name throughout all exchange and interchange.

This is my song to Yah. For ever and ever. HalleluYah.



הַלְלוּיָהּ, הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרָקִיעַ עֲזוֹ: הַלְלוּהוּ בְּגִבּוֹרֹתָיו,  
הַלְלוּהוּ בְּרַב גְּדֻלּוֹ: הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:  
הַלְלוּהוּ בְּתֵף וּמַחּוֹל, הַלְלוּהוּ בְּמִנִּים וְעֶגְבִּי: הַלְלוּהוּ בְּצִלְצְלֵי שְׁמַע,  
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כָּל הַנְּשָׁמָה תִּהְלֵל יָהּ הַלְלוּיָהּ. כָּל  
הַנְּשָׁמָה תִּהְלֵל יָהּ הַלְלוּיָהּ:

*Hallelu, Hallelu, Hallelu, Hallelu, Haleluyah, Hallelu  
Kol Hanshamah Tehallel Yah, Hallelu, Hale-luyah.*

## נִשְׁמַת כָּל חַי תִּבְרַךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ

*Nishmat kol chai t'varech et shimcha Adonai elohaynu,*

וְרוּחַ כָּל בֶּשֶׂר תִּפְאָר וּתְרוּמָה זָכְרֶךָ מַלְכֵנוּ תָמִיד. מִן הָעוֹלָם וְעַד  
הָעוֹלָם אַתָּה אֵל, וּמַבְלִעַדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. פּוֹדֶה וּמַצִּיל  
וּמַפְרִיֵס וְעוֹנֶה וּמְרַחֵם בְּכָל עֵת צָרָה וְצוּקָה, אֵין לָנוּ מֶלֶךְ עוֹזֵר וְסוֹמֵךְ  
אֶלָּא אַתָּה. אֱלֹהֵי הָרָאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת, אֲדוֹן כָּל  
תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו  
בְּרַחֲמִים. וַיְהוֶה עַר, הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן. הַמַּעֲזִיר יִשְׁנִים, וְהַמְקִיץ  
נִרְדָּמִים, וְהַמְשִׁיחַ אֱלָמִים, וּמַתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף  
כְּפוּפִים, וְלֵךְ לְבַדְךָ אֲנַחְנוּ מוֹדִים.

וְאֵלֵינוּ פִּינוּ מֶלֶא שִׁירָה כַּיֵּם, וּלְשׁוֹנֵנוּ רִנָּה בְּהִמּוֹן גָּלִיו, וּשְׁפָתוֹתֵינוּ שִׁבַּח  
כְּמַרְחֲבֵי רָקִיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכֶזֶרֶחַ, וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי  
שָׁמַיִם, וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת, אֵין אֲנַחְנוּ מַסְפִּיקִים לַהֲדוֹת לָךְ, יְהוָה  
אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ, וּלְבָרְךָ אֶת שְׁמֶךָ עַל אַחַת מְאֹלָף אֶלְף אֶלְפֵי  
אֶלְפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שַׁעֲשִׁית עִם הוֹרֵינוּ וְעַמָּנוּ. עַל כֵּן  
אֲבָרִים שְׁפִלְגַת בָּנוּ, וְרוּחַ וְנִשְׁמָה שֶׁנִּפְחַת בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שִׁמַּת  
בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ  
וַיְמַלִּיכוּ אֶת  
שְׁמֶךָ מַלְכֵנוּ תָמִיד.

כִּי כָּל פֶּה לָךְ יוֹדֶה, וְכָל לִשׁוֹן לָךְ תִּשְׁבַּע, וְכָל בֶּרֶךְ לָךְ תִּכְרַע, וְכָל קוֹמָה לִפְנֶיךָ  
תִּשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירְאוּךָ, וְכָל קֶרֶב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ, בְּדָבָר שְׁפָתוֹב: כָּל  
עַצְמוֹתַי תִּאֲמַרְנָה, יְיָ מִי כְמוֹךָ, מַצִּיל עָנִי מִחֶזֶק מִמָּנוּ, וְעָנִי וְאֶבְיוֹן מִגְּזֻלוֹ. מִי  
יִדְמָה לָךְ, וּמִי יִשְׁוֶה לָךְ, וּמִי יַעֲרֹךְ לָךְ. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,  
קִנְיָה שָׁמַיִם וָאָרֶץ. נִהְלָלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִגְבַּרְךָ אֶת שֵׁם קֹדֶשְׁךָ, כְּאִמּוֹר: לְדוֹד,  
בְּרַכִּי נַפְשִׁי אֶת יְיָ, וְכָל קֶרֶבִי אֶת שֵׁם קֹדֶשְׁךָ.

הָאֵל בְּתַעֲצֻמוֹת עֲזָךְ, הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ, הַגִּבּוֹר לְנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ.

The soul of all that lives shall bless you, Holy One, and the spirit of all beings will adorn and exalt your Name with every breath and with inspiration. Throughout all dimensions you are the constant Source. Without You we have no guide to sustain, redeem, and renew us, to nourish and care for us in times of trouble and distress.

You are the only power which truly rules us. God of all beginnings and ends, essence of all living beings, commanding power behind all events of history. You guide your world with love and kindness; compassion is your covenant with your creation. The Eternal Being is never asleep, but awakens those who slumber in darkness. God empowers those without voice, and frees those who are bound and bowed. It is to this powerful Power that we offer thanks.

Even if our mouths were filled with as much song as the ocean holds water, and even if our speech could ring with praise as the roaring wave, and even if our lips could form words of prayer to fill the wide expanse of heavens, and even if our eyes could shine light as the sun and moon, and even if our hands could stretch out in prayer as the eagles of the sky, and even if our feet could run joyfully as the deer, we would still be unable to sufficiently thank and bless you for even a tiny fraction of all the good things you have done for our grandparents, our parents, and for us. Therefore, with what we do have, with the limbs you graced us with, with the spirit and soul you breathed into us, with the speech you gave to us uniquely, we will thank and bless and praise you. We will make sacred and special the holy Name of the incomparable, Eternal Oneness.

You dwell in eternity, Holy One. The wisely righteous rejoice at the experience of life. Those who are in touch with wonder will praise you. The lips of the compassionate will bless you. The dances of the free spirited will sanctify you. The depths of the clear ones will experience you. And we too, joining in the harmony of eternity, add our dances and singing to the circle of honor before You, our Guiding Center. For it is the path of all created to be naturally grateful. May we learn to thank, bless and sing praises with our whole beings, with every kind of song and music, with every kind of poetry, writing and art, with everything that we are, with everything that we know, and with everything that we do.

## *Interpretive Nishmat*

When the night slides under with the last dimming star  
and the red sky lightens between the trees,  
and the heron glides tipping heavy wings in the river,  
when crows stir and cry out their harsh joy,  
and swift creatures of the night run toward their burrows,  
and the deer raises her head and sniffs the freshening air,  
and the shadows grow more distinct and then shorten,

then we rise into the day still clean as snow.  
The cat washes its paw and greets the day with gratitude.  
Leviathan salutes breaching with a column of steam.  
The hawk turning in the sky cries out a prayer like a knife.  
We must wonder the sky now thin as a speckled eggshell.  
that now piles up its boulders of storm to crash down  
That now hangs a furry grey belly into the street.





Every day we find a new sky and a new earth  
With which we are trusted like a perfect toy.  
We are given the salty river of our blood  
Winding through us, to remember the sea and our  
kindred under the waves, the hot pulsing that knocks  
in our throats to consider our cousins in the grass and the trees,  
all bright scattered rivulets of life.

We are given the wind within us, the breath  
To shape into words that steal time, that touch  
Like hands and pierce like bullets, that waken  
truth and deceit, sorrow and pity, and joy  
that waste precious air in complaints, in lies,  
in floating traps for power on the dirty air  
Yet holy breath still stretches our lungs to sing.

We are given the body, that momentary kibbutz  
of elements that have belonged to frog and polar  
bear, corn and oak tree, volcano and glacier.  
We are lent for a time these minerals in water  
and a morning every day, a morning to wake up,  
rejoice and praise life in our spines, our throats,  
our knees, our genitals, our brains, our tongues.

We are given fire to see against the dark,  
to think, to read, to study how we are to live,  
to bank in ourselves against defeat and despair  
that cool and muddy our resolves, that make us forget  
what we saw we must do. We are given passion  
that rise like the sun in our minds with the new day  
and burn the debris of habit and greed and fear.

We stand in the midst of the burning world  
primed to burn with compassionate love and justice,  
to turn inward and see the world that is all  
of one flesh with us, see under the trash, through  
the smog, the furry bee in the apple blossom,  
the trout leaping, the candles our ancestors lit for us.

Fill us as the tide rustles the reeds in the marsh  
Fill us as the rushing water overflows the pitcher.  
Fill us as the light fills a room with its dancing.  
Let the little quarrels of the bones and the snarling  
of the lesser appetites, and the whining of the ego cease.  
Let silence still us, so you may show us your shining,  
and we can out of that stillness rise and praise.

--Marge Piercy



Meditation on the Melody of Rosh Hashanah.

## הַמֶּלֶךְ יוֹשֵׁב עַל כִּסֵּא רָם וְנִסָּה.

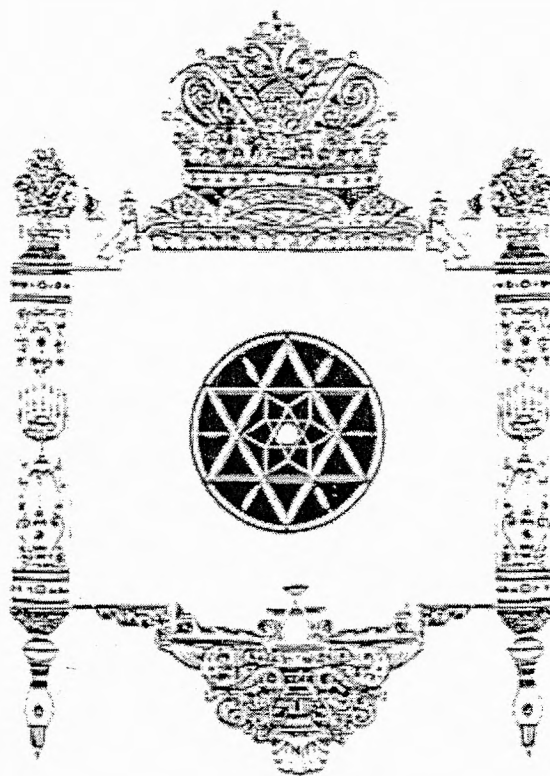
*Ha-Melech Yoshev al Kee-sey Ram Ve-nisah.*

The Guide of our Path is Today envisioned as Though He Was in Charge, and we could let go of control and allow the world to be run by God and in the spirit of God.

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ,  
וְכָתוּב: רָנְנוּ צְדִיקִים בִּיהוָה  
לְיִשְׂרָאֵל נְאֻה תְהִלָּה.

בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם וּבִשְׁפָתַי  
צְדִיקִים תִּתְבָּרַךְ וּבִלְשׁוֹן  
חֲסִידִים תִּתְקַדֵּשׁ וּבִקְרֹב  
קְדוּשִׁים תִּתְהַלֵּל.

You are the Holy One of blessing,  
strength and power, glory and  
greatness, awesomeness and  
splendor, guidance and endurance.  
You are Source of wonders,  
Commanding power, Creator of  
souls, Master behind all doings, who  
responds to sacred song. You are the  
Guide and Life within all the worlds.



וּבִמְקַהֲלוֹת רַבָּבוֹת עִמָּךְ בֵּית

יִשְׂרָאֵל בְּרָנָה יִתְפָּאֵר שְׁמֶךְ מְלַכֵּינוּ בְּכָל דּוֹר וָדוֹר. שְׁכֵן חוֹבֵת כָּל  
הַיְצוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי הָעוֹלָמוֹת, לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח  
לְפָאֵר לְרוֹמֵם לְהַדָּר לְבָרֵךְ, לַעֲלֹה וּלְקַלֵּם, עַל כָּל דְּבָרֵי שִׁירוֹת  
וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשִּׁי עַבְדְּךָ מְשִׁיחְךָ.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מַלְכֵנוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם  
וּבָאָרֶץ. כִּי לְךָ נָאָה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי הָרִינּוּ, שִׁיר וּשְׁבָחָה, הִלֵּל  
וְזִמְרָה, עוֹז וּמִמְשָׁלָה, נֶצַח גְּדוּלָה וְגִבּוּרָה, תְּהִלָּה וְתִפְאָרֶת, קִדְשָׁה  
וּמַלְכוּת, בְּרָכוֹת וְהוֹדָאוֹת, מִעַתָּה וְעַד עוֹלָם.

בָּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל בַּתְּשֻׁבּוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן  
הַנִּפְלְאוֹת, בּוֹרֵא כָּל הַנִּשְׁמוֹת, רַבּוֹן כָּל הַמַּעֲשִׂים, הַבּוֹחֵר בְּשִׁירֵי  
זִמְרָה, מֶלֶךְ אֵל חַי הָעוֹלָמִים.

This being human is a guest house.  
Every morning a new arrival.  
A joy, a depression, a meanness,  
some momentary awareness comes as an  
unexpected visitor.  
Welcome and entertain them all!  
Even if they're a crowd of sorrows,  
who violently sweep your house  
empty of it's furniture,  
still, treat each guest honorably.  
He may be clearing you out  
for some new delight.  
The dark thought the shame, the malice,  
meet them at the door laughing,  
and invite them in.  
Be grateful for whoever comes,  
because each has been sent as a guide from beyond.



# Chatzi Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרַעוּתֵיהּ וְיִמְלִיךְ  
מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא  
וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּה מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא בְרִיךְ הוּא. לְעֵלָּא וּלְעָלָא מְכָל  
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֻלְמָא וְאָמְרוּ  
אָמֵן.

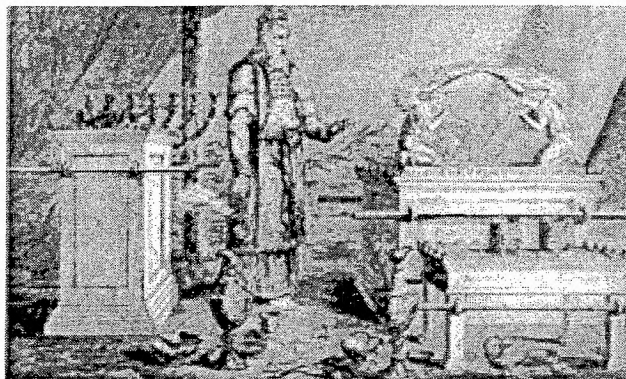
*Yitgadal ve'yitkadash sh'may rabah be'almah divrah chirutay ve'yamlich  
malchutay becha'yaychon uv'yomaychon uvcha'yay dechol bayt Yisrael ba'agala  
uvizman kariv ve'imru amen.*

*Yehay sh'may raba mevorach le'olam ulalmay almaya.  
Yitbarach veyishtabach veyitpa'ar veyitromam veyitnasay veyit'hadar veyitaleh  
veyit'halal sh'may dekudeshah brich hu. Le'aylah ule'aylah min kol birchatah  
veshirata tush'bechatah venechematah da'amiran be'almah ve'imru amen.*

Let us make the great Name known and holy. Let the name fill the world, formed by its will. May the earth be its realm. May it fill our lives and days. May it spread throughout all Israel, swiftly and soon, and let us say Amen.

May the great Name be blessed and blessed for as long as the universe lasts.

Let the Name be praised and glorified. Let the Name become potent, lifted up, raised on high. Let the name be graced in beauty, praised in song, ascend in joy. The name, the Name of the Holy, blessed be the Name. And yet the Holy that we name is far beyond all blessing, all prayers, all songs of praise and hymns of glory, all words that we utter in this world. So let us chant our praise, then cease and say, Amen.



# שמע וברכות יך *Shema U'Birhotechah*

## Shema and Her Blessings

### Call To Prayer

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ

*Barchu et Adonai Hamvorach*

Let us all praise the One who showers us with blessing!

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד

*Baruch Adonai Hamvorach Le'olam Va'ed*

How blessed is the One who bestows blessing forever and ever!

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עוֹשֶׂה שָׁלוֹם, וּבוֹרֵא אֶת הַכֹּל

*Baruch Atah Adonai, Elohaynu Melech Ha'olam*

*yotzayr or uvoray choshech, oseh shalom, uvoray et hakol.*

Blessed are You, ruling force of the universe,  
forming light, creating darkness, making peace, creating the whole.

The world shines about me,  
luminous as the moon, smiling like a rose,  
and a sweet benediction  
flows through everything existing.  
How beautiful life is.  
I marvel at people who are not in love with life.  
You, my girl, are beautiful,  
and your beauty,  
like the beautiful thought of peace,  
belongs to the eternity.  
Detest war and destruction.  
When you go to the riverbank,  
and the sun sets in the evening,  
the waters of the river will be rippling softly,  
and from a distance, in the twilight, you will see white sails.  
A song of the boatman will come from there.  
'Today no suffering, no suffering.'  
The world shines about me,  
luminous as the moon,  
smiling like a rose. -- Hamza El Din

## MORNING PRAYER TO CELEBRATE THE UNIVERSE AND THE SHEMA

1. **We are grateful** to you Goddess for creating this amazing universe with 100 billion galaxies but the milky-way would have been plenty for us.

**And we are grateful** for the sun, ha'shemesh ha'zorakhat al p'ney ha-aretz, giving us light and giving us warmth, that makes it possible for life to develop in a zillion amazing ways.

**And we are grateful** for the light, that makes it possible for us to see the beauty around us ... [the sun, the trees, ... Call out the beauty you see].

**The Sun, The Sun, we're grateful to you.**

**And we are grateful** for photosynthesis, that gives us delicious fruits and veggies that nourish our bodies;

**And we are grateful** to you Goddess for renewing every day the events of creation.

Hameh'khadesh b'tuva b'chol yom tamid ma-asey b'reysheet.

Or hadash al tzion v'al kol ha'olam ta'ir, v'nizkeh khulano m'heyra l'oro

B'rukha at Yah Shekhinah, yotzeret ha'me'orot.

**2. Ahava raba** ahavtanu, Adonai Eloheinu, hemlah g'dolah viteyra, hamalta aleynu, Avinu mal-keynu, ba'avur horeynu, she'bat-hu v'kha she'bat-hu v'kha, horeynu moreynu. Vat'lamdeym hukei hayim, keyn t'haneynu ut'lamdeynu, Avinu ha'av ha-rahaman, ham'ra-heim ra'heim aleynu. V'teyn b'libeynu l'haveen, L'haveen ul'haskeel lish'moa, lil'mod u'lelameid, lishmor v'la'asot.

Ul'kayeim et kol div'rei, Talmud Tora-tekha b'ahava.

*(with great love you loved us, and you taught our ancestors a way of life, so please teach us also so we can understand, learn and even teach the wisdom of learning with love)*

**V'ha-eir ei-nei-nu**, b'Tora-tekha, v'da-beik li-bei-nu b'mitz-vo-tekha  
V'ya-cheid l'va-veinu, l'ahavah ul'yir-ah et Sh'meh-kha.  
V'lo nei-vosh, l'olam va'ed, v'lo nei-vosh, l'olam va'ed.

Enlighten our eyes, to Your Torah,

Let our hearts cleave to Your mitzvot.

And unify . . . our consciousness . . . to love and to be in awe of You.

We will not be embarrassed (no way!), to declare the possibility,

Of a world based on love, kindness, and generosity,

Social and economic justice, environmental sanity,

Evolution of the consciousness of all humanity. Ya la la...



V'havi-eynu l'shalom mey-arba kanfot ha'aretz. V'toli'kheynu kom'miyut l'artzey shalom. Ki Eyl po'eyl yeshu'ot ata. U'vanu vaharta im kol am v'lashon.

V'key'rav'tanu l'shim'kha hagadol selah be'emet, l'hodot lekha ul'yahed'kha b'ahava. Brukha At Shekhina, ohevet kol yoshvey tey'veyl.

*(Bring us together from the 4 corners of the world so that we can be close to each other and You who loves all your creatures and peoples).*

### **3. Sh'ma Yisra'eil, Adonai Eloheynu, Adonai Echad**

#### **Sh'ma Yisra'eil, Shehina Eloheynu, Shehina Achat**

(aloud on Yom Kippur): **Barukh Shem K'vod Malkhuto Le'olam Va'ed**

V'ahavta et Adonai Elohekha, b'khol levav'kha, uv'khol naf'she-kha, uv'khol m'odekha. Vehayu ha-de'varim ha-eyleh asher Anokhi me-tzav'kha hayom al levavekha. Ve'shinantam levane'kha, vedibarta bahm, beshiv'te-kha b'vey'tekha, uv'lekh'tekha vaderekh, uv'shokh'bekha uv'ku-mekha. Uk'shar'tam le'ot al yah-dekha, vehayu letotafot beyn ey-neh'kha. Ukh-tav-tahm al mezuzot bey-tekha uvish-arekha.

*And you must love YHVH, the Transformative and Healing Power of the Universe, 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 mezuzot at the entrance to your home, as a sign that all people may discover Me as they enter your home and your life.*

**V'haya eem sh'moa . . .** And it will come to pass . . . If you love the Transformative Power of the Universe (YHVH) with all your heart, with all your soul, and with all your passions and using that energy, build a world based on these teachings/mitzvot: A world of love of the stranger/the other, kindness, generosity and care, peace, compassion and nonviolence, social, economic and environmental justice, and ecological sensitivity, then the world will work. The sun will shine, the rain will fall appropriate to its season, the earth will give forth her produce and you and your animals will eat and be satisfied.

But be careful . . . watch out . . . because if you don't build a world based on these teachings/mitzvot and instead build a world based on selfishness and greed, consuming and producing without care for the well-being of the planet or its inhabitants, constantly chasing and hoarding after more money, power, fame, or land, building walls that separate, voting rights for some and not others, economic systems that benefit the few on the backs of the many then the world will not work. Just as the social, economic, and political systems become unbalanced, so will the ecological and environmental systems and foundations of the earth and universe. The sun will not shine, the rain will not fall appropriate to its season, the earth will not give forth her produce, there will be a series of environmental catastrophes – cities and nations alike will be consumed from bursting

waters, fires will spread throughout the lands, glaciers will melt – and eventually you and your animals too will be wiped off the face of the earth in one of these catastrophes.

So . . . teach this to your children; talk about it in public, even when your voice cracks and your knees shake, at services and events, even when people get upset hearing it; talk about it in your home with friends and family even if they are sick and tired of hearing about it; talk about it when you walk by the way so that strangers hear this message because this, this is the greatest spiritual need and calling of our time. Talk about it when you go to sleep at night and when you get up in the morning because you'll forget. Bind it for a sign upon your arm so it seeps into your heart and guides your actions and a sign upon your third eye so it seeps deep into your unconscious permeating every cell and pore of your being. Write it for a sign upon your doorposts and upon your gates so that you remember and all those who come into your home know the values by which you live. If you do these things, and build a loving and just world, then you and your children, and all children will have a long life on this earth that God promised you.

**4. Mi Kha-mokha** ba'eilim Adonai. Mi ka-mokha neh-dar ba-kodesh.

No-rah tehilot osey feleh. Adonai yim-lokh le-olam va'ed

Tzur Yisra'el kumah be'ezrat Yisrael uf'dey khinumekha Yehuda veYisra'el.

Go'aleynu YHVH tze-va'ot sh'mo kedosh Yisra'el. Barukha at Yah, ge'alah Yis ra'eyl

Meditation language for silent Amidah (if you want to use it):

**I AM PART OF THE UNITY OF ALL BEING,  
A MANIFESTATION OF GOD'S LOVE ON EARTH**

אל אֲדוֹן עַל כָּל הַמַּעֲשִׂים, בָּרוּךְ וּמְבָרָךְ בְּפִי כָל נִשְׁמָה,  
*El adon al kol hama'asim. Baruch um'vorach befi kol neshama.*

גָּדְלוֹ וְטוֹבוֹ מִלֵּא עוֹלָם, דַּעַת וְתְבוּנָה סוֹבְבִים אוֹתוֹ.  
*Gadlo vetuvo malay olam. Da'at ut'vunah sovevim oto.*

הַמִּתְגַּאֶה עַל חַיּוֹת הַקֹּדֶשׁ, וְנִהְדָּר בְּכָבוֹד עַל הַמְרַכְבֶּה,  
*Hamitga'eh al chayot hakodesh. Veneh'dar bechavod al hamerkava.*

זְכוּת וּמִישׁוֹר לִפְנֵי כְסָאוֹ, חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.  
*Zechut umishor lifnay chiso. Chesed verachamim lifnay chevodo.*

טוֹבִים מְאֻרֹּת שֶׁבָּרָא אֱלֹהֵינוּ, יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׂכֵּל,  
*Tovim me'orot shebara Elohaynu. Yetzaram beda'at bevina uv'haskayl.*

כַּח וּגְבוּרָה נָתַן בָּהֶם, לְהַיּוֹת מוֹשְׁלִים בְּקֶרֶב תִּבֵּל.  
*Ko'ach ug'vura natan bahem. Lih'yot moshlim bekerev tayvayl.*

מִלֵּאִים זִיו וּמִפִּיקִים נֹגַהּ, נֶאֱהָ זִיוָם בְּכָל הָעוֹלָם,  
*Melayim ziv um'fikim noga. Na'eh zivam bechol ha'olam.*

שְׂמֵחִים בְּצִאתָם וְשָׂשִׁים בְּבוֹאָם, עוֹשִׂים בְּאִימָה רָצוֹן קוֹנָם.  
*S'maychim b'tzaytam v'sasim b'vo'am. Osim be'ayma retzon konam.*

פֶּאֶר וְכָבוֹד נוֹתְנִים לְשֵׁמוֹ, צִהְלָה וְרִנָּה לְיִזְכָּר מַלְכוּתוֹ,  
*P'ayr vechavod not'nim lishmo. Tzahala v'rina l'zaycher mal'chuto.*

קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר, רָאָה וְהִתְקִין צוּרַת הַלְבָנָה.  
*Kara lashemesh vayiz'rach or. Ra'ah vehitkin tzurat halvana.*

שֶׁבַח נוֹתְנִים לוֹ כָּל צָבָא מְרוֹם,  
*Shevach not'nim lo kol tzeva marom,*

תִּפְאֶרֶת וּגְדוּלָה, שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ.  
*Tiferet ug'dula, serafim v'ofanim, vechayot hakodesh.*

## EL ADON

Almighty power, hub of time and space,  
 Blessed and praised through every living breath - -  
 Creation is filled by such goodness and such might...  
 Deep is the wisdom embedded in the whole --

Exalted throughout all holy living powers,  
 Far greater this brilliance than all the radiant skies - -  
 Great is the justice that pours forth from our core...  
 How can one measure this glorious love and grace?

Illumining lights within us and without us  
 Join us to mind-seeds from which creation springs - -  
 Kindling all being with power and with strength,  
 Liberating life to evolve and grow divine - -  
 Manifold their splendor, beautiful their grace,



Nature is aglow with their pure and glorious flame - -  
O what joy when they rise and when they set,  
Passing in order through the grand design

Questing to give their beauty to God's fame,  
Rejoicing and dancing out the majesty supreme - -  
See now the sun--how it shines its brilliant light,  
The moon in her phases--a gift to the night

Unified together the cosmos chants its hymn,  
Vast beyond knowing, this great and radiant maze - -  
Wild is the vision, exalted is the song,  
You and I with all earth in Zest complete God's praise!

Come then, let us climb the mountain,  
together ascend to the peak of our souls.

The Voice, still and small, is calling from within,  
illuminating, pointing, urging,  
engraving its covenant into our hearts,  
bidding us open to the infinite truth,  
to compassion and love,  
to harmony and justice,  
to the ever present faith flaming within.

The Voice of the One calls from our souls,  
bidding us to descend to the wilderness without,  
to uncover the divine in all we do,  
to discover and create, to struggle and serve,  
to learn and teach and to walk in truth.

Joyful are those who are whole on the path,  
walking in the teachings of the Source.  
Joyful are those who treasure God's guidance,  
seeking the One with their whole heart.

Joyful are those who act with justice,  
who live righteously at all times.  
Joyful is the one who says:  
Above all earthly might and fame, I crave for love.

Would that the words my heart and lips express  
were balm for wounds, to soothe and heal and bless.  
O that my eyes send forth a blaze of light  
to be a beacon in another's night.

לֹאֵל בָּרוּךְ נְעִימוֹת יִתְּנוּ. לְמַלְךְ אֵל חַי וְקַיִם, זְמֵרוֹת יֹאמְרוּ, וְתִשְׁבְּחוּת  
יִשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ  
יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרֵא תְהִלּוֹת, אֶדּוֹן הַנִּפְלְאוֹת. הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל  
יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. כָּאֲמֹר: לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדּוֹ.  
אוֹר חֲדָשׁ עַל צִיּוֹן תִּאִיר, וְנִזְכָּה כָּלנוּ מִהֲרָה לְאוֹרוֹ.  
בָּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

## אהבה רבה *Ahavah rabah*

אהבה רבה אהבתנו יהוה אלהינו *Ahavah rabah ahavtanu adonay eloheynu*  
חמלה גדולה ויתרה חמלת עלינו *hemlah gedolah viterah hamalta aleynu.*  
אבינו מלכנו בעבור אבותינו *Avinu malkenu ba'avur avoteynu ve'imoteynu*  
שפטנו בך (אבינו מלכנו) *shebatehu vecha (avinu malkenu)*  
ותלמדם חקי חיים *vatelamdem hukey hayim*  
בן תחנונו ותלמדנו *ken tehonenu utelamdenu.*  
אבינו האב הרחמן, *Avinu ha'av harahaman*  
המרחם, רחם עלינו *hamrahem rahem aleynu*  
ותן בלבנו להבין, *veten belibenu lehavin*  
ולחשכיל לשמע *ulhaskil lishmo'a*  
ללמוד וללמד, לשמר ולעשות *lilmod ulelamed lishmor vela'asot*  
ולקיים את-כל דברי *ulkayem et kol divrey*  
תלמוד תורתך באהבה *talmud torateha be'ahavah.*

והאר עינינו בתורתך,

*V'ha-ayr aynay-nu b'tora-techa*  
Enlighten our eyes to Your Torah

ודבק לבנו במצותיך, ויחד לבנו

*V'dabake lee-baynu b'mitzvo-techa v'ya-chade l'va-vaynu*  
and cause our hearts to cleave to Your mitzvot. Unify our hearts

לאהבה וליראה את שמך, ולא נבוש לעולם ועד.

*L'ahavah oo-l'yeerah et sh'mecha v'lo-nayvosh l'olam va-ed...*  
to love and fear Your Name, and may we never suffer shame...

And we will NOT be embarrassed, and we will not  
be afraid, and we will not be ashamed now or evermore. And we will work for peace, and save our planet  
too, for love and justice can prevail, and we can make this true.  
(gather the four tzitzit- fringes of your tallit and hold them in your hand)

והביאנו לשלום מארבע כנפות הארץ,

*...Vaha-veeynu l'shalom mayarba konfote ha-aretz*  
...Bring us in peace from the four corners of the earth

ותוליכנו קוממיות לארצנו.

*v'toleech-aynu ko-m'meeyoot l'artzaynu*  
and speedily lead us with dignity to our land.

ברוך אתה יהוה, הבורח בעמו ישראל ויושבי תבל באהבה.

*Baruch Atah Adonai habochar b'amo Yisrael b'ahavah*  
Blessed are You BELOVED ONE, who chooses Your people Israel  
and the whole world with love.

**LATE FRAGMENT** by Raymond Carver

And did you get what  
you wanted from this life, even so? I did.  
And what did you want?  
To call myself beloved, to feel myself beloved on earth.

# שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד

*Shema Yisrael Adonai Elohaynu Adonai Echad.*

Listen all of you who struggle to connect to God, the  
Transformative Power of the Universe is the Force that Created all,  
and manifests through the Unity of All Being.  
Hear O Israel, the Lord our God, the Lord is One.



## בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

*Baruch Shem Kevod, Malchuto Le'olam Va'ed.*

Blessed is the holy presence.

The splendor of its majesty shines throughout time.

וְאַהֲבַת אֶת יְיָ אֱלֹהֶיךָ	<i>V'ahavta et Adonai Elohecha</i>
בְּכָל לֵבָבְךָ וּבְכָל נַפְשְׁךָ	<i>bechol levavcha, uvechol naf'shecha,</i>
וּבְכָל מְאֹדְךָ.	<i>uvechol me'odecha.</i>
וְהָיוּ הַדְּבָרִים הָאֵלֶּה	<i>Vehayu hadevarim ha'ayle</i>
אֲשֶׁר אֲנֹכִי מְצַוְּךָ	<i>asher anochi m'tzav'cha</i>
הַיּוֹם עַל לֵבָבְךָ.	<i>hayom al levavecha.</i>
וְשִׁנַּנְתָּם לְבָנֶיךָ	<i>Veshinantam levanecha</i>
וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ בֵּיתְךָ	<i>vedibarta bam beshivtecha beveytecha</i>
וּבְלַכְתְּךָ בַּדֶּרֶךְ	<i>uvelechtecha vaderech,</i>
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.	<i>uveshach'becha uvekumecha.</i>
וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ,	<i>Ukeshartam le'ot al yadecha.</i>
וְהָיוּ לְטֹטַפֹּת בֵּין עֵינֶיךָ,	<i>Vehayu letotafot bayn aynecha.</i>
וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתְךָ	<i>Uchetavtam al mezuzot beytecha</i>
וּבְשַׁעְרֶיךָ.	<i>uvish'arecha.</i>

And you must love YHVH, the Transformative and Healing Power of the Universe, with all our 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 mezzuzot at the entrance to your home, as a sign that all people may discover Me as they enter your home and your life.



### Alternative translation:

Love YAH, who is your God, in what your heart is, 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:  
address them in the privacy of your home, on the errands you 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.

(Deuteronomy 6:4)

וְהָיָה אִם שָׁמַעַתְּ תִּשְׁמָעוּ אֶל מִצְוֹתַי, אֲשֶׁר אֲנִי מְצִוֶּה אֶתְכֶם  
הַיּוֹם לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל לְבַבְכֶם וּבְכָל  
נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאֶסְפַּת דָּגָנְךָ  
וְתִירְשֶׁךָ וַיִּצְהָרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְשִׁבְעֵת.  
הַשְּׁמֵרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים  
וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְהוָה בָּכֶם וְעָצַר אֶת הַשָּׁמַיִם וְלֹא  
יִהְיֶה מִטֶּר וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וְאֲבַדְתֶּם מִהָרָה מֵעַל  
הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם. וְשָׁמַתֶּם אֶת דְּבָרֵי אֱלֹהֵי אֵל  
לְבַבְכֶם וְעַל נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יָדְכֶם וְהָיוּ לְטוֹטָפֹת  
בֵּין עֵינֵיכֶם. וּלְמַדְתֶּם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וְכַתְּבֶתֶם עַל מְזוֹזֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ. לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע  
יְהוָה לְאַבְתִּיכֶם לֵאמֹר, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

וַיֹּאמֶר יְהוָה אֵל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל צִיצִית  
הַכֶּנֶף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וַזְכַּרְתֶּם אֶת  
כָּל מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם. וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי  
עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל  
מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר  
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְהוָה  
אֱלֹהֵיכֶם אָמֵן.

How good it will be when you really listen and hear my directions which I give to you today, for loving Yah who is your God and to act godly with feeling and inspiration. Follow this Torah, with its call for us to build a world based on justice and peace, kindness and generosity, love and joy, stewardship of the earth and celebration of the grandeur of creation, and the world will work. The sun will shine, the rain will fall just as it is needed, and the earth will give forth its produce. Your earthly needs will be met at the right time appropriate to the season. You will reap what you planted for your delight and health. Also your animals will have ample feed. All of you will eat and be content.

Be careful--watch out. Because if you don't create a world based on the mitzvot, if you don't make a world guided by peace and economic justice, kindness and generosity, caring for all, spreading of love and joy to all who are alive, producing only what is really needed and making sure to protect the planet from danger, then the world will not work. The sun will not shine, the rain will not fall at the appropriate time, the earth will not give forth its produce--there will be an ecological catastrophe that could lead to the end of all human and animal life on this planet. So 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, don't hoard when you can share, for there is enough for all, enough love, enough food, enough for everyone on this planet if only you learn to share. Don't let the cravings for more distort the God-sense within you. Heaven will be shut to you, grace will not descend, earth will not produce. Your rushing and your being too busy to have time for the big picture 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: determining what you produce, guiding what you perceive. Teach them to your children so that they are addressed: in making their homes; in how they deal with traffic on the road, when they are depressed, and when they are elated. Talk about the need to fashion a world of peace and justice, love and generosity, kindness and celebration of the goodness of the universe--and do it in public, when you walk by the way, even when others might think it inappropriate, because reshaping our world with a new direction of love and generosity is the central survival need of the planet. But also, talk about this in private, with your friends, when you sit in your house or theirs, and don't be embarrassed to raise it even at the expense of being seen as "too serious." Talk about it when you go to bed at night, and when you wake up in the morning. Write this upon the doorposts of your house (mezzuzot) and upon your gates! In every way possible, make this a central way that you conduct your life. So that your days may be long, and the days of your children, on the good earth that I promised to your ancestors to be yours to share with all other life forms. So live by this message.

I have already shown you, by taking you out of Egypt, out of slavery, out of the house of narrow consciousness, that it is always possible to broaden your understanding, to break out of constricted consciousness, to get the big picture, to see the world in a new way, and to liberate yourselves from all that has held you bound down. This is what it means to be created in My image. I am the Force of Healing and Transformation in truth.

**That is the truth!**



למען תזכרו ועשיתם  
את כל מצותי והייתם  
קדושים לאלהיכם.  
אני יהוה אלהיכם  
אשר הוצאתי אתכם מארץ מצרים  
להיות לכם לאלהים.  
אני יהוה אלהיכם אמת.

Thus you will become conscious and carry through all the divine directions given you from within and without, and your lives will become connected in holiness to the Godplace within and without. I am the source of being, the Power of all your powers, that has extricated you from the narrow places in your life, that you might become aligned with my sacred being. I am the Eternal One, your power in truth.

V'haya im shamo-a el mitzvotai asher  
anokhi m'tzaveh et'khem hayom  
l'ahava et Adonai-Yah elohaykhem  
ul'avodo b'khol l'av'khem uv'khol  
naf'sh'khem v'natai m'tar artz'khem  
b'ito yoreh umalk'kosh v'asafta  
d'gan'kha v'tirosh'kha v'yitz'harekha.  
V'natai aysev b'sad'kha  
liv'hemtekha v'akhalta v'savata.  
Hisham'ru lakhem pen yitfeh  
l'avkhem v'sartem va-avad'tem  
elohim akhayrim v'hish'takhavitem  
lahem. V'khara al Adonai-Yah  
bakhem v'atzar et hashamai-yim v'lo  
yih'yeh matar v'ha-adama lo totayn et  
y'vula va-avad'tem m'hayra may-al  
ha-aretz hatova asher Adonai-Yah  
notayn lakhem.

V'samtem et d'vorai ayleh al  
l'avkhem v'al naf'sh'khem  
uk'shartem otam l'ot al yed'khem  
v'ha-yu l'totafot bayn aynaykhem.  
V'limad'tem otam et vnay'khem  
l'dabayr bam b'shiv't'kha b'vaytekha  
uv'lekh't'kha vaderekh  
uv'shakh'b'kha uv'kumekha.  
Ukh'tavtam al m'zuzot baytekha  
uvi-sh'arekha. L'ma'an yirbu  
y'maykhem vi-may v'naykhem al  
ha-adama asher nishba Adonai-Yah  
la-avotaykhem latel lahem kimay  
hashamai-yim al ha-aretz.

Vayomer Adonai-Yah el Moshe  
laymor. Dabayr el b'nay yisra-el  
v'amarta alayhem v'asu lahem tzitzit  
al kanfay vi-g'dayhem l'dorotom.  
V'nat'nu al tzitzit hakanaf p'til  
l'khaylet. V'haya lakhem l'tzitzit  
ur'item oto uz'khar'tem et kol mitzvot  
Adonai-Yah va-asitem otam. V'lo  
taturu akharay l'avkhem v'akharay  
aynaykhem asher atem zonim  
akharayhem. L'ma-an tiz'k'ru  
va-asitem et kol mitzvotai v'h'yi-tem  
k'doshim laylohaykhem. Ani  
Adonai-Yah Elohaykhem asher  
hotzayti et'khem mayeretz  
mitz'rai-yim li-h'yot lakhem laylohim  
ani Adonai-Yah  
Elohaykhem emet.



אֱמֶת	Emet	Authentic	We show ourself as we are, without compromising.
יָצִיב	Yatziv	Stable	Unostentatiously, without trying to convince anyone, we maintain our certitude.
נָכוֹן	Nakhon	Right On	We avoid deceiving ourself.
קָיָם	Kayam	Durable	We strive for increased emotional and physical stamina so that we last to the end of whatever is called for.
יָשָׁר	Yashar	Straight	We say clearly what has to be said.
נֶאֱמָן	Ne-eman	Trustworthy	We do not fail when we are needed.
אֶהוּב	Ahuv	Lovable	We open ourself emotionally to receiving love.
חֲבִיב	Khaviv	Affectionate	We offer our confident tenderness to the Divine.
נִחְמָד	Nekhmud	Delightful	We give value and weight to the instants of grace in which we unite with the Divine through knowledge, work, & love.
נָעִים	Na-im	Lovely	We appreciate the exquisite balance happening inside us at each moment.
נוֹרָא	Nora	Awesome	We allow ourself the humility and innocence to be awe-struck.
אָדִיר	Adir	Powerful	We allow powerful moments to course through our body without completely resisting.
מְתוּקָן	M'tukan	Correctable	We correct and continue to be corrected without hurt pride or harsh self-criticism.
מְקַבָּל	M'kubal	Well-Received	We open our emotions and psychic being joyously to the Divine.
טוֹב	Tov	Good	We give of ourself without bargaining.
יָפֵה	Yafeh	Beautiful	We offer our own beauty, manifesting the Divine visually.





Praise God! We have been set free from slavery,  
the dominion of bondage, dependency, submission;  
the confines we had cherished as our only home.  
Apparitions of the past marched after us  
through the desert-night of memory to reclaim or destroy.  
Then we came to the seas of separation, and halted,  
caught between desire for the unknown, and desire to return,  
fear of the unknown, and fear of return.  
To say **Yes** to freedom, to enter unfathomed waters,  
to really make the crossing, is to witness the past drowning,  
and to embrace the future,  
whatever it may demand, wherever it may lead.  
The waters of death became the waters of new life!  
Yea, the waters of death become the waters of new life!

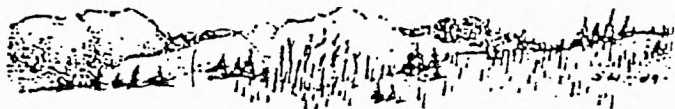
## Fixing Our Yearning for Freedom

מִי כַמֹּכָה בָּאֵלִים יְהוָה, מִי כַמֹּכָה נֶאֱדָר בִּקְדֹשׁ,  
*Mee cha-mochah ba-ayleem Adonai, mee ka-mochah nedar bakodesh*  
Who is like You among the gods that are worshipped?  
Who is like You glorious and holy?  
נֹרָא תִהְיֶה עֲשֵׂה פֶלֶא. יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד  
*Nora t'heelot osay feleh. Adonai yimloch l'olam va-ed.*  
Awesome in splendor, amazing in miracles.  
The ETERNAL will reign forever and ever!

O, Rock of Israel, arise to help your scattered folk,  
Deliver all who are crushed beneath oppression's heel.  
Be our saving power, O God, Redeemer of Israel.

*Tzur yisra'el kumah b'ezrat yisra'el*  
צוֹר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל  
*U'feday khinumekha yehudah veyisra'el.*  
וְיִפְדֶּה כְּנַעֲמָךְ יִהְיֶה וְיִשְׂרָאֵל.  
*Go'alaynu Adonai tz'va'ot shemo*  
גְּאֻלָּנוּ יְהוָה צְבָאוֹת שְׁמוֹ  
*Kedosh Yisrae'l.*  
קְדוֹשׁ יִשְׂרָאֵל.  
*Baruch Atah Adonai Ga'al Yisra'el.*  
בָּרוּךְ אַתָּה יְהוָה גֹּאֵל יִשְׂרָאֵל.





*We are opening up  
in sweet surrender to:*

- *deep humility about the  
limits of our knowledge*
  - *unusually profound  
states of experience*
  - *a sense of the uncanny*
  - *intuition of the whole  
working in concert*
- *compassion for each segment of  
the whole as part of a  
far-reaching self-love*
- *a paradoxical state of relaxed trust and  
animated engagement*
- *a sense of surrender into  
a greater awareness*
- *the luminous lovelight of the One*

# עֲמִידָה *Amida*

בָּרוּךְ אַתָּה	<i>Baruch atah</i>	Let me channel your blessings, You who are The Power of Healing and Transformation
יְהוָה	<i>YHVH</i>	<b>Power source!</b>
אֱלֹהֵינוּ	<i>Eloheynu</i>	Source of all our ancestors' love!
וְאֱלֹהֵי הוֹרֵינוּ,	<i>v'Elohey horeynu,</i>	God for Abraham and Sarah
אֱלֹהֵי אַבְרָהָם וְשָׂרָה,	<i>Elohey Avraham v'Sarah</i>	God for Isaac and Rebecca
אֱלֹהֵי יִצְחָק וְרִבְקָה,	<i>Elohey Yitzak v'Rivkah,</i>	God for Jacob and Leah and Rachel
אֱלֹהֵי יַעֲקֹב, רָחֵל וְלֵאָה,	<i>Elohey Ya'acov, Rachel, v'Leah,</i>	The great Powersource God
הָאֵל הַגָּדוֹל הַגִּבּוֹר	<i>Ha-El Ha-Gadol Ha-Gibor</i>	And Awe-some, Transcendent to all
וְהַנּוֹרָא, אֵל עֲלִיוֹן,	<i>v'Ha-Norah, El Elyon!</i>	Causer of goodness
גּוֹמֵל חַסְדִּים טוֹבִים	<i>Gomel chasadeem tovim</i>	Holding all in love
וְקוֹנֵה הַכֹּל,	<i>v'konay ha-kol,</i>	Container of memory
וְזוֹכֵר חַסְדֵי	<i>v'zochayr chasadey</i>	for the entire universe
אֲבוֹת וְאִמּוֹת	<i>avot v'imahot</i>	Quickener of evolution
וּמְבִיא גּוֹאֵל	<i>u'mayvee go'el</i>	Of the children of the universe
לְבָנֵי בְנֵיהֶם	<i>livney v'neyhem</i>	With purpose to bring consciousness and Matter together
לְמַעַן שְׁמוֹ	<i>l'ma'an Shemo</i>	Through the power of love.
בְּאַהֲבָה.	<i>b'ahavah.</i>	

Only  
between  
Rosh  
Hashanah  
&  
Yom  
Kippur

זְכֵרְנוּ לְחַיִּים,	<i>Zachreynu le'cha'yim,</i>	Remember us to life
מֶלֶךְ חַפֵּץ בְּחַיִּים,	<i>melech chafeytz b'cha'yim,</i>	You who lead us on the path of affirming life
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים	<i>ve'chatveynu besefer ha cha'yim</i>	Inscribe us in the Book of Life
לְמַעַנְךָ	<i>le'ma'ancha</i>	So that we can be for You
אֱלֹהִים	<i>Eloheem</i>	and in Your image build a world that
חַיִּים.	<i>chayyim.</i>	Sustains life.

מְלַךְ	<i>Melech</i>	Mover and pathfinder
עוֹזֵר	<i>ozeyr</i>	Helper of spirit to live in limitations
וּמוֹשִׁיעַ	<i>umo'shiach</i>	And rescuer from limitations
וּמִגֵּן.	<i>umageyn.</i>	Shielder of the heart.
בָּרוּךְ אַתָּה יְיָ	<i>Baruch ata Adonai</i>	Channel though me your blessings, Yah!
מִגֵּן אַבְרָהָם	<i>Mageyn Avraham</i>	The shield of Abraham
וְעֶזְרַת שָׂרָה.	<i>ve'ezrat Sarah.</i>	and Sarah.



אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מַחְיָה מֵתִים אַתָּה רַב לַהוֹשִׁיעַ.	<i>Ata gibor l'olam Adonai, M'chayeh maytim ata rav l'ho'shi'a</i>	You are a unique form of power Forever overwhelming Bringing life-energy to our deadness Multiplying the ways we can be transformed
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקִיֵּם אֱמוּנָתוֹ לִישָׁנָיו עֶפְר.	<i>M'chalkeyl cha'yim b'chesed, M'chayey meytim b'rachamim rabbeem, someych noflim v'rofay cholim u'matir asurim, u'm'kayeym emunato liy'sheyney afar.</i>	Sustaining life With Kindness Bringing dim consciousness to awareness With non-threatening compassion Lifting the fallen Healing the sick Freeing the enslaved Sustaining our confidence in the ultimate victory of goodness Even for those of us who have been lured to sleep in the dust of despair
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מֶלֶךְ מִמִּית וּמַחְיָה וּמַצְמִיחַ יֵשׁוּעָה.	<i>Mi chamohcha ba'al gevurot u'mee domeh lach, Melech meymeet u'm'chayeh umatzmiyach yeshuah.</i>	You are like a Great Mother Master of many powers Though every analogy misses your uniqueness Mover of energy Who makes die and makes alive And makes transformation flourish inside and around us
מִי כְמוֹךָ אֲבִי הָרַחֲמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים	<i>Mi chamohcha av harachamim zocheyr yetzurav l'chayim b'rachamim</i>	Yet we seek analogies, seeing you as an en-wombed father, Who remembers all his creation and infuses them with A life-enhancing compassion
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים בְּרוּךְ אַתָּה יי מַחְיָה הַמֵּתִים	<i>v'ne'eman Ata l'ha'chayot meytim Baruch ata Adonai m'chayeh ha-meytim</i>	And you remain ever confident That the lost can be recovered. Let me channel your blessings, Yah Making alive that which was dead.

<i>Kedushah</i>		<i>KEDUSHAH</i> (said when this prayer is being repeated aloud-when you are reading to yourself, skip this section and go to the next (U've'cheyn)
נִקְדַּשׁ אֶת שְׁמֶךָ	<i>N'kadeysh et shimcha</i>	Our actions of kindness and love are our way to
בְּעוֹלָם	<i>ba-olam</i>	Sanctify your name in this world
כְּשֵׁם שֶׁמֶקְדִּישִׁים אוֹתוֹ	<i>k'sheym sh'makdishim otoh</i>	Just as they sanctify it
בְּשִׁמְי מָרוֹם.	<i>bishmay ma'rom.</i>	In the upper world of insight
כִּכְתוּב	<i>Ka-ka-tuv</i>	By songs and by words:
עַל-יַד נְבִיאָךְ.	<i>al-yad n'viyechah.</i>	Through the instrument of prophecy
וְקָרָא זֶה אֶל זֶה	<i>Vekara zeh El zeh</i>	By a surge of energy
וְאָמַר:	<i>v'amar:</i>	Passing between poles of consciousness:
קָדוֹשׁ	<i>Kadosh</i>	"Exquisite God connection
קָדוֹשׁ	<i>Kadosh</i>	Sacred
קָדוֹשׁ	<i>Kadosh</i>	Holiness
יְהוָה צְבָאוֹת	<i>Adonai tzeva'ot</i>	The Singularity with a Multitude of Manifestations
מִלֵּא כָל-הָאָרֶץ כְּבוֹדוֹ	<i>Melo kol ha-aretz kevodo</i>	Every ounce of being is filled With the Divine luminosity"
אִזּוּ בְּקוֹל	<i>az b'kol</i>	In response
רַעַשׁ גָּדוֹל	<i>ra-ash gadol</i>	With huge noise
אֲדִיר וְחָזָק	<i>adir v'chazak</i>	Overwhelming the equilibria of identity
מִשְׁמִיעִים קוֹל	<i>mashmiyim kol</i>	Opening the self to echo the Divine vibration
מִתְנַשְּׂאִים	<i>mit-na'seem</i>	Lifting themselves
לְעַמַּת שְׂרָפִים	<i>l'umat serafim</i>	To bring the self into angelic consciousness
לְעַמַּתָּם	<i>l'umatam</i>	Mirroring the passion of the self
בָּרוּךְ יֵאֱמָרוּ.	<i>baruch yohmeyru.</i>	An influx of receptive flow is released:
בָּרוּךְ	<i>Baruch</i>	"Blessed be
כְּבוֹד-יְיָ	<i>kevod-adonai</i>	the Divine luminosity
מִמְקוֹמוֹ.	<i>mimkomo.</i>	in touch with the center of the universe."

slow

מִמְקוֹמֶהָ	Mimkomecha	From that center of the universe
מִלְכֵּנוּ	malcheynu	Please, our Pathfinder,
תּוֹפִיעַ	tofi-ah	Radiate and Appear to us
וְתִמְלֹךְ עָלֵינוּ	v'timloch aleynu	And take over the running of this world
כִּי מְחַכִּים	ki me'cha-keem	Because it is for this that we have been waiting
אֲנַחְנוּ לָךְ.	anachnu lach.	So that we can be fully manifesting You.
מָתִי תִמְלֹךְ	Ma'tie timloch	Oy, when, when, when will You take over this world?
בְּצִיּוֹן	b'tziyon	And when will You take over in Zion?
בְּקָרוֹב בְּיָמֵינוּ	b'karov b'yameynu	Let it be quickly, in our own days, <u>NOW!!!</u> - pause
תִּתְגַּדֵּל	titgadal	And let our ordinary awareness and illusory world <u>be</u> permanently altered, evolve and transform (se)
וְתִתְקַדֵּשׁ	v'teikadash	
בְּתוֹךְ יְרוּשָׁלַיִם	b'toch yerushalayim	The reality of Jerusalem so it truly becomes Your city, (and not the manifestations of our distortions and power-tripping)
עִירָךְ	ir'chah	
לְדוֹר וָדוֹר	ledor vador	And let that remain
וְלִנְצַח נִצְחִים	ul'ney'tzach n'tzachim	the case forever.
וְעֵינֵינוּ תִרְאֶינָה	v'eyneynu tirena	Let our eyes see
מִלְכוּתֶךָ	malchutecha	Your Presence Ruling the World (because we humans will suffused be with Your loving and compassionate Spirit and act from that place of our being)
כַּדְּבַר הָאֲמוּר	kadavar ha-amur	The way it has been foretold
בְּשִׁירֵי עֶזְרָה	b'shiray uzecha	In the songs recognizing that that is Your strength,
עַל יְדֵי דָוִד	al yedey david	Made visible through the instrument of loving Friendship (David) who brought us a vision of Messianic caring, goodness and justice and caring for others: - pause
מְשִׁיחַ צִדְקָה	ma'shi'ach tzid'kecha	"Let the Power of Healing and Transformation manifest and shape the world!
יִמְלֹךְ יְיָ לְעוֹלָם	yimloch Adonai le'olam	Let this be your real God, Zion!
אֱלֹהֵיךָ צִיּוֹן	eloha'yich tziyon	From one state of being through its transformations
לְדוֹר וָדוֹר	l'dor vodor	Let Yah energy be kindled where it is not yet burning!
הַלְלוּיָהּ	halleluyah	



from one state of being through each  
permutation of transformation

We maintain the thread of connectivity

until victories of victories of awareness.

within unknown realms of holiness are realized

Increasing acknowledgement of the Force

from where we start here

will never depart

until time and space end.

For the Force moves dynamically, evolves

Yet is Sacred in all its iterations.

Let me channel Your blessing, Yah!

Holy Force.

May the Inner Moses in each of us awake in  
delight

In the gift of its mission as agent of  
transformation, renewed on Shabbat

On weekdays Inner Moses manifests as  
faithful server

and is called to act as ferry person.

On Shabbat a thousand lighted crown

within the inner mind

is given by the Essence of all crowns.

As if the inner guide within us stands before  
the infinite One, alone

beyond the known peak of human  
awareness.

לדור ודור

נגיד גדלך

ולנצח נצחים

קדשתך נקדיש,

ושבחך אלהינו

מפינו

לא ימוש

לעולם ועד,

כי אל מלך גדול

וקדוש אתה.

ברוך אתה יי,

האל הקדוש.

\* On Holidays, See below.

ישמח משה

במתנת חלקו,

כי עבד נאמן

קראת לו.

כליל תפארת

בראשו

נתת לו

בעמדו לפניך

על הר סיני.

From generation to  
generation

we will tell of Your  
Greatness

And to eternity of eternities

Your holiness we will make  
sacred.

And Your praise, our God

From our mouths

Will not depart

for ever and on.

For You are God, a great king

And You are Holy.

Blessed are You

The holy God.

May Moses rejoice

With the gift of his lot

For a faithful servant

You called him

A beautiful crown

on his head

You gave to him

As he stood before You

On Mt. Sinai.

## קִדְּשַׁת הַיּוֹם

On Shabbat add the words in brackets.

אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלִּפְנֵי  
לְעִבּוּדְךָ. וְשָׂמַךְ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָתְךָ: וְתָתֵן לָנוּ יְיָ  
אֱלֹהֵינוּ בְּאַהֲבָה (שָׁבָתוֹת לְמִנוּחָה וּ) מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים  
לְשִׁשׁוֹן אֶת־יוֹם (הַשָּׁבָת הַזֶּה וְאֶת־יוֹם)

Atah ahavtanu veratzita vanu vekidashtanu bemitzvoteyha  
vekeravtanu malkenu la'avodateha veshimeha hagadol  
vehakadosh aleynu karata.

Vatiten lanu adonay eloheynu  
be'ahavah (shabbatot limnuhah u) mo'adim lesimhah hagim  
uzmanim lesason et yom (hashabbat hazeh ve'et yom)

On Pesah: חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתָנוּ  
hag hamatzot hazeh zeman heruteynu

On Shavuot: חַג הַשְּׁבָעוֹת הַזֶּה זְמַן מִתֵּן תּוֹרָתָנוּ  
hag hashavu'ot hazeh zeman matan toratenu

On Sukkot: חַג הַסֻּכּוֹת הַזֶּה זְמַן שִׂמְחָתָנוּ  
hag hasukot hazeh zeman simhatenu

On Shemini Atzeret/Simhat Torah: חַג הָעֲצָרֶת הַזֶּה זְמַן שִׂמְחָתָנוּ  
hashemini hag ha'atzeret hazeh zeman simhatenu

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ יִכָּר לִיצִיַּאת מִצְרָיִם:  
(be'ahavah) mikra kodesh zeher litzi'at mitzrayim.

FESTIVAL AMIDAH

## 4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

On Shabbat add the words in brackets.

You have loved us, and have taken pleasure in us,  
and have made us holy with your mitzvot,  
and you have brought us, sovereign one,  
near to your service,  
and have called us to the shelter of your great and holy name  
and you have given us, ALMIGHTY ONE, our God, in love  
(the Shabbatot for rest), the Festivals for happiness, the holidays  
and seasons for rejoicing, this day of (the Shabbat, and of):

On Pesah: the festival of matzot, time of our freedom

On Shavuot: the festival of weeks, time of the giving of our Torah

On Sukkot: the festival of sukkot, time of our happiness

On Shemini Atzeret / Simhat Torah: the eighth day of festivity, time of  
our happiness

(with love), a holy convocation, a remembrance of the going-out  
from Egypt.

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40A

40B

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיִגָּע וְיִרְאֶה וְיִרְצֶה  
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרָנוּ וּפְקֻדוֹתֵינוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ  
וְזִכְרוֹן יְמוֹת הַמָּשִׁיחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁ וְזִכְרוֹן כָּל עַמָּה  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה וּלְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים  
וּלְשָׁלוֹם בְּיוֹם

*On Pesah:*

חַג הַמִּצּוֹת הַזֶּה

*On Shavuot:*

חַג הַשָּׁבְעוֹת הַזֶּה

*On Sukkot:*

חַג הַסֻּכּוֹת הַזֶּה

*On Shemini Atzeret / Simhat Torah:*

חַג הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה

זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה; וּפְקֻדָּנוּ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים;  
וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְתַגֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵי  
עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אָתָּה;

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יְהִי רָצוֹן מִלְּפָנֶיךָ שִׂיעֲרָה עָלֵינוּ  
רוּחַ מְמָרוֹם בְּיוֹם הַקָּדוֹשׁ הַזֶּה לְכוֹנֵן אֶת־אֶרֶץ יִשְׂרָאֵל לְחֹדֶשׁ וּלְקָדֶשׁ  
אוֹתָהּ לְעִבּוּדְתֶּךָ וְשָׂכֵן בְּאֶרֶץ שָׁלוֹם חָפֵשׁ צֶדֶק וּמִשְׁפָּט כְּכַתוּב  
עַל־יַד נְבִיאָהּ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּבְרִייהוּה מִירוּשָׁלַיִם: וְנֹאמַר  
לֹא־יִרְעוּ וְלֹא־יִשְׁחָתוּ בְּכָל־הָר קֹדֶשׁ כִּי־מִלָּאָה הָאֶרֶץ דַּעַה אֶת־  
יְיָ כַּמָּיִם לַיָּם מְכַסִּים: ←

Truly... Jerusalem (Isaiah 2:3). / כי...ירושלים  
Let... sea (Isaiah 11:9). / לא...מכסים

FESTIVAL AMIDAH

Our God, our ancients' God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care; for life, well-being and peace, on this day of

*On Pesah:* the festival of matzot.

*On Shavuot:* the festival of shavuot.

*On Sukkot:* the festival of sukkot.

*On Shemini Atzeret / Simhat Torah:* the eighth day of festivity.

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes turn toward you, for you are a providing God; gracious and merciful are you.

Our God, our ancients' God;

May it be your will that a heavenly inspiration be awakened in us on this holy day

to rebuild the Land of Israel,

to renew it and to make it holy for your service,

and may peace prevail there

as well as freedom, justice, and the rule of Law,

as it is written by your prophet:

"Truly, Torah shall go forth from Zion,

and the word of the ETERNAL from Jerusalem!"

And it is said: "Let none do harm,

let none destroy, throughout my holy mountain,

for the earth is filled with knowledge of the OMNIPRESENT,

as the waters fill the sea." →

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For Passover, Shavuot & Succot Only

וְהַשִּׁיאֵנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם לְשִׁמְחָה  
וּלְשִׂשׁוֹן בְּאֶשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ (אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאִמּוֹתֵינוּ רַצָּה בְּמִנוּחָתֵנוּ) קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ  
שֶׁבָעֲנוּ מִטּוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטִהַר לְבָנוּ לְעִבְדֶּךָ בְּאַמֶּת  
וְהִנַּחֲלֵנוּ יְהוָה אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׁמְחָה וּבְשִׂשׁוֹן (שִׁבְתָּ  
וּמוֹעֲדֵי קִדְשֶׁךָ וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל מְקֻדְשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה  
מְקֻדָּשׁ (הַשְּׁבֵת וְ) יִשְׂרָאֵל וְהַיּוֹמִים: ←

And place over us, ETERNAL ONE, our God,  
the blessing of your Festivals,  
for life, for peace,  
for happiness, and for rejoicing,  
as you have desired and promised to bless us.  
(Our God, our ancients' God,  
take pleasure in our rest,  
enable us to realize holiness through your mitzvot,  
give us our portion in your Torah,  
let us enjoy the good things of your world,  
and gladden us with your salvation.  
Refine our hearts to serve you honestly,  
and help us to perpetuate, DEAR ONE, our God,  
(with love and with desire,)  
with happiness and joy,  
(the Shabbat and)  
your holy Festivals,  
and let all Israel,  
and all who treat your name as holy,  
rejoice in you. Blessed are you, ETERNAL ONE,  
source of the holiness of  
(the Shabbat, and of)  
Israel and the Festivals. ↪



And both sides of the Tree of Life

Our essential diamond nature

is being transmittted to the ordinary  
personality

In which is found the pattern

of the analog of Shabbat

as it was first evoked from Creation by the  
keys to the universe's mysteries:

They never fall from keeping the  
consciousness

the evolutions from the straightness from God

concerning the seven patterns

activating the

seventh pattern

in their states of incarnation

a binding soul-analog.

Between the Source and the

the evolutions from the straightness from God

She lifts high the consciousness

amidst the dimness

because the six patterns

became activated through the Four  
patterned Conector

throughout the upper two worlds

and the lower two worlds

That on the seventh pattern

the external field recesses and the universal  
field intensifies.

ושני לוחות And two tablets

אבנים of stone

הוריד בידו, you brought down by his  
hand

וכתוב בהם And You wrote on them

שמירת שבת. the preservation of Shabbat

וכן כתוב בתורתך: And so it is written in Your  
Torah:

ושמרו "They shall keep

בני ישראל the children of Israel

את השבת, the Shabbat

לעשות את To do the

השבת The Shabbat

לדורותם Unto their generations

ברית עולם. an eternal covenant.

ביני ובין Between me and between

בני ישראל the children of Israel

אות היא She is a sign

לעלם, For ever and ever,

כי ששת ימים That in six days

עשה יי God made

את השמים the heaven

ואת הארץ, and the earth

וביום השביעי and on the seventh day

שבת וינפש. Yah ceased and rested."

And Shabbat consciousness was not opened

by the Four-patterned one, our Force-Center

to being received by the nationalists who are  
concerned with dividing the earth

Shabbat did not pass along generational lines

guided by the Mover across time

To those crystallized in the static

And in the respite of the Shabbat release

they cannot relax as home

those inured to calm.

But to those who are evolving along the lines  
of becoming straight to God,

However their present consciousness,

It is opened through love.

Even to those with only seeds of consciousness

Inside of whom You are becoming alive.

Even those, however their current dimness

As they increase in sacred awareness of the  
seventh pattern

will all become flooded,

ecstatic in the fitting together of all

As through the seven pattern

Divine Will is discovered

And exquisite sensitivity made available.

"The day yearned for by all the other days"

You evoked it out of your very self

Signal

to restart the earliest processes of Being.

ולא נתתו And it was not given

יְיָ אֱלֹהֵינוּ by Yah our God

לְגוֹיֵי הָאָרְצוֹת, to the peoples of the lands

ולא הִנְחִילָתוֹ And it was not inherited

מֶלְכֵנוּ by our king

לְעוֹבְדֵי פְסִילִים, to the servants of statues

וְגַם בְּמִנוּחָתוֹ Also in its rest

לֹא יִשְׁכְּנוּ They don't live

עֲרֻלִים. the uncircumcised.

כִּי לְיִשְׂרָאֵל But to the children of Israel

עַמְּךָ Your people

נָתַתָּ בְּאַהֲבָה, You gave it with love

לְזֶרַע יַעֲקֹב To the seed of Jacob

אֲשֶׁר בָּם בָּחַרְתָּ. Whom you thus chose.

עַם A nation

מְקַדְּשֵׁי שְׁבִיעִי, Sanctifying the seventh

כֻּלָּם יִשְׂבְּעוּ All become sated

וְיִתְעַנְּגוּ מִטוֹבָךָ, and enjoy your goodness

וּבִשְׁבִיעִי And on the seventh

רָצִיתָ בּוֹ You find favor

וְקִדְשָׁתוֹ, And make it holy

חֲמֻדָּת יָמִים "Delightful among days"

אוֹתוֹ קָרָאתָ, You called it

זִכָּר reminder

לְמַעֲשֵׂה בְרָאשִׁית. of the act of Creation.



Our Root Power;

And Root Power of all our ancestors;

Channel special focus

In meeting us as we rise through Shabbat Energy

Pour Holiness into our ordinary identities

As we join ourselves through shamanistic acts

Open us to realize our part in the whole

of the keys of the mystery of the universe.

Guide us to realize our interlock with all being

and open delight to our souls

by exposing the wonders that we need

Purify our receptivity,

to unite with you in all our bodily centers.

Connect us with the timelessness of ancient days

Ancient yet most present Center of Awareness

Through the love center and the crown chakra

by the exquisite energies of experiential Shabbat

May we release ourselves into it

All of us who are aligning straight to the Force

Accumulating Power under the analog of Yah.

Let me channel the Eternal Shekhina Force!

In the name of the Divine!

Making Shabbat sensitivity exquisite.

אֱלֹהֵינוּ Our God

וְאֱלֹהֵי הוֹרֵינוּ, And god of our parents,

רְצֵה נָא Desire, please

בְּמִנוּחֵינוּ, In Your rest,

קִדְּשֵׁנוּ Sanctify us

בְּמִצְוֹתֶיךָ in Your Commandments

וְתֵן חֶלְקֵנוּ And grant us our portion

בְּתוֹרַתְךָ, In Your Torah

שְׂבַעֲנוּ מִטוֹבְךָ Satisfy us with Your goodness

וְשִׂמְחָנוּ and gladden us

בִּישׁוּעָתְךָ, in Your salvation

וְטַהַר לִבֵּנוּ And cleanse our hearts

לְעִבְדְּךָ בְּאֵמֶת, to serve You in truth

וְהִנְחִילֵנוּ And grant us a legacy

יְיָ אֱלֹהֵינוּ God, our God

בְּאַהֲבָה וּבְרָצוֹן With love and will

שְׁבַת קִדְּשְׁךָ, Your holy Shabbat

וְיִנוּחוּ בוֹ And will rest in it

כָּל יִשְׂרָאֵל All of Israel

מְקַדְּשֵׁי שְׁמֶךָ, Who make holy Your name.

בְּרוּךְ אַתָּה יְיָ, Blessed are You, God

מְקַדֵּשׁ הַשְּׁבַת: Holy maker of the Shabbat.

Persist Your Crown as we enter the lower centers

from the Eternal into our Existent Force

Into the dimmed parts of those who struggle to  
be straight with their Deepest force

And thread into the deepest intent of their  
requests

release from coarseness

this offering

Into the higher dimensions of the Four Worlds

Into the root dimension

And the passions of those who struggle to be  
straight with their Deepest force

And their true, heartfelt connectings

weave together with Your love.

And allow the upper Divine Crown of Pleasure

And the lower Divine Crown of Desire

to flow into the ongoing life pulse

of the offerings of those who struggle to be  
straight with their Deepest force

however dim may be their present  
identifications.

רצה, Find favor

יְיָ אֱלֹהֵינוּ, Yah, Our God,

בְּעַמְּךָ יִשְׂרָאֵל in your nation Israel

וּבִתְפִלָּתָם שְׁעָה, And in their prayers, turn

וְהָשֵׁב And return

אֶת הָעֲבוּדָה the service

לְדָבִיר To the Holy of Holies

בֵּיתְךָ, of Your house

וְאֵשׁ יִשְׂרָאֵל, And the fires of Israel

וּתְפִלָּתָם And their prayers

בְּאַהֲבָה With love

תִּקְבַּל בְּרָצוֹן, Receive with favor

וְתִהְיֶה לְרָצוֹן And let it be with favor

תָּמִיד always

עֲבוּדַת יִשְׂרָאֵל the Service of Israel

עַמְּךָ. Your nation.

(בראש חדש ובחול המועד אומרים כאן יעלה ויבא)

On Rosh Khdesh

and Festivals

Our Root Power;

אֱלֹהֵינוּ Our God

And Root Power of all our ancestors;

וְאֱלֹהֵי הַוָּרִינֵנוּ, And God of our parents

Refine and then allow to enter

יַעֲלֶה וַיָּבֹא, May it rise up and come



Continued:	On Rosh K'lodesh	and Festivals
And cause to reach deeper, and cause to be visible	וַיִּגַּע, וַיִּרְאֶה,	And reach and be seen
And engage with deepest Will and perceive clearly	וַיִּרְצֶה, וַיִּשְׁמַע,	And desired and heard
and physically visit, and be present	וַיִּפְקֹד, וַיִּזְכֹּר	and revisited and remembered
Our code of awakening; and our availability to Divine visitation;	זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ,	Our memory
and the code that awakened our ancestors;	וְזִכְרוֹן הַאֲבוֹת,	and the memory of our parents
and the code that awakens the internal evolution wisdom;	וְזִכְרוֹן מֹשִׁיָּאֵחַ	and the memory of Moshiakh
generated from selfless love	בֶּן-דָּוִד עַבְדְּךָ,	Child of David, Your servant
and the code that awakens deep peace,	וְזִכְרוֹן יְרוּשָׁלַיִם	And the memory of Jerusalem
the container of exquisiteness;	עִיר קֹדֶשְׁךָ,	Your holy city
and the code that awakens all the dimmed ones;	וְזִכְרוֹן כָּל עַמְּךָ	And the memory of your whole nation
of the collective house of those who align with being straight to the center,;	בֵּית יִשְׂרָאֵל	the house of Israel
triggered by the pre-existent mission	לִפְנֶיךָ,	before you
To release us from present static yet allow all to fit together	לְפָלִיטָה, לְטוֹבָה,	For an escape for good
with deep wisdom for the sake of spiritual evolution with compassion	לְחֵן וּלְחַסֵּד וּלְרַחֲמִים,	For grace and kindness
aiding aliveness and safety	לְחַיִּים וּלְשָׁלוֹם,	For life and peace
surfing on the energies of this upsurge	בְּיוֹם	On this day of
	לְרֵאשִׁי-חֹדֶשׁ:	(On New Moon)
of the collective of the month encapsulated in this day's energies	רֵאשִׁי הַחֹדֶשׁ הַזֶּה	This head of the month
Passover: On this set of leaping energies	לַפֶּסַח: חַג הַמַּצּוֹת הַזֶּה	(On Passover) this festival of Matzot
Sukkot: On this set of protective net energies	לְסֻכּוֹת: חַג הַסֻּכּוֹת הַזֶּה	(On Sukkot) this festival of Booths

Trigger us with the memory code

of the Eternal, deep yet personal Force

that all energies coalesce together

that all energies encounter each other in  
ways that benefit the least aware

May these energies provide us with the  
wonders that we need

increase the universe's liveability

and let the sound of the approaching  
evolutionary leaps

to happen with compassion

affect us with compassion and enhancement

and enter us with gentleness

giving us the wonders that we actually need.

Towards this goal which you we set our  
awareness

For you are a force which can move energy

Enhancing life

and doing so with gentle compassions.

זכרנו, Remember us

יְיָ, אֱלֹהֵינוּ, Yah, our God

בּוֹ לְטוֹבָה, on it for good

וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, And revisit us on it for blessing

וְהוֹשִׁיעֵנוּ בּוֹ, And save us

לְחַיִּים, to life

וּבְדִבְרֵי יְשׁוּעָה, And with the word of  
redemption

וּרְחֻמִּים, and mercy

חֶסֶד וְחַנּוּן, Have pity and grace us

וּנְחָם עֲלֵינוּ, and be merciful to us

וְהוֹשִׁיעֵנוּ, and save us

כִּי אֵלֶיךָ עֵינֵינוּ, For on You is our Eyes

כִּי אֵל מֶלֶךְ, For a kingly God

חַנּוּן, gracious

וּרְחוּם אַתָּה, And compassionate, You are.

Let us vision with our awareness

The re-enchantment

of the deep heart

with compassion to all.

And let me voice and channel You, Four-  
Lettered pattern of Eternity!

As Your Divine Presence re-enchants

the deep heart of humanity.

וְתִחְזֶינָה עֵינֵינוּ, And let see our eyes

בְּשׁוּבָךְ, In Your return

לְצִיּוֹן, to Zion

בְּרַחֲמִים, With mercy

בְּרוּךְ אַתָּה יְיָ, Blessed are you God,

הַמַּחְזִיר שְׁכִינָתוֹ, The returner of Its Shekhina

לְצִיּוֹן, To Zion.

רצה	Retzay	RETZAY
רצה יהוה אלהינו	Retzay Adonai eloheynu	Find favor Yah, Our God,
בעמך ישראל	b'am'cha yisra-eyl	In the dimmest parts of those who struggle to
ובתפלתם	u'vit'fila'tam.	straight with their Deepest force And in their
והשב	v'ha'sheyv.	prayers,
את העבודה	et ha'avoda	Return from coarseness This offering
לדביר	lid'vir	
ביתך	beytecha	So that we can enter Your sanctuary
ואשי ישראל	v'ishey yisra-eyl	And keep burning the fires of passionate
ותפלתם	ut'filatam	commitment of our people
באהבה תקבל	b'ahava t'kabeyl	And their true, heartfelt connectings
		Weave together with Your love.
		Let our efforts at prayer reflect our intention to
		be straight with the Divine Force However
		dim our current level of understanding.
ותחזינה עינינו	v'techezena eyneynu	Let us vision with our awareness
בשובך לציון	b'shuo'cha l'tziyon	A return of holy and loving energies to Zion,
ברחמים.	b'rachamim.	So that it becomes the embodiment and
		manifestation of compassion.
ברוך אתה יהוה	Baruch ata Adonai	Let me voice and channel Your presence, God,
המחזיר שכנינתו לציון.	hamachazir sh'chinato l'tziyon.	As your Divine Presence re-enchants
		the deep heart of humanity and is manifest
		through the kindness and goodness of our
		own people in Israel and everywhere.
מודים אנחנו לך	Modim anachnu lach	Offering gratitude To You, God,
שאתה הוא יהוה אלהינו	she-ata hu Adonai eloheynu	Who we address both as personal
		"Thou" and transcendent "It".
ואלהי הורינו	v'eloheynu horeynu	The Eternal and our Energizing power
לעולם ועד,	l'olam va-ed,	And the energizing power of our ancestors
צור חיינו מגן ישענו	tzur chayeynu mageyn yish'eynu	Through space and time.
אתה הוא לדור ודור.	ata hu l'dor vador.	Artist in our lives Guarding the wonders
		that we really need
		You are both a personal experience and a
		transcendent reality



נוֹדֶה לְךָ וְנִסְפֹּר תְהִלָּתְךָ,	Nodeh l'cha un'sapeyr t'hilatecha,	We thank you And through praising You
עַל חַיֵּינוּ הַמְסוּרִים	al chay'yey'nu ham'su'reem	allow Your loving energy to flow through us
בְּיָדְךָ	b'yadecha	recognizing our lives as surrendered into Your hand
וְעַל נַשְׁמוֹתֵינוּ	v'al nishmoteynu	and our souls are left in Your care.
הַפְּקוּדוֹת לְךָ	hap'kudot lach	
וְעַל נִסֶּיךָ	v'al nisecha	Thank you for the changes of perspective
שְׁבָכָל-יוֹם עִמָּנוּ	she'be'chol yom imanu	that cause miracles which are present with You and recognizable to us every day
וְעַל נִפְלְאוֹתֶיךָ	v'al nifl'otecha	and for the wonders. And the myriad ways that everything fits together
וְטוֹבוֹתֶיךָ שְׁבָכָל-עֵת,	v'tovotecha sheb'chol-eyt,	That are present at all times
עֶרֶב וּבֹקֶר וְצַהֲרָיִם.	erev vavoker v'tza'ha'ra'yem.	Evening, and morning and afternoon.
הַטּוֹב כִּי לֹא כָלוּ	Hatov ki lo chalu racha'me'cha	Everything fits together in goodness
רַחֲמֶיךָ,	rachamecha	Because energy is never destroyed
וְהַמְּרַחֵם כִּי לֹא	v'hamracheym ki lo	Because compassion is basic to the
תָּמוּ חֲסָדֶיךָ,	tamu chasadecha,	structure of the universe.
מֵעוֹלָם קוִינֵנוּ לְךָ.	meyolam kivinu lach.	And this compassion never ends because Your Divine energy is never static but is always freshened and reawakened by openness to love. Only from the dimness of our current awareness do we await You as if we were outside You.
וְעַל כָּלֶם יִתְבָּרַךְ	v'al kulam yit'barach	For all these Let Your name be blessed
וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ	v'yitromam shim'cha mal'keynu	and exulted, Our Path-finder
תָּמִיד לְעוֹלָם וָעֶד.	tamid l'olam va-ed.	constantly with us, even when we do not understand the dimensions of Your presence
וְכָתוּב לְחַיִּים טוֹבִים	Uch'tov l'chayim tovim	And inscribe us for a life manifesting goodness. Both us and all of the evolving and emerging humanity of which we are a part.
כָּל בְּנֵי בְרִיתְךָ.	kol b'nai v'rit'echa.	
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,	V'chol hachayim yoducha sela,	All that loves seeks to increase intimacy constantly
וְיִהְיֶה לָּךְ אֶת-שְׁמֶךָ בְּאַמֶּת,	vihal'lu et-shimcha be-emet,	
הָאֵל יִשְׁוּעָתֵנוּ	ha-eyl y'shu'ateynu	and so kindles yet more connection throughout all levels of Being.
וְעִזְרָתֵנוּ סֵלָה.	v'ez'rateynu seleh.	
בָּרוּךְ אַתָּה יְהוָה	Baruch ata Adonai	I channel Your name through blessing the
הַטּוֹב שְׁמֶךָ	hatov shimcha	universe as Fully good (fitting all together in intimate connection)
וְלְךָ נִפְאֶה לְהוֹדוֹת.	ul'cha ne-eh l'hodot.	

שִׁים שְׁלוֹם	<i>sim shalom</i>	Bring peace,
טוֹבָה וּבְרָכָה	<i>tova uv'racha</i>	Goodness and blessing
חַן וְחֶסֶד וְרַחֲמִים	<i>heyn vacheses v'rachamim</i>	Grace and kindness, Acceptance of flaws In our relationships
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	<i>aleynu v'al kol yis'ra-eyl</i>	And into the lives of all Israel (those of every ethnic and racial and religious background who are struggling to align with Your Divine Presence)
וְעַל כָּל יוֹשְׁבֵי תְּבֵל.	<i>v'al kol yosh'vey tey'vel.</i>	And to all the inhabitants of the earth
בְּרַכְנוּ אֲבִינוּ	<i>Bar'cheynu avinu</i>	Let Your energy come into us as parent,
כָּלֵנוּ כְּאֶחָד בְּאוֹר פְּנִיָּה.	<i>Ku'lanu k'echad b'or panecha.</i>	Touching each and every one of us in whatever way we are open to You
כִּי בְּאוֹר פְּנִיָּה	<i>Ki b'or panecha</i>	With the luminosity that comes from Divine revelation
נִתַּתְּ לָנוּ יְהוָה אֱלֹהֵינוּ	<i>natata lanu Adonai eloheynu</i>	You radiate to us
תּוֹרַת חַיִּים	<i>torat cha'yim</i>	The Force of Transformation as our very life force Through vital teaching
וְאַהֲבַת חֶסֶד וְצִדְקָה	<i>v'ahavat chesed utzedaka</i>	Through expanding love
וּבְרָכָה וְרַחֲמִים	<i>uvracha v'rachamim</i>	Through inner integrity reaching even our lowest awareness;
וְחַיִּים וְשְׁלוֹם.	<i>v'cha'yim v'shalom.</i>	Through acceptance of ambiguity; Aliveness and completeness and inner wholeness.
וְטוֹב בְּעֵינֶיךָ	<i>V'tov b'eynecha</i>	So may it fit in the Divine Mind to unite with our perception
לְבָרֵךְ אוֹתָנוּ	<i>l'var'ech otanu</i>	Connecting to the dimmest awareness- Especially to those struggling to connect with the Spiritual Center of the universe
בְּכָל עֵת וּבְכָל	<i>b'chol eyt uv'chol</i>	And make this connection available to us at all times. So that we can taste the tranquility of connection with <u>You</u> at every time.
שָׁעָה בְּשִׁלּוּמָךְ.	<i>sh-ah bish'loe'me'cha.</i>	
בְּסֵפֶר חַיִּים	<i>b'seyfer chayim</i>	Let us be inscribed in the book of life,
בְּרָכָה וְשְׁלוֹם	<i>b'rcha v'shalom</i>	blessing and peace.
וּפְרִנְסָה טוֹבָה	<i>v'far'nasa tova</i>	Success in providing enough of our basic material needs and our spiritual needs.
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,	<i>n'zacheyr v'ni'katev l'fanecha,</i>	Let us be remembered and inscribed
אֲנַחְנוּ וְכָל-עַמָּךְ	<i>anachnu v'chol-am'cha</i>	Bring this blessing to everyone on the planet who seeks to align themselves with Your energy,
בֵּית יִשְׂרָאֵל,	<i>beyt yisra-eyl</i>	Along with all of the people of Israel
וְכָל יוֹשְׁבֵי תְּבֵל	<i>v'chol yosh'vey tey'vel</i>	
לְחַיִּים טוֹבִים וְלְשְׁלוֹם.	<i>l'chayim tovim ul'shalom.</i>	For goodness in our lives, and for full actualization of peace.
בָּרוּךְ אַתָּה יְהוָה	<i>Baruch ata Adonai</i>	Let us channel your blessings, Yah,
הַמְּבָרֵךְ אוֹתָנוּ בְּשְׁלוֹם.	<i>ham-vo'rech otanu b'shalom.</i>	Who creates the ongoing possibility of a world of peace and spiritual integrity.

אֱלֹהִי, נִצּוּר לְשׁוּנֵי מֶרֶע וּשְׁפָתֵי מַדְבַּר מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעָפָר  
לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל-הַחוֹשְׁבִים עָלַי  
רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְיִנְךָ,  
עֲשֵׂה לְמַעַן קִדְשָׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ, לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יִמְיִנְךָ  
וְעַנֵּנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לִפְנֶיךָ, יִהְיֶה צוּרִי וְגֹאֲלִי. עֲשֵׂה שְׁלוֹם  
בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵּיבֵל וְאֲמָרוֹ  
אָמֵן.

My Force

Let me be careful Not to dissipate (through inattention or narcissism) the real connection attained here And let my lips

Guard from passing words which might mislead me or others.

And from the inner critics already at work in my consciousness to downwardly shift the positive effects of this service.

Let my spirit exude humbling confidence

And let my Spirit be undefensively nurturing

To all that is.

Let my attention focus on further opening my heart

To Your ongoing teachings, which the keys to the universe.

And to the ways of joining my personal path to the Highest Self

Let my spirit run wild.

And to those parts within me that are inclined

To bring me thoughts that will create imbalance and push me toward negativity

Quickly disassociate their inner allies

And lighten the anxiety behind their concerns.

Make my life be a manifestation of the highest hopes that are invested in Your Name

And a manifestation of the power that comes from being connected to You

And a manifestation of the holiness that can flow from You to us.

And a way of making Your Torah be instantiated in the world we humans co-create with you.

For the sake of rescuing

Your friend, the personality I call myself

Let your powerful reality be a saving answer to my life.

Let me transcend elements of my small consciousness so that I can see the big picture and contribute in a positive way to the next stage in the evolution of the universe.

Let me fully recognize that my well being and the well being of all whom I love depends upon the well being of everyone else alive today, and on the well being of this our planet earth-so let me contribute positively to their welfare and to the sustainability of the planet.

Let it be Your will

That these words of my mouth

And the meditation of my heart

Be acceptable before You

My Rock and My Redeemer

You who make peace and integrity in the high places

Bring common purpose into this actualized world

Wholeness into our personalities

And into the personalities of all who struggle to make the world right with God,

And into the personalities of all who dwell on this planet and all who struggle to keep the planet alive,

And we will guard these intentions with help from your Faithful Force, always seeking Tikkun of self and Tikkun of the world, and remaining seriously committed to being Your partner and the highest embodiment we can possibly be of Your loving and healing energy. Ameyn.



צִמְאָה נִפְשֵׁי לְאֱלֹהִים לֵאֱלֹהִים חַי. לְבִי וּבִשְׂרִי יִרְנְנוּ לֵאֱלֹהִים חַי

אֵל אֶחָד בְּרָאֲנִי.  
וְאָמַר חַי אָנִי.  
כִּי לֹא יִרְאֵנִי.  
הָאָדָם וְחַי:  
לְבִי וּבִשְׂרִי  
יִרְנְנוּ  
לֵאֱלֹהִים חַי

**A**ll potent God! You made me  
"Alive I am," You told me  
"Yet no one's eyes can see Me  
Remaining flesh - alive."  
My heart and my flesh  
They sing to You,  
To You the SOURCE OF LIFE!

בְּרָא כָל בְּחֻמָּה.  
בְּעֻצָּה וּבְמוֹזְמָה.  
מְאֹד נֶעְלָמָה.  
מֵעֵינֵי כָל חַי:  
לְבִי...

**B**rought forth we were by intent  
In counsel and consent  
Yet hidden is the plan's intent  
From us who are alive

רָם עַל כָּל כְּבוֹדוֹ.  
כָּל פֶּה יְתִנֶּה הוֹדוֹ.  
בְּרוּךְ אֲשֶׁר בִּידוֹ.  
נִפְשׁ כָּל חַי:  
לְבִי...

**R**esplendent in Your glory  
All tales are but Your story  
Praise to You who is pouring  
Into our souls our life

הַבְּדִיל נִיגֵי תָם.  
חֻקִּים לְהוֹרוֹתָם.  
אֲשֶׁר יַעֲשֶׂה אוֹתָם.  
הָאָדָם וְחַי:  
לְבִי...

**H**ow generous on Your side  
To teach us laws which guide  
Those who by them abide  
As sources of good life

מִי זֶה יִצְטָדֵק.  
נִמְשָׁל לְאַבְקָה.  
אֲמַת כִּי לֹא יִצְדֵּק.  
לְפָנֶיךָ כָּל חַי:

**M**ight we be ever right  
And live all in the light  
What am I but a mite  
And yet You give us life

בְּלֵב יֵצֵר חָשׁוּב.  
כְּדָמוֹת חֶמֶת עֶכְשׁוּב.  
וְאִיכָכָה יָשׁוּב.  
הַבָּשָׂר הַחַי:  
לְבִי...

נִסּוּגִים אִם אָבו.  
וּמִדְרָכָם שָׁבו.  
טָרָם יִשְׁכָּבו.  
בֵּית מוֹעֵד לְכָל חַי:  
לְבִי...

עַל כָּל אֲהוּדָךְ.  
כָּל פֶּה תִּיחַדָךְ.  
פּוֹתַח אֶת יְדֶיךָ.  
וּמִשְׁבִּיעַ לְכָל חַי:  
לְבִי...

זְכוֹר אֶהְבֶּת קְדוּמִים.  
וְהִתִּיָּה נִרְדָּמִים.  
וְקָרַב הֵימָּיִם.  
אֲשֶׁר בֶּן יֵשִׁי חַי:  
לְבִי...

רְאֵה לְגִבּוֹרֶת אֲמֶת  
שִׁפְחָה נוֹאֲמֶת.  
לֹא כִּי בִנְךָ הֵמֶת.  
וּבְנֵי הַחַי:  
לְבִי...

אֶקוֹד עַל אִפִּי  
וְאֶפְרוֹשׁ לְךָ כַּפִּי.  
עֵת כִּי אֶפְתַּח פִּי.  
בְּנִשְׁמַת כָּל חַי:  
לְבִי...

**B**orn 'though we are of passion  
At times we lack compassion  
If only we could fashion  
A God-filled way of life

**N**ear God to be we yearn  
From wicked ways to turn  
Before bodies to dust return  
And souls to the Source of Life

**E**very way will I adore You  
My fervent prayer implores You  
To open my path before You  
To sate my soul with life.

**Z**eal filled our sires with fervor  
Do rouse us from our torpor  
And help us meet our saviour  
Of Jesse's stock - in Life

**R**emember! We kept Your trust  
May Your response be just  
And being fair You must  
Decree us toward life

**A**wed am I, amazed at You  
My arms I raise in pray'r to You  
My mouth will sing its praise to You  
Oh SOURCE and Soul of LIFE!

## A Prayer of Global Judaism

Lord of the Universe,

We know that You are in us, and around us, and that we are in You, and a momentary manifestation of You. We can barely understand the dimensions of your own consciousness, much less the consciousness of the entire universe, so we approach You with humility.

Please God, teach us to overcome fear and to be filled with love and hope and goodness.

Teach us to overcome the fear of recognizing that we are only momentarily here on this planet, that we will die, and that our souls shall return to you as part of the universal soul of all being. Help us to let go of the illusion of permanence, of the illusion that we can be here forever, or that we can somehow escape our mortality by getting fame or fortune, by building buildings, or running powerful corporations or empires, or even by creating great art or literature. We will die and the works of our hands will perish. Let us overcome the fantasies of ego. Let us recognize the wisdom of King Solomon – that for every aspect of life: “This too will pass.”

And yet, we know that we have a choice in how we live, and whether to bring more love and hope into the world.

Help me become more fully the loving being that I was meant to be. Help me to overcome my fear that there is not enough or that I am not enough. There is enough. I am enough. Help me to strengthen my loving capacities by loving and loving and loving more. Help me to be and to be perceived as one of the most loving beings around. Help my loving energy to be received by others in ways that nourish their souls, and teach me to be open and attentive to their loving energies as well.

Help me to be generous, to overcome our fear that I will not have enough left for me if I give generously to others. Help me also to be generous in my attitude towards others whom I have never personally met and generous in my attitude toward those whose idiosyncrasies and limitations I know all too well. Help me be generous to the needy. Help me be generous in the way I treat myself and my loved ones also. Let me be generous with my time and my nurturing energies, and let me share them not only with peers but also with the young and the aging, those to whom I am attracted but also those to whom I am not, and let me be caring toward others without concern about getting a “return” on my “investment” of time and energy or any expectation of reward in this or any life.

Help me to be forgiving. Let me learn to let go of past hurts. I hereby forgive anyone who offended me this past year – I will not hold on to my hurt, my disappointment, my anger. I know that I do not understand fully how others perceive their options and their situation, and I will not judge them from my own limited perspective. I ask You, the Transformative Power of the Universe, to not hold anyone to account for any hurt that they caused me. I ask for strength from the Healing Power of the universe so that I may continue to forgive people and become a master of forgiveness.

Help me to take my righteous indignation at injustice, economic and political oppression, violence, emotional abuse, and environmental irresponsibility and turn this indignation into effective social action that actually has the result of changing the world in a positive, loving and healing way. Give me the strength to endure the frustrations of social change work, the boring meetings, the momentary defeats, the misrepresentation of what we are fighting for by the media, the ability of the powerful to mobilize massive resources against significant change, and the clever ways that the powerful have to make concessions that demobilize and later retract much of what they conceded.

Give me the strength to accept the betrayals by those who seemed to be with me and later abandon the cause. Give me wisdom to pick effective strategies and courage to persist even when I cannot be sure that the long-term impact of my work will be sufficient to justify my energies. Give me the courage to always pursue my highest vision

of the good, and let me always conduct that pursuit with loving energy, never forgetting that even those who oppose my goals are still themselves created in Your image and deserve caring and respect. Let me find comrades who are kind and generous and who share my perspective, and let me feel nourished by being part of a community of caring and conscious and generous people.

Open to me, God, so that I may discover the deepest spiritual truths and have the deepest spiritual experiences of which I am capable. Let me develop the inner strength to persist on this path even when it is not always easy and when not every moment is a peak experience. Give me an inner certainty that the goodness of the universe surrounds me and sustains me. And let my own life and my own actions increase the total goodness and love that the universe manifests. Let me become a vehicle, God, for Your goodness and Your love.

Teach me, God, to fully appreciate and deeply experience the pleasures of life, to fully immerse in the beauty of all that is and to enhance and contribute to that beauty so that my own being and life becomes part of it. Teach me to be ever more joyful, to be filled with thanksgiving at all that I have and all that I am. Open me to the deepest pleasures of human encounters, to the joys of knowing the universe, to the wisdom of science and of history, to the beauties of music and art and literature, to the joy of studying Torah and contributing to its evolution, to sexual pleasure and to the pleasure of sustaining commitment to another. Teach me to live with highest levels of awareness, honesty, self-understanding, and compassion for myself and others, caring for animals and for all other life forms, and caring for the planet that sustains me and us. Allow my joyousness to be infectious, so that others are caught up in joy by being.

Let me understand and deeply accept the limitations of language. I know that You are the energy of love and consciousness in the universe, the Transformative Power of the Universe that has created and shaped every ounce of Being from the inception of the universe some sixteen billion years ago, manifesting through 100 billion galaxies in ways that are far beyond my capacity to even imagine, much less understand. I know that calling You "you" and speaking to You through language and prayer can never fully reach the infinity of Your being, and yet I suspect that acts of prayer, singing, dancing, and meditation are appropriate to this stage in the development of the consciousness of the human family, particularly when embedded in a life of generosity and kindness. Give me inspiration to find the most appropriate methods to deepen my own spiritual practice and persist in it. And help me not devalue what I do or what others do to connect to You.

Help me open to the spiritual wisdom of Judaism and to find the time to learn and participate in this spiritual practice. Let me overcome the parts of me that have been reluctant to make a real commitment to this spiritual path, to take the time, energy, and emotional resources that would allow me to discover what is really here for me. Teach me to also respect all those who are following other spiritual paths, and to always remember that there is no one right way, that there are many paths to You as long as they are filled with love and respect for others.

Help me and help the Jewish people overcome the legacy of pain and oppression that has been visited upon us, so that we can stop the chain of pain that has at times distorted our perceptions. Let our people become a deeper embodiment of the most loving elements of its tradition. Help the Jewish people let go of our most nationalistic, tribalistic, chauvinistic, angry, aggressive, and self-righteous energies so that our most beautiful, loving, generous, compassionate and joyous impulses (already present in our tradition and psychological heritage) can grow more fully. Let us quickly learn to trust others, and let all peoples on this planet overcome their own chauvinism, tribalism, anger and aggressiveness so that they can all be strong allies to the Jewish people and so that we can be strong allies for them. And let it begin with us – let us take the first steps toward building greater trust and greater compassion among nations and among religious communities, and let them be reciprocated.

Let the Jewish people become known for our goodness, our generosity, our commitment to social justice and peace and compassion both within our own community



and for the entire world, and let us be known for our capacity to care for all peoples on the planet and for the planet itself.

And let this congregation Beyt Tikkun become a beautiful example and forerunner in building this kind of renewal of the best in our tradition, forging the path toward a Global Judaism. Let me and those whom I love become evermore deeply involved, energized and nurtured by being part of this community. And let me make a significant part of my larger contribution to the world through the vehicle of this particular congregation and group of people, accepting its limitations and rejoicing in its strengths.

Let me contribute in significant ways to saving our planet from ecological destruction. Let me become a conscious consumer and let me find powerful ways to contribute to the development of ecological consciousness and to transforming the environmentally destructive practices that have contributed to the deepening environment crisis. Let me and let us find the ways to engage in true healing of our planet.

Help me deepen my capacities for awe, wonder, and radical amazement at the grandeur of creation. And let me feel less inhibited to talk about this with others, sing and dance about it, and dedicate at least one day a week, Shabbat, to making this celebration my major focus of attention.

Let me find meaning in my life, let me be surrounded by love, let my life be a blessing for others, let my compassion and generosity and loving capacities grow each day, and let me be surrounded by others who are on this same path. Help me contribute to a world of peace and justice and environmental sustainability, and let me grow in humility and awareness of all the goodness that has been passed on to me through the gifts of past generations. Give me guidance and let me be joyous and find great pleasure in my life, and let me be the best possible vehicle I can be for manifesting Your goodness and Your love, and let them be me. Please send your loving and healing energies to me and my loved ones, protect us, and allow me and them to be ready to pass from this particular life form and merge back with You with acceptance and openness and appreciation of all that I and we have been able to experience in the world.

Let all that I ask for myself be given also to all others on this planet, and let me fully understand and deeply accept and rejoice in the fact that my own well being is intrinsically connected to and dependent upon the well being of every other person on this planet and on the well being of the planet itself. As my awareness expands in this way, let me become evermore fully loving and evermore fully rejoicing in the temporary gift of life that has been granted to me and evermore capable of transcending my own ego and becoming aware of being part of the Unity of All Being. Thank You. Hallelu-Yah. Praise be. Shalom. And so it is. Amen.

*Many of us find the notion of "commandments" oppressive and hierarchical. Yet we know that a community cannot be built on the principle of only doing what feels right at the moment--it requires a sense of responsibility to each other. So, we encourage our community to take on the following ten commitments, based roughly on a rereading of the Torah's ten commandments (and incorporating the framework and many specific ideas articulated by Rami Shapiro in his book Minyan).*

*Start each day with ten minutes of meditation on these ten principles, followed by the Shema. It will bring a new level of joy in your life.*

## Ten Commitments

### 1. YHVH, the Power of Transformation and Healing, is the Ultimate Reality of the Universe and the Source of Transcendent Unity

Aware of the suffering caused by not acknowledging the ultimate Unity of All Being, I vow to recognize every human being as a manifestation of the Divine and to spend more time each day in awe and wonder at the grandeur of Creation.

Aware of the suffering that is caused when we unconsciously pass on to others the pain, cruelty, depression and despair that has been inflicted upon us, I vow to become conscious and then act upon all the possibilities for healing and transforming my own life and being involved in healing and transforming the larger world.

### 2. Idolatry

Aware of the suffering caused by taking existing social realities, economic security, ideologies, religious beliefs, national commitments, or the gratification of our current desires as the highest value, I vow to recognize only God as the ultimate, and to look at the universe and each part of my life as an evolving part of a larger Totality whose ultimate worth is measured by how close it brings us to God and to love of each other. To stay in touch with this reality, I vow to meditate each day for at least ten minutes and to contemplate the totality of the universe and my humble place in it.

### 3. Do not take God in Vain

Aware of the suffering caused by religious or spiritual fanaticism, I vow to be respectful of all religious traditions which preach love and respect for the Other, and to recognize that there are many possible paths to God. I vow to acknowledge that we as Jews are not better than others and our path is only one of the many ways that people have heard God's voice. I vow to remain aware of the distortions in our own traditions, and the ways that I myself necessarily bring my own limitations to every encounter with the Divine. So I will practice spiritual humility. Yet I will enthusiastically advocate for what I find

compelling in the Jewish tradition and encourage others to explore that which has moved me.

#### 4. Observe the Sabbath

Aware of the suffering produced by excessive focus on "making it" and obtaining material satisfactions, I vow to regularly observe Shabbat as a day in which I focus on celebrating the world rather than trying to control it or maximize my own advantage within it. I will build Shabbat with the Beyt Tikkun community and enjoy loving connection with others. I will use some Shabbat time to renew my commitment to social justice and healing. I will also set aside significant amounts of time for inner spiritual development, personal renewal, reflection, and pleasure.

#### 5. Honor your mother and father

Aware of the suffering caused by aging, disease, and death, I vow to provide care and support for my parents.

Aware that every parent has faults and has inflicted pain on their children, I vow to forgive my parents and to allow myself to see them as human beings with the same kinds of limitations as every other human being on the planet. And I vow to remember the moments of kindness and nurturance, and to let them play a larger role in my memory as I develop a sense of compassion for them and for myself.

#### 6. Do not murder

Aware of the suffering caused by wars, environmental irresponsibility, and eruptions of violence, I vow to recognize the sanctity of life and not to passively participate in social practices that are destructive of the lives of others. I will resist the perpetrators of violence and oppression of others, the poisoners of our environment, and those who demean others or encourage acts of violence. Aware that much violence is the irrational and often self-destructive response to the absence of love and caring, I vow to show more loving and caring energy to everyone around me, to take the time to know others more deeply, and to struggle for a world which provides everyone with recognition and spiritual nourishment.

#### 7. Do not engage in sexual exploitation

Aware of the suffering caused when people break their commitments of sexual loyalty to each other, and the suffering caused by using other people for our own sexual purposes, I vow to keep my commitments and to be fully honest and open in my sexual dealings with others, avoiding deceit or manipulation to obtain my own ends. I will rejoice in my body and the bodies of others, will treat them as embodiments of Divine energy, and will seek to enhance my own pleasure and the pleasure of others around me, joyfully celebrating sex as an opportunity for encounter with the holy. I will do all I can to

prevent sexual abuse in adults and children, the spreading of sexually transmitted diseases, and the misuse of sexuality to further domination or control of others. I will respect the diversity of non-expletive sexual expression and lifestyles and will not seek to impose sexual orthodoxies on others.

#### 8. Do not steal

Aware of the suffering caused by an unjust distribution of the world's resources, exploitation, and theft, I vow to practice generosity, to share what I have, and to not keep anything that should belong to others while working for a wise use of the goods and services that are available. I will not horde what I have, and especially will not horde love. I will support a fairer redistribution of the wealth of the planet so that everyone has adequate material well-being, recognizing that contemporary global inequalities in wealth are often the resultant of colonialism, genocide, slavery, theft and the imposition of monetary and trade policies by the powerful on the powerless. In the meantime, I will do my best to support the homeless and others who are in need.

Aware that others sometimes contribute much energy to keeping this community functioning, I will give time and energy to the tasks of building the Beyt Tikkun community, and, when possible, will donate generously of my financial resources and my talents and time.

#### 9. Do not lie

Aware of the suffering caused by wrongful speech, I vow to cultivate a practice of holy speech in which my words are directed to increasing the love and caring in the world. I vow to avoid words that are misleading or manipulative, and avoid spreading stories that I do not know to be true, or which might cause unnecessary divisiveness or harm, and instead will use my speech to increase harmony, social justice, kindness, hopefulness, trust and solidarity. I will be generous in praise and support for others. To heighten my awareness of this commitment, I will dedicate one day a week to full and total holiness of words, refraining from any speech that day which does not hallow God's name or bring joy to others.

#### 10. Do not covet

Aware of the suffering caused by excessive consumption of the world's resources, I vow to rejoice in what I have and to live a life of ethical consumption governed by a recognition that the world's resources are already strained and by a desire to promote ecological sustainability and material modesty. I vow to see the success of others as an inspiration rather than as detracting from my own sufficiency and to cultivate in myself and others the sense that I have enough and that I am enough and that there is enough for everyone.



Meditate on the following mantra:

Shema Yisra'el, YHVH (adonai) Eloheynu, YHVH (adonai) Echad.

Hear, you who struggle to connect to God:

The Power of Healing and Transformation is the ultimate reality and shaper of the universe, the Transformative Power unifies all being as One spiritually-alive, mutually inter-dependent, awesome and fantastic totality.

*Ma Gadlu*

Ma Gad-lu Ma-a-sei-cha Yah

Me-od am-ku mach-sha-vo-tei-cha

*How great are Your deeds*

*Your thoughts are so deep*

מַה גְּדֻלּוֹ

מַה גְּדֻלּוֹ מַעֲשֵׂיךָ יְיָ

מְאֹד עֲמָקוֹ מַחְשְׁבוֹתֶיךָ

# 11. Halayl:

## Songs of Praise

### (1) The Blessing

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch Atah Adonai Elohaynu melech ha-olam

You abound in blessings, ETERNAL OUR GOD, SOURCE of all creation,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרֵּא אֶת הַהֶלֶל.

asher kid'dshanu b'mitzvotav v'tzivanu likro et ha-halayl.

for making us holy with Your mitzvot and commanding us to recite the Halayl.

### (2) Psalm 113

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְהוָה, הַלְלוּ אֶת שֵׁם יְהוָה:

Praise YAH! Praise the One you servants of YAH, praise the name of the One.

יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Blessed be the name of the ETERNAL from this time forth and into eternity.

מִמּוֹזָרַח שֶׁמֶשׁ עַד מְבֹאוֹ, מְהֵלֵל שֵׁם יְהוָה:

From sunrise to sunset the HOLY ONE's name is to be hailed.

רָם עַל כָּל גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.

ADONAI is high above all nationalities, SHECHINAH is above the heavens.

מִי כִּי אֱלֹהֵינוּ הַמִּגְבִּיהִי לְשָׁבֶת:

Who is like the One, our God, Who dwells on high, in deep?

הַמִּשְׁפִּילִי לְרֵאוֹת, בַּשָּׁמַיִם וּבָאָרֶץ.

Who looks within to behold the things that are on heaven and on earth!

מְקִימֵי מַעֲפָר דָּל, מֵאַשְׁפַּת יְרִים אֲבִיוֹן:

Who raises up the poor from the dust, and lifts the needy from the ash heap,

לְהוֹשִׁיבֵי עַם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.

Who raises the all folks to [a sense of] nobility, with the nobles of the people.

מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבָּנִים שְׂמֵחָה הַלְלוּיָהּ:

Who gives the barren woman a home, and makes her a joyful mother of children.

Halleluyah!

(3) Psalm 114

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָז.

B'tzayt Yisrael mi'mitzrayim, bayt Ya'akov may-am lo-aze,

When Israel went from Egypt, the house of Jacob from a people of foreign tongue;

הִיְתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.

Ha-y'tah Yehudah l'kad-sho, Yisrael mam-sh'lotav.

Judah was his sanctuary, and Israel his dominion.

הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר:

Ha-yam ra'ah vay-anos, hay-ardayn yisov liahchor.

The sea saw it, and fled; the Jordan was driven back.

הַהָרִים רָקְדּוּ כְּאַיִלִּים, גְּבָעוֹת כְּבָנֵי צֹאן.

Heh-harim rak'du ch'aylim, g'va'ot kiv'nay tzone.

The mountains skipped like rams, and the hills like lambs.

מַה לָּךְ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תָּסַב לְאַחֹר.

Mah l'chah hayam, ki tanus, hay-ardayn tisov l'achor.

What's with you sea that you flee? Why are you are driven back Jordon?

הַהָרִים תִּרְקְדּוּ כְּאַיִלִּים, גְּבָעוֹת כְּבָנֵי צֹאן.

Heh-harim tirk'doo ch'aylim, g'va'ot kiv'nay tzone.

Why do you skip like rams mountains? And you, hills, like lambs?

מִלִּפְנֵי אָדוֹן חוּלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.

Mileef'nay Adon chuli aretz, mileef'nay Elohay Ya'akov.

Tremble, earth, at the PRESENCE of the ETERNAL, at the PRESENCE of the God of Jacob;

הַהֶפְכִי הַצּוּר אֶגֶם מַיִם, חֲלָמִישׁ לְמַעַיְנו מַיִם:

Ha-hofchi hatzoor ahgahm mayim, chahlahmeesh l'mayno mayim.

Who turned the rock into a pool of water, the flint into a fountain of waters.

(4) Psalm 115

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כְּבוֹד, עַל חַסְדְּךָ עַל אֱמֶתְךָ.

Not to us! Adonai, not to us, but to Your Name give glory,

But for Your kindness, and for Your Truth's sake.

לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיךְ נָא אֱלֹהֵיהֶם. וְאֵלֵהֵינוּ בִּשְׁמֵיךְ כָּל אֲשֶׁר תִּפְעַן עֲשֵׂה.

עֲצִבֵיהֶם כִּסֵּף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינֵי לָהֶם וְלֹא יֵרְאוּ.

אָזְנֵי לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחוּן.

יְדֵיהֶם וְלֹא יִמְשֹׁן, רַגְלֵיהֶם וְלֹא יִתְלַכּוּ, לֹא יִהְיוּ בְּגִרוֹנָם. כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם,

כָּל אֲשֶׁר בִּטַּח בָּהֶם: יִשְׂרָאֵל בִּטַּח בִּי, עֲזָרָם וּמִגְנָם הוּא. בֵּית אֱהֲרֹן בִּטְחוּ בִיהוָה,

עֲזָרָם וּמִגְנָם הוּא. יִרְאֵי יְהוָה בִּטְחוּ בִיהוָה, עֲזָרָם וּמִגְנָם הוּא:

יְהוָה וְכָרְנוּ יְבָרֶךְ, יְבָרֶךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֶךְ אֶת בֵּית אַהֲרֹן וּמִרְיָם.  
 Adonai z'cha-ranu y'va-raych, Y'varech et bayt Yisrael, y'varech et bayt Aharon v'Miriam,  
 THE HOLY ONE has been mindful of us; the One Who will bless us;  
 The ONE Who will bless the house of Israel The ONE Who will bless the house of Aaron & Miriam

יְבָרֶךְ יִרְאֵי יְהוָה, הַקְטָנִים עִם הַגְּדֹלִים.  
 Y'va-rech yir'ay Adonai, haktaneem eem hag'doleem.  
 Who will bless those in awe of the One, both small and great.

יִסֹף יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.  
 Yosef Adonai aleychem, aleychem v'al b'naychem,  
 May the Source of Blessing increase you more and more, you and your children.

בְּרוּכִים אַתֶּם לַיהוָה, עֹשֶׂה שָׁמַיִם וָאָרֶץ.  
 B'ruchim atem ladonai, oseh shamayim va-aretz.  
 May you be blessed of the ONE who makes heaven and earth.

הַשָּׁמַיִם שָׁמַיִם לַיהוָה, וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.  
 Ha-shamayim shamayim ladonei, v'ha-aretz natah liv-nay adam,  
 The heavens are the heavens of the ETERNAL; but the earth is given to the children of the land.

לֹא הַמֵּתִים יְהַלְלוּ יְהוָה, וְלֹא כָל יֹרְדֵי דוֹמָה.  
 Lo hamaytim y'halleluyah, v'lo kol yorday doomah.  
 The dead cannot praise the LORD, nor can any who go down into silence.

וְאַנְחֵנוּ נְבָרֶךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.  
 Va-anach-nu n'vahrech Yah, maya-tah v'ad olam.  
 But we will bless ADONAI from now until forever. Praise YAH!

## (5) Psalm 116

אֶהְבֶּתִּי כִּי יִשְׁמַע יְהוָה, אֶת קוֹלִי תַחֲנוּנִי.  
 I love it that the CENTER OF REALITY can actually hear my voice and my prayer;

כִּי הִטָּה אָזְנוֹ לִי וּבִימִי אֶקְרָא;  
 The ONE Who has heard me. I will call upon the Holy One as long as I live.

אֶפְפוּנִי חֲבִלֵי מוֹת, וּמִצָּרִי שְׂאוֹל מִצָּאוּנִי צָרָה וַיְגוֹן אֲמָצָא.  
 The cords of death surrounded me, and the pains of Sheol seized me. I found sorrow and agony.

וּבִשְׁם יְהוָה אֶקְרָא, אָנָּה יְהוָה מִלִּטָּה נַפְשִׁי.  
 Then I called upon the name of God; O LORD, I beseech You, save my soul.

חֲנוּן יְהוָה וְצַדִּיק, וְאַלְהֵינוּ מֵרַחֵם.  
 Gracious is Adonai, and righteous; our God is merciful.

שָׁמַר פֶּתָאִים יְהוָה דְּלוּתִי וְלִי יְהוֹשִׁיעַ...  
 The LORD is Guardian of the simple; I was brought low, and was saved.

...שׁוּבִי נַפְשִׁי לִמְנוּחֶיכִי, כִּי יְהוָה גָּמַל עָלַיְכִי.

Shuvee nafshee limnu-cha-y'chee, kee hashem gamal ala-y'chee.  
 Return again, my soul, for Hashem has been good to you.

כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת עֵינֵי מִן דְּמָעָה,

Kee chilatz-ta nafshee mima-vet et ay-nee min dimah  
 You have delivered me from death, my eye from tears,

אֶת רַגְלִי מִדָּחִי...

et raglee mideh-chee.  
 my foot from stumbling...



...אֶת־הַלֵּךְ לִפְנֵי יְהוָה, בְּאַרְצוֹת הַחַיִּים.

I will walk before Hashem in the land of the living.

הָאֲמַנְתִּי כִּי אֲדַבֵּר, אָנִי עָנִיתִי מְאֹד.

I kept faith, even when I said, I am greatly afflicted;

אָנִי אָמַרְתִּי בְּתַפּוּזִי כָּל הָאָדָם כֹּזֵב

I said in my haste, All people are false.

מָה אֲשִׁיב לַיהוָה, כָּל תַּגְמוּלוֹתַי עָלַי.

How shall I repay Hashem for all that has been done for me?

כּוֹס יִשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְהוָה אֶקְרָא.

I will raise the cup of salvation, and call upon the name of the Adonai.

נִדְרֵי לַיהוָה אֲשַׁלֵּם, נִגְדָה נָא לְכָל עַמּוֹ.

I will pay my vows to the LORD now in the presence of all his people.

יָקָר בְּעֵינֵי יְהוָה הַמּוֹתָה לַחֲסִידָיו...

Precious in the sight of the LORD is the death of his chassidim.

...אָנֹכָה יְהוָה כִּי אָנִי עַבְדְּךָ אָנִי עַבְדְּךָ, בֶּן אֲמָתְךָ פִּתַּחַת לְמוֹסְרָי...

Anah Hashem, anah Hashem, kee anee avd'cha.

Anee avd'cha ben amateh-cha pitach-ta l'mosayrai.

Listen God, I am Your servant; I am Your servant,

the child of Your daughter; You have removed my chains.

...לָךְ אֲזִבֹּחַ זֶבַח תּוֹדָה וּבִשְׁם יְהוָה אֶקְרָא.

I will offer to You the sacrifice of thanksgiving, and will call upon the name of the One.

נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ.

I will pay my vows to the LORD now in the presence of all his people,

בְּחִצְרוֹת בֵּית יְהוָה בְּתוֹכְכִי יְרוּשָׁלַיִם הַלְלוּיָהּ

In the courts of the LORD's house, in the midst of you, Jerusalem. Praise YAH!

## (6) Psalm 117

הַלְלוּ אֶת יְהוָה, כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֻמִּים.

Hahl'lu et Adonai, kol goyim, sha-b'chu-hu kol ha-oo-meem.

Listen all nations, Praise the HOLY ONE. Praise the ONE, all peoples.

כִּי גִבֹּר עָלֵינוּ חַסְדּוֹ,

Ki ga-var aleynu, aleynu chahsdo,

For incredible is Divine kindness to all of us;

וְאֵמֶת יְהוָה לְעוֹלָם הַלְלוּיָהּ:

veh-emet Adonai l'olam halleluyah.

and the truth of the ETERNAL ONE is for ever. Praise YAH!

(7) Psalm 118

הוֹדוּ לַיְי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:

Hodu Ladonai kee tov kee l'olam chasdo.

Give thanks to The ETERNAL Who is good, Whose kindness is everlasting.

יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ:

Yomar na Yisrael, kee l'olam chasdo.

Let Israel now say, that the Eternal's loving kindness is limitless.

יֹאמְרוּ נָא בֵּית אַהֲרֹן וּמִרְיָם, כִּי לְעוֹלָם חַסְדּוֹ:

Yomru na bayt Aharon v'Miriam, kee l'olam chasdo.

Let the house of Aaron & Miriam now say, that his loving kindness endures for ever.

יֹאמְרוּ נָא יְרֵאֵי יְהוָה, כִּי לְעוֹלָם חַסְדּוֹ:

Yomru na yir'ay Adonai, kee l'olam chasdo.

Let now those who are in awe of the Omnipresent say,  
"The Source of loving kindness is boundless."

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בַּמֶּרְחֵב יְהוָה.

Meen ha-may-tzar karatee Yah. Ana-nee va-mer-chav Yah.

From out of distress I called to YAH. With abounding relief YAH answered me.

יְהוָה לִי לֹא אֵירָא, מֶה יַעֲשֶׂה לִי אָדָם...

Adonai lee lo eerah. Mah ya-aseh lee adam?

ADONAI is with me, I do not fear. What can a person do to me?

...יהוה לי בעזרי, ואני אראה בשנאי.

טוב לחסות ביהוה, מבטח באדם.

טוב לחסות ביהוה מבטח בגדיבים.

כל גוים סבבוני בשם יהוה כי אמילם.

סבוני גם סבבוני בשם יהוה כי אמילם.

סבוני כדברים דעכו פאש קוצים, בשם יהוה כי אמילם.

דחה דחיתני לנפל, ויהוה עזרני...

From Ex.15:2 Music & words by Hannah Tiferet Siegel

עֲזִי וְזִמְרַת יְהוָה יְהוָה, וַיְהִי לִי לִישׁוּעָה...

Awzi v'zim-rot Yah, Va-y'hee lee lee-shuah.

YAH is my strength and song. In YAH was my salvation.

Who is my strength? Who is my song? Who 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, Guiding SOURCE that makes us whole.

קוֹל רִנָּה וַיִּשְׁוָעָה בְּאֹהֲלֵי צְדִיקִים.

The voice of rejoicing and salvation is in the tents of the righteous.

יְמִין יְהוָה עָשָׂה תִּיל.

The right hand of the LORD does bravely.

יְמִין יְהוָה רוֹמָמָה, יְמִין יְהוָה עָשָׂה תִּיל.

The right hand of the LORD is exalted; the right hand of the LORD does bravely.

לֹא אָמוּת כִּי אֶחְיֶה, וְאֶסַּפֵּר מַעֲשֵׂי יְהוָה.

I shall not die, but live, and declare the doings of YAH.

יִסֹּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נָתַנְנִי...

YAH has chastised me intensely ; but has not given me over to death.

Music by A. Hirschfield or Shlomo Carlebach

...פִּתְחוּ-לִי שַׁעְרֵי-צֶדֶק אֲבֹא-בָם,

Pitchu lee pitchu lee sha-aray tzedek avo vam,  
Open to me the gates of righteousness,

אֲבֹא-בָם, אֲבֹא-בָם אוֹדֶה יְהוָה:

avo vam, avo vam odeh Yah:

I will enter and praise YAH.

זֶה-הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בּוֹ...

Zeh hash-a-ar L'Adonai tzadeekeen yavo-oo voe.

This is the gateway to God, the righteous enter here.

...אוֹדֶךָ כִּי עָנִיתָנִי וַתְּהִי-לִי לִישׁוּעָה:

Odechah ki aneeytahni, vat'hee lee liyshuah

אֶבֶן מֶאֶסוּ תְּבוֹנִים תִּיתֶה לְרֹאשׁ פִּנָּה:

Ehven ma'ahsu habonim, haytah l'rosh pinah

מֵאֵת יְהוָה תִּיתֶה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ...

May'ayt Adonai haytah zot, hee niflaot b'aynaynu

זֶה-הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׁמְחָה בּוֹ

Zeh hayom asah Adonai, nagilah v'nism'chah vo.

Music by R. Yitzchak Husbands-Hankin

...זֶה-הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׁמְחָה בּוֹ...

Zeh ha-yom ah-sah Hashem, na-gilah v'nis-m'chah vo

This is the day which the LORD has made; we will rejoice and be glad in it.

chant each line twice

...אָנָּה יְהוָה הוֹשִׁיעָה נָא

Ana Adonai hosheah na

Please, ADONAI, save us.

אָנָּה יְהוָה הַצְלִיחָה נָא

Ana Adonai hatzlee-chah na

Please, ADONAI, grant us success.

בָּרוּךְ הֵבֵא בְשֵׁם יְהוָה, בְּרִכְנוֹכֶם מִבֵּית יְהוָה.

Blessed is the ONE who comes in the name of Hashem.  
We have blessed you from the house of ADONAI.

אֵל יְהוָה וַיָּאֵר לָנוּ, אֶסְרוּ חַג בַּעֲבָתִים, עַד קַרְנוֹת הַמִּזְבֵּחַ.

God is the ONE who has shown us light;  
bind the sacrifice with cords to the horns of the altar.

אֵלֵי אַתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמָמְךָ.

You are my God, and I will praise You; You are my God, I will exalt You.

הוֹדוּ לַיְי כִּי טוֹב, כִּי לְעוֹלָם תְּסֻדּוּ.

O give thanks to the LORD; for he is good; for his loving kindness endures for ever.

#### (8) Conclusion of Halayl

יִהְיֶה לְלוֹךְ יְהוָה אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ,

All Your works will praise You, ETERNAL our God, and Your enthusiastic ones, the righteous, who do Your will,

וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ

and Your entire people, the House of Israel, with glad song will thank, bless, praise, glorify,

וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מִלְכָּנוּ,

exalt, sanctify, and proclaim Your Name, our Sovereign ONE.

כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נָא לֹמֵר,

For to You "Tov L'hodot" is fitting, and to Your name it is pleasing to sing

כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.

Since from world to world, forever and ever You are Ayl.

בָּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מְהֻלָּל בַּתְּשַׁבְּחוֹת.

Blessed are You, Abundant ONE, the Sovereign addressed in every praise.

On Rosh Chodesh and Chol HaMoed chant the whole kaddish below

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ,

וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.

בְּעָגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא

בְּרִיךְ הוּא לְעָלְמָא מִן כָּל בְּרִכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא,

דְּאִמְרִין בְּעָלְמָא, וְאִמְרוּ אָמֵן:

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן

דְּכָל בֵּית יִשְׂרָאֵל קָדָם אֲבוּהוֹן דִּי בְשִׁמְיָא וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

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

Alaynu is on page 221



# קריאת התורה Torah Service

## Service for Removing the Torah From the Ark

May you be shown -- so that you may know -- that God is everywhere, in all things and in all beings. God is, God was, and God will be the ultimate power always. May God give strength to each of us. And May we be blessed with peace.

אֵין כְּמוֹךְ בָּאֱלֹהִים אֲדֹנֵי, וְאֵין כְּמַעֲשֶׂיךָ

*Ayn kamikha va-elohim Adonai v'ayn k'ma-asekha.*

There are many forces but only one Source; its acts are incomparable.

מַלְכוּתְךָ מְלָכוּת כָּל עוֹלָמִים וּמַמְשְׁלֶתְךָ בְּכָל-דּוֹר וְדוֹר

*Malkhut'kha malkhut kol olamim umem'shal't'kha bkhol dor va-dor.*

Its guidance spans all the worlds and its governance oversees all generations.

יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד

*Yah melekh, Yah malakh, Yah yim'lokh l'olam va-ed.*

The Eternity of this Being was, is, and will rule throughout all time and space.

יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם

*Adonai oz l'amo yitayn, Adonai y'varaykh et amo vashalom.*

It empowers those it guides and blesses with peace those it governs.

אֲבֵ הָרַחֲמִים הַיְטִיבָהּ בְּרָצוֹנְךָ אֶת צִיּוֹן תִּבְנֶה חוֹמוֹת

יְרוּשָׁלַיִם

כִּי בָדַד בְּטַחְנוּ מֶלֶךְ רָם וְנִשָּׂא אֲדוֹן עוֹלָמִים

*Av harakhamim haytiva virtzonekha et tzion. Tivneh khomot yerushalayim.*

*Ki v'kha l'vad batakhnu. Melekh el ram v'nisa daon olamim.*

Compassionate Father; be good to Zion, help in the peaceable rebuilding of Jerusalem. We turn to You because You are our only constant resource, the one

Honest Ruler, Ultimate Master of all Worlds.

וַיְהִי בְּנִסְעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:

קוּמָה יְהוָה וַיִּפְצוּ אֵיבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפָּנֶיךָ

*Vayehi bin'so-a ha-aron vayomer Moshe: Kuma Adonai v'yafutzu oy'veka*

*v'yanusu m'sanekha mipanekha.*

When the ark was moved, Moses would say "Arise Powerful One; let all negativity be dispersed by exposure to your truth".

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְיָ מִירוּשָׁלַיִם

*Ki mi-tzion taytzay Torah u-d'var Adoni mi-yerushalayim*

Because from love arises true teaching and prophecy comes from a place of holiness.

בָּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ

*Barukh sheh-natan Torah l'amo Yisrael bi-k'dushato.*

Blessed be the One who has provided guidance and teaching to the Jewish people and to all those of faith.

*Open the Ark and recite:*

יְהִי אֲנֵה רַחֵץ, וְלִשְׁמָה קְדִישָׁא יִקְרָא אֲנֵה אֵמַר תִּשְׁבְּחֵהּ.  
יְהִי רַעְוָא קְדָמָךְ, דְּתַפְתַּח לִבָּאֵי בְּאוֹרֵיתָא, וְתִשְׁלִים מִשְׁאַלֵּין  
דְּלִבָּאֵי, וְלִבָּא דְּכָל עַמְךָ יִשְׂרָאֵל. לְטַב וּלְחַיִּין וּלְשָׁלָם. אָמֵן.

*Bay ana racheytz velishmay kadisha yakira ana emar tushbechan. Yehay rava  
kadamach detiftach liba'i be'orai ta vetashlim mishalin deliba'i veliba dechol amach  
Yisrael letav ulechayin velishlam. Amen.*

*First Leader, then Congregation:*

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

*Shema Yisrael Adonai Elohaynu Adonai Echad.  
Listen Yisrael, the Source of all our Being, that Source is One*

*First Leader, then Congregation:*

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קְדוֹשׁ [וְנוֹרָא] שְׁמוֹ.

*Echad Elohaynu Gadol Adonaynu Kadosh Venorah Shemo  
One is our power, great is our guide, holy and awesome, its name.*

*Leader only:*

גָּדְלוֹ לִיהוּה אֲתִי וְנִרְוֹמָמָה שְׁמוֹ יַחְדָּו

*Gadlu L'Adonai iti un'rom'ma shemo yachdav.  
Open wide the Source within me! Let us extend its glory together.*

(I'orah is taken around to the congregation)

Yours, God, is the greatness  
And the power and the splendor.  
Yours is the triumph and the majesty,  
For all in heaven and on earth is Yours.  
Yours, God, is supreme sovereignty.  
Exalt God  
and worship God,  
For God is holy.  
Exalt and worship God  
at the holy mountain.  
For God is holy.

לָךְ יְהוּה הַגְדֻלָּה וְהַגְבוּרָה  
וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד  
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ  
לָךְ יְהוּה הַמְּמֻלָּכָה  
וְהַמְּתַנְשָׂא לְכָל לְרָאשׁ  
רוֹמְמוֹ יְהוּה אֱלֹהֵינוּ  
וְהַשְׁתַּחֲוִי לְהַדָּם רַגְלֵינוּ  
קְדוֹשׁ הוּא  
רוֹמְמוֹ יְהוּה אֱלֹהֵינוּ  
וְהַשְׁתַּחֲוִי לְהַר קְדִישׁוֹ  
כִּי קְדוֹשׁ יְהוּה אֱלֹהֵינוּ



## Torah Blessing

*Before reading from the Torah:*

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ.

*Barkhu et Adonai Hamvorakh.*

Bless the Source of Being that is always blessing us.

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

*Baruch Adonai Homvorach le'olam va'ed.*

Blessed is the Source of Being that is always blessing us throughout all time and space.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ עִם כָּל הָעַמִּים  
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

*Baruch Atah Adonai Elohaynu Melech Ha'olam asher bachar banu im kol ha'amim  
venatan lanu et Torato. Baruch Atah Adonai notayn HaTorah.*

Blessed are You, cosmic force of the universe, who has chosen us to receive  
the Torah, as You have chosen each people to receive its special gift.  
Blessed are You, O Lord, Giver of the Torah.

*After reading from the Torah:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ  
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה יְיָ נוֹתֵן  
הַתּוֹרָה.

*Baruch Atah Adonai Elohaynu Melech Ha'olam  
asher natan lanu Torat emet vechayay olam nata  
betochnu. Baruch Atah Adonai notayn HaTorah.*

Blessed are You, Cosmic Force of the Universe,  
who has given us the law of truth and has  
implanted within us everlasting life. Praised be  
You, O Lord, Giver of the Torah.

This is the Torah that Moses set  
Before the people Israel  
Through Moses

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה  
לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְהוָה  
בְּיַד מֹשֶׁה



## Mi Shebayrakh

מי שברך הורינו אברהם יצחק ויעקב, שרה רבקה רחל ולאה, הוא יברך את העם מבחינת כעבור שעלו לכבוד המקום, לכבוד התורה ולכבוד הימים הנוראים ובשכר זה הקדוש ברוך הוא ישמרם ויצילם מכל צרה וצוקה ומכל נגע ומחלה, וישלח ברכה והצלחה בכל מצוה ידיהם ויכתבם ויחתיםם לחיים טובים ביום הדין הזה עם כל ישראל אחיהם ואחיותיהם ועם כל יושבי תבל, ונאמר אמן.

May the One who blessed our parents, Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel and Leah, bless \_\_\_\_\_ child of \_\_\_\_\_ and \_\_\_\_\_ who has come to honor the holiness of this place, the High Holy Days of Guidance, and our community. In response, may the Holy Power guard and guide this person/these people and keep them from all harm and unnecessary trouble. Send success to all their undertakings in the community and with all people together. And let us say, Amen.

מי שברך אבותינו מקור הברכה לאמותינו.

Mi shebayrakh avotaynu, m'kor hab'rakha l'imotaynu,  
May the source of strength who blessed the ones  
before us, help us find the courage to make our lives  
a blessing and let us say amen.

מי שברך אמותינו מקור הברכה לאבותינו.

Mi shebayrakh imotaynu, m'kor hab'rakha, l'avotaynu,  
Bless those in need of healing, with refuah  
sh'laymah, the renewal of body, the renewal of  
spirit, and let us say amen.

For those who have recently escaped danger or difficulty (birthed a child, healed from sickness, travelled over water, been freed from prison, or other major miracle).

ברוכה את שכינה רוחנינו חי העולמים הגומלת לחיבים טובות, שגמלני טוב.

B'rukha at Shekhina rukhataynu khay ha-olamim ha-gomelet l'kha-yavim tovo sheg'malani tov.

Blessed is the One who is responsible for kindnesses, who has been kind to me.

The Community responds:

מי שגמלך טוב היא יגמלך כל טוב סלה. Mi sheg'mal'kha tov, hu yig'mal'kha kol tov selah.

May that which caused you good always bestow every beneficence upon you.

For those celebrating a unique 'first' in their lives:

ברוכה את שכינה רוחנינו חי העולמים שהחיתנו וקימתנו והגיעתנו לזמן הזה.

Holy One of Blessing, Your presence fills Creation. You have kept us alive. You have sustained us. You have brought us to this moment.

B'rukha at Shekhina rukhataynu khay ha-olamim shehekiyatnu v'kiyamtanu v'higiyat'nu laz'man hazeh.



### A Blessing for the Ones You love

May God bless you and keep you every moment every day.  
May God smile at you and fill your heart in every way.  
May God help you find the goodness in everything you do.  
May you be blessed with peace from above.

Debbie Frie

יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ  
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וְיַחְנֶכָּ  
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיָשֵׁם לְךָ שְׁלוֹם.

Y'vorekh'kha Yah v'yish'm'rekha.

Ya-er Yah panav aylekha vi-khunekha.

Yisa Yah panav aylekha v'yasaym l'kha Shalom.

May the Universal Love bless you and protect you.

May the Infinite Abundance shine upon you and grace you with love

May the Source of Harmony lift you in joy and give you complete joy



## Announcing the New Month

May it be Your will,  
Our God and God of our ancestors,  
To renew our lives in the coming month.  
Grant us a long life, a peaceful life  
with goodness and blessing,  
sustenance and physical vitality,  
a life informed by purity and piety,  
a life free from shame and reproach,  
a life of abundance and honor,  
a life embracing piety and love of Torah,  
a life in which our heart's desires for goodness  
will be fulfilled. Amen.

May He who wrought miracles for our ancestors,  
redeeming them from slavery to freedom,  
redeem us soon and gather our dispersed from the  
four corners of the earth in the fellowship  
of the entire people Israel. And let us say: Amen.

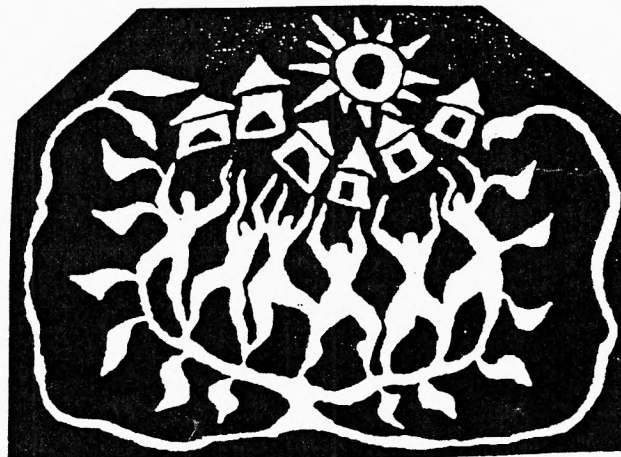
The new month will begin on .  
May it hold blessings for us and for all the people Israel.  
May the Holy One bless the new  
month for us and for all His people, the House of Israel,  
with life and peace, joy and gladness,  
deliverance and consolation. And let us say: Amen.

## תְּפִילַת הַחֹדֶשׁ

(יְהִי רָצוֹן מִלְּפָנֶיךָ  
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
שֶׁתְּחַדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַבָּא לְטוֹבָה וְלִבְרָכָה.  
וְתִתֵּן לָנוּ חַיִּים אָרוּכִים, חַיִּים שֶׁל שְׁלוֹם,  
חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,  
חַיִּים שֶׁל פְּרֻנְסָה, חַיִּים שֶׁל חֵלוּץ עֲצָמוֹת  
חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאַת שָׁמַיִם וִירְאַת חֹטֵא  
חַיִּים שֶׁאֵין בָּהֶם בּוֹשָׁה וּכְלִימָה  
חַיִּים שֶׁל עֹשֶׁר וְכָבוֹד  
חַיִּים שֶׁתְּהֵא בָנוּ אֶהְבֵּת תּוֹרָה וִירְאַת שָׁמַיִם  
חַיִּים שֶׁיִּמָּלְאוּ מִשְׁאָלוֹת לִבֵּנוּ לְטוֹבָה, אָמֵן סְלֵה

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ  
וְגָאֵל אוֹתָם מֵעֲבָדוֹת לְחֵרֹת  
הוּא יִגָּאֵל אוֹתָנוּ בְּקֶרֶב וּקְבֵץ נִדְחֵינוּ מֵאַרְבַּע  
כַּנְפוֹת הָאָרֶץ, חִבְרִים כָּל יִשְׂרָאֵל, וְנֹאמֶר אָמֵן

רֵאשׁ חֹדֶשׁ יִהְיֶה בְּיוֹם הַבָּא עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה  
יְחַדֵּשְׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ  
וְעַל כָּל עַמּוֹ בֵּית יִשְׂרָאֵל  
לְחַיִּים וּלְשְׁלוֹם, לְשִׁשׁוֹן וּלְשִׁמְחָה,  
לִישׁוּעָה וּלְנִחְמָה, וְנֹאמֶר אָמֵן.



# Imagine

(Updated and revised from John Lennon's original version)

Imagine there's no heaven, It's easy if you try  
No hell below us, Above us only sky.  
Imagine all the people, Living for today.  
Imagine there's no countries, It isn't hard to do.  
Nothing to kill or die for, And no oppression too.  
Imagine all the people, Living life in peace....  
You, you may say I'm a dreamer, But I'M NOT THE ONLY ONE!  
I hope someday you'll JOIN US, And the world will be as ONE.

Imagine no possession, I wonder if you can.  
No need for greed or hunger, No folk with empty hand.  
Imagine all the people Sharing all the world.,  
You, you may say I'm a dreamer, But I'M NOT THE ONLY ONE!  
I hope someday you'll JOIN US, And the world will live as One.

Imagine love is flowing, no scarcity of care,  
Holiness surrounds us, the sacred everywhere.  
Imagine awe and wonder Replacing greed and fear.  
You, you may say we're all dreamers, But WE'RE NOT THE ONLY ONES.  
TIKKUN and Spirit soaring, And the world will live as one!!!

## Ode Yavoe

*Ode yavoe shalom aleynu, ode yavoe shalom aleynu, ode yavoe shalom aleynu ve'al kulam.*  
*Salaam, aleynu ve'al kol ha'olam. Salaam, Shalom.*  
Peace can still be built for our world, peace can still be brought to our world, peace is  
what we all desire, for everyone. Sal'aam, for us and everyone in the world--build  
peace, build peace.

## The Yearning to Be Holy

May we find each other in the silence between the words.  
May we heal the loneliness of our expertise with the wisdom of our service.  
May we honor in ourselves and all other the deep and simple impulse to live.  
To find sacred space and open land.  
May we remember that the yearning to be holy is a part of everyone and the only  
hope for the next thousand years.

--Rachel Remen, M.D. Commonweal Cancer Help Program

## Remember who we Really Are

We are the outpouring of God's love waiting to be fully expressed.  
We are the platform on which the evolution of consciousness of the universe is about to take its next step toward fuller awareness.

We are the universe's best hope for bringing an awareness of Unity and interconnection and interdependence.

We are the vehicle through which the world will be healed and repaired.  
For a brief moment we have come to consciousness--and we get to experience the mystery and wonder of all Being. And then we will pass on. While we are here, while we still have life and consciousness, we can praise God and sing the song of all creatures: Hallelu-Yah.

### *Returning the Torah to the Ark* סֵדֶר הַחֲזֵרַת הַתּוֹרָה

Praise the glory of God,

יְהַלְלוּ אֶת שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ

for God is unique, exalted

God's glory encompasses heaven and earth

הוֹדוֹ עַל אֶרֶץ וְשָׁמַיִם

God exalts and extols the faithful

וַיְרַם קֶרֶן לְעַמּוֹ, תְּהַלֶּה לְכָל חֲסִידָיו

people of Israel who are close to God

לְבְנֵי יִשְׂרָאֵל עִם קְרֹבֹו. הִלְלוּיָהּ

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל תַּעֲזֹבוּ.

*Kee Lekach tov natatee lachem, toratee at ta'azovu.*

I have given you a good vision for  
building your lives, so don't abandon my Torah!

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיָּהּ מְאֹד. דְּרָכֶיהָ דְּרָכֵי נֵעַם וְכָל  
נְתִיבוֹתֶיהָ שָׁלוֹם. הַשִּׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

*Etz chayim hi lamachazikim bah, vetom'cheha me'ushar. Deracheha darchay no'am  
vechol netivoteha shalom. Hashivenu Adonai aylecha venashuva. Chadaysh yamaynu  
kekedem.*

It is a tree of life to those who hold fast to it, and  
all of its supporters are happy. Its ways are ways  
of pleasantness, and all its paths are peace.

הַשִּׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה.

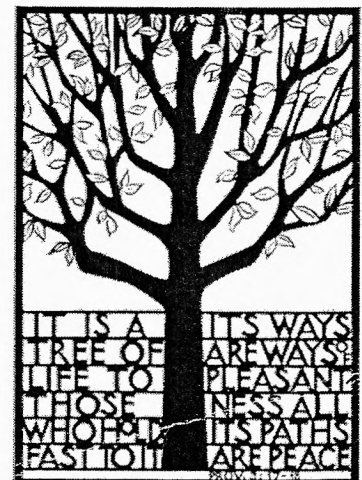
חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

*Hashivenu Adonai aylecha venashuva.*

*Chadaysh yamaynu kekedem.*

Turning, returning unto the One. Toward the  
one, in the One;

Know the Self as One. Renew our days as before.



## עֲלֵינוּ Aleynu

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל Aleynu le-shabeyach la'adon hakol,  
 לַתֵּת גְּדוּלָּה לְיוֹצֵר בְּרֵאשִׁית latet gdula le-yotzer bereysheet,  
 שְׁלוֹ עֲשָׂנוּ כְּגוּיֵי הָאָרֶצוֹת she-loe asanu ke'goyey ha'aratzot,  
 וְלוֹ שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה ve'loe samanu eem mispechot ha'adamah,  
 שְׁלוֹ שָׁם חֶלְקֵנוּ כָּהֶם she'loe same chelkeynua ema-hem,  
 וְגוֹרְלֵנוּ עִם כָּל הָעוֹלָם vegoraleynu eem kol ha'olam

וְאֲנַחְנוּ כֹרְעִים va'anacnu koreem  
 וּמִשְׁתַּחֲוִים וּמוֹדִים u'meesh'tachaveem u'moe-deem  
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים leefney Melech Malchey Ham'lachim  
 הַקָּדוֹשׁ בָּרוּךְ הוּא ha kadosh baruch hu.  
 שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ She'hu noteh shamayim veyosed aretz  
 וּמוֹשָׁב יִקְרוּ בְּשָׁמַיִם מִמַּעַל umoshav yekaroe bashamayim mee'ma'al,  
 וְשָׁכִינָת עֲזוֹ בְּגִבְהֵי מְרוֹמִים ush'china uzo, uschinat uzo, be gav'hey  
 הוּא אֱלֹהֵינוּ, אֵין עוֹד meromim, Hu Eloheynu, eyn ode,  
 אֱמֶת מַלְכֵנוּ, אֶפֶס זִוְלָתוֹ emet malkeynu efes zulat,  
 כְּכַתוּב בְּתוֹרָתוֹ ka'katuv be'toratecha,  
 וַיַּדְעַת הַיּוֹם וְהַשַּׁבָּת ve'yadata hayom ve'ha-sheyvot a  
 אֵל לְבַבְךָ el li va'vecha,  
 כִּי יְהוָה הוּא הָאֱלֹהִים Kee Adonai Hu Ha Elohim,  
 בְּשָׁמַיִם מִמַּעַל ba'shama'yim mee-ma' al  
 וְעַל הָאָרֶץ מִתַּחַת va'al ha'aretz, va'al ha'aretz, mee'tachat.  
 אֵין עוֹד Eyn od, Eyn od.  
 וְנֶאֱמַר וְהָיָה יֵי Vene-emar: "va'haya Adonai,  
 לְמֶלֶךְ עַל כָּל הָאָרֶץ Lemelech al kol ha'aretz:  
 בַּיּוֹם הַהוּא bayom hahu, bayom hahu  
 יְהִי יֵי אֶחָד yih'yeh Adonai echad  
 וְשִׁמוּ אֶחָד u'shemo ushemo ushemo echad."

הוּא אֱלֹהֵינוּ אֵין עוֹד

*Hu' elohaynu ayn ode.*

This is our power; there is nothing else!

O come let us praise the Light of the world, and add to the greatness of the Shaper of Life, who made every people a spark divine, and blessed each one in its own special way; who gave to us a Torah of truth, and destined us to hallow this world.

Let up lift up our hearts, in praise and joy and thanks, receiving the spirit, the Life within all life, the Holey Blessed One.

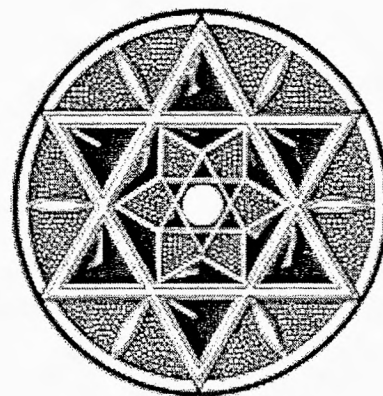


And we hope  
 how we hope  
 that all the many gods  
 of divisiveness and distortion,  
 of pride and destruction,  
 that all these gods,  
 broken pieces of the whole,  
 will find their way back  
 into the single vessel of life,  
 that the One  
 might become truly One.

We pray for a Tikkun Olam, a universal healing and transformation of our world:

- \*for peace
- \*social justice
- \*ecological sanity
- \*reconciliation of antagonists
- \*repentance and forgiveness
- \*joyful celebration
- \*gentleness
- \*pleasure and fun
- \*fulfilling relationships
- \*fulfillment in our work
- \*meaning to our lives
- \*evolution of consciousness
- \*expansion of our understanding
- \*recognizing the Unity of All Being

Love Permeating All



May we hold to this vision  
 which seems so incomprehensible,  
 despite history,  
 in the face of despair,  
 that some day  
 the Source of all being  
 will be the center of all being  
 forever and ever.

On that day the Source  
 will be known as One  
 by all the faces of its glory!

וְנֹאמַר: יְהִיָּה יְהוָה לְמִלְכָּךְ עַל כָּל הָאָרֶץ,  
 בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד.

*Vene'emar: "ve'haya Adonai lemelech al kol ha'aretz: bayom hahu (bayom hahu) yih'yeh Adonai echad ushemo (ushemo u'shemo) echad."*

On that day the Source will be known as One by all the faces of its glory.

## Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתֵיהּ וְיִמְלִיךְ  
מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן  
קָרִיב וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּה מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּךְ וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה  
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָא וּלְעָלָא מְכָל בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירוֹן בְּעָלְמָא וְאָמְרוּ אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְאָמְרוּ אָמֵן.

עוֹשֶׂה שְׁלוֹם בְּמִרְוֵמֵי הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְעַל כָּל יוֹשְׁבֵי תֵבֶל וְאָמְרוּ אָמֵן.

*Yitgadal veyitkadesh shemay rabah be'almah divrah chirutay veyamlich  
malchutay becha'yaychon uv'yomaychon uvchayay dechol bayt Yisrael ba'agala  
uvizman kariv ve'imru amen.*

*Yehay shmay raba mevorach le'olam ulalmay almaya.*

*Yitbarach veyishtabach veyitpa'ar veyitromam veyitnasay veyithadar  
veyitaleh veyit'halal shemay dekudeshah brich hu.*

*Le'ayla ulayla mikol birchatah veshirata tush'bechatah venechematah  
da'amiran be'almah ve'imru amen.*

*Ye'hay shlama raba min shemaya vechayim alaynu ve'al kol Yisrael ve'imru  
amen.*

*Oseh shalom bimromav hu ya'aseh shalom alaynu ve'al kol Yisrael ve'al kol  
yosh'vay tayvel ve'imru a'men.*

May the great essence flower in our lives and expand throughout the world. May we learn to let it shine through so we can augment its glory. We praise, we continue to praise, and yet, whatever it is that we praise, is quite beyond the grasp of all these words and symbols that point us toward it. We know, and yet we do not know.

May great peace pour forth from the heavens for us, for all Israel, for all who struggle toward truth. May that which makes harmony in the cosmos above, bring peace within us and between us, and to all who dwell on this earth, and let us say, Amen.

Source of all  
that was and is,  
before, beyond  
creation's time.  
The central core  
expressed through  
being, each speck of  
life reflects its will.

אָדוֹן עוֹלָם  
אֲשֶׁר מֶלֶךְ  
בְּטֶרֶם כָּל  
יִצִּיר וְנִבְרָא  
לַעֲת נַעֲשֶׂה  
בְּחִפְצוֹ כָּל  
אֲנִי מֶלֶךְ  
שְׁמוֹ נִקְרָא

Adon olam asher malakh  
b'ter-em kol y'tzir niv'ra  
l'ayt na-a-sa v'khef'tzo kol  
azai melekh sh'mo nik'ra.

Sensing Infinite Abilities:  
Beyond Atzilut

אָדוֹן עוֹלָם  
אֲשֶׁר מֶלֶךְ  
בְּטֶרֶם כָּל  
יִצִּיר וְנִבְרָא  
לַעֲת נַעֲשֶׂה  
בְּחִפְצוֹ כָּל  
אֲנִי מֶלֶךְ  
שְׁמוֹ נִקְרָא

The power that gave  
birth to the universe  
was intelligent, and  
active preceding the  
explosion of the big  
bang. In every bit of the  
subsequent states of  
being, active mind  
continues to manifest.

And when the  
world's  
delights are gone,  
alone it rules  
in mystic awe.  
It was, it is  
always will be  
within the depths  
of all beauty.

וְאַחֲרֵי  
בְּכָלֹת הַכֹּל  
לְבַדּוֹ  
יִמְלֹךְ נֹרָא  
וְהוּא הָיָה  
וְהוּא הוּא  
וְהוּא יְהִיָּה  
בְּתַפְאֲרָה

V'a-kharay kikh'lot hakol  
l'vado yim'lokh no-ra  
v'hu ha-ya v'hu ho-veh  
v'hu yih'yeh b'tif-ara.

Beyond any Identity: Atzilut

וְאַחֲרֵי  
בְּכָלֹת הַכֹּל  
לְבַדּוֹ  
יִמְלֹךְ נֹרָא  
וְהוּא הָיָה  
וְהוּא הוּא  
וְהוּא יְהִיָּה  
בְּתַפְאֲרָה

And eventually this  
universe will  
significantly change.  
The integrity and  
wisdom of the whole,  
will, however, remain  
intact, despite  
cataclysmic internal  
changes.

One alone,  
there is none else  
to match our God,  
to share all space.  
Without beginning  
without end  
all force and power  
spring from it.

וְהוּא אֶחָד  
וְאֵין שֵׁנִי  
לְהַמְשִׁיל לוֹ  
לְהַחֲבִירָה  
בְּלִי רֵאשִׁית  
בְּלִי תַכְלִית  
וְלוֹ הָעֶז  
וְהַמְשָׁרָה

V'hu ekhad v'ayn shay-ni  
l'ham'shil lo l'hakhbi-ra  
b'li rayshit b'li takh'lit  
v'lo ha-oz v'ha-mis'ra.

Self-Identity as connection to  
Archetypal Source: B'riah

וְהוּא אֶחָד  
וְאֵין שֵׁנִי  
לְהַמְשִׁיל לוֹ  
לְהַחֲבִירָה  
בְּלִי רֵאשִׁית  
בְּלִי תַכְלִית  
וְלוֹ הָעֶז  
וְהַמְשָׁרָה

This unified background  
to our lives is a  
homogeneous entity and  
not a conflicted  
hodgepodge. This  
"wholeness" has ever  
been the source of all  
events and energies.

This is my life,  
my victory,  
bedrock of faith  
in time of pain.  
My banner high  
my refuge sure,  
my inner wine  
I call in prayer.

וְהוּא אֵלִי  
וְחִי גָאֵלִי  
וְצוּר חֲבִלִי  
בַּעַת צָרָה  
וְהוּא נֹסִי  
וּמְנוּס לִי  
מִנֶּת בּוֹסִי  
בְּיוֹם אֶקְרָא

V'hu El-li v'khai go-a-li  
v'tzur khev'li b'ayt tza-ra  
v'hu ni-si u-manos li  
m'nat ko-si b'yom ek'ra.

Self-Identified but with  
permeable boundaries:  
Yetzira

וְהוּא אֵלִי  
וְחִי גָאֵלִי  
וְצוּר חֲבִלִי  
בַּעַת צָרָה  
וְהוּא נֹסִי  
וּמְנוּס לִי  
מִנֶּת בּוֹסִי  
בְּיוֹם אֶקְרָא

This "wholeness" is part  
of my identity, and my  
continued inner contact  
strengthens me; it flow  
through me in hard  
times. It comforts me,  
this God-inside that I  
call on.

So in its hand  
I set my soul,  
both when I sleep  
and when I wake,  
and with my soul,  
my body too,  
God is in me  
I will not fear.

בְּיָדוֹ  
אֶמְקִיד רוּחִי  
בַּעַת אִישׁוֹן  
וְאֶעִירָה  
וְעִם רוּחִי  
גּוֹיָתִי  
יְיָ לִי  
וְלֹא אִירָא

B'yado af'kid ru-khi  
b'ayt i-shan v'a-i-ra  
v'im ru-khi g'vi-ya-ti  
Adonai li v'lo i-ra.

Self-contained with  
impermeable  
boundaries: Asiyah

בְּיָדוֹ  
אֶמְקִיד רוּחִי  
בַּעַת אִישׁוֹן  
וְאֶעִירָה  
וְעִם רוּחִי  
גּוֹיָתִי  
יְיָ לִי  
וְלֹא אִירָא

I seek to become more  
consciously aware of  
this whole as I go  
through daily changes  
awareness. I vision my  
death from this body as  
an initiation into this  
greater unity.

... from the kiddush of sabbath day

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת  
לְדֹרוֹתֵם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת  
הִיא לְעוֹלָם כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם  
וְאֶת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ

Vsham'ru v'nay Yisrael et ha-shabbat la-asot et ha-shabbat l'dorotam brit olam. Bayni u'vayn b'nay Yisrael ot hi  
l'olam. Ki shay-shet yamim a-sa Adonai et hashamai-im v-et ha-aretz u-va-yom ha-sh'vi-i shavat vayinafash.

The Jewish folk hold precious the Sabbath making the Shabbat our intergenerational inheritance forever. "Between Me and you, the Shabbat is a symbol that can bridge across time, because, in the very beginning of all, there were six cycles of work to create the heaven and the earth. And the seventh cycle was one of rest."

Translation from Aquarian Minyan Friday Night Service

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ....

Oo-vayom hashvee-ee Shabbat vayee-nafash....  
and on the seventh day God abstained from work and rested....

Translation from R. David Zaslow's Practice Siddur

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

Nafash- to recuperate;  
Nipaysh- to breathe life into;  
to animate- to breathe.

Shavat- to rest  
Shevet- to sit

and on

The Seventh Day,  
She sat down and  
breathed.





# Kiddush

*Al kayn bayrakhi Yah et yom hashabbat va-y'kad'shayhu*

על כן בֵּרַךְ יְיָ אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

And so Yah blessed the Shabbat Day;  
and made it sacred:

בְּרוּכָה Draw closer,

אַתָּה You,

יְהוָה Cosmic Energy Pool,

רוּחֵינוּ Seat Yourself  
into our awareness;

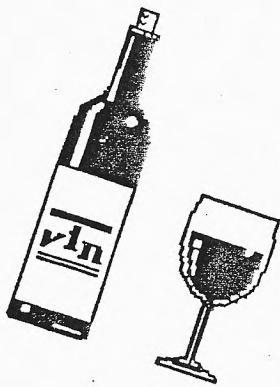
חַי With the ALIVENESS

הָעוֹלָם of the Cosmos connect us;

בוֹרָא Guide

פְּרִי the product of

הַגֶּפֶן. the spiralling,  
coiling,  
double-helix vine  
of DNA,  
weaving containing  
structures for life,  
becoming  
every  
living thing on  
this planet.



# Yizkor: The Memorial Service

To every thing, turn, turn, turn, There is a season, turn, turn, turn, A time for everything under the sun. A time to be born and a time to die, A time to laugh and a time to cry, a time to seek and a time to lose.

This is the time we remember those who gave meaning to our lives. The is the time we remember the bonds that tied us together, the love that we shared, and the memories that remain with us all.

God, what are humans that You care for them; the children of humanity that You should take account of them?

Teach us to number our days, so that we can develop a wise heart.

You turn us to contrition saying, "Return, you whose days are so limited." Would that we were wise and could really live in full acknowledgment of the death that will inevitably overtake us and break through our arrogance, our pretences, our vain attempts to accumulate power or money or fame that will last beyond our death.

When we die we take nothing away. Our glory will not descend along with us, and those who have known us will also die.

Seek to live a life of goodness and kindness, to promote the tikkun of the world, to give away much of what you have earned in order to alleviate the suffering of others. Support the movements that seek a world of love and kindness and generosity and peace--with your time, your energies, your money, your enthusiasm.

Follow the path of righteousness as best you can understand it. Be an embodiment of the world you seek to create--to the greatest extent you can. Have compassion, for yourself and for others.

The peace that comes to all with death can be lived as inner peace and wholeness right now. Learn that path now, live that path now, and help others to overcome poverty, war, and oppression even as you develop your own inner life. This is the path of peace.

The Eternal can be trusted to redeem the soul of the righteous. No one who trusts in God shall be abandoned--you will live in the light of God forever.

Those I have loved, though now beyond my view,  
Have given form and quality to my being.  
They have led me into the wide universe I continue to inhabit,  
and their presence is more to me than their absence.

*Rabbi Morris Adler*

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע וְנִבִּיא לִבֵּב חֲכָמָה.

*Lim'not yamaynu kayn hodah venavi levav choch'mah.*

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

*from Psalm 90*

(The Yizkor prayers below are only suggestions—they are place holders for you to bring to mind the memory of those whom you loved and who are no longer alive. Please feel free to bring up the memory of your departed and to say to them whatever you wish to say. It is perfectly appropriate to have a mixture of feelings that range from sadness about having lost these people to joy in recalling the good parts of your relationship to anger at what didn't feel right. Be real and speak your heart, and if the suggested yizkor statements below resonate, feel free to use them.)

### Yizkor

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת אַהוּבֵינוּ שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּה תְּהִי יְנָה  
נַפְשֹׁתֵיהֶם צְרוּרוֹת בְּצִרּוֹר הַחַיִּים. בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם, וְנֹאמַר  
אָמֵן.

*Yizkor Elohim nishmot ahuvataynu shehalchu le'olamam. Ana tihe'yehnah  
naf'shotayhem tzerurot betzror hachayim. Began eden t'hay menuchatam. Venomar  
amen.*

May the souls of our loved ones who have departed to the next world be in the memory of God. May their spirit be wrapped in a warm embrace of eternal life. May they be at rest. And let us say amen.



**In memory of a father:**

Your memory, my dear father, fills my soul at this solemn hour. It revives in me thoughts of the love and friendship you gave me. I pray that the good parts of what I learned from you will remain alive in me and be passed on to others in my life, and through the evolution of the consciousness of the human race your soul will be bound in the bound of eternal life. The Eternal God is your inheritance; may you rest in peace. Amen.

**In memory of a mother:**

Your memory, my dear mother, fills my soul at this solemn hour. I remember the days when you were among us on earth, and the tender love and friendship you gave me. The bonds that unite our souls can never be severed. I pray that the good parts of what I learned from you will remain alive in me and be passed on to others in my life, and through the evolution of the consciousness of the human race your soul will be bound in the bound of eternal life. The Eternal God is your inheritance; may you rest in peace. Amen.

**In Memory of a Life-Partner:**

Your memory remains with me though I can no longer fully experience the joy and pleasure that came through sharing so much with you. I miss you, and I still have a part of my heart that loves you and misses you. There are so many things I wish I had said when you were alive, so many ways that I wish I had been different and more fully present to you. And my memory of you is full, acknowledging the difficult moments that we had, but seeing them as far less important than the many fulfilling moments. I honor the depth of our relationship, its complexity, and its beauty, its many joys and pleasures. You remain alive through me. The Eternal God is your inheritance; may you rest in peace.

**In Memory of a Child:**

Nothing will ever fully reconcile me to the loss of you. My heart aches for the pain of that loss. And yet, I wish to remember you not only in having lost you, but also in the moments of joy that I had with you. My darling child, I do not pretend to understand why you were taken from this life, but know that you remain alive in my memories and in my love for you. The life energy that flowed through you was a source of joy and pleasure when you were with me, and I affirm your spirit with its beauty and depth and goodness. The Eternal God is your inheritance; may you rest in peace.

**Conclude all the particular Yizkor memories with the following:**

May those who I grieve today be bound in the bonds of eternal life. To honor their memory, I will take the following actions (Fill in what ever is really something you will do.....Suggestions: a donation of time and/or money to a movement for social justice, peace, ecological sanity or to Beyt Tikkun or to a spiritual practice, to observance of Shabbat or to study of Torah). In addition, I will make sure that those in my life who I treasure fully understand how much I care about them, how much joy and pleasure their presence in my life gives to me, and I will take concrete steps to bring more love and joy into my life and into the life of those who encounter me.



## Yizkor for the Martyrs

O, Lord of Life. All life is in Your hands. One generation comes into the world to be blessed with peace and safety--we get to enjoy the best that this world offers, not by our merit, but by chance that we are so situated. Others, alive at this same time, or at other times, go through the valley of the shadow, enduring the cruelties of persecution and war, not because they deserve it. There is too much suffering, God! We see it in the deaths of children who could not have healed this world yet. We see moments in which the just are defeated, the innocent drives from their homes, and the righteous suffer a martyrdom as merciless as any age has witnessed.

At this Yizkor we recall with grief all Your children, from all peoples, all races, all religions, who have perished through the cruelty of the oppressor, victims of demonic hate, victims of people who have misused ideologies, religious systems, visions of "scientific progress," precious ideals like democracy or freedom or socialism or even misused the ideal of love itself, and turned these ideals into weapons that could be used to hurt others.

We live at a time when millions of children die every year from malnutrition and preventable diseases, yet most people pay no attention or don't want to consider the changes in the world economic system that could eliminate these unnecessary deaths. We have watched as people closed their eyes and shut their ears to the pain and the cries of those who were being unfairly imprisoned, tortured, maimed, and killed, the people who "didn't want to be bothered" or who were "too busy to get involved" or "couldn't afford to donate" or who otherwise opted out of the struggle to build a world with more social justice, peace and loving-kindness.

Today we stand in witness of all those who have suffered or are still suffering: the aged and young, the learned and unlettered, the homeless and the hungry, the children who died for lack of food, the elderly who died for lack of adequate health care, the victims of oppression and neglect, the courageous who challenged systems of oppression and the random victims of violence and wars.

We remember our own people, Jews who were driven in multitudes along the road of pain and pitiless death. Their very presence on earth was begrudged them, for the brought Your covenant of mercy and justice to the recollection of those who have chosen to be Your enemies. These Jews perished because they were a symbol of Your eternal message of peace and kindness and justice and truth. Their deaths have brought darkness to the human soul.

All of these victims, the victims of the Holocaust and the victims of all the other sufferings of the human race, lie in nameless graves, in far-off forests and lonely fields. Yet they shall not be forgotten. We take them into our hearts and give them a place beside the cherished memories of our own loved ones. They now are ours. May their memory be for a blessing.

## El Malay Rachamim

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמָּצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי  
הַשְּׂכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים כְּזֹהַר הָרָקִיעַ מְזֹהֲרִים, אֶת  
נַשְׁמוֹת אֲהוּבֵינוּ שֶׁהִלְכוּ לְעוֹלָמָם, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם. אָנָּה,  
בְּעַל הַרַחֲמִים הַסְתִּירָהֶם בְּסִתְרֵךְ לְעוֹלָמִים, וְצָרֹר בְּצָרֹר  
הַחַיִּים אֶת נַשְׁמוֹתֵיהֶם, יְיָ הוּא נִחְלָתָם, וְיִנּוּחוּ בְּשָׁלוֹם עַל מִשְׁכָּבָם,  
וְנֹאמַר אָמֵן.

*El malay rachamim, shochayn bam'romim, hamtzay menucha n'chonah tachat kan'fay  
ha'sh'china, bema'alot kedushim ut'horim kezohar harakiya mazhirim, et nishmot ahuvataynu  
shehalchu le'olamam, began eden tehay menuchatam. Ana ba'al harachamim hastiray'hem  
besayter kenafecha le'olamim, utzror bitzror hachayim et nishmotay'hem, Adonai hu nachalatam,  
v'yanuchu b'shalom al mish'kevam, v'nomar amen.*

O God, exalted and full of compassion, grant perfect peace in your sheltering presence, among the holy and the pure, to the souls of our loved ones, who have departed from this world. Source of Mercy, bring them into Your presence. Let their souls be bound up in the bond of eternity. May their memory inspire us to live justly and kindly.. May they rest in peace, and may they be bound up in the bond of eternal life. And let us say: Amen.

### When I'm Gone (by Phil Ochs)

There's no place in this world where I'll belong when I'm gone  
And I won't know the right from the wrong when I'm gone  
And you won't find me singin' on this song when I'm gone  
So I guess I'll have to do it while I'm here

And I won't feel the flowing of the time when...  
All the pleasures of love will not be mine when...  
My pen won't pour out a lyric line when... So...

And I won't breathe the brandy air...  
And I can't even worry bout my cares...  
Won't be asked to do my share... So...

And I won't be running from the rain...  
And I can't even suffer from the pain...  
There's nothing I can lose or I can gain...

Won't see the golden of the sun...  
And the evenings & the mornings will be one...  
Can't be singing louder than the Sun, So....

All my days won't be dances of delight...  
And the sands will be shifting from my sight...  
Can't add my name into the fight... So...

And I won't be laughing at the lies...  
And I can't question how or when or why...  
Can't live proud enough to die...So...

## El Malay Rachamim

by Anne Brener and Ivan Ickovits.

Womb god  
Cauldron of Compassion,  
Dweller in the High places:

May the rest that is deserved be found  
Under the wings of the Shechinah  
Your dwelling place on High:  
The Holy, Pure, Shining, Radiant Firmament  
for the soul of our Beloved Relatives and Friends  
who walk in their place of eternity.

Please, Holder of Compassion,  
Veil them in the mystery of the infinite winged dwelling place.  
Bind them there, among the bundled souls  
alive to the stillness that is You.

You are their Inheritance.  
May they Rest in wholeness.  
And may we say Amen.

## We Will Remember

In the rising of the sun and in its going down, we will remember --  
In the blowing of the wind and in the chill of winter, we will remember them;  
In the opening buds and in the rebirth of spring, we will remember them;  
In the rustling of the leaves and the beauty of autumn, we will remember them;  
In the beginning of the year and when it ends, we will remember them;  
When we are weary and in need of strength, let us remember them;  
When we are lost and sick at heart, let us remember them;  
When we have joys we yearn to share, let us remember them;  
So long as we live, they too shall live, for they are now a part of us,  
As we remember them.

## MEDITATION BEFORE KADDISH:

*In the Name of God, Source of All Becoming:*

*I say to my [choose one or more: holy, revered, beloved, devoted, sweet] [father, mother, brother, sister, son, daughter, husband or wife] [his or her name]:*

*In every place and in every space in this great cosmos,  
it is known and revealed that you have left your Earthly body  
and this physical world.*

*God has called you home.*

*I remain ever-glad and ever-grateful for the Divine-gift of your life,  
and though my heart still yearns for your physical presence,  
with love, with honor, and with blessing,*

*I give you back to God, and release you to eternity.*

*I celebrate your soul-journey to the Light —  
to that awesome place of  
revelation and knowing,  
of redemption and salvation,  
of peace and harmony,  
of grace, and compassion, and infinite love.*

*I am comforted and heartened knowing that you  
dwell*

*in God's Sheltering Presence,  
immersed in God's Holy Spirit.*

*For, with God,*

*it is safe, and sweet, and good.*

*To the Name of God, Source of All Blessing:*

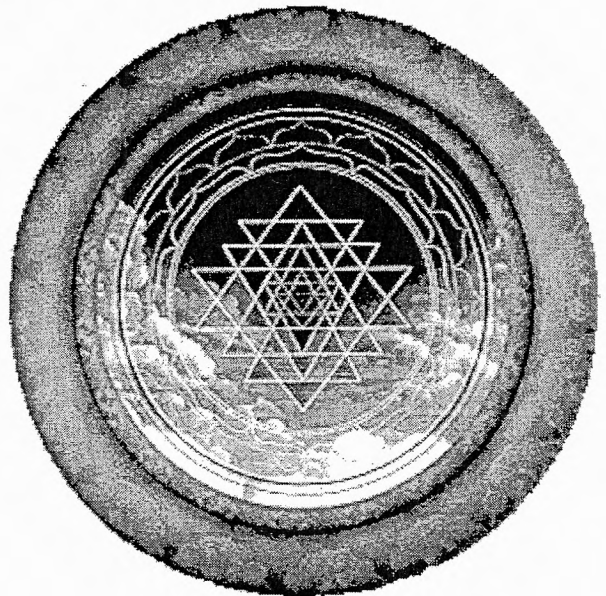
*I come before You at that most sacred and  
wondrous place*

*where Heaven and Earth touch.*

*I stand with all those of the Divine Assembly,  
and with all who desire to do holy work,  
to speak these words that echo through there, and here, and everywhere,  
through then, and now, and forever;  
these words of hope and promise,  
transformation, and evolution,  
faith and love.*

*To You, O God,*

*I speak these ancient and ageless words  
of praise and glory,  
to Your Great and Holy Name.*





## Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּה בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא  
וּבְזָמַן קָרִיב וְאָמְרוּ אָמֵן.

**יְהֵא שְׁמֵהּ רַבָּה מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.**

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא. לְעָלָא וּלְעָלָא מְכַל בְּרַכְתָּא  
וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֻלְמָא וְאָמְרוּ אָמֵן.  
יְהֵא שְׁלָמָא רַבָּה מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְאָמְרוּ אָמֵן.

עוֹשֶׂה שְׁלוֹם בְּמִרְוַמָּיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל וְאָמְרוּ אָמֵן.

*Yitgadal veyitkadash shemay rabah be'almah divrah chirutay veyamlich  
malchutay becha'yaychon uv'yomaychon uvchayay dechol bayt Yisrael ba'agala  
uvizman kariv ve'imru amen.*

*Yehay shmay raba mevorach le'olam ulalmay almaya.*

*Yitbarach veyishtabach veyitpa'ar veyitromam veyitnasay veyithadar  
veyitaleh veyit'halal shemay dekudeshah brich hu.*

*Le'ayla ulayla mikol birchatah veshirata tush'bechatah venechematah  
da'amiran be'almah ve'imru amen.*

*Ye'hay shlama raba min shemaya vechayim alaynu ve'al kol Yisrael ve'imru  
amen.*

*Oseh shalom bimromav hu ya'aseh shalom alaynu ve'al kol Yisrael ve'al kol  
yosh'vay tayvel ve'imru a'men.*

May the great essence flower in our lives and expand throughout the world. May we learn to let it shine through so we can augment its glory. We praise, we continue to praise, and yet, whatever it is that we praise, is quite beyond the grasp of all these words and symbols that point us toward it. We know, and yet we do not know.

May great peace pour forth from the heavens for us, for all Israel, for all who struggle toward truth. May that which makes harmony in the cosmos above, bring peace within us and between us, and to all who dwell on this earth, and let us say, Amen.

Psalm 23

MIZMOR LE'DAVID

יְהוָה רֹעִי לֹא אֶחְסָר:

*Adonai roe-ee lo echsar*

The LORD is my shepherd, I shall not want.

בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי עַל-מֵי מְנַחוֹת יִנְהַלֵּנִי:

*Bin'ot desheh yar-bitzeni al may m'nuchot yena-haleni.*

In lush pastures He makes me lie. He leads me besides tranquil waters.

נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְלֵי-צֶדֶק לְמַעַן שְׁמוֹ:

*Nafshi yeshovev yancheni b'ma'aglei tzedek l'ma'an sh'mo.*

He restores my soul, and guides me in the paths of righteousness  
for the sake of His Name.

גַּם כִּי-אֵלֶךְ בְּגִיא צַלְמוֹת לֹא-אִירָא רָע כִּי-אַתָּה עִמָּדִי

*Gam ki elech b'gei tzal-mavet lo ira ra ki Atah ee-madi,*

Though I walk through the valley of the shadow of death,

I will fear no evil for You are with me

שִׁבְטְךָ וּמִשְׁעֶנֶתְךָ הֵמָּה יִנְחֵמֵנִי:

*Shiv-t'cha oo-mish'antecha hemah yena-cha-muni.*

Your rod and Your staff, they comfort me.

תַּעֲרֹךְ לִפְנֵי שִׁלְחֹן נֶגֶד צִרְיִי

*Ta'aroach I'fanai shulchan, neged tzo--rye,*

You prepare a table before me in the full presence of my enemies.

דִּשְׁנַת בִּשְׁמֵן רֹאשִׁי כּוֹסִי רוֹוִיָּה:

*Dishan-ta vashemen roshi, kosi revayah.*

You annoint my head with oil; my cup overflows.

אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי

*Ach Tov va-chesed yir-d'funi kol yemei cha-yai,*

Surely goodness and mercy shall pursue me all the days of my life.

וְשָׁבְתִי בְּבֵית-יְהוָה לְאָרְךָ יָמִים:

*V'shavti b'vayt Adonai l'orech yamim.*

And I will dwell in the house of the LORD for long days.

May the great essence flower in our lives and expand throughout the world. May we learn to let it shine through so we can augment its glory. We praise, we continue to praise, and yet, whatever it is that we praise, is quite beyond the grasp of all these words and symbols that point us toward it. We know, and yet we do not know.

May great peace pour forth from the heavens for us, for all Israel, for all who struggle toward truth. May that which makes harmony in the cosmos above, bring peace within us and between us, and to all who dwell on this earth, and let us say, Amen.

*All the Hemispheres*

-- Hafiz al Din

Leave the familiar for a while.  
Let your senses and bodies stretch out

Like a welcomed season  
Onto the meadows and shores and hills.

Open up to the Roof.  
Make a new water-mark on your excitement  
And love.

Like a blooming night flower,  
Bestow your vital fragrance of happiness  
And giving  
Upon our intimate assembly.

Change rooms in your mind for a day.

All the hemispheres in existence  
Lie beside an equator  
In your heart.

Greet Yourself  
In your thousand other forms  
As you mount the hidden tide and travel  
Back home.

All the hemispheres in heaven  
Are sitting around a fire  
Chatting

While stitching themselves together  
Into the Great Circle inside of  
You.

*From: 'The Subject Tonight is Love'*  
*Translated by Daniel Ladinsky*

## Psalm 27

Yah, you are my light, my Savior, whom need I  
dread?

Yah, with You as my strong Protector,  
who can make me panic?

When hateful bullies gang up on me,  
to oppress and terrorize me, they are the ones who  
stumble and fall.

Even if a gang surrounds me,  
my heart is not weakened,  
if a battle is joined around me,  
my trust in You is firm.

Only one thing do I ask of You, Yah, just this alone  
do I seek:

I want to be at home with You, Yah,  
all the days of my life. I want to delight in seeing  
you when I come to visit You in Your Temple.

You hide me in Your succah  
on a foul day.

You conceal me unseen in Your tent and also raise  
me beyond anyone's reach.

And now, as You have held my head high, despite  
the presence of my powerful foes,  
I prepare to celebrate and thrill, singing and  
making music  
to You, Yah.

Listen, Yah, to the sound of my cry,  
and, being kind, answer me.  
My heart has said: I turn to seek You.  
Your presence is what I beg for.

Don't hide Your face from me.

Don't just put me down.

You who have been my helped,  
don't abandon me, don't forsake me,  
God, my support.

Though father and mother have left me, YOU, Yah,  
will hold me securely.

Please teach me Your way  
and guide me on the straight path. Discourage  
those who defame me.

False witnesses stood up against me, belching out  
violence. Don't let me become the victim of my  
foes.

I would not have survived if I had not hoped that I  
would yet see Yah's goodness fully alive on Earth.

So, friend, you too, hope to Yah. Be sturdy! And  
make strong your heart! And most of all—keep  
hoping to Yah.

לְדוֹד יְיָ אוֹרִי וַיִּשְׁעֵי מִמִּי  
אִירָא, יְיָ מַעֲזוֹ חַיִּי מִמִּי אֶפְחָד:  
בְּקָרֵב עָלַי מְרָעִים, לֶאֱכֹל אֶת  
בְּשָׁרִי צָרִי וְאִיְבִי לִי הֵמָּה  
כְּשָׁלוּ וּנְפְלוּ: אִם תַּחֲנֶנָּה עָלַי  
מִחֲנָה לֹא יִירָא לְבִי, אִם תִּקְוִים  
עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח:  
אֶחָת שְׁאַלְתִּי מֵאֵת יְיָ, אוֹתָהּ  
אֲבַקֵּשׁ שְׁבִתִּי בְּבֵית יְיָ, כָּל יְמֵי  
חַיִּי לַחֲזוֹת בְּנֹעָם יְיָ וּלְבַקֵּר  
בְּהִיכְלוֹ: כִּי יִצְפֹּנֵנִי בְּסֻכָּה בְּיוֹם  
רָעָה, יִסְתַּרְנִי בְּסֹתֵר אֶהְיוֹ  
בְּצוּר יְרוּמָמִנִי: וְעַתָּה יְרוּם  
רֹאשִׁי, עַל אִיְבֵי סְבִיבוֹתִי  
וְאֶזְבְּחָהּ בְּאֶהְלוֹ זִבְחֵי תְרוּעָה,  
אֲשִׁירָה וְאֶזְמְרָה לַיְי: שְׁמַע יְיָ  
קוֹלִי אֶקְרָא, וְחַגִּנִי וְעִנִּנִי: לֵךְ  
אֲמַר לְבִי, בִּקְשׁוּ פָנַי, אֶת פָּנֶיךָ  
יְיָ אֲבַקֵּשׁ: אֵל תִּסְתַּר פָּנֶיךָ  
מִמִּנִּי, אֵל תֵּט בְּאָף עֲבָדֶךָ,  
עֲזַרְתִּי הָיִיתָ, אֵל תִּשְׁשֵׁנִי וְאֵל  
תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁרָאֵל: כִּי אָבִי  
וְאִמִּי עֲזָבוּנִי, וַיְיָ יֶאֱסֹפֵנִי:  
הוֹרֵנִי יְיָ דֶּרֶכְךָ, וּנְחֵנִי בְּאַרְחִי  
מִיִּשׁוּר, לִמְעַן שְׁרָרִי: אֵל  
תַּחֲנֵּנִי בְּנֶפֶשׁ צָרִי, כִּי קָמוּ בִי  
עֲדֵי שָׁקֶר וַיִּפְּחֻ חֲמָם: לוֹלֵא  
הָאֱמָנֹתִי, לִרְאוֹת בְּטוֹב יְיָ  
בְּאֶרֶץ חַיִּים: קוּמָה אֵל יְיָ, חֲזֹק  
וַיֵּאֱמֶץ לִבָּהּ וְקוּמָה אֵל יְיָ:



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