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 confered 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.

“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.

R E F L E C T I O N S
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 corporeals 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 tikun (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.

לעָשֶׂה יְהוָה מִמְּרוֹן בְּרֶיֶשׁ הָוָה וְשֵׁבְעָה יָשָׁבוֹת לָהֶם

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

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 supersistems 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.
Mah tovu ohalecha Ya'akov mishkenotecha Yisrael.

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

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.

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.

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

 ברוך אתה יהוה אלהינו מלך העולמים, אשר נתן לשבטי בני העמים בל蛔

Baruch atah Adonai Eloheynu melech ha’olam asher natan lesechevee veena lehavcheen bayn yom ovayn 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.

ברוכח את פני שכינה רוח חיה העולמים, שעשועי ובצמה.
Bruchah at Yah Shechina ru’ach chay ha’olamim she’asane betzalma.
Blessed are you, Shechina, living spirit of the universe, who has made me in your image.

ברוך אתה יהוה אלהינו מלך העולמים, שלושה וב (בת) חויר.
Baruch atah Adonai Eloheynu melech ha’olam she’astaneh ben (bat) chorin.
Blessed are you, Lord our God, all pervading spirit of the universe, who has made me free.

ברוך אתה יהוה אלהינו מלך העולמים, פואת עירים.
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.

ברוכח אתポイント שכינה רוח חיה העולמים, מעוניה וחכמה.
Bruchah at Yah Shechina ru’ach chay ha’olamim malbeesha arumeem.
Blessed are you, Shechina, living spirit of the universe, who clothes the naked.

ברוך אתה יהוה אלהינו מלך העולמים, מתיר אסטרים.
Baruch atah Adonai Eloheynu melech ha’olam mateer asreem.
Blessed are you, Lord our God, all pervading spirit of the universe, who releases us from our physical prisons.

ברוכח אתポイント שכינה רוח חיה העולמים, זוכת כופים.
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.

ברוך אתה יהוה אלהינו מלך העולמים, נטוע האור על הימים.
Baruch atah Adonai Eloheynu melech ha’olam rokah ha’aretz al hamayyem.
Blessed are you, Lord our God, all pervading spirit of the universe, who has stretched out the earth over the waters.
Blessed are you, Shechina, living spirit of the universe, who provides for all of my needs.

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

Blessed are you, Lord our God, all pervading spirit of the universe, who has girded me with strength.

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

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

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.

Baruch shaim Kevod malchuto le’olam va’ed.
Blessed is the Holy One guiding throughout Eternity.
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.

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

from Psalm 19

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.

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

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.

Yi-hyu tartzon imray ivhe'yan libi l'neekha 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

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

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-ali shalom Yerushalaiyim. L'maan akhai v'ray-si adab'ra na shalom bakh. L'maan bayt Adonai elohaynu avaksha tov laikh

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.
Baruch she'am v'haya ha'olam. Blessed is the One who spoke, and the world came to be.


Baruch oseh v'rayshit. Blessed is the Source of creation.

Baruch omayr v'oseh. Baruch gozayr umekayyam. Brucha merachemot al ha'aretz. Brucha merachemot al habriyut. Blessed is the One whose compassion covers the earth and all its creatures.

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.

Baruch atah Adonai Elohaynu melech ha'olam ha'el ha'av ha'rachaman ham'hural b'fi amo meshubach u'mefo'ar bilshan chasidav va'avadav vn'riray david av'dechah. Ne'halel' chah Adonai Elohaynu bish'vachot uvig'mirot. N'gadol' 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'hural batishbachot.
Hodu La-Yah, kiru vishmo hodi-u va-amim alilotav.
Shiru La-Yah, zamru lo, sikhlu b’khel nif’l’otav.
Hit’hallu b’shem kad’sho, yismakh layv m’vak’shay Yah.
Dir’shu Yah v’uzo, bak’shu fanav tamid.

Offer thanks to God, let the world become familiar with the ordered cycles of creation.
Include yourself too, in the praise of the all; dare your talking to include the miracles.
Be yourself part of the prizing of Yah; Let the heart lead the way in the search for the divine.
Search for the Divine Force; seek the face of God.
Seek it in all ways.

The heavens rejoice, the earth rolls in joy,
all peoples acknowledge their ground of being.
The sea roars with fullness,
the field and everything in it brim with wonder.
The trees of the forest are vibrating with Divine flow;
They shake and frolic before the One.
The Divine blast of wind tests their strength and purpose.
Give thanks to the Good, source of unconditional love.
Be high with God in the holy places of the world.
Humble yourself at the foundation of all life.
Be high with God in the holy places of the world.
Humble yourself at the holy mountain.
As Yah, our God, is holy.
Your mercy and your kindness are part of the fabric of the universe
Infinite are the universe’s responses to conflict
Destruction and violence are limited solutions to the challenges or wounds we may face from antagonists
Compassionate One: hold not your tenderness from me
Your generosity and your truth will encircle me,
The Source of cosmic multiplicity is also here with us,
A steady and sure refuge to those who trust...
Source of cosmic multiplicity,
happiness abounds in the confident human.
Fount of Transformations, responsive force
to those who yearn for change.
transform your peoples,
bless your inheritance,

our souls so long for the spiritual,
it uplifts and guides us.
In it we find our hearts’ joy.
because we are confident in the ultimate wholeness.

We are looking for a vision of tender-kindness,
following guidance with yearning intuition.
a vision of our place in your plan,
a taste of completeness.

Shine your attention on us
and support us in our chosen paths,
that we may fulfill your best vision for our world.

"I am Your God and Guide
who extricates you from the difficult places in your lives.
Open the pores of your being and I will enter therein;

Open your mouth and my spirit will fill it."

Happy is a nation thus spoken to,
happy is a people who recognizes its path to the Divine.

And I, for my part, trust in your kindness.
My heart will rejoice in serving your plan.

My heart will sing to the One who completes it with love.
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. In a
single morning of eternity we spring
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 at
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'erezz ts'ir v'ayef, bili mayim.
My heart and soul thirst for Thee. My body longs for Thee.
In driest desert parched wasteland, without water.

Kayin bakodesh khazi-tikha lirot u'z'kha u'khvodekha.
Would that my yearning burn like fire even as I quench my thirst in Thee.

Yoshayv b'sayer elyon, b'tzayl
Shaddai yit'lonan. Omar la-Yah
makh'si um'yuzdah Eishai evtakh bo.
Ki hu yatzi'kha mipakh yakush
midever havot. Be'evrato yasekh
lakh, v'takhat k'natav'tekh'seh tzina
v'sokhaarya amito. Lo tira mipakhad
la-l'la, maykhaytz ya-u'f yornam.
Midever ba-ofel yahalokh miketev
yashud tzararai-yim. Yipol mitxi-
d'kha elef ur'vava miminekha
aylekha lo yigosh. Rak b'aynekha
tabit v'shilumat r'sh'a-im tireh. Ki ata
Yah makhsi, elyon sam'ta m'onekha.
Lo t'une aylekha ra-a, v'neg lo
yik'rav b'ohalekha. Ki malakhav
y'tzaveh lakh, lish'mar'kha b'khol
d'rakah'kha. Al kapai-yimylya-un'kha
pen tigof ba-even rag'lekha. Al
shakhal vafleten tidrokh, timos k'tir
v'tanin. Ki vi khashak va-afalta-yu
asag'vayhu ki yada sh'mi. Yik'ra-ayni
v'e-enayhu imo aboki v'tzarah,
akhal'tzayhu va-akhad'bayhu.
Orekh yamim as'bi-ayhu, v'arayhu
bi-y'shu-atli. Orekh yamim as'bi-
ayhu, v'arayhu bi-y'shu-atli.

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 an
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."
השישעה את עפעז, וברך את תחיות, ובעם
השלאם עד עולמה

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.

אשרי יושב יハンך
אשרי יושב יハンך, יوذ ימלול צלח
אשרי יושב יハンך, יوذ ימלול צלח

תחתלו לרדון.

ארחמות אלהים לחם, ראפכה שמח עולמה וגד
בכל ים גבורה, באחלה שמח עולמה וגד.
ידר לדור יעשה מששין, ובחרת תידר.
והם יבון חנה, יבורי הילאנה אconciliation.

יושך ננאותיכך אמני, ידהיך אפ絜רה.
 الرجل רב טובב יושע, ראפכה י鬱.
Mahon ירומס יהוה, זך אפיס יבדל-Hosting.

стой יהוה לכל, יחרמי על כל-מעשין.

יהודה יהוה באל-מששין, יחסים ידריך: יבר化合物.
ב_scaling ימלול צלח אפרם, ינגנותו יבר化合物.
להדיאים ילבין העם בברחים, יבכדו יזר מילכתו.
ימלול צלח אפלי-עלים, יוספים י�� לכל-

зор יזר.

סנאך יהוה לכל-管理局, יזרך לכל-מקופם.
ועני לכל אליג, שערי, את ינות הלם את-כלום בטחה.
פנטה את צדך, ימשיב לכל חו רזון.

זריך יהוה לכל-דריך, יחסי לכל-מעשין.
קורות יהוה לכל-קארים, לכל איש יבר化合物.

רצוי יראתיنج 맞ה, אתה שעתת ישמא ור全て.
شيخו יהוה את כל-אחים, ואת לכל הרגש את ישמן.

תחלה יהוה יבר פי.

יזכבר כל בשון ישם עולמו יצד.
ל dataGridViewTextBoxColumn 바로, יי, מעשה עזר עולם מלתיה.
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.
Nishmat kol chai t’varech et shimcha Adonai elohaynu,

ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלל, ההלл,
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 joyously 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.

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.

Shoilin u'd Meorim Elokush Shem,
Be'hatam: R'nu A'dorim B'hama
L'asherim Na'ama Tahla.

B'pe' Yshurim Tzitronim Veb'spiti,
A'dorim Tzitronim Veb'shov
H'sidim Tzitronim Veb'kib
K'dorim Tzitronim.

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.

Bemekhutot Rebuben Eme'a Bita.

Yisrael Be'reh Yihyeh Eshmat Melkamim Bekal Dvorah. Y'sma'Hobet Cel
H'ezorim L'P'nach Yihudah Alakhonim V'A'lahonim, L'hordot L'hakol L'eshet
L'p'arot L'horeh L'khol Be'reh, L'khol L'kohel, Ul Cel Dvor, Y'hirot
Nitzshvot Dov Ben Y'sh L'Haklaim.
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.

--Rumi
Chatzi Kaddish

Yitgadal ve’yitkash sh’may rabah be’almah divrah chirutay ve’yamlich malchutay becha’yachon uv’yomaychon uvcha’yay dechol bayt Yisra’el ba’agala uvizman kariv ve’imru amen.

Yehay sh’may raba mevorach le’olam ulalmay almaya.
Yitbarach ve’yishtabach ve’yitpa’ar ve’yitromam ve’yita’ay ve’yit’hadar ve’yitaleh ve’yit’halal sh’may dekudes shah brich hu. Le’aylah ule’aylah min kol birchatah veshirata tush’bechata be’almah 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.
Shema U’Birhotechah

Shema and Her Blessings

Call To Prayer

ברוך אתה נון המברך
Barchu et Adonai Hamvorach
Let us all praise the One who showers us with blessing!

ברוך אתה נון המברך עלולו ועת
Baruch Adonai Hamvorach Le’olam Va’ed
How blessed is the One who bestows blessing forever and ever!

ברוך אתה נון האלוהים פלך העולמים
Baruch Atah Adonai, Elohaynu Melech Ha’olam
yotzayr or uvoraychoshech, oseh shalom, uvoray et hakol.

The world shines about me,
luminous as the moon, smiling like a rose,
and a sweet benediction
flows through everything existing.

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’khadeshet b’tuva b’khol yom tamid ma-asey b’reysheet.
Or ḥadasal tzion v’al kol ha’olam ta’ir, v’nizkeh khulano m’heyra l’oro
B’rukhah at Yah Shekhinah, yotzeret ha’me’orot.

2. **Ahava raba** ahavtanu, Adonai Eloheinu, ḥemlah g’долah viteyra, ḥamalta aleynu, Avinu mal-keynu, ba’avur horeynu, she’bat-ḥu v’kha she’bat-ḥu v’kha, horeynu moreynu. Vat’ilamdeym ḥukei ḥayim, keyn t’ḥaneynu ut’ilamdeynu, Avinu ha’av ha-raḥaman, ham’ra-ḥeim ra’ḥeim 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'hami-eynu l'shalom mey-arba kanfot ha'aretz. V'toli'khaynu kom'miyut l'artzey shalom. Ki Eyl po'eyl yeshu'ot ata. U'vanu va'aharta im kol am v'lashon. V'key'ra'vanu l'shim'kha hagadol selah be'emem, l'hodot lekha ul'yahed'kha b'ahava. Brukhah At Shekhina, ohevet kol yoshvei 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 Echod

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 levanekha, vedibarta bahm, beshiv'te-kha b'vey'tekha, uv'lekhtekha 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 mezuqot 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 hording 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.


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
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?

Illuminating 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.

לאל תרות יתימה יתננה. לכלך על חן יטאות, זומות יאמרים, יתבשורת
ינפמיות. פי הגה ל瞢א פועל רביה, אערה חומתה, גורע אהובת, פנימיות
ישוניות, נורה פרתאות, נורה חומתה, אזור ילדים. המפסט בתוכו כל
נאם טמיעים מועשים בריאות. אמרו: ולאשא אחריו דלדלים, כיランים ח铼ת.
ז었 מקדש על יזון תאיר, וזו הזה בצ適當, פנימה חתם.
ברוך אתה ע' נפרה הקצאות.

28
Ahavah rabah

Ahavah rabah ahavtanu adonay eloheynu
hemlah gedolah viterah hamalat aleynu.

Avinu malkeynu ha'avur avoteynu ve'imoteynu
shebatehu vecho (avinu malkeynu)
vatelamdem hukey hayim
ken tehonenu utelamdemu.

Avinu ha'av harahaman
hamrahem rahem aleynu
veten belibenu lehavin
ulhaskil lishmo'a

litmod udelamed lishmor vela'asot
ulkayem et kol diorey
talmud torateha be'ahavah.

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

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

L'ahavah oo-l'yeerah et sh'mecha v'lo-nayvos 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)

Vahav-veeyaynu l'shalom mayarba konforte ha-aretz
...Bring us in peace from the four corners of the earth

v'toleach-aynu ko-m'reeyoot l'artzaynu
and speedily lead us with dignity to our land.

Baruch Atah Adonai habochar b'amoo 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.
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.

Blessed is the holy presence.
The splendor of its majesty shines throughout time.

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)
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!
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.

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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

Mi kein chah ba-ayleem Adonai, see kin chah nedar bakodesh
Who is like You among the gods that are worshipped?
Who is like You glorious and holy?

Nora theelot 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 heal.
Be our saving power, O God, Redeemer of Israel.

Tzur yisra’el kumah b’ezrat yisra’el
U’feday kinunekha yehudah veyisra’el.
Go’alaynu Adonai tz’va’ot shemo
Baruch Atah Adonai Ga’al Yisra’el.
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
Let me channel your blessings,  
You who are  
The Power of Healing and Transformation  

Power source!  
Source of all our ancestors' love!  
God for Abraham and Sarah  
God for Isaac and Rebecca  
God for Jacob and Leah and Rachel  
The great Powersource God  
And Awe-some, Transcendent to all  
Causer of goodness  
Holding all in love  
Container of memory  
for the entire universe  
Quickener of evolution  
Of the children of the universe  
With purpose to bring  
consciousness and  
Matter together  
Through the power of love.  

Remember us to life  
You who lead us on the path of affirming life  
Inscribe us in the Book of Life  
So that we can be for You  
and in Your image build a world that  
Sustains life.  

Mover and pathfinder  
Helper of spirit to live in limitations  
And rescuer from limitations  
Shielder of the heart.  
Channel though me your blessings, Yah!  
The shield of Abraham  
and Sarah.
Ata gibor
l'olam Adonai,
M'chayeh maytim ata
rov l'ho'shi'a

You are a unique form of power
Forever overwhelming
Bringing life-energy to our deadness
Multiplying the ways we can be transformed

M'chalkeyl cha'yiym
b'chesed,
M'chayey meytim
b'rachamim rabbeem,
someych nofim
v'rofay cholim

Sustaining life
With Kindness
Bringing dim consciousness to awareness
With non-threatening compassion
Lifting the fallen
Healing the sick

u'matir asurim,
u'm'kayeym emunato
liy'sheyney

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

Mi chamohcha
ba'ul goyrot
ui'me meh domeh lach,
Melech
meymeet u'm'chayeh
umatzmiyach yeshuah.

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

Mi chamohcha
av harachamim
zocheyr yetzurav
l'chayim b'rachamim

Yet we seek analogies,
seeing you as an en-wombed father,
Who remembers all his creation and infuses them with
A life-enhancing compassion

And you remain ever confident
That the lost can be recovered.
Let me channel your blessings, Yah
Making alive that which was dead.
Kedushah

N'kadeysh et shimcha
ba-olam
k'sheyn sh'makdishim otoh
bishmay ma'rom.
Ka-ka-tuv
al-yad n'viyechah.
Vekara zeh El zeh
v'amah:
Kadosh
Kadosh
Kadosh

Adonai tzeva'ot
Melo kol ha-aretz kevodo
az b'kol
ra-ash gadol
adir v'chazak
mashmiyim kol
mit-na'seen
l'umat serafin
l'umatam
baruch yohmeyru.
Baruch
kevod-adenai
mimkomo.

KEDUSHAH (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))
Our actions of kindness and love are our way to Sanctify your name in this world
Just as they sanctify it
In the upper world of insight
By songs and by words:
Through the instrument of prophecy
By a surge of energy
Passing between poles of consciousness:
"Exquisite God connection
Sacred
Holiness

The Singularity with a Multitude of Manifestations
Every ounce of being is filled
With the Divine luminosity"
In response
With huge noise
Overwhelming the equilibria of identity
Opening the self to echo the Divine vibration
Lifting themselves
To bring the self into angelic consciousness
Mirroring the passion of the self
An influx of receptive flow is released:
"Blessed be
the Divine luminosity
in touch with the center of the universe."
Mimkomecha
malcheynu
tofi-ah
v'timloch aleynu
ki me'cha-keem
anachnu lach.
Ma'tie timloch
b'tziyon
b'karov b'yameynu
titgadol
v'teikadash
b'toch yerushalayim
ir'chah
ledor vador
ul'ney'tzach n'tzachim
v'eyneynu tirena
malchutecha
kedavar ha-amur
b'shiray uzecha
al yedey david
ma'shi'ach tzid'kecha
yimloch Adonai le'olam
eloha'yich tziyon
l'dor vodor
halleluyah

From that center of the universe
Please, our Pathfinder,
Radiate and Appear to us
And take over the running of this world
Because it is for this that we have been waiting
So that we can be fully manifesting You.
Oy, when, when, when will You take over this world?
And when will You take over in Zion?
Let it be quickly, in our own days, NOW!!
And let our ordinary awareness and illusory world
be permanently altered, evolve and transform
The reality of Jerusalem so it truly becomes Your city, (and not the manifestations of our distortions and power-tripping)
And let that remain
the case forever.
Let our eyes see
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)
The way it has been foretold
In the songs recognizing that that is Your strength,
Made visible through the instrument of loving Friendship (David) who brought us a vision of Messianic caring goodness and justice and caring for others:
"Let the Power of Healing and Transformation manifest and shape the world!
Let this be your real God, Zion!
From one state of being through its transformations
Let Yah energy be kindled where it is not yet burning!
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 terryperson.

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.

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.

*On Holidays, see below.

*On Passover, Shavuot
40 + Succot, go to pgs 404,
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.

FESTIVAL AMIDAH

FESTIVAL SHAḤARIT
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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* Truly... Jerusalem (Isaiah 2:3).
* Let... sea (Isaiah 11:9).
FESTIVAL AMIDAH

ברקע תבשילים שבם, קראים נפלאים בברчки הננאנים. חכמים אלה נשאו בידם את שבילם וизмירו את עולמותיהם. זה היה זמן של מעשה אמת, של התחלת מהותם והlesaiיה שלה. זה היה זמן במקראות הללו, של תהליך של היות והלאה, של תהליך של התפשטות משכבתיים והסתיימה. זה היה זמן שבחרו בו את אתרים, את המקומות שבם נמצאו דרכיהם.

FESTIVAL SHAHARIT

אנו מתະים את תורם בזמנו, ומאמנים את דרךנו. זה היה זמן של עשייה, של ביצוע והשתיים. זה היה זמן שענו בתשובות, של מתן בקולר, שבעבריך נמצאו דרכי ניסוח, של מתן בקולרי מתן. זה היה זמן שבחרו בו את אתרים, את המקומות שבם נמצאו דרכי ניסוח, של מתן בקולרי התוכן והשימושי.

And Place over us, Eternal One, our God, the blessing of your Festivals, for life, for peace, for joy, for happiness and for rejoicing. (Our God, our ancestors' God, take pleasure in our rest.)

For Passover, Shavuot, a Succot Only
And both sides of the Tree of Life
Our essential diamond nature
is being transmitted 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 fail 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 intensities.

And so it is written in Your Torah:

| They shall keep the children of Israel
| the Shabbat
| To do the Shabbat
| Unto their generations an eternal covenant.
| Between me and between the children of Israel
| She is a sign For ever and ever,
| That in six days God made the heaven and the earth
| and on the seventh day Yah ceased and rested.
Amida Choshaṃ, consciousness was not opened
by the four-portioned one, our force-Center
by being received by the nationists who are
concerned with rendering the earth

Shabbat did not pass along generational lines:

And it was not given.

The day yoked out by all the other days:

you evoked it out of your very self.

As though the seventh pattern
Divine will’s discovered ecstatic in the fitting together of all
sevenfold pattern, will all become floods.

As they increase in sacred awareness of the
sevenfold pattern, they can’t relax at home.

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

Those who are evolving along the lines
of becoming straight to God.

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Those who are evolving along the lines
of becoming straight to God.

Yes, Your people.

And make it holy.

Delightful among days.

And on the seventh.

Sanctifying the seventh
And on the seventh.

When you thus choose.

the servants of the Lord.

the people of the land.

by Yah, our God.

by our king.

by the unencumbered.

But to the children of Israel:

Also in its test:

They don’t live.

And it was not given.

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And it was not given.
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.

Our God
And god of our parents,
Desire, please
In Your rest,
Sanctify us
in Your Commandments
And grant us our portion
in Your Torah
Satisfy us with Your goodness
and gladden us
in Your salvation
And cleanse our hearts
to serve You in truth
And grant us a legacy
God, our God
With love and will
Your holy Shabbat
And will rest in it
All of Israel
Who make holy Your name.
Blessed are You, God
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.

Find favor in your nation Israel
And in their prayers, turn
And return
the service
To the Holy of Holies of Your house
And the fires of Israel
And their prayers
With love
Receive with favor
And let it be with favor always
the Service of Israel
Your nation.

Our God
And God of our parents
May it rise up and come...
<table>
<thead>
<tr>
<th>On New Moon</th>
<th>Passover: On this set of leaping energies</th>
<th>Sukkot: On this set of protective net energies</th>
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</thead>
<tbody>
<tr>
<td>(On New Moon)</td>
<td>(Passover) this festival of Matzot</td>
<td>(On Sukka) this festival of Booths</td>
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<tr>
<td>This head of the month</td>
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<tr>
<td>ızrın, [Yitzchak]</td>
<td>And reach and be seen</td>
<td>And reached and be seen</td>
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<tr>
<td>כותרת, [Yshmael]</td>
<td>And desired and heard</td>
<td>And revisited and remembered</td>
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<tr>
<td>פָּרָך, [Reuven]</td>
<td>Our memory</td>
<td>Our memory</td>
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<tr>
<td>נְבֵרוֹת הָדוֹדֶים, [Not only]</td>
<td>and the memory of our parents</td>
<td>and the memory of Moshiakh</td>
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<tr>
<td>נְבֵרוֹת קִשְׁת</td>
<td>Child of David, Your servant</td>
<td>Child of David, Your servant</td>
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<tr>
<td>כְּזַדְּרַב אֱבִיד</td>
<td>And the memory of Jerusalem</td>
<td>And the memory of Jerusalem</td>
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<tr>
<td>כְּזַדְּרַב אֱבִיד</td>
<td>Your holy city</td>
<td>Your holy city</td>
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<tr>
<td>נְבֵרוֹת גֵל עֵקְב</td>
<td>And the memory of your whole nation</td>
<td>And the memory of your whole nation</td>
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<tr>
<td>בית ישראל</td>
<td>the house of Israel</td>
<td>the house of Israel</td>
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<tr>
<td>לְלֵינָה</td>
<td>before you</td>
<td>before you</td>
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<tr>
<td>לְלֵינָה, לְלוֹסָה</td>
<td>For an escape for good</td>
<td>For an escape for good</td>
</tr>
<tr>
<td>לְלֵינָה, לְלוֹסָה</td>
<td>For grace and kindness</td>
<td>For grace and kindness</td>
</tr>
<tr>
<td>לְלֵינָה, לְלוֹסָה</td>
<td>For life and peace</td>
<td>For life and peace</td>
</tr>
</tbody>
</table>

And cause to reach deeper, and cause to be visible
And engage with deepest Will and perceive clearly
and physically visit, and be present
Our code of awakening; and our availability to Divine visitation;
and the code that awakened our ancestors;
and the code that awakens the internal evolution wisdom;
generated from selfless love
and the code that awakens deep peace,
the container of exquisiteness;
and the code that awakens all the dimmed ones;
of the collective house of those who align with being straight to the center;
triggered by the pre-existent mission
To release us from present static yet allow all to fit together
with deep wisdom for the sake of spiritual evolution with compassion
aiding aliveness and safety
surfing on the energies of this upsurge

of the collective of the month encapsulated in this day's energies.
Remember us, Yah, our God on it for good
And revisit us on it for blessing
And save us
to life
And with the word of redemption
and mercy
Have pity and grace us
and be merciful to us
and save us
For on You is our Eyes
For a kingly God
gracious
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.

Let our eyes
In Your return
to Zion
With mercy
Blessed are you God,
The returner of Its Shekhina
To Zion.
Find favor Yah, Our God,

In the dimmest parts of those who struggle to
straight with their Deepest force And in their
prayers,

Return from coarseness This offering

So that we can enter Your sanctuary

And keep burning the fires of passionate
commitment of our people

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.

Let us vision with our awareness

A return of holy and loving energies to Zion,

So that it becomes the embodiment and
manifestation of compassion.

Let me voice and channel Your presence, God,

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.

Offering gratitude To You, God,

Who we address both as personal
"Thou" and transcendent "It".

The Eternal and our Energizing power
And the energizing power of our ancestors
Through space and time.

Artist in our lives Guarding the wonders
that we really need
You are both a personal experience and a
transcendent reality
Nodeh l’cha un’sapeyr t’hi latecha, We thank you And through praising You allow Your loving energy to flow through us recognizing our lives as surrendered into Your hand and our souls are left in Your care.

Thank you for the changes of perspective that cause miracles which are present with You and recognizable to us every day and for the wonders. And the myriad ways that everything fits together That are present at all times Evening, and morning and afternoon. Everything fits together in goodness Because energy is never destroyed Because compassion is basic to the structure of the universe. 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. For all these Let Your name be blessed and exulted, Our Path-finder constantly with us, even when we do not understand the dimensions of Your presence

And inscribe us for a life manifesting goodness. Both us and all of the evolving and emerging humanity of which we are a part. All that loves seeks to increase intimacy constantly and so kindles yet more connection throughout all levels of Being.

I channel Your name through blessing the universe as Fully good (fitting all together in intimate connection)
Bring peace,
Goodness and blessing
Grace and kindness, Acceptance of flaws
In our relationships
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)
And to all the inhabitants of the earth
Let Your energy come into us as parent,
With the luminosity that comes from Divine
revelation
You radiate to us
The Force of Transformation as our very life force
Through vital teaching
Through expanding love
Through inner integrity reaching even our lowest
awareness;
Through acceptance of ambiguity;
Aliveness and completeness and inner wholeness.
So may it fit in the Divine Mind to unite with our
perception
Connecting to the dimmest awareness-
Especially to those struggling to connect with the
Spiritual Center of the universe
And make this connection available to us at all
times. So that we can taste the tranquility of
connection with You at every time.

Let us be inscribed in the book of life,
blessing and peace.
Success in providing enough of our basic material
needs and our spiritual needs.
Let us be remembered and inscribed
Bring this blessing to everyone on the planet who
seeks to align themselves with Your energy,
Along with all of the people of Israel
For goodness in our lives, and for full
actualization of peace.
Let us channel your blessings, Yah,
Who creates the ongoing possibility of a world of
peace and spiritual integrity.
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.
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!

Brought forth we were by intent
In counsel and consent
Yet hidden is the plan’s intent
From us who are alive

Re splendent in Your glory
All tales are but Your story
Praise to You who is pouring
Into our souls our life

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

M ight we be ever right
And live all in the light
What am I but a mite
And yet You give us life
Born though we are of passion
At times we lack compassion
If only we could fashion
A God-filled way of life

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

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

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

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

Awed 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 deviate 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 my self 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 sanctify 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
11. Halayl:
Songs of Praise

(1) The Blessing

Baruch Atah Adonai Elohaynu melech ha-olam
You abound in blessings, ETERNAL our God, SOURCE of all creation,

asher kid'shanu b'mitzvotav v'tzivanu likor et ha-halayl.
for making us holy with Your mitzvot and commanding us to recite the Halayl.

(2) Psalm 113

תהלל יהוה הנדיב יהוה, יהוה אתה יש יוהיה:
Praise YAH! Praise the One you servants of YAH, praise the name of the One.

יהי יהוה 멜לך מושנה ווד עולם:
Blessed be the name of the ETERNAL from this time forth and into eternity.

מfakerת יושב על מבוא, יהוה יש יוהיה:
From sunrise to sunset the HOLY One's name is to be hailed.

יהי יהוה מגוון, על משמעו בשמים.
Adonai is high above all nationalities, SHECHINAH is above the heavens.

מי עלי אלוהינו המבוקש, ישבה:
Who is like the One, our God, Who dwells on high, in deep?

писание מעוז, בשמם ובאזרין:
Who looks within to behold the things that are on heaven and on earth!

哪家נין מעביר לול,哪家נין ריימ瑁 אביו:
Who raises up the poor from the dust, and lifts the needy from the ash heap,

לומדים ים יראים, ים בירבי עמו:
Who raises the all folks to [a sense of] nobility, with the nobles of the people.

哪家נין מעביר מבית ,אם מבית שמחה מלולה:
Who gives the barren woman a home, and makes her a joyful mother of children.
Halleluyah!
(3) Psalm 114

בְּצֵאת יִשְׂרָאֵל מִמֵּצְרָיִм, בִּתְּחִינָה יְהוָה מֵאָזוּז.
B’zayt Yisrael mi’mizrayim, bayt Ya’akov may-am lo-aze,
When Israel went from Egypt, the house of Jacob from a people of foreign tongue;

חָזַה יִבְנֵה יִשְׂרָאֵל, יָשֶׁרְאָל מִמְשָׁלֹתֵיו.
Ha-y’tah Yehudah I’kad-sho, Yisrael mam-sh’lotav.
Judah was his sanctuary, and Israel his dominion.

הָיָם רָאת יַעֲנֹס, חָרֵדָה יִסּוּל לָאָזוּז.
Ha-yam ra’ah vay-anos, hay-ardayn yisov liahchor.
The sea saw it, and fled; the Jordan was driven back.

הֶה הַמִּנְהֵי רָאָה, יָבֹעֵם בְּבֹעֵם צַאָו.
Heh-harim rak’du ch’aylim, g’va’ot kiv’nay tzone.
The mountains skipped like rams, and the hills like lambs.

מַה לַבְּךָ חַיָּם, קָי תָּנוּס, חָרֵדָה יִסּוּל לְאָזוּז.
Mah l’chah hayam, ki tanus, hay-ardayn tisov l’achor.
What’s with you sea that you flee? Why are you driven back Jordan?

הֶה הַמִּנְהֵי תָּרָךְוּ, יָבֹעֵם בְּבֹעֵם צַאָו.
Heh-harim tirk’doo ch’aylim, g’va’ot kiv’nay tzone.
Why do you skip like rams mountains? And you, hills, like lambs?

מִלְפָּעֲנֵי אָרֹן הָוֵל אָרֹן, מִלְפָּעֲנֵי אָרֹן יַעֲבֹּד.
Milef’nyay Adon chulli aretz, milef’nyay Elohay Ya’akov.
Tremble, earth, at the Presence of the Eternal, at the Presence of the God of Jacob;

הָהַזוֹז הַרְּסִילֵי אָלָמִים, הָהַזָּוָא לַשְׁעֵר לֶם.
Ha-hofchi hazozer aghaam mayim, chalahmeesha l’mayno mayim.
Who turned the rock into a pool of water, the flint into a fountain of waters.

(4) Psalm 115

לֹא לִבְּגֵד יִהוָה לֹא נִנָּמֵט לִבְּשָׁם מַעֲבֹּד, הִדְתָּה עַל נַפְשָׁה.
Not to us! Adonai, not to us, but to Your Name give glory,
But for Your kindness, and for Your Truth’s sake.

לֹא יִנָּשָׁם בְּבֹעֵם, יַעֲבֹּד בְּבֹעֵם אֵלֶּה יִשְׂרָאֵל.
Lo, flesh set not on flesh, Jacob will set not on flesh.

עָצֹּב עָצוֹב, כְּלַחֲמֵּנוּ בְּבֹעֵם אֵלֶּה יִשְׂרָאֵל.
The bones of the bones, our flesh set on flesh on flesh these Israel.

אֲמַנָּה לֶאֵל שְׁמֵעָה, אָחָה כְּלָה לֶאֵל רִירַת.
Amen to the Name hear,phet to the whole to the Lord is secret.

יִדָּוֹעַ לָא מִשְׁרֶשֶׁה, מִבְּלָדֵּנוּ לָא מִיָּבֶּא אֵלֶּה יִשְׂרָאֵל.
Adeek low to the ress, from the land these Israel.

יִזְרָעֵל בְּבֹעֵם אֵלֶּה יִשְׂרָאֵל, כְּלַחֲמֵּנוּ לָא לָא עָשָׁה.
Israel in flesh these Israel, our flesh not to be done.

עָצֹּב עָצוֹב מַעֲבֹּד, כְּלַחֲמֵּנוּ בְּבֹעֵם, בִּטְחֵרָן בְּבֹעֵם אֵלֶּה יִשְׂרָאֵל.
Bones on bones to set, our flesh flesh on flesh, from flesh these Israel.

עָצֹּב עָצוֹב מַעֲבֹּד, כְּלַחֲמֵּנוּ בְּבֹעֵם, בִּטְחֵרָן בְּבֹעֵם אֵלֶּה יִשְׂרָאֵל.
Bones on bones to set, our flesh flesh on flesh, from flesh these Israel.
Adonai z’cha-ranu y’va-raych, Y’verech et baya Yisrael, Y’verech et baya 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

Y’va-rech yir’ay Adonai, haktaneeem eem ha’g’dooleem.
Who will bless those in awe of the One, both small and great.

Yosef Adonai aleychem, aleychem v’al b’naychem,
May the Source of Blessing increase you more and more, you and your children.

B’ruchim atem l’hadonai, oseh shamayim va-aretz.
May you be blessed of the One who makes heaven and earth.

Ha-shamayim shamayim ladonai, 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.

Lo hamaytim y’hailelayah, v’lo kol yorday doomah.
The dead cannot praise the Lord, nor can any who go down into silence.

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

אַהֲבַתָּהָ יִשְׂפָּעֵי יְהוָה אַתָּה קְדֹשֶׁי הָחָרָית.
I love it that the Center of Reality can actually hear my voice and my prayer;

כִּי הַשָּׂפָעֵי לְרֹבֶם אָכַרְתִּי.
The One Who has heard me. I will call upon the Holy One as long as I live.

אָסְפֹנְתִי זְבָלִים מַחְצֶה, דִּמְצַרְתִי שָׁאָול מַצְמַעְתִי עֲדֵה רֵאֵנַי אֲמָזוֹן.
The cords of death surrounded me, and the pains of Sheol seized me. I found sorrow and agony.

בִּשָּׂמְחָו יִהוֹוָה אֲפֶרֶת הַיְהוָה מַלְפַס בְּשֵׁי.
Then I called upon the name of God; O Lord, I beseech You, save my soul.

הָמוֹת יִהוֹוָה בִּקְרֵבָם, יִאֶזְרַחְתִּי מֵאָזְנָם.
Gracious is Adonai, and righteous; our God is merciful.

שָׁמְרִי פָּתָיא יִהוָה יִשְׂפָּעֵי יְהוָה לְעַל יְהוָה.
The Lord is Guardian of the simple; I was brought low, and was saved.

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

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

et raglee mideh-chee.
my foot from stumbling...
Anah Hashem, anah Hashem, kee anee avd’cha.
Anee avd’cha ben amateh-cha pitach-ta I’mosayrai.
Listen Goo, I am Your servant; I am Your servant,
the child of Your daughter; You have removed my chains.

(6) Psalm 117

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.

Ki ga-var aleynu, aleynu chahsdo,
For incredible is Divine kindness to all of us;

veh-emet Adonai l’olam halleyah.
and the truth of the Eternal ONE is for ever. Praise Yah!
(7) Psalm 118

Hodu Ladonai kee tov kee l’olam chasdo.
Give thanks to The Eternal Who is good, Whose kindness is everlasting.

Yomar na Yisrael, kee l’olam chasdo.
Let Israel now say, that the Eternal’s loving kindness is limitless.

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.

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.

Adonai lee lo eerah. Mah ya-aseh lee adam?
Adonai is with me, I do not fear. What can a person do to me?

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.

From Ex.15:2 Music & words by Hannah Tiferet Siegel
The voice of rejoicing and salvation is in the tents of the righteous.

The right hand of the Lord does bravely.

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

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

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

Music by A. Hirschfield or Shlomo Carlebach

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

avo vam, avo vam odeh Yah:
I will enter and praise Yah.

Zeh hasha-ar L’Adonai tzadekkeem yavo-oo voo.
This is the gateway to God, the righteous enter here.

Odechah ki aneeytahni, vat’hee lee liyshuah

Ehven ma’ahsu habonim, haytah l’rosh pinah

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

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

Music by R. Yitzchak Husbands-Hankin

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

Ana Adonai hosheah na
Please, Adonai, save us.

Ana Adonai hatzlee-chah na
Please, Adonai, grant us success.
Blessed is the One who comes in the name of Hashem. We have blessed you from the house of Adonai.

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

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

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

(8) Conclusion of Halayl

All Your works will praise You, Eternal our God, and Your enthusiastic ones, the righteous, who do Your will, and Your entire people, the House of Israel, with glad song will thank, bless, praise, glorify, exalt, sanctify, and proclaim Your Name, our Sovereign One.

For to You “Tov L’hodot” is fitting, and to Your name it is pleasing to sing.

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

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

On Rosh Chodesh and Chol HaMoed chant the whole kaddish below.

Alaynu is on page 221
קריאת התפילה

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.

Ayn kamikha va-elahim Adonai v’ayn k’m-a-asekha.

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

Malkhat’ka malkhat kol olamim umem’sh’l’t’ka bkhol dor va-dor.

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

Yah melekh, Yah malakh, Yah yim’lokh l’olam va-ad.
The Eternity of this Being was, is, and will rule throughout all time and space.

Yah ve-lamot yitah, yitah birchad ad et umo beshalom.

Adonai oz l’amoo yitayn, Adonai y’varaykh et amo vashaloom.

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

Ab rahamim v’yisba lirachma ad et amunah homot.

If bech leholder molch re nusha achat olomim.

Av harakhamim hayitvo virtzonekha et tzion. Ti’neh khamot yerushalayim.

Ki v’kha l’vad batakhu. 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.

Vayehi bin’so-a ha-aron vayomer Moshe: Kuma Adonai v’yafutzoo oy’veka

When the ark was moved, Moses would say “Arise Powerful One; let all

v’yannusu m’sanekeha nipanecha.

negativity be dispersed by exposure to your truth”.

Ki mi-tzion taytzay Torah u-d’var Adoni mi-yerushalayim

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

Barukh sheh-natan Torah l’amoo Yisrael bi-k’dushato.

holiness.

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

67
Open the Ark and recite:

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:

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

First Leader, then Congregation:

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

Leader only:

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

(Yorah is taken around to the congregation)

L’ḥe ḥeḥa yirḥa ḥeḥa
And the power and the splendor.

L’ḥe ḥeḥa yirḥa ḥeḥa
For all in heaven and on earth is Yours.

L’ḥe ḥeḥa yirḥa ḥeḥa
Yours, God, is supreme sovereignty.

L’ḥe ḥeḥa yirḥa ḥeḥa
And worship God, For God is holy.

L’ḥe ḥeḥa yirḥa ḥeḥa
Exalt God at the holy mountain. For God is holy.
Torah Blessing

Before reading from the Torah:

ברוך אתה אל mikברך.
Barkhu et Adonai Hamvorakh.
Bless the Source of Being that is always blessing us.

ברוך אתה אל mikברך.
Baruch Adonai Homvorach le’olam va’ed.
Blessed is the Source of Being that is always blessing us throughout all time and space.

ברוך אתה אל mikברך, אל mikברך, אל mikברך.
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:

ברוך אתה אל mikברך, אל mikברך, אל mikברך.
Baruch Atah Adonai Elohaynu Melech Ha’olam asher natan lanu Torat emet vechayay oleym nata betochaynu. 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
Mi Shebanyakh Abovaynu, m'kor hab'raka l'imoynu,
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.

Mi shebanyakh imotaynu, m'kor hab'raka, l'avotaynu,
Bless those in need of healing, with refreshment, the renewal of body, the renewal of spirit, and let us say amen.

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

B'rakha at Shekhina rukhataynu kham ha-olamim ha-go'melet ikh'ya-yvin tov to she'g'malani tov.
Blessed is the One who is responsible for kindnesses, who has been kind to me.

The Community responds:

Mi she'g'malani 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:

B'rakha at Shekhina rukhataynu kham ha-olamim shehekiyunu viy'kamanu viy'giy'nu la'z'man hazeh.
Holy One of Blessing, Your presence fills Creation. You have kept us alive. You have sustained us. You have brought us to this moment.

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.

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 completeness.

Debbie Sie
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.
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’l 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’l 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

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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

Praise the glory of God, for God is unique, exalted

God’s glory encompasses heaven and earth

God exalts and extols the faithful

people of Israel who are close to God

וכי לך ת番 תנהתי לכס, תפרתי יאל תזרוב

Kee Lekach tov nataee lachen, toratee at ta’azovu.

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

אף חיות היא להماتיתם באה, גימתיך מאיש. דרכיך髁יך על פי banc


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.

והישבبال יודה אלהיך נשופה.

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.

73
Aleynu

Aleynu le-shabeyach la’adon hakol,
latet gdula le-yotzer bereysheet,
she-loe asanu ke’goyey ha’aratzon,
ve’lo’e samanu eem mispechot ha’adami,
she’lo’e same chelkeynu eem ema-hem,
vegoraleynu eem kol ha’olam

va’anacnu koreem
u’meesh’tachaveem u’moe-deem
leefney Melech Malchey Ham’lachim
ha kadosh baruch hu.
She’hu noteh shamayim veyosed aretz
umoshav yekaroe bashamayim mee’m’a’al,
ush’china uzo, uschinat uzo, be gav’hey
meromim, Hu Eloheynu, eyn ode,
emet malkeynu efes zulat,
ka’katuv be’toratecha,
ve’yadata hayom ve’ha-sheyvot a
el li va’vecha,
Kee Adonai Hu Ha Elohim,
ba’shama’yim mee-ma’al
va’al ha’aretz, va’al ha’aretz, mee’tachat.
Eyn od, Eyn od.
Vene-emar: “va’haya Adonai,
Lemelech al kol ha’aretz:
bayom hahu, bayom hahu
yih’yeh Adonai echad
u’shemo ushemo ushemo echad.”

Hu elohaynu ayne 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!

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

יתגדל ויתקדש שםך Rabא בעלמים דיבר היברה רעהא ו裎ך
מלכותה ב العام ובי עולמי וב-library לכל בית ישראל בעלמים זמרי
בריך א userEmail.

יהא שמה Rabא מברך עלמים ועלמים עולמי.
יתברך ויתקבד ויתקר זרא ויתראש ויתמיד ויתעלת
יתחתל שםך זכרוה ברי היה. עלמים ועלמים זりました
AppStateזא ונסבתה ונסבתה זכרוה זכורה זאjury.
יהא שמה Rabא מי שמיי והזיס עולמי זעל כל ישראל
обавריא.

ייןשה עולמי יקרומייהו יעשה עולמי עולמי זעל כל ישראל

Yitgadal veyitkadosh shelom rabah be’alma divrah chirutay veyamlich
malchutay becha’yachon 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 shelomah dekadeshah brich hu.

Le’ayla ulayla mikol birchatah veshirata tush’bechatah venechematah
da’amiran be’alma ve’imru amen.

Ye’hay shlama raba min shelma vechayay 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.

Adon olam asher malakh b'ter-em kol y'etzir ni'ra l'ayt na-a-sa v'kheft'tzo kol azai melekh sh'mo ni'ra.

Sensing Infinite Abilities: Beyond Atzilut

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.

V'a-kharay kikh'lot hakol l'vado y'm'lokh no-ra v'hu ha-ya v'hu ho-veh v'hu yih'ye b't'il-ara.

Beyond any Identity: Atzilut

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.

V'hu ekhad v'ayn shay-ni l'ham'shil lo l'hakhibi-ra b'l'ni raysh b'l'li takh'sit v'lo ha-oz v'ha-mis'ra.

Self-Identity as connection to Archetypal Source: Briah

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.

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 impermeable boundaries: Yetzira

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.

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

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

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 "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.

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

Vsham'ru v'nyay Yisrael et ha-shabbat la-asot et ha-shabbat l'dorotam b'rit olam. Bayni u'veyn b'nyay Yisrael ot hi Iloam. Ki shay-shet yamim a-sa Adonai et hashamai-im v-et ha-arez u-va-yom ha-sh'y-i shavat vyainaftash.

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

... נביים שבטי ישראל צבות בניו...

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

לימים הששיים שבת ודיבש.

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

Shavat- to rest Shevel- to sit

and on The Seventh Day, She sat down and breathed.
Kiddush
Al k'ayn bayrakh Yah et yom hashabbat va-y'kad'shayhu
And so Yah blessed the Shabbat Day;
    and made it sacred:

    בָּרוּךָּ לָּךְ אַתָּה
    Draw closer, You,
    יְוהֵיהּ Cosmic Energy Pool,
    יָשָׁרֵי נְאֻתוּת
    Seat Yourself into our awareness;
    הִי With the ALIVENESS
    הָעֲולָמִים
    of the Cosmos connect us;
    בְּנֹמָר Guide
    the product of the spiralling,
    פֶּרֶן coiling,
    הַנִּפְסָה 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

למנון ימייה ופי市区 יבשל יבשא לבב הכהה.

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

ייזקור אלוהים נשמות אחותינו שחקלו весь עולם. אני התכינה
ל всем שמות עזראות עזרויה המרים. ישי עדות天堂 מנוותם. לאפנור
أمل.

Yizkor Elohim nishmot ahuvataynu shehalchu le’olamam. Ana tihe’yechnah
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

 אל מלוא רחמים, שנכש במרומים, ומכאסה מנוהת נוהיה תחת כנפי והศכתנה, במוארת קדושית וחותсим כוחה והрактиיה מעולם, אתח נשמות אהובתינו שתוכל לכללם, ב.addData מנה להוות. אנה, יעד הרוחות השקריות גזרה נפילים מכללם, וזרה זרורת והחיים את נשומתינו, כי היא מכלתם, והוו בשלום על משכבם.

 nuisar emunah

El malay rachamim, shochayn bam'romim, hamtzyay menucha n'chonah tachat kan'fay ha'sh'china, bema'alot kedushim ut'horim kezohar harakiya nazihirim, et nishmot ahuvaynu shehalchi le'olamam, began eden ethay menuchatam. Ana ba'al harachamim hashtayr'hem besayeter kenafecha le'olamam, utzor 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

Yitgadal veyitkadashev shamay rabah be’almah divrah chirutay veyamlich malchutay becha’ayehyn uv’yomaychyn uvchayay dechol bayti Yisrael ba’agala uvizman kariv ve’imru amen.

Yehay shmay raba mevorach le’olam ul’alma y’alaya.

Yitbarach veyishtabach veyitpa’ar veyitarom veyinasay veyitdadar veyitaleh veyit’halal shamay dekudeshah brich hu.

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

Ye’hay shlama raba min shamay 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

The LORD is my shepherd, I shall not want.

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

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

Though I walk through the valley of the shadow of death, I will fear no evil for You are with me.

Your rod and Your staff, they comfort me.

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

You anoint my head with oil; my cup overflows.

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

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 sukkah
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.
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