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 conferered 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.

REFLECTIONS

GOD AS THE MIND OF THE UNIVERSE

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

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

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

The Nature of God

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

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

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

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

THE ESSENCE OF DIVINITY

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

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

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

--from a Kabbalistic text

AN ALL ENCOMPASSING UNITY

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

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

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

--selected from MINYAN by Rami Shapiro

THE UNITY OF ALL BEING

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

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

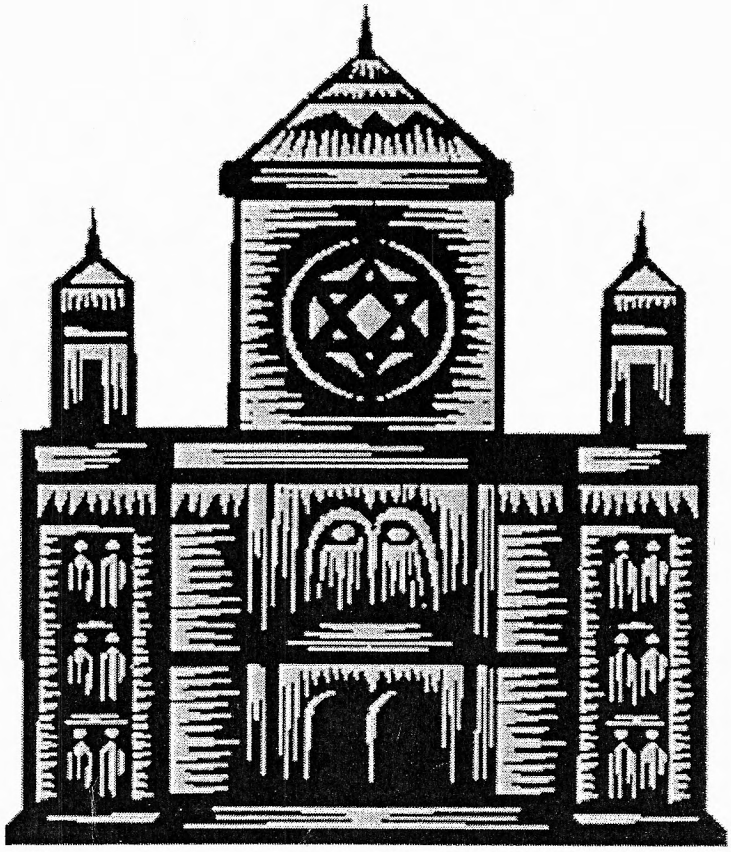
We are at a moment when the highest ideals of the Bible and of the spiritual heritage of the human race can no longer be marginalized. Recognizing the God in each other, recognizing our place as part of the totality and unity of all being, is no longer a task for an enlightened minority--it is the practical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

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

--Rabbi Michael Lerner from The Politics of Meaning

May We Always Remember

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



לְשֵׁם יִחוּד קוּדְשָׁא
בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ

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

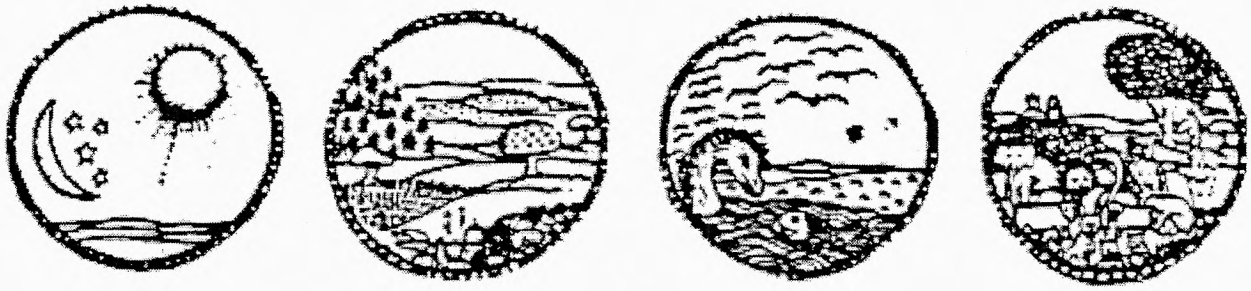
We Believe

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

--based on writing of Rabbi Noah Golinkin.

Praise Yourself....

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



Birchot HaShachar - Morning Blessings ברכות השחר

מוֹדֶה (מוֹדָה) אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיָם שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה רַבָּה אֱמוּנָתֶךָ.

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

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

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

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

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

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

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

מַה טוֹבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל

Mah tovu ohalecha Ya'akov mishkenotecha Yisrael.

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

וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ אֶשְׁתַּחֲוֶה אֶל הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ. יְיָ אָהַבְתִּי מְעוֹן בֵּיתֶךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ. וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה אֶבְרְכָה לִפְנֵי יְיָ עֹשִׂי. וַאֲנִי תְּפִלָּתִי לְךָ יְיָ עֵת רָצוֹן אֱלֹהִים בְּרֹב חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ.

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

אֱלֹהַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא. אַתָּה בְרָאתָהּ, אַתָּה יְצַרְתָּהּ, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִטְלָהּ מִמֶּנִּי, וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבוֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי, מוֹדֶה (לנקבה מוֹדָה) אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי, רִבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה יְיָ, הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה, וּבָרָא בוֹ נְקָבִים נְקָבִים, חֲלוּלִים חֲלוּלִים. גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ, שֶׁאִם יִפָּתֵחַ אֶחָד מֵהֶם, אוֹ יִסָּתֵם אֶחָד מֵהֶם, אִי אֶפְשַׁר לְהִתְקַיֵּים וְלַעֲמוֹד לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ, רוֹפֵא כָל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת:

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

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

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

Morning Blessings

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה.

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

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

בְּרוּכָה אָתְּ יָה שְׁכִינָה רוּחַ חֵי הָעוֹלָמִים, שֶׁעָשְׂתַנִי בְּצַלְמָה.

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

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

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי בֶּן (בַּת) חוֹרִין.

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

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

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עִוְרִים.

Baruch atah Adonai Eloheynu melech ha'olam pokayach ivrim.

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

בְּרוּכָה אָתְּ יָה שְׁכִינָה רוּחַ חֵי הָעוֹלָמִים, מַלְבִּישָׁה עֲרֻמִים.

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

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

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

Baruch atah Adonai Eloheynu melech ha'olam mateer asureem.

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

בְּרוּכָה אָתְּ יָה שְׁכִינָה רוּחַ חֵי הָעוֹלָמִים, זוֹקֶפֶת כְּפוּפִים.

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

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

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקַע הָאָרֶץ עַל הַמָּיִם.

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

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

בְּרוּכָה אָתְּ יָה שְׁכִינָה רוּחַ חֵי הָעוֹלָמִים, שֶׁעָשְׂתָה לִי כָּל צָרְכִּי.
Bruchah at Yah Shechina ru'ach chay ha'olamim she'asta li kol tzarki.
Blessed are you, Shechina, living spirit of the universe, who provides for all of my needs.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר הֵכִין מִצְעֲדֵי גָבֶר.
Baruch atah Adonai Eloheynu melech ha'olam asher haychin mitzaday gavayr.
Blessed are you, Lord our God, all pervading spirit of the universe, who guides our karmic path.

בְּרוּכָה אָתְּ יָה שְׁכִינָה רוּחַ חֵי הָעוֹלָמִים, אוֹזֶרֶת אוֹתִי בִּגְבוּרָה.
Bruchah at Yah Shechina ru'ach chay ha'olamim ozeret oti bigvura.
Blessed are you, Shechina, living spirit of the universe, who has girded me with strength.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר אוֹתִי בְּתִפְאָרָה.
Baruch atah Adonai Eloheynu melech ha'olam otayr oti betifara.
Blessed are you, Lord our God, all pervading spirit of the universe, who has crowned me with radiant beauty.

בְּרוּכָה אָתְּ יָה שְׁכִינָה רוּחַ חֵי הָעוֹלָמִים, הַנּוֹתֶנֶת לַיָּעֵף כֹּחַ
Bruchah at Yah Shechina ru'ach chay ha'olamim hanotenet laya'ayf ko'ach.
Blessed are you, Shechina, living spirit of the universe, who gives strength to the weary.

לְעוֹלָם יְהֵא אָדָם יְרֵא שָׁמַיִם בְּסֵתֶר וּבַגָּלוּי, וּמוֹדֶה עַל הָאֱמֶת, וְדוֹבֵר אֱמֶת בִּלְבָבוֹ, וְיַשְׁכֵּם וְיאמַר:

רִבּוֹן כָּל הָעוֹלָמִים, לֹא עַל צִדְקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים. מָה אֲנַחְנוּ, מֶה חַיֵּינוּ, מֶה חַסְדֵּנוּ, מַה צִדְקֵנוּ, מַה יְשׁוּעָתֵנוּ, מַה כֹּחֵנוּ, מַה גְּבוּרָתֵנוּ. מַה נֹּאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ, וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ, וַחֲכָמִים כִּבְלִי מַדָּע, וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל. כִּי רוֹב מַעֲשֵׂיהֶם תֹּהוּ, וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ, וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן, כִּי הַכֹּל הָבֶל.

אֲבָל אֲנַחְנוּ עַמְּךָ, בְּנֵי בְרִיתֶךָ, בְּנֵי אַבְרָהָם אֹהַבְךָ,שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמּוֹרִיָּה, זֶרַע יִצְחָק יְחִידוֹ שֶׁנֶּעֱקַד עַל גַּבֵּי הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בִּנְךָ בְּכוֹרֶךָ, שֶׁמְּאַהַבְתְּךָ שֶׁאָהַבְתָּ אוֹתוֹ, וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ בּוֹ, קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וְיֵשֻׁרוּן.

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת לְךָ, וּלְשַׁבֵּחֲךָ, וּלְפָאֶרְךָ, וּלְבָרֵךְ וּלְקַדֵּשׁ

וְלָתֵת שֶׁבַח וְהוֹדָיָה לִשְׁמֶךָ. אַשְׁרֵינוּ, מַה טּוֹב חֶלְקֵנוּ, וּמַה נָּעִים גּוֹרָלֵנוּ,
וּמַה יָּפָה יְרֻשָּׁתֵנוּ. אַשְׁרֵינוּ, שֶׁאֲנַחְנוּ מַשְׁכִּימִים וּמַעֲרִיבִים, עֶרֶב וָבֹקֶר,
וְאוֹמְרִים פַּעֲמַיִם בְּכָל יוֹם:

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

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

We can't approach the Sacred Spiritual Reality of the Universe with a sense of entitlement or demand, but only with a strong appreciation that the universe is governed by a Force that is filled with love and compassion and hence reflects on us in a spirit of kindness, gentleness, and mercy. When we are ready to be honest, we can say: "What are we, what are our lives, how deep and serious has been our compasssion, 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

אָנָּא בְּכֹחַ	Source of mercy
גְּדֻלַּת יְמִינְךָ	With loving strength
תַּתִּיר צְרוּרָה.	Untie our tangles.
קַבֵּל רִנַּת	Your chanting folk
עַמְּךָ, שַׂגְּבֵנוּ	Raise high make pure
טַהֲרֵנוּ נוֹרָא.	Accept our song.
נָא גִבּוֹר	Compassionate power
דּוֹרְשֵׁי יִחוּדֶךָ	Guard the precious
כְּבָבַת שָׁמְרֵם.	Who seek your union.
בָּרְכֵם טַהֲרֵם	Cleanse and bless us,
רַחֲמֵי צִדְקָתְךָ	Infuse us ever
תָּמִיד גָּמְלֵם.	With loving care.
חֲסִין קָדוֹשׁ	Gracious source
בְּרוֹב טוּבְךָ	Of holy power,
נַהֵל עֲדָתֶךָ.	Do guide your folk.
יָחִיד גֵּאֶה	Awesome one
לְעַמְּךָ פְּנֵה	Turn to those
זוֹכְרֵי קְדֻשָּׁתֶךָ.	Who mirror the holy.
שַׁוְּעָתֵנוּ קַבֵּל	Receive our chant
וּשְׁמַע צַעֲקָתֵנוּ	O hear our cries
יוֹדֵעַ תַּעֲלוּמוֹת.	You know our secrets.



בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shaym Kevod malchuto le'olam va'ed.

Blessed is the Holy One guiding throughout Eternity.

פסוקי דזמרה Songs of Praise

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

יְהוָה מֶלֶךְ יְהוָה מָלָךְ יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

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

from Psalm 19

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל
וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ.
יוֹם לְיוֹם יַבִּיעַ אֹמֶר
וְלַיְלָה לְלַיְלָה יְחַוֶּה דָּעַת.

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

אֵין אֹמֶר וְאֵין דְּבָרִים
בְּלִי נִשְׁמָע קוֹלָם
בְּכָל הָאָרֶץ יָצָא קָוָם
וּבִקְצֵה תֵּבֵל מִלֵּיהֶם.

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

לַשֶּׁמֶשׁ שָׂם אֹהֶל בָּהֶם.
וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ
יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח.
מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ
וּתְקוּפָתוֹ עַל קְצוֹתָם וְאֵין נִסְתָּר מֵחַמָּתוֹ.

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.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

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

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

from Psalm 34

מִי הָאִישׁ הֶחָפֵץ חַיִּים
אֹהֵב יָמִים לִרְאוֹת טוֹב?
נְצֹר לְשׁוֹנְךָ מֵרָע וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה.
סוּר מֵרָע וַעֲשֵׂה טוֹב, בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ.

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

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

from Psalm 122

שַׁאֲלוּ שְׁלוֹם יְרוּשָׁלַיִם יִשְׁלָיוּ אֹהֲבָיִךְ.
יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ.
לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ.
לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לָךְ.

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

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



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

Hymns *P'sukay DeZimra* פְּסוּקֵי דְזִמְרָא

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

Baruch hu. בָּרוּךְ הוּא *Brucha hi.* בְּרוּכָה הִיא
Blessed is He. Blessed is She.

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

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

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

בָּרוּךְ מְשֻׁלָּם שָׂכָר טוֹב לִירֵאָיו. בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח.
בָּרוּךְ פּוֹדֶה וּמַצִּיל. בָּרוּךְ שְׁמוֹ.
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.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאָב הָרַחֲמָן הַמְהֻלָּל
בְּפִי עַמּוֹ מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו וּבְשִׁירֵי דָוִד עַבְדֶּךָ.
נְהַלֶּלְךָ יהוה אֱלֹהֵינוּ בְּשִׁבָחוֹת וּבְזִמְרוֹת. נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ
וְנַזְכִּיר שִׁמְךָ וַנַמְלִיכְךָ מַלְכֵּנוּ אֱלֹהֵינוּ יָחִיד חֵי הָעוֹלָמִים מֶלֶךְ מְשֻׁבָּח
וּמְפֹאָר עַדֵי עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה יהוה מֶלֶךְ מְהֻלָּל
בַּתִּשְׁבָּחוֹת.

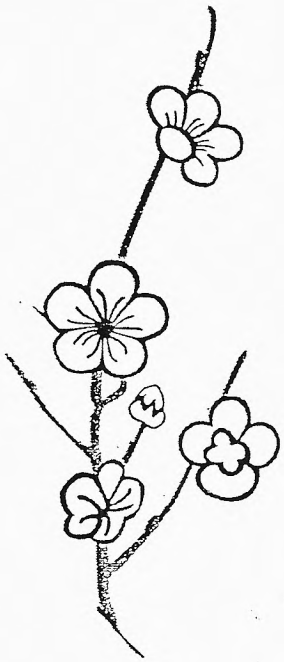
Baruch atah Adonai Elohaynu melech ha'olam ha'el ha'av ha'rachaman ham'hulal b'fi amo meshubach u'mefo'ar bilshon chasidav va'avadav uv'shiray david av'dechah. Ne'halel'chah Adonai Elohaynu bish'vachot uviz'mirot. N'gadel'chah un'shabay'chachah unfa'er'chah v'naz'kir shim'chah v'nam'lich'chah malkaynu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

הודו

הוֹדוּ לַיְיָ קִרְאוּ בִשְׁמוֹ, הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו:	Offer thanks to God, let the world become familiar with the ordered cycles of creation.
שִׁירוּ לוֹ, זַמְּרוּ לוֹ, שִׂיחוּ בְּכָל נִפְלְאֹתָיו:	Include yourself too, in the praise of the all; dare your talking to include the miracles.
הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ, יִשְׂמַח לֵב מְבַקְשֵׁי יְיָ:	Be yourself part of the prizing of Yah; Let the heart lead the way in the search for the divine.
דִּרְשׁוּ יְיָ וְעֻזּוֹ, בַּקְּשׁוּ פָנָיו תָּמִיד:	Search for the Divine Force; seek the face of God. Seek it in all ways.

Hodu La-Yah, kiru vishmo hodi-u va-amim alilotav.
Shiru La-Yah, zamru lo, sikhu b'khol nif'l'otav.
Hit'hal'lu b'shem kad'sho, yismakh layv m'vak'shay Yah.
Dir'shu Yah v'uzo, bak'shu fanav tamid.

יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ,	The heavens rejoice, the earth rolls in joy,
וְיֹאמְרוּ בַגּוֹיִם יְיָ מָלָךְ:	all peoples acknowledge their ground of being.
יִרְעַם הַיָּם וּמְלוֹאוֹ, יַעֲלֹץ הַשָּׂדֶה וְכָל אֲשֶׁר בּוֹ:	The sea roars with fullness, the field and everything in it brim with wonder.
אז ירננו עצי היער.	The trees of the forest are vibrating with Divine flow;
מִלִּפְנֵי יְיָ, כִּי בָא לִשְׁפּוֹט אֶת הָאָרֶץ:	They shake and frolic before the One. TheDivine blast of wind tests their strength and purpose.
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:	Give thanks to the Good, source of unconditional love.
רוֹמְמוּ יְיָ אֱלֹהֵינוּ,	Be high with God in the holy places of the world.
וְהִשְׁתַּחֲווּ לַהֲדוֹם רַגְלָיו קָדוֹשׁ הוּא:	Humble yourself at the foundation of all life.
רוֹמְמוּ יְיָ אֱלֹהֵינוּ	Be high with God in the holy places of the world.
וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,	Humble yourself at the holy mountain.
כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ:	As Yah, our God, is holy.
וְהוּא רַחוּם, יְכַפֶּר עָוֹן,	Your mercy and your kindness are part of the fabric of the universe
וְהִרְבָּה לְהָשִׁיב אַפּוֹ	
וְלֹא יַשְׁחִית, וְלֹא יָעִיר כָּל חֲמָתוֹ:	Infinite are the universe's responses to conflict
אַתָּה יְיָ, לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנִּי,	Destruction and violence are limited solutions to the challenges or wounds we may face from antagonists
חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד יִצְּרוּנִי:	
זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה:	Compassionate One: hold not your tenderness from me
יְיָ צְבָאוֹת עִמָּנוּ, מִשְׂגָּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֶלָה:	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



יְיָ צְבָאוֹת,	Source of cosmic multiplicity,
אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ׃	happiness abounds in the confident human.
יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ,	Fount of Transformations, responsive force
בְּיוֹם קָרְאֵנוּ׃	to those who yearn for change,,
הוֹשִׁיעָה אֶת עַמֶּךָ,	transform your peoples,
וּבָרֵךְ אֶת נַחֲלָתֶךָ	bless your inheritance,
וּרְעֵם וְנַשְּׂאֵם	lift us beyond our smallness of vision
עַד הָעוֹלָם׃	to that of the Vast.
נַפְשֵׁנוּ חִכְּתָה לַייָ,	Our souls so long for the spiritual,
עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא׃	it uplifts and guides us.
כִּי בוֹ יִשְׂמַח לִבֵּנוּ,	In it we find our hearts' joy.
כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ׃	because we are confident in the ultimate wholeness.
יְהִי חַסְדְּךָ יְיָ עָלֵינוּ,	We are looking for a vision of tender-kindness,
כַּאֲשֶׁר יִחַלְנוּ לָךְ׃	following guidance with yearning intuition.
הַרְאֵנוּ יְיָ חַסְדֶּךָ,	a vision of our place in your plan,
וְיֶשְׁעֲךָ תִּתֶּן לָנוּ׃	a taste of completeness.
קוּמָה עֶזְרָתָה לָנוּ,	Shine your attention on us
וּפְדֵנוּ	and support us in our chosen paths,
לְמַעַן חַסְדֶּךָ׃	that we may fulfill your best vision for our world.
אָנֹכִי יְיָ אֱלֹהֶיךָ,	"I am Your God and Guide
הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם,	who extricates you from the difficult places in your lives.
	Open the pores of your being and I will enter therein;
הַרְחֶב פִּיךָ וַאֲמַלְאֵהוּ׃	Open your mouth and my spirit will fill it".
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ,	Happy is a nation thus spoken to,
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו׃	happy is a people who recognizes its path to the Divine.
וַאֲנִי בְּחַסְדְּךָ בָטַחְתִּי,	And I, for my part, trust in your kindness.
יָגֵל לִבִּי בִּישׁוּעָתֶךָ,	My heart will rejoice in serving your plan.
אָשִׁירָה לַייָ כִּי גָמַל עָלָי	My heart will sing to the One who completes it with love.

תְּפִלָּה לְמֹשֶׁה אִישׁ הָאֱלֹהִים,
אֲדֹנָי מָעוֹן אַתָּה הָיִיתָ לָּנוּ בְּדֹר וָדֹר:
בְּטֶרֶם הָרִים יֻלָּדוּ וַתְּחוֹלֵל אֶרֶץ וְתֵבֵל,
וּמֵעוֹלָם עַד עוֹלָם אַתָּה אֵל:
תָּשֵׁב אֱנוֹשׁ עַד דַּכָּא,
וַתֹּאמֶר שׁוּבוּ בְנֵי אָדָם:
כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם
אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַלָּיְלָה:
זְרַמְתָּם, שֵׁנָה יִהְיוּ,
בַּבֹּקֶר כֶּחָצִיר יַחֲלֹף:
בַּבֹּקֶר יָצִיץ וְחָלָף לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ:
כִּי כָלִינוּ בְאַפֶּךָ וּבַחֲמָתְךָ נִבְהָלְנוּ:
שַׁתָּ עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ
עֲלֻמֵנוּ לְמְאוֹר פָּנֶיךָ:
כִּי כָל יָמֵינוּ פָּנוּ בְעֶבְרָתֶךָ
כִּלִּינוּ שָׁנֵינוּ כְּמוֹ הֶגֶה:
יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה,
וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה,
וְרָהְבָּם עָמָל וָאָוֶן, כִּי גָז חִישׁ וַנָּעֻפָה:
מִי יוֹדֵעַ עוֹז אַפֶּךָ, וּכְיִרְאָתְךָ עֶבְרָתֶךָ:
לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע
וְנָבֵא לְבַב חָכְמָה:
שׁוּבָה יְיָ עַד מָתָי וְהִנָּחֵם עַל עֲבָדֶיךָ:
שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ,
וּנְרַנְּנָה וְנִשְׂמְחָה בְּכָל יָמֵינוּ:
שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ
שְׁנוֹת רָאינוּ רָעָה:
יֵרָאֶה אֶל עֲבָדֶיךָ פָּעֳלֶךָ
וַהֲדָרְךָ עַל בְּנֵיהֶם:
וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ,
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ:

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

Limnot yamaynu kayn hoda
v'navi l'vav khakh'ma.

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

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 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'eretz tzi'a v'ayef, bli mayim.
My heart and soul thirst for Thee. My body longs for Thee.
In driest desert parched wasteland, without water.

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

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



יֹשֵׁב בְּסֵתֶר עֶלְיוֹן, בְּצֵל שַׁדַּי
יִתְלוֹנָן: אֹמַר לַיְיָ מַחְסִי
וּמְצוּדָתִי, אֱלֹהַי אֶבְטַח בּוֹ:
כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ מִדֶּבֶר
הַוּוֹת: בְּאֶבְרָתוֹ יָסֶךְ לָךְ,
וְתַחַת כְּנָפָיו תֶּחְסֶה,
צִנָּה וְסֹחֵרָה אֲמִתּוֹ:
לֹא תִירָא מִפַּחַד לָיְלָה,
מֵחֵץ יָעוּף יוֹמָם:
מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ מֵקֶטֶב יָשׁוּד
צָהֳרָיִם: יִפֹּל מִצִּדְּךָ אֶלֶף וּרְבָבָה
מִימִינֶךָ אֵלֶיךָ לֹא יִגָּשׁ:
רַק בְּעֵינֶיךָ תַבִּיט,
וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה:
כִּי אַתָּה יְיָ מַחְסִי,
עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ:
לֹא תְאֻנֶּה אֵלֶיךָ רָעָה,
וְנֶגַע לֹא יִקְרַב בְּאָהֳלֶךָ:
כִּי מַלְאָכָיו יְצַוֶּה לָּךְ,
לִשְׁמָרְךָ בְּכָל דְּרָכֶיךָ:
עַל כַּפַּיִם יִשָּׂאוּנְךָ
פֶּן תִּגֹּף בָּאֶבֶן רַגְלֶךָ:
עַל שַׁחַל וָפֶתֶן תִּדְרֹךְ
תִּרְמֹס כְּפִיר וְתַנִּין:
כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ
אֲשַׂגְּבֵהוּ כִּי יָדַע שְׁמִי:
יִקְרָאֵנִי וְאֶעֱנֵהוּ,
עִמּוֹ אָנֹכִי בְצָרָה,
אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ:
אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ,
וְאַרְאֵהוּ בִּישׁוּעָתִי:

אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ,
וְאַרְאֵהוּ בִּישׁוּעָתִי:

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 fron
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."

הוֹשִׁיעָה אֶת עַמֶּךָ, וּבָרֵךְ אֶת נַחֲלָתֶךָ, וּרְעֵם וְנַשְּׂאֵם עַד הָעוֹלָם

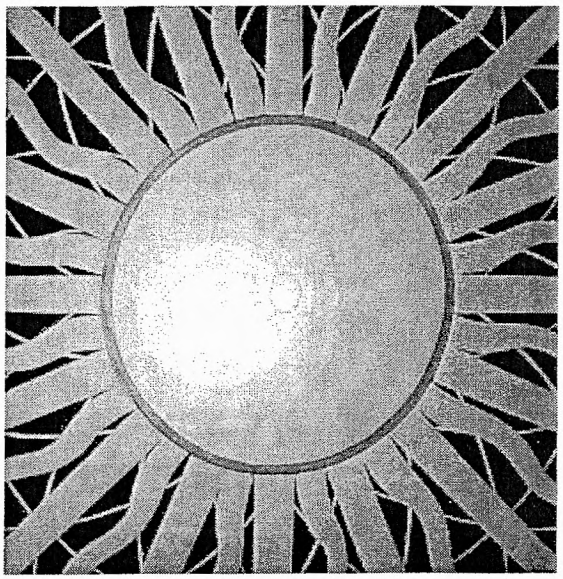
Hoshi'a et amecha, u'varech et nach'latecha, ur'eym, ur'eym, ur'eym, ur'eym ve'na-sem, ur'eym ve'na-sem ad ha'olam.
Transform your peoples, bless your inheritance, lift
us beyond our smallness of vision to that of the vast.

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְהוָה אֱלֹהָיו
תְּהִלָּה לְדָוִד:
אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד
בְּכָל-יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ
הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה
זֵכֶר רַב טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ
חַנּוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וּגְדָל-חָסֶד
טוֹב יְהוָה לַכֹּל, וְרַחֲמָיו עַל כָּל-מַעֲשָׂיו
יוֹדוּךָ יְהוָה כָּל-מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ
מַלְכוּתְךָ מַלְכוּת כָּל-עֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר
סוֹמֵךְ יְהוָה לְכָל-הַנֹּפְלִים, וְזוֹקֵף לְכָל-הַכְּפוּפִים
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת-אָכְלָם בְּעִתּוֹ
פּוֹתֵחַ אֶת יָדֶךָ, וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן
צַדִּיק יְהוָה בְּכָל-דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו
קָרוֹב יְהוָה לְכָל קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת
רְצוֹן יְרֵאָיו יַעֲשֶׂה, וְאֶת שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם
שׁוֹמֵר יְהוָה אֶת כָּל אֹהֲבָיו, וְאֶת כָּל הָרְשָׁעִים יַשְׁמִיד
תְּהִלַּת יְהוָה יְדַבֶּר פִּי
וִיבָרֵךְ כָּל בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד
וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ

Ashrey

Happy are those whose living is suffused with God.
Happy is a nation whose guidance is from God.
A Psalm of David:
You are my guide. Through my praise of You, I
become elevated. Every day I live I find more to bless.
I sing out with joy when in touch with eternal being.
Each generation is in awe of creation; amazed by the marvels of the universe they perceive.
Beauty surrounds me everywhere. Words of wonder fill me, and pour out in sharing.
Amazing patterns dance before me, to the profundity do they direct me.
Memories of goodness enliven me. Kindness and righteousness do I witness.
Compassion and mercy are of the Essence, tolerance and much love.
Love is given to all, compassion to all creation.
Thankfulness rises up in me like waves. Humanity, too
knows the greatness of creation.
Majesty and honor I witness everyday. Power is everywhere.
Consciousness is offered to varied creatures, awareness of awesome patterns.
I see dignity and power fill the universe at every level and age to which I am exposed.
I see the fallen lifted up through GOD, the spirit of the humble raised high.
Each being develops unique nourishment-needs sensitive to
the changing environment. The cravings of our nourishment
system matches the seasons of each day.
The universe unfolds for us through God opening.
Saintliness is possible because it forms the structure of the universe.
God is close to me when I am broken-hearted;
every time I call out in whole truth.
We stumble onto the Way.
We fall away from the Way.
More often than not we are sheltered.
Praises and blessings we offer to the Holy, all flesh evokes
the holy name throughout all exchange and interchange.
This is my song to Yah. For ever and ever. HalleluYah.



הַלְלוּיָהּ, הַלְלוּ אֵל בְּקָדְשׁוֹ, הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ: הַלְלוּהוּ בִּגְבוּרֹתָיו,
הַלְלוּהוּ כְּרֹב גֻּדְלוֹ: הַלְלוּהוּ בְּתֵקַע שׁוֹפָר, הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר:
הַלְלוּהוּ בְּתֹף וּמָחוֹל, הַלְלוּהוּ בְּמִנִּים וְעֻגָב: הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע,
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּיָהּ. כֹּל
הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּיָהּ:

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

נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת שִׁמְךָ יהוה אֱלֹהֵינוּ

Nishmat kol chai t'varech et shimcha Adonai elohaynu,

וְרוּחַ כָּל בָּשָׂר תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ מַלְכֵּנוּ תָּמִיד. מִן הָעוֹלָם וְעַד
הָעוֹלָם אַתָּה אֵל, וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. פּוֹדֶה וּמַצִּיל
וּמְפַרְנֵס וְעוֹנֶה וּמְרַחֵם בְּכָל עֵת צָרָה וְצוּקָה, אֵין לָנוּ מֶלֶךְ עוֹזֵר וְסוֹמֵךְ
אֶלָּא אָתָּה. אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלוֹהַּ כָּל בְּרִיוֹת, אֲדוֹן כָּל
תּוֹלָדוֹת, הַמְהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיוֹתָיו
בְּרַחֲמִים. וַיהוה עֵר, הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן. הַמְעוֹרֵר יְשֵׁנִים, וְהַמֵּקִיץ
נִרְדָּמִים, וְהַמֵּשִׂיחַ אִלְּמִים, וּמַתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף
כְּפוּפִים, וּלְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

וְאִלּוּ פִינוּ מָלֵא שִׁירָה כַּיָּם, וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו, וְשִׂפְתוֹתֵינוּ שֶׁבַח
כְּמֶרְחֲבֵי רָקִיעַ, וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ, וְיָדֵינוּ פְּרוּשׂוֹת כְּנִשְׁרֵי
שָׁמָיִם, וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת, אֵין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לְךָ, יהוה
אֱלֹהֵינוּ וֵאלֹהֵי הוֹרֵינוּ, וּלְבָרֵךְ אֶת שִׁמְךָ עַל אַחַת מֵאָלֶף אֶלֶף אַלְפֵי
אַלָּפִים וְרִבֵּי רְבָבוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם הוֹרֵינוּ וְעִמָּנוּ. עַל כֵּן
אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ, וְרוּחַ וּנְשָׁמָה שֶׁנָּפַחְתָּ בְּאַפֵּינוּ, וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ
בְּפִינוּ, הֵן הֵם יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ
וְיַמְלִיכוּ אֶת
שִׁמְךָ מַלְכֵּנוּ תָּמִיד.

כִּי כָל פֶּה לְךָ יוֹדֶה, וְכָל לָשׁוֹן לְךָ תִשָּׁבַע, וְכָל בֶּרֶךְ לְךָ תִכְרַע, וְכָל קוֹמָה לְפָנֶיךָ
תִּשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּכְלָיוֹת יְזַמְּרוּ לִשְׁמֶךָ, כַּדָּבָר שֶׁכָּתוּב: כָּל
עַצְמוֹתַי תֹּאמַרְנָה, יְיָ מִי כָמוֹךָ, מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ, וְעָנִי וְאֶבְיוֹן מִגּוְלוֹ. מִי
יִדְמֶה לָּךְ, וּמִי יִשְׁוֶה לָּךְ, וּמִי יַעֲרָךְ לָךְ. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,
קוֹנֵה שָׁמַיִם וָאָרֶץ. נְהַלֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וּנְבָרֵךְ אֶת שֵׁם קָדְשֶׁךָ, כָּאָמוּר: לְדָוִד,
בָּרְכִי נַפְשִׁי אֶת יְיָ, וְכָל קְרָבַי אֶת שֵׁם קָדְשׁוֹ.

הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ, הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ, הַגִּבּוֹר לָנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ.

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

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

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

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

Interpretive Nishmat



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

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

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

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

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

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

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

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

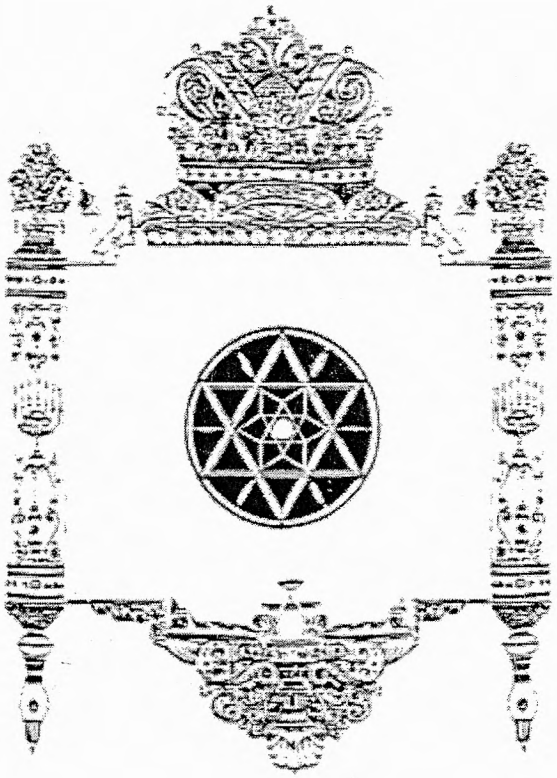
Meditation on the Melody of Rosh Hashanah.

הַמֶּלֶךְ יוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא.

Ha-Melech Yoshev al Kee-sey Ram Ve-nisah.
The Guide of our Path is Today envisioned as Though He Was in Charge, and we could let go of control and allow the world to be run by God and in the spirit of God.

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ,
וְכָתוּב: רַנְּנוּ צַדִּיקִים בַּיהוה
לַיְשָׁרִים נָאוָה תְהִלָּה.

בְּפִי יְשָׁרִים תִּתְרוֹמָם וּבְשִׂפְתֵי
צַדִּיקִים תִּתְבָּרַךְ וּבִלְשׁוֹן
חֲסִידִים תִּתְקַדָּשׁ וּבְקֶרֶב
קְדוֹשִׁים תִּתְהַלָּל.



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.

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךָ בֵּית
יִשְׂרָאֵל בְּרִנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּינוּ בְּכָל דּוֹר וָדוֹר. שֶׁכֵּן חוֹבַת כָּל
הַיְצוּרִים לְפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי הוֹרֵינוּ, לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ
לְפָאֵר לְרוֹמֵם לְהַדֵּר לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס, עַל כָּל דִּבְרֵי שִׁירוֹת
וְתִשְׁבְּחוֹת דָּוִד בֶּן יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ.

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֶה יהוה אֱלֹהֵינוּ וֵאלֹהֵי הוֹרֵינוּ, שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עוֹז וּמֶמְשָׁלָה, נֶצַח גְּדוּלָה וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קְדֻשָּׁה וּמַלְכוּת, בְּרָכוֹת וְהוֹדָאוֹת, מֵעַתָּה וְעַד עוֹלָם.

בָּרוּךְ אָתָּה יהוה אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת, בּוֹרֵא כָּל הַנְּשָׁמוֹת, רִבּוֹן כָּל הַמַּעֲשִׂים, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל חֵי הָעוֹלָמִים.

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

Chatzi Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵה רַבָּא בְּעָלְמָא דִי בְרָא כִרְעוּתֵה וְיַמְלִיךְ
מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא
וּבִזְמַן קָרִיב וְאִמְרוּ **אָמֵן.**

יְהֵא שְׁמֵה רַבָּה מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵה דְקֻדְשָׁא **בְּרִיךְ הוּא.** לְעֵלָּא וּלְעֵלָּא מִכָּל
בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַאֲמִירָן בְּעָלְמָא וְאִמְרוּ
אָמֵן.

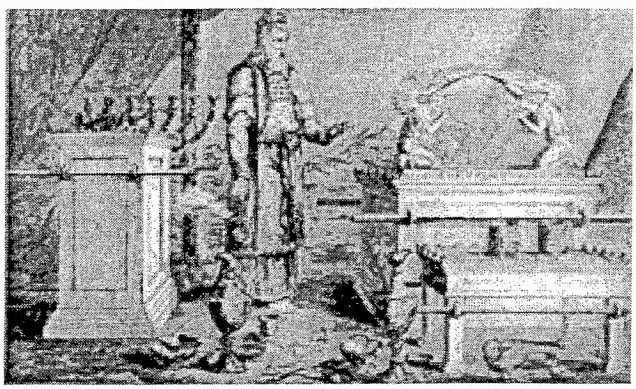
Yitgadal ve'yitkadash sh'may rabah be'almah divrah chirutay ve'yamlich malchutay becha'yaychon uv'yomaychon uvcha'yay dechol bayt Yisrael ba'agala uvizman kariv ve'imru amen.

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

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

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

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



Shema U'Birhotechah שְׁמַע וּבִרְכוֹתֶיךָ

Shema and Her Blessings

Call To Prayer

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ

Barchu et Adonai Hamvorach

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

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד

Baruch Adonai Hamvorach Le'olam Va'ed

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עוֹשֶׂה שָׁלוֹם, וּבוֹרֵא אֶת הַכֹּל

Baruch Atah Adonai, Elohaynu Melech Ha'olam
yotzayr or uvoray choshech, oseh shalom, uvoray et hakol.

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

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

MORNING PRAYER TO CELEBRATE THE UNIVERSE AND THE SHEMA

1. **We are grateful** to you Goddess for creating this amazing universe with 100 billion galaxies but the milky-way would have been plenty for us.
And we are grateful for the sun, ha'shemesh ha'zorakhat al p'ney ha-aretz, giving us light and giving us warmth, that makes it possible for life to develop in a zillion amazing ways.
And we are grateful for the light, that makes it possible for us to see the beauty around us ... [the sun, the trees, ... Call out the beauty you see].

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

And we are grateful for photosynthesis, that gives us delicious fruits and veggies that nourish our bodies;
And we are grateful to you Goddess for renewing every day the events of creation.

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

2. Ahava raba ahavtanu, Adonai Eloheinu, ḥemlah g'dolah viteyra, ḥamalta aleynu, Avinu mal-keynu, ba'avur horeynu, she'bat-ḥu v'kha she'bat-ḥu v'kha, horeynu moreynu. Vat'lamdeym ḥukei ḥayim, keyn t'ḥaneynu ut'lamdeynu, 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'havi-eynu l'shalom mey-arba kanfot ha'aretz. V'toli'kheynu kom'miyut l'artzey shalom. Ki Eyl po'eyl yeshu'ot ata. U'vanu vaḥarta im kol am v'lashon. V'key'rav'tanu l'shim'kha hagadol selah be'emet, l'hodot lekha ul'yaḥed'kha b'ahava. Brukha At Shekhina, ohevet kol yoshvey tey'veyl.
(*Bring us together from the 4 corners of the world so that we can be close to each other and You who loves all your creatures and peoples).*

3. Sh'ma Yisra'eil, Adonai Eloheynu, Adonai Echad
Sh'ma Yisra'eil, Sheḥina Eloheynu, Sheḥina 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'lekh'tekha vaderekh, uv'shokh'bekha uv'ku-mekha. Uk'shar'tam le'ot al yah-dekha, vehayu letotafot beyn ey-neh'kha. Ukh-tav-tahm al mezuzot bey-tekha uvish-arekha.

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

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

But be careful . . . watch out . . . because if you don't build a world based on these teachings/mitzvot and instead build a world based on selfishness and greed, consuming and producing without care for the well-being of the planet or its inhabitants, constantly chasing and 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.

4. Mi Kha-mokha ba'eilim Adonai. Mi ka-mokha neh-dar ba-kodesh.
No-rah tehilot osey feleh. Adonai yim-lokh le-olam va'ed
Tzur Yisra'el kumah be'ezrat Yisrael uf'dey khinumekha Yehuda veYisra'el.
Go'aleynu YHVH tze-va'ot sh'mo kedosh Yisra'el. Barukha at Yah, ge'alah Yis ra'eyl

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

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

אֵל אָדוֹן EL ADON

אֵל אָדוֹן עַל כָּל הַמַּעֲשִׂים, בָּרוּךְ וּמְבֹרָךְ בְּפִי כָּל נְשָׁמָה,
El adon al kol hama'asim. Baruch um'vorach befi kol neshama.
גָּדְלוֹ וְטוּבוֹ מָלֵא עוֹלָם, דַּעַת וּתְבוּנָה סוֹבְבִים אוֹתוֹ.
Gadlo vetuvo malay olam. Da'at ut'vunah sovevim oto.
הַמִתְגָּאֶה עַל חַיוֹת הַקֹּדֶשׁ, וְנֶהְדָּר בְּכָבוֹד עַל הַמֶּרְכָּבָה,
Hamitga'eh al chayot hakodesh. Veneh'dar bechavod al hamerkava.
זְכוּת וּמִישׁוֹר לְפָנָיו כִּסְאוֹ, חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.
Zechut umishor lifnay chiso. Chesed verachamim lifnay chevodo.
טוֹבִים מְאוֹרוֹת שֶׁבָּרָא אֱלֹהֵינוּ, יְצָרָם בְּדַעַת בִּבִינָה וּבְהַשְׂכֵּל,
Tovim me'orot shebara Elohaynu. Yetzaram beda'at bevina uv'haskayl.
כֹּחַ וּגְבוּרָה נָתַן בָּהֶם, לִהְיוֹת מוֹשְׁלִים בְּקֶרֶב תֵּבֵל.
Ko'ach ug'vura natan bahem. Lih'yot moshlim bekerev tayvayl.
מְלֵאִים זִיו וּמְפִיקִים נֹגַהּ, נָאֶה זִיוָם בְּכָל הָעוֹלָם,
Melayim ziv um'fikim noga. Na'eh zivam bechol ha'olam.
שְׂמֵחִים בְּצֵאתָם וְשָׂשִׂים בְּבוֹאָם, עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנָם.
S'maychim b'tzaytam v'sasim b'vo'am. Osim be'ayma retzon konam.
פְּאֵר וְכָבוֹד נוֹתְנִים לִשְׁמוֹ, צָהֳלָה וְרִנָּה לְזֵכֶר מַלְכוּתוֹ,
P'ayr vechavod not'nim lishmo. Tzahala v'rina l'zaycher mal'chuto.
קָרָא לַשֶּׁמֶשׁ וַיִּזְרַח אוֹר, רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה.
Kara lashemesh vayiz'rach or. Ra'ah vehitkin tzurat halvana.
שֶׁבַח נוֹתְנִים לוֹ כָּל צְבָא מָרוֹם,
Shevach not'nim lo kol tzeva marom,
תִּפְאֶרֶת וּגְדוּלָה, שְׂרָפִים וְאוֹפַנִּים וְחַיוֹת הַקֹּדֶשׁ.
Tiferet ug'dula, serafim v'ofanim, vechayot hakodesh.

EL ADON

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

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

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

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

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

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

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

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

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

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

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

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

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם, זְמִרוֹת יֹאמֵרוּ, וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלָאוֹת. הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית. כָּאָמוּר: לְעֹשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חַסְדּוֹ. אוֹר חָדָשׁ עַל צִיּוֹן תָּאִיר, וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ.
בָּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

אַהֲבָה רַבָּה *Aḥavah rabah*

אַהֲבָה רַבָּה אֲהַבְתָּנוּ יהוה אֱלֹהֵינוּ	*Ahavah rabah ahavtanu adonay eloheynu*
חֶמְלָה גְדוֹלָה וִיתֵרָה חָמַלְתָּ עָלֵינוּ	*hemlah gedolah viterah hamalta aleynu.*
אָבִינוּ מַלְכֵּנוּ בַּעֲבוּר אֲבוֹתֵינוּ	*Avinu malkenu ba'avur avoteynu ve'imoteynu*
שֶׁבָּטְחוּ בְּךָ (אָבִינוּ מַלְכֵּנוּ)	*shebatehu veha (avinu malkenu)*
וַתְּלַמְּדֵם חֻקֵּי חַיִּים	*vatelamdem hukey hayim*
כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ	*ken tehonenu utelamdenu.*
אָבִינוּ הָאָב הָרַחֲמָן,	*Avinu ha'av harahaman*
הַמְּרַחֵם, רַחֵם עָלֵינוּ	*hamrahem rahem aleynu*
וְתֵן בְּלִבֵּנוּ לְהָבִין,	*veten belibenu lehavin*
וּלְהַשְׂכִּיל לִשְׁמֹעַ	*ulhaskil lishmo'a*
לִלְמֹד וּלְלַמֵּד, לִשְׁמֹר וְלַעֲשׂוֹת	*lilmod ulelamed lishmor vela'asot*
וּלְקַיֵּם אֶת-כָּל-דִּבְרֵי	*ulkayem et kol divrey*
תַּלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה	*talmud torateha be'ahavah.*

וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ,
V'ha-ayr aynay-nu b'tora-techa
Enlighten our eyes to Your Torah

וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיַחֵד לְבָבֵנוּ
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

לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד.
L'ahavah oo-l'yeerah et sh'mecha v'lo-nayvosh l'olam va-ed...
to love and fear Your Name, and may we never suffer shame...

And we will NOT be embarrassed, and we will not be afraid, and we will not be ashamed now or evermore. And we will work for peace, and save our planet too, for love and justice can prevail, and we can make this true.

(gather the four tzitzit- fringes of your tallit and hold them in your hand)

וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
...Vaha-veeaynu l'shalom mayarba konfote ha-aretz
...Bring us in peace from the four corners of the earth

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

בָּרוּךְ אַתָּה יהוה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל וְיוֹשְׁבֵי תֵּבֵל בְּאַהֲבָה.
Baruch Atah Adonai habochar b'amo Yisrael b'ahavah
Blessed are You Beloved One, who chooses Your people Israel and the whole world with love.

LATE FRAGMENT by Raymond Carver

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

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד

Shema Yisrael Adonai Elohaynu Adonai Echad.



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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch Shem Kevod, Malchuto Le'olam Va'ed.
Blessed is the holy presence.
The splendor of its majesty shines throughout time.

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ	*V'ahavta et Adonai Elohecha*
בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ	*bechol levavcha, uvechol naf'shecha,*
וּבְכָל מְאֹדֶךָ.	*uvechol me'odecha.*
וְהָיוּ הַדְּבָרִים הָאֵלֶּה	*Vehayu hadevarim ha'ayleh*
אֲשֶׁר אָנֹכִי מְצַוְּךָ	*asher anochi m'tzav'cha*
הַיּוֹם עַל לְבָבֶךָ.	*hayom al levavecha.*
וְשִׁנַּנְתָּם לְבָנֶיךָ	*Veshinantam levanecha*
וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ	*vedibarta bam beshivtecha beveytecha*
וּבְלֶכְתְּךָ בַדֶּרֶךְ	*uvelechtecha vaderech,*
וּבְשָׁכְבְּךָ וּבְקוּמֶךָ.	*uveshach'becha uvekumecha.*
וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ,	*Ukeshartam le'ot al yadecha.*
וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֶיךָ,	*Vehayu letotafot bayn aynecha.*
וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ	*Uchetavtam al mezuzot beytecha*
וּבִשְׁעָרֶיךָ.	*uvish'arecha.*

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

Alternative translation:

Love YAH, who is your GOD, in what your heart is, **in what you aspire to,**
in what you have made your own.
May these values which I connect with your life be implanted in your feelings
May they become the norm for your children:
address them in the privacy of your home, on the errands you run.
May they help you relax and activate you to be productive.
Display them visibly on your arm, **let them focus your attention.**
See them at all transitions **at home** and in your environment.
(Deuteronomy 6:4)

וְהָיָה אִם שָׁמֹעַ תִּשְׁמְעוּ אֶל מִצְוֹתַי, אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לְאַהֲבָה אֶת יהוה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם וּבְכָל
נַפְשְׁכֶם: וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ
וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ.
הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יהוה בָּכֶם וְעָצַר אֶת הַשָּׁמַיִם וְלֹא
יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וַאֲבַדְתֶּם מְהֵרָה מֵעַל
הָאָרֶץ הַטֹּבָה אֲשֶׁר יהוה נֹתֵן לָכֶם. וְשַׂמְתֶּם אֶת דְּבָרַי אֵלֶּה עַל
לְבַבְכֶם וְעַל נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יֶדְכֶם וְהָיוּ לְטוֹטָפֹת
בֵּין עֵינֵיכֶם. וְלִמַּדְתֶּם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ. וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ
וּבִשְׁעָרֶיךָ. לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יהוה לַאֲבֹתֵיכֶם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

וַיֹּאמֶר יהוה אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם, וְנָתְנוּ עַל צִיצִת
הַכָּנָף פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִת, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת
כָּל מִצְוֹת יהוה, וַעֲשִׂיתֶם אֹתָם. וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי
עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל
מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יהוה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יהוה
אֱלֹהֵיכֶם אֱמֶת.

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 horde 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!



לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת כָּל מִצְוֹתָי וִהְיִיתֶם
קְדֹשִׁים לֵאלֹהֵיכֶם.
אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לִהְיוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְהוָה אֱלֹהֵיכֶם אֱמֶת.

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

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

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

Vayomer Adonai–Yah el Moshe laymor. Dabayr el b'nay yisra-el v'amarta alayhem v'asu lahem tzitzit al kanfay vi-g'dayhem l'dorotom. V'nat'nu al tzitzit hakanaf p'til t'khaylet. V'haya lakhem l'tzitzit ur'item oto uz'khar'tem et kol mitzvot Adonai–Yah va-asitem otam. V'lo taturu akharay l'vavkhem v'akharay aynaykhem asher atem zonim akharayhem. L'ma-an tiz'k'ru va-asitem et kol mitzvotai v'h'yi-tem k'doshim laylohaykhem. Ani Adonai–Yah Elohaykhem asher hotzayti et'khem mayeretz mitz'ral-yim li-h'yot lakhem laylohim ani **Adonai–Yah Elohaykhem emet.**

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

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

Fixing Our Yearning for Freedom

מִי כָמֹכָה בָּאֵלִם יהוה, מִי כָמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,

Mee cha-mochah ba-ayleem Adonai, mee ka-mochah nedar bakodesh

Who is like You among the gods that are worshipped?
Who is like You glorious and holy?

נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא. יהוה יִמְלֹךְ לְעוֹלָם וָעֶד

Nora t'heelot osay feleh. Adonai yimloch l'olam va-ed.

Awesome in splendor, amazing in miracles.
The ETERNAL will reign forever and ever!

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



Tzur yisra'el kumah b'ezrat yisra'el

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל

U'feday khinumekha yehudah veyisra'el.

וּפְדֵה כִנְאֻמֶךָ יְהוּדָה וְיִשְׂרָאֵל.

Go'alaynu Adonai tz'va'ot shemo

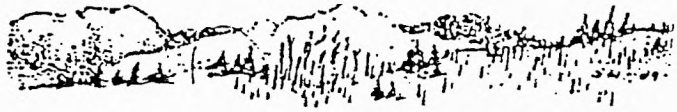
גּוֹאֲלֵנוּ יהוה צְבָאוֹת שְׁמוֹ

Kedosh Yisrae'l.

קְדוֹשׁ יִשְׂרָאֵל.

Baruch Atah Adonai Ga'al Yisra'el.

בָּרוּךְ אַתָּה יהוה גָּאַל יִשְׂרָאֵל.



We are opening up
in sweet surrender to:

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

עַמִדָה *Amida*

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

Only between Rosh HaShanah & Yom Kippur

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

מֶלֶךְ	*Melech*	Mover and pathfinder
עוֹזֵר	*ozeyr*	Helper of spirit to live in limitations
וּמוֹשִׁיעַ	*umo'shiah*	And rescuer from limitations
וּמָגֵן.	*umageyn.*	Shielder of the heart.
בָּרוּךְ אַתָּה יְיָ	*Baruch ata Adonai*	Channel though me your blessings, Yah!
מָגֵן אַבְרָהָם	*Mageyn Avraham*	The shield of Abraham
וְעֶזְרַת שָׂרָה.	*ve'ezrat Sarah.*	and Sarah.

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

Kedushah

		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)
נְקַדֵּשׁ אֶת שִׁמְךָ	*N'kadeysh et shimcha*	Our actions of kindness and love are our way to
בָּעוֹלָם	*ba-olam*	Sanctify your name in this world
כְּשֵׁם שֶׁמַּקְדִישִׁים אוֹתוֹ	*k'sheym sh'makdishim otoh*	Just as they sanctify it
בִּשְׁמֵי מָרוֹם.	*bishmay ma'rom.*	In the upper world of insight
כַּכָּתוּב	*Ka-ka-tuv*	By songs and by words:
עַל-יַד נְבִיאֶךָ.	*al-yad n'viyechah.*	Through the instrument of prophecy
וְקָרָא זֶה אֶל זֶה	*Vekara zeh El zeh*	By a surge of energy
וְאָמַר:	*v'amar:*	Passing between poles of consciousness:
קָדוֹשׁ	*Kadosh*	"Exquisite God connection
קָדוֹשׁ	*Kadosh*	Sacred
קָדוֹשׁ	*Kadosh*	Holiness
יהוה צְבָאוֹת	*Adonai tzeva'ot*	The Singularity with a Multitude of Manifestations
מְלֹא כָל-הָאָרֶץ כְּבוֹדוֹ	*Melo kol ha-aretz kevodo*	Every ounce of being is filled With the Divine luminosity"
אָז בְּקוֹל	*az b'kol*	In response
רַעַשׁ גָּדוֹל	*ra-ash gadol*	With huge noise
אַדִּיר וְחָזָק	*adir v'chazak*	Overwhelming the equilibria of identity
מַשְׁמִיעִים קוֹל	*mashmiyim kol*	Opening the self to echo the Divine vibration
מִתְנַשְּׂאִים	*mit-na'seem*	Lifting themselves
לְעֻמַּת שְׂרָפִים	*l'umat serafim*	To bring the self into angelic consciousness
לְעֻמָּתָם	*l'umatam*	Mirroring the passion of the self
בָּרוּךְ יֹאמֵרוּ.	*baruch yohmeyru.*	An influx of receptive flow is released:
בָּרוּךְ	*Baruch*	"Blessed be
כְּבוֹד-יְיָ	*kevod-adonai*	the Divine luminosity
מִמְּקוֹמוֹ.	*mimkomo.*	in touch with the center of the universe."

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

from one state of being through each permutation of transformation	לְדוֹר וָדוֹר	From generation to generation
We maintain the thread of connectivity	נַגִּיד גָּדְלֶךָ	we will tell of Your Greatness
until victories of victories of awareness.	וּלְנֵצַח נְצָחִים	And to eternity of eternities
within unknown realms of holiness are realized	קְדֻשָּׁתְךָ נַקְדִּישׁ,	Your holiness we will make sacred.
Increasing acknowledgement of the Force	וְשִׁבְחֲךָ אֱלֹהֵינוּ	And Your praise, our God
from where we start here	מִפִּינוּ	From our mouths
will never depart	לֹא יָמוּשׁ	Will not depart
until time and space end.	לְעוֹלָם וָעֶד,	for ever and on.
For the Force moves dynamically, evolves	כִּי אֵל מֶלֶךְ גָּדוֹל	For You are God, a great king
Yet is Sacred in all its iterations.	וְקָדוֹשׁ אָתָּה.	And You are Holy.
Let me channel Your blessing, Yah!	בָּרוּךְ אַתָּה יְיָ,	Blessed are You
Holy Force.	הָאֵל הַקָּדוֹשׁ.	The holy God.

* On Holidays, See below.

May the Inner Moses in each of us awake in delight	יִשְׂמַח מֹשֶׁה	May Moses rejoice
In the gift of its mission as agent of transformation, renewed on Shabbat	בְּמַתְּנַת חֶלְקוֹ,	With the gift of his lot
On weekdays Inner Moses manifests as faithful server	כִּי עֶבֶד נֶאֱמָן	For a faithful servant
and is called to act as ferryperson.	קָרָאתָ לוֹ.	You called him
On Shabbat a thousand lighted crown	כְּלִיל תִּפְאֶרֶת	A beautiful crown
within the inner mind	בְּרֹאשׁוֹ	on his head
is given by the Essence of all crowns.	נָתַתָּ לוֹ	You gave to him
As if the inner guide within us stands before the infinite One, alone	בְּעָמְדוֹ לְפָנֶיךָ	As he stood before You
beyond the known peak of human awareness.	עַל הַר סִינַי.	On Mt. Sinai.

* On, Passover, Shavuot & Succot, go to pgs 40A,

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 Pesaḥ: 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 / Simḥat Torah: the eighth day of festivity, time of our happiness

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

4 קְדֻשַּׁת הַיּוֹם

On Shabbat add the words in brackets.

אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ: וַתִּתֶּן לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ) מוֹעֲדִים לְשִׂמְחָה חַגִּים וּזְמַנִּים לְשָׂשׂוֹן אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם)

Atah ahavtanu veratzita vanu vekidashtanu bemitzvoteḥa vekeravtanu malkenu la'avodateḥa veshimeḥa hagadol vehakadosh aleynu karata.

Vatiten lanu adonay eloheynu
be'ahavah (shabbatot limnuḥah u) mo'adim lesimḥah ḥagim uzmanim lesason et yom (hashabbat hazeh ve'et yom)

On Pesaḥ: חַג הַמַּצּוֹת הַזֶּה זְמַן חֵרוּתֵנוּ

ḥag hamatzot hazeh zeman ḥeruteynu

On Shavuot: חַג הַשָּׁבֻעוֹת הַזֶּה זְמַן מַתַּן תּוֹרָתֵנוּ

ḥag hashavu'ot hazeh zeman matan toratenu

On Sukkot: חַג הַסֻּכּוֹת הַזֶּה זְמַן שִׂמְחָתֵנוּ

ḥag hasukot hazeh zeman simḥatenu

On Shemini Atzeret/Simḥat Torah: הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה זְמַן שִׂמְחָתֵנוּ

hashemini ḥag ha'atzeret hazeh zeman simḥatenu

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם:

(be'ahavah) mikra kodesh zeḥer litzi'at mitzrayim.

For Passover, Shavuot & Succot Only

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 Pesaḥ: the festival of matzot.
On Shavuot: the festival of shavuot.
On Sukkot: the festival of sukkot.
On Shemini Atzeret / Simḥat 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." ↩

For Passover, Shavuot & Succot Only

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יַעֲלֶה וְיָבוֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה
וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
וְזִכְרוֹן יְמוֹת הַמָּשִׁיחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ וְזִכְרוֹן כָּל עַמְּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לִפְלֵיטָה וּלְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם

On Pesaḥ

חַג הַמַּצּוֹת הַזֶּה

On Shavuot:

חַג הַשָּׁבֻעוֹת הַזֶּה

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה

On Shemini Atzeret / Simḥat Torah:

הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפָקְדֵנוּ לִבְרָכָה וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים:
וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ
עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁיֵּעָרֶה עָלֵינוּ
רוּחַ מִמָּרוֹם בַּיּוֹם הַקָּדוֹשׁ הַזֶּה לִכּוֹנֵן אֶת־אֶרֶץ יִשְׂרָאֵל לְחַדֵּשׁ וּלְקַדֵּשׁ
אוֹתָהּ לַעֲבוֹדָתֶךָ וְשָׁכַן בָּאָרֶץ שָׁלוֹם חֹפֶשׁ צֶדֶק וּמִשְׁפָּט כַּכָּתוּב
עַל־יַד נְבִיאֶךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יהוה מִירוּשָׁלָיִם: וְנֶאֱמַר
לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־
יהוה כַּמַּיִם לַיָּם מְכַסִּים: ←

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

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וְהַשִּׂיאֵנוּ יהוה אֱלֹהֵינוּ אֶת בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם לְשִׂמְחָה
וּלְשָׂשׂוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ (אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ) קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ
שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן (שַׁבָּת
וּ)מוֹעֲדֵי קָדְשֶׁךָ וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ: בָּרוּךְ אַתָּה יהוה
מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים: ←

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

For Passover, Shavuot & Succot Only

And both sides of the Tree of Life	וּשְׁנֵי לוּחוֹת	And two tablets
Our essential diamond nature	אֲבָנִים	of stone
is being transmittted to the ordinary personality	הוֹרִיד בְּיָדוֹ,	you brought down by his hand
In which is found the pattern	וְכָתוּב בָּהֶם	And You wrote on them
of the analog of Shabbat	שְׁמִירַת שַׁבָּת.	the preservation of Shabbat
as it was first evoked from Creation by the keys to the universe's mysteries:	וְכֵן כָּתוּב בְּתוֹרָתֶךָ:	And so it is written in Your Torah:
They never fall from keeping the consciousness	וְשָׁמְרוּ	"They shall keep
the evolutions from the straightness from God	בְּנֵי יִשְׂרָאֵל	the children of Israel
concerning the seven patterns	אֶת הַשַּׁבָּת,	the Shabbat
activating the	לַעֲשׂוֹת אֶת	To do the
seventh pattern	הַשַּׁבָּת	The Shabbat
in their states of incarnation	לְדוֹרֹתָם	Unto their generations
a binding soul–analog.	בְּרִית עוֹלָם.	an eternal covenant.
Between the Source and the	בֵּינִי וּבֵין	Between me and between
the evolutions from the straightness from God	בְּנֵי יִשְׂרָאֵל	the children of Israel
She lifts high the consciousness	אוֹת הִיא	She is a sign
amidst the dimness	לְעֹלָם,	For ever and ever,
because the six patterns	כִּי שֵׁשֶׁת יָמִים	That in six days
became activated through the Four patterned Conector	עָשָׂה יְיָ	God made
throughout the upper two worlds	אֶת הַשָּׁמַיִם	the heaven
and the lower two worlds	וְאֶת הָאָרֶץ,	and the earth
That on the seventh pattern	וּבַיּוֹם הַשְּׁבִיעִי	and on the seventh day
the external field recesses and the universal field intensifies.	שָׁבַת וַיִּנָּפַשׁ.	Yah ceased and rested."

And Shabbat consciousness was not opened	וְלֹא נָתַתּוֹ	And it was not given
by the Four–patterned one, our Force–Center	יְיָ אֱלֹהֵינוּ	by Yah our God
to being received by the nationalists who are concerned with dividing the earth	לְגוֹיֵי הָאֲרָצוֹת,	to the peoples of the lands
Shabbat did not pass along generational lines	וְלֹא הִנְחַלְתּוֹ	And it was not inherited
guided by the Mover across time	מַלְכֵּנוּ	by our king
To those crystallized in the static	לְעוֹבְדֵי פְסִילִים,	to the servants of statues
And in the respite of the Shabbat release	וְגַם בִּמְנוּחָתוֹ	Also in its rest
they cannot relax as home	לֹא יִשְׁכְּנוּ	They don't live
those inured to calm.	עֲרֵלִים.	the uncircumcised.
But to those who are evolving along the lines of becoming straight to God,	כִּי לְיִשְׂרָאֵל	But to the children of Israel
However their present consciousness,	עַמְּךָ	Your people
It is opened through love.	נָתַתּוֹ בְּאַהֲבָה,	You gave it with love
Even to those with only seeds of consciousness	לְזֶרַע יַעֲקֹב	To the seed of Jacob
Inside of whom You are becoming alive.	אֲשֶׁר בָּם בָּחָרְתָּ.	Whom you thus chose.
Even those, however their current dimness	עַם	A nation
As they increase in sacred awareness of the seventh pattern	מְקַדְּשֵׁי שְׁבִיעִי,	Sanctifying the seventh
will all become flooded,	כֻּלָּם יִשְׂבְּעוּ	All become sated
ecstatic in the fitting together of all	וְיִתְעַנְּגוּ מִטּוּבֶךָ,	and enjoy your goodness
As through the seven pattern	וּבַשְּׁבִיעִי	And on the seventh
Divine Will is discovered	רָצִיתָ בּוֹ	You find favor
And exquisite sensitivity made available.	וְקִדַּשְׁתּוֹ,	And make it holy
"The day yearned for by all the other days"	חֶמְדַּת יָמִים	"Delightful among days"
You evoked it out of your very self	אוֹתוֹ קָרָאתָ,	You called it
Signal	זֵכֶר	reminder
to restart the earliest processes of Being.	לְמַעֲשֵׂה בְרֵאשִׁית.	of the act of Creation.

Our Root Power;	אֱלֹהֵינוּ Our God
And Root Power of all our ancestors;	וֵאלֹהֵי הוֹרֵינוּ, And god of our parents,
Channel special focus	רְצֵה נָא Desire, please
In meeting us as we rise through Shabbat Energy	בְּמְנוּחָתֵנוּ, In Your rest,
Pour Holiness into our ordinary identities	קַדְּשֵׁנוּ Sanctify us
As we join ourselves through shamanistic acts	בְּמִצְוֹתֶיךָ in Your Commandments
Open us to realize our part in the whole	וְתֵן חֶלְקֵנוּ And grant us our portion
of the keys of the mystery of the universe.	בְּתוֹרָתֶךָ, In Your Torah
Guide us to realize our interlock with all being	שַׂבְּעֵנוּ מִטּוּבֶךָ Satisfy us with Your goodness
and open delight to our souls	וְשַׂמְּחֵנוּ and gladden us
by exposing the wonders that we need	בִּישׁוּעָתֶךָ, in Your salvation
Purify our receptivity,	וְטַהֵר לִבֵּנוּ And cleanse our hearts
to unite with you in all our bodily centers.	לְעָבְדְּךָ בֶּאֱמֶת, to serve You in truth
Connect us with the timelessness of ancient days	וְהַנְחִילֵנוּ And grant us a legacy
Ancient yet most present Center of Awareness	יְיָ אֱלֹהֵינוּ God, our God
Through the love center and the crown chakra	בְּאַהֲבָה וּבְרָצוֹן With love and will
by the exquisite energies of experiential Shabbat	שַׁבַּת קָדְשֶׁךָ, Your holy Shabbat
May we release ourselves into it	וְיָנוּחוּ בוֹ And will rest in it
All of us who are aligning straight to the Force	כָּל יִשְׂרָאֵל All of Israel
Accumulating Power under the analog of Yah.	מְקַדְּשֵׁי שְׁמֶךָ. Who make holy Your name.
Let me channel the Eternal Shekhina Force! In the name of the Divine!	בָּרוּךְ אַתָּה יְיָ, Blessed are You, God
Making Shabbat sensitivity exquisite.	מְקַדֵּשׁ הַשַּׁבָּת: Holy maker of the Shabbat.

Persist Your Crown as we enter the lower centers	רְצֵה, Find favor
from the Eternal into our Existent Force	יְיָ אֱלֹהֵינוּ, Yah, Our God,
Into the dimmed parts of those who struggle to be straight with their Deepest force	בְּעַמְּךָ יִשְׂרָאֵל in your nation Israel
And thread into the deepest intent of their requests	וּבִתְפִלָּתָם שְׁעֵה, And in their prayers, turn
release from coarseness	וְהָשֵׁב And return
this offering	אֶת הָעֲבוֹדָה the service
Into the higher dimensions of the Four Worlds	לִדְבִיר To the Holy of Holies
Into the root dimension	בֵּיתֶךָ, of Your house
And the passions of those who struggle to be straight with their Deepest force	וְאִשֵּׁי יִשְׂרָאֵל, And the fires of Israel
And their true, heartfelt connectings	וּתְפִלָּתָם And their prayers
weave together with Your love.	בְּאַהֲבָה With love
And allow the upper Divine Crown of Pleasure	תְּקַבֵּל בְּרָצוֹן, Receive with favor
And the lower Divine Crown of Desire	וּתְהִי לְרָצוֹן And let it be with favor
to flow into the ongoing life pulse	תָּמִיד always
of the offerings of those who struggle to be straight with their Deepest force	עֲבוֹדַת יִשְׂרָאֵל the Service of Israel
however dim may be their present identifications.	עַמֶּךָ. Your nation.

(בראש-חדש ובחול-המועד אומרים כאן יעלה ויבא)	On *Rosh Khodesh* and Festivals:
Our Root Power;	אֱלֹהֵינוּ Our God
And Root Power of all our ancestors;	וֵאלֹהֵי הוֹרֵינוּ, And God of our parents
Refine and then allow to enter	יַעֲלֶה וְיָבֹא, May it rise up and come

Continued:	On *Rosh Khodesh*	and Festivals:
And cause to reach deeper, and cause to be visible	וְיַגִּיעַ, וְיֵרָאֶה,	And reach and be seen
And engage with deepest Will and perceive clearly	וְיֵרָצֶה, וְיִשָּׁמַע,	And desired and heard
and physically visit, and be present	וְיִפָּקֵד, וְיִזָּכֵר	and revisited and remembered
Our code of awakening; and our availability to Divine visitation;	זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ,	Our memory
and the code that awakened our ancestors;	וְזִכְרוֹן הוֹרֵינוּ,	and the memory of our parents
and the code that awakens the internal evolution wisdom;	וְזִכְרוֹן מָשִׁיחַ	and the memory of Moshiakh
generated from selfless love	בֶּן דָּוִד עַבְדֶּךָ,	Child of David, Your servant
and the code that awakens deep peace,	וְזִכְרוֹן יְרוּשָׁלַיִם	And the memory of Jerusalem
the container of exquisiteness;	עִיר קָדְשֶׁךָ,	Your holy city
and the code that awakens all the dimmed ones;	וְזִכְרוֹן כָּל עַמְּךָ	And the memory of your whole natio
of the collective house of those who align with being straight to the center,;	בֵּית יִשְׂרָאֵל	the house of Israel
triggered by the pre-existent mission	לְפָנֶיךָ,	before you
To release us from present static yet allow all to fit together	לִפְלֵיטָה, לְטוֹבָה,	For an escape for good
with deep wisdom for the sake of spiritual evolution with compassion	לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,	For grace and kindness
aiding aliveness and safety	לְחַיִּים וּלְשָׁלוֹם,	For life and peace
surfing on the energies of this upsurge	בְּיוֹם	On this day of

	לראש-חדש:	(On New M oon)
of the collective of the month encapsulated in this day's energies	רֹאשׁ הַחֹדֶשׁ הַזֶּה	This head of the month
Passover: On this set of leaping energies	לפסח: חַג הַמַּצּוֹת הַזֶּה	(On Passover) this festival of Matzot
Sukkot: On this set of protective net energies	לסכות: חַג הַסֻּכּוֹת הַזֶּה	(On Sukkot) this festival of Booths

Trigger us with the memory code	זָכְרֵנוּ,	Remember us
of the Eternal, deep yet personal Force	יְיָ, אֱלֹהֵינוּ,	Yah, our God
that all energies coalesce together	בּוֹ לְטוֹבָה,	on it for good
that all energies encounter each other in ways that benefit the least aware	וּפָקְדֵנוּ בוֹ לִבְרָכָה,	And revisit us on it for blessir
May these energies provide us with the wonders that we need	וְהוֹשִׁיעֵנוּ בוֹ	And save us
increase the universe's liveability	לְחַיִּים,	to life
and let the sound of the approaching evolutionary leaps	וּבִדְבַר יְשׁוּעָה	And with the word of redemption
to happen with compassion	וְרַחֲמִים,	amd mercy
affect us with compassion and enhancement	חוּס וְחָנֵּנוּ,	Have pity and grace us
and enter us with gentleness	וְרַחֵם עָלֵינוּ	and be merciful to us
giving us the wonders that we actually need.	וְהוֹשִׁיעֵנוּ,	and save us
Towars this goal which you we set our awareness	כִּי אֵלֶיךָ עֵינֵינוּ,	For on You is our Eyes
For you are a force which can move energy	כִּי אֵל מֶלֶךְ	For a kingly God
Enhancing life	חַנּוּן	gracious
and doing so with gentle compassions.	וְרַחוּם אָתָּה.	And compassionate, You are.

Let us vision with our awareness	וְתֶחֱזֶינָה עֵינֵינוּ	And let see our eyes
The re-enchantment	בְּשׁוּבְךָ	In Your return
of the deep heart	לְצִיּוֹן	to Zion
with compassion to all.	בְּרַחֲמִים.	With mercy
And let me voice and channel You, Four-Lettered pattern of Eternity!	בָּרוּךְ אַתָּה יְיָ,	Blessed are you God,
As Your Divine Presence re-enchants	הַמַּחֲזִיר שְׁכִינָתוֹ	The returner of Its *Shekhina*
the deep heart of humanity.	לְצִיּוֹן.	To Zion.

רְצֵה	*Retzay*	*RETZAY*
רְצֵה יהוה אֱלֹהֵינוּ	*Retzay Adonai eloheynu*	Find favor Yah, Our God,
בְּעַמְּךָ יִשְׂרָאֵל	*b'am'cha yisra-eyl*	In the dimmest parts of those who struggle to straight with their Deepest force And in their prayers,
וּבִתְפִלָּתָם	*u'vit'fila'tam.*	
וְהָשֵׁב	*v'ha'sheyv.*	Return from coarseness This offering
אֶת הָעֲבוֹדָה	*et ha'avoda*	
לִדְבִיר	*lid'vir*	So that we can enter Your sanctuary
בֵּיתֶךָ	*beytecha*	
וְאִשֵּׁי יִשְׂרָאֵל	*v'ishey yisra-eyl*	And keep burning the fires of passionate
וּתְפִלָּתָם	*ut'filatam*	commitment of our people
בְּאַהֲבָה תְקַבֵּל	*b'ahava t'kabeyl*	And their true, heartfelt connectings Weave together with Your love. Let our efforts at prayer reflect our intention to be straight with the Divine Force However dim our current level of understanding.
וְתֶחֱזֶינָה עֵינֵינוּ	*v'techezena eyneynu*	Let us vision with our awareness
בְּשׁוּבְךָ לְצִיּוֹן	*b'shuv'cha l'tziyon*	A return of holy and loving energies to Zion,
בְּרַחֲמִים.	*b'rachamim.*	So that it becomes the embodiment and manifestation of compassion.
בָּרוּךְ אַתָּה יהוה	*Baruch ata Adonai*	Let me voice and channel Your presence, God,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.	*hamachazir sh'chinato l'tziyon.*	As your Divine Presence re-enchants the deep heart of humanity and is manifest through the kindness and goodness of our own people in Israel and everywhere.
מוֹדִים אֲנַחְנוּ לָךְ	*Modim anachnu lach*	Offering gratitude To You, God,
שֶׁאַתָּה הוּא יהוה אֱלֹהֵינוּ	*she-ata hu Adonai eloheynu*	Who we address both as personal "Thou" and transcendent "It".
וֵאלֹהֵי הוֹרֵינוּ	*v'eloheynu horeynu*	The Eternal and our Energizing power And the energizing power of our ancestors Through space and time.
לְעוֹלָם וָעֶד,	*l'olam va-ed,*	
צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ	*tzur chayeynu mageyn yish'eynu*	Artist in our lives Guarding the wonders that we really need
אַתָּה הוּא לְדוֹר וָדוֹר.	*ata hu l'dor vador.*	You are both a personal experience and a transcendent reality

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

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

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכַל-הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כַּל-יִשְׂרָאֵל, וְעַל כַּל יוֹשְׁבֵי תֵּבֵל וְאִמְרוּ אָמֵן.

My Force
Let me be careful Not to dissipate (through inattention or narcissism) the real connection attained here And let my lips
Guard from passing words which might mislead me or others.
And from the inner critics already at work in my consciousness to downwardly shift the positive effects of this service.
Let my spirit exude humbling confidence
And let my Spirit be undefensively nurturing
To all that is.
Let my attention focus on further opening my heart
To Your ongoing teachings, which the keys to the universe.
And to the ways of joining my personal path to the Highest Self
Let my spirit run wild.
And to those parts within me that are inclined
To bring me thoughts that will create imbalance and push me toward negativity
Quickly disassociate their inner allies
And lighten the anxiety behind their concerns.
Make my life be a manifestation of the highest hopes that are invested in Your Name
And a manifestation of the power that comes from being connected to You
And a manifestation of the holiness that can flow from You to us.
And a way of making Your Torah be instantiated in the world we humans co-create with you.
For the sake of rescuing
Your friend, the personality I call myself
Let your powerful reality be a saving answer to my life.
Let me transcend elements of my small consciousness so that I can see the big picture and contribute in a positive way to the next stage in the evolution of the universe.
Let me fully recognize that my well being and the well being of all whom I love depends upon the well being of everyone else alive today, and on the well being of this our planet earth-so let me contribute positively to their welfare and to the sustainability of the planet.
Let it be Your will
That these words of my mouth
And the meditation of my heart
Be acceptable before You
My Rock and My Redeemer
You who make peace and integrity in the high places
Bring common purpose into this actualized world
Wholeness into our personalities
And into the personalities of all who struggle to make the world right with God,
And into the personalities of all who dwell on this planet and all who struggle to keep the planet alive,
And we will guard these intentions with help from your Faithful Force, always seeking Tikkun of self and Tikkun of the world, and remaining seriously committed to being Your partner and the highest embodiment we can possibly be of Your loving and healing energy. Ameyn.

Translated by Zalman Schachter-Shalomi, Shabbat morning

צָמְאָה נַפְשִׁי לְאֱלֹהִים לְאֵל חָי. לִבִּי וּבְשָׂרִי יְרַנְּנוּ לְאֵל חָי

אֵל אֶחָד בְּרָאָנִי.	*A*ll potent God! You made me
וְאָמַר חָי אָנִי.	"Alive I am," You told me
כִּי לֹא יִרְאַנִי.	"Yet no one's eyes can see Me
הָאָדָם וָחָי:	Remaining flesh - alive."
לִבִּי וּבְשָׂרִי	My heart and my flesh
יְרַנְּנוּ	They sing to You,
לְאֵל חָי	To You the Source of Life!

בָּרָא כֹל בְּחָכְמָה.	*B*rought forth we were by intent
בְּעֵצָה וּבִמְזִמָּה.	In counsel and consent
מְאוֹד נֶעֱלָמָה.	Yet hidden is the plan's intent
מֵעֵינֵי כָל חָי:	From us who are alive
לִבִּי...	
דָּם עַל כָּל כְּבוֹדוֹ.	*R*esplendent in Your glory
כָּל פֶּה יְחַוֶּה הוֹדוֹ.	All tales are but Your story
בָּרוּךְ אֲשֶׁר בְּיָדוֹ.	Praise to You who is pouring
נֶפֶשׁ כָּל חָי:	Into our souls our life
לִבִּי...	
הַבְדִּיל נִיבֵי תָם.	*H*ow generous on Your side
חֻקִּים לְהוֹרוֹתָם.	To teach us laws which guide
אֲשֶׁר יַעֲשֶׂה אוֹתָם.	Those who by them abide
הָאָדָם וָחָי:	As sources of good life
לִבִּי...	
מִי זֶה יְצַטַדֵּק.	*M*ight we be ever right
נִמְשַׁל לְאָבָק דַּק.	And live all in the light
אֱמֶת כִּי לֹא יְצַדַּק.	What am I but a mite
לְפָנֶיךָ כֹל חָי:	And yet You give us life

בְּלֵב יֵצֶר חָשׁוּב.
כִּדְמוּת חֲמַת עַכְשׁוּב.
וְאֵיכָכָה יָשׁוּב.
הַבָּשָׂר הֶחָי׃
לִבִּי...

נְסוּגִים אִם אָבוּ.
וּמִדַּרְכָּם שָׁבוּ.
טֶרֶם יִשְׁכָּבוּ.
בֵּית מוֹעֵד לְכָל חָי׃
לִבִּי...

עַל כֹּל אַהוֹדֶךָּ.
כָּל פֶּה תְּיַחֲדֶךָּ.
פּוֹתֵחַ אֶת יָדֶיךָ.
וּמַשְׂבִּיעַ לְכָל חָי׃
לִבִּי...

זְכוֹר אַהֲבַת קְדוּמִים.
וְהַחֲיֵה נִרְדָּמִים.
וְקָרֵב הַיָּמִים.
אֲשֶׁר בֶּן יִשַׁי חָי׃
לִבִּי...

רְאֵה לִגְבֶרֶת אֱמֶת
שְׁפָחָה נוֹאֱמֶת.
לֹא כִי בְנֵךְ הַמֵּת.
וּבְנִי הֶחָי׃
לִבִּי...

אֶקּוֹד עַל אַפִּי
וְאֶפְרוֹשׂ לְךָ כַּפִּי.
עֵת כִּי אֶפְתַּח פִּי.
בִּנְשְׁמַת כָּל חָי׃

לִבִּי...

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

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

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

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

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

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

A Prayer of Global Judaism

Lord of the Universe,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ten Commitments

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

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

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

2. Idolatry

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

3. Do not take God in Vain

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

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

4. Observe the Sabbath

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

5. Honor your mother and father

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

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

6. Do not murder

Aware of the suffering caused by wars, environmental irresponsibility, and eruptions of violence, I vow to recognize the 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

מַה גַדְלוּ

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

מַה גַדְלוּ מַעֲשֶׂיךָ יָהּ

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

מְאוֹד עַמְקוּ מַחְשָׁבוֹתֶיךָ

How great are Your deeds

Your thoughts are so deep

11. Halayl: Songs of Praise

(1) The Blessing

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
Baruch Atah Adonai Elohaynu melech ha-olam
You abound in blessings, ETERNAL our GOD, SOURCE of all creation,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְרֹא אֶת הַהַלֵּל.
asher kid'dshanu b'mitzvotav v'tzivanu likro et ha-halayl.
for making us holy with Your mitzvot and commanding us to recite the Halayl.

(2) Psalm 113

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יהוה, הַלְלוּ אֶת שֵׁם יהוה:
Praise YAH! Praise the One you servants of YAH, praise the name of the One.
יְהִי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:
Blessed be the name of the ETERNAL from this time forth and into eternity.
מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ, מְהֻלָּל שֵׁם יהוה:
From sunrise to sunset the HOLY ONE's name is to be hailed.
רָם עַל כָּל גּוֹיִם יהוה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
ADONAI is high above all nationalities, SHECHINAH is above the heavens.
מִי כַּיָי אֱלֹהֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:
Who is like the One, our GOD, Who dwells on high, in deep?
הַמַּשְׁפִּילִי לִרְאוֹת, בַּשָּׁמַיִם וּבָאָרֶץ.
Who looks within to behold the things that are on heaven and on earth!
מְקִימִי מֵעָפָר דָּל, מֵאַשְׁפֹּת יָרִים אֶבְיוֹן:
Who raises up the poor from the dust, and lifts the needy from the ash heap,
לְהוֹשִׁיבִי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.
Who raises the all folks to [a sense o]f nobility, with the nobles of the people.
מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת ,אֵם הַבָּנִים שְׂמֵחָה הַלְלוּיָהּ:
Who gives the barren woman a home, and makes her a joyful mother of children. Halleluyah!

(3) Psalm 114

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם, בֵּית יַעֲקֹב מֵעַם לֹעֵז.
B'tzayt Yisrael mi'mitzrayim, bayt Ya'akov may-am lo-aze,
When Israel went from Egypt, the house of Jacob from a people of foreign tongue;

הָיְתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׂרָאֵל מַמְשְׁלוֹתָיו.
Ha-y'tah Yehudah l'kad-sho, Yisrael mam-sh'lotav.
Judah was his sanctuary, and Israel his dominion.

הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יִסֹּב לְאָחוֹר:
Ha-yam ra'ah vay-anos, hay-ardayn yisov liahchor.
The sea saw it, and fled; the Jordan was driven back.

הֶהָרִים רָקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנֵי צֹאן.
Heh-harim rak'du ch'aylim, g'va'ot kiv'nay tzone.
The mountains skipped like rams, and the hills like lambs.

מַה לְּךָ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסֹּב לְאָחוֹר.
Mah l'chah hayam, ki tanus, hay-ardayn tisov l'achor.
What's with you sea that you flee? Why are you are driven back Jordon?

הֶהָרִים תִּרְקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנֵי צֹאן.
Heh-harim tirk'doo ch'aylim, g'va'ot kiv'nay tzone.
Why do you skip like rams mountains? And you, hills, like lambs?

מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ, מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב.
Mileef'nay Adon chuli aretz, mileef'nay Elohay Ya'akov.
Tremble, earth, at the PRESENCE of the ETERNAL, at the PRESENCE of the GOD of Jacob;

הַהֹפְכִי הַצּוּר אֲגַם מָיִם, חַלָּמִישׁ לְמַעְיְנוֹ מָיִם:
Ha-hofchi hatzoor ahgahm mayim, chahlahmeesh l'mayno mayim.
Who turned the rock into a pool of water, the flint into a fountain of waters.

(4) Psalm 115

לֹא לָנוּ יהוה לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כָּבוֹד, עַל חַסְדְּךָ עַל אֲמִתֶּךָ.
Not to us! ADONAI, not to us, but to Your Name give glory,
But for Your kindness, and for Your Truth's sake.

לָמָּה יֹאמְרוּ הַגּוֹיִם, אַיֵּה נָא אֱלֹהֵיהֶם. וֵאלֹהֵינוּ בַשָּׁמָיִם כֹּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצַבֵּיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ, אַף לָהֶם וְלֹא יְרִיחוּן.
יְדֵיהֶם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ, לֹא יֶהְגּוּ בִּגְרוֹנָם. כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם,
כֹּל אֲשֶׁר בֹּטֵחַ בָּהֶם: יִשְׂרָאֵל בְּטַח בַּיהוה, עֶזְרָם וּמָגִנָּם הוּא. בֵּית אַהֲרֹן בִּטְחוּ בַיהוה,
עֶזְרָם וּמָגִנָּם הוּא. יִרְאֵי יהוה בִּטְחוּ בַיהוה, עֶזְרָם וּמָגִנָּם הוּא:

יְהוָה זְכָרָנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן וּמִרְיָם.

Adonai z'cha-ranu y'va-raych, Y'varech et bayt Yisrael, y'varech et bayt Aharon v'Miriam,

THE HOLY ONE has been mindful of us; the One Who will bless us;
The ONE Who will bless the house of Israel The ONE Who will bless the house of Aaron & Miriam

יְבָרֵךְ יִרְאֵי יְהוָה, הַקְּטַנִּים עִם הַגְּדֹלִים.

Y'va-rech yir'ay Adonai, haktaneem eem hag'doleem.

Who will bless those in awe of the One, both small and great.

יֹסֵף יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.

Yosef Adonai aleychem, aleychem v'al b'naychem,

May the Source of Blessing increase you more and more, you and your children.

בְּרוּכִים אַתֶּם לַיהוָה, עֹשֵׂה שָׁמַיִם וָאָרֶץ.

B'ruchim atem ladonai, oseh shamayim va-aretz.

May you be blessed of the ONE who makes heaven and earth.

הַשָּׁמַיִם שָׁמַיִם לַיהוָה, וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.

Ha-shamayim shamayim ladonei, v'ha-aretz natah liv-nay adam,

The heavens are the heavens of the ETERNAL; but the earth is given to the children of the land.

לֹא הַמֵּתִים יְהַלְלוּ יָהּ, וְלֹא כָּל יֹרְדֵי דוּמָה.

Lo hamaytim y'halleluyah, v'lo kol yorday doomah.

The dead cannot praise the LORD, nor can any who go down into silence.

וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

Va-anach-nu n'vahrech Yah, maya-tah v'ad olam.

But we will bless ADONAI from now until forever. Praise YAH!

(5) Psalm 116

אָהַבְתִּי כִּי יִשְׁמַע יְהוָה, אֶת קוֹלִי תַּחֲנוּנָי.

I love it that the CENTER OF REALITY can actually hear my voice and my prayer;

כִּי הִטָּה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא:

The ONE Who has heard me. I will call upon the Holy One as long as I live.

אֲפָפוּנִי חֶבְלֵי מָוֶת, וּמְצָרֵי שְׁאוֹל מְצָאוּנִי צָרָה וְיָגוֹן אֶמְצָא.

The cords of death surrounded me, and the pains of Sheol seized me. I found sorrow and agony.

וּבְשֵׁם יְהוָה אֶקְרָא, אָנָּה יְהוָה מַלְּטָה נַפְשִׁי.

Then I called upon the name of GOD; O LORD, I beseech You, save my soul.

חַנּוּן יְהוָה וְצַדִּיק, וֵאלֹהֵינוּ מְרַחֵם.

Gracious is Adonai, and righteous; our GOD is merciful.

שֹׁמֵר פְּתָאִים יְהוָה דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ...

The LORD is Guardian of the simple; I was brought low, and was saved.

שׁוּבִי נַפְשִׁי לְמְנוּחָיְכִי, כִּי יְהוָה גָּמַל עָלָיְכִי.

Shuvee nafshee limnu-cha-y'chee, kee hashem gamal ala-y'chee.

Return again, my soul, for Hashem has been good to you.

כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת עֵינִי מִן דִּמְעָה,

Kee chilatz-ta nafshee mima-vet et ay-nee min dimah

You have delivered me from death, my eye from tears,

אֶת רַגְלִי מִדֶּחִי...

et raglee mideh-chee.

my foot from stumbling...

...אֶתְהַלֵּךְ לִפְנֵי יהוה, בְּאַרְצוֹת הַחַיִּים.
I will walk before Hashem in the land of the living.
הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד.
I kept faith, even when I said, I am greatly afflicted;
אֲנִי אָמַרְתִּי בְחָפְזִי כָּל הָאָדָם כֹּזֵב
I said in my haste, All people are false.
מָה אָשִׁיב לַיהוה, כָּל תַּגְמוּלוֹהִי עָלָי.
How shall I repay Hashem for all that has been done for me?
כּוֹס יְשׁוּעוֹת אֶשָּׂא, וּבְשֵׁם יהוה אֶקְרָא.
I will raise the cup of salvation, and call upon the name of the Adonai.
נְדָרַי לַיהוה אֲשַׁלֵּם, נֶגְדָּה נָּא לְכָל עַמּוֹ.
I will pay my vows to the LORD now in the presence of all his people.
יָקָר בְּעֵינֵי יהוה הַמָּוְתָה לַחֲסִידָיו...
Precious in the sight of the LORD is the death of his chassidim.

...אָנָּה יהוה כִּי אֲנִי עַבְדֶּךָ אֲנִי עַבְדְּךָ, בֶּן אֲמָתֶךָ פִּתַּחְתָּ לְמוֹסֵרָי...
Anah Hashem, anah Hashem, kee anee avd'cha.
Anee avd'cha ben amateh-cha pitach-ta l'mosayrai.
Listen GOD, I am Your servant; I am Your servant,
the child of Your daughter; You have removed my chains.

...לְךָ אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם יהוה אֶקְרָא.
I will offer to You the sacrifice of thanksgiving, and will call upon the name of the One.
נְדָרַי לַיהוה אֲשַׁלֵּם נֶגְדָּה נָּא לְכָל עַמּוֹ.
I will pay my vows to the LORD now in the presence of all his people,
בְּחַצְרוֹת בֵּית יהוה בְּתוֹכֵכִי יְרוּשָׁלָיִם הַלְלוּיָהּ
In the courts of the LORD's house, in the midst of you, Jerusalem. Praise YAH!

(6) Psalm 117

הַלְלוּ אֶת יהוה, כָּל גּוֹיִם, שַׁבְּחוּהוּ כָּל הָאֻמִּים.
Hahl'lu et Adonai, kol goyim, sha-b'chu-hu kol ha-oo-meem.
Listen all nations, Praise the HOLY ONE. Praise the ONE, all peoples.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ,
Ki ga-var aleynu, aleynu chahsdo,
For incredible is Divine kindness to all of us;
וֶאֱמֶת יהוה לְעוֹלָם הַלְלוּיָהּ׃
veh-emet Adonai l'olam halleluyah.
and the truth of the ETERNAL ONE is for ever. Praise YAH!

(7) Psalm 118

הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ׃

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

יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ׃

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

יֹאמְרוּ נָא בֵית אַהֲרֹן וְמִרְיָם, כִּי לְעוֹלָם חַסְדּוֹ׃

Yomru na bayt Aharon v'Miriam, kee l'olam chasdo.
Let the house of Aaron & Miriam now say, that his loving kindness endures for ever.

יֹאמְרוּ נָא יִרְאֵי יהוה, כִּי לְעוֹלָם חַסְדּוֹ׃

Yomru na yir'ay Adonai, kee l'olam chasdo.
Let now those who are in awe of the Omnipresent say,
"The Source of loving kindness is boundless."

מִן הַמֵּצַר קָרָאתִי יָהּ, עָנָנִי בַמֶּרְחָב יָהּ.

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.

יהוה לִי לֹא אִירָא, מַה יַּעֲשֶׂה לִי אָדָם...

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

...יהוה לִי בְּעֹזָרָי, וַאֲנִי אֶרְאֶה בְשֹׂנְאָי.
טוֹב לַחֲסוֹת בַּיהוה, מִבְטֹחַ בָּאָדָם.
טוֹב לַחֲסוֹת בַּיהוה מִבְטֹחַ בִּנְדִיבִים.
כָּל גּוֹיִם סְבָבוּנִי בְּשֵׁם יהוה כִּי אֲמִילַם.
סַבּוּנִי גַם סְבָבוּנִי בְּשֵׁם יהוה כִּי אֲמִילַם.
סַבּוּנִי כִדְבֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם יהוה כִּי אֲמִילַם.
דָּחֹה דְחִיתַנִי לִנְפֹּל, וַיהוה עֲזָרָנִי...

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

עָזִּי וְזִמְרָת יָהּ יהוה, וַיְהִי לִי לִישׁוּעָה...

Awzi v'zim-rot Yah, Va-y'hee lee lee-shuah.
Yah is my strength and song. In Yah was my salvation.

Who is my strength? Who is my song? Who is my help when things go wrong?
In every heart there dwells the One, Creator of earth, moon, and sun.
In times of joy, in times of need the Light of God is like a seed.
Planted deep within the soul, Guiding Source that makes us whole.

קוֹל רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים.
The voice of rejoicing and salvation is in the tents of the righteous.
יְמִין יהוה עֹשָׂה חָיִל.
The right hand of the LORD does bravely.
יְמִין יהוה רוֹמֵמָה, יְמִין יהוה עֹשָׂה חָיִל.
The right hand of the LORD is exalted; the right hand of the LORD does bravely.

לֹא אָמוּת כִּי אֶחְיֶה, וַאֲסַפֵּר מַעֲשֵׂי יָהּ.
I shall not die, but live, and declare the doings of YAH.
יַסֹּר יִסְּרַנִּי יָהּ, וְלַמָּוֶת לֹא נְתָנָנִי...
YAH has chastised me intensely ; but has not given me over to death.

Music by A. Hirschfield or Shlomo Carlebach

...פִּתְחוּ-לִי שַׁעֲרֵי-צֶדֶק אָבֹא-בָם,
Pitchu lee pitchu lee sha-aray tzedek avo vam,
Open to me the gates of righteousness,
אָבֹא-בָם, אֹדֶה יָהּ:
avo vam, avo vam odeh Yah:
I will enter and praise YAH.
...זֶה-הַשַּׁעַר לַיהוָה צַדִּיקִים יָבֹאוּ בוֹ...
Zeh hasha-ar L'Adonai tzadeekeem yavo-oo voe.
This is the gateway to GOD, the righteous enter here.

...אוֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי-לִי לִישׁוּעָה:
Odechah ki aneeytahni, vat'hee lee liyshuah
אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה:
Ehven ma'ahsu habonim, haytah l'rosh pinah
מֵאֵת יְהוָה הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ...
May'ayt Adonai haytah zot, hee niflaot b'aynaynu
זֶה-הַיּוֹם עָשָׂה יְהוָה נָגִילָה וְנִשְׂמְחָה בוֹ
Zeh hayom asah Adonai, nagilah v'nism'chah vo.

Music by R. Yitzchak Husbands-Hankin

...זֶה-הַיּוֹם עָשָׂה יְהוָה נָגִילָה וְנִשְׂמְחָה בוֹ...
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

...אָנָּא יהוה הוֹשִׁיעָה נָּא
Ana Adonai hosheah na
Please, ADONAI, save us.
אָנָּא יהוה הַצְלִיחָה נָּא
Ana Adonai hatzlee-chah na
Please, ADONAI, grant us success.

בָּרוּךְ הַבָּא בְּשֵׁם יהוה, בֵּרַכְנוּכֶם מִבֵּית יהוה.
Blessed is the One who comes in the name of Hashem.
We have blessed you from the house of Adonai.

אֵל יהוה וַיָּאֶר לָנוּ, אִסְרוּ חַג בַּעֲבֹתִים, עַד קַרְנוֹת הַמִּזְבֵּחַ.
God is the One who has shown us light;
bind the sacrifice with cords to the horns of the altar.

אֵלִי אַתָּה וְאוֹדֶךָּ אֱלֹהַי אֲרוֹמְמֶךָּ.
You are my God, and I will praise You; You are my God, I will exalt You.

הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
O give thanks to the Lord; for he is good; for his loving kindness endures for ever.

(8) Conclusion of Halayl

יְהַלְלוּךָ יהוה אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ, וַחֲסִידֶיךָ צַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ,
All Your works will praise You, Eternal our God, and Your enthusiastic ones, the righteous, who do Your will,

וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ
and Your entire people, the House of Israel, with glad song will thank, bless, praise, glorify,

וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת שִׁמְךָ מַלְכֵּנוּ,
exalt, sanctify, and proclaim Your Name, our Sovereign One.

כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְךָ נָאֶה לְזַמֵּר,
For to You "Tov L'hodot" is fitting, and to Your name it is pleasing to sing

כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
Since from world to world, forever and ever You are Ayl.

בָּרוּךְ אַתָּה יהוה, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.
Blessed are You, Abundant One, the Sovereign addressed in every praise.

On Rosh Chodesh and Chol HaMoed chant the whole kaddish below

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא
בְּרִיךְ הוּא לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן:

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן
דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא וְאִמְרוּ **אָמֵן:**

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ **אָמֵן:**
עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ **אָמֵן:**

Alaynu is on page 221

קְרִיאַת הַתּוֹרָה Torah Service

Service for Removing the Torah From the Ark

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

אֵין כָּמוֹךָ בָּאֱלֹהִים אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ

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

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

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר

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

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

יהוה מֶלֶךְ יהוה מָלָךְ יהוה יִמְלֹךְ לְעוֹלָם וָעֶד

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

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

יהוה עֹז לְעַמּוֹ יִתֵּן יהוה יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם

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

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

אַב הָרַחֲמִים הֵיטִיבָה בִרְצוֹנְךָ אֶת צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם

כִּי בְךָ לְבַד בָּטָחְנוּ מֶלֶךְ רָם וְנִשָּׂא אֲדוֹן עוֹלָמִים

Av harakhamim haytiva virtzonekha et tzion. Tivneh khomot yerushalayim.
Ki v'kha l'vad batakhnu. Melekh el ram v'nisa daon olamim.

Compassionate Father; be good to Zion, help in the peaceable rebuilding of Jerusalem. We turn to You because You are our only contant resource, the one Honest Ruler, Ultimate Master of all Worlds.

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה:

קוּמָה יהוה וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ

Vayehi bin'so-a ha-aron vayomer Moshe: Kuma Adonai v'yafutzu oy'veka v'yanusu m'sanekha mipanekha.

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

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְיָ מִירוּשָׁלָיִם

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

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

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ

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

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

Open the Ark and recite:

בְּהּ אֲנָא רַחִיץ, וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא אֲנָא אֵמַר תֻּשְׁבְּחָן.
יְהֵא רַעֲוָא קֳדָמָךְ, דְּתִתְפַּתַּח לִבָּאִי בְּאוֹרַיְתָא, וְתַשְׁלִים מִשְׁאֲלִין
דְּלִבָּאִי, וְלִבָּא דְכָל עַמָּךְ יִשְׂרָאֵל. לְטַב וּלְחַיִּין וְלִשְׁלָם. אָמֵן.

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

First Leader, then Congregation:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

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

First Leader, then Congregation:

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קָדוֹשׁ [וְנוֹרָא] שְׁמוֹ.

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

Leader only:

גַּדְּלוּ לַיהוה אִתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו

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

(Torah is taken around to the congregation)

לְךָ יהוה הַגְּדֻלָּה וְהַגְּבוּרָה
וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ
לְךָ יהוה הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ
רוֹמְמוּ יהוה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו
קָדוֹשׁ הוּא
רוֹמְמוּ יהוה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ
כִּי קָדוֹשׁ יהוה אֱלֹהֵינוּ

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



Torah Blessing

Before reading from the Torah:

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ.

Barkhu et Adonai Hamvorakh.

Bless the Source of Being that is always blessing us.

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד.

Baruch Adonai Homvorach le'olam va'ed.

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

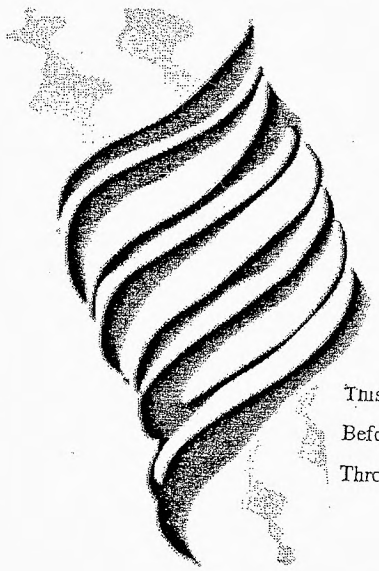
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

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

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

After reading from the Torah:

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



Baruch Atah Adonai Elohaynu Melech Ha'olam asher natan lanu Torat emet vechayay olam nata 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

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה
לִפְנֵי בְּנֵי יִשְׂרָאֵל עַל פִּי יהוה
בְּיַד מֹשֶׁה

Mi Shebayrakh

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

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

מִי שֶׁבֵּרַךְ אִמּוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאַבּוֹתֵינוּ

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

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

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

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

בְּרוּכָה אַת שְׁכִינָה רוּחָתֵינוּ חֵי הָעוֹלָמִים הַגּוֹמֶלֶת לְחַיָּבִים טוֹבוֹת, שֶׁגְּמָלַנִי טוֹב.

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

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

The Community responds:

מִי שֶׁגְּמָלְךָ טוֹב הִיא יִגְמָלְךָ כָּל טוֹב סֶלָה. Mi sheg'mal'kha tov, hu yig'mal'kha kol tov selah.

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

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

בְּרוּכָה אַת שְׁכִינָה רוּחָתֵינוּ חֵי הָעוֹלָמִים שֶׁהֶחֱיָתְנוּ וְקִיַּמְתָּנוּ וְהִגִּיעָתְנוּ לַזְּמַן הַזֶּה.

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

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



A Blessing for the Ones You love

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

Debbie Frie

יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם.

Y'vorekh'kha Yah v'yish'm'rekha.
Ya-er Yah panav aylekha vi-khuneka.
Yisa Yah panav aylekha v'yasaym l'kha Shalom.

May the Universal Love bless you and protect you.
May the Infinite Abundance shine upon you and grace you with lo
May the Source of Harmony lift you in joy and give you complete

תְּפִילַת הַחֹדֶשׁ

Announcing the New Month

(יְהִי רָצוֹן מִלְּפָנֶיךָ

יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ

שֶׁתְּחַדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַבָּא לְטוֹבָה וְלִבְרָכָה.

וְתִתֶּן לָנוּ חַיִּים אֲרוּכִים, חַיִּים שֶׁל שָׁלוֹם,

חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,

חַיִּים שֶׁל פַּרְנָסָה, חַיִּים שֶׁל חִלּוּץ עֲצָמוֹת

חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאַת שָׁמַיִם וְיִרְאַת חֵטְא

חַיִּים שֶׁאֵין בָּהֶם בּוּשָׁה וּכְלִימָה

חַיִּים שֶׁל עֹשֶׁר וְכָבוֹד

חַיִּים שֶׁתְּהֵא בָנוּ אַהֲבַת תּוֹרָה וְיִרְאַת שָׁמַיִם

חַיִּים שֶׁיְּמַלְּאוּ מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה, אָמֵן סֶלָה

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.

מִי שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ

וְגָאַל אוֹתָם מֵעַבְדוּת לְחֵרוּת

הוּא יִגְאַל אוֹתָנוּ בְּקָרוֹב וְקַבֵּץ נְדָחֵינוּ מֵאַרְבַּע

כַּנְפוֹת הָאָרֶץ, חֲבֵרִים כָּל יִשְׂרָאֵל, וְנֹאמַר אָמֵן

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.

רֹאשׁ חֹדֶשׁ יִהְיֶה בְּיוֹם הַבָּא עָלֵינוּ

וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא עָלֵינוּ

וְעַל כָּל עַמּוֹ בֵּית יִשְׂרָאֵל

לְחַיִּים וּלְשָׁלוֹם, לְשָׂשׂוֹן וּלְשִׂמְחָה,

לִישׁוּעָה וּלְנֶחָמָה, וְנֹאמַר אָמֵן.

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'll JOIN US, And the world will be as ONE.

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

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

Ode Yavoe

Ode yavoe shalom aleynu, ode yavoe shalom aleynu, ode yavoe shalom aleynu ve'al kulam. Salaam, aleynu ve'al kol ha'olam. Salaam, Shalom.

Peace can still be built for our world, peace can still be brought to our world, peace is what we all desire, for everyone. Sal'aam, for us and everyone in the world--build peace, build peace.

The Yearning to Be Holy

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

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

Remember who we Really Are

We are the outpouring of God's love waiting to be fully expressed.
We are the platform on which the evolution of consciousness of the universe is about to take its next step toward fuller awareness.
We are the universe's best hope for bringing an awareness of Unity and interconnection and interdependence.
We are the vehicle through which the world will be healed and repaired.
For a brief moment we have come to consciousness--and we get to experience the mystery and wonder of all Being. And then we will pass on. While we are here, while we still have life and consciousness, we can praise God and sing the song of all creatures: Hallelu-Yah.

Returning the Torah to the Ark סֵדֶר הַחְזָרַת הַתּוֹרָה

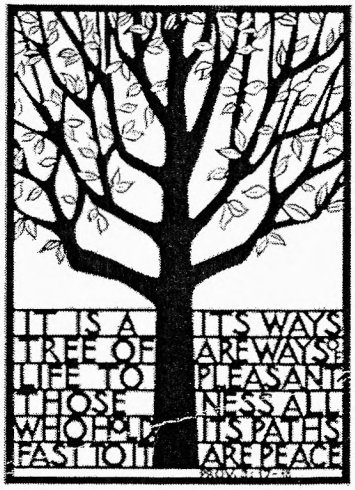
Praise the glory of God,	יְהַלְלוּ אֶת שֵׁם יהוה כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ
for God is unique, exalted	
God's glory encompasses heaven and earth	הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם
God exalts and extols the faithful	וַיָּרֶם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל חֲסִידָיו
people of Israel who are close to God	לִבְנֵי יִשְׂרָאֵל עַם קְרוֹבוֹ. הַלְלוּיָהּ

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ.

Kee Lekach tov natatee lachem, toratee at ta'azovu.
I have given you a good vision for
building your lives, so don't abandon my Torah!

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר. דְּרָכֶיהָ דַרְכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

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



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

הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה.
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Hashivenu Adonai aylecha venashuva.
Chadaysh yamaynu kekedem.
Turning, returning unto the One. Toward the one, in the One;
Know the Self as One. Renew our days as before.

עָלֵינוּ Aleynu

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל	Aleynu le-shabeyach la'adon hakol,
לָתֵת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית	latet gdula le-yotzer bereysheet,
שֶׁלֹּו עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת	she-loe asanu ke'goyey ha'aratzot,
וְלוֹ שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה	ve'loe samanu eem mispechot ha'adamah,
שֶׁלֹּו שָׂם חֶלְקֵנוּ כָּהֶם	she'loe same chelkeynua ema-hem,
וְגוֹרָלֵנוּ עִם כָּל הָעוֹלָם	vegoraleynu eem kol ha'olam

וַאֲנַחְנוּ כּוֹרְעִים	va'anacnu koreem
וּמִשְׁתַּחֲוִים וּמוֹדִים	u'meesh'tachaveem u'moe-deem
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	leefney Melech Malchey Ham'lachim
הַקָּדוֹשׁ בָּרוּךְ הוּא	ha kadosh baruch hu.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ	She'hu noteh shamayim veyosed aretz
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל	umoshav yekaroe bashamayim mee'ma'al,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים	ush'china uzo, uschinat uzo, be gav'hey
הוּא אֱלֹהֵינוּ, אֵין עוֹד	meromim, Hu Eloheynu, eyn ode,
אֱמֶת מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ	emet malkeynu efes zulat,
כַּכָּתוּב בְּתוֹרָתוֹ	ka'katuv be'toratecha,
וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ	ve'yadata hayom ve'ha-sheyvot a
אֶל לְבָבֶךָ	el li va'vecha,
כִּי יהוה הוּא הָאֱלֹהִים	Kee Adonai Hu Ha Elohim,
בַּשָּׁמַיִם מִמַּעַל	ba'shama'yim mee-ma' al
וְעַל הָאָרֶץ מִתָּחַת	va'al ha'aretz, va'al ha'aretz, mee'tachat.
אֵין עוֹד	Eyn od, Eyn od.
וְנֶאֱמַר וְהָיָה יְיָ	Vene-emar: "va'haya Adonai,
לְמֶלֶךְ עַל כָּל הָאָרֶץ	Lemelech al kol ha'aretz:
בַּיּוֹם הַהוּא	bayom hahu, bayom hahu
יִהְיֶה יְיָ אֶחָד	yih'yeh Adonai echad
וּשְׁמוֹ אֶחָד	u'shemo ushemo ushemo echad."

הוּא אֱלֹהֵינוּ אֵין עוֹד

Hu elohaynu ayn ode.

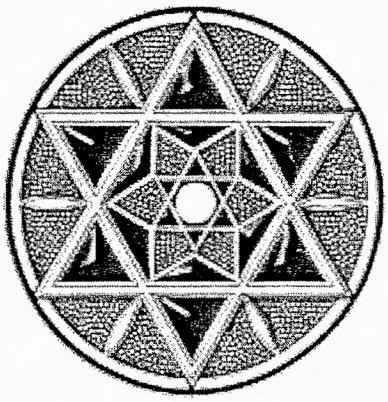
This is our power; there is nothing else!

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

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

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

We pray for a Tikkun Olam, a universal healing and transformation of our world:
*for peace
*social justice
*ecological sanity
*reconciliation of antagonists
*repentance and forgiveness
*joyful celebration
*gentleness
*pleasure and fun
*fulfilling relationships
*fulfillment in our work
*meaning to our lives
*evolution of consciousness
*expansion of our understanding
*recognizing the Unity of All Being
Love Permeating All



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

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

וְנֶאֱמַר: וְהָיָה יהוה לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

Vene'emar: "ve'haya Adonai lemelech al kol ha'aretz: bayom hahu (bayom hahu) yih'yeh Adonai echad ushemo (ushemo u'shemo) echad."
On that day the Source will be known as One by all the faces of its glory.

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן
קָרִיב וְאִמְרוּ **אָמֵן**.

יְהֵא שְׁמֵהּ רַבָּה מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא **בְּרִיךְ הוּא**. לְעֵלָּא וּלְעֵלָּא מִכָּל בִּרְכָתָא
וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ **אָמֵן**.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאִמְרוּ **אָמֵן**.

עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵּבֵל וְאִמְרוּ **אָמֵן**.

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

Yehay shmay raba mevorach le'olam ulalmay almaya.

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

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

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

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

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

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

אֲדוֹן עוֹלָם ADON OLAM

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.	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ בְּטֶרֶם כָּל יְצִיר נִבְרָא לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.	Adon olam asher malakh b'ter-em kol y'tzir niv'ra l'ayt na-a-sa v'khef'tzo kol azai melekh sh'mo nik'ra. Sensing Infinite Abilities: *Beyond Atzilut*	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ בְּטֶרֶם כָּל יְצִיר נִבְרָא לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.	The power that gave birth to the universe was intelligent, and active preceding the explosion of the big bang. In every bit of the subsequent states of being, active mind continues to manifest.
And when the world's delights are gone, alone it rules in mystic awe. It was, it is always will be within the depths of all beauty.	וְאַחֲרֵי כִּבְלוֹת הַכֹּל לְבַדּוֹ יִמְלֹךְ נוֹרָא וְהוּא הָיָה וְהוּא הֹוֶה וְהוּא יִהְיֶה בְּתִפְאָרָה.	V'a-kharay kikh'lot hakol l'vado yim'lokh no-ra v'hu ha-ya v'hu ho-veh v'hu yih'yeh b'tif-ara. Beyond any Identity: *Atzilut*	וְאַחֲרֵי כִּבְלוֹת הַכֹּל לְבַדּוֹ יִמְלֹךְ נוֹרָא וְהוּא הָיָה וְהוּא הֹוֶה וְהוּא יִהְיֶה בְּתִפְאָרָה.	And eventually this universe will significantly change. The integrity and wisdom of the whole, will, however, remain intact, despite cataclysmic internal changes.
One alone, there is none else to match our God, to share all space. Without beginning without end all force and power spring from it.	וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁיל לוֹ לְהַחְבִּירָה בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלוֹ הָעֹז וְהַמִשְׂרָה.	V'hu ekhad v'ayn shay-ni l'ham'shil lo l'hakhbi-ra b'li rayshit b'li takh'lit v'lo ha-oz v'ha-mis'ra. Self-Identity as connection to Archetypal Source: *B'riah*	וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁיל לוֹ לְהַחְבִּירָה בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלוֹ הָעֹז וְהַמִשְׂרָה.	This unified background to our lives is a homogeneous entity and not a conflicted hodgepodge. This "wholeness" has ever been the source of all events and energies.
This is my life, my victory, bedrock of faith in time of pain. My banner high my refuge sure, my inner wine I call in prayer.	וְהוּא אֵלִי וְחַי גֹּאֲלִי וְצוּר חֶבְלִי בְּעֵת צָרָה וְהוּא נִסִּי וּמָנוֹס לִי מְנָת כּוֹסִי בְּיוֹם אֶקְרָא.	V'hu El-li v'khai go-a-li v'tzur khev'li b'ayt tza-ra v'hu ni-si u-manos li m'nat ko-si b'yom ek'ra. Self-Identified but with permeable boundaries: *Yetzira*	וְהוּא אֵלִי וְחַי גֹּאֲלִי וְצוּר חֶבְלִי בְּעֵת צָרָה וְהוּא נִסִּי וּמָנוֹס לִי מְנָת כּוֹסִי בְּיוֹם אֶקְרָא.	This "wholeness" is part of my identity, and my continued inner contact strengthens me; it flow through me in hard times. It comforts me, this God-inside that I call on.
So in its hand I set my soul, both when I sleep and when I wake, and with my soul, my body too, God is in me I will not fear.	בְּיָדוֹ אַפְקִיד רוּחִי בְּעֵת אִישַׁן וְאָעִירָה וְעִם רוּחִי גְּוִיָּתִי יְיָ לִי וְלֹא אִירָא.	B'yado af'kid ru-khi b'ayt i-shan v'a-i-ra v'im ru-khi g'vi-ya-ti Adonai li v'lo i-ra. Self-contained with impermeable boundaries: *Asiyah*	בְּיָדוֹ אַפְקִיד רוּחִי בְּעֵת אִישַׁן וְאָעִירָה וְעִם רוּחִי גְּוִיָּתִי יְיָ לִי וְלֹא אִירָא.	I seek to become more consciously aware of this whole as I go through daily changes awareness. I vision my death from this body a: an initiation into this greater unity.

. . . from the Kiddush of sabbath day

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

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

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

Translation from Aquarian Minyan Friday Night Service

וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת וַיִּנָּפַשׁ....

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

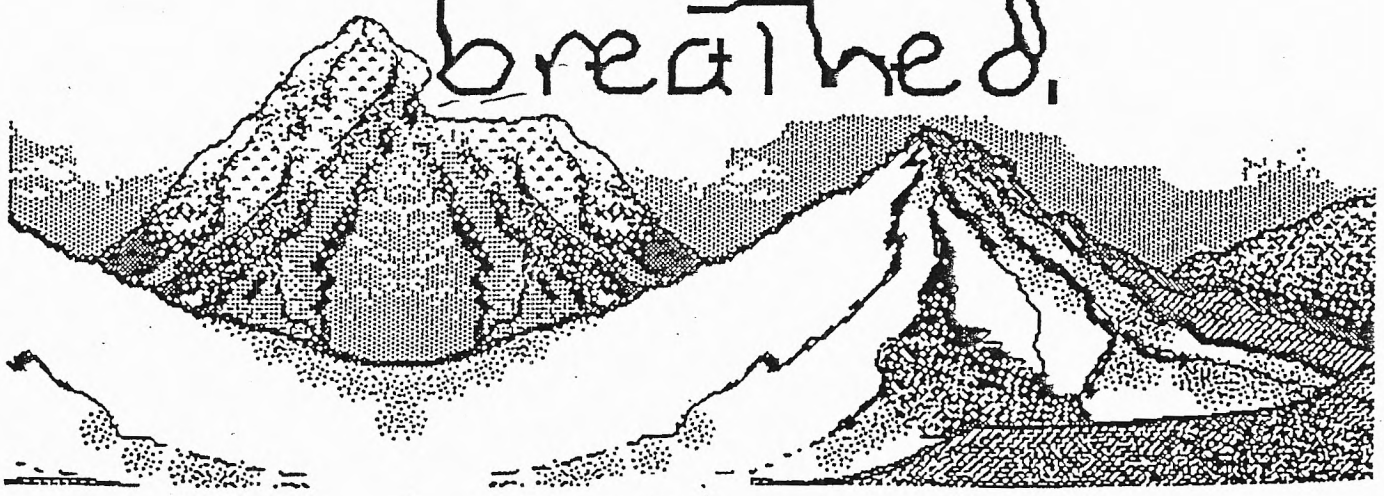
Translation from R. David Zaslow's Practice Siddur

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

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

Shavat- to rest
Shevet- to sit

and on
The Seventh Day,
She sat down and
breathed.



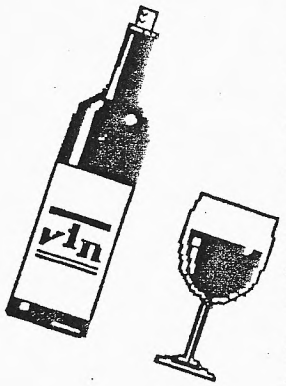
Kiddush

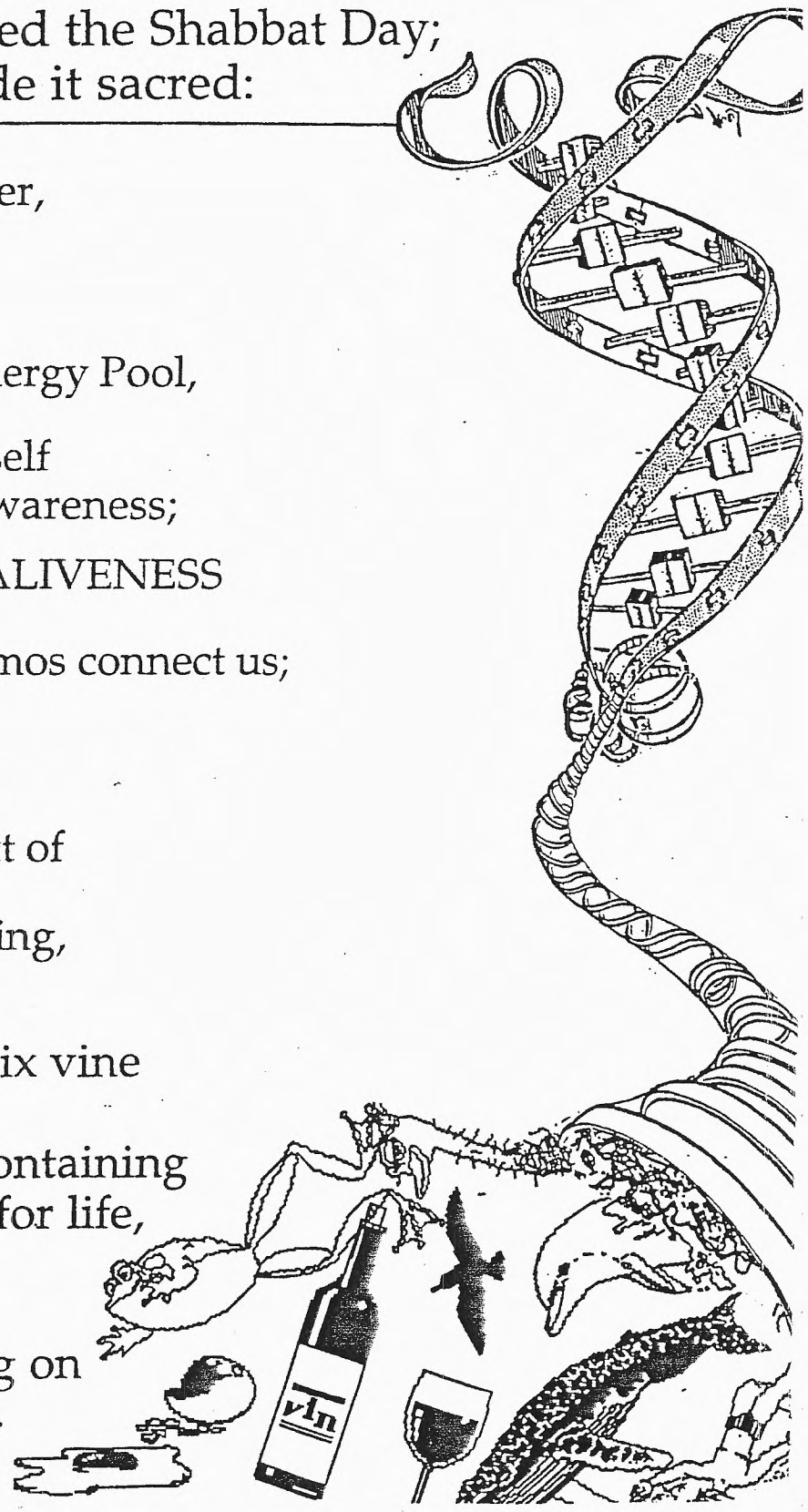
Al kayn bayrakh Yah et yom hashabbat va-y'kad'shayhu

עַל כֵּן בֵּרַךְ יְיָ אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ.

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

בְּרוּכָה	Draw closer,
אַתּ	You,
יהוה	Cosmic Energy Pool,
רוּחֵינוּ	Seat Yourself into our awareness;
חֵי	With the ALIVENESS
הָעוֹלָם	of the Cosmos connect us;
בּוֹרֵא	Guide
פְּרִי	the product of
הַגָּפֶן.	the spiralling, coiling, double-helix vine of DNA, weaving containing structures for life, becoming every living thing on this planet.





Yizkor: The Memorial Service

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

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

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

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

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

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

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

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

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

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

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

לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע וְנָבִיא לְבַב חָכְמָה.

Lim'not yamaynu kayn hodah venavi levav choch'mah.
Teach us to treasure each day, that we may open our hearts to your wisdom.
from Psalm 90

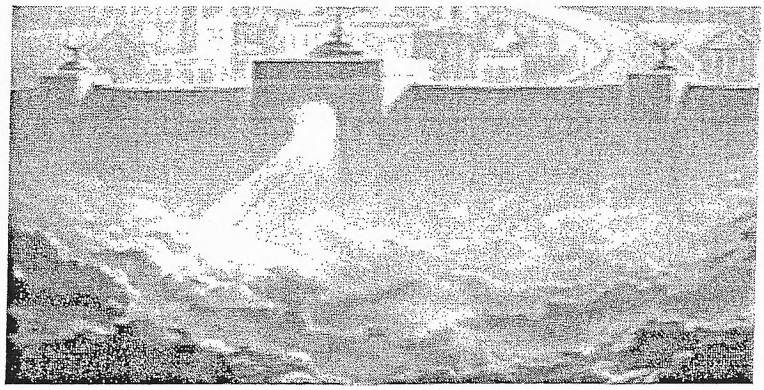
(The Yizkor prayers below are only suggestions—they are place holders for you to bring to mind the memory of those whom you loved and who are no longer alive. Please feel free to bring up the memory of your departed and to say to them whatever you wish to say. It is perfectly appropriate to have a mixture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

Yizkor

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת אֲהוּבָתֵינוּ שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּא תִּהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בִּצְרוֹר הַחַיִּים. בְּגַן עֵדֶן תְּהֵא מְנוּחָתָם, וְנֹאמַר אָמֵן.

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

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



In memory of a father:

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

In memory of a mother:

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

In Memory of a Life-Partner:

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

In Memory of a Child:

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

Conclude all the particular Yizkor memories with the following:

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

Yizkor for the Martyrs

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

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

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

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

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

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

El Malay Rachamim

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן בַּמְּרוֹמִים, הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה, בְּמַעֲלוֹת קְדוֹשִׁים וּטְהוֹרִים כְּזֹהַר הָרָקִיעַ מַזְהִירִים, אֶת נִשְׁמוֹת אֲהוּבַתֵינוּ שֶׁהָלְכוּ לְעוֹלָמָם, בְּגַן עֵדֶן תְּהֵא מְנוּחָתָם. אָנָא, בַּעַל הָרַחֲמִים הַסְתִּירֵהֶם בְּסֵתֶר כְּנָפֶיךָ לְעוֹלָמִים, וּצְרוֹר בִּצְרוֹר הַחַיִּים אֶת נִשְׁמוֹתֵיהֶם, יְיָ הוּא נַחֲלָתָם, וְיָנוּחוּ בְּשָׁלוֹם עַל מִשְׁכָּבָם, וְנֹאמַר אָמֵן.

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

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

When I'm Gone (by Phil Ochs)

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

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

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

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

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

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

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

El Malay Rachamim

by Anne Brener and Ivan Ickovits.

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

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

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

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

We Will Remember

In the rising of the sun and in its going down, we will remember --

In the blowing of the wind and in the chill of winter, we will remember them;

In the opening buds and in the rebirth of spring, we will remember them;

In the rustling of the leaves and the beauty of autumn, we will remember them;

In the beginning of the year and when it ends, we will remember them;

When we are weary and in need of strength, let us remember them;

When we are lost and sick at heart, let us remember them;

When we have joys we yearn to share, let us remember them;

So long as we live, they too shall live, for they are now a part of us,
As we remember them.

MEDITATION BEFORE KADDISH:

In the Name of God, Source of All Becoming:
I say to my [choose one or more: holy, revered, beloved, devoted, sweet] [father, mother, brother, sister, son, daughter, husband or wife] [his or her name]:
In every place and in every space in this great cosmos,
it is known and revealed that you have left your Earthly body
and this physical world.
God has called you home.
I remain ever-glad and ever-grateful for the Divine-gift of your life,
and though my heart still yearns for your physical presence,
with love, with honor, and with blessing,
I give you back to God, and release you to eternity.
I celebrate your soul-journey to the Light —
to that awesome place of
revelation and knowing,
of redemption and salvation,
of peace and harmony,
of grace, and compassion, and infinite love.
I am comforted and heartened knowing that you dwell
in God's Sheltering Presence,
immersed in God's Holy Spirit.
For, with God,
it is safe, and sweet, and good.
To the Name of God, Source of All Blessing:
I come before You at that most sacred and
wondrous place
where Heaven and Earth touch.
I stand with all those of the Divine Assembly,
and with all who desire to do holy work,
to speak these words that echo through there, and here, and everywhere,
through then, and now, and forever;
these words of hope and promise,
transformation, and evolution,
faith and love.
To You, O God,
I speak these ancient and ageless words
of praise and glory,
to Your Great and Holy Name.



Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא
וּבִזְמַן קָרִיב וְאִמְרוּ **אָמֵן.**

יְהֵא שְׁמֵהּ רַבָּה מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא **בְּרִיךְ הוּא.** לְעֵלָּא וּלְעֵלָּא מִכָּל בִּרְכָתָא
וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ **אָמֵן.**

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאִמְרוּ **אָמֵן.**

עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאִמְרוּ **אָמֵן.**

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

Yehay shmay raba mevorach le'olam ulalmay almaya.

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

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

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

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

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

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

Psalm 23

MIZMOR LE'DAVID

יְהוָה רֹעִי לֹא אֶחְסָר׃

Adonai roe-ee lo echsar

The LORD is my shepherd, I shall not want.

בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי עַל-מֵי מְנֻחוֹת יְנַהֲלֵנִי׃

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

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

נַפְשִׁי יְשׁוֹבֵב יַנְחֵנִי בְּמַעְגְּלֵי-צֶדֶק לְמַעַן שְׁמוֹ׃

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

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

גַּם כִּי-אֵלֵךְ בְּגֵיא צַלְמָוֶת לֹא-אִירָא רָע כִּי-אַתָּה עִמָּדִי

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

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

שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ הֵמָּה יְנַחֲמֻנִי׃

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

Your rod and Your staff, they comfort me.

תַּעֲרֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צֹרְרָי

Ta'aroch l'fanai shulchan, neged tzo--rye,

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

דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי כּוֹסִי רְוָיָה׃

Dishan-ta vashemen roshi, kosi revayah.

You annoint my head with oil; my cup overflows.

אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיָּי

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

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

וְשַׁבְתִּי בְּבֵית-יְהוָה לְאֹרֶךְ יָמִים׃

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

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

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

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

All the Hemispheres

-- Hafiz al Din

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

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

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

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

Change rooms in your mind for a day.

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

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

All the hemispheres in heaven
Are sitting around a fire
Chatting

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

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

Psalm 27

Yah, you are my light, my Savior, whom need I dread?
Yah, with You as my strong Protector,
who can make me panic?
When hateful bullies gang up on me,
to oppress and terrorize me, they are the ones who stumble and fall.
Even if a gang surrounds me,
my heart is not weakened,
if a battle is joined around me,
my trust in You is firm.

Only one thing do I ask of You, Yah, just this alone do I seek:
I want to be at home with You, Yah,
all the days of my life. I want to delight in seeing you when I come to visit You in Your Temple.
You hide me in Your succah
on a foul day.
You conceal me unseen in Your tent and also raise me beyond anyone's reach.
And now, as You have held my head high, despite the presence of my powerful foes,
I prepare to celebrate and thrill, singing and making music
to You, Yah.

Listen, Yah, to the sound of my cry,
and, being kind, answer me.
My heart has said: I turn to seek You.
Your presence is what I beg for.

Don't hide Your face from me.
Don't just put me down.
You who have been my helped,
don't abandon me, don't forsake me,
God, my support.
Though father and mother have left me, YOU, Yah, will hold me securely.

Please teach me Your way
and guide me on the straight path. Discourage those who defame me.
False witnesses stood up against me, belching out violence. Don't let me become the victim of my foes.
I would not have survived if I had not hoped that I would yet see Yah's goodness fully alive on Earth.

So, friend, you too, hope to Yah. Be sturdy! And make strong your heart! And most of all--keep hoping to Yah.

לְדָוִד יְיָ אוֹרִי וְיִשְׁעִי מִמִּי
אִירָא, יְיָ מָעוֹז חַיַּי מִמִּי אֶפְחָד:
בְּקָרֹב עָלַי מְרֵעִים, לֶאֱכֹל אֶת
בְּשָׂרִי צָרַי וְאֹיְבַי לִי הֵמָּה
כָּשְׁלוּ וְנָפָלוּ: אִם תַּחֲנֶה עָלַי
מַחֲנֶה לֹא יִירָא לִבִּי, אִם תָּקוּם
עָלַי מִלְחָמָה בְּזֹאת אֲנִי בוֹטֵחַ:
אַחַת שָׁאַלְתִּי מֵאֵת יְיָ, אוֹתָהּ
אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית יְיָ, כָּל יְמֵי
חַיַּי לַחֲזוֹת בְּנֹעַם יְיָ וּלְבַקֵּר
בְּהֵיכָלוֹ: כִּי יִצְפְּנֵנִי בְּסֻכֹּה בְּיוֹם
רָעָה, יַסְתִּרֵנִי בְּסֵתֶר אָהֳלוֹ
בְּצוּר יְרוֹמְמֵנִי: וְעַתָּה יָרוּם
רֹאשִׁי, עַל אֹיְבַי סְבִיבוֹתַי
וְאֶזְבְּחָה בְאָהֳלוֹ זִבְחֵי תְרוּעָה,
אָשִׁירָה וַאֲזַמְּרָה לַיְיָ: שְׁמַע יְיָ
קוֹלִי אֶקְרָא, וְחָנֵּנִי וְעֲנֵנִי: לְךָ
אָמַר לִבִּי, בַּקְּשׁוּ פָנָי, אֶת פָּנֶיךָ
יְיָ אֲבַקֵּשׁ: אַל תַּסְתֵּר פָּנֶיךָ
מִמֶּנִּי, אַל תַּט בְּאַף עַבְדֶּךָ,
עֶזְרָתִי הָיִיתָ, אַל תִּטְּשֵׁנִי וְאַל
תַּעַזְבֵנִי אֱלֹהֵי יִשְׁעִי: כִּי אָבִי
וְאִמִּי עֲזָבוּנִי, וַיְיָ יַאַסְפֵנִי:
הוֹרֵנִי יְיָ דַּרְכֶּךָ, וּנְחֵנִי בְּאֹרַח
מִישׁוֹר, לְמַעַן שׁוֹרְרָי: אַל
תִּתְּנֵנִי בְּנֶפֶשׁ צָרָי, כִּי קָמוּ בִי
עֵדֵי שֶׁקֶר וְיִפֵּחַ חָמָס: לוּלֵא
הֶאֱמַנְתִּי, לִרְאוֹת בְּטוּב יְיָ
בְּאֶרֶץ חַיִּים: קַוֵּה אֶל יְיָ, חֲזַק
וְיַאֲמֵץ לִבֶּךָ וְקַוֵּה אֶל יְיָ:

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