

חדש ימינו
CHADEISH YAMEINU
Jewish Renewal Community



Machzor for Rosh Hashanah Day

High Holy Days

ימים נוראים

We enter into prayer with melody and song

IVDU

עֲבֹדוּ אֶת יְיָ בְּשִׂמְחָה
בָּאוּ לִפְנֵי בְרִנָּה.

*Ivdu et Hashem b'simchah
bou l'fanav birnanah.*

Serve the One with gladness; come into Yah's presence with song.

SHIVITI

שְׁוִיתִי שְׁכִינָה לְנֶגְדִי תָמִיד
Sh'viti Shechinah l'negdi tamid

I hold Shechinah before me always

HASHIVEINU

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוָבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.
*Hashiveinu Adonai eilecha v'nashuva,
chadeish yameinu, chadeish yameinu, k'kedem*

Yah, I want to do for You,
Yah, I want to feel for You,
Yah, I want to know for You
Yah, I want to be for You

We are action, we are feeling,
We are knowing, we are being.
We are action, we are feeling,
We are knowing, we are One.

RETURN AGAIN

Return again, return again, return to the land of your soul.

Return to who you are
Return to what you are
Return to where you are
Born and re-born again

...

AWAKEN ARISE

Awaken, arise to the wholeness of your being.
Awaken, arise to the beauty of your soul.

*Hitoreri, Hitoreri,
Ki va oreich
Kumi Ori*

BARCHEINU AVINU

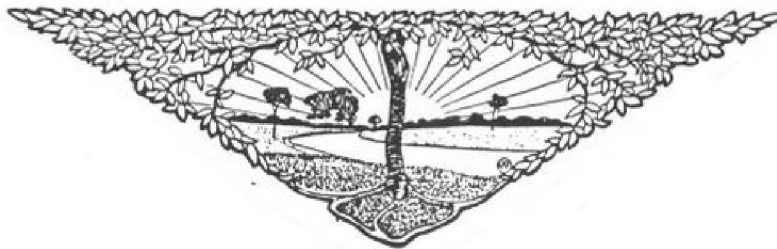
בְּרַכְנוּ, אָבִינוּ, בְּלֵנוּ כְּאַחַד בְּאוֹר פְּנִיךָ
Bar'cheinu, avinu, kulanu k'echad b'or panecha

Bless us our Father, all of us as one, with the radiant light of your presence.

Bless us our dear Mother, our Father, together,
Together we are one in the light of your love.

מוֹדֶה/מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחַיָּוִת בִּי נִשְׁמָתִי בְּחֶמְלָה רַבָּה אֶמְוֶנְתֶּךָ.
Modeh/Modah ani l'fanecha, melech chai v'kayam, shehechezarta bi nishmati b'chemlah, rabah emunatecha.

I give thanks to You, Living Eternal Source of all life. Thank you for returning my soul to me with loving mercy and great faithfulness.



MAH TOVU

מַה טֹּבוֹ אֶהְלִיךָ יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל.
Mah tovu ohalecha Ya-akov, mishk'notecha Yisra-eil.
מַה טֹּבוֹ אֶהְלִיךָ שָׂרָה, מִשְׁכְּנֶיךָ מִרְיָם.
Mah tovu ohalayich Sarah, mishk'notayich Miriam.

How good are your tents, your dwelling places

L'SHEIM YICHUD

לְשֵׁם יְחִיד קֹדֶשׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּהּ, בְּדָחִילוּ וּרְחִימוּ לְיִחַד שֵׁם י"ה בּו"ה בְּיַחְוּדָא
שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל

*L'sheim yichud kudisha brich Hu ushichintei, b'chilu urichimu l'yacheid sheim Yud Hei v'vuv hei
b'yichudah shlim b'sheim kol Yisroeil.*

For the sake of the unification of the Holy Blessed One, in awe and love to unify the
Name Yud-Hei and Vav-Hei, in perfect unity in the name of all Yisroeil.

Enrobing within the tallit

בְּרַכִּי נַפְשִׁי אֶת יי, יי אֱלֹהֵי גְדֻלַּת מַאֲד, הוֹד וְהָדָר לְבִשְׁתָּ. עֵטָה אֹר כְּשֶׁלֶמָה, נוֹטָה שְׁמִי
בְּיָרִיעָה. מַה יָקָר חֲסִידְךָ, אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יַחְסִיוֹן.

*Barchi nafshi et Adonai, Adonai elohai gadalta m'od, hod v'hadar lavashta. Oteh ohr kasalma, noteh
shamayim kayirah. Mah yakar chasdicha, Elohim uvnai adam b'zeil knafecha yehchesayun. Mah
yakar chasd'cha, elohim, uv'nei adam b'tzeil k'nafecha yehchesayun.*

Draw closer now, my soul, to its Source. I will bless the Source of all light, my God. In
majesty and beauty you are dressed; you wrap magnificence and radiance within Your
heavenly flow. Before the Force, which arrays itself in costumes of light, the heavens
expand like an unfolding curtain.

How precious is Your lovingkindness, source of light. We take shelter in Your wings.

UFROS ALEINU

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ
Ufros aleinu sukkat shalomecha

Spread over us wings of Your peace

כִּי אִמְךָ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אֹר
Ki imcha m'kor chayim, b'orcha nireh Ohr

For with You is the Source of life
In Your light, we see light.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.
*Baruch atah Adonai eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu l'hitateif
batzitzit.*

Blessed are you Veiled One, spirit of the Universe, who sanctifies us with so many
connections to You, among them, to be wrapped in the fringed tallit.



בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה, וּבָרָא בּוֹ נְקָבִים וְנְקָבִים,
חֲלוּלִים חֲלוּלִים, גָּלוּי וְגִדּוּעַ לִפְנֵי כֶּסֶף כְּבוֹדֶךָ שְׁאֵם יִפְתָּח אֶחָד מֵהֶם, אוֹ יִסָּתֵם אֶחָד
מֵהֶם, אִי אֶפְשָׁר לְהִתְקַיֵּים וּלְעֲמוֹד לִפְנֶיךָ: בָּרוּךְ אַתָּה יי, רוֹפֵא כָּל בָּשָׂר, וּמַפְּלִיא לַעֲשׂוֹת:

Baruch atah Adonai eloheinu melech ha-olam, asher yatzar et ha-adam b'choch' mah, uvara vo n'kavim n'kavim, chalulim chalulim. Galuy v'yadua lifnei chisei ch'vodecha, she-im yipatei-ach echad meihem, o yisateim echad meihem, i efshar l'hitkayeim v'la-amod l'fanecha. Baruch atah Adonai, rofei chol basar umafla la-asot.

Blessed are you Holy One, spirit of all, who shaped us with wisdom, making for all of us the vessels of the body. It is revealed and known to You that if these vessels cease to function, we could not stay alive and be present before You. Blessed are you, the miraculous healer of all beings.

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ:
יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ:
יֵשָׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

Y'varech'cha Adonai v'yishm'recha.

May God bless you with good and keep you safe.

Ya-eir Adonai panav eilecha vichuneka.

May God be with you and be kind to you.

Yisa Adonai panav eilecha v'yaseim l'cha shalom.

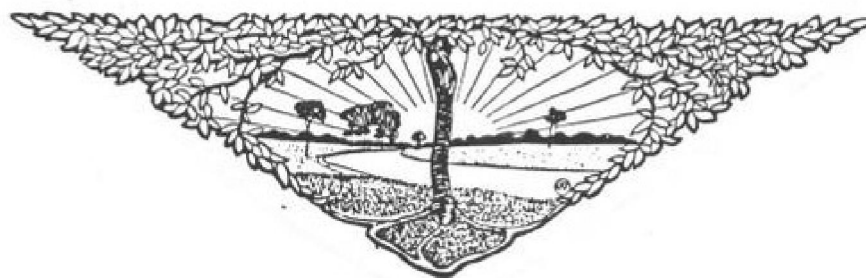
May you always know that God is close,
and may God give you the gift,
the gift of peace.

When chanted slowly, many of the words of this prayer, especially those that end with an open “ah” sound, open us, so as they are breathed in and out they suggest an opportunity to explore the connection between neshama as breath and as soul.

אֱלֹהֵי, נִשְׁמָה שְׁנַתַּתָּ בִּי טְהוֹרָה הִיא. אַתָּה בְּרָאֲתָהּ, אַתָּה יִצְרַתָּהּ, אַתָּה נִפְחַתָּהּ בִּי, וְאַתָּה
מְשַׁמְרָהּ בְּקִרְבִּי, וְאַתָּה עֲתִיד לְטַלְּהָ מִמֶּנִּי, וּלְהַחְזִירָהּ בִּי לְעֵתִיד לָבוֹא. כָּל זְמַן שֶׁהַנִּשְׁמָה
בְּקִרְבִּי, מוֹדֶה/מוֹדָה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, רִבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל
הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר נְשָׁמוֹת לִפְגָּרִים מֵתִים.

*Elohai, n'shamah shenatata bi t'horah hi. Atah v' ratah, atah y' tzartah, atah n' fachtah bi,
v' atah m' sham' rah b' kirbi, v' atah atid lit' lah mimeni, ul' hachazirah bi le-atid lavo. Kol z' man
shehan' shamah v' kirbi, modeh ani l' fanecha, Adonai elohai veilohei avotai, ribon kol hama-asim,
adon kol han' shamot. Baruch atah Adonai, hamachazir n' shamot lifgarim meitim.*

My God, the soul you have given me is pure. You created it, You shaped it, You
breathed it into me, and You preserve it deep inside of me. And someday You will take it
from me, restoring it to everlasting life.
As long as spirit breathes in me, I offer thanks before You, Breath Divine, my God, God
of my ancestors, the Master of all deeds, and Source of every life.
Blessed are You, our Holy Spirit, in Whose possession is the breath of every living thing
and the animation of all life



Morning Blessings

Morning will unfold for us.
Life will rise from dust.

We're rising in remembrance
Of your love.

Halleluyah, Halleluyah!

You open up our eyes to see... You have made us free
You lift us up when we are down... You share with us your royal crown
You guide our steps with every turn... You teach us what we need to learn
You give us strength when we are weak... Reminding us of what we need
Beyond imagination... Your presence fills creation
You lift the slumber from our eyes... You signal for the sun to rise

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה מֵעֵינֵי וְתַנוּמָה מֵעַפְעָפִי:

Baruch atah Adonai eloheinu melech ha-olam, hama-avir sheinah mei-einay ut' numah mei-afapay.

Blessed are you Holy One, spirit of all being, who removes sleep and slumber from our eyes.



P'sukei D'zimrah - Verses of Song
Compiled from biblical passages, primarily from Psalms
P'sukei D'zimrah moves us toward prayerfulness, toward readiness to join in spiritual community.

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא,
בָּרוּךְ עֹשֶׂה בְּרֵאשִׁית, בָּרוּךְ אוֹמֵר וְעֹשֶׂה,
בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,
בָּרוּךְ מְרַחֵם עַל הָאָרֶץ, בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,

Baruch she-amar v'hayah ha-olam, baruch hu, baruch oseh v'reishit, baruch omeir v'oseh, baruch gozeir um'kayem, baruch m'racheim al ha-arets, baruch m'racheim al hab'riyot.

Blessed is the One who spoke and the world came into being; blessed is the One.
Blessed is the One who maintains creation; blessed is the One who speaks and does.
Blessed is the One who decrees and fulfills. Blessed is the One who has mercy on the
earth and all creatures.

יְחִיד, חֵי הָעוֹלָמִים, מֶלֶךְ מְשֻׁבַּח וּמְפָאֵר עַד־יְדֵי עַד שְׁמוֹ הַגָּדוֹל: בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל
בַּתְּשֻׁבָּחוֹת:

*Yachid, chei ha-olamim, melech m'shubach um'foar adei ad sh'mo hagadol. Baruch atah Adonai,
melech m'hulal batishbachot.*

O unique One, life-giver of all the worlds, whose great name is eternally praised and
glorified. You are blessed and praised.

Excerpts from the Ashrei

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה:
פּוֹתֶיךָ אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן:
וְאַנְחֵנוּ נְבָרְךָ יְהִי, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

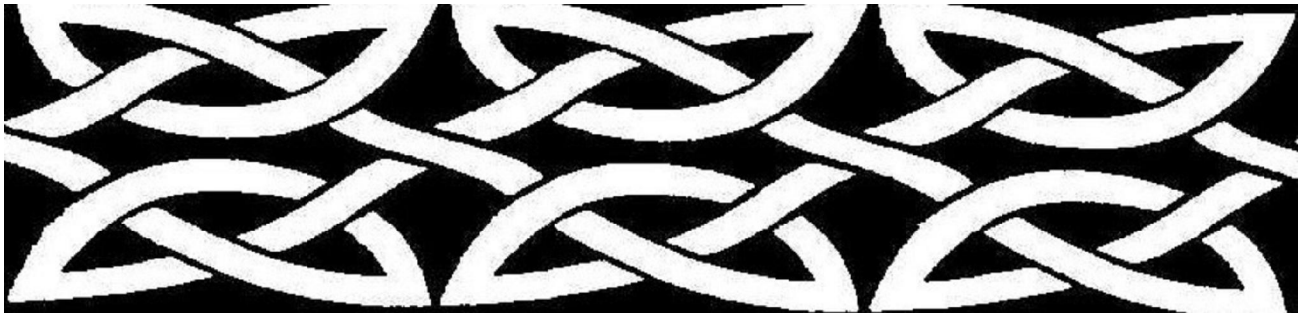
Ashrei yosh'vei veitecha, od y'hal'lucha selah.
Potei-ach et yadecha, umasbi-a l'chol chai ratzon.
Va-anachnu n'vareich yah, mei-atah v'ad olam, hal'luyah.

Happy are they who dwell in Your house; may they always praise you, selah!
You open your hand and satisfy every living thing,
And so we praise you, Yah! from now through all time, halleluyah.

הַלְלוּיָהּ, הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזָו: הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ כְּרֹב גְּדָלוֹ:
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר: הַלְלוּהוּ בְּתֹף וּמַחֲוֹל, הַלְלוּהוּ בְּמִנִּים וְעִגְבִּי:
הַלְלוּהוּ בְּצִלְצָלִי שָׁמַע, הַלְלוּהוּ בְּצִלְצָלֵי תְרוּעָה: כָּל הַנְּשָׁמָה וְהַלֵּל יָהּ הַלְלוּיָהּ. כָּל
הַנְּשָׁמָה וְהַלֵּל יָהּ הַלְלוּיָהּ:

*Hal'luyah, hal'lu eil b'kod'sho, hal'luhu birki-a uzo. Hal'luhu bigvurotav, hal'luhu k'rov gudlo.
Hal'luhu b'teika shofar, hal'luhu b'neivel v'chinor. Hal'luhu b'tof umachol, hal'luhu b'minim
v'ugav. Hal'luhu b'tziltz'lei shama, hal'luhu b'tziltz'lei t'ruah. Kol han'shamah t'haleil yah
hal'luyah. Kol han'shamah t'haleil yah hal'luyah.*

Hallelu Yah! Praise Yah in Yah's place and in Yah's sanctuary for Yah's mighty acts, for Yah's abundant greatness. With the blast of the shofar, with lyre and harp. Praise Yah with drum and dance, with strings and flute. Praise Yah with clanging cymbals, with resonant trumpets. Let every soul praise Yah, Hallelu Yah!



Chatzki Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרֻעֻתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְנוֹ קָרִיב וְאִמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ
הוּא לְעָלְמָא וּלְעָלְמֵי מָכָל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרוּ בְּעָלְמָא, וְאִמְרוּ
אָמֵן:

*Yitgadal v'yitkadesh sh'meih raba. B'al'ma di v'ra chiruteih, v'yamlich malchuteih b'chayeichon
uv'yomeichon uv'chayei d'chol beit yisra-eil, ba-agala uvizman kariv, v'imru **amein**.*

Y'hei sh'meih raba m'varach l'alam ul'al'mei al'maya.

*Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yithadar v'yitaleh v'yithalal sh'meih
d'kudsha **b'rich hu**, l'eila u l'eila mikol birchata v'shirata tushb'chata v'nechemata, da-amiran
b'al'ma, v'imru **amein**.*

Let us make the great Name known and holy, and let it 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 blessings,

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 say, Amen.

*Sh'ma U'virchoteha
The Sh'ma and its blessings*

Please rise

As we bless the source of life, so we are blessed.
And our blessings give us strength,
And make our visions clear.
And our blessings give us peace,
And the courage to dare.
As we bless the source of life,
So we are blessed.

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

Bar'chu et Adonai ham'vorach.

Bless the Infinite, the blessed One

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ham'vorach l'olam va-ed.

Blessed is the Infinite, the Blessed One, now and forever!

Bar'chu

Dear One

Shechinah

Holy Name

When I call on the light of my soul, I come home.

Please be seated



בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

Baruch atah Adonai, eloheinu melech ha-olam, yotzeir or uvorei choshech, oseh shalom uvorei et hakol.

We praise you, Source of all life, who creates light and fashions darkness, ordaining the order of all creation.

The universe was brought forth by an inexhaustible creative power. It pours out torrents of energy still. Awesome and wondrous and mysterious, it is the source of our being.

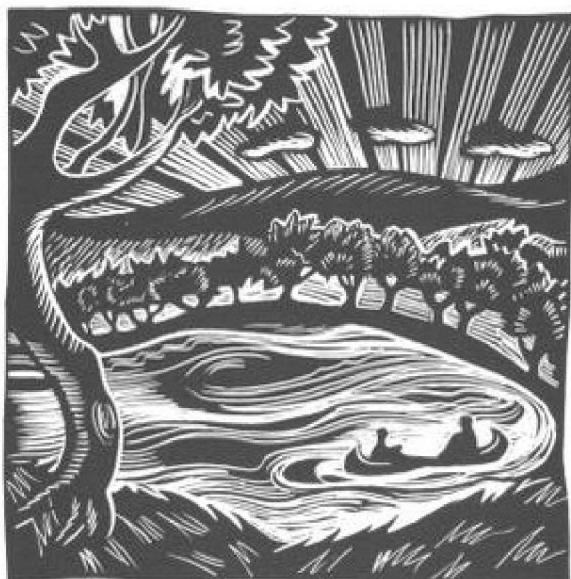
Matter was formed out of chaos. Time passed, time beyond imagining; matter crossed a boundary and became life. Time passed, and life gave birth to -- us!

Our universe is being formed at every moment. We too are not yet grown to full height. But ours is a special gift, for a special task: to help in our own shaping. For we are made to be free, free to love or free to hate, free to destroy or to create.

We are like mountain climbers on a perilous ascent. Often we stumble; sometimes it seems we may dash ourselves to the rocks below. But there is hope, for dimly we have seen a vision and felt a presence and faintly heard a voice not ours.

The blazing stars, particles too small to see, the smiles of children, the eyes of lovers, melody filling the soul, a flood of joy surprising the heart, mystery at the core of the plainest things - all tell us that we are not alone. They open our eyes to the vision that steadies and sustains us.

Sovereign of wonders, day after day in Your goodness You renew creation. So sang the Psalmist: "Praise the Creator of great lights, whose love endures forever." Cause a new light to illumine Zion. May we all soon share a portion of its radiance. We praise you Yah, Creator of lights.



These tefilot - prayers - imagine an angelic chorus singing Yab's praises

תתברך צורנו מלכנו וגאלנו בורא קדושים, ישתבח שמך לעד מלכנו, יוצר משרתים,
ואשר משרתיו בלם, עומדים ברום עולם, ומשמיעים ביראה יחד בקול, דברי אלהים
חיים ומלך עולם. בלם אהובים, בלם ברורים, בלם גבורים, ובלם עשים באימה וביראה
רצון קונם. ובלם פותחים את פיהם בקדשה ובטהרה, בשירה ובזמרה, ומברכים
ומשבחים, ומפארים ומעריצים, ומקדישים וממליכים:

*Titbarach tzureinu malkeinu v'goaleinu borei k'doshim, yishtabach shimcha la-ad malkeinu, yotzeir
m'shar'tim, va-asher m'shar'tav kulam om'dim b'rum olam, umashmi-im b'yirah yachad b'kol,
divrei elohim chayim umelech olam. Kulam ahuvim, kulam b'rurim, kulam giborim, v'chulam osim
b'eimah uv'yirah r'tzon konam. V'chulam pot'chim et pihem bikdushah uv'tahorah, b'shirah
uv'zimrah, um'var'chim um'shab'chim, um'fa-arim uma-aritzim, umakdishim umamlichim:*

May you be blessed, our rock, our champion, creator of all holy beings, and let your
name be praised eternally majestic One, the fashioner of the ministering angels. The
angels, all standing in the heaven's highest realms, giving voice in unison to words of
the living God. All of them adored, all brilliant in light, all great and mighty. All open their
mouths in holiness and purity, with song and melody, they bless, praise, magnify, raise
aloft and sanctify:

את שם האל, המלך הגדול, הגבור והנורא קדוש הוא: ובלם מקבלים עליהם על מלכות
שמים זה מזה. ונותנים רשות זה לזה, להקדיש ליוצרים בנחת רוח, בשפה ברורה
ובנעימה, קדשה בלם כאחד עונים ואומרים ביראה:

*Et sheim ha-eil, hamelech hagadol, hagibor v'hanora, kadosh hu. V'chulam m'kab'lim aleihem ol
malchut shamayim zeh mizeh, v'not'nim r'shut zeh lazeh, l'hakdish l'yotz'ram b'nachat ruach,
b'safah v'rurah uv'inimah, k'dushah kulam k'echad onim v'om'rim b'yirah:*

The name of the One most holy. And they accept the duties imposed by heaven, and give each other permission to pronounce the holy name, with speech clear, with spirits raised, they say in awe:

קדוש, קדוש, קדוש, יי צבאות, מלא כל הארץ כבודו:
Kadosh, kadosh, kadosh, Adonai tz'va-ot, m'lo chol ha-aretz k'vodo.

Holy, Holy, Holy is the Mother of Multiplicity; the fullness of the earth is Her glory.

ברוך כבוד יי ממקומו:
Baruch k'vod Adonai mim'komo.
Blessed is the Source from the place of holiness.

אהבה רבה אהבתנו, יי אלהינו, חמלה גדולה ויתרה חמלת עלינו. אבינו מלכנו, בעבור אבותינו שבטחו בך, ותלמדם חקי חיים, כן תחננו ותלמדנו. אבינו, האב הרחמן, המרחם, רחם עלינו, ותן בלבנו להבין ולהשכיל, לשמע, ללמד וללמד, לשמר ולעשות ולקיים את כל דברי תלמוד תורתך באהבה. והאר עינינו בתורתך, ודבק לבנו במצותיך, ויחד לבנו לאהבה וליראה את שמך, ולא נבוש לעולם ועד: כי בשם קדשך הגדול והנורא בטחנו, נגילה ונשמחה בישועתך. והביאנו לשלום מארבע פנות הארץ, ותולכנו קוממיות לארצנו, כי אל פועל ישועות אתה, ובנו בחרת מכל עם ולשון. וקרבתנו לשמך הגדול סלה באמת להודות לך וליתחדך באהבה. ברוך אתה יי, הבוחר בעמו ישראל באהבה.

Ahavah rabah ahavtanu, Adonai eloheinu, chemlah g'dolah viteirah chamalta aleinu. Avinu malkeinu, ba-avur avoteinu shebat'chu v'cha, vat'lam'deim chukei chayim, kein t'chaneinu ut'lam'deinu. Avinu ha-av harachaman, hamracheim, racheim aleinu, v'tein b'libeinu l'havin ul'haskil, lishmoa, lilmod ul'lameid, lishmor v'la-asot ul'kayeim et kol divrei talmud toratecha b'ahavah. V'ha-eir eineinu b'toratecha, v'dabeik libeinu b'mitzvatecha, v'yacheid l'vaveinu l'ahavah ul'yirah et sh'mecha, v'lo neivosh l'olam va-ed. Ki v'sheim kodsh'cha hagadol v'hanora batach'nu, nagilah v'nism'chah bishuatecha. Vahavi-einu l'shalom mei-arba kanfot ha-aretz, v'tolicheinu kom'miyut l'artzeinu, ki eil poeil y'shuot atah, uvanu vacharta mikol am v'lashon. V'keiravtanu l'shimcha hagadol selah be-emet, l'hodot l'cha ul'yachedcha b'ahavah. Baruch atah Adonai, habocheir b'amo yisra-eil b'ahavah.

Deep is your love for us, Yah, our God, boundless Your tender compassion. You taught our ancestors life-giving laws. They trusted in You. For their sake, graciously teach us. God, merciful God, grant us discernment and understanding. Then will we study Your Torah, heed its words, teach its precepts, and follow its instruction, lovingly fulfilling all its teachings. Open our eyes to Your Torah; help our hearts cleave to Your mitzvot. Unite all our thoughts to love and revere You. Trusting in Your awesome holiness, we will delight in Your deliverance. Bring us safely from the ends of the earth, and lead us in dignity to holy lands. Blessed are you Yah, who chooses all people through love.

*It is our tradition to cover our eyes when we pray the Sh'ma.
Why?
To know the stars of heaven, the shelter of the Sukkah, the embrace of God's touch.*

שמע

Listen

ישראל

Yisroeil

יהוה אלהינו

Yah is our God

יהוה

Yah

אחד

Is One

Sh'ma Yisra-eil, Yah Eloheinu, Yah Echad.

ברוך שם כבוד מלכותו לעולם ועד.
Baruch sheim k'vod malchuto l'olam va-ed.

Comprehend with a total comprehension
all of you who are "Yisra-El," all God wrestlers,
Yah, the-breath-of-life-of-all-Being, is our power!
Yah is the eternal infinite oneness

Think of someone who loves you. Feel his or her presence. Take a deep breath and open to the love that is coming to you. Focus on that feeling of love.

וְאָהַבְתָּ אֶת יי' | אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר
| אָנֹכִי מְצִוֶּה הַיּוֹם, עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָךְ, וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת | עַל-יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין | עֵינֶיךָ, וּכְתִבָתָם | עַל מְזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*V'ahavta eit Adonai elohecha, b'chol l'vav'cha, uv'chol nafsh'cha, uv'chol m'odecha. V'hayu
had'varim ha-eileh, asher anochi m'tzav'cha Hayom, al l'vavecha. V'shinantam l'vanecha, v'dibarta
bam, b'shivt'cha b'veitecha, uv'lecht'cha vaderech, uv'shochb'cha, uv'kumecha. Uk'shartam l'ot al
yadecha, v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvisharecha.*

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

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

(Translation by Reb Zalman Schacter-Shalomi)



וְהָיָה אִם-שָׁמַעַתְּ שְׁמִעוּ אֶל-מִצְוֹתַי, אֲשֶׁר | אֲנִכִּי מִצְוֶה | אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְיָ |
אֱלֹהֵיכֶם, וּלְעַבְדּוֹ בְּכָל-לְבַבְכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מָטָר-אֶרְצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ,
וְאִסְפֹּת דָּגָנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ. וְנָתַתִּי | עֵשֶׂב | בְּשִׂדְךָ לְבַהֲמֹתֶךָ, וְאָכַלְתָּ וְשָׂבַעְתָּ.

*V'hayah im shamoa tishm'u el mitzvotai, asher anochi m'tzaveh etchem Hayom l'ahavah et Adonai
eloheichem ul'ov'do, b'chol l'avchem uv'chol nafsh'chem. V'natati m'tar artz'chem b'ito, yoreh
umalkosh, v'asafta d'ganecha v'tirosh'cha v'yitzharecha. V'natati eisev b'sad'cha livhemtecha,
v'achalta v'sava'ta.*

If you really listen to my Mitzvot with which I connect to you right now to love your God,
Unity of All, and to serve the Unity with both sides of your heart, and with all the levels of
your soul, then I will give rain for the lands at the right time: early rain and late rain, and
you'll harvest your grain, and your wine, and your oil. And I will put grass in your fields
for your cattle and you will eat and be satisfied.

הַשְׁמֵרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וַעֲבַדְתֶּם | אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם.
וְחָרָה | אֶף-יְיָ בָכֶם, וַעֲצָר | אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר, וְהִאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ
וְאֲבַדְתֶּם | מִהֲרָה מַעַל הָאָרֶץ הַטֹּבָה | אֲשֶׁר | יְיָ נָתַן לָכֶם:

*Hisham'ru lachem pen yifteh l'avchem, v'sartem va-avadtem elohim acheirim v'hishtachavitem
lahem. V'charah af Adonai bachem, v'atza et hashamayim v'lo yihyeh matar, v'ha-adamah lo titein
et y'vulah, Va-avadtem m'heirah mei-al ha-arets hatovah asher Adonai notein lachem.*

Be on guard, however, if your hearts are swayed and you turn and worship
the parts of Whole as if they were the Whole
and if you submit yourselves to these parts
Then the rage of the Unity of the Whole will blaze,
and It will close the heavens and there will be no rain, and the land will not give her
produce
and you will quickly perish from the good earth which the Wholly One gives to you.

וְשָׁמַרְתֶּם | אֶת דְּבָרִי | אֵלֶּה עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם | אֶתֶם לְאוֹת | עַל-יְדְכֶם,
וְהָיוּ לְטוֹטְפוֹת בֵּין | עֵינֵיכֶם: וְלִמְדֹתֶם | אֶתֶם | אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלִכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתְבֹתֶם | עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן | יִרְבוּ |
יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה | אֲשֶׁר נָשָׁבַע | יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם |
עַל-הָאָרֶץ:

*V'samtem et d'varai eileh al l'avchem v'al nafsh'chem, uk'shartem otam l'ot al yedchem, v'hayu
l'totafot bein eineichem. V'limadtem otam et b'neichem l'dabeir bam, b'shivt'cha b'veitecha,
uv'lecht'cha vaderech, uv'shochb'cha, uv'kumecha. Uch'tavtam al m'zuzot beitecha uvisharecha.
L'ma-an yirbu y'meichem vimeit v'neichem al ha-adamah asher nishba Adonai la-avoteichem lateit
lahem, kimei hashamayim al ha-arets.*

So place these words of Mine on top of your hearts and on top of your soul and bind them as a sign upon your hands, and they will be for t'fillin between your eyes. And you will teach this deep teaching of cause and effect to your children, and speak of them when you sit in your house, and when you travel on the road, and when you lie down, and when you rise. You will inscribe them upon the mezuzzot of your house and upon your gateways. You will do this in order that your days, and the days of your children be prolonged upon the land which the Ancient One swore to your ancestors to give them for as long as the heavens are above the earth.

וַיֹּאמֶר יְיָ | אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר | אֶל-בְּנֵי | יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ לָהֶם צִיצִית
עַל-כְּנֻפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ | עַל-צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית,
וּרְאִיתֶם | אֹתוֹ וּזְכַרְתֶּם | אֶת-כָּל-מִצְוֹת | יְיָ, וַעֲשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ | אַחֲרֵי לְבַבְכֶם
וְאַחֲרֵי | עֵינֵיכֶם, אֲשֶׁר-אֹתָם זָנִים | אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת-כָּל-מִצְוֹתַי,
וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ | אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי | אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם,
לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ | אֱלֹהֵיכֶם:

Vayomer Adonai el mosheh leimor. Dabeir el b'nei yisra-eil v'amarta aleihem, v'asu lahem tzitzit al kanfei vigdeihem l'dorotam, v'nat'nu al tzitzit hakanaf p'til t'cheilet. V'hayah lachem l'tzitzit, ur'item oto uz'chartem et kol mitzvot Adonai, va-asitem otam, v'lo taturu acharei l'avvchem v'acharei eineichem, asher atem zonim achareihem. L'ma-an tizk'ru va-asitem et kol mitzvotay, vihyitem k'doshim leiloeichem. Ani Adonai eloheichem, asher hotzeiti etchem mei-eretz mitzrayim, lihyot lachem leilohim, ani Adonai eloheichem.

And the en-robed One said to Moses, tell Israel to make fringes (tzitzit) on the corners of their garments so they will have generations to follow them. On each tzitzit let them set a blue thread, glance at it, and in seeing, remember all the other directives of Yah Who is, and act on them. This way you will not be let astray, craving to see and want and then prostitute yourself for your cravings.

This way you will be mindful to actualize My directions for becoming dedicated to your God to be aware That I Am, Yah who is your God, the one who freed you from oppression in order to "God you," I am Yah who is your God. That is the truth!



מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

Mosheh uv'nei Yisra-eil l'cha anu shirah b'simchah rabah, v'am'ru chulam:

Moshe, Miriam and all the people of Israel came forth in song to You:

מִי כָמֹכָה בָּאֵלִים יְיָ, מִי כָמֹכָה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּת עֲשֵׂה פֶלֶא.

Mi chamochah ba-eilim Adonai, mi kamochah nedar bakodesh, nora t'hilot, oseih fele.

Who among the mighty compares to You, Eternal One? Whose holiness is as glorious as Yours, awesome in splendor, doing wonders?

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׂפַת הַיָּם, יַחַד בְּכֻלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

Shirah chadashah shib'chu g'ulim l'shimcha al s'fat hayam, yachad kulam hodu v'himlichu v'am'ru:

With a new song we praise your Name at every shore, all of us, together, in unison, proclaimed:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

Adonai yimloch l'olam va-ed.

The spirit of the One reigns for ever.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כְנָעַמֶּךָ יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל. בָּרוּךְ אַתָּה יְיָ גֹּאֲלֵ יִשְׂרָאֵל:

Tzur yisra-eil, kumah b'ezrat yisra-eil, uf'leih chinumecha y'judah v'yisra-eil. Goaleinu Adonai tz'va-ot sh'mo, k'dosh yisra-eil. Baruch atah Adonai ga-al yisra-eil.

Rock of Israel, arise to the Aid of Israel, and redeem according to your word, Judah and Israel. Blessed are you, redeeming One, the champion of Israel.

Amidah

The Rosh Hashbanah Amidah has seven blessings, seven opportunities for laying the soul bare, showing our most private self before the One Self with whom pretense is not necessary. The Amidah is one of the most powerful meditations in Jewish spiritual practice. The full traditional text, when softly chanted (or davened) is like a mantra, enabling the “daven-er” to use its images as aids to deep inner work. Seven is the number of creation completed, creation’s purpose fulfilled. To aid your journey, two versions of the Amdiah are here: an image-oriented Amidah using visualizations, and a full traditional Amidah. Amidah time can also be used for the personal silent meditations of your heart.



אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:
Adonai s'fatai tiftach ufi yagid t'hilatecha.

Open me fully so that I can offer myself as my prayer

1. Avot v'Imahot: we call upon ancestors for support in our journey.

The image:

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

Enveloped by protecting light, feel your vitality, your urge to live. Bring to awareness the link between your own urge to live and the great Power that sustains you. This power is *melech* (King) which can be read as an acronym for *mochin* (mind), *lev* (heart) and *kishkes* (guts). In other words, God's sovereignty makes itself felt through our minds, our hearts, and our bodies

The blessing:

Once you have established this image, chant its blessing.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפְצֵי חַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם וְאַזְרַת שָׂרָה:

Zoch'reinu l'chayim, melech chafeitz bachayim, v'chot'veinu b'seifer hachayim, l'ma-ancha elohim chayim.

Melech ozeir umoshi-a umagein. Baruch atah Adonai, magein avraham v'ezrat Sarah.

Remember us that we may live, Melech who delights in Life!

Inscribe us in the Sefer Chaim, the Book of Life, for your sake, God of Life!

Helping, saving and protecting Power! You are a fountain of blessing, Yah, protector of Abraham, supporter of Sarah.



2. Chesed and Gevurah: we open to Divine expansiveness and power.

The image:

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

The blessing:

מִי כְמוֹדָ אֲב הַרְחָמִים, זֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים:

Mi chamocha av harachamim, zocheir y' tzurav l' chayim b' rachamim.

V'ne-eman atah l'hachayot meitim. Baruch atah Adonai, m'chayeih hameitim.

Incomparable source of Womb-like Compassion! With compassion you recall all Your creatures toward life; loyal restorer of life. You are a fountain of blessing Yah, restorer of life to the deadened.



3. Kedushat HaShem: We name the Holy

The image:

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

Allow yourself to sense God's awesome power. Circulate this power through your body as you ask each part of yourself to become an extension of God's desire. Let your awareness shift to the others who fill this room with you. Feel each person also inviting their own selves to become extensions of God. Feel their and your own longing to serve God merge into one combined longing, like a woven wick that supports a great flame.

Search within you for your old defenses and arrogance. They block who you are becoming. This is a time to diminish their tyranny. Take a good look at where they come from, how they have served you and also ruled you.

As you begin to identify and work through each knot of negativity, you feel yourself becoming lighter and more open. You feel Godly energy move through you and into the world. This is a spiritual state of becoming a “throne”, a seat of the Divine presence.

Breathe deeply, allowing your breath to enter and soften all the sore, cramped muscles of your soul. As your breath fills you, exaltation enters your being. You truly know your source in the One. Through your loving justice and compassion, God's kedusha/holiness enters the world.

The blessing:

ברוך אתה, יי, המלך הקדוש.

Baruch atah, Adonai, hamelech hakadosh.

You are a fountain of blessings, Yah, Breath-of-Life, Sacred Melech Power.



4. Kedushat HaYom: we open ourselves to the sacred in this Day of Remembrance

The image:

Look around the space you are in. We gather not only as individuals, but as a people. We share deep conscious and unconscious memories. Whether Jew by birth, by choice, we share a deep history where our souls were together. Close your eyes and remember. You and we are fleeing Mitzrayim/Egypt, You and we at Sinai. You and we hearing Torah spoken as thunder shook the mountain. You and we hearing the shofar blast that split the heavens. Remember.

We enter with God into a bond of shared memory. Feel all the prayers and hopes of the past flood into you, to fortify your own deepest plea. Fill your heart with that plea, and let it emanate into the world, from your heart to the heart of the world.

Locate in your body any remaining knots of cynicism and despair. Imagine hands massaging those knots. The hands are gentle and loving. Each time they touch you, you feel a warm rush of hope.

Hope and gratitude blend, as you and we allow Godly guidance, Torah and blessings, to fill our lives. Feel your heart's desire to serve the One Light.

The blessing:

ברוך אתה, יי, מלך על כל הארץ, מקדש (השבת ו) ישראל ויום הזכרון.

Baruch atah, Adonai, melech al kol ha-aretz, m'kadeish (On Shabbat, add : hashabat v') yisra-eil v'yom hazikaron.

You are a fountain of blessing, Yah, Melech, source of Power filling the earth, making our people and this Day of Remembrance sacred.



5. Avodah: we open ourselves to sacred service

The image:

See yourself as a pure flame, offering yourself with an open heart to the Source of all. Feel the flame burning inside you. Feel the longing, your desire to know and to serve. Experience the great yearning that rests in the flame.

The blessing:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יי, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

V'techezenah eineinu b'shuvo'cha l'tziyon b'rachamim. Baruch atah Adonai, hamachazir sh'chinato l'tziyon.

May your eyes behold your loving homecoming to Zion. A fountain of blessing are You, Yah, who brings Your Shechinah, and the part of us which longs for You, home from exile.



6. Modim: we open ourselves to gratitude

The image:

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

The blessing:

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְכָּנוּ תָמִיד לְעוֹלָם וָעֶד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת, הָאֵל יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֶלָה. בָּרוּךְ אַתָּה
יְי, הַטּוֹב שְׁמֶךָ וְלֶךְ נָאָה לְהוֹדוֹת.

V'al kulam yitbarach v'yitromam shimcha malkeinu tamid l'olam va-ed.

Uch'tov l'chayim tovim kol b'nei v'ritecha.

*V'chol hachayim yoducha selah, vihal'lu et shimcha be-emet, ha-eil y'shuateinu v'ezrateinu selah.
Baruch atah Adonai, hatov shimcha ul'cha na-eh l'hodot.*

For all these blessings we forever praise You. Inscribe all the people for a good life. Let all life acknowledge You. A fountain of blessings are you, Yah, Your name is goodness, and it gives us pleasure to give You thanks.



7. Shalom: we open ourselves to wholeness, completeness, fulfillment and peace

The image:

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

The blessing:

בְּסֵפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְשָׁלוֹם. בָּרוּךְ אַתָּה יְי, עוֹשֵׂה הַשָּׁלוֹם.

*B'seifer chayim, b'rachah, v'shalom, ufarnasah tovah, nizacheir v'nikateiv l'fanecha, anachnu
v'chol am'cha beit yisra-eil, l'chayim tovim ul'shalom. Baruch atah Adonai, hamvareich et amo
yisra-eil bashalom.*

In the book of life, blessing, wholeness and peace, may we be remembered and inscribed for a life of true peace.

A fountain of blessings are You, Yah, source of shalom.

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanecha, Adonai tzuri v'goali

May the words of our mouths and the meditations of our hearts be acceptable to You
Yah, our rock and our redeemer.

עֲשֵׂה שָׁלוֹם בְּמִרְוַמָּי, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל,
וְאָמְרוּ: אָמֵן.

*Oseh Hashalom bimromav, hu ya-aseh shalom aleinu, v'al kol yisra-eil, v'al kol yoshvei teiveil,
v'imru amein.*

May the One who makes peace on high, make peace among us, among all of Israel,
among everyone, and let us say: Amen.

The traditional Amidah begins here, and is said while standing, beginning with three short steps backward and then forward, while bowing left and right, a reminder of our entry into the divine presence.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:
Adonai s'fatai tiftach ufi yagid t'hilatecha.

Dear God,
Open the blocked passageways to You,
The congealed places.
Roll away the heavy stone from the well as your servant
Jacob did when he beheld his beloved Rachel.
Help us open the doors of trust that have been jammed with
hurt and rejection.
As you open the blossoms in spring,
Even as you open the heavens in storm,
Open us - to feel your great, awesome, wonderful presence.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

*Baruch atah Adonai Eloheinu veilohei avoteinu, elohei avraham, elohei yitzchak, veilohei yaakov,
ha-eil hagadol hagibor v'hanora, eil elyon, gomeil chasadim tovim, v'koneih hakol, v'zocheir chasdei
avot, umeivni goeil livnei v'neihem, l'ma-an sh'mo b'ahavah.*

BLESSED is the God of Sarah and Abraham, of Isaac and Rebecca, of Leah, Rachel,
and Jacob; great and mighty power, infinity, sustaining everything in lovingkindness;
lovingly strengthening us through the example of our teachers.

זָכְרֵנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ בְּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.
*Zoch'reinu l'chayim, melech chafetz bachayim, v'chot'veinu b'seifer hachayim, l'ma-ancha elohim
chayim.*

REMEMBER us for Life. May we be bound into life by the Power that delights in life.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ, מֶגֶן אֲבֹרָהּם וְעֶזְרַת שָׂרָה:
Melech ozeir umoshi-a umagein. Baruch atah Adonai, magein Avraham v'ezrat Sarah.

Power that helps, saves, and shields us:
Blessed Shield of Abraham and Help of Sarah.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מַחֲיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:

Atah gibor l'olam Adonai, m'chayeh meitim atah, rav l'hoshi-a.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר, מִי כָמוֹךְ בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ מִמִּית
וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:

*M'chalkeil chayim b'chesed, m'chayeh meitim b'rachamim rabim, someich nof lim, v'rofei cholim,
umatir asurim, um'kayeim emunato lisheinei afar, mi chamocha ba-al g'vurot umi domeh lach,
melech meimit um'chayeh umatzmi-ach y'shuah.*

EVERLASTING is the spirit; its power to save gives life to the dead. It brings the dew.
Loving nature creates life from the inanimate. Raising the fallen, healing the sick,
freeing the captive and keeping faith with those who sleep in the dust: Who is like this
Source of mighty works? What compares, source of death and life, who makes
salvation spring forth?

מִי כָמוֹךְ אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מַחֲיָה הַמֵּתִים:

*Mi chamocha av harachamim, zocheir y'tzurav l'chayim b'rachamim. V'ne-eman atah l'hachayot
meitim. Baruch atah Adonai, m'chayeh hameitim.*

WHO is like this Source of mercy, binding its children into life, in mercy. Always it is the
faithful source of life. Blessed is the Source of all life.

Kedushah

נִקְדָּשׁ אֶת שְׁמֶךְ בְּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מָרוֹם, כְּפָתוּב עַל יָד נְבִיאֶיךָ, וְקָרָא
זֶה אֵל זֶה וְאָמַר:

*N'kadeish et shimcha ba-olam, k'sheim shemakdishim oto bishmei marom, kakatuvo al yad n'vi-echa,
v'kara zeh el zeh v'amar:*

AS WE MAKE LIFE HOLY on earth through our deeds, we open to the presence of the
Holy that transcends all things. Cosmic forces act to reveal divine holiness in the perfect
harmony of the dimensions of creation. This harmony can be heard as heavenly voices
echoing around the universe, calling responsively:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Kadosh, kadosh, kadosh, adonai tz'va-ot, m'lo chol ha-arets k'vodo.

Holy Holy Holy is the source of this harmony, The whole world is full of God's splendor

אֶז בְּקוֹל רָעַשׁ גָּדוֹל אֲדִיר וְחָזָק מְשִׁמֵּיעִים קוֹל, מִתְנַשְּׂאִים לַעֲמַת שְׂרָפִים, לַעֲמָתָם בָּרוּךְ
לְאִמְרוֹ:

Az b'kol ra-ash gadol adir v'chazak, mashmi-im kol, mitnasim l'umat s'rafim, l'umatam baruch yomeiru:

Then with a great sound, mighty and powerful, they make heard a voice, raising themselves toward the angels, those facing them say:

בָּרוּךְ כְּבוֹד יְיָ, מִמְּקוֹמוֹ.

Baruch k'vod adonai mim'komo.

The splendor of the everpresent proceeds from within every place.

מִמְּקוֹמָךְ מַלְכֵנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲכִים אֲנַחֲנוּ לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקֶרֶב
בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכֹּן. תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ, לְדוֹר וָדוֹר וּלְנֶצַח
נִצְחִים. וְעֵינֵינוּ תִרְאִינָה מַלְכוּתְךָ, כַּדָּבָר הָאֲמוּר בְּשִׁירֵי עֲזָךְ, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ:

Mim'kom'cha malkeinu tofi-a, v'timloch aleinu, ki m'chakim anachnu lach Matai timloch b'tziyon, b'karov b'yameinu, l'olam va-ed tishkon. Titgadal v'titkadash b'toch y'rushalayim ir'cha, l'dor vador ul'neitzach n'tzachim. V'eineinu tirenah malchutecha, kadavar ha-amur b'shrei uzecha, al y'dei david m'shi-ach tzidkecha:

From your place our God, you will appear and be with us, for we await you. May you be exalted and sanctified in Jerusalem and in every place, from generation to generation, always.

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

Yimloch adonai l'olam, elohayich tziyon, l'dor vador, hal'luyah

God will reign for ever, through all generations, halleluyah!

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח נִצְחִים קִדְשֶׁתְךָ נִקְדִּישׁ, וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ
לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

L'dor vador nagid god'lecha, ul'neitzach n'tzachim k'dushat'cha nakdish, v'shivchacha, eloheinu, mipinu lo yamush l'olam va-ed, ki eil melech gadol v'kadosh atah. Baruch atah Adonai, ha-melech hakadosh.

Every generation will tell of your greatness and proclaim your holiness. Your praise shall

not ever leave our mouths.
Help us find holiness through our prayer. Blessed is Holiness

וּבְכֹן תֵּן פִּחְדֶּךָ יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ, וְאִימָתְךָ עַל כָּל מָה שֶׁבָּרָאתָ, וְיִירָאוֹךָ כָּל
הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כָל־אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב
שָׁלֵם, כְּמוֹ שֶׁיִּדְעֵנוּ יְיָ אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטֹן לְפָנֶיךָ, עַז בִּידְךָ וּגְבוּרָה בְּיַמֶּיךָ, וְשִׁמְךָ נוֹרָא עַל
כָּל מָה שֶׁבָּרָאתָ.

*U'v'chein tein pachd'cha Adonai eloheinu, al kol ma-asecha, v'eimat'cha al kol mah shebarata,
v'yira-ucha kol hama-asim v'yishtachavu l'fanecha kol hab'ruim, v'yei-asu chulam agudah achat
la-asot r'tzon'cha b'leivav shaleim, k'mo sheyadanu Adonai eloheinu, shehashol'tan l'fanecha, oz
b'yad'cha ug'vurah biminecha, v'shimcha nora al kol mah shebarata.*

AND SINCE THIS IS SO, let me - let each of us - let all creatures - sense the awesome
Divine power at their core, whole-heartedly surrendering to the unity of the Whole,
joining into a single community to complete the Grand Design. We know, we have
always known, that all creation is filled with the Divine. Let us devote ourselves to the
work; and allow this unity to flow through all time and space.

וּבְכֹן תֵּן כְּבוֹד, יְיָ לַעֲמֶךָ, וְתִהְיֶה לִירֵאָיְךָ וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ, וּפְתִיחוּן פֶּה לַמִּיחָלִים לָךְ,
שִׂמְחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירְךָ, וְצִמְיַחַת קֶרֶן לְדוֹד עַבְדְּךָ, וְעֲרִיכַת נֵר לְבֹן-יְשִׁי מְשִׁיחָךָ,
בְּמִהְרָה בְּיָמֵינוּ.

*Uv'chein tein chavod, Adonai l'amecha, t'hilah lirei-echa v'tikvah tovah l'dor'shecha, ufitchon peh
lamyacholim lach, simchah l'artzecha v'sason l'irecha, utz'michat keren l'david avdecha, va-arichat
neir l'ven yishai m'shichecha, bimheirah v'yameinu.*

AND SINCE THIS IS SO, let Israel, our people - let all people - glory in God; let those
who are filled with awe sing for joy! Let those who seek God find their hope, bringing
joy to the earth, gladness to all cities; giving birth to the Messiah, kindling the light of
David, soon, in our days.

וּבְכֹן צַדִּיקִים יֵרָאוּ וְיִשְׁמְחוּ, וְיִשְׂרָאֵל יַעֲלֹזוּ, וְחֲסִידִים בְּרָנָה יִגִּילוּ, וְעוֹלָתָה תִּקְפָּץ-פִּיָּה, וְכָל
הָרִשָּׁעָה כָּלָה כַּעֲשׂוֹן תִּכְלָה, כִּי תַעֲבִיר מִמֶּשְׁלֶת זָדוֹן מִן הָאָרֶץ.

*Uv'chein tzadikim yiru v'yismachu, visharim ya-alozu, vachasidim b'rinah yagilu, v'olatah tikpotz
piha, v'chol harishah kulah k'ashan tichleh, ki ta-avir memshelet zadon min ha-aretz.*

AND SINCE THIS IS SO, the holy will see and be glad, the righteous will rejoice, the
godly celebrate in song, when the dominion of arrogance is swept from the earth, and all
evil dissolves and vanishes like smoke.

וְתִמְלֹךְ, אַתָּה יְיָ לְבַדְּךָ, עַל כָּל מַעֲשֶׂיךָ, בְּהַר צִיּוֹן מִשְׁכֹּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
כִּפְתּוּב בְּדַבְּרֵי קֹדֶשְׁךָ: יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר: הַלְלוּיָהּ.

V'timloch, atah Adonai l'vadecha, al kol ma-asecha, b'har tziyon mishkan k'vodecha, uvirushalayim

ir kod'shecha, kakatuv b'divrei kod'shecha: Yimloch Adonai l'olam, elohayich tziyon l'dor vador, hal'luyah.

THEN THE ONE will reign alone-within-among-beneath-beyond-all peoples and faiths.
Every heart will be God's temple, every hill and valley will be Zion; every place where humans dwell will be Jerusalem, the holy city. As we have learned, The Divine will hold sway everywhere. The Power of all your Powers, O Zion, is from age to age,
Halleluyah!

קדוש אתה ונורא שמך, ואין אלוה מבלעדך, ככתוב: ויגבה יי צבאות במשפט, והאל
הקדוש נקדש בצדקה. ברוך אתה, יי, המלך הקדוש.

Kadosh atah v'nora sh'mecha, v'ei eloha mibaladecha, kakatuv: vayigbah Adonai tz'va-ot bamishpat, v'ha-eil hakadosh nikdash bitzdakah. Baruch atah, Adonai, hamelech hakadosh.

HOW HOLY the One, and how awesome the Name! No power is really separate. As we have learned, the Source of this teeming universe is lifted through justice; lovingkindness magnifies the holiness of the divine. We are one with the Power of goodness; let us work to give it birth.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו, ורוממתנו מכל הלשונות, וקדשתנו
במצותיך, וקרבתנו מלכנו לעבודתך, ושמך הגדול והקדוש עלינו קראת.

Atah v'chartanu mikol ha-amim, ahavta otanu v'ratzita banu, v'romamtanu mikol hal'shonot, v'kidashtanu b'mitzvotcha, v'keiravtanu malkeinu la-avodatecha, v'shimcha hagadol v'hakadosh aleinu karata.

OUR PEOPLE has been chosen - all peoples have been chosen - you and I have been chosen. We have felt God's love in every spark of love. We have sensed God's holiness in our moments of joy, in our deeds of justice and love.

ותתן לנו, יי אלהינו, באהבה את יום (השבת הזה ואת יום) הזכרון הזה, יום (זכרון)
תרועה (באהבה) מקרא קדש, זכר ליציאת מצרים.

Vatiten lanu Adonai eloheinu b'ahavah et yom (hashabat hazeh v'et yom) hazikaron hazeh yom (zichron) t'ruah (b'ahavah) mikra kodesh, zeicher litzi-at mitzrayim.

MAY WE SHAPE our pleasure of (this Shabbat day, and of) ROSH HASHANAH, this day of re-minding and of hearing the Shofar blast. This time for gathering in holiness, to remember the going forth from Egypt our narrow place.

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

בְּיוֹם הַזִּכְרוֹן הַזֶּה. זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקְדָנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים;
וּבְדִבְרֵי יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵל מְלֶכֶךְ חַנוּן
וְרַחוּם אַתָּה.

*Eloheinu veilohei avoteinu, ya-aleh v'yavo, v'yagi-a, v'yeira-eh, v'yeiratzeh, v'yishama,
v'yipakeid, v'yizacheir zichroneinu ufikdoneinu, v'zichron avoteinu, v'zichron mashi-ach ben
david avdecha, v'zichron y'rushalayim ir kod'shecha, v'zichron kol am'cha beit yisra-eil l'fanecha,
lifleitah, l'tovah, l'chein ul'chesed ul'rachamim, l'chayim ul'shalom, b'yom hazikaron hazeh
Zoch'reinu, Adonai Eloheinu, bo l'tovah, ufok'deinu vo livrachah, v'hoshi-einu vo l'chayim.
Uvidvar y'shuah v'rachamim, chus v'chaneinu, v'racheim aleinu v'hoshi-einu, ki eilecha eineinu, ki
eil melech chanun v'rachum atah.*

MAY IT ARISE, our God and God of our ancestors,
may it arise, arrive, approach and be seen,
desired and heard... in our minds and memories:
the remembrance of our ancestors, the piety of their prayers,
the beauty of Jerusalem, Your holy city, and the destiny of the entire household of
Israel.

As we seek Your love and compassion, we pray for all good things,
for kindness, compassion, and life, on this Day of Remembrance.
May we be remembered for good, for blessing, for life. We seek compassion, and turn
toward the Source of Compassion.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלֹךְ עַל כָּל הָעוֹלָם כְּלוֹ בְּכַוְדָּךְ, וְהַנֶּשֶׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ,
וְהוֹפֵעַ בְּהֶדֶר גָּאוֹן עֲדָךְ, עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץְךָ, וְיַדַּע כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלְתוֹ, וְגִבִּין כָּל
יְצוֹר כִּי אַתָּה יְצַרְתּוֹ, וְיֹאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ, יְיָ אֱלֹהֵי יִשְׂרָאֵל מְלֶכֶךְ, וּמְלִכּוֹתוֹ בְּכָל
מְשָׁלָה.

*Eloheinu veilohei avoteinu, m'loch al kol ha-olam kulo bichvodecha, v'hinasei al kol ha-aretz
bikarecha, v'hofa bahadar g'on uzecha, al kol yosh'vei teiveil artzecha, v'yeida kol pa-ul ki atah
p'alto, v'yavin kol yatzur ki atah y'tzarto, v'yomar kol asher n'shamah v'apo, Adonai elohei yisra-eil
melech, umalchuto bakol mashalah.*

OUR GOD, our ancients' God, rule over all the world in its entirety, by showing forth
your glory, and be raised up over all the earth in your beloved presence. And let the
wondrous aura of your reign be manifest in all who dwell upon the earth. Let every
creature know that You are its creator, let every living thing discern that you have
fashioned it, let everyone who draws the breath of life declare that you, The Ancient
One, reign supreme, and that your sovereignty embraces all.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעֶמְקְ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשָּׁב אֶת הָעֲבוֹדָה לְדִבְרֵי בִיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

*R'tzeih, Adonai eloheinu, b'am'cha yisra-eil uvitfilatam, v'hasheiv et ha-avodah lidvir beitecha,
v'ishei yisra-eil, ut'filatam b'ahavah t'kabeil b'ratzon, ut'hi l'ratzon tamid avodat yisra-eil amecha.*

MAY OUR PRAYERS open our eyes, revealing Your divine plan, whose path leads us all to the holy of holies. Blessed is the return of the Shechinah.

וְתִחְיֶינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.
V'techezenah eineinu b'shuvo' cha l'tziyon b'rachamim. Baruch atah Adonai, hamachazir sh'chinato l'tziyon.

And let our eyes witness Your return to Zion. Blessed are You Holy One, who returns the Shechinah to Zion.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מָגֵן יְשָׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עֲמָנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל יֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִיֵּינוּ לָךְ.

Modim anachnu lach, sha-atah hu, Adonai Eloheinu veilohei avoteinu, l'olam va-ed, tzur chayeinu, magein yisheinu, atah hu l'dor vador, nodeh l'cha un'sapeir t'hilatecha, al chayeinu ham'surim b'yadecha, v'al nishmoteinu hap'kudot lach, v'al nisecha sheb'chol yom imanu, v'al nifl'otecha v'tovotecha sheb'chol eit, erev vavoker v'tzahorayim, hatov, ki lo chalu rachamecha, v'hamracheim, ki lo tamu chasadecha, meiolam kivinu lach.

GRATITUDE FOR OUR LIVES, our souls, and for all the miracles that are with us every day, the miraculous good that surrounds us every hour, evening, morning, and afternoon.

We trust completely in the Good, whose compassion never ends, and in the Compassionate, whose generosity never fails.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מַלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד.
V'al kulam yitbarach v'yitromam shimcha malkeinu tamid l'olam va-ed.

FOR ALL THESE we give blessing and exaltation.
Bind all Your children into life and good fortune. All life gives praise.

וְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.
Uch'tov l'chayim tovim kol b'nei v'ritecha

AND MAY ALL OF US be inscribed for a life of goodness

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וְיִהְיוּ לְךָ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת.

*V'chol hachayim yoducha selah, vihal'lu et shimcha be-emet, ha-eil y'shuateinu v'ezrateinu selah.
Baruch atah Adonai, hatov shimcha ul'cha na-eh l'hodot.*

LET ALL LIFE ACKNOWLEDGE YOU! May all beings praise your name in truth, O God, our rescue and our aid. Blessed are You, the gracious One, whose name is goodness, and to whom all thanks are due.

This paragraph for public recitation

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרַכְנוּ בְּבִרְכָּה הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הַאֲמוּרָה מִפִּי אֶהְרֹן וּבָנָיו כְּהֻנִּים עִם קְדוֹשְׁךָ, כְּאָמֹר.

יְבָרְכְךָ יי וְיִשְׁמְרְךָ. (קֹהֵל-כֵּן יְהִי רָצוֹן)
יֵאָר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ. (קֹהֵל-כֵּן יְהִי רָצוֹן)
יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם. (קֹהֵל-כֵּן יְהִי רָצוֹן)

*Eloheinu veilohei avoteinu, bar'cheinu vab'rachah hamshuleshet batorah hak'tuvah al y'dei mosheh
avdecha, ha-amurah mipi aharon uvanav kohanim, am k'doshecha, ka-amur. Y'varechcha Adonai
v'yishm'recha. (Cong: Kein y'hi ratzon) Ya-eir Adonai panav eilecha vichuneka. (Cong: Kein y'hi
ratzon) Yisa Adonai panav eilecha v'yaseim l'cha shalom. (Cong: Kein y'hi ratzon)*

OUR GOD, and our ancients' God, bless us with the threefold blessing spoken by Aaron and his descendants as it is said:

May the Eternal One bless you and protect you
May the Eternal's face give light to you and show your favor
May the Eternal's face be lifted toward you and bestow upon you peace

שֵׁים שָׁלוֹם טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בָּרַכְנוּ, אֲבֵינוּ,
כְּלָנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נִתְּתָה לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדִיקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֹךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשָׁלוֹמְךָ.

בְּסֵפֶר חַיִּים, בְּרְכָה וְשָׁלוֹם וּפְרִינָסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלִשְׁלוֹם. בְּרוּךְ אַתָּה יי, עוֹשֶׂה הַשָּׁלוֹם.

*Sim shalom tovah uv'rachah, chein vachessed v'rachamim, aleinu v'al kol yisra-eil amecha.
Bar'cheinu, avinu, kulanu k'echad b'or panecha, ki v'or panecha natata lanu, Adonai eloheinu, torat
chayim v'ahavat chesed, utz'dakah uv'rachah v'rachamim v'chayim v'shalom, v'tov b'einecha
l'vareich et am'cha yisra-eil b'chol eit uv'chol sha-ah bishlomecha. B'seifer chayim, b'rachah,*

v'shalom, ufarnasah tovah, nizacheir v'nikateiv l'fanecha, anachnu v'chol am'cha beit yisra-eil, l'chayim tovim ul'shalom. Baruch atah Adonai, hamvareich et amo yisra-eil bashalom.

GRANT PEACE, goodness and blessing in the world, grace, love and mercy over us over your people Israel, and over all people. Bless us, source of being, all of us, as one amid your light, for by your light Wise One, our God, you give to us Torah of life, and love of kindness, justice, blessing, mercy, life and peace. So may be it be a good thing in your eyes, to bless all people with abundant strength and peace.

IN THE BOOK OF LIFE, blessing, peace and prosperity, may we all be inscribed for a good and peaceful life. Blessed are You, Source of Peace

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה. וּשְׁפָתַי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי נַפְשִׁי תִדְּם, וְנַפְשִׁי כְּעָפָר לְכָל
תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל הַחַוְשִׁים עָלַי רָעָה, מִהֲרָה הִפֵּר
עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשָׁתְךָ. עֲשֵׂה
לִמְעַן תוֹרָתְךָ. לִמְעַן יִחְלְצוּן יְדִידֶיךָ, הַנְּשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

Elohai, n'tzor l'shoni meira, us'fatai midabeir mirmah, v'limkal'lai nafshi tidom, v'nafshi ke-afar lakol tihyeh. P'tach libi b'toratecha, uv'mitzvatecha tirdof nafshi. V'chol hachosh'vim alai ra-ah, m'heirah hafeir atzatam v'kalkeil machashavtam. Aseih l'ma-an sh'mecha, aseih l'ma-an y'minecha, aseih l'ma-an k'dushatecha, aseih l'ma-an toratecha. L'ma-an yeichal'tzun y'didecha, hoshi-ah y'min'cha va-aneini.

PLEASE KEEP cruel words and gossip from my lips, and protect me against them. Help me be humble before all. Let my heart open to Torah and my soul find pleasure there. Erase the traps that ensnare me, and may it be soon. For the sake of Your Name, for the sake of Your Power, for the sake of Your Torah, please answer me.

יְהִיו לְרָצוֹן אֲמָרֵי כִּי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמִרְוֹמָיו, הוּא יַעֲשֶׂה
שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאֲמָרֵינוּ: אָמֵן.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanecha, Adonai tzuri v'goali. Oseh shalom bimromav, hu ya-aseh shalom aleinu, v'al kol yisra-eil, v'imru amen.

MAY THE WORDS of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer.

MAY THE ONE who brings Harmony to the universe, bring peace to us, to Israel, and to all the world. And let us say, Amen.



אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלֵנוּ
 אָבִינוּ מַלְכֵנוּ! חַטָּאנוּ לְפָנֶיךָ.
 אָבִינוּ מַלְכֵנוּ! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.
 אָבִינוּ מַלְכֵנוּ! כָּלָה דְּבַר וְחָרַב וְרָעַב מֵעָלֵינוּ
 אָבִינוּ מַלְכֵנוּ! כָּלָה כָּל צָר וּמַשְׁטִין מֵעָלֵינוּ.
 אָבִינוּ מַלְכֵנוּ! כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
 אָבִינוּ מַלְכֵנוּ! חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu malkeinu, sh'ma koleinu

Avinu malkeinu, Imeynu Malkateinu, hear our voice
 father king mother queen

Avinu malkeinu, chatanu l'fanecha.

Avinu malkeinu, M'koreinu Shechinateinu, we have missed the mark
 source presence

Avinu malkeinu, chamol aleinu v'al olaleinu v'tapeinu.

Avinu malkeinu, Shechinateinu Atarteinu, be merciful to us and our children
 presence crown

Avinu malkeinu, kaleih dever v'cherev v'ra-av mei-aleinu

Avinu malkeinu, Eloheinu Shebashamayim,
 God in heaven

end all manner of danger and destruction

Avinu malkeinu, kaleih kol tzar umastin mei-aleinu.

Avinu malkeinu, Imeynu Shechinateinu, eliminate our adversaries and foes
mother presence

Avinu malkeinu, kot'veinu b'seifer chayim tovim.

Avinu malkeinu, M'koreinu Malkateinu, inscribe us in the book of life
source queen

Avinu malkeinu, chadeish aleinu shanah tovah.

Avinu malkeinu, Atarteinu Imeynu, inaugurate for us a good year
crown mother

אָבֵינוּ מַלְכֵנוּ! חֲנֻנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu malkeinu, choneinu va-aneinu, ki ein banu ma-asim, aseih imanu tz'dakah vachessed v'hoshi-einu.

Avinu malkeinu, be gracious with us and answer us, though we have no deeds, treat us with charity and kindness, and save us.





אין כְּמוֹךָ בָּאֱלֹהִים, יְיָ, וְאֵין כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמֶּנִּי שְׁלֹתְךָ בְּכָל דּוֹר
וְדוֹר. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעֹלָם וָעֶד. יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.

*Ein kamocha va-elohim, Adonai, v'ein k'ma-asecha. Malchut'cha malchut kol olamim,
umemshalt'cha b'chol dor vador.*

There is none like you among the powerful, Eternal One, and there are no deeds like
your deeds. Your realm embraces all the worlds, your reign encompasses all
generations. The Eternal One reigns! The Eternal One has always reigned! The Eternal
One will reign for all time. The Eternal One gives strength to all people, May the Eternal
One bless all people with enduring peace.

אב הַרְחָמִים, הֵיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם. כִּי בָּךְ לִבֵּד בְּטַחָנוּ, מֶלֶךְ
אֵל רַם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

*Av harachamim, heitivah virtzon'cha et tziyon, tivneh chomot y'rushalayim. Ki v'cha l'vad
batach'nu, melech eil ram v'nisa, adon olamim.*

Source of all mercy, deal kindly and in good will with Zion. Rebuild the walls of
Jerusalem, For in you alone we place our trust, God, sovereign, high and revered, the
life of all the worlds.

וַיְהִי בְּנִסְעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה: קוּמָה | יְיָ, וַיִּפָּצוּ אֲיִבֶיךָ, וַיִּגָּסוּ
מִשְׁנֵאֶיךָ מִפְּנֵיךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלָּיִם:

בְּרוּךְ שְׁנָתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Vay'hi binsoa ha-aron vayomer mosheh, kumah, Adonai, v'yafutzu oy'vecha, v'yanusu m'sanecha mipanecha. Ki mitziyon teitzei torah, ud'var Adonai mirushalayim. Baruch shenatan torah l'amo yisra-eil bikdushato.

And it happened, when the ark began its journey, that Moses said, Arise, Ascendant One, and may your enemies be scattered, May the ones who oppose you be afraid of your might! Behold, out of Zion emerges our Torah, and the word of the Eternal from Jerusalem. Blessed is the One who has given us Torah with holy intent.

יְיָ, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפִּים, וְרַב חֶסֶד וְאֱמֶת: נָצַר חֶסֶד לְאַלְפִים, נָשָׂא עוֹן וְכָפֹשׁ
וְחָטָאָה, וְנָקָה:

Adonai, Adonai, eil rachum v'chanun, erech apayim v'rav chesed ve-emet. notzeir chesed la-alafim, nosei avan vafesha v'chata-ah, v'nakeih.

Forgiving One, loving and gracious, patient, and abundant kindness and truth, keeping kindness for a thousand ages, forgiving sin and rebellion and transgression, making pure and whole.

וְאֲנִי תַפְלִיתִי לָךְ, יְיָ, עַת רְצוֹן; אֱלֹהִים בָּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

Va-ani t'filati l'cha Adonai eit ratzon, elohim b'rav chasdecha, aneini be-emet yishecha

And as for me, my prayer is for you Gentle One, may it be for you a time of desire, O God, in the abundance of your love, respond to me in truth with your help.

יְהִי אֲנִי רַחֵץ. וְלִשְׁמֶה קְדִישָׁא יִקְרָא אֲנָא אֶמַר תִּשְׁבְּחוּ. יְהִי רַעְוָא קְדָמְךָ דְּתַפְתַּח לְבָאִי
בְּאוֹרֵיתָא וְתַשְׁלֵם מִשְׁאַלִּין דְּלְבָאִי. וְלְבָא דְּכָל עַמְךָ יִשְׂרָאֵל. לְטָב וְלַחַיִּין וְלִשְׁלָם:

Beih ana rachitz, v'lishmeih kadisha yakira ana eimar tushb'chan. Y'hei ra-ava kodamach d'tiftach libai b'orayta, v'tashlim mishalin d'libai, v'liba d'chol amach yisra-eil, l'tav ul'chayin v'lishlam. (amein.)

In You do I trust, and to Your glorious name do I declare praises. May it be Your will that You open my heart to Your Torah and that You fulfill the wishes of my heart, and the hearts of all people for good, for life, and for peace.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
Sh'ma yisra-eil, Yah eloheinu, Yah echad
Listen Yisroel, Yah is our God, Yah is One

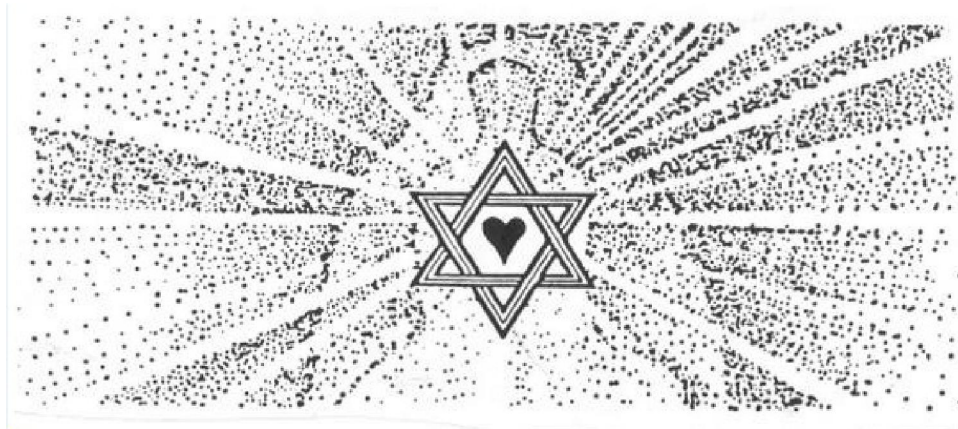
אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.
Echad eloheinu, gadol adoneinu, kadosh v'norah sh'mo
One is Yah, Great is Yah, holy and Awesome Yah is

גְּדֹלוֹ לַיְיָ אִתִּי, וְנִרְמָמָה שְׁמוֹ יַחְדָּו.
Gad'lu l'Adonai iti, un'rom'mah sh'mo yachdav.
Declare with me the greatness of Yah, together let us raise Yah's name

לְךָ יְיָ הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָל בְּשָׂמִים
וּבְאַרְצִי: לְךָ יְיָ הַמְּמֻלָּה וְהַמְּתִנָּשֵׁא לְכָל לְרֹאשׁ: רוֹמְמוֹ יְיָ
אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לַהֲדוֹם רַגְלָיו קְדוֹשׁ הוּא: רוֹמְמוֹ יְיָ אֱלֹהֵינוּ,
וְהַשְׁתַּחֲוִי לְהַר קְדִשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

*L'cha Adonai hag'dulah v'hag'vurah v'hatiferet v'haneitzach v'hahod, ki chol bashamayim
uva-aretz, l'cha Adonai hamamlachah, v'hamitnasei l'chol l'rosh. Rom'mu Adonai eloheinu,
v'hishtachavu lahadom raglav, kadosh hu. Rom'mu Adonai eloheinu, v'hishtachavu l'har kad'sho, ki
kadosh Adonai eloheinu.*

To you, Eternal One, is all majesty, and might, and splendor, and eternity and power!
For everything that is, in the heavens and earth, is yours, Eternal One, as is all
sovereignty, and highest eminence among all beings. Exalt the Mighty One, bow down,
God is holy! Exalt the name of the Ineffable, for holy is the Awesome One, our God.



Blessings for Torah readers

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:

Bar'chu et Adonai hamvorach

Bless the Infinite, the blessed One

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai hamvorach l'olam va-ed.

Blessed is the Infinite, the blessed One, now and forever!

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

*Baruch atah Adonai eloheinu melech ha-olam, asher bachar banu mikol ha-amim v'natan lanu et
torato. Baruch atah Adonai, notein hatorah.*

Blessed are you, Eternal One, source of all life, who has drawn us to your service, and
has given us your Torah. Blessed are you, Eternal One, who gives the Torah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

*Baruch atah Adonai eloheinu melech ha-olam, asher natan lanu torat emet, v'chayei olam nata
b'tocheinu. Baruch atah Adonai, notein hatorah.*

Blessed are you, Eternal One, source of all life, who has given us a Torah of truth, and
planted in our midst eternal life. Blessed are you Eternal One, who gives the Torah.

ספר בראשית פרק כא

Genesis 21

א וַיְהִי־נָה פָקֵד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר׃ ב וַתֵּהָרֵם וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְאֶזְכָּנִיו לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֲתוֹ אֱלֹהִים׃ ג וַיִּקְרָא אַבְרָהָם אֶת־שֵׁם־בְּנֵו הַזֶּלֶל־לֶד־לוֹ אֲשֶׁר־יָלְדָה־לוֹ שָׂרָה יִצְחָק׃ ד וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנֵו בֶן־שְׁמוֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֱלֹהִים׃ ה וְאַבְרָהָם בֶּן־מֵאָה שָׁנָה בַּהֲוֹלֵד לוֹ אֶת יִצְחָק בְּנֵו׃ ו וַתֹּאמֶר שָׂרָה צִחָק עָשִׂיהָ לִי אֱלֹהִים כָּל־הַשְׁמַע יִצְחָק־לִי׃ ז וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הַיִּנִּיקָה בָנִים שָׂרָה כִּי־יָלְדָתִי בֶן לְאֶזְכָּנִיו׃ ח וַיִּגְדַּל הַיֶּלֶד וַיִּזְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתֵּה גָדוֹל בַּיּוֹם הַזֶּמַּל אֶת־יִצְחָק׃

1. And the Merciful One took note of Sarah as was promised; thus did the Creator do for Sarah as was spoken. 2. She conceived and bore to Abraham a son in his old age, at the appointed time God had declared. 3. And Abraham called the child born to him by Sarah, Yitzchak. 4. And Abraham, upon the eighth day, circumcised his son, as God commanded him. 5. And Abraham was then one hundred years old when Yitzchak, his child, was born to him. 6. And Sarah said: God has brought me laughter - tzechok!- and all who hear of it will share my laughter too! 7. And she added: Who would have said to Abraham that Sarah would be nursing children, or that I would bear a child in his old age. 8. And the child grew, and then was weaned. And Abraham prepared a splendid feast of celebration on the day Yitzchak was weaned.

ט וַתֵּרָא שָׂרָה אֶת־בֶּן־הָגָר הַמִּצְרִית אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִצְחָק׃ י וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק׃ יא וַיֵּרֶעַ הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל־אֹדֶת בְּנֵו׃ יב וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־יֵרֶעַ בְּעֵינֶיךָ עַל־הַנָּעַר וְעַל־אִמָּתוֹ כָּל־אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלִי כִּי בִי־צְחָק יִקְרָא לָהּ זָרַע׃ יג וְגַם אֶת־בֶּן־הָאִמָּה לְגֹי אֲשִׁימָנִי כִּי זָרַע־הוּא׃

9. But Sarah saw the son that the Egyptian woman, Hagar, had born to Abraham, and he was mocking - metzachek. 10. She said to Abraham, cast out this servant-woman and her son! For this servant-woman's child shall not inherit with my child, with Yitzchak! 11. And this matter was of grave concern in Abraham's eyes, for after all, it was his child. 12. But God told Abraham, don't let this matter of your child and servant-woman be improper in your sight. Whatever Sarah tells you, listen to her voice, because through Yitzchak shall your seed be called. 13. Besides, the servant-woman's child I shall make a nation too; for he, too is your child.

יד וישלכם אברהם | בבקר ויקוץ כלום ונזמית מים ויתן אל-הגר שם על-שכמה
 ואת-הילד וישלחה ותלך ותתע במדבר באר שבע: טו ויכלו המים מן-הנוזמת
 ותשלך את-הילד תנוזת אנזד השיוזם: טז ותלך ותשב לה מנגד הרנוזק במטווי
 קשת כי אמרה אל-ארה במות הילד ותשב מנגד ותשא את-קלה ותבך:
 יז וישמע אלהים את-קול הצער ויקרא מלאך אלהים | אל-הגר מן-השמים ויאמר
 לה מה-כך הגר אל-תיראי כי-שמע אלהים אל-קול הצער באשר הוא-שם:
 יח קומי שאי את-הצער והנזיקי את-ידיך בזו כי-לזוי גדול אשמנו: יט ויפקח
 אלהים את-עיניה ותרא באר מים ותלך ותמלא את-הנוזמת מים ותשק את-הצער:
 כ ויהי אלהים את-הצער ויגדל וישב במדבר ויהי רבה קשת: כא וישב במדבר
 פארן ותקוץ-לו אמו אשה מארץ מצרים:

14. And Abraham arose early the next morning, and he took a bread loaf and a water sack, and he gave them to Hagar - placing them on her shoulder - and the child, and he sent her on her way. She went and wandered in the desert of Be'er Sheva, 15. And the water in the sack was emptied, and she left the child in the shadow of a bush, 16. And went and sat a bowshot's length across from him. Let me not look upon the child's death she said, then raised her voice and wept. 17. God heard the child's voice, and God's angel called out to Hagar from heaven, saying to her, What's wrong with you, Hagar? Don't be afraid. For God has heard the child's voice from where he sits. 18. Arise now, take the boy, and hold him with your hand, for I shall make him a great nation! 19. And God opened her eyes. She saw a well of water, and she went and filled the sack with water, and she gave water to the boy. 20. And God was with the boy, and he grew up, and settled in the desert, and became a shooter of the bow. 21. He dwelt in Paran's desert, and his mother got for him a wife in Egypt.

Prayer for Healing (Lisabeth Kaplan)

*Mi shebeirach avoteinu v'imoteinu
Hu y'vareich virapei et hacholim*

Grant the ones fighting illness
time without the pain
help the ones in despair
know some joy again

*Mi shebeirach avoteinu v'imoteinu
Hu y'vareich virapei et hacholim*

Bless me too
that I may be a source of strength
for those in need

When I fall
help me hear the prayer of healing
someone is singing just for me

Mi shebeirach avoteinu v'imoteinu
may we all be blessed with hope and health and love.

Prayer for Healing (Ana El Nah)

Ana, El nah, refa na la
Please Source of healing, please, heal her



The Torah is lifted

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְיַד מֹשֶׁה:

V'zot hatorah asher sam mosheh lifnei b'nei yisra-eil, al pi Adonai b'yad Mosheh

This is the Torah that Moshe gave to the people, the words of God, through the hand of Moshe.

Somewhere between memory and forgetfulness
Dimly though, I remember how once I stood
At Your mountain trembling
Amid the fire and the thunder.
How I stood there, out of bondage
In a strange land and afraid.
And you loved me and you fed me
And I feasted on your words.
And yes, I can remember
How the thunder was my heart
And the fire was my soul.
O God, I do remember.
The fire burns in me anew.
And here I am once more
A witness to that timeless moment.
Present now in the light of your Torah
I am reborn.



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

Baruch atah Adonai eloheinu melech ha-olam, asher bachar binviim tovim, v'ratzah v'divreihem hane-amarim be-emet. Baruch atah Adonai, habocheir batorah uv'mosheh avdo, uv'yisra-eil amo, uvinvi-ei ha-emet vatzedek.

Blessed are you Eternal One, our God, spirit of the Universe, who has called upon the righteous prophets and desired their words, spoken in truth. Blessed are you, Wise One, who takes pleasure in Torah, and in Moses, servant of God, and in the prophets of truth and justice.

ספר שמואל א פרק א

Samuel 1:1

א ויהי איש אחד מן־הרמתים צופים מהר אפרים ושמו אלקנה בן־ירחם בן־אליהוא בן־תחו בן־צוף אפרתי: ב ולו שתי נשים שם אחת חנה ושם השנית פננה ויהי לפננה ילדים ולחנה אין ילדים: ג ועלה האיש ההוא מעיריו מימים | ימימה להשתחות ולזבח ליהוה צבאות בשלה ושם שני בני־עלי חפני ופנחס כהנים ליהוה: ד ויהי היום ויזבח אלקנה ונתן לפננה אשתו ולכל־בניה ובנותיה מנות: ה ולחנה יתן מנה אחת אפים כי את־חנה אהב ויהוה סגר רחמה: ו וכעס־תה צרתה גם־כעס בעבור הרעמה כי־סגר יהוה בעד רחמה: ז וכן יעשה שנה בשנה מדי עלתה בבית יהוה בן תכעסנה ותבכה ולא תאכל: ח ולאמר לה אלקנה אישה חנה למח תבכי ולמה לא תאכלי ולמה ירע לבבך הלא אנכי טוב לך מעשרה בנים: ט ותקם חנה אחרי אכלה בשלה ואחרי שתה ועלי הכהן ישב על־הכסא על־מזוזת היכל יהוה: י והיא מרת נפש ותתפלל על־יהוה ובכה תבכה: יא ותדר נדר ותאמר יהוה צבאות אם־ראה תראה | בעני אמתך וזכרתני ולא־תשכח את־אמתך ונתתה לאמתך זרע אנשים ונתתיו ליהוה כל־ימי חליו ומורה לא־יעלה על־ראשו: יב והיה כי הרבתה להתפלל לפני יהוה ועלי שמר את־פיה: יג וחנה היא מדברת על־לבה רק שפתיה נעות וקולה לא ישמע ויחשבה עלי לשפחה: יד ולאמר אליה עלי עד־מתי תשתכרין הסירי את־זינג מעלך: טו ותען חנה ותאמר לא אדני אשה קשת־רוח אנכי ויין ושכר לא שתיתי ואשפה את־נפשי לפני יהוה:

1. There was a certain man from Rematayim-Tzofim amid the mountains of Ephraim, and his name was Elkanah the son of Yeraham, who was the son of Eliahu, who was the son of Tohu, was was the son of Tzuf, and Ephratite. 2. He has two wives: the first one's name was Hannah; the second one was called Peninah. And Peninah had two

sons, but Hannah had no sons.

3. The man would go up from his town, from time to time, to worship and to offer sacrifice to The Creator of the Multitudes of Heaven, at Shiloh. There, were Eli's two sons, Hophni and Pinchas, priests to the Eternal One. 4. And on that occasion, Elkanah would offer sacrifice, and give gifts to Peninah, and to all his sons and daughters. 5. But to Hannah he would give a double portion, for he loved Hannah, though God had closed her womb. 6. Her rival used to taunt her and provoke her for the sake of causing her distress about the fact that God had closed her womb.

7. And so it happened, year by year: whenever she went up to the house of the Eternal One, her rival would provoke her, and she wept and would not eat. 8. Her husband, Elkanah, would say to her, "why are you weeping, Hannah, and why won't you eat? And why is your heart troubled? Am I not worth more to you than ten children?"

9. And once after she ate and drank at Shiloh, Hannah arose, and Eli the priest was sitting at his station in the doorway of the house of the Eternal One. 10. And she was in a bitter mood, and prayed to the Eternal One, while she wept and wept. 11. She made a vow and said: "Creator of the Multitudes of Heaven, if truly you behold your servant's state of need, if you remember me, and don't forget your servant, if you give your servant-woman human seed, then I shall dedicate my child to the Eternal for a lifelong service, and no shears shall touch his head of hair.

12. And while she prayed at length before the Holy One, Eli caught sight of her moving her lips. 13. Because Hannah was speaking to herself, and only her lips were moving while her voice could not be heard, Eli mistook her for a drunk.

14. And Eli said to her: "How can you be drunk like this? Put away your wine!" 15. But Hannah answered, saying, "No my Lord, I am woman sore in spirit, and no wine or liquor have I drunk. For I was only pouring my soul out to God."

Blessings after reading the Haftorah

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנָּאֶמָן
הַאֲמִיר וְעָשָׂה, הַמְדִּבֵּר וּמַקִּים, שֶׁכָּל דְּבָרָיו אֶמֶת וְצֶדֶק. נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ,
וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד מִדְּבָרֶיךָ אַחֲזָר לֹא יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן (וְרַחֲמָן)
אַתָּה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַנָּאֶמָן בְּכָל דְּבָרָיו.

Baruch atah Adonai eloheinu melech ha-olam, tzur kol ha-olamim, tzadik b'chol hadorot, ha-eil hane-eman ha-omeir v'oseh, hamdabeir um'kayeim, shekol d'varav emet vatzedek. Ne-eman atah hu Adonai eloheinu, v'ne-emanim d'varecha, v'davar echad mid'varecha achor lo yashuv reikam, ki eil melech ne-eman (vrachaman) atah. Baruch atah Adonai, ha-eil hane-eman b'chol d'varav.

Blessed are You, Eternal One, our God, sovereign of all worlds, rock of all the worlds, the righteous One throughout all generations, the faithful God, whose word is deed, who speaks and fulfills, whose words are truth and justice.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, (וְעַל יוֹם הַשַּׁבָּת הַזֶּה), וְעַל יוֹם הַזִּכְרוֹן הַזֶּה,
שְׁנַתָּה לָנוּ יְיָ אֱלֹהֵינוּ, (לְקִדּוּשָׁה וְלִמְנוּחָה), לְכָבוֹד וְלִתְפָּאֶרֶת.

*Al hatorah, v'al ha-avodah, v'al han'viim, (on Shabbat add: v'al yom hashabat hazeh), v'al yom
hazikaron hazeh, shenatata lanu, Adonai eloheinu, (on Shabbat add: likdushah v'limnuchah),
l'chavod ul'tifaret.*

For the Torah, for our service, for the prophets (and for this day of Shabbat), and for this
Day of Remembrance, which you have given us Sanctifying One, our God (for holiness
and rest) for happiness and joy, for honor, for splendor.

עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרֵךְ שְׁמֶךָ בְּכִי כָּל חַי תָּמִיד
לְעוֹלָם וָעֶד וּדְבָרְךָ אֱמֶת וְקַיָּם לְעַד. בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ מְקוֹדֵשׁ (הַשַּׁבָּת וְ)
יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

*Al hakol, Adonai eloheinu, anachnu modim lach, um'var'chim otach, yitbarach shimcha b'fi kol chai
tamid l'olam va-ed. ud'var'cha emet v'kayam la-ad. Baruch atah Adonai, melech al kol ha-aretz
m'kadeish (hashabat v') yisra-eil v'yom hazikaron.*

For everything, Wise One, our God, we offer thanks to You and bless You. May Your
name be blessed continually by every living being, forever and eternally, for You are a
God of truth, and Your word is truthful, and endures forever. Blessed are You
Re-membering One, Melech of all, source of the holiness of (Shabbat), the people
Israel, all people, and the Day of Re-membrance.



Shofar

Awaken!
Your soul yearns to breathe freely.
You have the capacity for greatness:

For open-heartedness
For lovingkindness
For courage
For broad-mindedness
For righteous deeds.

Bestir your soul!
Move now, out of the narrowness.
And into expansiveness.
Yes, move toward divine beauty.

The time for self-reckoning has come.
This is the time for teshuvah, to return to your soul's holy path.
Return to your highest purpose.

...

Do not think that the words of prayer
as you say them
go up to the Divine, source of all life.

It is not the words themselves that ascend.
It is the burning desire of your heart
that rises like smoke.

If your prayer is only words and letters
and not your heart's desire
how can it ascend?

(a Hasidic teaching)

היום הרת עולם, היום יעמיד במשפט כל יצורי עולמים, אם בָּנִים אם בְּעֲבָדִים. אם
בָּנִים, רַחֲמֵנוּ כְּרַחֵם אָב עַל בָּנִים: וְאִם בְּעֲבָדִים עֲיִינֵנוּ לְךָ תְּלוּיֹת, עַד שֶׁתְּחַיְנוּ וְתוֹצִיא
כְּאוֹר מִשְׁפָּטֵנוּ, אִיוֹם קָדוֹשׁ

*Hayom harat olam, hayom ya-amid bamishpat kol y'tzurei olamim, im k'vanim im ka-avadim. Im
k'vanim, rachameinu k'racheim av al banim: v'im ka-avadim eineinu l'cha t'luyot, ad shet'choneinu
v'totzi cha-or mishpateinu, ayom kadosh.*

Today the world is born! Today shall stand before you all the beings of the cosmos, as

one community, to do your will with perfect heart, to be renewed with their creator in the universal sacredness of life.

עֲלֵה אֱלֹהִים בְּתִרְעָה, יְהִי בְּקוֹל שׁוֹפָר. זַמְּרוּ אֱלֹהִים, זַמְּרוּ; זַמְּרוּ לְמַלְכֵּנוּ, זַמְּרוּ. כִּי מֶלֶךְ
כָּל הָאָרֶץ אֱלֹהִים, זַמְּרוּ מִשְׁכִּיל.

Alah elohim bitru-ah, Adonai b'kol shofar. Zamru elohim, zameiru; zamru l'malkeinu, zameiru. Ki melech kol ha-arets elohim, zam'ru maskil.

God has ascended on the Teruah, amid cries of joy, the Calling One, amid the notes of the Shofar. Sing out to God, sing out, sing to the Sovereign One over all the earth, Sing out a song of praise.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר
Baruch atah, Adonai eloheinu, melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu lishmoa kol shofar.

Blessed are you, Holy One, spirit of all things, who raises us up to holiness, and has given us a connection to you through hearing the sound of the shofar.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֵחַיָּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.
Baruch atah, Adonai eloheinu, melech ha-olam, shehecheyanu v'kiy'manu v'higi-anu laz'man hazeh.
Blessed are you, Holy One, spirit of all things, who gives us life, and keeps us strong, and brings us to this time.

Tekiah - the call; shevarim - the breaking; teruah - the shattering

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
Teruab Shevarim Tekiah
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁהַתְּקִיעוֹת וְהַקּוֹלוֹת, הַיּוֹצְאִים מִן הַשּׁוֹפָר
שֶׁאֲנִי תוֹקְעִים, יַעֲלוּ לִפְנֵי כִסֵּא כְבוֹדְךָ, וַיְמַלִּצוּ טוֹב בְּעַדְנוּ, לְכַפֵּר עַל כָּל חַטֹּאתֵינוּ. בָּרוּךְ
אַתָּה, בָּעַל הַרְחָמִים.

*Y'hi ratzon milfanecha, Adonai eloheinu veilohei avoteinu, shehat'kiot v'hakolot, hayotz'im min
hashofar she-anu tok'im, ya-alu lifnei chisei ch'vodecha, v'yamlitzu tov ba-adeinu, l'chapeir al kol
chatoteinu. Baruch atah, ba-al harachamim.*

May it be Your will, Eternal One, that these songs of the shofar ascend to You, and may
we be healed and pardoned and returned to You. Blessed are You the merciful One.

Returning the Torah to the ark

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ:

Y'hal'lu et sheim Adonai, ki nisgav sh'mo l'vado.

Let us all bless the name of the Eternal One, for God alone is to be exalted

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרָם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרֹבּוֹ,
הַלְלוּיָהּ.

*Hodo al eretz v'shamayim. Vayarem keren l'amo, t'hilah l'chol chasidav, livnei yisra-eil am k'rovo,
hal'luyah.*

The Splendor of the Eternal One dwells on earth and beyond, The Eternal One has
lifted up our strength. Praise to all God's fervent ones, to the people Israel, to all people,
Halleluyah!

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתַמְכִּיָּהּ מֵאֲשֶׁר. דְּרָכֶיהָ דְּרָכֵי נֵעַם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנוּ יְיָ, אֱלֹהֵינוּ וְנִשְׁוֵבָהּ, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

*Eitz chayim hi lamachazikim bah, v'tom'cheha m'ushar. D'racheha darchei noam, v'chol n'tivoteha
shalom. Hashiveinu Adonai eilecha v'nashuvah, chadeish yameinu k'kedem.*

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. Turn us now to You,
renew our days as they once were.



הִנְנִי הָעֲנִי מִמַּעַשׁ, נִרְעָשׁ וְנִפְחָד מִפָּחַד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, בָּאתִי לַעֲמֹד וּלְהִתְחַנֵּן לְפָנֶיךָ
עַל עֲמֹד יִשְׂרָאֵל אֲשֶׁר שְׁלַחְנִי, אֶף עַל פִּי שְׁאֵינִי כְדָאִי וְהִגּוֹן לְכָד. לָכֵן אֲבַקֵּשׁ מִמֶּךָ, אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, יְיָ יְיָ, אֵל רַחוּם וְחַנּוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אַיּוֹם וְנוֹרָא,
הֵיחָא נָא מַצְלִיחַ דְּרַכֵּי אֲשֶׁר אָנִי הוֹלֵךְ, לַעֲמֹד וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחִי.

*Hi-nni he-ani mima-as, nirash v'nifchad mipachad yosheiv t'hilot yisra-eil, bati la-amod
ul'hitchanein l'fanecha al am'cha yisra-eil asher sh'lachuni, af al pi she-eini ch'day v'hagun l'chach.
Lachein avakeish mim'cha, elohei avraham, elohei yitzchak, veilohei ya-akov, Adonai Adonai, eil
rachum v'chanun, elohei yisra-eil, shadai ayom v'nora, heyeih na matzli-ach darki asher ani holeich,
la-amod ul'vakeish rachamim alai v'al shol'chay.*

Here I am, before You, empty, and yet empowered to stand and bring to You the
prayers of your people, the prayers of all people, who yearn for You. And even though I
am unworthy of this task, I plead before You, God of our ancestors, compassionate and
gracious God, awesome One; grant me success. Allow me to stand here to plead for
mercy for me, and for those whose prayers I carry to You.

כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה שׁוֹמֵעַ תְּפִלָּה.

Ki atah shomei-a t'filat am'cha yisra-eil b'rachamim. Baruch atah shomei-a t'filah.

You listen to all prayers with compassion. Blessed are You Compassionate One, who
listens to prayer.

Open unto me — light for my darkness
Open unto me — courage for my fear
Open unto me — hope for my despair
Open unto me — peace for my turmoil
Open unto me — wisdom for my confusion
Open unto me — forgiveness for my sins
Open unto me — tenderness for my toughness
Open unto me — love for my hates
Open unto me — Your self for my self
Yah, dear God, open unto me.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:
Adonai s'fatai tiftach ufi yagid t'hilatecha.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

*Baruch atah Adonai Eloheinu veilohei avoteinu, elohei avraham, elohei yitzchak, veilohei yaakov,
ha-eil hagadol hagibor v'hanora, eil elyon, gomeil chasadim tovim, v'koneih hakol, v'zocheir chasdei
avot, umeivi goeil livnei v'neihem, l'ma-an sh'mo b'ahavah.*

Blessed is the God of Sarah and Abraham, of Isaac and Rebecca, of Leah, Rachel, and Jacob; great and mighty power, infinity, sustaining everything in lovingkindness; lovingly strengthening us through the example of our teachers.

וּבָכֵן וּלְךָ תֵעָלֶה קְדוּשָׁה, כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ
Uv'chein ul'cha ta-aleh k'dushah, ki atah eloheinu melech.
And so, let holiness arise to you, for you are the Holy One of blessing

וְנִתְּנָה תְקֵף קְדוּשַׁת הַיּוֹם, כִּי הוּא נּוֹרָא וְאֵיוֹם: וּבֹו תִנָּשֵׂא מַלְכוּתְךָ, וְיִכּוֹן בְּחֶסֶד כְּסֵאֲךָ,
וְתִשָּׁב עָלֵינוּ בְּאַמֶּת. אֱמֶת כִּי אַתָּה הוּא דָן וּמוֹכִיחַ, וְיֹדֵעַ וְעֹד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר
וּמוֹנֶה, וְתוֹזְכֹר כָּל הַנִּשְׁכָּחוֹת: וְתִפְתָּח אֶת סֵפֶר הַזִּכְרוֹנוֹת, וּמֵאֱלֹו יִקְרָא, וְחוֹתֵם יָד כָּל
אָדָם בּוֹ.

*Un'taneh tokef k'dushat hayom, ki hu nora v'ayom: uvo tinasei malchutecha, v'yikon b'chesed
kisecha, v'teishiv alav be-emet. Emet ki atah hu dayan umochi-ach, v'yodei-a vaeid, v'choteiv
v'choteim, v'sofeir umoneh, v'tizkor kol hanishkachot: v'tiftach et seifer hazichronot, umei-eilav
yikarei, v'chotam yad kol adam bo.*

Now, we declare the sacred power of this day, which is the most awesome and solemn of days, when Your rule is established over all, and Your throne set in peace by the power of love, and You come forth to govern in peace. True it is that You are judge, You alone know us, You alone know everything, You alone see all of our deeds. It is You who shall write, You who shall seal what is written, You who shall read, and You who shall number all souls. You alone remember what we have forgotten, for our lives bear the imprint of our deeds. You see all.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דִּקְהָה יִשְׁמַע: וּמִלְּאָכִים יִחַפְּזוּן, וְחִיל וְרָעָדָה יֵאָחֲזוּן,
וְיֵאֱמָרוּ הִנֵּה יוֹם הַדִּין, לִפְקוֹד עַל צָבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין. וְכָל בָּאִי
עוֹלָם יַעֲבִירוּ לִפְנֶיךָ כְּבִנֵי מְרוֹן. כְּבִקְרַת רוּעָה עֹדְרוֹ, מַעֲבִיר צֵאֲנוּ תַּחַת שְׁבָטוֹ, כֵּן תַּעֲבִיר
וְתִסְפּוֹר וְתִמְנֶה, וְתִפְקוֹד נַפְשׁ כָּל חַי, וְתִחַתּוֹד קִצְבָה לְכָל בְּרִיָּה, וְתִכְתּוֹב אֶת גִּזְרֵי דִינָם.

Uv'shofar gadol yitaka, v'kol d'mamah dakah yishama: umalachim yeichafeizun, v'chil ur'adah yocheizun, v'yomru hineih yom hadin, lifkod al tz'va marom badin, ki lo yizku v'einecha badin. V'chol ba-ei olam ya-avrun l'fanecha kivnei maron. K'vakarat roeh edro, ma-avir tzono tachat shivto, kein ta-avir v'tispor v'timneh, v'tifkod nefesh kol chai, v'tachtoch kitzvah l'chol b'riyah, v'tichtov et g'zar dinam.

And the great shofar is sounded, a small quite voice is heard, and the heavenly beings thrown into fright, and seized by a deep knowledge they declare, behold the day of judgement is here, when all are judged, none is exempt from Yah's eyes. And all who come into the world pass before you like sheep for the shepherd - for just as a shepherd numbers the flock, so do You make us pass by You, and you number, and count, and determine the life, one by one, of all who have life-breath within. You decide for each creature its cycles of life, and you write down its destination.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבְיוֹם צוֹם כְּפוּר יִחְתְּמוּן, כְּכֹה יַעֲבֹרוּן, וְכִכָּה יִבְרָאוּן: מִי יִחְיֶה, וּמִי יָמוּת: מִי בְקֶצֶז, וּמִי לֹא בְקֶצֶז: מִי בָאֵשׁ, וּמִי בַמַּיִם: מִי בַחַרְב, וּמִי בַחַיָּה: מִי בְרָעַב, וּמִי בְצָמָא: מִי בְרָעַשׁ, וּמִי בַמַּגָּפָה: מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה: מִי יָנוּחַ, וּמִי יָנוּעַ: מִי יִשְׁקֵט, וּמִי יִטָּרֵף: מִי יִשְׁלֹ, וּמִי יִתְיַסֵּר: מִי יַעֲנִי, וּמִי יַעֲשֶׂר: מִי יִשְׁפֹּל, וּמִי יָרוּם.

B'rosh hashanah yikateivun, uv'yom tzom kipur yeichateimun, kamah ya-avrun, v'chamah yibareivun: mi yichyeh, umi yamut: mi v'kitzo, umi lo v'kitzo: mi vaeish, umi vamayim: mi vacherev, umi vachayah: mi vara-av, umi vatzama: mi vara-ash, umi vamageifah: mi vachanikah, umi viskilah: mi ya-nu-ach, umi yanu-a: mi yishakeit, umi yitareif: mi yishaleiv, umi yityasar: mi yei-ani, umi yei-asheir: mi yishafeil, umi yarum.

On Rosh Hashanah, all is written and revealed, and on Yom Kippur, the course of every life is sealed. Who shall be truly alive, and who shall merely exist. Who shall be happy and who miserable. Who shall be tormented by the fire of ambition, and whose hopes shall be quenched by the waters of failure. Who shall hunger and who shall thirst, who shall be shattered by storms, who plagued by pressures to conform. Who shall be serene, and who distraught.

Let us ask ourselves hard questions, for this is the time of truth. How much did we waste in the year that is now gone? Did we fill our days with life, or were they dull and empty? Was there love in our homes, or was the loving word left unsaid? Were there real relationships, or was there an ongoing growing apart? Did we live by true values? Did we deceive ourselves and others? Were we sensitive to the feelings and rights of those who worked for us? Did we only acquire possessions, or did we acquire insights as well? Did we fear what the crowd would say, or did we speak out? Did we feel the heartbreak of others?

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה
מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה.
*Ut'shuvah ut'filah utz'dakah
ma-avirin et roa hag'zeirah.*

But Returning, Prayer and Charity make easier what life holds in store, make easier
facing the world, make easier facing ourselves.

כִּי כְשֶׁמֶד בֶּן תִּהְלָתֶךָ, קָשָׁה לִכְעוֹס וְנוֹחַ לִרְצוֹת: כִּי לֹא תַחֲפוֹץ בְּמוֹת הַמֵּת, כִּי אִם בְּשׁוּבוֹ
מִדַּרְכּוֹ וְחַיָּה. וְעַד יוֹם מוֹתוֹ תַּחֲכֶּה לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוּ. אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם,
וְאַתָּה יוֹדֵעַ יִצְרָם, כִּי הֵם בְּשָׁר וְדָם.

*Ki k'shimcha kein t'hilatecha, kasheh lichos v'noach lirtzot: ki lo tachpotz b'mot hameit, ki im
b'shuv midarko v'chayah. V'ad yom moto t'chakeh lo, im yashuv miyad t'kab'lo. Emet ki atah hu
yotz'ram, v'atah yodei yitzram, ki heim basar vadam.*

For as is Your name, so is Your praise - slow to be angry, quick to forgive. All who
return, and resolve to be just, are welcomed by You immediately.

אָדָם יְסוֹדוֹ מֵעָפָר וְסוֹפוֹ לְעָפָר: בְּנִפְשׁוֹ יָבִיא לַחֲמוֹ: מְשׁוּל כְּחֶרֶס הַנֶּשֶׁבֶר, כְּחֹצִיר יָבֵשׁ,
וְכֹצִיץ נוֹבֵל, כְּצֵל עוֹבֵר, וְכַעֲנָן כֹּלֵה, וְכָרוּחַ נוֹשֶׁבֶת, וְכְאָבָק פּוֹרֵחַ, וְכַחֲלוֹם יַעוּף.
וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם.

*Adam y'sodo mei-afar v'sof le-afar: b'nafsho yavi lachmo: mashul k'cheres hanishbar, k'chatzir
yaveish, uch'tzitz noveil, k'tzeil oveir, uch'anan kalah, uch'ru-ach noshavet, uch'avak porei-ach,
v'chacholom ya-uf. V'atah hu melech eil chai v'kayam.*

We come from dust, and return to dust. As long as we live, we strive for our bread. Like
vessels of clay, we break. Like grass, we wither, like flowers, we fade, like shadows we
pass, like clouds we are emptied, like wind, our strength blows over, like dust we are
scattered, like a dream we vanish from sight. But You Holy One, You endure forever.

There are three sections to the Rosh Hashanah musaf, Malchuyot, sovereignty, Zichronot, remembering, Shofarot, calling

Malchuyot - Sovereignty

"Aside from hearing the shofar, my favorite moment of the day comes at the beginning of the Malchuyot section: the prostration during the Great Aleinu. Fairly early in the prayer we sing va-anachnu kor'im, "We bow low and prostrate ourselves in thanks before the source of all sources, the Blessed Holy One." Most of the year, when we chant those words, we bend our knees and dip our heads, a kind of symbolic bowing. Not so on Rosh Hashanah: today we actually prostrate ourselves. Knees first; then hands; then forehead. I like to approach religion intellectually. I like my brain, and I trust my brain, and I know how to use my brain.

But the first time I tried prostrating myself during the Great Aleinu, the experience went right past my brain and hit me somewhere far more profound. My first prostration was the first time I consciously prayed with my body, and it was overwhelming. I barely registered the rest of the prayer; some part of me was still on the ground long after we had risen and moved on. One of the purposes of prayer, is to enable us to climb the ladder between ourselves and our Source: to move through the worlds of action, emotion, and thought and into the world of essence. Prostration during the Great Aleinu moves me that way. It's a physical experience that I can carry with me. If I'm lucky, it will enrich all the little aleinus I'll pray in the year to come."

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא
שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֶם, וְגִרְלָנוּ כָּכָל הַמוֹנָם.

Aleinu l' shabei-ach la-adon hakol, lateit g'dulah l'yotzeir b'reishit, shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-adamah, shelo sam chelkeinu kahem, Aleinu l' shabei-ach la-adon hakol, lateit g'dulah l'yotzeir b'reishit, shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-adamah, shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam,

It is upon us to praise the source of all, to declare the greatness of the author of creation, who gives us teachings of truth, and plants eternal life within us.

וְאַנַּחְנוּ

va-anachnu

And so we

כּוֹרְעִים

kor'im

bend the knee

וּמִשְׁתַּחֲוִים

umishtachavim

and bow

וּמוֹדִים,

umodim

in deep acknowledgment

לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא.
lifnei melech malchei ham'lachim, hakadosh baruch hu.
of the Blessed Holy One

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצֵה בְּמִנוּחָתֵינוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ
מְטוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ. (וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שְׂבַת קִדְּשֶׁךָ קִדְּשֶׁךָ,
וְנִנְחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ). וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וְדַבְּרֶךָ
אַמֶּת וְקַיָּם לְעַד. בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ, מִקִּדְּשׁ (הַשְּׁבַת וְ) יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

*Eloheinu veilohei avoteinu (On Shabbat, add: r'tzeih vimnuchateinu) kad'sheinu b'mitzvatecha
v'tein chelkeinu b'toratecha, sab'einu mituvecha v'sam'cheinu bishu-atecha. (On Shabbat, add:
v'hanchileinu, Adonai eloheinu, b'ahavah uv'ratzon shabat kod'shecha, v'yanuchu vah yisra-eil
m'kad'shei sh'mecha). V'taheir libeinu l'ovd'cha be-emet, ki atah elohim emet, ud'var'cha emet
v'kayam la-ad. Baruch atah, Adonai, melech al kol ha-arets, m'kadeish (hashabat v') yisra-eil v'yom
hazikaron.*

Our God, our Ancient's 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 in
Your world, and gladden us with Your presence. (And help us to perpetuate, Eternal
One, with love and desire, your holy Shabbat, and may all Your people find rest and
peace on this day) And purify our hearts so that we may love you in truth, because your
word is our truth forever. Blessed are You, Ancient One, who makes all of your people
holy, and sanctifies this day of Remembrance.

Open unto me — Your self for my self
Yah, dear God, open unto me.

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה

Zichronot - Remembering

אַתָּה זֹכֵר מַעֲשֵׂה עוֹלָם, וּפְּקֹד כָּל יְצוּרֵי קֶדֶם. לִפְנֶיךָ נִגְלוּ כָּל תַּעֲלוּמוֹת, וְהִמּוֹן נִסְתָּרוֹת
שְׁמִבְרָאשִׁית. בָּרוּךְ אַתָּה, יְיָ, זֹכֵר הַבְּרִית.

*Atah zocheir ma-aseih olam, ufokeid kol y'tzurei kedem. L'fanecha niglu kol ta-alumut, vahamon
nistarot shemib'reishit. Baruch atah, Adonai, zocheir hab'rit.*

You remember everything, everything in our world, You consider every one You have
made in holiness, and before You every secret is revealed, the entire multitude of
mysteries since the beginning of time. Blessed are You Remembering One, who keeps
the covenant in mind.

Open unto me — Your self for my self
Yah, dear God, open unto me.

תקיעה שברים תרועה תקיעה
 תקיעה שברים תקיעה
 תקיעה תרועה תקיעה
 אֲרִשֶׁת שִׁפְתֵינוּ יַעֲרֹב לִפְנֶיךָ, אֶל רֶם וְנִשָּׂא, מִבֵּין וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ;
 וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר זִכְרוֹנוֹתֵינוּ.

May what our lips express be pleasing to You, exalted One, One most sublime. You who discern and listen, You who keep watch and hearken to our Shofar's song, may you receive with mercy and favor this offering of Zichronot.

Shofarot - Calling

Connections are made slowly, sometimes they grow underground.
 You cannot tell always by looking what is happening.
 More than half a tree is spread out in the soil under your feet.
 Penetrate quietly as the earthworm that blows no trumpet.
 Fight persistently as the creeper that brings down the tree.
 Spread like the squash plant that overruns the garden.
 Gnaw in the dark and use the sun to make sugar.

Weave real connections, create real nodes, build real houses.
 Live a life you can endure: make love that is loving.
 Keep tangling and interweaving and taking more in, a thicket and bramble wilderness to the outside but to us interconnected with rabbit runs and burrows and lairs.

Live as if you liked yourself, and it may happen: reach out, keep reaching out and bringing in. This is how we are going to live for a long time: not always, for every gardener knows that after the digging, after the planting, after the long season of tending and growth, the harvest comes.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתֵנוּ, וְשָׂא נֶס לְקִבֹּץ גְּלוּתֵינוּ, וְקַרֵּב
 פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם, וְנִפְּצוֹתֵינוּ כְּנֶס מִיִּרְכָּתִי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירָךְ בְּרִנָּה, וְלִירוּשָׁלַיִם
 בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וּבִיּוֹם שִׂמְחָתְכֶם, וּבְמוֹעֲדֵיכֶם וּבְרֵאשִׁיכֶם, וּתְקַעְתֶּם
 בְּחֻצְרוֹת עַל עַלְתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם; וְהָיוּ לָכֶם לְזָכְרוֹן לִפְנֵי אֱלֹהֵיכֶם, אֲנִי יי
 אֱלֹהֵיכֶם. כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר, וּמֵאֲזִין תְּרֻעָה, וְאִין דּוֹמָה לָךְ. בָּרוּךְ אַתָּה, יי, שׁוֹמֵעַ
 קוֹל תְּרֻעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.

*Eloheinu veilohei avoteinu, t'ka b'shofar gadol l'cheiruteinu, v'sa neis l'kabeitz galuyoteinu,
 v'kareiv p'zureinu mibein hagoyim, un'futzoteinu kaneis miyark'tei aretz. vahavi-einu l'tziyon
 ir'cha b'rinah, v'lirushalayim beit mikdash'cha b'simchat olam. Uv'yom simchatchem,
 u'v'moadeichem uv'rashei chod'sheichem, ut'katem bachatzotz'rot al oloteichem v'al zivchei
 shalmeichem; v'ha-yu lachem l'zikaron lifnei eloheichem, ani Adonai eloheichem. Ki atah shomei-a
 kol shofar, vma-azin t'ru-ah, v'ein domeh lach. Baruch atah, Adonai, shomei-a kol t'ru-at amo
 yisra-eil b'rachamim.*

For You are the one who listens to the shofar's call and receives our prayer, and there is none like You. Blessed are You Calling One, who listens to Your people's call.

Open unto me — Your self for my self
Yah, dear God, open unto me.

תקיעה שברים תרועה תקיעה
תקיעה שברים תקיעה
תקיעה תרועה תקיעה גדולה



הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.
Hashiveinu Yah eilecha v'nashuva, chadeish yameinu k'kedem

Renew our faith in life,
Release us from pain and strife
Remind us of who we are
As we return to you.
(Hannah Tiferet Siegel)

Chadeish Yameinu.
Renew our days.
Restore and refresh our tired souls.

Teach us to see the world with new eyes,
A child's eyes,
Where all is wonder and anything can happen.

Remind us to set our goals high,
To get out of our own way,
To move freely.

Bring us back to the garden,
To the great oneness with birds and trees and all living things,
To the magic of sharing our hearts with others.

Let us sing and dance, with all, through all, as all,
Let all the earth be Eden once again.



עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגויי הארצות, ולא שמונו כמשפחות האדמה, שלא שם חלקנו בהם, וגרלנו ככל המונם. ואנחנו כורעים ומשתחוים ומודים, לפני מלך, מלכי המלכים, הקדוש ברוך הוא. שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים, הוא אלהינו אין עוד. אמת מלפני אפס זולתו, בכתוב בתורתו: **וידעת היום והשבת אל לבבך, כי יי הוא האלהים בשמים ממעל, ועל הארץ מתחת, אין עוד:**

Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzeir b'reishit, shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-adamah, shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam, va-anachnu kor'im umishtachavim umodim, lifnei melech malchei ham'lachim, hakadosh baruch hu. Shehu noteh shamayim v'yoseid aretz, umoshav y'karo bashamayim mima-al, ush'chinat uzo b'gav'hei m'romim, hu Eloheinu ein od. Emet malkeinu, efes zulato, kakatuv b'torato: v'yadata Hayom vahasheivota el l'vavecha, ki Adonai hu ha-elohim bashamam mima-al, v'al ha-arets mitachat, ein od.

It is up to us to praise the One who creates the All, who made us one with the nations of the earth, sending us among the families of the earth, giving us a divine assignment.

We are thankful to that One for bestowing our planet with various paths that lead to holiness, and for linking our fate with the fate of all the world. And we bend our knees, bow, approach and give thanks to the Holy One, Source of blessing.

And you shall know this very day, and return it to your heart, that the God we think of as above us, is the God within and among us. No matter how high you go, no matter how low you think you may have fallen, there is nothing else.

על כן נקוה לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ והאלילים פרות יפרתון. **לתקן עולם במלכות שדי**, וכל בני בשר יקראו בשמך. להפנות אליך כל רשעי ארץ. יפירו וידעו כל יושבי תבל, כי לך תכרע כל ברה, ותשבע כל לשון: לפניך יי אלהינו יכרעו ויפלו. ולכבוד שמך יקר יתנו. ויקבלו כלם את עול מלכותך. ותמלך עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד: בכתוב בתורתך, יי מלך לעולם ועד: ונאמר, והיה יי למלך על כל הארץ, ביום ההוא יהיה יי אחד, ושמו אחד:

Al kein n'kaveh l'cha Adonai Eloheinu, lirot m'heirah b'tiferet uzecha, l'ha-avir gilulim min ha-aretz, v'ha-elilim karot yikareitun, l'takein olam b'malchut shadai, v'chol b'nei vasar yikru vishmecha, l'hafnot eilecha kol rishei aretz. Yakiru v'yeid'u kol yosh'vei teiveil, ki l'cha tichra kol berech, tishava kol lashon. L'fanecha Adonai Eloheinu yichru v'yipolu, v'lichvod shimcha y'kar yiteinu, vikab'lu chulam et ol malchutecha, v'timloch aleihem m'heirah l'olam va-ed. Ki hamalchut shel'cha hi, ul'ol'mei ad timloch b'chavod, kakatuv b'toratecha, Adonai yimloch l'olam va-ed. V'ne-emar, v'hayah Adonai l'melech al kol ha-aretz, bayom hahu yihyeh Adonai echad, ush'mo echad.

לְתִקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי
l'takein olam b'malchut shadai

To heal the world, we must feel the world, to heal the world with the power of Shaddai.

And it is said, one day, Divinity will reign completely over all people and all paths.
On that day, God will be one, and God's name, One.



קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻלְמָא וּבְזִמְנוּ קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ
הוּא

לְעָלְמָא וּלְעָלְמָא מְכָל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרוּ בְּעֻלְמָא, וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵינוּ הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל, וְאָמְרוּ
אָמֵן:

*Yitgadal v'yitkadash sh'meih raba. B'al'ma di v'ra chiruteih, v'yamlich malchuteih b'chayeichon
uv'yomeichon uv'chayei d'chol beit yisra-eil, ba-agala uvizman kariv, v'imru **amein**.*

Y'hei sh'meih raba m'varach l'alam ul'al'mei al'maya.

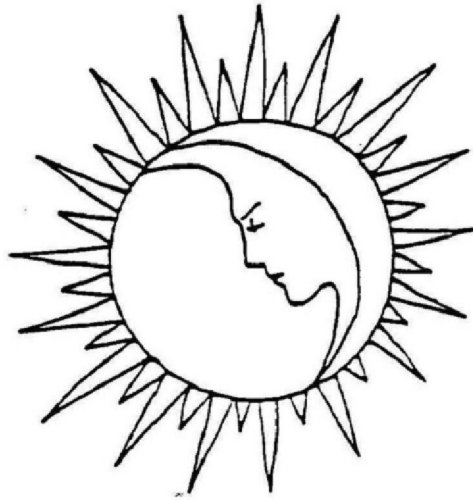
*Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yithadar v'yitaleh v'yithalal sh'meih
d'kudsha **b'rich hu**, L'eila u-l'eila mikol birchata v'shirata tushb'chata v'nechemata, da-amiran
b'al'ma, v'imru **amein**.*

*Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol yisra-eil, v'imru **amein**.*

*Oseh shalom bimromav, hu ya-aseh shalom aleinu v'al kol yisra-eil, v'al kok yoshvei teiveil, v'imru
amein*

The Great Essence will 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 we praise,
Is quite beyond the grasp of all these words and symbols that point us towards 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 and between us, and to all who dwell on this earth,
And let us say, Amen.



יה ימלך לעולם ועד
L'olam vaed l'olam vaed
Yah yimloch l'olam vaed

L'shana Tovah Tikateivu.... v'teichateimu
May you be inscribed for a good year.

Tekiah Gedolah

Adon Olam

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יְצִיר נִבְרָא.
לֵעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

*Adon olam asher malach,
b'terem kol y'tzir nivra.
L'eit na-asah v'cheftzo kol,
azai melech sh'mo nikra.*

Crown of all time, the one who reigned
before all mortal shape was made,
and when God's will brought forth all things
then was the name supreme proclaimed.

וְאַחֲרֵי כָּכָל הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא הָיָה, וְהוּא הָיָה,
וְהוּא יִהְיֶה, בְּתִפְאַרֶה.

*V'acharei kichlot hakol,
l'vado yimloch nora.
V'hu hayah, v'hu hoveh,
v'hu yihyeh, b'tifarah.*

And after everything is gone,
yet One alone, awesome, will reign.
God was, and is, and will remain,
in splendid balance, over all.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעוֹז וְהַמְשָׁרָה.

*V'hu echad v'ein sheini,
l'hamshil lo l'hachbirah.
B'li reishit b'li tachlit,
v'lo ha-oz v'hamisrah.*

And God is One, no second is,
none can compare, or share God's place.
Without beginning, without end,
God's is all might and royal grace.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישׁוֹן וְאַעֲרָה.
וְעַם רוּחִי גִוְיָתִי,
יְיָ לִי וְלֹא אִירָא.

*B'yado afkid ruchy,
b'eit ishan v'airah,
V'im ruchy g'viyati,
Adonai li, v'lo irah.*

To God's kind hand I pledge my soul
each time I sleep again to wake,
and with my soul, this body here.
God's love is mine, I shall not fear.

Sources

We have gratefully used excerpts from the following written sources:

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