

בספר חיים

B'SEIFER CHAYIM

A MACHZOR FOR THE DAYS OF AWE

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The prayers in this machzor are the work of a hundred generations. Sources of recent prayers are credited when known. Much inspiration comes from the wonderful machzor of the Aquarian Minyan, Berkeley; and from their services, as well as from services lead by R. Zalman Schachter-Shalomi and by R. Avram Davis. The original material in this machzor is shared under a CC BY-SA 4.0 International license: <<https://creativecommons.org/licenses/by-sa/4.0/>>.

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L'ma'an a'khai v'rei'ai	לְמַעַן אַחֵי וְרֵעֵי.
l'ma'an a'khai v'rei'ai:	לְמַעַן אַחֵי וְרֵעֵי.
a'dabra na,	אֲדַבְרָה־נָא.
a'dabra na,	אֲדַבְרָה־נָא.
shalom bakh.	שְׁלוֹם בָּךְ:
L'ma'an beit Adonai Elohainu	לְמַעַן בַּיַּת־יְיָ אֱלֹהֵינוּ.
avak'sha tov lakh.	אֲבַקְשָׁה טוֹב לָךְ:

Because of my sisters and friends,
because of my brothers and friends:
please let me ask, please let me sing,
peace to you.
This is the house, the house of Hashem;
I wish the best for you!
This is the heart, the heart of the road.
I wish the best to you!

Ps. 122; R. SHLOMO

רְבוֹנוֹ שֶׁל עוֹלָם. הֲרִינִי מוֹחֵל לְכָל מִי שֶׁהִכְעִים וְהִקְנִיט אוֹתִי אוֹ
שָׁחַטָא כְּנִגְדֵי בֵין בְּגוֹפֵי בֵין בְּמִמוֹנֵי בֵין בְּכַבּוּדֵי בֵין בְּכָל אֲשֶׁר לִי. בֵין
בְּאָנָס. בֵין בְּרָצוֹן. בֵין בְּשׁוֹגֵג. בֵין בְּמִזִיד. בֵין בְּדַבּוֹר בֵין בְּמַעֲשֵׂה. בֵין
בְּמַחֲשָׁבָה בֵין בְּהִרְהוּר. בֵין בְּגִלְגוּל זֶה בֵין בְּגִלְגוּל אַחֵר. וְלֹא יַעֲנֵשׂ שׁוֹם
אָדָם בְּסַפְתִּי. יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי. שְׁלֹא אֶחָטָא עוֹד.
וּמָה שֶׁשָׁחַטָאתִי לְפָנֶיךָ מְחוּק בְּרַחֲמֶיךָ הַרְבִּים. אֲבָל לֹא עַל יְדֵי יְסוּרִים
וְחֻלָּיִים רָעִים. יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ. יי צוּרֵי וְגֹאֲלֵי:

RIBONO SHEL OLAM! Holiness of the entire world! I now forgive and pardon anyone who has angered or troubled me, or who has injured me, physically or financially, in my self-esteem or in any other way; whether the injury was accidental or intentional, by speech or by deed, in this incarnation or in any other.

May no one be punished on my account.

May it be that I move past my mistakes, and not repeat them; and may all the misdeeds I have committed be transformed through endless compassion, without further harm or suffering. May the words I speak and my deepest thoughts befit your love for me, my rock, my liberation.

TWILIGHT PRAYERS

Return again, return again, return to the land of your soul.
Return again, return again, return to the source of it all.
Return to who you are, return to what you are,
Return to where you are born and reborn again.
Return again, return again, return to the land of your soul.

V'hasheiv kohanim la'avodatam	וְהָשִׁיב כֹּהֲנִים לְעִבְדוֹתֵם
ul'vi'im l'shiram ul'zimram	וְלוֹוִים לְשִׁירָם וּלְזִמְרָם
v'hasheiv yisrael lin'veihem	וְהָשִׁיב יִשְׂרָאֵל לְנֹוֹיָהֶם

Priests, return to your service; Levites, to your songs and melodies; Israel, return to your splendor.

R. SHLOMO

I call out from the depths; please listen to me,
Don't ignore my cry.
How can I go on, remembering my shortcomings?
But in holiness there is release; I can regain perspective.
I yearn for you, beloved; my whole being hopes as I wait for guidance.
My soul seeks you more eagerly
Than any watcher for the dawn ever awaited the dawn.
Depend upon the strength of kindness, the abundance of help
For we will surely be redeemed from all shortcomings.

PSALM 130

Min hamei'tzar karati Ya,	מִן הַמִּצָּר קָרָאתִי יְיָ
a'nani b'mer'khav Ya.	עֲנֵנִי בַמְּרָחֵב יְיָ
A'nani a'nani	עֲנֵנִי עֲנֵנִי:
A'nani b'mer'khav Ya.	עֲנֵנִי בַמְּרָחֵב יְיָ

Tightly trapped, I called out for God
and the broad freedom of holiness surrounded me.

PSALM 118

It is Tishrei, the seventh month
The Shabbat of months, the ripening of the year.
Nature turns inward, and we follow.
In the silence of inside, we hear
Holiness calling to each of us, "A'yekhah.
Where are you? Are you hiding?
Hiding from Me? Hiding from yourself?"
"Hinayni," each of us has the chance to respond.
"Hinayni. Here I am! No I'm not hiding any longer.
Here I am.
I may not know what to do, but
I am ready enough to say 'Hinayni!'"

After R' David Wolfe-Blank

Y'did nefesh av harakhaman
m'shokh av'd'kha el r'tzonekha.

Yarutz avdekha k'mo ayal;
yish'takha'veh el mul hadar'kha.

Te-erav lo y'didtekha
min'fet tzuv v'khal ta-am.

יְדִיד נֶפֶשׁ אָב הַרְחָמָן
מְשׁוֹךְ אַבְדָּךְ אֶל רְצוֹנְךָ
יְרוּץ עַבְדְּךָ כְּמוֹ אֵיל
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָךְ
תֵּעָרַב לוֹ יְדִידוֹתֶיךָ
מִנְפֶת צוֹפ וְכָל טָעָם:

You who loves my soul, compassion's gentle source
Draw your servant, and shape me to your will.
Like a darting deer, I will flee to you.
Before your glorious presence, humbly do I bow
Let your sweet love, delight me with its thrill.
Because no other dainty, will my hunger still.

How splendid is your light, which worlds do reflect
My soul is worn from craving, for your love's delight.
Please good God do heal her, and show to her your face
So my soul can see you, and bathe in your grace
There she will find strength, and healing in this sight.
Her joy will be complete then, eternal her delight.

What pity stirs in you, since days of old, my God!
Be kind to me your own child, begotten by your love.
For long and longing hours, I yearned for your embrace
To see my light in your light, basking in your grace.
My heart's desire is, to harmonize with yours.
Do not conceal your pity, hide not that light of yours.

Help, my lover spread, your canopy of peace,
Enfold all human beings, give all pain surcease.
Your presence on this earth plane, do make known to us
And we will respond then, with song and with dance.
Rush my love be quick, the time for love is now
Let your gentle favor, grace us as of old.

RABBI ZALMAN

ROSH HASHANA

The moon is dark tonight, a new
moon for a New Year. It is
hollow and hungers to be full.
It is the black zero of beginning.
Now you must void yourself
of injuries, insults, incursions.
Go with empty hands to those
you have hurt and make
amends.

It is not too late. It is early
and about to grow. Now
is the time to do what you
know you must and have
feared
to begin. Your face is dark
too as you turn inward to face
yourself, the hidden twin
of all you must grow to be.

Forgive the dead year. Forgive
yourself. What will be wants
to push through your fingers.
The light you seek hides
in your belly. The light you
crave longs to stream from
your eyes. You are the moon
that will wax in new goodness.

—Marge Piercy

KOL NIDREI

Or zaruah la'tzadik u'li'yish'rei lev sim'kha אור זרע לצדיק ולישירי לב שמחה:
Light is sewn for the kind, and joy for the steadfast heart.

Biy'shiy'va shel ma'la uvuy'shiy'va shel matah, בישיבה של מעלה ובישיבה של מטה
al da'as hamakom v'al da'as hakahal, על דעת המקום ועל דעת הקהל
anu matiy'rin l'hit'paleil im ha'avaryanim. אנו מתירין להתפלל עם העבריינים:

In the heavenly yeshiva and in the earthly yeshiva; before the Omnipresent, and before this congregation: we grant permission to pray with everyone who has transgressed.

Kol Nidrei ve'esarei

vakha'ramei v'kona'mei v'khinu'yei
v'kinusei u'sh'vuot, din'darna
u'd'ish't'va'na, u'd'a'kha'reimna,
v'di'asarna al naf'sha'tana mi'yom kipurim
zeh ad yom kipurim ha'ba aleinu
l'tovah. Kul'hon ikha'ratna v'hon,
kul'hon y'hon sharan. Sh'vikin, sh'vitin,
b'teilin u'm'vutalin, la sh'ririn v'la
ka'yamin. Nidrana la nidrei, ve'esa'arana
la esarei, u'sh'vua'tana la sh'vuot.

כָּל נִדְרֵי וְאֶסְרֵי. וְחַרְמֵי. וְקוֹנָמֵי וְכִנּוּיֵי.
וְקִנּוּסֵי וְשְׁבוּעוֹת. דְּנִדְרָנָא וְדִאֲשַׁתְּבַעְנָא.
וְדִאֲחַרְמָנָא וְדִאֲסָרְנָא עַל נַפְשָׁתָנָא. מִיּוֹם
כְּפָרִים זֶה עַד יוֹם כְּפָרִים הַבֵּא עֲלֵינוּ
לְטוֹבָה. כְּלֵהוֹן אַחַרְטָנָא כְּהוֹן. כְּלֵהוֹן יְהוֹן
שָׂרָן: שְׁבִיקִין. שְׁבִיתִין. בְּטִלִין וּמְבַטְלִין.
לָא שְׁרִירִין וְלֹא קִיָּמִין. נִדְרָנָא לָא נִדְרֵי.
וְאֶסְרָנָא לָא אֶסְרֵי. וְשְׁבוּעַתָּנָא לָא שְׁבוּעוֹת:

All the weight

of everything
that we've vowed
excluded
failed
promised ourselves
swore we would
swore we wouldn't

cut ourselves off from
from last Yom Kippur
to the one that will come next year
(may it be for good)
all of them
we free ourselves from them
from this moment, they are
nothing.

Our enmities
our limitations
our blame
they have no reality
they no longer exist.
These vows were never vows
these oaths are not valid oaths
these bindings are released.

V'nis'lakh l'khol a'dat b'nei Yisrael v'la'geir וְנִסְלַח לְכֹל עֵדוּת בְּנֵי יִשְׂרָאֵל וְלִגֵּר
ha'gar b'to'kham, ki l'khol ha'am bish'ga'ga. הַגֵּר בְּתוֹכָם. כִּי לְכֹל הָעָם בְּשִׁגְגָה:

Grant forgiveness to all the people of Israel, and to those who live among them, for all the people have made mistakes.

Vayomer Adonai salakh'ti kid'vare'kha וַיֹּאמֶר יְהוָה סְלַחְתִּי כְּדַבַּרְךָ:
And God said, I have forgiven as you have spoken.

Barukh ata Adonai eloheinu melekh ha'olam בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
She'he'khe'yanu v'kiy'manu שֶׁהֵחֵינּוּ וְקִיָּמְנוּ
v'higi'yanu laz'man hazeh וְהִגִּיעֵנוּ לְזִמְן הַזֶּה:

We bless the Ever-Present, unfolding the universe, enlivening us, sustaining us, and bringing us to this moment.

These are my heart's true
desires. Have compassion,
do not hide from me.

Eileh kham'dah libi;
khusah nah v'al nah tit'aleim.

אֵלֶּה חַמְדָּה לְבִי
חֹסֶה נָא וְאֵל נָא תִתְעַלֵּם:

Barukh ata Adonai eloheinu melekh ha'olam
Asher kid'sha'nu b'mitz'vo'tav v'tzivanu
l'had'lik neir shel Yom Tov.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

We bless the Holiness of the universe, for sharing sanctity with us through mitzvot,
teaching us to light the candles of this holy day.

Barukh ata Adonai eloheinu melekh ha'olam
She'he'khe'yanu v'kiy'manu
v'higi'yanu laz'man hazeh

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

We bless the holiness of the universe,
For giving us life, sustaining us, and bringing us to this season.

Am I awake? Am I prepared?
Are you listening to my prayer?
Can you hear my voice? Can you understand?
Am I awake? Am I prepared?

NOAH AHRONSON

Reader: Bor'khu et Adonai ham'vorakh!

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:

All: Barukh Adonai ham'vorakh l'olam va'ed!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֵד:

Let us bless the source of all blessings.
Blessed is the source of all blessings throughout space and time.

Barukh ata Adonai eloheinu melekh
ha'olam asher bid'varo ma'ariv ara'vim.
B'khakh'ma po'tei'akh sh'arim uvit'vuna
m'sh'ne itim umakha'life et haz'manim
um'sader et ha'kokha'vim b'mish'm'ro'
tei'hem bara'kia k'r'tsono. Borei yom
v'lai'la, golel or mipnei kho'shekh v'kho'
shekh mipneh or; uh'ma'avir yom u'mei'
vi laila, u'mavdil ben yom uven laila,
Adonai tzvaot sh'mo. El khai v'kayam
tamid yimlokh aleinu l'olam va'ed.
Barukh atah Adonai ha'ma'ariv ara'vim.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
בְּדַבְּרוֹ מַעְרִיב עַרְבִים. בְּחִכְמָה פּוֹתַחַ
שְׁעָרִים וּבִתְבוּנָה מְשַׁנָּה עֵתִים וּמַחְלִיף אֶת
הַזְּמַנִּים וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלֵל אוֹר
מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר וּמַעְבִּיר יוֹם
וּמַבְיֵא לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְיָ
צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיָּם תָּמִיד יְמַלּוֹךְ עָלֵינוּ
לְעוֹלָם וָעֵד. בְּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עַרְבִים:

Blessed is the causer of causes, majestic pattern of the universe, whose design brings on the evening. Through insight always unlocking the gates of time, and through understanding repeating and varying the cycles of seasons, setting the pathways of the stars and planets in space according to design. Conceiving day and night, rolling away light from the face of darkness, and darkness from the face of light, closing the day and bringing on the night. Marshalling the cosmic forces is your nature. May your living presence be our amazement forever. Blessed are you who brings on the night.

Ahavat olam beit Yisrael am'kha ahavta;
Torah umitz' vot, khu'kim umish'patim
otanu l'mad'ta. Al kein ado'nai eloheinu
b'shakhveinu uv'kumeinu na'siakh
b'khuke' kha v'nismakh b'divrei
tora'tekha uv'mitvo' tekha l'olam vaed.
Ki heim kha'yeinu v'orekh yameinu uvahem
negeh yomam valaila, v'ahavatkha al
tasir mimenu l'olamim; Barukh ata
Adonai, oheiv amo yisrael.

אֶהְבֶּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּת תּוֹרָה
וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדַּת עַל כֵּן
יְיָ אֱלֹהֵינוּ בְּשִׁכְבָּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶיךָ
וְנִשְׂמַח בְּדַבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם
וָעֵד. כִּי הֵם חַיֵּינוּ וְאֶרֶץ יְמֵינוּ וּבָהֶם נִהְגָּה
יוֹמָם וְלַיְלָה וְאֶהְבֶּתְךָ אֵל תִּסִּיר מִמֶּנּוּ
לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

From ever you have loved us into life, nourished our forebears with teachings of kindness. In the same way you will help us find our path, and we will always rejoice as we come to understand your Torah and mitzvot. For they are our lives, the thread through all our days, guiding us day and night. Your love will never depart from us. Blessed are you who relates to us in love.

Mighty, Faithful Source!

Eil melekh ne'eman:

אל מֶלֶךְ נֶאֱמָן:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Sh'ma Yisrael Adonai Eloheinu Adonai ekhad!

Listen Israel: the source of all our being, that source Is One!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֵד:

Barukh sheim k'vod malkhuto l'olam vaed.

Bless the majestic splendor that shines through space and time.

V'ahavta et Adonai elohe'kha b'khol
 l'vav'kha, uv'khol naf'sh'kha, u'v'khol
 m'odekha. V'hayu had'varim ha'eileh
 asher anokhi m'tzav'kha hayom al l'va'
 vekha. V'shi'nan'tam l'vanekha v'dibar
 ta bam b'shiv't'kha b'vei'tekha, uv'lekh'
 t'kha vade'rekh, uv'shakh'b'kha u'v'ku'
 mekha uk'shartam l'ot al yade'kha, v'ha
 yu l'to'tavot bein eineykha u'kh'tavtam
 al mizu'zot bei'tekha uvi' sh'a 'rekha.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ
 וּבְכָל-נַפְשֶׁךָ וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים
 הָאֵלֶּה אֲשֶׁר אֲנֹכִי מִצְוֶיךָ הַיּוֹם עַל-לִבְבְּךָ:
 וְשִׁנַּנְתָּם לְבַבְיָךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
 וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכֵבְךָ וּבְקוּמְךָ:
 וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטַטְפוֹת בֵּין
 עֵינֶיךָ: וּכְתַבְתָּם עַל-מִזְוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

And you will love Hashem your God with all your heart
 With all your soul, and with all your might
 And these words which I command you on this day
 Will be on your heart, will be on your heart.
 And you shall teach them diligently (gently) unto your children
 And you shall speak of them, when you're sitting in your house
 When you are walking by the way, and when you are lying down,
 And when you rise up, and when you rise up
 And you shall bind them for a sign upon your hand
 And they will be for frontlets between your eyes.
 And you shall write them on the doorposts of your house
 And upon your gates, and upon your gates.
 That you may remember and do all my commandments
 And be holy unto your God, unto your God!

How good it will be
 When you listen, really listen,
 To the mitzvot I give you
 today,
 To love your God,
 And to act godly
 in everything you say
 in every thing you do.
 Your earthly needs will be
 met,
 Each in their proper season,
 You will reap what you plant.
 Your animals too will have
 ample feed.
 All of you will eat and be
 content.
 Be careful — watch out!

Don't let your cravings delude
 you and become your gods;
 Don't debase yourself to them
 and lose sight of the God-sense
 within you
 For then heaven will be shut
 to you,
 Grace will not descend,
 Earth will not yield her
 produce.
 Your rushing will destroy
 you!
 And Earth will not be able
 To recover her good balance
 In which God's gifts manifest.
 Let these values of Mine
 Resound in your feelings and
 hopes:

Marking what you produce,
 Guiding what you perceive.
 Teach them to your children
 So that they learn
 How to make their homes sacred;
 And how to deal with traffic
 Even when you are depressed,
 And when you are elated.
 Mark your entrances and exits
 with them
 So that you stay more aware.
 Then, you and your children,
 And their children,
 Will live out on earth
 That divine promise
 Given to your ancestors
 To live heavenly days
 Right here on this earth. RZalman

יְיָ רַחֲמָנָא RAKHMANA ELOHEICHEM EMET

יְהוָה YAH ELOHEICHEM EMET

יְיָ אֱלֹהֵיכֶם אֲמֵת ADONAI ELOHEICHEM EMET

It is true that there is a unity to reality; there is nothing which is not holy. It is true that we can reflect that unity, and act as a just and a holy people. It is true that remembering that unity frees us from the strength of terror, and redeems us from the grasp of violence. When our vision widens to include the entire flow of life, we can never lose our footing.

There is help to face the pharaohs in our lives and to confront the source of their violence.

There is help to transcend our afflictions, and to rise above our fears.

There is help to transform our angers and hatreds, and to emerge into total freedom.

We name as God the power who gives us passage through dangerous waters, but drowns our fears and hatreds in the depths.

Hama'avir banav bein gizrei yam
suf, et rod'fei'hem v'et
son'ei'hem bit'homot tiba. V'ra'uv
vanav g'vurato, shib'khu v'hodu
lish'mo. Umal'khuto v'ratzon kib'lu
aleihem, Moshe uv'nei yisrael
l'kha anu shirah b'sim'khah rabah,
v'amru khulam:

הַמַּעֲבִיר בְּנֵיו בֵּין גְּזֵרֵי יַם סוּף. אֶת רוֹדְפֵיהֶם
וְאֶת שׁוֹנְאֵיהֶם בְּתֵהוֹמוֹת טַבַּע. וְרָאוּ בְּנֵיו
גְבוּרָתוֹ שֶׁבָּחוּ וְהוֹדוּ לְשִׁמּוֹ: וּמְלִכּוֹתוֹ בְּרָצוֹן
קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ
שִׁירָה. בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כָלֵם:

When the people saw the miracle of their liberation, they burst out in song and praise. Lovingly they committed themselves to the power that liberated them. Moses laughed, Miriam danced, and all the people together responded with great joy:

Mi kha'mo'kha ba'eilim Adonai, mi
ka' mo'kha ne'dar ba'kodesh, nora
t'hi'lot o'seh feleh. Mal'khut'kha
ra'u va'ne'kha, bo'kei'a yam lif'nei
Moshe. Zeh eili, anu v'amru, Adonai
yim'lokh l'olam va'ed. V'ne'emar ki
fadah Adonai et ya'akov ug'alo
mi'yad kha'zak mimenu l'olamim.
Ba'rukh atah Adonai, ga'al yisrael.

מִי כַמְכָה בְּאֵלִים יְיָ מִי כַמְכָה נֹאדָר
בְּקֹדֶשׁ נוֹרָא תְהִלַּת עֲשֵׂה פִּלְאָ: מְלִכּוֹתֶיךָ
רָאוּ בְּנֵיךָ. בּוֹקֵעַ יָם לְפָנַי מֹשֶׁה. זֶה אֱלֹהֵי
עָנוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. וְנִאֲמָר:
כִּי פָדָה יְיָ אֶת יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ
לְעוֹלָמִים: בְּרוּךְ אַתָּה יְיָ גֹּאֵל יִשְׂרָאֵל:

What other power is like this one? What can transcend like holiness, awesomely powerful, working wonders? We experienced that power as the sea split before Moses. 'This is my God!' we exclaimed, 'Majesty transcends all time and space!' This is why it is said: Jacob was rescued from battling his brother, a peril he could not overcome himself. Praised are you, source of miracles, redeemer of Israel.

Hashkiveinu Adonai Eloheinu l'shalom
 v'ha'amidei'nu malkeinu l'khayim
 ul'sha'lom uf'ros aleinu sukat
 sh'lome'kha v'tak'neinu b'eitzah tovah
 milfane'kha v'hoshi'einu l'ma'an
 sh'mekha v'hagein ba'adeinu v'haseir
 mei'aleinu oyev v'dever v'kherev v'ra'av
 v'yagon v'haseir satan mil'fanei'nu
 u'mei'akha' reinu uv'tzeil k'nafe'kha
 tas'tireinu. Ki Eil shomreinu umatzileinu
 atah ki Eil melekh khanun v'rakhum atah.
 Ush'mor tzeitenu uvo'einu l'khayim
 ul'shalom mei'atah v'ad olam.
 U'frot aleinu sukat sh'lomekha.
 Barukh atah Adonai haporeis sukat
 shalom aleinu v'al kol amo Yisra'el, v'al
 kol yoshvei teiveil, v'al y'rusha'la'yim.

הַשְּׁכִיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ
 מִלְּפָנֶיךָ לְחַיִּים טוֹבִים וְלְשָׁלוֹם וּפְרוֹשׁ עָלֵינוּ
 סִכַּת שְׁלוֹמְךָ וְתַקֵּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךָ וְהַגֵּן בְּעֵדְנוּ וְהַסֵּר
 מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן וְהַסֵּר
 שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ וּבְצִל כְּנָפֶיךָ
 תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה. כִּי
 אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וּשְׁמֹר צֵאתֵנוּ
 וּבּוֹאֵנוּ לְחַיִּים וְלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם.
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יי
 הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ
 יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְעַל יְרוּשָׁלַיִם:

Lay us down tonight in peace, and awaken us to full life. Spread the shelter of Your peace over us, and enlighten us from the burdens of hatred, war, sickness, famine, and sadness. Carry us in the shadow of Your wings and watch over us. Guard our going out and our returning, in life and in peace, tonight and always; spread the shelter of Shalom over us. Spread the shelter of your peace over us, over all Israel, over all who dwell on earth, and over Jerusalem.

ON ROSH HASHANA:

Tiku ba'khodesh shofar, ba'ke'se
 l'yom kha'geinu; ki khok l'yis'rael hu,
 mishpat lei'lohei ya'akov.

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ כִּי
 חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

Blow the shofar when the moon is hidden, at the beginning of the month; for that is the time of our holiday. It is the law for Yisrael, that this be a day of sacred judgment.

ON YOM KIPPUR:

Ki vayom hazeh y'khapeir aleikhem
 l'taheir et'khem mikol khato'tei'khem
 lif'nei Adonai tit'haru.

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עָלֵיכֶם לְטָהָר
 אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לְפָנַי יי תְּטַהָרוּ:

On this day, atonement will be made for you, to transform all your shortcomings. Before the Infinite you shall be clean.

THE HEBREW AMIDA IS ON PAGE 11

AN ENGLISH TRANSLATION BEGINS ON PAGE 14

A POETIC REFLECTION OF THE AMIDA IS ON PAGE 16

A CONTEMPLATIVE AMIDA IS ON PAGE 17

PRAYERS OF THE MIND AND HEART NOT IN THE BOOK ARE AN IMPORTANT PART OF ANY RECITATION OF THE AMIDA. THE PRINTED VERSIONS ARE OPTIONAL.

PLEASE BE SEATED WHEN YOU HAVE FINISHED YOUR PRAYER.

Yitgadal v'yitkadash sh'mei raba,
 b'al'ma di v'rah khirutei.
 v'yamlikh mal'khutei
 b'khayeikhon uv'yo'meikhon
 uv'khaiyei d'khol beit Yisrael,
 ba'a' gala uviz'man kariv v'imru **amein**.
Y'hei sh'mei raba m'vorakh
l'olam ul'almei almaiya.
 Yitbarakh v'yishtabakh v'yitpa'ar
 v'yit romam v'yitnasei
 v'yithadar v'yit'a'leh v'yit'halal
 sh'mei d'kud'shah **B'rikh hu.**
 L'eila u'l'eila mikol birkha' ta v'shirata,
 tush'b'khata v'nekhe'ma ta
 da'amiran b'alma v'imru **amein**.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ
 וְיַמְלִיךְ מַלְכוּתֵיהּ
 בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא:
 לְעֵלָא וְלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא
 תְּשֻׁבְחָתָא וְנַחֲמָתָא
 דְאָמִירָן בְּעֵלְמָא וְאָמְרוּ אָמֵן:

Make the God name big.
 Big and Holy.
 Do it in this world.
 This creation sprung from consciousness.
 And bring some order to this...
 Do it fast, soon, in our lives, in the days ahead, in the life of the people we call home.
 Everybody join with me: May the name be blessed forever and ever!
 Yes, blessed.
 Blessed, whispered, sung out, shouted, honored, this Holy Name.
 The Name far beyond any song, poem, or comforting words we could ever speak.
 Everybody say: That's the truth!

R. DANIEL BRENNER

Adonai s'fatai tiftakh ufi yagid t'hilatekha.

Barukh atah adonai eloheinu v'elohai avoteinu v'imatenu. Elohai Avram v'Sara, elohai Yitzak v'Rivka v'elohai Yaakov Leah v'Rakhel. Ha' eil, hagadol hagibor v'hanora, Eil elyon gomeil khasadim tovim v'ko' nei hakol v'zokheir khasdei avot v'imahot umeivi g'ula livnei v'nei' hem l'ma'an sh'mo b'ahava. Zakh' reinu l'khayim melekh khofeitz bakhayim v'khatveinu b'seifer hakhayim l'mankha elohim khayim. Melekh ozeir umoshia umagein. Barukh ata Adonai, ezrat Sara umagein Avraham.

Atah gibor l'olam adonay, m'khayeih meitim atah, rav l'hoshi'a. M'khalkeil khayim b'khesed, m'khayeih meitim b'rakhamim rabim someikh noflim v'rofei kholim umatir asurim umka' yeim emunato lisheinei afar, mi kha' mokha ba'al g'vurot umi domeh lakh melekh meimit um'khayeh umatz'mi' akh y'shuah. Mi khamokha av hara' kha' mim zokheir y'tzurav l'kha'yim b'rakhamim. V'ne'e'man atah l'hakha yot meitim. Barukh atah Adonai m'khayeih hameitim.

אֲדֹנָי שְׁפַתֵי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ. אֱלֹהֵי שָׂרָה וְאַבְרָהָם. אֱלֹהֵי יִצְחָק וְרִבְקָה. וְאֱלֹהֵי יַעֲקֹב לֵאמֹר וְרַחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וְאַמְהוּת וּמְבִיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: זָכְרָנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יי עֲזֵרֵת

שָׂרָה וּמַגֵּן אַבְרָהָם:

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי מְחִיָּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפֶר מִי כְמוֹךְ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ מֶלֶךְ מֵמִית וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה: מִי כְמוֹךְ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים: וְנֶאֱמַן אַתָּה לְהַחִיֹּת מֵתִים. בָּרוּךְ אַתָּה יי מְחִיָּה הַמֵּתִים:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשֵׁים בְּכֹל יוֹם יְהִלְלוּךָ סְלָה:

וּבְכֵן תֵּן פַּחַדְךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאֵימַתְךָ עַל כָּל מַה שֶּׁבְּרָאתָ וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים וַיַּעֲשׂוּ כָּל־אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם כְּמוֹ שִׁדְעָנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטָן לְפָנֶיךָ עֵז בִּידְךָ וּגְבוּרָה בְּיַמֶּינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבְּרָאתָ.

וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירְאִיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ וּפְתִחוֹן פֶּה לְמִיחֲלִים לָךְ שִׁמְחָה לְאַרְצְךָ וְשִׁשׁוֹן לְעִירְךָ וְצַמִּיחַת קֶרֶן לְדוֹד עֲבָדְךָ וְעַרְיֶכֶת נֵר לְבֵן-יִשְׂרָאֵל מְשִׁיחְךָ בְּמַהֲרָה בְּיַמֵּינוּ.

וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים יַעֲלִזוּ וַחֲסִידִים בְּרַנָּה יִגִּילוּ וְעוֹלָתְךָ תִּקְפֹּץ-פִּיהָ וְכָל הַרְשָׁעָה כְּלָה כְּעֵשֶׂן תִּכְלָה כִּי תַעֲבִיר מִמְּשַׁלֵּת זְדוֹן מִן הָאָרֶץ. וְתִמְלֹךְ אַתָּה יי לְבַדְּךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מְשַׁכֵּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁךְ כְּפָתוּב בְּדַבְּרֵי קְדֻשָּׁךְ: יְמִלְךָ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר: הִלְלוּיָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלוֹהִים מִבְּלַעְדֶּיךָ כִּכְתוּב: וַיִּגְבֶּה יי צְבָאוֹת בַּמִּשְׁפָּט
וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יי הַמֶּלֶךְ הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ וְרוּמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת
וְקִדְשִׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִבַּלְתָּנוּ מִלְּכָנוּ לְעַבְדֶּיךָ וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ.

YOM KIPPUR

וּתְתֵן לָנוּ יי אֱלֹהֵינוּ בְּאֵהָבָה אֶת יוֹם
הַכְּפוּרִים הַזֶּה. לְמַחֲלָה וְלִסְלִיחָה
וְלִכְפָּרָה. וְלִמְחֹל-בוּ אֶת כָּל עֲוֹנוֹתֵינוּ

ROSH HASHANA

וּתְתֵן לָנוּ יי אֱלֹהֵינוּ בְּאֵהָבָה אֶת
יוֹם הַזְּכוּרֹן הַזֶּה יוֹם תְּרוּעָה.

מִקְרָא קֹדֶשׁ. זְכוֹר לִיצִיאַת מִצְרַיִם: אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֵא וַיִּגְיַע
וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוּרֵינוּ וּפְקוּדוֹנֵנוּ וְזָכוּרֹן אֲבוֹתֵינוּ וְזָכוּרֹן
מְשִׁיחַ בֶּן-דָּוִד עַבְדְּךָ וְזָכוּרֹן יְרוּשָׁלַיִם עִיר קְדוֹשֶׁךָ וְזָכוּרֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
לְפִלִּיטָה וְלִטּוֹבָה. לְחַן וְלַחֲסֵד וְלִרְחֻמִּים לְחַיִּים וְלִשְׁלוֹם.

בְּיוֹם הַכְּפוּרִים הַזֶּה.

בְּיוֹם הַזְּכוּרֹן הַזֶּה.

זָכְרָנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקוּדָנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים וּבְדָבָר יִשׁוּעָה
וּרְחֻמִּים חוֹס וְחַנּוּן. וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנוּן וּרְחוּם אַתָּה:

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ מְחַל לְעֲוֹנוֹתֵינוּ בְּיוֹם
הַכְּפָרִים הַזֶּה: מַחַח וְהַעֲבֵר פְּשָׁעֵינוּ
וְחַטָּאתֵינוּ מִנְּגִיד עֵינֶיךָ כְּאִמּוֹר: אֲנֹכִי אֲנֹכִי
הוּא מַחַח פְּשָׁעֶיךָ לְמַעַנִי וְחַטָּאתֶיךָ לֹא אֶזְכֹּר:
וְנֹאמֵר מַחֲיִיתִי כְּעַב פְּשָׁעֶיךָ וְכַעֲנָן חַטָּאתֶיךָ
שׁוֹבָה אֵלַי כִּי גֹאֲלֶיךָ וְנֹאמֵר: כִּי בְּיוֹם הַזֶּה
יִכַּפֵּר עָלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם
לְפָנַי יי תְּטַהַרוּ:

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן
חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעֲנוּ מִטּוֹבְךָ וּשְׂמַחְנוּ
בִּישׁוּעָתְךָ וְטָהָר לְבָנוּ לְעַבְדְּךָ בְּאֵמֶת. כִּי
אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל
בְּכָל דּוֹר וָדוֹר. וּמִבְּלַעְדֶּיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל
וְסוֹלֵחַ אֵלָּא אַתָּה: בְּרוּךְ אַתָּה יי מֶלֶךְ מוֹחֵל
וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל
וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה. מֶלֶךְ עַל
כָּל הָאָרֶץ מְקֹדֶשׁ יִשְׂרָאֵל וְיוֹם הַכְּפָרִים:

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל
כָּל הָעוֹלָם כְּלוֹ בְּכַבּוּדְךָ וְהַנְּשֵׂא עַל
כָּל הָאָרֶץ בִּיקְרָךְ וְהוֹפֵעַ בְּהַדָּר גְּאוֹן
עֶזְךָ עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץ וְיָדַע
כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלְתוֹ וַיִּבִין כָּל
יִצּוֹר כִּי אַתָּה יִצְרָתוֹ וַיֹּאמֶר כָּל
אֲשֶׁר נִשְׁמָה בְּאִפּוֹ יי אֱלֹהֵי יִשְׂרָאֵל
מֶלֶךְ וּמְלֻכוֹתוֹ בְּכָל מְשָׁלָה.

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ קִדְשָׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ
שְׂבַעֲנוּ מִטּוֹבְךָ וּשְׂמַחְנוּ בִּישׁוּעָתְךָ
וְטָהָר לְבָנוּ לְעַבְדְּךָ בְּאֵמֶת כִּי אַתָּה
אֱלֹהִים אֵמֶת וּדְבָרְךָ אֵמֶת וְקִיָּם
לְעַד. בְּרוּךְ אַתָּה יי מֶלֶךְ עַל כָּל
הָאָרֶץ מְקֹדֶשׁ יִשְׂרָאֵל וְיוֹם הַזְּכוּרֹן.

רְצֵה יי אֱלֹהֵינוּ בְּעַמְךָ יִשְׂרָאֵל וּבִתְפִלָּתָם וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. וּתְחַזְיֶנָּה עֵינֵינוּ בְּשׁוֹבֶךְ לְצִיּוֹן
בְּרַחֲמִים. בְּרוּךְ אַתָּה יי הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוֹר
חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ
הַמְּסוּרִים בִּיָּדְךָ וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נְסִיךְ שְׂבִכָל יוֹם עִמָּנוּ
וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבִכָל עֵת עָרַב וּבִקְרָ וְצַהֲרִים הַטוֹב כִּי לֹא כָלוּ
רַחֲמֶיךָ וְהִמְרָחַם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד. וּכְתוּב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיִּהְלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת:

EVENING

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ: בְּרַכְנוּ אָבִינוּ
כָּלֵנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ כִּי בְאוֹר פְּנִיךָ נִתְּתָה
לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.

MORNING

שְׁלוֹם רַב עַל יִשְׂרָאֵל
עִמָּךְ תְּשִׁים לְעוֹלָם כִּי
אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

בְּסִפּוּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה גְּזִכָּר וְנִפְתָּב
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם.

בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

אֱלֹהֵי נְצוּר לְשׁוֹנֵי מָרַע וּשְׂפָתֵי מִדְּבַר מְרָמָה: וְלִמְקַלְלֵי נַפְשֵׁי תְדָם וְנַפְשֵׁי
כְּעַפְּרָ לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכָל
הַחוֹשְׁבִים עָלַי רַעַה מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ
עֲשֵׂה לְמַעַן יִמִּינְךָ עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן
יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יי צוּרֵי וְגוֹאֲלֵי.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוּ: אָמֵן:

AMIDA

Bless the compassion and the truth that has sustained generations. Guide of Abraham and Sarah; guide of Isaac and Rachel; guide of Rachel, Leah, and Jacob—profound, abundant, awesome, filling all dimensions and worlds; the highest power, source of all loving deeds; honoring the courage of ancestors, and enabling that courage to inspire generations toward redemption, in love, for that is its nature. *May we be renewed, and written into life, for that is the desire of the source of all life.* Blessed is the compassion that shielded Abraham and strengthened Sarah.

Compassion's might has no limit: sustaining the living with kindness, lovingly bringing life to the lifeless; stirring us to lift the fallen, heal the sick, free the bound, and keeping faith even with those who sleep in the dust. *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 compassion that fills matter with living spirit.

Holiness surrounds us, and all creatures, filled with this holiness, day after day proclaim the One. Blessed is holiness, the deepest power.

And so, let creation be amazed, and all its works stand in awe, and every creature be overcome by the unity that connects us all; so that all join in whole-hearted fellowship to heal and complete the design. We know, we have always known, that there is nothing, in all space and time, truly disconnected from the divine, nothing that cannot become a joyful part of holy creation.

And so, may those who serve be honored, and those who stand in awe be joyful. Give hope to those who seek integrity, and let those who yearn for good find their voice. Help all lands find joy, and fill every city with gladness, so that the light of redemption be kindled soon, in our days.

And so the innocent will see and be glad, those yearning for justice will rejoice, those who have been searching will celebrate in song; as deceit finally shuts its mouth, and evil dissolves like smoke, and the dominion of arrogance is swept from the earth.

Then a single purpose will fill everyone in creation: every heart a temple; every hill Zion; every city Jerusalem. That is the holy teaching: *The Divine will hold sway everywhere; the power of truth flows steadily from age to age, Halleluyah!*

Holiness! It is awesome, and transcends any other power. As is written, *the source of this teeming universe is exalted through justice; compassion magnifies the holiness of the divine.* Call out blessing to the sovereignty of the sacred.

We are chosen, we are loved, and we are entrusted: to lift up, to sanctify, and to bring close. Our deeds are to reflect the holy and awesome name of God.

May we share our delight in

ROSH HASHANA

this day of reminding, of hearing the shofar blast; for gathering in holiness,

YOM KIPPUR

this day of atonement, for forgiving, for resetting, for transforming, for gathering in holiness,

to remember the going forth from Egypt. May grace ascend within us, open our ears, open our hearts and minds: to the devotion of our ancestors, to the flame of the Messiah, to our people Israel, to all humankind. May the joy of this day thread its way into our day-to-day lives, bringing us, and all those we meet, goodness and blessing, life and peace.

ROSH HASHANA

Let justice and compassion rule all the earth with honor, raised high and cherished above all things, flooding the world with beauty and strength. Let every creature know its creator, and everything that breathes proclaim: YHVH, the center of Israel, this is the center that embraces the whole.

May the power that flows through the generations help us be sanctified by what we do, and find our own share in the Torah. Let us enjoy God's good world and rejoice in help; may we purify our hearts to serve truly, for the power is truth, and its teaching true and eternal. Blessed is compassion, core of all being, sanctifying Israel and this day of reminding.

May our prayers be heard and received in love, and may what we say and what we do be loving and be worthy of love. Reveal to us the path that leads us all to the holy of holies; we give thanks for the miracle of revelation.

We give praise 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, for compassion never ends; in the compassionate, for generosity never fails. For all these we give blessing and exaltation. *May all your children be bound up into life and good fortune.* All life gives praise. May our prayers become a conduit that swiftly carry us to the time when all Israel, all peoples, serve the divine plan; when every hour and every minute is filled with peace. *May we and all your children be inscribed in the book of life, blessing, peace, and good livelihood.* Blessed is peace.

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.

May the words of my mouth and the meditations of my heart be acceptable to you,
my Rock and my Redeemer.

Source of the harmony of the cosmos, help us bring us make peace
among ourselves, all Israel, and all peoples.

YOM KIPPUR

May the power of renewal present in every age release the guilt of our mistakes, on this day of atonement. Clear out our mistakes and their wreckage, so we can see each other truly. As we have learned: *I, self of your self, am the one who releases your guilt, for my own sake; why should I remember your sins?* And we have learned: *I have swept your wrongs away like clouds, your mistakes like mist. Only turn to me, for I have already freed you!* And we have learned: *On this day a mending will be made for you, to cleanse you from all your mistakes. Before the Infinite you will be clean.*

May the power that flows through the generations help us be sanctified by what we do, and to find our own share in the Torah. Let us enjoy God's good world and rejoice in help; may we purify our hearts to serve truly. For the world is surrounded by forgiveness in each generation, and without it there could be no correction, and no moving forward. Blessed is the compassion that releases suffering, forgives wrongdoing, removes guilt, year in, year out. Core of all being, sanctify Israel and this day of atonement.

AMIDA

AMIDA: ON OUR FEET WE SPEAK TO YOU

We rise to speak
a web of bodies aligned like notes of music.

Bless what brought us through
the sea and the fire; we are caught
in history like whales in polar ice.
Yet you have taught us to push against the
walls,
to reach out and pull each other along,
to strive to find the way through
if there is no way around, to go on.
To utter ourselves with every breath
against the constriction of fear,
to know ourselves as the body born from
Abraham
and Sarah, born out of rock and desert.
We reach back through two hundred arches
of hips
long dust, carrying their memories inside us
to live again in our life, Isaac and Rebecca,
Rachel, Jacob, Leah. We say words shaped
by ancient use like steps worn into rock.

Bless the quiet of sleep
easing over the ravaged body, who quiets
the troubled waters of the mind to a pool
in which shines the placid broad face of the
moon.

Bless the teaching of how to open in love
so all the doors and windows of the body
swing wide on their rusty hinges
and we give ourselves with both hands.
Bless what stirs in us compassion
for the hunger of the chickadee in the storm
starving for seeds we can carry out,
the wounded cat wailing in the alley,
what shows us our face in a stranger,
who teaches us what we clutch shrivels
but what we give goes off in the world
carrying bread to people not yet born.
Bless the gift of memory
that breaks unbidden, released
from a flower or a cup of tea
so the dead move like rain through the room.

Bless what forces us to invent
goodness every morning and what never frees
us from the cost of knowledge, which is
to act on what we know again and again.

All living are one and holy, let us remember
as we eat, as we work, as we walk and drive.
All living are one and holy, we must make
ourselves worthy.
We must act out justice and mercy and healing
as the sun rises and as the sun sets,
as the moon rises and the starts wheel above us,
we must repair goodness.

We must praise the power of the one that joins
us,

Whether we plunge in and thrust ourselves far
out

finally we reach the face of glory to bring
for our eyes and yet we burn and we too give
light.

We will try to be holy,
we will try to repair the world given us to hand
on.

Precious is this treasure of words and knowledge
and deeds that move inside us.

Holy is the hand that works for peace and for
justice,

holy is the mouth that speaks for goodness
holy is the foot that walks toward mercy.

Let us lift each other on our shoulders and carry
each other along.

Let holiness move in us.

Let us pay attention to its still small voice.

Let us see the light in others and honor that light.

Remember the dead who paid our way here
dearly, dearly

and remember the unborn for whom we build
our houses.

Praise the light that shines before us, through us,
after us. Amen.

—Marge Piercy

עמדה להתבוננות

A CONTEMPLATIVE AMIDA

AVOT Draw your ancestors to mind—genetic or spiritual. Thank them for that portion of your heritage which you love, and forgive them for any pain. Now see yourself as the ancestor (genetic or spiritual) of generations to come. Accept their gratitude and forgiveness.

GEVUROT Focus on your breath. Breathe in life, breathe out life. Now contemplate yourself as the breath of HaShem (God). Your life in this world is HaShem breathing in; your life beyond this world is HaShem breathing out. There is no living or dying, there is only breath. Breathe in, breathe out.

KEDUSHA Focus on the question: What is holiness? And then: In what way am I holy? And then: What is holy about my name? And then: What is holy about my actions? Contemplate how God would respond to these same questions.

KEDUSHAS HAYOM Bring to mind something which sustains you spiritually or physically. Consider what sustains it, and offer that your praises.

AVODAH Release all tension in your body. Start with your feet, then legs, thighs, hips, back, torso, chest, hands, arms, shoulders, neck, face, scalp. When you are thoroughly relaxed, try smiling.

HODEH Conjure up a moment in your life for which you are grateful. Hold it in your mind. As other thoughts arise, simply accept and release them, and return to your moment of gratitude.

SHALOM Tense your left hand and arm, the side of judgment and force. Make it as tight as you can. Now touch your left arm with your right hand, the side of compassion and loving kindness. Let your left arm relax as your right arm cradles it. Contemplate loving kindness blanketing all your hard judgements. Stay mindful that in this process, as in all else, you are a reflection of the divine.

JHOS SINGER

B'seifer cha'yim b'rakha v'shalom u'far
nasa tova, niza'kheir v'nei'kateiv l'fa'
necha, anakh'nu v'khol am'kha beit
yisrael, l'kha'yim tovim u'l's halom.
Baruch ata Adonai oseh ha'shalom.

בְּסֵפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ
בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשָׁלוֹם:
בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשָּׁלוֹם:

In the book of life, blessing and peace, and for good livelihood, may we and all your people be remembered and written—for good life and for peace. Blessed are you, Hashem, who creates peace.

MA'ARIV

Source of forgiveness	Adon ha'slikhot	אֲדוֹן הַסְּלִיחוֹת
Searcher of hearts	bokhein l'avot	בּוֹחֵן לְבָבוֹת
Revealer of deep things	goleh amukot	גּוֹלֵה עֲמוּקוֹת
Speaker of righteousness.	doveir tz'dakot.	דּוֹבֵר צְדָקוֹת.

Khatanu l'fanekha; rakheim aleinu. חַטָּאנוּ לְפָנֶיךָ יְיָ רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

Beautiful in wonders	Hadur banif'laot	הַדוֹר בְּנִפְלְאוֹת
Ancient in comfort	vatik vanekhamot	וְתִיק בְּנִחְמוֹת
Remembering connections with other generations	zokheir b'rit avot	זוֹכֵר בְּרִית אָבוֹת
Searcher of our innermost parts.	khokeir k'layot.	זוֹקֵר כְּלֵיוֹת.

Khatanu l'fanekha; rakheim aleinu. חַטָּאנוּ לְפָנֶיךָ יְיָ רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

Good and doing good to all	Tov umeitiv lab'riyot	טוֹב וּמְטִיב לְבְרִיּוֹת
Knower of all secrets	yodei-a kol nistarot	יּוֹדֵעַ כָּל נִסְתָּרוֹת
Overturner of errors	koveish avonot	כוֹבֵשׁ עוֹנוֹת
Robed in righteousness.	loveish tzidakot.	לוֹבֵשׁ צְדָקוֹת.

Khatanu l'fanekha; rakheim aleinu. חַטָּאנוּ לְפָנֶיךָ יְיָ רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

Filled with merit	Malei z'khuyot	מְלֵא זְכוּיּוֹת
Awesome in praise	nora t'hilot	גּוֹרָא תְהִילוֹת
Forgiver of errors	soleiakh avonot	סוֹלֵחַ עוֹנוֹת
Answerer in difficult times.	oneh b'eit tzarot.	עוֹנֶה בְּעֵת צָרוֹת.

Khatanu l'fanekha; rakheim aleinu. חַטָּאנוּ לְפָנֶיךָ יְיָ רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

Maker of salvations	Po-eil yishuot	פּוֹעֵל יְשׁוּעוֹת
Watcher of the future	tzofei asidot	צוֹפֵה עֲתִידוֹת
Reader of generations	korei hadorot	קוֹרֵא הַדּוֹרוֹת
Rider of the deserts.	rokheiv aravot.	רוֹכֵב עֲרָבוֹת.

Khatanu l'fanekha; rakheim aleinu. חַטָּאנוּ לְפָנֶיךָ יְיָ רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

Hearer of prayers	Shomeia t'filot	שׁוֹמֵעַ תְּפִילוֹת
Completer of understanding.	t'mim dei-ot.	תְּמִים יְדְעוֹתֶיךָ

Khatanu l'fanekha; rakheim aleinu. חַטָּאנוּ לְפָנֶיךָ יְיָ רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

Look.

You see me and you know me.
You know what I do and what I think
You have all my habits down.
You help me manage.
Your gentle touch keeps me present.

Where could I get away from you
if I wanted to?

If I go up to heaven you're there.
If I head down to hell, there you are too.
If I flew on magic wings
Or took a road to nowhere
It's still your hand that would carry me,
Your right hand gripping mine, safe.

Eil melekh yosheiv al kisei rakhamim,
mit'naheig ba'kha'sidut, mokheil avonot
amo. Ma'avir rishon rishon. marbeh m'khila
la'kha'ta'im u's'likha laposh'im. Osei
tz'dakot im kol basar va'ru'akh, lo
kh'ra'a'tam tigmol.

Enthroned mercy
Power of forgiveness
You engage us one by one
We grow to understand and overcome our weaknesses
As each one of them is forgiven.
You deal with all living things in righteousness,
Not judging by their worst parts.

Eil horeita lanu lomar sh'losh esrei, z'khor
lanu hayom b'rit sh'losh esrei. K'mo sheho'
da'ta le'anav mikedem k'mo she'katuv:
vayei'reh Adonai be'anan va'yit'ya'tzeiv
imo sham, vayikra b'sheim Adonai.

Power that revealed thirteen mercies to us
Remember the covenant that binds you and us through them
As it is written, Your spirit encompassed Moses and stood with him there
And called out as your Name:

Va'ya'vor Adonai al panav vayikra וַיַּעֲבֹר יי עַל פָּנָיו וַיִּקְרָא

If I got lost in darkness, trapped in the night—
Well, darkness isn't dark for you.
To you, light and dark makes no difference.

Thank you. I know my life is a miracle.
Anyone can see that that creation is wonderful.
And however it is planned out is a mystery
That I don't expect to understand.
But please keep me honest
I don't want to hide or pretend.
Let me know if I'm lying or being a coward
And get me back on track for someone as
awesome as myself.

PSALM 139

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים. מִתְנַהֵג
בְּחִסְדֹת. מוֹחֵל עֲוֹנוֹת עַמּוֹ: מֵעַבִּיר
רֵאשׁוֹן רֵאשׁוֹן. מְרַבֵּה מְחִילָה לַחַטָּאִים
וּסְלִיחָה לְפוֹשְׁעִים. עוֹשֵׂה צְדָקוֹת עִם
כָּל בֶּשָׂר וְרוּחַ. לֹא כָרַעְתָּם תִּגְמֹל:

אֵל הוֹרֵת לָנוּ לֹמַר שְׁלֹשׁ עֶשְׂרֵה. זְכוֹר לָנוּ
הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדַעְתָּ
לְעַנּוֹ מִקֶּדֶם כְּמוֹ שֶׁכָּתוּב: וַיֵּרָד יי בְּעַנְן
וַיִּתְיַצֵּב עִמּוֹ שֵׁם וַיִּקְרָא בְּשֵׁם יי:

SELIKHOT

Adonai, adonai, eil rakhum ve'khanun
erekh apa'yim v'rav khesev v'emet
Notzeir khesev l'alafim
nosei avon va'pesha v'khata'a v'nakeh

יהוה. יהוה. אל. רחום. ורחמים.
ארך אפים. ורב חסד. ואמת.
נצר חסד לאלפים.
נשא עון. ופשע. וחסא. ונקה:

*Yud hei, vov hei, compassion and tenderness; patience, forbearance, kindness, awareness;
bearing love from age to age; lifting guilt and mistakes and making us free.*

READER

Shma koleinu Adonai Eloheinu,
khus v'rakheim aleinu,
v'kabeil b'rakhamim u'v'ratzon et t'filateinu

שמע קולנו יי אלהינו.
חוס ורחם עלינו.
וקבל ברחמים ובמצון את תפלתנו:

CONGREGATION

Hear our voices, awake all mercies; Accept our prayer from where we are now.

READER

Al tashlicheinu mil'fanekha,
v'ruakh kadsh'kha al tikakh mi'me'nu

אל תשליכנו מלפניך.
ורוח קדשך אל תקח ממנו:

CONGREGATION

Keep us from wandering away from your presence, from losing sight of your spirit.

READER

Al tashlikheinu l'eit zikna,
kikh'lot ko'keinu al ta'az'veinu

אל תשליכנו לעת זקנה.
ככלות כחנו אל תעזבנו:

CONGREGATION

As we grow older, don't abandon us; stay close when we are weak.

Hashi'veinu Adonai ei'lekha v'nashuva
khadeish yamei'nu k'kedem

השיבנו יי אליך ונשובה.
חדש ימינו כקדם:

Turn us towards you so we may return. Make all our days new again.

Rakhamana d'anei la-anyei aniena,
rakhamana d'anei lit'virei liba aneina.

רחמנא דעני לעניי ענינא.
רחמנא דעני לתבירי לבא ענינא

Compassion for the anguished, answer us. Compassion for the pain of the broken hearted, answer us.

Vayomer Adonai sa'lakhti kid'va'rekha

וימר יהוה סלחתי כדברך:

God responded, I have forgiven at your word.

Dear God, I approach you
from the desire to serve you
and yet there is no Tzaddik, no saint,
who can do only good
and not fail in it
Please help me with my moral life
so that in every way
my attitude will be balanced and right.

*Our God and God of our ancestors
may our prayer come before you
we don't want to be impudent
we don't want to be stubborn
and claim that we are righteous
and have not done wrong
We, like our ancestors, have done wrong
please help us return*

R. ZALMAN

Ashamnu, bagadnu, gazalnu, dibarnu dofi.

אָשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דֹפִי:

We have become desolate. We betrayed.
We took what was not ours. We were hypocrites.

**He'evinu, v'hirsha'nu, zarnu,
kha'masnu, tafal'nu sheker.**

הֶעֵוִינוּ. וְהִרְשָׁעֵנוּ. זָרְנוּ. חָמַסְנוּ. טַפְּלָנוּ שֶׁקֶר:

We rationalized. We caused others to do wrong. We deliberately did wrong.
We let ends justify means. We became accustomed to dishonesty.

**Ya'atz'nu ra, kizav'nu, latz'nu,
marad'nu, ni'atz'nu, sararnu, avinu,
pasha'nu, tza'rarnu, kishinu oref.**

**יַעֲצָנוּ רָע. כִּזְבָּנוּ. לָצָנוּ. מָרַדְנוּ. נֶאֱצָנוּ.
סָרַרְנוּ. עֵוִינוּ. פָּשַׁעְנוּ. צָרַרְנוּ. קִשִּׁינוּ עֹרֶף:**

We gave ignorant advice. We did not keep promises. We were contemptuous.
We preferred transgression. We fostered anger. We looked the other way.
We let impulses rule us. We had flexible ethics. We caused pain. We chose denial.

**Rasha'nu, shi'khatnu, tia'v'nu,
ta'i'nu, ti'ta'nu.**

רָשָׁעֵנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲתֵנוּ:

We were violent. We were immoral. We were complicit in terrible acts.
We did not learn from mistakes. We led others to mistakes.

Who are we? We're light and truth
and infinite wisdom, eternal goodness

But we get angry
We get confused
We get discouraged
We forget we're holy.

At our core we're light and truth,
infinite wisdom, eternal goodness.

Yet we've attacked, we've belittled
we've been cruel, yes, we've denied.

Our real being is light and truth,
infinite wisdom, eternal goodness.

Yet we have gossiped, we have hated
we've ignored, yes, we have jeered.

SWEEP IT OUT! THROW IT OUT!

WIPE IT OUT! YES, CLEAN IT ALL OUT!

Who are we? we're light and truth,
infinite wisdom, eternal goodness.

Yet we have lied, we have mocked,
we've neglected, yes, we've pretended.

At our core we're light and truth and
infinite wisdom, eternal goodness.

Yet we have quarreled, we've sat by,
we've been uncaring, yes we've been violent

Our real being is light and truth
and infinite wisdom, eternal goodness

But we get angry,
We get lazy
We get hopeless,
We forget we're holy.

SWEEP IT OUT! THROW IT OUT!

WIPE IT OUT! YES, CLEAN IT ALL OUT!

וְעַל כָּלֵם. אֱלוֹהַּ סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:
 V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'nekha עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ

For our fault in accustoming ourselves to negative patterns

And for or our fault in being judgmental

For our fault in confusing love and lust

And for our fault in not taking care of our bodies

For our fault in remembering prices but forgetting values

And for our fault in failing to maintain appropriate limits

For our fault in desacralizing the sacred

And for our fault in keeping relationships superficial

For our fault of arrogance and vanity

And for our fault in being unforgiving

For our fault in letting our hearts and minds split off

And for our fault in hiding from life behind mistrust

וְעַל כָּלֵם. אֱלוֹהַּ סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:
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Al cheit she'cha'tanu l'fa'nekha עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ

For our fault in delaying critical decisions

And for our fault in ignoring our power

For our fault in denying our flaws

And for our fault in being overly defensive

For our fault in despairing

And for our fault by frivolity at dreadful times

For our fault in complaining and kvetching

And for our fault in being unappreciative

For our fault through lack of courage

And for our fault through loss of faith.

For our fault in doubting our ability to give and receive love

And for our fault in insisting that everything we do have a payoff

וְעַל כָּלֵם. אֱלוֹהַּ סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:
 V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

MORNING SERVICE: HEALING OUR RELATIONSHIP WITH OTHERS

וְעַל כָּלֵם. אֱלוֹהַּ סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֶּר־לָנוּ:
 V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'nekha עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ

For our fault in belittling and slandering

And for our fault in using violence

For our fault in lack of empathy and compassion

And for our fault in over-reacting with anger

For our fault in dishonesty in business

And for our fault in controlling and coercing

For our fault in repeating gossip

And for our fault in listening to gossip

For our fault in false oaths

And for our fault in breaking promises

For our fault in pretending emotions we do not feel

And for our fault in using the sins of others to excuse our own

וְעַל כָּלֵם. אֱלוֹהַּ סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֶּר־לָנוּ:
 V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'nekha עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ

For our fault in passing judgment

And for our fault in loving our egos better than truth

For our fault in condemning in our children the faults we tolerate in ourselves

And for our fault in condemning in our parents the faults we tolerate in ourselves

For our fault in using people

And for our fault in condescending

For our fault in begrudging others' happiness

And for our fault in withholding love and support

For our fault in not seeing the spark of divinity within each person we meet

And for our fault in not seeing the spark of divinity within ourselves

וְעַל כָּלֵם. אֱלוֹהַּ סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֶּר־לָנוּ:
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V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'nekha **עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ**

For talking when we should be doing

And for intending but not carrying out

For using cynicism as an excuse for inaction

And for losing hope

For devaluing our power to help and to make change

And for our fault in filling the air with harmful chemicals

For our fault of making waters unhealthy for life

And for our fault of poisoning trees and soil

For our fault of thoughtlessly damaging the life of our planet

And for the sin of war

For the sin of aggressive war

And for our fault in accepting and appeasing aggressors

For the sin of building ever more horrifying weapons

And for the sin of silence and indifference

For our failures to publicly criticize Israel or the Jewish people when they desecrate the name of God

And for our failures to publicly support the Jewish people and Israel when they are unfairly criticized

וְעַל כָּלֵם. אֱלוֹהַּ סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:

V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Ki hinei ka'khomer b'yad hayotzeir.

Bir'tzoto markhiv uvir'tzoto m'katzeir.

Kein anakhnu v'yad'kha kesed no'tzeir.

La'brit habeit v'al teifen la'yei'tzer.

We are as clay in potter's hand.

She does contract, she does expand.

So we are yours: help shape our will,

We yield to you—our passions still.

As boat is steered by pilot's oar,

Who turns to sea, who turns to shore

Your hand guide ours to turn from strife

We yield to you—turn us towards life!

Like mason shaping rough hewn stone,

We are your stuff in flesh and bone.

כִּי הִנֵּה כַחֲמֵר בְּיַד הַיּוֹצֵר. בְּרָצוֹתוֹ

מִרְחִיב וּבְרָצוֹתוֹ מְקַצֵּר. כִּן אֲנַחְנוּ בְּיָדְךָ

חֶסֶד נוֹצֵר. לְבְרִית הַיֵּט וְאֵל תִּפְן לַיּוֹצֵר:

Have mercy on these beings you built,
we yield to you—erase our guilt.

As glass is shaped by blower's pipe
And vessels made of every type.

So shape our deeds that we may contain,
We yield to you—in us remain.

As weaver's hands join thread to thread,
each strand to all the others wed
in tapestry of glowing delight
we yield to you—let us shine your light!

Ki anu amekha v'atah eloheinu
 anu vanekha v'atah avinu
 Anu avadekha v'atah adoneinu
 anu k'halekha v'atah khelkenu
 Anu na'khaltekha v'atah goralenu
 anu tsonekha vatah roeinu
 Anu kharmekha v'atah not'reinu
 anu f'u'latekha v'atah yotzreinu
 Anu rayatekha v'atah dodeinu
 anu s'gulatekha v'atah k'rovenu
 Anu amekha v'atah malkeinu
 anu ma'amirehkha v'atah mamireinu

כִּי אֲנִי אֶמְךָ וְאַתָּה אֱלֹהֵינוּ.
 אֲנִי בְנֶיךָ וְאַתָּה אָבִינוּ:
 אֲנִי עַבְדֶּיךָ וְאַתָּה אֲדוֹנֵנוּ.
 אֲנִי קְהֵלְךָ וְאַתָּה חֶלְקֵנוּ:
 אֲנִי נַחֲלֶתְךָ וְאַתָּה גּוֹרְלֵנוּ.
 אֲנִי צִאֲנֶךָ וְאַתָּה רוֹעֵנוּ:
 אֲנִי כְרֵמְךָ וְאַתָּה נוֹטְרֵנוּ.
 אֲנִי פְעֻלֶתְךָ וְאַתָּה יוֹצְרֵנוּ:
 אֲנִי רְעִיתְךָ וְאַתָּה דוֹדֵנוּ.
 אֲנִי סִגְלֶתְךָ וְאַתָּה קְרוֹבֵנוּ:
 אֲנִי עִמְךָ וְאַתָּה מַלְכֵנוּ.
 אֲנִי מֵאֲמִירֶיךָ וְאַתָּה מֵאֲמִירֵנוּ

For we are your people, and you are our guide; we, your children, and you, our parent.
 We are your helpers, and you, our inspiration; we, your family, and you, our portion.
 We are your legacy, and you, our destiny; we, your flock, and you, our shepherd.
 We are your vineyard, and you, our tender; we, your accomplishment, and you, our creator.
 We are your spouse, and you, our beloved; we, your treasure, and you, our closest friend.
 We are your people, and you, our protector; we, your achievement, and you, our emir.

My religion is so strong, I'm not afraid of anything. God is on my side; who could scare me? Thugs attack me? They'll fall. Bullies—I'm not afraid of them. No violence can harm me.

But

please, just one thing:

Let my heart stay with yours

See your beauty, wake to your strength.

that's how I'll be safe when trouble comes

I will sing love songs to you then.

Oh, please don't turn from me in anger

You're my helper

Even if my father and mother forsake me, you will take me in.

Show me what I need to do

because there is danger all around me.

If I had ever stopped believing that I would see the good in life—

Await God.

Be strong

Take heart

Await God.

Akhat sha'alti me'eit Adonai, Otah avakesh. Akhat sha'alti me'eit Adonai, Otah avakesh. Shivti b'veit Adonai kol y'mei khayai ; La'kha'zot b'no'am Adonai, Ul'va'keir b'hei'khalo.	אַחַת שְׂאֲלֹתַי מֵאֵת־יְיָ. אוֹתָהּ אֶבְקֶשׁ: שְׁבִתִי בְּבֵית־יְיָ. כָּל־יְמֵי חַיַּי: לְחִזּוֹת בְּנֹעַם־יְיָ. וּלְבַקֵּר בְּהֵיכָלוֹ:
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One thing I ask, I ask of Hashem
 I ask of God above
 One thing I ask, one sweet little thing
 I ask the One I love
 To dwell in Your sacred place
 all the days of my life
 To share in Your kindness, to lean on Your strength
 To vision Your holy world.

Our source and our guide, we have made mistakes.	אָבִינוּ מִלְּכֵנוּ חָטְאנוּ לְפָנֶיךָ.
Our Mother our ruler, we have no ruler but you.	אָבִינוּ מִלְּכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
Our Father our nurturer, bless a good year for us	אָבִינוּ מִלְּכֵנוּ בְּרַךְ עָלֵינוּ שָׁנָה טוֹבָה.
Our Mother, our ruler, write us in the book of life	אָבִינוּ מִלְּכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים
Our Father, our nurturer, write us in the book of help and salvation	אָבִינוּ מִלְּכֵנוּ כְּתִבְנוּ בְּסֵפֶר גְּאוּלָּה וַיְשׁוּעָה
Our Mother, our ruler, write us in the book of livelihood and sustenance	אָבִינוּ מִלְּכֵנוּ כְּתִבְנוּ בְּסֵפֶר פְּרִנָּסָה וְכִלְכָּלָה
Our Father, our nurturer, write us in the book of decency and compassion	אָבִינוּ מִלְּכֵנוּ כְּתִבְנוּ בְּסֵפֶר זְכוּיֹת
Our Mother, our ruler, write us in the book of forgiveness and new hopes.	אָבִינוּ מִלְּכֵנוּ כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה
Our Father, our nurturer, raise the horn of anointing for your messiah	אָבִינוּ מִלְּכֵנוּ הָרֵם קֶרֶן מְשִׁיחֶךָ
Our Mother, our ruler, hear our voice and have compassion on us	אָבִינוּ מִלְּכֵנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ
Our Father, our nurturer, open the gates of heaven to our prayers.	אָבִינוּ מִלְּכֵנוּ פְּתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ

Avinu malkeinu, khaneinu va'anei'nu
 Avinu malkeinu, khaneinu va'anei'nu
 ki ein banu ma'asim.
 Asei imanu tsedaka vakhesed
 Asei imanu tsedaka vakhesed v'hoshieinu.

אָבִינוּ מַלְכֵנוּ חָנֵנוּ וְעַנְנוּ
 כִּי אֵין בָּנוּ מַעֲשִׂים
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu
 now open our ears to the voice:
 That small voice within us, the still voice that tells us
 to help heal this world with our deeds;
 to strive as hard as we can
 through lives of compassion and love;
 to make a path for justice and peace
 that glory shine forth in this world.

Eil. Na. R'fa na la. אֵל. נָא. רַפֵּה נָה לָהּ:

Heal our bodies, open our hearts, awaken our minds, Shechina

Mi shebeirach avoteinu
 M'kor hab'racha l'imoteinu

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ
 מְקוֹר הַבְּרָכָה לְאִמּוֹתֵנוּ

May the source of strength,
 Who blessed the ones before us,
 Help us find the courage to make our lives a blessing,
 and let us say, Amen.

Mi shebeirach imoteinu
 M'kor hab'rachah l'avoteinu

מִי שֶׁבִּרַךְ אִמּוֹתֵנוּ
 מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Bless those in need of healing with r'fuah sh'leimah,
 The renewal of body, the renewal of spirit,
 And let us say, Amen

DEBBIE FRIEDMAN

MA'ARIV

Aleinu l'shabei'akh la'adon hakol, lateit
g'dula l'yo'tzair v'reishit; shelo asanu
k'goyei ha'ara' tzot; v'lo samanu
k'mishp'khot ha'adama; shelo sam khel'
keinu kahem v'goraleinu k'khol hamonam.

עָלֵינוּ לְשִׁבְחָ לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית שְׁלֹא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שְׁלֹא שָׂם חֻלְקָנוּ כִּהֵם וְגִרְלָנוּ כְּכֹל הַמוֹנִם:

It is our duty to acknowledge the single true source, to shout out praise for the works of creation. Our heritage is unique from other peoples', different from those of other families of the Earth. We were not placed in the same situations as others, and our destiny is not the same as anyone else's.

Va'anakhnu korim umishtakhavim u'modim
lif'nei melekh malkhei ham'lakhim
hakadosh barukh hu.

וְאֲנַחְנוּ כּוֹרְעִים וּמְשִׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בְּרוּךְ הוּא:

We honor, thank, and pledge ourselves to the blessed Holiness
that spreads out the heavens, whose generosity upholds everything on earth.

So we hope—how we hope!—that the many gods of divisiveness and distortion, of pride and destruction— all the sad broken pieces of the whole—find their way back into the single vessel of life, that the world may be repaired. We hold on to this vision, despite history, in the face of despair, because one day the whole world will acknowledge the divine.

On that day, all will understand the unity.

V'ne'emar: v'haya Adonai l'melekh al
kol ha'arets. Bayom hahu yi'h'yeh
Ado'nai ekhad u'sh'mo ekhad.

וְנֵאמַר וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשֵׁמוֹ אֶחָד:

It is written: God will be the focus of all the earth.
In that day, God's name, like God, shall be one.

Hayom t'am'tzeinu.	Amein!	אָמֵן:	הַיּוֹם תְּאַמְצָנוּ:
Hayom t'var'cheinu.	Amein!	אָמֵן:	הַיּוֹם תְּבָרְכֵנוּ:
Hayom t'gad'leinu.	Amein!	אָמֵן:	הַיּוֹם תְּגַדְּלֵנוּ:
Hayom tid'r'sheinu l'tova.	Amein!	אָמֵן:	הַיּוֹם תִּדְרְשֵׁנוּ לְטוֹבָה:

Strengthen us today! Bless us today! Make us awesome today! Will us to thrive today!

MOURNER'S KADDISH

Yitgadal v'yitkadash sh'mei raba
b'alma di v'rah khiru'tei, v'yamlikh
mal'khutei b'khayei'khon uv'yomei'
khon uv'khayei d'khol beit Yisrael,
ba'agala uviz'man kariv v'imru amein.

Y'hei sh'mei raba m'vorakh
l'olam ul'almei almaiya.

Yitbarakh v'yishtabakh, v'yitpa'ar
v'yit'romam v'yitnasei v'yit'hadar
v'yit'aleh v'yit'halal sh'mei
d'kud'shah, Brikh hu. L'eila u'l'eila
mikol birkhata v'shirata, tush'b'khata
v'nekhe'mata da'amiran b'alma,
v'imru amein.

Y'hei sh'lama raba min sh'maiya
v'khayim aleinu v'al kol Yisra'el
v'imru amein.

Oseh shalom bim'romav hu ya'aseh
shalom aleinu v'al kol Yisra'el
v'al kol yosh'vei teiveil v'imru amein.

Everything becomes fuller and increases in holiness,
here in this intentionally created world.

May we and everyone around us be able to see this,
every day of our lives,
and may we see it soon.

Amein.

May this holiness, whatever we name it,
be blessed in this world and in any other world that might be.

Holiness is growing,
it is transcendent, it is wonderful,
it is always reaching higher,
it goes far beyond any prayer or praise or comfort
that can be offered in any world. Amein.

May a heavenly peace come into our lives and those of all people. Amein.

May the harmony that prevails in the heavens guide us and all people to peace. Amein.

ON ROSH HASHANA

Hashi'veinu Adonai ei'lekha v'nashuva
khadeish yamei'nu k'kedem

Turn us towards you so we may return. Make all our days new again.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא
כְרַעוּתֵיהּ וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא
בְּרִיךְ הוּא: לְעֵלְא וְלְעֵלְא מְכַל בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמְרֵן בְּעֵלְמָא
וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ. וְעַל כָּל יִשְׂרָאֵל. וְעַל כָּל יוֹשְׁבֵי תֵבֵל.
וְאָמְרוּ אָמֵן:

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה.
חַדֵּשׁ יָמֵינוּ כְּקֵדֶם:

יְעֹלָה תְּחַנּוּנֵינוּ מֵעֶרֶב. וַיָּבֹא שׁוֹעֲתֵנוּ מִבֶּקֶר. וַיִּרְאֶה רְנוּנֵינוּ עַד עֶרֶב:
 יְעֹלָה קוֹלֵנוּ מֵעֶרֶב. וַיָּבֹא צְדָקֹתֵנוּ מִבֶּקֶר. וַיִּרְאֶה פְדִיּוֹנֵינוּ עַד עֶרֶב:
 יְעֹלָה עֲנוּיֵנוּ מֵעֶרֶב. וַיָּבֹא סְלִיחָתֵנוּ מִבֶּקֶר. וַיִּרְאֶה נְאֻקָּתֵנוּ עַד עֶרֶב:
 יְעֹלָה מְנוּסָנוּ מֵעֶרֶב. וַיָּבֹא לְמַעַנּוּ מִבֶּקֶר. וַיִּרְאֶה כְּפוּרָנוּ עַד עֶרֶב:

Ya'aleh tachanuneinu mei'erev. V'yavo shav'ateinu miboker. V'yira'eh rinuneinu ad arev.
 Ya'aleh koleinu mei'erev. V'yavo tzid'kateinu miboker. V'yira'eh pidyoneinu ad arev.
 Ya'aleh inuy'neinu mei'erev. V'yavo s'likhateinu miboker. V'yira'eh na'akateinu ad arev.
 Ya'aleh m'nuseinu mei'erev. V'yavo l'ma'anu miboker. V'yira'eh kipureinu ad arev.

May our hearts reach up at evening, our cries come at morning,
 and our joyful shouts appear at evening
 May our voices cry up at evening, our merits come at morning,
 and our redemption appear at evening
 May our ache rise up at evening, our pleas come at morning,
 and our cries be accepted at evening
 May our search go up at evening, our response come at morning,
 and our atonement appear at evening

May the angel who redeemed me,
 from all that was corrupt,
 bring blessings upon these children.
 May they reflect the beauty
 of the holy name.

Be blessed in the city.
 Be blessed in the country.
 Blessed as you arrive,
 Blessed as you are leaving.
 Blessed by the works you've accomplished,
 Blessed through your hands' work now.
 May God open for you,
 treasures of heavenly goodness,
 of earthly timeliness.
 May you have good credit,
 and not need it.

May you not ever
 have to feel shame or blame.
 Go in joy, arrive in peace.
 Mountains and hills sing you on your way.
 Trees in the meadows applaud your trip.
 Draw waters of joy
 from the fountain of help.
 May you live to the day
 that God be so present,
 —the way we hoped—
 to be present to us and in us all along,
 a real help in our lives!
 How we will celebrate then!
 So you say to each other,
 L'chayim!
 To you, Shalom, to your home, Shalom.
 All of yours, Shalom!

R. ZALMAN

B'sheim Hashem Elohai Yisrael:
 Mi'mi'ni Mikha'eil umis'moli Gavri'eil.
 umil'fa' nai Uri'eil umei'akhorai R'fa'eil.
 V'al roshi, v'al roshi, Sh'khi'nat Eil.

בְּשֵׁם יי אֱלֹהֵי יִשְׂרָאֵל. מִיְמִינֵי מִיכָאֵל.
 וּמִשְׂמֹאלֵי גַבְרִיאֵל. וּמִלְּפָנָי אֲוֹרָאֵל.
 וּמֵאַחֲרַי רְפָאֵל. וְעַל רֹאשֵׁי שְׁכִינַת אֵל:

In the name of Hashem, the God of Israel
 On my right hand is Mi'ka'el
 On my left hand Gab'ri'el

In front of me goes U'ri'el, behind me Ra'fa'el
 Above my head, above my head
 Rests the Sh'khina of God

BLESSING BEFORE PUTTING ON THE TALLIT

Borchi nafshi et Adonai. Adonai Elohai gadalti m'od, hod v'hadar lavashta. Oteh or k'salma, noteh shamayim ka'y'ri'ah.

בְּרַכֵּי נַפְשִׁי אֶת יי אֱלֹהֵי גְדֻלַּת מְאֹד
הוֹד וְהָדָר לְבִשְׁתָּ עֵטָה אֹר כְּשִׁלְמָה
נוֹטָה שָׁמַיִם כִּי־רִיעָה:

Baruch ata Adonai, Eloheinu melech ha'olam, asher kidshanu b'mitvotav, v'tzi'vanu l'hista'teif ba'tzitzit.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

My soul, give blessings! Overwhelming majesty surround us, clothed in splendor and beauty; wrapped in light as in a garment, spreading out the heavens like a tapestry.

We bless the source of all, who shows us paths to holiness, and teaches us to wrap ourselves in the strands of life.

How beautiful are all the places you dwell O Rachel and Jacob!

Ma to'vu o'halecha Yakov, mish'k'no'tayikh Rakheil!

מַה טֹּבוֹ אֶהְלִיךְ
יַעֲקֹב מִשְׁכַּנְתֶּיךָ רַחֵל:

Great kindness greets me; I surrender myself now to all blessings.

Gratitude to the faithful living spirit within all worlds, for returning my consciousness to me.

Modeh ani l'fanekha ruakh khai v'kayam she'he'khe' zar'ta bi nishmati b'khemla raba emunatekha

מוֹדָה אֲנִי לְפָנֶיךָ רוּחַ חַי וְקַיִם
שֶׁחֲזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה
רַבָּה אֲמוּנָתְךָ.

Baruch atah Adonai, eloheinu melech ha'olam, asher yatzar et ha'adam b'chokhmah, uvarah vo n'kavim n'ka'vim, chalulim chalulim; galuy v'yadua lifnei khisei kh'vodekha she'im yipatei' ach echad meihem, o yisateim echad meihem, ee efshar l'hitkayeim v'la'amod l'fanekha. Baruch ata Adonai rofei khol bassar umafla la'assot.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר יָצַר
אֶת הָאָדָם בְּחֶכְמָה. וּבָרָא בּוֹ נְקָבִים נְקָבִים.
חַלּוּלִים חַלּוּלִים: גָּלוּי וַיְדוּעַ לְפָנַי כֶּסֶף כְּבוֹדְךָ
שָׁאֵם יִפְתַּח אֶחָד מֵהֶם. אוֹ יִסְתֵּם אֶחָד מֵהֶם.
אִי אֶפְשֶׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ: בְּרוּךְ
אַתָּה יי. רוֹפֵא כָּל בָּשָׂר. וּמַפְלִיא לַעֲשׂוֹת:

Blessings and thanks for the infinite wisdom that shaped us, architect of the many passages and vessels that keep us alive. Everyone knows that the clogging of just one passage, or the leakage of just one vessel, could make our consciousness disappear in a moment. Blessings and thanks for the miracles of life and healing.

MORNING BLESSINGS

When the night slides under with the last
dimming star
and the red sky lightens between the trees,
and the heron glides tipping heavy wings in
the river,
then we rise into the day still clean as snow.
The cat washes its paw and greets the day with
gratitude.
Leviathan salutes breaching with a column of
steam.
The hawk turning in the sky cries out a prayer
like a knife.
Every day we find a new sky and a new earth
With which we are trusted like a perfect toy.
We are given the salty river of our blood
Winding through us, to remember the sea and
our
kindred under the waves, the hot pulsing that
knocks
in our throats to consider our cousins in the
grass and the trees,
all bright scattered rivulets of life.
We are given the wind within us, the breath
To shape into words that steal time, that touch
Like hands and pierce like bullets, that waken
truth and deceit, sorrow and pity, and joy
that waste precious air in complaints, in lies
Yet holy breath still stretches our lungs to sing.
We are given the body, that momentary kibbutz
of elements that have belonged to frog and polar
bear, corn and oak tree, volcano and glacier.

We are lent for a time these minerals in water
and a morning every day, a morning to wake up,
rejoice and praise life in our spines, our throats,
our knees, our genitals, our brains, our tongues.
We are given fire to see against the dark,
to think, to read, to study how we are to live,
to bank in ourselves against defeat and despair
that cool and muddy our resolves, that make us
forget
what we saw we must do. We are given passion
that rise like the sun in our minds with the new
day
and burn the debris of habit and greed and fear.
We stand in the midst of the burning world
primed to burn with compassionate love and
justice,
to turn inward and see the world that is all
of one flesh with us, see under the trash, through
the smog, the furry bee in the apple blossom,
the trout leaping, the candles our ancestors lit
for us.
Fill us as the tide rustles the reeds in the marsh
Fill us as the rushing water overflows the pitcher.
Fill us as the light fills a room with its dancing.
Let the little quarrels of the bones and the
snarling
of the lesser appetites, and the whining of ego
cease.
Let silence still us, so you may show us your
shining,
and we can out of that stillness rise and praise.

MARGE PIERCY

For the sake of unifying the
Holy One and the Shechina.

L'sheim yikhud kud'sha
b'rikh hu ush'khin'tei:

לְשֵׁם יְחִוּד קוּדְשָׁא
בְּרִיךְ הוּא וּשְׁכִינָתֵיהּ:



Yud Hey Vav Hey

The morning will unfold for us
 Life will rise from dust
 We're rising in remembering
 Of your love
 Halleluya, Halleluya, Halleluya, Hallelu-yah

You open up our eyes to see
 You have made us free
 We're rising in remembering
 Of your love
 Halleluya, Halleluya, Halleluya, Hallelu-yah

You lift us up when we are down
 You share with us your royal crown.
 We're rising in remembering
 Of your love
 Halleluya, Halleluya, Halleluya, Hallelu—yah

You guide our steps at every turn
 you teach us what we need to learn.
 We're rising in remembering
 Of your love
 Halleluya, Halleluya, Halleluya, Hallelu-yah

You make us strong when we are weak
 You open up our mouths to speak
 We're rising in remembering
 Of your love
 Halleluya, Halleluya, Halleluya, Hallelu-yah

Beyond imagination
 Your presence fills creation
 We're rising in remembering
 Of your love
 Halleluya, Halleluya, Halleluya, Hallelu—yah

Thanks and blessings for my life; for my soul and my body; for my name, my character, my sexuality; for my ways of thinking and talking; for my strengths, and even for my mistakes. I am unique in the world. No one exactly like me has ever lived, for if they had, my life would not have been needed. May I strengthen, refine, and dedicate my own ways of loving and doing, that my holy source be honored, and the time of redemption brought near.

The soul breathed
 into me is pure.

Elohai, n'shama she'na'tata bi
 t'horah hi!

אֱלֹהֵי נְשָׁמָה שְׁנַתַּתָּ
 בִּי טְהוֹרָה הִיא:

Look.
 You see me and you know me.
 You know what I do and what I think
 You have all my habits down.
 You help me manage.
 Your gentle touch keeps me present.

Where could I get away from you if I
 wanted to?
 If I go up to heaven you're there.
 If I head down to hell, there you are too.
 If I flew on magic wings
 Or took a road to nowhere
 It's still your hand that would carry me,
 Your right hand gripping mine, safe.

If I got lost in darkness, trapped in the night—
 Well, darkness isn't dark for you.
 To you, light and dark makes no difference.

Thank you. I know my life is a miracle.
 Anyone can see that that creation is wonderful.
 And however it is planned out is a mystery
 That I don't expect to understand.
 But please keep me honest
 I don't want to hide or pretend.
 Let me know if I'm lying or being a coward
 And get me back on track for someone as
 awesome as myself.

PSALM 139

MORNING BLESSINGS

Source of mercy, of mercy
with loving strength, with
loving strength
untie our tangles.

Your chanting folk raise high,
make pure, accept our song.

Ana b'koakh, b'koakh

G'dulat y'min'kha, y'minkha

Tatir tz'rura.

Kabeil rinat amkha

Sagveinu, tahareinu nora.

אָנָא בְּכַח, בְּכַח

גְּדַלְת יְמִינְךָ, יְמִינְךָ

תַּתִּיר צְרוּרָה.

קָבֵל רִנַּת עַמְּךָ

שִׁגְבְּנוּ טַהַרְנוּ נוֹרָא.

שְׁוַעַתְנוּ קָבֵל וּשְׁמַע צַעֲקוֹתֵנוּ יוֹדַע תַּעֲלָמוֹת.

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

R. ZALMAN

Barukh she'amar v'hayah ha'olam,
barukh hu, barukh oseh v'reishit,
barukh omeir v'oseh, barukh gozeir
um'kayeim, barukh m'rakheim al
ha'aretz, barukh m'rakheim al
hab'riyot, Barukh atah Adonai
eloheinu melekh ha'olam, ha'eil
ha'av harakhaman, hamhulal b'fi
amo, yakhid, kheil ha'olamim,
melekh m'shubakh um'foar adei ad
sh'mo hagadol. Barukh atah Adonai,
melekh m'hulal batishbakhot.

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם. בָּרוּךְ הוּא:
בָּרוּךְ עֹשֶׂה בְּרֵאשִׁית. בָּרוּךְ אוֹמֵר
וְעוֹשֶׂה. בָּרוּךְ גּוֹזֵר וּמְקַיֵּם. בָּרוּךְ מְרַחֵם
עַל הָאָרֶץ. בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת.
בָּרוּךְ שְׁמוֹ: בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. הָאֵל הָאֵב הָרַחֲמָן. הַמְהַלֵּל בְּפִי
עַמּוֹ. יַחֲיד. חֵי הָעוֹלָמִים. מֶלֶךְ מְשַׁבַּח
וּמְפָאֵר עַדִּי עַד שְׁמוֹ הַגָּדוֹל: בָּרוּךְ אַתָּה
יְיָ. מֶלֶךְ מְהַלֵּל בְּתִשְׁבָּחוֹת:

Blessed is the Speaking that gave life to the world; blessing! Blessed is creation; blessed is the Voice that creates; blessed is the guide and the preserver! Blessed is the compassion that encompasses the earth, Blessed is the compassion the encompasses the cosmos. Blessed is the Name! Blessed is the creator, God, loving parent of all things, sung to by all creation, Unity, life of all worlds, ruler whose great name is praised forever. Bless the Creator that all songs praise.

Greatness! Robed in splendor and majesty
spreading light as a tapestry
stretching out the heavens like a tallit.
Sending springs forth into the valleys;
to flow between the mountains,
They give drink to every beast of the field.
The wild deer quench their thirst there.
Grass grows for cattle
and herbs for humankind,
and wine that makes our hearts glad,
and bread that gives us strength.

The stork has its home in the fir trees.
The high mountains are for the wild goats;
the cliffs are a refuge for the rock badgers.
The moon has appointed seasons;
the sun knows its time for setting.
At night the forest animals creep about.
The young lions roar for their prey;
When the sun rises, they gather together
and lie down in their dens.
Then people go to their work
and to their labor until evening.

Ps 104

Hamei'ir la'aretz v'la'darim aleha
b'rakha'mim, u'v'tuvo m'kha'
deish b'khol yom tamid ma'asei
b'reishit. Ma rabu ma'asekha
adonai, kulam b'khach'ma asita
mal'a ha'aretz kin'ya'nekha.

הַמַּאִיר לְאֶרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים.
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה
בְּרֵאשִׁית: מָה רַבּוּ מַעֲשֵׂיךָ יְיָ כֹּל־
בְּחַכְמָה עָשִׂיתָ מְלֵאָה הָאֶרֶץ קִנְיָנְךָ:

Light for the world and for its dwellers! In generosity making creation new again every day, forever. The infinite multiplicity of existence, all patterned in wisdom: everything is filled with creation.

A song of David, for the musicians

The sky speaks of glory
The vault of heaven tells the work of hidden
hands.
One day tells the mystery to another
Each night shares the story with the next.
There is no sound, no words at all.
Yet their music goes out to the end of the world.
Darkness is but a tent for the sun
who rises like a groom from the bride of night
Like a runner trembling to start the race.
It rises from one edge of the heavens
and its circuit touches their farthest ends.
There is nothing it cannot warm.

Divine teaching is true, and gladdens the heart
The mitzvot shine clear, and give light to the
eyes
Yet who can know all that holds them back?
Cleanse me of my secret failings
Then I will be open, and free of heavy
burdens.
May what comes out of my mouth
And what goes on in my heart
Reflect my love for my rock and my redeemer.

PSALM 19

יְהִי לְרִצּוֹן אֱמֶרֶי-פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי:
Yi'yu l'ra'tzon im'rei fi v'heg'yon libi l'fa'ne'kha Adonai tzuri v'go'ali

Hallelujah! It is good to sing, and it feels right to praise.
There is power to rebuild what was destroyed, to find what was lost,
to heal the broken-hearted and bind up their wounds.
Each star is counted, one by one, and each is called by name,
Humility rises toward the divine, while violence falls into the dirt.
So answer with thanksgiving, and sing out to the power
That veils heaven with clouds, preparing rain,
Making grass spring from the mountainsides,
That feeds the herds, and the young ravens that cry.
What matters the speed of a runner, the strength of a machine?
Those who stay aware, who yearn to take part in loving kindness, will find grace.
Jerusalem and Zion give praise.
You will be safe in your borders, your children a blessing!
Guidance is near, and it can transform us in a moment.
Snow can cover the ground like wool, frost scattered like ashes, ice in every crevice;
What can survive such cold?
Holy teaching melts it all away
The breath of the holy makes the waters flow again.
Hallelujah!

PSALM 147

PSUKEI D'ZIMRA

Hal'luyah!
hal'lu eil b'kadsho, hal'luhu bir'kia uzo
hal'luhu b'g'vurotav, hal'luhu k'rov gadlo.
hal'luhu b'teika shofar, hal'luhu b'neivel
v'khinor.
Hal'luhu b'tof umakhol, hal'luhu b'minim
v'ugav.
Hal'luhu b'tzil'tz'lei shama, hal'luhu b'tziltzilei
t'ru'ah.
Kol han'shama t'halel yah, hal'luya. Kol
han'shama t'halel yah, hal'luya.

הַלְלוּיָהּ. הִלְלוּ אֵל בְּקֹדֶשׁוֹ הַלְלוּהוּ בְרִיקָיִעַ
עֲזוֹ: הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ כָּרֵב גְּדֻלוֹ:
הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר הַלְלוּהוּ בְּנִבְלָ וְכִנּוֹר:
הַלְלוּהוּ בְּתֹף וּמָחוֹל הַלְלוּהוּ בְּמִנִּים
וְעָגָב: הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ הַלְלוּהוּ
בְּצִלְצְלֵי תְרוּעָה: כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ
הַלְלוּיָהּ כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ הַלְלוּיָהּ:

Halleuyah!
Halelu in holiness, Halelu from the mighty skies!
Halelu in firm strength, Halelu in great kindness.
Halelu with blast of shofar, Halelu with strings and harp.
Halelu with drum, Halelu with every dance,
Halelu with every instrument and organ.
Halelu with ringing cymbals, Halelu with crashing cymbals.
Let every soul give praise. Halleluyah!

PSALM 150

Nishmat kol khai t'vareikh et shimkha

נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת שִׁמְךָ

In every living creature
Divine splendor shines.
Each breath of every living thing is glory.
There is a constant source of space and time,
A single power that truly rules us.

If oceans of song filled our mouths
And sea-waves of joy flowed from our tongues;
If our lips spoke praise as the widespread heavens
And the light of sun and moon shone from our eyes
If our hands stretched out like eagles in the sky
And our feet ran joyfully as deer
We still could not express our gratitude
For the kindness that sustains everything, in all generations.

Therefore, with what we do have
With the limbs we are graced with,
The spirit and soul breathed into us
The tongue set in our mouths
With all of these we thank and praise:

Power behind all strength
Glory within all reverence

Might of eternal endurance
Awesomeness of irresistible change:

הַיּוֹשֵׁב עַל כָּסֵא רָם וְנִשָּׂא:

Hamelech

hayosheiv al kisei ram v'nisah!

הַמֶּלֶךְ

The infinite power resides at the highest level of unity.

We praise the high and holy,
filling infinity,
in whom the righteous rejoice.

Exalted by the wonder of the innocent

Blessed by the words of the wise

Sanctified by the songs of the loving

Reflected in the depths of the holy.

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ: וְכָתוּב
רָנְנוּ צְדִיקִים בֵּי לְיִשְׂרָאֵל נְאוּה תְהִלָּה:

בְּפִי יִשְׂרָאֵל תְּתַרְוֶמָּה

וּבְדַבְרֵי צְדִיקִים תְּתַבָּרַךְ

וּבְלִשׁוֹן זֹסִידִים תְּתַקַּדֶּשׁ

וּבְקֶרֶב קְדוּשִׁים תְּתַהַלֵּל:

Am I awake? Am I prepared? Are you listening to my prayer? Can you hear my voice?

Can you understand? Am I awake? Am I prepared?

NOAH AHRONSON

Reader: Bor'khu et Adonai ham'vorakh!

All: Barukh Adonai ham'vorakh l'lolam va'ed.

בָּרְכוּ אֶת יי הַמְּבָרָךְ:

בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Let us bless the source of all blessings.

Blessed is the source of all blessings forever and ever.

Barukh ata Adonai eloheinu melek
ha'olam, yotzeir or u'vorei khosesh
oseh shalom u'vorei et hakol.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר
וּבוֹרֵא חֶשֶׁךְ עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

Bless the source of all things: forming light and creating darkness;
making shalom and creating all that is.

Titborakh tzureinu borei k'doshim.
kulam ahuvim, kulam b'rurim, kulam
giborin, v'kulam osim b'eimah uv'yira
r'tzon konam. V'khulam m'kablim
aleihem ol malkhut shamayim zeh
mizeh, v'notnim b'ahava r'shut zeh
lazez, l'hakdish l'yotzram.

תְּתַבָּרַךְ צוּרֵנוּ בּוֹרֵא קְדוּשִׁים: כָּלָם אֲהוּבִים.
כָּלָם בְּרוּרִים. כָּלָם גְּבוּרִים. וְכָלָם עֹשִׂים
בְּאֵימָה וּבִירָאָה רְצוֹן קוֹנֵם. וְכָלָם מְקַבְּלִים
עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מְזֶה. וְנוֹתְנִים
בְּאֵהָבָה רְשׁוּת זֶה לָזֶה. לְהַקְדִּישׁ לְיוֹצְרָם:

All the holy beings that inhabit the high heavens, all are strong and loving instrument of the Will. But each must accept upon themselves the heavenly community, and each must receive loving permission, one from the other, so that all together, as one, they may sanctify their Creator:

SHACHARIT

Kadosh, kadosh, kadosh, Adonai
t'ziva'ot, m'lo khal ha'aretz k'vodo!

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

Holy! Holy! Holy! is the Mother of this rich diversity; the fullness of Earth is Her glory!

V'haofanim v'khayot hakodesh b'ra'
ash gadol mitnasim l'umat sofafim.

וְהַאֹפָנִים וְחַיֹּת הַקֹּדֶשׁ בְּרַעַשׁ
גָּדוֹל מִתְנַשְּׂאִים לְעֶמֶת שְׂרָפִים.

Then the beings of the chariot rise and answer the seraphim, with an equally mighty sound:

Barukh k'vod Adonai mim'komo!

בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ:

Blessed is the endless glory that reaches right here to this place:

Or khadash al tziyon ta'ir
v'nizkeh khulanu m'heirah l'oro.
Barukh atah Adonai yotzeir hamorot.

אוֹר חָדָשׁ עַל צִיּוֹן תִּאִיר וְנִזְכָּה כְּלָנוּ מִהָרָה
לְאוּרוֹ: בְּרוּךְ אַתָּה יי יוֹצֵר הַמְּאוּרוֹת:

Shine renewed light on Zion, and may all soon be worthy of that light.

Blessed is the One who is the origin of light.

Come, let's climb the mountain together. The still small voice calls within us, engraving its covenant into our hearts. It guides us towards compassion, towards the spark of faith that can never be extinguished. When it leads us into the wilderness, it is only so we can embrace the divine.

Ahavah rabah ahavtanu, khemlah
g'dolah viteirah khamalta aleinu. Avinu
malkeinu, ba'avur avoteinu shebatkhu
vkha vat'lam'deim khukei khayim,
kein t'khoneinu utlamdeinu. Avinu,
ha'av ha'ra'khaman, hamra' kheim,
rakheim aleinu; v'tein b'libeinu bina
l'havin u'l'haskil lish'moa lil'mod
ul'la'meid, lish'mor v'la'asot u'l'ka'
yeim et kol divrei talmud tora'tekha
b'aha' vah. V'ha'eir ein'einu b'tora'
tekha v'dabeik libeinu b'mitzvo'
tekha, v'yakheid l'va'veinu l'ahava
ul'yirah et sh'mekha; v'lo neivosh
l'olam vaed. Barukh atah Adonai
habo'kheir b'amo yisrael b'ahava.

אַהֲבָה רַבָּה אֶהְבְּתָנוּ. חֶמְלָה גְּדוֹלָה וַיִּתְּרָה
חֶמְלַת עָלֵינוּ. אָבִינוּ מְלַכְנוּ בְּעֵבֹר אַבוֹתֵינוּ
שֶׁבְטָחוּ בָךְ. וַתִּלְמְדֵם חֻקֵי חַיִּים כִּן תִּחַנְּנוּ
וַתִּלְמְדֵנוּ. אָבִינוּ. הָאֵב הַרְחֵמֵן. הַמְּרַחֵם.
רַחֵם עָלֵינוּ. וַתֵּן בְּלִבְנוּ בִּינָה לְהַבִּין
וְלַהֲשִׁיבֵל. לְשִׁמְעַ. לְלַמֵּד וּלְלַמֵּד. לְשִׁמֹּר
וְלַעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ
בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וּדְבַק לְבָנוּ
בְּמִצְוֹתֶיךָ. וַיַּחַד לְבָבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת
שְׁמֶךָ. וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יי
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

We are surrounded by a great love; we are cared for by a deep compassion. We yearn for the truths that our forebears accepted through trust and faith—and mercy reaches out to us; we receive understanding, that we can learn and teach, listen, guard and fulfill the truth, all in love. Our eyes shine with the teachings, and our hearts cling to the path; hearts so filled with love and awe that we can never be ashamed. Thanks and blessings to the love that reaches out to us.

Mighty, Faithful Source!

Eil melekh ne'eman:

אל מלך נאמן:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Sh'ma Yisrael Adonai Eloheinu Adonai ekhad!

Hear, Israel, you are of God and God is one.

Barukh sheim k'vod malkhuto l'olam vaed.

ברוך שם כבוד מלכותו לעולם ועד:

Bless the majestic splendor that shines through space and time.

V'a'havta et Adonai elohe'kha
b'khol l'av'kha, uv'khol naf'sh'kha,
u'v'khol m'odekha. V'hayu ha'd'va'
rim ha'eileh asher ano'khi m'tzav'
kha hayom al l'va'vekha. V'shi'nan'
tam l'va'nekha, v'di'barta bam,
b'shiv't'kha b'vei'tekha, u'v'lekh'
t'kha vade'rekh, uv'shakh' b'kha
u'v'kume'kha. U'k'shar'tam l'ot al
yade'kha, v'hayu l'to'tavot bein
ei'nekha. U'kh' tav'tam al mizu'zot
bei'te'kha u'vi'sh'a're'kha.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ
וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ וְהָיָה
הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוֶּיךָ
הַיּוֹם עַל-לִבְבְּךָ וְשִׁנְנָתָם לְבִנְיָה
וְדַבַּרְתָּ בָם בְּשֵׁבִיתְךָ בְּבֵיתְךָ
וּבְיֹצְאֹתֶיךָ בַּדֶּרֶךְ וּבְשֹׂכְבְּךָ וּבְקוּמְךָ:
וְקִשְׂרָתָם לְאֹזַת עַל-יָדֶךָ וְהָיָה
לְטִטְפֹת בַּיּוֹם עֵינֶיךָ וּכְתַבְתָּם
עַל-מִזְוֹזֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ:

So you shall love what is holy with all your courage, with all your passion
with all your strength.

Let the words that have come down
shine in our words and our actions.

We must teach our children to know and understand them.

We must speak about what is good

and holy within our homes

when we are working, when we are at play,

when we lie down and when we get up.

Let the work of our hands speak of goodness.

Let it run in our blood

and glow from our doors and windows.

SHACHARIT

Ani Adonai eloheikhem, asher hotzeiti
et'khem mei'erezt mitzrayim lih'yot
lakhem leilohim: ani

אֲנִי יי אֱלֹהֵיכֶם. אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים. אֲנִי

I am Adonai. I led you up out of bondage so that I would be your guiding power:

אֵל שַׁדַּי EIL SHADDAI ELOHEICHEM EMET

יְהוָה YAH ELOHEICHEM EMET

רַחֲמָנָא RAKHMANA ELOHEICHEM EMET

אֲדֹנָי אֱלֹהֵינוּ ADONAI ELOHEICHEM EMET

This is the truth that sustains us,
that sweetens and rebuilds our lives:
We have been freed forever from bondage;
and the power that saved us watches over us now.

Fierce apparitions pursue us through desert nights of memory
to the brink of the ocean, where we halt, halfway
between what's behind and what's ahead.

Something lets us say Yes, and we plunge in the waters.
We are guided through the torrents
Fears and ghosts are washed away
not one remains.

And on the far shore of the sea, Miriam led the women out dancing, with drums in their hands,
while Moses and the sons of Israel sang

Mi khamokha ba'eilim Adonai, mi kamo kha
ne'dar bakodesh, nora t'hilot oseh fehleh.

מִי כַמֹּכָה בְּאֵלִים יי מִי כַמֹּכָה נֶאֱדָר
בְּקֹדֶשׁ. נוֹרָא תְהִלַּת עֹשֶׂה פְלֵא:

What power can compare with this wonderful holiness?
Its splendor is awesome; it performs miracles.

Tzur yisrael kuma b'ezrat yisrael u'f'dei
kinume'kha yehuda v'yisrael. Go'aleinu
Adonai tz'va'ot sh'mo k'dosh yisrael.
B'arukh ata Adonai ga'al yisra'el.

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה
כְּנָאמְךָ יְהוּדָה וְיִשְׂרָאֵל: גְּאֲלֵנוּ יי צְבָאוֹת שְׁמוֹ
קְדוֹשׁ יִשְׂרָאֵל: בְּרוּךְ אַתָּה יי גֹּאֲלֵ יִשְׂרָאֵל:

Israel's bedrock arises as Israel's strength, and faithfully redeems Judah and Israel. Our
helper is the mother of multiplicity, the true sanctity of Israel. Bless the source of liberation!

THE HEBREW AMIDA IS ON PAGE 11

AN ENGLISH TRANSLATION BEGINS ON PAGE 14

A POETIC REFLECTION OF THE AMIDA IS ON PAGE 16

A CONTEMPLATIVE AMIDA IS ON PAGE 17

PRAYERS OF THE MIND AND HEART NOT IN THE BOOK ARE AN IMPORTANT PART
OF ANY RECITATION OF THE AMIDA. THE PRINTED VERSIONS ARE OPTIONAL.

PLEASE BE SEATED WHEN YOU HAVE FINISHED YOUR PRAYER.

Yitgadal v'yitkadash sh'mei raba
b'alma di v'rah khirutei, v'yamlikh
mal'khutei b'khayeikhon uv'yo'mei'
khon uv'khayei d'khol beit Yisrael,
ba'agala uviz'man kariv v'imru
amein.

Y'hei sh'mei raba m'vorakh
l'olam ul'almei almaiya.

Yitbarakh v'yishtabakh v'yitpa'ar
v'yitromam v'yitnasei v'yithadar
v'yit'aleh v'yit'halal sh'mei d'kud'
shah **B'rikh hu.** L'eila u'l'eila mikol
birkha' ta v'shirata, tush'b'khata
v'nekhe'mata da'amiran b'alma
v'imru **amein.**

Make the God name big.

Big and Holy.

Do it in this world.

This creation sprung from consciousness.

And bring some order to this...

Do it fast, soon, in our lives, in the days
ahead, in the life of the people we call
home.

B'seifer cha'yim b'rakha v'shalom u'far
nasa tova, niza'kheir v'nei'kateiv l'fa'
necha, anakh'nu v'khol am'kha beit
yisrael, l'kha'yim tovim u'l's halom.
Baruch ata Adonai oseh ha'shalom.

In the book of life, blessing and peace, and for good livelihood, may we and all your people be
remembered and written—for good life and for peace. Bless you, Hashem, who creates peace.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי
בְּרָא כְרַעוּתֵיהּ וְיִמְלִיךָ מְלְכוּתֵיהּ. בְּחַיִּיכוּן
וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא
וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֲלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא: לְעֵלָא וּלְעֵלָא מְכָל
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
דְּאִמְרִין בְּעֶלְמָא וְאָמְרוּ אָמֵן:

Everybody join with me: May the name be
blessed forever and ever!!!!

Yes, blessed.

Blessed, whispered, sung out, shouted,
honored, this Holy Name.

The Name far beyond any song, poem, or
comforting words we could ever speak.

Everybody say: That's the truth!!

R. DANIEL BRENNER

בְּסֵפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרֻנְסָה טוֹבָה
נִזְכָּר וְנִפְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ
בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:
בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשָּׁלוֹם:

SHACHARIT

Barukh atah Adonai eloheinu v'elohai horeinu. Elohai Avram v'Sara, elohai Yitzak v'Rivka v'elohai Yaakov Leah v'Rakhel. Ha' eil, hagadol hagibor v'hanora, Eil elyon gomeil khasadim tovim v'ko' nei hakol v'zokheir khasdei horot, umeivi g'ula livnei v'nei' hem l'ma'an sh'mo b'ahava. Misod kha'khamim u'n'vonim, umilemed da'at m'vinim, ef't'kha pi bit'fila uv'tiknanunim, l'khalot ul'khanein melekh malkhei hamlakhim v'adonei ha'adonim. Zakh'reinu l'khayim melekh khofeitz bakhayim v'khatveinu b'seifer hakhayim l'mankha elohim khayim.

Melekh ozeir umoshia umagein. Barukh ata Adonai, ezrat Sara umagein Avraham.

Atah gibor l'olam adonay, m'khayeih meitim atah, rav l'hoshi'a. M'khalkeil khayim b'khesed, m'khayeih meitim b'rakhamim rabim, someikh nof'lim, v'rofei kholim, umatir asurim, umka' yeim emunato lisheinei afar, mi kha' mokha ba'al g'vurot umi domeh lakh melekh meimit um'kha'yeh umatz' mi'akh y'shuah. Mi khamo' kha av harakhamim, zokheir y'tzurav l'khayim b'rakhamim. V'ne'eman atah l'hakhayot meitim. Barukh atah Adonai m'khayeih hameitim.

Blessed is the compassion and the truth, upholding the chain of generations. Generosity of Abraham and Sarah, strength of Isaac and Rebecca, splendor of Jacob, Rachel, and Leah—profound, abundant, awesome, filling all dimensions and worlds—the highest power, source of all loving deeds; honoring the courage of ancestors, and enabling that courage to inspire generations toward redemption, in love, for that is its nature. Inspired by the wise and understanding, I will open my mouth to reach out to that highest power. *May we be renewed, and written into life, for that is the desire of the source of all life.* Blessed is the compassion that shielded Abraham and strengthened Sarah.

Compassion's might has no limit: sustaining the living with kindness, lovingly filling dead matter with life; stirring us to lift the fallen, heal the sick, free the bound, and keeping faith even with those who sleep in the dust. *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 compassion that fills matter with living spirit.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ. אֱלֹהֵי שָׂרָה וְאַבְרָהָם. אֱלֹהֵי יִצְחָק וְרִבְקָה. וְאֱלֹהֵי יַעֲקֹב לְאֵה וְרַחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי הוֹרוֹת. וּמַבִּיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה: מְסוּד חַכְמִים וְנְבוֹנִים. וּמְלַמֵּד דַּעַת מְבִינִים. אֶפְתָּחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים. לְחַלוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים וְאֲדוֹנֵי הָאֲדוֹנִים

זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יי עֲזֵרֵת שָׂרָה וּמַגֵּן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדָנִי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקִיִּם אַמוּנָתוֹ לִישְׁנֵי עֶפֶר מִי כְמוֹךְ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לְךָ מֶלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה: מִי כְמוֹךְ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵיו לְחַיִּים בְּרַחֲמִים: וְנֶאֱמַן אַתָּה לְהַחֲיֹת מֵתִים. בָּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

U'v'khei u'lkha ta'a'leh k'dusha
ki ata eloheinu melekh.

וּבְכֵן וּלְךָ תַעֲלֶה קְדוּשָׁה כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ.

May our prayers rise up and be heard in the place of truth and compassion::

U'netaneh tokef kedushat ha'yom, ki hu nora v'ayom. U'vo tinasei malkhu' tekha, v'yikon b'khesed kisekha, v'tei' sheiv alav b'emet. Emet ki atah hu dayan u'mokhiakh v'yadei'a va'eid; v'khoteiv v'khoteim v'sofeir u'moneh, v'tizkor kol nishkakhot, v'tiftakh et seifer ha'zikhronot, u'mei'alav yikarei: V'khotam yad kol adam bo.

וּנְתַנֶּה תִקְוָה קְדוּשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִיּוֹם:
וְבוֹ תִנָּשֵׂא מַלְכוּתְךָ וְיִכּוֹן בְּחֶסֶד כְּסֵאֲךָ וְתִשָּׁב
עָלָיו בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ
וְיִודַע וְעַד וְכוּתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה וְתִזְכּוֹר
כָּל הַנְּשָׁכָחוֹת: וְתִפְתַּח אֶת סֵפֶר הַזִּכְרוֹנוֹת
וּמֵאֱלֹוֹ יִקְרָא וְחוֹתֵם יַד כָּל אָדָם בּוֹ.

We proclaim the awesome power of this day. We acknowledge today that compassion is enthroned upon truth. The story of deeds is true; in truth there is no forgetting or rationalizing. Today the book of our lives lies open before us; we look and we tremble, to see what our own hands have written there.

U'v'shofar gadol yitakah, v'kol dema mah dakah yishamah. U'mala' khim yeikhafeizun, v'khil u'rekhadah yokheizun. V'yomru: hinei yom ha'din! Lif'kod khal tzeva marom ba'din, ki lo yizku v'eineikha ba'din. V'khol ba'ei holam ya'avrun lefa nekha kivnei maron. K'vakarat ro'eh 'edro, ma'avir tzono takhat shivto; kein ta'avir v'tispor v'timneh v'tifkod nefesh kol khai. V'takhtokh kitzvah l'khol briya, v'tikhtov et gezar dinam.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע. וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע:
וּמְלֵאכִים יִחְפְּזוּן. וְחִיל וְרַעְדָּה יֵאֲחַזְזוּן. וְיֵאמְרוּ
הִנֵּה יוֹם הַדִּין. לְפָקוֹד עַל צְבָא מְרוֹם בְּדִין. כִּי
לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין. וְכָל בְּאֵי עוֹלָם יַעֲבְרוּן
לְפָנֶיךָ כְּבָנֵי מְרוֹן. כְּבִקְרַת רוּעָה עֹדְרוּ. מֵעֲבִיר
צֵאנוּ תַחַת שְׂבִטוֹ. כֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה.
וְתִפְקוֹד נַפְשׁ כָּל חַי. וְתַחֲתוֹךָ קִצְבָה לְכָל
בְּרִיָּה. וְתַכְתּוֹב אֶת גְּזֵר דֵּינָם.

A great shofar sounds, and a small, quiet voice is heard. Holiness itself trembles in fear, and cries out: Behold! The day of judging! For the destiny of lives and of nations is witnessed, and the outcome of every choice in the universe is traced. When a flock passes before a shepherd, she counts and examines each one; so too, the soul of every living thing is examined. Each is considered, and the results of their actions seen; and for each the outcome appears.

On Rosh Hashana it is
foreseen, and on Yom
Kippur, it is confirmed.

B'rosh hashana yika'teivun,
u'v'yom tzom kippur
yeikha'teimun:

בְּרֹאשׁ הַשָּׁנָה יִכָּתְבוּן
וּבְיוֹם צוֹם כְּפוּר יִחְתַּמוּן:

SHACHARIT

How many will pass on	Kama ya'avrun	כַּמָּה יַעֲבֹרוּן
And how many will be born.	v'khama yibarei'un	וְכַמָּה יִבְרָאוּן:
Who will live and who will die.	Mi yikh'ye u'mi yamut	מִי יַחֲיֶה וּמִי יָמוּת:
Who will be cut off, and who will live a full life.	Mi v'kitzo u'mi lo v'kitzo	מִי בִקְצוֹ וּמִי לֹא בִקְצוֹ:
Who will burn, and who will be lost in the depths.	Mi va'mayim u'mi va'eish	מִי בְאֵשׁ וּמִי בַמַּיִם:
Who by hurt, and who by hurting.	Mi vakherev u'mi vakhaya	מִי בַחֲרֵב וּמִי בַחֲיָה:
Who starving, who thirsting.	Mi va'ra'av u'mi va'tzama	מִי בָרָעֵב וּמִי בַצְמָא:
Who in turmoil, and who in deadly quiet.	Mi vara'ash u'mi vamageifa	מִי בָרַעַשׁ וּמִי בַמַּגִּפָּה:
Who strangled, who battered.	Mi vakhanika u'mi vaskila	מִי בַחֲנִיקָה וּמִי בַסְקִילָה:
Who will have rest, and who will wander.	Mi yanúakh u'mi yanúa	מִי יָנוּחַ וּמִי יָנוּעַ:
Who will have peace, and who will be tormented.	Mi yishakeit u'mi yitareif	מִי יִשְׁקֵט וּמִי יִטְרַף:
Who will be satisfied, and who will thirst.	Mi yishaleiv u'mi yityasar	מִי יִשְׁלֹו וּמִי יִתְיַסֵּר:
Who will be rich, and who poor.	Mi yei'ani u'mi yei'asheir	מִי יַעֲנִי וּמִי יַעֲשִׂיר:
Who will fall, and who will rise up.	Mi yishapeil u'mi yarúm	מִי יִשְׁפֹּל וּמִי יָרוּם:

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה

מַעֲבִירִין אֶת רֵעַ הַגְּזֵרָה:

U'tshu'va, u't'fila, u'tzidaka ma'avirin et roa hag'zeira.

But Turning, Yearning, and Caring
avert the harshness of the outcome.

Ki k'shimkha kein tehilatekha, kasheh likh'os v'noakh lirtzot; ki lo takh'potz b'mot ha'meit, ki im b'shuvo mi'darko v'khayah. V'khad yom moto tekha'keh lo, im yashuv miyad t'kablo. Emet ki atah hu yotzram, v'atah yodei'a yitzram: ki heim basar v'dam.

כִּי כְשִׁמְךָ כֵּן תִּהְיֶה. קָשָׁה לְכַעוֹס וְנוֹחַ לְרִצּוֹת: כִּי לֹא תַחְפוֹץ בְּמוֹת הַמֵּית. כִּי אִם בְּשׁוּבוֹ מִדַּרְכוֹ וְחֲיָה. וְעַד יוֹם מוֹתוֹ תִּתְחַכֵּה לוֹ. אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ. אֲמַת כִּי אַתָּה הוּא יוֹצֵרָם. וְאַתָּה יוֹדֵעַ יִצְרָם. כִּי הֵם בָּשָׂר וְדָם.

Holiness has no interest in anger or punishment, just a joyful return to being holy. That path remains open every day, until the day we die. You are the creator and you understand your creatures, who are only flesh and blood.

Adam yesodo mei'afar v'sofu l'afar.
B'nafsho yavi lakhmo. Mashul k'kheres
ha'nishbar, k'khatzir yaveish u'kh'
tzitz noveil, k'tzeil khoveir u'kh'kha
nan kalah, u'kh'rúakh noshevet, u'kh'
a'vak poreiakh; v'kha'khalom ya'uf.

אָדָם יְסוּדוֹ מֵעָפָר וְסוּפוֹ לְעָפָר: בְּנַפְשׁוֹ
יָבִיא לְחַמּוֹ: מָשׁוּל כְּחֶרֶס הַנִּשְׁבָּר. כְּחִצִּיר
יֵבֵשׁ וְכִצִּיץ נוֹבֵל. כְּצֵל עוֹבֵר וְכִעֲנַן כְּלֵה.
וְכִרוּחַ נוֹשֶׁבֶת וְכֶאֱבֶק פּוֹרֵחַ. וְכַחֲלוֹם יַעוּף.

Humans come from dust and end up as dust. Their daily survival is never certain. They are like fragments of broken pottery, like grass that withers, like flowers that fade, like a fleeting shadow, like a passing cloud, like a wind that blows, like floating dust, like a dream that flies away.

We're all going to die, all of us, what a circus! That alone should make us love each other but it doesn't. We are terrorized and flattened by trivialities, we are eaten up by nothing. *Charles Bukowski*

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם

V'atah hu melech eil chai v'kayam!

But You are the everlasting power of life!

Ein kitzvah lishnotekha v'ein keitz
l'orekh yamekha; v'ein leshe'er
mar'k'vot k'vodekha, v'ein lefareish
kilum sh'mekha. Shimkha naeh lekha
v'atah naeh lish'mekha; u'shmeinu
karata bishmekha.

אֵין קִצְוָה לִשְׁנוֹתֶךָ. וְאֵין קֵץ לְאַרְךָ יָמֶיךָ:
וְאֵין לְשֵׁעַר מַרְכָּבוֹת כְּבוֹדֶךָ. וְאֵין לְפָרֵשׁ
עֲלוֹם שְׁמֶךָ: שְׁמֶךָ נָאֵה לְךָ וְאַתָּה נָאֵה
לְשְׁמֶךָ. וְשִׁמְנוּ קָרָאתָ בְּשְׁמֶךָ.

Eternity is your Name, a mystery unreachable. Your name befits you, and your nature befits your name; and you have called us by your name. And so,

N'ka'deish et shim'kha ba'olam,
k'sheim she'mak'dishim oto bish'
mei marom, ka'ka'tuv al yad n'vi'
ye'kha: v'kara zeh el zeh v'amar.

נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם. כְּשֵׁם שְׁמִקְדֵּי־שָׁיִם
אוֹתוֹ בְּשָׁמַי מְרוֹם כְּכַתּוּב עַל יַד נְבִיאֶךָ.
וְקָרָא זֶה אֵל זֶה וְאָמַר:

We sanctify the divine name in this world, just as that name is sanctified in the highest heavens. As the prophets wrote, One angel calls to another, saying:

CONGREGATION

*Kadosh, kadosh, kadosh Adonai
tz'va'ot; m'lo khol ha'aretz k'vodo.*

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת.
מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ.

Holy! Holy! Holy! is the mother of diversity; the fullness of Earth is her glory!

Az b'kol ra'ash gadol adir v'kha'zak
mashmi'yim kol; mitnasim l'umat
s'rafim. L'umatam barukh yomeiru.

אִז בְּקוֹל רֵעַשׁ גָּדוֹל אֲדִיר וְחִזָּק מִשְׁמִיעִים קוֹל
מִתְנַשְּׂאִים לְעֲמַת שְׂרָפִים לְעֲמַתָּם בְּרוּךְ יֹאמְרוּ:

With a mighty roaring sound they make themselves heard; they rise to answer the Seraphim, saying

CONGREGATION

Baruch k'vod Adonai mim'komo!

בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ:

Blessed is the endless glory that reaches right here to this place:

SHACHARIT

Mimkomkha malkeinu to'fia v'tim'lokh aleinu ki m'khakim anakhnu lakh. Ma'tai timlokh b'tziyon? B'karov b'yameinu l'olam va'ed tish'kon. Titgadal v'titkadeish b'tokh yirushala'yim ir'kha l'dor vador u'neitakh n'tza'khim. V'ei'neinu tirei'nah malkhutekha kadavar ha'amur b'shrei uzekha, al yidei david moshi'akh tzid'kekha:

We want that glory to be revealed here, and to guide us—how we yearn for it! When will it guide Zion? Bring it quickly, in our days, and keep it with us forever! May Jerusalem magnify peace and bring blessing, a victory for everyone that will last through all generations! Then our own eyes will see the strength of the songs of David, for there will come: a messiah-time of justice.

CONGREGATION

Yimlokh Adonai l'olam. Elohayikh tzion l'dor vador. Halleluyah!

Zion will be guided by God forever, throughout all generations. Halleluyah!

Adonai melekh, Adonai malakh, Adonai Yimlokh l'olam va'ed. V'ne'emar: v'haya Adonai l'melekh al kol ha'aretz. Bayom hahu yi'h'yeh Ado'nai ekhad u'sh'mo ekhad.

The divine reigns, the divine has reigned, the divine will reign forever. It is written: God will be the focus of all the earth. In that day, God's name, like God, shall be one.

My religion is so strong, I'm not afraid of anything. God is on my side; who could scare me? Thugs attack me? They'll fall. Bullies—I'm not afraid of them. No violence can harm me.

But

Please, just one thing:

Let my heart stay with yours

See your beauty, wake to your strength.

That's how I'll be safe when trouble comes

I will sing love songs to you then.

Akhat sha'alti me'eit Adonai

Otah avakesh (2x)

Shivti b'veit Adonai kol y'mei khayai

La'kha'zot b'no'am, b'noam Adonai

Ul'va'keir b'hei'khalo

One thing I ask, I ask of Hashem

I ask of God above

One thing I ask, one sweet little thing

I ask the one I love

מִמְקוֹמְךָ מִלְכֵנוּ תוֹפִיעַ. וְתִמְלֹךְ עָלֵינוּ. כִּי מִחֲכִים אֲנַחֲנוּ לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ. לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֶצַח נִצְחִים. וְעֵינֵינוּ תִרְאֶינָה מְלִכּוּתְךָ כְּדָבָר הָאָמֹר בְּשִׁירֵי עֶזְרָךְ עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָךְ:

יְמִלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

יי מִלֹךְ יי מִלֹךְ יי יְמִלֹךְ לְעוֹלָם וָעֶד:
וְנֹאמַר וְהָיָה יי לְמִלֹךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וּשְׁמוֹ אֶחָד:

Oh, please don't turn from me in anger

You're my helper

Even if my father and mother forsake me, you will take me in.

Show me what I need to do

Because there is danger all around me.

If I had ever stopped believing that I would see the good in life—

Await God.

Be strong

Take heart

Await God.

PSALM 27

אַחַת שְׂאֲלֹתַי מֵאֵת-יי אוֹתָהּ אֲבַקֵּשׁ.

שְׁבֹתַי בְּבֵית-יי כָּל-יְמֵי חַיֵּי.

לְחַזוֹת בְּנֶעֱמִים-יי וּלְבַקֵּר בְּהֵיכָלוֹ:

To dwell in your sacred place

all the days of my life

To share in your kindness, to lean on your strength

To vision your holy world.

Ein kamokha va'elohim Adonai v'ein
k'ma'asekha Mal'khut'kha mal'khut kol
olamim umen'shalt'kha b'khol dor vador.
Adonai melek. Adonai malakh. Adonai
yimokh l'olam va'ed. Adonai oz l'amo yi'
tein. Adonai y'vareikh et amo vashalom.

אֵין כְּמוֹךָ בְּאֱלֹהִים יְיָ. וְאֵין כְּמַעֲשֵׂיךָ.
מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים וּמַמְשַׁלְתְּךָ בְּכָל
דֹר וְדֹר. יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ מֶלֶךְ לְעֵלָם וָעֶד.
יְיָ עֵז לְעַמּוֹ יִתֵּן יְיָ בְּרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

There are many forces, but only one source; nothing compares with its creations. It spans all the worlds, guiding every generation. It rules, it always has ruled, and it always will rule time and space. Seek it and you will find strength, and will help bring about the blessing of peace.

Av ha'ra'kha'mim, hei'tiva vir'tzon'kha et
tzion; tivneh khomot yirushalayim. Ki
v'kha l'vad ba'takh'nu, melek eil ram
v'nisa, adon o'la'mim.

אָב הַרְחַמִּים הֵיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן.
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלָיִם. כִּי בְךָ לְבַד
בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשְׂא אֲדוֹן עוֹלָמִים:

The source of mercy will heal Zion, transforming every fortification in Jerusalem. This is our only hope, in the strongest and most constant power that can guide all worlds.

Vay'hi binso'ah ha'aron, vayomer Mosheh:
kuma Adonai v'yafu'tsu oy'vekha v'yanusu
m'shan'ekha mi'panekha. Ki mit'zion
teitzei tora, u'd'var adonai miyirushalam.

וַיְהִי בְּנִסּוּעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה. קוּמָה יְיָ.
וַיִּפְצוּ אִיבֵיךָ. וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ: כִּי
מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלָיִם:

And it was, when they set out with the Ark, that Moses would say, May holy mercy arise and subdue strife, and chase away every barrier to peace; for teaching will pour forth in Zion, and Jerusalem will flow with the word of God.

Barukh shenatan torah
l'amo yisrael bik'du'shato

בְּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Holiness has blessed us by sharing the Torah.

Bei ana rakhitz, v'lish'mei ka'di'sha
yakira ana amar tush'b'khan. Y'hei
ra'ava kada'makh d'tiftakh liba'i
b'oraita. V'tashleim mish'alim
d'li'ba'i v'liba d'khal a'makh yisrael
l'tav ul'khayim u'lish'lam. Amein.

בֵּיה אָנָּה רַחֵיץ. וְלִשְׁמֵה קְדִישָׁא יִקְרָא אָנָּה
אָמַר תִּשְׁבְּחֵן. יְהֵא רַעּוּא קְדָמְךָ דְתַפְתַּח
לְבָאֵי בְּאוּרֵיתָא וְתִשְׁלֵם מִשְׁאַלֵּין דְלְבָאֵי
וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל לְטָב וְלְחַיִּין וְלְשָׁלָם:

For You I yearn, and I sing to Your dear and holy name. From the very beginning You have wanted to open my heart, so it could fill with radiant teaching; and to answer my heart's true yearning, the hearts' desire of all people—for good, for life and for peace. Amen.

TORAH

READER

Sh'ma yisrael Adonia Eloheinu Adonai Ekhad

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Israel, listen: The source of all being is one!

CONGREGATION

Sh'ma yisrael Adonia Eloheinu Adonai Ekhad

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Israel, listen: The source of all being is one!

READER

Ekhad eloheinu, gadol adoneinu,
kadosh v'nora sh'mo

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵנוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our great guide is the one, holy and awesome!

CONGREGATION

Ekhad eloheinu, gadol adoneinu,
kadosh v'nora sh'mo

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵנוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our great guide is the one, holy and awesome!

READER

Gadlu la'adonai iti

גָדְלוּ לַיְיָ אֱתֵי.

READER AND CONGREGATION

u'n'rom'ma sh'mo yakhdav

וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

May the source in each of us be opened wide, that together we may extend its glory!

L'kha Adonai לך יהוה

All these:



generosity, power, splendor, endurance, beauty, foundation of heaven and earth, majesty

v'hamitnasei l'khol l'rosh.

וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

are one, and so everything emanates from the deepest source.

Rom'mu Adonai eloheinu,
v'hish'takhavu l'har kadsho,
ki kadosh Adonai eloheinu.

רוֹמְמוּ יי אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּ לְהַר קָדְשׁוֹ
כִּי קָדוֹשׁ יי אֱלֹהֵינוּ:

Rejoice and give over to the place of holiness!

Torah tziva lanu mo'sheh
morasha k'hilat ya'akov.

תּוֹרָה צִוְּהָ לָנוּ מֹשֶׁה
מִוְרָשָׁה קְהֵלֵת יַעֲקֹב:

Moses instructed us in Torah, inheritance of the community of Israel.

BEFORE THE READING:

Bless the source of
blessing!

OLIM
Barkhu et Adonai
Hamvorakh!

OLIM
בְּרַכּוּ אֶת יי הַמְּבֹרָךְ:

Bless the source of
blessing forever!

CONGREGATION
Barukh Adonai
ham'vorakh l'olam va'ed.

CONGREGATION
בְּרוּךְ יי הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Bless the source of
blessing forever!

OLIM
Barukh Adonai
ham'vorakh l'olam va'ed.

OLIM
בְּרוּךְ יי הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

We thank cosmic majesty,
for selecting us
to reveal to us,
the Torah meant for us.
You keep gifting us
with your Torah.

Barukh ata Adonai,
elohei' nu melekh ha'olam,
asher bakhar banu
mi'kol ha'amim,
v'natan lanu et torato,
Barukh ata Adonai
no'tein haTorah.

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

AFTER THE READING:

We bless cosmic majesty
who in giving us the truth
of this Torah shared
infinite life with us.
You keep gifting us with
your Torah.

Barukh ata Adonai
elo'heinu melekh ha'olam,
asher natan lanu torat
emet, v'kha'yei olam nata
b'to'kheinu;
Barukh ata adonai
no'tein hatora.

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ:
בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

TORAH FOR ROSH HASHANA

Then God remembered Sarah and fulfilled his promise to her. Sarah conceived and bore a son to Abraham in their old age, at the time God had appointed. Abraham named the son Sarah bore, Isaac. When Isaac was eight days old Abraham circumcised him, as God had commanded. Abraham was a hundred years old when his son Isaac was born. Sarah said, 'God has given me good reason to laugh, and everybody who hears will laugh with me. She said, 'Whoever would have told Abraham that Sarah would suckle children? Yet I have borne him a son for his old age.' The boy grew and was weaned, and on the day of his weaning Abraham gave a feast. Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing, and she said to Abraham, 'Drive out this slave and her son, for this slave's son shall not share the inheritance with my son, Isaac.' This made Abraham unhappy because of his son Ishmael, but God said to him, 'Do not be unhappy on account of the boy and the slave. Do what Sarah says, because your descendants will be named through Isaac. But I will also make a great nation of the slave-girl's son, because he too is your descendant.' Abraham rose early in the morning, took food and a skin full of water and gave it to Hagar; he set the child on her shoulder and sent her away, and she went and wandered in the wilderness of Beersheba. When the water in the skin was finished, she thrust the child under a bush, and went and sat down some way off, about two bowshots away—she said, 'How can I watch the child die?' So she sat some way off, weeping bitterly. God heard the child crying, and an angel of God called to Hagar from heaven, 'What is the matter, Hagar? Do not be afraid: God has heard the child crying from where he is. Stand, lift the child up and hold him well, because I will make him into a great nation.' Then God opened her eyes and she saw a well of water; she went and filled her waterskin, and gave the child a drink. God was with the child, and he grew up and lived in the wilderness of Paran. He became an archer, and his mother found him a wife from Egypt.

וַיִּי פָקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יי לְשָׂרָה
כַּאֲשֶׁר דָּבַר: וַתְּהַר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן
לְזִקְנֵיו לְמוֹעֵד אֲשֶׁר־דָּבַר אֱתוֹ אֱלֹהִים: וַיִּקְרָא
אַבְרָהָם אֶת־שֵׁם־בְּנוֹ הַנּוֹלָד־לוֹ אֲשֶׁר־יִלְדָהּ־לוֹ
שָׂרָה יִצְחָק: וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ
בֶּן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֱתוֹ אֱלֹהִים:
וְאַבְרָהָם בֶּן־מֵאָת שָׁנָה בְּהוֹלֵד לוֹ אֵת יִצְחָק בְּנוֹ:
וַתֹּאמֶר שָׂרָה צָחַק עָשָׂה לִי אֱלֹהִים כָּל־הַשְּׂמִיעַ
יִצְחָק־לִי: וַתֹּאמֶר מִי מָלַל לְאַבְרָהָם הִינִיקָהּ
בָּנִים שָׂרָה כִּי־יִלְדָתִי בֶן לְזִקְנָיו: וַיִּגְדַּל הַיֶּלֶד
וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתָּה גְדוֹל בְּיוֹם הַגְּמִל
אֶת־יִצְחָק: וַתִּרְאֵהוּ שָׂרָה אֶת־בֶּן־הָגָר הַמִּצְרִית
אֲשֶׁר־יִלְדָהּ לְאַבְרָהָם מִצְחָק: וַתֹּאמֶר לְאַבְרָהָם
גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירֶשׁ
בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק: וַיִּרַע הַדָּבָר
מְאֹד בְּעֵינֵי אַבְרָהָם עַל אֹדֶת בְּנוֹ: וַיֹּאמֶר
אֱלֹהִים אֶל־אַבְרָהָם אֶל־יָרַע בְּעֵינֶיךָ עַל־הַנְּעִר
וְעַל־אֲמָתְךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע
בְּקֹלָהּ כִּי בִי־צָחַק יִקְרָא לָךְ זֶרַע: וְגַם
אֶת־בֶּן־הָאִמָּה לְגֹוי אֲשִׁימְנוּ כִּי זֶרַעְךָ הוּא:
וַיִּשְׁכֶם אַבְרָהָם בְּבִקְרָה וַיִּקְח־לָחֶם וַחֲמַת מִיִּם
וַיִּתֵּן אֶל־הָגָר שֵׁם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד
וַיִּשְׁלַחַהּ וַתֵּלֶךְ וַתִּתַּע בְּמִדְבַר בְּאֵר שֶׁבַע: וַיְכַלּוּ
הַמַּיִם מִן־הַחֲמַת וַתִּשְׁלַךְ אֶת־הַיֶּלֶד תַּחַת אֶחָד
הַשִּׁיחִם: וַתֵּלֶךְ וַתִּשָּׁב לָהּ מִנְּגַד הַרְחָק כַּמֶּטְחָוּי
קָשָׁת כִּי אָמְרָה אֶל־אַרְאֶה בְּמוֹת הַיֶּלֶד וַתִּשָּׁב
מִנְּגַד וַתִּשָּׂא אֶת־קֹלָהּ וַתִּבְכֶּה: וַיִּשְׁמַע אֱלֹהִים
אֶת־קוֹל הַנְּעִר וַיִּקְרָא מִלְּאֵף אֱלֹהִים אֶל־הָגָר
מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ הָגָר אֶל־תִּירָאִי
כִּי־שָׁמַע אֱלֹהִים אֶל קוֹל הַנְּעִר כַּאֲשֶׁר הוּא שֵׁם:
קוֹמִי שָׂאִי אֶת הַנְּעִר וְהַחֲזִיקִי אֶת יָדְךָ כֹּו כִּי לְגֹוי
גְדוֹל אֲשִׁימְנוּ: וַיִּפְקַח אֱלֹהִים אֶת עֵינֶיהָ וַתִּרְאֵהוּ
בְּאֵר מַיִם וַתֵּלֶךְ וַתִּמְלֵא אֶת הַחֲמַת מִיִּם וַתִּשְׁקַ
אֶת־הַנְּעִר: וַיְהִי אֱלֹהִים אֶת־הַנְּעִר וַיִּגְדַּל וַיִּשָּׁב
בְּמִדְבַר וַיְהִי רֹכֵב קָשָׁת: וַיִּשָּׁב בְּמִדְבַר פָּאָרָן
וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה מֵאַרְץ מִצְרַיִם:

Eventually, all of this—these blessings and curses you have chosen among—will return to your hearts in all the places you've been driven. Then you can return to Hashem your God, and you and your children can follow the guidance of all the mitzvot you've received with all your heart and with all your soul. Then Hashem your God will return you in compassion from your captivities, and gather you again from every place you have been scattered. Even if you have been driven out to the farthest boundaries of the sky, even from there you will be gathered, and from there you will come back home, to possess the inheritance of your ancestors. God will make you prosper, and make you more numerous than your ancestors. And Hashem your God will cut the hardness away from your heart, and from the heart of your descendants, so you can love Hashem with all your heart and with all your soul, for the sake of your lives.

Because the mitzvah that I'm giving you today is not a fantasy, and it is not far away from you. It's not in heaven. You can't just say, "Oh, how can we find someone to go up to heaven to get this and bring it down to us so that we can do it?" It's not across the ocean. You can't just say "Oh, how can we find someone who is going to cross the ocean for us and bring it back for us so that we can do it?" No—this thing is very close to you. It's already in your mouths and in your hearts, so you can do it.

Look—Today I am putting them right in front of you: Life and good; or death and evil. What I'm teaching you today—to love Hashem, to walk in His ways, and to keep His mitzvot—means you can live, and grow, and be blessed in your inheritance. But if your heart turns away—you stop listening and get drawn away, and make other things your gods and serve them, I'm telling you now that you are certain to perish; you won't live long in the place you are headed for. I call heaven and earth to witness today : I am putting life and death before you, blessing and curse. So choose life, that you and your descendants may live!

DEUT 30

וְהָיָה כִּי־יָבֹאוּ עָלֶיךָ כָּל־הַדְּבָרִים הָאֵלֶּה
הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהִשְׁבַּתְתָּ
אֶל־לִבְּךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיחָךָ יי אֱלֹהֶיךָ
שָׁמָּה: וְשַׁבְתָּ עַד־יי אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקוֹלוֹ כְּכֹל
אֲשֶׁר־אָנֹכִי מְצַוְךָ הַיּוֹם אִתָּה וּבָנֶיךָ בְּכָל־לִבְּךָ
וּבְכָל־נַפְשְׁךָ: וְשָׁב יי אֱלֹהֶיךָ אֶת־שְׁבוּתְךָ
וּרְחַמְךָ וְשָׁב וּקְבַצְךָ מִכָּל־הָעַמִּים אֲשֶׁר הִפְּצִיךָ
יי אֱלֹהֶיךָ שָׁמָּה: אִם־יִהְיֶה נִדְחָךְ בְּקִצְהַ שְׁמַיִם
מִשָּׁם יִקְבָּצְךָ יי אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ: וְהִבִּיאֶךָ
יי אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יְרָשׁוּ אֲבֹתֶיךָ
וּיְרִשְׁתָּהּ וְהִיטְבָךָ וְהִרְבָּךָ מֵאֲבֹתֶיךָ: וּמַל יי
אֱלֹהֶיךָ אֶת־לִבְּךָ וְאֶת־לִבְּבְנֵיךָ לְאַהֲבָה
אֶת־יי אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ לְמַעַן
חַיֶּיךָ: כִּי הַמְצִוָּה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם
לֹא־נִפְלְאת הוּא מִמֶּךָ וְלֹא־רָחֵק הוּא: לֹא
בְּשָׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה
וְיִקְחֶהָ לָּנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָּה: וְלֹא־מֵעַבֵּר
לַיָּם הוּא לֵאמֹר מִי יַעֲבֹר־לָּנוּ אֶל־עֵבֶר הַיָּם
וְיִקְחֶהָ לָּנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָּה: כִּי־קְרוֹב
אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבְלִבְּךָ לַעֲשׂוֹתוֹ:
רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב
וְאֶת־הַמּוֹת וְאֶת־הָרָע: אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם
לְאַהֲבָה אֶת־יי אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו וּלְשָׁמֵר
מִצְוֹתָיו וְחֻקְתָּיו וּמִשְׁפָּטָיו וְחַיִּיתָ וּרְבִיתָ
וּבְרַכְךָ יי אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר־אִתָּה בְּאֶשְׁמָה
לְרִשְׁתָּהּ: וְאִם־יִפְנֶה לִבְּךָ וְלֹא תִשְׁמַע וְנִדְחִיתָ
וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים וְעַבַּדְתָּם: הַגִּדְתִּי
לְכֶם הַיּוֹם כִּי אֶבֶד תֵּאבְדוּן לֹא־תֵאָרִיכֶן יָמִים
עַל־הָאָדָמָה אֲשֶׁר אִתָּה עֵבֶר אֶת־הַיַּרְדֵּן לְבוֹא
שָׁמָּה לְרִשְׁתָּהּ: הַעֲדֵתִי בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ הַחַיִּים וְהַמּוֹת וְהַנְּתִי לְפָנֶיךָ
הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתְתָּ בְּחַיִּים לְמַעַן תַּחֲיֶה
אֶתָּה וְזָרַעְךָ:

BEFORE READING THE HAFTARA:

Barukh ata Adonai eloheinu melekh ha'olam asher bakhar bin'vi'im tovim v'ratzah v'div'rei'hem hane'e' marim be'emet. Barukh atah Adonai habokheir batorah uv'Mosheh avdo uv'Yisrael amo un'vi'ei ha'emet vatzedek.

We thank the power that guards, for choosing prophets to bring us nearer the truth, and for helping them guide us well. We give thanks for the Torah and for all true and righteous teachers.

AFTER READING THE HAFTARA:

We thank the power that guards, Bedrock of all things, Righteous throughout time, Faithful one who performs what is promised, whose words are fulfilled, who speaks nothing but truth and righteousness. We give thanks for the truth.

For the Torah and this service, the prophets, and

ROSH HASHANA this day of remembering

YOM KIPPUR this day of atonement, for forgiveness and wiping clean

for glory and splendor. For all these we give thanks and blessing; truth is established forever!

ROSH HASHANA We give thanks to the Sovereignty that guides everything, for the sanctity of Israel, and this day of Remembering.

Melekh al kol ha'arets m'kadeish yisrael v'yom hazikaron.

YOM KIPPUR We give thanks to the source of forgiveness for all generations, lifting us from our errors year by year—the Sovereignty that guides everything blesses Israel and this day of Atonement. **Melekh al kol ha'arets m'kadeish yisrael v'yom hakipurim.**

ברוך אתה יי אלהינו מלך העולם אשר
בחר בנביאים טובים ורצה בדבריהם
הנאמרים באמת. ברוך אתה יי הבורח
בתורה ובמשה עבדו ובישראל עמו
ובנביאי האמת וצדק:

ברוך אתה יי אלהינו מלך העולם צור כל
העולמים צדיק בכל הדורות האל הנאמן
האומר ועשה המדבר ומקים שכל דבריו אמת
וצדק. ברוך אתה יי האל הנאמן בכל דבריו:

על התורה ועל העבודה ועל הנביאים ועל

יום הזכרון הזה שנתת לנו יי אלהינו ROSH HASHANA

יום הכפורים הזה שנתת לנו יי אלהינו YOM KIPPUR

למחילה ולסלחה ולכפרה.

לקבוד ולתפארת: על הכל יי אלהינו אנחנו
מודים לך ומברכים אותך יתברך שמו בפני כל
חי תמיד לעולם ועד ודברך אמת וקים לעד:

ברוך אתה יי מלך על כל הארץ ROSH HASHANA

מקדש ישראל ויום הזכרון:

ברוך אתה יי מלך מוחל וסולח YOM KIPPUR

לעונותינו ולעונות עמו בית ישראל ומעביר
אשמותינו בכל שנה ושנה מלך על כל הארץ
מקדש ישראל ויום הכפורים:

There was a man from Ramataim, a Zuphite from the hill-country of Ephraim, named Elkanah son of Jeroham, son of Elihu, son of Tohu, son of Zuph an Ephraimite. He had two wives, named Hannah and Peninnah. Peninnah had children, but Hannah was childless. This man would go up from his own town every year to worship and sacrifice to God in Shiloh. There Eli's two sons, Hophni and Pinchas, were priests of God. When Elkanah offered his sacrifice, he gave several shares of meat to his wife Peninnah and her sons and daughters; but he gave Hannah only one share, although he loved her, because she had no children. Hannah's rival used to tease and humiliate her because she had no children. Year after year this happened when they went up to the house of God; her rival used to torment her. Once when she was in tears and would not eat, her husband Elkanah said to her, 'Hannah, why are you crying and eating nothing? Why are you so miserable? Am I not more to you than ten sons?' When they finished eating and drinking at the sacrifice at Shiloh, Hannah rose in deep distress, and stood before God and prayed, weeping bitterly. Meanwhile Eli the priest was sitting on his seat beside the door of the temple. Hannah made a vow: 'O God of Hosts, if you only take notice of my trouble and remember me, if you do not forget me but grant me offspring, then I will give the child to God for his whole life, and no razor shall ever touch his head.' For a long time she went on praying before God, while Eli watched her lips. Hannah was praying silently; although her voice could not be heard, her lips were moving and Eli took her for a drunken woman. He said to her, 'Enough of this drunken behavior! Go away till the wine has worn off.' 'No, sir,' she answered, 'I am a sober person, I have drunk no wine or strong drink, but I have been pouring out my heart before God. Do not think me so degraded, sir; all this time I have been speaking out of the fullness of my grief and misery. 'Go in peace,' said Eli, 'and may the God of Israel answer your prayer.' Hannah said, 'May I be worthy of your kindness.' So she went away, and ate, and was no longer downcast. Next morning they rose early, bowed before God, and returned to their home at Ramah. Elkanah had intercourse with his wife Hannah, and God remembered her. She conceived, and in due time bore a son, whom she named Samuel, because, she said, I asked God for him.' When Elkanah and his whole household went up to make the yearly sacrifice and to redeem his vow, Hannah did not go with them. She said to her husband, 'When the child is weaned, I will come up with him to enter the presence of God, and he shall stay there

וַיְהִי אִישׁ אֶחָד מִן־הַרְמָתִים צוֹפִים מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה בֶן־יִרְחָם בֶּן־אֵלִיהוּא בֶן־תָּחוּ בֶן־צוּף אֶפְרַתִּי: וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית פְּנִינָה וַיְהִי לְפָנֶיהָ יְלָדִים וּלְחַנָּה אֵין יְלָדִים: וְעָלָה הָאִישׁ הַהוּא מִמְעִירוֹ מִיָּמִים יְמִמָּה לְהַשְׁתַּחֲוֹת וּלְזַבֵּחַ לַיהוָה וְשָׁם שְׁנֵי בָנִים עָלָיו חֹפְנִים וּפְנִיחִים לַיהוָה: וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וַיִּתֵּן לְפָנֶיהָ אֶשְׁתּוֹ וּלְכָל־בְּנֵיהָ וּבָנוֹתֶיהָ מִנּוֹת: וּלְחַנָּה יָתֵן מִנָּה אַחַת אֶפְסִים כִּי אֶת־חַנָּה אָהַב וַיִּי סָגַר רַחֲמָהּ: וְכַעֲסָתָה צָרָתָהּ גַּם־כַּעַס בְּעַבּוֹר הָרַעְמָה כִּי־סָגַר יְיָ בְּעַד רַחֲמָהּ: וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ בְּבַיִת יְיָ כֵּן תִּכְעַסְנָה וּתִבְכֶּה וְלֹא תֹאכַל: וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יָרַע לְבָבְךָ הַלּוֹא אֲנֹכִי טוֹב לָךְ מֵעֲשָׂרָה בָּנִים: וּתְקַם חַנָּה אַחֲרַי אֲכַלָּה בְּשִׁלָּה וְאַחֲרַי שְׂתָה וְעָלִי הַכֹּהֵן יֹשֵׁב עַל־הַכִּסֵּא עַל־מִזְבֹּחַת הַיֵּכָל יְיָ: וְהָיָה מָרַת נַפְשׁ וּתְתַפְּלֵל עָלַי וּבִכָּה תִּבְכֶּה: וּתְדַר גִּידֵר וּתֹאמַר יְיָ צְבָאוֹת אֱסֹרָא תִרְאֶה בְּעֵינַי אֲמַתְךָ וּזְכַרְתָּנִי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וּנְתַתָּה לְאֲמַתְךָ זֶרַע אֲנָשִׁים וּנְתַתִּיו לַיהוָה כָּל־יְמֵי חַיָּו וּמִזְוָרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ: וְהָיָה כִּי הִרְבִּיתָ לְהַתְּפַלֵּל לְפָנַי יְיָ וְעָלִי שְׁמֹר אֶת־פִּיָּהּ: וְחַנָּה הִיא מְדַבֶּרֶת עַל־לֶבָהּ רַק שְׁפָתֶיהָ נִעוּת וּקוֹלָהּ לֹא יִשְׁמַע וַיַּחֲשֹׁבָה עָלֶי לְשַׁכָּרָהּ: וַיֹּאמֶר אֲלֶיהָ עָלִי עַד־מָתַי תִּשְׁתַּכְרִין הֲסִירִי אֶת־יַיִנְךָ מִמֶּלֶיךָ: וַתַּעַן חַנָּה וּתֹאמַר לֹא אֲדֹנָי אִשָּׁה קִשְׁת־רוּחַ אֲנֹכִי וַיִּין וְשִׁכָר לֹא שְׁתִּיתִי וְאַשְׁפֹּךְ אֶת־נַפְשִׁי לְפָנַי יְיָ: אֶל־תִּתֵּן אֶת־אֲמַתְךָ לְפָנַי בֵּת־בְּלִיעַל כִּי מְרֹב שִׁיחִי וְכַעֲסִי דִּבַּרְתִּי עַד־הַנְּהָה: וַיַּעַן עָלַי וַיֹּאמֶר לְכִי לְשָׁלוֹם וְאֵלֶּהי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלֹתְךָ: אֲשֶׁר שָׁאַלְתָּ מִמֶּעֶמוֹ: וּתֹאמַר תִּמְצָא שְׁפָחֶתְךָ חֵן בְּעֵינַיִךְ וּתְלַךְ הָאִשָּׁה לְדַרְכָּהּ וּתֹאכַל וּפְנֵיהָ לֹא־הִיוּ־לָהּ עוֹד: וַיִּשְׁכַּמוּ

HAFTARAH FOR ROSH HASHANA

always.' Her husband Elkanah said to her, Do what you think best; stay at home until you have weaned him. Only, may God see your vow fulfilled.' So the woman stayed and nursed her son until she had weaned him; and when she had, she took him up with her. She took also a bull three years old, an ephah of meal, and a flagon of wine, and she brought him, child as he was, into the house of God at Shiloh. They slaughtered the bull, and brought the boy to Eli. Hannah said to him, 'Sir, as sure as you live, I am the woman who stood near you here praying to God. It was this boy that I prayed for, and God has given me what I asked. What I asked I have received; and now I lend him to God; for his whole life he is lent to God.' And they prostrated themselves there before God. Then Hannah prayed:

My heart rejoices in God,
I now hold my head high;
my mouth can laugh at my foes,
exultant because You have saved me.
There is none except You,
no rock like our God.
Let proud boasting cease,
let no word of arrogance pass your lips;
for God is the power of all knowledge:
governing all that we do.
Strong men stand in mute dismay
but those who faltered put on new strength.
Those who had plenty sell themselves for a crust,
and the hungry grow strong again.
The barren woman has seven children,
and the mother of many sons is left to languish.
God causes death and life,
sends down to Sheol, but will bring up again
God makes poor or rich,
God brings down and raises up.
lifts the weak out of the dust
and raises the poor from the dunghill;
to give them a place among the great,
to set them in seats of honor.
For the foundations of the earth are God's,
who has built the world upon them.
The footsteps of the upright are guarded
while the wicked sink into silence and gloom;
not by mere strength can someone prevail
God will thunder out of heaven
and those who defy her will be terrified.
God will bring justice to the ends of the earth,
Strengthening holiness
and raising high the head of Moshiach.

בְּבֹקֶר וַיִּשְׁתַּחֲוּוּ לְפָנָי יִי וַיֵּשְׁבוּ וַיִּבְאוּ אֶל־
בֵּיתִם הִרְמַתָּה וַיִּדַע אֱלֹקֵנָה אֶת־חֲנָה אֲשֶׁתּוֹ
וַיִּזְכְּרָה יִי: וַיְהִי לְתַקְפוֹת הַיָּמִים וַתֵּהָר חֲנָה
וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִיִּי
שְׁאַלְתִּיו: וַיַּעַל הָאִישׁ אֱלֹקֵנָה וְכָל־בֵּיתוֹ
לְזֹבַח לַיִי אֶת־זֹבַח הַיָּמִים וְאֶת־נִדְרוֹ: וְחֲנָה
לֹא עָלְתָה: כִּי־אָמְרָה לְאִישָׁה עַד יִגְמַל
הַנְּעָר וְהִבְאֵתוּ וְנִרְאָה אֶת־פָּנָי יִי וַיֵּשֶׁב
שֵׁם עַד־עוֹלָם: וַיֹּאמֶר לָהּ אֱלֹקֵנָה אִישָׁה
עָשִׂי הַטּוֹב בְּעֵינַיִךְ שְׁבִי עַד־גְּמֻלְךָ אִתּוֹ אַךְ
יָקָם יִי אֶת־דְּבָרוֹ וַתֵּשֶׁב הָאִשָּׁה וַתִּינַק
אֶת־בְּנָה עַד־גְּמֻלָּהּ אִתּוֹ: וַתַּעֲלֶהּ עִמָּה
כַּאֲשֶׁר גְּמַלְתּוּ בְּפָרִים שְׁלֵשָׁה וְאִיפָּה אַחַת
קָמַח וְנִבֵּל יִיזַן וַתִּבְאֶהּ בֵּית־יִי שְׁלוֹ וְהַנְּעָר
נָעַר: וַיִּשְׁחֲטוּ אֶת־הַפָּר וַיִּבְיֵאוּ אֶת־הַנְּעָר
אֶל־עֲלִי: וַתֹּאמֶר בִּי אֲדֹנָי חַי נִפְשֶׁךָ אֲדֹנָי
אָנֹכִי הָאִשָּׁה הַנִּצָּבַת עִמָּכָה בָּזָה לְהַתְּפַלֵּל
אֶל־יִי: אֶל־הַנְּעָר הַזֶּה הַתְּפַלְלָתִי וַיִּתֵּן יִי
לִי אֶת־שְׁאֵלָתִי אֲשֶׁר שְׁאַלְתִּי מֵעַמּוֹ: וְגַם
אָנֹכִי הִשְׁאַלְתָּהּ לַיִי כָל־הַיָּמִים אֲשֶׁר הָיָה
הוּא שְׁאוּל לַיִי וַיִּשְׁתַּחֲוּוּ שֵׁם לַיִי: וַתִּתְפַּלֵּל
חֲנָה וַתֹּאמֶר עֲלֵךְ לְבִי בִּי רַמָּה קָרְנֵי בִּי
רָחַב פִּי עַל־אוֹיְבֵי כִי שָׁמַחְתִּי בִישׁוּעָתֶךָ:
אֵינ־קְדוֹשׁ כִּי כִי־אֵין בְּלִתֶּךָ וְאֵין צוּר
כְּאֱלֹהֵינוּ: אֶל־תִּרְבוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ
יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל דְּעוֹת יִי וְלֹא
נִתְכַנּוּ עֲלֵלוֹת: קָשֶׁת גְּבָרִים חֲתִים
וְנִכְשָׁלִים אֲזָרוּ־חֵיל: שְׁבַעִים בְּלָחֶם נִשְׁכְּרוּ
וְרַעֲבִים חִדְלוּ עַד־עַקְרָה יִלְדָה שְׁבַעָה
וְרַבַּת בָּנִים אֲמַלְלָה: יִי מִמִּית וּמַחִיָּה מוֹרִיד
שְׁאוּל וַיַּעַל: יִי מוֹרִישׁ וּמַעֲשִׂיר מִשְׁפִּיל
אֶף־מְרוֹמָם: מְקִים מַעֲפָר דָּל מֵאֲשַׁפֵּת יָרִים
אָבִיוֹן לְהוֹשִׁיב עִם־גְּדִיבִים וְכֹסֵא כְבוֹד
יִנְחֵלֶם כִּי לַיִי מִצְקֵי אֶרֶץ וַיִּשֶׁת עֲלֵיהֶם
תִּבְלֵ: רַגְלֵי חֲסִידוֹ יִשְׁמַר וְרַשְׁעִים בַּחשֶׁךְ
יִדְמוּ כִי־לֹא בִכַח יִגְבֵר־אִישׁ: יִי יַחַתּוּ
מְרִיבּוֹ עָלוּ בְּשָׁמַיִם יָרַעַם יִי יָדִין אֶפְסֵי־
אֶרֶץ וַיִּתֵּן־עֹז לְמַלְכוֹ וַיָּרֶם קֶרֶן מְשִׁיחוֹ:

Shout aloud without restraint; lift up your voice like a shofar. Call my people to account for their transgression, and the house of Jacob for their sins. Day after day they claim to search for Me, to seek to know My ways; as though they were a nation that acted fairly, and not forsaken My justice. They ask Me for righteous laws, and claim to delight in approaching the Divine. 'Why do we fast, if You don't see it? Why mortify ourselves, if You don't pay attention?' Because on your fast-day you serve your own interests, and dwell on your own worries. To quarrel and subjugate you fast, to strike cruel fist-blows! Such a fast will not carry your voice to heaven. Is this to be the fast I desire? A day of mortifying yourselves, bowing your heads like bulrushes and wearing sackcloth and ashes? Is this what you call a fast, the day God asks for?

Is not this the fast I have chosen:

To loose the fetters of injustice

To free the oppressed

To snap every yoke?

Is it not sharing your food with the hungry,

Taking the homeless into your house,

Clothing the naked,

Cease hiding from the needs of those made from the same flesh as you?

Then your light will break forth like dawn;

Soon you will grow healthy like a wound newly healed;

Your own righteousness shall be your vanguard, and the glory of God your rear-guard.

Then, if you call, God will answer;

If you cry to Me, I will say, 'Here I am.'

If you stop perverting justice, pointing the accusing finger and laying false charges;

If you feed the hungry from your own plenty, and satisfy the needs of the wretched

Then your light will dawn out of darkness, and your dusk will be like noonday;

Then God will be always be your guide;

Your soul will be refreshed in the shimmering heat.

and your body made strong;

You will be like a well-watered garden, like a spring whose waters never fail.

Your own kindred will restore the ancient ruins,

and you will rebuild on ancestral foundations

you will be called builder of broken walls, restorer of houses in ruins.

If you cease to tread Shabbat underfoot, and keep My holy day free from your own affairs,

if you make Shabbat a celebration, in honor of holiness

if you honor it by not plying your trade,

not seeking profit nor attending to your affairs;

then you will find your joy in God.

I will set you riding on the heights of the earth,

and your ancestors' inheritance will be yours to enjoy

For this is the word of God!

קרא בגרון אל-תחשך פשופר הרם קולך
והגד לעמי פשעם ולבית יעקב חטאתם:
ואותי יום יום ידרשון ודעת דרכי
יחפזון כגוי אשר-צדקה עשה ומשפט
אלהיו לא עזב ישאלוני משפטי צדק
קרבת אלהים יחפזון: למה צמנו ולא
ראית ענינו נפשנו ולא תדע הן ביום
צמכם תמצאו-חפץ וכל-עצביכם
תנגשו: הן לריב ומצה תצומו ולהכות
באגרף רשע לא-תצומו כיום להשמיע
במרום קולכם: הכזה יהיה צום אבחרהו
יום ענות אדם נפשו הלכף כאגמן ראשו
ושק ואפר יציע הלזה תקרא-צום ויום
רצון ליי: הלוא זה צום אבחרהו. פתח
חרצבות רשע הטר אגדות מוטה ושלח
רצוצים חפשים וכל-מוטה תנתקו:
הלוא פרס לרעב לחמך ועניים מרודים
תביא בית כית-תראה ערם וכסיתו
ומבשרך לא תתעלם: אז יבקע כשחר
אורך וארכתך מהרה תצמח והלך לפניך
צדקך כבוד יי יאספך: אז תקרא יי
יענה תשוע ויאמר הנני אם-תסיר
מתוך מוטה שלח אצבע ודבר-און:
ותפק לרעב נפשך ונפש נענה תשביע
וזרח בחשך אורך ואפלתך כצהרים:
ונחך יי תמיד והשביע בצחצחות נפשך
ועצמתך יחליץ והיית כגן רוה וכמוצא
מים אשר לא-יכזבו מימיו. ובנו ממך
חרבות עולם מוסדי דור-ודור תקומם
וקרא לך גדר פרץ משובב נתיבות
לשבת: אם תשיב משבת רגלך עשות
חפצך ביום קדשי וקראת לשבת ענג
לקדוש יי מכבד וכבדתו מעשות דרכיך
ממצוא חפצך ודבר דבר: אז תתענג
על-יי והרפכתך על-במותי ארץ
והאכלתיך נחלת יעקב אביך כי פי יי
דבר:

SHOFAR

Lam'na'tzei'ak liv'nei korakh mizmor. לְמִנְצִיחַ לְבְנֵי־קֶרַח מִזְמוֹר:

Song for the conductor of the children of Korach.

Clap your hands with cries of joy Kol ha'amim tiku kaf כָּל־הָעַמִּים תִּקְעוּ־כָף
all you nations, shout to God! Hariu l'ei'lohim b'kol rina! הָרִיעוּ לֵאלֹהִים בְּקוֹל רִנָּה:
Holiness ascends with teruah A'la elohim bit'rua עֲלֶה אֱלֹהִים בְּתְרוּעָה
Hashem in the sound of shofar. Adonai b'kol shofar יי בְּקוֹל שׁוֹפָר:
PSALM 47

Min hameitzar harati Yah; anani b'merchav Yah מִן הַמִּצָּר קָרָאתִי יְיָ עָנַנִי בַמֶּרְחָב יְיָ:
Tightly trapped, I called out for God, and the broad freedom of holiness surrounded me.

Baruch atah Adonai Elohaynu melech בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
ha'olam asher kid'shanu b'mitz'votav קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ לְשִׁמוֹעַ קוֹל שׁוֹפָר.
v'tzivanu lishmo'a kol shofar.

We bless the Ever-Present, unfolding the universe, who teaches us to hear the voice of the shofar.

Baruch atah Adonai Elohaynu melech בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
ha'olam sheheche'yanu v'kiyemanu, שֶׁהַחַיִּנוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.
v'higiyanu lazman hazeh.

We bless the Ever-Present, unfolding the universe,
enlivening us, sustaining us, and bringing us to this moment.

תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעַה

תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעַה

תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעַה

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תְּקִיעַה תְּרוּעָה תְּקִיעַה

תְּקִיעַה תְּרוּעָה תְּקִיעַה

תְּקִיעַה תְּרוּעָה תְּקִיעַה גְּדוּלָה

Yhal'lu et sheim adonai ki nisgav sh'mo l'vado! יְהַלְלוּ אֶת שֵׁם יי כִּי נִשְׁגַּב שְׁמוֹ לְבָדוֹ:

Hodu al eretz v'shamayim
v'yarem keren l'amo. T'hila
l'khol khasidav liv'nei yisrael
am k'rovo. Hal'lu'yah!

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרַם קֶרֶן
לְעַמּוֹ. תְּהִלָּה לְכָל חַסִּידָיו לְבְנֵי
יִשְׂרָאֵל עִם קְרוּבוֹ הַלְלוּיָהּ.

Praise the name of the divine, and know that the divine transcends all names.

Splendor fills heaven and earth, and enlightens humanity; honor to those who reflect this glory!

U'vnu'kho yomar: Shuva Adonai riv'vot
alfei yisrael. Eitz khayim hi lamakhazi'
kin ba v'tom'kheyha m'ushar. D'rakhei'
ha darkhei no' am v'khol n'tivoteyha
shalom. Hashiveinu Adonai eilekha v'na'
shuva khadeish yameinu k'kedem.

וּבְנַחְזָה יֹאמֵר שׁוּבָה יי רַבּוֹת אֲלֵפֵי יִשְׂרָאֵל:
עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתַמְכִּיָּהּ מֵאֲשֶׁר
דְּרָכֶיהָ דְרָכֵי נְעִם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם
הַשִּׁבְנוּ יי אֱלֹהֶיךָ וְנָשׁוּבָה חֲדָשׁ יַמֵּינוּ כְּקֶדֶם.

When the ark rested, it was said that God returned to every person in Israel. Torah is a tree of life to those who hold it tight; happy are its supporters! Its ways are ways of loveliness, and all its paths are peace. Call to us and we will return. Renew our revelation, as in days of old.

Yitgadal v'yitkadash sh'mei raba
b'al' ma di v'rah khirutei,
v'yamlikh mal' khutei b'khayei'
khon uv'yo' meikhon uv'khayei'
d'khol beit Yisrael, ba'a' gala
uviz'man kariv v'imru amein.
Y'hei sh'mei raba m'vorakh
l'olam ul'almei almaiya.
Yitbarakh v'yishtabakh v'yitpa'ar
v'yitromam v'yitnasei v'yithadar
v'yit'aleh v'yit'halal sh'mei
d'kud'shah **B'rikh hu.** L'eila
u'l'eila mikol birkha' ta v'shirata,
tush'b'khata v'nekhe' mata
da'amiran b'alma v'imru amein.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא
כְרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ
הוּא: לְעֵלְא וְלְעֵלְא מְכָל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרֵן בְּעֵלְמָא וְאָמְרוּ אָמֵן:

Make the God name big.

Big and Holy.

Do it in this world.

This creation sprung from consciousness.

And bring some order to this...

Do it fast, soon, in our lives, in the days ahead, in the life of the people we call home.

Everybody join with me: May the name be blessed forever and ever!!!!

Yes, blessed.

Blessed, whispered, sung out, shouted, honored, this Holy Name.

The name far beyond any song, poem, or comforting words we could ever speak.

Everybody say: That's the truth!!

Blessed is the compassion and the truth that gives us life; upholding the chain of generations: the power that shielded Abraham, the power that inspired Sarah —profound, abundant, awesome, sublime, surrounding and filling all dimensions and worlds.

May the source of all life remember within us for life, writing us in the book of life. May we be written to live, and to protect and enrich other lives. May we be written to love, and to increase the love between all children of creation. May we be written to have peace, and to foster peace in family, community, and the entire world. Blessed is the Shield of Abraham, the Strength of Sarah.

Mighty forever! Transcending even life and death, generously offering rescue from the narrow places of fear, of emptiness. Steady source that sustains us, keep our eyes open, and our hearts outstretched. No power is greater than this wombing father, compassionately willing life to all creation. Bless You Adonai, who brings hope when all seems dead.

It is our own hands that write and seal the book of life. Things are written there that we wish we could erase, and things not written that we yearn with all our hearts to add. But we have no power over the past; it is only your glory that shines through time and space. Therefore,

ROSH HASHANA

Thank you for this day of remembering, a celebration of how awesome is the universe we live in. Thank you for this Rosh Hashana, a day of committing to the sovereignty of morality and hope. Thank you for the day of shofar blowing, awakening us to the blessings surrounding us and the blessings we are. And thank you for the blessings of a happy new year.

YOM KIPPUR

Thank you for this day of atonement, when the weight of the past is lifted from us. Thank you for this Yom Kippur, when destructive vows and patterns can be annulled, and distortions and obstructions can be lifted from our vision. Thank you for this holy assembly, in which we can see the true, bright shining of ourselves and others.

We acknowledge you as our center, our creator, and our hope. Keep us mindful of the miracles that surround us every moment, that we may live in gratitude and hope.

Inscribe us and all Israel in the book of life, blessing, and peace, honorable livelihood, for good lives and for peace. Bless you, source of peace.

בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר פְּנֵיהֶּ:

Bar'cheinu avinu kulanu k'ekhad b'ohr panekha.

Beloved, bless all of us as one in the light of your presence.

Barukh atah Adonai eloheinu v'elohai horeinu. Elohai Avraham, elohai Yitzkhak, v'elohai Yaakov. Ha' eil, hagadol ha' gibor v'hanora, Eil elyon gomeil khasadim tovim v'ko' nei hakol v'zokheir khasdei horot umeivi g'ula livnei v'nei' hem l'ma'an sh'mo b'ahava. Zakh' reinu l'khayim melek kho' feitz bakhayim v'khatveinu b'seifer hakhayim l'mankha elohim khayim. Melek ozeir umoshia umagein. Barukh ata Adonai, magein Avraham.

Blessed is the compassion and the truth, upholding the chain of generations — profound, abundant, awesome, filling all dimensions and worlds—the highest power, source of all loving deeds; enabling the courage of ancestors to inspire generations toward redemption, in love. *May we be renewed, and written into life, for that is the desire of the source of all life.* Blessed is the compassion that shielded Abraham and strengthened Sarah.

Uv'chein tein pakhd'kha Adonai elohei' nu al kol ma'asekha, v'eimat'kha al kol ma shebarata v'yira'ukha kol hamaasim v'yishtakhavu l'fanekha kol hab'ru'im, v'yei'asu khulam aguda akhat la'asot r'tzon'kha b'leivav shaleim. K'mo sheh' yada'nu Adonai eloheinu shehasholtan l'fa'nekha oz b'yad'kha ug'vura bimineh' kha v'shimkha nora al kol ma shebarata. Uv'chein tein khavod, Adonai l'amekha t'hila lirei'ekha v'tikva tova l'dorshekha, ufitkhon pe lamyakholim lakh, simkha l'artzekha v'sason l'irekha, utz'mi'khat keren l'david avdekha, va'ari' khat neir l'ven yishai m'shikhe' kha, bimhei'ra v'yameinu.

Uv'chein tzadikim yiru v'yismakhu visharim yaalozu vakhasidim b'rina yagilu, v'olata tikpotz pi'ah, v'khol harisha kula k'ashan tikhleh, ki ta'avir memshelet zadon min ha'arets.

And so, let creation be amazed, and all its works stand in awe, and every creature be overcome by the unity that connects us all; so that all join in whole-hearted fellowship to heal and complete the design. We know, we have always known, that there is nothing, in all space and time, truly disconnected from the divine, nothing that cannot become a joyful part of holy creation.

And so, may those who help be honored, and those who stand in awe be joyful. Give hope to those who seek integrity, and let those who yearn for good find their voice. Help all lands find joy, and fill every city with gladness, so that the light of redemption be kindled soon, in our days.

And so the innocent will see and be glad, those yearning for justice will rejoice, those who have been searching will celebrate in song; as deceit finally shuts its mouth, and evil dissolves like smoke, and the dominion of arrogance is swept from the earth.

ברוך אתה יי אלהינו ואלהי הורנו. אלהי אברהם אלהי יצחק. ואלהי יעקב. האל הגדול הגבור והנורא. אל עליון. גומל חסדים טובים וקונה הכל וזוכר חסדי הורות. ומביא גאלה לבני כניהם למען שמו באהבה: זכרנו לחיים מלך חפץ בחיים וכתבנו בספר החיים למענה אלהים חיים. מלך עוזר ומושיע ומגן: ברוך אתה יי מגן אברהם:

ובכן תן פחדך יי אלהינו על כל מעשיך ואימתך על כל מה שבראת ויראוך כל המעשים וישתחוו לפניך כל הברואים ויעשו כלם אגדה אחת לעשות רצונך בלבב שלם כמו שיצדענו יי אלהינו שהשלטן לפניך עז בידך וגבורה בימינך ושמך נורא על כל מה שבראת. ובכן תן כבוד יי לעמך תהלה ליראך ותקנה טובה לדורשיך ופתחון פה למיחלים לך שמחה לארצך וששון לעירך וצמיחת קרן לדוד עבדך ועריכת נר לבן-ישי משיחך במהרה בימינו. ובכן צדיקים יראו וישמחו וישרים יעלו וחסידים ברנה יגילו ועולתה תקפץ-פיה וכל הרשעה כלה כעשן תכלה כי תעביר ממשלת זדון מן הארץ.

SOVEREIGNTY

Aleinu l'shabei'akh la'adon hakol la' teit g'dula l'yo'tzair v'reishit; shelo asanu k'goyei ha'ara'tzot; v'lo samanu k'mish' p'khot ha'adama; shelo sam khel' keinu kahem v'goraleinu k'khol hamonam. Va'anakhnu korim umish takhavim u'modim lif'nei melekh mal khei ham'lakhim hakadosh barukh hu.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ
כְּמִשְׁפְּחוֹת הָאֲדָמָה שְׁלֹא שָׁם חִלְקָנוּ כָּהֵם וְגִרְלָנוּ
כְּכֹל הַמוֹנָם: וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא:

It is our duty to acknowledge the single true source, to shout out praise for the works of creation. Our heritage is unique from other peoples', different from those of other families of the Earth. We were not placed in the same situations as others, and our destiny is not the same as anyone else's.

V'ne'amar: v'haya Adonai l'melekh al kol ha'aretz. Bayom hahu yi'h'yeh Ado'nai ekhad u'sh'mo ekhad.

וְנֹאמַר וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וּשְׁמוֹ אֶחָד:

In the prophets, we read: *It will be, that holiness will rule over all the word; on that day, God's name, like God, will be one.*

And in holy books, we read: *Who is this who looks forth like the dawn, fair as the moon, clear as the sun, awesome as the bannered legions?"*

And in Torah we read, *Hear, Israel; Adonai your God is One!*

Elo'heinu vei'lohei avoteinu: m'lokh al kal ha'olam kulo bikh'vo'de'kha, v'hi'na'sei al kal ha'aretz bi'ka'rekha. Baruch atah Adonai Melekh al kol ha'aretz m'ka'deish yisrael v'yom hazikaron.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל
הָעוֹלָם כֵּלּוּ בְּכַבּוּדֶךָ וְהַנְּשֵׂא עַל כָּל
הָאָרֶץ בִּיקָרֶךָ. בְּרוּךְ אַתָּה יי מֶלֶךְ עַל
כָּל הָאָרֶץ מְקַדֵּשׁ יִשְׂרָאֵל וַיּוֹם הַזִּכְרוֹן:

We yearn for the glory in everything in the universe to be revealed; to see the world lifted up through tenderness. Blessed is the power that shapes all the earth, offering sanctity to Israel through this day of remembering.

TEKIYA SHEVARIM-TERU'A TEKIYA
TEKIYA SHEVARIM TEKIYA
TEKIYA TERU'A TEKIYA

תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעַה
תְּקִיעַה שְׁבָרִים תְּקִיעַה
תְּקִיעַה תְּרוּעָה תְּקִיעַה

Areshet s'fa'teinu ye'erav l'fanekha eil ram v'nisa. Meyvin uma'azin mabit u'mak'shiv l'kol t'ki'ya'teinu, ut'kabeil b'ra'kha'mim u'vra'tzon seider mal'khu'yo'teinu.

אַרְשֵׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רָם וְנִשָּׂא
מִבֵּין וּמֵאֲזִין מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעַתָּנוּ
וְתִקְבֵּל בְּרַחֲמִים וּבְרַצוֹן סֵדֶר מְלַכְיוֹתָנוּ.

May the whispers of our lips mix sweetly before the maker of kindness, and our shofar cries be heard and accepted; and may our prayer of sovereignty be received in compassion and love.

אַתָּה זֹכֵר מַעֲשֵׂה עוֹלָם. לְפָנֶיךָ נִגְלוּ כָּל תְּעֻלוֹמוֹת וְהַמּוֹן
נִסְתָּרוֹת שְׁמַבְרָא שִׁית. אֵינן שְׂכַחָה לְפָנֶי כֶּסֶא כְּבוֹדְךָ:

You remember the making of the worlds, the conception of things before they were shaped. You can see everything that's hidden. There is no forgetting within the labyrinth of your memory: every cause, every choice, every path is there. Happy are those who wake themselves from distraction, who see and remember with compassion, and who align with the purpose—that their souls still remember.

In Torah we read, *And God remembered Noah, and every living thing, and all the cattle that were with him in the ark; and God made a wind pass over the earth, and the waters subsided.*

And in the prophets we read, *I remember you and how devoted you were to me in your youth. I remember how you loved me like a newlywed, following me through the wilderness, through a land that had never been planted.*

And in holy books we read: *All the wonderful cosmos is a memorial of compassion and kindness.*

God of all generations, remember us with compassion and kindness. Remember Abraham, who overcame his compassion to show how fully he trusted in you; so may any force for retribution be overcome by compassion. Remember the covenant made with our ancestors, that you would stay with us and bring us back, even if we wander to the ends of the earth. Blessed is the One who remembers the covenant.

Barukh ata Adonai, zokheir ha'brit.

בְּרוּךְ אַתָּה יי זֹכֵר הַבְּרִית.

TEKIYA SHEVARIM-TERU'A TEKIYA

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

TEKIYA SHEVARIM TEKIYA

תְּקִיעָה שְׁבָרִים תְּקִיעָה

TEKIYA TERU'A TEKIYA

תְּקִיעָה תְּרוּעָה תְּקִיעָה

Areshet s'fa'teinu ye'erav l'fanekha eil
ram v'nisa. Meyvin uma'azin mabit
u'mak'shiv l'kol t'ki'ya'teinu, ut'kabeil
b'ra'kha'mim u'vra'tzon seider
zikh'ro'no'teinu.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רָם וְנִשָּׂא
מִבֵּין וּמֵאֲזִין מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעֹתֵנוּ
וּתְקִיבֵל בְּרַחֲמִים וּבְרִצּוֹן סֶדֶר זְכוֹרוֹנוֹתֵנוּ.

May the whispers of our lips mix sweetly before the maker of kindness, and our shofar cries be heard and accepted; and may our prayers of remembering be received in compassion and love.

אַתָּה נְגַלִּיתָ בְּעֵנַן כְּבוֹדָךָ עַל עַם קְדֻשָּׁךָ לְדַבֵּר עִמָּם.
בְּקִלְתָּ וּבְרָקִים עֲלֵיהֶם נְגַלִּיתָ וּבְקוֹל שֹׁפָר עֲלֵיהֶם הוֹפַעְתָּ.

You cast off all concealments to reveal your glory, so that you could speak directly to us. We heard the lightnings and saw the thunders. The voice of the shofar grew louder and louder, as the heavens opened for a glimpse at deepest truth. How we yearn to return to that instant when we all saw and understood, a moment we each still somehow remember, that the sound of the shofar recalls.

In Torah we read, *The sound of the shofar grew very great; Moses spoke and was answered with a voice.*

And in holy books we read: *Holiness goes up in a t'ruah, and rises with the shofar blast.*

And prophets of truth have said, *All inhabitant of creation, all who dwell on earth: when a banner is lifted on the mountain tops, see it! and when a shofar blows, hear it!*

Eloheinu vei'lohei avo'teinu t'ka
b'sho'far gadol l'khei'ruteinu, v'sham
neis l'ka'beitz ga'luyo'teinu.
V'kareiv p'zu'reinu mi'bein
hagoyim u'n'fu'tzo'teinu kaneis
mi'yark'tei aretz.
Ki ata shomeia kol shofar u'ma'a'zin
t'ru'ah, v'ein domeh lakh. Barukh
ata Adonai, sho'mei'a kol tru'at
amo yisrael b'ra'khamim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ תִּקַּע בְּשׁוֹפָר גָּדוֹל
לְחִירוֹתֵנוּ וְשָׂא נֶס לְקִבְץ גְּלוּתֵינוּ. וְקָרַב
פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפּוּצוֹתֵינוּ כְּנֶס מִיִּרְכַּתִּי
אָרֶץ: כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר. וּמֵאֲזִין
תְּרוּעָה. וְאִין דּוֹמֶה לָךְ. בְּרוּךְ אַתָּה. יי.
שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.

Guide of all generations, sound the great shofar of freedom! Unfurl the banner of redemption! **Lead back all who wander from their exiles, return all who are lost from the ends of the earth.** Then on festivals and new moons, we will sound the shofar as a reminder for you and for us; for you listen to the voice of the shofar, and understand its cries; none is like you. Blessed is the mercy that hears the cry of the shofar.

TEKIYA SHEVARIM-TERU'A TEKIYA

תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעַה

TEKIYA SHEVARIM TEKIYA

תְּקִיעַה שְׁבָרִים תְּקִיעַה

TEKIYA TERU'A TEKIYA GEDOLA

תְּקִיעַה תְּרוּעָה תְּקִיעַה גְּדוֹלָה

Areshet s'fa'teinu ye'erav l'fanekha eil ram
v'nisa. Meyvin uma'azin mabit u'mak'shiv
l'kol t'ki'ya'teinu, ut'kabeil b'ra'kha'mim
u'vra'tzon seider shof'ro'teinu.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנִשָּׂא
מִבֵּין וּמֵאֲזִין מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעַתֵּנוּ
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵנוּ:

May the whispers of our lips mix sweetly before the maker of kindness, and our shofar cries be heard and understood; and may our prayers of shofar be received in compassion and love.

While the Temple stood, seven days before the Day of Atonement, they brought the high priest from his house to a stone chamber within the Temple. They watched with him throughout the night of the seventh day; the priest wept, and those with him wept as well. As soon as the watchmen proclaimed the rising of the morning star, he immersed himself, put on a golden robe, and offered the daily sacrifices. Then he immersed again and put on robes of plain white.

Pitkhu li sha'arei tzedek avo vam odeh yah! פְּתַחוּ-לִי שַׁעְרֵי-צְדָק אָבֹא-בָם אוֹדֶה יְהוָה:

Open the gate for me; let me come in and praise!

He stood between the altar and the sanctuary. There he confessed his sins and his people's sins:

V'khaf haya omeir: Ana Hasheim, kha'tati, aviti, pashati l'fanekha ani v'am k'do'shekha. Ana vaSheim, kaper na al khata'im v'la'avonot v'lif'sha'im she'kha'tati v'she'aviti v'she'pashati l'fanekha ani v'am k'do'shekha; kakatuv b'torat mosheh av'd'kha mipi kh'vo'dekha: ki bayom hazeh y'khapeir alei'khem l'taheir etkhem mi'kol hatotei'khem lif'nei Adonai. . .

וְכַךְ הָיָה אוֹמֵר: אֲנִי הַשֵּׁם. חָטָאתִי. עָוִיתִי. פָּשַׁעְתִּי לְפָנֶיךָ אֲנִי וְעַם קְדוֹשְׁךָ. אֲנִי בַשֵּׁם. כִּפֹּר נָא לַחַטָּאִים. וְלַעֲוֹנוֹת וְלַפְשָׁעִים. שָׁחַטְתִּי וְשַׁעֲוִיתִי. וְשָׁפַשְׁעְתִּי לְפָנֶיךָ אֲנִי וְעַם קְדוֹשְׁךָ. כִּכְתוּב בְּתוֹרַת מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לְפָנֵי יְהוָה—

And this is what he said: Please, HaSheim: I and your holy people have made mistakes, and sinned, and deliberately done wrong. Please, by your Name: wipe out my mistakes, my sins, and my deliberate wrongdoings, my own and those of your holy nation, according to your generous words recorded in the Torah of Moses: *For on this day, I will wipe all away for them, to purify them from all their mistakes; before YHVH . . .*

V'hakohanim v'ha'am ha'omdim ba'azara, k'she'hayu shom'im et ha'Sheim hanikh'bad v'hanora m'fo'rash yotzei mipi kohein gadol bik'dusha u'v'tahara; hayu ko'rim u'mish'ta'khavim u'mo'dim v'noflim al p'nei'hem, v'om'rim:

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֶזְרָה כְּשֶׁהָיוּ שׁוֹמְעִים אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מִפְּרֹשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בְּקֹדֶשׁהּ וּבְטָהָרָהּ. הָיוּ כּוֹרְעִים וּמְשַׁתְּחָוִים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם וְאוֹמְרִים: .

CONGREGATION

Barukh sheim kavod malkhuto l'lolam va'ed. בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

When the priests and the people standing in the courtyard heard the full, glorious and awesome Name come forth from the mouth of the high priest, in holiness and purity: they bowed, kneeled, and prostrated themselves, saying:

Blessed is the endless glory that reaches right here to this place.

Then the priest would finish the verse: . . . *tit'haru—you will be clean!*

The priest walked to the east side of the temple court, where two identical goats were waiting. He shook two golden lots together, and drew one to choose which goat would be sacrificed. He took a scarlet thread and tied it to the horn of the other goat. Then he approached the altar, took glowing coals with a shovel, and walked towards the Heichal, the sanctuary. With fear and resolve, he entered the holy place.

MUSAF YOM KIPPUR

Once he was inside, no other being—no human, no angel—could enter with him. Bearing the shovel of coals and a vessel of incense, he passed through the veil that hung before the Ark of the Covenant, and entered the holiest place in the Sanctuary. He placed the incense on the coals, and he stood there, as the smoke filled the Holy of Holies.

Awaken me to the truth of your presence, being only in the now of this moment.

Life me up into your arms and remind me that I am your creation, the perfection of love.

Help me acknowledge that I am your messenger of love.

Free me to shine your light everywhere.

Let me feel your freedom within me, and laugh at the illusions my ego once made me feel were real.

Let me be light; let me be joy; let me know that I am the reflection of you wherever I am, and wherever I go.

. G.Jampolsky

When he came out of the Sanctuary, he made a confession over the living goat. It was sent into the stony wilderness, bearing all the people's sins to a desolate place where they would never be found. When all the ceremony was completed, the priest, his face glowing like the sun, joyfully rushed to change into his own clothing and rejoin his people.

The look on the face of the priest! peacefully coming forth from the place of holiness: Like the jeweled canopy of heaven; like the rainbow breaking through dark clouds; like a bright star shining in the boundary of the dawn . . . Like lightning flashing from the radiance of the Chariot; like a flawless blue thread among the four tassels; like the majesty of lofty mountains; like a rose in a tended garden; like a diadem shining on the forehead of a monarch; like the tenderness in a lover's look; like a cypress towering in the clouds;

אַמֶּת. מֵה נִהְדָּר הָיָה כֹהֵן גָּדוֹל בְּצֵאתוֹ מִבֵּית קִדְשֵׁי הַקֹּדְשִׁים בְּשָׁלוֹם בְּלִי פֶגַע:

Emet ma nedar, haya khohein gadol, btzeit mibeit kodshei hakodashim, b'shalom b'li fega.

K'ohel hanim'takh b'darei mala marei khohein **כְּאֹהֶל הַנִּמְתַּח בְּדָרֵי מַעְלָה מִרְאֵה כֹהֵן.**

K'khra'kim hayotzim miziv ha'khayot **כְּבָרְקִים הַיּוֹצְאִים מִזִּיּו הַחַיּוֹת**

K'godel g'dilim barba k'tzavot **כְּגֹדֵל גְּדִילִים בְּאַרְבַּע קְצוֹת**

Kid'mut ha'keshet b'tokh he'anan. **כְּדַמוֹת הַקֶּשֶׁת בְּתוֹךְ הָעָנָן:**

K'hod asher hil'bish tzur li'tzurim **כְּהוֹד אֲשֶׁר הִלְבִּישׁ צוּר לִיצוּרִים**

K'vered hanatun b'tokh ginat khemed **כְּוֶרֶד הַנֶּתוּן בְּתוֹךְ גִּנַּת חֶמֶד**

K'zeir hanatun al mei'tzakh melek **כְּזֵיר הַנֶּתוּן עַל מִצַּח מֶלֶךְ**

K'khesed hanitan al p'nei khatan. **כְּחֶסֶד הַנִּתֵּן עַל פְּנֵי חַתָּן:**

K'tohar hanatun b'tzanif tahor **כְּטָהָר הַנֶּתוּן בְּצַנִּיף טָהוֹר**

K'yosheiv b'seiter l'khalot p'nei melek **כְּיוֹשֵׁב בְּסֵתֵר לְחַלוֹת פְּנֵי מֶלֶךְ**

K'khokhav hanoga big'vul mizрах **כְּכּוֹכַב הַנִּגָּה בְּגִבּוֹל מִזְרַח**

Khil'vush m'il u'kh'shiryān tzedaka. **כְּלְבוּשׁ מְעִיל וּכְשִׁרְיָן צְדָקָה:**



Then in joy, the priest gave the blessing of his heart: May it be your will, source of life for all generations, that this coming year be

a year when we see the blessings that surround us
 a year of good news
 a year of corn, wine, and oil,
 a year of growth, prosperity, and equality
 a year of closeness to the holy
 a year when rain, dew and sun come in their proper times and amount
 a year of fully-ripening crops
 a year of peace and justice

a year we do not repeat our mistakes
 a year of trade and commerce;
 a year of entering into holiness
 a year of safe travel
 a year when no woman miscarries
 a year of blessing on food and drink
 a year when the house of Israel needs no support from one another, nor from anyone else, but instead supports others
 a year when all our works are blessed.

Only a crumbling wall remains of the Temple in Jerusalem, but the Shechina has never left us.

*For behold I am with you,
 and I will watch over you
 in every place you wander.*

We have no High Priest, yet holy service continues.

*You are a nation of priests,
 a holy people to Me.*

The Temple ceremonies are only a memory, but the gates of compassion remain open.

*For the mountains shall depart, and the hills be removed;
 but My kindness will not leave you,
 nor will the covenant of My peace be removed.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל לְעֹנוּתֵינוּ בְּיוֹם הַכִּפּוּרִים הַזֶּה: מְחַה וְהֵעֵבֵר פְּשָׁעֵינוּ
 מִנְּגִד עֵינֶיךָ כְּאִמּוֹר כִּי-בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לְפָנַי
 יִתְטַהֲרוּ: כִּי אַתָּה סִלַּחַן לְיִשְׂרָאֵל וּמְחַלָּן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל-דּוֹר וְדוֹר: בְּרוּךְ
 אַתָּה יי מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעֹנוּתֵינוּ וְלְעֹנוּת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר
 אֲשֵׁמוֹתֵינוּ בְּכָל-שָׁנָה וְשָׁנָה מֶלֶךְ עַל כָּל-הָאָרֶץ מְקַדֵּשׁ יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

Melekh al kol ha'aretz m'kadeish yisrael v'yom hakipurim.

God of all generation, release us from our wrongdoing on this Yom Kippur. Wipe out our errors, and let the blinders fall from our eyes. As it is written, *For on this day I will grant atonement to them and purify them from all their mistakes; in my eyes, they will be pure.* For in every generation, you grant atonement to Israel, and erase the mistakes of the tribes of Yishuron. We give thanks to the source of forgiveness for all generations, lifting us from our errors year by year—the Sovereignty that guides everything blesses Israel and this day of Atonement.

Aaron was a peacemaker. He and his descendants were charged with blessing the children of Israel, ministering as priests to a nation of priests. We rise to accept that three-fold blessing written in the Torah—that we be safeguarded, that we be seen, and that we find peace.

*And we rise also to accept our role as givers of blessing: that we ourselves safeguard;
 that we ourselves see others; and that we ourselves nurture peace in every way.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּקִדְּשֹׁתוֹ
שֶׁל אַהֲרֹן וְצִוָּנוּ לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

Barukh ata Adonai eloheinu melek ha'olam Asher kid'sha'nu
bik'dushato shel Aharon v'tzivanu l'varekh et amo yisraeil b'ahava

We bless the Holiness of the universe, for sanctifying us with the holiness entrusted to Aaron,
and charging us to bless the holy people of Israel, in love..

Y'varekh'kha Adonai v'yish'm'rekha	כֵּן יִהְיֶה רְצוֹן	יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.
Ya'er Adonai panav elekha vichuneka	כֵּן יִהְיֶה רְצוֹן	יָאֵר יי פָּנָיו אֵלֶיךָ וְיַחַנְךָ.
Yisa Adonai panav eilekha v'yaseim l'kha shalom.	כֵּן יִהְיֶה רְצוֹן	יִשָּׂא יי פָּנָיו אֵלֶיךָ וְיִשֵּׁם לְךָ שְׁלוֹם.

May you be blessed and guarded.	[So may it be]
May the presence of the holy enlighten you and help you find grace.	[So may it be]
May divine presence arise in you, and bring peace.	[So may it be]

B'seifer cha'yim b'rakha v'shalom u'far nasa tova, niza'kheir v'nei'kateiv l'fa' necha, anakh'nu v'khol am'kha beit yisrael, l'kha'yim tovim u'l's halom. Baruch ata Adonai oseh ha'shalom.	בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם: בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:
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In the book of life, blessing and peace, and for good livelihood, may
we and all your people be remembered and written—for good life
and for peace. Blessed are you, Hashem, who creates peace.

יַעֲלֶה תַחֲנוּנֵינוּ מֵעֶרֶב. וְיָבֹא שׁוֹעֲתֵנוּ מִבֹּקֶר. וְיִרְאֶה רְנוּנֵינוּ עַד עֶרֶב:
יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב. וְיָבֹא צְדָקֹתֵנוּ מִבֹּקֶר. וְיִרְאֶה פְדִיּוֹנֵינוּ עַד עֶרֶב:
יַעֲלֶה עֲנוּיֵנוּ מֵעֶרֶב. וְיָבֹא סְלִיחָתֵנוּ מִבֹּקֶר. וְיִרְאֶה נְאֻקָּתֵנוּ עַד עֶרֶב:
יַעֲלֶה מְנוּסָנוּ מֵעֶרֶב. וְיָבֹא לְמַעַנּוּ מִבֹּקֶר. וְיִרְאֶה כְּפוּרָנוּ עַד עֶרֶב:

Ya'aleh tachanuneinu mei'erev. V'yavo shav'ateinu miboker. V'yira'eh rinuneinu ad arev.
Ya'aleh koleinu mei'erev. V'yavo tzid'kateinu miboker. V'yira'eh pidyoneinu ad arev.
Ya'aleh inuy'neinu mei'erev. V'yavo s'likhateinu miboker. V'yira'eh na'akateinu ad arev.
Ya'aleh m'nuseinu mei'erev. V'yavo l'ma'anu miboker. V'yira'eh kipureinu ad arev.

May our hearts reach up at evening, our cries come at morning,
and our joyful shouts appear at evening
May our voices cry up at evening, our merits come at morning,
and our redemption appear at evening
May our ache rise up at evening, our pleas come at morning,
and our cries be accepted at evening
May our search go up at evening, our response come at morning,
and our atonement appear at evening

הזכרות נשמות

Yizkor

What do you recognize in humans?
 Why give thought to Eve's children?
 Humans are almost nothing
 our days like a passing shadow.
 blossoming and growing in the morning,
 fading and withering at dusk.
 To count each day we have—O teach us this
 that our hearts may look ahead in wisdom.

יִי מַה־אָדָם וַתִּדְעֵהוּן.
 בֶּן־אֵנוֹשׁ וַתַּחֲשִׁיבֵהוּ:
 אָדָם לְהֵבֶל דָּמָה.
 יָמָיו כְּצֵל עוֹבֵר:
 בַּבּוֹקֵר יִצְיִץ וּחְלָף.
 לָעֶרֶב יִמּוֹלֵל וַיִּבֶשׁ:
 לְמִנּוֹת יָמֵינוּ כִּן הוֹדַע.
 וְנִבְּא לְבַב חֲכָמָה:

Lim'not yamei'nu kein hodah
 venavi l'av khokh'mah.

לְמִנּוֹת יָמֵינוּ כִּן הוֹדַע
 וְנִבְּא לְבַב חֲכָמָה:

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

The dust will return to the dust it was,
 but the spirit returns to the power it comes from.

וַיָּשָׁב הָעֶפְרַר עַל־הָאָרֶץ כְּשֶׁהָיָה
 וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נָתַנָּה:

To my old brown earth
 And to my old blue sky
 I'll now give these last few
 molecules of "I."
 And you who sing,
 And you who stand nearby,
 I do charge you not to cry.

Guard well our human chain,
 Watch well you keep it strong,
 As long as sun will shine.
 And this our home,
 Keep pure and sweet and green,
 For now I'm yours
 And you are also mine.

PETE SEEGER

Thick, thick on the autumn grass
 A bitter wind rolls the hard brown leaves.
 There were days we remember when they
 danced in the sun:
 Who made them fall?
 In the empty chill of the dark of the year
 Dripping and dull, bare branches reach
 To a dim windy sky where no bird flies.
 The leaves beneath, so washed and trodden
 Were they ever green?

Slowly and slowly the branched buds fill,
 New green rising to join the dance.
 Not last year's leaves returned to the light:
 Only their strength, only their sweetness,
 Only their hope, only their blessing,
 Begins the new growth where theirs stopped
 reaching
 A handsbreadth closer to the light of the sky.

GK

YIZKOR

Mizmor l'David. Adonai ro'i, lo ekhsar.
Bin'ot desheh yarbitzeini al may
m'nukhot y'na haleini. Nafshi y'shoviev
yankheini v'maglei tzedek l'ma'an sh'mo.
Gam ki aylaikh b'gei tzalmavet lo ira ra ki
atah imadi, shivt'kha umishantekha
heimah y'nakhamuni. Ta'a' rokh l'fanai
shulkhan neged tzor'rai dishan' tah
vashemen roshi, kosi r'vayah. Akh tov
vakhesed yird'funi kol y'mei khayai,
v'shav' ti b'vayt Adonai l'orekh yamim.

A Psalm of David.

Hashem is my shepherd, I lack nothing.

Laying me down in green meadows,

Leading me beside quiet waters,

Restoring my soul.

Guiding me in paths of righteousness
as befits the holy Name.

Even if I walk through a valley as dark as death,
I won't be afraid, because you're with me;

There are stars

whose light reaches the earth only after they themselves are lost and are no more.

There are people

the brightness of their memory gives light even though they themselves are no longer among us.

These lights—

Shining in the darkest night—it is these that light the way for mankind.

O God, my God, I pray that
these things never end:

The sand and the sea,

The rush of the waters,

The crash of the heavens,

The prayer of the heart.

Eli, eli,
shelo yigamer l'olam:

hachol v'hayam;

rishrush shel hamayim

berak hashamayim

tefilat haadam.

Yizkor elohim nishmot ahuvateinu she'halkhu
l'olomam. Tih'yena naf'shotei'hem tz'rurot
bitz'ror ha'khayim, im nishmot Avraham,
Yitzkhak v'Ya'akov, Sarah, Rivka, Rakheil
v'Lei'a, v'im sh'ar tzadikim v'tzidkaniyot
she'b'gan eiden, v'nomar amein.

May God remember the souls of all our dear ones who have gone into their eternity. May their souls be bound up in the bond of life, with the souls of Sarah, Rivka, Rachel and Leah, Abraham, Isaac, and Jacob, and all the righteous souls in Gan Eiden; and let us say, Amen.

מִזְמוֹר לְדָוִד. יי רְעִי לֹא אֶחְסֵר: בְּנֵאוֹת
דָּשָׁא יִרְבִּיצְנִי עַל־מִי מְנַחֹת יִנְהַלְנִי: נַפְשִׁי
יִשׁוּב בְּיַנְחִנִּי בְּמַעְגְלֵי־צְדָק לְמַעַן שְׁמוֹ: גַּם
כִּי־אֵלֶיךָ בָּגִיא צְלֻמוֹת לֹא־אֵירָא רָע כִּי־אָתָּה
עֲמַדִּי שֶׁבֶטְךָ וּמִשְׁעֲנֶתְךָ הִמָּה יִנְחַמְנִי:
תַּעְרוֹךְ לְפָנַי שְׁלַחַן נֶגֶד צַרְרֵי דְשִׁנְתָּ בְשֶׁמֶן
רֹאשִׁי כּוֹסֵי רוּיָה: אַךְ טוֹב וְחֹסֵד יִרְדְּפוּנִי
כָּל־יְמֵי חַיֵּי וְשִׁבְתִּי בְּבֵית־יְי לְאֶרֶךְ יָמִים:

Your protecting rod, your strengthening
staff give me comfort.

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

You anoint my head with oil;
my cup overflows.

Surely goodness and love will follow me
all the days of my life,
and I will dwell in the house of Hashem
forever.

PSALM 23

CHANAH SENESH

אֵלֵי אֱלֹהֵי.

שְׁלֹא יִגְמַר לְעוֹלָם.

הַחֹל וְהַיָּם. רִישְׁרוֹשׁ שֶׁל הַיָּם.

בְּרַק הַשָּׁמַיִם. תְּפִילַת הָאָדָם:

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת אֲהוּבֵתָנוּ שֶׁהָלְכוּ
לְעוֹלָמָם. תְּהִינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת
בְּצַרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק
וְיַעֲקֹב. שָׂרָה רַבְּקָה רָחֵל וְלֵאָה. וְעַם
שָׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שֶׁבְּגַן עֵדֶן. אָמֵן.

FOR A WOMAN

Yizkor elohim nishmat

יִזְכֹּר אֱלֹהִים נִשְׁמַת

imi morati [name]

Mother

[name] אִמִּי מוֹרְתִי

ish'ti hayakara [name]

Wife

[name] אִשְׁתִּי הַיָּקָרָה

hayakara [name]

Dear one

[name] הַיָּקָרָה

she'halkha l'oloma. T'hei nafsha tz'rura bitz'ror ha'khayim, im nishmot Avraham, Yitzkhak v'Ya'akov, Sarah, Rivka, Rakheil v'Lei'a, v'im sh'ar tzadikim v'tzidkaniyot she'b'gan eiden, v'nomar amein.

שֶׁהִלְכָה לְעוֹלָמָהּ. תְּהֵא נַפְשָׁה צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב. שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה. וְעַם שְׂאָר צַדִּיקִים וְצַדִּיקָנוֹת שֶׁבְּגַן עֵדֶן וְנֹאמַר אָמֵן.

May God remember the soul of

my dear wife {name} | my dear [name] | my mother and teacher [name]

who has gone into her eternity. May her soul be bound up in the bond of life, with the souls of Sara, Rivka, Rachel and Leah, Abraham, Isaac, and Jacob, and all the righteous souls in Gan Eiden, the Garden of Eden. Amen.

FOR A MAN

Yizkor elohim nishmat

יִזְכֹּר אֱלֹהִים נִשְׁמַת

avi mori [name]

Father

[name] אָבִי מוֹרִי

ishi hayakar [name]

Husband

[name] אִשִּׁי הַיָּקָר

hayakar [name]

Dear one

[name] הַיָּקָר

she'halakh l'olomo. T'hei nafsho tz'rura bitz'ror ha'khayim, im nishmot Avraham, Yitzkhak v'Ya'akov, Sarah, Rivka, Rakheil v'Lei'a, v'im sh'ar tzadikim v'tzidkaniyot she'b'gan eiden, v'nomar amein.

שֶׁהִלַּךְ לְעוֹלָמוֹ. תְּהֵא נַפְשׁוֹ צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב. שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה. וְעַם שְׂאָר צַדִּיקִים וְצַדִּיקָנוֹת שֶׁבְּגַן עֵדֶן וְנֹאמַר אָמֵן.

May God remember the soul of

my dear husband [name] | my father and teacher [name] | my dear {name}

who has gone into his eternity. May his soul be bound up in the bond of life, with the souls of Sara, Rivka, Rachel and Leah, Abraham, Isaac, and Jacob, and all the righteous souls in Gan Eiden, the Garden of Eden. Amen.

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׂכִינָה בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים כְּזֹהַר הַרְקִיעַ מְזַהְרִים אֶת נִשְׁמוֹת הַיִּשְׂרָאֵל וְהַיִּשְׂרָאֵל שֶׁהִלְכוּ לְעוֹלָמָם. בְּגַן עֵדֶן תְּהֵא מְנוּחָתָם. אָנָּה בַּעַל הַרַחֲמִים יִסְתָּרם בְּסִתְרֵךְ כְּנַפְיֵךְ לְעוֹלָמֵם. וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמַתָּהֶם. יְיָ הוּא נִחַלְתָּם: וְיִנּוּחוּ בְּשָׁלוֹם עַל מִשְׁכְּבָם. וְנֹאמַר אָמֵן:

YIZKOR

Eil malei rakhamim, shokhien bam'romim, ham'tzei m'nukha n'khona takhat kanfei Hash'khina, b'ma'alot k'doshim ut'horim k'zo'har haraki'a mazhirim, et nishmat hiy'sharim v'hiy'sharot she'halkhu l'olamam. B'gan eiden t'hei m'nukhatam. Ana Ba'al Harakhamim yas'tiram b'seiter k'nafav l'olamim, v'yitz'ror bitz'ror hakhayim et nishmoteihem, Ado'nai Hu na'khalatam, v'yanu'cham b'shalom al mishkavam. V'nomar: Amein.

Wellspring of compassion, dwelling in the loftiest space, find a perfect resting place in the shelter of the wings of the Shechina, among the holy and pure ones who have risen and now shine out like the brightness of the heavens, for the souls of our dear ones who have gone into their eternity. May the Garden of Eden be their resting place. Please, source of compassion, nestle them in the shelter of your wings forever, and bind their souls within the bundle of life. God, you are now their inheritance. And may they rest in their graves in peace. Let us say, amen.

If you need to weep
Cry for someone
Walking the street beside you.
You can love me most by letting
Hands touch hands, and souls touch souls.
You can love me most by
Sharing your simchas and
Multiplying your mitzvot.

You can love me most by
Letting me live in your eyes
And not on your mind.
And when you say Kaddish for me
Remember what our Torah teaches,
Love doesn't die, people do.
So when all that's left of me is love
Give me away.

R. ALLEN S. MALLER

Yitgadal v'yitkadash sh'mei raba
b'alma di v'rah khirutei, v'yamlikh
mal'khutei b'khayeikhon uv'yo'
meikhon uv'khayei d'khol beit
Yisrael, ba'agala uviz'man kariv
v'imru **amein**. Y'hei sh'mei raba
m'vorakh l'olam ul'almei almaiya.
Yitbarakh v'yishtabakh v'yitpa'ar
v'yitromam v'yitnasei v'yithadar
v'yit'aleh v'yit'halal sh'mei d'kud'
shah **B'rikh hu**. L'eila u'l'eila
mikol birkhata v'shirata, tush'b'
khata v'nekhemata da'a'miran
b'alma, v'imru **amein**. Y'hay
sh'lamah rabah min sh'mai'yah v'khai'
yim aleinu v'al kol Yisrael v'imru
amein. Oseh shalom bim'romav, hu
ya'aseh shalom aleinu, v'al kol
Yisrael, v'al kol yosh'vay tayvel.
V'imru **amein**.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא
כְּרַעוּתֵיהּ וְיִמְלִיךָ מַלְכוּתֵיהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ
הוּא: לְעֵלְא וּלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמְרֵן בְּעֵלְמָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ.
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל וְאָמְרוּ אָמֵן:

Everything becomes fuller and increases in holiness, here in this intentionally created world.

May we and everyone around us be able to see this, every day of our lives, and may we see it soon. Amein.

May this holiness, whatever we name it, be blessed in this world and in any other world that might be.

Holiness is growing, it is transcendent, it is wonderful, it is always reaching higher,

It goes far beyond any prayer or praise or comfort that can be offered in any world. Amein.

May a heavenly peace come into our lives and those of all people. Amein.

May the harmony that guides all worlds guide us and all people to peace. Amein.

נְעִילָה

Ne'ila

P'takh lanu sha'ar	פְּתַח לָנוּ שַׁעַר
b'eit n'ilat sha'ar	בְּעֵת נְעִילַת שַׁעַר
ki fana yom.	כִּי פָנָה יוֹם:
Hayom yifneh	הַיּוֹם יִפְנֶה
hashemet yavo v'yif'neh	הַשֶּׁמֶט יָבֹא וְיִפְנֶה
navo'eh sh'a'reicha	נָבוֹאָה שְׁעָרֶיךָ:

Open the gates for us, in this moment of locking the gates, for the day is almost gone.

The day is passing, the sun has almost set; let us come within your gates.

Ashrei yosheiv beitekha,
od y'hali' lukha. Sela.
Ashrei ha'am she'ka'kha lo,
ashrei ha'am she'adonai elohav.

אַשְׁרֵי יוֹשֵׁב בֵּיתְךָ עוֹד יְהַלְלוּךָ. סֵלָה:
אַשְׁרֵי הָעַם שֶׁכָּכָה לוֹ. אַשְׁרֵי הָעַם שֶׁיִּי אֱלֹהָיו:

Dwelling with you is happiness
and praising, even more so.
There is contentment for a people
so at home with You.
There is serenity knowing you as our God.
You are magnificent,
but your greatness is beyond knowing;
While others may speak
of Your awesome power,
I stress Your great kindness:
All that You have made,
You hold in Your tenderness;

You open Your hand
and each being receives what it needs.
You are close by
when we call on You;
Especially, when we fully mean it.
You shape the will of those
who respect You;
You hear their pleading,
and You help.
And we will bless You,
from now on, and for as long
as there is life on this world.

R. ZALMAN

NEILAH

El nora alila, El nora alila,
ha'm'tzi lanu m'chilah,
bi'sh'at ha'ne'ilah.

M'tei mis'par k'ru'im, l'cha ayin nos'im,
u'm'sal'dim b'chila, bi'sh'at ha'ne'ilah.

Mi'khei pish'am v'khakh'sham, shof'khim
l'kha naf'sham
v'ham'tzi'yeim m'khi'la bi'sh'at ha'ne'ilah.

Heyeh lahem l'sit'ra, ve'hatzilem mi'm'era,
ve'chot'mem l'hod u'l'gila, bi'sh'at ha'ne'ilah.

Khon otam v'ra'khein, v'khol lo'tzei v'lo'kheim
Asei bahem p'li'la, bi'sh'at ha'ne'ilah.

Tiz'ku l'sha'nim rabot, habanim v'havanot
B'di'tza u'v'tza'ha'la, bi'sh'at ha'ne'ilah.

Mi'cha'el sar yis'rael, eliyahu ve'gav'ri'el,
Bas'ru na ha'g'ulah, bi'sh'at ha'ne'ilah

God of awesome reality, God of awesome reality, find healing for us at this hour of Ne'ila.
Those few you have called lift their eyes to you, weary of feeling afraid, at this hour of Ne'ila.
Erasing wrongs as they pour out their souls, may they find forgiveness in this hour of Ne'ila.
Show them grace and compassion; protect them from their oppressors in this hour of Ne'ila.
Be their shelter, save them from evil, and seal them for splendor and joy at this hour of Ne'ila.
May your daughters and sons merit gladness and delight for many years, at this hour of Ne'ila.
Michael, angel of Israel; Elijah and Gabriel: bring news of the redemption, at this hour of Ne'ila.

Redemption will come to Zion, to all who turn toward holiness—this is God's promise. This is my covenant with you—my spirit which is upon you, my words I have placed in your mouths, will not cease from your speech, nor your children's, nor the speech of their children, until the end of time. Holiness is enthroned upon the prayers of Israel.

אֵל נֹרָא עֲלִילָה. אֵל נֹרָא עֲלִילָה.
הַמְצִיא לָנוּ מַחִילָה. בְּשַׁעַת הַנְּעִילָה.

מִתֵּי מִסְפָּר קְרוּאִים. לֶךְ עֵינַי נוֹשָׂאִים.
וּמִסְלָדִים בְּחִילָה. בְּשַׁעַת הַנְּעִילָה.

מַחַה פְּשָׁעִים וְכַחֲשִׁים. שׁוֹפְכִים לֶךְ נַפְשָׁם
וְהַמְצִיאֵם מַחִילָה. בְּשַׁעַת הַנְּעִילָה.

הִיְהִי לָהֶם לְסִתְרָה. וְהִצִּילֵם מִמְּאָרָה.
וְחַתְּמֵם לְהוֹד וּלְגִילָה. בְּשַׁעַת הַנְּעִילָה.

חוֹן אוֹתָם וְרַחֵם וְכֹל לִוְחֵץ וְלוֹחֵם.
עֲשֵׂה בָּהֶם פְּלִילָה. בְּשַׁעַת הַנְּעִילָה.

תִּזְכּוּ לְשָׁנִים רַבּוֹת הַבָּנִים וְהַבָּנוֹת
בְּדִיצָה וּבְצִהָה. בְּשַׁעַת הַנְּעִילָה.

מִיִּכְאֵל שַׂר יִשְׂרָאֵל. אֱלִיָּהוּ וְגַבְרִיאֵל.
בְּשַׁעַת הַנְּעִילָה. בְּשַׁעַת הַנְּעִילָה.

וּבֹא לְצִיּוֹן גּוֹאֵל. וּלְשִׁבִי פֹשֵׁעַ בִּיעֶקֶב.
נְאֻם יְיָ. וְאֲנִי זֹאת בְּרִיתִי אִתְּם. אָמֵר יְיָ.
רוּחִי אֲשֶׁר עָלֶיךָ. וּדְבָרִי אֲשֶׁר שִׁמַּמְתִּי
בְּפִיךָ. לֹא יִמּוּשׁוּ מִפִּיךָ. וּמִפִּי זִרְעֶךָ. וּמִפִּי
זִרְעֶךָ זִרְעֶךָ. אָמֵר יְיָ. מִעַתָּה וְעַד עוֹלָם.
וְאַתָּה קְדוֹשׁ. יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

Source of forgiveness	Adon ha'slikhot	אָדוֹן הַסְּלִיחוֹת
Searcher of hearts	bokhein l'vavot	בּוֹחֵץ לְבָבוֹת
Revealer of deep things	goleh amukot	גּוֹלֵה עֲמוּקוֹת
Speaker of righteousness.	doveir tz'dakot.	דּוֹבֵר צְדָקוֹת.

Khatanu l'fanekha; rakheim aleinu. חַטָּאנוּ לְפָנֶיךָ יְיָ. רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

Beautiful in wonders	Hadur banif'laot	הַדוּר בְּנִפְלְאוֹת
Ancient source of consolation	vatik vanekhamot	וְתִיק בְּנִחְמוֹת
Remembering connections with other generations	zokheir b'rit avot	זוֹכֵר בְּרִית אֲבוֹת
Searcher of our innermost parts.	khokeir k'layot.	חֹזֵקֵר כְּלָיוֹת.

Khatanu l'fanekha; rakheim aleinu. חַטָּאנוּ לְפָנֶיךָ יְיָ. רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

Good and doing good to all	Tov umeitiv lab'riyot	טוֹב וּמְטִיב לְבְרִיּוֹת
Knower of all secrets	yodei-a kol nistarot	יּוֹדֵעַ כָּל נִסְתָּרוֹת
Overturner of errors	koveish avonot	כּוֹבֵשׁ עֲוֹנוֹת
Robed in righteousness.	loveish tzidakot.	לּוֹבֵשׁ צְדָקוֹת.

Khatanu l'fanekha; rakheim aleinu. חַטָּאנוּ לְפָנֶיךָ יְיָ. רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

Filled with merit	Malei z'khuyot	מְלֵא זְכוּיּוֹת
Awesome in praise	nora t'hilot	נֹרָא תְהִילוֹת
Forgiver of errors	soleiakh avonot	סוֹלֵחַ עֲוֹנוֹת
Answerer in difficult times.	oneh b'eit tzarot.	עֹנֶה בְּעֵת צָרוֹת.

Khatanu l'fanekha; rakheim aleinu. חַטָּאנוּ לְפָנֶיךָ יְיָ. רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

Maker of salvations	Po-eil yishuot	פּוֹעֵל יְשׁוּעוֹת
Watcher of the future	tzofei asidot	צוֹפֵה עֲתִידוֹת
Reader of generations	korei hadorot	קוֹרֵא הַדּוֹרוֹת
Rider of the deserts.	rokheiv aravot.	רוֹכֵב עֲרָבוֹת.

Khatanu l'fanekha; rakheim aleinu. חַטָּאנוּ לְפָנֶיךָ יְיָ. רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

Hearer of prayers	Shomeia t'filot	שׁוֹמֵעַ תְּפִילוֹת
Completer of understanding.	t'mim dei-ot.	תְּמִים יְדְעוֹתֶיךָ

Khatanu l'fanekha; rakheim aleinu. חַטָּאנוּ לְפָנֶיךָ יְיָ. רַחֵם עָלֵינוּ:

We have missed the mark; have compassion upon us.

NEILAH

Yitgadal v'yitkadash sh'mei raba
b'alma di v'rah khirutei, v'yamlikh
mal'khutei b'khayeikhon uv'yo'mei'
khon uv'khaiyei d'khol beit Yisrael,
ba'agala uviz'man kariv v'imru
amein.

Y'hei sh'mei raba m'vorakh
l'olam ul'almei almaiya.

Yitbarakh v'yishtabakh v'yitpa'ar
v'yitromam v'yitnasei v'yithadar
v'yit'aleh v'yit'halal sh'mei d'kud'
shah **B'rikh hu.** L'eila u'l'eila mikol
birkha' ta v'shirata, tush'b'khata
v'nekhe'mata da'amiran b'alma
v'imru **amein.**

Everything becomes fuller and increases in holiness,
here in this intentionally created world.

May we and everyone around us be able to see this, every day of our lives,
and may we see it soon. Amen.

May this holiness, whatever we name it,
be blessed in this world and in any other world that might be.

Holiness is growing, it is transcendent, it is wonderful, it is always reaching higher,
It goes far beyond any prayer or praise or comfort that can be offered in any world. Amen.

THE HEBREW AMIDA IS ON PAGE 11

AN ENGLISH TRANSLATION BEGINS ON PAGE 14

A POETIC REFLECTION OF THE AMIDA IS ON PAGE 16

A CONTEMPLATIVE AMIDA IS ON PAGE 17

PRAYERS OF THE MIND AND HEART NOT IN THE BOOK ARE THE MOST IMPORTANT PART
OF ANY RECITATION OF THE AMIDA. THE PRINTED VERSIONS ARE SECONDARY.

PLEASE BE SEATED WHEN YOU HAVE FINISHED YOUR PRAYER.

PRAYERS OF THE MIND AND HEART NOT IN THE BOOK ARE THE MOST IMPORTANT PART
OF ANY RECITATION OF THE AMIDA. THE PRINTED VERSIONS ARE SECONDARY.

PLEASE BE SEATED WHEN YOU HAVE FINISHED YOUR PRAYER.

B'seifer cha'yim b'rakha v'shalom u'far
nasa tova niza'kheir **nei'khateim** l'fa'
necha, anakh'nu v'khol am'kha beit
yisrael, l'kha'yim tovim u'l's halom.
Baruch ata Adonai oseh ha'shalom.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי
בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ. בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא
וּבְזִמְן קָרִיב וְאַמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא: לְעֵלְא וּלְעֵלְא מְכָל
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחַמְתָּא
דְּאַמִּירָן בְּעֵלְמָא וְאַמְרוּ אָמֵן:

בְּסֵפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה
נִזְכָּר וְנַחֲתֵם לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְךָ
בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:
בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשָּׁלוֹם:

In the book of life, blessing and peace, and for good livelihood, may
we and all your people be remembered and **sealed**—for good life
and for peace. Blessed are you, Hashem, who creates peace.

יְעֹלֶה תְּחַנּוּנֵינוּ מֵעֶרֶב. וַיָּבֹא שׁוֹעֲתֵנוּ מִבֹּקֶר. וַיִּרְאֶה רְנוּנֵינוּ עַד עֶרֶב:
 יְעֹלֶה קוֹלֵנוּ מֵעֶרֶב. וַיָּבֹא צְדָקֹתֵנוּ מִבֹּקֶר. וַיִּרְאֶה פְדִיּוֹנֵינוּ עַד עֶרֶב:
 יְעֹלֶה עֲנוּיֵנוּ מֵעֶרֶב. וַיָּבֹא סְלִיחָתֵנוּ מִבֹּקֶר. וַיִּרְאֶה נְאֻקֹּתֵנוּ עַד עֶרֶב:
 יְעֹלֶה מְנוּסֵנוּ מֵעֶרֶב. וַיָּבֹא לְמַעַנּוּ מִבֹּקֶר. וַיִּרְאֶה כְּפוּרֵנוּ עַד עֶרֶב:

Ya'aleh tachanuneinu mei'erev. V'yavo shav'ateinu miboker. V'yira'eh rinuneinu ad arev.
 Ya'aleh koleinu mei'erev. V'yavo tzid'kateinu miboker. V'yira'eh pidyoneinu ad arev.
 Ya'aleh inuy'neinu mei'erev. V'yavo s'likhateinu miboker. V'yira'eh na'akateinu ad arev.
 Ya'aleh m'nuseinu mei'erev. V'yavo l'ma'anu miboker. V'yira'eh kipureinu ad arev.

May our hearts reach up at evening, our cries come at morning,
 and our joyful shouts appear at evening
 May our voices cry up at evening, our merits come at morning,
 and our redemption appear at evening
 May our ache rise up at evening, our pleas come at morning,
 and our cries be accepted at evening
 May our search go up at evening, our response come at morning,
 and our atonement appear at evening

Barukh atah adonai eloheinu v'elohai
 horeinu. Elohai Avram v'Sara, elohai
 Yitzak v'Rivka v'elohai Yaakov Leah
 v'Rakhel. Ha' eil, hagadol hagibor
 v'hanora, Eil elyon gomeil kha' sadim
 tovim v'ko' nei hakol v'zokheir khasdei
 horot umeivi g'ula liv' nei v'nei' hem
 l'ma'an sh'mo b'ahava. Zakh' reinu
 l'khayim melekh khofeitz bakhayim
 v'khatmeinu b'seifer hakhayim
 l'mankha elohim khayim. Melekh ozeir
 umoshia umagein. Barukh ata
 Adonai, ezrat Sara magein Avraham.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ. אֱלֹהֵי
 שָׂרָה וְאַבְרָהָם. אֱלֹהֵי יִצְחָק וְרִבְקָה. וְאֱלֹהֵי
 יַעֲקֹב יְאֵה וְרַחֵל. הָאֵל הַגָּדוֹל הַגְּבוּר
 וְהַנּוֹרָא. אֵל עֲלִיּוֹן. גּוֹמֵל חֲסָדִים טוֹבִים
 וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי הוֹרוֹת. וּמְבִיא גְּאֻלָּה
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה: זָכְרָנוּ לְחַיִּים
 מְלַךְ חַפֵּץ בְּחַיִּים וְכֹתֵמֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן
 אֱלֹהִים חַיִּים. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ
 אַתָּה יי עֲזֵרַת שָׂרָה וּמַגֵּן אַבְרָהָם:

Blessed is the compassion and the truth that gives us life; upholding the chain of generations: the power that shielded Abraham, the power that inspired Sarah—profound, abundant, awesome, sublime, surrounding and filling all dimensions and worlds. Honoring the courage of ancestors and enabling that courage to inspire generations toward redemption, in love, for that is its nature. *May our lives be renewed, and be sealed into renewal, as we reach out to the source of all life.* Blessed is the compassion that shielded Abraham and gave strength to Sarah.

At every moment a gentle hand reaches out towards us, to help us return, to let us live and not die. None of our shortcomings matter, none of our flaws will be remembered any more. “Do I take any pleasure at all in your pain?” says Hashem God. “Don’t I want you to turn from the dead path you are on and truly live? So throw your transgressions far behind you; embrace your true heart and spirit. For why should you die, house of Israel?”

NEILAH

Eil melekh yosheiv al kisei rakhamim,
mit'naheig ba'kha'sidut, mokheil avonot
amo. Ma'avir rishon rishon. Marbeh m'khila
la'kha'ta'im u's'likha laposh'im. Osei
tz'dakot im kol basar va'ru'akh, lo
kh'ra'a'tam tigmol.

Enthroned mercy
Power of forgiveness
You engage us one by one
We grow to understand and overcome our weaknesses
As each one of them is forgiven.
You deal with all living things in righteousness,
Not judging by our worst parts.

Eil horeita lanu lomar sh'losh esrei, z'khor
lanu hayom b'rit sh'losh esrei. K'mo sheho'
da'ta le'anav mikedem k'mo she'katuv:
vayei'reh Adonai be'anan va'yit'ya'tzeiv
imo sham, vayikra b'sheim Adonai.

Power that revealed thirteen mercies to us
Remember the covenant that binds you and us through them
As it is written, Your spirit encompassed Moses and stood with him there
And called out as Your Name:

Va'ya'vor Adonai al panav vayikra

Adonai, adonai, eil rakhum ve'khanun
erekh apa'yim v'rav khessed v'emet
Notzeir khessed l'alafim

nosei avon va'pesha v'khata'a v'nakeh

*Yud hei, vov hei, compassion and tenderness; patience, forbearance, kindness,
awareness; bearing love from age to age; lifting guilt and mistakes and making us free.*

R: Shma koleinu Adonai Eloheinu, khus
v'rakheim aleinu, v'kabeil b'rakhamim
u'v'ratzon et t'filateinu

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ.
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

C: *Hear our voices, awake all mercies; Accept our prayer from where we are now.*

R: Al tashlicheinu mil'fanekha, v'ru'
akh kadsh'kha al tikakh mi'me'nu

אַל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קְדֹשְׁךָ אַל תִּקַּח מִמֶּנּוּ:

C: *Keep us from wandering away from your presence, from losing sight of your spirit.*

R: Al tashlikheinu l'eit zikna, kikh
'lot ko'keinu al ta'az'veinu

אַל תִּשְׁלִיכֵנוּ לְעֵת זִקְנָה. כְּכֹלֹת כַּחֲנוּ אַל תִּעַזְבֵנוּ:

C: *As we grow older, don't abandon us; stay close when we are weak.*

Hashi'veinu Adonai ei'lekha v'nashuva
khadeish yamei'nu k'kedem

הַשִּׁיבֵנוּ יְיָ אֱלֹהֶיךָ וְנִשׁוּבָה חֲדָשׁ יִמֵּינוּ כְּקֶדֶם:

Turn us towards you so we may return. Make all our days new again.

Dear God, I approach you
from the desire to serve you
and yet there is no Tzaddik, no saint,
who can do only good
and not fail in it
Please help me with my moral life
so that in every way
my attitude will be balanced and right.

*Our God and our parents' God
may our prayer come before you
we don't want to be impudent
we don't want to be stubborn
and claim that we are righteous
and have not done wrong
Of course we have
please help us return*

R. ZALMAN

Ashamnu, bagadnu, gazalnu, dibarnu dofi.

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דְּפִי:

We have become desolate. We betrayed.

We took what was not ours. We have been hypocrites.

**He'evinu, v'hirsha'nu, zarnu,
kha'masnu, tafal'nu sheker.**

הֶעֵוִינוּ. וְהִרְשָׁעְנוּ. זָדַנוּ. חָמַסְנוּ. טַפְּלָנוּ שֵׁקֶר:

We rationalized. We caused others to do wrong. We deliberately did wrong.

We let ends justify means. We became accustomed to dishonesty.

**Ya'atz'nu ra, kizav'nu, latz'nu,
marad'nu, ni'atz'nu, sararnu, avinu,
pasha'nu, tza'rarnu, kishinu oref.**

**יַעֲצָנוּ רָע. כִּזְבָּנוּ. לָצָנוּ. מַרְדָּנוּ. נֶאֱצָנוּ.
סָרְרָנוּ. עֵוִינוּ. פִּשְׁעָנוּ. צָרָרְנוּ. קִשְׁיָנוּ עֹרֶף:**

We gave ignorant advice. We did not keep promises. We were contemptuous.

We preferred transgression. We fostered anger. We looked the other way.

We let impulses rule us. We had flexible ethics. We caused pain. We chose denial.

**Rasha'nu, shi'khatnu, tia'v'nu,
ta'i'nu, ti'ta'nu.**

רָשָׁעָנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲיָנוּ. תַּעֲתָעָנוּ:

We were violent. We were immoral. We were complicit in terrible acts.

We did not learn from mistakes. We led others to mistakes.

Who are we? We're light and truth
and infinite wisdom, eternal goodness

But we get angry
We get confused
We get discouraged
We forget we're holy.

At our core we're light and truth,
infinite wisdom, eternal goodness.

Yet we've attacked, we've belittled
we've been cruel, yes, we've denied.

Our real being is light and truth,
infinite wisdom, eternal goodness.

Yet we have gossiped, we have hated
we've ignored, yes, we have jeered.

SWEEP IT OUT! THROW IT OUT!

WIPE IT OUT! YES, CLEAN IT ALL OUT!

Who are we? we're light and truth,
infinite wisdom, eternal goodness.

Yet we have lied, we have mocked,
we've neglected, yes, we've pretended.

At our core we're light and truth and
infinite wisdom, eternal goodness.

Yet we have quarreled, we've sat by,
we've been uncaring, yes we've been violent

Our real being is light and truth
and infinite wisdom, eternal goodness

But we get angry,
We get lazy
We get hopeless,
We forget we're holy.

SWEEP IT OUT! THROW IT OUT!

WIPE IT OUT! YES, CLEAN IT ALL OUT!

וְעַל כָּלֵם. אֱלֹהֵי סְלִיחוֹת.
סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:

V'al kulam Elo'ah selikhot:
s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.
Forgiving and forgetting, coming back now to our core.

כּוּ

Ki anu amekha v'atah eloheinu	אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ.
anu vanekha v'atah avinu	אָנוּ בְנֶיךָ וְאַתָּה אֲבִינוּ:
Anu avadekha v'atah adoneinu	אָנוּ עַבְדֶיךָ וְאַתָּה אֲדוֹנֵנוּ.
anu k'halekha v'atah khelkenu	אָנוּ קְהֶלְךָ וְאַתָּה חֶלְקֵנוּ:
Anu na'khaltekha v'atah goralenu	אָנוּ נַחֲלַתְךָ וְאַתָּה גוֹרְלֵנוּ.
anu tsonekha vatah roeinu	אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ:
Anu kharmekha v'atah not'reinu	אָנוּ כְרֶמְךָ וְאַתָּה נוֹטְרֵנוּ.
anu f'u'latekha v'atah yotzreinu	אָנוּ פְּעֻלַתְךָ וְאַתָּה יוֹצְרֵנוּ:
Anu rayatekha v'atah dodeinu	אָנוּ רְעִיתְךָ וְאַתָּה דוֹדֵנוּ.
anu s'gulatekha v'atah k'rovenu	אָנוּ סִגְלַתְךָ וְאַתָּה קְרוֹבֵנוּ:
Anu amekha v'atah malkeinu	אָנוּ עַמֶּךָ וְאַתָּה מַלְכֵנוּ.
anu ma'amirehkha v'atah mamireinu	אָנוּ מְאַמְרֶיךָ וְאַתָּה מְאַמְרֵנוּ:

For we are your people, and you are our guide; we, your children, and you, our parent.
We are your helpers, and you, our inspiration; we, your family, and you, our portion.
We are your legacy, and you, our destiny; we, your flock, and you, our shepherd.
We are your vineyard, and you, our tender; we, your accomplishment, and you, our creator.
We are your people, and you, our protector; we, your achievement, and you, our emir.
We are your spouse, and you, our beloved; we, your treasure, and you, our closest friend.

Our source and our guide, we have made
mistakes.

אָבִינוּ מִלְכֵנוּ חָטְאנוּ לְפָנֶיךָ

Our Mother our guide, we have no
guide but you

אָבִינוּ מִלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה

Our Father our nurturer, bless a good year
for us

אָבִינוּ מִלְכֵנוּ בְרַךְ עָלֵינוּ שָׁנָה טוֹבָה

Our Mother, our guide, seal us in
the book of life

אָבִינוּ מִלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר חַיִּים טוֹבִים

Our Father, our nurturer, seal us in
the book of help and salvation

אָבִינוּ מִלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר גְּאוּלָּה וְיִשׁוּעָה

Our Mother, our guide, seal us in
the book of livelihood and sustenance

אָבִינוּ מִלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה

Our Father, our nurturer, seal us in the book
of decency and compassion

אָבִינוּ מִלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר זְכוּיֹת

Our Mother, our guide, seal us in
the book of forgiveness and clearing.

אָבִינוּ מִלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה

Our Father, our nurturer, raise the horn
of anointing for your messiah

אָבִינוּ מִלְכֵנוּ הָרִם קַרְן מְשִׁיחֶךָ

Our Mother, our nurturer, hear our voice
and have compassion on us

אָבִינוּ מִלְכֵנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ

Our Father, our nurturing guide, open
the gates of heaven to our prayers.

אָבִינוּ מִלְכֵנוּ פְּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלֵתָנוּ

Avinu malkeinu, khaneinu va'anei'nu
Avinu malkeinu, khaneinu va'anei'nu
ki ein banu ma'asim.
Asei imanu tsedaka vakheshed
Asei imanu tsedaka vakheshed v'hoshieinu.

אָבִינוּ מִלְכֵנוּ חַנּוּנוּ וְעַנּוּנוּ

כִּי אֵין בָּנוּ מַעֲשִׂים

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu Malkeinu

now open our ears to the voice:

That small voice within us, the still voice that tells us
to help heal this world with our deeds;

to strive as hard as we can
through lives of compassion and love;
to make a path for justice and peace
that glory shine forth in this world.

NEILAH

Yitgadal v'yitkadash sh'mei raba b'al'
ma di v'rah khirutei, v'yamlikh mal'
khutei b'khayeikhon uv'yo' meikhon
uv'khaiyei d'khol beit Yisrael, ba'aga' la
uviz'man kariv v'imru **amein**.

**Y'hei sh'mei raba m'vorakh
l'olam ul'almei almaiya.**

Yitbarakh v'yishtabakh v'yitpa'ar
v'yitromam v'yitnasei v'yithadar
v'yit'aleh v'yit'halal sh'mei d'kud' shah
B'rikh hu. L'eila u'l'eila mikol birkhata
v'shirata, tush'b'khata v'nekhe'mata
da'amiran b'al' ma, v'imru **amein**.
Titkabeil tz'lot'hon ova'ut'hon d'khol
yisrael kadam avuhon di vish'mayah
v'imru **amein**.

Y'hay sh'lamah rabah min sh'mai'yah
v'khai' yim aleinu v'al kol Yisrael v'imru
amein. Oseh shalom bim'romav, hu
ya'aseh shalom aleinu, v'al kol Yisrael,
v'al kol yosh'vay tayvel. V'imru **amein**.

Everything becomes fuller and increases in holiness, here in this intentionally created world.
May we and everyone around us be able to see this, every day of our lives, and may we see it soon. Amein.
May this holiness, whatever we name it, be blessed in this world and in any other world that might be.
Holiness is growing, it is transcendent, it is wonderful, it is always reaching higher,
It goes far beyond any prayer or praise or comfort that can be offered in any world. Amein.
May all praise and pleading, thanks and fear, be lovingly heard by ourselves and on high. Amein.
May a heavenly peace come into our lives and those of all people. Amein.
May the harmony that prevails in the heavens guide us and all people to peace. Amein.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Sh'ma Yisrael Adonai Eloheinu Adonai ekhad!

Listen Everybody: the source of all our beings, that source is one!

THREE TIMES:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Barukh sheim k'vod malkhuto l'olam vaed.

Bless the majestic splendor that shines through space and time.

יְיָ הוּא הָאֱלֹהִים:

Adonai hu ha'elohim!

God is the only power!

TEKIA GEDOLA

תְּקִיעַה גְּדוּלָה

L'shana ha'ba'a biyrusha'layim

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

Next year in Jerusalem at peace!

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא
כְּרַעוּתֵיהּ וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ
הוּא: לְעֵלְא וּלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאִמְרִין בְּעֵלְמָא וְאָמְרוּ אָמֵן:
תְּתַקַּבַּל צְלוֹתְהוֹן וּבְרַעוּתְהוֹן דְּכָל יִשְׂרָאֵל קָדָם
אָבוּהוֹן דִּי בְּשַׁמַּיָּא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאָמְרוּ אָמֵן: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל
יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

L'cha dodi lik'rat kala

P'nei Shabbat n'kab'la (2x)

Shamor v'zachor b'dibur echad;
Hish'mi'anu el ham'yu'chad;
Adonai echad ush'mo echad;
L'shem ultif'eret v'lit'hilah.

Mik'dash melek eer m'luka;
Kumi ts'ee mee'tok ha'hafeh'kah;
Rav lak shevet b'emek ha'ba'ka;
V'hu ya'kamol ah'lai'ik kemlah.

Hit'or'ri hit'or'ri;
Ki va orek kumi ori;
Uuri uuri sheer daberu;
K'vod adonai alai'ikh nig'la.

Bo'ee b'shalom ateret ba'a'lah
Gam b'sim'ka uv'tsa'ha'lah
Tok emuneh am se'gulah
Bo'ee kalah bo'ee kalah!

לְכֵה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד. הַשְּׂמִיעֵנוּ אֵל הַמִּיחָד.
יִי אֶחָד וְשִׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְלָה:

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ
הַהִפְכָּה. רַב לָךְ שֶׁבֶת בְּעַמְקֵי הַבְּכָא. וְהוּא יַחֲמוּל
עֲלֶיךָ חֲמֵלָה:

הִתְעוֹרְרִי הִתְעוֹרְרִי. כִּי בָּא אוֹרְךָ קוּמִי אוֹרִי.
עוֹרִי עוֹרִי שִׁיר דְּבָרִי. כְּבוֹד יִי עֲלֶיךָ נִגְלָה:

בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בְּעֵלָה. גַּם בְּשִׂמְחָה וּבְצִהְלָה.
תּוֹךְ אֲמוּנֵי עַם סִגְלָה. בּוֹאִי כָלָה. בּוֹאִי כָלָה:

Come, my friend. Let's greet the presence of Shabbat!

"Observe" and "recall" in a single word, taught to us by the single power;

God is one and God's name is one, in fame, splendor and praise.

Royal holiness, city of sovereignty, arise and leave all the shards behind.

You have dwelled in the valley of tears long enough, for now compassion heals all your pain.

Wake yourself! Wake yourself, for your light is coming; arise, shine out!

Awake! Awake! Fill your mouth with song! Through you, glory is revealed.

Be welcome here, crown of your love, in happiness and celebration.

To those sealed to you in trust: *Bo-ee kah-lah!* Come O bride!

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:

טוֹב לְהִזְדוֹת לַיִי. וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן:

לְהַגִּיד בְּבִקְרָה חֲסִדֶיךָ וְאֲמוּנֹתֶיךָ בְּלִילוֹת:

מֵה גָדְלוֹ מַעֲשֵׂיךָ יִי. מֵאֵד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ:

בְּפִרְחֵי רְשָׁעִים כְּמוֹ עֵשֶׂב. לְהַשְׁמֵדֵם עֲדֵי עֵד:

וּתְרַם כְּרָאִים קִרְנֵי. וּתְבַט עֵינַי בְּשׁוֹרֵי.

בְּקָמִים עָלַי מְרַעִים תִּשְׁמַעְנָה אֲזַנֵּי:

צְדִיק כְּתָמָר יִפְרַח כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה:

שְׁתוּלִים בְּבֵית יִי. בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:

עוֹד יְנוּבוֹן בְּשִׁיבָה. דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:

לְהַגִּיד כִּי יֵשֶׁר יִי. צוּרֵי וְלֹא עוֹלֵתָהּ בּוֹ:

Miz'mor shir l'yom ha'Shabbat.

Tov l'ho'dot l'Adonai ul'zamer
l'shim'kha elyon. L'hagid ba'boker
khas'de'kha v'emu' nat'kha
baleilot. Mah gadlu ma'ase'kha
Adonai m'od amko makh'sh'
votekha. Bifroakh r'sha im k'mo
esev l'hisham'dam adeh ad.
V'tarem kireim karni v'tabet eini
b'shurai. Bakamim alai m'rei'im
tish'mana aznai. Tsadik katamar
yifrakh k'erez bal'vanon yishgeh.
Sh'tulim b'vet Adonai b'khatsrot
eloheinu yaf'ri'khu. Ohd y'nuvun
b'sheiva d'sheinim v'ra'ah'na'nim
yih'yu l'hagid ki yashar Adonai
tsuri v'lo av'la'ta bo.

KABBALAT SHABAT

Tov l'ho'dot l'adonai
tov l'ho'dot l'adonai
ul'zamer ul'zamer
l'shim'kha elyon
tov l'ho'dot l'adonai

l'hagid ba'boker
khas'de'kha

l'hagid ba'boker
khas'de'kha

v'emunat'kha ba'lei'lot
v'emunat'kha ba'lei'lot
tov l'ho'dot l'adonai

The song of the Shabbat day:

It is good to sing;

to praise kindness in the morning, and faithfulness at night.
Creation fills me with joy. How complex it is! How deeply
planned.

For when violent deeds flourish like grass,
it is only that they may be transformed forever.

I will lift up my head like a mighty animal,

With eyes that herald victory, and ears that hear triumph.

The righteous flourish like date-palms.

They spring up like cedars in the forest.

The earth will nurture them and give them a place to flourish.

The enlightened remain fruitful as they age, still beautiful
and strong

To testify that God is good, our rock, who will not fail.

PSALM 92

Barukh ata Adonai eloheinu melekh ha'olam
Asher kid'sha'nu b'mitz'vo'tav v'tzivanu
l'had'lik neir shel Shabbat v' shel Yom Tov.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב:

We bless the Holiness of the universe, for sharing sanctity with us through mitzvot,
teaching us to light the candles of Shabbat and of this holy day.

Barukh ata Adonai eloheinu melekh ha'olam
She'he'khe'yanu v'kiy'manu
v'higi'yanu laz'man hazeh

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

We bless the holiness of the universe,
For giving us life, sustaining us, and bringing us to this season.

V'shamru v'nei yisrael et hashabat,
la'asot et hashab-bat l'doro-tam b'rit olam.
Beini uvein b'nei yisrael ot hi l'olam;
ki sheishes yamim
asa Adonai et hashamayim v'et ha'arets,
u'vayom hash'vi-i shabat vayinafash.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת
אֶת הַשַּׁבָּת לְדוֹרָתָם בְּרִית עוֹלָם: בֵּינִי
וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם כִּי
שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

Israel will guard Shabbat, fulfilling it in every generation. It is a promise between
ourselves and the divine, a sign forever that after the heavens and the earth were
made, the power of creation remained within them and ensouled them.

ON ROSH HASHANA:

Tiku ba'khodesh shofar, ba'ke'se
l'yom kha'geinu; ki khok l'yis'rael hu,
mishpat lei'lohei ya'akov.

Blow the shofar when the moon is hidden, at the beginning of the month; for that is the time of our holiday. It is the law for Yisrael, that this be a day of sacred judgment.

ON YOM KIPPUR:

Ki vayom hazeh y'khapeir aleikhem
l'taheir et'khem mikol khato'tei'khem
lif'nei Adonai tit'haru.

On this day, atonement shall be made for you, to transform all your shortcomings. Before the Infinite you will be clean.

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּכֶסֶה לְיוֹם חֲגִגְנוּ כִּי
חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהָר
אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לְפָנַי יִי תִטְהָרוּ:

THE HEBREW AMIDA IS ON PAGE 84

AN ENGLISH TRANSLATION BEGINS ON PAGE 87

A POETIC REFLECTION OF THE AMIDA IS ON PAGE 16

A CONTEMPLATIVE AMIDA IS ON PAGE 17

PRAYERS OF THE MIND AND HEART NOT IN THE BOOK ARE THE MOST IMPORTANT PART OF ANY RECITATION OF THE AMIDA. THE PRINTED VERSIONS ARE SECONDARY.

PLEASE BE SEATED WHEN YOU HAVE FINISHED YOUR PRAYER.

Yitgadal v'yitkadash sh'mei raba, b'al'ma
di v'rah khirutei. v'yamlikh mal'khutei
b'khayeikhon uv'yo'meikhon uv'khaiyei
d'khol beit Yisrael, ba'a' gala uviz'man
kariv v'imru **amein**.

Y'hei sh'mei raba m'vorakh
l'olam ul'almei almaia.

Yitbarakh v'yishtabakh v'yitpa'ar v'yit
romam v'yitnasei v'yithadar v'yit'a'leh
v'yit'halal sh'mei d'kud'shah **B'rikh hu**.
L'eila u'l'eila mikol birkha' ta v'shirata,
tush'b'khata v'nekhe'ma ta
da'amiran b'alma v'imru **amein**.

Make the God name big.
Big and Holy.
Do it in this world.
This creation sprung from consciousness.
And bring some order to this...
Do it fast, soon, in our lives, in the days
ahead, in the life of the people we call home.
Everybody join with me:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי
בְּרָא כְרַעוּתֵיהּ וְיִמְלִיךָ מַלְכוּתֵיהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
בְּרִיךְ הוּא: לְעֵלְא וּלְעֵלְא מְכָל בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין
בְּעֵלְמָא וְאִמְרוּ אָמֵן:

May the name be blessed forever and ever!
Yes, blessed.
Blessed, whispered, sung out, shouted, honored,
this Holy Name.
The Name far beyond any song, poem, or
comforting words we could ever speak.
Everybody say: That's the truth!

R. DANIEL BRENNER

Amida for Shabbat

Adonai s'fatai tiftakh ufi yagid t'hilatekha.

Barukh atah adonai eloheinu v'elohai avoteinu v'imatenu. Elohai Avram v'Sara, elohai Yitzak v'Rivka v'elohai Yaakov Leah v'Rakhel. Ha' eil, hagadol hagibor v'hanora, Eil elyon gomeil khasadim tovim v'ko' nei hakol v'zokheir khasdei avot v'imahot umeivi g'ula livnei v'nei' hem l'ma'an sh'mo b'hava. Zakh' reinu l'khayim melekh khofeitz bakhayim v'khatveinu b'seifer hakhayim l'mankha elohim khayim. Melekh ozeir umoshia umagein. Barukh ata Adonai, ezrat Sara umagein Avraham.

Atah gibor l'olam adonay, m'khayeih meitim atah, rav l'hoshi'a. M'khalkeil khayim b'khesed, m'khayeih meitim b'rakhamim rabim someikh noflim v'rofei kholim umatir asurim umka' yeim emunato lisheinei afar, mi kha' mokha ba'al g'vurot umi domeh lakh melekh meimit um'khayeh umatz'mi' akh y'shuah. Mi khamokha av hara' kha' mim zokheir y'tzurav l'kha'yim b'rakhamim. V'ne'e'man atah l'hakha yot meitim. Barukh atah Adonai m'khayeih hameitim.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ. אֱלֹהֵי שָׂרָה וְאַבְרָהָם. אֱלֹהֵי יִצְחָק וְרַבְקָה. וְאֱלֹהֵי יַעֲקֹב לְאֵה וְרַחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וְאֲמָהוֹת וּמַבִּיא גְּאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: זָכְרָנוּ לְחַיִּים מִלֶּךְ חַפֵּץ בְּחַיִּים וְכֹתֵבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים. מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי עֲזֵרֵת שָׂרָה וּמַגֵּן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחִיָּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקִּים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר מִי כְמוֹךְ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ מִלֶּךְ מֵמִית וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה: מִי כְמוֹךְ אֵב הַרַחֲמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים: וְנֶאֱמַן אַתָּה לְהַחִיֹּת מֵתִים. בְּרוּךְ אַתָּה יי מַחִיָּה הַמֵּתִים:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשֵׁים בְּכֹל יוֹם יְהִלְלוּךָ סְלָה:

וּבִכֵּן תֵּן פַּחַדְךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאֵימָתְךָ עַל כָּל מַה שֶּׁבְּרָאתָ וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים וַיַּעֲשׂוּ כֹלם אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבֵּב שָׁלֵם כְּמוֹ שִׁדְעָנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלֵטֵן לְפָנֶיךָ עֵז בִּידְךָ וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבְּרָאתָ.

וּבִכֵּן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירְאִיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ וּפְתִחוֹן פֶּה לְמִיחִילִים לָךְ שִׁמְחָה לְאַרְצְךָ וְשִׁשׁוֹן לְעִירְךָ וְצִמְיַחַת קֶרֶן לְדוֹד עֲבָדְךָ וְעַרְיַכַת נֵר לְבֵן-יִשְׂרָאֵל מְשִׁיחְךָ בְּמַהֲרָה בִּימֵינוּ.

וּבִכֵּן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וַחֲסִידִים בְּרַנָּה יִגִּילוּ וְעוֹלָתְךָ תִּקְפֹּץ-פִּיהָ וְכָל הָרִשְׁעָה כְּלָה כְּעַשְׂן תִּכְלָה כִּי תַעֲבִיר מִמְּשַׁלַּת זְדוֹן מִן הָאָרֶץ. וְתִמְלֹךְ אַתָּה יי לְבַדְּךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מְשַׁכֵּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁךְ כְּפָתוּב בְּדַבְּרֵי קְדֻשָּׁךְ: יִמְלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר: הִלְלוּיָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעַדֶיךָ כְּפָתוּב: וַיִּגְבַּהּ יי צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל
הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יי הַמְּלַךְ הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת
וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדְתְּךָ וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.
וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם הַשַּׁבָּת הַזֶּה

YOM KIPPUR

ROSH HASHANA

וְאֶת יוֹם הַכַּפּוּרִים הַזֶּה לְמַחֲלָה וְלִסְלִיחָה וְלִכְפָּרָה.
וְלְמַחֲלָ-בוּ אֶת כָּל עֲוֹנוֹתֵינוּ בְּאַהֲבָה.

וְאֶת יוֹם הַזְכָּרוֹן הַזֶּה
יוֹם תְּרוּעָה.

מִקְרָא קֹדֶשׁ. זָכַר לִיצִיאַת מִצְרַיִם: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיֵּבֵא וַיִּגִּיעַ וַיִּרְאֶה
וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֵד וַיִּזְכֹּר זְכוּרֵינוּ וּפְקוּדוֹנֵינוּ וְזָכְרוֹן אֲבוֹתֵינוּ וְזָכְרוֹן מְשִׁיחַ בֶּן-דָּוִד
עַבְדְּךָ וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפִלִיטָה וְלִטּוּבָה. לְחַן
וְלַחֲסֵד וְלִרְחֻמִּים לְחַיִּים וְלִשְׁלוֹם.

בְּיוֹם הַזְכָּרוֹן הַזֶּה. | בְּיוֹם הַכַּפּוּרִים הַזֶּה.

זָכְרָנוּ יי אֱלֹהֵינוּ בּוֹ לְטוּבָה וּפְקוּדָנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים וּבְדָבָר יְשׁוּעָה
וְרַחֲמִים חוֹס וְחַנּוּן. וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

YOM KIPPUR

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל

ROSH HASHANA

אֱלֹהֵינוּ וְאֱלֹהֵי

לְעֲוֹנוֹתֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה וּבְיוֹם הַכַּפּוּרִים
הַזֶּה: מַחֲהָ וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִיד
עֵינֶיךָ כְּאָמֹר: אָנֹכִי אָנֹכִי הוּא מַחֲהָ פְּשָׁעֶיךָ
לְמַעַנִי וְחַטָּאתֶיךָ לֹא אֶזְכֹּר: וְנֹאמַר מְחִיתִי
כַּעֲבֹב פְּשָׁעֶיךָ וְכַעֲנַן חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי
גֹאֲלֶיךָ וְנֹאמַר: כִּי בְּיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לְפָנַי יי תְּטַהֲרוּ:

אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוֹ
בְּכַבוֹדְךָ וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ
וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָךְ עַל כָּל יוֹשְׁבֵי
תֵּבֵל אֶרֶץךָ וַיִּדַע כָּל פֶּעוּל כִּי אַתָּה
פְּעַלְתָּנוּ וַיִּבִין כָּל יִצְוֹר כִּי אַתָּה יִצְרַתָּנוּ
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ יי אֱלֹהֵי
יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצִיהָ
בְּמִנוּחַתָּנוּ קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרַתְךָ.
שִׁבְעֵנוּ מִטּוֹבְךָ וּשְׁמַחְנוּ בִישׁוּעַתְךָ וְהִנְחִילָנוּ
יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדֻשָּׁךְ וְטַהֵר
לְבָבֵנוּ לְעַבְדְּךָ בְּאֵמֶת. כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל
וּמְחַלְןָ לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וְדוֹר.
וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלַח אֶלָּא
אַתָּה: בְּרוּךְ אַתָּה יי מֶלֶךְ מוֹחֵל וְסוֹלַח
לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר
אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה. מֶלֶךְ עַל כָּל
הָאָרֶץ מְקַדֵּשׁ הַשַּׁבָּת יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצִיהָ
בְּמִנוּחַתָּנוּ קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן
חֶלְקֵנוּ בְּתוֹרַתְךָ שִׁבְעֵנוּ מִטּוֹבְךָ
וּשְׁמַחְנוּ בִישׁוּעַתְךָ וְהִנְחִילָנוּ יי
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדֻשָּׁךְ
וְטַהֵר לְבָבֵנוּ לְעַבְדְּךָ בְּאֵמֶת כִּי אַתָּה
אֱלֹהִים אֵמֶת וּדְבָרְךָ אֵמֶת וְקִיָּם לְעַד.
בְּרוּךְ אַתָּה יי מֶלֶךְ עַל כָּל הָאָרֶץ
מְקַדֵּשׁ הַשַּׁבָּת יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. וּתְחַזְיֵנָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן
בְּרַחֲמִים. בְּרוּךְ אַתָּה יי הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוֹר
חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ
הַמְּסוּרִים בִּיָּדְךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַסִּיךְ שְׁבָכָל יוֹם עִמָּנוּ
וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל עֵת עָרַב וּבִקְרָ וְצַהֲרִים הַטּוֹב כִּי לֹא כָלוּ
רַחֲמֶיךָ וְהִמְרָחַם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד. וּכְתוּב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיִּהְלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת:

EVENING

MORNING

שֵׁים שְׁלוֹם טוֹבָה וּבִרְכָה חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ: בְּרַכְנוּ אָבִינוּ
כָּלֵנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ כִּי בְאוֹר פְּנִיךָ נִתְּתָה
לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.

שְׁלוֹם רַב עַל יִשְׂרָאֵל
עִמָּךְ תְּשִׁים לְעוֹלָם כִּי
אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמְךָ.

בְּסִפּוּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכָּר וְנִפְתָּב
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם.

בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

אֱלֹהֵי נְצוּר לְשׁוֹנֵי מָרַע וּשְׂפָתֵי מִדְּבַר מְרָמָה: וְלִמְקַלְלֵי נַפְשֵׁי תְדָם וְנַפְשֵׁי
כַּעֲפָר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכָל
הַחוֹשְׁבִים עָלַי רַעַה מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ
עֲשֵׂה לְמַעַן יִמִּינְךָ עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן
יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יי צוּרֵי וְגוֹאֲלֵי.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוּ: אָמֵן:

Bless the compassion and the truth that has sustained generations. Guide of Abraham and Sarah; guide of Isaac and Rachel; guide of Rachel, Leah, and Jacob—profound, abundant, awesome, filling all dimensions and worlds; the highest power, source of all loving deeds; honoring the courage of ancestors, and enabling that courage to inspire generations toward redemption, in love, for that is its nature. *May we be renewed, and written into life, for that is the desire of the source of all life.* Blessed is the compassion that shielded Abraham and strengthened Sarah.

Compassion’s might has no limit: sustaining the living with kindness, lovingly bringing life to the lifeless; stirring us to lift the fallen, heal the sick, free the bound, and keeping faith even with those who sleep in the dust. *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 compassion that fills matter with living spirit.

Holiness surrounds us, and all creatures, filled with this holiness, day after day proclaim the One. Blessed is holiness, the deepest power.

And so, let creation be amazed, and all its works stand in awe, and every creature be overcome by the unity that connects us all; so that all join in whole-hearted fellowship to heal and complete the design. We know, we have always known, that there is nothing, in all space and time, truly disconnected from the divine, nothing that cannot become a joyful part of holy creation.

And so, may those who serve be honored, and those who stand in awe be joyful. Give hope to those who seek integrity, and let those who yearn for good find their voice. Help all lands find joy, and fill every city with gladness, so that the light of redemption be kindled soon, in our days.

And so the innocent will see and be glad, those yearning for justice will rejoice, those who have been searching will celebrate in song; as deceit finally shuts its mouth, and evil dissolves like smoke, and the dominion of arrogance is swept from the earth.

Then a single purpose will fill everyone in creation: every heart a temple; every hill Zion; every city Jerusalem. That is the holy teaching: *The Divine will hold sway everywhere; the power of truth flows steadily from age to age, Halleluyah!*

Holiness! It is awesome, and transcends any other power. As is written, *the source of this teeming universe is exalted through justice; compassion magnifies the holiness of the divine.* Call out blessing to the sovereignty of the sacred.

We are chosen, we are loved, and we are entrusted: to lift up, to sanctify, and to bring close. Our deeds are to reflect the holy and awesome name of God.

May we share our delight in this day of rest, and in

ROSH HASHANA

this day of reminding, of hearing the shofar blast; for gathering in holiness,

YOM KIPPUR

this day of atonement, for forgiving, for resetting, for transforming, for gathering in holiness,

to remember the going forth from Egypt. May grace ascend within us, open our ears, open our hearts and minds: to the devotion of our ancestors, to the flame of the Messiah, to our people Israel, to all humankind. May the joy of this day thread its way into our day-to-day lives, bringing us, and all those we meet, goodness and blessing, life and peace.

Amida for Shabbat

ROSH HASHANA

Let justice and compassion rule all the earth with honor, raised high and cherished above all things, flooding the world with beauty and strength. Let every creature know its creator, and everything that breathes proclaim: YHVH, the center of Israel, this is the center that embraces the whole.

May the power that flows through the generations help us be sanctified by what we do, and find our own share in the Torah. Let us enjoy God's good world and rejoice in help; Let us inherit, enjoy, and share the peace of Shabbat, and may we purify our hearts to serve truly, for the power is truth, and its teaching true and eternal. Blessed is compassion, core of all being, sanctifying Shabbat, Israel and this day of reminding.

May our prayers be heard and received in love, and may what we say and what we do be loving and be worthy of love. Reveal to us the path that leads us all to the holy of holies; we give thanks for the miracle of revelation.

We give praise 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, for compassion never ends; in the compassionate, for generosity never fails. For all these we give blessing and exaltation. *May all your children be bound up into life and good fortune.* All life gives praise. May our prayers become a conduit that swiftly carry us to the time when all Israel, all peoples, serve the divine plan; when every hour and every minute is filled with peace. *May we and all your children be inscribed in the book of life, blessing, peace, and good livelihood.* Blessed is peace.

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.

May the words of my mouth and the meditations of my heart be acceptable to you,
my Rock and my Redeemer.

Source of the harmony of the cosmos, help us bring us make peace
among ourselves, all Israel, and all peoples.

YOM KIPPUR

May the power of renewal present in every age release the guilt of our mistakes, on this day of atonement. Clear out our mistakes and their wreckage, so we can see each other truly. As we have learned: *I, self of your self, am the one who releases your guilt, for my own sake; why should I remember your sins?* And we have learned: *I have swept your wrongs away like clouds, your mistakes like mist. Only turn to me, for I have already freed you!* And we have learned: *On this day a mending will be made for you, to cleanse you from all your mistakes. Before the Infinite you will be clean.*

May the power that flows through the generations help us be sanctified by what we do, and to find our own share in the Torah. Let us enjoy God's good world and rejoice in help; Let us inherit, enjoy, and share the peace of Shabbat, and may we purify our hearts to serve truly. For the world is surrounded by forgiveness in each generation, and without it there could be no correction, and no moving forward. Blessed is the compassion that releases suffering, forgives wrongdoing, removes guilt, year in, year out: Core of all being, sanctify Shabbat, Israel and this day of atonement.

BEFORE READING THE HAFTARA:

Barukh ata Adonai eloheinu melekh ha'olam asher bakhar bin'vi'im tovim v'ratzah v'div'rei'hem hane'e' marim be'emet. Barukh atah Adonai habokheir batorah uv'Mosheh avdo uv'Yisrael amo un'vi'ei ha'emet vatzedek.

We thank the power that guards, for choosing prophets to bring us nearer the truth, and for helping them guide us well. We give thanks for the Torah and for all true and righteous teachers.

AFTER READING THE HAFTARA:

We thank the power that guards, Bedrock of all things, Righteous throughout time, Faithful one who performs what is promised, whose words are fulfilled, who speaks nothing but truth and righteousness. We give thanks for the truth.

For the Torah and this service, the prophets, this Shabbat, and

ROSH HASHANA this day of remembering

YOM KIPPUR this day of atonement, for forgiveness and wiping clean

for glory and splendor. For all these we give thanks and blessing; truth is established forever!

ROSH HASHANA We give thanks to the Sovereignty that guides everything, for the sanctity of Israel, and this day of Remembering. **Melekh al kol ha'arets m'kadeish haShabbat, yisrael v'yom hazikaron.**

YOM KIPPUR We give thanks to the source of forgiveness for all generations, lifting us from our errors year by year—the Sovereignty that guides everything blesses Israel and this day of Atonement. **Melekh al kol ha'arets m'kadeish HaShabbat, yisrael v'yom hakipurim.**

ברוך אתה יי אלהינו מלך העולם אשר
בחר בנביאים טובים ורצה בדבריהם
הנאמרים באמת. ברוך אתה יי הבורח
בתורה ובמשה עבדו ובישראל עמו
ובנביאי האמת וצדק:

ברוך אתה יי אלהינו מלך העולם צור כל
העולמים צדיק בכל הדורות האל הנאמן
האומר ועשה המדבר ומקים שכל דבריו אמת
וצדק. ברוך אתה יי האל הנאמן בכל דבריו:
על התורה ועל העבודה ועל הנביאים ועל
יום השבת הזה ועל

יום הזכרון הזה שנתת לנו יי אלהינו ROSH HASHANA

יום הכפורים הזה שנתת לנו יי אלהינו YOM KIPPUR
למחילה ולסלחה ולכפרה.

לכבוד ולתפארת: על הכל יי אלהינו אנחנו
מודים לך ומברכים אותך יתברך שמו בפני כל
חי תמיד לעולם ועד ודברך אמת וקים לעד:

ברוך אתה יי מלך על כל הארץ ROSH HASHANA
מקדש השבת ישראל ויום הזכרון:

ברוך אתה יי מלך מוחל וסולח YOM KIPPUR
לעונותינו ולעונות עמו בית ישראל ומעביר
אשמותינו בכל שנה ושנה מלך על כל הארץ
מקדש השבת ישראל ויום הכפורים:

Musaf Amida

Blessed is the compassion and the truth that gives us life; upholding the chain of generations: the power that shielded Abraham, the power that inspired Sarah —profound, abundant, awesome, sublime, surrounding and filling all dimensions and worlds.

May the source of all life remember us for life, writing us in the book of life. May we be written to live, and to protect and enrich other lives. May we be written to love, and to increase the love between all children of creation. May we be written to have peace, and to foster peace in family, community, and the entire world. Blessed is the Shield of Abraham, the Strength of Sarah.

Mighty forever! Transcending even life and death, generously offering rescue from the narrow places of fear, of emptiness. Steady source that sustains us, keep our eyes open, and our hearts outstretched. No power is greater than this wombing father, compassionately willing life to all creation. Bless You Adonai, who brings hope when all seems dead.

It is our own hands that write and seal the book of life. Things are written there that we wish we could erase, and things not written that we yearn with all our hearts to add. But we have no power over the past; it is only your glory that shines through time and space. Therefore,

ROSH HASHANA

Thank you for this day of remembering, a celebration of how awesome is the universe we live in. Thank you for this Rosh Hashana, a day of committing to the sovereignty of morality and hope. Thank you for the day of shofar blowing, awakening us to the blessings surrounding us and the blessings we are. Thank you for this holy Shabbat, a permanent reminder of how we are part of a beautiful creation. And thank you for the blessings of a happy new year.

YOM KIPPUR

Thank you for this day of atonement, when the weight of the past is lifted from us. Thank you for this Yom Kippur, when destructive vows and patterns can be annulled, and distortions and obstructions can be lifted from our vision. Thank you for this holy assembly, in which we can see the true, bright shining of ourselves and others. And thank you for this holy Shabbat, a permanent reminder of how we are part of a beautiful creation.

We acknowledge you as our center, our creator, and our hope. Keep us mindful of the miracles that surround us every moment, that we may live in gratitude and hope.

Inscribe us and all Israel in the book of life, blessing, and peace, honorable livelihood, for good lives and for peace. Bless you, source of peace.

בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר פְּנֵיךְ:

Bar'cheinu avinu kulanu k'ekhad b'ohr panekha.

Beloved, bless all of us as one in the light of your presence.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ. בְּטֶרֶם כָּל יִצִיר נִבְרָא.
 לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל. אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:
 וְאַחֲרַי כְּכֹלֹת הַכֹּל. לְבַדּוֹ יִמְלֹךְ נֹרָא.
 וְהוּא הָיָה וְהוּא הוּהוּ. וְהוּא יְהִיָּה בְּתַפְאָרָה:
 וְהוּא אֶחָד וְאֵין שֵׁנִי. לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית. וְלוֹ הָעוֹז וְהַמְשָׁרָה:
 וְהוּא אֵלֵי וְחֵי גְאֻלִּי. וְצוּר חֲבְלֵי בַעֲת צָרָה.
 וְהוּא נְסִי וּמְנוּס לִי. מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא:
 בְּיָדוֹ אֶפְקִיד רוּחִי. בַּעֲת אֵישָׁן וְאַעֲרָה.
 וְעַם רוּחִי גְוִיָּתִי. יִי לִי וְלֹא אֵירָא:

Adon olam asher malakh
 b'terem kol y'tzir nivra
 l'eit na'ssa v'khetzo kol
 azay melekh sh'mo nik'ra
V'akharei kikh'lot hakol
 l'vado yimlokh norah
 v'hu hayah, v'hu hoveh
 v'hu yih'yeh btifara
V'hu ekhad v'ein sheini
 l'hamshil lo l'hakhbirah

bli reishit b'li takhlit
 v'lo haoz v'hamisra
V'hu eili v'khai goali
 v'tzur khevli b'eit tsara
 v'hu nisi umanos li
 m'nat cosi b'yom ekra
B'yado afkid rukhi
 b'eit ishan f'a'ira
 v'im rukhi, g'viyati
 Adonai li, v'lo iyra.

Power of the universe, reigning before anything existed: when all was made as it willed, its sovereignty was declared.

And after all is finished, that awesome power will reign alone, in splendor She was, He is, It will be.

There is only One, no second compares or accompanies; without beginning, without end, origin of all energy and design.

This is my strength. This frees my life. My solid rock in troubled times. My banner, my sign, my miracle, that fills my cup when I call.

I place my soul in its hands, when I sleep and when I wake: my soul, and my body as well. Adonai is mine; I will not fear.

גמר חתימה טובה!