B’SEIFER CHAYIM

A MACHZOR FOR THE DAYS OF AWE
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 machsor 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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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**
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
ul’vi’im l’shiram ul’zimram
v’hasheiv yisrael lin’veihem

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,
a’nani b’mer’khav Ya.
A’nani a’nani
A’nani b’mer’khav Ya.

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’tzzonekha.
Yarutz avdekha k’mo ayal;
yish’takha’veh el mul hadar’kha.
Te-erav lo y’didtekha
min’fet tzuv v’khal ta-am.

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.

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

ve’esarei
vaka’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’d’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’es’arana
la esarei, u’sh’vu’a’tana la sh’vuot.

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
ha’gar b’tokham, ki l’khol ha’am bish’ga’ga.

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

And God said, I have forgiven as you have spoken.

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

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.

Barukh ata Adonai elohenu melekh ha’olam
Barukh Adonai ham’vorakh l’lolam va’ed!

Reader: Bor’khu et Adonai ham’vorakh!

All: Barukh Adonai ham’vorakh l’lolam va’ed!

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

Barukh ata Adonai elohenu 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 bar’a’kia kr’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’madvil 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.

Barukh Adonai eloheinu melekh ha’olam
Asher kid’sha’nu b’mitz’vo’tav v’tzivanu

She’hadeh netiv oseh shekh mipnay or, v’tzivanu b’mitz’vo’tav v’kho’ shekh mish’ne itim umakha’life et haz’manim ey’hem bar’a’kia kr’tsono. Borei yom v’laila, golel or mipnei kho’shekh v’kho’ shekh mish’ne itim umakha’life et haz’manim ey’hem bar’a’kia kr’tsono.

Barukh ata Adonai eloheinu melekh ha’olam
Barukh Adonai eloheinu melekh ha’olam

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

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
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, kha’kim umish’patim otanu l’mad’ta. Al kein ado’na 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’ahavatkhala al tasir mimenu l’olamim; Barukh ata Adonai, oheiv amo yisrael.

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 of love. Always love will never depart from us. Blessed are you who relates to us in love.

Mighty, Faithful Source! Eil melekh ne’eman:

Sh’ma Yisrael Adonai Eloheinu Adonai ekhad!
Listen Israel: the source of all our being, that source Is One!

Borok 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 nafsh’h’kha, u’vkhol 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’v’te’kha, uv’lekh’ t’kha vade’rekh, uv’shakh’b’kha u’v’ku’ mekha uk’shartam l’ot al yade’kha, vha vu l’to’tavot bein eineykha u’k’h’tavtam al mizu’zot be’itekha uvi’ sh’a ‘rekha.

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
It is true that 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 that gives us passage through dangerous waters, but drowns our fears and hatreds in the depths. We name as God the power that liberates 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.

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:


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.
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 ha’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:

Ce bimah he’ha kafar elime’lekh v’ra’ev:

Atchome melakh tefatotim lifnei Adonai tit’haru.

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

Yitbarakhv’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’nekeha’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: 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.


Atah gibor l’olam adonay, m’khayeih meitim atah, rav l’hoshi’a. M’khalek’ hayih b’khesed, m’khayeih meitim b’rakhamim rabim someikh nof’lim v’rofei kholim umatir asurim umka’ yeim emunato lishinei afar, mi kha’ mokha ba’al g’vurot umi domeh lakh melekho meimit um’khaye umatz’mi akh y’shuah. Mi khamokha av hara’ kha’ mim zokheir y’tzurav l’ka’yim b’rakhamim. V’ne’e’man atah l’hakha yot meitim. Barukh atah Adonai m’khayeih hameitim.

Atah kohelet eshem koheletim ve’eshem ve’eshem ve’eshem kol yishlokh kohelet:

boboc yot meitim eto elon al sheem eshem yot meitim kol yishlokh yot meitim kol yishlokh yot meitim.

lamedim le’tzimmah le’tzimmah le’tzimmah le’tzimmah.

boboc yot meitim elon al sheem eshem yot meitim.

lamedim le’tzimmah le’tzimmah le’tzimmah le’tzimmah.

boboc yot meitim elon al sheem eshem yot meitim.

lamedim le’tzimmah le’tzimmah le’tzimmah le’tzimmah.

boboc yot meitim...
קדושת אתה בונה שמח ואין אלוהים מאכליעיך בכותב: ויבא_into עץ אט הימן...

הנלאת הקדושות מספר בניוקא. בברוך אתה המלך הקדוש.

אותה בזמנה מעל העמים עזרך אתך ורצית בני הroleumען כי מכלהך הרשע והקדים עליון קראת.

וקראו במערותיך וקורבכם מקסбли לעבדותך ושמעו הנגיד והקדים עליון קראת.

YOM KIPPUR

רוטם ilem על אלוהים באהבה את

יהיו חוגרין הוהי גרהו.

ויראתו ראשיך ירשה טפלה רוחב ובורך תפלה והבריך רוחפ

משת עבדך עבך וברך ירשה על קהלך חכרו כאל שיאול

לפלשה שלגחט. חלון הלקס והתחמסים להיו השלם.

בישם תהא נרה.

דברי הכהנריםionale.

ברוך בלהים מלך מלכים על

כל העולמים כל ברכות ודשאה על

cל הארייך יברך ויהו על ידך. גואל

גע על כל ישם הטול ארצות וירשה

cל פסלי דר אתה פעלחת וירשת כל

יזור דר אתה יצראו יראת

אשת נשמה באפור עלאה יישארה

מקל ימולעות בכל משלי.

אלוהים ראלי אש与时俱ות

אש与时俱ות לא עברה בתורה

شبגן עלבך ושפתה

ישרתה ואתה לשתל לשתל לא.setCellValue

כל יחידייך בים ו캣נייך בים.

אמרת א硼ים לא מסרו תמים

בנה אלהים ושולם בנה הארץ

ברוך אתה ממלא כל

הארץ משמע ישראל זו הכהנים.
EVENING

ש蒌 רצ על ישראל

أمך נשית ועלום כי
אחת הווהملך אדונך
לכל השלום.

ו isize הבנייה לברך את עמך ישראל בכל עז וכבלי שלום.

בכפר היהים ברכה ושלום וברכתי מובא בני ברכה
לפיון אבותנו לכל עמך בית ישראל חיה עם השלום.

ברוך אתה כי עזשהו השלום.

MORNING

ש蒌 רצ עלי ישראל

אמך נשית ועלום כי
אחת הווהמלך אדונך
לכל השלום.

ו isize הבנייה לברך את עמך ישראל בכל עז וכבלי שלום.

בכפר היהים ברכה ושלום וברכתי מובא בני ברכה
לפיון אבותנו לכל עמך בית ישראל חיה עם השלום.

ברוך אתה כי עזשהו השלום.
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.

May all your children be bound up into life and good fortune.
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
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.

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. Blessed are you, Hashem, who creates peace.
Source of forgiveness
Searcher of hearts
Revealer of deep things
Speaker of righteousness.

Overturner of errors
Knower of all secrets
Good and doing good to all
Completer of understanding
Hearer of prayers
Reader of generations
Watcher of the future
Maker of salvations
Forgiver of errors
Awesome in praise
Filled with merit
Beautiful in wonders
Ancient in comfort
Remembering connections with other generations
Searcher of our innermost parts.

Khatanu l’fanekha; rakheim aleinu.
We have missed the mark; have compassion upon us.

Khatanu l’fanekha; rakheim aleinu.
We have missed the mark; have compassion upon us.

Khatanu l’fanekha; rakheim aleinu.
We have missed the mark; have compassion upon us.

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Khatanu l’fanekha; rakheim aleinu.
We have missed the mark; have compassion upon us.

Khatanu l’fanekha; rakheim aleinu.
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.

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

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.

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
Vayomer Adonai sa’lakhti kid’va’rekha
Compassion for the anguished, answer us. Compassion for the pain of the broken hearted, answer us.

Rakhamana d’anei lit’virei liba aneina.
Compassion for the anguished, answer us. Compassion for the pain of the broken hearted, answer us.

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.

Ashamnu, bagadnu, gazalnu, dibarnu dofi.

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

He’evinu, v’hirsha’nu, zarnu,
tha’masnu, tafal’nu sheker.

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.

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.

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!
VENING SERVICE: HEALING OUR RELATIONSHIP WITH OURSELVES

For each of these mis-deeds, we seek this day release.
Forgiving and forgetting, coming back now to our core.

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

For our fault in accustoming ourselves to negative patterns
And for 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

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

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

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

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
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

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
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

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.
Vidui

Afternoon service: Healing Our Relationship with the World

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
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

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.

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.

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.
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 Father, our nurturer, open
the gates of heaven to our prayers.

Our source and our guide, we have made
mistakes.
Our Mother our ruler, we have no
ruler but you.
Our Father our nurturer, bless a good
year for us
Our Mother, our ruler, write us in
the book of life
Our Father, our nurturer, write us in
the book of help and salvation
Our Mother, our ruler, write us in
the book of livelihood and sustenance
Our Father, our nurturer, write us in the
book of decency and compassion
Our Mother, our ruler, write us in
the book of forgiveness and new hopes.

Akhat sha'alti me'eit Adonai,
Otah avakesh.
Akhat sha'alti me'eit Adonai,
Otah avakesh.
Shivti b'beit Adonai
kol y'mei khayai ;
La'kha'zot b'no'am 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
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 Father our nurturer, bless a good
year for us
Our Mother, our ruler, write us in
the book of life
Our Father, our nurturer, write us in
the book of help and salvation
Our Mother, our ruler, write us in
the book of livelihood and sustenance
Our Father, our nurturer, write us in the
book of decency and compassion
Our Mother, our ruler, write us in
the book of forgiveness and new hopes.

Our Father, our nurturer, open
the gates of heaven to our prayers.
Avinu Malkeinu, khaneinu va’anei’nu
ki ein banu ma’asim.
Asei imanu tsedaka vakhesed
Asei imanu tsedaka vakhesed v’hoshieinu.

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.

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

Mi shebeirach avoteinu
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
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
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 vgoraleinu k'khol hamonam.

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.

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'aretz. Bayom hahu yi'h'yeh

Adonai ekhad u'sh'mo ekhad.

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!

Hayom t'var'cheinu. Amein!

Hayom t'gad'leinu. Amein!

Hayom tid'r'sheinu l'tova. Amein!

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

Amein!
MOURNER’S KADDISH

Yitgadal v’yitkadash sh’mei raba
b’alma di v’rah khiru’tei, v’yamlikh
mal’khutei b’khaye’i k’hon uv’yomei’
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’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’khaiyim 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 HASHANAH

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.

ッシュバニにアレイン お祝い
かだいしの日は 古い

西班牙にアレイン お祝い
かだいしの日は 古い

WISH HAPPY NEW YEAR
Maariv

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.

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

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

Ya’aleh tchanuneinu mei’erev. V’yavo shav’ateinu miboker. V’yir’eh rinuneinu ad arev.
Ya’aleh koleinu mei’erev. V’yavo tsid’kateinu miboker. V’yir’eh pidyoneinu ad arev.
Ya’aleh inuy’neinu mei’erev. V’yavo s’likhateinu miboker. V’yir’eh na’akateinu ad arev.
Ya’aleh m’nuseinu mei’erev. V’yavo l’ma’anu miboker. V’yir’eh kipureinu ad arev.

All of yours, Shalom!
To you, Shalom, to your home, Shalom.
L’chayim!

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!
May you be present to us and in us all along,
May you live to the day
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!
Blessing before Putting on the Tallit

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

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

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’holecha Yakov, mish’k’no’tayikh Rakheil!

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

Baruch atah Adonai, eloheinu melekh ha’olam, asher yatzar et ha’adam b’chokhmah, varah v’yo n’kavim n’ka’vim, chalulim chalulim; galuy v’yadua lifnei khisei kh’vodekha she’im yipatei’ ach echad mehim, o yisateim echad mehim, ee efshar l’hitkayeim v’la’ amod l’fanekha. Baruch atah Adonai rofei khol bassar umaflti la’assot.

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.

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

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

לְשֵׁם יִהוּדָהATION

בְּרִקְחָ הִוּ עְשַׁקְּהַּיְּתָה

Yud Hey Vav Hey

Marge Piercy
The morning will unfold for us
Life will rise from dust
We’re rising in remembering
Of your love
Haleluya, Haleluya, Haleluya, Halelu—yah

You open up our eyes to see
You have made us free
We’re rising in remembering
Of your love
Haleluya, Haleluya, Haleluya, Halelu—yah

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

Beyond imagination
Your presence fills creation
We’re rising in remembering
Of your love
Haleluya, Haleluya, Haleluya, Halelu—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!

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 norah.

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

R. Zalman

Barukh she’am v’hayah ha’olam,
barukh hu, barukh oseh v’reishit,
barukh omeir v’oseh, barukh gozeir
um’kayem, 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, khei ha’olamim, melekh m’shubak hamfoar adei ad sh’mo hagadol. Barukh atah Adonai, melekh m’hulal batishbakhot.

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 that 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’im, 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’nekh.

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.

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!
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.

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!

Nishmat kol khai t'vareikh et shimkha
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:
Hamelech
hayosheiv al kisei ram v’nisah!

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.

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?

Reader: Bor’khu et Adonai ham’vorakh!
All: Barukh Adonai ham’vorakh l’olam va’ed.

Let us bless the source of all blessings.
Blessed is the source of all blessings forever and ever.

Barukh ata Adonai eloheinu melekh
ha’olam, yotzeir or u’v’orei khosheh
oseh shalom u’v’orei et hakol.

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

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:
Kadosh, kadosh, kadosh, Adonai
t'ziva'ot, m'lo khal ha'aretz kvodo!

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 mitnasil l'umat so'afim.

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

Barukh k'vod Adonai mim'komo!

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.

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 shebatku
vkha vat'lam'deim khu'eki 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'veis l'ahava
ul'yirah et sh'mekha; v'lo neivosh
l'olam vaed. Barukh atah Adonai
habo'kheir b'amo yisrael b'ahava.

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.
Sh’amah Yisrael Adonai Eloheinu Adonai echad!
Hear, Israel, you are of God and God is one.
Barukh sheim k’vod malkhuto l’olam vaed.
Bless the majestic splendor that shines through space and time.

V’a’havta et Adonai elohe’kha b’khol l’vavkha, uv’khol naf’sh’kha, u’vkhol m’odekha. V’hayu ha’d’va’ rim ha’eileh asher ano’khi m’tzav’ kha hayom al l’va’vka. V’shi’nan’ tam l’va’nekha, v’di’barta bam, b’shiv’tkha b’veitekha, u’vlek’h t’kha vade’rekh, uv’shakh’ b’kha u’vkume’kha. U’k’shar’tam l’ot al yade’kha, v’hayu l’to’tavot bein ei’nekha. U’kh’ tav’tam al miz’zot bei’te’kha u’vi’sh’a’re’kha.

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.

MARGE PIERCY
Ani Adonai eloheikhem, asher hotzeiti et’khem mei’eretz mitzrayim lih’yot lakhem leilohim: ani

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

EIL SHADDAI ELOHEICHEM EMET

YAH ELOHEICHEM EMET

RAKHMANA ELOHEICHEM EMET

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, norah t’hilot oseh fehleh.

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.

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

Y’hei sh’mei raba m’vorakh
l’olam u’l’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’i’s halom.
Baruch ata Adonai oseh ha’shalom.

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

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.
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.
U’v’khol ta’ala’leh k’dusha
ki ata eloheinu melekh.

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.

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:
How many will pass on
And how many will be born.
Who will live and who will die.
Who will be cut off, and who live a full life.
Who will burn, and who will be lost in the depths.
Who by hurt, and who by hurting.
Who starving, who thirsting.
Who in turmoil, and who in deadly quiet.
Who strangled, who battered.
Who will have rest, and who will wander.
Who will have peace, and who will be tormented.
Who will be satisfied, and who will thirst.
Who will be rich, and who poor.
Who will fall, and who will rise up.

Kama ya’avrun
v’khama yibarei’un

Mi yishaleiv u’mi yityasar
Mi yishaleiv u’mi yityasar

Who will be rich, and who poor.
Who will be satisfied, and who will be tormented.
Who will be tormented, who will wander.
Who by hurt, and who by hurting.
Who will burn, and who will be lost in the depths.
Who will be cut off, and who live a full life.
Who will live and who will die.

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 miyd t’kablo. Emet ki atah hu yotzram, v’atah yodei’ah yitzram: ki heim basar v’dam.

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 me'i'afar v'sofo 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'ruakh noshevet, u'kh' a'vak poreiakh; v'kha'khalom ya'uf.

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

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

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.

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.

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'rafin. L'umatam barukh yomeiru.

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

CONGREGATION

Baruch k'vod Adonai mim'komo!

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’atii timlokh b’tziyon? B’ka rov 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’shirei 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 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!


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
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.

Shivti b’veit Adonai kol y’mei khayai
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—

La’kha’zot b’n’o’am, b’noam Adonai
Await God.

Ul’va’keir b’hei’khalo
Be strong
Take heart
Await God.

PSALM 27

Ahat sha’alti me’eit Adonai
To dwell in your sacred place

Shivti b’veit Adonai kol y’mei khayai
all the days of my life

La’kha’zot b’n’o’am, b’noam Adonai
To share in your kindness, to lean on your strength

Ul’va’keir b’hei’khalo
To vision your holy world.

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, melekh eil ram v’nisa, adon o’la’mim.

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’tso oy’vekha v’yanusu m’shan’ekha mi’pane’kha. Ki mitz’on teitzei tora, u’d’var adonai miyirushalam.

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
c’oro sh’mata torah
l’amo yisrael bik’du’shato

Holiness has blessed us by sharing the Torah.


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.
Sh’mah Yisrael Adonai Eloheinu Adonai Ekhad

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

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

Our great guide is the one, holy and awesome!

Gadlu la’Adonai iti

Our great guide is the one, holy and awesome!

Sh’mah Yisrael Adonai Eloheinu Adonai Ekhad

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

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

Our great guide is the one, holy and awesome!

U’n’rom’ma sh’mo yakhdav

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

L’kha Adonai

All these:

- HaG’dolah
- HaTiferet
- HaHod
- HaNeitzakh
- HaMamlakha

Generosity, power, splendor, endurance, beauty, foundation of heaven and earth, majesty
v’hamitnasei l’khol l’rosh:

are one, and so everything emanates from the deepest source.
Bless the source of blessing!

Bless the source of blessing forever!

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

Rejoice and give over to the place of holiness!

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

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.
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.
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!
 BEFORE READING THE HAFTAРА:

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’e’i 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 HAFTAРА:

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’aretz 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’aretz m’kadeish yisrael v’yom hakipurim.
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 Ephraimithe. 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 we 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.
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 falter 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.
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 rebuilding 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!
Clap your hands with cries of joy
all you nations, shout to God!
Holiness ascends with teruah
Hashem in the sound of shofar.

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

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

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

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

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

We bless the Ever-Present, unfolding the universe, enlivening us, sustaining us, and bringing us to this moment.
Yhal’lu et sheim adonai ki nisgav sh’mo l’vado!
Hodu al etrez v’shamayim
v’yaram keren l’amo. T’hila
l’khol khasidav liv’nei yisrael
am k’rovo. Hal’lu’yah!

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’khok n’tivoteya shalom. Hashiveinu Adonai eilekha v’na’
shuva khadeish yameinu k’kedem.

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’y’o 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’yitromam v’yitnasei v’yithadar
v’yit’aleh v’yit’halal sh’mei
d’kud’shah B’rakh 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.
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
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,

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**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.

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**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.

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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.

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ברכönü אביכנו עכלנו כאחד באור פניכך:

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

Beloved, bless all of us as one in the light of your presence.
Blessed is the compassion that shielded Abraham and
smoke, and the dominion of arrogance is swept from the earth.

And so the innocent will see and be glad, those yearning for justice will rejoice, those who have
disconnected from the divine, nothing that cannot become a joyful part of holy creation.

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.
SOVEREIGNTY

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.

Areshet s’fa’teinu ye’erav l’fanekha eil ram v’nisah. 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.

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.
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.

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.
Amen. We heard and understood; and may our prayers of shofar be received in compassion and love.

You cast off all concealments to reveal your glory, so that you could speak directly to us. We heard the lightenings 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.

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*  
ткиعة שוברים ותרעה תקיעה  

*TEKIYA SHEVARIM TEKIYA*  
tskye’u shav’rim tik’u’ah  

*TEKIYA TERU’A TEKIYA GEDOLA*  
tesye’u teru’ah tik’u’ah gedola

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

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!

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’doshekha. Ana vaSheim, kaper na al khata’im v’la’avonot v’lif’sha’im she’kha’ tati v’she’avit v’she’pashati l’fanekha ani v’am k’doshekha; kavatuv b’torat moshe av’d’kha mipi kh’vo’dekha: ki bayom hazeh y’kheiper alei’khem l’taheir etkhem mi’kol hato’ei’khem lif’nei Adonai...

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

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

V’khaf haya omeir: Ana Hasheim, kha’ tati, aviti, pashati l’fanekha ani v’am k’doshekha. Ana vaSheim, kaper na al khata’im v’la’avonot v’lif’sha’im she’kha’ tati v’she’avit v’she’pashati l’fanekha ani v’am k’doshekha; kavatuv b’torat moshe av’d’kha mipi kh’vo’dekha: ki bayom hazeh y’kheiper alei’khem l’taheir etkhem mi’kol hato’ei’khem lif’nei Adonai...

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...

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.

When he came out of the Sanctuary, he made a confession over the living goat. It was sent into the wild, 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;

Amah. Me'avdor yehi chaim b'David betsech, milchah kedoshim ve'al melekh.

K’ham’akh ma’at ma’ali masek melekh.

K’horim hayotzim miziv ha’khayot

K’godel g’zilim barba k’tzavot

Kid’mut ha’keshet b’tokh he’anan.

K’hod asher hil’bish tzur li’tzurim

K’vered hanatun b’tokh ginat khamed

K’zeir hanatun al mei’tzakh melekh

K’khesed hanitan al p’nei khatan.

K’tokh hanatun b’tzanif tahor

K’yosheiv b’seiter l’khalot p’nei melekh

K’khakham hanoga big’val mizrak

Khil’vush m’il u’kh’shiryan tzedaka.

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

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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
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.

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

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.
Barukh ata Adonai eloheinu melekh ha’olam Asher kid’sha’nun
bik’dushato shel Aharon v’tziv’nu l’varekh et amo yisrael 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.

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

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’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. Blessed are you, Hashem, who creates peace.

Ya’aleh tanchaneinei mei’rev. V’yavo shav’ateinu miboker. V’yira’eh rinuneinu ad arev.
Ya’aleh koleinu mei’rev. V’yavo tzid’kateinu miboker. V’yira’eh pidyoneinu ad arev.
Ya’aleh inuy’neinu mei’rev. V’yavo s’likhateinu miboker. V’yira’eh na’akateinu ad arev.
Ya’aleh m’nuseinu mei’rev. V’yavo l’m’a’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
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.

Lim’not yamei’nu kein hodah  
venavi l’vav khokh’mah.

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.

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.

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?

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.

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.
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.

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

Channah Senesh

אליה אלי
שהיה ימר ליעל
החול והים רisherוע לש悍メイン
ברק השמכים תפילת האזנים:

Yizkor elohim nishmot ahuvoteinu she’halkhu l’olomam. Tih’yena naf’shotei’hem tz’ruot
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.

Yizkor elohim nishmot Ahovatenu shehalkhu l’olomam. Tih’yena naf’shotei’hem tz’ruot
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.
Yizkor

Yizkor elohim nishmat

imi morati [name]  Mother [name]

ish’ti hayakara [name]  Wife [name]

hayakara [name]  Dear one [name]

she’halkha l’oloma. T’hei nafsha tz’rura bitz’ror ha’khayim, im nishmot Avraham, Yitzhak 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 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

avi mori [name]  Father [name]

ishi hayakar [name]  Husband [name]

hayakar [name]  Dear one [name]

she’halakh l’olomo. T’hei nafsho tz’rura bitz’ror ha’khayim, im nishmot Avraham, Yitzhak 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 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.
It goes far beyond any prayer or praise or comfort that can be offered in any world. Amen.

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

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

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

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 the harmony that guides all worlds guide us and all people to peace. Amen.
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, asheri ha’am she’adonai elohav.

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.
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’yem m’kh’la bi’sh’at ha’ne’ilah.

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

Khon otam v’ra’khein, v’khol lo’tzei v’lo’khein 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 yi’srael, 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.
Source of forgiveness Adon ha’slikhot
Searcher of hearts bokhein l’vavot
Revealer of deep things goleh amukot
Speaker of righteousness. doveir tz’dakot.

Khatanu l’fanekha; rakheim aleinu.

We have missed the mark; have compassion upon us.

Beautiful in wonders Hadur banif’laot
Ancient source of consolation vatik vanekhamot
Remembering connections with other generations zokheir b’rit avot
Searcher of our innermost parts. khokeir k’layot.

Khatanu l’fanekha; rakheim aleinu.

We have missed the mark; have compassion upon us.

Good and doing good to all Tov umeitiv lab’riyot
Knower of all secrets yodei-a kol nistarot
Overturmer of errors koveiavonot
Robed in righteousness. loveish tzidakot.

Khatanu l’fanekha; rakheim aleinu.

We have missed the mark; have compassion upon us.

Filled with merit Malei z’khuyot
Awesome in praise nora t’hilot
Forgiver of errors soleiakh avonot
Answerer in difficult times. oneh b’eit tzarot.

Khatanu l’fanekha; rakheim aleinu.

We have missed the mark; have compassion upon us.

Maker of salvations Po-eil yishuot
Watcher of the future tzofei asidot
Reader of generations korei hadorot
Rider of the deserts. rokheiv aravot.

Khatanu l’fanekha; rakheim aleinu.

We have missed the mark; have compassion upon us.

Hearer of prayers Shomeia t’filot
Completer of understanding. t’mim dei-ot.

Khatanu l’fanekha; rakheim aleinu.

We have missed the mark; have compassion upon us.

We have missed the mark; have compassion upon us.
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.

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PLEASE BE SEATED WHEN YOU HAVE FINISHED YOUR PRAYER.

B’seifer cha’yim b’rakha v’shalom u’far naso 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.

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.
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 meleh yoshev 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 khesed v’emet
Notzeir khesed 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’rakhein aleinu, v’kabeil b’rakhamim u’v’ratzon et t’filateinu

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

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

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

R: Al tashlilhinu l’eit zikna, kikh ’lot ko’keinu al ta’az’veinu

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

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

Ashamnu, bagadnu, gazalnu, dibarnu dofi.

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.

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.

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.

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!
For each of these mis-deeds, we seek this day release.
Forgiving and forgetting, coming back now to our core.

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.

Our Mother our guide, we have no guide but you

Our Father our nurturer, bless a good year for us

Our Mother, our guide, seal us in the book of life

Our Father, our nurturer, seal us in the book of help and salvation

Our Mother, our guide, seal us in the book of livelihood and sustenance

Our Father, our nurturer, seal us in the book of decency and compassion

Our Mother, our guide, seal us in the book of forgiveness and clearing.

Our Father, our nurturer, raise the horn of anointing for your messiah

Our Mother, our nurturer, hear our voice and have compassion on us

Our Father, our nurturing guide, open the gates of heaven to our prayers.

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

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

May all praise and pleading, thanks and fear, be lovingly heard by ourselves and on high. 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.

Shema Yisrael Adonai Eloheinu Adonai ehad:

Listen Everybody: the source of all our beings, that source is one!

THREE TIMES:

Barukh sheim k’vod malkhuto l’olam vaed.

Bless the majestic splendor that shines through space and time.

Adonai hu ha’elohim!

God is the only power!

TEKIA GEDOLA

Next year in Jerusalem at peace!
L’cha dodi lik’rat kala
P’nei Shabbat n’kab’la (2x)
Shamor v’zachor b’dibur ehad;
Hish’mi’anu el ham’yu’chad;
Adonai ehad ush’mo ehad;
L’shem ultif’eret v’lil’t’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 daberii;
K’vod adonai alai’ikh nig’la.
Bo’ee b’shalom ateret ba’al’ah
Gam b’sim’ka uv’tsa’ha’lah
Tok emuneh am se’gulah
Bo’ee kehal bo’ee kehal!

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!

Miz’mor shir l’yom ha’Shabbat.
Tov l’ho’dot l’Adonai ul’zamer
l’shim’kha elyon. L’hagid ba’boker
khasde’kha v’emu’ nat’kha
baleilot. Mah gadlu ma’asekha
Adonai m’od amko makh’sh’
votekha. Bifroakh r’sha im k’mo
esew l’hish’am’dam adeh ad.
V’tarem kireim karni v’tabet eini
b’shurai. Bakamim alai m’rei’im
tish’mana aznai. Tsadik katamar
yifrakh kerei bal’vanon yishgeh.
Sh’tulim b’vet Adonai b’khatsrot
eoloheinu yafri’ku. Ohd y’nuvun
b’sheiva d’sheinim v’ra’ah’na’nim
yih’yu l’hagid ki yashar Adonai
tsouri v’lo av’la’ta bo.

Mik’mor Shir Li’om Hashabbat: Shabbat et Chaverim K’vod Adonai

KABBALAT SHABBAT
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.

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.

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

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 hasha-bat l’dor-o-tam b’rit olam.
Beini uvein b’nei yisrael ot hi l’olam;
ki sheishes yamim
asa Adonai et hashamayim v’et ha’aretz,
u’vayom hash’vi-i shabat vayinafash.

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.

Everybody join with me:
-ahead, in the life of the people we call home.
-Do it fast, soon, in our lives, in the days
-ahead, in the life of the people we call home.
-do it in this world.
-Big and Holy.

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

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.

ON YOM KIPPUR:
Ki yavom hazeh y’khapeir aleikhem
l’taheir et’khem mikol khato’tei’khem
lif’nei Adonai tit’haru.

Yitgadal v’yitkash sh’mei raba, b’al’ma
di v’rah khirutei. v’yamlikh mal’khutei
b’khayeikhon uv’yo’meikhon uv’khaiyei
d’khel beit Yisrael, ba’a’ gala uviz’man
kariv v’imru amein.

Y’hei sh’mei raba m’vorakh
l’olam ul’almei almaiyah.

Yitbarakh v’yshtabakh v’yitpa’ar v’yit
romam v’yitnasei v’yithadar v’yit’a’leh
v’yit’halal sh’mei d’kud’shah B’rikhu.
L’eile u’l’eile mikol birkha’ ta v’shirata,
tush’b’khata v’neke’ma ta
da’amiran b’alma v’imru amein.

Yitka’er v’ishkarei shem ha’rak. b’alma
bar khatoy ve’mila milkiyoh
bar hame’enu ve’me’enu bo’heni.

Yiteha’er ve’eshto’er ve’takor ve’imri
b’hot交易中心 ve’sharat hame’enu
b’ot’ha’er ve’eshto’er ve’takor ve’imri
b’hot交易中心 ve’sharat hame’enu
b’ot’ha’er ve’eshto’er ve’takor ve’imri

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
Amida for Shabbat

Adonai s'fatai tiftakh ufi yagid t'hilatekha.


Amida for Shabbat

ברוך אתה ע' אלהים אלהי תורתך, אלוהים אלהי דבריך, אלוהים יצרך, ולך בברכה. אלהי שכךך, אלהי לישון, אלהי נבואה, אלהי ח但不限ך, אלהי וחזרות, אלהי תשובה. ברוך אתה, רב שמחה, זכאות עשה כי תשבע עשה רצון בברכה.

ברוך אתה, רב חסדא, רב חסדא, רב חסדא. עד אלהי, עדＶ' דבורה, עד אלהי, עד אלהי, עד אלהי, עד אלהי. ברוך אתה, רב חסדא, רב חסדא, רב חסדא.

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Amida for Shabbat

YOM KIPPUR

—even in our times, with great and powerful words.

and from that time forward, you hid them.

Rosh Hashana

even in our times, with great and powerful words.

and from that time forward, you hid them.

YOM KIPPUR

—even in our times, with great and powerful words.

and from that time forward, you hid them.

Rosh Hashana

—even in our times, with great and powerful words.

and from that time forward, you hid them.
Amida for Shabbat

ruzay ailaniyin eimak sheviral gevafelos hahmalos bakhshet hakol beratzot
\n\nothi lirazot hamin b'vinot sheviral auqeq. v'hadonite einenin showcasing lemorot
\nderahim. barokh amak yi hemelevi shekinot li'aziyot.

moridim avanot ke shehatak hake yi ailaniyin veilashi abavoteh levolah vurz tzer
\nhashanot ki shuvyon hashem el doror vudor eth resfer hahalak. el hashen
\nhemorasim b'nikh elu nevemotim hafezitot ke levul nevak shemol yom amon
\nuver melahotamim vo'orotik sheval etz urb berer izhurim hotem ci la'el
\nrakhi' izhurim ci le'amek yashirik makolam ki'lek.

uver kelep teberek yizhurim shem kolben ki'levul levul yurz. eshevei kelvim
\nmakim el bane birach. elu hemolis yiodok seli ridolah ah shemah bama'ah halal
\nyesveetuni izhurton melah. barokh zakeni yi teveq shemah ke'lela halodot:

EVENING

sheir shalom tovah v'barkeh ki hodesh rohemi
\noleon uzel eli shirayal emak: barken avonu
\nkelep mahak evorot ke bover prokhe netah
\nlug yi ailaniyin thurot ki'im izhurah tenser
\nizreque bever rohemei ki'im reshulos.

morning

shalom rov aul yizheil
\nemak yishu el levolah ci
\nambah rov melah adon
\nlug levolah.

trouz barik leborz aha emak yi'shariah bikel'ah vebbekh yahseboshu.

basmor keim barkeh shalom izhurah mo'ebah naker v'bahal
\nlabekh oshahon vekel'ah umak yishar elah ki'im reshulos.

barokh aha le'iru shelos:

ahalay bazer locno li'shefishi merer merah: lemakhalay beshi tahsh
\ncupre le'el tahzot. fahal le'el be'orotah v'be'orotah thurah nomi.
\nhahoshim aul ruza mahara hoper eth zekel mahasibot. ahu shemah shemak
\nu'heshe lemaq yimnak ahu lemaq karahz. ahu lemaq karahz. lemaq halizot
\nyidik v'orshida mim'ak r'ovanii.

yihu lirazot amorim pi ro'evot yi'afukay eli tekun yi'azor v'ganal.
\nau'she shalom b'mo'orim hage au'she shalom elil levul eli'shariah amorim: amen:
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.

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.

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

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 HASHANAH 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 HASHANAH 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.
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.

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

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