The Romemu Siddur

Shabbat Evening Prayers to Elevate Spirit

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A Note from Rabbi David Ingber, Romemu’s founder

There is a well-known story about a peasant boy who, lacking knowledge of the formal prayers of the prayerbook and equipped only with the aleph-bet (Hebrew alphabet), enters a synagogue on the holiest day of the year, Yom Kippur. Surrounded by words he doesn’t understand and a burning desire to pray, the boy recites the naked letters of the aleph-bet as an offering to God, saying only, “Dear God, I don’t have the prayers. I don’t even have words. All I have are letters. Dear God, take my letters and make them into words.”

Many are those who enter Jewish prayer services with a pure desire to connect to God only to find their desire thwarted by the siddur, the prayer “book” we hand them at the door. With no Hebrew, no formal knowledge of the ancient prayers or their order, despite their desire to connect to God Jewishly, many find it impossible. English translations are problematic as well — they sacrifice feeling for accuracy (or the opposite), poetry for prose, formality for naturalness — frustrating those who seek connection.

Our deep desire in creating this siddur is to open up the words and make them warm and real. The Baal Shem Tov says the biblical phrase “Make a Window for the Ark” refers to the need to make prayer come alive, to infuse it with passion. We have worked to render Hebrew prayers available and accessible, and also to point to places beyond the words. The words on these pages are an invitation to find the place(s) where prayers are born in us, in you.

Prayer isn’t monolithic. Prayer comes in many different modalities and “languages.” Prayer is the expression of a yearning heart for what it lacks. Prayer is a joyous celebration of the overflow of God’s unfolding in the world. Prayer is also an expression of a “Divine Need” (avodah tzorech gavoha): of what is needed on earth for the divine to fully manifest. And prayer is practice — sometimes we feel like it and sometimes we don’t, but we practice. Prayer is cleansing and healing. The pre-prayer heart and the post-prayer heart are different. Prayer is like a shower for the mind and heart — we accrue small stains and smudges and prayer comes through them — an oral-aural mikvah or ritual bath — and washes us clean. We can be more available after prayer, more connected, more at peace.

At Romemu we sometimes call prayer davenen or davening, a cozy Yiddish word which may mean “moving the lips” (dovaiv in Hebrew) or “from our ancestors” (d’avuhon in Aramaic); for us it means engaging our minds, hearts, bodies and spirit to enter into a devoted, healthy love relationship. Our sages prayed silently, whispering, shouting, crying and in song; with their lips, rocking bodies or arms raised. They prayed to the divine source using many names, because a single name can’t possibly hold all of God’s mystery and effulgence, and so our tradition also refers to God as hashem — quite simply, “the name” — a nod to God’s limitless possibilities.
We have continued in this tradition, trying out many names for God in our siddur, and hope the experience opens your heart to the complexities and inspiration of a working/practicing relationship with God, Yourself, Other People and the World. This siddur is intended as a unification of all “faces” of God: God as I, as You, as We, and as the Great Beyond. Romemu and this siddur invite the individual to honor the experience of yourself as part of the divine; to contemplate God in the Other; to imagine the collective. We that is also a face of God. Not just I, not just You, but We. And the siddur points to the great transcendence that is birthing all of this: the trees and galaxies that are so much bigger than us.

The translation here expressed an ethos that is uniquely derived from the way we pray at Romemu. The beauty of the traditional Hebrew and a living, fresh, warm English. The power of that multivalenced original source may cause us to feel that much is lost in translation. Yet translation is a midrashic process, a process of sacred interpretation. Translation may open up Hebrew phrases that are closed even to Hebrew speakers. Something is lost in translation, and something is also profoundly discovered. The zeitgeist of Romemu is to pursue discovery in a safe space of experiment, love and authenticity; to softcover an easy-to-hold siddur; to uncover our vulnerable selves, to recover our relationship to God, humanity and the world.

In translating the prayers, we work with multiple images of the divine, so we can begin to expand our repertoire of connection. Our goal is to increase the flexibility of our God-muscles so we don’t become stuck in one root metaphor and idolize it.

This siddur doesn’t skirt around a personal God, not because one has to believe in a personal god to be Jewish, but at the end of the day, even the most abstract theologies require some relational language. We rely on personification — we are relational beings.

I want to challenge people who use the siddur to imagine what it would be like to relate to a God you could love. Many of us suffer from a kind of PTGD or Post Traumatic God Disorder. Those of us who grew up with a God-image that was painful or didn’t fit our souls — we may find it difficult to relate to God because we’re still relating to that distressing God-image. Those experiences can leave some scar tissue in the devotional heart. What would it be like to shift that, to imagine a loving father or a loving mother? To say: “God, I know you’re bigger than any language, but I need you to be close to me.”

The Romemu Siddur also gives space for the resurgence of the divine feminine, something that is so desperately needed, and so difficult for those of us who were brought up with images of God as father. This siddur also gives space to nature: renditions of the psalms are fully infused with an awareness of this earth as God’s body.
The design of this Siddur is meant to reveal the beauty of prayer. Betzalel, the artist of the Tabernacle, knew how to create a place for the Shekhinah, the divine presence to dwell. The artwork invites us into multiple modalities of prayer. There is a Rabbinic legend that there are twelve gates to the temple, one for each of the twelve tribes: many ways to enter the holy place. We recognize that some people need words, and some need silence, and some need images. There is no one way to pray. Some people pray with their bodies, some with chant, some with meditation. There’s an invitation to all of these modes of prayer in our siddur: objective prayers and subjective experience.

It is my hope that this siddur will spark a conversation about what really happens in prayer. How can a prayer life lead to a more evolved human being? That’s the great challenge of the Jewish progressive movements: to be devotional. How can people fall in love with God while not becoming fundamentalists? In this siddur, our paradigm of a God-lover is not Abraham who surrenders his son, but the love-sick mystics: Rav Kook, Rumi, Mirabai, St. Teresa of Avila — the God-lovers who are completely in love with Source, and because of that, they’re on fire for the transformation of themselves and the planet. We want our prayers to lead to action, to social justice, to loving God’s children. We want to ask: How can prayer contribute to human happiness, human evolution, human development, human flourishing?

The Jewish prayerbook is a living, organic archive of our people’s yearnings, our people’s theology and cosmology, our people’s attempt to connect with God. We believe the prayerbook should open hearts not close them. Open minds and imagination not bar them entry into the beit hashem, or sacred space. The siddur you hold in your hands is one attempt to open the door for those who seek a new way into Jewish prayer. A way that honors the pure desire for connection with new meanings for ancient words.

May this prayerbook nourish the soul that yearns to utter “just letters.” We affirm and believe that such a prayer is more profound than a million prayers uttered by rote and without feeling.

I pray that in creating this Romemu Hashem Siddur we are doing all of our sages proud, and especially that Reb Zalman (Rabbi Zalman Schachter-Shalomi, Founder of Jewish Renewal and my teacher) is smiling on this tzohar lateva, this new window for the word.
The Hebrew translation in this siddur is both more mystical and more concrete than the literal text. This English is meant to support a deep experience of prayer that is rooted in tradition and accessible in a contemporary setting. This translation attempts to record the feel of the Hebrew as we intend it in the Romemu davvening and as it arises for me in my own prayers.

It is said that all translators are liars, and certainly I am no different. In fact, as a teacher of ancient Jewish texts, I encourage all of my students to learn Hebrew — precisely because translation is such a risky business. This translation is inflected by my voice and my understanding, with all of its uniqueness and with all of its flaws. I do mean to be truthful, in that I am attempting to translate the Hebrew as I hear it, incorporating resonances as Jews have heard them throughout time.

The translation tries to capture the rich imagery of the natural world that abounds in the Hebrew. The ancestors’ landscape full of the beauty. mountain peaks, crannies in the cliff, waves of the sea, cedars, thunderstorms, gazelles, mist. I have attempted to awaken us to this terrain, which so deeply informs the Jewish spiritual vocabulary. This linguistic ecosystem is full of divine presence.

This translation, like others in liberal prayerbooks, must cope with pervasive differences between the values of the ancient and medieval writers and our own. Some of the hurdles include language about the chosenness of the Jewish people that does not support the idea of universal spiritual equality; God-language that is exclusively male, hierarchical, and personal; reward-and-punishment theology; and triumphalist language about other spiritual traditions. In creating the Romemu siddur, we have attempted to create a text that supports the values of equality, tolerance, diversity, compassion, and love — a siddur that invites people with a variety of beliefs about the nature of the Divine to pray together.

For example, the root *m-l-kh*, to rule, which gives rise to words like *melekh*, king, and *malkhut*, kingdom, has here often been translated in line with the kabbalistic meaning of *malkhut*. the immanent and embodied face of God. In this siddur, the verb *malakh*, reigns, is often translated as “is”. Alternatively, *melekh* may be translated as “guide,” drawing on a gentler understanding of the idea of rulership. This change is meant to emphasize a mystical understanding of “kingship” and to de-emphasize the hierarchical language that has been alienating to many moderns.

The English translation of the words *Adonai* and *Elohim* (often rendered as Lord and God) has been varied to include God, Infinite, Breath of Life, Source, Mystery, Essence, and other words that attempt to express the variety of ways that we may understand God. We have sometimes translated Divine names as “God” and “Goddess,” and divine pronouns as “He” and “She,” while also using non-gendered terms. This variety, which is not literal to the Hebrew text, is meant to invite davveners to experience the Divine as male, female, and none of the above.
While the gender of the Hebrew remains mostly unchanged, there are a few cases where we have re-gendered the Hebrew as well. We have also included the names of the matriarchs along with the patriarchs. We believe it is important for the Jewish community to support people in seeing themselves as created in God’s image.

The word “Israel,” the collective name of the Jewish people, has sometimes been rendered as “Israel” and sometimes as “My people” or “Your people” or “the Godwrestling people.” (The word “Israel” may mean “one who wrestles with God.”) We recognize that some of the people who pray with us are not Jews, and we want to include them as much as possible in our prayer language. Therefore, we have sometimes downplayed the particular in the interest of being inclusive. We understand our community as rooted in the particulars of Jewish faith but spreading beyond that faith to include all seekers.

Language regarding the religious practices of the Other, such as the word “idols,” has been reframed to condemn not the practices of others but our own illusions. For example, me’od na’aleta al kol elohim (”You are exalted above all gods”) has been translated “How much loftier and deeper You are than our ideas about You!” Language about “enemies,” so common in the Psalms, has been rendered to refer to the enemy within — inner voices that keep us from righteousness and compassion. For example, hinei oyvecha yoveidu, “Your enemies will perish,” has been rendered “All that works against You withers.” This siddur is meant to encourage self-reflection rather than alienation from the Other.

The translation of the Hebrew has also attempted to express the concrete beauty of the Hebrew poetry. For example, eish lefanav telekh (literally, “fire walks before Him”) has been rendered “fire walks before Her” as opposed to something more abstract like “fire goes before Her.” This is so that davveners can visualize more clearly the image the psalmist wants to express. Similarly gonelet or mipenei choshech vechoshech mipenei or has been translated “rolling light away before darkness and darkness away before light” because the visual beauty of that image is captivating — and to make the image more abstract would spoil it. In general, there has been an attempt to render the poetry of prayer as poetry, with all the mystery a poem contains.

The meditations I have composed are also translations of a kind. They are attempts to translate the keva, the fixed text of prayer, into kavvanot, processes by which those who are praying can delve into their own intentions.

I am deeply grateful to have been invited to work on this project. It is my hope, and the hope of the siddur committee, that the translation will be spiritually, emotionally, and intellectually relevant to those who use it. The goal of this siddur is to inspire prayer, and your own words, sincerely spoken, are better than any we could provide.
1:1 The song of songs, which belongs to the Peaceful One.

1:4 The king has brought me into his chambers.
We will exult and rejoice in you…

1:2 Let him kiss me with the kisses of his mouth!
For your love is better than wine.

1:15 You are beautiful, my beloved
You are so beautiful, your eyes are like doves.

2:1 I am a rose of the plain,
a lotus of the deep.

2:2 As a lily among thorns,
so is my beloved among women.

2:4 He brought me to the house of intoxication;
his banner over me was love.

2:8 The voice of my beloved — O it’s coming,
leaping upon the mountains,
springing upon the hills.

2:9 Now he stands outside our walls
looking through the windows,
peering through the lattices —

5:1 I have come to my garden, my sister, O bride
I have gathered my myrrh with my spices!
Pre-prayer: Selections from the Song of Songs

Shir ha-shirim a-sher li-shlo-moh.

He-vi-a-nil ha-me-lech cha-da-rav
na-gi-lah ve-ni-she-mah ba-ch.
Yi-sha-ke-nil min-shi-kot pi-hu
ki to-vim do-dei-cha mi-ya-yin.

Hi-na-ch ya-fah ra-yah ti
hi-na-ch ya-fah ei-na-yich yo-nim.

A-nil cha-va-tze-let ha-sha-ron
sho-sha-nat ha-a-ma-kim.

Ke-sho-sha-nah bein ha-cho-chim
ken ra-yah ti bein ha-ba-not.

He-vi-a-nil el beit hai-ya-yin
ve-dig-lo a-lai a-ha-vah.

Kol do-di hi-neh zeh ba
me-da-leh al he-ha-rim
me-ka-petz al ha-ge-va-ot.

Hi-neh zeh o-med a-cha-ka-te-le-nu
mash-gi-ach min ha-cha-lo-not
me-tzit min ha-cha-ra-ki-m.
Ba-ti le-ga-nil a-cho-ti cha-la-h
a-ri-ti mo-ri im be-sa-mi
2:12 The buds appear on earth,
the time of birdsong has come,
and the dove's voice is heard in our land.

2:14 O my dove, in the clefts of the rock,
in the crannies of the cliff,
let me see your face,
let me hear your voice,
for your voice is sweet,
and your face is lovely.

5:1 My beloved is mine and I am his,
who shepherds among the lilies.

5:2 I sleep, but my heart is awake.
The voice of my beloved knocks. Open to me,
my sister, my beloved, my dove, my perfect one,
for my hair is full with the dew,
my locks with the droplets of night.

5:5 I arose to open to my beloved.

8:5 Who is that coming up from the wilderness?
4  Pre-prayer: Selections from the Song of Songs

Ha-ni-tza-nim nir-u va-a-retz et ha-za-mir hi-ga ve-kol ha-tor nish-ma be-ar-tze-nu.

Yo-na-ti be-chag-vei ha-se-la be-se-ter ha-mad-re-gah ha-ri-ni et mar-a-yich hash-mi-i-ni et ko-lech ki ko-lech a-rev u-mar-eich na-veh.

Do-di li va-a-ni lo ha-ro-eh ba-sho-sha-nim.


Kam-ti a-ni lif-to-aḵ le-do-di

Mi zot o-lah min ha-mid-bar
In the name of God, the God of Israel. on my right is Michael, angel of love, on my left is Gabriel, angel of strength, before me is Uriel, angel of illumination, behind me is Raphael, angel of healing, and above my head is God’s presence.

You shall not fear by night, nor be harmed by the arrows of day.

If I had the strength
I would run in the street and
I would cry “Shabbes!
Holy Shabbes!”

Create a pure heart in me, Great Spirit.
And renew a true soul within me. NT
Don’t send me away from You.
Don’t take Your holy spirit from me.
Peace unto you, angels who serve the One,
angels of the Most High
from the majesty of majesties,
the Holy Blessed One.

Come in peace, angels of peace,
angels of the Most High
from the majesty of majesties,
the Holy Blessed One.

Bless us with peace, angels of peace,
angels of the Most High
from the majesty of majesties,
the Holy Blessed One.

Go in peace, angels of peace,
angels of the Most High
from the majesty of majesties,
the Holy Blessed One.
Soul-friend, kind Source,  
Draw me after You — after Your will for me. 
Let me run to You like a deer, 
bowing before Your beauty.  
Your companionship is sweeter than honey, 
than any delight. 
Splendid light of the world, 
my soul is sick with love for You. 
Please heal her, God — 
show her the delight of your radiance. 
Then she will be healed and strong 
and will rejoice in you eternally. 

Ancient one, stir up your compassion, 
have mercy on this one, born of Your love, 
who so greatly desires 
to see Your potent glory 
Please, my Divine, joy of my heart — 
hurry, don’t hide away. 

Reveal Yourself, dear Friend. 
Spread over me the shelter of 
Your peace. 

Let the earth be lit by Your glory — 
how we will delight in You! 
Quickly, my love — the time is coming. 
Show me Your grace, as You always have.
Pre-prayer: Yedid Nefesh

Ye·did ne·fesh av ha·ra·cha·man
me·sho·ch av·de·cha el re·tzо·ne·cha
ya·rutz av·de·cha ke·mo a·yal
yish·ta·cha·veh el mul ha·da·re·cha
ye·e·ray lo ye·di·do·tei·cha
mi·no·ret tzuf ve·chol ta·am

Ha·dur na·eh ziv ha·o·lam
naf·shi cho·lat a·ha·va·te·cha
a·na el na re·fa na lah
be·har·ot lah no·am zi·va·ch
az tit·cha·zek ve·tit·ra·pe
ve·ha·ye·tah lah sim·cha·t o·lam

Va·tik ye·he·mu na ra·cha·mei·cha
ve·chu·sah na al ben a·hu·ve·cha
ki zeh ka·mah nich·saf·ni·ch·saf·ti
lir·ot be·tif·e·ret u·ze·cha
e·leh ḥam·da·h li·bi
ve·chu·sah na ve·al tit·a·lam

Hi·ga·leh na uf·ros cha·vi·vi a·lai et su·kat she·lo·me·cha

ta·ir e·retz mik·vo·de·cha
na·gi·lah ve·nis·me·cha·h bach
ma·her e·hov ki va mo·ed
ve·cha·ne·nu ki·mei o·lam
Go out and sing to God!
Let’s call out to the Rock of Grace.
Let's live before the Face
with gratefulness.

Let us celebrate in song!
The Infinite is a generous might
and a great guide, more than
all forms we imagine.

God's hand firms earth's edges,
molds mountain peaks —
makes sea,
shapes land.
Come, let us bow in awe

and say our blessings
before the Breath that made us,
for here is our God
And we are the shepherd’s flock —

if only we heard God’s voice:

Don’t close your heart,
As you once did in that fearful wilderness

that place where your ancestors tested
and saw My mysteries.

Whole generations have been lost —
their hearts went straying,
and they forgot My ways.

In agitation I wait — perhaps
they’ll come to My rest at last.
Le-ouchers la-donai
na-ri-ah letzur yish-enu.
Ne-kad-mah fa-nav
be-to-dah
biz-mi-rot na-ri-a lo.
Ki el ga-dol a-do-nai
u-me-lech ga-dol
al kol e-lo-him.

A-sher be-ya-do mech-ke-rei a-retz
ve-to-a-fot ha-rim lo.
A-sher lo ha-yam ve-hu a-sa-hu
ve-ya-be-shet ya-dav ya-tza-ru.
Bo-u nish-ta-cha-veh ve-nich-ra-ah
niv-re-chah
lif-nei a-do-nai o-se-nu.
Ki hu e-lo-hei-nu
va-a-na-ch-nu am mar-i-to ve-tzon ya-do
ha-yom im be-ko-lo tish-ma-u.

Al tak-shu le-vav-chem
kim-ri-vah ke-yom ma-sah ba-mid-bar.
A-sher ni-su-ni a-vo-tei-chem
be-cha-nu-ni gam ra-u fo-a-li.

Ar-ba-im sha-nah a-kut be-dor
va-o-mar am to-ei le-vav hem
ve-hem lo yad-u de-ra-chai.
A-sher nish-ba-ti ve-a-pi
im ye-vo-un el me-nu-cha-ti.
Sing. Start all over again.
Sing, every atom.
Sing. Bless the word and the thing itself.
Each moment has its story of grace.

Tell that to everyone.
The Mystery is vast;
It makes us cry out in wonder.
It makes us tremble,

so much more it is
than what we thought.
Every idea we’ve ever had
pales

before World-weaver, Sky-maker.
Beauty and majesty are the heralds;
strength and glory
serve in the sanctuary.

Offer your strength, your glory, all you multitudes.
Offer it to God’s greatness. that summoning presence.
Lift up your offering;
it will be accepted in those noble courts.

Bow down.
Here is the glorious shrine.
Tremble, you who are earth, before this Face.
Say as you walk among the crowds.

here is the One
who grounds the cosmos,
the One with the scales of justice.
The sky is shouting its joy, the earth dances its gladness,

the sea roars in jubilation,
the fields, with plants and animals,
are making merry and the trees are singing.
Listen for God’s footsteps!

The Living One comes to guide the earth
on a path unshakably right,
and all the beings, to a place unshakably here.
Kabbalat Shabbat: Psalm 96

Shiru l'donai Shir Chash
Shiru l'donai Kol Ha-aretz.
Shiru l'donai Bar-chu She-mo
Bas-ru mi-yom Le-yom Ye-shu-a-to.

Sipur Bo'im Be'dor.
Bekul Ha'emim Nef-l'otav.
Ki Badol Yisroel
Vemotel Me'a.

No-ra Hu
Al Kol E-lo-him.
Ki Kol E-lo-hei Ha-emim
E-li-lim

Vadonai Sha-ma-yim A-sah.
Hod Ve-ha-dar Le-fa-nav
Oz Ve-tif-e-ret
Be-Mik-da-sho.

Havu l'donai Mish-pe-chot A-emim
Havu l'donai Ka-vod Va-oz.
Havu l'donai Ke-vod She-mo
Se-u Min-chah U-vo-u Le-chatz-ro-tav.

Hish-ta-chu Vu L'donai
Be-had-rat Ko-desh
Chi-lu Mi-pa-nav Kol Ha-a-retz.
Im-ru Va-go-yim

A-donai Malach
Af Ti-kon Te-vel Bal Ti-mot
Ya-din A-emim Be-mi-sha-rim.
Yis-me-cher Ha-sha-ma-yim Ve-ta-gel Ha-a-retz

Yir'am Hai-yam U-me-lo-o.
Ya-a-loz Sa-dai Ve-chol A-sher Bo
Az Ye-ra-ne-ru Kol A-tzei Ya-ar.

Lif-nei A-donai Ki Va

Ki Va Lish-pot Ha-a-retz
Yish-pot Te-vel Be-tze-dek
Ve-a-emim Be-e-mu-na-to.
Goddess is:  
the earth is happy;  
each little island is joyful.

Clouds and mist surround Her;  
righteousness and justice  
stand as Her sentinels.

Fire walks before Her,  
consumes all obstacles.  
Her lightning lights the earth —  
the earth watches and trembles.
Mountains melt like candlewax  
before the One  
who illuminates the world.

The skies call out about Her;  
all that lives perceives Her presence.

All illusions, all false perceptions evaporate.  
Divinity, embodied in the world, bows to the beyond.

Zion hears and is happy.  
The daughters of Judah dance with joy  
because of all this rightness!

For you, Goddess, are transcendence  
hiding within the fabric of the real.

How much loftier and deeper you are  
than our ideas about You!

Your beloveds turn away from cruelty.  
The Guardian of faithful souls  
saves them from evildoing.

Light is sown for the righteous;  
joy for the openhearted.

O you who seek righteousness, rejoice in Goddess.  
Be thankful you have known this holiness.
A·do·nai ma·lach
ta·gel ha·a·retz
yis·me·chu i·yim ra·bim.

A·nan va·a·ra·fel se·vi·vav
tze·dek u·mish·pat
me·chon kis·o.

Esh le·fa·nav te·lech
u·te·la·het sa·viv tza·rav.
He·i·ru ve·ra·kav te·vel
ra·a·tah va·ta·chel ha·a·retz.
Ha·rim ka·do·nag na·ma·su
mi·li·fee a·do·nai
mi·li·fee a·don kol ha·a·retz.

Hi·gi·du ha·sha·ma·yim tzid·ko
ve·ra·u chol ha·a·mim ke·vo·do.

Ye·vo·shu kol ov·dei fe·sel ha·mit·ha·le·lim
ba·e·li·lim hish·ta·cha·vu lo kol e·lo·him.

Sham·ah va·tis·ma·ch tzi·yon
va·ta·gel·nah be·not ye·hu·dah
le·ma·an mish·pa·tei·cha a·do·nai.

Ki·a·tah a·do·nai el·yon
al kol ha·a·retz
me·od na·a·lei·ta
al kol e·lo·him.

O·ha·vei a·do·nai sin·u ra
sho·mer naf·shot cha·si·dav
mi·yad re·sha·im ya·tzi·lem.

Or za·ru·a la·tza·dik
u·le·yish·rei lev sim·chah.

Sim·chu tza·di·kim ba·do·nai
ve·ho·du le·ze·cher kod·sho.
Sing to God a newborn song, 
for He has shaped great wonders.

His hands are a salvation, 
sowing holiness.

Making redemption visible, 
giving a form to righteousness.

He has made us remember 
His love and loyalty.

Even the ends of the earth witness 
this divine deliverance.

Shout out to God, world! 
Burst forth! Sing!

Chant to God with harps, 
voices raised, 
trumpets and rams’ horns!

Make a noise 
before your beloved, your king!

Let the sea and its waves thunder — 
the earth roar with its creatures!

Let the rivers clap hands, 
and the hills chant in chorus 
before the One who even now arrives. 
who leads the earth 
forward with equity 
and guides all beings with clarity.
Miz·mor
shí·ru la·do·nai shír ḥa·dash
ki nif`la·ot a·sah
ho·shi·ah lo ye·mi·no
u·ze·ro·a` kod·sho.
Ho·di·a a·do·nai ye·shu·a·to
le·ei·nei ha·go·yim gi·lah tzid·ka·to.
Za·char ḥas·do
ve·e·mu·na·to le·veit yis·ra·el
ra·u chol af·sei a·retz
et ye·shu·at e·lo·hei·nu.
Ha·ri·u la·do·nai kol ha·a·retz
pitz·chu ve·ra·ne·nu ve·za·me·ru.
Zam·ru la·do·nai be·chí·nor
be·chí·nor ve·kol zim·rah.
Ba·chátzotz·rot ve·kol sho·far
ha·ri·u
lif·nei ha·me·lech a·do·nai.
Yir·am ha·yam u·me·lo·o
te·vel ye·yo·she·vei vah.
Ne·ha·rot yim·chá·u chaf
ya·chad ha·rim ye·ra·ne·nu.

Lif·nei a·do·nai ki va
lish·pot ha·a·retz
yish·pot te·vel be·tze·dek
ve·a·mim be·mei·sha·rim.
The great Oneness
is the sum of all pulsing life.
The One enthroned on cherubim
is also present as the earth convulses.

The generous One manifests in the people.
The Exalted One finds a home in all nations.

All being makes known
its breathtaking Essence,
and the Essence embodies itself
in the love of righteousness —
for the core of the universe is goodness
and all the justice we do comes from that Place.

Let us raise up
the Truth within us and show reverence
for that holy Root.

Let us honor
the prophets and holy ones
who called on Being and heard its Voice,
who listened within revelation’s cloud
and brought back wisdom.

The Voice that speaks to us here and now
is that same Voice
that lifted up our ancestors,
that healed their wounds.

Lift us up as we lift You up.
Let us come to the holy place,
Holy One, to unite with You.
A·do·nai ma·lach
yir·ge·zu am·mim
yo·shev ke·ru·wim
ta·nut ha·a·retz.

A·do·nai be·tzi·yon ga·dol
ve·ram hu al kol ha·am·mim.

Yo·du shim·cha
ga·dol ve·no·ra ka·dosh hu.
Ve·oz me·lech
mish·pat a·hev
a·tah ko·nan·ta mei·sha·rim mish·pat
u·tze·da·kah be·ya·akov a·si·ta.

Ro·me·mu a·do·nai e·lo·hei·nu
ve·hish·ta·cha·vu la·ha·dom rag·lav
ka·dosh hu.

Mo·sheh ve·a·ha·ron be·cho·ha·nav
u·she·mu·el be·kor·ei she·mo
ko·rim el a·do·nai ve·hu ya·a·nem.

Be·a·mud a·nan ye·da·ber a·lei·hem
sham·ru e·do·tav ve·chok na·tan la·mo.

A·do·nai e·lo·hei·nu
a·tah a·ni·tam
el no·sei ha·y·i·ta la·hem
ve·no·kem al a·li·lo·tam.

Ro·me·mu a·do·nai e·lo·hei·nu
ve·hish·ta·cha·vu le·har kod·sho
ki ka·dosh a·do·nai e·lo·hei·nu.
Open up, all you images of the divine,
Open up to Goddess's beauty and strength!
Open up to Goddess. all presence is Her name.
Bow deeply before Goddess
in the magnificence of this earthly shrine!

The voice of Goddess rides on the waters;
The Presence thunders, the Divine One
upon the many waves!

Her voice in strength!
Her voice in beauty!
That thunder-voice cleaves cedars —
cleaves great cedars of the mountains,
so that they dance like calves,
and the mountains themselves leap like lambs!

The thunder-voice kindles flame!
The thunder-voice jolts the desert —
churns up the holy wilderness!
Her thunder-voice stirs up the deer
and shivers the leaves in the forest!

In that sacred shrine all murmur, glory.

Above the primordial deep
Goddess hovers,
watching over the unfathomable horizon.

To Her people, Goddess offers this strength.
Goddess blesses Her people with
a whole peace.
מִזְמוֹר לְדָוִד
הָבוּ לַיהוה בְּנֵי אֵלִים
הָבוּ לַיהוה כָּבוֹד וָעֹז.
הָבוּ לַיהוה כְּבוֹד שְׁמוֹ
הִשְׁתַּחֲווּ לַיהוה
בְּהַדְרַת קֹדֶשׁ.
קוֹל יהוה עַל הַמָּיִים
אֵל הַכָּבוֹד הִרְעִים
יהוה עַל מַיִם רַבִּים.
קוֹל יהוה בַּכֹּחַ
קוֹל יהוה בֶּהָדָר.
קוֹל יהוה שֹׁבֵר אֲרָזִים
וַיְשַׁבֵּר יהוה אֶת אַרְזֵי הַלְּבָנוֹן.
וַיַּרְקִידֵם כְּמוֹ עֵגֶל
לְבָנוֹן וְשִׂרְיֹן כְּמוֹ בֶן רְאֵמִים.
קוֹל יהוה חֹצֵב לַהֲבוֹת אֵשׁ.
קוֹל יהוה יָחִיל מִדְבָּר
יָחִיל יהוה מִדְבַּר קָדֵשׁ.
קוֹל יהוה יְחוֹלֵל אַיָּלוֹת
וַיֶּחֱשֹׂף יְעָרוֹת
וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד.
יהוה לַמַּבּוּל يָשָׁב
וַיֵּשֶׁב יהוה
מֶלֶךְ לְעַל עָלָם.
יהוה עֹז לְעַמּוֹ יִתֵּן
יהוה יְבָרֵךְ אֶת עַמּוֹ
בַּשָּׁלוֹם.

A-do-nai la-ma-bul ya-shav
va-ye-shev a-do-nai
me-lech le-o-lam.

A-do-nai oz le-a-mo yi-ten
a-do-nai ye-va-rech et a-mo
va-sha-lom.
Please, with the strength of Your loving hands, untie the binding-knot.

Receive the song of Your people. Strengthen, cleanse us, unfathomable — we who seek Your unity. Guard us as the apple of Your eye.

Bless us, cleanse us, with Your righteous compassion. Always be granting us Your kindness.

Mighty Holy One, in Your great generosity lead this flock.

Singular and lofty — turn to this people chanting of Your holiness.

Receive our prayer, hear our cry, You who know our secret things.

Blessed is the name of Your numinous presence throughout all time and space.
Ana Bechoach: Untangling the knots

A-na be-cho-ach
ge-du-lat ye-min-chā
ta-tir tze-ru-rah.

Ka-bel ri-nat
am-chā sag-ve-nu
ta-ha-re-nu no-ra.

Na gi-bor
dor-shei yi-chud-chā
ke-va-vat sham-rem.

Ba-re-chem ta-ha-rem
ra-chā-mei tzid-kat-chā
ta-mid gam-lem.

Chā-sin ka-dosh
be-rov tuv-chā
na-hel a-da-te-chā.

Ya-chid ge-eh
le-am-chā pe-neh

Shav-a-te-nu ka-bel
u-she-ma tza-ka-te-nu
yo-de-a ta-a-lu-mot.

Ba-ruch shem ke-vod mal-chū-to le-o-lam va-ed.
Come, beloved, to meet the Bride!

Let us greet the Sabbath together.

You made us hear two things in one.
keep and remember!
Unifying God, essence of Being,
One in splendor, One in praise.

Come, let’s go out together,
to greet Shabbat, our Source of Blessing!
She was anointed for us at time’s beginning,
last of all things, conceived at the first.

My sanctuary! My royal refuge!
Arise from the tumult of the world,
for long have you sat in the valley of tears.
Now your Beloved welcomes you tenderly.

Be new again! Rise up from the earth!
My people, put on the garments of your beauty!
The redeemer and sustainer
brings grace close to the soul.

Awake, awake! Your light is coming!
Arise, you who are a light!
Awake and sing a song!
The Divine Presence is here with you!
לכה דוֹדִי לִקְרַאת פִּכָּה פְּנֵי שַׁבָּת נְקַבְּלָה

Le·ḥa do·di lik·rat ka·la pe·nei sha·bat ne·ka·be·lah.

Sha·mor ve·za·Cerrar be·di·bur e· yardı
hish·mi·a·nu el ham·yu· yardı
a·do·nai e· yardı u·she·mo e·﹩ призна
le·shem u·le·tif·e·ret ve·lit·hi·lah.
Le·ḥa...

Lik·rat sha·bat le·chu ve·ne·l·็ดah
ki hi me·kor ha·bra·﹩ah
mei·rosh mi·ke·dem ne·su·﹩ah
sof ma·a·seh be·ma·כסה te·chi·lah.
Le·ḥa...

Mik·dash me·le·ך ir me·lu·﹩ah
ku·mi tze·i mi·toχ ha·ha·fe·﹩ah
rav la·ך she·vet be·e·mek ha·ba·cha
ve·hu ya·cha·mol a·la·yich ﻣهم·لا.
Le·ḥa...

Hit·na·a·ri me·a·far ku·mi
liv·shi big·dei tif·ar·tech a·mi
al yad ben yi·sha·י be·it ha·lach·mi
kor·vah el naf·shi ge·a·lah.
Le·ḥa...

Hit·o·re·ri hit·o·re·ri
ki va o·реך ku·mi o·רי
u·רי u·רי shir da·be·רי
ke·vod a·do·nai a·la·yich nig·lah.
Le·ḥa...
Come, beloved, to meet the Bride!

Let us greet the Sabbath together.

Don’t be embarrassed. Don’t be ashamed.  
Why cast yourself down and hide yourself away?  
The poor of My people find refuge in You.  
In the ruins, we rebuild the city of spirit.

Those who trod you down will fall away.  
All those who devoured you will be kept off.  
I, the Divine One, rejoice in you  
As lovers rejoice together.

O burst out everywhere!  
Adore your Beloved —  
the redeemer who bursts forth.  
O let us rejoice and be glad!

WE STAND AND FACE WEST

Come in peace, you who are your Beloved’s crown.  
Come joyful and exulting  
among this precious, faithful people.  
Come, O bride. Come.
Lo te-vo-shi ve-lo ti-kal-mi
mah tish-to-cha-chi u-mah te-he-mi
baḥ ye-če-su a-ni-yei a-mi
ve-niv-ne-tah ir al ti-lah.
Le-cha...
Ve-ha-yu lim-shi-sah sho-sa-yiḥ
ve-ra-ḥa-ku kol me-val-a-yiḥ
ya-sis a-la-yiḥ e-lo-ha-yiḥ
kim-sos ḍa-tan al ka-lah.
Le-cha...
Ya-min us-mol tif-ro-tzi
ve-ṭe-a-do-nai ta-a-ri-tzi
al yad ish ben par-tzi
ve-niś-me-ḥaḥ ve-na-ɡi-lah.
Le-cha...

WE STAND AND FACE WEST
Bo-i ve-sha-lom a-te-ret ba-lah
gam be-sim-ḥah u-ve-tzo-ho-lah
toḥ e-mu-nei am se-gu-lah
bo-i ṣha-lah sha-bat ha-ma-lkah.

לכה דודי ликрֶאת כָּלָה פְּנֵי שבָּתָה

Lo bahoshi la-ṭalkem
maḥ shaḥarot va-ḥem tahem
baḥ ke-ḥos zu-ṭi šem
ne-baḥaḥ ye-ri al ṣhol.
Le-cha...
Ve-ḥa-yu la-mi-shaḥ šo-sa-yiḥ
ve-ra-ḥa-ku ko-ḥe-va-ṭa-yiḥ
ya-sis a-la-ṭa-yiḥ e-lo-ḥa-ṭa-yiḥ
kim-soṣ ḍa-ta al ḡa-laḥ.
Le-cha...
Ya-μi nus-mol ṣif-ro-tzi
ve-ṭe-a-do-nai ta-a-ri-tzi
al yad ish ben pa-r-tzi
ve-niṣ-me-ḥaḥ ṣe-na-ɡi-laḥ.
Le-cha...

כָּלָה דּוֹדִי לִקְרַאת כַּלָּה פְּנֵי שָׁבָת בֶּן שָׁבָת בֶּן שָׁבָת בֶּן שָׁבָת

ם המהשוּחַת והם חֵהֵמֵי
וּכְבֵּנֶנֻה יְרֵי עֵלֶּה לְכָה... וְהָיוּ לִמְשִׁסָּה שׁוֹסַיִךְ
וְרָחֲקוּ כָּל מְבַלְּעָיִךְ
יָשִׂישׂ עָלַיִךְ אֱלֹהָיִךְ
כִּמְשׂוֹשׂ חָתָן עַל כַּלָּה.
Le-cha... וְהָיוּ לִמְשִׁסָּה שׁוֹסַיִךְ
וְרָחֲקוּ כָּל מְבַלְּעָיִךְ
יָשִׂישׂ עָלַיִךְ אֱלֹהָיִךְ
כִּמְשׂוֹשׂ חָתָן עַל כַּלָּה.
Le-cha... וְהָיוּ לִמְשִׁסָּה שׁוֹסַיִךְ
וְרָחֲקוּ כָּל מְבַלְּעָיִךְ
יָשִׂישׂ עָלַיִךְ אֱלֹהָיִךְ
כִּמְשׂוֹשׂ חָתָן עַל כַּלָּה.
Le-cha...

אַנֵה עָמְדָה
בֵּאֵר בְּשָׁלוֹם עַטְרֶת בֵּעְלָה
גָּם בְּשִׂמְחָה וּבְצָהֳלָה
tοּכָה אִמֻּנִי עַמֶּנִי שְׁגֻלָּה
bוֹי כַּלָּה שַׁבָּת הַמֶּלַךְ.

Lecha Dodi: Greeting the Beloved
The Sabbath’s song.

It’s good to praise you,
to hymn to your name, Most High —
to tell tales of your love in the morning
and of your loyalty each night
on the ten-stringed lyre, the harp, and the lute.
the instruments of our love.

Divine One, I rejoice in everything you do.
Everything you’ve made pleases me.

How abundant are Your artistries, God,
and how profound Your thoughts.

No fool could understand
You.

The wicked ones sprout up like grass,
push up their blades from the ground —
they’ll only be trodden under.

But You, God, are always on high.

All that works against Your purposes,
All that works against You, withers —
All that divided from You will be divided.

You have made me bold as a bull,
made me drip with fragrant oil.

My eyes will see,
my ears will hear,
the routing of my demons.

The righteous will flower like the palm tree,
and flourish like groves of cedars.

Planted in God’s house,
they will blossom in God’s courtyards.

They will be fruitful even as they age.
Fresh and fragrant they’ll be,
telling of God’s own stature —
my rock, my flawless one.
Mizmor

tov le-ho-dot
la-donai u-le-zamer
le-shim-cha el-yon.

Le-ha-gid ba-bo-ker chas-de-cha
ve-e-mu-nat-cha ba-lei-lot.

A-lei a-sor va-a-lei na-vel
a-lei hi-ga-yon be-chi-nor.

Ki si-mach-ta-ni a-do-nai be-fo-a-le-cha
be-ma-a-sei ya-de-cha a-ra-nen.

Mah gad-lu ma-a-se-cha yah
me-od am-ku ma-ch-she-vo-te-cha.

Ish ba-ar lo ye-da
u-che-sil lo ya-vin et zot.

Bif-ro-açh re-sha-im ke-mo e-sev
vai-ya-tzi-tzu kol po-a-lei a-ven
le-hi-sham-dam a-dei ad.

Ve-a-tah ma-rom le-o-lam a-do-nai.
Ki hi-neh oy-vei-cha a-do-nai
ki hi-neh oy-vei-cha yo-ve-du
yit-par-du kol po-a-lei a-ven.

Va-ta-rem kir-eim kar-ni ba-lo-ti
be-she-men ra-a-nan.

Va-ta-bet ei-ni be-shu-rai
ba-ka-mim a-lai me-re-im
tish-ma-nah az-nai.

Tza-dik ka-ta-mar yif-rach
ke-e-rez bal-va-non yis-geh.

She-tu-lim be-veit a-do-nai
be-chatz-rot e-lo-hei-nu yaf-ri-çhu.

Od ye-nu-vun be-sei-vah
de-she-nim ve-ra-a-na-nim
yih-yu.

Le-ha-gid ki ya-shar
a-do-nai tzu-ri ve-lo
av-la-tah bo.

Mizmor
	l'hem ha-sha-bat.

tov le-ho-dot

donai u-za-mer

e-shim-cha el-yon.

Le-ha-gid ba-bo-ker chas-de-cha

ve-e-mu-nat-cha ba-lei-lot.

A-lei a-sor va-a-lei na-vel

a-lei hi-ga-yon be-chi-nor.

Ki si-mach-ta-ni a-do-nai be-fo-a-le-cha

be-ma-a-sei ya-de-cha a-ra-nen.

Mah gad-lu ma-a-se-cha yah

me-od am-ku ma-ch-she-vo-te-cha.

Israel lo ya-da

u-ke-sil lo ya-vin et zot.

Bif-ro-açh re-sha-im ke-mo e-sev

vai-ya-tzi-tzu kol po-a-lei a-ven

le-hi-sham-dam a-dei ad.

Ve-a-tah ma-rom le-o-lam a-do-nai.

Ki hi-neh oy-vei-cha a-do-nai

ki hi-neh oy-vei-cha yo-ve-du

yit-par-du kol po-a-lei a-ven.

Va-ta-rem kir-eim kar-ni ba-lo-ti

be-she-men ra-a-nan.

Va-ta-bet ei-ni be-shu-rai

ba-ka-mim a-lai me-re-im
tish-ma-nah az-nai.

Tza-dik ka-ta-mar yif-rach

ke-e-rez bal-va-non yis-geh.

She-tu-lim be-veit a-do-nai

be-chatz-rot e-lo-hei-nu yaf-ri-çhu.

Od ye-nu-vun be-sei-vah
de-she-nim ve-ra-a-na-nim
yih-yu.

Le-ha-gid ki ya-shar

a-do-nai tzu-ri ve-lo
av-la-tah bo.
Infinity
robed in loftiness,
wreathed in majesty.
Surely the world
will never be shaken.

This throne
is rooted in the ages.
You are eternal.

Sacred
rivers arise.
Their voices
sound.
They raise up
a roaring.

Above the voices
of the great waters,
above the crashing
of the sea's waves,
sublime in the heights
is the One.

Your witnesses
rightly testify.
Your house
is a beautiful
holiness
forever.
When the Transcendent Divine is united above as One,
So too She, the Immanent One, is united below in the secret of One,
And joins with the Transcendent, One receiving One.

The secret of Shabbat. She is Shabbat
when She unites in the mystery of One
and the mystery of Oneness rests upon Her.

Please heal her, God — show her the delight of your radiance.
Then she will be healed and strong and will rejoice in you eternally.
LEADER CALLS

בְּרָכָה
bend

אָת
bow

רִוֹד
rise

כְּפַרְבַּרְבָּא
receive

Bar·chu et a·do·nai ham·vo·raḥ
Bless towards the ONE who is Blessed
COMMUNITY RESPONDS

bow

rise

receive

radiate

witness

Ba·ruḵ a·do·nai ham·vo·raḵ le·o·lam va·ed
Bless the ONE who is Blessed forever and ever
Blessed be You, Weaver of Being,
guide of the universe,
who brings the evening
who in wisdom opens gates
and with discernment changes times
and turns the seasons
and orders the stars
as is the divine desire.

Cycler of day and night,
rolling light away before darkness
and darkness away before light.

Passing away the day and bringing in the night,
dividing darkness and light.
The One who Holds Many are You.

You who live and exist in all things,
always guide us on our journey.

Blessed be You,
Summoner of Evening.
Be-ru-chah at she-cher-nah
e-lo-hei-nu ru-ach ha-o-lam
a-sher bid-va-rah ma-a-ri-vah a-ra-vim
be-choch-mah fo-ta-chat she-a-rim
u-vir-va-nah me-sha-nah i-tim
u-ma-cha-li-fah et haz-ma-nim
u-me-sa-de-ret et ha-cho-cha-vim
be-mish-me-ro-tei-hem ba-ra-ki-a kir-tzo-nah.

Bo-ret yom va-la-i-lah
go-le-let or mip-nei cho-shech
ve-cho-shech mip-nei or.

U-ma-va-ri-yah yom u-me-vi-ah lai-lah
u-mav-di-lah bein yom u-vein lai-lah
yah tze-va-ot she-mah.

E-la-ha cha-yah ve-ka-ye-met
ta-mid tim-loch a-lei-nu le-o-lam va-ed.

Be-ru-chah at she-cher-nah
ha-ma-a-ri-vah a-ra-vim.
We are embraced by arms that find us even when we are hidden from ourselves.

We are touched by fingers that soothe us even when we are too proud for soothing.

We are counseled by voices that guide us even when we are too embittered to hear.

We are loved by an unending love.

We are supported by hands that uplift us even in the midst of a fall.

We are urged on by eyes that meet us even when we are too weak for meeting.

We are loved by an unending love.

Embraced, touched, soothed, and counseled, ours are the arms, the fingers, the voices; ours are the hands, the eyes, the smiles; We are loved by an unending love.

RS
Ahavat Olam: Practicing Love

A love across space
and time
and soul

Have you loved us
and taught us

Torah wisdom
mitzvot right action
laws traditions
statutes justice

And so as we sleep as we awake

We contemplate your truths
we rejoice in Torah
and in sacred practice

Always
for this is our life
and the measure of our days.
We meditate on it day and night.
This is a love eternal
that cannot be taken away.

Blessed be you who loves your people
your God-wrestling people.

A·ha·vat o·lam beit yis·ra·el am·ança a·hav·ta to·rah u·mitz·vot chu·kim
u·mish·pa·tim o·ta·nu li·mad·ta. Al ken a·do·nai e·lo·hei·nu be·sho·ch·ve·nu
u·ve·ku·me·nu na·si·a·ĉa be·chu·kei·chu ve·nis·mac·h be·div·rei to·ra·te·chu
u·mitz·vo·tei·chu le·o·lam va·ed. Ki hem chu·yei·nu ve·o·re·ch ya·mei·nu u·va·hem
neh·geh yo·mam va·lai·lah. ֶVe·a·ha·vat·chu al ta·sir mi·me·nu le·o·la·mim.
Ba·ru·ĉ a·tah a·do·nai o·he·v a·mo yis·ra·el.
יהוה אֱלֹהֵינוּ יִשְׂרָאֵל
שֶׁמֶה לְהוֹדֵה
Ba·ruḵ shem ke·vod mal·chu·to le·o·lam va·ed
Hear, my people
the Breath of Life our Source
that Breath of Life is One.

Blessed is the name of that being throughout all space and time.
Ve-a-hav·ta et a·do·nai e·lo·he·ċa be·chol le·vav·ċha u·ve·chol naf·she·ċha u·ve·chol me·o·de·ċha. Ve·ha·yu had·va·rim ha·e·leh a·sher a·no·chi me·tzav·ċha ha·yom al le·vay·ve·ċha. Ve·shi·nan·tam le·vay·ne·ċha ve·di·bar·ta bam be·shiv·te·ċha be·vei·te·ċha u·ve·lech·te·ċha va·de·rech u·ve·shoḥ·be·ċha u·ve·ku·me·ċha. U·ke·shar·tam le·ot al ya·de·ċha ve·ha·yu le·to·ta·fot bein ei·ne·ċha. U·čh·tav·tam al me·zu·zot bei·te·ċha u·vish·a·re·ċha.
Love the Breath of Life, your God, with all your heart, with all your soul, with all your gifts. Meditate on these words that I teach you today, and repeat them to your children. Speak of them when you sit at home, when you go on your journeys, when you lie down at night and when you rise up in the morning. Bind them as a sign on your hand and let them dangle between your eyes.

Write them on the doorposts of your houses, and on your gates.
Now, if you will listen to my askings that I ask you this day to love the Well of Life and serve it with all your heart and soul I will pour rain upon the land in its season autumn rain and spring rain, and you will gather in your grain, your wine, and your oil. I will put grass in the field for your animals, you will eat and be satisfied. Guard yourselves lest your hearts be seduced and you turn and serve alienated gods and bow down to them. Then the Well of Life will be wounded and will close up the sky so that there is no rain and the earth will yield no harvest and you will be lost from the good land that the Well of Life is giving you.

Put these words on your hearts, on your souls, bind them as a sign upon your hand and let them dangle between your eyes. Teach your children to speak of them when you sit at home, when you go on your journeys. Write them on the doorposts of your houses, and on your gates In order that your days and the days of your children may be long on the earth God promised to your ancestors, as long as the days of the skies above the land.
לְאָמַר: יְהוָה אֱלֹהֵיכֶם: נִרְקָא שֶׁתֶּאֶה לֵאמֹר; דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְוֶה אֲלֵהֶם וְעָשִׂו לָהֶם צִיצִּת עַל כַּנְפֵי בִּגְדֵיהֶם לְדֹרֹתָם וְנָתֵנּוּ עַל צִיצִּת הַכָּנָף פְּתִיל תְּכֵלֶת; וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וְזְכַרְוֶה הֲמִצְוֹת אֲשֶׁר הָיְתָם אֶת לְבַבְכֶם וְאַחֲרֵי עֵיִןֵיכֶם אֲשֶׁר יִזְכַּרְוֶה שֶׁאֲשֶׁר יִזְכַּרְוֶה לִפְנֵי שֶׁתֶּאֶה לֵאמֹר אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם.
The Breath of Life spoke to Moses. Speak to the Godwrestling people and say to them. make fringes for the wings of your garments throughout your generations and put a thread of blue in the corners. These threads will be wing-tufts for you, guiding you on the right path. You will look at them and remember all of the ways of the Breath of Life and do them, and not be misdirected by your hearts or by your eyes when you are drawn after them. In this way you will remember and observe my ways and be holy to the Breath of Life, your God. I am the Breath of Life, your God, who carried you out of the land of Egypt that I might be God to you. I am the Breath of Life, your God. The God of Being that manifests to you — that God is a true God.
The God of Being that manifests to you — that God is a true God.

True and reliable is all This,  
and it is real for us.  
That One is the One,  
and nothing else exists,  
and we are the people of the One.

That One redeems us from  
the struggles of power.

The Breath of Life is our power, delivering us from battle,  
saving us from violence, showing kindness to those in conflict,  
setting great and deep things in motion, and wonders without number,  
placing our souls among the living and not steering us toward death,  
showing us the holy sparks  
of even those we called enemies,  
raising us up even above hatred,  
making miracles for us,  
righting the wrongs of pharaohs,  
scattering signs and wonders  
in the land of slavery,  
bringing the people  
to everlasting freedom,  
guiding them through  
the passage within the sea,  
washing all that pursued them  
into the depths.
יהוה אלהיכם אמת.

ואמוות כל ذات
שקב בעלה
כי הוא יהוה אלהינו
ואין沃尔ת
ואנו נשרלא שמוק

הפדננו כמד מלכים
האנוא מעילופ מימיך

האלה הנכער לנו משרי
המשמלים מומלי לכל אוצריכ ונשונו
השם נשנונו בחרים
ולא נמל למד שלג

המקריכם על במות אויבינו
והם קרנו על כל שדיאינו
האל הרים לנו נקמה בפרטיה
כאוותם ובמופתים
באמדת בני הזה

המקה בצרות
пал בפומר מצרית
והיות אתי לעומד ישראל
מקומכם להורות עולם
הממשיכים בטני
בין גזורים אל סוח
ואת罗马ם יהוא שוניאיהמ

בחותמות טעתי.
Then your children saw your power, and offered praise and gratitude, accepting the truth of that moment.

Moses and Miriam and the Israelites sang a song to you with great joy.

Who is like You among all that we worship?

Who is like you, cloaked in holiness, bewildering in praises, maker of mystery?

Your children saw your presence manifest, splitting the sea before Moses and Miriam. “This is my God!” they cried, “present throughout all space and time.”

So too the prophet said. “The Breath of Life has redeemed the tribe of Jacob, saving us from those who were stronger.” Blessed are You, Source of Life, who has redeemed this godwrestling people.
Ra-u va-nim et ge-vu-ra-to
shib-chu ve-ho-du lish-mo
u-mal-chu-to be-ra-tzon kib-lu a-lei-hem.

Mo-sheh u-mir-yam u-ve-nei yis-ra-el
le-chan a-nu shi-rah
ve-sim-chah ra-bah ve-am-ru chu-lam.

Mi cha-mo-chah ba-e-lim a-do-nai
mi ka-mo-chah ne-dar ba-ko-desh
no-ra te-hi-lot o-seh fe-le.

Mal-chu-te-cha ra-u va-nei-cha
bo-ke-a yam lif-nei mo-sheh u-mir-i-yam
zeh e-li a-nu ve-am-ru
a-do-nai yim-loch le-o-lam va-ed.

Ve-ne-emar
ki fa-dah a-do-nai et ya-a-kov
u-ge-a-lo mi-yad cha-zak mi-me-nu.
Ba-ruch a-tah a-do-nai
ga-al yis-ra-el.
Lay us down in peace author of the stars.

Raise us up to life ground of our being.

Spread over us the sukkah, the shelter of your peace.

Give us counsel. Help us repair our lives.

Rescue us, so we may live your name in us. Defend us.

Keep the night terrors away. hatred, violence, hunger, disease.

Keep the demons away. fears for our past, our future.

Hold us in the shadow of your wings our guardian, our protector, our gracious and merciful One. Guard our coming and our going for life's sake, for the sake of peace at this moment and forever.

Spread over us the sukkah, the shelter of your peace.

Blessed are You, who spreads night's tranquil canopy over us, over all people, over Jerusalem, the city of peace.
Hash·ki·ve·nu a·do·nai e·lo·hei·nu le·sha·lom
ve·ha·a·mi·de·nu mal·ke·nu le·չa·yim
u·fros a·lei·nu su·kat she·lo·me·չa
ve·tak·ne·nu be·ez·tah to·vah mil·fa·nego·չa
ve·ho·shi·e·nu le·ma·an she·me·չa.
Ve·ha·gen ba·a·de·nu ve·ha·ser me·a·lei·nu
o·yev de·ver ve·չe·rev ve·ra·av ve·ya·gon
ve·ha·ser sa·tan mil·fa·nego·չa u·me·a·չa·re·nu
u·ve·tzel ke·na·fe·չa tas·tir·re·nu.
Ki el shom·re·nu u·ma·tzi·le·nu a·tah
ki el me·lechչa·nun ve·ra·չum a·tah.
U·she·mor tze·te·nu u·vo·e·nu le·չa·yim
u·le·sha·lom me·a·tah ve·ad o·lamm.

U·fros a·lei·nu su·kat shlo·me·չa.
Ba·ruչ a·tah a·do·nai ha·po·res su·kat sha·lom
a·lei·nu ve·al kol a·mo yis·ra·el ve·al kol yosh·vei
te·vel ve·al ye·ru·sha·la·im.
The people of Israel shall keep
Shabbat throughout the generations.
it is a covenant eternal
and a sign, between Me and the Godwrestling people
that in six cycles of light and dark
the Breath of Life made heaven and earth
and on the seventh cycle the Breath of Life rested and was renewed.

ON PASSOVER, SHAVUOT AND SUKKOT
Then Moses announced the sacred times of the Divine
to the people of Israel.

Abundant and holy
is that Name
in this world born out of God’s desire.
May that Reality be manifest
In our lives,
in the lives of the people now living,
in the right time, and soon. And say

Amen. May that great name be blessed in this world and all the worlds,
in this time and in all times.

Blessed and praised
glorified and exalted and lifted high,
beautified and exalted and praised
is that holy name — blessed be the One —

though that One is greater
than all of the blessing, singing,
praising and consoling
that we can utter in this world.
And say: amen.
Ve-shamru ve-nei yis-ra-el
et ha-sha-bat la-asot et ha-sha-bat
le-do-ro-tam be-it o-lam.
Bei-ni u-yein be-nei yis-ra-el ot hi le-o-lam
ki she-shet ya-mim a-sah a-do-nai
et ha-sha-ma-yim ve-et ha-a-retz
u-vai-yom hash-vi-i sha-vat va-yi-na-fash.

ON PASSOVER, SHAUVIOT AND SUKKOT
Vay-da-ber mo-sheh et mo-a-dei a-do-nai
el be-nei yis-ra-el.

Yit-ga-dal ve-yit-ka-dash
she-mei ra-ba
be-al-ma div-ra chir-u-teh
ve-yam-ličh mal-chu-teh
be-chai-yei-chon uv-yo-mei-chon uv-cha-yei
de-chol beit yis-ra-el
ba-a-ga-la u-viz-man ka-riv ve-im-ru a-men.

Ye-hei she-meir ra-ba me-vo-račh
le-a-lam u-le-al-mei al-maiya.

Yit-ba-račh ve-yit-sha-bač
ve-yit-pa-ar ve-yit-ro-mam ve-yit-na-sei
ve-yit-ha-dar ve-yit-la-leh ve-yit-ha-lal she-meir
de-kud-sha be-rich hu.

Le-e-la (u-le-e-la)
mi-kol bir-cha-ta ve-shi-ra-ta
tush-be-cha-ta ve-ne-cha-ma-ta
da-a-mi-ran be-al-ma
ve-im-ru a-men.
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Infinite, open my lips, and let my mouth speak Your praise.

Blessed are You, Breath of Life,
our God, God of our ancestors,
Abraham’s God   Isaac’s God   Jacob’s God
Sarah’s God   Rebecca’s God   Rachel’s God   Leah’s God
Deity — abundant mighty wondrous — O most high.
Doing good to those who love.
All-creator taking note of our ancestors’ love.
Bringing healing to their descendants
in love, for the sake of the holy essence dwelling in this world.

BETWEEN ROSSHASHANA AND YOM KIPPUR
Remember us for life, You who delight in life,
And inscribe us in the book of life for Your sake, Source of Life.

Guide Helper Rememberer Rescuer Defender.

Blessed are You, Breath of Life,
defender of Abraham, helper of Sarah.

You are our guardian always, in all the worlds,
Holy One, You turn death to life — so immense is your power to save!

IN WINTER
You whirl the wind
and bring down the rain

IN SUMMER
You bring down the dew

You sustain all life in loving generosity.
You bring life out of death in your womb of compassion.
You lift up the falling and heal the sick and free the captive.
You are faithful to what sleeps in dust.
What other being could be like you, owner of the great powers?
Who could be like you, keeper of life and death gardener of salvation?

BETWEEN ROSSHASHANA AND YOM KIPPUR
Who is like you, our loving Origin, who remembers all beings for life and peace?

You are faithful to enliven what dies.

Blessed are You, Breath of Life,
who circles death back to life. ←
Amidah: Standing in the Presence

Amen. Shema Yisrael. The One, our God, the One, our King.

Blessed are You, God, our King, and God of our ancestors, the God of Abraham, the God of Isaac, the God of Jacob, the God of Sarah, the God of Rebecca, the God of Rachel of Leah, God the Great, the Mighty God, the Ruler of all, Generating mercies, good and redeeming all, and remembering the mercies of our ancestors and our ancestors' mothers, and bringing the Redeemer to our children, for the sake of Your Name, beloved.

May the King have mercy on us, and write our names in the Book of Life, for Your Name, God of Life. 

Blessed are You, God, Deliverer and Savior and Shield.

Blessed are You, God, Shield of Abraham and Merciful Sarah.

Mighty King, forever, Lord, You revive the dead, You are abundant to save, You return the spirit and lower the dew, in winter, lower the snow, in summer, declare life in mercy, revive the dead in great mercy, sustain a fallen, a sick, a suffering, and confirm Your faith to the dust.

May none be like You, King of Battles, none be like You, King of Life and Generator of Salvation.

Blessed are You, God, 

Amen.
You are holy.
Your name in this world is holy.
And all who strive for holiness daily praise You.

Blessed are You, Breath of Life, holy divinity.

You made the Shabbat holy to Your name,
the culmination of the work of earth and sky,
and blessed it above all days and sanctified it above all seasons.
It is written in the Torah.

The sky and the earth were completed, and all their multitudes.
God completed on the seventh day all the work that God had done.
God rested on the seventh day from all the work that God had done.
God blessed the seventh day and made it holy for
on that day God rested from all the work God had set out to do.

Our God and God of our ancestors,
find joy in our resting.

Make us holy through acts that bring us near to You.
Give us purpose through engagement with your Torah.

Sustain us from your abundance.
Gladden us in your deliverance.
Clarify the purpose of our hearts,
that we may do the work You intend for us.

O cause us to aspire Holy One, our divine light
to your Holy Shabbat, in love and desire.
Then those who call your holy name
will rest in that sanctuary of time.

Blessed are You, Breath of Life,
who makes Shabbat holy.
אהַּתָּה קָדוֹשׁ
שִׁמְךָ קָדוֹשׁ
וּקְדוֹשִׁים בָּכֵל יְהוּדָה סֶלָה.
כְּרֵךְ אֲנָה יְהוָה
כָּאֶל (כָּשֵׁם שוּנָה הָמָגָלָה) קָדוֹשׁ.

אַהֲבֵנוּ וֵאֲבוֹתֵינוּ
רְצֵה בִּמְנוּחָתֵנוּ
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתֹרָתֶךָ.
שַׂבְּעֵנוּ מִטּוּבֶךָ
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ
וְטַהֵר לִבֵּנוּ
לְעָבְדְּךָ בֶּאֱמֶת.
וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹנָה
שַׁבַּת קָדְשֶׁךָ
וְיִשְׂמְחוּ בָהּ
יִשְׂרָאֵל אוֹהֲבֵי שְׁמֶךָ.
בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.
בָּשָּׂא שָׁוֶה
(הַאֵל)
ְבִיעִי לִשְׁמֶךָ
שּׁ קִדַּשְּתָּ אֶת יוֹם הַ תַּכְלִית מַעֲשֵׂה שָׁمַיִם
וָאָרֶץ וּבֵרַכְתּוֹ מִכָּל הַיָּמִים
וְקִדַּשְּתּוֹ מִכָּל הַזְּמַנִּים
וְכֵן כָּתוּב בְּתוֹרָתֶךָ.
שּׁ מְקַדֵּשׁ הַ וַיְכֻלּוּ
וַיְכַל אֱלֹהִים בַּיּוֹם הַ וַיְכֻלּוּ מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
שּׁ וַיְשָׁבָה בַּיּוֹם הַ וַיְשָׁבָה בַּיּוֹם הַ שָּׁמַיִם
וּהָאֵרֶץ וְכָל־צְבָאָם.
שֵׁ שֶׁבְּעָתָנוּ
וַיְכֵל אֱלֹהִים בַּיּוֹם הַ וַיְכֵל אֱלֹהִים בַּיּוֹם הַ שָּׁמַיִם וָאָרֶץ
שֵׁ שֶׁבְּעָתָנוּ
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַ שָּׁמַיִם וָאָרֶץ
כִּי בוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשָׂה.
שַׁ שֶׁבְּעָתָנוּ
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַ שָּׁמַיִם וָאָרֶץ
cכִּי בוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשָׂה.
שַׁ שֶׁבְּעָתָנוּ
וַיְכַל אֱלֹהִים בַּיּוֹם הַ וַיְכַל אֱלֹהִים בַּיּוֹם הַ שָּׁמַיִם וָאָרֶץ
cכִּי בוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשָׂה.

Delight, O Breath of Life, in this people, this Godwrestling people 
and in the bright flame of their prayer — 
receive it in love and desire!
May you always desire our prayer and our service.

ON ROSSH CHO DESH AND DURING CHOL HAMOED
You whom our ancestors revered, may our presence arise and come before you, 
reminding you of our forebears, and of the future redemption that we await, and of the holy city Jerusalem, place of wholeness. May Your people the house of Israel be remembered before You, 
for protection and for abundance, for grace and love and compassion, for life and for peace, 
on this day of.

Rosh Chodesh, the New Moon

Pesach, Festival of Matzah

Sukkot, Festival of Booths

Remember us, Source of Life, for goodness.
Be mindful of us for blessing. Deliver us to life with your compassionate word.
Save us, have mercy on us, be kind and deliver us, for our eyes look to You — 
for You are the Sculptor of our Reality and a loving and gracious Guide.

May our eyes see the return of Shekhinah 
to all the sacred places of this world in compassion.

Blessed Source of life, Shekhinah, holy presence, 
returning to Zion.

We are grateful to You 
for being God to us 
and to our ancestors 
always, throughout time.

You are the root of our being 
and the shelter around us.

In every generation 
we sing gratitude, we sing your praise 
for our lives which are given into Your hand 
for our spirits, kept in Your treasury, 
for your wonders which are daily with us, 
for the miracles and favors 
we discover at all moments, morning, noon, and night.
יהוה אלהינו בעם ישראל וברוח הקודש שמחת לבם
והשבי את העמיםلدיבר אין השפים
והשלום מקרביר את השם וברぞ
והרי לרצון ומאבד נשרリアル עפור.

בראשית התורה בkońך
אלהינו אלהי אבותינו אמהותינו
בשה יבוא אצלי בישעך וጽך חיים
ותור אבותינו ואמהותינו ו보험 שישלא ויהיה בין השמים לפרס
ותור על שמות ביהורל לכםدلעם המשגה והלחם והלחם והלחם והלחם

ברויא

לчасות
זג חפורהות
לчасות
זג חפורהות
לчасות
זג חפורהות

מלדיסים אנחנה
שאת את אותו יהוה אלהינו
ואלהי אבותינו ואמהותינו
לצלובו
זוד חפורה
Қנ ${\text{شاس}}$
אנה אתו לדור דוֹר
ונרהו ו_InitStructure על תורנחיים רביח
עמל תורנחיים ואמרות על
עמל מסיחمش שבלישים עפר
עמל אמליאופית להבותיך
שבלישים עפר וברך דוחרי.
O overflowing one, your compassion never runs dry.
O matrix of mercy, your love is infinitely present.
Since our primordial origins, we have hoped in you.

ON CHANUKAH

For the miracles and the deliverances,
for the moments when power was used justly and the moments when the vulnerable were saved,
and for the struggles that delivered many, for all you did, Source of Justice,
for our ancestors and for us, we are grateful.

In a time of war, when freedom came under siege,
You caused a new light to shine in Your Temple, a light that lasted eight days.
Therefore we celebrate the eight nights of Chanukah.

At this season of kindling lamps, may our light shine and inspire others.
At this time of rededicating the Temple,
may we be defenders of the freedoms of all.

For all this,
we bless your holy name,
O guide to life, always, forever, throughout all the worlds.

BETWEEN ROSH HASHANA AND YOM KIPPUR

Inscribe for a good life all the people of Your covenant!

All that lives calls out in gratitude,
Praising Your name that sings itself through reality,
Divine one, Well of help and new beginnings.

Blessed are You, Source of Life,
for gratitude is good
in the presence of Your abundant name.
הטבוב כָּל רַחֲמֶיךָ
והמטורבֶּה כָּל אֲלֵמָה חֲסָדֶיךָ
מעל כל העולם.

כָּל יְמֵי חֲנֻכָּה
עַל הַנִּסִּים וְעַל הַפֻּרְקָן
וְעַל הַגְּבוּרֹת וְעַל הַתְּשׁוּעוֹת
וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַי
וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל
לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ.
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם
רַבְתָּ אֶת רִיבָם דַּנְתָּ אֶת דִּינָם
נָקַמְתָּ אֶת נִקְמָתָם.
מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים וְרַבִּים בְּיַד מְעַטִּים
וּטְמֵאִים בְּיַד טְהוֹרִים וּרְשָׁעִים בְּיַד צַדִּיקִים
וּזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ.

וְלָךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ
וּלְעַמְּךָ יִשְׂרָאֵל
עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן
כְּהַיּוֹם הַזֶּה.

וְאַחַר כַּךְ בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ
וּפִנּוּ אֶת הֵיכָלֶךָ וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ
וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ
וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ
לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ
מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.
May there be a wide, deep peace
for this Godwrestling people.
    a forever peace,
for You are the guide and the way
    to every kind of peace,
and it is good in Your eyes
    to bless us
in all moments, in all places, with Your peace.

Blessed are You, Breath of Life,
who blesses the Godwrestling people
    and all people everywhere
with peace.

BETWEEN ROSH HASHANA AND YOM KIPPUR
    In the book of life,
blessing, peace, and sustenance,
    inscribe and remember us before You,
us and all Your people — for good and peaceful lives.
    Blessed are You,
Creator of Peace.
שלום רב
על־ישראל חם
תשימך כלוה
כי אתה הוא כלך אדון
לכלilihשהם.
תوبة בשייקה
לבך אתיעם ישראל
כלליהם ובסליחה בשלאם.
ברוך אתה יהוה
המברך את פמו ישראל
ואת כל ירשך תבל.
בשלום.

בJKLMNOP📣 שומע
כפר טים
קרוב וישלחו משקה
נכרו ונקברו כלני.
אניה וכל שמה יברא וישראל לשם והשלום.
ברוך אתה יהוה.
우שה כלילה.

The Amidah concludes on pages 71–72.
RETZEH/DESIRE
Delight,
O Breath of Life,
in this people,
this Godwrestling people
and in the bright flame of
their prayer —
receive it in love and desire!
May You always desire our
prayer and our service.

May our eyes see the
return of Shekhinah
to all the sacred places
of this world
in compassion.

Blessed Source of life,
Shekhinah,
holy presence,
returning to Tzion —
the place
where we know
the way.

MODIM/GRATITUDE
We are grateful to You
for being God to us
and to our ancestors
always, throughout time.
You are the root of being
and the shelter around us.
In every generation
we sing gratitude,
we sing Your praise
for our lives which are
given into Your hand
for our spirits, kept in Your
treasury, for your wonders
which are daily with us, for
the miracles and favors
we discover at all moments
morning, noon, and night.

O overflowing one,
Your compassion
never runs dry.
O matrix of mercy,
Your love is
infinitely present.

Since our
primordial origins,
we have hoped in You.

For all this, we bless Your holy name,
o guide to life, always, forever,
throughout all the worlds.

All that lives calls out in gratitude,
Praising Your name
that sings itself through reality,
Divine one,
Well of help and new beginnings.

Blessed are You,
Source of Life,
for gratitude is good
in the presence
of Your abundant name.

SHALOM/PEACE
May there be a wide,
deep peace
for this Godwrestling
people.
a forever peace,
for You are the
guide and the way
to every kind of peace,
and it is good in Your eyes
to bless us
in all moments,
in all places,
with Your peace.

Blessed are You,
Breath of Life,
who blesses the
Godwrestling people
and all people everywhere
with peace.

The Amidah concludes on pages 71–72.
Seven Blessings: An Interpretive English Amidah

1

AVOT/ANCESTRY
Blessed are You, Breath of Life, our God, God of our ancestors, Abraham's God Isaac's God Jacob's God Sarah's God Rebecca's God Rachel's God Leah's God
deityabundantmightywondrousO most high doing good to those who love all-creator taking note of our ancestors' love bringing healing to their descendants in love, for the sake of the holy essence dwelling in this world
guidehelperremembererrescuerdefender
Blessed are You, Breath of Life, defender of Abraham, helper of Sarah.

2

GEVUROT/POWER
You are our guardian always, in all the worlds, Holy One You turn death to life — so immense is your power to save. You sustain all life in loving generosity You bring life out of death in your womb of compassion. You lift up the falling You heal the sick You free the captive You are faithful to what sleeps in dust. What other being could be like you, owner of the great powers? Who could be like you, keeper of life and death gardener of salvation? Faithful you are to enliven what dies. Blessed are You, Breath of Life, who circles death back to life.

3

KEDUSHAT HAYOM/HOLY DAY
The sky and the earth and all their multitudes were completed, God completed on the seventh day all the work that God had done. God rested on the seventh day from all the work that God had done. God blessed the seventh day and made it holy for on that day God rested from all the work God had set out to do. Our God and God of our ancestors, find joy in our resting. Make us holy through acts that bring us near to You. Give us purpose through engagement with your Torah. Sustain us from your abundance. Gladden us in your deliverance. Clarify the purpose of our hearts, that we may do the work You intend for us. O cause us to aspire Holy One, our divine light to Your Holy Shabbat, in love and desire. Then those who call Your Holy name will rest in that sanctuary of time. Blessed are You, Breath of Life, who makes Shabbat holy.

4

KEDUSHAT HAYOM/HOLY DAY
Blessed are You, Breath of Life, holy divinity.
5 Retzeh/Desire
Feel that you are part of the universe, woven into the fabric of creation.
See divinity in yourself, in all beings, and in the earth.
Where, right now, can you perceive divine presence?

בְּרוּכָה אַתְּ שַׁדַּי הַמַּחֲזִירָה שְׁכִינָתָהּ לְצִיּוֹן
Be-ru-ḥa at sha-đai ha-ma-chā-zi-rah she-ḥi-na-taḥ le-tzi-yon.
Blessed are You, Nurturing One, who restores divine presence to the world.

6 Modim/Gratitude
Visualize before you all the blessings in your life.
Feel your gratitude for these blessings.
Present yourself to God as you understand God. Offer your thanks.

בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת
Ba-ru-ḥa a-taḥ a-do-naḥ ha-tov shim-ḥa u-le-ḥa na-eḥ le-ho-dot.
Blessed are You, Generous One, whose name is good,
and to whom it is pleasant to offer thanks.

7 Shalom/Peace
See yourself at peace. See the world at peace.
Offer your life-energy to the work of bringing peace to the world.
Ask for divine help in accomplishing this great task.

בָּרוּךְ אַתָּה יְהוָה הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל וְאֶת כָּל יוֹשְׁבֵי תֵבֵל בַּ-
Ba-ru-ḥa a-taḥ a-do-naḥ ham-va-reḥ et a-mo yis-ra-el
ve-et kol yosh-vei te-vel ba-sha-lom.
Blessed are You, Healing One, who blesses the people Israel,
and all who dwell on earth, with peace.

The Amidah concludes on pages 71–72.
1 AVOT/ANCESTRY

Step back in time. Feel your ancestors — your family, your tribe or tribes, the ancient humans — standing at your side. What traditions do you keep in their honor? What message do they give you?

בָּרוּךְ אַתָּה יְהוָה מָגֵן אַבְרָהָם וְעֶזְרָת שָׂרָה
Ba·ru·ch a·tah a·do·nai ma·gen av·ra·ham ve·ez·rat sa·rah.
Blessed are You, Ancient One, shield of Abraham and help of Sarah.

2 GEVUROT/POWER

See before you a dry seed planted in earth, and sprouting into a living plant. What in your life feels dry or lifeless? How do you need to awaken or grow? What dream do you need to bring to life?

בְּרָבוּךְ אַתְּ מַעְיָן הַחַיִּים מְחַיָּה הַמֵּתִים
Be·ru·ḵa at ma·yan ha·cha·yim me·cha·yah ha·mei·tim.
Blessed are You, Everliving One, who revives the dead.

3 KEDUSHA/HOLINESS

See that you are in a sacred place. The guardian of this place welcomes you and anoints you. You too are sacred. Take a moment to consider how holiness is manifesting in your life right now.

בָּרוּךְ אַתָּה יְהוָה הָאֵל (בָּשָׂבָת שִׁבְעָה בָּשָׂבָת שִׁבְעָה הַקָּדָשָׁה)
Ba·ru·ch a·tah a·do·nai ha·el (on shabbat shuvah ha-me-leḵ ha·ka·doša).
Blessed are You, Mysterious One, holy sanctuary.

4 KEDUSHAT HAYOM/HOLY DAY

Stand before the Shabbat candles. Feel healing and rest flowing into you. What blessing do you need in this moment? What blessing do you offer? What is your prayer?

בְּרָכוּתָה אַתָּה שְׁכִינָה מְקַדֶּשֶׁת הַשַּׁבָּת
Be·ru·cha at she·chi·na me·ka·de·shet ha·sha·bat.
Blessed are You, Present One, who sanctifies Shabbat.
The Amidah concludes on pages 71–72.
Chesed Lovingkindness

“*The Eternal said. Let there be light, and there was light.*”
Know that love is at the root of all things and illuminates all.

Gevurah Discipline

“The Eternal separated the water below from the water above…”
Know that boundaries are natural and essential.

Tiferet Compassion

“The earth brought forth trees that grow fruit with seed within…”
Know that compassion sustains the lives of all beings.

Netzach Persistence

“*God set lights in the vault of the sky, to shepherd the day and the night.*”
Know that perseverance on our own path lights the way for others.

Hod Grace

“The Eternal said. Let the earth teem with birds that fly above the earth.”
Know that we are recipients of grace, carried on wings not our own.

Yesod Connection

“And the Holy One said. Let us make the human being in our image…”
Know that we connect to the Divine when we connect to one another.

Malkhut Grounding

“The Holy One blessed the seventh day and made it holy…”
Know that the present moment, breath moving in and out, here and now, is holy.
My God, keep my tongue from wrong
and my lips from speaking lies.
May I be peaceful in the face of anger.
May my soul be like fertile soil for everyone I encounter.
Open my heart to Your Torah
And may my whole being pursue Your ways.
All who seek to do me harm —
may You change their hearts
and annul their intentions.
Act for the sake of Your name,
for the sake of Your strong hand,
for the sake of Your holiness,
for the sake of Your Torah,
for the rescue of Your beloved ones.
May You answer me and Your hand save me.

May the words of my mouth
and the meditations of my heart
Be acceptable to you Yah,
My Rock and My redeemer.
O Lord prepare me to be a sanctuary.
Pure and holy, tried and true.
With thanksgiving, I’ll be a living
Sanctuary for you.

May the Maker of Peace in the high heavens
make peace for us,
for all Israel,
and for all the world.
Amen.

By the Waters of Babylon, where we sat down
And where we wept, when we remembered Zion.
And the wicked carried us away to captivity, required of us a song.
How can we sing our holy song in a strange land?
So let the words of my mouth and the meditations of my heart
Be acceptable in Thy sight, O Yah.
E·lo·hai ne·tzor le·sho·ni me·ra
u·se·fa·tai mi·da·ber mir·mah
ve·lim·ka·le·lai na·fsh·i ti·dom
ve·na·fsh·i ke·a·far la·kol ti·h·ye.
Pe·tach li·bi be·to·ra·te·ḫa
u·ve·mitz·vo·tei·chersa tir·do·f na·fsh·i.
Ve·ḥol ha·ḥos·havim a·lai ra·ah
me·he·raḥ ha·fer a·tza·tam
ve·kal·kel ma·ḥa·še·vo·tam.
A·seh le·ma·an she·me·na·cha
a·seh le·ma·an ye·mi·ne·na·cha
a·seh le·ma·an ke·du·sha·te·na·cha
a·seh le·ma·an to·ra·te·na·cha.
Le·ma·an ye·ḥal·tzun ye·di·dei·na
ho·shi·ah ye·mi·ne·na·cha va·a·ne·ni.

Yiḥ·yu le·ra·tzon
im·rei fi ve·heg·yon li·bi
le·fa·nei·na·cha a·da·naı
tzu·ri ve·go·a·li.
Ve·a·su li mik·dash
ve·sha·chan·ti be·to·ḥam.
Va·a·naḥ·nu ne·va·rech yah
me·a·tah ve·ad o·lam.

O·seh sha·lo·m bim·ro·ma·v
hu ya·a·seh sha·lo·m a·lei·nu
ve·al kol yis·ra·el
ve·al kol yosh·vei te·vel
ve·im·ru a·men.
ויביאו השמים והארץ וכל צבאם: ויביאו אלוהים בֵּית השבטי מלאכותו אשר עשה וישב בוים והשבת מלאכים אשר עשה: ויביאו אלוהים את ויом השבטי ויקשי אתו כי בו שבת מלאכים אשר ברך אלהים לעשוה:

מלאכים אשר ברך אלהים לעשוה.
The sky and the earth and all their multitudes were completed.
God finished on the seventh day all the work that God had done;
God rested on the seventh day from all the work that God had done.
God blessed the seventh day and made it holy for on that day
God rested from all the work God had set out to do.

Va·ye·chu·lu ha·sha·ma·yim ve·ha·a·retz ve·ḵol tze·va·am.
Va·ye·chal e·lo·him ba·yom hash·vi·i me·laḥ·to a·sher a·sah
Va·yish·bot ba·yom hash·vi·i mi·kol me·laḥ·to a·sher a·sah.
Va·ye·va·reḵ e·lo·him et yom hash·vi·i va·ye·ka·desh o·to
Ki vo sha·vat mi·kol me·laḥ·to a·sher ba·ra e·lo·him la·a·sot.
Blessed are You, Breath of Life,
Our God, God of our ancestors,
God of Abraham,
God of Isaac,
God of Jacob,
God of Sarah,
God of Rebecca,
God of Rachel,
God of Leah,
Deity of abundance, might and wonder
Transcendent one, creator of heaven and earth.

Shield of the ancestors through Your speaking;
Raiser of life from death through Your word

Holy One,
Incomparable,
resting on your people on the Holy Sabbath Day,
for on that day You desired to give them rest.

Before that One we pray in reverence and awe,
thanking the Presence at every moment,
the Well of Blessings.

Deity of thanksgiving, Keeper of peace,
Sanctifier of the Sabbath, who blesses the seventh day,
and causes us to rest, letting the Sabbath fill us with delight,
as a reminder of creation.

Our God and God of our ancestors
may You find joy in our rest.
Make us holy through your mitzvoth
and may the Torah be our portion.
Sustain us from Your abundance
and gladden us with Your deliverance
And make our hearts clear that we may live with true divine purpose.

O cause us to aspire — Holy One, our Divine light —
to Your sanctuary of time, in love and desire.
That Your God-wrestling people,
Your name-hallowing people will rejoice!

Blessed are You, Holy One, who makes Shabbat holy.
Essence of the Amidah: Remembering the Blessings

Ba·ru·ḵ a·tah a·do·nai
el·oh·ei·nu ve·lo·hei a·vo·tei·nu ve·i·mo·tei·nu
el·oh·ei Av·ra·ham
el·oh·ei Yitz·chak
el·oh·ei Ya·a·kov
el·oh·ei Sa·rah
el·oh·ei Riv·kah
el·oh·ei Ra·chel
el·oh·ei Le·ah
ha·el ha·ga·dol ha·gi·bor ve·ha·no·ra
el el·yon ko·neh sha·ma·yim va·a·retz.

Ma·gen a·vot bid·va·ro
me·cha·yeh me·tim be·ma·a·ma·ro

ha·el (on shabbat shuvah ha·me·leḥ) ha·ka·dosh
she·ein ka·mo·hu
ha·me·ni·a·ch le·a·mo be·yom sha·bat kod·sho
ki vam ra·tzah le·ha·ni·a·ch la·hem.

Le·fa·nav na·a·vod be·yir·ah va·fa·chad
ve·no·deh lish·mo be·chol yom ta·mid
me·ein ha·be·re·chot.

El ha·ho·da·ot a·don ha·sha·lam
me·ka·desh ha·sha·bat u·me·va·rech she·vi·i
u·me·ni·a·ch bik·du·shah le·am me·dush·nei o·neg
ze·čer le·ma·a·seh ve·re·shīt.

E·lo·hei·nu ve·lo·hei a·vo·tei·nu
re·tzeh vim·nu·ča·te·nu.
Kad·she·nu be·mitz·vo·tei·ča
ve·ten čel·ke·nu be·to·ra·te·ča.
Sab·enu mi·tu·ve·ča
ve·sam·če·nu bi·šu·a·te·ča
ve·ta·her li·be·nu le·ov·de·ča be·e·meṭ

Ve·han·chi·le·nu a·do·nai e·lo·hei·nu
be·a·ha·vah uv·ra·tzon sha·bat kod·she·ča
ve·yis·me·ču ve·ča yis·ra·el
o·ha·ve·i she·me·ča.

Ba·ru·ḵ a·tah a·do·nai me·ka·desh ha·sha·bat.
It is upon us to praise the Source of all, to offer up abundance to creation’s driving force, who made us a part of the divine among all the peoples on the earth, and made us holy beings among all the beings on the globe, who gave us a divine purpose along with all peoples, and intertwined our fate with all the multitudes.

We bend and bow in gratitude before the Ground of All, who guides all guides and teaches all teachers, the Holy One of Blessing, who spreads out the sky and roots the earth, who makes a home in the starry heights and manifests divine presence in the depths of the cosmos — that one is God, and there is nothing but That.

True is that Reality, and all is included in Its Being. It is written in our sacred writings — know this day,

meditate in your heart the Breath of Life is divinity.

Skyward and earthward, nothing but That exists.

Aleinu continues on the following page.
A·lei·nu le·sha·be·aḫ la·a·don ha·kol
la·tet ge·du·lah le·yo·tzer be·re·shit
she·lo a·sa·nu ke·go·yei ha·a·ra·tzot
ve·lo sa·ma·nu ke·mish·pe·chot ha·a·da·mah.

She·sam chel·ke·nu e·ma·hem
ve·go·ra·le·nu ke·chol ha·mo·nam.

Va·a·naḥ·nu kor·im
u·mish·ta·cha·vim
u·mo·dim
lif·nei me·lech
mal·čei ham·la·čim
ha·ka·dosh ba·ruḵ hu.

She·hu no·teh sha·ma·yim ve·yo·sed a·retz
u·mo·shav ye·ka·ro ba·sha·ma·yim mi·ma·al
u·she·či·nat u·zo be·gav·hei me·ro·mim.
Hu e·lo·hei·nu ein od.

E·met mal·ke·nu e·fes zu·la·to
ka·ka·tuv be·to·ra·to.
Ve·ya·da·ta ha·yom

Va·ha·shay·vo·ta el le·va·ve·cha
ki a·do·nai hu ha·e·lo·him

Aleinu continues on the following page.
Therefore we hope, Indwelling One, to perceive the glory of Your strength. That cycles of violence be removed from earth and tyrants be cut off from their sources of power, that embodying Your nurturing presence we act to heal the world — so all beings will feel Your essence within and all the lost ones will return to You, all dwellers on earth will know You in their being, all separate existence will surrender to You, and all language will articulate Your name.

Before You, God, all barriers fall away, all walls fall, as all discover Your essence at the core of things. Let all accept the work of becoming Your Presence, that Your Reality manifest in us now and always, for the All and all of its parts are Yours, And so it has been and always will be, glory without end. Your Torah proclaims the Infinite is greater than time.

The Breath of Life encompasses the whole earth. This and every day, the Divine is One and its Presence in us One.
Al ken ne·ka·veh le·cha a·do·nai e·lo·hei·nu
li·rot me·he·rah be·tif·e·ret u·ze·cha
le·ha·a·vir gi·lu·lim min ha·a·retz
ve·ha·ed·li·lim ka·rot yi·ka·re·tun
le·ta·ken o·lam be·mal·chu·t sha·dai
ve·chol be·nei va·sar yik·re·u vish·me·cha
le·ha·f·not e·lei·cha kol rish·ei a·retz.

Ya·ki·ru ve·yed·u kol yosh·vei te·vel
ki le·cha ti·ch·ra
ekol be·re·ch ti·sha·va kol la·shon.

Le·fa·ne·cha a·do·nai e·lo·hei·nu
yich·re·u ve·yi·po·lu
ve·lich·vod shim·cha ye·kar yi·te·nu.

Vi·ka·bu·lu chu·lam et ol mal·chu·te·cha
ve·tim·lo·ch a·lei·hem
me·he·rah le·o·lam va·ed.

Ki ha·mal·chu she·le·cha hi
u·le·ol·mei ad
tim·lo·ch be·cha·vod.

Ka·ka·tu·v be·to·ra·te·cha.
a·do·nai yim·lo·ch le·o·lam va·ed.

Ve·ne·e·mar ve·ha·yah a·do·nai
le·me·lech al kol ha·a·retz
ba·yom ha·hu
yih·yeh a·do·nai e·chad
u·she·mo e·chad.
Soon a loving peace will reach us, soon a loving peace will teach us
Soon a loving peace will reach us, each and each one
Salaam, for all the world and inside each one. Salaam, shalom. 

I will bring all people to My holy mountain.
I will gladden them in My house of prayer.
Their offerings
are welcome on My altar,
for My house shall be called
a house of prayer for all people.

You have been shown, that you may know.
the Breath of Life is the Source of All.
nothing but that exists.

Behold, we take upon ourselves
the instruction of our Creator.
love your fellow as yourself.

Healing the world through the majesty of nurture.
O·lam χε·sed y·ba·neh

I will build this world from love... yai dai dai....
And you must build this world from love... yai dai dai....
And if we build this world from love... yai dai dai....
Then God will build this world from love.... yai dai dai....

Od ya·vo sha·lom a·lei·nu ve·al ku·lam.
Sa·lam! A·lei·nu ve·al kol ha·o·lam.
Sa·lam! Sha·lom!

Va·ha·vi·o·tim el har kod·shi
ve·si·mach·tim be·veit te·fi·la·ti.
O·lo·tei·hem ve·ziv·chei·hem
le·ra·tzon al miz·be·chi
ki vei·ti beit te·fi·lah
yi·ka·rei le·chol ha·a·mim.

A·tah hor·e·ta la·da·at
ki a·do·nai hu ha·e·lo·him
ein od mil·va·do.

Ha·rei·nu me·kab·lim a·lei·nu
et mitz·vat ha·bo·re
ve·a·hav·ta le·re·a·cha ka·mo·cha.

Le·ta·ken o·lam be·mal·chut sha·dai.
Magnified and praised be the Living Source existing beyond time and space.

No oneness could be like That oneness — mysterious, endless unity
without image, body or form,
incomparable in holiness.

Preceding all that has been created,
first, and without beginning,

the Source is Orderer of the world —
all created things display the great Reality.

The flow of prophecy God pours out
to the treasured and beautiful people.

Never was there in Israel one like Moses,
a prophet who could behold the Divine face.

The Holy One gave a Torah of truth to the people
by the hand of the prophet, God’s intimate.

The Divine does not change, and does not alter the law
to any other law, for eternity.

God looks within us and knows our secrets,
and can see a matter’s end at its beginning.

God rewards all with love according to their deeds
And brings the wicked harm according to their wickedness.

At the end of days, the Divine will send Messiah
to redeem those who wait for the final redemption.

The Divine will give life to the dead, out of God’s great love.
Blessed is the name of the Glory forever and ever.
Yig-dal e-lo-him chai ve-yish-ta-bach
nim-tzat ve-ein et el me-tzi-u-to.

E-chad ve-ein ya-chid ke-yi-chu-do
ne-el-lam ve-gam ein sof le-ach-du-to.

Ein lo de-mut hag-guf ve-ei-no guf
lo na-a-roch e-lav ke-dush-sha-to.

Kad-mon le-chol da-var a-sher niv-ra
ri-shon ve-ein re-shit le-re-shi-to.

Hi-no a-don o-lam le-chol no-tzar
yo-reh ge-du-la-to u-mal-chu-to.

She-fa ne-vu-a-to ne-ta-no
el-an-shei se-gu-la-to ve-tif-ar-to.

Lo kam be-yis-ra-el ke-Mo-sheh od
na-vi u-ma-bit et te-mu-na-to.

To-rat e-met na-tan le-ah-mo el
al yad ne-vi-o ne-e-man bei-to.

Lo ya-cha-lif ha-el ve-lo ya-mir da-to
le-o-la-mim le-zu-la-to.

Tzo-feh ve-yo-de-a se-ta-rei-nu
ma-bit le-sof da-var be-kad-ma-to.

Go-mel le-ish che-sed ke-mif-a-lo
no-ten le-ra-sha ra ke-ri-sha-a-to.

Yish-lach le-ketz ya-min me-shi-che-nu
lif-dot me-cha-kei ketz ye-shu-a-to.

Me-tim ye-cha-yeh el be-rov chas-do
ba-ruch a-dei ad shem te-hi-la-to.
World-jointer, hovering
before all things were formed —
when out of Your desire
the universe was born

You were the guide to All,
and when all things shall end —
O Was, Is, and Will Be,
You will be present then —

You are One without another,
and nothing rivals You.
Without origin or end,
Yours is the strength and rule.

O saver of my life,
my rock whenever I fall
my banner and my cup,
filling me when I call.

With You I place my soul
when I sleep and rise,
and with my soul, my body.
No fear — the One is mine.
A-don o-lam a-sher ma-lach be-te-rem kol ye-tzir niv-ra le-et na-sah ve-cheif-tzo kol a-zai me-lech she-mo nik-ra.


“The Source of Life saw all of creation and witnessed
that it was very good and there was evening and there was morning,
the sixth day.”

Sky, earth,
and all their hosts were finished.
God completed on the seventh day
all the work that God had done,
and ceased upon the seventh day
from all the work that God had done.
God blessed the seventh day
and made it holy,
for on it God ceased from all the work
that God had created to do.

With your permission, friends!

Blessed are You, Source of Life,
Guide of the World,
who creates the fruit of the vine.

Blessed are You,
Holy One who guides creation,
who has made us holy with your commandments,
and taken pleasure in us
and the holy Shabbat,
and granted it to us with love and favor
as a remembrance of the work of creation.
Shabbat is first
of all the proclaimed holy days,
a reminder of the exodus from Egypt.
For you have chosen us
and sanctified us
to be one of Your peoples,
and invited us to keep,
in love and favor, your holy Shabbat.
Blessed are You, Source of Life,
who makes Shabbat holy.
Va-yar e-lo-him et kol a-sher a-sah
ve-hi-neh tov me-od va-ye-hi e-rev va-ye-hi vo-ker
Yom Ha-shi-shi.

Va-ye-chu-lu Ha-sha-ma-yim
ve-ṣe-ha-eretz ve-ṣe-hol tze-va-am.
Va-ye-chal e-lo-him ba-yom hash-ve-i
me-lach-to a-sher a-sah
va-yish-bot ba-yom hash-ve-i
mi-kol me-lach-to a-sher a-sah.
Va-ye-va-rech e-lo-him et yom hash-ve-i
va-ye-ka-desh o-to
ki vo sha-vat mi-kol me-lach-to
a-sher ba-ra e-lo-him la-a-sot.

Sav-ri ḥa-ve-rai!

Ba-ruṣh a-tah a-do-nai
e-lo-hei-nu me-lech ha-o-lam
bo-rei pe-ri ha-ga-fen.

Ba-ruṣh a-tah a-do-nai
e-lo-hei-nu me-lech ha-o-lam
a-sher ki-de-sha-nu be-mitz-vō-tav
ve-ra-tzah va-nu
ve-sha-bat ko-d-sho
be-a-ha-vah u-ve-ra-tzon hin-ṭi-la-nu
zi-ka-ron le-ma-a-seh ve-re-shit.
Ki hu yom te-ṭi-lah
le-mi-kra-ei ko-desh
ze-ṭe-rer li-tzi-at mitz-ra-yim.
Ki va-nu va-ṭar-ta
ve-o-ta-nu ki-dash-ta
im kol ha-a-mim.
Ve-sha-bat ko-d-še-ṭa
be-a-ha-vah u-ve-ra-tzon hin-ṭa-nu.
Ba-ruṣh a-tah a-do-nai
me-ka-desh ha-sha-bat.
Infinite, open my lips, and let my mouth speak Your praise.

Blessed are You, Breath of Life, our God, God of our ancestors, Abraham’s God, Isaac’s God Jacob’s God Sarah’s God, Rebecca’s God Rachel’s God, Leah’s God Deity abundant mighty wondrous O most high doing good to those who love all-creator taking note of our ancestors’ love Bringing healing to their descendants in love, for the sake of the holy essence dwelling in this world Guide Helper Rememberer Rescuer Defender Blessed are You, Breath of Life, defender of Abraham, helper of Sarah.

You are our guardian always, in all the worlds, Holy One You turn death to life — so immense is Your power to save

IN WINTER You whirl the wind and bring down the rain
IN SUMMER You send down the dew

You sustain all life in loving generosity You bring life out of death in Your womb of compassion You lift up the falling, You heal the sick You free the captive, You are faithful to what sleeps in dust What other being could be like You, owner of the great powers? Who could be like You, keeper of life and death gardener of salvation? You are faithful to enliven what dies. Blessed are You, Breath of Life, who circles death back to life.

Ba-ručh a-tah a-do-nai
e-lo-hei-nu ve-lo-hei a-vo-tei-nu ve-i-mo-tei-nu
e-lo-hei av-ra-ham e-lo-hei yit-z-chak
ve-lo-hei ya-a-kov
e-lo-hei sa-rah e-lo-hei riv-kah
e-lo-hei ra-chel ve-lo-hei le-ah
ha-el ha-ga-dol ha-gi-bor ve-ha-no-ra
el el-yon
go-mel ča-sa-dim to-vim ve-ko-neh ha-kol
ve-žo-čer čas-dei a-vot ve-i-ma-hot
u-me-vi go-el liv-nei ve-nei-hem
le-ma-an she-mo be-a-ha-vah.
Me-lečh o-zer u-mo-shi-a u-ma-gen.
Ba-ručh a-tah a-do-nai
ma-gen av-ra-ham ve-ez-rat sa-rah.

A-tah gi-bor le-o-lam a-do-nai
me-ča-yeh me-tim a-tah rav le-ho-shi-a.

IN WINTER ma-shiv ha-ru-ačh u-mo-rid ha-ge-shem.
IN SUMMER mo-rid ha-tal.

Me-chal-kel ča-ya-im be-che-sed
me-ča-yeh me-tim be-ra-ča-mim ra-bim
so-mečh nof-lim ve-ro-fei čo-lim
u-ma-tir a-su-rim
u-me-ka-yem e-mu-na-to li-she-nei a-far
mi ča-mo-ča ba-al ge-vu-rot
u-mi do-meh lačh
me-lečh me-mit u-me-ča-yeh
u-matzi-mi-ačh ye-shu-ah.
Ve-ne-e-man a-tah le-ha-ča-yot me-tim.
Ba-ručh a-tah a-do-nai
me-ča-yeh ha-me-tim.
You are holy in the beyond, Your name in this world is holy,
And all who strive for holiness praise You each day.
Blessed are You, Breath of Life, who brings holiness to our lives.

You have created us with divine purpose among all peoples on the globe,
You have loved us and desired our being
and given us a unique language with which to speak Your name
and given us Your holy mitzvot as our practice,
and brought us near to You through sacred service,
and intertwined Your name
with ours.

SATURDAY NIGHTS ONLY You have caused us to know Your righteous
principles, and taught us to enact Your will, and given us —
O Infinite! — ways of integrity and truth, good edicts and mitzvot.
You have passed down to us joyful seasons, sacred times, and bountiful
holidays. You have offered us the holiness of Shabbat and the celebration
of the festivals. You have made a difference between ordinary days and
sacred times, and between days and nights, between Shabbat and the seven
days of work, and have divided between the holiness of Shabbat and the
holiness of festivals, and have raised up Shabbat above other days of joy.
So too have You, in Your holiness, made us, Your people,
aware of holiness in our lives.

You have given us, O Breath of Life,
in love [Sabbaths for rest and]
festivals for joy, holidays and seasons
for gladness, this day of
[Sabbath and this day of].

Passover, the festival of Matzot,
season of our liberation;
Shavuot, the festival of Weeks,
season of the giving of our Torah;
Sukkot, the festival of Booths,
season of our rejoicing;
Shemini Atzeret/Simchat Torah,
season of our rejoicing;

A sacred assembly [of love] and
a reminder of the exodus from Egypt. ⇔
A-tah ka-dosh ve-shim-cha ka-dosh
u-ke-do-shim be-chol yom ye-ha-le-lu-cha se-lah.
Ba-ručh a-tah a-do-nai ha-el ha-ka-dosh.

A-tah ve-char-ta-nu im kol ha-a-mim
a-hav-ta o-ta-nu ve-ra-tzi-ta ba-nu
ve-so-mam-ta-nu im kol ha-le-sho-not
ve-ki-dash-ta-nu be-mitz-vot-tei-cha
ve-ke-ra-vat-na mal-ke-nu la-a-vo-da-te-cha
ve-shim-cha ha-ga-dol ve-ha-ka-dosh
a-lei-nu ka-ra-ta.

SATURDAY NIGHTS ONLY Va-to-di-e-nu a-do-nai e-lo-hei-nu
e-t mish-pe-tei tzid-ke-cha va-te-lam-de-nu la-a-sot
chu-kei re-to-ne-cha va-ti-ten la-nu a-do-nai e-lo-hei-nu
mish-pa-tim ye-sha-rim ve-to-rot e-met chu-kim
u-mitz-vot to-vim. Va-tan-chi-le-nu ze-ma-nei sa-son
u-mo-a-dei ko-desh ve-cha-gei ne-da-vah. Va-to-ri-shu-ne
ke-du-shat sha-bat u-che-vod mo-ed va-cha-gi-gat
ha-re-gel. Va-ta-vi-le-nu a-do-nai e-lo-hei-nu bein
ko-desh le-chol bein or le-cho-shech bein yom hash-vi-i
le-she-shet ye-mei ha-ma-a-seh. Bein ke-du-shat sha-bat
lik-du-shat yom tov hiv-dal-ta ve-et yom hash-vi-i
mi-she-shet ye-mei ha-ma-a-seh ki-dash-ta hiv-dal-ta

Va-ti-ten la-nu a-do-nai e-lo-hei-nu be-a-ha-vah
[sha-ba-tot lim-nu-cha u-]
mo-a-dim le-sim-cha
cha-gim u-ze-ma-nim le-asa-son et yom
[ha-sha-bat ha-zeh ve-et yom]
ON PASSOVER
chag ha-ma-mtzot ha-zeh ze-man che-ru-te-nu.

ON SHAVUOT
chag ha-sha-vu-or ha-zeh ze-man ma-tan to-ra-te-nu.

ON SUKKOT
chag ha-su-kot ha-zeh ze-man sim-cha-te-nu.

ON SHMINI ATZERET
she-mi-ni chag ha-a-tze-ret ha-zeh ze-man sim-cha-te-nu.

[be-a-ha-vah] mik-ra ko-desh
ze-cher li-tzi-at mitz-ra-yim. ☞

TAHOR AHALON UN BAYOH
[ish-chach le-mishnah]
MIZORIM LI-SHANAH
HAGIM VE-CHUGIM LE-SEFIRAH
[ishchat ha-ada-tim]
PASSOVER
ne mishpat ha-ka emphatic
ne mishpat ha-ka she-ru

SHAVUOT
ne mishpat ha-ka emphatic
ne mishpat ha-ka she-ru

SUKKOT
ne mishpat ha-ka emphatic
ne mishpat ha-ka she-ru

SHMINI ATZERET
ne mishpat ha-ka emphatic
ne mishpat ha-ka she-ru

[be-a-ha-vah] mik-ra ko-desh
Ze cher li tzi at mitz ra yim.
Our God and God of our ancestors,  
may there rise and come, arrive and appear  
be wished for and heard, recorded and remembered,  
Your memory of us, Your remembering of us,  
May Your remembering of our ancestors  
and our future redeemer  
and Your holy city Jerusalem  
and Your whole God-wrestling people  
rise before You for rescue and for abundance,  
for grace and love and compassion,  
for life and for peace,  
on this day of.

the festival of Pesach      the festival of Shavuot
the festival of Sukkot      the festival of Shemini Atzeret

Remember us this day, Breath of Life, for good.  
Keep us in mind this day for blessing.  
Save us that we may live.  
With Your watchwords. Redemption and compassion,  
Have mercy on us, be gracious to us, Be compassionate with us and save us,  
for without You, we have no place to stand.  
You are our Divine guide toward grace and compassion.  
Raise up upon us, Source of Creation,  
the blessing of Your sacred times. awareness of the gift of our lives  
and the gift of peace in our hearts, the gifts of joy and celebration,  
for it is Your will to bless us. Our God and  
God of our ancestors [find joy in our resting],  
make us holy through acts that bring us near to You,  
through engagement with Your Torah.  
Sustain us from Your abundance, and gladden us with Your deliverance.  
Make our hearts clear that we may live with true divine purpose.  
O cause us to aspire — Holy One, our Divine light —  
to Your [holy Shabbat and] holy festivals  
in love and desire], in joy and celebration, that Your God-wrestling people.  
Your name-hallowing people, will find joy in that sanctuary of time.  
Blessed are You, Holy One,  
who makes [Shabbat] and Your people and the festivals holy.  

Amidah for Festivals

E-lo-hei-nu ve-lo-hei a-vor-tei-nu ve-i-mo-tei-nu
ya-a-leh ve-ya-vo ve-yag-a ve-ye-ra-eh
ve-ye-ra-tzeh ve-yi-sha-ma ve-yi-pa-ked ve-yi-za-cher
zech-vo-ne-nu u-fik-do-ne-nu
ve-zich-ran a-vor-tei-nu ve-i-mo-tei-nu
ve-zich-ran ma-shi-ach ben da-vid av-de-cha
ve-zich-ran ye-ru-sha-la-yim ir kod-she-cha
ve-zich-ran kol am-cha beit yis-ra-el
le-fa-nei-cha lif-lei-tah u-le-to-vah
u-le-chen u-le-che-sed u-le-ra-cha-mim
u-le-cha-yim u-le-sha-lom be-yom

ON PASSOVER  chag ha-ma-tzot ha-zeh
ON SHAVUOT  chag ha-sha-va-u or ha-zeh
ON SUKKOT  chag ha-su-kot ha-zeh
ON SHMINI ATZERET & SIMCHAT TORAH she-mi-ni chag ha-a-tze-ret ha-zeh

zoch-re-nu a-do-nai e-lo-hei-nu bo le-to-vah
u-fok-de-nu vo liv-ra-cha
ve-ho-shi-e-nu vo le-cha-yim
u-vi-d-var ye-shu-ah ve-ra-cha-mim
chus ve-cha-ne-nu ve-ra-chem a-lei-nu ve-ho-shi-e-nu
ki e-lei-cha ei-nei-nu ki el me-lech
cha-nun ve-ra-chum a-tah.
Ve-ha-si-e-nu a-do-nai e-lo-hei-nu
et bir-kat mo-a-dei-cha le-cha-yim u-le-sha-lom
le-sim-cha-ha u-le-sa-son ka-a-sher ra-tzi-ta
ve-a-mar-ta le-va-ra-cha-nu. [E-lo-hei-nu ve-lo-hei
a-vo-tei-nu ve-i-mo-tei-nu re-tzeh vim-nu-cha-re-nu]
Kad-she-nu be-mitz-vo-tei-cha
ve-ten chel-ke-nu be-to-ra-te-cha
sa-be-nu mi-tu-ve-cha ve-sam-che-nu bi-shu-a-te-cha
ve-ta-her li-be-nu le-ov-de-cha be-e-met
ve-han-chi-le-nu a-do-nai e-lo-hei-nu
[be-a-ha-va-y uv-ra-tzon]
be-sim-cha-ha uv-sa-son [sha-bat u-
mo-a-dei kod-she-cha ve-yis-me-cha ve-cha yis-ra-el
o-ha-vei she-me-cha. Ba-ruch a-tah a-do-nai
me-ka-desh [ha-sha-bat ve] yis-ra-el ve-haz-ma-nim, 0
Delight, O Breath of Life,
in this people, this Godwrestling people
and bring reverence back to this world that is Your house
and the bright flame of their prayer —
receive it in love and desire!
May You always desire our prayer and our service.
May our eyes see the return of Shekhinah
to all the sacred places of this world in compassion.
Blessed Source of life, Shekhinah, holy presence,
returning to Zion — the place where we know the way.

We are grateful to You
for being God to us
and to our ancestors always, throughout time.
You are the root of our being and the shelter around us.

In every generation
we sing gratitude, we sing Your praise
for our lives which are given into Your hand
for our spirits, kept in Your treasury,
for Your wonders which are daily with us,
for the miracles and favors
we discover at all moments, morning, noon and night.
O overflowing one, Your compassion never runs dry.
O matrix of mercy, Your love is infinitely present.
Since our primordial origins, we have hoped in You.

For all this, we bless Your holy name,
o guide to life, always, forever, throughout all the worlds.

All that lives calls out in gratitude,
Praising Your name that sings itself through reality,
Divine One, well of help and new beginnings.
Blessed are You, Source of Life,
for gratitude is good in the presence of Your abundant name.

May there be a wide, deep peace for this Godwrestling people.
a forever peace, for You are the guide and the way to every kind of peace,
and it is good in Your eyes to bless us
in all moments, in all places, with Your peace.
Blessed are You, Breath of Life,
who blesses the Godwrestling people
and all people everywhere with peace.

*The Amidah concludes on pages 71–72.*
אמידא ח numRows שמות מחוזריים

בּוֹשַׁי אֱלֹהֵינוּ לְפָתַחַת
וֹאֶשׂ לְפָתַחַת
מִשְׁמֵיהֶן בָּאַהֲבָה תָּבָא בְּרָצוֹן וְחָשְׁבֹת
קרֹזֶה תמִידָוּ שְׁבִיתּוֹ לִשְׁבָּעַת
מהדורתָו צִינָנוּ
ְבָשַׁעַת לַבְּרִיָּה
ברוך אתה מַשִּהְכוּ בְּשִׁמְךָ.

טבויים יענותם לְאָנוּ

שָׁאַתָּה הוּא אֱלֹהֵינוּ וְאֱִלֹהֵי אֲבֹתֵינוּ וְאִםּוֹתֵינוּ לְעֹלָם וָעֶד.

צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
אַתָּה הוּא לְדוֹר וָדוֹר.

נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ
מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ
מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה
וִיהַלֲלוּ אֶת שִׁמְךָ בֶּאֱמֶת
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה.

בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

רָב עַל יִשְׂרָאֵל עַמְּךָ שָׁלוֹם
tָּשִׂים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ
ָלוֹם. וְטוֹב בְּעֵינֶיךָ
אָדוֹן לְכָל הַ
לְבָרֵךְ אֶת עַמּוֹ לְוָלֹם.

בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת עַמּוֹ לְוָלֹם.

שָׁלֹמִים אַנַּהְנוּ קַּל
שָׁאַתָּה הַאֲזִילָה אֲבֹתֵינוּ אֲמֹתֵינוּ עֶלֶךָּ עָצֶד.

צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
אַתָּה הוּא לְדוֹר וָדוֹר.

נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ
מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרֹמַם שִׁמְךָ
מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה
וִיהַלֲלוּ אֶת שִׁמְךָ בֶּאֱמֶת
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה.

בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

רָב עַל יִשְׂרָאֵל עַמְּךָ שָׁלוֹם
tָּשִׂים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ
ָלוֹם. וְטוֹב בְּעֵינֶיךָ
אָדוֹן לְכָל הַ
לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ.

בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת עַמּוֹ לְוָלֹם.

The Amidah concludes on pages 71–72.
With your permission, friends!

Blessed are You, Source of Life,
who creates the fruit of the vine.

Blessed are You,
Holy One who guides creation,
who has chosen us to be one of Your peoples,
and exalted us to be one of Your sacred languages,
and made us holy with Your mitzvot.
Divine Presence, you have given us
in love [Sabbaths for rest,]
seasons for joy,
festivals and times for gladness,
this day of [Sabbath and this day of].

ON PASSOVER
Passover, time of our freedom
ON SHAVUOT
Shavuot, time of the giving of our Torah
ON SUKKOT
Sukkot, time of our joy
ON SHEMINI ATZERET/SIMCHAT TORAH
Shemini Atzeret, time of our joy

[In love] a sacred occasion,
in remembrance of the exodus from Egypt.
You have chosen us
and made us holy in a different way than other peoples,
and given us [your Sabbath and] your sacred times
[in love and favor]
in rejoicing and gladness as an inheritance.

Blessed are You, Infinite Presence,
who makes [Sabbath and]
life and time holy.
Kiddush for Festivals

Sav·ri ḥa·ve·rai!

Ba·ru·ch a·tah a·do·nai
e·lo·hei·nu me·le·ch ha·o·lam
bo·rei pe·ri ha·ga·fen.

Ba·ru·ch a·tah a·do·nai
e·lo·hei·nu me·le·ch ha·o·lam
a·she·r ba·ḥar ba·nu im kol am
ve·ro·ma·ma·nu im kol la·shon
ve·ki·de·sha·nu be·mitz·vo·tav.

Va·ti·ten la·nu a·do·nai e·lo·hei·nu
be·a·ha·vah [sha·ba·tot li·mim·nu·chah u·]
mo·a·dim le·sim·chah
cha·gim u·ze·ma·nim le·sa·son
et yom [ha·sha·bat ha·zeh ve·et yom]

ON PESACH
cha·g ha·ma·tzot ha·zeh ze·man che·ru·ne·nu.

ON SHAUROT
cha·g ha·sha·vu·ot ha·zeh ze·man ma·tan to·ra·ne·nu.

ON SUKKOT
cha·g ha·su·ku·ot ha·zeh ze·man sim·cha·ne·nu.

ON SHMINI ATZERET AND SIMCHAT TORAH
she·mi·ni cha·g ha·a·tze·ret ha·zeh ze·man sim·cha·ne·nu.

[Be·a·ha·vah] mik·ra ko·de·sh
ze·cher li·tzi·at mitz·ra·yi·m.
Ki va·nu va·char·ta
ve·o·ta·nu ki·dash·ta im kol ha·a·mim
[ve·sha·bat] u·mo·a·dei kod·she·cha
[be·a·ha·vah u·ve·ra·tzon]
be·sim·chah u·ve·sa·son hin·chal·ta·nu.

Ba·ru·ch a·tah a·do·nai
me·ka·de·sh [ha·sha·bat ve·]
yis·ra·el ve·haz·ma·nim.
The Source is my light and my deliverance — whom shall I fear?
The Source is my life's strength — whom shall I dread?

When evil ones draw near to eat my flesh — my foes and my enemies — they fall away.

If a whole army of them encamps against me, my heart will not fear.
If a war arises — I will still trust.

One thing I ask of the Divine; one thing I seek.
May I dwell in the house of the Infinite every day of my life.
That I may gaze on the beauty of the Presence and linger in the holy Place.

Let the Eternal hide me in Her sukkah on a day of trouble.
Let the Infinite conceal me in the shadow of His tent — may I be lifted up on the Rock.

And now help me keep my head above the adversaries that surround me.
I will make offerings of my shouts of joy echoing through the holy shrine — I will sing and chant before the Source!

Hear, O Infinite — my voice calls, answer me with grace.

*Psalm 27 continues on the following page*
Le·da·vid
a·do·nai o·ri ve·yish·i mi·mi i·ra
a·do·nai ma·oz cha·yai mi·mi ef·chad.

Bik·rov a·lai me·re·im le·e·chol et be·sa·ri
tza·rai ve·oy·vai li
he·mah čhash·lu ve·na·fa·lu.

Im ta·cha·neh a·lai ma·cha·neh
lo yi·ra li·bi
im ta· Kum a·lai mil·cha·mah
be·zot a·ni vo·re·ach.

A·chant sha·al·ti me·et a·do·nai o·tah a·va·kesh
shiv·ti be·veit a·do·nai kol ye·mei cha·yai
la·cha·zot be·no·am a·do·nai u·le·va·ker be·hei·cha·lo.

Ki yitz·pe·ne·ni be·su·koh be·yom ra·ah
yas·ti·re·ni be·se·ter o·ho·lo
be·tzu·r ye·ro·me·me·ni.

Ve·a·tah ya·rum ro·shi
al oy·vai se·vi·vo·tai
ve·ez·be·čah ve·o·ho·lo
ziv·če·hi te·ru·ah
a·shi·rah va·a·zam·rah la·do·nai.

She·ma a·do·nai ko·li
ek·ra ve·čho·ne·ni va·a·ne·ni. ↩
On Your behalf, my heart speaks. “Seek My face.”
It is Your face I seek, Beloved.

Don’t hide Your face from me.
Don’t reject me in anger — You who have been my help!
Don’t forsake me,
don’t abandon me, Saving One!

Even if my mother and father leave me,
You gather me in!

Fountain of Life, teach me Your ways.
Lead me on the right path, for the sake of all that ails me.
Don’t leave me to the foes inside my soul.

They are false witnesses
against me, breathing out suffering.

Were it not that I still hope to see
divine goodness in the land of the living....

Hope in the Eternal —
let your heart be strong and hope in the One!
102 Holy Days: Psalm 27 continued

Le·cha a·mar li·bi bak·shu fa·nai
et pa·nei·cha a·do·nai a·va·kesh.

Al tas·ter pa·nei·cha mi·me·ni
al tat be·af av·de·cha ez·ra·ti
ha·yi·ta al tit·she·ni
ve·al ta·az·ve·ni e·lo·hei yish·i.

Ki a·vi ve·i·mi a·za·vu·ni
va·do·nai ya·as·fe·ni.

Ho·re·ni a·do·nai dar·ke·cha
u·ne·che·ni be·o·ra·ch mi·shor
le·ma·an sho·re·ai.

Al ti·te·ne·ni be·ne·fesh tza·rai ki ka·mu vi
e·dei she·ker vi·fe·a·chַ Cha·mas.

Lu·lei he·e·man·ti lir·ot
be·tuv a·do·nai be·e·re·tz چa·yim.

Kä·veh el a·do·nai چa·zak
ve·ya·a·metz li·be·cha ve·ka·veh el a·do·nai.
For the sake of unification, I am ready to fulfill the mitzvah of the counting of the Omer, as it says in the Torah.

“Seven full weeks you shall count.”

Blessed are You, Source of Life, Guide of the World, who has made us holy with mitzvot, and has invited us to count the Omer.

<table>
<thead>
<tr>
<th>Hebrew Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ba-ruch a-tah a-do-nai</td>
<td>Blessed are You, Source of Life, Guide of the World, who has made us holy with mitzvot, and has invited us to count the Omer.</td>
</tr>
<tr>
<td>e-lo-hei-nu me-lech ha-o-lam</td>
<td>who has made us holy with mitzvot, and has invited us to count the Omer.</td>
</tr>
<tr>
<td>a-sher ki-de-sha-nu be-mi tz-vot-a</td>
<td>who has made us holy with mitzvot, and has invited us to count the Omer.</td>
</tr>
<tr>
<td>ve-tzi-va-nu al se-fi-rat ha-o-mer.</td>
<td>who has made us holy with mitzvot, and has invited us to count the Omer.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Day of the Omer</th>
<th>Hebrew Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ha-yom yom e-chad la-o-mer. Che-sed she-be-che-sed</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Ha-yom she-nei ya-mim la-o-mer. Ge-vu-rah she-be-che-sed</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Ha-yom she-lo-shah ya-mim la-o-mer. Tif-e-ret she-be-che-sed</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Ha-yom ar-ba-ah ya-mim la-o-mer. Ne-tzach she-be-che-sed</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Ha-yom cha-mi-shah ya-mim la-o-mer. Hod she-be-che-sed</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Ha-yom shi-shah ya-mim la-o-mer. Ye-sod she-be-che-sed</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Ha-yom shiv-ah ya-mim, she-hem sha-vu-a e-chad la-o-mer. Mal-chut she-be-che-sed</td>
<td></td>
</tr>
</tbody>
</table>

Today is the ________ day of the Omer.
Today is the _____ day, which is _____ weeks and _____ days of the Omer.
Today is the _____ day, which is _____ weeks and _____ days of the Omer.
Today is the _____ day, which is _____ weeks and _____ days of the Omer.
Every figure is black fire, disclosing yet disguising, a shadow dancing across sacred ground. The layout of every page in this siddur is a prayer, a yearning for the white fire of the page itself to sing. Each and every inky letter is holy, the sages teach us, but the parchment is even holier; the sacred space holds open endless potential. The twin fires of Something and Nothing weave our wo(r)ld.

The design process was minimalist. How little can say what needs to be said? Hebrew is polysemous; can we present ancient text and this glimmering new translation in a visually indeterminate yet clear way? Can the printed page itself hold multiple meanings?

Some images found in the text are mirrored somewhat literally by the accompanying art; Franz Marc’s Deer in a Moastery Garden leaps off of the front cover and out of Yedid Nefesh (pages 7–8). The moon motif surrounding A Song for Shabbat supports the figurative, kabbalistic understanding of Sabbath as reflected light (pages 27–28). Some design inspiration is more coded. The text of Psalm 93 echoes the splitting of the sea in Exodus; the three-column layout mirrors how the Song of the Sea is written as latticework in a Torah scroll (page 29).

There are many prayerbooks with brilliant glosses on the history, meaning, and choreography of prayer. Such explanations were intentionally removed, leaving us with the barest of trail markers. Prayer has no safety net. Only by praying do we learn to pray.
Romemu is blessed to have a beautifully diverse community. The opportunity and challenge in creating our new siddur was to design our siddur with everyone in our community in mind. There are people who have a strong Jewish background and others who do not know the Hebrew alphabet. There are people who have practiced a wide range of spiritual practices and there are those who are just beginning to explore their spiritual paths. Our intention was to create a prayerbook that would help everyone in our services open their hearts.

We committed to transliterate every word of every prayer (except the silent Amidah prayer) so that everyone could sing or chant along with the community. The three-column, two-page format places the Hebrew text in the middle of a two page spread so that it sits side by side next to the transliteration and the translation. We hope this will help all who want to learn to decode Hebrew, and everyone who wants to learn the meaning of the Hebrew text.

This siddur is designed to bring people into praying as opposed to thinking or studying. The siddur’s goal, which is the same as the goal of Romemu services, is to help people go deep within themselves to connect with their hearts and souls. That is why we did not include any explanations or historical context for the prayers, even though we were tempted to do so.

We chose to not include any outside poetry other than the Hebrew liturgical text and Rabbi Jill’s exquisite translations. Her translations elucidate the poetry of the prayers themselves and enable the text to come alive and speak to our community with depth, meaning and Joy. Since our clergy bring new poems from outside sources regularly, we felt no need to codify certain poems in our text.

This siddur is a labor of love by the entire group who worked on it. I want to thank Rabbi David for setting the vision of our entire community and this prayer book, Shir Yaakov Feit for his spiritual and artistic design, Rabbi Jill for her innovative, inspiring and deeply moving translations and Rabbi Jessica and Hazzan Basya for their deep support and wisdom throughout the process. It has been an honor to be a part of this holy group, community and project.
This section explains the changes made to the traditional Hebrew liturgy and the reasoning behind those changes. Our approach to the Hebrew liturgy was to alter as little as possible. When we did change Hebrew prayers, we generally tried to make the changes subtle and/or similar to the original Hebrew so that they would not be jarring to worshippers familiar with the original language.

Page 28: Psalm 92
Mah gadlu ma’asecha Yah. “How abundant are Your artistrys, God…”
In the tradition of the Jewish Renewal movement, which uses the Divine name Yah as a reference to the Breath of Life, we use the Divine name Yah here in place of Adonai.

Page 34: Ma’arivah Aravim
Beruchah at shekhinah eloteinu ruach ha’olam.
“Blessed are You, Weaver of Being, guide of the universe…”
This prayer’s traditional language has been shifted into the feminine, using Shekhinah (a feminine aspect of God, signifying divine presence) in place of Adonai (Lord), eloteinu (our God, plural feminine) in place of eloheinu (our God, plural masculine) and ruach (breath, spirit) in place of melekh (king). Verbs and nouns referring to God in this prayer have been feminized.

Page 78: Aleinu
Shelo asanu kegoyei ba’aratzot, velo samanu im mishpechot ha’adamah, shesam chelkeinu imahem, vegoraleinu kechol hamonam. “Who made us a part of the Divine among all beings on the earth, and loved us along with all peoples on the globe, who gave us a divine purpose unique to us, and intertwined our fate with all the multitudes.”
The traditional language of Aleinu declares that the people Israel is a unique people raised above all others. We have changed the traditional language to assert that the Jewish people has a unique destiny, and yet is connected to all other peoples, each of whom has a unique destiny. We have followed the revision of Rabbi Zalman Schachter-Shalomi, who changed lo asanu kegoyei ba’aratzot (made us not like the peoples of the earth) to the homonym lo asanu legoyei ba’aratzot (made us His like other peoples of the earth), and we have added our own innovations as well.
Page 88: Friday Night Kiddush

*Ki vanu vacharta ve’otanu kidashta im kol ha’amim.*
“For you have chosen us and sanctified us to be one of Your peoples”

Following the example of other Jewish Renewal and Reconstructionist congregations, we have supported universalist values by changing *mikol ha’amim* (from among all peoples) to *im kol ha’amim* (with all other peoples). We choose to imagine a world in which all people are chosen for their particular mission.

Page 92: Festival Amidah

*Ata vachartanu im kol ha’amim... veromamtanu im kol haleshonot.*
“You have created us with divine purpose along with all peoples on the globe... and given us a unique language with which to speak your name...”

See note above on page 88. We have changed the traditional language of chosenness to be inclusive of the sanctity of our people and of all peoples.

In the paragraph to be recited on Saturday night, we have eliminated the language *bein yisrael le’amim* (between the Jewish people and the nations).

Page 100: Kiddush for Festivals

*Asher bachar banu im kol am veromemanu im kol lashon.* “You have chosen us to be one of Your peoples and exalted us to be one of Your sacred languages.”

*Ki vanu vacharta ve’otanu kidashta im kol ha’amim.* “For you have chosen us and sanctified us to be one of Your peoples.”

See note about page 88 above.
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Holy Ground
Woodie Guthrie

Take off, take off your shoes
This place you’re standing, it’s holy ground
Take off, take off your shoes
The spot you’re standing, it’s holy ground

These words I heard in my burning bush
This place you’re standing, it’s holy ground
I heard my fiery voice speak to me
This spot you’re standing, it’s holy ground

Every spot it’s holy ground
Every little inch it’s holy ground
Every grain of dirt it’s holy ground
Every spot I walk it’s holy ground

More Love
traditional Shaker hymn

If you love not one another
in daily communion
How can you love God
whom you have never seen?

If you love one another
then God is within you
You are made pure
to live in the light.

How Can I Keep from Singing
Robert Lowry

My life flows on in endless song
Above earth’s lamentation.
I hear the real, though far off hymn
That hails the new creation
Above the tumult and the strife,
I hear the music ringing;
It sounds an echo in my soul
How can I keep from singing?

What though the tempest loudly roars,
I hear the truth, it liveth.
What through the darkness round me close,
Songs in the night it giveth.
No storm can shake my inmost calm
While to that rock I’m clinging.
Since love is lord of Heaven and earth
How can I keep from singing?

Broken-hearted
Psalm 147:3-4, English by Shir Yaakov

Ha·ro·feh lish·vu·rei lev
um·ḥa·besh le·az·tvo·tam
mo·neh mis·par le·ko·ḥa·vim
le·ku·lam she·mot yi·kra x2

Halleluyah, Halleluyah
Healer of the broken-hearted
Binder of their wounds
Counter of uncountable stars
You know who they are

Healer of the broken-hearted
Binder of our wounds
Counter of uncountable stars
You know who we are
Ana el na re·fa na la
Halleluyah, Halleluyah
Blessed is the Indwelling Life of the Worlds who makes us holy with mitzvot, and invites us to light the Sabbath candles.

Blessed is the Indwelling Life of the Worlds who makes us holy with mitzvot, and invites us to light [the Sabbath and] the festival candles.

Blessed is the Indwelling Life of the Worlds that enlivens us and sustains us and allows us to reach this joyful moment.

O Mystery, Grace unfolding, O Miracle, it’s You alone.
O Mystery, Grace unfolding, O Miracle, Who brings us Home.
Magnified and sanctified is the Great Name in this world created by divine desire. May that Reality be known in our lives, in our days, and in the lives of the people Israel, in this moment and in all the coming moments and let us say *amen*.

*May the Great Name be blessed throughout all space and time.*

Blessed and praised extolled and exalted borne up and beautified elevated and acclaimed is the blessed Great Name of Holiness.

Beyond all blessing, song, praise, or consolation uttered in this world and let us say *amen*.

May a great peace come to us from the cosmos bearing life for us and for all Israel and for all the world and let us say *amen*.

May the one who makes peace in the vast reaches of the universe make peace for us, for all Israel, for all the world, and let us say *amen*. 
Yit·ga·dal ve·yit·ka·dash
she·mei ra·ba CONGREGATION ONLY: a·men
Be·al·ma div·ra chìr·u·teh
ve·yam·lìch mal·chu·teh
be·cha·yei·chon u·ve·yo·mei·chon
u·ve·cha·yei de·chòl beit yis·ra·el
ba·a·ga·la u·vìz·man ka·riv
ve·im·ru a·men

Ye·hei she·mei ra·ba me·vo·rač
le·a·lam u·le·al·mei al·ma·ya

Yit·ba·rač ve·yish·ta·bach
ve·yit·pa·ar ve·yit·ro·mam ve·yit·na·sei
ve·yit·ha·dar ve·yit·a·leh ve·yit·ha·lal
she·mei de·kud·sha be·rìc·hu

Le·ei·la (u·le·ci·la)
mì·kol bir·chà·ta ve·shi·ra·ta
tush·be·cha·ta ve·ne·cha·ma·ta
da·a·mi·ran be·al·ma
ve·im·ru a·men

Ye·hei shla·ma ra·ba min she·mai·ya
ve·cha·yim a·lei·nu ve·al kol yis·ra·el
ve·im·ru a·men

O·seh sha·lom bim·ro·mav
hu ya·a·seh sha·lom
a·lei·nu ve·al kol yis·ra·el
ve·al kol yosh·vei te·vel
ve·im·ru a·men