An abstract painting featuring a complex composition of overlapping geometric shapes and vibrant colors. The palette includes deep blues, greens, purples, and reds. The brushstrokes are visible, creating a textured, layered effect. The overall composition is dynamic and non-representational.

סִידוּר רוֹמֵנִי יְהוּדִי

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THE ROMENI SIDDUR

סידור רוממו יהוה
THE ROMEMU SIDDUR

Shabbat Evening Prayers to Elevate Spirit

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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 *davennen* or *davening*, a cozy Yiddish word which may mean "moving the lips" (*dovainv* 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. ↵

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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 PTSD 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. ←

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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, *esh 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 *golelet 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!

10 *Pre-prayer: Selections from the Song of Songs*

Shir ha-shi-rim a-she'r lish-lo-moh.

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמוֹה.

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

**הֵבִיאֲנִי הַמֶּלֶךְ חֲדָרָיו
נִגְלָה וְנִשְׁמַחָה בְּךָ.
יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ
כִּי־טוֹבִים דְּדִידְךָ מִיַּיִן.**

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

**הִנֵּךְ יָפָה רַעֲיָתִי
הִנֵּךְ יָפָה עֵינֶיךָ יוֹנִים.**

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

**אֲנִי חִבְצֵלַת הַשָּׂרוֹן
שׁוֹשַׁנַּת הָעֵמְקִים.**

Ke-sho-sha-nah bein ha-cho-ḥim
ken ra-ya-ti bein ha-ba-not.

**כְּשׁוֹשַׁנָּה בֵּין הַחֹחִים
כֵּן רַעֲיָתִי בֵּין הַבְּנוֹת.**

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

**הֵבִיאֲנִי אֶל בֵּית הַיַּיִן
וְדִגְלוּ עָלַי אֲהָבָה.**

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

**קוֹל דּוֹדִי הִנֵּה זֶה בָּא
מִדֹּלֵג עַל הַהָרִים
מִקַּפֵּץ עַל הַגְּבְעוֹת.**

Hi-neh zeh o-med a-char ka-te-le-nu
mash-gi-aḥ min ha-cha-lo-not
me-tzitz min ha-cha-ra-kim.
Ba-ti le-ga-ni a-cho-ti cha-lah
a-ri-ti mo-ri im be-sa-mi

**הִנֵּה זֶה עוֹמֵד אַחַר כְּתֻלָנוּ
מִשְׁגִּיחַ מִן הַחֲלָנוֹת
מִצִּיץ מִן הַתְּרָכִים.
בָּאתִי לְגַנִּי אַחֲתִי כְלָה
אֲרִיתִי מוֹרֵי עֵם־בְּשָׁמִי.**

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?

12 *Pre-prayer: Selections from the Song of Songs*

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

הַנְּצַנִּים נִרְאוּ בְּאֶרֶץ
עַת הַזְּמִיר הַגִּיעַ
וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶרְצֵנוּ.

Yo-na-ti be-ḥag-vei ha-se-la
be-se-ter ha-mad-re-gah
har-i-ni et mar-a-yiḥ
hash-mi-i-ni et ko-leḥ
ki ko-leḥ a-rev
u-mar-eiḥ na-veh.

יוֹנָתִי בְּחַגֵּי הַסֵּלַע
בְּסֵתֵר הַמְּדַרְגָּה
הֲרֵאִינִי אֶת מְרֵאִיךָ
הַשְּׁמִיעֵנִי אֶת־קוֹלְךָ
כִּי־קוֹלְךָ עָרֵב
וּמְרֵאִיךָ נְאוּהָ.

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

דוֹדִי לִי וְאֲנִי לוֹ
הֲרֹעָה בְּשׁוֹשָׁנִים.

A-ni ye-she-nah ve-li-bi er
kol do-di do-fek pit-ḥi li
a-ḥo-ti ra-ya-ti yo-na-ti ta-ma-ti
she-ro-shi nim-la tal
ke-vu-tzo-tai re-si-sei lai-lah.

אֲנִי יִשְׁנָה וְלִבִּי עֵר
קוֹל דּוֹדִי דוֹפֵק פֶּתַחַי לִי
אֲחֹתִי רַעֲיָתִי יוֹנָתִי תַמָּתִי
שְׂרָאשִׁי נְמֹלָא טַל
קְוֹצוֹתַי רְסִיסֵי לְיָלָה.

Kam-ti a-ni lif-to-aḥ le-do-di

קַמָּתִי אֲנִי לַפֶּתַח לְדוֹדִי

Mi zot o-lah min ha-mid-bar

כִּי זֹאת עֵלָה מִן־הַמִּדְבָּר

Be-shem ha-shem e-lo-hei yis-ra-el
mi-mi-ni mi-cha-el u-mis-mo-li gav-ri-el
u-mil-fa-nai u-ri-el u-me-a-cho-rai re-fa-el
ve-al ro-shi she-cha-nat el.

Lo ti-ra mi-pa-cha-dai lai-lah
me-cha-tz ya-uf yo-mam

בְּשֵׁם יהוה אֱלֹהֵי יִשְׂרָאֵל
מִיְמִינִי מִיכָאֵל וּמִשְׂמֹאלֵי גַבְרִיאֵל
וּמִלְפָנָי אֹרִיאֵל וּמֵאַחֲרַי רְפָאֵל
וְעַל רֹאשִׁי שְׁכִינַת אֵל.

לֹא תִירָא מִפְּחָד לַיְלָה
מִחֶץ יְעוּף יוֹמָם.

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.



Volt ich ge-hat ko-ach
volt ich ge-lo-fn in di ga-sn
volt ich gesh-ri-gn sha-bos
sha-bos hey-li-ge sha-bos.

וּוֹאֵלֵט איך געהאט כוח
וּוֹאֵלֵט איך געלאָפֿן אין די גאַסן
וּוֹאֵלֵט איך געשריגן שבת
שבת הייליקע שבת!

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



Lev ta-hor be-ra li e-lo-him
ve-ru-ach na-cha-non cha-desh be-kir-bi.
Al tash-li-che-ni mil-fa-ne-cha
ve-ru-ach kod-she-cha al ti-kach mi-me-ni.

לֵב טָהוֹר בְּרָא לִי אֱלֹהִים
רוּחַ נְכוֹן חֲדָשׁ בְּקִרְבִּי.
אַל תִּשְׁלִיכֵנִי מִלְפָּנֶיךָ
רוּחַ קֹדֶשְׁךָ אַל תִּקַּח מִמֶּנִּי.

Create a pure heart in me, Great Spirit.

And renew a true soul within me. NT

Don't send me away from You.

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Don't take Your holy spirit from me.

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14 *Pre-prayer*

Sha·lom a·lei·chem
mal·a·chei ha·sha·ret mal·a·chei el·yon
mi·me·lech mal·chei ham·la·chim
ha·ka·dosh ba·ruḥ hu.

Bo·a·chem le·sha·lom
mal·a·chei ha·sha·lom mal·a·chei el·yon
mi·me·lech mal·chei ham·la·chim
ha·ka·dosh ba·ruḥ hu.

Bar·chu·ni le·sha·lom
mal·a·chei ha·sha·lom mal·a·chei el·yon
mi·me·lech mal·chei ham·la·chim
ha·ka·dosh ba·ruḥ hu.

Tzeit·chem le·sha·lom
mal·a·chei ha·sha·lom mal·a·chei el·yon
mi·me·lech mal·chei ham·la·chim
ha·ka·dosh ba·ruḥ hu.

שְׁלוֹם עֲלֵיכֶם

מְלֹאכֵי הַשָּׁרֵת מְלֹאכֵי עֲלִיּוֹן
מִמְלֶךְ מַלְכֵי הַמְּלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם
מְלֹאכֵי הַשָּׁלוֹם מְלֹאכֵי עֲלִיּוֹן
מִמְלֶךְ מַלְכֵי הַמְּלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

בְּרַכּוּנִי לְשָׁלוֹם
מְלֹאכֵי הַשָּׁלוֹם מְלֹאכֵי עֲלִיּוֹן
מִמְלֶךְ מַלְכֵי הַמְּלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם
מְלֹאכֵי הַשָּׁלוֹם מְלֹאכֵי עֲלִיּוֹן
מִמְלֶךְ מַלְכֵי הַמְּלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

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.

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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.

16 *Pre-prayer: Yedid Nefesh*

Ye-did ne-fesh av ha-ra-cha-man
me-shoch av-de-cha el re-tzo-ne-cha
ya-rutz av-de-cha ke-mo a-yal
yish-ta-cha-veh el mul ha-da-re-cha
ye-e-rav lo ye-di-do-tei-cha
mi-no-fet tzuf ve-choh 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-vach
az tit-cha-zek ve-tit-ra-pe
ve-ha-ye-tah lah sim-chat o-lam

Va-tik ye-he-mu na ra-cha-mei-cha
ve-cho-sah na al ben a-hu-ve-cha
ki zeh ka-mah nich-sof nich-saf-ti
lir-ot be-tif-e-ret u-ze-cha
e-leh cham-dah li-bi
ve-cho-sah na ve-al tit-a-lam

יְדִיד נֶפֶשׁ אָב הַרְחֵמֵן
מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ
יַעֲרַב לוֹ יְדִידוֹתֶיךָ
מִנוּפֶת צוּף וְכֹל טָעַם.

הַדּוֹר נֶאֱהָה זִיו הָעוֹלָם
נִפְשֵׁי חוֹלֵת אֶהְבֶּתְךָ
אֲנֵא אֶל נָא רַפָּא נָא לָהּ
בְּהִרְאוֹת לָהּ נוֹעַם זִיוְךָ
אֲז תִּתְחַזַּק וְתִתְרַפֵּא
וְהִיְתָה לָהּ שְׂמֵחַת עוֹלָם.

וְתִיק יְהֵמוּ נָא רַחֲמֶיךָ
וְחוּסָה נָא עַל בֶּן אֶהוּבְךָ
כִּי זֶה כְּמָה נְכֻסוּף נְכֻסְפָתִי
לְרְאוֹת בְּתַפְאֲרַת עֲדֶךָ
אֶלֶּה חֲמֻדָּה לְבִי
וְחוּסָה נָא וְאֵל תִּתְעַלֵּם.

הַגָּלָה נָא וּפְרוֹס חֲבִיבִי עָלַי אֶת סִכַּת שְׁלוֹמְךָ

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-chaḥ bach
ma-her e-hov ki va mo-ed
ve-cha-ne-nu ki-mei o-lam

תֵּאִיר אֶרֶץ מְכַבֹּדְךָ
נְגִילָה וְנִשְׂמַחָה בְּךָ
מִהֵר אֶהוּב כִּי בָּא מוֹעֵד
וְחַנּוּ כִּימֵי עוֹלָם.

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-ḥu ne-ra-ne-nah la-do-nai
na-ri-ah le-tzur yish-e-nu.
Ne-kad-mah fa-nav
be-to-dah

biz-mi-rot na-ri-a lo.
Ki el ga-dol a-do-nai
u-me-leḥ ga-dol
al kol e-lo-him.

A-sher be-ya-do meḥ-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-ḥa-veh ve-niḥ-ra-ah

niv-re-ḥah
lif-nei a-do-nai o-se-nu.
Ki hu e-lo-hei-nu
va-a-naḥ-nu am mar-i-to ve-tzon ya-do
ha-yom im be-ko-lo tish-ma-u.

Al tak-shu le-vav-ḥem
kim-ri-vah ke-yom ma-sah ba-mid-bar.

A-sher ni-su-ni a-vo-tei-ḥem
be-ḥa-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-ḥai.

A-sher nish-ba-ti ve-a-pi
im ye-vo-un el me-nu-ḥa-ti.

לְכוּ
נְרַנְנָה לַיהוָה
נְרִיעָה לְצוּר יִשְׁעֵנו.
נִקְדְּמָה פְּנֵינוּ
בְּתוֹדָה

בְּזִמְרוֹת נְרִיעַ לּוֹ.
כִּי אֵל גָּדוֹל יְהוָה
וּמֶלֶךְ גָּדוֹל
עַל כָּל אֱלֹהִים.

אֲשֶׁר בִּידוֹ מַחְקְרֵי אֶרֶץ
וְתוֹעֲפוֹת הַרִים לּוֹ.
אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ
וַיִּבְשֶׁת יְדֵיו יַצְרוּ.
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה

נִבְרַכָּה
לְפָנֵי יְהוָה עֲשֵׂנוּ.
כִּי הוּא אֱלֹהֵינוּ
וְאִנְחָנוּ עִם מַרְעִיתוֹ וְצֹאֵן יְדוֹ
הַיּוֹם אִם בְּקִלּוֹ תִשְׁמְעוּ.

אֵל תִּקְשׁוּ לְבַבְכֶם
כַּמְרִיבָה כִּיּוֹם מִסָּה בַּמִּדְבָּר.

אֲשֶׁר נִסּוּנֵי אַבּוֹתֵיכֶם
בְּחַנוּנֵי גַם רָאוּ פְּעָלֵי.

✠ אַרְבַּעִים שָׁנָה אָקוּט בְּדוֹר
וְאָמַר עִם תַּעֲיֵי לְכָב הֵם
וְהֵם לֹא יִדְעוּ דְרָכָי.

אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי
אִם יִבְאוּן אֵל מְנוּחָתִי.

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.

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Shi-ru la-do-nai shir cha-dash
 Shi-ru la-do-nai kol ha-a-retz.
 Shi-ru la-do-nai bar-cha she-mo
 bas-ru mi-yom le-yom ye-shu-a-to.

Sap-ru va-go-yim ke-vo-do
 be-choh ha-a-mim nif-le-o-tav.
 Ki ga-dol a-do-nai
 u-me-hu-lal me-od

no-ra hu
 al kol e-lo-him.
 Ki kol e-lo-hei ha-a-mim
 e-li-lim

va-do-nai sha-ma-yim a-sah.
 Hod ve-ha-dar le-fa-nav
 oz ve-tif-e-ret
 be-mik-da-sho.

Ha-vu la-do-nai mish-pe-choh a-mim
 Ha-vu la-do-nai ka-vod va-oz.
 Ha-vu la-do-nai ke-vod she-mo
 se-u min-cha-h u-vo-u le-cha-tz-ro-tav.

Hish-ta-cha-vu la-do-nai
 be-had-rat ko-desh
 chi-lu mi-pa-nav kol ha-a-retz.
 Im-ru va-go-yim

a-do-nai ma-lach
 af ti-kon te-vel bal ti-mot
 ya-din a-mim be-mei-sha-rim.
 Yis-me-chu Ha-sha-ma-yim Ve-ta-gel Ha-a-retz

yir-am hai-yam u-me-lo-o.
 Ya-a-loz sa-dai ve-choh a-sheh bo
 az ye-ra-ne-nu kol a-tzei ya-ar.

✠ Lif-nei a-do-nai ki va

ki va lish-pot ha-a-retz
 yish-pot te-vel be-tze-dek
 ve-a-mim be-e-mu-na-to.

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ
 שִׁירוּ לַיהוָה כָּל הָאָרֶץ.
 שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ
 בַשָּׁרוּ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ.

סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ
 בְּכָל הָעַמִּים נִפְלְאוֹתָיו.
 כִּי גָדוֹל יְהוָה
 וּמְהֻלָּל מְאֹד

נֹרָא הוּא
 עַל כָּל אֱלֹהִים.
 כִּי כָל אֱלֹהֵי הָעַמִּים
 אֱלִילִים

וַיהוָה שָׁמַיִם עָשָׂה.
 הוֹד וְהָדָר לִפְנֵי
 עַז וְתִפְאֶרֶת
 בְּמִקְדָּשׁוֹ.

הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים
 הָבוּ לַיהוָה כְּבוֹד וְעֹז.
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
 שָׂאוּ מִנְחָה וּבְאוּ לְחַצְרוֹתָיו.

הִשְׁתַּחֲווּ לַיהוָה
 בְּהַדְרַת קֹדֶשׁ
 חִילוּ מִפְּנֵי כָּל הָאָרֶץ.
 אַמְרוּ בְּגוֹיִם

יְהוָה מֶלֶךְ
 אִף תִּכּוֹן תִּבְּל בְּל תִּמוּט
 יִדִּין עַמִּים בְּמִישְׁרֵימ.
 יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ

יִרְעַם הַיָּם וּמְלֹאוֹ.
 יַעֲלֶז שָׂדֵי וְכָל אֲשֶׁר בּוֹ
 אֲז יִרְנְנוּ כָּל עֲצֵי יָעַר.
 לִפְנֵי יְהוָה כִּי בָא ✠

כִּי בָא לְשַׁפֵּט הָאָרֶץ
 יִשְׁפֹט תִּבְּל בְּצַדִּיק
 וְעַמִּים בְּאַמוֹנָתוֹ.

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.

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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-chen ha-a-retz.
Ha-rim ka-do-nag na-ma-su
mi-lif-nei a-do-nai
mi-lif-nei 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-mach 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-cha.

Sim-chu tza-di-kim ba-do-nai
ve-ho-du le-ze-cher kod-sho.

יהוה מלך

תגל הארץ
ישמחו איים רבים.

ענן וערפל סביבו
צדק ומשפט
מכון כסאו.

אש לפניו תלך
ותלהט סביב צריו.
האירו ברקיו תבל

ראתה ותחל הארץ.
הרים פדונג נמסו
מלפני יהוה
מלפני אדון כל הארץ.

הגידו השמים צדקו
וראו כל העמים כבודו.

יבשו כל עבדי פסל המתהללים
באלילים השתחוו לו כל אלהים.

שמעה ותשמח ציון
ותגלנה בנות יהודה
למען משפטיך יהוה.

כי אתה יהוה עליון
על כל הארץ

מאד נעלית
על כל אלהים.

אהבי יהוה שנאו רע
שמר נפשות חסידיו
מיד רשעים יצילים.

✠ אור זרע לצדיק
ולישרי לב שמחה.

שמחו צדיקים ביהוה
והודו לזכר קדשו.

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

shi-ru la-do-nai shir cha-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-cha-rah cha-s-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-cha-nor
be-cha-nor ve-kol zim-rah.
Ba-cha-tzotz-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 ve-yo-she-vei vah.

Ne-ha-rot yim-cha-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.

מזמור

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ
כִּי נִפְלְאוֹת עָשָׂה

הוֹשִׁיעָה לוֹ יְמִינוֹ
וְזָרְעֵ קִדְשׁוֹ.

הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ
לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ.

זָכַר חֶסֶדוֹ
וְאַמוּנָתוֹ לְבַיַּת יִשְׂרָאֵל

רְאוּ כָּל אַפְסֵי אֶרֶץ
אֵת יְשׁוּעַת אֱלֹהֵינוּ.

הָרִיעוּ לַיהוָה כָּל הָאָרֶץ
פְּצְחוּ וְרִנְנוּ וְזָמְרוּ.

זָמְרוּ לַיהוָה בְּכִנּוֹר
בְּכִנּוֹר וְקוֹל זְמֵרָה.
בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר

הָרִיעוּ
לְפָנֵי הַמֶּלֶךְ יְהוָה.

יִרְעַם הַיָּם וּמְלֹאוֹ
תִּבְלַל וְיִשְׁבֵּי בָהּ.

נִהְרֹת יִמְחֹאוּ כָף
יַחַד הָרִים יִרְנְנוּ.

✠ לְפָנֵי יְהוָה כִּי בָא

לְשַׁפֵּט הָאָרֶץ
יִשְׁפֹּט תִּבְלַל בְּצַדֵּק
וְעַמִּים בְּמִישְׁרִים.

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-vim
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-a-kov a-tah 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-yi-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.

יהוה מֶלֶךְ

יְרַגְזוּ עַמִּים
יֵשֵׁב כְּרוּבִים
תְּנוּט הָאָרֶץ.

יהוה בְּצִיּוֹן גָּדוֹל
וְרֵם הוּא עַל כָּל הָעַמִּים.

יִוְדוּ שִׁמְךָ
גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא.
וְעַז מֶלֶךְ
מִשְׁפָּט אָהֵב
אֶתָּה כּוֹנֵנֵת מִיִּשְׂרָאֵל מִשְׁפָּט
וְצִדְקָה בְּיַעֲקֹב אֶתָּה עֹשֵׂיתָ.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַיהוָה רַגְלֵינוּ
קְדוֹשׁ הוּא.

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנֵינוּ
וְשִׁמּוּאֵל בְּקִרְאֵי שְׁמוֹ
קִרְאִים אֶל יְהוָה וְהוּא יַעֲנֵם.

✠ בְּעֲמוּד עֲנֵן יְדַבֵּר אֱלֹהִים
שִׁמְרוּ עֲדֹתָיו וְחַק נָתַן לָמוֹ.

יהוה אֱלֹהֵינוּ
אֶתָּה עֲנִיתָם
אֵל נִשְׂא הָיִיתָ לָהֶם
וְנָקָם עַל עֲלִילוֹתָם.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַיהוָה קְדָשׁוֹ
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

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!

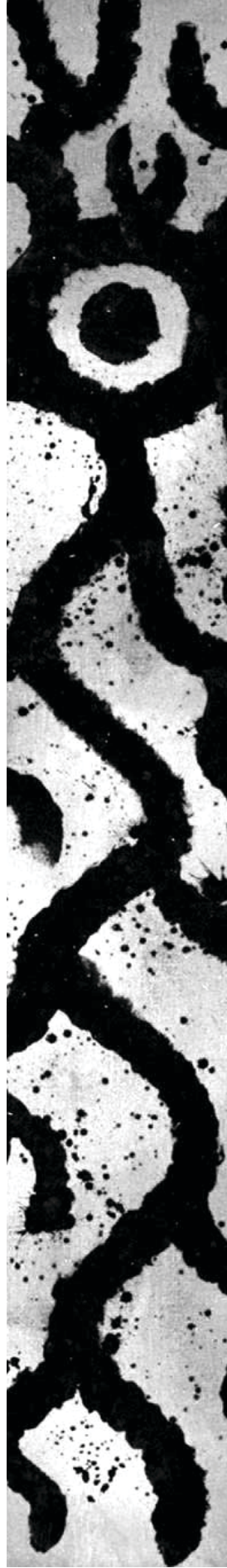
Her voice in strength!
Her voice in beauty!
That thunder-voice cleaves cedars —
cleaves great cedars of the mountains,
so that they dance like calves,
and the mountains themselves leap like lambs!

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.



Miz-mor le-da-vid

Ha-vu la-do-nai be-nei e-lim
Ha-vu la-do-nai ka-vod va-oz.

Ha-vu la-do-nai ke-vod she-mo
hish-ta-cha-vu la-do-nai
be-had-rat ko-desh.

Kol a-do-nai al ha-ma-yim
el ha-ka-vod hir-im
a-do-nai al ma-yim ra-bim.

Kol a-do-nai ba-ko-ach
kol a-do-nai be-ha-dar.
Kol a-do-nai sho-ver a-ra-zim
vay-sha-ber a-do-nai et ar-zei hal-va-non.
Va-yar-ki-dem ke-mo e-gel
le-va-non ve-sir-yon ke-mo ven re-e-mim.

Kol a-do-nai cho-tzev la-ha-vot esh.
Kol a-do-nai ya-chil mid-bar
ya-chil a-do-nai mid-bar ka-desh.
Kol a-do-nai ye-cho-lel a-ya-lot
va-ye-che-sof ye-a-rot

U-ve-hei-cha-lo kul-lo o-mer ka-vod.

✚ 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.

מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֱלִים
הָבוּ לַיהוָה כְּבוֹד וְעֹז.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
הַשְׁתַּחֲוּוּ לַיהוָה
בְּהַדְרַת קֹדֶשׁ.

קוֹל יְהוָה עַל הַמַּיִם
אֵל הַכְּבוֹד הַרְעִים
יְהוָה עַל מַיִם רַבִּים.

קוֹל יְהוָה בַּפֶּחַח
קוֹל יְהוָה בְּהַדָּר.
קוֹל יְהוָה שֹׁבֵר אַרְזִים
וַיִּשְׁבֹּר יְהוָה אֶת אַרְזֵי הַלְּבָנוֹן.
וַיִּרְקִידֵם כְּמוֹ עֵגֶל
לְבָנוֹן וּשְׂרִיץ כְּמוֹ בֶן רְאֵמִים.

קוֹל יְהוָה חֹצֵב לְהַבֹּת אֵשׁ.
קוֹל יְהוָה יַחִיל מִדְּבַר
יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ.
קוֹל יְהוָה יַחֲלִיל אֵילֹת
וַיַּחֲשֹׁף יַעֲרוֹת

וּבְהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד.

✚ יְהוָה לַמַּבּוּל יִשָּׁב
וַיִּשָּׁב יְהוָה
מֶלֶךְ לְעוֹלָם.

יְהוָה עַז לְעַמּוֹ יִתֵּן
יְהוָה יְבָרֵךְ אֶת עַמּוֹ
בְּשָׁלוֹם.

Please, with the strength
of Your loving hands,
untie the binding-knot.

Receive the song
of Your people. Strengthen,
cleans us, unfathomable —

we who seek
Your unity.
Guard us as the apple of Your eye.

Bless us, cleans 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.

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

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

Na gi-bor
dor-shei yi-ched-cha
ke-va-vat sham-rem.

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

Cha-sin ka-dosh
be-rov tuv-cha
na-hel a-da-te-cha.

Ya-ched ge-eh
le-am-cha pe-neh
zoch-rei ke-du-sha-te-cha.

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

Ba-ru-ach shem ke-vod mal-chu-to le-o-lam va-ed.

אָנָא בְּכֹאֵךְ

גְּדַלְתַּי מִיְמִינְךָ
תַּתִּיר צְרוּרָה.

קִבַּל רִנַּת
עַמְּךָ שְׂגִבְנוּ
טְהַרְנוּ נוֹרָא.

נָא גִבּוֹר
דּוֹרְשֵׁי יְחִוּדְךָ
כְּבַבְתָּ שְׁמֵרָם.

בְּרַכְּם טְהַרְם
רַחֲמֵי צְדָקָתְךָ
תַּמִּיד גְּמִלְם.

חֲסִין קְדוֹשׁ
פָּרַב טוֹבְךָ
נִהַל עֲדָתְךָ.

יְחִיד גֵּאָה

לְעַמְּךָ פְּנֵה

זוֹכְרֵי קְדוּשָׁתְךָ.

שׁוֹעֲתָנוּ קִבַּל
וְשָׁמַע צְעָקָתָנוּ
יִוֹדַע תַּעֲלוּמוֹת.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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!*

לְכָה דוּדֵי לְקִרְאֵת כַּלָּה פְּנֵי שַׁבַּת נְקֻבָּלָה

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

Sha·mor ve·za·chor be·di·bur e·chad
hish·mi·a·nu el ham·yu·chad
a·do·nai e·chad u·she·mo e·chad
le·shem u·le·tif·e·ret ve·lit·hi·lah.

Le·cha...

שְׁמוֹר וְזָכוֹר בְּדַבּוֹר אֶחָד
הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד
יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד
לְשֵׁם וּלְתִפְאֵרֶת וּלְתִהְלָה.

לכה...

Lik·rat sha·bat le·chu ve·nel·chah
ki hi me·kor ha·bra·chah
mei·rosh mi·ke·dem ne·su·chah
sof ma·a·seh be·mach·sha·vah te·chi·lah.

Le·cha...

לְקִרְאֵת שַׁבַּת לְכוּ וּנְלַכֶּה
כִּי הִיא מְקוֹר הַבְּרָכָה
מֵרֵאשׁ מִקְדָּם נְסוּכָה
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה.

לכה...

Mik·dash me·lech ir me·lu·chah
ku·mi tze·i mi·toch ha·ha·fe·chah
rav lach she·vet be·e·mek ha·ba·cha
ve·hu ya·cha·mol a·la·yich chem·lah.

Le·cha...

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה
קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה
רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָה
וְהוּא יַחְמוֹל עָלֶיךָ חֲמָלָה.

לכה...

Hit·na·a·ri me·a·far ku·mi
liv·shi big·dei tif·ar·tech a·mi
al yad ben yi·shai beit ha·lach·mi
kor·vah el naf·shi ge·a·lah.

Le·cha...

הַתְּנַעֲרִי מֵעַפָּר קוּמִי
לְבָשִׁי בְּגָדֵי תִפְאֵרֶתךָ עִמִּי
עַל יַד בֶּן יִשָּׂי בֵּית הַלְחָמִי
קִרְבָּה אֵל נַפְשִׁי גְּאֻלָּה.

לכה...

Hit·o·re·ri hit·o·re·ri
ki va o·rech ku·mi o·ri
u·ri u·ri shir da·be·ri
ke·vod a·do·nai a·la·yich nig·lah.

Le·cha... ←

הַתְּעוֹרְרִי הַתְּעוֹרְרִי
כִּי בָּא אוֹרֶךְ קוּמִי אוֹרֶךְ
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה.

לכה... ←

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.

לְכָה דוּדֵי לְקִרְאֵת כַּלָּה פְּנֵי שַׁבַּת נְקֻבָּלָה

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

Lo te·vo·shi ve·lo ti·kal·mi
mah tish·to·cha·chi u·mah te·he·mi
bach ye·che·su a·ni·yei a·mi
ve·niv·ne·tah ir al ti·lah.

Le·cha...

Ve·ha·yu lim·shi·sah sho·sa·yich
ve·ra·cha·ku kol me·val·a·yich
ya·sis a·la·yich e·lo·ha·yich
kim·sos cha·tan al ka·lah.

Le·cha...

Ya·min us·mol tif·ro·tzi
ve·et a·do·nai ta·a·ri·tzi
al yad ish ben par·tzi
ve·nis·me·chah ve·na·gi·lah.

Le·cha...

WE STAND AND FACE WEST

Bo·i ve·sha·lom a·te·ret ba·lah
gam be·sim·chah u·ve·tzo·ho·lah
toch e·mu·nei am se·gu·lah
bo·i cha·lah sha·bat ha·mal·kah.

לֹא תבוּשִׁי וְלֹא תִכְלַמִּי
מָה תִשְׁתַּחֲחִי וּמָה תִהְיֶה
כִּד יִחְסוּ עֵינַי עִמִּי
וְנִבְנְתָה עִיר עַל תְּלָה.
לכּה...

וְהָיוּ לְמִשְׁסָה שׁוֹסֵדִי
וְרַחְקוּ כָּל מִבְלַעֲדִי
יִשֵּׁשׂ עָלֶיךָ אֱלֹהֶיךָ
כְּמִשׁוֹשׁ חָתָן עַל כַּלָּה.
לכּה...

יָמִין וּשְׂמֹאל תִּפְרוּצִי
וְאֵת יְהוָה תִּעְרִיצִי
עַל יַד אִישׁ בֶּן פְּרֻצִי
וְנִשְׁמַחָה וְנִגִּילָה.
לכּה...

אנו עומדים

בְּאֵי בְּשָׁלוֹם עֹטְרֵת בְּעָלָה
גַּם בְּשִׂמְחָה וּבְצִהָלָה
תּוֹךְ אֲמוּנֵי עַם סִגְלָה
בְּאֵי כָּלָה שַׁבַּת הַמַּלְכָּה.

מזמור

Miz-mor shir
le-yom ha-sha-bat.

Tov le-ho-dot
la-do-nai u-le-za-mer
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 mach-she-vo-te-cha.

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

Bif-ro-ach 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-chu.

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.

שִׁיר לַיּוֹם הַשַּׁבָּת.

טוֹב לְהַדוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.

לְהַגִּיד בְּבֹקֶר חַסְדְּךָ
וּבְאַמוּנָתְךָ בְּלַיְלוֹת.

עָלַי עֲשׂוֹר וְעָלַי נָבֵל
עָלַי הַגָּיוֹן בְּכִנּוֹר.

כִּי שִׂמַחְתָּנִי יְהוָה בְּפִעֲלֶיךָ
בְּמַעֲשֵׂי יְדִידֶיךָ אֲרָנִי.

מַה גָּדֹלוֹ מַעֲשֵׂיֶיךָ יְיָ
מֵאֵד עֲמָקוֹ מַחְשַׁבְתֶּיךָ.

אִישׁ בְּעַר לֹא יָדַע
וּכְסִיל לֹא יִבִּין אֶת זֹאת.

בְּפֶרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׂב
וַיִּצְיָצוּ כָּל פְּעָלֵי אֱוֹן
לְהַשְׁמָדָם עַד־יָעַד.

וְאַתָּה מְרוֹם לְעֵלְמָם יְהוָה.

כִּי הִנֵּה אֵיבֶיךָ יְהוָה
כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ
יִתְפָּרְדוּ כָּל פְּעָלֵי אֱוֹן.

וְתָרַם כְּרָאִים קַרְנֵי
בְּלַתֵּי בְשָׁמֵן רִעְנֹן.

וְתַבַּט עֵינַי בְּשׁוֹרֵי
בְּקַמִּים עָלַי מְרַעִים
תִּשְׁמַעְנָה אָזְנֵי.

צְדִיק כְּתָמָר יִפְרַח
כְּאַרְז בְּלִבְנוֹן יִשְׁגָּה.

שְׁתוּלִים בְּבַיִת יְהוָה
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יִגְוֹבוּן בְּשִׁיבָה
דְּשָׁנִים וְרִעְנָנִים יִהְיוּ.

לְהַגִּיד כִּי יֹשֵׁר יְהוָה
צְרוּרִי וְלֹא עוֹלָתָהּ בּוֹ.

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.

יהוה מֶלֶךְ

Infinity robed in loftiness, wreathed in majesty. Surely the world will never be shaken.	גֵּאוּת לְבֶשׁ לְבֶשׁ יְהוָה עַז הַתְּאֲזָר אִף תִּכּוֹן תֵּבֵל בַּל תִּמוֹט.	A·do·nai ma·laḥ ge·ut la·vesh la·vesh a·do·nai oz hit·a·zar af ti·kon te·vel bal ti·mot
This throne is rooted in the ages. You are eternal.	נִכּוֹן כִּסֵּאָךְ מֵאֶז מֵעוֹלָם אֶתָּה.	Na·ḥon kis·a·ḥa me·az me·o·lam a·tah
Sacred rivers arise. Their voices sound. They raise up a roaring.	נִשְׂאוּ נְהָרוֹת יְהוָה נִשְׂאוּ נְהָרוֹת קוֹלָם נִשְׂאוּ נְהָרוֹת דְּכָיִם.	Nas·u ne·ha·rot a·do·nai nas·u ne·ha·rot ko·lam yis·u ne·ha·rot doch·yam
✧ Above the voices of the great waters, above the crashing of the sea's waves, sublime in the heights is the One.	מִקְלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי יָם אֲדִיר בְּמָרוֹם יְהוָה.	Mi·ko·lot ✧ ma·yim ra·bim a·di·rim mish·be·rei yam a·dir ba·ma·rom a·do·nai
Your witnesses rightly testify. Your house is a beautiful holiness forever.	עֲדֹתֶיךָ נִאֲמָנוּ מֵאֵד לְבֵיתְךָ נִאֲוָה קֹדֶשׁ יְהוָה לְאָרְךָ יָמִים.	E·do·te·ḥa ne·em·nu me·od le·veit·ḥa na·a·vah ko·desh a·do·nai le·o·rech ya·mim

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Ke-gav-na de-i-nun
mit-ya-cha-din le-e-la be-e-ḥad
ohf ha-ḥi i-hi
it-ya-ḥa-dat le-ta-ta be-ra-za de-e-ḥad.

Ra-za de-sha-bat i-hi sha-bat
de-it-o-ḥo-dat be-ra-za de-eh-ḥad
le-mish-rei a-lah ra-za de-eh-ḥad

כְּגֹוֹנָא דְאִנּוּן
מִתְיַחֲדִין לְעֵלָא בְּאֶחָד
אוּף הַחֵי אִיהִי
אִתְיַחֲדַת לְתַתָּא בְּרִזָּא דְאֶחָד.
רִזָּא דְשַׁבַּת אִיהִי שַׁבַּת
דְּאִתְאַחֲדַת בְּרִזָּא דְאֶחָד
לְמִשְׁרֵי עֲלָה רִזָּא דְאֶחָד.

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.



A-na el na re-fa na lah
be-har-ot lah no-am zi-vaḥ
az tit-ḥa-zek ve-tit-ra-pe
ve-ha-ye-tah lah sim-ḥat o-lam

אֲנָא אֵל נָא רִפָּא נָא לָהּ
בְּהַרְאוֹת לָהּ נוּעִם זִיּוּךְ
אֲז תִתְחַזֵּק וְתִתְרַפֵּא
וְהִיְתָה לָהּ שִׂמְחַת עוֹלָם.

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



Ha-ma-kom ye-na-ḥem et-ḥem
be-toḥ she-ar a-ve-lei tzi-yon vi-ru-sha-la-yim

הַמָּקוֹם יִנַּחֵם אֶתְכֶם
בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם

May the One who is in all places
comfort you together with all who mourn.

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COMMUNITY RESPONDS

בָּרוּךְ
bow

יְהוָה
rise

הַמְּבֹרָךְ
receive

לְעוֹלָם
radiate

וְעַד
witness

Ba-ruch a-do-nai ham-vo-rach le-o-lam va-ed
Bless the ONE who is Blessed forever and ever

LEADER CALLS

בָּרוּךְ
bend

אֶת
bow

יְהוָה
rise

הַמְּבֹרָךְ
receive

Bar-chu et a-do-nai ham-vo-rach
Bless towards the ONE who is Blessed

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·ḥah at she·ḥi·nah
e·lo·hei·nu ru·aḥ ha·o·lam
a·sher bid·va·rah ma·a·ri·vah a·ra·vim
be·choḥ·mah fo·ta·ḥat she·a·rim
u·vit·vu·nah me·sha·nah i·tim
u·ma·ḥa·li·fah et haz·ma·nim
u·me·sa·de·ret et ha·ḥo·ḥa·vim
be·mish·me·ro·tei·hem ba·ra·ki·a kir·tzo·nah.

Bo·ret yom va·lai·lah
go·le·let or mip·nei ḥo·sheḥ
ve·ḥo·sheḥ mip·nei or.

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

✠ E·lah ḥa·yah ve·ka·ye·met
ta·mid tim·loḥ a·lei·nu le·o·lam va·ed.

Be·ru·ḥah at she·ḥi·nah
ha·ma·a·ri·vah a·ra·vim.

בְּרוּכָה אֶת שְׂכִינָה
אֱלֹהֵינוּ רוּחַ הָעוֹלָם
אֲשֶׁר בְּדַבְרָהּ מְעַרְיבָה עַרְבִים
בְּחֶכְמָה פּוֹתַחַת שְׁעָרִים
וּבְתִבּוּנָה מְשַׁנָּה עֵתִים
וּמְחַלֶּפֶה אֶת הַזְּמַנִּים
וּמְסַדֶּרֶת אֶת הַפּוֹכְבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנָהּ.

בוֹרְאֵת יוֹם וְלַיְלָה
גּוֹלְלֵת אוֹר מִפְּנֵי חֹשֶׁךְ
וְחֹשֶׁךְ מִפְּנֵי אוֹר.

וּמְעַבְרָה יוֹם וּמְבִיָּאָה לַיְלָה
וּמְבַדֶּלֶה בֵּין יוֹם וּבֵין לַיְלָה
יְהִי צְבָאוֹת שְׁמָהּ.

✠ אֱלֹהֵי חַיָּה וְקִיּוּמָה
תְּמִיד תְּמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

בְּרוּכָה אֶת שְׂכִינָה
הַמְעַרְיבָה עַרְבִים.



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

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אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים
אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשָׁכְנוֹנוּ וּבְקוּמֵנוּ נִשְׁיַח בְּחֻקֶיךָ וְנִשְׂמַח בְּדִבְרֵי
תּוֹרָתְךָ וּמִצְוֹתֶיךָ לְעוֹלָם וָעֶד כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה
וְאָהַבְתָּ אֶל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

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-cha 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-shoch-ve-nu
u-ve-ku-me-nu na-si-ach be-chu-kei-cha ve-nis-mach be-div-rei to-ra-te-cha
u-mitz-vo-tei-cha le-o-lam va-ed. Ki hem cha-yei-nu ve-o-rech ya-mei-nu u-va-hem
neh-geh yo-mam va-lai-lah. ✠ Ve-a-ha-vat-cha al ta-sir mi-me-nu le-o-la-mim.

Bar-uch a-tah a-do-nai o-hev a-mo yis-ra-el.
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Hear, my people
the Breath of Life our Source
that Breath of Life is One.

She·ma yis·ra·el
a·do·nai e·lo·hei·nu
a·do·nai e·chad

שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה
אֱלֹהֵינוּ יְהוָה אֶחָד

HEAR O ISRAEL THE LORD OUR GOD THE LORD IS ONE

בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד

Blessed is the name of that being throughout all space and time.

QUIETLY Ba·ruch shem ke·vod mal·chu·to le·o·lam va·ed

וְאֶהְיֶה אִתְּךָ יְהוָה אֱלֹהֶיךָ בְּכֹל-לְבַבְךָ וּבְכֹל-
 נַפְשְׁךָ וּבְכֹל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
 אֲנֹכִי מְצַוְךָ הַיּוֹם עַל לְבַבְךָ: וּשְׁנַנְתֶּם לְבַנְיָדָבָרֶת
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ
 וּבְקוּמְךָ: וּקְשַׁרְתֶּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת
 בֵּין עֵינֶיךָ: וּכְתַבְתֶּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ: ←

Ve·a·hav·ta et a·do·nai e·lo·he·cha be·chol le·vav·cha u·ve·chol
 naf·she·cha u·ve·chol me·o·de·cha. Ve·ha·yu had·va·rim ha·e·leh
 a·sher a·no·chi me·tzav·cha ha·yom al le·va·ve·cha. Ve·shi·nan·tam
 le·va·ne·cha ve·di·bar·ta bam be·shiv·te·cha be·vei·te·cha
 u·ve·lech·te·cha va·de·rech u·ve·shoch·be·cha u·ve·ku·me·cha.
 U·ke·shar·tam le·ot al ya·de·cha ve·ha·yu le·to·ta·fot bein ei·ne·cha.
 Uch·tav·tam al me·zu·zot bei·te·cha u·vish·a·re·cha. ←

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.

וְהָיָה אִם-שָׁמַעַתְּ שִׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לֹאֲהַבְתָּ אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לְבַבְכֶם וּבְכָל-
נַפְשְׁכֶם: וְנָתַתִּי מִטַּר-אֶרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסַּפְתִּי דַגְנְךָ
וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאָכַלְתָּ וּשְׂבַעְתָּ:
הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם
וְלֹא-יְהִי מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאִבַּדְתֶּם מֵהָרָח
מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשִׁמַּתֶּם אֶת-דְּבָרֵי
אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְרֵכְם
וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכַתַּבְתֶּם עַל-
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה
אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לֵאמֹר לָהֶם פִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

←

Ve-ha-yah im sha-mo-a tish-me-u el mitz-vo-tai a-she-er a-no-chi me-tza-veh et-chem
ha-yom le-a-ha-vah et a-do-nai e-lo-hei-chem u-le-av-do be-cho-ol le-vav-chem
u-ve-cho-ol naf-she-chem. Ve-na-ta-ti me-tar ar-tze-chem be-i-to yo-reh u-mal-kosh
ve-a-saf-ta de-ga-ne-cha ve-ti-rosh-cha ve-yitz-ha-re-cha. Ve-na-ta-ti e-sev be-sad-cha
liv-hem-te-cha ve-a-cha-ly-ta ve-sa-va-ta. Hi-sham-ru la-chem pen yif-teh le-vav-chem
ve-sar-tem va-a-vad-tem e-lo-him a-che-rim ve-hish-ta-cha-vi-tem la-hem. Ve-cha-rah
af a-do-nai ba-chem ve-a-tzar et ha-sha-ma-yim ve-lo yih-yeh ma-tar ve-ha-a-da-mah
lo ti-ten et ye-vu-lah va-a-vad-tem me-he-rah me-al ha-a-retz ha-to-vah a-she-er a-do-nai
no-ten la-chem. Ve-sam-tem et de-va-rai e-leh al le-vav-chem ve-al naf-she-chem
u-ke-shar-tem o-tam le-ot al yed-chem ve-ha-yu le-to-ta-fot bein ei-nei-chem.
Ve-li-mad-tem o-tam et be-nei-chem le-da-ber bam be-shiv-te-cha be-vei-te-cha
u-ve-lech-te-cha va-de-rech u-ve-sho-ach-be-cha u-ve-ku-me-cha. U-che-tav-tam
al me-zu-zot bei-te-cha u-vish-a-rei-cha. Le-ma-an yir-bu ye-mei-chem vi-mei
ve-nei-chem al ha-a-da-mah a-she-er nish-ba a-do-nai la-a-vo-tei-chem la-tet la-hem
ki-mei ha-sha-ma-yim al ha-a-retz.

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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.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצֵת עַל-כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ
עַל-צִיצֵת הַכֹּהֵן פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרַי
לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:

Va-yo-mer a-do-nai el mo-sheh le-mor. Da-ber el be-nei yis-ra-el
ve-a-mar-ta a-le-hem ve-a-su la-hem tzi-tzit al kan-fei vig-dei-hem
le-do-ro-tam ve-na-te-nu al tzi-tzit ha-ka-naf pe-til **te-cha-let**. Ve-ha-yah
la-chem le-tzi-tzit u-re-i-tem o-to u-ze-cha-tem et kol mitz-vot a-do-nai
va-a-si-tem o-tam ve-lo ta-tu-ru a-cha-rei le-vav-chem ve-a-cha-rei
ei-nei-chem a-she-er a-tem zo-nim a-cha-rei-hem. Le-ma-an tiz-ke-ru
va-a-si-tem et kol mitz-vo-tai vih-yi-tem ke-do-shim le-lo-hei-chem.
A-ni a-do-nai e-lo-hei-chem a-she-er ho-tze-ti et-chem me-e-retz mitz-ra-yim
lih-yot la-chem le-lo-him a-ni a-do-nai e-lo-hei-chem.

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.

51 *Mi Chamocha: Crossing the Sea*

A-do-nai e-lo-hei-chem e-met.

Ve-e-mu-nah kol zot
ve-ka-yam a-lei-nu
ki hu a-do-nai e-lo-hei-nu
ve-ein zu-la-to
va-a-nach-nu yis-ra-el a-mo.

Ha-po-de-nu mi-yad me-la-chem
ha-go-a-le-nu mal-ke-nu mi-kaf kol a-ri-tzim

ha-el ha-nif-ra la-nu mi-tza-rei-nu
ham-sha-lem ge-mul le-choy-oy-vei naf-she-nu
ha-sam naf-she-nu ba-cha-yim
ve-lo na-tan la-mot rag-le-nu

ha-mad-ri-chem-nu al ba-mot oy-vei-nu
va-ya-rem kar-ne-nu al kol son-ei-nu
ha-el ha-o-seh la-nu ne-ka-mah be-far-oh
be-o-tot u-ve-mof-tim
be-ad-mat be-nei cham.

Ha-ma-keh ve-ev-ra-to
kol be-cho-rei mitz-ra-yim
va-yo-tzi et a-mo yis-ra-el
mi-to-chem le-chem-rut o-lam
ha-ma-a-vir ba-nav
bein giz-rei yam suf
ve-et rod-fei-hem ve-et son-ei-hem
bit-ho-mot ti-ba. ←

יְהוָה אֱלֹהֵיכֶם אִמֶּת.

וְאִמּוֹנָה כָּל זֹאת
וְקִים עָלֵינוּ
כִּי הוּא יְהוָה אֱלֹהֵינוּ
וְאֵין זֹלָתוֹ
וְאִנְחָנוּ לְיִשְׂרָאֵל עֲמוֹ

הַפּוֹדֵנוּ מִיַּד מְלָכִים
הַגָּאֵלְנוּ מִלְּכָנוּ מִכַּף כָּל עָרִיצִים

הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ
הַמְשַׁלֵּם גְּמוּל לְכָל אוֹיְבֵי נַפְשֵׁנוּ
הַשֵּׁם נַפְשֵׁנוּ בַחַיִּים
וְלֹא נָתַן לְמוֹט רַגְלֵנוּ

הַמְדְרִיכֵנוּ עַל בְּמוֹת אוֹיְבֵינוּ
וְיָרֵם קַרְנֵנוּ עַל כָּל שׂוֹנְאֵינוּ
הָאֵל הַעֹשֶׂה לָנוּ נִקְמָה בַּפְּרָעָה
בְּאוֹתוֹת וּבְמוֹפְתִים
בְּאֲדַמַּת בְּנֵי חָם.

הַמְכָּה בְּעִבְרָתוֹ
כָּל בְּכוֹרֵי מִצְרָיִם
וְיוֹצִיא אֶת עַמּוֹ יִשְׂרָאֵל
מִתּוֹכֶם לְחֵרוֹת עוֹלָם
הַמְעַבִּיר בְּנָיו
בֵּין גִּזְרֵי יָם סוּף
וְאֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם
בְּתַהוֹמוֹת טִבַּע. ←

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-cha 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-e-mar
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.

ראו בנים את גבורתו
שבחו והודו לשמו
ומלכותו ברצון קבלו עליהם.

משה ומרים ובני ישראל
לך ענו שירה
בשמחה רבה ואמרו כלם

**מי כמכה באלם יהוה
מי כמכה נאדר בקדש
נורא תהלת עשה פלא.**

מלכותך ראו בניך
בוקע ים לפני משה ומרים
זה אלי ענו ואמרו
יהוה ימלך לעולם ועד

✠ ונאמר
כי פדה יהוה את יצקב
וגאלו מיד חזק ממנו.
פרוך אלה יהוה
גאל ישראל.

השִׁבְנוּ

יהוה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ
 לְחַיִּים וּפְרוֹשׁ עֲלֵינוּ סִכַּת שְׁלוֹמְךָ וְתִקְנֵנוּ
 בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהַגֵּן
 בְּעַדָּנוּ וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרָעָב וְיָגוֹן
 וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ
 כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה כִּי אֵל מֶלֶךְ חַנוּן
 וְרַחוּם אַתָּה. וְשָׁמֹר צְאֲתָנוּ וּבֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם
 מֵעַתָּה וְעַד עוֹלָם. ❦ וּפְרוֹשׁ עֲלֵינוּ סִכַּת שְׁלוֹמְךָ.
 בְּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִכַּת שְׁלוֹם
 עֲלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
 וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְעַל
 יְרוּשָׁלַיִם.

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.

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Hash·ki·ve·nu a·do·nai e·lo·hei·nu le·sha·lom
ve·ha·a·mi·de·nu mal·ke·nu le·cha·yim
u·fros a·lei·nu su·kat she·lo·me·cha
ve·tak·ne·nu be·e·tzah to·vah mil·fa·nei·cha
ve·ho·shi·e·nu le·ma·an she·me·cha.
Ve·ha·gen ba·a·de·nu ve·ha·ser me·a·lei·nu
o·yev de·ver ve·che·rev ve·ra·av ve·ya·gon
ve·ha·ser sa·tan mil·fa·nei·nu u·me·a·cha·re·nu
u·ve·tzal ke·na·fei·cha tas·ti·re·nu.

Ki el shom·re·nu u·ma·tzi·le·nu a·tah
ki el me·lech cha·nun ve·ra·chum a·tah.
U·she·mor tze·te·nu u·vo·e·nu le·cha·yim
u·le·sha·lom me·a·tah ve·ad o·lam.

✿ U·fros a·lei·nu su·kat shlo·me·cha.

Ba·ruçh 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.

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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-sham·ru ve-nei yis·ra·el
 et ha·sha·bat la·a·sot et ha·sha·bat
 le·do·ro·tam be·rit o·lam.
 Bei·ni u·vein 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.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל
 אֶת הַשְּׁבֹת לְעִשׂוֹת אֶת הַשְּׁבֹת
 לְדֹרֹתֵם בְּרִית עוֹלָם:
 בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעֹלָם
 כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה
 אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

ON PASSOVER, SHAVUOT AND SUKKOT

Vay·da·ber mo·sheh et mo·a·dei a·do·nai
 el be·nei yis·ra·el.

בשלוש רגלים

וַיְדַבֵּר מֹשֶׁה אֶת מִצְדֵי יְהוָה
 אֶל בְּנֵי יִשְׂרָאֵל:

Yit·ga·dal ve·yit·ka·dash
 she·mei ra·ba
 be·al·ma div·ra çhir·u·teh
 ve·yam·lich mal·çhu·teh
 be·çhai·yei·çhon uv·yo·mei·çhon uv·çha·yei
 de·çhol beit yis·ra·el
 ba·a·ga·la u·viz·man ka·riv ve·im·ru a·men.

Ye·hei she·mei ra·ba me·vo·rach
 le·a·lam u·le·al·mei al·mai·ya.

Yit·ba·rach 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·rich hu.

Le·e·la (u·le·e·la)
 mi·kol bir·çha·ta ve·shi·ra·ta
 tush·be·çha·ta ve·ne·çha·ma·ta
 da·a·mi·ran be·al·ma
 ve·im·ru a·men.

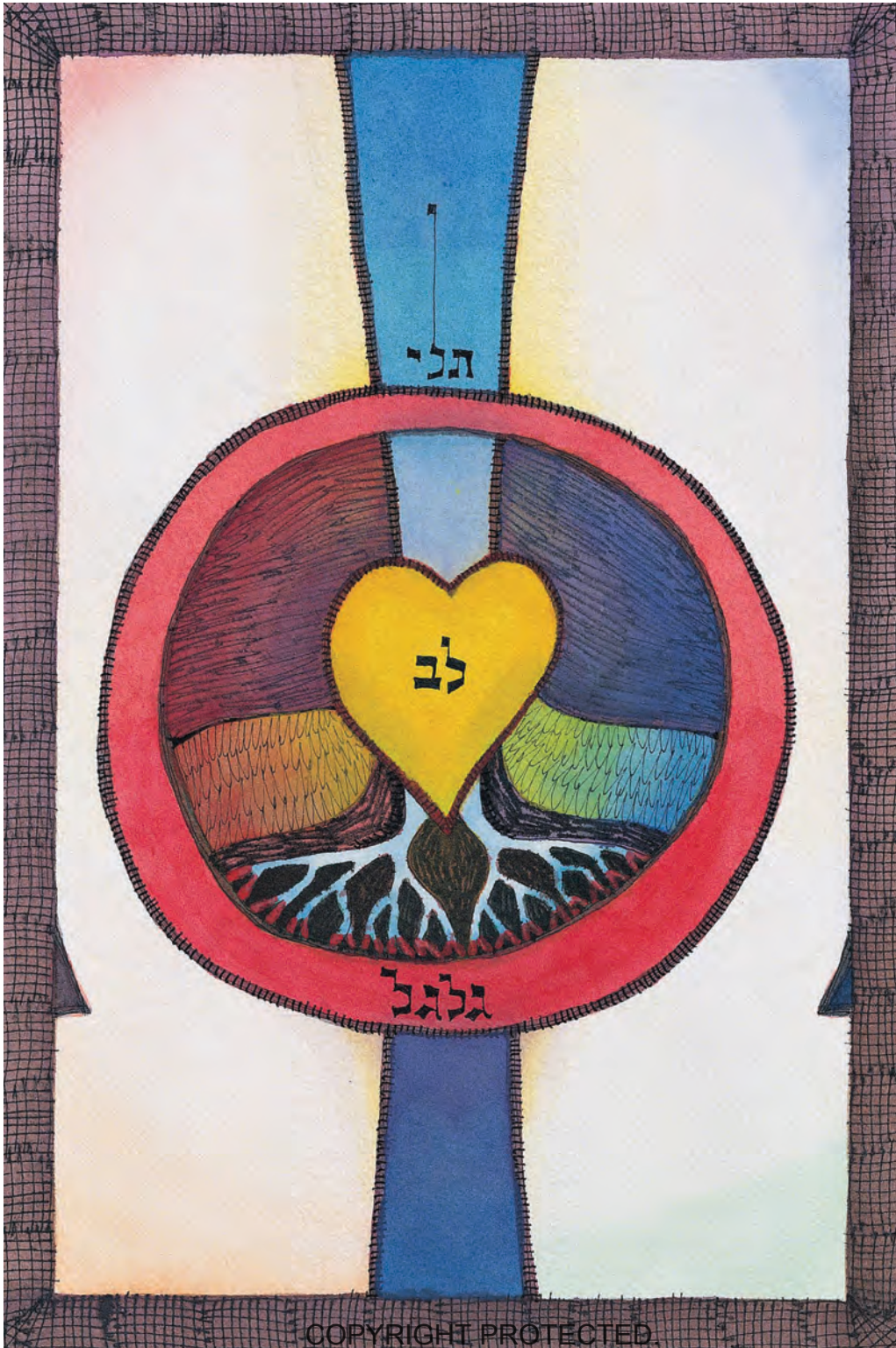
יִתְגַּדַּל וַיִּתְקַדַּשׁ
 שְׁמֵיהּ רַבָּא (קהל אֱמֹן)
 בְּעֵלְמָא דְבְּרָא כְרַעוּתָהּ
 וַיִּמְלִיךְ מַלְכוּתָהּ
 בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אֱמֹן.

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ
 לְעֹלָם וּלְעֹלְמֵי עֲלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח
 וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
 שְׁמֵיהּ דְקַדְשָׁא בְּרִיךְ הוּא.

לְעֵלָא (וּלְעֵלָא)
 מְכַל בְּרַכְתָּא וּשְׁיִרְתָּא
 תְּשַׁבְּחָתָא וְנַחְמָתָא
 דְאִמְרִין בְּעֵלְמָא
 וְאָמְרוּ אֱמֹן. (קהל אֱמֹן)

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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 ROSH HASHANA 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 ROSH HASHANA 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 create and protect life. ←
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אֲדַנִּי שְׁפָתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵנוּ
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב
אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה
הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן
גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל
וְזוֹכֵר חֲסָדֵי אָבוֹת וְאֵמֶהוֹת
וְיַמְבִּיא גּוֹאֵל לְבָנָי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

בשבת שובה

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

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן.

בְּרוּךְ אַתָּה יְהוָה

מְגַן אַבְרָהָם וְעִזְרַת שְׂרָה.

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי

מִחֲזִיקָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

בַּחוּרף מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.
בַּקֵּץ מוֹרִיד הַטָּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד

מִחֲזִיקָה מֵתִים בְּרַחֲמִים רַבִּים
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לְךָ
מְלֶךְ מֵמִית וּמִחֲזִיקָה וּמְצַמִּיחַ יְשׁוּעָה.

בשבת שובה

מִי כְמוֹךָ אֵב הַרְחֲמִים זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחֲיוֹת מֵתִים.

בְּרוּךְ אַתָּה יְהוָה

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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.



אַתָּה קָדוֹשׁ
וְשִׁמְךָ קָדוֹשׁ
וְקִדּוּשֵׁי יוֹם יִהְיֶה לְךָ סֶלָה.
בְּרוּךְ אַתָּה יְהוָה
הָאֵל (בשבת שובה המלך) הַקָּדוֹשׁ.

אַתָּה קִדְשָׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ
וּבִרְכָתוֹ מִכָּל הַיָּמִים וְקִדְשָׁתוֹ מִכָּל הַיָּמִים
וְכֵן כָּתוּב בְּתוֹרָתְךָ.
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צַבָּאָם.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ
כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
רְצֵה בְּמִנוּחָתֵנוּ.

קִדְשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ.

שְׂבַעְנוּ מִטוֹבֶךָ
וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ
וְטַהַר לְבָנוּ
לְעִבְדֶּךָ בְּאֵמֶת.

וְהִנְחֵלְנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שְׁבַת קִדְשֶׁךָ
וַיִּשְׂמְחוּ בָהּ
יִשְׂרָאֵל אוֹהְבֵי שִׁמְךָ.

בְּרוּךְ אַתָּה יְהוָה
מִקְדָּשׁ הַשְּׁבֵת.



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 ROSH CHODESH AND DURING CHOL HAMOED

You whom our ancestors revered, may our presence arise and come before you,
 reminding you of our forebearers, 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. ←

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רְצִיָּה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם
וְהִשָּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ וְאֲשִׁי יִשְׂרָאֵל
וּתְפַלְתֵּם מִהֲרָה בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן
וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

בראש חודש ובחול המועד

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ

וְעַלְה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֵּר וְיַזְכֵּנוּ וְיַפְקְדוּנוּ

וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ

וְיִזְכְּרוּנוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה וּלְטוֹבָה וּלְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם

בְּיוֹם

לראש חודש	לפסח	לסכות
ראש החודש הזה	חג המצות הזה	חג הסכות הזה

וְזָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה
וּפְקֻדָּנוּ בּוֹ לְבָרָכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים
וּבְדַבְרֵי יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ
כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וּתְחַזְּקֵנָה עֵינֵינוּ בְּשׂוֹבְךָ
לְצִיּוֹן בְּרַחֲמִים.

בְּרוּךְ אַתָּה יְהוָה
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ

שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
לְעוֹלָם וָעֶד.

צוּר חַיִּינוּ

מְגֵן יִשְׁעֵנוּ

אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ
וְעַל גְּסִיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ
וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ

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.



הטוב כי לא כלו רחמיך
והמרחם כי לא תמו חסדיך
מעולם קוינו לך.

כל ימי חנוכה
על הנסים ועל הפרקן
ועל הגבורות ועל התשועות
ועל המלחמות שעשית לאבותינו ואמותינו
בימים ההם בזמן הזה.

בימי מתת?הו בן יוחנן כהן גדול חשמוני ובניו כשעמדה מלכות יון הרשעה על עמך ישראל להשכיחם
תורתך ולהעבירם מחקי רצונך. ואתה ברחמיך הרבים עמדת להם בעת צרתם רבת את ריכם ונתת את דינם
נקמת את נקמתם. מסרת גבורים ביד חלשים ורבים ביד מעטים וטמאים ביד טהורים ורשעים ביד צדיקים
וזדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך ולעמך ישראל עשית תשועה גדולה ופרקן
כהיום הזה. ואחר כך באו בניך לדביר ביתך ופנו את היכלך וטהרו את מקדשך והדליקו נרות בחצרות
קדשך וקבעו שמונת ימי חגכה אלו להודות ולהלל לשמך הגדול.

ועל כלם
יתברך ויתרומם שמך
מלכנו תמיד לעולם ועד.

בשבת שובה
וכתוב לחיים טובים כל בני בריתך.

וכל החיים יודוך סלה
ויהללו את שמך באמת
האל ישועתנו ועזרתנו סלה.

ברוך אתה יהוה
הטוב שמך
ולך נאה להודות.



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.

שְׁלוֹם רַב
עַל־יִשְׂרָאֵל עַמֶּךָ
תְּשִׁים לְעוֹלָם
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכֻל־הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת־עַמֶּךָ יִשְׂרָאֵל
בְּכֻל־עֵת וּבְכֻל־שָׁעָה בְּשִׁלּוֹמֶךָ.

בְּרוּךְ אַתָּה יְהוָה
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל
וְאֵת כָּל יוֹשְׁבֵי תְּבֵל
בְּשִׁלּוֹם.

בשבת טובה
בְּסֵפֶר חַיִּים
בְּרָכָה וְשִׁלּוֹם וּפְרָגְסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים וּלְשִׁלּוֹם.
בְּרוּךְ אַתָּה יְהוָה
עוֹשֵׂה הַשָּׁלוֹם.

5

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.

6

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.

7

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.

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
 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.

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
 KEDUSHA/HOLINESS
 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.

4
 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.

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 אַתָּה שְׂדֵי הַמַּחְזִירָה שְׂכִינְתָהּ לְצִיּוֹן.

Ba-ru-cha at sha-dai ha-ma-cha-zì-rah she-chi-na-tah 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.

בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שִׁמְךָ וְלֶךְ נָאֵה לְהוֹדוֹת.

Ba-ruch a-tah a-do-nai ha-tov shim-cha u-le-cha na-eh 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.

בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל וְאֶת כָּל יוֹשְׁבֵי תֵּבֵל בְּשָׁלוֹם.

Ba-ruch a-tah a-do-nai ham-va-rech 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.

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?

בְּרוּךְ אַתָּה יְהוָה מִגֵּן אַבְרָהָם וְעֲזֶרֶת 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?

בְּרוּכָה אַתְּ מְעֵין הַחַיִּים מְחַיֶּה הַמֵּתִים.

Be·ru·cha 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.

בְּרוּךְ אַתָּה יְהוָה הָאֵל (בשבת שובה המלך) הַקְּדוֹשׁ.

Ba·ru·ch a-tah a-do·nai ha·el (ON SHABBAT SHUVAH ha·me·lech) ha·ka·dosh.

Blessed are You, Mysterious One, holy sanctuary.

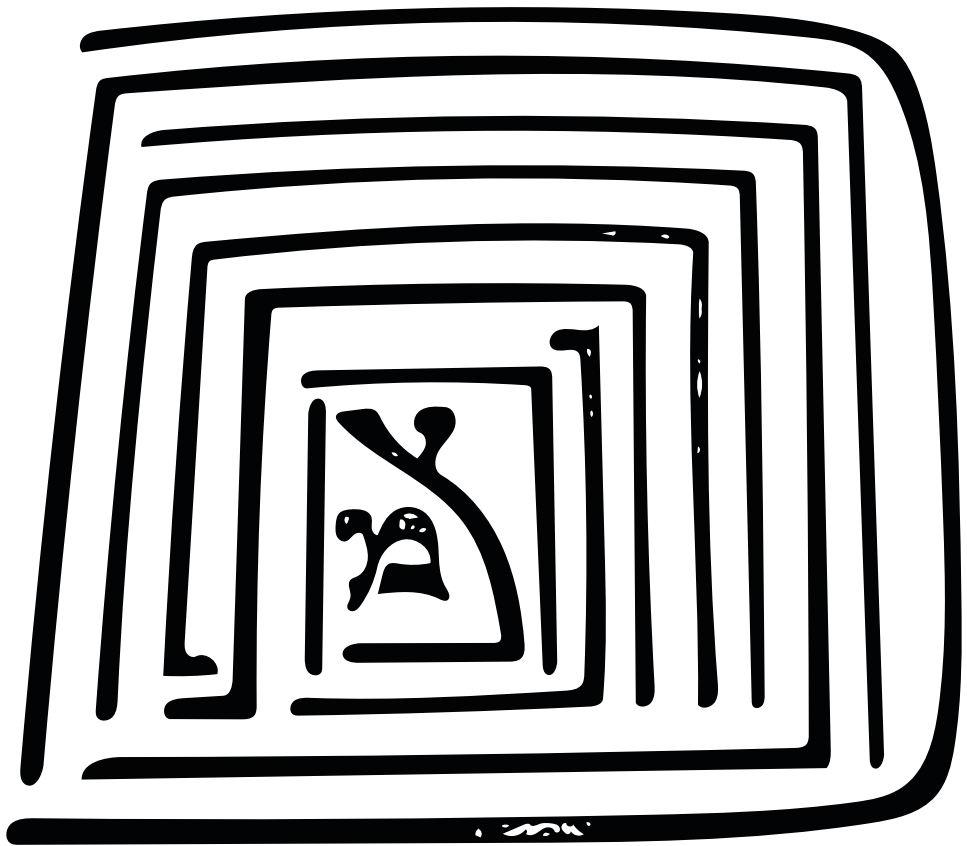
4 KEDUSHAT HAYOM/HOLY DAY

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?

בְּרוּכָה אַתְּ שְׂכִינָה מְקַדְּשֵׁת הַשַּׁבָּת.

Be·ru·cha at she·chi·na me·ka·de·shet ha·sha·bat.

Blessed are You, **COPYRIGHT PROTECTED** Present One, who sanctifies Shabbat. ↪
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Chesed Lovingkindness

וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי-אֹר

“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

וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ

“The Eternal separated the water below from the water above...”

Know that boundaries are natural and essential.

Tiferet Compassion

וַתוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע

“The earth brought forth trees that grow fruit with seed within...”

Know that compassion sustains the lives of all beings.

Netzach Persistence

וַיִּתֵּן אֶתֶם אֱלֹהִים בְּרִקְיעַ שְׁמַיִם לְהָאִיר עַל-הָאָרֶץ

“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

וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ עַל-פְּנֵי רִקְיעַ שְׁמַיִם

“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

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ בְּדְמוּתֵנוּ

“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

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ

“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.

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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

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 Be acceptable in Thy sight, O Yah.
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E-lo-hai ne-tzor le-sho-ni me-ra
 u-se-fa-tai mi-da-ber mir-mah
 ve-lim-ka-le-lai naf-shi ti-dom
 ve-naf-shi ke-a-far la-kol tih-yeh.
 Pe-tach li-bi be-to-ra-te-cha
 u-ve-mitz-vo-tei-cha tir-dof naf-shi.
 Ve-choh ha-chohsh-vim a-lai ra-ah
 me-he-rah ha-fer a-tza-tam
 ve-kal-kel mach-she-vo-tam.
 A-seh le-ma-an she-me-cha
 a-seh le-ma-an ye-mi-ne-cha
 a-seh le-ma-an ke-du-sha-te-cha
 a-seh le-ma-an to-ra-te-cha.
 Le-ma-an ye-cha-l-tzun ye-di-dei-cha
 ho-shi-ah ye-mi-ne-cha va-a-ne-ni.

אֱלֹהֵי נֹצֵר לְשׁוֹנֵי מִרְעָה
 וְשִׁפְתַי מִדְּבַר מִרְמָה
 וְלִמְקַלְלֵי נַפְשֵׁי תְדוּמָה
 וְנַפְשֵׁי כַּעֲפָר לְכֹל תְּהִיָּה.
 פֶּתַח לְבִי בְּתוֹרַתְךָ
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכֹל הַחֹשֶׁשִׁים עָלַי רַעְיָה
 מִהֲרָה הִפֵּר עֲצָתְךָ
 וְקַלְקַל מַחְשְׁבוֹתַי.
 עֲשֵׂה לְמַעַן שְׁמֶךָ
 עֲשֵׂה לְמַעַן יְמִינְךָ
 עֲשֵׂה לְמַעַן קִדְשֹׁתֶךָ
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
 לְמַעַן יִחַלְצוּן יְדֵיֶיךָ
 הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי.

✠ Yih-yu le-ra-tzon
 im-rei fi ve-heg-yon li-bi
 le-fa-nei-cha a-do-nai
 tzu-ri ve-go-a-li.
 Ve-a-su li mik-dash
 ve-sha-cha-n-ti be-to-cha-m.
 Va-a-nach-nu ne-va-rech yah
 me-a-tah ve-ad o-lam.

✠ יִהְיוּ לְרִצּוֹן
 אִמְרֵי פִי וְהִגְיוֹן לְבִי
 לְפָנֶיךָ יְהוָה
 צוּרֵי וְגֵאֲלֵי.
 וְעֲשׂוּ לִי מִקְדָּשׁ
 וְשִׁכְנַתִּי בְּתוֹכְכֶם.
 וְאֲנַחְנוּ נִבְרַךְ יְיָ
 מֵעַתָּה וְעַד עוֹלָם.

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.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
 הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל
 וְעַל כָּל יוֹשְׁבֵי תֵבֵל
 וְאִמְרוּ אָמֵן.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם
הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים
אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל-
מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת:

79 *Va'yechulu: Blessing the Seventh Day*

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·chol tze·va·am.
Va·ye·chal e·lo·him ba·yom hash·vi·i me·lach·to a·sher a·sah
Va·yish·bot ba·yom hash·vi·i mi·kol me·lach·to a·sher a·sah.
Va·ye·va·rech e·lo·him et yom hash·vi·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.

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 mitzvot
 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.

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81 *Essence of the Amidah: Remembering the Blessings*

Ba-ruḥ 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 Yitz-ḥak
 ve-lo-hei Ya-a-kov
 e-lo-hei Sa-rah
 e-lo-hei Riv-kah
 e-lo-hei Ra-ḥel
 ve-lo-hei 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-ḥa-yeh me-tim be-ma-a-ma-ro

ha-el (ON SHABBAT SHUVAH ha-me-lech) ha-ka-dosh
 she-ein ka-mo-hu
 ha-me-ni-aḥ le-a-mo be-yom sha-bat kod-sho
 ki vam ra-tzah le-ha-ni-aḥ la-hem.

Le-fa-nav na-a-vod be-yir-ah va-fa-ḥad
 ve-no-deh lish-mo be-ḥol yom ta-mid
 me-ein ha-be-ra-ḥot.

El ha-ho-da-ot a-don ha-sha-lom
 me-ka-desh ha-sha-bat u-me-va-reḥ she-vi-i
 u-me-ni-aḥ bik-du-shah le-am-dush-nei o-neg
 ze-ḥer le-ma-a-seh ve-re-shit.

E-lo-hei-nu ve-lo-hei a-vo-tei-nu
 re-tzeh vim-nu-ḥa-te-nu.
 Kad-she-nu be-mitz-vo-tei-ḥa
 ve-ten ḥel-ke-nu be-to-ra-te-ḥa.
 ✧ Sab-enu mi-tu-ve-ḥa
 ve-sam-che-nu bi-shu-a-te-ḥa
 ve-ta-her li-be-nu le-ov-de-ḥa be-e-met

Ve-han-ḥi-le-nu a-do-nai e-lo-hei-nu
 be-a-ha-vah uv-ra-tzon sha-bat kod-she-ḥa
 ve-yis-me-ḥu ve-ḥa yis-ra-el
 o-ha-vei she-me-ḥa.

Ba-ruḥ a-tah a-do-nai me-ka-desh ha-sha-bat

בְּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנֵינוּ
 אֱלֹהֵי אַבְרָהָם
 אֱלֹהֵי יִצְחָק
 וְאֱלֹהֵי יַעֲקֹב
 אֱלֹהֵי שָׂרָה
 אֱלֹהֵי רִבְקָה
 אֱלֹהֵי רָחֵל
 וְאֱלֹהֵי לֵאָה
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
 אֵל עֲלִיּוֹן קִנְיַן שָׁמַיִם וְאָרֶץ.

מִגֵּן אֲבוֹת בְּדַבְרֶךָ
 מְחִיָּה מְתִים בְּמֵאֲמָרוֹ
 הָאֵל (בשבת שובה המלך) הַקְּדוֹשׁ
 שְׁאִין כְּמוֹהוּ
 הַמְּנִיחַ לְעַמּוֹ בַּיּוֹם שֶׁבַת קְדָשׁוֹ
 כִּי בָּם רָצָה לְהַנִּיחַ לָהֶם.

לְפָנָיו נַעֲבֹד בְּיִרְאָה וְנַפְחַד
 וְנִוְדָה לְשִׁמּוֹ בְּכָל־יּוֹם תָּמִיד
 מֵעֵין הַבְּרָכוֹת.
 אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם
 מְקַדֵּשׁ הַשְּׁבֵת וּמְבָרֵךְ שְׁבִיעֵי
 וּמְנִיחַ בְּקִדְשָׁהּ לְעַם מְדֻשְׁנֵי עֲנָג
 זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 רָצָה בְּמִנוּחָתָנוּ.
 קְדָשָׁנוּ בְּמִצְוֹתֶיךָ
 וְתַן חֵלְקֵנוּ בְּתוֹרָתֶךָ.
 ✧ שְׂבַעֲנוּ מִטּוֹבֶךָ
 וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ
 וְטַהַר לְבָבוֹ לְעִבְדֶּךָ בְּאַמֶּת.

וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרַצּוֹן שְׁבֵת קְדָשְׁךָ
 וְיִשְׂמַחוּ בְךָ יִשְׂרָאֵל
 אוֹהְבֵי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשְּׁבֵת

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.

A-lei-nu le-sha-be-aḥ 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-ḥot ha-a-da-mah.

She-sam ḥel-ke-nu e-ma-hem
 ve-go-ra-le-nu ke-ḥol ha-mo-nam.

Va-a-naḥ-nu kor-im
 u-mish-ta-ḥa-vim
 u-mo-dim
 lif-nei me-lech
 mal-ḥei ham-la-ḥim
 ha-ka-dosh ba-ruḥ 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-ḥi-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

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
 לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
 שֶׁלוֹ עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
 וְלוֹ שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.

שָׁשֶׁם חִלְקָנוּ עִמָּהֶם
 וְגָרְלָנוּ כְּכֹל הַמוֹנָם.

וְאֲנַחְנוּ כּוֹרְעִים
 וּמִשְׁתַּחֲוִים
 וּמוֹדִים
 לְפָנֵי מֶלֶךְ
 מַלְכֵי הַמְּלָכִים
 הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ
 וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל
 וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים.
 הוּא אֱלֹהֵינוּ אֵין עוֹד.

אִמֵּת מִלְּכָנוּ אָפֶס זוֹלָתוֹ
 כְּכַתוּב בְּתוֹרָתוֹ.
 וַיִּדְעַת הַיּוֹם

וְהִשְׁבַּת אֵל לְבַכָּךְ כִּי יְהוּה הוּא הָאֱלֹהִים

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

ba-sha-ma-yim mi-ma-al
 ve-al ha-a-retz mi-ta-ḥat
 ein od. ←

בְּשָׁמַיִם מִמַּעַל
 וְעַל הָאֶרֶץ מִתַּחַת
 אֵין עוֹד. ←

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
 lir-ot me-he-rah be-tif-e-ret u-ze-cha
 le-ha-a-vir gi-lu-lim min ha-a-retz
 ve-ha-e-li-lim ka-rot yi-ka-re-tun
 le-ta-ken o-lam be-mal-achut sha-dai

 ve-choh be-nei va-sar yik-re-u vish-me-cha
 le-haf-not e-lei-cha kol rish-ei a-retz.

 Ya-ki-ru ve-yed-u kol yosh-vei te-vel
 ki le-cha tich-ra
 kol be-rech 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-kab-lu chu-lam et ol mal-chu-te-cha
 ve-tim-loch a-lei-hem
 me-he-rah le-o-lam va-ed.

 Ki ha-mal-achut she-le-cha hi
 u-le-ol-me ad
 tim-loch be-cha-vod.

 Ka-ka-tuv be-to-ra-te-cha.
 a-do-nai yim-loch 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-ched
 u-she-mo e-ched.

עַל כֵּן נִקְוָה

לְךָ יְהוָה אֱלֹהֵינוּ
 לְרֵאוֹת מְהִרָּה בְּתַפְאֵרֶת עֲזֹךְ
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
 וְהֶאֱלִילִים כְּרוֹת יִכְרֹתוֹן
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי

 וְכָל בְּנֵי בְּשָׂר יִקְרְאוּ בְּשִׁמְךָ
 לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ.

 יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְּבֵל
 כִּי לְךָ תִּכְרַע
 כָּל בָּרֶךְ תִּשְׁבַּע כָּל לְשׁוֹן.

 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
 יִכְרְעוּ וַיִּפּוּלוּ
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.

 וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ
 וְתִמְלֹךְ עֲלֵיהֶם
 מְהִרָּה לְעוֹלָם וָעֶד.

 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא
 וְלְעוֹלָמִי עַד
 תִּמְלֹךְ בְּכַבוֹד.

 כַּפְתוּב בְּתוֹרַתְךָ
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

✠ וְנֹאמַר וְהָיָה יְהוָה
 לְמֶלֶךְ עַל כָּל הָאָרֶץ
 בַּיּוֹם הַהוּא
 יְהָיָה יְהוָה אֶחָד
 וְשִׁמוֹ אֶחָד.

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. MBA

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. SG

O·lam che·sed yi·ba·neh

עולם חסד יבנה.

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... MC

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!

עוד יבוא שלום עלינו ועל כלם
סלאאם עלינו ועל כל־העולם
سلام שלום.

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.

והביאותים אל הר קדשי
ושמחתים בבית תפלת
עולתיהם וזבחייהם
לרצון על מזבחי
כי בתי בית תפלה
יקרא לכל העמים.

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

אתה הראת לדעת
כי יהוה הוא האלהים
אין עוד מלבדו.

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.

הרינו מקבלים עלינו
את מצות הבורא
ואהבת לרעהך כמוך.

Le·ta·ken o·lam be·mal·chut sha·dai.

לתקן עולם במלכות שדי.

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-tza 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-rish-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.

יגדל
אֱלֹהִים חַי וְיִשְׁתַּבַּח
נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתָיו.

אֶחָד וְאֵין יְחִיד כִּיחֻדּוֹ
נֶעְלָם וְגַם אֵין סוֹף לְאַחַדוֹתָיו.

אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גּוּף
לֹא נֶעְרוֹךְ אֵלָיו קִדְשָׁתּוֹ.

קִדְמוֹן לְכָל דְבַר אֲשֶׁר נִבְרָא
רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.

הֵנוּ אֲדוֹן עוֹלָם לְכָל נוֹצֵר
יִוְרָה גְדֻלָּתוֹ וּמְלֻכוֹתוֹ.

שָׁפַע נְבוֹאָתוֹ נִתְּנוּ
אֶל אַנְשֵׁי סְגָלָתוֹ וְתִפְאַרְתּוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
נִבְיָא וּמְבִיט אֶת תְּמוֹנָתּוֹ.

תּוֹרַת אֱמֶת נִתֵּן לְעַמּוֹ
אֶל עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.

לֹא יִחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ
לְעוֹלָמִים לְזוֹלָתוֹ.

צוּפָה וְיוֹדֵעַ סִתְרֵינוּ
מְבִיט לְסוֹף דְבַר בְּקִדְמָתּוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ
נוֹתֵן לְרֹשַׁע רַע כְּרִשְׁעָתּוֹ.

יִשְׁלַח לְקֶץ יְמֵין מְשִׁיחֵנוּ
לְפָדוֹת מַחְכֵי קֶץ יְשׁוּעָתּוֹ.

מֵתִים יַחֲיֶה אֵל בְּרַב חֶסֶדּוֹ
בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתּוֹ.

World-joiner, 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-sheer ma-lach
 be-te-rem kol ye-tzir niv-ra
 le-et na-sah ve-chef-tzo kol
 a-zai me-lech she-mo nik-ra.

Ve-a-ch-rei kich-lot ha-kol
 le-va-do yim-loch no-ra
 ve-hu ha-yah ve-hu ho-veh
 ve-hu yih-yeh be-tif-a-rah.

Ve-hu e-chad ve-ein she-ni
 le-ham-shi-lo u-le-hach-bi-rah
 be-li re-shit be-li tach-lit
 ve-lo ha-oz ve-ha-mis-rah.

Ve-hu e-li ve-chai go-a-li
 ve-tzur chev-li be-eit tza-rah
 ve-hu ni-si u-ma-nu-si
 me-nat ko-si be-yom ek-ra.

Be-ya-do af-kid ru-chi
 be-eit i-shan ve-a-i-rah
 ve-im ru-chi ge-vi-ya-ti
 a-do-nai li ve-lo i-ra.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
 בְּטָרֶם כֹּל יֵצִיר נִבְרָא
 לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כֹּל
 אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִכְלוֹת הַכֹּל
 לְבַדּוֹ יִמְלֹךְ נוֹרָא
 וְהוּא הָיָה וְהוּא הֵנָּה
 וְהוּא יִהְיֶה בְּתַפְאָרָה.

וְהוּא אֶחָד וְאֵין שְׁנַי
 לְהַמְשִׁילוֹ וְלְהַחְבִּירָה
 בְּלִי רְאִשִׁית בְּלִי תַכְלִית
 וְלוֹ הָעֵז וְהַמְשָׁרָה.

וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי
 וְצוֹר חֲבֵלֵי בְּעַת צָרָה
 וְהוּא נְסִי וּמְנוֹסֵי
 מְנַת כּוֹסֵי בְּיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחֵי
 בְּעַת אִישׁוֹן וְאַעֲרִירָה
 וְעַם רוּחֵי גְּוִיָּתִי
 אֲדַנֶּי לִי וְלֹא אִירָא.

“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.

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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

וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה
וְהִנֵּה טוֹב מְאֹד וַיְהִי עֶרֶב וַיְהִי בֹקֶר

Yom Ha-shi-shi.

יוֹם הַשִּׁשִּׁי

Va-ye-ḥu-lu Ha-sha-ma-yim
ve-ha-a-retz ve-ḥol tze-va-am.
Va-ye-ḥal 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-reḥ 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.

וַיִּכְלוּ הַשָּׁמַיִם
וְהָאָרֶץ וְכָל צְבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ
כִּי בּו שְׁבֹת מְכַל מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Sav-ri ḥa-ve-rail!

סַבְרֵי הַבְּרִי

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

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הַגֶּפֶן.

Ba-ruch a-tah a-do-nai
e-lo-hei-nu me-leḥ ha-o-lam
a-sher ki-de-sha-nu be-mitz-vo-tav
ve-ra-tzah va-nu
ve-sha-bat kod-sho
be-a-ha-vah u-ve-ra-tzon hin-ḥi-la-nu
zi-ka-ron le-ma-a-seh ve-re-shit.
Ki hu yom te-ḥi-lah
le-mik-ra-ei ko-desh
ze-ḥer li-tzi-at mitz-ra-yim.
Ki va-nu va-ḥar-ta
ve-o-ta-nu ki-dash-ta
im kol ha-a-mim.
Ve-sha-bat kod-she-ḥa
be-a-ha-vah u-ve-ra-tzon hin-ḥal-ta-nu.
Ba-ruch a-tah a-do-nai
me-ka-desh ha-sha-bat.

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וּרְצָה בָּנוּ
וַשְׁבֹּת קֹדֶשׁוֹ
בְּאַהֲבָה וּבְרִצּוֹן הַנְּחִילָנוּ
זְכוֹרֹן לְמַעֲשֵׂה בְרָאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה
לְמִקְרָאֵי קֹדֶשׁ
זְכוֹר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בְּחֵרֶת
וְאוֹתָנוּ קִדְּשָׁתָּ
עִם כָּל הָעַמִּים.
וַשְׁבֹּת קֹדֶשׁךָ
בְּאַהֲבָה וּבְרִצּוֹן הַנְּחַלְתָּנוּ.
בָּרוּךְ אַתָּה יְהוָה
מְקַדֵּשׁ הַשְּׁבֹתָ.

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. ↩
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A-do-nai se-fa-tai tif-taḥ u-fi ya-gid te-hi-la-te-cha.

Ba-ruḥ 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 yitz-ḥak
 ve-lo-hei ya-a-kov
 e-lo-hei sa-rah e-lo-hei riv-kah
 e-lo-hei ra-ḥel ve-lo-hei le-ah
 ha-el ha-ga-dol ha-gi-bor ve-ha-no-ra
 el el-yon
 go-mel ḥa-sa-dim to-vim ve-ko-neh ha-kol
 ve-zo-ḥer ḥas-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-leḥ o-zer u-mo-shi-a u-ma-gen.
 Ba-ruḥ 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-ḥa-yeh me-tim a-tah rav le-ho-shi-a.

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

Me-ḥal-kel ḥa-yim be-ḥe-sed
 me-ḥa-yeh me-tim be-ra-ḥa-mim ra-bim
 so-meḥ nof-lim ve-ro-fei ḥo-lim
 u-ma-tir a-su-rim
 u-me-ka-yem e-mu-na-to li-she-nei a-far
 mi ḥa-mo-ḥa ba-al ge-vu-rot
 u-mi do-meh laḥ
 me-leḥ me-mit u-me-ḥa-yeh
 u-matz-mi-aḥ ye-shu-ah.
 Ve-ne-e-man a-tah le-ha-ḥa-yot me-tim.
 Ba-ruḥ a-tah a-do-nai
 me-ḥa-yeh ha-me-tim. ←

אֲדֹנָי שְׁפַתִּי תִפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
 אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק
 וְאֱלֹהֵי יַעֲקֹב
 אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
 אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
 אֵל עֶלְיוֹן
 גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל
 וְזוֹכֵר חֲסָדֵי אָבוֹת וְאֲמָהוֹת
 וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
 לְמַעַן שְׂמוֹ בְּאַהֲבָה.
 מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
 בְּרוּךְ אַתָּה יְהוָה
 מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי
 מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

בְּחורף מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.
 בְּקִיץ מוֹרִיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד
 מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים
 סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
 וּמְתִיר אֲסוּרִים
 וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם
 מִי כְמוֹךָ בְּעַל גְּבוּרוֹת
 וּמִי דוֹמֵה לָךְ
 מְלַךְ מֵמִית וּמְחַיֶּה
 וּמְצַמִּיחַ יְשׁוּעָה.
 וְנֶאֱמַר אַתָּה לְהַחְיֹת מֵתִים.
 בְּרוּךְ אַתָּה יְהוָה
 מְחַיֶּה הַמֵּתִים. ←

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. ←
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A-tah ka-dosh ve-shim-cha ka-dosh
u-ke-do-shim be-choh yom ye-ha-le-lu-cha se-lah.
Ba-ru-cha 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-ro-mam-ta-nu im kol ha-le-sho-not
ve-ki-dash-ta-nu be-mitz-vo-tei-cha
ve-ke-rav-ta-nu 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
et mish-pe-tei tzid-ke-cha va-te-lam-de-nu la-a-sot
chu-kei re-tzo-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-cha-le-nu ze-ma-nei sa-son
u-mo-a-dei ko-desh ve-cha-gei ne-da-vah. Va-to-ri-she-nu
ke-du-shat sha-bat u-che-vod mo-ed va-cha-gi-gat
ha-re-gel. Va-tav-di-le-nu a-do-nai e-lo-hei-nu bein
ko-desh le-choh 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
ve-ki-dash-ta et am-cha yis-ra-el bik-du-sha-te-cha.

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-sa-son et yom

[ha-sha-bat ha-zeh ve-et yom]

ON PASSOVER

cha-g ha-ma-tzot ha-zeh ze-man che-ru-te-nu.

ON SHAVUOT

cha-g ha-sha-vu-ot ha-zeh ze-man ma-tan to-ra-te-nu.

ON SUKKOT

cha-g ha-su-kot ha-zeh ze-man sim-cha-te-nu.

ON SHMINI ATZERET

she-mi-ni cha-g 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. ←

אתה קדוש ושמך קדוש

וקדושים בכל יום יהללוך סלה.
ברוך אתה יהוה האל הקדוש.

אתה בחרתנו עם כל העמים.

אהבת אותנו ורצית בנו

ורוממתנו עם כל הלשונות

וקדשתנו במצותיך

וקרבתנו מלכנו לעבודתך

ושמך הגדול והקדוש

עלינו קראת.

במוצאי שבת. ותודיענו יהוה אלהינו

את משפטי צדקה ותלמדנו לעשות חקי

רצונך ותתן לנו יהוה אלהינו משפטים

ישירים ותורות אמת חקים ומצות טובים.

ותנחילנו זמני ששון ומועדי קדש וחגי

נדבה. ותורישנו קדשת שבת וכבוד מועד

וחגיגת הרגל. ותבדילנו יהוה אלהינו בין

קדש לחול בין אור להשך בין יום השביעי

לששת ימי המעשה. בין קדשת שבת

לקדשת יום טוב הבדלת ואת יום השביעי

מששת ימי המעשה קדשת הבדלת וקדשת

את עמך ישראל בקדשתך.

ותתן לנו יהוה אלהינו באהבה

[שבתות למנוחה ו]

מועדים לשמחה

חגים וזמנים לששון את יום

[השבת הזה ואת יום]

פסח

חג המצות הזה זמן חרותנו

שבועות

חג השבועות הזה זמן מתן תורתנו

סכות

חג הסכות הזה זמן שמחתנו

שמיני עצרת ושמחת תורה

שמיני חג העצרת הזה זמן שמחתנו

[באהבה] מקרא קדש

זכר ליציאת מצרים: ←

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. ↔
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E-lo-hei-nu ve-lo-hei a-vo-tei-nu ve-i-mo-tei-nu
 ya-a-leh ve-ya-vo ve-ya-gi-a ve-ye-ra-eh
 ve-ye-ra-tzeh ve-yi-sha-ma ve-yi-pa-ked ve-yi-za-cher
 zich-ro-ne-nu u-fik-do-ne-nu
 ve-zich-ron a-vo-tei-nu ve-i-mo-tei-nu
 ve-zich-ron ma-shi-ach ben da-vid av-de-cha
 ve-zich-ron ye-ru-sha-la-yim ir kod-she-cha
 ve-zich-ron 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-vu-ot 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

zo-eh-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-vid-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-chem 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 u-le-sa-son ka-a-she-er ra-tzi-ta
 ve-a-mar-ta le-va-ra-che-nu. [E-lo-hei-nu ve-lo-hei
 a-vo-tei-nu ve-i-mo-tei-nu re-tzeh vim-nu-cha-te-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-vah uv-ra-tzon]

be-sim-cha uv-sa-son [sha-bat u-]
 mo-a-dei kod-she-cha ve-yis-me-chu ve-cha yis-ra-el
 o-ha-vei she-me-cha. Ba-ru-ch a-tah a-do-nai
 me-ka-desh [ha-sha-bat ve-] yis-ra-el ve-haz-ma-num

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
 יַעֲלֶה וַיָּבֵא וַיְגַיעַ וַיִּרְאֶה
 וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר
 זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ
 וְזָכוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
 וְזָכוֹן מֹשֶׁה בְּיָדוֹד עֲבָדְךָ
 וְזָכוֹן יְרוּשָׁלַיִם עִיר קְדוֹשְׁךָ
 וְזָכוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
 לִפְנֵיךָ לְפִלְטָה וְלִטּוֹבָה
 וְלַחַן וְלַחֲסֵד וְלִרְחֻמִּים
 וְלַחַיִּים וְלִשְׁלוֹם בְּיוֹם

פסח חג המצות הזה
 שבועות חג השבועות הזה
 סכות חג הסכות הזה
 שמיני עצרת

ושמחת תורה שמיני חג העצרת הזה

זָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה
 וּפְקֻדָנוּ בּוֹ לְכָרְכָה
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים
 וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים
 חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ
 כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מְלֶךְ
 חַנוּן וְרַחוּם אַתָּה.
 וְהַשִּׂיאֵנוּ יְהוָה אֱלֹהֵינוּ
 אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וְלִשְׁלוֹם
 לְשִׂמְחָה וְלִשְׁשׂוֹן כְּאֲשֶׁר רָצִיתָ
 וְאָמַרְתָּ לְבָרְכָנוּ. [אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ רְצֵה בְּמִנוּחַתְנוּ]
 קְדוֹשָׁנוּ בְּמִצְוֹתֶיךָ
 וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ
 שִׂבְעֵנוּ מִטּוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ
 וְטַהַר לִבֵּנוּ לְעֲבָדְךָ בְּאַמֶּת
 וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
 [בְּאַהֲבָה וּבְרַצוֹן]

בְּשִׂמְחָה וּבְשִׁשׂוֹן [שַׁבָּת ו-]
 מוֹעֲדֵי קְדוֹשְׁךָ וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל
 אוֹהֲבֵי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה
 מְקַדֵּשׁ [הַשַּׁבָּת ו-] יִשְׂרָאֵל וְהַזְמִינֵנוּ

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.
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The Amidah concludes on pages 71–72.

Re-tzeh a-do-nai e-lo-hei-nu
 be-am-cha yis-ra-el u-vit-fi-la-tam
 ve-ha-shev et ha-a-vo-dah lid-vir bei-te-cha
 ve-i-shei yis-ra-el u-te-fi-la-tam
 me-he-rah be-a-ha-vah te-ka-bel be-ra-tzon
 u-te-hi le-ra-tzon ta-mid a-vo-dat yis-ra-el am-cha.
 Ve-te-che-zei-nah ei-nei-nu
 be-shuv-cha le-tzi-yon be-ra-cha-mim.
 Ba-ruch a-tah a-do-nai
 ha-ma-cha-zir she-cha-na-to le-tzi-yon.

Mo-dim a-nach-nu lach
 sha-a-tah hu a-do-nai e-lo-hei-nu
 ve-lo-hei a-vo-tei-nu ve-i-mo-tei-nu le-o-lam va-ed. ועד.
 Tzur cha-yei-nu ma-gen yish-e-nu
 a-tah hu le-dor va-dor.
 No-deh le-cha u-ne-sa-per te-hi-la-te-cha
 al cha-yei-nu ham-su-rim be-ya-de-cha
 ve-al nish-mo-tei-nu ha-pe-ku-dot lach
 ve-al ni-sei-cha she-be-chol yom i-ma-nu
 ve-al nif-le-o-tei-cha ve-to-vo-tei-cha
 she-be-cholet et e-rev va-vo-ker ve-tzo-ho-ra-yim.
 Ha-tov ki lo cha-lu ra-cha-mei-cha
 ve-ham-ra-chem ki lo ta-mu cha-sa-dei-cha
 me-o-lam ki-vi-nu lach.
 Ve-al ku-lam yit-ba-rach ve-yit-ro-mam shim-cha
 mal-ke-nu ta-mid le-o-lam va-ed.
 Ve-cholet ha-cha-yim yo-du-cha se-lah
 vi-ha-la-lu et shim-cha be-e-met
 ha-el ye-shu-a-te-nu ve-ez-ra-te-nu se-lah.
 Ba-ruch a-tah a-do-nai
 ha-tov shim-cha u-le-cha na-eh le-ho-dot.

Sha-lom rav al yis-ra-el am-cha
 ta-sim le-o-lam ki a-tah hu me-lech
 a-don le-cholet ha-sha-lom. Ve-tov be-ei-ne-cha
 le-va-rech et am-cha yis-ra-el
 be-cholet et u-ve-cholet sha-ah bish-lo-me-cha.
 Ba-ruch a-tah a-do-nai ham-vo-rech et a-mo
 yis-ra-el ve-et kol yosh-vei te-vel ba-sha-lom.

רצה יהוה אלהינו
 בעמך ישראל ובתפלתם
 והשב את העבודה לדביר ביתך
 ואשי ישראל ותפלתם
 מהרה באהבה תקבל ברכון ותהי
 לרצון תמיד עבודת ישראל עמך.
 ותחזינה עינינו
 בשובך לציון ברחמים.
 ברוך אתה יהוה
 המחזיר שכנתו לציון.

מודים אנחנו לך
 שאתה הוא יהוה אלהינו
 ואלהי אבותינו ואמותינו לעולם ועד.
 צור חיינו מגן ישענו
 אתה הוא לדור ודור.
 נוודה לך ונספר תהלתך
 על חיינו המסורים בידך
 ועל נשמותינו הפקודות לך
 ועל נסיה שבכל יום עמנו
 ועל נפלאותיה וטובותיה
 שבכל עת ערב ובקר וצהרים.
 הטוב כי לא כלו רחמיה
 והמרחם כי לא תמו חסדיה
 מעולם קוינו לך.
 ועל כלם תברך ויתרומם שמך
 מלפנו תמיד לעולם ועד.
 וכל החיים יודוך סלה
 ויהללו את שמך באמת
 האל ישועתנו ועזרתנו סלה.
 ברוך אתה יהוה
 הטוב שמך ולך נאה להודות.

שלום רב על ישראל עמך
 תשים לעולם כי אתה הוא מלך
 אדון לכל השלום. וטוב בעיניך
 לברך את עמך ישראל
 בכל עת ובכל שעה בשלומך.
 ברוך אתה יהוה המברך את עמו
 ישראל ואת כל יושבי תבל בשלום.

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 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.

Sav-ri ḥa-ve-rail!

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

Ba-ruch a-tah a-do-nai
e-lo-hei-nu me-lech ha-o-lam
a-sher 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 lim-nu-ḥah u-]
mo-a-dim le-sim-ḥah
ḥa-gim u-ze-ma-nim le-sa-son
et yom [ha-sha-bat ha-zeh ve-et yom]

ON PESACH

ḥag ha-ma-tzot ha-zeh ze-man ḥe-ru-te-nu.

ON SHAVUOT

ḥag ha-sha-vu-ot ha-zeh ze-man ma-tan to-ra-te-nu.

ON SUKKOT

ḥag ha-su-kot ha-zeh ze-man sim-ḥa-te-nu.

ON SHMINI ATZERET AND SIMCHAT TORAH

she-mi-ni ḥag ha-a-tze-ret ha-zeh ze-man sim-ḥa-te-nu.

[Be-a-ha-vah] mik-ra ko-desh
ze-cher li-tzi-at mitz-ra-yim.
Ki va-nu va-ḥar-ta
ve-o-ta-nu ki-dash-ta im kol ha-a-mim
[ve-sha-bat] u-mo-a-dei kod-she-ḥa
[be-a-ha-vah u-ve-ra-tzon]
be-sim-ḥah u-ve-sa-son hin-ḥal-ta-nu.

Ba-ruch a-tah a-do-nai
me-ka-desh [ha-sha-bat ve-]
yis-ra-el ve-haz-ma-nim.

סְבִרֵי חֲבֵרֵי.

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בְּנוּ עִם כָּל עַם
וְרוֹמְמָנוּ עִם כָּל לְשׁוֹן
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.
וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה [שְׂבִתוֹת לְמִנוּחָה וּ]
מוֹעֲדִים לְשִׂמְחָה
חֲגִים וְזְמָנִים לְשִׂשׁוֹן
אֶת יוֹם [הַשְּׂבִת הַזֶּה וְאֶת יוֹם]

פסח

חג המצות הזה זמן חרותנו

שבועות

חג השבועות הזה זמן מתן תורתנו

סכות

חג הסכות הזה זמן שמחתנו

שמיני עצרת ושמחת תורה

שמיני חג העצרת הזה זמן שמחתנו

[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ
זָכַר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בְּחַרְתָּ
וְאוֹתָנוּ קִדְּשָׁתָּ עִם כָּל הָעַמִּים
[וְשִׂבִית] וּמוֹעֲדֵי קֹדֶשׁ
[בְּאַהֲבָה וּבְרַצוֹן]
בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ.

בְּרוּךְ אַתָּה יְהוָה
מְקַדֵּשׁ [הַשְּׂבִית וּ]
יִשְׂרָאֵל וְהַזְמָנִים.

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. ↵

לְדָוִד

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-cha-d.

יהוה אורי וישעי ממי אירא
יהוה מעוז חיי ממי אפחד.

Bik-rov a-lai me-re-im le-e-cho-l et be-sa-ri
tza-rai ve-oy-vai li
he-mah chash-lu ve-na-fa-lu.

בקרב עלי מרעים לאכל את בשרי
צרי ואיבי לי
המה כשלו ונפלו.

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-te-ach.

אם תחנה עלי מחנה
לא יירא לבי
אם תקום עלי מלחמה
בזאת אני בוטח.

**אַחַת שְׁאַלְתִּי מֵאֵת יְהוָה אֹתָהּ אֲבַקֵּשׁ
שְׁבֹתִי בְּבֵית יְהוָה כָּל יְמֵי חַיֵּי
לְחַזוֹת בְּנַעַם יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ.**

A-chat 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-tzur ye-ro-me-me-ni.

כי יצפנני בסכה ביום רעה
יסתרני בסתר אהלו
בצור ירוממני.

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

ועתה ירום ראשי
על איבי סביבותי
ואזבחה באהלו
זבחי תרועה
אשירה ואזמרה ליהוה.

She-ma a-do-nai ko-li
ek-ra ve-cho-ne-ni va-a-ne-ni. ←

שמע יהוה קולי
אקרא וחנני וענני. ←

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!

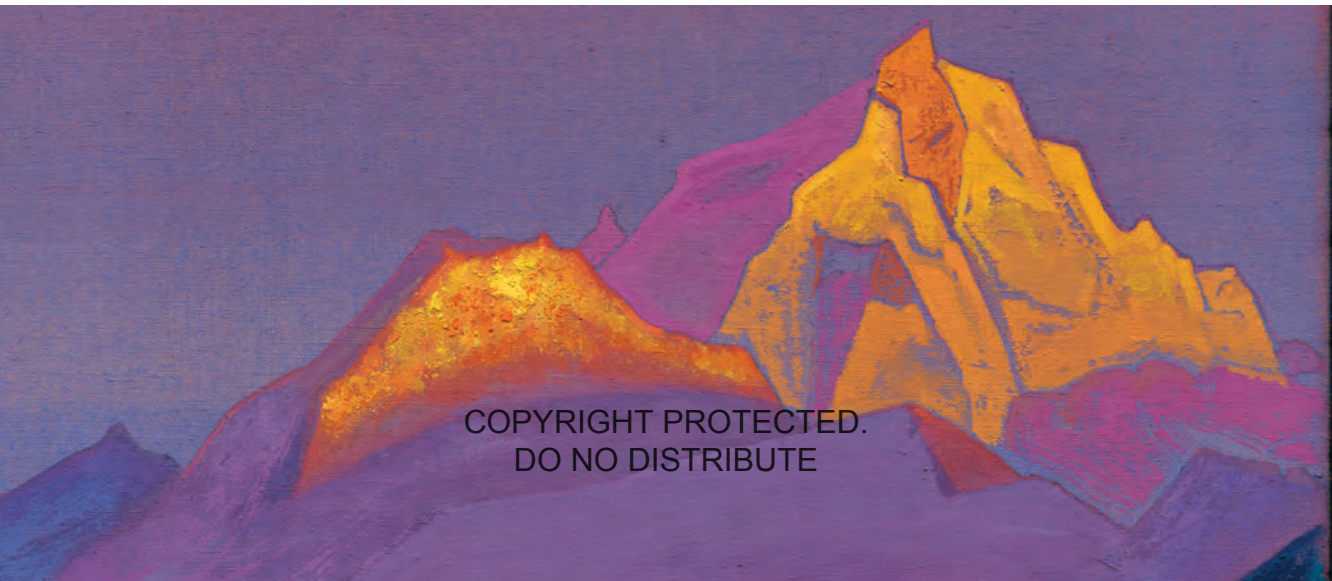
Even if my mother and father leave me,
You gather me in!

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!



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107 *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-rach mi-shor
le-ma-an sho-re-rai.

Al ti-te-ne-ni be-ne-fesh tza-rai ki ka-mu vi
e-dei she-ker vi-fe-ach cha-mas.

Lu-lei he-e-man-ti lir-ot
be-tuv a-do-nai be-e-retz cha-yim.

Ka-veh el a-do-nai cha-zak
ve-ya-a-metz li-be-cha ve-ka-veh el a-do-nai.

לְךָ אָמַר לְבִי בְקִשׁוּ פָנַי
אֶת פְּנֵיךָ יְהוָה אֲבַקֵּשׁ.

אֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי
אֵל תֵּט בְּאָפַי עֲבֹדֶיךָ עֲזָרְתִּי
הִיִּת אֵל תִּטְשֵׁנִי
וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל.

כִּי אָבִי וְאִמִּי עֲזָבוּנִי
וַיהוָה יֹאסֶפְנִי.

הוֹרַנִי יְהוָה דְּרָכֶךָ
וַנְּחַנֵּי בְּאֶרֶח מִישׁוֹר
לְמַעַן שׁוֹרְרֵי.

אֵל תִּתְּנֵנִי בְּנֶפֶשׁ צָרִי כִּי קָמוּ בִי
עַדִּי שָׁקַר וַיִּפַּח חָמָס.

לוֹלֵא הָאֲמִנְתִּי לְרֵאוֹת
בְּטוֹב יְהוָה בְּאֶרֶץ חַיִּים.

קָוָה אֵל יְהוָה
חֲזַק וַיֶּאֱמַץ לְכַף וְקָוָה אֵל יְהוָה.

Le-shem yi-chud
 kud-sha be-rich hu u-she-ḥin-tei
 hi-ne-ni mu-ḥan u-me-zu-man
 le-ka-yem mitz-vat a-seh
 shel se-fi-rat ha-o-mer
 she-va sha-ba-tot te-mi-mot tih-yei-nah

לְשֵׁם יְחִוּד
 קוּדְשָׁא בְּרִיךְ הוּא וְשְׁכִינְתָּיָהּ
 הִנְנִי מוֹכֵן וּמְזוּמָן
 לְקַיֵּם מִצְוַת עֲשֵׂה
 שֶׁל סְפִירַת הָעוֹמֵר
 שֶׁבַע שָׁבָתוֹת תְּמִימֹת תִּהְיֶינָהּ

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.”

Ba-ruch a-tah a-do-nai
 e-lo-hei-nu me-lech ha-o-lam
 a-sher ki-de-sha-nu be-mitz-vo-tav
 ve-tzi-va-nu al se-fi-rat ha-o-mer.

בְּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר.

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.

4
 הַיּוֹם אַרְבַּעַה יָמִים לְעוֹמֵר. נִצַּח שְׁבַחְסֵד
 Ha-yom ar-ba-ah ya-mim la-o-mer.
 Ne-tzach she-be-che-sed

5
 הַיּוֹם חֲמִשָּׁה יָמִים לְעוֹמֵר. הוֹד שְׁבַחְסֵד
 Ha-yom cha-mi-shah ya-mim la-o-mer.
 Hod she-be-che-sed

6
 הַיּוֹם שֵׁשָׁה יָמִים לְעוֹמֵר. יְסוּד שְׁבַחְסֵד
 Ha-yom shi-shah ya-mim la-o-mer.
 Ye-sod she-be-che-sed

1
 הַיּוֹם יוֹם אֶחָד לְעוֹמֵר. חֶסֶד שְׁבַחְסֵד
 Ha-yom yom e-ḥad la-o-mer.
 Che-sed she-be-che-sed

2
 הַיּוֹם שְׁנַיִם יָמִים לְעוֹמֵר. גְּבוּרָה שְׁבַחְסֵד
 Ha-yom she-nei ya-mim la-o-mer.
 Ge-vu-rah she-be-che-sed

3
 הַיּוֹם שְׁלֹשָׁה יָמִים לְעוֹמֵר. תִּפְאֶרֶת שְׁבַחְסֵד
 Ha-yom she-lo-shah ya-mim la-o-mer.
 Tif-e-ret she-be-che-sed

7
 הַיּוֹם שִׁבְעָה יָמִים שָׁהם שָׁבוּעַ אֶחָד לְעוֹמֵר.
 מְלֻכּוֹת שְׁבַחְסֵד
 Ha-yom shiv-ah ya-mim,
 she-hem sha-vu-a e-ḥad la-o-mer.
 Mal-ḥut she-be-che-sed

Today is the _____ day of the Omer.

109 *Counting the Omer*

15 היום חמשה עשר יום שהם שני שבועות ויום
אחד לעומר. חסד שבתפארת

Ha-yom cha-mi-shah a-sar yom, she-hem
she-nei sha-vu-ot ve-yom e-ḥad la-o-mer.
Che-sed she-be-tif-e-ret

16 היום ששה עשר יום שהם שני שבועות ושני
ימים לעומר. גבורה שבתפארת

Ha-yom shi-shah a-sar yom, she-hem
she-nei sha-vu-ot u-she-nei ya-mim
la-o-mer. Ge-vu-rah she-be-tif-e-ret

17 היום שבעה עשר יום שהם שני שבועות
ושלשה ימים לעומר. תפארת שבתפארת

Ha-yom shiv-ah a-sar yom, she-hem she-nei
sha-vu-ot u-she-lo-shah ya-mim la-o-mer.
Tif-e-ret she-be-tif-e-ret

18 היום שמונה עשר יום שהם שני שבועות
וארבעה ימים לעומר. נצח שבתפארת

Ha-yom she-mo-nah a-sar yom, she-hem
she-nei sha-vu-ot ve-ar-ba-ah ya-mim
la-o-mer. Ne-tzach she-be-tif-e-ret

19 היום תשעה עשר יום שהם שני שבועות
וחמשה ימים לעומר. הוד שבתפארת

Ha-yom tish-ah a-sar yom, she-hem she-nei
sha-vu-ot va-cha-mi-shah ya-mim la-o-mer.
Hod she-be-tif-e-ret

20 היום עשרים יום שהם שני שבועות
וששה ימים לעומר. יסוד שבתפארת

Ha-yom es-rim yom, she-hem she-nei
sha-vu-ot ve-shi-shah ya-mim la-o-mer.
Ye-sod she-be-tif-e-ret

21 היום אחד ועשרים יום שהם
שלשה שבועות לעומר. מלכות שבתפארת

Ha-yom e-ḥad ve-es-rim yom,
she-hem she-lo-shah sha-vu-ot la-o-mer.
Mal-ḥut she-be-tif-e-ret

8 היום שמונה ימים שהם שבוע אחד
ויום אחד לעומר. חסד שבגבורה

Ha-yom she-mo-nah ya-mim, she-hem
sha-vu-a e-ḥad ve-yom e-ḥad la-o-mer.
Che-sed she-bi-ge-vu-rah

9 היום תשעה ימים שהם שבוע אחד
ושני ימים לעומר. גבורה שבגבורה

Ha-yom tish-ah ya-mim, she-hem sha-vu-a
e-ḥad u-she-nei ya-mim la-o-mer.
Ge-vu-rah she-bi-ge-vu-rah

10 היום עשרה ימים שהם שבוע אחד
ושלשה ימים לעומר. תפארת שבגבורה

Ha-yom a-sa-rah ya-mim, she-hem sha-vu-a
e-ḥad u-she-lo-shah ya-mim la-o-mer.
Tif-e-ret she-bi-ge-vu-rah

11 היום אחד עשר יום שהם שבוע אחד
וארבעה ימים לעומר. נצח שבגבורה

Ha-yom a-ḥad a-sar yom,
she-hem sha-vu-a e-ḥad ve-ar-ba-ah ya-mim
la-o-mer. Ne-tzach she-bi-ge-vu-rah

12 היום שנים עשר יום שהם שבוע אחד
וחמשה ימים לעומר. הוד שבגבורה

Ha-yom she-neim a-sar yom,
she-hem sha-vu-a e-ḥad va-cha-mi-shah
ya-mim la-o-mer. Hod she-bi-ge-vu-rah

13 היום שלשה עשר יום שהם שבוע אחד
וששה ימים לעומר. יסוד שבגבורה

Ha-yom she-lo-shah a-sar yom,
she-hem sha-vu-a e-ḥad ve-shi-shah
ya-mim la-o-mer. Ye-sod she-bi-ge-vu-rah

14 היום ארבעה עשר יום שהם
שני שבועות לעומר. מלכות שבגבורה

Ha-yom ar-ba-ah a-sar yom,
she-hem she-nei sha-vu-ot la-o-mer.
Mal-ḥut she-bi-ge-vu-rah

Today is the _____ day, which is _____ weeks and _____ days of the Omer.
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29 היום תשעה ועשרים יום שהם ארבעה שבועות
ויום אחד לעומר. חסד שבהוד

Ha-yom tish-ah ve-es-rim yom, she-hem
ar-ba-ah sha-vu-ot ve-yom e-ḥad la-o-mer.
Che-sed she-be-hod

30 היום שלשים יום שהם ארבעה שבועות
ושני ימים לעומר. גבורה שבהוד

Ha-yom she-lo-shim yom, she-hem ar-ba-ah
sha-vu-ot u-she-nei ya-mim la-o-mer.
Ge-vu-rah she-be-hod

31 היום אחד ושלשים יום שהם ארבעה שבועות
ושלשה ימים לעומר. תפארת שבהוד

Ha-yom e-ḥad u-she-lo-shim yom,
she-hem ar-ba-ah sha-vu-ot u-she-lo-shah
ya-mim la-o-mer. Tif-e-ret she-be-hod

32 היום שנים ושלשים יום שהם ארבעה שבועות
וארבעה ימים לעומר. נצח שבהוד

Ha-yom she-na-yim u-she-lo-shim yom,
she-hem ar-ba-ah sha-vu-ot ve-ar-ba-ah
ya-mim la-o-mer. Ne-tzach she-be-hod

33 היום שלושה ושלשים יום שהם ארבעה
שבועות וחמשה ימים לעומר. הוד שבהוד

Ha-yom she-lo-shah u-she-lo-shim
yom, she-hem ar-ba-ah sha-vu-ot
va-cha-mish-shah ya-mim la-o-mer.
Hod she-be-hod

34 היום ארבעה ושלשים יום שהם ארבעה שבועות
וששה ימים לעומר. יסוד שבהוד

Ha-yom ha-yom ar-ba-ah u-she-lo-shim
yom she-hem ar-ba-ah sha-vu-ot ve-shi-shah
ya-mim la-o-mer. Ye-sod she-be-hod

35 היום חמשה ושלשים יום שהם חמשה שבועות
לעומר. מלכות שבהוד

Ha-yom cha-mi-shah u-she-lo-shim yom,
she-hem cha-mi-shah sha-vu-ot la-o-mer.
Mal-ḥut she-be-hod

22 היום שנים ועשרים יום שהם
שלשה שבועות ויום אחד לעומר. חסד שבנצח

Ha-yom she-na-yim ve-es-rim yom,
she-hem she-lo-shah sha-vu-ot ve-yom
e-ḥad la-o-mer. Che-sed she-be-ne-tzach

23 היום שלשה ועשרים יום שהם
שלשה שבועות ושני ימים לעומר. גבורה שבנצח

Ha-yom she-lo-shah ve-es-rim yom,
she-hem she-lo-shah sha-vu-ot u-she-nei
ya-mim la-o-mer. Ge-vu-rah she-be-ne-tzach

24 היום ארבעה ועשרים יום שהם שלשה שבועות
ושלשה ימים לעומר. תפארת שבנצח

Ha-yom ar-ba-ah ve-es-rim yom, she-hem
she-lo-shah sha-vu-ot u-she-lo-shah ya-mim
la-o-mer. Tif-e-ret she-be-ne-tzach

25 היום חמשה ועשרים יום שהם
שלשה שבועות וארבעה ימים לעומר. נצח שבנצח

Ha-yom cha-mi-shah ve-es-rim yom,
she-hem she-lo-shah sha-vu-ot ve-ar-ba-ah
ya-mim la-o-mer. Ne-tzach she-be-ne-tzach

26 היום ששה ועשרים יום שהם
שלשה שבועות וחמשה ימים לעומר. הוד שבנצח

Ha-yom shi-shah ve-es-rim yom, she-hem
she-lo-shah sha-vu-ot va-cha-mi-shah
ya-mim la-o-mer. Hod she-be-ne-tzach

27 היום שבועה ועשרים יום שהם
שלשה שבועות וששה ימים לעומר. יסוד שבנצח

Ha-yom shiv-ah ve-es-rim yom,
she-hem she-lo-shah sha-vu-ot ve-shi-shah
ya-mim la-o-mer.
Ye-sod she-be-ne-tzach

28 היום שמונה ועשרים יום שהם
ארבעה שבועות לעומר. מלכות שבנצח

Ha-yom she-mo-nah ve-es-rim yom,
she-hem ar-ba-ah sha-vu-ot la-o-mer.
Mal-ḥut she-be-ne-tzach

111 *Counting the Omer*

43 היום שלוש וְאַרְבָּעִים יום שֶׁהֵם שֵׁשׁ שְׁבֻעוֹת
וְיוֹם אֶחָד לְעוֹמֵר. חֶסֶד שְׁבַמְלָחוֹת

Ha-yom she-lo-shah ve-ar-ba-im yom,
she-hem shi-shah sha-vu-ot ve-yom e-ḥad
la-o-mer. Che-sed she-be-mal-ḥut

44 היום ארבע וְאַרְבָּעִים יום שֶׁהֵם שֵׁשׁ שְׁבֻעוֹת
וְשְׁנֵי יָמִים לְעוֹמֵר. גְּבוּרָה שְׁבַמְלָחוֹת

Ha-yom ar-ba-ah ve-ar-ba-im yom she-hem
shi-shah sha-vu-ot u-she-nei ya-mim
la-o-mer. Ge-vu-rah she-be-mal-ḥut

45 היום חמשה וְאַרְבָּעִים יום שֶׁהֵם שֵׁשׁ שְׁבֻעוֹת
וְשִׁלְשָׁה יָמִים לְעוֹמֵר. תְּפָאֶרֶת שְׁבַמְלָחוֹת

Ha-yom ḥa-mi-shah ve-ar-ba-im yom,
she-hem shi-shah sha-vu-ot u-she-lo-shah
ya-mim la-o-mer.
Tif-e-ret she-be-mal-ḥut

46 היום ששה וְאַרְבָּעִים יום שֶׁהֵם שֵׁשׁ שְׁבֻעוֹת
וְאַרְבָּעָה יָמִים לְעוֹמֵר. נֶצַח שְׁבַמְלָחוֹת

Ha-yom shi-shah ve-ar-ba-im yom, she-hem
shi-shah sha-vu-ot ve-ar-ba-ah ya-mim
la-o-mer. Ne-tzach she-be-mal-ḥut

47 היום שבועה וְאַרְבָּעִים יום שֶׁהֵם שֵׁשׁ שְׁבֻעוֹת
וְחֲמִשָּׁה יָמִים לְעוֹמֵר. הוֹד שְׁבַמְלָחוֹת

Ha-yom shiv-ah ve-ar-ba-im yom, she-hem
shi-shah sha-vu-ot va-ḥa-mi-shah ya-mim
la-o-mer. Hod she-be-mal-ḥut

48 היום שמונה וְאַרְבָּעִים יום שֶׁהֵם שֵׁשׁ שְׁבֻעוֹת
וְשֵׁשׁ יָמִים לְעוֹמֵר. יְסוֹד שְׁבַמְלָחוֹת

Ha-yom she-mo-nah ve-ar-ba-im yom,
she-hem shi-shah sha-vu-ot ve-shi-shah
ya-mim la-o-mer. Ye-sod she-be-mal-ḥut

49 היום תשעה וְאַרְבָּעִים יום שֶׁהֵם שֵׁשׁ שְׁבֻעוֹת
לְעוֹמֵר. מַלְכוּת שְׁבַמְלָחוֹת

Ha-yom tish-ah ve-ar-ba-im yom,
she-hem shiv-ah sha-vu-ot la-o-mer.
Mal-ḥut she-be-mal-ḥut

36 היום ששה וְשִׁלְשִׁים יום שֶׁהֵם חֲמִשָּׁה שְׁבֻעוֹת
וְיוֹם אֶחָד לְעוֹמֵר. חֶסֶד שְׁבִיסוֹד

Ha-yom shi-shah u-she-lo-shim yom,
she-hem ḥa-mi-shah sha-vu-ot ve-yom
e-ḥad la-o-mer. Che-sed she-bi-sod

37 היום שבועה וְשִׁלְשִׁים יום שֶׁהֵם חֲמִשָּׁה שְׁבֻעוֹת
וְשְׁנֵי יָמִים לְעוֹמֵר. גְּבוּרָה שְׁבִיסוֹד

Ha-yom shiv-ah u-she-lo-shim yom,
she-hem ḥa-mi-shah sha-vu-ot u-she-nei
ya-mim la-o-mer. Ge-vu-rah she-bi-sod

38 היום שמונה וְשִׁלְשִׁים יום שֶׁהֵם חֲמִשָּׁה שְׁבֻעוֹת
וְשִׁלְשָׁה יָמִים לְעוֹמֵר. תְּפָאֶרֶת שְׁבִיסוֹד

Ha-yom she-mo-nah u-she-lo-shim
yom, she-hem ḥa-mi-shah sha-vu-ot
u-she-lo-shah ya-mim la-o-mer.
Tif-e-ret she-bi-sod

39 היום תשעה וְשִׁלְשִׁים יום שֶׁהֵם חֲמִשָּׁה שְׁבֻעוֹת
וְאַרְבָּעָה יָמִים לְעוֹמֵר. נֶצַח שְׁבִיסוֹד

Ha-yom tish-ah u-she-lo-shim yom,
she-hem ḥa-mi-shah sha-vu-ot ve-ar-ba-ah
ya-mim la-o-mer. Ne-tzach she-bi-sod

40 היום ארבעים יום שֶׁהֵם חֲמִשָּׁה שְׁבֻעוֹת
וְחֲמִשָּׁה יָמִים לְעוֹמֵר. הוֹד שְׁבִיסוֹד

Ha-yom ar-ba-im yom she-hem
ḥa-mi-shah sha-vu-ot va-ḥa-mi-shah
ya-mim la-o-mer. Hod she-bi-sod

41 היום אחד וְאַרְבָּעִים יום שֶׁהֵם חֲמִשָּׁה שְׁבֻעוֹת
וְשֵׁשׁ יָמִים לְעוֹמֵר. יְסוֹד שְׁבִיסוֹד

Ha-yom e-ḥad ve-ar-ba-im yom,
she-hem ḥa-mi-shah sha-vu-ot ve-shi-shah
ya-mim la-o-mer. Ye-sod she-bi-sod

42 היום שנים וְאַרְבָּעִים יום שֶׁהֵם שֵׁשׁ שְׁבֻעוֹת
לְעוֹמֵר. מַלְכוּת שְׁבִיסוֹד

Ha-yom she-na-yim ve-ar-ba-im yom,
she-hem shi-shah sha-vu-ot la-o-mer.
Mal-ḥut she-bi-sod

Today is the _____ day, which is _____ weeks and _____ days of the Omer.
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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 artistries, 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 ha'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 ha'aratzot* (made us not like the peoples of the earth) to the homonym *lo asanu legoyei ha'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.

לפני מי אתה עומד לפני חלקי החלכיסר "קב"ה

י"א"ש אלי י"א"ש אלי י"א"ש אלי

בגית יתז קרעו ע שימרוהו ביעו טנע יעקל פוק

לנגרו שויתי

חוד

תמיד — כמבא
 כי עכנג עכר

הכותב צעיר המגן משיח אשגרי הקטן עפרת חבר רגלי

חכמים סאנו ראת אפקאנסתאן תלרנו לרהבונו

עד פר חר. הקשה הוא נמר אר

Cover and pages 7–8 *Deer in a Monastery Garden*, Franz Marc, 1912.

Städtische Galerie im Lenbachhaus and Kunstbau, Munich.

Back cover and page 69 Detail from *Pardes Rimonim*, 1592.

Vectorized by Shir Yaakov Feit; ten nested Hebrew letters represent the *sefirot*, or divine emanations.

Pages 1–4 *Grass–2*, Mike Lyon, 2010, 22.5 x 72 inches

Woodblock print from 16 blocks

11 Wood grain, Char Fetterolf. charfetterolfphotography.com

15 *Acephala*, Ernst Haeckel, 1904

19 *Lightning*, Michael Nelson Jagamarra, Converted to black-and-white

23–26 *Flowers* by Annie Spratt, mammasaurus.co.uk

31–32 Title Page by Aubrey Beardsley in William Sharp's

The Mountain Lovers, Roberts Bros., 1895

35 *Moth*, © Viza Arlington, etsy.com/shop/VIZArt

37–38 *Earth, Middle East*, NASA, public domain

50 *Zen Circle* courtesy texturefabrik.com

54 *Axis–Cycle–Heart*, © David Friedman, kosmic-kabbalah.com

73–74 Backlit rose, wallpapercave.com

101–102 *Path to Shambala*, Nicholas Roerich, 1933

Courtesy of Nicholas Roerich Museum

Opposite Shiviti. Cod. Heb. Add. 14d, The Royal Library, Copenhagen,

David Simonsen Manuscripts Collection,

Restored and Vectorized by Andrew Meit, opensiddur.org.

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MC Menachem Creditor; NT Nava Tehila; RS Rami Shapiro; SG Shefa Gold.

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

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?

More Love

traditional Shaker hymn

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

More love, more love
 The heavens are calling,
 the angels are singing
 O Zion more love, more love

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

Broken-hearted

Psalm 147:3-4, English by Shir Yaakov

Ha-ro-feh lish-vu-rei lev
 um-cha-besh le-atz-vo-tam
 mo-neh mis-par le-ko-cha-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

119 *Candle Lighting*

CANDLE LIGHTING FOR FRIDAY NIGHT

Ba·ruḥ a·tah a·do·nai
e·lo·hei·nu me·leḥ ha·o·lam
a·sher ki·de·sha·nu be·mitz·vo·tav ve·tzi·va·nu
le·had·lik ner shel sha·bat.

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

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



CANDLE LIGHTING FOR FESTIVAL NIGHT

Ba·ruḥ a·tah a·do·nai
e·lo·hei·nu me·leḥ ha·o·lam
a·sher ki·de·sha·nu be·mitz·vo·tav ve·tzi·va·nu
le·had·lik ner shel [sha·bat ve·] yom tov.

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְ] יוֹם טוֹב.

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.

SHEHECHYANU

Ba·ruḥ a·tah a·do·nai
e·lo·hei·nu me·leḥ ha·o·lam
she·he·che·ya·nu ve·ki·ye·ma·nu ve·hi·gi·a·nu
laz·man ha·zeh.

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחֵיָנוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ
לְזִמְן הַזֶּה.

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. SG

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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 cḥir·u·teh
 ve·yam·lich mal·chu·teh
 be·cha·yei·chon u·ve·yo·mei·chon
 u·ve·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·mei ra·ba me·vo·rach
 le·a·lam u·le·al·mei al·ma·ya

Yit·ba·rach 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·rich hu**

Le·ei·la (u·le·ei·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**

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**

יְתַגְדֵּל וְיִתְקַדֵּשׁ

שְׁמִיָּה רַבָּא קְהַל אָמֵן
 בְּעֻלְמָא דְבְרָא כְרַעוּתָהּ
 וְיִמְלִיךְ מַלְכוּתָהּ
 בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֻגְלָא וּבְזִמְן קָרִיב
 וְאִמְרוּ אָמֵן.

יְהֵא שְׁמִיָּה רַבָּא מְבָרַךְ
 לְעָלַם וּלְעֻלְמֵי עֻלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח
 וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמִיָּה דְקָדְשָׁא בְרִיךְ הוּא.

לְעֻלָּא (וּלְעֻלָּא)
 מְכַל בְּרַכְתָּא וְשִׁירְתָּא
 תְּשַׁבַּחְתָּא וְנַחְמְתָּא
 דְאִמְרִין בְּעֻלְמָא
 וְאִמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו
 הוּא יַעֲשֵׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
 וְעַל כָּל יוֹשְׁבֵי תְּבֵל
 וְאִמְרוּ אָמֵן.

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