

כל נדרי

EVENING SERVICE FOR  
ROSH HASHANAH & YOM KIPPUR

*Kol Nidrei*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִית.  
*Baruch atah Adonai, Elohenu, melech haolam asher kidshanu b'mitzvotav vitzivanu  
 lehitatef batzitzit*

Praise the Lord, O my soul. Lord, my God, You are very great;  
 You are clothed in glory and majesty. You wrap Yourself in a robe of light;  
 You unfold the heavens like a curtain. Psalms 104:1-2

The tallit is normally not worn at night, when the fringes cannot easily be seen. Jewish tradition understands Yom Kippur as one long day filled with light. Therefore on Yom Kippur the tallit is worn by the whole congregation beginning with the evening service. The berakhah, which is recited only once each day, is recited here before the tallit is put on and therefore not in the morning service.

שׁוֹרְתֵי יי לנגודי תמיד

שִׁיר הַמַּעֲלוֹת, מִמַּעַמְקִים קָרָאתִיךָ יי.  
 אֲדַנִּי שְׁמֵעָה בְּקוֹלִי, תִּהְיֶינָה אַזְנוֹתֶיךָ  
 קֹשְׁבוֹת, לְקוֹל תַּחֲנוּנָי. אִם עֲוֹנוֹת תִּשְׁמַר  
 יי, אֲדַנִּי מִי יַעֲמֵד. כִּי עֲמִידָה הַסְּלִיחָה,  
 לְמַעַן תִּגְדָּל. קוֹלִי יי קוֹתֵה נַפְשִׁי, וְלִדְבָרוֹ  
 הוֹחֵלֵתִי. נַפְשִׁי לִי, מִשְׁמְרִים לְבַקֵּר,  
 שְׁמְרִים לְבַקֵּר. יִחַל יִשְׂרָאֵל אֵל יי, כִּי עִם  
 יי הַחֶסֶד, וְהַרְבֵּה עֲמוּ פְדוּת. וְהוּא יִפְדֶּה  
 אֶת יִשְׂרָאֵל, מִכָּל עֲוֹנוֹתָיו.

Out of the depths I call to You, O Lord.  
 Hear my cry, O Lord; Be attentive to my plea.  
 If You kept account of all sins, O Lord, who could survive?  
 But with You there is forgiveness; therefore we revere You.  
 I wait for the Lord with all my being, with hope I await His word.

My soul yearns for the Lord more anxiously than watchmen yearn for the dawn.  
 O Israel, put your hope in the Lord, for the Lord is abundantly kind.  
 Great is God's power to redeem; may Adonai redeem our people from all their iniquities.

## Knowledge and Kindness

Repentance should be attained through joy.

We should rejoice in God to the extent that we may regret our offending Him.

The performance of a meritorious deed awakens joy in us.

A joyful person ought to share his mood with those in sadness.

The mind is the essence of man; he is wherever his thoughts are.

He is in a holy place wherever he thinks holy thoughts.

Anger and cruelty show the lack of knowledge.

Better understanding brings peace and serenity, kindness and contentment.

The knowledge that whatever happens to you is for your good gives you a life of eternal bliss.

Slaves of gold suffer irritation and bitterness, sadness and anxiety.

The more gold they own, the more anxious they are.

If you know that a soft answer will calm your enemy,

do not withhold it from him.

Whoever is in position to prevent wickedness

and fails to do so is regarded as the evil himself.

Charity is greater than sacrifices offered upon the altar,

but kindness is greater than charity.

Kindly people should take heed that their kindliness may not

result in more evil than good.

The children are unruly in a family where the parents are untruthful.

Whoever has no confidence speaks falsehoods;

whoever speaks falsehoods has no confidence.

He who does not care to prevent the wasting of another's property is like a thief.

He who gives charity with a smile is truly a rightminded man.

One should believe in God by virtue of faith rather than miracles.

On this sacred night, O Lord,

We have entered Your house—

We who are unworthy to enter.

For who may sojourn in Your sanctuary?

Who may dwell upon Your holy mountain?

They who walk before You in innocence and integrity,

Who act with perfect righteousness,

And speak the truth even in their hearts.

How, then, dare we enter Your house, O Lord,

Knowing that our failings are so many?

We come strengthened by the assuring promise:

“The Lord is near to all who call upon Adonai,

To all who call upon God in truth.”

O cleanse us of all self-righteousness and conceit;

Teach us to speak to You in humility and truth;

And teach us, O Lord, to listen...

Light is sown for the righteous, and joy for the upright in heart.

By the authority of the heavenly court, and by the authority of this earthly court,  
With divine consent and with the consent of this congregation,  
We hereby declare it permissible to pray with those who have transgressed.

**ALL VOWS, OATHS, AND PROMISES** which we made  
to God from last Yom Kippur to this Yom Kippur  
and were not able to fulfill—  
may all such vows between ourselves and  
God be annulled. May they be void and of no  
effect. May we be absolved of them and released  
from them. May these vows not be considered  
vows, these oaths not considered oaths, and these  
promises not be considered promises.

שְׁוֵיָהוּ יוֹ לַגְּנוּזֵי תְּמִידָה

The *Kol Nidrei* is at once a legal declaration and a prayer. In the careful language of a contract it marks out the territory of prayer, introspection, and personal resolve as a domain beyond law. This is a realm where the promptings of the heart and utterances in the passion of the moment are allowed a certain freedom, privacy, and momentum, irrespective of their realization of completion in practice. By declaring such utterances null and void, one both affirms their importance and limits their force. Let the heart be free, says the prayer, to promise what it will, to aspire where it will, even to call itself to task in the harsh language of law—but let us be at peace with our past failures or resolve and get on with our lives as best we can. *Kol Nidrei* inevitably calls to mind all that we have done, or not done, since the previous *Kol Nidrei*. Indeed it is that *previous* declaration that now reaches into the present, and releases us to pray and to change—and to assume our role in our community of prayer.

Though the author and the date of the Kol Nidre are unknown, the prayer was in use as early as the Gaonic period in the eighth century. In ancient times, as in our day, vows unto the Lord were often rashly made. In the precarious eras in which our ancestors lived, circumstances beyond their control frequently denied them the opportunity of fulfilling their vows. Because of the unusual stress and exigencies of their lives, these vows at times were forgotten and thus violated. Recognizing that the broken word profaned the soul, they developed the earnest desire to have such vows nullified on the Day of Atonement, when people yearned to be at peace with God and their fellow human beings. The following legal formula, known as the Kol Nidre, was the result. In those lands where Jews, under duress, made vows to accept another faith, the recital of the Kol Nidre often brought relief to their tormented consciences.

Please rise as the Torahs are removed from the Aron Kodesh

Or zarua la-tzadik ul'yish-rey leyv  
sim-khah.

אור זרע לצדיק ולישרי-לב שמחה:

Judaism always recognized and taught that the Kol Nidrei cannot release anyone from a juridical oath or from any promise, contract or obligation *beyn adam vekhavero* (between persons). It applies only to those vows which an individual makes to his God and in which no other persons are involved. Sins between man and man are not forgiven until amends have been made for the wrong.

The underlying motives of the Kol Nidrei prayer, the sincere longing for a clear conscience, the release from the feeling of guilt, the recognition of the sacredness of the plighted word, and the desire to be absolved from vows which could not be carried out or which would make for enmity and rancor, still possess significance for us today.

בישיבה של מעלה ובישיבה של מטה,  
על דעת המקום ועל דעת הקהל,  
אנו מתירין להתפיל עם העברנים.

כָּל גְּדָרֵי וְאֶסְרֵי וְנוֹרָמֵי, וְקוֹנָמֵי וְכוֹנָיִי,  
וְקָבוּסֵי וְשְׁבוּעוֹת, דְּגִדְרָנָא וְדְאִשְׁתַּבְּעָנָא,  
וְדְאִזְרַמְנָא וְדְאִסְרַמְנָא עַל נַפְשֵׁתָנָא, מִיּוֹם  
כְּפָרִים זֶה עַד יוֹם כְּפָרִים הַבָּא עִלָּינוּ  
לְטוֹבָה, כְּלַהוּזֵי אִזְרַמְנָא בְּהוּזֵי. כְּלַהוּזֵי יְהוּזֵי  
שְׁרָן, שְׁבִיקוּזֵי שְׁבִיתוּזֵי, בְּטַלְיֵיזֵי וּמַבְטְלֵיזֵי,  
לֹא שְׁרִירֵיזֵי וְלֹא קַיְמֵיזֵי. גְּדָרָנָא לֹא גְדָרֵי,  
וְאֶסְרָנָא לֹא אֶסְרֵי, וְשְׁבוּעָתָנָא לֹא  
שְׁבוּעוֹת.

kohl need-ray. veh-eh-sah-ray. vah-khah-rah-may.  
ve-ko-nah-may. ve-khee-noo-yay. ve-kee-noo-say. oo-  
she-voo-ote. deen-dahr-nah. oo-de-eesh-tah-bah-nah.  
oo-de-ah-kha-reem-nah. ve-dee-ah-sar-nah ahl naf-  
sha-tah-nah. mee-yome kee-poo-reem zeh ahd yome  
kee-poo-reem hah-bah ah-lay-noo le-to-vah. kool-hon  
ee-kha-rat-nah be-hone. kool-hone ye-hone shaw-rawn.  
she-vee-keen. she-vee-teen. be-tay-leen oo-me-voo-tah-  
leen. lah sha-ree-reen ve lah kah-yaw-meen: need-rah-  
nah lah need-ray. ve-eh-sah-rah-nah lah eh-sah-ray.  
oo-she-voo ah-tah-nah lah she-voo-ote:

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וְנִסְלַח לְכֹל עֵדֶת בְּנֵי יִשְׂרָאֵל וְלִגֵּר הַגֵּר  
בְּתוֹכְכֶם, כִּי לְכֹל הָעָם בְּשִׁגְגָה.

*ve-nees-lakh le-khohl ah-daht be-nay yees-rah-ayl ve-la-ger hah-gahr be-to-khahm. kee  
le-khol hah-ahm beesh-gah-gah.*

סֵלַח נָא לְעוֹן הָעָם הַזֶּה כְּגִדְלֵי חֶסֶדְךָ,  
וְכִאֲשֶׁר נִשְׁאַתָּה לָּעָם הַזֶּה מִמִּצְרַיִם וְעַד  
הַנֵּה. וְשֵׁם נְאֻמְרָה:

*se-lakh -nah lah-ah-vone hah-ahm hah-zeh ke-go-del khahs-de-kha ve-kha-ah-sheh  
nah-sah-tah lah-ahm hah-zeh mee-meetz-rah-yeem ve-ahd hay-nah:  
ve-shahm ne-eh-mahr*

וַיֹּאמֶר יְהוָה סֵלַחְתִּי כִּדְבָרְךָ.

*vah-yo-mehr ah-do-nye sa-lakh-tee kid-vah-re-kha:*

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזִמְנֵי הַזֶּה.

*bah-rookh ah-tah ah-do-nye eh-lo-hay-noo meh-lekh hah-o-lahm  
she-he-khe-yah-noo ve-kee-mah-noo ve-hee-gee-ah-noo lah-z-mahn hah-zeh*

*Reader and congregation:*

May forgiveness be granted to the whole congregation of Israel and to the stranger in their midst, for all the people who have transgressed unwittingly.

*Reader:*

In Your unbounded mercy, forgive the sin of this people, as You have ever forgiven our people from the days of Egypt until now.

*Congregation:*

And the Lord said: "I have pardoned them as you have asked."

*Reader, followed by congregation:*

Holy One of Blessing, Your presence fills creation, You have kept us in life, sustained us, and enabled us to reach this season.

COME MY FRIEND TO GREET THE BRIDE  
TO WELCOME THE MANY FACES OF SHABBAT

לְכָה דוֹדֵי לְקַרְאֵת כְּלָה פָּנֵי שַׁבַּת נְקַבְּלָהּ

*L'khab dodi likrat kallah. p'nay shabbat n'kab'lah.*

שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד	<i>Shamor v'zakhor b'dibur ekhad</i>
הַשְּׁמִיעֵנוּ אֵל הַמְיֻחָד	<i>Hishmi-anu Eyl ha-m'yukhad</i>
יְיָ אֶחָד וְשִׁמוֹ אֶחָד	<i>Adonai ekhad u-sh'mo ekhad</i>
לְשֵׁם וְלִתְפָאֶרֶת וְלִתְהִלָּה	<i>L'shaym u-l'tiferet v'lit-hila</i>

To celebrate and recall in a single act this the one God disclosed to us.  
The Source is One, its essence, one, glorious and lovely, receiving praise.

לְכָה דוֹדֵי ...

לְקַרְאֵת שַׁבַּת לָכוּ וְנִלְכָה	<i>Likrat shabbat l'khu v'naylkha</i>
כִּי הִיא מְקוֹר הַבְּרָכָה	<i>Ki hi m'kor ha-b'rakha</i>
מֵרֵאשׁ מִקֶּדֶם נְסוּכָה	<i>May-rosh mi-kedem n'sukha</i>
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תְּחִלָּה	<i>Sof ma-asseh b'makha-shava t'khila</i>

To meet the Shabbat come let us go, for she is the spring of blessing and joy  
poured out, woven from creation's birth end of work, reflection's aim.

לְכָה דוֹדֵי ...

יָמִין וְשְׂמֹאל תִּפְרָצֵי	<i>Yamin u-s'mol tifrotzi</i>
וְאֵת יְיָ תַעֲרִיצֵי	<i>V'et Adonai ta-aritzi</i>
עַל־יַד אִישׁ בֶּן פְּרָצֵי	<i>Al yad ish ben partzi</i>
וְנִשְׁמָחָה וְנִגְיִלָה	<i>V'nism'kha v'nagila</i>

Spread your vision East and West. Worship the Source of all existence.  
Within your heart is Messiah's grace. Let us rejoice and let us sing.

לְכָה דוֹדֵי ...

בּוֹאֵי בְּשָׁלוֹם עֲטֶרֶת בְּעִלָּה	<i>Bo'i v'shalom ateret ba'la</i>
גַּם בְּשִׂמְחָה וּבְצִהְלָה	<i>Gam b'simkha u-v'tzahala</i>
תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה	<i>Tokh emuney am s'gula</i>
בּוֹאֵי כְּלָה בּוֹאֵי כְּלָה	<i>Bo'i khallah, bo'i khallah</i>

Come in peace O crown of God in joy and song and happiness,  
to those of faith, a treasured folk. Come, O Bride, Come, O Bride.

לְכָה דוֹדֵי לְקַרְאֵת כְּלָה פָּנֵי שַׁבַּת נְקַבְּלָהּ

*L'khab dodi likrat kallah. p'nay shabbat n'kab'lah.*

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כָּל-נְדָרֵי שְׁפָתֵינוּ, קִבְלוֹת שְׁבֻלֵינוּ  
וְהַרְהוּרֵי הַתְּשׁוּבָה שֶׁהִגִּינוּ וּבִטְאֵנוּ  
בְּאֵלֵי תַפְלוּתֵינוּ בְּיוֹם כְּפוּר שְׁהִיָּה  
לֹא שָׁנוּ אֶרַח חַיֵּינוּ,  
לֹא הִבִּיאוּ גְאֻלָּתֵנוּ  
בְּשָׁנָה שְׁנִסְתִּימָה:  
מִמְרוֹמֵי הַתְּלֻהָבוֹתֵנוּ  
אֶל חֲלִין הַרְגָּלָנוּ  
שִׁבְנוּ מִיַּד עִם נְעִילָה:

All the vows on our lips,  
The burdens in our hearts,  
The pent-up regrets  
About which we brooded and spoke  
Through prayers without end  
On last Atonement Day  
Did not change our way of life,  
Did not bring deliverance  
In the year that has gone,  
From mountain peaks of fervor  
We fell to common ways  
At the close of the fast.

הֲתִשְׁמַע חֲרָטְתָנוּ, אִם תִּתִּיר  
אֶת-מֵאֲסָרֵנוּ בְּיַד יֹצֵר שֶׁל שְׁגָרָה?

Will You hear our regret?  
Will You open our prison,  
Release us from shackles of habit?

הֲתִרְצֶה תַפְלוּתֵנוּ לְכַפֵּר עַל פְּשָׁעֵינוּ אִף  
אִם נָשׁוּב וְנַחֲטָא?

Will You answer our prayers,  
Forgive our wrongs,  
Though we sin again and again?

דַּע כִּי בְשִׁיעַת חֲלָשְׁתָנוּ לֹא נִזְכֵּר מוֹדְעֵתֵנוּ  
מִיוֹם כְּפוּר שְׁהִיָּה:

In moments of weakness  
We do not remember  
Promises of Atonement Day.

תִּתְחַשֵּׁב בְּשִׁכְחָתֵנוּ וְתִקַּבֵּל כּוֹנְנוֹתֵינוּ  
לְסִלְיָהּ וְלִמְחִילָה:

Look past forgetfulness,  
Take only from our hearts.  
Forgive us, pardon us.

*Ze'ev Falk*  
(translated by Stanley Schachter)

It is good to thank You, O Lord, to sing praises to Your name, to proclaim Your love every morning, and Your faithfulness every night. To the sound of the ten-string lyre, with the music of the lute and harp. Your works, O Lord, bring me gladness; of Your deeds, I joyously sing. How great are Your deeds, O Lord; how profound are Your designs. The superficial cannot comprehend, the foolish cannot grasp this: Though the wicked may thrive like grass, and does of evil seem to flourish, yet their doom is sure to come, for Yours is the ultimate triumph.

Those who oppose You shall be destroyed; workers of evil are sure to be routed. You have given me extraordinary power; I am like one who has been anointed. I see the defeat of my foes, I hear the doom of my enemies. The righteous will grow strong like the palm tree, they will thrive like the cedar of Lebanon. Planted in the house of the Lord, they will flourish in the courts of our God. They will bear fruit even in old age, they will remain vital and vigorous, proclaiming that the Lord is just, My Rock, in Whom there is no unrighteousness.

You O Lord, are Sovereign, crowned with majesty, adorned with splendor, supreme in strength. You established the earth securely; You created a world that stands firm. Your throne is established from of old; You are eternal. The rivers lift up their voice, They raise a mighty roar. The mighty breakers of the sea declare, "God rules supreme." Your decrees are dependable; holiness befits Your creation; You are the Lord of eternity.

בשבת: מזמור שיר ליום השבת: טוב  
להודות לַיְי, ולְאֹמַר לְשִׁמְךָ עֲלִיוֹן: לְהַגִּיד  
בַּבֶּקֶר חֲסִדֶךָ וְאַמּוֹנָתְךָ בַּלַּיְלוֹת: עָלַי  
עֲשׂוֹר וְעָלַי נָבֵל, עָלַי הַגִּיוֹן בְּכִנּוֹר: כִּי  
שׂוֹמְחֵתַנִּי יִי בַּפְּעֻלָּךְ בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֶּן:  
מִה גָדְלוֹ מַעֲשֵׂיךָ יְי, מְאֹד עִמָּקוֹ  
מִחֲשַׁבְתֶּיךָ: אִישׁ בָּעַר לֹא יֵדַע, וְכֹסִיל לֹא  
יָבִין אֶת זֹאת: בַּפְּרֹחַ רְשָׁעִים כָּמוֹ עֵשֶׂב  
וַיִּצְיָצוּ כָּל פְּעֻלֵי אֲנֹן, לְהַשְׁמַדֵם עֲדֵי עַד:  
וְאַתָּה מְרוֹם לְעֵלָם יְי: כִּי הִנֵּה אֵיבֶיךָ יְי,  
כִּי הִנֵּה אֵיבֶיךָ יֵאבְדוּ וַתִּפְרְדוּ כָּל פְּעֻלֵי  
אֲנֹן: וַתִּתֵּן כְּרָאִים קִרְנֵי, בְּלִתֵּי בְשָׁמֹן  
רַעֲנָן: וַתִּבֶּט עֵינֵי בְשׂוּרַי, בְּקָמִים עָלַי  
מִרְעִים, תִּשְׁמַעְנָה אַזְנוֹי: צְדִיק פִּתְמוֹר  
יִפְרֹחַ, כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגָּה: שְׁתוּלִים בְּבֵית  
יְי, בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד יְנוּבוֹן  
בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ: לְהַגִּיד כִּי  
יִשָּׂר יְי, צוּרֵי וְלֹא עוֹלָתָה בּוֹ:

יְי מְלֹךְ גְּאוֹת לְבָשׁ, לְבָשׁ יְי עוֹ הַתְּאֲזָר,  
אֵף תִּכּוֹן תִּבְּל בַּל תִּמּוֹט: נִכּוֹן כִּסְאֶךָ  
מֵאֲזוֹ, מַעוֹלָם אֶתָּה: נִשְׂאוּ נְהָרוֹת יְי,  
נִשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכָיִם:  
מִקְלוֹת מַיִם רַבִּים, אֲדִירִים מִשְׁבְּרֵי יָם,  
אֲדִיר בְּמִרוֹם יְי: עֲדוּתֶיךָ נֶאֱמְנוּ מְאֹד  
לְבֵיתְךָ נְאוּה קֹדֶשׁ, יְי, לְאַרְבֶּךָ יָמִים:

Mourners Rise

Magnified and sanctified be God's great name in the world which God has created according to God's will. May You establish Your kingdom soon, in our lifetime. Let us say: Amen.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי  
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ  
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא  
וּבְזִמְנוֹ קָרִיב וְאִמְרוּ אָמֵן:

In reciting the Kaddish we affirm our awareness of holiness in our world. Much of our experience of divine

May God's great Name be praised to all eternity.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא  
עֵלְמִיא:

goodness, grace and love has come to us through those whose lives have touched our own (Today we remember...) We invoke the transcendent power of love and caring as we sanctify God's name..

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though Adonai is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא וּלְעָלְמָא מְכָל  
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא,  
דְּאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן:

May God grant abundant peace and life to us and to all Israel. Let us say: Amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמִיא, וְחַיִּים  
(טוֹבִים) עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן.

May THE ONE who ordains harmony in the universe grant peace to us and to all Israel, and all who dwell on earth. Let us say: Amen.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה  
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל  
יוֹשְׁבֵי תֵבֵל וְאִמְרוּ אָמֵן:

Mourners:

Yit-gadal v'yit-kadash sh'mey raba, b'alma di v'ra khirutey, v'yam-likh mal-khutey  
b'kha-yey-khon uv-yomey-khon uv-kha-yey d'khol beyt yisrael ba-agala u-vizman  
kariv, v'imru amen.

Congregation and mourners:

Y'hey sh'mey raba m'varakh l'alam ul-almey alma-ya.

Mourners:

Yit-barakh v'yish-tabakh v'yit-pa-ar v'yit-ramam vyit-na-sey v'yit-hadar v'yit-aleh  
v'yit-halal sh'mey d'kud-sha, b'rikh hu, l'eyla ul-eyla mi-kol bir-khata v'shi-rata  
tush-b'khata v'ne-khemata da-amiran b'alma, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya v'kha-yim aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romov, hu ya-aseh shalom aleynu v'al kol yisrael, v'al kol yoshv'ai  
tayvele v'imru amen.

# בְּרַחוּ אֶת יְיָ הַמְּבָרָךְ:

*Barechu et Adonai hamevorach*

Praise the Lord, Source of all blessing.

# בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

*Baruch Adonai hamevorach l'olam va'ed.*

Praised be the Lord, Source of all blessing, forever.

Praised are You, Lord our God, King of the universe, whose word brings on the dusk of evening. Your wisdom opens the gates of dawn; Your understanding regulates time and seasons. The stars above follow their appointed rounds, in response to Your divine will. You create day and night; You alternate darkness and light. You remove the day and bring on the night; You separate one from the other. We call You “Lord of heavenly hosts”; You are our living God. May you rule over as You rule over nature; Praised are You, Adonai, who brings the evening dusk.

With everlasting love You have loved Your people Israel, teaching us the Torah and its *Mitzvot*, instructing us in its laws and judgments. Therefore, O Lord our God, when we lie down and when we rise up we shall speak of Your commandments and rejoice in Your Torah and *Mitzvot*. For they are our life and the length of our days; on them we will meditate day and night. May Your love never depart from us. Praised are You, Adonai, who loves the people Israel.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֲרֵבִים, בְּהַחֲמָה  
פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,  
וּמַחְלִיף אֶת הַיּוֹמִינִים, וּמְסַדֵּר אֶת  
הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרִקְיעַ כְּרִצּוֹנוֹ.  
בוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,  
וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמְבִיא  
לַיְלָה, וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ  
צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יְמִלּוּךְ  
עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב  
עֲרֵבִים:

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אֲהַבַת,  
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ  
לְמַדָּת עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשֹׁכְבֵנוּ וּבְקוּמֵנוּ  
נִשְׁיַח בְּחֻקֶיךָ, וְנִשְׂמַח בְּדַבְרֵי תוֹרָתְךָ  
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַךְ  
יְמֵינוּ, וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה, וְאֲהַבַתְךָ  
אֵל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יְיָ,  
אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

שִׁמְעוּ | יִשְׂרָאֵל, יְיָ | אֱלֹהֵינוּ, יְיָ | אֶחָד:  
 בְּרֹדֶף שָׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

**You** shall love your creator with all your passions with every fiber of your being and with all that you possess. Let these words by which I join Myself to you today, enter your heart. Pattern your days on them, that your children witness in you God's presence. Let your life be a channel for God's holiness, both in your stillness, and in your movement. Renew these words each morning and each evening. Bind them in Tefillin on your arm and head, as symbols of acts and thoughts consecrated to me. Write them in Mezuzot at the entrance to your home, as a sign that all people may discover Me, as they enter your home and your life.

**It** came to pass, and will again, that if you truly listen to the voice of The Eternal One, your God, being sure to do whatever has been asked of you today, The One, your God, will make of you a model for all nations of the earth, and there will come upon you all these blessings, as you listen to the call of The Abundant One, your God: Blessed be you in the city, blessed be you upon the field. Blessed be the fruit of your womb, the fruit of your land, the fruit of your cattle, the calving of your oxen, and the lambing of your sheep. Blessed be your basket and your kneading-trough. Blessed be you when you come home, and blessed be you when you go forth.

See, I have placed in front of you today both life and good, both death and ill, commanding you to day to love The Boundless One, your God, to walk in ways I have ordained, keeping the commandments, laws, and judgments, so that you survive and multiply. The Bountiful, your God, will bless you on the land you are about to enter and inherit.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ,  
 וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים  
 הָאֵלֶּה, אֲשֶׁר | אֲנִי מִצְוֶה הַיּוֹם,  
 עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיֶיךָ, וְדִבַּרְתָּ בָּם  
 בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ  
 וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׂרָתָם לְאוֹת |  
 עַל-יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין | עֵינֶיךָ,  
 וְכִתְבָתָם | עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְהָיָה אִם-שָׁמַעַתְּ מִצְוֵי אֱלֹהֵי מִצְוֹתַי,  
 אֲשֶׁר | אֲנִי מִצְוֶה | אֶתְכֶם הַיּוֹם, לְאָהֲבָה  
 אֶת יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל-לִבְבְּכֶם  
 וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מָטֶר-אֲרֻצְכֶם  
 בְּעֵתוֹ, יוֹרֵה וּמְלַקֵּשׁ, וְאִסְפַּת דָּגְנְךָ  
 וְתִירְשֶׁךָ וְיִצְהַרְךָ. וְנָתַתִּי | עֵשֶׂב | בְּשֶׁדְךָ  
 לְבְהֵמְתְךָ, וְאָכַלְתָּ וְשִׂבַּעְתָּ. הַשְּׁמֵרוּ לְכֶם  
 פֶּן-יִפְתֶּה לְבַבְכֶם, וְסָרְתֶם וְעַבַדְתֶּם |  
 אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה  
 | אַף-יְיָ בְּכֶם, וְעִצַּר | אֶת-הַשָּׁמַיִם  
 וְלֹא-יִהְיֶה מָטֶר, וְהָאֲדָמָה לֹא תִתֵּן  
 אֶת-יְבוּלָהּ וְאֲבָדְתֶם | מֵהַרְהָ מֵעַל הָאָרֶץ  
 הַטֹּבָה | אֲשֶׁר | יְיָ נָתַן לְכֶם: וְשִׁמַּתֶּם | אֶת  
 דְּבָרֵי | אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם  
 וְקִשְׂרָתֶם | אֶתְּם לְאוֹת | עַל-יְדֵכֶם, וְהָיוּ  
 לְטֹטְפוֹת בֵּין | עֵינֵיכֶם: וְלִמְדֹתֶם | אֶתְּם |  
 אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
 וּבְלִכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
 וְכִתְבָתָם | עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:  
 לְמַעַן | יִרְבוּ | יְמֵיכֶם וְיְמֵי בְנֵיכֶם עַל  
 הָאֲדָמָה | אֲשֶׁר נָשַׁבַע | יְיָ לְאֲבֹתֵיכֶם לֵאמֹר  
 לָהֶם, כִּימֵי הַשָּׁמַיִם | עַל-הָאָרֶץ:

The Second Paragraph of the SH'MA rendered by Rabbi Arthur Waskow

If you will listen, truly listen, to "I" -that "I"  
Who speaks on behalf of all the Universe, that "I"  
Who speaks deep within each one of us as our most  
full, our most whole Self -

If you listen, truly listen, to My teaching of the  
connections that connect you to the Wholeness of  
all life - So as to love the Breath of Life and to work  
for the world's Creative Power With all your heart,  
with every breath - then the rains will fall as they  
should, the rivers will run, the heavens will smile,  
and the good earth will feed you as plentifully as  
grain, as joyfully as wine, as smooth as olive oil.

BUT if you chop the world up into parts and choose  
one or a few to worship - - like gods of wealth and  
power, greed, ambition, the addiction to  
Do and Make and Produce without passing to  
Be and to make Shabbos - -  
then the harmony you have shattered will in its  
brokenness destroy your harmony.

The rain won't fall [or it will turn to acid],  
the rivers won't run [or they will overflow because  
you have left no soil where the rain can soak], and  
the heavens themselves will become your enemy [the  
ozone layer will cease to shield you, the

*Vayomer adonay el moshe leymor. Daber  
el beney yisra'el ve'amarta aleyhem  
ve'asu lahem tzitzit al kanfey vigdeyhem  
ledorotam venatenu al tzitzit hakanaf  
p'til tekhelet. Vehayah lahem letzitzit  
ur'item oto uzkhartem et kol mitzvot  
adonay v'asitem otam velo taturu akharey  
levav'khem ve'akharey eyneykhem asher  
atem zonim akhareyhem. Lema'an tizkeru  
va'asitem et kol mitzvotay vihe-yitem  
kedoshim leyloheykhem. Ani adonay  
eloheykhem asher hotzeyti et'khem  
me'eretz mitzrayim libyot lakhem  
leylohim ani adonay eloheykhem.*

Carbon Dioxide you pour into the air will scorch  
your planet], and you will perish from the good  
earth that the Breath of Life breathes forth for you.

So let these truths settle into your heart,  
Breathe them with every breath,  
Infuse each action of your hands with them  
And guide your eyes to seeing  
Deep by watching in their light.

Teach them to the children who will live or die in  
a planet you have turned to ruin, or to flourishing.  
Share them with each other in your homes as you  
choose how to eat and how to warm your selves;  
Share them with each other on your roads as you  
choose how to travel and what fuels to burn;  
Share them as you cross each Threshold from time  
to time, from place to place.

Then your days and the days of your children will be  
ripe and full and many,  
What trees breathe out you will breathe in,  
What you breathe out trees will breathe in;  
As the Breath of Life swore to those who went  
before you, So for you and those who follow after,  
The Earth will be as harmonous as Heaven.

וַיֹּאמֶר יי | אֵל-מֹשֶׁה לְאָמֹר: דַּבֵּר |  
אֵל-בְּנֵי | יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ  
לָהֶם צִיצִית עַל-פְּנֵי בְגָדֵיהֶם לְדֹרֹתָם,  
וְנָתַנּוּ | עַל-צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת.  
וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם | אֹתוֹ וּזְכַרְתֶּם  
| אֶת-כָּל-מִצְוֹת | יי, וַעֲשִׂיתֶם | אֹתָם, וְלֹא  
תִתְּרוּ | אַחֲרָי לְבַבְכֶם וְאַחֲרָי | עֵינֵיכֶם,  
אֲשֶׁר-אֹתָם זָנִים | אַחֲרֵיהֶם: לְמַעַן  
תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם  
קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יי | אֱלֹהֵיכֶם, אֲשֶׁר  
הוֹצֵאתִי | אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם, לְהִיוֹת  
לָכֶם לֵאלֹהִים, אֲנִי | יי | אֱלֹהֵיכֶם:

יי אֱלֹהֵיכֶם אֱמֶת  
Adonai elohaykhem emet

Dear G!d truth

Our faith and truth rest on all this, which is binding upon us: That THE BOUNDLESS ONE alone is our divinity And that no divinity exists but One; That we are Israel, community of God; That it is God who saves us from the hand Of governments, the very palm of tyrants; Who enacts great deeds without measure, And wondrous deeds beyond all count; Who puts our souls amid the living, And who keeps our feet from giving way; Who breaks apart the schemes of those who hate us, Confounds the thoughts of any bearing us ill-will; That it is God who made miracles for us in Egypt, Signs and wonders in Ham's Children's land. For one generation to the next, God is our guarantor, And even on a day that turned to night, God stayed with us when death's deep shadow fell. And even in our age of orphans and survivors, God's loving acts have not abandoned us, and God has brought together our scattered kind from the distant corners of the earth.

אֵמֶת וְאִמוּנָה כָּל זֹאת, וְקִיָּם עָלֵינוּ, כִּי  
 הוּא יי אֱלֹהֵינוּ וְאִין זִוְלָתוֹ, וְאִנְחָנוּ  
 יִשְׂרָאֵל עִמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַכְנוּ  
 הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעֲרִיצִים. הָאֵל הַנִּפְרָע  
 לָנוּ מִצָּרֵינוּ, וְהַמְּשַׁלֵּם גְּמוּלָ לְכָל אִיבֵי  
 נַפְשֵׁנוּ. הָעֹשֶׂה גְדֻלוֹת עַד אִין חֶקֶר,  
 וְנִפְלְאוֹת עַד אִין מִסְפָּר. הַשֵּׁם נַפְשֵׁנוּ  
 בְּחַיִּים, וְלֹא נָתַן לְמוֹט רַגְלָנוּ, הַפּוֹדֵרֵכְנוּ  
 עַל בְּמוֹת אוֹיְבֵינוּ, וַיֵּרֶם קִרְנָנוּ, עַל כָּל  
 שׁוֹנְאָנוּ. הָעֹשֶׂה לָנוּ נְסִים וְנִקְמָה בַּפְּרָעָה,  
 אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם. הַמִּכָּה  
 בְּעִבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת  
 עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם, לְחֵרוֹת עוֹלָם.  
 הַמַּעֲבִיר בְּנָיו בֵּין גְּזְרֵי יַם סוּף, אֶת  
 רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם, בְּתַהוֹמוֹת טַבַּע,  
 וְרָאוּ בְנָיו גְּבוּרָתוֹ. שִׁבְחוּ וְהוֹדוּ לְשִׁמוֹ.  
 וּמְלֻכוֹתָו בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם, מִשְׁהָ וּבְנֵי  
 יִשְׂרָאֵל לֵךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה,  
 וְאָמְרוּ כָלֵם:

Two beautiful berakhot complete the liturgical framework of the Shema in the evening service. The first of these is called *Ge'ulah*—“Redemption.” Recalling the Exodus from Egypt it thematically echoes the third paragraph of the Shema. Moreover, it identifies the sovereign God, named in the Shema’s credo, as the power that freed Israel from slavery. Its vivid, here-and-now recollection of the escape from Egyptian bondage invites and challenges Israel to claim the redemption as a personal experience in each generation and to hear echoes of that ancient triumph over tyranny in each modern-day struggle for freedom, in every attempt to move toward the messianic future.

מִי כַמֹּכָה בְּאֵלִים יי, מִי כַמֹּכָה נְאֻדָּר  
 בְּקֹדֶשׁ, נוֹרָא תְהִלַּת עֲשֵׂה פְלֵא.

Who among the mighty can compare to You, ETERNAL ONE?  
 Who can compare to You, adorned in holiness, awesome in praises acting wonderously!  
*Mi khamokhah ba'elim adonay. Mi khamokhah neh-dar  
 bakodesh, nora teheelot osey feleh.*

And then, so now, God brings the people Israel forth From every place of menace, to a lasting freedom. God is the one who brought the Israelites Through a divided Sea of Reeds. There, they beheld divine might; They praised and thanked the Name, And willingly accepted themselves God's Rule. Moses, Miriam and the Israelites came forth with song to You in joy, and they all cried:

מְלַכּוֹתֶיךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יַם לְפָנַי מִשְׁהָ,  
 זֶה אֵלֵי עָנּוּ וְאָמְרוּ: יי יִמְלֹךְ לְעוֹלָם וָעֶד.  
 וְנִאֶמְרָ: כִּי פָדָה יי אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד  
 חֲזָק מִמֶּנּוּ. בְּרוּךְ אַתָּה יי, גְּאֹל יִשְׂרָאֵל:

*Adonai yimlokh leolam va-ed*

Holy One of Blessing, Who redeemed Israel

Help us to lie down, Dear One, our God, in peace, and let us rise again, our Sovereign, to life. Spread over us the shelter of Your peace. Decree for us a worthy daily lot, and redeem us for the sake of Your great name, and enfold us in the wings of Your protection, for You are our redeeming guarding. Truly, a sovereign, gracious, and compassionate God are You. Guard our going forth each day for life and peace, now and always. Spread over us the shelter of Your peace.

Blessed are You, Compassionate One, who spreads Your canopy of peace over all Your people Israel and over Jerusalem.

The children of Israel shall keep the Shabbat, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever, that in six days the Lord make the heavens and the earth, and on the seventh day Adonai ceased from work and rested.

Sound the shofar at the new moon, at the time designated for our festival day. This is a statute for Israel, an ordinance of the God of Jacob.

On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before Adonai.

*Rosh Hashanah*

*teekoo bakhodesh shofar, bahkeh-seh l'yom khgaynoo. kee khok l'yisrael hoo, meesh-paht lay-lohai Ya'akov.*

*Yom Kippur*

*kee bah-yom hazeh hazeh y-chapair ah-laychem l'tahair aht-chem, meekol khtotaychem leefnai Adonai teet-haroo.*

הִשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ, וְתִקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהִגֵּן בְּעַדֵּנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב וְיָגוֹן, וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבִצֵּל כְּנַפְיֶךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מְלֻךְ חַנוּן וְרַחוּם אַתָּה, וּשְׁמוֹר צִאתָנוּ וּבִואָנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. וּפְרֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יי, הַפּוֹרֵשׁ סֶפֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם וְעַל כָּל הָעוֹלָם.

*on Shabbat only*

וּשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתֵם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

*Rosh Hashanah*

תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם הַגָּנוּ. כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.

*Yom Kippur*

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עָלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יי תִּטְהָרוּ.

*Bah-rookh ah-tah ah-do-nye, ehlohay-noo vey-lo-hey ahvo-tay-noo ve-eemo-tay-noo, ehlohey Avraham, ehlohey Yitzkhak, vey-lo-hey Yah-ah-kove, ehlohey Sarah, ehlohey Rivkah, ehlohey Rah-khel, vey-lo-hey Lay-ah. hah-Eyl hah-gahdol hah-geebor vi-hah-no-rah Eyl Ehlyon, go-mayl khah-sah-deem to-veem vi-konay hah-kol, vi-zo-khayr khahs-day ahvot vi-eemah-ot oo-may-vee go-eyl leev-nay vi-nay-khem li-mah-ahn she-mo bi-ah-hah-vah.*

*zoch-ray-noo le-khah-yeem meh-lekh khah-feytz be-khah-yeem, ve-khote-vay-noo bi-seyfer ha-khah-yeem li-mah-ahn-khah ehloheem khah-yeem*

*melech o-zayr oo-mo-shee-ah oo-mah-gayn. barooch atah ahdoneye, mah-gayn Avrah-ham vi-ehzraht Sahrah.*

*ah-tah gee-bor le-o-lahm ah-do-nye me-khah-yay may-teem ah-tah, adonai, rahv le-ho-shee-ah.*

*me-khahl-kayl khah-yeem be-khe-sehd, me-khah-yay may-teem be-rah-khah-meem rah-beem. so-maykh nof-leem ve-ro-fay kho-leem oo-ma-teer ah-soo-reem. oo-me-kah-yaym e-moo-nah-to le-shay-nay ah-fahr.*

*mee-ka-mo-kha ba-ahl ge-voo-rote oo-mee-do-meh labkh. me-lekh may-meet oo-me-khah-yay oo-mahtz-mee-akh ye-shoo-ah.*

*mee cha-mo-khah ahv ha-rahkhah-meem, zo-cheyr ye-tzoo-rahv le-hah-yeem be-rah-hah-meem*

*ve-ne-ehmahn ah-tah le-hah-khayot may-teem. Bah-rookh ah-tah ah-do-nye, me-khah-yay hah-may-teem.*

*Atah kadosh v'sheem-kha kadosh oo-K'doshim b'khol yom ye-hah-le-loo-kha, se-lah. Ba-rookh atah adonai, ha-eyl ha-kadosh.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי  
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מְלַכוּתֵיהּ בְּחַיֵּינוּן  
וּבְיוֹמֵינוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא  
וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי  
עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא וְלְעָלְמֵי מְכַל  
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא,  
דְּאִמְרֵן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

Magnified and sanctified be God's great name in the world which God has created according to God's will. May You establish Your kingdom soon, in our lifetime. Let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though Adonai is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebekah, God of Rachel and God of Leah; great, mighty, awesome God, supreme over all. You are abundantly kind, Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

Remember us for life, our Sovereign, Who wishes us to live, and write us in the Book of Life, for Your sake, ever-living God.

REGAL ONE, our help, salvation, and protector: Blessed are you, KIND ONE, the shield of Abraham and help of Sarah.

You are forever powerful, ALMIGHTY ONE, abundant in your saving acts. You send down the dew. In loyalty You sustain the living, nurturing the life of every living thing, upholding those who fall, healing the sick, freeing the captive, and remaining faithful to all life held dormant in the earth.

Who can compare to You, almighty God, who can resemble You, the source of life and death, who makes salvation grow?

Who can compare to You, source of all mercy, remembering all creatures mercifully, decreeing life!

Faithful are You in giving life to every living thing. Blessed are You, THE FOUNT OF LIFE, who gives and renews life.

May THE ETERNAL reign forever, your God, O Zion, from one generation to the next. Halleluyah!

For You, O God, are holy, You are enthroned amid the praises sung by Israel.

ברוך אתה יי אלהינו ואלהי אבותינו  
ואמותנו, אלהי אברהם, אלהי יצחק,  
ואלהי יעקב, אלהי שרה, אלהי רבקה,  
אלהי רחל, ואלהי לאה. האל הגדול  
הגבור והנורא, אל עליון, גומל חסדים  
טובים, וקונה הכל, וזוכר חסדי אבות  
ואמהות, ומביא גואל לבני בניהם  
למען שמו באהבה:

זכרנו לחיים, מלך חפץ בחיים, וכתבנו  
בספר החיים, למענך אלהים חיים.

מלך עוזר ומושיע ומגן. ברוך אתה יי,  
מגן אברהם ועזרת שרה.

אתה גבור לעולם, אדני, מחיה מתים  
אתה, יי, רב להושיע.

מכלל חיים בחסד, מחיה מתים ברחמים  
רבים, סומך נופלים, ורופא חולים, ומתיר  
אסורים, ומקים אמונתו לישני עפר.

מי כמוך, בעל גבורות, ומי דומה לך,  
מלך מכות ומחיה ומצמיח ישועה.

מי כמוך, אב הרחמים, זוכר יצוריו  
לחיים ברחמים.

ונאמן אתה להחיות מתים.  
ברוך אתה יי, מחיה המתים.

אתה קדוש ושמוך קדוש וקדושים בכל  
יום יהלודך, סלה. ברוך אתה יי, האל  
הקדוש (בעשי"ת: המלך הקדוש).

And therefore, HOLY ONE, let awe of You infuse the whole of Your Creation, and let knowledge of Your presence dwell in all Your creatures. And let every being worship You, and each created life pay homage to Your rule. Let all of them, as one, enact Your bidding with a whole and peaceful heart. For we have always known, ALMIGHTY ONE, that all authority to rule belongs to You, all strength is rooted in Your arm, all mighty deeds have emanated from Your hand. Your name alone is the source of awe that surges through all life.

And therefore, HOLY ONE, let awe of You infuse Your people, let the praise of You ring out from all who worship You.

Let hope enliven all who seek You, and let all who look to You with hope find strength to speak.

Grant joy throughout Your Land, let happiness resound throughout Your holy city, soon, and in our days.

And therefore, let the just behold Your peace, let them rejoice and celebrate, let all who follow in Your path sing out with glee, let all who love You dance with joy, and may Your power, overwhelm all treachery, so that it vanish wholly from the earth like smoke. Then shall the power of injustice pass away!

May You alone be sovereign over all of Your Creation, and Mt. Zion be the seat and symbol of Your glory; and Jerusalem, Your holy city, as is written in Your holy scriptures: "THE ETERNAL ONE shall reign forever, Your God, O Zion, through all generations! Halleluyah!"

Holy are You, and awe-inspiring is Your name, and there is no God apart from You, as it is written: "THE CREATOR of the hosts of heaven shall be exalted through the rule of law, and God, the Holy One, made holy by the reign of justice." Blessed are You, ETERNAL ONE, the holy sovereign power.

וּבִכְן תִּנּוּ פִּחְדֶּךָ יי אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיֶיךָ,  
וְאִמְתָּךְ עַל כָּל מִדָּה שֶׁבְרָאתָ, וְיִירָאוּךָ כָּל  
הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים,  
וְיַעֲשׂוּ כָּלֵם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ  
בְּלִבָּב שָׁלֵם, כְּמוֹ שֶׁיְדַעְנוּ יי אֱלֹהֵינוּ,  
שֶׁהַשְּׁלֵטֹן לְפָנֶיךָ, עַז בְּיָדְךָ וּגְבוּרָה  
בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מִדָּה שֶׁבְרָאתָ.

וּבִכְן תִּנּוּ כְבוֹד, יי לַעֲמֶךָ, תְּהִלָּה לִירְאֵיֶיךָ  
וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ, וּפְתִחוֹן פֶּה  
לְמִיחִלִּים לָךְ, שִׁמְחָה לְאֶרְצֶךָ וְשִׂשׂוֹן  
לְעִירֶךָ, וְצִמְחַת קֶרֶן לְדוֹד עֲבָדֶךָ,  
וְעֲרִיכַת נֵר לְבֵן־יִשְׁי מְשִׁיחֶךָ, בְּמַהֲרָה  
בְּיַמֵּינוּ.

וּבִכְן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ, וְיִשְׂרָיִם  
יַעֲלִזוּ, וְחֲסִידִים בְּרָנָה יִגִּילוּ, וְעוֹלָתְךָ  
תִּתְקַפֵּץ־פִּיהָ, וְכָל הַרְשָׁעָה כָּלָה כְּעָשָׁן  
תִּתְכַלֵּה, כִּי תַעֲבִיר מִמְשָׁלַת זָדוֹן מִן  
הָאָרֶץ.

וְתִמְלֹךְ, אַתָּה יי לְבַדְּךָ, עַל כָּל מַעֲשֵׂיֶיךָ,  
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, וּבִירוּשָׁלַיִם עִיר  
קֹדֶשְׁךָ, כְּפִתּוּב בְּדַבְרֵי קֹדֶשְׁךָ: יִמְלֹךְ יי  
לְעוֹלָם, אֱלֹהֵיֶיךָ צִיּוֹן לְדוֹר וָדוֹר: הִלְלוּיָהּ.

קָדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ, וְאֵין אֱלוֹהִים  
מִבְּלַעֲדֶיךָ, כְּפִתּוּב: וַיִּגְבֶּה יי צְבָאוֹת  
בְּמִשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.  
בְּרוּךְ אַתָּה, יי, הַמְּלֹךְ הַקָּדוֹשׁ.

You have loved us, and have taken pleasure in us, and have made us holy with your mitzvot, and you have brought us, sovereign one, near to your service, and have called us to the shelter of your great and holy name.

אֶתָּהּ בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אֹתָנוּ  
וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת,  
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקָרַבְתָּנוּ מִלְּכָנוּ  
לְעַבֹדְתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ  
קָרָאתָ.

*atta vekhartah-noo mekol ha-amim, ahavta otanoo veratzeeta banoo, veromamtanoo  
mekol haleshonot vekedashtanoo bemitzvotekha, vekayravitanoo malkeynoo  
la'avodatekha, vesheemkha hagadol vehakadosh alaynoo karata.*

And You have given us, ALMIGHTY ONE, our God in love this Day of (Shabbat and of) Remembrance, a day to heed the (the memory of) shofar blast, (with love,) a holy convocation, A remembrance of the going out from Egypt.

וְתַתֶּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם  
(הַשְּׁבִיט הַזֶּה וְאֶת יוֹם) הַזְּכוֹרֹן הַזֶּה, יוֹם  
(זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,  
זָכַר לְיִצְיַאת מִצְרַיִם.

Our God, our ancients' God, may our prayer arise and come to You, and be beheld, and be acceptable. Let it be heard, acted upon, remembered-the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem Your holy city, and the memory of all Your kin, the house of Israel, all surviving in Your presence. Act for goodness and grace, for love and care, for life, well-being and peace, on this Day of Remembrance.

אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ, יַעֲלֶה וְיָבֵא, וְיִגִיעַ  
וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר  
זְכוֹרֵנוּ וּפְקֻדוֹנֵנוּ, וְזְכוֹרוֹן אֲבוֹתֵינוּ,  
וְזְכוֹרוֹן מְשִׁיחַ בֶּן-דָּוִד עַבְדְּךָ, וְזְכוֹרוֹן  
יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזְכוֹרוֹן כָּל עַמְּךָ  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וְלִטּוֹבָה, לְחַן  
וְלַחֲסֵד וְלִרְחֻמִּים, לְחַיִּים וְלְשָׁלוֹם, בְּיוֹם  
הַזְּכוֹרוֹן הַזֶּה.

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With Your redeeming nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes turn toward You, for You are a providing God; gracious and merciful are You.

זְכֹרְנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה,  
וּפְקֻדָנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים;  
וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֲמֵם  
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵל  
מְלַךְ חַנּוּן וְרַחֵם אֶתָּה.

Our God and God of our ancestors, establish Your glorious, sovereignty over all the world and Your glorious majesty over all the earth. Show all who dwell on earth the splendor of Your power.

Then every creature will know that You created it; every living thing will recognize that You fashioned it; and everything that breathes will declare: The Lord, God of Israel, is King and His dominion extends over all creation.

Our God and God of our ancestors, [may our Sabbath rest be acceptable to You;] may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings; and joy in Your sustaining power.

(Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow, Your name, find rest on this day.)

Purify our hearts to serve You in truth, for You are a God of truth; Your word is truth, and endures forever. Praised are You, Adonai, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ, מְלוֹךְ עַל כָּל  
הָעוֹלָם כְּלוֹ בְּכֹבוֹדְךָ, וְהַנְּשִׂא עַל כָּל  
הָאָרֶץ בִּיקְרָךְ, וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָךְ,  
עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרְצֶךָ, וַיִּדַע כָּל פֶּעוּל  
כִּי אַתָּה פְּעַלְתָּנוּ, וַיִּבִין כָּל יִצְוֹר כִּי אַתָּה  
יִצְרַתָּנוּ, וַיֵּאמֶר כָּל אִשָּׁר נִשְׁמָה בְּאִפּוֹ, יְיָ  
אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ, וּמְלֹכוֹתוֹ בְּכָל מְשֻׁלָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ, (רְצִיחַ בְּמִנוּחָתְנוּ)  
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן חֵלְקֵנוּ בְּתוֹרַתְךָ,  
שִׁבְעֵנו מְטוֹבָךְ וְשִׂמְחָנוּ בִישׁוּעָתְךָ  
(וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרִצּוֹן  
שִׁבְתֵי קִדְּשֶׁךָ, וַיִּנְחֵנוּ בְּהַ יִשְׂרָאֵל מְקַדְּשֵׁי  
שְׁמֶךָ) וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, כִּי  
אַתָּה אֱלֹהִים אֵמֶת, וּדְבָרְךָ אֵמֶת וְקַיָּם  
לְעַד. בְּרוּךְ אַתָּה, יְיָ, מְלֹךְ עַל כָּל הָאָרֶץ,  
מְקַדֵּשׁ (הַשְּׁבֵת וְ) יִשְׂרָאֵל וַיּוֹם הַזִּכְרוֹן.

*Kad'sheyenu b'mitzvo-tekha v'teyn khel-keynu b'tora-tekha,  
Sab-eynu mi-tuvekha v'sam-kheyenu bi-shua-tekha*



Take pleasure GRACIOUS ONE, our God, in Israel Your people; lovingly accept their fervent prayer. May Israel's worship always be acceptable to You.

And may our eyes behold Your homecoming, with merciful intent, to Zion. Blessed are You, THE FAITHFUL ONE, who brings Your presence home to Zion.

We give thanks to You, that You are THE ALL-MERCIFUL, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, You are ever there, from age to age. We acknowledge You, declare Your praise, and thank You for our lives entrusted to Your hand, our souls placed in Your care, for Your miracles that greet us every day, and for Your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed-always have we placed our hope in You.

For all these things, Your name be blessed and raised in honor always, sovereign of ours, forever.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשֵּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן, וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְפְשֵׁיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרֵב וּבִקֵּר וְצָהָרִים, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תִפּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ, מְלֻכְנוּ, תָּמִיד לְעוֹלָם וָעֶד.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

And write down for a good life all the people of Your covenant.

*ukhtov lekhayyim tovim kol b'nai beritekha*

Let all of life acknowledge You! May all beings praise your name in truth, O God, our rescue and our aid. Blessed are You, THE GRACIOUS ONE, whose Name is good, to whom all thanks are due.

Grant lasting peace to Your people Israel, for You are the Sovereign Lord of peace. May it please You to bless Your people Israel, in every season, in every hour with Your peace.

*B'seyfer kha-yim b'rakhah v'shalom ufar-nasah tovah, niza-kheyr v'nikateyv l'fanekha, Anakhnu v'khol amkha beyt Yisrael, l'kha-yim tovim ul-shalom.*

HOLY ONE OF BLESSING, Adonai,  
Source of peace.

*(On Yom Kippur continue with Selihot section pages 11 - 26)*

Elohai, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me, and to humble and be forgiving to all. Open my heart to Your Torah that I may know Your teachings, and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, Your Torah. Save Your loved ones, O Lord; answer us with Your redeeming power. "May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer." O Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere. Amen.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלּוּ אֶת שְׁמֶךָ  
בְּאֵמֶת, הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה.  
בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְיָדְךָ נֹאֶה  
לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם,  
כִּי אַתָּה הוּא מְלֶכֶךְ אֲדוֹן לְכֹל הַשְּׁלוֹם  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל  
בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלוֹמְךָ.

בְּסֵפֶר חַיִּים, בְּרַכָּה, וּשְׁלוֹם, וּפְרִנָּסָה  
טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל  
עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

*for Rosh haShanah & Yom Kippur)*

אֱלֹהֵי, נִצְּוֹר לְשׁוֹנֵי מִרְעָ. וּשְׁפַתִּי מִדְּבַר  
מִרְמָה: וְלִמְקַלְלֵי נַפְשִׁי תִּדְּם, וְנַפְשִׁי כְּעַפְרָה  
לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
תִּרְדּוּף נַפְשִׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה,  
מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם.  
עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ,  
עֲשֵׂה לְמַעַן קִדְשִׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ.  
לְמַעַן יִחַלְצוּן יִדְּיֶיךָ, הוֹשִׁיעָה יְמִינְךָ  
וְעַנְנֵי. יִהְיוּ לְרִצּוֹן אִמְרֵי פִי וְהִגִּינוּ לְבִי  
לְפָנֶיךָ, יי צוּרֵי וְגֹאֲלֵי. עֲשֵׂה שְׁלוֹם  
בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל  
כָּל יִשְׂרָאֵל וְאִמְרוּ: אָמֵן.

*on Shabbat continue next page  
weekdays continue with Kaddish Shalaym, page 38*

They were finished, the sky, the earth, and all their company. Elohim had finished on the seventh day all the work that needed to be done. Elohim ceased from work on the seventh day and blessed it with rest, setting it aside as a day of rest for all creation.

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וַיִּכְלּוּ  
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר  
עָשָׂה: וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ  
אֲשֶׁר עָשָׂה. וַיְבָרֵךְ אֱלֹהִים אֶת יוֹם  
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מִכָּל  
מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

*Va-y'khulu ha-shama-yim v'ha-aretz v'khol tz'va-am. Va-y'khal Elohim ba-yom ha-sh'vi-i m'lakh-to a-sher asa Va-yish-bot ba-yom hash'vi-i mi-kol m'lakh-to a-sher asa, Va'yi-va-rekh Elohim et yom hash'vi-i va-y'kadeysh oto, ki vo shavat mi-kol m'lakhto asher bara Elohim la-asot.*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהָם, אֱלֹהֵי יִצְחָק,  
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שְׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה.  
הַיָּל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ:

I praise the Source and Substance of Life, the One whom my ancestors called Shield and Friend. God is holiness giving rise to creation. God is creation giving rise to consciousness. God is consciousness giving rise to self. God is self giving rise to no-self. God is no-self giving rise to holiness. God is holiness...I praise the great round of Being and give thanks for the blessings that come to me each day. I sing the praises of Shabbat and the One who hallows it. I bless this day with rest as it has blessed me with rest. I honor Life by living well and rightly.

מִגֵּן אֲבוֹת בְּדַבְּרוֹ, מְחִיָּה מֵתִים  
בְּמֵאֲמָרוֹ, הַפְּלִיף הַקְּדוֹשׁ שְׂאִין כְּמוֹהוֹ,  
הַמְּנִיחַ לְעַמּוֹ בַּיּוֹם שְׁבֹת קְדוֹשׁ, כִּי בָם  
רָצָה לְהִנָּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה  
וּפְחָד, וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תַּמִּיד, מֵעַן  
הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם,  
מְקַדֵּשׁ הַשְּׁבֹת, וּמְבָרֵךְ שְׁבִיעִי, וּמְנִיחַ  
בְּקַדְשָׁהּ לְעַם מְדֻשְׁנֵי עֲנָג, זָכַר לְמַעֲשֵׂה  
בְּרֵאשִׁית:

*Mageyn avot bi-d'varo m'kha-yey meytim b'ma-amaro. Ha-Eyl ha-kadosh she-eyn kamo hu ha-meyniakh l'amo b'yom shabbat kod-sho ki vam ratza l'haniakh lahem. L'fanav na-avod b'yira va-fakhad v'no-de li-sh'mo b'khol yom ta-mid. Mey-eyn ha-b'rakhot, Eyl ha-hoda-ot, Adon ha-shalom, m'kadesh ha-shabbat u-m'varekh sh'vi-i, u-meyni-akh bi-k'dusha l'am m'dush-ney oneg, zeycher l'ma-asey v'reyshit.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנּוּחֵתָנוּ. קְדֵשׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ,  
שְׂבַעֲנוּ מֵטוֹבֶיךָ, וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ, וְשִׁהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמְת, וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ  
בְּאַהֲבָה וּבְרַצוֹן שְׁבֹת קְדוֹשֶׁךָ, וַיְנַוְחוּ בְּהַ יִשְׂרָאֵל, מְקַדְשֵׁי שְׁמֶיךָ.  
בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ הַשְּׁבֹת:

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# Beginning With Oneself

Martin Buber

**Once** when Rabbi Yitzhak of Vorki was playing host to certain prominent men of Israel, they discussed the value to a household of an honest and efficient servant. They said that a good servant made for good management and cited Joseph at whose hands everything prospered. Rabbi Yitzhak objected. 'I once thought that too,' he said. 'But then my teacher showed me that everything depends on the master of the house. You see, in my youth my wife gave me a great deal of trouble, and though I myself put up with her as best I could, I was sorry for the servants. So I went to my teacher, Rabbi David of Lelov, and asked him whether I should oppose my wife. All he said was: "Why do you speak to me? Speak to yourself!" I thought over these words for quite a while before I understood them. But I did understand them when I recalled a certain saying of the Baal-Shem: "There is thought, speech and action. Thought corresponds to one's wife, speech to one's children, and action to one's servants. Whoever straightens himself out in regard to all three will find that everything prospers at his hands." Then I understood what my teacher had meant: everything depended on myself.' This story touches upon one of the deepest and most difficult problems of our life: the true origin of conflict between man and man. Manifestations of conflict are usually explained either by the motives of which the quarreling parties are conscious as the occasion

of their quarrel, and by the objective situations and processes which underlie these motives and in which both parties are involved; or, proceeding analytically, we try to explore the unconscious complexes to which these motives relate like mere symptoms of an illness to the organic disturbances themselves. Hasidic teaching coincides with this conception in that it, too, derives the problematics of external life. But it differs in two essential points, one fundamental and one practical, the latter of which is even more important than the former. The fundamental difference is that Hasidic teaching is not concerned with the exploration of particular psychical complications, but envisages man as a whole. This is, however, by no means a quantitative difference. For the Hasidic conception springs from the realization that the isolation of elements and partial processes from the whole hinders the comprehension of the whole, and that real transformation, real restoration, at first of the single person and subsequently of the relationship between him and his fellow-men, can only be achieved by the comprehension of the whole as a whole. (Putting it paradoxically: the search for the centre of gravity shifts it and thereby frustrates the whole attempt at over-coming the problematics involved.) This is not to say there is no need to consider all the phenomena of the soul; but no one of them should be made so much the centre of attention as if everything else could be

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derived from it; rather, they should all be made starting-points-not singly but in their vital connection. The practical difference is that in Hasidism man is not treated as an object of examination but is called upon to 'straighten himself out'. At first, a man should himself realize that conflict-situations between himself and others are nothing but the effects of conflict-situations in his own soul; then he should try to overcome this inner conflict, so that afterwards he may go out to his fellow-men and enter into new, transformed relationships with them. Man naturally tries to avoid this decisive reversal—extremely repugnant to him in his accustomed relationship to the world—by referring to him who thus appeals to him, or his own soul, if it is his soul that makes the appeal, to the fact that every conflict involves two parties and that, if he is expected to turn his attention from the external to his own internal conflict, his opponent should be expected to do the same. But just this perspective, in which a man sees himself only as an individual contrasted with other individuals, and not as a genuine person, whose transformation helps towards the transformation of the world, contains the fundamental error which hasidic teaching denounces. The essential thing is to begin with oneself, and at this moment a man has nothing in the world to care about than this beginning. Any other attitude would distract him from what he is about to begin, weaken his initiative, and thus frustrate the entire bold undertaking. Rabbi Bunam taught: 'Our sages say: "Seek in your own place." You cannot find peace anywhere save in your own self. In the psalm we read: "There is no peace in my bones because of my sin." When a man has made peace within himself, he will be able to make peace in the whole world.' However, the story from which I started does not confine itself to pointing out the true origin of external conflicts, i.e.,

the internal conflict, in a general way. The quoted saying of the Baal-Shem states exactly in what the decisive inner conflict consists. It is the conflict between three principles in man's being and life, the principle of thought, the principle of speech, and the principle of action. The origin of all conflict between me and my fellow-men is that I do not say what I mean, and that I do not what I say. For this confuses and poisons, again and again and in increasing measure, the situation between myself and the other man, and I, in my internal disintegration, am no longer able to master it but, contrary to all my illusions, have become its slave. By our contradiction, our lie, we foster conflict-situations and give them power over us until they enslave us. From here, there is no way out but by the crucial decision: I will straighten myself out. But in order that a man be capable of this great feat, he must find his way from the casual, accessory elements of his existence to his own self: he must find his own self, not the trivial ego of the egotistic individual, but the deeper self of the person living in a relationship to the world. And that is also contrary to everything we are accustomed to. I will close this chapter with an old jest as retold by a zaddik. Rabbi Hanokh told this story: There was once a man who was very stupid. When he got up in the morning it was hard for him to find his clothes that at night he almost hesitated to go to bed for thinking of the trouble he would have on waking. One evening he finally made a great effort, took paper and pencil and as he undressed noted down exactly where he put everything he had on. The next morning, very well pleased with himself, he took the slip of paper in his hand and read: 'cap'-there it was, he set it on his head; 'pants' -there they lay, he got into them; and so it went until he was fully dressed. 'That's all very well, but now where am I myself. 'And that is how it is with us,' said the rabbi.



וְעֵלָה תִּחְנוּנֵי מַעְרָב וַיָּבֹא  
לְמַעַן מִבְּקֹר עַד עֶרֶב  
פְּדִינֵנוּ עַד עֶרֶב וְעֵלָה  
וַיִּרְאֶה כְּפֹרְנוֹ עֶרֶב וְעֵלָה  
עַמּוּנוּ וַיָּבֹא שְׁשַׁעַן מִעֶרֶב וַיָּבֹא  
לְשֹׁעֲתֵנוּ מִבְּקֹר וַיִּרְאֶה  
מִטְהַרְנוּ מִבְּקֹר וַיִּרְאֶה  
וַיִּבְרָא קִוְיֹתֵנוּ עַד עֶרֶב וְעֵלָה  
וַיִּבְרָא רְפוּנוֹ מִעֶרֶב וַיָּבֹא  
וְעֵדֵנוּ מִבְּקֹר וַיִּרְאֶה מִבְּקֹר  
וַיִּבְרָא נֶאֱקָתֵנוּ עַד עֶרֶב וְעֵלָה  
וְעֵלָה הִדְרָתֵנוּ עַד עֶרֶב וְעֵלָה  
קוֹלֵנוּ דְּפָסַט מִעֶרֶב וַיָּבֹא וְעֵלָה  
מִבְּקֹר וַיִּרְאֶה בְּשִׁשְׁתֵּנוּ עַד עֶרֶב וְעֵלָה  
וַיִּבְרָא צְדָקָתֵנוּ מִעֶרֶב וַיָּבֹא אֱלֹהֵנוּ מִבְּקֹר  
עַד עֶרֶב וְעֵלָה אֲנֹסְתֵנוּ עַד עֶרֶב וְעֵלָה  
מִטְּסִיטֵנוּ מִבְּקֹר וַיִּבְרָא אֱלֹהֵנוּ עַד עֶרֶב וְעֵלָה  
וַיִּבְרָא מִבְּקֹר וַיִּרְאֶה עַד עֶרֶב וְעֵלָה

**Yah-ah-leh** ta-khah-noo-nay-noo may-erev  
 ve-yah-vo shahu-ah-tay-noo mee-bo-ker  
 ve-yay-rah-eh ree-noo-nay-noo ahd ah-rehvu.

יְעֹלָה תַּחֲנוּנֵנוּ מֵעֶרֶב,  
 וַיָּבֹא שׁוֹעֲתֵנוּ מִבֶּקֶר,  
 וַיִּרְאֶה רְנוּנֵנוּ עַד עֶרֶב.

**Yah-ah-leh** kol-ay-noo may-erev, ve-yah-vo  
 tzeed-kah-tay-noo mee-bo-ker, ve-yay-rah-eh  
 peed-yo-nay-noo ahd ah-rehvu.

יְעֹלָה קוֹלֵנוּ מֵעֶרֶב,  
 וַיָּבֹא צְדָקֵתֵנוּ מִבֶּקֶר,  
 וַיִּרְאֶה פְדִיּוֹנֵנוּ עַד עֶרֶב.

**Yah-ah-leh** ee-noo-yay-noo may-erev, ve-yah-vo  
 voo slee-kha-tay-noo mee-bo-ker, ve-yay-rah-eh  
 na-ah-ka-tay-noo ahd ah-rehvu.

יְעֹלָה עֲנוּיֵנוּ מֵעֶרֶב,  
 וַיָּבֹא סְלִיחַתֵנוּ מִבֶּקֶר,  
 וַיִּרְאֶה נְאֻקֵתֵנוּ עַד עֶרֶב.

**Yah-ah-leh** meh-noo-say-noo may-erev, ve-  
 yah-vo leh-ma-ah-no mee-bo-ker, ve-yay-rah-eh  
 kee-poo-ray-noo ahd ah-rehvu.

יְעֹלָה מְנוּסָנוּ מֵעֶרֶב,  
 וַיָּבֹא לְמַעַנּוּ מִבֶּקֶר,  
 וַיִּרְאֶה כְּפוּרָנוּ עַד עֶרֶב.

**Yah-ah-leh** yeesh-ay-noo may-erev, ve-yah-vo  
 ta-ha-ray-noo mee-bo-ker, ve-yay-rah-eh khee-  
 noo-nay-noo ahd ah-rehvu.

יְעֹלָה יִשְׁעֵנוּ מֵעֶרֶב,  
 וַיָּבֹא טְהָרָנוּ מִבֶּקֶר,  
 וַיִּרְאֶה חֲנוּנֵנוּ עַד עֶרֶב.

**Yah-ah-leh** zee-khro-nay-noo may-erev, ve-  
 yah-vo vee-oo-day-noo mee-bo-ker, ve-yay-rah-eh  
 eh bahd-ra-tay-noo ahd ah-rehvu.

יְעֹלָה זְכוּרֵנוּ מֵעֶרֶב,  
 וַיָּבֹא וְעוֹדָנוּ מִבֶּקֶר,  
 וַיִּרְאֶה הַדְרָתֵנוּ עַד עֶרֶב.

**Yah-ah-leh** dahf-kay-noo may-erev, ve-yah-vo  
 ghee-lay-noo mee-bo-ker, ve-yay-rah-eh bah-kah-  
 shah-tay-noo ahd ah-rehvu.

יְעֹלָה דְּפָקָנוּ מֵעֶרֶב,  
 וַיָּבֹא גִילָנוּ מִבֶּקֶר,  
 וַיִּרְאֶה בְּקִשְׁתָּנוּ עַד עֶרֶב.

**Yah-ah-leh** en-kah-tay-noo may-erev, ve-yah-vo  
 ay-leh-kha mee-bo-ker, ve-yay-rah-eh ay-lay-  
 noo ahd ah-rehvu.

יְעֹלָה אֲנָקֵתֵנוּ מֵעֶרֶב,  
 וַיָּבֹא אֱלִיד מִבֶּקֶר,  
 וַיִּרְאֶה אֱלִינּוּ עַד עֶרֶב.

May our supplication rise at nightfall,

Our plea approach Your presence in the morning,

and our exultation come at dusk.



O God who hears prayer, to You shall all creatures come.

They shall come and worship before You, and render homage to Your name.

Come, let us worship and bow down, let us bend the knee before the Lord, our Maker.

Come, let us sing to the Lord, Let us acclaim the Rock of our deliverance.

Let us draw near to Him with thankfulness, let us acclaim Him with songs of praise.

Righteousness and justice sustain His throne, love and truth attend Him always.

The sea is His, He made it; His hands formed the dry land.

In His hand is the life of every creature, the spirit of every being.

Great is Adonai and highly to be praised:  
Adonai is to be revered among all gods. In Your hands are the depths of the earth: the mountain peaks are Yours. Who can describe Adonai's mighty deeds, or proclaim all of God's praise?

To You, Adonai, is the greatness and the power, the glory and victory and majesty: for all that is in heaven and earth is Yours. God of hosts, Elohay Yisrael, enthroned upon the cherubim, You are the only God. God is revered in the great council of the holy; God is awe inspiring among all who surround Yah. And the heavens praise Your wonders, Adonai, Your faithfulness is in the midst of the holy.

שִׁמְעַתְּ תִפְלָא, עֲדִיךָ כָּל בָּשָׂר יִבְאוּ. יְבוֹא  
כָּל בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יי. יִבְאוּ  
וְיִשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי, וְיִכְבְּדוּ לְשִׁמְךָ. בָּאוּ  
נְשַׁתְּחוּהוּ וְנִכְרְעוּהוּ, נִבְרַכְהוּ לְפָנָיו יי עוֹשֵׁינוּ.  
בָּאוּ שְׁעָרָיו בְּתוֹדָה, חִצְרָתָיו בְּתִהְלָה;  
הוֹדוּ לוֹ בְּרֹכּוּ שְׁמוֹ. הִנֵּה בְּרֹכּוּ אֶת יי כָּל  
עַבְדֵי יי, הָעַמִּידִים בְּבַיִת יי בְּלֵילוֹת. שְׂאוּ  
יְדֵיכֶם קֹדֶשׁ וּבְרַכּוּ אֶת יי. נְבוֹאָה  
לְמִשְׁכְּנוֹתָיו, נְשַׁתְּחוּהוּ לְהֵדֵם רַגְלָיו. רוֹמְמוֹ  
יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהֵדֵם רַגְלָיו, קֹדֶשׁ  
הוּא. רוֹמְמוֹ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לֵי  
בְהַדְרַת קֹדֶשׁ, חִילוֹ מִפְּנֵיו כָּל הָאָרֶץ.  
וְאַנְחָנוּ, בְּרַב חֶסֶדְךָ נְבוֹאָה בֵּיתְךָ, נְשַׁתְּחוּהוּ  
אֵל הַיֵּכַל קֹדֶשְׁךָ בֵּירְאֲתֶךָ. נְשַׁתְּחוּהוּ אֵל  
הַיֵּכַל קֹדֶשְׁךָ וְנוֹדָה אֶת שִׁמְךָ, עַל חֶסֶדְךָ  
וְעַל אֱמֻנָתְךָ, כִּי הִגְדַּלְתָּ עַל כָּל שִׁמְךָ  
אֱמֻרָתְךָ.

גָּדוֹל יי וּמְהֻלָּל מְאֹד, וְלִגְדַלְתּוֹ אֵין  
חֶקֶר. כִּי גָדוֹל יי וּמְהֻלָּל מְאֹד, נוֹרָא הוּא  
עַל כָּל אֱלֹהִים. כִּי אֵל גָּדוֹל יי, וּמְלִיךְ גָּדוֹל  
עַל כָּל אֱלֹהִים.  
אֲשֶׁר בִּידוֹ מַחְקְרֵי אָרֶץ, וְתוֹעֲפוֹת הָרִים  
לוֹ. מִי יִמְלֵל גְּבוּרוֹת יי יִשְׁמִיעַ כָּל תִּהְלָתוֹ.

לָךְ יי הִגְדַּלְתָּהּ וְהִגְבוּרָהּ, וְהִתְפַּאֲרַת וְהִנְצַח  
וְהַהוֹד, כִּי כָּל בְּשָׁמַיִם וּבָאָרֶץ; לָךְ יי  
הַמְּמַלְכָהּ, וְהַמְּתַנְשֵׂא לְכָל לְרֹאשׁ.  
יי צְבָאוֹת, אֱלֹהֵי יִשְׂרָאֵל, יוֹשֵׁב הַכְּרֻבִים,  
אֲתָהּ הוּא הָאֱלֹהִים לְבַדְּךָ.  
אֵל נְעָרֶץ בְּסוּד קְדוּשִׁים רַבָּה, וְנוֹרָא עַל  
כָּל סְבִיבָיו. וְיוֹדוּ שְׁמִים פְּלִאָךְ יי אֵף  
אֱמוּנָתְךָ בְּקִהַל קְדוּשִׁים.

Come let us sing to Adonai, let us acclaim our saving God. Let us approach Yah's presence with thanksgiving: let us acclaim Adonai with songs.

לְכוּ נְרַנְנָה לַיהוָה, נְרִיעֵה לְצִוּר יִשְׁעֵנוּ. נִקְדְּמָה  
פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נְרִיעֵ לֹה. צְדָק  
וּמִשְׁפָּט מְכוֹן כְּסֵאָךְ, חֶסֶד וְאַמֶּת יִקְדְּמוּ  
פָּנֶיךָ.

הַנְּשָׂמָה לָךְ וְהַגּוֹף פְּעֵלְךָ, חוֹסֵה עַל עַמְלֶךָ.  
הַנְּשָׂמָה לָךְ וְהַגּוֹף שְׁלֶךָ, יי, עֲשֵׂה לְמַעַן שְׁמֶךָ.

My soul belongs to You, the body is Your work, O spare Your creation.  
*hah-ne-shah-mah lakh ve-hah-goof pah-ah-lakh khoo-sah ahl ah-mah-lakh*  
*hah-ne-shah-mah lakh ve-hah-goof she-lakh, Adonai, ah-say le-mah-ahn she-meh-khah*

For You are a merciful and gracious God.  
Pardon us of our great guilt

כִּי אֵל חַנוּן וְרַחוּם שְׁמֶךָ. לְמַעַן שְׁמֶךָ יי,  
וְסִלַּחַת לְעֹגְנוּ, כִּי רַב הוּא.

דְּרַכְךָ אֱלֹהֵינוּ לְהֵאָרִיךְ אַפְּךָ לְרָעִים  
וְלְטוֹבִים, וְהִיא תִּהְיֶה לְךָ.  
לְמַעַן אֱלֹהֵינוּ עֲשֵׂה וְלֹא לָנוּ, רֵאֵה  
עֲמִידַתְנוּ דְלִים וְרָקִים.

Our God, You do defer your anger, treating with patience the wicked and the good:  
that is Your fame.

Our God, act for Your own sake, not ours: look at our condition, how low and destitute we are.

*dahr-ke-kha eh-lo-hay-noo le-hah-ah-reekh ah-peh-khah*  
*lah-raw-eem ve-lah-to-veem ve-hee te-hee-lah-te-khah*  
*le-mah-ahn-khah eh-lo-hay-noo ah-say ve-lo lah-noo*  
*re-ay ah-mee-dah-tay-noo dah-leem ve-ray-keem.*

Bring healing to drifting leaf: have compassion on humanity who are mere dust and ashes. Cast away our sins, and have pity on Your creatures. You see that we have none to plead for us; deal You charitably with us.

תְּעִלֵּה אֲרוּכָה לְעִלְיָה נְדָף, תִּנְחַם עַל עֶפֶר  
וְאַפָּר. תִּשְׁלִיךְ חַטָּאֵינוּ וְתַחַן בְּמַעֲשֶׂיךָ,  
תִּרְאֵה כִּי אֵין אִישׁ עֲשֵׂה עִמָּנוּ צְדָקָה.



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Just like the lump of clay  
Held in the sculptor's hands;  
At will, the sculptor stretches it,  
At will, the sculptor makes it small.

And so are we in your hands,  
And so let love preserve;  
Look to your covenant,  
And do not let your anger serve.

Just like the piece of stone  
Held in the mason's hands;  
At will, the mason picks it up,  
At will, the mason cuts.

And so are we in your hands,  
You give life and take it away;  
Look to your covenant,  
And do not let your anger sway.

Just like the axe's blade  
Held in the blacksmith's hands;  
At will, it is plunged into the fire,  
At will, it is taken out.

And so are we in your hands;  
You feed the needy and the poor,  
Look to your covenant,  
And let your anger rule no more.

Just like the wheel of the ship  
Held in the pilot's hands;  
At will, the pilot turns it in,  
At will, the pilot turns it out.

And so are we in your hands,  
O, God who blesses and forgives;  
Look to your covenant,  
And I your mercy let us live.

Just like the glass  
Held in the glassmaker's hands;  
At will, it is given form,  
At will, it is melted down.

And so are we in your hands;  
You make wrongdoing pass away,  
Look to your covenant,  
And don't let anger have its way.

Just like the curtain's cloth  
Held in the embroiderer's hands;  
At will, it is made to lie flat,  
At will, it is gathered up.

And so are we in your hands,  
O' God of justice and of zeal;  
Look to your covenant,  
And let your anger be concealed.

Just like the silver  
Held in the smelter's hands;  
At will, it is blended with a metal,  
At will, it is purified.

And so are we in your hands,  
You who give healing to all ills;  
Look to your covenant,  
And let not anger shape your will.

*Kee hee-nay cha-khomer be-yad ha-yotzer*  
*Bir-tzoto markheev u-veertzoto me-kah-tzayr*  
*Keyn ah-hakh-noo be-yadcha khe-sed no-tzayr*  
*Lah-brit ha-bet ve-abl tayfen la-yetzer*

כִּי הִנֵּה כַחֲמֹר בְּיַד הַיּוֹצֵר,  
בְּרִצּוֹתוֹ מְרַחֵב וּבְרִצּוֹתוֹ מְקַצֵּר,  
כֵּן אֲנַחְנוּ בְּיַדְךָ חֶסֶד נוֹצֵר,  
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיּוֹצֵר.

*Kee hee-nay cha-even be-yad ha-metzah-tet*  
*Bir-tzoto oh-khayz u-veertzoto me-cha-tet*  
*Keyn ah-nkh-noo be-yadcha me-khah-yay u-me-mo-tet*  
*Lah-brit ha-bet ve-abl tayfen la-yetzer*

כִּי הִנֵּה כְּאֶבֶן בְּיַד הַמְּסַתֵּת,  
בְּרִצּוֹתוֹ אוֹחֵז וּבְרִצּוֹתוֹ מְכַתֵּת,  
כֵּן אֲנַחְנוּ בְּיַדְךָ מַחִיָּה וּמְמוֹתֵת,  
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיּוֹצֵר.

*Kee hee-nay cha-garzen be-yad ha-kharash*  
*Bir-tzoto dee-bayk la-ur u-veertzoto pay-rahsh*  
*Keyn ah-nkh-noo be-yadcha to-maych ah-nee va-rahsh*  
*Lah-brit ha-bet ve-abl tayfen la-yetzer*

כִּי הִנֵּה כְּגִרְזֵן בְּיַד הַחֲרָשׁ,  
בְּרִצּוֹתוֹ דֹבֵק לְאוֹר וּבְרִצּוֹתוֹ פֶּרֶשׁ,  
כֵּן אֲנַחְנוּ בְּיַדְךָ תּוֹמֵךְ עֲנֵי וְרֶשׁ,  
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיּוֹצֵר.

*Kee hee-nay cha-heh-geh be-yad ha-mah-lakh*  
*Bir-tzoto oh-khayz u-veertzoto shee-lakh*  
*Keyn ah-nkh-noo be-yadcha el tov ve-sah-lakh*  
*Lah-brit ha-bet ve-abl tayfen la-yetzer*

כִּי הִנֵּה כְּהִגֵּה בְּיַד הַמְּלַח,  
בְּרִצּוֹתוֹ אוֹחֵז וּבְרִצּוֹתוֹ שֹׁלַח,  
כֵּן אֲנַחְנוּ בְּיַדְךָ אֵל טוֹב וְסֹלַח,  
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיּוֹצֵר.

*Kee hee-nay chi-zechu-chit even be-yad ha-mezah-geg*  
*Bir-tzoto kho-geg u-veertzoto me-mogeg*  
*Keyn ah-nkh-noo be-yadcha mah-avir zah-don ve-sheh-geg*  
*Lah-brit ha-bet ve-abl tayfen la-yetzer*

כִּי הִנֵּה כְּזִכּוּכִית בְּיַד הַמְּזַגֵּג,  
בְּרִצּוֹתוֹ חוֹגֵג וּבְרִצּוֹתוֹ מְמוֹגֵג,  
כֵּן אֲנַחְנוּ בְּיַדְךָ מַעֲבִיר זְדוּן וְשׂוֹגֵג,  
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיּוֹצֵר.

*Kee hee-nay cha-ye-ree-ah be-yad ro-kaym*  
*Bir-tzoto me-yah-sheh u-veertzoto me-ah-kaym*  
*Keyn ah-nkh-noo be-yadcha el kah-no ve-no-kaym*  
*Lah-brit ha-bet ve-abl tayfen la-yetzer*

כִּי הִנֵּה כְּרִיעֵה בְּיַד הַרוֹקֵם,  
בְּרִצּוֹתוֹ מִיִּשֵׁר וּבְרִצּוֹתוֹ מַעֲקָם,  
כֵּן אֲנַחְנוּ בְּיַדְךָ אֵל קִנְיָ וְנוֹקָם,  
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיּוֹצֵר.

*Kee hee-nay cha-kesef be-yad ha-tzo-ref*  
*Bir-tzoto me-sag-seg u-veertzoto me-tza-ref*  
*Keyn ah-nkh-noo be-yadcha mahm-tzee le-mah-zor teref*  
*Lah-brit ha-bet ve-abl tayfen la-yetzer*

כִּי הִנֵּה כְּכֶסֶף בְּיַד הַצּוֹרֵף,  
בְּרִצּוֹתוֹ מְסַגֵּס וּבְרִצּוֹתוֹ מְצַרֵּף,  
כֵּן אֲנַחְנוּ בְּיַדְךָ מְמַצִּיא לְמִזוֹר תִּרְף,  
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיּוֹצֵר.

*Continue with Selihot section pages 4 - 27*

Your are a merciful God, You are a gracious God. We belong to You, Adonai,  
act for Your namesake.

Act for the sake of Your truth and Your covenant;  
Act for the sake of Your greatness and majesty.  
Act for the sake of Your Torah and Your glory;  
Act for the sake of Your assurance and Your fame.  
Act for the sake of Your kindness and Your goodness;  
Act for the sake of Your Oneness and Your renown.  
Act for the sake of Your precepts and Your kingship;  
Act for the sake of Your eternal mystery.  
Act for the sake of Your might and Your excellence;  
Act for the sake of Your justice and holiness.  
Act for the sake of Your own merciful Presence;  
Act for the sake of Your great and glorious Name.  
Act for the sake of Your friends who rest in the dust;  
Act for the sake of Abraham, Isaac and Jacob.  
Act for the sake of both Moses and Aaron;  
Act for the sake of both David and Solomon.  
Act for the sake of Your holy Jerusalem;  
Act for the sake of Zion Your habitation.  
Act for the sake of Your Temple's desolation;  
Act for the sake of Your altar that was destroyed.  
Act for the sake of the split blood of Your servants;  
Act for the sake of those slain for Your holy Name.  
Act for the sake of those slaughtered for Your Oneness;  
Act for the sake of those who sanctified the Name.  
Act for the sake of the young, blameless school children;  
Act for the sake of the infants who have not sinned.  
Act for the sake of bereaved orphans and widows;  
Act for Your own sake, if not for ours, and save us.

# עֲשֵׂה לְמַעַן

אל רחום שְׁמֶךָ, אל חנון שְׁמֶךָ, בְּגוֹ נִקְרָא שְׁמֶךָ, יי עֲשֵׂה לְמַעַן שְׁמֶךָ.

עֲשֵׂה לְמַעַן אֲמַתְךָ.	עֲשֵׂה לְמַעַן בְּרִיתְךָ.
עֲשֵׂה לְמַעַן גְּדֻלַּתְךָ וְתַפְאֶרֶתְךָ.	עֲשֵׂה לְמַעַן דָּתְךָ.
עֲשֵׂה לְמַעַן הוֹדְךָ.	עֲשֵׂה לְמַעַן וְעוֹדְךָ.
עֲשֵׂה לְמַעַן זְכוּרְךָ.	עֲשֵׂה לְמַעַן חֶסֶדְךָ.
עֲשֵׂה לְמַעַן טוֹבְךָ.	עֲשֵׂה לְמַעַן יְחִידְךָ.
עֲשֵׂה לְמַעַן כְּבוֹדְךָ.	עֲשֵׂה לְמַעַן לְמוֹדְךָ.
עֲשֵׂה לְמַעַן מְלֻכּוֹתְךָ.	עֲשֵׂה לְמַעַן נִצְחָךָ.
עֲשֵׂה לְמַעַן סוֹדְךָ.	עֲשֵׂה לְמַעַן עֲזָךָ.
עֲשֵׂה לְמַעַן פְּאֶרְךָ.	עֲשֵׂה לְמַעַן צַדִּיקְתְּךָ.
עֲשֵׂה לְמַעַן קֶדְשִׁיתְךָ.	עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.
עֲשֵׂה לְמַעַן שְׂכִינְתְּךָ.	עֲשֵׂה לְמַעַן תְּהִלָּתְךָ.
עֲשֵׂה לְמַעַן אוֹהֲבֶיךָ שׁוֹכְנֵי עֶפְרָיִם.	עֲשֵׂה לְמַעַן אַבְרָהָם יִצְחָק וְיַעֲקֹב.
עֲשֵׂה לְמַעַן מִשָּׁה וְאַהֲרֹן.	עֲשֵׂה לְמַעַן דָּוִד וְשְׁלֹמֹה.
עֲשֵׂה לְמַעַן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ.	עֲשֵׂה לְמַעַן צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ.
עֲשֵׂה לְמַעַן שׁוֹמְמוֹת הַיְכָלְךָ.	עֲשֵׂה לְמַעַן הַרְיָסוֹת מִזְבְּחֶךָ.
עֲשֵׂה לְמַעַן דָּם עֲבָדֶיךָ הַשְּׁפוּךְ.	עֲשֵׂה לְמַעַן הַרְוָגִים עַל שֵׁם קֹדֶשְׁךָ.
עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחִידְךָ.	עֲשֵׂה לְמַעַן בָּאֵי בְּאֵשׁ וּבַמַּיִם עַל קֹדֶשׁ שְׁמֶךָ.
עֲשֵׂה לְמַעַן תִּינוּקוֹת שֶׁל בַּיִת רַבָּן.	עֲשֵׂה לְמַעַן יוֹנְקֵי שְׂדֵיִם שְׁלֵא חֲטָאוּ.
עֲשֵׂה לְמַעַן גְּמוּלֵי חֶלֶב שְׁלֵא פָשְׁעוּ.	עֲשֵׂה לְמַעַן יְתוּמִים וְאַלְמָנוֹת.
עֲשֵׂה לְמַעַן אֵם לֹא לְמַעַנְנָהּ.	עֲשֵׂה לְמַעַן הַיְחִידִים וְהַשְּׂוֹעֲרִים.

Rabbi Elimelech of Lizensk was asked by a disciple how one should pray for forgiveness. He told him to observe the behavior of a certain innkeeper before Yom Kippur.

The disciple took lodging at the inn and observed the proprietor for several days, but could see nothing relevant to his quest.

Then, on the night before Yom Kippur, he saw the innkeeper open two large ledgers. From the first book he read off a list of all the sins he had committed throughout the past year. When he was finished, he opened the second book and proceeded to recite all the bad things that had occurred to him during the past year.

When he had finished reading both books, he lifted his eyes to heaven and said, "Dear God, it is true I have sinned against You. But You have done many distressful things to me too.

However, we are now beginning a new year. Let us wipe the slate clean. I will forgive You, and You forgive me."

## Ah-ney-noo...

## עֲנֵנוּ Answer us...

עֲנֵנוּ אֱלֹהֵינוּ עֲנֵנוּ.	O Lord, answer us.
עֲנֵנוּ אָבוּנוּ עֲנֵנוּ.	our God, <i>ah-ney-noo</i> .
עֲנֵנוּ בּוֹרְאֵנוּ עֲנֵנוּ.	our Father, answer us.
עֲנֵנוּ גּוֹאֲלֵנוּ עֲנֵנוּ.	our Creator, <i>ah-ney-noo</i> .
עֲנֵנוּ דּוֹרְשָׁנוּ עֲנֵנוּ.	our Redeemer, answer us.
עֲנֵנוּ הָאֵל הַנֶּאֱמָן עֲנֵנוּ.	our Guardian, <i>ah-ney-noo</i> .
עֲנֵנוּ וְתִיק וְחָסִיד עֲנֵנוּ.	our Faithful God, answer us.
עֲנֵנוּ זָךְ וְיָשָׁר עֲנֵנוּ.	Who is ever kind, <i>ah-ney-noo</i> .
עֲנֵנוּ חַי וְקַיִם עֲנֵנוּ.	Who is pure and just, answer us.
עֲנֵנוּ טוֹב וְיִמְטִיב עֲנֵנוּ.	Who is eternal and beneficent, <i>ah-ney-noo</i> .
עֲנֵנוּ יוֹדֵעַ יִצָּר עֲנֵנוּ.	Who knows our impulses, answer us.
עֲנֵנוּ כּוֹבֵשׁ כַּעֲסִים עֲנֵנוּ.	Who suppresses anger, <i>ah-ney-noo</i> .
עֲנֵנוּ לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ.	Who is robed in righteousness, answer us.
עֲנֵנוּ מֶלֶךְ מְלֻכֵי הַמַּלְכִּים עֲנֵנוּ.	Who is revered and exalted, Supreme King of Kings, <i>ah-ney-noo</i> .
עֲנֵנוּ נוֹרָא וְנִשְׁגָּב עֲנֵנוּ.	Who pardons at a time of grace, answer us.
עֲנֵנוּ סוֹלַח וּמוֹחֵל עֲנֵנוּ.	Who delivers and save, <i>ah-ney-noo</i> .
עֲנֵנוּ עוֹנֶה בְּעֵת רַצוֹן עֲנֵנוּ.	Who is upright and just, answer us.
עֲנֵנוּ פּוֹדֶה וּמַצִּיל עֲנֵנוּ.	Who is near all who call to You, <i>ah-ney-noo</i> .
עֲנֵנוּ צַדִּיק וְיָשָׁר עֲנֵנוּ.	Who is merciful and gracious, answer us.
עֲנֵנוּ קָרוֹב לְקוֹרְאָיו עֲנֵנוּ.	Who hears the needy, <i>ah-ney-noo</i> .
עֲנֵנוּ רַחוּם וְחַנּוּן עֲנֵנוּ.	Who sustains the faithful, answer us.
עֲנֵנוּ שׁוֹמֵעַ אֶל אֲבוֹנוֹתָיִם עֲנֵנוּ.	God of Avraham, <i>ah-ney-noo</i> .
עֲנֵנוּ תוֹמֵךְ תְּמִימִים עֲנֵנוּ.	God of Yitzhak, answer us.
עֲנֵנוּ אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנוּ.	God of Yaakov, <i>ah-ney-noo</i> .
עֲנֵנוּ אֱלֹהֵי אֲבְרָהָם עֲנֵנוּ.	God of Sarah, answer us.
עֲנֵנוּ פָּחַד יִצְחָק עֲנֵנוּ.	God of Rebecca, <i>ah-ney-noo</i> .
עֲנֵנוּ אָבִיר יַעֲקֹב עֲנֵנוּ.	God of Leah, answer us.
עֲנֵנוּ מִשְׁגָּב אִמָּהוֹת עֲנֵנוּ.	God of Rachel, <i>ah-ney-noo</i> .
עֲנֵנוּ עֲזֵרַת הַשְּׁבֵטִים עֲנֵנוּ.	Who did help the tribes, answer us.
עֲנֵנוּ קְשִׁיָּה לְכַעֲס עֲנֵנוּ.	Who is easy to reconcile, <i>ah-ney-noo</i> .
עֲנֵנוּ רֵךְ לְרַצוֹת עֲנֵנוּ.	Who is Father of orphans, answer us.
עֲנֵנוּ עוֹנֶה בְּעֵת צָרָה עֲנֵנוּ.	Who champions widows, <i>ah-ney-noo</i> .
עֲנֵנוּ אָבִי יְתוֹמִים עֲנֵנוּ.	
עֲנֵנוּ דִין אֲלֵמְנוֹת עֲנֵנוּ.	

...Answer us.

May the One who answered Abraham our father on Mount Moriah,	Answer us.
May the One who answered Sarah, our mother in her tent,	Answer us.
May the One who answered His son Isaac bound on the altar,	Answer us.
May the One who answered Rebecca at the well,	Answer us.
May the One who answered Jacob in Bethel and Joseph in prison,	Answer us.
May the One who answered Leah with her children,	Answer us.
May the One who answered Rachel in her barrenness	Answer us.
May the One who answered Joseph in his prison house	Answer us.
May the One who answered our ancestors at the Red Sea,	Answer us.
May the One who answered Moses at Horeb,	Answer us.
May the One who answered Miriam after her leprosy	Answer us.
May the One who answered Aaron as he offered incense,	Answer us.
May the One who answered Phinehas when he rose from the people,	Answer us.
May the One who answered Joshua in Gilgal,	Answer us.
May the One who answered Samuel in Mizpah,	Answer us.
May the One who answered Deborah your judge and prophet,	Answer us.
May the One who answered David and his son Solomon in Jerusalem,	Answer us.
May the One who answered Elijah on Carmel,	Answer us.
May the One who answered Elisha in Jericho,	Answer us.
May the One who answered Jonah in the fish,	Answer us.
May the One who answered Hezekiah in his illness,	Answer us.
May the One who answered Hananiah, Mishael, Azariah in the furnace,	Answer us.
May the One who answered Daniel in the lions' den,	Answer us.
May the One who answered Mordecai and Esther in Shushan ha-Birah,	Answer us.
May the One who answered Ezra in the captivity, and all saintly men,	Answer us.
May the One who answered the faithful and the upright,	Answer us.

Merciful God, Who answers the humble,  
the contrite and broken-hearted, answer us.  
Merciful God, have pity on us and save us now,  
speedily and soon.

- מי שְׁעֵנָה לְאַבְרָהָם אֲבִינוּ בְּהַר הַמּוֹרִיָּה  
 מי שְׁעֵנָה לְשׂוּרָה אֲמִנוּ בְּפֶתַח הָאֵהָל  
 מי שְׁעֵנָה לְיִצְחָק בְּנוֹ כְּשֶׁנֶּעְקַד עַל גְּבִי הַמִּזְבֵּחַ  
 מי שְׁעֵנָה לְהֶגֶר וַיִּשְׁמָאֵל בְּמַדְבַּר בְּאֵר שֶׁבַע  
 מי שְׁעֵנָה לְרַבְקָה בְּלִכְתָּהּ לְדָרוֹשׁ  
 מי שְׁעֵנָה לְיַעֲקֹב בְּבֵית אֵל  
 מי שְׁעֵנָה לְרַחֵל וְלָאָה בְּפָדוֹן אָרֶם  
 מי שְׁעֵנָה לְתָמָר כְּשֶׁהוֹצִיאוּהָ לְשׂוּרָף  
 מי שְׁעֵנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים  
 מי שְׁעֵנָה לְשִׁפְרָה וּפּוּעָה בְּמִצְרַיִם  
 מי שְׁעֵנָה לְיוֹכָבֵד וּמְרִים עַל-שֹׁפֶת הַיָּאֵר  
 מי שְׁעֵנָה לְאַבּוֹתֵינוּ עַל יַם סוּף  
 מי שְׁעֵנָה לְמֹשֶׁה בְּחֹרֵב  
 מי שְׁעֵנָה לְאַהֲרֹן בְּמַחֲתָה  
 מי שְׁעֵנָה לְפִנְחָס בְּקוֹמוֹ מִתּוֹךְ הָעֵדָה  
 מי שְׁעֵנָה לְיִהוֹשֻׁעַ בְּגִלְגָּל  
 מי שְׁעֵנָה לְדָבוּרָה בְּהַר-תְּבַעַר  
 מי שְׁעֵנָה לְרוּת בְּרִדְתָּהּ לְגֹרֶן  
 מי שְׁעֵנָה לְחַנָּה בְּשִׁילָה  
 מי שְׁעֵנָה לְשִׁמְוֵאל בְּמִצְפָּה  
 מי שְׁעֵנָה לְדָוִד וּשְׁלֹמֹה בְּנוֹ בִירוּשָׁלַיִם  
 מי שְׁעֵנָה לְאַלְיָהוּ בְּהַר הַכֶּרְמֶל  
 מי שְׁעֵנָה לְאַלְיָשֵׁעַ בִּירוּחוֹ  
 מי שְׁעֵנָה לְיוֹנָה בְּמַעַי הַדָּגָה  
 מי שְׁעֵנָה לְחִזְקִיָּהוּ בְּחֵלְיוֹ  
 מי שְׁעֵנָה לְחַנְּנִיָּה מִיִּשְׂרָאֵל וְעַזְרָיָה בְּתוֹךְ כַּבָּשָׁן הָאֵשׁ  
 מי שְׁעֵנָה לְדָנְיָאֵל בְּגוֹב הָאֲרִיֹּת  
 מי שְׁעֵנָה לְמַרְדֵּכִי וְאַסְתֵּר בְּשׁוֹשַׁן הַבִּירָה  
 מי שְׁעֵנָה לְעִזְרָא בְּגוּלָה  
 מי שְׁעֵנָה לְכָל הַצְדִּיקִים וְהַחֲסִידִים וְהַתְּמִימִים וְהַיִּשְׂרָיִם

רַחֲמָנָא דְעָנִי לְעָנִי עֲנִיָּא. רַחֲמָנָא דְעָנִי לְמִכִּי רוּחָא עֲנִיָּא. רַחֲמָנָא דְעָנִי  
 לְתַבִּירֵי לְבָא עֲנִיָּא. רַחֲמָנָא עֲנִיָּא, רַחֲמָנָא חוּס, רַחֲמָנָא פְּרָק, רַחֲמָנָא שׁוּב,  
 רַחֲמָנָא רַחֵם עָלָּנוּ, הַשְׁתָּא בְּעַגְלָא וּבְזֶמֶן קָרִיב.

Omit on Shabbat  
The Ark is opened.  
Please rise

**אִמֵּינוּ מַלְכֵינּוּ**

*Ee-may-noo malkateinoo*

**אָבִינוּ מַלְכֵנוּ**

*Ah-veenoo malkey-noo*

Our Creator, our Sovereign, we have done wrong in Your presence.  
Our Creator, our Sovereign, we have no one to rule over us but You.  
Our Creator, our Sovereign, help us for the honor of Your name.  
Our Creator, our Sovereign, renew for us a good year.  
Our Creator, our Sovereign, nullify the plans of any who may seek to do us harm.  
Our Creator, our Sovereign, annul the designs of those who wish us ill.  
Our Creator, our Sovereign, frustrate the counsel of our enemies.  
Our Creator, our Sovereign, destroy the power of every oppressor and adversary.  
Our Creator, our Sovereign, silence the mouths of our adversaries and those who falsely accuse us.  
Our Creator, our Sovereign, remove pestilence, sword, famine, captivity, destruction and plague for those who uphold Your covenant.  
Our Creator, our Sovereign, withhold the plague from Your people.  
Our Creator, our Sovereign, grant forgiveness and atonement for all of our transgressions.  
Our Creator, our Sovereign, help us to return wholeheartedly into Your presence.  
Our Creator, our Sovereign, send thorough healing to all those who ail.  
Our Creator, our Sovereign, inscribe us for good fortune in the Book of Life.  
Our Creator, our Sovereign, inscribe us in the Book of Redemption and Salvation.  
Our Creator, our Sovereign, inscribe us in the Book of Sustenance and Livelihood.  
Our Creator, our Sovereign, inscribe us in the Book of Merit. Our Creator, our Sovereign, inscribe us in the Book of Forgiveness and Atonement.

אָבִינוּ מַלְכֵנוּ! חֲטֵאנוּ לְפָנֶיךָ.  
אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מִלְדָּה אֱלֹא אַתָּה.  
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֶךָ.  
אָבִינוּ מַלְכֵנוּ! חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.  
אָבִינוּ מַלְכֵנוּ! בְּטַל מַעֲלֵינוּ כָּל גְּזֵרוֹת קְשׁוֹת.  
אָבִינוּ מַלְכֵנוּ! בְּטַל מַחֲשָׁבוֹת שׂוֹנְאֵינוּ.  
אָבִינוּ מַלְכֵנוּ! הַפֵּר עֲצַת אוֹיְבֵינוּ.  
אָבִינוּ מַלְכֵנוּ! כְּלֵה כָּל צָר וּמַשְׁטָיִן מַעֲלֵינוּ.  
אָבִינוּ מַלְכֵנוּ! סְתוּם פִּיּוֹת מַשְׁטֵינּוּ וּמְקַטְרְגֵנוּ.  
אָבִינוּ מַלְכֵנוּ! כְּלֵה דְבַר וְחָרֵב וְרָעַב וְשִׁבִי וּמִשְׁחִית וְעוֹן וְשִׁמּוּד מִבְּנֵי בְרִיתֶךָ.  
אָבִינוּ מַלְכֵנוּ! מְנַע מִגְּפָה מִנְחַלְתֶּךָ.  
אָבִינוּ מַלְכֵנוּ! סַלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.  
אָבִינוּ מַלְכֵנוּ! מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחֲטָאתֵינוּ מִנְּגִד עֵינֶיךָ.  
אָבִינוּ מַלְכֵנוּ! מַחֲזִיק בְּרַחֲמֶיךָ כָּל שְׂטָרֵי חוֹבוֹתֵינוּ.

The Avinu Malkenu prayer gives us permission to open up our deepest yearnings to the Universal One. By allowing our yearnings, often hidden even from ourselves, to emerge, we are taking a first step toward achieving an inner balance which will enable us to move forward toward wholeness.

*responsively*

אָבִינוּ מַלְכֵנוּ! הִחַזֵּרְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.  
אִמֵּינוּ מַלְכֵינּוּ! שְׁלַחֵי רַפּוּאָה שְׁלֵמָה לְחוּלֵי עַפְיָךְ.  
אָבִינוּ מַלְכֵנוּ! קַרַע רוּעַ גְּזֵר דֵּינֵנוּ.  
אִמֵּינוּ מַלְכֵינּוּ! זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.  
אָבִינוּ מַלְכֵנוּ! כְּתֹבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.  
אִמֵּינוּ מַלְכֵינּוּ! כְּתֹבְנוּ בְּסֵפֶר גְּאֻלָּה וּישׁוּעָה.  
אָבִינוּ מַלְכֵנוּ! כְּתֹבְנוּ בְּסֵפֶר פְּרֻנְסָה וְכֹלְפָלָה.  
אִמֵּינוּ מַלְכֵינּוּ! כְּתֹבְנוּ בְּסֵפֶר זְכוּיוֹת.  
אָבִינוּ מַלְכֵנוּ! כְּתֹבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.

אִמֵּינוּ מַלְכֵינּוּ — שְׁכִינַתְנוּ מַלְכֵינּוּ — אָבִינוּ שְׁבַשְׁמַיִם

*Ee-may-noo malkateinoo — she-khainah-taynoo malkateinoo—aveenoo shevashamayeem*

Our Creator, our Sovereign, let grow for us the tree of imminent redemption.  
 Our Creator, our Sovereign, exalt Your anointed Redeemer.  
 Our Creator, our Sovereign, provide us with Your abundant blessings.  
 Our Creator, our Sovereign, fill our store houses with plenty.  
 Our Creator, our Sovereign, hear our voice and have pity and compassion upon us.  
 Our Creator, our Sovereign, receive our prayer with merciful favor.  
 Our Creator, our Sovereign, open the gates of heaven for our prayer.  
 Our Creator, our Sovereign, do not turn us away from You unanswered.  
 Our Creator, our Sovereign, remember us, though we are made of dust.  
 Our Creator, our Sovereign, let this hour be a time of mercy and a time of favor before You.  
 Our Creator, our Sovereign, be merciful to us and to all our offspring.  
 Our Creator, our Sovereign, act in memory of all those who have been killed while honoring Your name.  
 Our Creator, our Sovereign, act in honor of Your great and mighty, awe-inspiring name, which has been called out over us for our protection.  
 Our Creator, our Sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

אָבִינוּ מִלְכֵנוּ! הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב.  
 אָבִינוּ מִלְכֵנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.  
 אָבִינוּ מִלְכֵנוּ! הָרֵם קֶרֶן מְשִׁיחֶךָ.  
 אָבִינוּ מִלְכֵנוּ! מֵלֵא יְדִינוּ מִבְּרֻכּוֹתֶיךָ.  
 אָבִינוּ מִלְכֵנוּ! מֵלֵא אֶסְמִינוּ שְׁבַע.  
 אָבִינוּ מִלְכֵנוּ! שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ.  
 אָבִינוּ מִלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.  
 אָבִינוּ מִלְכֵנוּ! פְּתַח שַׁעְרֵי שְׁמַיִם לְתַפְלָתֵנוּ.  
 אָבִינוּ מִלְכֵנוּ! נֹא אַל תִּשְׁיַבְנוּ רִיקִם מִלְפָּנֶיךָ.  
 אָבִינוּ מִלְכֵנוּ! זְכוּר כִּי עַפְרָא אֲנַחְנוּ.  
 אָבִינוּ מִלְכֵנוּ! תִּהְיֶה הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן מִלְפָּנֶיךָ.  
 אָבִינוּ מִלְכֵנוּ! חַמוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְשַׁפְּנוּ.  
 אָבִינוּ מִלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֹשְׁךָ.  
 אָבִינוּ מִלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ.  
 אָבִינוּ מִלְכֵנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ.  
 אָבִינוּ מִלְכֵנוּ! נְקוּם נְקֻמַת דָּם עַבְדֶּיךָ הַשְּׁפוּדִים.  
 אָבִינוּ מִלְכֵנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.  
 אָבִינוּ מִלְכֵנוּ! עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.  
 אָבִינוּ מִלְכֵנוּ! עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.  
 אָבִינוּ מִלְכֵנוּ! עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ.

אָבִינוּ מִלְכֵנוּ! חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,  
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.  
 אָמִינוּ מִלְכֵתֵינוּ — שְׁכִינָתֵנוּ מִלְכָּתֵנוּ — אָבִינוּ שְׁבַשְׁמַיִם

*Ah-veenu mahl-kay-noo*  
*khah-ney-noo va-ah-naynoo(2x) kee eyn bah-noo mah-ah-seem,*  
*ah-say ee-mah-noo tze-dah-kah ve-kheh-sehd (2x) ve-ho-shee-ay-noo*  
*Ee-may-noo malkateinoo — she-khainah-taynoo malkateinoo—aveenoo shevashamayeem*

Magnified and sanctified be God's great name in the world which God has created according to God's will. May You establish Your kingdom soon, in our lifetime. Let us say: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי  
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן  
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא  
וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

May God's great name be praised to all eternity.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי  
עַלְמֵיָא:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though Adonai is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלְא וְלְעֵלְא מְכַל  
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא,  
דְּאִמְרוּן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

So may the prayers of all the house of Israel be acceptable to You, O Lord. Let us say: Amen

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל בֵּית  
יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְּשִׁמְיָא וְאָמְרוּ  
אָמֵן:

May God grant abundant peace and life to us and to all Israel. Let us say: Amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים  
(טוֹבִים) עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

May THE ONE who ordains harmony in the universe grant peace to us and to all Israel, and all who dwell on earth. Let us say: Amen.

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

*Yit-gadal v'yit-kadash sh'mey raba,  
b'alma di v'ra khirutey, v'yam-likh mal-  
khutey b'kha-yey-khon uv-yomey-khon  
uv-kha-yey d'khol beyt yisrael ba-agala  
u-vizman kariu, v'imru amen.*

*Titkabel tzlothon oo-va-oot-hon d'khol  
bet Yisrael kadom avuhon dee-vee-  
shmaya v'imru amen.*

*Y'hey sh'mey raba m'varakh l'alam ul-  
almev alma-ya.*

*Y'hey sh'lama raba min sh'ma-ya v'kha-  
yim aleynu v'al kol yisrael, v'imru amen.*

*Yit-barakh v'yish-tabakh v'yit-pa-ar  
v'yit-ramam vyit-na-sey v'yit-hadar  
v'yit-aleh v'yit-halal sh'mey d'kud-sha,  
b'rikh hu, l'eyla ul-eyla mi-kol bir-khata  
v'shi-rata tush-b'khata v'ne-khemata da-  
amiran b'alma, v'imru amen.*

*Oseh shalom bi-m'romav, hu b'rakhmav  
ya-aseh shalom aleynu v'al kol yisrael,  
v'al kol yoshvai tayvel v'imru amen.*

Open ark & please rise.

IT IS UP TO US to offer to the source of All,  
who has joined us to the nations of the earth,  
and joined our lot with theirs, and our destiny  
with all of humanity.

*ah-lay-noo le-shah-bay-ahkh la-ah-don hah-kohl lah-teht ge-doo-lah le-yo-tzayr be-ray-sheet she-lo ah-sah-noo im-goy-ay ha-ah-rah-tzot ve-lo sah-mah-noo ke-meesh-pe-khot hah-ah-dah-mah sh-lo sahm khel-kay-noo ima-hem ve-go-rah-lay-noo im kohl ha-o-lahm*

Reb Zalman's Universal opening

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה  
לְיֹצֵר בְּרֵאשִׁית, שְׁלוֹ עֲשָׂנוּ עִם גּוֹי  
הָאֲרָצוֹת, וְלוֹ שָׁמְנוּ עִם מְשֻׁפְחוֹת  
הָאֲדָמָה, שְׁלוֹ שָׁם חִלְקֵנוּ עִמָּהֶם,  
וְגִרְלָנוּ עִם כָּל הָעוֹלָם:

IT IS UP TO US to offer praises to the Source of all, to  
declare the greatness of the author of Creation, who  
has made us different from the other nations of the  
earth, and situated us in quite a different spot, and  
made our daily lot another kind from theirs, and  
given us a destiny uncommon in this world.

Traditional opening

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה  
לְיֹצֵר בְּרֵאשִׁית, שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי  
הָאֲרָצוֹת, וְלֵא שָׁמְנוּ כְּמְשֻׁפְחוֹת הָאֲדָמָה,  
שְׁלֵא שָׁם חִלְקֵנוּ כְּהֶם, וְגִרְלָנוּ כְּכָל הַמוֹנִם

וְאֲנַחְנוּ כּוֹרְעִים וּמְשַׁתְּחִיִּים וּמוֹדִים,  
לְפָנֵי מֶלֶךְ, מְלִכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

And so, we bend the knee and bow, acknowledging the Sovereign who rules  
above all those who rule, the Holy One of Blessing

*vah-ah-nakh-noo kor-eem oo-meesh-tah-kha-veem oo-mo-deem  
leefnay me-lekh mahl-khay ha-me-lah-kheem hah-kah-dosh bah-rookh hoo*

Who stretched out the heavens and founded  
the earth, whose realm embraces heaven's  
heights, whose mighty presence stalks celestial  
ramparts.

This is our God; there is none else besides, as  
it is written in the Torah: "You shall know  
this day, and bring it home inside your heart,  
that THE SUPREME ONE is God in the heavens  
above and on the earth below. There is no  
other God."

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב  
יְקָרוֹ בְּשָׁמַיִם מְפַעֵל, וּשְׂכִינַת עִזּוֹ בְּגַבְהֵי  
מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֶמֶת  
מְלַכְנוּ אָפֶס זֹלָתוֹ, כִּכְתוּב בְּתוֹרָתוֹ:  
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ, כִּי יי  
הוּא הָאֱלֹהִים בְּשָׁמַיִם מְפַעֵל, וְעַל  
הָאֶרֶץ מִתְחַת, אֵין עוֹד:

*Shehu noteh shamayim veyosed aretz umoshav yekaro bashamayim mima' al  
ushekhinat uzo begovhey meromim. Hu eloheynu ein od. Emet malke-nu efes zulato  
kakatuv betorato. Veyadata hayom vahashevota el levavekha Ki adonay hu ha'elohim  
bashamayim mima'al ve'al ha'aretz mitakhat eyn od.*

And so, we put our hope in You, THE EMINENCE, our God, that soon We may behold the full splendor of Your might, and see idolatry vanish from the earth, and all material gods be swept away, and the power of Your rule repair the world, and all creatures of flesh call on Your name, and all the wicked of the earth turn back to You. Let all who dwell upon the globe perceive and know that to You each knee must bend, each tongue swear oath, and let them give the glory of Your name its precious due. Let all of them take upon themselves Your rule. Reign over them, soon and for always. For this is all Your realm, throughout all worlds, across all time. As it is written in Your Torah: "THE ETERNAL ONE will reign now and forever."

עַל כֵּן נִקְוָה לְךָ יְיָ אֱלֹהֵינוּ, לְרֵאוֹת  
מְהֵרָה בְּתַפְאֲרַת עֲזֶךָ, לְהַעֲבִיר גְּלוּלִים  
מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יִכְרֶתוּן .  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְי, וְכָל בְּנֵי בָשָׂר  
יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֱלֹהִים כָּל רִשְׁעֵי  
אָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי לְךָ  
תִּכְרַע כָּל בְּרֵךְ, תִּשָּׁבַע כָּל לָשׁוֹן: לְפָנֶיךָ  
יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְלוּ. וְלִכְבוֹד שִׁמְךָ  
יִקָּר יִתְנַן. וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתֶךָ.  
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי  
הַמַּלְכוּת שֶׁלְּךָ הִיא, וְלְעוֹלָמֵי עַד תִּמְלֹךְ  
בְּכָבוֹד: כַּפְתּוֹב בְּתוֹרַתְךָ, יְיָ יִמְלֹךְ  
לְעוֹלָם וָעֶד.

וְנֹאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ,  
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וְשִׁמוֹ אֶחָד:

As it is written: Adonai shall be Sovereign over all the earth.  
On that day Adonai shall be One and God's name One.

שׁוֹמְרֵי יְיָ לְנֶגְדֵי תְּמִיד

The Aleinoo prayer was originally composed for use on Rosh haShanah in the Malkhuyot section of the Musaf. It trumpets divine sovereignty and anticipates recognition of that sovereignty by all of humanity. The Aleinoo is central to the liturgy of Rosh Hashanah. The world's birthday and the re-enthronement of God have been linked themes as early as anyone can discover. Thus, the Mishnah knows only this location for Aleinoo. Because of its power and centrality in Jewish thought and feeling, Aleinoo eventually came to be included in Shabbat and daily worship as well.

## Mourners Rise

Magnified and sanctified be God's great name in the world which God has created according to God's will. May You establish Your kingdom soon, in our lifetime. Let us say: **Amen.**

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי  
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּן  
וּבְיוֹמֵינוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא  
וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

May God's great name be praised to all eternity.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי  
עָלְמֵיָא:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though Adonai is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: **Amen.**

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא וְלְעָלְמָא מְכָל  
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמְתָא,  
דְּאָמִירוֹן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

May God grant abundant peace and life to us and to all Israel. Let us say: **Amen.**

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים  
(טוֹבִים) עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

May THE ONE who ordains harmony in the universe grant peace to us and to all Israel, and all who dwell on earth. Let us say: **Amen.**

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה  
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל  
יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Mourners:

*Yit-gadal v'yit-kadash sh'mey raba, b'alma di v'ra khirutey, v'yam-likh mal-khutey  
b'kha-yey-khon uv-yomey-khon uv-kha-yey d'khol beyt yisrael ba-agala u-vizman  
kariv, v'imru amen.*

Congregation and mourners:

*Y'hey sh'mey raba m'varakh l'alam ul-almey alma-ya.*

Mourners:

*Yit-barakh v'yish-tabakh v'yit-pa-ar v'yit-romam vyit-na-sey v'yit-hadar v'yit-aleh  
v'yit-halal sh'mey d'kud-sha, b'rikh hu, l'eyla ul-eyla mi-kol bir-khata v'shi-rata  
tush-b'khata v'ne-khemata da-amiran b'alma, v'imru amen.*

*Y'hey sh'lama raba min sh'ma-ya v'kha-yim aleynu v'al kol yisrael, v'imru amen.*

*Oseh shalom bi-m'romav, hu ya-aseh shalom aleynu v'al kol yisrael, v'al kol yoshvai  
tayvele v'imru amen.*

The Lord is my light and my help;  
whom shall I fear?  
The Lord is the strength of my life;  
whom shall I dread?  
Should an army be arrayed against me,  
I would not fear.  
Should war beset me, still would I be confident.

לְדוֹד יְיָ אֹרֵי וַיִּשְׁעֵי מִמִּי אֵיךְא, יְיָ מְעוֹז  
חַיִּי מִמִּי אֶפְחָד: בְּקֹרֵב עָלַי מְרַעִים, לֹאֲכַל  
אֶת בְּשָׂרֵי צָרִי וְאֵיבֵי לִי הִמָּה כְּשֵׁלוֹ  
וְנִפְּלוֹ: אִם תַּחֲנֶה עָלַי מַחֲנֶה לֹא יִירָא לְבִי,  
אִם תִּקּוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח:

אֶחַת שְׁאֲלֹתַי מֵאֵת יְיָ, אוֹתָהּ אֲבַקֵּשׁ  
שְׁבִיתִי בְּבֵית יְיָ, כָּל יְמֵי חַיִּי לְחִזּוֹת בְּנֹעַם יְיָ וּלְבַקֵּר בְּהִיכָלוֹ:

*Akhat sha'alti me'et adonai otah avakesh*

*shiviti beveyt adonai kol yemei khayay lakhazot beno'am adonai ulevaker beheykhalo*

One thing I ask of the Lord, for this do I yearn:  
That I may dwell in the house of the Lord all my life,  
To feel the goodness of the Lord in God's sanctuary.

On the day of trouble God will shield me;  
God will lift me to safety;  
My head will be high above my foes.  
In Adonai's tabernacle I will  
bring offerings of jubilation,  
With chanting and joyous singing.  
O Lord, hear my voice when I call;  
Be gracious to me and answer me.  
O Lord, I truly seek You.  
Do not hide Yourself from me;  
Turn not in anger from Your servant.  
You have always been my help;  
Do not forsake me, O God, my Deliverer.  
Teach me Your way, O Lord; lead me on a  
straight path.  
Deliver me not to the will of my enemies.  
Trust in the Lord and be strong;  
Take courage and hope in Adonai.

כִּי יִצְפְּנֵנִי בְּסִכָּה בְּיוֹם  
רָעָה, יִסְתַּרְנִי בְּסִתֵּר אֶהְלוֹ בְּצוּר  
יְרוּמִמְנִי: וְעֵתָה יְרוּם רֵאשִׁי, עַל אֵיבֵי  
סְבִיבוֹתַי וְאֶזְבַּחַהּ בְּאֶהְלוֹ זִבְחֵי תְרוּעָה,  
אֲשִׁירָה וְאֶזְמַרְהָ לִּי: שְׁמַע יְיָ קוֹלִי  
אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי: לֵךְ אָמַר לְבִי, בְּקֹשֶׁת  
פָּנָי, אֶת פְּנִיךָ יְיָ אֲבַקֵּשׁ: אֵל תִּסְתַּר פְּנִיךָ  
מִמֶּנִּי, אֵל תֵּט בְּאֶף עֲבָדְךָ, עֲזַרְתִּי הִיִּיתָ,  
אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי: כִּי  
אָבִי וְאִמִּי עֲזָבוּנִי, וַיְיָ יִאֲסֹפֵנִי: הוֹרְנִי יְיָ  
דְרָכְךָ, וְנַחֲנִי בְּאֶרֶח מִישׁוֹר, לְמַעַן שׁוֹרְדֵי:  
אֵל תִּתְנֶנֶנִּי בְּנַפְשׁ צָרִי, כִּי קָמוּ בִי עֲדֵי  
שָׂקָר וַיִּפַּח חָמָס: לוֹלֵא הָאֲמִנְתִּי, לְרֵאוֹת  
בְּטוֹב יְיָ בְּאֶרֶץ חַיִּים: קוּהָ אֵל יְיָ, חֲזֹק  
וַיִּאֲמֵץ לְבָבְךָ וְקוּהָ אֵל יְיָ:

on Shabbat, begin here

(There was setting, there was dawning: the sixth day. Thus were finished the heavens and the earth, with all their array. God had finished, on the seventh day, His work that He had made. And then God ceased, on the seventh day, from all the work that God had made. God gave the seventh day His blessing and He hallowed it, for on it He ceased from all his work, that by creating, that God had made.)

Blessed is the Source of Life, the Substance of all Being, Whose creative power fashions the fruit of the vine.

Blessed is the Source of Life, the Fountain of all Being, by Whose power we plumb the depths of universe and uncover the mitzvot of holiness. In love, I take upon myself the challenge of (Shabbat and) this New Year as a reminder of the purpose of creation and of my life. In peace, I take upon myself the sanctity of (Shabbat and) this day of trumpeting (with love) in the New Year as a catalyst for freedom and unity. Your word is truth and exists eternally.

Blessed is the Source of Life, Whose creative power hallows the (Shabbat and) this New Year's day of Remeberance.

for the end of Shabbat

Holy One of Blessing, Your presence fills creation, Creator of fiery lights.

Holy One of Blessing, Your presence fills creation, You separate between the sacred and the profane, between light and darkness, between the seventh day and the six days of creation. You create separation between the holiness of Shabbat and the holiness of Yom Tov. You have separated and made holy Your people Israel. Holy One of blessing, THE DIVIDER, between the holy and the holy.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיִּכְלֹ  
הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וַיְכַל אֱלֹהִים  
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:  
וַיֵּשֶׁבֶת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר  
עָשָׂה. וַיְבָרֵךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי  
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבַת מְכַל מְלַאכְתּוֹ  
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:)

סְבִרֵי מְרֻנָּן וּרְבִנָּן וּרְבֹבוֹתֵי.  
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא  
פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
בָּחַר בְּנוּ מְכַל עִם וְרוֹמְמָנוּ מְכַל לְשׁוֹן,  
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֶן לָנוּ יי אֱלֹהֵינוּ  
בְּאַהֲבָה (לְשַׁבַּת שְׁבֻתוֹת לְמִנוּחָה וּ)  
מוֹעֲדִים לְשִׁמְחָה, הַגִּים וְזִמְנִים לְשִׁשׁוֹן,  
אֶת יוֹם (לְשַׁבַּת הַשְּׁבֻת הַזֶּה וְאֶת יוֹם)  
הַזְּכוּרֹן הַזֶּה, יוֹם [זְכוּרֹן] תְּרוּעָה (בְּאַהֲבָה)  
מְקַרָּא קִדְּשׁ, זְכוּר לִיצִיאַת מִצְרַיִם:  
כִּי בְנוּ בְּחֶרֶת, וְאוֹתָנוּ קִדְּשָׁתָּ (ע) מְכַל  
הָעַמִּים וְדִבְרָךְ אֱמֶת וְקִים לְעַד.  
בְּרוּךְ אַתָּה יי מְקַדֵּשׁ (בְּשַׁבַּת הַשְּׁבֻת וּ)  
יִשְׂרָאֵל וְיוֹם הַזְּכוּרֹן.

בְּמוֹצָאֵי שַׁבַּת  
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא  
מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמְּבַדִּיל בֵּין קִדְּשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ,  
בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי,  
לְשִׁשָּׁת יָמֵי הַפְּעֻשָׁה: בֵּין קִדְּשַׁת שַׁבַּת  
לְקִדְּשַׁת יוֹם טוֹב הַבְּדֻלָּה, וְאֶת יוֹם  
הַשְּׁבִיעִי מְשִׁשָּׁת יָמֵי הַפְּעֻשָׁה קִדְּשָׁתָּ,  
הַבְּדֻלָּה וְקִדְּשָׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל  
בְּקִדְּשָׁתָּךְ. בְּרוּךְ אַתָּה יי הַמְּבַדִּיל בֵּין  
קִדְּשׁ לְקִדְּשׁ.

נמצא, ואין עת אל מציאותו:  
 נעלם, וגם אין סוף לאחדותו:  
 לא נערוך אליו קדשתו:  
 ראשון ואין ראשית לראשיתו:  
 יורה גדלתו ומלכותו:  
 אל אנשי סגולתו ותפארתו:  
 נביא ומביט את תמונתו:  
 על יד נביאו נאמן ביתו:  
 לעולמים, לזולתו:  
 מביט לסוף דבר בקדמתו:  
 נותן לרשע רע כרשעתו:  
 לפדות מחפי קץ ישועתו:  
 ברוך עדי עד שם תהלתו:

יגדל אלהים חי וישתבח,  
 אחד ואין יחיד פיהודו,  
 אין לו דמות הגוף ואינו גוף,  
 קדמון לכל דבר אשר נברא,  
 הנו אדון עולם, לכל נוצר.  
 שפע נבואתו נתנו,  
 לא קם בישראל כמשה עוד,  
 תורת אמת נתן לעמו, אל,  
 לא יחליף האל ולא ימיר דתו.  
 צופה ויודע סתרינו,  
 גומל לאיש חסד כמפעלו,  
 ישלח לקץ הימין משיחנו,  
 מתים יחיה אל ברוב חסדו,

God is the Source and Substance of all things. God is absolute unity.

God is formless and beyond description. God is beyond the limits of time.

God is Reality. Our prophets reveal the ethics of Reality.

Moses is the greatest of our prophets.

The Source of Torah is divine. Torah articulates Truth.

God is the Source of all matter and thought.

Our actions have consequences. A messianic age is possible.

God is the Source of birth, death and rebirth.

*Yigdal Elohim khay v'yish-ta-bakh,*

*E-khad v'eyn yakhid k'yi-khudo,*

*Eyn lo demut ha-guf v'eyno guf,*

*Kadmon l'khol davar asher nivra,*

*Hino adon olam, v'khol notzar*

*Shefa n'vuato ni-tano*

*Lo kam b'yisrael k'Moshe od,*

*Torat emet natan l'amo Eyl,*

*Lo yakhalif ha-eyl v'lo yamir dato,*

*Tzofeh v'yodey-a s'tareynu,*

*Gomeyl l'ish khesed k'mif-alo,*

*Yishlakh l'keytz yamin, m'shikheyenu,*

*Meytim y'kha-yeh Eyl b'rov khasdo,*

*nim-tza v'eyn eyt el m'tzi-uto.*

*nelam v'gam eyn sof l'akh-duto.*

*lo na-arokh eylav k'du-shato.*

*rishon v'eyn reyshit l'reyshito.*

*yoreh g'dulato u-malkhuto.*

*el anshey segulato v'tifar-to.*

*navi u-mabit et t'munato.*

*al yad n'viy-o ne-eman beyto.*

*l'olamim, l'zulato.*

*mabit l'sof davar b'kadmato.*

*noteyn l'rasha ra k'rishato.*

*lifdot m'khakey keytz y'shuato.*

*barukh adey ad sheym t'hilato.*

בְּטֶרֶם כָּל יִצְרֵי נְבִיאַ.      אֲדוֹן עוֹלָם אֲשֶׁר מְלֹךְ,  
אֲזִי מְלֹךְ שְׁמוֹ נִקְרָא.      לַעַת נַעֲשֶׂה בְּחִפְצוֹ כָּל,

*Adon olam asher malakh, b'terem kol y'tzir niv-ra.  
L'eyt na-asa v'kheftzo kol, a-zai melekh sh'mo nikra.*

וְאַחֲרַי כְּכֹלֹת הַכֹּל,      לְבַדּוֹ יִמְלֹךְ נוֹרָא.  
וְהוּא הָיָה, וְהוּא הָיָה,      וְהוּא יְהִיָּה, בְּתַפְאָרָה.

*V'akharey kikh-lot ha-kol,      l'vado yim-lokh nora  
v'hu ha-yah, v'hu ho-veh, v'hu yi-h'ye b'tifa-rah.*

וְהוּא אֶחָד וְאַיִן שְׁנַי,      לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,      וְלוֹ הָעוֹז וְהַמְשִׁירָה.

*V'hu e-khad v'eyn shey-ni l'ham-shil lo l'hakh-bira.  
B'li reysshit b'li takhlit,      v'lo ha-oz v'ha-misra.*

וְהוּא אֵלֵי וְחַי גְּאֵלֵי,      וְצוּר חֲבֵלֵי בְּעַת צָרָה.  
וְהוּא נְסִי וּמְנוֹס לִי      מְנַת כּוֹסֵי בְּיוֹם אֶקְרָא.

*V'hu Eyli v'khai go-ali,      v'tzur khevli b'eyt tzara.  
V'hu nisi u-manos li,      m'nat kosi b'yom ekra.*

בְּיָדוֹ אֶפְקִיד רוּחִי,      בְּעַת אִישָׁן וְאַעֲיָרָה.  
וְעַם רוּחִי גְּוִיָּתִי,      יְיָ לִי וְלֹא אֵיֶרָא.

*B'yado afkid rukhi,      b'eyt ishan v'a-ira.  
V'im rukhi g'vi-yati,      Adonai li v'lo ira.*

Before the birth of being,  
there was the Source of Being.  
When all is ended, the Source remains.  
Alone without second, the One is all.  
The One is my God, my redeemer,  
my refuge, my shelter,  
my cup of Life from which I drink my fill.  
When I wake, as when I sleep, I rest in the One.  
Body and mind are God's extension:  
One Substance in infinite manifestation,  
One Mind in infinite variation. Know this and fear not.  
Know this and live with humility, justice, mercy, and grace.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַיְיָנוּ וְהַיְיָנוּ וְהַיְיָנוּ לְזִמְן הַזֶּה.

HOLY ONE OF BLESSING, Your Presence fills creation, we are grateful that You have given us life, sustained us and brought us to this special time.

*Barukh atah Adonai, Elohainu melekh ha-olam, shehekh'yanu v'ikeemahnu v'heegee-abnu lazman hazeh.*

NEW YEAR'S GREETINGS

לְשָׁנָה טוֹבָה

*leshana tovah*

תִּכְתְּבוּ וְתִחַתְמוּ

*tikatevoo v'taykhataymoo*

תִּכְתְּבֶנָה וְתִחַתְמֶנָה

*tikatavnah v'taykhatemnah*

תִּכְתְּבוּ וְתִחַתְמוּ

*tikatev v'itaykhataym (male)*

תִּכְתְּבֵי וְתִחַתְמֵי

*tikatevee v'itaykhataymee (female)*

You shall be inscribed and sealed for a good year .

BLESSING OVER APPLES & HONEY ON ROSH HAHANAH

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

HOLY ONE OF BLESSING, Your Presence fills creation, Who creates the fruit of the tree.

*Barukh atah Adonai, Elohainu melekh ha-olam, borey p'ree ha-aytz.*

May it be Your will, Adonai Elohainu, God of our ancestors, that You will renew for us this year as a sweet and good year.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, שֶׁתְּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

*Yehee ratzon mil-fanekha, Adonai Elohainu, va-lohay avoteynoo, shetekhadesh aleynu shanah tovah oo-metoo-kah*