

שחרית

MORNING SERVICE
ROSH HASHANAH & YOM KIPPUR

Shakharit



Entering the Synagogue

What does a person expect to attain when entering the synagogue? In the pursuit of learning, one goes to a library; for aesthetic enrichment, one goes to the art museum; for pure music, the concert hall. What then, is the purpose of going to the synagogue?

Many are the facilities which help to acquire the important worldly virtues, skills and techniques. But where should one learn about the insights of the spirit? Many are the opportunities for public speech; where are the occasions for inner silence? It is easy to find people who will teach us to be eloquent; but who will teach us to be still?

It is surely important to have a sense of reverence.

Where should one learn the general wisdom of compassion? The fear of being cruel? The danger of being callous? Where should one learn that the greatest truth is found in contrition? Important and precious as the development of our intellectual faculties is, the cultivation of a sensitive conscience is indispensable. We are all in danger of sinking into the darkness of vanity; we are all involved in worshipping our own egos. Where should we become sensitive to the pitfalls of cleverness, or to the realization that expediency is not the acme of wisdom?

We are constantly in need of experiencing moments in which the spiritual is as relevant and as concrete, for example, as the esthetic. Everyone has a sense of beauty; everyone is capable of distinguishing between the beautiful and the ugly. But we must learn to be sensitive to the spirit. It is in the synagogue where we must try to acquire such inwardness, such sensitivity.

Rabbi Abraham Joshua Heschel

Bless, O my soul, THE ONE!
 ABUNDANT ONE, my God, how great You
 grow! In majesty and beauty You are dressed,
 wrapping yourself in light as in a garment,
 stretching out the heavens like
 a shawl!

I am about to wrap myself in the Tallit,
 in fulfillment of the commandment of my
 Creator; as it is written in the Torah: “In
 every generation they shall put fringes on the
 corners of their garments.”

בְּרַכֵּי נַפְשִׁי אֶת יי, יי אֱלֹהֵי גְדֻלַּת מְאֹד,
 הוֹד וְהִדָּר לְבִשְׁתָּ. עֵטָה אֹר כְּשֵׁלְמָה, נוֹטָה
 שָׁמַיִם כִּיְרִיעָה.

It is customary
 to wrap oneself
 in the tallit
 before reciting
 the blessing that
 follows. After
 the blessing is
 recited, the tallit
 is placed across
 the shoulders.

הִנְנִי מִתְעַטֵּף בְּטָלִית שֶׁל צִיצִית כְּדֵי לְקַיֵּם
 מִצְוֹת בּוֹרְאֵי, כְּכָתוּב בַּתּוֹרָה: וַעֲשׂוּ לָהֶם
 צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם. וְכָשֶׁם שֶׁאֲנִי
 מִתְכַּסֶּה בְּטָלִית בְּעוֹלָם הַזֶּה, כֵּן תִּזְכֶּה
 נְשַׁמְתִּי לְהִתְלַבֵּשׁ בְּטָלִית נְאֻהָ לְעוֹלָם הַבָּא
 בְּגַן עֵדֶן. אָמֵן.

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

Blessed are You, VEILED ONE, our God, the sovereign of all worlds, who has made us
 holy with mitzvot, and commanded us to wrap ourselves amid the fringed tallit.

*Baruch atah Adonai, Elohenu, melech haolam, asher kidshanu b'mitzvotav vitzivanu
 lehitatef batzitzit*

How precious is Your lovingkindness, O
 God! We take shelter under Your wings.
 We feast on the abundance found in Your
 house; You give us drink from the river of
 Your delight.
 For with You is the fountain of life; by Your
 light do we see light.

מַה יָקָר חֶסֶדְךָ, אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ
 יִחְסִיּוּ. יְרוּנוּ מִדֶּשֶׁן בֵּיתְךָ, וְנַחֵל עֵדְנֶיךָ
 תִּשְׁקֶם. כִּי עֵמֶךָ מְקוֹר חַיִּים,
 בְּאוֹרְךָ נִרְאָה אֹר. מִשְׁךָ חֶסֶדְךָ לְיַדְעֶיךָ,
 וְצִדְקֹתֶךָ לְיִשְׂרָאֵל.

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

כִּי עֵמֶךָ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אֹר.

For with You is the fountain of life; by Your light do we see light.

Kee emkha mekor khayyim — b'orkhah nireh or

Grant Your
 lovingkindness to
 those who love You,
 And Your
 righteousness
 to the upright in
 heart.
 Psalms 36:8-77

בְּרִכּוֹת הַשֵּׁחָר

How lovely are your tents, O Ya'akov,
how fine your encampments, Yisrael!

And as for me, drawn by Your love,
I come into Your house.

I lay down in a humble surrender,
before Your holy shrine in awe.

GREAT ONE, how I love Your house's site,
adore Your Glory's dwelling place.

And as for me, I fall in prayer,
my body I bend down,

I greet, I bless, I bend the knee,
before THE ONE who fashions me.

And as for me, my prayer is for You, GENTLE ONE,
may it be for You a time of desire,

O God, in the abundance of Your love,
respond to me in truth with your help.

מֵה טֹבוֹ אֹהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ

יִשְׂרָאֵל. וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ,

אֲשִׁתַּחֲוֶה אֶל הַיְכָל קֹדְשֶׁךָ בִּירְאָתְךָ. יי

אֶתְבַּתֵּי מְעוֹן בֵּיתְךָ, וּמִקּוֹם מִשְׁכַּן

כְּבוֹדְךָ. וְאֲנִי אֲשִׁתַּחֲוֶה וְאֶכְרַעָה,

אֶבְרַכָּה לְפָנַי יי עֲשֵׂי. וְאֲנִי תִפְלְתִי לְךָ

יי, עַת רְצוֹן, אֱלֹהִים בְּרַב חֶסֶדְךָ, עֲנֵנִי

בְּאֵמַת יִשְׁעֶךָ.

The Mah Tovv prayer is composed entirely of biblical verses: Numbers 24:5; Psalms 5:8, 26:8, 95:6 (adapted) and 69:14.

Mah Tovv begins with a historical progression—the tents of our earliest ancestors, then the sanctuary of the years of wandering in the wilderness, then the Temple in Jerusalem. Each of these is linked to the synagogue, for it too is “your house.” And I, the contemporary soul, seeking the right moment to encounter the divine, am thus not alone. I am a link in the chain of tradition bearing the truth of your salvation.

מֵה טֹבוֹ אֹהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

How lovely are your tents, O Ya'akov, how fine your encampments, Yisrael!

Mah tov v obalekha Ya'akov miskenotecha Yisrael

— שׁוֹתֵי יי לַנְּגוּי תַּמִּיד —

THE BURDEN

One New Year's eve as Rabbi Menachem Mendel of Rimanov entered the synagogue, he was impressed by the large congregation.

“A beautiful assemblage,” he told them, “however, I think you should know that I alone cannot carry all of you on my shoulders. Do not depend on me; each one of you must exercise his or her own repentance, prayer, and charity.”

men say *Modeh ani lifa'necha, melekh chai v'kayam*

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם men say

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם women say

I am thankful for the return of my soul to me this morning.

women say *Modah ani lifa'necha, melekh chai v'kayam*

מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחַזְרַת בֵּי נַשְׁמָתִי בְּחַמְלָה רַבָּה
אֶמְוֶנְתְּךָ. רֵאשִׁית חֲכָמָה יִרְאֵת יי, שִׁכַּל טוֹב לְכָל עֲשִׂיָהֵם, תְּהַלְתוּ עוֹמְדֵת
לְעַד. בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

תּוֹרָה צְוָה לָנוּ מִשָּׁה, מוֹרְשָׁה קְהִילַת יַעֲקֹב. שָׁמַע בְּנֵי מוֹסֵר אָבִיךָ, וְאֵל
תַּטֵּשׁ תּוֹרַת אִמְךָ. תּוֹרָה תְּהֵא אֶמְוֶנְתִּי, וְאֵל שִׁדֵּי בְּעִזְרָתִי. וְאַתֶּם
הַדְּבָקִים בְּיי אֱלֹהֵיכֶם, חַיִּים כְּלַכֶּם הַיּוֹם. לִישׁוּעָתְךָ קוִיִּתִּי יי.

שוֹרְתֵי יי לַגְּדֵי תְּמִיד

A Prayer Before Prayer

I now prepare myself to unify my whole self - heart, mind, consciousness, body, passions, with the holy community, with the Jewish people everywhere, with all life and being to commune with the Source of all being.

May I find the words, the music, the movements, that will put me in touch with the great light of God.

May the rungs of insight and joy that I reach in my devotion flow from me to others and fill my actions in the world.

May the beauty of God rest upon us.
May God establish the works of our hands.
And may the works of our hands establish God.

Blessed are You, THE ARCHITECT, our God, the sovereign of all worlds, who shaped the human being with wisdom, making for us all the openings and vessels of the body. It is revealed and known before Your Throne of Glory that if one of these passageways be open when it should be closed, or blocked up when it should be free, one could not stay alive or stand before You. Blessed are You, MIRACULOUS, the wondrous healer of all flesh.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה, וּבָרָא בּוֹ נְקָבִים נְקָבִים, חֲלוּלִים חֲלוּלִים, גְּלוּי וַיְדוּעַ לְפָנַי כִּסֵּא כְבוֹדְךָ שָׂאֵם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד מֵהֶם, אִי אֶפְשֵׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ: בְּרוּךְ אַתָּה יי, רוֹפֵא כָּל בָּשָׂר, וּמַפְלִיא לַעֲשׂוֹת:

כָּל הַנְּשָׁמָה תִּהְיֶה יָהּ הַלְלוּיָהּ:
 All of our breath praises Yah, Hallelu/Yah!
 Kol han'shama t'halel Yah - Haleluya

The three blessings constitute a meditation on body, soul and intellect. The first blessings reflect the intricate workings of our physiology. We recognize the wondrous system of arteries, organs and glands that comprise the "human machine." We celebrate the purity of the soul that is implanted within us, we feel the "wind-spirit" of our own breath, our anima filled with air. As we breathe, all the systems of our bodies are also filled with life-sustaining oxygen. Finally, we rejoice in our intellects, in our ability to study and grapple with words of Torah, to reflect on them and our capacity to teach them to future generations.

Blessed are You, THE ONE OF SINAI, our God, the sovereign of all worlds, who made us holy with mitzvot, and commanded us to occupy ourselves with words of Torah.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי, וְצִוְּנוּ לַעֲסוֹק בְּדַבְרֵי תוֹרָה:

Transmit to us, WISE ONE, our God, Your Torah's words, into our mouths, and to the mouths of all the House of Israel, who called You kin. May we, and our children, and all the children of Your people, the House of Israel, all of us, be knowers of Your Name and learners of Your Torah, for its sake alone.

וְהַעֲרַבְנָא יי אֱלֹהֵינוּ אֶת־דַּבְרֵי תוֹרַתְךָ בְּפִינוּ, וּבְפִי עַמֶּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ, וְצִאֲצָאֵי עַמֶּךָ בֵּית יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי שִׁמְךָ, וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְךָ: בְּרוּךְ אַתָּה יי, הַמְלַמֵּד תוֹרָה לַעֲמוֹ יִשְׂרָאֵל:

Blessed are You, THE SAGE, who teaches Torah to Your people Israel.

*V'ha-arev na Adonai Eloheynu et divrey toratekha,
 B'finu u-v'fi amkha beyt Yisrael,
 V'ni-h'yeh anakhnu v'tze-etza-eynu,
 V'tze-etza-ey amkha beyt Yisrael,
 Kulanu yo-dey sh'mekha v'lom-dey tora-tekha li-sh'mah.*

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and enjoined upon us the study of Torah.

Talmud, Berakhot 11b

May the Lord bless you and protect you.

May the Lord show you kindness
and be gracious to you,

May the Lord bestow favor upon you
and grant you peace.

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

יְבָרְכֶךָ יי וַיִּשְׁמְרֶכָּ:

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ:

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

Number 6:24-26



Yivarechechah Adonai v'yishmerechah.

Ya-er Adonai panav elechah v'yichunekhah.

Yisah Adonai panav elechah v'yasem l'cha shalom.

These are the commandments for which no fixed measure is imposed: leaving the corner of the field for the poor, the gift of the first fruits, the pilgrimage offering at the Sanctuary on the three festivals, deeds of loving kindness, and the study of the Torah.

Mishnah Peah

These are the commandments, the fruits of which one enjoys in this life while the principal endures for all eternity: honoring one's father and mother, performing deeds of loving-kindness, attending the house of study morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, accompanying the dead to the grave, devotion in prayer, and making peace between one another; but the study of the Torah is equivalent to them all.

Talmud Shabbat 127A

אֵלֹו דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר: הַפֶּאֶה
וְהַבְּפוֹרִים וְהַרְאִיוֹן וְגַמְיִלוֹת חֲסָדִים
וְתַלְמוּד תּוֹרָה:

אֵלֹו דְּבָרִים שְׂאֵדָם אוֹכֵל פְּרוֹתֵיהֶם בְּעוֹלָם
הַזֶּה וְהַקָּרֵן קִיָּמָת לוֹ לְעוֹלָם הַבָּא, וְאֵלֹו הֵן:
כְּבוֹד אָב וָאִם, וְגַמְיִלוֹת חֲסָדִים, וְהַשְׁכָּמָת
בֵּית הַמִּדְרָשׁ שְׁחֲרִית וְעֶרְבִית, וְהַכְּנָסָת
אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְּנָסָת כְּלָה,
וְהַלְוִיַת הַפֶּת, וְעִיוֹן תְּפִלָּה, וְהַבָּאת שְׁלוֹם
בֵּין אָדָם לְחֵבְרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלֵם.

My God, the soul with which You endowed me is pure. You created it, You formed it, You breathed it into me, and You preserve it within me. A time will come when You will reclaim it from me; but You will return it to me in the life to come. So long as the soul is within me, I thank You, Lord my God and God of my ancestors, Ruler of all creatures, Lord of all souls. Praised are You, O Lord, who has restored me to a new day of life.

אֱלֹהֵי נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא. אַתָּה
 בְּרָאתָהּ, אַתָּה יִצְרַתָּהּ, אַתָּה נִפְחַתָּהּ בִּי,
 וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי, וְאַתָּה עֲתִיד לְטַלְּהָ
 מִמֶּנִּי, וְלְהַחְזִירָהּ בִּי לְעֵתִיד לָבוֹא. כָּל זְמַן
 שֶׁהַנִּשְׁמָה בְּקִרְבִּי, מוֹדָה (מוֹדָה) אָנִי
 לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, רַבּוֹן
 כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בְּרוּךְ
 אַתָּה, יְיָ, הַמְּחַזֵּר נְשָׁמוֹת לְפָגְרִים מֵתִים.

Elohai neshama she-na-tah-tah bee tehorah hee
 אֱלֹהֵי, נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא
 My God, the soul with which You endowed me is pure

טויותי מ לנגדי תמיד

The word *neshamah*, which means both “breath” and “soul,” provides a linguistic connection between the blessings for body and soul. The blessing for the soul uses the vocabulary of the Creation story, especially Genesis 2:6, which describes how God created the human form and then animated it with the breath of life. Hence, the language of celebrating each awakening carries an echo of the primal joining of human form to life force. Every awakening is nothing less than a recapitulation of the mystery of creation.

The traditional version of the blessing for the soul acknowledges the daily renewal of life as a recollection of creation and also as a foretaste of resurrection. The current version concludes instead by acknowledging God as the power that renews life each day.

Even on these days, when we are most focused on our shortcomings and faults, this prayer reminds us that our souls are pure. The task of these ten days is to turn towards that purity.



Please Rise

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם...

Holy One of blessing Your presence fills creation...

אֲשֶׁר נָתַן לְשִׁכּוּי בִּינָה, לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה:
asher natan lasechvee v'binah, lehavcheen bayn yom uwayn laylah
who gives the rooster discernment to tell day from night.

שֶׁעָשִׂנִי בְּצַלְמוֹ:

she'asani betzalmo

who made me in Your image.

שֶׁעָשִׂנִי בֶן/בַּת חוֹרִין:

she'asani ben/bat khorin

who made me free.

שֶׁעָשִׂנִי יִשְׂרָאֵל:

she'asani Yisrael

who made me of the people Israel.

פּוֹקֵחַ עֵוְרִים:

pokey-akh ivrim

who opens the eyes of the blind.

מַלְבִּישׁ עֲרֻמִּים:

malbish arumim

who clothes the naked.

מִתִּיר אֲסוּרִים...
matir asurim

who releases the bound.

זֹקֵף כְּפוּפִים...
zokef kifufim

who straightens those who are bent over.

רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם...
rokah ha-aretz al ha-mayim

who spreads the earth over the waters.

שֶׁעָשָׂה לִי כָּל צָרָתִי...
she'asah lee kol tzorkee

who helps me access my needs.

הַמְּכִינַן מִצְעָדֵי גֵבֶר...
hamey-cheen mitz-ab-dey gab-ver

who makes firm a person's steps.

אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה...
ozer Yisrael be-gevurah

who girds Israel with courage.

עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה...
oter Yisrael betifarah

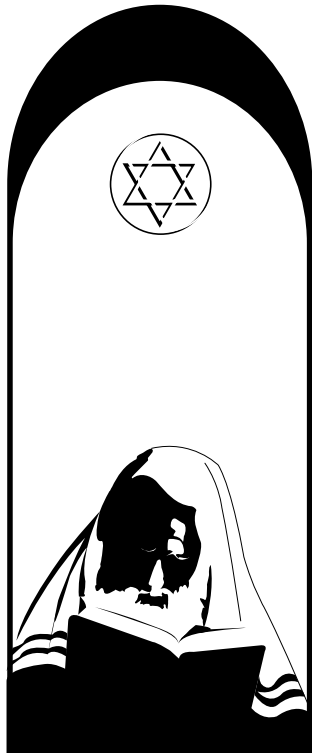
who crowns Israel with glory.

הַנּוֹתֵן לַיָּעֵף כָּח...
hanoten la-ya-ef ko-akh

who gives rest to the weary.

הַמַּעֲבִיר שֵׁנָה מֵעֵינַי וְתַנּוּמָה מֵעַפְעָפִי...
hamaavir shaynah mayeynaay utenumah mayafapie

who removes sleep from my eyes and slumber from my eyelids.



May it be Your will, Lord our God and God of our ancestors, to make us familiar with Your Torah and help us adhere to Your commandments.

Keep us from all sin and disgrace; let no evil impulse gain mastery over us.

Keep us far from an evil person and a corrupt companion. Help us to cultivate our noble impulses so that we may always perform good deeds and bend our will to do Your service.

□
Grant us, this day and everyday, grace, love, and compassion in Your sight and in the sight of all. Grant us an abundant measure of lovingkindness. Praised are You, O Lord, who bestows lovingkindness upon Adonai's people Israel.

Talmud, Berakhot 60b

Be it Your will, my God and God of my ancestors, to deliver me today and everyday from arrogance and from arrogant people, from every corrupt person, from every evil companion and neighbor, and from all mishap; from the dangers that lurk about me, from a harsh judgement and an implacable opponent, whether or not they be a son or a daughter of the covenant.

Rabbi Chiyya bar Abba said in the name of Rabbi Yochanan: One should only pray in a house where there are windows.

—Berachot 34b

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו ואמותינו, שתרגילנו בתורתך ודבקנו במצותיך, ואל תביאנו לא לידי חטא, ולא לידי עברה ועון, ולא לידי נסיון, ולא לידי בזיון, ואל תשלט בנו יצר הרע. והרחיקנו מאדם רע ומחבר רע. ודבקנו ביצר הטוב ובמעשים טובים, וכוף את יצרנו להשתעבד לך.

□
ותננו היום, ובכל יום, לחן ולחסד ולרחמים בעיניך, ובעיני כל רואינו, ותגמלנו חסדים טובים: ברוך אתה יי, גומל חסדים טובים לעמו ישראל:

יהי רצון מלפניך, יי אלהי ואלהי אבותי, ואמותי שתצילני היום ובכל יום מעזי פנים ומעזות פנים, מאדם רע, ומחבר רע, ומשכן רע, ומפגע רע, ומשטן המשחית, מדין קשה ומבעל דין קשה, בין שהוא בן ברית, ובין שאינו בן ברית.

One should always revere God, in private and in public, acknowledge the truth, and speak the truth which is in one's heart.

Master of all worlds! "Not upon our righteous deeds do we rely when we bring our prayerful supplications before You, but upon Your abundant compassion." What are we? What is the value of our lives? What substance is there to our kindness, our righteousness, our helpfulness, our strength, our courage? What can we say before You, Adonai our God and God of our ancestors? Before You, the mighty are as nothing, the famous as if they had never been; the wise are without wisdom, the clever without reason. For most of their deeds are worthless, and their days are like a breath.

Measured against Your perfection, our preeminence over the beast is negligible, for we all are so trivial.

For we are Your people, the children of the covenant, the children of Abraham who loved You and to whom You did give Your promise on Mount Moriah. We are the seed of Isaac, who was bound upon the altar. We are the congregation of Jacob, whose name You did call Israel and Jeshurun out of the love You did lavish upon him and the joy with which You did rejoice over him.

We therefore give thanks to You, we glorify and bless You, and render praise and thanksgiving to Your name. Happy are we! How goodly is our portion, how pleasant our lot, how beautiful our heritage. We are happy when we pray morning and evening, at sunrise and sunset, proclaiming twice every day:

לְעוֹלָם יִהְיֶה אָדָם יִרְאֵה שָׁמַיִם בְּסִתְרָה
וּבְגִלּוּי, וּמוֹדָה עַל הָאֱמֶת, וְדוֹבֵר אֱמֶת
בְּלִבּוֹ, וַיִּשְׁפֹּם וַיֹּאמֶר:

רַבּוֹן כָּל הָעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ,
אֲנַחְנוּ מִפִּילִים תַּחְנוּנֵינוּ לְפָנֶיךָ, כִּי עַל
רַחֲמֶיךָ הִרְבִּים. מַה אֲנַחְנוּ, מַה חַיֵּינוּ, מַה
חֲסָדֵנוּ, מַה צְדָקָנוּ, מַה יְשׁוּעָתֵנוּ, מַה
כַּחַנוּ, מַה גְּבוּרָתֵנוּ. מַה נֹּאמֵר לְפָנֶיךָ, יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, הֲלֹא כָּל
הַגְּבוּרִים פֶּאֶן לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁם כְּלֹא
הָיוּ, וְחַכְמַיִם כְּבָלִי מַדְעָה, וְנְבוֹנִים כְּבָלִי
הַשֶּׁכֶל. כִּי רוֹב מַעֲשֵׂיהֶם תָּהוּ, וַיִּמֵּי חַיֵּיהֶם
הֶבֶל לְפָנֶיךָ, וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה
אֵין, כִּי הַכֹּל הֶבֶל:

אֲבָל אֲנַחְנוּ עַמֶּךָ, בְּנֵי בְרִיתְךָ, בְּנֵי אַבְרָהָם
אֱהָבָה, שְׁנַשְׁבַּעְתָּ לּוֹ בְּהַר הַמּוֹרִיָּה,
זָרַע יִצְחָק יַחֲידוֹ, שְׁנִיעַקֵד עַל גְּבִי
הַמִּזְבֵּחַ, עַד־תֵּי יַעֲקֹב בְּנֶדֶךָ בְּכוֹרְךָ,
שְׁמֵאֱהָבָתְךָ שְׁאֵדְבַת אוֹתוֹ, וּמִשְׁמִחַתְךָ
שְׁשִׁמְחַת בּוֹ, קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל
וַיִּשְׂרוֹן:

לְפִיכֶךָ אֲנַחְנוּ חַיִּבִים לְהוֹדוֹת לָךְ, וּלְשַׁבַּחְךָ
וּלְפָאֲרְךָ וּלְבָרַךְךָ וּלְקַדֵּשׁ וּלְהַתֵּן שְׂבַח
וְהוֹדָיָה לְשִׁמְךָ: אֲשֶׁרֵינוּ, מַה טוֹב חֶלְקֵנוּ,
וּמַה נְעִים גּוֹרְלֵנוּ, וּמַה יָפָה יְרֻשָׁתֵנוּ.
אֲשֶׁרֵינוּ, שְׁאֲנַחְנוּ מִשְׁכִּימִים וּמַעֲרִיבִים,
עֶרֶב וּבֹקֵר, וְאוֹמְרִים פְּעַמִּים בְּכָל יוֹם:

Ashrenu, mah tov khelkaynoo umah nah-eem goraleynu umah yafah yerusha-teynu

Hear O Israel, Adonai our G!d.
Adonai is One.

“Adonai shall be forever and ever.”

שִׁמְעוּ יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Sh'ma Yisrael Adonai Elohainu, Adonai echad.
Baruch shame kivod mal'chu-to l'olam vaed.*

You were God before the world was formed.
Since the world was formed. You are in this
world and You will be God forever and ever.
□ Sanctify Your name through those who
call You holy. Yes, hallow Your name in the
world, and through Your salvation raise up
and exalt our destiny. Blessed be You, Adonai,
who hallows Your name before all people.

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אַתָּה
הוּא מִשְׁנִבְרָא הָעוֹלָם, אַתָּה הוּא בְּעוֹלָם
הַזֶּה, וְאַתָּה הוּא לְעוֹלָם הַבָּא. קִדַּשׁ אֶת
שְׁמִךָ עַל מִקְדְּשֵׁי שְׁמִיךָ, □ וְקִדַּשׁ אֶת שְׁמִיךָ
בְּעוֹלָמְךָ, וּבִישׁוּעַתְךָ תַרְרִים וְתִגְבְּהָ קִרְנֵנוּ:
בְּרוּךְ אַתָּה יְיָ, מִקְדַּשׁ אֶת שְׁמִיךָ בְּרַבִּים:

אַנָּא בְּכַח

Untie our tangles

Ana be-koach gedulat yeminkha ta-teer tzerurah

Source of Mercy! With loving strength untie
our tangles. Your chanting folk raise high,
make pure, accept our song. Like Your own
eye keep us safe, who union seek with You.
Cleanse and bless us, infuse us ever with
loving care. GRACIOUS SOURCE, O Holy
Power! Do guide Your folk. SUBLIME and
Holy One, do turn to us, of holy chant.
Receive our prayers, do hear our cry, who
secrets knows.
(Through time and space, Your Glory shines,
Majestic One).

אַנָּא בְּכַח גְּדֻלַת יְמִינְךָ תִּתִּיר צְרוּרָה.
קַבֵּל רִנַּת עַמְּךָ שִׁגְבְּנו טְהַרְנוּ נוֹרָא.
נָא גְבוּר דּוֹרְשֵׁי יְחִוּדְךָ כְּבַבַּת שְׁמֵרָם.
בְּרַכֵּם טְהַרֵם רַחֲמִים צַדִּיקוֹתְךָ תַמִּיד גְּמִלֵם.
חֲסִין קְדוֹשׁ בְּרַב טוֹבְךָ נְהַל עֲדִתְךָ.
יְחִיד גְּאֻה לְעַמְּךָ פְּנֵה זֹכְרֵי קִדְשִׁיךָ.
שׁוּעַתְנוּ קַבֵּל וּשְׁמַע צַעֲקוֹתֵנוּ יוֹדַע
תַעֲלָמוֹת.
(בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד).

הַפְּלֵל כּוּלּוֹ יֵצֵא. (ט) כָּל דְּבַר שֶׁהִיא
 בְּכֻלָּל, וְיֵצֵא לְטַעֲוֵן טוֹעֵן אַחֵר שֶׁהוּא
 כְּעֵנִינוּ, יֵצֵא לְהַקְלֵל וְלֹא לְהַחְמִיר. (י) כָּל
 דְּבַר שֶׁהִיא בְּכֻלָּל וְיֵצֵא לְטַעֲוֵן אַחֵר
 שֶׁלֹּא כְּעֵנִינוּ, יֵצֵא לְהַקְלֵל וְלֹא לְהַחְמִיר. (יא)
 כָּל דְּבַר שֶׁהִיא בְּכֻלָּל וְיֵצֵא לְדוֹן בְּדַבָּר
 הַחֲדָשׁ, אִי אֵתָּה יָכוֹל לְהַחְזִירוֹ לְכֻלָּלוֹ, עַד
 שִׁיחְזִירֵנוּ הַפְּתוּב לְכֻלָּלוֹ בְּפִירוּשׁ. (יב)
 דְּבַר הַלְּמִיד מֵעֵנִינוּ. וְדַבָּר הַלְּמִיד מִסּוּפּוֹ.
 (יג) וְכֵן (נ"א וְכֵאן) שְׁנֵי כְּתוּבִים
 הַמְּכַחֲשִׁים זֶה אֶת זֶה, עַד שֶׁיָּבֵא הַפְּתוּב
 הַשְּׁלִישִׁי וְיַכְרִיעַ בֵּינֵיהֶם:

רבי ישמעאל אומר, בשלש עשרה
 מדות התורה נדרשת (בהן): (א) מקל
 וחמור. (ב) ומגזרה שונה. (ג) מבנין אב
 מכתוב אחד, ומבנין אב משני כתובים.
 (ד) מקלל ופרט. (ה) ומפרט וכלל. (ו) כלל
 ופרט וכלל, אי אתה דן אלא כעין
 הפרט. (ז) מקלל שהוא צריך לפרט,
 ומפרט שהוא צריך לכלל. (ח) כל דבר
 שהיה בכלל ויצא מן הכלל ללמד, לא
 ללמד על עצמו יצא, אלא ללמד על

Rabbi Ishmael states: The Torah may be interpreted in accordance with the following principles:

1. An inference may be drawn from a minor to a major premise or from a major to a minor premise.
2. An inference may be drawn from the similarity of words or phrases in two separate passages.
3. A general principle may be derived from a single passage or from two related passages.
4. A general rule followed by one or more particulars is limited to those particulars.
5. A particular rule followed by a general proposition is extended to include all that is implied in that proposition.
6. A general proposition that precedes and follows a particular rule is limited by the implications of that rule.
7. The principles as regards particular and general statements do not apply when such statements are included in the text solely for the sake of clarity.
8. A specific example following a general statement extends rather than limits that statement when that example is clearly implied in the statement.
9. A specific example of a prohibited act following a general category of prohibitions implies a lesser penalty for the violation of that particular act.
10. The penalties for violations of a general prohibition may be either more or less severe than the penalty specified for a particular case that follows the general prohibition given in the text.
11. A particular case which deviates from the general proposition to which it logically belongs must be excluded from that proposition unless otherwise determined by the text.
12. The meaning of obscure words and ambiguous phrases may be deduced from the context or from subsequent passages.
13. The second of two contradictory passages take precedence unless we find a third passage which reconciles the contradiction.

Sifra: Chapter 1

Why we say 13
midot example of
the importance
of the process of
interpretation in
Judaism

It was taught in the Tanna debe Eliyyahu:
‘Whoever repeats halachoth may rest assured
that he is destined for the future world, as
it says, His goings [halikoth] are to eternity.
Read not halikoth but halachoth’.

Megila 28b

R. Eleazar said in the name of R. Hanina:
The disciples of the wise increase peace in the
world, as it says, and all thy children shall
be taught of the Lord, and great shall be the
peace of thy children. Read not banayik [thy
children] but bonayik [thy builders]. Great
peace have they that love Thy law, and there
is no stumbling for them. Peace be within thy
walls and prosperity within thy palaces. For
my brethren and companions’ sake I will now
say, peace be within thee. For the sake of the
house of the Lord our God I will seek thy
good. The Lord will give strength unto His
people, the Lord will bless His people with
peace.

Berachot 64a

תָּנָא רַבִּי אֱלִיָּהוּ: כָּל הַשּׁוֹנֵה
הַלְכוֹת בְּכָל יוֹם, מִבְּטָח לֹא שֶׁהוּא
בֶּן עוֹלָם הַבָּא, שֶׁנֶּאֱמַר: הַלִּיכוֹת
עוֹלָם לֹא, אֶל תִּקְרִי הַלִּיכוֹת, אֶלֶּא
הַלְכוֹת.

אָמַר רַבִּי אֱלֵעָזָר אָמַר רַבִּי
חֲנִינָא: תַּלְמִידֵי חֲכָמִים מֵרַבִּים
שְׁלוֹם בְּעוֹלָם, שֶׁנֶּאֱמַר: וְכָל בְּנֵיךָ
לְמוֹדֵי יְיָ, וְרַב שְׁלוֹם בְּנֵיךָ, אֶל
תִּקְרִי בְּנֵיךָ אֶלֶּא בּוֹנֵיךָ. שְׁלוֹם רַב
לְאֶהְבֵי תוֹרָתְךָ, וְאֵין לְמוֹ מִכְשׁוֹל.
יְהִי שְׁלוֹם בְּחֵילְךָ, שְׁלוֹה
בְּאַרְמְנוֹתֶיךָ. לְמַעַן אַחֵי וְרַעֲי,
אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית
יְיָ אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לְךָ. יְיָ עֲזֹ
לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ
בְּשְׁלוֹם.

Mourners rise

Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא
וּבְזִמְנוֹ קָרִיב וְאָמְרוּ אָמֵן:

May God's great name be blessed, forever and as long as worlds endure.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי
עָלְמֵי:

May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished and revered; and may the blessed name of Holiness be hailed, though it be higher by far than all the blessings, songs, praises and consolations that we utter in this world. And say: Amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא וְלְעָלְמֵי מְכָל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא,
דְּאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

For Israel and her sages, for their pupils and all pupils of their pupils, and for all who occupy themselves with Torah, whether in this place or any other place, may God grant them and you abundant peace, and grace, and love, and mercy, and long life, and ample sustenance, and saving acts, all flowing from divine abundance in the worlds beyond. And say: Amen.

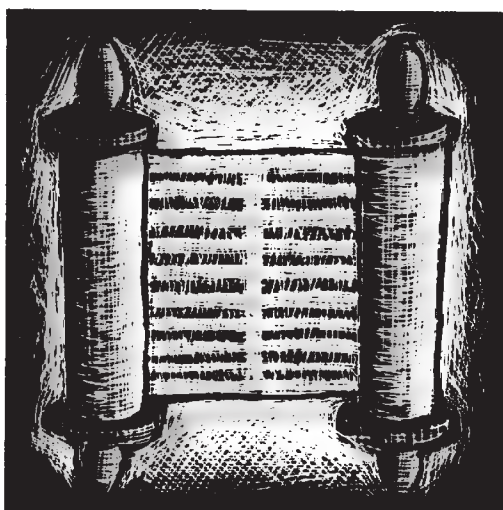
עַל יִשְׂרָאֵל וְעַל רַבָּנָא, וְעַל תַּלְמִידֵיהוֹן וְעַל
כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן, וְעַל כָּל מְאֵן דְּעִסְקוּן
בְּאוֹרֵיתָא, דִּי בְּאַתְרָא הָדָן וְדִי בְּכָל אַתְרָא
וְאַתְרָא. יְהֵא לְהוֹן וְלְכוּן שְׁלָמָא רַבָּא, תְּנָא
וְחֻסְדָּא וְרַחֲמִין, וְחַיִּין אַרְיִכִין, וּמְזוּנֵי
רְוִיחֵי, וּפְרָקְנָא, מִן קַדָּם אַבוּהוֹן דִּי
בְּשְׂמֵי (וְאַרְעָא) וְאָמְרוּ אָמֵן.

May heaven grant a universal peace and life for us and for all Israel. And say: Amen.

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

May the one who creates harmony above make peace for us, and for all Israel, and for all who dwell on earth. And 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 hirutey, v'yam-lih mal-
hutey b'ha-yey-khon uv-yomey-khon
uv-ha-yey d'hol beyt Yisrael ba-agala u-
vizman kariu, v'imru amen.*

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

*Yit-barakh v'yish-tabakh v'yit-pa-ar
v'yit-romam v'yit-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-bata
v'shi-rata tush-b'hata v'ne-hemata da-
amiran b'alma, v'imru amen.*

*ahl Yisrael v'ahl rabanan, v'ahl
talmeedayhone v'ahl kol talmeeday
talmeedayhone v'ahl kol mahndeaskeen
beoraytah dee batrah hadayn vedee
bechol attar vattar yehay lehone
oolchone shlamah raba chenah
vecheesdah verachameen vechayeen
ahreecheen oomzonay reveechay
oofrekena meen kadam avoohoon
deveshmayah veahreah ve-emroo amen.*

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

*Oseh shalom bi-m'romav, hu berakhamav
ya-aseh shalom aleynu val kol Yisrael, v'al
kol yoshvey teyvel v'imru amen.*

for Rosh haShanah

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.

לְדָוִד יְיָ אֱלֹהֵי יִשְׂרָאֵל מִי אֶיֶרָא, יְיָ מֵעוֹז
חַיִּי מִי אֶפְתָּח: בְּקֶרֶב עָלַי מְרַעִים, לֹא אֲכַל
אֶת בִּשְׂרֵי צָרִי וְאֵיבֵי לִי הִמָּה כְּשִׁלּוֹ
וְנִפְלוּ: אִם תַּחֲנֶה עָלַי מִחֲנֶה לֹא יִירָא לְבִי,
אִם תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בֹטָח:

אַחַת שְׁאַלְתִּי מֵאֵת יְיָ, אוֹתָהּ אֲבַקֵּשׁ
שְׁבִיטִי בְּבֵית יְיָ, כָּל יְמֵי חַיֵּי לַחַזוֹת בְּנֵעָם יְיָ וּלְבַקֵּר בְּהִיכָלוֹ:

Ahat sha'alti me'et adonai otah avakesh

shivti beveyt adonai kol yemei hayay lakhazot beno'am adonai ulevaker beheychalo

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

On the day of trouble Adonai will shield me
and 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 Adonai, hear my voice when I call;
Be gracious to me and answer me.
O Adonai, 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 בַּיּוֹם
רָעָה, יִסְתַּרְנִי בְּסִתְרֵי אֹהֶלֹו בְּצוֹר
יְרוּמִמְנִי: וְעַתָּה יְרוּם רֹאשִׁי, עַל אֵיבֵי
סְבִיבוֹתַי וְאֶזְבַּחַהּ בְּאֹהֶלֹו זִבְחֵי תְרוּעָה,
אֲשִׁירָה וְאֶזְמַרְהָ לִּי: שְׁמַע יְיָ קוֹלִי
אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי: לֵךְ אָמַר לְבִי, בְּקוֹשׁוֹ
פָּנָי, אֶת פְּנִיךָ יְיָ אֲבַקֵּשׁ: אֵל תִּסְתַּר פְּנִיךָ
מִפָּנָי, אֵל תֵּט בְּאַף עֲבֹדְךָ, עֲזַרְתִּי הִיִּיתָ,
אֵל תִּשְׁשֵׁנִי וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל: כִּי
אָבִי וְאִמִּי עֲזָבוּנִי, וַיְיָ יִאֲסֹפֵנִי: הוֹרְנִי יְיָ
דְרָכְךָ, וּנְחֵנִי בְּאַרְחֵ מִישׁוֹר, לִמְעַן שִׁרְדִּי:
אֵל תִּתְּנֵנִי בְּנַפְשׁ צָרִי, כִּי קָמוּ בִי עֲדֵי
שִׁקָּר וַיִּפַּח חֲמָס: ׀ לוֹלֵא הָאֲמִנְתִּי, לְרֵאוֹת
בְּטוֹב יְיָ בְּאַרְצֵ חַיִּים: קוּה אֵל יְיָ, חֲזַק
וַיֵּאמֶר לְבָבְךָ וְקוּה אֵל יְיָ:

Blissful and glad is one
 who experiences forgiveness,
 the remission of sins.
 Blissful and glad is the person
 whose worst sin is—
 to be at times unmindful of God –
 and who does not fool himself.
 I suffered in silence,
 my bones withered, as I wept all day long.
 You, yes You, did weigh me down
 daytimes, night times, my vital juices
 turned to parched clods. Selah!
 I informed You of my sin.
 I did not hide my wrongdoing.
 I said it: I will confess that I rebelled
 against You, Yah—
 And You lifted my warped failings from me.
 Selah!
 For this, whenever one finds a moment,
 let all devout ones pray to You,
 So that they will not be overwhelmed
 and burned out.
 You are my refuge,
 protecting me from adversity,
 a song of deliverance, shielding me.
 To which God responds:
 Let me help you, give you wisdom,
 Show you a way to go,
 Enlighten you a bit,
 steer you and keep an eye on you.
 Don't be like a horse or mule
 not heeding the rein and bit
 that urges them to stop.
 Don't let this happen to you.
 Many are the aches of the depraved—
 But one who is secured in Yah
 is surrounded by kindness.
 Take joy in Yah, Tzaddikim, keep singing, revel
 in God's light all you who are sincere of heart.

for Yom Kippur

אֲשֶׁרֵי נְשׁוּי־פָשַׁע כְּסוּי חַטָּאָה:
 אֲשֶׁרֵי אָדָם לֹא יַחֲשֵׁב יְהוָה לוֹ עוֹן
 וְאִין בְּרוּחוֹ רְמִיָּה: כִּי הִחַרְשִׁיתִי בְּלוֹ
 עֲצָמַי בְּשִׂאֲגָתִי כָּל־הַיּוֹם: כִּי יוֹמָם וְלַיְלָה
 תִּכְבַּד עָלַי יְיָדְךָ נִהְפָּךְ לְשִׁדְי בְּחַרְבְּנֵי קִיץ
 סָלָה: חַטָּאתִי אֹדִיעֶיךָ וְעוֹנֵי לֹא־כִסִּיתִי
 אֲמֹרֹתַי אֹדְדָה עָלַי פֶּשַׁעִי לַיהוָה וְאַתָּה
 נָשֵׂאתָ עוֹן חַטָּאתִי סָלָה: עַל־זֹאת יִתְפַּלֵּל
 כָּל־חֹסֵיד אֱלֹהֶיךָ לְעֵת מִצָּא רֶק לְשִׁטֵּף מַיִם
 רַבִּים אֲלֵיו לֹא יִגִּיעוּ: אַתָּה סָתַר לִי מִצָּר
 תִּצְרַנִּי רַנִּי פִלַט תִּסּוּבְּנֵי סָלָה:
 אֲשִׁכִּילְךָ וְאֹרְךָ בְּדַרְךָ־נוֹ תִלְךָ אִיעֲצָה
 עָלֶיךָ עֵינַי: אֶל־תִּהְיוּ כְּסוּס כְּפָרָד אִין
 הִבִּין בְּמִתְג וְרִסוֹן עֲדִין לְבָלוֹם בִּלְ קָרֵב
 אֱלֹהֶיךָ: רַבִּים מְכֹאֲזִים לְרָשָׁע וְהַבּוֹטְחַ
 בַּיהוָה חֹסֵד יִסּוּבְּנֵנו: שְׂמַחוּ בַּיהוָה וְגִילוּ
 צְדִיקִים וְהִרְנֵנו כָּל־יִשְׂרָאֵל:

A psalm. A song for dedication of the House of David.

I exhalt You, GLORIOUS ONE, because You have delivered me; You gave my enemies no joy on my account.

DEAR ONE, my God, I have cried out to You, and You have made me whole.

REDEEMER, You have raised my spirit from the land of no return, You revived me from among those fallen in a pit.

Sing out to THE ALMIGHTY, fervent souls, be thankful when You call God's holiness to mind.

For God is angry for a moment, but shows favor for a lifetime; though one goes to bed in weeping, one awakes in song.

And I, how I exclaimed in my security: I cannot fail!

PROTECTOR, when You wished, You raised my mountain's strength, and when You hid Your face, I was afraid.

To You, THE FOUNT OF LIFE, I used to call, and from my benefactor I sought help unmerited.

“What use in my blood's waste?

What benefit, my going down into the pit? Can dust acknowledge You? Can it declare Your truth?

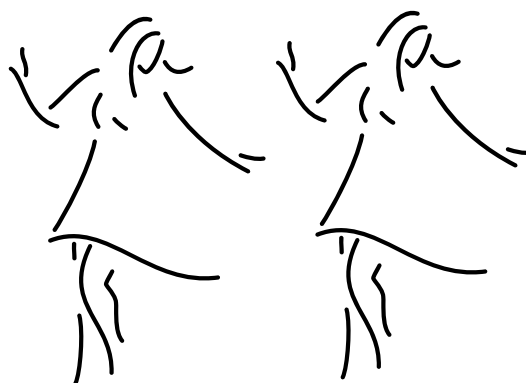
Hear, O HIDDEN ONE, deal graciously with me,
DIVINE ADVOCATE, become a help for me!”

☐ You changed my mourning to ecstatic dance,

You loosed my sackcloth, and girded me with joy,
that glory might sing out to You, and not be still!

To You, ABUNDANT ONE my God,
I always shall give thanks.

מִזְמוֹר שִׁיר הַנְּכֹחַת הַבַּיִת לְדָוִד: אֲרוּמִמְךָ
יְיָ כִּי דָלִיתָנִי, וְלֹא שִׁמַּחְתָּ אֹיְבֵי לִי: יְיָ
אֱלֹהֵי, שׁוֹעֵתִי אֶלֶיךָ וַתִּרְפָּאֵנִי: יְיָ הָעֲלִיתָ
מִן שְׂאוֹל נַפְשִׁי, חַיִּיתָנִי מִיַּרְדֵּי בּוֹר: זָמְרוּ
לִי יְיָ חֲסִידָיו, וְהוֹדוּ לְזִכְרִי קֹדְשׁוֹ: כִּי רָגַעְתִּי
בְּאִפּוֹ, חַיִּים בְּרִצּוֹנִי, בְּעָרַב יָלִין בְּכִי
וְלִבְקָר רִנָּה: וְאָנֹכִי אָמַרְתִּי בְּשִׁלּוֹי, בַּל
אָמוּט לְעוֹלָם: יְיָ בְּרִצּוֹנְךָ הָעֲמַדְתָּה לְהַרְרִי
עוֹ, הִסְתַּרְתָּ פָנֶיךָ, הִיִּיתִי נִבְהָל: אֶלֶיךָ יְיָ
אֶקְרָא, וְיָאֵל אֲדַנִּי אֶתְחַנֵּן: מַה בָּצַע
בְּדַמִּי, בְּרַדְתִּי אֵל שְׁחַת, הַיּוֹדֵךְ עֶפְרַיִם
הַיְגִיד אֲמַתְּךָ: שָׁמַע יְיָ וְחַנּוּן יְיָ הִיָּה עֲזָר לִי:
□ הִפְכָתָּ מִסִּפְדֵי לְמַחּוֹל לִי, פִּתַּחְתָּ שִׁקְוִי
וַתִּתְאַזְרְנֵי שִׁמְחָה: לִמְעַן יִזְמְרְךָ כְבוֹד וְלֹא
יָדָם, יְיָ אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ:



Walking a Tightrope

There are certain things you cannot teach another person. For example, a tightrope walker must balance his or her body very carefully. The acrobat must gyrate and twist to maintain a perfect equilibrium. Now, if someone were to learn to imitate the movements, thinking, "At this point the acrobat moved to the right, there the acrobat moved to the left - I'll do the same thing," such a person surely will plunge to the ground after the first step.

The same applies to serving God. Prayer cannot be imitated. Everyone must find his or her own individual approach to the service of Yah.

Rabbi Pinkhas of Koretz

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 כְרַעוּתִיהָ, וְיִמְלִיךְ מַלְכוּתִיהָ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא
וּבְזִמְן קָרִיב וְאָמְרוּ 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 לְעֵלְמָא וְלְעֵלְמֵי
עֵלְמַיָּא:

goodness, grace and love has come to us through those whose lives have touched our own. (Today we remember...)

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 לְעֵלְמָא וְלְעֵלְמָא מְכָל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא,
דְּאִמְיָרָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

We invoke the transcendent power of love and caring as we sanctify God's name.

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

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

May THE ONE who ordains harmony in the universe, in graciousness grant peace to us and to all Israel and for 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 hirutey, v'yam-lib mal-hutey
b'ha-yey-khon uv-yomey-khon uv-ha-yey d'hol 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-hata 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
teyvel v'imru amen.

Resolution

Martin Buber

A hasid of the Rabbi of Lublin once fasted from one Sabbath to the next. On Friday afternoon he began to suffer such cruel thirst that he thought he would die. He saw a well, went up to it, and prepared to drink. But instantly he realized that because of the one brief hour he had still to endure, he was about to destroy the work of the entire week. He did not drink and went away from the well. Then he was touched by a feeling of pride for having passed this difficult test. When he became aware of it, he said to himself, 'Better I go and drink than let my heart fall prey to pride.' He went back up to the well, but just as he was going to bend down to draw water, he noticed that his thirst had disappeared. When the Sabbath had begun, he entered his teacher's house. 'Patchwork!' the rabbi called to him, as he crossed the threshold. When in my youth I heard this tale for the first time, I was struck by the harsh manner in which the master treats his zealous disciple. The latter makes his utmost efforts to perform a difficult feat of asceticism. He feels tempted to break off and overcomes the temptation, but his only reward, after all his trouble, is an expression of disapproval from his teacher. It is true that the disciple's first inhibition was due to the power of the body over the soul, a power which had still to be broken, but the second sprung from a truly noble motive: better to fail than, for the sake of succeeding, fail prey to pride. How can a man be scolded for such an inner struggle? Is this not asking too much of a man? Long afterwards (but still as early as a quarter of a century ago), when I myself retold his

tale from tradition, I understood that there was no question. Here of something being asked of man. The zaddik of Lublin was no friend of asceticism, and the hasid's fast was certainly not designed to please him, but to lift the hasid's soul to a higher 'rung'; the Seer himself had admitted the fasting could serve this purpose in the initial stage of a person's development and also later, at critical moments of his life. What the master—apparently after watching the progress of the venture with true understanding says to the disciple, means undoubtedly: 'This is not the proper manner to attain a higher rung'. He warns the disciple something that perforce hinders him from achieving his purpose. What this is, becomes clear enough. The object of the reproof is the advance and subsequent retreat; it is the wavering, shilly-shallying character of the man's doing that makes it questionable. The opposite of 'patchwork' is work 'all of a piece'. Now how does one achieve work 'all of a piece?' Only with a united soul. Again we are troubled by the question whether this man is not being treated too harshly. As things are in this world, one man 'by nature' or 'by grace', however one chooses to put it has a unitary soul, a soul all of a piece, because his soul, by being as it is, prompts and enables him to do so; another man has a divided, complicated, contradictory soul, and this, naturally, affects his doings: their inhibitions and disturbances of his soul; its restlessness is expressed in their restlessness. What else can a man so constituted do than try to overcome the temptations which approach him on the way to what is, at a

given time, in the middle of his doing, 'pull himself together', as we say, that is, rally his vacillating soul, and again and again, having rallied it, re-concentrate it upon the goal and moreover be ready, like the hasid in the story when pride touches him, to sacrifice the goal in order to save the soul? Only when, in the light of these questions, we subject our story to renewed scrutiny, do we apprehend the teaching implied in the Seer's criticism. It is the teaching that a man can unify his soul. The man with the divided, complicated, contradictory soul is not helpless: the core of his soul, the divine force in its depths, is capable of acting upon it, changing it, binding the conflicting forces together, amalgamating the diverging elements is capable of unifying it. This unification must be accomplished *before* a man undertakes some unusual work. Only with a united soul will he be able so to do it that it becomes not patchwork but work all of a piece. The Seer thus approaches the hasid with having embarked on his venture without first unifying his soul; unity of soul can never be achieved in the middle of the work. Nor should it be supposed that it can be brought about by asceticism; asceticism can purify, concentrate, but it cannot preserve its achievements intact until the attainment of the goal-it cannot protect the soul from its own contradiction. One thing must of course not be lost sight of: unification of the soul is never final. Just as a soul most unitary from birth is sometimes beset by inner difficulties, thus even a soul most powerfully struggling for unity can never completely achieve it. But any work that I do with a united soul reacts upon my soul, acts in the direction of new

and greater unification, leads me, though by all sorts of detours, to a *steadier* unity than was the preceding one. Thus man ultimately reaches a point where he can rely upon his soul, because its unity is now so great that it overcomes contradiction with effortless ease. Vigilance, of course, is necessary even then, but it is a relaxed vigilance. On one of the days of the Hanukkah feast, Rabbi Nahum, the son of the rabbi of Rishyn, entered the House of Study at a time when he was not expected, and found his disciples playing checkers, as was the custom on those days. When they saw the zaddik they were embarrassed and stopped playing. But he gave them a kindly nod and asked: 'Do you know the rules of the game of checkers?' And when they did not reply for shyness he himself gave the answer: 'I shall tell you the rules of the game of checkers. The first is that one must not make two moves at once. The second is that one may only move forward and not backward. And the third is that when one has reached the last row, one may move wherever one likes.' However, what is meant by unification of the soul would be thoroughly misunderstood if 'soul' were taken to mean anything but the whole man, body and spirit together. The soul is not really united, unless all bodily energies, all the limbs of the body, are united. The Baal-Shem interpreted the biblical passage 'Whatsoever thy hands find to do, do it with thy might' to the effect that the deeds one does should be done with every limb, i.e., even the whole of man's physical being should participate in it, no part of him should remain outside. A man thus becomes a unit of body and spirit he is the man whose work is all of a piece.

שחרית
פסוקי דזמרא

VERSES OF PRAISE

Shakharit
Pesukei Dezimra

please rise

Blessed is the One, who spoke and all things came to be! Blessed are You!

Blessed is the One who created all in the beginning! Blessed is Your name!

Blessed is the One who speaks and acts! Blessed are You!

Blessed is the One who determines and fulfills! Blessed is Your name!

Blessed is the One who deals kindly with the world! Blessed are You!

Blessed is the One who acts kindly toward all creatures! Blessed is Your name!

Blessed is the One who responds with good to those in awe! Blessed are You!

Blessed is the One who removes the dark and brings the light! Blessed is Your name!

Blessed is the One who lives eternally and lasts forever! Blessed are You!

Blessed is the One who delivers and redeems! Blessed are You and Your name!

Baruch she-amar vehaya ha-olam

Baruch oseh beresheet

Baruch omer ve-oseh

Baruch gozer umeka-yem

Baruch merakhem al ha-aretz

Baruch merakhem al hab'riyot

Baruch meshalem sachar tov le-rey-av

Baruch khai la'ad veka-yamm la-netzakh

Baruch podeh uma-tzeel

בְּרוּךְ שְׂאֵמַר וְהָיָה הָעוֹלָם,
בְּרוּךְ הוּא,

בְּרוּךְ עֹשֶׂה בְּרֵאשִׁית,
וּבְרוּךְ שְׂמוֹ.

בְּרוּךְ אוֹמֵר וְעֹשֶׂה,
בְּרוּךְ הוּא,

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,
וּבְרוּךְ שְׂמוֹ.

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,
בְּרוּךְ הוּא,

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
וּבְרוּךְ שְׂמוֹ.

בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו,
בְּרוּךְ הוּא,

בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצְחַת,
וּבְרוּךְ שְׂמוֹ.

בְּרוּךְ פּוֹדֶה וּמַצִּיל,
בְּרוּךְ הוּא, וּבְרוּךְ שְׂמוֹ.

Baruch Hu

Baruch Shemo

Baruch Hu

Baruch Shemo

Baruch Hu

Baruch Shemo

Baruch Hu

Baruch Shemo

Baruch Hu uvarukh shemo

Barukh She'amar is the rabbinic composition that introduces Pesukei Dezimra/ Verses of Praise, which traditionally is compiled from biblical passages, primarily from Psalms.

The focus of Birhot Hashahar is on physical awakening. In Pesukei Dezimra the kaleidoscopic imagery awakens our emotions. Just as we find our own pace walking through art museums, so Pesukei Dezimra invites each of us to wander amidst its visions. On different days, different imagery comes to life. Pesukei Dezimra moves us toward prayerfulness, toward readiness to join in spiritual community.

Pesukei Dezimra begins with an apology for verbal prayer. It is only because God "spoke the world into being" that we dare to assume that words can serve as the vehicles for our deepest prayers. In participating in verbal prayer, we somehow partake of that same act of Divine word-power through which the world was created. A Hasidic comment on the opening line of Barukh She'amar translates it: "A barukh (blessing) that is said and creates a world-that's a barukh!"

Blessed are You, EVERLASTING ONE, our God, Sovereign of all worlds. DIVINE ONE, who gave birth to all, the Merciful, subject of praise upon our people's mouths, lauded and glorified upon the tongues of all who love and serve You. And may through these, the songs sung by your servant David, may we hail You, SOURCE OF BEING. With praises and with melodies we celebrate your greatness, and we praise You, glorify You, call to mind Your name and crown You as our Sovereign, God of ours, the only One, the living One throughout all worlds. The One who reigns, lauded and glorified unto the end of time, whose name is ever great. Blessed are You, THE ONE, the Sovereign hailed in songs of praise.

ברוך אתה יי אלהינו מלך העולם, האל
האב הרחמן, המהלל בפי עמו, משבח
ומפאָר בלשון חסידיו ועבדיו, ובשירי
דוד עבדך. נהללך יי אלהינו בשבחות
ובזמרות, נגדלך ונשבַּחך ונפאָרך ונזכיר
שמך, ונמליכך, מלכנו אלהינו, ׀ יחיד, הי
העולמים, מלך משבח ומפאָר עדי עד
שמו הגדול: ברוך אתה יי, מלך מהלל
בתשבחות:

□ *ya-kheed, khay ha-olamim, melekh meshubakh umefoar ah-dey ad shemo ha-gadol. Barukh atah Adonai, melekh mehulal batish ba-khot.*

— שויתו יי לנגדי תמיד —

Although the patchwork of psalms and praises known as *Pesukei Dezimra* is said to have evolved centuries after the prayer service itself, one can sense in this preface to the service an important echo of worship in biblical times: both the daily service of priests and Levites in the Temple, and the prayers of pilgrims ascending to the Holy City for the seasonal festivals. This bold appropriation of historical memory, undertaken in a period of exile and dispersion, affirms the continuity of biblical Israel with the later people Israel, in effect, inscribing the image of the former upon the latter. All of the themes and moods of the service are present in *Pesukei Dezimra*.

God! The heavens manifest Your splendor, the sky, Your fingerprint. How eloquent its message! Each day speaks to the one that follows, and each night imparts what it knows to the next. Not words, no speech, though nothing is heard, it has voice. Their messages encircle the globe. To the end of the universe they give word. The sun, he is at home in them. And he, the sun, like a proud lover who comes forth from his tryst, and rejoices like a sprinter speeding on his track. From one end of the sky he dashes forth and his circuit touches the entire rim. And there is no hiding from his heat.

So is God's teaching total,
 So does it invigorate the spirit.
 So trustworthy is God's witness,
 Making the confused wise.
 So are God's ventures direct,
 So hearts are at bliss.
 Awe of God brings purity
 Lasting through all changes.
 God's determination makes for Truth,
 In which all are made right.

God's ways are more attractive than gold,
 More than heaps of jewels, more pleasurable
 than honey and delicate sweets. I am devoted
 to You, I want to glow in Your service; in its
 practice I find refuge. Who can apprehend
 one's own errors? Please clear me from what
 I am unaware. Also from wanton harming.
 Protect me, who serves You. Let evil not
 control me. Then will I be made whole, and I
 will be cleared from all guilt. God!

May the prayers I speak And the awareness in
 my heart Be transparent to You, God! Please
 support and free me. Amen!

לְמִנְצַחַת מִזְמוֹר לְדָוִד: הַשָּׁמַיִם מְסַפְּרִים
 כְּבוֹד אֱלֹהִים וּמַעֲשֵׂה יָדָיו מִגִּיד הַרְקִיעַ: יוֹם
 לַיּוֹם יִבְרַע אָמֵר וְלַיְלָה לְלַיְלָה יַחֲוֶה דְעַת:
 אֵין אָמֵר וְאֵין דְּבָרִים בְּלֵי נִשְׁמָע קוֹלָם:
 בְּכָל הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה תִּבְל
 מִלֵּיהֶם, לְשִׁמְשׁ שָׁם אֲהֵל בְּהֶם:
 וְהוּא כְּחֶתֶן יֵצֵא מִחֶפְתּוֹ יִשְׂיֵשׁ כְּגִבּוֹר לְרוּץ
 אֲרַח: מִקְצֵה הַשָּׁמַיִם מוֹצֵאוֹ וְתִקּוּפְתּוֹ עַל
 קְצוֹתָם וְאֵין נִסְתֵּר מִחֶפְתּוֹ:

*Torat Adonai temima meshivat nafesh
 edut adonai ne-emanah mahkeemat pehti
 Pekudei adonai yesharim mesamkhey lev
 mitzvat adonai bara me-irat eynayim
 yirat Adonai tehorah omedet la-ad
 mishpetei Adonai emet tzad-koo yakb-dav*

תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נֶפֶשׁ
 עֵדוּת יְיָ נְאֻמָּנָה מַחְכֵּימַת פֶּתִי:
 פְּקוּדֵי יְיָ יִשְׂרָיִם מְשִׁמְחֵי לֵב
 מִצְוֹת יְיָ בְּרָה מְאִירַת עֵינַיִם:
 יִרְאֵת יְיָ טְהוֹרָה עוֹמְדַת לְעַד
 מִשְׁפָּטֵי יְיָ אֱמֶת, צְדָקוֹ יַחֲדוֹ:

הַנְּחַמְדִים מְזֻהָב וּמְפֹז רַב וּמְתוֹקִים
 מִדְּבַשׁ וְנֹפֶת צוּפִים: גַּם עֲבָדָךְ נִזְהָר בְּהֶם
 בְּשִׁמְרָם עֲקָב רַב: שְׂגִיאוֹת מִי יִבִּין
 מִנְסֻתְרוֹת נִקְנִי: גַּם מִזֵּדִים חֲשׂוֹךְ עֲבָדָךְ
 אֵל יִמְשְׁלוּ בִי, אֲזֵ אֵיתָם, וְנִקְוִיתִי מִפֶּשַׁע
 רַב:

יְהִיו לְרִצּוֹן אִמְרֵי פִי, וְהִגִּיוֹן לְבִי
 לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי:

*Yihyu leratzon imrei fee vehegyon leebef
 lefanecha, Adonai tzuree v'goalee.*

The skies recount the glory of divinity. The Hebrew verb mesaperim (recount) is associated by the rabbis with the word "sapphire." The verse would then mean, "The heavens shine like sapphire with the glory of God."

Their chord, literally, their line or chord, here understood as a musical chord. Belief in "the music of the spheres," a notion shared by many cultures in the ancient and medieval world, is perhaps reflected here. It bears interesting resonance with conceptions of the cosmos advanced in modern physics and astronomy. The music of the spheres and that of the psalmist stand in certain parallel.



Yom Kippur, Michal Meron

Celebrate Yah! You who serve Yah! Celebrate Him. You who stand in Yah's house, where Yah is at home. Offer Hallel to Yah! Set His name to music, how pleasant this is.

Yah has considered Jacob special. Considers Israel Her beloved treasure.

I urge you to celebrate because I have come to know how grand Yah, our Lord, is, transcending all our notions of divinity. Every wish of Yah, in Heaven, on Earth, in oceans deep, becomes a reality, a fact. At Her will rain clouds rise from the horizon. Lightning flashes, rain pours down, wind issues from its storehouse.

Egypt's firstborn, man or beast He destroyed, sending portents and warnings to Pharaoh and his subjects, into the center of Egypt.

Many enemy nations and their mighty rulers Sichon the Emorite's despot, Giant Og Bashan's tyrant, Canaanite's ramparts, He removed.

Their land He gave over, a bequest to Israel, His people.

Yah! Your Name is honored forever. Generation after generation we will chant Your fame. You will take up the cause of Your folk and comfort those who serve You.

Those who venerate idols forged with their own hands, made of money and gold, they have mouths that do not speak. They have eyes that fail to see. Their ears hear no plea. They lack the breath of life. Those who make them are as lifeless as they are. Pointless is their hope, for all the trust they place in them.

But you, all Israel bless Yah, Ahron's kin bless Yah. Levites bless Yah and sing. God fearing folks you too bless Yah.

From Zion Baruch Yah! Halleluyah to the ONE who dwells in Jerusalem!

Translated by Reb Zalman Schachter-Shalomi

הַלְלוּ יְהוָה הַלְלוּ אֶת שֵׁם יְיָ הַלְלוּ עַבְדֵי יְיָ:
שְׁעֵמֲדִים בְּבַיִת יְיָ, בְּחַצְרוֹת בַּיִת אֱלֹהֵינוּ:
הַלְלוּ יְהוָה כִּי טוֹב יְיָ, זָמְרוּ לְשִׁמּוֹ כִּי נְעִים:
כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסֶגְלָתוֹ: כִּי
אֲנִי יָדַעְתִּי כִּי גָדוֹל יְיָ, וְאֲדַנְיָנוּ מִכָּל
אֱלֹהִים: כָּל אֲשֶׁר חָפֵץ יְיָ עָשָׂה, בְּשָׁמַיִם
וּבָאָרֶץ בֵּינַיִם וְכָל תְּהוֹמוֹת: מַעֲלָה נְשֹׂאִים
מִקְצֵה הָאָרֶץ, בְּרָקִים לְמֹטֵר עָשָׂה, מוֹצֵא
רוּחַ מֵאֲצֻרוֹתָיו: שֶׁהִכָּה בְּכוֹרֵי מִצְרַיִם,
מֵאָדָם עַד בְּהֵמָה: שָׁלַח אוֹתוֹת וּמִפְתֵּיִם
בְּתוֹכֵי מִצְרַיִם, בְּפִרְעֵה וּבְכָל עַבְדָּיו:
שֶׁהִכָּה גֹזִים רַבִּים, וְהִרְגַּ מְלָכִים עֲצוּמִים:
לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי, וְלַעֹוג מֶלֶךְ הַבְּשָׁן,
וְלִכְל מַמְלָכוֹת כְּנָעַן: וְנָתַן אֶרֶץ נַחֲלָה,
נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ: יְיָ שִׁמְךָ לְעוֹלָם, יְיָ
זָכְרֶךָ לְדֹר וָדֹר: כִּי יָדִין יְיָ עַמּוֹ וְעַל עַבְדָּיו
יִתְנַחֵם: עֲצֵבֵי הַגֹּזִים כֶּסֶף וְזָהָב, מַעֲשֵׂה
יְדֵי אָדָם: פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם
וְלֹא יִרְאוּ: אֲזַנָּיִם לָהֶם וְלֹא יִאֲזִינוּ, אֶף
אֵין יֵשׁ רוּחַ בְּפִיהֶם: כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם,
כָּל אֲשֶׁר בִּטַח בָּהֶם: בַּיִת יִשְׂרָאֵל בָּרְכוּ
אֶת יְיָ, בַּיִת אֲהֲרֹן בָּרְכוּ אֶת יְיָ: בַּיִת הַלְלוּ
בָּרְכוּ אֶת יְיָ, יִרְאֵי יְיָ בָּרְכוּ אֶת יְיָ: בְּרוּךְ יְיָ
מִצִּיּוֹן שִׁכֵּן יְרוּשָׁלַיִם, הַלְלוּ יְהוָה

*beyt yisrael barkhu et Adonai beyt Aharon
barkhu et Adonai*

*beyt hallevi barkhu et Adonai yir'ey Adonai
barkhu et Adonai*

*barukh Adonai mitsiyyon shokhen yerushalayim
halelu-yah.*

Ki le'olam khasdo

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד־וְ:
 הוֹדוּ לַאלֹהֵי הַאֱלֹהִים, כִּי לְעוֹלָם חֶסֶד־וְ:
 הוֹדוּ לַאֲדֹנָי הָאֲדֹנִים, כִּי לְעוֹלָם חֶסֶד־וְ:
 לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֶסֶד־וְ:
 לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה, כִּי לְעוֹלָם חֶסֶד־וְ:
 לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, כִּי לְעוֹלָם חֶסֶד־וְ:
 לַעֲשֵׂה אוֹרִים גְּדוֹלִים, כִּי לְעוֹלָם חֶסֶד־וְ:
 אֶת הַשָּׁמַשׁ לְמַמְשֵׁלֶת בַּיּוֹם, כִּי לְעוֹלָם חֶסֶד־וְ:
 אֶת הַיָּרֵחַ וְכּוֹכְבֵי לְמַמְשֵׁלוֹת בַּלַּיְלָה, כִּי לְעוֹלָם חֶסֶד־וְ:
 לְמַכָּה מִצְרַיִם בְּבַכּוֹרֵיהֶם, כִּי לְעוֹלָם חֶסֶד־וְ:
 וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם, כִּי לְעוֹלָם חֶסֶד־וְ:
 בְּיַד חֲזָקָה וּבְזֵרוּעַ נְטוּיָה, כִּי לְעוֹלָם חֶסֶד־וְ:
 לְגַזֵּר יָם סוּף לְגִזְרִים, כִּי לְעוֹלָם חֶסֶד־וְ:
 וַהֲעֵבִיר יִשְׂרָאֵל בְּתוֹכוֹ, כִּי לְעוֹלָם חֶסֶד־וְ:
 וַנַּעַר פְּרָעָה וַחִילוֹ בַּיָּם סוּף, כִּי לְעוֹלָם חֶסֶד־וְ:
 לְכוֹלֵיֶךָ עָמוּ בַּמִּדְבָּר, כִּי לְעוֹלָם חֶסֶד־וְ:
 לְמַכָּה מְלָכִים גְּדוֹלִים, כִּי לְעוֹלָם חֶסֶד־וְ:
 וַיַּהַרְג מְלָכִים אֲדִירִים, כִּי לְעוֹלָם חֶסֶד־וְ:
 לְסִיחּוֹן מֶלֶךְ הָאֲמֹרִי, כִּי לְעוֹלָם חֶסֶד־וְ:
 וַלְעוֹג מֶלֶךְ הַבְּשָׁן, כִּי לְעוֹלָם חֶסֶד־וְ:
 וַנִּתֵּן אֶרְצָם לְנַחֲלָה, כִּי לְעוֹלָם חֶסֶד־וְ:
 נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ, כִּי לְעוֹלָם חֶסֶד־וְ:
 שֶׁבַשְׁפְּלָנוּ זָכַר לָנוּ, כִּי לְעוֹלָם חֶסֶד־וְ:
 וַיַּפְרֶקֵנוּ מִצְרַיִנוּ, כִּי לְעוֹלָם חֶסֶד־וְ:
 נוֹתַן לָחֶם לְכֹל בֶּשָׂר, כִּי לְעוֹלָם חֶסֶד־וְ:
 הוֹדוּ לַאֵל הַשָּׁמַיִם, כִּי לְעוֹלָם חֶסֶד־וְ:

Ki le'olam khasdo

God's love is everlasting

selected from the Hebrew

Acknowledge THE ETERNAL, who is good,
 God's love is everlasting, praise the God of all the
 gods, *Ki le'olam khasdo,*

Give thanks to the most powerful of powers, God's
 love is everlasting, who alone performs great,
 wondrous deeds, *Ki le'olam khasdo,*

Maker of the heavens with sublime discernment,
 God's love is everlasting, founder of the earth upon
 the waters, *Ki le'olam khasdo,*

Maker of the great light orbs, God's love is everlasting,
 sunlight for dominion of the day,
Ki le'olam khasdo,

Moon and stars to rule the night, God's love is
 everlasting. Who, amid our lowliness, remembered,
Ki le'olam khasdo,

Who unyoked us from our troubles, God's love is
 everlasting, who gives sustenance to all of flesh,
Ki le'olam hasdo!

Praises to the heavens' God, God's love is everlasting!
Ki le'olam hasdo!

A psalm. A song for the day of Shabbat.

A good thing to give thanks to THE ETERNAL,
to sing out to Your name supreme,
to tell about Your kindness in the morning,
and Your faithfulness at night,
on ten-stringed lyre and on flute,
with melodies conceived on harp,
for You, ALMIGHTY ONE, elate me with Your
deeds,
I'll sing about the actions of Your hands.

How great Your deeds have been,
SUPERNAL ONE,
Your thoughts exceedingly profound.

Of this the foolish person cannot know,
of this the shallow cannot understand.

For though the wicked multiply like weeds,
and evildoers sprout up all around,
it is for their destruction for all time,
but You, MAJESTIC ONE, are lifted high eternally,
behold Your enemies, RESPLENDENT ONE,
behold, Your enemies are lost,
all evildoers shall be scattered.

You raise my horn like that of the triumphant ox;
I am anointed with fresh oil.

My eye shall gaze in victory on my enemies,
on all who rise against me to do harm;
my ears shall hear of their demise.



צַדִּיק כַּתְמָר יִפְרֹחַ, כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה: שְׁתוּלִים בְּבַיִת יי, בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יִנּוּבוּן בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ: לְהַגִּיד כִּי יֵשֶׁר יי, צוּרֵי וְלֹא עוֹלְתָהּ בּוֹ:

The righteous flourish like the palm trees, like cedars of Lebanon they grow, implanted in the house of
THE ALL KNOWING ONE amid the courtyards of our God they bear fruit.

In their old age, they'll put forth seed, fleshy and fresh they'll ever be, to tell the uprightness of ONE
ALONE, my Rock, in whom no fault resides.

Tzadik katamar y'frakh ke'erez balvanon yisgeh. Shtulim beveyt adonay bekatzrot eloheynu yafrikhu.

Od yenuwun b'seyvah deshenim vera'ananim yibyu. Lehagid ki yashar adonay tzuri velo avlatah bo.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לַיהוָה,
וְלִזְמֹר לְשִׁמְךָ עֲלֵינוּ: לְהַגִּיד בַּבֶּקֶר חֲסִדֶּךָ
וְאִמּוֹנֹתֶךָ בַּלַּיְלוֹת: עָלַי עֲשׂוֹר וְעָלַי נְבִל,
עָלַי הִגִּיוֹן בְּכִנּוֹר: כִּי שִׁמְחַתְנִי יי בַּפַּעֲלֶיךָ
בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֶּן: מַה גָּדְלוֹ מַעֲשֵׂיךָ יי,
מֵאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ: אִישׁ בְּעַד לֹא
יֵדַע, וְכִסִּיל לֹא יִבִּין אֶת זֹאת: בַּפְּרֹחַ
רְשָׁעִים כָּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל פְּעֻלֵי אָוֶן,
לְהַשְׁמֹדֵם עַד־עַד: וְאַתָּה מְרוֹם לְעֵלָם יי:
כִּי הִנֵּה אִיְבֹיךָ יי, כִּי הִנֵּה אִיְבֹיךָ יִאֲבְדוּ
יִתְפָּרְדוּ כָּל פְּעֻלֵי אָוֶן: וְתִרְגַּם כְּרָאִים קִרְנֵי,
בְּלִתֵּי בְשִׁמּוֹן רַעֲנָן: וְתִבַּט עֵינֵי בְּשׂוּרֵי,
בְּקַמִּים עָלַי מְרַעִים, תִּשְׁמַעֲנָה אָזְנִי:

The ETERNAL reigns, is clothed in majesty,
The INVISIBLE is clothed, is girded up with
might.

The world is now established,
it cannot give way.

Your throne was long ago secured,
beyond eternity are You.

The rivers raise, O Mighty One,
the rivers raise a roaring sound,
the floods raise up torrential waves.

יְיָ מֶלֶךְ גִּאֲוֹת לְבִשׁ, לְבִשׁ יְיָ עֵז הַתְּאֵזֶר,
אֵף תִּכּוֹן תִּבְּל בְּל תִּמּוֹט:
נִכּוֹן כְּסֵאֲךָ מֵאֵז מְעוֹלָם אֲתָה:
נִשְׂאוּ נְהָרוֹת יְיָ נִשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דְּכָיִים:

מִקְלוֹת מַיִם רַבִּים אֲדִירִים מְשִׁבְּרֵי יָם, אֲדִיר בְּמַרוֹם יְיָ:
עֲדוֹתֶיךָ נֶאֱמָנוּ מְאֹד לְבֵיתְךָ נִאֲוָה קֹדֶשׁ יְיָ, לְאֶרֶץ יְמִים:

But louder than the sound of mighty waters, more exalted than the breakers of the sea,
raised up on high are You, the SOURCE.

Your precepts have retained their truth, and holiness befits Your house,
THE ETERNAL ONE, forever and a day.



— שׁוֹמְרֵי יְיָ לִנְגִידֵי תִמְחִיד —

Why does this psalm (93) follow the psalm for Shabbat (92)?

In it God watches the seas. The midrash notes that just as earth was created by parting the waters, so the Redemption was created by parting the waters. In Creation land was redeemed from the waters. In Redemption human freedom is created. The creation of Shabbat planted the seed of human redemption. The experience of Shabbat nurtures that seed, giving us the strength to quell the floods in our time.

Happy are they who dwell in Your house;
Forever shall they praise You.

*Happy is the people so favored;
Happy is the people whose God is the
Lord.*

A PSALM OF DAVID.

I extol You, my God, my King,
I will praise You for ever and ever.

*Every day I praise You,
Glorifying You forever.*

Great is the Lord, eminently to be praised;
Yah's greatness cannot be fathomed.

*One generation to another lauds Your works,
Recounting Your mighty deeds.*

They speak of the splendor of Your majesty
And of Your glorious works.

*They tell of Your awesome acts,
Declaring Your greatness.*

They recount Your abundant goodness,
Celebrating Your righteousness.

*The Lord is gracious and compassionate,
Exceedingly patient, abounding in love.*

Yah is good to all,
God's tenderness embraces all Yah's works.

*All Your creatures shall thank You.
And Your faithful shall praise You.*

They shall speak of the glory of Your
dominion, Proclaiming Your power.

*That all may know of Your might,
The splendor of Your kingship.*

Your sovereignty is everlasting,
Your dominion endures for all generations.

*The Lord supports all who stumble;
Adonai makes all who are bent stand straight.*

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה:
אֲשֶׁרֵי הָעַם שְׁכַכָּה לוֹ, אֲשֶׁרֵי הָעַם שִׂי
אֱלֹהֵיו:

תְּהִלָּה לְדָוִד,

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שִׁמְךָ
לְעוֹלָם וָעֶד:

בְּכָל יוֹם אֶבְרַכְךָ, וְאֶהַלְלָה שִׁמְךָ לְעוֹלָם
וָעֶד:

גָּדוֹל יְיָ וּמְהִלָּל מְאֹד, וְלֹגְדָלְתוֹ אֵין חֶקֶר:
דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגִּידוּ:
הַדָּר כְּבוֹד הַיּוֹדֶךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ
אֲשִׁיחָה:

וְעִזּוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ וּגְדוּלַתְךָ אֲסַפְּרֶנָּה:
זָכַר רַב טוֹבָךָ יִבְיָעוּ, וְצִדְקוֹתֶיךָ יִרְנְנוּ:
חֲנוּן וְרַחֲמוֹם יְיָ, אַרְךָ אַפַּיִם וּגְדֹל חֶסֶד:
טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:

יִזְדוּךָ יְיָ כָּל מַעֲשֵׂיךָ, וְחִסְדֶיךָ יִבְרַכְכָּה:
כְּבוֹד מַלְכוּתֶיךָ יֹאמְרוּ, וּגְבוּרַתֶיךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרַתֶיךָ, וְכְבוֹד הַדָּר
מַלְכוּתֶיךָ:

מַלְכוּתֶיךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתֶיךָ
בְּכָל דֹּר וָדָר:

סוֹמֵךְ יְיָ לְכֹל הַנִּפְלִיִם, וְזוֹקֵף לְכֹל הַכִּפְּפוּפִים:



Ashrey yosh'vey vay-techa, od
y'hallelucha selah.
Ashrey ha'am shekacha lo, ashrey ha'am
sh'adonay alohav.

tehillah le-dhavid,

aromimkha elohai hamelekh va'avharakha
shimkha le-olam va-ed

bekhol-yom avharakhekha va'ahalelah
shimkha le'olam va'ed

gadhol Adonay umehullâl me'od veligedulato
eyn kheker

dor ledor yeshabbach ma'asekha
ugevurotekha yagiydu

hadar kevhad hodekha vedivrey
nifle'othekha'asikkah

ve'ezuz nore'otheykha yo'mêru
ugedulla-thekha 'asaprenna

zekher rav-toovkha yabee-oo vetzidkathkha
yeranenu

channun verachum Adonay
erekh appayim ugedal-khased

tov-Adonai lakol verakhamav al-kol-ma-asav

yodbukha Adonay kol-ma'aseykha
vakbasidekha yevara-kbukha

kevod malkhut-kha yo'meru ogevuratkha
yedabberu

lehodiya livnay ha'adam gevurotav ukhevod
hadhar malkhutho

malkhuthekha malkhuth kol-'olamim
umemsheltekha bekhol-dor vador

somekh Adonay lekhol-hannoflim vezokef
lekhol-hakkefufim

The eyes of all look hopefully to You,
 You give them their food when it is due.
You open Your hand,
You satisfy the needs of all the living.
 Adonai is beneficent in all ways,
 Yah is loving in all Yah's deeds.
Adonai is near to all who call to Yah,
To all who call to Yah in truth.
 Adonai fulfills the desire of those who revere
 Yah; Adonai hears their cry and delivers them.
The Lord preserves all who love the
 BELOVED ONE,
But all the wicked THE JUDGE will destroy.
 □ My mouth shall speak the praise of the
 Lord,
 Let all beings praise Adonai forever.
We shall praise the Lord,
Now and evermore.
Halleluyah.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם
 אֶת אֲכָלָם בְּעֵתוֹ:
 פִּוְתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכֹל חַי רִצּוֹן:
 צְדִיק יִי בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו:
 קָרוֹב יִי לְכֹל קוֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ
 בְּאֱמֶת:
 רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת שׁוֹעֲתָם יִשְׁמַע
 יוֹשִׁיעֵם:
 שׁוֹמֵר יִי אֶת כָּל אֲהָבָיו, וְאֶת כָּל
 הַרְשָׁעִים יִשְׁמִיד:
 ׀ תְּהַלֵּל יִי יְדָבָר פִּי, וַיְבָרֵךְ כָּל בֶּשֶׂר שֵׁם
 קֹדֶשׁוֹ, לְעוֹלָם וָעֶד:
 וְאֲנַחְנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם,
 הַלְלוּיָהּ:

*eyney-khol 'eleykha yesabberu ve'attah
nothen-lahem 'eth-'akhlâm be'itto*

*potheach 'eth-yadhekha umasbiya` lekhol-
chayratson*

*tzaddik Adonai bekhhol-derakhav vechâsid
bekhol-maasav*

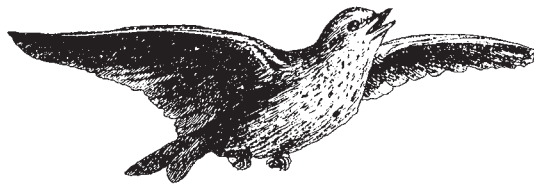
*karov Adonai lekhol-kore'av
lekhol 'asher yikra-oofoo be'emeth*

*retson-yere'av ya'aseh
ve'et-shav'atam yishma veyoshi'em*

*shomer Adonai 'et-kol-'ohavav
ve'eth kol-hârsha'im yashmid*

*tehillath Adonai yedabber-pi
vivarekh kol-basar shem kodsho le'olam va'ed*

*v'anakhnu nevaraykh Yah
mayata v'ad olam
halleluyah*



Hallelujah! Hail, my soul, THE OMNIPRESENT!
 I hail THE INNERMOST my whole life through,
 I sing out to my God as long as I endure.
 Trust not in human benefactors,
 in mortal beings, who have no power to help.
 Their spirit leaves, they go back to the ground,
 on that day, all their thoughts are lost.
 Happy is the one who has the God of Jacob
 for a help,
 whose hopeful thought is for THE LIVING
 ONE, our God,
 the maker of the heavens and the earth,
 the seas and all that they contain,
 the world's true guardian,
 who masters justice on behalf of the
 oppressed, who gives bread to the hungry,
 ADVOCATE, who sets the captive free,
 THE UNSEEN ONE, who makes the blind to see,
 SUPPORTING ONE, who helps the lame to
 stand,
 THE WATCHFUL ONE, who loves the just,
 THE BOUNTIFUL, protector of the stranger,
 and in whom the orphan and the widow find
 their strength,
 By whom the evildoers' route is set awry.

הַלְלוּיָהּ, הַלְלִי נַפְשִׁי אֶת יְיָ: אֶהְלֵלָה יְיָ
 בְּחַיִּי, אֲזַמְרָה לֵאלֹהֵי בְעוֹדַי: אֵל תִּבְטַח
 בְּגוֹיִים, בְּבֶן אָדָם, שְׂאִין לוֹ תְשׁוּעָה:
 תֵּצֵא רוּחוֹ יָשׁוּב לְאֲדָמָתוֹ, בַּיּוֹם הַהוּא,
 אֲבָדוּ עֲשִׂיתָנִתּוּ: אֲשֶׁרֵי שָׂאֵל יַעֲקֹב
 בְּעֶזְרוֹ, שִׁבְרוּ עַל יְיָ אֱלֹהָיו: עֲשֵׂה שָׁמַיִם
 וָאָרֶץ, אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם הַשִּׁמֹּר
 אֲמַת לְעוֹלָם: עֲשֵׂה מִשְׁפָּט לְעֲשׂוּקִים, נִתֵּן
 לָחֵם לְרָעִבִים, יְיָ מִתִּיר אֲסוּרִים: יְיָ פִקַּח
 עוֹרִים, יְיָ זָקַף כְּפוּפִים, יְיָ אָהַב צְדִיקִים:
 יְיָ שִׁמַּר אֶת גְּדִים, יְתוֹם וְאַלְמָנָה יַעֲוִד,
 וְדַרְךְ רְשָׁעִים יַעֲוֶת:

יְמִלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

The ALL-EMBRACING reigns eternally, your God, O Zion, from one generation to the next.
 Halleluyah!

Yimlokh Adonai leolam elohayikh tziyon ledor vador Halleluyah!

Yah builds Jerusalem
 By gathering her scattered Godwrestlers.
 Yah makes the broken hearted well,
 And soothes the hurt of their bruises.
 Counting the stars and naming them,
 Yah creates them each to be.
 Great is our Master
 And powerful beyond measure.
 No one can describe Yah's way of
 comprehension.
 Yah encourages the downtrodden,
 But the insolent Yah brings low.
 Offer gratitude to Yah!
 To the harp sing to our God
 songs of celebration.
 Yah covers the sky with billowing clouds,
 Thus arranging rain for the ground,
 Making the hills sprout forth grass.
 Giving the beasts the food they need,
 Even to the young ravens that cry to be fed.
 Yah welcomes those who respect Him,
 Who long for Yah's grace.
 Jerusalem! Give praise to Yah,
 Zion, celebrate that Yah is your God!
 Because Yah strengthened
 The bars of your gates
 And blessed your children in your midst.
 Your borders Yah set to hold peace
 And satisfies you with good nourishment.
 When Yah decrees something for Earth--
 Yah's command is swiftly fulfilled.
 Snow, like white wool Yah sends down,
 Frost Yah scatters like sand.
 Yah sends hail like crumbs,
 No one can stand it
 when Yah brings on the cold.
 Sending Yah's word, Yah melts them,
 Blowing warm wind and the waters flow.
 Yah imparts Yah's words to Jacob,
 Yah's statutes and judgments to Israel.
 Yah did not do the same for other nations.
 Yah's judgments Yah did not share with them.
 Halleluyah!

הַלְלוּיָהּ, כִּי טוֹב זְמִרָה אֱלֹהֵינוּ, כִּי נַעֲמִים
 נִאֲוָה תְהִלָּה: בּוֹנֵה יְרוּשָׁלַיִם יי, נִדְחֵי
 יִשְׂרָאֵל יִכְנָס: הַרוֹפֵא לְשִׁבְרֵי לֵב,
 וּמַחְבֵּשׁ לְעֵצְבוֹתָם: מוֹנֵה מִסְפֵּר לְכוֹכְבִים
 לְכֹלֵם שְׁמוֹת יִקְרָא: גְּדוֹל אֲדוֹנֵינוּ וְרַב
 כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפֵּר: מַעוֹדֵד עֲנוּיִם יי,
 מִשְׁפִּיל רְשָׁעִים עַדֵי אֶרֶץ: עֲנּוּ לֵי
 בַתּוֹדָה, זְמִרוּ לְאֱלֹהֵינוּ בְּכִנּוֹר: הַמְכִסֶּה
 שָׁמַיִם בְּעָבִים, הַמְכִין לְאֶרֶץ מָטָר
 הַמְצַמֵּחַ הַרִים חֲצִיר: נוֹתֵן לְבְהֵמָה
 לְחֵמָה, לְבָנֵי עֵרֶב אֲשֶׁר יִקְרָאוּ: לֹא
 בַגְבוּרַת הַסּוּס יִחַפֵּץ, לֹא בְשׁוֹקֵי הָאִישׁ
 יִרְצֶה: רוֹצֶה יי אֶת יְרֵאוֹ, אֶת הַמִּיחָלִים
 לְחֶסְדּוֹ: שִׁבְחֵי יְרוּשָׁלַיִם אֶת יי, הַלְלֵי
 אֱלֹהֵיךָ צִיּוֹן: כִּי חִזַּק בְּרִיחֵי שַׁעֲרֶיךָ, בְּרֹךְ
 בְּנֵיךָ בְּקֶרְבְּךָ: הַשֵּׁם גְּבוּלֶךָ שְׁלוֹם, חֲלָב
 חֹטִים יִשְׁבִיעֶךָ: הַשְׁלַח אִמְרָתוֹ אֶרֶץ, עַד
 מִהֲרָה יְרוּץ דְּבָרוֹ: הִנֵּתָן שֶׁלֵּג כְּצֶמֶר,
 כְּפוֹר כְּאֶפֶר יִפּוֹר: מִשְׁלֵיךְ קִרְחוֹ כְּפִתִים,
 לְפָנֵי קִרְתּוֹ מִי יַעֲמֵד: יִשְׁלַח דְּבָרוֹ וַיִּמָּסַם,
 יֵשֵׁב רוּחוֹ וַיִּזְלוּ מַיִם: מִגִּיד דְּבָרָיו לְיַעֲקֹב,
 חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל: לֹא עָשָׂה כֵן
 לְכֹל גּוֹי, וּמִשְׁפָּטִים בָּל יִדְעוּם, הַלְלוּיָהּ:

Halleluyah! Applaud and cheer Yah from the heavens. Praise God, the most sublime! Angel assembly sing Hallel! Heaven hosts sing Hallel! Hallel too sun and moon. Hallel also stars of light! Jubilation from the heavens of heavens. From the streams of endless space Yah has decreed your existence. Praise God and be grateful for life. Yah fortified you to last long, set a directive, that cannot be disobeyed. Hallel too from earth, from dragons and deep canyons. Fire, hail, snow and fog, tempests and storms obeying God's word. Mountains, Hallel! And hills echo. Fruit trees and cedars sway their praise. Wild and tame creatures, creepers and winged birds. Hallel too from you – rulers of lands and nations, officials and judges of the land. Lads and also lasses Hallel, elders together with youths. All of you praise Yah's Name. God's very Name is so transcendent. God's glory is reflected by heaven and earth. Grand is the fate of His people, Yah's devout ones in constant adoration. Halleluyah those intimate and close to God, you children of Israel, Halleluyah.

Halleluyah sing a brand new song to Yah. This is how God is celebrated among the Chassidim. Yisrael is happy knowing his MAKER. Zion's children delight in their King. Dancing, they chant God's Name. Making rhythm with drums and strings. Yah loves His people. The self-effacing can count on God for help. Chassidim savor Yah's awesome presence. Even on their bed they hum God's praises. They exalt God in inner speech. Such praise is a potent blade repelling antagonists, scolding bigots. To immobilize their commanders, and arrest their agitators. Rebuke them as they deserve! All this because God's Chassidim give honor to Yah in splendor. Halleluyah!

הַלְלוּיָהּ, הַלְלוּ אֶת יי מִן הַשָּׁמַיִם הַלְלוּהוּ
בַּמְרוֹמִים: הַלְלוּהוּ כָּל מְלֹאכְיוֹ, הַלְלוּהוּ
כָּל צְבָאָיו: הַלְלוּהוּ שֶׁמֶשׁ וַיְרַח, הַלְלוּהוּ
כָּל כּוֹכָבֵי אוֹר: הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם,
וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם: יְהַלְלוּ אֶת שֵׁם
יי, כִּי הוּא צְוָה וְנִבְרָאוּ: וַיַּעֲמִידֵם לְעַד
לְעוֹלָם, חֶק נָתַן וְלֹא יַעֲבֹד: הַלְלוּ אֶת יי
מִן הָאָרֶץ, תַּנְיִנִים וְכָל תְּהוֹמוֹת: אֵשׁ וּבָרָד
שֶׁלֶג וְקִיטוֹר, רוּחַ סַעֲרָה עֹשֶׂה דְבָרוֹ:
הַהָרִים וְכָל גְּבוּעוֹת, עֵץ פְּרִי וְכָל אֲרָזִים:
הַחַיָּה וְכָל בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף: מַלְכֵי
אֲרֶץ וְכָל לְאֻמִּים שָׂרִים וְכָל שֹׁפְטֵי אֲרֶץ:
בַּחוּרִים וְגַם בְּתוֹלוֹת, זְקֵנִים עִם נְעָרִים:
יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוּ
הוֹדוּ עַל אֲרֶץ וּשְׁמַיִם: וַיִּרְם קֶרֶן לְעַמּוֹ
תְּהַלֵּה לְכָל חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ
הַלְלוּיָהּ:

הַלְלוּיָהּ, שִׁירוּ לַיי שִׁיר חֲדָשׁ, תְּהַלְלוּ
בְּקֹהֵל חֲסִידִים: שִׁמַּח יִשְׂרָאֵל בְּעֲשִׂיוֹ, בְּנֵי
צִיּוֹן יִגִּילוּ בְּמִלְכָם: יְהַלְלוּ שְׁמוֹ בְּמַחֲוֹל,
בְּתַף וְכַנּוֹר וְזִמְרוּ לוֹ: כִּי רוּצָה יי בְּעַמּוֹ,
יִפְאַר עַנּוּיִם בִּישׁוּעָה: יַעֲלִזוּ חֲסִידִים
בְּכָבוֹד, יִרְנְנוּ עַל מִשְׁכַּבוֹתָם: רוֹמְמוֹת אֵל
בְּגִרוֹנָם, וַחֲרַב פִּיפְיוֹת בְּיָדָם: לַעֲשׂוֹת
נִקְמָה בְּגוֹיִם, תּוֹכְחוֹת בְּלְאֻמִּים: לְאָסֵד
מַלְכֵיהֶם בְּזֻקִים, וְנִכְבְּדֵיהֶם בְּכַבְּלֵי בְרִזָּל:
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב, הַדָּר הוּא לְכָל
חֲסִידָיו, הַלְלוּיָהּ:

Call out to Yah in Heaven's holy place!
 Boom out to Yah across the firmament!
 Shout out for Yah, for all God's mighty deeds!
 Cry out for Yah, as loud as God is great!
 Blast out for Yah with piercing shofar note!
 Pluck out for Yah with lute and violin!
 Throb out for Yah with drum and writhing
 dance!
 Sing out for Yah with strings and husky flute!
 Ring out for Yah with cymbals that resound!
 Clang out for Yah with cymbals that rebound!
 All of our breath praises Yah, Hallelu/Yah!

הַלְלוּ יְהוָה, הַלְלוּ אֵל בְּקֹדֶשׁוֹ,
 הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ:
 הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
 הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ:
 הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,
 הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:
 הַלְלוּהוּ בְּתֶנְעַף וּמַחּוֹל,
 הַלְלוּהוּ בְּמִנִּים וְעִגְבִּי:
 הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ,
 הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
 כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ.

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ:
 All of our breath praises Yah, Hallelu/Yah!
Kol han'shama t'halel Yah - Haleluya

*Halelu-El b'kadsho, Haleluhu birki'a uzo
 Haleluhu big'vurotav, Haleluhu k'rov gudlo.
 Haleluhu b'teka shofar, Haleluhu b'nevel v'chinor
 Haleluhu b'tof umachol, Haleluhu b'minim v'ugav
 Haleluhu b'tziltzilei shama, Haleluhu b'tziltzilei tru'a.
 Kol han'shama t'halel Yah - Haleluya.*

Please Rise

Blessed is THE ONE eternally.
 Amen! Amen!
 Blessed is THE OMNIPRESENT,
 dwelling in Jerusalem, Halleluyah!
 Blessed is THE MIGHTY ONE,
 The God of Israel who alone works wonders,
 and blessed is the glorious name forever,
 and may God's glory fill the earth.
 Amen! Amen!

בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְיָ
 מִצִּיּוֹן, שֵׁכֵן יְרוּשָׁלַיִם, הַלְלוּיָהּ. בְּרוּךְ יְיָ
 אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת
 לְבָדוֹ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיִּמְלֵא
 כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן.

נְשִׁמַת כָּל חַי, תְּבָרַךְ אֶת שְׁמֶךָ
 The soul of every living thing shall bless your name
 Nishmat kol chai, t'varaich et shim'kha.

The soul of every living thing shall bless Your name, ETERNAL ONE, our God, the spirit of all flesh shall glorify and hold in reverence continually the memory of You, our sovereign one. From one eternity to another, You alone are God. For without You, we have no ruler, no redeemer, none to champion our cause, none to rescue or to save, none to nourish or to nurture us, whatever be the hour, or the trouble, or the need.

God of the first things and the last, the deity of every creature, power over all that comes to be, the subject of all. Praises through the multitude of laudatory songs, who guides the universe in love, all creatures with compassion. THE WATCHFUL ONE will never slumber, never sleep! To You who wakens all who sleep and stirs all those who slumber, who gives speech to those who cannot speak, who frees the captive and upholds the falling, who makes upright those bent down to You alone we offer thanks.

And were our mouths oceans of song, our tongues alive with exultation like the waters' waves, our lips filled full of praises like the heaven's dome, our eyes lit up like sun and moon, our hands spread out like eagle's wings, our feet as light as those of the gazelle — we would never have sufficient praise for You, ABUNDANT ONE, our God, God of our ancestors, nor could we bless Your name enough for even one small measure of the thousands upon thousands of the times of goodness, when You acted for our ancestors and us.

נְשִׁמַת כָּל חַי, תְּבָרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ.
 וְרוּחַ כָּל בָּשָׂר, תִּפְאָר וּתְרוֹמָם זְכוּרָךְ
 מְלַכְנוּ תַמִּיד, מִן הָעוֹלָם וְעַד הָעוֹלָם אֲתָה
 אֵל. וּמִבְּלִעְדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
 וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְדָּנִס וּמְרַחֵם,
 בְּכָל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֱלֹהֵי
 אֲתָה: אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים,
 אֱלֹהֵי כָל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת,
 הַמְהַלֵּל בְּרַב הַתְּשׁוּבָחוֹת, הַמְנַהֵג עוֹלָמוֹ
 בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיִּי לֹא יָנוּם
 וְלֹא יִישָׁן, הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ
 נֹרְדָמִים, וְהַמְשִׁיחַ אֲלֵמִים, וְהַפּוֹתֵיר
 אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים,
 לֵךְ לְבָדֶךָ אֲנַחְנוּ מוֹדִים. אֱלֹהֵינוּ פִּינוּ מְלֵא
 שִׁירָה כַּיָּם, וְלִשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גְּלוֹי,
 וְשִׁפְתוֹתֵינוּ שְׂבַח כְּמִרְחַבֵי רְקִיעַ, וְעֵינֵינוּ
 מְאִירוֹת כְּשִׁמְשׁ וְכִכְרָה, וְיַדֵּינוּ פְרוֹשׁוֹת
 כְּנִשְׁרֵי שָׁמַיִם, וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת, אֵין
 אֲנַחְנוּ מְסַפִּיקִים, לְהוֹדוֹת לָךְ יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרַךְ אֶת שְׁמֶךָ עַל
 אַחַת מֵאַלְפֵי אֲלָפֵי אֲלָפֵי אֲלָפִים וְרַבֵי
 רַבּוֹת פְּעָמִים, הַטּוֹבוֹת שְׁעֵשִׂיתָ עִם
 אֲבוֹתֵינוּ וְעַמָּנוּ.

Nishmat Kol Chai consists of three sections. The first section presents God's unity as that unity is declared with every breath of creation. The second section gives thanks for timely rains and declares God to be beyond creation's collective ability to praise. Even if we could enlist nature's greatest capacities in the service of praising God, they would still fall short. Praise "as great as all outdoors" is still inadequate.

In the third section, Israel's unique praises reflect its historical experiences of God as the power that brings redemption. Nishmat Kol Chai begins with a universal chorus of praise, moves to the particular praise of Israel, and then speaks of the many ways that individual actions serve as praise. Praises arise from the universe within the self just as they fill the universe without. Verses from the psalms illustrate aspects of body and breath/soul contributing praises that fill worlds.

Pesukei Dezimra ends with this rabbinic composition reassembling individual voices into a chorus of adoration and thanksgiving. The final paragraphs are a reprise of the first blessing of Pesukei Dezimra in Baruch She'amar. Thus, the entire collection beginning with Baruch She'amar and ending before the Kaddish (which separates Pesukei Dezimra from Shakharit) becomes a well defined literary whole.

Nishmat is the song of the wave awakening to the ocean, seeing that the wave is the ocean and the ocean the wave, recognizing the interdependence of all things and discovering the awesome wonder that is our reality.

From Egypt You redeemed us, ANCIENT ONE, our God, and from the house of servitude You rescued us. When we were hungry, You provided us with food. With satisfaction You have nurtured us, and from the sword You have delivered us, and during pestilence You gave us refuge, and from dreadful and persistent sicknesses You've set us free. Down to the present day, Your kindnesses have been a help to us, Your loving acts have not forsaken us.

So never more abandon us, FOUNT OF COMPASSION. Therefore, the limbs that You have molded for us, breath and spirit You have breathed into our nostrils, tongue that You have placed into our mouths, behold, they shall give thanks, and bless, and praise, and glorify, exalt, admire, sanctify, and crown Your name, our Sovereign Power. For every mouth will offer thanks to You, each tongue swear oath; each knee will bend, each upright body will bow down; and every heart will be in awe of You, and every inner organ sing out to Your name, as it is written: "Let all my bones declare: THE INFINITE! Who is like You? You, who save the poor from those of greater strength, the destitute and the oppressed from their exploiters." The wail of the downtrodden You will hear, and to the cry of the unfortunate You hearken and come forth with help.

□ Who resembles You, who can be Your equal, who can estimate Your worth? Divinity so great, so mighty, and so awesome, Supreme God, creator of the heavens and the earth!

We hail You, and we praise You, and we glorify You, and we bless Your holy name, as it is said by David: "Bless, O my soul, THE ONE, and all my inner strength, God's holy name."

Divinity so consummate in strength, so abundant in the glory of Your name, so great unto eternity, so awesome in Your awe inspiring deeds.

מִמִּצְרַיִם גָּאֵלְתָּנוּ יְיָ אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ, בְּרָעַב זִנְתָּנוּ,
וּבְשִׁבְעַת כָּל־כֶּלֶתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ,
וּמִדָּבָר מְלֻטָּתָנוּ, וּמִחֲלָיִם רָעִים וּנְאֻמָּנִים
דִּלִּיתָנוּ: עַד הִנֵּה עֲזָרוּנוּ רַחֲמֶיךָ, וְלֹא
עֲזָבוּנוּ חֶסֶדֶיךָ וְאֵל תִּשְׁשָׁנוּ יְיָ אֱלֹהֵינוּ
לְנִצָּחַ. עַל כֵּן אֲבָרִים שְׁפִלְגַת בָּנוּ, וְרוּחַ
וּנְשָׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר
שִׁמַּתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ
וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיְעַרְצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ
אֶת שִׁמְךָ מִלְּפָנֵינוּ, כִּי כָּל פֶּה לֶךָ יוֹדֶה, וְכָל
לִשׁוֹן לֶךָ תִּשְׁבַּע, וְכָל בֶּרֶךְ לֶךָ תִּכְרַע, וְכָל
קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לֵבָבוֹת
יִירָאוּךָ, וְכָל קֶרֶב וּכְלִיֹּת יִזְמְרוּ לְשִׁמְךָ.
כִּדְבַר שְׁכֵתוֹב, כָּל עֲצָמוֹתַי תִּאֲמַרְנָה יְיָ
מִי כָמוֹךָ. מִצִּיל עֲנִי מִחֹזֶק מִמֶּנּוּ, וְעֲנִי
וְאֲבִיוֹן מִגְּזֵלֶיךָ:

□ מִי יִדְמֶה לֶךָ, וּמִי יִשְׁוֶה לֶךָ
וּמִי יַעֲרֶךְ לֶךָ: הֵאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן קִנְיָה שָׁמַיִם וְאָרֶץ: נִהְלֵלְךָ
וּנְשַׁבְּחֶךָ וּנְפַאֲרֶךָ וּנְבָרְךָ אֶת־שֵׁם קֹדְשְׁךָ.
כְּאֵמֹר, לְדָוִד, בָּרַכְי נַפְשִׁי אֶת יְיָ, וְכָל
קִרְבֵי אֶת שֵׁם קֹדְשׁוֹ:

הֵאֵל בְּתַעֲצָמוֹת עֲזָךָ, הַגָּדוֹל בְּכָבוֹד
שִׁמְךָ. הַגִּבּוֹר לְנִצָּחַ וְהַנּוֹרָא
בְּנוֹרְאוֹתֶיךָ.

A Purification Meditation

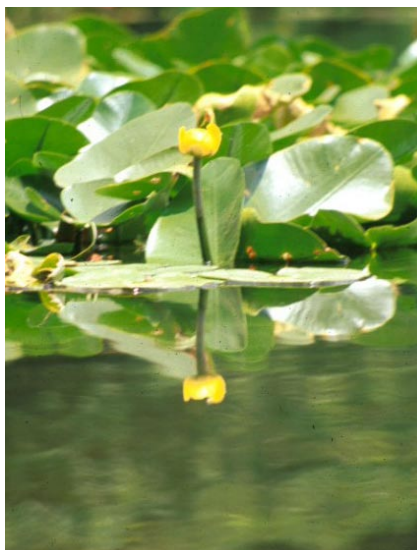
Take a few moments to breath deeply and consciously. With each inhalation, open to greater vitality. With each exhalation, exhale any tension and stress. Allow your breaths to be slow and deep. This alone will facilitate a state of relaxation. We will begin the meditation with a guided visualization. You will be guided through a visualization of going to the mikvah.

Visualize yourself by a natural body of water, and come into contact with your desire to be open to yourself, to others, to God. When we go to the mikvah, prior to immersion, we must remove all external garments, all that is external to self. Take a few deep, conscious breaths, and bring into your awareness all the roles you play in your life, all your external qualities. Feel yourself disidentifying from these roles. Feel yourself stripping away all external garments. You are not what you do. You are not the roles you play.

Now see yourself entering into the water and feel that all the remaining psychic debris is being washed away. You are naked and very alone. Continue to take deep breaths and become aware of the call of the soul within you. Become aware of your yearning to be whole, to be pure, to connect with the Divine.

Begin to immerse in the water. When you are mentally immersed, feel that you are surrounded by God. You are inside God. The walls of separation are removed. Water is an expression of divine lovingkindness. God's love and compassion surround you and permeate you. Hear these words spoken by the Divine directly to you: "I have loved you with an everlasting love."

After a few minutes, see yourself leaving the mikvah feeling cleansed, purified and refreshed. Wrap your hands around yourself. Feel that you are being embraced by the Divine. Hold this posture for a few minutes.



הַמֶּלֶךְ

The Sovereign One,
presiding on Your lofty and exalted throne!

Forever dwelling in the heights, forever holy is
God's name! And it is written: "Sing joyously,
You fervent ones, about THE FOUNT OF LIFE,
for, from the upright, praise is fitting!"

By the mouths of all the upright
You are raised!
And in the words of all the just ones
You are blessed!
And on the tongues of all the fervent
You are sanctified!
And in the midst of all the saintly,
You are praised

And in the congregations of the tens of
thousands of Your people, the House of Israel,
through joyful song, Your name is glorified,
our sovereign, in each and every generation.
Thus is the obligation of all creatures in
Your presence, HOLY ONE, our God, God of
our ancestors, to thank, to hail, to praise, to
glorify, to hold aloft, and to embellish, and
to bless, and to exalt, and to revere, beyond
all words of song and praise sung by Your
servant David son of Jesse, Your anointed one.

*Shokayn ad, marom v'kadosh sh'mo
v'khatuv: ran'nu tzaddikim ba-Yah
lai-yisharim nava t'hila. B'fi y'sharim
tit'romam; uv'divray tzadikkim
tit'baraykh; uvil'shon khassidim tit'hallel;
uv'kerev k'doshim tit'kadosh.*

יוֹשֵׁב עַל כִּסֵּא רַם וְנִשְׂא:

Hamelech yoshayv al kisay ram v'nisa

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ: וְכָתוּב,
רַנְנוּ צְדִיקִים בְּיָי, לַיְשָׁרִים נְאוּה תְהִלָּה.

בְּפִי	יְשָׁרִים	תְּתַרְוָמֶם
וּבְדַבְרֵי	צְדִיקִים	תְּתַבְרַךְ
וּבְלִשׁוֹן	זָסִידִים	תְּתַקְדֹּשׁ
וּבְקֶרֶב	קְדוֹשִׁים	תְּתַהַלֵּל

וּבְמִקְהָלוֹת רַבּוֹת עַמּוֹךְ בַּיִת יִשְׂרָאֵל,
בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מְלֻכְנוּ, בְּכֹל דּוֹר
וְדוֹר, שְׁכֵן חֹבֵת כָּל הַיְצוּרִים, לְפָנֶיךָ יְיָ
אֱלֹהֵינוּ, וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, לְהוֹדוֹת
לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדְר לְבָרַךְ
לְעֲלֹה וּלְקַלֵּס, עַל כָּל דְּבָרֵי שִׁירוֹת
וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשִׁי עַבְדְּךָ מְשִׁיחְךָ:

*Uv'makhaylot riv'vot am'kha bayt yisrael
b'rina yit'pa-ayr shim'kha malkaynu
b'khol dor va-dor shekayn khovat kol
hai- y'tzurim l'fanekha Yah elohaynu
vaylohay horaynu. l'hodot l'hallayl
l'shabay-akh l'fa-ayr l'romaym l'hadayr
ul'varaykh l'alay ul'kalays al kol divray
shirov v'tishb'khot Da-vid ben yeshai
av'd'kha m'shikhekha.*

Please Rise

Your name be praised eternally, our sovereign, You who are divine, and powerful, and great, and holy, throughout all the heavens and the earth. For unto You, RESPLENDENT ONE, our God, our ancients' God, it is appropriate to offer song, and to ascribe all greatness, might, and praise, all splendor, holiness, and royalty, □ all blessings and all thanks, from now unto eternity. Blessed are You, ETERNAL ONE, the sovereign divine, so great in praises, God of all thanksgiving, source of wondrous deeds, who takes pleasure in our song and melody. Blessed is the one who lives eternally!

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִפְנֵי, הָאֵל הַמְּלִיךְ
הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לְךָ
נָאֵה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:
שִׁיר וּשְׁבַחָהּ, הִלַּל וְזַמְרָה, עֵז וּמְשֻׁלָּה,
נְצַח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאַרֶת, קִדְשָׁה
וּמְלֻכוֹת. ׀ בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד
עוֹלָם. בְּרוּךְ אַתָּה יְיָ, אֵל מְלִיךְ גָּדוֹל
בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן
הַנְּפִלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זַמְרָה, מְלִיךְ,
אֵל, חַי הַעוֹלָמִים.

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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מְלְכוּתֵיהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻלְמָא
וּבְזְמַן קָרִיב וְאִמְרוּ אָמֵן:

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמַי וּלְעֻלְמֵי
עֻלְמֵי:

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 וְיִתְהַלַּל שְׁמֵהּ
דְּקִדְשָׁה בְּרִיךְ הוּא לְעֻלְמָא וּלְעֻלְמָא מְכַל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא,
דְּאִמְרוּן בְּעֻלְמָא, וְאִמְרוּ אָמֵן:

Yishtabakh shim'kha la-ad malkaynu ha-Ayl hamelekh hagadol v'hakadosh bashamayim uva-arentz ki l'kha na-eh Yah Elohaynu shir ush'vakha hallayl v'zimra oz umemshala netzakh g'dula ug'vura t'hila v'tiferet k'dusha umalkhut, b'rakhot v'hoda-ot mayata v'ad olam. Barukh atah Yah Ayl melekh gadol batishbakhot Ayl hahoda-ot adon hanifla-ot ha bokhar b'shiray zimra. Melekh yakhid khay ha-olamim.

שׁוֹמֵר יוֹ לִבְנֵי תַמְנִיד

For the sake of the union of the blessed Holy One with the Shehinah, I stand here, ready in body and mind

הַיְיָ אֱלֹהֵינוּ שְׂכִינְתָהּ בְּנֵי עַמּוֹת עוֹלָם
 "וְאַהֲבַת לְרֵעֵךְ כַּמּוֹד" אֵלֶיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶיךָ יְיָ אֱלֹהֵינוּ לְרַחֵם אֶת עַמּוֹת עוֹלָם

to take upon myself

the mitzvah, "You shall

love your fellow human being

as yourself," and by this merit may

I open up my mouth.

haraynee mekabel

alay et mitzvat

haborei veahavta

lerayacha kamocho

שׁוֹמֵר יוֹ לִבְנֵי תַמְנִיד

Yit-gadal v'yit-kadash sh'mey raba, b'alma di v'ra chirutey, v'yam-lich mal-chutey b'kha-yey-chon uv-yomey-chon uv-ha-yey d'chol beyt yisrael ba-agala u-vizman kariu, v'imru amen.

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

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-hata v'shi-rata tush-b'khata v'ne-khemata da-amiran b'alma, v'imru amen.

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ:

Blessed are You who alone is praised.

Barchu et Adonai hamevorach

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Blessed are You, who is blessed for eternity.

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

Holy One of Blessing, Your presence fills creation, who forms light and creates darkness, who makes peace and creates all things.

Yea, everlasting light is in God's treasury of life; out of the darkness Yah spoke and there was light.

O King, girt with power, Your name is great in strength; Yours is the arm of triumph.

O King, clad in garments of judgment, on the day of retribution, You will requite the evil of Your foes.

O King, clothed in splendor, You dried up the sea, subduing the fury of the mighty waters.

The King is attired in tenfold garments adorned in holiness to reveal the Commandments of Israel. Yah is omnipotent, and in the thronged assembly of the holy ones, Yah is holy.

The King who judges righteously, righteousness goes before Him to plead for those who pursue righteousness.

The King, mighty in dominion, whose throne is established in the heavens, His kingdom extendeth over all.

The King, whose gaze shakes the earth's foundations, comprehends all things. **The King** scrutinizes all living creatures everywhere.

The King of the universe is proclaimed Sovereign by God's eternal people. "The Lord shall reign forever!" Adonai is the Holy God. **Kadosh.**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, יוֹצֵר
אֹר, וּבוֹרֵא חֶשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא
אֶת הַכֹּל:
אֹר עוֹלָם בְּאוֹצֵר חַיִּים, אֹדוֹת מֵאִפְּלָא
אָמַר וַיְהִי.

מִלְּךָ אֲזוּר גְּבוּרָה, גְּדוֹל שְׁמִיךָ בְּגְבוּרָה,
לְךָ זְרוּעַ עִם גְּבוּרָה.
מִלְּךָ בְּגֵדֵי נֶקֶם, לְבַשׁ בְּיוֹם נֶקֶם
לְצַרְיֹו יִשִּׁיב אֵל חֵיקֶם.
מִלְּךָ גְּאוֹת לְבַשׁ, יָמִים מִיַּבֵּשׁ, וְגְאוֹת
אֲפִיקִים מִכְּבֹשׁ.
מִלְּךָ בְּעֶשְׂרָה לְבוּשִׁים, הִתְאַזֵּר
בְּקִדּוּשִׁים, אֵל נֶעְרֵץ בְּסוּד קִדּוּשִׁים, קִדּוּשׁ.
מִלְּךָ שׁוֹפֵט צְדָקָה, לְפָנָיו יִהְיֶה
צְדָקָה, לְהִלִּיץ בְּעַד רוּדְפֵי צְדָקָה.
מִלְּךָ תִּקְוֵי בְּמִשְׁלָה, וְכִסְאוֹ תִּלָּה
לְמַעַלָּה, וּמַלְכוּתוֹ בְּכֹל מְשָׁלָה.
מִלְּךָ תַּחַת חֵלֶד מִהַבֵּיטוֹ, מִרְעִיד יְסוּד
בְּהַבֵּיטוֹ, בְּכֹל מְשׁוֹטֵט מִבְּטוֹ.
מִלְּךָ תֵּר בְּכֹל פְּעֵל, בְּכֹל מַה יִּפְעַל
בְּמַטָּה וּבְמַעַל.
מִלְּךָ אֱלֹהֵי עוֹלָם, הַמְּלִיכֹהוּ עִם עוֹלָם,
יְיָ יְמִלְּךָ לְעוֹלָם, קִדּוּשׁ.

The following Piyyut (Hymn) was written by Eleazar Kalir, one of the earliest medieval Hebrew poets believed to have lived in the seventh or eighth century. In this Piyyut, he envisions God as Sovereign over nature and humans. God is not only powerful, but righteous and will brook no injustice. God judges all and will "tread down the transgressors." For us, this poem reaffirms our faith that the forces of wickedness will be overcome.

Yom Kippur

You who open up for us the gates of mercy,
and You who light with Your forgiveness the
eyes of those who love You.

O forgive on this holy day, a people that
aspires to holiness, O You who are high and
holy.

Yea, everlasting light is in God's treasury of
life; out of the darkness Yah spoke and there
was light.

We have sinned against You, O our Rock;
O our Creator, forgive us.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם,
הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי רַחֲמִים, וּמְאִיר עֵינֵי
הַמִּתְחַפֵּים לְסִלְיַחְתּוֹ, יוֹצֵר אוֹר, וּבוֹרֵא
חֲשֵׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

אוֹר עוֹלָם בְּאוֹצֵר חַיִּים, אוֹרוֹת מְאֻפְּל
אָמַר וַיְהִי.

סָלַח לְגוֹי קְדוֹשׁ בְּיוֹם קְדוֹשׁ, מְרוֹם
וְקְדוֹשׁ. חֲטָאנוּ צוּרְנוֹ, סָלַח לָנוּ יוֹצְרֵנוּ.



On weekdays:

You who in Your mercy give light to the earth and its inhabitants, and in Your goodness do perpetually renew each day Creation's wondrous work, how great Your deeds, ETERNAL ONE! In wisdom You have made them all. The earth is filled with Your accomplishments. You are the world's sole sovereign, dwelling in the highest heights before the dawn of time, praised and magnified and held in awe from days of old. God of the world, in Your abundant mercy, care for us. Source of our strength, our stronghold rock, our shield of help, the fortress over us! All-powerful and blessed, great in discernment, You have prepared and wrought the sunlight's healing rays; true good You have created; luminaries You have made, in honor of Your name, surrounding for divine omnipotence; Your principal celestial ones, quaking in holiness, revere the shaker of the heavens, to eternity. They tell of divine glory and the holiness of God. Be blessed, redeeming power, in celebration of Your handiwork, and for the luminaries that You made. Let all declare Your greatness!

On Shabbat continue here:

Let all beings acknowledge You, all cry praise to You, and all declare: There is none as holy as THE ONE! Let all beings hold You in the highest reverence, You, the fashioner of all. The God who opens up each day the doors and gateways of the East, who bursts open the windows of the heavens' dome, bringing forth the sunlight from its place and moonlight from its seat of rest, providing light for the entire world and for its creatures-all of whom divinity, in boundless love, brought into being. Bringer of light, with tender care, upon the earth and its inhabitants, *in goodness You renew each day perpetually Creation's wondrous work.*

When Rosh Hashanah or Yom Kippur falls on a weekday

הַמְאִיר לְאֶרֶץ וְלְדָרִים עֲלֶיָּהּ בְּרַחֲמִים.
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה
בְּרֵאשִׁית: מַה רַבּוֹ מַעֲשֵׂיךָ יי. כָּל־
בְּחֻמְהָ עֲשִׂיתָ, מְלֵאָה הָאֶרֶץ קוֹנִינֶךָ:
הַמְּלֵךְ הַמְרוֹמָם לְבָדוֹ מְאֹד. הַמְּשַׁבַּח
וְהַמְּפָאֵר וְהַמְתַּנְשֵׂא מֵימֹת עוֹלָם: אֱלֹהֵי
עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן
עֲזָנוּ צוּר מְשַׁגְּבֵנוּ, מְגֵן יִשְׁעָנוּ מְשֻׁבָּב
בַּעֲדָנוּ: אֵל בְּרוּךְ גָּדוֹל דַּעַה. הַכִּין וּפְעַל
זִהְרֵי חַמָּה. טוֹב יֵצֵר כְּבוֹד לְשִׁמוֹ.
מְאֻרֹת נָתַן סְבִיבוֹת עֲזוֹ, פְּנוֹת צְבָאוֹ
קְדוּשִׁים, רוֹמְמֵי שָׁדַי. תְּמִיד מְסַפְּרִים,
כְּבוֹד אֵל וְקֹדְשָׁתוֹ: תַּתְּבָרֵךְ יי אֱלֹהֵינוּ עַל
שְׁבַח מַעֲשֵׂה יְדֶיךָ. וְעַל מְאֻרֵי אוֹר
שְׁעֲשִׂיתָ יַפְאָרוֹךְ סְלָה.

When Rosh haShanah or Yom Kippur falls on Shabbat

הַכֹּל יוֹדוּךָ, וְהַכֹּל יִשְׁבַּחוּךָ, וְהַכֹּל יֵאמְרוּ
אֵין קְדוּשׁ כִּיֵּי: הַכֹּל יְרוֹמְמוּךָ סְלָה, יוֹצֵר
הַכֹּל: הָאֵל הַפּוֹתֵחַ בְּכָל יוֹם דְּלֹתוֹת שְׁעָרֵי
מִזְרַח, וּבּוֹקֵעַ חַלּוֹנֵי רְקִיעַ מוֹצִיא חַמָּה
מִמְּקוֹמָהּ, וְלִבְנֵה מִמְּכוֹן שַׁבְּתָהּ, וּמְאִיר
לְעוֹלָם כְּלוֹ וְלִיוֹשְׁבָיו, שְׁבָרָא בְּמִדַּת
הַרַחֲמִים: הַמְאִיר לְאֶרֶץ וְלְדָרִים עֲלֶיָּהּ
בְּרַחֲמִים.
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד
מַעֲשֵׂה בְּרֵאשִׁית:

You are the world's sole sovereign, dwelling in the highest heights before the dawn of time, praised and magnified and held in awe since the primordial days. God of the world, in Your abundant mercy care for us. Source of our strength, our fortress rock, our shield of help, the shelter over us! None like You exists, no God apart from You. Beside You there is nothing, Who resembles You?

□ None like You exists, ETERNAL ONE, our God, within this world, no God apart from You, our sovereign, in any future world. Beside You, our redeeming power, there is nothing in the days to come. None resembles You, our saving force, throughout all lifetimes and all worlds.

הַפְּלִיךְ הַמְרוֹמֵם לְבִדּוֹ מֵאָז.
הַמְשַׁבַּח וְהַמְפָאֵר וְהַמְתַנְשֵׂא
מֵימֹת עוֹלָם: אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ
הַרְבִּים רַחַם עָלֵינוּ. אֲדוֹן עֲזָנוּ צוּר
מְשֻׁבְּבֵנוּ, מִגֵּן יִשְׁעֵנוּ, מְשֻׁבָּב בְּעַדְנוּ: אֵין
כְּעַרְכְּךָ וְאֵין זוּלָתְךָ, אֶפְס בְּלָתְךָ, וּמִי
דוֹמֶה לָּךְ:
□ אֵין כְּעַרְכְּךָ יְיָ אֱלֹהֵינוּ, בְּעוֹלָם
הַזֶּה, וְאֵין זוּלָתְךָ מְלַכְנוּ לְחַיֵי הָעוֹלָם
הַבָּא. אֶפְס בְּלָתְךָ גּוֹאֲלָנוּ לַיְמֹת הַמְשִׁיחַ.
וְאֵין דוֹמֶה לָּךְ מוֹשִׁיעֵנוּ לְתַחֲיֵית הַפְּתִיחַ:

— שְׁמַיָּהּ יְיָ לְנִגְדֵי תְּמִיד —

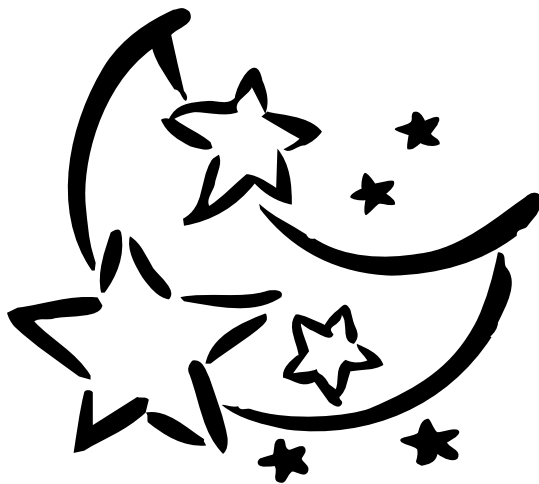
Jews traditionally have gathered in the four *tzitziyot* at the comers of their tallitot when they reach *vehavi'enu* /reunite. The *tzitziyot* are then held throughout the Shema.

Listen, Israel. The core of our worship is not a prayer at all, but a cry to our fellow Jews and fellow-humans. In it we declare that God is one-which is also to say that humanity is one, that life is one, that joys and sufferings are all one-for God is the force that binds them all together. There is nothing obvious about this truth, for life as we experience it seems infinitely fragmented. Human beings seem isolated from one another, divided by all the fears and hatreds that make up human history. Even within a single life, one moment feels cut off from the next, memories of joy and fullness offering us little consolation when we are depressed or lonely. To assert that all is one in God is our supreme act of faith. No wonder that the Shema, the first “prayer” we learn in childhood, is also the last thing we are to say before we die. The memory of these words on the lips of martyrs deepens our faith as we call them out each day.

An essence reigns supreme above all
created beings,
Blessed one, whom everyone with breath
of life must bless,
Great one, whose abundant goodness
fills the world,
Discerning one, whose knowledge fills
all space and emptiness.
How proudly does God shine above
the holy beings!
O, beautiful in glory! O, chariot divine!
Zealous in Your merit, Your justice
fills the throne,
Heaven's love and tender care the glory
ever shines.
The lights our God created are filled
with every good,
You, O God, have fashioned them with
knowledge and with care,
Kindling amid their heart Your awesome
might and power,
Leaving them to govern night and day
forevermore.
Magnificent Your brightness, Your beams
so radiant,
Now all is luminescent, all space they
now do fill.
So joyous in emergence, so happy in return,
Obedient in dread of their creator's
awesome will.
Pride and glory they proclaim befitting
of God's name,
Circling in joyous dance, proclaiming
divine rule:
Call, O God, upon the sun, enable it to shine!
Reach Your gaze unto the moon, reshape that
comely jewel!
Showing praise to God, the heavens'
hosts now sing,
The holy angels thronging 'round,
how beautiful they ring!

אל אָדון על כל המעשים,
בָּרוּךְ וּמְבָרָךְ בְּפִי כָּל נְשָׁמָה.
גָּדֹלוֹ וְטוֹבוֹ מְלֵא עוֹלָם,
דַּעַת וְתְבוּנָה סִבְבִים אוֹתוֹ:
הַמְתָּאָה עַל חַיּוֹת הַקֹּדֶשׁ
וְנִהְדָּר בְּכָבוֹד עַל הַמְרֻכָּבָה.
זְכוּת וּמִישׁוֹר לְפָנֵי כִסְאוֹ,
זָסֵד וְרַחֲמִים לְפָנֵי כְבוֹדוֹ:
טוֹבִים מְאֹדוֹת שְׂבָרָא אֱלֹהֵינוּ,
יָצָרָם בְּדַעַת בְּבִינָה וּבְהַשְׁפֵּל.
פָּתַח וּגְבוּרָה נָתַן בְּהֵם,
לְהַיּוֹת מוֹשְׁלִים בְּקֶרֶב תִּבְלִ:
בְּלֵאִים זִיו וּמְפִיקִים נִגְה,
זָאָה זִיוֹם בְּכָל הָעוֹלָם.
שְׁמַחִים בְּצֵאתָם וְשִׁשִּׁים בְּבוֹאָם,
עֲשִׂים בְּאֵימָה רְצוֹן קוֹנֵם:
פָּאָר וְכָבוֹד נוֹתְנִים לְשִׁמוֹ,
זָהָלָה וְרָנָה לְזִכָּר מְלֻכוֹתוֹ.
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר,
רָאָה, וְהִתְקִין צוּרֵת הַלְבָנָה:
שִׁבְחָה נוֹתְנִים לוֹ כָּל צְבָא מְרוֹם,
הַתְּפָאֶרֶת וְגִדְלָה, שְׂרָפִים וְאוֹפָנִים
וְחַיּוֹת הַקֹּדֶשׁ:

"An essence...
Blessed One...
Great One..."
this hymn,
drawing upon the
prophetic visions
of Ezekiel 1-2
and Isaiah 6, is
an alphabetical
acrostic written
by one of the
Merkavah
(Chariot)
mystics of the
early post-
Talmudic era.
The translation
recreates the
acrostic pattern
according to the
Hebrew, rather
than the English
alphabet.



*El adon al kol hama'asim.
Barukh u'm'vorakh befi kol n'shama.
Gadlo v'tuvo malay olam.
Da'at u'tevunah sov'vim oto.
Hameet-gaeb al khayot hakodesh
V'nebedar b'chavod al hamerkava.
Z'kbut umishor lifnay cheeso.
Khesed v'rakhamin lifnay ch'vodo.
Tovim m'orot shebara elohaynu.
Y'tzaram b'da-at b'vina u'v'haskayl.
Ko-akh ug'vura natan bahem.
Lih'yot moshlim b'kerev tayvayl.
M'layim ziv um'fikim noga.
Na'eh zivam b'khol ha-olam.
S'maykhim b'tzaytam v'sasim b'vo-am.
Osim b'ayma r'tzon konam.
P'ayr v'khavod not'nim lishmo.
Tzahala v'rina l'zaykher mal'khuto.
Kara lashemesh vayiz'rakh or.
Ra-ah v' hitkin tzurat hal'vana.
Shevakh not'nim lo kol tz'va marom,
Tiferet ug'dula, serafim v'ofanim, v'khayyot
hakodesh.*

Praises to God, who rested from all labors of Creation! On the seventh day did God ascend, returning to the throne of glory. With splendor God adorned the day of rest, calling Shabbat a time of pleasure. This is the distinction of the seventh day, for on it the divine one ceased from all creation's work. The seventh day itself offers its praise, calling out "a psalm of the Shabbat: It is good to give thanks to THE ETERNAL..." Therefore, let all God's creatures offer laudatory blessing! Praise, appreciation and greatness may they give to God, the sovereign creator of all things, who in great holiness has given an inheritance of rest unto the people Israel, upon Shabbat, the holy day. May Your name, DEAR ONE, our God, be declared holy; and Your memory, our sovereign, be magnified both in the skies above and on the earth below. Be blessed, redeeming power, in celebration of Your handiwork, and for the luminaries that You made. Let all declare Your greatness!

May You be blessed, our rock, our sovereign, our champion, creator of the holy beings, and let Your name be praised eternally, majestic one, the fashioner of ministering angels. All of them are standing in the heavens' highest realms, and giving voice, in awestruck unison, to words of the living God, the sovereign of all worlds.

□ All of them beloved,
all of them are pure,
all of them are mighty;
they perform with awe and reverence
the will of their Creator;
all open their mouths
with holiness and purity, with song and melody,
while they bless and praise,
glorify, revere
and acclaim.

לְאֵל אֲשֶׁר שָׁבַת מְכַל הַמַּעֲשִׂים, בַּיּוֹם
הַשְּׁבִיעִי הַתְּעֵלָה, וַיָּשָׁב עַל כְּסֵא כְבוֹדוֹ,
תְּפָאֶרֶת עֲטָה לַיּוֹם הַמְּנוּחָה, עֲנֵג קָרְא
לַיּוֹם הַשְּׁבִית. זֶה שִׁבְחָ שֶׁל יוֹם הַשְּׁבִיעִי,
שָׁבוּ שָׁבַת אֵל מְכַל מְלֹאכֶתוֹ, וַיּוֹם
הַשְּׁבִיעִי מְשֻׁבָּח וְאוֹמֵר, מְזֻמּוֹר שִׁיר לַיּוֹם
הַשְּׁבִית, טוֹב לְהוֹדוֹת לַיְי, לְפִיכֶךָ יְפָאֶרְוּ
וַיְבָרְכוּ לְאֵל כָּל יְצוּרָיו, שִׁבְחָ יְקָר וַיְגַדְּלָהּ
וְכָבוֹד יִתְּנוּ לְאֵל מְלֹךְ יוֹצֵר כָּל הַמְּנַחֵיל
מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדְשָׁתוֹ, בַּיּוֹם
שְׁבִית קֹדֵשׁ, שִׁמְךָ יי אֱלֹהֵינוּ יִתְקַדֵּשׁ,
וְזָכְרֶךָ מְלַכְנוּ יִתְפָּאֵר, בְּשָׁמַיִם מְמַעַל וְעַל
הָאָרֶץ מִתַּחַת, תִּתְבָּרֵךְ מוֹשִׁיעֵנו עַל שִׁבְחָ
מַעֲשֵׂה יְדִידְךָ, וְעַל מְאֹרֵי אוֹר שְׁעֵשִׂית
יְפָאֶרְוֶךָ סְלָה:

on Shabbat & weekdays continue

תִּתְבָּרֵךְ צוּרֵנוּ מְלַכְנוּ וְגֵאֲלָנוּ בּוֹרֵא
קְדוֹשִׁים, יִשְׁתַּבַּח שִׁמְךָ לְעַד מְלַכְנוּ, יוֹצֵר
מְשֻׁרְתִים, וְאֲשֶׁר מְשֻׁרְתֵינוּ כָּלֵם, עוֹמְדִים
בְּרוּם עוֹלָם, וּמְשֻׁמֵיעִים בְּיָרְאָה יַחַד
בְּקוֹל, דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֹךְ עוֹלָם.

ם כָּלֵם אֱהוּבִים,
כָּלֵם בְּרוּרִים,
כָּלֵם גְּבוּרִים,
וְכָלֵם עֲשִׂים בְּאִימָה וּבִירְאָה
רְצוֹן קוֹנָם.
וְכָלֵם פּוֹתְחִים אֶת פִּיהֶם
בְּקֹדֶשׁה וּבְטְהָרָה, בְּשִׁירָה וּבְזִמְרָה,
וּמְבָרְכִים וּמְשֻׁבְּחִים,
וּמְפָאֵרִים וּמְעֲרִיצִים, וּמְקוֹדֵשִׁים
וּמְמַלְכִים:

This passage pictures an angelic chorus singing God's praises. In Jewish tradition, angels have had a long and varied history: messengers warning Abraham of Sodom's destruction; the heavenly choir of Isaiah; the Talmud's host of heavenly functionaries; the impersonal forces of medieval philosophy; the presence of the Kabbalists. The tradition leaves ample room for each generation to understand angels as it will, whether as natural forces or revealing moments in our lives, the divine in the people we meet, or manifestations of the goodness in our world or in the inner workings of the human heart.



Dear God,
lift from me this mask of separation;
awaken me to Life's grand pattern;
protect me as I seek Your refuge—
I so fear the letting go that is our embracing.
No words can depict You,
all words drive me from You.
No thoughts, no theories—idols all!
Only when my mind is clear
can my heart be filled with
the Wonder of You.
I would know You if I could stand firm;
but I wobble and doubt and cannot believe
that I can be that which I already am.
At night I am instructed:
in drifting thought and twisted dream
the Way is shown.
You are beside me always,
I shall not stumble,
for even a fall is a journey and
no journey is in vain if
I would but take it up wholeheartedly.
Help my heart be joyous and
my soul exult.
I dwell secure in You.

Rendered by Rabbi Rami Shapiro

THE NAME of the great, mighty and revered and holy God. They all accept the rule of the kingdom of heaven, from the other, granting permission to one another to hallow the Creator. In serene spirit, with pure speech and sacred melt they all exclaim in unison and with reverence:

אֶת שֵׁם הָאֵל, הַמֶּלֶךְ הַגָּדוֹל,
הַגָּבוֹר וְהַנּוֹרָא קְדוֹשׁ הוּא:
וְכֻלָּם מִקְבְּלִים עֲלֵיהֶם עַל מַלְכוּת
שְׁמַיִם זֶה מֵזֶה. וְנוֹתְנִים רְשׁוּת
זֶה לְזֶה, לְהַקְדִּישׁ לְיוֹצְרָם בְּנִחַת רוּחַ,
בְּשִׁפְפָה בְרוּרָה וּבְנִעִימָה, קְדוּשָׁה כָּלָם
כְּאֶחָד עוֹנִים וְאוֹמְרִים בְּיַרְאָה:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת,
מִלֵּא כָל הָאָרֶץ כְּבוֹדוֹ.

Holy Holy Holy is THE RULER of the multitudes of heaven!

All the world is filled with divine glory!

*Kah-dosh Kah-dosh Kah-dosh Ah-do-nye Tze-vah-ote,
Me-lo Kol Hah-ah-rehtz Ke-vo-doe*

For Rosh haShanah

This day God formed his world with mercy,
God who probes the thoughts of both low and
high, The One robed in majesty and glory;
Heaven and earth tremble in dread of the King.
The King who made all hearts will be gracious,
The King who knows all their acts will acquit,
On this day of kindly remembrance when
The shofar-blasts proclaim our Lord the King.
God ordained to clear Israel from guilt,
The King of kings who sustains the faithful,
Who ever remembers his covenant
With gracious remembrance he is the King!
Make not an end of Israel's remnant; O King,
our King, here we have come to thee;
Since yesterday, eve of Rosh Hashanah,
We have come to plead before thee, O King.

כְּבוֹדוֹ אֵהָל כְּהַיּוֹם בְּרַחֲמִים מְלִךְ.
בוֹחֵן כָּל עֲשֵׂתָנּוֹת צַעִיר וְרַב מְלִךְ, גְּאוּת
וְעֵז הַתְּאֵזֵר מְלִךְ, דוֹק וְחֵלֵד יַחְרְדוֹן
מֵאֵימַת מְלִךְ.
הַיּוֹצֵר יַחַד לִבָּם יַחֲוֶן מְלִךְ, וּמִבֵּין אֵל כָּל
מַעֲשֵׂיהֶם יִצְדִּיק מְלִךְ, זְכָרוֹן הוּא יוֹם
תְּרוּעַת מְלִךְ.
חֵק לְיִשְׂרָאֵל הוּא לְזִכּוֹתֵם מְלִךְ,
טָרַף נָתַן לִירְאָיו מִמְלִיךְ כָּל מְלִךְ,
יִזְכּוֹר לְעוֹלָם בְּרִיתוֹ בְּזִכְרוֹן טוֹב מְלִךְ.
כָּלֵה אֵל תַּעֲשׂ לְשִׂאֲרֵית בְּנֵי מְלִךְ, לְכֹן
אֲתָאֲנוּ לְךָ מִלְּכֵנוּ מְלִךְ, מֵאֲתָמוּל קִדְמֵנוּךָ
לְחֵלוֹתֶךָ מְלִךְ.

- Be kind to the children of Abraham,
To whom three mighty messengers were sent;
Hear their pleas by grace of Isaac's binding,
Despise not their plight by grace of Jacob.
Free them from stern decree this day, O King;
Clear them in mercy, grant them grace,
O King;
- Hear their shofar-blasts this day, O King;
This day they are mindful of You, O King.
Be stirred for those who hope in You, O King;

Favor thy worshipers' prayer, O King;
Turn to Israel ever lauding thee;
May we bless You, O living God and King.

Blessed be Your Glorious sovereign name.

Your sovereignty, I acknowledge amidst the
assembled throng. Your glory is my faith. I
seek You on this fast day to forgive my sins,
to pardon my wrong-doing. May You answer
and say: "I have forgiven."

□ נָא נְצוֹר חֶסֶד לְנִינֵי שְׁלַחוּ לוֹ שְׁלֹשֶׁת אַיִלֵי
מֶלֶךְ, סְכוּת בָּאֵי בְתַחַן לְמַר בְּכוֹ אֶרְאֵלֵי
מֶלֶךְ, יַעֲנוּתֶם בְּלֹ תִבּוּ לָלֶן בְּמִקּוֹם עָלוּ
וַיִּרְדּוּ בּוֹ מִלְאַכֵי מֶלֶךְ.

פְּדֵם הַיּוֹם מִדִּין גְּמוּר מִלְחֵיבִים מֶלֶךְ,

□ צַדִּיקִים בְּרַחֲמִים וּפְקֻדִים לְטוֹבָה מֶלֶךְ,
קָשׁוּב קוֹל תְּקִיעָה מִתּוֹקְעֵי לָךְ הַיּוֹם מֶלֶךְ.

On Shabbat

(קָשׁוּב זְכוּרֹן תְּרוּעָה מִזוֹכְרֵי לָךְ

הַיּוֹם מֶלֶךְ). רַחֲמִים תְּעוֹדֵר לְמַחֲכִיךְ מֶלֶךְ,

שְׂעָה שְׂוַעַת עִם מְשַׁחֲרִיךְ מֶלֶךְ,

תִּפְן בְּתוֹמְכֵי בְרוּךְ, וּנְבָרְכֶךָ אֱלֹהִים

חַיִּים וְמֶלֶךְ.

For Yom Kippur

The Ark is opened

בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ.

מְלַכּוּתוֹ בְּקֹהֵל עַדְתִּי וּכְבוֹדוֹ הִיא אֲמוּנָתִי;
אֵלָיו בְּקִשְׁתִּי לְכַפֵּר עוֹן חַטָּאתִי,
וּבִיּוֹם צוֹם כְּפוּר סְלִיחָתִי יַעֲנֶה וַיֹּאמֶר
סְלִיחָתִי.

THE HOLY ONE is mighty in the heavens.
 THE HOLY ONE has established pardon upon repentance.
 THE HOLY ONE revealed the Law to our people.
 THE HOLY ONE rejoices when the sheep of our pasture are worthy of forgiveness.
 THE HOLY ONE pardons the faithful.
 THE HOLY ONE, all our people praise His mighty deeds.
 THE HOLY ONE remembers our people in love.
 THE HOLY ONE delights in true repentance.
 THE HOLY ONE pours cleansing waters on those unclean.
 THE HOLY ONE makes their sins as white as snow.
 THE HOLY ONE seeks to forgive the transgression of Israel.
 THE HOLY ONE has appointed this day for atonement.
 THE HOLY ONE pardons them who turn to Him in truth.
 THE HOLY ONE is revealed on Mount Sinai.
 THE HOLY ONE forgives those who in reverential awe who they obey.
 THE HOLY ONE will graciously pardon iniquity.
 THE HOLY ONE removes transgression.
 THE HOLY ONE regards this day a fast for penitence.
 THE HOLY ONE guides the faithful ones.
 THE HOLY ONE is most merciful and there is none besides Him.
 THE HOLY ONE dwells in the high heavens.
 THE HOLY ONE, angels proclaim Yah's glory.

קָדוֹשׁ אֲדִיר בְּעֲלִיתוֹ,
 קָדוֹשׁ בְּתִשׁוּבָה שְׁתִּי סְלִיחָתוֹ,
 קָדוֹשׁ גָּלָה לְעַמּוֹ סוּד דָּתוֹ,
 קָדוֹשׁ דָּץ עַל כְּפָרַת צֹאן מְרֻעֵיתוֹ.
 קָדוֹשׁ הַסּוֹלֵחַ לְאֵימָתוֹ,
 קָדוֹשׁ וְעַמּוֹ יְמַלְלוּ גְבוּרָתוֹ,
 קָדוֹשׁ זֹכֵר אֵימָה בְּאֶהְבָּתוֹ,
 קָדוֹשׁ חֲפִץ בְּעַנּוּי נַפְשׁ יוֹנָתוֹ.
 קָדוֹשׁ טָהוֹר טְמֵאִים בְּמִי זְרִיקָתוֹ,
 קָדוֹשׁ יִלְבִּין כְּשֶׁלֶג חֲטָאֵי סִגְלָתוֹ,
 קָדוֹשׁ כֹּפֵר לְעַמּוֹד יִשְׂרָאֵל שֶׁגָּגָתוֹ,
 קָדוֹשׁ לְיוֹם אֶחָד בְּשָׁנָה שְׁתִּי קָרִיאָתוֹ.
 קָדוֹשׁ מוֹחֵל וְסוֹלֵחַ לְתִשׁוּקָתוֹ,
 קָדוֹשׁ נִרְאָה בְּהַר מְרוֹם הָרִים עֲמִידָתוֹ,
 קָדוֹשׁ סוֹלֵחַ וְטוֹב לְסוֹבְלֵי עַל יִרְאָתוֹ,
 קָדוֹשׁ עֶזְרָן יְכַפֵּר וְלֹא יַעִיר כָּל חַמָּתוֹ.
 קָדוֹשׁ פֹּשְׁעִים מְעַבִּיר בְּצַדִּיקָתוֹ,
 קָדוֹשׁ צוֹם הָעֶשׂוֹר יִקְבֵּל לְתִשׁוּבָתוֹ,
 קָדוֹשׁ קִבֵּץ קוֹהֵל קְדוֹשִׁים בְּחֻמְלָתוֹ,
 קָדוֹשׁ רַחוּם וְחַנּוּן וְאֵין זוּלָתוֹ,
 קָדוֹשׁ שׁוֹכֵן שְׁחָקִים בְּמִכּוֹן שְׁבָתוֹ,
 קָדוֹשׁ תְּרַשִּׁישִׁים יַגִּידוּ תִפְאָרָתוֹ.

God's sovereignty I acknowledge amidst the assembled throng. God's glory is my faith; I seek God on this fast day to forgive my sins, to pardon my wrong-doing. May God answer and say: "I have forgiven."
Salakhti.

מְלֻכּוֹתוֹ בְּקִהְלִי עֲדָתִי וְכְבוֹדוֹ הִיא אֲמוֹנָתִי;
אֵלָיו בְּקִשְׁתִּי לְכַפֵּר עוֹן חַטָּאתִי,
וּבִיּוֹם צוֹם כְּפוּר סְלִיחָתִי יַעֲנֶה וַיֹּאמֶר
סְלַחְתִּי.

*The Ark is closed.
On Rosh haShanah & Yom Kippur continue here.*

The angels of the chariot and holy creatures of the heavens, in great quaking, rise to face the seraphim. And, facing them, they sing in praise, and cry: "Blessed be the glory of THE ONE, wherever God may dwell!"

וְהַחַיּוֹת יְשׁוּרְרוּ, וְכְרוּבִים יִפְאַרוּ, וְשִׂרְפִים
יִרְנוּ, וְאַרְאֵלִים יִבְרְכוּ. פָּנֵי כָל חַיָּה וְאוֹפָן
וְכְרוּב לְעַמֹּת שִׂרְפִים, לְעַמֹּתָם
מִשְׂבָּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

Blessed be the glory of the ONE, wherever God may dwell
Baruch kavod Adonai mimikomo

To blessed God they offer melodies. To the sovereign and enduring God they utter songs, and make their praises heard, for God alone is holy and revered, enactor of all mighty deeds, the fashioner of all new things, the seeder of all righteousness, the grower of all saving acts, creator of all healing, awesome in praises, source of every wonder, who renews each day, with constant good, Creation's work as it is said: "The maker of the skies' great lights, whose love is everlasting!"

לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ. לְמַלְאֲךָ אֵל חַי
וְקַיִם זְמֵרוֹת יֹאמְרוּ וְתִשְׁבְּחוֹת יִשְׁמִיעוּ. כִּי
הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,
בְּעֵל מְלַחְמוֹת, זוֹרֵעַ צְדָקוֹת, מִצְמִיחַ
יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרֵא תְהִלּוֹת,
אֲדוֹן הַנִּפְלְאוֹת. הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם
תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית. כְּאֲמוֹר לַעֲשֵׂה
אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדוֹ:

אוֹר חֲדָשׁ עַל צִיּוֹן תִּנְאִיר וְנִזְכָּה כָּלֵנוּ מִהֶרֶה לְאוֹרוֹ: בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

Let a new light shine forever upon Zion. Soon, may everyone of us be worthy of its light.

Blessed are You, ETERNAL ONE, the shaper of the heavens' lights.

Or khadash al tziyon ta'ir venizkeh ku-lanu bimherah le'oro.

Barukh atah adonay yotzer hame'orot.

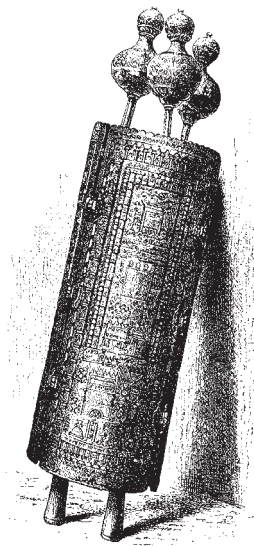
*Ahavah rabah ahavtanu adonay eloheynu
hemlah gedolah viterah hamalta aleynu.
Avinu malkenu ba'avur avoteynu
shebatekhu veba'eemanynu malkahteynu
vatelamdem hukey hayim ken tehonenu
utelamdenu. Avinu ha'av harakhaman
hamrakhem rkahem aleyu veten belibenu
lehavin ulehaskil lishmo'a lilmod
ulelamed lishmor vela'asot ulekayem et
kol divrey talmud torateha be'ahavah.*

*Veha'er eyneynu betoratecha vedabek
libenu bemitzvatecha veyakhed levavenu
le'ahavah uleyirah et shemecha. Velo
nevosh velo mikalem velo mikashel
le'olam va'ed. Ki veshem kodsheha
hagadol vehanora batakhnu. Nagilah
venismekhah bishu'atecha.*

*Vahavi'enu leshalom me'arba kanfot
ha'aretz vetolihenu komemiyut le'artzenu.
Ki el po'el yeshu'ot atah. Vekeravtanu
leshimeha hagadol selah be'emet. Lehodot
lecha uleyabedeba be'ahavah. Baruch
atah adonay habokhar b'amo yisra'el
b'ahavah.*

In gathering together the four corners of the tallit, we gather our scattered thoughts and focus on unity – uniting our people, uniting the disparate elements of our lives, uniting with the oneness that links all that is. This inner unity is the place out of which our hearts speak the Shema.

וְיִחַדְקוּ אֶתְכֶם
Lovingly declare your unity.
We could also translate this phrase, "declare your unity through love." When we recite the Shema, our affirmation of the Eternal One is complete not when we say, "אחד" alone, but when we accept the mitzvah of "ואהבת" you must love."



With an abounding love, You love us, NURTURER, our God; with great compassion do You care for us. Our source, our sovereign, just as our ancestors placed their trust in You, and You imparted to them laws of life, so be gracious to us, too, and teach us. Our fount, our loving parent, caring one, be merciful with us, and place into our hearts ability to understand, to see, to hear, to learn, to teach, to keep, to do, and to uphold with love all that we study of Your Torah.

Enlighten us with Your Torah, cause our hearts to cling to Your mitzvot. Make our hearts one, to love Your name and be in awe of it. Keep us from shame, and from humiliation, and from stumbling, today and always. For we have trusted in Your holy, great, and awesome name. May we be glad, rejoicing in Your saving power,

and may You reunite our people from all corners of the earth, leading us proudly independent to our land. For You are the redeeming God and have brought us near to Your great name, to offer thanks to You, and lovingly declare Your unity. Blessed are You, ABUNDANT ONE, who lovingly cares for Your people Israel.

Note. Jews traditionally have gathered in the four tzitziyot at the corners of their tallitot when they reach vehavi'enu/reunite. The tzitziyot are then held throughout the Shema.

אֲהַבָּה רַבָּה אֶהְבֶּתֶנּוּ, יי אֱלֹהֵינוּ, הַמְלִיָּה
גְדוּלָּה וַיִּתְּרָה חֲמִלַת עֲלֵינוּ. אָבִינוּ מִלְּפָנֶיךָ,
בְּעִבּוֹר אֲבוֹתֵינוּ שִׁבְטָחוּ בְּךָ אֱמֵנוּ מִלְּכֻתֵינוּ,
וַתִּלְמְדֵם חֻקֵי חַיִּים, כֵּן תִּחַנְּנֵנוּ וַתִּלְמְדֵנוּ.
אָבִינוּ, הָאֵב הַרְחֵמוּ, הַמְרַחֵם, רַחֵם
עֲלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין וְלִהְשָׁכִיל, לְשִׁמְעַ,
לְלַמֵּד וְלִלְמּוֹד, לְשִׁמֹּר וְלַעֲשׂוֹת וּלְקַיֵּם
אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.
וְהֵאָר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיִּחַד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ,
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד: כִּי בְשֵׁם קֹדֶשְׁךָ
הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ, נִגְיִלָה וְנִשְׁמַחָה
בִּישׁוּעָתְךָ.

וְהִבִּיאֵנוּ לְשִׁלּוֹם מֵאֲרָבַע כְּנָפוֹת
הָאָרֶץ, וַתּוֹלֵכֵנוּ קוֹמְמִיּוֹת לְאֲרָצֵנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָהּ, וּבָנֵנוּ בְּחַרְתָּ
(ע)מִכָּל עַם וְלִשׁוֹן. וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגְּדוֹל
סֵלָה בְּאַמֶּת לְהוֹדוֹת לְךָ וְלִיחַדְךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה.

שׁוֹתֵי יי לַגְּדֵי תַמְיֵד |

Love of God

There are two types of love of God. One is *ahavat olam*, everlasting love, the love for God the creator; it is the result of contemplating the universe. The other is *ahava ravah*, great love, the love which is beyond the physical, and is infinite.

The universe, as vast as it seems, is still finite compared to that which is beyond it. And therefore, the love that is based on it is finite and small, compared to the infinite. Similarly, man is a microcosm, a model of the creation. He who is on the lower levels will feel his body controlling him; but he who is on a higher level, his love for God being even bigger than the world, he will be in control of his body.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתָו לְעוֹלָם וָעֶד.

Listen O Israel, the Lord our God. The Lord is One.

“The Lord shall be King forever and ever.”

Sh'ma Yisrael Adonai Elohainu, Adonai echad.

Baruch shame kivod mal'chu-to l'olam vaed.

Listen, Israel. The core of our worship is not a prayer at all, but a cry to our fellow Jews and fellow humans. In it we declare that God is one, which is also to say that humanity is one, that life is one, that joys and sufferings are all one for God is the force that binds them all together.

There is nothing obvious about this truth, for life as we experience it seems infinitely fragmented.

Human beings seem isolated from one another, divided by all the fears and hatreds that make up human history. Even within a single life, one moment feels cut off from the next, memories of joy and fullness offering us little consolation when we are depressed or lonely. To assert that all is one in God is our supreme act of faith. No wonder that the Shema, the first “prayer” we learn in childhood, is also the last thing we are to say before we die. The memory of these words on the lips of martyrs deepens our faith as we call them out each day.

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.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ,
וּבְכָל-נַפְשֶׁךָ, וּבְכָל-מְאֹדֶךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְּךָ
הַיּוֹם, עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָךְ,
וְדִבַּרְתָּ בָם בְּשַׁבְּתֶךָ בְּבֵיתֶךָ,
וּבְלַחְתֶּךָ בְּדֶרֶךְ וּבְשׂוּכְבְּךָ, וּבְקוּמֶךָ.
וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטַטְפוֹת
בֵּין עֵינֶיךָ, וְכִתְבָתָם עַל מְזוֹת
בֵּיתֶךָ וּבְשַׁעְרֶיךָ:

Ve'ahavta et Adonai Elohecha, be'chol le-vav'cha, u-ve'chol nafsh'cha, u-ve'chol me'odecha.

Ve'hayu ha'devarim ha'eileh, asher Anochi me'tzav'cha hayom al levavecha. Ve'shinantam le'vanecha, ve'dibarta bam, be'shivt'cha be'veitecha, U've'lechtecha va'derech, u've'shochbecha u've'kumecha.

Uk'shartam le'ot al yadecha, ve'hayu le'totafot bein einecha.

Uch'tav'tam al Mezzuzot beitecha u'visharecha.

The Second Paragraph of the Shema (rendered by Rabbi Arthur Waskow)

From recognition of our place in nature in the first blessing of this part of the service, we shifted to concern with our moral place in the second blessing. As creatures made conscious of our ultimate worth by love, we recite the Shema. We thereby enter into a partnership aimed at transforming the world and ourselves in the light of that vision of ultimate worth.

One unified being and becoming, surrounding and filling all creation, including all things in mystic coherence, spanning all time as it unfolds and evolves, giving each being its part in the whole.

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 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.

וְהָיָה אִם-שָׁמַעַתְּ שְׁמֵעוּ אֵל-מִצְוֹתַי,
אֲשֶׁר | אֲנֹכִי מִצְוֶה | אֶתְכֶם הַיּוֹם, לְאַהֲבָה
אֶת יי | אֱלֹהֵיכֶם, וְלַעֲבֹדוֹ בְּכֹל-לִבְבְּכֶם
וּבְכֹל נַפְשׁוֹכֶם. וְנָתַתִּי מָטֶר-אֶרְצְכֶם
בְּעֵתוֹ, יוֹרֵה וּמְלַקֵּשׁ, וְאֶסְפַּת דְּגָנְךָ
וְתִירְשֶׁךָ וְיִצְהַרְךָ. וְנָתַתִּי | עֵשֶׂב | בְּשָׂדֶךָ
לְבַהֲמֹתֶיךָ, וְאָכְלֹת וּשְׂבַעְתָּ. הַשְּׁמֵרוּ לָכֶם
פֶּן-יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וְעַבַּדְתֶּם |
אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה
| אַף-יי בְּכֶם, וְעִצַּר | אֶת-הַשָּׁמַיִם
וְלֹא-יִהְיֶה מָטֶר, וְהָאֲדָמָה לֹא תִתֵּן
אֶת-יְבוּלָהּ וְאֶבְדֹתֶם | מֵהָרָה מֵעַל הָאָרֶץ
הַטְּבָה | אֲשֶׁר | יי נָתַן לָכֶם: וְשִׁמְתֶם | אֶת
דְּבָרֵי | אֱלֹהַ עַל-לִבְבְּכֶם וְעַל-נַפְשׁוֹכֶם
וְקִשְׁרְתֶם | אֹתָם לְאוֹת | עַל-יְדְכֶם, וְהָיוּ
לְטוֹסֹפֶת בֵּין | עֵינֵיכֶם: וְלִפְדֹתֶם | אֹתָם |
אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלִכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
וְכִתְבֹתֶם | עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
לְמַעַן | יִרְבוּ | יְמֵיכֶם וְיְמֵי בְנֵיכֶם עַל
הָאֲדָמָה | אֲשֶׁר נִשְׁבַּע | יי לְאַבְתֵּיכֶם לֵאמֹר
לָהֶם, כִּימֵי הַשָּׁמַיִם | עַל-הָאָרֶץ:

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 harmonious as Heaven.

THE BOUNDLESS ONE told Moses: Speak to the Israelites. Tell them to make themselves tzitzit upon the corners of their clothes, throughout their generations. Have them place upon the corner tzitzit a twine of royal blue. This is your tzitzit. Look at it and remember all the mitzvot of the ETERNAL ONE. And do them, so you won't go off after the lusts of your heart or after what catches your eye, so that you remember to do all my mitzvot and be holy for your God. I am the FAITHFUL ONE, your God, who brought you from Mitzrayim to be for you a God. I am THE INFINITE, your God.

וַיֹּאמֶר יְיָ אֶל-מֹשֶׁה לְאמֹר: דַּבֵּר
 אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ
 לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְדֹרוֹתָם,
 וְנָתַנּוּ עַל-צִיצִית הַכֹּנֶף פֶּתִיל תְּכֵלֶת.
 וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
 אֶת-כָּל-מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם, וְלֹא
 תָּתוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם,
 אֲשֶׁר-אֹתָם זֹנִים אֲחֲרֵיהֶם: לְמַעַן
 תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהֵייתֶם
 קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת
 לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

*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 petil tehelet. Vehayah lahem letzitzit uritem oto
 uzharthem et kol mitzvot adonay a'asitem atam velo taturu aharey
 levavehem ve'aharey eyneyhem asher atem zonim ahareyhem. Lema'an
 tizkeru va'asitem et kol mitzvotay vihe-yitem kedoshim leyloheyhem.
 Ani adonay eloheyhem as her hotzeyi etehem me'erezt mitzrayim
 lihyot lahem leylohim ani adonay eloheyhem. Adonay elohehem emet.*

יְיָ אֱלֹהֵיכֶם אֱמֶת

Dear God truth

Adonai elohaychem emet

TRUE, and established, and correct; enduring and straightforward, steadfast, good, and beautiful one fundamental principle shall be as for our ancestors so for us and for the generations after us and for all the generations of the seed of Israel; Your servants, shall exist—the truth for early eras and for later ones, a thing most excellent and real, forever and as long as time endures, a true and faithful law that cannot pass away. □ The truth is that You are THE ETERNAL ONE, our God, our ancients' God, our Sovereign one, our ancients' Sovereign one, our champion, our ancients' champion, our Rock, the rock of our salvation; our Redeemer and our Rescuer, Your name has always been, there is no God but You.

Help of our ancestors You have always been, shield and savior to their children after them, in each and every generation. Your dwelling sits in heaven's heights, but Your judgments and Your justice fill the farthest reaches of the earth. Happy is the one who pays heed to Your mitzvot, who takes Your Torah and Your word to heart! True it is that You are sovereign to Your people, and a mighty ruler who is quick to plead their cause. True it is that You are first and last, and without You, we have no ruler, champion, or savior. From servitude and bondage You redeemed us. BOUNDLESS ONE, our God, and from a house of slavery You set us free. For this Your loved ones celebrated You, and held divinity in reverence, and Your beloved ones gave forth their melodies, their songs and exaltations, blessings and thanks.

אמת ויציב ונכון וקים וישר ונאמן וְאֱהוֹיָב וְחַבִּיב וְנַחֲמֵד וְנִעִים וְנוֹרָא וְאֲדִיר וּמִתְקַן וּמְקַבֵּל וְטוֹב וְיִפְהָה הַדְּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד. אֱמֶת אֱלֹהֵי עוֹלָם מְלַכְנוּ צוּר יַעֲקֹב, מִגֵּן יִשְׁעֵנוּ, לְדֹר וָדֹר הוּא קַיָּם, וְשִׁמוֹ קַיָּם, וְכִסְאוֹ נָכוֹן, וּמְלֻכוֹתָו וְאֲמוּנָתָו לְעֵד קַיָּמָת. וּדְבָרֶיךָ חַיִּים וְקַיָּמִים, נְאֻמָּנִים וְנַחֲמָדִים לְעֵד וְלְעוֹלָמֵי עוֹלָמִים. עַל אֲבוֹתֵינוּ וְעֲלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת זָרַע יִשְׂרָאֵל עַבְדֶּיךָ.

עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנִים, דְּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד, אֱמֶת וְאֲמוּנָה חֶק וְלֹא יַעֲבֹר. אֱמֶת שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלַכְנוּ מִלְּךְ אֲבוֹתֵינוּ, גְּאֻלָּנוּ גְּאֻל אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יִשׁוּעֵתֵינוּ, פּוֹדֵנוּ וּמְצִילָנוּ מֵעוֹלָם שְׁמֵךְ, אֵין אֱלֹהִים זוֹלָתֶךָ.

עֲזַרְתָּ אֲבוֹתֵינוּ וְאֲמוּנָתֵינוּ אֵתָה הוּא מֵעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם אַחֲרֵיהֶם בְּכָל דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשֶׁבֶךָ, וּמִשְׁפָּטֶךָ וְצִדְקָתֶךָ עַד אֶפְסֵי אֶרֶץ. אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ, וְתוֹרָתֶךָ וּדְבָרֶךָ יִשִּׁים עַל לְבוֹ. אֱמֶת אֵתָה הוּא אֲדוֹן לְעַמֶּךָ, וּמִלְּךְ גְּבוּר לְרִיב רִיבָם. אֱמֶת אֵתָה הוּא רֵאשׁוֹן וְאֵתָה הוּא אַחֲרוֹן, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלְּךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמְּצָרִים גְּאֻלָּתָנוּ יי אֱלֹהֵינוּ, וּמִבֵּית עַבְדִּים פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הִרְגָתָ, וּבְכוֹרֶךָ גְּאֻלָּתָ, וַיִּם סוּף בְּקַעֲתָ, וְזָדִים טַבַּעֲתָ, וַיְדִידִים הִעֲבַרְתָּ, וַיִּכְסּוּ מַיִם צְרִיחָם, אַחַד מֵהֶם לֹא נוֹתֵר. עַל זֹאת שִׁבְחוּ אֱהוֹיָבִים וְרוֹמְמוֹ אֵל, וְנִתְּנוּ יְדִידִים זְמֵרוֹת שִׁירוֹת

□ Living and enduring God, You are lofty, exalted, and awesome. You cast the prideful down, lift the lowly, set the captive free, and save the humble. You help the poor, respond to our people when they cry aloud to You.

וְתִשְׁבַּחְתָּ, ׀ בְּרָכוֹת וְהוֹדָאוֹת, לְמִלְךָ אֱלֹהֵינוּ
 חַי וְקַיִם, רַם וְנִשְׂאָ, גָדוֹל וְנוֹרָא, מְשִׁפִּיל
 גְּאֵיִם, וּמַגְבִּיֵה שְׁפִלִים, מוֹצִיא אֲסִירִים,
 וּפּוֹדֵה עֲנּוּיִם, וְעוֹזֵר דָּלִים, וְעוֹנֵה לְעַמּוֹ
 בְּעֵת שׁוֹעֵם אֱלֹהֵינוּ. תְּהִלּוֹת לְאֵל עֲלִיוֹן,
 בְּרוּךְ הוּא וּמְבוֹרָךְ. מְרִים וּמְשִׁיָּה וּבְנֵי יִשְׂרָאֵל
 לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כְּלָם:

please rise

מִי כְמוֹכָה בְּאֱלֹהִים יְיָ, מִי כְמוֹכָה 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 chamohah ba'elim adonay. Mi chamohah nedar
 bakodesh, nora tehelot osey feleh.*

A new song did the redeemed ones sing out to
 Your name, beside the sea.

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ עַל
 שְׁפַת הַיָּם, יַחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ
 וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

The Holy One will reign forever!
Adonai yimloch le'olam va'ed

Rock of Israel, rise up to the help of Israel,
 redeem according to Your word, Judah and
 Israel. Blessed are You, ETERNAL ONE, the
 champion of Israel.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה
 כְּנַאֲמְךָ יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלְנוּ יְיָ עֲבָאוֹת
 שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְיָ גְּאוּל
 יִשְׂרָאֵל:

*Tzur yisra'el kumah be'ezrat yisra'el.
 Ufedey chinumecha yehudah yisrael.
 Go'aleyu adonay tzeva'ot shemo, kedosh
 yisra'el. Baruch atah adonay ga'al yisra'el.*

Waiting

We often wait too long to do what must be done today, in a world which gives us only one day at a time, without any assurance of tomorrow. While lamenting that our days are few, we procrastinate as though we had an endless supply of time.

We wait too long to discipline ourselves and to take charge of our lives. We feed ourselves the vain delusion that it will be easier to uproot tomorrow the debasing habits which we permit to tyrannize over us today, and which grow more deeply entrenched each day they remain in power.

We wait too long to work at the self-renewal of which these holy days remind us. While we wait, our lives become progressively depleted of spiritual content. The estrangement between us and our heritage grows larger and more painful.

We wait too long to become more deeply involved in Jewish life—in Jewish observance and in Jewish study. While we wait, the time for the harvest comes and we haven't even planted.

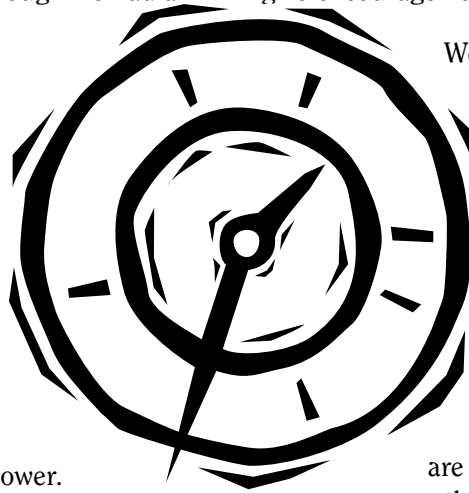
We wait too long to show kindness. We wait too long to speak words of forgiveness which should be spoken, to set aside hatreds which should be banished; to express thanks, to give encouragement, to offer comfort.

We wait too long to be charitable. Too much of our giving is delayed until much of the need has passed and the joy of giving has been largely diminished.

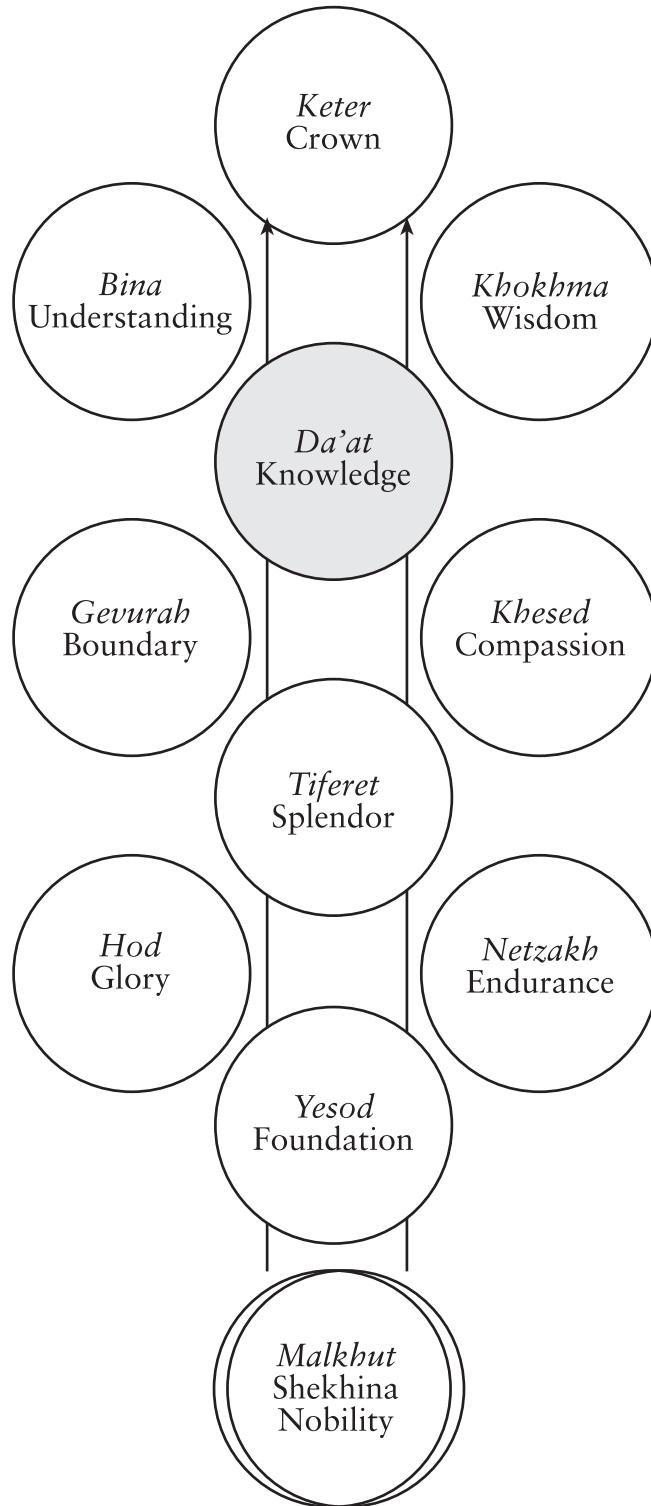
We wait too long to be parents to our children, forgetting how brief is the time during which they are children, how swiftly life urges them on and away. We wait too long to express our concern for parents, siblings, and dear ones.

We wait too long to read the books, to listen to the music, and to see the art which is waiting to enlarge our minds, to inspire our spirits, and to ennoble our souls.

We wait too long to utter the prayers which are waiting to cross our lips, to perform the duties waiting to be discharged, to show the love that may no longer be needed tomorrow.



God, too, is waiting – waiting for us to stop waiting, and to begin to do now, all the things for which this day was made.



On Rosh haShanah, the inner energy of Malkhut, the earth and our home, leaves and moves into Keter, our Source and Essence. This departure, called Nesira, is somewhat frightening and ungrounding, hence the “awesomeness” of the period of the Days of Awe, beginning with erev Rosh haShanah. Reversal of this process begins with the blowing of the shofar on Rosh Hashanah and ends with blowing of the Shofar at the end of Yom Kippur. During these ten days, Malkhut is rebuilt, rewired and refurbished.

For Yom Kippur in the Sefirot system see Selikhot section.

עמידה *Amidah*

Acknowledging our ancestors reminds us that what we are is shaped by who they were. Just as an acorn is shaped by the oak that preceded it and yet gives birth to a tree uniquely its own, so we are shaped by our ancestors yet give rise to a Judaism all our own.

The opening of the Amidah calls to mind previous generations, near as well as distant. Take a few moments to think about your parents, your grandparents, and other relatives about whom you may have heard stories. What is your connection with them?

The choreography of the Amidah is modeled on the approach of subjects before their sovereign. We take three steps forward, bow, offer praise, deliver our petition, offer thanks, and take three steps back. On Rosh Hashanah we are especially mindful of the metaphor of monarchy.

Abraham Joshua Heschel used to teach that the reason graven images are forbidden by the Torah is not that God has no image, but because God has but one image: that of every living, breathing, human being. You may not fashion an image of God in any medium other than that of your entire life – that is the message of the Torah.

To be a religious Jew is to walk the tightrope between knowing the invisibility of God and seeing the face of God everywhere. YHWH is but a breath, utterly without form, the essence of abstraction itself. And yet that same abstraction is the face of God that “peers out from the windows, peeks through the lattice-work” That face contains within it all the faces of humanity, and each of them contains the face of God. God is ruah kol basar, the spirit that resides in all flesh. That presence may be brought to consciousness in the mind of every human who is open to it, as it may be blocked out and negated entirely by the closing of the human heart, by cruelty, or by the denial of God’s image. The Shehinah, the divine presence in our world, does not dwell where she is not wanted.

Open my lips, BELOVED ONE, and let my mouth declare your praise

אֲדוּנִי שִׁפְתֵי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

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.

The Ark is opened for repetition
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וְאֲמוֹתֵנוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
 וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְּקָה,
 אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
 טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת
 וְאֲמֵהוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
 לְמַעַן שְׁמוֹ בְּאַהֲבָה:

The Amidah is traditionally recited while standing, beginning with three steps back and then three steps forward and bowing, left and right, a reminder of our entry into the divine presence.

With the inspired words of the wise and the discerning, I open my mouth in prayer and supplication, to implore mercy from the King of kings, the Lord of lords.

מְסוּד חֲכָמִים וְנְבוֹנִים, וּמְלֻמֵּד דַּעַת
 מְבִינִים, אֲפִתְחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים,
 לְחִלוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
 וְאֲדוּנֵי הָאֲדוּנִים.

With trembling I begin my plea, rising to entreat the awesome exalted One. Deficient in good deeds, I stand in fear; limited in wisdom, how dare I hope? My Creator, teach me to transmit our heritage; strengthen and support me, lest I falter in fear. Let my whispered prayer be like incense rare, and my spoken plea, like sweetest honey. Accept my prayer, reject it not; may it win pardon for those whose emissary I am. Spurn not my prayer, consider it sweet; show us compassion as You promised Moses, Your inspired servant. My heart trembles, for You know its secrets; my soul is in dread at the thought of judgment. If sin were fully punished, who could survive? Therefore I weep and cry for Your mercy. I plead and pray for a charitable decree, for the merit of our ancestors which You will remember. My heart is stirred as I offer my prayer, I am all atremble as I prepare my plea.

For first day Rosh haShanah

יִרְאֵתִי בְּפִצּוֹתַי שֵׁיחַ לְהַשְׁחִיל, קוֹמִי
 לְחִלוֹת פָּנֵי נוֹרָא וְדַחִיל, וְקִטְנֵתִי מַעַשׂ לְכֹן
 אֲזַחִיל, תְּבוּנָה חֲסִדֵי וְאֵיךְ אוֹחִיל. יוֹצְרֵי
 הַבִּינֵנִי מוֹדֵשָׁה לְהַנְחִיל, אֵילָנִי וְאֲמִצְנֵי
 מִרְפוּן וְחִיל, לְחֲשֵׁי יִרְצָה כְּמִנְטִיף
 וּמִשְׁחִיל, בְּטוּבֵי יְמִתֵק כְּצוּף נָחִיל. רְצוּי
 בְּיָשָׁר וְלֹא כְּמִכְחִיל, מִשְׁלַחִי לְהַמְצִיא כֶּפֶר
 וּמְחִיל, שְׂאֵגִי יַעֲרֵב וְלֹא כְּמִשְׁחִיל, הַעֲתֵר
 לְנִגְשִׁים וְנַחֲשָׁבִים כְּזַחִיל. חֲנוּן, כְּדַבְּטִיחֵךְ
 לְבִנְקֵרֵת מְחִיל, זַעֲקֵי קָשׁוּב בְּעַת אֲתַחִיל,
 קִרְבֵי יַחְמְרוּ בְּחִקְךָ חִלּוֹחִיל, וּמֵאִימַת
 הַדִּין נִפְשֵׁי תִבְחִיל. אִם כְּגִמּוֹל הַלֵּב יַחִיל,
 מְקוֹרֵי עֲפַעְפֵי אֲזִיל כְּמִזְחִיל, צְדָקָה אֶקְוֶה
 מִפֶּן וְאוֹחִיל, יִשָּׁר הוֹרֵי זְכָרָה לְהֵאֲחִיל.
 חֵם לְבִי בְּהִגִּיגֵי יַגְחִיל, יִסְתַּעַר בְּקִרְבֵי
 בְּעַת אֲתַחִיל.

The Ark is closed

/ezrat sarah/
The biblical term ezer has two meanings, "rescue" and "be strong." It is commonly translated as "aid" or "help." It also has the sense of power and strength. In Deuteronomy 33:29, ezer is parallel to gaava, majesty. Eve is described as Adam's ezer kenegdo, a power equal to him, a strength and majesty to match his. Thus magen avraham (shield of Abraham) and ezrat sarah (help of Sarah) are parallel images of power and protection.

I come to implore thee with a turbulent heart,
To plead for mercy like a poor man at the door;
show thy compassion, do not mete out stern justice
O Lord, open You my lips. There is not a word in my mouth nor on my tongue, and yet You, O Lord, knows all I wish to say.
From the depths of my heart I do pray unto You. Let me find shelter underneath thy wings.
Fearsome trembling, dreadful terror overwhelms me as I humbly implore thee, awe-inspiring God; since I am lacking in good judgment and knowledge, I cringe and draw myself together in fear. I faint with sighing, how can I stand before You? For I lack good deeds to have merit in they sight. Yet, Your own people have sent me to entreat You; may You direct their heart and listen to them. What am I? What is my life? I am like a worm, wanting in knowledge and void of understanding; I rely on a phrase in the Book of Wisdom: "Mild speech turns wrath away." You my Stronghold, I wait for You to uphold me; let the opening of Your words enlighten me.

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

mee-sod khah-khah-meem oo-ne-vo neem, oo-mee-leh-med dah-aht me-vee-neem. ehf-te-kha pee be-te-fee-lah oo-ve-tah-khah-noo-neem, le-kha-lote oo-le-khah-neyn pe-nay meh-lekh mahl-khey hah-me-lah-kheem vah-ah-do-nay hah-ah-do-neem.

for second day Rosh haShanah

אֲתִיתִי לְחַנּוּךְ בְּלֵב קָרוֹעַ וּמְרִתָּהּ, בְּקִשׁ רַחֲמִים כְּעֲנִי בַפֶּתַח; גִּלְגַּל רַחֲמֶיךָ וְדִין אֵל תַּמְתָּהּ, אֲדֹנָי שְׁפֹתַי תִּפְתָּח.
דָּבַר אֵין בְּפִי וּבִלְשׁוֹנִי מִלָּה, הֵן יִי יִדְעָתָּ כְּלָהּ; וּמִמְעַמְקֵי הַלֵּב לִפְנֶיךָ אוֹחִילָהּ, אַחֲסֶה בְּסֹתֵר כְּנַפְיֶךָ סְלָה.
זִלְעָפָה וּפְלִצוֹת אַחֲזוּנִי בְּמוֹרָא, חִלּוֹת פָּנָי נוֹרָא בְּנַפְשׁ יְקָרָה; טוֹב טַעַם וְדַעַת קִטְנֵתִי לְחֶסֶדְךָ, עַל כֵּן זָחַלְתִּי וְאִירָא. יִגְעַתִּי בְּאַנְחָתִי אֵיךְ לַעֲמֹד לִפְנֶיךָ, כִּי אֵין מַעֲשִׂים לְזִכּוֹת בְּעֵינֶיךָ; לְחִלּוֹתֶךָ שְׁלַחֲזוּנֵי מִקְהֵלוֹת הַמוֹנִיךָ, תִּכְוִן לִבָּם תִּקְשִׁיב אֲזַנְךָ.
מָה אֲנִי וּמָה חַיִּי תוֹלְעָה וְרִמָּה, נִבְעַר מִדַּעַת וּבְאֶפֶס מִזְמוֹה; סִמְכֹתִי יִתְדוֹתַי בְּסֹפֶר הַחֲכֻמָּה, מַעֲנֶה רֶךְ יִשִׁיב חֲמוּה. עֲזִי אֵלֶיךָ אֲשַׁמְרָה לְסַעֲדִי, פֶּתַח דְּבָרֶיךָ הָאֵר לְהַגִּידִי; צַדִּיקִנִי וְאִמְצָנִי וְתָן לֵאלֹהֵי יְדֵי, כִּי אֶתָּה מִשְׁגִּבֵי אֱלֹהֵי חֲסָדִי.

*zoch-ray-noo le-khab-yeem meh-lekh khab-feytz
be-khab-yeem, ve-kote-vay-noo
bi-seyfer ha-khab-yeem li-mah-ahn-khab ehloheem
khab-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-khab-yay
hah-may-teem ah-tah rahv le-ho-shee-ah.*

*me-khahl-kayl khab-yeem be-khe-sehd, me-khab-
yay may-teem be-rah-khab-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
lahkh. me-lekh may-meet oo-me-khab-yay oo-
mahtz-mee-akh ye-shoo-ah.*

*mee cha-mo-khab ahv ha-rabkhab-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-khab-yay hah-
may-teem.*



Justify and invigorate me, grant me strength,
For You art indeed my fortress, my gracious
God. Your people are standing to entreat Your
pardon, O let Your love be stirred to show
them Your mercy; they pour out their heart
unto You like water, then hear You in the
heavens, they dwelling-place. Strengthen the
hands of Your people, now so weakened; send
them deliverance and healing of Your own;
let them attain strength through the words of
Your prophets, for all they words, O God, are
pure and tested.

קְהֵלְיָךְ עוֹמְדִים לְבָקֵשׁ מִחִילְתֶּךָ, רַחֲמֶיךָ
יִכְמְרוּ לְרַחֲמֶם בְּחַמְלַתְךָ; שׁוֹפְכִים לֵב
כַּפַּיִם לְעַמְתְּךָ, וְאַתָּה תִשְׁמַע הַשָּׁמַיִם
מִכּוֹן שְׁבִתְךָ.
תִּחַזַּק לְעַמְּךָ יָדָם הִרְפָּה, שְׁלַח מֵאַתְּךָ עֶזְרְךָ
וּתְרוּפָה; נְאֻמֶיךָ יִשְׁיִגּוּ לְחַזֵּק וּלְתַקֵּף, כָּל
אֲמֶרֶת אֱלֹהֶיךָ צְרוּפָה.

The Ark is closed

On both days continue

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.

זְכַרְנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בַּחַיִּים, וְכַתְּבֵנוּ
בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

Regal One, our help, salvation, and protector:
Blessed are You, KIND ONE, the shield of
Abraham and help of Sarah.

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן. בְּרוּךְ אַתָּה יי,
מִגֹּן אַבְרָהָם וְעֵזֶרֶת שָׂרָה.

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.

אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה מֵתִים
אַתָּה, יי, רַב לְהוֹשִׁיעַ.

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.

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

מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לְךָ,
מִלֶּךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

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

מִי כְמוֹךָ, אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים.

וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יי, מְחַיֶּה הַמֵּתִים.

יְמִלְךָ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְּלוּיָהּ.

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

Halleluyah!

Yeem-lokh ah-do-nye le-o-lahm eh-lo-hah-yeech tzee-yone le-dor va-dor, Hallelu-yah.

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

All-Embracing One,
Blessed in heaven,
Greatest in might,
Distinction surpassing,
Who uttered a word,
Who gave a command,
So shall Your name
How all that has life is
The clearest of sight,
You dwell beyond all,
Crown of salvation,
Law is Your garment,
Mighty Your zeal-
Now and forever is
So hidden in honor,
On all of Creation
Perfect in deeds,
Stronghold of justice,
Creation calls out,
Revered and adored
Seated on high in
The earth You
Forever You live, in awe and in holiness!

You are our God,
and upon earth,
revered beyond worth,
above all acclaim,
and all things became,
and Creation arose.
outlast all the worlds!
infused with Your Being,
all-knowing, all-seeing!
in mystery concealed,
redemption revealed.
and justice Your way,
all creatures obey.
judgment Your crown,
yet great in renown.
Your faith radiates,
in truth and in grace,
upright without peer,
and You are near
by all of Creation,
Your heavenly station.
suspended upon the abyss,

This piyut is a
Hebrew acrostic
attributed to
Eliezer Hakallir,
7th century

close the Ark

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִילֹת יִשְׂרָאֵל אֵל נָא:

בְּשָׁמַיִם וּבְאָרֶץ	אַתָּה הוּא אֱלֹהֵינוּ
דָּגוּל מִרְבֵּבָה	גְּבוּר וְנִעְרָץ.
וְצִנָּה וְנִבְרָאוּ .	הוּא שָׁח וַיְהִי .
חַי עוֹלָמִים	זָכְרוּ לְנִצְח
יוֹשֵׁב סֵתֵר.	טְהוֹר עֵינַיִם.
לְבוֹשׁוֹ צְדָקָה	כְּתָרוּ יְשׁוּעָה.
נֶאֱפֵד נְקָמָה	כִּמְעִטְהוּ קִנְיָאָה.
לְעֵצְתוֹ אֲמוּנָה	סִתְרוּ יִשְׂר
צְדִיק וַיִּשְׂר	פְּעָלְתוֹ אֲמֵת.
רַם וּמִתְנַשֵּׂא	קָרוֹב לְקוֹרְאָיו בְּאֲמֵת.
תּוֹלֵה אֶרֶץ עַל בְּלִימָה.	שׁוֹכֵן שְׁחִקִים.
	חַי וְקַיִם נוֹרָא וּמְרוֹם וְקָדוֹשׁ.

Ve-Ahtah kah-dosh, yo-shave teheelot yis-rah-el Ayl nah

<i>Ahtah hoo ehloheynoo</i>	<i>bahshahmahyeem oovah-abrehtz</i>
<i>geebor ve-neehtz</i>	<i>dahgool mayrvahvah</i>
<i>hoo sach vayeh-hee</i>	<i>veTzee-vah venivrah-oo</i>
<i>zichro lanehtzach</i>	<i>khay olahmim</i>
<i>tehor eynah-yim</i>	<i>yoy-shev seyter</i>
<i>kitro yeshoo-ah</i>	<i>levoosho tzedahkah</i>
<i>mah-ahtey-hoo keen-ah</i>	<i>nehpahd nekah-mah</i>
<i>sitro yo-shehr</i>	<i>ah-tzah-to ehmoonah</i>
<i>pe-oolahto ehmeht</i>	<i>tzahdeek ve-yahshar</i>
<i>kahrov lekor-ahv ba-ehmeht</i>	<i>rahm oo-mitnah-say</i>
<i>sho-cheyn she-hahkeem.</i>	<i>to-leh ehrehtz ahl beleemah</i>
<i>khay ve-kay-yahm no-rah oomah-rom ve-kahdosh.</i>	

Oh rise and sound the clarion to destroy
all evil; Those who know the trumpet call
acclaim You holy.

תָּעִיר וְתִרְעֵה לְהַכְרִית כָּל מְרִיעַ,
וְתִקְדֹשׁ בְּיִזְדְּעֵי לְהִרְעֵה, קָדוֹשׁ.

You, Oh God, did remember Your promise
to Sarah, Favor us, her children on this day,
Holy One.

וּבְכֵן וַיִּי פָקַד אֶת שָׂרָה כְּאִשְׁרָה אָמַר.
צְאֵצְאֵיָהּ כֵּן פִּקְדוֹד לְטוֹב הַיּוֹם, קָדוֹשׁ.

Oh King, holy God, You did deliver from evil
those who know the shofar call.

מֶלֶךְ מְמַלֵּט מִרָעָה, לְיִזְדְּעֵי תְרוּעָה, הָאֵל
קָדוֹשׁ.

Revered King, recall the ram of Isaac, favor
those who sound the ram's horn today.

מֶלֶךְ זְכוֹר אֲחוּז קָרֵן, לְתוֹקְעֵי לֵף הַיּוֹם
בְּקָרֵן, נוֹרָא וְקָדוֹשׁ.

— שְׁמִינִי יוֹ לַגָּדוֹל תַּמְיָד —

Ten Ways to Heal Your Life

1. Do things that bring you a sense of fulfillment, joy and purpose, that validate your worth. See your life as your own creation, and strive to make it a positive one:
2. Pay close and loving attention to yourself, tuning in to your needs on all levels. Take care of yourself, nourishing, supporting, and encountering yourself.
3. Release all negative emotions-resentment, envy, fear, sadness, anger. Express your feelings appropriately; don't hold on to them. Forgive yourself.
4. Hold positive images and goals in your mind, pictures of what you truly want in your life. When fearful images arise, refocus on images that evoke feelings of peace and joy.
5. Love yourself and love everyone else. Make loving the purpose and primary expression of your life.
6. Create fun, loving honest relationships, allowing for the expression and fulfillment of needs for intimacy and security. Try to heal any wounds in past relationships, as with old partners and your mother and father.
7. Make a positive contribution to your community through some form of work or service that you value and enjoy.
8. Make a commitment to health and well-being, and develop a belief in the possibility of total healing. Develop your own healing program, drawing on the support and experts without becoming enslaved to them.
9. Accept yourself and everything in your life as an opportunity for growth and learning. Be grateful. When you mess up, forgive yourself, learn what you can from the experience, and then move on.
10. Keep a sense of humor.

Let us ask ourselves hard questions
For this is the time for truth

How much time did we waste
In the year that is now gone?

Did we fill our days with life
Or were they dull and empty?

Was there love inside our home
Or was the affectionate work left unsaid?

Was there a real companionship with our children
Or was there a living together and a growing apart?

Were we a help to our mates
Or did we take them for granted?

How was it with our friends:
Were we there when they needed us or not?

The kind deed: did we perform it or postpone it?
The unnecessary gibe: did we say it or hold it back?

Did we live by false values?
Did we deceive others?
Did we deceive ourselves?

Were we sensitive to the rights and feelings
Of those who worked for us?

did we acquire only possessions
Or did we acquire new insights as well?

Did we fear what the crowd would say
And keep quiet when we should have spoken out?

Did we mind only our own business
Or did we feel the heartbreak of others?

Did we live right,
And if not,
Then have we learned, and will we change?

Jack Riemer

Yah Melekh

Based on piyyut by Eleazer Hakallir (rendered by Reb Zalman)

Awesome	Angels, they	answer	in a call...
Beautiful	Beings	boast	in their call...
Cheerful	Cherubim	chant	in their call...
<i>Yah Melech, Yah malach, Yah yimloch l'olam va-ed.</i>			
Dominant	Delegates	deliver	a call...
Eminent	Effulgences	exclaim	and call...
Fabulous	Familiars	flare	and calls...
<i>Yah Melech, Yah malach, Yah yimloch l'olam va-ed.</i>			
Gregarious	Gleamers	glow	and call...
Holy	Heavenly hosts	hallow	and call...
Ideal	Immanents	issue	a call...
<i>Yah Melech, Yah malach, Yah yimloch l'olam va-ed.</i>			
Jovial	Jubilators	join in song	and call...
Keepers of	Karma	corroborate	and call...
Loving	Luminaries	light forth	and call...
<i>Yah Melech, Yah malach, Yah yimloch l'olam va-ed.</i>			
Magnificent	Mediators	modulate	their call...
Numinous	Naturals	nurture us	and call...
Operatic	Organizers	offer praise	and call...
<i>Yah Melech, Yah malach, Yah yimloch l'olam va-ed.</i>			
Qabbalistic	Queen's servants	quote praise	and call...
Radiant	Rescuers	rejoice	and call...
Sublime	Seraphim	serenely sound	their call...
<i>Yah Melech, Yah malach, Yah yimloch l'olam va-ed.</i>			
Triumphant	Tribute givers	trumpet	and call...
Ubiquitous	Umpires	ululate	and call...
Vibrant	Venerators	voice	their call...
<i>Yah Melech, Yah malach, Yah yimloch l'olam va-ed.</i>			
Wellmeaning	Worshippers	warble	and call....
Xstatic	xcellences	exclaim	and call...
Yah adoring	Zodiac Khayot	zestfully	call...

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Yah reigns, Yah reigned, Yah will reign forever.
Yah Melech, Yah malach, Yah yimloch l'olam va-ed.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ לְעוֹלָם וָעֶד.

Yah reigns, Yah reigned, Yah will reign forever.
Yah Melech, Yah malach, Yah yimloch l'olam va-ed.

Saints and sages joyously proclaim:	יְיָ מֶלֶךְ	אֲדִירֵי אֵימָה יֹאדִירוּ בְקוֹל
The Lord is King.	יְיָ מֶלֶךְ	בְּרוּאֵי בְרָק יְבָרְכוּ בְקוֹל
The angels on high in blessing acclaim:	יְיָ יְמִלֵךְ	גְּבוּרֵי גְבוּהָ יִגְבִּירוּ בְקוֹל
The Lord was King.	יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ לְעוֹלָם וָעֶד.	
The mighty ones powerfully proclaim:	יְיָ מֶלֶךְ	דּוֹרְרֵי דוֹלְקִים יְדוּבְבוּ בְקוֹל
The Lord shall be King forever.	יְיָ מֶלֶךְ	הַמוֹנֵי הַמְּלָאָה יִהְלְלוּ בְקוֹל
The Lord is King, the Lord was King,	יְיָ יְמִלֵךְ	וְחַיִּילִם וְחַיּוֹת יִוְעֲדוּ בְקוֹל
The Lord shall be King forever.	יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ לְעוֹלָם וָעֶד.	
The heirs of the Torah joyously proclaim:	יְיָ מֶלֶךְ	זוֹכְרֵי זְמִירוֹת יִזְמְרוּ בְקוֹל
The Lord is King.	יְיָ מֶלֶךְ	חֲכָמֵי חֵידוֹת יִחְסְנוּ בְקוֹל
The lordly warriors crown You and acclaim:	יְיָ יְמִלֵךְ	טַפְסָרֵי טַפּוּחִים יִטְכְּסוּ בְקוֹל
The Lord was King.	יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ לְעוֹלָם וָעֶד.	
The angels in their fiery garments proclaim:	יְיָ מֶלֶךְ	יּוֹרְשֵׁי יְקָרָה יִישִׁירוּ בְקוֹל
The Lord shall be King forever.	יְיָ מֶלֶךְ	כְּבִירֵי כַח יִכְתִּירוּ בְקוֹל
The Lord is King, the Lord was King,	יְיָ יְמִלֵךְ	לְבוּשֵׁי לְהַבּוֹת יִלְבְּבוּ בְקוֹל
The Lord shall be King forever.	יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ לְעוֹלָם וָעֶד.	
Masters of words gracefully proclaim:	יְיָ מֶלֶךְ	מְנַעֲמֵי מְלַל יִמְלְלוּ בְקוֹל
The Lord is King.	יְיָ מֶלֶךְ	נִצְעֵי נִגְהָ יִנְצְחוּ בְקוֹל
The shimmering angels fervently acclaim:	יְיָ יְמִלֵךְ	שְׂרָפִים סוּבְבִים יִסְלְסְלוּ בְקוֹל
The Lord was king.	יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ לְעוֹלָם וָעֶד.	
The circling Seraphim ceaselessly proclaim:	יְיָ מֶלֶךְ	עוֹרְכֵי עֵז יַעֲנוּ בְקוֹל
The Lord shall be King forever.	יְיָ מֶלֶךְ	פְּחוּדֵי פְּלֶאֶדָּה יִפְצְחוּ בְקוֹל
The Lord is King, the Lord was King,	יְיָ יְמִלֵךְ	צְבָאוֹת צְאֲנָדָה יִצְלְצְלוּ בְקוֹל
The Lord shall be King forever.	יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ לְעוֹלָם וָעֶד.	
Your worshipers in praise joyously proclaim:	יְיָ מֶלֶךְ	קְהִילוֹת קֹדֶשׁ יִקְדִּישׁוּ בְקוֹל
The Lord is King.	יְיָ מֶלֶךְ	רַבְבוֹת רַבְּבָה יִרְנְנוּ בְקוֹל
Those who adore You in reverence acclaim:	יְיָ יְמִלֵךְ	שְׂבִיבֵי שְׂלֵהֲבוֹת יִשְׁנְנוּ בְקוֹל
The Lord was King.	יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ לְעוֹלָם וָעֶד.	
And all the upright in one voice proclaim:	יְיָ מֶלֶךְ	תּוֹמְכֵי תְהִילוֹת יִתְמִידוּ בְקוֹל
The Lord shall be King forever.	יְיָ מֶלֶךְ	תּוֹקְפֵי תְפָאֲרֶתְךָ יִתְמִימוּ בְקוֹל
The Lord is King, the Lord was King,	יְיָ יְמִלֵךְ	תְּמִימֵי תְעוּדָה יִתְנוּ בְקוֹל
The Lord shall be King forever.	יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ לְעוֹלָם וָעֶד.	

Yah melech, Yah malach,
Yah yimloch l'olam va-ed.

The Ark is closed

Le-Eyl O-rech Din

לְגוֹלָהּ עֲמֻקּוֹת בְּדִין.
li-goleh ahmookot bah-din
 לְהוֹגִיחַ דְּעוֹת בְּדִין.
li-ho-geh day-ote bah-din
 לְזוֹכֵר בְּרִיתוֹ בְּדִין.
li-zo-khayr bree-to bah-din
 לְטָהֵר חוֹסֵיוֹ בְּדִין.
li-tah-hayr kho-sahv bah-din
 לְכֹבֵשׁ כַּעֲסוֹ בְּדִין.
li-kho-veysh kah-ah-so bah-din
 לְמוֹחֵל עֲוֹנוֹת בְּדִין.
li-mokhel a-vonot bah-din
 לְסוֹלַח עֲמוּסָיו בְּדִין.
li-so-lay-ach lah-ah-moo-sahv bah-din
 לְפוֹעֵל רַחֲמָיו בְּדִין.
li-fo-eyl rah-khah-mahv bah-din
 לְקוֹנֵה עֲבָדָיו בְּדִין.
le-ko-neh ah-vah-dahv bah-din
 לְשׁוֹמֵר אוֹהָבָיו בְּדִין.
le-sho-mayr o-hah-vahv bah-din

לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין.
le-to-maykh ti-mee-mahv be-yom din

And so, let all proclaim the sovereignty of God, who judges all with justice, one who plumbs the heart upon the day of justice, who reveals what is concealed, with justice; one who speaks the truth upon the day of justice, drawing out our inner thoughts with justice.

Ancient one, who has compassion on the day of justice, and who calls to mind the covenant of justice; one who spares Creation on the day of justice, and who cleanses those who seek the God of justice; one who knows all thoughts upon the day of justice, who holds back from anger, though enacting justice; who is clad in

Ark is opened.
 וּבָכַן לָךְ הַכֹּל יִכְתִּירוּ
 לְאֵל עוֹרֵךְ דִּין
 לְבוֹחֵן לְבָבוֹת בְּיוֹם דִּין
li-vo-kheyn livahvot be-yom din
 לְדוֹבֵר מִיִּשְׁרָיִם בְּיוֹם דִּין
li-do-very may-shah reem be-yom din
 לְתִיתֵק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין
li-vah-teek ve-o-she kheh-sehd bi-yom din
 לְחֹמֵל מְעֻשָׂיו בְּיוֹם דִּין
li-kho-mayl mah-ah-sahv be-yom din
 לְיוֹדֵעַ מַחְשְׁבוֹת בְּיוֹם דִּין
li-yo-day-ah mah-hah-shahvot be-yom din
 לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין
li-lo-vesh tze-dah-kote be-yom din
 לְנוֹרָא תְהִלּוֹת בְּיוֹם דִּין
li-no-rah ti-hee-lote be-yom din
 לְעוֹנֵה לְקוֹרְאָיו בְּיוֹם דִּין
li-o-neh li-kor-ahv be-yom din
 לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין
li-tzo-feh nees-tah-rote be-yom din
 לְרַחֵם עַמּוֹ בְּיוֹם דִּין
li-rah-kheym ah-mo be-yom din

righteousness upon the day of justice, and is merciful toward wrongdoing, with justice; one awesome in praises on the day of justice, and forgiving to those burdened with the weight of justice; answering whoever calls upon the day of justice, and acting mercifully in pursuit of justice; one who searches out the hidden on the day of justice, and who calls to service in enacting justice; one who is loving to Our people on the day of justice, who keeps safe whoever loves the God of justice, and supports whoever seeks perfection on the day of justice!

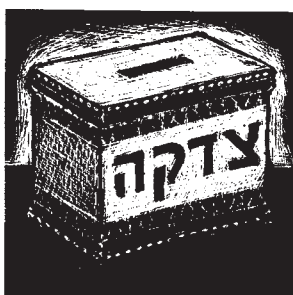
The Ark is closed

Maimonides Laws of Repentance 2:9, 10

Repentance and Yom Kippur effect atonement only for sins committed against God, as when one has eaten forbidden food; sins committed against a fellow man, as when a person either injured or cursed or robbed his neighbor, he is never pardoned unless he compensates his neighbor and makes an apology. Even though he has made the compensation, the wrongdoer must appease the injured person and ask his pardon. Even if he only annoyed him with words he must apologize and beg his forgiveness.

One must not show himself cruel by not accepting an apology; he should be easily pacified and provoked with difficulty. When an offender asked his forgiveness, he should forgive wholeheartedly and with a willing spirit. Even if he has caused him much trouble wrongfully, he must not avenge himself, he must not bear a grudge. This is the way of the stock of Israel and their upright hearts.

Concerning the Gibeonites who refused to forgive and be appeased, it is written: "The Gibeonites did not belong to the people of Israel."



בְּרוּךְ כְבוֹד יי, מִמְקוֹמוֹ.

Praised be the glory of Yah which fills the universe.
bah-rookh ke-vode ah-do-nye meem-ko-moe

From Your abode, our King, appear and reign over us for we wait for You. O when will You reign in Zion? Speedily, in our days, do You dwell there forever. May You be exalted and sanctified in Jerusalem Your city throughout all generations and to all eternity. May our eyes behold Your kingdom, as it is said in Your glorious Psalms by Your truly anointed David:

מִמְקוֹמְךָ מְלֻכְנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ,
כִּי מַחְכִּים אֲנַחְנוּ לָךְ. מִתֵּי תִמְלֹךְ בְּצִיּוֹן,
בְּקֶרֶב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכֹּן.
תִּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ,
לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים.
וְעֵינֵינוּ תִרְאִינָה מְלֻכוֹתֶךָ, כַּדָּבָר הָאָמוּר
בְּשִׁירֵי עֲזָרָה, עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָה:

*meem-kom-me-kha mahl-kay-noo to-fee-yah ve-teem-lokh ahleynu kee me-khah-keem
ah-nakh-noo lakh. maw-tai teem-lokh be-tzee-yone. be-kah-rove be-yah-may-noo le-o-
lahm vah-ed teesh-kone. teet-gah-dahl ve-teet-ka-dash be-tokh Ye-roo-shah-lah-yeem
eer-kha le-dor vah dor oo-le-neh-tzakh ne-tzakh-eem. ve-ay-nay-noo teer-eh-nah mahl-
khoo-teh-kha kah-dah-vahr bah-ah-moor be-shee-ray oo-zeh-kha ahl ye-day Dah-veed
meh-shee-akh tzeed-keh-kha.*

יְמִלְךָ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

Adonai shall reign forever: Your God Zion through all generations: Halleluyah
*yeem-lokh ah-do-nye le-o-lahm eh-lo-hye-yikh tzee-yone le-dor vah-dor,
hah-lal-loo-yah*

Through all generations we will declare Your greatness; to all eternity we will proclaim Your holiness; Your praise, our God, shall never depart from our mouth, for You are a great and holy God and King.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח נְצָחִים
קִדְשִׁתְךָ נְקֻדֵּי־שָׁמַיִם, וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ
לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ גְּדוֹל
וְקָדוֹשׁ אַתָּה.

*le-dor vah-dor nah-geed gawd-leh-kha oo-le-neh-tzakh ne-tzakh-eem ke-doo-shaht-kha
nahk-deesh ve-sheeve-ah-khah eh-lo-hay-noo mee-pee-noo lo- yah-moosh le-o-lahm
vah-ed kee eyl meh-lekh gah-dol ve-kah-dosh ah-tah.*

*You may be seated.
Rosh haShanah continue on page 108.
(oovekhayn tayn pakhdikha)*

Open my lips, BELOVED ONE, and let my mouth declare your praise

אֲדוּנֵי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

The Ark is opened for repetition

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.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵנוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת
וְאִמָּהוֹת, וְיָבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה:

The Amidah is traditionally recited while standing, beginning with three steps back and then three steps forward and bowing, left and right, a reminder of our entry into the divine presence.

With the inspired words of the wise and the discerning, I open my mouth in prayer and supplication, to implore mercy from the King of kings, the Lord of lords.

מְסוּד חֲכָמִים וְנְבוֹנִים, וּמְלָמֵד דַּעַת
מְבִינִים, אֲפֹתְחָה פִּי בְּתַפִּלָּה וּבְתַחֲנוּנִים,
לְחֵלוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
וְאֲדוּנֵי הָאֲדוּנִים.

— שׁוֹרְתֵי יוֹ לַנְּטוּי תַּמִּיד —

תְּשׁוּבָה *Teshuva*

A year has gone by
I say with a sigh
O Lord I did not progress.
Your Torah not learned,
Your Mitzvot not earned,
This I am forced to confess.

Please good God
pour out your blessing
That in your sight
We'd be progressing.
O Lord above
Let us feel Your love
And perceive You
Our souls caressing.

I undertake
This to remake
My life anew to fashion
So help me please
From sin to cease
And only to You
Give my passion.

May we not be disappointed
In waiting for ben David anointed.
With your open hand
Bless our Holy land
And our leaders
Whom we have appointed.

I seek Your light.
I need your aid.
Without Your joy
I am afraid. Heal me God
In body and in soul.

Rabbi Zalman Schachter-Shalomi

Thus will we glorify You, O You who lives eternally.

Majesty and faithfulness, understanding and blessing, supremacy and greatness, knowledge and speech are Yours, O You who lives eternally.

Honor and excellence, testimony and perfection, purity and splendor, valor and prowess are Yours, O You who lives eternally.

Truth and purity, unity and reverence, the crown and the glory, wisdom and knowledge are Yours, O You who lives eternally.

Dominion and rule, radiance and victory, power and pre-eminence, strength and gentleness, redemption and glory are Yours, O You who lives eternally.

Beauty and righteousness, worship and holiness, acclamation and exultation, song and hymn, praise and sovereignty are Yours, O You who lives eternally.

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.

אֲמִיךָ נִשְׂאֵתִי חַיִּן בְּעַדְכִּי,
בְּמַלְאָכוֹת עֲמֻד בְּרָךְ בְּבָרְכִי;
גַּחֵי מִבְּטֵן הַגִּי'ה חֲשֻכֵי,
דְּבַר צְחוֹת וּבְאִמְתְּךָ הַדְרִיכֵי.
הוֹרְנֵי שְׁפוּף שִׁיחַ עָרֵב,
וְלוֹנְנֵי בְּצִלְךָ אוֹתִי לְקָרֵב;
זַעַק יוֹפֵק בְּכוּוֹן קָרֵב,
חִלּוֹתֵי פָנֶיךָ וְצַדִּיקוֹתֶיךָ תִּקְרָב.
טְהוֹר עֵינַיִם מֵאֵד נְעִלָה,
יִדְעֵנִי בֵּין עַרְךָ תִּפְלָה;
כִּדְת לְחַנּוּן בְּלִי תִפְלָה,
לְהַמְצִיא לְשׁוֹלְחֵי אֶרֶץ וּתְעִלָה.
מִפְתַּח שְׁפָתַי תִּבְרַר וּתְיַשֵּׁר,
נְדָבוֹת פִּי רִצְהַ וְהַכְשֵׁר;
סֹדֵר הַגִּיגֵי כְשֵׁי יִתְשֵׁר,
עֲתֵר פְּצָחֵי כְזֹלֹת הַשֵּׁר.
פְּעָמַי הֵכֵן פְּצוֹתַי מִכְשָׁל,
צוּר תִּמּוּד אֲשׁוּרֵי מֵהַנְּשָׁל;
קוֹמְמֵנִי וְחֹזְקֵנִי מֵרַפְיוֹן וְחֲשָׁל,
רְצוֹת אֲמָרֵי וְלֹא אֲכַשָׁל.
שְׁמֵרְנֵי כְּאִישׁוֹן מִפְלֵץ וּבְעֵתָהּ, שׁוּר
בְּשִׁפְלוּתֵי וּלְכַה לִישׁוּעָתָהּ;
תַּחַן דְּכֹאוֹתַי כְּלַחֲזוֹן פְּצָתָהּ, תִּרְחַם
עַל בֶּן אֲמִצָּת.

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפְצֵן בְּחַיִּים, וְכַתְּבֵנוּ
בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים. מְלֶךְ
עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי, מְגֵן
אֲבָרָהָם וְעֹזֶרֶת שָׂרָה.

אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי, מְחִיָּה
מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
מְכַלְכֵל חַיִּים בְּחֶסֶד, מְחִיָּה מֵתִים בְּרַחֲמִים
רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי
כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מְלֶךְ
מְחִיָּה וּמְצַמֵּחַ יְשׁוּעָה.

Until the dying day of a person Adonai awaits repentance, that they may be turned unto life.

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.

עַד יוֹם מוֹתוֹ תִּתְחַכֵּה לּוֹ לְתַשׁוּבָה,
לְהַנְטוֹתוֹ לְתַחִיָּה.

מִי כְמוֹךָ, אֲב הַרְחָמִים, זֹכֵר יְצוּרֶיךָ
לְחַיִּים בְּרַחֲמִים. וְנֶאֱמַן אֶתְּךָ לְהַחֲיֹת
מֵתִים. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים.

Silence can come from a breakdown in communication or from an intimacy that makes other forms of communication temporarily unnecessary. Let our silence say what words can't express. Let us use this silent prayer-time as an opportunity to meet the divine presence, to experience God's cosmic power and awe-inspiring, fathomless depth.

יְמִלְךָ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

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

Yeem-lokh ah-do-nye le-o-lahm eh-lo-hah-yeech tzee-yone le-dor va-dor, Hallelu-yah.

The introductory words (Psalms 51: 17) of the Amidah contain a paradox of divine and human power. Our ability to be whole, upright, free, and fully alive grows as we acknowledge and appreciate an infinitely higher source of power in the universe. This allows us to be receptive. By acknowledging our human vulnerability, we open our hearts to the support, compassion and faithfulness available around us.

שׁוֹמְרֵי יְיָ לִנְגוּדֵי תַמִּיד

A. J. Heschel has said, “The term, ‘God of Abraham, Isaac and Jacob’ is semantically different from a term such as ‘the God of truth, goodness, and beauty.’ Abraham, Isaac and Jacob do not signify ideas, principles or abstract values. Nor do they stand for teachers or thinkers, and the term is not to be understood like that of ‘the God of Kant, Hegel and Schelling.’ Abraham, Isaac and Jacob are not principles to be comprehended but lives to be continued. The life of one who joins the covenant of Abraham continues the life of Abraham. For the present is not apart from the past. Abraham is still standing before God (Genesis 18:22). Abraham endures forever. We are Abraham, Isaac and Jacob.” In this same spirit, we are also Sarah, Rebekah, Rachel and Leah.

Connecting: A Meditation

Every day we need to reexperience the moment in which we realized that we are integral the universe, that we are a part of it not a separate entity only passing through. The Psalms tell us this: “You are my child. Today I have begotten you.”

When we reexperience this great awareness, we are regenerated. We need to reconnect with it every day, if only for a moment it reestablishes our natural place in the order of the universe. When this connection happens, we are filled again with light, acceptance, and At-one-ment.

Go beneath the surface into the endlessly rich inner world of the self. Here we deal with the intentions and secrets of our own hearts, with our desires, goals and energies, and line them up with God, source of all energy in the universe.

The energy flows everywhere; it is how God “gods.” It flows in cycles, in waves, in constant lines of force, in every metaphor and simile we can imagine. We can’t control this energy; all we can do is recognize it and get in step with it, in sync, so that our very existence is in harmony with what is rather than at cross-purposes with it.

Once we orient with the flow of God energy, and bring ourselves to the point where we consciously and intentionally exist in harmony with it, we too become energizers.

Our task is clear. We are there to fulfill our potential for Godliness. Even with all our weaknesses and faults, we strive toward that great and sustaining goal. And if perfection seems remote, beyond the possibilities of our limitations, all we have to do is work toward improvement.

We work to follow God’s will, which we understand to be the natural laws of the universe as they are encoded in our tradition.

We place ourselves before God and open ourselves to God – fully disclose our tears and laughter; weaknesses and strengths; certainties and doubts; the parts of ourselves we love and the parts we despise; our prides and shames.

In doing this, we open ourselves to the world, to our fellow humans. We take down the barriers, drop our masks, and join with the rest of creation in the unending effort to live the good life and attain perfection.

Even if we can manage only one step at a time, this journey must be made. In the end, it is the only journey worth making.

Reb Zalman Schachter-Shalomi
(adapted from *The First Step*)

the Ark is open

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִילוֹת יִשְׂרָאֵל אֵל נָא:

בְּשָׁמַיִם וּבְאָרֶץ	אַתָּה הוּא אֱלֹהֵינוּ
דָּגוּל מְרֻבָּה	גְּבוּר וְנִעְרָץ.
וְצִוָּה וְנִבְרָאוּ.	הוּא שָׁח וַיְהִי .
חַי עוֹלָמִים	זְכְרוּ לְנִצְח
יוֹשֵׁב סֵתֵר.	טְהוֹר עֵינַיִם.
לְבוֹשׁוֹ צְדָקָה	כְּתָרוֹ יְשׁוּעָה.
נֶאֱפָד נְקָמָה	כְּמַעֲטָהוּ קִנְיָה.
לְעֻצְתוֹ אֲמוּנָה	סִתְרוֹ יִשְׂרָ
צְדִיק וַיִּשְׂר	פְּעַלְתּוֹ אֲמֵת.
רָם וּמִתְנַשֵּׂא	קָרוֹב לְקוֹרְאָיו בְּאֲמֵת.
תּוֹלָה אֶרֶץ עַל בְּלִימָה.	שׁוֹכֵן שְׁחֻקִים.
	חַי וְקַיִם נוֹרָא וּמְרוֹם וְקָדוֹשׁ.

Ve-Ahtah kah-dosh, yo-shave teheelot yis-rah-el Ayl nah

<i>Ahtah hoo ehloheynoo</i>	<i>bahshahmahyeem oovah-ahrehtz</i>
<i>geebor ve-neebrantz</i>	<i>dahgool mayrvahvah</i>
<i>hoo sach vayeh-hee</i>	<i>veTzee-vah venivrah-oo</i>
<i>zichro lanehtzach</i>	<i>khay olahmim</i>
<i>tehor eynah-yim</i>	<i>yoy-shev seyter</i>
<i>kitro yeshoo-ah</i>	<i>levoosho tzedahkah</i>
<i>mah-ahtey-hoo keen-ah</i>	<i>nehpahd nekah-mah</i>
<i>sitro yo-shehr</i>	<i>ah-tzah-to ehmoonah</i>
<i>pe-oolahto ehmeht</i>	<i>tzahdeek ve-yahshar</i>
<i>kahrov lekor-ahv ba-ehmeht</i>	<i>rahm oo-mitnah-say</i>
<i>sho-cheyn she-hahkeem.</i>	<i>to-leh ehrehtz ahl beleemah</i>
<i>khay ve-kay-yahm no-rah oomah-rom ve-kahdosh.</i>	

the Ark is closed

For You, O G!d, are holy You are enthroned the praises sung by Israel
 All-Embracing One,
 Blessed in heaven,
 Greatest in might,
 Distinction surpassing,
 Who uttered a word,
 Who gave a command,
 So shall Your name
 How all that has life is
 The clearest of sight,
 You dwell beyond all,
 Crown of salvation,
 Law is Your garment,
 Mighty Your zeal-
 Now and forever is
 So hidden in honor,
 On all of Creation
 Perfect in deeds,
 Stronghold of justice,
 Creation calls out,
 Revered and adored
 Seated on high in
 The earth You
 Forever You live, in awe and in holiness!

You are our God,
 and upon earth,
 revered beyond worth,
 above all acclaim,
 and all things became,
 and Creation arose.
 outlast all the worlds!
 infused with Your Being,
 all-knowing, all-seeing!
 in mystery concealed,
 redemption revealed.
 and justice Your way,
 all creatures obey.
 judgment Your crown,
 yet great in renown.
 Your faith radiates,
 in truth and in grace,
 upright without peer,
 and You are near
 by all of Creation,
 Your heavenly station.
 suspended upon the abyss,

O FORGIVE, we beseech You, pardon our transgressions, and let Your power be made manifest, O MOST HOLY.

אָנָּה סֵלֶח נָא, פִּשְׁע וְעוֹן שָׂא נָא, וְכִחַדֵּךְ יִגְדֵּל נָא, קְדוֹשׁ.

All Merciful, we beseech You, forgive the iniquity of we who approach You to declare the praise: and let us be inscribed for a happy life, O MOST HOLY.

אָנָּה רַחוּם כְּפֹר, עוֹן צָגִים תְּהַלֵּתֵךְ לְסִפֵּר, וַיַּחֲקוּ לְחַיִּים טוֹבִים בְּסִפֵּר, קְדוֹשׁ.

מִלֶּךְ שׁוֹכֵן עַד, לְבִדְדֵךְ מִלֹּדֶךְ עַד־עַד, הָאֵל קְדוֹשׁ.

O SOVEREIGN, who abides for eternity, reign alone in eternal supremacy, MOST HOLY GOD
 O You who are merciful, forgive us.

וּבְכֹן וְאַתָּה פְּרַחוּם סֵלֶח לָנוּ.

ON THIS DAY LIFE AND DEATH shall be written in the Book of Remembrance.

הַיּוֹם יִכָּתֵב בְּסֵפֶר הַזְּכוֹנוֹת הַחַיִּים
וְהַמְּוֹת.

- Israel, awake,
I beg You!
Rouse yourself; stand firm!
Arise and supplicate Adonai for Your soul;
entreat God who dwells on high.

□ אָנָּה כְּנָה, עוֹרֵי נָא,
הִתְעוֹרְרֵי נָא, עַמְּדֵי נָא,
הִתִּיצְבֵי נָא, קוֹמֵי נָא,
חֲלֵי נָא, בְּעַד הַנְּפֹשׁ חַנִּי נָא,
פְּנֵי דַר עֲלִיוֹן.

Ascribe your strength unto God;

וּבְכֹן תִּגְדּוּ עֵז לְאֱלֹהִים,
עַל יִשְׂרָאֵל...

...over Israel.

God's excellence is

גְּאוּתוֹ.

gavato

God's faithfulness

אֱמוּנָתוֹ,

emunato

God's blessing,

בְּרַכָּתוֹ.

beerchato

God's pride,

גְּאוּתוֹ,

gavato

God's word.

דְּבָרָתוֹ.

deevrato

God's majesty

הַדְרָתוֹ

hadrato

God's testimony,

וְעֵידָתוֹ.

ve-eedato

God's memorial,

זְכוֹרָתוֹ,

zecherato

God's compassion

חֶמְלָתוֹ.

khemlato

God's purity

טְהוּרָתוֹ,

taharato

God's uprightness;

יִשְׁרָתוֹ.

yishrato

God's vineyard,

כְּנָתוֹ,

canato

God's people

לְאֻמָּתוֹ

le-oomato

God's kingdom

מַלְכוּתוֹ,

malchuato

God's delight;

נְעִימָתוֹ.

ne-eemato

God's treasure

סִגְלָתוֹ,

segulato

God's community

עֲדָתוֹ.

adato

God's work

פְּעֻלָּתוֹ,

pe-oolato

God's righteousness

צְדָקָתוֹ.

tzeekato

God's holiness,

קְדוּשָׁתוֹ,

kedushato

God's exaltation,

רוֹמְמוֹתוֹ.

romemooto

God's presence,

שְׁכִינָתוֹ,

shech-naato

God's glory.

תִּפְאָרָתוֹ.

tifarto

וּבְכֵן אֵין כְּמוֹךָ בְּאֱלֹהִים, אֲדַנִּי, וְאֵין כְּמַעֲשֵׂיךָ.

וְאֵין כְּמַעֲשֵׂיךָ בְּבְרוּרֵי מְטָה.	אֵין כְּמוֹךָ בְּאֲדִירֵי מַעְלָה
וְאֵין כְּמַעֲשֵׂיךָ בְּדָרֵי מְטָה.	אֵין כְּמוֹךָ בְּגִדְוֵי מַעְלָה
וְאֵין כְּמַעֲשֵׂיךָ בְּעֹדֵי מְטָה.	אֵין כְּמוֹךָ בְּהַמוֹנֵי מַעְלָה
וְאֵין כְּמַעֲשֵׂיךָ בְּחֵילֵי מְטָה.	אֵין כְּמוֹךָ בְּזִכֵּי מַעְלָה
וְאֵין כְּמַעֲשֵׂיךָ בְּיִקְרֵי מְטָה.	אֵין כְּמוֹךָ בְּטְהוֹרֵי מַעְלָה
וְאֵין כְּמַעֲשֵׂיךָ בְּלִגְיוֹנֵי מְטָה.	אֵין כְּמוֹךָ בְּכַרְוָבֵי מַעְלָה
וְאֵין כְּמַעֲשֵׂיךָ בְּנִגְיֵי מְטָה.	אֵין כְּמוֹךָ בְּמַלְאָכֵי מַעְלָה
וְאֵין כְּמַעֲשֵׂיךָ בְּעֲרִיצֵי מְטָה.	אֵין כְּמוֹךָ בְּשֹׂרְפֵי מַעְלָה
וְאֵין כְּמַעֲשֵׂיךָ בְּצַבָּאוֹת מְטָה.	אֵין כְּמוֹךָ בְּפְלִיאֵי מַעְלָה
וְאֵין כְּמַעֲשֵׂיךָ בְּרוֹזְנֵי מְטָה.	אֵין כְּמוֹךָ בְּקַדְוֵשֵׁי מַעְלָה
וְאֵין כְּמַעֲשֵׂיךָ בְּתַקִּיפֵי מְטָה.	אֵין כְּמוֹךָ בְּשֹׁנְאֵי מַעְלָה

There is none like You among the mighty, O Lord, neither are there any works like Your works.

There is none like You among the mighty in heaven, nor like Your works among the elect on earth.

There is none like You among the mighty in heaven, nor like Your works among those who dwell on earth.

There is none like You among the mighty in heaven, nor like Your works among the assemblies on earth.

There is none like You among the mighty in heaven, nor like Your works among the multitudes on earth.

There is none like You among the mighty in heaven, nor like Your works among the beloved ones on earth.

There is none like You among the mighty in heaven, nor like Your works among the legions on earth.

There is none like You among the mighty in heaven, nor like Your works among the rulers on earth.

There is none like You among the mighty in heaven, nor like Your works among the powerful on earth.

There is none like You among the mighty in heaven, nor like Your works among the lordly princes on earth.

There is none like You among the mighty in heaven, nor like Your works among the eminent on earth.

There is none like You among the winged messengers in heaven, nor like Your works among the potentates on earth.

the Ark is opened

וּבְכֹן נִאֲדָרָךְ חַי עוֹלָמִים.

<i>Ha'aderet veba'emunah</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הָאֲדָרֶת וְהָאֱמוּנָה
<i>Habina vehaberahab</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַבִּינָה וְהַבְּרָכָה
<i>Haga'avah vehagedulah</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַגָּאוּן וְהַגְּדֻלָּה
<i>Hade'ah veadibur</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַדְּעָה וְהַדְּבֹר
<i>Hahood vehehadar</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַהוֹד וְהַהֲדָר
<i>Hava'ad vehavatikut</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַוָּעֵד וְהַוִּתִּיקוּת
<i>Hazoh vehazohar</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַזֹּהַר וְהַזְהָר
<i>Hakhayil vehahosen</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַחַיִּל וְהַחֲסֹן
<i>Hatekhes vehatohar</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַטְּכֵס וְהַטְהָר
<i>Hayihud vehayirah</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַיְחֹד וְהַיְרָאָה
<i>Haketer vehakavod</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַכֶּתֶר וְהַכְּבוֹד
<i>Halekach vehalevoov</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַלְקַח וְהַלְבוּב
<i>Ham'lookhah v'hamemshalah</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַמְלוּכָה וְהַמְמֻשָּׁלָה
<i>Hanoy b'hantzakh</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַנּוֹי וְהַנְצַח
<i>Hasegui v'hasgev</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַשְּׁגִי וְהַשְּׁגָב
<i>Ha-oz v'ha-ahnavah</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הָעֹז וְהָעֲנוּה
<i>Hap'doot v'hap'ayr</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַפְּדוּת וְהַפְּאָר
<i>Hatz'vee v'hatzedek</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַצְּבִי וְהַצְּדֵק
<i>Hak'ree-ah v'hak-dooshah</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַקְּרִיאָה וְהַקְּדוּשָׁה
<i>Haron v'haromaymoot</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַרֵן וְהַרֹמְמוּת
<i>Hashir v'hashevakh</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַשִּׁיר וְהַשְּׁבַח
<i>Hat'hilah v'hatef'eret</i>	<i>lekhai olamim</i>	לְחַי עוֹלָמִים.	הַתְּהִלָּה וְהַתְּפָאֶרֶת

the Ark is closed

Awesomeness, truth, absolute,	the life of all the worlds.
Boundless knowledge, blessing all,	the life of all the worlds.
Great in eminence, greatness itself,	the life of all the worlds.
Divine in knowledge, speech divine,	the life of all the worlds.
Heaven's splendor, beauty's height,	the life of all the worlds.
Wisdom's summit, world's first being,	the life of all the worlds.
Zeal of purity, zealous in light of all the worlds,	the life of all the worlds.
Hand of power, holding might,	the life of all the worlds.
Truth's array, absence of taint,	the life of all the worlds.
Unity, and awesome yoke,	the life of all the worlds.
Crown of glory, light to come,	the life of all the worlds.
Lesson, and enlivening,	the life of all the worlds.
Majesty of rule and might,	the life of all the worlds.
New in beauty, never-ending,	the life of all the worlds.
Sublime, exalted, seated high,	the life of all the worlds.
Overwhelming, one most humble,	the life of all the worlds.
Power to save, in power proud,	the life of all the worlds.
Splendor bright and steady justice,	the life of all the worlds.
Quest and call, holy quintessence,	the life of all the worlds.
Song of the world, subject of praise,	the life of all the worlds.
Theme of all talk, the one sublime,	the life of all the worlds.

ובבן רוממו יי אלהינו והשתחוו להדום רגליו קדוש הוא.

קדוש הוא ברוך בכל זמן.	רוממו אל מלך נאמן,
קדוש הוא דתותיו דודים.	רוממו גומל חסדים,
קדוש הוא ומאזין צעקה.	רוממו הנקדש בצדקה,
קדוש הוא חכו ממתקים.	רוממו זרת שחקים,
קדוש הוא יודע הכל.	רוממו טוב לכל,
קדוש הוא להקדישו ולעלו.	רוממו כבוד אומר כלו בהיכלו,
קדוש הוא נצב בעדת כרובים.	רוממו מונה מספר לכוכבים,
קדוש הוא עזוז ומכל נעלם.	רוממו סובל בזרועו עולם,
קדוש הוא צדקתו שמים מגידים.	רוממו פודה וחונן ידידים,
קדוש הוא רוצה יראיו.	רוממו קרוב לקוראיו,
קדוש הוא תפארתו במקהלות.	רוממו שומע תפלות,

Exalted God, the faithful King;
Adonai is holy and blessed through all eternity. Exalt God who dispenses mercy; Adonai is holy and Hashem's laws are precious. Exalt God who is hallowed in righteousness; Adonai is holy and hearkens to supplication. Exalt God that spans the heavens; Adonai is holy and Hashem's words are sweet. Exalt God who is good to all; Adonai is holy and knows all. Adonai is holy and Adonai is to be hallowed and extolled.

Exalt God who counts the stars by number; Adonai is holy and Hashem's spirits pervades in the assembly of the cherubim. Exalt God who upholds the world with Hashem's arm; Adonai is holy, mighty and inscrutable. Exalt God that hath mercy upon Hashem's beloved to redeem them; Adonai is holy; the heavens tell of Hashem's righteousness. Exalt God that hears prayer; Adonai is holy and Hashem's glory rests upon Hashem's congregation.

Enthroned in heaven amid praises, holy and blessed is God.

Serafim hover around ADONAI, they ask one another: "where is the supreme God? Where on the One who inhabits the heavenly heights. All of them revere, sanctify and praise.

ליושב תהלות, לרוכב ערבבות, קדוש
וברוך.
ובבן שרפים עמדים ממעל לו
זה אל זה שואלים, איה אל אלים, אנה
שוכן מעלים, וכלם מעריצים ומקדישים
ומהללים.

Ark is opened.

וּבָכָן לָךְ הַכֵּל יִכְתִּירוּ

Le-Eyl O-rech Din לאֵל עוֹרֵךְ דִּין

לְגוֹלָה עֲמֻקּוֹת בְּדִין.
li-goleh ahmookot bah-din

לְבוֹחַן לְבָבוֹת בְּיוֹם דִּין
li-vo-khewn livahvot be-yom din

לְהוֹגֵה דְעוֹת בְּדִין.
li-ho-geh day-ote bah-din

לְדוֹבַר מִישְׁרִים בְּיוֹם דִּין
li-do-very may-shah reem be-yom din

לְזוֹכֵר בְּרִיתוֹ בְּדִין.
li-zo-khayr bree-to bah-din

לְתִיק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין
li-vah-teek ve-o-she kheh-sehd bi-yom din

לְטַהֵר חוֹסִיו בְּדִין.
li-tah-hayr kho-sahv bah-din

לְחַזְמֵל מַעֲשָׂיו בְּיוֹם דִּין
li-kho-mayl mah-ah-sahv be-yom din

לְכוֹבֵשׁ כַּעֲסוֹ בְּדִין.
li-kho-veysh kah-ah-so bah-din

לְיוֹדֵעַ מַחֲשָׁבוֹת בְּיוֹם דִּין
li-yo-day-ah mah-hah-shahvot be-yom din

לְמוֹחֵל עֲוֹנוֹת בְּדִין.
li-mokhel a-vonot bah-din

לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין
li-lo-vesh tze-dah-kote be-yom din

לְסוֹלֵת עֲמוּסָיו בְּדִין.
li-so-lay-ach lah-ah-moo-sahv bah-din

לְנוֹרָא תְהִלּוֹת בְּיוֹם דִּין
li-no-rah ti-hee-lote be-yom din

לְפוֹעֵל רַחֲמָיו בְּדִין.
li-fo-eyl rah-khah-mahv bah-din

לְעוֹנֶה לְקוֹרְאָיו בְּיוֹם דִּין
li-o-neh li-kor-ahv be-yom din

לְקוֹנֶה עֲבָדָיו בְּדִין.
le-ko-neh ah-vah-dahv bah-din

לְצוֹפֶה נְסֻתָרוֹת בְּיוֹם דִּין
li-tzo-feh nees-tah-rote be-yom din

לְשׁוֹמֵר אוֹהָבָיו בְּדִין.
le-sho-mayr o-hah-vahv bah-din

לְרַחֵם עַמּוֹ בְּיוֹם דִּין
li-rah-khewm ah-mo be-yom din

לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין.

le-to-maykh ti-mee-mahv be-yom din

And so, let all proclaim the sovereignty of God, who judges all with justice, one who plumbs the heart upon the day of justice, who reveals what is concealed, with justice; one who speaks the truth upon the day of justice, drawing out our inner thoughts with justice.

Ancient one, who has compassion on the day of justice, and who calls to mind the covenant of justice; one who spares Creation on the day of justice, and who cleanses those who seek the God of justice; one who knows all thoughts upon the day of justice, who holds back from anger, though enacting justice; who is clad in

righteousness upon the day of justice, and is merciful toward wrongdoing, with justice; one awesome in praises on the day of justice, and forgiving to those burdened with the weight of justice; answering whoever calls upon the day of justice, and acting mercifully in pursuit of justice; one who searches out the hidden on the day of justice, and who calls to service in enacting justice; one who is loving to Our people on the day of justice, who keeps safe whoever loves the God of justice, and supports whoever seeks perfection on the day of justice!

the Ark is closed

וּבְכֹן וּלְךָ תַעֲלֶה קְדוּשָׁה, כִּי אַתָּה
אֱלֹהֵינוּ מְלֶכֶךְ.

remain standing for the kedusha

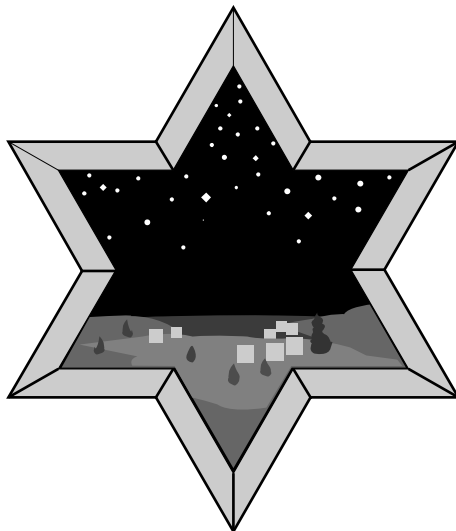
We adore and sanctify You in the words
uttered by the holy Seraphim in the mystic
vision of Your prophet:

נִעְרִיצְךָ וְנִקְדִישְׁךָ כְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ
הַמְקִדִישִׁים שָׁמַיָּה בְּקֹדֶשׁ, כְּכַתוּב עַל יַד
נְבִיאֶךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת,
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Holy Holy Holy is THE RULER of the multitudes of heaven!
All the world is filled with divine glory!

*Kah-dosh Kah-dosh Kah-dosh Ah-do-nye Tze-vah-ote,
Me-lo Kol Hah-ah-rehtz Ke-vo-doe*



Adonai's glory pervades the universe. When one chorus of ministering angels asks: "Where is Adonai's glory?" another adoringly responds:

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתָּיו שׁוֹאֲלִים זֶה לָּזֶה אֵיזָה מְקוֹם כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֵאמְרוּ—

Praised be the glory of the Lord that fills the universe.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

barukh kevod Adonai mimkomo

May Adonai deal mercifully and compassionately with God's people, who speak of Yah's oneness twice each day, morning and evening, lovingly proclaiming-

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וַיַּחַן עִם הַמְּיַחֲדִים שְׁמוֹ עָרַב וּבִקְרָה, בְּכָל יוֹם תְּמִיד, פְּעֵמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

Listen O Israel, the Lord our God. The Lord is One.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael Adonai Elohainu, Adonai echad

He is our God; He is our Father; He is our King; He is our Redeemer. In His mercy He will again proclaim to us, before all the world,

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מֶלֶכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי: לְהִיוֹת לָכֶם לְאֱלֹהִים—

I am the Lord your God

אֲנִי יְיָ אֱלֹהֵיכֶם.

Ahnee Adonai elohaychem

O Lord, our Almighty God, how glorious is Your name in all the earth. "The Lord shall be Monarch over all the earth; that day the Lord shall be One and Adonai's name One." And thus the Psalmist sang:

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ. וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשְׁמוֹ אֶחָד. וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

יְמִלְךָ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר: הַלְלוּיָהּ.

Adonai shall reign forever: Your God Zion through all generations: Halleluyah
yeem-lokh ah-do-nye le-o-lahm eh-lo-hye-yikh tzee-yone le-dor vah-dor, hah-lal-loo-yah

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and Ruler.

For with Your holiness You have sanctified them that call You holy. Seemly unto You, O Holy One, is Your pious servants' crown of praise. Since there is no advocate of righteousness to plead our cause, do teach Jacob Your word, statute and judgment; and clear us in judgment, O King of justice. You will yet remember for our sakes the love of Abraham, the patriarch, yea, and Isaac, his son, who was bound on the altar, and the merit of Jacob, the man of simple faith; and You will bring forth our suit to the light of acquittal and forgive us, for this day is holy unto You. O Lord our God, be hallowed over Israel and over Jerusalem, Your city; over Zion, the Habitation of Your glory; over the Messianic kingdom; over Your dwelling place, Your Sanctuary, and over all humankind.

You alone will be exalted, and You will reign over all in unity, as it is written by the hand of Your prophet: The Lord shall be Ruler over all the earth; on that day shall the Lord be One and the Lord's name one.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחִים
קִדְשֵׁיךָ נִקְדִּישׁ, וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ
לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גְּדוֹל
וְקָדוֹשׁ אַתָּה.

חֲמוּל עַל מַעֲשֵׂיךָ, וְתִשְׁמַח בְּמַעֲשֵׂיךָ,
וַיֵּאמְרוּ לְךָ חוֹסֵיךָ, בְּצִדְקֶךָ עֲמוּסֵיךָ,
תִּקְדֵשׁ אֲדוֹן עַל כָּל מַעֲשֵׂיךָ.

כִּי מִקְדִּישֵׁיךָ בִּקְדֻשֵׁיךָ קִדְשֵׁיךָ, נִאֲהַ
לְקָדוֹשׁ פָּאָר מִקְדוּשִׁים.

בְּאֵין מְלִיץ יִשָּׁר מוֹל מִגִּיד פְּשָׁע, תִּגִּיד
לְיַעֲקֹב דְּבַר חֶק וּמִשְׁפָּט, וְצִדְקָנוּ בְּמִשְׁפָּט
הַמֶּלֶךְ הַמְּשַׁפֵּט.

עוֹד יִזְכֹּר לָנוּ, אֲהַבַת אֵיתָן, אֲדוֹנָנוּ, וּבִין
הַנְּעַקֵּד יִשְׁבִּית מִדֵּינָנוּ, וּבְזָכוֹת הַתָּם
יוֹצִיא אִיוֹם לְצִדְקַת דֵּינָנוּ, כִּי קָדוֹשׁ הַיּוֹם
לְאֲדוֹנֵינוּ.

וּבְכֵן יִתְקַדֵּשׁ שִׁמְךָ יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל
עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירֶךָ, וְעַל צִיּוֹן מִשְׁכַּן
כְּבוֹדֶךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל
מְכוּנֶךָ וְהִיכָלֶךָ.

תִּשְׁגֹּב לְבָדְךָ, וְתִמְלֹךְ עַל כָּל בְּיָחֹד,
כַּפְתּוֹב עַל יַד נְבִיאֶךָ: וְהָיָה יְיָ לְמֶלֶךְ עַל
כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
וְשִׁמוֹ אֶחָד.

for Rosh haShanah and Yom Kippur

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.

simkha leartzekha vesasson leerekha

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!

וּבְכֵן תִּתֵּן פְּחָדֶיךָ יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיֶיךָ,
וְאֵימָתֶיךָ עַל כָּל מַדָּה שֶׁבְּרָאתָ, וְיִירָאוּךָ כָּל
הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַיְּבְרֻאִים,
וְיַעֲשׂוּ כְּלָם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבָּב שָׁלֵם, כְּמוֹ שֶׁיְדַעְנוּ יְיָ אֱלֹהֵינוּ,
שֶׁהַשְּׁלֵטֹן לְפָנֶיךָ, עֵז בְּיָדְךָ וּגְבוּרָה
בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַדָּה שֶׁבְּרָאתָ.

וּבְכֵן תִּתֵּן כְּבוֹד, יְיָ לְעַמֶּךָ, תְּהִלָּה לִירֵאָיִךָ
וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ, וּפְתִיחוֹן פֶּה
לְמִיחֲלִים לָךְ, שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן
לְעִירְךָ, וְצִמְחִיתָ קֶרֶן לְדוֹד עֲבָדֶיךָ,
וְעַרְיֶכֶת נֹר לְבֶן־יִשְׂרָאֵל מִשִּׂיחָךָ, בְּמַהֲרָה
בְּיַמֵּינוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ, וְיִשְׁרִים
יַעֲלִזוּ, וְחַסִּידִים בְּרָנָה יִגִּילוּ, וְעוֹלָתָה
תִּקְפֹּץ־פִּיָּה, וְכָל הַרְשָׁעָה כְּלָה כְּעָשָׂן
תִּכָּלֶה, כִּי תַעֲבִיר מִמְּשָׁלַת זָדוֹן מִן
הָאָרֶץ.

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.

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.

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

וְתִמְלֹךְ, אַתָּה יי לְבִדְךָ, עַל כָּל מַעֲשֵׂיֶיךָ,
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר
קֹדֶשְׁךָ, כְּפָתוּב בְּדַבְרֵי קֹדֶשְׁךָ: יִמְלֹךְ יי
לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר: הַלְלוּיָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים
מִבְּלַעֲדֶיךָ, כְּפָתוּב: וַיִּגְבֶּה יי צְבָאוֹת
בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.
בְּרוּךְ אַתָּה, יי, הַמְּלֹךְ הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ (ע)מְכֹל הָעַמִּים, אָהַבְתָּ אוֹתָנוּ
וַרְצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מְכֹל הַלְשׁוֹנוֹת,
וַקְדִּישְׁתָּנוּ בְּמִצְוֹתֶיךָ, וַקְרַבְתָּנוּ מִלְּכָנוּ
לְעַבְדוֹתֶיךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ
קָרָאתָ.

On Shabbat
add words in
parenthesis

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.

And You have given us, ALMIGHTY ONE,
our God in love this Day of (Shabbat for
tranquility and holiness and of) Yom Kippur,
a day of forgiveness, pardon and atonement,
in which to pardon our transgressions (with
love). A remembrance of the going out from
Egypt.

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.

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 and King.

On Yom Kippur continue with Selikhot page 4

for Rosh haShanah

וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם
(הַשְּׁבֵת הַזֶּה וְאֶת יוֹם) הַזְּכוּרֹן הַזֶּה, יוֹם
(זְכוּרֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,
זְכוּר לִיצִיאַת מִצְרַיִם.

for Yom Kippur

וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם
(הַשְּׁבֵת הַזֶּה וְאֶת יוֹם) הַכְּפָרִים הַזֶּה,
לְמַחֲלָה וְלִסְלִיחָה וְלִכְפָּרָה וְלִמְחֹל-בּוֹ
אֶת-כָּל-עֲוֹנוֹתֵינוּ [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ
זְכוּר לִיצִיאַת מִצְרַיִם.

for Rosh haShanah and Yom Kippur

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, יַעֲלֶה
וַיָּבֵא, וַיְגִיעַ וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד
וַיִּזְכֹּר זְכוּרֹנֵנוּ וּפְקֻדוֹנֵנוּ, וְזְכוּרֹן אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ, וְזְכוּרֹן מְשִׁיחַ בְּיַד עַבְדְּךָ, וְזְכוּרֹן
יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזְכוּרֹן כָּל עַמְּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה וְלִטּוֹבָה, לְחַן
וְלַחֲסֵד וְלִרְחֻמִּים, לְחַיִּים וְלִשְׁלוֹם,

for Rosh haShanah

בְּיוֹם הַזְּכוּרֹן הַזֶּה.

for Yom Kippur

יוֹם הַכְּפָרִים הַזֶּה,

זְכוּרֵנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה,
וּפְקֻדָנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים;
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוֹס וְחַנּוּן, וְרַחֲמֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל
מִלֶּךְ חַנּוּן וְרַחֲמִים אַתָּה.

for Rosh haShanah only

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, O Lord, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ, מְלוֹךְ עַל כָּל
הָעוֹלָם כְּלוֹ בְּכַבּוֹדְךָ, וְהַנְּשֵׂא עַל כָּל
הָאָרֶץ בִּיקָרְךָ, וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָךְ,
עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץְךָ, וַיִּדַע כָּל פֶּעוּל
כִּי אַתָּה פְּעַלְתָּנוּ, וַיִּבֶן כָּל יִצּוֹר כִּי אַתָּה
יִצַּרְתָּנוּ, וַיֹּאמֶר כָּל אִשָּׁר נִשְׁמָה בְּאִפּוֹ, יי
אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ, וּמְלֻכּוֹתוֹ בְּכָל מְשָׁלָה.

on Shabbat add words in parentheses

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
(רִצָּה בְּמִנוּחַתֵּנוּ)

קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ,
שִׁבְעֵנוּ מְטוֹבָךָ וְשִׂמְחָנוּ בִישׁוּעָתֶךָ
(וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצּוֹן
שִׁבַת קִדְשֶׁךָ, וַיִּנְחֵנוּ בְּהַ יִשְׂרָאֵל מְקוֹדְשֵׁי
שְׁמֶךָ) וְטִהַר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת, כִּי
אַתָּה אֱלֹהִים אֱמֶת, וּדְבַרְךָ אֱמֶת וְקַיָּם
לְעַד. בְּרוּךְ אַתָּה, יי, מְלֹךְ עַל כָּל הָאָרֶץ,
מְקוֹדֵשׁ (הַשְּׁבֵת וְ) יִשְׂרָאֵל וַיּוֹם הַזְּכוֹרֹן.

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

On Shabbat

*(V'han-khi-leynu Adonai Eloheynu b'ahavah uv-ratzon
Shabbat kod-shekha, v'yanukhu vah yisrael m'kadshey sh'mekha)*

*V'tabeyr libeynu l'av-dekha be'emet, ki
atah elohim emet, u'd'varkha emet v'ka-yam
la-ad. Barukh atah Adonai melekh al kol ha-aretz,
m'kadeysh (ha-shabbat v') yisrael v'yom ha-zikaron.*

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.

Our Father, our King, remember Your compassion and suppress Your anger; end all pestilence and war, famine and plundering, destruction and iniquity, bloodshed and plague, affliction and disease, offense and strife, all varied calamities, every evil decree and groundless hatred for us and all Your people of the covenant.

וְכַתּוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

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

ukhtov lehayim 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.

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

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׁבָכְל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכְל עֵת, עֶרֶב וּבֹקֶר וְצִהָרִים, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תִמְנו חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּל־ם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ, מְלַכְנוּ, תָּמִיד לְעוֹלָם וָעֶד.

for Yom Kippur

אֲבִינוּ מְלַכְנוּ, זְכוֹר רַחֲמֶיךָ וְכַבּוּשׁ כְּעַסְךָ, וְכִלְיָה דְבַר וְחָרָב, וְרַעַב וְשָׁבִי, וּמִשְׁחִית וְעִין, וְשִׁמּוֹד וּמִגָּפָה, וּפְגַע רָע וְכָל מַחֲלָה, וְכָל תְּקֵלָה וְכָל קִטְטָה, וְכָל מִיּוֹנֵי פְרַעַנְיוֹת, וְכָל גְּזֵרָה רָעָה וְשִׁנְאָת חַנָּם, מַעֲלִינוּ וּמַעֲלֵ כָּל בְּנֵי בְרִיתְךָ.

for Rosh haShanah and Yom Kippur

וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וַיְהִלּוּ אֶת שְׁמֶךָ בְּאַמִּת, הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סְלָה. בְּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֶךָ וְלָךְ נָאֵה לְהוֹדוֹת.

The following paragraph is said only when the Amidah is recited aloud.

Our God, our ancients' God, bless us with the threefold blessing spoken from the mouth of Aaron and his sons, as is said:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, בְּרַכְנוּ
בְּבִרְכַּהּ הַמְּשֻׁלְשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי
מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֲהָרֹן וּבָנָיו
כְּהֻנִּים עִם קְדוֹשֶׁךָ, כְּאֲמוּר.

May THE ETERNAL bless you and protect you.

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.

Let it be God's will!

כֵּן יְהִי רָצוֹן

Ye-vah-reh-khi-kha ah-do-nye ve-yeesh-mi-reh-kha

keyn yehi rah-tzone

May THE ETERNAL's face give light to you, and show you favor.

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.

Let it be God's will!

כֵּן יְהִי רָצוֹן

Yah-ayr ah-do-nye pah-nahv ay-le-kha vee-khoo-neh-kah

keyn yehi rah-tzone

May THE ETERNAL's face be lifted toward you, and bestow upon you peace. Let it be God's will

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

כֵּן יְהִי רָצוֹן

Yee-sah ah-do-nye pah-nav ay-le-kha ve-yah-saym le-kha shah-lome

keyn yehi rah-tzone

Grant peace, goodness and blessing in the world, grace, love, and mercy over us and over all Your people Israel. Bless us, source of being, all of us, as one amid Your light, for by Your light, WISE ONE, our God, you give to us Torah of life, and love of kindness, justice, blessing, mercy, life, and peace. So may it be a good thing in Your eyes, to bless Your people Israel, and all peoples, with abundant strength and peace.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ, אֲבוֹתֵינוּ, כָּלֵנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי
בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וַיְצַדֶּקְהָ וּבְרָכָה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרְךָ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל יְעַת וּבְכָל שְׁעָה
בְּשְׁלוֹמְךָ.

Sim shalom tovah uv-rachah ba-olam, kheyn va-hesed v'rakhamim aleynu v'al kol Yisrael amekha. Bar-cheynu avinu kulanu k'ekhad b'or panecha, ki v'or panecha natato lanu Adonai Eloheynu torat kha-yim, v'ahavat kheseid, u-tz'dakah, uv-rakhab, v'rakhamim, v'kha-yim, v'shalom. v'tov b'eynekha l'vareykha et am-ha Yisrael B'khol eyt uv-hol sha-ah bi-sh'lomeha.

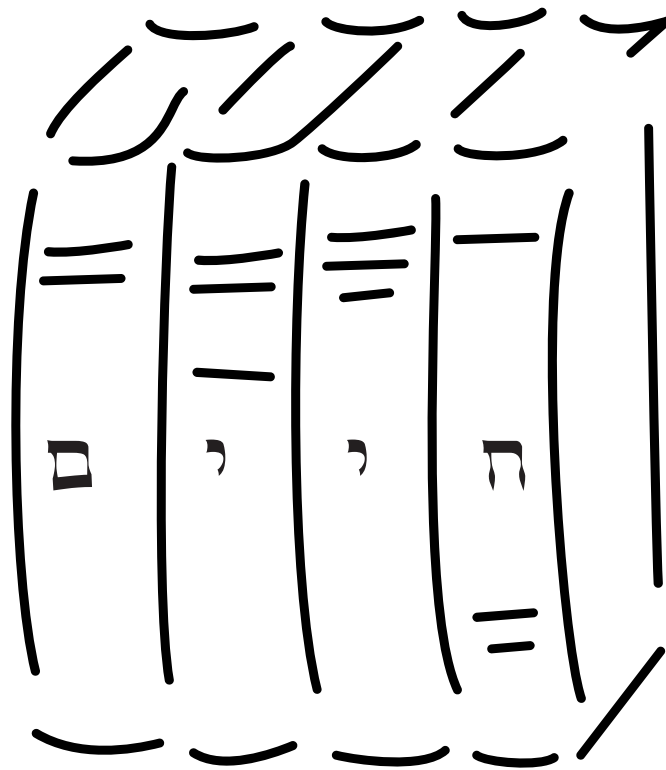
Traditionally the Priestly Blessing was done by the male descendants of the kohanim. In some congregations the sheliach tiibur (service leader) recites the blessing, and the congregation responds with "Keyn yehee ratzion.". In other communities all the members of the congregation wrap arms and tallitot around each other and recite the blessing together. Another way to enact the Priestly Blessing is for each congregant to turn to a neighbor and recite the first half of each blessing, while the neighbor responds with the second half of the blessing.

Michael M. Cohen

In the book of life, blessing, and peace, and proper sustenance, may we be remembered and inscribed, we and all Your people, the house of Israel, for a good life and for peace. Blessed are You, COMPASSIONATE ONE, maker of peace.

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפְרֻסָּה
טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל
עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם.
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

*B'seyfer kha-yim b'rahakh v'shalom ufar-nasah tovah,
Niza-kheyr v'nikateyv l'fanekha, anakhnu v'khol amkha
beyt Yisrael, l'kha-yim tovim ul-shalom.
Baruch atah Adonai, ose ha-shalom,*



Omit on Shabbat
The Ark is opened.
Please rise

אִמֵּינוּ מַלְכַּתֵּינוּ

Ee-may-noo malkateinoo

אָבֵינוּ 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.

אָבֵינוּ מַלְכֵנוּ! חֲטֵאנוּ לְפָנֶיךָ.
אָבֵינוּ מַלְכֵנוּ! אֵין לָנוּ מִלְדָּה אֱלֹא אַתָּה.
אָבֵינוּ מַלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֶךָ.
אָבֵינוּ מַלְכֵנוּ! חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אָבֵינוּ מַלְכֵנוּ! בְּטַל מַעֲלֵינוּ כָּל גְּזֵרוֹת קְשׁוֹת.
אָבֵינוּ מַלְכֵנוּ! בְּטַל מַחֲשָׁבוֹת שׂוֹנְאֵינוּ.
אָבֵינוּ מַלְכֵנוּ! הַפֵּר עֲצַת אוֹיְבֵינוּ.
אָבֵינוּ מַלְכֵנוּ! כְּלֵה כָּל צָר וּמַשְׁטָיִן מַעֲלֵינוּ.
אָבֵינוּ מַלְכֵנוּ! סְתוּם פִּיּוֹת מַשְׁטֵינֵנוּ וּמְקַטְרָגֵנוּ.
אָבֵינוּ מַלְכֵנוּ! כְּלֵה דְבַר וְחָרֵב וְרָעַב וְשָׂבִי וּמִשְׁחִית וְעוֹן וְשִׁמּוּד מִבְּנֵי בְרִיתֶךָ.
אָבֵינוּ מַלְכֵנוּ! מְנַע מִגְּפָה מִנְחַלְתֶּךָ.
אָבֵינוּ מַלְכֵנוּ! סַלַּח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.
אָבֵינוּ מַלְכֵנוּ! מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחֲטֵאתֵינוּ מִנְּגֵד עֵינֶיךָ.
אָבֵינוּ 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

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

אִמֵּינוּ מַלְכַּתֵּינוּ — שְׁכִינַתֵנוּ מַלְכַּתֵנוּ — אָבֵינוּ שִׁבְשָׁמַיִם

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 יְדֵינוּ מִבְּרַכּוֹתֶיךָ.
 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! נָא אַל תִּשְׁיִבֵנוּ רִיקִם מִלְפָּנֶיךָ.
 אָבִינוּ מִלְכֵנוּ! זְכוּר כִּי עַפְרָא אֲנַחְנוּ.
 אָבִינוּ מִלְכֵנוּ! תִּהְיֶה הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן מִלְפָּנֶיךָ.
 אָבִינוּ מִלְכֵנוּ! חַמוּל עָלֵינוּ וְעַל עוֹלָלָנוּ 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! נָקוּם נִקְמַת דָּם עֲבָדֶיךָ 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, הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ.

אָבִינוּ מִלְכֵנוּ! חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.
 אָמֵינוּ 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

Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And 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.

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

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

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.

*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-ha-yey d'hol beyt Yisrael ba-agala u-
vizman kariv, v'imru amen.
Y'hey sh'mey raba m'varakh l'alam ul-
almey alma-ya.*

*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-hata
v'shi-rata tush-b'khata v'ne-khemata da-
amiran b'alma, v'imru amen.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מְלְכוּתֵיהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא
וּבְזְמַן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעֵלְמֵי
עֵלְמַיָּא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ
דְּקוּדְשָׁא בְּרִיךְ הוּא לְעָלְא וּלְעָלְא מְכָל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא,
דְּאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתֵהוֹן וּבְעוּתֵהוֹן דְּכָל בֵּית
יִשְׂרָאֵל קְדָם אַבּוּהוֹן דִּי בְּשְׁמַיָּא וְאִמְרוּ
אָמֵן:

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

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

*Titkabel tzlothon uvauthon
d'khol bet Yisrael kadom avuhon
deshamaya v'imru amen.*

*Y'hey sh'lama raba min sh'ma-ya
v'ha-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
yoshvai tayvel v'imru amen.*

וְאַתֶּם הַדְּבָקִים בַּיְי אֱלֹהֵיכֶם,
זְזִימִים כְּלַכֶּם הַיּוֹם.

And you who achieve devekut
the cleaving, the one-ness
the repair of the breach
the spanning of the chasm
the bridging of the gap with Yah
all of you are alive today.

*ve-Atem haDevaykim ba-Yah Eloheychem
Hayyim Kool-chem HaYom*

הַיּוֹם ... הַיּוֹם הַיּוֹם הַיּוֹם

We are here to celebrate the Now
this very time
today.

Why are we here?

- Some of us are here because we have been raised as conscious Jews.
- Some of us are here because we have been raised as Jews of conscience.
- Some of us are here because we have joined the Jewish people and their destiny.
- Some of us are here because we have joined our lives with Jews.
- Some of us are here because we fervently believe that the power of prayer mitigates the harshness of judgment.
- Some of us are here because we know that we will all die.
- Some of us are here to learn to live.
- Some of us are here because we believe in the power of community and relationship as our path to the Divine Essence.
- Some of us are here because we have recovered from a state of self-denial.
- Some of us are here because we have been seeking a way to God.
- Some of us are here because we have been seeking a way to be Jewish in the dark shadow of a silent God.

היום ... היום היום היום

We are here to celebrate the Now—this very time—today.

Why are we here?

Some of us are here because we are searching for a way to be fully human.

Some of us are here to sit quietly and reflect.

Some of us are here to feel the rhythm of life flowing in our veins.

Some of us are here to dance.

Some of us are here to sing.

Some of us are here to study Torah.

Some of us are here to study ourselves.

Some of us are here to become awakened.

Some of us are here to peacefully dream.

Some of us are here to listen.

Some of us are here to breathe deeply.

Some of us are here to argue.

Some of us are here to say Amen.

Some of us are here to laugh.

Some of us are here to cry.

Some of us are here because we have said no to despair.

Some of us are here because we are filled with passion.

Some of us are here today because we still stand at Sinai and feel the warm breath of the still small voice emerging from the mist.

All of us are here to celebrate the passing of time.

All of us are here to examine our lives.

All of us are here to become fully alive

וְאַתֶּם הַדֹּבְקִים בַּיְיָ אֱלֹהֵיכֶם,

חַיִּים כְּלַחַם הַיּוֹם.

And you who achieve devekut – the cleaving, the one-ness- the repair of the breach- the spanning of the chasm- the bridging of the gap with Yah – all of you are alive today.

ve-Atem haDevaykim ba-Yah Eloheychem Hayyim Kool-chem HaYom

Reb Moshe Waldoks

The ark is opened.
Please rise.

As it is written: “For through Me shall your days be multiplied and the years of your life increased.” Inscribe us for a happy life. Living God, inscribe us in the Book of Life as it is written: “And you that cleave onto Adonai your God, are alive, everyone of you, this day.

וְנֵאמָר: כִּי בִי יִרְבוּ יָמַיךָ, וְיוֹסִיפוּ לְךָ שָׁנוֹת חַיִּים. לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ, אֱלֹהִים חַיִּים. כְּתֹבֵנוּ בְּסֵפֶר הַחַיִּים, כְּכַתּוּב: וְאַתֶּם הַדְּבָקִים בְּיְי אֱלֹהֵיכֶם, חַיִּים כְּלַכֶּם הַיּוֹם.

On this day, give us strength! *Amen.*
On this day, bless us! *Amen.*
On this day, help us to grow! *Amen.*
On this day, be mindful of us! *Amen.*
On this day, inscribe us for a good life! *Amen.*
On this day, hear our plea! *Amen.*
On this day, mercifully accept our prayer! *Amen.*
On this day, support us with Your just strength!
Amen.
On this day, forgive our sins! *Amen.*

הַיּוֹם תִּתְּנֵנוּ אִמּוֹן
הַיּוֹם תְּבָרַכְנוּ אִמּוֹן
הַיּוֹם תִּגְדְּלֵנוּ אִמּוֹן
הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה אִמּוֹן
הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים: אִמּוֹן
הַיּוֹם תִּקְבַּל בְּרַחֲמֶיךָ וּבְרַצוֹן אֶת
תְּפִלָּתֵנוּ: אִמּוֹן
הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ אִמּוֹן
הַיּוֹם תִּתְּמַכְנוּ בְּיָמֶיךָ: אִמּוֹן

Ha-Yom te-ahm-tzay-noo. Ah-meyn!
Ha-Yom te-vahr-khay-noo. Ah-meyn!
Ha-Yom te-gahd-lay-noo. Ah-meyn!
Ha-Yom tid-reh-shay-noo le-to-vah. Ah-meyn!
Ha-Yom tikh-te-vay-noo le-khah-yeem to-veem. Ah-meyn!
Ha-Yom tish-mah shahv-ab-tay-noo. Ah-meyn!
Ha-Yom te-kah-bale be-rah-khah-meem oo-ve-rah-tzone et te-fee-lah-tay-noo. Ah-meyn!
Ha-Yom tit-me-khay-noo be-meen tzeed-ke-kha. Ah-meyn!

As of this day cause us to rejoice in a restored Yerushalayim, as it is written by Your prophet: “I will bring them to Your holy mountain and make them joyful in My house of prayer; their offerings shall be accepted on My alter: My temple shall be call a house of prayer for all nations. *Isaiah 56:7*

As it is written: “Adonai gave us all of these mitzvot, to revere Yah, our God, for our own lasting good, that Adonai may keep us alive, as at this day it will be our salvation if we faithfully keep this mitzvah in the sight of Yah, our God, who has commanded us.”

Deut. 6:24-25

May we and all Israel forever enjoy blessedness and mercy, life and peace. Holy One of blessing, Your Presence fills creation, You are the Author of peace.

There is none like our God; there is none like our Lord; there is none like our King; there is none like our Deliverer.

Who is like our God; who is like our Lord; who is like our King; who is like our Deliverer?

Let us give thanks to our God; Let us give thanks to our Lord; Let us give thanks to our King; Let us give thanks to our Deliverer.

Blessed be our God; Blessed be our Lord; Blessed be our King; Blessed be our Deliverer.

You are our God; You are our Lord; You are our King; You are our Deliverer.

You are the One to whom our ancestors offered fragrant incense.

כְּהַיּוֹם הַזֶּה תְּבִיאֵנוּ שְׁשִׁים וּשְׁמֵחִים בְּבִגְדֵי שָׁלוֹם, כַּכְּתוּב עַל יַד נְבִיאָדָּ: וְהִבִּיאֹתִים אֶל הַר קֹדֶשׁי, וּשְׂמֹחֲתִים בְּבֵית תְּפִלָּתי, עוֹלֹתֵיהֶם וְזִבְחֵיהֶם לְרִצּוֹן עַל מִזְבְּחִי, כִּי בֵיתִי בֵּית תְּפִלָּה יִקְרָא לְכָל הָעַמִּים.

וְנֹאמַר: וַיִּצְוֵנוּ יי לַעֲשׂוֹת אֶת כָּל הַחֻקִּים הָאֵלֶּה, לִירְאָה אֶת יי אֱלֹהֵינוּ, לְטוֹב לָנוּ כָּל הַיָּמִים, לְחַיּוֹתֵנוּ כְּהַיּוֹם הַזֶּה. וְנֹאמַר: וַיְצַדֵּקָה תְהִיָּה לָנוּ, כִּי נִשְׁמַר לַעֲשׂוֹת אֶת כָּל הַמִּצְוָה הַזֹּאת לִפְנֵי יי אֱלֹהֵינוּ, כַּאֲשֶׁר צִוֵּנוּ.

וַיְצַדֵּקָה וּבִרְכָה וּרְחַמִּים וְחַיִּים וְשָׁלוֹם יִהְיֶה לָנוּ וּלְכָל יִשְׂרָאֵל עַד הָעוֹלָם. בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשָּׁלוֹם.

אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֲדוֹנֵינוּ, אֵין כְּמֹלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.

מִי כְּאֱלֹהֵינוּ, מִי כְּאֲדוֹנֵינוּ, מִי כְּמֹלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.

נוֹדָה לְאֱלֹהֵינוּ, נוֹדָה לְאֲדוֹנֵינוּ, נוֹדָה לְמֹלְכֵנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ.

בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ, בְּרוּךְ מֹלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ, אַתָּה הוּא מֹלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לִפְנֵיךְ אֶת קֶטֶרֶת הַסַּמִּים.

Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And 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.

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

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

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.

*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-ha-yey d'hol beyt yisrael ba-agala
u-vizman kariv, v'imru amen.*

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

*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-hata
v'shi-rata tush-b'khata v'ne-khemata da-
amiran b'alma, v'imru amen.*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא
וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וְלְעָלְמֵי
עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא וְלְעָלְמָא מְכַל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא,
דְּאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

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

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

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

*Titkabel tzlothon uvauthon d'khol
bet Yisrael kadom avuhon deshamaya
v'imru amen.*

*Y'hey sh'lama raba min sh'ma-ya v'ha-
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
yoshvai tayvel v'imru amen.*

Reb Zalman's Universal opening

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹו עֲשָׂנוּ עִם גּוֹיֵי
הָאָרְצוֹת, וְלוֹ שָׁמְנוּ עִם מְשֻׁפְחוֹת
הָאֲדָמָה, שְׁלֹו שָׁם חֵלְקֵנוּ עִמָּהֶם,
וְגִרְלָנוּ עִם כָּל הָעוֹלָם:

*ah-lay-noo le-shah-bay-abkh 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
bah-ah-dah-mah sh-lo sahm khel-kay-noo ima-hem ve-go-rah-lay-noo im kohl ha-o-lahm*

Traditional opening

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי
הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמְשֻׁפְחוֹת הָאֲדָמָה,
שְׁלֹא שָׁם חֵלְקֵנוּ כְּהֶם, וְגִרְלָנוּ כְּכָל הַמוֹנִם

וְאֲנַחֲנוּ כּוֹרְעִים וּמְשִׁתְּחִים 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*

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב
יְקָרוֹ בְּשָׁמַיִם מְמַעַל, וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֵי
מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת
מְלַכְנוּ אֶפֶס זִוְלָתוֹ, כְּכַתוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל לְבָבָהּ, כִּי יִי
הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל, וְעַל
הָאָרֶץ מִתַּחַת, 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
kakatuw 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 לָךְ יְיָ אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֶךָ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרֹתוֹן . לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֱלֹהִים כָּל רִשְׁעֵי אָרֶץ. יִכְרֹדוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְּבֵל, כִּי לָךְ תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְלוּ. וְלִכְבוֹד שִׁמְךָ יִקְרַד יִתְגַּו. וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כִּפְתּוֹב בְּתוֹרַתְךָ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנִאֶמַר, 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 לְגַנְדֵי תַמְיֵד —

The Aleinu 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 Aleinu 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 Aleinu. Because of its power and centrality in Jewish thought and feeling, Aleinu 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. בְּעֲלָמָא דִּי
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא
וּבְזִמְנָן קָרִיב וְאָמְרוּ אָמֵן:

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

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.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשָּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא וְלְעָלְמֵי מְכָל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא,
דְּאִמְרִין בְּעֲלָמָא, 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 שְׁלֹום בְּמְרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה
שְׁלֹום עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל
יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Mourners:

*Yit-gadal v'yit-kadash sh'mey raba, b'alma di v'ra hirutey, v'yam-lib mal-hutey
b'ha-yey-khon uv-yomey-khon uv-ha-yey d'hol 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-hata 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 yoshvai
tayvele v'imru amen.*

Yah is my light and my help;
whom shall I fear?
Yah 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 אִירָא, יְיָ מְעוֹז
חַיִּי מִמִּי אֶפְחָד: בְּקֹרֵב עָלַי מִדַּעִים, לֹא אֶכְלַ
אֶת בְּשָׂרֵי צָרִי וְאֵיבֵי לִי הִמָּה כְּשֵׁלוֹ
וְנִפְלוֹ: אִם תַּחֲנֶנָּה עָלַי מִתְּחִנָּה לֹא יִירָא לְבִי,
אִם תִּקְוִים עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטֵחַ:

אֶחַת שְׁאֵלְתִי מֵאֵת יְיָ, אוֹתָהּ אֶבְקֶשׁ
שְׁבִיתִי בְּבֵית יְיָ, כָּל יְמֵי חַיִּי לְחַזוֹת בְּנֶעֱם יְיָ וּלְבַקֵּר בְּהִיכָלוֹ:

Ahat sha'alti me'et adonai otah avakesh

shiviti beveyt adonai kol yemei hayay lahazot beno'am adonai ulevaker beheyhalo

One thing I ask of Adonai, for this do I yearn:
That I may dwell in the house of Adonai all my life,
To feel the goodness of Adonai 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 Yah and be strong;
Take courage and hope in Adonai.

כִּי יִצְפְּנֵנִי בְּסִכַּה בְּיוֹם רָעָה,
יִסְתַּרְנִי בְּסִתֵּר אֶהְלוּ בְּצוּר יְרוּמֵמֵנִי:
וְעֵתָה יְרוּם רֹאשִׁי, עַל אֵיבֵי
סְבִיבוֹתַי וְאֶזְבַּחַהּ בְּאֶהְלוּ זִבְחֵי תְרוּעָה,
אֲשִׁירָה וְאֶזְמַרְדָּה לַיהוָה: שְׁמַע יְיָ קוֹלִי
אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי: לֵךְ אָמַר לְבִי, בְּקִשׁוֹ
פָּנֶי, אֶת פָּנֶיךָ יְיָ אֶבְקֶשׁ: אֵל תִּסְתַּר פָּנֶיךָ
מִמֶּנִּי, אֵל תֵּט בְּאַף עֲבָדֶךָ, עֲזַרְתִּי הִיִּיתָ,
אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעַי: כִּי
אָבִי וְאִמִּי עֲזָבוּנִי, וַיְיָ יִיאֲסָפֵנִי: הוֹרֵנִי יְיָ
דַרְכֶּךָ, וְנִחַנִּי בְּאַרְחַ מִישׁוֹר, לְמַעַן שׁוֹדְרֵי:
אֵל תִּתְּנֵנִי בְּנַפְשׁ צָרִי, כִּי קָמוּ בִי עֲדֵי
שֹׁקֵר וַיִּפַּח חָמָס: לוֹלֵא הָאֵמְנָתִי, לְרֵאוֹת
בְּטוֹב יְיָ בְּאַרְצֵן חַיִּים: קוּוֹה אֵל יְיָ, תִּזְקַ
וַיִּאֲמִין לְבָבְךָ וְקוּוֹה אֵל יְיָ:

אָדוֹן עוֹלָם אֲשֶׁר מַלְאָךְ,
לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל,
בְּטֶרֶם כָּל יַצִּיר נִבְרָא.
אִזִּי מַלְאָךְ שָׁמוֹ נִקְרָא.

Adon olam asher malakh, b'terem kol y'tzir niv-ra.

L'eyt na-asa v'kheftzo kol, a-zai melekh sh'mo nikra.

וְאֶחָדִי כְּכֹלֹת הַכֹּל,
וְהוּא הָיָה, וְהוּא הוֹה,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא יְהִיָּה, בְּתַפְאָרָה.

*V'akharey kikh-lot ha-kol,
v'hu ha-yah, v'hu ho-veh,*

*l'vado yim-lokh nora
v'hu yi-h'ye b'tifa-rah.*

וְהוּא אֶחָד וְאִין שְׁנֵי,
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
לְהַמְשִׁיל לּוֹ לְהַחְבִּירָה.
וְלוֹ הָעֵז 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 וְחֵי גְאֵלֵי,
וְהוּא נְסִי וּמְנוֹס לִי
וְצוּר חֲבֵלֵי בְּעַת צָרָה.
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.

בְּעֵת אִישׁוֹן וְאֶעִירָה.
יְיָ לִי וְלֹא אֵירָא.
בְּיָדוֹ אֶפְקִיד רוּחִי,
וְעַם רוּחִי גְוִיָּתִי,

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.