לשם יחוד הקדושה ברית האחננים
הbane מוכם והנהו לאמך לכל
מצות עצהל של

אֲהַבָּה לְרַגְצָה פָּחוֹת

ובויהו גָּזְעה אֱלֹהֵי מִי:

For the sake of the union
of the Holy One Blessed Be He, and the Shekhinah
I am prepared to take upon myself the mitzvah

You Shall Love Your Fellow Person as Yourself
V'ahavta l'rey-acha kamocha

and by this merit I open my mouth.
“Naming” God

The Hebrew letters יִהְיֶה “Yod-Hey-Waw-Hey” constitute the unpronounceable four-letter Name of God which subsumes and unites all the descriptions which Jewish tradition has evolved in our quest for the Divine. The letters are aspirate consonants: letters which, in the absence of vowels, can only be “pronounced” by breathing. This breathing of the Divine Name informs our community’s frequent “translation” of יִהְיֶה as “The Breath of Life.” The Name can also be understood as a causative verb: “(The One who) Causes-to-Exist,” or as an ancient form of the simple verb: “(The One who) Is!” It also resembles God’s enigmatic words to Moshe: Eh’yeh Asher Eh’yeh, “I Am Who I Am” (Exodus 3:14). Thus יִהְיֶה hints at the absurdity of assigning a name to an ineffable Divinity.

Printed thus:

the arrangement of the letters hints at a human form, reminding us that we are in the Divine Image, and that the energies of the letters which manifest ultimate divinity also flow through us.

Historically, it became common to substitute the God-Name Adonay when encountering the unpronounceable Name in spoken prayer. Adonay is understood in the Jewish mystical tradition as a reference to Shekhinah (the feminine aspect of God) and the Sefirah of Malchut (a Kabbalistic term for the feminine gateway through which Divinity flows into and emerges as the manifest universe) although the standard problematic translation “Lord” has resulted in much distress.

In many Jewish renewal communities the God-Name יִהְיֶה “Yah,” so popular in the Psalms, is commonly used in prayer, as this Name shares the first two letters of יִהְיֶה and is also suggestive of the link between the ineffable Name and breath.

There are abundant other Names and descriptions of the One Power which is our Source found throughout Jewish literature and prayer. While we understand God to be entirely inclusive of and also beyond all gender, Hebrew, a rich, evocative and potent language of prayer, is also an intrinsically gendered language. As you use our siddur, please feel free to use the God-Nomes and gender in both Hebrew and English, which reflect your experience of the Divine.

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Shabbat and Shabbos – and other Observations about Hebrew Pronunciation

Throughout the centuries of Jewish dispersion in Western and Eastern lands, Hebrew has remained our people’s unifying sacred language. The pronunciation of Hebrew varied regionally, however, influenced by the rhythms and inflections of the surrounding languages. New vernacular languages also evolved, as Hebrew was blended into medieval German to produce Yiddish; into medieval Castillian Spanish to produce Ladino; and into Arabic, resulting in Judeo-Arabic. In each of these languages a rich spiritual literature grew. The P’nai Or siddurim contain some Yiddish and some Ladino songs and prayers.

You may also notice that the pronunciation of some Hebrew words will, upon occasion, reflect the Eastern European, Yiddish-speaking background of many (though certainly not all!) American Jews. For instance, the more formal “Shabbat,” for a Yiddish-influenced speaker becomes “Shabbos,” a pronunciation rich with warm and intimate associations. At times we greet each other with “Shabbat Shalom” (Shabbat Peace) as modern Israelis do. Yet sometimes we slide into a familiar and homey “Gut Shabbos” (Good Shabbat), greeting each other as some of our Yiddish-speaking grandparents or great-grandparents may have. Both are wonderful, and neither is more “correct.”

Some other Hebrew and Yiddish words and phrases you may hear us use are:

Kabbalat Shabbat or Kabbalos Shabbos: “Receiving Shabbat” – the song-filled Friday evening gathering in which we welcome Shabbat.

Brachah: a blessing, and expression of gratitude.

T’farah: Prayer (literally “praying one’s-self”).

Siddur: The Prayer Book, in which songs, psalms and prayers are sequenced in a purposeful “seder,” or “order.” Plural: Siddurim.

Bentch Licht: Yiddish – Blessing the (Shabbat candle-) light on Friday evening.

Davenen: Yiddish – The Jewish prayer practice that blends sacred text, modal chant, and light body movement.

Mitzvah: a required spiritual practice that reinforces our relationship with God.

Tallit or Talis: the woven prayer garment that enraps us in the Presence of God, reminding us of our commitment to mitzvot (plural of mitzvah) – worn during daytime prayers and Kol Nidre, the opening evening service of Yom Kippur.

Kiddush: The brachah (usually using wine or grape juice, but not necessarily) which invokes and proclaims a sacred time, like Shabbat or a holy day.

Motzi: The brachah said over bread, which typically begins a meal.

Challah: The egg-rich, Eastern European braided bread, baked for Shabbat and holy days.

Oneg: Literally “delight” – the festive sharing of desserts and taste-treat delights after a Shabbat gathering for song and prayer.

Kipah or Yarmulka: A head-covering worn to reinforce awareness of God, the Highest Power.

Kaddish: A closing prayer proclaiming the holiness of God and life, recited in honor of the soul of one’s parent, spouse, or child (or other beloved relative or friend), who has died. Kaddish urges the departed soul to continue its journey toward the Infinite Light of God. Kaddish is written in Aramaic, a sister language to Hebrew, which was the vernacular language of the early first century Middle East.

In this siddur, many texts that are commonly sung aloud are transliterated as aids to participation. This transliteration is helpful, although not precisely systematic because of diverse peculiarities of English pronunciation and other considerations. If you are not a Hebrew reader, listen to the Hebrew being sung and use the transliteration as a supportive guide.
Many who use this Siddur welcome Shabbat with a blend of niggunim (wordless melodies), psalms and songs.

For those who wish, the complete traditional Psalms for Kabbalat Shabbat can be found on pages 58 - 61.
Lighting *Shabbat* Candles

Candles are traditionally lit in the home before sundown, just as the sky is turning pink with the promise of the coming sunset that marks the moment of our passage into the next day.

In the Jewish calendar, transitions in time are marked by natural, observable events. New months are literally new ‘moon-ths.’ The new day begins, not at an abstract time while we sleep, but at the event of sunset. We see this awareness reflected in the Torah account of creation: “There was evening and there was morning, day one.”

When we enter *Shabbat*, we enter creation’s culmination and perfection. On this, the seventh day, the process of Divine unfolding into the realm of the physical is completed and a final crowning stage begins. We learn in Torah: “And on the seventh day, (God) made *Shabbat*, “*va-y’nafshu*” - “and souled” (the world). This is the time of Divine unfolding in the realm of spirit: literally the “ensouling” of the world.

Thus, as we enter *Shabbat*, we step aside from the physical world of doing and making, of controlling and manipulating, into the world of the soul. *Shabbat* is not a time of "no-work," rather it is our time of soul-work.

*ברוך אתה יהוה אלוהינו מלך העולם *
לאפר קרשנו במשטחינו *
לזון לו לאלים בר של שבת.*

*Baruch Ata  יהוה, Eloheynu Melech ha-Olam*  
*Asher Kidshanu b’Mitzvotav*  
*v’Tzivanu l’Hadlik Ner Shel Shabbat.*

A Fountain of Blessings are You, our God and Guide, Power of Time and Space. You make us sacred through these mitzvot (spiritual practices) and join us to You as we light the lights of *Shabbat.*
Tonight is a time to catch our breath.
Whatever we have been
   doing,
   making,
   working,
   creating...
Tonight is a time to catch our breath.

No matter how necessary our work,
   how important to the world,
   how urgent that we continue it;

No matter how joyful our work,
   how fully and profoundly human;

No matter how flawed our work,
   how urgent that we set it right;
No matter how hard we have worked to gather
   our modest fame,
   our honorable livelihood,
   our reasonable power,

Tonight we pause to catch our breath.
Tonight we pause to share whatever we have gathered.
Songs for Welcoming Shabbos

Shabbos, Shabbos, Shabbos, Shabbos, Shabbos
Zol zein Yidden, Shabbos
Shabbos zol zein, Shabbos zol zein,
Shabbos oyz der gantze velt!
Ya' b' b' b' Ya' b' b' b' Yai d'd' dai...
Sholem Sholem....

There should be Shabbos for Jews, Shabbos for the whole world!
Peace for Jews, Peace for the whole world!
(traditional Yiddish Shabbos song)

V'anu matznu m'nuchah mee-tachat kanfey ha-Shekhinah
And we have found rest
beneath the wings of Shekhinah
(Penina Adelman)
In the Name, the Name of God,
God of Israel,
May Micha-El be on my right,
and on my left Gavri-El,
Uri-El before me
Behind me Rafa-El,
And o’er my head, surrounding me
Shekhinat-El

(traditional text; song: R’ Shlomo Carlebach)
Shalomaleychem mal’achey ha-shareyt, mal’achey elyon
Mi-melech, mal’chey ha-m’lachim, ha-Kadosh Baruch Hu.

Welcome among us, ministering angels,
messengers of the Most High, the supreme Holy One Blessed Be!

Bo-a-chem l’shalom, mal’achey ha-shalom, mal’achey elyon,
Mi-melech, mal’chey ha-m’lachim, ha-Kadosh Baruch Hu.

Come bringing wholeness, messengers of shalom,
messengers of the Most High, the supreme Holy One Blessed Be!

Barchu-ni l’shalom, mal’achey ha-shalom, mal’achey elyon
Mi-melech, mal’chey ha-m’lachim, ha-Kadosh Baruch Hu.

Bless me with fulfillment, messengers of shalom,
messengers of the Most High, the supreme Holy One Blessed Be!

Tzeyt-chem l’shalom, mal’achey ha-shalom, mal’achey elyon
Mi-melech, mal’chey ha-m’lachim, ha-Kadosh Baruch Hu.

May you depart in peace, messengers of shalom,
messengers of the Most High, the supreme Holy One Blessed Be!
You who love my soul, sweet source of tenderness
Take my inner nature and shape it to Your will.
Like a darting deer I will flee to You.
Before Your glorious presence, humbly do I bow.
Let your sweet love delight me with its thrill.
Because no other dainty will my hunger still.

How splendid is Your light which worlds do reflect
My soul is worn from craving for Your love’s delight.
Please good God do heal her, and show to her Your face
So my soul can see You, and bathe in Your grace.
There she will find strength, and healing in this sight.
Her joy will be complete then; eternal her delight!

What pity stirs in You, since days of old, my God!
Be kind to me, Your own child, begotten by Your love.
For long and longing hours, I yearned for Your embrace.
To see my light in Your light, basking in Your grace
My heart’s desire is to harmonize with Yours.
Do not conceal your pity, hide not that light of Yours.

Help, my lover, spread your canopy of peace.
Enfold all human beings. Give all pain surcease.
Your Presence on this earth-plane do make known to us.
And we shall respond then with song and with dance.
Rush my love, be quick! The time for love is now!
Let Your gentle favor grace us as of old!

(Hebrew text: R’ Eliezer Azikri, 16th c. – singable translation: R’ Zalman Schachter-Shalomi)
ריי נפש אב הראחמן מ샷י קצף אליך כל רצונך.
ירוח עבדיך כל יום שםך את עולם כל ברך.
תעביר ליני רחים מפות חיות יקרות.

Yedid nefesh Av ha-Rachaman m’shoch av’d’cha el r’tzon-echa.
Yarutz av’d’cha k’mo ayal. Yish’ta-cha-veh el mul ha-da-recha.
Teh-erav lo y’didu-techa, mi-nofet tzuf v’chol ta-am.

ורה נאה יוו חוכלש נפשי חולת אתך:
ונא אלי נא רפה נא לה בורא אתה לה נאם:
יאה חיתות והורתא רותחת לה שפתה עולמך.

Hadoor na-eh zeev ha-olam nafshee cholat ahava-techa.
Ana El na, r’fa na lah. B’har’ot lah noam zee-vecha.
Az tit’chazyek v’tit’rapey, v’hay’nah lah sim’chat olam.

תיק תーム ב’רtempl ההוכת ב על ב’אוהך:
כי זה ב’כשק נפשך בנססחי להתראתしておく:
יאלה תמקה לבי והשקא ב אלא חתעלך.

Vateek yeh-heh-mu na rachamecha v’chusah na al beyn ahuvecha.
Kee zeh chamah nichsof nich’saf’ti li’rot b’tif’eret uzeh.
Ayleh cham’dah lee-bee chu-sah na v’al tit’alam.

בגלל נא יפורה עביכי עליך אתך את שכלה.
אתא אريس מכמה יבגללה ברמה עמה:
פורה אחוה ב נא מ亚马 יבגלו כיי עו’למה.

Hee-galey na ufros cha-vee-vee alay et-sukkat shlomecha.
Ta-era etret mik’vo-decha nageelah v’niss’m’cha bach.
Ma-heyr ahoov ki va mo-eyd v’cha-ney-nu keeymey olam.
Psalm 96

Sing to the Lord a new song! Sing all the Earth! Praise God's Name. Proclaim God's saving power!

Tell everyone about the Presence, among all peoples tell of God's wonders! For the Lord is Great! Praised and more awesome than any power. All lesser manifestations of divinity that people serve, it is idolatry. Only the Lord is creating the heavens! Majesty and splendor flow before God's Presence, Strength and Beauty fill God's sanctuary!

Ascribe to the Lord, all families of nations, ascribe to the Lord dignity and strength...raise up your gift and enter God's court!

Worship the One in splendidous holiness, Let the earth tremble before the Lord's Presence. Declare among the nations: "The Lord is the sole Power, the world is set firm and will not totter. God judges the nations in fairness!"

Let the Heavens rejoice and the Earth be glad, let the sea roar praise, let the fields exult with all that is in them! Let the trees of the forest sing before the Lord, who comes, yes, who comes to judge the world with righteousness, and peoples with divine faithfulness.

 numérique

Ki gadol u-m'hu'hal m'od, norah hu al kol elohim.
Ki kol elohey ha-amim elilim, va-ahavati shamayim asah.
Hod v'hadar l'fanav, oz v'tiferet b'mikdasho.

Havu la-ahav mish'p'chot amim, havu la-ahav kavod va-oz.
Havu la-ahav k'vod Sh'mo, s'u mincha u-vo-u l'chatz'rotav.
Hish'tachavu la-ahav b'hadrat kodesh, chee-lu mi-panav kol ha-aretz.

Imru va-goyim ha-ahava la-ahavot peri, efken yovel.
Imru va-goyim ha-ahava la-ahavot, efken yovel.

Ya-aloz saday v'chol asher bo, az y'renenu kol atzey yaar,
Lif'ney zeh ki va, ki va lish'pot ha-aretz,
Yish'pot tyeylel b'tzedek, v'amim beh-emunato.
Psalm 29

To הוהי belongs the Glory and the Power! The voice of הוהי thunders over the waters, full of might. The voice of הוהי shatters the cedars of Lebanon, making mountains leap like cattle! The voice of הוהי carves out flames of fire. The desert tremble, oak trees dance and the forests are stripped bare! In the Temple, everything proclaims God’s Presence. הוהי ruled over the Flood and will rule forever. May הוהי give strength to us and bless us with peace!
Ana b’cho-ach g’dulat y’min-cha
tatir tz’ru-rah.
Kabeyl rinat amcha sang veynu
ta-hareynu nora.
Na gibor dor’shey yichud-cha
k’va-vat sham’reyn.
Bar’cheym taha-reym racha-mey
tzid’kat’cha tamid gam-leym.
Chas-sin kadosh b’rov tuv-cha
na-heyl ada-techa.
Ya-cheed gey-eh l’amcha p’neh
zochrey k’dusha-techa.
Shav’a-iyenu kabeyl u’sh’ma
 tz’a-kateynu yodeya ta’alumot.
Baruch Shem k’vod malchuto l’olam va-ed!

Reb Zalman’s singable translation:

Source of Mercy! With loving strength untie our tangles.
Your chanting folk raise high, make pure, accept our song.
Like Your own eye, please 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 prayer, do hear our cry, who secrets knows.
Through time and space, Your glory shines, Majestic One!

(Tradition assigns this mystical prayer to the 2nd century tanna Rabbi Nechunyah ben Hakanah. The initials of its forty-two words together form the secret forty-two letter Name of God. The six initial letters of the verses also form Divine Names.)
L'cha dodee likrat Kallah, p'ney Shabbat n'kab'lah

Come my beloved! Welcome the Bride!
Let us receive the radiant face of Shabbat!

Shamor v'zachor b'dibbur echad; hish-mee-anu El ha-m'yuchad,
Echod u-sh'mo echad; l'shem ul'tif'ret, v'lit'hee-lah.

Likrat Shabbat l'chu v'nel'cha; kee hee m'kor ha-b'racha,
Mey-rosh, mi-kedem, n'sucha; sof ma-a-seh, b'mach-shavaah t'cheelah.

"Keep Shabbat" and "Remember Shabbat"
Are said in the same breath.
All of divinity is One!
Let's go welcome Shabbat,
For She is a fountain of blessing.
Still this fountain flows as from the start.
She is the last day that is created,
But She is the one who redeems all the others!

Mikdash melech eer m'luchah; kumee tz'ee, mee-toch ha-hafeycha,
Rav lach, shevet, b'emek ha-bacha; v'hu ya-cha-mol alayich chemlah.
Rise up and leave your ravaged state!
You have lived long enough in the valley of tears!
Now the Holy One will shower mercy on you.
Lift yourself up! Shake off the dust, O my people!
At hand is Mashia'h, bringing deliverance into our lives.
Awake! Awake! Your light has come!
Arise! Shine! Awake and sing!
The glory of eternity dawns upon you!

There is an end to shame and degradation.
Forget your sorrow.
The afflicted of My people find respite in you.
The city is renewed upon its ancient ruins.
The scavengers are scattered, the devourers have fled.
V'hayu lim'shee-sah sho-sa-yich; v'ra-chaku kawl m'val'ayich,
Yasis alayich Elohayich, kim'sos chatan al kallah!

Yameen u'smol tif-ro-tzee; v'et yihud ta-aree-tzee
Al yad eesh, ben par'tzee; v'nis'm'cha v'nagee-lah!

As bride and groom rejoice in one another,
So the Holy One will know joy with you.
You will know spaciousness and adoration.
The Mashiach will aid us;
We'll sing and know true happiness!

Bo-ee v'shalom ateret baa'lah! gam b'simcha u-v'tza-halah!
Toch emuney am s'gulah; bo-ee Khallah – bo-ee Khallah!

Enter in peace, O crown of your beloved!
Enter in gladness!
Enter in joy!
Come to your cherished people!
Enter my beloved! Enter my beloved!
Mizmor shir l’yom ha-Shabbat!
Tov l’hodote la-’ehova u-l’zameyr l’shimcha elyon,
L’hageed ba-boker chasdecha, veh-emunat’cha ba-leylot,
Aley asor, va-alev navel, aley hee-gayon b’chee-nor.

A Psalm-Song for Shabbat!
How good it is to thank the Holy One and sing praises to Your Name, Highest One!
To declare Your loyal-love each morning, and your faithfulness every night,
with the ten-stringed lyre, lute and harp.

Mah gadlu ma’asecha yehova, mo’od am’ku mach’sh’vo-techa!
How great are Your deeds, yehova, Your thoughts, so deep!

The whole world is waiting to sing a song of Shabbos!
K’Gavna – The Secret of Shabbat

This mystical text from the Zohar is a meditative prelude to Barchu on Friday night

Just as they (the six sefirot: chesed gevurah, netzach, hod and yesod) unite above in Oneness, so She (malchut/Shekhinah) unites below in the mystery of Oneness, to become One with those above: One receiving One. The Holy One Blessed Be He, who is One “above,” does not sit upon His Throne of Glory until She too is transformed in the mystery of Oneness, that they become Echad b’Echad – One within One. This is the secret of “God is One and God’s Name is One: הוהי (the six sefirot above) Echad, u’Shemo (Malchut/Shekhinah) Echad.

The mystery of Shabbat is Shabbat herself: She (Malchut/Shekhinah) is called Shabbat when She is united in the secret of Oneness, that She may immerse in the mystery of One. This happens during the Ma’ariv prayers of Shabbat, for then She, the Throne of Glory, is unified through the secret of Oneness, and becomes ready for the Highest Holy One to descend upon Her. When Shabbat comes, She enters into union and sheds the side of otherness, the sitra-achra – the forces of negativity. All judgement and harshness pass from Her, and She remains in union with the Holy Radiance. She crowns Herself with many crowns as she faces the Holy King. All the forces of anger and grievance flee, and there is no power but She in all the worlds. Her face glows with a heavenly light, and She is crowned from below by the holy people who themselves are enwrapped and crowned with new supernal souls (that come with Shabbat). Then their prayers begin by blessing Her with bliss, with radiant faces, as they call out: “Barchu et הוהי ha-m’vorach!”
Calling us to Community

As we bless the Source of Life
   So we are blessed

And our blessings give us strength,
   and make our visions clear,
And our blessings give us peace,
   and the courage to dare

As we bless the Source of Life
   So we are blessed

(Faith Rogow)

ברוך אתה יהוה המברך:

Barchu et  יהוה Ha-M’vorach

ברוך יהוה המברך ל’ollipop ו׳ד:

Baruch  יהוה Ha-M’vorach l’Olam Va-ed!

We praise and bless the Holy One, Source of all Blessing, for ever and ever!
A Prayer for the Night

Out of deep center
gate open,
seasons change,
stars swirl on their eternal pathways
through the light.
Light to dark to light,
spins the glorious heavenly array.
This too is the name of

יהוה

living and eternal until the end of time.

A Fountain of Blessing are You
Endless One
who blends the light of evening.

(transl: Rabbi Lynn Gottlieb)

Baruch Ata אדוננו, El'oheynu Melech ha-Olam, asher bid'varo ma'ariv aravim, b'chochmah poteyach sh'arim, u-vi-t'vunah m'shaneh ee-teem, u-machaleef et ha-z'manim, u-m'sader et ha-kochavim b'mish'm'ro-teyhem ba-rakiyah, ki'r'tzono. Borey yom va-laila, golel or mipney choshech, v'choshech mipney or. U-m'awir yom u-may-vee laila, u-mavdil beyn yom u-veyn laila. הוי יהוה Tz'vaot Shemo! El chai v'kayam! Tamid yimloch aleynu l'olam va-ed! Baruch Ata אדוננו ha-Ma'ariv Aravim.
Source of all Blessings are You, 

Author of time and space. 
You bring on evening with a word. 
You open heaven's gates with wisdom. 
You adjust the ages with sensitive discernment. 
You vary the seasons and order the orbits of a sky full of stars.

You create each day and night afresh, 
roll light in front of darkness and darkness in front of light 
so gently, 
that no moment is quite like the one before, 
or after

Second by second 
You make day pass into night and night into day, 
and You alone know the boundary point 
dividing one from the other.

Unifier-Of-All-Being is Your Name!

Timeless Power 
Energize us forever! 
You who brings in the evening 
we praise.

(adapted by MF from Rabbi Richard Levy)

A Ma'ariv Song

Powerful sun full of radiant light, 
Weave us a web that spins the night. 
Web of stars that holds the dark, 
Weave us the earth that feeds the spark.

Strand by strand, hand over hand 
Thread by thread, we weave the web.
Ma’ariv Aravim

Chorus: Evening the evenings;
       Evening the frayed edges of our lives;
       Ma’ariv Aravim, Amen. (2x)

Sacred words even the evenings;
Wisdom opens gates locked around our hearts,

אשר מבקרו מאריב ערבים בשכבות פתת השערים.
asher bid’varo ma’ariv aravim, b’chochmah potev-ach sh’arim,

Understanding alters with the times;
Changing seasons, cycles divine,

וּבָחַבְוַתָּה מְשָׁמֵה עַטִיְמָה יִמְחָלָיתָהּ אַחַה קְפָנִיתָה.
u-vi-t’vunah m’shaneh ee-teem, u-machalef et ha-z’manim,

Paint diamonds on the canvas called sky;
Soothe our souls with a liling lullabye,

ומְסָדָר אָט הַפֶּפֶלֶבָּים בְּמָשָׁמֶרֹתְהָם בְּרָקָיִם בֵּרֵצְוָנוֹ.
u-m’sader et ha-kochavim b’ mish’m’ro-teyhem ba-ra-kee-a, ki’r’tzono.

Rolling, rolling into the night;
Rolling rolling away the light,

גוֹלֶל אוֹר מֵפְּנֵי חֶשְׁכָּה מְפֵנְיוֹ אוֹר.
golel or mipney choshech, v’choshech mipney or.

Spirit of the night we bless Your Name,
Eternal Light, Eternal flame.

אל חַי וְקָיָם! תמָד יִמְלֹכָה אלהנוּ ל’ולָם וַעֲד!’
El chai v’kayam! Tamid yimloch aleynu l’olam va-ed!
Entering the Love Song

Aleph Bet Uslam Olam

Calling on the Presence of Love in Creation

We are loved by an unending love.

We are embraced by arms that find us,
even when we are hidden from ourselves.
We are touched by fingers that soothe us,
even when we are too proud for soothing.
We are counseled by voices that guide us,
even when we are too embittered to hear.

We are loved by an unending love.

We are supported by hands that uplift us,
even in the midst of a fall.
We are urged on by eyes that meet us,
even when we are too weak for meeting.

We are loved by an unending love.

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

(Rabbi Rami Shapiro)

People gathered, house of Israel!
The presence of Your love is continually with us through all our struggles.
Your love is the Torah / wisdom and mitzvot / sacred actions, which guide us day and night.
Your love will never depart from us as long as worlds endure.

A Fountain of Blessing are You, forever loving Your people.
(Rabbi Lynn Gottlieb)

Open to me! Open your heart!
Let my Presence dwell in you.
I am within you...all around you...
I fill the Universe.
(Rabbi Aryeh Hirschfield)
Listening to the Voice of Creation

The Shema and her Blessings

Listen, Listen, Listen to my heart’s song
I will never forget you. I will never forsake you.

Paramahansa Yogananda

אחד יjections ומקתי
Echad Yachid, u-M’uchad
One • Every single one • Each one joined and united in the One!

אל מלך נאמן
El Melech Neh’eman
God is the Enduring Source

שם ישראל ייהוה אלהינו ייהוה אחד
Baruch Shem K’vod Malchuto l’Olam Va-ed

Shema Yisrael יהוה Eloheynu, יהוה Echad !

Comprehend with a Total Comprehension,
All of you who “Yisra-El – Wrestle-with-God,”
יהוה – The-Breath-of-Life-of-all-Being – Is our God!
יהוה’ is the Eternal Infinite Oneness, All there Is!

Through Time and Space Your Glory Shines Majestic One!
Calling Forth Our Own Love in Response

On the way

And you must love יהוה your God with all your passions, with every breath, with every fiber of your being. Take these words by which I join myself to you today, into your heart. Pattern your days on them so that your children will discover Torah within you. Make your life into a voice of God, both in your stillness and in your movement. Renew these words each evening and morning with devotion. Bind them as t’fillin on your forehead and arm, as symbols of thoughts and acts sacred to Me. Write them in mezzuzot at the entrances to your home, as a sign that all people may discover Me as they enter your home and your life.

(transl: Rabbi Burt Jacobson)

With the earth

It came to pass and will come to pass when we live by our word to love יהוה, the rains came in their season; the earth offered her fruits; cattle ate from the grassy fields; we worked hard and tasted the fruits of our labor and were satisfied. But then there was a turning-away. We came to revere many things without end. יהוה’s anger came like a harvest fire among us. Harsh grew the wind. We reaped fear and violence. War estranged us from the land. So we carried this memory in our hearts, we made signs upon our hands and between our eyes to remember. We taught our children to speak loving Torah, to remember the way of יהוה, and what happened to our ancestors, to increase the days of our children upon the earth.

In our living

It came to pass and will come to pass that we wore tzitzit/fringes on the corners of our clothing; tzitzit with a twine of blue, to remember God in our deeds. And when we come to want things without end, we grasp the corners of our tzitzit and fly to the sacred ground to remember יהוה in our living, I am יהוה your God when I call you out of the narrow places, the Mitzrayim of your lives, so that I can become the Sacred Power among you.

(transl: Rabbi Lynn Gottlieb)

Shema Yisrael
(Interpretive translation by Reb Zalman Schacter-Shalomi)

Listen you Yisrael person, הוהי who Is, is our God.
יהוה who Is, is One, Unique, All there Is.

Through Time and Space Your Glory Shines Majestic One!

Love יהוה, who is your God,
in what your heart is in, in what you aspire to,
in what you have made your own.
May these values which I connect with your life
be implanted in your feelings.

May they become the norm for your children,
addressing them in the privacy of your home,
on the errands your run.
May they help you relax,
and activate you to be productive.
Display them visibly on your arm.
Let them focus your attention.
See them at all transitions,
at home and in your environment.

How good it will be when you really listen
and hear my directions which I give you today,
for loving יהוה who is your God,
and acting Godly with feeling and inspiration.

Your earthly needs will be met at the right time,
appropriate to the season.
You will reap what you have planted
for your delight and health.
Also your animals will have ample feed.
All of you will eat and be content.

Be careful – watch out!
Don’t let your cravings delude you.
Don’t become alienated.
Don’t let your cravings become your gods.
Don’t debase yourself to them,
because the God-sense within you will become distorted.
Heaven will be shut to you. Grace will not descend.
Earth will not produce.
Your rushing will destroy you!
And Earth will not be able to recover her good balance,
in which God's gifts manifest.

May these values of mine reside in your feelings and aspirations,
marking what you produce, guiding what you perceive.
Teach them to your children,
so that they be addressed by them in making their homes,
in how they deal with traffic;
when they are depressed and when they are elated.
Mark your entrances and exits with them,
so you will be more aware.

Then you and your children will live out on earth,
that divine promise given to your ancestors,
to live heavenly days right here on this earth.

Who is said to Moshe
"Speak, telling the Yisrael folks to make tzitzit
on the corners of their garments,
so they will have generations to follow them.

On each tzitzit-tassel let them set a blue thread.
Glance at it, and in your seeing,
remember all the other directives of who Is,
and act on them!

This way you will not be led astray,
 craving to see and want,
and then prostitute yourself for your cravings.
This way you will be mindful to actualize my directions
for becoming dedicated to your God,
to be aware that I AM who is your God –
the One who freed you from the oppression
in order to God you.
I am your God.

That is the truth!
The Once and Future Promise

These things are TRUE! You are our God and Guide, no other! And we are Yisrael, Your people. What wonders You do! As we stand on the shore of the Sea of Reeds the waters part before our eyes! We join with Miriam and Moshe to sing our song of joy to You:

**Mi chamocha ba-eylim**

**Mi kamocha nedar ba-kodesh!**

**Norah t'heeloht oseh feleh!**

Who is like You among the powers! Who is like You, awesome in holiness, author of wonders!

Your children saw You in Your majesty, splitting the sea before Moshe.

“This is my God!” they cried, and said:

“יהוה ימוך l’olam va-ed.”

“יהוה” will be our Power as long as space and time endure!” (Exodus 15:11,18)

And it was said: “Yes, God has rescued Ya’akov, saved him from a power stronger than his own!” (Jeremiah 31:11)

**Baruch Ata**

**Ga-al Yisrael.**

A Fountain of Blessing are You יהוה

Redeeming Power of Yisrael.
Hashkiveynu L’Shalom

We ask for God’s Protection

Hashkiveynu Eloheynu l’shalom, v’ha-amideynu malkeynu l’chayyim. U’fros aleynu sukkat shlomecha Let us lie down, our Eloheynu, in peace, and rise up again, our Melech – Living, Flowing Source - into life. Spread over us the sukkah of Your Peace, and guide us well. Save us for Your Name’s sake. Be a shield around us, removing adversity and sorrow. Help us resist all that is not good for us. Shelter us with Your protecting love, for You are the Power that guards and rescues. You are the Source of grace and compassion. Guard our going out and our coming in, with life and peace, now and forever. Spread over all of us the sukkah of Your peace! Baruch Ata Adonai, ha-poreys sukkat shalom aleynu v’al kol amo Yisrael, v’al Yerushalayim. A Fountain of Blessings are You, Holy One, spreading Your sukkah of peace over us, over Yisrael and over Jerusalem – uniting all humanity in peace.

U’fros aleynu sukkat shalom

Spread over all of us, wings of peace, shalom

Draw water in joy from the Living Well

Mayim Chayyim Waters of Life Shalom

(music/English lyrics- Rabbi Aryeh Hirschfield)
We Celebrate and Protect the Unique Holiness of Shabbos

V’sham’ru v’ney Yisrael et ha-Shabbat,
la-asot et ha-Shabbat l’dorotam brit olam.
Beyni u-veyn b’ney Yisrael ot hee l’olam,
ki sheyshet yamim asah yehovah et ha-shamayim v’et ha-aretz,
u-vu-yom ha-sh’vee-ee, shavat va-yi-nafash.

The people Yisrael shall guard Shabbat,
making Shabbat a holy time for all generations.
It is an eternal covenant between Me and the people Yisrael,
For in six “days” yehovah made the heavens and the earth,
and on the seventh “day,”
yehovah made Shabbat - “ceasing”
and imparted nefesh - “soul / consciousness” – to the world.
During Pesach, Sukkot and Shavuot, instead of v’Shamru:

יִהְיֶהוּ מְשַׁחֵד אַתָּה מָעָרָדִי יְהוָה אַל בִּי יִשְׂרָאֵל
Vay’dabeyr Moshe et monde yihvy el B’ney Yisra’el
And Moshe proclaimed the Festivals of yihvy to the Children of Yisra’el

Hatzi Kaddish Bridge to the Amidah

יִתְנַעֲלֵה לְעַלָּלָה שְׁמַה רְבָּה
Beulam la’evra kri’ahah le’ali’ah pelahagah
Betsekol v’nirumot v’heini’ah derech et ha’anes
Beulam l’evra korah et amorah ephem:

יהָ שְׁמַה רְבָּה מַבְרֵךְ לְעַלָּלָה לְעַלָּלָה עֲלָלָה עֲלָלָה וְבִּצְהוּ לְעַלָּלָה לְעַלָּלָה לְעַלָּלָה לְעַלָּלָה

הַבַּרְךָ לְשָׁמֵעַ לִשְׂמֵעַ לִשְׂמֵעַ לִשְׂמֵעַ לִשְׂמֵעַ לִשְׂמֵעַ לִשְׂמֵעַ לִשְׂמֵעַ לִשְׂמֵעַ (לִשְׂמֵעַ)
מל’ crear la’aresh la’shemah

Yit’gadal v’yit’kadash Sh’mey Rabba
b’al’ma dee v’ra chee-r’octey v’yam leech mal’chutey
b’cha-yey-thon uv’yomey-thon uv’cha-yey d’chol Beyt Yisra’el
ba-a-ga-la v’ee-zman kareev, v’im-roo: Ameyn

Y’hay Sh’mey Rabba m’va-rach l’alam, ul’al’mey al’maya
Yit’bara v’yish-ta-bach v’yit’pa-ar, v’yit’romam, v’yit’nasey
v’yit’hadar, v’yit’aleh, v’yit’halal Sh’mey d’Kad’sha, Brich Hu!
L’eyla (on High Holy Days add u-l’eyla) meen kol birchata v’shirata
toshit’b’cha ta’nechemata da’amiran b’al’ma, v’im-roo: Ameyn

Ever greater and more holy be the Great Unifying Name, in the universe created by Divine will.
May the Holy One “Rule the Kingdom”
–May the Holy One’s generativity flow unimpeded through malchut and fully nourish the world—in your lifetime and in your days, and in the lifetime of the entire House of Yisra’el, quickly and in the near future! And let us say: Ameyn

May the Great Name be blessed forever and for all eternity!
Blessed, praised, glorified, exalted, uplifted, honored, elevated and exalted, be the Holy Name above all the blessings, songs, praises and consolations we could utter in the world.
And let us say: Ameyn
The Shabbat Amidah has seven blessings, seven opportunities for laying bare our most vulnerable private self before the One Self with whom pretense is useless. This is one of the most powerful meditations in Jewish spiritual practice. The Hebrew text, when memorized and softly chanted (or davened), is an hypnotic mantra enabling the "davven-er" to use its images as aids to deep inner work. Seven is the number of Shabbat: creation completed, creation's purpose fulfilled. To aid your journey, three versions of the Amidah are here: A Hebrew Amidah, an interpretive Amidah for English davenen', and an image-oriented Amidah using visualizations. Of course, Amidah time can also be used for the personal silent meditation of your heart.

Amidah for Hebrew davenen'

אַדּוֹנָי שְׁפֵחַ תְפַתְּה וּפִי נְצֵרָתָה
בְּתַחֲנוֹת יְהוָה אֶלְּהִי יָזֹעַ נָוִי נַחֲמוֹתָה אֶלְּהִי בְּקָרוֹת
אֶלְּהִי בְּקָרוֹת אֶלְּהִי נָוִי נַחֲמוֹתָה אֶלְּהִי בְּקָרוֹת
אֶלְּהִי בְּקָרוֹת אֶלְּהִי נָוִי נַחֲמוֹתָה
אֶלְּהִי בְּקָרוֹת אֶלְּהִי נָוִי נַחֲמוֹתָה
אֶלְּהִי בְּקָרוֹת אֶלְּהִי נָוִי נַחֲמוֹתָה
אֶלְּהִי בְּקָרוֹת אֶלְּהִי נָוִי נַחֲמוֹתָה

בְּתַחֲנוֹת יְהוָה אֶלְּהִי יָזֹעַ נָוִי נַחֲמוֹתָה
אֶלְּהִי בְּקָרוֹת
אֶלְּהִי בְּקָרוֹת
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אֶלְּהִי בְּקָרוֹת
אֶלְּהִי בְּקָרוֹת

A Fountain of Blessings are You
God to each of us and our ancestors.

Baruch Ata אַדּוֹנָי שְׁפֵחַ תְפַתְּה
Eloheynu v'Elohei avoteynu v'imoteynu: Eloheyy Avraham;
Elohey Yitzhak, v'Elohey Ya'akov.
Elohey Sarah; Eloheyy Rivkah;
Eloheyy Rachel; v'Eloheyy Leah.

Great! Mighty! Awesome!
Ancient Source of Kindness.

Ha-El, ha-Gadol, ha-Gibor,
v'ha-Norah — El Elyon!
Gomele chasdim tovim
v'koneh ha-kol;
v'zocher chasdey avot v'im ha-hot,
u'may-vee g'ulah lioney v'neyhem;
I'ma'an Sh'mo b'ahavah!

Melech ozeyr, u-mosheya u-mageyn.
Baruch Ata אַדּוֹנָי שְׁפֵחַ תְפַתְּה
Eloheyy Avraham,
v'ezeret Sara'h!
A Fountain of Blessings are You,
Holy One, Shield of Avraham,
Protector of Sara'h!

31
Ata gibor l’olam Adonai
M’chayey meytim Ata, ran l’hoshia
You are the Mighty Power who
brings life to the deadened with
your loyal love and nurturance.
(Moreed ha-tal) (Masheeve ha-ruchu
u-moreed ha-gashem)
You sustain all that lives with
loyal love, You give new life to the
dead, raise up those who fall, heal
the sick, free the captive, and
remain faithful to all life. Who
compares to YOU, Source of life
and death, who makes salvation
sprout anew! A Fountain of
Blessings are You, Holy One,
giving new life to the deadened.
M’chal’keyl chayim b’chesed,
M’chayey meytim b’rachanim
rabim, someych nofishim, v’rofei
cholim; u-mattir asurim; u-m’kayeym
eunato liy’sheyney afar. Mi
chamocha ba’al gevurot, u-mi domeh
lach. Melech meymeet u-m’chayeh
u-matz’miyach yeshuah. V’ne’eman
Ata l’ha’chayot meytim. Baruch Ata
havah, m’chayey ha-meytim.
You are Holy, Your Name Holy.
All Holy beings continually
praise You! A Fountain of
Blessings are You, Breath of Life,
Holy Power. Ata kadosh
v’shimcha kadosh u’k’doshim b’chol
yom y’halalelu-cha, selah. Baruch
Ata havah, ha-El ha-Kadosh.
You declared the seventh day
sacred, the culmination and
fulfillment of Creation. You
made it the most blessed of all
the days, and the holiest of
times, as is written in Torah:
“...The material and fluid realms,
and all that dwell therein, were
finished. God completed on the
seventh “day” the work that had
been done. And God made
Shabbat on the seventh day,
blessed it, and set it apart. For
on the seventh day, God made a
Shabbat / ceasing from all the
materially productive work that
had been done in manifesting
Creation.”
God of our parents, accept our rest. Help us be sacred beings through the guidance of Your spiritual practices, Your mitzvot, Your Torah, so we will feel fully nourished by Your goodness. Purify our hearts to serve You in truth. Let us inherit Your sacred Shabbat with love and desire. Sacred Essence, A Fountain of Blessings are You, making Shabbat holy.

Take pleasure in Yisrael Your people, lovingly accept our passionate prayer.

On Rosh Chodesh and Festivals:

God of our ancestors, remember us just as You remembered those who came before us. Remember David Your servant, Jerusalem Your city, and all Your people everywhere. Grant us safety, well-being, compassion, life and peace on this Festival of – Rosh Chodesh

The Feast of Matzah

Sukkot – Shavuot

Remember us today for good and grant us a life filled with blessing.

May our eyes behold Your return to Zion. A Fountain of Blessings are You, bringing Your Shekhinah home to Zion.

We thank You, for You are The Breath of Life, our Source, God of our ancestors - firm, enduring Source of Life!

We give praise for our lives, our souls, for daily miracles, and the wonder of it all! Source of ceaseless nurturance, we align ourselves with You.

For all this, may Your Holy Name be blessed and raised high forever!
Each living thing praises You and sings Hall'lu in its unique way, with its own truth. A Fountain of Blessings are You Holy One, goodness is Your essence, and to thank You is pleasure.

Shalom rao al Yisrael am'cha taseem l'olam, ki Ata hu melech adon l'chol ha-shalom. V'tov b'ey-necha l'vareych et amcha Yisrael b'chol eyt u-v'chol sha-ah beesh'tomecha.
Source of Shalom, bless Your People Yisrael with Shalom.

(On Shabbat Shuvah add:
B'sefer chayyim, brachah v'shalom, u-far-nasah tovah, ni-zacheyr v'ni-kateyo l'faneca. Anachnu v'chol am'cha beyt Yisrael, l'chayyim tovim u-l'shalom.
Inscribe us in the Book of Life and Blessing for lives of goodness and peace.)

Baruch Ata ha-shem,
ha-m'vareych et amo Yisrael
v'chol yosh'vey tey-veyl ba-shalom!
You are a Fountain of Blessings, blessing Your people and all who dwell on earth with Shalom.

Sha'alu Sh'lam Y'rushalayim.......... Shalom, Shalom.......... Salaam.

Pray for the peace of Yisrael. Pray for the peace of Yishmael.
Pray for the peace of all the world.
The whole world shall live in peace.

(Psalms 122:6 - English lyrics and melody by Joseph and Nathan Segal)
(Both we who are Yisrael/Jews and the children of Yishmael/Arabs are descendants of our ancestor Abraham. We pray for peace for both our peoples, and for Jerusalem, City of Peace.)
Amidah for English davvenen' (chanting)
adapted from text by Rabbis Mordechai Liebling and Devora Bartnoff z"l

1. Avot: We Call upon our Ancestors for Support in our Journey.

We bless You Infinite Source who empowers us,
In whom our forebears found their strength:
Power of Avraham, Power of Yitzhak, Power of Yaakov
Power of Sarah, Power of Rivkah, Power of Rachel, Power of Leah,
Power of all who hear truth age after age,
Boundless, vibrant, awesome, sublime,
Surrounding and filling all space and time.
Gradually embracing all things into One.
We bless the Infinite Source, alive within us.

Melech Ozeyr u-Moshia u-Mageyn. Baruch Ata הוהי, mageyn Avraham v’ezrat Sarah.

Helping, saving and protecting Power! A Fountain of Blessing are You, Holy One,
protector of Avraham, supporter of Sarah.

2. Chesed and Gevurah: We Open to Divine Expansiveness and Power.

Who is like You!
Source of all strength,
Source of all compassion, all healing.
Inspiration in time of despair,
Keeping alive our ideals, hopes and dreams,
Making the dead live again through us,

V’ne’eman Ata l’ha-chayot meytim. Baruch Ata הוהי, m’chayey ha-meyteem.

Loyal restorer of life! A Fountain of Blessing are You, Holy One, restorer of life to the deadened.

(The Amidah for English chanting continues on next page)
3. Kedushat Ha-Shem: We Name the Holy

Holy are You,  
And we who are holy praise You daily for all eternity!  
Holy is all life in the world.  
Holy are all who struggle for freedom,  
Who reveal the sacred in each living being.

Ata kadosh, v’shimcha kadosh, u-k’doshim b’chol yom y’hallelu-cha. Selah.  
Baruch Ata  יהוה, ha-El ha-Kadosh.

You are Holy, Your Name is Holy. All holy beings hail You each day.  
A Fountain of Blessing are You, Holy One, Breath-of-Life, Sacred Power.

4. Kedushat Ha-Yom: We Open Ourselves to the Sacred in Shabbos

May my heart be open to envision a world yet to be,  
A world of fulfillment, justice and peace.  
We will rest and celebrate on Shabbat, Your sacred day.  
Lifting our voices as one,  
We will delight in our love for each other,  
A foretaste of the way things will be!

Baruch Ata  יהוה, m’kadeysh ha-Shabbat!  
A Fountain of Blessing are You, Holy One, making Shabbos holy!

(The Amidah for English chanting continues on next page)
5. **Avodah:** We Open Ourselves to Sacred Service

We bless the One who enables us to feel deeply,
To know our needs, and the needs of our world.
May our actions flow with Your goodness, grace, love and care.
May our prayer arise and find acceptance with love.
May our lives turn always towards You,
So Your **Shekhinah** will dwell within us always.

אֶת הַשָּׁלוֹם אֲשֶׁר בָּשׂוֹבָה לְצִיּוֹן בְּרָחָמִים,
בָּרְוֵה אֲשֶׁר יְהוָה מַחֲזִיר שִׁכְנוֹת לְצִיּוֹן.

V’teche-zeha eyneynu b’shuv-cha l’Tzion b’rachaim.
Baruch Ata ה’ ר和平, ha-machazir Shekhinato l’Tzion.

May our eyes behold Your loving homecoming to Zion.
A Fountain of Blessing are You, Holy One, who brings Your **Shekhinah** home.

*[Shekhinah is our name for the Divine Feminine, that aspect of God which dwells most closely and intimately with us, and which most profoundly feels the pain of being exiled by our hardness of heart and alienation.]*

6. **Modim:** We Open Ourselves to Gratitude

We are thankful for all the generations that came before us,
For our parents who brought us into this world,
For the miracles that greet us every day,
For morning, noon and night,
For the joy of continual discovery,
For the beauty that surrounds us and is us.
For all these things may Your Name be praised forever.

כָּל מַה שִּׁמְעָה יְהוָה פָּלָה. בָּרְוֵה אֲשֶׁר יְהוָה וְשָׁם שֵׁם לָכֶם נֵאָה לִהְיוֹדְתָה.


Let all life acknowledge you! A Fountain of Blessing are You, Holy One,
Your Name is Goodness and it gives us pleasure to give You thanks.

(The **Amidah** for English chanting continues on next page)
7. Shalom: We Open to Wholeness, Completeness, Fulfillment and Peace.

Source of Shalom: Fulfillment and Peace
May we drink deeply from the fountain of peace,
Know peace in ourselves,
Live in peace with our neighbors,
Create peace in the world.
We bless the Holy One,
Creator of Wholeness, Source of Peace.

Baruch Ata ָיהוה, ha-m’vareykh et amo Yisrael ba-Shalom.
A Fountain of Blessing are You, Holy One, You bless us with Shalom.

continue on pg. 43
The Amidah in Guided Imagery
adapted from “Amidah in Movement” by Talia deLone in P’ni Or Religious Fellowship Siddur Or Chadash 1989

1. Avot: We call upon our Ancestors for Support in our Journey.

The image

Visualize Avraham and Sarah standing before you. They can be seen as two radiant light sources. Extend from them two rays of interwoven light. The light forms a chain that comes down through the generations into you. Receive the light from your feet. Connect it to the ground. Allow the light to grow up around you, following your spine until it comes to rest on the crown of your head. Spiral it down until you are enclosed in this light. The light is your protection.

Once you have established the image, chant its blessing:

Melech Ozeyr u-Moshia u-Mageyn. Baruch Ata יי, mageyn Avraham v’ezrat Sarah.

Helping, saving and protecting Power! A Fountain of Blessing are You, Holy One, protector of Avraham, supporter of Sarah.

2. Chesed and Gevurah: We Open to Divine Expansiveness and Power.

The Image

See yourself in a time of your life in which you felt lost, confused, despairing. See a light come into your heart. Allow it to grow until you shine with your own Source. Imagine yourself lying down at first, and gradually, as the light fills you, you come to standing.

The Blessing

V’ne’eman Ata l’ha-chayot meytim. Baruch Ata יי, m’chayey ha-meytim.

Loyal restorer of life! A Fountain of Blessing are You, Holy One, restorer of life to the deadened.

(The Amidah in imagery continues on next page)
3. Kedushat Ha-Shem: We Name the Holy

The Image

Breathe in and out, seeing the purity of your breath come into your body. Breathe out slowly, allowing all impurities to leave you. Experience the wholeness and completeness of each breath. Feel its circularity, its roundness, its holiness. God’s Name is in each breath.

The Blessing

Ata kadosh, v’shimcha kadosh, u-k’doshim b’chol yom y’hallelu-cha. Selah.
Baruch Ata ה’ הקדוש, ha-El ha-Kadosh.

You are Holy, Your name is Holy. All holy beings hail You each day. A Fountain of Blessing are You, Holy One, Breath-of-Life, Sacred Power.

4. Kedushat Ha-Yom: We Open Ourselves to the Sacred in Shabbat

The Image

Rabbi Abraham Joshua Heschel taught: “The meaning of Shabbat is to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.”

Look around the space you are in. Allow your eyes to see each object, each person fresh and new, as if you were seeing them for the first time. Appreciate with delight the creation process that brought all this into being. Can you feel how, by your very looking, you are creating the world you see? Rest in your delight in this way of seeing.

The Blessing

Baruch Ata ה’ הקדוש, m’kadeysh ha-Shabbat!

A Fountain of Blessing are You, Holy One, making Shabbat holy.

(The Amidah imagery continues on next page)
5. Avodah: We Open Ourselves to Sacred Service

The Image

See yourself as a flame, offering yourself to God. Feel the flame burning inside you. Feel your longing, your desire to know God, to serve God. Experience the great yearning that rests in that flame.

The Blessing

V‘teche-zenah eyneynu b’shuv-chah l’Tzion b’rachamim.
Baruch Ata הוה אלוהים, ha-machazir Shekhinahto l’Tzion.

May our eyes behold Your loving homecoming to Zion.
A Fountain of Blessing are You, Holy One, who brings Your Shekhinah home.

[Shekhinah is our name for the Divine Feminine, that aspect of God which dwells most closely and most intimately with us, and which most profoundly feels the pain of being exiled by our hardness of heart and alienation.]

6. Modim: We Open Ourselves to Gratitude

The Image

See yourself as being grounded in the earth and touching heaven. Know that you are a vessel for miracles. Contemplate for yourself some simple miracles that occur in your daily life. Find one that has happened to you this very day.

The Blessing

V‘choh ha-chayim yoducha, Selah. Baruch Ata הוה אלוהים, ha-tov shimcha, u-l‘cha va-eh l’hodot.

Let all life acknowledge you! A Fountain of Blessing are You, Holy One, Your Name is Goodness and it gives us pleasure to give You thanks.

(The Avodah imagery continues on next page)
7. *Shalom*: We Open Ourselves to Wholeness, Completeness, Fulfillment and Peace.

**The Image**

Visualize yourself bathed in light. The light is a rainbow of contentment, moving from your heart out to the people around you: into the ones you love, out into the community and beyond. See the light bathing the earth in love and peace. See what your world might look like filled with *shalom*: wholeness, completeness, perfection. Picture yourself in a place of true peace. Allow one image to grow colorful, clear and radiant. Rest in that image of yourself in *shalom*.

**The Blessing**

ברכה אַתָּה יְהוָה שָׁלוֹם נָהֳרָא לָכֵּנָּה

*Baruch Ata יְהוָה, ha-m’vareych et amo Yisrael ba-Shalom*

A Fountain of Blessing are You, Holy One, You bless us with *Shalom*. 
Meditation after the Amidah

Elohay n’tzor l’shoni mey-ra,
U-s’fatay mi-daber mirmah (2x)
V’lim’kal’lay nafshi ti-dom,
V’nafshi keh-afar la-kol tih’yeh.
P’tach libi b’Tora-techa
U-v’mitz’vo-techa tir’dof nafshi.

My God,
Guard my tongue from all evil,
And my lips from spouting lies.
May I think before I begin to speak,
May my words be gentle and wise.
Help me ignore those who wish me ill.
Help me be humble before all.
Open my heart to Your Torah.
That I know how to answer Your call.

(English lyrics and melody: Juliet Spitzer)

May You guard my tongue from evil,
and my lips from speaking lies.
Help me ignore the taunts of my foes,
and to forgive those who wrong me.
Open my heart to the wisdom of Torah,
so that my soul will follow the path of righteousness
May all who study destruction have their designs frustrated.
May this happen for the sake of the holiness of the world.
May the words of my mouth and the meditations of my heart remain true and loving, and be acceptable in Your sight.

Oseh shalom bim’romav. Hu ya’aseh shalom aleynu,
v’al kol Yisrael, v’al kol yoshvey teyveyl, v’imru: Amen!

May Your light show us the way to bring peace to all.
Va-essa

I did lift you up on loving eagle wings,
I have brought you back to Me.
You will be My treasured ones, for all the earth is Mine.
And you will be a sacred family,
In touch with the Divine
Forever, for all time.
(Exodus 19:4-6. music/lyrics Rabbi Yaakov Gabriel)

Vay’chulu

Six waves of creation, the birthing of the universe.
-waves and particles, heavens and earth—was completed.
With the seventh and final cycle of creativity God ceased, made Shabbat,
complete release from the urge to create!
The Creator blessed the rhythm of seven cycles, infusing the seventh cycle
with unique holiness, for following labor God made Shabbat and ceased,
basking in the array formed by the surges of creativity.

(Genesis 2:1-3 transl. Rabbi David Wolf-Blank)
B'racha  ברכה בכל שבת

Mey'eyn Sheva  מיינ'ין שבעה


Ha-El ha-Gadol, ha-Gibor v'ha-Norah, El Elyon, koney shemayim va-aretz.

A Fountain of Blessings are You, God to each of us and our ancestors: God of Avraham, God of Yitzhak, God of Ya'akov. God of Sarah, God of Rivkah, God of Rachel, God of Leah. Great, Mighty, Awesome Highest Power, nesting all waves and particles of creation.

Mageyn  מגן אבות

Avot  אבות

Mageyn avot bi'd'voro, m'chayey meyetem b'ma'amaro, ha-El (ha-Melech) ha-kadosh, sheh-eyn kamo-hu. ha-mey-niach l'amo b'yom Shabbat kodsho Ki v'am ratzah l'haniach la-hem. L'fanav na'arov b'yarah va-fachad v'nodel lishmo b'chol yom tameed mey-eyn ha-brachot. El ha-hodaot, adon ha-shalom m'kadeysh ha-Shabbat u'm'vareych sh'vve-ee u-mey-niach bik'dushah l'am m'dush'ney oneg zeycher l'ma'aseh v'rey-sheet.

Your word: shield of our ancestors. Eternal One, You infuse death with life. Incomparable Holy Power, each week You gift us with Shabbos, suffused with love. We offer back our sacred service - awed by heightened vision, honed by Your Presence. We call out our gratitude every day, every moment! Wellspring of Blessings! You are the Infinite Source of the gifts which prompt our thankfulness. You: Source of wholeness, completion, fulfillment and peace. You set apart the seventh day as sacred and blessed, giving Shabbos-rest to those who know its delight. All this is zeycher l'ma'aseh v'rey-sheet, in awareness of the constant Creation.
Aleynu

We Rise to Praise and Weave the Dream

Shalo * Teshuva benot emeretzot
Lelo * Shemot mesafimot hagikedah
SheLo * Shem Torah kebe
V'alnaya qel televem

Lavanu co-retems ve-shemurim umadoim
Levin melekh milvine m'kudim k'vodesh boroh hadah.

Aleynu l'shabe'ach la'Adon ha-kol, latey't gedelah l'Yotzer B'reysheet
Asher natan lanu
Torat emet
V'cha-yey olam
Nata b'tocheynu

Sheh-Lo asah-nu k'go'ey ha-ara-tzot,
V'Lo samanu k'mishpachot ha-adamah
Sheh-Lo sam chelkeynu kahem,
V'goraleynu k'chol ha-olam

We rise to praise You, Source of All. (You give us a Torah of Truth, and plant eternal life within us)
(You have made us a unique people, as are all the nations of the earth whose destiny we share)

Va-anachnu kor'eem (we bend our knees with humility) u-mish'tacha-veem (and bow)
u-modeem (offer our gratitude) lifney Melech Malchey ha-M'lacheem, ha-Kadosh-Baruch-Hu,
before the Holy One of Blessing, the Ultimate Melech / Sourcing Power!

For God stretched forth the heavens and laid the foundations of the earth... As is written in Torah: V'yadat ha-yom va-hashey-vota el l'avecha ki yihud Hu ha-Elohim ba-shamayim mi-ma-al v'al ha-aretz mi-tachat. Eyn od! Know fully with mind and heart – yehud is God! There is nothing else.

We trust that the day will come when the many gods of divisiveness and distortion – the broken pieces of the whole – will be re-united in the One, and true Godliness will shine throughout the world.
And then all that has divided us will merge,
And then compassion will be wedded to power,
And then softness will come to a world that is harsh and unkind,
And then both men and women will be gentle,
And then both women and men will be strong,
And then no person will be subject to another's will,
And then all will be rich and free and varied,
And then the greed of some will give way to the needs of many,
And then all will share equally in the earth's abundance,
And then all will care for the sick and the weak and the old,
And then all will nourish the young,
And then all will cherish life's creatures,
And then all will live in harmony with each other and the earth,
And then everywhere will be called Eden once again.

(Judy Chicago)

As it is written: The Source will be the center around which the world will turn. On that day we will comprehend all expressions and dimensions of Divinity as true Oneness, and unite all manifestations of God's glory.

* note: Without altering the pronunciation, in this version the Hebrew spelling of שֶֽהֶ לֹ אֹ הִי sheh-lo changes the meaning of the traditional text from "שֶֽהֶ לֹ אֹ הִי" — who has not" (...)made us like other nations) to "שֶֽהֶ לֹ אֹ הִי" — who has made us God's" (implying — with the other nations) making the text more universalistic and inclusive. — Reb Zalman

(To make this inclusivity more emphatic, Reb Zalman and others have begun to say שֶֽהֶ לֹ אֹ הִי - with all the nations.)
Mourner’s Kaddish

Yit’gadal v’yit’kadsh
Sh’mey Rabba
b’al’ma dee vra chee-r’ootey
v’ym’leech mal’chutey
b’cha-yey-cho’n w’yomey-cho’n
w’cha-yey d’chol Beyt Yisrael
ba-a-ga-la u-vee-zman kareev, v’eeem-ru:
   Ameyn
Y’hey Sh’mey Rabba m’va-rach
l’alam, ul’al’me al’maya
Yit’barach v’yish-ta-bach
v’yit’pa-ar, v’yit’romam, v’yit’nasey
v’yit’hadar, v’yit’aleh, v’yit’halal
Sh’mey d’Kud’sha, Brich Hu!
L’eyla (on High Holidays add u-l’eyla)
meen kol birchata o’shirata
toosh b’chata v’nechemata
da-amiran b’al’ma v’imru:
   Ameyn
Y’hey shlama rabba min sh’maya
v'chayyim aleynu v'al kol Yisrael, v'imru
   Ameyn
Oseh shalom bim’ro-mav
Hu ya’aseh shalom
aleynu, v’al kol Yisrael
v’al kol yoshvey teyveyl, v’imru
   Ameyn

Kaddish

كوֹדֵשׁ יְהוָה

תַּהַדְּמָל בִּאֵר כְּפֻלָּה
לִכְּפֻלָה בָּלַכֹּת
בִּתְרִיקוֹז לַחַמַּכְּרוֹל
וכְּחֶפֶל בִּית יִשְׂרָאֵל.
בְּעַנְבָּהָ בָּאָבְרֶם פָּרָיָה אָמַר
עָמַד:

יִהְיוּ שְׁלֵמָהּ רֹבּוּ מְעָמָה
לַעֲמָהָ בָּאָבְרֶם וְלַעֲמָהָ בֵּית יִשְׂרָאֵל
מֵשָׁמִית הַכֹּלֶם הַבְּמִרְיָה
עָמַד:

וְלָא גַּם לֹא יִהְיֶה שְׁלוֹם תָּמֵא
וְלָא גַּם לֹא יִהְיֶה שְׁלוֹם אֲדֹנִי

May God’s essence be revealed as great and holy throughout the universes that were created by divine desire.
May the realm of the sacred be completed in our lifetime.
May the Holy Name be blessed as long as worlds endure:
hailed, praised and exalted though beyond any song or praise or description we could utter!
May there be universal peace, life for us, for all Yisrael, and all who dwell on earth.
Amen.
Adon Olam asher malach
b'terem kol y'tzir nivra,
L'eyt na'asah v'cheftzo kol,
azay Melech Sh'mo nikra.

V'acharey kichlot ha-kol,
l'va-do yimloch norah,
V'hu hayah, v'hu hoveh,
v'hu yih-yeh b'tif'arah.

V'hu echad v'ein shayni,
l'hamshil lo l'hachbira,
B'li reyshit, b'li tachlit,
v'lo ha-az v'ha-misra.

V'hu Eli v'chay goali,
v'tzur chevli b'eeyt tzarah,
V'hu ni-si, u-manos li,
m'nat kosi b'yom ekrah.

B'yado afkeed ruchi,
b'eeyt ishan, v'a-irah,
V'im ruchi, g'vi-ya-ti,
annah li, v'lo irah.

Adon: Master of Time and Space,
who “malach” — sourced and sustained all —
before any form was created;
When Your desire brought all into being,
Then your Name was called Melech:
Source of Power!
After all has ceased to be, You,
Awesome One, “yimloch” alone.
Was-ness, Is-ness, and Will-be-ness, in splendor!
Perfect Oneness without other to compare
or declare equal!
Beginning, Endless! Power and Dominion!
My God, Living Source of saving power:
Anchoring rock for my pain in time of distress,
My banner, my refuge,
The portion in my cup on the day I call out!
Into your hand I entrust my life-breath,
When I sleep and when I wake,
So too my physical body
mahpp is with me. I shall not fear.
Great is the living God, to whom we give our praise.
Who is, and whose great being, is timeless, without days.
The One to whom in oneness no one can compare,
Invisible, in unity, unbounded everywhere.

Who has no body’s form, has no material dress,
Nor can we find the likeness of God’s holiness.
More ancient than all things, brought forth in Creation,
The first of everything that is – Beginningness unbegun!

Behold the Supreme Being whose universal Power,
Whose greatness and whose rule, all creatures shall declare.
Whose flow of prophecy was granted to a few,
The treasured ones who stood amid God’s splendor, ever new.

In Israel none arose as a prophet like Moshe,
A prophet who would come to see the “image” in the sneh (burning bush)
Torah of truth God gave the people Yisrael,
By truest prophet’s hand that in God’s house would dwell.

And God will never let the Torah pass away
Its doctrine will not change, but through all change will stay.
God sees and knows all things, and even what we hide,
Can look upon how things begin the end of things to find,

Rewarding acts of love, when love for love we’ll find,
And paying to all wickedness a recompense in kind.

God shall deliver all, upon the end of time.
Redeeming all who wait for God, who for salvation pine
God wakes all beings to life. Abundant love shall reign.
Blessed evermore, the Glory of God’s Name!

(Yigdal was written by Daniel ben Yehudah, a fourteenth century poet, based on the Rambam’s
“Thirteen articles of Faith.” This translation by poet Joel Rosenberg, from the Reconstructionist
siddur Kol Haneshama, can be sung to the same melody as the Hebrew.)
Yigdal Elohim chai, v’yish’tabach,
Echad v’eyn yacheed k’yichudo,
Eyn lo d’moot ha-goof, v’eeyno goof,
Kadmon l’chol davar asher niv’ra,
Heen-no adon olam l’chol notzar,
Shefa n’voo-a-to n’tano
Lo kam b’Yisrael k’Moshe od
Torat emet natan l’am El,
Lo ya’chaleef ha-El v’lo ya-meer dato
Tzofeh v’yodea s’tareynu,
Gomeyl l’ish chessed k’mee’d’a-lo,
Yishlach l’keytz yamin m’shee-cheyn,
Meytim y’cha-yeh El, b’rov chasd,
nimtza v’eeyn eyt el m’tzee-oo-to.
ne’lam v’gam eyn sof l’ach’duto.
lo na-aroch ey-ey la’k’dushato.
rishon v’eyn rey-sheet l’rey-sheeto.
yoreh g’dulato u-mal’chuto.
el an’shey s’gulato v’tif-ar-to.
navi, u mabeet et t’munato.
al yad n’voo-o ne’eman beyto.
l’olamim l’zoo-la-to.
mah-beet l’sof davar b’kadmato.
oteyn l’rasha ra k’reesh-a-to.
lif-dhoht m’chakey keytz y’shu-ato.
baruch adey ad Shem t’hee-la-to.
Erev Shabbos Kiddush

And there was evening and morning, . . .
Va-y’hee erev, va-y’hee voker . . .

. . . Yom Ha-shee-shee. Vay’chulu Ha-shamayim v’ha-aretz v’chol tz’va-am.
Va-y’chel Elohim ba-yom ha-sh’ive-ee m’lachto asher asah.
Va-yish’bat ba-yom ha-sh’ive-ee mee-kol m’lachto asher asah.
V-y’vareych Elohim et yom ha-sh’ive-ee, v’y’kadeysh oto.
Ki vo shavat mi-kol m’lachto asher bara Elohim la’asot

. . . the sixth day. With six waves of creation the birthing of the universe – waves and particles, heavens and earth – was completed. With the seventh and final cycle of creativity God ceased to

make Shabbat: complete release from the urge to create. The Creator blessed the rhythm of seven cycles, infusing the seventh cycle with unique holiness, for following labor God made Shabbat and ceased, basking in the array formed by the surges of creativity.

Saarey chavey ray – By your leave, my friends:

Baruch Atah Adonai Eloheynu Melech Ha-Olam,
Borey Pri Ha-Gafen
A Fountain of Blessing are You, Holy One, Source of Creation, Who creates the fruit of the vine.

Baruch Atah Adonai Eloheynu Melech Ha-Olam asher kid’shanu b’mitzvotav v’ratzah vannu, v’Shabbat kodsho, b’ahavah u’v’ratzoh hinehlanu,
zikaron l’mi’aash v’reyshet.
Ki hu yom t’cheelah l’mikra-ey kodesh,
zecher li-tzi-at Mitzrayim.
Ki vanu vacharia,
v’otanu kidoshta mi-kol ha-amim.
V’Shabbat kod’sh’cha,
b’ahavah u’v’ratzon hinehlanu.
Baruch Atah Adonai, m’kadeysh ha-Shabbat.

A Fountain of Blessings are You, Holy One, Source of Creation, Who has made us holy with Godly mitzvot and takes pleasure in us; Who with love and desire gave us holy Shabbos, reminding us of the flaring forth of Creation – first of all the holy days, a reminder of our escape from Mitzrayim, the place of Constriction. For with loving desire You have chosen us from among all peoples to be the guardians of Your holy Shabbos.

A Fountain of Blessings are You, Holy One, pouring holiness into Shabbos.
Shabbat Ha-Malkah
(by Hebrew poet Chaim N. Bialik; melody: P. Mishowsky; translation by M. Prager and A. Irma Cohon, 1920)

The sun on the tree-tops no longer is seen -
Come gather to welcome the Shabbos Queen,
Behold her descending, the holy, the blessed,
And with her the angels of peace and of rest.
Come near, O Queen, and here abide!
Come near, come near, sweet Shabbos bride!
Peace also to you, Angels of Peace!

Ha-Chamah mey-rosh ha-ilanot nistalkah -
Bo-u v'ney-tzey likrat Shabbat ha-Malkah,
Hineh hee yoredet, ha-k'doshah, ha-bruchah,
V'imah malachim, tzvea shalum u-m'nuchah.
Bo-e-ee, bo-e-ee ha-Malkah!
Bo-e-ee, bo-e-ee ha-Kallah!
Shalom Aleychem mal'achey ha-shalom!

We welcome you, Shabbos, with song and with prayer,
Our homes filled with light and our hearts free of care;
The table is set and the candles are beaming,
The whole house is spotless, all shining and gleaming.
Shabbat Shalom, Shabbat of rest,
Shabbat Shalom, forever blessed
Come bringing peace, Angels of Peace!

Kibalnu pney Shabbat bir'na-na u-t'fee-lah,
Ha-bay'tah nashuvah b'len malay geelah;
Sham aruch ha-shulchan, ha-nerot ya-earu,
Kol pinoi ha-bayit yiz'rachu, yaz'heeru.
Shabbat Shalom uv'racha,
Shabbat Shalom um'nucha-
Bo-achem l'shalom mal'achey ha-shalom!

Stay with us, Pure One! Let your light shine,
We'll host you with feast, song, prayer, challah
and wine;
We'll wear festive garments with joy 'till you go,
Delighting in Shabbos-time's radiant glow.
Perfect rest, and sweet delight,
Shabbos peace and Shabbos light
Bless us with peace, Angels of Peace

The sun on the tree tops is no longer seen
Come gather to honor the Shabbos Queen
And when you depart, go in peace, holy pure one,
Know that all week we'll await your return
Yes, 'til next Shabbos we'll long for you
Until the working week is through!
Depart in peace, you Angels of Peace!

Ha-chamah mey-rosh ha-ilanot nistalkah -
Bo-u un'la'veh et-Shabbat ha-Malkah.
Tzey-teych l'shalom, ha-k'doshah, ha-zaka!
D'ee, sheyshet yamin et shuveych n'cha-keh
Keyn, l'shabbat ha-ba-ai!
Keyn, l'shabbat ha-ba-ah!
Tzeytchem l'shalom, mal'achey ha-shalom!
Selections from Shir Ha-Shirim ~ Song of Songs

**Bati L'gani**

Hiney zeh omeyd achar kot'leynu,
Mash'gee-ach min-ha-chalonot
mey-tzitz min-ha-charakim.

Ba-tee l'ganee achotee chalah,
a-ree-tee moree im-b'samee.
Kol dodee dofeyk, pitchee-lee,
achotee, ra'ya-tee.

Behold! He stands behind our wall,
Gazing in at the windows, looking in through the lattice.
“I have come into my garden, my sister, my bride!”
The voice of my beloved; “Open to me, my sister, my bride!”

**Yonati**

Yonatee b'chag-vey ha-sela
b'sey-ter ha-mad'rey-gah.
Har'ee-nee et-mar'a-yich
hash'mee-ee-nee et-koleych.
Ki koleych areyo u-mar'eych na-veh.

My dove in the clefts of the rock, in the shadow of the cliff,
Let me see you, let me hear your voice!
Your voice is so sweet, you are so beautiful!

**Kol Dodi**

Kol dodee hiney zeh ba,
M'daleyg al-heh-harim,
M'ka-peytz al-hag'va-ot

The voice of my beloved -- look he's coming!
Dancing on the mountains, leaping on the hills!
Dodi Li
Dodee lee va-anee lo ha-ro-eh ba-shoshanim.
Mee zot olah min ha-midbar? mee zot olah?
M'kuteret mor ul'vonah,
Libavtini achotee kalah, libavtini kalah,
Uri tzafon u-vo-ee teyman

My love is mine and I am his, who feasts in the field of lilies.
Who is this coming out of the wilderness, perfumed with myrrh and frankincense?
You have ravished my heart, my sister, my bride.
Awake north wind, south wind, come!

Et Dodim (assorted phrases)
Eyt dodim bo-ee challah, bo-ee el ganee.
Par'chah ha-gefen hey-ney-tzu ha-rimonim,
Chalaf ha-geshem, ha-stav avar.
Kumee lach ra'ya-tee ha-cheyshek gavar.
Yarad'nu ha-rey-im lir'ot ba-ganim,
Sham b'veyt doday ey-na-yich yonim.
Mah yafeet u-mah na-amt ka-sheleg shineych
D'vesh v'chalav tachat l'sho-neych.

A time for making love! Come into my garden!
The vine has budded, the pomegranate is in flower.
The rains are done, winter is over. Hurry my love!
We lovers went down to the gardens...there, the house of our love...your eyes like doves.
How beautiful you are! Your teeth (white as) snow. Milk and honey under your tongue.
Hareyni M’kabeyl Alay

I am prepared to take upon myself the mitzvah of The Creator
You Shall Love Your Fellow Person as Yourself. (Leviticus 19:18)

One Love, One Heart

One love, one heart!
Let’s get together and feel all right.
One love, one heart!
Give thanks and praise to the One,
And we can feel all right.

Let us be lifted by our high intentions.
There is a future that we all can seek:
To end our bickering through peaceful intervention,
To hear the blessings that our children speak.

Hiney mah tov u-mah na-im, shevet kulanu gam yachad (Psalm 1331.1 adapted)

Let’s get together for a true solution,
Embrace each other in a holy, happy way.
There is no sense in endless retribution.
We need to open to a brand new day!
(melody: Bob Marley, verses: Rabbi Yaakov Gabriel)

Od Yavo Shalom Aleynu

Od Yavo Shalom Aleynu, (3x)
V’al kulam!
Shalom, aleynu v’al kol ha-olam
Shalom – Salaam

Peace will yet come for us and for everyone, for us and for the whole world!
(lyrics and melody by Moshe Ben Ari of the musical group Sheva)
L’mo-an Achay v’Rey-ay

L’mo-an achay v’rey-ay, a-dabrah-na shalom bach.
L’mo-an beyt HaShem Eloheynu, avak’shah tov lach.

Because of my brothers and friends, because of my sisters and friends,
Please let me ask, please let me say, “Peace to you!”
This is the house, the house of the Lord, I wish the best for you!

(Psalms 122:8-9 / Talmud Berachot 64a. Translated and sung by R’ Shlomo Carlebach)

Ivdu

Ivdu et yitpach b’simcha, bo-u l’fanav bir’nah-nah.
Come serve the Holy One with joy!

(Psalms 100:2)

Chant for Healing

Ana’ah

Eyl Na R’fa-nah Lah
(Please) God heal her please.

(Exodus 12:13)

These words were chanted by Moshe when Miriam was stricken, and she was healed. As the text is in the feminine, the chant can also be directed to any soul, any ne’eshonah, as soul is feminine in Hebrew. One can also chant נא’א רפא את, or r’fanah l’ti, using the masculine.

M’maley Kol Olmin

M’maley kol olmin, v’soveyo kol olmin
You fill all worlds and surround all worlds; nothing but You exists.

U’mee-bal’ adecha eyn shoom m’tziut k’lal.
(adapted from Zohar)

Va-anachnu n’vareych Yah

Va-anachnu n’vareych Yah, mey-ata v’ad olam, hallelu-Yah.
We will praise Yah forever, Praise Yah!

(final verse of Psalms 145)
Psalm 95

Come, let us sing to יהוה; Let us greet the One with a song of gratitude!
For יהוה is the great God, the One whose hands hold the depths of the earth and mountain tops. The sea and dry land belong to God, who made them by hand. Come! Let us kneel before יהוה who made us. We are God’s well-tended flock. Oh, that today you would hear God’s voice:
Do not harden your hearts as at Meribah, and Massah in the desert. There your ancestors tested Me; though they had seen My works. Forty years I loathed that generation. I said: “This people’s heart goes astray; they do not know my ways.” Therefore I swore in my anger: “They shall never enter my rest.”

Psalm 96

(fully transliterated on pg. 8)

Sing to יהוה a new song! Sing all the Earth! Praise God’s Name. Proclaim God’s saving power! Tell everyone about God’s wonders! All lesser powers that people serve, it is idolatry. Only יהוה is creating the heavens! Majesty and splendor flow before God’s Presence, Strength and Beauty fill God’s sanctuary! Worship the One in splendid holiness! Let the earth tremble before יהוה’s Presence. Declare among the nations: “ יהוה is the sole Power... God judges the nations in fairness!” Let the heavens rejoice and the earth be glad, let the sea roar praise, let the fields exult with all that is in them! Let the trees of the forest sing before יהוה who comes to judge the world with righteousness, and peoples with divine faithfulness.
Psalm 97

The regal emanation of שָׁדָי’s sustaining power flows and pulses. Let the earth rejoice and the islands be glad! Shrouded in mist and concealment, שָׁדָי’s throne is justice and right-action. Blazing flame prepares God’s way, Fire burns up God’s foes. Lightning flashes illuminate the world; the earth sees and trembles! Mountains melt like wax before שָׁדָי, before the Sourcing Power of all the earth.

The heavens proclaim God’s justice! When all peoples see the Divine Glory, those who serve worthless things will be ashamed. Zion will hear and rejoice. Judah’s maidens will dance for joy! For You, שָׁדָי, are beyond all that is known in the world; beyond all past concepts of the divine. שָׁדָי loves those who hate evil and protects the faithful, Light is sown for the tzaddik; joy for the virtuous. Delight in שָׁדָי; tzedakah! Fill with gratitude when you reflect on true holiness!

Psalm 98

Musician! Sing to שָׁדָי a brand new song, to the One who has revealed the miraculous order, whose expansive love and holy power have won the victory. שָׁדָי has revealed this triumph for all to see, and has sustained chessed and emunah/faithful love toward the House of Yisrael. May the whole world shout with joy to שָׁדָי; break into ecstatic song and praise. Musician! Tune up your harps and lyres for שָׁדָי; brass and shofar in fanfare, cheer with joy to the Sourcing Power, שָׁדָי! Roar, waves of the sea! Wherever there is life, celebrate! Rivers! Offer your ovation! Mountains! Sing in chorus! For the One who comes to govern the world so that justice fairness will be our way of life.
The regal emanation of Hashem's sustaining power flows and pulses. God rules! There were some people who were irate when the One who sits among the cherubim made the earth tremble. (But) Hashem is great in Zion, far above the comprehension of the nations! We offer thanks to Your great Name. How awesome and sacred it is! Your power is in the way You love justice. You instituted rules of fairness. You made Yaakov follow virtuous laws. Let us all hail Hashem our God and bow towards where God's feet rest in holiness.

Moshe and Aharon were among God's Cohenim; Shmuel among those who invoked God's Name. They called to Hashem who answered them, speaking to them from a pillar of cloud. They took hold of Your decrees, the law You gave them.

Hashem our God! You answered them! You forgave them even when You punished their offenses. Exalt Hashem our God! Bow down at God's holy mountain! Holy is Hashem our God.

A Song of David:
To Hashem belongs the Glory and the Power! Give Hashem the honor due God's Name. Bow before Hashem in the splendor of holiness!

The voice of Hashem thunders over the waters, full of might. The voice of Hashem is in power. The voice of Hashem is in beauty. The voice of Hashem shatters the cedars of Lebanon, making them leap like cattle! The voice of Hashem carves out flames of fire. The desert trembles, oak trees dance, and the forests are stripped bare!

In the Temple, everything proclaims God's Presence. Hashem ruled over the Flood and will rule forever. May Hashem give strength to us and bless us with peace!
A psalm-song for Shabbat
How good it is to thank the Holy One, to sing praises to Your Name, Highest One. To affirm Your caring each morning and Your faithfulness every night, with the ten-stringed lyre, lute and harp!
For everything You do gives me joy!

How great is all You do!
How profound Your designs!
A boor does not know this;
the shallow cannot comprehend.
Though the deprived sprout like weeds and seem successful,
in the end they’ll be ruined.
Yet You are ever triumphant!
Your enemies will be wiped out;
all evil-doers will be scattered.
You have given me the strength
of a wild bull;
You anointed me with rich oil.
I will see the defeat of my enemies,
corrupt ones who rise to harm me.
I’ll hear of their doom.

The righteous tzedikim will flourish
like palm trees and thrive like the
cedars of Lebanon. Planted in the
house of יהוה they will blossom in
the courts of our God.
Even in old age they will bear fruit,
still fertile and fresh as they call out:
“יהוה is upright! My rock in whom
there is no injustice.”

The regal emanation of יהוה’s
sustaining power flows and pulses.
God rules! Robed with majesty!
Girded with strength!
The cosmos is unshakable.
Your throne prepared
before the dawn of time.
You pre-exist Time and Space.
The currents raise their roar,
the rivers their pounding waves.
But more powerful than the thunder
of the ocean’s breakers is יהוה.

Your Creation witnesses you well!
Of sacred beauty is Your House יהוה
forever, for all time.
Thumbnail Origins of the Jewish Renewal Movement

(15th Century) **Spanish Exodus**
Set the stage for Jewish Emancipation and the Kabbalistic school of Luria

(16th Century) **School of Safed: Luria (The Ari Zal)**
Provided a positive raison d'être for Jewish dispersion. Accepted by both Sephardic and Ashkenazic Jewry, to this day it remains the only traditional cosmology in which the universe was understood to have begun in a point and expanded, and integrated its understanding of an expanding universe into a religious and universal naturalistic worldview into Jewish rituals and holydays.

(17th Century) **Chmielnicki Massacres**
Added urgency to come to grips with a rationale beyond self-blame for Jewish dispersion.

**Sabbatianism**
(17th Century)
First serious revolt in Judaism... the first case of mystical ideas leading to the disintegration of Orthodox Judaism, encouraging a mood of religious anarchism creating a moral and intellectual atmosphere favorable to the Reform Movement and the Hasidic Movement.

**Hassidism**
(19th Century)
The Hassidic Movement -centering around the charismatic leadership of the Rebbe or Tzadik, who elevated the religious dignity of "simple Jews" (including women) and rejected the elitism of traditional rabbinic Judaism. Religious enthusiasm and innerness takes prevalence over Talmudic study and punctilious Halakhic observance.

**Jewish Feminism:**
Helps to make more whole the Torah and heal the brokenness and loss of faith occasioned by rampant sexism within the Jewish tradition.

**Holocaust**
(20th Century)

**Establishment of State of Israel**
(20th Century)

**60's Communitarianism:**
Reasserted the need for small community affiliations to heal the intensifying isolation and blind destructiveness of corporate culture.

**Self-Actualization Movement**
Asserts the possibility and necessity for development of higher human functioning.

**Ecological Movement**
Alerts about the necessity for holistic relating to the global system.

**Jewish Renewal Movement**

**Latest Science**
Alerts us to empirically know the Source of Light

**Spinoza**
(17th Century)

**French Revolution:**
(18th Century)

**Emancipation:**
Political Emancipation led to the end of the Jewish political ghetto. The Emancipation movement sought the integration of Jews into the political, socioeconomic and cultural structures of the emerging national states in Europe and America.

**Enlightenment:**
Sought the integration of Judaism into the new intellectual currents of the West - the critical temper, rationalism, and the new historical awareness.

**Reform**
(19th Century)
Advocated an increasingly radical redefinition of all forms of Jewish Religious life.

**Modern Orthodox Movement**

**Conservative Movement**

**Reconstructionist Movement**

**Eastern Influences:**
Helped to heal the brokenness and loss of faith occasioned by secularization and the Holocaust. Provided a historical and contemporary model for teaching higher human functioning.

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David Wolfe-Blank