

Entering The Synagogue

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

Many are the facilities which help us 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 how 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 all 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 aesthetic. 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.

Abraham Joshua Heschel

High Holy Days Machzor

Prayers & Meditations for the Days of Awe

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S'LICHOT – OPENING THE GATES OF FORGIVENESS

Ashrei - A Psalm of Praise

(Psalm 144:15 - 145)

Ashrei yosh'vei veitecha od yehal'lucha Selah. אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ. סְלָה:

Ashrei ha-am she-kachah lo אֲשֵׁרֵי הָעַם שֶׁכָּכָה לוֹ

Ashrei ha-am she-Adonai Elohav. אֲשֵׁרֵי הָעַם שֶׁיְהוָה אֱלֹהָיו:

Happy are those who dwell in Your house, for their hearts sing praises in Your Presence.

Happy are the people who choose “what is,”

Happy are the people who see all Creation as the expression of the One.

A Psalm of David: תְּהִלָּה לְדָוִד:

- א How wondrous the ways You manifest, Holy One! How blessed Your eternal Name!
- ב Every day I find more opportunities to bless, in awe of Your Presence in my life.
- ג I sing with joy in the presence of Being, within and without, everywhere and nowhere.
- ד Each generation praises the marvels of Creation; bewildered by its magnificence.
- ה Anywhere I turn, I am surrounded by beauty. Words of wonder overwhelm me.
- ו Overpowering are the energies of Your Being that always draw me back to my center.
- ז The knowledge of Your Goodness enlivens me. Your righteousness stirs within me.
- ח You are gracious and merciful, endowing every soul with patience and love.
- ט Goodness is the source of all Creation, compassion the ground of all Existence.
- י I am moved with infinite gratitude, blessed by the grace of your Being.
- יא In all my actions I express thankfulness, for all the blessings of my world.
- יב In every being Your Presence awakens, every one beautiful and worthy.
- יג Your Being fills all worlds, visible and invisible, timebound and timeless.
- יד You are the Love that uplifts the downtrodden, raises up the humiliated.
- יט All eyes see but Your Presence everywhere. You are nourishment in every moment.
- כ In opening our hearts to Your Being, you satiate us beyond our will.
- כא I walk in Your footsteps when I act justly, for compassion is the fabric of Creation.
- כב Closer than I can ever fathom is the Eternal, You are the Truth behind all experiences.
- כג You await at the end of all desires, beyond the chatter of the mind.
- כד You are the Love that guards us along the way, that tears down the walls of our delusions.
- כה I will praise the Holy One, for in the heart of all beings is Your Name forever engraved.

וְאֲנַחְנוּ נְבָרְךָ יְיָ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

Va'anachnu n'vareich Yah, mei-attah v'ad olam. Halleluyah!
And we will bless the Eternal One now and always. Halleluyah!

Sheh-heh-cheyanu - Blessing the Moment

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

*Baruch Atah Adonai, Eloheynu Melech ha-Olam, she-heh-cheyanu,
v'kiy'manu, v'hiygiyanu laz'man ha-zeh.*

Blessed One, You are the Emptiness that manifests as Form; You are the Life within us, You support and sustain us on our unique path, and bring us to this moment for blessing.

Havdalah - Marking a Transition**Blessing over the Wine**

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch Atah Adonai, Eloheynu Melech ha-olam, Borei p'ri ha-gafen.

Blessed One, You are the Emptiness that manifests as Form, the Source of all that is, the Creator of the fruit of the vine.

Blessing over the Spices

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׂמִים:

Baruch Atah Adonai, Eloheynu Melech ha-olam, Borei miney v'samim.

Blessed One, You are the Emptiness that manifests as Form, the Source of all that is, the Creator of multiple kinds of spices.

Blessing of the Light

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

Baruch Atah Adonai, Eloheynu Melech ha-olam, Borei m'orey ha-esh.

Blessed One, You are the Emptiness that manifests as Form, the Source of all that is, the Creator of the light of the flame.

Havdalah Blessing

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי, לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה: בְּרוּךְ אַתָּה יי, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל:

Baruch Atah Adonai, Eloheynu Melech ha-olam, ha-Mavdil beyn kodesh l'chol, beyn or l'choshech, beyn Yisrael l'amim, beyn Yom ha-Sh'vee-ee l'sheshet y'mey ha-ma-aseh. Baruch Atah Adonai, Eloheynu Melech ha-olam, ha-Mavdil beyn kodesh l'chol.

Blessed One, You are the Emptiness that manifests as form, the Source of all that is, the One Who distinguishes the holy from the ordinary, the light from the dark, the spiritual path of the People called Israel from the spiritual path of other Peoples, the seventh day of rest from the six days of creating. Blessed One, You are the Emptiness that manifests as form, the One Who separates that which is holy from that which is yet to be holy.

Toward Messianic Times: Elijah the Prophet

אֱלִיָּהוּ הַנְּבִיא, אֱלִיָּהוּ הַתְּשִׁבִי, אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי,
בְּמַהְרָה בְּיָמֵינוּ יָבֵא אֵלֵינוּ, עִם מָשִׁיחַ בֶּן דָּוִד, עִם מָשִׁיחַ בֶּן דָּוִד.

Eliyahu ha-navi, Eliyahu ha-Tishbi, Eliyahu, Eliyahu, Eliyahu ha-Giladi.

Bim'heira, v'yameinu, yavo eilenu, im Mashiach ben David, im Mashiach ben David.

Shavuah Tov...

A good week, a week of peace, may gladness reign and joy increase...

Shavuah Tov...

The Thirteen Qualities of God's Name

(Piyut; Poem from Temple times)

Holy One of Being — embodiment of compassion and grace — You address us one by one, support us in understanding our limitations, forgive our inadequacies and pass over our too blatant mistakes. You expunge the many instances when we have found ourselves missing the mark, and welcome back all those who stray. You deal righteously with every breathing being, and do not dwell on our too human flaws. Long ago You taught us a new song; the song of the Thirteen Qualities of Your Name. Remember this song today as you did in that ancient wilderness. As it is recounted in Your Torah, when Your Spirit descended in a cloud upon him and enwrapped him in Its glory; and there it is said that he experienced Your Presence and heard a voice calling:

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים
וּמִתְנַהֵג בְּחִסְדֵיךָ. מוֹחֵל עֲוֹנוֹת
עַמּוֹ. מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן.
מְרַבֵּה מְחִילָה לַחַטָּאִים, וְסִלִּיחָה
לְפֹשְׁעִים. עוֹשֶׂה צְדָקוֹת עִם כָּל
בְּשָׂר וָרוּחַ. לֹא כָרַעְתָּם לָהֶם גּוֹמֵל.
אֵל הוֹרְתָנוּ לְדוֹר מִדֹּת שְׁלֹשׁ
עֲשָׂרָה. זְכוֹר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ
עֲשָׂרָה כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנּוּ מִקְדָּם
וְכֵן כָּתוּב בְּתוֹרָתְךָ וַיֵּרֶד יְהוָה בְּעָנָן
וַיִּתְיַצֵּב עַמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם יְהוָה.
וְשָׁם נֶאֱמַר: וַיַּעֲבֹר יְהוָה עַל פְּנֵי
וַיִּקְרָא:

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אַרְךָ אַפִּים וְרַב חֶסֶד וְאֱמֶת.

נִצָּר חֶסֶד לְאַלְפִים נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקְיָה.

Adonai, Adonai, El Rachum v'Chanun, erech apayim v'rav chesed ve-emet.

Notzer chesed la-alafim, nosei avon va-fesha v'chata-ah v'na-keh.

The Eternal, the Eternal, God of Compassion and Grace, Patience, Unending Lovingkindness and Truth. Bearing Love for a thousand generations, cleansing and forgiving iniquity, transgression, and sin.

The Sh'ma

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Sh'ma Yisrael, Adonai Eloheynu, Adonai Echad.

Listen, Israel: The Eternal manifests as all that Is, the Eternal is One.

Sh'ma Koleinu - Hear Our Voice

שְׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵנוּ,

וְקַבֵּל בְּרַחֲמִים וּבְרִצּוֹן אֶת תְּפִלָּתֵנוּ.

*Sh'ma koleinu, Adonai Eloheynu, chus v'rachem aleynu,
v'kabel b'rachamim uv'ratzon et t'fillateinu.*

Listen to our voice, Eternal One of Being, show us kindness and compassion,
and receive our prayers with kindheartedness and goodwill.

Hashiveinu - Return us to You

(Lamentations 5)

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֵדָם.

Hashiveinu Adonai eleycha v'nashuvah, chadeish yameynu k'kedem.

Return us to You, Holy One, and we shall return. Renew our lives as you've done before.

Ribono Shel Olam*

רְבוֹנוֹ שֶׁל עוֹלָם הָרִינִי מוֹחֵל לְכָל מִי שֶׁהִכְעִיס וְהִקְנִיט אוֹתִי, אוֹ שֶׁחָטָא כְּנַגְדִּי
בֵּין בְּגוֹפִי בֵּין בְּמִמוֹנֵי בֵּין בְּכַבּוּדֵי בֵּין בְּכָל אֲשֶׁר לִי, בֵּין בְּאַנְס, בֵּין בְּרִצּוֹן, בֵּין
בְּשׂוֹגֵג, בֵּין בְּמִזִּיד, בֵּין בְּדַבּוּר בֵּין בְּמַעֲשֵׂה, בֵּין בְּמַחְשְׁבָה בֵּין בְּהִרְהוּר, בֵּין
בְּגִלְגוּל זֶה בֵּין בְּגִלְגוּל אַחֵר, לְכָל בְּנֵי הָאָדָמָה, וְלֹא יַעֲנֵשׂ שׁוֹם אָדָם בְּסִבָּתִי. יְהִי
רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי, שֶׁלֹּא אֶחָטָא עוֹד, וּמָה שֶׁחָטָאתִי
לְפָנֶיךָ מְחוּק בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחֲלִיִּים רָעִים. יְהִיו לְרִצּוֹן
אִמְרֵי פִי וְהִגִּיזוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרֵי וְגֹאֲלֵי.

Ruling Presence of the Universe, I now forgive all who have hurt me, all who have done me wrong, whether deliberately or by accident, whether by words, by deed, or by thought, whether against my pride, my person, or my property, in this incarnation or in any other. May no one be punished on my account.

And may it be Thy Will, Eternal One Who is my God and the God of my fathers and mothers, that I be no more bound by the wrongs that I have committed, that I be free from patterns that cause pain to me and to others, that I no longer do that which is evil in Thy sight.

May my past failings be wiped away in Your great Mercy, Eternal One, and may they no longer manifest through pain and suffering.

Let my words, my thoughts, my meditations, and my acts flow from the fullness of Your Being, Eternal One, Source of my being and my Redeemer.

Al Chet: For all our sins*

Our God and God of our fathers and mothers, we are not so insolent as to claim that we are without failing. We join in the ancient litany of confession as a community, as we have done for generations.

For all the moments when with our actions, our words, our thoughts, our feelings, and our images we denied the Life that is our life, God of Forgiveness, forgive us, pardon us, and grant us at-one-ment.

Al chet sheh-cha-tanu l'fanecha. . .
For the sin we have sinned before You. . .

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

For the sin we have sinned before You by hardening our hearts to the feelings of others.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבְלִי דַעַת.

For the sin we have sinned before You because we lacked knowledge of the consequences of our actions.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת.

For the sin we have sinned before You through acting against our own morality.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִלּוּי וּבְסִתּוּר.

For the sin we have sinned before You openly or in secret.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה.

For the sin we have sinned before You knowingly and deceitfully.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.

For the sin we have sinned before You through speech.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ.

For the sin we have sinned before You through deceiving another person.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה.

For the sin we have sinned before you consciously or unconsciously.

וְעַל כָּלֶם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam, Eloah s'lichot; s'lach lanu, m'chal lanu, ka-per lanu.

For all of them, God of Forgiveness, forgive us, release us, grant us atonement.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלִצּוֹן.

For the sin we have sinned before You through scorning others.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּחִזּוֹק יָד.

For the sin we have sinned before You by hurtfully exercising power.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע.

For the sin we have sinned before You by hurting others through our speech.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמִתָּן.

For the sin we have sinned before You through dishonest and hurtful business dealings.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּפִלְלוֹת.

For the sin we have sinned before You in judging others and ourselves unfairly.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרָף.

For the sin we have sinned before You through being obstinate.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׂנְאָת חֲנָם.

For the sin we have sinned before You by hating too easily.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּתַמְהוֹן לִבָּב.

For the sin we have sinned before You through not knowing our own heart.

וְעַל כָּלֶם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam, Eloah selichot; s'lach lanu, m'chal lanu, ka-per lanu.

For all of them, God of Forgiveness, forgive us, release us, grant us atonement.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

For the sin we have sinned before You by failing to work toward peace.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

For the sin we have sinned before You by keeping silent in the face of injustice.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

For the sin we have sinned before You by not acting to relieve the suffering of those in distant lands.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

For the sin we have sinned before You by not caring for the poor in our midst.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

For the sin we have sinned before You by not acting to protect our fragile environment.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

For the sin we have sinned before You by indulging ourselves while others suffer.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

For the sin we have sinned before You by being unclear about our priorities in the Life You have given us.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

For the sin we have sinned before You by being closed to Your Presence in our Lives.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

וְעַל כֻּלָּם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam, Eloah s'lichot; s'lach lanu, m'chal lanu, ka-per lanu.

For all of them, God of Forgiveness, forgive us, release us, grant us atonement.

Adonai Ori

יהוה אורי וישעי ממי אירא? יהוה מעוז חיי ממי אפחד?

Adonai ori v'yishi, mimi irah? Adonai ma'oz chayai mimi ef'chad?

Adonai is my light, who shall I fear? Adonai is the strength of my life, of whom shall I be afraid?

Return Again

(Adapted from Shlomo Carlebach)

Return again (x2) return to the Land of your Soul: return to where you are,
return to what you are, return to who you are, born and reborn again. . .

MA'ARIV FOR ROSH HASHANAH

Toward Home

We spend most of our lives... in this strange dance — pushing forward to get back home. *Teshuvah* — turning, return, repentance — is the central gesture of the High Holiday season. It is a circular motion... If you are moving along the circumference of a circle, it might seem at first as if the starting point is getting farther and farther away, but actually it is also getting closer and closer. The calendar year is such a circle. On Rosh HaShanah, a new year begins, and every day is one day farther from the starting point; but every day is also a return, a drawing closer to the completion of the cycle.... What we call *Teshuvah* is a primal gesture — a primordial sense of the healing power of the journey we make through life... This place we are standing in, this completely fluid place — this place of endlessly swirling currents with nothing to hold on to, nothing substantial about it, this place made of water and light and movement — this [is] home. Our home is a river, a fluid place, a place where there is no stopping point — a place where we can stop clinging, and stop being driven out of life. A place of *Teshuvah*, a place that will return us to ourselves, where we can feel our lives flowing, healing, toward home.

Rabbi Alan Lew

*We meet these days in worship that we might release painful patterns through embrace and not through struggle. We open our hearts to ourselves, to each other, and to the Universal Presence in which we are sustained. On the brink of this New Year, we awaken to renewed choice. We seek the thoughts, images, feelings, and actions that will more clearly reflect the Loving and Peaceful Heart always at the center of our being.

Teshuvah is the Return we seek now. It is the inward turning toward the Source of our strength and our wisdom. In *Tefillah*, in prayer, we turn within, allowing our images, feelings, and thoughts to support the selves we wish to be. And we rehearse actions in the world consistent with our higher images, our truer yearnings, the fuller expressions of our Being.

The Book of Life is once again open. We are called upon to inscribe our destiny.

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵב בּוֹן, וּבַיּוֹם צוֹם כְּפֹר יִחְתַּמּוּן

B'rosh ha-shanah yi-ka-tei-vun, uv'Yom tzom Kippur yei-cha-teimun.

On New Year's Day, the decree is inscribed, and on the Day of Atonement it is sealed.

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה מְעַבְרִין אֶת רֵעַ הַגְּזֵרָה.

Ut'teshuvah ut'fillah utz'dakah ma-avirin et ro-ah ha-g'zeirah.

But true Return, true prayer, and right acts avert the severe decree.

לְשָׁנָה טוֹבָה לְיִשְׂרָאֵל וּלְהָעַמִּים.

L'shanah tovah l'Yis-ra-el ul'ha-amim.

Let this be a good year for our People Israel and for all Humankind.

The Kavvanah — L'Shem Yichud — Entering into worship

הַרְיֵנִי מִזְמַן אֶת פִּי לְהוֹדוֹת וּלְהַלֵּל וּלְשַׁבַּח אֶת בּוֹרְאֵי: לְשֵׁם יְחִוּד קְדוֹשׁא בְּרִיךְ
הוּא וְשִׁכְיִנְתָּהּ, בְּדַחֲלֵו וּרְחִימוּ, לְיַחַד שֵׁם י"ה בּו"ה בְּיַחְוּדָא שְׁלִים, בְּשֵׁם כָּל
יִשְׂרָאֵל.

Here I am, opening my heart to thank, praise, and exalt my Creator; for the sake of the unification of the Holy One of Blessing and the *Shechinah*, in awe and compassion, to unite the name YH with VH in perfect Oneness, in the name of all Israel.

Blessing The Holy Day Light

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב.

*Baruch Atah Adonai, Eloheynu Melech ha-olam, asher kid'shanu b'mitzvotav
v'tzivanu l'hadlik ner shel [Shabbat v'shel] Yom Tov.*

Blessed One, You are the Emptiness that manifests as Form, the Source of all that is;
You sanctify us through our performing holy deeds, and give us the practice
of kindling [Shabbat and] Holy Day light.

A Prayer for Leader and Community*

הַנְּנִי הָעֲנִי מִמַּעַשׁ, נִרְעַשׁ וְנִפְחָד מִפְּחָד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, בְּאֵתִי לַעֲמֹד
וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עֲמֻךְ יִשְׂרָאֵל אֲשֶׁר שְׁלַחְוֵנִי, אֶף עַל פִּי שְׂאִינִי כְּדָאֵי וְהַגּוֹן
לְכֹךְ. לָכֵן אֲבַקֵּשׁ מִמֶּךָ, אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, יי יי, אֵל רַחוּם
וְחַנּוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אִיוֹם וְנוֹרָא, הִיָּה נָא מְצַלִּיחַ דְּרַכֵּי אֲשֶׁר אָנִי הוֹלֵךְ,
לַעֲמֹד וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחֵי.

נָא אֵל תְּפַשִּׁיעַם בְּחַטָּאתִי, וְאֵל תְּחַיְבֵם בְּעֹנוּתִי, כִּי חוֹטָא וּפּוֹשַׁע אָנִי. וְאֵל
יִכְלָמוּ בְּפִשְׁעֵי, וְאֵל יְבוֹשׁוּ הֵם בִּי וְאֵל אֲבוֹשׁ אָנִי בְּהֵם. קַבֵּל תְּפִלָּתִי כְּתִפְלַת זִקֵּן
וְרִגִיל, וּפְרָקוּ נַאֲה, וּזְקֵנוּ מִגְּדָל, וְקוֹלוּ נְעִים, וּמְעַרְב בְּדַעַת עִם הַבְּרִיּוֹת. וְתַגְעֵר
בְּשִׁטְן לְבַל יִשְׁטִינֵנִי, וִיְהִי נָא דְלוֹגְנֵנוּ עָלֶיךָ אֲהַבָּה, וְעַל כָּל פִּשְׁעֵים תְּכַסֶּה
בְּאֲהַבָּה. כָּל צָרוֹת וְרַעוֹת הַפֶּךָ—נָא לָנוּ וְלְכָל יִשְׂרָאֵל לְשִׁשׁוֹן וּלְשִׁמְחָה, לְחַיִּים
וּלְשָׁלוֹם. הָאֲמַת וְהַשְׁלוֹם אֲהַבּוּ, וְלֹא יְהִי שׁוֹם מְכָשׁוּל בְּתִפְלָתִי.

Leader:

Here am I, of little merit, trembling and afraid, as I stand before You to plead for Your people. O gracious God, the One enthroned by Israel's praises, Eternal One of Compassion and Love, accept my petition and that of my people. Do not hold them accountable because of my unworthiness.

Community:

Even with all our faults, let our prayers come before You innocent and sweet and pleasing, as though from hearts far more worthy than ours. Let our awakening to Love help us overcome our sins and make them as though they had not been. May our afflictions be transformed to joys, may our misdeeds now lead us to acts affirming life. May our love of truth and peace remove all that hinders us from sincere and fruitful prayer.

ויהי רצון מלפניך, יי, אלהי אברהם יצחק ויעקב, האל הגדול הגבור והנורא,
אל עליון, אהיה אשר אהיה, שכל המלאכים שהם מעלי תפלות יביאו תפילתי
לפני כסא כבודך, ויציגו אותה לפניך, בעבור כל הצדיקים והחסידים,
התמימים והישירים, ובעבור כבוד שמך הגדול והנורא, כי אתה שומע תפילת
עמך ישראל ברחמים. ברוך אתה שומע תפלה.

Community:

O God of all our ancestors, God of every age, God Eternal, *Ehiyeh Asher Ehiyeh*, let our prayer find favor, for the sake of the righteous, the loyal, the honest and the upright, and for the sake of Your own glorious purpose on earth. For You are the One Who in mercy hears our prayer. Blessed are You, Hearer of all prayer.

The Holiness of a Moment

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקימנו והגיענו לזמן הזה.
Baruch Atah Adonai, Eloheynu Melech ha-Olam,
she-heh-chiyanu, v'kiy'manu. v'hiygiyanu laz'man ha-zeh.

Blessed One, You are the Emptiness that manifests as Form; You are the Life within us, You support and sustain us on our unique path, and You bring us to this moment for blessing.

THE SH'MA AND ITS BLESSINGS

The world we see is so filled with conflict. Is it the turmoil in an outer world that creates the difficulties in our own lives? Or is the outer world simply reflecting difficulties we are already having inside ourselves?

Perhaps both are true: there is struggle inside as well as outside. To think that we can heal one without healing the other is naive. Where do we start? We can only begin from where we are right now. There is healing to be done right here.

From our past come echoes that speak a way of blessing. We are challenged to open our awareness to an ancient calling: to remember that which is always blessing.*

Bar'chu: Call to Blessing*

בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ.

Bar'chu et Adonai ha-M'vo-rach.

Bless the Eternal, the One Who Is Blessing.

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Baruch Adonai ha-M'vo-rach l'olam va-ed.

Blessed is the Eternal, the One Who Is Blessing Eternally.

Maariv Aravim

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְךָ הָעוֹלָם, אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עַרְבִים, בְּחֻכְמָה פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֲתִים, וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרַצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אֹר. וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יי צְבֹאוֹת שָׁמוּ. אֵל חַי וְקַיִם, תָּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, הַמַּעְרִיב עַרְבִים.

Blessed One, You are the Emptiness that manifests as Form, the Source of all that is. You bring on evenings by Your word, with wisdom you open gates, with understanding you modify eras, change the seasons and set up the stars in their heavenly constellations. You create day and night, reminding us of the light within the darkness and the darkness within the light. You change the day into the night, separating them. Master of Multitudes is Your Name. You are the source of all Life, Existence itself, the Eternal Life-Force of our being. Blessed are you, Eternal One, who brings on evenings.

Ahavat Olam: An Everlasting Love

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבְתָּ, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדַּת עַל כֵּן יי אֱלֹהֵינוּ, בְּשִׂכְכְּנוּ וּבִקְוֵנוּ נְשִׁיחַ בְּחֻקֶיךָ, וְנִשְׂמַח בְּדַבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֶרֶךְ יַמֵּינוּ, וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה, וְאֲהַבְתָּךְ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam beyt Yisrael am'cha ahavta. Torah u-mitz'vot, chukim u-mish'patim o-tanu li-mad'ta. Al kein Adonai eloheyenu b'shoch'veinu u-v'ku-meinu nasi'ach b'chukecha, v'nis'mach b'div'rei toratecha u-v'mitz'votecha l'olam va-ed. Ki hem cha-yey-nu v'orech ya-meynu u-va-hem neh'geh yomam va-lai'lah. v'ahavat'cha ahl ta-sir mimenu l'olamim. Baruch Atah Adonai, Ohev amo Yisrael.

With an everlasting Love You have loved us as a people. With Love You have guided us with teachings and holy deeds, principles and just ways. Therefore, Eternal One our God, upon lying down and upon arising we rejoice in Your Torah and Your Holy Paths. For they are our life and the length of our days, and upon them we will meditate day and night. You will never withdraw Your Love from us. Blessed are You, Eternal One, Whose Love manifests in the people Israel.

The Word of One*

We seek to meet the One in Whom all else is. We seek again the fullness we have touched before. We would reach beyond the ordinary and welcome the embrace of a Universe.

There are words reaching out to us through time and space. Words that challenge us to remember the One we are.

Words to carry in the mind; words to hold within the heart. Words to breathe and words to walk; words to share through acts of love.

There are words with which we call to the Self hiding behind the pretense and unconsciousness of our days. A call to awaken as the One we are.

The Sh'ma

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Sh'ma Yisrael, Adonai Eloheynu, Adonai Echad.

Listen, Israel: The Eternal manifests as all that Is, the Eternal is One.

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

Baruch Shem k'vod mal'chuto l'olam va-ed.

Blessed is the Name, the splendor of its Presence shines eternally.

V'ahavta

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשֶׁךָ וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל-לְבָבְךָ. וְשָׁנַנְתָּם לְבְנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ. וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת
בֵּין עֵינֶיךָ. וְכַתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

V'ahavta et Adonai Elohecha, b'chol l'vav'cha, uv'chol naf'shecha, uv'chol m'odecha. V'hayu ha-d'varim ha-eileh, asher anochi m'tzav'cha ha-yom, al l'vavecha. V'shinan'tam l'vanecha, v'dibar'ta bahm b'shiv't'cha b'veytecha, uv'lech'techa va-derech uv'shoch'becha uv'kumecha. Uk'shar'tam l'oht ahl yadecha, v'hayu l'totafot beyn eynecha, uch'tav'tam ahl m'zuzot beytecha uvish'arecha.

Now you can love the Eternal One in all Its manifestations with all your heart, with all your soul, and with all your energy. Let these words, connecting you to Source now, be always in your consciousness. Embody them for your children, and repeat them when you sit in your house, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand, and let them be as frontlets between your eyes. Write them upon the doorposts of your house and upon your gates.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים,
 אֲנִי יְהוָה אֱלֹהֵיכֶם.

*L'ma-an tiz'keru va-asitem et kol mitz'votai, vih'yitem k'doshim l'Eloheychem. Ani Adonai
 Eloheychem, asher hotzeiti et'chem mei-eretz Mitz'rayim, lih'yot lachem lei-lohim,
 Ani Adonai Eloheychem.*

That you might become aware and engage in My spiritual practices, and be bound in holiness to the One within. I am the Holy One Who manifests as all that is, the One Who brought you forth from a place of enslavement, to be for you God. I am the Holy One Who manifests as all that is.

To Love God*

What does it mean to love God? Many have sacrificed self to serve, yet love can only be an opening of self, a celebration of life. To love God must mean to experience more fully the wonders of life, and so discover through our love not obligation, but freedom.

Can such a love be demanded of us? Love is not something another can tell us to feel. Yet this is the wonder of love: in opening to it, we find it; in searching after it, we remain simply searching.

Let these words, then, be a gentle call to our hiding selves, that we might become more available to our world and to each other. That we might be here for Life. That we might be here for Love.

Mi Chamocha*

מִי כַמֹּכָה בְּאֵלִים יְיָ, מִי כַמֹּכָה נְאֻדָּר בְּקֹדֶשׁ, נוֹרָא תְהִלָּת, עֹשֶׂה פִלְא.
Mi chamocha ba-eilim Adonai, mi kamocha neh'dar ba-kodesh, nora t'hillot, oseh feleh.

Who is like You among the heavenly powers, Holy One!
 Who is like You, mighty in holiness, awesome in praise, doing wonders!

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:
Adonai yim'loch l'olam va-ed.
 The Eternal One reigns Eternally.

Hash'kiveinu *

הַשְּׁכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים, וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
 וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וּשְׁמַר צִאתָנוּ וּבֹאֵנוּ,
 לְחַיִּים וּלְשָׁלוֹם, מִעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל
 כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

*Hash'kiveinu Adonai Eloheynu l'shalom, v'ha-amideinu Malkeinu l'chayim; uf'ros aleynu
 sukkat sh'lomecha, v'tak'neinu b'eitzah tovah mil'fanecha v'hoshi-einyu l'ma-an Sh'mecha.
 Ush'mor tzeiteinu, u'vo-einu, l'chayim ul'shalom, mei-atah v'ad olam. Baruch Atah Adonai,
 ha-poreis sukkat shalom aleynu v'al kol amo Yisrael v'al Yerushalayim.*

Help us, Eternal our God, to lie down in peace and to awaken again to renewed life. Spread over us the shelter of Your Peace, let us realize the vision of Your Wholeness, that we may experience the Salvation that is Your Name. Shelter us from all that we fear, help us see Your Way even through times of darkness, guard our coming and our going. Grant us life and peace, now and always. Blessed are You, Eternal One, Who shelters all of us within Your Being.

V'Shamru (On Shabbat)

וּשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם, בֵּינִי
 וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת
 הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

*V'shamru V'nai Yisrael et ha-Shabbat, la-asot et ha-Shabbat l'dorotam b'rit olam.
 Beyni u'veyn B'ney Yisrael ot hi l'olam, ki sheishet yamim asah Adonai et ha-shamayim v'et
 ha-arets, u'vayom ha-sh'vi-i shavat va-yinafash.*

And the Children of Israel shall observe Shabbat, to make Shabbat through their generations an eternal covenant. Between Me and the Children of Israel, it is an eternal sign, for in six days the Holy One made heaven and earth, and on the seventh day God rested and re-souled.

FROM THE AMIDAH

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ. *Adonai s'fatai tif'tach u'fi yagid t'hillatecha.*
Eternal One, open my lips, that my mouth may declare Your praises.

Avot V'Imahot: God of Our Ancestors

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת
וְאִמּוֹת, וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפְצֵי
בְּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מְגֵן אַבְרָהָם וְעִזְרַת שָׂרָה.

Baruch Atah Adonai Eloheynu veilohey avoteynu v'imoteynu. Elohey Avraham, Elohey Yitzchak, veilohey Yaakov. Elohey Sarah, Elohey Rivkah, Elohey Leah, veilohey Rachel. Ha-el ha-Gadol ha-Gibor v'ha-Nora, el el'yon, gomel chasadim tovim, v'konei ha-kol, v'zocheir chasdey avot v'imahot. U'meivee g'ulah liv'ney v'neyhem l'ma-an Sh'mo b'ahavah. Zoch'reinu l'chayyim, Melech chafeitz ba-chayyim, v'chot'veinu b'seifer ha-chayyim, l'ma-an'cha Elohim chayyim. Melech ozeir u'moshi-a u'magein. Baruch Atah Adonai, Magein Avraham v'Ezrat Sarah.

Blessed One, You are the Emptiness that manifests as Form; our God and the God of our Fathers and Mothers. God of Abraham, God of Isaac, and God of Jacob. God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Boundless, mighty, and awesome, filling and surrounding all space and time, You infuse Your Creation with Compassion. You remember the acts of kindness of those who came before us, and bring redemption to their descendants for the sake of Your Name, which is Love. Remember us for Life, Source of Life; inscribe us in the Book of Life for Your sake, God of Life. You are Source, Helper, Savior, and Shield. Blessed are You, Eternal One, Shield of Abraham and Help of Sarah.

Gevurot: The Source of Life

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלֶךְ מַמִּית וּמְחַיֶּה
וּמְצַמִּיחַ יְשׁוּעָה. מִי כְמוֹךָ אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים: וְנֶאֱמַן אַתָּה
לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַכֹּל.

Atah gibor l'olam Adonai, m'chayei ha-kol atah, rav l'hoshi-a. M'chalkeil chayim b'chesed, m'chayei ha-kol b'rachamim rabim. Someich nof'lim v'rofei cholim, u'matir asurim, um'kayeim emunato li-sheiney afar. Mi chamocha ba'al g'vurot, u'mi domeh lach, Melech meimit um'chayeh, u'matzmi-ach yeshu-ah. Mi chamocha Av Ha-Rachamim, zocher y'tzurav l'chayyim b'ra-chamim. V'neh'ehman Atah l'ha-chayot ha-kol. Baruch Atah Adonai, m'chayei ha-kol.

Eternal is Your Might, Holy One. All Life is Your Gift. Your saving Power is boundless. You sustain the living in lovingkindness, You give Life to all with infinite compassion. Through us You lift up the fallen, heal the sick, release the confined, and maintain faith with those who sleep in the dust. Who is like You, Mighty One? Who is Your equal, Author of life and death, Source of salvation? Who compares with You, Source of compassion, Who remembers with love all You created for Life. Faithful are You to renew Life eternally. Blessed are You, Eternal One, giving Life to all sentient beings.

K'dushat Ha-Shem: The Holiness of Being

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה, כִּי אֵל מֶלֶךְ גָּדוֹל
וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ.

Atah Kadosh v'shim-cha kadosh, u'k'doshim b'chol yom y'hal'lucha Selah. Ki El Melech gadol v'kadosh Atah. Baruch Atah Adonai, ha-El ha-Kadosh.

You are Holy. Your name is Holy. And through You, day after day, we remember our holiness by knowing Your Presence in our lives. Blessed are You, Eternal One, Holy Presence.

וּבְכֵן תֵּן פַּחְדְּךָ יְהוָה אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימַתְךָ עַל כָּל מַה שֶׁבְּרָאתָ,
וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כָּלֵם אֲגָדָה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבֵּב שָׁלֵם, כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטָן לְפָנֶיךָ, עַז
בִּידְךָ וּגְבוּרָה בִּימִינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶׁבְּרָאתָ.

Now give the awe of You, Eternal God, upon all Your works, and the reverence for You upon all your creation, that all creation might do you honor, and all creatures bow before You. Then all shall form a single band to do Your Will with a whole heart.

The Awe of God dawns in the unfolding of the soul, as life attains the consciousness to seek its Source.

There is awe in the awareness that our consciousness is the link between the inner and outer realities we experience.

Between ourselves and each other, between this world and all others, between past and future, memory and dream: we are here.

Seeking worlds with our awareness. Linking worlds with our awareness. Shaping worlds with our awareness.

Walking a path toward a common dream: to shape a world that truly speaks the Peace that is its Source.*

K'dushat HaYom: The Holiness of The Day

אַתָּה אָהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקָדַשְׁתָּנוּ בְּמַצּוֹתֶיךָ. וְקָרַבְתָּנוּ מִלְּפָנֶיךָ לַעֲבֹדְתְךָ, וְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

You have loved us and been gracious to us, sanctifying us through our performing holy deeds, and drawing us close to Your service; by Your Great and Holy Name You have named us.

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַזְכָּרוֹן הַזֶּה, יוֹם
(זְכוּרוֹן) תְּרוּעָה (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זְכוּר לִיצִיאַת מִצְרַיִם.

With love You have given us, Eternal One, (this day of Shabbat and) this Day of Remembrance, a day of (recalling with love) shofar blasts, a holy convocation, remembering the Exodus from Egypt.

זְכוּרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדָבָר
יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵנוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ
חַנּוּן וְרַחוּם אַתָּה.

Eternal One, remember us this day for goodness; favor us with blessing and grant us the fullness of life. In a compassionate and redeeming act of grace, show us Your tender love and liberate us; for we look to You, for You are gracious and merciful.

וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וְדְבָרְךָ אֱמֶת וְקַיָּם לְעַד. בְּרוּךְ
אַתָּה, יְהוָה, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

Purify our hearts to serve You in truth, for You are the God of truth, whose Word is eternal Truth. Blessed One You are the Emptiness which manifests as all the earth; Who sanctifies (the Sabbath,) Israel, and the Day of Remembrance.

Avodah: Service

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהַשִּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ,
וְאֲשֵׁי יִשְׂרָאֵל, וּתְפַלְתָּם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ.

R'tzei Adonai Eloheynu, b'am'cha Yisrael u-vit'filatam, v'hasheiv et ha-avodah li-d'vir beitecha. V'ishey Yisrael u-t'fillatam b'ahava t'kabeil b'ratzon, u-t'hi l'ratzon tamid avodat Yisrael amecha.

Welcome, Eternal One our God, Your people and their prayers. May our worship arise from the innermost heart of our being, that You might accept our prayers with love. And may the service of Your people always be acceptable to You.

וּתְחַזְזֵנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ, הַמְחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

V'techezenah eyneynu b'shuv'cha l'tzi-on b'rachamim. Baruch Atah Adonai, ha-machazir sh'chinato l'tzi-on.

And may our eyes witness the rekindling of Your spark in our soul, with compassion. Blessed are You, Eternal One, Who manifests as the *Shechinah* in the world.

Hoda'ah: Thanksgiving

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל בְּסֹר: צוּר
 חַיֵּינוּ, מְגִן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר, נוֹדֶה לָךְ וְנִסְפֹר תְּהִלָּתְךָ, עַל חַיֵּינוּ
 הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׁבָכְל יוֹם עַמָּנוּ, וְעַל
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכְל יוֹם, עָרַב וּבָקֵר וְצָהָרִים, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהִמְרָחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ, כִּי מַעוֹלָם קִוִּינוּ לָךְ.

*Modim anach'nu lach sheh-Atah hu, Adonai Eloheynu veilohey avoteynu, Elohey chol basar.
 Tzur chayeynu, magein yish'einu, Atah hu l'dor va-dor, nodeh l'cha u-n'sapeir t'hilatecha al
 chayeynu ha-m'surim b'yadecha, v'al nish'moteynu ha-p'kudot lach, v'al niseh-cha sheh-b'chol
 yom imanu, v'al nif'leotecha v'tovotecha sheb'chol eit, erev va-voker v'tzohorayim. Hatov ki lo
 chalu rachamecha, v'ham'rachem, ki lo tamu chasadecha. Ki mei-olam kivinu lach.*

We give thanks to You, Eternal One; the Emptiness that manifests as Form, our God and the God of our ancestors, God of all beings. From generation to generation, You are the Rock of our lives, the Shield of our salvation. We are grateful for our lives always in Your care, our souls entrusted to You; for Your miracles, Your abundant Goodness, that is with us each day, morning, noon and night, for Your ceaseless compassion, and Your never-ending loving-kindness. Our hope is in You forever.

Shalom: Peace

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים לְעוֹלָם, כִּי אֵתָהּ הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל יוֹם וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.

*Shalom rav, al Yisrael am'cha tasim l'olam, ki Atah hu Melech Adon, l'chol ha-shalom. V'tov
 b'eynecha l'vareich et am'cha Yisrael, b'chol eit uv'chol sha-ah bish'lomecha.*

Establish abundant peace for Your People Israel forever, for You are the Presence wherein peace awakens. May it be good in your eyes to bless Your People Israel with Your Peace always.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ
 בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

*B'sefer chayyim, b'rachah v'shalom ufar'nasa tovah, nizacheir v'nikateiv l'fanecha. Anach'nu
 v'chol am'cha beyt yisrael, l'chayyim tovim ul'shalom. Baruch Atah Adonai, oseh ha-shalom.*

May we all be remembered and recorded in the Book of Life, Blessing, Peace, and Abundance. May our energies contribute to peace in our world, and our actions support all life. Blessed are You, Eternal One, the Source of Peace.

Peace is not only to be prayed for, but pursued as well. No heavenly hand can suddenly change our hearts and remove our inclinations to fear and to hate.

We must recognize in ourselves the potentials for violence and destruction we witness in others. Only then can we understand that the price of human goodness is the possibility of human evil. To choose ways of peace is to cherish Life more than the fears within us that lead us into conflict and pain.

If we are truly to become co-workers with God in the unfolding of Creation, we must examine ourselves deeply, to experience both the joy and the pain, and to bear witness to love and peace more with our lives than with our words.

To pray for peace is to dedicate our energies to its realization, and to be willing to share our struggles with those who choose to walk with us.*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם. פְּתַח לְבִי
בְּתוֹרָתְךָ, וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. עֲשֵׂה לְמַעַן שְׂמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ,
עֲשֵׂה לְמַעַן תּוֹרָתְךָ, עֲשֵׂה לְמַעַן קִדְשָׁתְךָ.

Elohai, n'tzor l'shoni meira, us'fatai midabeir mir'mah, v'lim'kal'lai naf'shee tidom. P'tach libi b'toratecha, v'acharey mitz'votecha tir'dof naf'shee. Aseih l'ma-an sh'mecha, aseih l'ma-an y'minecha, aseih l'ma-an toratecha, aseih l'ma-an k'dushatecha.

Holy One, guard my tongue from evil, and my lips from telling lies. To those who curse me, let my soul be silent. Open my heart to Your Torah and let my soul engage in Your spiritual practices. May I turn from evil and to what is good in Your sight. May I act for the sake of Your Name, for the sake of Your right hand, for the sake of Your Torah, for the sake of Your holiness.

יְהִי לְרִצּוֹן אֱמֹרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

Yih'yu l'ratzon im'rey fee v'heg'yon libi l'fanecha, Adonai Tzuri v'Go-alee.

Let the words of my mouth and the meditations of my heart be acceptable to You, *Adonai*, my Rock and my Redeemer.

Pitchu Li

(Psalm 118; music: Shlomo Carlebach)

פְּתַחוּ לִי שַׁעֲרֵי צְדָק אֲבָא בָּם אוֹדֶה יְהוָה:

Pit'chu li sha-arey tzedek, avo vam, odeh Yah.

Open for me the gates of righteousness;
I will enter them and give thanks to the Eternal.

Avinu Malkeinu - Our Heavenly Parent

Avinu Malkeinu, sh'ma koleinu.

Avinu Malkeinu, chatanu l'fanecha.

Avinu Malkeinu, chamol aleynu v'al olaleinu v'tapeinu.

Avinu Malkeinu, kaleh dever v'cherev v'ra-av.

Avinu Malkeinu, kaleh kol tzar u-mas'tein mei-aleynu.

Avinu Malkeinu, kot'veinu b'sefer chayim tovim.

Avinu Malkeinu, chadesh Aleynu shanah tovah.

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

אָבִינוּ מַלְכֵנוּ, חַטָּאנוּ לְפָנֶיךָ.

אָבִינוּ מַלְכֵנוּ, חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפְּלֵנוּ.

אָבִינוּ מַלְכֵנוּ, כִּלְה דְּבָר וְחָרֵב וְרָעָב.

אָבִינוּ מַלְכֵנוּ, כִּלְה כָּל צָר וּמַשְׁטִיץ מֵעָלֵינוּ.

אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

אָבִינוּ מַלְכֵנוּ, חִדַּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkeinu, Hear our voice.
 Avinu Malkeinu, We have sinned before You.
 Avinu Malkeinu, Have mercy upon us and upon our children.
 Avinu Malkeinu, Rid us of disease, war, and famine.
 Avinu Malkeinu, Cause all hate and oppression to vanish from the earth.
 Avinu Malkeinu, Inscribe us all for good in the Book of Life.
 Avinu Malkeinu, Renew us with a good year.

אָבִינוּ מַלְכֵנוּ, חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Avinu Malkeinu, chaneinu va'aneinu, ki ein banu ma-asim,
 aseh imanu tzedakah va-chesed v'ho-shi-einu.*

Avinu Malkeinu, be gracious and answer us, though we have no worthy deeds.
 Make of our lives channels for justice and kindness, and liberate us.

CONCLUDING MOMENTS

Great Aleynu *

We are the ones given this Way of praising the Holy One of All Being, that we might understand and express the greatness of the One Who shapes all Creation. We celebrate our uniqueness and that of others, and seek to discover the wonder that we are.

Therefore we bend the knees, we bow, and we proclaim our gratitude
 before the Ruler of all rulers, the Holy One of All Being.

As it is said: Then we shall truly realize the Eternal One as Universal Being, and on that day the
 Unity of Being shall be celebrated by all.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
 שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
 שְׁלֹא שָׁם חִלְקֵנוּ כָּהֶם, וְגִרְלָנוּ כְּכֹל הַמוֹנִם.
 וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
 לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

וְנֹאמַר, וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהָיָה יְהוָה אֶחָד, וְשָׁמוֹ אֶחָד.

*Aleynu l'shabei-ach la'Adon ha-kol, la-teit g'dulah l'yotzeir b'reisheet,
 Sheh-lo asanu k'goyey ha-aratzot, v'lo saman u'k'mish'pechot ha-adamah.*

Sheh-lo sahm chel'keinu ka-hem, v'go-raleinu k'chol ha-monam.

Va-anach'nu kor'im, u'mish-ta-chavim u-modim,

Lif'ney Melech, Mal'chey ha-m'lachim, ha-Kadosh Baruch Hu.

V'ne-emar, v'hayah Adonai, l'melech ahl kol ha-aretz,

Ba-yom ha-hu, yih'yeh Adonai echad, u'sh'mo echad.

Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דֵּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מְלְכוּתָהּ, בְּחַיֵּיכוּן
וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן.

*Yit'gadal v'yit'kadash sh'mei raba, b'alma dee v'ra chi'rutei v'yam'lich mal'chutei
b'cha-yeichon uv'yo-meychon uv'chayey d'chol beyt Yisrael, ba-agala uviz'man kariv v'im'ru:
Amen.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וְלְעֵלְמֵי עֵלְמַיָּא.

Y'hei sh'mei raba m'vorach l'alam ul'al'mey al'maya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְקָדְשָׁא בְרִיךְ הוּא, לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרִין
בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

*Yit'barach v'yish-tabach v'yit'pa-ar v'yit'ro-mam v'yit-nasei v'yit'hadar v'yit'aleh v'yit'ha-lal
sh'mei d'kud'sha b'reech hu, l'eilah min kol bir'cha-ta v'shi-ra-ta tush'becha-ta
v'neh-cheh-ma-ta da-amee-ran b'al'ma v'im'ru: Amen.*

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

Y'hei sh'la-ma raba min sh'maya v'chayyim aleynu v'ahl kol Yisrael v'imru: Amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, [וְעַל כָּל יִשְׂרָאֵל
תְּבַל] וְאָמְרוּ אָמֵן.

*Oseh shalom bim'romav hu ya-aseh shalom aleynu v'ahl kol Yisrael [v'ahl kol yosh'vey teiveil]
v'imru: Amen.*

Extolled and hallowed be God's great Name throughout the Creation willed by the Eternal. May the Kingdom be established in your lifetime and during your days, and within the lifetime of the entire House of Israel, speedily and soon, and let us say: Amen.

May the great Name of God be blessed forever and ever.

Blessed, praised, glorified and exalted, extolled and honored, upraised and lauded be the Name of the Holy One of Blessing, beyond all the blessings and songs, praises and consolations, that are ever uttered in the world, and let us say: Amen.

May there be abundant peace from Heaven, and life upon us and upon the whole household of Israel, and let us say: Amen.

May the One Who creates harmony above, make peace for us, for all the household of Israel, [and for all the peoples of the world]. And let us say: Amen.

לְשָׁנָה טוֹבָה לְיִשְׂרָאֵל וְלְהָעַמִּים.

L'shanah tovah l'Yis-ra-el ul'ha-amim.

Let this be a good year for our People Israel and for all Humankind.

SHACHARIT FOR ROSH HASHANAH

Your Beginning

“*Love your neighbour as yourself; I Am the Eternal*” [Lev. 19:18] There is a Chasidic interpretation of the last words of this verse: “I Am the Eternal.” — ‘You think that I am far away from you, but in your love for your neighbour you will find Me; not in his love for you but in your love for him.’ The one who loves brings God and the world together.

The meaning of this teaching is: You *yourself* must begin. Existence will remain meaningless for you if you yourself do not penetrate into it with active love and if you do not in this way discover its meaning for yourself. Everything is waiting to be hallowed by you; it is waiting to be disclosed and to be realized by you. For the sake of this, your beginning, God created the world.

Martin Buber

The Whispers of Existence

All existence whispers to me a secret;
I have life to offer, take it, take it —
If you have a heart and in the heart red blood courses,
A heart which despair has not soiled.

But if your heart is dulled
And beauty holds no spell to you — existence whispers:
Leave me, leave, I am forbidden to you.
If every gentle sound,
Every living beauty,
Stir you not to a holy song,
But to some alien thought,
Then leave me, leave, I am forbidden to you.

And a generation will yet arise
And sing to beauty and to life
And draw delight unending
From the dew of heaven.

And a people returned to life will hear
The wealth of life’s secrets
From the vistas of the Carmel and Sharon,
And from the delight of song and life’s beauty
A holy light will abound.
And all existence will whisper:
My beloved, I am yours.

Rav Kook

Baruch Ha-Or

בְּרוּךְ הָאוֹר בְּעוֹלָם, בְּרוּךְ הָאוֹר בְּאָדָם, בְּרוּךְ הָאוֹר הַשְּׁלוֹם, בְּרוּךְ הָאוֹר בְּעוֹלָם.
Baruch Ha-Or BaOlam, Baruch Ha-Or BaAdam, Baruch Or HaShalom, Baruch Ha-Or BaOlam.
 Blessed is the light of the world, blessed is the light within our hearts,
 blessed is the light of Shalom. Blessed is the light of the world.

Modeh Ani

(Traditional Liturgy)

מוֹדֵה/מוֹדָה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם
 שֶׁהַחַיּוֹת בֵּי נִשְׁמָתֵי בְּחֵמְלָה רַבָּה אֶמוֹנָתְךָ:
Modeh/Modah ani l'fanecha, Melech chai v'kayam,
sheh-heh-cheh-zar'ta bi nish'mati b'chem'lah. Rabbah emunatecha.
 How grateful I am to be in Your Presence always. You are the Ground of all Existence, the
 Source of all that Is. In Your great Mercy, You keep within me a breathing soul.
 Your faith in me is boundless.

Hayom

(liturgy, music: Craig Taubman)

Hayom t'am'tzeinu.	הַיּוֹם תְּאַמְצֵנוּ.
Hayom t'var'cheinu.	הַיּוֹם תְּבָרְכֵנוּ.
Hayom t'gad'leinu.	הַיּוֹם תְּגַדְּלֵנוּ.
Amen.	אָמֵן.
Hayom tid'resheinu l'tovah.	הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה.
Hayom tich'teveinu l'chayim tovim.	הַיּוֹם תַּכְתִּיבֵנוּ לְחַיִּים טוֹבִים.
Hayom tish'ma shavateinu.	הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ.
Amen.	אָמֵן.
Hayom t'kabel b'rachamim uv'ratzon et t'filateinu.	הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
Amen.	אָמֵן.
Hayom tit'm'cheinu bimeen tzid'kecha.	הַיּוֹם תִּתְמַכְּנוּ בְּיָמֶיךָ צְדִקָּךָ.
Amen.	אָמֵן.

This day strengthen us. This day bless us. This day help us evolve. Amen.
 This day consider us for well being. This day inscribe us for a good life.
 This day hear our cry. Amen.
 This day accept our prayer in mercy and with favor. Amen.
 This day support us with your wisdom. Amen.

The Word of Creation*

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא, בְּרוּךְ עֲשֵׂה בְּרֵאשִׁית,
 בְּרוּךְ אוֹמֵר וְעוֹשֶׂה, בְּרוּךְ גּוֹזֵר וּמְקַיֵּם, בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.

Baruch she-amar v'hayah ha-olam, baruch hu, baruch oseh v'reishit, baruch omer v'oseh, baruch gozer u'm'kayem, baruch m'rachem al ha-aretz.

Blessed is the One Who spoke, and the world was. Blessed is that One. Blessed is the One Who maintains creation. Blessed is the One Who speaks and accomplishes. Blessed is the One Who decrees and fulfills. Blessed is the One Who has mercy upon the earth.

Bar'chu: Call to Blessing*

The world we see is so filled with conflict. Is it the turmoil in an outer world that creates the difficulties in our own lives? Or is the outer world simply reflecting difficulties we are already having inside ourselves?

Perhaps both are true: there is struggle inside as well as outside. To think that we can heal one without healing the other is naive. Where do we start? We can only begin from where we are right now. There is healing to be done right here.

From our past come echoes that speak a way of blessing. We are challenged to open our awareness to an ancient calling: to remember that which is always blessing.

בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ.

Bar'chu et Adonai ha-M'vo-rach.

Bless the Eternal, the One Who Is Blessing.

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Baruch Adonai ha-M'vo-rach l'olam va-ed.

Blessed is the Eternal, the One Who Is Blessing Eternally.

Yotzer Or

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֲשֵׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל. אוֹר עוֹלָם בְּאוֹצֵר חַיִּים, אוֹרוֹת מֵאֶפֶל אָמַר וַיְהִי.

Blessed One, You are the Emptiness that manifests as Form, the Source of all that is. You manifest as light and darkness. You are wholeness, the essence of all that is. Your eternal Light shines through all Life. Light from darkness You spoke into being.

Ahavah Rabbah: With Boundless Love

אַהֲבָה רַבָּה אַהֲבַתְנוּ, יי אֱלֹהֵינוּ, חֶמְלָה גְדוֹלָה וַיִּתְּרָה חֶמְלַת עָלֵינוּ. וַהֲבִיאָנוּ לְשְׁלוֹם מֵאֲרֵבַע כַּנְפוֹת הָאָרֶץ, וְתוֹלִיכָנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ. כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה. וְקִרְבַּתְנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאֵמֶת, לְהוֹדוֹת לְךָ וּלְיַחֲדֶךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Ahavah rabbah ahavtanu, Adonai Eloheinu, chem'lah g'dolah viteirah chamal'ta aleynu. Va-havi-einu l'shalom me-ar'ba kan'fot ha-aretz, v'tolicheinu kom'miyut l'ar'tzeinu. Ki el po-el y'shu-ot atah. V'keirav'tanu l'shim'cha ha-gadol Selah beh-emet, l'hodot l'cha ul'yached'cha b'ahavah. Baruch Atah Adonai, Ohev amo Yisrael.

With boundless Love You have loved us. With exceedingly great compassion You have cared for us. You bring us to wholeness from the scattered corners of our life; and guide us, with awareness, toward the Source of our being. For You are the Power that delivers. You draw us to Your great Name, *Selah*, through Truth; while we seek to awaken to Your Oneness by cultivating love and gratitude in our lives. Blessed are You, Eternal One, Whose Love manifests in the people Israel.

The Word of One*

We seek to meet the One in Whom all else is. We seek again the fullness we have touched before. We reach beyond the ordinary and welcome the embrace of a Universe.

There are words reaching out to us through time and space. Words that challenge us to remember the One we are.

Words to carry in the mind; words to hold within the heart. Words to breathe and words to walk; words to share through acts of love.

There are words with which we call to the Self hiding behind the pretense and unconsciousness of our days. A call to awaken as the One we are.

The Sh'ma

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Sh'ma Yisrael, Adonai Eloheynu, Adonai Echad.

Listen, Israel: The Eternal manifests as all that Is, the Eternal is One.

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

Baruch Shem k'vod mal'chuto l'olam va-ed.

Blessed is the Name, the splendor of its Presence shines eternally.

V'ahavta

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ. וּשְׁנַנְתָּם לְבִנְיָךָ וּדְבַרְתָּ בָם בְּשַׁבְּתְךָ
בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת
בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

*V'ahavta et Adonai Elohecha, b'chol l'vav'cha, uv'chol naf'shecha, uv'chol m'odecha. V'hayu
ha-d'varim ha-eileh, asher anochi m'tzav'cha ha-yom, al l'vavecha. V'shinan'tam l'vanecha,
v'dibart'ba bahm b'shav'cha b'vay'cha b'veytechu, uv'lech'techa va-derech uv'shoch'becha uv'kumecha.
Uk'shar'tam l'oh' ahl yadecha, v'hayu l'totafot beyn eynecha, uch'tav'tam ahl m'zuzot beytecha
uvish'arecha.*

Now you can love the Eternal One in all Its manifestations with all your heart, with all your soul, and with all your energy. Let these words, connecting you to Source, be always in your consciousness. Embody them for your children, and repeat them when you sit in your house, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand, and let them be as frontlets between your eyes. Write them upon the doorposts of your house and upon your gates.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם. אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיִית לְכֶם לְאֱלֹהִים,
אֲנִי יְהוָה אֱלֹהֵיכֶם.

*L'maan tiz'keru va-asitem et kol mitz'votai, vih'yitem k'doshim l'Eloheychem. Ani Adonai
Eloheychem, asher hotzeiti et'chem mei-eretz Mitz'rayim, lih'yot lachem lei-lohim,
Ani Adonai Eloheychem.*

That you might become aware and engage in My spiritual practices, and be bound in holiness to the One within. I am the Holy One Who manifests as all that is, the One Who brought you forth from a place of enslavement, to be for you God. I am the Holy One Who manifests as all that is.

Mi Chamocha*

מִי כַמֹּכָה בְּאֵלִים יְיָ, מִי כַמֹּכָה נְאֻדָּר בְּקֹדֶשׁ, נוֹרָא תְהִלָּתְךָ, עֲשֵׂה פִלְא.

Mi chamocha ba-eilim Adonai, mi kamocha neh'dar ba-kodesh, nora t'hillot, oseh feleh.

Who is like You among the heavenly powers, Holy One!

Who is like You, mighty in holiness, awesome in praise, doing wonders!

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

Adonai yim'loch l'olam va-ed.

The Eternal One reigns Eternally.

FROM THE AMIDAH

אֲדַנִּי שְׁפַתִּי תִפְתַּח וּפִי יִגִּיד תְהִלָּתְךָ. *Adonai s'fatai tif'tach u'fi yagid t'hillatecha.*

Eternal One, open my lips, that my mouth may declare Your praises.

Avot V'Imahot: God of Our Ancestors

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמְהוֹת, וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפְצָּ בְחַיִּים, וְכִתְבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה, מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה.

Baruch Atah Adonai Eloheynu veilohey avoteynu v'imoteynu. Elohey Avraham, Elohey Yitzchak, veilohey Yaakov. Elohey Sarah, Elohey Rivkah, Elohey Leah, v'Eilohey Rachel. Ha-el ha-Gadol ha-Gibor v'ha-Nora, el el'yon, gomel chasadim tovim, v'konei ha-kol, v'zocheir chasdey avot v'imahot. U'meivee g'ulah liv'ney v'neyhem l'ma-an Sh'mo b'ahavah. Zoch'reinu l'chayyim, Melech chafeitz ba-chayyim, v'chot'veinu b'seifer ha-chayyim, l'ma-an'cha Elohim chayyim. Melech ozeir u'moshi-a u'magein. Baruch Atah Adonai, Magein Avraham v'Ezrat Sarah.

Blessed One, You are the Emptiness that manifests as Form; our God and the God of our Fathers and Mothers. God of Abraham, God of Isaac, and God of Jacob. God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Boundless, mighty, and awesome, filling and surrounding all space and time, You infuse Your Creation with Compassion. You remember the acts of kindness of those who came before us, and bring redemption to their descendants for the sake of Your Name, which is Love. Remember us for Life, Source of Life; inscribe us in the Book of Life for Your sake, God of Life. You are Source, Helper, Savior, and Shield. Blessed are You, Eternal One, Shield of Abraham and Help of Sarah.

Gevurot: The Source of Life

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנָי, מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד,
 מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם
 אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלַךְ מַמִּית וּמְחַיֶּה
 וּמְצַמִּיחַ יְשׁוּעָה. מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים: וְנֶאֱמַן אַתָּה
 לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַכֹּל.

Atah gibor l'olam Adonai, m'chayei ha-kol atah, rav l'hoshi-a. M'chalkeil chayim b'chesed, m'chayei ha-kol b'rachamim rabim. Someich nof'lim v'rofei cholim, u'matir asurim, um'kayeim emunato li-sheiney afar. Mi chamocha ba'al g'vurot, u'mi domeh lach, Melech meimit um'chayeh, u'matzmi-ach yeshu-ah. Mi chamocha Av Ha-Rachamim, zocher y'tzurav l'chayyim b'ra-chamim. V'neh'ehman Atah l'ha-chayot ha-kol. Baruch Atah Adonai, m'chayei ha-kol.

Eternal is Your Might, Holy One. All Life is Your Gift. Your saving Power is boundless. You sustain the living in lovingkindness, You give Life to all with infinite compassion. Through us You lift up the fallen, heal the sick, release the confined, and maintain faith with those who sleep in the dust. Who is like You, Mighty One? Who is Your equal, Author of life and death, Source of salvation? Who compares with You, Source of compassion, Who remembers with love all You created for Life. Faithful are You to renew Life eternally. Blessed are You, Eternal One, giving Life to all sentient beings.

Un'tanneh Tokef – The Holiness of This Day*

וּנְתַנְּה תְקֵף קְדוּשַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיּוֹם: וּבוֹ תִנְשֵׂא מַלְכוּתְךָ, וְיִכּוֹן בְּחֶסֶד
 כְּסֻאָךְ, וְתֵשֵׁב עָלָיו בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ, וְיוֹדֵעַ וְעֵד, וְכוֹתֵב
 וְחוֹתֵם, וְסוֹפֵר וּמוֹנֶה, וְתִזְכּוֹר כָּל הַנְּשַׁכְּחוֹת: וְתַפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת, וּמֵאֱלֹו
 יִקְרָא, וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

U'n'tanneh tokef k'dushat ha-yom, ki hu nora v'ayom. Uvo tinnasei mal'chutecha, v'yikon b'chesed kis'eh-cha, v'teishiv alav be-emet. Emet ki atah hu dayan u-mochiach, v'yodei-a va-eid, v'chotev v'choteim, v'sofer u-moneh, v'tiz'kor kol hannish'kachot. V'tif'tach et sefer ha-zich'ronot, u-mei-eilav yikarei, v'chotam yad kol adam bo.

So we proclaim the awesome holiness of this day, for it is wondrous and powerful. On this day Your Kingdom is exalted. Your Throne established in lovingkindness, and Your Truth enthroned there.

The truth is that You are Judge and Arbiter, Counsel and Witness. You write and seal, inscribe and number. You remember all which had been forgotten, for You open the Book of Remembrance, and from it the signature of each person reflects his/her deeds.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמִמָּה דִקְהָה יִשְׁמַע: וּמִלְאָכִים יִחַפְזוּן, וְחֵיל וְרַעְדָּה
 לִיאֲחִזּוּן, וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין, לְפָקוּד עַל צָבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכּוּ בְעֵינֵיךָ
 בְּדִין. וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כַּבְּנֵי מְרוֹן. כַּבְּקֶרֶת רוּעָה עֹדְרוּ, מִעֲבִיר צֹאנֹו
 תַּחַת שְׂבָטוֹ, כֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנָה, וְתִפְקוֹד נַפְשׁ כָּל חַי, וְתַחֲתוֹךְ קִצְבָּה
 לְכָל בְּרִיָּה, וְתַכְתּוֹב אֶת גְּזֵר דִּינָם.

The great shofar is sounded, and a still, small voice is heard.

The angels are seized with fear and trembling as they declare: Behold the Day of Judgment! Even the heavenly hosts are not exempt from Judgment as you cause all who come into the world to pass before You. As a shepherd gathers his sheep and causes them to pass beneath his staff, so do You cause every living soul to pass as You recount and consider, setting the bounds of every creature's life, and inscribing its destiny.

Toward Sanctification*

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם, כַּכְּתוּב עַל יַד
 נְבִיאֶיךָ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

*N'kadesh et shim'cha ba-olam, k'shem shemak'dishim oto bish'mey marom, kakatuv al yad
 n'vi-echa. V'kara zeh el zeh v'amar:*

We sanctify Your Name in our world, just as Your Holiness is proclaimed on all levels of existence, and in the words of angels the prophet Isaiah heard we say:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Kadosh, Kadosh, Kadosh Adonai tz'va-ot, m'lo chol ha-aretz K'vodo.

Holy, Holy, Holy is the Eternal One of all Being;
 The whole Earth manifests God's Glory.

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Baruch k'vod Adonai mim'komo.

Blessed is the Glory of Eternal Being throughout the Universe.

יְמִלֹךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

Yim'loch Adonai l'olam, Eloha-yich Tziyon, l'dor va-dor hal'lu-yah.

The Eternal One reigns Eternally, thy God, O Zion,
 From generation to generation. Praise the Eternal.

וּבְכֵן תֵּן פְּחָדֶךָ יְהוָה אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימָתְךָ עַל כָּל מַה שֶּׁבְרָאתָ,
וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וַיַּעֲשׂוּ כָּל־אֲגָדָה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם, כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטָן לְפָנֶיךָ, עַז
בְּיָדְךָ וּגְבוּרָה בְּיַמֶּיךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבְרָאתָ.

Now let us be in awe of You, Eternal God, for all Your works, let us experience reverence for You for all your creation, that all creation might do you honor, and all creatures bow before You. Then all shall form a single unit to do Your Will with a whole heart.

The Awe of God dawns in the unfolding of the soul, as life attains the consciousness to seek its Source.

There is awe in the awareness that our consciousness is the link between the inner and out realities we experience.

Between ourselves and each other, between this world and all others, between past and future, memory and dream: we are here.

Seeking worlds with our awareness. Linking worlds with our awareness. Shaping worlds with our awareness.

Walking a path toward a common dream: to shape a world that truly speaks the Peace that is its Source.*

K'dushat HaYom: The Holiness of The Day

אַתָּה אָהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשְׁתָּנוּ בְּמַצּוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּכָנוּ לַעֲבֹדְתְךָ, וְשִׁמְךָ
הַגְּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

You have loved us and been gracious to us, sanctifying us through our performing holy deeds, and drawing us close to Your service; by Your Great and Holy Name You have named us.

וַתֵּתֵן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַזְּכוֹרוֹן הַזֶּה, יוֹם
(זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זְכוֹר לִיצִיאַת מִצְרַיִם.

With love You have given us, Eternal One, (this day of Shabbat and) this Day of Remembrance, a day of (recalling with love) shofar blasts, a holy convocation, remembering the Exodus from Egypt.

זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקַדְנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדָבָר
יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵנוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מְלֶךְ
חַנּוּן וְרַחוּם אַתָּה.

Eternal One, remember us this day for goodness; favor us with blessing and grant us the fullness of life. In a compassionate and redeeming act of grace, show us Your tender love and liberate us; for we look to You, for You are gracious and merciful.

וְטַהַר לְבַבְנוּ לְעִבְדֶּךָ בְּאֵמֶת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וְדַבְּרֶךָ אֱמֶת וְקִיִּם לְעַד. בְּרוּךְ
אַתָּה יְהוָה, מְלֶכֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזְכוֹרֹן.

Purify our hearts to serve You in truth, for You are the God of truth, whose Word is eternal Truth. Blessed One You are the Emptiness which manifests as all the earth; Who sanctifies (the Sabbath,) Israel, and the Day of Remembrance.*

Avodah: Service

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשֵּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ,
וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאֵהָבָה תִקְבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ.

R'tzei Adonai Eloheynu, b'am'cha Yisrael u-vit'filatam, v'hasheiv et ha-avodah li-d'vir beitecha. V'ishey Yisrael u-t'fillatam b'ahava t'kabeil b'ratzon, u-t'hi l'ratzon tamid avodat Yisrael amecha.

Welcome, Eternal One our God, Your people and their prayers. May our worship arise from the innermost heart of our being, that You might accept our prayers with love. And may the service of Your people always be acceptable to You.

וּתְחַזְיֵנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

V'techezenah eyneynu b'shuv'cha l'tzi-on b'rachamim. Baruch Atah Adonai, ha-machazir sh'chinato l'tzi-on.

And may our eyes witness the rekindling of Your spark in our soul, with compassion. Blessed are You, Eternal One, Who manifests as the *Shechinah* in the world.

Hoda'ah: Thanksgiving

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל בְּסוֹר: צוּר
חַיִּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, נוֹדָה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ, וְעַל
נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרַב וּבָקָר וְצֹהָרִים, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמְרַחֵם, כִּי לֹא תָמוּ חַסְדֶיךָ, כִּי מֵעוֹלָם קוִינֹו לָךְ.

Modim anach'nu lach sheh-Atah hu, Adonai Eloheynu veilohey avoteynu, Elohey chol basar. Tzur chayeynu, magein yish'einu, Atah hu l'dor va-dor, nodeh l'cha u-n'sapeir t'hilatecha al chayeynu ha-m'surim b'yadecha, v'al nish'moteynu ha-p'kudot lach, v'al niseh-cha sheh-b'chol yom imanu, v'al nif'leotecha v'tovotecha sheb'chol eit, erev va-voker v'tzohorayim. Hatov ki lo chalu rachamecha, v'ham'rachem, ki lo tamu chasadecha. Ki mei-olam kivinu lach.

We give thanks to You, Eternal One; the Emptiness that manifests as Form, our God and the God of our ancestors, God of all beings. From generation to generation, You are the Rock of our lives, the Shield of our salvation. We are grateful for our lives always in Your care, our souls entrusted to You; for Your miracles, Your abundant Goodness, that is with us each day, morning, noon and night, for Your ceaseless compassion, and Your never-ending loving-kindness. Our hope is in You forever.

Shalom: Peace

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.

*Sim shalom, tovah uv'rachah, chen va-chesed v'rachamim,
aleynu v'al kol Yisrael Amecha.*

Bring us Peace, Goodness and Blessing, Grace, Mercy, and Compassion, Eternal One;
that we might know the Light that You are.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ

בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְׁלוֹם.

*B'sefer chayyim, b'rachah v'shalom ufar'nasa tovah, nizacheir v'nikateiv l'fanecha. Anach'nu
v'chol am'cha beyt yisrael, l'chayyim tovim ul'shalom. Baruch Atah Adonai, oseh ha-shalom.*

May we all be remembered and recorded in the Book of Life, Blessing, Peace, and Abundance.
May our energies contribute to peace in our world, and our actions support all life. Blessed are
You, Eternal One, the Source of Peace.*

Peace is not only to be prayed for, but pursued as well. No heavenly hand can suddenly
change our hearts and remove our inclinations to fear and to hate.

We must recognize in ourselves the potentials for violence and destruction we witness in others.
Only then can we understand that the price of human goodness is the possibility of human evil.
To choose ways of peace is to cherish Life more than the fears within us that lead us into conflict
and pain.

If we are truly to become co-workers with God in the unfolding of Creation, we must
examine ourselves deeply, to experience both the joy and the pain, and to bear witness to
love and peace more with our lives than with our words.

To pray for peace is to dedicate our energies to its realization, and to be willing to share our
struggles with those who choose to walk with us.*

TORAH SERVICE FOR ROSH HASHANAH

אֵין כְּמוֹךָ בְּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.
מְלֻכּוֹתֶיךָ מְלֻכּוֹת כָּל עֲלָמִים, וּמְשַׁלְּתֶיךָ בְּכָל דּוֹר וָדוֹר.

Ein kamocho va-elohim Adonai, v'ein k'ma-aseycha.

Mal'chut'cha mal'chut kol olamim, u-mem'shal'techa b'chol dor va-dor.

There is none like You, Eternal One, among all powers, and nothing compares with Your deeds.
Your sovereignty spans all times and worlds, your dominion endures through all generations.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ לְעֵלָם וָעֶד.
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Adonai Melech, Adonai Malach, Adonai Yim'loch l'olam va-ed.

Adonai oz l'amo yiten, Adonai y'varech et amo vashalom.

The Eternal is, the Eternal was, the Eternal will be forever and ever.
The Eternal gives strength to our People, the Eternal One blesses our People with peace.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וּדְבַר יְיָ מִירוּשָׁלַיִם:

Ki mi-Tzion teitzei Torah, ud'var Adonai mi-rushalayim.

For from Zion shall go forth Torah, the Word of the Eternal from Jerusalem.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁתּוֹ:

Baruch sheh-natan Torah l'amo Yisrael bik'dushato.

Blessed is the One Who gave the Path of Torah
to the people Israel in holiness.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shema Yisrael: Adonai Eloheynu Adonai Echad.

Listen, Israel: The Eternal manifests as all that Is, the Eternal is One.

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קָדוֹשׁ שְׁמוֹ:

Echad Eloheynu, gadol Adoneynu, kadosh Sh'mo.

Our God is One, our God is Infinite, Holy is God's Name.

The Hakafah – Sharing Torah

לְךָ יְיָ הַגְדֹּלָהּ וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד
 כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יְיָ הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכֹל לְרֹאשׁ:

L'cha Adonai ha-gedulah, v'ha-gevurah, v'ha-tiferet, v'ha-netzach v'ha-hod, ki chol ba-shamayim uva-aretz (2), l'cha Adonai ha-mam'lachah, v'ha-mit'naseh l'chol l'rosh.

Yours, Eternal One, is the Greatness, the Power, the Splendor, the Eternity, and the Majesty. For everything in the heavens and on the earth is under Your sovereignty, and You are Source of all that is.

עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד:
 עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חַסָּדִים:

Ahl sh'loshah d'varim ha-olam omed: Ahl ha-Torah, v'ahl ha-avodah, v'ahl g'milut chasadim.

The world is sustained based on three things:
 Torah, Spiritual Practice, and Acts of Lovingkindness.

Rom'mu

(Psalm 99)

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ. כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ רוֹמְמוּ.

Rom'mu Adonai Eloheynu v'hish'tachavu l'har kod'sho. Ki kadosh Adonai Eloheynu rom'mu.

Exalt the One manifesting as the many, and aspire to ascend God's holy mountain,
 for Holy is the Eternal One in all Its manifestations.

Blessing Before the Torah Reading

בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ:
 בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת
 תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Bar'chu et Adonai ha-M'vorach.

Baruch Adonai ha-M'vorach l'olam va-ed.

Baruch Atah Adonai Eloheynu Melech ha-olam, asher ba-char banu mikol ha-a-mim v'natan lanu et Torato. Baruch Atah Adonai, Notein ha-Torah.

Bless the Eternal, the One Who is Blessing. Blessed is the Eternal One of Blessing. Blessed One, You are the Emptiness that manifests as Form, the Source of all that is. You chose us from among all peoples for the Way called Torah. Blessed are You, Eternal One, Giver of Torah.

Akedat Yitzchak - עקידת יצחק - The Binding of Isaac

Genesis 22:1-19

And it was, after these words, God put Abraham to the test. God said to him, "Abraham," and he answered, "Here I am." And God said, "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you." So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him. On the third day Abraham looked up and saw the place from afar. Then Abraham said to his servants, "You stay here with the ass. The boy and I will go up there; we will worship and we will return to you." Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. Then Isaac said to his father Abraham, "Father!" And he answered, "Here I am, my son." And he said, "Here are the firestone and the wood; but where is the sheep for the burnt offering?" And Abraham said, "God will see to the sheep for His burnt offering, my son." And the two of them walked on together. They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. And Abraham picked up the knife to slay his son. Then an angel of the Eternal called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am." And the angel said, "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me." When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. And Abraham named that site Adonai-yireh, whence the present saying, "On the mount of the Eternal there is vision." The angel of the Eternal called to Abraham a second time from heaven, and said, "By Myself I swear, the Eternal declares: Because you have done this and have not withheld your son, your favored one, I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. All the nations of the earth shall bless themselves by your descendants, because you have listened to My Voice." And Abraham returned to his servants, and they rose and went together to Beersheva, and Abraham dwelled in Beersheva.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אֲבִרָהִם וַיֹּאמֶר אֵלָיו אֲבִרָהִם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִחִידְךָ אֲשֶׁר־אֹהֲבָתָ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ: וַיִּשְׁכֹּם אֲבִרָהִם בַּבֶּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֶת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים: בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אֲבִרָהִם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרָחֵק: וַיֹּאמֶר אֲבִרָהִם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹר וְאֲנִי וְהַנֶּזֶר נִלְכָה עַד־פֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֵלֵיכֶם: וַיִּקַּח אֲבִרָהִם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיֹּאמֶר יִצְחָק אֶל־אֲבִרָהִם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִּי בְנִי וַיֹּאמֶר

הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִיֵּה הַשֶּׁה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה-לּוֹ הַשֶּׁה לְעֹלָה בְּנִי וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ הָאֱלֹהִים וַיִּכֶן שָׁם אַבְרָהָם אֶת הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים וַיַּעֲקֹד אֶת-יִצְחָק בְּנֹו וַיִּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים: וַיִּשְׁלַח אַבְרָהָם אֶת-יָדוֹ וַיִּקַּח אֶת-הַמֶּאֱכָלֶת לְשַׁחַט אֶת-בְּנֹו: וַיִּקְרָא אֵלָיו מִלְאָךְ יְהוָה מִן-הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם | אַבְרָהָם וַיֹּאמֶר הַנְּנִי: וַיֹּאמֶר אֶל-תְּשַׁלַּח יָדְךָ אֶל-הַנְּעֵר וְאֶל-תַּעֲשֵׂ לּוֹ מְאוּמָה כִּי | עַתָּה יָדַעְתִּי כִּי-יִרְאֶה אֱלֹהִים אֶתָּה וְלֹא חֲשַׁכְתָּ אֶת-בְּנֶךָ אֶת-יַחֲדָךְ מִמֶּנִּי: וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְאֶה וְהִנֵּה-אֵיל אַחַר נֶאֱחָז בְּסֶבֶךְ בְּקִרְנָיו וַיִּלֶךְ אַבְרָהָם וַיִּקַּח אֶת-הָאֵיל וַיַּעֲלֶהוּ לְעֹלָה תַּחַת בְּנֹו: וַיִּקְרָא אַבְרָהָם שֵׁם-הַמָּקוֹם הַהוּא יְהוָה | יִרְאֶה אֲשֶׁר יֹאמֶר הַיּוֹם בְּהַר יְהוָה יִרְאֶה: וַיִּקְרָא מִלְאָךְ יְהוָה אֶל-אַבְרָהָם שְׁנִית מִן-הַשָּׁמַיִם: וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם-יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת-בְּנֶךָ אֶת-יַחֲדָךְ: כִּי-בֵרַךְ אֲבָרְכְךָ וְהִרְבָּה אַרְבֵּה אֶת-זַרְעֶךָ כְּכֹוכְבֵי הַשָּׁמַיִם וְכַחֲזוֹל אֲשֶׁר עַל-שֵׁפֶת הַיָּם וַיִּרְשׁ זַרְעֶךָ אֶת שְׁעַר אֵיבָיו: וְהִתְבָּרְכוּ בְּזַרְעֶךָ כָּל גּוֹי הָאָרֶץ עֹקֵב אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי: וַיֵּשֶׁב אַבְרָהָם אֶל-נְעָרָיו וַיִּקְמוּ וַיִּלְכוּ יַחְדָּו אֶל-בְּאֵר שֶׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבְאֵר שֶׁבַע:

Alternative Reading for Rosh Hashanah: Genesis 21 - The Birth of Isaac

The Eternal took note of Sarah as was promised; the Eternal did for Sarah as had been spoken. Sarah conceived and bore Abraham a son in his old age, at the set time about which God had spoken. Abraham gave his newborn son that Sarah had borne him the name of Isaac. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. Now Abraham was a hundred years old when Isaac, his son, was born to him. Sarah said, "God has brought me laughter; everyone who hears will laugh with me." And she added, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age." The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian whom she had born to Abraham, laughing. And she said to Abraham, "Drive out this slavegirl and her son, for the slavegirl's son shall not inherit with my son, with Isaac." And the thing seemed evil in Abraham's eyes, because of his son. And God said to Abraham, "Let it not seem evil in your eyes on account of the lad and on account of your slavegirl. Whatever Sarah says to you, listen to her voice, for through Isaac shall your seed be acclaimed. But the slavegirl's son, too, I will make a nation, for he is your seed." And Abraham rose early in the morning and took bread and a skin of water and gave them to Hagar, placing them on her shoulder, and he gave her the child, and sent her away, and she went wandering through the wilderness of Beersheba. And when the water in the skin

was gone, she flung the child under one of the bushes and went off and sat down at a distance, a bowshot away, for she thought, "Let me not see when the child dies." And she sat at a distance and raised her voice and wept. And God heard the voice of the lad and God's messenger called out from the heavens and said to her, "What troubles you, Hagar?" Fear not, for God has heard the lad's voice where he is. Rise, lift up the lad and hold him by the hand, for a great nation I will make him." And God opened her eyes and she saw a well of water, and she went and filled the skin with water and gave to the lad to drink. And God was with the lad, and he grew up and dwelled in the wilderness, and he became a seasoned bowman. And he dwelled in the wilderness of Paran and his mother took him a wife from the land of Egypt.

וַיְהִי כִּי פָקַד אֶת-שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר: וַתִּהְיֶה וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנָיו לְמוֹעֵד אֲשֶׁר-דִּבֶּר אֲתוֹ אֱלֹהִים: וַיִּקְרָא אַבְרָהָם אֶת-שֵׁם-בְנוֹ הַנּוֹלָד-לוֹ אֲשֶׁר-יָלְדָה-לוֹ שָׂרָה יִצְחָק: וַיִּמַּל אַבְרָהָם אֶת-יִצְחָק בְּנוֹ בֶּן-שָׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֲתוֹ אֱלֹהִים: וְאַבְרָהָם בֶּן-מֵאֵת שָׁנָה בַּהוֹלֵד לוֹ אֶת יִצְחָק בְּנוֹ: וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים כָּל-הַשְּׁמֵעַ יִצְחָק-לִי: וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הַיְנִיקָה בָנִים שָׂרָה כִּי-יָלְדָתִי בֶּן לְזִקְנָיו: וַיִּגְדַּל הַיֵּלֶד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתֵּה גְדוֹל בַּיּוֹם הַגָּמֹל אֶת-יִצְחָק: וַתֵּרָא שָׂרָה אֶת-בֶּן-הַגֵּר הַמִּצְרִית אֲשֶׁר-יָלְדָה לְאַבְרָהָם מִצְחָק: וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת-בְּנָהּ כִּי לֹא יִירֶשׁ בֶּן-הָאִמָּה הַזֹּאת עִם-בְּנֵי עַם-יִצְחָק: וַיִּרַע הַדָּבָר מְאֹד בְּעֵינָי אַבְרָהָם עַל אֹדֶת בְּנוֹ: וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם אַל-יִרַע בְּעֵינֶיךָ עַל-הַנְּעוּר וְעַל-אִמְתֶּךָ כֹּל אֲשֶׁר תֹּאמַר אֵלַיךְ שָׂרָה שָׁמַע בְּקִלְיָהּ כִּי בִי-צָחֵק יִקְרָא לָךְ זֶרַע: וְגַם אֶת-בֶּן-הָאִמָּה לְגוֹי אֲשִׁימְנוּ כִּי זֶרַעְךָ הוּא: וַיִּשְׁכַּם אַבְרָהָם | בַּבֹּקֶר וַיִּקַּח-לֶחֶם וְחֵמֶת מַיִם וַיִּתֵּן אֶל-הַגֵּר שֵׁם עַל-שִׁכְמָהּ וְאֶת-הַיֵּלֶד וַיִּשְׁלַח וַתֵּלֶךְ וַתִּתַּע בַּמִּדְבָּר בְּאֵר שָׁבַע: וַיִּכְלוּ הַמַּיִם מִן-הַחֲמָת וַתִּשְׁלַךְ אֶת-הַיֵּלֶד תַּחַת אֶחָד הַשִּׁיחִם: וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנְּגֹד הַרְחָק כַּמְטַחֵי קֶשֶׁת כִּי אָמְרָה אֶל-אַרְאֵה בְּמוֹת הַיֵּלֶד וַתֵּשֶׁב מִנְּגֹד וַתִּשָּׂא אֶת-קִלְיָהּ וַתִּבְךְ: וַיִּשְׁמַע אֱלֹהִים אֶת-קוֹל הַנְּעוּר וַיִּקְרָא מִלֵּאךְ אֱלֹהִים | אֶל-הַגֵּר מִן-הַשָּׁמַיִם וַיֹּאמֶר לָהּ מֵהֶ-לֶךְ הַגֵּר אֶל-תִּירָאִי כִּי-שָׁמַע אֱלֹהִים אֶל-קוֹל הַנְּעוּר כַּאֲשֶׁר הוּא-שֵׁם: קוֹמִי שְׂאִי אֶת-הַנְּעוּר וְהַחֲזִיקִי אֶת-יָדְךָ בּוֹ כִּי-לְגוֹי גְדוֹל אֲשִׁימְנוּ: וַיִּפְקַח אֱלֹהִים אֶת-עֵינֶיהָ וַתֵּרָא בְּאֵר מַיִם וַתֵּלֶךְ וַתִּמְלֵא אֶת-הַחֲמָת מַיִם וַתִּשָּׂק אֶת-הַנְּעוּר: וַיְהִי אֱלֹהִים אֶת-הַנְּעוּר וַיִּגְדַּל וַיֵּשֶׁב בַּמִּדְבָּר וַיְהִי רֹבֵה קֶשֶׁת: וַיֵּשֶׁב בַּמִּדְבָּר פָּאֶרָן וַתִּקַּח-לוֹ אִמּוֹ אִשָּׁה מֵאַרְץ מִצְרַיִם:

Blessing Following the Torah Reading

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע
בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

Baruch Adah Adonai, Eloheynu Melech ha-olam, asher natan lanu Torat emet v'chayey olam nata b'tocheinu. Baruch Atah Adonai, Notein ha-Torah.

Blessed One, You are the Emptiness that manifests as Form, the Source of all that is. You have given us the Torah of truth, and have planted Eternal Life within us. Blessed are You, Eternal One, Giver of Torah.

Hagbah: The Torah is Lifted

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה:
V'zot ha-Torah asher sam Mosheh lif'ney b'ney Yisrael ahl pi Adonai b'yad Mosheh.

This is the Torah that Moses placed before the People Israel,
words of the Eternal through the hand of Moses.

G'lilah: The Torah is Dressed

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ, תְּהַלֵּה לְכָל חַסִּידָיו,
לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ.

*Hodo al eretz v'shamayim, va-yarem keren l'amo, t'hillah l'chol chasidav,
liv'ney Yisrael am k'rovo, hal'luyah.*

God's splendor envelops heaven and earth, and causes all people to shine; sharing praise with all
compassionate ones, with the people Israel drawing near to God. Halleluyah!

Returning the Torah to the Ark

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֻשָּׁר: דְּרַכֶּיהָ דְּרַכֵּי נֹעַם, וְכָל נְתִיבוֹתֶיהָ
שָׁלוֹם: הֲשִׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

*Etz chayim hee, la-machazikim bah, v'tom'che-ha m'ushar. D'rache-ha dar'chey no-am, v'chol
n'tivote-ha shalom. Hashiveinu, Adonai, eilecha v'nashuvah. Chadesh yameinu k'kedem.*

It is a Tree of Life to all who hold it fast, and those who uphold it find happiness. Its ways are
ways of pleasantness, and all its paths are Peace. Turn us to You, Eternal One, and we shall
return. Renew our days as in the past.

Avinu Malkeinu

אָבִינוּ מַלְכֵנוּ, חֲנֻנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Avinu Malkeinu, chaneinu va'aneinu, ki ein banu ma-asim,
aseh imanu tzedakah va-chesed v'ho-shi-einu.*

Avinu Malkeinu, be gracious and answer us, though we have no worthy deeds.
Make of our lives channels for justice and kindness, and liberate us.

CONCLUDING MOMENTS

Great Aleynu*

We are the ones given this Way of praising the Holy One of All Being, that we might understand and express the greatness of the One Who shapes all Creation. We celebrate our uniqueness and that of others, and seek to discover the wonder that we are.

Therefore we bend the knees, we bow, and we proclaim our gratitude
before the Ruler of all rulers, the Holy One of All Being.

As it is said: Then we shall truly realize the Eternal One as Universal Being, and on that day the
Unity of Being shall be celebrated by all.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֲלֻקְנוּ כֶּהֱם, וְגִרְלָנוּ כְּכֹל הַמוֹנָם.
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

וְנֶאֱמַר, וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

*Aleynu l'shabei-ach la'Adon ha-kol, la-teit g'dulah l'yotzeir b'reisheet,
Sheh-lo asanu k'goyey ha-aratzot, v'lo saman u'k'mish'pechot ha-adamah.
Sheh-lo sahm chel'keinu ka-hem, v'go-raleinu k'chol ha-monam.*

Va-anach'nu kor'im, u'mish-ta-chavim u-modim,

Lif'ney Melech, Mal'chey ha-m'lachim, ha-Kadosh Baruch Hu.

V'ne-emar, v'hayah Adonai, l'melech ahl kol ha-aretz,

Ba-yom ha-hu, yih'yeh Adonai echad, u'sh'mo echad.

Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דֵּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מְלְכוּתָהּ, בְּחַיֵּיכוּן
וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן.

*Yit'gadal v'yit'kadash sh'mei raba, b'alma dee v'ra chi'rutei v'yam'lich mal'chutei
b'cha-yeichon uv'yo-meychon uv'chayey d'chol beyt Yisrael, ba-agala uviz'man kariv v'im'ru:
Amen.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וְלְעֵלְמֵי עֲלַמְיָא.

Y'hei sh'mei raba m'vorach l'alam ul'al'mey al'maya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמְרִין
בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

*Yit'barach v'yish-tabach v'yit'pa-ar v'yit'ro-mam v'yit-nasei v'yit'hadar v'yit'aleh v'yit'ha-lal
sh'mei d'kud'sha b'reech hu, l'eilah min kol bir'cha-ta v'shi-ra-ta tush'becha-ta
v'neh-cheh-ma-ta da-amee-ran b'al'ma v'im'ru: Amen.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Y'hei sh'la-ma raba min sh'maya v'chayyim aleynu v'ahl kol Yisrael v'imru: Amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, [וְעַל כָּל יִשְׂרָאֵל
תְּבַל] וְאָמְרוּ אָמֵן.

*Oseh shalom bim'romav hu ya-aseh shalom aleynu v'ahl kol Yisrael [v'ahl kol yosh'vey teiveil]
v'imru: Amen.*

Extolled and hallowed be God's great Name throughout the Creation willed by the Eternal. May the Kingdom be established in your lifetime and during your days, and within the lifetime of the entire House of Israel, speedily and soon, and let us say: Amen.

May the great Name of God be blessed forever and ever.

Blessed, praised, glorified and exalted, extolled and honored, upraised and lauded be the Name of the Holy One of Blessing, beyond all the blessings and songs, praises and consolations, that are ever uttered in the world, and let us say: Amen.

May there be abundant peace from Heaven, and life upon us and upon the whole household of Israel, and let us say: Amen.

May the One Who creates harmony above, make peace for us, for all the household of Israel, [and for all the peoples of the world]. And let us say: Amen.

The Call of The Shofar

For countless generations, we Jews have listened at this season to the call of the shofar.

What did generations past hear in its piercing cry? What truths did they discern in its plaintive wail? And what will we hear today in the call of the shofar?

Tekiah! Sound the alarm! “*Awake, O you sleepers, awake from your sleep! O you slumberer, awake from your slumber! Search your deeds and turn in Teshuvah.*”

May the call of the shofar awaken us to the realization of our deepest yearnings and highest inspirations; may we awaken to the fullness of our own human potential.

Shevarim! Cry out with a broken sigh, “*like the mother of Sisera for her son cut down in battle.*”

May the call of the shofar convey our cry for the needless pain and suffering in the world; a cry against senseless hatred and the gratuitous loss of human life.

Teruah! Wail and moan, “*like a woman in the pangs of childbirth, shouting out for new life.*”

May the call of the shofar bestir in us the desire for new life — let it be a shout for the creation of a new self, let it be a call for the beginning of a new and better world.

Mahzor Hadesh Yameinu (adapted)

The Sound of The Shofar

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר, בַּכֶּסֶה לְיוֹם חַגְגֵנוּ. כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.

Sound the shofar on the new moon, announcing our festival. It is an eternal ritual for the People Israel, a call to the God of Jacob.*

When we stood at Sinai, and the mountain was aflame, it was the sound of the Shofar that reached out to touch us most deeply. That sound thrust God’s Name into our hearts.

What we heard in that sound was the shape of a first word of Revelation: I AM.

The Shofar sound cut through the history and drama that each of us carried with us from that ancient place of slavery. The sound awakened response, as every true Name must.

The Shofar speaks a sound that words cannot. And so we bless, that we might hear.

The blessing is for hearing, not for sounding the Shofar. We bless the fullness we receive, that we might realize it when it appears.*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

*Baruch Atah Adonai, Eloheynu Melech ha-olam,
asher kid'shanu b'mitzvotav, v'tzivanu lish'mo-ah kol shofar.*

Blessed One, you are the Emptiness which manifests as Form, the Source of all that is;
you sanctify us through our performing holy deeds, and give us this practice
of hearing the voice of shofar.

*In the moment before the sound, we bless the perfection of this time and the wonder of being together at the foot of our mountain. How unusual and unexpected is our journey!

Everything we need to hear is right here. Everything we need to be we already are. Each hearing and each realization reawakens us to our way. And each awakening is a moment of true blessing.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

Baruch Atah Adonai, Eloheinu Melech ha-olam

sheh-heh-cheyanu v'keey'manu v'heegeeyanu laz'man ha-zeh.

Blessed One, You are the Emptiness that manifests as Form; You are the Life within us, You support and sustain us on our unique path, and You bring us to this moment for blessing.

The Sounds of the Shofar

Malkhuyot: Sounds of the Kingdom מַלְכוּת

תקיעה שברים-תרועה תקיעה

תקיעה שברים-תרועה תקיעה

תקיעה שברים-תרועה תקיעה

Tekiah Shevarim-Teruah Tekiah

Tekiah Shevarim-Teruah Tekiah

Tekiah Shevarim-Teruah Tekiah

Zikhronot: Sounds of Remembering זְכוֹרֹנוֹת

תקיעה שברים תקיעה

תקיעה שברים תקיעה

תקיעה שברים תקיעה

Tekiah Shevarim Tekiah

Tekiah Shevarim Tekiah

Tekiah Shevarim Tekiah

Shofarot: Sounds of Revelation and Redemption שׁוֹפְרוֹת

תקיעה תרועה תקיעה

תקיעה תרועה תקיעה

תקיעה גדולה תרועה תקיעה

Tekiah Teruah Tekiah

Tekiah Teruah Tekiah

Tekiah Teruah Tekiah G'dolah

KOL NIDREI

Some people make vows out of hatred of their neighbour, swearing, for example, that they will not let this or that person sit at the same table with them or come under the same roof. Such people should seek the mercy of God, so that they may find some cure for the disease of their soul.

Philo

Repentance And Forgiveness

What is the meaning of repentance, if everything is God? On the purely cognitive level, the answer is not complicated. All of us live within the delusions of the ego, the *yetzer hara*, which sees the world not as it is—as manifestations of a single Being, according to the Hasidic nondual reading of the *Shema*—but as divided into many different, separate objects. Most importantly, the ego sees itself as separate from the rest of the world, and evaluates the world according to how well what's outside is pleasing what's inside. This is our ordinary existence, conditioned by eons of evolution and natural selection.

T'shuva, literally meaning "return," is, on the cognitive level, simply a return to what the Buddhists call Right View, or in the words of the popular Neo-Hasidic song, the "Return to Who you are." It's the *shuv* of *ratzo v'shuv*, running and returning—coming back to the Source, the undifferentiated Awareness that somehow gives birth to the cosmos. And from that place of unity, reflecting on the actions of the small self, observing how they may have caused harm, and attempting to repair the harm by reconnecting with other people and with God.

Emotionally, the predominant tenor of the Days of Awe is quite removed from the nondual perspective. The traditional Jewish path to Return is not through emptiness, but through *kapparah*: atonement, catharsis. It's not meditation—it's breaking the self. It's not early Chabad style contemplation—it's Rabbi Nachman's *hitbodedut*, a searing self-examination which, far from leaving the self behind, puts the self through the metaphorical ringer. Beating the chest, reviewing one's transgressions, fasting to break through the resistances of the ego—the mainstream Jewish path of Yom Kippur is one not of nondual Right View but of dualistic wrestling with the small self. The end is essentially the same: *bittul ha-yesh*, annihilation of the wrong view that "stuff" exists in the way it appears to exist, but the path feels very different.

Repentance is only half of the process of Yom Kippur. Forgiveness is the other half. Real *t'shuva* requires that we ask forgiveness of those we've wronged—and grant it to those who've wronged us. That includes self-forgiveness too. Forgiveness is an act of enlightenment. Who [do] we think is really "wronging" us? Why did that person make the choice, say the words, do the deed that s/he "chose" to do? Well, obviously, because of a thousand causes and conditions—and not a hair's breadth of soul more. Really, all of us are beautiful, glorious, wonderful machines, gathering together a thousand strands of God, and then sending them out in uniquely recombined ways. Forgiveness, in this light, is just seeing clearly. Everyone is doing the best they can—if they could do better, they would. When we feel ourselves to be wronged by another person, we are not seeing clearly.

This is true *t'shuva*, true return to your Source: knowing clearly that self is an illusion—a blessed, vibrating, shining, dancing illusion, but an illusion still—and that there is only God pretending to be wronged, pretending to be evil, pretending to be you.

Jay Michaelson (*adapted*)

Pit'chu Li

(Psalm 118; music: Shlomo Carlebach)

פְּתַחוּ לִי שַׁעֲרֵי צְדָק אָבֹא בָם אוֹדֶה יְהוָה:

Pit'chu li sha-aray tzedek, avo vam, odeh Yah.

Open for me the gates of righteousness;
I will enter them and give thanks to the Eternal.

Bor'cheinu Avinu

(Traditional Liturgy; music: Shlomo Carlebach)

בְּרַכְנוּ, אֲבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ

Bor'cheinu Avinu, kulanu k'echad, kulanu k'echad b'or panecha.

Bless us, *Avinu*, all of us as one, in the Light of Your Presence.

Blessing The Holy Day Light

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,

וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם הַכְּפוּרִים.

Baruch Atah Adonai, Eloheynu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel [Shabbat v'shel] Yom Ha-Kippurim.

Blessed One, You are the Emptiness that manifests as Form, the Source of all that is;
You sanctify us through our performing holy deeds, and give us the practice
of kindling the light of [Shabbat and] the Day of Atonement.

The Soul Hears Its Name Being Called

The Kol Nidrei service derives its name from the haunting chant with which it begins and which is also called the Kol Nidrei. When we recite the Kol Nidrei, God calls out to the soul, in a voice the soul recognizes instantly because it is the soul's own cry. Your soul is hearing its name called out, and its name is pain, grief, shame, humiliation, loss, failure, death—or at least that is its first name. That is the name the first few notes of the Kol Nidrei call out. You may have come to this service for other reasons. Nevertheless, here you are, sitting in your body, and suddenly your soul hears this music and it gives a jump, and it startles you.

The chant begins with a fall, a descending minor tone, which goes on for two full phrases. There is the sound of pain and heartbreak. The Kol Nidrei starts at this moment of heartbreak. This moment is its first assumption. And it comes on so suddenly, so abruptly. There is no buildup whatsoever. It's the very first thing that happens. It happens before we even have a chance to settle in our seats. But then there is a definite rise; then comes a kind of rising emotion, a heroic, even a defiant persistence, and finally a kind of grim triumph.

Rabbi Alan Lew (*adapted*)

Convening the Beit Din

בִּישִׁיבָה שֶׁל מַעְלָה וּבִישִׁיבָה שֶׁל מַטָּה עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת הַקָּהָל אָנוּ
מְתִירִין לְהִתְפַּלֵּל עִם הָעֲבֻרָנִים:

Bishivah shel ma'lah u-vishivah shel matah ahl daat Ha-Makom v'ahl da-at ha-kahal, anu matirin l'hit'pallel im ha-avar'yanim.

By the authority of the heavenly court and by the authority of this earthly court; with the consent of the Everpresent and the consent of this congregation; we hereby declare it permissible to pray with the transgressors.

Kol Nidrei: Chant of Ages

Chant of pain and chant of triumph

Plaintive echo resounding in tearstained air

That martyrs, prophets, even children share.

Kol Nidrei: All our vows

We are the beings who make promises

So we alone can remember or forget

Accept or resist, stand still or return.

Kol Nidrei: When return means return to Life

And is a leap forward and not back

When called Teshuvah.

Kol Nidrei: A melody made of soul meeting itself

Kol Nidrei: A whisper of tragedy and joy remembered

Kol Nidrei: A flame of sound.*

כָּל נִדְרֵי וְאֶסְרֵי וְחַרְמֵי, וְקוֹנָמֵי וְכַנּוּיֵי, וְקַנּוּסֵי וְשְׁבוּעוֹת, דְּנִדְרָנָא וְדִאֲשַׁתְּבַעְנָא,
וְדִאֲחַרִּימָנָא וְדִאֲסַרְנָא עַל נַפְשָׁתָנָא, מִיּוֹם כְּפוּרִים זֶה עַד יוֹם כְּפוּרִים הַבָּא עָלֵינוּ
לְטוֹבָה, כְּלֵהוֹן אֲחַרְטָנָא בְּהוֹן. כְּלֵהוֹן יְהוֹן שָׂרָן, שְׁבִיקִין שְׁבִיתִין, בְּטִלִין
וּמְבַטְלִין, לָא שְׂרִירִין וְלָא קִימִין. נִדְרָנָא לָא נִדְרֵי, וְאֶסְרָנָא לָא אֶסְרֵי, וְשְׁבוּעָתָנָא
לָא שְׁבוּעוֹת.

Kol Nidrei ve-esarei va-charamei v'konamei v'chinuyei, v'kinnusei u-sh'vuot. Din'dar'na u-d'ish'taba'na, u-d'acharim'na v'di-asar'na ahl naf'shatana.

Mi-yom kippurim zeh, ad yom kippurim ha-ba aleynu l'tovah. Kull'hon icharat'na v'hon.

Kull'hon y'hon sharan. Sh'vikin sh'vitan, b'telin, u-m'vuttalin. Lo sh'ririn v'lo kayamin.

Nid'rana lo nidre, ve-esarana lo esarei, u-sh'vuatana lo sh'vuot.

All our vows, bonds, pledges, promises, pacts, obligations, and oaths to God that we vow, swear, pledge and impose upon ourselves from this Yom Kippur until next Yom Kippur—may it come to us for good—be released, forgiven, erased, and be made null and void in the event that we should find ourselves unable to fulfill them. They are not valid nor are they in force. Our vows are not vows, our bonds are not bonds, our oaths are not oaths.*

Bar'chu: Call to Blessing*

בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ.

Bar'chu et Adonai ha-M'vo-rach.

Bless the Eternal, the One Who Is Blessing.

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Baruch Adonai ha-M'vo-rach l'olam va-ed.

Blessed is the Eternal, the One Who Is Blessing Eternally.

Maariv Aravim

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עַרְבִים, בְּחֻכְמָה פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֲתִים, וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרַצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אֹר. וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יי צְבֹאוֹת שָׁמוּ. אֵל חַי וְקַיִם, תָּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, הַמַּעְרִיב עַרְבִים.

Blessed One, You are the Emptiness that manifests as Form, the Source of all that is. You bring on evenings by Your word, with wisdom you open gates, with understanding you modify eras, change the seasons and set up the stars in their heavenly constellations. You create day and night, reminding us of the light within the darkness and the darkness within the light. You change the day into the night, separating them. Master of Multitudes is Your Name. You are the source of all Life, Existence itself, the Eternal Life-Force of our being. Blessed are you, Eternal One, who brings on evenings.

Ahavat Olam: An Everlasting Love

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבַת, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדַּת עַל כֵּן יי אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבִקְוֵנוּ נְשִׁיחַ בְּחֻקֶיךָ, וְנִשְׂמַח בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֶרֶךְ יַמֵּינוּ, וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה, וְאַהֲבַתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam beyt Yisrael am'cha ahavta. Torah u-mitz'vot, chukim u-mish'patim o-tanu li-mad'ta. Al ken Adonai eloheyenu b'shoch'veinu u-v'ku-meinu nasi'ach b'chukecha, v'nis'mach b'div'rei toratecha u-v'mitz'votecha l'olam va-ed. Ki hem cha-yey-nu v'orech ya-meynu u-va-hem neh'geh yomam va-lai'lah. V'ahavat'cha ahl ta-sir mimenu l'olamim. Baruch Atah Adonai, Ohev amo Yisrael.

With an everlasting Love You have loved us as a people. With Love You have guided us with teachings and holy deeds, principles and just ways. Therefore, Eternal One our God, upon lying down and upon arising we rejoice in Your Torah and Your Holy Paths. For they are our life and the length of our days, and upon them we will meditate day and night. You will never withdraw Your Love from us. Blessed are You, Eternal One, Whose Love manifests in the people Israel.

The Word of One*

We seek to meet the One in Whom all else is. We seek again the fullness we have touched before. We would reach beyond the ordinary and welcome the embrace of a Universe.

There are words reaching out to us through time and space. Words that challenge us to remember the One we are.

Words to carry in the mind; words to hold within the heart. Words to breathe and words to walk; words to share through acts of love.

There are words with which we call to the Self hiding behind the pretense and unconsciousness of our days. A call to awaken as the One we are.

The Sh'ma

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Sh'ma Yisrael, Adonai Eloheynu, Adonai Echad.

Listen, Israel: The Eternal manifests as all that Is, the Eternal is One.

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

Baruch Shem k'vod mal'chuto l'olam va-ed.

Blessed is the Name, the splendor of its Presence shines eternally.

V'ahavta

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ. וְשָׁנַנְתָּם לְבִנְיָךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וְקִשְׂרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת
בֵּין עֵינֶיךָ. וְכַתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

V'ahavta et Adonai Elohecha, b'chol l'vav'cha, uv'chol naf'shecha, uv'chol m'odecha. V'hayu ha-d'varim ha-eileh, asher anochi m'tzav'cha ha-yom, al l'vavecha. V'shinan'tam l'vanecha, v'dibar'ta bahm b'shiv't'cha b'veytecha, uv'lech'techa va-derech uv'shoch'becha uv'kumecha. Uk'shar'tam l'oht ahl yadecha, v'hayu l'totafot beyn eynecha, uch'tav'tam ahl m'zuzot beytecha uvish'arecha.

Now you can love the Eternal One in all Its manifestations with all your heart, with all your soul, and with all your energy. Let these words, connecting you to Source, be always in your consciousness. Embody them for your children, and repeat them when you sit in your house, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand, and let them be as frontlets between your eyes. Write them upon the doorposts of your house and upon your gates.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם. אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לָכֶם לְאֱלֹהִים,
 אֲנִי יְהוָה אֱלֹהֵיכֶם.

*L'ma-an tiz'keru va-asitem et kol mitz'votai, vih'yitem k'doshim l'Eloheychem. Ani Adonai
 Eloheychem, asher hotzeiti et'chem mei-eretz Mitz'rayim, lih'yot lachem lei-lohim,
 Ani Adonai Eloheychem.*

That you might become aware and engage in My spiritual practices, and be bound in holiness to the One within. I am the Holy One Who manifests as all that is, the One Who brought you forth from a place of enslavement, to be for you God. I am the Holy One Who manifests as all that is.

Hash'kiveinu *

הַשְׁפִּיכֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים, וּפְרֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
 וְתִקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׂמֹךְ. וּשְׁמַר צִאתָנוּ וּבֹאֵנוּ,
 לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׂ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל
 כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

*Hash'kiveinu Adonai Eloheyinu l'shalom, v'ha-amideinu Malkeinu l'chayim; uf'ros aleynu
 sukkat sh'lomecha, v'tak'neinu b'eitzah tovah mil'fanecha v'hoshi-einyu l'ma-an Sh'mecha.
 Ush'mor tzeiteinu, u'vo-einu, l'chayim ul'shalom, mei-atah v'ad olam. Baruch Atah Adonai,
 ha-poreis sukkat shalom aleynu v'al kol amo Yisrael v'al Yerushalayim.*

Help us, Eternal our God, to lie down in peace and to awaken again to renewed life. Spread over us the shelter of Your Peace, let us realize the vision of Your Wholeness, that we may experience the Salvation that is Your Name. Shelter us from all that we fear, help us see Your Way even through times of darkness, guard our coming and our going. Grant us life and peace, now and always. Blessed are You, Eternal One, Who shelters all of us within Your Being.

V'Shamru (On Shabbat)

וּשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתֵם בְּרִית עוֹלָם, בֵּינִי
 וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הַלְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת
 הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.

*V'shamru V'nai Yisrael et ha-Shabbat, la-asot et ha-Shabbat l'dorotam b'rit olam.
 Beyni u'veyn B'ney Yisrael ot hi l'olam, ki sheishet yamim asah Adonai et ha-shamayim v'et
 ha-arets, u'vayom ha-sh'vi-i shavat va-yinafash.*

And the Children of Israel shall observe Shabbat, to make Shabbat through their generations an eternal covenant. Between Me and the Children of Israel, it is an eternal sign, for in six days the Holy One made heaven and earth, and on the seventh day God rested and re-souled.

Ki VaYom Ha-Zeh*(Leviticus 16)*

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לְפָנַי יְהוָה תִּטְהָרוּ:

Ki va-yom ha-zeh y'chappeir aleychem l'taheir et'chem mikol chatoteychem lif'ney Adonai tit'haru.

For this day itself atones, cleansing you from your mistakes, that you might know yourself to be pure in the Presence of the One.

FROM THE AMIDAH

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ. *Adonai s'fatai tif'tach u'fi yagid t'hillatecha.*

Eternal One, open my lips, that my mouth may declare Your praises.

Avot V'Imahot: God of Our Ancestors

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאֶהְבָּה. זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפְצֵי בְּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְהוָה, מֶגֶן אַבְרָהָם וְעֹזֶר שָׂרָה.

Baruch Atah Adonai Eloheynu veilohey avoteynu v'imoteynu. Elohey Avraham, Elohey Yitzchak, veilohey Yaakov. Elohey Sarah, Elohey Rivkah, Elohey Leah, vEilohey Rachel. Ha-el ha-Gadol ha-Gibor v'ha-Nora, el el'yon, gomel chasadim tovim, v'konei ha-kol, v'zocheir chasdey avot v'imahot. U'meivee g'ulah liv'ney v'neyhem l'ma-an Sh'mo b'ahavah. Zoch'reinu l'chayyim, Melech chafeitz ba-chayyim, v'chot'veinu b'seifer ha-chayyim, l'ma-an'cha Elohim chayyim. Melech ozeir u'moshi-a u'magein. Baruch Atah Adonai, Magein Avraham v'Ezrat Sarah.

Blessed One, You are the Emptiness that manifests as Form; our God and the God of our Fathers and Mothers. God of Abraham, God of Isaac, and God of Jacob. God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Boundless, mighty, and awesome, filling and surrounding all space and time, You infuse Your Creation with Compassion. You remember the acts of kindness of those who came before us, and bring redemption to their descendants for the sake of Your Name, which is Love. Remember us for Life, Source of Life; inscribe us in the Book of Life for Your sake, God of Life. You are Source, Helper, Savior, and Shield. Blessed are You, Eternal One, Shield of Abraham and Help of Sarah.

Gevurot: The Source of Life

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנָי, מְחַיֶּה הַכֹּל אֶתְּהָ, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד,
 מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם
 אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלַךְ מְמִית וּמְחַיֶּה
 וּמְצַמִּיחַ יְשׁוּעָה. מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים: וְנֶאֱמַן אֶתְּהָ
 לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַכֹּל.

*Atah gibor l'olam Adonai, m'chayei ha-kol atah, rav l'hoshi-a. M'chalkeil chayim b'chesed,
 m'chayei ha-kol b'rachamim rabim. Someich nof'lim v'rofei cholim, u'matir asurim, um'kayeim
 emunato li-sheiney afar. Mi chamocha ba'al g'vurot, u'mi domeh lach, Melech meimit
 um'chayeh, u'matzmi-ach yeshu-ah. Mi chamocha Av Ha-Rachamim, zocher y'tzurav l'chayyim
 b'ra-chamim. V'neh'ehman Atah l'ha-chayot ha-kol. Baruch Atah Adonai, m'chayei ha-kol.*

Eternal is Your Might, Holy One. All Life is Your Gift. Your saving Power is boundless. You sustain the living in lovingkindness, You give Life to all with infinite compassion. Through us You lift up the fallen, heal the sick, release the confined, and maintain faith with those who sleep in the dust. Who is like You, Mighty One? Who is Your equal, Author of life and death, Source of salvation? Who compares with You, Source of compassion, Who remembers with love all You created for Life. Faithful are You to renew Life eternally. Blessed are You, Eternal One, giving Life to all sentient beings.

K'dushat Ha-Shem: The Holiness of Being

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשֵׁים בְּכֹל יוֹם יְהַלְלוּךָ סְלָה, כִּי אֵל מְלֶךְ גָּדוֹל
 וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ.

*Atah Kadosh v'shim-cha kadosh, u'k'doshim b'chol yom y'hal'lucha Selah. Ki El Melech gadol
 v'kadosh Atah. Baruch Atah Adonai, ha-El ha-Kadosh.*

You are Holy. Your name is Holy. And through You, day after day, we remember our holiness by knowing Your Presence in our lives. Blessed are You, Eternal One, Holy Presence.

וּבְכֵן תֵּן פַּחַדְךָ יְהוָה אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימַתְךָ עַל כָּל מַה שֶּׁבְּרָאתָ,
 וְיִירְאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כְּלָם אֲגִדָּה אַחַת
 לְעִשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם, כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטָן לְפָנֶיךָ, עַז
 בְּיָדְךָ וּגְבוּרָה בְּיַמֶּיךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבְּרָאתָ.

Now give the awe of You, Eternal God, upon all Your works, and the reverence for You upon all your creation, that all creation might do you honor, and all creatures bow before You. Then all shall form a single band to do Thy Will with a whole heart.

The Awe of God dawns in the unfolding of the soul, as life attains the consciousness to seek its Source.

There is awe in the awareness that our consciousness is the link between the inner and out realities we experience.

Between ourselves and each other, between this world and all others, between past and future, memory and dream: we are here.

Seeking worlds with our awareness. Linking worlds with our awareness. Shaping worlds with our awareness.

Walking a path toward a common dream: to shape a world that truly speaks the Peace that is its Source.*

K'dushat HaYom: The Holiness of The Day

אַתָּה אֱהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצּוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבֹדְתֶךָ, וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

You have loved us and been gracious to us, sanctifying us through our performing holy deeds, and drawing us close to Your service; by Your Great and Holy Name You have named us.

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשְּׁבֵת הַזֶּה וְאֶת יוֹם) הַזְכָּרוֹן הַזֶּה, יוֹם (זְכָרוֹן) תְּרוּעָה (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זֵכֶר לְיִצְיַאת מִצְרַיִם.

With love You have given us, Eternal One, (this day of Shabbat and) this Day of Remembrance, a day of (recalling with love) shofar blasts, a holy convocation, remembering the Exodus from Egypt.

זְכָרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵי עֵינֵינוּ. כִּי אֵל מְלֶךְ חַנּוּן וְרַחוּם אַתָּה.

Eternal One, remember us this day for goodness; favor us with blessing and grant us the fullness of life. In a compassionate and redeeming act of grace, show us Your tender love and liberate us; for we look to You, for You are gracious and merciful.

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וּדְבָרְךָ אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה, יְהוָה, מֶלֶךְ עַל כָּל הָאָרֶץ, מִקְדָּשׁ (הַשְּׁבֵת וְ) יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

Purify our hearts to serve You in truth, for You are the God of truth, whose Word is eternal Truth. Blessed One You are the Emptiness which manifests as all the earth; Who sanctifies (the Sabbath,) Israel, and the Day of Remembrance.*

Avodah: Service

רָצָה, יְהוּה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשָּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ,
וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת
יִשְׂרָאֵל עִמָּךְ.

*R'tzei Adonai Eloheynu, b'am'cha Yisrael u-vit'filatam, v'hasheiv et ha-avodah li-d'vir beitecha.
V'ishey Yisrael u-t'fillatam b'ahava t'kabeil b'ratzon, u-t'hi l'ratzon tamid avodat Yisrael
amecha.*

Welcome, Eternal One our God, Your people and their prayers. May our worship arise from the innermost heart of our being, that You might accept our prayers with love. And may the service of Your people always be acceptable to You.

וּתְחַזְיֵנָּה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

*V'techezenah eyneynu b'shuv'cha l'tzi-on b'rachamim. Baruch Atah Adonai, ha-machazir
sh'chinato l'tzi-on.*

And may our eyes witness the rekindling of Your spark in our soul, with compassion. Blessed are You, Eternal One, Who manifests as the *Shechinah* in the world.

Hoda'ah: Thanksgiving

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל בְּסֹר: צוּר
חַיִּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, נוֹדָה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ, וְעַל
נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרַב וּבָקֵר וְצַהֲרִים, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמְרָחַם, כִּי לֹא תָמוּ חֲסָדֶיךָ, כִּי מֵעוֹלָם קָוִינוּ לָךְ.

*Modim anach'nu lach sheh-Atah hu, Adonai Eloheynu veilohey avoteynu, Elohey chol basar.
Tzur chayeynu, magein yish'einu, Atah hu l'dor va-dor, nodeh l'cha u-n'sapeir t'hilatecha al
chayeynu ha-m'surim b'yadecha, v'al nish'moteynu ha-p'kudot lach, v'al niseh-cha sheh-b'chol
yom imanu, v'al nif'leotecha v'tovotecha sheb'chol eit, erev va-voker v'tzohorayim. Hatov ki lo
chalu rachamecha, v'ham'rachem, ki lo tamu chasadecha. Ki mei-olam kivinu lach.*

We give thanks to You, Eternal One; the Emptiness that manifests as Form, our God and the God of our ancestors, God of all beings. From generation to generation, You are the Rock of our lives, the Shield of our salvation. We are grateful for our lives always in Your care, our souls entrusted to You; for Your miracles, Your abundant Goodness that is with us each day, morning, noon and night, for Your ceaseless compassion, and Your never-ending loving-kindness. Our hope is in You forever.

Shalom: Peace

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכֹל יֵת וּבְכֹל שְׁעָה בְּשָׁלוֹמְךָ.

Shalom rav, al Yisrael am'cha tasim l'olam, ki Atah hu Melech Adon, l'chol ha-shalom. V'tov b'eynecha l'vareich et am'cha Yisrael, b'chol eit uv'chol sha-ah bish'lomecha.

Establish abundant peace for Your People Israel forever, for You are the Presence wherein peace awakens. May it be good in your eyes to bless Your People Israel with Your Peace always.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ
בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלִשְׁלוֹם. בָּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

B'sefer chayyim, b'rachah v'shalom ufar'nasa tovah, nizacheir v'nikateiv l'fanecha. Anach'nu v'chol am'cha beyt yisrael, l'chayyim tovim ul'shalom. Baruch Atah Adonai, oseh ha-shalom.

May we all be remembered and recorded in the Book of Life, Blessing, Peace, and Abundance. May our energies contribute to peace in our world, and our actions support all life. Blessed are You, Eternal One, the Source of Peace.

Peace is not only to be prayed for, but pursued as well. No heavenly hand can suddenly change our hearts and remove our inclinations to fear and to hate.

We must recognize in ourselves the potentials for violence and destruction we witness in others. Only then can we understand that the price of human goodness is the possibility of human evil. To choose ways of peace is to cherish Life more than the fears within us that lead us into conflict and pain.

If we are truly to become co-workers with God in the unfolding of Creation, we must examine ourselves deeply, to experience both the joy and the pain, and to bear witness to love and peace more with our lives than with our words.

To pray for peace is to dedicate our energies to its realization, and to be willing to share our struggles with those who choose to walk with us.*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדִּבַּר מְרָמָה, וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם. פְּתַח לְבִי
בְּתוֹרָתְךָ, וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ,
עֲשֵׂה לְמַעַן תּוֹרָתְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ.

Elohai, n'tzor l'shoni meira, us'fatai midabeir mir'mah, v'lim'kal'lai naf'shee tidom. P'tach libi b'toratecha, v'acharey mitz'votecha tir'dof naf'shee. Aseih l'ma-an sh'mecha, aseih l'ma-an y'minecha, aseih l'ma-an toratecha, aseih l'ma-an k'dushatecha.

Holy One, guard my tongue from evil, and my lips from telling lies. To those who curse me, let my soul be silent. Open my heart to Your Torah and let my soul engage in Your spiritual practices. May I turn from evil and to what is good in Your sight. May I act for the sake of Your Name, for the sake of Your right hand, for the sake of Your Torah, for the sake of Your holiness.

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

Yih 'yu l'ratzon im 'rey fee v'heg 'yon libi l'fanecha, Adonai Tzuri v'Go-alee.

Let the words of my mouth and the meditations of my heart be acceptable to You, Adonai,
my Rock and my Redeemer.

סְלִיכוֹת - S'LICHOT

Ya'aleh

May our plea rise up from dusk,
our cry for help come with the dawn,
and our song be heard till dusk.

*Ya'aleh tachanuneinu mei-erev,
v'yavo shav'ateinu mi-boker,
v'yeira-eh rinnuneinu ad arev.*

יְעֹלָה תַּחֲנוּנֵינוּ מֵעֶרֶב
וַיָּבֹא שׁוֹעֲתֵנוּ מִבֹּקֶר
וַיִּרְאֶה רְנוּנֵנוּ עַד עֶרֶב:

May our voice rise up from dusk,
our merit come with the dawn,
that our liberation come at dusk.

*Ya'aleh koleinu mei-erev,
v'yavo tzid'kateinu mi-boker,
v'yeira-eh pid'yoneinu ad arev.*

יְעֹלָה קוֹלֵנוּ מֵעֶרֶב
וַיָּבֹא צְדָקֵתֵנוּ מִבֹּקֶר
וַיִּרְאֶה פְדִיּוֹנֵנוּ עַד עֶרֶב:

May our suffering rise up from dusk,
our forgiveness come with the dawn,
as our cry is heard till dusk.

*Ya'aleh innuyeinu mei-erev,
v'yavo s'lichateinu mi-boker,
v'yeira-eh na-akateinu ad arev.*

יְעֹלָה עֲנוּיֵנוּ מֵעֶרֶב
וַיָּבֹא סְלִיחָתֵנוּ מִבֹּקֶר
וַיִּרְאֶה נְאֻקָּתֵנוּ עַד עֶרֶב:

May our trials rise up at dusk,
our acquittal come with the dawn,
that our atonement be realized at dusk.

*Ya'aleh m'nuseinu mei-erev,
v'yavo l'maanu mi-boker,
v'yeira-eh kippureinu ad arev.*

יְעֹלָה מְנוּסֵנוּ מֵעֶרֶב
וַיָּבֹא לְמַעַנּוּ מִבֹּקֶר
וַיִּרְאֶה כְּפֹרְנוּ עַד עֶרֶב:

May our deliverance rise up from dusk,
our purification come with the dawn,
till our plea be fulfilled at dusk.

*Ya'aleh yish-einu mei-erev,
v'yavo tahoreinu mi-boker,
v'yeira-eh chinnuneinu ad arev.*

יְעֹלָה יִשְׁעֵנוּ מֵעֶרֶב
וַיָּבֹא טְהוּרֵנוּ מִבֹּקֶר
וַיִּרְאֶה חֲנוּנֵנוּ עַד עֶרֶב:

May our remembrance rise up from dusk,
as we come in unity with the dawn,
and our glory be seen till dusk.

*Ya'aleh zich'roneinu mei-erev,
v'yavo vi-u-deinu mi-boker,
v'yeira-eh had'rateinu ad arev.*

יְעֹלָה זְכוּרֵנוּ מֵעֶרֶב
וַיָּבֹא וְעוּדֵנוּ מִבֹּקֶר
וַיִּרְאֶה הִדְרָתֵנוּ עַד עֶרֶב:

May our knocking rise up from dusk,
our rejoicing come with the dawn,
and our search be answered by dusk.

*Ya'aleh dof'keinu mei-erev,
v'yavo gileinu mi-boker,
v'yeira-eh bakashateinu ad arev.*

יְעֹלָה דְּפִקְנוּ מֵעֶרֶב
וַיָּבֹא גִילָנוּ מִבֹּקֶר
וַיִּרְאֶה בְּקִשְׁתֵּנוּ עַד עֶרֶב:

May our yearning rise up from dusk,
let it come to You with the dawn,
till You turn to us at dusk.

*Ya'aleh en'kateinu mei-erev,
v'yavo eilecha mi-boker,
v'yeira-eh eileynu ad arev.*

יְעֹלָה אֲנָקֵתֵנוּ מֵעֶרֶב
וַיָּבֹא אֱלֵיךָ מִבֹּקֶר
וַיִּרְאֶה אֱלֵינוּ עַד עֶרֶב:

Adon HaS'lichot - Master of Forgiveness

We have missed the mark,
Have compassion for us.
(Refrain)

*Chatanu l'fanecha,
Racheim aleynu.*

חָטָאנוּ לְפָנֶיךָ,
רַחֵם עָלֵינוּ.

Master of forgiveness,
Who searches the heart,
Who reveals the greatest depths,
Who speaks righteousness.

*Adon ha-s'lichot,
Bochein l'vavot,
Goleh amukot,
Doveir tzedakot.*

אֲדוֹן הַסְּלִיחוֹת,
בוֹחֵן לְבָבוֹת,
גּוֹלֵה עֲמוּקוֹת,
דּוֹבֵר צְדָקוֹת.

Beautiful in wonders,
Ancient in comfort,
Remember our ancestors' covenant,
Search our soul.

*Hadur banif'la-ot,
Vatik ba-nechamot,
Zocheir b'rit avot.
Chokeir k'layot.*

הַדּוֹר בְּנִפְלְאוֹת,
וְתִיק בְּנִחְמוֹת,
זוֹכֵר בְּרִית אֲבוֹת,
חֹקֵר כְּלָיוֹת.

Good and holding Creation in goodness,
You know all that is hidden,
You overturn our mistakes,
You are clothed in righteousness.

*Tov u-meitiv la-b'riot,
Yodei-ah kol nis'tarot,
Koveish avonot,
Lovesh tzedakot.*

טוֹב וּמְטִיב לְבְרִיאוֹת,
יודֵעַ כָּל נִסְתָּרוֹת,
כוֹבֵשׁ עֲוֹנוֹת,
לוֹבֵשׁ צְדָקוֹת.

Full of merit,
Awesome in praise,
Forgive our errors,
Answer us in times of distress.

*Malei z'chuyot,
Nora t'hilot,
Solei-ach avonot,
Oneh b'eit tzarot.*

מְלֵא זְכוּיוֹת,
נוֹרָא תְהִילוֹת,
סוֹלֵחַ עֲוֹנוֹת,
עוֹנֶה בַּעֵת צָרוֹת.

Channel for salvation,
Seer of the future,
Knower of generations,
Rider of the deserts.
Hearer of prayers,
Shaper of understanding,

*Po-eil y'shu-ot,
Tzofeh atidot,
Korei ha-dorot,
Rocheiv aravot.
Shomei-ah t'filot,
T'mim dei-ot,*

פוֹעֵל יְשׁוּעוֹת,
צוֹפֵה עֲתִידוֹת,
קוֹרֵא הַדּוֹרוֹת,
רוֹכֵב עַרְבוֹת.
שׁוֹמֵעַ תְּפִילוֹת,
תְּמִים דְּעוֹת.

We have missed the mark,
Have compassion for us.

*Chatanu l'fanecha,
Racheim aleynu.*

חָטָאנוּ לְפָנֶיךָ,
רַחֵם עָלֵינוּ.
פּוֹעֵל יְשׁוּעוֹת,
צוֹפֵה עֲתִידוֹת,
קוֹרֵא הַדּוֹרוֹת,
רוֹכֵב עַרְבוֹת.
שׁוֹמֵעַ תְּפִילוֹת,
תְּמִים דְּעוֹת,
חָטָאנוּ לְפָנֶיךָ,
רַחֵם עָלֵינוּ.

Sh'ma Koleinu - Hear Our Voice

שְׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵנוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ.

*Sh'ma koleinu, Adonai Eloheynu, chus v'rachem aleynu,
v'kabel b'rachamim uv'ratzon et t'fillateinu.*

Listen to our voice, Eternal One of Being, show us kindness and compassion,
and receive our prayers with kindheartedness and goodwill.

Al Chet: For all our sins*

Our God and God of our fathers and mothers, we are not so insolent as to claim that we are without failing. We join in the ancient litany of confession as a community, as we have done for generations.

For all the moments when with our actions, our words, our thoughts, our feelings, and our images we denied the Life that is our life, God of Forgiveness, forgive us, pardon us, and grant us at-one-ment.

Al chet sheh-cha-tanu l'faneycha. . .

For the sin we have sinned before You. . .

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

For the sin we have sinned before You by hardening our hearts to the feelings of others.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִלִי דַעַת.

For the sin we have sinned before You because we lacked knowledge of the consequences of our actions.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת.

For the sin we have sinned before You through acting against our own morality.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵּר.

For the sin we have sinned before You openly or in secret.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה.

For the sin we have sinned before You knowingly and deceitfully.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.

For the sin we have sinned before You through speech.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ.

For the sin we have sinned before You through deceiving another person.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה.

For the sin we have sinned before you consciously or unconsciously.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam, Eloah s'lichot; s'lach lanu, m'chal lanu, ka-per lanu.

For all of them, God of Forgiveness, forgive us, release us, grant us atonement.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלִצְיוֹן.

For the sin we have sinned before You through scorning others.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּחֹזֶק יָד.

For the sin we have sinned before You by hurtfully exercising power.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע.

For the sin we have sinned before You by hurting others through our speech.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּמִשְׁא וּבְמִתָּן.

For the sin we have sinned before You through dishonest and hurtful business dealings.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּפִלְלוֹת.

For the sin we have sinned before You in judging others and ourselves unfairly.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרָף.

For the sin we have sinned before You through being obstinate.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׂנְאָת חָנָם.

For the sin we have sinned before You by hating too easily.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵבָב.

For the sin we have sinned before You through not knowing our own heart.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam, Eloah s'lichot; s'lach lanu, m'chal lanu, ka-per lanu.

For all of them, God of Forgiveness, forgive us, release us, grant us atonement.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ . . .

For the sin we have sinned before You by failing to work toward peace.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ . . .

For the sin we have sinned before You by keeping silent in the face of injustice.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ . . .

For the sin we have sinned before You by not acting to relieve the suffering of those in distant lands.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

For the sin we have sinned before You by not caring for the poor in our midst.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

For the sin we have sinned before You by not acting to protect our fragile environment.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

For the sin we have sinned before You by indulging ourselves while others suffer.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

For the sin we have sinned before You by being unclear about our priorities in the Life You have given us.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

For the sin we have sinned before You by being closed to Your Presence in our Lives.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ. . .

For We Are Your People

כִּי אָנוּ עַמֶּךָ, וְאַתָּה אֱלֹהֵינוּ; אָנוּ בְנֶיךָ וְאַתָּה אָבִינוּ. אָנוּ עַבְדֶּיךָ, וְאַתָּה אֲדוֹנֵנוּ;
אָנוּ קְהֵלְךָ, וְאַתָּה חֻלְקֵנוּ. אָנוּ נַחֲלֶתְךָ, וְאַתָּה גּוֹרְלֵנוּ; אָנוּ צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.
אָנוּ כְרֵמְךָ, וְאַתָּה נוֹטְרֵנוּ; אָנוּ פְּעֻלֶתְךָ, וְאַתָּה יוֹצְרֵנוּ. אָנוּ רְעִיתְךָ, וְאַתָּה דוֹדֵנוּ;
אָנוּ סִגְלֶתְךָ, וְאַתָּה קְרוֹבֵנוּ. אָנוּ עַמֶּךָ, וְאַתָּה מְלַכְנוּ; אָנוּ מְאֲמִירֶיךָ, וְאַתָּה
מְאֲמִירֵנוּ. אָנוּ יְמִינוּ כְּצֵל עוֹבֵר, וְאַתָּה הוּא וְשִׁנוֹתֶיךָ לֹא יִתְמּוּ.

For we are Your People, and You our God. We are Your children, and You our Parent. We are Your servants, and You our Master. We are Your congregation, and You our portion. We are Your heritage, and You our Destiny. We are Your flock, and You our Shepherd. We are Your vineyard, and You our Watchman. We are Your creatures, and You our Creator. We are Your lovers, and You our Beloved. We are Your treasure, and You our Keeper. We are Your people, and You our Sovereign. We have chosen You, and You have chosen us. To us the days pass in the blink of an eye, but You are Being-ness itself, and to You the years are endless.

An Alphabet of Distress*

We use words to express harmony or support conflict. With each letter of our alphabet we call worlds into existence before our eyes.

To share words of pain, words of anguish, and let them go,
can spell for us all joyful acts of reconciliation.

Pain for its own sake is not what we seek during these moments. We seek forgiveness within ourselves. We seek the strength to meet truly as a community of forgiveness.

אֲשַׁמְנוּ, בִּגְדָנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דְּפִי. הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, זָדָנוּ, חָמְסָנוּ,
טַפְּלָנוּ שָׁקַר. יַעֲצָנוּ רָע, כָּזַבְנוּ, לָצָנוּ, מָרְדָנוּ, נֶאֱצָנוּ, סָרְרָנוּ, עֲוִינוּ, פִּשְׁעָנוּ,
צָרְרָנוּ, קִשְׁיָנוּ עֲרָף. רָשַׁעְנוּ, שָׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתַעְנוּ.

Asham'nu, Bagad'nu, Gazal'nu, Dibar'nu dofi. He-evinu, V'hir'sha'nu, Zad'nu, Chamas'nu, Tafal'nu shaker. Ya-atz'nu ra, Kizav'nu, Latz'nu, Marad'nu, Ni-atz'nu, Sarar'nu, Ahveenu, Pasha'nu, Tzarar'nu, Kishinu oref. Rasha'nu, Shichat'nu, Ti-av'nu, Ta-inu Ti-ta-nu.

We have **A**bused, **B**etrayed, and been **C**ruel. We have **D**estroyed, **E**mbittered, and **F**alsified. We have **G**ossiped, **H**ated, and **I**nsulted. We have **J**eered, **K**illed, and **L**ied. We have **M**ocked, **N**eglected, and **O**ppressed. We have **P**erverted, **Q**uarreled, and **R**ebelled. We have **S**tolen, **T**ransgressed, and been **U**nkind. We have been **V**iolent and **W**icked. We have **eX**ploited others and ourselves. We have **Y**ielded to evil and have been **Z**ealots for hurtful causes.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam, Eloah s'lichot; s'lach lanu, m'chal lanu, ka-per lanu.

For all of them, God of Forgiveness, forgive us, release us, grant us atonement.

Avinu Malkeinu - Our Heavenly Parent

Avinu Malkeinu, sh'ma koleinu.

Avinu Malkeinu, chatanu l'fanecha.

Avinu Malkeinu, chamol aleynu v'al olaleinu v'tapeinu.

Avinu Malkeinu, kaleh dever v'cherev v'ra-av.

Avinu Malkeinu, kaleh kol tzar u-mas'tein mei-aleynu.

Avinu Malkeinu, kot'veinu b'sefer chayim tovim.

Avinu Malkeinu, chadesh Aleynu Shanah tovah.

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

אָבִינוּ מַלְכֵנוּ, חַטָּאנוּ לְפָנֶיךָ.

אָבִינוּ מַלְכֵנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפְּנוּ.

אָבִינוּ מַלְכֵנוּ, כִּלֵּה דֶבֶר וְחֶרֶב וְרָעָב.

אָבִינוּ מַלְכֵנוּ, כִּלֵּה כָל צָר וּמַשְׁטֵיץ מֵעָלֵינוּ.

אָבִינוּ מַלְכֵנוּ, כַּתְּבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

אָבִינוּ מַלְכֵנוּ, חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkeinu, Hear our voice.

Avinu Malkeinu, We have sinned before You.

Avinu Malkeinu, Have mercy upon us and upon our children.

Avinu Malkeinu, Rid us of disease, war, and famine.

Avinu Malkeinu, Cause all hate and oppression to vanish from the earth.

Avinu Malkeinu, Inscribe us all for good in the Book of Life.

Avinu Malkeinu, Renew us with a good year.

אָבִינוּ מַלְכֵנוּ, חַנּוּנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Avinu Malkeinu, chaneinu va'aneinu, ki ein banu ma-asim,
aseh imanu tzedakah va-chesed v'ho-shi-einu.*

Avinu Malkeinu, be gracious and answer us, though we have no worthy deeds.
Make of our lives channels for justice and kindness, and liberate us.

CONCLUDING MOMENTS

Great Aleynu*

We are the ones given this Way of praising the Holy One of All Being, that we might understand and express the greatness of the One Who shapes all Creation. We celebrate our uniqueness and that of others, and seek to discover the wonder that we are.

Therefore we bend the knees, we bow, and we proclaim our gratitude
before the Ruler of all rulers, the Holy One of All Being.

As it is said: Then we shall truly realize the Eternal One as Universal Being, and on that day the
Unity of Being shall be celebrated by all.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֵם, וְגִרְלָנוּ כְּכֹל הַמוֹנָם.
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

וְנֹאמַר, וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וְשֵׁמוֹ אֶחָד.

*Aleynu l'shabei-ach la'Adon ha-kol, la-teit g'dulah l'yotzeir b'reisheet,
Sheh-lo asanu k'goyey ha-aratzot, v'lo samanu k'mish'pechot ha-adamah.
Sheh-lo sahm chel'keinu ka-hem, v'go-raleinu k'chol ha-monam.*

Va-anach'nu kor'im, u'mish-ta-chavim u-modim,

Lif'ney Melech, Mal'chey ha-m'lachim, ha-Kadosh Baruch Hu.

V'ne-emar, v'hayah Adonai, l'melech ahl kol ha-aretz,

Ba-yom ha-hu, yih'yeh Adonai echad, u'sh'mo echad.

Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דֵּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מְלַכוּתָהּ, בְּחַיֵּיכוּן
וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן.

*Yit'gadal v'yit'kadash sh'mei raba, b'alma dee v'ra chi'rutei v'yam'lich mal'chutei
b'cha-yeichon uv'yo-meychon uv'chayey d'chol beyt Yisrael, ba-agala uviz'man kariv v'im'ru:
Amen.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וְלְעֵלְמֵי עֻלְמָיָא.

Y'hei sh'mei raba m'vorach l'alam ul'al'mey al'maya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאָמְרִין
בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

*Yit'barach v'yish-tabach v'yit'pa-ar v'yit'ro-mam v'yit-nasei v'yit'hadar v'yit'aleh v'yit'ha-lal
sh'mei d'kud'sha b'reech hu, l'eilah min kol bir'cha-ta v'shi-ra-ta tush'becha-ta
v'neh-cheh-ma-ta da-amee-ran b'al'ma v'im'ru: Amen.*

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

Y'hei sh'la-ma raba min sh'maya v'chayyim aleynu v'ahl kol Yisrael v'imru: Amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, [וְעַל כָּל יִשְׂבֵּי
תֵּיבֵל] וְאָמְרוּ אָמֵן.

*Oseh shalom bim'romav hu ya-aseh shalom aleynu v'ahl kol Yisrael [v'ahl kol yosh'vey teiveil]
v'imru: Amen.*

Extolled and hallowed be God's great Name throughout the Creation willed by the Eternal. May the Kingdom be established in your lifetime and during your days, and within the lifetime of the entire House of Israel, speedily and soon, and let us say: Amen.

May the great Name of God be blessed forever and ever.

Blessed, praised, glorified and exalted, extolled and honored, upraised and lauded be the Name of the Holy One of Blessing, beyond all the blessings and songs, praises and consolations, that are ever uttered in the world, and let us say: Amen.

May there be abundant peace from Heaven, and life upon us and upon the whole household of Israel, and let us say: Amen.

May the One Who creates harmony above, make peace for us, for all the household of Israel, [and for all the peoples of the world]. And let us say: Amen.

Adonai Ori

יְהוָה אֲוִרִי וְיִשְׁעֵי מִמִּי אִירָא? יְהוָה מְעוֹז חַיֵּי מִמִּי אֶפְחָד?

Adonai ori v'yishi, mimi irah? Adonai ma'oz chayai mimi ef'chad?

Adonai is my light and my redeemer, who shall I fear?

Adonai is the strength of my life, of whom shall I be afraid?

SHACHARIT FOR YOM KIPPUR

On T'shuvah (Return)

There is a parable of a king's son who had gone astray from his father—a hundred days' journey. His friends said to him: "Return to your father." But he replied: "I cannot, for I have not the strength." Then his father, the king, sent to say to him: "Come back as far as you can, according to your strength, and I will go the rest of the way to meet you."

Midrsah Pesikta Rabbatai

Forgiveness Is An Attitude

Forgiveness won't erase the past, but it might free you from it; it won't save you from suffering, but it might just help you realize that suffering is simply part of the human condition, and thus allow you to suffer without the added element of surprise. Maybe forgiveness is simply the stripping away of illusion so that you can navigate your way through life with more clarity and less bruising....

Forgiveness is not so much an act as an attitude... The [false] self forgives and asks for forgiveness as a tactic, a tool to be used to achieve the happiness the self seeks. The [True] Self doesn't forgive in order to achieve, the Self forgives because there is nothing else to do.

Forgiveness is not a better way to live, it is the only way to live if, by *live*, you mean engaging each moment freely. The Self is always free; the self is never free. Does this mean the Self is free to do what it wants? Yes, but only because what it wants is simply to be with what is. The self is about control and manipulation; the Self is about being with what is humbly, compassionately, and gracefully. The key to forgiveness is not learning how to forgive, but learning to open the self to the Self, and move on.

Rabbi Rami Shapiro

Baruch HaBa

ברוך הַבָּא, בְּרוּךְ הַנִּמְצָא,
 בְּרוּכָה הַבָּאָה, בְּרוּכָה הַנִּמְצָאת,
 Blessed is the one who comes here, Blessed is the one found here,
 Blessed are all who come in the name of God.
 B'ruchim HaBa'im B'Shem Adonai.

Adon Olam

(Traditional Hymn)

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל יִצִּיר נִבְרָא. לְעֵת נִעְשָׂה בְּחִפְצוֹ כָּל, אֲזַי מָלַךְ
 שָׁמוּ נִקְרָא. וְאַחֲרֵי כְּכֹלֹת הַכָּל, לְבִדּוֹ יִמְלֹךְ נֹרָא. וְהוּא הָיָה, וְהוּא הָיָה, וְהוּא הָיָה, וְהוּא
 יְהִיָּה, בְּתַפְאָרָה. וְהוּא אֶחָד וְאֵין שְׁנַי, לְהַמְשִׁיל לוֹ לְהַחֲבִירָה. בְּלִי רֵאשִׁית בְּלִי
 תְּכֵלִית, וְלוֹ הָעֵז וְהַמְשָׁרָה. וְהוּא אֵלֵי וְחֵי גְאֻלִּי, וְצוּר חֻבְלֵי בְּעַת צָרָה. וְהוּא נְסִי
 וּמְנוּס לִי מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא. בִּידּוֹ אֶפְקִיד רוּחִי, בְּעַת אֵישָׁן וְאַעִירָה. וְעַם
 רוּחִי גְוִיָּתִי, יֵי לִי וְלֹא אִירָא.

*Adon olam asher malach, b'terem kol y'tzir niv'ra. L'eit na-ah-sah v'chef'tzo kol, azai melech
 sh'mo nikra. V'acharey kich'lot ha-kol, l'vado yim'loch nora. V'hu hayah, v'hu hoveh, v'hu
 yih'yeh b'tif'arah. V'hu echad v'ain sheini, l'ham'shil lo l'hach'birah. B'li reishet b'li tach'lit,
 v'lo ha-oz v'ha-mis'rah. V'hu eilee v'chai go-ali, v'tzur chev'li b'eit tzarah. V'hu nisi u-manos li
 m'nat kosi b'yom ek'ra. B'yado af'kid ruchi, b'eit eeshan v'ah-eerah. V'im ruchi g'vi-yati,
 Adonai lee v'lo eera.*

Ruling Presence of the Universe, Who was before form was created, in one instant You manifested Yourself as all that is, and Your Essence became known. And after all will cease to be, You will remain the One that is. You were, You are, and You will be, Awesome in Majesty. You are One for there is no two, One beyond comparing. Without beginning, without end, You are both Power and Essence. You are my God, my Redeemer, and my strength in times of sorrow. You are my guide and my refuge, you fill my cup when I call. In Your Hand I entrust my soul, both when asleep and when awake. For as I breathe in Your Presence, I'll never know fear.

Bar'chu: Call to Blessing*

בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ.
 Bar'chu et Adonai ha-M'vo-rach.
 Bless the Eternal, the One Who Is Blessing.

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.
 Baruch Adonai ha-M'vo-rach l'olam va-ed.
 Blessed is the Eternal, the One Who Is Blessing Eternally.

Yotzer Or

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל. אוֹר עוֹלָם בְּאוֹצֵר חַיִּים, אוֹרוֹת מֵאֶפֶל אָמַר וַיְהִי.

Blessed One, You are the Emptiness that manifests as Form, the Source of all that is. You manifest as light and darkness. You are wholeness, the essence of all that is. Your eternal Light shines through all Life. Light from darkness You spoke into being.

Ahavah Rabbah: With Boundless Love

אֲהַבָּה רַבָּה אֶהְבְּתָנוּ, יי אֱלֹהֵינוּ, חֶמְלָה גְדוֹלָה וַיִּתְּרָה חֶמְלַתְּ עָלֵינוּ. וַהֲבִיאָנוּ לְשְׁלוֹם מֵאֲרֻבַּע כַּנְפוֹת הָאָרֶץ, וְתוֹלִיכָנוּ קוֹמְמִיּוֹת לְאַרְצָנוּ. כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה. וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמֶּת, לְהוֹדוֹת לְךָ וּלְיַחֲדֶךָ בְּאֲהָבָה. בְּרוּךְ אַתָּה יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Ahavah rabbah ahavtanu, Adonai Eloheinu, chem'lah g'dolah viteirah chamal'ta aleynu. Va-havi-einu l'shalom mei-ar'ba kan'fot ha-aretz, v'tolicheinu kom'miyut l'ar'tzeinu. Ki el po-el y'shu-ot atah. V'keirav'tanu l'shim'cha ha-gadol Selah beh-emet, l'hodot l'cha ul'yached'cha b'ahavah. Baruch Atah Adonai, Ohev amo Yisrael.

With boundless Love You have loved us. With exceedingly great compassion You have cared for us. You bring us to wholeness from the scattered corners of our life; and guide us, with awareness, toward the Source of our being. For You are the Power that delivers. You draw us to Your great Name, *Selah*, through Truth; while we seek to awaken to Your Oneness by cultivating love and gratitude in our lives. Blessed are You, Eternal One, Whose Love manifests in the people Israel.

The Sh'ma

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Sh'ma Yisrael, Adonai Eloheynu, Adonai Echad.

Listen, Israel: The Eternal manifests as all that Is, the Eternal is One.

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתָו לְעוֹלָם וָעֶד.

Baruch Shem k'vod mal'chuto l'olam va-ed.

Blessed is the Name, the splendor of its Presence shines eternally.

V'ahavta

וְאֶהְבְּתָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשֶׁךָ וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לְבָבְךָ. וְשָׁנַנְתָּם לְבִנְיָךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ. וְקִשְׁרַתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ. וְכַתְּבָתָם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

V'ahavta et Adonai Elohecha, b'chol l'vav'cha, uv'chol naf'shecha, uv'chol m'odecha. V'hayu ha-d'varim ha-eileh, asher anochi m'tzav'cha ha-yom, al l'vavecha. V'shinan'tam l'vanecha, v'dibar'ta bahm b'shiv't'cha b'veytecha, uv'lech'techa va-derech uv'shoch'becha uv'kumecha. Uk'shar'tam l'oht ahl yadecha, v'hayu l'totafot beyn eynecha, uch'tav'tam ahl m'zuzot beytecha uvish'arecha.

Now you can love the Eternal One in all Its manifestations with all your heart, with all your soul, and with all your energy. Let these words, connecting you to Source now, be always in your consciousness. Embody them for your children, and repeat them when you sit in your house, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand, and let them be as frontlets between your eyes. Write them upon the doorposts of your house and upon your gates.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיוֹת לָכֶם לֵאלֹהִים,
 אֲנִי יְהוָה אֱלֹהֵיכֶם.

L'ma-an tiz'keru va-asitem et kol mitz'votai, vih'yitem k'doshim l'Eloheychem. Ani Adonai Eloheychem, asher hotzeiti et'chem mei-eretz Mitz'rayim, lih'yot lachem lei-lohim, Ani Adonai Eloheychem.

That you might become aware and engage in My spiritual practices, and be bound in holiness to the One within. I am the Holy One Who manifests as all that is, the One Who brought you forth from a place of enslavement, to be for you God. I am the Holy One Who manifests as all that is.

To Love God*

What does it mean to love God? Many have sacrificed self to serve, yet love can only be an opening of self, a celebration of life. To love God must mean to experience more fully the wonders of life, and so discover through our love not obligation, but freedom.

Can such a love be demanded of us? Love is not something another can tell us to feel. Yet this is the wonder of love: in opening to it, we find it; in searching after it, we remain simply searching.

Let these words, then, be a gentle call to our hiding selves, that we might become more available to our world and to each other. That we might be here for Life. That we might be here for Love.

Mi Chamocha*

מִי כַמְּכָה בְּאֵלִים יְיָ, מִי כַמְּכָה נְאֻדָּר בְּקֹדֶשׁ, נוֹרָא תְהִלָּת, עֲשֵׂה פִלְא.
Mi chamocha ba-eilim Adonai, mi kamocha neh'dar ba-kodesh, nora t'hillot, oseh feleh.
 Who is like You among the heavenly powers, Holy One!
 Who is like You, mighty in holiness, awesome in praise, doing wonders!

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:
Adonai yim'loch l'olam va-ed.
 The Eternal One reigns Eternally.

Mi El Kamocha

אָדיר וְנָאוֹר, בּוֹ-בוֹ-בוֹ-רַא דּוֹק וְחָלֵד, מִי אֵל כְּמוֹךָ:

A-dir v'na-or, Bo- Bo- Bo-ray dok va-cheled, Mi El kamocha?

Awesome and glorious, Creator of heaven and earth, who is like You?

גּוֹלֵה עֲמוּקוֹת, דּוֹ-דוֹ-דוֹ-וַיֵּר טַז'דַּקוֹת, מִי אֵל כְּמוֹךָ:

Go-leh amukot, Do- Do- Do-veir tz'dakot, Mi El Kamocha?

Revealer of secrets, Source of supreme Justice, who is like You?

הַדּוֹר בְּלְבוּשׁוֹ, וְ-וְ-וְ-וְ-אֵינְ זולָתוֹ, מִי אֵל כְּמוֹךָ:

Ha-dur bil'vusho, V'- V'- V'ayn zulato, Mi El kamocha?

God, dressed in splendor and Who has no equal, who is like You?

זוֹכֵר הַבְּרִית, חוֹ-חוֹ-חוֹ-נַיִן שְׁאָרִית, מִי אֵל כְּמוֹךָ:

Zo-chayr Habrit, Cho- Cho- Cho-nain sh'arit, Mi El kamocha?

Keeper of the covenant, gracious to all beings, who is like You?

טְהוֹר עֵינַיִם, יוֹ-יוֹ-יוֹ-שַׁיִב שְׁמַיִם, מִי אֵל כְּמוֹךָ:

T'hor ay-nayim, Yo- Yo- Yo-shaiv shamayim, Mi El kamocha?

God of pure vision, of transcendent dwelling, who is like You?

כּוֹבֵשׁ עֲוֹנוֹת, לוֹ-לוֹ-לוֹ-וַיֵּשׁ טַז'דַּקוֹת, מִי אֵל כְּמוֹךָ:

Ko-vaish avonot, Lo- Lo- Lo-vaish tz'dakot, Mi El kamocha?

Redeemer of transgressions, bestower of charity, who is like You?

מְלֵךְ מְלָכִים, נוֹ-נוֹ-נוֹ-רַא וְנִשְׁגָב, מִי אֵל כְּמוֹךָ:

Me-lech m'lachim, No- No- No-rah v'nis'gav, Mi El kamocha?

Ruler of all rulers, awesome and sublime, who is like You?

סוֹמֵךְ נוֹפְלִים, עוֹ-עוֹ-עוֹ-נֵה עֲשׂוּקִים, מִי אֵל כְּמוֹךָ:

So-maych nof'lim, Oh- Oh- O-neh ashukim, Mi El kamocha?

You lift up the fallen, rescue the oppressed, who is like You?

פוֹדֵה וּמַצִּיל, צוֹ-צוֹ-צוֹ-עַה בְּרַב-כּוֹחַ, מִי אֵל כְּמוֹךָ:

Po-deh u-matzil, Tzo-Tzo- Tzo-eh b'rav ko-ach, Mi El kamocha?

You liberate and save, empower with great strength, who is like You?

קָרוֹב לְקוֹרְאָיו, רַ-רַ-רַ-חֻם וְחֻנוּן, מִי אֵל כְּמוֹךָ:

Ka-rov l'kor'av, Ra- Ra- Ra-chum v'cha-nun, Mi El kamocha?

Close to those who call You, compassionate and gracious, who is like You?

שׂוֹכֵן שְׁחַקִּים, תּוֹ-תּוֹ-תּוֹ-מַיִךְ תְּמִימִים, מִי אֵל כְּמוֹךָ:

Sho-chayn sh'chakim, To- To- To-maych t'mi-mim, Mi El kamocha?

Dweller of Infinity, support of the righteous ones, who is like You?

FROM THE AMIDAH

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ. *Adonai s'fatai tij'tach u'fi yagid t'hillatecha.*
Eternal One, open my lips, that my mouth may declare Your praises.

Avot V'Imahot: God of Our Ancestors

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל
הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת
וְאִמּוֹת, וּמְבִיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפְּצֵן
בְּחַיִּים, וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

Baruch Atah Adonai Eloheynu veilohey avoteynu v'imoteynu. Elohey Avraham, Elohey Yitzchak, veilohey Yaakov. Elohey Sarah, Elohey Rivkah, Elohey Leah, veilohey Rachel. Ha-el ha-Gadol ha-Gibor v'ha-Nora, el el'yon, gomel chasadim tovim, v'konei ha-kol, v'zocheir chasdey avot v'imahot. U'meivee g'ulah liv'ney v'neyhem l'ma-an Sh'mo b'ahavah. Zoch'reinu l'chayyim, Melech chafeitz ba-chayyim, v'chot'veinu b'seifer ha-chayyim, l'ma-an'cha Elohim chayyim. Melech ozeir u'moshi-a u'magein. Baruch Atah Adonai, Magein Avraham v'Ezrat Sarah.

Blessed One, You are the Emptiness that manifests as Form; our God and the God of our Fathers and Mothers. God of Abraham, God of Isaac, and God of Jacob. God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Boundless, mighty, and awesome, filling and surrounding all space and time, You infuse Your Creation with Compassion. You remember the acts of kindness of those who came before us, and bring redemption to their descendants for the sake of Your Name, which is Love. Remember us for Life, Source of Life; inscribe us in the Book of Life for Your sake, God of Life. You are Source, Helper, Savior, and Shield. Blessed are You, Eternal One, Shield of Abraham and Help of Sarah.

Gevurot: The Source of Life

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לְךָ, מְלֶךְ מְמִית וּמְחַיֶּה
וּמְצַמִּיחַ יְשׁוּעָה. מִי כְמוֹךָ אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים: וְנֶאֱמַן אַתָּה
לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַכֹּל.

Atah gibor l'olam Adonai, m'chayei ha-kol atah, rav l'hoshi-a. M'chalkeil chayim b'chesed, m'chayei ha-kol b'rachamim rabim. Someich nof'lim v'rofei cholim, u'matir asurim, um'kayeim emunato li-sheiney afar. Mi chamocha ba'al g'vurot, u'mi domeh lach, Melech meimit um'chayeh, u'matzmi-ach yeshu-ah. Mi chamocha Av Ha-Rachamim, zocheir y'tzurav l'chayyim b'ra-chamim. V'neh'ehman Atah l'ha-chayot ha-kol. Baruch Atah Adonai, m'chayei ha-kol.

Eternal is Your Might, Holy One. All Life is Your Gift. Your saving Power is boundless. You sustain the living in lovingkindness, You give Life to all with infinite compassion. Through us You lift up the fallen, heal the sick, release the confined, and maintain faith with those who sleep in the dust. Who is like You, Mighty One? Who is Your equal, Author of life and death, Source of salvation? Who compares with You, Source of compassion, Who remembers with love all You created for Life. Faithful are You to renew Life eternally. Blessed are You, Eternal One, giving Life to all sentient beings.

Toward Sanctification*

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם, כַּכְּתוּב עַל יַד
נְבִיאֶיךָ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

N'kadesh et shim'cha ba-olam, k'shem shemak'dishim oto bish'mey marom, kakatuv al yad n'vi-echa. V'kara zeh el zeh v'amar:

We sanctify Your Name in our world, just as Your Holiness is proclaimed on all levels of existence, and in the words of angels the prophet Isaiah heard we say:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Kadosh, Kadosh, Kadosh Adonai tz'va-ot, m'lo chol ha-aretz K'vodo.

Holy, Holy, Holy is the Eternal One of all Being;
The whole Earth manifests God's Glory.

בָּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

Baruch k'vod Adonai mim'komo.

Blessed is the Glory of Eternal Being throughout the Universe.

יְמִלֶּךָ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

Yim'loch Adonai l'olam, Eloha-yich Tziyon, l'dor va-dor hal'lu-yah.

The Eternal One reigns Eternally, thy God, O Zion,
From generation to generation. Praise the Eternal.

L'dor V'dor

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ, וְלִנְצַח נִצְחִים קְדֻשְׁתְּךָ נִקְדִּישׁ. וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא
יִמוּשׁ לְעוֹלָם וָעַד כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

L'dor v'dor nagid god'lecha, ul'netzach n'tzachim k'dushat'cha nak'dish. V'shiv'chacha eloheyenu mipinu lo yamush l'olam vaed ki el melech gadol v'kadosh atah.

From generation to generation we will speak Your infinity; Your holiness will be sanctified for all eternity. Your praise, Holy One, shall never depart our mouths, for You are infinite and holy.

וּבְכֵן תֵּן פְּחָדֶךָ יְהוָה אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימָתְךָ עַל כָּל מַה שֶּׁבְרָאתָ,
וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וַיַּעֲשׂוּ כָּלֵם אֲגָדָה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם, כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטָן לְפָנֶיךָ, עַז
בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבְרָאתָ.

Now give the awe of You, Eternal God, upon all Your works, and the reverence for You upon all your creation, that all creation might do you honor, and all creatures bow before You. Then all shall form a single band to do Your Will with a whole heart.

The Awe of God dawns in the unfolding of the soul, as life attains the consciousness to seek its Source.

There is awe in the awareness that our consciousness is the link between the inner and outer realities we experience.

Between ourselves and each other, between this world and all others, between past and future, memory and dream: we are here.

Seeking worlds with our awareness. Linking worlds with our awareness. Shaping worlds with our awareness.

Walking a path toward a common dream: to shape a world that truly speaks the Peace that is its Source.*

K'dushat HaYom: The Holiness of The Day

אַתָּה אָהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמַצּוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּכָנוּ לַעֲבֹדְתְךָ, וְשִׁמְךָ
הַגְּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

You have loved us and been gracious to us, sanctifying us through our performing holy deeds, and drawing us close to Your service; by Your Great and Holy Name You have named us.

וַתֵּתֵן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַזְּכוֹרוֹן הַזֶּה, יוֹם
(זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זְכוֹר לִיצִיאַת מִצְרַיִם.

With love You have given us, Eternal One, (this day of Shabbat and) this Day of Remembrance, a day of (recalling with love) shofar blasts, a holy convocation, remembering the Exodus from Egypt.

זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקַדְנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדָבָר
יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵנוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מְלֶךְ
חַנּוּן וְרַחוּם אַתָּה.

Eternal One, remember us this day for goodness; favor us with blessing and grant us the fullness of life. In a compassionate and redeeming act of grace, show us Your tender love and liberate us; for we look to You, for You are gracious and merciful.

וְטַהַר לְבַבְנוּ לְעִבְדֶּךָ בְּאֵמֶת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וְדַבְּרֶךָ אֱמֶת וְקַיִם לְעַד. בְּרוּךְ אַתָּה, יְהוָה, מְלֶכֶד עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזְּכוּרֹן.

Purify our hearts to serve You in truth, for You are the God of truth, whose Word is eternal Truth. Blessed One You are the Emptiness which manifests as all the earth; Who sanctifies (the Sabbath,) Israel, and the Day of Remembrance.*

Avodah: Service

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשֵּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאֵהָבָה תִקְבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

R'tzei Adonai Eloheynu, b'am'cha Yisrael u-vit'filatam, v'hasheiv et ha-avodah li-d'vir beitecha. V'ishey Yisrael u-t'fillatam b'ahava t'kabeil b'ratzon, u-t'hi l'ratzon tamid avodat Yisrael amecha.

Welcome, Eternal One our God, Your people and their prayers. May our worship arise from the innermost heart of our being, that You might accept our prayers with love. And may the service of Your people always be acceptable to You.

וּתְחַזְיֵנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, הַמְחַזִּיר שְׂכִינָתוֹ לְצִיּוֹן.

V'techezenah eyneynu b'shuv'cha l'tzi-on b'rachamim. Baruch Atah Adonai, ha-machazir sh'chinato l'tzi-on.

And may our eyes witness the rekindling of Your spark in our soul, with compassion. Blessed are You, Eternal One, Who manifests as the *Shechinah* in the world.

Hoda'ah: Thanksgiving

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל בְּסוֹר: צוּר חַיִּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיִּינוּ הַמְסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ, וְעַל נְפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרַב וּבָקָר וְצִהָרִים, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ, כִּי מֵעוֹלָם קוִינֹו לָךְ.

Modim anach'nu lach sheh-Atah hu, Adonai Eloheynu veilohey avoteynu, Elohey chol basar. Tzur chayeynu, magein yish'einu, Atah hu l'dor va-dor, nodeh l'cha u-n'sapeir t'hilatecha al chayeynu ha-m'surim b'yadecha, v'al nish'moteynu ha-p'kudot lach, v'al niseh-cha sheh-b'chol yom imanu, v'al nif'leotecha v'tovotecha sheb'chol eit, erev va-voker v'tzohorayim. Hatov ki lo chalu rachamecha, v'ham'rachem, ki lo tamu chasadecha. Ki mei-olam kivinu lach.

We give thanks to You, Eternal One; the Emptiness that manifests as Form, our God and the God of our ancestors, God of all beings. From generation to generation, You are the Rock of our lives, the Shield of our salvation. We are grateful for our lives always in Your care, our souls entrusted to You; for Your miracles, Your abundant Goodness that is with us each day, morning, noon and night, for Your ceaseless compassion, and Your never-ending loving-kindness. Our hope is in You forever.

The Priestly Blessing*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבְרָכָה הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה
עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֶהְרֹז וּבְנִי כְהֵנִים עִם קְדוֹשְׁךָ, כְּאָמוּר.

Our God, and God of our fathers and mothers, bless us with the three-fold blessing written in Torah, the blessing taught us by Moses and spoken by Aaron and the priests. Let these words of blessing awaken us now to Your Presence.

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.

Y'varech'cha Adonai v'yish'merecha.

The Eternal One blesses you and keeps you always.

כֵּן יְהִי רָצוֹן

Ken y'hi ratzon.

So may it be Your Will.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ.

Ya-er Adonai Panav eilecha vi-chu-nekka.

The Light of the Eternal Presence shines upon you with Grace.

כֵּן יְהִי רָצוֹן

Ken y'hi ratzon.

So may it be Your Will.

יֵשָׁא יי פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם.

Yi-sa Adonai Panav eilecha v'ya-sem l'cha Shalom.

The Eternal Presence awakens within you and brings you Peace and Wholeness.

כֵּן יְהִי רָצוֹן

Ken y'hi ratzon.

So may it be Your Will.

Shalom: Peace

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ.

*Sim shalom, tovah uv'rachah, chen va-chesed v'rachamim,
aleynu v'al kol Yisrael Amecha.*

Bring us Peace, Goodness and Blessing, Grace, Mercy, and Compassion, Eternal One;
that we might know the Light that You are.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ
בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

*B'sefer chayyim, b'rachah v'shalom ufar'nasa tovah, nizacheir v'nikateiv l'fanecha. Anach'nu
v'chol am'cha beyt yisrael, l'chayyim tovim ul'shalom. Baruch Atah Adonai, oseh ha-shalom.*
May we all be remembered and recorded in the Book of Life, Blessing, Peace, and Abundance.
May our energies contribute to peace in our world, and our actions support all life. Blessed are
You, Eternal One, the Source of Peace.

Peace is not only to be prayed for, but pursued as well. No heavenly hand can suddenly
change our hearts and remove our inclinations to fear and to hate.

We must recognize in ourselves the potentials for violence and destruction we witness in others.
Only then can we understand that the price of human goodness is the possibility of human evil.
To choose ways of peace is to cherish Life more than the fears within us that lead us into conflict
and pain.

If we are truly to become co-workers with God in the unfolding of Creation, we must
examine ourselves deeply, to experience both the joy and the pain, and to bear witness to
love and peace more with our lives than with our words.

To pray for peace is to dedicate our energies to its realization, and to be willing to share our
struggles with those who choose to walk with us.*

TORAH SERVICE FOR YOM KIPPUR

אֵין כָּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאֵין כָּמֶעֶשֶׂיךָ.
מִלְכוּתְךָ מְלֻכּוֹת כָּל עֲלָמִים, וּמְשַׁלְּתְךָ בְּכָל דּוֹר וָדוֹר.

Ein kamocho va-elohim Adonai, v'ein k'ma-aseycha.

Mal'chut'cha mal'chut kol olamim, u-mem'shal'techa b'chol dor va-dor.

There is none like You, Eternal One, among all powers, and nothing compares with Your deeds.
Your sovereignty spans all times and worlds, your dominion endures through all generations.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ לְעֵלָם וָעֶד.
 יְיָ עַז לְעֵמוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Adonai Melech, Adonai Malach, Adonai Yim'loch l'olam va-ed.

Adonai oz l'amo yiten, Adonai y'varech et amo vashalom.

The Eternal is, the Eternal was, the Eternal will be forever and ever.

The Eternal gives strength to our People, the Eternal One blesses our People with peace.

כִּי מִצִּיּוֹן תֵּיצֵא תּוֹרָה וּדְבַר יְיָ מִירוּשָׁלַיִם:

Ki mi-Tzion teitzei Torah, ud'var Adonai mi-rushalayim.

For from Zion shall go forth Torah, the Word of the Eternal from Jerusalem.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁתּוֹ:

Baruch sheh-natan Torah l'amo Yisrael bik'dushato.

Blessed is the One Who gave the Path of Torah
 to the people Israel in holiness.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shema Yisrael: Adonai Eloheynu Adonai Echad.

Listen, Israel: The Eternal manifests as all that Is, the Eternal is One.

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קְדוֹשׁ שְׁמוֹ:

Echad Eloheynu, gadol Adoneynu, kadosh Sh'mo.

Our God is One, our God is Infinite, Holy is God's Name.

The Hakafah – Sharing Torah

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד
 כִּי כֹל בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יְיָ הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכֹל לְרֹאשׁ:

L'cha Adonai ha-gedulah, v'ha-gevurah, v'ha-tiferet, v'ha-netzach v'ha-hod, ki chol ba-shamayim uva-aretz (2), l'cha Adonai ha-mam'lachah, v'ha-mit'naseh l'chol l'rosh.

Yours, Eternal One, is the Greatness, the Power, the Splendor, the Eternity, and the Majesty. For everything in the heavens and on the earth is under Your sovereignty, and You are Source of all that is.

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חַסְדִּים:

Ahl sh'loshah d'varim ha-olam omed: Ahl ha-Torah, v'ahl ha-avodah, v'ahl g'milut chasadim.

The world is sustained based on three things:

Torah, Spiritual Practice, and Acts of Lovingkindness.

Blessing Before the Torah Reading

בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ:
 בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת
 תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Bar'chu et Adonai ha-M'vorach.

Baruch Adonai ha-M'vorach l'olam va-ed.

Baruch Atah Adonai Eloheynu Melech ha-olam, asher ba-char banu mikol ha-a-mim v'natan lanu et Torato. Baruch Atah Adonai, Notein ha-Torah.

Bless the Eternal, the One Who is Blessing. Blessed is the Eternal One of Blessing. Blessed One, You are the Emptiness that manifests as Form, the Source of all that is. You chose us from among all peoples for the Way called Torah. Blessed are You, Eternal One, Giver of Torah.

Yom Kippur – נִצְבִים – Nitzavim

Deuteronomy 29:9-14; 30:11-20

You stand this day, all of you, before the Eternal One, your God—your tribal heads, your elders and your officials, each person of Israel, your children, your wives, even the stranger within your camp, from woodchopper to water drawer—to enter into the covenant of the Eternal One which the Eternal One is concluding with you this day, with its sanctions; to the end that God may establish you this day as God's people and be your God, as God promised you and as God swore to your fathers, Abraham, Isaac and Jacob. I make this covenant with its sanctions, not with you alone, but both with those who are standing here with us this day before the Eternal One our God and with those who are not with us here this day.

Surely, this instruction which I enjoin upon you this day is not too baffling for you, nor is it beyond reach. It is not in the heavens that you should say, "Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?" Neither is it beyond the sea, that you should say, "Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it?" No, the thing is very close to you, in your mouth and in your heart, to observe it.

See, I set before you this day life and prosperity, death and adversity. For I command you this day, to love the Eternal One, to walk in God's ways, and to keep God's commandments, laws and rules, that you may thrive and increase, and that the Eternal One your God may bless you in the land that you are about to enter and possess.

But if your heart turns away and you don't pay attention, and are lured into the service of other gods, I declare to you this day that you shall certainly perish; you shall not long endure on the soil that you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life—if you and your offspring would live—by loving the Eternal (One), your God, heeding God's

commands, and holding fast to Him. For thereby you shall have life and shall long endure upon the soil that the Eternal One swore to your ancestors, Abraham, Isaac, and Jacob, to give to them.

אַתֶּם נֹצְבִים הַיּוֹם כְּלָכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רְאִשֵׁיכֶם שְׁבִטֵיכֶם זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם
 כָּל אִישׁ יִשְׂרָאֵל: טַפְכֶם נְשִׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחְנֶיךָ מִחֹטֵב עֵצֶיךָ עַד שְׂאֵב
 מִיְמֶיךָ: לְעִבְרְךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאֵלֹתָיו אֲשֶׁר יְהוָה אֱלֹהֶיךָ כָּרַת עִמָּךְ הַיּוֹם:
 לְמַעַן הָקִים-אֶתְךָ הַיּוֹם | לוֹ לְעַם וְהוּא יְהִי־לְךָ לְאֱלֹהִים כַּאֲשֶׁר דִּבֶּר-לְךָ וְכַאֲשֶׁר
 נִשְׁבַּע לְאַבְתָּיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב: וְלֹא אֶתְכֶם לְבַדְכֶם אֲנֹכִי כָרַת
 אֶת-הַבְּרִית הַזֹּאת וְאֶת-הָאֵלֶּה הַזֹּאת: כִּי אֶת-אֲשֶׁר יִשְׁנֹו פֹה עִמָּנוּ עַמֵּד הַיּוֹם לִפְנֵי
 יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר אֵינָנו פֹּה עִמָּנוּ הַיּוֹם:

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנֹכִי מִצְוֶיךָ הַיּוֹם לֹא-נִפְלְאת הוּא מִמֶּךָ וְלֹא-רָחֲקָה
 הוּא: לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה-לָּנוּ הַשָּׁמַיְמָה וְיִקַּחֵהָ לָּנוּ וְיִשְׁמַעֵנוּ אֶתְהָ
 וְנַעֲשֶׂנָּה: וְלֹא-מֵעֵבֶר לַיָּם הוּא לֵאמֹר מִי יַעֲבֹר-לָנוּ אֶל-עֵבֶר הַיָּם וְיִקַּחֵהָ לָּנוּ
 וְיִשְׁמַעֵנוּ אֶתְהָ וְנַעֲשֶׂנָּה: כִּי-קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ: רְאֵה
 נָתַתִּי לִפְנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמּוֹת וְאֶת-הָרָע: אֲשֶׁר אֲנֹכִי מִצְוֶיךָ
 הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו וּלְשַׁמֵּר מִצְוֹתָיו וְחַקְתָּיו וּמִשְׁפָּטָיו
 וְחַיִּיתָ וּרְבִיתָ וּבִרְכָךָ יְהוָה אֱלֹהֶיךָ בְּאָרֶץ אֲשֶׁר-אֶתָּה בְּאֶשְׁמָה
 לְרִשְׁתָּהּ: וְאִם-יִפְנֶה לְבָבְךָ וְלֹא תִשְׁמַע וְנִדְחַתְּ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים
 וְעַבַּדְתָּם: הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אֶבְדֶּה תְּאֻבְדוֹן לְאֶתְאֻרֵיכֶן יָמִים עַל-הָאָדָמָה אֲשֶׁר
 אֶתָּה עֵבֶר אֶת-הַיַּרְדֵּן לְכוּא שָׁמָּה לְרִשְׁתָּהּ: הַעֲדִיתִי בְכֶם הַיּוֹם אֶת-הַשָּׁמַיִם
 וְאֶת-הָאָרֶץ הַחַיִּים וְהַמּוֹת נָתַתִּי לִפְנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתְּ בַחַיִּים לְמַעַן
 תַּחֲיֶה אֶתָּה וְזָרַעְךָ: לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ לְשִׁמְעַת בְּקִלּוֹ וּלְדַבְּקָה-בּוֹ כִּי הוּא
 חַיִּיךָ וְאָרְךָ יָמֶיךָ לְשִׁבְתָּ עַל-הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתָּיךָ לְאַבְרָהָם לְיִצְחָק
 וּלְיַעֲקֹב לְתֵת לָהֶם:

Blessing Following the Torah Reading

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע
בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

Baruch Adah Adonai, Eloheynu Melech ha-olam, asher natan lanu Torat emet v'chayey olam nata b'tocheinu. Baruch Atah Adonai, Notein ha-Torah.

Blessed One, You are the Emptiness that manifests as Form, the Source of all that is. You have given us the Torah of truth, and have planted Eternal Life within us. Blessed are You, Eternal One, Giver of Torah.

Hagbah: The Torah is Lifted

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יי בְּיַד מֹשֶׁה:
V'zot ha-Torah asher sam Mosheh lif'ney b'ney Yisrael ahl pi Adonai b'yad Mosheh.

This is the Torah that Moses placed before the People Israel,
words of the Eternal through the hand of Moses.

G'lilah: The Torah is Dressed

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיִּרָם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל חַסִּידָיו,
לְבָנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ.

*Hodo al eretz v'shamayim, va-yarem keren l'amo, t'hillah l'chol chasidav,
liv'ney Yisrael am k'rovo, hal'luyah.*

God's splendor envelops heaven and earth, and causes all people to shine; sharing praise with all compassionate ones, with the people Israel drawing near to God. Halleluyah!

Returning the Torah to the Ark

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֹשֶׁר: דְּרָכֶיהָ דְרָכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ
שְׁלוֹם: הֲשִׁיבֵנוּ יי אֱלֹהֵינוּ וְנָשׁוּבָה חֲדָשׁ יִמֵּינוּ כְּקֶדֶם.

Etz chayim hee, la-machazikim bah, v'tom'che-ha m'ushar. D'rache-ha dar'chey no-am, v'chol n'tivote-ha shalom. Hashiveinu, Adonai, eilecha v'nashuvah. Chadesh yameinu k'kedem.

It is a Tree of Life to all who hold it fast, and those who uphold it find happiness. Its ways are ways of pleasantness, and all its paths are Peace. Turn us to You, Eternal One, and we shall return. Renew our days as in the past.

Avinu Malkeinu

אָבִינוּ מַלְכֵנוּ, חֲנֻנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Avinu Malkeinu, chaneinu va'aneinu, ki ein banu ma-asim,
aseh imanu tzedakah va-chesed v'ho-shi-einu.*

Avinu Malkeinu, be gracious and answer us, though we have no worthy deeds.
Make of our lives channels for justice and kindness, and liberate us.

CONCLUDING MOMENTS

Great Aleynu*

We are the ones given this Way of praising the Holy One of All Being, that we might understand and express the greatness of the One Who shapes all Creation. We celebrate our uniqueness and that of others, and seek to discover the wonder that we are.

Therefore we bend the knees, we bow, and we proclaim our gratitude
before the Ruler of all rulers, the Holy One of All Being.

As it is said: Then we shall truly realize the Eternal One as Universal Being, and on that day the
Unity of Being shall be celebrated by all.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׁם חֻלְקָנוּ כָּהֵם, וְגִרְלָנוּ כְּכֹל הַמוֹנָם.
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

וְנֹאמַר, וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וְשֵׁמוֹ אֶחָד.

*Aleynu l'shabei-ach la'Adon ha-kol, la-teit g'dulah l'yotzeir b'reisheet,
Sheh-lo asanu k'goyey ha-aratzot, v'lo samanu k'mish'pechot ha-adamah.
Sheh-lo sahm chel'keinu ka-hem, v'go-raleinu k'chol ha-monam.*

Va-anach'nu kor'im, u'mish-ta-chavim u-modim,

Lif'ney Melech, Mal'chey ha-m'lachim, ha-Kadosh Baruch Hu.

V'ne-emar, v'hayah Adonai, l'melech ahl kol ha-aretz,

Ba-yom ha-hu, yih'yeh Adonai echad, u'sh'mo echad.

Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דֵּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מְלְכוּתָהּ, בְּחַיֵּיכוּן
וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן.

*Yit'gadal v'yit'kadash sh'mei raba, b'alma dee v'ra chi'rutei v'yam'lich mal'chutei
b'cha-yeichon uv'yo-meychon uv'chayey d'chol beyt Yisrael, ba-agala uviz'man kariv v'im'ru:
Amen.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וְלְעֵלְמֵי עֲלֵמֵיָא.

Y'hei sh'mei raba m'vorach l'alam ul'al'mey al'maya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְרִיךְ הוּא, לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמְרִין
בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

*Yit'barach v'yish-tabach v'yit'pa-ar v'yit'ro-mam v'yit-nasei v'yit'hadar v'yit'aleh v'yit'ha-lal
sh'mei d'kud'sha b'reech hu, l'eilah min kol bir'cha-ta v'shi-ra-ta tush'becha-ta
v'neh-cheh-ma-ta da-amee-ran b'al'ma v'im'ru: Amen.*

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

Y'hei sh'la-ma raba min sh'maya v'chayyim aleynu v'ahl kol Yisrael v'imru: Amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, [וְעַל כָּל יִשְׂרָאֵל
תְּבַל] וְאָמְרוּ אָמֵן.

*Oseh shalom bim'romav hu ya-aseh shalom aleynu v'ahl kol Yisrael [v'ahl kol yosh'vey teiveil]
v'imru: Amen.*

Extolled and hallowed be God's great Name throughout the Creation willed by the Eternal. May the Kingdom be established in your lifetime and during your days, and within the lifetime of the entire House of Israel, speedily and soon, and let us say: Amen.

May the great Name of God be blessed forever and ever.

Blessed, praised, glorified and exalted, extolled and honored, upraised and lauded be the Name of the Holy One of Blessing, beyond all the blessings and songs, praises and consolations, that are ever uttered in the world, and let us say: Amen.

May there be abundant peace from Heaven, and life upon us and upon the whole household of Israel, and let us say: Amen.

May the One Who creates harmony above, make peace for us, for all the household of Israel, [and for all the peoples of the world]. And let us say: Amen.

FAMILY SERVICE - MINCHAH FOR YOM KIPPUR

L'Shanah Tovah

לְשָׁנָה טוֹבָה לְיִשְׂרָאֵל וְלְהַעֲמִים.

L'shanah tovah l'Yis-ra-el ul'ha-amim.

Let this be a good year for our People Israel and for all Humankind.

Sheh-heh-cheyanu - Blessing the Moment

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

Baruch Atah Adonai, Eloheynu Melech ha-Olam, she-heh-cheyanu,

v'kiy'manu, v'hiygiyanu laz'man ha-zeh.

Blessed One, You are the Emptiness that manifests as Form; You are the Life within us, You support and sustain us on our unique path, and bring us to this moment for blessing.

Opening to Forgiveness

רְבוּנוּ שֶׁל עוֹלָם הֲרִינִי מוֹחֵל לְכָל מִי שֶׁהִכְעִים וְהִקְנִיט אוֹתִי, אוֹ שֶׁחָטָא כְּנַגְדִּי
 בֵּין בְּגוֹפִי בֵּין בְּמַמוֹנֵי בֵּין בְּכַבּוּדִי בֵּין בְּכָל אֲשֶׁר לִי, בֵּין בְּאָנָס, בֵּין בְּרָצוֹן, בֵּין
 בְּשׂוֹגֵג, בֵּין בְּמִזִּיד, בֵּין בְּדַבּוּר בֵּין בְּמַעֲשֵׂה, בֵּין בְּמַחְשָׁבָה בֵּין בְּהִרְהוּר, בֵּין
 בְּגִלְגּוּל זֶה בֵּין בְּגִלְגּוּל אַחֵר, לְכָל בְּנֵי הָאָדָמָה, וְלֹא יַעֲנֹשׁ שׁוֹם אָדָם בְּסַבְּתִי. יְהִי
 רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתֵי וְאִמּוֹתֵי, שֶׁלֹּא אֶחָטָא עוֹד, וּמָה שֶׁחָטָאתִי
 לְפָנֶיךָ מִחוּק בְּרַחֲמֶיךָ הַרְבִּים, אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחִלָּיִים רָעִים. יְהִיו לְרָצוֹן
 אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יי צוּרֵי וְגֵאֲלֵי.

Ribono shel olam. . .

Majestic Presence of the Universe, I now forgive all who have hurt me, all who have done something wrong to me, on purpose or by accident, whether it was because of the words they said to me, or because of what they did, whether it was against me or the things I own and care about, in this incarnation or in any other. May no one be punished because of me.

And may it be Your Will, Eternal One Who is my God and the God of my fathers and mothers, that I be forgiven for what I did wrong, and that I forgive myself too; that I no longer behave in ways that cause pain to me and to others.

May my past mistakes be erased in Your great Love, Eternal One, and may they no longer cause pain and suffering.

Let the words that I say, the thoughts that I think, the meditations of my heart, and my actions flow from the Love of Your Being, Eternal One.

THE SH'MA AND ITS BLESSINGS

Bar'chu: Call to Blessing*

בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ.

Bar'chu et Adonai ha-M'vo-rach.

Bless the Eternal, the One Who Is Blessing.

בָּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Baruch Adonai ha-M'vo-rach l'olam va-ed.

Blessed is the Eternal, the One Who Is Blessing Eternally.

The Sh'ma

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Sh'ma Yisrael, Adonai Eloheynu, Adonai Echad.

Listen, Israel: The Eternal manifests as all that Is, the Eternal is One.

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד.

Baruch Shem k'vod mal'chuto l'olam va-ed.

Blessed is the Name, the splendor of its Presence shines eternally.

V'ahavta

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ וּבְכָל-מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ. וְשָׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ בָם בְּשַׁבְּתֶךָ
בְּבֵיתְךָ וּבְלִכְתֶּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמֶךָ. וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶךָ וְהָיוּ לְטֹטְפֹת
בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

*V'ahavta et Adonai Elohecha, b'chol l'vav'cha, uv'chol naf'shecha, uv'chol m'odecha. V'hayu
ha-d'varim ha-eileh, asher anochi m'tzav'cha ha-yom, al l'vavecha. V'shinan'tam l'vanecha,
v'dibar'ta bahm b'shiv't'cha b'veytechu, uv'lech'techa va-derech uv'shoch'becha uv'kumecha.
Uk'shar'tam l'oht ahl yadecha, v'hayu l'totafot beyn eynecha, uch'tav'tam ahl m'zuzot beytecha
uvish'arecha.*

Now you can love the Eternal One in all Its manifestations with all your heart, with all your soul, and with all your energy. Let these words, connecting you to Source now, be always in your consciousness. Embody them for your children, and repeat them when you sit in your house, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand, and let them be as frontlets between your eyes. Write them upon the doorposts of your house and upon your gates.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים,
 אֲנִי יְהוָה אֱלֹהֵיכֶם.

*L'ma-an tiz'keru va-asitem et kol mitz'votai, vih'yitem k'doshim l'Eloheychem. Ani Adonai
 Eloheychem, asher hotzeiti et'chem mei-eretz Mitz'rayim, lih'yot lachem lei-lohim,
 Ani Adonai Eloheychem.*

That you might become aware and engage in My spiritual practices, and be bound in holiness to the One within. I am the Holy One Who manifests as all that is, the One Who brought you forth from a place of enslavement, to be for you God. I am the Holy One Who manifests as all that is.

Toward Forgiveness

To forgive or be forgiven means that we give ourselves a chance to do things differently next time. When I forgive and let go of what makes me angry or sad, I make room for new things to happen.

To forgive means to know that even if I have done something I'm not proud of, it doesn't mean that I am a bad person. To forgive helps me remember that good people—all people—make mistakes.

One way to forgive is to admit out loud what I think I did wrong. I tell the story of what happened, apologize, and take responsibility for my part.

Holy One help me to look with honesty at all the times when I didn't behave well, when I broke a promise to myself or to others, so that I can move on.

Al Chet: For all our sins

Our God and God of our fathers and mothers, we don't want to pretend that we are perfect. We know we make mistakes like all people do. We join in the old practice of admitting the things we did wrong, together with our friends and family; because all of us, kids or adults, do things we are not proud of sometimes.

For all the times when we did something, we said something, or thought something that was hurtful to ourselves or to someone else, God of Forgiveness, please forgive us.

Al chet sheh-cha-tanu l'fanecha. . .
 For the sin we have sinned before You. . .

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

For the sin we have sinned before You by closing our hearts to the feelings of others.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּבִלִי דְעֵת.

For the sin we have sinned before You when we didn't know that something bad was going to happen because of what we did.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגָלוּי וּבְסֵתֵר.

For the sin we have sinned before You openly or in secret.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam, Eloah s'lichot; s'lach lanu, m'chal lanu, ka-per lanu.

For all of them, God of Forgiveness, please forgive us.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּחֹזֶק יָד.

For the sin we have sinned before You by hurtfully using our power or our strength.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע.

For the sin we have sinned before You by hurting others by saying mean words.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׂנְאֵת חֵנָם.

For the sin we have sinned before You by having hate in our heart against someone.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam, Eloah s'lichot; s'lach lanu, m'chal lanu, ka-per lanu.

For all of them, God of Forgiveness, please forgive us.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ . . .

For the sin we have sinned before You by not caring for the poor in our city.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ . . .

For the sin we have sinned before You by not acting to protect our fragile environment.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ . . .

For the sin we have sinned before You by being closed to Your Presence in our Lives.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ . . .

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam, Eloah s'lichot; s'lach lanu, m'chal lanu, ka-per lanu.

For all of them, God of Forgiveness, please forgive us.

HAFTARAH SERVICE FOR MINCHA OF YOM KIPPUR

Yom Kippur – יוֹם כִּיפּוּר – Jonah

Book of Prophets

1 ¹The word of the Eternal came to Jonah the son of Amittai, saying: ²“Arise, go to the great city of Nineveh, and cry out against it; for their wickedness is apparent to Me.” ³But Jonah arose to flee instead to Tarshish away from the Eternal One’s presence; and he went down to Jaffa, and found a ship bound for Tarshish; paid the fare, and boarded the ship with those going to Tarshish, away from the presence of the Eternal. ⁴Now the Eternal had cast a mighty wind toward the sea, and it became such a violent storm at sea that the ship appeared likely to be shattered. ⁵The sailors became frightened and each man cried out to his god; they cast the ship’s cargo overboard in order to lighten it for them. Jonah, in the meantime, had gone down to the hold of the vessel where he lay down and fell fast asleep. ⁶The captain approached him and said: “How can you sleep so soundly?! Get up and cry out to your God. Perhaps that God will consider us and we won’t perish.”

⁷Then the sailors said to one another: “Let’s cast lots so that we may know on whose account this evil has happened to us”; and the lot fell upon Jonah. ⁸So they said to him: “Tell us now, you on whose account this evil has happened—What is your trade? Where are you from? What is your land? And of what people are you?”

⁹He replied to them: “I am Hebrew, and I revere the Eternal, God of Heaven, who made the sea and the dry land.”

¹⁰The men were seized with fear and asked him: “What have you done?” And when the men understood that he was fleeing from the Eternal, because he had told them, ¹¹they asked him: “What should we do with you to make the sea calm down for us, for the sea is growing stormier.”

¹²He replied: “Pick me up and throw me overboard, and the sea will calm down for you, because I know that it is on account of me that this mighty storm has come upon you.”

Nineveh: Situated on the eastern bank of the Tigris River, Nineveh was the capital of the Assyrian Empire, notorious as a violent military power. The Northern Kingdom of Israel fell to it, and the disgust felt for it is reflected in the prophecies of Nachum: “*Woe to the city soaked in blood, steeped in deceit, full of plunder, never empty of prey...*” [Nachum 3:1]

Tarshish: What is Tarshish?... In the story it is anywhere—anywhere but the right place; it is the opposite direction, the direction we take when we turn our back on our destiny... It is the excuse we give—our rationalizations (*Sheldon H. Blank*).

¹³Nevertheless the men rowed hard to return to shore, but they were unable because the sea was growing stormier upon them. ¹⁴Then they cried out to the Eternal and said: “Please, O Eternal One, let us not perish on account of this man’s life. Do not let us be guilty of shedding innocent blood, for You are the Eternal One; You do whatever You please.”

¹⁵And they lifted Jonah up and cast him overboard, and the sea stopped its raging. ¹⁶Then the men were seized with a great fear of the Eternal, and they offered a sacrifice to the Eternal and made vows.

2 ¹Now God had prepared a great fish to swallow up Jonah, and Jonah stayed in the belly of the fish three days and three nights. ²Jonah prayed to the Eternal, his God, from the fish’s belly ³and said:

“Out of my distress, I called out to God
and was answered;
From the belly of Sheol I cried out—
You heard my voice.

⁴You cast me into the depths, into the heart of the seas;
the ocean swirled around me, Your breakers and waves swept over me.

⁵Then I thought: I have been exiled from your sight,
but I will yet gaze upon your holy Temple.

⁶The waters encompassed me till the point of death
the Deep engulfed me,
seaweed was wrapped around my head.

⁷I sank to the foot of the mountains,
the earth was barred against me forever;
but you lifted my life from the pit,
Eternal One, my God.

⁸While my soul was fainting within me
I remembered the Eternal;
I prayed to You in Your holy Temple.

⁹Those who keep watch over worthless idols
forsake their own welfare.

And Jonah stayed in the belly of the fish: Rabbi Tarfon said Jonah entered the fish’s mouth as if he entered a synagogue where he stood to pray. The two eyes of the fish were like windows allowing light to come to Jonah. The fish showed Jonah the ocean current, the Sea of Reeds through which the Israelites passed upon leaving Egypt, the foundations of the earth, the lowest depths of Sheol and the foundations upon which the Temple rests and the foundation stone upon which the Holy Ark—and the entire world—rests (*Pirkei de Rebbe Eliezer*).

From the fish’s belly: We find a sequence of symbols which follow one another; going into the ship’s belly, falling asleep, being in the ocean, and being in the belly of the fish. All these symbols stand for the same inner experience: for a condition of being protected and isolated, of safe withdrawal from communication with other human beings (*Erich Fromm*).

But I, with the voice of thanksgiving, will sacrifice to You;
I will fulfill what I have vowed—
Deliverance is the Eternal's."

3¹And the word of the Eternal came to Jonah a second time, saying: ²"Arise, go to the great city of Nineveh to proclaim what I am telling you." ³Jonah set out and went to Nineveh as God had commanded. Now Nineveh was an enormously large city, a three-day journey across. ⁴Jonah started out and entered into the city the distance of one day's journey, and proclaimed: "Forty days more and Nineveh shall be overturned!"

⁵The people of Nineveh trusted in God, proclaimed a fast, and put on sackcloth, young and old alike. ⁶When the word reached the king of Nineveh, he arose from his throne and removed his royal robe. He covered himself in sackcloth and sat in ashes. He had the following proclamation declared throughout Nineveh:

⁷"By decree of the king and his nobles—Neither human nor beast, nor herd nor flock shall taste anything; they shall neither graze nor drink water. ⁸They are to cover themselves with sackcloth—both human and beast—and call out to God with all their strength. Let all turn back from their evil ways, and from the injustice of which they are guilty. ⁹Who knows whether repentance may cause God to relent and turn away from wrath, so that we do not perish?"

¹⁰God then saw their deeds, that they repented from their evil ways. And God relented from the planned calamity and did not carry it out.

4¹This distressed Jonah greatly and it angered him. ²He prayed to the Eternal, saying:

"O Eternal One, is this not what I said while I was still in my own land? I therefore hastened to flee to Tarshish, for I knew You are a gracious and compassionate God, patient and abounding in kindness, and would relent from punishment. ³So now, Eternal One, please take my life, for I would rather die than live."

⁴The Eternal replied, "Are you right to be so angry?"

⁵Jonah left the city and situated himself to its east. He made for himself a booth there and sat under its shade to see what would eventually happen to the city. ⁶The Eternal prepared a *kikayon* plant which rose up over Jonah to provide shade over his head and save him from his discomfort; and Jonah rejoiced greatly over the *kikayon*. ⁷But the next day at dawn God prepared a worm,

Nineveh shall be overturned: The word "overturned" has two senses, good and bad. If they do not repent, they will be destroyed. But if they repent, they shall indeed be "turned over" for they will have changed from evil to good (*Rashi*).

This distressed Jonah greatly: Jonah's behavior remains extraordinary. His was, indeed, an experience which every prophet, even every person in public life, could have, namely that the successful propagation of an idea makes his own activities, even his very existence, superfluous. This, we should say, is Jonah's tragedy" (*S.D. Goitein*).

which attacked the *kikayon* plant so that it withered. ⁸When the sun rose, God prepared a stifling east wind, and the sun beat down on Jonah's head and he became faint. He begged for death, saying, "I would rather die than live."

⁹God then asked Jonah, "Are you right to be so angry about the *kikayon* plant?" And he replied, "I am so angry, I could die." ¹⁰Then the Eternal One said, "You took pity on the *kikayon* plant, which you neither labored for nor made to grow; it appeared overnight, and perished overnight. Should I not take pity on the great city of Nineveh, in which there are more than one hundred and twenty thousand persons who do not know their right hand from their left, and many beasts as well?"

Should I not take pity: God explains to Jonah that the essence of love is to labour for something and to make something grow, that love and labour are inseparable. One loves that for which one labours, and one labours for what which one love" (*Erich Fromm*).

God's answer to Jonah, stressing the supremacy of compassion, upsets the possibility of looking for rational coherence in God's ways with the world. History would be more intelligible if God's word were the last word, final and unambiguous like a dogma or an unconditional decree. It would be easier if God's anger became effective automatically: once wickedness has reached its full measure, punishment would destroy it. Yet, beyond justice and anger lies the mystery of compassion (*Abraham Joshua Heschel*).

Avinu Malkeinu

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

*Avinu Malkeinu, chaneinu va'aneinu, ki ein banu ma-asim,
asay imanu tzedakah va-chesed v'ho-shi-enu.*

Avinu Malkeinu, be gracious and answer us, though we have no worthy deeds.
Make of our lives channels for justice and kindness, and liberate us.

The Priestly Blessing*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בַּבְּרָכָה הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה
עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֶהְרוֹן וּבָנָיו כִּהְנִים עִם קְדוֹשְׁךָ, כְּאָמוּר.

Our God, and God of our fathers and mothers, bless us with the three-fold blessing written in
Torah, the blessing taught us by Moses and spoken by Aaron and the priests. Let these words of
blessing awaken us now to Your Presence.

יְבָרַךְ יְהוָה וְיִשְׁמְרֶךָ.

Y'varech'cha Adonai v'yish'merecha.

The Eternal One blesses you and keeps you always.

כֵּן יְהִי רָצוֹן

Ken y'hi ratzon.

So may it be Your Will.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וְיַחֲנֶנְךָ.

Ya-er Adonai Panav eilecha vi-chu-nekka.

The Light of the Eternal Presence shines upon you with Grace.

כֵּן יְהִי רָצוֹן

Ken y'hi ratzon.

So may it be Your Will.

יֵשָׂא יי פָּנָיו אֵלֶיךָ וְיִשֵּׁם לְךָ שָׁלוֹם.

Yi-sa Adonai Panav eilecha v'ya-sem l'cha Shalom.

The Eternal Presence awakens within you and brings you Peace and Wholeness.

כֵּן יְהִי רָצוֹן

Ken y'hi ratzon.

So may it be Your Will.

Great Aleynu *

We are the ones given this Way of praising the Holy One of All Being, that we might understand and express the greatness of the One Who shapes all Creation. We celebrate our uniqueness and that of others, and seek to discover the wonder that we are.

Therefore we bend the knees, we bow, and we proclaim our gratitude
before the Ruler of all rulers, the Holy One of All Being.

As it is said: Then we shall truly realize the Eternal One as Universal Being, and on that day the Unity of Being shall be celebrated by all.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׁם חִלְקֵנוּ כְּהֵם, וְגִרְלָנוּ כְּכֹל הַמוֹנָם.
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
וְנֹאמַר, וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

*Aleynu l'shabei-ach la'Adon ha-kol, la-teit g'dulah l'yotzeir b'reisheet,
Sheh-lo asanu k'goyey ha-aratzot, v'lo samanu k'mish'pechot ha-adamah.
Sheh-lo sahm chel'keinu ka-hem, v'go-raleinu k'chol ha-monam.
Va-anach'nu kor'im, u'mish-ta-chavim u-modim,
Lif'ney Melech, Mal'chey ha-m'lachim, ha-Kadosh Baruch Hu.
V'ne-emar, v'hayah Adonai, l'melech ahl kol ha-aretz,
Ba-yom ha-hu, yih'yeh Adonai echad, u'sh'mo echad.*

Salaam (Od Yavo)

(Sheva)

עוֹד יָבֵא שְׁלוֹם עֲלֵינוּ וְעַל כָּלֵם.
סָאֵלָאִם. עֲלֵינוּ וְעַל כָּל הָעוֹלָם.
סָאֵלָאִם. שְׁלוֹם. סָאֵלָאִם.
עֲלֵינוּ וְעַל כָּל הָעוֹלָם. סָאֵלָאִם. שְׁלוֹם.

*Od yavo shalom aleinu (3)...v'al kulam.
Salaam, aleinu v'al kol ha-olam, Salaam, Shalom. (2)
Peace shall yet embrace us...and everyone.
Peace, for us and for the entire world. Peace, Peace.*

יזכור - YIZKOR MEMORIAL SERVICE

Return Again

(Adapted from Shlomo Carlebach)

Return again (2) return to the Land of your Soul: return to where you are,
return to what you are, return to who you are, born and reborn again. . .

Bar'chu: Call to Blessing*

בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ.

Bar'chu et Adonai ha-M'vo-rach.

Bless the Eternal, the One Who Is Blessing.

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Baruch Adonai ha-M'vo-rach l'olam va-ed.

Blessed is the Eternal, the One Who Is Blessing Eternally.

The Sh'ma

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Sh'ma Yisrael, Adonai Eloheynu, Adonai Echad.

Listen, Israel: The Eternal manifests as all that Is, the Eternal is One.

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתָו לְעוֹלָם וָעֶד.

Baruch Shem k'vod mal'chuto l'olam va-ed.

Blessed is the Name, the splendor of its Presence shines eternally.

V'ahavta

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשֶׁךָ וּבְכָל-מְאֹדְךָ. וְהָיוּ הֵדְבָרִים
הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לְבָבְךָ. וְשָׁנַנְתָּם לְבִנְיָךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֻכְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת
בֵּין עֵינֶיךָ. וְכַתְּבָתָם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

V'ahavta et Adonai Elohecha, b'chol l'vav'cha, uv'chol naf'shecha, uv'chol m'odecha. V'hayu ha-d'varim ha-eileh, asher anochi m'tzav'cha ha-yom, al l'vavecha. V'shinan'tam l'vanecha, v'dibar'ta bahm b'shiv't'cha b'veytecha, uv'lech'techa va-derech uv'shoch'becha uv'kumecha. Uk'shar'tam l'oht ahl yadecha, v'hayu l'totafot beyn eynecha, uch'tav'tam ahl m'zuzot beytecha uvish'arecha.

Now you can love the Eternal One in all Its manifestations with all your heart, with all your soul, and with all your energy. Let these words, connecting you to Source now, be always in your consciousness. Embody them for your children, and repeat them when you sit in your house, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand, and let them be as frontlets between your eyes. Write them upon the doorposts of your house and upon your gates.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיוֹת לָכֶם לֵאלֹהִים,
 אֲנִי יְהוָה אֱלֹהֵיכֶם.

L'ma-an tiz'keru va-asitem et kol mitz'votai, vih'yitem k'doshim l'Eloheychem. Ani Adonai Eloheychem, asher hotzeiti et'chem mei-eretz Mitz'rayim, lih'yot lachem lei-lohim, Ani Adonai Eloheychem.

That you might become aware and engage in My spiritual practices, and be bound in holiness to the One within. I am the Holy One Who manifests as all that is, the One Who brought you forth from a place of enslavement, to be for you God. I am the Holy One Who manifests as all that is.

Ahl Tira

אֵל תִּירָא כִּי אִתִּי אֲנִי

Ahl Tira, ahl Tira, ahl Tira ki it'cha Ani

Don't be afraid, for I am with you, and above all do not fear.

The Sharing of Memory – Psalm 139*

Eternal One of All Being, You have searched me and You have known me always. You know my actions and my thoughts. You know my journey, and all the paths that I have taken. You are acquainted with all my ways. There is not a word on my tongue that You, Holy One of Being, do not know completely.

You are with me always; on all sides Your Presence touches me.
Yet full knowledge of You is too wonderful for me.
It is too much, and I cannot attain it.

Where can I go from You Spirit? Or where shall I flee Your Presence?
If I ascend the highest heights, You are there;
If I descend to the darkest depths, there, too, You are.

If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there it is as if Your hand leads me, holds me.

Sometimes I think the darkness shall totally cover me,
But even that night is as light in Your Presence.
What I perceive as darkness does not conceal me from You,
For even that night shines as the day:
The darkness and the light I know are both one to You.

You know me, and You have known me always.
So I will praise You, Eternal One of Being, for I am wondrously made.
Your works are marvelous; my soul knows that with certainty.

So search me, O God, and know my heart.
Try me, and know my thoughts.
And see if there be destructive ways in me,
That You might lead me in the Way that is Eternal.

Ani Ma'amin

אֲנִי מְאֲמִין בְּאֵמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ. וְאֶף-עַל-פִּי שִׂיתְמַהֲמֵהָ,
עַם כָּל זֶה אֶחָקֶה לוֹ, בְּכָל יוֹם שִׁבְעָא.

Ani ma'amin, Be-emunah sh'leimah b'viat hamashiach. V'af ahl pi sh'yitmah'meiah, im kol zeh achakeh lo, b'chol yom she-yavoh.

I believe with complete faith in the coming of the Messianic Era. And even though it may tarry, nonetheless I will wait for it, I will wait every day for it to come.

Recent Passings

The rabbi reads aloud the names of those who have recently passed from our congregation's memorial list.

Psalm 23*

יְהוָה רֹעִי לֹא אֶחָסֵר: בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי עַל־מִי מְנַחֹת יִנְהַלֵּנִי: נַפְשִׁי יִשׁוּב
 יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׂמוֹ: גַּם כִּי־אֵלֶךְ בְּגִיא צְלָמוֹת לֹא־אִירָא רָע כִּי־אֶתָּה
 עֲמַדִּי שְׁבִטְךָ וּמַשְׁעֲנֹתֶךָ הֵמָּה יִנְחֵמְנִי: תַּעֲרֹךְ לְפָנָי | שְׁלַחַן נֶגֶד צִרְרֵי דְשִׁנְתָּ בְשִׁמּוֹן
 רֹאשִׁי כּוֹסֵי רוּיָה: אֵךְ טוֹב וְחֹסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיֵּי וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ
 יָמִים:

The Eternal is my Shepherd, I shall not want.
 God invites me to lie down in green pastures;
 And leads me beside the still waters.
 God restores my soul,
 And guides me in straight paths, for that is God's Way.
 Even when I walk through the valley of the shadow of death,
 I will fear no evil, for You are with me;
 Your rod and Your staff bring me comfort.
 You prepare a table before me even in the presence of my enemies;
 You have annointed my head with oil; my cup overflows.
 Surely goodness and lovingkindness shall follow me all the
 days of my life;
 So I can dwell in the house of the Eternal forever.

Gam Kee Aylaych

(Psalm 23; music: Aryeh Hirschfield)

Though I walk in the valley of the shadow of death
 I will fear no evil. (2) For You are with me. (3)

גַּם כִּי־אֵלֶךְ בְּגִיא צְלָמוֹת לֹא־אִירָא רָע כִּי־אֶתָּה עֲמַדִּי
Gam kee aylaych b'gay tsalmavet lo eera ra (2) kee ata imadee. (3)

El Molay Rachamim*

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הִמָּצָא מְנוּחָה נְכוֹנָה תַּחַת כְּנָפֵי הַשְּׂכִינָה.
בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים כְּזֹהַר הַרְקִיעַ מְזַהֲרִים אֶת נְשָׁמוֹת כָּל אֵלֶּה שֶׁהִזְכַּרְנוּ
הַיּוֹם לְבִרְכָה שְׁהִלְכוּ לְעוֹלָמָם, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם. אָנָּה בְּעַל הַרַחֲמִים
הַסְתִּירָם בְּסִטְרָךְ לְעוֹלָמִים. וְצָרוּר בְּצָרוּר הַחַיִּים אֶת נְשָׁמוֹתֵיהֶם. ייִ הוּא
נִחְלָתָם: וַיְנוּחֵהוּ בְּשָׁלוֹם עַל מְשֻׁכְבוֹתֵיהֶם. וְנֹאמַר אָמֵן:

*El molay rachamim, Eternal One Who is Compassionate, Who dwells in high,
God of forgiveness, You are the One Who grants perfect rest in the shelter of
Your Presence, in the high and holy and pure places of great illumination, to all
those whom we remember this day, those who have gone to their Eternal home.
You shelter them within Your Being, and their souls are embraced in the arms of
Eternal Life. Your Eternal Presence is their inheritance, and they are at peace.
And we say: Amen.*

Mourner's Kaddish

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן
וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן.

*Yit'gadal v'yit'kadash sh'mei raba, b'alma dee v'ra chi'rutei v'yam'lich mal'chutei
b'cha-yeichon uv'yo-meychon uv'chayey d'chol beyt Yisrael, ba-agala uviz'man kariv v'im'ru:
Amen.*

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Y'hei sh'mei raba m'vorach l'alam ul'al'mey al'maya.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאִמְרִין
בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

*Yit'barach v'yish-tabach v'yit'pa-ar v'yit'ro-mam v'yit-nasei v'yit'hadar v'yit'aleh v'yit'ha-lal
sh'mei d'kud'sha b'reech hu, l'eilah min kol bir'cha-ta v'shi-ra-ta tush'becha-ta
v'neh-cheh-ma-ta da-amee-ran b'al'ma v'im'ru: Amen.*

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Y'hei sh'la-ma raba min sh'maya v'chayyim aleynu v'ahl kol Yisrael v'imru: Amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, [וְעַל כָּל יִשְׂבִי
תַּבְּלָן] וְאָמְרוּ אָמֵן.

*Oseh shalom bim'romav hu ya-aseh shalom aleynu v'ahl kol Yisrael [v'ahl kol yosh'vey teiveil]
v'imru: Amen.*

Extolled and hallowed be God's great Name throughout the Creation willed by the Eternal. May the Kingdom be established in your lifetime and during your days, and within the lifetime of the entire House of Israel, speedily and soon, and let us say: Amen.

May the great Name of God be blessed forever and ever.

Blessed, praised, glorified and exalted, extolled and honored, upraised and lauded be the Name of the Holy One of Blessing, beyond all the blessings and songs, praises and consolations, that are ever uttered in the world, and let us say: Amen.

May there be abundant peace from Heaven, and life upon us and upon the whole household of Israel, and let us say: Amen.

May the One Who creates harmony above, make peace for us, for all the household of Israel, [and for all the peoples of the world]. And let us say: Amen.

Eli, Eli

(Lyrics by Hannah Senesh)

*Eli, Eli, shelo yigameir l'olam:
Hachol v'hayam, Rish'rush shel hamayim,
B'rak hashamayim, T'filat ha'adam.*

אֱלֹהֵי, אֱלֹהֵי, שְׁלֹא יִגְמַר לְעוֹלָם;
הַחֹל וְהַיָּם, רִישׁ רִישׁ שֶׁל הַיָּם,
בְּרַק הַשָּׁמַיִם, תְּפִילַת הָאָדָם.

Oh Lord, my God, I pray that these things never end:

The sand and the seas, the rush of the waters,
The crash of the heavens, the prayer of the heart.

נעילה - NE'ILAH CONCLUDING SERVICE

Returning To Oneself

When we forget the essence of our own soul, when we distract our minds from attending the substantive content of our own inner lives, everything becomes confused and uncertain. The primary role of *teshuvah*, which at once sheds light on the darkened zone, is for the person to return to him- or herself, to the root of his or her soul. Then we will at once return to God; to the Soul of all souls. Then we will progress continually higher and higher, in holiness and purity. This progress is true whether we consider the individual, a whole people, or the whole of humanity, or whether we consider the mending of all existence, which always becomes damaged when it forgets itself... It is only through the great truth of returning to oneself that the person and the people, the world and all the worlds, the whole of existence, will return... to be illuminated by the Light of Life.

Rav Kook

The Heart Of The Matter

For twenty-five hours one has prayed out his or her heart and mind on the Day of Atonement. When evening comes and the long fast draws to a close, tens of thousands of words must have been spoken and sung. And yet somehow we still feel that we have not penetrated to the heart of the matter; there are further unspoken feelings buried in us and interior courts in God's palace which we have not yet entered.

Therefore, we muster the remaining physical and spiritual forces left under our command, and make one last desperate effort to descend into the human depths and to climb to the divine heights. But words have earlier proved futile. We cry out the *Sh'ma*... and we stammer, each time at a higher and, as it were, more urgent pitch seven times over the three Hebrew words: "*Adonai Hu HaElohim* - יהוה הוא האלהים." No longer is it the meaning of the words but rather their rhythm, the scream of the soul that squeezes through them, the hammering of their insistent repetition, in which we place our hope. And as if even this last resort had failed, finally we abandon the human voice and verbal expression altogether. We reach for the *shofar* and blow one long, piercing shriek: *teki'ah g'dolah* — "This, surely, must rend the heavens."

Steven S. Schwarzchild

Ashrei - A Psalm of Praise

(Psalm 144:15 - 145)

Ashrei yosh'vei veitecha od yehal'lucha Selah. אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ. סְלָה:

Ashrei ha-am she-kachah lo אֲשֵׁרֵי הָעַם שֶׁכָּכָה לוֹ

Ashrei ha-am she-Adonai Elohav. אֲשֵׁרֵי הָעַם שֶׁיְהוָה אֱלֹהָיו:

Happy are those who dwell in Your house, for their heart sings praises in Your Presence.

Happy the People who chooses “what is,”

Happy the People who sees all Creation as the expression of the One.

A Psalm of David: תְּהִלָּה לְדָוִד:

- א How wondrous the ways You manifest, Holy One! How blessed Your eternal Name!
- ב Every day I find more opportunities to bless, in awe of Your Presence in my life.
- ג I sing with joy in the presence of Being, within and without, everywhere and nowhere.
- ד Each generation praises the marvels of Creation; bewildered by its magnificence.
- ה Anywhere I turn, I am surrounded with beauty. Words of wonder overwhelm me.
- ו Overpowering are the energies of Your Being that always draw me back to my center.
- ז The knowledge of Your Goodness enlivens me. Your righteousness stirs within me.
- ח You are gracious and merciful, endowing every soul with patience and love.
- ט Goodness is the source of all Creation, compassion the ground of all Existence.
- י I am moved with infinite gratitude, blessed by the grace of your Being.
- יא In all my actions I express thankfulness, for all the blessings of my world.
- יב In every being Your Presence awakens, every one beautiful and worthy.
- יג Your Being fills all worlds, visible and invisible, timebound and timeless.
- יד You are the Love that uplifts the downtrodden, raises up the humiliated.
- יז All eyes see but Your Presence everywhere. You are nourishment in every moment.
- יח In opening our hearts to Your Being, you satiate us beyond our will.
- יט I walk in Your footsteps when I act justly, for compassion is the fabric of Creation.
- כ Closer than I can ever fathom is the Eternal, He is the Truth beneath all experiences.
- כא He awaits at the end of all desires, beyond the chatter of the mind.
- כב He is the Love that guards us along the way, that tears down the walls of our delusions.
- כג I will praise the Holy One, for on the heart of all beings is His Name forever engraved.

וְאֲנַחְנוּ נְבָרְךָ יְיָ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

Va'anachnu n'vareich Yah, mei-attah v'ad olam. Halleluyah!
And we will bless the Eternal One now and always. Halleluyah!

El Nora Alilah

אל נורא עללה, אל נורא עללה, המציא לנו מחילה בשעת הנעילה (2) (Refrain)
El nora alilah, El nora alilah, ham'tzi lanu m'chilah b'-sha-at ha-Ne'-ilah (2)
 Holy One of All Being, awesome in deeds, grant us pardon as the closing hour draws near.

מתי מספר קרואים, לך עין נושאים, ומסלדים בחילה, בשעת הנעילה:
M'tay mispar k'ru-im. L'cha ayin nos'-im. U-m'-saldim v'chilah. B'-sha-at ha- Ne'-ilah
 Few in number we call to you, our hearts open to your awesome presence as the closing hour draws near.

(Refrain)

שופכים לך נפשם, מחה פשעם וכחשם, והמציאם מחילה, בשעת הנעילה:
Shof-chim l'cha na-f'-sham. M'chay fish-am v'-chach-sham. V'-hamtzi-em m'-chilah. B'-sha-at ha-Ne'-ilah.
 We pour our souls out to you. Forgive our offenses and our lies, and grant us pardon as the closing hour draws near.

(Refrain)

מחה כעב פשעים, ועשה נא חסד עם, מקוראים סגלה, בשעת הנעילה:
M'chay cha-av p'-sha-im. Va-asay na chesed im. M'kora-im s'-gulah. B'-sha-at ha- Ne'-ilah.
 Wipe out the cloud of our transgressions and light compassion within us through the sincerity of our prayer as the closing hour draws near.

(Refrain)

תזכו לשנים רבות, הפנים והפנות, בדיצה ובצהלה, בשעת הנעילה:
Tizku l'-shanim rabot. Ha-banim v'-ha-banot. Be-ditzah u-v'-tzoholah. B'-sha-at ha- Ne'-ilah.
 May we all, both young and old, merit joy and gladness, in the many years to come as the closing hour draws near.

(Refrain)

מיכאל שר ישראל, אליהו וגבריאל, בשרו נא הגאולה, בשעת הנעילה:
Mi-cha-el sar Yis-ra-el, Eliyahu v'-Gav-ri-el, bas-'ru na ha-g'-u-lah, b'-sha-at ha-Ne'-ilah.
 Michael, angel of Israel, Eliyahu and Gabriel, bring the news of redemption as the closing hour draws near.

(Refrain)

FROM THE AMIDAH

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ. *Adonai s'fatai tij'tach u'fi yagid t'hillatecha.*
Eternal One, open my lips, that my mouth may declare Your praises.

Avot V'Imahot: God of Our Ancestors

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל
הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת
וְאִמּוֹת, וּמְבִיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפְּצֵן
בְּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

Baruch Atah Adonai Eloheynu veilohey avoteynu v'imoteynu. Elohey Avraham, Elohey Yitzchak, veilohey Yaakov. Elohey Sarah, Elohey Rivkah, Elohey Leah, veilohey Rachel. Ha-el ha-Gadol ha-Gibor v'ha-Nora, el el'yon, gomel chasadim tovim, v'konei ha-kol, v'zocheir chasdey avot v'imahot. U'meivee g'ulah liv'ney v'neyhem l'ma-an Sh'mo b'ahavah. Zoch'reinu l'chayyim, Melech chafeitz ba-chayyim, v'chot'veinu b'seifer ha-chayyim, l'ma-an'cha Elohim chayyim. Melech ozeir u'moshi-a u'magein. Baruch Atah Adonai, Magein Avraham v'Ezrat Sarah.

Blessed One, You are the Emptiness that manifests as Form; our God and the God of our Fathers and Mothers. God of Abraham, God of Isaac, and God of Jacob. God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Boundless, mighty, and awesome, filling and surrounding all space and time, You infuse Your Creation with Compassion. You remember the acts of kindness of those who came before us, and bring redemption to their descendants for the sake of Your Name, which is Love. Remember us for Life, Source of Life; inscribe us in the Book of Life for Your sake, God of Life. You are Source, Helper, Savior, and Shield. Blessed are You, Eternal One, Shield of Abraham and Help of Sarah.

Gevurot: The Source of Life

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לְךָ, מְלֶךְ מְמִית וּמְחַיֶּה
וּמְצַמִּיחַ יְשׁוּעָה. מִי כְמוֹךָ אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים: וְנֶאֱמַן אַתָּה
לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַכֹּל.

Atah gibor l'olam Adonai, m'chayei ha-kol atah, rav l'hoshi-a. M'chalkeil chayim b'chesed, m'chayei ha-kol b'rachamim rabim. Someich nof'lim v'rofei cholim, u'matir asurim, um'kayeim emunato li-sheiney afar. Mi chamocha ba'al g'vurot, u'mi domeh lach, Melech meimit um'chayeh, u'matzmi-ach yeshu-ah. Mi chamocha Av Ha-Rachamim, zocheir y'tzurav l'chayyim b'ra-chamim. V'neh'ehman Atah l'ha-chayot ha-kol. Baruch Atah Adonai, m'chayei ha-kol.

Eternal is Your Might, Holy One. All Life is Your Gift. Your saving Power is boundless. You sustain the living in lovingkindness, You give Life to all with infinite compassion. Through us You lift up the fallen, heal the sick, release the confined, and maintain faith with those who sleep in the dust. Who is like You, Mighty One? Who is Your equal, Author of life and death, Source of salvation? Who compares with You, Source of compassion, Who remembers with love all You created for Life. Faithful are You to renew Life eternally. Blessed are You, Eternal One, giving Life to all sentient beings.

K'dushat Ha-Shem: The Holiness of Being

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה, כִּי אֵל מֶלֶךְ גָּדוֹל
וְקָדוֹשׁ אַתָּה. בָּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ.

Attah Kadosh v'shim-cha kadosh, u'k'doshim b'chol yom y'hal'lucha Selah. Ki El Melech gadol v'kadosh Atah. Baruch Atah Adonai, ha-El ha-Kadosh.

You are Holy. Your name is Holy. And through You, day after day, we remember our holiness by knowing Your Presence in our lives. Blessed are You, Eternal One, Holy Presence.

וּבְכֵן תֵּן פַּחַדְךָ יְהוָה אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימַתְךָ עַל כָּל מַה שֶּׁבָרָאתָ,
וְיִירְאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כְלָם אֶגְדָּה אַחַת
לְעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם, כְּמוֹ שֶׁיִּדְעֶנּוּ יְהוָה אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטָן לְפָנֶיךָ, עַז
בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאתָ.

Now give the awe of You, Eternal God, upon all Your works, and the reverence for You upon all your creation, that all creation might do you honor, and all creatures bow before You. Then all shall form a single band to do Your Will with a whole heart.

The Awe of God dawns in the unfolding of the soul, as life attains the consciousness to seek its Source.

There is awe in the awareness that our consciousness is the link between the inner and out realities we experience.

Between ourselves and each other, between this world and all others, between past and future, memory and dream: we are here.

Seeking worlds with our awareness. Linking worlds with our awareness. Shaping worlds with our awareness.

Walking a path toward a common dream: to shape a world that truly speaks the Peace that is its Source.*

K'dushat HaYom: The Holiness of The Day

אַתָּה אֱהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמַצּוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלִּפְנֵינוּ לְעִבְדוֹתֶךָ, וְשִׂמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

You have loved us and been gracious to us, sanctifying us through our performing holy deeds, and drawing us close to Your service; by Your Great and Holy Name You have named us.

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַזְכָּרוֹן הַזֶּה, יוֹם
(זְכָרוֹן) תְּרוּעָה (בְּאַהֲבָה), מִקְרָא קָדֵשׁ, זִכָּר לְיִצְיַאת מִצְרַיִם.

With love You have given us, Eternal One, (this day of Shabbat and) this Day of Remembrance, a day of (recalling with love) shofar blasts, a holy convocation, remembering the Exodus from Egypt.

זָכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקָדְנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדָבָר
יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵי עֵינֵינוּ. כִּי אֵל מְלֶךְ
חַנּוּן וְרַחוּם אַתָּה.

Eternal One, remember us this day for goodness; favor us with blessing and grant us the fullness of life. In a compassionate and redeeming act of grace, show us Your tender love and liberate us; for we look to You, for You are gracious and merciful.

וְטַהַר לִבָּנוּ לְעִבְדוֹךָ בְּאֵמֶת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וְדַבְּרֶךָ אֱמֶת וְקִיִּם לְעַד. בְּרוּךְ
אַתָּה, יְהוָה, מְלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

Purify our hearts to serve You in truth, for You are the God of truth, whose Word is eternal Truth. Blessed One You are the Emptiness which manifests as all the earth; Who sanctifies (the Sabbath,) Israel, and the Day of Remembrance.

Avodah: Service

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ.

R'tzei Adonai Eloheynu, b'am'cha Yisrael u-vit'filatam, v'hasheiv et ha-avodah li-d'vir beitecha. V'ishey Yisrael u-t'fillatam b'ahava t'kabeil b'ratzon, u-t'hi l'ratzon tamid avodat Yisrael amecha.

Welcome, Eternal One our God, Your people and their prayers. May our worship arise from the innermost heart of our being, that You might accept our prayers with love. And may the service of Your people always be acceptable to You.

וְתִחְזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

V'techezenah eyneynu b'shuv'cha l'tzi-on b'rachamim. Baruch Atah Adonai, ha-machazir sh'chinato l'tzi-on.

And may our eyes witness the rekindling of Your spark in our soul, with compassion. Blessed are You, Eternal One, Who manifests as the *Shechinah* in the world.

Hoda'ah: Thanksgiving

מוֹדִים אֲנַחְנוּ לָךְ, שְׁאַתָּה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל בְּסֹר: צוּר חַיֵּינוּ, מְגִן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסְיָךְ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרַב וּבָקֵר וְצַהֲרִים, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסְדֶיךָ, כִּי יַעֲוֹלָם קָוִינוּ לָךְ.

Modim anach'nu lach sheh-Atah hu, Adonai Eloheyenu ve'lohey avoteynu, Elohey chol basar. Tzur chayeynu, magein yish'einu, Atah hu l'dor va-dor, nodeh l'cha u-n'sapeir t'hilatecha al chayeynu ha-m'surim b'yadecha, v'al nish'moteynu ha-p'kudot lach, v'al niseh-cha sheh-b'chol yom imanu, v'al nif'leotecha v'tovotecha sheb'chol eit, erev va-voker v'tzohorayim. Hatov ki lo chalu rachamecha, v'ham'rachem, ki lo tamu chasadecha. Ki mei-olam kivinu lach.

We give thanks to You, Eternal One; the Emptiness that manifests as Form, our God and the God of our ancestors, God of all beings. From generation to generation, You are the Rock of our lives, the Shield of our salvation. We are grateful for our lives always in Your care, our souls entrusted to You; for Your miracles, Your abundant Goodness that is with us each day, morning, noon and night, for Your ceaseless compassion, and Your never-ending loving-kindness. Our hope is in You forever.

Shalom: Peace

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

Shalom rav, al Yisrael am'cha tasim l'olam, ki Atah hu Melech Adon, l'chol ha-shalom. V'tov b'eynecha l'vareich et am'cha Yisrael, b'chol eit uv'chol sha-ah bish'lomecha.

Establish abundant peace for Your People Israel forever, for You are the Presence wherein peace awakens. May it be good in your eyes to bless Your People Israel with Your Peace always.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

B'sefer chayyim, b'rachah v'shalom ufar'nasa tovah, nizacheir v'nikateiv l'fanecha. Anach'nu v'chol am'cha beyt yisrael, l'chayyim tovim ul'shalom. Baruch Atah Adonai, oseh ha-shalom.

May we all be remembered and recorded in the Book of Life, Blessing, Peace, and Abundance. May our energies contribute to peace in our world, and our actions support all life. Blessed are You, Eternal One, the Source of Peace.

Peace is not only to be prayed for, but pursued as well. No heavenly hand can suddenly change our hearts and remove our inclinations to fear and to hate.

We must recognize in ourselves the potentials for violence and destruction we witness in others. Only then can we understand that the price of human goodness is the possibility of human evil. To choose ways of peace is to cherish Life more than the fears within us that lead us into conflict and pain.

If we are truly to become co-workers with God in the unfolding of Creation, we must examine ourselves deeply, to experience both the joy and the pain, and to bear witness to love and peace more with our lives than with our words.

To pray for peace is to dedicate our energies to its realization, and to be willing to share our struggles with those who choose to walk with us.*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם. פְּתַח לִבִּי
בְּתוֹרָתְךָ, וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. עֲשֵׂה לְמַעַן שְׂמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ,
עֲשֵׂה לְמַעַן תּוֹרָתְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ.

Elohai, n'tzor l'shoni meira, us'fatai midabeir mir'mah, v'lim'kal'lai naf'shee tidom. P'tach libi b'toratecha, v'acharey mitz'votcha tir'dof naf'shee. Aseih l'ma-an sh'mecha, aseih l'ma-an y'minecha, aseih l'ma-an toratecha, aseih l'ma-an k'dushatecha.

Holy One, guard my tongue from evil, and my lips from telling lies. To those who curse me, let my soul be silent. Open my heart to Your Torah and let my soul engage in Your spiritual practices. May I turn from evil and to what is good in Your sight. May I act for the sake of Your Name, for the sake of Your right hand, for the sake of Your Torah, for the sake of Your holiness.

Yih'yu l'ratzon

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

Yih'yu l'ratzon im'rey fee v'heg'yon libi l'fanecha, Adonai Tzuri v'Go-alee.

Let the words of my mouth and the meditations of my heart be acceptable to You, *Adonai*, my Rock and my Redeemer.

An Alphabet of Distress*

We use words to express harmony or support conflict. With each letter of our alphabet we call worlds into existence before our eyes.

To share words of pain, words of anguish, and let them go,
can spell for us all joyful acts of reconciliation.

Pain for its own sake is not what we seek during these moments. We seek forgiveness within ourselves. We seek the strength to meet truly as a community of forgiveness.

אֲשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דְּפוּי, הֵעֵוִינוּ, וְהִרְשַׁעְנוּ, זָדַנּוּ, חָמְסְנוּ,
טַפְּלָנוּ שָׁקַר. יַעֲצֵנוּ רַע, כָּזַבְנוּ, לָצַנּוּ, מָרַדְנוּ, נֶאֱצַנּוּ, סָרַרְנוּ, עֵוִינוּ, פִּשְׁעֵנוּ,
צָרַרְנוּ, קִשְׁיָנוּ עָרָף. רִשְׁעֵנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִינוּ, תַּעֲתַעְנוּ.

Asham 'nu, Bagad 'nu, Gazal 'nu, Dibar 'nu dofi. He-evinu, V'hir 'sha 'nu, Zad 'nu, Chamas 'nu, Tafal 'nu shaker. Ya-atz 'nu ra, Kizav 'nu, Latz 'nu, Marad 'nu, Ni-atz 'nu, Sarar 'nu, Ahveenu, Pasha 'nu, Tzarar 'nu, Kishinu oref. Rasha 'nu, Shichat 'nu, Ti-av 'nu, Ta-inu Ti-ta-nu.

We have **A**bused, **B**etrayed, and been **C**ruel. We have **D**estroyed, **E**mbittered, and **F**alsified. We have **G**ossiped, **H**ated, and **I**nsulted. We have **J**eered, **K**illed, and **L**ied. We have **M**ocked, **N**eglected, and **O**ppressed. We have **P**erverted, **Q**uarreled, and **R**ebelled. We have **S**tolen, **T**ransgressed, and been **U**nkind. We have been **V**iolent and **W**icked. We have **eX**ploited others and ourselves. We have **Y**ielded to evil and have been **Z**ealots for hurtful causes.

Avinu Malkeinu - Our Heavenly Parent

Avinu Malkeinu, sh'ma koleinu.

Avinu Malkeinu, chatanu l'fanecha.

*Avinu Malkeinu, chamol aleynu v'al olaleinu
v'tapeinu.*

Avinu Malkeinu, kaleh dever v'cherev v'ra-av.

*Avinu Malkeinu, kaleh kol tzar u-mas'tein
mei-aleynu.*

Avinu Malkeinu, kot'veinu b'sefer chayim tovim.

Avinu Malkeinu, chadesh Aleynu Shanah tovah.

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.
אָבִינוּ מַלְכֵנוּ, חַטָּאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵנוּ, חֲמוּל עַלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.
אָבִינוּ מַלְכֵנוּ, כִּלְה דְּבַר וְחָרֵב וְרָעָב.
אָבִינוּ מַלְכֵנוּ, כִּלְה כָּל צָר וּמִשְׁטֵיץ מֵעַלֵינוּ.
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ, חֲדַשׁ עַלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkeinu, Hear our voice.

Avinu Malkeinu, We have sinned before You.

Avinu Malkeinu, Have mercy upon us and upon our children.

Avinu Malkeinu, Rid us of disease, war, and famine.

Avinu Malkeinu, Cause all hate and oppression to vanish from the earth.

Avinu Malkeinu, Inscribe us all for good in the Book of Life.

Avinu Malkeinu, Renew us with a good year.

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

*Avinu Malkeinu, chaneinu va'aneinu, ki ein banu ma-asim,
aseh imanu tzedakah va-chesed v'ho-shi-einu.*

Avinu Malkeinu, be gracious and answer us, though we have no worthy deeds.
Make of our lives channels for justice and kindness, and liberate us.

Great Aleynu *

We are the ones given this Way of praising the Holy One of All Being, that we might understand and express the greatness of the One Who shapes all Creation. We celebrate our uniqueness and that of others, and seek to discover the wonder that we are.

Therefore we bend the knees, we bow, and we proclaim our gratitude
before the Ruler of all rulers, the Holy One of All Being.

As it is said: Then we shall truly realize the Eternal One as Universal Being, and on that day the
Unity of Being shall be celebrated by all.

עֲלֵינוּ לְשִׁבְחָהּ לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּהּ לְיוֹצֵר בְּרֵאשִׁית,
שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שְׁלֹא שָׁם חִלְקָנוּ כָּהֶם, וְגִרְלָנוּ כְּכֹל הַמוֹנָם.
וְאַנְחָנוּ כּוֹרְעִים וּמְשִׁתְּחִוִּים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

וְנֶאֱמַר, וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

*Aleynu l'shabei-ach la'Adon ha-kol, la-teit g'dulah l'yotzeir b'reisheet,
Sheh-lo asanu k'goyey ha-aratzot, v'lo saman u'k'mish'pechot ha-adamah.
Sheh-lo sahm chel'keinu ka-hem, v'go-raleinu k'chol ha-monam.*

Va-anach'nu kor'im, u'mish-ta-chavim u-modim,

Lif'ney Melech, Mal'chey ha-m'lachim, ha-Kadosh Baruch Hu.

*V'ne-emar, v'hayah Adonai, l'melech ahl kol ha-aretz,
Ba-yom ha-hu, yih'yeh Adonai echad, u'sh'mo echad.*

Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דֵּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מְלְכוּתָהּ, בְּחַיֵּיכוּן
וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן.

*Yit'gadal v'yit'kadash sh'mei raba, b'alma dee v'ra chi'rutei v'yam'lich mal'chutei
b'cha-yeichon uv'yo-meychon uv'chayey d'chol beyt Yisrael, ba-agala uviz'man kariv v'im'ru:
Amen.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וּלְעֵלְמֵי עֲלֵמֵיָא.

Y'hei sh'mei raba m'vorach l'alam ul'al'mey al'maya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמְרִין
בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

*Yit'barach v'yish-tabach v'yit'pa-ar v'yit'ro-mam v'yit-nasei v'yit'hadar v'yit'aleh v'yit'ha-lal
sh'mei d'kud'sha b'reech hu, l'eilah min kol bir'cha-ta v'shi-ra-ta tush'becha-ta
v'neh-cheh-ma-ta da-amee-ran b'al'ma v'im'ru: Amen.*

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

Y'hei sh'la-ma raba min sh'maya v'chayyim aleynu v'ahl kol Yisrael v'imru: Amen.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, [וְעַל כָּל יִשְׂרָאֵל
תְּבַל] וְאָמְרוּ אָמֵן.

*Oseh shalom bim'romav hu ya-aseh shalom aleynu v'ahl kol Yisrael [v'ahl kol yosh'vey teiveil]
v'imru: Amen.*

Extolled and hallowed be God's great Name throughout the Creation willed by the Eternal. May the Kingdom be established in your lifetime and during your days, and within the lifetime of the entire House of Israel, speedily and soon, and let us say: Amen.

May the great Name of God be blessed forever and ever.

Blessed, praised, glorified and exalted, extolled and honored, upraised and lauded be the Name of the Holy One of Blessing, beyond all the blessings and songs, praises and consolations, that are ever uttered in the world, and let us say: Amen.

May there be abundant peace from Heaven, and life upon us and upon the whole household of Israel, and let us say: Amen.

May the One Who creates harmony above, make peace for us, for all the household of Israel, [and for all the peoples of the world]. And let us say: Amen.

CONCLUDING MOMENTS OF YOM KIPPUR

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Sh'ma Yisrael, Adonai Eloheynu, Adonai Echad. (Once)

Listen, Israel: The Eternal manifests as all that Is, the Eternal is One.

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

Baruch Shem k'vod mal'chuto l'olam va-ed. (3 times)

Blessed is the Name, the splendor of its Presence shines eternally.

יְהוָה הוּא הָאֱלֹהִים

Adonai Hu Ha-Elohim (7 times)

The Transcendent One is the Manifest One.

Shofar

Tekiah G'dolah

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