

קבלת שבת מעריב



Kabbalat Shabbat Maariv

Welcoming the Sabbath
Friday Evening Shabbat Service

Heart-Fire Healing

Spiritual Guidance & Shema-nik Healing

Repair of the Soul תיקון הנפש

Listening for the Sacred שומע ברוח

Reb Rachmiel Langer רחמיאל

(978) 952-6034

PO Box 74, Littleton, MA 01460

rachmiel@heartfirehealing.com

www.heartfirehealing.com

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Introduction – Prayer, Tefilah / Davvenen תפילה \ דאווענען

Prayer (*tefilah*) is an opportunity for us to come together in sacred community, a chance to enter a shared experience of sanctity and unity. Particularly for *Shabbat* (literally ‘ceasing’ or ‘resting’) we are challenged to leave behind our to-do lists – for one day, stop *doing* and enter *being*. In this state, we can encounter the world as a divine miracle, and after Shabbat, re-engage in repairing the world with a renewed vision and vigor.

Prayer is a specific practice that can help us achieve this altered state of awareness. Words and melodies shared in tradition over millennia across the world can bring us through a particular progression of awareness and remind us of the perspectives we want to foster in this communal meditation. But, ancient symbols may no longer hold meaning for us. The challenge is to find expression that brings us to that shared spiritual involvement of the tradition. To do this, it helps to balance knowledge of what we’re saying with the supra-rational experience. Like music or poetry, prayer is not just didactic prose. (We do not follow a prayer for peace with time for rebuttal.) It is engagement in a shared tapestry of ideas and orientation expressed through words, melody, chanting, body movement and ritual. This type of intentional, meditative prayer – *davvenen* – can itself bring us into a shared experience of sacred awareness.

In hope of assisting this practice, I offer this interlinear *siddur* (prayer book). It follows the traditional progression through the prayers of the service so that we can participate in the transformative sequence. For each prayer, the original Hebrew text is primary, as a visual immersion, for those who read Hebrew or not. Under each word is a transliteration to assist pronunciation for non-readers. (Repeated soundings while seeing the Hebrew word may build associative recognition, making the transliteration obsolete.) An English translation for each word (or short phrase) allows following the Hebrew while holding specific meaning in mind, (A left-pointing arrow (<)) helps direct the English reader to read from right to left along with the Hebrew. This technique is borrowed from the Artscroll Schottenstein style.) Occasional inserted notes indicate traditional ritual movements that can enhance the embodied experience.

The Hebrew wording is generally traditional, with a few modifications as adopted by many modern liberal Jewish congregations. The translations are my own, in an attempt to accurately indicate the terminology while offering a rendering of ancient symbolism in a currently meaningful way. Often, a prayer is followed by a more interpretive version (perhaps more familiar) for a broadened understanding. When possible, the secondary version is lyrical and can be sung to the usual Hebrew melody. The appendix (p. 75) explains my approach to translating some of the vocabulary and symbolism.

To participate in *davvenen* one must be present. In preparation, it helps to settle oneself, quiet the mind, and set one’s intention (*kavvanah*) toward sacred awareness. The passages and visualization that follow can be tools toward that focus. Let us set our intention to enter sacred space and time together to dwell in the joy of divine unity.

Intention / Kavvanah כַּוְּנָה

Public worship aids us by liberating our personality from the confining walls of the individual ego. ... With a whole wide world of boundless opportunities about us, we permit our minds, as it were, to pace up and down within the narrow cell of their ego-prisons. But participation in public worship breaks through the prison of the ego and lets in the light and air of the world. Instead of living but one small and petty life, we now share the multitudinous life of our people. Against the wider horizons that we now open to our ken, our personal cares do not loom so large. Life becomes infinitely more meaningful and worthwhile, when we become aware, through our participation in public worship, of sharing in a common life that transcends our individual selves.

- R Mordecai Kaplan, *The Meaning of God in Modern Jewish Religion*

The beginning of prayer is praise. The power of worship is song. To worship is to join the cosmos in praising God. ... Prayer is meaningless unless it is subversive, unless it seeks to overthrow and to ruin the pyramids of callousness, hatred, opportunism, falsehoods. The liturgical movement must become a revolutionary movement, seeking to overthrow the forces that continue to destroy the promise, the hope, the vision.

- R Abraham Joshua Heschel, *Man's Quest for God*

Gods Come and Go, Prayers Remain Forever

אֱלֹהִים מִתְחַלְּפִים, הַתְּפִלוֹת נִשְׁאָרוֹת לְעַד

I declare with perfect faith

that prayer preceded God.

Prayer created God.

God created human beings,

human beings create prayers

that create the God that creates human beings.

אֲנִי אוֹמֵר בְּאַמוּנָה שְׁלֵמָה

שֶׁהַתְּפִלוֹת קָדְמוּ לְאֱלֹהִים.

הַתְּפִלוֹת יָצְרוּ אֶת הָאֱלֹהִים,

הָאֱלֹהִים יָצַר אֶת הָאָדָם

וְהָאָדָם יוֹצֵר תְּפִלוֹת

שִׂיוֹצְרוֹת אֶת הָאֱלֹהִים שִׂיוֹצֵר אֶת הָאָדָם.

- Yehuda Amichai, *Open, Closed, Open*; transl. by Chana Bloch & Chana Kronfeld

וְאֲנִי תְפִלָּתִי

Va'ani t'filati

And I am my prayer (*Ps 69:14*)

To pray is to take notice of the wonder, to regain a sense of the mystery that animates all beings, the divine margin in all attainments. Prayer is *our* humble *answer* to the inconceivable surprise of living.

- R Abraham Joshua Heschel, *Man's Quest for God*

Prayer invites

Sacred presence to suffuse our spirits.

Sacred intent to prevail in our lives.

Prayer might not bring water to parched fields,
nor mend a broken bridge,
not rebuild a ruined city.

But prayer can water an arid soul,
mend a broken heart,
rebuild a weakened will.

Those who rise from prayer better persons,
their prayer is answered.

- R. Ferdinand Isserman, *Sha'arei Tefilah (Gates of Prayer)*

On Shabbat, we can awaken with an engaged level of sacred awareness,
an additional soul – *neshamah yeteirah* נְשָׁמָה יְתִירָה

When we *shabbat* – cease from our doing – we can shift our awareness
to dwelling in the sanctity and unity of all being.

נַעֲשֶׂה
אָדָם
בְּצַלְמֵנוּ
כְּדְמוּתֵנוּ

*Na-aseh
adam
b'tsalmeinu
kidmuteinu*

Let Us make
(We shall do)
human-being
in Our image,
as Our likeness

(Gen 1:26)



שְׁוִיתִי
יְהוָה
לְנֶגְדִי
תָּמִיד

*Sh'viti
YHVH
l'negdi
tamid*

I hold
YHVH
before me
always

(Ps 16:8)

image from The Essential Kabbalah Daniel C. Matt

Receiving the Sabbath / Kabbalat Shabbat קַבְּלַת שַׁבָּת

Much of the Kabbalat Shabbat service (literally, 'receiving' or 'welcoming' the sabbath) was established by 16 C kabbalists in Safed. It was their custom to welcome the sabbath outdoors, in a field or hillside, in the beauty of the sunset.

Welcoming Songs / Shirim שִׁירִים

Behold, How Good It Is / Hineih Mah Tov הִנֵּה מַה טוֹב וּמַה נְעִים

יְחַדֵּךְ :	גַּם \ אָחִים	שֶׁבֶת	נְעִים	וּמַה	טוֹב	מַה	הִנֵּה
	אָחִיוֹת \ כָּלָנוּ	(שֶׁבֶת)					
yachad gam	\ achim	shevet	na-im	u-mah	tov	mah	Hinei
unity. < also	< \ brothers	< sitting	< pleasant	< and	< good	< how	< Behold
[in]	all-of-us \ sisters	(ceasing / resting / Shabbat-ing) [as]	it is	how			
(Ps 133:1)							
	חַיֵּי	כָּל	יְהוָה	בְּבֵית	וּשְׁבִתִּי		
	cha-yai.	kol	ha-Shem	b'veit	V'shav'ti		
	my	< all	< Sacred-	< in the house	< And-thus		
(Ps 27:4)	life.		Is	of	I will return		
		(Ps 23:6)					

How good it is for kindred to dwell as one. (Ps 133:1)
(being together for Shabbat)

How Beautiful is Today / Mah Yafeh Hayom מַה יָפֵה הַיּוֹם

שְׁלוֹם.	שַׁבָּת	הַיּוֹם.	יָפֵה	מַה
Shalom.	Shabbat	hayom.	yafeh	Mah
wholeness.	< Sabbath	< today;	< beautiful is	< How

How beautiful is today! Shabbat Shalom – Sabbath wholeness!

My Beloved is Mine / Dodi Li דוּדִי לִי

בְּשׁוֹשַׁנִּים :	הָרֹעֶה	לוֹ	וְאֲנִי	לִי	דוּדִי
ba-shoshanim.	ha-ro-eh	lo,	va-ani	li	Dodi
in the lilies.	< the one grazing/ shepherding/ befriending	< am Hu's;	< and I	< is mine	< My beloved

My beloved is mine and I am His, who is grazing in the lilies. (Song of Songs 2:16)

My God, My God / Eili Eili אֵלִי, אֵלִי

לְעוֹלָם <i>l'olam</i> forever:	יָגִיֵּר <i>yiga-meir</i> < come to an end	שֶׁלֹּא <i>she-lo</i> < [let] that it will not	אֵלִי <i>Eili</i> < My Divine-Power	אֵלִי <i>Eili</i> < My Divine-Presence
הַמַּיִם <i>ha-mayim</i> the waters.	שֶׁל <i>shel</i> < of	רִשְׁרוּשׁ <i>rish-rush</i> < the rustling	וְהַיָּם <i>v'ha-yam</i> < and the sea,	הַחֹל <i>ha-chol</i> < the sand
הָאָדָם <i>ha-adam</i> humanity.	הַתְּפִלָּה <i>t'filat</i> < the prayer of	הַשָּׁמַיִם <i>ha-sha-mayim</i> < the heavens,	בְּרָק <i>b'rak</i> < the flash of	

O Lord, my God, I pray that these things never end:
the sand and the sea, the rush of the waters,
the crash of the heavens, the prayer of the heart.

- Hannah Senesh, 1921-1944, Hungary – from Israel

How Good / Mah Tovוּ מַה טוֹבוֹ

יִשְׂרָאֵל: <i>Yis'ra-eil</i> Israel. (one who wrestles with Sacred Mystery)	מִשְׁכְּנֹתַיִךְ <i>mish'k'notecha</i> < your dwelling-places	יַעֲקֹב <i>ya-akov</i> < Jacob; (follow / on the heels of)	אֹהֲלֶיךָ <i>o-halecha</i> < your tents	טוֹבוֹ <i>tovu</i> < good are	מַה <i>Mah</i> < How
------------------------------------------------------------------------------------------	------------------------------------------------------------------------	------------------------------------------------------------------------	--------------------------------------------------	----------------------------------------	----------------------------

How good are Your tents, Jacob / Your dwelling-places, Israel.

(Num 24:5)

All the World / Kol ha-Olam Kulo כָּל הָעוֹלָם כָּלוֹ

מְאֹד <i>m'od</i> very narrow,	צָר <i>tsar</i>	גֶּשֶׁר <i>gesher</i> < a bridge	כָּלוֹ <i>kulo</i> < all of it, is	הָעוֹלָם <i>ha-olam</i> < hidden-within/ the-universe/ forever	כָּל <i>Kol</i> < All
	כָּלֵל <i>k'lal</i> entirely.	לְהִתְפַחֵד [לְפַחֵד] <i>(l'fa-cheid) l'hit'pa-cheid</i> < to make oneself afraid [to be afraid]	לֹא <i>lo</i> < is not	וְהַעֲקָר <i>v'ha-ikar</i> < and the crux	

The entire world is but a narrow bridge,
and the crux is not to make oneself [not be] entirely afraid

(Rebbe Nachman)

This is commonly sung with the word 'l-fa-cheid' – to not be afraid – although Rebbe Nachman's original teaching was 'l-hit'pa-cheid' – to not make oneself afraid. With a little creativity, it can be sung with the original word.

The World is Built on Love / Olam Chesed Yibaneh עולם חסד יבנה

יבנה	חסד	עולם
<i>yi-ba-neh</i>	<i>chesed</i>	<i>Olam</i>
will be built	< [by] lovingkindness	< [The] hidden / world / forever

(Psalm 89:3)

Lovingkindness will be built forever

The hidden / world / forever is built by love

I will build this world from love ...

And you shall build this world from love ...

And if we build this world from love ...

Then God will build this world from love ...

Open to Me / Pitchu Li פתחו לי

יה:	אודה	בם	אבא	צדק	שערי	לי	פתחו
<i>Yah.</i>	<i>odeh</i>	<i>vam</i>	<i>a-vo</i>	<i>tse-dek</i>	<i>sha-arei</i>	<i>li</i>	<i>Pit'chu</i>
<i>Yah.</i>	< I will thank	< into them;	< I will enter	< justice/ righteousness;	< gates of	< to me	< Open

בו:	יבאו	צדיקים	לי	השער	זה
<i>vo.</i>	<i>ya-vo-u</i>	<i>tse-di-kim</i>	<i>l-Adonai</i>	<i>ha-sha-ar</i>	<i>Zeh</i>
into it.	< will enter	< [the] just/ righteous	< to <i>Sacred-Is</i> ;	< the gate	< This is

(Psalm 118:19-20)

The Stone Rejected / Even Ma-asu אבן מאסו

פנה:	לראש	היתה	הבונים	מאסו	אבן
<i>pinnah.</i>	<i>l'rosh</i>	<i>hay'tah</i>	<i>ha-bonim</i>	<i>ma-asu</i>	<i>Even</i>
a corner-stone. (for a head of a corner)		< has become	< the builders have rejected		< A stone

The stone that the builders have rejected has become the chief corner-stone.

(Psalm 118:22)

Many blessings start *Baruch atah Adonai, Eloheinu melech ha-olam* ... traditionally translated *Blessed are You, O Lord our God, king of the universe*. This phrase can also be translated otherwise as below (also see Appendix, p.75). Or, another phrase can be used, including these examples, or any combination of the three columnar alternatives, e.g. *Baruch atah Adonai, ha-Shechinah, ruach ha-olam*.

הָעוֹלָם. <i>ha-olam.</i> hidden-within/ the universe/ forever (m)	מֶלֶךְ <i>melech</i> < <i>Underlying- order</i> (ruler) (m)	אֱלֹהֵינוּ <i>Eloheinu</i> < our <i>Divine- Presence</i> (m)	יְי <i>Adonai,</i> < <i>I-Am,</i> (YHVH)	אַתָּה <i>atah</i> < are You, (m)	בָּרוּךְ <i>Baruch</i> < Source of blessing (m)
הָעוֹלָמִים. <i>ha-olamim.</i> hidden-within/ the universes/ forever (m)	חַי <i>chei</i> < Life of (m)	הַשְּׁכִינָה <i>ha-Sh'chinah</i> < the <i>Indwelling- Divine</i> (f)	יָהּ <i>Yah,</i> < <i>I-Am,</i> (YH)	אַתָּה <i>at</i> < are You, (f)	בְּרוּכָה <i>B'rucha</i> < Source of blessing (f)
הָעוֹלָם. <i>ha-olam.</i> hidden-within/ the universe/ forever (m)	רוּחַ <i>ruach</i> < Spirit of (f)	הַחַיִּים <i>ha-chayim</i> < Life (m)	עַיִן <i>ein</i> < Source of (f)	אַתָּה <i>et</i> [the]	נְבָרְךָ <i>N'va-reich</i> < Let us bless

Lighting the Candles / Hadlakat Neiroi הַדְּלָקַת נֵרוֹת

[After lighting the candles, three times we draw the light into ourselves, and then cover the eyes.]

הָעוֹלָם. <i>ha-olam.</i> hidden-within/ the universe/ forever,	מֶלֶךְ <i>melech</i> < <i>Underlying- order</i> (ruler)	אֱלֹהֵינוּ <i>Eloheinu</i> < our <i>Divine- Presence</i>	יְי <i>Adonai,</i> < <i>I-Am,</i>	אַתָּה <i>atah</i> < are You,	בָּרוּךְ <i>Baruch</i> < Source of blessing
וְצִוָּנוּ <i>v'tsi-va-nu</i> < and given us charge (commanded us)	בְּמִצְוֹתָיו, <i>b'mits'votav</i> < with pathways of holiness (mitzvot),	קִדְּשָׁנוּ <i>kid'sha-nu</i> < has sanctified us,	אֲשֶׁר <i>asher</i> < Who		

וְשֵׁל <i>v'shel</i> < and of	יּוֹם <i>yom</i>	טוֹב <i>tov</i> [the] Festival (holy-day, good day)	שַׁבָּת. <i>Shabbat</i> < <i>Shabbat</i> (sabbath)	שֶׁל <i>shel</i> < of	נֵר <i>neir</i> < the light	לְהַדְּלִיק <i>l'had'lik</i> < to kindle
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Our God and God of all generations, may these candles cast their glow upon the earth and bring the radiance of Your light to all who dwell in darkness. Kindle in us a deeper love for all people, and may we be counted among those who light the way to a better world. (*Shir HaLev*)

Who has Given Us Life / She-he-che-yanu שֶׁהֶחֱיָנוּ

Said in gratitude at inception of holy-days or celebration of a new event

הָעוֹלָם, <i>ha-olam.</i> hidden-within/ the universe/ forever,	מֶלֶךְ <i>melech</i> < <i>Underlying- order</i> (ruler)	אֱלֹהֵינוּ <i>Eloheinu</i> < <i>our Divine- Presence</i>	יְי <i>Adonai,</i> < <i>I-Am,</i>	אַתָּה <i>atah</i> < <i>are You,</i>	בְּרוּךְ <i>Baruch</i> < <i>Source of blessing</i>
הַזֶּה. לְזִמַּן <i>hazeh. laz'man</i> to this season.	וְהִגִּיעָנוּ, <i>v'hi-gi-yanu</i> < <i>and caused us to reach</i>	וְקִיָּמָנוּ <i>v'ki-ye-manu</i> < <i>and sustained us,</i>	שֶׁהֶחֱיָנוּ <i>she-he-che-yanu</i> < <i>Who has given us life</i>		

Blessings at the Table / Birchot Shulchan בְּרִכּוֹת שֻׁלְחָן

[Typically for Shabbat at home]

Blessing the Children / Birkat ha-Y'ladim בְּרִכַּת הַיְלָדִים

[Parents may place their hands on the children's heads]

[For sons:]

(Gen 48:20)

וְכִמְנַשֶּׁה	כְּאֶפְרַיִם	אֱלֹהִים	יְשִׁמְךָ
v'chi-M'nasheh	k'Efrayim	Elohim	Y'sim'cha
and as Manasseh (causing to forget)	< as Ephraim (doubly fruitful)	< Divine-Presence will establish you	

[Ephraim and Manasseh, Joseph's children, are understood as upstanding, loving brothers to be emulated.]

[For daughters:]

וְזִלְפָּה:	בִּלְהָה	וְלֵאָה	רָחֵל	רִבְקָה	כְּשָׂרָה	אֱלֹהִים	יְשִׁמְךָ
v'Zilpah	Bilhah	Leah	Rachel	Riv'kah	k'Sarah	Elohim	Y'sim-cha
and Zilpah (sprinkle)	< Bilhah (mature)	< and Leah (impatient)	< Rachel (journeyer)	< Rebekah (teamed)	< as Sarah (persistent)	< Divine-Presence will establish you	

[The matriarchs are recognized as wise, powerful women to be emulated.]

Threefold Blessing / B'rachah M'shuleshet בְּרִכָּה מְשֻׁלֶּשֶׁת

[For all children:]

(Num 6:24-26)

	וְיִשְׁמְרֶךָ:		יְי	יְבָרְכֶךָ		
	v'yish'm'recha		Adonai,	Y'varech'cha		
	and shall guard you.		< I-Have-Been	shall bless you		
	וְיַחֲנֶנְךָ:	אֵלֶיךָ	פָּנָיו	יָאֵר		
	vi-chu-necha	eilecha	panav	Adonai, Ya-eir		
	and shall grace you.	< to you	< Sacred presence (Hu's faces)	< I-Will-Be shall shine		
שְׁלוֹם:	לְךָ	וְיִשֵּׁם	אֵלֶיךָ	פָּנָיו	יְי	יִשָּׂא
shalom	l'cha	v'ya-seim	eilecha	panav	Adonai,	Yisa
wholeness.	< for you	< and shall grant	< to you	< Sacred presence (Hu's faces)	< I-Am	shall lift up

A Woman of Valor / Eishet Chayil אִשֶׁת־חַיִל

(Proverbs 31:10-31 – 10,25,26)

Some interpret this as applying to Shechinah – the indwelling feminine Divine Presence – or as an embodiment of Shabbat.

מְכָרָהּ: <i>mich'rah</i> is her worth.	מִפְּנֵינִים <i>mip'ninim</i> < above rubies	וְרָחֹק <i>v'rachok</i> < And far	יִמְצָא <i>yim'tsa</i> < will find?	מִי <i>mi</i> < who	חַיִל <i>cha-yil</i> < of valor –	אִשֶׁת <i>Eishet</i> < A woman
אַחֲרוֹן: <i>a-charon</i> following,	לְיוֹם <i>l'yom</i> < for the day	וְתִשְׁחַק <i>va-tis'chak</i> < and-so she will laugh	לְבוּשָׁה <i>l'vushah</i> < are her raiment	וְהָדָר <i>v'hadar</i> < and magnificence	עֹז <i>oz</i> < Strength	
לְשׁוֹנָה: <i>l'shonah.</i> her tongue.	עַל <i>al</i> < is upon	חֶסֶד <i>chesed</i> < of kindness	וְתוֹרַת <i>v'torat</i> < and a teaching	בְּחָכְמָה <i>v'choch'mah</i> < with wisdom,	פָּתְחָהּ <i>pat'chah</i> < she has opened	פִּיהָ <i>pi-ha</i> < Her mouth

Happy is the One in Awe / Ashrei Ish Yarei אֲשֶׁר־אִישׁ יִרֵא

(Psalm 112:1)

יְיָ <i>Adonai,</i> Sacred-Is;	אֶת <i>et</i> < revering / in-awe of / fearing	יִרֵא <i>ya-rei</i> < a person	אִישׁ <i>ish</i> < Happy is	אֲשֶׁרִי <i>ash'rei</i> < Halleluyah (Praise Yah!)	יְהִי <i>Yah</i>	תְּהַלְלוּ <i>Hal'lu</i>
	מְאֹד: <i>m'od.</i> greatly.	חֲפִיץ <i>cha-feits</i> < delighting	בְּמִצְוֹתָיו <i>b'mits'vo-tav</i> < in Divine pathways of holiness (mitzvot),			

See also: Who Is Wise? / *Ei-zehu Chacham* אֵיזְהוּ חָכָם (p. 70)

[Often followed by *Shalom Aleichem* (p. 17) and *Kiddush* (p. 59).]

Beloved of the Soul / Yedid Nefesh יְדִיד נֶפֶשׁ

- R Eleazar Azikri, 16 C Safed

רְצוֹנָךְ,	אֵל	עֲבָדְךָ	מִשׁוֹךְ	הַרְחַמְנוּ,	נֶפֶשׁ	יְדִיד	
<i>r'tso-necha,</i>	<i>el</i>	<i>av'd'cha</i>	<i>m'shoch</i>	<i>ha-racha'man</i>	<i>nefesh</i>	<i>Y'did</i>	
Your will,	< to	< Your servant	< draw!	< Compassionate One,	< soul	< Beloved of	
הַדָּרָךְ.	מוֹל	יִשְׁתַּחֲוֶה	אֵיל,	כְּמוֹ	עֲבָדְךָ	יָרוּץ	
<i>ha-darach.</i>	<i>mul</i>	<i>yish'ta-chaveh</i>	<i>a-yal,</i>	<i>k'mo</i>	<i>av'd'cha</i>	<i>ya-ruts</i>	
Your splendor,	< before	< will worship	< a gazelle;	< like	< Your servant will run		
טַעַם.	וְכֹל	צוּף	מִנֵּפֶת	יְדִידוֹתְךָ	לוֹ	יַעֲרַב	כִּי
<i>ta-am.</i>	<i>v'chol</i>	<i>tsuf</i>	<i>mino-fet</i>	<i>y'didu-tach</i>	<i>lo</i>	<i>ye'erav</i>	<i>ki</i>
taste;	< and any	< nectar	< than dripping of	< Your love,	< for one,	< it will be sweeter	< For
אַהֲבָתְךָ	חֹלֶת	נַפְשִׁי	הָעוֹלָם	זֵיו	נְאֻהָ	הַדוֹר,	
<i>aha-vatach</i>	<i>cholat</i>	<i>naf'shi</i>	<i>ha-olam,</i>	<i>ziv</i>	<i>na-eh</i>	<i>Hadur</i>	
Your love.	< pines for	< my soul	< hidden-within/ the universe/ forever,	< Radiance	< Splendid,	< Glorious, of	
זֵיוֹךְ	נַעַם	לָהּ	בְּהִרְאוֹת	לָהּ	נָא	רַפָּא	נָא
<i>zirach.</i>	<i>na-am</i>	<i>lah</i>	<i>b'har'ot</i>	<i>lah,</i>	<i>na</i>	<i>r'fa</i>	<i>na</i>
Your radiance.	< the pleasure of	< to her	< Revealing	< her;	< now	< heal!	< please
							< Divine- Power,
עוֹלָם	שְׂמֵחַת	לָהּ	וְהִיְתָה	וְתִתְרַפֵּא	תִּתְחַזַּק	אֲז	
<i>olam.</i>	<i>sim'chat</i>	<i>lach</i>	<i>v'ha-y'tah</i>	<i>v'tit'rapei</i>	<i>tit'chazeik</i>	<i>az</i>	
hidden-within/ the universe/ forever,	< joy	< and she will have	< and healed	< she will be strengthened	< Then		
אוֹהֲבְךָ	בֵּין	עַל	נָא	וְחוּס	רַחֲמֶיךָ	יְהִמוּ	וְנִתִּיק,
<i>ohavach</i>	<i>bein</i>	<i>al</i>	<i>na</i>	<i>v'chus</i>	<i>racha-mecha</i>	<i>ye-h'mu</i>	<i>Va-tik,</i>
Your beloved child,	< about	< please	< And have care	< Your mercies will be stirred;	< Ancient One,		
עֶזְךָ	בְּתִפְאֵרֶת	לְרְאוֹת	נִכְסֶף	נִכְסֶף	כְּמָה	זֶה	כִּי
<i>u-zach.</i>	<i>b'tiferet</i>	<i>lir'ot</i>	<i>nich'saf</i>	<i>nich'sof</i>	<i>kamah</i>	<i>zeh</i>	<i>ki</i>
Your power.	< in the splendor of	< to see	< one has yearned,	< yearning,	< so long	< this is	< for
תִּתְעַלֵּם	וְאַל	נָא	חוּסָה	לְבִי	חַמְדָּה	אֵלֶּה	
<i>tit'alam</i>	<i>v'al</i>	<i>na</i>	<i>chusah</i>	<i>libi,</i>	<i>cham'dah</i>	<i>Eileh</i>	
hide Yourself.	< and do not	< please,	< Have care	< my heart has desired;	< These [things]		

(continued)

שְׁלוֹמֶךָ <i>sh'lomecha,</i> Your wholeness,	אֶת סִכַּת <i>sukat et</i> < the canopy of	עָלַי <i>alai</i> < upon me	חֲבִיב <i>chaviv</i> < my Beloved,	וּפְרֹשׁ, <i>uf-ros,</i> < and spread,	נָא <i>na</i> < please	תִּגְלֶיךָ <i>Higaleih</i> < Be revealed
בָּךְ <i>bach.</i> in You.	וְנִשְׂמְחָה <i>v'nis'm'chah</i> < and we shall rejoice	נִגִּילָה <i>na-gilah</i> < We shall be glad	מִכְבוֹדְךָ <i>mi-k'vo-dach</i> < from Your glorious-heft;	אֶרֶץ <i>erets</i> < Earth	תִּאִיר <i>Ta-ir</i> < Illuminate	
עוֹלָם <i>olam.</i> hidden-within/ the universe/ forever.	כִּימֵי <i>ki-mei</i> < as in days	וְחַנּוּנִי <i>v'honeinu</i> < and grace us	מוֹעֵד <i>mo-eid</i> < the appointed- time has come,	כִּי <i>ki</i> < for	אֲהוּב <i>a-huv</i> < Beloved,	מַהֵר <i>ma-heir</i> < Quickly,

You who love my soul,
Sweet source of tenderness
Take my inner nature
And shape it to Your will.
Like a darting deer
I will flee to You.
Before Your glorious presence
Humbly do I bow.
Let Your sweet love
Delight me with its thrill.
Because no other dainty
Will my hunger still.

How splendid is Your light
Which worlds do reflect!
My soul is worn from craving
For Your love's delight.
Please, good God, do heal her
And show to her Your face,
So my soul can see you
And bathe in Your grace.
There she will find strength
And healing in this sight
Her joy will be complete then,
Eternal her delight.

What pity stirs in You
Since days of old, my God!
Be kind to me your own child
Begotten by Your love.
For long and longing hours
I yearned for Your embrace,
To see my light in Your light
Basking in Your grace.
My heart's desire is
To harmonize with Yours
Do not conceal Your pity
Hide not the light of Yours.

Help, my lover, spread
Your canopy of peace,
Enfold all human beings.
Give all pain surcease.
Your presence on this earth plane
Do make known to us
And we shall respond then
With song and with dance.
Rush, my love, be quick,
The time for love has come,
Let Your gentle favor
Grace us as of old.

- translated by R Zalman Schacter-Shalomi; can be sung to same melody as the Hebrew

Wholeness upon You / Shalom Aleichem שְׁלוֹם עֲלֵיכֶם

- 16 C Safed

עֲלִיּוֹן	מַלְאֲכֵי	הַשְּׂרָת	מַלְאֲכֵי	עֲלֵיכֶם	שְׁלוֹם
<i>el'yon</i>	<i>mal'a-chei</i>	<i>ha-sha-reit</i>	<i>mal'a-chei</i>	<i>aleichem</i>	<i>Shalom</i>
most high,	< messengers of	< service,	< messengers of	< upon us,	< Wholeness
הוּא	בָּרוּךְ	הַקְּדוֹשׁ	הַמְּלָכִים	מַלְכֵי	מִמֶּלֶךְ
<i>hu</i>	<i>baruch</i>	<i>ha-kadosh</i>	<i>ham'lachim</i>	<i>mal'chei</i>	<i>mi-melech</i>
being.	< Blessed	< Holy	< all orders,	< underlying	< from the Order
עֲלִיּוֹן	מַלְאֲכֵי	הַשְּׁלוֹם	מַלְאֲכֵי	לְשָׁלוֹם	בּוֹאֲכֶם
<i>el'yon</i>	<i>mal'a-chei</i>	<i>ha-sha-lom</i>	<i>mal'a-chei</i>	<i>l'shalom</i>	<i>Bo-achem</i>
most high,	< messengers of	< wholeness,	< messengers of	< for wholeness,	< Their coming
הוּא	בָּרוּךְ	הַקְּדוֹשׁ	הַמְּלָכִים	מַלְכֵי	מִמֶּלֶךְ
<i>hu</i>	<i>baruch</i>	<i>ha-kadosh</i>	<i>ham'lachim</i>	<i>mal'chei</i>	<i>mi-melech</i>
being.	< Blessed	< Holy	< all orders,	< underlying	< from the Order
עֲלִיּוֹן	מַלְאֲכֵי	הַשְּׁלוֹם	מַלְאֲכֵי	לְשָׁלוֹם	בְּרַכּוֹנֵי
<i>el'yon</i>	<i>mal'a-chei</i>	<i>ha-sha-lom</i>	<i>mal'a-chei</i>	<i>l'shalom</i>	<i>Bar'chuni</i>
most high,	< messengers of	< wholeness,	< messengers of	< for wholeness,	< Blessing us
הוּא	בָּרוּךְ	הַקְּדוֹשׁ	הַמְּלָכִים	מַלְכֵי	מִמֶּלֶךְ
<i>hu</i>	<i>baruch</i>	<i>ha-kadosh</i>	<i>ham'lachim</i>	<i>mal'chei</i>	<i>mi-melech</i>
being.	< Blessed	< Holy	< all orders,	< underlying	< from the Order
עֲלִיּוֹן	מַלְאֲכֵי	הַשְּׁלוֹם	מַלְאֲכֵי	לְשָׁלוֹם	צֵאתְכֶם
<i>el'yon</i>	<i>mal'a-chei</i>	<i>ha-sha-lom</i>	<i>mal'a-chei</i>	<i>l'shalom</i>	<i>Tseit'chem</i>
most high,	< messengers of	< wholeness,	< messengers of	< for wholeness,	< Their going-forth
הוּא	בָּרוּךְ	הַקְּדוֹשׁ	הַמְּלָכִים	מַלְכֵי	מִמֶּלֶךְ
<i>hu</i>	<i>baruch</i>	<i>ha-kadosh</i>	<i>ham'lachim</i>	<i>mal'chei</i>	<i>mi-melech</i>
being.	< Blessed	< Holy	< all orders,	< underlying	< from the Order

Welcome among us, messengers of service, angels of the Highest One,
From deep within us, majesty of majesties, the blessed Holy One.

Come then in wholeness, messengers of wholeness, angels of the Highest One,
From deep within us, majesty of majesties, the blessed Holy One.

Blessing us with wholeness, messengers of wholeness, angels of the Highest One,
From deep within us, majesty of majesties, the blessed Holy One.

Going forth with wholeness, messengers of wholeness, angels of the Highest One,
From deep within us, majesty of majesties, the blessed Holy One.

adapted from translation by Burt Jacobson; can be sung to same melody as the Hebrew

Welcoming Shabbat – Psalms for the Week

R Moshe Cordovero (16 C Safed) selected seven psalms (95, 96, 97, 98, 99, 29, 92) for the Kabbalat Shabbat service, representing the six working days and Shabbat.

When Shabbat occurs on a festival or chol haMoed, it is customary to skip the preliminary Psalms and L'cha Dodi – start with Psalm 92 (p. 24)

We pause and appreciate the magnificence of creation – the days that brought us here and the days ahead – as we ascend together in our celebratory journey of realization toward wholeness and peace.

Psalm 95 – Sunday / Day 1

First day of creation: light emergent from darkness

Today, we can hear with the voice of Divine-Presence, and enter the place of Sacred resting.

יְשׁוּעֵנוּ	לְצוּר	נְרִיעָה	לַיְי	נְרַנְּנָה	לְכוּ
yish'einu	l'tsur	nari-ah	l-Adonai	n'ra-n'nah	L'chu
of our salvation	< to the Rock	< Let us shout-for-joy	< to Sacred-Is;	< Let us sing-in-joy	< Let's -go!

Come walk with me – Let us sing to YaH;

let us trumpet with joy to Her who is our safe stronghold. -R Zalman Schacter-Shalomi (Ps 95:1)

Psalm 96 – Monday / Day 2

Second day of creation: expansiveness

Each day, all the world sings in joy a new, ongoing Sacred song

הָאָרֶץ	כָּל	לַיְי	שִׁירוּ	חֲדָשׁ	שִׁיר	לַיְי	שִׁירוּ
ha-arets.	kol	l-Adonai	Shiru	chadash	shir	l-Adonai	Shiru
the Earth.	< all	< for Sacred-Is,	< Sing!	< a new song.	< for I-Am	< Sing!	< Sing!

Sing to YaH a new song; sing to YaH all the earth! -R Zalman Schacter-Shalomi

(Ps 96:1)

Psalm 97 – Tuesday / Day 3

Third day of creation: gathered hope / grounding

The light of joyful sacred-life radiates in our upright actions.

שִׂמְחָה	לֵב	וּלְיֹשְׁרֵי	לְצַדִּיק	זָרַע	אוֹר
sim'chah.	leiv	ul'yish'rei	la-tsadik	zaru-a	Or
joy.	< of heart –	< and for the upright	< for the righteous;	< is being sown	< Light

You seed light into *tsaddikim* (righteous ones),

joy into the heart of the virtuous. -R Zalman Schacter-Shalomi

(Ps 97:11)

Psalm 98 – Wednesday / Day 4

Fourth day of creation: illumination

Let us sing a new song of the Sacred wonder of all being.

עָשָׂה	נִפְלְאוֹת	כִּי	חֲדָשׁ	שִׁיר	לַיהוָה	שִׁירוּ	מִזְמוֹר,
<i>asah</i>	<i>nif'la-ot</i>	<i>ki</i>	<i>chadash</i>	<i>shir</i>	<i>l-Adonai</i>	<i>Shiru</i>	<i>Miz'mor,</i>
Divinely done.	< wonders,	< for	< a new song	< to I-Am	< Sing!	< A melody.	

Musician, sing to YaH a brand new song;

She has revealed the miraculous order. -R Zalman Schacter-Shalomi

(Ps 98:1)

Psalm 99 – Thursday / Day 5

Fifth day of creation: seas & skies teeming with life

Let us rise to the heights of Divine holiness.

קָדְשׁוֹ	לְהַר	וְהִשְׁתַּחֲוּוּ	אֱלֹהֵינוּ	יְיָ	רוֹמְמוֹ,
<i>kadsho</i>	<i>l'har</i>	<i>v'hish'tachavu</i>	<i>Eloheinu</i>	<i>Adonai</i>	<i>Rom'mu</i>
Divine-holiness.	< to the mountain of	< and-thus bow-down	< our Divine-Presence	< I-Am,	< Exalt!
		אֱלֹהֵינוּ	יְיָ	קָדוֹשׁ	כִּי
		<i>Eloheinu</i>	<i>Adonai</i>	<i>kadosh</i>	<i>ki</i>
		our Divine-Presence.	< I-Am,	< holy is	< for

Salute YaH, our God; turn with worship to Her holy mountain,

because YaH is indeed our Holy God. -R Zalman Schacter-Shalomi

(Ps 99:9)

Psalm 29 – Friday / Day 6

Sixth day of creation: Divine-image on Earth, in all directions

Divine awareness strengthens us with sacred-ceasing.

בְּשָׁלוֹם:	אֶת עַמּוֹ	יְבָרֵךְ	יְיָ	יִתֵּן	לְעַמּוֹ	עֹז	יְיָ
<i>va-shalom</i>	<i>amo et</i>	<i>y'vareich</i>	<i>Adonai</i>	<i>yi-tein</i>	<i>l'amo</i>	<i>oz</i>	<i>Adonai</i>
with wholeness.	< Sacred-community	< will bless	< I-Am	< Hu will give.	< to Sacred-community (Hu's people)	< strength	< I-Am –

This same YaH empowers Her people.

This same YaH blesses His people with peace. -R Zalman Schacter-Shalomi

(Ps 29:11)

Please, with Strength / *Ana B'Choach* אָנָא בְּכֹחַ

A mystical meditation and healing prayer

R. Nechuniah ben Hakanah (1 C CE)

אָבִיגִיתִּצַּ	צְרוּרָה <i>ts'rurah</i> the entanglements	תַּתִּיר <i>tatir</i> < untie	יְמִינֶךָ <i>y'mincha</i> < of Your love (right),	גְּדֻלַּת <i>g'dulat</i> < of the greatness	בְּכֹחַ <i>b'choach</i> < With the power	אָנָא <i>Ana</i> < Please!
קִרְעֵ שִׁטְיִנ	נוֹרָא. <i>nora</i> Awesome One.	טַהֲרֵנוּ <i>taha-reinu</i> < refine us,	שַׁגְבֵּנוּ <i>sag'veinu</i> < lift us high,	עַמְּךָ <i>am'cha</i> < of Your people;	רִנַּת <i>rinat</i> < the exultation	קַבֵּל <i>Kabeil</i> < Receive
נִגְדֵד יִכְשֵׁ	שְׁמֵרֵם. <i>sham'reim</i> watch over them.	כְּבַבַּת <i>k'vavat</i> < like the apple of your eye	יְחֻדְךָ <i>yichud'cha</i> < Your Unity,	דוֹרְשֵׁי <i>dor'shei</i> < seekers of	גִּבּוֹר <i>gibor</i> < Mighty One,	נָא <i>Na</i> < Please
בִּטְרֵ צִתְיִנ	גַּמְלֵם. <i>gam'leim</i> brings into balance.	תָּמִיד <i>tamid</i> < always	צְדֻקְתְּךָ <i>tsid'kat'cha</i> < Your truth	רַחֲמִים <i>racha-meim</i> < be compassionate;	טַהֲרֵם <i>taha-reim</i> < cleanse them,	בְּרַכֵּם <i>Bar'cheim</i> < Bless them
חֲקִיב טַנִּיעַ	עֲדַתְךָ. <i>ada-techa</i> Your community.	נְהַל <i>na-heil</i> < guide	טוֹבְךָ <i>tuv'cha</i> < of Your goodness	בְּרוּב <i>b'rov</i> < with the abundance	קָדוֹשׁ <i>kadosh</i> < Holy One	חֲסִין <i>Chasin</i> < Powerful One,
יִגְלֵ פִזְק	קְדוּשַׁתְךָ. <i>k'dushatecha</i> Your sacred mystery.	זוֹכְרֵי <i>zoch'rei</i> < those who remember	פְּנֵיהַ <i>p'neih</i> < turn (to face);	לְעַמְּךָ <i>l'am'cha</i> < to Your people	גֵּאָה <i>gei-eh</i> < Exalted One,	יְחִיד <i>Ya-chid</i> < Singular,
שִׁקְיוֹ צִיִּית	תַּעֲלָמוֹת. <i>ta-alumot</i> the Unknownable.	יּוֹדֵעַ <i>yodei-a</i> < You-Who- Knows	צַעֲקָתֵנוּ <i>tsa-akateinu</i> < our crying,	וּשְׁמַע <i>ush'ma</i> < and hear	קַבֵּל <i>kabeil</i> < receive,	שְׁוַעֲתֵנוּ <i>Shav'ateinu</i> < Our yearning
[<i>Quietly or Silently:</i>]	וְעַד. <i>va-ed</i> and until.	לְעוֹלָם <i>l'olam</i> < hidden-within the universe forever	מְלֻכוֹתוֹ <i>mal'chuto</i> < of Sacred reality, (Hu's realm)	כְּבוֹד <i>kavod</i> < of the glorious-heft	שֵׁם <i>sheim</i> < the Essence (name),	בְּרוּךְ <i>Baruch</i> < Blessed is

Come, My Love / L'cha Dodi לְכָה דוּדִי

- R. Shlomo haLevi Alkabetz (16C Safed)

We rise (for the last verse) as we are able, some to our feet, some seated, our hearts soaring to heaven, to welcome the Shabbat beloved (internally, our 'extra' Shabbat soul).

נִקְבְּלָהּ	שַׁבָּת	פְּנֵי	כִּלָּה	לְקִרְאָת	דוּדִי	לְכָה
<i>n'kab'lah.</i>	<i>Shabbat</i>	<i>p'nei</i>	<i>kalah</i>	<i>lik'rat</i>	<i>dodi</i>	<i>L'chah</i>
we shall receive.	< the Sabbath,	< the face of (presence)	< the bride; (completion)	< to encounter	< my beloved	< Come!

O come, my friend, let's greet the bride; the Sabbath presence bring inside.

הַמְיָחָד.	אֵל	הַשְּׁמִיעָנוּ	אֶחָד.	בְּדַבּוּר	וְזָכוֹר	שָׁמוֹר (1)
<i>ham'yuchad,</i>	<i>Eil</i>	<i>hish'mi-anu</i>	<i>echad,</i>	<i>b'dibur</i>	<i>v'zachor</i>	<i>Shamor</i>
the singular,	< Divine- Power	< proclaimed to us	< in one word		< and remember	< Guard!
\ לכה דודי ...	וְלִתְהִלָּה:	וְלִתְפָאֵרֶת	לְשֵׁם	אֶחָד.	וּשְׁמוֹ	אֶחָד
<i>L'cha dodi ... \</i>	<i>v'lit'hilah</i>	<i>ul'tiferet</i>	<i>l'shem</i>	<i>echad</i>	<i>ush'mo</i>	<i>echad</i>
O come ... \	and for praise.	< and for splendor	< for the Essence	< is One	< and Hu's Essence (name)	< is One

הַבְּרָכָה.	מְקוֹר	הִיא	כִּי	וְנִלְכָה.	לְכוּ	שַׁבָּת	לְקִרְאָת (2)
<i>hab'rachah</i>	<i>m'kor</i>	<i>hi</i>	<i>ki</i>	<i>v'neil-cha,</i>	<i>l'chu</i>	<i>Shabbat</i>	<i>Lik'rat</i>
blessing.	< source of	< she is the	< for	< and we shall come	< come!	< the Sabbath,	< To encounter
\ לכה דודי ...	תְּחִלָּה:	בְּמַחְשָׁבָה	מִעֲשֵׂה	סוּף	נְסוּכָה.	מִקְדָּם	מֵרֵאשׁ
<i>L'cha dodi ... \</i>	<i>t'chilah</i>	<i>b'macha-shavah</i>	<i>ma-aseh</i>	<i>sof</i>	<i>n'su-chah</i>	<i>mi-kedem</i>	<i>Mei-rosh</i>
O come ... \	first.	< in thought	< deed, in	< last in	< she was ordained	< from origin	< From the beginning

הַתְּפִיכָה.	מִתּוֹךְ	צֵאִי	קוּמִי	מְלוּכָה.	עִיר	מֶלֶךְ	מִקְדָּשׁ (3)
<i>ha-hafeichah,</i>	<i>mitoch</i>	<i>ts'i</i>	<i>kumi</i>	<i>m'luchah,</i>	<i>ir</i>	<i>melech</i>	<i>Mik'dash</i>
the turmoil.	< from amidst	< Go forth!	< Arise!	< sovereignty	< city of	< Order, of	< Sanctuary of
\ לכה דודי ...	חֶמְלָה:	עָלֶיךָ	וְיַחְמוּל	וְהוּא	הַבְּכָא.	בְּעֵמֶק	שֶׁבֶת
<i>L'cha dodi ... \</i>	<i>chem'lah.</i>	<i>ala-yich</i>	<i>yachamol</i>	<i>v'hu</i>	<i>hab'acha,</i>	<i>b'eimek</i>	<i>shevet</i>
O come ... \	compassion	< for you	< will show mercifully	< and Hu	< weeping, valley of	< in the valley of	< dwelling you (have been)

(continued)

										(4)
	עָמוּי.	תִּפְאָרְתֶּיךָ	בְּגָדֵי	לְבָשִׁי	קוּמוּי.	מִזְעָפָר	הִתְנַעְרִי			
	<i>ami,</i>	<i>tif'ar'teich</i>	<i>big'dei</i>	<i>liv'shi</i>	<i>kumi,</i>	<i>mei-afar</i>	<i>Hit'na-ari</i>			
	my people.	< splendor	< garments	< Wear!	< Arise!	< from the	< Shake			
			of			dust,	yourself off!			
... לכה דודי \	נִגְאַלְהָ:	נַפְשִׁי	אֵל	קָרְבָה	הַלְחֲמִי.	בֵּית	יִשְׂי	בֶּן	יָד	עַל
<i>L'cha dodi ... \</i>	<i>g'alah</i>	<i>naf'shi</i>	<i>el</i>	<i>kor'vah</i>	<i>halach'mi,</i>	<i>beit</i>	<i>yishai</i>	<i>ben</i>	<i>yad</i>	<i>Al</i>
O come ... \	Redeem	< my	< to	< She has	< My	< house	< My	< the	< the	<
	it!	soul		drawn near	bread. *	of *	being, *	child	hand	By
								of *	of	

* or: the son of Jesse the Bethlehemite, suggesting through a descendant of David, messianic times

										(5)
	אוֹרִי.	קוּמוּי	אוֹרְךָ	בָּא	כִּי	הִתְעוֹרְרִי.	הִתְעוֹרְרִי			
	<i>ori,</i>	<i>kumi</i>	<i>oreich</i>	<i>va</i>	<i>ki</i>	<i>hit'or'ri,</i>	<i>Hit'or'ri</i>			
	Shine!	< Arise!	< your light has	come;	< for	< awaken	< Awaken			
						yourself!	yourself!			
... לכה דודי \	נִגְלָה:	עָלַיְךָ	יְי	כְּבוֹד	דְּבַרִּי.	שִׁיר	עוֹרִי	עוֹרִי		
<i>L'cha dodi ... \</i>	<i>nig'lah.</i>	<i>ala-yich</i>	<i>Adonai</i>	<i>k'vod</i>	<i>da-beiri,</i>	<i>shir</i>	<i>uri</i>	<i>Uri</i>		
O come ... \	has been	< upon	< I-Am	< the	< declare!	< a song	< wake	< Wake		
	revealed.	you		glorious-heft			up!	up!		
				of						

										(6)
	תִּהְיִי.	וּמָה	תִּשְׁתַּוְּחָחִי	מָה	תִּכְלַמִּי.	וְלֹא	תִּבוֹשִׁי	לֹא		
	<i>tei-hemi,</i>	<i>umah</i>	<i>tish'tocha-chi</i>	<i>mah</i>	<i>tikal'mi,</i>	<i>v'lo</i>	<i>tei-voshi</i>	<i>Lo</i>		
	will you	< and	< will you be	< what	< be	< and	< be	< Do		
	sigh?	what	bent down by?		dismayed;	do not	ashamed	not		
... לכה דודי \	תִּלָּה:	עַל	עִיר	וְנִבְנְתָה	עָמוּי.	עֲנִי	יִחְסוּ	בְּךָ		
<i>L'cha dodi ... \</i>	<i>tilah.</i>	<i>al</i>	<i>ir</i>	<i>v'niv'n'tah</i>	<i>ami,</i>	<i>ani-yei</i>	<i>ye-chesu</i>	<i>Bach</i>		
O come ... \	her	< upon	< the	< and-so will	< of My	< the	< will take	< In		
	mound.		city	be rebuilt	people,	needy	shelter	you		

										(7)
	מִבְּלָעַיְךָ.	כֹּל	וְרָחֲקוּ	שִׂאסִיךְ.	לְמַשָּׁה	וְהָיוּ				
	<i>m'val'ayich,</i>	<i>kol</i>	<i>v'ra-chaku</i>	<i>sho-sayich,</i>	<i>lim'shisah</i>	<i>V'hayu</i>				
	those guzzling	< all	< and they will be	< your	< And the plunderers	will be				
	you.		distant;	plundered;						
... לכה דודי \	כְּלָה:	עַל	חָתָן	כְּמִשּׁוֹשׁ	אֵלֶיךָ.	עָלַיְךָ	יִשִּׁישׁ			
<i>L'cha dodi ... \</i>	<i>kalah</i>	<i>al</i>	<i>chatan</i>	<i>kim'sos</i>	<i>Elo-hayich,</i>	<i>ala-yich</i>	<i>Yasis</i>			
O come ... \	< a bride.	< over	< of a	< like the	< your	< over	< Hu will			
			groom	rejoicing	Divine-	you –	rejoice			
					Presence					

(continued)

תַּעֲרִיצִי. <i>ta-a-ritsi,</i> you will revere.	יְיָ <i>Adonai</i> < I-Am.	וְאֵת <i>v'et</i> < and	תִּפְרוֹצִי. <i>tifrotsi,</i> < you will burst through	וּשְׂמאל <i>us'mol</i> < and leftward	יָמִין (8) <i>Yamin</i> < Rightward		
... לכה דודי \ <i>L'cha dodi ... \</i> O come ... \	וְנָגִילָה: <i>v'nagi-lah.</i>	וְנִשְׂמְחָה <i>v'nis'm'chah</i>	פְּרָצִי. <i>par'tsi,</i>	בֶּן <i>ben</i>	אִישׁ <i>ish</i>	יָד <i>yad</i>	עַל <i>Al</i>
	and we shall be happy.	< and we shall rejoice	< My break- through, *	< a child of *	< a person, *	< the hand of	< By

* or: a man, the son of Peretz, suggesting through Judah's son Peretz (an ancestor of David), messianic times

*It is customary to rise and face the entryway to greet the arrival of the Sabbath beloved
bowing toward the left and right with the concluding words, 'bo-i chalah.'*

וּבְצִהָלָה. <i>u-v'tso-holah,</i> < and with cheering.	בְּשִׂמְחָה <i>b'sim'chah</i> < with rejoicing	גַּם <i>gam</i> < also	שְׂכִינָה (בְּעִלָּה). <i>(ba'lah) sh'chinah,</i> < Divine-Presence (her husband);	עֵטֶרֶת <i>a-teret</i> < crown of	בְּשָׁלוֹם <i>v'shalom</i> < in wholeness	בוֹאִי (9) <i>Bo-i</i> < Come!		
... לכה דודי \ <i>L'cha dodi ... \</i> O come ... \	כָּלָה: <i>chalah.</i>	בוֹאִי <i>bo-i</i>	כָּלָה. <i>chalah,</i>	בוֹאִי <i>bo-i</i>	סְגֻלָּה <i>s'gulah,</i>	עִם <i>am</i>	אֱמוּנֵי <i>emu-nei</i>	תּוֹךְ <i>Toch</i>
	bride (completion)	< Come!	< bride (completion)	< Come!	< held- dear	< the people	< the affirming of	< Amidst

written by R Shlomo haLevi Alkabetz (Safed Kabbalist, 16th century); first 8 verses in Hebrew spell his name

O come, my friend, let's greet the bride; the Sabbath presence bring inside.

- (1) "Keep" and "Remember" in a sole command; the solitary God did us command
"I AM!" is one, the Name is one; in name, in splendor, and in praise. / O Come ...
- (2) Toward the Sabbath, come, make haste; for she has every blessing's taste,
ordained at first, and long ago; the last thing made, the first in mind. / O Come ...
- (3) O Sovereign's abode, O holy, regal town; rise up, emerge, where once cast down,
enough of sitting in the vale of tears; God pities you, yes you God spares. / O Come ...
- (4) Be stirred, rise up, throw off the dust; my people, don your clothes of eminence,
by hand of Bethe'mite Jesse's child; draw near my soul, redeem it, too. / O Come ...
- (5) Arouse yourself, arouse yourself; your light has come, arise and shine,
awake, awake, pour forth your song; on you now shines the Glorious One. / O Come ...
- (6) Don't be abashed, don't be ashamed; why be downcast, why do you sigh?
In you my people's poor find shade; a city rebuilt where her ruins lay. / O Come ...
- (7) Your robbers shall be robbed themselves; all your devourers will be removed,
your God rejoices at your side; the joy of a bridegroom with his bride. / O Come ...
- (8) To right and left you shall burst forth; revering God, to south and north,
by hand of one from Perez's line; we shall rejoice and find delight. / O Come ...
- (9) O come in peace, O divine crown; with joy, rejoicing, and with mirth,
amid the faithful, loved by God; come in, O bride, come in, O bride! / O Come ...

translation from Kol HaNeshamah; can be sung to same melody as the Hebrew

(please be seated)

Welcome the mourners

Traditionally, mourners may choose to join the service after the festivity of Lecha Dodi has completed.

וִירוּשָׁלַיִם	צִיּוֹן	אֲבֵלֵי	שָׁאֵר	בְּתוֹךְ	אֶתְכֶם	יְנַחֵם	הַמָּקוֹם
viY-ru-shala-yim	Tsi-yon	avei-lei	sh'ar	b'toch	et'chem	y'na-cheim	HaMakom
and Jerusalem.	< Zion	< the	< the	< among	< you	< comfort	< [May]
(teaching of wholeness of duality)	(parched/ signpost)	mourners of	rest of				the Place (of Sacred Unity)

Shabbat Psalms / Shirim l'Yom haShabbat שִׁירִים לְיוֹם הַשַּׁבָּת

Psalm 92

We can embrace *Divine-Presence* in all being
toward a day that is entirely *Shabbat*

Shabbat is our time to appreciate the wondrous gift of Creation.

	הַשַּׁבָּת	לְיוֹם	שִׁיר	מִזְמוֹר			
	ha-shabbat	l'yom	shir	Miz'mor,			
	the Sabbath:	< for the day of	< a song	< A melody,			
עֲלִיּוֹן:	לְשִׁמְךָ	וּלְזִמְרָה	לְיְיָ	לְהוֹדוֹת	טוֹב		
El'yon	l'shim'cha	u-l'zameir	l-Adonai	l'hodot	Tov		
Most High.	< to Your Essence (name)	< and to sing	< to I-Am	< to give thanks (acknowledge, confess, praise)	< [It is] good		
הַלְלוּיָהּ	מִחֲשַׁבְתֶּיךָ:	עֲמֻקּוֹ	מְאֹד	יְיָ	מִעֲשֵׂיךָ	גָּדְלוֹ	מַה
Halleluyah	mach'sh'votcha	am'ku	m'od	Yah	ma-asecha	gad'lu	Mah
Praise Yah!	Your thoughts.	< deep are	< Very	< Sacred- Is!	< Your works	< great are	< How

A song for the Sabbath day, set to music:

It is good to give thanks to You, YaH, O Transcendent One!

We sing praises to Your name.

(Ps 92:1, 6)

O YaH, how great is what You do! Your designs are very profound!. -R Zalman Schacter-Shalomi

Psalm 93

All the world is the garment in which the *Divine* appears
Shabbat is our moment to enter the eternal holy now.

	לְבִישׁ <i>laveish</i> garbed in majesty.	גִּאוּת <i>nei-ut</i>	מָלַךְ <i>malach</i> < has reigned,	יְיָ <i>Yah</i> < <i>I-Am</i>	
	הִתְאַזָּר <i>hit'azar</i> girded-Itself [with] strength.	עֹז <i>oz</i>	יְיָ <i>Yah</i> < <i>Sacred-Is</i> has been garbed,	לְבִישׁ <i>laveish</i>	
תִּמוֹט: <i>timot.</i> will it be wavered.	בַּל <i>bal</i> < hardly	תֵּיבֵל <i>tei-veil</i> < the-world will be intentional;	תִּכּוֹן <i>tikon</i>	אֵף <i>Af</i> < Indeed	
קִדְשׁ <i>kodesh</i> holiness,	נֶאֱוָה <i>na-avah</i> < is befitting of	לְבֵיתְךָ <i>l'veit'cha</i> < Your home	מְאֹד <i>m'od</i> < greatly,	נֶאֱמְנוּ <i>ne-em'nu</i> < affirm-faith	עֵדוּתְךָ <i>Eido-techa</i> < Your witnessings (testimony)
		יָמִים <i>yamim</i> < days.	לְאֹרֶךְ <i>l'orech</i> < for the length of	יְיָ <i>Yah</i> < <i>I-Is/Was/Will-Be</i>	

YaH, You ruled robed in dignity,
 donning intensity, girded with strength.
 Even the cosmos – You arrayed that it not falter.
 O YaH, Your creation witnesses You well.

Of sacred beauty is Your House – through all time -R Zalman Schacter-Shalomi (Ps 93:1, 5)

Half Kaddish / Chatzi Kaddish חֲצִי קַדִּישׁ

	[Congregation:]				Transition from Kabbalat to Ma'ariv			
כְּרַעוּתָהּ	בְּרָא	דִּי	בְּעֶלְמָא	אָמֵן	רָבָא.	שְׁמֵיהּ	וַיִּתְקַדַּשׁ	יִתְגַּדַּל
<i>chir-utei</i>	<i>v'ra</i>	<i>di</i>	<i>B'al'ma</i>	<i>amein</i>	<i>raba.</i>	<i>sh'mei</i>	<i>v'yit'kadash</i>	<i>Yit'gadal</i>
with Divine intent	< was created	< that	< in the universe	Amen	< that is great!	< the Sacred Essence (name)	< and be sanctified	< Grow exalted
יִשְׂרָאֵל	בֵּית	דְּכָל	וּבְחַיֵּי	וּבְיוֹמֵיכּוֹן	בְּחַיֵּיכּוֹן	מַלְכוּתֵיהּ	וַיִּמְלִיךְ	
<i>Yis'ra-eil,</i>	<i>beit</i>	<i>d'chol</i>	<i>uv'cha-yei</i>	<i>uv'yo-meichon</i>	<i>b'cha-yeichon</i>	<i>mal'chutei,</i>	<i>v'yam'lich</i>	
those who wrestle with Sacred life,	< the house of	< of all	< and in the lifetimes	< and in your days	< in your lifetimes	< the Sacred realm	< and may It manifest	
	אָמֵן:	וְאָמְרוּ:	קָרִיב.	וּבְזִמָּן	בְּעֶנְלָא			
	<i>amein.</i>	<i>v'im'ru:</i>	<i>kariv,</i>	<i>u-viz'man</i>	<i>ba'agala</i>			
	Amen. (affirm-truth)	< And you-all say!	< nearing.	< and in a time	< swiftly			

[All:]	עֶלְמָיָא	וְלְעֶלְמֵי	לְעֶלְמָ	מְבָרַךְ	רָבָא	שְׁמֵיהּ	יְהֵא
	<i>al'ma-ya.</i>	<i>ul'al'mei</i>	<i>l'alam</i>	<i>m'varach</i>	<i>raba</i>	<i>sh'mei</i>	<i>Y'hei</i>
	eternity.	< and for eternities of	< forever	< be blessed	< that is great	< the Essence (name)	< May
	וַיִּתְהַלַּל	וַיִּתְעַלָּה	וַיִּתְהַדָּר	וַיִּתְנַשֵּׂא	וַיִּתְרוֹמַם	וַיִּשְׁתַּבַּח	וַיִּתְבָּרַךְ
	<i>v'yit'halal,</i>	<i>v'yit'aleh</i>	<i>v'yit'hadar</i>	<i>v'yit'nasei,</i>	<i>v'yit'romam</i>	<i>v'yit'pa-eir</i>	<i>v'yit'barach</i>
	and lauded	< and elevated	< and honored	< and upraised	< and exalted	< and glorified	< Blessed

[All:]

וְשִׁירָתָא	בְּרַכְתָּא	מִן כּוּל	לְעֵלְא	הוּא.	בְּרִיךְ	דְּקֻדְשָׁא.	שְׁמֵיהּ
<i>v'shirata,</i>	<i>bir-chata</i>	<i>min kol</i>	<i>L'eila</i>	<i>hu.</i>	<i>b'rich</i>	<i>d'kudsha,</i>	<i>sh'mei</i>
and song,	blessing	< (from) any	< beyond	< be,	< Blessed	< of the Holy One	< [be] the Essence

אָמֵן:	וְאָמְרוּ:	בְּעֶלְמָא.	דְּאָמִירָן	וּנְחֻמָּתָא	תְּשֻׁבְחָתָא
<i>amein.</i>	<i>v'im'ru:</i>	<i>b'al'ma</i>	<i>da-amiran</i>	<i>v'nechemata,</i>	<i>tush'b'chata</i>
Amen. (affirm-truth)	< And you-all say!	< hidden-within/ in the universe/ forever.	< that are uttered	< and consolation	< praise,

May the Unity of all being be amplified and sanctified throughout the universes which are constantly created with Divine intent. May the realm of the sacred be established in our lifetime, swiftly and soon. And let us say: Amen.

May the underlying Sacred essence be blessed in all worlds, forever.

May it be glorified, exalted, hailed and upraised beyond any song or praise or description we could utter, and let us say: Amen.

Shabbat Evening Service / Ma'ariv L'Shabbat מַעְרִיב לְשַׁבָּת

Bless! – Call to Worship / Barchu בְּרַכּוּ

We rise as we are able, some to our feet, some seated, our hearts soaring to heaven.

[traditionally, facing east]

[when praying with a minyan – Chazzan:]

הַמְבַרֵךְ	אֵת	יְיָ	בְּרַכּוּ
<i>ha-m'vo-rach.</i>	<i>Adonai</i>	<i>et</i>	<i>Ba-r'chu</i>
the Holy One of Blessing.	< I-Am,		< Bless!

*[All:
bow at Baruch;
stand at Adonai]*

וְעַד	לְעוֹלָם	הַמְבַרֵךְ	יְיָ	בְּרוּךְ
<i>va'ed.</i>	<i>l'olam</i>	<i>ha-m'vorach</i>	<i>Adonai</i>	<i>Baruch</i>
and until.	< hidden-within/ the universe/ forever	< the Holy One of Blessing	< I-Is/Was/ Will-Be,	< Blessed- be

(please be seated)

Weaving Evening / Maariv Aravim מַעְרִיב עֲרָבִים

Blessed are You, *Adonai*, the source of life, the essence of creation,
whose nature it is to spin day into dusk.

With wisdom the gates of dawn are opened,
with understanding the times and seasons come and go.

Morning dawns, evening darkens;
darkness and light yielding one to the other, yet each distinguished and unique
Baruch atah Adonai, ha-ma-ariv aravim.

We give thanks for the passages of time.

- Shir HaLev

(continued)

Weaving Evening / Maariv Aravim מעריב ערבים

הַעוֹלָם <i>ha-olam,</i> hidden-within/ the universe/ forever	מֶלֶךְ <i>melekh</i> < Underlying- order (ruler)	אֱלֹהֵינוּ <i>Eloheyenu</i> < our <i>Divine-</i> <i>Presence</i>	אֲנִי <i>Adonai,</i> < <i>I-Am,</i>	אַתָּה <i>atah</i> < are You	בְּרוּךְ <i>Baruch</i> < Source of blessing			
שַׁעְרִים, <i>sh'a-rim,</i> gates [of dawning]	פּוֹתַח <i>potei-ach</i> < opening	בְּחֹכְמָה <i>b'choch'ma</i> < With wisdom,	מְעַרֵּב <i>ma-ariv</i> < is weaving (mixing)	בְּדַבָּרוֹ <i>bid'varo</i> < with a Sacred word	אֲשֶׁר <i>asher</i> < Who			
הַזְּמַנִּים, <i>ha-z'manim,</i> the seasons;	אֶת <i>et</i>	וּמַחְלִיף <i>u-machalif</i> < and changing	עֵתִים, <i>itim</i> < times,	מְשַׁנֶּה <i>m'shaneh</i> < progressing	וּבְתוֹנָה <i>uvi-t'vunah</i> < and with understanding			
וּלְיָלָה, <i>va-lai'la,</i> and night,	יּוֹם <i>yom</i> < day	בּוֹרֵא <i>Borei</i> < Creating	כִּרְצוֹנוֹ. <i>kir-tsono</i> < with <i>Divine</i> intent;	בְּרַקִּיעַ <i>baraki-a</i> < in the expanse	בְּמִשְׁמְרוֹתֵיהֶם <i>b'mish'm'rotei-hem</i> < in their guard-posts	אֶת הַכּוֹכָבִים, <i>ha-kochavim</i> < the stars	וּמְסַדֵּר <i>u-m'sadeir</i> < And arranging	
אֹר, <i>ohr,</i> light,	מִפְּנֵי <i>mip'nei</i> < from the face of	וְחֹשֶׁךְ <i>v'choshech</i> < and darkness	חֹשֶׁךְ, <i>choshech,</i> < darkness,	מִפְּנֵי <i>mip'nei</i> < from the face of	אֹר <i>ohr</i> < light	גּוֹלָל <i>goleil</i> < cycling		
לְיָלָה, <i>lai'la,</i> night;	וּבֵין <i>uvein</i> < and between	יּוֹם <i>yom</i> < day	בֵּין <i>bein</i> < between	וּמַבְדִּיל <i>u-mav'dil</i> < and separating	לְיָלָה, <i>lai'la,</i> < night,	וּמְבִי <i>u-meivi</i> < and bringing	יּוֹם <i>yom</i> < day	וּמְעַבֵּיר <i>U'ma-avir</i> < Conveying (causing to cross- over, <i>Hebrew-ing</i>)
וְקַיָּם, <i>v'kayam</i> < Living and enduring	חַי <i>chai</i>	אֵל <i>Eil</i> < the Sacred essence (name);	שְׁמוֹ. <i>sh'mo.</i>	צְבָאוֹת <i>ts'va-ot</i> < all-variety-of- forces –	אֲנִי <i>Adonai</i> < <i>I-Is/Was/</i> <i>Will-Be</i>			
וְעַד. <i>va-ed.</i> and until.	לְעוֹלָם <i>l'olam</i> < hidden-within/ the universe/ forever,	עֲלֵינוּ <i>aleinu</i> < our being (upon us),	יִמְלוֹךְ <i>yimloch</i> < manifesting	תָּמִיד <i>tamid</i> < continually				
עֶרְבִים: <i>aravim.</i> evenings. (mixtures)	הַמְעַרֵּב <i>ha-ma-ariv</i> < weaving (mixing)	אֲנִי <i>Adonai,</i> < <i>I-Am,</i>	אַתָּה <i>atah</i> < are You	בְּרוּךְ <i>Baruch</i> < Source of blessing				

Eternal Love / Ahavat Olam אהבת עולם

אָהַבְתָּ. <i>ahav'ta</i> You have loved;	עַמְךָ <i>am'cha</i> < Your people –	יִשְׂרָאֵל <i>Yis'ra-eil,</i> < <i>those who wrestle</i> < <i>with Sacred-Mystery,</i>	בֵּית <i>beit</i> < the home of	עוֹלָם <i>olam</i> < hidden-within/ the-universe/ eternal –	אֶהְבֶּת <i>Ahavat</i> < [With] Love		
	אוֹתָנוּ לְמִדָּת. <i>limad'ta.</i> You have taught us;	וּמִשְׁפָּטִים, <i>u-mish'patim,</i> < and principles	חֻקִּים <i>chukim</i> < decrees	וּמִצְוֹת, <i>u-mits'vot,</i> < and pathways of holiness, (<i>mitsvot</i>)	תּוֹרָה <i>Torah</i> < <i>Torah /</i> teachings		
בְּחֻקֶיךָ, <i>b'chu-kecha.</i> Your decrees	נְשִׂיחַ <i>na-si-ach</i> < we will ponder	וּבְקוּמֵינוּ <i>u-v'kumeinu</i> < and in our arising	בְּשֹׁכְבֵנוּ <i>b'shoch'veinu</i> < in our lying down	אֱלֹהֵינוּ, <i>Eloheinu</i> < our <i>Divine-</i> <i>Power,</i>	יְיָ <i>Adonai</i> < <i>Sacred-</i> <i>Is</i>	עַל כֵּן <i>kein al</i> < Therefore	
וְעַד, <i>va-ed.</i> and until.	לְעוֹלָם <i>l'olam</i> < hidden-within/ the- universe/ forever	וּבְמִצְוֹתֶיךָ <i>u-v'mits'votecha</i> < and in Your <i>rmitzvot</i>	תּוֹרַתְךָ, <i>Tora-techa,</i> < Your Torah	בְּדִבְרֵי <i>b'div'rei</i> < in the words of	וְנִשְׂמַח <i>v'nis'mach</i> < and we will rejoice		
וּלְיָלָה. <i>va-lai'la.</i> and night.	יוֹמָם <i>yomam</i> < day	וּבַהֶם <i>u-vahem</i> < and on them	יָמֵינוּ, <i>yameinu,</i> < our days,	וְאָרְךָ <i>v'o-rech</i> < and the length of	חַיֵּינוּ <i>chayeinu</i> < our life	הֵם <i>heim</i> < they are	כִּי <i>ki</i> < For
	לְעוֹלָמִים. <i>l'o-lamim.</i> < hidden-within/ the- universe/ forever.	מִמֵּנוּ <i>mimenu</i> < from us	תָּסִיר <i>tasir</i> < turn- aside	אֵל <i>al</i> < do not	וְאֶהְבְּתְךָ <i>V'ahavat'cha</i> < And Your love:		
יִשְׂרָאֵל: <i>Yis'ra-eil.</i> <i>who wrestle with</i> <i>the Mystery of Life.</i>	עַמּוֹ <i>amo</i> < <i>Sacred-</i> <i>community</i>	אוֹהֵב <i>ohev</i> < loving	יְיָ <i>Adonai,</i> < <i>I-Am,</i>	אַתָּה <i>atah</i> < are You,	בְּרוּךְ <i>Baruch</i> < Source of blessing		

You have loved the House of God-wrestlers, Your people, with everlasting love.

Shema – Hear, God-wrestlers / Sh'ma Yisrael שמע

(Gen 32:29, Jacob becomes Israel: 'one who wrestles with God and with people and is able.')

[when praying without a minyan] (God, Ruler, Trustworthy) (Eil, melech, ne'eman) (אל מלך נאמן)

[Cover eyes for first line of Shema.]

אֶחָד	יְי	אֱלֹהֵינוּ	יְי	יִשְׂרָאֵל	שְׁמַע
<i>echad.</i>	<i>Adonai</i>	<i>Eloheinu,</i>	<i>Adonai</i>	<i>Yis'ra-eil,</i>	<i>Sh'ma</i>
One!	< YHVH is	< our God	< YHVH is	< Israel,	< Hear!

(Deut 6:4)

Listen, God-wrestlers, the Holy One is the Wholly One!

Hear! you who wrestle with the Sacred-Mystery of life –
Sacred-Is is our Divine-Presence, Sacred-Is is one / singular / unitary.

(עֵד – witness \ עַד – forever)

[Quietly or silently:]

וְעַד	לְעוֹלָם	מִלְכוּתוֹ	כְבוֹד	שֵׁם	בְּרוּךְ
<i>vah-ed.</i>	<i>l'oh-lam</i>	<i>mal'chuto</i>	<i>k'vod</i>	<i>shem</i>	<i>Ba-ruch</i>
and until.	< hidden within/ the universe/ forever	< Sacred reality (Hu's realm)	< the glorious- heft of	< the Essence (name) of	< Blessed is

(Pesachim 56a)

A fountain of blessing is the Essence of the glorious-heft of Sacred reality (Divine majesty)
hidden-within/the universe/forever (inherent – beyond the horizons of space and time).

Shema – And You Shall Love / V'ahavta וְאָהַבְתָּ

(Deut 6:5-9)

וְאָהַבְתָּ אֶת יי אֱלֹהֶיךָ, בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ:
m'o-decha. u-v'chol naf'sh'cha u-v'chol l'vav'cha b'chol Elohecha eit Adonai V'ahav'ta
 your < and < your < and < your < with < your Divine- < I-Am < And-thus
 vitality. with all soul with all heart all Presence you will love
 (veryness)

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבְךָ:
l'va-vecha. al ha-yom m'tsa-v'cha anochi asher ha-eileh ha-d'varim V'ha-yu
 your heart; < upon < today < am giving < I < which < these words < And-so
 – you charge they will be –
 (commanding)

וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדַבַּרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ
b'vei-techa b'shiv't'cha bam v'di-barta l'va-necha V'shi-nantam
 in your < in your < of < and-thus you < to your < And-then you will
 house, sitting them will speak children, teach them diligently

וּבְלַכְתְּךָ וּבְדַרְךְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
uv'lech't'cha va-derech uv'shoch'b'cha uv'ku-mecha.
 < and in your < and in your < on the way, < and in your
 walking lying-down, arising.

וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ:
einecha. bein l'to-ta-fot v'ha-yu ya-decha, al l'ot Uk'shar'tam
 your < between < for bindings < and-so < your < upon < as a < And-thus you
 eyes. (tefillin) they will be hand, sign are to bind them

וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
u-vish'a-recha. bei-techa m'zuzot al Uch'tav'tam
 and on your gates. < of your house < the doorposts < upon < And-thus you
 are to write them

You shall love YHVH, your God, with all your heart, all your soul, and with every fiber of your being. Let these words by which I join myself to you this day, enter into your heart. Pattern your days on them so that your children will discover *Torah* within you. Make your life into a voice of God, both in your stillness and in your movement. Renew these words each evening and each morning in devotion. Bind them to yourself so that they guide the doings of your hands and the vision before you. Write them in *mezzuzot* at the entrances to your home as a sign that all people may discover the Sacred as they enter your home and your life.

- adapted from transl. by R. Burt Jacobson

Shema – If You will Listen / V'hayah im Shamoa אִם שָׁמַעַתְּ

(Deut 11:13-21)

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם.	<i>ha-yom et'chem m'tsaveh anochi asher el mits'votai tish'm'u shamoa im V'hayah</i>
today, < you- < am giving < I < which < to My paths < you-all < listening < if < And-so it	all charge to of holiness will listen will come to be
	(commanding) (mitzvot)
לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעַבְדוֹ בְּכֹל לְבַבְכֶם וּבְכֹל נַפְשְׁכֶם:	<i>naf'sh'chem uv'chol l'av'chem b'chol ul'av'do Eloheichem Adonai et l'ahavah</i>
your-all < and with < your-all < with < and to < your-all < Sacred- < to love	soul. all of heart all of serve It Divine-Presence Is
וְנָתַתִּי מְטָר אֶרְצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ,	<i>v'natati m'tar ar'ts'chem b'eto, yoreh u-mal'kosh</i>
< the rain < And then I	< your-all < in its < early (autumn/ < and late (spring/
of will give	land time, sprinkling) rain, gathering) rain,
וְאָסַפְתָּ דַגְנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ:	<i>v'asafta d'ga-necha v'tirosh'cha v'yits'harecha</i>
< and you will gather	< and your < and your and your
oil.	wine grain
וְנָתַתִּי יֵעֶשֶׂב בְּשָׂדְךָ לְבִהֵמֹתֶךָ, וְאָכַלְתָּ וּשְׂבַעְתָּ:	<i>v'natati ei-sev b'sad'cha liv'hem'techa v'achalta v'sava'ta</i>
< And-then I will give	< in your < for your < and-thus < and-so you will be
< green plants will give	field animal, you will eat satisfied.
הַשְּׂמֵרוֹ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם, וְסָרְתֶם	<i>hisham'ru lachem pen yif'teh l'av'chem v'sar'tem</i>
< Be-guarded!	< lest < your-all heart < and-then you-all will
< for yourselves	will be enticed turn aside
וְעַבַדְתֶּם אֱלֹהִים אַחֲרֵיהֶם וְהִשְׁתַּחֲוִיתֶם לָהֶם:	<i>v'avad'tem elohim acharim v'hish'tacha-vitem lahem.</i>
< and-thus you-all will serve	< gods < othering < and-so you-all will
of will serve	to them. bow-down
וְחָרָה אַף יְיָ בְּכֶם, וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מְטָר,	<i>v'charah af ba-chem Adonai v'atsar et ha-shamayim et v'lo yi-h'yeh matar,</i>
< And-thus will fume	< in < of < the < and-then it < and there
< you-all, I-Am anger will fume	will not be Heavens will impede rain,

(continued)

מְהֵרָה <i>m'heirah</i> swiftly	וְאַבְדְתֶם <i>va-avad'tem</i> < and-so you-all will lose your way	אֶת יְבוּלָהּ, <i>y'vulah,</i> < her produce.	תִּתֵּן לָא <i>titein lo</i> < will not give	וְהָאָדָמָה <i>v'ha-adamah</i> < and the ground					
לְכֶם: <i>lachem.</i> to you-all.	נֹתֵן <i>notein</i> < is giving	יְיָ <i>Adonai</i> < Sacred-Is	אֲשֶׁר <i>asher</i> < which	הַטֹּבָה <i>ha-tovah</i> < the good land	מֵעַל <i>mei-al</i> < from upon				
נַפְשְׁכֶם, <i>naf'sh'chem</i> your-all soul,	וְעַל <i>v'al</i> < and upon	לְבַבְכֶם <i>l'vav'chem</i> < your-all heart	עַל <i>al</i> < upon	אֵלֶּה דְבָרַי <i>eileh d'varai</i> < these, My words,	וְשַׁמְתֶם <i>v'sam'tem</i> < And-thus you-all are to set				
עֵינֵיכֶם: <i>eineichem.</i> your-all eyes.	בֵּין <i>bein</i> < between	לְטוֹטְפוֹת <i>l'totafot</i> < for bindings	וְהָיוּ <i>v'ha-yu</i> < and-so they will be	עַל יְדְכֶם, <i>yed'chenm</i> < your-all hand	לְאוֹת <i>l'ot</i> < for a sign	אֹתָם <i>otam</i> < them	וְקָשְׂרֶתֶם <i>uk'shar'tem</i> < and-thus you- all are to bind		
בְּבֵיתְךָ, <i>b'vei-techa</i> in your house.	בְּשִׁבְתְּךָ <i>b'shiv't'cha</i> < in your sitting	בָּם, <i>bam,</i> < with them,	לְדַבֵּר <i>l'dabeir</i> < to speak	אֶת בְּנֵיכֶם, <i>b'neichem</i> < with your-all children,	אֹתָם <i>et otam</i> < them	וְלִמְדֶתֶם <i>v'limad'tem</i> < And-thus you- all are to teach			
	וּבְקוּמְךָ: <i>uv'ku-mecha.</i> and in your arising.	וּבְשֹׁכְבְךָ <i>u-v'shoch'b'cha</i> < and in your lying-down,	בְּדַרְךָ <i>va-derech</i> < on the way,	וּבְלַכְתְּךָ <i>u-v'lech-t'cha</i> < and in your walking					
וּבְשַׁעְרֵיךָ: <i>u-vish'a-recha.</i> and on your gates.	בֵּיתְךָ <i>bei-techa</i> < of your house	מְזוֹזוֹת <i>m'zuzot</i> < the doorposts	עַל <i>al</i> < upon	וּכְתַבְתֶּם <i>Uch'tav-tam</i> < And-thus you are to write them					
הָאָדָמָה <i>ha-adamah</i> the earth	עַל <i>al</i> < upon	בְּנֵיכֶם <i>v'neichem</i> < your-all children	וַיְמֵי <i>vi-mei</i> < and the days of	יְמֵיכֶם <i>y'meichem</i> < your-all days will be abundant	יִרְבוּ <i>yir'bu</i> < In order that				
הָאָרֶץ: <i>ha-arets.</i> the Earth.	עַל <i>al</i> < upon	הַשָּׁמַיִם <i>ha-shamayim</i> < the Heavens	כִּימֵי <i>ki-mei</i> < as the days of	לָהֶם, <i>la-hem,</i> < to them,	לְתֵת <i>la-teit</i> < to give	לְאַבְתֵּיכֶם <i>la-avoteichem</i> < to your-all ancestors	יְיָ <i>Adonai</i> < Sacred-Is	נִשְׁבַּע <i>nish'ba</i> swore	אֲשֶׁר <i>asher</i> < which

(continued)

How good it will be when you really listen and hear My directions which I give to you today, for loving Yah who is your God, and to act godly with feeling and inspiration. Your earthly needs will be met at the right time, appropriate to the season. You will reap what you planted for your delight and health. Also, your animals will have ample feed. All of you will eat and be content. Be careful - watch out! Don't let your cravings delude you. Don't become alienated. Don't let your cravings become your gods. Don't debase yourself to them because the God sense within you will become distorted. Heaven will be shut to you; grace will not descend. Earth will not produce.

Your rushing will destroy you! And Earth will not be able to receive her good balance in which God's gifts manifest.

May these values of Mine reside in your feelings and aspirations marking what you produce, guiding what you perceive. Teach them to your children so that they will be addressed by them in making their homes. Mark your entrances and exits with them so you may be more aware. Then you and your children will live out on earth that divine promise given to your ancestors to live heavenly days right here on this earth.

- transl. by R Zalman Schacter-Shalomi

Shema – Yah Said / Va-yomeir Adonai ייִ וַיֹּאמֶר

(Num 15:37-41)

וַיֹּאמֶר ייִ	אֶל מֹשֶׁה	לְאָמֹר:	דַּבֵּר אֶל	בְּנֵי יִשְׂרָאֵל,	וְאָמַרְתָּ אֲלֵהֶם.
<i>aleihem.</i>	<i>v'amar'ta</i>	<i>Yis'ra-eil</i>	<i>b'nei el</i>	<i>dabeir leimor</i>	<i>Moshe el Adonai</i>
to	< and you	< those who	< to < Speak!	< saying,	< Moses, < to
them:	will say	wrestle with			< And-then
		<i>Sacred Life</i>			<i>Yah said</i>

וְעָשׂוּ	לָהֶם	צִיצִית	עַל	כַּנְפֵי	בְּגָדֵיהֶם,	לְדֹרֹתָם.
<i>v'asu</i>	<i>la-hem</i>	<i>tsitsit</i>	<i>al</i>	<i>kan'fei</i>	<i>vig'dei-hem</i>	<i>l'doro-tam</i>
< and they	< for	< <i>tsitsit</i>	< upon	< the corners	< of their	for their
are to make	themselves	(a fringe / feather)		(wings)	garments,	generations.

וְנָתְנוּ	עַל	צִיצִית	הַכַּנֹּף	פְּתִיל	תְּכֵלֶת \ (תְּכֵלֶת):
<i>v'nat'nu</i>	<i>al</i>	<i>tsitsit</i>	<i>ha-kanaf</i>	<i>p'til</i>	<i>(tach'lit) \ t'cheilet.</i>
< And-thus	< upon	< the <i>tsitsit</i>	< the corner	< a thread of blue	
they will put		(feather) of	(wing)	(a cord/twist of completion).	

וְהָיָה	לָכֶם	לְצִיצִית	וְרָאִיתֶם	אֹתוֹ,
<i>v'haya</i>	<i>la-chem</i>	<i>l'tsitsit</i>	<i>ur'i-tem</i>	<i>oto,</i>
< and-then it	< for you-	< a <i>tsitsit</i>	< and-then you-all	<i>it,</i>
will be	all		are	
			to see	

וְזָכַרְתֶּם	אֶת כָּל	מִצְוֹת	ייִ	וְעֲשִׂיתֶם	אֹתָם.
<i>u-z'char'tem</i>	<i>kol et</i>	<i>mits'vot</i>	<i>Adonai</i>	<i>va-a-si-tem</i>	<i>otam</i>
< and-thus	< all	< the pathways of	< Sacred-	< and-so	them.
you-all are to	of	holiness of	Is,	you-all are	
remember		(<i>mitzvot</i>)		to do	

(continued)

וְלֹא תִתְּוֹרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם:
achareihem, zonim atem asher eineichem, v'acharei l'vav'chem acharei taturu v'lo
 after < are < you- < which < your-all < and < your-all < after < and you-all
 them; straying all eyes, after heart are not to
 (prostituting) scout

לְמַעַן תִּזְכְּרוּ, וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי. וְהֵייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם:
l'Eiloheichem. k'doshim vih'yitem mits'votai kol et va-asi-tem tiz'k'ru l'ma-an
 < to your-all < holy < and-so < My pathways < all < and-thus < you-all < In order
 Divine- of holiness of you-all will do remember that
 Presence. (mitzvot)

אֲנִי אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,
mits'rayim mei-erets etchem ho-tseiti asher Eloheichem Adonai Ani
 narrowness < from the < you-all < brought- < which < your-all < I-Am < I am
 (Egypt). land of forth Divine-Power

לְהִיּוֹת לָכֶם לְאֱלֹהִים. אֲנִי אֱלֹהֵיכֶם.
l'Eilohim. lachem li-h'yot Ani Eloheichem.
 < Divine- < your-all < to be
 Presence.

אֱמֶת ... אֱלֹהֵיכֶם אֲנִי
emet Eloheichem. Adonai
 [in] truth. < your-all < I-Am
 Divine-Presence. is

The *Breath-of-Life* spoke to Moses.

Speak to the Godwrestling people and say to them: make fringes for the wings of your garments throughout your generations and put a thread of blue in the corners.

These threads will be wing-tufts for you, guiding you on the right path. You will look at them and remember all of the ways of the *Breath-of-Life* and do them, and not be misdirected by your hearts or by your eyes when you are drawn after them.

In this way you will remember and observe my ways and be holy to the *Breath-of-Life*, your God. I am the *Breath-of-Life*, your God, who carried you out of the land of Egypt that I might be God to you. I am the *Breath-of-Life*, your God.

The God of Being that manifests to you – that God is a true God.

- *Siddur Romemu Adonai, The Romemu Siddur*

True and Faithful – Emet ve-Emunah אֱמֶת וְאֱמוּנָה

Declare in the morning your lovingkindness, and your faithfulness in the nights (Psalm 92:3)

	זֹאת	כָּל	וְאֱמוּנָה	אֱמֶת			
	<i>zot</i>	<i>kol</i>	<i>ve-emunah</i>	<i>Emet</i>			
	this.	< all	< and affirmed-in-faith is	< True			
זוּלָּתוֹ	וְאֵין	אֵלֵינוּ	יְיָ	הוּא	כִּי	עָלֵינוּ	וְקַיָּם
<i>zulato</i>	<i>v'ain</i>	<i>Eloheinu</i>	<i>Adonai</i>	<i>Hu</i>	<i>ki</i>	<i>aleinu</i>	<i>v'kayam</i>
other than that,	< and there is nothing	< our Divine-Presence	< I-Am	< Hu is	< that	< upon us	< And ongoing [it is]
		עֲמוֹ:	יִשְׂרָאֵל				וְאֲנַחְנוּ
		<i>amo.</i>	<i>Yis'ra-eil</i>				<i>va-anach'nu</i>
		Sacred-community	< who wrestle with the Mystery of Life are				< and we,
הָעֲרִיצִים:	כָּל	מִכַּף	הַגּוֹאֲלֵנוּ	מִלְכֵנוּ	מְלָכִים	מִיַּד	הַפּוֹדֵנוּ
<i>he-aritsim.</i>	<i>kol</i>	<i>mi-kaf</i>	<i>ha-go-aleinu</i>	<i>mal'keinu</i>	<i>m'lachim</i>	<i>mi-yad</i>	<i>Hapo-deinu</i>
the tyrants.	< all	< from the hold (palm) of	< redeeming us	< Our Ruler,	< rulers;	< from the hands of	< Hu freed us
נַפְשֵׁנוּ:	אִיְבֵי	לְכֹל	גְּמוּלָה	וְהַמְשָׁלִים	מִצָּרֵינוּ	לָנוּ	הַנִּפְרָע
<i>naf'sheinu.</i>	<i>oi'vei</i>	<i>l'chol</i>	<i>g'mul</i>	<i>v'ham'shaleim</i>	<i>mitsareinu</i>	<i>lanu</i>	<i>ha-nif'ra</i>
of our soul.	< adversities	< for all	< recompense	< and tendering	< from our oppressors	< for us	< exacting retribution
הַעֲשֵׂה	גְּדוּלוֹת	עַד-אֵין	חֶקֶר	נְסִים	וּנְפִלְאוֹת	עַד-אֵין	מִסְפָּר:
<i>Ha-oseh</i>	<i>g'dolot</i>	<i>ad ein</i>	<i>chei-ker</i>	<i>nisim</i>	<i>v'nif'la-ot</i>	<i>ad ein</i>	<i>mis'par.</i>
< Doing	< great things	< beyond	< comprehension,	< miracles	< and wonders	< beyond	counting.
הַשֵּׁם	נַפְשֵׁנוּ	בַּחַיִּים	וְלֹא	נָתַן	לְמוֹט	רַגְלֵנוּ	רַגְלֵנוּ
<i>Ha-sam</i>	<i>naf'sheinu</i>	<i>bachayim</i>	<i>v'lo</i>	<i>natan</i>	<i>lamot</i>	<i>rag'leinu.</i>	<i>rag'leinu.</i>
< Setting	< our soul	< in life,	< and not letting	< and not letting	< falter	our foot.	our foot.
הַמְדְּרִיכֵנוּ	עַל	בְּמוֹת	אִיְבֵינוּ	וְיָרֵם	קִרְנֵנוּ	עַל	כָּל
<i>Ha-mad'richeinu</i>	<i>al</i>	<i>bamot</i>	<i>oi'veinu</i>	<i>v'yarem</i>	<i>kar'neinu</i>	<i>al</i>	<i>kol</i>
< Guiding us	< upon	< the high places	< of our adversities,	< and-so Hu raised	< our strength	< over	< all
us.							

(continued)

הַעֲשֵׂה לָנוּ נִסִּים וּנְקָמָה בְּפָרְעָה אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם:
cham. b'nei b'ad'mat u-moftim otot b'far'oh un'kamah nisim lanu Ha-oseh
 heat. < the < in the < and < signs < with < and < miracles < for < Doing
 (Cham) children of land of wonders Pharaoh; retribution us

[Omitted by some on Shabbat:]

מִצְרַיִם <i>mits'rayim</i> narrowness (Egypt)	בְּכוֹרֵי <i>b'cho-rei</i> < the inheritors of	כָּל <i>kol</i> < all	בְּעִבְרָתוֹ <i>v'ev'rato</i> < with Sacred crossing-over (Hebrewing)	הַמַּכֶּה <i>hamakeh</i> < Impacting
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וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם:
olam. l'cheirut mitocham Yis'ra-eil amo et va-yotsei
 hidden-within/
the-universe /
forever < to < from < among them who wrestle with < Sacred-
Sanctified Life community brought-forth
(Israel)

הַמַּעֲבִיר בְּנָיו בֵּין יָם סוּף
Hama-avir banav bein yam suf
 < Conveying
(causing to cross-
over, Hebrew-ing) < Hu's
children < between
of splittings of < the Sea

אֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם בְּתֵהוֹמוֹת טָבַע:
rod'feihem et v'et son'ei-hem bit'homot tiba.
 < their
pursuers < and
their haters < in its
depths
Hu
drowned.

וְרָאוּ בְנָיו גְּבוּרָתוֹ וְהוֹדוּ לְשִׁמּוֹ שִׁבְחוּ גְבוּרָתוֹ
V'ra-u va-nav g'vurato shib'chu g'vurato
 < And Hu's
children saw < Divine
power, < and-thus
gave thanks < praised

וּמַלְכוּתוֹ עָלֵיהֶם קִבְּלוּ בְּרָצוֹן
U-mal'chuto aleihem kib'lu b'ratson
 < And Divine
manifestation < they
willingly upon
themselves. < received

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּלָם:
uv'nei u-Mir'yam Moshe Yis'ra-eil l'cha anu shirah b'sim'chah shulam. v'am'ru raba b'sim'chah
 < and the
children of < and
Miriam < Moses < answered
to You < singing < with
great joy < those who
wrestle with
Sacred
Mystery < and all of
them said:

(continued.)

יְיָ	בְּאֵיִלִּים	כְּמֹכָה	מִי
<i>Adonai</i>	<i>ba-eilim</i>	<i>chamocha</i>	<i>Mi</i>
<i>"I-Is/Was/Will-Be!"</i>	<i>< among the divine-forces</i>	<i>< like You</i>	<i>< "Who is</i>

בְּקֹדֶשׁ	נְאֻדָּר	כְּמֹכָה	מִי
<i>bakodesh</i>	<i>ne'dar</i>	<i>chamocha</i>	<i>Mi</i>
<i>in holiness,"</i>	<i>< glorious</i>	<i>< like You,</i>	<i>< "Who is</i>

פְּלֵא:	עֹשֶׂה	תְּהִלֹּת	נֹרָא
<i>fele.</i>	<i>oseh</i>	<i>t'hilot</i>	<i>norah</i>
<i>(Exodus 15:11)</i>	<i>wonders?"</i>	<i>< doing</i>	<i>< praises,</i>
			<i>< "awesome in</i>

מֹשֶׁה (וּמִרְיָם)	לְפָנַי	יָם	בּוֹקֵעַ	בְּנֵיךָ	רָאוּ	מַלְכוּתְךָ
<i>Moshe (u-Mir'yam)</i>	<i>lif'nei</i>	<i>yam</i>	<i>bokei-a</i>	<i>va-necha</i>	<i>ra-u</i>	<i>Mal'chut'cha</i>
<i>Moses (and Miriam).</i>	<i>< before</i>	<i>< a sea</i>	<i>< splitting</i>	<i>< Your children saw,</i>	<i>< Your realm</i>	

וְאָמְרוּ:	עָנּוּ	אֵלַי	זֶה
<i>v'am'ru</i>	<i>anu</i>	<i>Eili</i>	<i>Zeh</i>
<i>(Exodus 15:2)</i>	<i>and-thus said:</i>	<i>< they testified</i>	<i>< my Divine-Power"</i>
			<i>< "This is</i>

וְעַד:	לְעֹלָם	יִמְלֹךְ	יְיָ
<i>va-ed.</i>	<i>l'olam</i>	<i>yimloch</i>	<i>Adonai</i>
<i>(Exodus 15:18)</i>	<i>and until."</i>	<i>< hidden-within/the</i>	<i>< will reign</i>
		<i>universe/ forever</i>	<i>< "Sacred-Is</i>

מִמֶּנּוּ.	חֲזָק	מִיַּד	וּגְאָלוֹ	אֶת יַעֲקֹב	יְיָ	פָדָה	כִּי	וְנֹאמַר
<i>mimenu.</i>	<i>chazak</i>	<i>miyad</i>	<i>ug'alo</i>	<i>Ya-akov et</i>	<i>Adonai</i>	<i>fadah</i>	<i>ki</i>	<i>V'ne-emar</i>
<i>than his."</i>	<i>< mightier</i>	<i>< from a</i>	<i>< and</i>	<i>< Jacob</i>	<i>< I-Am has</i>	<i>< For</i>	<i>< "For</i>	<i>< And-so it</i>
<i>(Jer 31:10)</i>		<i>hand</i>	<i>redeemed</i>	<i>(follow /</i>	<i>released</i>			<i>is said:</i>
			<i>him</i>	<i>on the heel of)</i>				

יִשְׂרָאֵל:	גָּאֵל	יְיָ	אַתָּה	בְּרוּךְ
<i>Yis'ra-eil.</i>	<i>ga-al</i>	<i>Adonai</i>	<i>Atah</i>	<i>Baruch</i>
<i>those who wrestle</i>	<i>< Who has restored-</i>	<i>< I-Am</i>	<i>< are You</i>	<i>< Source of</i>
<i>with Sacred Life.</i>	<i>the-full-value of</i>			<i>blessing</i>
	<i>(redeemed)</i>			

Lay Us Down in Peace / Hashkiveinu השְׁכִיבֵנוּ

לְחַיִּים <i>l'cha-yim,</i> for life.	מִלְכֵינוּ <i>mal'keinu</i> < our <i>Underlying- order</i>	וְהִעֲמִידֵנוּ <i>v'hami-deinu</i> < and stand us up!	לְשָׁלוֹם. <i>l'shalom,</i> < in wholeness,	אֱלֹהֵינוּ <i>Eloheinu</i> < our <i>Divine- Presence,</i>	יְיָ <i>Adonai</i> < I-Am	הַשְׁכִּיבֵנוּ <i>Hash'kiveinu</i> < Lay us down!			
	שְׁלוֹמֶךָ. <i>sh'lo-mecha,</i> of Your wholeness;	סִכַּת <i>sukkat</i> < the shelter	עָלֵינוּ <i>aleinu</i> < over us	וּפְרוֹשׁ <i>ufros</i> < And spread!					
שְׁמֶךָ. <i>sh'mecha.</i> Your Essence.	לְמַעַן <i>l'ma-an</i> < for the sake of	וְהוֹשִׁיעֵנוּ <i>v'hoshi-einu</i> < And save us!	מִלְפָּנֶיךָ. <i>mil'fanecha,</i> < from before You.	טוֹבָה <i>tovah</i> < with Your good counsel	בְּעֵצָה <i>b'ei-tsah</i> < And align us!	וְתַקְּנֵנוּ <i>v'tak'neinu</i> < And align us!			
וַיַּגֹּן. <i>v'yagon.</i> and sorrow.	וְרָעָב. <i>v'ra-av</i> < and hunger,	וְחֶרֶב. <i>v'cherev</i> < and sword,	דָּבָר. <i>dever</i> < disease, < hostility,	אוֹיֵב. <i>o'yeiv</i> < from upon us:	מֵעָלֵינוּ <i>mei-alei-nu</i> < and remove	וְהָסֵר: <i>v'ha-seir</i> < on our behalf;	וְהָגֵן <i>v'ha-gein</i> < Shield!		
תִּסְתִּירֵנוּ. <i>tas'ti-reinu</i> you will shelter us	כְּנַפֶּיךָ <i>k'na-fecha</i> < of Your wings,	וּבִצֵּל <i>uv'tseil</i> < And in the shadow	וּמֵאַחֲרֵינוּ. <i>u-mei-achareinu</i> < and from behind us.	מִלְפָּנֵינוּ <i>mil'fanei-nu</i> < from before us	שָׂטָן <i>satan</i> < impediment	וְהָסֵר <i>v'ha-seir</i> < And remove!			
אַתָּה: <i>Atah.</i> are You.	וְרַחֲמוּ <i>v'rachum</i> < and compassion	חַנּוּן <i>chanun</i> < grace	אֵל מֶלֶךְ <i>melech</i> < an ordering <i>Divine-Power of</i>	כִּי <i>Ki</i> < For	אַתָּה. <i>Atah.</i> < are You.	וּמַצִּילֵנוּ <i>u-matsileinu</i> < and rescuing us	שׁוֹמְרֵנוּ <i>shom'reinu</i> < guarding us	אֵל <i>Eil</i> < a <i>Divine- Power</i>	כִּי <i>Ki</i> < For
עוֹלָם: <i>olam.</i> forever.	וְעַד <i>v'ad</i> < and until	מֵעַתָּה <i>mei-atah</i> < from now	וּלְשָׁלוֹם <i>ul'shalom</i> < and for wholeness,	לְחַיִּים <i>l'cha-yim</i> < for life	וּבּוֹאֵנוּ <i>u-vo-einu</i> < and our coming	צֹאתֵנוּ <i>tsei-teinu</i> < our going	וּשְׁמוֹר <i>ush'mor</i> < And guard!		
	שְׁלוֹמֶךָ. <i>sh'lo-mecha,</i> of Your wholeness;	סִכַּת <i>sukkat</i> < the shelter	עָלֵינוּ <i>aleinu</i> < over us	וּפְרוֹשׁ <i>ufros</i> < And spread!					

(continued)

עֲלֵינוּ	שְׁלוֹם	סִכַּת	הַפּוֹרֵשׁ	יְיָ	אַתָּה	בְּרוּךְ
<i>aleinu</i>	<i>shalom</i>	<i>sukkat</i>	<i>ha-po-reis</i>	<i>Adonai,</i>	<i>atah</i>	<i>Baruch</i>
upon us	< wholeness	< a shelter of	< spreading	< I-Am,	< are You,	< Source of blessing
	יְרוּשָׁלַיִם:	וְעַל	יִשְׂרָאֵל	עַמּוֹ	כָּל	וְעַל
	<i>Y'ru-shala-yim.</i>	<i>v'al</i>	<i>Yis'ra-eil</i>	<i>amo</i>	<i>kol</i>	<i>v'al</i>
	<i>teaching of wholeness of duality. (Jerusalem)</i>	< and upon	< who wrestle with the Mystery of Life (Israel)	< Sacred- community	< all	< and upon

Help us, God, to lie down in peace; But teach us that peace means more than quiet.

Remind us that if we are to be at peace at night, we must take heed how we live by day.

Grant us the peace that comes from honest dealing

So that no fear of discovery will haunt our sleep.

Rid us of resentments and hatreds, which rob us of the peace we crave.

Liberate us from enslaving habits, which disturb us and give us no rest.

May we inflict no pain, bring no shame, and seek no profit by another's loss.

May we so live that we can face the whole world with serenity.

May we feel no remorse at night for what we have done during the day.

May we lie down at peace tonight and awaken tomorrow to a richer and fuller life.

- R Sidney Greenberg

Sabbath Covenant / V'shamru וְשָׁמְרוּ

הַשַּׁבָּת	אֵת	יִשְׂרָאֵל	בְּנֵי	וְשָׁמְרוּ
<i>ha-Shabbat</i>	<i>et</i>	<i>Yis'ra-eil</i>	<i>v'nei</i>	<i>V'sham'ru</i>
the		< those who wrestle	< the children	< And-thus they
Sabbath,		with Sacred Mystery –	of	will guard –
עוֹלָם:	בְּרִית	לְדוֹרָתָם	הַשַּׁבָּת	אֵת
<i>olam.</i>	<i>b'rit</i>	<i>l'doro-tam</i>	<i>ha-Shabbat</i>	<i>et</i>
hidden-within / the	< a	< for their	< the sacred-	< To do
universe / forever,	covenant	generations,	ceasing	
לְעוֹלָם	הוּא	אוֹת	יִשְׂרָאֵל	בְּנֵי
<i>l'olam</i>	<i>hi</i>	<i>ot</i>	<i>Yis'ra-eil</i>	<i>b'nei</i>
hidden-within / the	< it	< a sign	< those who wrestle	< the
universe / forever.	(s/he) is	(of the eternal	with Sacred Life	children of
		sacred)		< and
				between
				< Between
				Me
הָאָרֶץ	וְאֵת	הַשָּׁמַיִם	אֵת	יְיָ
<i>ha-arets,</i>	<i>v'et</i>	<i>ha-shama-yim</i>	<i>et</i>	<i>Adonai</i>
and the		< the		< I-Will-Be
Earth,		Heavens		made
		וַיִּנְפָּשׁ:	שָׁבַת	הַשְּׁבִיעִי
		<i>va-yinafash.</i>	<i>shavat</i>	<i>ha-sh'vi-i</i>
(Exodus 31:16-17)		and-so was refreshed /	< rested /	< and on
		breathed / a [new] soul	Shabbat-ed	the seventh day,

The Children of Israel observed the mitzvah of the Sabbath day,
 keeping this heritage alive, for generations yet unborn.
 God said: Between Me and all Jews. this day is a sign, a sign for all time,
 for all Jews an everlasting sign.
 A sign that God made the world in six days, in six busy days,
 made the sky, the earth, and what's between.
 And then on Shabbat. God rested from work, God put down the work,
 God beheld the world and was refreshed.
 The Children of Israel observe the mitzvah of the Sabbath day,
 keeping this heritage alive, for generations yet unborn.

lyrics by Jim Propp; can be sung to a popular Hebrew melody

When Shabbat coincides with a festival, add:

(Lev 23:44)

יִשְׂרָאֵל	בְּנֵי	אֵל	יְיָ	מְעֵרֵי	אֵת	מֹשֶׁה	וַיְדַבֵּר
<i>Yis'ra-eil</i>	<i>b'nei</i>	<i>el</i>	<i>Adonai</i>	<i>mo-adei</i>	<i>et</i>	<i>Moshe</i>	<i>Va-y'da-beir</i>
< those who wrestle	< the	< to	< I-Will-Be	< the appointed-		< And-thus Moses	
with Sacred Life.	children of			seasons of		spoke	

Half Kaddish / Chatzi Kaddish חֲצִי קַדִּישׁ

				[Congregation:]	Transition from Shabbat to Amidah			
כְּרַעוּתָהּ	בְּרָא	דִּי	בְּעֶלְמָא	אָמֵן	רָבָא.	שְׁמֵיהּ	וַיִּתְקַדַּשׁ	יִתְגַּדַּל
<i>chir-utei</i>	<i>v'ra</i>	<i>di</i>	<i>B'al'ma</i>	amein	<i>raba.</i>	<i>sh'mei</i>	<i>v'yit'kadash</i>	Yit'gadal
with Divine intent	< was created	< that	< in the universe	Amen	< that is great!	< the Sacred Essence (name)	< and be sanctified	< Grow exalted
יִשְׂרָאֵל	בֵּית	דְּכָל	וּבְחַיֵּי	וּבְיוֹמֵיכּוֹן	בְּחַיֵּיכּוֹן	מַלְכוּתֵיהּ	וַיִּמְלִיךְ	
<i>Yis'ra-eil,</i>	<i>beit</i>	<i>d'chol</i>	<i>uv'cha-yei</i>	<i>uv'yo-meichon</i>	<i>b'cha-yeichon</i>	<i>mal'chutei,</i>	<i>v'yam'lich</i>	
those who wrestle with Sacred life,	< the house of	< of all	< and in the lifetimes	< and in your days	< in your lifetimes	< the Sacred realm	< and may It manifest	
	אָמֵן:	וְאָמְרוּ:	קָרִיב.	וּבְזִמָּן	בְּעֶנְגָּלָא			
	amein.	<i>v'im'ru:</i>	<i>kariv,</i>	<i>u-viz'man</i>	<i>ba'agala</i>			
	Amen.	< And you-all say!	< nearing.	< and in a time	< swiftly			
	(affirm-truth)							

[All:]

עֶלְמָיָא	וּלְעֶלְמֵי	לְעֵלָם	מְבָרַךְ	רָבָא	שְׁמֵיהּ	יְהֵא
<i>al'ma-ya.</i>	<i>ul'al'mei</i>	<i>l'alam</i>	<i>m'varach</i>	<i>raba</i>	<i>sh'mei</i>	<i>Y'hei</i>
eternity.	< and for eternities of	< forever	< be blessed	< that is great	< the Essence (name)	< May

וַיִּתְהַלַּל	וַיִּתְעַלָּה	וַיִּתְהַדָּר	וַיִּתְנַשֵּׂא	וַיִּתְרוֹמַם	וַיִּתְפָּאֵר	וַיִּשְׁתַּבַּח	יִתְבָּרַךְ
<i>v'yit'halal,</i>	<i>v'yit'aleh</i>	<i>v'yit'hadar</i>	<i>v'yit'nasei,</i>	<i>v'yit'romam</i>	<i>v'yit'pa-eir</i>	<i>v'yish'tabach</i>	<i>Yit'barach</i>
and lauded	< and elevated	< and honored	< and upraised	< and exalted	< and glorified	< and praised	< Blessed

[All:]

וְשִׁירָתָא	בְּרַכְתָּא	מִן כּוֹל	לְעֵלָא	הוּא.	בְּרִיךְ	דְּקֻדְשָׁא.	שְׁמֵיהּ
<i>v'shirata,</i>	<i>bir-chata</i>	<i>min kol</i>	<i>L'eila</i>	<i>hu.</i>	<i>b'rich</i>	<i>d'kudsha,</i>	<i>sh'mei</i>
and song,	blessing	< (from) any	< beyond	< be,	< Blessed	< of the Holy One	< [be] the Essence

אָמֵן:	וְאָמְרוּ:	בְּעֶלְמָא.	דְּאָמִירָן	וּנְחֻמָּתָא	תְּשֻׁבְחָתָא
amein.	<i>v'im'ru:</i>	<i>b'al'ma</i>	<i>da-amiran</i>	<i>v'nechemata,</i>	<i>tush'b'chata</i>
Amen.	< And you-all say!	< hidden-within/ in the universe/ forever.	< that are uttered	< and consolation	< praise,
(affirm-truth)					

May the Unity of all being be amplified and sanctified throughout the universes which are constantly created with Divine intent. May the realm of the sacred be established in our lifetime, swiftly and soon. And let us say: Amen.

May the underlying Sacred essence be blessed in all worlds, forever.

May it be glorified, exalted, hailed and upraised beyond any song or praise or description we could utter, and let us say: Amen.

Shabbat Evening Amidah / Amidah L'Erev Shabbat עֲמִידָה לְעֶרֶב שַׁבָּת

Opening to Sacred Presence

[Stand and face Spiritual-East to orient yourself in the supernal energy field that encompasses the planet and beyond and runs through your body.]

**Adonai, Beloved One, unbind my boundaries
that my opening may radiate Your light.**

תְּהִלָּתְךָ	יְגִיד	וּפִי	תִּפְתַּח	שִׁפְתַי	אֲדֹנָי
<i>t'hi-la-te-cha</i>	<i>ya-gid</i>	<i>u-fi</i>	<i>tiftach</i>	<i>s'fa-tai</i>	<i>Adonai</i>
Your praise	< will declare	< and my mouth	< You will open	< my lips	< My Guide,
<i>(glory, celebration, shining, flash forth light)</i>	<i>(tell, announce, elevate, place high to be evident)</i>	<i>(opening, entrance)</i>	<i>(unbind, unlock, unwrap, untie, loosen, turn-on)</i>	<i>(language, edges, margins, shorelines, borders, boundaries)</i>	<i>(mastery, sustainer, foundation)</i>

(Psalm 51:17)

My *Guide*, unbind my boundaries that my opening may radiate Your light.
Foundation, unwrap my edges and my mouth will elevate Your celebration.
Adonai, open my lips that my mouth may declare Your praise.

Deliver me from the division within myself
That I can find my tongue to sing your allness –
Open my lips and my mouth will praise you
For this is what you desire, not sacrifice.

(Psalm 51; Norman Fischer - Opening to You: Zen-Inspired translations of the Psalms)

Shabbat Amidah

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ

Adonai, Beloved One, unbind my boundaries that my opening shall radiate Your light

Strength .2

Atik Yomin, Ancient of Days, Creator, please renew us! Help us to awaken and resurrect the dead places within our lives today.

בְּרוּךְ אַתָּה יְהוָה מְחַיֵּה הַמֵּתִים

1

1. Ancestors

Ein Sof, Holy One beyond all names, may our ancestors be available to us today for protection, wisdom, and guidance

2

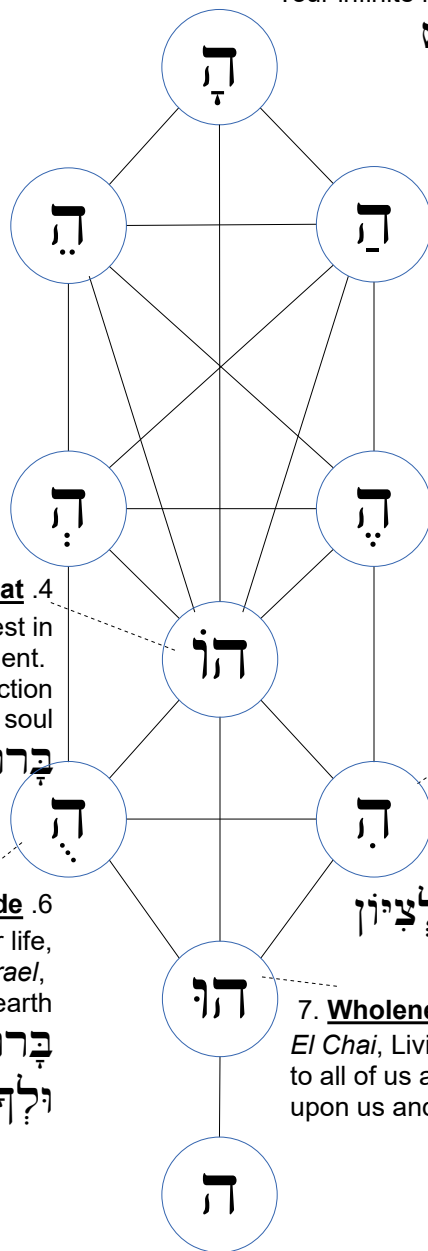
בְּרוּךְ אַתָּה יְהוָה מִיָּגוֹן אֲבֹתֵינוּ וְעִזְרַת שָׁרָה

3

3. Holiness

Ha-Kodesh, Baruch Hu, Holy One, may a full dose of Your infinite holiness fill our lives today

בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ



1. Davven the order of the prayers
2. Focus on the theme of each
3. Vocalize each Hay sound on a long exhale (down the center line for #4)
4. Speak to God regarding the theme
5. Chant the blessing -
Silently vocalize YHVH with the sefirah vowel
6. Envision the prayer rising from the body sefirah
7. Be aware of the energy flow through the sefirot
8. End each prayer with silence
9. When you are done, sit and listen for a response

4. beauty/harmony - הוּ - Tiferet - Shabbat

Adonai Ts'va-ot, we are delighted to rest in the sanctity of this eternal moment.

Today, may we live with the satisfaction and wonder of an awakened soul

בְּרוּךְ אַתָּה יְהוָה מְקַדְּשׁ הַשַּׁבָּת

6. splendor/empathy - הוּ - Hod - Gratitude

Elohim Ts'va-ot, we are so grateful for life, family, friends, Yisrael, all peoples, and the earth

בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׂמוֹךְ

וְלֵךְ נָאֵה לְהוֹדוֹת

5. Shechinah -Netzach - הַ - victory/endurance

Shechinah, may Your Presence and comforting Spirit surround us in all that we do today

בְּרוּךְ אַתָּה יְהוָה הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן

7. Wholeness - Yesod - הוּ - foundation/relationship

El Chai, Living God, grant peace, goodness, and blessings to all of us as one. May Shalom descend from the heavens upon us and upon all beings

בְּרוּךְ אַתָּה יְהוָה הַמְּנַרְךָ אֶת עַמּוֹ

יִשְׂרָאֵל בְּשָׁלוֹם

Davvenen through the Tree of Life; adapted by Rachmiel Langer from Weekday Amidah Prayers & Chart by Reb David Zaslow, based on Reb Zalman

1. Amidah - Ancestors/Avot

{surrounding field – Ancestors – We call upon our Ancestors for Support in our Journey}

[We start by connecting with the encompassing energy field surrounding us, and reach outside of ourselves – to those who came before us and made the present possible. We can connect with the bloodline – our heritage; with the milkline – those who gave us sustenance, and with the storyline – those who impart to us wisdom and meaning.

You might imagine the ancestors' hands on your shoulders and your hands reaching out to those who will follow us.]

Ein Sof, Holy One, beyond all names, may our ancestors be available to us today for protection, wisdom, and guidance.

[3 steps back, then fwd; bend knees at Baruch; bow at Atah; rise at Adonai]

אָבוֹתֵינוּ	וְאֱלֹהֵי	אֱלֹהֵינוּ	יְי	אַתָּה	בָּרוּךְ
avo-teinu	vEi-lohei	Eloheinu	Adonai	atah	Baruch
our	< and Divine-	< our Divine-	< I-Am	< are	< Source of
ancestors,	Power of	Power		You	blessing

רִבְקָה	אֱלֹהֵי	שָׂרָה	אֱלֹהֵי	יַעֲקֹב	וְאֱלֹהֵי	יִצְחָק	אֱלֹהֵי	אַבְרָהָם	אֱלֹהֵי
Riv'kah	Elohei	Sarah	Elohei	Ya-akov	vEi-lohei	Yits'chak	Elohei	Av'raham	Elohei
< Rebekah	< Divine-	< Sarah	< Divine-	< Jacob	< and	< Isaac	< Divine-	< Abraham	< Divine-
(teamed)	Presence	(persistent)	Presence	(follow/	Divine-	(he will laugh)	Presence	(father of a	Presence
	of		of	on heel of)	Presence of		of	(multitude)	of

זִלְפָּה	וְאֱלֹהֵי	בִּלְהָה	אֱלֹהֵי	רָחֵל	וְאֱלֹהֵי	לֵאָה	אֱלֹהֵי
Zilpah	vEi-lohei	Bilhah	Elohei	Rachel	vEi-lohei	Leah	Elohei
Zilpah	< and Divine-	< Bilhah	< Divine-	Rachel	< and Divine-	< Leah	< Divine-
(sprinkle)	Presence of	(mature)	Presence of	(journeyer)	Presence of	(impatient)	Presence of

עֲלִיּוֹן	אֵל	וְהַנּוֹרָא	הַגִּבּוֹר	הַגָּדוֹל	הָאֵל
el'yon	Eil	v'hano-ra	ha-gibor	ha-gadol	Ha-eil
most high.	< Divine-Power	< and awesome,	< mighty,	< great,	< The Divine-Power is

אָבוֹת	חַסְדֵי	וְזוֹכֵר	הַכֹּל	וְקוֹנֵה	טוֹבִים	חַסְדִּים	גּוֹמֵל
avot,	chas'dei	v'zo-cheir	hakol	v'konei	tovim	chasadim	go-meil
[our]	< the	< and	< all,	< and	< goodness,	< kindness,	< Rewarding
ancestors.	kindness of	remembering		holding			

בְּאַהֲבָה	שְׁמוֹ	לְמַעַן	בְּנֵיהֶם	לְבָנֵי	גּוֹאֵל	וּמְבִיא
b'ahavah	sh'mo	l'ma-an	v'nei-hem	liv'nei	go-eil	u-meivi
with	< the Sacred	< for the	< their	< to the	< recovery	< and
love.	Essence	sake of	children	children of		bringing

וּמָגֵן	וּמוֹשִׁיעַ	עוֹזֵר	מֶלֶךְ
u-magein	u-moshia	ozeir	melech
and shield.	< and saving	< helping	< Sovereign,

[bend knees at Baruch; bow at Atah; rise at Adonai]

שָׂרָה	וְעֵזְרָת	אַבְרָהָם	מִגֵּן	יְי	אַתָּה	בָּרוּךְ
Sarah	v'ez'rat	Av'raham	magein	Adonai	atah	Baruch
Sarah.	< Helper	< Abraham,	< Protector	< I-Am,	< are	< Source of
(persistent)	of	(father of a multitude)	of		You	blessing

2. Amidah - Strength/Gevurah

{surrounding field – Divine Strength – We Open to Divine Expansiveness and Power}

[We continue to connect with the greater field within which we are located,

the Divine Strength out of which all is formed. It is the power that embodies and inspires us; the mysterious wellspring beyond us from which our lives are drawn. The greater source of strength that seems to beckon us toward the sacred future, that draws us toward what we need (to awaken), even as we struggle on our path, even before we know where we need to go.]

**Atik Yomin, Ancient of Days, Grandfather, please help renew us!
Help us to awaken and resurrect the dead places within our lives today.**

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי, מְחַיֵּה מֵתִים, אַתָּה, רַב לְהוֹשִׁיעַ:
Atah gibor l'olam, Adonai, m'chai-yei meitim, atah, rav l'hoshi-ach.
 < Your < might < I-Am, < hidden-within / the < giving < the < You < Abundantly < to save,
 are; deadened life to universe / forever. is

(Spring & Summer, Pesach2-end Sukkot)

(Fall & Winter, Sh'mini Atzeret-Pesach)

הַגֶּשֶׁם:	וּמוֹרִיד	הַרוּחַ	מְשִׁיב	הַטָּל:	מוֹרִיד
<i>ha-gashem</i>	<i>u-morid</i>	<i>ha-ru-ach</i>	<i>mashiv</i>	<i>ha-tal</i>	<i>morid</i>
the rain. (realization)	< and makes descend	< the wind (soul)	< Who makes blow	the dew.	< Who makes descend

רַבִּים,	בְּרַחֲמִים	מֵתִים	מְחַיֵּה	בְּחֶסֶד,	חַיִּים	מְכַלְכֵּל
<i>rabim</i>	<i>b'rachamin</i>	<i>meitim</i>	<i>m'chai-yei</i>	<i>b'chesed</i>	<i>chayim</i>	<i>m'chal'keil</i>
abundant.	< with mercy	< the deadened	< giving life to	< with kindness,	< the living	< You nourish

סוּמְךָ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר,
someich noflim, v'rofei cholim, u-matir a-surim, um'kayeim e-munato li-sheinei afar
 < You < the < and < the < and < the < and < the < You
 support falling heal sick release bound keep faith sleeping dust.

לָךְ,	דּוֹמֶה	וּמִי	גְּבוּרוֹת	בַּעַל	כְּמוֹךָ	מִי
<i>lach</i>	<i>do-meh</i>	<i>umi</i>	<i>g'vurot</i>	<i>ba-al</i>	<i>chamocho</i>	<i>Mi</i>
to You?	< compares	< and Who	< Might	< Mastery of	< is like You	< Who

מֵתִים:	לְהַחְיֹת	אַתָּה	וְנֶאֱמַן	יְשׁוּעָה:	וּמַצְמִיחַ	וּמְחַיֵּה	מֵמִית	מֵלֶךְ
<i>mei-tim.</i>	<i>l'ha-chayot</i>	<i>atah</i>	<i>v'ne-eman</i>	<i>y'shu-ah</i>	<i>u-mats'mi-ach</i>	<i>um'chayeh</i>	<i>mei-mit</i>	<i>Melech</i>
to the deadened.	< to bring life	< are You	< Faithful	< salvation.	< and Who makes sprout	< and life	< of death	< Order

הַמֵּתִים	מְחַיֵּה	יְיָ	אַתָּה	בְּרוּךְ
<i>ha-mei-tim</i>	<i>m'chai-yei</i>	<i>Adonai</i>	<i>atah</i>	<i>Baruch</i>
the deadened.	< giving life to	< I-Am,	< are You	< Source of blessing

3. Amidah – Holiness/Kedushat HaShem

{surrounding field – Holiness – We Open to Holiness in Life}

[We connect again with the field beyond ourselves – with the fundamental holiness that encompasses and pervades all. From our individual being, we connect with the greatest miracle and mystery of all – simply that creation is, that we are – and we acknowledge that it is sacred.]

**Ha-Kodesh, Baruch Hu, Holy One,
may a full dose of Your infinite holiness fill our lives today.**

סְלָה:	יְהַלְלֶנּוּ,	יוֹם	בְּכֹל	וּקְדוּשִׁים	קָדוֹשׁ	וְשִׁמְךָ	קָדוֹשׁ	אַתָּה
selah	y'hal'lucha	yom	b'chol	uk'doshim	kadosh	v'shimcha	kadosh	Atah
Solid!	< will praise You.	< day	< on every	< and holy-ones	< holy	< and Your Essence is	< holy	< You are

do praise You < and those who sanctify every day
(R Zalman Schacter-Shalomi)

הַקְדוֹשׁ	הָאֵל	יְיָ	אַתָּה	בְּרוּךְ
ha-kadosh	ha-Eil	Adonai	atah	Baruch
of Holiness.	< the Divine Power	< I-Am,	< are You	< Source of blessing

4. Amidah - Holiness of the Day/K'dushat HaYom

{Tiferet – הוֹ – Beauty/Harmony – heart – We Open to the Holiness of Shabbat}

[We focus on the sanctity of the day and the extra soul that enters us – we are all one in the Tree of Life.

We open our hearts as our spiritual hub. Feel our feet standing on holy ground and our spirit reaching upward toward the supernal light – energy from above and below flowing through the heart center interwoven in tiferet – harmony. We open our hearts to a perspective and way of being in the world where we can stand with serenity at the center of the storm. Where we can live from that place where we don't need to change things, and can recognize the divinity within all of us. We are each expressions of the Divine Presence, together aspects of one sacred being. We can experience the way in which all is perfect just as it is.]

**Adonai Ts'va-ot, we are delighted to rest in the sanctity of this eternal moment.
Today, may we live with the satisfaction and wonder of an awakened soul.**

וְאָרֶץ,	שָׁמַיִם	מַעֲשֵׂה	תְּכֵלִית	לְשִׁמְךָ,	הַשְּׁבִיעִי	אֶת יוֹם	קִדְשְׁתָּ	אַתָּה
v'arets.	shamayim	ma-aseih	tach'lit	lish'mecha	ha-sh'vi-i	yom et	kidash'ta	Atah
and Earth.	< Heavens	< making	< the completion of	< to Your Essence:	< the seventh day	< You	< You, sanctified	

בְּתוֹרַתְךָ,	כָּתוּב	וְכֵן	הַיָּמִים	מִכֹּל	וּקְדָשְׁתוּ	הַיָּמִים,	מִכֹּל	וּבְרַכְתּוּ
b'Torah-techa	ka-tuv	v'chein	ha-z'manum	mikol	v'kidash'ta	ha-yamim	mikol	u-veirach'to
in Torah:	< it is written	< and thus	< the seasons	< from all	< and made it holy	< the days	< from all	< And You blessed it

(Genesis 2:1-3)

צְבָאָם:	וְכֹל	וְהָאָרֶץ	הַשָּׁמַיִם	וַיְכֻלּוּ
ts'va-am	v'chol	v'ha-arets	ha-shama-yim	Va-y'chulu
their variety;	< and all	< and the Earth	< the Heavens	< And-thus they were completed –

(continued)

עָשָׂה,	אֲשֶׁר	מְלֹאכְתּוֹ	הַשְּׁבִיעִי,	בַּיּוֹם	אֱלֹהִים	וַיְכַל	
<i>a-sah.</i>	<i>asher</i>	<i>m'lach'to</i>	<i>ha-sh'vi-i</i>	<i>ba-yom</i>	<i>Elohim</i>	<i>va-y'chal</i>	
<i>Hu had done.</i>	< that	< the workmanship	< on the seventh day		< And Divine-Power	completed	
עָשָׂה:	אֲשֶׁר	מְלֹאכְתּוֹ	מִכֹּל	הַשְּׁבִיעִי	בַּיּוֹם	וַיִּשָּׁבֵט	
<i>a-sah.</i>	<i>asher</i>	<i>m'lach'to</i>	<i>mikol</i>	<i>ha-sh'vi-i</i>	<i>ba-yom</i>	<i>va-yish'bot</i>	
<i>Hu had done.</i>	< that	< the workmanship	< from all	< on the seventh day	< And Hu ceased	(Shabbat-ed)	
אֹתוֹ,	וַיְקַדֵּשׁ	יּוֹם	הַשְּׁבִיעִי	אֶת	אֱלֹהִים	וַיְבָרֵךְ	
<i>oto,</i>	<i>va-y'kadeish</i>	<i>ha-sh'vi-i</i>	<i>yom</i>	<i>et</i>	<i>Elohim</i>	<i>va-y'varech</i>	
it,	< and-so sanctified	< the seventh day		< And Divine-Power	blessed		
לְעֲשׂוֹת	אֱלֹהִים	בָּרָא	אֲשֶׁר	מְלֹאכְתּוֹ,	מִכֹּל	שָׁבַת	כִּי
<i>la-a-sot</i>	<i>Elohim</i>	<i>bara</i>	<i>asher</i>	<i>m'lach'to</i>	<i>mi-kol</i>	<i>sha-vat</i>	<i>vo ki</i>
for doing.	< Divine-Power had created	< that	< the workmanship	< from all	< Hu ceased	(Shabbat-ed)	< on it

	בְּמִנוּחָתֵנוּ,	רְצֵה	אֲבוֹתֵינוּ	וְאֱלֹהֵי	אֱלֹהֵינוּ	
	<i>vim'nucha-teinu</i>	<i>r'tseih</i>	<i>avo-teinu</i>	<i>vEi-lohei</i>	<i>Eloheinu</i>	
	with our rest,	< be benevolent!	< our ancestors,	< and Divine-Power of	< Our Divine-Power	
	בְּתוֹרַתְךָ,	חֶלְקֵנוּ	וְתֵן	בְּמִצְוֹתֶיךָ	קְדֵשׁנוּ	
	<i>b'Torah-techa</i>	<i>chel'keinu</i>	<i>v'tein</i>	<i>b'mits'vo-techa</i>	<i>kad'sheinu</i>	
	in Your Torah.	< our share	< and grant!	< with Your pathways of holiness (mitzvot)	< Sanctify us!	
בְּאֵמֶת.	לְעִבְדְּךָ	לְבִנּוּ	וְטַהַר	בִּישׁוּעָתְךָ,	וְשִׂמְחֵנוּ	מִטּוֹבָךָ,
<i>be-emet.</i>	<i>l'ov'd'cha</i>	<i>li-beinu</i>	<i>v'ta-heir</i>	<i>bishu-atecha</i>	<i>v'sam'cheinu</i>	<i>mitu-vecha</i>
in truth.	< to serve You	< our heart	< and purify!	< with Your salvation,	< and gladden us!	< from Your goodness
	קְדֹשְׁךָ,	שַׁבָּת	וּבְרָצוֹן	בְּאַהֲבָה	אֱלֹהֵינוּ	וְהִנְחִילֵנוּ
	<i>kod'shecha</i>	<i>shabat</i>	<i>uv'ratson</i>	<i>b'a-havah</i>	<i>Eloheinu</i>	<i>Adonai</i>
	Your holy Shabbat.	< and with favor	< with love	< our Divine-Power	< I-Am	< And grant us as a heritage!
	שְׁמֶךָ.	מְקַדְּשֵׁי	יִשְׂרָאֵל	בּוֹ	וַיִּנּוּחוּ	
	<i>sh'mecha</i>	<i>m'kad'shei</i>	<i>Yis'ra-eil</i>	<i>vo</i>	<i>v'yanu-chu</i>	
	Your Essence.	< sanctifiers of	< wrestlers with Sacred Life,	< on it –	< And they will rest	

הַשַּׁבָּת	מְקַדְּשֵׁי	יְיָ	אַתָּה	בְּרוּךְ
<i>ha-Shabbat.</i>	<i>m'kadeish</i>	<i>Adonai</i>	<i>atah</i>	<i>Baruch</i>
the Sabbath.	< sanctifying	< I-Am,	< are You	< Source of blessing

5. Amidah - Shechinah/Avodah

{Netzach – נָחַץ – Victory/Endurance/Perseverance – right hip/leg – We Open Ourselves to Sacred Service}

[With the right leg/trunk planted, we stand in the world ready to act in sacred service, aware of the tangible / embodied presence of the Divine within us – present in our actions and in our being – as we grow, accompanied, into the sacred future.]

Shechinah, may Your Presence and comforting Spirit surround us in all that we do today.

וּבִתְפִלָּתָם.	יִשְׂרָאֵל	בְּעַמְּךָ	אֱלֹהֵינוּ	יְיָ	רְצֵה,
<i>uvi-t'fi-latam</i>	<i>Yis'ra-eil</i>	<i>b'am'cha</i>	<i>Eloheinu</i>	<i>Adonai</i>	<i>R'tsei</i>
and with their prayers.	< those who wrestle with Sacred Life	< with Your people	< our Divine-Presence	< I-Am	< Find favor,

יִשְׂרָאֵל	וְאֵשׁ	בֵּיתְךָ.	לְדַבֵּר	אֶת הָעֲבוּדָה	וְהַשֵּׁב
<i>Yis'ra-eil,</i>	<i>v'i-shei</i>	<i>bei-techa</i>	<i>lid'vir</i>	<i>ha-avodah et</i>	<i>v'hasheiv</i>
those who wrestle with Sacred Mystery,	< and the fire-offerings of	< of Your home	< to the sanctuary	< worship	< Restore

וּתְפִלָּתָם	בְּרָצוֹן.	תִּקְבַּל	בְּאַהֲבָה	וְתִהְיֶה	לְרָצוֹן
<i>u-t'fi-latam</i>	<i>b'ra-tson</i>	<i>t'kabeil</i>	<i>b'a-havah</i>	<i>u-t'hi</i>	<i>l'ratson</i>
< and their prayers –	favorably,	< receive!	< with love	< favorable	< and may it be

עַמְּךָ:	יִשְׂרָאֵל	עֲבוּדַת	תָּמִיד	לְרָצוֹן	וְתִהְיֶה
<i>amecha.</i>	<i>Yis'ra-eil</i>	<i>avodat</i>	<i>tamid</i>	<i>l'ratson</i>	<i>u-t'hi</i>
Your people.	< those who wrestle with Sacred Life	< the service of	< always –	< favorable	< and may it be

בְּרַחֲמִים:	לְצִיּוֹן	בְּשׁוּבָךָ	עֵינֵינוּ	וְתַחֲזִינָה
<i>b'rachamim.</i>	<i>l'tsi-yon</i>	<i>b'shuv'cha</i>	<i>ei-nei-nu</i>	<i>V'teche-zenah</i>
in compassion.	< to Zion (for the parched/ a signpost)	< Your return	< And our eyes shall envision	

לְצִיּוֹן	שְׁכִינָתוֹ	הַמַּחְזִיר	יְיָ	אֶתָּה	בְּרוּךְ
<i>l'tsi-yon</i>	<i>sh'chi-na-to</i>	<i>ha-ma-chazir</i>	<i>Adonai</i>	<i>atah</i>	<i>Baruch</i>
< to Zion (for the parched/ a guiding-pillar)	< the Divine Presence	< Who restores	< I-Am,	< are You	< Source of blessing

6. Amidah - Gratitude/Hoda'ah (Modim)

{Hod – הָ – Glory/Splendor/Empathy – left hip/leg – We Open Ourselves to Gratitude}

[With the left leg/trunk planted, we stand firmly rooted with recognition that our growth is not alone, but interwoven in the tapestry of all life. And from that grounding we can open to fully sense, fully embrace the glory of the Sacred Presence in all.

And we are filled with gratitude for the gift of each of the divine beings surrounding us.]

**Elohim Ts'va-ot, we are so grateful for life, family, friends,
Yisrael, all peoples, and the earth.**

[bow at Modim; rise at Adonai]

מִזְדִּים	אַנְחָנוּ	לָךְ.	שְׂאֵתָה	הוּא	יְי	אֱלֹהֵינוּ
Modim	anach'nu	lach	sha-atah	hu	Adonai	Eloheinu
< Grateful	< are we	< to You,	< You, who	< are	< I-Am	our Divine-Presence,
וְאֵלֵי	אֲבוֹתֵינוּ	לְעֹלָם	וְעַד.			
vEi-lohei	avo-teinu	l'olam	va-ed			
< and Divine-Power of	< our ancestors,	hidden-within/ the universe/ forever.	< and until.			
צוּר	חַיֵּינוּ.	מָגֵן	יִשְׁעֵנוּ	אַתָּה	הוּא	וְדוֹר:
Tsur	cha-yeinu	magein	yish'einu	atah	hu	va-dor.
< The Rock of	< our lives,	< Shield of	< our salvation,	< You	< are,	to generation.
נֹדֶה	לָךְ	וְנִסְפֵר	תְּהִלָּתְךָ	עַל	חַיֵּינוּ	בְּיָדְךָ.
Nodeh	l'cha	u-n'sa-peir	t'hila-techa	al	cha-yeinu	b'ya-decha,
< We shall thank	< You	< and recount	< Your praise [Ps 79:13]	< upon	< our lives	< into Your hand,
וְעַל	נִשְׁמוֹתֵינוּ	הַפְּקוּדוֹת	לָךְ.	וְעַל	נִסְיֶיךָ	שֶׁבְּכָל
v'al	nish'mo-teinu	ha-p'kudot	lach,	v'al	nisecha	she-b'chol
< and upon	< our souls	< which are entrusted	< to You,	< and upon	< Your miracles	< which every
וְעַל	נִפְלְאוֹתֶיךָ	וְטוֹבוֹתֶיךָ	שֶׁבְּכָל	עֵת.	עֶרֶב	וּצְהָרַיִם:
v'al	nif'l'otecha	v'tovo-techa	she-b'chol	eit,	erev	v'tso-ho-rayim.
< and upon	< Your wonders	< and Your favors	< that are at every	< time:	< evening	and noon.
הַטּוֹב	כִּי לֹא כָלוּ	רַחֲמֶיךָ.	וְהַמְּרַחֵם	כִּי לֹא תָמוּ	חַסְדֶּיךָ.	
ha-tov	ki chalulo	racha-mecha	v'ha-m'racheim	ki lo tamu	chasa-decha,	
< [You are] the Good	< for < Your compassions have not completed,	< and the Compassionate One	< for	Your kindnesses have not ended		
						Your love is not simple (A Green)
מֵעוֹלָם	קִיּוּנוֹ	לָךְ:				
mei-olam	kivinu	lach.				
< From hidden-within/the universe/ forever	< our hope / anticipation	is to You.				

(continued)

וְעַד:	עוֹלָם	תָּמִיד	מִלְכֵינוּ	שִׁמְךָ	וַיִּתְרוֹמַם	יִתְבָּרַךְ	כֻּלָּם	וְעַל
<i>va-ed.</i>	<i>olam</i>	<i>tamid</i>	<i>mal'keinu</i>	<i>shim'cha</i>	<i>v'yit'romam</i>	<i>yit'barach</i>	<i>kulam</i>	<i>V'al</i>
and until.	< hidden-within/ the universe/ forever	< constantly	< our Order,	< Your Essence,	< and will be exalted	< will be blessed	< all these,	< And upon

בְּאֵמֶת.	שִׁמְךָ	אֶת	וַיְהַלְלוּ	סֵלָה.	יִוְדוּךָ	הַחַיִּים	וְכֹל
<i>be-emet.</i>	<i>shim'cha</i>	<i>et</i>	<i>vi-ha-l'lu</i>	<i>selah.</i>	<i>yo-ducha</i>	<i>ha-chayim</i>	<i>V'chol</i>
in truth;	< Your Essence	< And will praise	< Solid!	< will thank You	< living things	< And all	

סֵלָה.	וְעִזְרָתֵנוּ	יְשׁוּעָתֵנוּ	הָאֵל
<i>selah.</i>	<i>v'ez'rateinu</i>	<i>y'shu-ateinu</i>	<i>ha-Eil</i>
Solid!	< and our help	< our salvation	< Divine-Power of

[*bend knees at Baruch; bow at Atah; rise at Adonai*]

לְהוֹדוֹת.	נֶאֱתָה	וְלָךְ	שִׁמְךָ	הַטּוֹב	יְיָ	אַתָּה	בְּרוּךְ
<i>l'ho-dot.</i>	<i>na-eh</i>	<i>u-l'cha</i>	<i>shim'cha</i>	<i>ha-tov</i>	<i>Adonai</i>	<i>atah</i>	<i>Baruch</i>
to give thanks.	< it is fitting	< and to You	< Your Essence	< The Good is	< I-Am;	< are You	< Source of blessing

7. Amidah - Wholeness/Shalom

{Yesod – הוּ – Foundation/Relationship/(Pro)creation – pelvic center – We Open Ourselves to Fulfillment}

[We finish by connecting with the pelvic center – the creative center from which all life flows – with the wholeness of all that is. We recognize that each creative expression is both the source and the result of the single Divine source, and we revel in the individuality and the unity of that expression – the Divine presence that is playing / dancing each of us.

And with this realization, we experience the bubbling out of that irrepressible Divine giggle that is joy, that is wholeness. *How could we not wish this for all, as we are one?*]

El Chai, Living God, grant peace, goodness, and blessings to all. Bless all of us as one. May Shalom descend from the heavens upon us and upon all beings.

לְעוֹלָם	תָּשִׁים	עַמּוֹךְ	יִשְׂרָאֵל	עַל	רַב	שְׁלוֹם
<i>l'olam</i>	<i>tasim</i>	<i>am'cha</i>	<i>Yis'ra-eil</i>	<i>al</i>	<i>rav</i>	<i>Shalom</i>
hidden-within/ the-universe/ forever	< You will establish	< Your people,	< <i>those who wrestle with Sacred Life,</i>	< upon	< Abundant	wholeness

הַשְּׁלוֹם.	לְכֹל	אֲדוֹן	מֶלֶךְ	הוּא	אַתָּה	כִּי
<i>ha-shalom,</i>	<i>l'chol</i>	<i>adon</i>	<i>melech</i>	<i>hu</i>	<i>atah</i>	<i>ki</i>
wholeness.	< for all	< Guide	< <i>the Underlying- order,</i>	< are	< You	< For

יִשְׂרָאֵל	עַמּוֹךְ	אֵת	לְבָרְךָ	בְּעֵינֶיךָ	וְטוֹב
<i>Yis'ra-eil</i>	<i>am'cha</i>	<i>et</i>	<i>l'va-reich</i>	<i>b'ei'necha</i>	<i>V'tov</i>
< <i>who wrestle with Sacred Mystery,</i>	< Your people,		< to bless	< in Your eyes	< And it is good

בְּשִׁלּוֹמְךָ.	שָׁעָה	וּבְכֹל	עֵת	בְּכֹל
<i>bish'lo-mecha.</i>	<i>sha-ah</i>	<i>u-v'chol</i>	<i>eit</i>	<i>b'chol</i>
with Your wholeness.	< moment	< and in every	< time	< in each

יִשְׂרָאֵל	עַמּוֹ	אֵת	הַמְּבָרֵךְ	יְי	אַתָּה	בְּרוּךְ
<i>Yis'ra-eil</i>	<i>amo</i>	<i>et</i>	<i>ha-m'va-reich</i>	<i>Adonai</i>	<i>atah</i>	<i>Baruch</i>
< <i>who wrestle with the Mystery of Life,</i>	< Sacred- community		< Who blesses	< I-Am;	< are You	< Source of blessing

בְּשִׁלּוֹם	וְאֵת כָּל	הָעוֹלָם
<i>ba-shalom.</i>	<i>kol v'et</i>	<i>ha-olam</i>
with wholeness.	< and all	< hidden-within/ the-universe/ forever

Amidah – Leaving the Holy Presence*(personal meditation)**(Psalm 34:14)*

מִרְמָה. <i>mir'mah.</i> deceit.	מִדְבָּר <i>mi-dabeir</i> < from speaking	וּשְׂפָתַי <i>u-s'fatai</i> < and my lips	מִרָע <i>mei-ra</i> < from bad	לְשׁוֹנִי <i>l'shoni</i> < my tongue	נֹצֵר <i>n'tsor</i> < guard	אֱלֹהֵי. <i>Elohai,</i> < My Divine-Power		
תִּהְיֶה. <i>ti-h'yeh.</i> will be.	לְכֹל <i>lakol</i> < to all	כְּעָפָר <i>ke-afar</i> < as dust	וְנַפְשִׁי <i>v'naf'shi</i> < and my soul	תִּדְמֶה. <i>ti-dom,</i> < will be silent	נַפְשִׁי <i>naf'shi</i> < my soul	וְלִמְקַלְלֵי <i>V'lim'ka-l'lai</i> < And to those who curse me,		
נַפְשִׁי. <i>naf'shi.</i> my soul will pursue.	תִּרְדֹּף <i>tir'dof</i>	וּבְמַצְוֹתֶיךָ <i>u-v'mits'vo-techa</i> < and Your pathways of holiness (<i>mitzvot</i>)	בְּתוֹרַתְךָ. <i>b'Tora-techa</i> < to Your Torah,	לְבִי <i>li-bi</i> < my heart	פֶּתַח <i>P'tach</i> < Open!			
מַחֲשַׁבְתָּם: <i>macha-shav'tam.</i> their scheme.	וְקָלְקַל <i>v'kal'keil</i> < and disrupt	עֲצָתָם <i>a-tsa-tam</i> < their purpose	הַפֵּר <i>ha-feir</i> < dissolve	מְהֵרָה <i>m'hei-rah</i> < quickly	רָעָה. <i>ra-ah.</i> < harm,	עָלַי <i>alai</i> < for me	הַחֹשְׁבִים <i>ha-chosh'vim</i> < devising	וְכֹל <i>v'chol</i> < And all
יְמִינֶךָ. <i>y'mi-necha.</i> Your love. (right)	לְמַעַן <i>l'ma-an</i> < for the sake of	עֲשֵׂה <i>a-seih</i> < Act!	שְׁמֶכָה. <i>sh'mecha,</i> < Your Essence	לְמַעַן <i>l'ma-an</i> < for the sake of	עֲשֵׂה <i>a-seih</i> < Act!			
תוֹרַתְךָ. <i>Tora-techa</i> Your Torah.	לְמַעַן <i>l'ma-an</i> < for the sake of	עֲשֵׂה <i>a-seih</i> < Act!	קְדוּשַׁתְךָ. <i>k'dusha-techa</i> < Your holiness	לְמַעַן <i>l'ma-an</i> < for the sake of	עֲשֵׂה <i>a-seih</i> < Act!			
וְעֲנֵנִי: <i>va-anei-ni.</i> and answer me!	יְמִינֶךָ <i>y'min'cha</i> < with Your love (right)	הוֹשִׁיעָה <i>ho-shi-ah</i> < save!	יְדִידֶיךָ <i>y'di-decha</i> < Your loved ones	יִחְלְצוּן <i>y'chal'tsun</i> will be rescued;	לְמַעַן <i>l'ma-an</i> < So that			
לְפָנֶיךָ. <i>l'fa-necha,</i> before You.	לְבִי <i>li-bi</i> < of my heart –	וְהַגִּיוֹן <i>v'hag'yon</i> < and the meditation	פִּי <i>fi</i> < my mouth	אִמְרֵי <i>im'rei</i> < the words of	לְרַצוֹן <i>l'ra-tson</i> < to favor –	יְהִיו <i>Yi-h'yu</i> < May they be		
		וְגוֹאֲלִי: <i>v'go-ali</i> and the One who restores my full-value. (my Redeemer)		צוּרִי <i>tsu-ri</i> my Rock		יְיָ: <i>Adonai</i> < Sacred-Is,		

(continued)

Maker of Peace / Oseh Shalom עֲשֵׂה שְׁלוֹם

[Three steps back; bow left at Oseh shalom; right at hu ya'aseh; forward at v'al kol:]

עֲלֵינוּ,	שְׁלוֹם	יַעֲשֵׂה	הוּא	בְּמִרְוֹמָיו,	שְׁלוֹם	עֲשֵׂה																					
<i>aleinu,</i>	<i>shalom</i>	<i>ya-aseh</i>	<i>hu</i>	<i>bim'romav,</i>	<i>shalom</i>	<i>Oseh</i>																					
< upon us	< wholeness	< will make	< <i>Hu</i>	< in <i>Sacred</i> heights	< wholeness	< The One making																					
<table border="0" style="width: 100%;"> <tr> <td>תִּבֵּל</td> <td>יוֹשְׁבֵי</td> <td>כָּל</td> <td>וְעַל</td> </tr> <tr> <td><i>tei-veil</i></td> <td><i>yosh'vei</i></td> <td><i>kol</i></td> <td><i>v'al</i></td> </tr> <tr> <td>the world.</td> <td>< residing in</td> <td>< all</td> <td>< and upon</td> </tr> </table>				תִּבֵּל	יוֹשְׁבֵי	כָּל	וְעַל	<i>tei-veil</i>	<i>yosh'vei</i>	<i>kol</i>	<i>v'al</i>	the world.	< residing in	< all	< and upon	<table border="0" style="width: 100%;"> <tr> <td>יִשְׂרָאֵל.</td> <td>כָּל</td> <td>וְעַל</td> </tr> <tr> <td><i>Yis'ra-eil,</i></td> <td><i>kol</i></td> <td><i>v'al</i></td> </tr> <tr> <td>< <i>who wrestle with</i> <i>Sacred Life</i></td> <td>< all</td> <td>< and upon</td> </tr> </table>			יִשְׂרָאֵל.	כָּל	וְעַל	<i>Yis'ra-eil,</i>	<i>kol</i>	<i>v'al</i>	< <i>who wrestle with</i> <i>Sacred Life</i>	< all	< and upon
תִּבֵּל	יוֹשְׁבֵי	כָּל	וְעַל																								
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Amen.	< and																										
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May the One who makes ultimate wholeness in the universe
 make wholeness among us
 and among all God-wrestlers (and all who dwell in the world).
 And let us say: Amen.

(please be seated)

Healing Prayers

(The One) Who has Blessed / *Mi Shebeirach* מי שְׁבִירַךְ

וַיַּעֲקֹב	יִצְחָק	אַבְרָהָם	אַבוֹתֵינוּ	שְׁבִירַךְ	מִי	
<i>v'Ya-akov</i>	<i>Yits'chak</i>	<i>Av'raham</i>	<i>avo-teinu</i>	<i>she-bei-rach</i>	<i>Mi</i>	
< and Jacob (follow/on the heel of)	< Isaac (he will laugh)	< Abraham (father of a multitude)	< our ancestors:	< blessed	< [The One] Who	
[וַיִּזְלַף־הָאֱלֹהִים <i>v'Zilpah</i> and Zilpah (sprinkle)		בִּלְהָהּ <i>Bilhah</i> < Bilhah (mature)	וְלֵאָה <i>v'Leah</i> and Leah (impatient)	רַחֵל <i>Rachel</i> < Rachel (journeyer)	רִבְקָה <i>Riv'kah</i> < Rebekah (teamed)	שָׂרָה <i>Sarah</i> < Sarah (persistent)
הַחֹלִים: <i>ha-cholim.</i> the ailing ones.		אֵת <i>et</i>	וְיִרְפֵּא <i>vira-pei</i> < and will heal	יְבָרֵךְ <i>y'va-reich</i> < will bless	הוּא <i>Hu</i> < <i>Hu</i>	

The One Who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel and Leah, [Bilhah and Zilpah,] will bless and heal the ailing ones.

Mi shebeirach avoteinu / M'kor habracha l'imoteinu

May the source of strength / who blessed the ones before us, help us find the courage / to make our lives a blessing, and let us say, Amen.

Mi shebeirach imoteinu / M'kor habracha l'avoteinu

Bless those in need of healing / with *refuah shleima*, the renewal of body / the renewal of spirit, and let us say, Amen.

- Debbie Friedman and Drorah Setel

Heal Please / *Eil Na* אֵל נָא

[לוֹ \ לָהֶם \ לָנוּ <i>lanu \ lahem \ lo \</i> us \ them \ him \	לָהּ: <i>lah.</i> her.	נָא <i>na</i> < now (pray, please)	רַפֵּא <i>r'fa</i> < heal!	נָא <i>na</i> < please (pray, now)	אֵל <i>Eil</i> < <i>Divine-Power</i>	[(Num 12:13) אָנָּה <i>Ana</i> We pray (now, please)
--------------------------------------------------------------------------	------------------------------	---------------------------------------------	----------------------------------	---------------------------------------------	--------------------------------------------	-------------------------------------------------------------------

Divine-Power, please heal her now.

A Complete Healing / Refuah Sh'leimah רְפוּאָה שְׁלֵימָה

הוּא יְבָרֵךְ וַיִּרְפָּא אֶת הַחֹלִים: שְׁלָנוּ: _____ בֵּן _____ \ _____ בַּת _____
 Hu < will bless < and will heal < the ailing ones < of us
 (____ daughter of ____ \ ____ son of ____)

בְּעִבּוּר שְׁכָל הַקְּהָל מִתְפַּלְלִים בְּעִבּוּרָם
 ba-avur she-kol ha-kohal mit'pal'lim ba-avuram
 < because of all of the community < is praying for them

בְּשֹׁכַר זֶה, הַקָּדוֹשׁ בְּרוּךְ הוּא, יִמָּלֵא רַחֲמִים עָלֵיהֶם,
 Bis'char zeh, ha-kadosh baruch hu, yi-malei rachamim alei-hem,
 < In result of < this, < the Blessed, Holy One < will be filled with compassion about them.

לְהַחְלִימָם וּלְרַפְּאוֹתָם, וּלְהַחְיֹתָם.
 l'ha-cha-liman ul'ra-p'o-tam, u-l'ha-cha-yotam
 < to restore them < and to heal them and to revive them.

וַיִּשְׁלַח לָהֶם בְּמַהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
 v'yish'lach lahem bim'heirah r'fuah sh'lei-mah min ha-shama-yim
 < and will send < them < quickly < a complete healing (a healing of wholeness) < from the Heavens,

וַיִּרְפּוּאֵת הַנֶּפֶשׁ, וַיִּרְפּוּאֵת הַגּוּף, וַיִּרְפּוּאֵת הַשַּׁבָּת, הִיא
 ur'fu-at ha-nefesh, ur'fu-at ha-guf, shabat hi
 < a healing of the soul < and a healing of the body, this Shabbat,

בְּתוֹךְ שְׂאֵר חוֹלֵי יִשְׂרָאֵל.
 b'toch sh'ar cholei yis'ra-eil
 < amidst < the rest of who wrestle with Sacred Life,

הַשָּׁתָּא בְּעִנְיָא וּבְזִמְנָא קָרִיב, וְאִמְרוּ אָמֵן.
 Hash'ta ba-a-gala uviz'man kariv, v'im'ru amen.
 < this year < quickly < and in a time < and you-all say! Amen. (affirm-truth)

Kaddish of Completion / Kaddish Shaleim קְדִישׁ שְׁלֵימ

[Congregation:]

כְּרַעוּתָהּ	בְּרָא	דִּי	בְּעֵלְמָא	אַמֵּין	רַבָּא.	שְׁמֵיהּ	וַיִּתְקַדַּשׁ	יִתְגַּדַּל
<i>chir-utei</i>	<i>v'ra</i>	<i>di</i>	<i>B'al'ma</i>	amein	<i>raba.</i>	<i>sh'mei</i>	<i>v'yit'kadash</i>	Yit'gadal
with Divine intent	< was created	< that	< in the universe	Amen	< that is great!	< the Sacred Essence (name)	< and be sanctified	< Grow exalted

יִשְׂרָאֵל	בֵּית	דְּכֹל	וּבְחַיֵּי	וּבְיוֹמֵיכֹן	בְּחַיֵּיכֹן	מַלְכוּתֵיהּ	וַיִּמְלִיךְ
<i>Yis'ra-eil,</i>	<i>beit</i>	<i>d'chol</i>	<i>uv'cha-yei</i>	<i>uv'yo-meichon</i>	<i>b'cha-yeichon</i>	<i>mal'chutei,</i>	<i>v'yam'lich</i>
those who wrestle with Sacred life,	< the house of	< of all	< and in the lifetimes	< and in your days	< in your lifetimes	< the Sacred realm	< and may It manifest

אַמֵּין:	וְאָמְרוּ	קָרִיב.	וּבְזִמָּן	בְּעֵגְלָא
amein.	<i>v'im'ru:</i>	<i>kariv,</i>	<i>u-viz'man</i>	<i>ba'agala</i>
Amen. (affirm-truth)	< And you-all say!	< nearing.	< and in a time	< swiftly

[All:]

עֵלְמִיָּא	וּלְעֵלְמֵי	לְעֵלָם	מְבָרַךְ	רַבָּא	שְׁמֵיהּ	יְהֵא
<i>al'ma-ya.</i>	<i>ul'al'mei</i>	<i>l'alam</i>	<i>m'varach</i>	<i>raba</i>	<i>sh'mei</i>	<i>Y'hei</i>
eternity.	< and for eternities of	< forever	< be blessed	< that is great	< the Essence (name)	< May

וַיִּתְהַלַּל	וַיִּתְעַלֶּה	וַיִּתְהַדָּר	וַיִּתְנַשֵּׂא	וַיִּתְרוֹמֵם	וַיִּתְפָּאֵר	וַיִּשְׁתַּבַּח	יִתְבָּרַךְ
<i>v'yit'halal,</i>	<i>v'yit'aleh</i>	<i>v'yit'hadar</i>	<i>v'yit'nasei,</i>	<i>v'yit'romam</i>	<i>v'yit'pa-eir</i>	<i>v'yish'tabach</i>	<i>Yit'barach</i>
and lauded	< and elevated	< and honored	< and upraised	< and exalted	< and glorified	< and praised	< Blessed

[All:]

וְשִׁירָתָא	בְּרַכְתָּא	מִן כּוֹל	לְעֵלָא	הוּא.	בְּרִיךְ	דְּקֻדְשָׁא.	שְׁמֵיהּ
<i>v'shirata,</i>	<i>bir-chata</i>	<i>min kol</i>	<i>L'eila</i>	<i>hu.</i>	<i>b'rich</i>	<i>d'kudsha,</i>	<i>sh'mei</i>
and song,	blessing	< (from) any	< beyond	< be,	< Blessed	< of the Holy One	< [be] the Essence

אַמֵּין:	וְאָמְרוּ	בְּעֵלְמָא.	דְּאָמִירָן	וּנְחֵמָתָא	תְּשַׁבְּחָתָא
amein.	<i>v'im'ru:</i>	<i>b'al'ma</i>	<i>da-amiran</i>	<i>v'nechemata,</i>	<i>tush'b'chata</i>
Amen. (affirm-truth)	< And you-all say!	< hidden-within/ in the universe/ forever.	< that are uttered	< and consolation	< praise,

(continued)

יִשְׂרָאֵל	בֵּית	דָּכַל	וּבְעוֹתְהוֹן	צְלוֹתְהוֹן	תִּתְקַבַּל
<i>Yis'ra-eil</i>	<i>beit</i>	<i>d'chol</i>	<i>uva-ut'hon</i>	<i>ts'lot'hon</i>	<i>Tit'kabal</i>
<i>those who wrestle with Sacred life,</i>	< the house of	< of all	< and requests	< the prayers	< May they be received:

אָמֵן:	וְאָמְרוּ	בְּשָׁמַיָּא	דִּי	אָבוּהוֹן	קִדָּם
<i>amein.</i>	<i>v'im'ru:</i>	<i>vish'maya,</i>	<i>di</i>	<i>avu-hon</i>	<i>kodam</i>
Amen. (affirm-truth)	< And you-all say!	< is in the Heavens.	< who	< their Parent	< before

עָלֵינוּ	וְחַיִּים	שָׁמַיָּא	מִן	רַבָּא	שְׁלָמָא	יְהֵא
<i>aleinu</i>	<i>v'chayim</i>	<i>sh'maya</i>	<i>min</i>	<i>raba</i>	<i>sh'lama</i>	<i>y'hei</i>
upon us,	< and life	< the Heavens	< from	< abundant wholeness (peace)		< May there be

אָמֵן:	וְאָמְרוּ	יִשְׂרָאֵל.	כָּל	וְעַל
<i>amein.</i>	<i>v'im'ru:</i>	<i>Yis'ra-eil</i>	<i>kol</i>	<i>v'al</i>
Amen. (affirm-truth)	< And you-all say!	< those who wrestle with Sacred life,	< all	< and upon

עָלֵינוּ	שְׁלוֹם	יַעֲשֶׂה	הוּא	בְּמְרוֹמָיו,	שְׁלוֹם	עוֹשֶׂה
<i>aleinu</i>	<i>shalom</i>	<i>ya-aseh</i>	<i>hu</i>	<i>bim'romav,</i>	<i>shalom</i>	<i>Oseh</i>
upon us	< wholeness	< will make	< Hu	< on High,	< wholeness	< The One making

אָמֵן:	וְאָמְרוּ	תֵּבַל	יּוֹשְׁבֵי	כָּל	וְעַל	יִשְׂרָאֵל.	כָּל	וְעַל
<i>amein.</i>	<i>v'im'ru:</i>	<i>tei-veil</i>	<i>yosh'vei</i>	<i>kol</i>	<i>v'al</i>	<i>Yis'ra-eil</i>	<i>kol</i>	<i>v'al</i>
Amen. (affirm-truth)	< And you-all say!	< the world	< residing in	< all	< and upon	<i>those who wrestle with Sacred life,</i>	< all	< and upon

May the Unity of all being be amplified and sanctified throughout the universes which are constantly created with Divine intent. May the realm of the sacred be established in our lifetime, swiftly and soon. And let us say: Amen.

May the underlying Sacred essence be blessed in all worlds, forever.

May it be glorified, exalted, hailed and upraised beyond any song or praise or description we could utter, and let us say: Amen.

May the prayer and invocation of all who wrestle with the Mystery of life be affirmed from an encompassing Divine perspective, and let us say: Amen.

May there be all-encompassing peace and wholeness of sacred life for us and all who wrestle with the Unknown, and let us say: Amen.

May the Unity that holds wholeness in the highest and deepest places make peace for all of us (all who wrestle with Sacred Mystery / and all in the world) and let us say: Amen.

Blessing for the Wine / Kiddush L'Erev Shabbat קדוּשׁ לְעֶרֶב שַׁבָּת

[If reciting Kiddush at home, start here:]

[Chasidic custom:]

(Gen 1:31)

מָאֵד	טוֹב	וַהֲנִיחַ	עָשָׂה	אֲשֶׁר	כֹּל	אֵת	אֱלֹהִים	וַיַּרְא
<i>m'od.</i>	<i>tov</i>	<i>v'hi-nei</i>	<i>a-sah</i>	<i>asher</i>	<i>kol</i>	<i>et</i>	<i>Elohim</i>	<i>Va'yar</i>
< it was very good.		< and behold,	< Hu had done	< that	< all	< And	<i>Divine-Presence</i>	saw

הַשְּׁשִׁי:	יוֹם	(aloud)	בֶּקֶר	וַיְהִי	עֶרֶב	וַיְהִי	(quietly)
<i>ha-shishi.</i>	<i>yom</i>		<i>voker</i>	<i>va-y'hi</i>	<i>erev</i>	<i>Va-y'hi</i>	
day.	< the sixth		< morning	< And-so there was	< evening	< And-so there was	

(Genesis 2:1-3)

	צְבָאָם:	וְכֹל	וְהָאָרֶץ	הַשָּׁמַיִם	וַיְכַלּוּ
	<i>ts'va-am</i>	<i>v'chol</i>	<i>v'ha-arets</i>	<i>ha-shama-yim</i>	<i>Va-y'chu-lu</i>
	their variety;	< and all	< and the Earth	< the Heavens	< And-thus they were completed –
עָשָׂה,	אֲשֶׁר	מִלְאֲכָתּוֹ	הַשְּׁבִיעִי,	בַּיּוֹם	אֱלֹהִים
<i>asah.</i>	<i>asher</i>	<i>m'lach'to</i>	<i>ha-sh'vi-i</i>	<i>ba-yom</i>	<i>Elohim</i>
Hu had done.	< that	< the workmanship	< on the seventh day	< And-so	<i>Divine-Power</i> completed
עָשָׂה:	אֲשֶׁר	מִלְאֲכָתּוֹ	מִכֹּל	הַשְּׁבִיעִי	בַּיּוֹם
<i>asah.</i>	<i>asher</i>	<i>m'lach'to</i>	<i>mikol</i>	<i>ha-sh'vi-i</i>	<i>ba-yom</i>
Hu had done.	< that	< the workmanship	< from all	< on the seventh day	< And-thus Hu ceased (Shabbat-ed)
אָתּוֹ,	וַיְקַדֵּשׁ	יּוֹם	אֵת	אֱלֹהִים	וַיְבָרֵךְ
<i>oto,</i>	<i>va-y'kadeish</i>	<i>ha-sh'vi-i</i>	<i>yom</i>	<i>et</i>	<i>Elohim</i>
it,	< and-so sanctified	< the seventh day	< And-then	<i>Divine-Power</i> blessed	

לַעֲשׂוֹת	אֱלֹהִים	בָּרָא	אֲשֶׁר	מִלְאֲכָתּוֹ,	מִכֹּל	שַׁבָּת	בּוֹ	כִּי
<i>la-asot</i>	<i>Elohim</i>	<i>bara</i>	<i>asher</i>	<i>m'lach'to</i>	<i>mikol</i>	<i>shavat</i>	<i>vo</i>	<i>ki</i>
for doing.	< <i>Divine-Power</i> had created	< that	< the workmanship	< from all	< Hu ceased (Shabbat-ed)	< on it	< on it	< for

[לְחַיִּים
L'cha-yim
To life!]

וּרְבוֹתַי	חֲבֵרַי	סִבְרֵי
<i>v'rabo-tai</i>	<i>cha-vei-rai</i>	<i>Sav'rei</i>
< and my teachers!	< my friends	< Attention,

(continued)

Blessing for the Wine / Kiddush L'Erev Shabbat קדוש לערב שבת

[If reciting Kiddush at Shabbat evening service, start here:]

הַעוֹלָם, <i>ha-olam.</i> hidden-within/ the universe/ forever,	מֶלֶךְ <i>melech</i> < Underlying- order (ruler)	אֱלֹהֵינוּ <i>Eloheinu</i> < our <i>Divine- Presence</i>	יְי <i>Adonai,</i> < <i>I-Am,</i>	אַתָּה <i>atah</i> < are You,	בָּרוּךְ <i>Baruch</i> < Source of blessing		
		הַגֶּפֶן. <i>ha-ga-fen.</i> the vine.	פְּרִי <i>p'ri</i> < the fruit of	בּוֹרֵא <i>bo-rei</i> < Creator of			
הַעוֹלָם, <i>ha-olam.</i> hidden-within/ the universe/ forever,	מֶלֶךְ <i>melech</i> < underlying- order (ruler)	אֱלֹהֵינוּ <i>Eloheinu</i> < our <i>Divine- Presence</i>	יְי <i>Adonai,</i> < <i>I-Am,</i>	אַתָּה <i>atah</i> < are You,	בָּרוּךְ <i>Baruch</i> < Source of blessing		
בְּנוֹ. <i>vanu,</i> us	וְרָצָה <i>v'ra-tsah</i> < and favored	בְּמִצּוֹתָיו, <i>b'mits'vo-tav</i> < with pathways of holiness,	קִדְּשָׁנוּ <i>kid'sha-nu</i> < has sanctified us	אֲשֶׁר <i>asher</i> < Who			
בְּרֵאשִׁית. <i>b'reishit.</i> Creation.	לְמַעֲשֵׂה <i>l'ma-a-seih</i> < the work of	זִכְרוֹן <i>zika-ron</i> < a reminder of	הִנְחִילָנוּ, <i>hin'chi-lanu,</i> You gave us a heritage,	וּבְרָצוֹן <i>uv'ra-tson</i> < and favor;	בְּאַהֲבָה <i>b'ahavah</i> < with love	וְשַׁבַּת קִדְּשׁוֹ <i>kod'sho v'shabat</i> < and Your holy <i>Shabbat</i>	
מִצְרָיִם. <i>mits'ra-im.</i> from narrowness. (Egypt)	לִיְצִיאַת <i>litsi-at</i> < the going- forth	זִכָּר <i>zei-cher</i> < a reminder of	קֹדֶשׁ <i>kodesh</i> < holy;	לְמִקְרָאֵי <i>l'mik'ra-ei</i> < that was called	יּוֹם תְּחִלָּה <i>t'chi-lah yom</i> < the first day	הוּא <i>hu</i> < it is	כִּי <i>Ki</i> < For
הָעַמִּים <i>ha-amim</i> the peoples.	עִם כָּל [מִכָּל] <i>(mikol) im kol</i> < with all [from all]	קִדְּשָׁתָּ <i>kidash'ta</i> < You have sanctified	וְאוֹתָנוּ <i>v'o-tanu</i> < and us	בְּחֵרָתָּ <i>vachar'ta</i> < You have chosen,	בְּנוֹ <i>vanu</i> < with us	כִּי <i>Ki</i> < For	
	הִנְחִילָתָנוּ. <i>hin'chal'tanu</i> You have given us a heritage.	וּבְרָצוֹן <i>u-v'ratson</i> < and with favor	בְּאַהֲבָה <i>b'ahavah</i> < with love	קִדְּשָׁךְ <i>kod'sh'cha</i> < and Your holy	וְשַׁבַּת <i>v'shabat</i> <i>Shabbat</i>		
הַשַּׁבָּת. <i>ha-shabbat.</i> the Sabbath.	מְקַדֵּשׁ <i>m'ka-deish</i> < Who sanctifies	יְי <i>Adonai</i> < <i>I-Am;</i>	אַתָּה <i>atah</i> < are You	בָּרוּךְ <i>Baruch</i> < Source of blessing			

Washing the Hands / Al Netilat Yadayim על נטילת ידים

Lift up your hands in holiness and bless I-Am. (Ps 134:2)

[said after washing hands and before drying them]

הַעוֹלָם, <i>ha-olam.</i> hidden-within/ the universe/ forever,	מֶלֶךְ <i>melech</i> < <i>Underlying-</i> <i>order</i> (ruler)	אֱלֹהֵינוּ <i>Eloheinu</i> < our <i>Divine-</i> <i>Presence</i>	יְי <i>Adonai,</i> < <i>I-Am,</i>	אַתָּה <i>atah</i> < are You,	בָּרוּךְ <i>Baruch</i> < Source of blessing
וְצִוָּנוּ <i>v'tsi-va-nu</i> < and given us charge (commanded us)	בְּמִצְוֹתָיו, <i>b'mits'vo-tav</i> < with pathways of holiness (<i>mitzvot</i>),	קִדְּשָׁנוּ <i>kid'sha-nu</i> < has sanctified us,	אֲשֶׁר <i>asher</i> < Who		
	יָדַיִם <i>yada-yim</i> [our] hands.	נְטִילָת <i>n'tilat</i> < washing (raising-up)	עַל <i>al</i> < about		

Blessing over the Challah / HaMotzi הַמוֹצֵיא

הַעוֹלָם, <i>ha-olam.</i> hidden-within/ the universe/ forever,	מֶלֶךְ <i>melech</i> < underlying- order (ruler)	אֱלֹהֵינוּ <i>Eloheinu</i> < our <i>Divine-</i> <i>Presence</i>	יְי <i>Adonai,</i> < <i>I-Am,</i>	אַתָּה <i>atah</i> < are You,	בָּרוּךְ <i>Baruch</i> < Source of blessing
[אָמֵן \ בְּתִיאָבוֹן \ אָמֵן <i>amein \ b'tei-avon</i> Amen \ With appetite! (affirm-truth)]		הָאָרֶץ. <i>ha-a-rets.</i> the Earth.	מִן <i>min</i> < from	לֶחֶם <i>le-chem</i> < bread	הַמוֹצֵיא <i>ha-motsi</i> < the One bringing forth

You are the Source of blessing, *I-Am*, our *Divine-Presence*,
Underlying-order (hidden-within the universe) forever,
Who brings forth bread from the Earth.

It is Upon Us / Aleinu עֲלֵינוּ

We rise as we are able, to our feet, or seated, our hearts soaring to heaven

[traditionally, facing east]

עֲלֵינוּ	לְשַׁבַּח	לְאֲדוֹן	הַכֹּל.	לְתַת	גְּדֻלָּה	לְיוֹצֵר	בְּרֵאשִׁית.
<i>Aleinu</i>	<i>l'sha-bei-ach</i>	<i>la-adon</i>	<i>hakol,</i>	<i>la-teit</i>	<i>g'dula</i>	<i>l'yo-tseir</i>	<i>b'reishit.</i>
< It is	< to	< the	< of	< to	< greatness	< to the One	Creation /
upon us	praise	<i>Guide</i>	all,	attribute		Who forms	beginnings,

שָׁלוּ [שָׁלֵא]	עָשָׂנוּ	כְּגוֹיֵי	הָאָרְצוֹת	וְלוֹ [וְלֵא]	שָׁמְנוּ	כְּמִשְׁפְּחוֹת	הָאָדָמָה.
<i>She-lo</i>	<i>asa-nu</i>	<i>k'go-yei</i>	<i>ha'ara-tsot,</i>	<i>v'lo</i>	<i>samanu</i>	<i>k'mish'p'chot</i>	<i>ha-adama.</i>
< Who for Sacred-	< Who for Sacred-	< as the	< the	< and for Sacred-	< as the	< as the	the
purpose made us	purpose made us	nations of	lands	purpose placed us	families of	families of	earth.
[Who did not make us]	[Who did not make us]			[and did not place us]			

שָׁלוּ [שָׁלֵא]	שָׁם	חֶלְקֵנוּ	כָּהֵם \ עִמָּהֶם	וְגוֹרְלֵנוּ	כְּכֹל	הַמּוֹנֵם:
<i>She-lo</i>	<i>sam</i>	<i>chel-keinu</i>	<i>ima-hem \ ka-hem</i>	<i>v'gora-leinu</i>	<i>k'chol</i>	<i>ha-mo-nam.</i>
< Who for Sacred-	< our	< our	< as theirs	< and our	< as	their
purpose appointed	assignment	assignment	with them \	lot	all	multitude.
[Who did not appoint]						

[Bend knees; bow at כּוֹרְעִים; straighten at לְפָנֵי מֶלֶךְ]

וְאֵנַחְנוּ	כוֹרְעִים	וּמִשְׁתַּחֲוִים	וּמוֹדִים
<i>Va'anach'nu</i>	<i>kor-im</i>	<i>u-mish'ta-chavim</i>	<i>u-modim,</i>
< And we	< are-kneeling	< and bow	< and give thanks

לְפָנֵי	מֶלֶךְ	מַלְכֵי	הַמַּלְכִּים	הַקְּדוֹשׁ	בְּרוּךְ	הוּא:
<i>lif'nei</i>	<i>melech</i>	<i>mal'chei</i>	<i>ha-m'lachim,</i>	<i>ha-Kadosh</i>	<i>baruch</i>	<i>hu.</i>
< in the	< the	< underlying	< all	< the Holy	< Blessed	be.
face of	Order		order,	One		

שֶׁהוּא	נוֹטָה	שָׁמַיִם	וְיוֹסֵד	אֶרֶץ.	וּמוֹשָׁב	יְקָרוֹ	בְּשָׁמַיִם	מִמַּעַל.
<i>She-hu</i>	<i>noteh</i>	<i>sha-mayim</i>	<i>v'yosed</i>	<i>arets</i>	<i>u-moshav</i>	<i>y'karo</i>	<i>ba-sha-mayim</i>	<i>mi-ma-al,</i>
< Who	< is	< the	< and	< the	< and the	< Divine	< in the	above.
	unfolding	Heavens	rooting	land,	seat of	glory is	Heavens	

וּשְׁכִינַת	עֵזוֹ	בְּגִבְהֵי	מְרוֹמִים:	הוּא	אֵלֵינוּ	אֵין	עוֹד.
<i>u-sh'chi-nat</i>	<i>uzo</i>	<i>b'gav'hei</i>	<i>m'ro-mim.</i>	<i>Hu</i>	<i>Eloheinu</i>	<i>ein</i>	<i>od.</i>
< And the	< Divine	< is in the	< heights;	< Hu	< our Divine-	< there is	other.
Indwelling-	power	exalted		is	Presence	no	
Presence of							

(continued)

בְּתוֹרָתוֹ. <i>b'Torato:</i> in the Torah:	כִּכְתוּב <i>ka-katuv</i> < As it is written	זוֹלָתוֹ. <i>zulato.</i> < apart.	אֵפֶס <i>efes</i> < nothing	מִלְכֵנוּ. <i>mal'keinu,</i> < our Order;	אֱמֶת <i>Emet</i> < True is	
	לְבַבְךָ. <i>l'va-vecha.</i> your heart:	אֵל <i>el</i> < into	וְהִשְׁבֵּת <i>v'ha-shei-vota</i> < and bring [it]	הַיּוֹם <i>ha-yom</i> < this day	וְיָדַעְתָּ <i>v'ya-da'ta</i> < You are to know	
	מִמַּעַל <i>mi-ma-al</i> above,	בַּשָּׁמַיִם <i>ba-sha-mayim</i> < in the Heavens	הָאֱלֹהִים <i>ha-Elohim,</i> < our <i>Divine-</i> <i>Presence</i>	הוּא <i>hu</i> < is	יְיָ <i>Adonai</i> < <i>I-Is/Was/</i> <i>Will-Be</i>	כִּי <i>Ki</i> < That
	עוֹד: <i>od.</i> (Deut 4:39) other.	אֵין <i>ein</i> < There is no	מִתַּחַת. <i>mi-ta-chat</i> < below.	הָאָרֶץ <i>ha-arets</i> < the Earth	וְעַל <i>v'al</i> < and upon	

עַל כֵּן <i>kein Al</i> < Therefore	נִקְוֶה <i>n'kaveh</i> < we will await / hope	לְךָ <i>l'cha</i> < for You,	יְיָ <i>Adonai</i> < <i>I-Am</i>	אֱלֹהֵינוּ <i>Eloheinu.</i> < our <i>Divine-</i> <i>Presence</i>	לְרֹאוֹת <i>lir'ot</i> < to see	מִהֵרָה <i>m'heirah</i> < soon	בְּתִפְאַרֶת <i>b'tif'eret</i> < with the splendor	עֲזָרָה <i>u-zecha</i> of Your power,	
לְהַעֲבִיר <i>l'ha-avir</i> < to remove (transfer)	גִּלּוּלִים <i>gi-lulim</i> < idolatry	מִן <i>min</i> < from	הָאָרֶץ. <i>ha-arets</i> < the Earth,	וְהָאֱלִילִים <i>v'ha-e-lilim</i> < and the [false] divine-powers –	כְּרוֹת <i>karot</i> < severing	יִכָּרְתוּן. <i>yi-karei-tun</i> will be severed,			
לְתַקֵּן <i>l'takein</i> < to repair	עוֹלָם <i>olam</i> < the (eternal/ hidden-within/ universe	בְּמַלְכוּת <i>b'mal'chut</i> < in the realm of	שְׁדַי. <i>Sha-dai</i> < the <i>Nurturing</i> <i>Divine-Power</i>	וְכֹל <i>v'chol</i> < and all	בְּנֵי בָשָׂר <i>vasar b'nei</i> < humanity (children of flesh)	יִקְרְאוּ <i>yik'r'u</i> < will call- out	בְּשִׁמְךָ <i>vish'mecha</i> in Your <i>Essence.</i> (name)		
לְהַפְנוֹת <i>l'haf'not</i> < to turn (facing)	אֵלֶיךָ <i>eilecha</i> < to You	כָּל <i>kol</i> < all	רְשָׁעִי <i>rish'ei</i> < the alienated (wicked) of	אָרֶץ. <i>arets,</i> < the Earth,	יִכִּירוּ <i>Ya-kiru</i> < They will know – recognize	וְיָדְעוּ <i>v'yeid'u</i> < and will	כָּל <i>kol</i> < all	יוֹשְׁבֵי <i>yosh'vei</i> < residing in	תֵּבֵל. <i>tei-veil</i> the world.
	לְךָ <i>l'cha</i> < to You	תִּכְרַע <i>tich'ra</i> < will bend	כָּל <i>kol</i> < every	בְּרֶגְלֵךָ. <i>be-rech,</i> < knee,	תִּשְׁבַּע <i>ti-shava</i> < will swear	כָּל <i>kol</i> < every	לְשׁוֹן <i>la-shon</i> tongue		

(continued)

יִתְּנוּ	יִקְרְ	שְׁמֹךְ	וְלִכְבוֹד	וְיִפְּלוּ.	יִכְרְעוּ	אֱלֹהֵינוּ	יְיָ	לְפָנֶיךָ
yi-teinu	y'kar	shim'cha	v' lich'vod	v'yi-polu,	yich'r'u	Eliheinu	Adonai	l'fanecha
they will	< respect	< Your	< and to	< and will	< they	< our	< I-Am	< before
give		Essence;	honor	incline	will	Divine-		You
			(weigh)	(fall)	kneel	Presence		

מַלְכוּתְךָ.	עַל	אֶת	עֲלֵיהֶם	כָּלֶם	וְיִקְבְּלוּ
mal'chu-techa	ol	et	aleihem	chulam	vikab'lu
Your	< the structure		< upon	< all of	< and they will
realm.	(yoke) of		them	them –	receive –

וְעַד	לְעוֹלָם	מְהֵרָה	עֲלֵיהֶם	וְתִמְלֹךְ
va-ed	l'olam	m'hei-rah	aleihem	v'tim'loch
and	< (hidden-within /the-	< soon	< over	< and You
until.	universe/) forever		them	will reign

בְּכָבוֹד.	תִּמְלֹךְ	עַד	וְלְעוֹלָמֵי	הִיא	שְׁלֹךְ	הַמְּלָכוֹת	כִּי
b'cha-vod	tim'loch	ad	u-l'ol-mei	hi	shel'cha	hamal'chut	ki
with	< You will	< and	< and mysteries of	< is	< the	< the	< for
glorious-heft,	reign	until,	eternity (forever)	Yours	realm		

וְעַד:	לְעוֹלָם	יִמְלֹךְ	יְיָ	בְּתוֹרַתְךָ.	כְּכָתוּב
va-ed.	l'olam	yim'loch	Adonai	b'tora-techa:	ka-katuv
(Ex 15:18) and until,	< (hidden-within /the-	< will	< I-Am	< in Your	< as it is
	universe/) forever	reign		Torah:	written

הָאָרֶץ.	כָּל	עַל	לְמַלְכָּךְ	יְיָ	וְהָיָה	וְנֹאמַר.
ha-arets,	kol	al	l'melech	Adonai,	v'haya	V'ne-emar;
the Earth.	< all	< upon	< for	< And-thus Sacred-Is	< Sacred-Is	< And it is
			order	will be	will be	said:

אֶחָד:	וּשְׁמוֹ	אֶחָד	יְיָ	יְהִי	הַהוּא	בַּיּוֹם
echad.	u-sh'mo	echad	Adonai	yi-h'yeh	ha-hu,	ba-yom
(Zech 14:9) One.	< and	< One	< I-Am	< will be	< On	< that day
	Sacred Essence					
	(Hu's name) [will be]					

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It is Upon Us / Aleinu אֵלֵינוּ

We praise, praise the Foundation of all
the One of glory, Creator of Worlds,

Who made us a nation among all the earth
and gave us our portion with all humankind.

Who made us seekers of Truth and
gave us the treasures our Teachings bestow

We kneel, bow, give thanks
to the true Source of Life
to the Holy Eternal of old
the Holy One, blessed be.

Who stretched the skies above,
placed the land and poured the sea
Who made the radiance shine
through eternal space and time
The Source of all Truth, the Source of all Life,
Eternal Source of all.

You are the true God, You the only One,
You that we seek in all the paths of life.
As Torah tells, as Torah tells:
You will know it today, you will know it today
and keep it in your heart:

One is Eternal in the skies above,
One is Eternal in the land below
No other exists, no other exists.
The One, the One is All, the One is All.

Thus we hope to see the majesty of the One,
replace the worship of things
made by human hands and minds,
among the beings of the earth,
that all beings everywhere may know,
the true Source of all nourishment,
of all life and power.

All the voices of life will acknowledge the
Source,
and the causes of evil will be stilled,
when all who live,
keep faith with the Source of Truth.
In Your light will we bow,
and honor Your Name, and know Your peace,

the world which is Yours,
unto the ends of space,
until the end of time.

As the Torah tells,
the Source of Truth is eternal.
And we all say: Eternal is the Source,
the Source of all Creation.

And on that day, and on that day,
the One will be One indeed
And the Name, and the Name,
and the Name be One.

translation by Judith Kerman; English lyrics can be sung to the standard Hebrew melody

(please be seated)

[traditional practice is to transition from Aleinu to Mourner's Kaddish without interruption]

Mourner's Kaddish / Kaddish Yatom קדיש יתום

*Those in mourning – observing shiva, shloshim, or a yartzeit – rise as we can
some to our feet, some seated, our hearts soaring to heaven.*

In some communities, those standing in support arise at the congregational response (Y'hei sh'mei).

[Congregation:]

כְּרַעוּתָהּ	בְּרָא	דִּי	בְּעֶלְמָא	אָמֵן	רַבָּא.	שְׁמֵיהּ	וַיִּתְקַדַּשׁ	יִתְגַּדַּל
<i>chir-utei</i>	<i>v'ra</i>	<i>di</i>	<i>B'al'ma</i>	amein	<i>raba.</i>	<i>sh'mei</i>	<i>v'yit'kadash</i>	Yit'gadal
with Divine intent	< was created	< that	< in the universe	Amen	< that is great!	< the Sacred Essence (name)	< and be sanctified	< Grow exalted
יִשְׂרָאֵל	בֵּית	דְּכֹל	וּבְחַיֵּי	וּבְיוֹמֵיכּוֹן	בְּחַיֵּיכּוֹן	מַלְכוּתֵיהּ	וַיִּמְלִיךְ	
<i>Yis'ra-eil,</i>	<i>beit</i>	<i>d'chol</i>	<i>uv'cha-yei</i>	<i>uv'yo-meichon</i>	<i>b'cha-yeichon</i>	<i>mal'chutei,</i>	<i>v'yam'lich</i>	
those who wrestle with Sacred life,	< the house of	< of all	< and in the lifetimes	< and in your days	< in your lifetimes	< the Sacred realm	< and may It manifest	
	אָמֵן:	וְאָמְרוּ	קָרִיב.	וּבְזִמַּן	בְּעֶגְלָא			
	amein.	<i>v'im'ru:</i>	<i>kariv,</i>	<i>u-viz'man</i>	<i>ba'agala</i>			
	Amen. (affirm-truth)	< And you-all say!	< nearing.	< and in a time	< swiftly			

[All:]	עֶלְמָיָא	וְלְעֶלְמֵי	לְעֵלָם	מְבָרַךְ	רַבָּא	שְׁמֵיהּ	יְהֵא
	<i>al'ma-ya.</i>	<i>ul'al'mei</i>	<i>l'alam</i>	<i>m'varach</i>	<i>raba</i>	<i>sh'mei</i>	<i>Y'hei</i>
	eternity.	< and for eternities of	< forever	< be blessed	< that is great	< the Essence (name)	< May

וַיִּתְהַלַּל	וַיִּתְעַלָּה	וַיִּתְהַדָּר	וַיִּתְנַשֵּׂא	וַיִּתְרוֹמַם	וַיִּתְפָּאֵר	וַיִּשְׁתַּבַּח	יִתְבָּרַךְ
<i>v'yit'halal,</i>	<i>v'yit'aleh</i>	<i>v'yit'hadar</i>	<i>v'yit'nasei,</i>	<i>v'yit'romam</i>	<i>v'yit'pa-eir</i>	<i>v'yish'tabach</i>	<i>Yit'barach</i>
and lauded	< and elevated	< and honored	< and upraised	< and exalted	< and glorified	< and praised	< Blessed

[All:]

וְשִׁירָתָא	בְּרַכְתָּא	מִן כּוֹל	לְעֵלָא	הוּא.	בְּרִיךְ	דְּקֻדְשָׁא.	שְׁמֵיהּ
<i>v'shirata,</i>	<i>bir-chata</i>	<i>min kol</i>	<i>L'eila</i>	<i>hu.</i>	<i>b'rich</i>	<i>d'kudsha,</i>	<i>sh'mei</i>
and song,	blessing	< (from) any	< beyond	< be,	< Blessed	< of the Holy One	< [be] the Essence

אָמֵן:	וְאָמְרוּ	בְּעֶלְמָא.	דְּאָמִירָן	וּנְחֵמָתָא	תְּשֻׁבְחָתָא
amein.	<i>v'im'ru:</i>	<i>b'al'ma</i>	<i>da-amiran</i>	<i>v'nechemata,</i>	<i>tush'b'chata</i>
Amen. (affirm-truth)	< And you-all say!	< hidden-within/ universe/ forever.	< that are uttered	< and consolation	< praise,

(continued)

עֲלֵינוּ	וְחַיִּים	שְׁמַיָּא	מִן	רַבָּא	שְׁלָמָא	יְהֵא
<i>aleinu</i>	<i>v'chayim</i>	<i>sh'maya</i>	<i>min</i>	<i>raba</i>	<i>sh'lama</i>	<i>y'hei</i>
upon	< and	< the	< from	< abundant	< wholeness (peace)	< May there
us,	life	Heavens				be
	אָמֵן:	וְאָמְרוּ	יִשְׂרָאֵל.	כָּל	וְעַל	
	<i>amein.</i>	<i>v'im'ru:</i>	<i>Yis'ra-eil</i>	<i>kol</i>	<i>v'al</i>	
	Amen.	< And you-all	< those who wrestle	< all	< and	
	(affirm-truth)	say!	with Sacred life,		upon	

[It is customary to bow left at oseh shalom, bow right at hu ya-aseh, bow forward at v'al kol yisra-el]

עֲלֵינוּ	שְׁלוֹם	יַעֲשֶׂה	הוּא	בְּמִרְוּמָיו,	שְׁלוֹם	עוֹשֶׂה
<i>aleinu</i>	<i>shalom</i>	<i>ya-aseh</i>	<i>hu</i>	<i>bim'romav,</i>	<i>shalom</i>	<i>Oseh</i>
upon	< wholeness	< will	< Hu	< on	< wholeness	< The One
us		make		High,		making
אָמֵן:	וְאָמְרוּ	תְּבַל	יּוֹשְׁבֵי	כָּל	וְעַל	יִשְׂרָאֵל.
<i>amein.</i>	<i>v'im'ru:</i>	<i>tei-veil</i>	<i>yosh'vei</i>	<i>kol</i>	<i>v'al</i>	<i>Yis'ra-eil</i>
Amen.	< And you-all	< the	< residing	< all	< and	<i>those who</i>
(affirm-truth)	say!	world	in	upon	upon	<i>wrestle with</i>
						<i>Sacred life,</i>

May the Unity of all being be amplified and sanctified throughout the universes which are constantly created with Divine intent. May the realm of the sacred be established in our lifetime, swiftly and soon. And let us say: Amen.

May the underlying Sacred essence be blessed in all worlds, forever.

May it be glorified, exalted, hailed and upraised beyond any song or praise or description we could utter, and let us say: Amen.

May there be all-encompassing peace and wholeness of sacred life for us and all who wrestle with the Unknown, and let us say: Amen.

May the Unity that holds wholeness in the highest and deepest places make peace for all of us (all who wrestle with Sacred Mystery / and all in the world) and let us say: Amen.

(please be seated)

Engaging in Words of Torah / *La-asok b'Divrei Torah* לְעִסוֹק בְּדִבְרֵי תוֹרָה

Exodus 10:26

יְיָ	אֶת	נִעְבֹּד	מַה	נִדְעָ	לֹא	וְאַנְחֵנוּ
<i>Adonai</i>	<i>et</i>	<i>na-avod</i>	<i>mah</i>	<i>neida</i>	<i>lo</i>	<i>Va-anach'nu</i>
< I-Will-Be		< we are to serve	< how	< we will not know		< And we
		שָׁמָּה:		בְּאֵנוּ		עַד
		<i>sha-mah</i>		<i>bo-einu</i>		<i>ad</i>
		toward there.		< our coming		< until

Pirkei Avot 1:2

עוֹמֵד	הָעוֹלָם	דְּבָרִים	שְׁלֹשָׁה	עַל
<i>o-meid</i>	<i>ha-olam.</i>	<i>d'va-rim</i>	<i>sh'lo-shah</i>	<i>Al</i>
is standing:	hidden-within / the universe / forever,	< things (utterances)	< three	< Upon
חֲסָדִים	גְּמִילוּת	וְעַל	הַתּוֹרָה	עַל
<i>cha-sa-dim</i>	<i>g'mi-lut</i>	<i>v'al</i>	<i>ha-Torah</i>	<i>al</i>
lovingkindness.	< acts (recompense) of	< and upon	< the Torah,	< upon
		הַעֲבוּדָה	וְעַל	
		<i>ha-a-vo-dah</i>	<i>v'al</i>	
		< the work / worship / service	< and upon	

Upon three things the world stands:
upon Torah, and upon work/worship/service, and upon acts of lovingkindness.

Deuteronomy 4:35

הָאֱלֹהִים	הוּא	יְיָ	כִּי	לָדַעַת	הָרְאִיתָ	אַתָּה
<i>ha-Elohim</i>	<i>hu</i>	<i>Adonai</i>	<i>ki</i>	<i>lada-at</i>	<i>har'eita</i>	<i>Atah</i>
the Divine-Power-of-All;	< (it) is	< Sacred- Being	< that	< to know	< have been shown,	< You
	מִלְּבַדּוֹ:		עוֹד		אֵין	
	<i>mil'vado</i>		<i>od</i>		<i>Ein</i>	
	from solely <i>That</i> . from God-self.		< other (more) < apart (further)		< There is no < There is nothing	

Shabbat Songs / Shirim שירים**They Will Rejoice in Your Realm / Yis'm'chu b'mal'chut'cha ישמחו במלכותך**

(שַׁבָּת)	עֲנֵג.	וְקוֹרְאֵי	שַׁבָּת	שׁוֹמְרֵי	בְּמַלְכוּתְךָ	יִשְׂמְחוּ.
<i>shabbat</i>	<i>oneg.</i>	<i>v'kor'ei</i>	<i>shabbat</i>	<i>shom'rei</i>	<i>b'mal'chut'cha</i>	<i>Yis'm'chu</i>
<i>Shabbat!</i>	< delight.	< and callers of	< the Sabbath	< guardians of	< in Your realm (sovereignty) –	< They will rejoice
(שַׁבָּת)		שְׁבִיעֵי.		מְקַדְּשֵׁי		עַם
<i>shabbat</i>		<i>sh'vi-i,</i>		<i>m'kad'shei</i>		<i>Am</i>
<i>Shabbat!</i>		< the seventh [day] –		< who are sanctifying		< The people
(שַׁבָּת)		מִטּוֹבְךָ.		וַיִּתְעַנְּגוּ	יִשְׂבְּעוּ	כָּלֶם
<i>shabbat</i>		<i>mitu-vecha</i>		<i>v'yit'an'gu</i>	<i>yis'b'u</i>	<i>kulam</i>
<i>Shabbat!</i>		from Your goodness.		< and will delight themselves	< will be satisfied	< all of them
(שַׁבָּת)		וְקִדְּשָׁתוֹ.	בּוֹ	רָצִיתָ		וּבְשִׁבְעֵי
<i>shabbat</i>		<i>v'kidash'to.</i>	<i>bo</i>	<i>ratsi-ta</i>		<i>u-vash'vi-i</i>
<i>Shabbat!</i>		< and sanctified it.	< in it	< You found favor		< And the seventh [day] –
בְּרֵאשִׁית:	לְמַעֲשֵׂה	זִכָּר	אוֹתוֹ קָרָאתָ.	יָמִים	חֲמֹדַת	
<i>v'reishit.</i>	<i>l'ma-aseih</i>	<i>zei-cher</i>	<i>karata, oto</i>	<i>yamim</i>	<i>chem'dat</i>	
Creation.	< the work of	< a memory of	< You called it,	< days	< [Most] desirable of	

- Shabbat Musaf Amidah

Every Soul / Kol haNeshamah כל הנשמה

תְּלַלּוּ.	תְּלַלּוּ	תְּלַלּוּ	תְּלַלּוּ,	תְּלַלּוּ	תְּלַלּוּ
<i>ha-l'lu.</i>	<i>ha-l'lu</i>	<i>ha-l'lu</i>	<i>ha-l'lu,</i>	<i>ha-l'lu</i>	<i>Ha-l'lu</i>
you-all praise!	< you-all praise!	< you-all praise!	< you-all praise!	< you-all praise!	< You-all praise!
תְּלַלּוּ-יָהּ	תְּלַלּוּ	יָהּ,	תְּהַלֵּל	תְּנַשְׁמָה,	כָּל \ קוֹל
<i>Ha-l'lu-Yah</i>	<i>Ha-l'lu</i>	<i>Yah,</i>	<i>t'ha-leil</i>	<i>ha-n'sha-mah</i>	<i>Kol</i>
You-all praise Yah!	You-all praise!	< <i>Breath-of-Life.</i>	< will praise	< spirit / breath / life-force	< \ Every The voice of

Let every living thing, Yah's praises sing.

(Psalm 150:6)

Nation Shall Not Lift-up / Lo Yisa Goy לֹא יִשָּׂא גּוֹי

חֶרֶב	גּוֹי	אֶל	גּוֹי	יִשָּׂא	לֹא
<i>cherev</i>	<i>goy</i>	<i>el</i>	<i>goy</i>	<i>yisa</i>	<i>Lo</i>
a sword.	< a nation	< to	< A nation will not lift-up		
	מִלְחָמָה:	עוֹד	יִלְמְדוּ	וְלֹא	
	<i>mil'cha-mah</i>	<i>od</i>	<i>yil'm'du</i>	<i>v'lo</i>	
(Isaiah 2:4)	war.	[any]more / further	< and they will not learn		

Nation shall not lift up sword against nation, nor shall they learn war any more.

An Appendix to the Vision of Peace

Don't stop after beating the swords
into ploughshares, don't stop! Go on beating
and make musical instruments out of them.
Whoever wants to make war again
will have to turn them into ploughshares first.

– Yehuda Amichai, *Great Tranquility: Questions & Answers*, transl. by Glenda Abramson & Tudor Parfitt

Who is Wise? / Ei-zehu Chacham אֵיזֶהוּ חָכָם

אָדָם.	מִכֹּל	הַלּוֹמֵד	חָכָם	אֵיזֶהוּ
<i>adam.</i>	<i>mi-kol</i>	<i>Ha-lomeid</i>	<i>cha-cham?</i>	<i>Ei-ze-hu</i>
person.	< from every	< The one who learns	< wise?	< Who is
יִצְרוּ.	אֵת	הַכּוֹבֵשׁ	גִּבּוֹר	אֵיזֶהוּ
<i>yits'ro.</i>	<i>et</i>	<i>Ha-koveish</i>	<i>gibor?</i>	<i>Ei-ze-hu</i>
their impulse.		< The one who directs	< strong?	< Who is
בְּחֵלְקוֹ.		הַשְּׂמֵחַ	עָשִׂיר	אֵיזֶהוּ
<i>b'chel'ko.</i>		<i>Ha-samei-ach</i>	<i>a-shir?</i>	<i>Ei-zehu</i>
with their portion.		< The one who is happy	< wealthy?	< Who is
הַבְּרִיּוֹת.	אֵת	הַמְּכַבֵּד	מְכַבָּד	אֵיזֶהוּ
<i>ha-b'ri-yot.</i>	<i>et</i>	<i>Ha-m'cha-beid</i>	<i>m'chu-bad?</i>	<i>Ei-ze-hu</i>
(Pirkei Avot 4:1)	the [other] people	< The one who honors	< honored?	< Who is
	(creation).			

The Hope / *Ha-tikvah* התקווה

הוֹמִיָּה <i>ho-mi-yah,</i> is yearning,	יְהוּדִי <i>y'hu-di</i> < a Jew	נֶפֶשׁ <i>Ne-fesh</i> < The soul of	פְּנִימָה <i>p'ni-mah</i> within,	בְּלֵבָב <i>ba-lei-vav</i> < in the heart,	עוֹד <i>od</i> < As long as	כָּל <i>Kol</i>
צוֹפֵיָה <i>tso-fi-yah;</i> is gazing	לְצִיּוֹן <i>l'tsi-yon</i> < to Zion (for the parched/ a guiding-pillar)	עֵין <i>A-yin</i> < An eye	קְדִימָה <i>ka-di-mah,</i> < onward,	מִזְרָח, <i>miz'rach</i> < east	וּלְפָאֵתִי <i>U-l'fa-a-tei</i> < And turning	
אַלְפִים <i>al'pa-yim,</i> two thousand years,	שְׁנוֹת <i>sh'not</i>	בַּת <i>bat</i>	הַתְּקוּוּהָ <i>Ha-tik'vah</i> < The hope of	הַתְּקוּוּתָנוּ <i>tik'va-tei-nu,</i> < is our hope,	אָבְדָה <i>av'dah</i> < lost	עוֹד לֹא <i>lo Od</i> < Not yet
וִירוּשָׁלַיִם. <i>viy-ru-sha-la-yim.</i> and Jerusalem. (teaching of wholeness of duality)	צִיּוֹן <i>tsi-yon</i> < Zion (parched/ signpost)	אֶרֶץ <i>Erets</i> < The land of	בְּאַרְצֵנוּ <i>b'ar'tsei-nu,</i> < in our land,	חֲפְשֵׁי <i>chof'shi</i> < free people	עַם <i>am</i>	לְהִיּוֹת <i>Li-h'yot</i> < To be

O while within a Jewish heart / Beats true a Jewish soul,
 And Jewish glances turning East / To Zion fondly dart;
 O then our Hope – it is not dead / Our ancient Hope and true,
 To be a nation free forevermore / Zion and Jerusalem at our core.

- Israeli national anthem; based on poem by Naphtali Herz Imber, 1878
 adopted 1897, First Zionist Congress; 1948 unofficially; 2004 officially

Peace Will Come / *Od Yavo* עוֹד יָבוֹא

כּוֹלָם <i>kulam</i> everyone	וְעַל <i>V'al</i> < And upon	[3x:] עָלֵינוּ <i>aleinu,</i> < upon us,	שְׁלוֹם, <i>shalom</i> < peace will come	יָבוֹא <i>yavo</i>	עוֹד <i>Od</i> < Yet	
סָלָאם <i>Salaam</i> Peace	סָלָאם <i>Salaam</i> < Peace (Arabic)	הָעוֹלָם <i>ha-olam,</i> < the world,	כָּל <i>kol</i> < all of	וְעַל <i>v'al</i> < and upon	עָלֵינוּ <i>Aleinu</i> < Upon us	סָלָאם <i>Salaam,</i> < Peace. (Arabic)

Peace will come upon us yet, and on everyone / Peace on us and on all the world.

- Moshe Ben-Ari

One-thing I Have Asked / Achat Sha-alti אַחַת שְׂאֲלֹתִי

Often sung during Elul through Sukkot, a time of teshuvah – re/turning to one's Sacred essence

(Psalm 27:4)

אֶבְקֶשׁ	אוֹתָהּ	יְיָ	מֵאֵת	שְׂאֲלֹתִי	אַחַת
<i>ava-keish</i>	<i>otah</i>	<i>Adonai</i>	<i>mei-eit</i>	<i>sha-al'ti</i>	<i>Achat</i>
I will seek.	< It	< Sacred-Is;	< from	< I have asked	< One-thing / oneness
חַיֵּי.	יְמֵי	כָּל	יְיָ	בְּבַיִת	שִׁבְתִּי
<i>cha-yai.</i>	<i>y'mei</i>	<i>kol</i>	<i>Adonai</i>	<i>b'veit</i>	<i>shiv'ti</i>
my life.	< the days of	< all	< I-Am	< in the house of	< My settling
בְּהֵיכָלֹ:	וּלְבַקֵּר	יְיָ	בְּנוֹעַם	לְחַזוֹת	
<i>b'hei-chalo.</i>	<i>u-l'va-keir</i>	<i>Adonai</i>	<i>b'no-asm</i>	<i>la-cha-zot</i>	
< in the Divine sanctuary. / sacred-spaciousness	< and to contemplate / visit / dawn	< I-Will-Be	< in the delight of / sweetness / kindness	< To behold	

A-chat sha-al-ti mei-eit A-do-nai / A-chat sha-al-ti mei-eit A-do-nai, o-tah a-va-keish //

One thing on-ly have I asked of *Yah* /

One-ness on-ly have I asked of *Yah* /

U-nity on-ly have I asked of *Yah* /

One thing on-ly have I asked of *Yah*, on-ly that do I seek. //

One-ness on-ly have I asked of *Yah*, on-ly that do I seek. //

U-nity on-ly have I asked of *Yah*, on-ly that do I seek. //

Shiv-ti b'veit A-do-nai kol y'mei cha-yai /

la-cha-zot b'no-am, b'no-am A-do-nai, u-l'va-keir b'hei-cha-lo. //

That I may dwell in the shel-ter Di-vine, all the days of my life /

To gaze on the beau-ty, the beau-ty Sub-lime, to pon-der in *Yah's* em-brace. //

To be-hold the sweet-ness, the sweet-ness Sub-lime, to lin-ger in *Yah's* em-brace. //

To envi-sion the kind-ness, the kind-ness Di-vine, for day-break in *Yah's* holy place. //

translation by Rachmiel Langer; can be sung to same melody as the Hebrew

Eternal Guide (Foundation of the World) / Adon Olam אֲדוֹן עוֹלָם

נִבְרָא <i>niv'ra</i> was created;	יִצִיר <i>y'tsir</i> < formation	כָּל <i>kol</i> < all	בְּתֵרֵם <i>b'terem</i> < before	מַלְאךְ <i>malach</i> < established- order	אֲשֶׁר <i>asher</i> < Who	עוֹלָם <i>olam</i> < hidden-within/ the universe/ forever	אֲדוֹן <i>Adon</i> < Guide / foundation of
נִקְרָא <i>nik'ra</i> was proclaimed,	שְׁמוֹ <i>sh'mo</i> < Divine Essence (Hu's Name)	מַלְאךְ <i>melech</i> < Order,	אָזִי <i>azai</i> < Then	כָּל <i>kol</i> < all;	בְּחֶפְצוֹ <i>v'cheftso</i> < with Sacred intent –	נַעֲשָׂה <i>na-asah</i> < it was made	לְעֵת <i>L'eit</i> < At the time
נֹרָא <i>nora</i> in awe.	יִמְלֹךְ <i>yim'loch</i> < will reign	לְבַדּוֹ <i>l'vado</i> < Oneness alone	הַכֹּל <i>ha-kol</i> < of everything,	בְּכִלּוֹת <i>kich'lot</i> < the completion	וְאַחֲרָי <i>V'a-charei</i> < And after		
בְּתִפְאַרָה <i>b'tif'arah</i> in splendor	יְהִיָּה <i>yih'yeh</i> < Will be	וְהוּא <i>v'hu</i> < and Sacred	הִנֵּה <i>hoveh</i> < Is	וְהוּא <i>v'hu</i> < and Sacred	הָיָה <i>hayah</i> < Was	וְהוּא <i>V'hu</i> < And Sacred	
לְהַחֲבִירָה <i>l'hach'birah</i> < to associate.	לוֹ <i>lo</i> < to It	לְהַמְשִׁיל <i>l'ham'shil</i> < to compare	שְׁנֵי <i>sheini</i> < two	וְאֵין <i>v'ein</i> < and there is no	אֶחָד <i>echad</i> < one	וְהוּא <i>V'hu</i> < Sacred-Is is	
וְהַמְשָׁרָה <i>v'ha-mis'rah</i> and mastery.	הַעֲזוֹ <i>ha-oz</i> < the power	וְלוֹ <i>v'lo</i> < and to Sanctity is	תְּכֵלִית <i>tach'lit</i> < end,	בְּלִי <i>b'li</i> < without	רֵאשִׁית <i>reishit</i> < beginning,	בְּלִי <i>B'li</i> < Without	
צָרָה <i>tza-rah</i> trouble.	בְּעֵת <i>b'eit</i> < in a time of	חֶבְלֵי <i>chev'li</i> < [beyond] my pain	וְצוּר <i>v'tsur</i> < and Rock	גּוֹאֲלֵי <i>go-ali</i> < my true-value (redemption)	וְחַי <i>v'chai</i> < my life,	אֵלֵי <i>Eili</i> < my Divine-Power,	וְהוּא <i>V'hu</i> < And Sacred is
אֶקְרָא <i>ek'ra</i> I will call-out.	בְּיוֹם <i>b'yom</i> < on the day	כּוֹסֵי <i>kosi</i> < of my cup [is filled]	מִנַּת <i>m'nat</i> < The portion	לִי <i>li</i> < for me;	וּמְנוֹס <i>u-manos</i> < and a refuge	נְסִי <i>nisi</i> < my banner /miracle /test	וְהוּא <i>V'hu</i> < And Divine- awareness is
וְאֶעִירָה <i>v'a-i-ra</i> < and I shall awake.	אִישָׁן <i>i-shan</i> < I will sleep	בְּעֵת <i>b'eit</i> < In a time	רוּחִי <i>ruchi</i> < my soul;	אֶפְקִיד <i>af'kid</i> < I will entrust	בְּיָדוֹ <i>B'ya-do</i> < With Sacred action (Hu's hand)		
אִירָא <i>ira</i> I will not fear.	וְלֹא <i>v'lo</i>	לִי <i>li</i> < with me;	אֲדוֹנִי <i>Adonai</i> < my Guide is	גּוֹיְתִי <i>g'vi-yati</i> < my body,	רוּחִי <i>ruchi</i> < my soul,	וְעִם <i>V'im</i> < And with	

*(continued)***Eternal Guide (Foundation of the World) / Adon Olam אֲדוֹן עוֹלָם**

The Source of all, the only One,
Before creation ruled alone:
Before the sky and seas unfurled,
the beast and bird, the sea and stone.

And when all things shall cease to be,
The One, transcendent, yet shall be.
The Source of All, the life, the truth
will live and rule eternally.

The One is all, unique and free.
The Undivided, whole, complete.
Without beginning, without end,
Fulfilling ancient mystery.

The living Source that shows the way,
In grief and trial, health and joy,
To give me life, to give me strength,
The faith and hope of every day.

The life that flows in all my veins
The body's joys, the body's pains.
Awake, asleep, I will not fear.
The One abides; my soul remains.

lyrics by Judith Kerman; can be sung to same melody as the Hebrew

Appendix

Translation

Many blessings start with *Baruch atah Adonai, Eloheinu melech ha-olam ...* which is traditionally translated as *Blessed are You, O Lord our God, king of the universe*. Although there may be a comfort in hearing traditional wording, that formulation often doesn't hold meaning for people today. Many liberal congregations use alternative Hebrew wording to adjust to modern sensibilities (e.g. egalitarian, inclusive or non-authoritarian perspectives). Some alternative phrasings are shown above (p. 11) which can be interwoven in a variety of combinations. Another approach is to retain the Hebrew, but translate as a modern expression of the meaning embedded in the ancient symbology. The prayers above do include a few well-established modifications to the Hebrew, but I generally strive to deepen understanding of the original Hebrew text. Explanation of some foundational terms in the liturgy follows.

ברוך *Baruch* – From a root meaning to ‘bless,’ this form is actually a passive participle – *being blessed*, reflected in the traditional ‘Blessed are You.’ As many have suggested, it is not that God needs our blessing, or that we need to bless God, but that we need reminder that our being here is a blessing: the underlying miracle of existence and the realization of its sanctity. The same letters also indicate a ‘pool’ or ‘fountain’ (*b'reicha*).¹ Together these suggest the source pool from which blessing flows. I translate this as **Source of blessing**. The same verb also means to ‘kneel,’ perhaps in awe or gratitude of this miracle (as one may kneel down to kiss the ground). Or, to kneel down to shoulder the immensity of the realization – and to stand up transformed. Combining all the meanings, we may think of kneeling down to drink from the source/fountain of blessing.

יהוה (*YHVH*) *Adonai* – The Tetragrammaton, the ‘unpronounceable’ four-letter name of God is often encoded on the page as two yods and is read aloud as ‘*Adonai*’ (my Lord). The symbolic designation *YHVH* is sometimes understood as a place-holder for the name *Ehyeh Asher Ehyeh* (“I will be what I will be” or “I am who I am”) which God tells to Moses (Exodus 3:14). Because those letters (*YHV*, *yod*, *hey*, *vav*) compose the verb “to be,” this name can also be understood as indicating God’s atemporal presence – *I is/was/will-be*. Conversely, since the verb ‘to be’ consists entirely of letters of the Divine name, one could understand that existence is intrinsically sacred. I translate this variously as **I-Am, I-Will-Be, I-Is/Was/Will-Be, Sacred-Is, Sacred-Being**, or sometimes as **Yah**, depending on context.

אדוני *Adonai* (and אדון *adon*) – These are traditionally translated as ‘(my) Lord’ and ‘lord’ but as with *melech* / king (see below), the sense of an authoritarian master often does not currently evoke trust or faith. The root of the word actually means mastery, guidance, sustainment, or foundation; I often use (**my**) **Guide**.

הוא *Hu* – This masculine singular pronoun is usually used to refer to God. Rather than translate it as ‘He’ I leave it as the original Hebrew, **Hu**. Because every Hebrew noun has a linguistic gender, this can either mean ‘he’ or ‘it’ and the masculine is used in cases of unknown identity.

¹ See Marcia Prager’s “The Path of Blessing” for an in-depth discussion of *baruch* and this opening phrase of prayers.

I'd suggest that although God encompasses both masculine and feminine, in that we may relate to the Divine presence with a variety of masculine and feminine qualities, God is inclusive of but beyond both. My aim in referring to God with the untranslated pronoun is to help us hold a beyond-gendered / transcendent perspective without depersonalizing the relationship to the Divine presence, while staying true to the Hebrew. Perhaps keeping the pronoun in the original Hebrew will remind us that any reference to God is not actually translatable. At the same time, *Hu* may carry a tone of personal relation (similar to 'he'). And the fact that it's a homophone for the English "who" serendipitously supports the underlying intimate yet unknowable aspect of Divine presence. Occasionally, I take some liberty bypassing the personal pronoun, for example, using '*Sacred essence*' or '*Divine intent*' instead of '*Hu's essence,*' '*Hu's intent,*' etc. Similarly, I often use '*Sacred-community*' for '*Hu's people/nation.*'

אֱלֹהֵינוּ *Eloheinu* – Conventionally translated as 'our God,' this is the descriptor *Elohim* with a possessive ending 'our.' If *YHVH* is a name of God, then *Elohim* is a job title. It can be understood as an expansion of the word *Eil*, meaning 'divine power' (often translated as 'Almighty'), expanded to the plural *eilim*, 'divine powers' with an inserted letter *hei* (often symbolizing Divine presence). *Elohim* then, would be the synthesis of all divine power(s), or the unifying Divine Power encompassing the diversity of all being, or our myriad ways of conceiving the singular divinity. (In Torah, the same word *elohim*, in context can mean either 'God' or 'gods.')

I often translate *Eloheinu* as *our Divine-Power* or *our Divine-Presence*.

מֶלֶךְ *melech* – The simple meaning of this word is 'king' or ruler' but the image of a benevolent ruler overseeing the world doesn't work well for many moderns. To communicate the sense of such a unifying coherence – the underlying power that establishes structure and meaning – I often use *Underlying-order*. For 'king of kings', the *Order underlying all orders*. Similarly, מַלְכוּתוֹ *mal'chuto* which literally translates to 'His kingdom' is often translated as *Sacred reality/realm* or *Divine manifestation*.

עוֹלָם *olam* – can mean 'the world/universe' (particularly as הָעוֹלָם *ha-olam*) or 'forever' (often as לְעוֹלָם *l'olam*). Both of these derive from the root *alam* meaning 'hidden.' The entire universe spans all places, including those hidden from us – behind, beyond the horizon and beyond sight. Forever spans all of time, including moments hidden to us, past and future – forever ago, forever in the future, and beyond normal awareness – the eternal now. Holding all of these in mind simultaneously, I often translate it as '*hidden-within / the-universe / forever.*' That would suggest that the phrase *melech ha-olam*, ('king of the universe') now understood as 'the underlying-order hidden-within / the-universe / forever' is indicating the divine aspect that is inherent (hidden) within all reality, encompassing beyond any apparent horizons of space and time.

שֵׁם *Sheim* – Literally, 'name,' it can be understood as indicating 'essence.' If language is considered as a performative act, such as speaking things into existence, then naming something is not just labeling, but expressing a core aspect of its being. As referring to God, 'Blessed is the Name' or 'His Name will be One' are not about a labeling designation, but about the realization of (unitive) divine experience. Generally translated here as *the Essence* or *Sacred Essence* (for 'His Name').

יִשְׂרָאֵל *Yis'ra-eil* – The name ‘Israel’ is explained in Torah (*Gen 32:29*, when it is assigned to Jacob) as indicating ‘one who contends with God and with people and is able.’ Etymologically, it can be broken down as *yisreh* and *Eil*: ‘he will wrestle/persist’ (from *srh*, the same root as Sarah) with ‘*El*,’ Divine-Power. Based on this I translate it, in abbreviated form, as: **One who wrestles with Sacred Mystery/Life**. Or occasionally borrowing from Renewal terminology, **God-wrestler**.

מִצְוֹת *mits'vot* – ‘*Mitzvot*’ are usually referred to as ‘commandments,’ with a connotation of ‘good deeds.’ This comes from the root *ts'vah* meaning to ‘command,’ ‘give charge over’ or ‘appoint.’ Fundamentally, these divinely assigned tasks are not simply chores, but a commitment to action to recognize and bolster the underlying sanctity of all being. For some people, the idea of being commanded suggests a passive rote role or a coerced one. Enacting the *mitzvot* can be a way of choosing to take on responsibility of constructive spiritual relationship. Being ‘commanded with *mitzvot*’ we are **given charge to engage pathways of holiness**.

כְּבוֹד *kaveid* – Often translated as ‘honor’ or ‘glory,’ at core, this means ‘weightiness.’ Originally the verb meant to weigh something and later developed into the weighing of something valuable (as money was calibrated by weight of silver or gold), and finally took on the meaning of something valued – honor or glory. To hold this connection in mind, I often translate it as **glorious-heft**.

אָמֵן *amein* – We commonly recognize *Amen* as an assent at the end of prayers. It is related to the word *emunah*, often translated as ‘faith’ or ‘trust,’ which is also the basis for the word *emet* ‘truth’ (from *emenet*). *Amen* means to support or affirm, specifically to affirm truth/faith through action. In the prayers, I show **Amen**, since that is the standard response, but accompany it with the shortened translation, **affirm-truth! or affirm-faith!**

סֵלָה *selah* – A similar exclamation to *amen*, *selah* is often identified as a technical term of musical direction in psalms. It may indicate a pause or alternatively, to exalt. Another meaning suggests to hang, as a means of weighing. Taking these together, it can be heard as an affirmation to pause for a moment to weigh what was said – to consider and exalt. Also borrowing from the homophone סֵלַע *sela* ‘rock,’ I translate it as **solid!**

יְרוּשָׁלַיִם *Y'ru-shala-yim* – Jerusalem. Can be understood as *yirah* – teaching/shoot-toward-a-target/Torah, and *shaleim* – wholeness/peace with a dual ending, *-ayim*. Together perhaps, a **“teaching of wholeness of duality”** – the place where we strive to understand apparent opposites and conflicts as part of a unity, where dichotomies uphold complex wholeness. Clearly, a target we’re still working toward. Next year in Jerusalem!

Many prayers are taken directly from Torah. This means that prayers often reflect the narrative style of scripture. For example, Biblical Hebrew doesn’t actually have past and future tense, but indicates actions as completed (perfect) or not yet completed (imperfect). It also uses a unique narrative construction called the ‘*reversing-vav*’ (or *vav-consecutive*, or *vav-conversive*). When multiple verbs are connected in an ongoing action sequence, the verbs strung together with ‘and’s are understood in the opposite tense (reversed / converted) from how they are written. This construction can bring a connectivity and dynamism to the unfolding action as incomplete

actions become completed (come to be) or completed actions become realized and yield not yet completed implications. To make the Hebrew apparent in English, verbs with reversing-vavs are uniquely indicated with ***and-then*** (suggesting a subsequent event) , ***and-thus*** (suggesting ensuing or unfolding action), or ***and-so*** (suggesting an outcome or resulting consequence). These relations are interpretive and you are welcome to construe the progressions as you will. For similar linguistic clarity, commands are shown with an exclamation point.

Combining some of these concepts, the standard opening, *Baruch atah Adonai, Eloheinu melech ha-olam* can be translated as ***You are the Source of blessing, I-Am, our Divine-Presence, Underlying-order hidden-within / the universe / forever.*** One way of understanding this is that we are bending our knee to sip from the pool of wondrous amazement; that the Sanctity of existence is the source of blessing – the Divine power/presence of each of us – and that this constitutes the underlying-order (of meaning and structure) that is inherent (hidden) within every element of all space and time.

This affirmation can be a foundation and stepping-stone for our realizations and expressions of gratitude, wholeness, joy, and engagement in sacred community, sharing and supporting the intrinsic sanctity and unity of all being.