

# Beside Still Waters

*A Journey of Comfort and Renewal*

על מי מנוחות

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# Introduction

## Stages on the Journey

Death is part of life. While we live, the deaths of others bring us loss and grief, sometimes relief and sometimes ambivalence. When our own lives end, we transition into something that we cannot know. This book is intended to help navigate the continuum of living, in health and illness, healing or dying, and the transitions that come after a death for those who remain.

If a death is not sudden, if illness offers “advance warning” or opportunity to prepare, both the person who is dying and the person who is preparing to mark that death as a mourner are likely to experience deep emotions and ask big questions.

The sections of this volume entitled “Healing of Body,” “Healing of Spirit,” and “Before Death” contain readings and prayers for this time. These readings and prayers may be helpful for the person who is sick and for the person who anticipates marking a loss yet to come.

The next stage comes after a person has died, but before burial. One Jewish tradition holds that the soul of the person who has died lingers near their body until burial, which is the reason that some maintain the custom of *sh’mira*, keeping watch over the body and keeping company with the soul of the deceased. For the mourner, this stage is called *aninut*. The period between death and interment can be a tender space and one of emotionally unstable days. The section of this volume entitled “Before Burial” contains readings and prayers for this time.

After the burial, the mourner enters the first week after burial, known as *shiva* (“seven”). At this time, the Hebrew term for such a mourner is *avel* or *avela*, and this period is also known as *avelut*. During this first week, it’s customary for the community to gather in the mourner’s home to keep them company, to care for them, and to constitute a *minyan* (a quorum of ten adult Jews) so that the mourner can recite prayers of mourning in the loving presence of community. More on that at the beginning of the “*Shiva*” chapter.

### When a Holiday Cancels *Shiva*

When a Jewish holiday arrives during *shiva*, the *shiva* is cut short. Rosh Hashanah, Yom Kippur, the first day of Sukkot or Passover or Shavuot: all of these curtail *shiva*. This is true even if the festival begins on the evening of the day of the funeral. In these cases, the regular rhythms of grieving are disrupted, which can be emotionally and spiritually challenging. There are prayers for that circumstance in the After *Shiva* chapter of this book.

Following *shiva*, the mourner is in the period called *sh’loshim* (“thirty”), the first month after burial. That first month is followed by the following months

that round out the year until the first *yahrzeit* (death-anniversary). In the classical Jewish tradition, one mourns a parent for a year (or, some say: for eleven months — presuming that saying Kaddish helps to purify and elevate the soul of the deceased, and only a *rasha*, a wicked person, would require twelve months of that uplifting) and one mourns other intimate family members for one month. In today's world, many of us mourn many relationships (not only parents) for a full eleven or twelve months.

In addition to the *yahrzeit* or death-anniversary, Jewish tradition offers four opportunities each year for communal remembering, at the four Yizkor (Remembrance / Memorial) services of the festival year. In this volume, the sections entitled “After *Shiva*,” “*Yahrzeit*,” and “*Yizkor*” contain readings for those seasons, while the chapter entitled “Remembrance” offers prayers and poems of remembrance that can be used at any time.

The paradigm in which mourning unfolds through these distinct stages offers one truth: the first days after a death are likely to feel different from the first week, which, in turn, is different from the first month, the first year and so on. Another truth is that grief is rarely linear: It unfolds in its own time. Grief has an ebb and flow (in the language of tradition, a *ratzo vashov*, “running and returning”). Many who experience grief find that they can't control those tides, but rather just ride them. Your experience will be uniquely yours.

Our hope is that this volume will help those who are on the mourner's path... with awareness that all of us eventually experience this path, in many different ways over the course of our lives.

### How to Use This Book

This book offers readings, prayers, reflections, and practices: beginning before death, with prayers for healing and prayers to recite before dying, and continuing through the first *yahrzeit* and subsequent *Yizkor* memorials.

If you are part of a community that will accompany you in sitting *shiva*, the *shiva* liturgies in this book will give you prayers (whether you choose an afternoon observance or an evening one) for *shiva minyanim* / services.

If you are not part of a community, or are mourning on your own, you can still use this book and the liturgies it contains. Although certain prayers (including the Bar'chu call to prayer and the Kaddish in all of its forms) are traditionally only recited in the presence of a *minyan*, even a solitary mourner may find comfort in the traditional words and forms — or in the creative, interpretive, renewed / renewing variations that appear alongside the classical tradition.

## On Language

### *Hebrew and English*

For millennia, Hebrew has been Judaism's holy language of prayer. For those who are comfortable with Hebrew, its poetry and its resonance can be profound. And for those who are not fluent in Hebrew, the rhythms and sounds of the traditional prayers (especially the Mourner's Kaddish) can be evocative and meaningful in ways that go beyond literal linguistic comprehension. For this reason, we provide the liturgy of *shiva* and the memorial prayers of Yizkor here in Hebrew.

All of the Hebrew in this book is also transliterated and translated into English. Vernacular prayer can be powerful, and can provide comfort, especially at times of mourning. Reb Zalman z"l (Rabbi Zalman Schachter-Shalomi, of blessed memory — one of the *zaides*/grandfathers of Jewish renewal) taught that prayer needs to come from the heart, and sometimes that means that the pray-er (the person who is praying) needs to be speaking their own familiar language.

### *Translation*

Every translation is a choice, and Hebrew is a rich and multi-layered language. Even a simple and familiar phrase, such as

ברוך אתה, יהוה אלהינו, מלך העולם...  
Baruch atah, יהוה Eloheinu, Melech haolam...

can be rendered in English in a variety of ways. Here are three equally faithful translations:

Blessed are You, Lord our God, King of the universe...  
A Fountain of Blessings are You, יהוה our God, Sovereign of all worlds...  
You are blessed, Infinite Is/Was/Will-Be, our God, Core of all that is...

We've chosen one way of rendering these words throughout this book, but if a different one resonates more for you, feel free to substitute it, either aloud or in your head and heart.

Reb Zalman z"l also compared printed liturgy to freeze-dried soup: the ingredients are there, but in order for the soup to be nourishing, one must add hot water. In any printed liturgy, the ingredients are there, but, in order for the prayer to be nourishing, the pray-er must add intention and heart. May this volume give you the resources you need in order to offer the prayers of your heart as you walk the mourner's path.



## Ways of Speaking to the One

God has many names in Jewish tradition, among them *Elohim* (God), יהוה (or YHVH: an untranslatable permutation of the verb “to be”), *Havayah* (like יהוה, a permutation of the verb “to be”), *Ahavah* (Love), *Adonai* (Lord), *Shechinah* (immanent, indwelling, feminine Presence), *Ein haChayyim* (Source of Life) *Melech* (King), *Malkah* (Queen), *Ruach* (Breath of Life), *Avinu* (Our Father), *Immeinu* (Our Mother), Beloved, Friend, Creator, Wellspring, Source, Hidden One, Merciful One, Judge, Parent, and many more.

Most of our traditional prayers use masculine God-language (Lord, Father, King), like so:

ברוך אתה, יהוה אלהינו, מלך העולם...  
 Baruch atah, יהוה Eloheinu, Melech haolam...  
 Blessed are You, יהוה our God, Sovereign of the Universe...

Today, some find that feminine language (Queen, Mother, *Shechinah*) enables them to better speak to the One. That might mean using feminine names for God(dess), and it might mean feminizing the Hebrew, like so:

ברוכה את, יה שכינה, רוח העולם...  
 B'ruchah at, Yah Sh'chinah, Ruach haolam...  
 Blessed are You, Shechinah, Breath of the World...

Although most of the liturgy in this book follows the traditional masculine paradigm, in some places a feminine alternative is also offered (for instance, *El Malei Rachamim* is accompanied by *Elah M'lei'at Rachamim*: that same prayer invoking Divine compassion, but spoken to a divinity that is gendered female, rather than a divinity that is gendered male.)

Still others prefer gender-neutral terms (Friend, Source, Wellspring), such as:

נברך את עין החיים...  
 N'vareich et Ein hachayyim...  
 Let us bless the Source of Life...

Use whatever words best enable you to relate to the Divine.

Jewish tradition teaches that our Creator is beyond language: our words can only approach the Infinite. May our linguistic choices remind us that our names are only substitutes, and that our Source is beyond any words we can speak.

# Shiva

## What is Shiva?

*Shiva* is a Hebrew word meaning “seven.” The first seven days after a funeral are known as “*shiva*,” and those who are mourning are said to be “sitting *shiva*.” After a funeral, mourners stay at home — traditionally, for seven full days — and are fed, nurtured and cared-for by friends, neighbors and members of the community.

*Shiva* begins as the mourner departs from the cemetery, if there is a burial. It is customary to wash hands either upon exiting the cemetery or before arriving at the house of mourning, or both times. Friends or family often set out a pitcher of water and towels. After entering the home, the mourner may be encouraged to eat a meal of consolation. Perhaps food is not of interest to the bereaved. However, our tradition compels us to sustain life, returning to the world of living with breath, food and prayer. Long established custom across Jewish cultures and traditions is to eat foods that are round, recalling the roundness of the earth and the cycles of life. Some eat bagels, hard boiled eggs, chickpeas or lentils. Again, family or friends should prepare the table for the mourner and clean up as well so as to relieve the mourner of any burdens.

The custom of visiting mourners during *shiva* arose at a moment in time when it was presumed that everyone (or at least, all men) felt obligated in the *mitzvah* of daily communal prayer. To ensure that the mourners didn’t need to leave their homes in order to find a *minyan* (a quorum of ten adult Jews) with which to pray, the community brings the *minyan* to them.

The first week of mourning gives the mourners time to come to grips with the reality of their loss, and time to grieve. It can be an emotionally and spiritually intense time. It is the job of the community to respond with love and compassion, to be helpful and generous. The most important thing anyone can do is to show up.

In many communities today, many people choose to observe formal *shiva* only for a few days, or for a single night. And for some of us who don’t feel connected with a community, the first week after the funeral may be a time when that lack of connection is keenly felt precisely because the customs of *shiva* presume that community members will visit those who mourn.

The job of a mourner is to be present to their experience and their emotions. The job of those who come to *shiva* is to accompany the mourners, to bring them food, to listen when they need to talk, and to share memories of the person who has died. Those who do not have the comfort of community (or who do not find the presence of community to be a comfort) can still sit *shiva*.

The first week after a burial can be a time unlike any other in your life. Whatever emotions you feel, know that they are legitimate and they are real. May the customs of *shiva* be a comfort to you as you walk this road.

## Customs of *Shiva*

There are many customs of *shiva*, and many different ways to experience the first week after burial. One of the most common customs is not to go to work — in fact, not even to leave the house — but instead to stay home and focus inward on the work of remembrance and mourning.

Some people follow the custom of covering their mirrors during this week. One explanation for this is to serve as a reminder not to focus on vanity, and instead to turn our focus inward to heart, soul, and memory. Others see it as remembrance of a folk custom that holds that the spirit of the deceased lingers among us; because spirits do not have a reflection in the mirror, we cover the mirror so that the soul of the deceased will not be “shamed” by its lack of body.

Another common custom of *shiva* is sitting on the ground, or on low stools or benches close to the ground: a reminder that we are embodied beings who can take comfort in the nearness of our mother, the Earth. Another is eschewing leather shoes or belts, or any garment that required the death of an animal in order to be fashioned. (Some observe this prohibition on Yom Kippur as well, which can be regarded as a day of rehearsal for our own deaths.) In another interpretation of this custom, we wear soft shoes during *shiva* as a reminder to maintain soft hearts, to be permeable and present to the range of emotions at this time.

May whatever customs of *shiva* you follow provide structure and comfort for you as you navigate these tender days.

## Maariv / Evening Prayer

Lighting the *Shiva* Candle for the First Time

May the light of this candle gleam like the soul of \_\_\_\_\_.

May the light of this candle bring me comfort and keep me company.

And, when this candle is gone, may the memory of \_\_\_\_\_  
continue to illuminate my days.

יהוה אורי וישעי, ממי אירא? יהוה ori v'yishi; mimi ira?  
יהוה מעוז חיי, ממי אפחד? יהוה maoz chayai, mimi efchad?

If יהוה is my light and my redemption, what shall I fear?

If יהוה is the strength of my life, what shall make me afraid? (Psalm 27:1)

שמע ישראל, Sh'ma Yisra-el,  
יהוה אלהינו, יהוה Echad. Eloheinu, יהוה echad.

Hear, O Israel; יהוה is our God; יהוה is One.

## The Sh'ma and Her Blessings

### Bar'chu — Call to Prayer

As we bless the Source of Life, so we are blessed.  
 And the blessing gives us strength, and makes our visions clear;  
 And the blessing gives us peace, and the courage to dare.  
 As we bless the Source of Life, so we are blessed.

(Faith Rogow)

### *V'Hu Rachum / The Merciful One*

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית,	V'Hu rachum y'chapeir avon v'lo yash-chit,
וְהִרְבָּה לְהַשִּׁיב אָפוֹ,	v'hirbah l'hashiv apo,
וְלֹא יַעִיר כָּל חַמָּתוֹ.	v'lo ya-ir kol chamato.
יְהוָה, הוֹשִׁיעָה, הַמְלִיךְ יַעֲגִנֵנוּ	יהוה, hoshi-a, hamelech ya-aneinu
בְּיוֹם קִרְאֵנוּ.	v'yom koreinu.

The Merciful One will cover iniquity and not forever destroy.  
 Soon may God withdraw anger;  
 may divine rage not be aroused.  
 יהוה, save us, You who answer  
 on the day when we call.

### *Bar'chu, Dear One*

Bar'chu, Dear One—Shechinah, holy Name  
 As I call on the light of my soul I come home.

(Rabbi Lev Friedman)

בָּרַכְנוּ אֶת יְהוָה הַמְבָרָךְ. Bar'chu et יהוה hamvorach.

בְּרוּךְ יְהוָה הַמְבָרָךְ לְעוֹלָם וָעֶד. Baruch יהוה hamvorach l'olam va-ed.

Blessed is יהוה, the blessed One.

Blessed is יהוה, the blessed One, now and forever!

## Ma-ariv Aravim / Who Evens the Evenings

בָּרוּךְ אַתָּה, יְהוָה,	Baruch atah, יהוה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu, melech ha-olam,
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֲרָבִים,	asher bidvaro ma-ariv aravim,
בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים,	b'chochmah potei-ach sh'arim,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,	uvitvunah m'shaneh itim,
וּמַחְלִיף אֶת הַזְּמַנִּים,	umachalif et haz'manim,
וּמְסַדֵּר אֶת הַכּוֹכָבִים	umsadeir et hakochavim
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כִּרְצוֹנוֹ.	b'mishm'roteihem baraki-a kirtzono.
בּוֹרֵא יוֹם וְלַיְלָה,	Borei yom valailah,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,	goleil or mip'nei choshech
וְחֹשֶׁךְ מִפְּנֵי אוֹר.	v'choshech mip'nei or.
וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה,	Uma-avir yom umeivi lailah,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,	umavdil bein yom uvein lailah,
יְהוָה צְבָאוֹת שְׁמוֹ.	יהוה Tz'vaot sh'mo.
אֵל חַי וְקַיָּם,	El chai v'kayam,
תָּמִיד יִמְלֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד.	tamid yimloch aleinu l'olam va-ed.
בָּרוּךְ אַתָּה, יְהוָה,	Baruch atah, יהוה,
הַמַּעְרִיב עֲרָבִים.	hama-ariv aravim.

Blessed are You, יהוה our God, Source of all being,  
 by Whose word the evening falls.  
 In wisdom You open heaven's gates.  
 With understanding You make seasons change,  
 causing the times to come and go,  
 and ordering the stars on their appointed paths  
 through heaven's dome, all according to Your will.  
 Creator of day and night, who rolls back light before dark,  
 and dark before light, who makes day pass away  
 and brings on the night, dividing between day and night;  
 the Leader of Heaven's Multitudes is Your name!  
 Living and enduring God, be our guide now and always.  
 Blessed are You, Source of All being,  
 Who makes evening fall.

*Evening*

You mix the watercolors of the evening  
like my son, swishing his brush  
until the waters are black with paint.  
The sky is streaked and dimming.

The sun wheels over the horizon  
like a glowing penny falling into its slot.  
Day is spent, and in its place: the changing moon,  
the spatterdash of stars across the sky's expanse.

Every evening we tell ourselves the old story:  
You cover over our sins, forgiveness  
like a fleece blanket tucked around our ears.  
When we cry out, You will hear.

Soothe my fear of life without enough light.  
Rock me to sleep in the deepening dark.

(Rabbi Rachel Barenblat)

## Ahavat Olam / Unending Love

אַהַבַּת עוֹלָם	Ahavat olam
בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ,	beit Yisra-el am'cha ahavta
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים	Torah umitzvot chukim umishpatim
אוֹתָנוּ לְמַדְתָּ.	otanu limadta.
עַל כֵּן, יְהוָה, אֱלֹהֵינוּ,	Al kein, יהוה, Eloheinu,
בְּשֹׁחַבֵּינוּ וּבְקוּמֵינוּ	b'shochveinu uvkumeinu
נָשִׂיחַ בְּחֻקֶּיךָ, וְנִשְׂמַח בְּדִבְרֵי	nasi-ach b'chukecha, v'nismach b'divrei
תּוֹרַתְךָ וּבְמִצְוֹתֶיךָ	toratecha uvmitzvotecha
לְעוֹלָם וָעֶד.	l'olam va-ed.
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ,	Ki heim chayeinu v'orech yameinu,
וּבְהֵם נִהְגָה יוֹמָם וְלַיְלָה.	uvahem nehgeh yomam valailah.
וְאָהַבְתָּךְ	V'ahavat'cha
אֶל תַּסִּיר מִמֶּנּוּ לְעוֹלָמִים.	al tasir mimenu l'olamim.
בָּרוּךְ אַתָּה, יְהוָה,	Baruch atah, יהוה,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.	oheiv amo Yisra-el.

With eternal love,  
 You love the house of Israel.  
 Torah and mitzvot, laws and justice  
 You have taught us.  
 And so, יהוה, our God,  
 when we lie down and when we rise,  
 we reflect upon Your laws; we take pleasure  
 in Your Torah's words and your mitzvot,  
 now and always.  
 Truly, they are our life, our length of days.  
 On them we meditate by day and night.

Your love  
 will never depart from us as long as worlds endure.  
 Blessed are You, יהוה,  
 who loves Your people Israel.



## Unending Love

We are loved by unending love.

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

We are loved by unending love.

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

We are loved by unending love.

Embraced, touched, soothed, and counseled,  
ours are the arms, the fingers, the voices;  
ours are the hands, the eyes, the smiles;

We are loved by unending love.

(Rabbi Rami Shapiro)

## Sh'ma / Oneness

**שְׁמַע יִשְׂרָאֵל, Sh'ma Yisra-el:**  
**יהוה אלהינו, יהוה אחד! echad! יהוה Eloheinu יהוה**

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ (Baruch shem k'vod malchuto)  
 לְעוֹלָם וָעֶד. l'olam va-ed.)

Hear, O Israel:

יהוה is our God, יהוה is One!

(Through time and space Your glory shines, Majestic One!)

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ,	V'ahavta et יהוה Elohecha,
בְּכָל לֵבָבְךָ, וּבְכָל נַפְשְׁךָ,	b'chol levav'cha, uvchol nafsh'cha,
וּבְכָל מְאֹדְךָ.	uvchol-m'odecha.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי	V'hayu had'varim ha-eileh, asher anochi
מְצַוְךָ הַיּוֹם, עַל לֵבָבְךָ.	m'tzav'cha hayom, al l'vavecha.
וְשִׁינַנְתָּם לְבִנְיָדָךָ, וְדִבַּרְתָּ בָם,	V'shinantam l'vanecha, v'dibarta bam,
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ,	b'shivt'cha b'veitecha, uvlecht'cha vaderech,
וּבְשׁוֹחַבְּךָ, וּבְקוּמְךָ.	uvshochb'cha, uvkumecha.
וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ,	Ukshartam l'ot al yadecha,
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ.	v'hayu l'totafot bein einecha.
וּכְתַבְתָּם	Uchtavtam
עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.	al m'zuzot beitecha uvisharecha.

Love the One, your God,  
 with every heartbeat, with every breath,  
 with every conscious act.  
 Keep in mind the words  
 I command you today.  
 Teach them to your children, talk about them at work;  
 whether you are tired or you are rested.  
 Let them guide the work of your hands;  
 keep them in the forefront of your vision.  
 Do not leave them at the doorway, or outside your gate.

וְהָיָה אִם שָׁמַע תִּשְׁמְעוּ	V'hayah im shamo-a tishm'u
אֶל מִצְוֹתַי, אֲשֶׁר אָנֹכִי מְצַוֶּה	el-mitzvotai, asher anochi m'tzaveh
אֶתְכֶם הַיּוֹם,	etchem hayom,
לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם	l'ahavah et יהוה Eloheichem
וּלְעֲבֹדוֹ, בְּכֹל לְבַבְכֶם	ulovdo, b'chol levavchem
וּבְכֹל נַפְשְׁכֶם.	uvchol nafsh'chem.
וְנָתַתִּי מִטַּר אֲרָצְכֶם בְּעֵתוֹ,	V'natati m'tar-artz'chem b'ito,
יֹרֶה וּמַלְקוֹשׁ, וְאַסְפֵּת דְּגָנְךָ	yoreh umalkosh, v'asafta d'ganecha
וְתִירֹשְׁךָ וַיִּיצֶהְרֶךָ.	v'tirosh'cha v'yitz-harecha.
וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהֶמְתֶּךָ,	v'natati eisev b'sad'cha livhemtecha,
וְאָחַלְתָּ וְשָׂבַעְתָּ.	v'achalta v'savata.
הַשְּׁמֵרוּ לָכֶם פֶּן יִפְתַּח לְבַבְכֶם,	Hisham'ru lachem pen yifteh l'avavchem,
וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים	v'sartem va'avadtem elohim acheirim
וְהִשְׁתַּחֲוִיתֶם לָהֶם.	v'hishtachavitem lahem.
וְחָרָה אַף יְהוָה בָּכֶם,	V'charah af יהוה bachem,
וַעֲזַר אֶת הַשָּׁמַיִם	v'atzar et hashamayim
וְלֹא יִהְיֶה מָטָר,	v'lo yihyeh matar,
וְהָאָדָמָה לֹא תִתֵּן אֶת בִּבְלוּהָ,	v'ha-adamah lo titen et y'vulah,
וַאֲבַדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה	va'avadtem m'heirah mei-al ha-aretz hatovah
אֲשֶׁר יְהוָה נָתַן לָכֶם.	asher יהוה notein lachem.
וְשָׁמַתֶּם אֶת דְּבָרֵי אֱלֹהֵי	V'samtem et d'varai eileh
עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם,	al levavchem v'al nafsh'chem,
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יְדְכֶם,	ukshartem otam l'ot al yedchem,
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם.	v'hayu l'totafot bein eineichem.
וְלִמְדַתֶּם אֹתָם אֶת בְּגִיְכֶם	V'limadtem otam et b'neichem
לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,	ledabeir bam, b'shivt'cha b'veitecha,
וּבְלֶכְתְּךָ בַּדֶּרֶךְ,	uvlecht'cha vaderech,
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.	uvshochb'cha uv'kumecha.
וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתְךָ	Uchtavtam al m'zuzot beitecha
וּבְשַׁעֲרֵיךָ.	uvisharecha.
לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְּנֵיכֶם	Lema-an yirbu y'meichem vimeiv'neichem
עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה	al ha-adamah asher nishba יהוה
לְאַבְתֵיכֶם לְתֵת לָהֶם,	la-avoteichem lateit lahem,
כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.	kimei hashamayim al ha-aretz.

How good it will be when you really listen  
 and hear My directions  
 which I give you today,  
 to love יהוה, 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 have planted  
 for your delight and health.  
 Also your animals will have ample feed.  
 All of you will eat and be content.

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

(translation: Rabbi Zalman Schachter-Shalomi z"l)

*Listen Up Y'all / An interpretive version of שְׁמַע אֱלֹהֵינוּ*

“Listen up, y’all,” says Shekhinah  
who looks today like a teacher  
in corduroy dress and sedate boots.

“Let the smartphone rest a bit,  
or learn how to hear My voice  
coming through its speaker.

Let your love for Me well up  
like unexpected tears. Everyone serves  
something: give your life to Me.

Let the channel of your heart open  
and My abundance will pour through.  
But if you prefer profit, if you pretend —

if you’re not real with Me —  
your life will feel hollow  
and your heart be embittered.

I won’t punish you; I won’t need to.  
Your hollowness will be punishment enough,  
and the world will suffer for it.

So let My words twine around your arm,  
and shine like a headlamp  
between your eyes to light your way.

Teach them to everyone you meet.  
Write them at the end of your emails  
and on your business cards.

Then you’ll remember how to live  
with the flow of all that is holy —  
you’ll have heaven right here on earth.

(Rabbi Rachel Barenblat)

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר.	Vayomer יהוה el Mosheh leimor.
דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם,	Dabeir el b'nei Yisra-el v'amarta aleihem,
וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם	v'asu lahem tzitzit al kanfei vigdeihem
לְדֹרֹתָם, וְנָתַנּוּ עַל צִיצִית הַכֶּנֶף	ledorotam, v'nat'nu al tzitzit hakanaf
פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית,	p'til t'cheilet. V'yahah lachem l'tzitzit,
וְרָאִיתֶם אֹתוֹ,	uritem oto,
וְזָכַרְתֶּם אֶת כָּל מִצְוֹת יְהוָה,	uzchartem et kol mitzvot יהוה
וַעֲשִׂיתֶם אֹתָם,	va-asitem otam.
וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם	V'lo taturu acharei l'avvchem
וְאַחֲרַי עֵינֵיכֶם,	v'acharei eineichem,
אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם.	asher atem zonim achareihem.
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם	Lema-an tizk'ru va'asitem
אֶת כָּל מִצְוֹתַי,	et kol mitzvotai,
וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.	vihyitem k'doshim leiloheichem
אֲנִי יְהוָה אֱלֹהֵיכֶם,	Ani יהוה Eloheichem,
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,	asher hotzeiti et-chem mei-eretz Mitzrayim,
לְהִיּוֹת לָכֶם לֵאלֹהִים,	lihyot lachem leilohim;
אֲנִי יְהוָה אֱלֹהֵיכֶם.	ani יהוה Eloheichem.

יהוה Who Is said to Moshe:  
 Speak, telling the Yisra-el folks to make tzitzit  
 on the corners of their garments,  
 so they will have generations to follow them.  
 On each tzitzit-tassel let them set a blue thread.  
 Glance at it, and, in your seeing,  
 remember all of the other directives of יהוה who Is, and act on them!  
 This way you will not be led astray, craving to see and want,  
 and then prostitute yourself for your cravings.  
 This way you will be mindful to actualize my directions  
 for becoming dedicated to your God,  
 to be aware that I AM יהוה who is your God —  
 the One who freed you from the oppression in order to God you.  
 I am יהוה your God.  
 This way you will be mindful to actualize my directions  
 for becoming dedicated to your God;  
 to be aware that I am your God,  
 the one who freed you from the oppression  
 in order to be your God. I am Adonai your God.  
 That is the truth!

*Ge'ulah / Redemption*

אֱמֶת וְאֱמוּנָה כָּל זֹאת,  
 וְקַיָּם עָלֵינוּ, כִּי הוּא  
 יֵהוּה אֱלֹהֵינוּ וְאֵין זֹלָתוֹ,  
 וְאַנְחֵנוּ יִשְׂרָאֵל עִמּוֹ.

Emet ve-emunah kol zot,  
 v'kayam aleinu, ki Hu  
 Eloheinu v'ein zulato,  
 va-anachnu Yisra-el amo.

הַפּוֹדֵנוּ מִיַּד מְלָכִים,  
 מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף  
 כָּל הָעָרִיצִים.

Hapodeinu miyad m'lachim,  
 Malkeinu hago-aleinu mikaf  
 kol he-aritzim.

הַיֵּל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,  
 וְהַמְשַׁלֵּם גְּמוּל לְכָל אֲבִי נַפְשֵׁנוּ,  
 הַעֹשֶׂה גְדוּלוֹת עַד אֵין חֵקֵר,  
 נִסִּים וְנִפְלְאוֹת עַד אֵין מִסְפָּר.

Ha-El hanifra lanu mitzareinu,  
 v'ham'shaleim g'mul l'chol oy'vei nafsheinu,  
 ha-oseh g'dolot ad ein cheiker,  
 nisim v'nifla-ot ad ein mispar.

הַשֵּׁם נִפְשֵׁנוּ בַּחַיִּים,  
 וְלֹא נָתַן לַמוֹט רַגְלֵנוּ,  
 הַמְדַּרְכֵּנוּ עַל בָּמוֹת אוֹיְבֵינוּ,  
 וַיָּרֶם קַרְנֵנוּ עַל כָּל שׁוֹנְאֵינוּ.

Hasam nafsheinu bachayim,  
 v'lo natan lamot ragleinu,  
 hamadricheinu al bamot oy'veinu,  
 vayarem karneinu al kol son'einu.

הַעֹשֶׂה לָנוּ נִסִּים וְיִקְוָה בְּפָרְעָה,  
 אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם  
 וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם  
 לְחֵירוֹת עוֹלָם.

Ha-oseh lanu nisim unkamah b'Faroh,  
 otot umof'tim b'admat b'nei cham,  
 vayotzei et amo Yisra-el mitocham  
 l'cheirut olam.

הַמַּעֲבִיר בָּנוּ בֵּין גִּזְרֵי יָם סוּף,  
 וְרָאוּ בָנוּ גְבוּרָתוֹ,  
 שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ

Hama-avir banav bein gizrei yam suf,  
 v'ra-u vanav g'vurato,  
 shib'chu v'hodu lishmo.

וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם,  
 מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל  
 לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,  
 וְאָמְרוּ כָּלֵם:

U'malchuto b'ratzon kib'lu aleihem,  
 Mosheh uMiryam uvnei Yisra-el  
 l'cha anu shirah b'simchah raba,  
 v'am'ru chulam:

True and enduring, right and real, are these truths:  
 that You, יהוה, are our God and there is none like You,  
 and we, Israel / the God-wrestlers, are Your people.

You rescue us from the hands of kings and sovereigns.  
 You are the God Who brought us forth from the Narrow Place  
 and rescued us from the enemies of our souls.  
 You are the One Who does great wonders and miracles beyond counting.  
 You redeem us into life and do not give us over into death.  
 You lead us away from places and people of enmity toward us.

You did signs and wonders for us before Pharaoh.  
 Your might led to the death of the first-borns of Egypt  
 as you led Your people Israel into freedom.  
 You led us through the Sea of Reeds,  
 and, as everyone saw Your might,  
 we sang grateful praises to Your name.

Perceiving and accepting Your sovereignty,  
 Moshe, Miryam, and all Israel sang this song  
 to you in great joy, and together they said:

מי כַּמְכָּה בְּאֵלִים יְהוָה, Mi chamocha ba-eilim, יהוה?  
 מי כַּמְכָּה נִאֲדָר בְּקֹדֶשׁ, Mi kamocho nedar bakodesh,  
 נֹרָא תְהִלֹת, עֲשֵׂה פֶלֶא. nora t'hilot, oseih feleh.

מַלְכוּתְךָ רָאוּ בְּנֵיךָ, Malchut'cha ra-u vanecha,  
 בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם, bokei-a yam lifnei Mosheh uMiryam.  
 זֶה אֱלֹהֵינוּ וְאָמְרוּ: Zeh Eili anu v'am'ru  
 יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד. יהוה yimloch l'olam va-ed!

וְנֹאמַר: כִּי פָדָה יְהוָה אֶת יַעֲקֹב, V'ne-emar: Ki fadah יהוה et Ya-akov;  
 וַיִּגְאֹלוּ מִיַּד חֲזַק מִמֶּנּוּ. ugalo miyad chazak mimenu.  
 בָּרוּךְ אַתָּה, יְהוָה, גֹּאֲלֵי יִשְׂרָאֵל. Baruch atah, יהוה, ga-al Yisra-el.

Who is like You, among the gods, יהוה?  
 Who is like You, awesome and doing wonders?  
 Your children saw your majesty,  
 splitting the sea before Moses and Miryam.  
 “This is our God,” they cried,  
 “This is our God, יהוה will reign through all space and time!”  
 And it is said:  
 יהוה has saved the people of Jacob  
 and redeems the weak from the mighty.  
 Blessed are You, יהוה, who redeems Israel.



*Journey*

between  
 a pillar of cloud  
 and a pillar of fire  
 the sea yawns  
 birth canal  
 labyrinth  
 blood-painted door

we enter joyful  
 that the future is just ahead

we enter afraid  
 of what pursues us

we enter  
 present with not knowing

we have escaped slavery  
 just barely  
 someone bought our freedom  
 we're not sure who  
 ancestors  
 children  
 prophets  
 the all-weaver  
 the angel of death

to either side  
 the water is mirrors  
 is windows  
 is a view of the deep

just ahead  
 is darkness  
 is a light shining  
 is the sound of singing  
 and the pounding of feet

## Hashkiveinu / Shelter of Peace

הַשְּׁכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,	Hashkiveinu יהוה, Eloheinu, l'shalom,
וְהַעֲמִידֵנוּ, מִלְּפָנֶיךָ,	v'ha-amideinu, Malkeinu,
לְחַיִּים טוֹבִים וְלְשָׁלוֹם,	l'chayim tovim ul'shalom,
וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ,	ufros aleinu sukat sh'lomecha,
וְתַקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,	v'tak'neinu b'eitzah tovah mil'fanecha,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.	v'hoshi-einu l'ma-an sh'mecha.
וְהִגּוּ בְּעַדְנוּ, וְהִסֵּר מֵעֲלֵינוּ	V'hagein ba-adeinu, v'haseir mei-aleinu
אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב, וְיָגוֹן,	oyeiv, dever, v'cherev, v'ra-av v'yagon,
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,	v'haseir satan mil'faneinu umei-achareinu,
וּבְצֵל כְּנֹפֶיךָ תִּסְתִּירֵנוּ.	uvtzeil k'nafecha tastireinu.
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,	Ki El shom'reinu umatzileinu atah,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.	ki El Melech chanun v'rachum atah.
וְשֹׁמֵר צִיּוֹנֵנוּ וּבֹאֵנוּ,	Ushmor tzeiteinu uvo-einu,
לְחַיִּים וְלְשָׁלוֹם,	l'chayim ulshalom,
מֵעַתָּה וְעַד עוֹלָם.	mei-atah v'ad olam.
בָּרוּךְ אַתָּה, יְהוָה,	Baruch atah, יהוה,
שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.	shomeir amo Yisra-el la-ad.

Help us to lie down in peace, יהוה our God,  
and to arise again to life.

Spread over the world Your sheltering peace.

Direct us with Your guidance, and save us.

Protect and keep us from enmity, illness, violence, want, and sorrow.

Remove envy and recrimination from us;

help us to sidestep our internal adversary.

Shelter us in the shadow of Your wings,

for You are a protecting, redeeming God.

You are God, our source of grace and mercy.

Guard our going out and our coming in,

for life and for peace, now and forever.

Spread Your sheltering peace over us.

Blessed are You, יהוה,

who spreads a shelter of peace over all of Your people.

*Places of Holiness, Places of Peace*

After the night of exile in Mitzrayim,  
 the awakening to divine presence in the Mishkan.  
 After the darkness of Yerushalayim's siege,  
 the dawn of Yavneh's flowering.

Guide us from darkness to dawn,  
 from insecurity to serenity in an uncertain world.

God — HaMakom — is the place of holiness;  
 God is everywhere,  
 so everywhere can be made holy.  
 Shalom is the peace of wholeness;  
 to recognize God everywhere is  
 to sense the holiness hidden in the world's fragments,  
 to feel commanded to join the fragments back together into a whole,  
 into peace.

Teach us to frame the world in Your Mishkan,  
 that we might encounter divine presence everywhere.  
 Cover our sleep within Your sukkah of peace,  
 that we might awake to wholeness every morning.

Spread over all of us the shelter of Your peace  
 and an awareness of Your presence.

(Mark Nazimova)

HaMakom - One of the names of God, meaning The Place

Mitzrayim - Egypt

Sukkah - Shelter, booth

Yerushalayim - Jerusalem

Yavneh - The town established by the early Rabbis as a safe haven when Jerusalem was under siege, so that Rabbinic Judaism could continue developing as the Second Temple (along with Temple-centered Judaism) was about to be destroyed by the Romans.

## Baruch יהוה L'olam / Blessed is the One Forever

ברוך יהוה לעולם, אמן ואמן.	Baruch יהוה l'olam, amen v'amen.
ברוך יהוה מצייון,	Baruch יהוה miTziyon,
שכן ירושלים הללויה.	shochein Y'rushalayim, Hal'lu-Yah.
ברוך יהוה אלהים אלהי ישראל,	Baruch יהוה Elohim Elohei Yisra-el,
עשה נפלאות לבדו,	oseih nifla-ot levado,
וברוך שם כבודו לעולם, וימלא	uvaruch sheim k'vodo l'olam, v'yimalei
כבודו את כל הארץ, אמן ואמן.	ch'vodo et kol ha-aretz, amen v'amen.
יהי כבוד יהוה לעולם,	Y'hi kh'vod יהוה l'olam,
ישמח יהוה במעשיו.	yismach יהוה b'ma-asav.
יהי שם יהוה מברך,	Y'hi sheim יהוה m'vorach,
מעתה ועד עולם.	mei-ata v'ad olam.
כי לא יטש יי את עמו	Ki lo yitosh יהוה et amo
בעבור שמו הגדול,	ba-avur sh'mo hagadol,
כי הואיל יהוה	ki ho-il יהוה
לעשות אתכם לו לעם.	la-asot et-chem lo l'am.
וירא כל העם ויפלו על פניהם,	Vayar kol ha-am vayip'lu al p'neiheim,
ויאמרו, יהוה הוא האלהים,	vayom'ru, יהוה Hu haElohim,
יהוה הוא האלהים.	Hu haElohim.

Blessed is the One forever, Amen and Amen.

Blessed is the One dwelling in Zion and Jerusalem, halleluyah.

Blessed is the One, the God of Israel, who alone does miracles.

Blessed is the Name of the One forever;

may God's glory fill the earth, amen v'amen.

May God's glory extend forever; may God rejoice in God's creation.

May the name of the One be blessed, from now until forever.

God will not abandon God's people; we were made to be in relationship with God.

When we see God's greatness, we fall on our faces, declaring: God is God!

וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא	V'hayah יהוה lemelech al kol ha-aretz, bayom hahu
וְהָיָה יְהוָה אֶחָד וְשִׁמּוֹ אֶחָד.	yihyeh יהוה echad ushmo echad.
וְהִי חַסְדְּךָ יְהוָה עָלֵינוּ, כַּאֲשֶׁר יַחְלֵנוּ לָךְ.	Y'hi chasd'cha יהוה aleinu, ka-asher yichalnu lach.
הוֹשִׁיעֵנוּ יְהוָה, אֱלֹהֵינוּ, וְקַבְּצֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קֹדֶשְׁךָ, לְהִשְׁתַּבַּח בְּתַהֲלֹתֶיךָ.	Hoshi-einu יהוה, Eloheinu, v'kab'tzeinu min hagoyim, l'hodot l'sheim kodshecha, l'histabei-ach bit-hilatecha.
כֹּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבֹאוּ וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ, אֲדֹנָי, וַיִּכְבְּדוּ לְשִׁמְךָ.	Kol goyim asher asita yavo-u v'yishtachav u l'fanecha, Adonai, v'yichabdu l'shmecha.
כִּי גָדוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים לְבַדְּךָ.	Ki gadol atah v'oseh nifla-ot, atah Elohim levadecha
וְאֲנַחְנוּ עִמָּךְ וְצִאֵן מִרְעִיתֶיךָ, נוֹדָה לְךָ לְעוֹלָם, לְדוֹר וָדוֹר נְסַפֵּר תְּהִלָּתֶיךָ.	va-anachnu am'cha v'tzon maritecha, nodeh l'cha l'olam, ledor vador n'sapeir t'hilatecha.

God is sovereign over all the earth.

On that day, God will be One and God's name will be One.

May God's mercy be upon us as we make God's presence real for ourselves.

Save us, יהוה our God; gather us in, that we might praise Your name.

May all the peoples whom You have created  
bend the knee before You and praise Your name.

For You are great; You do wonders, You alone.

And we are Your people, the flock that You tend; we thank You always,  
and sing Your praises from generation to generation.

בְּרוּךְ יְהוָה בַּיּוֹם,	Baruch יהוה bayom,
בְּרוּךְ יְהוָה בַּלַּיְלָה,	baruch יהוה balailah,
בְּרוּךְ יְהוָה בְּשׁוֹכְבֵינוּ,	baruch יהוה b'shochveinu,
בְּרוּךְ יְהוָה בְּקוּמֵינוּ.	baruch יהוה b'kumeinu.
כִּי בִיָּדְךָ נַפְשׁוֹת הַחַיִּים וְהַמְּתִים,	Ki v'yad'cha nafshot hachayim v'hameitim,
אֲשֶׁר בִּידוֹ נֶפֶשׁ כָּל חַי	asher b'yado nefesh kol chai
וְרוּחַ כָּל בֶּשָׂר אִישׁ.	v'ruach kol b'sar ish.
בִּיָּדְךָ אֶפְקִיד רִיחִי, פְּדִיתָה אוֹתִי,	B'yad'cha afkid ruchi, paditah oti,
יְהוָה, אֵל אֱמֶת.	יהוה, El emet.
אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם, יַחַד שְׁמֶךָ,	Eloheinu shebashamayim, yacheid shimcha,
וְקַיִם מַלְכוּתְךָ תָּמִיד,	v'kayeim malchut'cha tamid,
וּמְלוּךְ עֲלֵינוּ לְעוֹלָם וָעֶד.	umloch aleinu l'olam va-ed.

May the One be blessed by day and by night,  
 when we lie down and when we rise up.  
 For in Your hands are our lives and our deaths,  
 the breath of all life and the spirit of all flesh.  
 Into Your hands I place my spirit, O God of truth.  
 God Who is in the heavens: may Your name be unified,  
 may Your sovereignty endure always, may You rule over us always.

<p>יְרֵאוּ עֵינֵינוּ, וְיִשְׁמַח לִבֵּנוּ,  וְתִגַּל נַפְשֵׁנוּ בִישׁוּעַתְךָ בְּאַמֶּת,  בְּאַמּוֹר לְצִיּוֹן, מֶלֶךְ אֱלֹהֵיךָ.  יְהוּה מֶלֶךְ, יְהוּה מֶלֶךְ,  יְהוּה יְמֻלֹךְ לְעוֹלָם וָעֶד.  כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,  וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,  כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.  בָּרוּךְ אַתָּה יְהוּה, הַמְּלֹךְ בְּכָבוֹדוֹ,  תָּמִיד יְמֻלֹךְ אֵלֵינוּ לְעוֹלָם וָעֶד,  וְעַל כָּל מַעֲשָׂיו.</p>	<p>Yiru einenu, v'yismach libeinu,  v'tageil nafsheinu bishuat'cha be-emet,  be-emor leTziyon, malach Elohayich.  יהוה melech, יהוה malach,  יהוה yimloch l'olam va-ed.  Ki hamalchut shel'cha hi,  ulol'mei ad timloch b'chavod,  ki ein lanu melech ela atah.  Baruch atah יהוה, hamelech bichvodo,  tamid yimloch aleinu l'olam va-ed,  v'al kol maasav.</p>
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May our eyes see you, and may our hearts rejoice,  
and may our souls know your redemption in truth,  
flowing from Zion, O our sovereign and our God.

God reigned then, God reigns now,  
God will reign forever and ever.

For sovereignty is Yours,  
and You will reign always in glory;  
we have no God but You.

Blessed are You, יהוה, who reigns in glory;  
You will reign over us always,  
and over all of Your creations.

### The Kaddish: A Door

In all of its forms, the Kaddish is a doorway  
between one part of the service and the next.

As we move through this door, notice:  
what is happening in your heart and mind?

Whatever is arising in you,  
bring that into your prayer.

## Chatzi Kaddish / Half Kaddish

יִתְגַדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, Yitgadal v'yitkadash sh'meih raba,  
 בְּעֵלְמָא דִּי בְּרָא כְרְעוּתֵיהּ, b'al'ma di v'ra chiruteih,  
 וְיַמְלִיךְ מַלְכוּתֵיהּ, v'yamlich malchuteih,  
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ, b'chayeichon uvyomeichon,  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, uvchayei d'chol beit Yisra-el,  
 בְּעֵגְלָא וּבְזִמְן קָרִיב, ba-agala uvizman kariv,  
 וְאָמְרוּ: אָמֵן. v'imru: **Amen.**

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ** **Y'hei sh'meih raba m'varach**  
**לְעָלַם וּלְעָלְמֵי עֲלַמְיָא.** **l'alam ulal'mei al'maya.**

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר Yitbarach v'yishtabach v'yitpa-ar  
 וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר v'yit-romam v'yitnasei v'yit-hadar  
 וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, v'yitaleh v'yit-halal sh'meih d'kudsha  
**בְּרִיךְ הוּא, b'rich hu**  
 לְעֵילָא l'eila

During the Ten Days of Repentance:

וּלְעֵילָא uleila

מִן כּוֹל בִּרְחַתָּא וְשִׁירָתָא, min kol birchata v'shirata,  
 תּוֹשֵׁבְחָתָא וְנַחֲמָתָא, tushb'chata v'nechemata,  
 דְאַמִּירָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן. da-amiran b'al'ma; v'imru: Amen.

Magnified and sanctified! Magnified and sanctified!  
 May God's Great Name fill the world God created.  
 May God's splendor be seen in the world in your life,  
 in your days, in the life of all Israel.

Quickly and soon!

And let us say: Amen.

Forever may the Great Name be blessed!  
 Blessed and praised! Splendid and supreme!  
 May the holy Name, Bless God, be praised,  
 (During the Ten Days of Repentance: far,)  
 far beyond all the blessings and songs,  
 comforts and consolations,  
 that can be offered in this world.  
 And let us say: Amen.



## Amidah

In this service there are two versions of the weekday Amidah, the standing prayer that is at the heart of every Jewish service. First there is a contemplative version, in which we offer a *kavanah* or meditative focus for each of the Amidah's themes. Then there is the full-text version, which features the complete Hebrew text of the traditional prayer. Use whichever one best allows you to speak from your heart the words you most need to say to the One at this time.

*The Contemplative Amidah follows here.*

*The Full-text Amidah appears on p. 95.*

### Meditation Before the Amidah

What do you most need to say to God tonight?

What do you need to pour forth from your heart?

What healing do you yearn for?

## Contemplative Amidah

These are the themes of the Weekday Amidah.

Meditate on each of them in your own time.

If you wish to close each reflection with the closing words in Hebrew that “seal” each blessing, they are here for your use.

### *Avot V'imahot / Ancestors*

I reflect on my ancestors. Who did I come from? How did they shape me?

Baruch atah, יהוה, magein Avraham v'ezrat Sarah.

בָּרוּךְ אַתָּה, יהוה, מְגִן אַבְרָהָם וְעֵזְרַת שָׂרָה.

### *Gevurot / Power*

What is the source of power in my life?

Where do I find strength? What enlivens me?

Baruch atah, יהוה, m'chayeih hameitim.

בָּרוּךְ אַתָּה, יהוה, מְחַיֶּה הַמֵּיִתִים.

### *Kedushah / Holiness*

I open myself to holiness.

I seek to live wholly and in a way that is holy.

Baruch atah, יהוה, ha-El hakadosh.

בָּרוּךְ אַתָּה, יהוה, הָאֵל הַקְּדוֹשׁ.

### *Binah / Understanding*

I seek wisdom and understanding in my life.

Baruch atah, יהוה, chonein hada-at.

בָּרוּךְ אַתָּה, יהוה, חוֹנֵן הַדָּעַת.

### *T'shuvah / Return*

I want to orient myself in the right direction,  
to re/turn to my deepest self and my highest aspirations.

Baruch atah, יהוה, harotzeh bit-shuvah.

בָּרוּךְ אַתָּה, יהוה, הַרוֹצֵה בַּתְּשׁוּבָה.

### *S'licha / Forgiveness*

I aspire to cultivate forgiveness,  
and I ask all those whom I have hurt to forgive me.

Baruch atah, יהוה, chanun hamarbeh lislo-ach.

בָּרוּךְ אַתָּה, יהוה, חַנוּן הַמְרַבֵּה לְסִלְחָ.

*Ge-ulah / Redemption*

I ask the source of transformation to lift me out of my narrow places.

Baruch atah, יהוה, go-eil Yisra-el.

בָּרוּךְ אַתָּה, יהוה, גּוֹאֵל יִשְׂרָאֵל.

*Refu-ah / Healing*

Heal my wounded places. Help me be a source of healing for others.

Baruch atah, יהוה, rofei cholei amo Yisra-el.

בָּרוּךְ אַתָּה, יהוה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

*Birkat Hashanim / Cycles*

May abundant blessing pour into creation in this turning of the wheel  
and in all of the cycles of our lives.

Baruch atah, יהוה, m'varech hashanim.

בָּרוּךְ אַתָּה, יהוה, מְבָרֵךְ הַשָּׁנִים.

*Kibutz Galuyot / Ingathering*

May we be gathered in from our spiritual exile.

May this be true for us as individuals and for us as a people.

Baruch atah, יהוה, m'kabeitz nidchei amo Yisra-el.

בָּרוּךְ אַתָּה, יהוה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

*Din / Justice*

May justice flow like waters

and righteousness like a mighty stream.

May we all be blessed with good judgment, discernment, and good boundaries.

Baruch atah, יהוה, melech oheiv tz'dakah umishpat.

בָּרוּךְ אַתָּה, יהוה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

*Birkat Haminim / Divisions*

May unhelpful divisions be bridged and healed.

May wickedness come to its end. May hope and righteousness reign.

Baruch atah, יהוה, shoveir oyvim umachni-a zeidim.

בָּרוּךְ אַתָּה, יהוה, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זַיִּים.

*Tzadikim / Righteous Ones*

May all of my righteous and holy teachers be blessed.

May I recognize that the whole world can be my teacher.

Baruch atah, יהוה, mishan umivtach latzadikim.

בָּרוּךְ אַתָּה, יהוה, מִשָּׁעַן וּמִבְטָח לְצַדִּיקִים.

*Boneih Yerushalayim / Jerusalem*

May Jerusalem, our holy city of old, be blessed with wholeness and peace.

May her inhabitants relate to one another with righteousness and love.

May all places where humanity dwells be blessed.

Baruch atah, יהוה, boneih Yerushalayim.

בָּרוּךְ אַתָּה, יהוה, בּוֹנֵה יְרוּשָׁלַיִם.

*Y'shu-a / A World Transformed*

May redemption flower forth and transform our world  
into a world where suffering, hatred, and loss are no more.

Baruch atah, יהוה, matzmi-ach keren y'shu-ah.

בָּרוּךְ אַתָּה, יהוה, מַצְמִיחַ כֶּרֶן יְשׁוּעָה.

*Sh'ma Koleinu / Hear Our Voices*

May our prayers be heard on high and deep within.

May the deepest murmurings of our hearts be heard and honored.

Baruch atah, יהוה, shomei-a t'filah.

בָּרוּךְ אַתָּה, יהוה, שׁוֹמֵעַ תְּפִלָּה.

*Avoda / Service*

May my life be an expression of my desire to serve something greater than myself.

May my service help to uplift Shechinah, Divine presence, everywhere.

Baruch atah, יהוה, hamachazir shechinato leTziyon.

בָּרוּךְ אַתָּה, יהוה, הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

*Hoda-ah / Gratitude*

Help me to cultivate gratitude for the blessings of every day.

Baruch atah, יהוה, hatov shimcha ulcha na-eh l'hodot.

בָּרוּךְ אַתָּה, יהוה, הַטּוֹב שְׂמַחַךְ וְלֶךְ נֶאֱמָה לְהוֹדוֹת.

*Shalom / Peace*

Help me to feel and to embody peace and wholeness.

Baruch atah, יהוה, hamvareich et amo Yisra-el bashalom.

בָּרוּךְ אַתָּה, יהוה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

עֲשֵׂה שְׁלוֹם בְּמִרְוֹמָיו	Oseh shalom bimromav,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ	hu ya·aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra·el,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,	v'al kol yoshvei teiveil,
וְאָמְרוּ: אָמֵן.	v'imru: Amen.

May the One who makes peace in the heavens  
 make peace for us, for all Israel,  
 and for all who dwell on earth.  
 And let us say: Amen.

## Full-Text Amidah

אֲדֹנָי, שְׁפָתַי תִּפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתֶךָ. Adonai, s'fatai tiftach,  
ufi yagid t'hilatecha.

Eternal God, open my lips  
that my mouth may declare Your praise.

*Avot V'imahot / Ancestors*

בָּרוּךְ אַתָּה, יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאִמּוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,  
וְאֱלֹהֵי יַעֲקֹב; Baruch atah, יהוה,  
Eloheinu veilohei avoteinu  
v'imoteinu,  
Elohei Avraham, Elohei Yitzchak,  
veilohei Ya·akov;

*some omit*

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,  
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹ  
בִּים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת  
וְאִמּוֹת,  
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,  
לְמַעַן שְׁמוֹ בְּאַהֲבָה. Elohei Sarah, Elohei Rivkah,  
Elohei Racheil, veilohei Lei-ah,  
Ha-el hagadol hagibor v'hanora,  
El elyon, gomeil chasadim tovim,  
v'konei hakol v'zocheir chasdei avot  
v'imahot,  
umeivi go-eil livnei v'neihem,  
lema·an sh'mo b'ahavah.

Blessed are You, יהוה, our God and God of our ancestors,  
God of Abraham, God of Isaac, God of Jacob;  
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;  
the great, mighty, and awesome God,  
God on high, who does deeds of lovingkindness,  
who is the Source of all,  
and who remembers the steadfast love of our ancestors,  
who lovingly brings redemption to their children's children for Your name's sake.

*During the Ten Days of Repentance  
(between Rosh Hashanah and Yom Kippur)*

זְכַרְנוּ לְחַיִּים, Zochreinu l'chayim,  
 מֶלֶךְ חַפֵּץ בְּחַיִּים, melech chafeitz bachayim,  
 וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים, v'chotveinu b'sefer hachayim,  
 לְמַעַן אֱלֹהִים חַיִּים. lema-ancha Elohim chayim.

Remember us for life, Sovereign who chooses life,  
 and inscribe us in the book of life for Your sake, God of life.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. Melech ozeir umoshi-a umagen.  
 בָּרוּךְ אַתָּה, יְהוָה, Baruch atah, יהוה,  
 מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה. magein Avraham v'ezrat Sarah.

Ruler, Helper, Redeemer, and Protector,  
 blessed are You, Abraham's shield and Sarah's strength.

*Gevurot / Strength*

אַתָּה גִּבּוֹר לְעוֹלָם יְהוָה, Atah gibor l'olam יהוה,  
 מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. m'chayei meitim atah rav l'hoshi-a.  
 בְּקִי: מוֹרִיד הַטָּל. Summer: Morid hatal.  
 בַּחֹרֶף: מַשִּׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם. Winter: Mashiv haruach umorid hageshem.

You are our eternal strength, יהוה.  
 Your saving power gives life that transcends death.  
 Summer: You bring the dew of the field.  
 Winter: You cause the winds to blow and the rains to fall.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	Mechalkeil chayim b'chesed,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,	m'chayei meitim b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,	someich nof'lim, v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.	umkayeim emunato lisheinei afar.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת,	Mi chamocho baal g'vurot,
וּמִי דוֹמֵה לָךְ,	Umi domeh lach?
מֶלֶךְ מֵמִית וּמְחַיֶּה,	Melech meimit umchayei,
וּמְצַמִּיחַ יְשׁוּעָה.	umatzmi-ach y'shu-ah.

  

וְנִאֲמַן אַתָּה לְהַחַיּוֹת מֵתִים.	V'ne-eman atah l'hachayot meitim.
בָּרוּךְ אַתָּה, יְהוָה,	Baruch atah, יהוה,
מְחַיֶּה הַמֵּתִים.	m'chayei hameitim.

You sustain the living with kindness;  
 in Your great mercy You bestow eternal life.  
 You support the fallen, heal the sick, and free the captive.  
 You keep Your faith with us beyond life and death.  
 There is none like You, our source of strength,  
 the ruler of life and death, the source of our redemption.

Who is like You, Source of Mercy,  
 Who mercifully remembers Your creatures for life?  
 Our faith is with You, the God Who brings eternal life.  
 Blessed are You, יהוה, Who gives life which transcends death.

*During the Ten Days of Repentance  
 (between Rosh Hashanah and Yom Kippur)*

מִי כְמוֹךָ אָב הַרְחָמִים,	Mi chamocho, av harachamim,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.	zocheir y'tzurav l'chayim b'rachamim.

Who is like You, Merciful Parent?  
 You remember us for life and for compassion!



*Kidushat HaShem / Sanctification of God's Name*

אתה קדוש ושְׁמֶךָ קדוש,	Atah kadosh v'shimcha kadosh
וקדושים בכל יום יהללוך סלה.	ukdoshim b'chol yom y'hal'lucha selah.
כי אל מלך גדול וקדוש אתה.	Ki El melech gadol v'kadosh atah.
*ברוך אתה, יהוה, האל הקדוש.	Baruch atah, יהוה, haEl haKadosh.

\*During the Ten Days of Repentance:  
ברוך אתה, יהוה, המלך הקדוש. Baruch atah, יהוה, ha-Melech hakadosh.

You are holy, and Your name is holy,  
and holy ones praise You always.  
\*Blessed are You, יהוה, the holy God.

\*During the Ten Days of Repentance: Blessed are You, יהוה, the holy King.

*Bakashot / Weekday requests*

אתה חונן לאדם דעת,	Atah chonein l'adam da-at,
ומלמד לאנוש בינה.	umlameid le-enosh binah.
חננו מאתך	Choneinu mei-it'cha
דעה בינה והשכל.	dei-ah binah v'haskeil.
ברוך אתה, יהוה, חונן הדעת.	Baruch atah, יהוה, chonein hada-at.

You give humanity wisdom and teach us understanding.  
Grace us with wisdom, insight, and knowledge.  
Blessed are You, יהוה, who graces us with wisdom.

השיבנו, אבינו, לתורתך,	Hashiveinu, avinu, l'toratecha,
וקרבנו, מלכנו, לעבודתך,	v'kar'veinu, malkeinu, la-avodatecha,
והחזירנו	v'hachazireinu
בתשובה שלמה לפניך.	bit-shuvah sh'leimah l'fanecha.
ברוך אתה, יהוה,	Baruch atah, יהוה,
הרוצה בתשובה.	harotzeh bit-shuvah.

Return us, our Parent, to Your Torah;  
draw us near, our Sovereign, to Your service;  
help us to return in complete t'shuvah before You.  
Blessed are You, יהוה, who wishes for our t'shuvah.

סָלַח לָנוּ, אָבִינוּ, כִּי חָטָאנוּ; S'lach lanu, avinu, ki chatanu;  
 מְחַל לָנוּ, מַלְכֵינוּ, כִּי פָשַׁעְנוּ; m'chal lanu, malkeinu, ki fashanu;  
 כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. ki mocheil v'solei-ach atah.  
 בָּרוּךְ אַתָּה יְהוָה, Baruch atah, יהוה,  
 חַנוּן הַמְרַבֵּה לְסֹלַח. chanun hamarbeh lislo-ach.

Forgive us, our Parent, for we have sinned;  
 pardon us, our Sovereign, for we have erred;  
 for You are the one who forgives and pardons.  
 Blessed are You, יהוה, who graciously forgives.

רְאֵה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ, R'eih na v'onyeinu, v'rivah riveinu,  
 וּגְאַלְנוּ מִהֲרָה לְמַעַן שְׂמֹד, ugaleinu m'heirah l'ma-an sh'mecha,  
 כִּי גּוֹאֵל חַזָּק אַתָּה. ki goeil chazak atah.  
 בָּרוּךְ אַתָּה, יְהוָה, גּוֹאֵל יִשְׂרָאֵל. Baruch atah, יהוה, go-eil Yisra-el.

Take note of our affliction and our struggles.  
 Redeem us swiftly for Your name's sake.  
 Blessed are You, יהוה, Redeemer of Israel.

רְפָאנוּ, יְהוָה, וְנִרְפָּא; R'fa-einu, יהוה, v'neirafei;  
 הוֹשִׁיעֵנוּ וְנִשְׁעָה, hoshi-einu v'nivashei-ah,  
 כִּי תְהִלָּתֵנוּ אַתָּה, ki t'hilateinu atah,  
 וְהַעֲלֵה רְפוּאָה שְׁלֵמָה v'haaleih r'fuah sh'leimah  
 לְכֹל מַכּוֹתֵינוּ. l'chol makoteinu.  
 כִּי אֵל מֶלֶךְ רּוֹפֵא נְאֻמָּן Ki El Melech rofei ne-eman  
 וְרַחֲמָן אַתָּה. v'rachaman atah.  
 בָּרוּךְ אַתָּה, יְהוָה, Baruch atah, יהוה,  
 רּוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל. rofei cholei amo Yisra-el.

Heal us, יהוה, and we will be healed;  
 save us, and let us be saved;  
 for You are the healer,  
 and from You complete healing rises for every wound.  
 Blessed are You, יהוה, healer of the sick among Your people.

בָּרַךְ עָלֵינוּ, יְהוָה אֱלֹהֵינוּ, Bareich aleinu, יהוה Eloheinu,  
אֶת הַשָּׁנָה הַזֹּאת et hashanah hazot  
וְאֵת כָּל מִיְנֵי תְבוּאַתָּה לְטוֹבָה, v'et kol minei t'vuatah l'tovah

in winter

וְתֵן טַל וּמָטָר לְבִרְכָּה v'tein tal umatar livrachah

in summer

וְתֵן בְּרָכָה v'tein b'rachah

עַל פְּנֵי הָאָדָמָה, וְשַׁבְּעֵנוּ מִטוֹבָה, al p'nei ha-adamah, v'sab'einu mituvah,  
וּבְרַךְ שְׁנָתֵנוּ uvareich sh'nateinu  
כַּשָּׁנִים הַטּוֹבוֹת. kashanim hatovot.  
בָּרוּךְ אַתָּה, יְהוָה, מְבָרַךְ הַשָּׁנִים. Baruch atah, יהוה, m'vareich hashanim.

Bless, יהוה, our God, the cycle of this year  
and all the various good things which grow.

And

in winter: grant blessing

in summer: grant the blessing of the dew  
on the face of the earth.

Satisfy us with Your goodness, and bless this year as all good years.  
Blessed are You, יהוה, who blesses the cycle of the years.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתֵנוּ, T'ka b'shofar gadol l'cheiruteinu,  
וְשֵׂא נֵס לְקַבֵּץ גְּלוּיֹתֵינוּ, v'sa neis l'kabeitz galuyoteinu,  
וְקַבְּצֵנוּ יַחַד מִהֵרָה v'kab'tzeinu yachad m'heirah  
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. mei-arba kanfot ha-aretz.  
בָּרוּךְ אַתָּה, יְהוָה, Baruch atah, יהוה,  
מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל. m'kabeitz nidchei amo Yisra-el.

Sound the great shofar for our freedom,  
raise a banner for the oppressed,  
gather us in from the four corners of the earth.  
Blessed are You, יהוה, who ingathers the exiles of Your people.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרְאִשׁוֹנָה	Hashivah shof'teinu k'varishonah
וְיִזְעֲצֵינוּ כְּבַתְּחִלָּה,	v'yo-atzeinu k'vat'chilah,
וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה,	v'haseir mimenu yagon va'anachah,
וּמְלוֹךְ עָלֵינוּ מִהֵרָה אַתָּה, יְהוָה,	umloch aleinu m'heirah atah, יהוה,
לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים,	levad'cha b'chesed uvrachamim,
וְצִדְקָנוּ בַּמִּשְׁפָּט.	v'tzadkeinu bamishpat.
בָּרוּךְ אַתָּה, יְהוָה,	Baruch atah, יהוה,
מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.	melech oheiv tz'dakah umishpat.

Let our judges be righteous, as they were of old;  
bring mercy and lovingkindness through them;  
for You are our ultimate ruler,  
You alone in Your mercy and compassion,  
your justice and your statutes.  
Blessed are You, יהוה, Ruler who loves justice.

וְלַמְלִשְׁנוֹת אֵל תְּהִי תִקְוָה,	V'lamalshinut al t'hi tikvah,
וְכָל הַרְשָׁעָה כְּרָגַע תֵּאבֵד,	v'chol harisha k'rega toveid,
וְכָל אֹיְבֵיךָ מִהֵרָה יִכָּרְעוּ,	v'chol oy'vecha m'heirah yikareitu,
וְהַזְעִידִים מִהֵרָה תַעֲקֹר וּתִשְׁבֵּר	v'hazeidim m'heirah t'akeir ut-shabeir
וְתִמְגַּר וְתִכְנִיעַ בְּמִהֵרָה בְּיָמֵינוּ.	utmageir v'tachni-a bimheirah v'yameinu.
בָּרוּךְ אַתָּה, יְהוָה,	Baruch atah, יהוה,
שׁוֹבֵר אֹיְבִים וּמְכַנִּיעַ זְעִידִים.	shoveir oy'vim umachni-a zeidim.

And may wickedness not be given hope,  
and may the errant return to You, speedily and in our days.  
Blessed are You, יהוה, who shatters wickedness.

על הצדיקים ועל החסידים	Al hatzadikim v'al hachasidim
ועל זקני עמך בית ישראל,	v'al ziknei am'cha beit Yisra-el,
ועל פליטת סופריהם,	v'al p'leitat sof'reihem,
ועל גרי הצדק ועלינו,	v'al gerei hatzedek v'aleinu,
יהמו נא רחמך, יהוה אלהינו,	yehemu na rachamecha יהוה Eloheinu,
ותן שכר טוב	v'tein sachar tov
לכל הבוטחים בשמך באמת,	l'chol habot'chim b'shimcha be-emet,
ושים חלקנו עמם,	v'sim chelkeinu imahem,
ולעולם לא נבוש	ulolam lo neivosh
כי בך בטחנו.	ki v'cha batachnu.
ברוך אתה, יהוה,	Baruch atah, יהוה,
משען ומבטח לצדיקים.	mishan umivtach latzadikim.

And on the righteous ones and the pious ones and our elders,  
and on our leaders, and on the strangers who dwell among us,  
and on us, may you grant compassion, יהוה our God,  
and give blessing and good reward to all who trust in Your name,  
and number us among them forever,  
and let us never waver from our faith in You.  
Blessed are You, יהוה, the staff and stay of the righteous.

ולירושלים עירך ברחמים תשוב,	V'lirushalayim ir'cha b'rachamim tashuv,
ותשכון בתוכה כאשר דברת,	v'tishkon b'tochah ka-asher dibarta,
ובנה אותה בקרוב בלמינו	uvneih otah b'karov b'yameinu
בנין עולם,	binyan olam,
וכסא דוד מהרה לתוכה תבין.	v'chisei David m'heirah l'tochah tachin.
ברוך אתה, יהוה,	Baruch atah, יהוה,
בונה ירושלים.	boneih Y'rushalayim.

And to Jerusalem Your city speedily return in compassion.  
Help us to rebuild her speedily and in our days,  
in a manner befitting the throne of David.  
Give rest to Zion and help us to rebuild Jerusalem.  
Blessed are You, יהוה, builder of Jerusalem.

אֶת צֶמַח דָּוִד עֲבֹדָה Et tzemach David avd'cha  
 מְהֵרָה תִצְמַיֵחַ, m'heirah tatzmiach,  
 וְקָרְנוּ תָרוּם בִּישׁוּעָתְךָ, v'karno tarum bishuatecha,  
 כִּי לִישׁוּעָתְךָ קִיְנוּ כָּל הַיּוֹם. ki lishu-at'cha kivinu kol hayom.  
 בָּרוּךְ אַתָּה, יְהוָה, Baruch atah, יהוה,  
 מִצְמַיֵחַ כֶּרֶן יְשׁוּעָה. matzmiach keren y'shu-ah.

May the sprout of David flower forth,  
 bringing with it Your redemption,  
 for we hope for Your redemption every day.  
 Blessed are You, יהוה, who brings forth redemption.

שְׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ, Sh'ma koleinu, יהוה Eloheinu,  
 חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים chus v'racheim aleinu, v'kabeil b'rachamim  
 וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, uvratzon et t'filateinu,  
 כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת ki El shomei-a t'filot  
 וְתַחֲנוּנִים אַתָּה, v'tachanunim atah,  
 וּמְלַפְנֵיךָ, מַלְכֵנוּ, umil'fanecha, malkeinu,  
 רֵיקָם אֵל תִּשְׁוֵיֵנוּ. reikam al t'shiveinu.  
 כִּי אַתָּה שׁוֹמֵעַ Ki atah shomei-a  
 תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. t'filat am'cha Yisra-el b'rachamim.  
 בָּרוּךְ אַתָּה, יְהוָה, שׁוֹמֵעַ תְּפִלָּה. Baruch atah, יהוה, shomei-a t'filah.

Hear our words, יהוה our God,  
 be compassionate and merciful upon us,  
 and let our prayers be received with mercy according to Your will,  
 for You are the one who hears our prayers and supplications  
 that arise before You.  
 You are the one  
 who hears the prayers of Your people Israel with compassion.  
 Blessed are You, יהוה, hearer of prayer.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, R'tzei, יהוה Eloheinu, b'am'cha Yisra-el,  
 וְהָשִׁיב אֶת הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ, v'hasheiv et ha-avodah lidvir beitecha,  
 וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם v'ishei Yisra-el, utfilatam  
 מְהֵרָה בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, m'heirah b'ahavah t'kabeil b'ratzon,  
 וְתִהְיֶה לְרָצוֹן תָּמִיד ut-hi l'ratzon tamid  
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. avodat Yisra-el amecha.

Accept, יהוה our God, the prayers of Your people Israel;  
find favor in us and accept our prayers in love.  
May our prayers always ascend to You in love.

*On Rosh Chodesh, and on the intermediate days of festivals:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֵּר זְכוֹרֵינוּ וּפְקֻדוֹתֵינוּ, וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, וְזִכְרוֹן מַשִּׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלֵּיתָהּ, לְטוֹבָהּ, לְחַי וּלְחֻסָּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם	Eloheinu veilohei avoteinu v'imoteinu, ya-aleh v'yavo, v'yagi-a, v'yeira-eh, v'yeiratzeh, v'yishama, v'yipakeid, v'yizacheir zichroneinu ufikdoneinu, v'zichron avoteinu v'imoteinu, v'zichron mashi-ach ben David avdecha, vzichron Yerushalayim ir kodshecha, v'zichron kol am'cha beit Yisra-el l'fanecha, lifleitah, l'tovah, l'chein ulchesed ulrachamim, l'chayim ulshalom, b'yom
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לְרֹאשׁ חֹדֶשׁ: רֹאשׁ הַחֹדֶשׁ הַזֶּה. Rosh Chodesh: Rosh haChodesh hazeh.

לְפֶסַח: חַג הַמִּצּוֹת הַזֶּה. Pesach: Chag haMatzot hazeh.

לְסֻכּוֹת: חַג הַסֻּכּוֹת הַזֶּה. Sukkot: Chag haSukkot hazeh.

זָכְרֵנוּ, יְהוָה, אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדָבַר יֵשׁוּעָה וְרַחֲמִים, חֹס וְחֻנּוֹ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵילֶךְ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.	Zochreinu, יהוה Eloheinu, bo l'tova, ufokdeinu vo livrachah, v'hoshi-einu vo l'chayim, uvidvar yeshu-ah v'rachamim, chus v'choneinu, v'rachem aleinu v'hoshi-einu, ki eilecha eineinu, ki El Melech chanun v'rachum atah.
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*On Rosh Chodesh, and on the intermediate days of festivals:*

Our God and God of our ancestors:  
allow memory to ascend,  
to come, to reach us.  
May our memory  
and our ancestors' memory  
and the memory of the dream  
of a messianic time,  
and the memory of the vision  
of Jerusalem as a city of peace,  
and the memories of all of Your people  
of the House of Israel,  
be before You

on this day of (Rosh Chodesh) (Pesach) (Sukkot).

On this day  
may these memories,  
these dreams of redemption,  
inspire graciousness, lovingkindness,  
and compassion in us,  
for life and for peace.  
Remember us, יהוה our God, for goodness.  
Count us in for blessing.  
Save us with life.  
Shower us with salvation  
and with compassion;  
be merciful to us; enfold us  
in the compassion we knew  
before we were born.  
For You are our merciful Parent and Sovereign.



וְתִחַזְיֶנָּה עֵינֵינוּ V'techezenah eineinu  
 בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. b'shuv'cha leTziyon b'rachamim.  
 בָּרוּךְ אַתָּה, יְהוָה, Baruch atah, יהוה,  
 הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן. hamachazir shechinato leTziyon.

May our eyes see Your presence  
 return to Zion with compassion.

Blessed are You, יהוה, whose Presence returns to Zion

מִוֹדִים אֲנַחְנוּ לָךְ, שֶׁאַתָּה הוּא, Modim anachnu lach, sha-atah hu,  
 יְהוָה אֱלֹהֵינוּ יהוה Eloheinu  
 וְאַלְהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ veilohei avoteinu v'imoteinu,  
 לְעוֹלָם וָעֶד, צוּרֵנוּ צוּר חַיֵּינוּ, l'olam va-ed, tzureinu tzur chayeinu,  
 מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא magein yisheinu, atah hu  
 לְדוֹר וָדוֹר, ledor vador,  
 נוֹדֶה לָּךְ וְנִסְפֵּר תְּהִלָּתְךָ, nodeh l'cha unsaper t'hilatecha,  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, al chayeinu ham'surim b'yadecha,  
 וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, v'al nishmoteinu hap'kudot lach,  
 וְעַל נִסְיָךְ שֶׁבְּכֹל יוֹם עִמָּנוּ, v'al nisecha sheb'chol yom imanu,  
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ v'al nifl'otecha v'tovotecha  
 שֶׁבְּכֹל עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם, sheb'chol eit, erev vavoker v'tzohorayim,  
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, hatov, ki lo chalu rachamecha,  
 וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ, v'hamracheim, ki lo tamu chasadecha,  
 כִּי מְעוֹלָם קוִינֵנוּ לָּךְ. ki mei-olam kivinu lach.

We are grateful before You,  
 for You, יהוה our God and God of our ancestors,  
 are forever the rock of our lives, the shield of our salvation;

You are this for us in every generation.

For our lives, which are in Your hands,

and our souls, which are in Your keeping,

and for the wonders You do for us each day

and the miracles You perform for us at every moment,

evening and morning and afternoon:

Your mercies never end, Your compassion never fails, we put our hope in You.

## On Chanukah and Purim

עַל הַנְּסִימִים, וְעַל הַפְּרֻקָּן,  
 וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,  
 וְעַל הַנִּפְלְאוֹת,  
 שְׁעָשִׂיתָ לְאַבוֹתֵינוּ וּלְאִמּוֹתֵינוּ  
 בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה.

Al hanisim, v'al hapurkan,  
 v'al hag'vurot, v'al hat'shu-ot,  
 v'al hanifla-ot,  
 she-asita la'avoteinu ulimoteinu  
 bayamim haheim baz'man hazeh.

For the miracles, for the redemption,  
 for the mighty deeds, for the saving acts,  
 and for the wonders, which You wrought for our ancestors  
 in those days, at this time.

## On Chanukah

בַּיָּמִי מִתְּתִיחֵהוּ כְּהֵן גָּדוֹל  
 חֲשֹׁמוֹנַי וּבְנָיו כְּשֶׁעָמְדָה עֲלֵיהֶם  
 מַלְכוּת אַנְטִיּוֹכּוֹס הַרְשָׁע  
 וּבִקֵּשׁ לְעַקּוֹר אֶת אֱמוּנָתֵינוּ  
 וְדַתְנוּ וְהִצְרוּ לָנוּ וּכְבָּשׁוּ אֶת  
 הַיְכָלֵנוּ טַמְאוּ אֶת מִקְדָּשֵׁנוּ.  
 אַז קָמוּ נִגְדָם חֲסִידֶיךָ וְכַהֲנֶיךָ,  
 וְאַתָּה, בְּרַחֲמֶיךָ הַרְבִּים,  
 עָמַדְתָּ לָהֶם בָּעֵת צָרָתָם,  
 רַבְתָּ אֶת רִיבָם, נִקְמַתְתָּ אֶת  
 נִקְמָתָם, וְהֵייתָ בְּעֶזְרָתָם לְהִתְגַּבֵּר  
 עֲלֵיהֶם וּלְטַהֵר אֶת הַמִּקְדָּשׁ.  
 מִתּוֹךְ גַּעְגּוּעִים לְהִשְׁרָאֲתֶיךָ  
 רָצוּ לְהַדְלִיק אֶת הַמְּנוֹרָה  
 הַטְּהוֹרָה וְלֹא מָצְאוּ שֶׁמֶן  
 עַד שֶׁהִרְאִיתָ לָהֶם שֶׁמֶן טְהוֹר  
 לְיוֹם אֶחָד. בְּבִטְחוֹן הַדְּלִיקוּ  
 אֶת הַמְּנוֹרָה וְאַתָּה עָשִׂיתָ לָהֶם  
 נֵס וּפְלֵא, וְהִשְׁמָן לֹא הִפְסִיק  
 עַד שֶׁעָשׂוּ מִחְדָּשׁ.  
 וְקָבְעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלּוּ  
 לְהַדְלִיק נְרוֹת לְפִרְסוּם הַנֵּס  
 לְהוֹדוֹת בְּחָלָל לְשִׁמְךָ הַגָּדוֹל  
 וְהַקְּדוֹשׁ עַל נִסְיֶיךָ  
 וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתֶיךָ.

Bimei Mattityahu kohein gadol  
 chashmonai uvanav k'she-amd'a aleihem  
 malchut Antiyochos harasha  
 uvikeish la-akor et emunateinu  
 v'dateinu v'heitzeiru lanu v'chav'shu et  
 heichaleinu tim'u et mikdasheinu.  
 Az kamu negdam chasidecha v'chohanecha,  
 v'atah, b'rachamecha harabim,  
 amadta lahem b'eit tzaratam,  
 ravta et rivam, nakamta et  
 nikmatam, v'hayita b'ezratam l'hitgabair  
 aleihem ultaheir et hamikdash.  
 Mitoch ga-agu-im l'hashra-at'cha  
 ratzu l'hadlik et hamenorah  
 hat'horah v'lo matz'u shemen  
 ad shehereita lahem shemen tahor  
 l'yom echad. B'vitachon hidliku  
 et hamenorah v'atah asita lahem  
 neis vafelah v'hashemen lo hifsik  
 ad she-asu meichadash.  
 V'kav'u sh'monat y'mei chanukah eilu  
 l'hadlik neivot l'firsum haneis  
 l'hodot b'hallel l'shimcha hagadol  
 v'hakadosh al nisecha  
 v'al nifl'otecha v'al y'shu-atecha.

*On Chanukah*

In the days of Mattityahu, High priest, and his sons, when there arose against them the reign of wicked Antiochus, who sought to uproot our faith and law, oppressing us, they conquered our Temple and desecrated our sanctuary. Then there arose, against them, Your devout priests, and You, in Your great compassion, stood by them, in their troubles, waging their wars, avenging their pain, helping them to overcome Antiochus' forces and to purify the sanctuary. Amidst their longing for Your Presence among them, they sought to kindle the pure lamp and, not finding enough pure oil, You led them to find some, just enough for one day. In trust, they kindled the lamp, and You miraculously made the oil last until they could make some afresh. Then did they set these days of Chanukah to lighting candles, to chanting the Hallel, in gratitude to Your great reputation for Your miracles, Your wonders, and Your salvation.

(Adaptation and translation by Rabbi Zalman Schachter-Shalomi z"l)

*On Purim*

בִּימֵי מְרֹדֶכַי וְאֶסְתֵּר בְּשׁוּשָׁן	Bimei Mordechai v'Ester b'Shushan
הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם	habirah, k'she-amad aleihem
הָמָן הָרָשָׁע, בִּקְשָׁ לְהַשְׁמִיד, לְהַרְגֹּ	Haman harasha, bikeish l'hashmid, laharog
וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים,	ulabeid et kol haihudim,
מִנְעָר וְעַד זָקֵן, טַף וְנָשִׁים,	mina-ar v'ad zakein, taf v'nashim,
בְּיוֹם אֶחָד בְּשִׁלּוֹשָׁה עָשָׂר לְחֹדֶשׁ	b'yom echad bishlosa asar l'chodesh
שְׁנַיִם עָשָׂר,	sh'neim asar,
הוּא חֹדֶשׁ אָדָר, וּשְׁלָלָם לְבוֹז.	hu chodesh Adar, ushlalam lavoz.
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים	V'atah b'rachamecha harabim
הִפַּרְתָּ אֶת עֲצָתוֹ,	heifarta et atzato,
וְקִלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ,	v'kilkalta et mach-shavto,
וְהִשְׁבֹּתָ לוֹ גְּמוּלוֹ בְּרֹשׁוֹ.	vahasheivota lo g'mulo b'rosho.

In the days of Mordechai and Esther in Shushan, the capital, when the wicked Haman arose before them and sought to destroy, to slay, and to exterminate all the Jews — young and old, infants and women — on the same day, the thirteenth of the twelfth month, which is the month of Adar, and to plunder their possessions:

You, in Your abundant mercy,  
nullified his counsel and frustrated his intention  
and caused his design to return upon his own head.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמַם V'al kulam yitbarach v'yit-romam  
 שִׁמְחָה מִלְּפָנֶיךָ shimcha Malkeinu  
 תָּמִיד לְעוֹלָם וָעֶד. tamid l'olam va'ed,

For all these things, O God, let Your name forever be praised,

During the Ten Days of Repentance:

וְכַתּוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ u'chtov l'chayim tovim kol b'nei v'ritecha  
 May all the children of Your covenant be inscribed for a life of goodness

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, v'chol hachayim yoducha selah,  
 וְיִהְיֶה אֵת שִׁמְחָה וְיִהְיֶה אֵת שִׁמְחָה  
 בְּצִדְקָתְךָ, be-emet,  
 הָאֵל יִשְׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֶלָה. ha-El y'shu·ateinu v'ezrateinu selah.  
 בָּרוּךְ אַתָּה, יְהוָה, Baruch atah, יהוה,  
 הַטּוֹב שִׁמְחָה וְלֹא נֶאֱחָז לְהוֹדוֹת. hatov shimcha ulcha na-eh l'hodot.

for You are the God of our redemption and our hope.  
 Blessed are You, יהוה, whose Name is good  
 and who does great things worthy of our thanksgiving.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ Shalom rav al Yisra-el am'cha  
 תַּשִּׁימֵם לְעוֹלָם, tasim l'olam,  
 כִּי אַתָּה הוּא ki atah hu  
 מֶלֶךְ אֲדוֹן לְכֹל הַשְּׁלוֹם. melech adon l'chol hashalom.  
 וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ V'tov b'einecha l'vareich  
 אֶת עַמְּךָ יִשְׂרָאֵל et am'cha Yisra-el  
 בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשִׁלּוּמֶךָ. b'chol eit uv'chol sha·ah bishlomecha.

Grant abundant peace to Your people Israel always,  
 for You are the Sovereign of all peace.  
 May it be pleasing in Your eyes  
 to bless Your people Israel  
 in every season and moment with Your peace.

During the Ten Days of Repentance:

בְּסֵפֶר חַיִּים, בְּרַחַה וְשָׁלוֹם,	B'sefer chayim, b'rachah, v'shalom,
וּפְרִיָּסָה טוֹבָה, נִזְכָּר וְנִקְטָב לְפָנֶיךָ,	ufarnasa tova, nizacheir v'nikateiv l'fanecha,
אֲנַחְנוּ וְכָל עַמּוֹת בַּיִת יִשְׂרָאֵל,	anachnu v'chol am'cha beit Yisra-el,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.	l'chayim tovim ulshalom.

In the book of life, blessing, peace, and prosperity,  
 may we be remembered and inscribed by You,  
 — we and all Your people Israel —  
 for a good life and for peace.

בָּרוּךְ אַתָּה, יְהוָה, הַמְבָרֵךְ אֶת עַמּוֹת יִשְׂרָאֵל בְּשָׁלוֹם.	Baruch atah, יהוה, ham'vareich et amo Yisra-el bashalom.
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עֲשֵׂה שָׁלוֹם בְּמִרְמִיּוֹ,	Oseh shalom bimromav,
הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ	hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-el,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,	v'al kol yoshvei teiveil;
וְאָמְרוּ: אָמֵן.	v'imru: Amen.

May the One who makes peace in the heavens  
 make peace for us,  
 for all Israel,  
 and for all who dwell on earth.  
 And let us say: Amen.

## Broken Open

When life is full of ease, spirituality is like cotton candy—fluffy, airy, and unserious....

And then something happens. Someone gets sick, or a relationship ends. Or a pet dies, or I lose my job. Or a friend dies unexpectedly.

And then we go searching for meaning. Not answers necessarily... but significance, meaning. Now the self-satisfied smirk of the critic melts into something less sure of itself. What can be understood in the midst of this tragedy, about the fragility of the human condition or the impossibility of holding onto it? And what are the forms which, over the years, people like me have created to contain this grief?

Thus pain becomes a gate to the recovery of the spiritual tones of living. I fail; I lose; and so I grow closer to the parts of myself which feel more authentic, more connected. Spiritual paths may not be as sophisticated or arch as other ways of being. They may be mocked in the pages of the *Times*. But at some point, most of us find ourselves broken—and hopefully broken open.

It's easy to be cynical about this sudden return to religious, spiritual, philosophical, or artistic homes long abandoned. We seem to be spiritual equivalents of fair-weather fans, clinging to a tradition or practice in our moment of need, then discarding it once again, when the moment of crisis has passed. Really, though, we are just flawed humans. To admit our inconsistency is only another necessary surrender. Fine, we are inconsistent. What do we sense to be true when we are at our weakest, our most open?

(Rabbi Jay Michaelson)

## The Kaddish: A Door

The Kaddish which follows  
—known as Kaddish Shaleim (whole Kaddish)—  
is the doorway  
between the Amidah  
and our concluding prayers.

Where have tonight's prayers taken you?  
Whatever you're feeling in this moment,  
bring that into your prayer.

*Kaddish Shaleim*

יִתְגַדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, Yitgadal v'yitkadash, sh'meih raba,  
 בְּעֵלְמָא דִּי בְּרָא כְרְעוּתֵיהּ, b'al'ma di v'ra chiruteih,  
 וְיַמְלִיךְ מַלְכוּתֵיהּ v'yamlich malchuteih  
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ b'chayeichon uvyomeichon  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. uvchayei d'chol beit Yisra-el  
 בְּעֵגְלָא וּבִזְמַן קָרִיב. ba-agala uvizman kariv.  
 וְאָמְרוּ: אָמֵן. V'imru: Amen.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ Y'hei sh'meih raba m'varach  
 לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. l'alam ulalmei almaya.

Magnified and sanctified! Magnified and sanctified!  
 May God's Great Name fill the world God created.  
 May God's splendor be seen in the world  
 in your life, in your days, in the life of all Israel.  
 Quickly and soon! And let us say, Amen.

Forever may the Great Name be blessed!

יִתְבָּרַךְ וְיִשְׁתַּבַּח, Yitbarach v'yishtabach  
 וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא v'yitpa-ar v'yit-romam v'yitnasei  
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל v'yit-hadar v'yitaleh v'yit-halal  
 שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא sh'meih d'kudsha b'rich hu  
 לְעֵילָא l'eila

During the Ten Days of Repentance:

וּלְעֵילָא uleila

מִכּוֹל בִּרְחַתָּא וְשִׁירָתָא, min kol birchata v'shirata,  
 תּוּשְׁבְּחָתָא וְנַחֲמָתָא, tushb'chata v'nechemata,  
 דְּאִמְרָנוּ בְּעֵלְמָא, da-amiran b'al'ma,  
 וְאָמְרוּ: אָמֵן. v'imru: Amen.

Blessed and praised! Splendid and supreme!  
 May the holy name, Bless God, be praised,  
 beyond all the blessings and songs,  
 comforts and consolations,  
 that can be offered in this world.  
 And let us say: Amen.



תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן    Titkabal tz'lot'hon uva-ut'hon  
 דְּכֹל (בַּיִת) יִשְׂרָאֵל קֹדֶם אָבוּהוֹן    d'chol (beit) Yisra-el kodam avuhon  
 דִּי בְשִׁמְיָא, וְאָמְרוּ : אָמֵן.    di vishmaya, v'imru: Amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא    Y'hei sh'lama raba min sh'maya  
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,    v'chayim aleinu v'al kol Yisra-el;  
 וְאָמְרוּ : אָמֵן.    v'imru: Amen.

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ    Oseh shalom bimromav,  
 הוּא יַעֲשֵׂה שְׁלוֹם,    hu ya-aseh shalom,  
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,    aleinu v'al kol Yisra-el,  
 וְעַל כָּל יוֹשְׁבֵי תֵּיבֵל,    v'al kol yoshvei teiveil;  
 וְאָמְרוּ : אָמֵן.    v'imru: Amen.

May our prayers, and the prayers of the entire community,  
 be accepted before You, our Parent.

May there be peace and life, great peace and life  
 from heaven above  
 for us and all Israel.  
 And let us say, Amen!

May the One who makes peace in the high heavens  
 make peace for us,  
 for our whole community,  
 and for all the peoples of the world.  
 And let us say: Amen.

## Psalm 23

מִזְמוֹר לְדָוִד,	Mizmor l'David.
יְהוָה רֹעִי, לֹא אֶחְסָר.	יהוה ro-i, lo echsar.
בְּנֵאוֹת דְּשֵׁא יַרְבִּיצַיִי,	Binot desheh yarbitzeini,
עַל מֵי מְנוּחוֹת יְנַהֲלֵנִי.	al mei menuchot y'nahaleini.
נַפְשִׁי יִשְׁוֵב,	Nafshi y'shoveiv,
יִנְחֵנִי בְּמַעְגְלֵי צְדָק,	yancheini v'mag'lei tzedek,
לְמַעַן שְׁמוֹ.	lema'an sh'mo.
גַּם כִּי אֵלֶיךָ בְּגִיָּא צַלְמוֹת,	Gam ki eilech b'gei tzalmavet,
לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי,	lo ira ra, ki atah imadi,
שָׁבִטְךָ וּמִשְׁעַנְתְּךָ,	shivt'cha umishantecha,
הֵמָּה יְנַחֲמֵנִי.	heima y'nachamuni.
תַּעֲרוֹךְ לִפְנֵי, שְׁלַחַן נֶגֶד צַרְרֵי,	Ta'aroch lefanai, shulchan neged tzor'rai,
דִּשְׁנַת בְּשֵׁמוֹ רֹאשֵׁי,	dishanta vashemen roshi
כּוֹסֵי רְוִיָּה.	kosi r'vayah.
אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי	Ach tov vachesed yird'funi
כָּל יְמֵי חַיִּי,	kol y'mei chayai,
וְשִׁבְתִּי בְּבֵית יְהוָה	v'shavti b'veit יהוה
לְאַרְךָ יָמִים.	l'orech yamim.

A psalm of David:

יהוה is my shepherd; I shall not want.  
 God makes me lie down in green pastures  
 and leads me beside still waters to restore my soul;  
 God leads me in paths of righteousness  
 for the sake of God's name.  
 Though I walk through the valley  
 of the shadow of death,  
 I shall fear no evil,  
 for You are with me;  
 Your rod and Your staff,  
 they comfort me.  
 You set a table before me in the presence of my enemies.  
 You anoint my head with oil;  
 my cup overflows.  
 Truly goodness and mercy will follow me  
 all the days of my life,  
 and I will dwell  
 in the house of יהוה forever.

## Filled to Overflowing

The Holy one is my Guide;  
my life is whole.  
We journey together  
over fertile hillsides  
and rest  
beside nourishing springs.  
This is my spirit  
ever renewed,  
for my Guide leads me  
down paths of fullness.  
Even when my steps lead  
into the kingdom of death  
I do not fear  
for I know you are with me.  
Your presence  
your shelter  
is a comfort to me.  
With you I can set myself aright  
in the face of  
deepest sorrow;  
and soon my joy is filled to overflowing.  
As I journey on,  
nothing but kindness and love  
shall follow  
until the day I finally return.  
To my Source,  
my destination.

(Rabbi Brant Rosen)

## El Malei Rachamim: God of Compassion

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה תַּחַת כַּנְּפֵי הַשְּׁכִינָה, עִם קְדוּשִׁים וּטְהוֹרִים כְּזוֹהַר הַרְקִיעַ מִזְהִירִים, אֶת נִשְׁמַת _____	El malei rachamim, shochein bam'romim, hamtzei m'nuchah n'chonah tachat kanfei hashechinah, im k'doshim ut-horim k'zohar haraki-a maz-hirim , et nishmat _____
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for a man say:

שְׁהֲלַח לְעוֹלָמוֹ בְּגַן עֵדֶן תִּהְיֶה מְנוּחָתוֹ. אָנָּה בְּעַל הַרְחָמִים יִסְתִּירְהוּ בְּסֵיתֵר כְּנִפְיָד לְעוֹלָמִים, וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמָתוֹ, יְהוּה הוּא נִחְלָתוֹ, וַיַּנּוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבוֹ, וְנֹאמַר אָמֵן.	shehalach l'olamo, b'gan Eden t'hei m'nucha-to. Ana ba-al harachamim yastirei-hu b'seiter k'nafecha l'olamim, v'yitzror bitzror hachayim et nishmato. יהוה hu nachala-to. v'yanu-ach b'shalom al mishkavo, v'nomar amen.
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for a woman say:

שְׁהֲלַח לְעוֹלָמָהּ בְּגַן עֵדֶן תִּהְיֶה מְנוּחָתָהּ. אָנָּה בְּעַל הַרְחָמִים יִסְתִּירְהָ בְּסֵיתֵר כְּנִפְיָד לְעוֹלָמִים, וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמָתָהּ, יְהוּה הוּא נִחְלָתָהּ, וַתַּנּוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבָהּ, וְנֹאמַר אָמֵן.	shehal'chah l'olamah, b'gan Eden t'hei m'nucha-tah. Ana ba-al harachamim yastirehah b'seiter k'nafecha l'olamim, v'yitzror bitzror hachayim et nishmatah. יהוה hu nachalatah. v'tanu-ach b'shalom al mishkavah, v'nomar amen.
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Compassionate God, Spirit of the universe,  
 Grant peace beneath the shelter of Your presence  
 among the holy and the pure  
 who shine with the splendor of the heavens,  
 to the soul of our dear one \_\_\_\_\_  
 who has gone to their reward.

May the Garden of Eden be their rest.

O God of mercy,  
 guard them forever in the shadow of Your wings.  
 May their soul be bound up in the bond of life.

May they rest in peace.  
 And let us say: Amen.

## Elah M'lei-at Rachamim

*This version of El Malei Rachamim uses feminine Hebrew,  
speaking to divinity in feminine form.*

אֱלֹה מְלֵאֵת רַחֲמִים	Elah m'lei-at rachamim,
שׁוֹכֵנֶת בְּמְרוֹמִים,	shochenet bam'romim,
הַמְצִיאִי מְנוּחָה נְכוֹנָה	hamtzi-i m'nuchah n'chonah
תַּחַת כַּנְפֵי הַשְּׁכִינָה	tachat kanfei hashechinah
בְּמַעְלוֹת קְדוּשׁוֹת וּטְהוֹרוֹת	b'ma-alot k'doshot ut-horot
פְּזָהָר הַרְקִיעַ מְזֵה־יְרוֹת	k'zohar haraki-a maz-hirot
אֶת נִשְׁמַת _____	et nishmat _____
שְׁהַלְכָה לְעוֹלָמָה	shehal'chah l'olamah
בְּגַן עֵדֶן תִּהְיֶה מְנוּחָתָה.	b'Gan Eden t'hei m'nuchatah.
אָנָּה גְבִירַת הַרַחֲמִים	Aana g'virat harachamim
תִּסְתִּירֶיהָ בְּצֶל כְּנָפֶיךָ	tastirihah betzel k'nafayich
לְעוֹלָמִים, וְצִרְרֵי בְּצִרְוֹר הַחַיִּים	l'olamim, v'tzir'ri bitzror hachayim
אֶת נִשְׁמַתָּה,	et nishmatah,
שְׁכִינָה הִיא נַחֲלָתָה	Shechinah hi nachalatah
וְתַנּוּחַ בְּשָׁלוֹם עַל מִשְׁכַּבָּהּ,	v'tanu-ach b'shalom al mishkavah,
וְנֹאמַר: אָמֵן.	v'nomar: Amen.

God filled with mercy,  
dwelling in the heavens' heights,  
bring proper rest  
beneath the wings of your Shechinah,  
amid the ranks of the holy and the pure  
shining like the brilliance of the skies,  
to the soul of our beloved \_\_\_\_\_  
who has gone to her eternal place of rest.  
May her rest be in the garden of Eden.  
May you who are the source of mercy  
shelter her beneath your wings eternally,  
and weave her soul into the web of life  
that she may rest in peace.  
And let us say: Amen.

(Rabbi Jill Hammer)

## Aleinu

*Short Aleinu (Ein Od Mil'vado)*

אֵין עוֹד מִלְּבָדוֹ, Ein od mil'vado,  
 יְהוָה הוּא הָאֱלֹהִים. hu ha-eohim.

There is nothing but God; God is God.

*Aleinu (Full-Text)*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,	Aleinu l'shabei-ach la-adon hakol,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,	lateit g'dulah l'yotzeir b'reishit,
שְׁלֵא/שְׁלוֹ* עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת	shelo asanu k'goyei ha-aratzot,
, וְלֹא/וֹלוֹ* שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,	v'lo samanu k'mishp'chot ha-adamah,
שְׁלֵא/שְׁלוֹ* שָׁם חֵלְקֵנוּ כְּהֵם,	shelo sam chelkeinu kahem,
וְגִרְלֵנוּ כְּכֹל הַמוֹנָם.	v'goraleinu k'chol hamonam.

It is up to us to praise the Source of all, to exalt the Molder of creation.

We are:

made for God like all nations.	(or)	not made like other nations.
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We are:

placed here for God like all humanity.	(or)	unlike other peoples.
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Our portion and our fate are:

for God's own sake.	(or)	not like those of other peoples.
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\*Pray either לֹא, pronounced lo ("not"), or לוֹ, also pronounced lo ("for God"). The first articulates Jewish chosenness; the second, post-triumphalism.

וַאֲנַחְנוּ כּוֹרְעִים	Va-anachnu kor'im
וּמִשְׁתַּחֲוִים וּמוֹדִים,	umishtachavim umodim,
לִפְנֵי מֶלֶךְ,	lifnei melech
מַלְכֵי הַמַּלְאִיִּם,	malchei ham'lachim,
הַקְּדוֹשׁ בְּרוּךְ הוּא.	hakadosh baruch hu.

We bow low and prostrate in thanks  
before the Source of all sources,  
the Holy One, blessed is God.

שֶׁהוּא נוֹטֶה שָׁמַיִם וַיּוֹסֵד אֶרֶץ,	Shehu noteh shamayim v'yoseid aretz,
וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,	umoshav y'karo bashamayim mima-al,
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים.	ush-chinat uzo b'govhei m'romim.
הוּא אֱלֹהֵינוּ, אֵין עוֹד.	Hu Eloheinu, ein od.

God sets out the heavens and establishes the earth.  
God's honored place is in the heights of our aspirations;  
God's powerful presence is in the heavens of our hopes.  
This is our God; there is none else.

אֵמֶת מִלִּפְנֵי אֶפֶס זולָתוֹ.	Emet malkeinu efes zulato.
כַּכְּתוּב בְּתוֹרָתוֹ: וַיַּדַּעַת הַיּוֹם	Kakatuv b'torato: V'yadata hayom
וְהִשְׁבַּת אֵל לְבַבָּךְ,	vahasheivota el l'vavecha,
כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם	ki יהוה hu ha-elohim bashamayim
מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.	mima-al, v'al ha-arets mitachat, ein od.

There is nothing that God is not.  
As it is written in God's sacred teaching:  
"You shall know this day  
and place upon your heart  
that יהוה is God in heaven above and earth below;  
there is none else."

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ,	Al kein n'kaveh l'cha Eloheinu,
לְרֹאוֹת מְהֵרָה בְּתִפְאֶרֶת עֲזָךְ,	livot m'heirah b'tiferet uzecha,
לְהַעֲבִיר גִּלוּלִים מִן הָאָרֶץ,	l'ha-avir gilulim min ha-aretz,
וְהַאֲלִילִים כְּרוֹת יִכְרֵיתוּן,	v'ha-elilim karot yikareitun,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי.	l'takein olam b'malchut Shaddai.

וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשֵׁמֶךָ,	V'chol b'nei vasar yikr'u vishmecha,
לְהַפְנוֹת אֱלֹהֶיךָ כָּל רִשְׁעֵי אֶרֶץ.	l'hafnot eilecha kol rishei aretz.
יִכִּירוּ וַיֵּידְעוּ כָּל יוֹשְׁבֵי תֵבֵל,	Yakiru v'yeid'u kol yosh'vei teivell
כִּי לְךָ תִּכְרַע כָּל בָּרֶךְ	ki l'cha tichra kol berech
וְתִשָּׁבַע כָּל לָשׁוֹן.	tishava kol lashon.

Therefore we hope in You, יהוה our God. May we soon see the power of Your beauty wipe away false gods from the earth and sweep away idolatry, so that the truth of Your sovereign presence will repair the world.

Then will all humanity call Your name,

and then all that had been dark will turn to Your light.

All who dwell on earth will feel in their hearts and know in their minds that You are our source—the true object of devotion and loyalty.

לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְלוּ,	L'fanecha יהוה Eloheinu yichr'u v'yipolu,
וְלִכְבוֹד שֵׁמֶךָ יִקָּר יֵיתְנוּ.	v'lichvod shimcha y'kar yiteinu.
וַיִּקְבְּלוּ חֹלָם אֶת עוֹל מַלְכוּתֶךָ.	Vikab'lu chulam et ol malchutecha.
וְתִמְלֹךְ אֲלֵיהֶם מִהַיְרָח לְעוֹלָם וָעֶד.	V'timloch aleihem m'heirah l'olam va-ed.
כִּי הַמַּלְחֻת שֶׁלְּךָ הִיא,	Ki hamalchut shel'cha hi,
וְלְעוֹלָמֵי אֶד תִּמְלֹךְ בְּכָבוֹד.	ulol'mei ad timloch b'chavod.

Before You, יהוה our God, will they bend low and pay homage to glorify Your name.

Then all will accept the obligations of living in Your world—obligations of hope, love and duty to heaven and humanity.

Then You will surely rule forever and ever.

For the earth is Yours, and Your glory fills it forever.

כַּכַּתוּב בְּתוֹרַתֶךָ:	Kakatuv b'toratecha:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.	יהוה yimloch l'olam va-ed.
וַיֵּאמֶר:	V'ne-emar:
וַהְיֵה יְהוָה לְמֶלֶךְ	v'hayah יהוה lemelech
עַל כָּל הָאָרֶץ,	al kol ha-aretz,
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד,	bayom hahu yihyeh יהוה echad,
וּשְׁמוֹ אֶחָד.	ushmo echad.

Then shall Your realm be established on earth, and the word of Your prophet fulfilled:

“Adonai will reign forever and ever.

On that day, יהוה shall be One, and God's name shall be One.”



## Mourner's Kaddish

**יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,** Yitgadal v'yitkadash, sh'meih raba,  
**בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,** b'al'ma di v'ra chiruteih,  
**וְיַמְלִיךְ מַלְכוּתָהּ** v'yamlich malchuteih  
**בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן** b'chayeichon uvyomeichon  
**וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,** uvchayei d'chol beit Yisra-el,  
**בְּעֵגְלָא וּבְזִמְן קָרִיב,** ba-agala uvizman kariv,  
**וְאָמְרוּ: אָמֵן.** v'imru: **Amen.**

**יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ** Y'hei sh'mei raba m'varach  
**לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.** l'alam ulal'mei al'maya.

**יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר** Yitbarach v'yishtabach v'yitpa-ar  
**וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה** v'yit-romam v'yitnasei v'yit-hadar v'yitaleh  
**וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא** v'yit-halal sh'meih d'kudsha  
**בְּרִיךְ הוּא** b'rich hu  
**לְעָלָא** l'eila

During the Ten Days of Repentance:

וּלְעָלָא uleila

**מִן כּוֹל בִּרְחַתָּא וְשִׁירָתָא,** min kol birchata v'shirata,  
**תִּשְׁבְּחָתָא וְנַחֲמָתָא,** tushb'chata v'nechemata,  
**דְּאָמִירָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.** da-amiran b'al'ma, v'imru: **Amen.**

**יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא** Y'hei sh'lama raba min sh'maya  
**וְחַיִּים עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל,** v'chayim aleinu v'al kol Yisra-el,  
**וְאָמְרוּ: אָמֵן.** v'imru: **Amen.**  
**עֲשֵׂה שְׁלוֹם בְּמִרְוָמֵינוּ** Oseh shalom bimromav,  
**הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ** hu ya-aseh shalom, aleinu  
**וְעַל כּוֹל יִשְׂרָאֵל,** v'al kol Yisra-el,  
**וְעַל כּוֹל יוֹשְׁבֵי תֵבֵל,** v'al kol yosh'vei teveil,  
**וְאָמְרוּ: אָמֵן.** v'imru: **Amen.**

I pray to You God,  
 that the power residing in Your Great Name  
 be increased and made sacred  
 in this world which God created freely  
 in order to preside in it, and grow its freeing power  
 and bring about the messianic era.  
 May this happen during our lifetime  
 and during the lifetime of all of us  
 living now, the house of Israel.  
 May this happen soon, without delay  
 and by saying AMEN we express agreement and hope, AMEN.

May that immense power residing in God's great name  
 flow freely into our world and worlds beyond.

May that Great Name, that sacred energy,  
 be shaped  
 and made effective  
 and be acknowledged  
 and be given the right honor  
 and be seen as beautiful  
 and uplifting  
 and bring jubilation.  
 Way beyond our input  
 of worshipful song and praise  
 which we express in this world  
 as our agreement and hope, AMEN.

May that endless peace  
 that heaven can release for us  
 bring about the good life  
 for us and for all Israel  
 as we express our agreement and hope, AMEN.

You, who harmonize it all  
 on the highest planes:  
 bring harmony and peace to us,  
 to all Israel and all sentient beings  
 as we express our agreement and hope, AMEN.

*(Each time Mourner's Kaddish appears in this volume,  
it is translated by someone different.  
Each translation is unique, and each evokes  
a particular quality of the original Aramaic.)*

*Mourner's Kaddish Poem*

So often am I lost, yet through the pall, yet through the tarnish, show me the way back, through my betrayals, my dismay, my heart's leak, my mind's sway, eyes' broken glow, groan of the soul—which convey all that isn't real, for every soul to These Hands careen. And let us say, Amen.

Say you will show me the way back, my Rock, my Alarm. Lead the way, Oh my Yah.

And yet in shock and yet in shame and yet in awe and yet to roam and yet to stay and yet right here and yet away and yet —“Halleluyah!” my heartbeat speaks, for You live in all this murk and too in the clear and too in our wreckage. You are the mirror of our souls, let us say: Amen

Life may harm me, rob me, ream me raw, try me, even slay me. Over all You will prevail. And let us say: Amen

Say You shall loan me a tomorrow, say You shall loan another day to all who are called Yisra-el and all called Yish'mael and all called We and They, and let us say, Amen.

(Elliot bat Tzedek)

## The Angel Song (from the Bedtime Sh'ma)

*This song, which describes and evokes four angelic presences surrounding us as we approach sleep, comes from the traditional liturgy of the bedtime Sh'ma.*

בְּשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל,	B'sheim יהוה, Elohei Yisra-el
מִיְמִינִי מִיְכָאֵל,	mimini Micha-el,
וּמִשְׂמֹאלֵי גַבְרִיאֵל,	umis'moli Gavri-el,
וּמִלְפָנֵי אוּרִיאֵל,	umil'fanai Uri-el,
וּמֵאַחֲרַי רִפְאֵל,	umei-achorai R'fa-el,
וְעַל רֹאשִׁי וּמַעַל תַּחְתָּי	v'al roshi, umei-al tachtai,
שְׁכִינַת אֵל.	Shechinat El.

In the name of God, the God of Israel:  
 On my right is Michael, on my left is Gavriel.  
 In front of me is Uriel, behind me Raphael.  
 And all above, surrounding me, Shechinat-El.

The four angels who watch over us as we sleep:

Micha-el: Who is Like You, God? (Wonder)

Gavri-el: God's Strength (Strength)

Uri-el: God's Light (Light)

Rapha-el: God's Healing (Comfort)

## When There Is No Grave To Visit

We scatter your ashes at sea,  
riding far into the waters in a speeding boat,  
strewing your remains onto the choppy waves.  
I pray: May God bless you and protect you.  
The boat turns and we race to land and home.  
I look back and cannot see you.

I turn this way and that, not knowing where to face,  
not knowing where you are,  
knowing you are not here.  
I pray: May God's light shine on you and be gracious to you.  
I turn again, pray in another direction,  
turn again and again.

I stand at the edge of the sea,  
cold curls of water dance up to my feet  
and coyly slip away. You are not here.  
I pray: May God's face be lifted toward you,  
and toward me,  
and bestow upon us peace.

(Rabbi Jennifer Singer)

## When The Grave Is Too Far Away

God, my loved one is buried  
 Too far away to visit.  
 I want to run my fingers along  
 Their name, engraved in granite.  
 To take a stone from my pocket  
 And leave it to mark my presence.

Times like this, I wish  
 I didn't live so far away.  
 If I close my eyes and imagine  
 Their headstone here before me  
 Will You help me feel as though  
 I'd actually gone to see them?

Be the switchboard operator:  
 Please connect my call.  
 When I say "I remember you"  
 I want to believe they hear me  
 Even though I'm not standing  
 In that far-off cemetery.

May the miles between here  
 And there become unimportant  
 In the face of what connects us  
 Across every kind of distance.

(Rabbi Rachel Barenblat)

## In Remembrance of an Abusive Relationship

1.

I mourn the self  
Who was Hurt deeply  
Profoundly  
Painfully  
Who was lost for a time in the noise  
of someone else's story  
Their need to  
Control  
Destroy  
Patch their own wounds  
by making them mine

I was told in word and deed  
That I was too much  
Too smart  
Too pretty  
Too headstrong  
Too damaged

I had yearnings and hopes  
And they were dashed

I offered myself  
And was rejected

My losses are found  
In the marrow of my bones

When I weep  
There is little comfort

2.

And yet –

May I dare to imagine  
The life I may still live

May I remember that  
 I am not what they said  
 I am not what they did

May I know that while  
 I am weighted by memory  
 I am not my past

I am  
 Intrinsically  
 Beautifully  
 More than they believed

I am a vessel for thoughts  
 And words  
 And song  
 And patience  
 And love  
 And compassion  
 And stillness  
 That without me would not be born  
 Into a world that needs these things  
 Like breath

3.

I claim resilience for myself  
 For the others who've walked  
 This path before me

I remember that for those who follow  
 I am hope

I exist in this moment  
 And for myself  
 I am love



## Prayer for Those Left Behind After the Suicide of a Loved One

May the One who blessed our ancestors, Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah and all those who came after them, bless those of us living in the shadow of the valley of death, left behind because of the suffering of a dear soul who took their own life.

May our connection with the One who is the Source of All Blessing, continually remind us that our memories of our loved ones are for a blessing: *zichronam livracha*. May we be able to look at their life and not only their suffering and death. May we learn to understand in time that memories of their life bless our days. May we know through our memories of their life, they too, are blessed wherever they rest. May they be protected by the God of Compassion.

When the memories of their life's suffering come to us, give us the strength and courage to feel compassion and love for them. Help us feel the companionship of families, friends, ancestors, and the Divine Presence to protect and nourish us in times of distress. May we find the healing possible through sharing our whole experience with others, including feelings of regret and shame, relief and anger, grief and sorrow, unanswered questions, and deep love.

Source of All Life, surround us with grace and spread over us a *sukkat shalom*, a shelter of peace and wholeness. And let us say Amen.

(Rabbi Chaya Gusfield)

## A Yizkor Kavanah for the Ambivalent

Bless Yah, Ruach Ha Olam,  
Breathing us in and breathing us out.  
Each loss breaks a pattern.  
We pray and remember.

Daddy God of our childhood.  
Useless God of our arrogant youth,  
Intervening God of our adult actions,  
Mother God of our spiritual seeking,  
Soothing God of our old age,  
Listening God of our last words,  
We pray and remember.

Bless Yah, Ruach Ha Olam,  
Breathing us in and breathing us out.  
Imagining us,  
Comforting us,  
Singing us,  
We pray and remember.

We remember them:  
Our Teachers and Leaders,  
Our Artists and Entertainers,  
Our Enemies and Rivals,  
Our Friends and Companions,  
Our Aunts and Uncles and Cousins,  
Our Husbands and Wives and Partners,  
Our Children and Siblings,  
Our Parents and Grandparents.

We remember them  
Because we loved each other,  
Except when we didn't.

We pray and we hope for delight in the memories  
And music when there cannot be joy  
And repair when the patterns break.

Bless Yah, breathing in,  
Praying with us because we are alone.  
Bless Yah, breathing out,  
Remembering us when we cannot.