

# Beside Still Waters

*A Journey of Comfort and Renewal*

על מי מנוחות

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Dedicated to the memory of  
Eleanor Meyerhoff Katz.



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# Dedication

**Rabbi Dr. Shohama Harris Wiener**

*Beside Still Waters* seeks presence and wholeness in the shadow of absence and loss. Amidst a loved one's illness and death, the eminently human journey of caring, losing, grieving, yearning, confounding, rising and renewing often asks all that we are – and sometimes more than we feel we can be.

Shohama Harris Wiener has been our teacher and mentor in these ways of spirit. Shohama's decades of service blazed trails in spirituality and clergy formation, attuning hundreds of spiritual leaders and seekers to the life of the soul.

As President of the Academy for Jewish Religion, Shohama was history's first woman to lead a Jewish seminary, infusing tradition with deep spiritual wisdom. As the first Rosh Hashpa'ah (Head of Spiritual Direction) and Founding Director of the Hashpa'ah training program at ALEPH, Shohama wove a tapestry of spirituality and clergy training unique in modern Jewish life. As rabbi of Temple Beth El of City Island (New York, NY), Shohama has modeled authenticity of spirit and awakened countless others to the possibility of joyfully spiritual Judaism in their own lives. As wife, mother, grandmother, mentor and friend, Shohama's gently empowering ways have nourished both her own family and a soul family that spans the globe.

Because Shohama's presence resonates so deeply in our lives and our rabbinate, we lovingly dedicate this volume to Shohama. We are grateful beyond measure for all that Shohama continues to teach, the Waters of Healing that are her life's wellspring, and the expanding circle of students who serve as her legacy.

Marianne Williamson's words about spirit aptly describe Shohama's life: "As we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others."

In the merit of our teacher, so may it be for all whom this volume supports on the soul's journey of love, loss and healing.

Rachel, Evan, David and Jennifer

# 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.

## Healing of Body, Healing of Spirit

Healing is not the same as cure. A cure may not always be possible, but we can always pray for greater healing of body, heart, mind, and spirit. Sometimes the heart and spirit can be healed even when the body cannot.

### Prayers for Healing

Mi Shebeirach / Prayer for Healing

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ,	Mi shebeirach avoteinu,
אַבְרָהָם, יִצְחָק, וְיַעֲקֹב,	Avraham, Yitzchak, v'Ya-akov,
וְאִמּוֹתֵינוּ,	v'imoteinu,
שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה,	Sarah, Rivkah, Racheil, v'Lei-ah,
הוּא יְבָרֵךְ אֶת חוֹלֵי הַנֶּפֶשׁ,	Hu y'vareich et cholei hanefesh,
חוֹלֵי הָרוּחַ וְחוֹלֵי הַגּוּף.	cholei haruach, v'cholei haguf.
הַקָּדוֹשׁ בָּרוּךְ הוּא יְהִיֶּה יִמְהֵם	haKadosh, baruch Hu, yihyeh imahem
וְשִׁמְרָם לָהֶם.	ushmar lahem.
חֲזֵק אֶת יָדָם בְּאַמֶּץ לֵב	Chazeik et yadam b'ometz-lev
בְּכָל יוֹם,	b'chol yom,
בְּתוֹךְ שָׂאֵר כָּל הַחוֹלִים	b'toch sh'ar kol hacholim
הַשְׁתָּא בְּעֵגְלָא וּבִזְמַן קָרִיב,	hashta ba-agala uvizman kariv;
וְנֹאמַר אָמֵן.	v'nomar: Amen.

May the One who blessed our ancestors,  
 Abraham, Isaac and Jacob,  
 Sarah, Rebecca, Rachel and Leah,  
 bless those in need of healing of body, mind and spirit.  
 May the compassion of the Holy One be upon them  
 and watch over them.  
 Strengthen them with courage in each day,  
 along with all who are ill,  
 now and swiftly.  
 And let us say: Amen.

## Waters of Healing

May the waters of healing flow through our soul.  
 May the waters of healing flow through our mind.  
 May the waters of healing flow through our heart.  
 May the waters of healing flow through our form.

*Ana el na*, please Holy One,  
*Refa na lah*, let Your healing be done.  
*Ana el na*, heal our soul,  
*Refa na lah*, may we be whole.

May the pure light of healing flow through our soul.  
 May the pure light of healing flow through our mind.  
 May the pure light of healing flow through our heart.  
 May the pure light of healing flow through our form.

(Rabbi Shohama Wiener)

## Help Us to See Illness

Dear God, help us to see illness  
not as our enemy  
but as an inevitable element  
of life in these vessels.  
Help us celebrate our lives in these bodies.

Let us all be Psalmists  
singing Your praise with every breath,  
and with every ache and pain too,  
for as long as we can, and  
may it be long, and may it end gently.

Dear God, that's at the heart of what we want.  
Death scares us and we can't see beyond it.  
We want to live.  
We want to live a long time.  
And then we want it to end gently.

Sometimes we might be willing  
to suffer in order to be here longer.  
And sometimes we might be willing  
to let go a little earlier  
if suffering is the price of life.

If it's possible,  
let us make those decisions,  
each of us for ourselves.

Heal us, God.  
And if healing of the body is out of reach,  
Then may we open to You like a riverbed,  
and may Your peace pour in like water.

(Irwin Keller)



# Before Death

## Prayers Before Death

Before death, it is customary to recite a confessional prayer called a *vidui*.

This name is also given to the confessional prayer recited on Yom Kippur. Some Jews have a custom of reciting a *vidui* before bed each night in order to cultivate *t'shuvah* (repentance / return) and forgiveness before sleep. Others have a custom of reciting a *vidui* on weekdays as part of daily prayer.

Because a *vidui* can be recited daily, there is nothing “wrong” with praying a *vidui* when one is not dying. There is also no need to have a rabbi or clergyperson present. This is not like the Catholic tradition of the Sacrament of the Sick (formerly known as Last Rites), which should be said only on one’s deathbed with a priest present.

Although many of the confessional prayers included in this volume are intended to be recited by someone who is dying, it’s okay to pray them even if one doesn’t die immediately thereafter. It’s okay to pray them more than once, as needed.

And, if someone has died and you don’t know whether or not they said a *vidui* prayer on their deathbed, some Jews have the custom of reciting a *vidui* on behalf of the deceased at the funeral before placing earth atop the casket.

## Vidui: Deathbed Prayer for Release

אֱלֹהֵי וְאֵלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,  
שְׁמַע בְּקוֹלִי.

מוֹדֶה מוֹדֶה men say: מוֹדֶה women say: מוֹדֶה

אֲנִי לְפָנֶיךָ, מְקוֹר הַבְּרָכָה,  
שְׁנִשְׁמַתִּי וְגוּפִי מְסוּרִים בְּיָדְךָ.  
אֱלֹהֵי, נְשָׁמָה שְׁנַתַּת בִּי טְהוֹרָה  
הִיא: אַתָּה בְּרַאתָהּ,

אַתָּה יִצְרַתָּהּ, אַתָּה נִפְחַתָּהּ בִּי,  
וְאַתָּה שְׁמָרָהּ בְּקִרְבִּי עַד

הַיּוֹם הַזֶּה. יְהִי רָצוֹן מִלְּפָנֶיךָ, אֵב  
הַרְחָמֵנוּ, שֶׁתִּרְפָּאֵנִי רְפוּאָה שְׁלֵמָה.  
וּכְשֶׁאֶעֱבֹר מֵעוֹלָם הַזֶּה,

אִם הַיּוֹם אֲזוּ בְּזִמְנוֹ עֲתִיד לְבוֹא,  
תַּחֲנִנִי וְקִרְוֵנִי הַלְבִּי, שְׁמִתְחַבְּרִים  
עִם נְשָׁמַתִּי, לְהִסְכִּים אֶת פְּנִיַת שָׁל  
גִּלְגָּל הַחַיִּים הַזֹּאת.

לְפָנֶיךָ אֵל רַחוּם וְחַנוּן, מְכַפֵּר עוֹן  
וְלֹא מְשַׁחֵת, אֲנִי

סוֹלַח men say: סוֹלַח women say: סוֹלַח

כָּל שֶׁהִרְעוּנִי בְּחַיִּי. תְּהִי רְגוּעוֹת  
לְבוֹתֵיךָ וְאַשְׁלַח מִמֶּנִּי

כָּל כַּעַס וּכְאֵב מֵהֶם לְתוֹךְ אֶפְרַיִם  
הָאֶרֶץ. כְּשֶׁשׁ שֶׁשְׁלַחְתִּי לְאַחֲרֵי, כִּן  
תִּסְלַח לִי מִכָּל הַחֲטָאִים שְׁלִי.

בְּזִכְרוֹתָּהּ, תִּשְׁמֹר אֶת נְשָׁמַתִּי  
בְּשָׁלוֹם וְתִזְהַר בְּנַפְשִׁי כְּזוֹהַר הַרְקִיעַ  
לְעוֹלָמִים.

אֲנִי

מֵאֲמִינָה men say: מֵאֲמִינָה women say: מֵאֲמִינָה

בְּאִמּוֹנָה שְׁלֵמָה שֶׁתִּקְבֵּל  
נִשְׁמַתִּי בְּאַהֲבָה.

גַּם כִּי אֵלֶיךָ בְּגִי אֶצְלָמוֹת  
לֹא אֵירָא רַע כִּי אַתָּה עֹמֵד.

בְּיָדְךָ אֶפְקִיד רוּחִי פְּדִיתָהּ אוֹתִי  
יְהוָה אֵל אֱמֶת.

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ,  
יְהוָה אֶחָד.

יְהוָה הָאֱלֹהִים. יְהוָה הָאֱלֹהִים.  
יְהוָה הָאֱלֹהִים.

Elohai, veilohei avotai v'imotai,  
sh'ma b'koli

men say: Modeh women say: Modah

ani l'fanecha, M'kor haB'racha,  
shenishmati v'gufi m'surim b'yadecha.

Elohai, n'shamah shenatata bi  
t'horah hi: Atah v'ratah,

atah y'tzartah, atah n'fachtah bi,  
v'atah m'sham'rah b'kirbi ad

hayom hazeh. Y'hi ratzon mil'fanecha, Av  
Harachaman, shet'rap'eini r'fuah sh'leimah.

Uchshe-e-evor mei-olam hazzeh,  
im hayom o bazman atid lavo,

t'chaneini v'kruei halibi shemit-chab'rim  
im nishmati l'haskim et p'niyyat shel

galgal hachayyim hazot.

L'fanecha El rachum v'chanun, m'chapeir avon  
v'lo mash-chit, ani

men say: solei-ach women say: solachat

kol sheheirei-uni b'chayai. Tiyu r'gu-ot  
liboteihem va'ashallei-ach mimeni

kol kaas uch'eiv meiheim l'toch eifer  
ha-aretz. K'sheim shesalachti l'acheirim,

kein tislach li mikol hachata-im shelli.

Bizchut zeh, tishmor et nishmati

b'shalom utiz-har nafshi k'zohar haraki-a  
l'olamim.

Ani

men say ma-amin women say ma-aminah

be-emunah sh'leimah shet'kabel  
nishmati b'ahavah.

Gam ki eilech b'gei tzalmavet  
lo ira ra ki atah imadi.

B'yad'cha afkid ruchi padita oti  
יהוה El emet.

Sh'ma Yisra-el, יהוה Eloheinu,  
יהוה Echad.

יהוה ha-Elohim. יהוה ha-Elohim.  
יהוה ha-Elohim.

## *Vidui: Deathbed Prayer for Release*

My God and God of my ancestors, hear my voice.

I acknowledge before You, Source of Blessing, that my soul and body are in Your hands. My God, the soul You gave me is pure: You created it, formed it, breathed it into me and kept it safe in me until now. May it be Your will, Source of Compassion, that You grant me complete healing. But when I pass from this world – whether today or in a time to come – grant me and the beloveds of my heart, whose souls are bound with mine, the grace to accept this turning of the wheel of life.

Before You, God of Mercy and Grace who pardons iniquity and does not destroy, I forgive all who harmed me in my life. May their hearts be at ease, as I release all anger and pain from them into the dust of the earth. As I have forgiven, so may You forgive me all my shortcomings. By this merit, preserve my soul in peace; may my spirit forever shine as the brightness of the firmament.

I believe with perfect faith that You will accept my soul in love. Even when I walk through the valley of the shadow of death, I will fear no evil for You are with me.

Into Your hand I surrender my spirit: You redeem me, God of Truth.

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

יהוה is the Eternal God. יהוה is the Eternal God. יהוה is the Eternal God.

(Rabbi David Evan Markus)

## Short *Vidui*

I acknowledge before the Source of All  
that life and death are not in my hands.

Just as my soul chose to enter this world in life,  
so my soul chooses to depart this world in death.

May my life be a healing memory  
for those who knew me.

May my loved ones think well of me,  
and may my memory bring them joy.

From all those I may have hurt, I ask forgiveness.  
To all who have hurt me, I grant forgiveness.

As a wave returns to the ocean,  
so I return to the Source from which I came.

שְׁמַע, יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.  
Sh'ma, Yisra-eil: יְהוָה Eloheinu, יְהוָה Echad!  
Hear, O Israel: יְהוָה is our God; יְהוָה is One.

(Rabbi Rachel Barenblat)

### *Vidui* for Mourners of Painful Relationships

My God and God of the generations of my people, I am distressed and confused.  
Hear my prayer; answer me with compassion.

During my lifetime I have experienced misunderstanding, hurt, and harm in my relationship with \_\_\_\_\_.

Though I have sought help and understanding, I have not found peace nor recovered from painful experience and memories. I have been unable to forgive \_\_\_\_\_, neither have I found the ways to forgive myself for my own confusion, anger, and suffering.

Some days I feel no hope for connection and reconciliation. This is a painful passage; I have no answers, but my questions cry out:

How can I approach this period of mourning? How shall I mark this death? How can I fulfill my obligation as a \_\_\_\_\_ to one who has been a source of my grief? How can I find solace in my community if I feel different from other mourners? Without a community, where will I find my help? With whom can I share this particular pain? How can I be most true to myself, for my own sake? What do I need at this time?

From a place of narrowness I cry out; please free me! Breathe into me the breath of healing spaciousness.

(Alison Jordan)

*Vidui: For All the Ways*

Inevitably, all lives  
rub up against other lives  
and so has mine  
for good and for harm.

For all the ways  
my life has touched others  
in love, in compassion,  
in wisdom, in justice,  
in joy, in wonder,  
in healing, in grace,  
in ordinary kindness,  
knowing or unknowing,  
I am grateful.

For all the ways  
other lives have touched mine  
in love, in compassion,  
in wisdom, in justice,  
in joy, in wonder,  
in healing, in grace,  
in ordinary kindness,  
knowing or unknowing,  
I am grateful.

For all the ways  
my life has touched others  
in anger, in cruelty,  
in hurtfulness, in unfairness,  
in ignorance, in numbness,  
in narrowness, in selfishness,  
in carelessness, in unmindfulness,  
knowing or unknowing,  
I ask forgiveness,  
to the extent that it is possible.

For all the ways  
 the lives of others have touched mine  
 in anger, in cruelty,  
 in hurtfulness, in unfairness  
 in ignorance, in numbness,  
 in narrowness, in selfishness,  
 in carelessness, in unmindfulness,  
 knowing or unknowing,  
 I offer forgiveness,  
 to the extent that I am able.

And to all the mysteries,  
 all that remains uncertain and unknown,  
 all that I do not know about reasons or outcomes,  
 all that I do not know about right or wrong  
 or harm or healing,  
 I offer my surrender.

My intention is that the sum total of my life  
 be for the good.

*Yehi ratzon milifnei Shekhinah:*  
 May this, may all this, be acceptable  
 before the Presence.

I ask this in all the worlds,  
 from all the worlds,  
 in this time  
 and for all time:  
*Le'olam ul'almei almaya.*  
 Amen.

(Rabbi Jill Hammer)

### *Vidui Before Sleep*

*This prayer comes from the liturgy of the bedtime Sh'ma, and is designed to be recited each night before sleep. It can also be used as a vidui at the end of life.*

You, My Eternal Friend,  
Witness that I forgive anyone  
who hurt or upset me or offended me -  
damaging my body, my property,  
my reputation or people that I love;  
whether by accident or willfully,  
carelessly or purposely,  
with words, deeds, thought, or attitudes;  
in this lifetime or another incarnation -  
I forgive every person,  
May no one be punished because of me.  
Help me, Eternal Friend,  
to keep from offending You and others.  
Help me to be thoughtful  
and not commit outrage,  
by doing what is evil in Your eyes.  
Whatever sins I have committed,  
blot out please, in Your abundant kindness  
and spare me suffering or harmful illnesses.  
Hear the words of my mouth and  
may the meditations of my heart  
find acceptance before You, Eternal Friend,  
Who protects and frees me. Amen.

(Translated by Rabbi Zalman Schachter-Shalomi z"l)



# Before Burial

## Between Death and Burial

The time after someone has died and before they are buried is called *aninut*. It can feel like a strange kind of limbo for mourners: the death has taken place, but the customs and rituals of *shiva* have not yet begun.

Here are prayers and poems to read during that tender time.

### Gone

You're gone.  
I don't know where you are.  
Who am I without you?

(Rabbi David Evan Markus)

## Aninut

The stalks were easy to snap  
just above the root, brittle already  
from flirting with first frost.  
Still, they held clusters  
of tiny gold flowers

until I broke them free and  
laced each stem across the top  
of our sukkah, merest hint  
of roof holding back  
the darkening sky.

By morning they blossomed  
anew, each tight bud  
now a puffball of white fur  
spiced with seeds. In a week  
we'll fling the remnants

past the forest's edge,  
let these old husks fade.  
Come spring they'll sprout  
somewhere, maybe here, though  
I doubt they'll remember

these days suspended in the sun,  
air crisp like apples and sweet  
with new-mown grass, bees  
carrying the memory of summer  
back to their hidden hives.

(Rabbi Rachel Barenblat)

For Sandy Ryan, after the death of her father.

## The Tearing

Karov Adonai l'nishb'rei lev.  
God is close to the brokenhearted.

(Psalm 34)

There is nothing so whole as a broken heart.

(The Kotzker Rebbe)

Nothing can be sole or whole/That has not been rent.

(WB Yeats)

Rend your covering  
from top to bottom —  
the curtain of your Temple.

The world is replete with loss, ordered by chaos.  
Viewed through water-filled eyes  
One thing is clear:  
Garments are flimsy shields, thin veneers, temporary veils.

To rend is to expose,  
To make visible the broken heart beating beneath,  
To make audible the violent separation of what has been so painstakingly woven,  
Torn ragged by hands just strong enough to do what they must,  
The warp and weft at once sundered.

Unevenly.

(Rabbi Janet Madden)

## A Prayer During Aninut

I'm alone and afraid.  
Not knowing how to live with my loss.  
Not understanding where my loved one has gone.  
Everywhere I turn, more questions and wonderings.  
Ruminating: From where will I draw strength?

Praised are You, Holy One of Blessing, Ruler of the Universe,  
Who accompanies me in this space between life and death.  
Envelop me in Your wings; show me how to live in the chasm.  
At this time of mystery, teach me to breathe through my pain.  
Carry me toward comfort and connect me to the soul of my beloved.  
Enfold me in Your light and hold me in Your love.

Amen.

(Rabbi Amy Grossblatt Pessah)

## For One Who Did Not Want Ritual Mourning

How do I mark a loss that leaves no ritual trace? You imagined for yourself no mourners crowded together over the earth becoming your body, no weeping against the rising murmur of grief that holds everyone, no rending of cloth, no resisting and difficult assent to God's perfect judgment. My body struggles to keep from standing up into your memory, my tongue to keep from blessing your name in those strange syllables. In no moment and in every moment, the rising and weeping and struggling move nonetheless through my veins, fever dreams my spirit cannot forget.

(Jacqui Shine)

## How Dying Works

It takes different  
degrees of time  
for each soul  
to ripen.

When it is ready  
to drop from one  
dimension into another,  
the sac of matter  
dies away from it  
to release it.

Spinning or  
throwing forth or  
flowing or sliding  
away, the sac returns  
to earth, air, fire  
and water, and when  
Earth herself dies  
everything here  
will go back  
into stars.

Meanwhile, the individual  
soul being born into  
a new form becomes  
a kind of supernova  
star, gigantic, beautiful,  
devastatingly bright,  
hot with Godfire  
as it explodes into  
Everywhere.

Other souls who vibrate  
to this light's same music  
through love or likeness  
become opened, and by

magnetic resonance and  
attraction, shards  
of the dying person's  
soulfire pierce the souls  
of others.

So we say our hearts  
are broken and we do not  
know ourselves for a time,  
while we incorporate these  
piercings of the beloved.

This is why it hurts  
and this is how we become  
opened and larger and lighter  
ourselves, for we carry  
these shards within us  
Forever.

The more we lose,  
the more open, large and  
bright we become.

When we explode  
into the Infinite  
we are more than ourselves  
already. We are many.  
We are all who have become  
a part of us in love  
and all who will become.  
It is all true.

Heaven is not a there.  
Heaven is not somewhere.  
Heaven is now, here,  
streaming through.

## To A Friend Who Has Departed

*The following words to a departed soul may be of use to a mourner who needs to work through fears about the unknown, and may be of use to a departed soul that lingers and is listening.*

My friend, dear \_\_\_\_\_, listen now, for that which is called death has come and gone. You have experienced the process of dissolving out of your body. The edges of who you were have become less defined. The sensations of your body are no longer so distinct, leaving just a spaciousness. Do not be afraid. יהוה will protect you from all disturbing thoughts and guard your soul. יהוה will guard your exit and entry from this world to the next. This transition you are going through need not be difficult or distressing. It is a natural part of existence which everyone ever born has to someday negotiate. This is your time to do so. Keep letting go gently, gently, of all that holds you back. You have already traversed what is called death. It is over. Open to it. Let go into it.

You may be experiencing the changing nature of the mind as it separates more and more from the body. Part of your task now is to dissolve into the stream of pure light. Let go gently, gently, without the least force. My dear friend, the dear light of your original nature is more revealed now that you have undergone this great release from your heavier form. Before you shines your true being. Approach it with reverence and compassion. You have seen it before. When you were newborn the immortal light shone thus in you. Recognize this. It is the evershining. Go gently into it and bathe in the energy that you once were. Do not be frightened or bewildered. Do not pull back in fear from the immensity of your true being. This is the time of your liberation.

My friend, maintain your open-heartedness, the spaciousness of your being that does not grasp. Let things be as they are without the least attempt to interfere. The angel *Michael* [Wonder] is on your right hand side, on your left is *Gavriel* [Strength], in front of you is *Uriel* [Light], and behind you is *Rafael* [Healing]. Above your head and surrounding you is *Shechinat-EI*, the Divine Presence.

The light that shines from the open heart of God shines for you with fullness now. The pure light of wisdom is finally available to you. The compassionate power

of motherly understanding flows to you. My friend, do not cling to peaceful or painful states of mind. Allow yourself lovingly to let go of whatever resistance may have held you back.

Let the ground of your being flow smoothly from one world into the next. In each moment, within each object, within each image, the One exists. You are not isolated. On the contrary, your being is more in contact with us all. Remember to bless and help us, those you have loved. If you can weigh the scales on our behalf, do not hesitate. Let us know what your needs are, if we can somehow help you, and let us know if you are well. I open my dreams to you. Speak to me.

If feelings of anger or fear arise, recognize these obstructions to your essential freedom. Let go of frustration and fear. Let go of remorse and self-judgment. These are passing moods which float like clouds through the vast sky of your awareness. Do not be wearied as you travel through these shining realms. You are becoming like the essence of awareness itself.

My friend, you see now that even death does not exist. That who you are, awareness itself, does not depend upon a body for its existence. Float free in the vast spaciousness. Your devotion to the truth will carry you through. Move with open-heartedness toward the Light. Become the pure edgeless spaciousness within which the flow continues.

My friend, days will continue to pass after you have left your body. Know the truth as it is and move on, taking refuge in the vastness of your original nature. Know that you are well guided by your compassion and love. You are with the essence of all things. You are finally with the light. Amen.

Awake O north wind, come thou south, blow into your garden that your spices may flow out.

(Rabbi David Wolfe-Blank z"l)

## Lentil

“For mourning is a sphere  
Making a circuit in the world” —<sup>\*</sup>  
So do not be surprised when it appears  
next door or even nearer.

And what shall we eat for mourning  
but a lentil round as a mouth  
that is closed—

What shall we say to them on the morning of a day  
when no words are good, only  
the touch of a hand, an embrace?

See them there: one silent, one shuddering  
making one body of two, a perfect round.

(Rodger Kamenetz)

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<sup>\*</sup> Rashi on Bereshit 25:30: Jacob cooked lentils to provide the first meal to the mourner.  
And why lentils? For they resemble a sphere, for mourning is a sphere making a circuit in the world.



# 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.

## Minchah / Afternoon 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 וְיִשְׁעִי, מִמִּי אֵירָא?    יהוה ori v'yishi, mimi ira?  
יהוה מְעוֹז חַיִּי, מִמִּי אֶפְחָד?    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)

שְׁמַע יִשְׂרָאֵל,    Sh'ma, Yisra-el,  
יהוה אֱלֹהֵינוּ, יהוה אֶחָד.    Eloheinu, יהוה Echad.

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

Ashrei  
Short Chant

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה :

Ashrei yosh'vei veitecha, od y'hal'lucha selah.

Happy are they who dwell in Your house, they will praise You forever.

Full-Text Ashrei

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ,	Ashrei yosh'vei veitecha
עוֹד יְהַלְלוּךָ סֵלָה.	od y'hal'lucha selah.
אַשְׁרֵי הָעַם שְׂכָכָה לוֹ,	Ashrei haam shekacha lo,
אַשְׁרֵי הָעַם שְׂיִחוּהוּ אֱלֹהָיו.	Ashrei haam she-יהוה Elohav.
תְּהִלָּה לְדָוִד,	T'hilah l'David.
אַרְוַמְּךָ אֱלֹהֵי הַמֶּלֶךְ,	Aromimcha Elohai haMelech
וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.	vaavarcha shimcha l'olam va-ed.
בְּכָל יוֹם אֲבָרְכֶךָ,	B'chol yom avarcheka
וְאַהֲלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.	vaahal'la shimcha l'olam va-ed.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד,	Gadol umhulal m'od,
וְלִגְדֻלָּתוֹ אֵין חֶקֶר.	v'ligdulato ein cheiker.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ,	Dor l'dor y'shabach maasecha
וּגְבוּרָתֶיךָ יִגִּידוּ.	ugvurotecha yagidu.
הָדָר כְּבוֹד הַדּוֹד,	Hadar k'vod hodecha,
וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.	v'divrei nifl'otecha asichah.
וְעִזּוֹז נִרְאֻתֶיךָ יֹאמְרוּ,	Ve-ezuz nor'otecha yomeiru,
וּגְדֻלַּתְּךָ אֲסַפְּרָנָה.	ugdulat'cha asaprenah.
זָכָר רַב טוֹבָךָ יִבְיָעוּ,	Zeicher rav tuv'cha yabi-u,
וְצִדְקָתְךָ יִרְנֶנוּ.	v'tzidkat'cha y'raneinu.
חֲנוּן וְרַחֻם יְהוָה,	Chanun v'rachum יהוה,
אֶרֶךְ אַפַּיִם וְגָדֹל חֶסֶד.	erech apayim ugdol chased.
טוֹב יְהוָה לְכָל,	Tov יהוה lakol,
וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.	v'rachamav al kol maasav.
יִדְוָךָ יְהוָה כָּל מַעֲשֶׂיךָ,	Yoducha יהוה kol maasecha,
וְחִסְדֶּיךָ יִבְרַכְוָךָ.	vachasidecha y'varchucha.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,	K'vod malchut'cha yomeiru,
וּגְבוּרָתְךָ יִדְבְּרוּ.	ugvurat'cha y'dabeiru.

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ,  
וּכְבוֹד הַדָּר מַלְכוּתוֹ. L'hodia livnei haadam g'vurotav,  
uchvod hadar malchuto.

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים,  
וּמִמְשַׁלְתְּךָ בְּכָל דֹּר וָדֹר. Malchut'cha malchut kol olamim,  
umemshalt'cha b'chol dor vador.

סוֹמֵךְ יֵהוּה לְכָל הַנִּפְלִים,  
וְזוֹקֵף לְכָל הַכְּפוּפִים. Someich יֵהוּה l'chol hanoflim,  
v'zokeif l'chol hak'fufim.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,  
וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ. Einei chol eilecha y'sabeiru,  
v'atah notein lahem et ochlam b'ito.

פּוֹתֵיחַ אֶת יָדְךָ,  
וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן. Potei-ach et yadecha,  
umasbi-a l'chol chai ratzon.

צַדִּיק יֵהוּה בְּכָל דְּרָכָיו,  
וְחֲסִיד בְּכָל מַעֲשָׁיו. Tzadik יֵהוּה b'chol drachav,  
v'chasid b'chol maasav.

קָרוֹב יֵהוּה לְכָל קְרָאָיו,  
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת. Karov יֵהוּה l'chol kor'av  
l'chol asher yikra-uhu ve-emet.

רָצוֹן יִרְאִיו יַעֲשֶׂה,  
וְאֶת שְׁוַעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם. R'tzon y'rei-av ya-aseh,  
v'et shavatam yishma v'yoshi-eim.

שׁוֹמֵר יֵהוּה אֶת כָּל אֲהָבָיו,  
וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד. Shomeir יֵהוּה et kol ohavav,  
v'et kol har'sha-im yashmid.

תְּהִילַת יֵהוּה יִדְבֵּר פִּי,  
וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד. T'hilat יֵהוּה y'daber pi,  
vivareich kol basar  
sheim kodsho l'olam va-ed.

וְאַנְחֵנוּ נִבְרָךְ יָהּ,  
מֵעַתָּה וְעַד עוֹלָם, וְהַלְלוּ יָהּ. Vaanachnu n'vareich Yah  
mei-atah v'ad olam,  
hal'lu-Yah!

*Full-Text Ashrei*

Happy are they who dwell in Your house;  
may they continue to praise You!

Happy is the people for whom life is thus;  
happy is the people with the Everlasting for its God!

A Psalm of David:

All exaltations I raise to You; I bless Your name forever.  
Blessings do I offer You each day; I hail Your name, forever!  
Great is the Eternal, to be praised; God's greatness is boundless.  
Declaring praises for Your deeds, we describe Your mighty acts.  
Heaven's splendor is my song; words of Your miracles I sing.  
Wondrous are Your powers; we tell of Your magnificence.  
Signs of Your abundant goodness we express; in Your justice we rejoice.  
Gracious and merciful are You; slow to anger, great in love.  
To all God's creatures, goodness flows; on all creation, love.  
Your creatures all give thanks to You and bless You.  
Calling out Your sovereign glory, we speak Your magnificence.  
Letting all know Your mighty acts, Your glory and splendor.  
May Your sovereignty last all eternities, Your dominion forever.  
Strong support to all who fall, God raises up the humble and lame.  
All gazes turn toward You for sustenance in its appointed time.  
Providing with Your open hand, You satisfy desire in all life.  
So just is God in every way, so loving amid all the divine deeds.  
Close by is God to all who call, to all who call to God in truth.  
Responding to yearning and awe, God hears their cry and rescues.  
Showing care to all who love God, God destroys evildoing.  
The praise of God my mouth declares; all flesh blesses the Holy Name forever.  
And as for us, we bless the name of Yah, from now until the end of time.  
Halleluyah!

*Renewed Ashrei*

*This variation on the Ashrei uses quotations from His Holiness The Dalai Lama to articulate the themes of the Ashrei. Like the classical Ashrei, it is an alphabetical acrostic.*

If you want others to be happy, practice compassion.

If you want to be happy, practice compassion.

Account for the fact that great love / and great achievements involve great risk.  
 But when you lose at something you attempted / don't lose the lesson.  
 Chart by the three R's: / Respect for self, Respect for others and Responsibility.  
 Don't forget that not getting what you want / is sometimes a stroke of luck.  
 Each time you realize you've made a mistake / take immediate steps to correct it.  
 Friendships include differences / don't let a dispute injure a relationship.  
 Genuine friends will stand by you / whether you are successful or unlucky.  
 Happiness is not something ready-made. / It comes from your own actions.  
 In disagreements deal only with the current situation. / Don't bring up the past.  
 Judge success by what you gave up / in order to get what you wanted.  
 Keep an open heart / everyone needs to be loved.  
 Love and compassion are necessities. / Without them, humanity cannot survive.  
 Maintain a sincere attitude / be concerned that outcomes are fair.  
 Nurture a loving atmosphere in your home / it is the foundation for your life.  
 Open your arms to change / but don't let go of your values.  
 Please be gentle with the earth / it's the only planet we have.  
 Quit complaining about others / and spend more time making yourself better.  
 Remember that silence . . . / . . . is sometimes the best answer.  
 Share your knowledge wisely. / It is a way to achieve immortality.  
 Twice or even once a year / go someplace you've never been before.  
 Understanding for others / brings the tranquility and happiness we seek.  
 Verify your understanding / but don't forget to believe and have faith.  
 We all need some time alone / make room for you each and every day.  
 X-ray vision doesn't exist / but seeking the truth is a good start.  
 You are not alone / God made all of us unique but not special.  
 Zero in on what matters / and start each day with loving yourself.

(Rabbi Evan Krame)

## 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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. Yitgadal v'yitkadash sh'meih raba.  
 בְּעֶלְמָא דִּי בְּרָא כְּרֵעֻתֵיהּ, B'al'ma di v'ra chiruteih.  
 וַיַּמְלִיךְ מַלְכוּתֵיהּ, v'yamlich malchuteih  
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, b'chayeichon uvyomeichon,  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, uvchayei d'chol beit Yisra-el  
 בְּעָגְלָא וּבְזִמְן 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 ulal'mei almaya.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר Yitbarach v'yishtabach v'yitpa-ar  
 וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר v'yit-romam v'yitnasei v'yit-hadar  
 וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא v'yitaleh v'yit-halal sh'meih d'kudsha  
 בְּרִיךְ הוּא, b'rich Hu,  
 לְעָלַם l'eila

During the Ten Days of Repentance:

וּלְעָלַם uleila

מִן כָּל בִּרְחָתָא וְשִׁירָתָא min kol birchata v'shirata,  
 תִּשְׁבְּחָתָא וְנִחֲמָתָא, tushb'chata v'nechemata,  
 דְּאָמִירָן בְּעֶלְמָא, da-amiran b'al'ma,  
 וְאָמְרוּ אָמֵן. 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,  
 far beyond all the blessings and songs, comforts and consolations,  
 that can be offered in this world.  
 And let us say: **Amen.**

(Translator: Rabbi Daniel Brenner)



## Weekday Amidah

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* / meditative focus for each Amidah theme. Then there is the full-text version, which features the complete Hebrew text. 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. 39.

## 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.

ברוך אתה, יהוה, מגן אברהם ועזרת שרה.

### *Gevurot / Power*

What is the source of power in my life?

Where do I find strength? What enlivens me?

Baruch atah, יהוה, m'chayei hameitim.

ברוך אתה, יהוה, מחייה המתים.

### *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.

ברוך אתה, יהוה, האל הקדוש.

### *Binah / Understanding*

I seek wisdom and understanding in my life.

Baruch atah, יהוה, chonein hadaat.

ברוך אתה, יהוה, חונן הדעת.

### *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.

ברוך אתה, יהוה, הרוצה בתשובה.

*S'lichah / 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, חנוּן הַמְרַבֵּה לְסִלּוֹחַ.

*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.

*Refuah / 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'vareich 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 oy'vim umachni-a zaidim.

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, מִשָּׁנ וּמִבְּטַח לַצַּדִּיקִים.

*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-ah / 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.

*Avodah / 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 l'tziyon.  
 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 שְׁמַךְ וּלְךָ נֶאֱחָ 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 בִּמְרוֹמָיו	Oseh shalom bimromav,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ	Hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,	v'al kol Yisra-el, v'al kol yosh'vei 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, Adonai, s'fatai tiftach,  
וּפִי יַגִּיד תְּהִלָּתֶךָ. ufi yagid t'hilatecha.

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

*Avot V'imahot / Ancestors*

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

*some omit*

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, Elohei Sarah, Elohei Rivkah,  
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. Elohei Racheil, veilohei Lei-ah.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, Ha-el hagadol hagibor v'hanora,  
אֵל עֶלְיוֹן, El elyon,  
גּוֹמֵל חַסְדִּים טוֹבִים, gomeil chasadim tovim  
וְקֹנֵה הַכֹּל, v'koneih hakol  
וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת, v'zocheir chasdei avot v'imahot,  
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, umeivi go-eil livnei v'neihem,  
לְמַעַן שְׁמוֹ בְּאַהֲבָה. l'ma'an sh'mo b'ahavah.

Blessed are You, יְהוָה, 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):*

זָכְרֵנוּ לְחַיִּים, Zochreinu l'chayim,  
 מֶלֶךְ חַפֵּץ בַּחַיִּים, melech chafeitz bachayim,  
 וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים, v'chotveinu b'sefer hachayim,  
 לְמַעַנְךָ, אֱלֹהִים חַיִּים. l'ma·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 umagein.  
 בָּרוּךְ אַתָּה, יְיָ, מֶגֶן אַבְרָהָם Baruch atah, Yehovah, magein Avraham  
*some omit*  
 וְעִזְרַת שָׂרָה. v'ezrat Sarah.

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

*Gevurot / Strength*

אַתָּה גִּבּוֹר לְעוֹלָם, יְיָ, Atah gibor l'olam, Yehovah,  
 מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. m'chayei meitim atah, rav l'hoshi·a.

Summer:  
 מוֹרִיד הַטָּל. Morid hatal.

Winter:  
 מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם. Mashiv haru·ach umorid hageshem.

You are our eternal strength, יְיָ.  
 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,	M'chalkeil chayim b'chesed,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,	m'chayeih meitim b'rachamim rabim,
סוֹמֵךְ נֹפְלִים, וְרוֹפֵא חוֹלִים,	someich nof'lim, v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.	umkayeim emunato lisheinei afar.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת,	Mi chamocha, ba'al gevurot;
וּמִי דוֹמֶה לָךְ,	umi domeh lach,
מֶלֶךְ מֵמִית וּמַחְיֶה,	melech meimit umchayeh,
וּמַצְמִיחַ יְשׁוּעָה.	umatzmi-ach y'shu'ah.

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.

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

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

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

וְנֶאֱמַן אֶתְּהָ לְהַחְיֹת מֵתִים.	V'ne-eman atah l'hachayot meitim.
בָּרוּךְ אַתָּה, יְהוָה, מְחַיֶּה הַמֵּתִים.	Baruch atah, יהוה, m'chayeih hameitim.

Our faith is with You, the God Who brings eternal life.  
Blessed are You, יהוה, Who gives life that transcends death.

*K'dushat HaShem / Sanctification of God's Name*(In the presence of a *minyan*, recite the following Kedushah:)

וְקִדְּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, N'kadeish et shimcha ba'olam;  
 כָּשֵׁם שְׁמֶךָ יִשְׁמַח אֹתוֹ k'sheim shemakdishim oto  
 בְּשִׁמְי מְרוֹם, bishmei marom,  
 כְּכַתוּב עַל יַד נְבִיאֶךָ: kakatuv al yad n'vi-echa:  
 וְקָרָא זֶה אֶל זֶה וְאָמַר: v'kara zeh el zeh v'amar:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, Kadosh, kadosh, kadosh,  
 יְהוָה צְבָאוֹת, יהוה tz'vaot,  
 מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ. m'lo chol haaretz k'vodo.

לְעַמָּתְךָ בְּרוּךְ יוֹמֵר: L'umatam baruch yomeru:  
 בְּרוּךְ כְּבוֹד יְהוָה מִמִּכּוֹמוֹ. Baruch k'vod יהוה mim'komo.

וּבְדַבְּרֵי קִדְּשֶׁךָ כְּתוּב לֵאמֹר: Uvdivrei kodsh'kha katuv leimor:  
 יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן, Yimloch יהוה l'olam, Elohayich Tziyon,  
 לְדֹר וָדֹר, הַלְלוּיָהּ. ledor vador, hal'lu-Yah.

לְדֹר וָדֹר נָגִיד גֹּדְלֶךָ, Ledor vador nagid godlecha,  
 וּלְנֵיצַח נְצִיחִים קִדְּשָׁתְךָ נְקִדִּישׁ, ulneitzach n'tzachim k'dushat'cha nakdish,  
 וְשִׁיבְחָךָ, אֱלֹהֵינוּ, v'shivchacha, Eloheinu,  
 מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, mipinu lo yamush l'olam va-ed,  
 כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. ki El melech gadol v'kadosh atah.  
 \*בְּרוּךְ אַתָּה, יְהוָה, הָאֵל הַקָּדוֹשׁ. Baruch atah, יהוה, ha-El hakadosh.

\*During the Ten Days of Repentance:

בְּרוּךְ אַתָּה, יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ. Baruch atah, יהוה, ha-Melech hakadosh.

(In the absence of a *minyan*, use this short kedushah instead:)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, Atah kadosh v'shimcha kadosh  
 וְקִדְּשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֶלָה. ukdoshim b'chol yom y'hal'lucha selah.  
 \*בְּרוּךְ אַתָּה, יְהוָה, הָאֵל הַקָּדוֹשׁ. Baruch atah, יהוה, ha-el hakadosh.

\*During the Ten Days of Repentance:

בְּרוּךְ אַתָּה, יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ. Baruch atah, יהוה, ha-Melech hakadosh.

May Your name be sanctified in the world  
as the angels sanctify  
it in the heavens above.  
As Your prophet wrote,  
they cry out to one another:

**Holy, holy, holy  
is יהוה Tzevaot!  
The whole earth is filled with Your glory!**

And those who bless You say:  
**Blessed is the glory of יהוה from God's place.**

And in Your holy words it is written:  
**May יהוה, your God, O Zion,  
rule eternally from generation to generation. Hallelujah!**

May each generation speak of Your greatness to the next.  
For all eternity, may we sanctify Your holiness.  
May Your praise, our God,  
never depart from our lips,  
for You are our great and holy God.  
\*Blessed are You, יהוה, the holy God.

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

(In the absence of a *minyan*, use this short kedushah instead:)

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*

אַתָּה חוֹנֵן לְאָדָם דַּעַת, Atah chonein l'adam da'at,  
 וּמְלַמֵּד לְאֶנוֹשׁ בִּינָה. umlameid le-enosh binah.  
 חֲנִינוּ מֵאַתָּה דַּעַת בִּינָה וְהַשְׁכֵּל. Choneinu mei-it'cha dei-ah binah v'haskeil.  
 בָּרוּךְ אַתָּה, יְיָ, חוֹנֵן הַדַּעַת. Baruch atah, יהוה, chonein hadaat.

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

הַשִּׁיבֵנוּ, אֲבִינוּ, לְתוֹרָתְךָ, Hashiveinu, avinu, l'toratecha,  
 וְקַרְבֵּנוּ, מַלְכֵנוּ, לַעֲבוֹדָתְךָ, v'kar'veinu, malkeinu, la'avodatecha,  
 וְהַחְזִירֵנוּ בְּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. v'hachazireinu bit-shuvah sh'leimah l'fanecha.  
 בָּרוּךְ אַתָּה, יְיָ, הַרוֹצֶה בְּתְשׁוּבָה. Baruch atah, יהוה, 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.

סֶלַח לָנוּ, אֲבִינוּ, כִּי חָטְאוּנוּ, S'lach lanu, avinu, ki chatanu;  
 מַחֲל לָנוּ, מַלְכֵנוּ, כִּי פָשְׁעָנוּ, m'chal lanu, malkeinu, ki fashanu;  
 כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. ki mocheil v'solei-ach atah.  
 בָּרוּךְ אַתָּה, יְיָ, Baruch atah, יהוה,  
 חֲנוּן הַמְרַבֵּה לְסֶלַח. chanun hamarbeh l'slo'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.

רָאֵה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ, R'eih na v'onyeinu, v'rivah riveinu,  
 וּגְאַלֵנוּ מִהֶרָה לְמַעַן שְׁמֶךָ, ugaleinu m'heira l'ma'an sh'mecha,  
 כִּי אֵל גּוֹאֵל חָזָק אַתָּה. ki El go-eil chazak atah.  
 בָּרוּךְ אַתָּה, יְיָ, 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.

רְפָאֵנוּ, יְהוָה, וְנִרְפָּא, הוֹשִׁיעֵנו  
 וְנִשְׁעָה, כִּי תִהְלֵתֵנוּ אִתָּהּ,  
 וְהִעֲלֵה רְפוּאָה שְׁלֵמָה  
 לְכֹל מַכּוֹתֵינוּ. כִּי אֵל מֶלֶךְ רוֹפֵא  
 נִאֱמָן וְרַחֲמָן אִתָּהּ. בָּרוּךְ אַתָּה יְהוָה,  
 רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.  
 R'fa-einu, יהוה, v'neirafei, hoshi-einu  
 v'nivashei'ah, ki t'hilateinu atah,  
 v'ha'alei refu'ah sh'leimah  
 l'chol makoteinu. Ki El melech rofei  
 ne-eman v'rachaman atah. Baruch atah, יהוה,  
 rofei cholei amo Yisra-el.

Heal us, יהוה, and we will be healed; save us, and we will 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,  
 אֶת הַשָּׁנָה הַזֹּאת  
 וְאֶת כָּל מִינֵי תְבוּאַתָּה לְטוֹבָה,  
 Bareich aleinu, יהוה Eloheinu,  
 et hashanah hazot  
 v'et kol minei t'vu'atah l'tovah

summer: וְתֵן בְּרָכָה וְתֵן טַל וּמָטָר לְבִרְכָּה  
 winter: וְתֵן טַל וּמָטָר לְבִרְכָּה  
 summer: v'tein b'rachah  
 winter: v'tein tal umatar livrachah

עַל פְּנֵי הָאָדָמָה, וְשַׂבְעֵנוּ מִטוֹבָה,  
 וּבָרַךְ שְׁנֵתֵנוּ כְּשָׁנִים הַטּוֹבוֹת.  
 Baruch atah, יהוה, m'vareich hashanim.  
 al p'nei ha-adamah, v'sab'einu mituvah,  
 uvareich sh'nateinu kashanim hatovot.

Bless, יהוה our God, the cycle of this year  
 and all the various good things which grow.  
 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,  
 וְשֹׂא נֵס לְקַבֵּץ גָּלוּיֵינוּ,  
 וְקַבְּצֵנוּ יַחַד  
 מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.  
 בָּרוּךְ אַתָּה, יְהוָה,  
 מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.  
 T'ka b'shofar gadol l'cheiruteinu,  
 v'sa neis l'kabeitz galuyoteinu,  
 v'kab'tzeinu yachad  
 mei-arba kanfot ha'aretz.  
 Baruch atah, יהוה,  
 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 כְּבָרָאשׁוֹנָה Hashivah shofteinu k'varishonah  
 וְיִעֲצֵינוּ כְּבִתְחִלָּה, v'yo-atzeinu k'vat'chilah,  
 וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה, v'haseir mimenu yagon va-anachah,  
 וּמְלוֹךְ עָלֵינוּ אַתָּה, יְהוָה, umloch aleinu atah, יהוה,  
 לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים, levad'cha b'chesed uvrachamim,  
 וְצַדִּיקוֹ בְּמִשְׁפָּט. v'tzad'keinu 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.

וְלַמַּלְשִׁינֹת אֵל תִּהְיֶה תִקְוָה, V'lamalshinut al t'hi tikvah,  
 וְכָל הָרָשָׁעָה כָּרְגַע תֵּאבֹד, v'chol harishah k'rega toveid,  
 וְכָל אוֹיְבֶיךָ מְהֵרָה יִפְּרוּ, v'chol oy'vecha m'heira yikareitu,  
 וְהַזֵּידִים מְהֵרָה תַעֲקֹר וְתִשְׁבֵּר v'hazeidim m'heira t'akeir ut-shabeir  
 וְתַמְגֵּר וְתַכְנִיעַ בְּמֵהֵרָה בְּיָמֵינוּ. utmageir v'tachni-ah bimheira v'yameinu.  
 בָּרוּךְ אַתָּה, יְהוָה, Baruch atah, יהוה,  
 שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים. 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.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים Al hatzadikim v'al hachasidim  
 וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, v'al ziknei am'cha beit Yisra-el,  
 וְעַל פְּלִיטַת סוֹפְרֵיהֶם, v'al p'leitat sof'reihem,  
 וְעַל גְּרֵי הַצֶּדֶק וְעָלֵינוּ, v'al geirei hatzedek v'aleinu,  
 יְהֵמוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ, yehemu na rachamecha, יהוה Eloheinu,  
 וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ v'tein sachar tov l'chol habot'chim b'shimcha  
 בְּאֵמֶת, וְשִׁים חֶלְקֵנוּ עִמָּהֶם, be-emet, v'sim chelkeinu imahem,  
 וְלַעוֹלָם לֹא יִבוֹשׁ כִּי בָדַד בָּטַחְנוּ. ulolam lo neivosh ki v'cha batachnu.  
 בָּרוּךְ אַתָּה, יְהוָה, Baruch atah, יהוה,  
 מְשַׁעַן וּמִבְטָח לַצַּדִּיקִים. 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.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב,	V'lirushalayim ir'cha b'rachamim tashuv,
וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ,	v'tishkon b'tochah ka-asher dibarta,
וּבְנֵיהּ אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ	uvneih otah b'karov b'yameinu
בְּנֵין עוֹלָם, וְכִסֵּא דָוִד	binyan olam, v'chisei David
מִהֵרָה לְתוֹכָהּ תֵּכֵין.	m'heirah l'tochah tachin.
בָּרוּךְ אַתָּה, יהוה, בּוֹנֵה יְרוּשָׁלַיִם.	Baruch atah, יהוה, boneih Yerushalayim.

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 עֲבָדְךָ מִהֵרָה	Et tzemach David avd'cha m'heirah
תִּצְמִיחַ, וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ,	tatzmi·ach, v'karno tarum bishu·atecha,
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם.	ki lishu·at'cha kivinu kol hayom.
בָּרוּךְ אַתָּה, יהוה,	Baruch atah, יהוה,
מִצְמִיחַ קֶרֶן יְשׁוּעָה.	matzmi·ach 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, יהוה אֱלֹהֵינוּ,	Sh'ma koleinu, יהוה Eloheinu,
חוּס וְרַחֵם עָלֵינוּ,	chus v'racheim aleinu,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן	v'kabeil b'rachamim uvratzon
אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ	et t'filateinu, ki El shomei-a
תְּפִלוֹת וְתַחֲנוּנִים אַתָּה,	t'filot v'tachanunim atah,
וּמִלִּפְנֵיךָ, מַלְכֵנוּ,	umil'fanecha, Malkeinu,
רִיקָם אֵל תִּשְׁוִיעֵנוּ. כִּי אַתָּה שׁוֹמֵעַ	reikam al t'shivenu. Ki atah shomei-a
תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.	t'filat am'cha Yisra-el b'rachamim.
בָּרוּךְ אַתָּה, יהוה, 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 which 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,	R'tzeih, Eloheinu,
בְּעֶמְךָ יִשְׂרָאֵל, וְלִתְפִלָּתָם שְׁעָה,	b'am'cha Yisra-el, v'litfilatam sh'ei,
וְהָשִׁיב אֶת הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ,	v'hasheiv et haavodah lidvir beitecha,
וְאִשֵּׁי יִשְׂרָאֵל, וְתִפְלָתָם	v'ishei Yisra-el, utfilatam
מְהֵרָה בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,	m'heirah b'ahavah t'kabeil b'ratzon,
וְתִהְיֶה לְרָצוֹן תָּמִיד	ut-hi l'ratzon tamid
עֲבוֹדַת יִשְׂרָאֵל עֲמֶךָ.	avodat Yisra-el amecha.
וְתִחְזְיָנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן	V'techezenah eineinu b'shuv'cha l'Tziyon
בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְהוָה,	b'rachamim. Baruch atah, יהוה,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.	hamachazir Shechinato letziyon.

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.

And help our eyes and hearts to behold Your return to Zion with compassion.

Blessed are You, יהוה, whose presence returns always to Zion.



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

<p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ  יַעֲלֶה וְיָבֹא, וְיַגִּיעַ, וְיִרְאֶה,  וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד,  וְיִזְכֹּר זְכוֹרֵנוּ וּפְקֻדֹתֵנוּ,  וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,  וְזִכְרוֹן מֹשֶׁה בֶּן דָּוִד עַבְדְּךָ,  וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ,  וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  לְפִלִּיטָה, לְטוֹבָה,  לְחַן וּלְחֶסֶד וּלְרַחֲמִים,  לְחַיִּים וּלְשָׁלוֹם,  בְּיוֹם</p>	<p>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</p>
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<p>לראש חודש: ראש החודש הזה.  לפסח: חג המצות הזה.  לסוכות: חג הסוכות הזה.</p>	<p>Rosh Chodesh: Rosh haChodesh hazeh.  Pesach: Chag haMatzot hazeh.  Sukkot: Chag haSukkot hazeh.</p>
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<p>זְכוֹרֵנוּ, יְהוָה, אֱלֹהֵינוּ,  בו לְטוֹבָה,  וּפְקֻדֵנוּ בו לְבִרְכָּה,  וְהוֹשִׁיעֵנוּ בו לְחַיִּים,  וּבִדְבַר יְשׁוּעָה וּרְחֻמִּים,  חוּס וְחֲנּוּנוּ,  וּרְחֵם עָלֵינוּ  וְהוֹשִׁיעֵנוּ,  כִּי אֵלֶיךָ עֲיִנֵּינוּ,  כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.</p>	<p>Zochreinu, יְהוָה, Eloheinu,  bo l'tovah,  ufokdeinu vo livrachah,  v'hoshi-einu vo l'chayim,  uvidvar y'shu-ah v'rachamim,  chus v'choneinu,  v'racheim aleinu  v'hoshi-einu,  ki eilecha eineinu,  ki El melech chanun v'rachum atah.</p>
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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, ייחודה, 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.

מודים אנחנו לך, שאתה הוא,	Modim anachnu lach, sha-atah hu,
יהוה אלהינו ואלהי אבותינו	יהוה Eloheinu veilohei avoteinu
ואמיתינו,	v'imoteinu,
לעולם ועד, צורנו צור חיינו,	l'olam va-ed, tzureinu tzur chayeinu,
מגן ישענו,	magein yisheinu,
אתה הוא לדור ודור,	atah hu l'dor vador,
נודה לך ונספר תהלתך,	nodeh l'cha unsaper t'hilatecha,
על חיינו המסורים בידך,	al chayeinu ham'surim b'yadecha,
ועל נשמותינו הפקודות לך,	v'al nishmoteinu hap'kudot lach,
ועל נשיך שבכל יום עמנו,	v'al nisecha sheb'chol yom imanu,
ועל נפלאותיך וטובותיך	v'al nifl'otecha v'tovotecha
שבכל עת, ערב ובקר וצהרים :	sheb'chol eit, erev vavoker v'tzohorayim:
הטוב, כי לא חלו רחמיך,	hatov, ki lo chalu rachamecha,
והמרחם, כי לא תמו חסדיך,	v'hamracheim, ki lo tamu chasadecha,
כי מעולם קוינו לך.	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 הַנִּסִּים, וְעַל הַפְּרָקוֹ,	Al hanisim, v'al hapurkan,
וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,	v'al hag'vurot, v'al hat'shu-ot,
וְעַל הַנִּפְלְאוֹת,	v'al hanifla-ot,
שְׁעָשִׂיתָ לְאַבוֹתֵינוּ וּלְאִמּוֹתֵינוּ	she-asita la'avoteinu ulimoteinu
בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.	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:

בִּימֵי מַתִּיתְיָהוּ כֹהֵן גָּדוֹל	Bimei Mattityahu kohein gadol
חֲשֹׁמוֹנַי וּבְנָיו כְּשֶׁעָמְדָה עֲלֵיהֶם	chashmonai uvanav k'she-amd'ah aleihem
מַלְכוּת אַנְטִיּוֹכוֹס הַרְשָׁע	malchut Antiyochos harasha
וּבִקֵּשׁ לְעַקֹּר אֶת אֱמוּנָתֵינוּ	uvikeish la-akor et emunateinu
וְדָתֵנוּ וְהִצְרֵנוּ לָנוּ וּכְבָּשׁוּ אֶת	v'dateinu v'heitzeiru lanu v'chav'shu et
הַיִּכְלֵנוּ טַמְאָו אֶת מִקְדָּשֵׁנוּ.	heichaleinu tim'u et mikdasheinu.
אֲזָ קָמוּ נִגְדָם חֲסִידֶיךָ	Az kamu negdam chasidecha
וְכִהְיֶיךָ, וְאַתָּה, בְּרַחֲמֶיךָ	v'chohanecha, v'atah, b'rachamecha
הַרְבִּים, עָמַדְתָּ לָהֶם בְּעַת צָרָתָם,	harabim, amadta lahem b'eit tzaratam,
רַבְּתָּ אֶת רִיבָם, נִקְמַתָּ אֶת	ravta et rivam, nakamta et
נִקְמַתָם, וְהָיִיתָ בְּעֶזְרָתָם לְהִתְגַּבֵּר	nikmatam, v'hayita b'ezratam l'hitgabeir
עֲלֵיהֶם וּלְטַהֵר אֶת הַמִּקְדָּשׁ.	aleihem ultaheir et hamikdash.
מִתּוֹךְ גִּעְגּוּעִים לְהִשְׁרָאֲתָךְ	Mitoch ga-agu-im l'hashra-at'cha
רָצוּ לְהַדְלִיק אֶת הַמְּנוֹרָה	ratzu l'hadlik et hamenorah
הַטְּהוֹרָה וְלֹא מָצְאוּ שֶׁמֶן	hat'horah v'lo matz'u shemen
עַד שֶׁהִרְאִיתָ לָהֶם שֶׁמֶן טָהוֹר	ad shehereita lahem shemen tahor
לְיוֹם אֶחָד. בְּבִטְחוֹן הִדְלִיקוּ	l'yom echad. B'vitachon hidliku
אֶת הַמְּנוֹרָה וְאַתָּה עָשִׂיתָ לָהֶם	et hamenorah v'atah asita lahem
נֵס וּפֶלֶא, וְהִשְׁמָנוּ לֹא הִפְסִיק	neis vafeleh v'hashemen lo hifsik
עַד שֶׁעָשׂוּ מִחְדָּשׁ.	ad she-asu meichadash.
וּקְבָעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה	V'kav'u sh'monat y'mei chanukah
אֵלּוּ לְהַדְלִיק נְרוֹת לְפָרְסוֹם הַנֵּס	eilu l'hadlik neirot l'firsum haneis
לְהוֹדוֹת בְּהֵלָל לְשִׁמְךָ הַגָּדוֹל	l'hodot b'hallel l'shimcha hagadol
וְהַקְדֹּשׁ עַל נִסֶּיךָ	v'hakadosh al nisecha
וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתֶיךָ.	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 מֶרְדֵּכַי וְאֶסְתֵּר בְּשׁוּשָׁן	Bimei Mordechai v'Ester b'Shushan
הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הָמָן	habirah, k'she-amad aleihem Haman
הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד,	harasha, bikeish l'hashmid,
לְהָרֹג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים,	laharog ulabeid et kol haihudim,
מִנָּעַר וְעַד זָקֵן, טַף וְנָשִׁים,	mina-ar v'ad zakein, taf v'nashim,
בְּיוֹם אֶחָד בְּשִׁלּוֹשָׁה עָשָׂר לַחֹדֶשׁ	b'yom echad bishloscha asar l'chodesh
שְׁנֵים עָשָׂר,	sh'neim asar,
הוּא חֹדֶשׁ אָדָר, וּשְׁלָלָם לְבוֹז.	hu chodesh Adar, ushlalam lavoz.
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים	V'atah b'rachamecha harabim
הִפַּרְתָּ אֶת עֲצָתוֹ,	heifarta et atzato,
וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ,	v'kilkalta et mach-shavto,
וְהִשְׁבֹּתָ לוֹ גְּמוּלוֹ בְּרָאשׁוֹ.	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 וַיִּתְּרוֹמַם V'al kulam yitbarach v'yit-romam  
 שִׁמְחָה מַלְכֵינוּ 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:

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

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, v'chol hachayim yoducha selah,  
 וַיְהִלּוּ אֶת שִׁמְחָה vihal'lu et shimcha  
 בְּאֵמֶת, be·emet,  
 הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֶלָה. ha·El y'shu·ateinu v'ezrateinu selah.  
 בָּרוּךְ אַתָּה, יְיָ, יהוה, Baruch atah, יהוה,  
 הַטּוֹב שִׁמְחָה וְלָךְ נָאֵה 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.

שְׁלֹם רַב עַל יִשְׂרָאֵל עַמָּךְ Shalom rav al Yisra-el am'cha  
 תַּשִּׁים לְעוֹלָם, tasim l'olam,  
 כִּי אַתָּה הוּא ki atah hu  
 מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלֹם. melech adon l'chol hashalom.  
 וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ V'tov b'einecha l'vareich  
 אֶת עַמָּךְ יִשְׂרָאֵל et am'cha Yisra-el  
 בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלְמוֹמֶךָ. 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, בְּרַחֵם וְשָׁלוֹם, B'sefer chayim, b'rachah, v'shalom,  
 וּפְרִנָּסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, ufarnasah tova, nizacheir v'nikateiv l'fanecha,  
 אֲנַחְנוּ וְכָל עַמְּךָ בֵּית 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, יְיָ, הַמְבָרֵךְ Baruch atah, Yehovah, hamvareich  
 אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם. et amo Yisra-el bashalom.

Blessed are You, Yehovah, who blesses Your people Israel with peace.

עֲשֵׂה שָׁלוֹם בְּמִרְמָיו, 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 yosh'vei 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.

## Accept Our Offerings

We come together  
sometimes in gladness  
and sometimes in grief.

Sometimes with guilt,  
sometimes ambivalence.  
We come together

with hearts that may be  
broken, or embittered,  
or uncertain how to feel.

We come together  
though we may not know  
what to say, or how to say it.

Accept our offerings  
whatever they are.  
Help us to know

You don't ask pretense.  
You welcome every heart.  
Receive us, all our parts.

(Rabbi Rachel Barenblat)



## 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

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

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

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר	Yitbarach v'yishtabach v'yitpa-ar
וְיִתְרוֹמַם וְיִתְנַסֶּה 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>brich Hu,</b>
לְעֵילָא	l'eila

During the Ten Days of Repentance:

וּלְעֵילָא uleila

מִן כּוֹל בִּרְחַתָּא וְשִׁירָתָא	min kol birchata v'shirata,
תִּשְׁבַּחְתָּא וְנַחֲמָתָא,	tushb'chata v'nechemata,
דְּאָמִירָן בְּעָלְמָא,	da-amiran b'al'ma,
וְאָמְרוּ אָמֵן.	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.

## Psalm 23

מִזְמוֹר לְדָוִד,	Mizmor l'David.
יְהוָה רֹעִי, לֹא אֶחְסָר.	יהוה ro-i, lo echsar.
בְּנֵאֻת דָּשָׁא יִרְבִּיצֵנִי,	Binot desheh yarbitzeini,
עַל מֵי מְנוּחוֹת יְנַהֲלֵנִי.	al mei menuchot y'nahaleini.
נַפְשִׁי יִשׁוּבֵב,	Nafshi y'shoveiv,
יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק,	yancheini v'mag'lei tzedek,
לְמַעַן שְׁמוֹ.	lema'an sh'mo.
גַּם כִּי אֵלֶךְ בְּגֵיא צַלְמוֹת,	Gam ki eilech b'gei tzalmavet,
לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי,	lo ira ra, ki atah imadi,
שִׁבְטְךָ וּמִשְׁעַנְתְּךָ,	shivt'cha umishantecha,
הִמָּה יְנַחֲמֵנִי.	heimah y'nachamuni.
תִּעְרֹךְ לִפְנֵי, שְׁלַחַן נֶגֶד צָרָרִי,	Ta'aroch lefanai, shulchan neged tzor'rai,
דִּשְׁאֲנָת בִּשְׁמֹן רֹאשִׁי,	dishanta vashemen roshi
כּוֹסֵי רְוִיָּה.	kosi r'vayah.
אַךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי	Ach tov vachesed yird'funi
כָּל יְמֵי חַיִּי,	kol y'mei chayai,
וְשָׁבְתִי 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.

## My Constant Shepherd

The ETERNAL GOD is my constant shepherd;

I shall not lack for anything.

God brings me to rest in green pastures;

and leads me beside calming waters,

refreshing my soul; leading me in the winding paths of right action,

so that all will come to know God's ways.

Though I will walk through the valley of the shadow of death, may I fear no evil,

Knowing You are with me; Your callings and Your proddings are of comfort to me.

You prepare a table before me corresponding to my greatest challenges;

You call me to my most noble self; my life overflows with possibilities.

Surely goodness and kindness shall follow me all the days of my life,

and I will dwell in the House of the Sacred for the length of my days.

(Rabbi Eli Cohen)

מִזְמוֹר לְדָוִד	יְהוָה רֹעִי לֹא אֲחֻסֶּר
בְּנֵאֻת דָּשָׁא יִרְבִּיעֲנִי עַל מֵי מִנְחֹת יִנְהַרְלֵנִי	
נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בַּמַּעְגָּלִי צְדָק לְמוֹעֵן שְׁמוֹ	
גַּם כִּי אֵלֶךְ	בְּגֵיָא צִלְמוֹת
לֹא אִירָא רַע	כִּי אַתָּה עִמָּדִי
שִׁבְטֶךָ וּמִשְׁעֲנֶתְךָ	הִבֵּמָה יִנְחֵמֵנִי
תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן	נֶגֶד צָרָרִי
דִּשְׁנָת בִּשְׁמֶן רֹאשִׁי	כּוֹסֵי רוּיָה
אֲךָ טוֹב וּזְסֵד יִרְדְּפוּנִי	כָּל יְמֵי זִמִּי
וּשְׁבַתִּי בְּבֵית יְהוָה	לֹאֲרֹךְ יָמִים

(safrut/calligraphy by Soferet Julie Seltzer)

## El Malei Rachamim: God of Compassion

אל מלא רחמים, שוכן במרומים,	El malei rachamim, shochein bam'romim,
המצא מנוחה נכונה	hamtzei m'nuchah n'chonah
תחת כנפי השכינה,	tachat kanfei hashechinah,
עם קדושים וטהורים	im k'doshim ut-horim
בזהר הרקיע מזהירים,	k'zohar haraki-a maz-hirim ,
את נשמת _____	et nishmat _____

for a man say:

שְהַלַּח לְעוֹלָמוֹ	shehalach l'olamo,
בְּגַן עֵדֶן תִּהְיֶה מְנוּחָתוֹ.	b'gan Eden t'hei m'nucha-to.
אָנָּה בָּעַל הַרְחָמִים יִסְתִּירֵהוּ	Ana ba-al harachamim yastirei-hu
בְּסֵיתֵר כְּנָפֶיךָ לְעוֹלָמִים,	b'seiter k'nafecha l'olamim,
וְיִצְרֹר בְּצִרּוֹר הַחַיִּים	v'yitzror bitzror hachayim
אֶת נִשְׁמָתוֹ, יְהוָה הוּא נִחְלָתוֹ,	et nishmato. hu nachala-to.
וְיָנוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבוֹ,	v'yanu-ach b'shalom al mishkavo,
וְנֹאמַר אָמֵן.	v'nomar amen.

for a woman say:

שְהַלַּח לְעוֹלָמָהּ	shehal'chah l'olamah,
בְּגַן עֵדֶן תִּהְיֶה מְנוּחָתָהּ.	b'gan Eden t'hei m'nucha-tah.
אָנָּה בָּעַל הַרְחָמִים יִסְתִּירֶהָ	Ana ba-al harachamim yastirehah
בְּסֵיתֵר כְּנָפֶיךָ לְעוֹלָמִים,	b'seiter k'nafecha l'olamim,
וְיִצְרֹר בְּצִרּוֹר הַחַיִּים	v'yitzror bitzror hachayim
אֶת נִשְׁמָתָהּ, יְהוָה הוּא נִחְלָתָהּ,	et nishmatah. hu nachalatah.
וְיָנוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבָהּ,	v'tanu-ach b'shalom al mishkavah,
וְנֹאמַר אָמֵן.	v'nomar amen.

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.*

אלה מלאַת רַחֲמִים	Elah m'lei-at rachamim,
שׁוֹכֶנֶת בְּמִרוֹמִים,	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
כְּזֹהַר הָרָקִיעַ מְזֻהָרוֹת	k'zohar haraki-a maz-hirot
אֶת נִשְׁמַת	et nishmat
שְׁהַלְכָה לְעוֹלָמָהּ	shehal'cha l'olamah
בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָה.	b'Gan Eden t'hei m'nuchatah.
אָנָּה גְבוֹרַת הָרַחֲמִים	Ana g'virat harachamim
תַּסְתִּירֶיהָ בְּצֵל כְּנָפֶיךָ	tastirihah betzel k'nafayich
לְעוֹלָמִים, וְצִרְרֵי בִיזְרוֹר הַחַיִּים	l'olamim, v'tzir'ri bitzror hachayim
אֶת נִשְׁמַתָּה,	et nishmatah,
שְׁכִינָה הִיא נַחֲלָתָה	Shechinah hi nachalatah
וְתַנּוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבָהּ,	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 I: Ein Od Mil'vado*

אין עוד מלבדו, Ein od mil'vado,  
יהוה הוא האלהים. hu ha-eohim.

There is nothing but God.



Ein Od Mil'vado calligraphy by soferet Julie Seltzer.

*Short Aleinu II: Vahasheivota*

וְהַשְׁבֵּת Vahasheivota  
אֶל לְבָבְךָ El levavecha  
כִּי יְהוָה Ki יהוה  
הוּא הָאֱלֹהִים. Hu ha-elohim.

And you will know in your heart  
that God Who is Infinite is also God Who is close to us.

וְנֵאמַר: וְהָיָה יְהוָה V'ne-emar: v'haya יהוה  
לְמֶלֶךְ עַל כָּל הָאָרֶץ, lemelech al kol ha-aretz,  
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה יְחָדִיד echad  
וְשֵׁמוֹ יְחָדִיד ushmo echad.

And it is said: on that day יהוה will be God over all the earth,  
and on that day יהוה will be One and God's Name will be One.

*Aleinu (Full Text)*

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל,	Aleinu l'shabei-ach la-adon hakol,
לִתְּת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,	lateit g'dulah l'yotzeir b'reishit,
שְׁלֵא/שָׁלוּ*	shelo
עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,	asanu k'goyei ha-aratzot,
וְלֹא/וְלוֹ*	v'lo
שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה,	samanu k'mishp'chot ha-adamah,
שְׁלֵא/שָׁלוּ*	shelo
שָׁם חֵלְקֵנוּ כָּהֶם,	sam chelkeinu kahem,
וְגֵרָלֵנוּ 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	(or)	not made like
like all nations.		other nations.

We are:

placed here for God	(or)	unlike
like all humanity.		other peoples.

Our portion and our fate are:

for God's	(or)	not like those
own sake.		of other peoples.

וְאֵנַחְנוּ כּוֹרְעִים	Va-anachnu kor'im
וּמִשְׁתַּחֲוִים וּמוֹדִים,	umishtachavim umodim,
לִפְנֵי מֶלֶךְ,	lifnei melech
מַלְכֵי הַמְּלָכִים,	malchei ham'lachim,
הַקָּדוֹשׁ בָּרוּךְ הוּא.	hakadosh baruch hu.

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

\* Pray either לֹא, pronounced Lo ("not"), or לוֹ, also pronounced Lo ("for God").  
The first articulates Jewish chosenness; the second, post-triumphalism.



שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אֶרֶץ, Shehu noteh shamayim v'yoseid aretz,  
 וּמֹשָׁב יְקָרוֹ בְּשָׁמַיִם 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.

אֶמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ. Emet malkeinu efes zulato.  
 כִּכְתוּב בְּתוֹרָתוֹ: וַיָּדַעַת הַיּוֹם Kakatuv b'torato: V'yadata hayom  
 וְהִשְׁבַּחְתָּ אֶל לִבְבְּךָ, vahasheivota el l'vavecha,  
 כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם ki יהוה hu ha-elohim bashamayim  
 מִמַּעַל, וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד. mima-al, v'al ha-aretz 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,  
 לִרְאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזֶךָ, lirot m'heirah b'tiferet uzecha,  
 לְהַעֲבִיר גִּלּוּלִים מִן הָאֶרֶץ, l'ha-avir gilulim min ha-aretz,  
 וְהָאֱלִילִים כָּרוֹת יִקְרֵיתוּן, v'ha-elilim karot yikareitun,  
 לְתִקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי. l'takein olam b'malchut Shaddai.  
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, V'chol b'nei vasar yikr'u vishmecha,  
 לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ. l'hafnot eilecha kol rishei aretz.  
 יִכִּירוּ וַיַּעֲדוּ כָּל יוֹשְׁבֵי תֵבֵל, Yakiru v'yeid'u kol yosh'vei teivel  
 כִּי לָךְ תִּכְרַע כָּל בָּרָךְ ki l'cha tichra kol berech  
 תִּשְׁבַּע 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 יִכְרָעוּ וַיִּפְּלוּ,	L'fanecha Eloheinu yichr'u v'yipolu,
וְלִכְבוֹד שִׁמְךָ יִקָּר יֵתֵינוּ.	v'lichvod shimcha y'kar yiteinu.
וַיִּקְבְּלוּ חֹלָם אֶת עוֹל מַלְכוּתֶךָ.	Vikab'lu chulam et ol malchutecha.
וְתִמְלֹךְ עֲלֵיהֶם מִהֵרָה לְעוֹלָם וָעֶד.	V'timloch aleihem m'heirah l'olam va-ed.
כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,	Ki hamalchut shel'cha hi,
וּלְעוֹלָמֵנוּ עַד 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.

כַּכְּתוּב בְּתוֹרָתֶךָ :	Kakatuv b'toratecha:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.	יהוה yimloch l'olam va-ed.
וְנֵאמַר:	V'ne-emar:
וְהָיָה יְהוָה לְמֶלֶךְ	v'hayah יהוה lemelech
עַל כָּל הָאָרֶץ,	al kol ha-aretz,
בַּיּוֹם הַזֶּה 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:  
“יהוה 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,  
 בְּעָלְמָא דִּי בְּרָא כִרְעוּתֵיהּ,  
 וְיַמְלִיךְ מַלְכוּתֵיהּ  
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
 בְּעָגָלָא וּבְזִמְנוֹ קָרִיב,  
 וְאָמְרוּ: אָמֵן.

Yitgadal v'yitkadash, sh'meih raba,  
 b'al'ma di v'ra chiruteih,  
 v'yamlich malchuteih  
 b'chayeichon uvyomeichon  
 uvchayei d'chol beit Yisra-el,  
 ba-agala uvizman kariv,  
 v'imru: **Amen.**

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ  
 לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Y'hei sh'mei raba m'varach  
 l'alam ulal'mei al'maya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
 וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
 וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא  
 בְּרִיךְ הוּא  
 לְעָלָא

Yitbarach v'yishtabach v'yitpa-ar  
 v'yit-romam v'yitnasei v'yit-hadar v'yitaleh  
 v'yit-halal sh'meih d'kudsha  
 b'rich hu  
 l'eila

During the Ten Days of Repentance:

וּלְעָלָא uleila

מִן כּוֹל בִּרְחָתָא וְשִׁירָתָא,  
 תִּשְׁבְּחָתָא וְנַחֲמָתָא,  
 דַּאֲמִירָן בְּעָלְמָא, וְאָמְרוּ: אָמֵן.

min kol birchata v'shirata,  
 tushb'chata v'nechemata,  
 da-amiran b'al'ma, v'imru: **Amen.**

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא  
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
 וְאָמְרוּ: אָמֵן.  
 עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ  
 הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ  
 וְעַל כָּל יִשְׂרָאֵל,  
 וְעַל כָּל יוֹשְׁבֵי תֵבֵל,  
 וְאָמְרוּ: אָמֵן.

Y'hei sh'lama raba min sh'maya  
 v'chayim aleinu v'al kol Yisra-el,  
 v'imru: **Amen.**  
 Oseh shalom bimromav,  
 hu ya-aseh shalom, aleinu  
 v'al kol Yisra-el,  
 v'al kol yosh'vei teiveil,  
 v'imru: **Amen.**

### Mourner's Kaddish

The Great Essence will flower in our lives  
 And expand throughout the world.  
 May we learn to let it shine through so we can augment its glory.  
 We praise, we continue to praise,  
 And yet, whatever it is we praise, is quite beyond the grasp  
 Of all the words and symbols that point us toward it.  
 We know, yet we do not know.  
 May great peace pour forth from the heavens for us,  
 For all Israel, and for all who struggle toward truth.  
 May that which makes harmony in the cosmos above,  
 Bring peace within and between us, and to all who dwell on this earth.  
 May the Source of peace send peace to all who mourn  
 And comfort all who are bereaved.

(translation: Rabbi Burt Jacobson)

*(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.)*

### Magnified and Sanctified

The process of dying is painful  
 Especially if it is prolonged  
 But death itself is a transition  
 A transfer from here to there  
 A recycling of the body and the soul.  
 Matter is never destroyed, only transformed  
 So too does the soul evolve,  
 Higher and higher  
 From instinct to inspiration,  
 From haughtiness to holiness  
 From selfishness to service,  
 From individualism to union,  
 Until it returns home to the Soul of Souls  
 The *Ein Sof*, the infinite one.  
 This is the Divine Source of Life,  
 Magnified and sanctified.

(Rabbi Allen Maller)

## 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 אחד. 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 יַעֲרִיר כָּל חַמָּתוֹ.	v'lo ya-ir kol chamato.
יְהוָה, הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ	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)

בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ. Bar'chu et יהוה hamvorach.

בְּרוּךְ יְהוָה הַמְּבֹרָךְ 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

ברוך אתה, יהוה,	Baruch atah, יהוה,
אלהינו מלך העולם,	Eloheinu, melech ha-olam,
אשר בדברו מעריב ערבים,	asher bidvaro ma-ariv aravim,
בְּחֻמָּה פֹּתֵי־אֶחָד שְׁעָרִים,	b'chochmah potei-ach sh'arim,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,	uvitvunah m'shaneh itim,
וּמַחֲלִיף אֶת הַזְּמָנִים,	umachalif et haz'manim,
וּמַסְדֵּיר אֶת הַכּוֹכָבִים	umsadeir et hakochavim
בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כִּרְצוֹנוֹ.	b'mishm'roteihem baraki-a kirtzono.
בּוֹרֵא יוֹם וָלַיְלָה,	Borei yom valailah,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,	goleil or mip'nei choshech
וְחֹשֶׁךְ מִפְּנֵי אוֹר.	v'choshech mip'nei or.
וּמַעֲבִיר 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 וְקַיִם,	El chai v'kayam,
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.	tamid yimloch aleinu l'olam va-ed.
ברוך אתה, יהוה,	Baruch atah, יהוה,
הַמַּעֲרִיב 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,
בְּשִׁכְבֵּנוּ וּבְקוּמֵנוּ	b'shochveinu uvkumeinu
נָשִׂיחַ בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי	nasi-ach b'chukecha, v'nismach b'divrei
תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ	toratecha uvmitzvotecha
לְעוֹלָם וָעֶד.	l'olam va-ed.
כִּי הֵם חַיֵּינוּ וְאַרְץ יִמִּינוּ,	Ki heim chayeinu v'orech yameinu,
וּבָהֶם נִהְגֶּה יוֹמָם וְלַיְלָה.	uvahem nehgeh yomam valailah.
וְאָהַבְתָּךְ	V'ahavat'cha
אַל תִּסְרִיחַ 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! Eloheinu יהוה**

ברוך שם כבוד מלכותו (Baruch shem k'vod malchuto  
 לעולם ועד. 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 לֵבְבְּךָ, וּבְכָל נַפְשְׁךָ,	b'chol levav'cha, uvchol nafsh'cha,
וּבְכָל מַאֲדְךָ.	uvchol-m'odecha.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי	V'hayu had'varim ha-eileh, asher anochi
מְצַוְּךָ הַיּוֹם, עַל לֵבְבְּךָ.	m'tzav'cha hayom, al l'vavecha.
וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָם,	V'shinantam l'vanecha, v'dibarta bam,
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בַּדֶּרֶךְ,	b'shivt'cha b'veitecha, uvlecht'cha vaderech,
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.	uvshochb'cha, uvkumecha.
וְקִשַּׁרְתָּם לְאוֹת עַל יָדְךָ,	Ukshartam l'ot al yadecha,
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.	v'hayu l'totafot bein einecha.
וְכִתַּבְתָּם	Uchtavtam
עַל מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.	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 שָׁמַעַתְּ שְׁמִעוּ  
 אֶל מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מֵצִוָּה  
 אֶתְכֶם הַיּוֹם,  
 לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם  
 וּלְעֲבֹדוֹ, בְּכָל לְבַבְכֶם  
 וּבְכָל נַפְשְׁכֶם.  
 וְנָתַתִּי מִטַּר אֲרָצְכֶם בְּעֵתוֹ,  
 יוֹרֶה וּמַלְקוֹשׁ, וְאַסְפֶּתִי דִגְגָד  
 וְתִירֹשֶׁךָ וַיִּצְהָרְךָ.  
 וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבֶהֱמֶתְךָ,  
 וְאָחַלְתָּ וְשָׂבַעְתָּ.  
 הַשְׁמֵרוּ לָכֶם כֵּן יִפְתָּה לְבַבְכֶם,  
 וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים  
 וְהִשְׁתַּחֲוִיתֶם לָהֶם.  
 וְחָרָה אַף יְהוָה בָּכֶם,  
 וְעָצַר אֶת הַשָּׁמַיִם  
 וְלֹא יִהְיֶה מָטָר,  
 וְהָאָדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ,  
 וְאֶבַדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה  
 אֲשֶׁר יְהוָה נָתַן לָכֶם.  
 וְשָׁמַתֶּם אֶת דְּבָרֵי אֵלֶּה  
 עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם,  
 וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יָדְכֶם,  
 וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם.  
 וְלִמְדַתֶּם אֹתָם אֶת בְּגִיְכֶם  
 לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
 וּבִלְכֹתְךָ בַּדֶּרֶךְ,  
 וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.  
 וְכִתְבֹתֶם עַל מְזוֹזוֹת בֵּיתְךָ  
 וּבְשַׁעְרֶיךָ.  
 לִמְעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְּנֵיכֶם  
 עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה  
 לְאַבְרָהָם לֵאמֹר לָהֶם,  
 כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

V'hayah im shamo-a tishm'u  
 el-mitzvotai, asher anochi m'tzaveh  
 etchem hayom,  
 l'ahavah et Eloheichem  
 ulovdo, b'chol levavchem  
 uvchol nafsh'chem.  
 V'natati m'tar-artz'chem b'ito,  
 yoreh umalkosh, v'asafta d'ganecha  
 v'tirosh'cha v'yitz-harecha.  
 v'natati eisev b'sad'cha livhemtecha,  
 v'achalta v'savata.  
 Hisham'ru lachem pen yifteh l'avchem,  
 v'sartem va'avadtem elohim acheirim  
 v'hishtachavitem lahem.  
 V'charah af yehovah bachem,  
 v'atzar et hashamayim  
 v'lo yihyeh matar,  
 v'ha-adamah lo titen et y'vulah,  
 va'avadtem m'heirah mei-al ha-aretz hatovah  
 asher yehovah notein lachem.  
 V'samtem et d'varai eileh  
 al levavchem v'al nafsh'chem,  
 ukshartem otam l'ot al yedchem,  
 v'hayu l'totafot bein eineichem.  
 V'limadtem otam et b'neichem  
 ledabeir bam, b'shivt'cha b'veitecha,  
 uvlecht'cha vaderech,  
 uvshochb'cha uv'kumecha.  
 Uchtavtam al m'zuzot beitecha  
 uvisharecha.  
 Lema-an yirbu y'meichem vimeit v'neichem  
 al ha-adamah asher nishba yehovah  
 la-avoteichem lateit lahem,  
 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 וְהָיָה אִם שָׁמַעַתְּ*

"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.  
דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם,  
וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם  
לְדֹרֹתָם, וְנָתַנּוּ עַל צִיצִית הַכֶּנֶף  
פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית,  
וּרְאִיתֶם אֹתוֹ  
וְזָכַרְתֶּם אֶת כָּל מִצְוֹת יְהוָה,  
וַעֲשִׂיתֶם אֹתָם,  
וְלֹא תִטְּרוּ אַחֲרַי לְבַבְכֶּם  
וְאַחֲרַי עֵינֵיכֶם,  
אֲשֶׁר אֲתֶם זֹנִים אַחֲרֵיהֶם.  
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם  
אֶת כָּל מִצְוֹתַי,  
וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.  
אֲנִי יְהוָה אֱלֹהֵיכֶם,  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרָיִם  
לְהִיּוֹת לָכֶם לֵאלֹהִים,  
אֲנִי יְהוָה אֱלֹהֵיכֶם.

Vayomer el Mosheh leimor.  
Dabeir el b'nei Yisra-el v'amarta aleihem,  
v'asu lahem tzitzit al kanfei vigdeihem  
ledorotam, v'nat'nu al tzitzit hakanaf  
p'til t'cheilet. V'yahah lachem l'tzitzit,  
uritem oto,  
uzchartem et kol mitzvot yehovah  
va-asitem otam.  
V'lo taturu acharei l'avvchem  
v'acharei eineichem,  
asher atem zonim achareihem.  
Lema-an tizk'ru va'asitem  
et kol mitzvotai,  
vihyitem k'doshim leiloheichem  
Ani Eloheichem,  
asher hotzeiti et-chem mei-eretz Mitzrayim,  
lihyot lachem leilohim;  
ani 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

אֶמֶת וְאֱמוּנָה כָּל זֹאת, וְקַיָּם עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹולָתוֹ, וְאֶנְחֵנוּ יִשְׂרָאֵל עָמוֹ.	Emet ve-emunah kol zot, v'kayam aleinu, ki Hu Eloheinu v'ein zulato, va-anachnu Yisra-el amo.
הַפּוֹדֵנוּ מִיַּד מְלָכִים, מַלְכֵינוּ הַגּוֹאֲלֵנוּ מִכָּף כָּל הָעָרִיצִים.	Hapodeinu miyad m'lachim, Malkeinu hago-aleinu mikaf kol he-aritzim.
הַיֵּל הַנִּפְרָע לָנוּ מִצָּרֵינוּ, וְהַמְשַׁלֵּם גְּמוּל לְכָל אֹיְבֵי נַפְשֵׁנוּ, הַעֹשֶׂה גְּדוּלוֹת עַד אֵין חֶקֶר, 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 נַפְשֵׁנוּ בַּחַיִּים, וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ, הַמְדְּרִיכֵנוּ 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 וְיִקְחָם 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 בָּנָיו בֵּין גִּזְרֵי יָם סוּף, וְרָאוּ בָנָיו גְּבוּרָתוֹ, 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 לָד עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלָם:	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 כַּמֹּכָה בָּאֵלִים יְהוָה, Mi chamocha ba-eilim, יהוה?  
 מי כַּמֹּכָה נִאֲדָר בִּקְדֹשׁ, Mi kamocha nedar bakodesh,  
 נִרְאָה תְהִלָּתְךָ, עֲשֵׂה פֶלֶא. nora t'hilot, oseih feleh.

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

וְנֵאמַר: כִּי פָדָה יְהוָה אֶת יַעֲקֹב, V'ne-emar: Ki fadah יהוה et Ya-akov;  
 וּגְאָלוּ מִיַּד חֲזָק מִמֶּנּוּ. ugalo miyad chazak mimenu.  
 בָּרוּךְ אַתָּה, יְהוָה, גָּאֹל 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,  
 "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

הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,	Hashkiveinu יהוה Eloheinu, l'shalom,
וְהַעֲמִידֵנוּ, מִלְּפָנֶיךָ,	v'ha-amideinu, Malkein,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם,	l'chayim tovim ul'shalom,
וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,	ufros aleinu sukat sh'lomecha,
וְתִקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,	v'tak'neinu b'eitzah tovah mil'fanecha,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.	v'hoshi-einu l'ma-an sh'mecha.
וְהִגֵּן בְּעֵדֵנוּ, וְהִסֵּר מֵעֲלֵינוּ	V'hagein ba-adeinu, v'haseir mei-aleinu
אוֹיֵב, דָּבָר, וְחָרֵב, וְרָעָב, וְיָגוֹן,	oyeiv, dever, v'cherev, v'ra-av v'yagon,
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,	v'haseir satan mil'faneinu umei-achareinu,
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ.	uvtzeil k'nafecha tastireinu.
כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה,	Ki El shom'reinu umatzileinu atah,
כִּי אֵל מֶלֶךְ חֲנוּן וְרוֹחוֹם אַתָּה.	ki El Melech chanun v'rachum atah.
וּשְׁמֹר צִיּוֹנֵנוּ וּבִיאֵנוּ,	Ushmor tzeiteinu uvo-einu,
לְחַיִּים וּלְשָׁלוֹם,	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 מציֹן	Baruch יהוה miTziyon,
שֶׁכֶן יְרוּשָׁלַיִם הַלְלוּיָהּ.	shochein Y'rushalayim, Hal'lu-Yah.
ברוך יהוה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל,	Baruch יהוה Elohim Elohei Yisra-el,
עֹשֶׂה נִפְלָאוֹת לְבָדּוֹ,	oseih nifla-ot levado,
וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיְמַלֵּא	uvaruch sheim k'vodo l'olam, v'yimalei
כְּבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן.	ch'vodo et kol ha-aretz, amen v'amen.
יְהִי כְבוֹד יְהוה לְעוֹלָם,	Y'hi kh'vod יהוה l'olam,
יִשְׁמַח יְהוה בְּמַעֲשָׁיו.	yismach יהוה b'ma-asav.
יְהִי שֵׁם יְהוה מְבֹרָךְ,	Y'hi sheim יהוה m'vorach,
מֵעַתָּה וְעַד עוֹלָם.	mei-ata v'ad olam.
כִּי לֹא יִטּוֹשׁ יְיָ אֶת עַמּוֹ	Ki lo yitosh יהוה et amo
בְּעַבּוּר שְׁמוֹ הַגָּדוֹל,	ba-avur sh'mo hagadol,
כִּי הוֹאִיל יְהוה	ki ho-il יהוה
לַעֲשׂוֹת אֲתָכֶם לֹו לָעַם.	la-asot et-chem lo l'am.
וַיָּרָא כָל הָעָם וַיִּפְּלוּ עַל פְּנֵיהֶם,	Vayar kol ha-am vayip'lu al p'neiheim,
וַיֹּאמְרוּ, יְהוה הוּא הָאֱלֹהִים,	vayom'ru, יהוה Hu haElohim,
יְהוה הוּא הָאֱלֹהִים.	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
יְהִי־יְהוָה אֶחָד וְשִׁמּוֹ אֶחָד.	yihyeh יהוה echad ushmo echad.
יְהִי חַסְדְּךָ יְהוָה עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ.	Y'hi chasd'cha יהוה aleinu, ka-asher yichalnu lach.
הוֹשִׁיעֵנוּ יְהוָה, אֱלֹהֵינוּ, וְקַבְּצֵנוּ מִן הַגּוֹיִם,	Hoshi-einu יהוה, Eloheinu, v'kab'tzeinu min hagoyim,
לְהוֹדוֹת לְשֵׁם קֹדֶשְׁךָ, לְהִשְׁתַּבֵּחַ בִּתְהִלַּתְךָ.	I'hodot l'sheim kodshecha, l'histabei-ach bit-hilatecha.
כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבוֹאוּ וַיִּשְׁתַּחֲוּ לְפָנֶיךָ, אֲדֹנָי,	Kol goyim asher asita yavo-u v'yishtachavu l'fanecha, Adonai,
וַיִּכְבְּדוּ לְשִׁמְךָ.	v'yichabdu l'shmecha.
כִּי גָדוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים לְבָדְךָ.	Ki gadol atah v'oseh nifla-ot, atah Elohim levadecha
וְאֶנְחֵנוּ עִמָּךְ וְצִאֵן מִרְעִיתְךָ, נוֹדֶה לָּךְ לְעוֹלָם,	va-anachnu am'cha v'tzon maritecha, nodeh l'cha l'olam,
לְדוֹר וָדוֹר נְסַפֵּר תְּהִלַּתְךָ.	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 בְּשֹׁחַבֵּינוּ,	baruch יהוה b'shochveinu,
בְּרוּךְ יְהוָה בְּקוּמֵינוּ.	baruch יהוה b'kumeinu.
כִּי בִיָּדְךָ נַפְשֹׁת הַחַיִּים וְהַמֵּיתִים,	Ki v'yad'cha nafshot hachayim v'hameitim,
אֲשֶׁר בִּידּוֹ נֶפֶשׁ כָּל חַי	asher b'yado nefesh kol chai
וְרוּחַ כָּל בָּשָׂר 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 שֶׁבִּשְׁמַיִם, יַחַד שְׁמֶךָ,	Eloheinu shebashamayim, yacheid shimcha,
וְקַיִם מַלְכוּתְךָ תָּמִיד,	v'kayeim malchut'cha tamid,
וּמְלוֹךְ עָלֵינוּ 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.

יִרְאוּ עֵינֵינוּ, וְיִשְׁמַח לִבֵּנוּ,	Yiru einenu, v'yismach libeinu,
וְתִגַּל נַפְשֵׁנוּ בִּישׁוּעָתְךָ בְּאַמֶּת,	v'tageil nafsheinu bishuat'cha be-emet,
בְּאַמּוֹר לְצִיּוֹן, מֶלֶךְ אֱלֹהֵינוּ.	be-emor leTziyon, malach Elohayich.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ,	יהוה melech, יהוה malach,
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.	יהוה yimloch l'olam va-ed.
כִּי הַמַּלְכוּת שְׁלָךְ הִיא,	Ki hamalchut shel'cha hi,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,	ulol'mei ad timloch b'chavod,
כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.	ki ein lanu melech ela atah.
בָּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ בְּכָבוֹד,	Baruch atah יהוה, hamelech bichvodo,
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד,	tamid yimloch aleinu l'olam va-ed,
וְעַל כָּל מַעֲשָׂיו.	v'al kol maasav.

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

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	<b>Y'hei sh'meih raba m'varach</b>
לְעָלַם וּלְעָלְמֵי עָלְמֵינָא.	<b>l'alam ulal'mei al'maya.</b>

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
<b>בְּרִיךְ הוּא</b>	<b>b'rich hu</b>
לְעֵילָא	l'eila

During the Ten Days of Repentance:

וּלְעֵילָא uleila

מִן כָּל בִּרְכָתָא וְשִׁירָתָא	min kol birchata v'shirata,
תִּשְׁבַּחְתָּא וְנַחֲמָתָא,	tushb'chata v'nechemata,
דְּאָמִירָן בְּעֶלְמָא, 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, מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה.

### *Gevurot / Power*

What is the source of power in my life?

Where do I find strength? What enlivens me?

Baruch atah, יהוה, m'chayeh hameitim.

בָּרוּךְ אַתָּה, יהוה, מְחַיֶּה הַמֵּיָתִים.

### *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 הַקָּדוֹשׁ.

### *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, הָרוֹצֶה בַּתְּשׁוּבָה.

### *S'lichah / 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 לְסִלּוֹחַ.

*Ge-ulah / Redemption*

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

Baruch atah, יהוה, go-eil Yisra-el.

ברוך אתה, יהוה, גואל ישראל.

*Refu-ah / Healing*

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

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

ברוך אתה, יהוה, רופא חולי עמו ישראל.

*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.

ברוך אתה, יהוה, מְבַרֵךְ 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.

ברוך אתה, יהוה, מְקַבֵּץ נִדְּחֵי 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.

ברוך אתה, 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.

ברוך אתה, יהוה, שֹׁבֵר 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.

ברוך אתה, 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.

ברוך אתה, יהוה, בונה ירושלים.

*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.

ברוך אתה, יהוה, מצמיח קרן ישועה.

*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.

ברוך אתה, יהוה, שומע תפלה.

*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.

ברוך אתה, יהוה, המחזיר שכינתו לציון.

*Hoda-ah / Gratitude*

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

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

ברוך אתה, יהוה, הטוב שמך ולך נאה להודות.

*Shalom / Peace*

Help me to feel and to embody peace and wholeness.

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

ברוך אתה, יהוה, המברך את עמו ישראל בשלום.

עֲשֵׂה שְׁלוֹם בִּמְרוֹמָיו	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, Adonai, s'fatai tiftach,  
וּפִי יַגִּיד תְּהִלָּתְךָ. ufi yagid t'hilatecha.

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

*Avot V'imahot / Ancestors*

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

*some omit*

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, Elohei Sarah, Elohei Rivkah,  
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה, Elohei Racheil, veilohei Lei-ah,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, Ha-el hagadol hagibor v'hanora,  
אֵל עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹב, El elyon, gomeil chasadim tovim,  
בֵּים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת v'konei hakol v'zocheir chasdei avot  
וְאִמּוֹת, v'imahot,  
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, umeivi go-eil livnei v'neihem,  
לְמַעַן שְׁמוֹ בְּאַהֲבָה. 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)*

זָכְרֵנוּ 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,  
מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. m'chayei meitim atah rav l'hoshi-a.  
בְּקִיץ: מוֹרִיד הַטָּל. Summer: Morid hatal.  
בְּחֹרֶף: מַשִּׁיב הָרוּחַ 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 עָפָר.	umkayeim emunato lisheinei afar.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת,	Mi chamocha baal g'vurot,
וּמִי דוֹמֶה לָךְ?	Umi domeh lach?
מֶלֶךְ מֵמִית וּמְחַיֶּה,	Melech meimit umchayei,
וּמַצְמִיחַ יְשׁוּעָה.	umatzmi-ach y'shu-ah.

  

וְנֶאֱמַן אַתָּה לְהַחְיֹת 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 chamocha, av harachamim,
זוֹכֵר יְצִירָתוֹ 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*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, Atah kadosh v'shimcha kadosh  
 וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה. ukdoshim b'chol yom y'hal'lucha selah.  
 כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. Ki El melech gadol v'kadosh atah.  
 \*בָּרוּךְ אַתָּה, יְהוָה, הָאֵל הַקָּדוֹשׁ. Baruch atah, יהוה, haEl haKadosh.

\*During the Ten Days of Repentance:

בָּרוּךְ אַתָּה, יְהוָה, הָמֶלֶךְ הַקָּדוֹשׁ. 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*

אַתָּה חוֹנֵן לְאָדָם דַּעַת, Atah chonein l'adam da-at,  
 וּמְלַמֵּד לְעֹנוֹשׁ בִּינָה. umlameid le-enosh binah.  
 חֲנִינוּ מֵאַתָּה Choneinu mei-it'cha  
 דַּעַת בִּינָה וְהַשְׂכֵּל. dei-ah binah v'haskeil.  
 בָּרוּךְ אַתָּה, יְהוָה, חוֹנֵן הַדַּעַת. 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.

הַשִּׁיבֵנוּ, אֲבִינוּ, לְתוֹרָתְךָ, Hashiveinu, avinu, l'toratecha,  
 וְקַרְבֵּנוּ, מַלְכֵנוּ, לַעֲבוֹדָתְךָ, v'kar'veinu, malkeinu, la-avodatecha,  
 וְהַחְזִירֵנוּ v'hachazireinu  
 בְּתִשְׁבּוּחַ שְׁלֵמָה לְפָנֶיךָ. bit-shuvah sh'leimah l'fanecha.  
 בָּרוּךְ אַתָּה, יְהוָה, Baruch atah, יהוה,  
 הַרוֹצֶה בְּתִשְׁבּוּחַ. 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;  
 מָחַל לָנוּ, מַלְכֵנוּ, כִּי פָשַׁעְנוּ; m'chal lanu, malkeinuu, 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.

רָאֵה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ, R'eih na v'onyeinu, v'rivah riveinu,  
 וּגְאַלֵנוּ מִהֶרָה לְמַעַן שְׁמֶךָ, ugaleinu m'heirah l'ma-an sh'mecha,  
 כִּי גּוֹאֵל חֲזָק אַתָּה. ki goeil chazak atah.  
 בָּרוּךְ אַתָּה, יהוה, 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.

רְפָאֵנוּ, יהוה, 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 רוֹפֵא נְאֻמָּן Ki El Melech rofei ne-eman  
 וְרַחֲמָן אַתָּה. v'rachaman atah.  
 בָּרוּךְ אַתָּה, יהוה, Baruch atah, יהוה,  
 רוֹפֵא 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, Eloheinu,  
 אֶת הַשָּׁנָה הַזֹּאת et hashanah hazot  
 וְאֶת כָּל מִינֵי 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  
 כְּשָׁנִים הַטּוֹבוֹת. kashanim hatovot.  
 בָּרוּךְ אַתָּה, יְהוָה, מְבָרַךְ הַשָּׁנִים. Baruch atah, 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 גְּלִיּוֹתֵינוּ, 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 כְּבָרָאשׁוֹנָה Hashivah shof'teinu k'varishonah  
 וְיִזְעֲצֵינוּ כְּבַתְּחִלָּה, v'yo-atzeinu k'vat'chilah,  
 וְהַסֵּר 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.

וְלַמַּלְשִׁינוֹת אַל תְּהִי תִקְוָה, V'lamalshinut al t'hi tikvah,  
 וְכָל הַרְשָׁעָה כָּרְגַע תֵּאבֵד, v'chol harisha k'rega toveid,  
 וְכָל אִיְבֹיךָ מִהֵרָה יִכָּרֶתוּ, v'chol oy'vecha m'heirah yikareitu,  
 וְהַזֵּידִים מִהֵרָה תַעֲקֹר וּתִשָּׁבֵר v'hazeidim m'heirah t'akeir ut-shabeir  
 וְתִמְגֹּר וְתִכְנִיעַ בְּמִהֵרָה בְּיָמֵינוּ. utmageir v'tachni-a bimheirah v'yameinu.  
 בָּרוּךְ אַתָּה, יְהוָה, Baruch atah, יהוה,  
 שׁוֹבֵר אִיְבִים וּמִכְנִיעַ זֵדִים. 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 Eloheinu,  
 ותן שכר טוב v'tein sachar tov  
 לכל הבוטחים בשמך באמת, l'chol habot'chim b'shimcha be-emet,  
 ושם 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 בזמנינו uvneih otah b'karov b'yameinu  
 בבני 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.

את צמח דוד עבדך Et tzemach David avd'cha  
 מהרה תצמיח, m'heirah tatzmiach,  
 וקרנו תרום בישועתך, v'karno tarum bishuatecha,  
 כי לישועתך קוינו כל היום. ki lishu-at'cha kivinu kol hayom.  
 ברוך אתה, יהוה, Baruch atah, יהוה,  
 מצמיח קרן ישועה. 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 אָתָּה, v'tachanunim atah,  
 וּמִלְפָּנֶיךָ, מַלְכֵנוּ, umil'fanecha, malkeinu,  
 רִיקָם אֵל תִּשְׁוֶיֶנוּ. reikam al t'shiveinu.  
 כִּי אָתָּה שׁוֹמֵעַ Ki atah shomei-a  
 תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. t'filat am'cha Yisra-el b'rachamim.  
 בָּרוּךְ אָתָּה 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,  
 וְאֲשֵׁי יִשְׂרָאֵל, וְתִפְלָתָם v'ishei Yisra-el, utfilatam  
 מְהֵרָה בְּאַהֲבָה תִּקְבֵּל 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	Eloheinu veilohei avoteinu
וְאִמּוֹתֵינוּ,	v'imoteinu,
יַעֲלֶה וְיָבֹא, וְיַגִּיעַ, וְיִרְאֶה,	ya·aleh v'yavo, v'yagi·a, v'yeira·eh,
וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד,	v'yeiratzeh, v'yishama, v'yipakeid,
וְיִזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדּוֹנֵנוּ,	v'yizacheir zichroneinu ufikdoneinu,
וְיִזְכֹּר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	v'zichron avoteinu v'imoteinu,
וְיִזְכֹּר מֹשִׁיחַ בֶּן דָּוִד עֲבָדְךָ,	v'zichron mashi·ach ben David avdecha,
וְיִזְכֹּר יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,	vzichron Yerushalayim ir kodshecha,
וְיִזְכֹּר כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,	v'zichron kol am'cha beit Yisra·el l'fanecha,
לְפִלֵּיתָהּ, לְטוֹבָהּ, לְחַן וּלְחֶסֶד	lifleitah, l'tovah, l'chein ulchesed
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם	ulrachamim, l'chayim ulshalom, b'yom

לְרֹאשׁ חֹדֶשׁ: רֹאשׁ הַחֹדֶשׁ הַזֶּה. Rosh Chodesh: Rosh haChodesh hazeh.

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

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

זֹכְרֵנוּ, יְהוָה, אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,	Zochreinu, יהוה Eloheinu, bo l'tova,
וּפְקֻדֵנוּ בּוֹ לְבִרְכָּהּ,	ufokdeinu vo livrachah,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים,	v'hoshi·einu vo l'chayim,
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים,	uvidvar yeshu·ah v'rachamim,
חוּס וְחֲנּוּנֵנוּ, וְרַחֲם עָלֵינוּ	chus v'choneinu, v'rachem aleinu
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֲנִינּוּ,	v'hoshi·einu, ki eilecha eineinu,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.	ki El Melech chanun v'rachum atah.



*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.

וְתַחֲזִינָה עֵינֵינוּ V'techezenah eineinu  
 בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. b'shuv'cha leTziyon b'rachamim.  
 בָּרוּךְ אַתָּה, יְהוָה, Baruch atah, יהוה,  
 הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן. hamachazir shechinato leTziyon.

May our eyes see Your presence  
 return to Zion with compassion.  
 Blessed are You, יהוה, whose Presence returns to Zion

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, Modim anachnu lach, sha-atah hu,  
 יְהוָה אֱלֹהֵינוּ יהוה Eloheinu  
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ veilohei avoteinu v'imoteinu,  
 לְעוֹלָם וָעֶד, צוּרנו צוּר חַיֵּינוּ, l'olam va-ed, tzureinu tzur chayeinu,  
 מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא magein yisheinu, atah hu  
 לְדוֹר וָדוֹר, ledor vador,  
 נוֹדֶה לָּךְ וְנִסְפֵּר תִּהְלֶתָּךְ, nodeh l'cha unsaper t'hilatecha,  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, al chayeinu ham'surim b'yadecha,  
 וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, 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, עָרֵב וּבָקָר וְצֹהָרִים, sheb'chol eit, erev vavoker v'tzohorayim,  
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, hatov, ki lo chalu rachamecha,  
 וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסָּדֶיךָ, v'hamracheim, ki lo tamu chasadecha,  
 כִּי מְעוֹלָם קִוִּינוּ לָךְ. 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 הַנִּסִּים, וְעַל הַפְּרָקוֹ, Al hanisim, v'al hapurkan,  
 וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, v'al hag'vurot, v'al hat'shu-ot,  
 וְעַל הַנִּפְלְאוֹת, v'al hanifla-ot,  
 שְׁעָשִׂיתָ לְאַבוֹתֵינוּ וּלְאִמּוֹתֵינוּ she-asita la'avoteinu ulimoteinu  
 בַּיָּמִים הָהֵם בְּזִמָּן הַזֶּה. 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

בִּימֵי מַתִּיתְיָהוּ כֹהֵן גָּדוֹל Bimei Mattityahu kohein gadol  
 חֲשֹׁמוֹנַי וּבָנָיו כְּשֶׁעָמְדָה עֲלֵיהֶם chashmonai uvanav k'she-amd'a aleihem  
 מַלְכוּת אַנְטִיּוֹכוֹס הַרָשָׁה malchut Antiyochos harasha  
 וּבִקֵּשׁ לְעַקֹּר אֶת אֱמוּנָתֵינוּ uvikeish la-akor et emunateinu  
 וְדָתֵנוּ וְהִצְרֵנוּ לָנוּ וּכְבָּשׁוּ אֶת v'dateinu v'heitzeiru lanu v'chav'shu et  
 הַיִּכְלֵנוּ טִמְאוּ אֶת מִקְדָּשֵׁנוּ. heichaleinu tim'u et mikdasheinu.  
 אֲזִי קָמוּ נִגְדָם חֲסִידֶיךָ וְכֹהֲנֶיךָ, Az kamu negdam chasidecha v'chohanecha,  
 וְאַתָּה, בְּרַחֲמֶיךָ הַרְבִּים, v'atah, b'rachamecha harabim,  
 עָמַדְתָּ לָהֶם בָּעֵת צָרָתָם, amadta lahem b'eit tzaratam,  
 רַבְתָּ אֶת רִיבָם, נִקְמַתָּ אֶת ravta et rivam, nakamta et  
 נִקְמָתָם, וְהָיִיתָ בְּעֶזְרָתָם לְהִתְגַּבֵּר nikmatam, v'hayita b'ezratam l'hitgabeir  
 עֲלֵיהֶם וּלְטַהֵר אֶת הַמִּקְדָּשׁ. aleihem ultaheir et hamikdash.  
 מִתּוֹךְ גַּעְגּוּעִים לְהִשְׁרָאֲתָךְ Mitoch ga-agu-im l'hashra-at'cha  
 רָצוּ לְהַדְלִיק אֶת הַמְּנוֹרָה ratzu l'hadlik et hamenorah  
 הַטְּהוֹרָה וְלֹא מָצְאוּ שֶׁמֶן hat'horah v'lo matz'u shemen  
 עַד שֶׁהִרְאִיתָ לָהֶם שֶׁמֶן טָהוֹר ad shehereita lahem shemen tahor  
 לְיוֹם אֶחָד. בְּבִטְחוֹן הִדְלִיקוּ l'yom echad. B'vitachon hidliku  
 אֶת הַמְּנוֹרָה וְאַתָּה עָשִׂיתָ לָהֶם et hamenorah v'atah asita lahem  
 נֵס וּפֶלֶא, וְהִשְׁמָנוּ לֹא הִפְסִיק neis vafeleh v'hashemen lo hifsik  
 עַד שֶׁעָשׂוּ מִחְדָּשׁ. ad she-asu meichadash.  
 וּקְבָעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלָיו V'kav'u sh'monat y'mei chanukah eilu  
 לְהַדְלִיק נֵירוֹת לְפָרְסוּם הַנֵּס l'hadlik neivot l'firsum haneis  
 לְהוֹדוֹת בְּחָלָל לְשִׁמְךָ הַגָּדוֹל l'hodot b'hallel l'shimcha hagadol  
 וְהַקְדוֹשׁ עַל נִסְיָךָ v'hakadosh al nisecha  
 וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתֶךָ. 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 מֶרְדֵּכַי וְאֶסְתֵּר בְּשׁוּשָׁן	Bimei Mordechai v'Ester b'Shushan
הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם	habirah, k'she-amad aleihem
הָמָן הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד, לַהֲרֹג	Haman harasha, bikeish l'hashmid, laharog
וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים,	ulabeid et kol haihudim,
מִנֶּעַר וְעַד זָקֵן, טַף וְנָשִׁים,	mina-ar v'ad zakein, taf v'nashim,
בְּיוֹם אֶחָד בְּשִׁלּוֹשָׁה עָשָׂר לַחֹדֶשׁ	b'yom echad bishlosa asar l'chodesh
שְׁנֵים עָשָׂר,	sh'neim asar,
הוּא חֹדֶשׁ אָדָר, וּשְׁלָלָם לְבוֹז.	hu chodesh Adar, ushlalam lavoz.
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים	V'atah b'rachamecha harabim
הִפַּרְתָּ אֶת עֲצָתוֹ,	heifarta et atzato,
וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ,	v'kilkalta et mach-shavto,
וְהַשְׁבִּיטָה 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  
 שִׁמְךָ מַלְכֵנוּ 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:

וְכָתוּב 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

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, v'chol hachayim yoducha selah,  
 וְיִהְיֶה לְךָ שִׁמְךָ vihal'lu et shimcha  
 בְּעֵמֶת, be'emet,  
 הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֶלָה. ha-El y'shu'ateinu v'ezrateinu selah.  
 בָּרוּךְ אַתָּה, יְהוָה, Baruch atah, יהוה,  
 הַטּוֹב שִׁמְךָ וְלָךְ נָאֵה 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  
 תַּשִּׁימ לְעוֹלָם, tasim l'olam,  
 כִּי אַתָּה הוּא ki atah hu  
 מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. melech adon l'chol hashalom.  
 וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ V'tov b'einecha l'vareich  
 אֶת עַמְּךָ יִשְׂרָאֵל et am'cha Yisra-el  
 בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמֶךָ. 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, בְּרָכָה וְשָׁלוֹם,	B'sefer chayim, b'rachah, v'shalom,
וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִקְטָב לְפָנֶיךָ,	ufarnasa tova, nizacheir v'nikateiv l'fanecha,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית 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, יְיָהוָה, הַמְבָרֵךְ	Baruch atah, Yehovah, ham'vareich
אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.	et amo Yisra-el bashalom.

עֲשֵׂה שָׁלוֹם בִּמְרוֹמָיו,	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

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

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ Y'hei sh'meih raba m'varach  
 לְעָלַם וּלְעָלְמֵי עֲלָמָיָא. 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 בִּרְחָתָא וְשִׁירָתָא, min kol birchata v'shirata,  
 תִּשְׁבַּחְתָּא וְנִחֲמָתָא, tushb'chata v'nechemata,  
 דְּאָמִירָן בְּעֶלְמָא, 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.

תִּתְּקַבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן    Titkabal tz'lot'hon uva-ut'hon  
 דְּכֹל (בֵּית) יִשְׂרָאֵל קֹדֶם אָבוּהוֹן    d'chol (beit) Yisra-el kodam avuhon  
 דִּי בִשְׁמַיָּא, וְאָמְרוּ : אָמֵן.    di vishmaya, v'imru: Amen.

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

עֲשֵׂה שָׁלוֹם בְּמִרְמִיּוֹ    Oseh shalom bimromav,  
 הוּא יַעֲשֵׂה שָׁלוֹם,    hu ya-aseh shalom,  
 אֵלֵינוּ וְעַל כָּל יִשְׂרָאֵל,    aleinu v'al kol Yisra-el,  
 וְעַל כָּל יוֹשְׁבֵי תֵבֵל;    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.
בְּנֵאֻת דָּשָׁא יִרְבִּיצֵנִי,	Binot desheh yarbitzeini,
עַל מֵי מְנוּחוֹת יְנַהֲלֵנִי.	al mei menuchot y'nahaleini.
נַפְשִׁי יִשְׁוֹבֵב,	Nafshi y'shoveiv,
יְנַחֲנִי בְּמַעְגְלֵי צֶדֶק,	yancheini v'mag'lei tzedek,
לְמַעַן שְׁמוֹ.	lema'an sh'mo.
גַּם כִּי אֵלֶךְ בְּגִיא צַלְמוֹת,	Gam ki eilech b'gei tzalmavet,
לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי,	lo ira ra, ki atah imadi,
שִׁבְטְךָ וּמִשְׁעַנְתְּךָ,	shivt'cha umishantecha,
הֵמָּה יְנַחֲמֵנִי.	heima y'nachamuni.
תִּעְרֹךְ לִפְנֵי, שְׁלַחַן נֶגֶד צָרָרִי,	Ta'aroch lefanai, shulchan neged tzor'rai,
דִּשְׁאֲנָת בְּשֶׁמֶן רֹאשִׁי,	dishanta vashemen roshi
כּוֹסֵי רְוִיָּה.	kosi r'vayah.
אֵךְ טוֹב וְחֹסֶד יִרְדְּפוּנִי	Ach tov vachesed yird'funi
כָּל יְמֵי חַיִּי,	kol y'mei chayai,
וְשָׁבְתִי בְּבֵית יְהוָה	v'shavti b'veit יהוה
לְאֹרֶךְ 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

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת כנפי השכינה, עם קדושים וטהורים בזוהר הרקיע מזהירים, את נשמת	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:

שְׁהַלַּךְ לְעוֹלָמוֹ בְּגַן עֵדֶן תִּהְיֶה מְנוּחָתוֹ. אָנָּה בַּעַל הַרְחָמִים יִסְתִּירֵהוּ בְּסֵיתֵר כְּנָפֶיךָ 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. יְהוּה hu nachala-to. v'yanu-ach b'shalom al mishkavo, v'nomar amen.
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for a woman say:

שְׁהַלְכָה לְעוֹלָמָהּ בְּגַן עֵדֶן תִּהְיֶה מְנוּחָתָהּ. אָנָּה בַּעַל הַרְחָמִים יִסְתִּירֶהָ בְּסֵיתֵר כְּנָפֶיךָ לְעוֹלָמִים, וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמָתָהּ, יְהוּה הוּא נִחְלָתָהּ, וַיַּנּוּחַ 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. יְהוּה 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,
שׁוֹכֶנֶת בְּמְרוֹמִים,	shochenet bam'romim,
הַמְצִיאִי מְנוּחָה נְכוֹנָה	hamtzi-i m'nuchah n'chonah
תַּחַת כַּנְפֵי הַשְּׁכִינָה	tachat kanfei hashechinah
בְּמַעְלֹת קְדוּשׁוֹת וּטְהוֹרוֹת	b'ma-alot k'doshot ut-horot
פְּזָהָר הָרָקִיעַ מְזֻהָרוֹת	k'zohar haraki-a maz-hirot
אֶת נִשְׁמַת _____	et nishmat _____
שֶׁהָלַכָה לְעוֹלָמָה	shehal'chah l'olamah
בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָה.	b'Gan Eden t'hei m'nuchatah.
אָנָּה גְבוֹרַת הַרַחֲמִים	Aana g'virat harachamim
תִּסְתִּירֶהָ בְּצֶל כְּנָפֶיךָ	tastirihah betzel k'nafayich
לְעוֹלָמִים, וְצִירֵי בִּצְרוֹר הַחַיִּים	l'olamim, v'tzir'ri bitzror hachayim
אֶת נִשְׁמָתָה,	et nishmatah,
שְׁכִינָה הִיא נַחֲלָתָה	Shechinah hi nachalatah
וְתַנּוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבָהּ,	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)*

אין עוד מלבדו, Ein od mil'vado,  
יהוה הוא האלהים. hu ha-eohim.

There is nothing but God; God is God.

*Aleinu (Full-Text)*

עלינו לשוב לאדון הכל,	Aleinu l'shabei-ach la-adon hakol,
לתת גדלה ליוצר בראשית,	lateit g'dulah l'yotzeir b'reishit,
שלא/שלו* <sup>*</sup>	shelo
עשנו כגויי הארצות	asanu k'goyei ha-aratzot,
, ולא/ולו* <sup>*</sup>	v'lo
שמנו כמשפחות האדמה,	samanu k'mishp'chot ha-adamah,
שלא/שלו* <sup>*</sup>	shelo
שם חלקנו כהם,	sam chelkeinu kahem,
וגרלנו ככל המונם.	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	(or)	not made like
like all nations.		other nations.

We are:

placed here for God	(or)	unlike
like all humanity.		other peoples.

Our portion and our fate are:

for God's	(or)	not like those
own sake.		of other peoples.

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\*Pray either לא, pronounced lo ("not"), or לו, also pronounced lo ("for God"). The first articulates Jewish chosenness; the second, post-triumphalism.

וַאֲנַחֲנוּ כּוֹרְעִים      Va-anachnu kor'im  
 וּמִשְׁתַּחֲוִים וּמוֹדִים,      umishtachavim umodim,  
 לִפְנֵי מֶלֶךְ,      lifnei melech  
 מַלְכֵי הַמַּלְכִּים,      malchei ham'lachim,  
 הַקָּדוֹשׁ בָּרוּךְ 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 וְיוֹסֵד אֶרֶץ,      Shehu noteh shamayim v'yoseid aretz,  
 וּמוֹשָׁב יְקָרוֹ בְּשָׁמַיִם מִמָּעַל,      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.

אֱמֶת מַלְכֵינוּ אֶפֶס זִוְלָתוֹ.      Emet malkeinu efes zulato.  
 כַּכְּתוּב בְּתוֹרָתוֹ: וַיָּדַעַת הַיּוֹם      Kakatuv b'torato: V'yadata hayom  
 וְהִשְׁבַּחְתָּ אֶל לִבְבְּךָ,      vahasheivota el l'vavecha,  
 כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם      ki yehove hu ha-elohim bashamayim  
 מִמָּעַל, 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 בְּתַפְאֶרֶת עֲזָךְ,      lirot m'heirah b'tiferet uzecha,  
 לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,      l'ha-avir gilulim min ha-aretz,  
 וְהָאֱלִילִים כָּרוֹת יִקְרֵיתוּן,      v'ha-elilim karot yikareitun,  
 לְתִקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי.      l'takein olam b'malchut Shaddai.



וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,	V'chol b'nei vasar yikr'u vishmecha,
לְהַפְנוֹת אֱלֹהֶיךָ כָּל רִשְׁעֵי אֶרֶץ.	l'hafnot eilecha kol rishei aretz.
יִכִּירוּ וַיַּעֲדוּ כָּל יוֹשְׁבֵי תֵבֵל,	Yakiru v'yeid'u kol yosh'vei teivleil
כִּי לְךָ תִּכְרַע כָּל בָּרָךְ	ki l'cha tichra kol berech
תִּשְׁבַּע 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 יְהוה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,	L'fanecha יהוה Eloheinu yichr'u v'yipolu,
וְלִכְבוֹד שִׁמְךָ יִקָּר יֵיתֵנוּ.	v'lichvod shimcha y'kar yiteinu.
וַיִּקְבְּלוּ כָּל־אֶת עוֹל מַלְכוּתֶךָ.	Vikab'lu chulam et ol malchutecha.
וְתִמְלֹךְ אֲלֵיהֶם מִהֵרָה לְעוֹלָם וָעֶד.	V'timloch aleihem m'heirah l'olam va-ed.
כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,	Ki hamalchut shel'cha hi,
וְלְעוֹלָמֵינוּ עַד 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.

כַּכְתוּב בְּתוֹרָתֶךָ :	Kakatuv b'toratecha:
יְהוה יִמְלֹךְ לְעוֹלָם וָעֶד.	יהוה yimloch l'olam va-ed.
וְנִאֲמַר:	V'ne-emar:
וְהָיָה יְהוה לְמֶלֶךְ	v'hayah יהוה lemelech
עַל כָּל הָאָרֶץ,	al kol ha-aretz,
בַּיּוֹם הַהוּא יִהְיֶה יְהוה 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,  
**בְּעֶלְמָא דִּי בְּרָא כְּרֵעֻתֵיהּ,** b'al'ma di v'ra chiruteih,  
**וְיַמְלִיךְ מַלְכוּתֵיהּ** v'yamlich malchuteih  
**בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן** b'chayeichon uvyomeichon  
**וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,** uvchayei d'chol beit Yisra-el,  
**בְּעָגְלָא וּבְזִמְן קָרִיב,** ba-agala uvizman kariv,  
**וְאָמְרוּ: אָמֵן.** v'imru: **Amen.**

**יְהֵא 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 דְּקֻדְשָׁא** 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 בִּרְחָתָא וְשִׁירָתָא,** min kol birchata v'shirata,  
**תִּשְׁבַּחְתָּא וְנִחֲמָתָא,** tushb'chata v'nechemata,  
**דְּאֻמִּירָן בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.** da-amiran b'al'ma, 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 בִּמְרוֹמָיו** Oseh shalom bimromav,  
**הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ** hu ya-aseh shalom, aleinu  
**וְעַל כָּל יִשְׂרָאֵל,** v'al kol Yisra-el,  
**וְעַל כָּל יוֹשְׁבֵי תֵבֵל,** v'al kol yosh'vei teiveil,  
**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 bar 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,
וּמִשְׁמָאלִי גַבְרִיאֵל,	umis'moli Gavri-el,
וּמִלְפָּנַי אֲוִרִיאֵל,	umil'fanai Uri-el,
וּמֵאַחֲרָי רַפָּאֵל,	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)

## After Shiva

### Prayer for When a Holiday Cancels *Shiva*

O God, at sundown my formal mourning  
is meant to end, but I'm not ready.  
My heart is still tender. I still need  
to be cradled. How will I shift gears  
from sorrow to rejoicing?

I don't feel ready for this holiday.  
I'm dislocated in spirit and in time.  
Be with me as my boat drifts on these currents.  
Help me trust that I'm not alone,  
that I will find my way to a familiar shore.

Don't ask me, God, to pretend away my grief.  
Guide my loved ones to accompany me  
wherever my heart needs to be.  
And if I reach joy, to my own surprise,  
protect me from guilt sparked by my rejoicing.

In years to come when this *yahrzeit* bumps again  
into this holiday, grant me peace  
as I stumble through the collision.  
Let me be present to my heart, now  
and always. Blessed are You, Who hears prayer.

(Rabbi Rachel Barenblat)

## From *Shiva* to *Sh'loshim*

So you're approaching the end of *shiva*. That first week of mourning after the funeral, after the first Mourner's Kaddish, after the unthinkable act of shoveling a spadeful of earth and hearing it thud on unvarnished wood. *Shiva* means seven, the number of days of this first stage of grieving. One week: the most basic unit of Jewish time. After those seven days, a mourner enters the stage called *sh'loshim*, "thirty," which lasts through the first month after burial. But what does entering into *sh'loshim* mean? How does it, might it, have an impact on your life?

In the tangible world, the move from *shiva* to *sh'loshim* can have palpable implications. Traditional Jewish practice places a variety of restrictions on mourners during *shiva*—for instance: not wearing leather shoes, sitting on the ground or on a low stool (closeness to the earth is a sign of humility and mourning), not going to work, not engaging in physical intimacy. All of these restrictions are lifted during *sh'loshim*.

For contemporary liberal Jews who do not consider themselves bound by traditional *halakhot* (laws / ways-of-walking), the restrictions and their abeyance may or may not have meaning. You may not have given up leather or sex or anointing yourself with perfume or listening to music this week. But the psycho-spiritual shift of moving from *shiva* to *sh'loshim* is still significant. The shift from *shiva* to *sh'loshim* is all about expansion.

During the first week of mourning one's life may contract to a very small space. Perhaps you haven't left the *shiva* house at all. Or even if you've gone in and out of your home, you may have felt constricted, your life seemingly shrunk. Once *shiva* has ended, it is time to start expanding again. Open yourself to seeing more people. Allow yourself to immerse in your work life again. Expand your self-perception: you are not only a mourner, not only someone who grieves, but also someone who lives, works, struggles, and loves.

This may feel impossible. If it does, that's okay. Just know that our tradition believes that it is good for a mourner to try to open themselves to life again after that first, most-intense week of grief. Your sorrow may ebb and flow. You may experience times when you think you're close to okay again, and times when the floodwaters of emotion threaten to swamp you. Keep breathing. The emotional roller coaster is normal. You won't always feel this way, but—as the saying goes—the only way out is through.

If you've been burning a *shiva* candle all week, your candle will naturally flicker and gutter and run out of fuel as the week of *shiva* ends. (The candle is designed to last for seven days; that's what makes it a *shiva* candle.) When the candle extinguishes itself, that may feel like another blow, another loss. Remember that the candle is only a candle: a symbol of your mourning, but not a barometer of your spiritual state or of your loved one's presence.

You can still talk to your loved one, if there is meaning for you in that practice. You can talk to God. You can pray or meditate or sit in your silent car and wail—however you can best express whatever you're feeling. You might try writing a letter to your loved one at the end of *shiva*, telling them where you are and how you are as the first week of active mourning comes to its end. (What you do with the letter is up to you: save it? burn it? shred it and use the paper to mulch a new tree?)

Above all, be kind to yourself. Pay attention to what your heart needs.

This second stage of mourning lasts for one month, the time it takes for the moon to wax and become full and then wane again. This is an organic cycle, a mode of measuring time through observing the ebb and flow of the natural world. Just as the moon grows and shrinks, so our spirits and our hearts experience times of fullness and times of contraction. The end of *sh'loshim* is a time to begin looking toward fullness again. We trust that after the moon has disappeared, she will return; we trust that after our lives have been diminished by loss, light and meaning will flow into them again.

If you are moving from *shiva* into *sh'loshim*, or out of *sh'loshim* into the rest of the year: may the transition be what you need it to be. May this ancient way of thinking about mourning and the passage of time be meaningful for you; may time soothe your grief. One traditional practice is to mark the end of *shiva* by going for a walk around the block — a symbolic step out of the closeness of your home, into the wide world around you.

May the Source of Mercy bring you comfort along with all who mourn.



## Prayers for the End of *Sh'loshim*

### Upon Dismantling the House

*Eileh Had'varim / These Are the Things.*

Dear One, I look around me at what you left behind in this physical world and I am overwhelmed. I see a home that did not know you wouldn't return, and its bewilderment matches my own.

I collect up the bank statements and junk mail and utility bills. A cry of anguish issues from my pen each time I write the word "deceased" on an envelope. My voice catches with every phone call to close an account, my most intimate grief playing out in conversation with customer service.

I consider the clothes and housewares and furniture. Some will become souvenirs for me or for others—the items that evoke the happiest memories: you at your most elegant, you at your most characteristic. Other things will find shelter in thrift shops and charities, so that the artifacts of your life may bless strangers' lives as your love has blessed mine.

I may find words or objects you'd meant to keep private. I will do my best to respect your privacy. And may I be blessed that what I do learn might bring me a fuller understanding of who you were. Whatever I find, I will not stand in judgment. Each of us is a mix of concealed and revealed, and I would not expect otherwise of you.

I will find the souvenirs you saved. From childhood, from others' childhoods, from your life as lived: mementos, scrapbooks, photos, special trinkets. We who loved you will take some of these into our homes and lives and legacies. But there is too much for us to hold! You saved these things so they could each be looked at and appreciated one more time. And we will do that for you. We will look at each, and we will marvel and discuss and laugh and cry. We will snap pictures of them. And then we will let them go, releasing your attachments and fondnesses into the divine spheres, with our blessing.

May your soul be at ease, knowing that this work is not a burden but a privilege. I sew up these details with love. I hold these things in my hands, and that feels something like touching you. And in this way, our journey together continues, though worlds now lie between us.

May I be strong enough to carry the weight of this work. And gentle enough to feel its holiness. And as we who are left behind look and sort and smile and let go, may your Soul be unburdened and carried aloft.

## When Will I Be Myself Again?

“When will I be myself again?”  
Some Tuesday, perhaps,  
In the late afternoon,  
Sitting quietly with a cup of tea  
And a cookie;  
Or Wednesday, same time or later,  
You will stir from a nap and see her;  
You will pick up the phone to call her;  
You will hear her voice – unexpected advice –  
And maybe argue.  
And you will not be frightened,  
And you will not be sad,  
And you will not be alone,  
Not alone at all,  
And your tears will warm you.  
But not today,  
And not tomorrow,  
And not tomorrow’s tomorrow,  
But someday,  
Some Tuesday, late in the afternoon,  
Sitting quietly with a cup of tea  
And a cookie  
And you will be yourself again.

(Rabbi Lewis Eron)

## Dinner Alone (After the Death of a Spouse)

Sitting alone now  
 eating dinner:  
 tempted by the simplicity  
 of an easy yogurt  
 the speed of a  
 bowl of cereal.

Fighting it alone now!  
 Chop, slice, dice, sauté.  
 I learned to cook to please him,  
 laying my culinary soul at his fork  
 sweetly blessed  
 by a clean plate and a kiss.

Moving ahead alone now  
 through an odd, disorienting light,  
 a partial eclipse of my being,  
 towards an unknown destination.  
 Pieces of my broken life  
 falling at my feet.

Repair this alone now.  
 Learn to use tools,  
 new tools, power tools —  
 any tool, really.  
 It would please him...  
 the repairs and a successful journey.

(Helene Armet)

## Mourning to Dancing

What does it take to turn mourning to dancing?

First, a reaching forward.

A subtle movement out of the slump of our *shiva* chair.

Then, the planting of our feet on the ground.

"Yes," we are here and grounded in the roots of divine justice.

It is now possible to stand.

Though the whispers of fate and even the Angel of Death

Tell us to stay a while.

To reject words of consolation for the heaviness of our sorrow.

Though they would have us look away from ourselves and all life,

We face the dark.

And somewhere, a prism of light forms.

We can barely make it out.

But when our vision and we, too, are ready

We see it as bright as day:

"Arise."

Arise in the presence of friends.

Arise and leave behind the tear and the tearing.

Arise and make those first few steps among the living.

And though we stand up and sit down,

Agonize over what we are able to do and not do,

Individual acts of mind, body, and soul

Will lead us to give up the grief and ignite our dry bones.

And one of these days when we least expect it, we will find ourselves dancing.

(Devon Spier)

## Ritual for the End of *Sh'loshim*

*Optional: begin by blessing a glass of grape juice or wine.*

I bless the fruit of the vine as an invitation to myself to relearn how to experience joy:

ברוך אתה, יהוה, Baruch atah, יהוה,  
 אלהינו, מלך העולם, Eloheinu, melech haolam,  
 בורא פרי הגפן. borei p'ri hagafen.

A Fountain of Blessing are You,  
 יהוה, our God, sovereign of all space and time,  
 creator of the fruit of the vine.

\* \* \*

*Some end sh'loshim by pounding a nail into a board. An act of building, to symbolize that the mourner is ready to begin to build the next chapter of their life. A bang, to wake the mourner from their mourning sleep.*

*Some end sh'loshim by walking out of the house, around the block, and then back into the house through a different door. During the first month, life contracts. It is time now to take up more space in the world once again.*

*Some end sh'loshim with a shave or a haircut. An act of personal care; a symbolic return to paying attention to one's appearance once again, or a renewed commitment to being in one's body and experiencing pleasure again.*

As I end *sh'loshim*, may my hands be graced with strength and skill as I begin to build my life anew.

As I end *sh'loshim*, may my feet be steady and sure as I begin to walk in the world again.

As I end *sh'loshim*, may I relearn how to take care of myself and how to feel sweetness in all four worlds of body, heart, mind, and spirit.

May my immersion in living waters cleanse me of the last month's grief, and allow me to emerge reborn and ready to begin again.

*If no mikveh or source of "living waters" (such as a pond or lake) is available, a hot shower will do: it's not purifying according to halakha / Jewish law, but it can have a psycho-spiritual impact, especially if entered-into with the intention of washing away grief and emerging into new life.*

## Prayers for the End of the First Year

### Prayer Before the Final Kaddish of the First Year

*It is customary to recite Kaddish for a parent for eleven months. This prayer was written to recite before the final Kaddish. It was written for the author's mother, but could be recited for a parent or loved one of any gender.*

Today is the last day I am saying Kaddish for you during this precious eleven-month journey of mourning and healing. You will always be my mother and I will always remember you in your wholeness, in this life and in the world to come.

You no longer need the first year's Kaddish to ascend to the place of true rest.

You are now in direct connection with Sh'meih Raba, the Great Name, the name that holds all of life and all of death, all of time and space. You are in the place of complete forgiveness, healing, and the deepest of shalom. You are in the womb of our Creation, under the wings and embrace of Shechinah herself.

Now you can watch over me. Help me ascend to my highest self, like you did when I was a child.

You will always be my mother and I will always remember you in your wholeness in this life and in the world to come.

(Rabbi Chaya Gusfield)

*B'al'ma Di V'ra, or, Kaddish For My Father*

The words go through my feet  
 into the ground, where they find the light  
 of my father: the peas  
 he planted and the grass he mowed,  
 the stray sticks he tossed into the woods  
 to keep the land clean,  
 and the logs he spun into candlesticks  
 for my table,  
 the good water he drew  
 from his well, the sand castles  
 he patiently dripped out of wet sand,  
 his black curls, his gray curls  
 as years passed, the kindness  
 with which he held my hand  
 at the beach and the hardware store,  
 the quiet joy with which he answered the phone,  
 the voice as strong and humble as soil,  
 the wisdom he shared about trees  
 and houses and the sea.

All the days he lived  
 are now stored in the earth.  
 When I say Kaddish,  
 all this comes into me  
 through the soles of my feet  
 and I feel his life  
 sowing itself in me,  
 a world-life  
 that never dies.

Then I send through my feet  
 my own life to greet his  
 to sow itself in him  
 because we love one another

and though I am alive and he is dead  
 we are still growing one world together.  
 We cannot be separated,  
 even by death,  
 even by life.

*A Mourner's Prayer*

How fortunate to buy a white candle,  
to know when to strike the match,  
shovel dirt and hear it thud  
on the lid, to reminisce  
over photographs (to have photographs)  
and fold his clothes for those less fortunate.

How luxurious to say Kaddish for one person,  
letting grief resonate, deep bell tone  
thrumming deeper and round.

O Love, reverberate, ricochet.  
Loss and longing, lash out.

She knows precisely who  
she weeps for, leaving a stone on his stone  
near the stone his father and mother share.

Welcome, Grief,  
resident alien, baruch haba.

Memory  
will count Father in the minyan  
of a daughter's heart.

Year after year  
how privileged to light the candle.

Most fortunate daughter thanks her father,  
tear after tear.

(Maxine Silverman)



*Cold Solace*

When my mother died,  
 one of her honey cakes remained in the freezer.  
 I couldn't bear to see it vanish,  
 so it waited, pardoned,  
 in its ice cave behind the metal trays  
 for two more years.

On my forty-first birthday  
 I chipped it out,  
 a rectangular resurrection,  
 hefted the dead weight in my palm.  
 Before it thawed,  
 I sawed, with serrated knife,  
 the thinnest of slices —  
 Jewish Eucharist.

The amber squares  
 with their translucent panes of walnuts  
 tasted — even toasted — of freezer,  
 of frost,  
 a raisined delicacy delivered up  
 from a deli in the underworld.

I yearned to recall life, not death —  
 the still body in her pink nightgown on the bed,  
 how I lay in the shallow cradle of the scattered sheets  
 after they took it away,  
 inhaling her scent one last time.

I close my eyes, savor a wafer of  
 sacred cake on my tongue and  
 try to taste my mother, to discern  
 the message she baked in these loaves  
 when she was too ill to eat them:

I love you.  
 It will end.  
 Leave something of sweetness  
 and substance  
 in the mouth of the world.

## Yahrzeit / Yizkor

*The anniversary of a death is known as the yahrzeit. On a yahrzeit, you might choose to light a candle, say prayers of remembrance, and seek a minyan to say Kaddish in community.*

*Yizkor is the name given to the service of memorial prayers recited in community four times each year: at Pesach, at Shavuot, on Yom Kippur, and on Shemini Atzeret.*

*The heart of the Yizkor service is a series of silent prayers of remembrance, each geared toward a particular kind of relationship (parent, spouse, friend, etc.).*

### Yahrzeit

She lights a candle in a jar. He puts  
it on the mantle. The candle burns because  
it's the custom and their grief doesn't know  
where to put itself. It might as well burn  
inside a jar as anywhere on the earth.  
There are heavens where the dead relive life  
and hells where they do the same. But they light  
a candle and watch it burn. It is so slow  
like a light put down a well, canceled  
by darkness the deeper it goes, like a body  
fading in a hole, the day giving up its light.  
The faintest glow casts a fainter shadow.  
They follow that shadow across the ceiling  
all afternoon and into the evening.  
Maybe then it's time to say a prayer.  
When she lights the candle his wife cries.  
It's the custom. They don't believe. Despair  
would tell them to do nothing, but that's no good.  
They do what they can. They did what they could.

(Rodger Kamenetz)

## Silent Prayers of Remembrance

*In memory of a father:*

יִזְכֹּר אֱלֹהִים נֶשְׁמַת אָבִי מוֹרִי...	Yizkor Elohim nishmat avi mori...
שְׁהַלַּח לְעוֹלָמוֹ,	shehalach l'olamo,
בְּעָבוּר שִׁבְלֵי נֶדֶר אֲתוֹן צְדָקָה בְּעָדוֹ.	ba-avur sheb'li neder etein tz'dakah ba-ado.
בְּשֹׁכֵר זֶה, תִּהְיֶה נַפְשׁוֹ צְרוּרָה	Bis-char zeh, t'hei nafsho tz'rurah
בְּצִרּוֹר הַחַיִּים עִם נֶשְׁמוֹת	bitzror hachayim im nishmot
אַבְרָהָם, יִצְחָק, וְיַעֲקֹב,	Avraham, Yitzchak, v'Ya-akov,
שָׂרָה, רִיבְקָה, רָחֵל, וְלֵאָה,	Sarah, Rivkah, Racheil, v'Le-ah,
וְעִם שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת	v'im sh'ar tzadikim v'tzidkaniyot
שִׁבְּגָן עֵדֶן, וְנֹאמַר: אָמֵן.	sheb'Gan Eiden, v'nomar: Amen.

May God remember the soul of my father,  
 who has gone to his eternal reward.  
 I pledge acts of justice and charity in his memory.  
 May his soul be bound in the bonds of eternal life  
 along with the souls of our ancestors,  
 Avraham, Yitzchak, Ya-akov, Sarah, Rivkah, Rachel, and Leah.  
 May he rest in the perfect joy of Your presence. Amen.

*In memory of a mother:*

יִזְכֹּר אֱלֹהִים נֶשְׁמַת אִמִּי מוֹרָתִי ...	Yizkor Elohim nishmat imi morati...
שְׁהַלַּח לְעוֹלָמָהּ,	shehal'chah l'olamah,
בְּעָבוּר שִׁבְלֵי נֶדֶר אֲתוֹן צְדָקָה בְּעָדָהּ.	ba-avur sheb'li neder etein tz'dakah ba-adah.
בְּשֹׁכֵר זֶה, תִּהְיֶה נַפְשָׁהּ צְרוּרָה	Bis-char zeh, t'hei nafshah tz'rurah
בְּצִרּוֹר הַחַיִּים עִם נֶשְׁמוֹת	bitzror hachayim im nishmot
אַבְרָהָם, יִצְחָק, וְיַעֲקֹב,	Avraham, Yitzchak, v'Ya-akov,
שָׂרָה, רִיבְקָה, רָחֵל, וְלֵאָה,	Sarah, Rivkah, Racheil v'Le-ah,
וְעִם שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת	v'im sh'ar tzadikim v'tzidkaniyot
שִׁבְּגָן עֵדֶן, וְנֹאמַר: אָמֵן.	sheb'Gan Eden, v'nomar: Amen.

May God remember the soul of my mother,  
 who has gone to her eternal reward.  
 I pledge acts of justice and charity in her memory.  
 May her soul be bound in the bonds of eternal life  
 along with the souls of our ancestors, Avraham, Yitzchak, Ya'akov, Sarah, Rivkah,  
 Rachel, and Leah. May she rest in the perfect joy of Your presence. Amen.

*In memory of a hurtful parent:*

O God: You know my heart. Indeed, You know me better than I know myself.

My emotions swirl as I say this prayer. The parent I remember was not kind to me. His/her death left me with a legacy of unhealed wounds, of anger, and of dismay that a parent could hurt a child as I was hurt.

Help me, O God, to subdue bitter emotions that do me no good, and to find that place in myself where happier memories may lie hidden and where grief for all that could have been, all that should have been, may be calmed by forgiveness, or at least soothed by the passage of time.

I pray that You, who raise up slaves to freedom, will liberate me from the oppression of my hurt and anger, and that You will lead me from this desert to Your holy place.

(Rabbi Robert Saks)

*In memory of a husband:*

יִזְכּוֹר אֱלֹהִים	Yizkor Elohim
נִשְׁמַת בְּעָלִי הַיָּקָר...	nishmat ba-ali hayakar...
שֶׁהָלַךְ לְעוֹלָמוֹ,	she'halach l'olamo,
בְּעָבוּר שְׁבָלִי נָדָר	baavur sheb'li neder
אֶתֵּן צְדָקָה בְּעֵדוּ.	etein tz'dakah baado.
בִּשְׂכַר זֶה, תְּהֵא נַפְשׁוֹ צְרוּרָה	Bis-char zeh, t'hei nafsho tz'rurah
בִּצְרוֹר הַחַיִּים עִם נִשְׁמוֹת	bitzror hachayim im nishmot
אַבְרָהָם, יִצְחָק, וְיַעֲקֹב,	Avraham, Yitzchak, v'Ya-akov;
שָׂרָה, רִיבְקָה, רָחֵל, וְלֵאָה,	Sarah, Rivkah, Racheil, v'Le-ah;
וְעִם שְׂאֵר צְדִיקִים וְצִדְקָנִיּוֹת	v'im sh'ar tzadikim v'tzidkaniyot
שֶׁבְּגַן עֵדֶן, וְנֹאמַר: אָמֵן.	sheb'Gan Eiden, v'nomar: Amen.

May God remember the soul of my husband,  
who has gone to his eternal reward.

May his soul be bound in the bonds of eternal life  
along with the souls of our ancestors,  
Avraham, Yitzchak, Ya'akov, Sarah, Rivkah, Rachel, and Leah.  
May he rest in the perfect joy of Your presence. Amen.

*In memory of a wife:*

יִזְכּוֹר אֱלֹהִים	Yizkor Elohim
נִשְׁמַת אִשְׁתִּי הִיָּקְרָה...	nishmat ishti hay'karah...
שְׁהַלְכָה לְעוֹלָמָה,	shehal'chah l'olamah,
בְּעָבוּר שְׁבָלִי נָדָר	ba'avur sheb'li neder
אֶתֵּן צְדָקָה בְּעֵדָה.	etein tz'dakah ba-adah.
בְּשָׂכָר זֶה, תִּהְיֶה נַפְשָׁה צְרוּרָה	Bis-char zeh, t'hei nafshah tz'rurah
בְּצִרְרוֹר הַחַיִּים עִם נִשְׁמוֹת	bitzror hachayim im nishmot
אַבְרָהָם, יִצְחָק, וְיַעֲקֹב,	Avraham, Yitzchak, v'Ya-akov,
סָרָה, רִבְקָה, רָחֵל, וְלֵאָה,	Sarah, Rivkah, Racheil v'Lei-ah,
וְעִם שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת	v'im sh'ar tzadikim v'tzidkaniyot
שֶׁבֶן עֵדֶן, וְנֹאמַר: אָמֵן.	sheb'Gan Eden, v'nomar: Amen.

May God remember the soul of my wife  
who has gone to her eternal reward.  
May her soul be bound in the bonds of eternal life  
along with the souls of our ancestors  
Avraham, Yitzchak, and Ya'akov, Sarah, Rebecca, Rachel, and Leah.  
May she rest satisfied in the perfect joy of Your presence. Amen.

*In memory of a son:*

יִזְכּוֹר אֱלֹהִים נִשְׁמַת	Yizkor Elohim nishmat
בְּנֵי הָאָהוּב...	b'ni haahuv...
מַחְמַד עֵינַי שְׁהַלַּךְ לְעוֹלָמוֹ,	machmad einai shehalach l'olamo.
אָנָּה תִּהְיֶה נַפְשׁוֹ צְרוּרָה	Ana t'hei nafsho tz'rurah
בְּצִרְרוֹר הַחַיִּים	bitzror hachayim,
וּתְהִי מְנוּחָתוֹ כְּבוֹד,	ut-hi m'nuchato chavod,
שֶׁבַע שְׂמֻחוֹת אֶת פָּנָיו,	sova smachot et panecha,
נְעֻמוֹת בְּמִינָה נֶצַח.	n'imot bimin'cha netzach.
וְנֹאמַר: אָמֵן.	V'nomar: Amen.

May God remember the soul of my beloved son,  
who has gone to his eternal reward.  
May his soul be bound in the bonds of eternal life.  
May he rest in the perfect joy of Your presence. Amen.

*In memory of a daughter:*

יִזְכּוֹר אֱלֹהִים	Yizkor Elohim
נִשְׁמַת בִּתִּי הָאֲהוּבָה...	nishmat biti ha-ahuvah...
מַחְמַד עֵינַי שֶׁהִלְכָה לְעוֹלָמָה.	machmad einai shehal'cha l'olamah.
אָנָּה תְּהִינָה נַפְשָׁה צְרוּרָה	Ana t'hiyenah nafshah tz'rurah
בִּצְרוֹר הַחַיִּים,	bitzror hachayim,
וְתִהְיֶה מְנוּחָתָה כְּבוֹד,	ut-hi m'nuchatah kavod,
שֶׁבַע שְׂמָחוֹת אֶת פָּנֶיךָ,	sova s'machot et panecha,
נְעִמּוֹת בִּימִינְךָ נֹצֵחַ,	n'imot bimin'cha netzach.
וְנֹאמַר: אָמֵן.	V'nomar: Amen.

May God remember the soul of my beloved daughter  
who has gone to her eternal reward.

May her soul be bound in the bonds of eternal life.

May she rest in the perfect joy of Your presence.

*In memory of other relatives and friends:*

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת קְרוֹבֵי וְרֵעֵי	Yizkor Elohim nishmot k'rovai v'rei-ai
שֶׁהִלְכוּ לְעוֹלָמָם,	she'halchu l'olamam,
שֶׁבְּלִי נֶדֶר אֶתֶּן צְדָקָה בְּעַד	shebli neder etein tz'dakah ba-ad
הַזְכָּרַת נְשָׁמוֹתֵיהֶם.	hazkarat nishmoteihem.
אָנָּה תְּהִינָה נַפְשֹׁתֵיהֶם צְרוּרוֹת	Ana tihyenah nafshoteihem tz'rurot
בִּצְרוֹר הַחַיִּים, וְתִהְיֶה מְנוּחָתָם כְּבוֹד,	bitzror hachayim ut-hi m'nuchatam kavod,
שֶׁבַע שְׂמָחוֹת אֶת פָּנֶיךָ,	sova smachot et-panecha,
נְעִמּוֹת בִּימִינְךָ נֹצֵחַ.	n'imot bimin'cha netzach.
וְנֹאמַר: אָמֵן.	V'nomar: Amen.

May God remember the soul of my relatives and friends  
who have gone to their eternal reward.

I pledge acts of justice and charity in their memories.

May their souls be bound in the bonds of eternal life.

May they rest in the perfect joy of Your presence. Amen.

*In memory of those who died to sanctify God's Name:*

יִזְכּוֹר אֱלֹהִים נַשְׁמוֹת	Yizkor Elohim nishmot
כָּל־אֲחֵינוּ וְכָל־אֲחֹתֵינוּ,	kol-acheinu v'kol-achoteinu,
בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ אֶת־נַפְשָׁם	b'nei Yisra-el shemasru et-nafsham
עַל קְדוּשַׁת הַשֵּׁם.	al kidush Hasheim.
שֶׁבְּלִי נִדֵּר אֶתְּךָ צְדָקָה בְּעַד	Shebli neder etein tz'dakah ba-ad
הַזְכָּרַת נַשְׁמוֹתֵיהֶם.	hazkarat nishmoteihem.
אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם	Ana yishama b'chayeinu heid g'vuratam
וּמִסִּירוּתָם, וְיִרְאֶה בְּמַעֲשֵׂינוּ	um'sirutam v'yareih b'maaseinu
טָהָר לִבָּם,	tohar libam,
וְתִהְיֶינָה נַפְשֹׁתֵיהֶם צְרוּרוֹת	v'tihyenah nafshoteihem tz-rurot
בְּצִרּוֹר הַחַיִּים וְתִהְיֶינָה מְנוּחָתָם כְּבוֹד,	bitzror hachayim ut-hi m'nuchatham kavod,
שֶׁבַע שְׂמָחוֹת אֶת פְּנִיָּךְ,	sova s'machot et panecha,
נַעֲמֹת בִּמְיֻנְךָ נֹצֵחַ.	n'imot bimin'cha netzach.
וְנֹאמַר: אָמֵן.	V'nomar: Amen.

May God remember the souls of our brothers and sisters,  
martyrs of our people, who gave their lives for the sanctification of God's name.

I pledge acts of justice and charity in their memories.

May echoes of their bravery and devotion be heard in our lives  
and may the purity of their hearts be seen in our actions.

May their souls be bound in the bonds of eternal life.

May they rest in the perfect joy of Your presence. Amen.

## El Malei Rachamim

*This Yizkor El Maleh is written in the plural, speaking of "the souls" of those who have died. Other iterations of El Maleh in this book are written in the singular, referencing a single soul; the same is true of Elah M'leiat Rachamim which accompanies El Maleh everywhere it appears in this book.*

אֵל מְלֵא רַחֲמִים,	El Malei rachamim,
שׁוֹכֵן בְּמִרְוֵמִים,	shochein bamromim.
הַמְצִיא מְנוּחָה נְכוֹנָה	Hamtzei m'nuchah n'chonah
תַּחַת כַּנְפֵי הַשְּׁכִינָה,	tachat kanfei haShechinah,
עִם קְדוּשִׁים וְטוֹהָרִים	im k'doshim ut'horim
כְּזוֹהַר הַרְקִיעַ מִזְהִירִים	k'zohar haraki-a maz-hirim
אֶת נִשְׁמוֹת יַקִּירֵינוּ	et nishmot yakireinu
שֶׁהָלְכוּ לְעוֹלָמָם,	shehal'chu l'olamam,
בְּגַן עֵדֶן תִּהְיֶה מְנוּחָתָם.	b'Gan Eden t'hei m'nuchatam.
לָכֵן בְּעַל הַרְחָמִים יִסְתַּיֶּרֶם	Lachein ba-al harachamim yastirem
בְּסֵתֶר כְּנָפָיו לְעוֹלָמִים,	b'seiter k'nafav l'olamim,
וְיִצְרֹר בְּצִרְוֹר הַחַיִּים	v'yitzror bitzror hachayim
אֶת נִשְׁמוֹתֵיהֶם,	et-nishmoteihem,
יְהוָה הוּא נַחֲלָתָם.	Adonai Hu nachalatam.
וְיִנּוּחוּ בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם.	V'yanuchu b'shalom al mishk'voteiheim.
וְנֹאמַר: אָמֵן.	V'nomar: Amen.

Compassionate God, Spirit of the universe,  
 grant perfect peace  
 in Your sheltering Presence,  
 among the holy and the pure,  
 who shine with the splendor  
 of the heavens,  
 to the souls of our dear ones  
 who have 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 souls 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.*

אֵלָה מְלֵאֵת רַחֲמִים	Elah m'lei-at rachamim,
שׁוֹכֶנֶת בְּמְרוֹמִים,	shochenet bam'romim,
הַמְצִיאִי מְנוּחָה נְכוֹנָה	hamtzi-i m'nuchah n'chonah
תַּחַת כַּנְפֵי הַשְּׁכִינָה	tachat kanfei hashechinah
בְּמַעְלֹת קְדוּשׁוֹת וְטְהוֹרוֹת	b'ma-alot k'doshot ut-horot
כְּזוֹהַר הָרָקִיעַ מְזֻהָרוֹת	k'zohar haraki-a maz-hirot
אֶת נִשְׁמַת _____	et nishmat _____
שֶׁהִלְכָה לְעוֹלָמָה	shehal'chah l'olamah
בְּגֶן עֵדֶן תִּהְיֶה מְנוּחָתָה.	b'Gan Eden t'hei m'nuchatah.
אָנָּה גְבוֹרַת הַרַחֲמִים	Ana g'virat harachamim
תַּסְתִּירֶיהָ בְּצֵל כְּנָפֶיךָ	tastirihah betzel k'nafayich
לְעוֹלָמִים, וְצִרְרִי בִּצְרוֹר הַחַיִּים	l'olamim, v'tzir'ri bitzror hachayim
אֶת נִשְׁמָתָה,	et nishmatah,
שֶׁכִּינָה הִיא נַחֲלָתָה.	Shechinah hi nachalatah.
וְתַנּוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבָהּ.	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)

## Psalm 23

מִזְמוֹר לְדָוִד,	Mizmor l'David.
יְהוָה רֹעִי, לֹא אֶחָסֵר.	יהוה ro-i, lo echsar.
בִּנְאוֹת דֶּשֶׁה יַרְבִּיצֵנִי,	Binot desheh yarbitzeini,
עַל מֵי מְנוּחוֹת יְנַהֲלֵנִי.	al mei menuchot y'nahaleini.
נַפְשִׁי יִשְׁוֶיב,	Nafshi y'shoveiv,
יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק,	yancheini v'mag'lei tzedek,
לְמַעַן שְׁמוֹ.	lema'an sh'mo.
גַּם כִּי אֵלֶךְ בְּגִיא צַלְמוֹת,	Gam ki eilech b'gei tzalmavet,
לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי,	lo ira ra, ki atah imadi,
שִׁבְטְךָ וּמִשְׁעַנְתְּךָ,	shivt'cha umishantecha,
הֵמָּה יְנַחֲמֵנִי.	heimah y'nachamuni.
תַּעֲרֹךְ לִפְנֵי, שְׁלַחַן נֶגֶד צָרָרִי,	Ta'aroch lefanai, shulchan neged tzor'rai,
דִּשְׁאֲנָה בְּשֶׁמֶן רֹאשִׁי,	dishanta vashemen roshi
כּוֹסֵי רְוָיָה.	kosi r'vayah.
אֵךְ טוֹב וְחֹסֶד יִרְדְּפוּנִי	Ach tov vachesed yird'funi
כָּל יְמֵי חַיִּי,	kol y'mei chayai,
וְשָׁבְתִי בְּבֵית יְהוָה	v'shavti b'veit יהוה
לְאֹרֶךְ 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.

## The Valley of Shadow

גַּם כִּי אֵלֶךְ בְּגֵי צַלְמוֹת    Gam ki elech b'gei tzalmavet  
 לֹא אִירָא רָע.    lo ira ra.

“Yea, though I walk through the Valley of the Shadow of Death, I will fear no evil,” says the psalm. I used to think this passage was about the fear of death: anticipation of it. When I’m afraid for my life, God is with me. That’s what I was sure the psalmist was aiming for.

But now I’m no longer certain. Because it is now — after my mother’s death, not in anticipation of it — that I am walking in *gei tzalmavet*. Death casts a shadow that obscures the road ahead. It is not an evil road that I’m on! Just a shadowed one. Out of focus, making makes routine things seem out of place.

But there’s another piece I’m feeling about this road. The Hebrew *tzalmavet*, “shadow of death,” could also be read as *tzalmut* — meaning something like “self-image” or “identity,” from the root *tzelem* that we use when we say we are made in God’s image.

Walking the path, after losing parents, is a challenge of *tzalmut*, of identity. Who am I now? What does it mean for me to be me, now that none of being me can be about pleasing my mother— or rebelling against her? Who am I now that I can’t see myself reflected in her eyes? Who am I now that I am on the front edge of the generations? Who will I become? How will I change? When I look at my reflection in the mirror, will I see more of her now, or less?

גַּם כִּי אֵלֶךְ בְּגֵי צַלְמוֹת    Gam ki elech b'gey tzalmavet  
 לֹא אִירָא רָע.    lo ira ra.

But as I walk through the valley of this precarious new identity, I will not fear. Because it is not an evil road. Just a shadowed one, hard to see around the next bend.

When people ask, “How are you,” I’ve begun to simply say, “The jury’s out.” I’m sad, I’m bewildered, I’m busy, and I’m wondering who I am. But: *lo ira ra*. I’m not afraid.

(Irwin Keller)

## Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, Yitgadal v'yitkadash, sh'meih raba,  
 בְּעָלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, 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,  
 בְּעֻגְלָא וּבְזִמְן קָרִיב, ba-agala uvizman kariv,  
 וְאָמְרוּ: אָמֵן. v'imru: **Amen.**

יְהֵא 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 בִּרְחָתָא וְשִׁירָתָא, min kol birchata v'shirata,  
 תִּשְׁבַּחְתָּא וְנִחֵמְתָּא, tushb'chata v'nechemata,  
 דְּאִמִּירָן בְּעָלְמָא, וְאָמְרוּ: אָמֵן. da-amiran b'al'ma, v'imru: **Amen.**

יְהֵא 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 בִּמְרוֹמָיו Oseh shalom bimromav,  
 הוּא יַעֲשֶׂה 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.**

## Secular-Friendly Kaddish Translation

There is an eternal essence that persists in time and space —  
and this is our prayer to make it part of our awareness  
by affirming its persistence and pledging ourselves  
to act to advance the promise it holds of a better world;  
may it be soon and in our days. Amen.

Let the great essence be blessed through all our actions!

Whether it be blessed or praised or honored or exalted,  
we affirm that it is far beyond any expression which we use to describe it —  
prayer or song, prose or poem — and we say: Amen

We express our hopes for peace and for life upon us and upon all people. Amen.

May the harmony we experience as we gaze toward heaven  
be reflected in a harmony between all who dwell on the planet:  
Israelite, Ishmaelite, and all creatures upon this holy earth, and we say: Amen.

(translation: Rabbi David Cooper)

*(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 for Every Day

Build me up of memory  
loving and angry, tender and honest.  
Let my loss build me a heart of wisdom,  
compassion for the world's many losses

Each hour is mortal  
and each hour is eternal  
and each hour is our testament.  
May I create worthy memories  
all the days of my life

(Debra Cash)

## Psalm 130

From the deepest place within me, I call out to You.  
God, hear what is in my voice.  
Hear my pleading tone.  
Were You to look for imperfection—  
who could stand it? Who could stand it?  
You are so generous with pardon, but we fear to seek it.  
Still I hope, God. My very soul hopes for it:  
Please send me Your loving word.  
Among the watchers for the dawn, my God,  
I yearn for Your grace to end my darkness.  
Israel looks to You, God, who are so gracious.  
So easily You can free all of us.  
Lift us from all our brokenness.

(adapted from Rabbi Zalman Schachter-Shalomi z"l)

## Other Prayers

### Candles (For a Stillbirth)

And there you are in my arms  
in a dress with ruffles grinning with just two teeth  
as everyone sings to you,  
and that's you with handfuls of wrapping paper,  
your face smeared with frosting,  
and look at you there, showing your doll  
how to cut the cake,  
and it seems impossible that it's been four years  
of me lighting candles you'll never see,  
flickering dimly in their fireproof glass,  
on the day you were born too soon,  
on the day you should have been born,  
on the day of remembering  
all the birthdays I wanted you to have.

(Nancie Martin)



## Request (After a Miscarriage)

Source of all that is  
 source of mercy  
 planter of seeds  
 in rocky soil

You whose names  
 are womb  
 and breast  
 and giver of milk

protect everyone  
 who aims imperfectly  
 to emulate  
 your loving care

guard everyone  
 who opens her body  
 and prays  
 for possibility

grant us compassion  
 when our bodies fail us  
 and help us try  
 again, and again

remind us  
 that deep down  
 something new waits  
 always to grow.

(Rabbi Rachel Barenblat)

## The Longest Night (For Parents of a Child Who Has Died)

We all tell ourselves stories  
about grief to come.

Anticipating the dark  
we think, how can I live

without the sun I turn toward?  
We wrest what gifts we can

from the dying days.  
One morning we wake

and the doorway we most dreaded  
is behind us.

The ice may not recede  
for months to come

but day by day  
may there be more light.

(Rabbi Rachel Barenblat)  
for Phyllis and Michael Sommer

## The Grave Not Opened

Seeing a round stone as I walk a muddy trail,  
I kneel to dislodge it from the soil where it lies.  
Reaching fingers raise the rock above my head,  
Placing mineral as marker in the vital skies.

I long for a memorial to set the stone upon.  
Your face and name are etched only in my mind.  
No place to idle my always-aching gaze,  
Your body rests nowhere that I can find.

I pray my love for you will never crumble.  
Round stones remind me, wherever they may be:  
Time shaves off our edges, leaving smooth relics —  
My wish that you were still here with me.

(Rabbi Evan Krame)

## What Is a Grave For?

A place for telling stories  
A place for communing  
With...

A place to be with...  
Or perhaps to be with  
Someone else?

But what if we  
Could make that place  
Of ourselves?

Imagine how to do that  
How much freer it might  
Feel to know that

You could reach out,  
Wherever you are,  
And touch the core

Of the one who  
Has no grave  
To visit.

(Rabbi Cynthia Hoffman)

## 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.

(Trisha Arlin)

## Prayers for comfort

### When You Cry Out

You think I'm not listening.  
 You can't feel my hand  
 on your shoulderblade, my lips

pressed to your forehead  
 my heart, ground down with yours  
 into the dust of the earth.

Sweet one, I feel your grief  
 like a black hole inside my chest  
 strong enough to swallow galaxies.

I can't lift it from you.  
 All I can do is cry with you  
 until I struggle for breath

all I can do is love you  
 with a force as limitless as gravity,  
 endless as the uncountable stars.

(Rabbi Rachel Barenblat)

### Low Bench

I return to the low bench.  
 Kaddish on the bright cusp of solace  
 year after illumined year

(Maxine Silverman)

## If Only

*Oseh shalom bimromav*

O God, I could bear the loss

If only I did not have to remember

And I could bear the memories

If only they did not bring such pain,

And I could bear the pain

If only I could weep,

And weeping, water

The seedlings of care.

*Hu ya-aseh shalom*

Blessed are You, Great Heart,

Who grows sprouts of love

Amidst freshly dug roots.

(Rabbi Shohama Harris Wiener)

## Missing You

Dear one, I left love notes  
for you everywhere today —

tucked into the petals  
of the tulip magnolia

encoded in the braille  
of black willow bark,

hidden in the patterns of rain  
on your windshield

— but you didn't notice.  
My missives remain unread.

Your despair renders me  
invisible. You forget

I'm right here. How  
can I balm your sorrows?

If only you could hear me  
in the ring of your phone.

Feel my fingers  
twined with yours, my kiss

on the tender place  
in the middle of your palm.

(Rabbi Rachel Barenblat)

## Broken-Hearted (HaRofei, Psalm 147)

הַרְפֵּי לִשְׁבֻרֵי לֵב Harofei lishvurei lev  
וּמְחַבֵּשׁ לְעֶצְבוֹתָם umchabeish l'atz'votam.

מוֹנֵה מִסְפָּר לְכּוֹכָבִים Moneh mispar lakochavim  
לְכֹל שְׁמוֹת יִקְרָא l'chulam sheimot yikra.

Healer of the broken-hearted  
Binder of their wounds  
Counter of uncountable stars  
You know where they are.

Healer of the broken-hearted  
Binder of our wounds  
Counter of uncountable stars  
You know who we are.

הַלְלוּ יְהוָה Hal'lu-Yah. x2  
אָנָּה, אֵל נָא Ana, El na,  
רַפָּא נָא לָהּ R'fa na lah.

אָנָּה אֵל נָא Ana, El na,  
רַפָּא נָא לָהּ R'fa na lah. x2  
הַלְלוּ יְהוָה Hal'lu-Yah. x2

(Shir Yaakov Feit)

(Listen at [shiryaakov.bandcamp.com/track/broken-hearted-harofei-psalm-147](http://shiryaakov.bandcamp.com/track/broken-hearted-harofei-psalm-147))

## We Are a Spiral (Ki Afar At)

כִּי עֶפֶר אָתָּה, Ki afar at,  
וְאֵל עֶפֶר תִּשׁוּבִי. v'el afar tashuvi.

Earth we are and earth we will be  
We are a spiral coming home

(Kohenet Taya Shere)

(Listen at [holytaya.bandcamp.com/track/we-are-a-spiral](http://holytaya.bandcamp.com/track/we-are-a-spiral))

# Remembrance

## To Every Thing There Is A Season

Ecclesiastes 3:1-8

To every thing there is a season,  
 and a time to every purpose under heaven.  
 A time to be born, and a time to die,  
 A time to plant, and a time to uproot.  
 A time to kill, and a time to heal,  
 A time to break down, and a time to build up.  
 A time to weep, and a time to laugh,  
 A time to mourn, and a time to dance.  
 A time to cast away stones, and a time to gather them together,  
 A time to embrace, and a time to refrain from embracing.  
 A time to seek, and a time to lose,  
 A time to keep, and a time to cast away.  
 A time to rend, and a time to sew,  
 A time to keep silence, and a time to speak.

## We Enter The World...

Ecclesiastes Rabbah 5:14

We enter the world in the same way we depart.  
 We enter with a cry and go with a cry.  
 We enter with weeping and go with weeping.  
 We enter with love and go with love.  
 We enter with a sigh and go with a sigh.  
 We enter without knowing and go without knowing.  
 It has been taught in the name of Rabbi Meir:  
 When we enter the world our hands are clenched, as if to say,  
 "The whole world is mine. I shall inherit it."  
 But when we take leave of it, our hands are spread open,  
 as if to say, "I have taken nothing from the world."

## Life is Born (Dor Holeich)

Based on Ecclesiastes 1:1, 4-7, inspired by Nelly Sachs.

דֹר הוֹלֵיךְ וְדֹר בָּא,	Dor holeich v'dor ba,
וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת.	v'ha-aretz l'olam omadet.
וְזָרַח הַשֶּׁמֶשׁ, וּבָא הַשֶּׁמֶשׁ	V'zarach hashemesh, uva hashamesh
וְאֵל מְקוֹמוֹ שׁוֹאֵף זֹרֵחַ	v'el m'komo sho-eif zorei-ach.
הוֹלֵיךְ אֶל דָּרוֹם	Holeich el darom
וְסוֹבֵב אֶל צָפוֹן סוֹבֵב סָבֵב	v'soveiv el tzafoon soveiv soveiv
הוֹלֵיךְ הָרוּחַ.	holeich haruach.
כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם,	Kol han'chalim hol'chim el hayam
וְהַיָּם אֵינֶנּוּ מָלֵא.	vehayam einenu malei.
כִּי הַתְּחִלָּה זֹרֶמֶת	Kach hatchalah zoremet
אֶל סוֹף קֵץ זֹרֵם אֶל רֵאשִׁית	el sof keitz zoreim el reishit
הָאֲחֵרוֹנָה הִיא הָרִישׁוֹנָה.	ha-acharonah hi harishonah.
הָיֵל הַבָּלִים הָיֵל הַכֹּל.	Haveil havalim haveil hakol.

Life is born and life moves on and the earth has held and will hold it all.

The sun rises and the sun sets and returns again to rise and fall.

The wind turns south and the wind turns north,  
turning, turning, returning still.

The rivers run from the clouds to the sea  
and become the rain, and the sea is never filled.

So the beginning moves to the end and the end flows on to begin again.

The one at the end is the one who begins and  
the breath of breaths is within all things.

(Rabbi Jill Hammer)



## Longing, exit 16

Turn here  
if your heart aches

if someone you love  
is out of reach

if a beloved  
is suffering

and you wish  
more than anything—

Turn here  
if you've wanted

what you didn't have  
or couldn't have

if love overflows  
like an open faucet

if yearning is as close  
as you get to whole.

(Rabbi Rachel Barenblat)

## God Who Illumines

God who illumines our days by sun,  
our nights by moon,  
illuminate the path of \_\_\_\_\_  
by the light of your face  
as their days are ended.

God who brought us forth from the womb  
and who gives us a finite time  
to walk this this earth: we know  
we have no control over our birth  
and we cannot escape our death.

God who accompanies us  
as we gather in memory,  
who accompanies each soul's journey  
strengthen us to bring comfort  
to all who mourn.

(Rabbi Evan Krame)

## Night Light

After we buried our father, the moon came nearest  
earth's center, resplendent in its wholeness,  
most expansive night of all other nights,  
the Shiva Moon.

Every full moon since, I report the news  
as if visiting his far away grave, my night words  
the stones laid on his stone, homely words, rough,  
unburnished, steadfast. I say how I miss him still,  
how his grandsons grew, how they fare.  
If no one else is walking her dog, I might sing.

(Maxine Silverman)

## Birdwings

Your grief for what you've lost lifts a mirror  
up to where you're bravely working.

Expecting the worst, you look, and instead,  
here's the joyful face you've been wanting to see.

Your hand opens and closes and opens and closes.  
If it were always a fist or always stretched open,  
you would be paralyzed.

Your deepest presence  
is in every small contracting and expanding,  
the two as beautifully balanced and coordinated  
as birdwings.

(Rumi, translated by Coleman Barks)

## Not all women

“Not all women, trees, or ovens are identical.” — Mishnah Pesachim 3:4, in the name of R’ Akiva

Some women like winter. Some incubate babies  
and some have no uterus. Some wear eyeliner.

Some are happiest in Israeli sandals  
flaunting our pedicured toes.

Some are stronger than the steel cables  
that hold up a suspension bridge.

Some are notorious.  
Some write love poems.

Some have roots that go deep  
into the earth and will not be shaken.

Some give our fruit and branches  
and trunk until we are nothing but stumps.

Some grow thorns to protect ourselves  
even if we’re vilified for it.

Some women are more like trees  
than like ovens: constantly changing.

Some women are nourishing and warm.  
Some women burn with holy fire.

Some are irreducible, incomparable  
like the Holy One of Blessing Herself.

Some women balance justice and mercy.  
Some are mirrors: we’ll give kindness

as we receive, but injustice causes  
our eyes to blaze the world into ash.

(Rabbi Rachel Barenblat)

## Every Person Has a Name

Every person has a name  
given by God  
given by her parents.

לְכֹל אִישׁ יֵשׁ שֵׁם L'chol ish yesh sheim  
שְׁנָתָן לוֹ אֱלֹהִים shenatan lo Elohim  
וְנָתַן לוֹ אָבִיו וְאִמּוֹ. v'nat'nu lo aviv v'imo.

Every person has a name  
given by  
his appearance  
given by her clothes.

לְכֹל אִישׁ יֵשׁ שֵׁם L'chol ish yesh sheim  
שְׁנָתָנוּ לוֹ קוֹמָתוֹ shenat'nu lo komato  
וְאָפֶן חִיּוּכּוֹ v'ofen chiyucho  
וְנָתַן לוֹ הָאָרִיג. v'natan lo ha-arig.

Every person has a name  
given by the mountains  
and given by his walls.

לְכֹל אִישׁ יֵשׁ שֵׁם L'chol ish yesh sheim  
שְׁנָתָנוּ לוֹ הֶהָרִים shenat'nu lo heharim  
וְנָתַן לוֹ כְּתָלָיו. v'nat'nu lo k'talav.

Every person has a name  
given by the stars  
given by her neighbors.

לְכֹל אִישׁ יֵשׁ שֵׁם L'chol ish yesh sheim  
שְׁנָתָנוּ לוֹ הַמַּזְלוֹת shenat'nu lo hamazalot  
וְנָתַן לוֹ שְׁכֵנָיו. v'nat'nu lo sh'cheinav.

Every person has a name  
given by his sins  
given by her yearning.

לְכֹל אִישׁ יֵשׁ שֵׁם L'chol ish yesh sheim  
שְׁנָתָנוּ לוֹ חַטָּאִיו shenat'nu lo chataiv  
וְנָתַן לוֹ כְּמִיהָתוֹ. v'nat'nu lo k'mihato.

Every person has a name  
given by his enemies,  
given by her love.

לְכֹל אִישׁ יֵשׁ שֵׁם L'chol ish yesh sheim  
שְׁנָתָנוּ לוֹ שׂוֹנְאָיו shenat'nu lo sonav  
וְנָתַן לוֹ אֲהָבָתוֹ. v'nat'na lo ahavato.

Every person has a name  
given by his holidays,  
given by her toil.

לְכֹל אִישׁ יֵשׁ שֵׁם L'chol ish yesh sheim  
שְׁנָתָנוּ לוֹ חֲגָיו shenat'nu lo chagiv  
וְנָתַן לוֹ מְלָאכְתּוֹ. v'nat'na lo m'lachto.

Every person has a name  
given by the seasons,  
given by his blindness.

לְכֹל אִישׁ יֵשׁ שֵׁם L'chol ish yesh sheim  
שְׁנָתָנוּ לוֹ תְּקוּפוֹת הַשָּׁנָה shenat'nu lo t'kufot hashanah  
וְנָתַן לוֹ עִוְרוֹנוֹ. v'natan lo ivrono.

Every person has a name  
given by the sea,  
given by her death.

לְכֹל אִישׁ יֵשׁ שֵׁם L'chol ish yesh sheim  
שְׁנָתָן לוֹ הַיָּם shenatan lo hayam  
וְנָתַן לוֹ מוֹתוֹ. v'natan lo moto.

## Songs from Psalms

Shiviti יהוה L'negdi Tamid (Psalm 16:8)

שְׁוִיטִי יְהוָה לְנֶגְדִי תָמִיד. Shiviti יהוה l'negdi tamid.

I keep יהוה before me always.

Lach Amar Libi (Psalm 27:8)

לָךְ Lach  
אָמַר לִבִּי amar libi  
בִּקְשׁוּ פָנַי bak'shu fanai  
בִּקְשׁוּ פָנַי. bak'shu fanai.  
אֶת פָּנֶיךָ, Et panayich,  
הַוַּי"ה, havayah,  
אֲבַקֵּשׁ. Avakeish.

You  
Called to my heart:  
Come seek My face,  
Come seek My grace.  
For Your love  
Source of all  
I will seek.

(translation: Rabbi David Markus)

Kavei el יהוה (Psalm 27:14)

קַוֵּה קַוֵּה Kavei kavei,  
קַוֵּה אֶל יְהוָה. kavei el יהוה.  
חֲזַק וְיָאֲמֵץ chazak v'ya-ametz  
לִבֶּךָ libecha,  
וְקַוֵּה אֶל יְהוָה. v'kavei el יהוה.

Keep hope, keep hope  
Keep hoping in the One  
Be strong and open  
Your heart wide  
And keep hoping in the One!

(translation: Rabbi David Markus)

## Esa Einai (Psalm 121:1-2)

אֶשָּׂא עֵינַי אֶל הַהָרִים. Esa einai el heharim.  
 מֵאֵין יָבֹא עֲזָרִי? Mei-ayin yavo ezri?  
 עֲזָרִי מֵעַם יְהוָה, Ezri mei-im יהוה,  
 עֲשֵׂה שָׁמַיִם וָאָרֶץ. Oseh shamayim va'aretz.

I lift my eyes up to the mountains:  
 From where comes my help?  
 My help is from  
 the Holy Blessed One  
 Creator of the heavens  
 and the earth.

# Ana B'cho·ach

*This prayer is a mystical meditation attributed to Rabbi Nechunya ben Hakanah of the second century. Some say it contains seven mystical Names of God, and others say the whole prayer is one long divine Name. The first verse asks God to untie our tangled places — a sentiment that may be especially heartfelt during times of mourning.*

אָנא בּכּח  
גְּדֹלַת יְמִינֶךָ  
תִּתִּיר צְרוּרָה.

Ana b'cho·ach  
g'dulat y'min'cha  
tatir tz'rurah.

Source of Mercy,  
With loving strength  
Untie our tangles.

קָבַל רִנָּת  
עַמֶּךָ שְׁגָבְנוּ  
טְהַרְנוּ נוֹרָא.

Kabeil rinat  
am'cha sag'veinu  
tahareinu nora.

Your chanting folk  
Raise high, make pure,  
Accept our song.

נָא גִבּוֹר  
דּוֹרְשֵׁי יַחֲוּדֶךָ  
כְּבַבְתָּ שְׁמֶרֶם.

Na gibbor  
dor'shei yichud'cha  
k'vavat shomreim.

Like Your own eye  
Lord keep us safe  
Who union seek with You.

בְּרַכֵּם טְהַרֵּם  
רַחֲמֵם צִדְקָתְךָ  
תָּמִיד גִּמְלֵם.

Bar'cheim tahareim  
rachameim tzidkatcha  
tamid gomleim.

Cleanse and bless us  
Infuse us ever  
With loving care.

חֲסִין קָדוֹשׁ  
בְּרוּב טוֹיֶבךָ  
נְהַל עֲדָתְךָ.

Chasin kadosh  
b'rov tuv'cha  
naheil adatecha.

Gracious source  
Of holy power!  
Do guide Your folk.

יַחֲדִיד גָּאֵה  
לְעַמֶּךָ פִּנְה  
זוֹכְרֵי קִדְשֶׁתְּךָ.

Yachid gei·eh  
l'am'cha p'neih  
zoch'rei k'dushatecha.

Sublime and holy One  
Do turn to us  
Of holy chant.

שְׁוַעֲתֵינוּ קָבַל  
וּשְׁמַע צַעֲקָתֵנוּ  
יֹדֵעַ תַּעֲלָמוֹת.

Shavateinu kabeil  
ushma tza·akateinu  
yodei·a ta·alumot.

Receive our prayer,  
Do hear our cry,  
Who secrets knows.

בְּרוּךְ שֵׁם  
כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֵד.

Baruch sheim  
k'vod malchuto  
l'olam va·ed.

Through time and space  
Your glory shines,  
Majestic One.

(Singable English translation  
by Rabbi Zalman Schachter-Shalomi z"l)



## Eli, Eli

אֵלִי, אֵלִי שְׁלֹא יִגְמַר לְעוֹלָם	Eli, Eli shelo yigameir l'olam
הַחוֹל וְהַיָּם	Hachol v'hayam
רִשְׁרוּשׁ שֶׁל הַמַּיִם	Rishrush shel hamayim
בְּרַק הַשָּׁמַיִם, תִּפְּלַת הָאָדָם.	B'rak hashamayim, t'filat haadam.

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

(Hannah Szenes)

## Without

I can't see you, can't touch you  
 can't breathe, because without you—

but I'm never without you. Even  
 when all I am is ache.

Especially then. Press my fingers  
 to the delicate bones of my wrist

and there you are, accompanying me  
 with every beat of my yearning heart.

(Rabbi Rachel Barenblat)

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