

## 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. יהוה Eloheinu, יהוה echad.

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

## The Sh'ma and Her Blessings

### Bar'chu — Call to Prayer

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

(Faith Rogow)

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

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית,	V'Hu rachum y'chapeir avon v'lo yash-chit,
וְהִרְבָּה לְהַשִּׁיב אָפוֹ,	v'hirbah l'hashiv apo,
וְלֹא יַעִיר כָּל חַמָּתוֹ.	v'lo ya-ir kol chamato.
יְהוָה, הוֹשִׁיעָה, הַמְלִיךְ יַעֲגִנּוּ	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 הַמְבָרָךְ. Bar'chu et יהוה hamvorach.

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

Blessed is יהוה, the blessed One.

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

Ma-ariv Aravim / Who Evens the Evenings

ברוך אתה, יהוה,	Baruch atah, יהוה,
אלהינו מלך העולם,	Eloheinu, melech ha-olam,
אשר בדרך מעריב ערבים,	asher bidvaro ma-ariv aravim,
בְּחֻמָּה פוֹתֵי־אֶח שְׁאֲרִים,	b'chochmah potei-ach sh'arim,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,	uvitvunah m'shaneh itim,
וּמַחְלִיף אֶת הַזְּמַנִּים,	umachalif et haz'manim,
וּמְסַדֵּר אֶת הַכּוֹכָבִים	umsadeir et hakochavim
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כִּרְצוֹנוֹ.	b'mishm'roteihem baraki-a kirtzono.
בּוֹרֵא יוֹם וְלַיְלָה,	Borei yom valailah,
גּוֹלֵל אוֹר מִפְּנֵי חוֹשֶׁךְ,	goleil or mip'nei choshech
וְחוֹשֶׁךְ 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 יַמְלֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד.	tamid yimloch aleinu l'olam va-ed.
ברוך אתה, יהוה,	Baruch atah, יהוה,
הַמְעַרֵּב עַרְבִים.	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,
בְּשֹׁחַבְנֵנוּ וּבְקוּמֵנוּ	b'shochveinu uvkumeinu
נָשִׂיחַ בְּחֻקֶּיךָ, וְנִשְׂמַח בְּדִבְרֵי	nasi-ach b'chukecha, v'nismach b'divrei
תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ	toratecha uvmitzvotecha
לְעוֹלָם וָעֶד.	l'olam va-ed.
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ,	Ki heim chayeinu v'orech yameinu,
וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה.	uvahem nehgeh yomam valailah.
וְאָהַבְתָּךְ	V'ahavat'cha
אֶל תַּסִּיר מִמֵּנוּ 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:**  
**יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד! echad!**

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

Hear, O Israel:

יהוה is our God, יהוה is One!

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

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

Love the One, your God,  
 with every heartbeat, with every breath,  
 with every conscious act.

Keep in mind the words

I command you today.

Teach them to your children, talk about them at work;  
 whether you are tired or you are rested.

Let them guide the work of your hands;

keep them in the forefront of your vision.

Do not leave them at the doorway, or outside your gate.

וְהָיָה אִם שָׁמַע תִּשְׁמְעוּ אֶל מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ, בְּכֹל לְבַבְכֶם וּבְכֹל נַפְשְׁכֶם.	V'hayah im shamo-a tishm'u el-mitzvotai, asher anochi m'tzaveh etchem hayom, l'ahavah et יהוה Eloheichem ulovdo, b'chol levavchem uvchol nafsh'chem.
וְנָתַתִּי מִטַּר אֲרָצְכֶם בְּעֵתוֹ, יֹרֶה וּמַלְקוֹשׁ, וְאַסְפֵּת דְגַנְךָ וְתִירֹשְׁךָ וַיִּצְהַרְךָ.	V'natati m'tar-artz'chem b'ito, yoreh umalkosh, v'asafta d'ganecha v'tirosh'cha v'yitz-harecha.
וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבְהִמְתֵּךָ, וְאָכַלְתָּ וְשָׂבַעְתָּ.	v'natati eisev b'sad'cha livhemtecha, v'achalta v'savata.
הִשְׁמְרוּ לָכֶם פֶּן יִפְתַּח לְבַבְכֶם, וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם.	Hisham'ru lachem pen yifteh l'avavchem, v'sartem va'avadtem elohim acheirim v'hishtachavitem lahem.
וְחָרָה אַף יְהוָה בָּכֶם, וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהָאָדָמָה לֹא תִתֵּן אֶת בִּבְלוּהָ, וְאָבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטְּבֵיחַ אֲשֶׁר יְהוָה נֹתֵן לָכֶם.	V'charah af יהוה 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 יהוה notein lachem.
וְשָׁמַתֶּם אֶת דְּבַרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֶתֶם לְאוֹת עַל יְדְכֶם, וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם.	V'samtem et d'varai eileh al levavchem v'al nafsh'chem, ukshartem otam l'ot al yedchem, v'hayu l'totafot bein eineichem.
וְלִמְדַתֶּם אֹתֶם אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.	V'limadtem otam et b'neichem ledabeir bam, b'shivt'cha b'veitecha, uvlecht'cha vaderech, uvshochb'cha uv'kumecha.
וְכִתַּבְתֶּם עַל מְזוֹזוֹת בְּיִתְךָ וּבְשַׁעְרֵיךָ.	Uchtavtam al m'zuzot beitecha uvisharecha.
לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵיכֶם לֵיתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.	Lema-an yirbu y'meichem vimeiv v'neichem al ha-adamah asher nishba יהוה 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* שְׁמַע אֱלֹהֵינוּ

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

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

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

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

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

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

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

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

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

(Rabbi Rachel Barenblat)

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

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

## Ge'ulah / Redemption

אֱמֶת וְאֱמוּנָה כָּל זֹאת, וְקַיָּם עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאִין זִולָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עִמּוֹ.	Emet ve-emunah kol zot, v'kayam aleinu, ki Hu יהוה Eloheinu v'ein zulato, va-anachnu Yisra-el amo.
הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים.	Hapodeinu miyad m'lachim, Malkeinu hago-aleinu mikaf kol he-aritzim.
הַיָּל הַנִּפְרָע לָנוּ מִצָּרֵינוּ, וְהַמְשַׁלֵּם גְּמוּל לְכָל אֲבִי נַפְשֵׁנוּ, הַעֹשֶׂה גְּדוּלוֹת עַד אֵין חֵקֵר, נִסִּים וְנִפְלְאוֹת עַד אֵין מִסְפָּר.	Ha-El hanifra lanu mitzareinu, v'ham'shaleim g'mul l'chol oy'vei nafsheinu, ha-oseh g'dolot ad ein cheiker, nisim v'nifla-ot ad ein mispar.
הַשֵּׁם נַפְשֵׁנוּ בַּחַיִּים, וְלֹא נָתַן לַמוֹט רַגְלֵנוּ, הַמְדַרְכֵּנוּ 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 וּנְקָמָה 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 לָדָּעַנוּ 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 בְּאֵלִים יְהוָה, Mi chamocha ba-eilim, יהוה?  
 מי כַּמֹּכָה נִאֲדָר בְּקֹדֶשׁ, Mi kamocho nedar bakodesh,  
 נֹרָא תְהִלֹת, עֲשֵׂה פֶלֶא. nora t'hilot, oseih feleh.

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

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

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

*Journey*

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

we enter joyful  
that the future is just ahead

we enter afraid  
of what pursues us

we enter  
present with not knowing

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

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

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

## Hashkiveinu / Shelter of Peace

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

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

Spread over the world Your sheltering peace.

Direct us with Your guidance, and save us.

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

Remove envy and recrimination from us;

help us to sidestep our internal adversary.

Shelter us in the shadow of Your wings,

for You are a protecting, redeeming God.

You are God, our source of grace and mercy.

Guard our going out and our coming in,

for life and for peace, now and forever.

Spread Your sheltering peace over us.

Blessed are You, יהוה,

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

*Places of Holiness, Places of Peace*

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

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

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

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

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

(Mark Nazimova)

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

Mitzrayim - Egypt

Sukkah - Shelter, booth

Yerushalayim - Jerusalem

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



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

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

Blessed is the One forever, Amen and Amen.

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

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

Blessed is the Name of the One forever;

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

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

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

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

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

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

God is sovereign over all the earth.

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

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

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

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

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

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

ברוך יהוה ביום,	Baruch יהוה bayom,
ברוך יהוה בלילה,	baruch יהוה balailah,
ברוך יהוה בשכבנו,	baruch יהוה b'shochveinu,
ברוך יהוה בקומנו.	baruch יהוה b'kumeinu.
כי בידך נפשות החיים והמתים,	Ki v'yad'cha nafshot hachayim v'hameitim,
אשר בידו נפש כל חי	asher b'yado nefesh kol chai
ורוח כל בשר איש.	v'ruach kol b'sar ish.
בידך אפקיד רוחי, פדיתה אותי,	B'yad'cha afkid ruchi, paditah oti,
יהוה, אל אמת.	יהוה, El emet.
אלהינו שבשמים, יחד שמך,	Eloheinu shebashamayim, yacheid shimcha,
וקים מלכותך תמיד,	v'kayeim malchut'cha tamid,
ומלוך עלינו לעולם ועד.	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.

יְרֵאוּ עֵינֵינוּ, וְיִשְׁמַח לִבֵּנוּ,	Yiru einenu, v'yismach libeinu,
וְתִגַּל נַפְשֵׁנוּ בִישׁוּעַתְךָ בְּאַמֶּת,	v'tageil nafsheinu bishuat'cha be-emet,
בְּאַמֹּר לְצִיּוֹן, מֶלֶךְ אֱלֹהֵיךָ.	be-emor leTziyon, malach Elohayich.
יְהוָה מֶלֶךְ, יְהוָה מַלְאֲכֵי,	יהוה melech, יהוה malach,
יְהוָה יְמֻלֹחַ לְעוֹלָם וָעֶד.	יהוה yimloch l'olam va-ed.
כִּי הַמַּלְחֻת שֶׁלְּךָ 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, הַמְּלֹךְ בְּכָבוֹד,	Baruch atah יהוה, hamelech bichvodo,
תָּמִיד יְמֻלֹחַ עֲלֵינוּ 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,
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,	b'al'ma di v'ra chiruteih,
וְנִמְלִיךְ מַלְכוּתָהּ,	v'yamlich malchuteih,
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	b'chayeichon uvyomeichon,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	uvchayei d'chol beit Yisra-el,
בְּעֵגְלָא וּבְזִמְן קָרִיב,	ba-agala uvizman kariv,
וְאָמְרוּ: אָמֵן.	v'imru: <b>Amen.</b>

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

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

During the Ten Days of Repentance:

וּלְעֵילָא      uleila

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

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

Quickly and soon!

And let us say: Amen.

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

And let us say: Amen.

## Amidah

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

*The Contemplative Amidah follows here.*

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

### Meditation Before the Amidah

What do you most need to say to God tonight?

What do you need to pour forth from your heart?

What healing do you yearn for?

## Contemplative Amidah

These are the themes of the Weekday Amidah.

Meditate on each of them in your own time.

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

### *Avot V'imahot / Ancestors*

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

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

בָּרוּךְ אַתָּה, יהוה, מְגִן אַבְרָהָם וְעֵזְרַת שָׂרָה.

### *Gevurot / Power*

What is the source of power in my life?

Where do I find strength? What enlivens me?

Baruch atah, יהוה, m'chayeih hameitim.

בָּרוּךְ אַתָּה, יהוה, מְחַיֵּה הַמֵּיִתִים.

### *Kedushah / Holiness*

I open myself to holiness.

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

Baruch atah, יהוה, ha-El hakadosh.

בָּרוּךְ אַתָּה, יהוה, הָאֵל הַקְּדוֹשׁ.

### *Binah / Understanding*

I seek wisdom and understanding in my life.

Baruch atah, יהוה, chonein hada-at.

בָּרוּךְ אַתָּה, יהוה, חוֹנֵן הַדָּעַת.

### *T'shuvah / Return*

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

Baruch atah, יהוה, harotzeh bit-shuvah.

בָּרוּךְ אַתָּה, יהוה, הַרוֹצֵה בַּתְּשׁוּבָה.

### *S'licha / Forgiveness*

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

Baruch atah, יהוה, chanun hamarbeh lislo-ach.

בָּרוּךְ אַתָּה, יהוה, חַנוּן הַמְרַבֵּה לְסִלְחָךְ.

*Ge-ulah / Redemption*

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

Baruch atah, יהוה, go-eil Yisra-el.

בָּרוּךְ אַתָּה, יהוה, גּוֹאֵל יִשְׂרָאֵל.

*Refu-ah / Healing*

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

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

בָּרוּךְ אַתָּה, יהוה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

*Birkat Hashanim / Cycles*

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

Baruch atah, יהוה, m'varech hashanim.

בָּרוּךְ אַתָּה, יהוה, מְבָרֵךְ הַשָּׁנִים.

*Kibutz Galuyot / Ingathering*

May we be gathered in from our spiritual exile.

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

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

בָּרוּךְ אַתָּה, יהוה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

*Din / Justice*

May justice flow like waters

and righteousness like a mighty stream.

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

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

בָּרוּךְ אַתָּה, יהוה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

*Birkat Haminim / Divisions*

May unhelpful divisions be bridged and healed.

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

Baruch atah, יהוה, shoveir oyvim umachni-a 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, מִשָּׁעוֹן וּמִבְטָח לְצַדִּיקִים.



*Boneih Yerushalayim / Jerusalem*

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

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

May all places where humanity dwells be blessed.

Baruch atah, יהוה, boneih Yerushalayim.

בָּרוּךְ אַתָּה, יהוה, בּוֹנֵה יְרוּשָׁלַיִם.

*Y'shu-a / A World Transformed*

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

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

בָּרוּךְ אַתָּה, יהוה, מַצְמִיחַ כֶּרֶן יְשׁוּעָה.

*Sh'ma Koleinu / Hear Our Voices*

May our prayers be heard on high and deep within.

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

Baruch atah, יהוה, shomei-a t'filah.

בָּרוּךְ אַתָּה, יהוה, שׁוֹמֵעַ תְּפִלָּה.

*Avoda / Service*

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

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

Baruch atah, יהוה, hamachazir shechinato leTziyon.

בָּרוּךְ אַתָּה, יהוה, הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

*Hoda-ah / Gratitude*

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

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

בָּרוּךְ אַתָּה, יהוה, הַטּוֹב שְׂמַחַךְ וּלְךָ נֶאֱחָה 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 בְּמִרְמָיו	Oseh shalom bimromav,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ	hu ya·aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra·el,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,	v'al kol yoshvei teiveil,
וְאָמְרוּ: אָמֵן.	v'imru: Amen.

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

## Full-Text Amidah

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

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

*Avot V'imahot / Ancestors*

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

*some omit*

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

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

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

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

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

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

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

### *Gevurot / Strength*

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

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד,	Mechalkeil chayim b'chesed,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,	m'chayei meitim b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,	someich nof'lim, v'rofei cholim,
וּמַתִּיר אֲסוּרִים,	umatir asurim,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר.	umkayeim emunato lisheinei afar.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת,	Mi chamocho baal g'vurot,
וּמִי דוֹמֶה לָךְ,	Umi domeh lach?
מֶלֶךְ מֵמִית וּמְחַיֶּה,	Melech meimit umchayei,
וּמְצַמִּיחַ יְשׁוּעָה.	umatzmi-ach y'shu-ah.
וְנֶאֱמַן אַתָּה לְהַחַיּוֹת מֵתִים.	V'ne-eman atah l'hachayot meitim.
בָּרוּךְ אַתָּה, יְהוָה,	Baruch atah, יהוה,
מְחַיֶּה הַמֵּתִים.	m'chayei hameitim.

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

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

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

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

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

*Kidushat HaShem / Sanctification of God's Name*

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

\*During the Ten Days of Repentance:

בְּרוּךְ אַתָּה, יְהוָה, הַמֶּלֶךְ 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 לְאֲנוֹשׁ בִּינָה. umlameid le-enosh binah.  
 חֲנִינוּ מֵאֲתָךְ Choneinu mei-it'cha  
 דַּעַת בִּינָה וְהַשְׂכֵּל. dei-ah binah v'haskeil.  
 בְּרוּךְ 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.

הַשִּׁבְנוּ, אֲבִינוּ, לְתוֹרַתְךָ, Hashiveinu, avinu, l'toratecha,  
 וְקַרְבֵּנוּ, מַלְכֵנוּ, לְעִבּוֹדְךָ, v'kar'veinu, malkeinu, la-avodatecha,  
 וְהַחְזִירֵנוּ v'hachazireinu  
 בְּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. bit-shuvah sh'leimah l'fanecha.  
 בְּרוּךְ אַתָּה, יְהוָה, Baruch atah, יהוה,  
 הַרוֹצֵה בְּתְשׁוּבָה. 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, אֲבִינוּ, כִּי חָטֵאנוּ; S'lach lanu, avinu, ki chatanu;  
 מַחֲל לָנוּ, מַלְכֵינוּ, כִּי פָשְׁעָנוּ; m'chal lanu, malkeinu, ki fashanu;  
 כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. ki mocheil v'solei-ach atah.  
 בָּרוּךְ אַתָּה יְהוָה, Baruch atah, יהוה,  
 חַנוּן הַמְרַבֵּה לְסֹלַח. chanun hamarbeh lislo-ach.

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

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

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

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

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

בָּרַךְ עָלֵינוּ, יְהוָה אֱלֹהֵינוּ, Bareich aleinu, יהוה Eloheinu,  
אֶת הַשָּׁנָה הַזֹּאת et hashanah hazot  
וְאֵת כָּל מִיְּנֵי 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 שְׁנֵיתֵנוּ uvareich sh'nateinu  
כַּשָּׁנִים הַטּוֹבוֹת. kashanim hatovot.  
בָּרוּךְ אַתָּה, יְהוָה, מְבָרַךְ הַשָּׁנִים. Baruch atah, יהוה, m'vareich hashanim.

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

And

in winter: grant blessing

in summer: grant the blessing of the dew

on the face of the earth.

Satisfy us with Your goodness, and bless this year as all good years.

Blessed are You, יהוה, who blesses the cycle of the years.

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

Sound the great shofar for our freedom,

raise a banner for the oppressed,

gather us in from the four corners of the earth.

Blessed are You, יהוה, who ingathers the exiles of Your people.



הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרְאִשׁוֹנָה	Hashivah shof'teinu k'varishonah
וְיִזְעֲצֵינוּ כְּבַתְּחִלָּה,	v'yo-atzeinu k'vat'chilah,
וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה,	v'haseir mimenu yagon va'anachah,
וּמְלוֹךְ עָלֵינוּ מִהֵרָה אַתָּה, יְהוָה,	umloch aleinu m'heirah atah, יהוה,
לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים,	levad'cha b'chesed uvrachamim,
וְצַדִּיקֵנוּ 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.

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

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

על הצדיקים ועל החסידים Al hatzadikim v'al hachasidim  
 ועל זקני עמך בית ישראל, v'al ziknei am'cha beit Yisra-el,  
 ועל פליטת סופריהם, v'al p'leitait sof'reihem,  
 ועל גרי הצדק ועלינו, v'al gerei hatzedek v'aleinu,  
 יהמו נא רחמך, יהוה אלהינו, yehemu na rachamecha יהוה Eloheinu,  
 ותן שכר טוב v'tein sachar tov  
 לכל הבוטחים בשמך באמת, l'chol habot'chim b'shimcha be-emet,  
 ושם חלקנו עמכם, 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 בנימינו uvneih otah b'karov b'yameinu  
 בנין עולם, binyan olam,  
 וכסא דוד מהרה לתוכה תבין. v'chisei David m'heirah l'tochah tachin.  
 ברוך אתה, יהוה, Baruch atah, יהוה,  
 בונה ירושלים. boneih Y'rushalayim.

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

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,
חִוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים	chus v'racheim aleinu, v'kabeil b'rachamim
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ,	uvratzon et t'filateinu,
כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת	ki El shomei-a t'filot
וְתַחֲנוּנִים אַתָּה,	v'tachanunim atah,
וּמְלַפְנֵיךָ, מַלְכֵנוּ,	umil'fanecha, malkeinu,
רִיקָם אֵל תִּשְׁיַבֵּנוּ.	reikam al t'shivenu.
כִּי אַתָּה שׁוֹמֵעַ	Ki atah shomei-a
תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.	t'filat am'cha Yisra-el b'rachamim.
בָּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.	Baruch atah, יהוה, shomei-a t'filah.

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

You are the one  
 who hears the prayers of Your people Israel with compassion.  
 Blessed are You, יהוה, hearer of prayer.

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

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, יַעֲלֶה וְיָבֹא, וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדוֹתֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, וְזִכְרוֹן מֹשֶׁה בֶּן דָּוִד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם	Eloheinu veilohei avoteinu v'imoteinu, ya·aleh v'yavo, v'yagi-a, v'yeira-eh, v'yeiratzeh, v'yishama, v'yipakeid, v'yizacheir zichroneinu ufikdoneinu, v'zichron avoteinu v'imoteinu, v'zichron mashi-ach ben David avdecha, v'zichron Yerushalayim ir kodshecha, v'zichron kol am'cha beit Yisra-el l'fanecha, lifleitah, l'tovah, l'chein ulchesed ulrachamim, l'chayim ulshalom, b'yom
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לְרֹאשׁ חֹדֶשׁ: רֹאשׁ הַחֹדֶשׁ הַזֶּה. Rosh Chodesh: Rosh haChodesh hazeh.

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

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

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

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

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

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

וְתִחַזְיֵנָה עֵינֵינוּ V'techezenah eineinu  
 בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. b'shuv'cha leTziyon b'rachamim.  
 בָּרוּךְ אַתָּה, יְהוָה, Baruch atah, יהוה,  
 הַמַּחְזִיר 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

מִוֹדִים אֲנַחְנוּ לָךְ, שֶׁאַתָּה 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,  
 מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא magein yisheinu, atah hu  
 לְדוֹר וָדוֹר, ledor vador,  
 נוֹדֶה לָּךְ וְנִסְפֵּר תְּהִלָּתְךָ, nodeh l'cha unsaper t'hilatecha,  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, al chayeinu ham'surim b'yadecha,  
 וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, v'al nishmoteinu hap'kudot lach,  
 וְעַל נִסְיָךְ שֶׁבְּכֹל יוֹם עִמָּנוּ, v'al nisecha sheb'chol yom imanu,  
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ v'al nifl'otecha v'tovotecha  
 שֶׁבְּכֹל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם, sheb'chol eit, erev vavoker v'tzohorayim,  
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, hatov, ki lo chalu rachamecha,  
 וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ, v'hamracheim, ki lo tamu chasadecha,  
 כִּי מְעוֹלָם קוִינֵנוּ לָּךְ. ki mei-olam kivinu lach.

We are grateful before You,

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

You are this for us in every generation.

For our lives, which are in Your hands,

and our souls, which are in Your keeping,

and for the wonders You do for us each day

and the miracles You perform for us at every moment,

evening and morning and afternoon:

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

On Chanukah and Purim

עַל הַנְּסִים, 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 בְּזַמַּן 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*

בֵּימֵי מַתִּיתָהוּ כֹהֵן גָּדוֹל	Bimei Mattityahu kohein gadol
חֲשֹׁמוֹנַי וּבְנָיו כְּשֶׁעָמְדָה עֲלֵיהֶם	chashmonai uvanav k'she-amd'a aleihem
מַלְכוּת אַנְטִיּוֹכּוֹס הַרְשָׁע	malchut Antiyochos harasha
וּבִקֵּשׁ לְעַקּוֹר אֶת אֱמוּנָתֵינוּ	uvikeish la-akor et emunateinu
וְדַתְנוּ וְהִצְרוּ לָנוּ וְכָבְשׁוּ אֶת	v'dateinu v'heitzeiru lanu v'chav'shu et
הַיְכָלֵנוּ טַמְאוּ אֶת מִקְדָּשֵׁנוּ.	heichaleinu tim'u et mikdasheinu.
אֲזָ קָמוּ נִגְדָם חַסִידֶיךָ וְכִהְנִיךָ,	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, נִקְמַתְתָּ אֶת	ravta et rivam, nakamta et
נִקְמָתָם, וְהָיִיתָ בְּעֶזְרָתָם לְהַתְּגַבֵּר	nikmatam, v'hayita b'ezratam l'hitgabair
עֲלֵיהֶם וּלְטַהֵר אֶת הַמִּקְדָּשׁ.	aleihem ultaheir et hamikdash.
מִתּוֹךְ גַּעְגּוּעִים לְהַשְׂרִיאָתְךָ	Mitoch ga-agu-im l'hashra-at'cha
רָצוּ לְהַדְלִיק אֶת הַמְּנוֹרָה	ratzu l'hadlik et hamenorah
הַטְּהוֹרָה וְלֹא מַצָּאוּ שֶׁמֶן	hat'horah v'lo matz'u shemen
עַד שֶׁהִרְאִיתָ לָהֶם שֶׁמֶן טְהוֹר	ad shehereita lahem shemen tahor
לְיוֹם אֶחָד. בְּבִטְחוֹן הַדְּלִיקוּ	l'yom echad. B'vitachon hidliku
אֶת הַמְּנוֹרָה וְאַתָּה עָשִׂיתָ לָהֶם	et hamenorah v'atah asita lahem
נֵס וּפְלֵא, וְהִשְׁמָן לֹא הִפְסִיק	neis vafeleh v'hashemen lo hifsik
עַד שֶׁעָשׂוּ מִחְדָּשׁ.	ad she-asu meichadash.
וְקָבְעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלֶינוּ	V'kav'u sh'monat y'mei chanukah eilun
לְהַדְלִיק נֵרוֹת לְפִרְסוּם הַנֵּס	l'hadlik neivot l'firsum haneis
לְהוֹדוֹת בְּהַלֵּל לְשִׁמְךָ הַגָּדוֹל	l'hodot b'hallel l'shimcha hagadol
וְהַקְדוֹשׁ עַל נִסְיָךָ	v'hakadosh al nisecha
וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתְךָ.	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, בִּקְשָׁה לְהַשְׁמִיד, לְהַרְגֹּ	Haman harasha, bikeish l'hashmid, laharog
וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים,	ulabeid et kol haihudim,
מִנְעַר וְעַד זָקֵן, טַף וְנָשִׁים,	mina-ar v'ad zakein, taf v'nashim,
בְּיוֹם אֶחָד בְּשִׁלּוֹשָׁה אֶסָר לְחֹדֶשׁ	b'yom echad bishlosa asar l'chodesh
שְׁנַיִם אֶסָר,	sh'neim asar,
הוּא חֹדֶשׁ אָדָר, וּשְׁלָלָם לָבוֹז.	hu chodesh Adar, ushlalam lavoz.
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים	V'atah b'rachamecha harabim
הִפַּרְתָּ אֶת עֲצָתוֹ,	heifarta et atzato,
וְקִלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ,	v'kilkalta et mach-shavto,
וְהִשְׁבִּוֹתָ 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 כָּל־מַעֲשֵׂי־יְמֵינוּ וְיִתְבָּרַךְ וְיִתְרוֹמַם  
 שְׁמִיךָ מַלְכֵינוּ  
 תָּמִיד לְעוֹלָם וָעֶד. V'al kulam yitbarach v'yit-romam  
 shimcha Malkeinu  
 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

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה,  
 וְיִהְיוּ אֶת שְׁמִיךָ  
 בְּאֵמֶת,  
 הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֶלָה.  
 בָּרוּךְ אַתָּה, יְהוָה,  
 הַטוֹב שְׁמִיךָ וְלֹא נֶאֱחָז לְהוֹדוֹת.  
 v'chol hachayim yoducha selah,  
 vihal'lu et shimcha  
 be-emet,  
 ha-El y'shu-ateinu v'ezrateinu selah.  
 Baruch atah, יהוה,  
 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  
 תַּשִּׁימ לְעוֹלָם,  
 כִּי אַתָּה הוּא  
 מֶלֶךְ אֲדוֹן לְכֹל הַשְּׁלוֹם.  
 וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ  
 אֶת עַמְּךָ יִשְׂרָאֵל  
 בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ.  
 Shalom rav al Yisra-el am'cha  
 tasim l'olam,  
 ki atah hu  
 melech adon l'chol hashalom.  
 V'tov b'einecha l'vareich  
 et am'cha Yisra-el  
 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, בְּרַחֲמֵי וְשָׁלוֹם,	B'sefer chayim, b'rachah, v'shalom,
וּפְרִיָּסָה 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, יְהוָה, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.	Baruch atah, יהוה, ham'vareich et amo Yisra-el bashalom.
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עֲשֵׂה שָׁלוֹם בְּמִרְמָיו,	Oseh shalom bimromav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ	hu ya-aseh shalom aleinu
וְעַל כָּל יִשְׂרָאֵל,	v'al kol Yisra-el,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,	v'al kol yoshvei teveil;
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,
בְּעֵלְמָא דִּי בְּרָא כְּרֵוּתֵיהּ,	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
בְּעֵגְלָא וּבְזִמְן קָרִיב.	ba-agala uvizman kariv.
וְאָמְרוּ: אָמֵן.	V'imru: Amen.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hei sh'meih raba m'varach
לְעָלַם וּלְעַלְמֵי עַלְמַיָּא.	l'alam ulalmei almaya.

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

Forever may the Great Name be blessed!

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

During the Ten Days of Repentance:

וּלְעֵילָא uleila

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

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

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

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

עֲשֵׂה שְׁלוֹם בְּמִרְמֵי     Oseh shalom bimromav,  
 הוּא יַעֲשֵׂה שְׁלוֹם,     hu ya-aseh shalom,  
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,     aleinu v'al kol Yisra-el,  
 וְעַל כָּל יוֹשְׁבֵי תֵבֵל,     v'al kol yoshvei teiveil;  
 וְאַמְרוּ : 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.
בְּנְאוֹת דְּשָׂא יִרְבִּיצְנִי,	Binot desheh yarbitzeini,
עַל מֵי מְנוּחוֹת יִנְהַלְנִי.	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 אֵילֶךְ בְּגִיא צַלְמוֹת,	Gam ki eilech b'gei tzalmavet,
לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי,	lo ira ra, ki atah imadi,
שִׁבְטֶךָ וּמַשְׁעַנְתֶּךָ,	shivt'cha umishantecha,
הֵמָּה יִנְחַמְנִי.	heima y'nachamuni.
תִּיעָרֹךְ לְפָנַי, שְׁלַחַן נֶגֶד צַרְרֵי,	Ta'aroch lefanai, shulchan neged tzor'rai,
דִּשְׁנָתְךָ בְּשִׁמּוֹן רֹאשִׁי,	dishanta vashemen roshi
כּוֹסֵי רִוְיָהּ.	kosi r'vayah.
אֵךְ טוֹב וְחֶסֶד יִרְדּוּנֵי	Ach tov vachessed yird'funi
כָּל יְמֵי חַיִּי,	kol y'mei chayai,
וְשִׁבְתִּי בְּבַיִת יְהוָה	v'shavti b'veit יהוה
לְאַרְךָ יָמִים.	l'orech yamim.

A psalm of David:

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

## Filled to Overflowing

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

(Rabbi Brant Rosen)



El Malei Rachamim: God of Compassion

<p>אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת כנפי השכינה, עם קדושים וטהורים כזהר הרקיע מזהירים, את נשמת _____</p>	<p>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 _____</p>
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for a man say:

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

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

May the Garden of Eden be their rest.

O God of mercy,

guard them forever in the shadow of Your wings.

May their soul be bound up in the bond of life.

May they rest in peace.

And let us say: Amen.

## Elah M'lei-at Rachamim

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

אֱלֹה מְלֵאֵת רַחֲמִים	Elah m'lei-at rachamim,
שׁוֹכֵנֶת בְּמְרוֹמִים,	shochenet bam'romim,
הַמְצִיאִי מְנוּחָה נְכוֹנָה	hamtzi-i m'nuchah n'chonah
תַּחַת כַּנְפֵי הַשְּׁכִינָה	tachat kanfei hashechinah
בְּמַעְלוֹת קְדוּשׁוֹת וּטְהוֹרוֹת	b'ma-alot k'doshot ut-horot
פְּזָהַר הַרְקִיעַ מְזֵה־יְרוֹת	k'zohar haraki-a maz-hirot
אֵת נִשְׁמַת _____	et nishmat _____
שְׁהַלְכָה לְעוֹלָמָה	shehal'chah l'olamah
בְּגַן 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, וְצִרְרֵי בְּצִרְוֹר הַחַיִּים	l'olamim, v'tzir'ri bitzror hachayim
אֵת נִשְׁמַתָּה,	et nishmatah,
שְׁכִינָה הִיא נַחֲלָתָה	Shechinah hi nachalatah
וְתַנּוּחַ בְּשָׁלוֹם עַל מִשְׁכַּבָּהּ,	v'tanu-ach b'shalom al mishkavah,
וְנֹאמַר: אָמֵן.	v'nomar: Amen.

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

(Rabbi Jill Hammer)

Aleinu

*Short Aleinu (Ein Od Mil'vado)*

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

There is nothing but God; God is God.

*Aleinu (Full-Text)*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,	Aleinu l'shabei-ach la-adon hakol,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,	lateit g'dulah l'yotzeir b'reishit,
שְׁלֵא/שְׁלוֹ*	shelo
עָשָׂנוּ כְּגוֹיֵי הָאָרֶצוֹת,	asanu k'goyei ha-aratzot,
, וְלֹא/וֹלוֹ*	v'lo
שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,	samanu k'mishp'chot ha-adamah,
שְׁלֵא/שְׁלוֹ*	shelo
שָׁם חֵלְקֵנוּ כָּהֵם,	sam chelkeinu kahem,
וְגֵרְלֵנוּ 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.

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

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

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

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

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

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

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

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

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

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

Then will all humanity call Your name,  
and then all that had been dark will turn to Your light.  
All who dwell on earth will feel in their hearts and know in their minds  
that You are our source—the true object of devotion and loyalty.

לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְלוּ,	L'fanecha יהוה Eloheinu yichr'u v'yipolu,
וְלִכְבוֹד שִׁמְךָ יִקָּר יֵיתֵנוּ.	v'lichvod shimcha y'kar yiteinu.
וַיִּקְבְּלוּ חֻלָּם אֶת עוֹל מַלְכוּתֶךָ.	Vikab'lu chulam et ol malchutecha.
וְתִמְלֹךְ אֲלֵיהֶם מִהַיְרָח 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.

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

Then shall Your realm be established on earth,  
and the word of Your prophet fulfilled:  
“Adonai will reign forever and ever.  
On that day, יהוה shall be One, and God's name shall be One.”

## Mourner's Kaddish

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

**יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ** Y'hei sh'mei raba m'varach  
**לְעֵלָם וּלְעַלְמֵי עֵלְמָיָא.** 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  
**לְעֵלָא** l'eila

During the Ten Days of Repentance:

וּלְעֵלָא uleila

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

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

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

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

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

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

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

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

*Mourner's Kaddish Poem*

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

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

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

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

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

(Elliot bat Tzedek)



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

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

בְּשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל,	B'sheim יהוה Elohei Yisra-el
מִיְמִינִי מִיְכָאֵל,	mimini Micha-el,
וּמִשְׁמֹאלֵי גַבְרִיאֵל,	umis'moli Gavri-el,
וּמִלְפָנֵי אוּרִיאֵל,	umil'fanai Uri-el,
וּמֵאַחֲרַי רְפָאֵל,	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 shrunken. 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 נְשֵׁמַת אָבִי מוֹרִי...	Yizkor Elohim nishmat avi mori...
שְׁהַלַּח לְעוֹלָמוֹ,	shehalach l'olamo,
בְּעָבוֹר שֶׁבְּלִי נֶדֶר אֶתְּנוּ צְדָקָה בְּעָדוֹ.	ba-avur sheb'li neder etein tz'dakah ba-ado.
בְּשֶׁכֶר זֶה, תְּהִיא נַפְשׁוֹ צְרוּרָה	Bis-char zeh, t'hei nafsho tz'rurah
בְּצִרּוֹר הַחַיִּים עִם נְשֵׁמוֹת	bitzror hachayim im nishmot
אַבְרָהָם, יִצְחָק, וַיַּעֲקֹב,	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
שֶׁבְּגַן 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 נְשֵׁמַת אִמִּי מוֹרָתִי ...	Yizkor Elohim nishmat imi morati...
שְׁהַלַּח לְעוֹלָמָהּ,	shehal'chah l'olamah,
בְּעָבוֹר שֶׁבְּלִי נֶדֶר אֶתְּנוּ צְדָקָה בְּעָדָהּ.	ba-avur sheb'li neder etein tz'dakah ba-adah.
בְּשֶׁכֶר זֶה, תְּהִיא נַפְשָׁהּ צְרוּרָה	Bis-char zeh, t'hei nafshah tz'rurah
בְּצִרּוֹר הַחַיִּים עִם נְשֵׁמוֹת	bitzror hachayim im nishmot
אַבְרָהָם, יִצְחָק, וַיַּעֲקֹב,	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
שֶׁבְּגַן 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
נְשִׁמַת בְּעָלֵי הַיָּקָר...	nishmat ba·ali hayakar...
שֶׁהָלַךְ לְעוֹלָמוֹ,	she'halach l'olamo,
בְּעַבּוּר שְׁבָלֵי נֶדֶר	baavur sheb'li neder
אֶתֵּן צְדָקָה בְּעֵדוּ.	etein tz'dakah baado.
בְּשֹׁכֵר זֶה, תְּהֵא נַפְשׁוֹ צְרוּרָה	Bis-char zeh, t'hei nafsho tz'rush
בִּצְרוֹר הַחַיִּים עִם נְשִׁמוֹת	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 וְצְדִיקָנִיּוֹת	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:*

יְזַכֵּר אֱלֹהִים	Yizkor Elohim
נִשְׁמַת אִשְׁתִּי הַיְקָרָה... שְׁהַלְכָה לְעוֹלָמָה, בְּעָבוּר שְׁבִלִי נֶדֶר אֶתְּנוּ צְדָקָה בְּעֵדָה.	nishmat ishti hay'karah... shehal'chah l'olamah, ba-avur sheb'li neder etein tz'dakah ba-adah.
בְּשֶׁכֶר זֶה, תִּהְיֶה נַפְשָׁה צְרוּרָה בְּצִרְרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם, יִצְחָק, וְיַעֲקֹב, שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִיקָנוּיֹת שֶׁבְּגַן עֵדֶן, וְנֹאמַר: אָמֵן.	Bis-char zeh, t'hei nafshah tz'rurah bitzror hachayim im nishmot Avraham, Yitzchak, v'Ya-akov, Sarah, Rivkah, Racheil v'Lei-ah, v'im sh'ar tzadikim v'tzidkaniyot 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:*

יְזַכֵּר אֱלֹהִים נִשְׁמַת בְּנֵי הָאָהוּב... מַחְמַד עֵינַי שְׁהַלַּח לְעוֹלָמוֹ, אָנָּה תִּהְיֶה נַפְשׁוֹ צְרוּרָה בְּצִרְרוֹר הַחַיִּים וּתְהִי מְנוּחָתוֹ כְּבוֹד, שֶׁבַע שְׂמֵחוֹת אֶת פְּנֵיךְ, נְעֻמוֹת בְּמִינְךָ נֶצַח. וְנֹאמַר: אָמֵן.	Yizkor Elohim nishmat b'ni haahuv... machmad einai shehalach l'olamo. Ana t'hei nafsho tz'rurah bitzror hachayim, ut-hi m'nuchato chavod, sova smachot et panecha, n'imot bimin'cha netzach. V'nomar: Amen.
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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
נְשִׁמַת בִּתִּי הָאֲהוּבָה... מַחְמַד עֵינַי שֶׁהִלְכָה לְעוֹלָמָה.	nishmat biti ha-ahuvah... machmad einai shehal'cha l'olamah.
אָנָּה תְהִינָה נְפֹשָה צְרוּרָה בְּצִרּוֹר הַחַיִּים, וְתִהְיֶה מְנוּחָתָה כְבוֹד, שֶׁבַע שְׂמָחוֹת אֶת פְּנֵיךָ, נְעִמוֹת בִּימִינְךָ נְצַח, וְנֹאמַר: אָמֵן.	Ana t'hiyenah nafshah tz'rurah bitzror hachayim, ut-hi m'nuchatah kavod, sova s'machot et panecha, n'imot bimin'cha netzach. 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 נְשִׁמוֹת קְרוֹבֵי וְרַעֲי שֶׁהִלְכוּ לְעוֹלָמָם, שֶׁבְּלִי נֶדֶר אֶתְּנוּ צְדָקָה בְּעַד הַזְכָּרַת נְשִׁמוֹתֵיהֶם. אָנָּה תְהִינָה נְפֹשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרּוֹר הַחַיִּים, וְתִהְיֶה מְנוּחָתָם כְבוֹד, שֶׁבַע שְׂמָחוֹת אֶת פְּנֵיךָ, נְעִמוֹת בִּימִינְךָ נְצַח. וְנֹאמַר: אָמֵן.	Yizkor Elohim nishmot k'rovai v'rei-ai she'halchu l'olamam, shebli neder etein tz'dakah ba-ad hazkarat nishmoteihem. Ana tihyenah nafshoteihem tz'rurot bitzror hachayim ut-hi m'nuchatam kavod, sova smachot et-panecha, n'imot bimin'cha netzach. V'nomar: Amen.
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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 נִשְׁמוֹת	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.
שֶׁבְלִי נֶדֶר אֶתֶּן צְדָקָה בְּעַד	Shebli neder etein tz'dakah ba-ad
הַזְּכָרָת נִשְׁמוֹתֵיהֶם.	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 וְתִהְיֶי מְנוּחָתָם כְּבוֹד,	bitzror hachayim ut-hi m'nuchatam kavod,
שֶׁבַע שְׂמָחוֹת אֶת פְּנֵיךָ,	sova s'machot et panecha,
נְעֻמוֹת בְּיַמִּינְךָ נְצַח.	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 בְּמְרוֹמִים,	shochein bamromim.
הַמְצִיא מְנוּחָה נְכוֹנָה	Hamtzei m'nuchah n'chonah
תַּחַת כַּנְפֵי הַשְּׁכִינָה,	tachat kanfei haShechinah,
עִם קְדוּשִׁים וּטְהוֹרִים	im k'doshim ut'horim
כְּזוֹהַר הַרְקִיעַ מִזְהָרִים	k'zohar haraki-a maz-hirim
אֶת נִשְׁמוֹת יַקִּירֵינוּ	et nishmot yakireinu
שֶׁהֲלָכוּ 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
בְּסֵיתֵר כְּנַפְיוֹ לְעוֹלָמִים,	b'seiter k'nafav l'olamim,
וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים	v'yitzror bitzror hachayim
אֶת נִשְׁמוֹתֵיהֶם,	et-nishmoteihem,
יְהוָה הוּא נַחֲלָתָם.	Adonai Hu nachalatam.
וַיִּנּוּחוּ 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,
שׁוֹכֵנֶת בְּמְרוֹמִים,	shochenet bam'romim,
הַמְצִיאִי מְנוּחָה נְכוֹנָה	hamtzi-i m'nuchah n'chonah
תַּחַת כַּנְפֵי הַשְּׁכִינָה	tachat kanfei hashechinah
בְּמַעְלוֹת קְדוֹשׁוֹת וְטְהוֹרוֹת	b'ma-alot k'doshot ut-horot
פְּזָהר הַרְקִיעַ מְזֻהָרוֹת	k'zohar haraki-a maz-hirot
אֶת נְשָׁמַת _____	et nishmat _____
שְׁהַלְכָה לְעוֹלָמָה	shehal'chah l'olamah
בְּגַן עֵדֶן תִּהְיֶה מְנוּחָתָה.	b'Gan Eden t'hei m'nuchatah.
אָנָּה גְבוֹרַת הַרַחֲמִים	Ana g'virat harachamim
תַּסְתִּירֶיהָ בְּצֶל כְּנָפֶיךָ	tastirihah betzel k'nafayich
לְעוֹלָמִים, וְצִרְרֵי בְּצִרְרוֹר הַחַיִּים	l'olamim, v'tzir'ri bitzror hachayim
אֶת נְשָׁמַתָּה,	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)

## Psalm 23

מִזְמוֹר לְדָוִד,	Mizmor l'David.
יְהוָה רֹעִי, לֹא אֶחְסָר.	יהוה ro-i, lo echsar.
בְּנֵאוֹת דְּשֵׁא יִרְבִּיצְנִי,	Binot desheh yarbitzeini,
עַל מֵי מְנוּחוֹת יִנְהַלֵּנִי.	al mei menuchot y'nahaleini.
נַפְשִׁי יִשׁוּבֵב,	Nafshi y'shoveiv,
יִנְחֵנִי בְּמַעְגְלֵי צְדָק,	yancheini v'mag'lei tzedek,
לְמַעַן שְׁמוֹ.	lema'an sh'mo.
גַּם כִּי אֵלֶיךָ בָּגִיא צַלְמוֹת,	Gam ki eilech b'gei tzalmavet,
לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי,	lo ira ra, ki atah imadi,
שָׁבִטְךָ וּמִשְׁעֲנִתְךָ,	shivt'cha umishantecha,
הִפְּמָה יִנְחַמְנִי.	heimah y'nachamuni.
תִּיעָרֶךָ לְפָנַי, שְׁלַחן נֶגֶד צַרְרֵי,	Ta'aroch lefanai, shulchan neged tzor'rai,
דִּשְׁאַנְתָּ בְּשֵׁמוֹן רֹאשֵׁי,	dishanta vashemen roshi
כּוֹסֵי רְוִיָּה.	kosi r'vayah.
אַךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי	Ach tov vachessed yird'funi
כָּל יְמֵי חַיִּי,	kol y'mei chayai,
וְשִׁבְתִּי בְּבֵית יְהוָה	v'shavti b'veit יהוה
לְאֶרֶץ 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'gei 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,  
**בְּעַלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ,** 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,  
**בְּעַגְלָא וּבְזִמְן קַרִיב,** ba-agala uvizman kariv,  
**וְאָמְרוּ: אָמֵן.** v'imru: **Amen.**

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ** Y'hei sh'mei raba m'varach  
**לְעַלְמֵי עֵלְמַיָּא.** 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  
**וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא** v'yit-halal sh'meih d'kudsha  
**בְּרִיךְ הוּא** b'rich hu  
**לְעֵילָא** l'eila

During the Ten Days of Repentance:

**וּלְעֵילָא** uleila

**מִן כּוֹל בִּרְחַתָּא וְשִׁירָתָא,** min kol birchata v'shirata,  
**תּוּשְׁבַחָתָא וְנַחֲמָתָא,** tushb'chata v'nechemata,  
**דְּאִמִּירָן בְּעַלְמָא, 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 בְּמִרְמֵי** Oseh shalom bimromav,  
**הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ** hu ya-aseh shalom, aleinu  
**וְעַל כּוֹל יִשְׂרָאֵל,** v'al kol Yisra-el,  
**וְעַל כּוֹל יוֹשְׁבֵי תֵיבֵל,** 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)