

Days of Awe



יָמִים נֹרְאִים

May the words of my mouth and the longing of my heart be acceptable to you, God... צוֹרֵךְ יְהוָה יִהְיֶה צוֹרֵךְ

לְצִוִּי לֵאמֹר יִבְחַן בּוֹ אֱלֹהֵיכֶם אֲדַבֵּר

זְכֹרְנוּ לַיהוָה
Remember us for life
דְּבַר וְתִקְוָה לַיהוָה שֵׁשׁ
Let hope enliven all who
רְפוּתוֹ פִּי לַמִּוֹתִים לֵךְ
seek you and let all who
בֹּלֵד וְזִבְיָן בְּרוּיִם
look to you with hope
פְּתוּחַ הַשַּׁעֲרֹת
Find strength to speak

הַשַּׁעֲרִים
נִפְתָּחוּ
The gates
are open,
בְּכָל־שָׁעָה
in every hour,
וּכְל־מִי
זֶכֶר וְשׁוֹבוֹ
דְּבָרִים וְשׁוֹבוֹ
שְׂמוֹבֵקֵשֶׁת
לִיכְנֹס
and whoever
seeks to enter
תִּכְנֹס:
may come in.

שׂוֹמֵר
יְהוָה
THE COMPASSIONATE
אֲדַבֵּר יְהוָה יִדְבָר
You know the universe's mystery

נִגְנָה יְהוָה נִבְחָה

Songs, Readings and Transliterations



Welcome to PCS!

We invite you to participate with us in the prayer services and in building our community. We are glad that you are here!

“But I can't read Hebrew and I don't know the melodies”

You are not alone. Many of the people in this room are just learning. While some have known Hebrew all their lives, most who seem to know the music have learned it in the last few years – by attending the services, humming along, singing along, and slowly picking it up. You are welcome here at whatever level of knowledge you have. Don't worry about the Hebrew – use the time to do inner work, and let the music be the background for that.

Much of the Hebrew is transliterated (written phonetically with English characters) in the prayer book (*machzor* in Hebrew). This supplement includes more transliteration, as well as prayers, songs, and readings from other sources. Please use it to follow along with the service or to guide yourself.

- Adapted from ROMEMU MACHZOR page 4

1. The *Shiviti* design **on the cover** is by Betsy Platkin Teutsch, a contemporary American artist who did all the other artwork for this siddur. The *Shiviti* is a traditional Jewish art form used for meditation. It is based upon the biblical verse “I have set *Shiviti* Yah always before me” (Psalms 16:8).

2. A number of items have been taken from the work of the *Romemu Community* in New York City, the *Beyt Tikkun Community* in the San Francisco Bay area and Rabbi Michael Lerner.

Liturgy

☆ 1 ☆

Interpretive *Ahava Rabah*

Abounding is the love that the Holy One has shown the house of Israel in giving us the Torah. Through Torah we have come to know the power of righteousness. Truly your word has been our life and the length of our days, enabling us to outlive powerful nations that have sought to enslave or destroy us. For it has taught us to put our trust not in force and violence, in aggression and domination, but in justice and truth, in kindness and compassion. Torah has helped curb in us the lust and greed, vindictiveness and cruelty that mar human life. It has filled us with a yearning for a world permeated with love, in which people live in peace and security, in mutual loyalty and friendship. It has inspired us with the faith that the ultimate destiny of humanity is to achieve the triumph of righteousness.

Therefore we will not despair even in life's darkest moments, for we possess in Torah the token of The Holy One's love. May our hearts be ever open to love! With grateful awareness of all the kindness and good will in the world, let us reach out to others. Then, whatever befalls us in life, we shall not feel forlorn or forsaken. May you never withdraw your love from us! Blessed are you, Holy One, who has shown eternal love to the people of Israel [and all peoples]

1945 Reconstructionist Prayer Book (adapted)

☆ 2 ☆

Ain Od Milvado

אין עוד מלבדו יהוה הוא האלהים

Ain od milvado, Ain od milvado, HaShem Hu HaElohim

There is nothing apart from You, Eternal One.

Deuteronomy 4:35



Sh'ma, V'ahavta

Sh'ma Yisra'el Adonai Eloheynu Adonai Echad

Hear Israel, you are of God and God is one.

Baruch shem kevod malchuto le-olam va-ed.

Praise the name that speaks to us through all time.

So you shall love what is holy
with all your courage, with all your passion
with all your strength.

Let the words that have come down
shine in our words and our actions.

We must teach our children to know and understand them.

We must speak about what is good
and holy within our homes

when we are working, when we are at play,
when we lie down and when we get up.

Let the work of our hands speak of goodness.

Let it run in our blood
and glow from our doors and windows.

We should love ourselves, for we are of God.

We should love our neighbors as ourselves.

We should love the stranger, for we
were once strangers in the land of Egypt
and have been strangers in all the lands of the world since.

Let love fill our hearts with its clear precious water.

Heaven and earth observe how we cherish or spoil our world.

Heaven and earth watch whether we choose life or choose death.

We must choose life so that we and our children's children may live.

Be quiet and listen to the still small
voice within that speaks in love.

Open to that voice, hear it, heed it and work for life.

Let us remember and strive to be good.

Let us remember to find what is holy
within and without.

☆ 4 ☆

Y'hi Shalom

יהי-שלום בחילך שלנה בארמנותיך

Y'hi shalom b'chei'lech shalvah b'ar'm'no'ta'yich.

May there be peace within your walls, prosperity within your high places.

Psalm 122:7

☆ 5 ☆

Zochreinu

זכרנו לחיים, מלך חפץ בחיים

וקתיבנו בבספר החיים

למענך אלהים חיים

Zochreinu l'chayyim, melech chafetz ba'chayyim (2)

V'chatveinu b'sefer ha'chayyim, l'ma'an'cha elohim chayyim

L'ma'an'cha - elohim chayyim

Remember us for life, God who delights in life, and inscribe us in the Book of Life, for your sake, God of life.

☆ 6 ☆

Let Us Turn

Come let us turn, return, and be turned (x2)

Come let us turn, return, and be turned to the One

Hashiveynu!

Elecha ve'nashuva, hashiveynu!

Elecha ve'nashuva, hashiveynu!

☆ 7 ☆

Ana El Na

Ana el na re'fah na lah, ana el na re'fah na lah.

Please God, heal her.

Numbers 12:13

☆ 8 ☆

Interpretive Unetaneh Tokef

When we really begin a new year it is decided,

And when we actually repent, it is determined;

Who shall we truly alive, and who shall merely exist;

Who shall be happy, and who miserable;

Who shall be tormented by the fire of ambition,

And whose hopes shall be quenched by the waters of failure;

Who shall be pierced by the sharp sword of envy,

And who shall be torn by the wild beast of resentment;

Who shall hunger for companionship,

And who shall thirst for approval;

Who shall be shattered by storms of change,

And who shall be plagued by the pressures of conformity;

Who shall be strangled by insecurity,

And who shall be beaten into submission;

Who shall be content with their lot,

And who shall wander in search of satisfaction;

Who shall be serene,

And who shall be distraught;

Who shall be at ease,

And who shall be afflicted with anxiety;

Who shall be poor in their own eyes,

And who shall be rich in tranquility.

But repentance, prayer, and acts of righteousness

Have the power to change the character of our lives.

May we resolve then, to turn from our accustomed ways

And to behave righteously

So that we may truly begin a new year.

☆ 9 ☆

Avinu Malkenu

Our Father, Our King, teach us how to make this year a new beginning.
 Our Mother, Our Queen, teach to how to grow from the harshness of life.
 Our Source and our Destiny, teach us to accept what we must accept.
 Our Guide and our Truth, teach us how to change what must be changed.

Our Father, Our King, teach us how to face disease and death.
 Our Mother, Our Queen, teach to how to enjoy the gifts of life.
 Our Source and our Destiny, teach us how to make peace with our enemies.
 Our Guide and our Truth, teach us how to best help our people Israel.

Our Father, Our King, teach us how we can best help all humanity.
 Our Mother, Our Queen, let us find pardon for our wrong-doings.
 Our Source and our Destiny, let us return to You wholly and completely.
 Our Guide and our Truth, teach us how to help those who are ill.
 Our Father, Our King, let us write our names in the Book of Life.
 Our Mother, Our Queen, help us find inner freedom.
 Our Source and our Destiny, help us to find inner freedom.
 Our Guide and our Truth, help us to learn how to love.

Our Father, Our King, receive our prayers.
 Our Mother, Our Queen, teach to how to be good partners.
 Our Source and our Destiny, teach us how to be good parents.
 Our Guide and our Truth, teach us how to be good children.

Our Father, Our King, teach to how to be good friends.
 Our Mother, Our Queen, teach to how to be good Jews.
 Our Source and our Destiny, teach us to how to be good people.
 Our Guide and our Truth, teach us how to be in harmony with your universe.

אָבִינוּ מִלְכֵנוּ חֲנֻנוּ וְעָנְנוּ כִּי אֵין בָּנוּ מַעֲשִׂים
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu Malkeynu, Avinu Malkeynu

Avinu Malkenu choneynu va'aneynu, ki ain lanu ma'asin.

Aseh imanu tzedakah va'chesed, aseh imanu tzedakah va'chesed ve'hoshiyenu.

Our Father, Our King, Our Mother, Our Queen,
 be gracious with us and respond to us, for we have no deed to justify us,
 deal with us in righteousness and love, and save us now.

Ashamnu

*Ashamnu, bagadnu, gazalnu, dibarnu dofi.
 He'evinu hirshanu, zadnu, chamasnu, tafalnu sheker.
 Ya'atznu ra, kizavnu, latnu, maradnu, ni'atznu.
 Sararnu, avinu, pashanu, tzararnu, ki'shinu oref.
 Rashanu, shi'chatnu, ti'avnu, ta'ani, ti'tanu.*

Who Are We? We are light and truth, infinite wisdom, eternal goodness...
 Yet we've abused, we've betrayed, we've been cruel, we've destroyed.

At our Core... We are light and truth, infinite wisdom, eternal goodness...
 Yet we've embittered, we have falsified, we have slandered, we have hated.

Our real Being is... Light and truth, infinite wisdom, eternal goodness...
 Yet we've insulted, we have jeered, we have killed, we have lied.

Who Are We? We are light and truth, infinite wisdom, eternal goodness...
 Yet we've mocked, we've neglected, we've oppressed, we've perverted.

At our Core... We are light and truth, infinite wisdom, eternal goodness...

Yet we have quarreled, we've rebelled, we have stolen, we've corrupted.

Our real Being is... Light and truth, infinite wisdom, eternal goodness...
 Yet we been unkind, we've been violent,
 We've left the path, we've left others off the path.

Al Chet – Sins against God

We sin against God when we sin against ourselves;
 for our failures of truth, we ask forgiveness;
 for pretending to emotions we do not feel;
 for using the sins of others to excuse our own;
 for denying our responsibility for our own misfortunes;
 for refusing to admit our share of troubles in the troubles of others;
 for condemning in our children the faults we tolerate in ourselves;
 for passing judgment without knowledge of the facts;
 for remembering the price of things but forgetting their value;
 for teaching our children everything but the meaning of life;
 for loving our egos better than the truth.

Ve'al kulam eloha selichot, selach lanu, mechal lanu, kapper lanu.

We sin against God when we sin against ourselves;
 for our failures of love we ask forgiveness;
 for using people as stepping stones to advancement;
 for confusing love and lust;
 for withholding love to control those we claim to love;
 for hiding from others behind an armor of mistrust;
 for treating with arrogance people weaker than ourselves;
 for condescending towards those whom we regard as inferior;
 for shunting aside those whose age is an embarrassment to us;
 for giving ourselves the fleeting pleasure of inflicting lasting hurts;
 for cynicism which eats away our faith in the possibility of love.

Ve'al kulam eloha selichot selach lanu, mechal lanu, kapper lanu.

וְעַל כָּל־אֵלֶּיךָ אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.

☆ 12 ☆

Reading in Memory of the Six Million

Between 1933 and 1945, Nazi Germany killed millions of human beings – six million of them Jews. One out of every three Jews in the world perished! While we mourn the death of all the innocent, we feel particular anguish at the loss of the six million Jews – members of our people, culture and in some cases, our relatives.

If the Torah bids us to remember what a ruthless enemy did to our people in Moses' time “עמלק” “זכר את אשר עשה לך” – “Remember what Amalek did to you” (Deuteronomy 25:17) – then surely we should remember what a more satanic enemy did to our people in the twentieth century.

May we remember the Jewish communities, large and small, whose men, women and children were slaughtered because they were Jews and whose bountiful and diverse Jewish life was wiped out:

Antwerp, Berdichev, Bialystok; Czernowicz, Dvinsk, Frankfurt; Kapule, Kiev, Krakow; Lodz, Lublin, Lvov; Minsk, Mogilev; Paris, Pznan, Przemysl; Riga, Rom; Salonkia; Warsaw;

Mordecai Anielewicz, Franco Cesana, Simon Dubnow, Moshe Flinker, Anne Frank, Selig Kalmanovitch, Haim Kaplan, Emanuel Ringelblum, Hannah Senesh;

Eduard, Franz, Gittel, Hershel; Leybele, Moshe, Rivkey, Velvel, Yankele; Abraham, Sarah...

May we remember the famed center of Jewish learning whose scholars, teachers, and pupils were killed, whose yeshivot and other places of Jewish study were destroyed:

Berlin, Chelm, Eisenstadt; Grodno, Horoditch, Kaminitz-Podolsk; Ketz, Kovno, Lida; Momza, Lubavitch, Mir; Odesa, Poneviev, Pressberg; Radin, Slonim, Sutzk; Vilna, Vitebsk, Volozhin...

May we remember the places of concentration and extermination in which our Jewish brothers and sisters, and Gentiles too, were herded and hounded, tortured and hanged and murdered in the burning ovens, gas showers, earth pits, and more:

Auschwitz, Buchenwald, Belzec; Bergen-Belsen, Bojunavo, Dachau; Dora, Drancy, Flossen-burg; Gross-Rosen, Janow, Lida; Lichtenberg, Lvov; Mathausen, Natzweiler, Neuengamme; Orarienberg, Ponar, Potulice; Pustkow, Ravensbruck, Sobibor...

All this do we recall, and therefore do we weep:

“ארץ אל-תכסי דמי ואל-יהי מקום לזעקתי”

“O Earth, cover not my blood and let my cry have no resting place.” (Job 16:18)

☆ 13 ☆

Kaddish

Look around us, search above us, below, behind.
 We stand in a great web of being joined together.
 Let us praise, let us love the life we are lent
 passing through us in the body of Israel
 and our own bodies, let's say amen.

Time flows through us like water.
 The past and the dead speak through us.
 We breathe out our children's children, blessing.

Blessed is the earth from which we grow.
 Blessed the life we are lent,
 blessed the ones who teach us,
 blessed the ones we teach,
 blessed is the word that cannot say the glory
 that shines through us and remains to shine
 flowing past distant suns on the way to forever,
 Let's say amen.

Blessed is light, blessed is darkness,
 but blessed above all else is peace
 which bears the fruits of knowledge
 on strong branches, let's say amen.

Peace that bears joy into the world,
 peace that enables love, peace over Israel
 everywhere, blessed and holy is peace, let's say amen.

☆ 14 ☆

Ki Hineh K'Chomer / We are like clay

We are as clay in potter's hand
 He does contract, She does expand
 So we are yours to shape at will
 We yield to You, our passions still.

Like mason shaping rough hewn stone
 We are your stuff in flesh and bone
 You deal with us in death, in life
 We yield to You – please heal our strife.

The smith can shape a blade of steel
 Shape the edge and bend the heel
 So through life's furnace you temper us
 We yield to You – surrender us.

A boat is steered by helmsman's might
 She turns to left, He turns to right
 As long as You keep straight our keel
 We yield to You – please make us feel.

As glass is shaped by blower's pipe
 And vessels made of every type
 So you shape us so we may contain
 We yield to You – in us remain.

As tapestry is formed thread by thread
 And color is to texture wed
 Our life is woven on Your loom
 We yield to You – save us from doom.

As jewelry is wrought from gold
 And silver too is poured in mold
 So You our souls have crafted, built
 We yield to You – erase our guilt.

El Nora Alila / O God of awesome acts

*El nora alila, el nora alila
ham'tzeh lanu me'chila, bish'at ha'ne'ilah*

O God of awesome acts,
O God of awesome acts,
Blot out our wrongful acts:
The gates are closing.
El nora alila

We who are so few
Lift up our eyes to You
In trembling prayers to You:
The gates are closing.
El nora alila

For You our souls do long
Wipe out our every wrong!
For pardon we do long:
The gates are closing.
El nora alila

All wicked plots please thwart
O promise Your support
In joy be our Support:
The gates are closing.
El nora alila

Grant us pardon, God our Judge
Do not from mercy budge,
And our oppression judge:
The gates are closing.
El nora alila

Recall with kindly heart
Our forebears pure of heart
Grant us a fresh start:
The gates are closing.
El nora alila

☆ 16 ☆

L'shana Tova Tikatevu

L'shana tova tikatevu, l'shana tova tikatevu
A good year, a year of peace, we wish to you!

☆ 17 ☆

Return Again

Return again, return again, return to the land of your soul. (2)
Return to who you are
Return to what you are
Return to where you are, born and reborn again.
Return again, return again, return to the land of your soul.

Rabbi Shlomo Carlebach

☆ 18 ☆

Ha-Melech

When we are brushed by the magic of the world's splendor. when we catch a hint of the mysteries of the universe, when we behold nature in all its wild beauty, we are embraced by a majesty that born takes our breath away and restores it to us in an inspiring rush. At that moment, the "lofty and exalted throne" shines before us. We are humble--and joyful.-- R' Leila Gal Berner

Rosh Hashanah is the descendant of ancient Near Eastern ceremonies celebrating the annual re-enthronement of the local king and deity. In the ancient mythologies, this enthronement was associated with the defeat of chaos. We too have a need to re-enthronement meaning in the face of the chaos of our lives.-- R' Jeremy A. Schwartz

Transliteration

*HaMelech.
Yoshev al kisei ram ve-nisa*

Teshuva and Forgiveness

☆ 19 ☆

A Body Prayer for Teshuvah

Holy One of Blessing, we have been **stiff-necked**: stubborn, angry, resentful.

*Help us to **hold our heads high** with self-respect,
but not defensiveness, to let go of old angers.*

We have been **short-sighted**.

We've only seen negative things, which proved our negative viewpoints.

*Help us to **open our eyes** to the fullness of creation.*

We have **clenched our fists** in frustration

Help our hands to build, change, and cope.

Our **knees have trembled** with fear. Our **feet have shuffled** in indifference.

*Help us have true faith in ourselves and in You,
to **stride** with confidence, generosity and clarity of purpose.*

We have **swallowed** injustice, **choked** on cruelty.

*Give us an **appetite** for change.*

We have let our **hearts sink** and our **shoulders sag** in discouragement.

*Let us **stand tall** with faith in your Presence, faith in ourselves and in each other.*

We have **abused our bodies**, your gift, with exhaustion, pointless anxieties and resentments.

*Help us feel Your **breath** within us. You are our **Breath of Life**.*

During these days of *teshuvah*, we will right the wrongs we've done to each other.

We will turn again in harmony to You.

*Help us to do so in hope and not in despair, with **insight** and not **blindly**,
with deep conviction, not as mere formality.*

May we open ourselves **body and soul** so that this will be a true new beginning.

☆ 20 ☆

Freedom through Joy

When your mind feels clogged, or when you feel stuck in your process, do something that will bring you joy, for joyfulness frees up the mind, as is written: “With gladness shall you go out” (Isaiah 55:12) – that through joy you are made free and can go out from whatever is keeping you stuck. And if you cannot find the means to gladden your heart, think about something positive about yourself and it will bring you to joy.

☆ 21 ☆

What does *teshuvah* mean?

- To make inward acknowledgement of my errors.
- To be truly heartbroken over my errors.
- To feel appropriate shame.
- To openly admit my misdeeds.
- To make full restitution.
- To seek full reconciliation with anyone I've injured.
- To commit to not returning to those behaviors.
- To ask for Divine assistance in my efforts.
- To ask for God's forgiveness.
- To feel the burden being lifted off of me.
- To feel the peace of true *teshuvah*.
- With God's help, to face temptation and not repeat the same error.
- To find that old behaviors are now more difficult than the new.

☆ 22 ☆

Closer to God

Every human being is tied to God by a rope. If the rope breaks and is later fixed with a knot, that individual is connected ever closer to God than if there never were a break in the rope. Thus, errors, mistakes and failures have the potential of drawing us even closer to God.

Hasidic teaching

☆ 23 ☆

Engaging with the World

What I learned about myself is that freedom is indivisible. If I am not free, you are not free, and if you are not free, I cannot have freedom either. What happens to the other person happens to me, not in some philosophical sense, but in a very concrete and immediate way. If to keep others down, their freedom must be taken away, then a condition of the system will be that my freedom must also be diminished. If I have to deny myself, then my condition is a situation of unfreedom.

What I learned about being Jewish is that there are no lines of division, no unmarked boundaries, between my being Jewish and my being human. The one flows into the other and back again. Human beings are suffering. That they have suffered for centuries does not make their suffering less pressing. The situation is urgent because suffering and oppression always are now, always happen when they happen, however long they already have happened. We cannot stand idly by. We must make the condition of humanity in any country a matter of personal engagement and personal concern. The frontiers of freedom encompass the whole of humanity. We really are our brothers' and sisters' keepers, and our brothers and sisters are everyone.

Jacob Neusner, contemporary scholar, author & rabbi

☆ 24 ☆

Power of the Shofar

With the approach of the New Year, we blow our breath through the ram's horn, to unify the elements of Fire, Wind and Water, to bring them into a single voice that is the song of Earth. Through this sound we awaken the voice of the Above so that the song of Heaven joins in unison with the song of Earth until they become one unified resonance that shatters and confuses all the forces of divisiveness. So may it be.

SeferHa'Zohar, volume 4, folio 99b

☆ 25 ☆

Teshuvah with Community

The respect we owe to our neighbor is not an isolated commandment but represents the whole content of morality, the quintessence of our duty. For in Judaism the content of all religiousness is that we serve God and love God. The Talmud teaches: "Love God in the human beings whom God has created"—that is the way in which we can freely give to God. When we seek the welfare of others, we find a way to God. The comprehensiveness of this demand was stressed by Hillel, who declared this teaching to be the "essence of the Torah." The same idea is implied in the admonition of the rabbis to walk in the ways of God by doing good, and by striving to be as just, compassionate and merciful as is the Eternal. In what we do to our neighbor, we serve God.

Our relation to others is thereby lifted out of the sphere of good will, affection or even love; it is exalted in to the sphere of the established relationship with God, which is common and equal to all and therefore unites all. Each person has an unconditional claim on us. Even our enemy may and must demand the fulfillment of our duty, for though he is our enemy, he does not cease to be our fellow. "If your enemy is hungry, give him food to eat, and if he is thirsty, give him water to drink." (Proverbs 25:21) Whoever bears a human face is our neighbor and is entitled to our help and our compassion. What we owe to another and what we do for that person is not based on the uncertain foundation of good will, or on any transitory emotional impulse, but on the positive and social commandment of justice, solely because every person is a human being.

Leo Baeck, 20th century German rabbi

☆ 26 ☆

Towards a Meaningful Life

As history has shown, the human being is not only a fact-seeking animal, but equally, and possibly more so, a value-hungry individual seeking direction and significance in life. We hunger for a frame of reference that orders and orients everyday existence into some meaningful pattern. In spite of the extreme importance of facts, their range does not exhaust the sources from which one constructs a vision of life that gives meaning and direction to existence.

Rabbi David Hartman, *A Living Covenant*

☆ 27 ☆

The shofar sound represent prayer beyond words, and intensity of longing that can only be articulated in a wordless shout. But the order of the sounds, according to one old interpretation, contains the message in quite explicit terms. Each series of shofar blasts begins with a *teki'a*, a whole sound. It is followed by *shevarim*, a tripartite broken sound whose very name means “breakings.” “I started off whole,” the shofar’s speech says, “and I become broken.” Then follows *teru'ah*, a staccato series of blast fragments, saying: “I was entirely smashed into pieces.” But each series has to end with a new *teki'a*, promising wholeness once more. The shofar cries out a hundred times on Rosh Hashanah: “I was whole, I was broken, even smashed to bits, but I shall be whole again!”

Arthur Green, *Seek My Face, Speak My Name*

☆ 28 ☆

The Sounds of Transformation

Three sounds are inaudible to the human ear and never leave the earth: the sound of the snake shedding its skin, the sound of a soul leaving the body at death, and the sound of birthing. Where do these sounds go? They travel to the canyons where they encrypt themselves in the earth. The sound of your voice in the canyon awakens them from dormancy and evokes their powers. However, to awaken the sound of the snake shedding its skin, you must tap wood to stone. You hear these sounds as “echoes” but know that they are three sounds coming right back to you in the garb of your own voice or drumming, to empower you with shedding your old patterns, to aid you in surrendering to the uncertainty of your next step, and to guide you in birthing yourself anew.

2nd century Rabbi Shimon bar Yochai in *Sefer HaZohar*, volume 3, folio 168b

☆ 29 ☆

Prayer for Loving

To turn your enemy into a friend, do the following. Before the sun rises, go to the outskirts of the village and station yourself facing the direction from which the sun is rising. And in the moment that you see the appearance of the circle of the sun, recite: “I wish to greet you in peace from the Sacred Wellspring of all, Who created me and Who created you. And I request of you that you be a messenger to so-and-so to stir in them love toward me. And as you warm up the mountains and the hills, likewise please also warm up the blood and flesh of this person so that they may love me always with a love that is brazen and solid. So may it be.”

Ha'rofey Ham'nuseh 30:4

☆ 30 ☆

On Justice, for All Children

O God, forgive our rich nation where small babies die of cold
quite legally.

O God, forgive our rich nation where small children suffer from hunger quite legally.

O God, forgive our rich nation where toddlers and school-children die from guns sold quite legally.

O God, forgive our rich nation that lets children be the poorest group of citizens quite legally.

O God, forgive our rich nation that lets the rich continue to get more at the expense of the poor quite legally.

O God, forgive our rich nation which thinks security rests in missiles rather than in mothers, and in bombs rather than in babies.

O God, forgive our rich nation for not giving You sufficient thanks by giving to others their daily bread.

O God, help us to never confuse what is quite legal with what is just and right in Your sight.

Marian Wright Edelman, contemporary activist for the rights of children

☆ 31 ☆

Living an Ethical Life

The fundamental fact of human awareness is this: "I am life that wants to live in the midst of other life that wants to live." A thinking man feels compelled to approach all life with the same reverence he has for his own. Thus, all life becomes part of his own experience. From such a point of view, "good" means to maintain life, to further life, to bring developing life to its highest value. "Evil" means to destroy life, to hurt life, to keep life from developing. This, then, is the rational, universal and basic principle of ethics.

Albert Schweitzer, 20th century German/French theologian, philosopher and physician

☆ 32 ☆

Shehecheyanu- by Shefa Gold

Oh, Mystery, grace unfolding. Oh Miracle, it's You alone.
Oh Mystery, grace unfolding. Oh Miracle, You bring us home.

Shehecheyanu, ve-kiyemanu, ve-higiyanu, lazman hazeh.

Restoring Awe and Wonder

☆ 33 ☆

Rebbe Nachman's Prayer

Master of the Universe, grant me the ability to be alone.
 May it be my custom to go outdoors each day among the trees and grasses,
 Among all growing things,
 There to be alone and enter into prayer.
 There may I express all that is in my heart,
 Talking with Him to whom I belong.
 And may all grasses, trees and plants
 Awake at my coming.
 Send the power of their life into my prayer,
 Making whole my heart and my speech through the life and spirit of growing things,
 Made whole by their transcendent Source.
 Oh! That they would enter my prayer!
 Then would I fully open my heart in prayer, supplication and holy speech;
 Then, O God, would I pour out the words of my heart before Your Presence.

☆ 34 ☆

The Continuing Search

The Hebrew word for the physical universe is *o'lam*, which also means “hidden” because the universe hides the Creator (Jeremiah 23:24; *Sefer Ha'Bahir* 10; *Midrash D'varim Rabbah* 2:26) who can be discovered in the marvels of the universe. Therefore, God is only sought, not found, because the wonder of Creation can never be fathomed in a single lifetime.

☆ 35 ☆

When men were children

When men were children, they thought of God as a father;
 When men were slaves, they thought of God as a master;
 When men were subjects, they thought of God as a king.
 But I am a woman, not a slave, not a subject,
 Not a child who longs for God as father or mother.

I might imagine God as teacher or friend, but those,
 Like king, master, father or mother, are too small for me now.

God is the force of motion and light in the universe;
 God is the strength of life in our planet;
 God is the power moving us to do good;
 God is the source of love springing up in us.
 God is far beyond what we can comprehend.

Ruth Brin, contemporary poet

☆ 36 ☆

Unification

The mind is the sky, the heart is the earth. We are taught to think with both, mind and heart, thereby bringing together the forces of Sky and Earth, unifying Above and Below, in which moment we become whole within ourselves.

18th century Rabbi Mordechai Yosef of Ischbitz in *Mei Ha'Shi'lo'ach*, v.1, beginning,

Each of us, taught the second-century Rabbi Yo'sei the Galilean, walks this earth endowed with the powers and attributes of all creations, of every horse, of every leaf, of every rock; of both spirit and matter, of sky and land, even of wind and water.

Babylonian Talmud, *Avot d'Rebbe Natan*, end of chapter 31

When you pray, direct your eyes toward the earth and your heart toward the heaven. For the Creator dwells everywhere, no less in the earthly realm than in the heavenly realm.

Babylonian Talmud, *Yevamot* 105b

☆ 37 ☆

Be Here Now

Where your thought is, is precisely where *you* are – all of yourself is there.

18th century Rabbi Yisro'el Ba'al Shem Tov, Quoted in *Mei Ha'Shi'lo'ach*, v.1, beginning

One Day

Sometimes I lay Under the moon And thank God I'm
breathing. Then I pray Don't take me soon 'Cause I am here
for a reason. Sometimes in my tears I drown
But I never let it get me down. So when negativity surrounds I
know some day it'll all turn around because... All my life I've
been waiting for I've been praying for
For the people to say That we don't wanna fight no more
There will be no more wars, and our children will play
One day [6x]

It's not about Win or lose 'Cause we all lose When they feed
on the souls of the innocent Blood-drenched pavement Keep
on moving though the waters stay raging
In this maze you can lose your way (your way) It might drive
you crazy but don't let it faze you, no way (no way)
Sometimes in my tears I drown (I drown)
But I never let it get me down (get me down) So when
negativity surrounds (surrounds) I know some day it'll all
turn around because...

All my life I've been waiting for I've been praying for For the
people to say, that we don't wanna fight no more There will be
no more wars And our children will play. One day [6x]

One day this all will change Treat people the same Stop with
the violence Down with the hate One day we'll all be free And
proud to be Under the same sun

Singing songs of freedom like, heyo....

One day [2x] All my life I've been waiting for I've been
praying for For the people to say That we don't wanna fight
no more There will be no more wars And our children will
play One day [6x]

Ve-Ne'emar Ve-Haya Adonai, le-melekh al kol ha aretz,
bayom ha-hu bayom ha-hu, yihiei adonai echad, u-shmo, u-
shmo, u-shemo, echad.-- *Matisyahu*

s

Select Quotes

Martin Buber:

“All journeys have secret destinations of which the traveler is unaware.”

“When two people relate to each other authentically and humanly, God is the electricity that surges between them.”

“The atheist staring from his attic window is often nearer to God than the believer caught up in his own false image of God.”

Emma Goldman:

“I'd rather have roses on my table than diamonds on my neck.”

“When we can't dream any longer we die.”

“All claims of education notwithstanding, the pupil will accept only that which his mind craves.”

Ruth Bader Ginsberg:

“Real change, enduring change, happens one step at a time.”

“So often in life, things that you regard as an impediment turn out to be great, good fortune.”

“Fight for the things that you care about, but do it in a way that will lead others to join you.”

“You can't have it all, all at once.”

“Don't be distracted by emotions like anger, envy, resentment. These just zap energy and waste time.”

☆ 40 ☆
We Cannot Merely Pray

We cannot merely pray to God to end war;
For the world was made in such a way
That we must find our own path of peace
Within ourselves and with our neighbor

We cannot merely pray to God to root out prejudice; For
we already have eyes
With which to see the good in all people
If we would only judge them rightly.

We cannot merely pray to God to end starvation;
For we already have the resources
With which to feed the entire world
If we would only use them wisely.

We cannot merely pray to God to end despair;
For we already have the power
To clear away slums and to give hope
If we would only use our power justly.

We cannot merely pray to God to end disease;
For we already have great minds
With which to search out cures and healing
If we would only use them constructively.

Therefore we pray instead
For strength, determination, and will power,
To do instead of merely to pray;
To become instead of merely to wish;
That our world may be safe,
And that our lives may be blessed.-- *Jack Riemer (adapted)*

☆ 41 ☆

Body Based Psalm 150

By Rabbi Ben Newman

May Every Body Praise Yah, Haleluyah!

Praise Yah with running and jumping
praise Yah with sitting and standing

Praise Yah with touching and tasting
Praise Yah with kissing and stretching

May Every Body Praise Yah, halleluyah!

Praise Yah with skating and skiing
praise Yah with sit-ups and singing

Praise Yah with yoga and dancing
praise Yah with lunging and prancing

May Every Body Praise Yah, haleluyah

Praise Yah with tai chi and hugging
praise Yah with karate and resting

Praise Yah with eating and strumming
Praise Yah with drinking and drumming

May Every Body Praise Yah, halleluyah!

☆ 42 ☆

Hareini Mekabel

*Hareini mekabel alai, et mitzvat ha-borei, ve-ahavta
le-reacha kamocho, reacha kamocho.*

I hereby take upon myself the mitzvah of the Holy
One, "Love your neighbor as yourself"

Psalm 148

הַלְלוּיָהּ

הַלְלוּ אֶת יְיָ מִן הַשָּׁמַיִם, הַלְלוּהוּ בַּמְרוֹמִים: הַלְלוּהוּ כָּל מַלְאָכָיו
הַלְלוּהוּ כָּל צְבָאָיו: הַלְלוּהוּ שֶׁשֶׁשׁ וַיִּרְזַח, הַלְלוּהוּ כָּל פּוֹכְבֵי אוֹר:
הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם: יְהַלְלוּ אֶת שֵׁם יְיָ,
כִּי הוּא צְוָה וְנִבְרָאוּ: וַיַּעֲמִידֵם לְעֵד לְעוֹלָם, זָקַק נָתַן וְלֹא יַעֲבוֹר

Haleluyah

Halelu 'et 'adonay min hashamayim halelhu bammeromim halelhu kol
mal'akhay halelhu kol tseva'ay halelhu shemesh yeyareaḥ halelhu kol
kokheve 'or halelhu sheme hashamayim yehammayim 'asher me'al
hashamayim yehalelu 'et shem Adonai ki hu' tsiva yenivra'u yaya'amidem
la'ad le'olam ḥoq natan yelo' ya'avor

Look Around/Modeh Ani--Lin Manuel Miranda/Morning liturgy

Look around at how lucky we are to be alive right now.
Look at where we are, look at where we started. Just to be alive is a miracle.
To be alive, that could be enough.
Modeh/Modah ani lefanecha, melekh chai ve-kayam. She-hechezarta
bi, nishmati, be-chemlah rabbah emunatecha.

Baruch She'Amar

*Baruch she'amar v'hayah ha'olam
Baruch hu.
Baruch omer v'oseh
Baruch gozer umka-yeim
Baruch oseh b'reishit
baruch m'racheim al ha-aretz
baruch m'racheim al ha-b'riot baruch
m'shaleim sachar tov lirei-av, Baruch
chai la'ad v'ka-yam la-netzach, baruch
podeh umatzil,
baruch hu u'varuch sh'mo*

Esa Einai

*Esa einai, el he-harim
me-ayin, me-ayin, yavo ezri (2x)
Ezri, me-eem Adonai, Oseh Shamyim
va-aretz (2x)*

I lift up my eyes, up to the mountains
from where, oh from where does my
help come? My help come from the
One-- Maker of the Heaven and Earth.

Nishmat by Marge Piercy (adapted)
taken from 'The Art of blessing the day.'

...Every day we find a new sky and a new earth
with which we are trusted like a perfect toy.
We are given the salty river of our blood
Winding through us, to remember the sea & our
Kindred under the waves, the hot pulsing that knocks In
our throats to consider our cousins in the grass And the
trees, all bright scattered rivulets of life.
We are given the wind within us, the breath
To shape into words that steal time, that touch
Like hands and pierce like bullets, that waken
Truth and deceit, sorrow and pity and joy,
That waste precious air in complaints, in lies,
In floating traps for power on the dirty air.
Yet holy breath still stretches our lungs to sing...

We are given the body, that momentary kibbutz
Of elements that have belonged to frog and polar Bear,
corn and oak tree, volcano and glacier.
We are lent for a time these minerals in water
And a morning every day, a morning to wake up,
Rejoice and praise life in our spines, our throats,
Our knees our genitals, our brains, our tongues...

We are given passion
To rise like the sun in our minds with the new day
And burn the debris of habit and greed and fear...

Fill us as the tide rustles into the reeds in the marsh.
Fill us as the rushing water overflows the pitcher,
Fill us as light fills a room with its dancing.
Let the little quarrels of the bones and the snarling
Of the lesser appetites and the whining of the ego
cease. Let silence still us so you may show us your
shining And we can out of that stillness rise and praise.

נְשִׁמַת כָּל זֵי תְבָרָךְ
אֶת נְשִׁמָּךְ
יְהוָה אֱלֹהֵינוּ...
אֵלוּ פִינוּ מֵלֹא שִׁירָה
כִּים, וּלְשׁוֹנֵינוּ רִינָה

*Nishmat kol chai t'vareich
et shimcha Hashem
Eloheinu...
Ilu finu malei shira kayam,
uleshoneinu rinah.*

Birkat Shalom

May your lives be full of laughter and may you sleep peacefully at night.
May the sun shine its warmth upon you so you can feel alright

May you walk with confidence , and know exactly who you are
May you always feel held by earth moon sun and stars

May you feel love and peace surrounding you in this moment in time
May you give love and peace to others allowing them to shine.

Yevarechecha Hashem ve-yishmerecha
Yaer hashem panav elecha vichuneka
Yisa hashem panav elecha
ve-Yasem lecha shalom

Unending Love (by Rabbi Rami Shapiro)

We are loved by an 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 an 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 an 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 an unending love.

Teach Us To Treasure Each Day.

by R' Yitz Husbands-Hankin

Limnot yameynu (2x)

Limnot yamaynu keyn hoda
V'navi I 'vav chocha (2x)

Teach us to treasure each day (2x)

That we may open our hearts to your
wisdom Teach us to treasure each day That
we may open our hearts to your wisdom
Teach us to treasure each day Treasure
each day, Teach us to treasure each day

Wings of Peace

Ufros aleinu sukkat, sukkat, shelomecha
Spread over all of us wings of peace,

wings of peace shalom. Draw water in
joy from the living well. Mayim chayim.
Water of life. Shalom.

Nature is God's Niggun

Nature is God's niggun,
a wordless melody of unfolding life.
To awaken to God we must hear the niggun,
To awaken to God we must listen in deep silence.
Silence arises when thinking ceases.
If we would know God, we must quiet the mind,
Cease the chatter that passes for knowledge.
When in fact it only flatters the foolish.
We cannot live without words,
but let us not imagine that words are sufficient.
As a symphony needs rest to lift music out of noise,
so we need silence to lift truth out of words.

(by Rabbi Rami Shapiro)

Shiviti

Words: Psalm 16, 8

S h i v i t i Havaya le-negdi tamid X2
Havaya Havaya Havaya
Ahava Ahava Ahava
Havaya Havaya Havaya
Ahava Ahava Ahava

The Philosophers' Prayer

From the cowardice that shrinks from new truth, from the
laziness that is content with half truth, from the arrogance
that thinks it has all truth—O God of truth deliver us

Olam chesed yibaneh עולם חסד יבנה

Em to D

I will build this world from love... yai dai dai
And you must build this world from love... yai dai dai
And if we build this world from love... yai dai dai
Then G-d will build this world from love... yai dai dai
Olam hesed yibaneh... yai dai dai...
-Rabbi Menachem Creditor

Serve with Joy עבדו את השם בשמחה

Yaday dai...ETC

Ivdu Et Hashem Be Simcha (2X)
Bo'u lifanav birnanah lefanav birnanah
Serve your inner inner spirit (2x)
Serve it up with joy (2X) Up with joy
(Repeat)—Rabbi Jack Gabriel

Bar'chu, Dear One

Barchu, Dear One, *Shechinah*, Holy Name.
When I call on the light of my soul,
I come home.

Come - Rumi/Shimshai

Come, come whoever you are
Wanderer, worshiper, lover of
leaving
Come, come whoever you are
This isn't a caravan of despair

It doesn't matter if you've broken
your vows
A thousand times before, and yet
again
Come again come, and yet again
come

Come again come...

In Blackwater Woods

Look, the trees
 are turning
 their own bodies
 into pillars

 of light,
 are giving off the rich
 fragrance of cinnamon
 and fulfillment,

 the long tapers
 of cattails
 are bursting and floating
 away over the blue
 shoulders

 of the ponds,
 and every pond,
 no matter what its
 name is, is

 nameless now.
 Every year
 everything

I have ever learned

 in my lifetime
 leads back to this: the fires
 and the black river of loss
 whose other side

 is salvation,
 whose meaning
 none of us will ever know.
 To live in this world

 you must be able
 to do three things:
 to love what is mortal;
 to hold it

 against your bones
 knowing your own life
 depends on it; and, when
 the time comes to let it go,
 to let it go.— *By Mary
 Oliver*

Piyyutim
(Traditional Poems)

Achot Ketana

R. Abraham Hazan Girundi
Spain, 13th century

<i>Achot ketana, tefiloteha</i>	תְּפִלוֹתֶיהָ	אַחוֹת קֶטְנָה
<i>Orcha ve'onah, tehiloteha</i>	תְּהִלוֹתֶיהָ	עוֹרְכָה וְעוֹנָה
<i>El na refa na, le'machaloteha</i>	לְמַחְלוֹתֶיהָ	אֵל נָא רְפֵא נָא
<i>Tichleh shanah ve'kileloteha</i>	תִּכְלֶה שָׁנָה וְקִלְלוֹתֶיהָ	
<i>Be'noam milim, lecha tikraena</i>	לְךָ תִּקְרָאָה	בְּנַעַם מַלִּים
<i>Ve'shir ve'hilulim, ki lecha naeh</i>	כִּי לְךָ נָאָה	וְשִׁיר וְהִלּוּלִים
<i>Ad ma ta'lim, enecha ve'tireh</i>	עֵינֶיךָ וְתִרְאָה	עַד מָה תַעֲלִים
<i>Zarim ochlom, nachaloteha</i>	גַּחְלוֹתֶיהָ	זָרִים אוֹכְלִים
<i>Tichleh shanah ve'kileloteha</i>	תִּכְלֶה שָׁנָה וְקִלְלוֹתֶיהָ	
<i>Re'eh et tzonecha, arayot zaru</i>	אַרְיוֹת זָרוּ	רְעֵה אֶת צֹאנֶיךָ
<i>U'shfoch charonecha, be'omrim aru</i>	בְּאוֹמְרִים עָרוּ	וְשִׁפְךָ חֲרוֹנֶיךָ
<i>Ve'chanat yemincha, partzu ve'aru</i>	פָּרְצוּ וְאָרוּ	וְכַנַּת יְמִינֶיךָ
<i>Lo hishiru, oloteha</i>	עוֹלְלוֹתֶיהָ	לֹא הִשְׁאִירוּ
<i>Tichleh shanah ve'kileloteha</i>	תִּכְלֶה שָׁנָה וְקִלְלוֹתֶיהָ	
<i>Hakem mi'shiflut, le'rosh mamlechet</i>	לְרֹאשׁ מַמְלַכַּת	הַקֵּם מִשְׁפָּלוֹת
<i>Ki bevor galut, nafsha nitechet</i>	נַפְשָׁה נִתְּכַת	כִּי בְבוֹר גָּלוֹת
<i>U'chrum zulut, liba shofechet</i>	לְבָבָה שׁוֹפְכַת	וְכֹרֵם זָלוֹת
<i>Be'dalei dalut mishkenoteha</i>	מִשְׁכְּנוֹתֶיהָ	בְּדַלֵּי דָלוֹת
<i>Tichleh shanah ve'kileloteha</i>	תִּכְלֶה שָׁנָה וְקִלְלוֹתֶיהָ	

<i>Matai ta'aleh, bitcha mibor</i>	בְּתַךְ מִבּוֹר	מִתֵּי תַעֲלֶה
<i>U'mibet keleh ulah tishbor</i>	עֲלֶה תִשְׁבֹּר	וּמִבֵּית כְּלֹא
<i>Ve'tafli fele, be'tzetcha ke'gibor</i>	בְּצִאתְךָ כְּגִבּוֹר	וְתִפְלִיא כְּלֹא
<i>Le'hatem ve'chaleh, mechaloteha</i>	מִכְלוֹתֶיהָ	לְהִתֵּם וְכִלֶּה
<i>Tichleh shanah ve'kileloteha</i>		תִּכְלֶה שָׁנָה וְקִלְלוֹתֶיהָ
<i>Chizku ve'gilu, ki shod gamar</i>	כִּי שֹׁד גָּמַר	חִזְקוּ וְגִילוּ
<i>Le'tzur hochilu brito shamar</i>	בְּרִיתוֹ שָׁמַר	לְצוֹר הוֹחִילוּ
<i>Lachem ve'taalu, le'tzion ve'amar</i>	לְצִיּוֹן וְאָמַר	לְכֶם וְתַעֲלוּ
<i>Solu, solu, me'siloteha</i>	מִסְלוֹתֶיהָ	סִלוּ סִלוּ
<i>Tachel shanah u'virchoteha</i>		תַּחַל שָׁנָה וּבִרְכוֹתֶיהָ

English Translation

The little sister - her prayers she prepares and proclaims her praises. O God, please, heal now her ailments. *Let the year and its curses conclude!*

With pleasant words she calls upon You, and with song and raises, for such befits You. Why do you avert Your eyes? Look! Enemies devour her heritage! *Let the year and its curses conclude!*

Tend Your sheep that the lions dispersed, and pour Your wrath upon those who say 'Destroy;' Your right hand's foundation-vine they have breached; and plucked [its fruit] not even leaving her tiny grapes. *Let the year and its curses conclude!*

Stand her up from degradation to lofty majesty, for in the pit of exile her soul had been melted. When the basest are elevated her heart is outpoured; among the poorest of the poor are her dwellings. *Let the year and its curses conclude!*

When will You raise up Your daughter from the pit; and from the dungeon, [will You] break her yoke? May You act wondrously when You go forth like a hero, to bring an end and conclusion to her ailments. *Let the year and its curses conclude!*

Be strong and rejoice for the plunder is ended; place hope in the Rock and keep His covenant. You will ascend to Zion and He will say: Pave! Pave her paths. *Let the year and its blessings begin!*

Adon ha-selichot, Bochen levavot
 Goleh amukot, Dover tsedakot
 Chatanu lefanecha rachem 'allenu
 (X2)

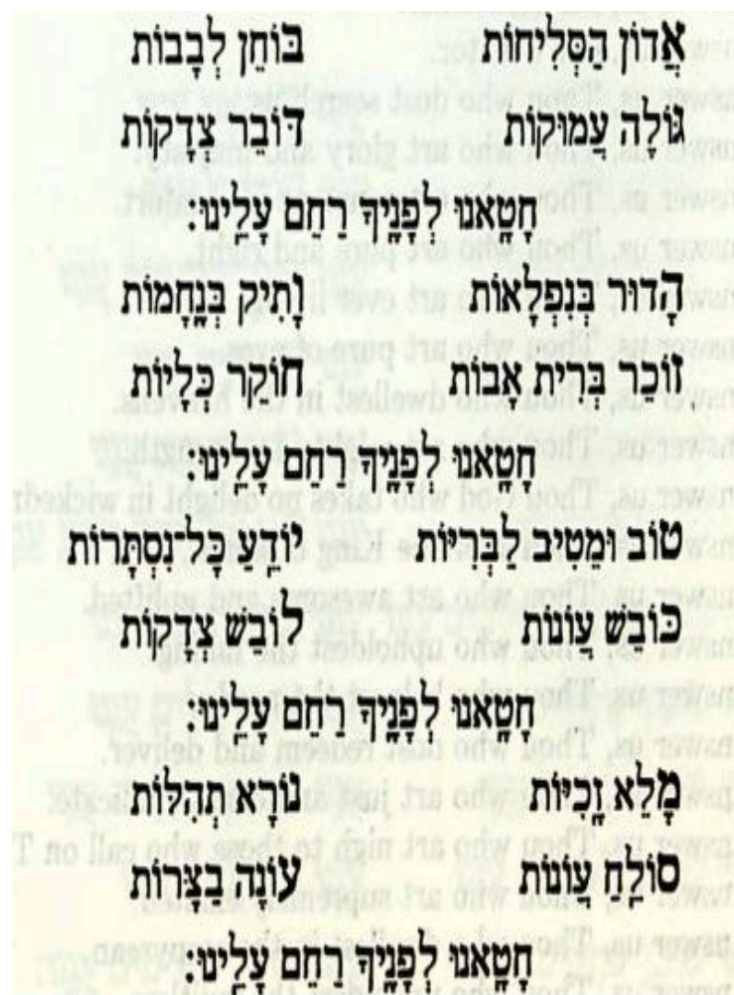
Hadur beniflaot, Vatik benechamot
 Zocher b'rit avot, Choker kelayot
 Chatanu lefanecha rachem 'allenu
 (X2)

Tov umetiv labriyot, Yodea kol
 nistarot Kovesh avonot, Lovesh
 tsedakot

Chatanu lefanecha rachem 'allenu
 (X2)

Maleh zakhiyyot, Norah tehillot
 Soleach avonot, Oneh vatsarot
 Chatanu lefanecha rachem 'allenu
 (X2)

Poel yeshuot, TSofeh attidot Koreh
 hadorot, Rochev aravot
 Shomeatefillot, Tamim deot Chatanu
 lefanecha rachem 'allenu (X2)



Ruler of forgiveness
 [who] examines our hearts
Revealer of depths
Speaker of justice.

>>We have sinned before you; have
 compassion on us[....]

Actualizing salvation
Seeing into the future
Calling upon the generations
Riding upon the heavens
Hearing our prayer
Perfect in words.
 >>We have sinned have
 compassion on us...

*Inspirational
Readings*

How to Pray or Davven (it's hard for everyone)

Prayer is always hard. It requires opening ourselves to a level of spiritual reality that is scary and embarrassing, because we have to get beyond our own self-consciousness and ourselves. To “get into it” means to lose some of our self-conception of ourselves as self-contained, goal-directed and in control. We have many inner voices that tell us we are being ridiculous if we allow ourselves to really get involved in something greater than our own lives and personal struggles.

Prayer is about responding to the universe and the experience of living with joy, awe, wonder and radical amazement. It is the opposite of the self-assured, savvy, manipulative, cynical, technocratic consciousness that gets rewarded in the competitive marketplace. No wonder it seems so counter-intuitive to let go and sing to the universe.

But we invite you to do just that - to let go of your self-constraint and to jump into the experience of relating to the world from the standpoint of joy and wonder.

“But I’m not even sure I believe in God!”

Many contemporary Jews have trouble with the traditional conceptions of God – too often portrayed as an authoritarian figure sitting in heaven and swinging from anger to love depending on how well we recite prayers or do commandments.

Consider letting go of these and other visions of God that you don’t believe in, so you can open yourself to experiencing or conceptualizing the God that you might believe in – to whatever spiritual experience could be real for you.

This may not be easy. There may be moments when the language of the service brings up images of the God that you don’t believe in, perhaps throwing you into internal arguments against those images. Don’t waste your time there, but notice it and come back to what is meaningful to you.

The following may be helpful to you in developing your conception of God:

We might think of God as the mind of the universe, including every part of the universe within it, and yet not reducible to any part of it. We are part of this mind.

- RABBI MICHAEL LERNER

The essence of divinity is found in every single creature – nothing but it exists. Since it causes every thing to be, no creature can live by anything else.... Do not attribute duality to God. Let God solely be God.... Nothing is devoid of divinity. Everything is within it; it is within everything and outside of everything. There is nothing but it.

- FROM A KABBALISTIC TEXT

An All Encompassing Unity

The essence of reality is an all-encompassing UNITY that embraces and indeed generates relative diversity. It is not that you and I are creatures fashioned by God. It is rather that you and I are temporary manifestations of God. We are real. We are worthwhile. We are unique. What we are not is eternal, separate and independent. We are God, though certainly not the totality of God.

The relationship between God and creation is like that between an ocean and its waves. Each wave, while unique and distinct in time and space, is yet a manifestation of the same ocean. Without the ocean there could be no wave. Yet waves are no less real for their having no existence separate from the ocean. Similarly, you and I, and the myriad details of creation are no less real for being manifestations of the one God. Our separate reality is dependent upon that larger reality. Our separate reality is momentary, transient, and relative, but that does not make it illusory or unreal.

Jewish spiritual practice does not supplant the self with the One, but awakens the self to its inseparability from the One. Jewish spiritual practice awakens you to the complementary awareness of One and the Many as equal manifestations of God, and allows you to function in the relative world the absolute world of inseparable unity. It is not that the relative is more or less real than the absolute, but that both are authentic expressions of God as we encounter God.

- Selected from *MINYAN*
BY RABBI RAMI SHAPIRO

Breathe by Batya Levine

*Breathe, breathe, breathe in
Breathe, breathe out*

*Let it go, let it go, let it go
Let it go, let it go*

*Trust in what's coming
Trust in your knowing
It's deeper and wider and holy
credits*

The Sound of the Shofar

The shofar sound represent prayer beyond words, and intensity of longing that can only be articulated in a wordless shout. But the order of the sounds, according to one old interpretation, contains the message in quite explicit terms. Each series of shofar blasts begins with a teki'a, a whole sound. It is followed by shevarim, a tripartite broken sound whose very name means "breakings." "I started off whole," the shofar's speech says, "and I become broken." Then follows teru'ah, a staccato series of blast fragments, saying: "I was entirely smashed into pieces." But each series has to end with a new teki'a, promising wholeness once more. The shofar cries out a hundred times on Rosh Hashanah: "I was whole, I was broken, even smashed to bits, but I shall be whole again!"

- RABBI ARTHUR GREEN
Seek My Face, Speak My Name

The Sounds of Transformation

Three sounds are inaudible to the human ear and never leave the earth: the sound of the snake shedding its skin, the sound of a soul leaving the body at death, and the sound of birthing. Where do these sounds go? They travel to the canyons where they encrypt themselves in the earth. The sound of your voice in the canyon awakens them from dormancy and evokes their powers. However, to awaken the sound of the snake shedding its skin, you must tap wood to stone. You hear these sounds as "echoes" but know that they are three sounds coming right back to you in the garb of your own voice or drumming, to empower you with shedding your old patterns, to aid you in surrendering to the uncertainty of your next step, and to guide you in birthing yourself anew.

- 2nd century RABBI SHIMON BAR YOCHAI
in Sefer HaZohar, volume 3, folio 168b

Heal Us Now – Leon Sher

1. *R'fa-e-nu Adonai v'nei-ra-fei*

Ho-shi-ei-nu v'ni-va-shei-ah

El karov l'chol kor-av

Ach ka-rov li-rei-av yish-o

We pray for healing of the body.

We pray for healing of the soul.

For strength of flesh and mind and spirit.

We pray to once again be whole.

CHORUS:

El na r'fa na

Oh, please heal us now!

Refuat hanefesh, refuat haguf, refuah sh'leimah

Heal us now!

2. *Hoshia et ah-meh et nach'la-techa Ur'eim*

v'na'a-seim et ha-olam

Mi sheberach avoteinu

Mi sheberach imoteinu

Ana Adonoy hoshi-ah na

We pray for healing of our people.

We pray for healing of the land.

And peace for every race and nation,

With every living being we must stand!

CHORUS

The Healing Time

Finally on my way to yes
I bump into
all the places
where I said no
to my life
all the untended wounds
the red and purple scars
those hieroglyphs of pain
carved into my skin, my bones,
those coded messages
that send me down
the wrong street
again and again
where I find them
the old wounds
the old misdirections
and I lift them
one by one
close to my heart
and I say holy, holy.

Turn the World Around by Harry Belafonte/Bob
Freedman

We come from the fire
Living in the fire

We come from the water
Living in the water
Go back to the water
Turn the world around

We come from the mountain
Living on the mountain
Go back to the mountain
Turn the world around

Oh, oh, so is life

Do you know who I am?
Do I know who you are?
See we one another clearly
Do we know who we are?
Do you know who I am?
Do I know who you are?
See we one another clearly
Do we know who we are?

Oh, oh, so is life
A ba tee wah ha, so is life

Water make the river
River wash the mountain
Fire make the sunlight
Turn the world around
Heart is of the river
Body is the mountain
Spirit is the sunlight
Turn the world around
We are of the spirit
Truly of the spirit
Only can the spirit
Turn the world around
We are of the spirit
Truly of the spirit
Only can the spirit
Turn the world around



PLEASANTVILLE
COMMUNITY
SYNAGOGUE