TIKKUN
tikkun

Jewish Meditation & Healing Service
Shacharit ~ Shabbat Morning ~ Four Worlds
Prepared by: Rahel (www.rahelmusic.com) & Rabbi Louis Rieser (www.etzhayim.org)

Jewish meditation, in all forms, is a pathway to experiencing contact with the Divine.

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**PRE-SERVICE PREPARATION:**

**Niggun** - The *niggun* is a wordless tune which may calm and focus us. Its repetition occupies the linear, language-making part of our brains, helping us let go of the chatter within our minds.

**Hand Washing + Blessing: N’tilat Yada’im** *(props: cup, paper towels, water, bucket)*

Water is a symbol of the *mikvah*, the ritual bath, which marks moments of personal transformation. Washing our hands indicates our desire to enter our prayer open to positive transformation.

When washing hands:

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ברוך אתה ה' אלוהים כל היכולת שפרשה בקשתך אתונה על נפשותינו

b'rar ha’ata adonai, elohaynu melekh ha’olam,
asher kidsham b’mitzvotav, v’tziv'am al n’tilat yada-yim.
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Holy One of blessing. Your Presence fills the Universe, You summon us with holiness and draw us close to You by bidding us to lift up our hands to holiness.

**Tzedakah** - As we ready ourselves for prayer, we remember that prayers are fortified by deeds. We therefore contribute *tzedakah*, from the Hebrew root for “justice”. A *tzaddik*, righteous person, engages in the work of *tzedek*, justice; giving *tzedakah* is a component of justice.

**Candle lighting:** We light a candle to embrace God’s Light.

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אור ברית זיכרון לישראל בשמון
שם זכאיו זיכרון יוחנן והדרי לכו עשה

Or zarua la’tzaddik, ul’yishray lev simkha:
Simkhu tzaddikim ba’Adonai v’hodu l’zekher kodsho.
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Light is sown for the righteous, and gladness for the upright in heart.

Rejoice in God, O you righteous; and give thanks to his holy name.

*Psalm 97: 11, 12*

**Tallit - Prayer Shawl** - We put on a *tallit*, prayer shawl, to wrap ourselves in God’s Divine presence and love. It reminds us of our choice & privilege to strive to live according to God’s *mitzvot*, commandments.

When putting on a tallit:

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ברוך אתה ה’ אלהינו יש retornoף כל היכולת או יפרשה בקשתך אתונה על נפשותינו

b’rar ha’ata adonai, elohaynu melekh ha’olam,
asher k’doshamu b’mitzvotav, v’tziv'am l’hit-atef ba-tzi-tzi.
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Holy One of blessing, Your Presence fills the universe, You summon us with holiness and draw us close to You by bidding us to wrap ourselves in tzizit.
SONGS FOR COMMUNITY AND UNITY

Mah To·vu

Mah to·vu o ha·le·cha Ya·a·kōv.
Mish k’no te·cha Yis·ra·ēl.

What a wondrous thing when the children of the world will dwell together in peace!

Mah Tovu expresses our reverence and joy upon entering the house of God and marks a transition as we elevate our minds to a higher consciousness.*

*(Mikdash M’at, Small Sanctuary; Shabbat Shacharit Service, Lori Justice-Shocket)

Hi·neih Mah Tov

Hi·neih mah tov u·maḥ na·im
she·vēt a·chim gam ya·chad.

How good and pleasant it is for us to sit together as one

Psalm 133:1

SHEHECHIYANU

bārūḵ atá a·do·nai, elo·ḥaynu me·leḵ ha‘olām, she·he·chay·nu, v‘ka·yin·nu, v‘hi·gian·nu laz·man hā·ze·h.
Holy One of blessing, Your Presence fills the universe, You have kept us alive, sustained us, and enabled us to reach this moment.

CENTERING ~ INVOCATION

God, grant us the serenity to accept the things we cannot change; the courage to change the things we can; and the wisdom to know the difference. Bless the earth through my life. Source of all nourishment, we seek to replenish Your sacred world. Guide us now through these words, blessings, prayers, and feelings within, as we reach into Your wholeness.

In Your name, Adonai, our God, we welcome Your guiding Light. We welcome the energies of the angels, Michael, guardian of all Israel, Uriel, for Light, Gavriel, for strength, and Rafael, for healing. We welcome You, Shechinah, the Divine Presence that dwells amongst us. Let us create a life of beauty, reverence, and wonder. Through every phase of sun and moon, let us be in harmony. In every direction we shall offer our love.

(by Rahel, inspired by the Medicine Woman Invocation and the Serenity Prayer)
**Ribono Shel Olam:** *(Melody: Rabbi David Zeller)*

Creator of the World

**FIRST WORLD ~ ASSIYAH**

ASSIYAH; earth; the objective world, *guf*, the body, *Nefesh*, the soul aspect; this is where we live with our bodies in the physical world of action, including action for spiritual purpose. This is the world of sensible, concrete facts and their data. Here we are conscious of the physical realm and the laws of nature as we observe them. Here we are aware of being a creation of God. This is the world of duality, in which everything is seen as separate, and subject to cause and effect. This is also the world of the life force, the senses, the breath, experiencing freedom and love of life, being the God-wrestler. *(source: www.aleph.org)*

**CENTERING ~ BREATHING**

*We give thanks for the creation of a pure soul and its awakening from sleep to new life.*

May I live each day with gratitude for the uniqueness of my soul and my being. As I breathe in the breath of life, may my spirit be revived and renewed. As I offer my prayer individually, may I be strengthened by the voices of those around me.

*We pause to concentrate on our breathing, the symbol and essence of our life.*

[Pause and breathe]

*[Begin steady heartbeat DRUMMING]*

**Breathing in,**
**I calm my body.**

**Breathing out,** I smile.

**Dwelling in the present moment,**
**I know this is a wonderful moment.*

[Pause and breathe]

* *(Source: Thich Nhat Hanh, Peace is Every Step)*
**“ELOHAI NESHAMA” PRAYER**

**DRUMMING & CHANT** *(Melody by Rabbi Shefa Gold)*

*Elohai Neshamah she-nata-ta bee t’horah hee…*

Elohai, My God, the soul that You have given me is pure.

*Please continue to read together with the emphasis on the voiced “HEY”:*

*Atah v’ratAH… You created it.*

*Atah Y’tzartAH… You shaped it into my very own soul.*

*Atah n’fakhtAH bee… You breathed it into me.*

*V’Atah m’shamrAH b’keerbee… And You watch over it within me.*

So long as my soul remains within me, I will offer thanks to You, my God and God of my ancestors, Creator of all living beings, Guardian of all souls. We bless You, Adonai (for receiving our souls every day, for restoring life to lifeless bodies.)

*[Please pause a few moments longer then STOP DRUMMING]*

If, in our daily lives we can smile, if we can be peaceful and happy, not only we, but everyone will profit from it. Our smile affirms our awareness and determination to live in peace and joy. *(Peace is Every Step; Thich Nhat Hanh)*

Take joy in God! Shout for joy! Happy are we; how good is our portion and how pleasant our lot.
CHANT with DRUMMING

Mitzvah g’dolah l’hiyot b’simcha tameed.*
It’s a mitzvah to always be in joy.

*(Source: Rebbe Nachman of Breslov, z”l)*

BIRCHOT HA-SHACHAR

We recognize God’s presence and role in all aspects of our daily lives and acknowledge the challenges we face every day.

Ba-ruch At-tah Ad-onai,
E-loh-e-nu, M-e-lech ha-o-lam,
as-her na-tan la-sech-vi vi-nah,
l’ha-vchin bein yom u-vein lai-lah.

I thankfully acknowledge You, Adonai, our God, Ruler of the Universe.
You have given me understanding to see differences clearly, as between day and night.

Ba-ruch At-tah Ad-onai,
E-loh-e-nu, M-e-lech ha-o-lam,
she-a-sani b’tzal-mo.

I thankfully acknowledge You, Adonai, our God, Ruler of the Universe.
You have made me in Your image, with unlimited potential.
I thankfully acknowledge You, Adonai, our God, Ruler of the Universe.

You have made me free, with the ability to choose.

I thankfully acknowledge You, Adonai, our God, Ruler of the Universe.

You have made me Israel with an enriching heritage.

I thankfully acknowledge You, Adonai, our God, Ruler of the Universe.

You open the eyes of the blind, providing sight and insight.

I thankfully acknowledge You, Adonai, our God, Ruler of the Universe.

You clothe the naked, providing shelter and boundaries.

I thankfully acknowledge You, Adonai, our God, Ruler of the Universe.

You liberate the bound, releasing us from our shackles.

I thankfully acknowledge You, Adonai, our God, Ruler of the Universe.

You straighten the bent, removing whatever pushes us down.
I thankfully acknowledge You, Adonai, our God, Ruler of the Universe.
You have made the world a secure place, where nature is governed by law.

You provide me with skills and tools, enabling me to meet all my needs.

You guide my steps, helping me walk on my intended path.

You gird me with courage and strength, enabling me to overcome all obstacles.

You crown me with dignity and glory, balancing strength with beauty.

You strengthen the weary, staying with us even when we are exhausted.
I thankfully acknowledge You, Adonai, our God, Ruler of the Universe.

You remove sleep from my eyes and confusion from my mind.

I acknowledge the many gifts that You provide. Your will for us, Adonai, our God, and God of our ancestors, is that we follow Your path, the TORAH, and adhere to Your precepts, the MITZVOT, Your commandments. With Your help we can resist falling into hurtful ways, leaving the path, missing the mark, succumbing to temptation or shame, or listening to our YEITZER HA-RAH, evil inclination, and perform good deeds.

Help us avoid hurtful people and corrupt companions. Help us follow our YEITZER HA-TOV, good inclination, and perform good deeds. Help us bend our will to Your service.

Give us this day, and every day, grace, loving kindness, and compassion, both in Your sight and in the sight of all people, and give us abundantly of Your loving kindness.

Blessed are You, Adonai, You bestow loving kindness on the people of Israel.

CHANT with DRUMMING

Mitzvah g'dolah l'hiyot b'simcha tameed*

It’s a mitzvah to always be in joy.

*(Source: Rebbe Nachman of Brelov, z”l)
Chatzit Kad-dish

The Kad-dish is traditionally recited only when a minyan is present.

Yit-gad-dal v'yit-kad-dash sh'meih rab-ba.
B'al-ma di v'ra chir-ut-teih,
v'yam-lich mal-chu-teih,
b'chay-yi-eh-con, u-v'yo-mi-eh-con,
u-v'chay-yi-eh d'chol beit Yis-ra-el,
ba-a-ga-la, u-vi-man ka-riv.

V'im-ru:

A-men!

Y'hei sh'meih rab-ba m'va-rach
I'a-lam u-t'al-mei al-ma-ya.

Yit-ba-rach v'yish-tab-bach
v'yit-pa-ar v'yit-ro-mam v'yit-nas-sei
v'yit-had-dar v'yit-al-leh v'yit-hal-al
sh'meih d'kud-sha

B'rich hu!

L'eil-la (*eil-la) min kol
bir-ch'a-ta v'shi-ra-ta, tush b'cha-ta v'ne che-ma-ta,
da a mi ran b'al-ma.

V'im-ru:

A-men!
BARCHU

ברוך אַחֲרֵי הַיּוֹהוָה הַמֶּבָּךְ:
ברוך יְהוָה הַמֶּבָּךְ לְעַלְוָלָם וּדָו.

Blessed is Adonai, Who is blessed. Blessed is Adonai, Who is blessed now and forever.

SECOND WORLD ~ YETZIRAH

YETZIRAH; Ruach, the soul aspect; water, the subjective world of vital feelings; the world of affect, of nuance, of aura, of sensitivity, and of visceral and proprioceptive feelings. Things are seen as synchronistic in this world. This is the world of interdependence and relationship issues. Here is where our emotional being is attuned, where negative feelings of resentment, frustration, vindictiveness, and paranoia can be replaced by an attitude of gratefulness, appreciation, and joy. Here we can learn empathy, humility, and awareness of our own mortality. (source: www.aleph.org)

SHEMA

We recite the Shema upon arising and retiring; and say it when we are filled with joy or overwhelmed with sadness, in moments of gratitude, and in times of despair. It is the ultimate expression of our belief in one God. We call out the words of the Shema to one another, listening, breathing, and feeling our oneness with God and community.

Shema Yisrael Adonai Elohaynu Adonai Ekhad
Here, O Israel, Adonai, Our God, Adonai is One

Baruch sheim ke-vod mal-chu to le-olam va-ed.
NOTE: THE “TIKKUN” MEDITATION TAKES THE PLACE OF THE AMIDAH. TIKKUN HAKLALI booklets and additional supplemental readings are available. Instruments can be made available and played at will. Each person finds a comfortable personal space to experience the meditation. Feel free to sit or lie down, move, dance and sing, read, play an instrument, or catch up on some sleep!

Meditation has been practiced by Jews throughout the centuries. The “Amidah” (Shemoneh Esray) “standing” prayer was originally composed as a common form of meditation to be used by, and to unify the entire Jewish nation.

Tehillim, the Psalms, is an ancient musical system reflecting a wide spectrum of human expression; feelings from deep within the soul. It is believed that the original Hebrew text of the Psalms contains hidden wisdom that leads to a profound spiritual healing.

The language of the soul is song. We know intuitively the great power of song stirs us to the very core. King David, the “sweet singer of Israel”, through song, communicated and penetrated to the most hidden depths of the soul.

God exists in many different forms and is found in many different places amongst us. Each of us has our own unique experience. If we can find peace within ourselves, we can make peace throughout the world.

As we enter together into our individual prayer space, we reflect upon the needs and yearnings of our hearts, our sense of abundance and gratitude. Let us open ourselves to truly listen to those around us; let us find the courage and strength to name our own deepest yearnings; let us unite ourselves, gathering up the sparks of our entire bodies and all of the holy sparks together, as one. Let us reach for wholeness within ourselves, unity with our community, and communion with the One; GOD.
Shiviti Adonai l’neg-dee tameed.

I will keep Your presence directly in my field of vision at each and every moment.
Kad-dish Sha-leim

Yit-gad-dal v'yit kad-dash sh'meih rab-ba.
B'al-ma di v'ra ch'ir-u-teih.
v'yam-l'ch mal-chu-teih,
b'chay-yi-chon, u-v'yo mei-chon
u-v'chay-yi i-d'chol beit Yis-ra-el,
ba-a-ga-la, u-viz-man ka-riv. V'im-ru:

A-mein!

Y'hei sh'meih rab-ba m'va-rach
l'a-lam u-l'al-me i-al-ma-ya.

Yit-ra-rach v'yish-ta-bach
v'yit-pa-ar v'yit-ro-mam v'yit-nas-sei
v'yit-had-dar v'yit-al-leh v'yit-hal-lal
sh'meih d'kud-sha

B'rich hu!

L'éil-la (*l'éil-la*) min kol
bir-ch'a-ta v'shi-ra-ta, tush-b'cha-ta v'ne-che-ma-ta,
da-a-mi-ran b'al-ma. V'im-ru: A-mein!

(*Add "l'éil-la" between Rosh Hashanah and Yom Kippur*)

× Tit-kab-bai tz'lo-t'hon u-va-u't'hon
d'chol beit Yis-ra-el
ka-dam a-vu-hon di vish-may-ya. V'im-ru: A-mein!

Y'hei sh'l'a-ma rab-ba min sh'may-ya,
v'chay-yi-im [to-vim] a-léi-nu, v'al kol Yis-ra-el.
V'im-ru: A-mein!

O-seh sha-lom bim-ro-mav,
hu [b'tra-ch'a-mav] ya-a-seh sha-lo-m a-léi-nu,
v'al kol Yis-ra-el,
v'al kol yo-sh'vi tei-veil.
V'im-ru: A-mein!
THIRD WORLD - BRIYAH

BRIYAH; air, the symbolic world of the intellect, of contemplation, and of pure thought; Neshama, the soul aspect. Everything is part of a pattern in this world; everything has a meaning. We understand ourselves as being the result of intended, loved, and continuous creation. Here we are commanded to exert ourselves to know and to reach the very edge of what is thinkable and understandable. This is the reality of poetry, wonder, intuition, and visualization. In this world, we can work with symbols and with dreams. (source: www.aleph.org)

KRI'AT HA'TORAH TORAH SERVICE

The reading of the Torah is a spiritual journey and a pathway to healing.

Blessed are You, our God, creator of the universe; You summon us with holiness and draw us close to You by bidding us to fill our minds and hearts with the words of Torah.

Al Sh'lo-shah D'va·rim
Al sh'lo-shah d'va·rim
ha·o·lam o·meid:
al ha·Torah,
v'al ha·a·vo·dah,
v'al g'mi·lut cha·sa·dim.

Shimon haTzaddik, Pirkei Avot 1:2
OPENING THE ARK & REMOVING THE TORAH

Rhythmic drumming is played as we sing and pass the TORAH from person to person.

Eitz Cha·yim Hi
Eitz cha·yim·hi la·ma·cha·zi·kim bah,
v'om·che·ha m'u·shar.
D'ra che·ha dar·chei no·am,
v'chol n'ri·vo·te·ha sha·lom.

Ha·shi·ve·nu A·do·nai, Ei·le·cha v'na·shu·vah,
cha·deish ya·me·nu k'ke·dem.

עֵצׁ חַיִּים הַיָּם
עֵצֶת חַיֵּים לוֹמֵץ לְמָזָן כִּים בָּהּ,
וַמַּחֲזַיָּהּ מַעֲשָׁר.
דַּרְאֵהּ דַּרְאֵהּ נָא·אָם,
וַחֹל נַתַּיְפַע·הָה שָׁלוֹם.

חַשֵּׁבֲנֵנוּ אֲדֹנָי, אֵלֵךְּהָּ וָנַשֵּׁעֲךָ,
חַשֵּׁבְנֵנוּ וָנַשֵּׁעֲךָ וָנַשֵּׁעֲךָ וָנַשֵּׁעֲךָ.

Proverbs 3:18, 17

Lamentations 5:21
TORAH READING and BRACHOT (Blessings)

Each person called up for an aliyah recites the following:

Bar’chu et Ado-nai ham-vo-rach!

פְּרָכֵי אַתָּה בִּירֵךְ-

ה-וּרְהֵךָ!

to which the congregation responds:

Baruch Ado-nai ham-vo-rach

כְּרוּךְ אַתָּה הַ-

עָרֹךְ-

לְעָלָם וּבָאֵד!

The person repeats the above phrase, and then continues with the following bra-chah:

Baruch At-tah Ado-nai

כְּרוּךְ אַתָּה אַ-

עָרֹךְ-

אָלָמוֹן מֵלֶךְ לְעָלָם,

אָלָמוֹן-

אָלָמוֹן-

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Birchat Kohanim: The Priestly Blessing

We give our blessing to one another. Please add any personal words of blessing you wish to offer.

Y'va-reh-kha Adonai v'yish-m'reh-kha.
Ya-air Adonai pa-nav ey-leh-kah veey'hoo-neh-kha.
Yi-sah Adonai pa-nav ey-leh-kah v'ya-seim l'kha shalom.

May God bless you and keep you.
May the Light of God's Presence shine on you and be gracious to you.
May God's Presence be near to you and bless you with peace.
TRADITIONAL PRAYER FOR HEALING

Please say the names of those in need of healing, including ourselves, before the prayer is recited.

Mi she-bei-rach

Mi she-bei-rach a-vu-teinu
Av-ra-ham, Yitz-chak v'Ya-a-kov
vi-mo-tei-nu Sar-ah, Riv-kah, Ra-cheil, v'Lei-ah
Hu y'va-reich vi-ra-pe'i et ha-cho-leh

_______ ben ________.
Ha-ka-dosh Ba-ruch Hu yi-ma-lei ra-cham-mim a-lav
l'ha-cha-lim o u'l-ra-po-to,
l'ha-cha-zi-ko u-l'ha-cha-yo-to,
v'yish-lach lo m'hei-rah r'fu-ah sh'lei-mah,
r'fu-at ha-ne-fesh, u-r'fu-at ha-guf,
hash-ta ba-a-ga-la u-vi-z'man ka-riv,
v'no-mar a-mein.

Mi she-bei-rach

Mi she-bei-rach a-vu-teinu
Av-ra-ham, Yitz-chak v'Ya-a-kov
vi-mo-tei-nu Sar-ah, Riv-kah, Ra-cheil, v'Lei-ah
Hu y'va-reich vi-ra-pe'i et ha-cho-leh

_______ bat ________.
Ha-ka-dosh Ba-ruch Hu yi-ma-lei ra-cham-mim a-le-ha
l'ha-cha-li-mah u-l'ra-po-tah,
l'ha-cha-zi-kah u-l'ha-cha-yo-tah,
v'yish-lach lah m'hei-rah r'fu-ah sh'lei-mah,
r'fu-at ha-ne-fesh, u-r'fu-at ha-guf,
hash-ta ba-a-ga-la u-vi-z'man ka-riv,
v'no-mar A-mein.
THE TORAH IS RETURNED TO THE ARK.

[Singing & drumming]

V'ha-eir Ei-nei-nu
V'ha-eir ei-nei-nu b'to ra-te-châ,
v'da-beik li-beinu b'mitz-vô te-châ,
v'ya-cheid l'va veinu l'a-hav
u'lyr ah et sh'me-châ,
v'lo nei'vosh l'o lam va ed.

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FOURTH WORLD ~ ATZILUT

ATZILUT; fire, the holistic world of deep divine intuition and of being-ness with God; Chaya and Yechidah soul aspects. Reality is merged; all is one. This is the world of essence, where we recognize ourselves as being a spark of God's fire. It is not we who pray; rather, God prays in us. With God's own eye we see ourselves. (source: www.aleph.org)
We recognize and praise God daily as Sovereign of the Universe. It is up to us to attribute greatness to the One who formed creation, who made many nations, all of whom seek to perceive God's ways, and who gave to us a unique destiny by revealing to us Divine laws.

Shehu noda kesha elo ha-aretz, umoshe bchoro behemesh espin meputy.

Shehu noteh shama-yim v'yoseh aretz. u-mo-shav y'karo ba-shama-yim mi-maal, u-sh'hinat uzo b'gov-hey m'romim. hu elohaynu eyn od. emet mal-kaynu efes zu-lato, ka-katuve b'torato, v'yada-ta ha-yom va-ha-shey-vota el l'va-vehaki adonai hu ha-elahim ba-shama-yim mi-maal v'al ha-aretz mi-tahat eyn od.

V'ne-amar v'ha-ya adonai l'meleh al kol ha-aretz, ba-yom ha-hu yi-h'yeh adonai ehad, u-sh'mo ehad.
And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
*And then both men and women will be gentle
*And then both women and men will be strong
And then no person will be subject to another’s will
*And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then all will live in harmony with each other and the Earth
*And then everywhere will be called Eden once again.

By Judy Chicago

KADDISH YATOM ~ MOURNER’S KADDISH

Our thoughts turn to those who have died; our own loved ones and those whom our friends, neighbors, and community have lost. The Kaddish prayer is an affirmation of life and our faith in God. It reaffirms our relationship with God and God’s will in this world. As we remember our loved ones, let us meditate on the meaning of love and loss, of life and death.

I lovingly call to mind the loved one who I have lost. May the precious gifts of their memory and spirit be with me now, and may these ancient words of longing for unity and faith link me to those who have died, through the eternity of God.
Kadish Ya'tom

Yit-gad-dal v'yit-kad-dash sh'meih rab-ba.
B'al-ma di v'ra chir-ut-leih,
v'yam-lich mal-chu-teih,
b'chay-yeh-man u-v'yoy-mey-chon
u-v'chay-yeyi d'chol set Yis-ra-eil,
ba-a-ga-la u-viz-man ka-riv. V'im-ru:

(A-mein!

Y'hei sh'meih rab-ba m'va-rach
l'a-lam u-l'al-mey al-ma-ya.
Yit-ba-rach v'yish-ta-b bach
v'yit-pa-ar v'yit-ro-mam v'yit-nas sei
v'yit-had dar v'yit-al-leh v'yit-hal-lal
sh'meih d'kud-sha

B'reich hul
L'ei-la (*l'ei-la) min kol bir-chat'a v'shir-a-ta,
tush,b'cha-ta v'ne che-mata,
da-ami ran b'al-ma. V'im-ru: A-mein!

(*Add "l'ei-la" between Rosh Hashanah and Yom Kippur)

Y'hei sh'la ma rab-ba min sh'may-ya,
v'chay-yim a-lei-nu v'al kol Yis-ra-eil.

V'im-ru: A-mein!

O-seh sha-lom bim-ro-mav,
hu ya-a-seh sha-lom a-lei-nu,
v'al kol Yis-ra-eil,
v'al kol yo-sh'vei tei-vei.

V'im-ru: A-mein!
Sim Shalom

שלום טוב וברכה, ובראשית
ever nimam, עלינו על כל ישראל עמה.

Sim shalom, tov v'ra-cha, chayin v'che-sed
ve-ra-cha mim a-leinu ve-al kol yis-ra-el am e-cha.