

Shabbat & Slichot 2021/5781



*Prayer
Meditations
Introspection
Contemplation
Return
Renewal*

Temple Beth Torah

Shabbat -Slichot

Too often we multi-task.

Too-often we think we are succeeding in getting two things done simultaneously-
only to later understand that we had not done either well.

We cannot plow forward in our lives

At the same time we are turning around to reflect.

How can we contemplate teshuva, turning, slichot, making amends

When we are busy still heading in the wrong direction, still offending.

Tonight we embrace Shabbat, which literally means, "to cease."

Stop. Stop. Stop.

Pull the car off the road.

Not just slow down.

Like an officer making a traffic break on the highway

Bringing your car to a complete halt.

Shabbat- the day where we stop trying to gain something.

Only from a complete stop can we contemplate

Our words, our deeds, our mistakes

Lest they become lost in the rearview mirror

Had we continued to drive.

Hashiveinu/ Return Again

Hashiveinu, hashiveinu, Adonai, eilecha

V'nashuvah;

Chadeish yameinu k'kedem.

הַשִּׁיבֵנו, יי, אֱלֹהֵיךָ
וְנָשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֵדֶם.

Return again, return again, return to the land of your soul.

Return to who you are, return to what you are, return to where you are

Born and reborn again.

(everyone lights, around room)

Shabbat Candle Blessing & Kiddush

Baruch ata Adonai, Eloheinu Melech HaOlam

Asher kidshanu b'mitzvotav

vitzi-vanu l'hadlikh ner

shel Shabbat.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ,
וְצִוֵּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת.

*Repentance,
a turning,
a returning,
to the path that
leads you to your highest good.*

Rabbi Karyn Kedar,



I was watching the gathering clouds and their shifting shadows on those familiar mountains for quite a while. I saw you, but it wasn't until I turned and took a step that I could truly see you. With an intake of breath, my heart expanded in awe, recognizing yours, so perfectly formed. How many others had passed by without noticing? What if I had not turned that afternoon, had not taken a step? Gratitude awakened, witnessing this mirrored image of sacredness balanced on the mountainside.

You. Me. God.

Standing as One in this single moment of grace.

But I didn't see it right away; it took a while until I was standing in just the right position to be aware of what was in front of me the whole time, that the branches and leaves grew into a perfect heart shape. The form was there, the core essence of holiness was present all along, but I had to orient myself properly in order to recognize it. The same can be said for the holy essence that resides within each of us. During Elul, it is a Jewish spiritual practice to make t'shuva—to turn, return to our goodness, our godliness, to God. We turn inward. We look in our hearts and examine closely the mountains of

mistakes we have made. We turn towards those we have hurt and ask for forgiveness. We promise to do better—at the very least to try to be kinder and more thoughtful in the year to come. We do what we can to repair what we have broken. We make a conscious shift from where our hearts were positioned when we were intentionally hurtful or simply not paying attention to our words and actions. We return to God-awareness, remembering that it is when we forget our own divinity and that of others that we inflict harm. We choose to change, to grow.

Like the micro-movements of alignment a yogini must make to settle fully in "tree pose", we seek to balance strength while being open and present. We re-adjust our inner stance until we can see beyond the misdeeds, harsh words, insincerity, apathy, judgment and wounds. We discover our own holy hearts, beautifully formed, strong, rooted, balanced, open and fully present; silhouetted before the jagged background of those mountains.

The dark clouds move aside, our holiness shines brilliantly.

It was always there.

Here. We forgive ourselves; perhaps the hardest step of all. We have returned. *Laura Hegfield*

On Shabbat we welcome the Sabbath as if she were a bride, and we are the bridegroom. Our mystics saw God as the bride and we as the bridegroom, rolling together this image that as we embrace Shabbat we are embracing God, our beloved. They saw Elul as if it were the month in which we, the estranged spouse, returns to our beloved—God. And so they said Elul, spelled with the Hebrew letters Aleph Lamed Vav Lamed, meant: Ani L'dodi, V'dodi Li, I am my beloved's and my beloved is mine. (Song of Songs)

L'CHAH DODI likrat kalah,
p'nei Shabbat n'kab'lah.

לָכָה דוּדִי לְקִרְאֵת כְּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה.

BELOVED, COME to meet the bride; beloved come to greet Shabbat.

Shamor v'zachor b'dibur echad,
hishmianu El ham'yuchad,
Adonai echad ush'mo echad,
l'shem ul'tiferet v'lit'hilah.

שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד, 1.
הִשְׁמִיעֵנוּ אֵל הַמְּיֻחָד,
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד,
לְשֵׁם וּלְתִפְרֵת וּלְתִהִלָּה.

“Keep” and “remember”: a single command the Only God caused us to hear;
the Eternal is One, God's Name is One; glory and praise are God's.

Likrat Shabbat l'chu v'neilcha,
ki hi m'kor hab'rachah,
meirosh mikedem n'suchah,
sof maaseh b'machashava t'chilah.

לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכָה, 2.
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשׁ מִקְדָּם נְסוּכָה,
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה.

Come with me to meet Shabbat, forever a fountain of blessing.
Still it flows, as from the start: the last of days, for which the first was made.

Hitor'ri, hitor'ri,
ki va oreich, kumi ori,
uri uri shir dabeiri.
k'vod Adonai alayich niglah.

הִתְעוֹרְרִי, הִתְעוֹרְרִי, 5.
כִּי בָּא אֹרֶךְ, קוּמִי אֹרִי,
עוֹרִי עוֹרִי, שִׁיר דַּבְּרִי,
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.

Awake, awake, your light has come! Arise, shine, awake and sing:
the Eternal's glory dawns upon you.

Bo-i v'shalom ateret ba'lah,
gam b'simchah uv'tzoholah,
toch emunei am s'gulah,
bo-i chalah, bo-i chalah.

בּוֹאִי בְּשָׁלוֹם עֲטֹרֵת בַּעֲלָה, 9.
גַּם בְּשִׂמְחָה וּבְצִהְלָה,
תּוֹךְ אֲמוּנֵי עַם סִגְלָה,
בּוֹאִי כְלָה, בּוֹאִי כְלָה.

Enter in peace, O crown of your husband; enter in gladness, enter in joy.
Come to the people that keeps its faith. Enter, O bride! Enter, O bride!

Mussar is a Jewish spiritual practice that gives concrete instructions on how to live a meaningful and ethical life, based on the idea that by cultivating inner virtues, we improve ourselves. While Judaism's traditional texts spell out ethical behavior, Mussar, which grew as a 19th century movement and is popular today, teaches concrete ways to practice these behaviors, so we truly change ourselves for the better. In other words, Judaism teaches "show lovingkindness/chesed"; Mussar helps us identify our personal traits (middot) by which we can practice kindness.

Rabbi Shlomo Wolbe, a leading Mussar voice of the 20th century, taught:

לא המבט אחורנית יתקן האדם אלא המבט קדימה

Lo ha'mabat achoranit yitaken ha'adam, elah ha'mabat kadima

It is not looking back that repairs a person, rather it is looking forward.[1]

"The great Mussar principle is that there is nothing in the inner life (*nefesh*) of a person that cannot be changed. The Mussar path does not encourage us to excavate past experiences to explain and hinge the existence of a negative *middah* or habit. We look back to clarify what is there, to gain greater awareness, not to find the "cause." With this awareness, we look to the future and devise a strategy for change.

One reason we resist this approach is that we lack belief in ourselves and in our enormous capacity for change and growth. Negative habits can be changed! *Middot* can be brought to greater balance so that we act according to the values of Torah. The required process is slow and difficult, but when we make a plan and put small steps in place, we will succeed."

Mussar teaches we each have the same middot- what we might call soul traits. Those traits are qualities like anger, being judgmental, gratitude, generosity, patience, humility, and so forth. These are not inherently negative or positive- our work is to examine our lives honestly and seek to put our soul traits in balance.

Together:

Elul beckons us to begin the work.

Teshuvah, we return to our souls.

We acknowledge we have been estranged from You, and from our best selves. Slichot, we open our hearts with honesty to find the path of return. It begins with forgiveness and compassion for ourselves- and then extends to others.



Opening the Heart

At the year's turn,
in the days between,

we step away
from what we know

into the spaces
we cannot yet name.

Slowly the edges
begin to yield,

the hard places
soften,

the gate to forgiveness
opens.

Marcia Falk

LISTENING

Teshuvah, repenting, begins with listening to the still, small voice inside.

It takes a loud noise on the outside to get us to listen on the inside.

We could also call that listening "awareness", or "quieting down", or even "relaxing."
Without this first step, no other deep and lasting "teshuvah-work" can happen.

At this season, the Shofar calls us to listen within.

At every season, the Shema calls us to listen.

We call God's Presence within us, the *Shechinah*, the Indwelling Presence of God.

It is our inner torah, our inner teacher.

The *Shechinah*, the mystics teach, yearns to be close to God. She- or really, *us*, the people of Israel-
wants to be in God's Presence, One with God.

She is an expression of our desire to know God's support, encouragement,
and love within our own lives.

Shema

Do you hear the voice of the Holy One? (3x)

Shema Yisrael

I hear the voice of the Holy One (3x)

Shema Yisrael

I hear Your voice, Holy One (3x)

Adonai Echad.

בְּרֹדֶף שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

As individuals and as community,

We stand in humility, conscious of our failings:

Sh'ma koleinu- Adonai, hear our call!

You treasure a crushed and repentant heart;

We bring you our true, penitent spirit.

For You are close to us when we are brokenhearted;
and you give strength to our suffering soul.

Healer of shattered hearts;

Bind up their wounds.

For you, exalted One,

who lives eternal, have said:

"I dwell in a high place;

but I dwell with the downcast and lowly-

I can inspire new life to despondent souls

My presence can revive repentant hearts."

Return now, Israel, to Adonai your God.

For you have fallen short.

Take words with you, and return to God.

Speak to the Eternal: "forgive what is wrong;

accept what is good."

We stand in humility, conscious of our failings;

We set before You the wrongs we have done.

We trust in Your compassion, for You know who we are;

Sh'ma Koleinu- Adonai, hear our call.



For the sin we committed against You, through evading and avoiding,
because we could not face the truth.

For our flight into hypocrisy and deception because we did not dare to speak it.
For the facts we dissembled, and all we glossed over, for the excuses we made.

For feeding our bodies and starving our souls.
For interfering with the souls of others, and neglecting their needs.
For shifting our responsibilities, for reproaches and recriminations.

For our foolishness, our folly, and false standards.
For seeing these things only in others, never in ourselves.
For our complacency which blinds us, and our self-righteousness which lessens us.

For calculating kindness and measuring out pity.
For charity that is cold, and prayers without feeling.
For withholding our love.

For the appeals that we ignored, and the people whom we refused.
For the affection which died, and our lives that became bitter.
For the visions which faded, the ideals we neglected, and the opportunities we lost.

For the fear of change and renewal, and our unbelief.
For saying prayers aloud, but refusing to listen.
For being our own worst enemy.

Rabbi Lionel Blue

V'al Kulam Eloha Slichot. S'lach lanu, M'chal Lanu, Kaper Lanu!

A Personal Confession

I need to speak these words aloud and to know that the universe hears them.

I get caught in old patterns and paradigms; I am stubborn and hard-headed.

In the last year I have missed the mark more than I want to admit.

Forgive me, Source of all being, for the sin I have sinned before You:

- by allowing my body to be an afterthought too often and too easily;
- by not walking, running, leaping, climbing or dancing although I am able;
- by eating in my car and at my desk, mindlessly and without blessing;
- by not embracing those who needed it, and not allowing myself to be embraced.
- by not praising every body's beauty, with our quirks and imperfections;
- by letting my emotions run roughshod over the needs of others;
- by poking at sources of hurt like a child worrying a sore tooth;
- by revealing my heart before those who neither wanted nor needed to see it;
- by hiding love, out of fear of rejection, instead of giving love freely;
- by dwelling on what's internal when the world is desperate for healing;
- by indulging in intellectual argument without humility or consideration;
- by reading words of vitriol, cultivating hot indignation;
- by eschewing intellectual discomfort that might prod me into growing;
- by living in anticipation, and letting anxiety rule me;
- by accepting defeatist thinking and the comfortable ache of despair;
- by not being awake and grateful, despite uncountable blessings;
- by not being sufficiently gentle, with my actions or with my language;
- by being not pliant and flexible, but obstinate, stark and unbending;
- by not being generous with my time, with my words or with my being;
- by not being kind to everyone who crosses my wandering path.

For all of these, eternal Source of forgiveness;

Help me know myself to be pardoned.

Help me feel in my bones that I am forgiven.

Remind me I'm always already at-one with You.

V'al Kulam Eloha Slichot. S'lach lanu, M'chal Lanu, Kaper Lanu!

Psalm 27

Introspection on the Psalm for Elul

Adonai is the foundation of my life. Whom shall I dread? (Ps. 27:1)

What part of who you are, frightens you (fills you with dread)?

Spiritual growth is possible when we let go of our past in order to reclaim it.

The Creator has blown into my nostrils a living soul, wisdom of heart and the gift of reason that I might recognize and fear God.

Discern between what you have become and what you are striving to become.
Age brings wisdom.

Teshuvah asks us to look in three directions: to self, to others, and to God.

When evil-doers come to devour me, my adversaries stumble and fall. (Ps. 27:2)

Who supports your change? Who stands in your way?

The Baal She Tov said, "Sinner are like mirrors. When we see faults in them we should realize that they only reflect the evil in ourselves."

Listen Adonai when I cry aloud. Have mercy on me; answer me. (Ps. 27:7)

When we pray, we want God to respond. Ask God for what you want.

Prayer is part of an ongoing dialogue with the Divine.

One thing I ask of Adonai, only this do I seek:

To live in the house of Adonai all the days of my life,

To gaze upon Adonai's beauty, to frequent God's temple. (Ps. 27:4)

There is so much noise in the world. When do you hear
the still small voice within you?

The voice from Sinai is heard in silence.

And now my head will be lifted up... I will offer sacrifices in Your tabernacle with the sound of trumpets. I will sing, yes, I will sing praises to Adonai. (Ps. 27:6)

Menakhem Mendl of Kotzk was asked: Where is God? The Kotzker replied,
"Wherever we let God in."

How can I realign the course of my life?

Help me lift my head and offer my inner wisdom to hear your direction.

Spiritual moments contain eternity.

Hide not your face from me. You are my help. Forsake me not, nor abandon me. O God, (You are) the One who delivers me. (Ps. 27:9)

Even if you have given up seeking God, God still seeks you.

Do you hide from yourself? How?

When we change the direction of our life, we will find that God has been there waiting for us.

Look to Adonai (for hope) be strong and of good courage.

Look to Adonai (for faith). (Ps. 27:14)

The shofar of Elul warns us: redirect your energies and establish new priorities for living, or remain lost. Take your compass in hand.

What is one new direction that you want to take in the new year?

At the end of the year, we find a new beginning.

There is no altar of atonement, there is nothing else aside from teshuvah. (Moses Maimonides, Laws of Repentance 1:3)

In place of the altar at the Holy Temple in Jerusalem, stands our being.

What are you holding within? What can you offer up and release?

When we offer up sacrifices, we let go of our inner selves.

There is not a righteous person on earth who does (only) good and does not sin" (Eccles. 7:20)

Self-loathing is not a hurdle, but a motivating force.

Name a negative energy that's holding you back.

By doing teshuvah, you participate in the act of re-creat-ion.

How does one acknowledge sin? One says: I implore You God...Behold, I regret (what I did) and am embarrassed by my deeds. I promise never to repeat this act again. (Moses Maimonides, Laws of Repentance 1:1)

What past actions do you regret? What embarrassed you?

Do you deserve a second chance?

Embarrassment and regret pave the road to change.

(end this private time of reflection on Psalm 27 with your own words of commitment to yourself- what areas you have identified that need to be re-visited and addressed in the future.)

A Hasidic tale:

Once, a simple man decided to do “kapores”, the pre-Yom Kippur ritual of slinging a chicken around over one’s head to atone for one’s sins. But the man was poor, and could not afford a chicken. He took two books. In one book, the simple man wrote all the ways he “missed the boat” with God and with other people during the year. In the second book, the man wrote all the ways God had “missed the boat” toward him during the year. He tied both books together, one each at the end of a long piece of twine. Swinging the books over his head, the poor man did the atonement ritual of “shlugging kapores”, even-ing out the year.

*Do we hold ourselves accountable?
How do we hold God accountable?*

TURNING

Ki Anu Amecha/ For we are your people

We are Your people

You are our Sovereign.

We are Your children

You are our Parent.

We are Your possession

You are our Portion.

We are Your flock

You are our Shepherd.

We are Your vineyard

You are our Keeper.

We are Your beloved,

You are our friend.

Ki anu amecha

V’ata malkeinu.

Anu vanecha

V’ata avinu.

Anu nachalatecha

V’ata goraleinu.

Anu tzonecha

v’ata ro’einu.

Anu carmecha

V’ata notreinu.

Anu raytecha

V’ata dodeinu.

כִּי אָנּוּ עַמֶּךָ, וְאַתָּה מַלְכֵנוּ,
אָנּוּ בְנֶיךָ, וְאַתָּה אָבִינוּ.
אָנּוּ נַחְלָתֶךָ, וְאַתָּה גּוֹרְלֵנוּ,
אָנּוּ צֵאֲנֶךָ, וְאַתָּה רוֹעֵנוּ.
אָנּוּ כְרֵמֶךָ, וְאַתָּה נוֹטְרֵנוּ,
אָנּוּ פְּעֻלָּתֶךָ, וְאַתָּה יּוֹצְרֵנוּ.
אָנּוּ רְעִיתֶךָ, וְאַתָּה דּוֹדֵנוּ,

It All Comes down to Faith

Some day all plans will be revealed.
Some day all wounds will be healed.
Every year the book of life is sealed.
Right there, it all comes down to faith.
God's word is deep within each heart.
God's love reflected in our art.
All this time God's been there from the start.
And still it all comes down to faith.
Look around have you found the way?
If it's not the life you want from day to day,
Don't turn away.
Reach out when hardship passes through.
You fall. God's there to carry you.
If you hear another point of view,
That's when it all comes down to faith.



Look around have you found the way?
If it's not the life you want from day to day,
Don't turn away.
God gives. We never can repay.
We hope to see another day.
Life's a choice. God planned it all that way.
And now it all comes down to faith.
Right now, it all comes down to faith.



Words and music by Alan Shapiro



Im ata ma'amin sh'v'cholim lekalkel, ta'amin sh'yecholim l'taken.

If you believe breaking is possible, believe fixing is possible.

Reb Nachman of Bratslav

FORGIVENESS

please rise- ark is opened

All:

Master of the Universe,
I hereby forgive anyone who has angered or antagonized me
or who sinned against me—
whether against my body, my property, my honor,
or against anything of mine—
whether by accident or with intent, carelessly or purposely—
whether through speech, deed, thought, or notion—
whether in this stage of life or another—
I hereby forgive every one.
May no one be punished on my account.
May it be your will, Adonai, God of all generations, that I err no more.
Whatever misdeeds I have committed against you—
May you blot out in your abundant love—
but not through suffering or illness.
May the expressions of my mouth and the meditations of my heart
find favor before you, Adonai, my stronghold and my redeemer.

Avinu Malkenu

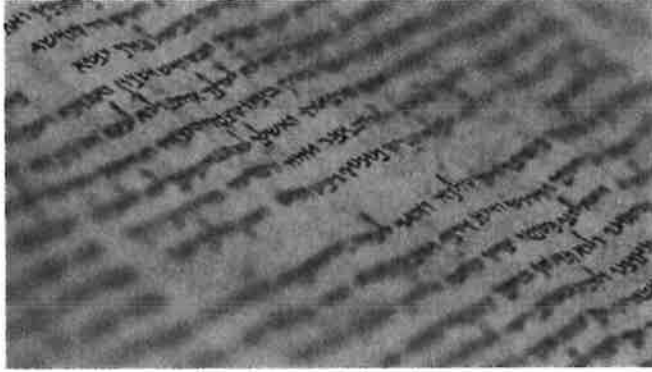
Avinu Malkeinu, choneinu va'aneinu

Ki ein banu ma'asim.

Aseih imanu tz'dakah vachessed,

V'hoshi-einu.

אָבִינוּ מֶלְכֵנוּ, חֹנֵינוּ וְאֵנֵינוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים.
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד,
וְהוֹשִׁיעֵנוּ.



TORAHS & MANTLE CHANGING

B'yado afkid ruchi
B'ait lshan v'a-irah.
V'im ruchi g'viyati,
Adonai li, v'lo ira.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בַּעַת אִישׁוֹן וְאֶעֱרָה.
וְעִם רוּחִי גְוִיָּתִי,
יְיָ לִי וְלֹא אִירָא.

*Into Your hands I entrust my spirit, when I sleep, and when I wake.
And with my spirit, my body, too; Adonai is with me, I shall not fear.*

(Torahs are dressed in white mantles, restored to ark. Ark is closed.)

Yih'yu L'Ratzon im rei fi,
V'hegyon libi l'fanecha
Adonai tzuri v'go-ali

יְהִיו לְרָצוֹן אִמְרֵי־פִי
וְהִגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ, צוּרִי וְגֹאֲלִי.

May the words of my mouth
And the meditations of my heart
May they be acceptable to You
My Rock, my Rock, and my Redeemer.

Aleinu/Ein Od/ There is nothing else but God.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei haaratzot,
v'lo samanu k'mishp'chor haadamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.
Vaanchnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לֵית גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה.
שֶׁלֹא שָׁם חִלְקֵנוּ כִּהֵם,
וְגִרְלָנוּ כְּכֹל הַמּוֹנִים.
וְאָנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בְּרוּךְ הוּא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

SHEHU noteh shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal
ush'chinat uzo b'govhei m'romim.
Hu Eloheinu ein od,

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל
וּשְׁכִינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ אֵין עוֹד,

FOR YOU SPREAD OUT THE HEAVENS and established the earth; Your majestic abode is in the heavens above and Your mighty Presence is in the loftiest heights. You are our God and there is none else.

V'ne-emar, v'hayah Adonai
l'Melech al kol haaretz.
Bayom hahu yih'yeh Adonai echad
ush'mo echad.

וְנֹאמַר, וְהָיָה יי
לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד
וּשְׁמוֹ אֶחָד.

Thus it has been said, Adonai will be Sovereign over all the earth.
On that day, Adonai will be one, and God's Name will be one.

Kaddish

YITGADAL v'yitkadesh sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uviz'man kariv. V'im'ru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'mei d'Kud'sha B'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

Y'hei sh'lama raba min sh'maya,

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

v'al kol Yisrael. V'imru: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ,
וְיַמְלִיךְ מַלְכוּתֵיהּ,
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזַמַּן קָרִיב. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשֻׁבַּחְתָּא וְנַחֲמָתָא,
דְאָמִירוֹן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

Hashiveinu/ Return Again

We return, we return, we return again... to love

We return, we return, we return again... to truth

We return, we return, we return again... to You

Hashiveinu Adonai, eilecha v'nashuva

Chadeish yameinu k'kedem

L'Shana Tova Tikateivu

Please rise:

T'kiah G'dolah

הַשִּׁיבֵנוּ, יְיָ, אֱלֹהֵינוּ
וּבְשׂוּבָה,
חֲדָשׁ יָמֵינוּ כְּקֵדָם.