

JEWISH BIRD WATCHER UNION +
DEFEND THE FOREST ATL

presents

צב"י און צוויי

Tsvi & Tsvey Siddur

*"If not for the trees, human life could not
exist" - Midrash Sifre Deuteronomy*



About Tsvi & Tsvey

The name of this siddur is inspired by the following art work from Ezra Rose. From ezra-rose.com:

"Character designs for the Jewish forest spirits "Tsvi" (the deer) & "Tsvey" (the twin owl) featured in my comic script for the story "Shuvah" in the Heartwood Anthology published by Power & Magic Press"



Credit: Ezra Rose, ezra-rose.com

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Adon Olam

Adon olam asher malach,
b'terem kol y'tzir niv-ra.
L'eit na'asah b'cheftzo kol,
azai melech sh'mo nikra.

V'acharei kichlot hakol,
l'vado yimloch nora.
V'hu hayah, v'hu hoveh,
v'hu yihyeh, b'tifarah.

V'hu echad v'ein sheni,
l'hamshil lo l'hachbirah.
B'li reishit b'li tachlit,
v'lo haoz v'hamisra.

V'hu eili v'chai goali
v'tsur chevli b'eit tsarah.
V'hu nisi umanos li,
m'nat kosi b'yom ekrah.

B'yado afkid ruchi,
b'eit ishan v'airah.
V'im ruchi g'viati,
Adonai li v'lo irah.

He is Lord of the universe, who reigned ere any creature yet was formed: At the time when all things were made by his desire, then was his name proclaimed King; And after all things shall have had an end, he alone, the dreaded one, shall reign; Who was, who is, and who will be in glory. And he is One, and there is no second to compare to him, to consort with him: Without beginning, without end: to him belong strength and dominion. And he is my God—my Redeemer liveth and—a rock in my travail in time of distress; And he is my banner and my refuge, the portion of my cup on the day when I call. Into his hand I commend my spirit, when I sleep and when I wake; And with my spirit, my body also: the Lord is with me, and I will not fear.



דון עולם אשר מלך,
בטרם כל יציר נברא.
לעת נעשה בחפצו כל
אזי מלך שמו נקרא.

ואחרי ככלות הכל
לבדו ימלוך נורא.
והוא הוה, והוא הוה,
והוא יהיה, בתפארה.

והוא אחד ואין שני,
להמשיך לו להחבירה.
בלי ראשית בלי תכלית
ולו העז והמשרה.

והוא אלי וחי גאלי,
יצור חבלי בעת צרה.
והוא נסי ומנוס לי,
מנת כוסי ביום אקרא.

בידו אפקיד רוחי
בעת אישן ואעירה.
ועם רוחי גייתי
י. ל. ו. לא. א. י. ר. א.



About Defend the Forest Atlanta

(From defendtheatlantaforest.com):

Atlanta is a city in a forest. We have the highest percentage of tree canopy of any major metropolitan area in America. Our canopy is the main factor in ensuring Atlanta's resiliency in the face of climate change. The forest in Southeast Atlanta is home to wetlands that filter rainwater and prevent flooding. It is also one of the last breeding grounds for many amphibians in the region, as well as an important migration site for wading birds.

The history of this particular land is deeply scarred. In the 1800s shortly after the land was stolen from Muscogee Creek peoples, it was used as a plantation. In the early 1900s, a prison farm was opened where inmates were forced to perform unpaid agricultural labor, marking the rebranding of slavery into for profit prison labor. The Atlanta Police Department currently uses this hallowed ground as a firing range.

This forest is at risk of destruction as the police and Hollywood make plans to pave over Atlanta's largest remaining green space.

The Atlanta Police Department seeks to turn 300 acres of forest into a tactical training compound featuring a mock city. This project was recently announced to the shock of community members who had been given no opportunity to weigh in on the proposal. The entire process has been shadier than the forest itself.

Intrenchment Creek is an existing public park adjacent to the Prison Farm. Dekalb County seeks to swap this land with Blackhall Studios, a major film production company. Blackhall wants to clear cut 170 acres of forest to develop into an airport and erect the largest sound stage in America. This project would cement Atlanta as the new Hollywood, making the cost of living in our city outrageous.

We refuse to let our forest be bulldozed in favor of the police and sold out to Hollywood. There are many forms of action and advocacy to be taken. This is a broad, decentralized, autonomous movement. Get involved in whatever ways move you. Take a walk in the forest with your friends.

"When God created the first man He took him and showed him all the trees of the Garden of Eden and said to him 'See My works, how beautiful and praiseworthy they are. And everything that I created, I created it for you. Be careful not to spoil or destroy My world — for if you do, there will be nobody after you to repair it.'" - Midrash Kohelet Raba 7:28

Nature in Judaism

From Genesis, it is said that before God created humans, God created all other life on Earth - all plants, all animals, from the largest beasts to the tiny field mice. Even the tiniest flea preceded us in creation. It is a *mitzvah* (good or sacred deed) to honor and marvel at all of HaShem's creations.

The Jewish commandment of *Bal Tashchit* means "do not destroy or waste". In Deuteronomy, the Torah says that "the tree of the field is the life of humanity." Some Jews interpret this to mean that we should even feel for trees as we do for humans. The holiday of *Tu B'Shvat* - new year for the trees - celebrates the sacredness of trees and commands us to plant new trees and tend to the Earth for future generations.

We are a people made of stars and guided by the cosmos - the Hebrew calendar itself follows the moon and sun, and has guided sustainable agriculture for centuries. On Sukkot, we celebrate harvests with vast festivals and sleep in temporary dwellings with open roofs to view the stars. It is said our people wandered for decades in the desert, guided by nothing but stars.

Every week, Jewish people observe Shabbat on Friday night as the sun sets and the stars descend on us. Only on Saturday night, when we can see the stars again, do we usher in the new week with Havdalah, and somberly bid Shabbat farewell. From Shabbat to Havdalah, it is a *mitzvah* to not shop or work - *Halakha* (Jewish law) dictates a period of rest from consumption and capitalism. It is meant to be a day of freedom from the constraints of productivity, and a taste of *HaOlam HaBathé*, meaning 'the world to come', whether you believe that is re-entry to the Garden of Eden, or a personal view of some metaphysical paradise. The Jewish faith's concept of time is not linear or governed by clocks, but given by the natural world - cycles of the moon, sun, stars, and seasons.

We owe our survival as a people to nature, and forests in particular. Dense forests shielded many of our ancestors from the wrath of pogroms. Many more fled Nazis and other occupations through forests. Trees purify our air, support pollinators, house the creatures of the forest, provide sustenance, and anchor mineral rich soil against the tides of erosion. The land of milk and honey will not exist without grass for cows to graze on and trees and flowers for bees to build and sustain their hives.

"And first of all, the Eternal God planted a Garden in Eden. Therefore ... occupy yourselves first and foremost with planting" - (Leviticus Rabbah 25:3).

Shalom Aleichem



שְׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁרֵת מַלְאֲכֵי עֲלִיּוֹן
Shalom aleichem mal'achei hashareit mal'achei elyon
Peace be with you, ministering angels, messengers of the Most High,

מִמְלַךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא
Mimelech malchei ham'lachim, ha-kadosh baruch hu
Messengers of the King of Kings, the Holy One, Blessed be He.

בּוֹאֲכֶם לְשֵׁלוֹם מַלְאֲכֵי הַשְּׁלוֹם מַלְאֲכֵי עֲלִיּוֹן
Bo'achem l'shalom mal'achei hashalom mal'achei elyon
Come in peace, messengers of peace, messengers of the Most High,

מִמְלַךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא
Mimelech malchei ham'lachim, ha-kadosh baruch hu
Messengers of the King of Kings, the Holy One, Blessed be He.

בְּרַכּוּנֵי לְשֵׁלוֹם מַלְאֲכֵי הַשְּׁלוֹם מַלְאֲכֵי עֲלִיּוֹן
Barechuni l'shalom mal'achei hashalom mal'achei elyon
Bless me with peace, messengers of peace, messengers of the Most High,

מִמְלַךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא
Mimelech malchei ham'lachim ha-kadosh baruch hu
Messengers of the King of Kings, the Holy One, Blessed be He.

צֵאתְכֶם לְשֵׁלוֹם מַלְאֲכֵי הַשְּׁלוֹם מַלְאֲכֵי עֲלִיּוֹן
Tzeitchem l'shalom mal'achei hashalom mal'achei elyon
Go in peace, messengers of peace, messengers of the Most High,

מִמְלַךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא
Mimelech malchei ham'lachim ha-kadosh baruch hu
Messengers of the King of Kings, the Holy One, Blessed be He.



Mourner's Kaddish

Yitgadal v'yitkadesh sh'mei raba b'alma di-v'ra chirutei, v'yamlich malchutei b'chayeichon uvyomeichon uvchayeid'chol beit yisrael, ba'agala uvizman kariv, v'im'ru: "amen."

Y'hei sh'mei raba m'varach l'alam ul'almei almaya. Yitbarach v'yishtabach, v'yitpa'ar v'yitromam v'yitnaseh, v'yithadar v'yit'aleh v'yit'halal sh'mei d'kud'sha, b'rich hu, le'ila min-kol-birchata v'shirata, tushb'chata v'nechemata da'amiran b'alma, v'im'ru: "amen."

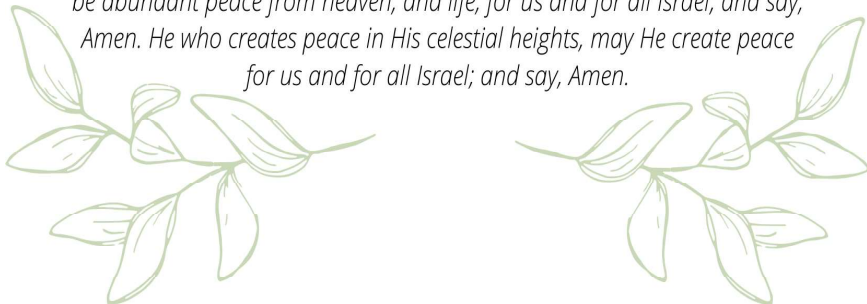
Y'hei shlama raba min-sh'maya v'chayim aleinu v'al-kol-yisrael, v'im'ru: "amen." Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol-yisrael, v'imru: "amen."

וְיִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא
כְּרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא
וּבְזִמְנֵן קָרִיב וְאִמְרוּ אָמֵן

יְהִי שְׁמֵהּ רַבָּא מְבָרָךְ לְעָלַם וּלְעֵלְמֵי
עֲלְמַיָּא: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלְא מִן כָּל בִּרְכָתָא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרוּן
בְּעֵלְמָא, וְאִמְרוּ אָמֵן

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. עֹשֶׂה שְׁלוֹם
בְּמִרְוֵמוֹ, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן

Glorified and sanctified be God's great name throughout the world which He has created according to His will. May He establish His kingdom in your lifetime and during your days, and within the life of the entire House of Israel, speedily and soon; and say, Amen. May His great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be He, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen. May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen. He who creates peace in His celestial heights, may He create peace for us and for all Israel; and say, Amen.

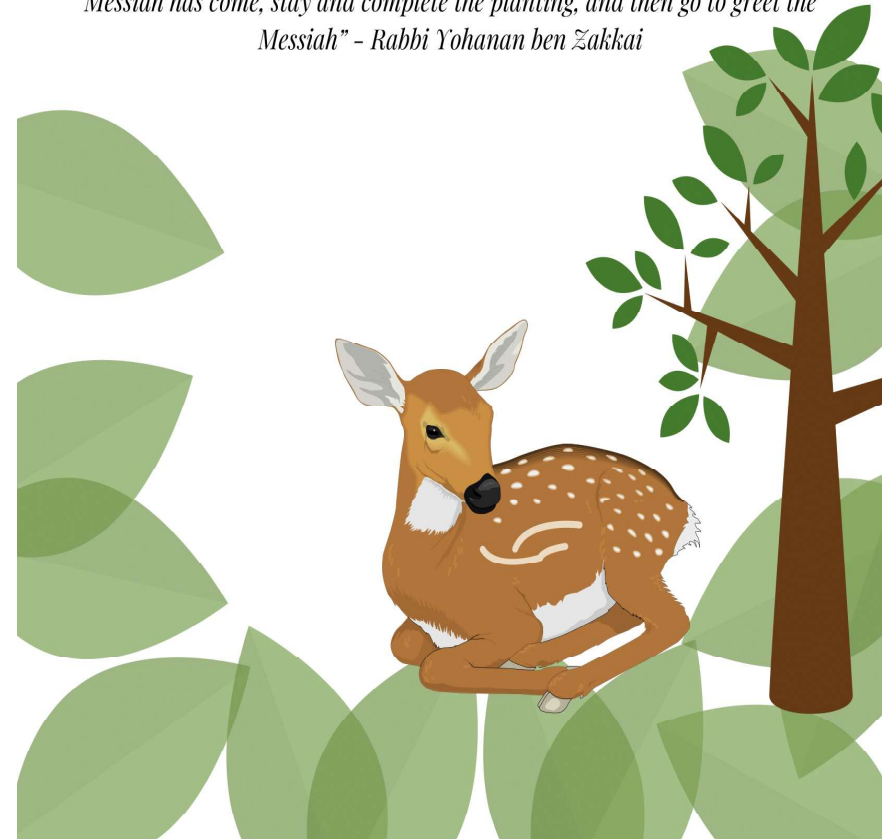


Nature in Judaism

Judaism is intimately intertwined with the natural world. The two are braided together like the strands of our challah or the vines of ivy. And while we may have dreams for *HaOlam HaBathe*, the world to come, Judaism focuses on *HaOlam HaZeh*, this world. We are partners in creation with our God, and we can bring the world to come closer to this physical Earth through action. We can protect the gifts of nature given by *HaShem*, and rebel against the unsustainable paces of production and consumption just by keeping Shabbat. It is our duty to protect the Earth and fight against climate change. In fact it is our culture, faith, and heritage.

(At most) One God, No Masters.

"If you have a sapling in your hand, and someone should say to you that the Messiah has come, stay and complete the planting, and then go to greet the Messiah" - Rabbi Yohanan ben Zakkai



Authors' Note

Shabbat Shalom! This siddur includes both traditional Shabbat blessings and prayers, as well as lesser-known blessings over natural phenomenon. Many traditional songs (*zemiroth*) are also included. Please feel encouraged to forge your own traditions!

Whether your connection to God is strong, tenuous, or non-existent, we hope there is something for you in this collection. In fact, challenging God or God's existence is perhaps one of the most ancient Jewish traditions. As the adage goes, "Jews believe in *at most* one God".

All prayers have Hebrew text, transliterations, and translations wherever possible. We hope this siddur helps you to welcome Shabbat, enjoy nature, and connect with your spirituality. We are all partners in creation for a better world.

Meditation

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 grass, among all growing things. And there may I be alone in prayer, to talk with my Creator, to express everything in my heart. And may all the foliage of the field awake at my coming, to send the power of their life into the words of my prayer, so that my prayer and speech are made whole through the spirit of all growing things.

(Credit: Meditation of Reb Nahman of Bratslav)

"One day as [a man named] Honi was walking along he saw a man planting a carob tree. Honi asked him 'how many years will it take until it will bear fruit?' The man replied 'not for seventy years'. Honi asked him, 'do you really believe you'll live another seventy years?' The man answered, 'I found this world provided with carob trees, and as my ancestors planted them for me, so I too plant them for my descendants.'" - Babylonian Talmud, Tractate Ta'anit, p. 23a

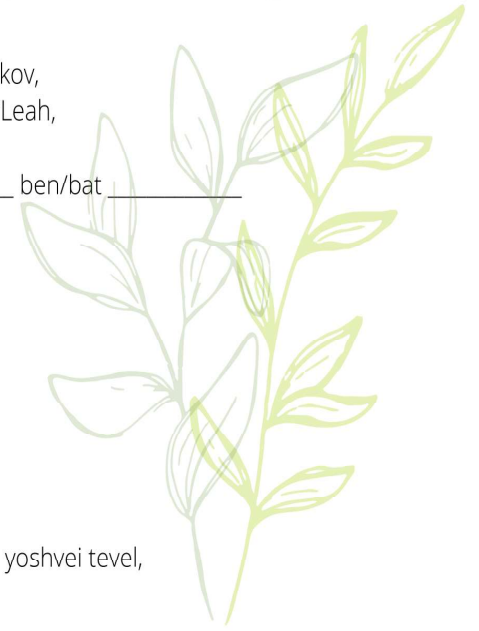
Mi Shebeirach (Prayer for Healing)

Mi Sheberach

Avoteinu: Avraham, Yitzhak, v'Yaakov,
v'Imoteinu: Sarah, Rivka, Rachel v'Leah,
Hu yivarech virapei
et hacholeh/hacholah _____ ben/bat _____
HaKadosh Baruch Hu
yimalei rachamim alav/aleha,
l'hachalimo/l'hachlimah,
u-l'rap'oto/u-l'rap'otah,
l'hachaziko/l'hazikah,
u-l'chay-oto/u-l'chay-otah.
V'yishlach lo/lah bim-hera
r'fuah shlemah,
r'fu-at hanefesh u-r'fu-at hagoof,
b'toch sh'ar cholei Yisrael v'cholei yoshvei tevel,
hashta ba'agalah u-vizman kariv,
v'no-mar, Amen!

May the One who blessed our ancestors — Patriarchs Abraham, Isaac, and Jacob, Matriarchs Sarah, Rebecca, Rachel, and Leah — bless and heal the one who is ill: [name] son/daughter of [name]. May the Holy Blessed One overflow with compassion upon him/her, to restore him/her, to heal him/her, to strengthen him/her, to enliven him/her. The One will send him/her, speedily, a complete healing —healing of the soul and healing of the body — along with all the ill, among the people of Israel and all humankind, soon, speedily, without delay, and let us all say: Amen!

Tikkun Olam - Repairing the World



For Rainbows

ברוך אתה ה' אלהינו מלך העולם זוכר הברית ונאמן בבריתו וקים במאמרו

Baruch atah Adonai, Eloheinu melech ha'olam, zocher hab'rit v'neeman
biv'rito v'kayam ma-amaro.

We praise You, Eternal God, Sovereign of the universe, who remembers, is faithful to, and fulfills Your covenant with and promise to creation.



For Seeing an Unusual Creature

ברוך אתה יהוה אלהינו מלך העולם משנה הבריות

Baruch ata Adonai, Eloheinu melech ha-olam, m'shaneh habriyot.

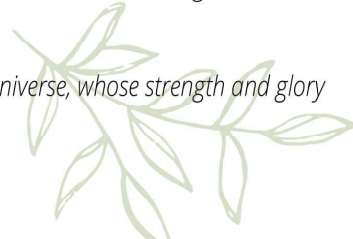
Blessed are You, Lord, our God, King of the Universe, who makes creatures different.

For Thunder

ברוך אתה יהוה אלהינו מלך העולם שכחו וגבורתו מלא עולם

Baruch ata Adonai, Eloheinu melech ha-olam, shekocho ooh g'vurato mahlay olam.

Blessed are You, Lord, our God, King of the Universe, whose strength and glory fills the universe.



For Blossoming Fruit Trees

ברוך אתה ה' אלהינו מלך העולם שלא חסר בעולמו כלום וברא בו בריות טובות
ואילנות טובות להנות בהם בני אדם

Baruch ata Adonai, Eloheinu melech ha-olam, shelo hasair b'olamo kloom,
ubara bo briyot tovot v'ilanot tovot, leihanot bahem b'nai adam.

Blessed are You, Lord our God, King of the universe, Who has made nothing lacking in His world, and created in it goodly creatures and goodly trees to give mankind pleasure.

Lekhah Dodi - Welcoming Shabbat

Lecha dodi likrat kala, p'nei Shabbat n'kabelah!

לכה דודי לקראת כלה. פני שבת נקבלה.

Shamor v'zachor b'dibur echad,
Hishmi'anu el ha'meyuchad.
Adonai echad u'shmo echad;
L'shem ul'tiferet v'l'tehila.

שמור וזכור בדבור אחד, השמיענו אל המיוחד.
ה' אחד ושמו אחד. לשם ולתפארת ולתהלה.

Likrat Shabbat l'chu v'nelcha,
Ki hi m'kor ha'bracha.
Me'rosh mi'kedem n'sucha;
Sof ma'aseh b'machshava t'chila.

לקראת שבת לכו ונלכה. כי היא מקור הברכה
מראש מקדם נסוכה. סוף מעשה במחשבה
תחילה.

Mikdash melech, ir m'lucha,
Kumi, tze'i mi'toch ha'hafecha.
Rav lach shevet b'emek ha'bacha;
V'hu yachmol alai'yich chemla.

מקדש מלך עיר מלוכה. קומי צאי מתוך.
ההפכה.
רב לך שבת בעמק הבכא. והוא יחמול עליך
חמלה.

Hitna'ari me'afar kumi,
Livshi bigdei tifartech ami.
Al yad ben Yishai beit ha'Lachmi;
Karva el nafshi g'ala.

התנערי מעפר קומי. לבשי בגדי תפארתך עמי.
על יד בן ישי בית הלחמי. קרבה אל נפשי גאלה.

Hit'oreri, hit'oreri,
Ki va orech, kumi uri.
Uri, uri, shir daber;
K'vod Adonai alai'yich nigla.

התעוררי התעוררי. כי בא אורך.
קומי אורי.
עורי עורי שיר דברי. כבוד ה' עליך נגלה.

Lo tevoshi ve'lo tikal'mi
mah tishtochachi umah tehemi,
bach yechesu ani'ei ami,
venivnetah ir al tilah.

לא תבושי ולא תכלמי. מה תשתוחחי ומה תהמי
בר יחסו עניי עמי. ונבנתה עיר על תלה.

Vehayu lim'shisah shosaich,
verachaku kol miv'laich,
yasis alaich Elohaich,
kimesos chatan al kalah.

לא תבושי ולא תכלמי. מה תשתוחחי ומה תהמי
בר יחסו עניי עמי. ונבנתה עיר על תלה.

ימין ושמאל תפרוצי. ואת ה' תעריצי.
על יד איש בן פרצי. ונשמחה ונגילה.

Yamin usmol tifrotzi,
ve'et hashem ta'aritz;
al yad ish bein partzi,
venis'mechah venagilah.

לכה דודי לקראת כלה. פני שבת נקבלה.

Lecha dodi...

בואי בשלום עטרת בעלה. גם ברנה ובצלה.
תוך אמוני עם סגלה. בואי כלה, בואי כלה.

Bo'i v'shalom, ateret ba'ala,
Gam b'rina uv' tzhalah.
Toch emunei am segula; Bo'i chala, bo'i chala.

לכה דודי לקראת כלה. פני שבת נקבלה.

Lecha dodi likrat kala, p'nei Shabbat n'kabelah!

Traditional Shabbat Blessings

Blessing Over the Candles

ברוך אתה ה' אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת

Baruch ata Adonai, Eloheinu Melech ha-olam, asher kidshanu b'mitzvotav vitzivanu l'hadlik ner shel Shabbat.

Blessed are You, God, Ruler of the universe, who sanctified us with the commandment of lighting Shabbat candles.



Kiddush (blessing for wine)

Baruch atah, Adonai Eloheinu,
Melech haolam, borei p'ri hagafen.

Baruch atah, Adonai Eloheinu,
Melech haolam, asher kid'shanu
b'mitzvotav v'ratzah vanu, v'Shabbat
kodsho b'ahavah u'vratzon
hinchilanu, zikaron l'maaseih v'reishit.
Ki hu yom t'chilah l'mikra-ei kodesh,
zecher litziat Mitzrayim. Ki vanu
vacharta, v'otanu kidashta, mikol
haamim. V'Shabbat kodsh'cha
b'ahavah u'vratzon hinchaltanu.
Baruch atah, Adonai, m'kadeish
haShabbat.

Blessed are You, Adonai our God, Sovereign of all, Creator of the fruit of the vine.

Blessed are You, Adonai our God, Sovereign of all, who finding favor with us, sanctified us with mitzvot. In love and favor, You made the holy Shabbat our heritage as a reminder of the work of Creation. As first among our sacred days, it recalls the Exodus from Egypt. You chose us and set us apart from the peoples. In love and favor You have given us Your holy Shabbat as an inheritance. Blessed are You, Adonai, who sanctifies Shabbat.

ברוך אתה, ה'
אלהינו, מלך העולם,
בורא פרי הגפן.

ברוך אתה, ה'
אלהינו, מלך העולם,
אשר קדשנו במצותיו ורצה בנו
ושבת קדשו
באהבה וברצון הנחילנו
זכרון למעשה בראשית.
כי הוא יום תחלה למקראי קדש
זכר ליציאת מצרים
כי בנו בחרת, ואותנו קדשת
מכל העמים
ושבת קדשך
באהבה וברצון הנחלתנו
ברוך אתה, ה', מקדש השבת

Netilat Yadayim (handwashing)

ברוך אתה ה' אלהינו מלך העולם אשר קדשנו במצותיו וצונו על נטילת ידים

Baruch ata Adonai, Eloheinu Melech ha-olam, asher kidshanu b'mitzvotav vitzivanu al n'tilat yadayim.

Blessed are You, Lord our God, King of the universe, who has sanctified us with Your commandments, and command us concerning the washing of the hands.

Hamotzi (blessing for bread)

ברוך אתה ה' אלהינו מלך העולם המוציא לחם מן הארץ

Baruch ata Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha'aretz.

Blessed are You, Lord our God, King of the universe, who has brought forth bread from the Earth.



Blessings in Nature

Blessing on Seeing Natural Wonders

ברוכה את יי אלהינו רוח העולם עשה מעשה בראשית

B'rukha at Ya eloheinu ruah ha'olam, osah ma'aseh v'reshit.

You are blessed, our God, Spirit of the world, Source of creation.

For Small-Scale Wonders of Nature

ברוך אתה, ה', אלהינו מלך העולם, שפכה לו בעולמו

Baruch atah Adonai, Eloheinu melech haolam, shekacha lo beolamo

We praise You, Eternal God, Sovereign of the universe, that such as these are in Your world.