

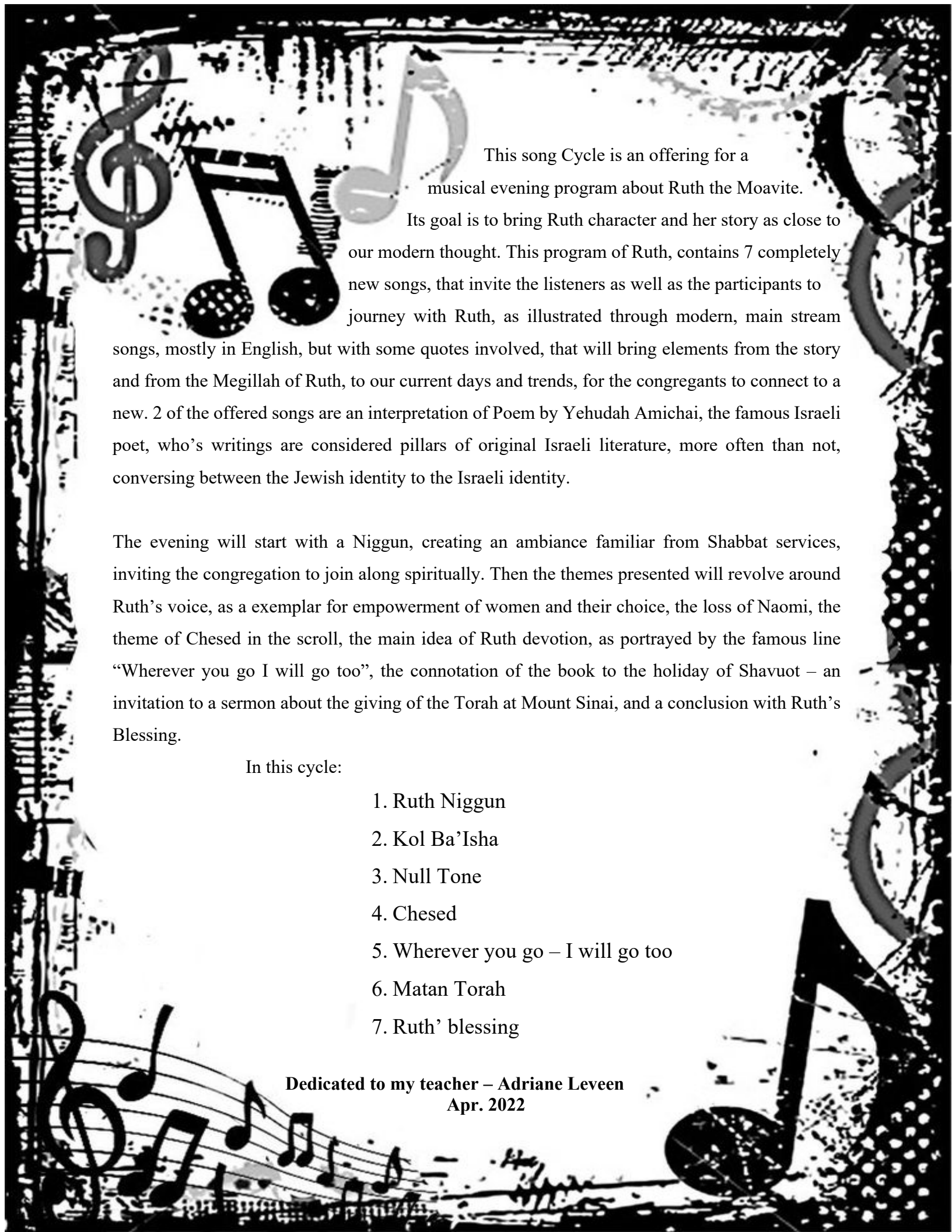
The image features a black and white artistic design with musical notes and a staff. In the top left, there is a treble clef, a quarter note, and a half note. In the bottom left, there is a treble clef and a musical staff with several notes. In the bottom right, there is a large, stylized eighth note. The background is white with black ink splatters and a decorative border.

Iris Karlin

# רות המואביה

Ruth The Moavite

- Song Cycle -



This song Cycle is an offering for a musical evening program about Ruth the Moavite. Its goal is to bring Ruth character and her story as close to our modern thought. This program of Ruth, contains 7 completely new songs, that invite the listeners as well as the participants to journey with Ruth, as illustrated through modern, main stream songs, mostly in English, but with some quotes involved, that will bring elements from the story and from the Megillah of Ruth, to our current days and trends, for the congregants to connect to a new. 2 of the offered songs are an interpretation of Poem by Yehudah Amichai, the famous Israeli poet, who's writings are considered pillars of original Israeli literature, more often than not, conversing between the Jewish identity to the Israeli identity.

The evening will start with a Niggun, creating an ambiance familiar from Shabbat services, inviting the congregation to join along spiritually. Then the themes presented will revolve around Ruth's voice, as a exemplar for empowerment of women and their choice, the loss of Naomi, the theme of Chesed in the scroll, the main idea of Ruth devotion, as portrayed by the famous line "Wherever you go I will go too", the connotation of the book to the holiday of Shavuot – an invitation to a sermon about the giving of the Torah at Mount Sinai, and a conclusion with Ruth's Blessing.

In this cycle:

1. Ruth Niggun
2. Kol Ba'Isha
3. Null Tone
4. Chesed
5. Wherever you go – I will go too
6. Matan Torah
7. Ruth' blessing

**Dedicated to my teacher – Adriane Leveen  
Apr. 2022**



# Ruth The Moavite

## 1. Opening – Ruth Niggun

The Niggun is transforming us musically without word to a far away land. Desert, struggle, and yet some sparks of hope, and old Jewish modality to start our travel in time, and set the mood. The Niggun invites everyone to join along without words, either humming or with a “dai dai dai...”, in the very ancient Jewish spiritual tradition of the Niggun.

### Ruth Niggun

Iris Karlin

Largo

The musical score is written on four staves of music. The first staff begins with the tempo marking "Largo" and a key signature of one flat. The notes are primarily quarter and eighth notes with rests. Above the notes are chord symbols: A7, Dm, Bb, Gm, A7, Dm, Bb. The second staff starts at measure 7 and includes chords: Gm, A7, Gm, C, F, D7, Gm, C7, F, A7. The third staff starts at measure 13 and includes chords: Gm, C, Bb+7, Gm, E7, A(sus4), A7, Dm, Bb. The fourth staff starts at measure 19 and includes chords: Gm, A7, Dm, Bb, Gm, A7, Dm. The piece concludes with a "rit." (ritardando) marking and a double bar line.

## 2. Kol Ba'isha

The first song (with words) to open the program is about the woman's voice, A woman's story that is a sacred text and became a "Torah" (Not literally as one of the 5 first books, but rather as a sacred text). We should not take for granted the Zchut that Ruth got, to become a Torah, not hundreds of years ago, and not nowadays either. There is always a place for more women empowerment. Ruth made the choice, she raised her voice and acted, and we should all find our power to do the same – to be heard, to lead, to make a difference and to be a story. Perhaps this is a feminist take on Biblical super hero women.

### Lyrics:

Kol, Kol, (Ol) Ba-'isha, Kol  
You have the free will to be what you believe  
Just take a big breath  
Rise up  
And raise your voice  
You have –  
KOL

Sound it out!  
Own your past  
And be your present  
And make your future  
Be a Torah!

You have a voice!  
You have a choice!  
Make your life a sacred text!  
You have KOL

You have the knowledge  
to lead the way  
You have compassion to help,  
Come what may  
& just a leap of faith  
To soar  
To shine  
Who you are  
You are –  
KOL



# Kol Ba'isha קול באִשָּׁה

## Ruth' Song cycle

Iris Karlin

Moderato

Kol Ba'i-sha Kol Ba'i-sha Kol

7 You have the free-will to be what you be  
You have the know-ledge to lead the-

13 lieve You have the po- wer to bring re- lief Just take a big  
way You have com- pa-ssion to help come what may & just a leap of

18 breath rise up and raise your voice You have Kol Kol  
faith to soar to shine who you are You are

23 You have Kol Sound it out! Own your past & be your

27 pre-sent and make your fu-ture be a Torah You have a voice you have a choice make your

32 life a sac- red text you have Kol Kol You have a

36 Kol ol Ba-i-sha sha. Make your life a

41 Make your life a a sac-red text

### 3. Null Tone

In the Israeli Literature, many poets criticize the idyllic picture the scroll of Ruth ends with. Amongst “Meshorerey hashchol” The poets of bereavement, the main argument, is that the focus of the book should be on the terrible loss, rather than the happy ending. This poem by Yehudah Amichai focuses on Naomi’s loss. Her tragedy, her emptiness, and her moaning. I was drawn to his writing and his depiction of making music out of the everything and the nothing, the happiness and the moaning, the unbearable loss, while life continues. And the Harmony that is counter-pointing the conflicting feelings, the full and the null. Accordingly, I offered it the name.

#### Null Tone



It was Naomi who said  
I left having everything  
And I was returned with nothing  
G!d,  
All knowing abandonment and Abundance  
Her deceased sons, her moaning womb,  
Emptied out  
Like an accordion harmonizing  
the full and the null.

וְנָעַמִּי שְׂאֲמָרָה,  
אֲנִי מְלֵאָה הִלְכָתִי  
וְרִיקָם הִשִּׁיבָנִי  
אֲדַנִּי.  
יְדַעָה הַכֹּל עַל תְּהִלַּיִךְ הַרִיק וְהִמְלֵא,  
עַל בְּנֵיהָ שְׂמָתוֹ וְעַל אֲנָקַת רֶחֶם  
מִתְרוֹקֵן.  
כְּמוֹ אַקוֹרְדִיוֹן שֶׁעוֹשֶׂה מִנְגִּינָה  
מִן הַמְּלֵא וְהַרִיק.

An offered chatimah to the Art song from Ruth 2:20:

בְּרוּךְ יְהוָה אֲשֶׁר לֹא-עָזַב חַסְדּוֹ אֶת-הַחַיִּים וְאֶת-הַמֵּתִים

Blessed is Adonai, whose kindness doesn't leave  
the living and the dead.

# Null tone

## Ruth' Song cycle

Poem by Yehuda Amichai  
Translation & music by Iris Karlin

Adagio

It was Nao - mi who said I left ha - ving ev - 'ry - thing ev' ry thing

I was re - turned with no - thing no - thing G!d All know ing

A - ban - don - ment and a - bun - dance. A - ban - don - ment and a - bun - dance Her

de - ceased sons her emp - ty womb emp - tied up... Like an a - ccor - di - on

har - mo - ni - zing har - mo - ni - zing the full and the null

hmm... The full and the null.

וְנָעֲמִי שְׂאֵמְרָה,	It was Naomi who said,
אָנִי מְלֹאָה הֶלְכֹתִי	I left having everything
וְרִיקִים הִשִּׁיבֵנִי	And I was returned with nothing
אֲדֹנָי.	G!d.
יָדְעָה הַכֹּל עַל תְּהִלַּת הָרִיק וְהַמְּלֵא,	All knowing abandonment and Abundance,
עַל בְּנֵיהָ שְׂמָתוֹ וְעַל אֲנָקַת רֶחֶם	Her deceased sons, her moaning womb,
מִתְרוֹקֵן.	Emptied out.
כְּמוֹ אֲקוֹרְדִיוֹן שֶׁעוֹשֶׂה מְגִינָה	Like an accordion harmonizing
מִן הַמְּלֵא וְהָרִיק.	the full and the null.

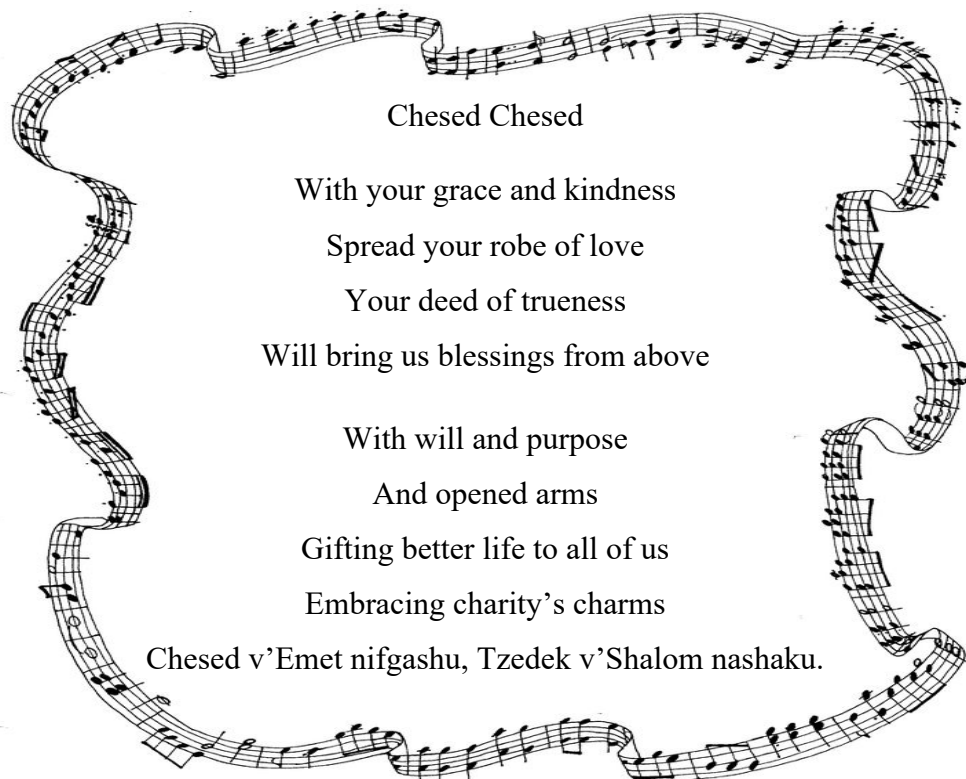
## 4. Chesed

From Midrash Ruth Rabbah 2:14:

"מגלה זו אין בה לא טמאה ולא טהרה ולא אסור ולא היתר. ולמה נכתבה? ללמדך כמה שזכר טוב לגומלי חסדים"

This scroll - The book of Ruth, does not contain laws of impurity or purity, nor prohibitions or allowances. Then why was it written? To teach you how worthy is the reward for those who do good deeds. According to the midrash, the main purpose of the Megillah is to portray the Chesed – the charity, the kindness, and the extent of it. The word Chesed appears 3 times in the Megillah, 2 times Naomi mentioned The Godly Chesed, once, asking G!d to do a Chesed with her daughters in law, and secondly blessing Boaz, who is a man of Chesed through G!d, by his kindness to Ruth. The third Chesed is Ruth's and it is described by Bo'az in Ruth 3:10, when he blesses her, and says that her latest deed of loyalty is greater than her first's. Her first was not leaving her mother in law, and wishing to continue her late husband's name, and her current, is that she didn't turn to the younger men, whether they are poor or rich, but rather chose Bo'az, who is older and a widower. Bo'az blessing, along with Naomi's blessing inspired this meditative congregational melody. Ruth 3:9 *אָתָּה כִּי גֹאֵל אַתָּה* – “and you spread your wing (in protection) over your maid, for you are a redeemer”, Inspired the idea of spreading the robe of love in the song. The song ends with a quote from Psalm 85:11 : *הַסֵּד־וְאֵמֶת נִפְגְּשׁוּ צְדָק וְשָׁלוֹם נִשְׁקוּ* : – Deed and truth met, Justice and peace kissed.

Lyrics:



Chesed Chesed

With your grace and kindness  
Spread your robe of love  
Your deed of trueness  
Will bring us blessings from above

With will and purpose  
And opened arms  
Gifting better life to all of us  
Embracing charity's charms

Chesed v'Emet nifgashu, Tzedek v'Shalom nashaku.



Liturgical references:  
 Ruth 3:9-10  
 Psalm 85:11

# Chesed - חֶסֶד

## Ruth' Song cycle

Lyrics & Music: Iris Karlin

Am F7 Am F C E7  
 Che - sed che - sed

7 Am<sup>6</sup> F7 C E7 Dm7  
 With your grace and kind - ness\_ spread your robe of love Your deed of  
 With\_ will and pur - pose\_ and\_ o - pen arms gif-ting better life to

12 B<sup>o</sup>7 B<sup>o</sup>/F Dm<sup>6</sup> E E(SUS4) E7  
 true - ness\_ will bring you bles - sings\_ from a - bove\_  
 all of us\_ em - bra - cing cha - ri - ty's charms, cha - ri - ty's charms\_

17 Am F C 1. E7 2. Dm Em  
 Che - sed che - sed\_ Che - sed

F+7 Dm7 Em F9 Dm Em  
 ve - 'E - met\_ nif - ge - shu\_ Tze - dek

E7 F F G Am  
 ve - sha - lom na - sha - ku\_

Chesed Chesed  
 With your grace and kindness,  
 Spread your robe of love,  
 Your deed of trueness,  
 Will bring us blessings from above.

With will and purpose,  
 And opened arms,  
 Gifting better life to all of us,  
 Embracing charity's charms.

חֶסֶד וְאֱמֶת נִפְגְּשׁוּ צְדָק וְשָׁלוֹם נִשְׁקָו  
 Chesed ve'Emet nifgeshu  
 Tzedek v'shalom nashaku  
 (*Deed and truth met*  
*Justice and peace kissed*)

## 5. Wherever you go I will go too

Perhaps one of the most famous biblical declarations of destiny partnership is Ruth' announcement to Naomi - Wherever you go, I will go too... wherever you die, I will die too... Your people shall be my people, and your G!d - My G!d. This is such a strong selfless notion of a sacrifice and extremely generous self-giving. This is also one of the rare occasions we are exposed to Ruth' own words. Despite the Megillah being called after her, and centered on her story, Bo'az is the main speaker of this scroll, speaking in 21 verses. After him, Naomi speaks in 17 verses, and Ruth herself – only in 11 verses.

In Ruth 4:11 the elders bless Boaz: “May G!d make the woman coming to you house like Rachel and Leah” וַיִּתֵּן יְהוָה אֶת-הָאִשָּׁה הַבָּאָה אֶל-בֵּיתוֹךָ כְּרָחֵל וְכִלְאָה. The comparison between Ruth and Rachel, brought up their vocalness:

Ruth 1:9: וַתִּשָּׂאנָה קוֹלָן וַתִּבְכְּינָה. (and they raised their voices and cried)

And Jeremiah 31:15: קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים רָחֵל מִבְּנֵהּ. A voice is heard from the higher grounds - Wailing, bitter weeping—Rachel weeping for her children.

Rachel refuses to be comforted, and she is moaning her dead sons, just like Naomi.

And so I borrowed Jeremiah's consultation to Rachel, as Ruth words to Naomi (Jeremiah 31:16):

Restrain your voice from weeping, and your eyes from tears מְנַעֵי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ מִדְּמָעָה

Which gave this song a touch of a consolation song.

### Lyrics:

Wherever you go I will go too

(Ruth 1:16)

אֶל-אֲשֶׁר תֵּלְכִי אֵלַיךְ

Wherever you lounge I'll be by your side

וּבְאֲשֶׁר תִּלְיִנִי אֲלֵיךְ עִימָךְ

Your people shall be my people

עַמְּךָ יִהְיֶה לִי-עַמִּי

And your G!d – my G!d

וְאֱלֹהֶיךָ אֵלֹהֵי



Restrain your voice from weeping.  
And your eyes from tears  
I'll share your grief and take away the pain

(Jeremiah 31:16) מְנַעֵי קוֹלוֹךָ מִבְּכִי  
וְעֵינַיִךָ מִדְּמָעָה  
אֶחְלוֹק בְּסִבְלֶךָ וְאֶקַּל עַל כְּאֲבָךָ

We'll cross the roads together  
All through the years  
Against all odds, our bond will sustain

נִחְצָה הַדְּרָכִים בְּיַחַד  
בְּמִתְנֵי הַשָּׁכִינָה  
מִוֶּל הַמְצֻוִּקוֹת, קִשְׁרֵינוּ יִסְזַקֶּךָ

Wherever you go...

אֶל-אֲשֶׁר תֵּלְכִי אֲלֶיךָ ...

And you shall see your life renewed.  
And May you long live in wellness too  
And we will empower each other and heal  
our brokenness

(Ruth 4:15) וְהָיָה לְךָ לְמֵשִׁיב נְפֹשׁ  
וּלְכִלְכֵּל אֶת-שִׁבְתְּךָ  
נִתְעַצֵּם וְנִרְפָּא בְּמַחֲלָה

Our fates entwined together  
Our faith will lead us through  
We will endure and light up the darkness

נִבְחֵי גֹרֵל שְׁלוּבִים יַחְדָּיו  
וּבְאֵמוּנָה תִּפְלֵם אֶת דְּרָכְךָ  
נִנְשָׁע וְנִאִיר אֶת הָאֲפֵלָה

Through and out the wilderness  
We will never be alone again  
We'll found a new home  
And hope will reborn

עוֹד תִּפְרַח זוֹ הַשְּׂמָמָה  
וְלֹא עוֹד תִּנְתְּרֵי בּוֹדְדָה  
וְהִיא בֵּיתֵינוּ פֶּתַח לַתְּקוּהָ  
שֶׁעַר לִישׁוּעָה

Wherever you go I will go too

אֶל-אֲשֶׁר תֵּלְכִי אֲלֶיךָ ...



# Wherever you go I will go too

Based on Ruth 1:16, 4:15  
& Jeremiah 31:16

## Ruth' Song cycle

Iris Karlin


Allegro

G A(SUS4) A7 D9 C/DD7 G(add2) G/A A F#7



Where - e - ver you go I will go too where - e - ver you lounge I'll be by your

8 Bm Bm/A G9 F#m7 Em A Em/D D+7 fin.



side your peo - ple shall be my peo - ple and your G!d my G!d

15 G A(SUS4) D9 D/C# G9 A(SUS4) D+7 D6



Re strain your voice from wee - ping And your eyes from tears  
And you shall see your life re - newed And may you long live in well - ness too

23 Em F#7 G9 G/F# Em7 A7(SUS4) A7



I'll share your grief and take a - way the pain  
And we will em - po - wer each o - ther and heal the bro - ke - ness

31 Em7 A7(SUS4) D9 D G(add2) A7(SUS4) Bm



We'll cross the roads to - ge - ther All through the years  
Our fates ent - wined to - ge - ther our faith will lead us through

39 C#o7 F#7 G9 Em7 A7(SUS4) A7



A - gainst all odds our bond will sus - tain  
We will en dure and light up the dark - ness

optional  
chorus  
repeat

47 Em D/F# G Em Bm



Through and out the wil - der - ness We will ne - ver be a - lone a - gain

51 C F#7 G Em D/F# G+7 A(SUS4) A7



We'll found a new home A good home And hope, hope will re - born Hope will re - born

From the top to fin

## 6. Matan Torah

On Shavuot, when we read the Scroll of Ruth. It's a tradition that was constituted in Babylon 8 C.E. for a few reasons. The main two reasons are:

- Chag Shavuot is the Harvest celebration, and the story of Ruth happened at that time of year, and is describing the harvest all throughout.
- In the time of the Talmud, our sages declared that the 6<sup>th</sup> of Sivan - Shavuot will also be known as The celebration of being given the Torah. The process of accepting the Torah could be seen as conversion of Bnei Israel who were slaves before, and took the commitment of the commandments at mount Sinai. Ruth the Moavite, who was a gentile, took upon herself the commitment to become a part of Am Israel, and declared her acceptance of the G!d of Israel as her G!d.

For this cycle, I chose to bring another poem of Yehudah Amichai, who is bringing us a different Israeli flavor of Judaism. While we celebrate Matan Torah, the giving of the Torah at mount Sinai, we are hundreds of years and hundreds of miles away from it. How would we, in the modern world, connect to it, when we sit so far away? Amichai is portraying himself as a kid in a classroom. Moses, up on the mountain, writing on the board, representing our teacher, writing letters on the board, while the kid doodles creatively completely different things, that belongs to a different time and place. There is a distinct disconnection between the two. But maybe not completely unrelated... On Shavuot, traditionally, synagogues get decorated with greenery and flowers, according to the Midrashic explanation, that when the shchinah came to mount Sinai in fire, it didn't burn the surroundings, but rather revived it, and the mountain was covered in greens and flowers. The kid is drawing flowers and faces, what he can daydream about, that happened on the ground level, where his eyes could have seen. He could not grasp what really happened up above, but draws the airplanes, that is perhaps his imaginative way to get a glimpse of what really happened up there, with the sacred writing of the decorative letters... And then the kid (that perhaps became or will become a teacher) is calling us, the readers, perhaps the next generation of students – don't do! And don't listen! Don't take for granted what others tell you is the proper way to do and listen, they weren't there. Don't get what they say as Torah MiSinai, don't follow blindly. Dare to dream, dare to be creative, dare to find your way, to fly on the wings of your imaginative airplane, to make your Torah of what happened there, and what it means to you. Bring it to be a

part of you, not just something you were taught in class. On Shavuot, we are hoping to bring these two worlds closer, the cold boards – the tablet, illustrated words, commandments, and the emotional experience of connecting to the beauty, to the feelings, to the celebration.

In the Gmara, our sages were conflicted regarding the celebration of the holiday, should it be all about the Torah and devoted to study? Or all about the people, and devoted to a feast celebration, with foods and drinks and merriment. Rabbi Yehoshua solved the Machloket, by renouncing that Chag Matan Torah is the perfect time for sharing the celebration – half to G!d and half to the people, to remind us all that our relation with G!d is not only “Ol Mitzvot” the burden of the commandments, but rather a partnership – a relation that needs to be celebrated. Not just by listening and doing, but rather by understanding our differences and accepting them.

We are all different kids, and each one of us has different needs, and different ways to interpret and connect. Instead of following instructions, we should each take our time to bring ourselves into the relationship, make it personal, and celebrate it in our own artistic way.

## The giving of the Torah at Mount Sinai

/ Yehuda Amichai

Translated by Iris Karlin

מתן תורה / יהודה עמיחי

(Adjusted to the music)

At the time Moses sat to chat along with our G!d at  
mount Sinai

He wrote on the tablets

I sat at the end of the class, in the corner

My mind wondering, and I drew

Faces and flowers

Airplanes and names, decorating the letters.



בְּשֶׁעָה שְׁמֹשֶׁה יָשָׁב אֶצֶל

אֱלֹהִים בְּהַר סִינַי

וְכָתַב עַל הַלּוּחֹת,

יֹשְׁבִי בְּקֶצֶה הַכִּתָּה, בַּפְּנֵה

וְצִירְתִּי, חוֹלְמִנִּי,

פְּרָחִים וּפְנִים,

אוֹרִיגִים וְשִׁמוֹת מְקֻשָּׁשִׁים.

And now, I'm showing all of it to you:

Don't you “Do” and don't you “listen”!

עֲקֹשׂוּ אֲנִי מִרְאֵה לְכֶם הַכֹּל:

אַל תַּעֲשׂוּ וְאַל תִּשְׁמְעוּ!

# Matan Torah - מתן תורה

## Ruth' Song cycle

Poem: Yehudah Amichai

Music : Iris Karlin

Moderato

Be sha - 'ah she-Mo-she.ya-shav e - tzel E - lo-him Be - har Si-nai ve-cha  
At the time Mo-ses sat to chat a-long with our G!d at Mount Si-nai He

tav Ba - lu - ach ya-shav ti bik-tze ha-ki-tah ba-pi - na ve - tzi - yar  
wrote on the tab - lets I sat at the end of the class in the cor-ner My mind won

- ti chol-ma - ni Pra-chim u - fa - nim A - vi - ro - nim u-she-mot  
- d'ring & I drew Some fa-ces and flowers air-planes and names de-co-ra-

me - ku - sha - tim Ach-shav A - ni mar - 'eh la-chem ha - kol Al ta - 'a-  
ting the le - tters & now I'm sho - wing all of it to you Don't you

su v' - al tish-me-'u Ach-shav a - ni mar - 'eh la-chem Ha - kol Al ta - 'a-  
do & don't you lis ten yes, now I'm sho - wing all of it to you Don't you

su v' - al tish-me - 'u! Chag Ma - tan - To - rah we'll ce-le-brate get-ting  
do & don't lis - ten

The To - rah at mount Si - nai and the co - ve - nant The  
stong - est bond from ge - ne - ra - tion to ge - ne - re - tion

Start from the beginning till you reach G!d...  
(And keep going till you meet your maker :)

## 7. Ruth' Blessing

To conclude the cycle, I was inspired by Bo'az' blessing to Ruth from Ruth 3:10:

בְּרוּכָה אַתְּ לַיהוָה בְּתִי הַיְטַבְתָּ חֲסֵדָךְ הָאֲחֵרוֹן מִן־הָרִאשׁוֹן

“Blessed are you to G!d, my daughter. Your last act of kindness was even greater than the first”.

I wanted to fill his blessing for her with more content. Not just say “bless you” but rather detail, just like the psalms detail so well the songs for David – Ruth' grandson. I let Bo'az have his Zchut Rishonim first, and open with his words from Ruth 3:11: And now, my daughter, don't fear. All that you wish – I will do. But what would a humble modest person as Ruth ask for?

I dared asking for her, wishing her to have more voice, more light, salvation, change, passion compassion, prosperiity, hope and peace. And above all, I wished her to be the change, to be a prayer, and that her path will be filled with blessings, at every turn.

### Lyrics:

Ata Biti, Al tire'i, kol asher tomri e'ese lach

And now, my daughter, don't fear.

עַתָּה בְּתִי אֶל־תִּירָאִי כֹל אֲשֶׁר־תֹּאמְרִי אֶעֱשֶׂה־לְךָ

All that you wish – I will do.

And there's so much to say, so much to see, and ever forever to learn

May your path be filled with blessings, at every turn.

Be the voice in the silence  
Be the light in the dark  
Be a hand in times of need  
Be the change  
Be a blessing to the others  
Bring your kindness loving spark  
Let your heart take the lead  
be the change



Have the passion and compassion  
May it bring prosperity  
And your grace will increase  
Be a prayer  
Be a mother to a nation  
And a teacher of verity  
Be the hope for peace  
Be a prayer

Brucha Tihiyi b'lechtech

May your path be filled with blessings at every turn



# Ruth' Blessing - בְּרִכַּת רוּת

Opening quote from  
Ruth 3:11

## Ruth' Song cycle

Iris Karlin

The musical score is written in 6/8 time and consists of 38 measures. It features a melody line with lyrics in English and Hebrew. The lyrics are: "V'-a - ta bi-ti al ti-re -'i kol a-sher tom-ri e-'e - se lach\_ And there's so much to say so much to see and e-ver for-e-ver to learn May your path be filled with blessings at ev'-ry turn Be the voice in the si-lence be the light in the Have the pas-sion and com- pa-ssion May it bring pros-pe-ri- dark be a hand in times of need Be the change Be a ble ssing to the ty and your grace\_ will in- crease be a prayer Be a mo-ther to a o-thers bring your kind-ness lo-ving spark Let your heart take the lead, Be\_ the change! na-tion and a tea-cher of ve-ri - ty Be the hope\_ for peace Be\_ a prayer! Bru - cha ti - hi - yi be-lech - tech May your path be filled with ble - ssings at ev' - ry turn ble - ssings at ev' - ry turn". The score includes various chords such as Gm9, Am7, C/D, Dm7, A(sus4), A7, D(sus4), D7, Gm, Gm/F, E°, Bb+7, Am7, Dm, Gm, Dm7, Dm/C, Bb, Gm, Am, Dm9, Bb, C7, D(sus4), D7, Gm, C7, F, Bb, Gm, and Dm. It also includes a repeat sign at measure 14 and a first/second ending at measure 38.

V'-a - ta bi-ti al ti-re -'i kol a-sher tom-ri e-'e - se lach\_ And there's  
9 so much to say so much to see and e-ver for-e-ver to learn May your path be filled with  
14 blessings at ev'-ry turn Be the voice in the si-lence be the light in the  
Have the pas-sion and com- pa-ssion May it bring pros-pe-ri-  
20 dark be a hand in times of need Be the change Be a ble ssing to the  
ty and your grace\_ will in- crease be a prayer Be a mo-ther to a  
26 o-thers bring your kind-ness lo-ving spark Let your heart take the lead, Be\_ the change!  
na-tion and a tea-cher of ve-ri - ty Be the hope\_ for peace Be\_ a prayer!  
32 Bru - cha ti - hi - yi be-lech - tech May your path be filled with  
38 1. C F 2. Am7 Dm  
ble - ssings at ev' - ry turn ble - ssings at ev' - ry turn

Del