



עֲבֹדוּהָ יְהוָה פְּעֻלָּתֶיהָ

Serve the Holy One with Joy
Andu El Hakdemon B'Simcha

אֶרֶץ סִידוּר

page 9
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Zaslou

Kavannah: *תו (tov) and טו (ta-tem) are spiritual counterparts. When something is pleasant it may not necessarily be good (i.e. too many sins/eels). When something is good it may not necessarily be pleasant (i.e. medicine). But when something is both good and pleasant, tov co-ming-ing, then we're in for some sweet, spiritual medicine. That's the sense of unity that comes when brothers and sisters live together in the right way.*

הֵנָּה מְרוֹטוֹב וּמְרֻנָּעִים שְׂכַת אֶחָיוּ גְּמִינָהּ

Hi-nay ma tov oo-ma na-tem shevet ach'eem gam yachad

Behold how good and pleasant it is when [brothers, sisters, friends, neighbors] can dwell together in unity

Metatranslation: Surely it's good and sweet music when Shabbos friends feel oneness.

p. 27

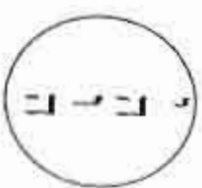
Birchot HaShakhar

The World of *עוֹץ* Assiyah: Making

The Attribute of Body. The Element of Earth

The Sign of the Warrior. The Dimension of Praise

Kavannah: Rabbi Aryeh Kaplan taught, "The worship service is the key with which each individual enters through his or her own gate. We are thus taught that prayer is, 'the ladder standing on earth, with its head reaching the heavens.' (Gen. 28:12) "Our rabbis teach us that each rung on the ladder corresponds to one of the letters in Hashem's holy four-letter Name. The world of Assiyah represents our bodies, and is the first rung on the ladder represented by the lower "ay" in the Name. Rabbi Kaplan says, "You may ask why one should bind his thoughts to the Four-Letter Name more than any other Name. The reason is that this Name is the Cause of Causes, and the Source of all Sources. Included it it are all things, from Keter-Crown (the highest sefirah) to the lowliest gnat. Blessed be the Name of the glory of God's kingdom forever and ever."



→ This is where prayer begins

Modah ani l'fanecha, Ruach chai v'kayam

She'hechazarta bi nishmati b'chemla, Raba Emunatecha

I gratefully acknowledge Your Face; Spirit lives and endures;

You return my soul to me with compassion; How great is your faith in me!

p. 30

(7) Mah Tov: Song

(Numbers 24:5: additional words from "Or Chadash")

Weekday morning, Shabbat morning

מָה טוֹב אֶהְיֶיךָ יַעֲקֹב, מִשְׁפַּנְתֶּיךָ יִשְׂרָאֵל.

Mah tovu cha-lecha Ya-akov, mishk'notecha Yisra'ayl.

How goodly are your tents, O Jacob, your dwelling places, O Israel.

מָה טוֹב אֶהְיֶיךָ עֲוֹר, מִשְׁפַּנְתֶּיךָ רִבְקָה

Mah tovu chala-yich Sarah, mish-k'nota-yich Rivkah

How goodly are your tents O Sarah, your dwelling places O Rebecca

(18) Psalm 126: A Hymn

(adapted from the Silverman prayerbook)
High Holidays: Erev Shabbat, Grace after Meals (Shabbat & Holydays)

13
‘Twas like a dream when by the Lord from bondage Zion was restored.
Our mouths were filled with mirth and songs to God to whom all praise belongs.
The nations owned that God had wrought great works which joy to us had brought.
As southern streams when filled with rain, God turned our captive state again.
Who sow in tears with joy shall reap. Though bearing precious seed they weep
While going forth, yet shall they sing. When coming back their sheaves they bring.

(19) Pitchu Lee

(Psalm 118:19 Music by A. Hirschfeld or Shlomo Carlebach)
High Holidays

פְּתַחְוּ-לִי שַׁעַר־צֶדֶק אֲבֹא-בָּכֶם,
Pitchu lee pitchu lee sha-aray tzedek avo vam,
Open to me the gates of righteousness,
אֲבֹא-בָּכֶם, אֲבֹא-בָּכֶם אֲוֹדָה יְהוָה:
avo vam, avo vam odeh Yah:
I will enter and praise Yah.
זֶה-הַשַּׁעַר לַיהוָה צִדְקִים יִבְאֹוּ בוֹ:
Zeh hash-a-ar lA-donai tzadeekeem yavo-oo voo.
This is the gateway to God, the righteous enter here.

(20) Ahi Shlosha D'vareem

(Shimon the Righteous, Pirkei Avot 1:2. Music: D. Zaslav)
Weekday morning

עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד:
Ahi Sh-loshah d'vareem ha-olam omayd:
The world depends on these three things:
עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילּוּת חַסְדִּים.
Ahi ha-Torah, v'ahl ha-avodah, v'al g'mee-loot chasa-deem.
on Torah, on service, and on deeds of loving kindness.

(21) When Two Sit Together

(Pirkei Avot 3:3. Music: D. Zaslav)

רַבִּי חַנְּנִיָּא אָמַר,
Rabee Hananya omayr,
Rabbi Hananya says,
שְׁנַיִם שְׂוִיִּשְׁבִין וְיִשׁ בְּיַנְיָהֶם דְּכַרֵּי תוֹרָה
"Sh'nayim sheh-yosh-veen v'yaysh bay-nay-hem div-ray Torah
"When two sit together and there is between them words of Torah,
שְׂכִינָה שְׂרִוּיָה בְּיַנְיָהֶם.
Sh'k'hinah sh'ru-yah vay-nayem."
the Shek'ninah abides between them too."

p.19

(42) Ayn Kelohaynu

Learning: the four titles of God correspond to the letters in the Four Letter Name of God, to the four worlds, to our four mothers, and to the four elements (earth, water, air, fire). Rashi asks us to notice the acrostic that spells the word "Arynu," which is a response to the words "Baruch" and "Atah."

אֵיךְ פִּאֲלֵהֵינּוּ, אֵיךְ פִּאֲדֹנֵינּוּ, אֵיךְ פִּמְלִכֵּנּוּ, אֵיךְ פִּמְוִשִּׁיעֵנּוּ.

Ayn Kelohaynu, ayn kardonaynu, ayn k'malkaynu, ayn k'moshee-aynu.
There is none like our God. There is none like our Master.
There is none like our King. There is none like our Savior.

מִי כִּפְּאֲלֵהֵנּוּ, מִי כִּפְּאֲדֹנֵינּוּ, מִי כִּמְלִכֵּנּוּ, מִי כִּמְוִשִּׁיעֵנּוּ.

Mee chay-lohaynu, mee chado-naynu, mee chernal-kaynu, mee chemo-shee-aynu
Who is like God? Who is like our Master?
Who is like our King? Who is like our Savior?

נִזְדָּה לְאֵלֵהֵינּוּ, נִזְדָּה לְאֲדֹנֵינּוּ, נִזְדָּה לְמַלְכֵּנּוּ, נִזְדָּה לְמוֹשִׁיעֵנּוּ.

Nodeh laylo-haynu, nodeh lado-naynu, nodeh l'malkaynu, nodeh l'moshee-aynu
Let us thank God. Let us thank our Master.
Let us thank the King. Let us thank our Savior.

בְּרַוְּךָ אֱלֹהֵינּוּ, בְּרַוְּךָ אֲדֹנֵינּוּ, בְּרַוְּךָ מַלְכֵּנּוּ, בְּרַוְּךָ מוֹשִׁיעֵנּוּ.

Baruch Elohaynu, baruch Adonaynu, baruch malkaynu, baruch moshee-aynu
Blessed is God, blessed is our Master,
Blessed is our Ruling One, blessed is our Savior.

אֱתָהּ הוּא אֱלֹהֵינּוּ, אֱתָהּ הוּא אֲדֹנֵינּוּ, אֱתָהּ הוּא מַלְכֵּנּוּ,

Atah hoo Elohaynu, Atah hoo Ado-naynu, Atah hoo malkay-nu,
You are God, You are our Master,
You are our King

אֱתָהּ הוּא מוֹשִׁיעֵנּוּ.

Atah hoo Moshee-aynu
You are the Savior.

אֱתָהּ הוּא שְׂהַקְטִירֵנוּ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְפָנֶיךָ אֵת קְטֹרֶת הַסַּמִּים.

Atah hu sheh-hik-tee-ru avotaynu v'imotaynu l'fa-necha et k'lo-e-ret ha-sa-meem
You are the One before whom our fathers & mothers burned the incense offering.

(43) Am Yisrael Chai

(music by Shlomo Carlebach)

עַם יִשְׂרָאֵל חַי

Am Yisra'ayi chai
The Jewish people lives!

עוֹד אֲבִינּוּ חַי

Ode Avinu chai
God lives within our lives!

We praise You living God, forever praise Your Name.

Who was and is and is to be forever the same.

The One Eternal God, before our world appears.

And there can be no end of time beyond Hashem's years.

God is beyond all form. This we cannot comprehend.

The measure of God's love for us is without an end.

Adonai is God of all. Creation speaks the Name.

The human race and all that lives, Divine Will obeys.

God knows our every thought; our birth and death ordains.

God understands our fervent dreams, our hopes, and our pains.

Eternal life God has implanted in our soul.

We dedicate our lives to God; God's way is our goal.

יְגַדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח, נִמְצָא, וְאֵין עֵת אֶל מְצִיאוֹתוֹ

Yigdal etoheem chai, v'yishabach, nimtza v'ayn et el m'zee-oo-toe.

Exalted and praised is the Living God. Whose very being is not bound time

אֶחָד וְאֵין יְחִיד קְיָחוּדוֹ, נְעֻלָּם, וְגַם אֵין סוּף לְאַחַדוֹתוֹ

Echad v'ayn yacheed k'yichudoe, neh-h-lam v'gam ayn sof l'akh-doo-toe.

God is One - and there's no unity like Hers - Mysterious and infinite is His Oneness

אֵין לוֹ דְמוּת הַמּוֹף וְאֵינוֹ גּוּף, לֹא נַעֲרֹף אֵלָיו קְדֻשָּׁתוֹ

Ayn lo d'moot haggoof v'ayno goof, lo na-sroch aylav k'dushatoe.

She has no semblance of body nor is He physical - nor is His holiness at all comparable

קְדָמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא, וְאֲשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ

Kadmon l'chol davar asher nivra, rishon v'ayn rayshet l'rayshetoe.

He preceded every being that was created - the First, and nothing precedes His precedence

הַנּוֹ אֲדוֹן עוֹלָם, לְכָל נוֹצֵר, יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ

Hino Adon Olam l'chol notzar, yoreh g'dulato oo-matchutoe.

Behold! He is Master of the worlds to all that exists. She demonstrates greatness and sovereignty

שִׁפְעַת נִבְרָאוֹתוֹ נִחְנוּ, אֵל אֲנִשֵּׁי סְגוּלָּתוֹ וְתַפְאֵרוֹתוֹ

Shefa t'v'ahot h'ano, el anshay s'gulato v'ilf-artoe.

He granted flow of prophecy - to the treasured, beautiful people;

לֹא קָם בְּיִשְׂרָאֵל כַּמְשֹׁד עוֹד, נִבְרָא וְנִמְצִיט אֶת הַמּוֹנְנוֹתוֹ

Lo kam b'yisra'el k'ayl k'Moshe ode, navev oo-mabeet et t'mu-natoe.

In Israel, none like Moses arose again - a prophet who perceived God's vision clearly

תּוֹרַת אֲמַת נְתַן לְעַמּוֹ, אֵל, עַל יַד נִבְיָאוֹ נִאֲמָן בֵּיתוֹ

Torat emet natan l'amo ayl, al yad n'vee'c neh-eman baytoe.

God gave His people a Torah of truth - by the prophet, the most faithful of Her house

לֹא יִחְלִיף הָאֵל וְלֹא יִמְיֵד דָּתוֹ. לְעוֹלָמִים, לְזוֹלָתוֹ

Lo ya-chaleef ha-ayl v'lo yameer dato, l'olameem l'zulatoe.

God will never amend nor exchange knowledge - for any other one, forever.

צוּפֵה יְיֹודֵעַ סִּמְתָּרֵינוּ, מִבֵּיט לְסוּף דָּבָר כַּקְדָּמָתוֹ

Tzofeh v'yoday'ah s'taraynu, mabeet l'sofe davar b'kadmatoe.

He searches and knows our innermost secrets and perceives a matter's end at its start

גּוֹמֵל לְאִישׁ חֶסֶד כַּמַּפְעֵלָיו, נוֹתֵן לְרִשְׁעֵי רַע כְּרִשְׁעָתוֹ

Gomayl l'esh hesed k'meel-ah-lo, notayn l'rasha ra k'risha-toe.

She gives kindness to fit to our deeds, and to the wicked according to their deeds

יִשְׁלַח לְקִצְיָו הַיָּמִין מִיִּשְׁחָתוֹ, לְקַדְמוֹת מַחְפֵּי קִצְיָו יִשְׁוֹעָתוֹ

Yishlach l'kaytz ha-yameen m'shee-chaynu, lif-dote m'cha-kayt kaytz y'shu'atoe.

By the End of Days Messiah will be sent to redeem those longing for salvation,

מִתִּימִם יִחְיֶה אֵל כְּרֹב חֲסִדּוֹ, כְּבָרוֹךְ עַד־י עַד שָׁם תְּהִלָּתוֹ

Mayteem y'chayah ayl b'rov hasdo, barukh ah-day ah-d shem t'hilahatoe.

God will revive the dead in His abundant kindness - Praised forever is Her Blessed Name

p. 31

Adapted by Rabbi D. Zaslav from Rabbi Marcia Prager who adapted it from Rabbi Fani Shapiro

A tallis is a fractal of the cosmos

Its four corners are the outer reaches of the known,
its fringes are the subtle teasing of the unknown.

To stand wrapped in tallis is to take your place upon the planet.
To stand wrapped in tallis is to take your share of responsibility
for the world, as it is written...

"One who takes a single life is as one who destroys an entire world;
one who saves a single life, is as one who saves an entire world."

I accept the awesome call to stand in tallis and tzitzit.

May I grow in mitzvot and learn the skills of living in harmony with the world.
May I grow in the ways of wisdom, that through my life I might save life.

(11) Tallit: The Blessing

(upon putting on tallit)
Weekday morning; Shabbat morning

בְּרַחֵם אֱתָהּ יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch Atah Adonai Elohaynu Melech ha-olam

You abound in blessing, Adonai our God, SOURCE of all creation,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַעֲטֹף בְּצִיצֵית.

asher kid'shanu b'mitzvotav v'tzivanu l'hit'atayf ba'tzeetzit.

for giving us ways to join ourselves to You,
and for teaching us to wrap ourselves in the tallit.

(18) Asher Yatzar

Weekday morning, Shabbat morning

p. 35

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם,
אֵשֶׁר יֵצֵר אֶת הָאָדָם בְּחַכְמָה,

Baruch Atah Adonai Elohaynu Melech ha-olam, asher yatzar et ha-adam b'chochmah;

Blessed are You, Yah our God, SOURCE of creation, for forming us in Wisdom;

וּבְרָא בּוֹ נְקֻבִים וְנֻקְבִים, תְּלוּלִים תְּלוּלִים,

Oo-vara vo n'kaveem n'kaveem, chaluleem chaluleem,

creating within us numerous openings and cavities.

גָּלוּי וְיָדוּעַ לְפָנַי כְּבוֹדְךָ

galui v'yadua l'fnay chisay ch'vodecha,

It is revealed and known before Your Throne of Glory

שָׂאִם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד מֵהֶם,

she'im yi-palay-ach echad mayhem, oh yisataym echad mayhem,

that if but one of them were ruptured, or if one of them were blocked,

אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד לְפָנַיךָ:

ee eishar l'hitkayaym v'la-amode l'fanecha

it would be impossible to exist or to stand before You.

בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא כָּל בָּשָׂר, וּמַפְלִיא לַעֲשׂוֹת:

Baruch Atah Yah, rofay chol basar oo-matilee la-asol.

Blessed are You GREAT HEALER, who heals all flesh and performs wonders.

(20) Elohai Neshamah

Weekday morning, Shabbat morning

p. 36

Kavannah: Envision your breath as the physical manifestation of your soul. Experience your soul as a spark of the Divine, as a particle or miniature wave of God Himself/Himself. As you say the words *Thora Hee*, envision an influx of Divine life force coming to you from the world of Atzilut. As you say the words *Alah B'ratah* envision this energy coming from the world of Ber'ah. As you say the words *Alah Y'tzarah* envision the life coming from the world of Yetziran. And, as you say the words *Alah N'tachtah* see envision Divine energy coming from from the world of Assiyah.

Practice: As you chant the Elohai Neshamah notice the "ah" sound at the end of many of the words. Gently emphasize these syllables as you chant them, permitting yourself to experience your exhales as being done for you by the Holy One. This is a prayer that is not just about breath, but is intended to facilitate deep, spiritual, and mindful breathing.

אֱלֹהֵי, נִשְׁמָה לְשִׁמָּה בִּי טְהוֹרָה הִיא

Elohai n'shamah shena-tata bee t'horah Hee.

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

(22) Blessings for Daily Torah Study *Weekday morning; Shabbat morning*

פְּרוּחַ אֶתֶּר יְהוָה אֱלֹהֵינוּ מְלִכֵּה הָעוֹלָם,

Baruch Atah Adonai Elohaynu Melech ha-olam

Blessed are You SOURCE of Torah, our GOD, RULER of the UNIVERSE

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעֲסוֹק פְּדֻכְרֵי תוֹרָה:

asher Ki-d'shanu b'mitzvotav v'cizvanu la-asoke b'di-v'ray Torah.

who has sanctified us with mitzvot & commanded us concerning words of Torah.

וְהַעֲבֹר־נָא יְהוָה אֱלֹהֵינוּ אֶת־דְּבַרְיֵי תוֹרָתְךָ בְּפִינוּ,

V'ha-arev na Adonai Elohaynu et di-v'ray torat'cha b'feenu

And make the teachings of Your Torah, Aowav, our God pleasant in our mouth

וּבְפִי עַמֶּךָ בֵּית יִשְׂרָאֵל,

Oo-v'fee ah-m'cha bayt Yisra'ayl.

and in the mouth of Your people, the House of Israel,

וְנִרְוֶיהָ אֲנַחְנוּ וְצִאָּצְאֵנוּ, וְצִאָּצְאֵי עַמֶּךָ בֵּית יִשְׂרָאֵל,

v'neriveha anachnu v'ciza'cayenu v'ciza'cay ah-m'cha bayt Yisra'ayl.

and may we and our children and the children of Your people, the House of Israel,

כָּלֵנוּ יוֹדְעֵי שְׁמֶךָ, וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה:

koo-lanuu yo-d'eye sh'mecha v'lo-m'day toratecha lishmah

all be knowers of Your Name and students of Your Torah for its own sake.

בְּרוּךְ אַתָּה יְהוָה, הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

Baruch Atah Adonai ha-m'la-mde Torah l'amo Yisra'ayl

Blessed are You SOURCE of Torah, who teaches Torah to Israel.

Morning Blessing

5
p. 41

Morning will unfold for us (x 2: *sing twice, leader calls and congregation responds*)

Life will rise from dust x 2

Chorus: We're rising in remembrance x 2

Of Your Love (all together)

Halleluyah, Halleluyah, Halleluyah, Halleluyah ! (all together)

You open up our eyes to see x 2

You have made us free x 2

You lift us up when we are down x 2

You share with us Your royal crown x 2

Repeat chorus

You guide our steps at every turn x 2

You teach us what we need to learn x 2

You give us strength when we are weak x 2

Reminding us of what we need x 2

Repeat chorus

Beyond imagination x 2

Your presence fills creation x 2

You lift the slumber from our eyes x 2

You signal for the sun to rise x 2

Repeat chorus, then Halleluyah eight times!

(2) Baruch Sheh-amar

(translated by Reb Zalman: simultaneous Heb/Eng davenen or call/response)

p. 44

בָּרוּךְ	Blessed One,
שְׂאֵמֶר	You talked
וְהִיָּה הָעוֹלָם,	the Worlds into being
בָּרוּךְ הוּא,	What a Blessing, You!
בָּרוּךְ אֱוֹמֵר	Blessed One, Your Word
וְעוֹשֶׂה,	makes for becoming
בָּרוּךְ שְׂמוֹ.	What a blessing, Your Name.
בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,	Blessed One, You decree and sustain
בָּרוּךְ עֹשֶׂה כְּרַאשֵׁית,	Blessed One, All beginnings are Yours!
בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,	Blessed One, Your Compassion enwombs the Earth
בָּרוּךְ מְרַחֵם עַל הַפְּרִיזוֹת,	Blessed One, Your Caring is kind to all creatures
בָּרוּךְ מְשַׁלֵּם שְׂכָר	Blessed One, You are generous in rewarding
טוֹב לִירְאֵינוּ,	those who respect Your Creation
בָּרוּךְ חַי	Blessed One, Ever Alive,
לְעַד וּמְקַיֵּם לְנֶצַח	ever confirming existence.
בָּרוּךְ פּוֹדֵה וּמַצִּיֵּל	Blessed One, You make us free, You rescue us!
בָּרוּךְ שְׂמוֹ.	When we hear Your Name we offer blessing. Amen

(16) Ashray: Psalm 145

(Line 1-Psalm 84:5, Line 2-Psalm 149:15)

Weekday morning; Shabbat morning

P. 54-55

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְלוֹד פְּלֵה:

Ashray yoshvay vaytecha, ode y'ha-i'ucha selah.

Happy are those who dwell in Your house; they will praise You forever.

אֲשֶׁרֵי הָעַם שְׂפָכָה לּוֹן, אֲשֶׁרֵי הָעַם שֵׁיְהוּה אֱלֹהֵי:

Ashray ha-am shekachah lo, ashray ha-am she-Adonai Elohav.

Happy is the people for whom this is so; happy is the people whose God is the ETERNAL.

תְּהִלָּה לְדוֹד, אֲרֻמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ, וְאַבְרָכָה שִׁמְךָ לְעוֹלָם וָעֶד:

(T'hilah i' David) Aromeem'cha Elohai hamelech,

va-ava-r'chah shimcha i'olam va-ed.

A psalm of praise of David: I will exalt You, my sovereign God, and I will bless Your Name forever.

כָּכֵל יוֹם אֲבָרְכָךָ, וְאֶהְלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד:

B'chol yom ava-r-checha, va-aha-i'lah shimcha i'olam va-ed.

Every day I will bless You; and praise Your Name forever.

גְּדוֹל יִהְיֶה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶמְקָר:

Gadol Adonai oo-m'hulal m'od, v'ligdulato ayh chayker.

Great is the ETERNAL and greatly to be praised; God's greatness is unsearchable.

דָּוָר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגְדֵדָה:

Dor i'dor y'shabach ma-asecha, oo-g'vuro-techa yageedu.

Generation to generation will praise Your deeds; and declare Your mighty acts.

וְהֵדָר כְּבוֹד הַדָּדָךְ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

Hadar k'vod hodecha, v'divray nil-i'otecha asee-chah.

I will speak of the glorious splendor of Your majesty, and of Your wondrous works.

וְעֵזוֹת נִרְאוֹתֶיךָ יֵאמְרוּ וּגְדֻלְתְּךָ אֲסַפְּרָנָה:

Ve-ezuz nor'o-techa yomayru, oo-g'dulat'cha asa-p'reh-nah.

People will speak of the might of Your awesome acts; and I will declare Your greatness.

זִכְרֵךְ רַב טוֹבְךָ יִפְרִיעַ, וְצַדִּיקוֹתֶךָ יִרְנֶנוּ:

Zay-cher rav tu-v'cha yabee-oo, v'zidka-t'cha y'ranay-nu.

They shall speak of the fame of Your great goodness, and sing of Your righteousness.

תִּנְנוּ וְרַחֲמוֹם יְהוּה, אֲרָךְ אַפַּיִם וּגְדֹל חֶסֶד:

Chanun v'rachum Adonai, erch apayim oo-g'dol chasad.

Gracious and full of compassion is the ETERNAL; slow to anger and of abundant love.

טוֹב יִהְיֶה לְכֹל, וְרַחֲמֶיךָ עַל כָּל מַעֲשֵׂיךָ:

Tov Adonai lakol v'rachamav ahi kol ma-asav.

The ETERNAL is good to all, and Her tender mercies are over all creation.

יִרְדּוּךָ יִהְיֶה כָּל מַעֲשֵׂיךָ, וְחֶסֶדֶיךָ יִכְרַכּוּכָה:

Yo-ducha Adonai kol ma-asecha, va-chasedechecha y'va-r'chu-chah.

All Your works shall praise You, Adonai, and Your pious ones will bless You.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וּגְבוּרֹתֶךָ יִדְבְּרוּ:

K'vod mal-chu-t'cha yo-mayru, oo-g'vura-t'cha y'dabayru.

They shall speak of the glory of Your kingdom, and talk of Your power.

לְהוֹדִיעַ לְכָנִי הָאֵדֹם גְּבוּרֹתֶיךָ, וּכְבוֹד הַדָּדָךְ מַלְכוּתּוֹ:

L'hodee-a livnai ha-adam g'vurotav, oo-ch'vode hadar mal-chutoe.

To make known to people God's mighty acts, and the glorious majesty of His kingdom.

מִלְכוּתְךָ מְלִכּוּת כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר:

Malchu-t'cha malchut kol olameem, oo-memshal-t'cha b'chol dor va-dor.
Your kingdom is an everlasting kingdom,
and Your dominion endures throughout all generations.

סוּמְךָ יִהְיֶה לְכָל הַנִּפְלְאִים, וְזוֹקֶה לְכָל הַמַּפְפֹּאִים:

Somaych Adonai l'chol ha-noileem v'zokay l'chol ha-k'lufeem.
The ETERNAL upholds all who fall, and raises up those who are bowed down.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֹלָם בְּעֵתוֹ:

Ay-nay chol aylecha y'sabayru, v'atah notayn lahem et och-lam b'to.
The eyes of all wait upon You, and You give them their food in due season.

פִּוְטְמָה אֶת יָדְךָ,
(touch & kiss arm t'fillin)

וּמִשְׁבִּינֵי לְכָל חֵי רִצּוֹן:
(touch & kiss head t'fillin)

Potay-ach et yadecha (touch/kiss arm t'fillin)

oo-masbee-a l'chol chai ratzon. (touch/kiss head t'fillin)

You open Your hand/touch arm t'fillin, and satisfy the desire of all living things (touch head t'fillin)

צְדִיק יִהְיֶה בְּכָל דְרָבְדוֹ, וְחֹסֵד בְּכָל מַעֲשָׂיו:

Tzadeek Adonai b'chol d'rachay, v'cha-seed b'chol ma-asav.

The ETERNAL is righteous in all ways, and gracious in all ways.

קָרוֹב יִהְיֶה לְכָל קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרְאוּהוּ בְּאֱמֶת:

Karov Adonai l'chol ko-r'ay, l'chol asher yikra-ochu ve-emet.

The ETERNAL is near to all who call, to all who call upon Her in truth.

רְצוֹן יִרְאוּ יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיִוִּשִׁיעֵם:

R'tzon y'ray-av ya-aseh, v'et shav-atam yishmah v'yoshee-aym.

To those in awe, all is fulfilled; God hears their cries and delivers them.

שׁוֹמֵר יִהְיֶה אֶת כָּל אֲהַבָּיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד:

Shomayr Adonai et kol oh-havav v'ey kol ha-r'sha-eym yash-meed.

The ETERNAL watches over all those who love God, but all the wicked are destroyed.

תְּהִלַּת יִהְיֶה יְדָבָר פִּי, וְיִבְרָךְ כָּל בָּשָׂר שָׁם קוֹרְשׁוֹ, לְעוֹלָם וָעֶד:

T'hilat Adonai y'dabayr pee vee-varaych kol basar shaym kodsho l'olam va-ed.

My mouth shall speak the praise of the ETERNAL, and let all flesh bless the Holy Name forever and ever.

וְאֲנַחְנּוּ נִבְרָךְ יְהִי, מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

Va-anachnu n'varaych Yah mayatah v'ad olam ha-t'luyah.

And we will bless Yah from now to eternity. Halleluyah!

הַלְלוּ־יְהוָה, הַלְלוּ אֵל בְּקוֹדְשׁוֹ, הַלְלוּהוּ בַּרְקִיעַ עֲלִיּוֹ:

Halleluyah, hai'lu, ayi b'kodsho, hai'luhu, birkee-a oo-zo.

Halleluyah, Praise YAH in God's holiness.

Halleluyah, Praise YAH in God's firm strength

הַלְלוּהוּ בַּגְּבוּרֹתָיו, הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ:

Hai'luhu, big-voo-rotav, hai'luhu, k'rov gudlo.

Halleluyah, Praise YAH in God's might

Halleluyah, Praise YAH according to God's many graces

הַלְלוּהוּ בְּתִקְעַת שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכַנּוּר:

Hai'luhu, b'tayka shofar, hai'luhu, b'navel v'chinor.

Halleluyah, Praise YAH with the blast of the Shofar

Halleluyah, Praise YAH with strings and harps

הַלְלוּהוּ בְּחַף וּמְדוּל, הַלְלוּהוּ בַּמְנִיחַ וְעַגְב:

Hai'luhu, b'tof u'machol, hai'luhu, b'mineem v'ugav.

Halleluyah, Praise YAH with drum and dance

Halleluyah, Praise YAH with every instrument with every organ

הַלְלוּהוּ בְּצִלְצִלֵי שָׁמַע, הַלְלוּהוּ בְּצִלְצִלֵי תְרוּעָה:

Hai'luhu, b'tzil-tz'lay shama, hai'luhu, b'tzil-tz'lay t'ru'ah.

Halleluyah, Praise YAH with the ringing sound

Halleluyah, Praise YAH with the clanging sound

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּ־יְהוָה.

Kol han'shamah, Halleluyah, t'halayl Yeh, Halleluyah.

Halleluyah, Praise YAH with every breath. Halleluyah

(27) Half-Kaddish

Weekday morning, Erev Shabbat, Shabbat morning

תִּגְדַּל וַיְתַקְדַּשׁ שְׁמֹה רַבָּא. פַּעֲלָמָא דִּי בְרָא כְרַעֲתוּתֵיהּ.

Yi-t-gadal v'yi-t-kadash sh-may rabba, b'alma dee vera chir-ootay

Magnified and sanctified be God's great Name in the world created according to Divine Will.

וַיַּמְלִיךָ מַלְכוּתֵיהּ בְּהַיְיָכוּן וּבְיוֹמַיְיכוּן

V'yam-leech mal-chu-tay, b'cha-yay-chone oo-v'yomay-chone

And may the HOLY ONE rule the Kingdom in your lifetime and in your days

וּבְחַיֵּי דְכָל בְּיַת יִשְׂרָאֵל.

B'v'chayei d'chol bayt Yisra-ayl ba-agala oo-v'viz-man Kareev v'im-ru, Amayn.

And in the lifetime of the entire house of Israel, speedily & in the near future, & let us say Amen.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עַלְמַיָּא:

Y'hay sh-may rabba miva-rach l'olam ool-al-may al-maya.

May God's great Name be blessed forever and for all eternity.

וַיְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַומַם

Yi-t'nav'ach v'yi-t'vach v'yi-t'p'ar v'yi-t'ra-mam

Yitba-rach v'yishita-bach v'yitpa-ar v'yitro-mam v'yitna-say, v'yi-t-hadar v'yi-t-aleh v'yi-ta-lail

Blessed and praised, glorified, exalted, and uplifted, honored, elevated, and extolled

שְׁמֹה דְקוֹדְשָׁא בְּרִיךְ הוּא. לְעֵלָא מִן כּוֹל בִּרְ-חַתָּא וְשִׁירָתָא

Sh-may d'ku-d'sha b'reech-hu, l-ayla min kol bir-chata v'shee-rata

be the Name of the blessed HOLY ONE. Above all the blessings, hymns,

תְּשׁוּבָתָא וְנַחֲמָתָא, דְּאִמְרוּן בְּעַלְמָא, וְאִמְרוּ אָמֵן:

Toosh-b'cha-ta v'neh-chemata da-ameeran b'alma v'een-ru, Amayn.

praises, and consolations which we utter in the world. And let us say Amen.



Bar'chu through the Shema

The World of בְּרִיָּה Ber'iah/Creation
The Attribute of Mind. The Element of Air
The Sign of the Scholar. The Dimension of Declaration

Kavannah: In Pirke Avot (2:4) we read, "Fulfill God's will as you would your own will, so that the Holy One may fulfill your will as though it were His/Her own will, Set aside your will because of God's will, so that the Holy One may set aside the will of others before your will."



This is the dimension of mind

✧ Symbol before title indicates that the prayer is added to the Shabbat service and not davenned weekdays

(1) Bar'chu: Call & Reponse Chant

(adaption by Lev Freidman, Movements by Hanna Tlerez Siegel & Miriam Minkoff)

בְּרַכּוּ

Bar'chu,
DEAR ONE, SHEKHINAH, HOLY NAME,
when I call on the Light of my Soul, I come home.

(2) As We Bless: A Song

(by Faith Rogow)

As we bless the Source of Life, so we are blessed.
And the blessing gives us strength, and makes our vision clear,
And the blessing brings us peace, and the courage to dare.

(3) We Are Opening: A Chant

(Suif)

We are opening up in sweet surrender
to the luminous love light of the One.
We are opening, we are opening...

Please stand as the reader chants:

בְּרַכּוּ אֱת יְהוָה הַמְבַרְךְ:

(bow) Bar'chu et (rise) (Adonai or Yah) ha-m'vorach
We bless the SOURCE OF BLESSING Who is to be blessed.

Congregation responds and reader repeats:

בְּרַכּוּ יְהוָה הַמְבַרְךְ לְעוֹלָם וָעֶד:

Baruch (Adonai or Yah) ha-m'vorach 'olam va-ed.
Blessed is the SOURCE OF BLESSING forever and ever.

(11) Ayl Melech Neh-eman

(Chanted when praying alone or without a minyan)

אֵל מֶלֶךְ יְהוּאֵן

Ayl Melech Neh-eman

GOD, RULER, FAITHFUL (Amanu!)

(12) Shema

(Deuteronomy 6:4) *Weekday morning; Erev Shabbat; Shabbat morning*

Spiritual Practice: (11) Cover your eyes when chanting the Shema. Reb Shlomo reminds us that we are so close to God at this moment that it is beyond physical seeing. When two people kiss the eyes shut. The moment of the Shema is a spiritual kiss between each of us and the Beloved, the Holy One Blessed Be S/He. (2) Each time you say the Shema, envision a different place, moment, being, or object as God's dwelling.

Learning: Marcia Falk writes, "Hear, O Israel, The Divine abounds everywhere and dwells in everything; the many are One."

שְׁמַע יִשְׂרָאֵל – לְאֵלֹהִים אֶלֶּפֶי פְּנִים מְלֵא עוֹלָם
שְׁכִינְתָּהּ, רַבּוּי פְּנִיָּה אֶחָד

שְׁמַעֵנִי יְיָ
יְהוָה יְיָ אֱלֹהֵינוּ
יְהוָה אֱחָד

יְהוָה אֱחָד

Shema Yisrael Adonai (or Yah) Elohayru Adonai (or Yah) Echad

Hear O' Israel, the LORD is our GOD, The LORD, is ONE

or

Listen Godwrestlers, the Unity Beyond Names is our God,
the UNITY BEYOND NAMES IS ALL ONE.

or Reb Zaitan's translation:

Listen you Yisrael person, YAH who is, is our GOD, YAH who is, is ONE:
Unique – All there is.

The Oneness of All

(Words and melody by Allen Kenner)

Let us bless all that binds us together
And delight in the differences between us
May Shalom flow, may G-d's words echo through our souls
Rejoice, Rejoice in the Oneness of All

(13) Baruch Shem

Weekday morning; Erev Shabbat; Shabbat morning

Kavanah: be like an angel and chant in a whisper

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch shem k'vod mal-chuto l'olam va-ed

Blessed is the Name of God's glorious kingdom forever and ever.

or Reb Zalman's translation:

Through time and space Your glory shines Majestic One

(14) V'ahavta

(First paragraph of Shema. Deuteronomy 6:5)

Weekday morning; Erev Shabbat; Shabbat morning

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל-לֵבְבְךָ, וּבְכָל-נַפְשֶׁךָ,

V'ahavta et Adonai Elohecha b'chol l'va-v'cha oo-v'chol naf-sh'cha

You shall love Adonai, Your God, with all your heart, with all your soul,

וּבְכָל-מְאֹדֶךָ.

Oo-v'chol m'oh-decha.

and with all your might.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל-לֵבְבְךָ:

V'hayu ha-d'vareem ha-ayleh asher anochee m'tza-v'cha ha-yome ahl l'va-vecha

And these words which I command you today shall be upon your heart.

וְשִׁנְנָתָם לְבָבְךָ, וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ,

V'shee-nantam l'vanecha v'deebarta bam b'shiv-t'cha b'vaytecha

And teach them diligently to your children

and you shall discuss them when you sit at home

וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.

Oo-v'lech-t'cha va-derech Oo-v'shoch-b'cha oo-v'kumecha.

And when you travel on the road, and when you lie down and when you rise.

וּקְשַׁרְתָּם לְאוֹת עַל-יְדֶיךָ, וְהָיוּ לְטַטְפֹת בֵּינְךָ עַיֲנֶיךָ,

Oo-k'shartam l'ote ahl ya-decha v'ha-yoo l'tota-fote bayn ay-necha.

And you shall tie them as a sign upon your hand

and they shall be t'fillin between your eyes.

וּכְתַבְתֶּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Oo-ch'tavtam ahl m'zuzote baytecha oo-vish-arecha.

And you shall write them in mezuzzot on the doorposts of your house

and on your gateways.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
v'shamru b'nay Yisra'el et ha-Shabbat
And the children of Israel shall preserve the Sabbath
לְעִשׂוֹת אֶת הַשַּׁבָּת לְדוֹרָתָם כְּרִית עוֹלָם:
La-ah-sote et ha-Shabbat l'doro-tam b'reet olam.
to maintain the Sabbath for their generations as an everlasting covenant.
בֵּינִי וּבֵינְךָ בְנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם,
Bay-nee oo-vayn b'nay Yisra'el ote hee i'olam.
Between Me and the children of Israel, it is a sign for eternity
כִּי לְעִשׂוֹת יָמִים עֲשׂוֹה יְהוָה אֶת הַשְּׁמַיִם וְאֵת הָאָרֶץ,
Kee shay-shet yameem asah Adonai et hashamayim v'et ha-aretz
that in six days Adonai made the heavens and the earth,
וּבַיּוֹם הַשִּׁבְעִי שָׁבַת וַיִּנָּפֵשׁ.
Uo-vayom hashvee-ee shavat va-yina-fash.
and on the seventh day God abstained from work and rested.

or Reb Zalman's translation

So states Your Torah, "Israel shall keep the Shabbat,
to make the Shabbat an enduring commitment for generations to come,
Between Me and Israel it is a signal for all time –
for by means of seven phases did God make Heavens and Earth
and in the Seventh God ensouled them."

(31) Half-Kaddish

Transliteration on page 65

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
פְּעֻלָּתָא דִּי בְרָא כְרַעוּתָהּ, וַיַּמְלִיךָ מַלְכוּתָהּ
פְּתִיחַ יִיכוֹן וּפְתִיחַ יִיכוֹן וּבְתִיבֵי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלַם וּלְעֻלְמֵי עֻלְמֵינָא:
יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיְתַרְוָמָם וַיְתַנְשֵׂא
וַיְתַהַדֵּר וַיְתַעַלֵּל וַיְתַהַלֵּל שְׁמֵהּ דְקֻדְשָׁא פְּרִיף תּוּא
לְעֵלָא מִן כָּל פְּרֻבְתָּא וְשִׁירְתָּא,
תְּשַׁבְּחָתָא וְתַחֲמַתָּא, דְאָמְרִין בְּעֻלְמָא, וְאָמְרוּ אָמֵן:

Priestly Blessing

(Chanted during the repetition of the Amidah, Shabbat Morning, Numbers 6:24)

Witnesses say the following after each part of the blessing:

כֹּן יְהִי רָצוֹן

Kayn Y'hee Ratzon

Yes, if it is Your will

(A) Upon a Man or a Group of People*The one(s) who blesses chants:*

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ.

Y'vare-ch'cha Adonai v'yish-m'r'echa.

May the Holy One bless you and watch over you.

יֵאָר יְהוָה פְּנֵי אֱלֹהֵי וְיִתְחַנֵּן.

Ya-ayr Adonai panav ayle-cha veechu-neka

May the Holy One surround you with light and be gracious to you.

וְשֵׂא יְהוָה פְּנֵי אֱלֹהֵי וְיִשֶּׂם לְךָ שְׁלוֹם.

Y'sa Adonai panav ayle-cha v'yasaym l'cha shalom

May the Holy One fill you with light and grant you shalom.

(B) Upon a Woman*The one(s) who blesses chants:*

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ

Y'var-chaych Adonai v'yish-m'raych

May the Holy One bless you and watch over you.

יֵאָר יְהוָה פְּנֵי אֱלֹהֵי וְיִתְחַנֵּן

Ya'ayr Adonai Panav Ay-la-yich, vee-y'cha-naych

May the Holy One surround you with light and be gracious to you.

וְשֵׂא יְהוָה פְּנֵי אֱלֹהֵי וְיִשֶּׂם לְךָ שְׁלוֹם.

Yi-sa Adonai Panav Ay-la-yich, v'ya-sem lach shalom.

May the Holy One fill you with light and grant you shalom.

(7) Prayer for Peace: Birkat Shalom**(A) Sim Shalom (Morning)***(Melody by D. Zaslów or Julie Silver)*

שְׁלוֹם שְׁלוֹם טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים,

Seem shalom tovah oo-v'rachah, chayn va-chesed v'racha-meem

Grant peace, goodness, and blessing, grace, mercy, and compassion

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ.

Alaynu v'al kol Yisra'ayl amecha.

Upon us and all of Israel, Your people.

(D) Shalom Rav (Evening)

(Melody by Rabbi Yitzhak Husbands-Hankin)

P. 95

שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁיִּים לְעוֹלָם.

Shalom rav ahl Yisra'ayl amcha ta-seen I'olam

Abundant peace upon Israel, Your people. Bestow forever.

כִּי אַתָּה הוּא מְלִיךְ אֲדוֹן לְכָל הַשָּׁלוֹם.

Kee Atah hu Melech Adon I'chol ha-shalom

For You, SOVEREIGN, are MASTER of all peace,

וְטוֹב פְּעִינֶיךָ לְכַרְךָ אֶת עַמָּךְ יִשְׂרָאֵל

V'iov b'ay-necha I'va-raych et amcha Yisrael.

And may it be good in Your sight to bless Your people Israel

בְּכָל עֵת וּבְכָל שָׁעָה פִּשְׁלוֹמֶךָ.

B'chol ate oo-v'chol sha-ah bish-lomecha

At all times and at every moment with Your peace.

בעשיית: בספר חיים, פרקה, ושלום, ופרנסה טובה, נזכר ונקתב לפניה,
אנחנו נכל עמך בית ישראל, לחיים טובים ולשלום. פרוך אמה רוח, עושה השלום.

פְּרוּךְ אַתָּה יְהוָה, הַמְּבַרְךְ אֶת עַמּוֹ יִשְׂרָאֵל פִּשְׁלוֹם.

Baruch Atah Adonai hamv-raych et amo Yisra'ayl ba-shalom.

Blessed are You Adonai who blesses the people Israel with peace.

(8) Leaving the Holy Presence

אֵלֶיךָ, נִצּוֹר לְשׁוֹנֵי מַרְעֵ. וּשְׁפַתִּי מְדַבֵּר מִרְמָה:

Eiohai ti tzor I'shonnee mayra oo-sifa-tie mida-bayr mir-mah

My Goo, guard my tongue from evil and my lips from speaking deceitfully.

וְלִמְקַלְלֵי נַפְשִׁי תוֹם, וְנַפְשִׁי בְּעַפְרֵ לֶכַל תְּהִי.

V'limka-l'ye nafshee ti-dome v'nafshee ke-afar lakol ti-h'yeh.

Let my soul be silent to those who curse me; let my soul be as dust to all.

פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.

P'tach libee b'toratecha oo-v'mitz-votecha tir-dofe nafshee.

Open my heart to Your Torah, and let my soul eagerly pursue Your mitzvot.

וְכָל הַהוֹשִׁיבִים עָלַי רָעוּהָ, מְהֵרָה תִּפְרָ עֲצָתָם וְקִלְקֵל מַחֲשַׁבְתָּם.

V'eshah l'ma'nu sh'meh, v'eshah l'ma'nu y'mineh, v'eshah k'dv'sh'teh.

עֲשֵׂה לְמַעַן תוֹרָתְךָ.

לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ רַעְנִי.

As for all those who plot evil against me,

hasten to annul their counsel and frustrate their design.

Let them be as chaff before the wind.

Let the angel of Adonai thrust them away.

May Your beloved ones be delivered. Help with Your right hand and answer me.

Do it for the sake of Your Name; do it for the sake of Your right hand;

do it for the sake of Your Torah; do it for the sake of Your holiness.

יְהִי לְרַצּוֹן אֲמֵרִי כִּי וְהִגִּינוֹן לְפִי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

Yi-h'goo I'ratzon imray fee v'heg-yone ilbee I'fanecha Adonai tzuree v'go-alee

May the words of my mouth and the meditations of my heart be acceptable in Your sight, Adonai,
my Rock and my REDEEMER.

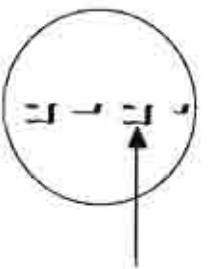
Amidah 1: Shabbat

The World of Atzilut: Emanation
The Attribute of Spirit, The Element of Fire
The Sign of the King & Queen The Dimension of Petition

Weekday Amidah, page 97
Weekday Amidah with Visualizations, page 110

Kavannah: Rebbe Nachman teaches, "You are like a warrior who is prepared to breach a mighty wall... The main thing is speech. Use it and you will win every spiritual battle. You might find it difficult to speak to God. But this difficulty is mere toolishness. It indicates sluggishness, and a lack of virtuous boldness. You are about to use your speech to overcome the great battle against the evil within you. You are on the verge of victory, and are about to break down the walls with your words. The gates are ready to fly open. Will you then not speak because of mere bashfulness? Will you hold back because of a minor barrier like this?"

Learning: There is a midrash that gives a reason why we have eighteen petitions or benedictions in the Amidah. It states, "Moses was asked, 'How do we know how many prayers to offer?' Moses answered, 'See how many times the ineffable Name occurs in Psalm 29. Eighteen times, therefore we offer eighteen petitions.'" Eighteen also represents life, and Tefillah gives life!



This is the dimension of soul

Entering God's Presence

Please stand

Kavannah: We are mindful that we prepare ourselves to stand before the Shekhinah, the Presence of God. We try to remove all distracting thoughts and give kavannah (concentration & intention) to as many of our words as possible. On a deeper level it is almost as if we are asking Hashem to "pray through us," so that it is God who opens our lips and speaks through us.

Rebbe Nachman's Prayer

Oh God, as I stand before You I ask for strength and courage.
As I take time to look at myself may I open my lips in prayer,
And God, as I stand alone I pray my heart will sing out to You.
So many thoughts and fears that I have. May I open my lips in prayer.

As we enter The Holy Presence we take three steps back to prepare ourselves, then three steps forward to enter. While we take these six steps we chant the following words:

אֲדַוְּי שְׁפָתַי תִּפְתָּח וּפִי יִגְיֵד תְּהִלָּתֶךָ
Adonal, s'fatai tif-tach oo-fee yageed t'hilatecha
Open up my lips O Yah that I may sing Your praise

or a chant (words and melody) by Rabbi Hannah Tiferet Siegel

Oh God open my lips as I begin to pray

Fall & Winter. Chanted from Shemini Atzeret to Pesach

מְשִׁיב הַרוּחַ וּמְזַרְזֵד הַגָּשֵׁם:

Mashveev haru-ach oo-moreed ha-gashem
Cause the wind to blow and the rain to fall.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מַחְיֶה מַתֵּים בְּרַחֲמִים רַבִּים, סוּמֵךְ נוֹפְלִים,
M'chal-kayl cha-yeem b'chesed m'chayay may-teem b'racha-meem rabem.

So-maych not-leeem
SUSTAINER of life with kindness, REWIVER of the dead with great mercy,
SUPPORTER of the fallen,

וְרוֹפֵא חוֹלִים, וּמַחְיֵר אֶסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר
V'ro-fay choleem oo-mateer asoo-reem oo-m'kayaym emoo-natoe I'shay-nay afar.
HEALER of the sick, RELEASER of the imprisoned, and FULFILLER of faithfulness

to those who sleep in the dust.
מִי כְמוֹךָ בְּעַל גְּבוּרֹת וּמִי דוֹמֵה לָךְ

Mee cha-mocha ba-al g'voo-ro-ote oo-mee doe-meh lach.
Who is like You, HIGHEST POWER? Who can be compared to You?

מֵלֶךְ מַמְיֵת וּמַחְיֶה וּמַעֲמִיחַ יְשׁוּעָה
Melech may-meet oo-m'chayeh oo-matzmee-ach y'shu-ah
Source of life and death, who makes salvation grow?

בַּעֲשֵׂיִיךָ: מִי כְמוֹךָ אֵב הַרְחֲמִים, זוֹכֵר יַצְוֵיךָ לְחַיִּים בְּרַחֲמִים:
V'nah-eman Atah la-ha-cha-yote may-teem.
Faithful are You to bring to life the dead.

בְּרַחֵךְ אַתָּה יְהוָה, מַחְיֶה הַמֵּתִים:

Baruch Atah Adonai m'cha-yay ha-may-teem
Blessed are You Adonai Who brings the dead to life.

(3) Holiness: Kedushah

When praying alone or silently say:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקַדְוֵשִׁים כָּכֹל יוֹם יְהִלְלוּךָ, פְּלֵה.

Atah kadosh v'shimcha kadosh oo-k'dosheem b'chol yom y'ha-l'uucha selah.
You are holy, Your Name is holy, and holy ones praise You daily. Selah.

בְּרַחֵךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ:

Baruch Atah Adonai ha-Ayl hakadosh.
Blessed are You Adonai, the ALMIGHTY, the HOLY ONE

p. 96

*Bow in three directions (left, forward, right) while taking three steps backward
as you leave the Holy Presence of the Shekhinah*

עֲשֵׂה שָׁלוֹם בְּמִרְוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם

Oseh shalom bimro-mav hu ya-aseh shalom

May the ONE who makes peace in the highest places make peace

עַל־יְנֵי וְעַל כָּל יִשְׂרָאֵל,

alaynu v'ahl kol Yisra'ayl

for all of us and for all of Israel,

וְעַל כָּל יִלְשֵׁבֵי תְּכֵלֶת, וְאֲמֵרוּ אָמֵן

v'ahl kol yoshvay tayvayl, v'im-roo, Amayn.

and for the whole world, and let us say Amen.

Learning: This is the moment to be seated, to meditate, and to receive private answers from God to our prayers. As Reb Zalman said, "You've been talking to God – now sit down and listen for an answer. Too often after the Amidah, just as God is about to speak to us we hang up the phone!"



ישׂראֵל ישׂראֵל ואוֹרֵיִתָּא חַד הוּא

Yisra'ayl, Yisra'ayl, v'o-rya chad hu.
Israel and the Torah are one.

תּוֹרַת אוֹרַת תּוֹרַת אוֹרַת הַלְלוּיָהּ

Torah orah, Torah orah, Hallelu-Yah.
The Torah is light, Praise Yah!

קוֹדֶשׁא בְּרִיךְ הוּא, ישׂראֵל, ואוֹרֵיִתָּא חַד הוּא. תּוֹרַת אוֹרַת הַלְלוּיָהּ

Learning: In the Zohar it is written, "The Holy One Blessed Be He, Israel, and Torah are one. Torah is light, halleluyah!" Since Torah is light, and we are one with Torah, that means that we too are light. As the Torah is being chanted today imagine that the reader is reading light, and that your own personal light is merging with Torah's light.

And Moses gathered all of us together before Horev, which is Mount Sinai, to hear the words of the Holy One that we might learn to live in awe throughout our lives, and that we might hand down this reaching to our children in the years and ages to come.

And we came near and stood at the foot of the mount, while it blazed with a fire that streamed toward the very heart of the heavens, and streamed into the depth of our hearts.

And the Voice spoke to us from the midst of the fire.
We saw the sounds of words, yet there was no form, only the Voice, only the Word.

(1) Preparing to take Torah from Her Ark

(A)

אֵין פְּמוֹד בְּאַלֹהִים, יהוה, ואֵין פְּמַעֲשִׂיָהּ.

Ayn kamocha va-Elohem Adonai, v'ayn k'ma-ah-secha.

מְלִכּוּתָהּ מְלִכּוּת כָּל עֲלָמִים, וּמַמְשַׁלְתָּהּ בְּכָל דָּר וְדָר.

Malchut'cha malchoot kol oh-lameem, oo-memshait'cha b'chol dor va'dor

יהוה מְלִכָּה, יהוה מְלִכָּה, יהוה יְמַלְכֵךְ לְעַלְמֵי נְעַד.

Adonai melech, Adonai malach, Adonai yimloch l'olam va-ed

(B)

(from Psalm 29)

יהוה עַד לְעַמּוֹ יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשִׁלּוֹם:

Adonai oze l'amo yihayn. Adonai y'varaych et amo va-shalomi!
Yah will bless all the people with shalom!

אֲב הַרְחַמְתִּים, הִיטִיבְתֶּם בְּרַצוֹנָה אֶת עַצְיוֹן, תִּכְנֶנָּה חוֹמוֹת יְרוּשָׁלַיִם.

Av ha-rachameem, hay-teevah vir-tzon'cha et Tziyon. Tiv-neh chomote v'rushalayim.

כִּי בָּה לְבַד בְּטַחְתֵּנוּ, מְלִךְ אֵל רָם נִשְׂאָ, אֲרוֹן עוֹלָמִים.

Ki v'cha l'vad ba-tachnu, melech ayl rom v'r'isa, Adon olameem.

(c) וַיְהִי כַּכֵּסוּעַ הָאָרֶץ וַיֵּאמֶר מֹשֶׁה,

Va-y'hee binso'a ha-aron va-yomer Moshe

And it came to pass when the ark would travel that Moses said:

קוּמָה יְהוָה, וּפְצוּ אֵיכָרֶיךָ, וַיָּגִסוּ מִשְׁנֵאֵיךָ מַפְנֵיךָ:

Kumah Adonai v'ya-futzu oh-y'vecha v'ya-nusu m'san-echa mi-panecha.

Arise, Adonai, and Your enemies will be dispersed and Your foes will flee before You.

(d) כִּי מָצִיאוּ תַצֵּא תוֹרָה, וּדְבַר יְהוָה מִיְרוּשָׁלַיִם:

Keep mitziyon taytzyay Torah oo-d'var Adonai mee-roosha-layim.

For out of Zion shall go forth the teaching and the word of the Holy ONE from Jerusalem.

And many peoples will go and say:

"Come let us go up to the Holy Mountain to the house of the God of Jacob.

And we will learn the way, and we will walk in Your paths."

בָּרוּךְ שֵׁנְתוֹ תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ:

Baruch sheh-natan Torah l'amo Yisra'el bik-dushato.

Blessed is the Holy ONE who gave the Torah to the people Israel.

"As for Me, this is My covenant with them," says Adonai:
"My spirit and the words I have placed in your mouth will not depart from you nor from your children
nor from your children's children from this time and forever."

We are the servants of the HOLY BLESSED ONE, whom we revere and whose Torah we revere at all times.
Not upon human beings do we rely, not upon angels do we depend, but upon the God of Eternity,
the God of Truth, whose Torah is truth, whose prophets spoke truth,
and Who abounds in deeds of goodness and truth.

In this God do we put our trust; to whose holy and precious being do we utter praise.
Open our hearts to Your Torah.
Answer our prayers and the prayers of all Your people Israel,
and the prayers of Your people from every nation,
for goodness, for life, and for peace. Amen.

(from the Zohar)
בְּרִיךְ שֵׁמֶה דְמַרְא עֲלֵמָא. בְּרִיךְ כְּמִרְדָּה וְאַתְרָהּ.
יְהֵא רְשׁוּמָה עִם עֲמִיךָ יִשְׂרָאֵל לְעַלְמֵי,
וּפְרָקוּ יְמִינְךָ אֲחֵזֵי לְעַמְךָ בְּבֵית מִקְדָּשְׁךָ וּלְאַמְרֵיךָ לְגַן מִטוֹב נְהוּרָה,
וּלְקַבְלֵי עֲלוּמָנָא בְּרַחֲמֵיךָ.
יְהֵא רְעִינָא קְדֻמָּה דְתוֹרִיךָ לִן חַיִּין כְּטִיבֵיחֻתָא...

...בְּיָה אָנָּה רְחִיץ. וְלִשְׁמֹה קְדִישָׁא יִקְרִיא אָנָּה אֱמֵר תִּשְׁפְּחוּ.
I place my trust in God, and to the holy, honored Name I speak out praises.

יְהֵא רְעִינָא קְדֻמָּה דְתַפְתַּח לְפָאֵי פְאוּרֵיחָא
May it be Your will to open my heart to Torah,
וְתִשְׁלַח מִשְׁאֲלֵיךָ דְלִפְאֵי.
and to complete the yearnings of my heart,

וְלִפְאֵי דְכָל עַמְךָ יִשְׂרָאֵל. לְטַב וּלְחַיִּין וּלְשָׁלָם:
and the heart of all Your people Israel for goodness, for life, and for peace.

The person who calls the first honoree or group to the Torah chants the following:

ויעזר ויגן ויזשיע לכל החוסיים בו, ונאמר אמן.
הפלל קמו גדל לאלהינו ונתנו כבוד לתורה:

Everyone declare the greatness of our God and give honor to the Torah.

For all honorees being called to the Torah:

יעמוד/תעמוד/יעמודי _____ פן/בת _____ (הכהן)/לעליה
[הראשונה, השני, השלישית, הרביעית,
המשישית, השישית, להספדה/למפטיר]

Reader chants:

פרוך שנתן תורה לעמו ישראל בקדשתו

Baruch shena-tan Torah i' amo Yisra'ayl bik-dushato.

Blessed is the HOLY ONE who gave the Torah to the people Israel.

Group chants:

ואתם הדבקים ביהוה אלהיכם, תיים פלכם היום

V'atem ha-d'vaykeem ba-Adonal Elohay-chem, chayeem kul-chem ha-yom

You who cling to ADONAI are all alive this day!

(4) Torah Blessings

When called to the Torah you chant the following

(A) פְּרָכְךָ אֵת יְהוָה הַמְבַרְכֶּךָ:

Bar-i'chu et Adonal ha-m'vorach.

Blessed is the CREATOR, the SOURCE of blessing.

The congregation chants this second line. You repeat second line after the congregation.

(B) פְּרוּךְ יְהוָה הַמְבַרְכֶּךָ לְעוֹלָם וָעֶד:

Baruch Adonal ha-m'vorach i'olam va-ed.

Blessed is the CREATOR, the SOURCE of blessing forever and ever.

You chant the following alone:

(C) פְּרוּךְ אֱתָהּ יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch Atah Adonal Elohaynu Melech ha-olam.

Blessed are You, HOLY ONE, OUR GOD, RULER OF THE UNIVERSE.

אֲשֶׁר בָּחַר בָּנוּ (עַם כָּל מְכֹל) הָעַמִּים

asher bachar banu (im kol or ml-kol) ha-ammeem

You have chosen (with all or from all) peoples

וְנָתַן לָנוּ אֵת תּוֹרָתוֹ: פְּרוּךְ אֱתָהּ יְהוָה, נוֹתֵן הַתּוֹרָה:

v'natan lanu et torato. Baruch Atah Adonal notayn hatorah.

and gives us Torah. Blessed are You, ADONAI, Giver of the Torah.

After the Torah is read you chant this blessing alone:

פָּרַוְךָ אֱתָהּ יְהוָה אֱלֹהֵינוּ מְלֶכֶּךָ הָעוֹלָם, (ס)

Baruch Atah Adonai Elohaynu Melech ha-olam
Blessed are You, ADONAI, our GOD, RULER OF THE UNIVERSE.

אֲשֶׁר נָתַן לָנוּ תוֹרַת אֱמֶת,

asher natan lanu torat emet
You have given us a Torah of Truth,

וְתַיִי עוֹלָם נָטַע בְּתוֹכֵנוּ: פָּרַוְךָ אֱתָהּ יְהוָה, נוֹתֵן הַתּוֹרָה:

v'cha-yay olam nata b'tochaynu. Baruch Atah Adonai notayn ha-Torah,
and implanted eternal life within us. Blessed are You, ADONAI, Giver of the Torah.

When a book of the Torah is completed the congregation rises and chants together:

(E) תּוֹרַת חַזַּק וְנִתְחַזְּקוּ

Chazak, chazak v'nit-hazake
Strength to strength we go in strength

(5) Birkat Hagomayl

Those who have safely completed a major journey, recovered from a serious illness, or have been released from captivity recite the following:

פָּרַוְךָ אֱתָהּ יְהוָה אֱלֹהֵינוּ מְלֶכֶךָ הָעוֹלָם,

Baruch Atah Adonai Elohaynu Melech ha-olam
Blessed are You SOURCE OF RESCUE, our GOD, RULER OF THE UNIVERSE

הַגּוֹמֵל לְחַיֵּיכֶם טוֹבוֹת, שְׁגַמְלַנִּי כָּל טוֹב:

ha-gomayl i'chayaveem tovote she-g'mala-nee kol tov
Who grants goodness to the unworthy. Who has bestowed every goodness upon me.

The congregation responds:

מִי שְׁגַמְלָךָ כָּל טוֹב, הוּא יְגַמְלָךָ כָּל טוֹב סְלָה.

Mee she-g'malcha kol tov. Hu yi-g'malcha kol tov selah.
May the ONE Who bestows all good, bestow all goodness to you, selah!

Reb Shlomo asks, "Do you know the difference between a restaurant and a hospital? In a restaurant, there is one menu, and everybody eats the same food. In a hospital, everybody gets different medicine made especially for them. Torah is the same. God makes it special, just for you!"

בְּרַחֵם אֱתָהּ יְהוָה אֱלֹהֵינוּ מַלְּךְ הָעוֹלָם,
 Baruch Atah Adonai Elohaynu Melech ha-olam,
 Blessed are You Adonai our God, SOVEREIGN of all time and space
 שֵׁפְטֵנוּ מִעֲנֵשׁ (הַלְזֹתָ) (הַלְזֹתָ) for a bat mitzvah
 sheh-p-ta-rani may-onesh (ha-la-zeh or ha-la-zote)
 Who has released me from the consequences of my (son's or daughter's) actions.

(12) Returning Torah to Her Ark

Please stand

(A)
 יהללו את שם יהוה, פי נשגב שמו לברוך
 y'ha-l'lu et shem Adonai, kee nisgav sh'mo l'vadoe
 Let us praise the Name of Adonai, whose Name alone is exalted.
 הודו על ארץ ושממים: וירם קרו לעמו
 Hodo'e al eretz v'shamayim va-yarem keren l'amo
 God's splendor covers heaven and earth, the strength of our people,
 מהלה לכל חסידיו לפני ישראל עם קרכו הללויה:
 T'hilah l'chol chaseedav livnay Yisra'yl am k'rovo. Ha-l'iuyah
 making glorious Israel, the faithful ones. Hallelu Yah.

Psalm 29 (page 145) may be read here, or chant:

(A)
 The whole Torah exists only to establish peace.
 Her highest teaching is love and kindness.
 As Rabbi Akiva said, "What is hateful unto you, do not do to any person"
 and as Torah commands, "You shall love your neighbor as yourself."
 Her ultimate vision is of a unified humanity where all people
 will worship the one Source of Being, each in his or her own way.
 As it is written, "I will bring them to My holy mountain;
 I will cause them to rejoice in My house of prayer.
 My house will be called a house of prayer for all people."
 May it be so in our time. Amen!

(B)
 עץ חיים היא למחזיקים בה, ותמכיה מאשר:
 Aytz chayeem hee lama-chazee-keem bah, v'toe-m'che-ha m'oo shar
 She is a tree of life to those who hold fast to Her, and all Her supporters are happy.
 דרכיה דרכי נועם, וכל נתיבותיה שלום:
 D'ra-che-ha darchay no-am v'chol n'teevo-teh-ha shalom
 Her ways are ways of pleasantness and all Her paths are peace.
(C)
 השנינו יהוה אליה נשובה חדש ימינו בקדם:
 Hashiveevaynu Adonai aylecha v'nashuva. Chadaysh yamaynu k'kedem.
 Return us to You Adonai and we shall be returned. Renew our days to purity.

26. Alaynu

p. 221-2

(1) Reb Zalman's Universal Opening

for Hebrew & English chanting

עֲלֵינוּ לְשִׁבְחָהּ לְאֵדוּן הַכֹּל,	Alaynu t'shabay'ach la-adon hakol
לְתַת גְּדֻלָּהּ לְיוֹצֵר פְּרֵאשִׁית,	We rise to praise You SOURCE OF ALL.
שְׁלֹו עֲשֵׁנוּ עִם גִּוְיֵי הָאָרְצוֹת	la-tate g'doolah l'yo-tzayr b'raysheet
וְלוֹ שְׁמֵנוּ עִם מְשֻׁפְחוֹת הָאֲדָמָה	Your generous work as CREATOR OF ALL
שְׁלֹו שָׁם חֵלְקֵנוּ עִמָּהֶם,	Shelo asanu im goy-gay ha-aratzot,
וּגְוֵרָלָנוּ עִם כָּל הָעוֹלָם	You made us one with all of Life.
	v'lo sa-manu im mish-p'chote ha-adamah.
	You helped us to share with all humankind
	Shelo som chel-kaynu ee-mahem,
	You linked our fate with all that lives
	v'go-ra-laynu im kol ha-olam
	and made our portion with all in the world

or,

Reader chants, congregation repeats.

Let us adore _____	→ the EVER-LIVING GOD
and render praise _____	→ unto the ONE,
who spread out the heavens →	→ and established the earth,
whose glory _____	→ is revealed in the heavens above,
and whose greatness...	

Reader and congregation chant together.

...is imminent within this world. You are our God. There is nothing else

(2) Tribal Opening

עֲלֵינוּ לְשִׁבְחָהּ לְאֵדוּן הַכֹּל, לְתַת גְּדֻלָּהּ לְיוֹצֵר פְּרֵאשִׁית,	Alaynu t'shabay'ach la-adon ha-kol la-tate g'doolah l'yo-tzar b'raysheet
It is our nature to praise the ONE CENTER OF REALITY. To acclaim the CREATOR of the beginning.	
שְׁלֹא עֲשֵׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שְׁמֵנוּ כְּמְשֻׁפְחוֹת הָאֲדָמָה	Shelo asanu k'goy-gay ha-aratzot, v'lo samanu k'mish-p'chote ha-adamah.
who has not made us like the nations and families on this earth.	

or

עֲלֵינוּ לְשִׁבְחָהּ לְאֵדוּן הַכֹּל, לְתַת גְּדֻלָּהּ לְיוֹצֵר כְּדָאשִׁית,	Alaynu t'shabay'ach la-adon ha-kol la-tayt g'dulah l'yo-tzayr b'raysheet.
It is our nature to praise the ONE CENTER OF REALITY,	
to acknowledge the infinite greatness of the CREATOR	

שַׁנְתוּ לָנוּ גּוֹרָל מִיַּחַד בֵּין גּוֹיֵי הָאָרֶצוֹת
 sheh-natan lanu goral m'yu-chad bayn goyay ha-aratzot
 who gave us a unique destiny among the nations of the Earth
 וְצִוְנוּ לְהַרְיוֹת מַמְלַכַת כֹּהֲנִים וְגוֹי קְדוֹשׁ,
 v'tzivanu li-h'yote mamlechet kohaneem v'goy kadosh,
 and charged us to be a kingdom of priests and priestesses, a holy nation.

(3) Alaynu Middle

וְאֵנְתַנּוּ ^(rise) כַּוְּרָעִים וּמִשְׁתַּחֲוִיִּים וּמִוֹדִים
 Va-anakhnu ko-r'eam oo-mish-takhaveem oo-modeem
 We therefore bow ^(bow) and prostrate ourselves, worship, and give thanks ^(rise)
 לְפָנֶי מַלְאָךְ, מַלְכֵי הַמַּלְאָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.
 Lifnay Melech malkhay ha-m'lacheem Ha-kodesh baruch hu
 Before the Supreme Ruler of Rulers, THE HOLY ONE BLESSED BE.

^{or}
 וְאֵנְתַנּוּ כוֹרְעִים וּמִשְׁתַּחֲוִיִּים וּמוֹדִים, לְפָנֶי אֵל עֲלִיוֹן.

Va-anachnu ko-r'eam oo-mish-tacha-veem oo-modeem lifnay ayl elyon.
 And we bend the knee, worship, and give thanks to EL ELYON.

שֶׁהוּא נוֹטָה שָׁמַיִם וְיִסֵּד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מַפְעֵל,
 וְשִׁכְנֵינָה עֲזוֹ בַּגְּבוּהֵי מְרוֹמָיו,
 הוּא אֱלֹהֵינוּ אֵין עוֹד. אֲמַת מְלַכְנוּ אֲפֹס זולתו, בְּפִתּוּב בְּחֻרְחוֹ:
 וְיִדְעוּתָּ הַיּוֹם וְהִשְׁבַּתָּ אֵל לְבָבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מַפְעֵל,
 וְעַל הָאָרֶץ מַתַּחַת, אֵין עוֹד:

עַל כֵּן נִקְנָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֹאשׁוֹת מְהֵרָה בְּחַפְזָרְתָּ עֲזוֹךְ,
 לְהַעֲבִיר גְּלוּלֵים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִפְרֹתוֹ. לְחַסּוֹ עוֹלָם בְּמַלְכוּת שְׁדֵי,
 וְכָל כָּנִי בְּשֵׁר יִקְרָאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֱלִיךָ כֵּל רִשְׁעֵי אָרֶץ.
 וּפְרִדוּ וְיִדְעוּ כֵּל יוֹשְׁבֵי תַבַּל, כִּי לָךְ תִּמְכָּר כָּל פְּרָה, תִּשְׁבַּע כֵּל לְשׁוֹן:
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִקְרָעוּ וְיִפְלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ. וְיִקְפְּלוּ בְּלָם אֶת עוֹל
 מַלְכוּתְךָ. וְתִמְלִיךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלַעֲלֹמֵי עַד
 תִּמְלֹךְ בְּכָבוֹד: בְּפִתּוּב בְּחֻרְחָתָהּ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד...

(4) Alaynu Closing

(Zechariah 14:9)

וּנְאֻמָּר, וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ
 V'ne-emar, v'hayah Adonai l'melech ahl kol ha-aretz
 And it is said, "The ETERNAL will rule over all the earth.
 בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד:

Bayome hahu yi-h'yeh Adonai echad oo-sh'imo echad."
 On that day Hashem will be One and the Holy Name will be One.

27. Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי כְּרָא כְרַעוּתָהּ,
 Yit-ga-dal v-yit-ka-dash sh'may rabba, b'alma dee v'ra chir-ootay
 Magnified and sanctified be Goo's great Name in the world created according to Divine Will.
 וְיִמְלִיךָ מַלְכוּתָהּ פְּתִיבֵיכוֹן וּפְיִמְיֵיכוֹן

V'yam-leech mal-chu-tay, b'cha-yay-chone oo-v'yomay-chone
 And may the HOLY ONE rule the Kingdom in your lifetime and in your days
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן
 Oo-v'cha-yay de-chol bayt Yisrael ba-agala oo-viz-man kareev v'im-roo, Amayn.
 And in the lifetime of the entire house of Israel, speedily and in the near future,
 and let us say Amen.

וְהָא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וְלְעַלְמֵי עַלְמֵיִּיא
 v'hay sh'may rabba miva-rach l'alam ool-al-may al-maya.
 May God's great Name be blessed forever and for all eternity.
 וְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
 Yitba-rach v'yishta-bach v'yitpa-ar v'yitro-mam v'yitna-say,
 Blessed and praised, glorified, exalted, and uplifted,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדוֹשׁ בְּרִיךְ הוּא
 v'yit-hadar v'yit-aleh v'yitha-lal sh'may d'k-oo-d'sha b'reech-hu.
 be the Name of the blessed HOLY ONE

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא
 Le-ayla min kol bir-chata v'shee-rata toosh-b'chata
 honored, elevated, and extolled above all the blessings, hymns, praises

וְנַתְּמָתָא, דְאִמְרִינְךָ בְּעֵלְמָא, וְאִמְרוּ אָמֵן
 V'neh-che-mata da-amee-ran b'alma ve-lmru, Amayn.
 and consolations which we utter in the world. And let us say Amen.

וְהָא שְׁלָמָא רַבָּא מִן שְׁמֵיִיא וְחַיֵּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן
 v'hay sh'lama rabba min sh'maya v'cha-yeem alaynu v'al kol Yisra'ayl v'im-roo, Amayn.
 May there be abundant peace from heaven and life for us and all Israel, and let us say, Amen.
 עֲשֵׂה שָׁלוֹם בְּמִזְרְמֵינוּ הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 Oseh shalom bimro-mav hoo ya-aseh shalom alaynu v'al kol Yisra'ayl
 May the ONE who makes peace in the heavens make peace for all of us, and for all of Israel,
 וְעַל כָּל יִזְשְׁבֵי תְּבֵל, וְאִמְרוּ אָמֵן
 v'ahl kol yoshvay tayvayl, v'im-roo, Amayn.
 and for the whole world, and let us say Amen.

(4) Adon Olam

(by Sotiomon Ibn Gabriel. Music by Michael Shapiro)
Try singing to the melody of Shenendoah, Amazing Grace,
or any other melody that fits.

24

אֲדוֹן עוֹלָם אֲשֶׁר מְלֶךְ, בְּטוֹרָם כָּל יְצִיר נִבְרָא.

Adon olam asher malach, b'terem kol yitzeer nivra.

MASTER of the Universe who reigned before any creature was created

לְעֵת נִעְשָׂה בְּהַפְעוֹן כָּל, אֲדֹי מֶלֶךְ שָׁמוּ נִקְרָא.

L'ate na-asah b'chef-tzo kol, ah-zye Melech s'hmo nikra.

At the time when all was made by Divine Will, then was God's Name called SOVEREIGN.

וְאִתְּרֵי כְּכֹלֹת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נוֹרָא.

V'ah-charay kich-lole ha-kol, l'vado yim-loch no-ra:

And after all things will cease to be, the AWESOME ONE will reign alone

וְהוּא הָיִה, וְהוּא הָיָה, וְהוּא יִהְיֶיהָ, בְּתַפְאֲרָה.

V'hu ha-yah v'hu ho-veh, v'hu yi-h'yeh b'tif-arah.

Who was, Who is, and Who shall be in beauty.

וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה.

V'hu echad v'ayn shay-nee l'ham-sheel lo l'hach-bee-rah,

Who is ONE, Who has no comparison to which we can associate.

כִּלִּי רֵאשִׁית כִּלִּי תְּכֵלִית, וְלוֹ הָעֵזוֹ וְהַמְשָׁרָה.

B'lee ray-sheet b'lee tach-leet, v'lo ha-oze, v'ha-mis-rah.

Without beginning and without end, power and dominion are God's:

וְהוּא אֵלֵי וְחֵי גֹאֲלֵי, וְצוּר חֲכָלֵי כְּעֵת צָרָה.

V'hu aylee v'chai go-alee, v'tzoor chev-lee b'ate tza-rah.

YAH is my God and my living REDEEMER, the ROCK of my destiny in times of distress.

וְהוּא נְסִי וּמְנוּס לִי מִנֵּת כּוֹסֵי פִּיּוֹם אֶקְרָא.

V'hu ni-see oo-manos lee, m'hat ko-see b'ynom ekra.

God is my flag and my refuge; the portion of my cup on the day I call.

כִּיְדוֹ אֶפְקִיד רוּחֵי, כְּעֵת אִישׁוֹ וְאֶעֱרָה.

B'yado afkeed ru-chee b'ate ee-shan v'ah-ee-rah.

Into God's hands I entrust my soul, when I sleep and when I awaken.

וְעַם רוּחֵי גְּוִיָּתִי, יְהוּוּה לִי וְלֹא אִירָא.

V'im ru-chee g'vee-yatee. Adonal lee v'lo ee-ra.

As with my spirit my body too. AdonAI is with me, I shall not fear.

(5) Adon Olam: Hymn or Responsive Chant

(by Rabbi Zalman Schachter-Shalomi)

You were cosmic LORD, YAN Malakh, before there even was a world

Then You will all things did make, YAN Melekh we call You now.

Once when all things will cease to be YAN Yimlokh still true will be

You were, You are, eternally resplendent to infinity.

You alone, there are not two to join as friends, as lovers do.

Beginningless and without end You keep all one by plan and strength.

You are my GOD, REDEEMER, Life Protecting me in war, in strife.

My holy haven and my flag, my cup of health for what I lack.

Into Your hand I trust my breath, You breathe in me by night by day.

My body is Your tool, Your gift. With You as mine I'm not afraid.