



עֲבֹדוּ אֶת יְהוָה בְּשִׂמְחָה

Ivdu Et Hashem B'Simcha

Serve the Holy One with Joy

A Siddur

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Kavannah: טוב (tov) and נעים (na-eem) are spiritual counterparts. When something is pleasant it may not necessarily be good (i.e. too many sweets). When something is good it may not necessarily be pleasant (i.e. medicine). But when something is both good and pleasant, *tov oo-mana-im*, 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.

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים שֶׁבֶת אֶחִים גַּם־יַחַד

Hi-nay ma tov oo-ma na-eem shevet acheem gam yachad

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

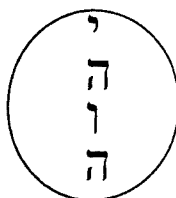
Metatranslation: Surely it's good and sweet music when Shabbos friends feel oneness.

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7 Birchot HaShakhar

The World of עשיה 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 "hay" 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 in 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

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(1) Modeh Anee: I Give Thanks

(Chant by Shefa Gold or prayer-song by David Zaslow)
Upon awakening; any morning service

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, מוֹדָה men say

(men say Mo-deh women say Mo-dah) anee l'fa-nekha Melech chai v'kayam.
I offer thanks to You, SOVEREIGN, LIFE of ETERNITY.

שֶׁחֲזַרְתָּ בִּי נִשְׁמָתִי בְּחַמְלָה רַבָּה אֲמוּנָתְךָ.

Sh'heh-khe-zarta bee nishma-tee b'khem-lah, rabbah emuna-tekha.
You have mercifully restored my soul within me. Your faithfulness is great.

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(7) Mah Tov: Song

(Numbers 24:5: additional words from "Or Chadash")
Weekday morning; Shabbat morning

מֵה טָבוּ אֹהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

Mah tovu oha-lecha Ya-akov, mishk'notecha Yisra'ayl.
How goodly are your tents, O Jacob, your dwelling places, O Israel.

מֵה טָבוּ אֹהֲלֶיךָ שָׂרָה, מִשְׁכְּנֹתֶיךָ רִבְקָה

Mah tovu ohala-yich Sarah, mish-k'nota-yich Rivkah
How goodly are your tents O Sarah, your dwelling places O Rebecca.

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Adapted by Rabbi D. Zaslow from Rabbi Marcia Prager who adapted it from Rabbi Rami 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

בְּרוּךְ אַתָּה 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 לְהִתְעַטֵּף בְּצִיצִית.

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

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בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר יִצַר אֶת הָאָדָם בְּחָכְמָה,

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 נְקָבִים וְנְקָבִים, תְּלוּלִים תְּלוּלִים,

Oo-vara vo n'kaveem n'kaveem, chaluleem chaluleem,
creating within us numerous openings and cavities.

גְּלוּי וַיְדוּעַ לְפָנַי כְּסֵא כְבוֹדְךָ

galui v'yadua lifnay chisay ch'vodecha,
It is revealed and known before Your Throne of Glory

שָׂאִם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד מֵהֶם,

she'im yi-patay-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 וְלַעֲמוֹד לְפָנֶיךָ:

Ee efshar 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-maflee la-asot.
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 Herself/Himself. As you say the words T'hora Hee, envision an influx of Divine life force coming to you from the world of Atzilut. As you say the words *Atah B'ratah* envision this energy coming from the world of Beri'ah. As you say the words *Atah Y'tzartah* envision the life coming from the world of Yetzirah. And, as you say the words *Atah N'fachtah bee* 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, נְשָׁמָה שֶׁנָּתַתָּ 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*

p. 37

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch Atah Adonai Elohaynu Melech ha-olam

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

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעִסּוֹק בְּדִבְרֵי תוֹרָה:

asher ki-d'shanu b'mitzvotav v'tzivanu la-asoke b'di-v'ray Torah.

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

וְהֵעֲרַבְנָא יְהוָה אֱלֹהֵינוּ אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ,

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

And make the teachings of Your Torah, ADONAI, our GOD pleasant in our mouth

וּבְפִי עַמֶּךָ בַּיִת יִשְׂרָאֵל,

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

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

וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ, וְצִאֲצָאֵי עַמֶּךָ בַּיִת יִשְׂרָאֵל,

V'ni-h'yeh anachnu v'tze-eh-tza-aynu v'tze-eh-tza-ay ah-m'cha bayt Yisra'ayl.

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

כִּלְנֹנוּ יוֹדְעֵי שְׁמֶךָ, וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמָּה:

koo-lanu yo-d'aye 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, הַמְּלִמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

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

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

(25) Morning Blessing:

(melody and words by Shefa Gold)

Weekday morning

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Leader chants each line and group repeats:

Morning will unfold for us

Life will rise from dust

Chorus: Group rises and leader chants each line. Group repeats.

We're rising in remembrance

Of Your love

Everyone chants together while turning in a circle and clapping hands. Then sit.

Halleluyah, Halleluyah!

Leader chants and group repeats. Chorus is chanted between each line:

You open up our eyes to see...

You have made us free

You lift us up when we are down...

You share with us Your royal crown

You guide our steps at every turn...

You teach us what we need to learn

You give us strength when we are weak

Reminding us of what we need

Beyond imagination...

Your Presence fills creation

You lift the slumber from our eyes...

You signal for the sun to rise

(2) Baruch Sheh-amar

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

p. 44

בָּרוּךְ	Blessed One,
שָׂאֵמַר	You talked
וְהִיָּה הָעוֹלָם,	the Worlds into being
בָּרוּךְ הוּא,	What a Blessing, You!
בָּרוּךְ אֹמֵר	Blessed One, Your Word
וְעוֹשֶׂה,	makes for becoming
בָּרוּךְ שְׁמוֹ.	What a blessing, Your Name.
בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,	Blessed One, You decree and sustain
בָּרוּךְ עוֹשֶׂה בְּרֵאשִׁית,	Blessed One, All beginnings are Yours!
בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,	Blessed One, Your Compassion enwombs the Earth
בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,	Blessed One, Your Caring is kind to all creatures
בָּרוּךְ מְשַׁלֵּם שָׂכָר	Blessed One, You are generous in rewarding
טוֹב לִירְאָיו,	those who respect Your Creation
בָּרוּךְ חַי	Blessed One, Ever Alive,
לְעַד וְקַיֵּם לְנֶצַח	ever confirming existence.
בָּרוּךְ פּוֹדֶה וּמַצִּיל	Blessed One, You make us free, You rescue us!
בָּרוּךְ שְׁמוֹ.	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 יְהַלְלוּךָ סֵלָה:

Ashray yoshvay vaytecha, ode y'ha-l'lucha selah.

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

אֲשֶׁרֵי הָעַם שִׁפְכָה לוֹ, אֲשֶׁרֵי הָעַם שְׁיִהוּהוּ אֱלֹהָיו:

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 לְדָוִד, אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

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

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

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

בְּכֹל יוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

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

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

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֵקֶר:

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

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

דֹר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ:

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

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

הֵדַר כְּבוֹד הַיְהוָה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

Hadar k'vod hodecha, v'divray nif-l'otecha asee-chah.

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

וְעִזּוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ 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.

זֵכֶר רַב טוֹבָה יִבְיַעוּ, וְצִדְקָתְךָ יִרְנְנוּ:

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

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

חַנּוּן וְרַחֲמוֹם יְהוָה, אַרְךָ אַפַּיִם וּגְדֹל חֶסֶד:

Chanun v'rachum Adonai, erech apayim oo-g'dol chased.

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

טוֹב יְהוָה לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:

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

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

יְהוָה יְהוָה כָּל מַעֲשֵׂיךָ, וְחִסְדֵיךָ יִבְרַכּוּכָה:

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

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

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ 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 לְבְנֵי הָאָדָם גְּבוּרָתְךָ, וּכְבוֹד הַדָּר מַלְכוּתְךָ:

L'hodee-a livnay 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.

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מִלְכוּתְךָ מִלְכוּת 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.

סוֹמֵךְ יְהוָה לְכָל הַנִּפְלֵים, וְזוֹקֵף לְכָל הַכַּפּוּפִים:

Somaych Adonai l'chol ha-nofleem v'zokayf l'chol ha-k'fufeem.

The ETERNAL upholds all who fall, and raises up those who are bowed down.

עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:

Ay-nay chol aylecha y'sabayru, v'atah notayn lahem et och-lam b'ito.

The eyes of all wait upon You, and You give them their food in due season.

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

וּמְשַׁבֵּיעַ לְכָל חַי רָצוֹן: *(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)*

צַדִּיק יְהוָה בְּכָל דְּרָכָיו, וְחַסִּיד בְּכָל מַעֲשָׂיו:

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

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

קָרוֹב יְהוָה לְכָל קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֶהוּ בְּאֵמֶת:

Karov Adonai l'chol ko-r'av, l'chol asher yikra-oohu ve-emet.

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

רָצוֹן יִרְאוּ יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

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 יְהוָה אֶת כָּל אֲהַבָּיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד:

Shomayr Adonai et kol oh-havav v'eay kol ha-r'sha-eem yash-meed.

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

תְּהִלַּת יְהוָה יִדְבֹר פִּי, וְיִבְרַךְ כָּל בָּשָׂר שֵׁם קְדוֹשׁוֹ, 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.

וְאֲנַחְנוּ נְבָרְךָ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

Va-anachnu n'varaych Yah mayatah v'ad olam ha-l'luyah.

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

(19) Psalm 150

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הַלְלוּיָהּ, הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרָקִיעַ עֶזְרוֹ:

Halleluyah, hal'lu, ayl b'kodsho, hal'luhu, birkee-a oo-zo.

Halleluyah, Praise YAH in God's holiness.

Halleluyah, Praise YAH in God's firm strength

הַלְלוּהוּ בְּגְבוּרָתוֹ, הַלְלוּהוּ כְּרַב גְּדֻלוֹ:

Hal'luhu, big-voo-rotav, hal'luhu, k'rov gudlo.

Halleluyah, Praise YAH in God's might

Halleluyah, Praise YAH according to God's many graces

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:

Hal'luhu, b'tayka shofar, hal'luhu, b'nayvel v'chinar.

Halleluyah, Praise YAH with the blast of the Shofar

Halleluyah, Praise YAH with strings and harps

הַלְלוּהוּ בְּתֹף וּמַחֹל, הַלְלוּהוּ בְּמִנִּים וְעֶגְבָּ:

Hal'luhu, b'tof u'machoi, hal'luhu, b'mineem v'ugav.

Halleluyah, Praise YAH with drum and dance

Halleluyah, Praise YAH with every instrument with every organ

הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

Hal'luhu, b'tzil-tz'lay shama, hal'luhu, b'tzil-tz'lay t'ru'ah.

Halleluyah, Praise YAH with the ringing sound

Halleluyah, Praise YAH with the clanging sound

כָּל הַנְּשָׁמָה תְּהִלַּל יָהּ הַלְלוּיָהּ.

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

Halleluyah, Praise YAH with every breath. Halleluyah

(27) Half-Kaddish

Weekday morning; Erev Shabbat; Shabbat morning

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יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתִיָּה.

Yit-ga-dal v'yit-ka-dash 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.

וַיְמַלִּיךָ מַלְכוּתִיָּהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ

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.

בְּעֶגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

Oo-v'cha-yay d'chol bayt Yisra-ayl ba-agala oo-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 שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי 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.

יְתַבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

Yitba-rach v'yishta-bach v'yitpa-ar v'yitro-mam v'yitna-say, v'yit-hadar v'yit-aleh v'yitha-lall

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

שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא. לְעֵלְא מִן כָּל בְּרַכְתָּא 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,

תְּשֻׁבָּתָא וְנַחֲמָתָא, דְּאָמְרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן:

Toosh-b'cha-ta vneh-che-mata da-ameeran b'alma v'eem-ru, Amayn.

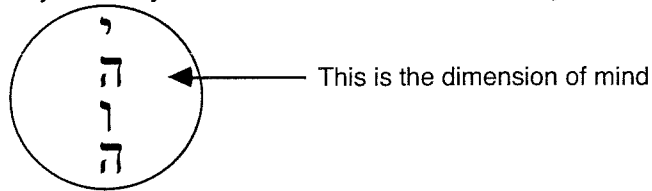
praises, and consolations which we utter in the world. And let us say Amen.

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ה Bar'chu through the Shema

The World of בְּרִיָּה Beri'ah/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."



☆ 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 Tiferet 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

(Sufi)

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 אֶת יְהוָה הַמְּבֹרָךְ:

(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:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch (Adonai or Yah) ha-m'vorach l'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 נְהֵמָן

Ayl Melech Neh-eman
GOD, RULER, FAITHFUL (Amayn!)

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

Spiritual Practice: (1) 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 – לְאֱלֹהוֹת אֲלֹפֵי פָנִים מְלֵא עוֹלָם
שְׂכִינְתָהּ, רַבּוּי פְּנִיָּה אֶחָד

שְׁמַע יִשְׂרָאֵל
יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד

Shema Yisrael Adonai (or Yah) Elohaynu 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 Zalman'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***Kavannah:** 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

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל־לֵבְבְּךָ, 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־מְאֹדְךָ.

Oo-v'chol m'oh-decha.

and with all your might .

וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם, עַל־לִבְבְּךָ:

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.

וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ,

V'shee-nantam l'vaneycha, v'debarta bam b'shiv-t'cha b'vaytecha

And teach them diligently to your children

and you shall discuss them when you sit at home

וּבְלִכְתְּךָ 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.

וְקָשַׁרְתָּם לְאוֹת עַל־יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ,

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.

וְכָתַבְתָּם 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.

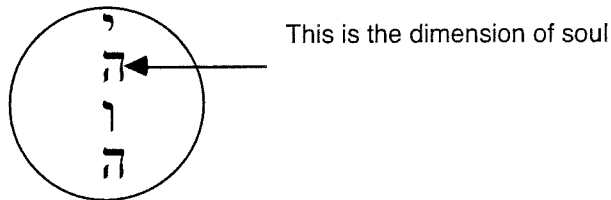
Amidah 1: Shabbat

The World of אצילות 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 foolishness. 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!



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:

אֲדֹנָי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ
 Adonai, 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

(1) The Ancestors: Avot v'Imahote

בָּרוּךְ: אַתָּה (bend knees) יְהוָה (stand up)

Baruch (bend knees) Atah (bow) Adonai (stand up)
Blessed (bend knees) are You (bow) ADONAI (stand up)

אֱלֹהֵינוּ וְאֱמוּנוֹתֵינוּ,

Elohaynu vaylo-hay avo-taynu v'imo-taynu
our GOD, GOD of our fathers and mothers,

אֱלֹהֵי אַבְרָהָם וְיִצְחָק וְרִבְקָה,

וְאֱלֹהֵי יַעֲקֹב רָחֵל וְלֵאָה.

Elohay Avraham v'Sarah, Elohay Yitzchak v'Rivkah,
vay'lohay Ya'akov, Rachel, v'Lay'ah

GOD of Abraham & Sarah, God of Isaac & Rebecca,
GOD of Jacob, Rachel & Leah.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,

Ha-Ayl ha-gadol, ha-gibor v'ha-nora, El Elyon.

The GOD of all that is great, Mighty, and Awesome, the Almighty-Most High.

גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל,

Gomayl chasa-deem toveem, v'konay ha-kol,

Who bestows loving goodness. In Whom is everything.

וְזוֹכֵר חֲסָדֵי אָבוֹת וְאִמָּהוֹת, וְיַמְבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם

V'zochayr chas-day avot v'i-ma-hote oo-mayvee go-ayl livnay v'nay-hem

Who is mindful of the kindness of the fathers and mothers
and Who brings redemption to their children's children

לְמַעַן שְׂמוֹ בְּאַהֲבָה:

l'ma-an sh'mo b'ahavah.

for the sake of the HOLY NAME with love.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:

Melech ozayr oo-moshee-ah oo-magayn.

SOVEREIGN, HELPER, SAVIOR, and SHIELD:

בָּרוּךְ: אַתָּה (bend knees) יְהוָה (stand up) מַגֵּן אַבְרָהָם וְעֵזֶרְתְּ שָׂרָה:

Baruch (bend knees) Atah (bow) Adonai (stand up) ma-gayn Avraham vezrat Sarah.

Blessed (bend knees) are You (bow), ADONAI (stand up), SHIELD of Abraham and help of Sarah.

בעש"ת: זְכַרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם וְעֵזֶרְתְּ שָׂרָה:

(2) Divine Might: Gevurot

Learning: The Baal Shem Tov reminds us that when we petition Hashem with the words מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם "cause the wind to blow and the rain to fall" in the Fall we ought to be thinking מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם "cause our spirituality to increase" and its "realization in the physical realm to fall."

אַתָּה גִּבּוֹר לְעוֹלָם אֲדָנִי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:

Atah gibor l'olam, Adonai, m'chayay may-teem Atah, rav l'hosheea

Eternal is your might, ADONAI. You are the REINCARNATOR of the dead.

Great is Your salvation.



Fall & Winter. Chanted from Shemini Atzeret to Pesach

מְשִׁיב הַרְיָח וּמוֹרִיד הַגֶּשֶׁם:

Masheev haru-ach oo-moreed ha-gashem

Cause the wind to blow and the rain to fall.

**מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
M'chal-kayl cha-yeem b'chesed m'chayay may-teem b'racha-meem rabeem.**

So-maych nof-leem

SUSTAINER of life with kindness, REVIVER of the dead with great mercy,

SUPPORTER of the fallen,

**וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם,
v'ro-fay choleem oo-mateer asoo-reem oo-m'kayaym emoo-natoo l'shay-nay afar.**

HEALER of the sick, Releaser of the imprisoned, and Fulfiller of faithfulness
to those who sleep in the dust.

מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמֵךְ לָךְ,

Mee cha-mocha ba-al g'voo-rote oo-mee doe-meh lach.

Who is like You, HIGHEST POWER? Who can be compared to You?

מֶלֶךְ יַמְמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:

Melech may-meet oo-m'chayeh oo-matzmee-ach y'shu-ah

SOURCE of life and death, who makes salvation grow?

בעש"ית: מי כמוך אב הרחמים, זוכר יצוריו לתיים ברחמים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.

V'neh-eman Atah la-ha-cha-yote may-teem.

Faithful are You to bring to life the dead.

בָּרוּךְ אַתָּה יְהוָה, מְחַיֶּה 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 קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁי יוֹם יְהִלְלוּךָ, סְלָה.

Atah kadosh v'shimcha kadosh oo-k'dosheem b'chol yom y'ha-l'lucha selah.

You are holy, Your Name is holy, and holy ones praise You daily. Selah.

בָּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ:

Baruch Atah Adonai ha-Ayl hakadosh.

Blessed are You ADONAI, the ALMIGHTY, the HOLY ONE

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

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם

Oseh shalom bimro-mav hu ya-aseh shalom

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

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

alaynu v'ahl kol Yisra'ayl

for all of us and for all of Israel,

וְעַל כָּל יוֹשְׁבֵי תֵבֵל, וְאָמְרוּ 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!"



5. Torah Service

יִשְׂרָאֵל יִשְׂרָאֵל וְאוֹרֵייתָא חַד הוּא

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

תּוֹרָה אוֹרָה תּוֹרָה אוֹרָה הַלְלוּיָהּ

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

קוֹדֶשׁא בְּרִיךְ הוּא, יִשְׂרָאֵל, וְאוֹרֵייתָא חַד הוּא. תּוֹרָה אוֹרָה 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 teaching 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 כְּמוֹךָ בְּאֱלֹהִים, יְהוָה, וְאֵין כְּמַעֲשֵׂיךָ.

Ayn kamocho va-Eloheem Adonai, v'ayn k'ma-ah-secha.

מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמְשַׁלְּתְךָ בְּכָל דָּר וָדָר.

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

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יְמִלֶךְ לְעֵלָם וָעַד.

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

(B) (from Psalm 29)

יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם:

Adonai oze l'amo yitayn. Adonai y'varaych et amo va-shalom!

YAH will bless all the people with shalom!

אָב הַרְחָמִים, הִיטִיבָה בְּרָצוֹנָךְ אֶת צִיּוֹן, תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם.

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

כִּי בָהּ לְבַד בְּטַחְנוּ, מֶלֶךְ אֵל רֵם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

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

(C) וַיְהִי בְּנִסּוֹעַ הָאָרֶץ וַיֹּאמֶר 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, וַיִּפְצוּ אִיבֵיךָ, וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ:

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 מִצִּיּוֹן תֵּיצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם:

Kee mitziyon taytzay 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 שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ:

Baruch sheh-natan Torah l'amo Yisra'ayl 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 שְׁמֵה דְמָרָא עֲלֵמָא. בְּרִיךְ כְּתָרָךְ וְאַתְרָךְ.

יְהֵא רְעוּתָךְ עִם עַמְךָ יִשְׂרָאֵל לְעַלְמִים,

וּפְרָקוֹן יְמִינְךָ אַחֲזִי לְעַמְךָ בְּבֵית מְקֹדְשֶׁךָ וּלְאַמְטוּיִי לְנָא מְטוּב נְהוּרָךְ,

וּלְקַבֵּל צְלוֹתְנָא בְּרַחֲמִין.

יְהֵא רְעוּא קְדָמְךָ דְתוֹרִיךָ לֹן חַיִּין בְּטִיבוּתָא...

...יְבֵה אָנָּה רַחֲמִין. וְלִשְׁמֵה קְדִישָׁא יְקִירָא אָנָּה אִמַר תְּשַׁבְּחוּן.

I place my trust in God, and to the holy, honored Name I speak out praises.

יְהֵא רְעוּא קְדָמְךָ דְתַפְתַּח לְבָאִי בְּאוּרֵיתָא

May it be Your will to open my heart to Torah,

וּתְשַׁלְּמִים מְשַׁאֲלִין דְלְבָאִי.

and to complete the yearnings of my heart,

וּלְבָא דְכָל עַמְךָ יִשְׂרָאֵל. לְטַב וּלְחַיִּין וּלְשָׁלָם:

and the heart of all Your people Israel for goodness, for life, and for peace.

(2) The Shema

An honoree holds the Torah, faces congregation, and chants alone; congregation repeats first two lines:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Sh'ma Yisra'ayi Adonai Elohaynu Adonai echad

Hear O Israel, the Eternal is our God, The Eternal is One.

Honoree chants alone; congregation repeats:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Echad Elohaynu gadol Adonaynu kadosh sh'mo.

One is our God, great is our Master, whose Name is One.

Honoree turns to face ark, bends knees, bows, and chants alone:

גִּדְלוּ לַיהוָה אִתִּי, וַיְנַרְוֵמָה שְׁמוֹ יַחְדָּו.

Gadlu l'Adonai itee oo-n'ro-m'mah sh'mo yachdav.

Declare God's greatness with me, and together we will exalt God's Name.

(3a) Torah Procession

לֵךְ יְהוָה הַגְּדֵלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹדָה,

L'chah Adonai, hag'dulah v'hag'vurah v'hatif'eret, v'ha-naytzach v'hahod.

כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ:

Kee chol ba-shamayim oo-va-aretz.

לֵךְ יְהוָה הַמְּמַלְכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:

L'chah Adonai ha-mam-lachah v'ha-mit-nasay l'chol l'rosh.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהָדוֹם

Rom'mu, rom'mu, Adonai Elohaynu, v'hish-tachavu, v'hish-tachavu la-ha-dome

רַגְלָיו קְדוֹשׁ הוּא:

rahg-lahv kadosh hu.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַר קְדֹשׁוֹ,

Rom'mu, rom'mu, Adonai elohaynu, v'hish-tachavu, v'hish-tachavu, l'har kodsho,

כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

kee kadosh Adonai Elohaynu.

אֵב הַרְחָמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכּוֹר בְּרִית אִיתָנִים, וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הַרְעוֹת, וַיַּגְדֵּר בַּיָּצָר הַרְעָה מִן הַנְּשׂוּאִים, וַיַּחֲוֶן אֶתְנוּ לְפָלִיטַת עוֹלָמִים, וַיִּמְלֵא מְשָׁלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים:

(3b) A Processional Chant

(Isaiah 27:13 Music by Shlomo Carlebach)

וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל

And it shall come to pass in that day, that the great shofar shall be blown,

...וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדְחִים בְּאֶרֶץ מִצְרַיִם

And those shall come who were lost in the land of Assyria,

and those who were lost in the land of Egypt,

וְהַשְׁתַּחֲוּוּ לַיהוָה בְּהַר הַקְּדוֹשׁ בְּירוּשָׁלַיִם:

and shall worship ADONAI in the holy mount in Jerusalem.

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

וַיַּעֲזֹר וַיִּגֵּן וַיּוֹשִׁיעַ לְכָל הַחֹסִים בּוֹ, וְנֹאמַר אָמֵן.
הַכֹּל הָבּוֹ גְדֹל לְאַלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה:

Everyone declare the greatness of our God and give honor to the Torah
For all honorees being called to the Torah:

יַעֲמוּד/תַּעֲמוּד/יַעֲמְדוּ ___ בֶּן/בֵּת ___ (הַפְּהוּ)/לְעֵלְיָה
[הָרֵאשׁוֹנָה, הַשְּׁנִית, הַשְּׁלִישִׁית, הָרְבִיעִית,
הַחֲמִישִׁית, הַשִּׁשִּׁית, הַשְּׁבִיעִית, לְהוֹסֵפָה/לְמַפְטִיר]

Reader chants:

בָּרוּךְ שָׁנַתָּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ

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

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

Group chants:

וְאַתֶּם הַדְּבֻקִים בֵּיהוָה אֱלֹהֵיכֶם, חַיִּים כְּלַכֶּם הַיּוֹם

V'atem ha-d'vaykeem ba-Adonai 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) בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ:

Ba-r'chu et Adonai 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) בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ha-m'vorach l'olam va-ed.

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

You chant the following alone:

(C) בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch Atah Adonai Elohaynu Melech ha-olam

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

אֲשֶׁר בָּחַר בָּנוּ (עַם כָּל or מְכֹל) הָעַמִּים

asher bachar banu (im kol or mi-kol) ha-ameem

You have chosen (with all or from all) peoples

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה:

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

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

After the Torah is read you chant this blessing alone:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, (D)

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

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,

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

וְחַיֵּי עוֹלָם נִטְעַ בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה 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) תִּזְק תִּזְק וְנִתְחַזַּק

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:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

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

הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת, שֶׁגְּמַלְנִי כָּל טוֹב:

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

The congregation responds:

מִי שֶׁגְּמַלְךָ כָּל טוֹב, הוּא יְגַמְלְךָ 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!"

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch Atah Adonai Elohaynu Melech ha-olam,
Blessed are You ADONAI our GOD, SOVEREIGN of all time and space

שִׁפְטָרַי מֵעַנֵּשׁ (הִלָּזָהּ for a bar mitzvah) (הִלָּזָאת) 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)

יְהַלְלוּ אֶת שֵׁם יְהוָה, כִּי נִשְׁגָב שְׁמוֹ לְבָדוֹ

Y'ha-l'lu et shem Adonai, kee nishgav sh'mo l'vadoe

Let us praise the Name of ADONAI, whose Name alone is exalted.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם: וַיֵּרָם קֶרֶן לְעַמּוֹ

Hodoe al eretz v'shamayim va-yarem keren l'amo

GOD's splendor covers heaven and earth, the strength of our people,

תְּהִלָּה לְכָל חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ הַלְלוּיָהּ:

T'hilah l'chol chaseedav livnay Yisra'ayl am k'rovo. Ha-l'luyah

making glorious Israel, the faithful ones. Hallelu YAH.

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

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)

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתוֹמְכֵיהָ מְאֹשָׁר:

Aytz chayeem hee lama-chazee-keem bah, v'toe-m'che-ha m'ooshar

She is a tree of life to those who hold fast to Her, and all Her supporters are happy.

דְּרָכֶיהָ דְּרָכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם:

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)

הַשִּׁיבֵנוּ יְהוָה אֵלֵינוּ וְנִשְׁוֵבָה חַדְשׁ יָמֵינוּ כְּקֶדֶם:

Hasheevaynu Adonai aylecha v'nashuva. Chadaysh yamaynu k'kedem.

Return us to You ADONAI and we shall be returned. Renew our days to purity.

27. Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,

Yit-ga-dal v-yit-ka-dash sh'may rabba, b'alma dee v'ra chir-ootay

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

וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ

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 בַּיִת יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְנָן קָרִיב וְאַמְרוּ 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.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמַיָּא

Y'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.

יְתַבְרַךְ 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 דְקַדְשָׁא בְּרִיךְ הוּא

v'yit-hadar v'yit-aleh v'yitha-lall sh'may d'k-oo-d'sha b'reech-hu.

be the Name of the blessed HOLY ONE

לְעֵלְא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא

Le-ayla min kol bir-chata v'shee-rata toosh-b'chata

honored, elevated, and extolled above all the blessings, hymns, praises

וּנְחֻמָּתָא, דְאַמְרוּן בְּעֵלְמָא, וְאַמְרוּ אָמֵן

V'neh-che-mata da-amee-ran b'alma ve-imru, Amayn.

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

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל, וְאַמְרוּ אָמֵן

Y'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 שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כּוֹל 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 כּוֹל יוֹשְׁבֵי תֵבֵל, וְאַמְרוּ אָמֵן

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

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

(4) Adon Olam

(by Solomon Ibn Gabirol. Music by Michael Shapiro)

Try singing to the melody of Shenendoah, Amazing Grace, or any other melody that fits.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ, בְּטֶרֶם כָּל יִצְיֵר נִבְרָא.

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

MASTER of the Universe who reigned before any creature was created

לַעֲת גַּעֲשָׂה בְּחֶפְצוֹ כָּל, אֲזִי מֶלֶךְ שְׁמוֹ 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.

וְאַחֲרֵי כִכְלוֹת הַכֹּל, לְבַדּוֹ יִמְלוֹךְ נוֹרָא.

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

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

וְהוּא הִיָּה, וְהוּא הוּהוּ, וְהוּא יִהְיֶה, בְּתַפְאָרָה.

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 לוֹ לְהַחְבִּירָה.

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.

בְּלֵי רֵאשִׁית בְּלֵי תַכְלִית, וְלוֹ הָעוֹז 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 גֹאֲלִי, וְצוֹר חֲבְלֵי בַעֲת 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 וּמְנוֹס לִי מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.

V'hu ni-see oo-manos lee. m'nat ko-see b'yom ekra.

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

בְּיָדוֹ אֶפְקִיד רוּחִי, בַּעֲת אִישָׁן וְאַעֲרָה.

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 רוּחִי גְוִיָּתִי, יְהוּה לִי וְלֹא אִירָא.

V'im ru-chee g'vee-yatee. Adonai 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, YAH Malakh, before there even was a world

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

Once when all things will cease to be YAH 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.