

Kabbalat Shabbat & Maariv Siddur

A musical, spiritual, new thought,
and multifaith inspired siddur
with holy affirmations.

Welcome to the

House of Prayer for All Peoples
Jewish Bridge Builders  Interconnected Spirituality

houseofprayerforallpeoples.org

House of Prayer for All Peoples

Friday evening Siddur V2.0

(from Rabbi Alan Scott Bachman and Rebbetzin Andalin Shekhinah Bachman)

*****OPENING NIGGUN (Melody-Song)*****

SHABBAT SHALOM song – to “Hallelujah” © 2022 Rabbi Alan

**"I am in the right place, at the right time,
doing the right thing."** Louise L. Hay of Blessed Memory

Land Acknowledgement and Affirmations (Note the tribes of your area, in Utah this includes Ute, Paiute, Goshute, Shoshone, Navajo and more.)

I AM acknowledging the Holy Great Spirit, the Creator of the Entire Universe.

I AM acknowledging that I walk upon the traditional grounds of Indigenous Peoples and recognize their wisdom, history, spirituality, culture, and stewardship of the land, water, and all creation.

I AM acknowledging that this sacred gathering is being held on the traditional lands of the Indigenous Peoples and pay my respect to their elders both past and present.

I AM grateful to all Indigenous groups for their commitment to protect the earth and its resources.

I AM committing to love, reconcile, partner, and enhance harmonious relationships with all Indigenous Peoples.

I AM committing to engage in actions to achieve justice, a tikkun, a repair and healing for all Indigenous Peoples.

And let this be so. Amen.

Land Acknowledgement and Affirmations (based on one used by the City of Markham, Ontario, Canada and <https://www.neefusa.org/guide-to-indigenous-land-acknowledgment> with modifications by Reb Alan of House of Prayer for All Peoples.

Special Guests: OPENING DEVOTIONS

WELCOMING ANGELS – SHALOM ALEIKHEM

שׁ לׁוֹם עֲלֵיכֶם מִלְאֲכֵי הַשָּׁרַת מִלְאֲכֵי עֲלִיּוֹן

Shalom aleikhem mal'akhei hashareit mal'akhei elyon

Peace be with you, ministering angels, messengers of the Most High,

מִן מֶלֶךְ מִלְכֵי הַמַּלְאָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

Mimelekh mal'khei ham'lakhim, ha-kadosh barukh hu

Messengers of the Ruler of Rulers, the Holy One, Blessed be the One.

בּוֹאֲכֶם לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן

Bo'akhem l'shalom mal'akhei hashalom mal'akhei elyon

Come in peace, messengers of peace, messengers of the Most High,

מִן מֶלֶךְ מִלְכֵי הַמַּלְאָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

Mimelekh mal'khei ham'lakhim, ha-kadosh barukh hu

Messengers of the Ruler of Rulers, the Holy One, Blessed be the One.

בְּרַכּוּנִי לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן

Barekhuni l'shalom mal'akhei hashalom mal'akhei elyon

Bless me with peace, messengers of peace, messengers of the Most High,

מִן מֶלֶךְ מִלְכֵי הַמַּלְאָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

Mimelekh mal'khei ham'lakhim ha-kadosh barukh hu

Messengers of the Ruler of Rulers, the Holy One, Blessed be the One.

צֵאתְכֶם לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן

Tzeitkhem l'shalom mal'ackei hashalom mal'akhei elyon

Go in peace, messengers of peace, messengers of the Most High,

מִן מֶלֶךְ מִלְכֵי הַמַּלְאָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

Mimelekh mal'khei ham'lackim ha-kadosh baruch hu

Messengers of the Ruler of Rulers, the Holy One, Blessed be the One.

There's a Palace © 2014 Rabbi Alan Scott Bachman (Based on Tikkunei Zohar)

There's a Palace that opens with tears,

There's a Palace that opens with song,

There's a Palace that opens with light,

With the Radiant light of T'orah.

Goddess of Peace (Shekhinah) © 1993 Reb Alan

She-khi - nah be-ru-khah at e - rev Shab-bat,
She-khi - nah be-ru -khah at Shab-bat sha - lom.

She-khi - nah be-ru-khah at e - rev Shab-bat,
She-khi - nah be-ru -khah at Shab-bat sha - lom.

She-khi - nah be-ru-khah at go-e-let ha - a - retz,
She-khi - nah be-ru -khah at Shab-bat sha – lom.

She-khi - nah be-ru-khah at go-e-let ha - a - retz,
She-khi - nah be-ru -khah at Shab-bat sha – lom.

Shekhinah – hallow the Sabbath, Kindle the candles of Life, I turn to honor your Presence, Goddess of Peace, Goddess of Peace Goddess of Peace, Enter Tonight!

Goddess of Peace © 1993 Alan Scott Bachman

CANLIGHTING BLESSING: traditional:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
וְצִוֵּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

" ah Adonai, Eloheinu Melekh (or Ruach רוח) Ha-Olam, asher kid'shanu b'mitz-vo-tav v'tzi-va-nu le-hadlik ner shel Shabbat.

Blessed are You, Eternal, our G'd, Sovereign of Time and Space. You hallow us with Your mitzvot and command us to kindle the lights of Shabbat.

Feminine: בְּרוּכָה אַתְּ שְׂכִינָה אֱלֹתֵינוּ רוּחַ הָעוֹלָם אֲשֶׁר קִדְּשָׁתָנוּ
בְּמִצְוֹתֶיךָ וְצִוֵּתָנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת

Beruchah at Shekhinah, eloteinu ruach ha' olam, asher kid'shatnu be-mitz-vo-tey-ha, vetzivatnu lehadlik ner shel Shabbat.

Blessed are you Shekhinah – Divine Presence, Divine Sovereign, breath of the world, who has made us holy with holy actions, and the holy deed of lighting the Sabbath candles.

הִנֵּה מַה טוֹב וַיְמָה נְעִימִים שְׁבֵת אַחִים גַּם יַחַד

Behold how good and how pleasing for people to dwell together as one.

Hinei mah tov umah na'im, Shevet achim gam yachad. (Psalm 133:1)

MA TOVU - melody © 2023 Reb Alan

מה טובו אהליך יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

How wonderful are your tents, descendants of Jacob, your tabernacles of Israel.

SPIDERWOMAN

There is a woman who weaves the night sky. See what she spins, how her fingers fly.

She is within us, beginning to end. Our grandmother, our sister, our friend.

She is the needle, and we are the thread. She is the weaver and we are the web.

She is the flow, and we are the ebb. She is the weaver, and we are the web.

She changes everything she touches. And everything She touches changes.

Weave on, weave on, Weave on, Spiderwoman.

From the Album: Kabbalah Shekhinah (C)(P) 1993 Alan Scott Bachman

(This chant is a composite of "Changing Woman" by Adele Getty, "We are the Flow" by Shekhinah Mountainwater, "She Changes" by Starhawk, and "Weave On" by Desert Wind.)



Shabbat Affirmations by Rabbi Zalman Schachter-Shalomi Z”L

You can add personal affirmations after reading these.

I Am affirming the power of positive affirmations.

I Am affirming that the Shekhinah surrounds me and blesses me.

I Am affirming the light-beings in G-d’s service who support and guide me.

I Am affirming that God ... sanctified the Holy Shabbat;

I Am raising all toil, suffering, and frustration of the past week as my sacrifice to God and let go of it.

I Am affirming the model of our ancestors’ rest and sanctification of Shabbat.

I Am affirming the perfection of what is in the world, and I surrender all the urgings and all the strivings on the plane of action (Asiyah), and I offer my body to rest.

I Am affirming the union of my Nefesh, [my soul] with the Holy Queen and Bride (Malkah Qadishah).

I Am affirming the union of my Ruach-Spirit with God ... , the lover of the infinitesimal and the particular with God as the Ze-ir Anpin, *the revealed aspect of God in this world*.

I Am affirming the union of my Neshamah [the highest aspect of my soul that transcends this earthly life] with the resting Creator, the Revealer of Sinai and the Redeemer of the days of Mashiach [the Messiah].

I am affirming the union of my additional soul, *the Divine gives me on Shabbat*, my Neshamah Yeterah with the Ancient of Days (Atiqah Kadishah) to whom eternity is ever present.

I am affirming the blessings that come down for the coming week, and my willingness to be mindful of the Holy Shabbat even in the midst of the week.

I Am experiencing a peaceful, blessed Shabbat.

These “Shabbat Affirmations” appear in Rabbi Zalman Schachter-Shalomi’s Sabbath Supplement to his Siddur Tehillat Hashem Yidaber Pi ~ As I Can Say It (for Praying in the Vernacular) (2009). [Reb Alan affirmation language in Italics.] Also, <https://www.jewishrenewalhasidus.org/an-affirmation-on-the-tree-of-life/>

LEKHU NERANENAH

L'choo n'rahn'nah lah-donai,
nahree'ah le-tsoor yish'aynoo.

Come! Let's shout out joyously to YAH, Raise our voices to the source of our strength.

(Rabbi Daniel Siegel translation)

LECKHA DODI – music – Reb Alan

L'chah dodee likraht kahlah P'nay Shahbaht n'kahb'lah.

1. Shahmor v-zahchor b-deeboor echahd

Hishmee'ahnoo ayl hah-m'yoochahd Ahdonai echahd oo-sh'mo echahd

L-shaym oo-1-tif'eret v-li-t'heelah.

2. Likraht Shahbaht l' choo v-naylchah

Kee hee m'kor hah-b'rahchah. May-rosh mee-kedem n'soochah

Sof mah'ah'seh b-mahchshahvah t'cheelah.

3. Hit'o'r'ree Hit'o'r'ree

Kee Vah oraych koo,ee oree

Ooree Ooree sher dahbayree

K'vod Adonai ahlayyich niglah

4. Bo'ee ve-shalom ahteret bah'lah

Gam besimchah oo-v'tso'ho'lah

Toch emoonay am se-goo-lah

Bo'ee Cha-la Bo'ee Cha'la

Come, my friend, to meet the bride; let us welcome the Sabbath.
“Observe” and “Remember,” in a single command, the One
G!d announced to us. The Lord is One, and the name is One, for
fame, for glory and for praise.

Come, my friend, to meet the bride; let us welcome the Sabbath.
Come, let us go to meet the Sabbath,
for it is a source of blessing.
From the very beginning it was ordained;
last in creation, first in thought.

Come my friend, to meet the bride; let us welcome the Sabbath.
Wake UP! Wake UP!, for your light has come; arise
and shine! Awake, awake, utter a song; the One’s glory is revealed
upon you.

Come, my friend, to meet the bride; let us welcome the Sabbath.
(Congregation rises and turns toward the door, as if to welcome a guest):
Come in peace, crown of G!d, come with joy and cheerfulness;
From our faith comes protection, come, O bride; come, O bride.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Translation - R' Zalman Schachter-Shalomi Z"L

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TOKH EMUNEI AM SEGULAH SONG © Rabbi Alan Scott Bachman

תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה.

In the midst of the faithful, a Protected People.

KEGAVNA:

Just as they [the six sefirot: chesed (kindness)... yesod (foundation)] unite above into Oneness, so she [malchut - reigningship] unites below in the mystery of Oneness, so as to be with them above:

UNITY PARELLELING UNITY.

The Holy One, blessed be he, who is One above, does not take His seat upon the Throne of Glory, until SHE enters into the mystery of Oneness, similar to His, to be Oneness corresponding to Oneness.

This, as we have stated, is the esoteric meaning of the words: "The Lord is One, and His Name is One."

It is the mystery of Shabbat, SHE (Malchut) is on Shabbat united within the mystery of Oneness so that the supernal mystery of Oneness may rest upon HER. This takes place during the Maariv Prayer of Shabbat Eve, for then the Holy Throne of Glory merges into the mystery of Oneness, and is ready for the Holy transcendent Highest Power to rest upon it.

As Shabbat arrives, SHE merges into Oneness, and is separated from the "other side," and all strict judgments are severed from her.

And she remains in unity with the holy light, and crowns herself with many crowns for the holy Divine Counterpart.

Then all powers of wrath and all adversaries flee from HER and vanish, and no other power reigns in ANY OF THE WORLDS.

Her countenance is irradiated with a supernal light, and she crowns herself here below with the holy people, ALL OF WHOM ARE CROWNED WITH NEW SOULS.

Then is the time for the commencement of prayer, when the worshippers bless Her with joy and gladness.

BARKHU - Call to Prayer:

leader:

בְּרַכּוּ אֶת יי הַמְּבַרֵךְ.

Barchu et Adonai hamevorakh.

(Blessed are you Holy One who showers us with blessing.)

Congregation followed by leader:

בְּרוּךְ יי הַמְּבַרֵךְ לְעוֹלָם וָעֶד.

Barchu Adonai Hamevorakh Le-o-lam Va-ed. (Blessed is the Holy One who bestows blessings forever and ever.)

G!d Bless the Night © 1992 Rabbi Alan Scott Bachman

Ba-rukH atah Adonai HaMaariv Aravim
G!d bless the night, G!d's pure light
Guides the way, our new day.
From night until the sunrise
You watch and protect our lives
In dreams we see with new eyes
A peace that will arise.
Your word brings on the evening,
Wisdom and Understanding
The First Light of Creation
Shines on throughout our night.

OPENING TO SACRED SPACE:

הִרִינִי מִקַּבֵּל/מִקַּבֶּלֶת עָלַי אֶת מִצְוֹת
הַבּוֹרָא: וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹד: וְאֶהְבֶּתָּ
לְרֵעֶךָ כְּמוֹד: אֲנִי יְהוָה.

It is upon me to receive the connection of
the Creator, To love your neighbor as
yourself. I am YHVH.

(by Rav Yitzchak Luria on Vayikra 19, 16th Century, recorded in Minhagei ha-Arizal--Petura
d'Abba, p.3b by Chayyim Vital)

Ahavat Olam (to Reb Alan – Miryam melody)

Ahavat olam beit Yisrael am'cha ahav'ta:

אֶהְבֶּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּת:

Baruch Atah YAH, ohev amo Yisrael.

בְּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

A-ha-va-at O-o-o-lam Beit Yisrael Am'kha Ahavta (repeat)

Ba-a-ruch a-a-ta-ah Ya-a-a-a-ah O-o-hei-eiv a-mo-o Yis-ra-el (repeat)

You love all those that Connect with Your Love with an Everlasting Love

Blessed are you, YAH, who loves those that intertwine with You. (G!d
Wrestlers)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shema Yisrael, Adonai Eloheinu Adonai Echad

Wake UP! People that want to devote their lives to the Divine, the Mysterious Name is the Many and the One. (Translation - Reb Alan based upon interpretation by Pearle Epstein student of R. Aryeh Kaplan Z"L)

בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch sheim kevod malchuto le'olam va'ed (Said very softly – not out loud.)

"Blessed is the Honorable Presence that Provides the Guiding Light throughout all there is, for all eternity." (Translation Reb Alan)

וְאֶהְבֶּתָּ אֶת יי אֱלֹהֶיךָ, בְּכֹל לְבָבְךָ, וּבְכֹל נַפְשְׁךָ, וּבְכֹל
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם, עַל
לְבָבְךָ. וְשָׁנַנְתָּם לְבִנְיָדָךָ, וְדַבַּרְתָּ בָּם, בְּשַׁבְּתְךָ בְּבֵיתְךָ,
וּבְלִכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל
יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים
לֵאלֹהֵיכֶם. אֲנִי יי אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם, לִהְיוֹת לְכֶם לֵאלֹהִים, אֲנִי יי אֱלֹהֵיכֶם.

אֱמֶת

SHEMA TRANSLITERATION:

V'-a-hav-ta eit A-do-nai El-o-he-kha,
b'-khol l'-vav'kha uv'-khol naf-sh'-kha uv'-khol
m'-o-de-kha.

V'-ha-yu ha-d'-va-rim ha-ei-leh
a-sher a-no-khi m'-tzav'-kha ha-yom al
l'-va-ve-kha.

V'-shi-nan-tam l'-va-ne-kha v'-di-bar-ta
b'-am, b'-shiv-t'-kha b'-vei-te-kha uv'-lekh-t'-kha
va-de-rekh, u-v'-shach-b'-kha u-v'-ku-me-kha.
Uk'shar-tam le-ot al ya-de-kha,
v'-ha-yu l'-to-ta-fot bein ei-ne-kha.

Ukh'-tav-tam al me-zu-zot bei-te-kha u-vi-sh'-a-re-kha.

L'-ma-an tiz-k'-ru, va-a-si-tem et kol mitz-vo-tai vih'-yi-tem k'-
do-shim l'-El-o-hei-chem A-ni A-do-nai El-o-hei-chem,
a-sher hotz-ei-ti et-chem mei-er-etz mitray-im lih'-yot la-chem
l-Elohim. Ani Adonai Eloheikhem **EMET**

Rabbi Alan translation:

You will evolve and learn to love the Divine Light presence in everything, with all your heart, with all your soul and with everything you have available to do so. The focus on this Divine Light will be at the heart of your being at all times and all places. Teach this focus as well as you can to all of the next generation. Say out loud the importance of this focus when you are residing in your home, when you are away from your home, when you are walking about, when you are lying down and when you are rising up. Lest you forget, make a reminding symbol, so that you remember these teachings, by a writing upon your arm and they shall be as tefillin between your eyes. And write this reminder upon all the doorposts of your home and upon all your paths of entry and exit from one event to another so that this always takes precedent over any distraction.

I am connected to the power that created the entire universe and with this connection I remain centered and focused on all that is holy.

Thus shall you remember to observe all My commandments and be holy to your G!d.

I am Adonai, your G!d, who brought you out of the land of Egypt to be your G!d:

I am Adonai your G!d. **Truth.**

מִי־כַמְכָּה בְּאֵלִים, יִי? מִי כְּמִכָּה,
נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִילַת, עֹשֶׂה פְּלֵא?

Mi chamochah ba-eilim Adonai? Mi-kamochah,
Ne'dar bakodesh, nora t'hilot, oseh feleh?

Who is like You, Eternal One, among the gods? Who is like You, majestic in holiness, awesome in splendor, doing wonders? (Exodus 15:11) (from Siddur)

מַלְכוּתְךָ רָאוּ בְּנֵי־יִשְׂרָאֵל, בּוֹקֵעַ יָם לְפָנַי מֹשֶׁה;
זֶה אֱלֹהֵינוּ וְאָמְרוּ:
יִי יִמְלֹךְ לְעוֹלָם וָעֶד!

Malchutcha ra'u vanecha, bokei'a yam lifnei Mosheh;
Zeh Eili! anu v'am'ru:
Adonai yim'loch l'olam va'ed!

Your children witnessed Your sovereignty, splitting the sea before Moses. "This is my God!" They spoke up and said, "The Eternal One will rule forever and ever!" (Exodus 15:11,18)

וְנֹאמַר: כִּי־פָדָה יִי אֶת־יַעֲקֹב, וְגָאֹל מִיַּד
חֲזָק מִמֶּנּוּ. בָּרוּךְ אַתָּה יִי, גֹּאֵל יִשְׂרָאֵל.

YAH!!!!

V'ne-emar: Ki-fadah Adonai et-Ya-akov, ug'alo miyad
chazak mimenu." Baruch Atah, Adonai, ga-al Yisrael.

It is said: the Eternal One rescued Jacob and redeemed him from the hand of one stronger than ourselves (Jeremiah 31:11). Blessed are You Eternal One, redeemer of Israel.

Translations - KESHER Shabbat Evening T'fillot – online.

SHELTER OF YOUR PEACE (Sukkot Song © Rabbi Alan)

She-tosh-reh – Shekhinatekha – bei-nei-ei-nu

Ve-tif-ros Aleinu Sukkot Sh'lomekha

You cause your Shekhinah to reside among us

Spread over us, Sukkot Sh'lomekha – Shelter of Your Peace.

CHATZI KADDISH (Half Kaddish)

Exalted and sanctified as we make the Name Great	<i>Yitgaddal veyitqaddash shmeh rabba</i>	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
in the world which the Holy One created according to The Holy One's will.	<i>Be'alma di vra khir'uteh</i>	בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ
May the Holy One's sovereignty soon prevail	<i>Veyamlikh malkhuteh</i>	וְנִמְלִיךְ מַלְכוּתָהּ
and the time of the Messiah be near	<i>[Veyatzmah purqaneh viqarev (qetz) meshi'eh]</i>	וְנִצְמַח פְּרָקְנָה וְיִקְרַב (קֵץ) מְשִׁיחָהּ
in our day, our own lives	<i>Behayeikhon uvyomeikhon</i>	בְּחַיֵּינוּ וּבְיוֹמֵינוּ
and during the lifetimes of all the House of Israel,	<i>Uvhaye dekhoh [bet] yisrael</i>	וּבְחַיֵּי דְכָל [בֵּית] יִשְׂרָאֵל
speedily and very soon! And let us say, Amen.	<i>Ba'agala uvizman qariv ve'imru amen</i>	בְּעִגְלָא וּבְזְמַן קָרִיב. וְאָמְרוּ אָמֵן
<i>The next two lines are recited by the congregation and then the leader:</i>		
May the Holy One's great name be blessed	<i>Yehei shmeih rabba mevorakh</i>	יְהֵא שְׁמֵהּ רַבָּא מְבֻרָךְ
forever, and to all eternity!	<i>Le'alam ul'alme 'almaya</i>	לְעָלָם וּלְעָלְמֵי עָלְמַיָּא
Blessed and praised, glorified and exalted,	<i>Yitbarakh veyishtabbah veyitpa'ar veyitromam</i>	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרֹמַם
extolled and honored, adored and lauded	<i>Veyitmasse veyithaddar veyit'alleh veyithallal</i>	וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
be the name of the Holy One, blessed be the Holy One.	<i>Shmeh dequdsha berikh hu.</i>	שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא.
The Holy One is above and beyond all the blessings,	<i>Le'ella (l'ella mikkol) min kol birkhata</i>	לְעֵלָא (לְעֵלָא מְכָל) מִן כּוֹל בִּרְכַתָּא
hymns, praises and consolations	<i>Veshirata tushbe'ata venehemata</i>	וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִהְמַתָּא
that we can utter in the world! And let us say, Amen.	<i>Da'amiran be'alma ve'imru amen</i>	דְּאָמִירוּ בְּעֵלְמַיָּא. וְאָמְרוּ אָמֵן

Translation: Wikipedia and parts by Rabbi Daniel Siegel

AFFIRMATION AMIDAH:

I Am acknowledging and praising the Holy One who was acknowledged and praised by my Holy Ancestors.

I Am acknowledging the might, supremacy and awesomeness of the Holy One who is kind, created everything, remembers “the faithfulness of our ancestors, and in love bring(s) redemption” to their descendants. “Blessed are you, Yah, shield of Abraham and helper of Sarah.” (Quotes from Rabbi Daniel Siegel Siddur)

I AM acknowledging the Infinite powers and infinite presence, that You sustain life and save us.

“You cause the wind to blow and the rain to fall.” *(Between Shemini Atzeret to Pesach)*

“You send down the dew.” *(Between Pesach to Shemini Atzeret)*

I AM Acknowledging that:

“Your lovingkindness sustains the living. Your great mercies sustain all life. You Support the falling, healing the ailing, free the fettered. You keep Your faith with those who sleep in the dust.”

I AM Connected with your Infinite Power, including that You “are the source of life and death and deliverance. Faithful are You in sustaining life. Praised are You, YAH, who gives and renews life.”

I AM acknowledging the Holiness of You and the Holiness of Your name, that you have foretold our Holiness as you are Holy and we praise You daily. Blessed are You, the Holy One.

You consecrated the seventh day as Your own,
for it marked the end and purpose of the creation of heaven and earth.
You blessed it above all the other days
and hallowed it above all the festivals, as it is written in Your Torah:
The heavens and the earth, and all they contain, were completed.
On the seventh day Elohim, God,
finished the work which God had been doing;
God ceased on the seventh day
from all the work which God had done.
Then Elohim blessed the seventh day and called it holy,
because on it God ceased from all the work of creation.

(Above indented part from R. Daniel Siddur.)

I AM acknowledging that:

I am acknowledging you as our God and the God of our Ancestors, and that our Shabbat rest be acceptable to You. May your requirements upon us lead us to holiness, and may we be among those that devote themselves to Your Torah," your divine transmission.

"May we find contentment in Your blessings, and joy in Your sustaining power."

I am affirming that you purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Shabbat. May Your people, Israel, the G!d wrestlers who hallow Your name, find rest on this day. Blessed are You, YHVH, the source of the Holiness of Shabbat.

I AM affirming that You are THE Creator of the entire Universe and that you may be satisfied with Your People and heed their prayer in love.

I am affirming that our prayers "always be acceptable to You.

I am affirming that you are close to us with love and pour out your spirit upon us.

I am affirming that our eyes behold Your homecoming, with merciful intent, to Zion. Blessed are you, Adonai, who brings your Shekhinah, your Divine Presence home to Zion.

I am affirming that you are the G!d of our Holy Ancestors, that You hear our prayers and that they are acceptable. Let it be heard, acted upon, remembered – the memory of us and our needs, of our ancestors, and of the days of the future redemption, the memory of Jerusalem, Your holy city, and the memory of Your People who are devoted to you.

I am affirming that You: “Act for goodness and grace, for love and care; for life, well-being and peace, on this day”

*On Shabbat Rosh Chodesh (the first day of a new month),
or on the Shabbat during Pesach or Sukkot, add
YA’ALEH V-YAVO / RISING AND ARRIVING (II)*

on a new month

רֹאשׁ הַחֹדֶשׁ הַזֶּה rosh hah-**chodesh** hah-zeh

on Pesach

חַג הַמַּצּוֹת הַזֶּה chahg hah-mahtsot hah-zeh

on Sukkot

חַג הַסּוּכּוֹת הַזֶּה chahg hah-sookot hah-zeh

I am acknowledging that You remember us today for all good things and that you “favor us this day with blessing.” And that You “preserve us this day for life. With Your redeeming and nurturing word” you are “kind and generous.” You “act tenderly on our behalf” and provide what we need to succeed through all our challenges. “Truly, our eyes turn toward You, for You are a providing G!d; gracious and merciful are You.

(Based on Rabbi Daniel Siegel Siddur.)

GIVING THANKS:

I AM giving thanks to You, now and forever. You are always present for Us. I Am recognizing that we acknowledge You, declare Your praise, and thank You for our lives entrusted to Your hand, our souls placed in your care, for Your miracles that greet us every day, and for Your wonders and all the goodness that is constant every hour, morning, noon, and night.

I AM grateful that your “kindness never stops.” You, the kind Holy One, “whose loving acts have never failed – always have we placed our hope in you” and continue to do so. “For all these things, let Your name be blessed and raised in honor always, forever. Let all of life acknowledge You!”

I AM praising your name in truth, YHVH, God, our source of rescue and aid. Blessed are You, the Holy One whose name is Good, to whom all thanks are due.

OSEH SHALOM

Oseh shalom bimromav,

hu yaaseh shalom aleinu,

v'al kol Yisrael, v'al kol yosh'vei teiveil,

v'imru. Amen.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ: אָמֵן.

You, who created peace on high, bring peace upon us, upon all Your People Israel – the G!d wrestlers, and bring Peace to All inhabitants of the world, all sentient being, and all that is,

and let us say, AMEIN – we let it go – And So it is!

“Ahhhmein v' ahhhmein, namaste, Om Mani Padme Om, Amin, Amen, Hola, and Joy to The World!!”

(Rabbi Jack (Yaakov) Schechtman Gabriel)

For ALL these Affirmations,
Blessings, and Recitations;
May Your Name be Blessed
And Raised in Honor Always,
Forever.

Let ALL Life and Creation
acknowledge you!

CLOSING AMIDAH PEACE - Woodstock © Joni Mitchell

(Bachmanized)

Well I came upon a Reb of G!d, She was walking along the road
So, I asked her – where are going? And she told me.
She said I'm going down to Davven (pray) loud, Gonna join with the Holy
Yehudim (the Jewish People)
Gonna get back to the land and set my soul free.

(Who are we?)

We are Stardust, We are golden (Have the G!d spark in us!)

(Whare we going?)

And we've got to get ourselves, back to the Garden. (Gan Eden – Garden of Eden
– the place of great peace.)

Well then, can I walk beside you? I have come here to join your cause, cause I feel
that I'm a key to the world's turning. (Turning – Shuva – in Hebrew – part of the
great return to the Holy One.)

And now we're in Holy Shabbat time, and maybe it's when time began,
And I'll find out who I am, as life is for learning.

(Who are we?)

We are Stardust, We are golden (Have the G!d spark in us!)

(Whare we going?)

And we've got to get ourselves, back to the Garden. (Gan Eden – Garden of Eden
– the place of great peace.)

And now we conclude the Amidah, When we sing for the World's fate,
And everywhere there's a song and a celebration.

And I dreamed I saw the bombers, jet planes riding shotgun in the sky,
Turning into butterflies, Above all nations.

We are stardust, we are golden,
And we've got to get our-selves back to the garden.

We ask for strength for those in need of spiritual and physical healing. This prayer is traditionally recited only when the Torah is read, but since the Friday night service is the “main” service in most Reform congregations, many include it here.

Mi Shebeirach - For Healing

Mi shebeirach avoteinu M'kor hab'rachah l'imoteinu. מִי שֶׁבִּירַח אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

May the Source of strength, who blessed the ones before us,
Help us find the courage to make our lives a blessing, and let us say, Amen.

Mi shebeirach imoteinu M'kor hab'rachah l'avoteinu. מִי שֶׁבִּירַח אִמּוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

Bless those in need of healing with *r'fuah sh'leimah*,
The renewal of body, the renewal of spirit, and let us say, Amen. (words by Debbie Friedman)

HEALING:

Ki Ani Hashem Rof'ekha (I Am the One who Heals You)

© 2016 Rabbi Alan Scott Bachman

Ki Ani Hashem Ref'ekha (4 times)

For I AM the One who heals you (2 times)

Ki Ani Hashem Ref'ekha (4 times)

I AM in your heart, I am in your bones,

I AM everywhere, you are never alone,

For I'll always be there close to you,

For I AM the One who's in love with you.

For I AM the ONE who hears your prayers,

For I AM the ONE who sees your tears,

Don't give up on me, for I'll see you through,

For I AM the ONE who will heal you.

כִּי אֲנִי יְהוָה, רֹפֵאֲךָ. (Ex.15:26)

This follows perhaps the first healing of non-humans: the water. The interconnected Holy One, YHVH, heals the water, from bitter to sweet, through the use of a tree. And if one does right in the Holy eyes, and will listen to the commandments and keep statutes, YHVH will heal us, who in the YHVH's image, are also interconnected with all.

MOURNER'S KADDISH from R. Daniel Siddur:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ	Yitgahdahl v-yitkahdash
[אמן] שְׁמֵהּ רַבָּא	sh'may rahbah [Amein]
בְּעֵלְמָא דִּי בְּרָא כְּרַעֵי תֵּהּ,	b-ahlmah divrah chir'ootay
וְיִמְלִיךְ מַלְכוּתֵהּ,	v-yahmleech mahlchootay
[וְיַצְמַח פּוּרְקָנֵהּ	[v-yahtsmahch poorkahnay
וְיִקְרַב מְשִׁיחָהּ אמן]	vee-kahrayv m'sheechay [Amein]
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן	b-chahyaychon oo-v-yomaychon
וּבְחַיֵּי דְכָל בַּיְתֵי־יִשְׂרָאֵל,	oo-v-chahyay d'chol bayt yisrah'ayl,
בְּעַגְלָא וּבְזִמְן קָרִיב,	bah'ah'gahlah oo-vi-z'mahn kahreev
[אמן] וְאָמְרוּ אָמֵן.	v-imroo Ahmayn. [Amein]
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hay sh'may rahbah m'vahrach
לְעַלְמֵי וְלְעַלְמֵי עַלְמֵיָא.	l'ahlahm oo-l'ahlmay ahlmahyah.
יִתְבַּרַךְ וְיִשְׁתַּבַּח	Yitbahrahch v-yishtahbahch
וְיִתְפָּאֵר וְיִתְרוֹמֵם	v-yitpah'ayr v-yitromahm
וְיִתְנַשֵּׂא וְיִתְהַדַּר	v-yitnahsay, v-yit'hahdahr
וְיִתְעַלֶּה וְיִתְהַלַּל	v-yit'ahleh v-yit'hahlahl
[אמן] שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא	sh'may d'koodshah b'reech hoo. [Amein]
לְעֵלְא מִן כּוֹל בִּרְחַתָּא	L'aylah min kol birchahtah
וְשִׁירְתָּא,	v-sheerahtah,
תּוֹשְׁבֵי חַתָּא וְנַחֲמָתָא	tooshb'chahtah v-nechemahtah
דְּאָמְרוּן בְּעֵלְמָא,	dah-ah'meerahn b-ahlmah
[אמן] וְאָמְרוּ אָמֵן.	v-imroo Ahmayn. [Amein]
יְהֵא שְׁלָמָא רַבָּא	Y'hay sh'lahmah rahbah
מִן שְׁמַיָּא וְחַיִּים	min sh'mahyah v-chahyeem
עַלְיָנוּ וְעַל כָּל־יִשְׂרָאֵל	ahlaynoo v-ahl kol yisrah'ayl
[אמן] וְאָמְרוּ אָמֵן.	v-imroo Ahmayn. [Amein]
עוֹשֵׂה שְׁלוֹם בְּמִרְוֵמֵי,	Oseh shahlom bimromahv
הוּא יַעֲשֶׂה שְׁלוֹם	hoo yah'ahseh shahlom
עַלְיָנוּ וְעַל כָּל־יִשְׂרָאֵל	ahlaynoo v-ahl kol yisrah'ayl
וְעַל כָּל יוֹשְׁבֵי תִבְל	v-ahl kol yoshvay tayvayl
[אמן] וְאָמְרוּ אָמֵן.	v-imroo Ahmayn. [Amein]

Let the glory of G!d be extolled. Let G!d's great name be hallowed, in the world whose creation Adonai willed.

May G!d's sovereignty soon prevail, [the redemption grow and the time of the messiah be near], in our own day, our own lives, and the life of all Israel, and let us say: Amen.

Let G!d's great name be blessed forever and ever.

Let the name of the Holy Blessed One be glorified, exalted, and honored, though Adonai is beyond all the praises, songs, and adorations that we can utter, and let us say: Amen.

May peace abundant descend from heaven, with life for us and for all Israel, and let us say: Amen.

May G!d, who makes peace on high, bring peace to us, to all Israel, and to all those who live on earth, and let us say: Amen. (Source Siddur – Reb Daniel Siegel)

ALEINU: (It is upon us)

לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי. תִּקּוֹן עוֹלָם, אָמֵן.

Letakkein Olam, To Heal the World, Letakkein Olam Bemalkhut Shaddai.

To Heal the World, Letakkein Olam, To Heal the World with the Power of Shaddai.

Tikkun Olam © 1997 Alan Scott Bachman, Lyrics – translation – Rabbi Jonathan Seidel

Sound of Silence © Paul Simon

Hello darkness, my old friend, I've come to talk with you again
Because a vision softly creeping, Left its seeds while I was sleeping
And the vision that was planted in my brain.....Still remains
Within the sound of silence

In restless dreams, I walked alone, Narrow streets of cobblestone
'Neath the halo of a streetlamp, I turned my collar to the cold and damp
When my eyes were stabbed by the flash of a neon light...That split the night
And touched the sound of silence

And in the naked light, I saw, Ten thousand people, maybe more
People talking without speaking, People hearing without listening
People writing songs that voices never shared... No one dared
Disturb the sound of silence

"Fools", said I, "You do not know, Silence like a cancer grows
Hear my words that I might teach you, Take my arms that I might reach you"
But my words like silent raindrops fell, And echoed in the wells of silence
And the people bowed and prayed, To the neon god they made
And the sign flashed out its warning, In the words that it was forming
And the sign said, "The words of the prophets are written on the subway [Facebook]
walls and tenement halls, And whispered in the sound of silence

Source: Musixmatch Songwriters: Paul Simon The Sound of Silence lyrics © Paul Simon Music, Sony/atv Songs Llc
1964

Adon Olam

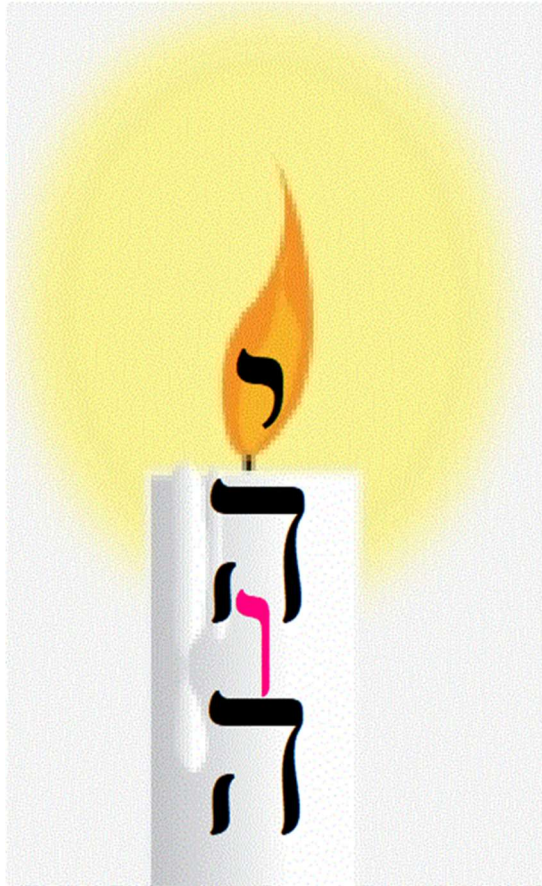
אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,	Ahdon olahm ahsher mahlahch
בְּטֶרֶם כָּל יִצְיִר נִבְרָא.	B'terem kol y'tseer nivrah
לַעֲת נַעֲשָׂה בְּחִפְצוֹ כָּל,	L'ayt nah'ahsah v-cheftso kol
אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא.	Ahzai melech sh'mo nikrah

**You were cosmic Lord, YAH Malach
before there even was a world
Then Your will all things did make,
YAH Melech we call You now.**

בְּיָדוֹ אֶפְקִיד רוּחִי,	B-yahdo ahfkeed roochee
בְּעֵת אִישׁוֹן וְאַעֲיָרָה.	B-ayt eeshahn v-ah'eerah
וְעַם רוּחִי גְּוִיָּתִי,	V-im roochee g'veeyahtee
יְהוּה לִי וְלֹא אֵיֶרָא.	Ahdonai lee v-lo eerah.

**Into your hand, I trust my soul,
Night and day, your love is near.
All that I am is one with You
I'm not alone, I shall not fear.**

© Rabbi Daniel Siegel Siddur



© <https://www.jewishrenewalhasidus.org/wpcontent/uploads/2007/12/hashem3.jpg>

ADDENDUM to include EL MALEI, HOLY SHEKHINAH, I AM, REACH IN, SAY YES TO LIFE, ETZ CHAIM HI, and many more either on the following pages or to be supplemented with additional songs /prayers by Rabbi Alan.

This Siddur contains the Holy Names of G!D and other sacred matters. Please treat with respect and safe keeping.

Many references herein are to the **Rabbi Daniel Siegel Siddur** for Kabbalat Shabbat and Shabbat Maariv services. Please consider donating to Aleph Canada. <https://www.canadahelps.org/en/charities/aleph-alliance-for-jewish-renewal-incorporated/?mprompt=1>

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ADDENDUM PAGES

Happy Niggun - Halleluyah

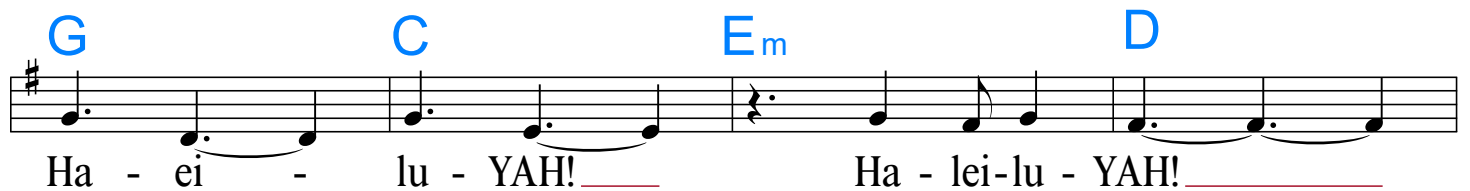
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G C E_m C C₆



Ha - ei - lu YAH! Ha - lei-ei lu - YAH!

G C E_m D



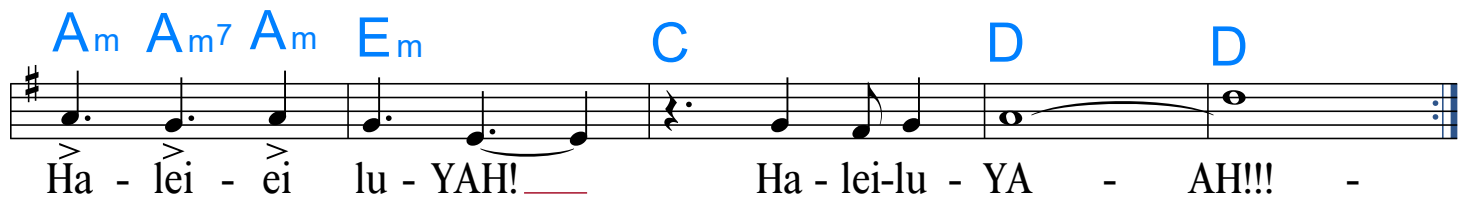
Ha - ei - lu - YAH! Ha - lei-lu - YAH!

A_m A_m⁷ A_m E_m G D_{sus4} D



Ha - lei - ei lu - YAH! Ha - lei-ei lu - YAH!

A_m A_m⁷ A_m E_m C D D



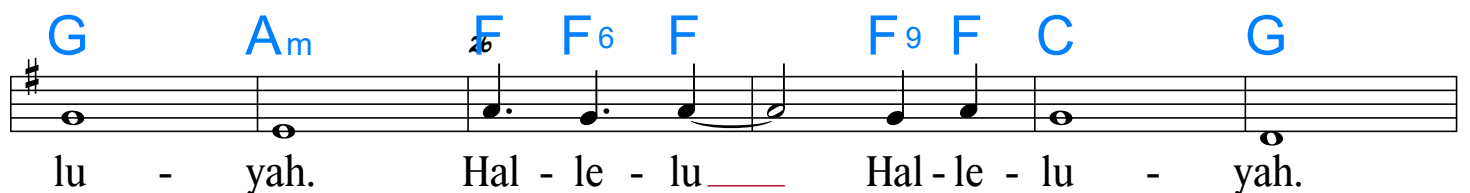
Ha - lei - ei lu - YAH! Ha - lei-lu - YA - AH!!! -

18 F F₆ F F₉ F C G 22 F F₆ F F₉ F



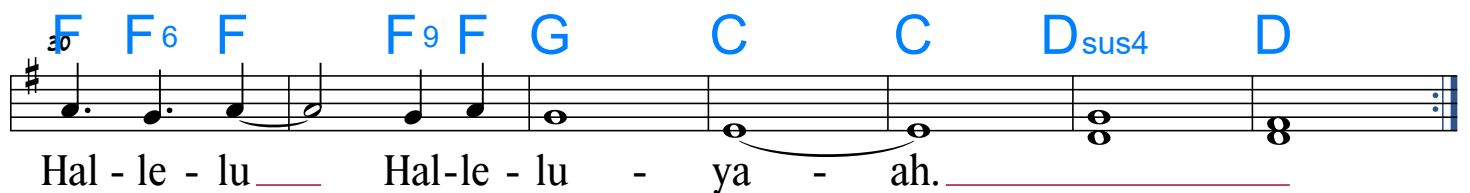
Hal - le - lu Hal-le - lu - yah. Hal - le - lu Hal-le -

G A_m 26 F F₆ F F₉ F C G



lu - yah. Hal - le - lu Hal - le - lu - yah.

30 F F₆ F F₉ F G C C D_{sus4} D



Hal - le - lu Hal-le - lu - ya - ah.

To beginning

There's a Palace

(Opening the Gates)

Meditatively

©Alan Scott Bachman

The musical score is written in a single system with eight staves. Each staff begins with a measure number (1, 3, 5, 7, 9, 11, 13, 15) and a chord symbol above it. The lyrics are written below the notes. The key signature has one flat (Bb) and the time signature is 6/8. The piece concludes with a double bar line and repeat dots at the end of the eighth staff.

1 Dm Dm
There's a pa - lace that o - pens with te - ea - rs,

3 F F
There's a pa - lace that o - pens with so - o - ong,

5 C C
There's a pa - lace that o - pens with light, with the

7 Dm C
Ra - di - ant li - ght of T'Or - ah.

9 Gm Gm
There's a pa - lace that o - pens with te - ears and

11 F Dm C
there's a pa - lace that o - pens with song.

13 Gm Gm
There's a pa - lace that o - pens with light, with the

15 F Dm C
Ra - di - ant li - ght of T'Or - rah.

Repeat entire song as desired

Influenced or based on Tikkunei Zohar

Shekhinah Barukhah At (G*ddess of Peace)

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Lively



Em CMaj7 D6 D

She-khi-nah be-ru-khah at e-rev Shab-bat,

3 Em D F#m Em

She-khi-nah be-ru-khah at Shab-bat sha-lom.

5 Am Bm Em

She-khi-nah be-ru-khah at go-e-let ha-a-retz,

7 Am Bm F#m Em

She-khi-nah be-ru-khah at Shab-bat Sha-lom.

9 Bm F#m Em G

Shab-bat Sha-lom. She-khi-nah

11 CMaj7 Dsus4 D C G

hal-low the Sab-ba-ath. Kin-dle the can-dles o-of

16 D Am Bm Em7 Em

Life. I turn to ho-nor you-r pre-sence.

21 *A m* *G sus4* *G* *A m* *Emsus4* *E m*

G*d-dess of pea - ce, G*d-dess of pea - ce,

26 *A m* *G* To Coda \oplus *D*

G*d-dess of peace en-ter to ni - igh(t)

30 *E m* Instrumental Jam Part (repeat as desired) *B m*

Yai yai yai yai yai yai Yai Yai Yai yai yai yai

34 *C* *G* *A m* *G* *D* *G* *D*
1, 2, 3. 4.
D.C. al Coda

Yai yai yai yai yai Yai yai yai yai yai yai Yai yai.

\oplus Coda

39 *D* *E m*

ni - i - ight.

שְׁכִינָה בְּרוּכָה אֶתְ עֶרְב שַׁבָּת,
 שְׁכִינָה בְּרוּכָה שַׁבָּת שְׁלוֹם.
 שְׁכִינָה בְּרוּכָה אֶתְ גּוֹאֲלַת הָאָרֶץ,
 שְׁכִינָה בְּרוּכָה שַׁבָּת שְׁלוֹם.

The word "Presence" may be substituted for "G*dness." The Sabbath Queen is not human.

Beladi Rhythm -
reverent

Ma Tovu

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Ma - - - - - To - - - - - vu - - - - - O - - - - -

3 ha - - - - - le - - - - - kha Ya - a - - - - - kov

5 mish - - - - - ke - no - - - - - te - - - - - kha

7 Yis - - - - - ra - - - - - el.

9 Ma - - - - - To - - - - - vu - - - - - O - - - - -

11 ha - - - - - le - - - - - kha Ya - a - - - - - kov,

13 Mish - - - - - ke - no - - - - - te - - - - - kha

15 Yis - - - - - ra - - - - - el. ¹A el..... ².D m

Chords: Dm, Bb, A7, Bb7, A, Gm, Bb, C, A, Dm

Lechu Neranena - Lekhu Nerannena

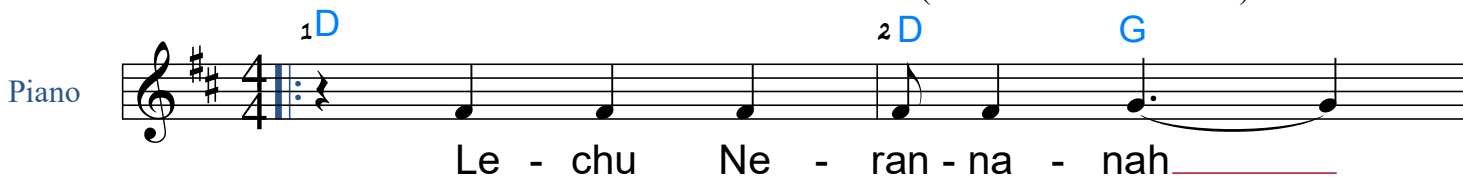
Psalm 95:1

(C) 2023 Rabbi Alan Scott Bachman

English Translation by Rabbi Daniel Siegel

(D and G Power Chords!)

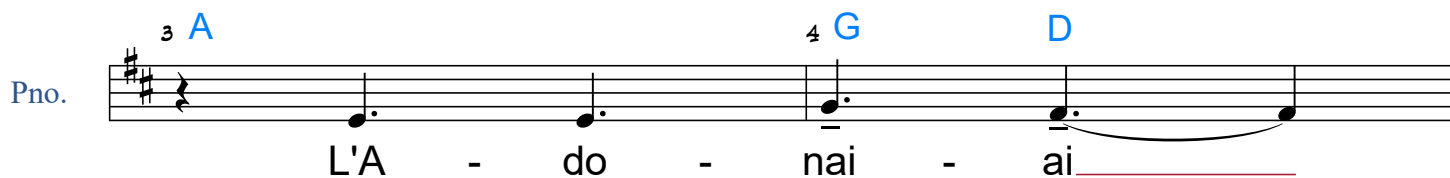
Piano



1 **D**

Le - chu Ne - ran - na - nah

Pno.



3 **A** 4 **G** 5 **D**

L'A - do - nai - ai

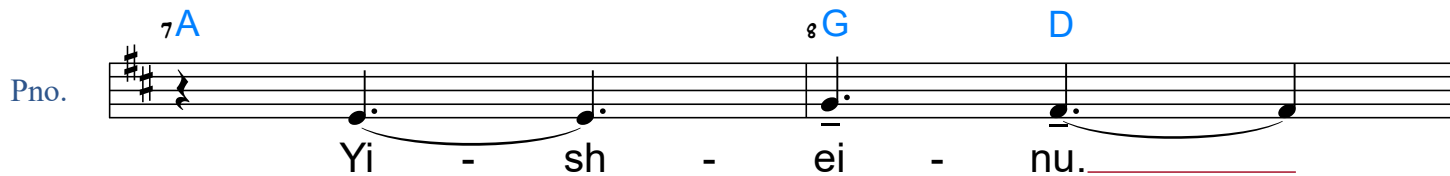
Pno.



6 **D** 7 **G** (D and G Power Chords!)

Na - ri - ah le - tzur

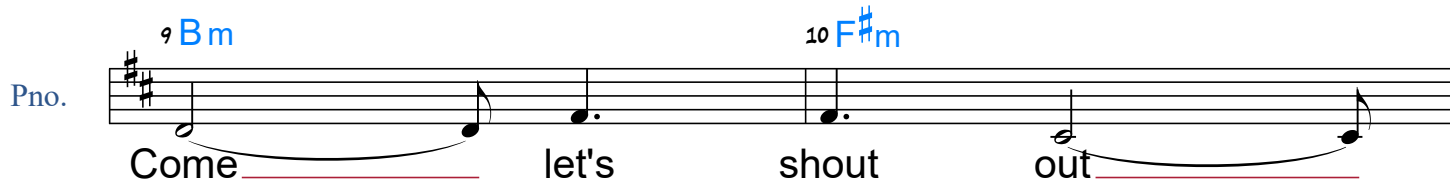
Pno.



8 **A** 9 **G** 10 **D**

Yi - sh - ei - nu.

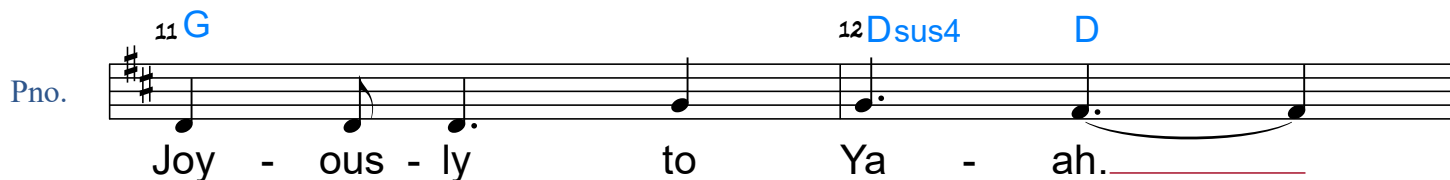
Pno.



11 **Bm** 12 **F#m**

Come let's shout out

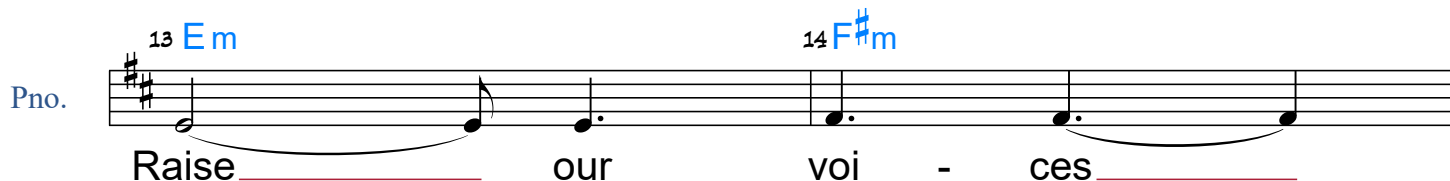
Pno.



13 **G** 14 **Dsus4** 15 **D**

Joy - ous - ly to Ya - ah.

Pno.



16 **Em** 17 **F#m**

Raise our voi - ces

Lechu Neranena p. 2

Pno. ¹⁵G

to the Source of our strength! _____

Pno. ¹⁷A 1. ¹⁸A 2. ¹⁹B^b ²⁰

Le - chu _____ ne - ran - ne -

Pno. ²¹C[#]m6[#]5 A ²²A⁷ A ²³B^b ²⁴

na - ah _____ ah - ah Le - chu - ne-ra - an-ne -

Pno. ²⁵C[#]m6[#]5 A ²⁶A⁷ A ²⁷Gm ²⁸

na - ah - ah - ah (Le -) (Jam section - may be repeated)

Pno. ²⁹F⁹ F ³⁰F ³¹E^b ³²E^b E^b⁹ E^b

Pno. ³³F E^b Cm ³⁴Dm ³⁵D

English translation from Rabbi Daniel Siegel Siddur - Aleph Canada

Psalm 95:1

לְכוּ נִרְנְנָה לַיהוָה, נְרִיעָה לְצוּר יְשׁוּעֵנוּ.


**Come let's shout out Joyously to Yah,
Raise our Voices to the Source of our Strength.**

Tokh (Toch) Emunei Am Segulah (Segulah)

From Lekha (Lecha) Dodi

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Piano




1 D 2 E^b

Tokh E - mu - nei - ei - ei

Leader sings Tokh Emunei

Detailed description: This block contains the first line of musical notation for the piano part. It is written in treble clef with a key signature of two flats (Bb, Eb) and a 4/4 time signature. The melody consists of six quarter notes: Tokh, E, mu, nei, ei, ei. Above the first measure is a blue '1 D' and above the second measure is a blue '2 E^b'. Below the notes are the lyrics 'Tokh E - mu - nei - ei - ei'. Below the lyrics is the instruction 'Leader sings Tokh Emunei'.

Pno.



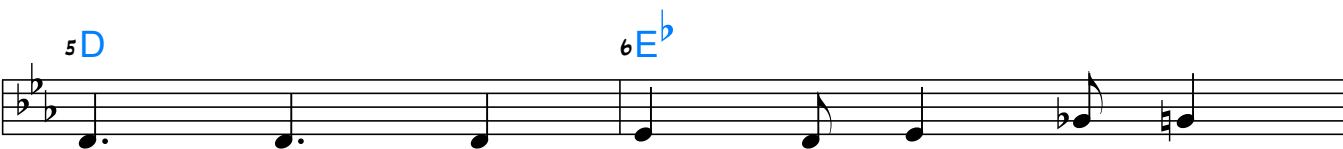
3 D 4 D

Am Se - gu - lah

Leader and Everyone sings Am Segula (This is done throughout this song.)

Detailed description: This block contains the second line of musical notation for the piano part. It is written in bass clef with a key signature of two flats. The melody consists of four notes: Am, Se, gu, lah. Above the first measure is a blue '3 D' and above the second measure is a blue '4 D'. Below the notes are the lyrics 'Am Se - gu - lah'. Below the lyrics is the instruction 'Leader and Everyone sings Am Segula (This is done throughout this song.)'. Red lines are drawn under the 'Am' and 'lah' notes.

Pno.




5 D 6 E^b

Tokh E - mu nei - ei - ei - ei - ei

Detailed description: This block contains the third line of musical notation for the piano part. It is written in bass clef with a key signature of two flats. The melody consists of eight notes: Tokh, E, mu, nei, ei, ei, ei, ei. Above the first measure is a blue '5 D' and above the second measure is a blue '6 E^b'. Below the notes are the lyrics 'Tokh E - mu nei - ei - ei - ei - ei'.

Pno.

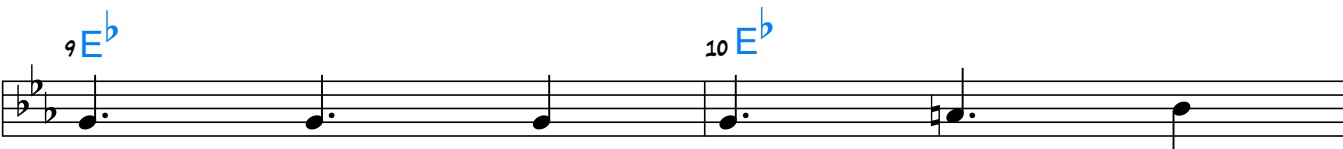


7 D 8 D

Am Se gu - lah

Detailed description: This block contains the fourth line of musical notation for the piano part. It is written in bass clef with a key signature of two flats. The melody consists of four notes: Am, Se, gu, lah. Above the first measure is a blue '7 D' and above the second measure is a blue '8 D'. Below the notes are the lyrics 'Am Se gu - lah'. Red lines are drawn under the 'Am' and 'lah' notes.

Pno.



9 E^b 10 E^b

Tokh E - mu - nei - ei - ei

Detailed description: This block contains the fifth line of musical notation for the piano part. It is written in bass clef with a key signature of two flats. The melody consists of six notes: Tokh, E, mu, nei, ei, ei. Above the first measure is a blue '9 E^b' and above the second measure is a blue '10 E^b'. Below the notes are the lyrics 'Tokh E - mu - nei - ei - ei'.

Pno.



11 D 12 D

Am Se - gu - lah

Detailed description: This block contains the sixth line of musical notation for the piano part. It is written in bass clef with a key signature of two flats. The melody consists of four notes: Am, Se, gu, lah. Above the first measure is a blue '11 D' and above the second measure is a blue '12 D'. Below the notes are the lyrics 'Am Se - gu - lah'. Red lines are drawn under the 'Am' and 'lah' notes.

Pno. ¹³ E^b Tokh E - mu - nei - ei - ei - ei - ei

Pno. ¹⁵ D Am _____ Se ¹⁶ D gu - lah _____

Pno. ¹⁷ Gm Tokh _____ ¹⁸ E - mu -

Pno. ¹⁹ B^b nei - - - - ²⁰ ²¹ F Am _____ ²² C Se -

Pno. ²³ C D gu - lah - Se - ²⁴ C D gu - lah ²⁵ C D Se - gu - lah ²⁶ C D Se - gu - lah. _____

תּוֹךְ אֲמוּנֵי עַם סְגֻלָּה .

Tokh Emunei Am Segula - Phrase in Lecha Dodi prior to the entry of the Sabbath Queen.

Rabbi Alan interpretation -
"In the midst of the Faithful, a protected People."

Faith is connected with Protection.

G!d Bless the Night

Chiftitelli! Very Slow!

©1991 Alan Scott Bachman

The musical score is written in a single system with eight staves. The key signature has one flat (B-flat), and the time signature is common time (C). The tempo is marked 'Very Slow!'. The score includes a repeat sign at the beginning of the first staff. Chords are indicated by letters in blue above the notes: Dm, C, and Am. The lyrics are written below the notes, with some words hyphenated across lines. The piece ends with a double bar line and repeat dots.

Dm Dm C Dm
Ba-rukh a - tah A - do - nai-ai _____ Ha-

6 C Dm C Dm
ma - a - riv, a - ra - vim. G!d

10 Dm C Dm
Bless the Night, G!d's Pure Li - ight,

14 C Dm C Dm
Guides the Way, Our new Day.

18 Dm Dm
From night un - til the sun - rise, You watch and pro - tect our lives,

20 C Dm
In dreams we see with new eyes, a Peace that will a - rise.

22 Dm Dm
Your Word brings on the eve - ning, wis - dom and un - der - stand - ing

24 C Dm Am Dm
The First Light of Cre - a - tion shines on through - out our night.

Healing Chant and Niggun

Reverent with Passion

© 2007 Alan Scott Bachman

1. F - L - U - T - E - I - N - T - R - O - - - - -

9 Heal all Your Peo - ple Heal all in pain

17 Heal all Cre - a - tion HEAL YOUR WOR-LD A - GAIN.

25 Heal those that hun - ger Heal those with Aids.

33 Heal all the or - phaned HEAL YOUR WOR-LD A - GAIN. _____

41 Heal those in war - time Heal those that lost their way-ay - ay,

49 Heal the sick and home - less. HEAL YOUR WOR-LD A - GAIN. _____

57 F - L - U - T - E - I - N - T - R - O - - - - -

The musical score is written in 3/4 time with a key signature of one flat (Bb). It consists of eight staves of music. The first staff contains the opening phrase '1. F - L - U - T - E - I - N - T - R - O - - - - -' with eight measures of music, each accompanied by a Dm chord. The second staff begins at measure 9 with the lyrics 'Heal all Your Peo - ple' and 'Heal all in pain', featuring chords of Dm, Gm, C, Dm, and Dm. The third staff starts at measure 17 with 'Heal all Cre - a - tion' and 'HEAL YOUR WOR-LD A - GAIN.', using chords Gm, C, Am, Dm, and Bb. The fourth staff, at measure 25, has 'Heal those that hun - ger' and 'Heal those with Aids.', with chords Gm, F, C, and Bb. The fifth staff, at measure 33, repeats 'Heal all the or - phaned' and 'HEAL YOUR WOR-LD A - GAIN.', with chords Gm, C, Am, Dm, and Dm. The sixth staff, at measure 41, has 'Heal those in war - time' and 'Heal those that lost their way-ay - ay,', with chords Gm, C, Dm, and Dm. The seventh staff, at measure 49, has 'Heal the sick and home - less.' and 'HEAL YOUR WOR-LD A - GAIN.', with chords Gm, C, Am, and Dm. The eighth staff, at measure 57, concludes with 'F - L - U - T - E - I - N - T - R - O - - - - -' and eight measures of music, each with a Dm chord.

2
65 **Dm** **Gm** **C** **Dm**
 Heal the ad - dict - ed Heal those es - tranged

71 **Dm** **Gm** **C** **Am**
 78 Heal those in - mourn - ing, HEAL YOUR WOR-LD A -

Dm **Bb** **Gm** **F**
 GAIN. Heal all the lone - ly,

85 **C** **Bb** **Gm**
 Heal those en - slaved, Heal those in re - fuge,

92 **C** **Am Dm** **Dm** **Gm**
 HEAL THE WOR-LD A - GAIN. Heal those filled with

99 **C** **Dm** **Dm**
 fear, Heal those where ter - ror re - ei - eigns.

105 **Gm** **C**
 Heal the sac - red pla - net, HEAL YOUR

109 **Am Dm** **Dm**
 WOR - LD A - GAIN.

114 **F** **C** **Bb** **A** **F**
 El na re - fah na la. El na re - fah na la. El

3

123 **C** **Bb**

na re - fah na la. El na re -

128 **A** **F** **C**

fah na la. El na re - fah na

133 **Bb** **A sus4** **A** **A**

la. El na re - fah na la. _____

140 **Gm** **Dm** **C**

As was ans - wered long a - go, Ho - ly

145 **C** **Am** **Dm**

One, Please He - al us NOW. _____

150 **Dm** **Dm** **C** **Gm**

Yai lai lai lai Yai lai, Yai lai lai

156 **Gm** **Dm** **F** **Am**

lai Yai lai lai lai. Yai lai lai lai Yai

162 **Gm** **Gm** **F** **C** **Dm** **Dm**

lai, Yai lai lai lai Yai lai lai lai. Yai lai lai.

1, 2, 3. 4.

אֵל, נָא רַפָּא נָא לָהּ. (Excerpt בְּמִדְבָּר 12:13.)

November 1, 2023

Tikkun Olam

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Translation - Rabbi Jonathan Seidel

Slow Beladi (backbeat: DD-TD-T- DD-TD-T-)

D m Bb
 Letakkein O-la - a-am, To Heal the Wo - r-ld,
 5 C D m
 Letakkein O-lam be-mal-khut Shad-dai - ai.
 9 D m Bb
 To Heal the Wo - r-ld, Le-tak-kein O-la - a-am,
 13 C D m D m
 To Heal the World _with the po-wer of Shad-dai - ai. Tik-
 17 BbMaj7 D m F C6 C BbMaj7
 kun O-lam, to heal the wor-ld, Tik - kun O -
 22 D m Eb D Eb
 la - a-am, A - a - a - a - a - mein, A - mein. A - a -
 28 D Eb
 a - a - a - a - a - mein, A - mein mein A - a - a - a - a -
 34 D Eb D C D
 mein, A - mein. A - a - a - a - a - a - a - mein, A - mein.

לְתַקּוּן עוֹלָם בְּמַלְכוּת שְׂדֵי. תִּקּוּן עוֹלָם, אָמֵן.

Letakkein Olam, To Heal the World, Letakkein Olam Bemalkhut Shaddai.

To Heal the World, Letakkein Olam, To Heal the World with the Power of Shaddai.

Am Compassionate Source ---- **G** Filled with mercy-----
D Dwelling in the heaven's heights. **Am**
Am Take our loved one [utter name] upon the wings of **D**
Am Holy She--khinah.
C Among the ranks of the sacred and the **G** pure,
D Illumi--nating like the brilliance of the **Am** skies.
C As we dedicate tze--dakah [charity] **G**
D in the name of the soul of our loved one. **Am**
Am May You --- ----the source of all **G** mercy,
D provide contentment for our loved one in Gan E---den. **Am**
Am Shelter in your wings for--ever, **G**
D And never ever withdraw your wings. **Am**
C **G**
And bind the soul among the living
D **Am**
Yah the soul's lasting light.
C **G**
United in peace at last,
D **Am**
And let us say – A-a-mein (TWO TIMES THIS LAST BLUE PART)

Hammakom Yenachem

6/8 rhythm on percussion optional

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Reverently

B E m G D E m

Ham-ma - kom__ ye-na - chem__ et - khem__ be - tokh__ she-

10 G D C B sus4 1. B

ar__ a - vei - lei__ Tziy - yon Vi - ru - sha - la - yim. Ham-ma

18 2. B C E m G

yim. May the Ho-ly__ Bles - sed O - ne__ who is Ev'-ry - where

24 D C E m

__ And in Ev'-ry ti - ime__ com-fort you__ a-mong the mour-ners__

30 C To Coda ⊕ B sus4 B D.S. al Coda

__ of Tziy - yon__ Vi - ru - sha - la - yim.__ Ham-ma

⊕ Coda

35 C B sus4 E m

ru - sha - la - yim.__ Ham-ma - kom.

הַמָּקוֹם יְנַחֵם אֶתְכֶם

בְּתוֹךְ שְׂאֵר אֲבְלֵי צִיּוֹן וִירוּשָׁלַיִם.

May the Holy Blessed One who is Everywhere and in Every time
Comfort You Among the Mourners of Tziyyon and Yerushalyim.

Holy Shekhinah

to Beladi (Baladi) rhythm

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Em Em Em

4 Em Am G D Em G D Em

8 Em Em Am G D Em

12 Em Em Am G D Em

16 Em Em Am G D Em

20 Em Em Am G D Em

24 Em Em Am

27 1, 2, 3. G D Em 4. G D Em

Ho - ly Ho - ly Ho - ly Ho - ly She - khi - nah. Ho - ly Ho - ly Ho - ly Ho - ly She - khi - nah. Ho - ly She - khi - nah. Le - e - shem Yi - i - chud, Ho - ly Ho - ly Ho - ly Ho - ly She - khi - nah. Ku - ud - sha Bri - ikh hu, Ho - ly Ho - ly Ho - ly Ho - ly She - khi - nah. U - she - khin - tei, Ho - ly Ho - ly Ho - ly Ho - ly She - khi - nah. U - she - khin - tei - ei, Ho - ly Ho - ly Ho - ly Ho - ly She - khi - nah. Ho - ly Ho - ly Ho - ly Ho - ly She - khi - nah. Ho - ly Ho - ly Ho - ly Ho - ly She - khi - nah. Ho - ly She - khi - nah. Ho - ly She - khi - nah.

Chatzi Kaddish with Oseh Shalom

Meditatively Reverent with Kavvanah

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Yi - it-gad-dal Ve - yi - it-kad-dash she - mei - ei — rab - ba - a, be - al - ma - a di -

6 v'ra khir - u - tei ve - yam - li - kh — mal - khu - tei, Ve - yatz - mach pur - ka - nei - ei vi - ka -

11 reiH She - khin - tei - eih, Ve - yatz - mach pur - ka - nei - ei vi - ka - reiv me - shi - chei - ei - ei - ei -

17 ei - eih, Be - chay - yei - khon u - ve - yo - o - mei - khon u - ve - chay - yei - de - chol beit Yis - ra -

21 el. Ba - a - ga - la u - viz - ma - an ka - riv ve - im - ru - u — a - a - mein. Ye -

26 hei sh' mei rab - ba me - va - rakh le - a - lam u - le - al - mei al - may - ya. Ye - hei shmei rab - ba me -

31 va - rakh le - a - lam u - le - al - mei al - may - ya - a - a - a - a. Yit - ba -

36 **D** **Cm** **D** **E \flat** **D**
 ra - akh, Ve - yish - ta - ba - ach, Ve - yit - pa - a - r, ___ Ve -

41 **E \flat** **D** **E \flat** **Gm** **B \flat**
 yit - ro - ma - am, Ve - yit - nas - sei, ___ Ve - yit - had - da - ar, ___ Ve - yit - al - leh, Ve - yit - hal -

46 **F** **E \flat** **Gm** **Cm** **D**
 la - al, sh' - mei ___ de - kud - sha ___ BRICH - HU U - SHE - KHIN - TEI - EI EI.

52 **D** **C** **D** **C** **C** **3** **3**
 Le - ei - ei - la* min kol bir - kha - ta Ve - shi - ra ta, Tush - be - cha - ta ve - ne - che - ma -

55 **D** **D** **C** **D** **C** **C**
 ta - a, ___ Da - a - mi - ran be - al - ma - a - a, Ve - im - ru - u ___ A - a -

59 **D** **E \flat** **Gm**
 mei - ein. ___ O - seh sha - lom bim - ro - ma - av, Hu y - a

63 **B \flat** **F** **E \flat** **Gm** **B \flat** **F**
 seh sha - lom a - lei - nu, V' - al ko - ol Yis - ra - e - el, V' - al ko - ol Yish - ma - e - el, V' - al

69 **E \flat** **Gm** **Cm** **D sus4** **D** **D sus4** **D**
 kol Yosh - vei Te - ve - el, Ve - im - ru: A - mei - ein A - mein.

* Add u-leila after leila at High Holidays (leila u-leila).

Credit to Rabbi Arthur Waskow and the Shalom Center for adding "V'al kol Yishmael and V'al kol Yish-vei Tevel to the Kaddish. Please visit <https://theshalomcenter.org>

Reach In

Khaleegy Rhythm - Iraqi-Kuwaiti 3-3-2
Intro instrumental and can be used for interludes

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The musical score is written in 4/4 time and consists of nine staves. The first three staves (measures 1-12) are instrumental. The fourth staff (measures 13-19) contains the lyrics: "Reach in and HEAR it the VOICE of the spir - it, Reach in and HEAR it the". The fifth staff (measures 20-25) contains: "VOICE of the ONE, Lis - ten to ONE voice the voice of the ONE - NESS". The sixth staff (measures 26-31) contains: "Lis - ten to ONE voice, the voice of the ONE". The seventh staff (measures 32-38) contains: "Reach in and SEE it the LIGHT of the spir - it, Reach in and SEE it the". The eighth staff (measures 39-44) contains: "LIGHT of the ONE, See - ing the ONE LIGHT the LIGHT of the ONE - NESS,". The ninth staff (measures 45-50) contains: "See - ing the ONE LIGHT the LIGHT of the ONE For".

Chords: G, F, Am, Am G, G, F, Am, G, G, FMaj7, Am, Am G, G, G, F, Am, G, G sus2, G7, G To Coda, G, F, Am, G, G, F, Am, G, G, F, Am, G, G, F, Am, G, G, F, Am, G, G sus2, G7, G, F, Am, G, G, F, Am, G, G sus2, G7, G

Lyrics:
Reach in and HEAR it the VOICE of the spir - it, Reach in and HEAR it the
VOICE of the ONE, Lis - ten to ONE voice the voice of the ONE - NESS
Lis - ten to ONE voice, the voice of the ONE
Reach in and SEE it the LIGHT of the spir - it, Reach in and SEE it the
LIGHT of the ONE, See - ing the ONE LIGHT the LIGHT of the ONE - NESS,
See - ing the ONE LIGHT the LIGHT of the ONE For

2

58 F C C G F C

I AM Cre - at - ed, Blessed with the spir - it Housed in this star - dust the

64 C G F C C G

work of the ONE, For my soul's im - mor - tal I let go — my e - go,

70 F C C D D sus4 D sus2 D

Joy is all I know I AM is the ONE. ...

77 G F Am G

Reach in and KNOW it the TRUTH of the spir - it,

81 G F Am G

Reach in and KNOW it the TRUTH of the ONE,

85 G F Am G

KNOW - ING the ONE TRUTH the TRUTH of the ONE - NESS

89 G F Am G G sus2 G7 G D.C. al Coda

KNOW-ING the ONE TRUTH, the TRUTH of the ONE ...

Coda

96 G F Am G G

Reach in and SING it the SONG of the spir it, Reach in and

101 F Am G G F

SING it the SONG of the ONE, Sing - ing the ONE song the

106 Am G G F Am G

song of the ONE NESS SINGING - the ONE SONG the Song of the ONE

112 G sus2 G7 G F C C

... A - bun - dance is my way, I pros - per on

118 G F C C G

this day, with love I dis - play the love of the ONE, For

123 F C C G F

li - mits have no place di - vine is my heart - space, No limit has

128 C C D D sus4 D sus2 D

my pace, I AM is the ONE. ...

134 G F Am G G F

Reach in and LIVE it the LIFE of the spir it, Reach in and LIVE it the

140 Am G G F Am G

LIFE of the ONE, Liv - ing the ONE Life the Life of the ONE NESS

146 G F Am G G sus2 G7 G

Liv - ing the ONE Life, the Life of the ONE ...

153 G F Am G G F

Reach in and FEEL it the LOVE of the spir it, Reach in and FEEL it the

159 Am G G F Am G

LOVE of the ONE, Feel - ing the ONE LOVE the LOVE of the ONE NESS

165 G F Am G G sus2 G7 G

Feel - ing the ONE LOVE, the Love of the ONE For -

172 F C C G F

I AM Cre - at - ed, Blessed with the spir - it Housed in this

177 C C G F C C

star - dust the work of the ONE, For my soul's im - mor - tal I let go_ my

183 G F C C D D sus4 D sus2 D

e - go, Joy is all I know I AM is the ONE. ...

191 F C C G sus4 G

Hear it See it Know it Sing it

195 F C C G F C

Live it Feel it I AM IS THE ONE. Hear it See it

201 C G sus4 G F C C G

Know it Sing it Live it Feel it I AM IS THE ONE.

207 F C C G

I AM IS THE ONE ...

Say Yes to Life

Lively Standard Rock Beat

© 1989 Alan Scott Bachman

Fl. D_m C B_b
Say yes to Life Ce - le - brate the earth, Say yes to Life

7 Fl. A D_m C
Ce - le - brate your birth, Say yes to Life Let the Love flow,

13 Fl. B_b A
Say yes to Life Let the Wor-ld know. My

18 Fl. F D_m D_m C
Love all that is gi - ven, Life is worth li - vin', It is all with-in My Heart

23 Fl. D_m D_m D_m D_m 1. 2.
feels the joy in, The wor-ld we're shar-in, The ONE we are mirr-in', My ONE we are mirr-in'.

27 Fl. D_m C B_b
Say yes to Life, Join with One and All, Say yes to Life,

33 Fl. A D_m C
Lis-ten to the U-ni-ver-sal call, Say yes to Life, WHAT YOU SAY COMES TRUE

39 Fl. B_b A
Say yes to life, Say it in ev'ry thing you do. My

44 Fl. F D_m D_m C
Love all that is gi - ven, Life is worth li - vin', It is all with-in My Heart

49 Fl. feels the joy in, The wor-ld we're shar-in, The ONE we are mirr-in', My ONE we are mirr-in'.

53 Fl. JAM INSTRUMENTAL CHORDS D / C / Bb / A and so forth.

61 Fl. Watch the earth trans-form, cleansed like a new - born, LIGHT UP THE WORLD with

67 Fl. Dance and Song, En - vi-sion a peace that will last long. will last long.

71 Fl. Say yes to Life, Ce - le - brate the earth, Say yes to Life, Ce - le -

78 Fl. brate your birth, Say yes to Life, Let the Love flow, Say yes to Life

85 Fl. Let the Wor-ld know, Say yes to Life, Join with One and All, Say yes

92 Fl. to Life, Listen to the U-ni-ver-sal call, Say yes to Life, WHATYOU SAY COMES TRUE,

99 Fl. Say yes to Life, Say it in ev'ry thing you do, SAY YES TO LIFE.

Etz Chayyim Hi - She is a Tree of Life

Celebratory Maqsum Rhythm

©1997 Alan Scott Bachman

The musical score is written in treble clef with a key signature of two sharps (F# and C#) and a common time signature (C). The melody is accompanied by a Maqsum rhythm, indicated by the '7' time signature. The score consists of eight staves of music, each with a corresponding line of Hebrew lyrics. Chord symbols are placed above the staff lines. The lyrics are: E-etz chay-yim hi, la-ma-cha-zi - kim bah, Ve-tom-khe-e-ha me - e-u - shar. De - ra-khe-ha dar - khe-i no - o-am, Ve-khol ne - ti - vo - te - ha sha - a - a - lom. Ki tov sach - ra - ah, mis - se - char ka - a - sef, U - mei - cha - rutz te - vu - a - tah. Ye - ka - rah hi mip - pe - ni - ni - im, Ve - khol cha - fa - tze - kha, Lo yish - vu va - a - ah. She - e - is a tree, a - a Tree of Life. Hap - py are those that ho - o - old her fast. For her wa - ays are ways of plea - sant - ness, all her pa - ths are pa - ths of peace.

B m B m B m A

5 B m B m B m

9 A

12 G A F#m E

16 G A F#m F# F#

21 B m B m B m A

25 B m B m

28 B m A

E-etz chay-yim hi, la-ma-cha-zi - kim bah, Ve-tom-khe-e-ha me - e-u - shar. —

De - ra-khe-ha dar - khe-i no - o-am, Ve-khol ne - ti - vo - te - ha

sha - a - a - lom.

Ki tov sach - ra - ah, mis - se - char ka - a - sef, U - mei - cha - rutz te - vu - a - tah.

Ye - ka - rah hi mip - pe - ni - ni - im, Ve - khol cha - fa - tze - kha, Lo yish - vu va - a - ah.

She - e - is a tree, a - a Tree of Life. Hap - py are those that ho - o - old her fast. —

For her wa - ays are ways of plea - sant - ness,

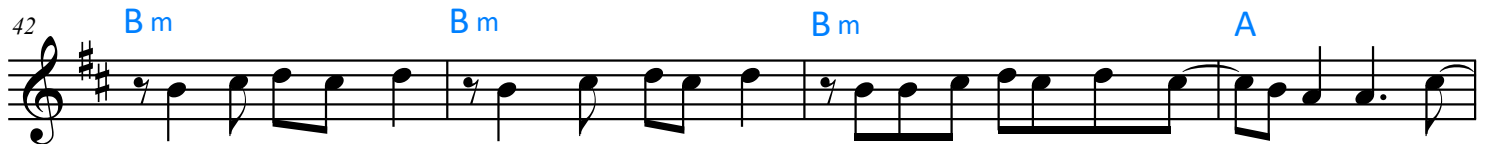
all her pa - ths are pa - ths of peace.

32  G A F#m E

She is more pre - cious than ru - bies, sil-ver or the fi-nest gold, -

36  G A F#m F# F#

and all that one can de-sire, For no-thing com-pares that one can be-ho-o - o - ld.

42  Bm Bm Bm A

Hap-py is this one who finds wi-s-dom, In all cre-a-a-tion's me - el-o - dy. —

46  Bm Bm Bm

Un-der-sta-and-ing formed the he-a-vens, and Your Kn-ow-ledge fo-

50  A G

or-med the seas. — She is more pre -

54  A F#m E G

cious than ru - bies, sil-ver or the fi-nest gold, - and all that one

58  A F#m F# F# Bm

can de-sire, for no-thing compares that one can be-ho-o - ld. - o - old.

JAM CHORDS Em / D / C / B / Em / D / C / B - repeat jam chords as desired. End on Bm Chord.

עץ-חיים היא, למחזיקים בה; ותמכיה מאשר.
 דרכיה דרכי-נעם; וכל-נתיבותיה שלום.
 כי טוב סחרה, מסחר-כסף; ומחרוץ, תבואתה.
 יקרה היא, מפנינים; וכל-חפציה, לא ישוו-בה.

If one is not on a path of peace, one is not on her path!

You Shall be Holy

Mid-east Rock

©1995 Alan Scott Bachman

Dm C Dm C Gm Am

Tell all the Peo-ple, the chil-dren of She-khi-nah* You shall be Ho - ly for

F C Am | **1 Dm** | **2 Dm** **F**

I AM Ho - ly. ly. Ke - do - shim (Ke - do - shim**) tih' -

C Bb C sus4 C C

yu - u - u - (yū - ū - ū) - ki Ka - dosh a - ni Yah E - lo - hei -

Am F C

khem. Ke - do - shim (Ke - do - shim) tih' - yu - u - u (yu - u - u)

Bb C sus4 C C A Gm

ki Ka - dosh a - ni Yah E - lo - hei - khem, ki ka - dosh

F C C7 C6 C Dm D.C. al Coda **C Dm**

a - ni ya - a - a - ah E - lo - hei - khem. E - lo - hei - khem.

קְדוּשִׁים תְּהִיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם.

* Shekhinah is the divine feminine, and being divine, she is the Divine Mother in, at least, the mystical realm.

**Ke-do-shim and yu-u-u in parenthesis are echos of a second singer followed by lower harmony part.

There's a Star for Every Flower

Meditative

Learn Chiftitelli Rhythm!

Chiftitelli Rhythm basic: D KTT-TT-/D-D-T- --

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Dum - near center of drum or covered tamb (riq), Ka - left hand edge, Tek - right hand edge

Em Bm

Ro-ses bloom in co-lors of You,
Dum Ka Tek Tek Tek tek Dum Dum Tek

5 D A Em Bm

beau-ti-ful She-khi - nah. Will-lowswave, Call out Your Name,
5

9 D A G D

Ma-gi-cal She-khi - nah. Hea-vens spring wa-ters of life,
9

13 Bm A A A

flow from our She-khi - nah.
13
Dum Ka Tek Tek Tek Tek Dum Dum Tek

17 Em Bm D A

Daugh-ter, Bride, Sis - ter, Mo - ther, Ho - ly One She-khi - nah.
17

* Part of Olam Haba on "Kabbalah Shekhinah" by Desert Wind and referred to as "Roses Bloom" on "Flutefest" by Desert Wind 55

2
21 **Em** **Bm** **D** **A**

You're the key, Di-vine Mys-ter-y, Com-plete thy name She - khi - nah.

25 **G** **D** **Bm** **A**

Wings of Peace, Soar with the doves, Fly with us She - khi - nah.

29 **A** **A** **Em** **Bm**

As be-low shall be as a-bove,

Dum Ka Tek Tek Tek Tek Dum Dum Tek

33 **D** **A** **Em** **Bm** **D**

Come to us She - khi - nah. As a-bove shall be as be-low, Kab-bal-lah She-

38 **A** **G** **D** **Bm** **A**

khi - nah. There's a star for ev'-ry flow-er, Hea-ven-ly She - khi - nah.

43 A B \flat B \flat A 3

bRIDGE TO "OLAM HABA"

43

Dum Ka Tek TekTek Tek Dum Dum Tek Dum Ka Tek TekTek Tek Dum Dum Tek

47 A B \flat B \flat A A A m A m

54 B \flat Maj7 C B \flat Maj7

60 C A m D m

65 G m F E \flat F D E \flat D B \flat C m G m

4/4

Am Dm C Dm Dm C Dm

71

76 Am Dm Am G Am Dm

Ay - ay - la She - khi nah — Ke - du - sha - She - khi - nah. — Ya - a - fa She - khi nah

76

82 C4 C G G Am Dm

Tzo - he - let She - khi - i - i - i na - a - ah. Bo - o - i Ve - sha - lom, —

82

87 Am G Am Dm Dm C

Bo - o - i - She - khi - nah. — Bo - o - i Ve - Sim - chah Bo - i —

87

92 C G G Am Dm

Kha - la — a - a - a - a - a Sha - lom Lakh She - khi nah —

92

96 Am G Am Dm

Sha - lom Le - Khol Ha - O - lam. Ka - ba - la - at Shab - bat,

96

100 Dm C C G G Am Dm 5

O - lam Ha - Ba a - a - a - a Di-vine One She - khi nah

105 Am G Am Dm

Our Heart's Song She - khi - nah. For so long She - khi - nah

109 Dm C C G G Am Dm Am

One Heart One Love. a - a - a - a Ra - di - ant She - khi nah Bri - il - liant - She - khi - nah. Ex - ul - tant She - khi nah OUR Heart OUR Love. a - a - a - a

115 G Am Dm Dm C C G G

khi - nah. Ex - ul - tant She - khi nah OUR Heart OUR Love. a - a - a - a

JAM UNTIL END:

- Dm C G
- Dm F G
- Dm C G
- Em-----Emajor
- Am - end!!!

I AM THAT I AM - from Wikipedia excerpts

אֶהְיֶה אֲשֶׁר אֶהְיֶה

The Hebrew text with *niqqud*

"**I Am that I Am**" is a [common English translation](#) of the [Hebrew](#) phrase אֶהְיֶה אֲשֶׁר אֶהְיֶה (*'ehye 'ăšer 'ehye*; pronounced [ʔeh'je ʔa'fer ʔeh'je])— also "**I am who (I) am**", "**I will become what I choose to become**", "**I am what I am**", "**I will be what I will be**", "**I create what(ever) I create**", or "**I am the Existing One**".^[1]

אֶהְיֶה אֲשֶׁר אֶהְיֶה (*'ehye 'ăšer 'ehye*) is the first of three responses given to [Moses](#) when he asks for [God's](#) name in the [Book of Exodus](#).^[2] The word אֶהְיֶה (*'Ehyeh*) is the first person singular [imperfective](#) form of הָיָה (*hayah*), 'to be', and owing to the peculiarities of [Hebrew grammar](#) means 'I am' and 'I will be'.^[3] The meaning of the longer phrase *'ehyeh 'ăšer 'ehyeh* is debated, and might be seen as a promise ('I will be with you') or as statement of incomparability ('I am without equal').^[4]

[Biblical Hebrew](#) did not distinguish between [grammatical tenses](#). It instead had an [aspectual system](#) in which the [perfect](#) denoted any actions that have been completed, and [imperfect](#) denoted any actions that are not yet completed.^{[5][6][7]} Additionally, if a verb form was [prefixed by](#) ׀ (wa-), its aspect was inverted; a verb conjugated in the imperfect and prefixed by ׀ would read as the perfect, while a verb conjugated in the perfect and prefixed by ׀ would read as the imperfect. The word אֶהְיֶה (*ehyeh*) is the [first-person](#) singular imperfect form of *hayah*, 'to be', which in Modern Hebrew indicates the future tense 'I will be'; however, it lacks the prefix ׀ which would necessitate this reading in Biblical Hebrew. It therefore may be translated as 'I am', but also as a [modal](#) form such as 'I may be', 'I would be', 'I could be', etc.

In the Hindu Advaita Vedanta, the South Indian sage Ramana Maharshi mentions that of all the definitions of God, "none is indeed so well put as the biblical statement 'I am that I am'". He maintained that although Hindu scripture contains similar statements, the Mahavakyas, these are not as direct as given in Exodus.[18] Further the "I am" is explained by Sri Nisargadatta Maharaj as an abstraction in the mind of the Stateless State, of the Absolute, or the Supreme Reality, called Parabrahman: it is pure awareness, prior to thoughts, free from perceptions, associations, memories. Parabrahman is often considered to be a cognate term for the Supreme Being in Hinduism.

[Victor P. Hamilton](#) suggests "some legitimate translations ...: (1) 'I am who I am'; (2) 'I am who I was'; (3) 'I am who I shall be'; (4) 'I was who I am'; (5) 'I was who I was'; (6) 'I was who I shall be'; (7) 'I shall be who I am'; (8) 'I shall be who I was'; (9) 'I shall be who I shall be'.^[19]

The [Bahá'í Faith](#) reference to "I Am" can be found in on page 316 of [The Dawn-Breakers](#):^[20] "I am," thrice exclaimed the [Báb](#), "I am, I am, the promised One! I am the One whose name you have for a thousand years invoked, at whose mention you have risen, whose advent you have longed to witness, and the hour of whose Revelation you have prayed God to hasten. Verily I say, it is incumbent upon the peoples of both the East and the West to obey My word and to pledge allegiance to My person."

I AM

Medium Fast Beladi ideally with drum intro *

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The musical score is written in treble clef with a key signature of one sharp (F#). It consists of eight staves of music. The lyrics are written below the notes, and chords are indicated above the staff. Some words in the lyrics are highlighted in blue. The score includes repeat signs and first/second endings.

1 I AM is the Name, I am here to say-ay-ay-ay-ay,
 Hodu L'adonai ki tov, Ki L' o lam Chas-do

5 I AM is the Name, Of the di-vine One.
 Hodu L'adonai Ki tov Ki L'O lam Chas- do.

9 I AM peace and Love, I AM the Wo - rd. Dir-ect from my-

14 heart, Vi-brate the wor - ld. heart, Vi-brate the wor - ld.

20 The dove rests its wings, And for the tree it si - i - i - i ngs,

24 A Di-vine me-lo-dy, Sent forth to the Wo-rld.

28 I AM Peace and Love, I AM the Wo - rd. Dir-ect from my-

33 ¹ D E m E m ² D E m E m

heart, Vi-brate the wor - ld. heart, Vi-brate the wor - ld.

Insert Instrumental Jam to Chords of the Song and then continue from here - Optional

39 E m A m E m D

Hear the dol - phin Sin - g, The dol - phin hears me - e - e - e - e,

43 E m A m G D E m

U - ni - ting One and All, The Se - venth day of the Wor - ld.

47 C D E m E m C

I AM peace and Love, I AM the Wo - rd. Dir - ect from my -

52 ¹ D E m E m ² D E m E m

heart, Vi-brate the wor - ld. heart, Vi-brate the wor - ld.

58 C D E m E m

I AM peace and Love, I AM the Wo - rd.
rit

Rhythm D D - T/D - T - or overlay DD TKT- DTKT TK (note - plenty of examples on internet for Beladi.

D - for dum - near center of drum, T for Tek - right hand edge, and K for Ka - left hand edge

I AM the ONE and Shema Yisrael

Slow Beladi until Shema part
where it speeds up

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8 **E m** I AM the One, **B m** (I am the One)* I AM the O - o-o-o -

5 **A m** ne, I AM the One **A m6 G** bring - ing peace **D** to the earth.

9 **E m** You are the One, **B m** (you are the One) You are the O - o-o-o -

13 **A m** ne, You are the One **A m6 G** bring - ing peace **D** to the earth.

17 **C** As the dark sets forth the light, **G** All the world trans - forms at night. **A m** **E m**

21 **C** A new day so fresh and bright, **G sus4 G** the earth at peace our one de-light. **A m** **A m7 A m** **E msus4 E m**

25 **D** Ah - - - **D sus4** ah - - - **D9** ah **D** ah

*echo part and "red notes" harmony part

27 **E m** **B m**

8 We are the Ones, (we are the Ones) We are the O - o - o - o -

31 **A m** **A m6 G D**

8 nes, We are the Ones bring - ing peace to the earth.

35 **C G A m E m**

8 As the dark sets forth the light, All the world trans - forms at night.

39 **C G A m E m**

8 A new day so fresh and bright, the earth at peace our one de-light.

43 **D D sus4 D9 D**

8 Ah - - - ah - - - ah ah

45 **E m B m**

8 She-ma Yis - ra - el, She-ma Yis - ra - e - - - e - e - e -

49 **A m G D** (Repeat Many Times)

8 el, Yah E - lo - hei nu, Ya - a - a - ah e - cha - a - ad.

Start "Shema Yisrael" slow and gradually get faster and faster!

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

May Peace be Upon You

Low sounding drum: Dum - Tek Tek Dum - Tek Tek

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8 **Em** May peace be up-on you, And up - pon you be peace
It Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh (Sikh)

3 **Em** As - sa - laam A - lei - kum, wa A - lei - kum as Sa - laam
Jai Jinendra, Jai Jinendra (Jain)

5 **C** Sha - lom A - lei - chem, A - lei - chem Ha - sha - lom.
Jainam Jayto Shashnam, Jainam Jayto Shashnam (Jain)

7 **C** Sa - laam Na - mas - te* Sha - lo - o - om, bring peace.

9 **Em** May peace be up-on you, And up - pon you be peace
It Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh (Sikh)

11 **Em** As - sa - laam A - lei - kum, wa A - lei - kum as Sa - laam
Jai Jinendra, Jai Jinendra (Jain)

13 **C** Sha - lom A - lei - chem, A - lei - chem Ha - sha - lom.
Jainam Jayto Shashnam, Jainam Jayto Shashnam (Jain)

15 **C** Sa - laam Na - mas - te Sha - lo - o - om, bring peace.

* Namaste - favorite definition: The Divine in me loves the Divine in you.

traditional melody

Lo Yisa Goi

Nation shall not lift up sword
against nation, nor shall they
study war anymore. Isaiah
2:4

Lo yisa goi el goi cherev, V'lo yilmedu od milchama.

D_m **D_m**

Lo yi-sa goi el goi che - rev, V'Lo yil-me-

D_m **A** **D_m** **D_m**

4 du od mil - cha - ma. Lo yi-sa goi el goi che -

D_m **D_m** **A** **D_m**

7 rev, V'Lo yil-me - du od mil - cha - ma.

D_m **G_m** **G_m**

10 Lo yi-sa goi el goi che - rev V'lo yil-me-du od

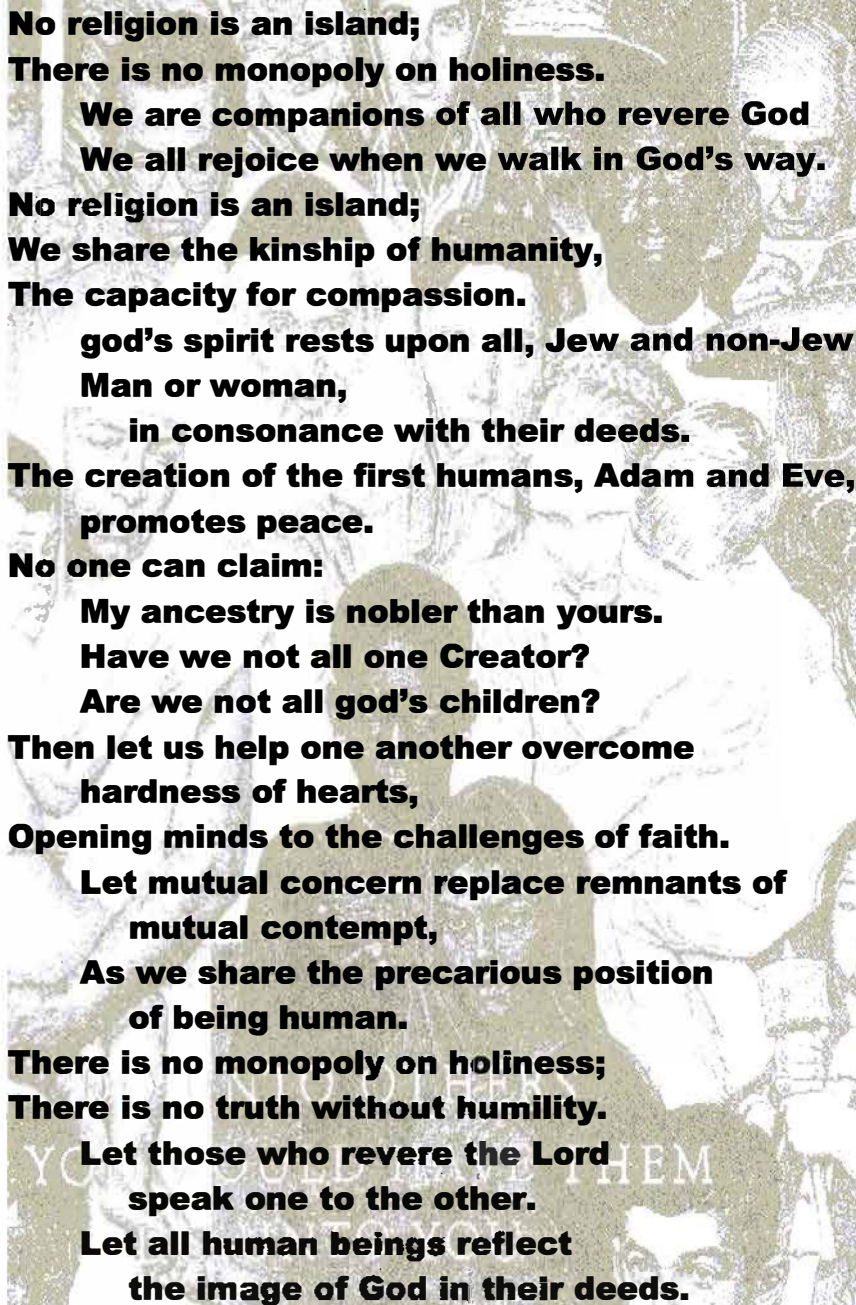
D_m **D_m** **G_m**

13 mil - cha - ma. Lo yi-sa goi el goi che - rev

G_m **D_m** **A** **D_m**

16 V'lo yil-me - du od mil - cha - ma. Lo yi - sa

NO RELIGION IS AN ISLAND



**No religion is an island;
There is no monopoly on holiness.
We are companions of all who revere God
We all rejoice when we walk in God's way.**

**No religion is an island;
We share the kinship of humanity,
The capacity for compassion.
god's spirit rests upon all, Jew and non-Jew
Man or woman,
in consonance with their deeds.**

**The creation of the first humans, Adam and Eve,
promotes peace.**

**No one can claim:
My ancestry is nobler than yours.
Have we not all one Creator?
Are we not all god's children?**

**Then let us help one another overcome
hardness of hearts,
Opening minds to the challenges of faith.
Let mutual concern replace remnants of
mutual contempt,
As we share the precarious position
of being human.**

**There is no monopoly on holiness;
There is no truth without humility.
Let those who revere the Lord
speak one to the other.
Let all human beings reflect
the image of God in their deeds.**

Abraham Joshua Heschel

From Stanford University:

Abraham Joshua Heschel was a Jewish theologian and philosopher with a social consciousness that led him to participate in the civil rights movement. Considered "a "great prophet" by Martin Luther King, Jr., Heschel articulated to many Jewish Americans and African Americans the notion that they had a responsibility for each other's liberation and for the plight of all suffering fellow humans around the world ("Conversation with Martin Luther King," 2). As a theologian deeply interested in studying the relationship between God and humankind, Heschel believed that when one understands the spark of the divine that exists within each person, he or she cannot harbor hatred for fellow human beings. In his opening address at the National Conference on Religion and Race in Chicago on 14 January 1963, at which King was also a featured speaker, Heschel maintained that Americans had the chance to find redemption through their efforts to combat racism... A social consciousness infused with an ecumenical approach brought Heschel and King together again on 19 November 1963, when both men addressed the United Synagogue of America's Golden Jubilee Convention in New York. King expressed his deep accord with Heschel's cause... the Soviet Union's treatment of its Jewish population—by restating his own view that "injustice anywhere is a threat to justice everywhere." King's call for religious leaders to join the Selma to Montgomery March for voting rights. The march was spiritually fulfilling for Heschel, and he recalled feeling like his "legs were praying" as he walked next to King Both men were driven by the notion of a collective responsibility for the fate of all mankind and believed that the struggle to overcome injustice must be ecumenical.