סידור עבודות הלב
SIDDUR AVODAT HALEV
The following order of prayers and blessings, which departs from that of most prayer books, is based on the consensus of recent halakhic authorities.

The morning prayers: the Korbanot (sacrifices), Pesukei DeZimra (Psalms of Praise), the Shema with its blessings, and the Amida. These stages reflect the four realms of divine creation that bring about the physical world we encounter each morning: asiya ("completion" which is the lowest realm of divine emanation), yetzira ("formation"), beria ("creation"), and atzilut ("emanation"), respectively.

The Lurianic paradigm for the morning service
Lurianic Kabbalists (those who follow Arizal) ascribe a mystical dimension to the four stages in the morning prayers: the Korbanot (sacrifices), Pesukei DeZimra (Psalms of Praise), the Shema with its blessings, and the Amida. These stages reflect the four realms of divine creation that bring about the physical world we encounter each morning: asiya ("completion" which is the lowest realm of divine emanation), yetzira ("formation"), beria ("creation"), and atzilut ("emanation"), respectively.

The following order of prayers and blessings, which departs from that of most prayer books, is based on the consensus of recent halakhic authorities.

On waking, our first thought should be that we are in the presence of God. Since we are forbidden to speak God's name until we have washed our hands, the following prayer is said, which, without mentioning God's name, acknowledges His presence and gives thanks for a new day and for the gift of life.

women/ מודה, ברכה אמונתיה. וברוך אתו יהוה אלהינו מלך העולמים, אשר קדשנו במצואתיי

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SHAḤARIT

The following order of prayers and blessings, which departs from that of most prayer books, is based on the consensus of recent halakhic authorities.

ON WAKING

On waking, our first thought should be that we are in the presence of God. Since we are forbidden to speak God’s name until we have washed our hands, the following prayer is said, which, without mentioning God’s name, acknowledges His presence and gives thanks for a new day and for the gift of life.

mighty I thank You, living and eternal King, for You have restored to me my soul in compassion. You are abundantly faithful.

Blessed are You, Lord, our God, King of the universe, Who has sanctified us with His commandments and commanded us to wash our hands.

Blessed are You, Lord, our God, King of the universe, Who in Your wisdom have formed man with a body made up of countless channels and conduits. It is revealed and known before the throne of Your glory that if these are torn or obstructed we would be unable to survive and stand before You. Blessed are You, Lord, Who heals all flesh and works miracles.

priests and holy nation” (Ex. 19:6), we wash our hands upon arising in preparation for serving God throughout the day (R. Shlomo Ganzfried).

Who in Your wisdom have formed man. Divine wisdom is manifest in the anatomy and physiology of the human body. For many Jewish thinkers of the Middle Ages, studying the human body was a source of profound faith, reflecting the biblical phrase, “from my flesh I behold God” (Job 19:26).

He is “the healer of all flesh”, not only in that He restores us to good health, but even more fundamentally in that He maintains our bodies in good health in the first place through “wondrous

NETILLAT YADAYIM

Before the Shaḥarit prayer, one washes one’s hands and recites the berakha of Al netillat yadayim. Ideally, one should wash one’s hands when one wakes up and then again immediately before prayers and recite the berakha after the second time one washes (MB 6:9). Regardless of whether one washes once or twice, the berakha should only be recited immediately after washing one’s hands, not later when one is reciting the other morning blessings (OC 6:2 and MB 6:9).
The following blessing is said before putting on a fringes.

After putting on the fringes, say:

יִהְיֶּה יְֽצָרְתָּה מְְלֹאֵת הָצֶּכֶּנֶּה בַּיְּצֵרֵת אֶלֹהַי אֱלֹהִים/גְּוָנְיָּנֵהֶּה, אֶלֹהַי נְְשָׁמָה.

It is preferable that this berakha follow immediately after the Asher Yatzar berakha, for such proximity eliminates the need for opening the berakha with the usual “Blessed are You” formulation (Bah, Magen Avraham). Furthermore, when we start out every day by reciting these two berakhot in this order we affirm that both body and soul were created and are sustained by God; that throughout the day we must act to care not just for our physical well-being but for our spiritual health as well.

There are two interpretations of this phrase: Abudarham understands it to refer to the restoration of the soul upon awakening from sleep, while Ri ben Yakar takes...
My God, the soul with which You have endowed me is pure. You created it. You formed it. You breathed it into me. You preserve it within me, and in due course You will reclaim it, and then will restore it to me in the life-to-come. So long as there is a soul within me, I will express my gratitude to You, Lord my God and God of my fathers, Ruler of all creation, Master of all souls. Blessed are You, Lord, Who restores souls to the dead.

TZITZIT

The following blessing is said before putting on tzitzit.

Blessed are You, Lord, our God, King of the universe, Who has sanctified us with His commandments and commanded us regarding the commandment of tzitzit.

After putting on tzitzit, say:

May it be Your will, Lord my God and God of my fathers, that the commandment of tzitzit be considered before You as if I had fulfilled it in all its specifics, details and intentions, as well as the six hundred and thirteen commandments dependent on it, Amen, Selah.

It to refer to the future Resurrection of the Dead.

L’H仪式רל ט劾טיט/PUTTING ON TZITZIT

Although strictly speaking one should recite the appropriate blessings when putting on each of the two garments, the prevalent custom for those who will wear a tallit during prayer is to omit the first blessing over the tzitzit, and keep in mind that the blessing לְתִהְעַטֵּף (to wrap ourselves in tzitzit) recited over the tallit, should apply to both garments. Since tzitzit need not be worn at night, the commandment of tzitzit (Num. 15:38) is classified as a time-bound positive commandment and as such is not required of women. Wearing a four-cornered garment without valid tzitzit is a transgression of a positive commandment; thus it is important to check that the tzitzit are in fact kosher prior to wearing them.

TALLIT KATAN

One who is going to wear a tallit gadol should not recite a berakha on the tallit katan. Rather, he should have in mind that the berakha on the tallit gadol covers the tallit katan (MB 8:24).

Before reciting the berakha on the tallit katan, one should check the tzitzit for any ripped strings (OĤ 8:9). The berakha should be recited while holding the (unfolded) tallit katan to ensure that the placement of the tallit katan takes place immediately after reciting the berakha (MB 8:2).
The study of Torah has two aspects. The first fulfills our obligation to study Torah and master its wisdom to the best of one's ability. The second is to be spiritually enriched by its study. This berakha in its two parts reflects these facets: (a) לַעֲסֹשׁ מְּדִימְּחַ כֹהָהְּךָ (to be occupied in the words of the Torah), and (b) כְּתַעֲהֵּמְּ נָא (may we experience the sweetness of the words of Torah). The first refers to the study of Torah per se. The second refers to the impact of that study on us: that through it we hope to be uplifted, purified, and worthy.

**Birkhot HaTorah**

It is prohibited to study or recite words of Torah before one recites these blessings (Oh 47:2). Therefore, it is preferable to recite Birkhot HaTorah before putting on one's tallit and tefillin because one recites verses of the Torah upon putting on tallit and tefillin (R. Hershel Schachter).
Blessings over the Torah

בָּרוּךְ blessed are you, Lord, our God, King of the universe, Who has sanctified us with His commandments and ordered us to study Torah diligently.

Lord our God, make the teachings of the Torah pleasant on our lips and on the lips of all Your people, the house of Israel. Enable us, and our children and our children’s children, to know Your name and to learn Your Torah for its own sake. Blessed are You, Lord, Who teaches Torah to His people Israel.

בָּרוּךְ blessed are you, Lord, our God, King of the universe, Who has chosen us from among all the other peoples and has given us His Torah. Blessed are You, Lord, Giver of the Torah.

יְְבָרֶכְךָ May the Lord bless you and keep you. May the Lord make His countenance shine upon you and be gracious to you. May the Lord lift up His countenance toward you and grant you peace.

אֵֽלּוּ These obligations are unlimited: the corner of the field to be gathered by the poor, the gift of the first fruits, the pilgrimage offering, acts of mercy, and Torah study.

NUM. 6

MAY THE LORD bless you and keep you. May the Lord make His countenance shine upon you and be gracious to you. May the Lord lift up His countenance toward you and grant you peace.

MISHNA PE’AH 1:1

THESE OBLIGATIONS are unlimited: the corner of the field to be gathered by the poor, the gift of the first fruits, the pilgrimage offering, acts of mercy, and Torah study.

Selections from the Written and Oral Torah

Whether we view the Birkhot HaTorah as birkhot hamitzva or as thanking God for the Torah per se, it is appropriate to demonstrate our sincere commitment to the Torah by immediately engaging in its study. To this end, there follow selections from the Torah (Num. 6:24–26), the Mishna (Pe’ah 1:1), and the Gemara (Shabbat 127a).
At this point some follow the Hasidic custom of reciting additional prayers, which can be found on page 1336.

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THESE things you will enjoy in this life and they will continue as your abiding riches in the life-to-come, and they are: honoring father and mother, acts of mercy, hastening early to the house of study morning and evening, hospitality to guests and strangers, visiting the sick, providing brides with a dowry, attending funerals, praying with devotion, and making peace between man and his fellow. But Torah study is equal to them all.

Some say:

The fear of the Lord is the beginning of wisdom, good prosperity for all who do them [His commandments]. His praise endures forever. The Torah Moses commanded us is the heritage of the congregation of Jacob. Listen, my son, to your father’s instruction, and do not forsake your mother’s teaching. May the Torah be my faith and Almighty God my help. Blessed is the name of His glorious kingdom forever and ever.

TALLIT

At this point some follow the Hasidic custom of reciting additional prayers, which can be found on page 1337.

Bless O Lord, O my soul. O Lord, my God, You are very great. You are clothed with splendor and majesty. He covers Himself with light as a garment. He spreads the heavens like a curtain.

TALLIT GADOL

Before reciting the berakha on the tallit gadol, one should check the tzitzit for any ripped strings (OH 8:9). The berakha should be recited while holding the (unfolded) tallit gadol to ensure that the placement of the tallit gadol takes place immediately after reciting the berakha (MB 8:2). After the berakha, one should perform atifa (wrapping) which is the wrapping of one’s head, body and face with the tallit gadol (MB 8:4).
Before wrapping oneself in the tallit, say:

בּוֹרֶךְ אֲחַת יְהוָּה אֶלֹהֵינוּ מֶלֶךְ הַעָלָלָמִים בֶּלֶךְ תַעֲלָם אֲקֶה שִדְּקָנוּ מְבִצְכֹהָנוּ בָּרוּךְ לְחֵנֵנוּ בּאָצְכּוֹתֵינוּ.

According to the Shela (R. Isaiah Horowitz), one should say these verses after wrapping oneself in the tallit:

הֲנָחַת תְּפִלִּין

At this point some follow the Hasidic custom of reciting additional prayers, which can be found on page 1336.

Stand and place the הֲנָחַת תְּפִלִּין המֵּחֶקֶן חֶסֶנֶךְ אֶלֹהֵינוּ בָּרוּךְ לְקָלוּךְ בּאָצְכּוֹתֵינוּ נְשַׁמְּךָ מְבִצְכֹהָנוּ. בּאָוָרְךָ בְּרַמאָנוּ אֲמַרְאֶךְ חָסָן לְּדוּעַ יַחָא בְּרַמאָנוּ לְּשָׁכַךְ לֶשָּרְיוּבָל.

ונָהָת תְּפִלִּין

Putting on Tefillin

Four separate scriptural passages command Israel to put on tefillin; all are contained on the parchments inserted into the tefillin, and these are all mentioned in this prayer. Along with Shabbat and circumcision, tefillin are described as an אכֹה, a sign of the covenant between God and Israel (Ex. 13:9, 16; Deut. 4:8, 11:18) — a measure of their profound significance.

Hanahat Tefillin

While one is placing tefillin, one may not interrupt at all or even communicate through facial or bodily expressions (OH 25:9 and MB 25:29). The shel yad is placed on one's left arm (or right arm if one is left-handed) on the lower portion of the bicep slightly angled toward one's heart (OH 27:4). The berakha is recited when the shel yad is in the correct place and one's right hand is holding the strap ready to tighten it on one's arm (OH 25:8).

The shel rosh is placed centered between one's eyes with the front of the shel rosh resting on top of one's head behind one's hairline (or where it used to be if one's hairline has receded). Before the berakha, the straps and the knot should be loose. One recites the berakha and then pulls down on the straps and the knot to secure it to one's head. The knot should rest where the skull meets the back of the neck (OH 27:9-10 and 25:8).
Before wrapping oneself in the tallit, say:

בָּרוּךְ Blessed are You, Lord, our God, King of the universe, Who has sanctified us with His commandments and commanded us to wrap ourselves with the fringed tallit.

According to the Shela (R. Isaiah Horowitz), one should say these verses after wrapping oneself in the tallit:

Ps. 36: How dear is Your loving-kindness, O God, and the children of man seek refuge in the shadow of Your wings. They are satisfied by the fatness of Your house, and You make them drink the river of Your pleasures. For with You is the fountain of life. In Your light we see light. Draw Your loving-kindness to those who know You, and Your righteousness to the upright in heart.

PUTTING ON TEFILLIN

At this point some follow the Hasidic custom of reciting additional prayers, which can be found on page 1337.

Stand and place the hand-tefillin on the biceps of the left arm (or right arm if you are left-handed), angled toward the heart, and before tightening the strap, say:

בָּרוּךְ Blessed are You, Lord, our God, King of the universe, Who has sanctified us with His commandments, and has commanded us to put on tefillin.

According to Rabbeinu Tam, who in this regard is followed by Ashkenazim, the reason we make two separate berakhot on the tefillin, even though according to most authorities it is only one mitzva, is that in putting on tefillin we perform two separate fulfillments corresponding to the two aspects of the mitzva derived from the first paragraph of the Shema. Regarding the arm-tefillin we are commanded כּשְקַׁהְם, i.e., to place/tie them to our arms, through a specific act, and that act is preceded by the first berakha, i.e., “to put on tefillin.” As regards the head-tefillin, however, the command is כְְתָחכּ, i.e., “they shall be (on your head),” with no mention of a specific action. For this we recite the berakha “regarding the mitzva of tefillin,” without mention of any specific act. When the tefillin are on our head we fulfill the Torah’s obligation in this verse to be “crowned” with a special sanctity that sets us recognizably apart from other nations. Accordingly this second berakha is not over a mitzva performance, but rather over our sanctified status that results each time we fulfill this mitzva (R. Joseph B. Soloveitchik).

Women are exempt from tefillin since they are not worn on Shabbat or Yom Tov, and hence they constitute a time-related positive commandment, from which women are exempt.
Wrap the strap of the hand-tefillin seven times around the arm. Place the head-tefillin above the hairline, centered between the eyes, and say quietly:

ברוך אתה גudiante מלך העולמים, אשר קדשנו במצווה

ףצוב על מצות הפה.

Adjust the tefillin and say:

ברוך שם בbudו מלכות עולם זור

Some say:

ומתכמנה אתเหนולitez מעט, לך בלטו ובחינה, ובמחצה

והלך על, ובהברעה הרכמהו אויבי עמי. ושכנם חוסר מרי

יאל שאינה עמה, הלשון צולק לבריתיה. פותח אתידעה

וממשיע לילדי רוזו.

Wind the strap of the hand-tefillin three times around the middle finger, saying:

ואשריתיך ליעולם, אשרתייך לברך ובמשפתי ובחד

ובחרים: אשריתיך לבאמהו, ידעת א.ndimוה:

After putting on the tefillin, say the following:

וידבר Jehovah אלמשה לאמר: קדש לי כל-נכבד, חלילה לרעה בבר

ישראל, ואצדת שבמהל, ליה: יאמר משה אל-הנה, זכור

את.hotium היה, אחר יצאתם ממצרים מבית עבדים, מצה בחרות די הוזיבור

יוה אתם מזה. ולא יוכל החכם: יהים אתם ליאצים, בחד הראבב:

The Torah designates the purpose of tefillin as "So that the Torah of the Lord will be in your mouth" (Ex. 13:9). The parallels between tefillin, God, and the Torah are many: tefillin symbolize the study of Torah (Tosafot Rosh HaShana 17a); they symbolize observance of the mitzvot of the Torah (Kidushin 35a), as well as the Torah scroll itself (Makkot 11a). They also are a physical expression of the name of God (Menaḥot 35b), as seen in the letters קדך formed by the tefillin (Rashi), as well as the many occurrences of God’s name in the parshiyot inside the tefillin boxes (Menaḥot 36b). Furthermore, the Talmud teaches that God Himself, as it were, wears tefillin, thereby proclaiming His dedication to His people (Berakhot 6a), while they also testify to God’s revealed presence (Tosafot Menaḥot 44b). In short, through the tefillin we bind ourselves to God and His Torah (R. Yaakov Nagen).

יָאַרְשִדְּךָ לִי — I will betroth you to Me. In these verses the prophet asserts that although a
Wrap the strap of the hand-tefillin seven times around the arm.

Place the head-tefillin above the hairline, centered between the eyes, and say quietly:

בָּרוּךְ בָּרוּךְ are you, Lord, our God, King of the universe, Who has sanctified us with His commandments, and has commanded us about the commandment of tefillin.

Adjust the head-tefillin and say:

BLESSED is the name of His glorious kingdom forever and ever.

Some say:

SUPREME GOD GRANT me some of Your wisdom. Give some of Your understanding. Enlarge me with your kindness. Employ Your strength to subdue my enemies. Pour good oil upon the seven branches of the menorah, to bring down Your goodness upon Your creatures. You open Your hand, and You satisfy the desire of every living thing.

Wind the strap of the hand-tefillin three times around the middle finger, saying:

וְְאֵרַשְׂתִּיךְ I will betroth you to Me for ever; I will betroth you to Me in righteousness and justice, loving-kindness and compassion; I will betroth you to Me in faithfulness; and you shall know the Lord.

After putting on the tefillin, say the following:

THE LORD SPOKE to Moses, saying: Sanctify to Me every firstborn; the first issue of every womb among the children of Israel, of both man and beast, is Mine. Moses said to the people: Remember this day on which you departed from Egypt, from the house of bondage, for the Lord removed you from here with a strong hand, and therefore no leaven may be eaten. Today you are leaving in the month of springtime. And it will be that, when the Lord

human marriage may be dissolved, since it embraces only the social, externalized, aspect of the human personality, our betrothal unto God is eternal and unbreakable because the union of man and the “lonely,” unique God penetrates to the core of the lonely, unique human personality (R. Joseph B. Soloveitchik).

When we embrace “righteousness and justice,” God responds by blessing us with “loving-kindness and compassion” (Rashi).

Consecrate to Me every first-born male. The sanctification of the firstborn to God is the result of God’s having spared the Israelite firstborn at the Exodus from Egypt. God thus has first claim, as it were, on Israel’s first fruits, in every realm of human activity,
be it first domestic animals, first fruits, first crops, and the various tithes, which are all consecrated to God.

Every firstling donkey you shall redeem with a lamb. The donkey is the only non-kosher animal that enjoys the privileged status of the firstborn. The Gemara (Bekhorot 5b) suggests that this is a memorial to the Exodus, when the Jews left Egypt with countless donkeys laden with riches of the land. A donkey cannot be consecrated as an offering; if dedicated it must be redeemed with a lamb or kid, which become the private property of a Kohen. Should the Israelite owner refuse to redeem his donkey, he is denied its use: he must put it to death.

An emblem. R. Akiva taught that the Hebrew word totefet means "four." He derived this from the Coptic word tot (meaning "two") combined with fot in African or Phrygian (with the sense of "two"). A number of nineteenth- and early twentieth-century scholars criticized this derivation from Indo-European languages to explain Semitic etymologies. Today with our knowledge of ancient southern Mesopotamian languages we know that the Sumerian "tab" means "two." Hence tab-tab connotes four. On the basis of Sumerian and Semitic phonetic changes tab-tab becomes tap-tap, which eventually becomes totaf, with the feminine ending "-at." It is possible that since Sumerian was already a dead language,
will bring you to the land of the Canaanites, Hittites, Emorites, Hivvites, and Jebusites, which He swore to your forefathers to give you – a land flowing with milk and honey – you shall perform this service in this month. Seven days you shall eat matzot, and on the seventh day there shall be a festival to the Lord. Matzot shall be eaten throughout the seven days; no leaven may be seen in your possession, nor may leaven be seen in your possession in all your borders. And you shall tell your son on that day, saying: “It is because of this that the Lord acted for me when I left Egypt.” And it shall be for you a sign on your arm and a reminder between your eyes – so that the Lord's Torah may be in your mouth; for with a strong hand did the Lord remove you from Egypt. And you shall observe this ordinance at its designated time from year to year.

וְְהָיָה AND IT SHALL be that when the Lord will bring you to the land of the Canaanites as He swore to you and your forefathers, and will have given it to you, then you shall set apart every first issue of the womb to the Lord — and of every first issue that is dropped by cattle that belong to you, the males shall belong to the Lord. Every first issue of a donkey you shall redeem with a lamb or kid; if you do not redeem it, then you must axe the back of its neck. And you must redeem every human firstborn among your sons. And it shall be when your son asks you in the future, “What is this?” you shall answer him, “With a strong hand the Lord removed us from Egypt, from the house of bondage. And it happened, when Pharaoh stubbornly refused to let us go, that the Lord killed all the firstborn in the land of Egypt, from the firstborn of man to the firstborn of beast. Therefore, I sacrifice to the Lord all first male issue of the womb, and redeem all the firstborn of my sons.” And it shall be a sign upon your arm and a symbol between your eyes, for with a strong hand the Lord removed us from Egypt.

R. Akiva utilized contemporary foreign languages, a practice started by the earlier Alexandrians (R. Sol Cohen).

כִּי בְְּיָד חֲזָקָה הוֹצִיאֲךָ ה׳ מִמִּצְרָֽיִם – That with a mighty hand the Lord brought us out of Egypt. This verse explains that we are to place the tefillin on our arm to remind us every day that God had to take us forcibly from Egypt “with His strong arm.” That is, our ancestors in Egypt did not deserve to be redeemed from Egypt on their merits. It was only because God interceded providentially that they were able to emerge from servitude. This is why the Torah refers to tefillin as a sign, i.e., an ongoing reminder of this important but easily forgotten truth (Hatam Sofer).
The following poems, on this page and the next, both from the Middle Ages, are summary statements of Jewish faith, orienting us to the spiritual contours of the world that we actualize in the mind by the act of prayer.

אֵל הָעָלָם אָשֶׁר מִלְּחָמ בְּתַהֲרָם כְּפַן בְּיַי יְזַיָּרָם
לִעֵצֶת בְּגַעְצֶת מִלְכָּא כְּפַן בְּיַי יְזַיָּרָם
אֵחָּה בְּכָל הֱכָל הֶכָל כְּפַן בְּיַי יְזַיָּרָם
וְחִזַּיֶת כָּל הָעָלָם כְּפַן בְּיַי יְזַיָּרָם
כָּל רְאֵיהּ בְּלִכָּל הַכֹּלֶל וְלָכָּל הֶמָּשָּרָה.
PREPARATION FOR PRAYER

On entering the Synagogue:

Num. 24 מַה־טֹּֽבוּ How good are your tents, O Jacob, your dwelling places, O Israel.

Ps. 5 But as for me, I will come into Your house in the abundance of Your loving-kindness. I will bow down toward Your holy Temple in the fear of You.

Ps. 26 O Lord, I love the habitation of Your house, and the place where Your glory dwells. I will worship and bow down, I will bend my knee before the Lord Who made me.

Ps. 69 But I pray to You, O Lord, for a time of favor. O God, in the greatness of Your loving-kindness, answer me, in the truth of Your salvation.

The following poems, on this page and the next, both from the Middle Ages, are summary statements of Jewish faith, orienting us to the spiritual contours of the world that we actualize in the mind by the act of prayer.

אֲדוֹן עוֹלָם Eternal Master,
Who reigned before anything was created –
when by His will all things were brought into being, then as King was His name proclaimed.
After all things have ceased to be,
He will reign alone in awesome majesty.
He was. He is. He will always be;
His eternal glory can never fade.
He is One. There is no other;
beyond compare, or any metaphor.
He had no beginning, will have no end.
He above all others has strength and power.

synagogue and study hall, that have replaced the Temple. This collection of verses expresses love and reverence for the synagogue that, in the absence of the Holy Temple, is the place of the residence of God’s glory among Israel (R. Joseph B. Soloveitchik).
When we go to sleep we engage in an act of faith in which we entrust our souls to God, for which we are rewarded when He restores our souls the next morning. In the future each of us will entrust both our soul and our body to God on our deathbed, facing the great unknown. The experience of awakening each morning gives us confidence and renewed faith that after we will be laid to final rest, we shall again awaken to life, in the World to Come (R. David Fohrman).

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The Yigdal, as well as the Ani Ma’amin which appears after Shaharit, are both modeled after the list of principles formulated by Rambam. Scholars generally attribute Yigdal to Daniel ben Yehuda HaKohen of Rome, who lived around the year 1300. For a fuller...
He is my God, my living Redeemer,
   a Rock when I am in pain in troubled times.
My banner and my refuge,
   to Whom I will raise a cup on the day I proclaim my salvation.
I entrust my spirit to His hand,
   when sleeping and when awake.
With my body my soul will stay;
   the Lord is with me, I need not fear.

יִגְדַּל  THE LIVING GOD will be exalted and praised;
   He exists, and His existence endures beyond time.
He is One and His oneness is like that of no other;
   He is beyond our comprehension, for His unity is infinite.
He has no physical image, neither does He have a body;
   nothing can be compared to Him in His Holiness.
He preceded everything that was created;
   He was the first, and His primordial existence had no beginning.
Behold He is the eternal Master,
   and every creature shall make His greatness and sovereignty known.
He bestowed His prophetic overflow
   upon those individuals who were His treasured and glorious ones.
Never did there arise in Israel another prophet like Moses,
   who alone was able to view God’s image.
God gave His people the Torah of truth
   by the hand of His prophet who was the most trusted in all His house.
God will not exchange or replace His law;
   never will He alter it to become something else.
He sees and knows all that we conceal;
   He discerns the end result of all that happens before it.
He rewards the compassionate person in accordance with his deeds;
   He imposes punishment on the wicked person
   in accordance with his evil.
He will send our Messiah at the end of days
   to redeem with His salvation those who await the end of days.
God in His great kindness will resurrect the dead;
   blessed is His illustrious name for ever and ever.
The following blessings are recited aloud by the congregation (MB 46:13). It is our custom to say them standing.

ברכה השחר

בְּרֹכָה אֲחַת יְהוָה אַלְּכָהִי מַלֵּךְ הַעֲבוֹדָה, יְשַׁלֵּם נָתַן לֵבָּנֵי בְנֵיהֶם.

לְהִבָּחֵר יְמִין וּבֵין לֵבָּלָה.

בְּרֹכָה אֲחַת יְהוָה אַלְּכָהִי מַלֵּךְ הַעֲבוֹדָה, יָשַׁלֵּם נֶעְשֵׁנָה גּוֹר.

בְּרֹכָה אֲחַת יְהוָה אַלְּכָהִי מַלֵּךְ הַעֲבוֹדָה, יָשַׁלֵּם עָשָׁנָה עַבְּד.

This discussion of these prayers and Rambam, see page 93.

ברכה השחר

/ BLESSINGS OF THANKSGIVING

אמרת עלيها בינה — Who gave the heart understanding. According to most commentators, the word, based on Job 38:36, refers to the human heart or intellect (Ralbag). In Mishnaic times the word also referred to a rooster. In the context of this blessing, both meanings are implied: The rooster crows, announcing dawn, and the human heart understands (Rosh).

This first blessing with its focus on the rooster which crows at the beginning of the farmer’s workday highlights the fundamental unity of all of creation, the single divine spirit that animates all of reality. When we fulfill our divine mission in the world, we elevate not merely ourselves and our immediate surroundings, but ultimately also the entire cosmos (R. Avraham Yitzĥak HaKohen Kook).

Most berakhot are positive affirmations. These three are unusual, being framed in a negative form. The Tosefta and Talmud Yerushalmi explain that this was intended to emphasize the centrality of mitzvot as fully equal to affirmations of faith and belief. Thus we thank God for not diminishing our mitzva obligations, which would be the case were He to have created us as Gentiles, or slaves or (in the case of men) as women, each of whom has specific mitzva exemptions: Gentiles are subject to only the Seven Noahide Laws, while slaves and women are exempted from time-bound positive mitzvot (Beit Yosef).

These three blessings pointedly separate the Jew from the affirmations of other faiths in these matters, such as the Gospels that declare that there is no distinction between Jew or Greek, freeman or slave, male or female. As far as Judaism is concerned, there are indeed fundamental distinctions between them in regard to their religious obligations. Their roles, functions, and responsibilities are not interchangeable;
Blessings of Thanksgiving

The following blessings are recited aloud by the Leader and quietly by the congregation (MB 46:13). It is our custom to say them standing.

ברוך Blessed are You, Lord, our God, King of the universe, Who gave the heart the understanding to help us distinguish between day and night.

ברוך Blessed are You, Lord, our God, King of the universe, Who has not made me a Gentile.

ברוך Blessed are You, Lord, our God, King of the universe, Who has not made me a slave.

ברוך Blessed are You, Lord, our God, King of the universe, Who has made me according to His will.

ברוך Blessed are You, Lord, our God, King of the universe, Who opens the eyes of the blind.

ברוך Blessed are You, Lord, our God, King of the universe, Who clothes the naked.

Even though every human being is created equally in God’s image, and the life of each human being is of equal value before Him.

The daily emphasis on mitzva obligations, in conjunction with the preceding berakhot that relate to the duty to study Torah, reflect the halakha-centric life of the Jew. While it is certain that every Jew is duty-bound to subscribe to fundamental principles of belief, what truly sets us apart from other faiths is our adherence to the mitzvot of the Torah in every aspect of our lives, as defined and delineated in the Oral Law.

שֶׁלֹּא עָשַֽׂנִי גּוֹי – Who has not made me a Gentile.

Some authorities see this berakha as an affirmation of the unique spiritual sensibilities of women, often more attuned to הְְצכֹן ת (the will of God). As such, when compared to her male counterpart, she is less in need of the constant discipline of mitzvot in pursuit of a...
life of genuine sanctity and closeness to God (R. Shimon Schwab).

Who stretches forth the earth over the waters. Whatever model of the world may underlie the original formulation of this *berakha*, contemporary worshipers can see it as an expression of the fact that the exquisite design of our planet is ideal for human habitation. Underground water reserves are found beneath the planet’s shallow subsurface, which is “spread out” upon them. The water drawn from these aquifers is protected from surface-water contamination, and provides a steady source of sustenance even when there is little rain, and is thus crucial for the maintenance of life on earth.

Who gives strength to the weary. This is one of several *berakhot* that are not found in the *Talmud*. The *Shulhan Arukh* omits it, while R. Moshe Isserles (the Rema)
BLESSED ARE YOU, Lord, our God, King of the universe, Who releases those who are bound.

BLESSED ARE YOU, Lord, our God, King of the universe, Who raises up those who are bowed down.

BLESSED ARE YOU, Lord, our God, King of the universe, Who stretches forth the earth over the waters.

BLESSED ARE YOU, Lord, our God, King of the universe, Who provides for my every need.

BLESSED ARE YOU, Lord, our God, King of the universe, Who guides man’s steps.

BLESSED ARE YOU, Lord, our God, King of the universe, Who girds Israel with might.

BLESSED ARE YOU, Lord, our God, King of the universe, Who crowns Israel with glory.

BLESSED ARE YOU, Lord, our God, King of the universe, Who gives strength to the weary.

בָּרוּךְ blessed are You, Lord, our God, King of the universe, Who removes sleep from my eyes and slumber from my eyelids. And may it be Your will, Lord our God and God of our fathers, to enable me always to walk in the way of Your Torah and adhere to Your precepts. Lead us not into temptation, sin, transgression, or disgrace. Do not let the evil impulse control us. Keep us far from evil people, and reinforce our attachment to the good inclination and to good deeds. Guide our instincts to submit to You. Today and every day, grant us grace, kindness, and mercy in Your sight and in the sight of all, and bestow Your loving-kindness on us. Blessed are You, Lord, Who bestows authentic kindnesses upon His people Israel.

includes it. As Ashkenazim, we follow the latter.

— Sleep from my eyes and slumber from my eyelids. This blessing thanks God for the benefits of sleep which provides respite and rejuvenation from the travails of daily life (Orhot Hayyim). The terms קֵׁחנָת and הְְנכּבָת refer to different stages of sleep. First
On the basis of Jewish mystical tradition, some have the custom of saying daily the biblical passage recounting the Binding of Isaac, the supreme trial of faith in which Abraham demonstrated his love of God above all other loves. On page 28, most omit the introductory and concluding prayers, and others skip to the stage of prayer known as תבכיה, where we can think more clearly, even if our eyes are still closed.

Finally, we awake completely as we open our eyelids to engage with the world around us (Vilna Gaon).

And may it be Your will (previous page). We do not recite Amen after hearing the preceding berakha, as what follows is a continuation of the berakha linked with the letter כ ("and").

May it be Your will. The Gemara (Berakhot 16b) records this as the prayer of R. Yehuda HaNasi, which he recited after completing the Amida.
Lord my God, God of my fathers, may it be Your will to rescue me today and every day from those who are shameless and insolent, from the wicked, from evil associates and evil neighbors, from accidents and the corrupting Satan, from harsh judgments and uncompromising opponents, whether or not they are members of the covenant.

### THE BINDING OF ISAAC

On the basis of Jewish mystical tradition, some have the custom of saying daily the biblical passage recounting the Binding of Isaac, the supreme trial of faith in which Abraham demonstrated his love of God above all other loves. On Shabbat and Yom Tov, most omit the introductory and concluding prayers, “Our God and God of our fathers” and “Ruler of the universe.” Others skip to “A person should” on page 29.

Our God and God of our fathers, think benevolently of us. From Your everlasting supreme heights, remember us with thoughts of mercy and deliverance. Lord our God, recall in our favor the love of the patriarchs, Your servants Abraham, Isaac, and Israel. Recall in our favor the loving-kindness of Your covenant-oath sworn to our forefather Abraham on Mount Moriah, when he bound his son Isaac upon the altar, as we are told in Your Torah.

It came to pass after these things that God tested Abraham, and said to him, “Abraham,” and he answered, “Here I am.” And He said, “Take now your son, your only son, the one you love, Isaac, and go to the land of Moriah, and offer him there for a burnt-offering on one of the mountains of which I will tell you.” So Abraham rose up early in the morning, saddled his ass, and took two of his young men with him, and Isaac his son; he cut the wood for the burnt-offering and rose up and went to the place of which God had told him.

When coming before God in prayer, we present ourselves not just as individuals in our merit, but also as members of the covenanted Jewish people that transcends place and time, united in the mission to bring God’s world to ultimate perfection (R. Joseph B. Soloveitchik).

Having thanked God for giving us renewed life, health, and vigor at the start of a new day, in this paragraph we ask Him to provide the conditions that will allow us to serve Him without any obstacle (Siaḥ Yitzḥak).

### THE AKEDA

The Akeda (Binding of Isaac) is the story of the most difficult challenge to Abraham’s faith, as recorded in Genesis 22:1–19. At its conclusion (vv. 16–18) God swears that in the merit of this heroic act, Abraham’s descendants will be blessed, multiplied and victorious in all their endeavors. Just as Abraham arose early in the morning (as the narrative relates) to do the will of God, we too invoke the memory of this epochal event when we arise to serve
our Creator, in the hope that we will merit the rewards promised his descendants in the merit of the Akeda.

There is also a profound lesson for the Jew in reciting this story at the beginning of each day. Abraham, who was dedicated to his daily pursuits as a shepherd and a trader, who accumulated wealth, was ready to sacrifice everything in the service of God, including his beloved only child. Covenantal man knows when to act like a warrior—majestic, dignified, and proud—and when to part with everything he has (R. Joseph B. Soloveitchik). – God will...
On the third day Abraham lifted up his eyes and saw the place far off. Then Abraham said to his young men, “Stay here with the ass; as for me and the lad, we will go yonder and worship and come back to you.” So Abraham took the wood of the burnt-offering and loaded it on Isaac his son, and he took in his hand the fire and the knife; and they went both of them together.

Then Isaac spoke to Abraham his father, and said, “My father,” and he answered, “Here am I, my son.” And Isaac said, “Behold the fire and the wood, but where is the lamb for a burnt-offering?” Abraham said, “God will provide the lamb for a burnt-offering, my son”; and they went, both of them, together. And they came to the place of which God had told them, and Abraham built the altar and arranged the wood, bound Isaac his son, and laid him on the altar upon the wood. Then Abraham extended his hand and took the knife to slay his son. But the angel of the Lord called to him out of the heavens and said, “Abraham, Abraham,” and he answered, “Here I am.” And He said, “Do not extend your hand against the lad or do anything to him; for now I know that you are God-fearing, seeing that you have not withheld from Me your son, your only son.” Then Abraham lifted up his eyes and looked, and behold, behind him a ram was caught in the thicket by its horns. So Abraham went and took the ram and offered it for a burnt-offering instead of his son. Then Abraham called the name of that place “The Lord will see,” as it is said to this day, “The mount where the Lord is seen.”

The angel of the Lord called to Abraham a second time out of the heavens, and said, “By Myself I swear, says the Lord, that because you have done this thing and have not withheld your son, your only son, I will surely bless you and will multiply your seed as the stars of heaven and as the sand on the seashore; your seed shall possess the gate of their enemies, and through your seed shall all the nations of the earth be blessed, because you have hearkened to My voice.” So Abraham returned to his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

*The Midrash* teaches that by placing “my son” after “lamb,” rather than at the beginning of his response, Abraham conveyed, and Isaac understood, that he would be the sacrificial “lamb.” Nevertheless, “the two of them went
Most omit this passage on קמה and חכם טכמ.

together," joined in father-son collaboration, just as when they had set out earlier when "the two of them went together." Thus the Akeda was not a test just of Abraham, but of Isaac too.

accepting the sovereignty of heaven

— Should always. The section beginning here and extending until the recitation of the opening verse of the Shema comes from the early Midrash Seder Eliyahu Raba, and is a succinct statement of Jewish faith and loyalty to God. It was likely introduced during a period of persecution as a substitute for the full recitation of the Shema (Shibbolei HaLeket). The ninth-century Gaon Mar Sar Shalom records that in the year 456 CE the Persian king Yezezgerd forbade the observance of Shabbat as well as the Shema. An adherent of the Zoroastrian religion that proclaimed the existence of two gods (one of light/goodness and one of darkness/evil), Yezezgerd sought to eradicate the belief in one God. In response, the sages of the time instituted two recitations of the first verse of Shema: the one here, which was to be recited at home, and another one as part of the Shabbat Musaf Kedusha. Although both contain only the first verse of the Shema, this sufficed to fulfill the Shema obligation.

— יְְרֵא שָׁמַֽיִם בְְּסֵֽתֶר וּבְגָלוּי – Be God-fearing, whether in private or in public. As this prayer was originally composed for a time of persecution, worshipers were urged to at least recite the Shema in private, hence the word בְּגָלוּי is missing from older siddurim. In Seder Eliyahu Raba, the word "privately," is missing, too. Rashi urged the omission of the entire phrase, lest one think that religious observance is only necessary in private (Shibbolei HaLeket). Indeed, this
Ruler of the universe, Lord our God and God of our fathers, in judging us, please count in our favor Your covenant with our fathers. Just as Abraham our father overcame his natural compassion for his only son in order to do as You willed, so let mercy prevail over justice in dealing with us. Let mercy temper justice. Display Your attributes of mercy and kindness in dealing with us, Lord our God, rather than the strict measure of what we deserve. In Your great goodness, turn the flame of Your displeasure away from Your people, from Zion Your city, from Your land, Your heritage. Instead, Lord our God, fulfill the promise given us in Your Torah when You said to Your servant Moses: “I will remember My covenant with Jacob and My covenant with Isaac; and also My covenant with Abraham will I remember, and the land will I remember.”

**ACCEPTING THE SOVEREIGNTY OF HEAVEN**

A person should always be God-fearing, whether in private or in public, acknowledging the truth, speaking the truth in his heart, arising early to proclaim:

Ruler of the entire universe! It is not because of our righteousness that we dare bring our requests to You, but because of Your great mercy. What are we? What is our life? What our goodness? What our righteousness? What our help? What our strength? What our power? What can we say in Your presence, Lord our God and God of our fathers? The most powerful humans are nothing before You, renowned people are nonentities, the learned are illiterates, the wise know nothing. For most of their deeds are pointless, the days of their whole first sentence is not part of the prayer, but an instruction. The prevalent custom is to recite it, though some instead begin with “Master of all the Worlds” (R. Hershel Schachter). — Speaking the truth in his heart. The sages were very critical of those whose outward actions were not consistent with their innermost thoughts or convictions. The Gemara (Makkot 24a and Bava Batra 88a) spoke of R. Safra who would never mislead others, no matter the consequences to himself. Thus once, while reciting the Shema, someone approached him and offered to purchase an item for sale. While he was unable to respond, R. Safra made a mental note accepting the offer. The buyer, unaware of the real reason for R. Safra’s silence, raised his offer. Later R. Safra refused to accept anything more than the original, lower, amount, clearly an act of punctilious adherence to the truth. A similar anecdote involving R. Safra is recorded in the Gemara Hullin 94b. — Ruler of the entire universe. This prayer, composed by R. Yoĥanan for the
Some congregations say the entire first paragraph of the "Shema" (below) at this point.

בอารֶה יִשָּׁרְאֵל, יִיָּוֵה אלֶה, יִיָּוֵה אָחָד.
Quietly

The name יִשָּׁרְאֵל (from כַּעֲלַיָה, mastery) refers to Jacob's triumph over the angel (Gen. 35:10), while יִשְׁמוּר (from תַּעֲבֹר, upright, fair) refers to his dedication to justice in accordance with God's will. Alternately, the name יִשָּׁרְאֵל reflects the holy nature of Jews' relationships with each other, while יְשֻׁרְעָן reflects the projection of our moral light upon the nations of the world via the Torah's moral teachings that the Jewish

When one recites this paragraph, one should specifically have in mind not to fulfill the mitzva of reciting Shema unless one is concerned that he will not be able to recite Shema in its proper time (MB 46:31).
lives are empty in Your eyes. The pre-eminence of man over beast amounts to nothing, for all is vanity.

Yet we are Your people, the members of Your covenant. We are the children of Abraham, who loved You, and to whom You gave Your promise on Mount Moriah. We are the descendants of his only son, Isaac, who was bound on the altar. We are the community of Your firstborn, Jacob, whom You called Israel and Jeshurun because of Your love for him and Your rejoicing in him.

לְְפִיכָךְ Therefore we must give thanks to You, we glorify and extol You, bless and sanctify Your name, and voice our gratitude to You. We are happy! We enjoy a goodly portion, a pleasant lot, a beautiful heritage! Happy are we who twice each day, in the morning and in the evening, declare:

Deut. 6

HEAR, O ISRAEL, the LORD is our God, the LORD is One.

Quietly: Blessed is the name of His glorious kingdom forever and ever.

Some congregations say the entire first paragraph of the Shema (below) at this point. You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart. You shall teach them diligently to your children, speaking of them when you sit in your house and when you walk by the way, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be as tefillin between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

nation has brought to the world (R. Avraham Yitzhak Hakohen Kook).

שתמים ישראל — Hear, O Israel. Since the Shema must be recited during the first quarter of daylight, and the congregation may not reach that part of the service in time (especially on Shabbat or Yom Tov), some authorities adopted the custom of reciting not just the first verse but the first paragraph of the Shema at this point to fulfill that obligation in timely fashion. This was the custom of the Maharshal (Magen Avraham). The Mishna Berura and Arukh HaShulhan recommend that one who is concerned about missing the deadline for reciting the Shema should recite all three paragraphs at this point.

אחד — One. What distinguishes God is not merely that He is one and not many, but that (as Rambam in particular explained at length, with all of its consequences for what we are to believe about Him) His unity is absolute, indivisible, and unlike any other unity. Thus He is one of a kind, incomparable, and in every respect utterly unlike anything else that has
�名
והא הוא דוע שלَا נברא חַוּל, אתה הוא מושבברא חַוּל.
והא הוא בְּעִלוֹמֶזֶה, אתה הוא לְעִלוֹמֶזֶה. • קְדַש
אות שְׁמֵך על מקדֵישי שֶפֶךּ, קְדַש שְׁמֵך בְּעִלוֹמֶזֶה, ובְּישׁוֹעִיהִו
תרומָה הִנְבָּעָה. בְּרוּךְ אתה ייָה מקדֵיש שְׁמֵך בְּרָבִּים.

והא היא יהוה אלְלָהוֹ, שעִמֵם בְּבֶרֶךְ וַעֲשִיָם השֶׁמֶיָם הַעֲלִימִינוּ.
אֲמַת, אתה הוא ראָשָה, אתה הוא אחָרִי, וַעֲשִיָם שלַיָּה
אלְלָהוֹ. הבָּשָׁה קְחֵי מָאָרָבָה עַמְּפָהוֹ. יִנְּהַר וְנָעַר כַּל בָּא
עלָמוּ, כי אתה היא האלְלָהוֹ לְבָדָה לְלַמְּלָלֶים הַאֲרוֹרָה.

והא עִנְיָתוֹ את השְׁמוֹת יִאֶה הָאִירָיָה, יֵאָה רוֹאָה כַּל אָשְרָם, וְמוֹ בָּכַל מַעְשָׁיָה בְּזֶבְיָה בָּעַלֶּים אֲלֵיהַבְּלוֹנָהוֹ, שָׁאָמְרָם לְקָ
מַח. מַח.

אֲבִינָנוּוֹ שְׁבָטָפְשֵׁים, עֵשָׂה עַמְּמוֹ חוֹדֶשׁ, ובָּכַל שְׁבָטָה הַגְּוֹדָל שְׁפָרָה
עלָמוּ, בָּכַל לְגָמֶר יִהוָה אֲלָלָהוֹ, מְח שֶׁקֲהוּ: בָּטַח הָרְחָא אָבָא אָחָרוֹ, הבָּתָקְמַזָּי אַחַרָם, כַּרְאָה אָחָרוֹ
לָשֶׁמֶל הַכֶּלִּים בַּלְּמִי הָאִירָיָה, בְּשָׂוַה אֵחַ-יָבְחִיתָם לַעֲלִימָה,
אָמְרָם הָיָה: 

or ever will exist, i.e., He is Unique (R. Joseph B. Soloveitchik).

אתה הוא – You are. After Yezdegerd’s decrees forbidding the recital of Shema lapsed, this blessing was added to thank God for once again being able to sanctify and proclaim His name in public (Levush).

The phrase “אתה הוא” expresses two themes: divine closeness (אתה – You, in the second person, conveying direct communication) and divine transcendence (הוא – He, in the third person, conveys distance). The two words thus capture the tension between two seemingly contradictory aspects of God’s relationship to the Jewish people (R. Avraham Yitzĥak HaKohen Kook).

קדש את שְׁמֵך על מקדישי שֶפֶך – Sanctify Your name through us who sanctify Your name. When originally composed, this referred to the Jewish martyrs who had sanctified the name through their unyielding loyalty to Him, even if it resulted in death.

מְְקַדֵּשׁ את שְׁמֵךְ בָּרַבֵּים – Who sanctifies Your name among the multitudes. The mitzva of
You existed before the world was created; You have existed ever since the world was created; You exist in this world; You will exist in the World to Come. Sanctify Your name through those who sanctify Your name, and sanctify Your name throughout Your world. Apply Your saving power to raise us up and strengthen us. Blessed are You, Lord, Who sanctifies Your name among the multitudes.

You are the Lord our God in every sphere of the heavens above and here on the earth below. In truth, You are the first and You are the last, and there is no God except You. From the four corners of the earth, gather in those who hope in You. Then all mankind will know and acknowledge that You are God, You alone, over all the kingdoms of the earth.

That You have made the heavens, the earth, the sea, and everything that is in them. Who among all the works of Your hands, celestial or terrestrial, would dare to question You?

Our Father in heaven, deal graciously with us for the sake of Your great name by which we are called. Fulfill for us, Lord our God, the promise You gave us through Your prophet Zephaniah: “At that time will I bring you in, and at that time will I gather you and single you out for renown and praise among all the peoples of the earth, when I bring back your captivity before your eyes, says the Lord.”

-sanctification of God’s name—extends to the point of sacrificing one’s life under specific circumstances. Needless to say, Jewish history is replete with instances of such martyrdom. This berakha is to be seen in that context. A notable, and inspirational, instance of such sanctification is provided by the following anecdote: During World War II in the Bochnia ghetto a number of young Jewish women were rounded up to be shot. As a last wish they requested that the mikveh of the ghetto be opened for them to immerse themselves. After their immersion, the German officer asked the young lady who spoke for them why they had done such a thing. She replied, “Cleanliness and purity of body and mind are part of our tradition and way of life. God has brought our pure souls into this world in the pure homes of our parents, and we wish to return in purity to our Father in heaven.” The German officer took his pistol and at close range shot the woman between the eyes. Most of the other women were also killed that day (Prof. Yaffa Eliach).
held that, in the absence of the Temple, studying the laws of sacrifices is the equivalent of offering them. Hence the following texts. There are different customs as to how many passages are to be said, and one should follow the custom of one’s congregation. The minimum requirement is to say the verses relating to the offerings on the next page.

Two reasons are given for reciting the laws of sacrifices at this point. The first, in accordance with Kiddushin 30a, is that in so doing we are studying Torah (i.e., Scripture, Mishna, and Gemara), and thus following up on the earlier recited Birkot HaTorah.

The second reason echoes the words of the prophet Hosea (14:3) that proclaim, “the words of our lips will compensate for [the absence of] the sacrificial animals.” Thus by quoting selected written Torah verses regarding sacrifices and studying their laws we temporarily substitute for the sacrifices until such time as the Temple will be rebuilt.
SACRIFICES

The sages held that, in the absence of the Temple, studying the laws of sacrifices is the equivalent of offering them. Hence the following texts. There are different customs as to how many passages are to be said, and one should follow the custom of one’s congregation. The minimum requirement is to say the verses relating to The Daily Sacrifice on the next page.

THE BASIN

Ex. 30

The Lord spoke to Moses, saying, “You shall make a bronze laver with its base of bronze, for washing, and you shall set it between the Tent of Meeting and the altar, and in it you shall put water. From it Aaron and his sons shall wash their hands and their feet. When they go into the Tent of Meeting or when they approach the altar to minister, to cause to smoke an offering made by fire to the Lord, they shall wash in water so that they die not. They shall wash their hands and their feet so that they die not, and it shall be an everlasting statute for them, for Aaron and for his seed throughout their generations.”

TAKING OF THE ASHES

Lev. 6

The Lord spoke to Moses, saying: Instruct Aaron and his sons, saying, This is the law of the burnt-offering. The burnt-offering shall remain on the altar hearth throughout the night until morning, and the altar fire shall be kept burning on it. The priest shall then put on his linen tunic, and linen breeches next to his body, and shall remove the ashes of the burnt-offering that the fire has consumed on the altar and place them beside the altar. Then he shall take off these clothes and put on others, and carry the ashes outside the camp to a clean place. The fire on the altar must be kept burning; it must not go out. Each morning the priest shall burn wood on it, and prepare on it the burnt-offering and burn the fat of the peace-offerings. A perpetual fire must be kept burning on the altar; it must not go out.

The reason that these righteous women donated their mirrors is related to Miriam’s well, from which the Israelites drew all their water. Targum Onkelos translates this as “the mirrors of the women who came to pray at set times at the entrance to the Tabernacle.” The Tosefta Sukkot (3:3) explains that when the people encamped, the well would settle at the entrance to the Tabernacle, ready to pour forth its water. The women, including Miriam, would...
gather at that spot early each day to collect their share. Sometimes, however, the water did not come forth, and (as stated in Num. 21:17) special prayers had to be offered. On such occasions, being the first ones at the entrance, the women initiated the prayers before the men arrived.

When informed that Miriam’s well water would maintain and purify the basin, these women offered their mirrors for its construction, to ensure that all the water in the camp and Tabernacle would depend completely on the merit of righteous women (R. Zalman Sorotzkin).
May it be Your will, Lord our God and God of our fathers, to deal with us in mercy, to forgive all our wrongdoing, to make us atone for all our transgressions, and to pardon all our sins. May You rebuild the holy Temple speedily, so that we may atone before You by bringing our daily offering, in the spirit You prescribed for us in Your Torah through Moses Your servant, in these words:

**THE DAILY SACRIFICE**

Num. 28 -hover

THE LORD SPOKE to Moses, saying, “Command the children of Israel and say to them, My offering, My bread for My offerings made by fire, you shall take care to offer to Me for a sweet savor in its due season. Say also to them, This is the fire-offering which you shall bring to the Lord: unblemished male lambs of the first year, two each day as a regular daily burnt-offering. One lamb you shall prepare in the morning, and the other lamb you shall prepare toward evening, with a tenth of an ephah of fine flour for a grain-offering, mixed with a fourth of a hin of pure oil. This is the regular daily burnt-offering as it was prepared at Mount Sinai, a fire-offering for a sweet fragrance to the Lord. And the libation that accompanies it shall be a fourth of a hin for the first lamb. You shall pour out the strong wine in the holy place as a libation to the Lord. The second lamb you shall offer toward evening, preparing it as the morning grain-offering and as its drink-offering, an offering made by fire, of a sweet fragrance to the Lord.”

Lev. 1

One shall slay the sacrifice on the north side of the altar before the Lord, and the sons of Aaron, the priests, shall dash its blood against the altar all around it.

May it be Your will, Lord our God and God of our fathers, that this recitation be considered accepted and favored before You as if we had offered the daily sacrifice at its appointed time and place, according to its laws.

You are the Lord our God before Whom, in the days of the holy Temple, our ancestors burned the offerings of incense. For this is what You commanded them, through Moses Your prophet, in the words of Your Torah:
The incense offering (ketoret) plays an especially prominent role in the daily prayer service. During the Middle Ages, some communities incorporated the passages regarding the incense at the conclusion of the morning service (Tur, Rema), while others recited it here (Eliyahu Raba in the name of Piskei Tosafot). Nusah Sepharad has adopted both customs, and includes this recitation here and also at the end of the service (in addition to reciting certain sacrifice-related verses before the daily Mincha service). Interestingly, Siddur Rashi records a custom to also recite these passages after the Ma’ariv service. However, Rema notes the custom to refrain from reciting these passages every day at the end of the daily service, out of fear that worshipers hurrying to leave for work would imprecisely recite the list of ingredients and their quantities, thus invalidating the verbal offering. Some sources mention the heavenly capital punishment for offering improperly mixed incense (Or HaHayyim). Hence, Nusah Ashkenaz excludes this recitation from the conclusion of the weekday service.

The Lord said... Take as sweet spices.
The Incense

Ex. 30: The Lord said to Moses, “Take as sweet spices, oil of myrrh, onycha, and galbanum, together with clear frankincense, the same weight of each of these sweet spices. And you shall make it into incense, a perfume pure and holy blended by the perfumer, mixed with salt. And you shall crush some of it very fine, and put some of it before the Ark of Testimony in the Tent of Meeting where I will meet with you; most holy shall it be to you.” It also says in the Torah: “Aaron shall burn the incense of sweet spices on the altar of incense; every morning, when he prepares the lambs, he shall burn it. And toward evening, when Aaron lights the lamps, he shall again burn incense, a perpetual incense before the Lord in every generation.”

Keritot 6a: The rabbis taught how the incense was blended. The total measure of the incense was 368 manehs: one maneh for each day of the solar year, half a maneh brought in the morning and another half-maneh toward evening. The remaining three were for the High Priest to bring both his handfuls on Yom Kippur. The last three manehs were ground again, very fine, in a mortar on the eve of Yom Kippur so as to fulfill the command, “Take of the finest beaten incense.” The incense was compounded of eleven different spices: seventy manehs each of [1] balm, [2] onycha, [3] galbanum, and [4] frankincense; sixteen manehs each of [5] myrrh, [6] cassia, [7] spikenard, and [8] saffron; twelve manehs of [9] costus; three manehs of [10] aromatic bark; nine manehs of [11] cinnamon; nine kabs of lye of Carsina; three seahs and three kabs of Cyprus wine, although if Cyprus wine was not available, strong white wine might be substituted for it; a fourth of a kab of salt of Sodom, and a small quantity of an herb that caused the smoke to ascend straight upward. R. Nathan said that a small quantity of kippah of the Jordan was also added. Adding honey made the incense unfit for sacred use. One who omitted any of the specified ingredients was deemed guilty of a capital offense.

ner: סַבִּחם, spices, is plural, yielding two kinds; then three spices are named, for a total of five; the word סַבִּחם appears again implying the addition of another group of five (equivalent to the five given above). Finally frankincense is added, for a total of eleven. The identity of the spices is not known with certainty, and is the subject of considerable debate among contemporary archaeologists and botanists. Some suggest that they are balsam (or gum sap), a part of a sea snail traditionally identified as clove, galbanum, frankincense, myrrh, cassia, spikenard, saffron, costus (a plant related to ginger), muskat nut bark, and cinnamon (Prof. Zohar Amar).
Each of the three following verses is said three times.

יהוּ הַצִּבְזָאוֹת עַמָּן, מְשֻׁבָּב לָגַוָּלְיָה עֲקֵבָּלָה:

יהוּ הַצִּבְזָאוֹת, אַעֲטַרֵי אַדְמַבְּבָה בּוֹ:

יהוּ הַצִּבְזָאוֹת, מְמַלְּכֵה גַּעֲנִי בֵּינֵי כַּרְאוֹן:

אתּה קַמְרִל, מִזַּרְתָּךְּוֵנִי, דוֹּכְּנָה פָּסְטָבְבָנְכּּוֹ יַקְּרֵבִּי לַיהוּדָה מְנֹאָת:

יוֹרְשְׁלָמִי יִנְמַוְה הַמְלַכֵּל הַכָּלָב אָדָם חָכָם לְעַבֹּד בּוֹ הַיָּהָה, כָּלְּעָהָּמַי בַּמַּקְלִי, בּוֹקַּלְּכָּה אֵדָה בְּלֵט הַסֲּכְמָה מְנֶאָת:

חתכת צְמָאֹה עִבְּנָכוּ, בּוֹקַּלְּכָּה אֱלֻתְּחָה חָעָשׁ הַסְּלָת׃}

or less than the prescribed amount of any ingredient, he is liable to the heavenly death penalty (Etz Yosef). According to Rashi (Keritot 6b) this applies only to the Yom Kippur service in the Holy of Holies. Rambam, however, applies this ruling to the whole year, because an improper mixture is regarded as a strange incense. As it says in the Talmud: אָבַה הַמִּח פִּטְּבָת לַיָּצָאִין – incense maker. Instead of mixing 368 maneh as was customarily done, someone mixed only 184 maneh. Since the manner of compounding was transmitted orally, the question arose whether it was forbidden to prepare spice-mixtures totaling less than the usual 368 maneh. R. Natan stated that he had learned that it was permitted to make mixtures containing exactly half the normal amount, but he did not know whether smaller mixtures, too, were permitted. To this, R. Yehuda replied that any amount, even a one-day supply, was acceptable, provided the ingredients were in the correct proportion.
R. Simeon son of Gamliel said that balsam resin was the balm required for the incense. The lye of Carsina was rubbed on the onycha to refine its appearance. The onycha was steeped in the Cyprus wine to make it more pungent. Urine would have achieved the same purpose, but was not used because it would have been unseemly to bring it into the Temple.

It is taught: R. Nathan said that when the priest ground the incense the overseer would say, “Grind it very fine, very fine grind it,” because the sound of the voice is encouraging in making spices. If the incense maker only compounded 184 manehs (half the required quantity), it would be valid, but there is no tradition sanctioning a third- or a quarter-proportion of the required quantity. The general principle, according to R. Judah, is that a half-quantity of the incense was permissible if all the ingredients were in their correct proportions, but if one omitted any of the ingredients he was deemed guilty of a capital offense.

It is taught: Bar Kappara said that some of the three manehs of incense from which the high priest took his handfuls on Yom Kippur was often left over; every sixty or seventy years, enough of this had accumulated to make up half the required amount of incense for the year. Bar Kappara also taught that if the smallest quantity of honey had been mixed into the incense, its aroma would have been unbearable. Why didn’t they mix honey with the incense? Because the Torah states: “No leaven, nor any honey, shall you make smoke as an offering made by fire to the Lord.”

Each of the three following verses is said three times.

Ps. 46 The Lord of hosts is with us. The God of Jacob is our refuge. Selah.
Ps. 84 O Lord of hosts, happy is the man who trusts in You.
Ps. 20 Lord, save! The King will answer us on the day that we call.
Ps. 32 You are my hiding-place. You will protect me from the enemy. You will surround me with songs of deliverance. Selah. May the offerings of Judah and Jerusalem please the Lord as they did in days of old and times long past.

The incense represents divine mastery over all, particularly the intermixing of disparate ingredients into one fragrant unity. This unifying principle is reflected in this name of God that conveys His power encompasses every distinct phenomenon in creation, including our own souls (R. Abraham Yitzĥak HaKohen Kook).
We pray, through the awesome power. This prayer—ascribed by Rashba to the Tanna R. Nehunia ben HaKana—is inserted at this point because, in Lurianic terminology, now that we have gathered the sacred kernels (through the recitation of the Ketoret) that were mixed in with the chaff ("kelipot"), the "roots" of evil we want to establish the relationship between the "entry realm" of prayer—that of asiya, represented by the sacrifice section of prayer—to the contemplative realm of yetzira ("fashioning") that constitutes the next section.
THE ORDER OF THE PRIESTLY FUNCTIONS

Yoma 33a ἀβαγε set down the sequence of the ordained daily ritual in the Temple in keeping with the accepted tradition and on the authority of Abba Saul. The wood was first set in order on the altar for the sacrifice, then for the incense, and then two pieces of wood were arranged. Next the ashes were removed from the inner altar, the five lamps were prepared, the blood of the daily offering was sprinkled, and the remaining two lamps were prepared. After this came the burning of the morning incense, the offering of the parts of the sacrifice, the grain-offering, the baked grain-offering, the libations, the additional offerings on Shabbat and festivals, the two spoonfuls of frankincense, and finally the daily burnt-offering toward evening, as it is said: “The priest shall lay the burnt-offering in order upon the altar, and offer on it the fat of the peace-offerings”; in other words, this completes the whole sacrificial ritual of the day.

Lev. 6

ָנָּא WE PRAY, through the awesome power of Your right hand, that You set captive Israel free.
Receive Your people’s prayer; uplift us, make us pure, God of awe.
Almighty God, we pray You guard as the apple of Your eye those who seek Your unity.
Bless us, cleanse us, and please, mitigate Your justice for us with Your mercy.
Almighty Holy One, lead us, Your flock, in Your bountiful goodness.
Supreme and Only God, turn to Your people who are mindful of Your holiness.
Accept our prayer, give ear to our cry, You Who know our most private thoughts.
Blessed is the name of His glorious kingdom forever and ever.

Hos. 14 RULER of the universe! You required us to enact the daily offering at its appointed time, with the priests officiating, the Levites at their posts, and all Israel represented through their delegations. Now, for our sins, our Temple has been laid waste, its daily offerings are abolished, and we have neither officiating priest nor Levites at their posts nor Israelite delegations. But You have declared through Your prophet Hosea that we may substitute the prayer of our lips for the sacrifice of bulls. Therefore, Lord our God and God of our fathers, if it be Your will, please accept the prayer of our lips just as favorably as if we were offering the daily Temple sacrifice at its appointed time and we had stood at its station.

Pesukei DeZimra This forty-two word prayer is an acronym formed out of God’s forty-two letter name that He invoked when creating the physical world of asiya.
On расскажи add:
שְּנֵי-כָּכְסֵים בְּנִי-שעֲנָה גַמִּיעָה, וְשֶׁנִּי כָּכְסִים סְלָת
מֶנֶחֶת בֵּלָדָה בֵּשָׁמָּה, וּנְסָפוּ: בֵּלָד בֵּשָׁבָת, עַל-עַל-עַל,*

On расскажи add:
בָּרָאי אִשִּׁים תְּדוּרְתֵּן חֶקְרֵי בַּלְוַדָּה עֲלֵה לִילָה, פְּרֵי בֵּנִי-כָּכְסֵי שִׂמְמִים, יוֹאָל
אַדַּה, בְּכַשֶּׁים בְּרִישַׁנְה בְּשִׁמְמֵי, שֵׁלֵשֵׁה
עַשְׁרֵי בֵּלָדָה סְלָת מֶנֶחֶת בֵּלָדָה שֶׁנִּי עַשְׁרֵי סְלָת מֶנֶחֶת
בֵּלָדָה בֵּלָדָה בֵּשָׁמָּה לַיִלְּתָה, עַל-רְי הָרָה, אֶשְׁתָּה רְי הָרָה: שֶׁשָּׁפְנֵי, חֹצֶי הָרָה
יִרְּה לְרָדַּת, שֶׁלֵּשַׁת הָרָה לַיִלְּתָה, רְבִּית הָרָה לַיִלְּתָה, עַל-עַל-עַל-עַל-עַל-
בַּחֵרְשֵׁי לַחֶשֶׁר מָשָׁה: שֶׁשֶׁנֶּרֶנֶא יַחֵד לְחֶשֶׁר לַיִלְּתָה, עַל-עַל-עַל-עַל-עַל-

הָתָמַיד נֵשָׁה, וּנְסָפוּ:

דִּינִי בְּתוֹעַם
мескан шлэ вухим. шкіш шаор тиштим шаор барен. шер шаней,*

רשימ шуанов хія убі нібіун. ялу перва. ялу макбат хоб. махні
ахат моб макббат. шері ноб ноб шопр ул сок мараб ул макбат
הוירізо, ам ла тон а нап.

ב. шерим шашрем шуанов незерим шаор тиштим. шаор барен. шкіш шаор барен. 

бекол ком бекол. шер ноб ноб ноб шопр ул сок мараб ул макбат
махні ахат моб макббат. шері ноб ноб шопр ул сок мараб
шл макбат вірізо, ам ла тон а нап. адал амол нерфін бібит

דרי ניבים
/ LAWS OF OFFERINGS, MISHNA
ZevaXIM

According to R. Safra, the reason that this section and the following one (the Thirteen Principles of R. Yishmael) were inserted here following the sacrifices is that we are to study the three components of Torah equally each day—i.e., Scripture, Mishna, and Talmud—and studying Midrash Halakha is equivalent to studying Talmud. This section consists of the mishnayot...
On Shabbat add:

Num. 28 יבוסו השבת ON SHABBAT you shall bring two unblemished male lambs of the first year, a grain-offering of two-tenths of an ephah of fine flour mixed with oil, and its libation. This is the burnt-offering for every Shabbat, in addition to the regular daily burnt-offering and its libation.

On Rosh Ḥodesh add:

Num. 28 בכריאש חודשיכם AT THE BEGINNINGS of your months you shall bring as a burnt-offering to the Lord two young bullocks, one ram, and seven unblemished male lambs of the first year. And a grain-offering of three-tenths of an ephah of fine flour mixed with oil for each bullock, and a grain-offering of two-tenths of an ephah of fine flour mixed with oil for the one ram, and a grain-offering of one-tenth of an ephah of fine flour mixed with oil for each male lamb, a burnt-offering of a sweet savor, an offering made by fire to the Lord. And the libations with them shall be wine: half a hin for each bullock, a third of a hin for the ram, and a fourth of a hin for each male lamb. This shall be the burnt-offering for the beginning of each month for the months of the year. In addition, one he-goat shall be offered to the Lord as a sin-offering, along with the regular burnt-offering and its libation.

LAWS OF OFFERINGS, MISHNA ZEVAḤIM

Zevaḥim Ch. 5

1. WHICH were the places of sacrifice in the Temple? The most sacred offerings were slaughtered on the north side of the altar, including the bull and the he-goat for Yom Kippur. Their blood was there received in a ritual vessel to be sprinkled between the staves of the Ark, before the veil of the Holy of Holies, and upon the golden altar. Omission of the sprinkling invalidated the atonement ceremonial. The priest poured out the remaining blood on the western base of the outer altar; but if he failed to do so, the atonement ceremony was not invalidated.

2. THE BULLS and the he-goats that were to be totally burned were slaughtered on the north side of the altar, and their blood was there received in a ritual vessel to be sprinkled before the veil and upon the golden altar. The omission of even one sprinkling invalidated the atonement ceremonial. The priest poured out the remaining blood at the western base of the outer altar; but if he failed to do so, the atonement ceremonial was not invalidated. These as well as the preceding offerings were burned in the repository of ashes.

of Zevaḥim chapter 5, related to the foregoing sacrifices. The passage of R. Yishmael is found in the Midrash Halakha at the beginning of Torat Kohanim, introducing the sacrifices (Tun). This chapter was also chosen insofar as it
This chapter surveys the various kinds of animal sacrifices, highlighting the main characteristics of each, and arranging them in order from the holiest to the least holy. The opening question focuses attention on the main (though not the only) feature which confers upon each sacrifice its unique character and degree of sanctity, i.e., its location. The first five mishnayot discuss “most holy” offerings (the term appears in mishnayot 1 and 4): sin-offerings of various kinds (mishnayot 1–3), elevation-offerings (mishna 4), communal peace-offerings (mishna 5), and guilt-offerings (mishna 6). These are all marked by the special
3. **The Sin-Offerings** of the whole congregation (namely, the he-goats offered on Rosh Hodesh and on festivals) and those of individuals were slaughtered on the north side of the altar, and their blood was there received in a ritual vessel. Four sprinklings of the blood were required, one on each of the four corners of the altar. How was this done? The priest went up the ramp to the altar and around its edge, successively, to its southeast, northeast, northwest, and southwest corners. He poured out the remaining blood at the southern side of the base of the outer altar. These sacrifices, prepared for food in whatever way was desired, were eaten within the Temple court by the males of the priesthood over the course of that day and evening until midnight.

4. **The Burnt-Offering** was one of the most sacred of the offerings. It was slaughtered on the north side of the altar, and its blood was there received in a ritual vessel. Two double sprinklings of that blood were required, altogether constituting four sprinklings. This offering had to be flayed and dismembered and wholly consumed by fire.

5. **As for** the peace-offerings of the whole congregation and the trespass-offerings: Trespass-offerings are required for robbery, for profane misappropriation of sanctified things, and for violating a betrothed handmaid; such offerings also are brought by a Nazirite defiled by a dead body, by a leper at his cleansing, and by anyone who is uncertain whether an act he has committed is a sin that needs atonement. All of these were slaughtered on the north side of the altar, and the blood was received there in a ritual vessel. Two double sprinklings of that blood were required, altogether constituting four sprinklings. These sacrifices, prepared for food in any way desired, were eaten within the Temple court by the males of the priesthood over the course of that day and evening until midnight.

6. **The Thanksgiving-Offerings** of individuals and the ram offered by a Nazirite on the conclusion of his vow period were sacred in a minor degree. They could be slaughtered in any part of the Temple court and, prepared for food in whatever way was desired, could be eaten by anyone anywhere in the city until midnight. The same rules pertained to the portions of these sacrifices belonging to the priests, except that they could be eaten only by the priests, their wives, their children, and their servants.

7. **The Peace-Offerings** also were sacred in a minor degree. They could be slaughtered in any part of the Temple court. Two double sprinklings of their blood were required, altogether constituting four sprinklings. Prepared for food in any way desired, they could be eaten by anyone anywhere in the city.
location, in the northern part of the courtyard, where they must be slaughtered. Additionally, none of these most holy offerings may be consumed outside of the Temple courtyard: the burnt-offering is consumed by the fire on the altar (mishna 4), and sacrifices described in mishnayot 3 and 5 are consumed by priests in the courtyard; the sacrifices in mishnayot 1–2 are not consumed, but are removed to the place of ashes, where they are burnt. In contrast to these “most holy” offerings, the offerings of “lesser holiness” in mishnayot 6–8 may be slaughtered anywhere in the courtyard, and they may be consumed by anyone throughout the city of Jerusalem. The blood of most of these sacrifices is applied, like that of the sacrifices in mishnayot 4–5, on two corners of the altar, but the blood of the least holy of these offerings — the firstborn, the tithe of animals, and the Pesah offering (mishna 8) — is applied in one location only, a part of the altar wall above its base. By ranking the sacrifices in order of sanctity in accordance with location, the mishna expresses the main function of animal sacrifices — to draw man nearer to the presence of God (R. Avraham Walfish).
over the course of two days and the intervening night. The same rules applied to the portions belonging to the priests, except that these could be eaten only by the priests, their wives, their children, and their servants.

8. **The Firstborn**, the tithe of cattle, and the paschal lamb were also sacred in a minor degree. These could be killed in any part of the Temple court. Only one sprinkling of their blood was required, but it had to be done at the base of the altar. Several distinctions applied to the eating of these offerings, however: Only priests could eat the firstborn animal, but anyone could eat the tithe. Both the firstborn animal and the tithe could be prepared for food in any way desired, in any part of the city, over the course of two days and the intervening night, whereas the paschal lamb had to be eaten on the night of Passover only, and not later than midnight. Moreover, it could only be eaten by members of a group organized prior to the offering, and it could only be roasted.

**THE INTERPRETIVE PRINCIPLES OF R. YISHMAEL**

שבתא דרבי ישמעאל

R. YISHMAEL says that the Torah may be expounded by the following thirteen principles of logic:

[1] Inference from minor to major, or from major to minor.

[2] Inference from similarity of phrases in texts.

[3] A comprehensive principle derived from one text, or from two related texts.


[6] A general law limited by a specific application and then treated again in general terms must be interpreted according to the sense of the specific limitation.
and students may have kept, served only as private notes of their learning experiences. As noted above, the sages prefaced Shaĥarit with selections from Scripture, Mishna, and Gemara, the latter two embodying the Oral Law.

Implicit within the oral tradition are the specific contexts in which these principles may be applied; this sort of exegesis may not be applied in ad hoc fashion, but must follow clearly established rules. Normative halakhic decision-making generally considers Mishnaic and Talmudic conclusions based upon these rules to be closed to revision in post-Talmudic times. R. Zvi Hirsch Chajes explains that the redaction of the Mishna included a gathering of the sages of the time, whose consensus established the authoritative nature of the majority of the laws recorded therein. This consensus “closed the canon” regarding dispute on traditions laid out in the Mishna, with the exceptions of select traditions that were known (by R. Yehuda HaNasi’s foremost disciples, Rav and R. Ĥiya) or determined, by comparison to contemporaneous Tannaitic sources, to represent the views of individual sages, not those of the consensus. While R. Sa’adia Gaon asserts that the principles represent a method for the recovery of textual allusions to support practices known since Sinai, Ramban and R. Yosef Albo write that they are really the principles as originally outlined at Sinai, but...
[7] A general proposition requiring a particular or specific term to explain it, and conversely, a particular term requiring a general one to complement it.

[8] When a subject included in a general proposition is afterwards specifically excepted to give information about it, the exception is made not just for that one instance, but applies to the general proposition as a whole.

[9] Whenever anything is first included in a general proposition and then excepted to prove another, similar proposition, this specifying alleviates and does not aggravate the law’s restriction.

[10] But when anything is first included in a general proposition and is then excepted to state a case that is not a similar proposition, such specifying alleviates the law’s restriction in some respects, and in others aggravates it.

[11] Anything included in a general proposition and afterwards excepted to determine a new matter cannot be applied to the general proposition unless this is expressly done in the text.

[12] An interpretation may be deduced from the text or from subsequent terms in the text.

[13] Similarly, when two texts contradict each other, we follow the second, until a third text is found that reconciles the contradiction.

May it be Your will, Lord our God and God of our fathers, that the holy Temple be rebuilt, speedily and in our own time, and grant us a portion in Your Torah. And may we worship You there with due reverence, as in days of old and times long past.

whose applications were derived by the מַעֲלֵח בָסכֹהָת (transmitters of the oral tradition).

Each of these thirteen principles also functions as an allegory for the way in which God is manifested in the world. Thus, for example, כּלָל ופְּהָט (the generality and the detail) corresponds to the enlightenment of the general light of Torah, which informs the detailed affairs of man, and פְּהָט כּלָל (the detail and the generality) corresponds to the enlightenment that individual mitzvot shed upon life in general (R. Avraham Yitzĥak HaKohen Kook).
The following prayer, said by mourners, requires the presence of a minyan.
A transliteration can be found on page 1344.

For the eleven months following the death of a parent and on the annual yahrzeit, a son must recite Kaddish as a source of merit for the soul of the departed. Daughters may recite Kaddish, too, in merit of the deceased, though customs vary regarding whether she should recite it in an undertone or out loud and whether or not she may recite it if she is the only mourner present. In addition, whenever ten or more men engage in the study of the Oral Law — for example, Mishna, Halakha, or even Midrash or Aggada — one of them should recite Kaddish (the Rabbis’ Kaddish) upon conclusion of the study (Rambam). Magen Avraham rules that this Kaddish is recited only after an Aggadic passage was studied, and he would consequently not consent to the recitation of the Rabbis’ Kaddish here. The halakha is in accordance with Rambam; however, most communities generally respect the view of the Magen Avraham, by reciting a brief Aggadic passage at the conclusion of an Oral Torah study session. The notable exception is here, where Kaddish is

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The Rabbis’ Kaddish

The following prayer, said by mourners, requires the presence of a minyan. A transliteration can be found on page 1344.

Mourner:  יִתְגַּדַּל EXALTED AND HALLOWED may God’s great name be, in the world He created as He willed. May He reign in your lifetimes and in your days, and in the lifetime of the whole house of Israel, speedily and soon, and say, Amen.

All: May His great name be blessed forever and all time.

Mourner: Blessed and praised, honored, extolled, glorified, adored and exalted above all be the name of the Holy One, blessed is He, (Between Rosh Hashana & Yom Kippur: above and) beyond any blessing, hymn, praise, or expressions of consolation that may be uttered in this world, and say, Amen.

May the Jewish people, and our teachers, together with their students and all their students’ students, as well as all who engage in Torah study here and in every other place, have abundant peace, grace, kindness, mercy, length of days, abundant food, and deliverance at the hands of their heavenly Father, and say, Amen.

May abundant peace descend from heaven, as well as life, for us and for all Israel, and say, Amen.

recited despite the lack of study of any Aggadic passage (R. Hershel Schachter).

אָמֵן — Amen. This word is used to accept an oath or covenant. With it, the listener affirms agreement with what the speaker has just proclaimed. It is derived from the same root as אֱבָ֑כּנָת, “faithfulness” (Tur) and אֱבֶה, “truth.” Additionally, it is understood as an acronym for אֵל בֶֽלֶךְ נֶאֱבָן, “God, the King Who is faithful” (Shabbat 119b).

יִתְגַּדַּל — In the world He created as He willed. God intended to create a perfect world, and He proceeded to implement that idea (Ran). R. Yehuda ben Yakar explains the phrase to mean that the perfect world of God will only be realized when all of mankind acts properly. According to the Vilna Gaon the passage should be translated as “May His great name be exalted and sanctified as He wills it — in the world He created.”

לְְעֵֽלָּא — Above all. During the Ten Days of Repentance when the
Bow, take three steps back, as if taking leave of the Divine Presence, then bow, first left, then right, then center, while saying:

On 찲 and continue 찲 on page 444.

The dedication of the house.

The classical commentators disagree as to what “the dedication of the house” refers to, since the psalm is introduced by לְְדָכִד (by, or to, David), who did not live to see the Temple. It may have been read posthumously by Solomon when inaugurating the Temple. David having composed it in joyous anticipation of the

This psalm, commemorating the dedication of the First Temple, teaches the benefits of frequenting the synagogue and study hall for they facilitate spiritually fulfilled lives. The psalm stresses that we can escape the allure of “our enemy” (i.e., the evil inclination) with the help of these places, for they remind us that a life of Torah and mitzvot is the ultimate blessing. The psalm also emphasizes that all that we enjoy, including good health, material prosperity, and spiritual strength, are fully dependent on God’s providence. This leads us to rejoice every morning in prayer, in contrast to other times of the day when we are fearful in His apparent absence (R. Moshe Feinstein).
Bow, take three steps back, as if taking leave of the Divine Presence, then bow, first left, then right, then center, while saying:

May He Who makes peace in the highest heaven, make peace for us, and for all Israel, and say, Amen.

On Shabbat and Yom Tov continue Shaḥarit on page 445.

SHAḤARIT FOR WEEKDAYS

A PSALM BEFORE VERSES OF PRAISE

Psalm 30

A Psalm. A song at the dedication of the house. Of David. I will extol You, O Lord, for You have lifted me up, and You have not made my enemies rejoice over me. O Lord, my God, I cried out to You, and You healed me. O Lord, You brought me up from the underworld. You kept me alive, that I should not go down into the pit. Sing praise to the Lord, O you His pious ones, and give thanks to the remembrance of His holiness. For He remains a moment in His anger, a lifetime in His favor. In the evening one goes to sleep weeping, but in the morning there is joy. But I said in my prosperity: I will never stumble. O Lord, by Your favor You made my mountain stand strong. You hid Your face, and I was dismayed. I cried to You, O Lord, and to my Master I made supplication. What profit is there in my blood, when I go down into the pit? Shall the dust give thanks...
The following prayer, said by mourners, requires the presence of a b'nai. A transliteration can be found on page 1345.

Bow, take three steps back, as if taking leave of the Divine Presence, then bow, first left, then right, then center, while saying:

convinced that our good fortune will continue forever, but when He hides His face, we are terrified (Rashi). History and personal experience teach us that at the moments of our greatest success or triumph we are most vulnerable to setback and failure. Our very existence, not to speak of our accomplishments, can end in unforeseen and unanticipated ways. So it is as well in reverse, for at moments of failure or crisis we ought never to despair of God's ability to transform and redeem our lives, in spite of everything. This is a fundamental teaching of our daily blessings and prayers. In this regard, the power of this particular psalm is well illustrated by the autobiographical story told by Natan Sharansky, the prisoner of Zion cruelly incarcerated in the Siberian Gulag of the Soviet Union. At the very moment of his liberation he refused to go free without his treasured copy of the book of Psalms. As he describes the
to You? Shall it declare Your truth? Hear, O Lord, and be gracious to me. O Lord, be my helper. You turned for me my mourning into dancing. You loosened my sackcloth and girded me with gladness. Therefore glory will sing praise to You, and will not be silent. O Lord, my God, I will give thanks to You forever.

**MOURNER’S KADDISH**

The following prayer, said by mourners, requires the presence of a minyan. A transliteration can be found on page 1345.

*Mourner:* יִתְגַּדַּל Exalted and hallowed may God’s great name be, in the world He created as He willed. May He reign in your lifetimes and in your days, and in the lifetime of the whole house of Israel, speedily and soon, and say, Amen.

*All:* May His great name be blessed forever and all time.

*Mourner:* Blessed and praised, honored, extolled, glorified, adored and exalted above all be the name of the Holy One, blessed is He, (Between Rosh Hashana & Yom Kippur: above and) beyond any blessing, hymn, praise, or expressions of consolation that may be uttered in this world, and say, Amen.

May abundant peace descend from heaven, as well as life, for us and for all Israel, and say, Amen.

Bow, take three steps back, as if taking leave of the Divine Presence, then bow, first left, then right, then center, while saying:

May He Who makes peace in the highest heaven, make peace for us, and for all Israel, and say, Amen.

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*Expressions of consolation.* The straightforward meaning of כְְנֶיֱבָהָא is consolation. This understanding appears problematic in our context, where one would expect a synonym for praise. One suggestion validating the standard translation proposes that the reference here is to words of solace that praise God as the ultimate source of consolation. We thus translate the phrase throughout the Siddur as “expressions of consolation.” Prof. Moshe bar Asher has suggested that in certain linguistic usages יִתְגַּדַּל could be the equivalent of לְעִחבְהָּא in the sense of pleasing tribute.
At this point some follow the Hasidic custom of reciting additional prayers, which can be found on page 1338.

The introductory blessing to the Psukei DeZimra is said standing, while holding the two front corners of the siddur. They are kissed and released at the end of the blessing at Emek DeYizkor (on next page). From the beginning of this prayer to the end of the Hallel, conversation is forbidden. See “Interruptions during Pesukei DeZimra” below.

The Pesukei DeZimra consist of psalms and related readings preceded and followed by the two berakhot: Barukh She‘amar and Yishtabah. In this, they resemble the Hallel (which the sages refer to as the "Egyptian Hallel," as it refers prominently to the Exodus) which also consists of psalms that are preceded and followed by two berakhot. Yet the Talmud (Shabbat 118a) regards these two prayers very differently. Regarding the Egyptian Hallel they declare that “one who recites it every day is like a blasphemer,” while R. Yose declared, “May my portion be among those who recite the Hallel [of Pesukei DeZimra] every day.” If they both praise God for His wonders, why is one objectionable and the other welcomed? The answer is that they refer to different categories of miracles. The Egyptian Hallel celebrates those rare occasions when God suspends the laws of nature to deliver His people from trouble. Such events include the poor man becoming wealthy, and the childless mother who gives birth (Psalm 113), the Sea of Reeds that parts (Psalm 114), various miraculous interventions (Psalm 115), and the inexplicable salvation of the righteous from sickness (Psalm 116) or their enemies (Psalm 118). In contrast, the Pesukei

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**Laws for One Who Has Fallen Behind the Congregation**

If one cannot keep up with the congregation or one came late to synagogue, certain portions of Pesukei DeZimra can be skipped so that one can recite the berakhot of Keriat Shema with the congregation. The core of Pesukei DeZimra, which is Barukh She‘amar, Ashrei and Yishtabah cannot be skipped. The other portions may be skipped, but if time allows, certain portions are given priority over others (OH 52:1 and MB 521–5). The order of priority is:

1. Psalms 148 and 150
2. Psalms 146, 147, and 148
3. Vayevarech David until Leshem Tifartekha
4. Hodu until Vehu Raḥum
PESUKEI DEZIMRA

At this point some follow the Hasidic custom of reciting additional prayers, which can be found on page 1339.

The introductory blessing to the Pesukei DeZimra (Verses of Praise) is said standing, while holding the two front tzitziot of the tallit. They are kissed and released at the end of the blessing at “songs of praise” (on next page). From the beginning of this prayer to the end of the Amida, conversation is forbidden. See “Interruptions during Pesukei DeZimra” below.

Blessed is He Who spoke and the world came into being, blessed is He. Blessed is He Who creates the universe. Blessed is He Who speaks and it is done. Blessed is He Whose decrees are always fulfilled. Blessed is He Who has compassion for the world. Blessed is He Who has compassion for those He created. Blessed is He Who rewards those who revere Him. Blessed is He, ever living, existent forever. Blessed is He Who redeems and saves, blessed is His name. Blessed are You, Lord, our God, King of the universe, God the merciful Father, exalted on the lips of Your people, praised and glorified on the tongues of Your pious servants. We too, Lord our God, will sing Your praises with the psalms of Your servant David.

DeZimra celebrate the hand of God in the routine rhythms of life and nature. Its psalms describe God Who controls the stars, clouds, rain, snow, frost, and the grass. The ceaseless motions of the heavenly bodies, the cyclical seasons and climate changes, the landscape,

**INTERRUPTIONS DURING PESUKEI DEZIMRA**

The following are generally permitted interruptions. As a general rule, from the time one recites Barukh She’amar until the conclusion of Taharanu one should not speak (OH 51:4 and MB 51:6–11). However, there are certain interruptions that are permissible during Pesukei DeZimra:

- One may answer amen to a berakha that one heard (but not barukh Hu uvarukh shemo).
- One may recite Asher Yatzar.
- If one was called for an aliya, one may accept the aliya (ideally the gabbai should not call someone for an aliya who is in the middle of Pesukei DeZimra).
- If one is concerned about missing the final time to recite Shema, one may recite it during Pesukei DeZimra.
- If one forgot to recite Birkhot HaTorah, one may recite them with the accompanying verses during Pesukei DeZimra.
- If one did not yet place tallit and tefillin (such as in a case where the congregation starts Pesukei DeZimra before the time for tallit and tefillin), it is preferable to place them after reciting Yișṭaḇaḥ before Kaddish and recite the berakhot as usual. The Leader, however, should place his tallit and tefillin before reciting Yișṭaḇaḥ (OH 53:3).
plants, animals and human society all testify to God's power. Between these two categories of miracles it is much more difficult — but also more important — to perceive God's power in the everyday events surrounding us. That is why for the Gemara those who base their faith on overt miracles (as described in Hallel) can eventually lose their faith, given the rarity of such events, unlike those who see God's hand in everyday nature. In this respect, Abraham is a greater role model for us than Moses, for Abraham discovered God by examining the world around him, whereas Moses knew God only via miraculous divine revelation (such as at the burning bush). Only subsequently did Moses discover God's providential ways in nature. For us as individuals it is Abraham's steadfast search for the hidden God over many years that should inform and inspire our faith, and the daily regimen of our prayers. Hence we recite the Pesukei DeZimra every morning (R. Joseph B. Soloveitchik).

It is a prerequisite to proper prayer that we understand the meaning of God's name as used in prayer and blessings. R. David Tzvi Hoffman explains that this is why Barukh She'amar, the opening blessing of Pesukei DeZimra, does not open with the standard formula of מָּהכּ אַהָּת ת׳ אֱלֹקֵֽחנכּ בֶֽלֶךְ תָעכֹלָם, but rather begins by listing, and blessing, all the ways in which the proper name of God is understood by our sages, and only then proceeds to the standard blessing formula (R. Isaiah Wohlgemuth).

וְְנַמְלִיכְְךָ, מַלְכֵּֽנוּ – And Your sovereignty, our King. The main purpose of this paragraph is to prepare ourselves to accept God's sovereignty through the recital of the psalms of David that follow and then the Shema thereafter (R. Yissachar Jacobson).
With praises and hymns will we declare Your greatness, Your praise, and Your glory. We will acclaim Your name and Your sovereignty, our King and our God, Only One, Who gives life to the worlds. O King, lauded and praised be Your great name forever and ever. Blessed are You, Lord, the King Who is extolled with songs of praise.

**HODU**

1 Chr. 16
give thanks to the Lord, call on His name. Proclaim His deeds among the peoples. Sing to Him, chant His praise, recite His wondrous works. Glorify His holiness. Let your hearts rejoice, you who seek the Lord. Seek out the Lord and His might. Seek His presence continually. Recall the wonders He has brought about, His many acts of providence and guidance. Seed of Israel His servant, children of Jacob His chosen one, never forget that He is the Lord our God; His judgments are in all the earth. Always remember His covenant, the words He ordained for a thousand generations, the covenant He made with Abraham, and His oath to Isaac, which He confirmed as a statute with Jacob, an everlasting covenant for Israel, saying: “To you will I give the land of Canaan as the portion of your inheritance.” When you were but few in number, very few
ורם ב: ימחכמים מגור ע’ל-גזר, וממקלך אל-עמ אוחר: לא-
ישועה: ספדו בנוים והכבודו; בך-הענים נפלאתינו: כ בודו
יוהו והמקל מק. ענאו איה על-כל-אללהים: כ כ-אלאלמי.
העמים אלילים (pause), יוהו שמי עשה:.

לפנינו, השתחוו ליהוּ בזרע: יחלו מפטנים בלת-האר, אי-הכות מבך-הצום: שimestepוּהוּ אָבָבוּר, וַית-המות בָּל-המות, ויָשְאַוּ
בוגים זהוּ מקלו: ייעם היצים בם, יֶלֶל השדה זָל-אשה.

בָּת-הָלְךָ: בור היהוּ אלהי יֵשָר הלִים מער-הowskiי עָלֵי, ויָאמוּר כָּל-הָאָד: וַחֲלָל ליִהוּ:.

- רוממו יוהוּ אלהינוּ והשתהוּ לזרד עלני, קדוש יהו: רוממו.
יוהוּ אלהינוּ והשתהוּ לזרד, כי-כְּדֶש יוהוּ אלהינו: רוזחי וַחֲלָל, כי-מע תַל-ישית, והרבה לַחשׁי אָפו, וכְּל-כייר.

all within his soul, his complete fill of spiritual satisfaction. Then there is one who sings the song of the nation... and there is one whose soul broadens until it emerges and spreads beyond the borders of Israel, to sing the song of mankind... And there is one who... transcends more broadly, until he unites with the entirety of existence, with all the creatures, and with all the worlds, and with all of them he recites the praises of God* (R. Avraham Yitzĥak HaKohen Kook).

*Rommo' ha' Elono Yisra'el - Exalt the Lord our God. From this point until its end, these verses are taken from Psalms, which R. Profiat Duran, a refugee...
and sojourners in the land, and when you wandered from nation to nation, and from one realm to another, He permitted no one to oppress you. Truly, on your account He castigates kings: “Do not touch My anointed ones or harm My prophets.” Therefore sing to the Lord, let the whole earth, from day to day, proclaim His saving power. Declare His glory among the nations, His wonders among all the peoples. For the Lord’s greatness extends beyond any human praise; He stands above every other god, because the gods of the heathens are no more than idols (pause), whereas the Lord made the heavens.

His very presence is the essence of majesty and grandeur, of strength and gladness in His omnipresence. Ascribe to the Lord, you families of nations, ascribe to the Lord glory and might, ascribe to the Lord the glory due His name. Bring an offering and come before Him, worship the Lord in the beauty of holiness; the whole earth trembles before Him, though the world is fixed and cannot be moved. Let the heavens rejoice and the earth be glad, and let it be declared among the nations that the Lord reigns. Let the ocean and its fullness roar, the fields and all that is in them rejoice. The trees of the forest will sing for joy before the Lord when He comes to judge the earth. Give thanks to the Lord because He is good, because His mercy endures forever, and say, “Save us, God of our deliverance; gather us together and free us from the nations to laud Your holy name and triumph in Your praise.” Blessed is the Lord God of Israel from everlasting to everlasting. And all the people said Amen and praised the Lord.

Exalt the Lord our God, and bow down before His footstool. He is holy. Exalt the Lord our God, and bow down before His holy mountain. Indeed, the Lord our God is holy.

But He, the compassionate one, forgave iniquity, and did not destroy them, and He often turned away His anger and did not stir up all His wrath. You, O Lord, withhold not Your mercies from me. May Your

Ps. 99

Ps. 78

Ps. 40

from the Spanish massacres of 1391, describes as פְּסֻכּוֹשׁ דְהַיֲבֵח (verses of mercy). Their unifying theme is a petition to end our exile and dispersion (Tzelota DeAvraham).
The following psalm is not said on page 452.
The custom is to say it standing.

On page 452.

This psalm was recited by an individual prior to offering the thanksgiving sacrifice expressing gratitude to God for a particular act of salvation. It calls on all present to share in the thanksgiving, by recognizing and celebrating God’s benevolence. The five verses reflect three stages (feelings, thoughts, and actions) in the service of God: joy and gladness in our heart (vv. 1–2), knowledge that God is our faithful shepherd (v. 3), and finally concrete steps to demonstrate our resulting loyalty to Him (vv. 4–5) (R. Amos Hakham).
loving-kindness and Your truth always preserve me. Remember Your mercy, O Lord, and Your loving-kindnesses, which are of old. Give God a melody. His majesty is over Israel, and His strength is in the skies. O God, You are awesome from Your Temple. The God of Israel, He gives strength and might to the people. Blessed be God. God of vengeance, O Lord, God of vengeance, reveal Yourself. Rise up, O Judge of the earth, render to the proud their recompense. Deliverance is the Lord's. May Your blessing be upon Your people. Selah. • The Lord of hosts is with us. The God of Jacob is our refuge. Selah. O Lord of hosts, happy is the man who trusts in You. Lord, save! The King will answer us on the day that we call.

Save Your people and bless Your inheritance, and tend them and carry them forever. Our soul waits for the Lord. He is our help and our shield. Indeed, in Him does our heart rejoice. Indeed, in His holy name we trust. May Your loving-kindness, O Lord, be upon us, as we hope for You. Show us Your loving-kindness, O Lord, and grant us Your salvation. Arise and help us, and redeem us for the sake of Your loving-kindness. I am the Lord your God Who brought you up from the land of Egypt. Open your mouth wide, and I will fill it. Happy is the people that has this. Happy is the people whose God is the Lord. • But as for me, I trust in Your loving-kindness. May my heart rejoice in Your salvation. I will sing to the Lord, because He has dealt bountifully with me.

The following psalm is not said on Erev Pesah, on Hol HaMo‘ed Pesah, or Erev Yom Kippur. The custom is to say it standing.

Ps. 100  
A PSALM OF THANKSGIVING. Make a joyful noise to the Lord, all the earth. Serve the Lord with gladness, come before Him with singing. Know that the Lord is God. He made us, and we belong to Him. We are His people, and the sheep of His pasture. Enter His gates with thanksgiving, His courtyards with praise. Give thanks to Him, and bless His name. • For the Lord is good, His loving-kindness is forever, and His faithfulness is for all generations.

On Hoshana Raba continue with Psalm 19 on page 453.
חֲצֵרֹתָיו בִּתְהִילָה – His courtyards with praise

(previous page). This phrase reflects the procedure following the offering of the thanksgiving sacrifice (as explained by the Netziv - see the comment on page 772,) during which the public was invited to a *סְעכּדַה תכֹדָאָת* (thanks-giving meal) to occur within the confines (or "courtyards") of Jerusalem. There they would partake of the sacrificial meat while being told why the sacrifice had been brought, and consequently all would "praise, give thanks..., and bless His name." (R. Basil Herring).

The psalm is in chiasmus format (i.e., arranged in a mirror structure: A–B–C–B–A) with seven calls to praise God: הָעֲנֵֽנכּ מְְחכֹּמ־שָָֽהְאֵֽנכּ. First, the Psalmist calls upon the “entire earth” to sing before God (v. 1), and concludes with a parallel statement that God’s kindness lasts forever (v. 5). The second verse summons the assembly to worship in gladness and song. This call is matched in the fourth verse, where it picks up on the word מֹּאכּ and encourages the listeners to come to His gates ("come" - because the psalm is sung in the courtyard of the Temple) with thanksgiving. At the center of the structure (v. 3) there is a declaration of faith regarding three essential beliefs: (1) The Lord is God, (2) He is the Creator, and (3) we, as a nation, belong to Him (R. Yitzchak Etshalom).

יְְהִי כְְבוֹד ה׳ – May the glory of the Lord. The eighteen verses of this prayer are selected from various psalms, plus one verse from Proverbs. Together they function as a succinct summary of the six psalms that form the core of the Pesukei DeZimra (Tzelota DeAvraham).
May the glory of the Lord be forever, may the Lord rejoice in His works. Blessed be the name of the Lord from now and forevermore. From the rising of the sun to its going down the Lord's name is praised. The Lord is high above all nations. His glory is above the heavens. O Lord, Your name is forever. O Lord, Your renown is for all generations. The Lord has established His throne in the heavens, and His kingdom rules over everything. Let the heavens rejoice and the earth be glad, let the nations declare that the Lord reigns! The Lord reigns; the Lord reigned; the Lord shall reign forever and ever. The Lord is King forever and ever. The nations have perished from His land. The Lord confounds the plan of the nations. He makes the thoughts of the people of no effect. Many are the thoughts in the heart of man, but the Lord's wise guidance shall stand. The plan of the Lord will stand forever, the thoughts of His heart for all generations. For He spoke, and it was. He commanded, and it stood. Indeed, the Lord has chosen Zion, He had desired it for His habitation. For the Lord has chosen Jacob for Himself, Israel for His special possession. For the Lord will not abandon His people, and He will not forsake His inheritance. But He, the compassionate one, forgave iniquity, and did not destroy them, and He often turned away His anger and did not stir up all His wrath. Lord, save! The King will answer us on the day that we call.

May the glory of the Lord. The opening verse, from Psalms 104:31, contains the angels' proclamation upon witnessing the creation of the plant world in accordance with God's decrees (Hullin 60a). The last five verses celebrate the election of the Chosen People and plead for God's mercy and attentiveness to their prayers (R. Elie Munk).

Let the heavens rejoice and the earth be glad. When mankind recognizes God's all-encompassing sovereignty, nature will in turn also reveal God's hidden glory. The first letters of this phrase form the divine name ה-ת-כ-ת (Tikkunei Zohar).

The Lord reigns... reigned... shall reign. This familiar expression is not found anywhere in Scripture. Rather, each phrase comes from a different verse (Psalms 10:16, 97:1, and Ex. 15:18). In combination, it expresses the timelessness of God's sovereignty (R. Yissakhar Jacobson).
Ashrei consists of Psalm 145, preceded by two verses. The first of these is Psalm 84:5, and the second is Psalm 144:15 (i.e., it is the final verse of the preceding chapter). These verses were used to introduce Ashrei because historically these two psalms were recited when leaving the house of God, whether at the conclusion of the three pilgrimage festivals when pilgrims would return to their homes (Psalm 84), or when scholars would leave the study hall, bidding farewell to their teachers and colleagues quoting the words of Psalm 144 (Berakhot 17a). These two psalms were particularly suited to such occasions. Psalm 84 describes how just as every creature craves a home and place of respite in a hostile world, so for the Jew the “house of God” is the place where the Jew feels most at home. Thus yoshvei rather than yoshvim is used, as yoshvei bayit refers to those who are regular dwellers of a house, rather than those who happen to be sitting there. Such dwellers offer ongoing rather than occasional praises, hence the verse concludes od yehalelukha, i.e., “as steady attendees in Your house they praise You regularly.” So too in Psalm 144 David describes his having to lead his armies against deceptive enemies and untrustworthy allies, while longingly anticipating returning home to the presence of God in the company of his fellow Israelites (R. Joseph B. Soloveitchik).

Ashrei is arguably the most significant psalm; it seems that the name Tehillim, was taken from this psalm, the only one which begins – and ends – with the word Tehilla, framing it as the archetype of “Tehillim.” It is also fair to assume that this psalm played a central role in the Levites’ service in the Temple (R. Yitzchak Eshalom).

תְּהִלָּה ... אֲרוֹמִמְךָ – A praise... I exalt You. The Gemara (Berakhot 4b) teaches that the sages
ASHREI

The line beginning with “You open Your hand” should be said with special concentration, representing as it does the key idea of this psalm, and of Pesukei DeZimra as a whole, that God is the Creator and Sustainer of all. Some have the custom to touch the hand-tefillin at 0°, and the head-tefillin at 0°.

Ps. 84 HAPPY are those who dwell in Your house.
They will forever praise You. Selah.

Ps. 144 HAPPY is the people that has this.
Happy is the people whose God is the Lord.

Ps. 145 A PRAISE OF DAVID.

๑ I exalt You, my God, the King,
and I will bless Your name forever and ever.
๒ Every day I will bless You,
and I will praise Your name forever and ever.
๓ Great is the Lord, and very praiseworthy,
and His greatness is boundless.
๔ One generation lauds Your works to another,
and they declare Your mighty deeds.
๕ I speak of the splendid glory of Your majesty
and of Your wondrous works,
๖ And they speak of the might of Your awesome deeds,
and I declare Your greatness.

assured a share in the World to Come to those
who recite Ashrei three times a day. It explains
that this is because it uniquely follows the
alphabet, as well as containing the pivotal
verse “You open Your hand, and You satisfy the
desire of every living thing.” It further explains
that while the verse beginning with the letter ۰ (as it appears in Amos 5:2) is missing on ac-
count of the negative connotation of the “fall of
Israel,” King David compensated for this in the
ensuing verse of Ashrei which, while indeed men-
tioning those who fall, also describes
God as the One Who supports them. By whole-
heartedly making this thrice-daily affirmation
of trust in God, no matter the circumstance,
one merits eternal life.

Early manuscripts of the Psalms (some
dating to the period of the Dead Sea Scrolls)
incorporate a verse beginning with nun: גבורה אללוהים דבבריך ותומיד תכל מוכל (God’s word
is trustworthy, all His actions are righteous).
However, the Masoretic texts, transmitted
faithfully from generation to generation, do
not contain any such verse, and it is entirely
plausible that a scribe would have added a
verse to compensate for one that appeared to
be missing, and it is highly improbable that a verse in such an oft-used psalm was simply lost. Indeed, we find precedent in Psalms for "imperfect" acrostics, such as Psalms 9–10, 25, 34, and 37, in which the alphabetical disruptions mark important thematic transitions (R. Ronald Benun).

Moreover, there is a thematic shift between the verses preceding and those following this break. The 12 verse concludes a lengthy section dealing with divine grandeur, and 13 begins to describe divine intervention in the lower realms—hence the structure intentionally teaches that God "skips" down from glorious transcendence to involve Himself immanently in the details of nature (R. Aton Holzer).

**The renown.** Some siddurim follow the Vilna Gaon in placing a segol vowel under the zayin of this word. Insofar as the text of Psalms found in the authoritative Aleppo Codex has a tzerei, we too use a tzerei for this verse throughout the Siddur.

**The will.** In light of the prevalence of the word וֹל ("all") in this psalm, it is noteworthy that the word is absent from "He performs the will of those who fear Him," indicating that while God is responsive to those who fear Him, this is not automatically and not all the time. While we pray for God to respond to us, we must be prepared for God to not respond, no matter how sincere or heartfelt.
They express the renown of Your great goodness,
and sing of Your righteousness.
Gracious and merciful is the Lord,
slow to anger and great in loving-kindness.
The Lord is good to all,
and His mercies are upon all His works.
All Your works thank You,
O Lord, and Your pious ones bless You.
They describe the glory of Your kingdom,
and speak of Your might,
To make known to the sons of man His mighty deeds,
and the glorious splendor of His kingdom.
Your kingdom is a kingdom for all times,
and Your dominion is for every generation.
The Lord supports all who fall
and raises up all who are bowed down.
The eyes of all await You,
and You give them their food in its time.
°You open Your hand,
°°and You satisfy the desire of every living thing.
The Lord is righteous in all His ways
and kind in all His works.
The Lord is near to all who address Him,
to all who address Him in truth.
He does the will of those who fear Him,
and He hears their cry and saves them.
The Lord preserves all who love Him,
but all the wicked He destroys.
May my mouth speak the praise of the Lord,
and may all flesh bless His holy name forever and ever.

Ps. 115 But we will bless the Lord from now and forevermore. Praise the Lord.
This psalm develops the theme of God’s constant providence first set out in the previous psalm, and picks up on its call to those who are “close to God.” In the central section of this psalm (vv.5–9) the Psalmist declares that unlike one who trusts in man and will ultimately be disillusioned, one who trusts in God will be happy. The subsequent verses stress that God can be relied on to honor His promises and commitments: He saves the downtrodden, and helps those in dire straits, including the innocent and the disenfranchised, while He disrupts the path of the wicked (R. Yitzchak Etshalom).

This verse teaches that we should first praise God for the very fact that we are alive. Thereafter, as the second half of the verse states, we must thank Him for the untold additional kindnesses bestowed upon us. As the Yalkut Shimoni explains the final phrase of the last Psalm (150:6), נְְקִׁחבָת means “for each and every breath,” you must thank God (“Ktav Sofer”).

This verse constitutes the response of the assembled crowds to the preceding call of the Psalmist to praise God, i.e., “We take God’s kingship upon ourselves forever, and in accordance with what you have told us, we will not put our trust in princes, but in God alone.” This
Ps. 146  הַלְְלוּיָּהּ  PRAISE THE LORD. Praise the Lord, O my soul. I will praise the Lord while I live. I will sing praises to my God while I exist. Do not put your trust in princes, in a son of man in whom there is no help. His breath will leave, he will return to his earth. On that day his thoughts will perish. Happy is he who has the God of Jacob as his helper, whose hope is in the Lord his God, Who makes heaven and earth, the sea, and all that is in them, Who keeps truth forever, Who executes judgment for the oppressed, Who gives bread to the hungry, the Lord sets the prisoners free. The Lord opens the eyes of the blind, the Lord raises up those who are bowed down, the Lord loves the righteous. The Lord preserves the strangers, He strengthens the fatherless and the widow, and He makes crooked the way of the wicked. • The Lord will reign forever, your God, O Zion, to all generations. Praise the Lord.  

Ps. 147  הַלְְלוּיָּהּ  PRAISE THE LORD. Indeed, it is good to sing to our God. Indeed, it is pleasant. Praise is seemly. The Lord is the builder of Jerusalem. He gathers the outcasts of Israel. He heals the broken-hearted, and binds their wounds. He counts the number of the stars. He calls them all by names. Great is our Master, and of great power. His understanding has no measure. The Lord lifts up the humble. He casts the wicked down to the ground. Sing to the Lord with thanksgiving, play the lyre to our God, Who covers heaven with clouds, Who prepares rain for the earth, Who makes grass grow upon the mountains. He gives to the beast its food, to the ravens that cry. He

verse was used by the sages in formulating the kedusha of the Amida because it mentions Zion, which is the fulcrum of God’s kingdom on earth (R. Amos Ḥakham).

The psalm has an elegant structure, with three stanzas – vv. 1–6; 7–11; 12–20. Each begins (v. 1, 7, 12) with a call to praise God; followed by a description of God as He Who strengthens the city and blesses the people (vv. 2–3; 13–14 – this component is missing in the middle stanza), a description of the divine wisdom of creation (vv. 4–5; 8–9; 15–18); and a conclusion stating that God favors not the mighty but the humble (vv. 6, 10, 19–20). Each stanza grows in intensity (R. Yitzchak Eshel).  

The builder of Jerusalem. The word can also be translated as a present-tense verb: “He builds.” God not only built it from the ground up, He is also the One Who continues to build it as it continues to grow and expand throughout history (R. Amos Ḥakham).
Psalm 89:15, Elsewhere: לֶאָֽרְבְּשָּׁם הָאֲחָיָּֽי יְּצָא: רֹאְצָה יְהוָֽה אֲתַרְכָּרָּֽי, אַתָּֽם.

The term בַּגִּחד always signifies detailed exposition of the matter at hand. Here the Psalmist intentionally did not formulate the more common terms אכֹבֵה (speak) or בְְדַמֵּה (say), for he wishes to convey that while it is indeed true that God gave the Written Law to Israel to be shared with the nations of the world, He gave the Oral Law only to Israel, for it contains all of the detailed explanations and applications of the Torah's statutes and laws (R. Elazar Figo).

לֹא עָֽשָּה כֵּן לְְכָָֽל־גּוֹי — He has not done so for any other nation. Rashi explains Songs of Songs 1:2 (“Let Him kiss me with the kisses of His mouth, for Your love is better than wine”) to be referring to the request of the Jewish people that God reveal to them that which is hidden in the Torah. This is to be explained in light of the Midrash Raba that understands the second half of that verse to refer to the seventy nations of the world (as the numerical value of the word חַֽחִן equals 70). Together, they affirm that whereas the כתובה (written Scripture) is to be shared with all of humanity, the כתובה קֶּמָּעַל פֶּת (Oral Law) is the exclusive possession of the Jewish people. The very term “kiss” connotes an oral transmission from God’s mouth to ours, as in “The Lord gives wisdom; out of His mouth come knowledge and understanding” (Prov. 2:6). Note that this verse
does not desire the strength of the horse. He does not want the thighs of man. The Lord wants those who fear Him, those who hope for His loving-kindness. Praise the Lord, O Jerusalem. Extol your God, O Zion. For He has strengthened the bars of your gates, He has blessed your sons in your midst. He places peace in your border. He satisfies you with the finest of wheat. He sends His command to the earth. His word runs very swiftly. He gives snow like wool. He scatters frost like ashes. He casts His ice like crumbs. Who can stand before His cold? He sends His word and melts them. He makes His wind blow, and the waters flow. He proclaimed His words to Jacob, His statutes and judgments to Israel. He has not done so for any other nation, and as for judgments, they do not know them. Praise the Lord.

Praise the Lord from the heavens, praise Him in the heights. Praise Him, all you His angels. Praise Him, all you His hosts. Praise Him, sun and moon. Praise Him, all you stars of light. Praise Him, heavens of the heavens, and the waters that are above the heavens. Let them praise the name of the Lord, that He commanded and they were created. And He established them forever and ever. He gave a command and it will not be annulled. Praise the Lord from the earth, O sea creatures and all depths. Fire and hail, snow and vapors, stormy wind fulfilling His word. The mountains and all hills, fruit trees and all cedars. Beasts and all cattle, creeping things, and winged birds. Kings of the earth and all peoples, princes,

Ps. 148

PRAISE THE LORD. Praise the Lord from the heavens, praise Him in the heights. Praise Him, all you His angels. Praise Him, all you His hosts. Praise Him, sun and moon. Praise Him, all you stars of light. Praise Him, heavens of the heavens, and the waters that are above the heavens. Let them praise the name of the Lord, that He commanded and they were created. And He established them forever and ever. He gave a command and it will not be annulled. Praise the Lord from the earth, O sea creatures and all depths. Fire and hail, snow and vapors, stormy wind fulfilling His word. The mountains and all hills, fruit trees and all cedars. Beasts and all cattle, creeping things, and winged birds. Kings of the earth and all peoples, princes,
Both young men and virgins. The Psalmist upholds clear distinction between the genders, reflecting their diverse psyches and their unique respective approaches to prayer, praise, and the service of God. Before God male and female are equal, but at the same time they are created with diverse and inherent differences, allowing each to approach and serve Him in their respective fashions.

This psalm follows a clear chiastic structure (A-B-C-B-A), with its nine verses all revolving around verse 5, the mid-point. Verses 1, 5, and 9 (the beginning, middle, and end) all make mention of the “loyalists” of God — בְּּמְיָדָחְמ, יִשְׂמַח יִשְׂרָאֵל בְּּעֹשָׂיו — let Israel rejoice in Him Who made him. Everything that exists in the cosmos is an expression of God’s will, and thus everything possesses a unique purpose. It is He Who brought it into being and He Who maintains its existence to that end. When we understand that our own lives fulfill God’s purpose, and thus cannot be meaningless, we are filled with joy, strength, and tranquility — aware that God has chosen to reveal His will through the lens of our own lives. Then we can banish any shadow of sadness or suffering that may afflict us, and replace them with pure joy at being alive. Hence “let Israel rejoice in
and all judges of the earth. Both young men and virgins, old men and boys. Let them praise the name of the Lord, that His name alone is exalted. His glory is over the earth and the heavens. And He has raised the horn of His people, praise for all His pious ones, for the children of Israel, the people near to Him. Praise the Lord.

Ps. 149

Praise the Lord. Sing to the Lord a new song, His praise in the congregation of the pious. Let Israel rejoice in Him Who made Him. Let the children of Zion be joyful in their King. Let them praise His name in dance. Let them play to Him on the timbrel and the lyre, That the Lord takes pleasure in His people, He honors the oppressed with salvation. Let the pious be joyful in glory, let them sing upon their beds. The praises of God are in their throat, and a two-edged sword in their hand, to execute vengeance upon the nations, chastisements upon the peoples, to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the written judgment. He is an honor to all His pious ones. Praise the Lord.

Ps. 150

Praise the Lord. Praise God for His sanctity, praise Him for His power in the firmament. Praise Him for His mighty acts, praise Him in accordance with His exceeding greatness. Praise Him with the sounding of the shofar, praise Him with the harp and lyre. Praise Him with the timbrel and the dance, praise Him with flutes and the pipe. Praise Him with sounding cymbals, praise Him with loud clashing cymbals. Let everything that has breath praise the Lord. Praise the Lord.

This is the final psalm. The central stanza, comprising verses 3–5, lists nine instruments including wind, string and percussion. Such an ensemble has the power to reach the deepest human emotions in response to musical chords, rhythms, and harmonies, when set to spiritual themes. This effect was further heightened when these instruments were complemented by the melodious voices of the Levites, together creating a glorious symphonic song of praise to God.

For Natronai Gaon this chapter is the high point of the Pesukei DeZimra. The Arizal explained that the highest service of God occurs when we transcend our usual worries.
and distractions, to reach an elevated state of mental and spiritual tranquility (R. Reuven Melamed).

Let everything that has breath praise the Lord (previous page). Every soul, even that of sinners, will in due course be recognized as having contributed in one way or another to the fulfillment of God's will and the redemption of the world, irrespective of their intentions at the time. We see this in the biblical story of Ruth, for it was through the selfish actions of Elimelekh, Mahlon and Kilyon that the Davidic dynasty eventually arose, leading ultimately to Messianic redemption. This is the deeper meaning of “On that day the sins of Israel will be sought but not found… for I will forgive the remaining sins” (Jer. 50:20). It teaches that at the end of days there will be a full recognition that all past transgressions will have ultimately contributed to the fulfillment of God's will. Even the heavenly accusers will thus be silenced, and God will be “free” to forgive and destroy the sins of the past (R. Moshe Feinstein).

This passage is taken from I Chronicles 29, where King David, at the end of his life, publicly acknowledges that all of his accomplishments—spiritual and intellectual leadership, military victories, material and economic successes in strengthening the Israelite kingdom—were not of his own doing, but directly attributable to God's power, benevolence, and mercies.

We rise for this paragraph because, as the
Blessed is the Lord forever. Amen and amen. Blessed is the Lord from Zion, He Who dwells in Jerusalem. Praise the Lord. Blessed is the Lord God, the God of Israel, Who does wondrous things alone. And blessed is His glorious name forever, and may the whole earth be filled with His glory. Amen and amen.

Stand (see commentary) until after “Bless the Lord” on page 89.

It is customary to give money to charity while reciting “And You rule over all.”

Then David blessed the Lord in the sight of all the congregation. David said, “Blessed are You, Lord, God of our father Israel, forever and ever. Yours, O Lord, are greatness, and power, and glory, and victory, and majesty; yes, all that is in the heavens and on the earth. Yours, O Lord, is the dominion, and You are supreme over all. Riches and honor come from You, and You rule over all. In Your hand are power and might, it is in Your hand to make great and give strength to all. Now therefore we thank You, our God, and we praise Your glorious name.”

You are the Lord, You alone. You have made the heavens, the heaven of heavens and all their host, the earth and all that is on it, the seas and all that is therein. You give life to them all, and the hosts of heaven worship You. You are the Lord, the God Who chose Abram, and brought him forth from Ur of the Chaldees and gave him the name Abraham.

Mishna Bikkurim 3:3 states, when people would bring their first fruits to Jerusalem, workers on the side of the road would rise to honor them for performing that mitzva. Here too, because at this point in the service it was customary to collect tzedaka from those present, we stand in honor of those who facilitate this mitzva (R. Joseph B. Soloveitchik).

By כירךlezא ובלימי. Yes, all that is in the heavens. David’s life embodies the widest spectrum of human experience, overcoming multiple obstacles to rise to the heights of human accomplishment. He struggled with sin and then repented; he suffered discrimination on account of his ancestor Ruth who was a Moabite; he was doubted by his own family members due to the questionable circumstances of his birth. Throughout it all he was able to retain a profound and lasting relationship with God, as expressed in the psalms, reflecting a life of the most exalted spiritual heights. Hence he can declare,"for all that is in the heaven and in the earth is Yours” (R. Shimshon David Pinkus).

לך משלחתים. Worship You. With these words they declare that the timing of our prayers,
and the orientation of the Temple toward the east ensure that the rising sun itself join us in the service of God, its rays streaming through its doors from the east to “bow before God,” in accordance with the verse (Ps. 72:5) (R. Yoel Bin Nun).

This phrase is not the end of a verse, but its beginning, which continues with even though the word is arranged so as to begin a new paragraph. One explanation for this break is that it reflects the dramatically transformed status of the founder of the Jewish people once he entered into this covenant with God. This is highlighted by the juxtaposition in these verses of the names Abram and Abraham, signifying his becoming the patriarch of the Jewish nation, which would in the course of history transform all of humanity.

When a circumcision is to be performed in the synagogue, it is a widespread custom that the mohel or rabbi lead the congregation in chanting the section beginning with because Abraham's circumcision sealed the covenant. In some congregations, all the verses from (but not including) are recited responsively, while in other congregations, the mohel recites the verses from until .

Why did seeing the miracle induce fear of God, and why did this miracle induce more fear in the Israelites than all of the preceding miracles of the Exodus? The answer is that what induced the fear of God at that moment was not simply that Israel was saved, but that the Egyptians were punished precisely in accordance with each Egyptian's treatment of the Israelites. Those who acted with greater cruelty died with greater suffering, while those who were less guilty were spared excessive agony. When the Israelites saw God's knowing precision in this

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Finding his heart faithful to You,

You made the covenant with him to give his seed the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite. You have fulfilled Your words, because You are true. You saw the affliction of our fathers in Egypt, and hearkened to their cry by the Sea of Reeds. There You performed signs and wonders on Pharaoh and all his servants and all the people of his land, because You knew that they had dealt tyrannously with our fathers. And in so doing You made a glorious name for Yourself known even to this day.

The sea You divided before them, so that they went through the midst of the sea on dry ground, but their pursuers You cast into the depths like a stone in the mighty waters.

THE SONG AT THE SEA

Thus the Lord saved Israel that day from the power of the Egyptians, and Israel saw the Egyptians dead upon the seashore.

Israel beheld the great power that the Lord had displayed against Egypt, and the people revered the Lord and believed in the Lord and in His servant Moses.

regard, they experienced heightened “fear of God” at the prospect of their own future punishment for any violations of God’s will. This explains why in Ma’ariv following the Shema we say, “He drowned their pursuers and haters,” that is, the punishment at the Sea of Reeds distinguished between those who pursued the Israelites only because they were ordered to do so, and those who acted out of hatred for them, and punished them accordingly (Netziv).

THE STRUCTURE OF AZ YASHIR

This paean of praise to God divides neatly into two sections. The first celebrates God for having smitten the Egyptian army and saved Israel. The second turns to the broader repercussions of that miracle on the nations in their path en route to the Promised Land, for whom these events proved to be a source of fear and trepidation. Just as God was careful not to lead the people on a direct route to Israel lest the people encounter their enemies and — being fearful of battle — choose to return to Egypt, so too, by these events God instilled the fear of Israel in their potential enemies, and in so doing facilitated the eventual inheritance of the land by the children of Israel.

This event became the very embodiment of God’s intervention in history and nature on our behalf; and bears witness to the promised completion of the Jewish mission, when all the nations will come to accept and worship the God proclaimed by the Jews. For this reason it forms the ideal introduction to the next section of Shaĥarit: the blessings of the Shema as well as the Shema itself, which together affirm the acceptance of God’s sovereignty over the universe (R. Aton Holzer).
Then... sang. The correct response to witnessing the saving hand of God is to sing His praises. For this reason the Midrash Shir HaShirim Raba explains that the righteous King Hezekiah lost the opportunity to become the Messiah because he failed to lead the people in singing God's praises after God saved Jerusalem from the hand of the Assyrian army.

The unexpected future tense verb "חָֽקִׁחה" ("will sing") instead of the more usual past tense קָה ("sang") teaches that those same Israelites will one day be resurrected to sing the song yet again, thus pointing to the belief in the future Resurrection of the Dead (Rashi).

This is my God and I will glorify Him, my father's God and I will extol Him. Targum Onkelos translates the first three words of this phrase as "this is my God and I will build a tabernacle for Him." We can understand the Targum as follows: God instructed us to build a tabernacle so that, as the Torah teaches, He would dwell in our midst. From this we learn that when we violate God's
THEN MOSES and the children of Israel sang this song to the Lord, and thus did they say:
I will sing to the Lord, for He has triumphed gloriously;
the horse and his rider He has thrown into the sea.
The Lord is my strength and song,
    and He has become my liberation.
This is my God and I will glorify Him,
my father’s God and I will extol Him.
The Lord victorious, the Lord is His name.
Pharaoh’s chariots and his host He has cast into the sea,
and in the Sea of Reeds are sunk his chosen captains.
The deeps cover them; they went down in the depths like a stone.
Your right hand, O Lord, glorious in power,
Your right hand, O Lord, crushes the enemy.
In the greatness of Your majesty You overthrow them
    who rise against You.
You send forth Your wrath; it consumes them like stubble.
At the blast of Your wind the waters piled up;
the tides stood upright as a heap,
the deeps congealed in the heart of the sea.
The enemy said, “I will pursue, overtake,
devide the spoil, my lust shall be glutted with them;
I will unsheathe my sword, my hand shall destroy them.”
You did blow with Your wind, the sea covered them;
they sank like lead in the mighty waters.
Who is like You, Lord, among the mighty?
like lead in the waters.” This latter approach is more in accord with the cantillation notation which separates the two words. This is preferable, even though ocean waves are described in the Psalms as mighty are the waves of the sea” (R. Mosheh Lichtenstein).

The sages inform us that this refers to the surrounding nations who were shaken by these events, to the point that many among them sought to convert to Judaism, as explained by Rashi to Song of Songs 1:3 (“the maidens love You”) in reference to the conversions of Yitro and Rahav. But when Amalek attacked Israel shortly thereafter, and cooled their conversion-ary ardor, Moses understood that most would not in fact convert or join the people as they entered the Promised Land. He foresaw that in due course Israel would have to go into exile where they would encounter the descendants of those peoples and finally be able to facilitate their becoming righteous converts. Only there-after would they all return to the land of Israel. This is the meaning of Moses’ prayer that God “bring them and plant them on the mountain of your heritage” (Beit HaLevi).
Who is like You, glorious in holiness, 
in inspiring in praises, working wonders? 
You did stretch out Your right hand, the earth swallows them. 
In Your love You guide the people You have redeemed; 
You will lead them by Your strength to Your holy dwelling.
Peoples heard, they tremble; 
pangs seized the inhabitants of Philistia. 
Then were the chieftains of Edom frightened, 
the mighty men of Moab, trembling takes hold of them, 
all the inhabitants of Canaan melted away. 
Terror and dread fall upon them; 
by the greatness of Your arm they are still as stone – 
until Your people pass over, O Lord, 
until the people whom You have acquired pass over. 
Bring them and settle them in the mountain of Your inheritance, 
the shrine, O Lord, that You make for Your dwelling, 
the sanctuary, my Master, that Your own hands establish.
The Lord shall reign forever and ever.

The Lord shall reign forever and ever.
The sovereignty of the Lord is established forever.

When the horses of Pharaoh went into the sea 
with his chariots and his horsemen, 
the Lord turned the waters of the sea back upon them, 
while the children of Israel walked on dry ground in the midst of the sea.

his generation of Israelites would have blood on its hands as a result of having to fight wars against the Canaanite nations, it too would be disqualified from building the Temple after defeating them. For this reason Moses here pleads with God to instill sufficient fear of the Israelites in the hearts of the Canaanite nations so that they would either preemptively abandon the land, or surrender without a fight; as a result the Israelites would be immediately able to proceed to (i.e., the Temple Mount) and there build (the Temple of God for which God would have prepared the way). Moses argues that if this were to happen the course of history would change, the world would be permanently redeemed, and (God’s sovereignty would be established forever). Sadly, Moses’ request was denied, for the Israelites did not merit such a divine dispensation (Hatam Sofer).
During the author's interpretation, many congregations open the Shema and say this psalm responsively, verse by verse.

The Lord shall be One and His name One. Since we fail to perceive God's nature as it is expressed in the true pronunciation of His name, we may not say it out loud. Instead we pronounce it Adonai ("my Master"), a pronunciation that conveys God's mastery over the physical world. We cannot grasp or understand God's nature in itself — all we can hope to understand is how God deals with His creation. In the future, however, the true nature, and name, of God will become clear (R. Ḥayyim of Volozhin).

Who delights in songs of praise. Music has an unparalleled ability to help us express our deepest feelings. When words fail us we can often give expression to our thoughts or emotions through song or dance. Through this phrase the Yishtabah prayer declares that God favors ("chooses") such expression, for He surely knows that we are not always able to sufficiently articulate our spiritual feelings and aspirations in words alone. This is especially the case when music and poetry are joined together as songs of praise. So too, the words of the Torah are not simply read out loud during services but recited according to their traditional musical cantillations, and the Psalms were put to music to be sung by the Levites as melodic accompaniment.
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Ps. 22
• כ For the kingdom is the Lord’s, and He is the ruler over the nations. Deliverers shall go up to Mount Zion to rule the hill country of Esau, and sovereignty shall be the Lord’s. And the Lord shall be King over all the earth; in that day shall the Lord be One, and His name One.

Ob. 1
(As it is written in Your Torah, saying: “Hear, O Israel, the Lord is our God, the Lord is One.”)

Zech. 14

Deut. 6
May Your name be praised forever, God our King, great and holy in heaven and on earth. For to You, Lord, our God and God of our fathers, are due song and praise, acclaim and hymn. Yours are strength and dominion, eternity, greatness and might, praise and glory, holiness and sovereignty, blessing and thanksgiving henceforth and evermore. Blessed are You, Lord, God and King, great in praises, God of thanksgivings, Master of wonders, Who chooses songs of praise, King, God, Who gives life to the worlds.

Between Rosh HaShana and Yom Kippur, and on Hoshana Raba, many congregations open the Ark and say this psalm responsively, verse by verse.

Ps. 130
A song of ascents. From the depths I call out to you, O Lord. My Master, hear my voice. Let Your ears be attentive to the sound of my supplications. If You, Lord, pay heed to iniquities, who, my Master, will stand? Indeed, forgiveness is with You, so that You may be feared. I wait for the Lord, my soul waits, and I hope for His word. My soul waits for my Master, among those who watch for the morning, who watch for the morning. Israel, hope for the Lord, for with the Lord is loving-kindness, and with Him is abundant redemption. And He will redeem Israel from all his iniquities.

Similarly our comprehension of the Talmud is best accomplished by way of correct tonal (i.e., musical) inflection. That said, when set prayers are put to notes or music the goal should always be to clarify their meaning and augment participatory concentration, rather than to provide passive entertainment (R. Basil Herring).

A song of ascents — From the depths I call out to you. “The depths” in this verse does not simply refer to the external circumstances in which we find ourselves. In pleading for God’s mercies we declare that our transgressions do not express our innermost, deepest, being. Rather, they are an expression of our surface-personality, a pseudo-self that has overshadowed our true selves. Our innermost being, our soul, remains pure and untainted, even if our actions are those of a despicable sinner. Thus, we plead “O God, the real me is crying out to You (from the depths of my being), to beseech You to not despair of me, but to give me another chance” (R. Joseph B. Soloveitchik).
Both Kaddish and Barekhu are examples of a דר ושרובפתח, prayers of such special sanctity that they can only be recited with a minyan. In fact, it is their very recital at this point of the service that creates the minyan, and thereby transforms the prayer experience entirely. The prayers up to this point are those of individuals, but from here on there is true communal prayer — מְּעָלַם כּוַּל בְּנֵיהֶל וִהְעכֶּחֵּתּ. This is not merely a quantitative change, but a qualitative one. There are the prayers of individuals and there are prayers of the collective, or minyan, and the latter are much more powerful and transformative.

This transition is effected via the recital of Kaddish and Barekhu. The latter specifically “elevates” the Shema, and the former does this for the Amida, but it must be recited at this point, for if said immediately preceding the Amida it would constitute an interruption (R. Joseph B. Soloveitchik).

What exactly is the nature and power of such communal prayer? It is the fact that God’s kingship is strengthened when His people accepts and embraces His sovereignty. Thus Rambam writes that “communal prayer is always heard by God.” This is because God’s sovereignty can only be complete when there is a people that submits to His authority. Thus
HALF KADDISH

Leader: יִתְגַּדַּל Exalted and hallowed may God’s great name be, in the world He created as He willed. May He reign in your lifetimes and in your days, and in the lifetime of the whole house of Israel, speedily and soon, and say, Amen.

All: May His great name be blessed forever and all time.

Leader: Blessed and praised, honored, extolled, glorified, adored and exalted above all be the name of the Holy One, blessed is He, (Between Rosh Hashana & Yom Kippur: above and) beyond any blessing, hymn, praise, or expressions of consolation that may be uttered in this world, and say, Amen.

BLESSINGS OF THE SHEMA

The following blessing and response are said only in the presence of a minyan.

The Leader says the following (while bowing at “Barekhu” and straightening at Hashem). The congregation followed by the Leader responds by bowing at “Barukh” and standing straight at Hashem.

Leader: בָּרְכָּן Bless the Lord, the blessed One.

Cong: Blessed is the Lord Who is blessed for all eternity.

Leader: Blessed is the Lord Who is blessed for all eternity.

INTERUPTIONS DURING SHEMA AND ITS BLESSINGS

As a general rule, one may not interrupt Shema and its blessings. There are certain “permitted responses” which should ideally be recited when one is “between paragraphs.” Those four places are:

• Between the first blessing and the second blessing.
• Between the second blessing and Shema.
• Between the first and second paragraphs of Shema.
• Between the second and third paragraphs of Shema.

The following are common situations where interruptions are permissible.

• Answering Barekhu (by the Leader or by someone receiving an aliyah); Kedusha (just the two verses “Kadosh kadosh” and “Barukh kevod”); the first three words of Modim; “Amen yehe shemeh raba” etc.; or Amen to da’amiran be’alema, HaKel HaKadosh and Shome’a tefilla (OH 66:3 and MB 66:17).
• Between paragraphs, one may put on tallit and tefillin. The berakhot on the tefillin may be recited as well, but one should wait until the end of one’s prayers to recite the berakha on the tallit (OH 66:2).

Some authorities permit answering Amen to all berakhot (MB 66:22). It should be noted that between the berakha of Ga’al Yisrael and the Amida, one may not interrupt at all, even for the responses listed above.
when a community (that is, a minimum of ten adult males) proclaims God's greatness (in the Kaddish) or blessedness (in Barekhu), it becomes a vehicle which enhances God's sovereignty in the world.

These three berakhot, two of which precede and one of which follows the Shema, echo and enlarge upon the main theme of each of the three paragraphs of the Shema. These are that (1) God's will permeates and animates all of His creation at every moment; (2) God's will is equally expressed in the commandments of the Torah (both written and oral) that He revealed to His people Israel; and (3) we must recall the Exodus as the archetype of God's revelation, as well as the redemption of His people. In affirming these three foundations of faith, we take upon ourselves the yoke of God's sovereignty (R. Joseph B. Soloveitchik).

Who forms light and creates darkness. This opening phrase is an almost verbatim quote from Isaiah 45:7, containing a prophecy regarding Cyrus who would rule over the Persian empire some 170 years after Isaiah lived. Confronted with a world in which good and evil were intertwined, where there appeared to be a constant war between forces of good and evil, pleasure and pain, suffering and joy, the contemporary Zoroastrian faith (as represented by Cyrus) believed that the cosmos and all that occurred in it were the product of two competing forces or "gods," a god of light (or good) and a god of darkness (or evil), with one or the other in the ascendancy at any given time. Isaiah rejects this dichotomy of faith, and declares unambiguously, "I am the Lord, there is none other; I form light and I create darkness, I make peace and create evil, I am the Lord Who makes all of these" (Is. 45:6–7). As the Gemara (Berakhot 10b) explains, when
BLESSED ARE YOU, Lord, our God, King of the universe, Who forms light and creates darkness, Who makes peace and creates all things.

HE GIVES LIGHT to the earth and on all who dwell on it, with compassion; and in His goodness ever renews each day the work of creation. “How great are Your works, O Lord! You have made them all in wisdom. The earth is full of Your creatures.” King, exalted uniquely since the beginning, extolled, praised sublimely from days of old, God of all time, abounding in pity, have mercy on us, Master of our strength, our sheltering Rock, our saving Shield, our protecting Fortress. God, blessed and all-knowing, planned and created the brilliance of the sun. The Beneficent One made glory for the sake of His name. He placed luminaries round about His majesty. The chiefs of His hosts are holy beings that extol the Almighty. They constantly describe the glory and holiness of God. Lord our God, may You be blessed in praise of the work of Your hands and for the light-emitting luminaries You created, may they praise You, Selah.

composing this blessing, the sages substituted the more gentle word עכילה (‘everything”) for Isaiah’s עיר (evil).

Isaiah’s message is timeless, no matter the passage of the centuries, or the changing of surrounding faiths. Even today, the Jew must thank and bless God no matter the circumstances, whether good or evil, whether or not we can comprehend His ways. We must affirm, with Isaiah, that God in His wisdom and omnipotence created evil to achieve a goal consistent with His goodness. We believe that it is because evil exists that we can choose the good, and thereby contribute to the ultimate triumph of good over evil in a future redeemed world. Our mission in life is to live in this beautiful, but still imperfect world, and do all we can to perfect it and spread the knowledge of God. This is the central affirmation of the first verses and paragraph of the Shema (R. Micha Berger and R. Arie Folger).

The Gemara (Ḥullin 127a) understands the term רבעממטשקת to mean “diverse,” that is, God’s creations are found on land, in the air, and under the sea. Another meaning of the word רבעממטשקת is “maturity” (Ezek. 16:7). Thus we can understand this phrase as saying “how well developed and intricate are God’s creatures” (R. Joseph B. Soloveitchik).

God, blessed. The words of this paragraph are arranged in alphabetical order.
As finite beings we are incapable of providing a comprehensive or even adequate accounting of God’s glory. All we can do is make use of every sound in our limited human repertoire (R. Joseph B. Soloveitchik). By formulating the praises of God in the precise order of the letters of the alphabet, this paragraph conveys the ordered and structured nature of God’s creation (R. Meir Simḥa of Dvinsk).

Holy, holy, holy. Targum Yonatan to Isaiah 6:3 (whence this verse is taken) explains that the triple exclamation of “holy” refers to the three dimensions of God’s holiness: in heaven, on earth, and throughout time. Alternatively this triplicate conveys the unlimited nature of God’s holiness. Finally, the repetition may represent the speech of the angels calling and responding to each other, to summon their colleagues to declare in unison (R. Yehuda ben Yakar).

Kedusha was inserted at this point so as to rebut those who contended that after God created the heavenly bodies He left the governance of the world to them. By proclaiming “the entire world is filled with His glory,” we affirm that His providence continues unabated in our midst even though He is hidden from view (Abudarham).

All say aloud:

כֹּדֶשׁ, כֹּדֶשׁ, כֹּדֶשׁ, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ – Holy, holy, holy. Targum Yonatan to Isaiah 6:3 (whence this verse is taken) explains that the triple exclamation of “holy” refers to the three dimensions of God’s holiness: in heaven, on earth, and throughout time. Alternatively this triplicate conveys the unlimited nature of God’s holiness. Finally, the repetition may represent the speech of the angels calling and responding to each other, to summon their colleagues to declare in unison (R. Yehuda ben Yakar).

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May You be blessed, our Rock, our King, our Redeemer, Creator of holy beings. May You be forever extolled, our King, Creator of the ministering angels who stand in the firmament on high, who reverently proclaim in unison, aloud, the words of the living God, the eternal King. All are beloved, all pure, all powerful, all performing in reverent awe the will of their Maker. • Opening their mouths in holiness and purity, with song and hymn, they all bless and praise and glorify and revere and sanctify and declare the sovereignty of God’s name, the great, mighty and awe-inspiring King, holy is He. • All accept upon themselves the yoke of the heavenly kingdom, from one to another, and grant permission, one to another, to sanctify their Maker in serenity, in clear and sweet utterance, all proclaiming His holiness in unison, and declaring in awe:

*All say aloud:*

Is. 6  
“Holy, holy, holy, is the Lord of hosts, the whole world is filled with His glory.”

Ezek. 3  
“Blessed is the glory of the Lord from His place.”

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**תִּתְבָּרַךְ**  — The Lord of hosts. This name of God emphasizes the particular relationship between God and *Israel*, as the term צְבָאוֹת is shorthand for אֱלֹהֵי צְבָאוֹת אָנָּנִים (“God of the legions of Israel”) (Vilna Gaon).

There is a tension between the two central verses of the Kedusha, both here and in the Amida. Isaiah proclaimed שָדֵכֹּק dur ing the glorious era of the First Temple, when God’s presence was palpable and self-evident. Thus Isaiah experienced the angels as praising God “Whose glory fills the entire world.” On the other hand Ezekiel proclaimed מָּהכּך ... בִבְּשכֹבכֹ when the destruction of the Temple and exile were imminent. His vision of the divine chariot at the River Chebar in Babylonian exile reflects a time of תֶסְהֵּה פָּנִחם (the hiding of God’s face). For Ezekiel, therefore, the angels proclaim a divine glory that has withdrawn to בְּשכֹבכֹ (“His abode”) rather than being diffused throughout the cosmos. This hidden aspect of God’s being is reflected in His name תַבָּשכֹם (lit. “the Place”), perhaps derived from this very verse. Appropriately, this name is invoked when we console mourners to convey that even though there are times that He is hidden from us, and we are intensely aware that His ways are ultimately...
inscrutable, we still affirm our faith in Him by our unconditional acceptance of His will (R. Joseph B. Soloveitchik).

אהבה רבח – With great love. This is the second of the Shema blessings. It corresponds to the second paragraph of the Shema, in that they both focus on the study of the Torah and the observance of the 613 commandments. Just as that paragraph commands us to “listen diligently to My commandments” and “teach them to your children,” this berakha implores God to help us study, understand, observe, and fulfill “all the words of Your Torah’s teaching.” Even more than the sacrifices, it is the sustained study of the Torah and in particular the study of the Talmud that binds the Jew to God, as the Zohar states: “Torah, God, and Israel are one.” For this reason this paragraph frames the gift of the study of Your Torah to the Jewish people as an act of surpassing divine love (Netziv).

Our own generation is witness to the stark reality that the most effective mechanism for Jewish continuity, and antidote to Jewish assimilation and loss of identity, is the sustained study of the Torah. The more men and women of all ages engage in Torah study, making it an integral part of their everyday life, the more they and their communities can withstand and overcome the ravages of estrangement from Jewish life in its totality. Every other strategy seeking to strengthen Jewish life, no matter
TO THE BLESSED GOD they offer sweet melodies; to the King, Who is God and Who lives forever, they pronounce hymns and proclaim praises. For He alone performs mighty deeds, initiates unprecedented events, determines the outcome of wars, sows the seeds of just outcomes, makes salvations sprout forth, creates healing, is the awesome object of praise, and controls miracles. In His goodness He every day constantly renews the work of Creation, as it says, “He makes great lights, for His loving-kindness is forever.” May You shine a new light on Zion, and all of us soon merit its illumination. Blessed are You, Lord, Maker of the heavenly lights.

WITH GREAT LOVE You have loved us, Lord our God; with great and overflowing compassion You have pitied us. Our Father, our King, for the sake of our fathers who trusted in You, and whom You taught the statutes of life, please also be gracious to us and teach us. Our Father, merciful Father, always compassionate, have mercy on us. Give us understanding and discernment, so that we can grasp all the words of Your Torah’s teaching – learning and transmitting them by lovingly observing, practicing, and fulfilling them. Open our eyes through Your Torah so that our hearts can cleave to Your commandments. Make our hearts a harmony of love and reverence for Your name, so that we will never feel shame. And insofar as we have trusted in Your holy, great, and awesome name, let us rejoice and be happy in Your saving power. (At this point, one should gather the tzitziyot strands. See below.) Bring us in peace from the four corners of the earth.

how seemingly attractive in the short run, has never compensated over the long run for the absence of Torah study, which is and has always been the primary driver of Jewish continuity. Open our eyes. One of the purposes of the disclosure of the hidden secrets of the Torah is to view the secular from within the perspective of the holy Torah, to realize that there is not, in truth, anything completely secular in the world (R. Avraham Yitzĥak Ha-Kohen Kook).

GATHERING OF TZITZIT
At this point, one should gather the four (some have the tradition of only gathering the front two) tzitzit strands (Arukh HaShulĥan 60:9). The tzitzit strands should be held in one’s left hand between the pinky and ring-finger (MB 24:4).
The Shema must be said with intense concentration. In the first paragraph one should accept, with love, the sovereignty of God; in the second, accept the will of God. The end of the third paragraph constitutes fulfillment of the command to remember, morning and evening, the Exodus from Egypt.

When not praying with a minyan, some say:

איל Malka

The following verse should be said aloud, while covering the eyes with the right hand:

bury: Yisrael, Yehovah Elohaím, Yehovah | מָּהכּךְ קֵֽם וְּּמָכֹד בַּלְוָכּוּ לְּעכֹלָם כָעֶד

Quietly

הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

According to the Mishna Berura, it is preferable for the congregation to recite this blessing in an undertone simultaneously with the Leader so as to avoid having to answer Amen to the berakha (MB 59:25). However, those who follow the practice of reciting Amen to the berakha should complete the berakha before the Leader does, and then answer Amen to his berakha. The Leader should make sure to recite the berakha out loud.

earth. At this point many follow the custom to take the four tzitziyot in our hands. The parallel is striking: just as we gather the tzitziyot that are symbols of our aspiration to heed God's will (as will be expressed in the third paragraph of the Shema) from the four corners of our garment, so (as the berakha continues to state) may God reciprocate by gathering us from the four corners of the compass to return to Zion (R. Basil Herring).
and lead us, standing upright, to our land, for You are the God Who brings salvation. You have chosen us from among every other people and tongue, and have brought us near in truth to Your great name so that we can give thanks to You and lovingly proclaim Your unity. Blessed are You, Lord, Who so lovingly chooses His people Israel.

**SHEMA**

*The Shema must be said with intense concentration. In the first paragraph one should accept, with love, the sovereignty of God; in the second, accept the mitzvot as the will of God. The end of the third paragraph constitutes fulfillment of the mitzva to remember, morning and evening, the Exodus from Egypt.*

*When not praying with a minyan, some say:*

God, the King Who is faithful.

*The following verse should be said aloud, while covering the eyes with the right hand:*

**Hear, O Israel, the Lord is our God, the Lord is One.**

*Quietly: Blessed is the name of His glorious kingdom forever and ever.*

*Touch the hand-terefin at ° and the head-terefin at °°.*

**Deut. 6**

we accept (the yoke of the Kingdom of heaven) that is, to recognize and accept God’s will, to love Him unconditionally, to study His Torah, to live in accordance with His commandments, and to remember the Exodus from Egypt. One should take care to recite each word carefully and deliberately. For a more detailed exposition of the correct intent in reciting the Shema, as understood by R. Joseph B. Soloveitchik, see the introductory essay to this Siddur, page xxxii, as well as the further analysis found on page 88.

**Deut. 6**

It is not enough to simply believe in the uniqueness of God; it is also necessary to bring our fellow Jews to believe in it as well. That is why this cardinal verse begins with “Hear, O Israel!” It teaches us to implore our fellow Jews to listen carefully to our proclamation of faith, so as to make it their own. Only in that way can there be a realization of “You are One, Your name is one, and who is like Your people Israel, a unified people on earth” (II Samuel 7:23) (R. Menachem B. Sacks)

— You shall love... with all your soul. In the biblical context, the term also bears the connotation of loyalty and faithfulness to a covenant (Prof. Hayyim Tawil).
Speaking of them. The Gemara (Yoma 19b) comments that "we are to speak of them, but not of the Amida." This can be understood in the context of the next phrase "when you sit in your house and when you walk by the way." The entire verse refers to the mitzva of continuous Torah study, all day and all night, of which the Shema itself is a partial fulfillment. The Amida, however, may be recited only three times a day, as the Gemara derives from the story of Daniel. The lesson is that we should not strive to spend our days in prayer, but rather in Torah study (R. Barukh HaLevi Epstein).

To serve Him with all your heart. The Gemara (Ta'anit 2a), based on the Sifrei, understands this phrase to be referring specifically to prayer, by which we serve God "in our hearts." Based on this and other verses, Rambam (Hil. Tefilla 1, Sefer HaMitzvot 5) considers prayer once a day to be a Torah obligation for both men and women (the latter insofar as there is no stipulated time involved). Ramban disagrees, arguing that the phrase does not directly require prayer, and thus there is no daily Torah obligation to pray — all that is required (see Numbers 10:9) is that we implore and petition God for help in times of trouble or crisis. The Sefer HaHinukh, following Rambam, explains that the mitzva reflects God's desire to benefit us by providing a mechanism to acquire what is in our best interest.

On your hand... between your eyes. The Gemara (Menahot 36a) derives from here that we are to put on the hand tefillin first, opposite the heart, and thereafter the head tefillin. The educational lesson for parents and teachers is that first we must teach our children and students to subordinate the emotions of their hearts to God and the Torah, and only thereafter teach them how to use their minds to serve Him (R. Menachem B. Sacks).
teach them diligently to your children, speaking of them when you sit in your house and when you walk by the way, when you lie down and when you rise up. °° You shall bind them for a sign on your hand, °°° and they shall be as tefillin between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

**Deut. 11**

_It shall come to pass that if you will listen diligently to My commandments with which I charge you this day, to love the LORD your God and to serve Him with all your heart and with all your soul, then will I send the rain for your land in its due season, the autumn rain and the spring rain, that you may gather in your corn, your wine, and your oil. And I will give grass in your field for your cattle, and you shall eat and be satisfied. Be careful lest your heart be deceived, and you turn aside and serve other gods and worship them. For then the LORD’s wrath will be kindled against you, and He will shut the heavens so that there will be no rain, the land will not yield her produce, and you shall perish quickly from the good land which the LORD gives you. Therefore place these words of Mine..._
Hold the tzitzit in both hands, kissing them at °.

The Lord spoke. When we recite the third paragraph of Shema we fulfill the commandment to recall the Exodus every day. This is important in that it reminds us that (1) we must be eternally grateful to God for having redeemed our ancestors, and by extension, ourselves, hence we serve Him exclusively; (2) God continues to be involved in human history, even if not always via miraculous intervention or Revelation, as He was at the Exodus; and (3) as former slaves who suffered the indignities of a murderous regime, we have a special responsibility to show supreme sensitivity toward the vulnerable and disadvantaged members of society.

A thread of blue. Tekhelet is the color of wool that has been dyed with the secretion of the hilazon snail. While many authorities continue to regard the exact identification of the hilazon as unknown, in the late twentieth century some scholars have identified it as the mollusk Murex Trunculus, found on the shores of the Eastern Mediterranean. Even in the absence of the tekhelet thread,
upon your heart and upon your soul, °and you shall bind them for a sign on your hand °°and they shall be as tefillin between your eyes. And you shall teach them to your children, speaking of them when you sit in your house and when you walk on the way, when you lie down and when you rise up. And you shall write them upon the doorposts of your house and upon your gates. That long as the days of the heavens above the earth may be your days and the days of your children in the land which the LORD promised your fathers to give to them.

Hold the tzitziyot in both hands, kissing them at °.

Num. 15 ḤE L O R D S P O K E to Moses, saying: “Speak to the children of Israel and tell them to make for themselves °tzitzit on the corners of their garments, throughout their generations, putting a thread of blue upon the °tzitzit of each corner. It shall be to you a °tzitzit which you may look upon and remember all the commandments of the LORD and do them, that you shall not stray after your heart and your eyes, after which you sinfully follow. So may you remember and do all My commandments and be holy for your God. I am the LORD your God Who brought you out of the land of Egypt to be your God; I am the LORD your God.” °TRUE IT IS –

The Leader repeats:
> The LORD your God. True it is –

the commandment of tzitzit remains binding (Menahot 38a).

Be holy for your God. In these few words the Torah encapsulates the purpose of the 613 Commandments, which is to facilitate a life of holiness dedicated to God. It is human nature to seek reasons behind specific commandments, in the form of some benefit that will follow from keeping them. While we can sometimes identify such benefits, in the end we do not observe the mitzvoth for the sake of such outcomes. Ultimately we cannot know the reasons behind individual mitzvoth, even those that seem logical to us. All we can know is the general purpose of the mitzvoth in their totality, which is to attain a life of holiness in the service of God (R. Samuel Belkin).

True it is. The prophet Jeremiah (Jer. 10:10) declared, °“The Lord God is the truth.” Jeremiah was asserting the truth of God’s existence, and prophesying
that all peoples will come to recognize that truth. Thematically, the expression bridges between our past, private redemptions — the main theme of our blessing — and the future redemption which is included shortly before the conclusion of the blessing.

Rashi and Tosafot explain that the morning blessing, אֱבֶה כְְחַצִּחמ recited in the light of day, focuses on God’s kindness in having redeemed us from Egypt, while אֱבֶה כֶאֱבכּנָת that is recited at night, emphasizes our faith that God will redeem us in the future, just as He did at the time of the Exodus. So too, in the psalm for Shabbat the Psalmist writes that “in the morning we declare Your kindness, while at night we affirm Your faithfulness.”
וְְיַצִּיב

And firmly grounded, ordered and established, right and permanent, lovely and precious, pleasant and sweet, solemn and revered, accepted as well as good and beautiful, is this matter for us for all time. The eternal God is truly our King, the Rock of Jacob, our protecting shield. • He endures, as does His name, to all generations. His throne is established, and His sovereignty and faithfulness endure forever. • His words live and endure, faithful and precious, forever (kiss the tzitziot and release them) and for all eternity. They were incumbent upon our forefathers, and so they are and will be for us, for our children and our descendants, and for every generation of the seed of Israel, Your servants.

For the early and the later generations, these words are a doctrine that is good and enduring forever; true and faithful, a law that shall not pass away. In truth, You are the Lord, our God and the God of our fathers; • our King and the King of our fathers; our Redeemer and the Redeemer of our fathers; our Maker, the Rock of our salvation; our Savior and Deliverer – this has ever been Your name; there is no other god besides You.

עֶזְרַת אֲבוֹתֵֽינוּ

FROM OF OLD You have been the help of our fathers, a shield and a savior for their children after them in every generation. Although Your dwelling is in the heights above the cosmos, Your works of righteousness and justice extend to the ends of the earth. Happy is the man who hearkens to Your commandments, who sets Your Torah and Your word in his heart. True it is that You are the Master of Your people, their mighty King to champion their cause. True it is that You are the first and You are the last, and besides You

The third of the Shema berakhot begins at this point and concludes with the ending berakha גָּאַל חִקְׂהָאֵל (“Who redeemed Israel”). As explained earlier, this lengthy passage corresponds to the third paragraph of the Shema, and echoes its themes of miraculous
החלות לאל עלייו, בורך הוה גוּבֶרָה, משחה وبני ישראל, ול ענה
שירה בּשומתה רבה, זַמָּרוּ כּלָם.

מצקה בּאלָם, יוהו, מִי כּמקה אsects בַקְדֵם, נוּרָה תְחלָלָה.

 incredis.

Some take three steps back at this point. Others do so before.

וצאת אָסֵירָם, מופָדוּ עַנְיוֹן וּזָוַרְוָר, זָוַנְוָה לְבֶלֶךְ אֵל.

Shemoth

• צָרִיָּל, קומָה בּצוּרָת עִירָאָל, וְפָדוּהוּ כַנָּאמֶר יְהוָה וּירָשָאָל.

• כָּלָנוּ יְהוָהַּ צְבָאוֹת שְמַה, קְדָשִׁיָּרָאָל: בּורָךְ אֱוָה יְהוָה, גָּאָלָם.

Stand in preparation for the appearance.

Some take three steps back at this point. Others do so before.

deliverance from the afflictions of Egyptian bondage, as well as the salvation at the Sea of Reeds. Here again, the berakha asserts our submission to the yoke of God's kingdom, by proclaiming that "other than You we have no King or Redeemer.”
we have no king who saves and redeems. From Egypt You redeemed us, Lord, our God, and from the house of bondage You delivered us; all their firstborn You slayed, but Your firstborn, You redeemed. You divided the Sea of Reeds and drowned those who had oppressed us. The people You loved You brought across the sea, “And the waters covered their adversaries, not one of them was left.” For this, the beloved ones praised and exalted God; the cherished ones sang hymns, songs and praises, blessings and thanksgivings to the King, the ever-living and enduring God. Supremely exalted, all-powerful and awe-inspiring, He brings low the arrogant and raises the meek, sets free those who are bound, rescues the lowly, helps the needy, and answers His people when they cry to Him.

Ps. 106

Stand in preparation for the Amida.

Some take three steps back at this point. Others do so before “Rock of Israel.”

Praises to the supreme God, ever blessed be He. To You Moses and all the children of Israel chanted songs with great joy, all proclaiming:

Ex. 15

WHO IS LIKE YOU, Lord, among the mighty? Who is like You, glorious in holiness, inspiring in praises, working wonders?

By the shore of the sea the rescued people sang to Your name a new song of praise. Together they all acknowledged and proclaimed Your sovereignty, saying:

Ex. 15

THE LORD shall reign forever and ever.

Rock of Israel, rise up to the aid of Israel, and fulfill Your promised word to deliver Judah and Israel. Our Redeemer, Whose name is the Lord of hosts, is the Holy One of Israel. Blessed are You, Lord, Who redeemed Israel.

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It is preferable for the congregation to recite this blessing in an undertone simultaneously with the Leader (MB 66:35). The Leader should make sure to recite the berakha out loud (R. Yosef Eliyahu Henkin, Edut LeYisrael, p. 161).
One begins the Amida by taking three steps forward (OH 95:1). According to some traditions, one should first take three steps back before moving forward (MB 95:3). The Amida is recited with one’s feet together. One should try to concentrate on the simple meaning of the words of the Amida with the awareness throughout that one is standing in the presence of the Almighty (OH 98:1 and MB 98:1).

At the points indicated by *, bend the knees at the first word, bow at the second, and stand straight before saying God’s name.

Malchut Uzor Vemosiyu Vomog. Barukh Athate Yehu, Meo Abaram.

Amida / AMIDA

— O my Master, open my lips.

We declare from the very outset that we are incapable by ourselves of adequately expressing God’s praises — hence we implore Him to help us find the right words to express our prayers in His presence (Abudarham).

The Gemara (Berakhot 4b) regards this verse as an intrinsic part of prayer, that is, it is a prayer to be able to pray meaningfully. Accordingly we can conclude that reciting this verse does not constitute an impermissible interruption between the preceding berakha for redemption and the Amida itself. Therefore, just like the rest of the Amida repetition, the Leader should say it aloud when repeating the Amida (R. Joseph B. Soloveitchik).

The first section of the Amida contains three berakhot, each corresponding to one of the three patriarchs. The first refers to God as a גובא יסוד (One Who bestows kindnesses), corresponding to Abraham who was the very embodiment of kindness. The second refers to God as the גימור (mighty One), corresponding to Isaac, whose near self-sacrifice was emblematic of his quality of heroic self-discipline, for which he experienced rebirth and resurrection as reflected in the berakha. The third berakha highlights God’s קדש (sanctity), the virtue that is particularly associated with Jacob, and which he bequeathed to his descendants the people of Israel, who, like Jacob, sanctify God in their lives — as Isaiah 29:23 states: קדש首饰 את קדש שלם. Therefore, just like the rest of the Amida repetition, the Leader should say it aloud when repeating the Amida (R. Joseph B. Soloveitchik).

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**AMIDA**

One begins the Amida by taking three steps forward (OH 95:1). According to some traditions, one should first take three steps back before moving forward (MB 95:3). The Amida is recited with one’s feet together. One should try to concentrate on the simple meaning of the words of the Amida with the awareness throughout that one is standing in the presence of the Almighty (OH 98:1 and MB 98:1).

At the points indicated by "•", bend the knees at the first word, bow at the second, and stand straight before saying God’s name.

"O my master, open my lips, and my mouth will relate Your praise."

**Patriarchs**

Blessed are You, Lord, our God and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob, the God Who is great, mighty, and awesome, God most exalted, Who bestows rewards of benevolent kindness, Who is the Creator of everything, Who remembers all the kind acts of the fathers, and Who brings a redeemer to their children’s children, for the sake of His name, with love.


(If forgotten, no corrective action is necessary.)

King Who helps, saves, and shields, blessed are You, Lord, Shield of Abraham.

Yet none of the nineteen berakhot of the Amida includes that phrase. The reason is that because the first berakha of the Amida opens and closes by referring to Abraham, this "is the equivalent of declaring His kingship insofar..."

**Repetition of the Amida**

When repeating the Amida the Leader should recite the verse “Hashem seftetai” quietly (MB 111:10). R. Joseph B. Soloveitchik maintained that it should be recited aloud. Throughout the repetition, the congregation should pay attention to the words of the Leader and should not engage in other activities, not even Torah learning (OH 124:4 and MB 124:16). Certainly it is forbidden to engage in idle conversation during the repetition (OH 124:7). It is preferable to stand during the repetition of the Amida (OH 124:4).
When saying the גִּמּכֹה לְְעכֹלָם, אֲדֹנָח, בְְיַחֵּת בֵהִחם אַֽהָּת, הַמ לְְתכֹקִֽׁחעַ אַתָּה גִּבּוֹרְוֹת silently, continue with גִּמּכֹה לְְעכֹלָם, אֲדֹנָח, בְְיַחֵּת בֵהִחם אַֽהָּת, הַמ לְְתכֹקִֽׁחעַ אַתָּה גִּבּוֹרְוֹת on page 112.

as Abraham promulgated God’s universal sovereignty” (Tosafot).

Ramban (Ex. 15:26), while apparently accepting the view of Tosafot (as explained by R. Charles B. Chavel), provides an additional reason for not mentioning God’s universal sovereignty during the Amida. He explains that birkhot mitzva begin in the second person ("Blessed are You") and continue in the third person ("Who has commanded us with His mitzvot") because the third person usage expresses awe and respect for the “King of the universe” Who, like all kings, demands obedience to His command. By contrast, in the Amida we come into God’s presence, speaking directly to Him, in heightened intimacy, experiencing Him not as the King but as our Father.

The Gemara (Megilla 17b) records that at the direction of R. Shimon ben Gamliel of Yavneh in the second century, R. Shimon HaPakuli and his colleagues formulated a precise text of the Amida. At this historical moment, shortly after the destruction of the Temple, the Jewish people needed a vehicle to strengthen their special relationship with God. The text of the Amida was formulated to serve this purpose. Thus the first berakha of the Amida deliberately emphasizes that He is “our God” and “the God of our fathers,” omitting reference to “the King of the universe,” while the rest of the berakhot simply refer to Him as “our God,” the One with Whom we have a special relationship as a people. Moreover, given this pressing need to reassert the special nature of the Jewish people, R. Shimon ben Gamliel saw to it that the Amida was formulated so as to express the prayers of the entire Jewish nation, rather than merely those of its individuals. So too, as recorded in the Tosefta and Gemara Rosh HaShana 34b, he viewed the vocal repetition of the Amida by the Leader as taking precedence over silent individual recitations in discharging our prayer duties, for it represents the all-important Amida of the Jewish nation as a collective (Prof. Ezra Fleischer).

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The Gemara (Megilla 17b) records that at the direction of R. Shimon ben Gamliel of Yavneh in the second century, R. Shimon HaPakuli and his colleagues formulated a precise text of the Amida. At this historical moment, shortly after the destruction of the Temple, the Jewish people needed a vehicle to strengthen their special relationship with God. The text of the Amida was formulated to serve this purpose. Thus the first berakha of the Amida deliberately emphasizes that He is “our God” and “the God of our fathers,” omitting reference to “the King of the universe,” while the rest of the berakhot simply refer to Him as “our God,” the One with Whom we have a special relationship as a people. Moreover, given this pressing need to reassert the special nature of the Jewish people, R. Shimon ben Gamliel saw to it that the Amida was formulated so as to express the prayers of the entire Jewish nation, rather than merely those of its individuals. So too, as recorded in the Tosefta and Gemara Rosh HaShana 34b, he viewed the vocal repetition of the Amida by the Leader as taking precedence over silent individual recitations in discharging our prayer duties, for it represents the all-important Amida of the Jewish nation as a collective (Prof. Ezra Fleischer).
GOD’S MIGHT

ユーフイド・アーキュア・エル・ムアニ・アメ・アメイ・イシャ・アメイ・アメイ・イハ・ハラハ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフイド・アーキュア・エル・ムアニ・アメイ・イシャ・アメイ・イシャ・ユーフ이드・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하라・아메이・이하拉
During, the following is said standing with feet together, rising on the toes at the words indicated by *.

**Kedusha.** As Rashi and the Mahzor Vitri both note, the Talmud does not consider the Kedusha prayer as we know it to be an obligatory prayer. Its absence from the original Amida is likely the result of the sages’ desire to avoid the kind of mystical speculation regarding celestial matters that was popular in certain separatist circles at the time. It is likely, however, that the verses from Isaiah (“Holy, holy, holy…”) and Ezekiel (“Blessed is the glory…”) were originally part of the third berakha of the Amida, recited by individuals in their silent Amida, and by the Leader alone in the repetition. However, as the Tosefta Berakhot 1:9 records, this changed over time, as reflected in the apparently innovative practice of R. Yehuda to enthusiastically recite

*For laws regarding “Responding to the Leader during Kedusha,” see page 510.*
During the Leader’s Repetition, the following is said standing with feet together, rising on the toes at the words indicated by *.

We will sanctify Your name in this world, as they sanctify it in the heavenly heights, as is written by Your prophet: “They called to one another, saying”:

*“Holy, holy, holy is the LORD of hosts; the whole world is filled with His glory.”*

Those who face them declare, “Blessed –”

*“Blessed is the glory of the LORD from His place.”*

And in Your holy Writings it is written as follows:

*“The LORD will reign forever, Your God, O Zion, to all generations. Praise the LORD.”*

To all generations we will proclaim Your greatness, and forever declare Your holiness, and the praise of You, our God, will never leave our mouth, for You are God and King, great and holy; blessed are You, LORD, the holy God. / Between Rosh HaShana and Yom Kippur:

The holy King. / Between Rosh HaShana and Yom Kippur:

The Leader continues with “Graciously You grant” on the next page.

In due course such participatory practices spread and slowly took hold, with additional introductory phrasing as well as other verses being added, eventually developing into the Kedusha as a responsive prayer to be recited only with a minyan quorum, in which even ordinary Jews could join with the angels in singing the nation’s praises of “the God of Zion” (Prof. Ezra Reischel).

Achieving holiness requires us to move beyond our narrow personal and material existence, so as to identify fully with the Jewish people in its covenantal relationship with God. Hence we only recite the Kedusha with a minyan, which is a microcosm of the larger Jewish people (R. Avraham Yitzhak HaKohen Kook).

The public repetition of the Amida, and the Kedusha in particular, is not merely a “public prayer” (תפילה קבוצתית), but the “prayer of the congregation” (תפילה קבוצתית) that carries special significance in its own right, and hence qualifies as a maamor karev (a matter of special sanctity), which by definition can only take place by virtue of being recited with a minyan. This is also the case with Barekhu, Kaddish, and the Reading of the Torah (R. Joseph B. Soloveitchik).

This third berakha of the Amida naturally succeeds the preceding berakha that praised God’s power as manifested in the physical universe. Here the focus is on praising Him for all that He does in the celestial universe, the world of the angels. Taken together, the three opening berakhot thus affirm that God is the Creator and the Sustainer of both realms, the spiritual and physical alike. This affirmation was particularly important during the time of R. Gamliel and R. Shimon HaPakuli, when Gnostic Dualism and other sectarian
movements promoted opposing views. It can also be noted that this affirmation accords with the first berakha preceding the Shema, which likewise emphasizes that God is the Creator “of all” for which He is praised above and below, by the angels as well as by man (Prof. Ezra Fleisher).

THE MIDDLE SECTION
As explained earlier, the Amida was intended, and formulated, primarily to express the prayer of the Jewish people as a collective, following the destruction of the Temple, rather than as a petition to God for our individual needs. Accordingly, even the middle section that begins at this point, which is formulated in the plural, can be understood as our petitioning God to bring about, in logical and chronological order, the Messianic redemption of our people. In this understanding, the berakhot asking for knowledge, repentance, forgiveness, relief from trouble, and healing request the fulfillment of conditions leading to national redemption (Prof. Ezra Fleisher). This approach also accounts for the various contemporaneous tannaitic views recorded in Avoda Zara 7b-8a, as to where individuals may insert personal petitions – whether before, after, or in specific locations during the Amida, in order to maximize the intensity of the prayer experience. These tanna’im recognized that the fixed Amida text is not directed toward our personal needs, but those of the nation as a whole, even while it recognizes the essential role of the prayers of the individual in bringing about our national restoration, and the importance of a personal motive to focus our prayers (Prof. Yaakov Blidstein).

OMISSION OF HAMELEKH HAKADOSH
Between Rosh HaShana and Yom Kippur, if one recited HaKel HaKadosh instead of HaMelekh HaKadosh or one is not sure if one did, one must return to the beginning of the Amida (OH 582:1). If one corrected oneself immediately after reciting HaKel HaKadosh, no corrective action is necessary (OH 582:2).
HOLINESS

אַתָּה YOU ARE HOLY and Your name is holy, and holy ones will praise You every day, forever. Blessed are You, LORD, the holy God.

Between Rosh HaShana & Yom Kippur: the holy King./

(If forgotten, repeat the Amida.)

INSIGHT

אַתָּה GRACIOUSLY You grant man wisdom, and teach understanding to mortal man. Grant us, with grace, the wisdom, insight, and discernment that come from You. Blessed are You, LORD, Granter of knowledge.

REPENTANCE

הֲשִׁיבֵֽנוּ BRING US BACK, our Father, to Your Torah, and draw us near, our King, to Your service. Facilitate our return to You in complete repentance. Blessed are You, LORD, Who desires repentance.

The sages formulated the petitions of the Amida to teach us that even if we are blessed to enjoy good health, financial security, material blessing, spiritual wholeness, social cohesion, or political stability, we must always remember that any of these can change in a moment. We can never know the future, and we must recognize the frailty of our lives and our condition. Thus we must always be aware that even if now we are not habitual sinners, we might at any point in the future succumb to temptation; even if we are currently healthy we must always pray sincerely for continued good health; even if we are today financially secure we must ask God to keep it that way; and certainly if in any given historical period we are blessed to enjoy a secure political environment, we should constantly petition Him to preserve that status quo. None of God’s blessings can be taken for granted (R. Moshe Feinstein).

In biblical depictions physical salvation always precedes spiritual revival. In our own time as well we have seen the beginnings of the physical process of the ingathering of the exiles. We yearn for the restoration in due course of justice, and a subsequent progression that will culminate in the restoration of the Davidic throne over the Jewish people, who in turn will serve as a universal model of social justice, morality, and spiritual redemption (R. Avraham Yitzĥak HaKohen Kook).

This phrase asks God to help us to once again embrace the Torah in its original form prior to the breaking of the first tablets. The second tablets were granted us as an act of extraordinary compassion, reflecting God’s Thirteen Attributes of Mercy. This berakha pleads with God to bring us back fully to His
Strike the left side of the chest at °.

On Fast Days the adds:

Torah, as we were before the Golden Calf episode, in so doing we acknowledge our present shortcomings as a people in dire need of His help in completing the teshuva process, so that we can once again taken full possession of the Torah (R. Yitzchok Hutner).

This is not a prayer for redemption from exile, but rather a plea to help us deal with the everyday challenges that burden us (Rashi, Megilla 17b).

See our suffering. Though the Jewish people may sin, and God sometimes inflicts our punishment in the form of cruel suffering at the hands of other nations, our enemies cannot justifiably claim that they are doing God’s work, since — as happened with Pharaoh — as a rule our enemies afflict us beyond what God intended (Etz Yosef). As the prophet Zechariah proclaimed, “Thus says the Lord of Hosts…” I am very displeased with the nations

If forgotten, then (1) If God’s name has not yet been pronounced at the end of the next blessing, Aneinu should be recited, followed by Refaenu. (2) If God’s name was already recited, the text of the individual’s Aneinu of Mincha (page 272) should be inserted into Shema Kolenu (page 122). (3) If Shema Kolenu was completed, no further corrective action is necessary (SA 119:4, MB 16; 19).
FORGIVENESS

Strike the left side of the chest at °.

Forgive us, our Father, for we have °sinned. Pardon us, our King, for we have °transgressed. For You are the One Who pardons and forgives. Blessed are You, LORD, gracious and abundantly forgiving.

REDEMPTION

See our suffering and advocate for us. Speed our redemption for the sake of Your name, for You are a mighty Redeemer. Blessed are You, LORD, Redeemer of Israel.

On Fast Days the Leader adds:

Answer us, dear God, please answer us, on this day of our fasting. For we are in great distress. Do not invoke our wickedness, and do not hide Your face from us, nor turn away from our pleading. Rather be responsive to our cry, and comfort us with your kindness. Answer us even before we cry out, as it says “I will answer them even before they call out, I will hear them even while they speak.” For You are the LORD Who answers in a time of trouble, Who redeems and saves in every instance of trouble and suffering. Blessed are You, LORD, Who answers in times of trouble.

HEALTH AND HEALING

Heal us, LORD, and we shall be healed; save us and we shall be saved; for You are our praise. Bring complete healing from all our afflictions,

that are at ease, for I was but a little displeased, and they helped for evil” (Zech. 1:14–15).

Redeemer of Israel. This verb takes the form of the present tense, unlike the past-tense מתאם (Who redeemed Israel) berakha that precedes the Amida. The earlier blessing refers to the Exodus from Egypt, whereas here the berakha refers to God Who constantly redeems us from assimilation into the surrounding nations (R. Yaakov Emden).
The following prayer for a sick person may be said here:

The twenty-seven words of this berakha for good health correspond to the twenty-seven words in Exodus 15:26 by which God promises Israel that if they will fulfill His commandments, He in turn will heal them (Tur).

This berakha is to be distinguished from the אֲקֶּה חָצַה berakha (recited at the outset of our prayers and after relieving ourselves). For while that berakha also refers to God as a healer, it is a more generic formulation in that it refers to God as the הֶכֶפֶּא וָָל מָּקָׂה (healer of all...).
The following prayer for a sick person may be said here:

יְְהִי may it be Your will, Lord my God and God of my fathers, that you send speedily a complete healing from heaven, a healing of the soul and a healing of the body, to the sick person (name son/daughter of mother’s name), among the other sick people of Israel.

for You, God, King, are a faithful and compassionate Healer. Blessed are You, Lord, Who heals the sick of His people Israel.

PROSPERITY

בָּרֵךְ Bless this year for us, Lord our God, along with all its many kinds of produce for good.

Beginning in springtime, from the intermediate days of Pesah to the evening preceding December 5 (in some years December 6), say:
Send blessing

Beginning with the winter season, from the evening preceding December 5 (in some years December 6) to Pesah, say:
Send dew and rain for a blessing

on the face of the earth, and satisfy us with Your benevolence, and bless our year as the best of years. Blessed are You, Lord, Who blesses the years.

INGATHERING OF THE EXILES

תְְּקַע Sound the great shofar of our freedom; hoist the banner to gather our exiles and bring us together from the four corners of the earth. Blessed are You, Lord, Who gathers the scattered of His people Israel.

Veten berakha is recited from Hol HaMo’ed Pesah until Minha of December 4th (or 5th in the year before a civil leap year). Veten tal umatar is recited from Ma’ariv of December 4th (or 5th) until Pesah. If one recited veten tal umatar during the summer months, one must return to the beginning of the Barekh aleinu blessing. If one already completed the Amida by taking three steps back, one must repeat the Amida (OH 117:3 and MB 117:14). If one omitted veten tal umatar (or just the word matar) during the winter months, if one did not yet recite Shema koleinu, it can be recited in that berakha immediately before “ki ata shome’a.” If one began reciting Retzeh, one must return to the beginning of the Barekh aleinu blessing. If one already completed the Amida by taking three steps back, one must repeat the Amida (OH 117:4–5 and MB 117:15–19).
If forgotten, no corrective action is necessary.

Shmuel HaKatan was commissioned by the sages of Yavneh shortly after the destruction of the Second Temple to compose this berakha as an addition to the Amida, when the actions of certain disloyal Jews posed a substantial threat. The precise identity of these groups remains subject to scholarly debate. In the Middle Ages beleaguered Jews certainly had their contemporary persecutors in mind when they recited this berakha. When medieval Christians became aware of this text, they added it to the litany of their attacks against Jews and Judaism. Consequently, through a combination of Christian pressure or censorship, and internal Jewish sensitivities, the text of the berakha was modified to refer to informers or slanderers without specific reference, at least in Nusah Ashkenaz, to “heretics.” In reciting this

flesh) by means of natural processes. This one, on the other hand, is much more case-specific: it asks God to specifically heal (the sick of His people Israel), if necessary by supernatural intervention (R. Hayyim Berlin).

In reciting this berakha we should also have our spiritual health in mind, for that too is a form of sickness that requires healing. This is why the berakha uses a double phrase (“save us and we shall be saved”) for it refers to both types of healing. This is also the case in the next berakha which is also concerned with our spiritual needs (R. Tzadok HaKohen of Lublin).

According to the Gemara (Berakhot 28b),
JUSTICE
Restore our judges as in the beginning, and our counselors as they were to begin with, and relieve our sorrows and our troubles. Reign over us, LORD, You alone, lovingly and mercifully, and vindicate us in judgment. Blessed are You, LORD, King Who loves righteousness and justice. / Between Rosh HaShana & Yom Kippur: the King of justice. (If forgotten, no corrective action is necessary.)

AGAINST SLANDERERS
And let there be no hope for slanderers, and may all evil instantly disappear. May all Your enemies be swiftly cut down, and the wicked be uprooted, broken, overthrown, and subdued – speedily, and in our day. Blessed are You, LORD, Who crushes enemies and subdues the wicked.

THE RIGHTEOUS
May Your compassion be upon the righteous, and the pious, and the elders of Your people the house of Israel, and the remnants of their scholars, and the righteous converts, and upon us,

The same Shmuel HaKatan is quoted in the Ethics of the Fathers (4:24) as habitually citing the verses: “When your enemy falls, do not rejoice, and when he stumbles, do not let your heart be glad, lest the Lord see and it be evil in His eyes, and He turn away His anger from him” (Proverbs 24:17–18). It is likely that this is precisely why he was chosen for this task: that in composing this berakha the author would not be motivated by any personal agenda to undermine individuals with whom he might be at odds. So too, when we recite the berakha, our motive should be purely to see the destruction of the enemies of the Jewish people (R. Avraham Yitzḥak HaKohen Kook).

It was necessary to include a reference to “the remnant of scholars” of preceding generations, for they are the essential link between the current generation of rabbinic leaders and those of preceding generation. While it is wonderful that each generation has its scholars who are able to uncover new Torah insights in response to the realities and challenges of the day, while providing informed leadership for their contemporaries, it is also crucial that
among them there are those who by their very personae and historical perspective provide continuity in the chain of the Mesora. Without having them in our midst as a living link to the past, the teachings of the Torah can easily be misinterpreted or distorted (R. Joseph B. Soloveitchik).

The righteous converts (previous page). Rambam (Sefer HaMitzvot 207) explains that we need a special obligation in the Torah to love the convert even though one might have thought it redundant insofar as converts are fully fledged Jews included in the mitzva to love our fellow Jews. The reason, he explains, is that having voluntarily embraced our faith and people, the convert is entitled to a special measure of our love and concern. One can add further justification for this supplementary Torah obligation in view of the difficulties sometimes experienced by righteous converts in being welcomed into the Jewish community. Sadly, there are Jews who, instead of facilitating acceptance of converts, fail to live up to this requirement. Hence this berakha reflects the personal and communal obligation to treat all righteous converts with proper sensitivity.

The story of a Lithuanian convert known as Avraham ben Avraham, as told by R. Joseph B. Soloveitchik, graphically illustrates the consequences of failure to observe this mitzva. The son of an aristocratic Polish family, he secretly converted to Judaism even though doing so was punishable by death at the hands of the authorities. Eventually his conversion became known in the Jewish community. It once happened that, while studying Torah, he incurred the wrath of a member of the Jewish community who accused him of not really being a Jew, and then proceeded to inform the authorities
LORD our God. Give good reward to all those who sincerely trust in Your name, and place our portion with them, and may we never be shamed, for in You we trust. Blessed are You, LORD, Who is the Support and Trustee of the righteous.

REBUILDING JERUSALEM

וְלִירוּשָׁלַֽיִם and may You return to Jerusalem Your city in compassion, and may You dwell within it, as You promised. Rebuild it speedily in our days, such that it will remain built up forever, and establish within it soon the throne of David. Blessed are You, LORD, Builder of Jerusalem.

KINGDOM OF DAVID

אֶת צֶֽמַח and may the offspring of David, Your servant, soon flourish, and may his glory be exalted by Your salvation – for we hope for Your salvation all day long. Blessed are You, LORD, Who causes the glory of salvation to flourish.

that he had renounced Christianity. Avraham was sentenced to death. While in prison he was visited and comforted by the Vilna Gaon. When his well-connected family secured amnesty for him on condition that he renounce his Jewish faith, he refused their entreaties. Consequently on the second day of Shavuot 1749 he was executed in Vilna’s Cathedral Square, and his body cremated. A few Jews disguised as Gentiles gathered his ashes and buried them. R. Soloveitchik indicated that he had personally visited the grave of the martyr in the 1930s.

In Babylonia, however, the blessing was split into two. R. Soloveitchik explained that the Jews in exile felt more ideological pressure from Christians around them, and felt the need for a separate blessing to emphasize that the Messiah had not yet arrived. Early exilic Jewish communities needed more strength and stamina to maintain their identity, endure hardships, and survive to see that great era (R. Isaiah Wohlgemuth).
On fast days, if the קָלְחַי צָחְמָה did not add in the יַזְהַה תַּקֵ"ץ (page 114) he may add it here at the asterisk, without the concluding blessing.

When saying the עַבָּהֹת silently, one may add a personal prayer for forgiveness and for livelihood (below) at the asterisk.

A personal prayer for forgiveness:
הָוָּל תַּקֵּבֵךְ תַּגָּדֵךְ, כָּלֵּקֵךְ הֶחְשָּם אַל הְּקַחֵךְ,*

A personal prayer for livelihood:
כָּלֵּקֵךְ הָצָּלֵךְ עַל תָּאָדְבָּת עַד תָּחְכַּמְּךָ תַּזָּת.

Similarly, the בְּלָה לַעֲקָשָּה מְּכָשַׁח לְּפָנִּיךָ כּבִּלְּפָנִּיךָ בַלְוֵּל בִשַּחֵּם עַד מֵחצָּה וִנָּחֵךְ אַתָּה

A personal prayer for forgiveness:
"Hear our voice. The final berakha of the middle section of the Amida makes a general plea to hear the preceding prayers and petitions. Both the opening and closing phrases of the berakha refer to God as hearing our prayers, rather than answering them. This is because we should never assume that God will fulfill our requests, for it could well be that what we have asked God to grant us is in fact not in our best interest, and therefore God in His infinite wisdom does not “answer” that prayer. We therefore need to understand that the essence of prayer is to petition God, to know that He has heard us, but then to accept His judgment as to what is in our best interest (R. Joseph B. Soloveitchik).

Similarly, the blessing of the New Moon,
Shaĥarit for weekdays • AMIDA

On fast days, if the Leader did not add “Answer us” in the Repetition of the Amida (page 115) he may add it here at the asterisk, without the concluding blessing.

When saying the Amida silently, one may add a personal prayer for forgiveness and for livelihood (below) at the asterisk.

RESPONSE TO PRAYER

Hear our voice, Lord our God, have pity and compassion for us, and accept our prayer in compassion and favor, for You are God Who hears prayers and pleas. Do not turn us away empty-handed, our King, from Your presence,*

A personal prayer for forgiveness:

Please, Lord, I have sinned, been iniquitous, and transgressed before You, from the day I came into being on this earth until this day (in particular with the sin of...). Please, Lord, act for the sake of Your great name and grant me atonement for my sins, my iniquities and my transgressions committed in Your presence, from my youth until this day. May You make whole all the names I have damaged in Your great name. Continue with “for You hear” below.

A personal prayer for livelihood:

You are the Lord, the God, Who nourishes, sustains, and supports, from the oryxes’ horns to the eggs of lice. Provide me with my due portion of bread, and bring forth for me and all members of my household, my food before I have need for it: in satisfaction and not in pain, in a permissible manner and not a forbidden one, in honor and not in disgrace, for life and for peace, from the flow of blessing and success, and from the flow of the heavenly spring, so that I may be able to do Your will and engage in Your Torah and fulfill Your commandments. Let me not become needy of human charity, and may there be fulfilled in me the verse as it is written: “You open Your hand, and You satisfy the desire of every living thing.” And it is written: “Cast your burden upon the Lord, and He will sustain you.” Continue with “for You hear” below.

for You hear the prayer of Your people Israel with compassion. Blessed are You, Lord, Who hears prayer.

as well as the final phrase of the berikh shemeh, ask God to fulfill the requests of our hearts “for good,” that is, only if He deems the fulfillment of our request to be to our benefit.

For You hear. As discussed in the commentary to the first of the middle berakhot, the Gemara (Avoda Zara 7b–8a) teaches that it is customary to insert personal prayers at this
The Gemara quotes other views permitting personal prayers at the conclusion of each berakha of the middle section, reflecting the theme of the berakha.

In general the sages taught that personal prayers are more effective when they are inserted as additions to the Amida, rather than as spontaneous expressions of the heart at other times, insofar as the times of fixed prayer are (a propitious time) to be heard. This was derived from Psalms 102:1—“A prayer of the afflicted when he is faint, when he pours out his prayer before the Lord,” in which the second half of the verse is taken as referring to the Amida (Netziv).

**THE MODA’A (THANKSGIVING) SECTION OF THE AMIDA**

/ TEMPLE SERVICE

The third and final section of the Amida starts here. Like the first section, it consists of three berakhot. Only the middle berakha explicitly expresses thanksgiving. It is preceded by a petition that the Temple be rebuilt, so that the sacrifices will once more be offered as in the days of old. It would have made sense to place this berakha immediately after את צבי דכד as the fitting culmination of Messianic
Shaĥarit for Weekdays • AMIDA

TEMPLE SERVICE

Look favorably, Lord our God, upon Your people Israel and their prayer, and restore the service to the Holy of Holies of Your House. Accept with love and favor the fire-offerings of Israel and their prayer. May the service of Israel Your people Israel always find favor with You.

On Rosh Ḥodesh and Ḥol HaMo’ed, say:

אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ Our God and God of our fathers, may there arise, arrive, reach, appear, be favored, heard, considered and remembered, our remembrance and recollection, Your remembrance of our fathers, of the Messiah son of David Your servant, of Jerusalem Your holy city and of all Your people the house of Israel. May they come before You for deliverance and benefit, for grace, kindness and mercy, for life and peace, on this day of:

On Rosh Ḥodesh: Rosh Ḥodesh.

On Pesah: the Festival of Matzot.

On Sukkot: the Festival of Sukkot.

Lord our God, remember us this day for good. Be mindful of us this day for blessing, preserve us this day for life. Regarding redemption and mercy show us compassion and grace, and have pity on us and save us. For our eyes are lifted toward You, for You are a gracious and merciful God and King.

May our eyes witness Your return to Zion in compassion. Blessed are You, Lord, Who will restore His Divine Presence to Zion.

Ya’aleh VeYavo / יַעֲלֶה וְְיָבוֹא

On Rosh Ḥodesh or Ḥol HaMo’ed, if one omitted Ya’aleh VeYavo and did not yet begin Modim, one should recite Ya’aleh VeYavo and continue. If one already began Modim, and did not yet complete the Amida by taking three steps back, one should return to the beginning of Retzeh and insert Ya’aleh VeYavo in its proper place. If one already completed the Amida, one must repeat the Amida (Orḥ 422:1). If Ya’aleh VeYavo of Rosh Ḥodesh was omitted at Ma’ariv, no corrective action is necessary. It should be noted that according to R. Hayyim Halevi Soloveitchik, if one omitted Ya’aleh VeYavo at Shaĥarit and is planning on reciting Musaf in the morning hours, one should not repeat the Amida for Shaĥarit (Nefesh HaRav, p.174).
Bow during the first five words.

During the first five words, the אֲנַֽיְנכּ לָךְ, קָׁאַהָּת says quietly:

**Hoda'a** / **Thanksgiving** – We thank You. The Talmud (Berahkhot 20b) declares that the essence of prayer is **hoda’a** (thanking God) and **avoda** (serving God) are one and the same. In other words, it is not enough to utter words of gratitude. Our sentiments must be accompanied by a sincere commitment to serve God (R. Elie Munk).

Whereas the preceding עַל תַנִּסִּחם asks God to hear our prayers, **הְצֵת** (which evokes the phrase **כְנִהְצָת לָךְ** in the context of sacrifice) asks God to regard our prayers as veritable sacrifices, literally עמכֹדָת קֶׁמְְּלֵמ—sacrificial service of the heart which instead of offering an external object, becomes an act of self-sacrifice (R. Joseph B. Soloveitchik).

On all other days continue with **כְְעַל וֻּלָּם** on page 130.
Thanksgiving

Bow during the first seven words.

We thank You, for You are the LORD our God and the God of our fathers for all eternity. You are the Rock of our life and Shield of our deliverance. From generation to generation we will thank You and recount Your praise for our lives that are in Your hands, for our souls that are given over to You, for Your miracles that are with us every day, and for Your constant wonders and favors, evening, morning and noon. You are good, for Your compassion does not cease, and You are compassionate, for Your kindness never ends. We have placed our hope in You forever and ever.

During the Leader’s Repetition, the congregation says quietly:

We thank You, for You are the LORD our God, the God of our fathers and God of all flesh. You are our Maker, the Maker of Creation. Blessings and thanks are due Your great and holy name for You have given us life and preserved us in life. May You continue to keep us in life and preserve us. Gather our exiles to the courtyards of Your Temple so that we may fulfill Your commandments and do Your will, serving You with a perfect heart, in the merit of our giving thanks to You now. Blessed is the God of all thanksgiving.

On Hanukkah and Purim continue with “We thank you” on the next page.

On all other days continue with “For all this” on page 131.

Wonders. The word בֹּדֶה, in the biblical context, always means pole or “banner” (Rashi). Miracles such as those of the Exodus are “banners” or “flags” which afford us the ability to reflect upon the entire natural order, so as to recognize their truly miraculous, God-given origin (R. Yonason Sacks).

The Rabbi’s Thanksgiving. In the rest of the repetition of the Amida it suffices to answer Amen to the berakhot recited by the Leader, but in this paragraph, we must ourselves articulate gratitude. The reason is that it is not appropriate to delegate to a third party our expression of appreciation for gifts received from a benefactor (Abudarham).

The Gemara (Sota 9a) records that various sages had their own preferred texts for this berakha. Rather than choosing among them, it was decided to combine all of them into one integrated format. Hence it is referred to as the מודהין דרבנן (the Sages’ Expressions of Gratitude) bringing together formulations by numerous sages (Beit Yosef).

In the merit of our giving thanks to You now. There are various translations and commentaries regarding this ambiguous phrase. Our translation follows that of the Beit Yosef to Tur Oraḥ Ḥayyim 127, and the Ma’adanei Yom Tov (found at Rosh Berakhot 3:20) (Prof. Mark Steiner).
על הנсим
yal hakpiros
על הגבורה על החושوطن על המלחמה
שעשית לאבותינו יבמי הווה בקן הווה.

บทנוכה

בימי מנחתיו ביו יוחנן כהן דוד משהוניא ובתי, כשנתקדזה מלכת נז.

הרשעה על ימעי ישראל להניחם תורה ולהעבירם מחיה וצוה.

ואתה ברוחם הרבים עמדו להם ביט רתמה. ראית את רם, דרת

את דינה, בקומה את בסקומ, מערכה גברו ביד החלש, וחב ביד

מעטום, טעמיאם ביד חוהים, והשעינו ביד ביד

עוסך תורה, כל עשית שמדבר קדוש ביעולمقاط, ובלוק מיראל

השכית חסנשת עזולה את כלמךChelsea, ואחרים זו זא ביבר

ביימה, הופנו את חצהלים, שונים את מקדשון, והדילקו רות בחצרות

קדושה, קצינו ט.ModelSerializerים חובל, חזרה וחלחל לישמך יהודו.

Continue with

יוכל כאן.

בפומיה

בימי מראו איוסר כשנה הוריה, כשעמד עליכם בך הר.

בקש ל祂משיר לחרת ולאבר אתלחבריהים ממעי ומדקך צוח

ונשימ בזון חדד, מעשלשת עער לחרת צוח, וחראחוד

אדר, ישלב לבוד: ואאת ברוחם הרבים הפורת את צותיך, וחקלפת

את מ(cid:79)שובה, ורשובה על גמול בריאה, וחלו אתא ואת הני על

הע公益性.

Continue with

יוכל כאן.

על הנсим / AL HANISSIM

If one forgot Al HaNissim and didn’t yet recite Hashem’s name at the conclusion of the berakha, one may recite Al HaNissim. If Hashem’s name was already recited, one should continue and no corrective action is required. One may recite Al HaNissim in the Eloka Netzor paragraph (before the second Yiheyu leratzon) using the following alternate text: hak鸬איתו על נסיה (לעכיאוט; OH 682:1).

ביימי מנחתיו – In the days of Mattathias. This paragraph emphasizes the goal of the persecutors “to force them to forget Your Torah,” and the perseverance of the “devotees of Your Torah.” This also explains why we continue to light the menora: in the Second Temple the menora came to represent the power of Torah, both written and oral, and the centrality of its
ShaḤarit for weekdays

On Ḥanukka and Purim add:

עַל הַנִּסִּים [WE THANK YOU] for the miracles, the deliverance, and the triumphant victories and salvation, as well as wars which You wrought for our ancestors in those days at this season.

On Ḥanukka:

IT HAPPENED in the days of Mattathias son of Johanan, the Hasmonean high priest, and his sons. Then the cruel Hellenist power rose up to force Your people Israel to forget Your Torah and transgress the commands of Your will. In that hour of their distress, You in Your great mercy rose to take up their cause and defend their rights. Meting out retribution You delivered the strong into the hand of the weak, the many into the hand of the few, the impure into the hand of the pure, the evil ones into the hand of the righteous, and the wicked into the hand of devotees of Your Torah. You thereby made for Yourself a great and holy name throughout Your world, as well as bringing about great deliverance and salvation for Your people Israel (known) to this day. Then Your children came to the Holy of Holies in Your house, cleared Your Temple, purified Your holy place, kindled lights in Your holy courts, and instituted these eight days of Ḥanukka to give thanks and sing praise to Your great name.

Continue with “For all this.”

On Purim:

IN THE DAYS of Mordechai and Esther, in Shushan the capital, when the wicked Haman rose up against them, he sought to destroy, to kill, and to annihilate all the Jews, young and old, women and infants, in one day, the thirteenth day of the twelfth month, Adar, and plunder their possessions. In Your great mercy You nullified his counsel and subverted his designs, causing them to recoil on his own head so that he and his sons were hanged on the gallows.

Continue with “For all this.”

sustained study. It was this Torah that gave the Jews light and wisdom in a dark and ignorant world. The Torah gave us the strength and the power to flourish as a separate nation with our own identity over the millennia. In our own time as well we can see how the study of Torah is a powerful force that ensures a commitment to Jewish life (R. Yaakov Ariel).
The following is said by the priestly blessing, during a house and on the street, except in a house and on the street.

Alavinn, birchon bekaro haemeshav, batoreh metah hefsho.

Barcito Yehuda Elche, v’nachin Lecha v’kum Elche, shelom.

This phrase is correctly read with a brief pause after the word "threefold," as well as a pause after the word "threefold" in the Torah. The first pause, strongly recommended by R. Joseph B. Soloveitchik, aims to prevent the misunderstanding that the blessing appears three times in the Torah. In fact, it is a threefold blessing because it consists of three verses. As to the second pause, its presence or absence determines the meaning of the continuation. Without the pause, the meaning would have to be that the blessing is found in the Torah that was written by Moses and is said by Aaron and his sons. However, the fact that this passage is about material blessings should lead us to expect characterizations of the blessing, not of the Torah, and on stylistic grounds it appears highly likely that the ekahdah and the ekahdah are parallel and refer to the same noun. Thus, the blessing was (a) written by Moses Your servant, and (b) said by Aaron and his descendants. To yield this meaning, the sentence must be read with a pause after "threefold" (Prof. David Berger).

Barcito Lecha, tikum bekarino chalino Elohim, shelom.

Bless you. Rashi explains that the first verse refers to material blessings, asking God...
For all this, our King, may Your name be blessed and exalted continually, forever and ever.

Between Rosh HaShana & Yom Kippur: Inscribe all the children of Your covenant for a life of goodness.  (If forgotten, no corrective action is necessary.)

All that lives will give thanks to You forever and praise Your name in truth, God, our salvation and our help forever. "Blessed are You, LORD, for Your name is “The Good One” and it is appropriate to give thanks to You.

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THE PRIESTLY BLESSING

The following is said by the Leader during the Repetition of the Amida, except in a shiva house and on Tisha B'Av.

אֱלֹהֵֽינוּ our god, God of our fathers, bless us with the threefold blessing, in the Torah, written by Your servant Moses and spoken by Aaron and his descendants, being priests, Your holy people, as it is said:

Num. 6

"May the LORD bless you and keep you." Cong: May this be His will.

"May the LORD make His countenance shine upon you and be gracious to you." Cong: May this be His will.

"May the LORD lift up His countenance toward you and grant you peace.” Cong: May this be His will.

---

PEACE

Shalom  그rant peace with welfare and blessing, and grace with loving-kindness and mercy on us and all Israel Your people. Bless us, our Father, all together, with the light of Your presence. For in

to provide them, and then (safeguard them) once given. The second verse refers to the spiritual blessing of Torah knowledge, as the Midrash Raba states “the light of God's countenance is the light of Torah,” for the verse states (Torah is light), that is, it brings good will and respect to those who study it. And as Seforo explains, “May your eyes be illuminated by the light of His face to see wonders in His Torah and His works, after you obtain your needs through His first blessing.” The third verse asks God to combine the preceding material and spiritual blessing into a seamless, harmonious and serene whole. This ascending order and increasing surge of blessing is reflected in the language and rhythm of the verses, growing from three, to five, then seven words, spreading the blessing out like an ever-flowing spring (Prof. Nehama Leibowitz).
During the עקהה חבח הקכמת, many end the blessing:

בָּרְוָא אַהְּת חָתְכָּה, עַבּכֻּךָ מֵּחַֻּה חָקְּלַאֵל. לְֱמִיַּחְמֵם כְּלָּקָּם.

At this point when the בָּרְוָא אַהְּת חָתְכָּה repeats the he should complete the repetition by saying the verse beginning "חִתְחַךְ לְֱהָצָּךְ אֶבְָּה־פִּיחּ כְּתֶגַּחַךְ לִמִּחְלָה בְֱּפָנָּךְ, חָתְכָּה צָחַּמוּ כְּגִּאֲלָה" out loud.

At the conclusion of every sacrificial ritual the priests would bless the people, as it says, “Aaron raised his hands toward the people, and blessed them” (Lev. 9:22) (Abudarham). So too, it is appropriate to immediately follow the closing but brief priestly blessing of peace with this more extended prayer for peace, goodness, and blessing.

To that end one should also pray to be spared feelings of anger, for where there is antagonism there can be no peace (Ya’arot Devash).

At this conclusion paragraph by Mar b. Ravina is one of a number of similar petitions by various sages recorded in Berakhot 16b–17a. It asks God to help us cultivate a life of quiet moral virtue, not distracted or dismayed by the contrary behaviors of our fellows. This is a fine example of a prayer that serves to educate and sensitize us in the right path of life.

In the rest of the Amida we do not pray for ourselves but rather for all of Israel, by asking that all Jews be completely whole and at one with God (as the Gemara Berakhot 85a says, “that they direct their hearts to their Father in heaven”). Here, however, it is proper to pray for one’s own needs (Vilna Gaon).
that light, LORD our God, You have given us the Torah of life, and love of kindness with justice, blessing, tenderness, life and peace. May it be good in Your eyes to bless Your people Israel at all times, at every hour, with Your peace.

In the book of life and blessing, peace and prosperity, may we and all the house of Israel Your people be remembered before You and inscribed for a life of goodness and peace.*

Blessed are You, LORD, Who blesses His people Israel with peace.

*Between Rosh HaShana and Yom Kippur many end the blessing: Blessed are You, LORD, Who makes peace.

At this point when the Leader repeats the Amida he should complete the repetition by saying the verse beginning “May the words” out loud.

Ps. 19 MAY THE WORDS of my mouth and the meditation of my heart be acceptable before You, LORD, my Rock and my Redeemer.

Berakhot 17a MY GOD, guard my tongue from evil, and my lips from speaking deceit. Let my soul be silent to those who curse me; let my soul be humble toward everyone like the dust. Open my heart to Your Torah that my soul may follow Your commandments. As for all those who contemplate evil against me, speedily nullify their plans and spoil their schemes. Do so for the sake of Your name. Do so for Your right hand.

Guard my tongue from evil, and my lips from speaking deceit. These two phrases refer to different consequences of evil speech: (a) The tongue that is within our mouth can harm our own moral and spiritual fiber, while (b) the lips that

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<th>INTERRUPTIONS DURING ELOKAI NETZOR</th>
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<td>During Elokai Netzor, one may respond to the following: Barekhu (by the Leader or by someone receiving an aliya); Kedusha (just the two verses “Kadosh kadosh” and “Barukh kevod”); Amen to da’amiran be’alema, HaKel HaKadosh and Shome’a tefilla (OH 122:1 and MB 122:1). If one completed the paragraph but is waiting for the person behind him to take three steps back, all responses are permissible (MB 122:4). If one is still reciting the Amida and senses that the congregation is short one person for the necessary quorum to begin the repetition, or is waiting for the rabbi, the principle of tirḥa detzibura (improper imposition on the congregation) permits that individual to abbreviate the Amida as follows: Say the final blessing (i.e., Hamevarekh et amo), then omit the Elokai Netzor paragraph, recite the verse yiheyu leratzon, then take three steps back.</td>
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When praying with a קלח צחמכה, the קלח צחמכה is repeated aloud by the קלח צחמכה.

On days when הינכן is said (see page 144), start הינכן on page 152.
On Mondays and Thursdays start הינכן on page 144.
On fast days (except הקעת מאמ) most congregations say סלחיכה on page 960 before אמחנכ בלונכ on page 138.
During the אוּהמ חכם וחפכה (but not on Friday), say אמחנכ בלונכ on page 138.
On weekdays, ינכות, א_CLEANER תבכעד, חכם תעצרmédia and חכם חהכקלחם, say תלל on page 766.
On other days when הינכן is not said (see page 144), the קלח צחמכה says יכדכ on page 156.

face the external world can by mere utterance cause inestimable harm to others (R. Avraham Yitzĥak HaKohen Kook).

Similarly, Rambam (Sefer HaMitzvot Negative #317) explains that the Torah (Lev. 19:14) forbids us to curse the deaf – because the very act of cursing another harms ourselves and stains our own character by making it more likely that we will ourselves be affected by debilitating emotions such as revenge and anger towards those whom we curse.

Let my soul be humble toward everyone like the dust (previous page).

As noted, these words were composed by the prominent sage Mar b. Ravina. It reflects his awareness, and concern as a leader, that even a tzaddik can to succumb to pride when elevated to a position of prominence, leading one to transgression. This lesson is taught by the Torah when it says that God blessed Abraham מַּוֹל. The Midrash explains this to mean that even though he was greatly admired and honored by his contemporaries, Abraham resisted every impulse to consider himself superior to them (hence מַּוֹל means “in regard to all others”). In this prayer we ask God to help us see ourselves “like dust” in relation to others, no matter our social standing or material and spiritual success (Netziv).

He Who makes peace in His heights. This refers to God’s unique ability to reconcile the opposing principles of truth and peace. Midrash Raba 8:5 records that when man was about to be created the angel of truth opposed God’s intention on the grounds that
Ps. 60
Ps. 19

Do so for Your holiness. Do so for Your Torah, that Your loved ones may be delivered. Save with Your right hand, and answer me. May the words of my mouth and the meditation of my heart be acceptable before You, LORD, my Rock and my Redeemer.

Bow, take three steps back, then bow, first left, then right, then center, while saying:

He Who makes peace in His heights, may He create peace for us and for all Israel. Amen.

יְְהִי רָצוֹן may it be Your will, LORD our God and God of our fathers, that the Temple be rebuilt speedily in our days and may You grant our portion in Your Torah. We will serve You there in reverence as in the days of antiquity and in years gone by. “And may the offering of Judah and Jerusalem be pleasant to the LORD as in the days of antiquity and in years gone by.”

When praying with a minyan, the Amida is repeated aloud by the Leader.

On days when Tahanun is said (see page 145), start Tahanun on page 153.
On Mondays and Thursdays start Tahanun on page 145.

On fast days (except Tisha B’Av) most congregations say Selihot on page 961 before Avinu Malkenu on page 139.

Between Rosh HaShana and Yom Kippur (but not on Erev Yom Kippur, unless it falls on Friday), say Avinu Malkenu on page 139.

On Rosh Hodesh, Hanukka, Hol HaMo’ed, Yom HaAtzma’ut and Yom Yerushalayim, say Hallel on page 767.

On other days when Tahanun is not said (see page 145), the Leader says Half Kaddish on page 157.

man would violate the truth, while the angel of peace was in favor, for man would perform acts of charity. In response God cast the angel of truth to the ground, and proceeded to create man. There is a deeper meaning to this midrash, for in fact none of the angels opposed man’s creation. Rather they foresaw that by his very nature man could not be both entirely truthful and completely peace-loving, for an uncompromising adherence to the truth generally leads to conflict between competing views of the truth. Faced with this argument, God found a way to reconcile the opposites. He commanded man that in most instances he should seek peace and harmony, even if in so doing his version of the truth would be compromised, while God also told man that in a minority of cases he should insist on his view of the truth, even if it would undermine peace and harmony. The question then arises: how can we in any given situation know when to favor peace, and when to insist on our view? The answer is always to be found in the Torah which epitomizes truth, and which (as the Midrash goes on to say) God brought down to earth. By mastering it through careful and sustained study we can learn the proper balance between truth and peace, when to invoke the one, and when the other. This is the meaning of "He Who makes peace in His heights, may He create peace for us and for all Israel" (R. Joseph B. Soloveitchik).
A detailed description of many talcum relating to the hearing of the Torah can be found on page E17.

The following paragraph is said before taking out the sippah on Monday and Thursday. It is omitted on Tuesday, Wednesday, and in some congregations, the 14th and 15th of Adar, and in a house. It is also omitted on Tu B’Shvat and Tu BiShvat.

There are varying customs regarding which textual variant (Version א or Version ב) of the prayer is recited. Congregations that have no specific tradition should consult a rabbinic authority.

The sippah is opened and the kohet stands. All say:

כי מציגת מציאת התורה ובריה다는 מפייהו

The sippah is removed from the ark before the recitation of the reading (Iggerot Moshe, OH 4:70:9).

The Gemara (Bava Kama 82a) considers Exodus 15:22 (“They went for three days in the wilderness and did not find water”) to be referring to the absence of Torah study and the terrible consequences that result. Thus Moses instituted the practice of reading the Torah in public not only on Shabbat but on Mondays and Thursdays as well, so that the people not go three full days without hearing the words of the Torah (Rambam).

The public Torah reading reenacts the Revelation of the Torah. In addition, those who hear the reading fulfill the mitzva of Torah study.
REMOVING THE TORAH FROM THE ARK

A detailed description of many halakhot relating to the Reading of the Torah can be found on page E17.

The following paragraph is said before taking out the Torah on Monday and Thursday. It is omitted on Hol Hamo'ed, Rosh Hodesh, Erev Pesah, Tisha BeAv (and in some congregations 15 Av), Erev Yom Kippur, Hannukah, Purim, Shushan Purim, the 14th and 15th of Adar 1, and in a shiva house. It is also omitted on Yom HaAtzma’ut and Yom Yerushalayim.

There are varying customs regarding which textual variant (Version A or Version B) of the prayer is recited. Congregations that have no specific tradition should consult a rabbinic authority.

A. אֵל God, slow to anger and full of kindness and truth, do not punish us in Your anger. Have pity, Lord, on Your people and save us from all evil. We have sinned against You, Master; forgive us, we beg You, in accordance with Your great compassion, God.

B. אֵל God, slow to anger and full of kindness and truth, do not conceal Your face from us. Have pity, Lord, on Your people Israel, and rescue us from all evil. We have sinned against You, Master; forgive us, we beg You, in accordance with Your great compassion, God.

The Ark is opened and the congregation stands. All say:

וַיְהִי בִּנְסֹֽעַ When the Ark moved forward, Moses would say, “Arise, O Lord, and may Your enemies be dispersed, and they who hate You flee from You.” For from Zion shall go forth Torah, and the word of the Lord from Jerusalem. Blessed is He Who, in His holiness, has given the Torah to His people Israel.

בְְּרִיךְ שְְׁמֵהָ The Torah is removed from the Ark before the recitation of Berikh Shemeh (Iggerot Moshe, OĤ 4:70:9).

בָּרוּךְ שֵׁם Blessed is Your name, Master of the universe; blessed is Your crown; blessed Your place. May You always favor Your people Israel. In Your Temple, reveal to Your people the redeeming power of Your right hand. Grant us of Your beneficent light and mercifully accept our prayer. May it be Your will to prolong our lives in goodness.

The Ark is opened and the congregation stands. All say:

Num. 10

Is. 2

Zohar, Vayak-hel

Hence it is preceded by Bareku and a berakha over Talmud Torah, which together constitute a communal declaration of acceptance of God’s sovereignty (R. Joseph B. Soloveitchik).
The bows toward the Torah, raises the Torah and says:

The scroll is closed. The turn to his right and carries the and the says:

*If no is present, a or is called up as follows:

followed by the gebai:

which R. Soloveitchik considered a derivative form of berakha to precede the study of the Midrash Halakha at the core of the Seder. Thus this declaration preceding the Torah reading accomplishes for the congregation what the individual called to the Torah does when reciting his berakha, i.e., blessing God prior to performing the mitzva of Torah study via hearing the Torah reading (R. Basil Herring).
Shaĥarit for weekdays

• Removing the Torah

The Leader bows toward the Ark, raises the Sefer Torah and says:

גַּדְְּלוּ Magnify the Lord with me, and let us exalt His name together.

The Ark is closed. The Leader turns to his right and carries the Torah scroll to the bima and the congregation says:

לְְךָ Yours, O Lord, are greatness, power, glory, victory, and majesty; indeed, everything that is in the heavens and on earth. Yours, O Lord, is the dominion, and You are supreme over all. Exalt the Lord our God, and bow down before His footstool. He is holy. Exalt the Lord our God, and bow down before His holy mountain. Indeed, the Lord our God is holy.

May the Father of mercy have compassion on the people borne by Him. May He remember the covenant with the mighty (patriarchs), and deliver us from evil times. May He reproach the evil impulse in the people He carries, and graciously grant us eternal survival. May He fulfill in good measure our requests for salvation and mercy.

The Torah scroll is placed on the bima and the Gabbai calls a Kohen to the Torah.

וְְתִגָּלֶה and may His sovereignty over us soon be revealed and made apparent. May He be gracious to our surviving remnant and the surviving remnant of His people, the house of Israel, in grace, loving-kindness, compassion, and favor, and let us say: Amen. Let us all declare greatness to our God and give honor to the Torah. Let the Kohen come forward. Arise (name son of father’s name), the Kohen.

*If no Kohen is present, a Levi or Yisrael is called up as follows:

Since there is no Kohen, arise (name son of father’s name) in place of a Kohen.

Blessed is He Who, in His holiness, gave the Torah to His people Israel.

Congregation followed by the Gabbai:

Deut. 4 And you who cleave to the Lord your God, all of you are alive this day.

Kohen come forward. Rambam in Sefer HaMitzvot 32 explains that a Kohen is the first to be called to the Torah because of the verse “You shall sanctify him because he offers the food of your God” (Lev. 21:8), which requires us to honor the descendants of Aaron, raising them on high even if they refuse the honor, for in so doing we give honor to God Who chose them to serve Him. So, too, the Kohen should be the first to recite a berakha and have the finest portion.
The appropriate Torah portion is read.

At the conclusion of each portion, the עכלת recites this concluding ברכה:

ברכה: ברכו את יהוה, אלוהינו מלך העולמים. أمسר בחמר במך העמים.
שתל: mañana לאותו הרוקח. ברכו את יהוה, נחמה הנותרה.

One who has been delivered from danger recites this blessing.

ברכה: ברכו את יהוה, אלוהינו מלך העולמים, أمسר בחמר אתות את חתי.
שתל: mañana לאותו הרוקח. ברכו את יהוה, נחמה הנותרה.

Special prayers may be said at this point. See pages 534–540.

Who selected us... and gave us His Torah. This berakha teaches that God did not give us His Torah as a result of our innate intellectual abilities, or our ability to reach unique spiritual refinement. Rather, it came solely as a result of a choice made by God, dependent solely on His initiative, and not because of any quality inhering in those who were chosen (R. Menahem Mendel Schneerson).

Who gave us the Torah of truth... Giver of the Torah. This berakha first declares in the past tense that God "gave" us the Torah but then goes on to conclude with the present tense that He "gives" the Torah. This first phrase refers to the written Torah that was given in its entirety at Sinai, while the second one refers to the oral Torah which, with God’s help, the scholars of each generation further develop and teach, allowing the people to receive the Torah anew. So, too, the Torah commands us to “ask your fathers and they will instruct you” (Deut. 32:7), meaning, heed the words of earlier authorities, while also following the instruction of the sages of your own generation as delineated in Deuteronomy 17:11. Hence, God “gave” us His
Blessings of the Torah

The Reader shows the oleh the section to be read. The oleh touches the scroll, but not the letters themselves, with his tzitzit or the Torah belt or cover, which he then kisses. Holding the handles of the scroll, he says:

Oleh: בָּרְכֻּ הָאָדָם בֵּחֵי עָלָם בָּרְכֻּ הָאָדָם בֵּחֵי עָלָם
Cong: BLESSED is the Lord Who is blessed for all eternity. Oleh: BLESSED are You, Lord, our God, King of the universe, Who has chosen us from all peoples and has given us His Torah. Blessed are You, Lord, Giver of the Torah.

At the conclusion of each portion, the oleh recites this concluding blessing:

Oleh: בָּרְכֻּ הָאָדָם בֵּחֵי עָלָם בָּרְכֻּ הָאָדָם בֵּחֵי עָלָם

The appropriate Torah portion is read.

Blessing of Gratitude

One who has been delivered from danger recites this blessing.

ברוך בָּרוּךְ בָּרוּךְ בָּרוּךְ בָּרוּךְ
BLESSED are You, Lord, our God, King of the universe, Who bestows favors on the undeserving, and Who has bestowed every good thing on me.

Congregation responds:
Amen. May He Who has bestowed every good thing on you continue to grant you every good thing, forever.

Special Mi Sheberakh prayers may be said at this point. See pages 535–541.

Torah at Sinai, but He also “gives” it to us anew in each generation (Benel Yisaskhar).

 Eternal life. The Rambam (Guide 3:54) explains that we acquire eternal life to the extent to which we have studied and acquired truth and intellectual virtue in our lifetime. Thus when we study the Torah properly and internalize its truth we are blessed with immortality in the next world.

See further commentary on page 542.) The Gemara (Berakhot 54b) lists four instances when one must thank God: after crossing a desert, after crossing the ocean, after a serious illness, and when freed from imprisonment. We can only feel complete gratitude for God’s gifts after we have been denied them in a way that has threatened our lives (R. Bahya).
There are various opinions regarding the need to recite the blessing after completing international air travel. In many communities it is customary for women who have faced life-threatening situations (including childbirth) to recite this blessing. It is preferable that they do so in the presence of a minyan of ten men.

When we thank God we should not restrict ourselves to the particular matter at hand, but must refer to His many blessings. Hence this berakha and its response both refer to כל טוב (‘every good thing’); the final paragraph of the Amida lists many kindnesses one after another; and the ברכה מאכל (Grace after Meals) does not thank God only for the food He has given us, but for numerous other kindnesses as well. We should never be selective in expressing our gratitude to Him when everything that we possess is entirely thanks to Him (R. Joseph B. Soloveitchik).

In the Midrash Raba R. Bazzar teaches that this is to be said by a father when his son becomes a bar mitzva blessing.

After a has concluded the blessings, his father says aloud:

Some say:

In some congregations, on days of or preceding a yahrzeit, for a relative is said.

For a man:

For a woman:

There are various opinions regarding the need to recite the blessing after completing international air travel. In many communities it is customary for women who have faced life-threatening situations (including childbirth) to recite this blessing. It is preferable that they do so in the presence of a minyan of ten men.

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BAR MITZVA BLESSING

After a bar mitzva has concluded the Torah blessings, his father recites:

ברוך בר מצוavern blessed be (Some say: You, Lord, our God, King of the universe,) He Who has released me from further responsibility for this youth.

AZKARA

In some congregations, on days of or preceding a yahrzeit, “God, full of mercy” for a relative is said.

אל מלא רחמים O God, full of mercy, Who dwells on high, grant fitting rest beneath (Some say: above) the protective wings of the Divine Presence, where the souls of the holy and pure ones – whose radiance is like that of the heavens – reside, to the soul of

For a man:

(name of the deceased) the son of (father of the deceased), who has gone to his eternal reward. May the Garden of Eden be his resting place, insofar as (name of supplicant) will make a charitable gift in memory of his soul. For this reason may the ever-merciful One shelter the deceased under His protective wings forever, and may He join his soul to lasting life. For the Lord will surely be his benefactor, so that he can rest in peace in his allotted place. And let us say, Amen.

For a woman:

(name of the deceased) the daughter of (father of the deceased), who has gone to her eternal reward. May the Garden of Eden be her resting place, insofar as (name of supplicant) will make a charitable gift in memory of her soul. For this reason may the ever-merciful One shelter the deceased under His protective wings forever, and may He join her soul to lasting life. For the Lord will surely be her benefactor, so that she can rest in peace in her allotted place. And let us say, Amen.

bar mitzva. The reason is that until a boy reaches age thirteen his father is obligated to teach him Torah. Up to that point if the child sins it is because the father did not discharge his paternal responsibility sufficiently. Therefore, the father is held accountable for his son’s behavior until the bar mitzva. Thereafter the son is considered sufficiently mature to take responsibility for his own actions (Magen Avraham).

The Tashbetz Katan, Maharil, and Vilna Gaon are of the opinion that this is a regular berakha, and thus should be recited using God’s name. The Rema prefers that we not invoke God’s name in this case, since the Talmud does not mention this berakha. Ashkenazic communities of Eastern Europe mostly follow the Rema, while German-Jewish communities and followers of the Vilna Gaon tend to recite the blessing in full.
הביא קדיש

After the קדיש, the קדיש says:

הכורה: יִתְכֶּה לֵיכֵל כְּחִהְשַדַּק קְְׁבֵתּ הַמָּא (שתל: אָבֵן). מְְּעָלְְבָא דִּח מְְהָא

וניתהלît מְלַכָּה בּּנִיָּיְבוּם נַבִּיְמוּךְ

ובחיִּּיְּךָלְּיְּכַל יְְיָרַא, בּּגָּלְְּלָא בּּוּמְּיָא קְְרֶב, רוּמְּוָר אָמְו.

(חת: אָמְו)

הכורה: יְְתַכְּנַא קְְׁבֵתּ הַמָּא בְְמָהַךְ לְְעָלַם כּלְעָלְְבֵח עָלְְבַחָּא.

חְִָכְלִּחךְ בַּלְוכּהֵּתּ מְְּיַחֵּּּחוכֹּׂן כְּּמְחכֹבֵּּּהן כְּּמְיַחֵּּּח דְְּוָָָל מֵּחה חִקְׂהָאֵל, מַּעֲגָלָא כְּּמִזְבַּן שָהִחמ, כְְאִבְּהכּ אָבֵּן.

(שתל: אָבֵּן)

הכורה: אֲקֶׁה־קָׂם בֹקֶׁת לִפְנֵח מְְּנֵח חִקְׂהָא׃ עַל־פִּיח חתכת

וְְזֹאת הַתּוֹרָה גִּילָה וַגֶּלֶּלָה

בִּלִּפְנֵח אָמִֽחנכּ קֶׁמַּקָּׁבַֽחִם, לְְוכֹנֵן אֶה מֵּחה יַחֵּֽחנכּ, כּלְתָקִׁחמ אֶה קְְׁוִחנָהכֹ

יהי רצון ליום שני ויום חמישי

בִּלִּפְנֵח אָמִֽחנכּ קֶׁמַּקָּׁבַֽחִם, לְְוכֹנֵן אֶה מֵּחה יַחֵּֽחנכּ, כּלְתָקִׁחמ אֶה קְְׁוִחנָהכֹ

On those Mondays and Thursdays when

יהי רצון ליים שְּנוֹי יומֵם חָקְּרַה

On those Mondays and Thursdays when

יהי רצון ליים שְּנוֹי יומֵם חָקְּרַה

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HALF KADDESH

After the reading of the Torah, the Reader says Half Kaddish:

Reader: יִתְגַּדַּל EXALTED AND HALLOWED may God’s great name be, in the world He created as He willed. May He reign in your lifetimes and in your days, and in the lifetime of the whole house of Israel, speedily and soon, and say, Amen.

All: May His great name be blessed forever and all time.

Reader: Blessed and praised, honored, extolled, glorified, adored and exalted above all be the name of the Holy One, blessed is He, (Between Rosh Hashana & Yom Kippur: above and) beyond any blessing, hymn, praise, or expressions of consolation that may be uttered in this world, and say, Amen.

HAGBAHA AND GELILA

The Torah scroll is lifted and the congregations says:

Deut. 4 והזאת התורה THIS IS THE TORAH that Moses set before the children of Israel. It was according to the Lord’s command, at the hand of Moses.

Some add:

Prov. 3 הוא יתת נורות It is a tree of life for those who grasp it, and they who uphold it are made happy. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand, and wealth and honor in its left hand. The Lord was pleased, for the sake of [Israel’s] righteousness, to magnify the Torah and glorify it.

Is. 42 מה נורה MAY IT BE the will of our Father in heaven to prepare the home of our [national] existence, and to return His Presence amongst us, speedily in our days – and let us say: Amen.

YEHI RATZON FOR MONDAYS AND THURSDAYS

On those Mondays and Thursdays when Taḥanun is said, the Leader says the following while the Torah scroll is being bound:

יְְהִי רָצוֹן MAY IT BE the will of our Father in heaven to have compassion for us and upon our surviving remnant, and to keep destruction and contagion away from us and from all His people, the house of Israel – and let us say: Amen.
The Chazan (אֵֽהֶץ) opens the Torah and says:

תהלים קוק - "את-ישם יהוה, כי נשגב-שם כלו".

The Kohen responds:

והודו עלי-אמר ושמם: יירות החרז Цена, תהלת לבל-חסדני, הלב יישאר עמו קרבו, תהלית:

As the Torah is returned to the reader, he says:

לוד מזמזור, לייהו הארצ ממלואה, הבל ישיבי בה: כי-זה
על-يمنו תַּרְּחָה, ועל-הגרות יִֽקְּנָּה: מִרְיָלְּת

Our brethren the whole House of Israel. When we pray for the well-being of our fellow Jews, as we do in reciting this paragraph, we are to consider all Jews as being “our brothers,” members of the “house of Israel,” that is, like one household, the members of which are like a single family. The corollary of this attitude is that while we may disagree or argue from time to time, we must do so lovingly, as family members. The paragraph in its totality epitomizes the imperative of Jewish co-responsibility. The Gemara (Sanhedrin 27b and Shevuot 39a) refers to this principle as עֲהֵמכּה (mutual responsibility), based on Le-viticus 26:37, to be expressed in two ways. First, we are responsible for other Jews’ fulfillment of
MAY IT BE the will of our Father in heaven to preserve among us sages of Israel: them, their wives, their sons and daughters, their students and their students’ students, in all their dwelling places – and let us say: Amen.

MAY IT BE the will of our Father in heaven that we may hear and be given good tidings of salvation and consolation, and that He gather our dispersed from the four corners of the earth – and let us say: Amen.

All:

MAY THE OMNIPRESENT ONE have mercy on our brethren the whole House of Israel who are in distress or captivity, whether on sea or land. May He lead them from distress to relief, from darkness to light, and from oppression to redemption, now, swiftly and soon – and let us say: Amen.

RETURNING THE TORAH TO THE ARK

The Ark is opened. The Leader takes the Torah scroll and says:

Ps. 148

יְְהַלְְלוּ LET THEM PRAISE the name of the Lord, that His name alone is exalted.

The congregation responds:

His glory is over the earth and the heavens. And He has raised the horn of His people, praise for all His pious ones, for the children of Israel, the people near to Him. Praise the Lord.

As the Torah scroll is returned to the Ark, say:

Ps. 24

לְְדָוִד מִזְמוֹר OF DAVID. A psalm. The earth is the Lord’s and the fullness thereof, the world and those who dwell in it. For He has

mitzvot: Thus – in the specific context of prayer we can, through our recital of prayers and berakhot fulfill their prayer obligations under certain circumstances. Secondly, as R. Yona explains, we are obligated to protect them and save their lives. In short, if one Jew suffers, we should all share that pain; if one Jew transgresses we are all diminished; and if one Jew is morally culpable we are all held responsible by our enemies (R. Basil Herring).

לְְדָוִד מִזְמוֹר – Of David. A psalm. This psalm is
recited when the Torah is returned to the Ark just as was done in antiquity whenever the Ark of the Covenant was brought back to the Temple. Appropriate to such an occasion, it affirms that (1) even though God dwells in His holy place, He can be encountered throughout the universe; (2) in addition to those who actually offer sacrifices others can qualify to enter the Temple by dedicating themselves to purity of thought and action; and finally (3) God, and no other, should be considered the King of glory (R. Amos Ĥakham).

The Gemara (Shabbat 30a) explains that this psalm relates to the first occasion on which Solomon brought the Ark into the Temple. In spite of his entreaties, the gates refused to open, until he invoked the merit of his father David. This event is alluded to in the subsequent paragraph quoting Psalm 132:10, “For the sake of David Your servant, do not turn away the face of Your anointed.” While David was not privileged to build the Temple it was only in his merit that the Temple could be inaugurated. We learn from this that it is not always given to us to see the success of our labors in our own lifetime. Sometimes we must experience failure, only to have our efforts bear fruit long after we are gone. Ultimately we are not measured by our immediate successes or victories, but by our determination and effort.
founded it upon the seas, and has established it upon the floods. Who shall ascend the mountain of the Lord, and who shall stand in His holy place? He who has clean hands and a pure heart, who has not sworn in vain “by my soul,” and has not sworn deceitfully, he shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the company of those who seek Him, who seek Your face, Jacob. Lift up your heads, O gates, and be lifted up, O everlasting doors, so that the King of glory may come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O gates, and lift them up, O everlasting doors, so that the King of glory may come in. Who is He, this King of glory? The Lord of hosts, He is the King of glory. Selah.

As the Torah scroll is placed into the Ark, say:

Ps. 132

וּבְנֻחֹה AND WHEN the Ark rested, Moses would say: “Return, O Lord, to the myriad thousands of Israel.” Arise, O Lord, to Your resting place, You and the Ark of Your strength. May Your priests be clothed in righteousness, and may Your pious ones shout for joy. For the sake of David Your servant, do not turn away the face of Your anointed. I have given you a good doctrine, My Torah, do not forsake it. It is a tree of life for those who grasp it, and they who uphold it are made happy. Its ways are ways of pleasantness, and all its paths are peace. 中心主任, turn us to You once again, for we wish to return; renew our days as of old.

The Ark is closed.

Num. 10
Ps. 132
Prov. 4
Prov. 3
Lam. 5

Renew our days as of old. We do not seek a redemption that will depart radically from the patterns of the past, but rather one that will reconstitute the glory, both moral and spiritual, that once was ours. The future utopia for which we pray will not involve a rejection of the past, but rather a fulfillment of the values and aspirations of the Jewish people since time immemorial. The old will be renewed, and the new will be sanctified (R. Avraham Yitzḥak HaKohen Kook).
In accordance with the Gemara Berakhot 4b in the name of R. Avina, that reciting Ashrei three times daily merits life in the World to Come, this constitutes the second recital, while the third initiates the Minha service.
CONCLUSION OF THE SERVICE

Some have the custom to touch the hand-tefillin at °, and the head-tefillin at °°.

Ps. 84  יהא HAPPY are those who dwell in Your house.
They will forever praise You. Selah.

Ps. 144  HAPPY is the people that has this.
Happy is the people whose God is the Lord.

Ps. 145  A PRAISE OF DAVID.

>a I exalt You, my God, the King,
and I will bless Your name forever and ever.
>b Every day I will bless You, and I will praise Your name forever and ever.
>c Great is the Lord, and very praiseworthy,
and His greatness is boundless.
>d One generation lauds Your works to another,
and they declare Your mighty deeds.
>e I speak of the splendid glory of Your majesty
and of Your wondrous works,
> And they speak of the might of Your awesome deeds,
and I declare Your greatness.
>f They express the renown of Your great goodness,
and sing of Your righteousness.
>g Gracious and merciful is the Lord,
slow to anger and great in loving-kindness.
>h The Lord is good to all, and His mercies are upon all His works.
>i All Your works thank You, O Lord, and Your pious ones bless You.
>j They describe the glory of Your kingdom, and speak of Your might,
>k To make known to the sons of man His mighty deeds,
and the glorious splendor of His kingdom.
>l Your kingdom is a kingdom for all times,
and Your dominion is for every generation.
>m The Lord supports all who fall and raises up all who are bowed down.
>n The eyes of all await You, and You give them their food in its time.
>o °You open Your hand, °° and You satisfy the desire of every living thing.
>p The Lord is righteous in all His ways and kind in all His works.
>q The Lord is near to all who address Him,
to all who address Him in truth.
There is an error in the text provided. It appears to be a mix of Hebrew and English, but it is not clear what the correct translation should be. Without more context, it is difficult to determine the correct meaning of the text.
He does the will of those who fear Him, and He hears their cry and saves them.
The Lord preserves all who love Him, but all the wicked He destroys.
May my mouth speak the praise of the Lord, and may all flesh bless His holy name forever and ever.

But we will bless the Lord from now and forevermore. Praise the Lord.

Omit on Rosh Ḥodesh, Erev Pesah, Hol HaMo’ed, Tisha B’Av, Erev Yom Kippur, Hanukka, Purim, Shushan Purim, the 14th and 15th of Adar I (Purim Katan,) Yom HaAtzma’ut, Yom Yerushalayim, and in a shiva house.

Ps. 20

They have knelt down and fallen, but we have risen and overcome.

In the closing days of the Second World War, R. Yechezkel Ruttner was deported from Auschwitz to the ruins of the Warsaw Ghetto to clean up the debris. As the surrounding Soviet army shelled the city, some German soldiers sought refuge with their Jewish prisoners, in the belief that the Russians would avoid killing the remaining Jews. One night, with cannon-fire falling all around them, a fearful SS officer instructed the rabbi to pray for them all. He replied, “I will pray, but the prayers of a group are more effective. In Judaism unity of the people is essential. A quorum of ten is needed for prayer.” The officer agreed, and thus, in the ruins of the Warsaw Ghetto, under SS orders, a minyan of Jews recited Psalm 20, with special attention to the verse: “They have knelt down and fallen, but we have risen and over-
No bomb fell on them that night, and R. Ruttner survived the war (Prof. Yaffa Eliach).

This is the only "Kedusha" mentioned in the Talmud, as found in Sota 49a. There Rava states that the continued existence of the world depends on "the recital of Kedusha deSidra and Yeheh shemeh raba following study of Aggadeta." Rashi explains this as referring to the widespread custom in Babylonia to study Torah at the conclusion of morning services, and thus by reciting the scriptural verses found in the Amida Kedusha, the congregation accomplished Torah study as well as ברucha הדריה נלכיה (the declaration of the sanctity of God). This, says Rashi, makes this a particularly desirable prayer. Clearly the unusual inclusion of the vernacular Aramaic translation and detailed commentary surrounding the quoted verses confirms that it was intended as Torah study by the untutored masses, followed in the prayer itself by a variation on the Birkhot HaTorah. Indeed, a responsum of R. Natronai...
Shaḥarit for Weekdays • Uva Letziyon

In a shiva house and on Tisha B’Av omit the verse beginning “As for Me” and continue with “In truth, You are holy.”

Is. 59  A redeemer shall come to Zion and to those in Jacob who turn away from sin – the Lord has said so. As for me, the Lord has said, “This is My covenant with them. My spirit which is upon you, and My words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouths of your children, nor out of the mouths of your children’s children, not now and not ever,” so the Lord has said.

Ps. 22  But You are holy. You sit among the praises of Israel.

Is. 6  The angels called to one another and said, Holy, holy, holy is the Lord of hosts, the whole world is filled with His glory.

Targum Yonatan  And they receive word from each other and say, Holy in the highest heaven, the abode of His Divine Presence, holy upon earth, the work of His mighty power, holy forever and to all eternity is the Lord of hosts. The whole earth is full of His glorious splendor.

Ezek. 3  Then a spirit uplifted me, and I heard behind me a powerful moving sound, Blessed is the glory of the Lord from His place.

Then a spirit lifted me up and I heard behind me the powerful moving sound of those who uttered His praise, proclaiming, “Blessed be the glory of the Lord from the abode of His Divine Presence.”

Ex. 15  The Lord shall reign forever and ever.

Gaon describes it similarly; it was not so much inserted as a prayer but as an act of daily Torah study, originally part of a lengthy סִדְהָא (study session) which over time was shortened to the study of only these few verses. It is likely that Rava was not referring primarily to the words of the Kedusha quoted in the prayer but rather to the Kaddish (and its associated יֵהָה שֵׁמֶה רַבָּא) that follows it, as is customary with all Torah study. Thus what upholds the world is not the recital of this derivative Kedusha but the all-important study of Torah that preceded it. The verses from the regular Kedusha were chosen for such study, in addition to the other selected verses, to also allow those who might have missed the Amida Kedusha (or who were praying without a minyan) to recite the Kedusha in an attenuated form (Prof. Ezra Fleischer).

The Kabbalists understood the three Kedusha prayers of Shaḥarit to reflect a spiritual
On other days the service then continues with שירת ציון on the next page.
Shaḥarit for weekdays

Lord God of our fathers Abraham, Isaac, and Israel, forever forming the thoughts in Your people's heart, and directing their hearts toward You. But He, the compassionate one, forgave iniquity, and did not destroy them, and He often turned away His anger and did not stir up all His wrath. Indeed, You, O Lord, are good and forgiving, and of bountiful loving-kindness to all who call upon You. Your righteousness is an everlasting righteousness, and Your law is truth. Grant truth to Jacob, loving-kindness to Abraham, as You have sworn to our fathers from days of old. Blessed is the Lord day by day. The God of our salvation will load us generously. The Lord of hosts is with us. The God of Jacob is our refuge. Selah. O Lord of hosts, happy is the man who trusts in You. Lord, save! The King will answer us on the day that we call.

Blessed be our God, Who created us for His glory, separated us from those who stray, gave us the Torah of truth, and implanted in us eternal life. May He open our hearts through His Torah and arouse in us such love and reverence for Him that we shall perform His will and serve Him with perfect hearts, rather than labor in vain or bring forth disaster.

May it be Your will, Lord our God and God of our fathers, that we keep Your statutes in this world, and thus be worthy to inherit a life of goodness and blessing in the days of the Messiah and in the life of the World to Come. Grant that I sing Your praises and not be silent; O Lord, my God, I will give thanks to You forever. Blessed is the person who trusts in the Lord, for then the Lord will be his security. Trust always in the Lord, for the Lord is God, an everlasting Rock. And those who know Your name will trust in You, for You, Lord, have not abandoned those who seek You. The Lord desired, for the sake of its [Israel's] righteousness, to magnify the Torah and glorify it.

On Rosh Hodesh and Hol HaMo'ed, the Leader says Half Kaddish, page 167. The service then continues with Musaf for Rosh Hodesh on page 781, for Hol HaMo'ed on page 829.

On other days, the Leader continues with Full Kaddish on the next page.

Tefillin Removal on Rosh Hodesh

Tefillin are removed before the Musaf Amida (OH 25:13). There are different views regarding whether to remove them before or after the Kaddish that precedes the Amida (MB 25:59). R. Joseph B. Soloveitchik recommended their removal prior to Kaddish (Netef HaRav p. 116).
The authorship of this prayer is a matter of dispute. Roke'aĥ and Kol Bo attribute it to Joshua, who would have recited it upon leading Israel across the Jordan. However, as Iyun Tefilla argues, there are reasons to question the attribution of this prayer to Joshua. He suggests, instead, that it was authored by
FULL KADDISH

Leader: יִתְגַּדַּל Exalted and hallowed may God’s great name be, in the world He created as He willed. May He reign in your lifetimes and in your days, and in the lifetime of the whole house of Israel, speedily and soon, and say, Amen.

All: May His great name be blessed forever and all time.

Leader: Blessed and praised, honored, extolled, glorified, adored and exalted above all be the name of the Holy One, blessed is He, (Between Rosh Hashana & Yom Kippur: above and) beyond any blessing, hymn, praise, or expressions of consolation that may be uttered in this world, and say, Amen.

On Tisha B’Av, omit the next verse and continue with “May abundant peace.”

May the prayers and pleas of all Israel be accepted before their Father Who is in heaven – and say, Amen.

May abundant peace descend from heaven, as well as life, for us and for all Israel, and say, Amen.

Bow, take three steps back, as if taking leave of the Divine Presence, then bow, first left, then right, then center, while saying:

May He Who makes peace in the highest heaven, make peace for us, and for all Israel, and say, Amen.

Stand while saying Aleinu. Bow at _alloc.

We must, all of us, praise the Master of all, and ascribe greatness to He Who formed creation, for He did not make us like the nations of the world, nor render us like the families of the earth. He did not make our portion to be as theirs, nor our destiny like that of their masses. (For idolaters bow to vanity and emptiness and pray to a god who cannot save.) We, however, bend our knees, bow, and
Some add:

The reason that we conclude every service with Aleinu and its affirmation of God’s sovereignty that will one day be universally recognized, is to prepare us as we go out to interact with non-believers. In this way we will not be tempted to follow them or engage in sinful thoughts (Bah).

The first paragraph of Aleinu refers to God in the third person, because He is described therein as “the King of the most exalted of kings,” conveying His cosmic commanding sovereignty; hence we cannot experience Him in this context in the familiar second person

The Throne of Glory and sing God’s praises with the angels. As he recited this prayer the heavens opened before him and he could see them in their glory. The earliest source for reciting Aleinu at the conclusion of prayer is found in the Sefer Roke’aḥ, in the early thirteenth century. Baĥ explains that Aleinu was added to the daily prayers to instill faith in the uniqueness of God’s kingship, and the conviction that He will one day “remove detestable idolatry from the earth” and thus prevent Jews from following the beliefs and ways of the nations (Iyun Tefilla and Emek Berakha).
give thanks before the King of the most exalted of kings, the Holy One, blessed is He. He is the One Who spreads out the heavens and establishes the earth. The seat of His glory is in the heavens above, and His Presence in all its strength is found in its highest abode. He is our God – there is no other. In truth He is our King; there is none but Him; as is written in His Torah: “On this day you should know, and take to heart, that the Lord is God in the heavens above and on the earth below – there is no other.”

We therefore hope in You, Lord our God, that we may soon see the glory of Your might when You will remove abominations from the earth and the idols shall be utterly destroyed, when the world shall be perfected under the rule of the Almighty. Then all mankind shall invoke Your name, to turn all the wicked on earth toward You. All dwellers on earth will perceive and understand that to You every knee must bend, every tongue vow fealty. Before You, Lord our God, all will kneel and bow down, and give honor to Your glorious name. They will all accept the rule of Your dominion, and You will speedily rule over them forevermore. For the kingdom is Yours, and to all eternity You shall reign in glory, as it is written in Your Torah, “The Lord shall reign forever and ever.” And it is said, “And the Lord shall be King over all the earth; in that day shall the Lord be One, and His name One.”

Some add:

אַל־תִּירָא Do not fear sudden terror or the destruction when it comes to the wicked. Devise a plan, and it will be thwarted; state a case and it will not stand, for God is with us. And when you are old, I will remain; when you are aged, I will endure. I created you, I will carry you, I will endure, and I will rescue you.
The following prayer, said by mourners, requires the presence of a בנחן.
A transliteration can be found on page 1345.

A transliteration can be found on page 1345.

Bow, take three steps back, as if taking leave of the Divine Presence, then bow, first left, then right, then center, while saying:

One of the following psalms is said on the appropriate day of the week as indicated.

After the psalm, שדחק חהכם above is said.

Afterしま, on שדחק חהכם page 194. On שדחק חהכם, on page 54 followed by Sunday.

From the second day of Sunday to the next, the service concludes on page 198.

The Mishna (Tamid 7:4) records that on each day of the week the Levites would
MOURNER’S KADDDISH

The following prayer, said by mourners, requires the presence of a minyan.
A transliteration can be found on page 1345.

Mourner: הָנַגֵּד Exalted and hallowed may God’s great name be, in the world He created as He willed. May He reign in your lifetimes and in your days, and in the lifetime of the whole house of Israel, speedily and soon, and say, Amen.

All: May His great name be blessed forever and all time.

Mourner: Blessed and praised, honored, extolled, glorified, adored and exalted above all be the name of the Holy One, blessed is He, (Between Rosh Hashana & Yom Kippur: above and) beyond any blessing, hymn, praise, or expressions of consolation that may be uttered in this world, and say, Amen.

May abundant peace descend from heaven, as well as life, for us and for all Israel, and say, Amen.

Bow, take three steps back, as if taking leave of the Divine Presence, then bow, first left, then right, then center, while saying:

May He Who makes peace in the highest heaven, make peace for us, and for all Israel, and say, Amen.

THE PSALM OF THE DAY

One of the following psalms is said on the appropriate day of the week as indicated.
After the psalm, the Mourner’s Kaddish above is said.

After the Daily Psalm, on Rosh Hodesh, add Barekhi Nafshi, page 195. On Hanukka, add Psalm 30, page 55 followed by Mourner’s Kaddish. From the second day of Rosh Hodesh Elul through Shemini Atzeret, add Psalm 27 on page 197. In a shiva house the service concludes on page 199.

Sunday: Today is the first day since the Sabbath, when the Levites in the Temple would say:

Ps. 24 קָדוֹשׁ מֶלֶךְ דָּוִד. A psalm. The earth is the Lord’s and the fullness thereof, the world and those who dwell in it. For He has founded it upon the seas, and has established it upon the floods. Who shall ascend the

sing a different psalm in honor of that day (known as Shir shel Yom). After the Temple was destroyed, the view of R. Yoḥanan that the recitation should continue became
The Gemara (Rosh HaShana 31a) explains the reasons for the choice of psalm for each day of the week. Thus for the first day it states: “They recited, The Lord’s is the earth and its fullness (Psalms 24:1) in reference to the fact that on the first day of Creation He created the cosmos to give it to mankind, while ruling over His world by Himself.”

For He has founded it upon the seas. The reference to the continents that are established upon the waters found below can be understood as a metaphor for the workings of the human mind; thus, our rational thoughts occur above a “sea” of irrational urges and thought processes. Our

THE FIRST DAY (previous page)

When we say the Shir shel Yom each day, prefacing each psalm with the words “Today is the first (or second, etc.) day of Shabbat” we fulfill the positive commandment to remember (זוכות) Shabbat, while on Shabbat itself we fulfill the obligation to “keep” (קבה) the day. This follows the view of R. Yitzhak in the Mekhilta who says, “Do not count the days of the week as others do, but rather count them in relation to Shabbat.” In so doing we are reminded every day of the cardinal principle that God created, and continues to maintain, the cosmos (Ramban).
mountain of the Lord, and who shall stand in His holy place? He who has clean hands and a pure heart, who has not sworn in vain “by my soul,” and has not sworn deceitfully, he shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the company of those who seek Him, who seek Your face, Jacob. Selah. Lift up your heads, O gates, and be lifted up, O everlasting doors, so that the King of glory may come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O gates, and lift them up, O everlasting doors, so that the King of glory may come in. • Who is He, this King of glory? The Lord of hosts, He is the King of glory. Selah.

Mourner’s Kaddish (page 185)

Monday: Today is the second day since the Sabbath, when the Levites in the Temple would say:

Ps. 48 A song. A psalm for the sons of Korah. The Lord is great and exceedingly praised in the city of our God, His holy mountain. Beautiful in height, the joy of the whole earth, Mount Zion, the sides of the north, the city of a great king. In her palaces God is known as her fortress. For, behold, the kings were assembled, they passed together. They saw and they were astounded. They were frightened and they became confused. Trembling took hold of them there, anguish like a woman in travail, Like an east wind that breaks the ships of Tarshish. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God. God

task is to bring order and discipline to the chaos of our subconsciously thought processes by developing and deploying our God-given intellect (R. Yitzchok Hutner). This insight may have been inspired by the thought of R. Yisrael Salanter, the founder of the Musar movement, but R. Hutner does not mention him in this discussion (Prof. Yaakov Elman).

יוֹם שֵׁנִי / THE SECOND DAY

“On the second day of the week the Levites recited, ‘The Lord is great and much praised’ (Psalms 48:2) because on that day He subdivided the world and reigned over them” (Rosh HaShana 31a).
“On the third day of the week the Levites recited, ‘God stands in the divine assembly’ (Psalms 82:1) because on that day He exposed the cosmos to His wisdom, preparing it for His people” (Rosh HaShana 31a).

Psalms 82 describes a period in which the judges had become thoroughly corrupt, favoring the wicked while overlooking the weak and the orphaned. According to Radak this likely describes the era preceding the rule of Yehoshafat (II Chr. 19) who upon assuming power replaced the entire judicial system on account of its evil ways. The psalm portrays his charge to the new judges to act righteously at all times, being especially careful to treat the vulnerable with fairness and justice, and being aware that God too is present in the court. In light of this psalm that is recited before going out to our worldly occupations, we are reminded of our responsibility to implement the prophetic call to ensure justice and equity for all.
establishes it forever. Selah. We think, O God, about Your loving-kindness in the midst of Your temple. Like Your name, O God, so is Your praise to the ends of the earth. Your right hand is full of righteousness. Mount Zion should rejoice, the daughters of Judah should be glad, on account of Your judgments. Walk around Zion and encircle her. Count her towers. Consider her rampart, pass through her palaces, so that you may tell it to the next generation. • For such is God, our God, forever and ever. He leads us al-mut.

Mourner’s Kaddish (page 185)

Tuesday: Today is the third day since the Sabbath, when the Levites in the Temple would say:

Ps. 82 A PSALM of Asaph. God is standing in the congregation of God. He will judge in the midst of the congregation of God. How long will you judge unjustly and favor the wicked? Selah. Judge the poor and the fatherless. Judge fairly the afflicted and the needy. Deliver the poor and the destitute. Save them from the hand of the wicked. They do not know and they do not understand. They walk in darkness. All the foundations of the earth will collapse. I said: “You are angels, and all of you are sons of the Most High. Nevertheless you will die like a man, and you will fall like one of the princes.” • Arise, O God! Judge the earth. For You possess all the nations.

Mourner’s Kaddish (page 185)

Wednesday: Today is the fourth day since the Sabbath, when the Levites in the Temple would say:

Ps. 94 GOD OF VENGEANCE, O Lord, God of vengeance, reveal Yourself. Rise up, O judge of the earth, render to the proud their

Judaism has never accepted the idea of one person judging another. How can a human being, who is just as imperfect as the person in the dock, render judgment on him? Yet the Torah allows human judgment, because without courts of law anarchy would prevail. How then should one function as a judge? By always remembering that when we act as judges we are mere agents of God, the true Judge. For this reason the verse states: “God stands in the congregation of God, in the midst of judges He judges,” meaning it is God Who is the Master and the ultimate Judge standing over all, while human judges are mere guests invited to “take a seat in court” at God’s pleasure (R. Joseph B. Soloveitchik).
On the fourth day of the week the Levites recited, "A God of vengeance is the Lord" (Psalms 94:1) because on that day He created the sun and the moon, and He will exact punishment from those who worship them" (Rosh HaShana 31a).

The Psalmist answers: "Happy is the man whom God afflicts, " that is to say, our suffering reflects God's special concern for us, as the Torah says: "As a father disciplines his son, so I discipline you" (Deut. 8:5). Like a loving father, God subjects us to the whims of the nations to increase our eventual reward. Furthermore, we accept our travails in the belief that they will make us better human beings. So too the final phrase "and whom You teach from Your law" permit others to bring such misery on you?"
recompense. How long will the wicked, O Lord, how long will the wicked rejoice? They utter and speak arrogance. All the workers of iniquity speak conceit. They oppress Your people, O Lords, and they afflict Your inheritance. They slay the widow and the stranger, and they murder the fatherless. And they say: the Lord does not see and the God of Jacob does not discern. Understand, you brutes among the people. And you fools, when will you become wise? He Who planted the ear, will He not hear? He Who formed the eye, will He not see? He Who instructs nations, will He not rebuke? It is He Who teaches man knowledge. The Lord knows the thoughts of man, for they are vanity. Happy is the man whom You chasten, O Lord, and whom You teach from Your law, to quiet him from evil days, until the pit is dug for the wicked. For the Lord will not abandon His people, and He will not forsake His inheritance. For judgment will return to righteousness, and all the upright in heart will follow it. Who rose up for me against the evildoers? Who stood up for me against the workers of iniquity? If the Lord had not been my help, my soul would actually have dwelt in the underworld. Whenever I said, My foot slips, Your loving-kindness, O Lord, would support me. When my thoughts within me were many, Your consolations would occupy my soul. Will the seat of wickedness join to You? Will he who performs mischief based on the law? They had gathered bands against the soul of the righteous, and they have condemned innocent blood. But the Lord has been my fortress, and my God has been the rock of my refuge. And He has brought upon them their own iniquity, and He has cut them off because of their wickedness, the Lord our God has cut them off.

Ps. 95  
COME, let us sing to the Lord, let us shout joyfully to the Rock of our salvation. Let us come before Him with thanksgiving, let us raise our voice in song. For the Lord is a great God, and a great king above all gods.  

Mourner’s Kaddish (page 185)

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This psalm, with its repeated references to the fate of the Jew in a hostile world, served to fortify the Jew as he finished his morning prayers and prepared to go forth into a harsh, and often discriminatory setting.
יום חמישי / THE FIFTH DAY

"On the fifth day of the week the Levites recited, 'Sing joyously to the God of our might' (Psalms 81:2) because on that day He created the birds and the fish to give praise to His name" (Rosh HaShana 31a).

יום שישי / THE SIXTH DAY

"On the sixth day the Levites recited, 'The Lord reigns, He is clothed in majesty' (Psalms 93:1) for on that day He completed His work and reigned over His creation" (Rosh HaShana 31a).
Thursday: Today is the fifth day since the Sabbath, when the Levites in the Temple would say:

Ps. 81

יהוה מָלָךְ TO THE DIRECTOR of music al-HaGittit, of Asaph. Sing for joy to God our strength. Make a joyful noise for the God of Jacob. Raise a song, sound the timbrel, the sweet lyre and the harp. Sound a shofar on the new moon, on the day of covering for our feast day. For this is a statute for Israel, an ordinance of the God of Jacob. He ordained this in Joseph for a testimony, when He went out over the land of Egypt. I hear a language that I did not know: I removed his shoulder from the burden. His hands were freed from the basket. You called in trouble and I rescued you. I answered you with thunder in the secret place. I tested you at the waters of Meribah. Selah. Hear, My people, and I will testify against you, O Israel, if you will hearken to Me. There shall be no strange god among you, and you shall not worship any foreign deity. I am the Lord your God Who brought you up from the land of Egypt. Open your mouth wide, and I will fill it. But My people did not hearken to My voice, and Israel did not desire Me. So I let them go after the stubbornness of their heart. Let them follow their own counsels! Oh that My people had hearkened to Me, that Israel had walked in My ways! I would have subdued their enemies in a moment and turned My hand against their adversaries. The haters of the Lord feign obedience to Him, and their time of punishment will last forever. • But He will feed him from the finest of the wheat, and from the rock I will satisfy you with honey.

Mourner’s Kaddish (page 185)

Friday: Today is the sixth day since the Sabbath, when the Levites in the Temple would say:

Ps. 93

יהוה מָלָךְ THE LORD REIGNS, He is clothed in majesty, the Lord is clothed, He has girded Himself with strength. The world, too, is established so that it cannot be moved. You throne is established from of old. You are from everlasting. The floodwaters have lifted up, O Lord, the floodwaters have lifted up their voice, the floodwaters have lifted up their pounding. Mightier than the voices of great, mighty waters, breakers of the sea, is the Lord on high. • Your testimonies are very true, in Your house, Your holy habitation, O Lord, for length of days.

Mourner’s Kaddish (page 185)

The Gemara (Bava Batra 74b) describes how when God separated the dry land from the oceans at Creation, the angel of the sea rebelled by directing the powerful waters
On, the following psalm is said:

This psalm portrays the defeat of the angel, as God robed Himself with strength to overcome the waves threatening to inundate the world. A number of the phrases found here echo the triumphant song of the Israelites at the Sea of Reeds, when once again God held back the powerful waves. These divine actions are emblematic of the wars that God has waged against His enemies in every generation, thereby repelling the tsunamis of hatred and violence directed against His people (R. Amos Hakham).

This psalm recapitulates God’s creation of the earth, in chronological order, starting with the creation of light, then the heavens, the earth,
On Rosh Ťodesh, the following psalm is said:

Ps. 104

בָּרְְכִי נַפְשִׁי bless O Lord, O my soul. O Lord, my God, You are very great. You are clothed with splendor and majesty. He covers Himself with light as a garment. He spreads the heavens like a curtain. Who roofs His chambers with water, Who makes the clouds His chariot, Who walks upon the wings of the wind. He makes His angels winds, His ministers flaming fire. He established the earth on its foundations, so that it should never collapse. You covered it with great waters as with a garment. The water stood above the mountains. At Your rebuke they fled. At the sound of Your thunder they hastened away. They went up the mountains, they went down the valleys, to the place that You prepared for them. You set a boundary that they could not pass over, that they would not return to cover the earth. He sends the springs into the streams. They go between the mountains. They water every beast of the field. The wild asses quench their thirst. Beside them dwell the birds of the sky. From among the branches they give voice. He waters the mountains from His upper chambers. The earth is satisfied with the fruit of Your works. He causes the grass to grow for the cattle, and plants for the service of man, and He brings forth food from the earth. And wine gladdens the heart of man, to brighten his face with oil, and bread sustains the heart of man. The trees of the Lord are satisfied, the cedars of Lebanon that He planted, where the birds make their nests. As for the stork, the cypress trees are her house. The high hills are for the wild goats, the rocks are a refuge for the badgers. He made the moon for the seasons. The sun knows its setting place. You put down darkness, and it is night, when all the forest beasts creep out. The young lions roar for their prey, and seek their food from God. The sun rises, they gather together, and lie within their dens. Man goes forth to his work, and to his labor until evening. How great are Your works, O Lord! You have made them all in

the vegetation, the sun, moon, stars, the fish of the sea, the animals of the field, and finally man (Ibn Ezra).

Taken as a whole, the psalm captures the beauty, power, rhythms, wisdom, and esthetics imbedded in God’s mighty work of creation. More specifically, and tantalizingly, the phrase נְכֹתֶת קָׁבַֽחִם וַּחְהִחעָת (“He spreads the heavens like a curtain”) bears special consideration in light of recent scientific confirmation of Albert Einstein’s 1916 Theory of General Relativity. According to that theory the cosmos is to be understood not as an empty void, but as an ethereal fabric, woven out of the warp and woof of time and space, which like a garment is subject to wave-like movements
During the month of Rosh Ĥodesh (except לִקְכָּפֶה, לְְכֶנָּה, לָהֵה אָָוְלָם מְְּעִהּכֹ, לָתֶם חִלְשֹטכּן), the following psalm is said:


dתַלְְלכּחָתּ׃ שדחק חהכם

or ripples that result from massive primordial cataclysms, movements which scientists are now able to observe. The Psalmist's formulation resonates with renewed meaning in light of these scientific developments regarding the fabric (or "curtain") of God's cosmos (R. Basil Herring).

There is specific reference to Rosh Ĥodesh in the phrase עָקִֽׂת חָהֵֽיַ לְְבכֹעֲדִחם, "He made the moon for the seasons" (Ps. 104:19). Pointedly, the term for "seasons" in this verse is precisely that which the Torah uses for the festivals whose dates are determined by the birth of the moon.

There is a deep connection between this psalm and Rosh Ĥodesh. The penultimate phrase, כְְחִקְׁבַי חתכת מְְּבַעֲקָׂחכ, refers to our own potential to achieve spiritual renewal, as symbolized by the moon. For just as the light of the moon grows after having been diminished (what the sages refer to as פְְּגַם תַלְְּמָנָת) and comes to full radiance by mid-month, so too can we overcome our spiritual deficiencies (caused by our evil inclination) to achieve our own spiritual radiance. By harnessing the powers of our lower urges, each of us and the Jewish people as a whole can bring ourselves and all of creation to a state in which we can overcome and eliminate all sin. Accordingly, this phrase is to be understood as saying that "like the phases of the moon, earthly sins — נַפְקִׁח אֶה־חתכת — can be harnessed to bring ourselves and our world closer to perfection" (R. Levi Yitzĥak of Berditchev).
The earth is full of Your creatures. Behold, the great and wide sea, where creeping things are innumerable, small beasts and big ones. There go the ships, the leviathan that You made to play with. All of them wait upon You, to give them their food in its season. You give them, they gather it. You open Your hand, they are filled with good. You hide Your face, they are terrified. You take away their breath, they die and return to their dust. You send forth Your breath, they are created, and You renew the face of the earth. May the glory of the Lord be forever, may the Lord rejoice in His works. He looks upon the earth, and it trembles. He touches the hills, and they smoke. I will sing to the Lord while I live. I will sing praises to my God while I exist. My meditation will be sweet to Him. I will rejoice in the Lord. May the sinners be removed from the earth, and may the wicked be no more. Bless the Lord, O my soul. Praise the Lord.

During the month of Elul (except Erev Rosh HaShana), the shofar is sounded (some sound the shofar after the psalm below). From the second day of Rosh Hodesh Elul through Shemini Atzeret, the following psalm is said:

Ps. 27

According to Midrash Voyikra Raba there are several references in this psalm to the successive festivals of Tishrei. Thus, on Rosh HaShana, when the moon and night sky are dark at the beginning of the month, "The Lord is my light"; on Yom Kippur when our lives are in the balance He is "my salvation"; on Sukkot when we leave our secure homes to enter the frail sukkah, He "will hide me in His tabernacle (sukkah)." Starting on Rosh Hodesh Elul we are summoned to "come home" to God, just as during that period God Himself, so to speak, comes to meet us. The psalm successively entreats God to not hide His face from us, but rather to show us the right path "home." In the final verses we declare our hope that we might yet witness God's goodness in the land of the living, that we may be sealed in the book of life.

Many have noted a contradiction at the core of the psalm, in that it announces that it will request "one thing" of God, but then goes on to list not one but seven items. The answer, however, is that all seven are merely multiple facets of the first, all-encompassing request "to dwell in the house of God." For each of the subsequent items refers to God's House, that is the Temple, by another name, and each reference is to the direct consequence of being "at home" with God (R. Amos Hakham).
After the regular service, the following psalm is read in a house during the week. On those days on which it is not said, (on the next page) is substituted.

One thing have I asked. King David seems to ask for many things in this psalm. And yet he declares that he seeks only "one thing." The answer is that the sundry items he requests in the verses that follow have but one goal, i.e., to have all that he needs so that he will not be distracted or prevented from his ultimate goal, which is to spend his days and nights in calm contemplation and sustained study in "the house of God." So too, as explained by the Rebbe of Karlin, all of our requests during the Ten Days of Repentance have only one goal: to receive from God all of the physical, emotional, and financial blessings necessary to live a life of tranquility and spiritual fulfillment devoted to the service of God throughout the year. In similar fashion when the Psalmist asks God to shelter him in "His tabernacle (sukka)," he is asking for our homes to be filled all year long with God's presence, spiritual havens that extend the aura of the sukka, in the face of the difficulties encountered in the mundane demands of daily life. Of course we should not ask God to free us of our responsibility to provide...
against me, in this I trust. One thing have I asked of the Lord, that will I seek: That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to contemplate His Temple, that He will hide me in His tabernacle on the day of evil, He will hide me in the shelter of His tent, He will lift me up upon a rock. And now my head will be lifted up above my enemies round about me, and I will offer in His tent sacrifices accompanied by the sound of trumpets. I will sing, and I will sing praises to the Lord. Hear, O Lord, my voice when I call, and show me favor and answer me. Of You my heart has said: Seek My face. Your face, O Lord, will I seek. Do not hide Your face from me. Do not turn Your servant away in anger. You have been my help, do not abandon me and do not forsake me, O God of my salvation. For my father and my mother have forsaken me, but the Lord will gather me in. Teach me Your way, O Lord, and lead me on an even path, because of my enemies. Do not deliver me to the desire of my enemies, for false witnesses have risen up against me, and a wicked witness. Were it not that I believed I would see the goodness of the Lord in the land of the living. Wait for the Lord, be strong and let your heart be encouraged, and wait for the Lord.

*Mourner’s Kaddish* (page 185)

**A SHIVA HOUSE**

*After the regular service, the following psalm is read in a shiva house during the shiva week. On those days on which Tahanun is not said, Psalm 16 (on the next page) is substituted.*

[Ps. 49](#) TO THE DIRECTOR of music. A psalm for the sons of Korah. Hear this, all the peoples. Listen, all the inhabitants of the world, Both the sons of the low and the sons of the high, all the rich and the poor. My mouth will speak wisdom, and the meditation of my heart will be understanding. I will incline my ear to the spirit of the poem. I will propound my riddle with the lyre. Why should I fear in the days of evil,
death in this psalm, which is recited in a shiva house. Eternal reward is the result of fortifying our spirit, following in the ways of God, seeking kindness toward our fellow man, and living a truly spiritual and moral life. This sobering but ultimately comforting psalm enhances our prayers in a shiva house (R. Avi Baumol).
when iniquity encompasses my heels? Those who trust in their wealth, and who boast about the multitude of their riches. No man can redeem his brother, nor give to God his ransom. And even if they pay dearly for the redemption of their soul, it will be unattained forever. Will he still live forever? Will he not see the pit? When he sees that wise men die, that all fools and boors perish, and leave their wealth to others. Inwardly their houses will stand for ever, their dwelling-places for all generations. Those on earth call them by their names. But man does not lie in honor. He is like the beasts that perish. This is their way. It is folly for them. And their posterity praise them with their mouths. Selah. Like sheep they descend to the underworld. Death is their shepherd, and the upright strike them in the morning. And their image goes from its dwelling to the horrors of the underworld. But God will redeem my soul from the hand of the underworld, for He will take me. Selah. Do not stand in awe when a man becomes rich, when the glory of his house becomes great. For when he dies he will not take anything. His glory will not descend after him. For while he is alive he should bless his soul, and they will praise you if you do well to yourself. It will go to the generation of his fathers. They will never see light. A man who is in honor but does not understand is like the beasts that perish.

On those days on which Taḥanun is not said, substitute:

Ps. 16

A MIKHTAM OF DAVID. Preserve me, O God, for I seek refuge in You. You have said to the Lord: “You are my Master. My good is from none but You.” To the holy that are in the land, and the mighty in whom is all my desire: “Let their idols multiply, those who cling to another god. I will not offer their libations of blood, nor will I take their names upon my lips.” The Lord is the portion of my inheritance and of my cup. You maintain my lot. Portions have fallen to me in pleasant places, and my inheritance is pleasing to me. I bless the Lord Who has given me counsel. Even at night my kidneys admonish me. I have set the Lord always before me. Indeed He is at my right hand, so that I will not stumble. Therefore my heart is glad, and my honor rejoices. My flesh, too, dwells in safety. For You will not abandon my soul to the underworld. You will not allow Your pious one to see the pit. You will make known to me the path of life. In Your presence is fullness of joy. At Your right hand are pleasures forevermore.
Some say the following daily after morning prayers:

בניך: כי אתה צמוד לפליניו ה' אלהיך ב.vertיבאי צדיך, כל הנפש באלי הקהלוע, שהוא עשתם את בריתך את כל המילים ליראה אתי.

ככל הרימיםkaar המשים על-אדרחה את-בניה למדדו:

מענש כ会会长 וחברינו

增资 את-הם-עשיה כל עמק בדריך באתחדיס ימי זה וחכמה ממארחים:أسباب:

קרоль בדריך זיקן אך-הקדישים את-הרי ואתה עדית זו לעני ולי

זיך אלהים: ויהי בינהו ה' אלהיך של כל-יאיותו מצוות

באっち' אחר-יוהו אלהיך בו כל נחלכל-ראשנה המוחה את-חברו

עמק את-הם-חשבים לא חשקה:

מענש אבונני במדבר

增值 את-הם-חשבת את-אשר-תקצב את-יוהו אלהיך-ברדבר

מענש מירון

增值 את-הם-חשבה יוהו אלהיך-לעמי-בר-בראתיס ממארחים:

שבח:

增值 את-הם-חשבת מחישה.
READINGS AFTER THE SERVICE

Some say the following daily after morning prayers:

THE SIX REMEMBRANCES

The Exodus from Egypt

Deut. 16

That you may remember the day you left the land of Egypt all the days of your life.

The Revelation at Mount Sinai

Deut. 4

Only take heed of yourself, and keep your soul diligently, lest you forget the things which your eyes saw, and lest they depart from your heart all the days of your life; but make them known to your children and your children’s children; the day that you stood before the Lord your God in Horeb, when the Lord said to me: “Assemble the people before Me, and I will make them hear My words that they may learn to fear Me all the days that they live upon the earth, and that they may teach their children.”

Amalek

Deut. 25

Remember what Amalek did to you on the way as you came out of Egypt; how he met you on the way, and smote all those that were enfeebled, lagging behind, when you were faint and weary; and he feared not God. Therefore, when the Lord your God gives you rest from all your enemies round about, in the land which the Lord your God gives you for an inheritance to possess it, you shall blot out the remembrance of Amalek from under heaven; you shall not forget.

The Golden Calf

Deut. 9

Remember, and do not forget, how you provoked the Lord your God in the wilderness.

Miriam

Deut. 24

Remember what the Lord your God did to Miriam on the way when you came out of Egypt.

The Sabbath

Ex. 20

Remember the Sabbath day to hallow it.
אֱלֹתִחם אֵה וָל־תַדְְּמָהִחם תָאֵלֶּת לֵאבֹֽה׃
ויְדַבֵּר אָֽנֹוִח חתכת אֱלֹתֶחךָ אֲקֶׁה תֽכֹצֵאהִחךָ בֵאֶהֶץ בִצְהַחִם בִמֵּחה עֲמָדִֽחם׃
לֹא־חִתְחֶת לְְךָ אֱלֹתִחם אֲיֵהִחם עַל־פָּנָֽח׃
לֹא־הַעֲקֶׂת לְְךָ פֶסֶל כְְוָָל־הְְּבכּנָת מ.
אֲקֶׁה מַּקָּׁבַחִם בִבַּעַל כַֽאֲקֶׁה מָּאָהֶץ בִהָּיַה כַֽאֲקֶׁה מַבַּחִם בִהַּי
לָאָֽהֶץ׃
לֹֽא־הִקְׁהַּֽיֲכֶת לָתֶם כְְלֹא הָָֽעָָמְדֵם וִּח אָֽנֹוִח חתכת אֱלֹתֶחךָ אֵל
שַנָּא פֹּשֵד עֲכֹן אָמֹה עַל־מָּנִחם עַל־קִׁלֵּקִׁחם כְְעַל־הִמֵּעִחם לְְקֹֽׂנְְאָֽח׃
וכְְעֹקֶׂת יֶסֶד לַֽאֲלָפִחם לְְאֹֽתֲמַח כּלְקֹֽׁבְְהֵח בִצְכֹהָֽח׃
לֹֽא־הַֽעֲקֶׂת וָָל־בְְלַאוְהֶּֽךָ׃
כְְחכֹם תַקְְּׁמִחעִח קַׁמָּה לַֽחתכת אֱלֹתֶחךָ לֹא־הַֽעֲקֶׂת וָָל־בְְלָאוָת אַהָּת ׀ כּמִנְךָ כּמִהֶּךָ עַמְדְְךָ כַֽאֲבָֽהְְךָ כְגֵֽהְְךָ אֲקֶׁה מִּקְׁעָהֶֽחךָ׃
כְְחכֹם תַקְְּׁמִחעִח קַׁמָּה לַֽחתכת אֱלֹתֶחךָ לֹא־הַֽעֲקֶׂת וָָל־בְְלָאוָת אַהָּת ׀ כּמִנְךָ כּמִהֶּךָ עַמְדְְךָ כַֽאֲבָֽהְְךָ כְגֵֽהְְךָ אֲקֶׁה מִּקְׁעָהֶֽחךָ׃
לָא תַקָּׁבַחִם כְְאֶה־תָאָהֶץ אֶה־תָחָּם כְְאֶה־וָָּל־אֲקֶׁה־מָּם כַחָּנַי מַּחּכֹם תַקְְּׁמִחעִח עַל־וֵּן מֵּהַךְ חתכת אֶה־חכֹם תַקַּׁמָּה כַֽחְשַדְְּקֵֽׁתכּ׃
וַּמֵּד אֶה־אָמִיחךָ כְאֶה־אִבֶּךָ לְבַעַן חַֽאֲהִוכּן חָבֶחךָ עַל תָֽאֲדָבָת אֲקֶׁה־חתכת ת.
אֱלֹתֶחךָ נֹהֵן לָֽךְ׃
לֹא הִהְצַיכ.
לֹא הִנְאָףז.
לֹא הִגְנֹמי.
לֹא־הַֽעֲנֶת מְְהֵֽעֲךָ עֵד קָֽׁשֶה׃
לֹא־הַיְבֹד מֵּחה הֵעֶךָ לֹֽא־הַיְבֹד אֵקֶׁה הֵעֶךָ כְְעַמְדּכֹ כַֽאֲבָהכֹ כְְקׁכֹהכֹ ח.
כַֽיֲבֹהכֹ כְְוֹל אֲקֶׁה לְְהֵעֶֽךָ׃
זָוכֹה אֶה־חכֹם תַקַּׁמָּה לְְשַדְְּקֽׁכֹ׃
קֵׁקֶׁה חָבִحماּ הַּֽעֲמֹד כְְעָקִׂחהָ וָָּל־בְְלַאוְהֶּֽךָ׃
וַּמֵּד אֶה־אָמִיחךָ כְאֶה־אִבֶּךָ לְבַעַן חַֽאֲהִוכּן חָבֶחךָ עַל תָֽאֲדָבָת אֲקֶׁה־חתכת ת.
אֱלֹתֶחךָ נֹהֵן לָֽךְ׃
The Ten Commandments

And God spoke all these words, saying:

1. I am the Lord your God, Who brought you out of the land of Egypt, out of the house of bondage.

2. You shall have no other gods before Me. You shall not make for yourself a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them, nor serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate Me; and showing mercy to the thousandth generation of them that love Me and keep My commandments.

3. You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless that takes His name in vain.

4. Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a Sabbath to the Lord your God, in it you shall not do any manner of work, you, nor your son, nor your daughter, nor your man-servant, nor your maid-servant, nor your cattle, nor your stranger that is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day, and hallowed it.

5. Honor your father and your mother, that your days may be long upon the land which the Lord your God gives you.

6. You shall not murder.

7. You shall not commit adultery.

8. You shall not steal.

9. You shall not bear false witness against your neighbor.

10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is your neighbor's.
שלשה עשר עיקרים

א. גני באמית
באמונה שלמה, שבוחרת יתברך שמע וראות וסנהדרין לכל הנבאים. הנביאים חפץ לברך, שבוחרת יתברך שמע והיה ייחד. לא יזכירו יתברך חידותraits כמות משום פין. וחוזר_BOUNDS אלאירוג, היה RO

ב. גני מקי
באムו שלמה, שבוחרת יתברך שמע ואינו גון, ולא ישועה מﺸנייה. היא ול שם דמו כלא.

ג. גני מקי
באמונת שלמה, שבוחרת יתברך שמע ולבד רעיי. לתחפל, היא ראי החופשה. גני מקי

ד. גני מקי
באמונת שלמה, שבוחרת יתברך שמע ושהוא רואיה. גני מקי

ה. גני מקי
באמונת שלמה, שבוחרת יתברך שמע ולבר של ולו השולחץ את אמונת. גני מקי

ו. גני מקי
באמונת שלמה, שבוחרת יתברך שמע ולבר של ולו השולחץ את אמונת. גני מקי

ז. גני מקי
באמונת שלמה, שבוחרת יתברך שמע ולבר של ולו השולחץ את אמונת. גני מקי

ח. גני מקי
באמונת שלמה, שבוחרת יתברך שמע ולבר של ולו השולחץ את אמונת. גני מקי

ט. גני מקי
טורא אורת מקא בטבר שמע. גני מקי

unexpected:

יהלום דג

יא. גני מקי
באמונת שלמה, שבוחרת יתברך שמע וגוון טופ שולחן.

מדאתי,emy נs"י ל"כב"ר מדאתי

יב. גני מקי
באמונת שלמה, שבוחרת יתברך שמע וגוון טופ שולחן.

על פי עשהמה

וכו לך איך לך בל לים שיאמ. גני מקי

יג. גני מקי
מאח בורה יחבך שמע, ויתך科尔 עד לוחות הצבים. גני מקי
THE THIRTEEN PRINCIPLES OF JEWISH FAITH

1. אֲנִי מַאֲמִין I believe with complete faith that the Creator, blessed be His name, creates and rules all creatures, and that He alone made, makes, and will make, all things.

2. I believe with complete faith that the Creator, blessed be His name, is One; that there is no oneness like His in any way; and that He alone is our God who was, is, and ever will be.

3. I believe with complete faith that the Creator, blessed be His name, is not physical, that no physical attributes can apply to Him, and that there is nothing whatsoever to compare to Him.

4. I believe with complete faith that the Creator, blessed be His name, is first and last.

5. I believe with complete faith that the Creator, blessed be His name, is the only one to whom it is proper to pray, and that it is improper to pray to anyone else.

6. I believe with complete faith that all the words of the prophets are true.

7. I believe with complete faith that the prophecy of Moses our teacher, peace be to him, was true, and that he was the father of the prophets – those who preceded him and those who followed him.

8. I believe with complete faith that the entire Torah now in our hands is the same one that was given to Moses our teacher, peace be upon him.

9. I believe with complete faith that this Torah will not be changed, nor will there be any other Torah from the Creator, blessed be His name.

10. I believe with complete faith that the Creator, blessed be His name, knows all the deeds and thoughts of humanity, as it is said, “It is He Who creates all their hearts, Who discerns all their deeds.”

11. I believe with complete faith that the Creator, blessed be His name, rewards those who keep His commandments, and punishes those who transgress them.

12. I believe with complete faith in the coming of the Messiah, and though he may delay I wait daily for his coming.

13. I believe with complete faith that the dead will live again at a time of the Creator’s choosing: blessed be His name and exalted be His mention for ever and all time.

Ps. 33

For an in-depth analysis of the Thirteen Principles see page 93.
The following is said after morning and evening prayers:

Some say אדכן עכלם at this point.
The following is said after morning and evening prayers:

**I Kings 8**  יְְהִי  May the Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us; that He may incline our hearts toward Him, to walk in all His ways, and to keep His commandments, and His statutes, and His ordinances, which He commanded our fathers. And let these my words, with which I have made supplication before the Lord, be close to the Lord our God day and night, that He may incline our hearts toward Him, to walk in all His ways, and to keep His commandments, and His statutes, and His ordinances, which He commanded our fathers. And let these my words, with which I have made supplication before the Lord, be close to the Lord our God day and night, that He maintain the cause of His servant, and the cause of His people Israel, as every day shall require. So that all the peoples of the earth may know that the Lord is God; there is none else.

**Ps. 5**  יהוה  LORD, lead me in Your righteousness because of my enemies. Make Your way straight before me. But as for me, I will walk in my integrity. Redeem me and be gracious to me. Turn to me and favor me, for I am alone and oppressed.

**Ps. 26**  My foot stands on an even place. In the congregations I bless the Lord. The Lord is my guardian. The Lord is my shade upon my right hand. My help is from the Lord, the Maker of heaven and earth. The Lord will guard my going out and my coming in, for life and for peace, from now and forever. Look forth from Your holy habitation, from heaven, and bless Your people Israel, and the land which You have given us, as you promised our fathers, a land flowing with milk and honey.

**Ps. 25**  אֵל  GLORIOUS GOD, I bring before You song and praise; I shall worship You day and night. Blessed be the One and Only One – Who was, Who is and Who will always be. Lord God, God of Israel, King of the most exalted of kings, the Holy One, blessed is He. He is the living God, the living and ever, forever enduring King. Blessed is the name of His glorious kingdom forever and ever.

**Gen. 49**  I long for Your salvation, Lord. All the nations will walk, each in the name of its god; and I will walk in the name of the Lord, the living God and eternal King.

**Ps. 121**  My help is from the Lord, the Maker of heaven and earth. The Lord shall reign forever and ever.

**Ps. 67**  לַמְְנַצֵּֽחַ  TO THE DIRECTOR of music for instruments. A psalm. A song. May God be gracious to us and bless us. May He cause His face to shine upon us. Selah. That Your way may become known upon the earth, Your salvation among all nations. The peoples will praise You, O God. All the peoples will praise You. The nations will rejoice and sing. For You judge the peoples equitably and govern the nations upon the earth. Selah. The peoples will praise You, O God. All the peoples will praise You. The earth has yielded its produce. God, our God, will bless us. God will bless us, and all the ends of the earth will fear Him.

*Some say Adon Olam (page 17) at this point.*
הলימה הקמ"ת

**Say while seated:**

אלַא, צָדִישֵׁהוּ יָדוּ לְשֹׁמוֹ, יִשְׁבֶּה יִשְׁרֵי יָדוֹ.

**Stand and say:**

כְּלַ הנֵעֲמִים לְכָלְּ אֶצְּלָהָם, זַאְנֵי אָּלֶלֶלֶל בֵּשֵׁם יְהוָה אֱלֹהֵי חָיִים
ומַלָּךְ עַלֶּם, רְעֵי מַעֳמָּךְ, עֵשֶׂה שְׁמֵי אוֹרָו: יְהוָה יָם לְעַלֵּם

Walk toward the door of the אציו ונסוח, respectfully, without turning one's back, as one taking leave of the Divine Presence.

At the door, bow toward the אכין שדיק and say:

יהוה וּנְיֵנִח מְצִדְשָהֶֽךָ לְְבַֽעַן קׁכֹהְְהָח, תַחְקַׁה לְְפָנַח דַּהְוֶּֽךָ:

While leaving, say the following three verses:

בְּרַאשְׁו תְּרֶנֶז, אוֹדוּ בִּקְשׁוּלֵךְ מְְלֵבָּן עַל מִשְׁכָּל, מְרוּד בִּשְׁלָדְתֶךָ, וְְָלֵד בֵּעֵמְכָּךְ בַּקְׁלַח:

One who will conduct business says:

כְּנָי בָּצָא יֵן מְְּעֵחנֵח חתכת
בֵעִם חתכת, עֹקֵׂת קָׁבַֽחִם כָאָֽהֶץ: תַקְׁלֵךְ עַל־חתכת חְְתִימ כְְתכּא חְְוַלְוְְּלֶֽךָ:

טכֹמ, קְְׁוָָן־אֶֽהֶץ כּהְעֵת אֱבכּנָת: תִנֵּת אֵל חְְקׁכּעָה אֶמְטַי כְְלֹא אֶפְיָד, וִּח־עָָזִּח כְְזִבְהָה חָתּ חתכת כַחְתִיח־לִח לִחקׁכּעָת׃ אֲנִח הכֹצֶת לֵחלֵךְ תַחּכֹם לַעֲקׂכֹה בַקָּׂא כּבַהָּן

הִמּכֹנכֹ קֶׁל עכֹלָם,

מְְּדִמְהֵח שָָדְקְְׁךָ וָּהכּמ לֵאבֹה, תַמּכֹטֵֽיַ מַּחתכת יֶֽסֶד חְְסכֹמְְמֶֽנּכּ: כּוְהִחמ, כְְאַהָּת בְְיַחֶּת אֶה־וֻּלָּם: חתכת אֱלֹתִחם אֱבֶה, הֵּן מְְּהָוָת כְְתַצְלָיָת מְְוָָל בַעֲקׂכֹה,

וִּח מָטַֽיְהִּח מְְךָ קֶׁעַל חְְדֵח בַקָּׂא כּבַהָּן כַעֲסָשִחם קֶׁלִּח הִּקְׁלַי לִח מְְהָוָת, וְְָד קֶאכּוַל לְְפַהְנֵס אֶה עַצְבִיח כּמְנֵח מֵחהִיח מְְנַֽיַה כְְלֹא מְְצַֽעַה, מְְתֶהֵּה כְְלֹא מְְאִסּכּה, לְְיַחִּחם כּלְקָׁלכֹם. כִחשֻחַּם מִּח בִשְהָא קֶׁוָּהכּמ: תַקְׁלֵךְ עַל־חתכת חְְתָמְְךָ כְְתכּא חְְוַלְוְְּלֶֽךָ, אָבֵן.
PRAYER UPON LEAVING THE SYNAGOGUE

Say while seated:

Ps. 140

אַךְ BUT the righteous will give thanks to Your name. The upright will dwell in Your presence.

Stand and say:

Ps. 121
Ex. 15

כִּי FOR all the nations will walk, each in the name of its god; and I will walk in the name of the LORD, the living God and eternal King. My help is from the Lord, the Maker of heaven and earth. The Lord shall reign forever and ever.

Walk toward the door of the synagogue, respectfully, without turning one’s back, as one taking leave of the Divine Presence.

At the door, bow toward the Ark and say:

Ps. 5

יהוה LORD, lead me in Your righteousness because of my enemies. Make Your way straight before me.

While leaving, say the following three verses:

Gen. 49
1 Sam. 18
Gen. 6

גּד GAD will recruit a regiment and it will retreat in its tracks. David was successful in all his ways; and the Lord was with him. And Noah found favor in the eyes of the Lord.

One who will conduct business says:

Ps. 121
Ps. 55
Ps. 37
Ibid.
Is. 12
Ps. 32
Neh. 9
Ps. 55

מיhelp is from the Lord, Maker of heaven and earth. Cast your burden upon the Lord, and He will sustain you. Preserve innocence and behold uprightness, for there is a future for the man of peace. Trust in the Lord and do good, so that you may dwell in the land and always sustain yourself. Behold! God is my salvation, I shall trust and not fear, for God is my might and my praise – the Lord – and He was a salvation for me. Today I wish to go and engage in commerce, with the permission of the Lord, may He be blessed, and for His name’s sake, and to trade and deal faithfully. Ruler of the universe, in Your holy writings is written: He who trusts in the Lord – He will surround him with loving-kindness; and it is written: You give them all life. The Lord, God of truth, grant blessing and success in all my handiwork, for I trust in You that through my commerce and activities, You will send me a blessing so that I can support myself and the members of my household in tranquility and not in pain, through permissible but not forbidden means, for life and for peace. May there be fulfilled in me the verse that says: Cast your burden upon the Lord, and He will sustain you. Amen.
A prayer for the unity and love of Israel by the א"ת (R. Hayyim Yosef David Azulai):

A prayer to God to help us avoid speaking or hearing

composed by the י"ה (R. Yisrael Meir HaKohen):

A prayer for the unity and love of Israel by the א"ת (R. Hayyim Yosef David Azulai):

A prayer to God to help us avoid speaking or hearing

composed by the י"ה (R. Yisrael Meir HaKohen):
PERSONAL SUPPLICATIONS

A prayer to God to help us avoid speaking or hearing Lashon Hara, composed by the Hafetz Hayyim (R. Yisrael Meir HaKohen):

**Ruler of the Universe**, may it be Your will, gracious and merciful God, to grant me the merit today and every day to guard my mouth and my tongue so that I not be ensnared into forbidden speech, specifically the sins of gossip and slander. May I be careful not to speak against an individual and even more so to not speak deleteriously against the Jewish people as a whole which is an extremely grave sin. Even more so, may I not complain regarding the actions of the Holy One, blessed is He, which is the worst sin of all. May I avoid falsehood, obsequiousness, to make acceptable the burden of another’s transgressions while in their presence, as well as scoffing and the company of scoffers. May I be careful to not hurt anyone with my words, to not embarrass people even while reproving them, careful to not speak arrogantly, careful to not speak words of discord; and not speak words of anger. Grant me the merit to speak only what is essential to my person and my soul, and that all my deeds and speech should be for the sake of heaven.

A prayer for the unity and love of Israel by the Hida (R. Hayyim Yosef David Azulai):

**Behold**, I accept upon myself the positive commandment of “loving your neighbor as yourself,” and behold I love every Jew with all my soul and all my might, and I prepare my speech to pray before the King of kings, the Holy One, blessed is He: Behold, I remember the revelation at Sinai, as it is written, “But take utmost care and watch yourselves scrupulously, so that you do not forget that which you saw with your very eyes and so that they do not depart from your mind as long as you live. And make them known to your children and to your children’s children. The day you stood before the Lord your God at Horeb, when the Lord said to me, ‘Gather the people to Me that I may let them hear My words, in order that they may learn to revere Me as long as they live on earth, and may so teach their children.’”

May it be Your will, Lord our God, and God of our fathers, that You will be filled with mercy for us, and implant love, kinship, peace and camaraderie, among us and among all of Israel, and we should be united as at Mount Sinai when there was peace among us, as it is written, “And Israel encamped there facing the mountain, as one person in complete unity.”

So too in Your abundant mercy, may You grant us the merit to remove from us hatred, jealousy and competition, so that we will love each other and make peace between us. And as it was at the revelation at Mount Sinai when the
A prayer for livelihood:

יהוה לבדה, אתה עשית את الحوارות, ברך השמיים وكل.
זבחה, האזרי בכל-אשת לעלה, הרגים בכל-אשת בטח.
 atrás והראית את-כלמה. אתה או שעשית נсим ובראשית תכלות
שם אבותינו. במדבר המתרח להם חם מון השמיים, וצוור
שלותי והイラית להם מים, ונא בטח להם כל צריכות, ישמעו או
בלחה מעילה. של ברחים בריבים וב Jazeera 이루ו הארצות.
חללות ותחפץ בכל-ץרכר עמי בית, ישרל אם בריבים. בברדה
זכרו אנשים, זכרו אחלה, אחד בברדו, משחת יד יתקיה, ולא מחחת יד בישה.

ודו

יהי רצון מלכלך, יהוה אלהינו ואללה אבותינו, שכתיבי וילאנסי ינות
מאתם, והם מאמינים כל צרכנו, לכל יוי ויוו המתיינו防盗ם, הצים.
ולכל שער המשועות יד-سرعة, לכל צרכנו, גם מהמצורים.
כ Hick הפקד והוצב, ולא כמותו מע蟋ים, זכזר חסידין, זכעירי
גמולתינו. עירית🌍 ממקחות את-ביתו ודרי עניי מצורים
כ Hick, ולא בעיד בוש.
stain of impurity was removed from us, and You cleansed and purified us from all impurity, contagion and stain, and sanctified us in Your sanctity; so too in Your great mercy shall You purify us from our impurity and from the stain of impurity, and sanctify us in Your commandments and purify our thoughts and our hearts to serve You and be in awe of You. And implant Your Torah in our hearts, and Your awe upon our faces so that we will not sin, and arouse our hearts to love Your Torah, and may we view every day as one on which we receive Your Torah with devotion, passion and desire. And enlighten our eyes with Your Torah, and our hearts should cleave to Your commandments, and may our hearts be united to love and be in awe of Your great and mighty name. And may You redeem us for the sake of Your mercy, and grant us the merit to receive and to hear the Torah from Your mouth, as it is written, “And all your children shall be taught of the Lord,” soon in our days, Amen. May it be Your will.

A prayer for livelihood:

Neh. 9

You are the Lord, You alone; You made heaven, the heaven above the heavens, the earth and all that is on it, the seas and all that is in them, and You give life to them all. You are the One Who always performed miracles and great wonders for our forefathers. Also in the wilderness You rained down for them food from heaven, You drew water for them from the rock, You provided for all their needs, neither did their clothing wear out. So too in Your abundant mercy and overwhelming kindness, may You nourish us, sustain us, support us, and supply all our needs as well as the many needs of Your people the house of Israel, with fullness and abundance, without toil and great effort, provided by Your sublime hand rather than by the hands of people of flesh and blood.

May it be Your will, Lord, my God and the God of my fathers, that You prepare for me and for the members of my household all that we require, providing each day of our lives whatever we need, satisfying every single hour’s necessities, sufficient nourishment for every bone of our bodies, in accordance with Your benevolent and generous hand, rather than according to the little that we deserve, or the inadequacy of our good deeds, or the little that we have earned. May my sustenance and that of my household, as well as that of my offspring depend on Your generosity, and not on the handouts of people of flesh and blood.
The sages referred to this prayer (that we refer to as Hallel) as “the Egyptian Hallel” because the six psalms (113–118) that are at its core refer repeatedly to the events surrounding the Exodus from Egypt. The Gemara (Pesaḥim 117a) understands Hallel to also be commemorating the events at Sinai, the Messianic era, and the Resurrection of the Dead.

According to the Gemara (Arakhin 11a) Hallel is recited on Yom Tov to commemorate the Hallel recited by the Levites during the Yom Tov Musaf sacrifice. It explains further that on the last six days of Pesah, when the Musaf sacrifices offered each day were identical in number, only “half-Hallel” (so-called in reference to omitted verses from some of those psalms) was recited. On Rosh Hodesh Ashkenazic custom is also to recite half-Hallel, as Rosh Hodesh is neither a Yom Tov nor a commemoration of a historical event.

We recite Hallel on Hanukka for the sake of (publicizing the miracle) of the Maccabean restoration of national sovereignty. From this derives the view of the Vilna Gaon that Hallel is said following Ma’ariv on the night of the Seder to publicize the miracles of the Exodus. On the other hand Hallel is not recited on Purim for (a) it did not lead to sovereignty,
HALLEL

On the first two days of Pesah, on Shavuot; the entire festival of Sukkot, Shemini Atzeret and Simhat Torah, and Hanukka, Full Hallel is said.

On Rosh Hodesh and the last six days of Pesah, Half Hallel is said.

Regarding Yom HaAtzma’ut and Yom Yerushalayim, see the commentary below.

בָּרוּךְ Blessed are You, Lord, our God, King of the universe, Who has sanctified us with His commandments and has commanded us about the reading of the Hallel.

הַלְְלוּיָהּ Praise the Lord. Praise, you servants of the Lord. Praise the name of the Lord. Blessed be the name of the Lord from now and forevermore. From the rising of the sun to its going down the Lord’s name is praised. The Lord is high above all nations. His glory is above the heavens. Who is like the Lord our God, Who dwells on high, Who looks down low upon the heavens and upon the earth? • He raises the poor from the dust, from the dunghill He lifts the needy, to seat him with princes, with the princes of his people. He seats the barren woman in her house as the joyful mother of children. Praise the Lord.

Ps. 113

and (b) the reading of the Megilla is in lieu of Hallel (R. Joseph B. Soloveitchik).

According to R. Hai Gaon Hallel is also recited in commemoration of a particular miracle, hence it is recited at the Seder in commemoration of the events described in the Haggada. For this reason, R. Yitzḥak Ze’ev Soloveitchik considers the Hallel recited at the Seder to be the basis for the Hallel recited on the other festivals that similarly commemorate the Exodus.

This in turn leads to the contemporary issue whether Hallel is to be recited as a result of what many consider to be miraculous events surrounding the establishment and subsequent military victories of the State of Israel against all odds. R. Ovadia Yosef rules that on these days Hallel is optional and hence to be recited without a berakha. R. Meshulam Roth and R. Shlomo Goren require Hallel with a berakha. Advocates of such recital note that the Gemara (Sanhedrin 94a) criticizes Hezekiah for failing to sing God’s praises when the nation was saved from Sennacherib. R. Joseph B. Soloveitchik advised those who recite Hallel on these days to do so after the Kaddish Titkabel, and without the berakhot with which it opens and closes.

הַלְְלוּיָהּ, הַלְְלוּ עַבְדֵי ה׳ – Praise the Lord. Praise, you servants of the Lord. The Exodus involved two redemptions, one physical and the other spiritual. These verses first praise God for terminating our enslavement to Pharaoh so that we could instead become God’s servants. Then they praise His name to reflect the resulting mission of the Jewish people to promote God’s name in the world. Even though the first redemption can be temporarily interrupted if we are exiled and become subject to others, the second redemption is never suspended, for we are always duty-bound to sanctify God’s name in the world. Hence the next verse declares "may
the name of the Lord be blessed from now and forevermore” (Ḥatam Sofer).

—To seat him with princes, with the princes of his people (previous page). The duplication of “princes” and “princes of His people” refers to two levels of honor bestowed on the faithful. The lower occurs when traveling to a distant place and there meeting well-known “princes” who do not know the traveler. A more significant validation is when we are recognized by “princes of our people,” i.e., those princes among whom we live, and who consequently know us well.

God rewards the faithful in both contexts—brining us to where we can feel honored, but also by helping us to be truly deserving of respect (Ḥayyei Adam).

PSALMS 114/115
These two psalms should be seen as forming a single unit within Hallel, as the first does not end nor the second begin with the usual opening and closing phrases. In fact in the Aleppo Codex, the Septuagint, and the Arabic translation of the Psalms by Sa’adia Gaon, they are joined together. It is likely that they were originally recited at festive Temple gatherings following sacrifices, alternating between Israelites, Levites, Kohanim, and “those who fear the Lord” (R. Amos Ḥakham).

PSALM 114
יהודה יוהדה קדשה—Judah became His sanctuary. The tribe of Judah is singled out for special praise because of the selflessness of its leaders. These included Nahshon ben Aminadav (who waded into the Sea of Reeds even before it split), and Ĥur (who sacrificed his life in a desperate effort to prevent the worship of the Golden Calf) (R. Meir Simḥa of Dvinsk).
Ps. 114 ְּבְּצֵאת יִשְׂרָאֵל ְWhen Israel went out of Egypt, the house of Jacob from a people of a foreign language, Judah became His sanctuary, Israel His dominion. The sea saw and fled, the Jordan turned backward. The mountains skipped like rams, the hills like lambs. "What has happened to you, O sea, that you flee? O Jordan, that you turn backward? You mountains, that you skip like rams? You hills, like lambs? Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, Who turned the rock into a pool of water, the flint into a fountain of water.

Ps. 115 ְלֹא לָֽנוּ ְNot to us, O Lord, not to us, but to Your name give glory, for Your loving-kindness and for Your truth. Why should the nations say: “Where, pray, is their God?” But our God is in the heavens. All that He wishes He does. Their idols are silver and gold, the work of man’s hands. They have a mouth but they do not speak; they have eyes but they do not see. They have ears but they do not hear; they have a nose but they do not smell. They have hands but they do not touch; they have legs but they do not walk; they do not emit sound with their throat. They that make them shall be like them, everyone who trusts in them. Israel, trust in the Lord. He is their help and their shield. House of Aaron, trust in the Lord. He is their help and their shield. You who fear the Lord, trust in the Lord. He is their help and their shield.

Psalm 115 ְאֱלֹהַּ יַעֲקֹב ְ— God of Jacob. The correct pronunciation of God’s name in this phrase is “Elo-ah”, insofar as the patah under the heh is a patah genuva, similar to the usage found in the word Noah.

Psalm 115 ְאֵצַבֵּיהֶם ְ— Their idols. The root of the word for idols used here is עֵצֶס which has a connotation of both “sadness” as well as “shaped.” That is, idols that are shaped by humans bring nothing but sadness to their devotees (Ibn Ezra).

Psalm 115 ְיִשְׂרָאֵל בְּטַח בַּה•, עֶזְרָם וּמָגִינָם הוּא ְ— Israel, trust in the Lord. He is their help and their shield. These three verses teach that we do not trust in God because He protects us. It is the other way around, i.e., His providence protects us only to the extent that we fully trust in Him. Thus the verses declare that when we trust in Him, He will be our help and shield. For the same reason God led the Israelites out of Egypt along a lengthy route (Ex. 13:17) to avoid war, because they had no faith in Him, and as a result He would not protect them from their enemies. Taking the direct route would have resulted in military defeat or a return to Egyptian slavery. To emphasize this lesson the verses in this Psalm repeat three times that we must trust in God, for then, and only then, will He be our help and our shield (R. Moshe Feinstein).
He will bless those who fear the Lord, the small together with the great. It is only when the "small ones" walk with the "great ones," consulting with them and following their advice, that God blesses them. But if the "small ones" act only according to their independent views without turning to the "great ones" to help them become truly God-fearing, then God does not provide His berakha. Rashi comments that in this verse "God-fearing" refers to converts. Righteous converts are especially God-fearing as shown by their courageous choice to embrace God and the Jewish people. Thus we also learn from this verse that when minors (minors) are converted with their adults, that is, at the initiative of parents whose God-fearing ways are a model for the minor to follow (R. Chaim Kanievsky).

The Lord will make you increase, you and your children. God shall extend His blessing of fertility and abundance into the third generation. By using the particular verb לֹבֵף (He will increase), the Psalmist evokes the great blessings and increase bestowed by יוסף (Joseph) on four generations of his descendants (Gen. 50:23) (R. Yitzchak Eshalom).
The Lord has remembered us, He will bless us. He will bless the house of Israel; He will bless the house of Aaron. He will bless those who fear the Lord, the small together with the great. The Lord will make you increase, you and your children. May you be blessed of the Lord, the Maker of heaven and earth. The heavens are the heavens of the Lord, but He has given the earth to the children of man. The dead do not praise the Lord, nor all who go down into silence. But we will bless the Lord from now and forevermore. Praise the Lord.

Ps. 116

I love that the Lord has heard my voice, my supplications, that He has inclined His ear to me, and all my days I will call. The pangs of death encompassed me, and the straits of the underworld beset me. I found trouble and sorrow. But I called upon the name of the Lord: “I beseech You, O Lord, deliver my soul.” Gracious is the Lord and righteous, and our God is merciful. The Lord preserves the simple. I was brought low and He saved me. Return to your rest, O my soul, for the Lord has dealt bountifully with you. Indeed, You have delivered my soul from death, my eyes from tears, my feet from stumbling. I will walk before the Lord in the lands of the living. I believed even when I said: “I have been greatly afflicted.” I said in my haste: “The whole of man is delusive.”

I offer to You a sacrifice of thanksgiving, and I call upon the name of the Lord. This entire paragraph relates to the קָוְסַּןנטּרֹלָה (thanksgiving offering) whose purpose was to acknowledge God’s indispensable role in saving us from peril. The thanksgiving sacrifice and berakha acknowledge the role of natural cause as well as human effort in overcoming our perils, but they also make it clear that we recognize that these natural processes are ultimately governed by God’s will and His laws. Thus when we are saved from
The following verses are chanted by the בַּעַרְלַט, שָׁדֶחַרְלַט, נְדָרַי לַה׳ אֲשַׁלֵּם... בְּתוֹכֵֽכִי יְְרוּשָׁלִָֽם — I pay my vows to the Lord... in your midst, O Jerusalem. These verses refer to the process by which the thanksgiving-offering was brought, as described in Leviticus 7:12–13. In addition to making the sacrifice in the Temple itself, the individual would also host a public, festive meal during which he or she would recount in detail the events that were the reason for thanksgiving. Hence the psalm makes a point of stating that the ceremony take place in the presence of "all His people" and "in the midst of Jerusalem," not just within the Temple limits. In sum, a manifestation of God's providence requires a thanksgiving meal (thanksgiving meal) so that others can share in the recognition of divine compassion (Netziv).

This insight is consistent with the Mishna (Zevahim 5:6), which we recite each morning in Eizehu Mekoman before the Pesukei DeZimra that the meat of the thanksgiving offering could be prepared in any way desired, and eaten by all Jews anywhere in the city of Jerusalem until the hour of midnight that follows the sacrifice.

It is not uncommon that, when imperiled and anxious for God's salvation, we vow that if only God will save us, we will reciprocate by acting in specific ways that God would approve. It may well be that this is why the Psalmist here pointedly declares "I will fulfill my vows to the Lord," i.e., "I have not forgotten what I undertook to do at the time were God to save me, and so in the presence of all present I declare that I will indeed honor that commitment" (R. Basil Herring).

כִּי בָרֵא נַפְשִׁי הָוָא, אֶמְלוּתוּ הָלוֹם — For His loving-kindness is mighty toward us, and the truth of the Lord is forever. The question is well known: why should the nations praise God for the kindesses shown to "us," i.e., the Jewish people? Furthermore, why does this verse connect God's kindesses to His eternal truth?
of thanksgiving, and I call upon the name of the Lord. I pay my vows to the Lord in the presence of all His people, in the courtyards of the house of the Lord, in your midst, O Jerusalem. Praise the Lord.

Ps. 117  PRAISE the Lord, all nations. Laud Him, all the peoples. For His loving-kindness is mighty toward us, and the truth of the Lord is forever. Praise the Lord.

The following verses are chanted by the Leader. At the end of each verse, the congregation responds, “Thank the Lord for He is good; His loving-kindness is for ever” and then recites the next verse.

On Sukkot, the lulav and etrog are waved, three waves for each word of the verse (except God’s name). On the first word, wave forward, then, on subsequent words, wave right, back, left, up and down respectively. The Leader waves only for the first two verses. The congregation waves each time the first verse is said in response.

Ps. 118  GIVE THANKS to the Lord, for He is good, for His loving-kindness is forever.

LET ISRAEL NOW say, for His loving-kindness is forever.

LET THE HOUSE of Aaron now say, for His loving-kindness is forever.

LET THOSE who fear the Lord now say, for His loving-kindness is forever.

The answer can be derived from the Gemara (Avoda Zara 3a) which teaches that God made the continued existence of His creation dependent on the Jewish people accepting the Torah. Accordingly, this verse is saying that there will come a time when the nations will all recognize that their own existence and well-being has always depended on God’s kindness to Israel in giving us the Torah that embodies universal and eternal truth (R. Yaakov Ettlinger).

Compassion and truth are generally mutually exclusive. When someone is compassionate that means they bestow something that has not been earned. This, however, is not the case with God’s compassion, for in Him all contradictions are reconciled. We too should always seek to imitate this attribute of God, by always pursuing truth in compassionate ways, which is what the Torah, which embodies both truth and compassion, teaches us. Beit Shammai and Beit Hillel embodied this principle, for even though they often strongly disagreed in their pursuit of the truth, nonetheless, as the Gemara (Yevamot 14b) tells us, “they demonstrated love and fellowship toward each other in accordance with the prophet’s exhortation to ‘love truth and peace’” (Zechariah 8:19) (R. Yerucham Levovitz).

PSALM 118  Hallel from this point until (but not including)
The Gemara (Pesaḥim 118a) teaches that in the Temple period this psalm was recited following a military victory, when the leadership would lead the people in public acknowledgment of God’s salvation. This also accounts for its being recited on the three pilgrim festivals that mark the various divine protections experienced during the Exodus and forty years sojourn in Sinai. When recited on those occasions the language of the psalm was understood in the context of the particular festival (R. Amos Hakham).

However, such betrayals did not lead David to cynicism or blanket distrust of everyone professing to be his friend or supporter. After all, he had every reason to suspect that Jonathan the son of King Saul was not, and could not be, a genuine friend, given Jonathan’s clear interest in succeeding his royal father. Yet David trusted Jonathan with his life and their friendship became the very model of mutual devotion. This sensitive balance is subsequently reflected, as recounted in the Gemara (Berakhoth 16b), in the prayer of R. Yehuda HaNasi, who would always conclude his Amida by petitioning God to protect him from a חָסֵנוָע (false friend), a prayer that we repeat every morning following סִּוְכרֹטנהַשַּׁחַו (morning blessings) (R. Basil Herring).

The final paragraph consists of only one psalm. — The Lord is for me among my helpers, and I will see the downfall of those who hate me. There are two kinds of enemies. The first does not disguise its harmful intentions, whereas the second pretends to be a friend or ally but in reality seeks our harm. Of these two, the second is far more dangerous. Here David, whose life and rule were repeatedly exposed to danger, asks God to help him recognize such “friends” who are not to be trusted, recognizing as he did that only God can know a person’s real thoughts and Intentions (Vilna Gaon).

However, such betrayals did not lead David to cynicism or blanket distrust of everyone professing to be his friend or supporter. After all, he had every reason to suspect that Jonathan the son of King Saul was not, and could not be, a genuine friend, given Jonathan’s clear interest in succeeding his royal father. Yet David trusted Jonathan with his life and their friendship became the very model of mutual devotion. This sensitive balance is subsequently reflected, as recounted in the Gemara (Berakhoth 16b), in the prayer of R. Yehuda HaNasi, who would always conclude his Amida by petitioning God to protect him from a חָסֵנוָע (false friend), a prayer that we repeat every morning following סִּוְכרֹטנהַשַּׁחַו (morning blessings) (R. Basil Herring).

These verses repeat כָָּל־גּוֹיִם סְְבָבֽוּנִי (All nations encompassed me).
From distress I called upon the Lord. The Lord answered me with enlargement. The Lord is for me, I will not fear. What can man do to me? The Lord is for me among my helpers, and I will see the downfall of those who hate me. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes. All nations encompassed me. In the name of the Lord I surely destroyed them. They encompassed me, yes, they encompassed me. In the name of the Lord I surely destroyed them. They encompassed me like bees. They crackled like the fire of thorns. In the name of the Lord I surely destroyed them. You harshly pushed me to fall, but the Lord helped me. The Lord is my strength and my song, and He has become my salvation. The voice of rejoicing and salvation is in the tents of the righteous. The right hand of the Lord does valiantly. The right hand of the Lord is exalted. The right hand of the Lord does valiantly. I did not die but I lived, and I declare the deeds of the Lord. The Lord made me suffer severely, but He did not give me over to death.

Open to me the gates of righteousness. Let me enter them and I will thank the Lord. This is the gate of the Lord. Let the righteous enter it.

Slight variations four times. This is because some of our enemies, like Pharaoh, have sought to destroy us by frontal attack, while others, like Balaam, did so by pretending to be our friends. In these verses David references both groups. For instance, סָסֽרּ (or have surrounded) me,” to openly threaten harm, whereas סָסֽרּ can be understood as “they turned me around,” i.e., to disorient and confuse me so that I will follow in their ways. David proclaims that “either way I will resist and defeat them in the name of God.”

The Psalmist then invokes a second metaphor to underscore the point. The enemy who pretends to be a friend is like the beekeeper who uses smoke from a burning bush to neutralize the bees’ defense mechanism, allowing the keeper to draw close without being bitten. The Psalmist declares that such “smokescreens” will be resisted by the faithful, who will see them for what they are (R. Chaim Berlin).

Throughout its history the Jewish people has been subject to both predations, the one resulting in physical harm and destruction, the other leading to assimilation and abandonment of Jewish identity. Echoing the Psalmist, it is only by virtue of an undiluted commitment over the generations to sanctify “the name of God” that we have survived and flourished as a nation apart.
On the bracaret, the and are waved while saying על לך, שכם, three waves for each word of the verse (except God’s name). On the first word, wave forward and right; third word: back and left; fourth word: up and down.

On the second, third, and fourth words, followed by שדלחנצלסרו.

The Gemara (Sukka 32a) accounts for various customs regarding repetition of some verses of this psalm. Starting in the early medieval period it became the widespread Ashkenazic custom to repeat the verses starting with ארֹלְְךָ, to reflect the pattern of repetition in the earlier verses of the psalm. אָּאנלהרהנהרֹשִֽׁלעָה

The Gemara (Pesaḥim 117a) records two opinions regarding this entire chapter of Psalms: one is that it refers to the events of David’s life; the other sees it as referring to the exile of the Jewish people. According to the second opinion, this verse describes the Jewish people as a cornerstone upholding the edifice of humanity by virtue of its upholding the laws of the Torah, whether those of a purely religious nature, or those intended to further social justice. Throughout our exiles we have been rejected by those claiming to uphold civilization. One day, however, we will be recognized for what we have always been, i.e., the foundation of mankind (Radak).
I give thanks to You, for You have answered me, and You have become my salvation.

The stone that the builders rejected has become the chief cornerstone.

This was from the Lord; it is marvelous in our eyes.

This is the day on which the Lord has acted. Let us be glad and rejoice in Him.

On Sukkot, the lulav and etrog are waved while saying “Lord, please, save us,” three waves for each word of the verse (except God’s name). On the first word, wave forward and right; third word: back and left; fourth word: up and down.

Leader followed by congregation:

We beseech You, O Lord, please save us.

We beseech You, O Lord, please save us.

We beseech You, O Lord, please give us success.

We beseech You, O Lord, please give us success.

Blessed in the name of the Lord is he who comes.

We bless you from the house of the Lord.

These final four verses were likely spoken at the climax of the sacrificial ceremony, as the animals were handed over to be slaughtered. The first verse was uttered by the Kohen blessing the pilgrim, the ensuing verses were spoken by the pilgrim — first recognizing that God had inspired him to make this sacrifice, then instructing...
On page 180, the service with קולאטנהטרוה on page 158 (on הרגס אנוסה on page 524).

On weekday ח רכה (except ואשנחרלש), קוללשנשדם and ל السمנהียมארט, the service continues with קוללש on page 156.

On weekday some say קוללש on page 880, then קוללשנשדם on page 180.

On weekday, the service continues with קוללשנשדם on page 522.

the Kohan to bind the animal and ready it for slaughter near the altar, and finally proclaiming his loyalty and gratitude to God as the sacrifice was made (R. Amos Hakham).

— You are my God and I give You thanks. You are my God, and I exalt You. This verse reflects a similar one in the Song of the Israelites at the Sea of Reeds. There they sang זהנאֵדִל, where God’s name signifies His attribute of mercy (as in וְְאַלֶּדִי in the Thirteen Attributes of Mercy), while אֱדֹהִלם reflects His attribute of judgment. At the Sea of Reeds Israel affirmed זהנאֵדִל, i.e., when God is merciful to us (as at the Red Sea) we naturally praise Him, but even when He allows us to suffer and thus appears distant or far above us (as during the slavery of our fathers in Egypt) then too we must praise Him. So too this verse in Hallel states that we must praise God either way — whether for the kindnesses that He bestows on us, or for the hardships that we cannot understand, because only in the course of time will we, like the generation that left Egypt, be able to comprehend His earlier
GOD is the Lord and He has given us light.
Tie the sacrifice with cords to the horns of the altar.
GOD is the Lord and He has given us light.
Tie the sacrifice with cords to the horns of the altar.

YOU ARE my God and I give You thanks.
You are my God, and I exalt You.
YOU ARE my God and I give You thanks. YOU ARE my God, and I exalt You.

On Sukkot, the lulav and etrog are waved while saying “Thank the Lord...,”
three waves for each word of the verse (except God’s name). On the first word,
wave forward, then, on subsequent words, wave right, back, left, up and down respectively.

GIVE THANKS to the Lord, for He is good,
for His loving-kindness is forever.
GIVE THANKS to the Lord, for He is good, for His loving-kindness is forever.

יְְהַלְְלֽוּךָ All Your works will praise You, Lord our God. And Your pious and righteous ones who perform Your will, and all Your people of the house of Israel, will joyously thank, bless, praise, glorify, exalt, extol, sanctify, and proclaim the sovereignty of Your name, O our King. For it is good to give thanks to You and becoming to sing praises to Your name; from everlasting to everlasting You are God. Blessed are You, Lord, the King Who is extolled with praises.

On Rosh Hodesh and Hol HaMo’ed, say Full Kaddish on page 181 and continue the service with the Reading of the Torah on page 159 (on Hoshana Raba on page 525).
On Sukkot some say Hoshanot at this point on page 881, then Full Kaddish on page 181.
On Shabbat and Yom Tov, the service continues with Full Kaddish on page 523.
On weekday Hanukka (except Rosh Hodesh Tevet), Yom HaAtzma’ut and Yom Yerushalayim, the service continues with Half Kaddish on page 157.

ways, as God told Moses (Ex. 33:23), “you shall see in hindsight” (Netziv).

יְְהַלְְלֽוּךָ – Will praise You. The entire final paragraph of the Hallel refers to the future Messianic redemption. Having expressed our gratitude and praise to God for all that He has done for us and our people since time immemorial, we conclude by proclaiming our utter conviction that in due course “His people the House of Israel” will lead not only all of the nations of the world, but even the inanimate beings in praising, sanctifying, and accepting the sovereignty of “You Who are God from eternity to eternity” (R. Joseph B. Soloveitchik).
The following is said on and (including).

On the first day of , the begins the on page 862;

One begins the by taking three steps forward (OH 95:1). According to some traditions, one should first take three steps back before moving forward (MB 95:3). The is recited with one’s feet together. One should try to concentrate on the simple meaning of the words of the with the awareness throughout that one is standing in the presence of the Almighty (OH 98:1 and MB 98:1).

At the points indicated by , bend the knees at the first word, bow at the second, and stand straight before saying God’s name.

One can thus suggest that this final phrase of the first paragraph of the Amida affirms our belief that God will indeed bring the Messiah, not for our sake but “for the sake of His name,” i.e., because in doing so His full four-lettered name, and all that it signifies about God and His relationship to the world, will finally be revealed and understood by mankind. Consistent with this approach, the passage found toward the end of every Amida stating, “All that lives will give thanks to You forever, and praise Your name in truth,” can be understood as affirming...
The following Amida is said on Yom Tov and Hol HaMo’ed (including Shabbat Hol HaMo’ed).
On the first day of Pesah, the Leader begins the Repetition with “Prayer for Dew” on page 863; on Shemini Atzeret, with “Prayer for Rain” on page 867.

One begins the Amida by taking three steps forward (OH 95:1). According to some traditions, one should first take three steps back before moving forward (MB 95:3). The Amida is recited with one's feet together. One should try to concentrate on the simple meaning of the words of the Amida with the awareness throughout that one is standing in the presence of the Almighty (OH 98:1 and MB 98:1).

At the points indicated by †, bend the knees at the first word, bow at the second, and stand straight before saying God's name.

Deut. 32
Ps. 51

When I proclaim the name of the Lord, ascribe greatness to our God.

“O my Master, open my lips, and my mouth will relate Your praise.”

Patriarchs

בָּרוּךְ Blessed are You, Lord, our God and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob, the God Who is great, mighty, and awesome, God most exalted, Who bestows rewards of benevolent kindness, Who is the Creator of everything, Who remembers all the kind acts of the fathers, and Who brings a redeemer to their children's children, for the sake of His name, with love. King Who helps, saves, and shields, †blessed are You, Lord, Shield of Abraham.

God’s Might

אתָ You, my Master, are forever mighty, You are the Resurrector of the dead, with great power to save.

In winter: He makes the wind blow and the rain fall
He sustains the living with kindness, He resurrects the dead with great compassion, He supports those who are falling, He heals the sick, He sets the incarcerated free, and He fulfills what He has promised to those who sleep in the dust. Who is like You, O mighty One, and who can be compared to You, O King Who causes death

not merely that they will indeed praise God, but that at that future time because all of humanity will accurately understand God's four-lettered name as it will be revealed, they

For laws regarding “The repetition of the Amida,” see page 107.
For laws regarding “Omission/Insertion of Mashiv Haru’ah,” see page 109.
On the next page.

On, the following is said standing with feet together, rising on the toes at the words indicated by •.

When saying the שְּמַע יִשְׂרָאֵל silently, continue with אַתָּעלקָמלֹשׁ on the next page.

On שבתלחלסלעדלהמ, the following paragraph is omitted:

The continues with שְׁמַע יִשְׂרָאֵל on the next page.

For laws regarding "Responding to the Leader during Kedusha," see page 510.

will praise it, i.e., in accordance with its true meaning. (R. Basil Herring).
and resurrects, and Who causes salvation to sprout? Trustworthy are You to resurrect the dead. Blessed are YOU, LORD, Resurrection of the dead.

When saying the Amida silently, continue with “You are holy” on the next page.

KEDUSHA

On Hol HaMo’ed, turn to the Kedusha on the next page.

On Yom Tov, Shabbat Hol HaMo’ed and Hoshana Raba, during the Repetition, the following is said standing with feet together, rising on the toes at the words indicated by •.

WE WILL REVERE You and sanctify You, in the manner of the gathered counsels of the holy Seraphim, who sanctify Your name in the celestial Sanctuary, as it is written by Your prophet: “And they call to one another:

Holy, holy, holy is the LORD of hosts; the whole world is filled with His glory.”

His glory fills the world. His ministering angels ask each other, “Where is the place of His glory?”

Those facing them say: “Blessed –”

May He turn in mercy from His place, to be gracious to the people who proclaim the unity of His name, evening and morning, every day, continually, twice daily reciting the Shema with love.

Hear, O Israel, the LORD is our God, the LORD is One. He is our God, He is our Father, He is our King, He is our Savior – and He, in His compassion, will let us hear a second time in the presence of all that lives, [His promise] “to be your God. I am the LORD your God.”

On Shabbat Hol HaMo’ed, the following paragraph is omitted:

Majestic is our Majestic One. LORD, our Master, how majestic is Your name in all the earth. And the LORD shall be King over all the earth; in that day shall the LORD be One, and His name One.

And in Your holy Writings it is written, saying:

“The LORD will reign forever, Your God, O Zion, to all generations. Praise the LORD.”

To all generations we will proclaim Your greatness, and forever declare Your holiness, and the praise of You, our God, will never leave our mouth, for You are God and King, great and holy; blessed are You, LORD, the holy God.

The Leader continues with “You have chosen us” on the next page.
During, the following is said standing
with feet together, rising on the toes
at the words indicated by *.

When saying the Holy Name silently, continue here with:

When saying the praises with feet together:

Then:

The Gemara (Ḥullin 91b, quoting Job 38:7) states that the celestial angels are permitted to recite “Holy, holy, holy” as it appears in the Kedusha only after Israel has recited its own praise of God, i.e., the Shema Yisrael, as it appears here, for Israel and its praises are even more beloved by God than are the angels and their praises. So too the Pirkei deR. Eliezer juxtaposes the praises of Israel and the angels, praising the former above the latter, and thus God declares to Israel (as the Kedusha proceeds to say), “I am the Lord your God.” By including the Shema in

For the “Instructions for someone who made a mistake and recited the wrong Amida on Yom Tov,”
KEDUSHA FOR HOL HAMO’ED

During the Leader’s Repetition, the following is said standing with feet together, rising on the toes at the words indicated by *.

**Cong. then Leader:** נְְקַדֵּשׁ we will sanctify Your name in this world, as they sanctify it in the heavenly heights, as is written by Your prophet: “They called to one another, saying”:

**Is. 6**

“Holy, *holy, holy is the LORD of hosts; the whole world is filled with His glory.”

**Leader:** Those who face them declare, “Blessed –”

**Ezek. 3**

“Blessed is the glory of the LORD from His place.”

**Leader:** And in Your holy Writings it is written as follows:

**Ps. 146**

“The LORD will reign forever, Your God, O Zion, to all generations. Praise the LORD.”

**Leader:** To all generations we will proclaim Your greatness, and forever declare Your holiness, and the praise of You, our God, will never leave our mouth, for You are God and King, great and holy; blessed are You, LORD, the holy God.

The Leader continues with “You have chosen us” below.

When saying the Amida silently, continue here with “You are holy”:

HOLINESS

**You are holy** and Your name is holy, and holy ones will praise You every day, forever. Blessed are You, LORD, the holy God.

**You have chosen us** from among all the peoples; You have loved us and favored us. You have raised us above all languages and You have sanctified us with Your commandments. You have drawn us close to You, Our King, to Your service, and have proclaimed upon us Your great and holy name.

the Kedusha we emphasize that without Israel, the angels could not declare “Holy, holy, holy.” This is echoed too in the pairing of these same angelic declarations with the Shema that occurs earlier in Shaḥarit. This approach to the Kedusha was adopted in Geonic times in the Jewish community of Palestine, which (as Tosafot to Sanhedrin 37b records) restricted recital of the Kedusha to Shabbat and Yom Ṭov, and it thus subsequently became part of the Kedusha of Nusah Ashkenaz only on those days (R. Daniel Korobkin).
On שבת, add the words in parentheses:

only be written on the parchment of the Torah, we must strive to inscribe them in our hearts and on our limbs, at all times and in all places. For this reason it is wrong to teach that the commandments must be observed only in the privacy of our homes or in the synagogue, but not when we venture out into the public domain. The way of the Torah, as taught in this phrase, is for the mitzvot to sanctify every aspect of our lives. Thus too we precede the performance of mitzvot by declaring (He has sanctified us with His commandments), that is, the commandments sanctify our lives in their totality (R. Moshe Feinstein).

The Gemara (Avoda Zara 18a) relates that when the Romans wrapped R. Hanina b. Teradyon in a Torah scroll and proceeded to burn him to death, he informed his disciples that he could see “the parchment burning but the letters taking flight.” From this we learn that when non-Jews burn a Torah it is only the parchment that is burned, for the letters rise up intact to heaven. This, however, is not the case when it is a Jew who deliberately burns a Torah, for those letters which should be in the heart of every Jew are violated, and hence the letters of that Sefer Torah are also annihilated in that fire (R. Joseph B. Soloveitchik).
On Shabbat, add the words in parentheses:

In Your love, Lord our God, You have given us (Sabbaths for rest), festivals for rejoicing, holidays and seasons for joy, (this Sabbath day and) this day of

On Pesah: the Festival of Matzot, the time of our freedom

On Shavuot: the Festival of Shavuot, the time of the giving of our Torah

On Sukkot: the Festival of Sukkot, the time of our rejoicing

On Shemini Atzeret the eighth day, this Festival of Atzeret, & Simhat Torah: the time of our rejoicing

(with love,) a holy convocation, a remembrance of the Exodus from Egypt.

But because of our sins we were exiled from our land and driven far from our soil. We cannot go up to appear and bow down before You and perform our obligations in Your chosen House – the great and holy House upon which Your name was proclaimed – because of the hand that was sent out against Your Sanctuary. May it be Your will, Lord, our God and God of our fathers, merciful King, that you once more, in Your abundant mercy, have compassion on us and on Your Sanctuary, and rebuild it soon and magnify its glory. Our Father, our King, swiftly reveal the glory of Your sovereignty over us, and appear and be exalted over us in the sight of all living things. Draw near our scattered ones from among the nations, and gather our dispersed ones from the...
who aspire to live on the land live spiritually redeemed lives, as individuals and as a people. The longing for this transformation expresses itself in the particular wording of this passage: it asks that פסינל (we were exiled) become its opposite, an occasion for פסע (God to reveal His glory), so that with the rebuilding of the Temple, we will be able to once more fulfill the commandment of יא (appearing before God) on the three Festivals.

The sacrifices required of us. In general, it is only during the Musaf Amida of Shabbat and the Yamim Tovim, and not during the other Amidas of those days, that we incorporate a detailed account of the sacrifices offered in the Temple. The reason for this can be derived from a principle found in Tosafot (Berakhot 26a), which states that generally our prayer services were instituted by the sages to correspond to specific Temple sacrifices. However, that correspondence relates only to the time of the day recited, not to the essence of the prayers themselves which were instituted as what the Gemara refers to as expressions of דרומא (petition and pleading with God), rather than as sacrifice substitutes. This, says Tosafot, is not the case with Musaf, which was indeed intended as a substitute fulfillment of the obligatory sacrifices offered on the days when Musaf is recited (i.e., Shabbat and Yom Tov), in the spirit of the verse لنשׁסידым שפיכם (we will render the offering of our lips in place of sacrificial bulls) (Hosea 14:3). In accordance with this principle of Tosafot we well understand why it is precisely during Musaf that we incorporate the Torah texts that delineate the sacrificial requirements of the day at hand, so as to at least verbally and intellectually fulfill our sacrificial obligation, in
ends of the earth. Bring us to Zion, Your city, in joyful song, and to Jerusalem, home of Your Sanctuary, in everlasting joy. There, in Your presence, we will bring the sacrifices required of us, including the daily ones in their order, and the additional sacrifices according to their laws. As to the additional offering(s of this Sabbath day and) of

On Pesah: this day of the Festival of Matzot,
On Shavuot: this day of the Festival of Shavuot,
On Sukkot: this day of the Festival of Sukkot,
On Shemini Atzeret & Simhat Torah: the eighth day, this Festival of Atzeret,

we will prepare and offer it (them) before You with love, in accordance with the commandment that you willed, as You have written for us in Your Torah at the hand of Moses Your servant, at Your command, as it is said:

On Shabbat add:

Num. 28 וּבְיוֹם הַשַּׁבָּת “ON THE SABBATH DAY you shall bring two unblemished one-year-old male lambs, a grain-offering of two-tenths of an ephah of fine flour mixed with oil, and its libation. This is the burnt-offering for every Sabbath, in addition to the regular daily burnt-offering and its libation.”

the absence of the actual sacrifice. This also explains the assertion by Rambam and Alfasi that it is not permitted to recite a voluntary additional Musaf Amida, unlike other Amidas. For the same restriction was true of the Musaf sacrifice alone, i.e., one is not permitted to offer a voluntary Musaf sacrifice (R. Joseph B. Soloveitchik).

A key component of the sin-offering is confession of sin; a sin-offering proffered without confession is invalid. (Shevuot 12b) A sin-offering is not rote ritual and a sinner cannot be forgiven without his or her genuine acknowledgment of having sinned. Although this obligation is ordinarily waived for communal offerings — the entire community is presumed righteous — individual repentance is still necessary for individuals to achieve atonement by means of the communal offering. Regarding Rosh Hodesh and Festival offerings, the Talmud teaches that the sin-offering atones for defilement of the sanctuary and its sacred items. Thus on these festive days, by acknowledging these sins, whether in causing exile in the first place, or in failing to bring it to an end in subsequent generations, we offer our sincere confession for our part in the defilement of the Temple and our sacred land and pray in earnest for redemption and the sacrificial atonements that will ensue.
On the first two days of סוש say:

ביום הרביעי מקריא קך, לכלMALךכה בראשות אל חנשה: הוקרכנה
ishlist עלילה, פרימ ביני ברק pneum דא בהוד, ושבעה כבשים ביני שלמה, מנהלות מצוקiciel, שילשה נשרנים לבר, ושבעה לבר, ויינ כנסוי, ושעייר כפר.

On weekdays, continue with בין ל_tiles on page 844.
On שבת, continue with בין במקהלת on page 844.

On the last six days of סוש say:

הוקרכנה
ishlist עלילה, פרימ ביני ברק pneum דא בהוד, ושבעה כבשים ביני שלמה, מנהלות מצוקiciel, שילשה נשרנים לבר, ושבעה לבר, ויינ כנסוי, ושעייר כפר.

On weekdays, continue with בין ל_tiles on page 844.
On שבת, continue with בין במקהלת on page 844.

On weekdays say:

ביכים הבוכרים, הוקרכנה מנהלה והשתה עלילה בשבעה, מקריא קך, זיהיה longitudinal, לכלMALךכה בראשות אל חנשה: הוקרכנה עלילה זיהיה longitudinal, פרימ ביני ברק pneum דא בהוד, ושבעה כבשים ביני שלמה, מנהלות מצוקiciel, שילשה נשרנים לבר, ושבעה לבר, ויינ כנסוי, ושעייר כפר.

On weekdays, continue with בין ל_tiles on page 844.
On שבת, continue with בין במקהלת on page 844.

On the first two days of סוש say:

ביום הרביעי מקריא קך, לכלMALךכה בראשות אל חנשה: הוקרכנה
ishlist עלילה, פרימ ביני ברק pneum דא בהוד, ושבעה כבשים ביני שלמה, מנהלות מצוקiết, שילשה נשרנים לבר, ושבעה לבר, ויינ כנסוי, ושעייר כפר.

On weekdays, continue with בין ל_tiles on page 844.
On שבת, continue with בין במקהלת on page 844.
And in the first month, on the fourteenth day of the month, is the Lord’s Passover. And on the fifteenth day of this month shall be a feast; seven days shall unleavened bread be eaten. On the first day shall be a holy convocation; you shall do no manner of servile work; but you shall present an offering made by fire, a burnt-offering to the Lord: two young bulls, and one ram, and seven one-year-old male lambs; they shall be for you without blemish. And their meal-offerings and their wine-libations as ordained: three-tenths of an ephah for each bull, two-tenths of an ephah for the ram; one-tenth of an ephah for each lamb, and wine for its libation. A male goat for atonement, and two daily offerings according to their law.

On weekdays, continue with “Our God and God of our fathers” on page 845.
On Shabbat, continue with “Those who keep the Sabbath” on page 845.

And you shall present an offering made by fire, a burnt-offering to the Lord: two young bulls, and one ram, and seven one-year-old male lambs; they shall be for you without blemish. And their meal-offerings and their wine-libations as ordained: three-tenths of an ephah for each bull, two-tenths of an ephah for the ram; one-tenth of an ephah for each lamb, and wine for its libation. A male goat for atonement, and two daily offerings according to their law.

On weekdays, continue with “Our God and God of our fathers” on page 845.
On Shabbat, continue with “Those who keep the Sabbath” on page 845.

And on the day of the first fruits, when you bring a new meal-offering to the Lord on your Festival of Shavuot, you shall have a holy convocation: you shall do no manner of servile work; but you shall present a burnt-offering for a sweet savor to the Lord: two young bulls, one ram, seven one-year-old male lambs. And their meal-offerings and their wine-libations as ordained: three-tenths of an ephah for each bull, two-tenths of an ephah for the ram; one-tenth of an ephah for each lamb, and wine for its libation. A male goat for atonement, and two daily offerings according to their law.

On weekdays, continue with “Our God and God of our fathers” on page 845.
On Shabbat, continue with “Those who keep the Sabbath” on page 845.

And on the fifteenth day of the seventh month you shall have a holy convocation: you shall do no manner of servile work, and you shall keep a feast for the Lord seven days; and you shall present
בּוֹיְם הֶשְׁלוֹשֵׁי, פָּרִים עֲשָׂרֵי נֶשֶׂר, אֵילֵה וְטִמֶּים מְקִיסִים וּבְרִישָׁנָה
אֶרֶבֶתָה עֲשָׂרֵי נֶשֶׂר, הַמִּעְרָפָה וְנְסִיכִים מַמְדִּיבָה,
לִשָּׁנָה נַשְׂרִים לַפְּרוֹת, וּשְׂרִים נַשְׂרִים לַאֲלֵיל, לִעֲשָׂרֵי לָבְשׁ, וְיִינוֹ כַּפַּא.
לִשְׂנֵהָר לָבְשׁ, וְשְׁרֵי הַמְּדִיבָה הַכְּלַכַּתָה.

On weekdays, continue with אֱסֹעֵֽינלּללֵאסֹעֵילאֲבלֹתֵֽינלּ on page 844.
On שבת, continue with יִשְׂדְְחלּלבְְדַסְכלּתְְךָ on page 844.

בּוֹיְם הָשָׂ, פָּרִים עֲשָׂרֵי נֶשֶׂר, אֵילֵה וְטִמֶּים, כּבְשִׂים בֶּרְכִיתָה
שְׁבָה אֶרֶבֶתָה רֵעֵי נֶשֶׂר, הַמִּעְרָפָה וְנְסִיכִים מַמְדִּיבָה,
לִשָּׂנָה נַשְׂרִים לַפְּרוֹת, וּשְׂרִים נַשְׂרִים לַאֲלֵיל, לִעֲשָׂרֵי לָבְשׁ, וְיִינוֹ כַּפַּא.
לִשְׂנֵהָר לָבְשׁ, וְשְׁרֵי הַמְּדִיבָה הַכְּלַכַּתָה.

On the first day of month, say:

On weekdays, continue with אֱסֹעֵֽינלּללֵאסֹעֵילאֲבלֹתֵֽינלּ on page 844.
On שבת, continue with יִשְׂדְְחלּלבְְדַסְכתְְךָ on page 844.

בּוֹיְם הָרְּבִיעִי, פָּרִים עֲשָׂרֵי נֶשֶׂר, אֵילֵה וְטִמֶּים מְקִיסִים וּבְרִישָׁנָה
אֶרֶבֶתָה עֲשָׂרֵי נֶשֶׂר, הַמִּעְרָפָה וְנְסִיכִים מַמְדִּיבָה,
לִשָּׂנָה נַשְׂרִים לַפְּרוֹת, וּשְׂרִים נַשְׂרִים לַאֲלֵיל, לִעֲשָׂרֵי לָבְשׁ, וְיִינוֹ כַּפַּא.
לִשְׂנֵהָר לָבְשׁ, וְשְׁרֵי הַמְּדִיבָה הַכְּלַכַּתָה.

On weekdays, continue with אֱסֹעֵֽינלּללֵאסֹעֵילאֲבלֹתֵֽינלּ on page 844.
On שבת, continue with יִשְׂדְְחלּלבְְדַסְכתְְךָ on page 844.

בּוֹיְם הָלְבֵּשָׁה, פָּרִים עֲשָׂרֵי נֶשֶׂר, אֵילֵה וְטִמֶּים, כּבְשִׂים בֶּרְכִיתָה
אֶרֶבֶתָה עֲשָׂרֵי נֶשֶׂר, הַמִּעְרָפָה וְנְסִיכִים מַמְדִּיבָה,
לִשָּׂנָה נַשְׂרִים לַפְּרוֹת, וּשְׂרִים נַשְׂרִים לַאֲלֵיל, לִעֲשָׂרֵי לָבְשׁ, וְיִינוֹ כַּפַּא.
לִשְׂנֵהָר לָבְשׁ, וְשְׁרֵי הַמְּדִיבָה הַכְּלַכַּתָה.

On the second day of month, say:

On weekdays, continue with אֱסֹעֵֽינלּללֵאסֹעֵילאֲבלֹתֵֽינלּ on page 844.
On שבת, continue with יִשְׂדְְחלּלבְְדַסְכתְְךָ on page 844.
a burnt-offering, an offering made by fire, of a sweet savor to the LORD: thirteen young bulls, two rams, fourteen one-year-old male lambs; they shall be without blemish. And their meal-offerings and their wine-libations as ordained: three-tenths of an ephah for each bull, two-tenths of an ephah for each ram; one-tenth of an ephah for each lamb, and wine for its libation. A male goat for atonement, and two daily offerings according to their law.

On weekdays, continue with “Our God and God of our fathers” on page 845.
On Shabbat, continue with “Those who keep the Sabbath” on page 845.

On the first day of Hol HaMo’ed Sukkot say:

And on the second day you shall present twelve young bulls, two rams, fourteen one-year-old male lambs without blemish. And their meal-offerings and their wine-libations as ordained: three-tenths of an ephah for each bull, two-tenths of an ephah for each ram; one-tenth of an ephah for each lamb, and wine for its libation.

On the second day of Hol HaMo’ed Sukkot say:

And on the third day eleven bulls, two rams, fourteen one-year-old male lambs without blemish. And their meal-offerings and their wine-libations as ordained: three-tenths of an ephah for each bull, two-tenths of an ephah for each ram; one-tenth of an ephah for each lamb, and wine for its libation. A male goat for atonement, and two daily offerings according to their law.

On weekdays, continue with “Our God and God of our fathers” on page 845.
On Shabbat, continue with “Those who keep the Sabbath” on page 845.

On the second day of Hol HaMo’ed Sukkot say:

And on the fourth day ten bulls, two rams, fourteen one-year-old male lambs without blemish. And their meal-offerings and their wine-libations as ordained: three-tenths of an ephah for each bull, two-tenths of an ephah for each ram; one-tenth of an ephah for each lamb, and wine for its libation. A male goat for atonement, and two daily offerings according to their law.

On weekdays, continue with “Our God and God of our fathers” on page 845.
On Shabbat, continue with “Those who keep the Sabbath” on page 845.
On the third day of חלסלעדלהמלללכלת, say:

בימים הרביעי, פטרו השראה, אילו שלא, נבשם בני-шуנה ארבעה
עשר, חכמים: ומתקים וסיפחים כמ더ב, שלשה
עשרים בפר, ושני עשריםلالיל, וששראי לברך, וני כנסו, ושניר
לכפר, ושני חנידים כהלאה.

On weekdays, continue with אסועיןלאסועילאיבוטינלאבוטון on the next page.
On שבת, continue with ישודחללבדסכללת on the next page.

On the fourth day of חלסלעדלהמלללכלת, say:

בימים חמישי, פטרו השראה, אילו שלא, כבשים בני-шуנה ארבעה
עשר, חכמים: למתקים וסיפחים כמ더ב, שלשה
עשרים בפר, ושני עשריםلالיל, וששראי לברך, וני כנסו, ושניר
לכפר, ושני חנידים כהלאה.

On weekdays, continue with אסועיןלאסועילאיבוטינלאבוטון on the next page.
On שבת, continue with ישודחללבדסכללת on the next page.

On שבת, say:

בימים חמישי, פטרו השראה, אילו שלא, כבשים בני-шуנה ארבעה
עשר, חכמים: ומתקים וסיפחים כמ더ב, שלשה
עשרים בפר, ושני עשריםلالיל, וששראי לברך, וני כנסו, ושניר
לכפר, ושני חנידים כהלאה.
On the third day of Hol HaMo‘ed Sukkot say:

וּבַיּוֹם הָרְבִיעִי

AND ON THE FOURTH DAY ten bulls, two rams, fourteen one-year-old male lambs without blemish. And their meal-offerings and their wine-libations as ordained: three-tenths of an ephah for each bull, two-tenths of an ephah for each ram; one-tenth of an ephah for each lamb, and wine for its libation. A male goat for atonement, and two daily offerings according to their law.

On weekdays, continue with “Our God and God of our fathers” on the next page.  
On Shabbat, continue with “Those who keep the Sabbath” on the next page.

On the fourth day of Hol HaMo‘ed Sukkot say:

וּבַיּוֹם הַחֲמִישִׁי

AND ON THE FIFTH DAY nine bulls, two rams, fourteen one-year-old male lambs without blemish. And their meal-offerings and their wine-libations as ordained: three-tenths of an ephah for each bull, two-tenths of an ephah for each ram; one-tenth of an ephah for each lamb, and wine for its libation. A male goat for atonement, and two daily offerings according to their law.

On weekdays, continue with “Our God and God of our fathers” on the next page.  
On Shabbat, continue with “Those who keep the Sabbath” on the next page.

On Hoshana Raba, say:

וּבַיּוֹם הַשִּׁשִּׁי

AND ON THE SIXTH DAY eight bulls, two rams, fourteen one-year-old male lambs without blemish. And their meal-offerings and their wine-libations as ordained: three-tenths of an ephah for each bull, two-tenths of an ephah for each ram; one-tenth of an ephah for each lamb, and wine for its libation. A male goat for atonement, and two daily offerings according to their law.

On weekdays, continue with “Our God and God of our fathers” on the next page.  
On Shabbat, continue with “Those who keep the Sabbath” on the next page.
נשרונים לפני, ושעי בני-נשרים Liability, You and Our Insurers.
לכפר, ושני חטידי כחלמה.

בימים המבוקעים, فرصי שביעית, אילוס בלילה, וכישים בירישנה וזרחה
נשרים לפני, ושעי בני-נשרים Liability, ופשאר לכלב, יין קספג, ושעי
לכפר, ושני חטידי כחלמה.

Continue with 'פקלהאינו' אתמול אתמול below.
of an ephah for each ram; one-tenth of an ephah for each lamb, and wine for its libation. A male goat for atonement, and two daily offerings according to their law.

Num. 29  

AND ON THE SEVENTH DAY seven bulls, two rams, fourteen one-year-old male lambs without blemish. And their meal-offerings and their wine-libations as ordained: three-tenths of an ephah for each bull, two-tenths of an ephah for each ram; one-tenth of an ephah for each lamb, and wine for its libation. A male goat for atonement, and two daily offerings according to their law.

Continue with “Our God and God of our fathers” below.

On Shemini Atzeret and Simhat Torah, say:

Num. 29  

AND ON THE EIGHTH DAY you shall have a solemn assembly: you shall do no manner of servile work; but you shall present a burnt-offering, an offering made by fire, of a sweet savor to the LORD: one bull, one ram, seven one-year-old male lambs without blemish. And their meal-offerings and their wine-libations as ordained: three-tenths of an ephah for each bull, two-tenths of an ephah for each ram; one-tenth of an ephah for each lamb, and wine for its libation. A male goat for atonement, and two daily offerings according to their law.

On weekdays, continue with “Our God and God of our fathers” below.

On Shabbat, continue with “Those who keep the Sabbath” below the line.

On Shabbat say:

לשכתא מְהַוּא May they who keep the Sabbath and call it a delight rejoice in Your sovereignty. May all Your people who sanctify the seventh day find satisfaction and delight in Your goodness. You desired and sanctified the seventh day, calling it the choicest of days, in remembrance of the act of Creation.

On all days continue:

Our God and God of our fathers, merciful King, have mercy on us. Good and beneficent One respond to us. Return to us in Your abundant mercy, for the sake of the forefathers who did Your will. Rebuild Your House as at the beginning, and establish Your Sanctuary on its site. Show us its rebuilding and gladden us with its restoration. Return the priests to their service, and the Levites to their song and music, and return Israel to their homes. There we will go up and appear and bow down before You on our three pilgrimage festivals, as is written in Your Torah: “Three times in a year shall all your males appear before the LORD
פטימם בשנאה: ראיה כל יזעקרק, אוחפשיך יזוח אלהים, שמכים
איש ייבחר, מחות מצויות, מחות שבועות, מחות המסכות, אלאира
את פניך, יזוח ריקם, יאש שמתתزي, כברכת יזוח אלהיםอאש.

ביורק:  

On return add the words in parentheses:

והשימן - יזוח אלהים, ואת יבchers, אשת ישך, יאש שמתתזי, כברכת יזוח אלהים.

לאirement, באיש רציית принципע, באיש רציית בכרכנ (אלהים, אללה אוחפשיך, אוחפשיך באเศימים, אוחפשיך באשכהיך, אוחפשיך באишьך באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ, באיש רציית בכרכנ.

On Yom Tov (but not on שבת), when Kohanim bless the congregation continue on page 852.

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your God in the place which He shall choose; on the Festival of Matzot, and on the Festival of Shavuot, and on the Festival of Sukkot; and they shall not appear before the Lord empty-handed; every man shall give as he is able, according to the blessing of the Lord your God which He has given you.

_On Shabbat add the words in parentheses:_

Bestow upon us, Lord, our God, the blessing of Your festivals for life and peace, joy and gladness, as You desired and promised to bless us. (Our God and the God of our fathers, may You find favor with our rest.) Sanctify us with Your commandments and grant us our share in Your Torah. Satisfy us from Your goodness, gladden us with Your salvation, and purify our heart to serve You in truth. And grant us as a heritage, Lord, our God, (with love and favor,) with joy and gladness, (the Sabbath and) the festivals of Your holiness. And may Israel, who sanctify Your name, rejoice in You. Blessed are You, Lord, Who sanctifies (the Sabbath and) Israel and the festive seasons.

The Temple Service

Look favorably, Lord our God, upon Your people Israel and their prayer, and restore the service to the Holy of Holies of Your House. Accept with love and favor the fire-offerings of Israel and their prayer. May the service of Israel Your people Israel always find favor with You.

_On Yom Tov (but not on Hol HaMo’ed or Shabbat Hol HaMo’ed), when Kohanim bless the congregation continue on page 853._

May our eyes witness Your return to Zion in compassion. Blessed are You, Lord, Who will restore His Divine Presence to Zion.

_gladness, the festivals of Your holiness. Rambam (Sefer HaMitzvot #54) explains that while the primary fulfillment of the obligation to rejoice on Yom Tov is via the Shelamim sacrifice (otherwise known as שַׁשְדָלְשִׂדְחָע), the sages also included other forms of rejoicing, including the consumption of meat and wine, wearing new clothing, distribution of delicacies, and singing and dancing to musical accompaniment. He adds that “the Torah also obligates us to include the weak, the poor, and the convert when we fulfill this mitzva, as it says ‘you shall rejoice… as well as the convert, the orphan, and the widow’ (Deut. 16:11).”_
הודאה

During the first five words.

When saying the הדימע silently, continue with המשה שמו on the next page.
Thanksgiving

Bow during the first seven words.

Mo’dim WE THANK YOU, for You are the LORD our God and the God of our fathers for all eternity. You are the Rock of our life and Shield of our deliverance. From generation to generation we will thank You and recount Your praise for our lives that are in Your hands, for our souls that are given over to You, for Your miracles that are with us every day, and for Your constant wonders and favors, evening, morning and noon. You are good, for Your compassion does not cease, and You are compassionate, for Your kindness never ends. We have placed our hope in You forever and ever.

For all this, our King, may Your name be blessed and exalted continually, forever and ever. All that lives will give thanks to You forever and praise Your name in truth, God, our salvation and our help forever. *Blessed are You, LORD, for Your name is “The Good One” and it is appropriate to give thanks to You.

When saying the Amida silently, continue with “Grant peace” on the next page.

Birkat Kohanim

If Kohanim do not ascend, the following is said.

Eloheinu OUR GOD, God of our fathers, bless us with the threefold blessing, in the Torah, written by Your servant Moses and spoken by Aaron and his descendants, being priests, Your holy people, as it is said:

Num. 6

“May the LORD bless you and keep you.” Cong: May this be His will.

“May the LORD make His countenance shine upon you and be gracious to you.” Cong: May this be His will.

“May the LORD lift up His countenance toward you and grant you peace.” Cong: May this be His will.
שלום שלום
תעכבי ורכבה, והחסד לנו רבותים עליינו יעמך
יושאר טעומ. ברוך אביינו כלמן חכם בחזון פנים,
כי בגור חניך באת אלוהים עליון, חתומ חירם ואוניבשת, לא
ינתקה וברכה והרמיה והסמל שלום. ותעכבי קנייך זבר את
נעמך ישראלי, בך לעובך שעה שלום. וporate אתדמו, המבכר את עמו ישראל השלום.

At this point when the he repeats the he should complete the repetition by saying the verse beginning "יהי יезז" out loud.

תהלים טי
bow, take three steps back, then bow, first left, then right, then center, while saying:
نعשה שלום במורמוני, היא יעשתה שלום עליינו, ועל כל ישראלי,
וזמות יאמו.

On (page 880) are said at this point. On other days of the service continues with קורש שלموות של וגו והסמל (page 586). On the service continues with (page 180).
PEACE

Grant peace with welfare and blessing, and grace with loving-kindness and mercy on us and all Israel Your people. Bless us, our Father, all together, with the light of Your presence. For in that light, LORD our God, You have given us the Torah of life, and love of kindness with justice, blessing, tenderness, life and peace. May it be good in Your eyes to bless Your people Israel at all times, at every hour, with Your peace. Blessed are You, LORD, Who blesses His people Israel with peace.

At this point when the Leader repeats the Amida he should complete the repetition by saying the verse beginning “May the words” out loud.

Ps. 19 MAY THE WORDS of my mouth and the meditation of my heart be acceptable before You, LORD, my Rock and my Redeemer.

Berakhot 17a MY GOD, guard my tongue from evil, and my lips from speaking deceit. Let my soul be silent to those who curse me; let my soul be humble toward everyone like the dust. Open my heart to Your Torah that my soul may follow Your commandments. As for all those who contemplate evil against me, speedily nullify their plans and spoil their schemes. Do so for the sake of Your name. Do so for Your right hand. Do so for Your holiness. Do so for Your Torah, that Your loved ones may be delivered. Save with Your right hand, and answer me. May the words of my mouth and the meditation of my heart be acceptable before You, LORD, my Rock and my Redeemer.

Bow, take three steps back, then bow, first left, then right, then center, while saying: He Who makes peace in His heights, may He create peace for us and for all Israel. Amen.

Mal. 3 MAY IT BE Your will, LORD our God and God of our fathers, that the Temple be rebuilt speedily in our days and may You grant our portion in Your Torah. We will serve You there in reverence as in the days of antiquity and in years gone by. “And may the offering of Judah and Jerusalem be pleasant to the LORD as in the days of antiquity and in years gone by.”

On Sukkot, Hoshanot (page 881) are said at this point. On other days of Yom Tov and Shabbat Hol HaMo‘ed the service continues with Full Kaddish and "There is none like our God” (page 587). On Hol HaMo‘ed Pesah the service continues with Full Kaddish and Aleinu (page 181).