

SIDDUR
TEHILLAT HASHEM
NUSACH HA-ARI ZAL

Annotated Edition



According to the Text of
RABBI SHNEUR ZALMAN OF LIADI



New, Emended Hebrew Edition

With an English Translation

by

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UPON ARISING

Immediately upon awaking, one must be conscious of God, Master of the universe. One would not remain lying in bed in the presence of a human king, and surely not in the presence of God. Therefore, one should say מודה אני immediately upon awaking, for one will thereby be made aware of God's presence, and will rise quickly. See additional laws on page 586.

מוֹדָה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם, שֶׁהַחֲזֵרְתָּ בִּי
נִשְׁמָתִי בְּחַמְלָה. רַבָּה אֲמוּנָתְךָ:



MORNING BLESSINGS

It is forbidden to mention God's name in a blessing, or to utter words of Torah, before ritually washing the hands. וְאֵי תָרַח, however, may be recited even before washing one's hands, since the text does not contain any of the Divine names. One should wash the hands before getting out of bed, and then, after dressing and rinsing the mouth (except on a public fast day), one washes again and recites the Morning Blessings.

ORDER OF WASHING THE HANDS

Take a cup of water in the right hand, pass it to the left hand, and pour water over the entire right hand until the wrist. Take the cup in the right hand and pour over the entire left hand. Wash twice more, so that each hand has been washed three times in alternating sequence (on Tishah b'Av and Yom Kippur, wash only until the knuckles). Dry the hands.

Stand while reciting the Morning Blessings.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל גְּטִילַת יָדַיִם:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת
הָאָדָם בְּחַכְמָה, וּבָרָא בּוֹ נְקָבִים נְקָבִים, חֲלוּלִים
חֲלוּלִים, גָּלוּי וְיָדוּעַ לְפָנֶיךָ כַּסָּא כְבוֹדְךָ, שְׂאֵם יִסְתֵּם אֶחָד
מֵהֶם, אוֹ אִם יִפְתַּח אֶחָד מֵהֶם, אוֹ אִפְשֶׁר לְהִתְקַיֵּם
אִפְלוּ שְׁעָה אַחַת. בְּרוּךְ אַתָּה יי, רוֹפֵא כָּל בְּשָׂר
וּמְפַלֵּא לַעֲשׂוֹת:

אֱלֹהֵי, נִשְׁמָה שְׁנַתָּת בִּי טְהוֹרָה הִיא, אַתָּה בְּרָאתָה,
אַתָּה יָצַרְתָּה, אַתָּה גִּפְתָּתָה בִּי, וְאַתָּה
מְשַׁמְרָה בְּקִרְבִּי, וְאַתָּה עֲתִיד לְפַלְּאָה מִמֶּנִּי, וְלְהַחְזִירָה בִּי



UPON ARISING

Immediately upon awaking, one must be conscious of God, Master of the universe. One would not remain lying in bed in the presence of a human king, and surely not in the presence of God. Therefore, one should say *I offer thanks* immediately upon awaking, for one will thereby be made aware of God's presence, and will rise quickly. See additional laws on page 586.

Transliteration, page 623.

מוֹדָה I offer thanks to You, living and eternal King, for You have mercifully restored my soul within me; Your faithfulness is great.



MORNING BLESSINGS



ORDER OF WASHING THE HANDS

Take a cup of water in the right hand, pass it to the left hand, and pour water over the entire right hand until the wrist. Take the cup in the right hand and pour over the entire left hand. Wash twice more, so that each hand has been washed three times in alternating sequence (on Tishah b'Av and Yom Kippur, wash only until the knuckles). Dry the hands.

Stand while reciting the Morning Blessings.

בְּרוּךְ Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us concerning the washing of the hands.

בְּרוּךְ Blessed are You, Lord our God, King of the universe, who has formed man in wisdom, and created within him numerous orifices and cavities. It is revealed and known before the Throne of Your Glory that if but one of them were to be blocked, or one of them were to be opened, it would be impossible to exist even for a short while. Blessed are You, Lord, who heals all flesh and performs wonders.

אֱלֹהֵי My God, the soul which You have given within me is pure. You have created it, You have formed it, You have breathed it into me, and You preserve it within me. You will eventually take it from me, and restore it within me in the

לְעֵתִיד לְבֹא. כָּל זְמַן שֶׁהִנְשָׁמָה בְּקֶרְבֵי, מוֹדָה אֲנִי לְפָנֶיךָ
 יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, רַבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל
 הַנְּשָׁמוֹת. בְּרוּךְ אַתָּה יי, הַמַּחְזִיר נְשָׁמוֹת לְפָנֶיךָ מֵתִים:

Recite the following Morning Blessings whether or not they apply—as for example, if one was awake all night and did not remove his clothes and put on others. However, if awake all night, recite them only after dawn. * If one slept during the night, all of these blessings (including those on the preceding page) may be said upon arising, provided it is after midnight. * One should not attend to any matters, even Torah study, before reciting all the Morning Blessings. See additional laws on page 586.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הַנּוֹתֵן לְשִׁכּוֹי בִּינָה לְהִבְחִין בֵּין
 יוֹם וּבֵין לַיְלָה:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 פּוֹקֵחַ עֵזְרִים:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 מַתִּיר אֲסוּרִים:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 זוֹקֵף כְּפוּפִים:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 מַלְבִּישׁ עֲרָמִים:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הַנּוֹתֵן לַיַּעַף כָּח:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הַמְכִּין מִצְעָדֵי גֵבֶר:

Time to Come. So long as the soul is within me, I offer thanks to You, Lord my God and God of my fathers, Master of all works, Lord of all souls. Blessed are You, Lord, who restores souls to dead bodies.

Recite the following Morning Blessings whether or not they apply—as for example, if one was awake all night and did not remove his clothes and put on others. However, if awake all night, recite them only after dawn. * If one slept during the night, all of these blessings (including those on the preceding page) may be said upon arising, provided it is after midnight. * One should not respond to any morning, even Torah, until, before reciting all the Morning Blessings, see additional laws on page 306.

ברוך Blessed are You, Lord our God, King of the universe, who gives the rooster understanding to distinguish between day and night.

ברוך Blessed are You, Lord our God, King of the universe, who opens the eyes of the blind.¹

ברוך Blessed are You, Lord our God, King of the universe, who releases the bound.²

ברוך Blessed are You, Lord our God, King of the universe, who straightens the bowed.³

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

ברוך Blessed are You, Lord our God, King of the universe, who gives strength to the weary.

ברוך Blessed are You, Lord our God, King of the universe, who spreads forth the earth above the waters.⁴

ברוך Blessed are You, Lord our God, King of the universe, who directs the steps of man.

On Tishah b'Av and on Yom Kippur, the following blessing is omitted.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה לִי כָּל צָרָכִי:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁלֹּא עָשִׂנִי גוֹי:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁלֹּא עָשִׂנִי עֶבֶד:

Males recite the following blessing:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁלֹּא עָשִׂנִי אִשָּׁה:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה

מֵעֵינִי וְתַנוּמָה מֵעַפְעָפִי: אמן

וַיְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

שֶׁתִּרְגְּלֵנוּ בְּתוֹרָתְךָ, וְתִדְבְּקֵנוּ בְּמִצְוֹתֶיךָ, וְאֵל

תְּבִיאֵנוּ לֹא לַיָּדִי חַטָּא וְלֹא לַיָּדִי עֲבָרָה וְעוֹן, וְלֹא לַיָּדִי

נִסְיוֹן וְלֹא לַיָּדִי בַּיּוֹן, וְאֵל יִשְׁלוּט בָּנוּ יֵצֵר הָרַע,

וְהִרְחִיקֵנוּ מֵאָדָם רָע, וּמִחֵבֶר רָע, וּדְבַקֵּנוּ בְּיֵצֵר טוֹב

וּבְמַעֲשֵׂים טוֹבִים, וְכוּף אֶת יִצְרָנוּ לְהִשְׁתַּעֲבֹד לָךְ, וְתַנְנוּ

הַיּוֹם וּבְכָל יוֹם לַחַן וְלַחֲסֵד וְלִרְחֻמִּים בְּעֵינֶיךָ וּבְעֵינֵי כָּל

רוּאֵינוּ, וְתִגְמְלֵנוּ חֲסִדִּים טוֹבִים. בְּרוּךְ אַתָּה יי, הַגּוֹמֵל

חֲסִדִּים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל:

On Tishah b'Av and on Yom Kippur, the following blessing is omitted.

ברוך Blessed are You, Lord our God, King of the universe, who has provided me with my every need.

ברוך Blessed are You, Lord our God, King of the universe, who girds [the people of] Israel with might.

ברוך Blessed are You, Lord our God, King of the universe, who crowns [the people of] Israel with glory.

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.

Males recite the following blessing:

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

ברוך Blessed are You, Lord our God, King of the universe, who removes sleep from my eyes and slumber from my eyelids. Do not respond Amen.

ויהי And may it be Your will, Lord our God and God of our fathers, to accustom us to [study] Your Torah, and to make us cleave to Your commandments. Do not bring us into sin, nor into transgression or iniquity, nor into temptation or scorn; and may the evil inclination not have mastery over us. Keep us far from an evil person and an evil companion. Make us cleave to the good inclination and to good deeds, and compel our inclination to be subservient to You. Grant us this day, and every day, grace, kindness, and mercy in Your eyes and in the eyes of all who behold us; and bestow bountiful kindness upon us. Blessed are You, Lord, who bestows bountiful kindness upon His people Israel.

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׁתַּצִּילֵנִי
הַיּוֹם וּבְכֹל יוֹם מֵעַזֵּי פָנִים, וּמַעֲזוֹת פָּנִים, מֵאָדָם
רָע, וּמִחֶבֶר רָע, וּמִשָּׁכֵן רָע, וּמִפְּגַע רָע, מֵעֵין הָרָע,
מִלְּשׁוֹן הָרָע, מִמְּלִשְׁיוֹת, מֵעֲדוֹת שָׁקֵר, מִשְׁנֵאת
הַפְּרִיֹת, מֵעֲלִילָה, מִמִּיתָה מְשֻׁנָּה, מִחֲלִים רָעִים,
וּמִמְקָרִים רָעִים, וּמִשְׁטָן הַמְּשַׁחֵת, מִדִּין קָשָׁה, וּמִבְּעַל
דִּין קָשָׁה, בֵּין שֶׁהוּא בֶן בְּרִית, וּבֵין שְׂאִינוֹ בֶן בְּרִית.
וּמְדִינָה שֶׁל גִּיהֶנָם:

One must be extremely scrupulous concerning the Blessings of the Torah. It is forbidden to utter any words of Torah before these blessings are recited.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל דְּבָרֵי תוֹרָה:

וְהַעֲרַב נָא יי אֱלֹהֵינוּ אֵת דְּבָרֵי תוֹרָתְךָ בְּפִינוּ, וּבְפִי
כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ
וְצִאֲצֵאֵינוּ, וְצִאֲצֵאֵי כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי
שְׁמֶךָ וְלוֹמְרֵי תוֹרָתְךָ לְשִׁמְחָה. בְּרוּךְ אַתָּה יי, הַמְּלַמֵּד
תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל הָעַמִּים וְנָתַן לָנוּ אֵת תּוֹרָתוֹ. בְּרוּךְ אַתָּה
יי, נוֹתֵן הַתּוֹרָה:

וַיְדַבֵּר יי אֶל מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל אֶהֱרָן וְאֶל בְּנָיו
לֵּאמֹר, כֹּה תְבָרְכוּ אֵת בְּנֵי יִשְׂרָאֵל, אָמֹר לָהֶם:

ידי May it be Your will, Lord my God and God of my fathers, to protect me this day, and every day, from insolent men and from impudence; from a wicked man, from an evil companion, from an evil neighbor, and from an evil occurrence; from an evil eye, from a malicious tongue, from slander, from false testimony, from men's hate, from calumnious charges, from unnatural death, from harsh diseases, and from misfortune; from the destructive adversary and from a harsh judgment; from an implacable opponent, whether or not he is a member of the Covenant; and from the retribution of *gehinnom*.

One must be extremely scrupulous concerning the Blessings of the Torah. It is forbidden to utter any words of Torah before these blessings are recited.

ברוך Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us concerning the words of the Torah.

והעריב Lord our God, make the teachings of Your Torah pleasant in our mouths, and in the mouths of Your entire people, the House of Israel; and may we, our children, and the children of Your entire people the House of Israel, all be knowers of Your Name and students of Your Torah for its own sake. Blessed are You, Lord, who teaches the Torah to His people Israel.

ברוך Blessed are You, Lord our God, King of the universe, who has chosen us from among all the nations and given us His Torah. Blessed are You, Lord, who gives the Torah.

וידבר And the Lord spoke to Moses, saying: Speak to Aaron and to his sons, saying, thus shall you bless the children of Israel. Say to them:

יְבָרְכְךָ יי וְיִשְׁמְרֶךָ: יָאֵר יי | פָּנָיו אֵלֶיךָ, וַיַּחֲנֹךְ:
 יֵשָׂא יי | פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שָׁלוֹם:

וְשָׂמוּ אֶת שְׁמֵי עַל בְּנֵי יִשְׂרָאֵל, וְאָנִי אֲבָרְכֶם:

אֱלֹהֵי דְבָרִים שְׂאִין לָהֶם שְׁעוֹר: הַפָּאָה, וְהַכְּפוּרִים,
 וְהַרְאִיוֹן, וְגַמְלֵלוֹת חֲסָדִים, וְתַלְמוּד תּוֹרָה:
 אֱלֹהֵי דְבָרִים שְׂאָדָם אוֹכַל פְּרוֹתֵיהֶם בְּעוֹלָם הַזֶּה
 וְהַקְּרָן קִיּוּמָת לְעוֹלָם הַבָּא, וְאֱלֹהֵי הַזֶּן: כְּבוֹד אָב וְאִם,
 וְגַמְלֵלוֹת חֲסָדִים, וְהַשְׁכָּמָת בֵּית הַמִּדְרָשׁ שְׁחָרִית
 וְעֶרְבִית, וְהַכְּנַסַּת אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְּנַסַּת
 כְּלָה, וְהַלְוִיַּת הַמֵּת, וְעִיּוֹן תְּפִלָּה, וְהַבְּאֵת שָׁלוֹם
 שְׁבִין אָדָם לַחֲבֵרוֹ, וּבֵין אִישׁ לְאִשְׁתּוֹ, וְתַלְמוּד תּוֹרָה
 כְּנֶגֶד כָּלֶם:



BLESSING ON THE TZITZIT¹

Every day while dressing, before putting on the *tallit katan* (the small, fringed garment worn by males), examine the *tzitzit* (fringes) to make sure they are not torn, especially the parts lying on the corners and the coils. • On weekdays, untangle the threads one from the other before reciting the blessing. • One who wears a *tallit gadol* (large *tallit*) for the morning prayer should not recite a blessing over the *tallit katan*. See Laws, page 586.

Stand and hold the *tzitzit* in the right hand (a left-handed person holds the *tzitzit* in the left hand), recite the following blessing, and then kiss the *tzitzit* before releasing them.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוֹת צִיצִית:

1. Numbers 6:22-27. 2. Peah 1:1. 3. Shabbat 127a. 4. On Tishah b'Av, the blessing over the *tzitzit* should be recited before Minchah. See page 622.

יְבַרְכֶּךָ The Lord bless you and guard you. The Lord make His countenance shine upon you and be gracious to you. The Lord turn His countenance toward you and grant you peace.

וַשְּׁמוּ And they shall set My name upon the children of Israel, and I shall bless them.¹

אלו These are the precepts for which no fixed measure is prescribed: leaving the crops of the edge of the field for the poor, the gift of the first fruits, the pilgrimage offerings brought when appearing before the Lord on the Three Festivals, deeds of kindness, and the study of Torah.² These are the precepts, the fruits of which man enjoys in this world, while the principal [reward] remains in the World to Come: honoring one's father and mother, performing deeds of kindness, early attendance at the House of Study morning and evening, hospitality to strangers, visiting the sick, dowering the bride, escorting the dead, concentration in prayer, bringing peace between man and his fellow-man and between husband and wife. And the study of Torah is equivalent to them all.³



BLESSING ON THE TZITZIT⁴

Every day while dressing, before putting on the *tallit katan* (the small, fringed garment worn by males), examine the *tzitzit* (fringes) to make sure they are not torn, especially the parts lying on the corners and the coils. • On weekdays, untangle the threads one from the other before reciting the blessing. • One who wears a *tallit gadol* (large *tallit*) for the morning prayer should not recite a blessing over the *tallit katan*. See Laws, page 586.

Stand and hold the *tzitzit* in the right hand (a left-handed person holds the *tzitzit* in the left hand), recite the following blessing, and then kiss the *tzitzit* before releasing them.

בָּרַךְ Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us concerning the mitzvah of *tzitzit*.



ORDER OF PUTTING ON THE TALLIT¹

It is the Chabad custom to don the *tallit* and *tefillin* before *איזהו מקומן*, page 22.

Stand with the folded *tallit* on the right shoulder with the four *tzitzit* in front. Examine the *tzitzit* to make sure they are not torn, while reciting the following:

בְּרַבִּי נַפְשִׁי אֶת יי, יי אֱלֹהֵי גְדִלְתָּ מְאֹד, הוֹד
וְהִדְרָה לְבָשָׁתָּ: עֹזְמָה אֹר פֶּשְׁלָמָה, נוֹמָה
שָׁמַיִם פְּרִיעָה:²

Unfold the *tallit* and open it wide, kiss its upper edge, and swing it around from the position in which it is held in front of you until it is hanging behind you. At this point, begin the blessing.

While reciting the blessing, place the *tallit* over the head and upper body, and bear in mind that God commanded us to enwrap ourselves in it, to remind us to perform all His commandments.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:

While concluding the blessing, gather the two right corners of the *tallit*, raise them up, and place them over the left shoulder; gather the two left corners and bring them up to the left side of the chest. Thus all four *tzitzit* are on the left side, two in front and two behind. See illustrations, page 639. It is the Chabad custom to cover one's face—with the upper part of the *tallit*—only down to cover the eyes, not down to the mouth.

Remain enwrapped after the blessing, as long as it takes to walk four cubits (i.e., approximately three seconds), and recite the following:

מֵה יָקָר חֲסִדְךָ אֱלֹהִים, וּבְנֵי אָדָם בְּצֵל פְּנֵיךָ יַחְסִינִן:
יְרוּיִן מִדְּשֵׁן בֵּיתְךָ, וְנַחַל עֲרַנְיֶךָ תִּשְׁקָם: כִּי עַמְּךָ
מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אֹר: מִשְׁךָ חֲסִדְךָ לְיִדְעֶיךָ,
וְצִדְקָתְךָ לְיִשְׁרֵי לֵב:³

Drape the *tallit* over the head, shoulders, and back during the entire time of prayer.

1. On Tishah b'Av, the *tallit* is not donned for Shacharit, but rather for Minchah. See page 622.
2. Psalms 104:1-2. 3. Psalms 36:8-11.



ORDER OF PUTTING ON THE TALLIT¹

It is the Chabad custom to don the *tallit* and *tefillin* before *Where...*, page 22.

Stand with the folded *tallit* on the right shoulder with the four *tzitzit* in front. Examine the *tzitzit* to make sure they are not torn, while reciting the following:

ברכי My soul, bless the Lord! Lord my God, You are greatly exalted; You have garbed Yourself with majesty and splendor. You enwrap [Yourself] with light as with a garment; You spread the heavens as a curtain.²

Unfold the *tallit* and open it wide, kiss its upper edge, and swing it around from the position in which it is held in front of you until it is hanging behind you. At this point, begin the blessing.

While reciting the blessing, place the *tallit* over the head and upper body, and bear in mind that God commanded us to enwrap ourselves in it, to remind us to perform all His commandments.

ברוך *Böruch atö adonöy elohay-nu melech hö-olöm, asher ki-d'shönu b'mitzvosöv, v'tzivönu l'his-atayf b'tzitzis.*

While concluding the blessing, gather the two right corners of the *tallit*, raise them up, and place them over the left shoulder; gather the two left corners and bring them up to the left side of the chest. Thus all four *tzitzit* are on the left side, two in front and two behind. See illustrations, page 639. It is the Chabad custom to cover one's face—with the upper part of the *tallit*—only down to cover the eyes, not down to the mouth.

Remain enwrapped after the blessing, as long as it takes to walk four cubits (i.e., approximately three seconds), and recite the following:

מה How precious is Your kindness, O God! The children of men take refuge in the shadow of Your wings. They shall be satiated with the delight of Your House, and You will give them to drink from the river of Your bliss. For with You is the source of life; in Your light we see light. Bestow Your kindness upon those who know You, and Your righteousness on the upright in heart.³

Drape the *tallit* over the head, shoulders, and back during the entire time of prayer.

ברוך Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to enwrap ourselves with *tzitzit*.



ORDER OF PUTTING ON THE TEFILLIN¹

It is the Chabad custom to don the *tallit* and *tefillin* before מקומון, page 22.

On Shabbat, festivals and Chol Hamoed, the *tefillin* are not worn.

Stand when putting on *tefillin*, and bear in mind that God commanded us to write on the parchment contained in the *tefillin* the four specific Biblical passages (Exodus 13:1-10; 13:11-16; Deuteronomy 6:4-9; 11:13-21) which mention His unity and the Exodus from Egypt, in order that we remember the miracles and wonders He performed for us. They indicate His unity and omnipotence. He has enjoined us to place the arm *tefillin* adjacent to the heart, and the head *tefillin* over the brain, so that we submit our soul which is in the brain, as well as the desires and thoughts of our heart, to His service. Thus, by putting on the *tefillin*, one will be mindful of the Creator and restrict his pleasures.

Place the arm *tefillin* directly on the left biceps. (A left-handed person puts the *tefillin* on the right biceps.) Turn the arm *tefillin* slightly toward the body, so that when the arm is lowered, the *tefillin* will be directly opposite the heart. Be careful that nothing be interposing between the *tefillin* and the arm or head. Do not interrupt between putting on the *tefillin* of the arm and the *tefillin* of the head. After placing the *tefillin* on the biceps, before tightening it, recite the following blessing, mindful that it applies also to the *tefillin* of the head:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַנִּיחַ תְּפִלִּין:

Tighten the knot. Be careful that the end of the knot, which is in the shape of a γ , is not shifted from the arm *tefillin*. Wind the strap twice around the biceps, over the part of the *tefillin* through which the strap passes, thus forming the shape of a ψ . Wind the strap seven times around the forearm, and wrap the remaining strap around the hand and the palm. Afterwards, place the head *tefillin* on the head above the forehead, centered exactly above the face. The knot of the head *tefillin*, which is in the shape of a τ , should be centered at the top of the nape of the neck. See illustrations, page 640.

If one spoke between putting on the *tefillin* of the arm and that of the head, he should recite the following blessing on the *tefillin* of the head:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל מִצְוֹת תְּפִלִּין:

This applies only if he spoke about matters which are not immediately related to the donning of the *tefillin*. However, if he interrupted for his requirements in putting on the *tefillin*, he need not recite the additional blessing. Nevertheless, it is proper not to interrupt at all unless it is impossible otherwise. (Regarding prayer responses, see chart inside back cover.)

After putting on the head *tefillin*, unwrap the strap from around the palm and make one coil around the back of the hand and palm. Then make three coils on the middle finger: the first coil around the lower phalanx toward the wrist, the second coil around the middle phalanx, and the third over the first coil on the lower phalanx. Wind the remainder of the strap around the palm and fasten the end.

1. On Tishah b'Av, the *tefillin* are not donned for Shacharit, but rather for Minchah. See page 622.

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רַבִּי יִשְׁמַעֵאל אוֹמֵר: בְּשֵׁלֶשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה
 נִדְרָשֶׁת. (1) מִקַּל וְחֹמֶר. (2) וּמִגְזֵרָה שְׁוֵה.
 (3) מִבְּנִין אֵב מִפְּתוּב אֶחָד, וּמִבְּנִין אֵב מִשְׁנֵי כְּתוּבִים.
 (4) מִכָּלֵל וּפְרָט. (5) וּמִפְּרָט וְכָלֵל. (6) כָּלֵל וּפְרָט וְכָלֵל,
 אִי אַתָּה דָן אֶלֶּא כְּעֵין הַפְּרָט. (7) מִכָּלֵל שֶׁהוּא צָרִיף
 לְפָרֵט, וּמִפְּרָט שֶׁהוּא צָרִיף לְכָלֵל. (8) כָּל דָּבָר שֶׁהִיא
 בְּכָלֵל וַיֵּצֵא מִן הַכָּלֵל לְלַמֵּד, לֹא לְלַמֵּד עַל עֲצֻמוֹ
 יֵצֵא, אֶלֶּא לְלַמֵּד עַל הַכָּלֵל כִּלּוֹ יֵצֵא. (9) כָּל דָּבָר
 שֶׁהִיא בְּכָלֵל, וַיֵּצֵא לְטַעוֹן טַעֵן אֶחָד שֶׁהוּא כְּעַנְיָנוּ,
 יֵצֵא לְהַקֵּל וְלֹא לְהַחֲמִיר. (10) כָּל דָּבָר שֶׁהִיא בְּכָלֵל
 וַיֵּצֵא לְטַעוֹן טַעֵן אַחֵר שֶׁלֹּא כְּעַנְיָנוּ, יֵצֵא לְהַקֵּל
 וְלְהַחֲמִיר. (11) כָּל דָּבָר שֶׁהִיא בְּכָלֵל וַיֵּצֵא לְדוֹן בְּדָבָר
 חֲדָשׁ, אִי אַתָּה יָכוֹל לְהַחֲזִירוֹ לְכָלֵל, עַד שִׁיחֲזִירוּ
 הַפְּתוּב לְכָלֵל בְּפִרוּשׁ. (12) דָּבָר הַלָּמֵד מִעַנְיָנוּ, וְדָבָר
 הַלָּמֵד מִסּוּפּוֹ. (13) וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה
 אֶת זֶה, עַד שְׂיבֹא הַפְּתוּב הַשְּׁלִישִׁי וַיְכַרֵּעַ בֵּינֵיהֶם.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה
 בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ
 בְּתוֹרָתְךָ:

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רבי Rabbi Yishmael says:¹ The Torah is expounded by means of thirteen rules: 1. A conclusion drawn from a minor premise or more lenient condition to a major or more strict one, and vice versa. 2. An analogy between two laws established on the basis of identical expressions in the Biblical text. 3. A general principle derived from one Biblical text or from two related Biblical texts [is applicable to all similar cases, though not specified in detail]. 4. When a general rule is followed by an explicit particular, [the rule is limited to the specified particular]. 5. When a specification is followed by a general rule, [all that is contained in the general rule applies]. 6. When a general rule is followed by a specification and then again by a general rule, the law is applicable only to such cases which are similar to the specification. 7. When a general rule requires an explicit specification [for the sake of clarity, the general rule is not limited to the specified particular, as in rule 4]. Similarly, when a specification requires a generalization [for the sake of clarity, the generalization does not have the all-embracing effect, as in rule 5]. 8. When a particular case that is included in a general law is singled out to instruct us concerning something new, it is singled out not only to teach concerning its own case, but is to be applied to the whole of the general law. 9. When a particular case that is included in a general law is singled out to add another provision similar to the general law, it is singled out in order to lessen, but not to increase, the severity of that provision. 10. When a particular case that is included in a general law is singled out to add another provision which is unlike the general provision, it is singled out in order, in some aspects to lessen, and in others to add to, the severity of the provision. 11. When a particular case that is included in a general law is singled out with a new stipulation, the provisions of the general law no longer apply to it, unless the Torah expressly states that they do. 12. The meaning of a passage may be deduced from its context or from a subsequent passage. 13. Similarly, when two Biblical passages contradict each other, the meaning can be determined by a third Biblical text which reconciles them.

יהי May it be Your will, Lord our God and God of our fathers, that the Bet Hamikdash be speedily rebuilt in our days, and grant us our portion in Your Torah.³

KADDISH D'RABBANAN

Mourners recite the following Kaddish. Congregation responds אמן as indicated.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן—Cong) בְּעֲלָמָא דִּי בְּרָא
 כְּרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פּוּרְקָנָהּ וְיִקְרַב
 מְשִׁיחָהּ. (אָמֵן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
 יִשְׂרָאֵל, בְּעָגְלָא וּבְזֵמַן קָרִיב וְאִמְרוּ אָמֵן:

(אָמֵן—Cong) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא, יִתְבָּרַךְ.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ,
 וְיִשְׁתַּבַּח, וְיִתְפָּאֵר, וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא, וְיִתְהַדַּר, וְיִתְעַלֶּה,
 וְיִתְהַלָּל, שְׁמֵהּ דְקוּדְשָׁא בְּרִיךְ הוּא. (אָמֵן—Cong) לְעֵלָּא מִן כָּל
 בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאִמְרִין בְּעֲלָמָא,
 וְאִמְרוּ אָמֵן: (אָמֵן—Cong) עַל יִשְׂרָאֵל וְעַל רַבְּנָן, וְעַל
 תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן, וְעַל כָּל מָאן דְעָסְקִין
 בְּאוּרְתָא, דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אַתְר וְאַתְר, יְהֵא לְהוֹן
 וְלְכוּן שְׁלָמָא רַבָּא חֲנָא וְחַסְדָּא וְרַחֲמִין וְחַיִּין אַרְיִכוֹן וּמְזוּנָא
 רוּיְחָא וּפּוּרְקָנָא מִן קַדָּם אַבוּהוֹן דְּבִשְׁמַיָּא וְאִמְרוּ אָמֵן:
 (אָמֵן—Cong) יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן: (אָמֵן—Cong)

Take three steps back, then bow right saying עשה שלום במרומי, bow forward saying הוּא, bow left saying ועל כל ישראל, and bow forward saying וְאִמְרוּ אָמֵן.

From Rosh Hashanah through Yom Kippur, substitute השלום for שלום.

עֲשֵׂה (הַשְׁלוֹם) שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
 כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן: (אָמֵן—Cong)

in the world; and say, Amen. (Cong: Amen.) Upon Israel, and upon our Sages, and upon their disciples, and upon all the disciples of their disciples, and upon all those who occupy themselves with the Torah, here or in any other place, upon them and upon you, may there be abundant peace, grace, kindness, compassion, long life, ample sustenance and deliverance, from their Father in heaven; and say, Amen. (Cong: Amen.) May there be abundant peace from heaven, and a good life for us and for all Israel; and say, Amen. (Cong: Amen.) He who makes peace (the peace) in His heavens, may He make peace for us and for all Israel; and say, Amen. (Cong: Amen.)

KADDISH D'RABBANAN

Mourners recite the following Kaddish. Congregation responds Amen as indicated.

יְתַגַּדַּל *Yis-gadal v'yis-kadash sh'mayh rabö.* (Cong: *Ömayn*)

B'öl'mö di v'rö chir'u-sayh v'yamlich mal'chusayh, v'yatzmach pur-könayh vikörayv m'shi-chayh. (Cong: *Ömayn*)

B'cha-yay-chon u-v'yomaychon u-v'cha-yay d'chöl bays yisrö-ayl, ba-agölö u-viz'man köriv v'im'ru ömayn.

(Cong: *Ömayn. Y'hay sh'mayh rabö m'vörach l'ölam u-l'öl'may öl'ma-yö, yisböraych.*)

Y'hay sh'mayh rabö m'vörach l'ölam u-l'öl'may öl'ma-yö. Yisböraych, v'yishtabach, v'yispö-ayr, v'yisromöm, v'yis-nasay, v'yis-hadör, v'yis-aleh, v'yis-halöl, sh'may d'kudshö b'rich hu. (Cong: *Ömayn*)

L'aylö min köl bir-chösö v'shirösö, tush-b'chösö v'neche-mösö, da-amirön b'öl'mö, v'im'ru ömayn. (Cong: *Ömayn*)

Al yisrö-ayl v'al rabönön, v'al tal-midayhon, v'al köl tal-miday tal-midayhon, v'al köl mön d'ös'kin b'ora-y'sö. Di v'asrö hödayn, v'di v'chöl asar v'asar. Y'hay l'hon u-l'chon shlömö rabö, chinö v'chisdö v'rachamin v'cha-yin arichin, u-m'zonö r'vichö u-furkönö min ködöm avu-hon d'vish'ma-yö v'im'ru ömayn. (Cong: *Ömayn*)

Y'hay sh'lömö rabö min sh'ma-yö, v'cha-yim tovim ölaynu v'al köl yisrö-ayl v'im'ru ömayn. (Cong: *Ömayn*)

Take three steps back, then bow right saying *Oseh shöлом bim'romöv*, bow forward saying *hu*, bow left saying *ya-aseh shöлом ölaynu*, and bow forward saying *v'al köl yisrö-ayl, v'im'ru ömayn.*

From Rosh Hashanah through Yom Kippur, substitute *ha-shöлом* for *shöлом*.

Oseh (ha-shöлом) shöлом bim'romöv, hu ya-a-se shöлом ölaynu v'al köl yisrö-ayl, v'im'ru ömayn. (Cong: *Ömayn*)

יְתַגַּדַּל Exalted and hallowed be His great Name (Cong: Amen.) throughout the world which He has created according to His will. May He establish His kingship, bring forth His redemption and hasten the coming of His Mashiach (Cong: Amen.) in your lifetime and in your days and in the lifetime of the entire House of Israel, speedily and soon, and say, Amen. (Cong: Amen. May His great Name be blessed forever and to all eternity. Blessed.) May His great Name be blessed forever and to all eternity. Blessed and praised, glorified, exalted and extolled, honored, adored and lauded be the Name of the Holy One, blessed be He, (Cong: Amen.) beyond all the blessings, hymns, praises and consolations that are uttered



SHACHARIT FOR WEEKDAYS

הוֹדוּ לַיְיָ קְרָאוּ בְשֵׁמוֹ, הוֹדִיעוּ בְעַמִּים עֲלִילוֹתָיו: שִׁירוּ
לוֹ זַמְרוּ לוֹ, שִׁיחוּ בְכָל גַּפְלֹאוֹתָיו: הִתְהַלְלוּ בְשֵׁם
קְדָשׁוֹ, יִשְׂמַח לֵב מִבְּקָשֵׁי יְיָ: דַרְשׁוּ יְיָ וְעִזּוּ, בְּקִשׁוֹ פָּנָיו
תָּמִיד: זְכְרוּ גַפְלֹאוֹתָיו אֲשֶׁר עָשָׂה, מִפְּתֵי וּמִשְׁפְּטֵי פִיהוּ:
זֶרַע יִשְׂרָאֵל עֲבָדוּ, בְּנֵי יַעֲקֹב בְּחִירָיו: הוּא יְיָ אֱלֹהֵינוּ, בְּכָל
הָאָרֶץ מִשְׁפָּטָיו: זְכְרוּ לְעוֹלָם בְּרִיתוֹ, דְּבַר צִוְיָה לְאַלְפֵי דוֹר:
אֲשֶׁר כָּרַת אֶת אַבְרָהָם, וַיִּשְׁבּוּעַתּוֹ לְיִצְחָק: וַיַּעֲמִידָהּ
לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר: לְךָ אֶתֵּן אֶרֶץ
כְּנָעַן, חֶבְל נַחֲלָתְכֶם: בְּהִיוֹתְכֶם מְתֵי מִסְפָּר, כַּמֶּעֶט וְגָרִים
בָּהּ: וַיִּתְהַלְכוּ מִגּוֹי אֶל גּוֹי, וּמִמַּמְלָכָה אֶל עַם אַחֵר: לֹא
הִצִּיחַ לְאִישׁ לְעֵשְׂקֶם, וַיּוֹכַח עֲלֵיהֶם מְלָכִים: אֵל תִּגְעוּ
בְּמִשְׁיַחִי, וּבִנְבִיאֵי אֵל תִּרְעוּ: שִׁירוּ לַיְיָ כָּל הָאָרֶץ, בְּשִׁירוֹ
מִיּוֹם אֶל יוֹם יִשׁוּעַתּוֹ: סִפְרוּ בְּגוֹיִם אֶת כְּבוֹדוֹ, בְּכָל
הָעַמִּים גַּפְלֹאוֹתָיו: כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל
כָּל אֱלֹהִים: כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים (Pause) וַיְיָ שָׁמַיִם
עָשָׂה: הוֹד וְהַדָּר לְפָנָיו, עִזּוּ וְחִדְדוּ בְּמִקוֹמוֹ: הָבוּ לַיְיָ
מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיְיָ כְּבוֹד וְעִזּוּ: הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ,
שָׂאוּ מִנְחָה וּבָאוּ לְפָנָיו, הִשְׁתַּחֲווּ לַיְיָ בְּהַדְרַת קְדָשׁ: חִילוּ
מִלְּפָנָיו כָּל הָאָרֶץ, אֶף תַּבּוֹן תִּבֵּל בַּל תִּמּוֹט: יִשְׁמְחוּ
הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֵּאמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ: יִרְעַם הַיָּם
וּמְלֵאוֹ, יַעֲלֶץ הַשָּׂדֶה וְכָל אֲשֶׁר בּוֹ: אִזּוּ יִרְנְנוּ עֵצֵי הַיַּעַר,
מִלְּפָנָיו יְיָ כִּי בָא לְשִׁפּוֹט אֶת הָאָרֶץ: הוֹדוּ לַיְיָ כִּי טוֹב, כִּי
לְעוֹלָם חֲסֵדוֹ: וַאֲמָרוּ, הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו, וְקַבְּצֵנוּ



SHACHARIT FOR WEEKDAYS

הוֹדוּ Offer praise to the Lord, proclaim His Name; make His deeds known among the nations. Sing to Him, chant praises to Him, speak of all His wonders. Glory in His holy Name; may the heart of those who seek the Lord rejoice. Search for the Lord and His might; continually seek His countenance. Remember the wonders that He has wrought, His miracles, and the judgments of His mouth. O descendants of Israel His servant, children of Jacob, His chosen ones: He is the Lord our God; His judgments extend over the entire earth. Remember His covenant forever, the word which He has commanded to a thousand generations; the covenant which He made with Abraham, and His oath to Isaac. He established it for Jacob as a statute, for Israel as an everlasting covenant, stating, "To you I shall give the land of Canaan"—the portion of your inheritance, when you were but few, very few, and strangers in it. They wandered from nation to nation, and from one kingdom to another people. He permitted no one to wrong them, and admonished kings for their sakes, "Do not touch My anointed ones, and do not harm My prophets." Sing to the Lord, all the earth; proclaim His deliverance from day to day. Recount His glory among the nations, His wonders among all the peoples. For the Lord is great and highly praised; He is awesome above all gods. For all the gods of the nations are naught, but the Lord made the heavens. Majesty and splendor are before Him, strength and joy in His presence. Render to the Lord, families of nations, render to the Lord honor and might. Render to the Lord the honor due His Name; bring an offering and come before Him, bow down to the Lord in resplendent holiness. Tremble before Him, all the earth; indeed, the world will be firmly established that it shall not falter. The heavens will rejoice, the earth will exult, and among the nations they will proclaim, "The Lord reigns!" The sea and its fullness will roar; the field and all therein will jubilate. Then the trees of the forest will sing before the Lord, when He comes to judge the earth.

וְהִצִּילֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהִשְׁתַּבַּח
 בְּתִהְלֹתְךָ: בָּרוּךְ יי אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם,
 וַיֹּאמְרוּ כָּל הָעַם אָמֵן וְהַלֵּל לַיי: רֹמְמוּ יי אֱלֹהֵינוּ
 וְהִשְׁתַּחֲווּ לְהַדָּם רַגְלָיו, קְדוֹשׁ הוּא: רֹמְמוּ יי אֱלֹהֵינוּ
 וְהִשְׁתַּחֲווּ לְהַר קְדִשׁוֹ, כִּי קְדוֹשׁ יי אֱלֹהֵינוּ: וְהוּא רַחוּם
 יִכַּפֵּר עֵוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהַשִּׁיב אָפֹן, וְלֹא יַעִיר כָּל
 חַמְתּוֹ: אַתָּה יי לֹא תִכְלֹא רַחֲמֶיךָ מִמֶּנִּי, חֲסִדְךָ וְאַמְתָּךְ
 תִּמְיֵד יִצְרוּנִי: זְכֹר רַחֲמֶיךָ יי וְחֲסִדֶיךָ, כִּי מֵעוֹלָם הִמְהָ:
 תִּנּוּ עַוֹן לְאֱלֹהִים עַל יִשְׂרָאֵל גְּאוֹתוֹ, וְעִזּוּ בְּשִׁחְקִים: נוֹרָא
 אֱלֹהִים מִמְּקֹדְשֶׁיךָ, אֵל יִשְׂרָאֵל הוּא נִתֵּן עֵז וְתַעֲצֻמוֹת
 לָעַם, בָּרוּךְ אֱלֹהִים: אֵל נִקְמוֹת יי, אֵל נִקְמוֹת הוֹפִיעַ:
 הַנְּשֵׂא שֹׁפֵט הָאָרֶץ, הָשֵׁב גָּמוּל עַל גָּאִים: לִי הִישׁוּעָה,
 עַל עַמְּךָ בִּרְכַתְךָ סִלָּה: יי צְבָאוֹת עֲמֻנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי
 יַעֲקֹב סִלָּה: יי צְבָאוֹת, אֲשֶׁר־י אָדָם בַּטַּח בְּךָ: יי
 הוֹשִׁיעָה, הַמְּלֹךְ יַעֲנֵנוּ בַיּוֹם קְרָאֵנוּ: הוֹשִׁיעָה אֶת עַמְּךָ
 וּבָרֶךְ אֶת נַחֲלֹתְךָ, וְרַעַם וְנִשְׂאֵם עַד הָעוֹלָם: נַפְשֵׁנוּ
 חֲכַתָּה לַיי, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא: כִּי בּוֹ יִשְׁמַח לִבֵּנוּ, כִּי בְשֵׁם
 קְדִשׁוֹ בְּטַחְנוּ: יְהִי חֲסִדְךָ יי עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לְךָ: יי
 הִרְאֵנוּ יי חֲסִדְךָ, וַיִּשְׁעַךְ תִּתֵּן לָנוּ: קוּמָה עֲזֹרְתָה לָנוּ,
 וּפְדֵנוּ לְמַעַן חֲסִדְךָ: אֲנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶיךָ מֵאָרֶץ
 מִצְרַיִם, הִרְחַב פִּיךָ וְאַמְלֵאֲהוּ: אֲשֶׁר־י הָעַם שִׁכְכָה לוֹ,
 אֲשֶׁר־י הָעַם שְׁיִי אֱלֹהָיו: וְאֲנִי בְּחֲסִדְךָ בְּטַחְתִּי יִגַּל לְבִי
 בִישׁוּעָתְךָ, אֲשִׁירָה לַיי כִּי גָמַל עָלַי: יי

1. 1 Chronicles 16:8-36. 2. Psalms 99:5. 3. Ibid. 99:9. 4. Ibid. 78:38. 5. Ibid. 40:12.
 6. Ibid. 25:6. 7. Ibid. 68:35-36. 8. Ibid. 94:1-2. 9. Ibid. 3:9. 10. Ibid. 46:8. 11. Ibid. 84:13.
 12. Ibid. 20:10. 13. Ibid. 28:9. 14. Ibid. 93:20-22. 15. Ibid. 85:8. 16. Ibid. 44:27. 17. Ibid.
 81:11. 18. Ibid. 144:15. 19. Ibid. 13:6.

Give thanks to the Lord for He is good, for His kindness is everlasting. And say, "Help us, God of our salvation, gather us and deliver us from among the nations, that we may give thanks to Your holy Name and glory in Your praise. Blessed is the Lord, the God of Israel, to all eternity"; and all the people said Amen and praise to the Lord.¹ Exalt the Lord our God, and bow down at His footstool; holy is He.² Exalt the Lord our God, and bow down at His holy mountain, for the Lord our God is holy.³ And He, being compassionate, pardons iniquity, and does not destroy; time and again He turns away His anger, and does not arouse all His wrath.⁴ May You, Lord, not withhold Your mercies from me; may Your kindness and truth continually guard me.⁵ Lord, remember Your mercies and kindnesses, for they have existed for all time.⁶ Ascribe power to God; His majesty is over Israel, and His might is in the skies. God, You are feared from Your Sanctuary; it is the God of Israel who grants strength and power to His people; blessed is God.⁷ The Lord is a God of retribution; O God of retribution, reveal Yourself! Judge of the earth, arise; render to the arrogant their recompense.⁸ Deliverance is the Lord's; may Your blessing be upon Your people forever.⁹ The Lord of hosts is with us; the God of Jacob is our eternal stronghold.¹⁰ Lord of hosts, happy is the man who trusts in You.¹¹ Lord, help us; may the King answer us on the day we call.¹² Grant salvation to Your people and bless Your heritage; tend them and exalt them forever.¹³ Our soul yearns for the Lord; He is our help and our shield. For our heart shall rejoice in Him, for we have put our trust in His holy Name. May Your kindness, Lord, be upon us, as we have placed our hope in You.¹⁴ Lord, show us Your kindness and grant us Your deliverance.¹⁵ Arise, be our help, and redeem us for the sake of Your lovingkindness.¹⁶ I am the Lord your God who brought you up from the land of Egypt; open wide your mouth, [state all your desires] and I shall grant them.¹⁷ Happy is the people whose lot is thus; happy is the people whose God is the Lord.¹⁸ I have placed my trust in Your kindness, my heart shall rejoice in Your deliverance; I will sing to the Lord for He has dealt kindly with me.¹⁹

מְזֻמָּר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: אַרְוֹמְמָךְ יי כִּי דָלִיתָנִי,
 וְלֹא שִׁמְחַת אֵיבֵי לִי: יי אֱלֹהֵי, שְׁוַעֲתִי אֵלֶיךָ
 וְתִרְפְּאֵנִי: יי הַעֲלִית מִן שְׂאוֹל גִּפְשִׁי, חִיִּיתָנִי מִיַּרְדֵּי בֹר:
 זָמְרוּ לִי חֲסִידֵי, וְהוֹדוּ לְזִכְר קִדְשׁוֹ: כִּי רָגַע בְּאִפּוֹ, חַיִּים
 בְּרָצוֹנִי, בְּעָרֵב יֵלֵן בְּכִי וּלְפָקֵר רִנָּה: וְאֲנִי אִמְרָתִי בְשִׁלּוּי,
 בְּלֹא אִמּוֹט לְעוֹלָם: יי בְּרָצוֹנְךָ הַעֲמַדְתָּהּ לְהִרְרֵי עוֹ, הַסְתַּרְתָּ
 פְּנֵיךָ, הָיִיתִי גִבְהָל: אֵלֶיךָ יי אֶקְרָא, וְאֵל יי אֶתְחַנֵּן: מַה בָּצַע
 בְּדַמִּי בְרַדְתִּי אֵל שַׁחַת, הַיּוֹדֵךְ עֶפְר הַיְגִיד אֶמְתַּךְ: שְׁמַע
 יי וְחַנּוּן, יי הִיָּה עֲזֹר לִי: הִפְכַת מִסְפְּדֵי לְמַחֹל לִי, פִּתַּחְתָּ
 שְׁקִי וְתִאֲזַרְנִי שִׁמְחָה: לְמַעַן יִזְמַרְךָ כְבוֹד וְלֹא יִדַּם, יי אֱלֹהֵי,
 לְעוֹלָם אֲוֹדְךָ:

Rise and remain standing until יהי כבוד on page 31.

יי מְלֹךְ, יי מְלֹךְ, יי יִמְלֹךְ לְעוֹלָם וָעֶד: יי מְלֹךְ, יי מְלֹךְ, יי מְלֹךְ,
 יי יִמְלֹךְ לְעוֹלָם וָעֶד: וְהָיָה יי לְמְלֹךְ עַל כָּל
 הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמּוֹ אֶחָד:

הוֹשִׁיעֵנו יי אֱלֹהֵינוּ וְקַבְּצֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קִדְשְׁךָ,
 לְהַשְׁתַּבַּח בְּתֵהֱלֶתְךָ: בְּרוּךְ יי אֱלֹהֵי יִשְׂרָאֵל מִן
 הָעוֹלָם וְעַד הָעוֹלָם, וְאָמַר כָּל הָעָם אָמֵן, הַלְלוּיָהּ: כָּל
 הַנְּשָׁמָה תִּהְלֵל יָהּ הַלְלוּיָהּ:

לְמַנְצָח בְּנִינַת מְזֻמָּר שִׁיר: אֱלֹהִים יַחַנּוּ וַיְבָרְכֵנוּ, יָאֵר
 פָּנָיו אֶתָּנוּ סֵלָה: לְדַעַת בְּאָרֶץ דְּרָכְךָ, בְּכָל גּוֹיִם
 יִשְׁוַעֲתְךָ: יוֹדוּךָ עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים כָּלָם: יִשְׁמַחוּ
 וַיְרַנְּנוּ לְאֵמִים, כִּי תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל, וְלְאֵמִים בְּאָרֶץ תִּנְחַם
 סֵלָה: יוֹדוּךָ עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים כָּלָם: אָרֶץ נִתְּנָה
 יְכוּלָה, יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים, וַיִּירָאוּ אֶתָּו
 כָּל אֶפְסֵי אָרֶץ:

1. Psalm 30. 2. Ibid. 10:16, 93:1, Exodus 15:18; Talmud Bavli, Soferim 14:8; Pirkei Hechalot.
 3. Zechariah 14:9. 4. Psalms 106:47-48. 5. Ibid. 150:6. 6. Ibid. 67.

מזמור A psalm, a song of dedication of the House, by David. I exalt You, Lord, for You have uplifted me, and did not allow my enemies to rejoice over me. Lord, my God, I cried out to You, and You healed me. Lord, You have brought up my soul from *sheol*; You have kept me alive, that I should not descend to the pit. Sing to the Lord, you His pious ones, and praise His holy Name. For His wrath endures but for a moment, when He is conciliated there is [long] life; when one retires at night weeping, joy will come in the morning. In my security I thought, "I shall never falter." Lord, by Your favor You have made my mountain stand strong; when You concealed Your countenance, I was alarmed. I called to You, O Lord, and I made supplication to the Lord: What profit is there in my death, in my going down to the grave? Can dust praise You? Can it proclaim Your truth? Lord, hear and be gracious to me; Lord, be a help to me. You have turned my mourning into dancing; You have loosened [the cords of] my sackcloth and girded me with joy. Therefore my soul shall sing to You, and not be silent; Lord my God, I will praise You forever.¹

Rise and remain standing until *May the glory* on page 31.

מלך " **The Lord is King, the Lord was King, the Lord will be King forever and ever.**² **The Lord is King, the Lord was King, the Lord will be King forever and ever. The Lord will be King over all the earth; on that day the Lord will be One and His Name One.**³

הושיענו Deliver us, Lord our God; gather us from among the nations, that we may give thanks to Your holy Name and glory in Your praise. Blessed is the Lord, the God of Israel, forever and ever; and all the people said: Amen, praise the Lord!⁴ Let every being that has a soul praise the Lord. Praise the Lord.⁵

למנוחה For the choirmaster, a song with instrumental music; a psalm. May God be gracious to us and bless us, may He make His countenance shine upon us forever, that Your way be known on earth, Your salvation among all nations. The nations will extol You, O God; all the nations will extol You. The nations will rejoice and sing for joy, for You will judge the peoples justly and guide the nations on earth forever. The peoples will extol You, O God; all the peoples will extol You, for the earth will have yielded its produce, and God, our God, will bless us. God will bless us; and all, from the furthest corners of the earth, shall fear Him.⁶

PESUKEI DEZIMRAH—VERSES OF PRAISE

Hold the two front *tzitzit* for the blessing בְּרוּךְ שֶׁאָמַר. At the conclusion of the blessing, before releasing the *tzitzit*, pass them over the eyes and kiss them.

Uttering any words—other than prayer—is prohibited from this point until after the Amidah on page 54. (Regarding prayer responses, see chart inside back cover.)

לְשֵׁם יְחִוּד קוֹדֶשׁא בְּרִיךְ הוּא וְשְׁכִינְתָהּ לְיַחְדָּא שְׁם י"ה בּו"ה'י
בְּיַחְדָּא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל:

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא, בְּרוּךְ אֹמֵר
וְעֹשֶׂה, בְּרוּךְ גּוֹזֵר וּמְקַיֵּם, בְּרוּךְ עֹשֶׂה
בְּרֵאשִׁית, בְּרוּךְ מְרַחֵם עַל הָאָרֶץ, בְּרוּךְ מְרַחֵם עַל
הַבְּרִיּוֹת, בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לְיִרְאָיו, בְּרוּךְ חַי
לְעַד וְקַיִם לְנֶצַח, בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ שְׁמוֹ.
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, אָב
הַרְחָמֵנוּ, הַמְהַלֵּל בְּפֶה עַמּוֹ, מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן
חֲסִידָיו וְעַבְדָּיו, וּבְשִׁירֵי דוֹד עַבְדֶּךָ. נְהַלְלֶךָ יי אֱלֹהֵינוּ,
בְּשִׁבְחוֹת וּבְזִמְרוֹת, נְגַדְלֶךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ, וְנִמְלִיכְךָ
וְנִזְכִּיר שְׁמֶךָ מִלְּפָנֵינוּ אֱלֹהֵינוּ. יְחִיד, חַי הָעוֹלָמִים מֶלֶךְ.
מְשַׁבַּח וּמְפָאֵר עַדִּי עַד שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יי,
מֶלֶךְ מְהַלֵּל בְּתִשְׁבְּחוֹת: Cong. אָמֵן.

The following psalm is omitted on Erev Pesach, Chol Hamoed Pesach, and Erev Yom Kippur.

מְזִמּוֹר לְתוֹדָה, הָרִיעוּ לִי כָּל הָאָרֶץ: עֲבְדוּ אֶת יי
בְּשִׂמְחָה, בָּאוּ לְפָנָיו בְּרִנָּה: דַּעוּ כִּי יי הוּא
אֱלֹהִים, הוּא עֲשָׂנוּ, וְלוֹ אֲנַחְנוּ, עַמּוֹ, וְצֹאן מְרֵעִיתוֹ: בָּאוּ
שְׁעָרָיו בְּתוֹדָה, חֲצֵרֹתָיו בְּתִהְלָה, הוֹדוּ לוֹ בְּרִכּוֹ שְׁמוֹ: כִּי
טוֹב יי, לְעוֹלָם חֲסִדוֹ, וְעַד דֹּר וָדֹר אֲמוֹנָתוֹ:²

1. Pronounced "Yud Kay b'Vöv Kay." 2. Psalm 100.

PESUKEI DEZIMRAH — VERSES OF PRAISE

Hold the two front *tzitzit* for the blessing *Blessed is He who spoke*. At the conclusion of the blessing, before releasing the *tzitzit*, pass them over the eyes and kiss them.

Uttering any words—other than prayer—is prohibited from this point until after the Amidah on page 54. (Regarding prayer responses, see chart inside back cover.)

לשם For the sake of the union of the Holy One, blessed be He, with His Shechinah, to unite the Name *yud-kay* with *vav-kay* in a perfect union in the name of all Israel.

ברוך Blessed is He who spoke, and the world came into being; blessed is He; blessed is He who says and does; blessed is He who decrees and fulfills; blessed is He who creates the universe; blessed is He who has compassion on the earth; blessed is He who has compassion on the creatures; blessed is He who rewards well those who fear Him; blessed is He who lives forever and exists eternally; blessed is He who redeems and saves; blessed is His Name. Blessed are You, Lord our God, King of the universe, benevolent God; merciful Father, who is praised by the mouth of His people, exalted and glorified by the tongue of His pious ones and His servants, and by the songs of David Your servant. We will extol You, Lord our God, with praises and songs; exalt, laud, and glorify You, proclaim You King, and mention Your Name, our King, our God. You are the only One—the Life of [all] the worlds, O King; praised and glorified is His great Name forever and ever. Blessed are You Lord, King who is extolled with praises. Cong. Amen.

The following psalm is omitted on Erev Pesach, Chol Hamoed Pesach, and Erev Yom Kippur.

מזמור A psalm for the thanksgiving-offering. Let all the earth sing in jubilation to the Lord. Serve the Lord with joy; come before Him with exultation. Know that the Lord is God; He has made us and we are His, His people and the sheep of His pasture. Enter His gates with gratitude, His courtyards with praise; give thanks to Him, bless His Name. For the Lord is good; His kindness is everlasting, and His faithfulness is for all generations.²

You may be seated.

יְהִי כְבוֹד יי לְעוֹלָם, יִשְׁמַח יי בְּמַעֲשָׂיו: יְהִי שֵׁם יי
 מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם: מִמְזֶרֶח שָׁמֶשׁ עַד
 מְבוֹאוֹ, מִהַלֵּל שֵׁם יי: רַם עַל כָּל גּוֹיִם א | יי, עַל הַשָּׁמַיִם
 כְּבוֹדוֹ: ² יי, שִׁמְךָ לְעוֹלָם, יי, וְכִרְךָ לְדֹר וָדֹר: ³ יי בַּשָּׁמַיִם
 הֵכִין כֶּסֶף, וּמַלְכוּתוֹ בְּכָל מַשְׁלָה: יִשְׁמְחוּ הַשָּׁמַיִם
 וְתִגַּל הָאָרֶץ, וַיֵּאמְרוּ בְּגוֹיִם יי מֶלֶךְ: יי מֶלֶךְ, יי מֶלֶךְ,
 יי יִמְלֹךְ לְעוֹלָם וָעֶד: ⁴ יי מֶלֶךְ עוֹלָם וָעֶד, אֲכַדּוּ גוֹיִם
 מֵאַרְצוֹ: ⁵ יי הַפִּיר עֵצַת גּוֹיִם, הֵנִיא מַחְשְׁבוֹת עַמִּים: ⁶
 רַבּוֹת מַחְשְׁבוֹת בְּלֵב אִישׁ, וְעֵצַת יי הִיא תְּקוּם: ⁷ עֵצַת
 יי לְעוֹלָם תִּעֲמֹד, מַחְשְׁבוֹת לְבוֹ לְדֹר וָדֹר: ⁸ כִּי הוּא אָמַר
 וַיְהִי, הוּא צִוָּה וַיַּעֲמֵד: ⁹ כִּי בָחַר יי בְּצִיּוֹן, אֹהֶה לְמוֹשֵׁב
 לוֹ: ¹⁰ כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ: ¹¹ כִּי לֹא
 יִפְשַׁע יי עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב: ¹² וְהוּא רַחוּם יִכַּפֵּר עוֹן
 וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ, וְלֹא יַעִיר כָּל חַמְתּוֹ: ¹³
 יי הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קָרְאֵנוּ: ¹⁴

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה: ¹⁵ אֲשֶׁרִי
 הָעַם שֹׁכֵךְ לוֹ, אֲשֶׁרִי הָעַם שְׂיִי
 אֱלֹהֵיו: ¹⁶ תִּהְיֶה לְדוֹד, אֲרוֹמְמְךָ אֱלֹהֵי הַמֶּלֶךְ,
 וְאַבְרָכָה שִׁמְךָ לְעוֹלָם וָעֶד: בְּכָל יוֹם אֲבָרְכֶךָ,
 וְאַהֲלִלָה שִׁמְךָ לְעוֹלָם וָעֶד: גְּדוֹל יי וּמְהַלֵּל
 מְאֹד, וְלִגְדַלְתּוֹ אֵין חֶקֶר: דוֹר לְדוֹר יִשְׁבַח

1. Psalms 104:31. 2. Ibid. 113:2-4. 3. Ibid. 135:13. 4. Ibid. 103:19. 5. I Chronicles 16:31.
 6. See note 2, page 29. 7. Psalms 10:16. 8. Ibid. 33:10. 9. Proverbs 19:21. 10. Psalms
 33:11. 11. Ibid. 33:9. 12. Ibid. 132:13. 13. Ibid. 135:4. 14. Ibid. 94:14. 15. Ibid. 78:38.
 16. Ibid. 20:10. 17. Ibid. 84:5. 18. Ibid. 144:15.

You may be seated.

יְיָ May the glory of the Lord be forever; may the Lord find delight in His works.¹ May the Name of the Lord be blessed from now and to all eternity. From the rising of the sun to its setting, the Name of the Lord is praised. The Lord is high above all nations; His glory transcends the heavens.² O Lord, Your Name is forever; Your remembrance, Lord, is throughout all generations.³ The Lord has established His throne in the heavens, and His kingship has dominion over all.⁴ The heavens will rejoice, the earth will exult, and among the nations they will proclaim, "The Lord reigns!"⁵ The Lord is King, the Lord was King, the Lord shall be King for ever and ever.⁶ The Lord reigns for all eternity; the nations have vanished from His land.⁷ The Lord has annulled the counsel of nations; He has foiled the schemes of peoples.⁸ Many are the thoughts in the heart of man, but it is the counsel of the Lord that endures.⁹ The counsel of the Lord stands forever, the thoughts of His heart throughout all generations.¹⁰ For He spoke, and it came to be; He commanded, and it endured.¹¹ Indeed, the Lord has chosen Zion; He desired it for His dwelling place.¹² For God has chosen Jacob for Himself, Israel as His beloved treasure.¹³ Indeed, the Lord will not abandon His people, nor will He forsake His heritage.¹⁴ And He, being compassionate, pardons iniquity, and does not destroy; time and again He turns away His anger, and does not arouse all His wrath.¹⁵ Deliver us, O Lord; may the King answer us on the day we call.¹⁶

Transliteration, page 623.

אֲשֶׁרֵי Happy are those who dwell in Your House; they will yet praise You forever.¹⁷ Happy is the people whose lot is thus; happy is the people whose God is the Lord.¹⁸ A psalm of praise by David: I will exalt You, my God the King, and bless Your Name forever. Every day I will bless You, and extol Your Name forever. The Lord is great and exceedingly exalted, and there is no limit to His greatness. One generation to another will laud Your works, and tell

מַעֲשֵׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ: הַדֵּר כְּבוֹד הַיְהוָה,
וּדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה: וְעִזּוֹן גּוֹרְאוֹתֶיךָ יֹאמְרוּ,
וּגְדֻלַּתְךָ אִם־פָּרְנָה: זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצַדִּיקְתְּךָ
יִרְנְנוּ: חֲנוּן וְרַחוּם יי, אֶרְךְ אַפִּים וּגְדֹל חֶסֶד: טוֹב
יי לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו: יוֹדוּךָ יי כָּל
מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יִבְרְכוּכָה: כְּבוֹד מַלְכוּתְךָ
יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבְּרוּ: לְהוֹדִיעַ לְבָנֵי הָאָדָם
גְּבוּרָתוֹ, וְכְבוֹד הַדֵּר מַלְכוּתוֹ: מַלְכוּתְךָ מַלְכוּת
כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכֹל הַיּוֹר וְדָר: סוֹמֵךְ יי
לְכֹל הַנִּפְלְאִים, וְזוֹקֵף לְכֹל הַכְּפוּפִים: עֵינַי כָּל
אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֹלָם בְּעֵתוֹ:
פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכֹל
חַי רָצוֹן: צַדִּיק יי בְּכֹל דְּרָכָיו,
וַחֲסִיד בְּכֹל מַעֲשָׂיו: קָרוֹב יי
לְכֹל קָרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ
בְּאֵמֶת: רָצוֹן יִרְאוּ יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע
וְיוֹשִׁיעֵם: שׁוֹמֵר יי אֶת כָּל אֱהָבָיו, וְאֵת כָּל
הַרְשָׁעִים יִשְׁמִיד: תִּהְלֵת יי יִדְבֵּר פִּי, וַיִּבְרַךְ כָּל
בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד: וְאַנְחֵנוּ גְּבָרָךְ יְהוָה,
מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

Touch the hand *tefillin* while saying פּוֹתַח אֶת יָדְךָ and the head *tefillin* while saying חַי רָצוֹן, and touch the fingertips to the lips. This verse must be recited with concentration; see Laws on page 586.

of Your mighty acts. I will speak of the splendor of Your glorious majesty and of Your wondrous deeds. They will proclaim the might of Your awesome acts, and I will recount Your greatness. They will express the remembrance of Your abounding goodness, and sing of Your righteousness. The Lord is gracious and compassionate, slow to anger and of great kindness. The Lord is good to all, and His mercies extend over all His works. Lord, all Your works will give thanks to You, and Your pious ones will bless You. They will declare the glory of Your kingdom, and tell of Your strength. To make known to men His mighty acts, and the glorious majesty of His kingdom. Your kingship is a kingship over all worlds, and Your dominion is throughout all generations. The Lord supports all who fall, and makes erect all who are bent. The eyes of all look expectantly to You, and You give them their food at the proper time. You open Your hand and satisfy the desire of every living thing. The Lord is righteous in all His ways, and benevolent in all His deeds. The Lord is close to all who call upon Him, to all who call upon Him in truth. He fulfills the desire of those who fear Him, hears their cry and delivers them. The Lord watches over all who love Him, and will destroy all the wicked. My mouth will utter the praise of the Lord, and let all flesh bless His holy Name forever.¹ And we will Bless the Lord from now to eternity. Praise the Lord.²

Touch the hand *tefillin* while saying *You open...* and the head *tefillin* while saying *and satisfy...*, and touch the fingertips to the lips. This verse must be recited with concentration; see Laws on page 586.

הַלְלוּיָהּ, הַלְלֵי נַפְשֵׁי אֶת יי: אֶהְלֵלָהּ יי בְּחַיִּי, אֲזַמְּרָה
 לֵאלֹהֵי בְּעוֹדֵי: אֵל תִּבְטְחוּ בַגְּדִיבִים, בְּבֶן
 אָדָם שָׁאִין לוֹ תְשׁוּעָה: תֵּצֵא רוּחוֹ יֵשֵׁב לְאֲדָמְתוֹ, בַּיּוֹם
 הַהוּא אָבְדוּ עֲשֵׂתִנְתּוֹ: אֲשֶׁרֵי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ
 עַל יי אֱלֹהָיו: עֲשֵׂה שָׁמַיִם וָאָרֶץ, אֶת הַיָּם וְאֶת כָּל אֲשֶׁר
 בָּם, הַשֹּׁמֵר אֶמֶת לְעוֹלָם: עֲשֵׂה מִשְׁפָּט לְעֹשׂוֹקִים, נָתַן
 לָחֶם לָרְעֵבִים, יי מִתִּיר אֲסוּרִים: יי פָּקַח עֵוְרִים, יי זָקַף
 כְּפוּפִים, יי אָהֵב צַדִּיקִים: יי שָׁמַר אֶת גְּרִים, יתוֹם
 וְאֶלְמָנָה יַעֲזֹד, וְדָרַךְ רְשָׁעִים יַעֲוֹת: יִמְלֹךְ יי לְעוֹלָם,
 אֱלֹהֵיךְ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ:

הַלְלוּיָהּ, כִּי טוֹב זִמְרָה אֱלֹהֵינוּ, כִּי נָעִים נָאוֹה
 תִּהְלָה: בּוֹנֵה יְרוּשָׁלַיִם יי, נִדְחֵי יִשְׂרָאֵל
 יִכְנָס: הַרְוֵא לְשִׁבּוּרֵי לֵב, וּמַחֲבֵשׁ לְעַצְבוֹתֶם: מוֹנֵה
 מִסְפָּר לְכוֹכָבִים, לְכֹלֶם שְׁמוֹת יִקְרָא: גָּדוֹל אֲדוֹנֵינוּ וְרַב
 כֹּחַ, לְתִבּוֹנָתוֹ אִין מִסְפָּר: מְעוֹדֵד עֲנוּיִם יי, מִשְׁפִּיל
 רְשָׁעִים עַדֵי אָרֶץ: עָנּוּ לֵי בְּתוֹדָה, זִמְרוּ לֵאלֹהֵינוּ בְּכִנּוֹר:
 הַמְכִסֶּה שָׁמַיִם בְּעָבִים, הַמְכִּין לָאָרֶץ מָטָר, הַמְצַמֵּחַ
 הַרִים חֲצִיר: נוֹתֵן לְבִהְמָה לַחֲמָה, לְבָנֵי עֵרֵב אֲשֶׁר
 יִקְרָאוּ: לֹא בַגְּבוּרַת הַפּוֹם יִחְפֹּץ, לֹא בְשׁוֹקֵי הָאִישׁ
 יִרְצֶה: רוּצֶה יי אֶת יִרְאוּ, אֶת הַמַּיְחָלִים לְחֶסֶד: שִׁבְחֵי
 יְרוּשָׁלַיִם אֶת יי, הַלְלֵי אֱלֹהֵיךְ צִיּוֹן: כִּי חִזַּק בְּרִיחֵי
 שְׁעָרֶיךָ, בְּרָךְ בְּגִיךָ בְּקַרְבֶּךָ: הַשֵּׁם גְּבוּלְךָ שְׁלוֹם, חֲלַב
 חֲטָיִם יִשְׁבִּיעֶךָ: הַשְׁלַח אֲמַרְתוּ אָרֶץ, עַד מֵהָרָה יִרוּץ

הַלְלוּיָהּ Praise the Lord. Praise the Lord, O my soul. I will sing to the Lord with my soul; I will chant praises to my God with my [entire] being. Do not place your trust in munificent benefactors, in mortal man, for he does not have the ability to bring deliverance. When his spirit departs, he returns to his earth; on that very day, his plans come to naught. Fortunate is he whose help is the God of Jacob, whose hope rests upon the Lord his God. He makes the heavens, the earth, the sea and all that is in them; He keeps His promise faithfully forever. He renders justice to the oppressed; He gives food to the hungry; the Lord releases those who are bound. The Lord opens the eyes of the blind; the Lord makes erect those who are bowed down; the Lord loves the righteous. The Lord watches over the strangers; He gives strength to the orphan and the widow; and He thwarts the way of the wicked. The Lord shall reign forever, your God, O Zion, throughout all generations. Praise the Lord.¹

הַלְלוּיָהּ Praise the Lord. Sing to our God for He is good, for He is pleasant; praise befits Him. The Lord is the rebuilder of Jerusalem; He will gather the dispersed of Israel. He heals the broken-hearted, and binds up their wounds. He counts the number of the stars; He gives a name to each of them. Great is our Master and abounding in might; His understanding is beyond reckoning. The Lord strengthens the humble; He casts the wicked down to the ground. Lift your voices to the Lord in gratitude; sing to our God with a harp. He covers the heaven with clouds; He prepares rain for the earth, and makes grass grow upon the mountains. He gives to the cattle their food, to the young ravens which cry to Him. He does not desire [those who place their trust in] the strength of the horse, nor does He want those who rely upon the thighs [swiftness] of man. He desires those who fear Him, those who long for His kindness. Praise the Lord, O Jerusalem; Zion, extol your God. For He has strengthened the bolts of your gates; He has blessed your children in your midst. He has made peace within your borders; He satiates you with the finest of wheat. He sends

דְּבָרוּ: הַגִּתֵּן שִׁלְגַּבְּ כַּצֶּמֶר, כְּפֹר כְּאֶפֶר יִפְזֹר: מִשְׁלִיךְ
 קָרְחוֹ כְּפִתִּים, לִפְנֵי קֶרְתוֹ מִי יַעֲמֹד: יִשְׁלַח דְּבָרוֹ וַיִּמָּס, וַיֵּשֶׁב
 רוּחוֹ וַיָּלֹד מַיִם: מִגִּיד דְּבָרָיו לִיעֶקֶב, חֲקִיו וּמִשְׁפָּטָיו
 לְיִשְׂרָאֵל: לֹא עָשָׂה כֵּן לְכָל גּוֹי, וּמִשְׁפָּטִים בָּל יִדְעוּם,
 הַלְלוּיָהּ:

הַלְלוּיָהּ, הַלְלוּ אֶת יי מִן הַשָּׁמַיִם, הַלְלוּהוּ בַמְּרוֹמִים:
 הַלְלוּהוּ כָּל מַלְאָכָיו, הַלְלוּהוּ כָּל צְבָאוֹיו:
 הַלְלוּהוּ שֶׁמֶשׁ וַיְרַח, הַלְלוּהוּ כָּל כּוֹכְבֵי אוֹר: הַלְלוּהוּ
 שְׁמֵי הַשָּׁמַיִם, וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם: יְהַלְלוּ אֶת
 שֵׁם יי, כִּי הוּא צִוָּה וַנִּבְרָאוּ: וַיַּעֲמִידֵם לְעַד לְעוֹלָם, חֶק
 נָתַן וְלֹא יַעֲבוֹר: הַלְלוּ אֶת יי מִן הָאָרֶץ, תְּנִינִים וְכָל
 תְּהוֹמוֹת: אִשׁ וּבָרָד שִׁלְגַבְּ וְקִיטוֹר, רוּחַ סַעֲרָה עֹשֶׂה
 דְּבָרוֹ: הַהָרִים וְכָל גְּבְעוֹת, עֵץ פְּרִי וְכָל אֲרָזִים: הַחַיָּה
 וְכָל בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כְּנָף: מַלְכֵי אָרֶץ וְכָל לְאֻמִּים,
 שָׂרִים וְכָל שְׁפָטֵי אָרֶץ: בַּחֲוָרִים וְגַם בַּתּוֹלוֹת, זְקֵנִים עִם
 נְעָרִים: יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגַּב שְׁמוֹ לְבָדוֹ, הוֹדוּ
 עַל אָרֶץ וּשְׁמַיִם: וַיִּרֶם קֶרֶן לְעַמּוֹ, תְּהַלֵּה לְכָל חֲסִידָיו,
 לְכַנֵּי יִשְׂרָאֵל עִם קִרְבוֹ, הַלְלוּיָהּ:

הַלְלוּיָהּ, שִׁירוּ לַיי שִׁיר חֲדָשׁ, תְּהַלְתוּ בְקָהֶל
 חֲסִידִים: יִשְׂמַח יִשְׂרָאֵל בְּעֲשָׂיו, בְּנֵי צִיּוֹן
 יִגִּילוּ בַמִּלְכָּם: יְהַלְלוּ שְׁמוֹ בְּמַחּוֹל, בְּתַף וּכְנֹר יִזְמְרוּ לוֹ:
 כִּי רוּצָה יי בְּעַמּוֹ, יִפְאֵר עַנּוּיִם בִּישׁוּעָה: יַעֲלוּ חֲסִידִים
 בְּכַבוֹד, יִרְנְנוּ עַל מִשְׁכְּבוֹתָם: רוּמָמוֹת אֵל בְּגְרוֹנָם, וְחָרַב
 פִּיפּוֹת בִּידָם: לַעֲשׂוֹת נִקְמָה בַגּוֹיִם, תּוֹכַחוֹת בְּלְאֻמִּים:

forth His command to the earth; His word runs most swiftly. He gives snow like fleece; He scatters frost like ashes. He hurls His ice like morsels; who can withstand His cold? He sends forth His word and melts them; He causes His wind to blow, and the waters flow. He tells His words [Torah] to Jacob, His statutes and ordinances to Israel. He has not done so for other nations, and they do not know [His] ordinances. Praise the Lord.¹

הַלְלוּיָהּ Praise the Lord. Praise the Lord from the heavens; praise Him in the celestial heights. Praise Him, all His angels; praise Him, all His hosts. Praise Him, sun and moon; praise Him, all the shining stars. Praise Him, heavens of heavens, and the waters that are above the heavens. Let them praise the Name of the Lord, for He commanded and they were created. He has established them forever, for all time; He issued a decree, and it shall not be transgressed. Praise the Lord from the earth, sea-monsters and all [that dwell in] the depths; fire and hail, snow and vapor, stormy wind carrying out His command; the mountains and all hills, fruit-bearing trees and all cedars; the beasts and all cattle, creeping things and winged fowl; kings of the earth and all nations, rulers and all judges of the land; young men as well as maidens, elders together with young lads. Let them praise the Name of the Lord, for His Name is sublimely transcendent, it is unto Himself; [only] its radiance is upon the earth and heavens. He shall raise the glory of His people, [increase] the praise of all His pious ones, the children of Israel, the people close to Him. Praise the Lord.²

הַלְלוּיָהּ Praise the Lord. Sing to the Lord a new song; [recount] His praise in the assembly of the pious. Israel will rejoice in its Maker; the children of Zion will delight in their King. They will praise His Name with dancing; they will sing to Him with the drum and harp. For the Lord desires His people; He will adorn the humble with salvation. The pious will exult in glory; they will sing upon their beds. The exaltation of God is in their throat, and a double-edged sword in their hand, to bring retribution upon the nations, punishment upon the peoples;

לְאָסֹר מַלְכֵיהֶם בְּזָקִים, וּנְכַבְדֵיהֶם בְּכַבְלֵי בְרוֹל: לַעֲשׂוֹת
 בָּהֶם מִשְׁפָּט פְּתוּב, הָדָר הוּא לְכָל חֲסִידָיו, הַלְלוּיָהּ:
 הַלְלוּיָהּ, הִלְלוּ אֵל בְּקִדְשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ:
 הַלְלוּהוּ בְּגִבּוֹרָתוֹ, הַלְלוּהוּ בְּרֹב גְּדָלוֹ:
 הַלְלוּהוּ בְּתַקַּע שׁוֹפָר, הַלְלוּהוּ בְּנִבּוֹל וּכְבוֹד: הַלְלוּהוּ
 בְּתַף וּמְחוֹל, הַלְלוּהוּ בְּמִנִּים וְעָגָב: הַלְלוּהוּ בְּצִלְצְלֵי
 שְׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כָּל הַנְּשָׁמָה תְהִלֵּל יְיָ
 הַלְלוּיָהּ: כָּל הַנְּשָׁמָה תְהִלֵּל יְיָ הַלְלוּיָהּ:

Rise and remain standing until after ברכבו on page 39.

בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן: בְּרוּךְ יְיָ מִצִּיּוֹן שְׁכֵן
 יְרוּשָׁלַיִם, הַלְלוּיָהּ: בְּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי
 יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדוֹ: וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
 וַיִּמְלֹא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן:
 וַיְבָרֶךְ דָּוִד אֶת יְיָ לְעֵינָיו כָּל הַקְּהֵל, וַיֹּאמֶר דָּוִד,
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד
 עוֹלָם: לֵךְ יְיָ הַגְּדֹלָה, וְהַגְּבוּרָה, וְהַתְּפָאֶרֶת, וְהַנִּצְחָה,
 וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לֵךְ יְיָ הַמְּמַלְכָה
 וְהַמְּתַנְשֵׂא לְכָל לְרֹאשׁ: וְהַעֲשֵׂר וְהַכְּבוֹד מִלְּפָנֶיךָ, וְאַתָּה
 מוֹשֵׁל בְּכָל, וּבִיָּדֶךָ, כַּחַ וְגִבּוֹרָה, וּבִיָּדֶךָ, לְגִדָּל וּלְחַזֵּק
 לְכָל: וְעַתָּה אֱלֹהֵינוּ, מוֹדִים אֲנַחְנוּ לָךְ, וּמְהַלְלִים לְשֵׁם
 תְּפָאֶרְתֶּךָ: וַיְבָרְכוּ שֵׁם כְּבוֹדֶךָ, וּמְרוֹמָם עַל כָּל בְּרָכָה
 וְתַהֲלָה: אַתָּה הוּא יְיָ לְבָרְךָ, אַתָּה עֲשִׂית אֶת הַשָּׁמַיִם,
 שָׁמַי הַשָּׁמַיִם, וְכָל צְבָאָם, הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ,
 הַיַּמִּים וְכָל אֲשֶׁר בָּהֶם, וְאַתָּה מְחִיָּה אֶת כָּלָם, וּצְבָא

to bind their kings with chains, and their nobles with iron fetters; to execute upon them the prescribed judgment; it shall be a glory for all His pious ones. Praise the Lord.¹

הַלְלוּהוּ Praise the Lord. Praise God in His holiness; praise Him in the firmament of His strength. Praise Him for His mighty acts; praise Him according to His abundant greatness. Praise Him with the call of the shofar; praise Him with harp and lyre. Praise Him with timbrel and dance; praise Him with stringed instruments and flute. Praise Him with resounding cymbals; praise Him with clanging cymbals. Let every being that has a soul praise the Lord. Praise the Lord.² Let every being that has a soul praise the Lord. Praise the Lord.

Rise and remain standing until after *Borchu* on page 39.

בְּרוּךְ Blessed is the Lord forever, Amen and Amen.³ Blessed is the Lord from Zion, who dwells in Jerusalem; praise the Lord.⁴ Blessed is the Lord God, the God of Israel, who alone performs wonders. Blessed is His glorious Name forever, and let the whole earth be filled with His glory. Amen and Amen.⁵

וַיְבָרֵךְ And David blessed the Lord in the presence of all the assembly, and David said: Blessed are You Lord, God of our father Israel, in all the realms of the universe. Lord, Yours is the greatness, the power, the glory, the victory, and the majesty; for all in heaven and on the earth [is Yours]. Lord, Yours is the kingship and You are exalted, supreme over all rulers. Wealth and honor come from You, and You rule over all; in Your hand are might and power, and it is in Your hand to grant greatness and strength to all. And now, our God, we give thanks to You, and praise Your glorious Name.⁶ Let [Israel] bless Your glorious Name, which is exalted above all blessing and praise. You alone are the Lord; You have made the heavens, the heavens of heavens, and all their hosts, the earth and all thereon, the seas and all therein; You give life to them all, and the hosts of the heavens bow before You.

הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים: אַתָּה הוּא יי הָאֱלֹהִים, אֲשֶׁר
בְּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׁדִּים, וְשִׁמְתָה שְׁמוֹ
אַבְרָהָם: וּמִצֵּאתָ אֶת לְבָבוֹ נֶאֱמָן לְפָנֶיךָ —

— וּכְרוֹת עִמּוֹ הַבְּרִית, לְתֵת אֶת אֶרֶץ הַכְּנַעֲנִי הַחֲתִי
הָאֲמֹרִי וְהַפְּרִזִי וְהַיְבוּסִי וְהַגְּרָגְשִׁי לְתֵת לְזֶרְעוֹ, וּתְקַם אֶת
דְּבָרֶיךָ כִּי צַדִּיק אַתָּה: וַתֵּרָא אֶת עֲנִי אֲבֹתֵינוּ בְּמִצְרַיִם,
וְאֵת זַעֲקָתָם שָׁמַעְתָּ עַל יַם סוּף: וַתִּתֵּן אֶתְּתָן אֶתְּתִים
בְּפָרְעָה וּבְכָל עַבְדָּיו וּבְכָל עַם אֶרְצוֹ, כִּי יָדַעְתָּ כִּי הִזִּידוּ
עֲלֵיהֶם, וַתַּעַשׂ לְךָ שֵׁם כְּהַיּוֹם הַזֶּה: וְהַיִּם בְּקַעַת
לְפָנֵיהֶם וַיַּעֲבְרוּ בַתּוֹךְ הַיָּם בַּיַּבֶּשֶׁה, וְאֵת רַדְּפֵיהֶם
הִשְׁלַכְתָּ בַמַּצּוֹלֹת, כְּמוֹ אֶבֶן בְּמַיִם עֲזִים:

וַיִּוָּשַׁע יי בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם, וַיֵּרָא
יִשְׂרָאֵל אֶת מִצְרַיִם מֵת עַל שִׁפְתַי הַיָּם: וַיֵּרָא
יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם, וַיִּירָאוּ
הָעָם אֶת יי, וַיֵּאֱמִינוּ בַּיְי וּבְמֹשֶׁה עַבְדּוֹ:

אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיי
וַיֵּאמְרוּ לֵאמֹר, אֲשִׁירָה לַיי כִּי גָאָה גָאָה, סוּם
וּרְכָבוֹ רָמָה בָּיִם: עֲזִי וּזְמֶרְתָּ יְהוָה וַיְהִי לִי לִישׁוּעָה, זֶה
אֵלֵי וְאֲנוּהוּ, אֱלֹהֵי אָבִי וְאַרְמְמָנָהוּ: יי אִישׁ מִלְחָמָה,
יי שְׁמוֹ: מִרְכַּבַת פָּרְעָה וַחִילוֹ יָרָה בָּיִם, וּמִבְּחַר
שְׁלֹשִׁי טַבָּעוֹ בָּיִם סוּף: תְּהַמַּת יְכַסְּמוּ, יִרְדּוּ
בַמַּצּוֹלֹת כְּמוֹ אֶבֶן: יְמִינְךָ יי נֶאֱדָרִי בְּכַח, יְמִינְךָ יי
תִרְעַץ אוֹיֵב: וְכָרַב גָּאוֹנְךָ תִהְרַם קַמִּיךָ, תִשְׁלַח חֲרֹנְךָ

You are the Lord, the God, who chose Abram, brought him out of Ur Kasdim, and gave him the name Abraham. And You found his heart faithful before You' —

וּכְרַתָּ and You made a Covenant with him to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites and the Girgashites, to give it to his descendants; and You fulfilled Your words, for You are righteous. You saw the affliction of our fathers in Egypt, and heard their cry at the Sea of Reeds. And You performed signs and wonders against Pharaoh and all his servants and all the people of his land, for You knew that they acted wickedly toward them; and You have made a name for Yourself to this day. You split the sea before them, and they went through the midst of the sea on dry land; and You hurled their pursuers into the depths, like a stone into mighty waters.²

וַיִּשַׁעַן And the Lord delivered Israel on that day from the hands of the Egyptians, and Israel saw the Egyptians dead on the seashore. Israel beheld the mighty hand which the Lord wielded against the Egyptians, and the people feared the Lord, and believed in the Lord and in Moses His servant.³

אָז Then Moses and the children of Israel sang this song to the Lord, and they declared, saying: I will sing to the Lord, for He is most exalted; the horse with its rider He cast into the sea. The might and retribution of God was my salvation; this is my God and I will glorify Him, the God of my father and I will exalt Him. The Lord is master of war, the Lord is His Name. He hurled Pharaoh's chariots and his army into the sea; the elite of his officers were drowned in the Sea of Reeds. The deep waters covered them; they dropped into the depths like a stone. Your right hand, O Lord, is adorned with power; Your right hand, O Lord, shatters the enemy. In Your great majesty, You destroy those who rise up against You; You send forth Your fury, it consumes them like straw. At the

יֹאכְלֶמּוּ כִּפְשׁ: וּבְרוּחַ אַפְיֶךָ נַעֲרֶמּוּ מַיִם, נִצְבּוּ כְּמוֹ נֶדַ
 נְזִלִים, קִפְאוּ תְהוֹמַת בְּלֶב יָם: אָמַר אוֹיֵב, אֶרְדֶּף אֲשִׁיג
 אֶחֱלֶק שָׁלַל, תִּמְלֹאמוּ נַפְשִׁי, אָרִיק חֲרָבִי, תוֹרִישְׁמוּ
 יָדַי: נִשְׁפֹּת בְּרוּחְךָ כִּפְסֻמוֹ יָם, צָלְלוּ כַּעֲזוֹפֶרֶת בְּמַיִם
 אֲדִירִים: מִי כַּמְכָּה בְּאֵלֶם יי, מִי כַּמְכָּה נֶאֱדָר בְּקֹדֶשׁ,
 נוֹרָא תְהִלַּת, עֲשֵׂה פְלֹא: נְטִיט יְמִינְךָ, תִּבְלַעְמוּ אֶרֶץ:
 נְחִיט בַּחֲסֶדְךָ עִם זֹו גְּאֻלַּת, נְהַלֵּת בְּעֶזְךָ אֶל גְּוֵה
 קֹדֶשְׁךָ: שִׁמְעוּ עַמִּים יִרְגְּזוּן, חִיל אַחוֹ יִשְׁבִּי פְלֶשֶׁת: אִז
 נִבְהִלוּ אֱלוֹפֵי אֲדוֹם, אִילֵי מוֹאָב יֶאֱחֶזְמוּ רַעַד, נִמְגּוּ
 כָּל יִשְׁבֵי כְנַעַן: תִּפֹּל עֲלֵיהֶם אֵימַתָּה וּפְחָד, בְּגִדְל
 זְרוּעֶךָ יִדְמוּ כְּאֶבֶן, עַד יַעֲבֹר עִמָּךָ יי, עַד יַעֲבֹר עִם זֹו
 קְנִיט: תִּבְאֲמוּ וְתִטְעֶמוּ בְּהַר נַחֲלַתְךָ, מָכוֹן לְשִׁבְתְּךָ
 פְּעֻלַּת יי, מִקְדָּשׁ, אֲדָנִי, כּוֹנְנֵנוּ יְדִיךָ: יי יִמְלֹךְ לְעֵלְם
 וְעַד: יי יִמְלֹךְ לְעֵלְם וְעַד: יי מַלְכוּתָהּ קָאֵם לְעֵלְם
 וְלְעֵלְמֵי עֲלַמְיָא: כִּי בָּא סוּם פִּרְעֹה בְּרַכְבוֹ וּכְפָרְשָׁיו
 בָּיִם וַיֵּשֶׁב יי עֲלֵהֶם אֶת מֵי הַיָּם, וּכְנִי יִשְׂרָאֵל הִלְכוּ
 בִּיבְשָׁה בְּתוֹךְ הַיָּם: כִּי לִי הַמְּלוּכָה וּמוֹשֵׁל בְּגוֹיִם:¹
 וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשַׁפֵּט אֶת הַר עֲשׂוֹ, וְהִיטָה
 לִי הַמְּלוּכָה: וְהִיָּה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם
 הַהוּא יִהְיֶה יי אֶחָד וְשְׁמוֹ אֶחָד:²

1. Another interpretation: impoverish. See Rashi, Exodus 15:9. 2. Exodus 15:1-18. 3. This sentence is the paraphrase of the preceding Biblical verse in Targum Onkelos. 4. *ibid.* 15:19. 5. Psalms 22:29. 6. Obadiah 1:21. 7. Zechariah 14:9.

blast of Your nostrils the waters piled up, the flowing streams stood erect like a wall; the deep waters were congealed in the heart of the sea. The foe had said: I will pursue them, I will overtake them, I will divide the spoil, my lust shall be sated upon them; I will unsheath my sword, my hand shall annihilate¹ them. You blew with Your wind, the sea enveloped them; they sank like lead in the mighty waters. Who is like You among the supernal beings, O Lord! Who is like You, resplendent in holiness, awesome in praise, performing wonders! You stretched out Your right hand, the earth swallowed them. In Your lovingkindness You led the people whom You redeemed; in Your strength You guided them to Your holy abode. The nations heard it and trembled; pangs of fear gripped the inhabitants of Philistia. Then the chieftains of Edom were terrified; the mighty men of Moab were panic-stricken; all the inhabitants of Canaan melted away. May terror and dread fall upon them; by the great [strength] of Your arm let them be still as a stone—until Your people pass over, O Lord, until the people You acquired pass over. You will bring them and plant them on the mountain of Your inheritance; the place which You, O Lord, have made for Your abode, the Sanctuary which Your hands, O Lord, have established. The Lord will reign forever and ever.² The Lord will reign forever and ever. The sovereignty of the Lord is established forever and to all eternity.³ When the horses of Pharaoh, with his chariots and horsemen, went into the sea, the Lord turned the waters of the sea back on them; and the children of Israel walked on dry land in the midst of the sea.⁴ For sovereignty is the Lord's, and He rules over the nations.⁵ Deliverers will go up to Mount Zion to judge the mount of Esau, and kingship will be the Lord's.⁶ The Lord will be King over the entire earth; on that day the Lord will be One and His Name One.⁷

יִשְׁתַּבַּח שִׁמְךָ לְעַד מִלְפָּנֶיךָ הָאֵל, הַמְּלֹךְ הַגָּדוֹל
 וְהַקְדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאָה
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד: שִׁיר
 וְשִׁבְחָה, הֵלֵל וְזִמְרָה, עֵז וּמִמְשָׁלָה, נִצַּח, גְּדֻלָּה
 וְגִבּוֹרָה, תְּהִלָּה וְתַפְאֲרָת, קְדוּשָׁה וּמַלְכוּת:
 בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ,
 וּמֵעוֹלָם עַד עוֹלָם אֲתָה אֵל. בְּרוּךְ אַתָּה יי, אֵל
 מְלֹךְ גָּדוֹל וְמֵהֵלֵל בְּתַשְׁבְּחוֹת, אֵל הַהוֹדָאוֹת,
 אֲדוֹן הַנִּפְלְאוֹת, בּוֹרֵא כָּל הַנְּשֻׁמוֹת, רַבּוֹן כָּל
 הַמַּעֲשִׂים, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מְלֹךְ יְחִיד חַי
 הָעוֹלָמִים:

Cong. אָמֵן.

From Rosh Hashanah through Yom Kippur, add the following:

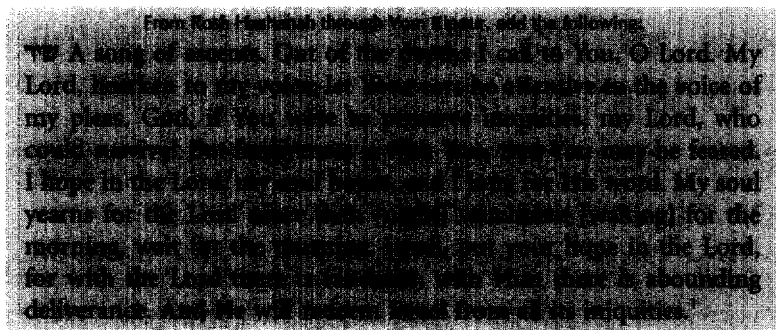
שִׁיר הַמַּעֲלוֹת, מִמַּעַמְקִים קְרִאתֶיךָ יי: אֲדֹנָי שְׁמֹעָה בְּקוֹלִי,
 תְּהִינֶנּוּ אֲזִינֶיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנָי: אִם עֲנוּת תִּשְׁמַר יְהוָה,
 אֲדֹנָי מִי יַעֲמֹד: כִּי עַמְּךָ הִפְלִיחָה, לְמַעַן תִּנְרָא: קִוִּיתִי יי קִוְיָה
 נַפְשִׁי, וְלִדְבְּרוּ הוֹחֲלֵתִי: נַפְשִׁי לְאֲדֹנָי, מִשְׁמָרִים לְבַקֵּר שְׁמָרִים
 לְבַקֵּר: יַחַל יִשְׂרָאֵל אֵל יי, כִּי עִם יי הַחֲסֵד, וְהַרְפָּה עַמּוֹ פְרוֹת:
 וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

Chazzan recites Half Kaddish. Congregation responds אָמֵן as indicated.

יתְגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (אָמֵן—Cong) בְּעֲלָמָא דִּי
 בְּרָא כְרֵעוּתָהּ וַיְמַלִּיךְ מַלְכוּתָהּ, וַיַּצְמַח פּוֹרְקָנָהּ
 וַיִּקְרַב מְשִׁיחָהּ. (אָמֵן—Cong) בְּתַיִיכוֹן וּבִזְמִיכוֹן וּבְחַיִּי דְכָל
 בֵּית יִשְׂרָאֵל, בְּעֲגָלָא וּבְזִמְן קָרִיב וְאֲמָרוּ אָמֵן:

Transliteration, page 623.

ישתבח May Your Name be praised forever, our King, the Almighty God, the great and holy King, in heaven and on earth. For to You, Lord our God and God of our fathers it is fitting to offer forever song and praise, adoration and melody, [to acclaim Your] might and dominion, victory, grandeur and power, glory, splendor, holiness and sovereignty; blessings and thanksgiving to Your great and holy Name; from the highest world to the lowest, You are God. Blessed are You, Lord, Almighty God, great King, extolled with praises, God worthy of thanksgiving, Master of wonders, Creator of all souls, Ruler of all creatures, who takes pleasure in songs of praise; You are the only King, the Life of [all] the worlds. Cong. Amen.



Chazzan recites Half Kaddish. Congregation responds Amen as indicated.

יתגדל Exalted and hallowed be His great Name (Cong: Amen.) throughout the world which He has created according to His will. May He establish His kingship, bring forth His redemption and hasten the coming of His Mashiach (Cong: Amen.) in your lifetime and in your days and in the lifetime of the entire House of Israel, speedily and soon, and say, Amen.

(Cong—אמן. יהא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא, יתְבָרַךְ.)

יהא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. יתְבָרַךְ, וישַׁתַּבַּח, ויתְפָאֵר, ויתְרוֹמֵם, ויתְנַשֵּׂא, ויתְהַדַּר, ויתְעַלֶּה, ויתְהַלֵּל, שְׁמֵהּ דְקוּדְשָׁא בְרִיךְ הוּא. (Cong—אמן) לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרוּן בְּעָלְמָא, וְאִמְרוּ אָמֵן: (Cong—אמן)

Congregation and chazzan bow as chazzan says:

בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ:

Congregation and chazzan. Bow at בְּרַךְ, straighten up at יְיָ:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Do not respond אָמֵן.

BLESSINGS OF THE SHEMA

You may be seated.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא
חֹשֶׁךְ, עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

Touch the hand *tefillin* while saying אוֹר וּבוֹרֵא חֹשֶׁךְ, and the head *tefillin* at אֶת הַכֹּל, and touch the fingertips to the lips.

הַמַּאִיר לְאָרֶץ וּלְדָרִים עָלֶיהָ בְּרַחֲמִים, וְכַטְוֹנוּ מְחַדְּשׁ
בְּכָל יוֹם תְּמִיד מַעֲשֶׂה בְּרֵאשִׁית. מָה רַבּוּ
מַעֲשֵׂיךָ יְיָ, כָּלֶם בְּחֻכְמָה עֲשִׂיתָ, מְלֵאָה הָאָרֶץ קִנְיָנֶךָ:
הַמֶּלֶךְ הַמְּרוֹמֵם לְבָדוֹ מֵאֵן, הַמְּשַׁבַּח, וְהַמְּפָאֵר,
וְהַמְתַּנְשֵׂא מִימוֹת עוֹלָם. אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים
רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוֹר מִשְׁגָּבֵנוּ, מִגֵּן יִשְׁעֵנוּ, מִשְׁגָּב
בְּעַדְנוּ. אֵל בְּרוּךְ, גְּדוֹל דַּעַה, הַכִּיֵּן וּפְעַל זִהְרֵי חַמָּה,
טוֹב יַצַּר כְּבוֹד לְשִׁמוֹ, מְאֹרוֹת נָתַן סְבִיבוֹת עֲזוֹ, פְּנוֹת
צְבָאוֹ קְדוּשִׁים, רוֹמְמֵי שְׂדֵי, תְּמִיד מִסְפָּרִים כְּבוֹד אֵל

(Cong: Amen. May His great Name be blessed forever and to all eternity. Blessed.)

May His great Name be blessed forever and to all eternity. Blessed and praised, glorified, exalted and extolled, honored, adored and lauded be the Name of the Holy One, blessed be He, (Cong: Amen.) beyond all the blessings, hymns, praises and consolations that are uttered in the world; and say, Amen. (Cong: Amen.)

Congregation and chazzan bow as chazzan says:

ברכו *Bö-r'chu es adonöy ha-m'voröch.*

Congregation and chazzan. Bow at *Böruch*, straighten up at *adonöy*:

ברוך *Böruch adonöy ha-m'voröch l'olöm vö-ed.*

Do not respond Amen.

BLESSINGS OF THE SHEMA

You may be seated.

ברוך Blessed are You, Lord our God, King of the universe, who forms light and creates darkness, who makes peace and creates all things.

Touch the hand *tefillin* while saying *who forms light*, and the head *tefillin* at *and creates darkness*, and touch the fingertips to the lips.

המאיר In mercy He gives light to the earth and to those who dwell thereon, and in His goodness He renews each day, continuously, the work of Creation. How manifold are Your works, O Lord! You have made them all with wisdom; the earth is full of Your possessions.¹ King, who alone is elevated from aforesaid, extolled, glorified and exalted from the time of Creation; God of the universe, in Your abounding mercies have compassion on us, Master of our strength, Rock of our stronghold, Shield of our deliverance, a Refuge for us. The blessed God, great in knowledge, prepared and made the radiance of the sun; the Beneficent One created glory for His Name; He set the luminaries around His majesty; the chiefs of His hosts are holy beings that exalt the Omnipotent,

ברכו Bless the Lord who is blessed. **ברוך** Blessed be the Lord who is blessed for all eternity.

וְקִדְשָׁתוֹ. תִּתְבַּרְךָ יי אֱלֹהֵינוּ בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ
 מִתַּחַת, עַל כָּל שֶׁבַח מַעֲשֵׂה יְדִיד, וְעַל מְאֹרֵי אֹר
 שִׁיצִרְתָּ, יִפְאָרוּךְ סְלָה:

תִּתְבַּרְךָ לְנֹצַח צוּרְנוּ מִלִּפְנֵי וּגְאֻלָּנוּ בּוֹרֵא קְדוּשִׁים,
 יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלִּפְנֵי יוֹצֵר מִשְׁרָתִים,

וְאֲשֶׁר מִשְׁרָתָיו, כָּלֶם עוֹמְדִים בְּרוּם עוֹלָם, וּמִשְׁמִיעִים
 בִּירָאָה יַחַד בְּקוֹל, דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֶךְ עוֹלָם. כָּלֶם
 אֱהוּבִים, כָּלֶם בְּרוּרִים, כָּלֶם גְּבוּרִים, כָּלֶם קְדוּשִׁים,
 וְכָלֶם עֹשִׂים בְּאִמָּה וּבִירָאָה רְצוֹן קוֹנֵם. וְכָלֶם פּוֹתְחִים
 אֶת פִּיהֶם בְּקִדְשָׁה וּבְטִהָרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים
 וּמְשַׁבְּחִים, וּמְפָאָרִים וּמַעֲרִיצִים, וּמְקַדְּשִׁים וּמְמַלְיָכִים:

אֶת שֵׁם הָאֵל, הַמְּלֶךְ הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא, קְדוּשׁ
 הוּא. וְכָלֶם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה
 מְזֵה, וְנוֹתְנִים בְּאֶהְבָּה רְשׁוּת זֶה לָזֶה, לְהַקְדִּישׁ לְיוֹצְרָם
 בְּנִחַת רוּחַ, בְּשִׁפָּה בְּרוּרָה וּבְנִעִימָה קְדוּשָׁה. כָּלֶם כְּאֶחָד
 עוֹנִים בְּאִמָּה וְאוֹמְרִים בִּירָאָה:

קְדוּשׁ | קְדוּשׁ קְדוּשׁ יי צְבָאוֹת,
 מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ:

וְהָאוֹפָנִים² וְחַיּוֹת הַקִּדְשׁ² בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת
 הַשָּׁרְפִים,² לְעַמַּתֶם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ:³

1. Isaiah 6:2. 2. I.e., angels—see Ezekiel 3:13; Isaiah 6:2. 3. Ezekiel 3:12.

continually recounting the glory of God and His holiness. Be blessed, Lord our God, in the heavens above and on the earth below, for all Your praiseworthy handiwork, and for the light-giving luminaries which You have created; they shall glorify You forever.

תתברך Be eternally blessed, our Rock, our King and our Redeemer, who creates holy beings; praised be Your Name forever, our King, who creates ministering angels, and whose ministering angels all stand in the heights of the universe and proclaim in awe, aloud in unison, the words of the living God and Sovereign of the universe. All of them are beloved, all are pure, all are mighty, all are holy, and all perform the will of their Maker with fear and awe. And all of them open their mouths in holiness and purity, with song and melody, and bless and adore, glorify and revere, hallow and ascribe sovereignty to—

את The Name of the Almighty God, the great, powerful and awe-inspiring King; holy is He. They all take upon themselves the yoke of Heavenly kingship, one from the other, and with love grant permission to each other to sanctify their Maker with joyous spirit, with pure speech and sacred melody; all exclaiming in unison, with awe, and declaring in reverence:

קדוש Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory.¹

והאופנים And the *Ophanim*² and the holy *Chayot*,² with a mighty sound, rise toward the *Seraphim*,² and facing them, offer praise and say:

ברוך Blessed be the glory of the Lord from its place.³

לְאֵל בָּרוּךְ נְעִימוֹת יִתְּנוּ, לְמַלְךְ אֵל חַי וְקַיִם, זְמֵרוֹת
 יֵאמְרוּ וְתִשְׁבְּחוּת יִשְׁמִיעוּ, כִּי הוּא לְבָדוּ מְרוֹם
 וְקָדוֹשׁ, פּוֹעֵל גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת, בַּעַל מְלַחְמוֹת,
 זוֹרֵעַ צְדָקוֹת, מְצַמִּיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרֵא
 תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תְּמִיד
 מַעֲשֵׂה בְרָאשִׁית. כְּאֹמֹר, לַעֲשֵׂה אוֹרִים גְּדוֹלִים, כִּי
 לְעוֹלָם חֲסִדוֹ: בָּרוּךְ אַתָּה יי, יוֹצֵר הַמְּאוֹרוֹת: אָמֵן. Cong.

אֶהְבֵּת עוֹלָם אֶהְבֵּתֵנוּ יי אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה
 וַיִּתְּרָה חֲמֵלָתָ עָלֵינוּ. אָבִינוּ מְלַכְנוּ, בַּעֲבוּר
 שְׁמֶךְ הַגְּדוֹל וּבַעֲבוּר אֲבוֹתֵינוּ שֶׁבָטְחוּ בְךָ וְתִלְמָדִם
 חֲקֵי חַיִּים לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵּנוּ שְׁלֵם, כֵּן תִּחַנְּנוּ
 וְתִלְמָדְנוּ. אָבִינוּ אָב הַרְחֵמֵן הַמְּרַחֵם רַחֵם נָא עָלֵינוּ,
 וְתֵן בְּלַבְנוּ בִּינָה לְהִבִּין וְלִהְשִׁיבִיל, לְשִׁמּוֹעַ לְלַמּוֹד וּלְלַמּוֹד
 לְשִׁמּוֹר וְלַעֲשׂוֹת, וְלִקְיָם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ
 בְּאֶהְבָּה. וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבְנוּ בְּמִצְוֹתֶיךָ,
 וַיִּחַד לִבְבְּנוּ לְאֶהְבָּה וְלִירָאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ
 וְלֹא נִכָּלֵם וְלֹא נִכְשָׁל לְעוֹלָם וָעַד. כִּי בְשֵׁם קְדֻשְׁךָ
 הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ, נִגְיֵלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.
 וְרַחֲמֶיךָ יי אֱלֹהֵינוּ וְחֲסִדֶיךָ הַרְבִּים אֵל יַעֲזֹבֵנוּ נִצַּח
 סִלָּה וָעַד. מִהַר וְהִבָּא עָלֵינוּ בְּרָכָה וְשָׁלוֹם מְהֵרָה,
 וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְּפוֹת
 הָאָרֶץ, וְשָׁבוֹר עַל הַגּוֹיִם מֵעַל
 צְוָארֵנוּ, וְתוֹלִיכֵנוּ מִהֵרָה קוֹמְמִיּוֹת
 לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבְנוּ בַחֲרַת מִכָּל

Gather the two front tzitzit into the right hand, then bring the back left tzitzit forward, then the back right tzitzit. Hold all four tzitzit in the left hand near the heart. See illustration, page 641.

שִׁמְשֵׁ They chant sweet melodies to the blessed God; they utter hymns and sing praises to the King, the living and eternal God. For He alone, exalted and holy, performs mighty deeds and makes new things; He is the master of battle, He sows righteousness, causes deliverance to sprout forth, creates healing; He is awesome in praise, master of wonders, who in His goodness renews each day, continuously, the work of Creation, as it is said: [Give thanks] to Him who makes the great lights, for His kindness is eternal.¹ Blessed are You Lord, who creates the luminaries. Cong. Amen.

אהבה Lord our God, You have loved us with everlasting love; You have bestowed upon us exceedingly abounding mercy. Our Father, our King, for the sake of Your great Name and for the sake of our forefathers who trusted in You, and whom You taught the laws that bring eternal life, to carry out Your will with a perfect heart, be gracious also to us and teach us. Our Father, merciful Father who is compassionate, have mercy on us, and grant our heart understanding to comprehend and to discern, to perceive, to learn and to teach, to observe, to practice, and to fulfill all the teachings of Your Torah with love. Enlighten our eyes in Your Torah, cause our hearts to cleave to Your commandments, and unite our hearts to love and fear Your Name; and may we never be put to shame, disgrace or stumbling. Because we trust in Your holy, great, and awesome Name, may we rejoice and exult in Your salvation. Lord our God, may Your mercy and Your abounding kindness never, ever forsake us. Hasten and speedily bring upon us blessing and peace; bring us in peace from the four corners of the earth, break the yoke of the nations from our neck, and speedily lead us upright to our land. For You are God who performs acts of deliverance, and You have chosen us from among all nations and tongues,

Gather the two front tzitzit into the right hand, then bring the back left tzitzit forward, then the back right tzitzit. Hold all four tzitzit in the left hand near the heart. See illustration, page 641.

עַם וְלִשׁוֹן, וְקִרְבָּתָנוּ מִלְּפָנָיו לְשִׁמְךָ הַגָּדוֹל בְּאַהֲבָה
 לְהוֹדוֹת לְךָ וְלִיחֻדְךָ וְלֵאמֹר אֵת שִׁמְךָ: בְּרוּךְ אַתָּה
 יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

The chazzan concludes this blessing silently. Do not respond אמן.



THE SHEMA

The Shema should be recited with intense concentration, especially the first two verses in which we accept the sovereignty of God. Recite the first verse aloud, with your right hand covering your eyes.

Do not slur over the ה, but draw it out slightly for the length of time that it takes to affirm God's sovereignty in the seven heavens and on earth—equal to eight, the numerical value of ה. The ט (whose numerical value is four) should be drawn out for the length of time that it takes to reflect that God is alone in His world and that he rules in all four corners of the universe. While reciting the Shema, pause at the commas to convey the following meaning: Hear O Israel (pause), the Lord who is our God (pause) is the one God. See additional laws on page 588.

שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי | אֶחָד:

Recite the following verse in an undertone:

בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוֹתוֹ לְעוֹלָם וָעֶד:
 וְאַהֲבַתְּ אֵת יי אֱלֹהֶיךָ, בְּכֹל | לְבָבְךָ, וּבְכֹל נַפְשְׁךָ,
 וּבְכֹל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
 אָנֹכִי מְצַוְּךָ הַיּוֹם, עַל | לְבָבְךָ: וְשָׁנַנְתָּם לְבִנְיָךָ וּדְבַרְתָּ
 בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ,
 וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ,
 וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ וְהָיוּ לְטַטְפֹּת
 עַל מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:³

Touch the hand *tefillin* while saying וקשרתם לאות על ידך, and the head *tefillin* at וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ, and touch the fingertips to the lips.

וְהָיָה אִם שָׁמַעְתָּ שְׁמֵעוּ אֶל מְצוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
 אֹתְכֶם הַיּוֹם, לְאַהֲבָה אֵת יי אֱלֹהֵיכֶם וּלְעֲבֹדוֹ,
 בְּכֹל | לְבָבְכֶם וּבְכֹל נַפְשְׁכֶם: וְנָתַתִּי מִטַּר אֲרָצְכֶם

1. Deuteronomy 6:4. 2. Pesachim 56a; Deuteronomy Rabbah 2:31, 35, 36. 3. Deuteronomy 6:5-9.

and have, in love, brought us near, O our King, to Your great Name, that we may praise You, and proclaim Your Oneness and love Your Name. Blessed are You Lord, who chooses His people Israel with love.

The chazzan concludes this blessing silently. Do not respond Amen.



THE SHEMA

The Shema should be recited with intense concentration, especially the first two verses in which we accept the sovereignty of God. Recite the first verse aloud, with your right hand covering your eyes.

Do not slur over the **ן**, but draw it out slightly for the length of time that it takes to affirm God's sovereignty in the seven heavens and on earth—equal to eight, the numerical value of **ן**. The **ד** (whose numerical value is four) should be drawn out for the length of time that it takes to reflect that God is alone in His world and that he rules in all four corners of the universe. While reciting the Shema, pause at the commas to convey the following meaning: Hear O Israel (pause), the Lord who is our God (pause) is the one God. See additional laws on page 588.

Transliteration, page 624.

שמע Hear, O Israel, the Lord is our God, the Lord is One.¹

Recite the following verse in an undertone:

ברוך Blessed be the name of the glory of His kingdom for ever and ever.²

ואהבת You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you today, shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you

Touch the hand *tefillin* while saying *You shall bind...*, and the head *tefillin* at *and they shall be...*, and touch the fingertips to the lips.

lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.³

והיה And it will be, if you will diligently obey My commandments which I enjoin upon you this day, to love the Lord your God and to serve Him with all your heart and with all your soul: I will give rain for your

בְּעֵתוֹ יִזְרַה וּמִלְקוֹשׁ, וְאִסְפַּת דְּגַנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ:
 וְנָתַתִּי עֵשֶׂב | בְּשֶׁדְךָ לְבַהֲמֹתֶךָ, וְאָכַלְתָּ וְשָׂבַעְתָּ: הַשְּׂמֵרוּ
 לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה | אִף יי בָּכֶם וְעֶצֶר אֶת
 הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ,
 וְאִבַּדְתֶּם | מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יי נָתַן לָכֶם:
 וְשָׂמַתֶּם | אֶת דְּבָרֵי אֱלֹהֵי עַל | לְבַבְכֶם וְעַל נַפְשְׁכֶם,
 וְקִשְׂרֹתֶם | אֹתָם לְאוֹת עַל יַדְכֶם
 וְהָיוּ לְטוֹטַפֹּת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם
 אֹתָם | אֶת בְּנֵיכֶם לְדַבֵּר בָּם,
 בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
 וְכִתַּבְתֶּם עַל מְּוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם
 וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יי לְאַבְרָהָם לְתַת
 לָהֶם, בְּיַמֵּי הַשָּׁמַיִם עַל הָאָרֶץ:

Touch the hand *tefillin* while saying על אות אתם לקשרתם אתם לידכם, and the head *tefillin* at והיו לטוטפת בין עיניכם, and touch the fingertips to the lips.

At this point the *tzitzit* are to be held also in the right hand and looked at. They should remain so until the words וְנִחַמְדִים לעד on the next page, and then released. At the words marked °, pass the *tzitzit* over the eyes and kiss them.

וַיֹּאמֶר יי אֵל מִשָּׁה לְאִמֹר: דַּבֵּר אֵל בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם ° צִיצִית עַל בְּנֹפֵי
 בְּגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל ° צִיצִית הַכֹּנֵף | פְּתִיל תְּכֵלֶת:
 וְהָיָה לָכֶם ° לְצִיצִית, וּרְאִיתֶם | אֹתוֹ, וּזְכַרְתֶּם | אֶת כָּל
 מִצְוֹת יי, וְעָשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם
 וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אֹתָם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
 וְעָשִׂיתֶם | אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

land at the proper time, the early rain and the late rain, and you will gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle, and you will eat and be sated. Take care lest your heart be lured away, and you turn astray and worship alien gods and bow down to them. For then the Lord's wrath will flare up against you, and He will close the heavens so that there will be no rain and the earth will not yield its produce, and you will swiftly perish from the good land which the Lord gives you. Therefore, place these words of Mine upon your heart and upon your soul,

Touch the hand *tefillin* while saying *and bind them*, and the head *tefillin* at *and they shall be...*, and touch the fingertips to the lips.

and bind them for a sign on your hand, and they shall be for a reminder between your eyes. You

shall teach them to your children, to speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. And you shall inscribe them on the doorposts of your house and on your gates—so that your days and the days of your children may be prolonged on the land which the Lord swore to your fathers to give to them for as long as the heavens are above the earth.¹

At this point the *tzitzit* are to be held also in the right hand and looked at. They should remain so until the words *and pleasant, forever* on the next page, and then released. At the starred words, pass the *tzitzit* over the eyes and kiss them.

וַיֹּאמֶר The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes* on the corners of their garments throughout their generations, and to attach a thread of blue on the fringe* of each corner. They shall be to you as *tzitzit**, and you shall look upon them and remember all the commandments of the Lord and fulfill them, and you will not follow after your heart and after your eyes by which you go astray—so that you may remember and fulfill all My commandments, and be holy to your God.

אָנִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם
לְהִיּוֹת לָכֶם לֵאלֹהִים, אָנִי יי אֱלֹהֵיכֶם

Although the word אַמֶּת belongs to the next paragraph, do not pause between אֱלֹהֵיכֶם and אַמֶּת. When praying without a *minyan*, repeat אָנִי יי אֱלֹהֵיכֶם and conclude אַמֶּת.

Chazzan concludes silently: אַמֶּת יי אֱלֹהֵיכֶם אַמֶּת, and repeats aloud אַמֶּת יי אֱלֹהֵיכֶם אַמֶּת.

אַמֶּת¹ וַיְצִיב, וְנִכּוֹן, וְקַיָּם, וַיִּשֶׁר, וְנִאֲמָן; וְאֱהוֹב וְחָבִיב,
וְנִחַמַד וְנָעִים, וְגוֹרָא וְאֲדִיר, וּמְתַקֵּן וּמְקַבֵּל, וְטוֹב
וַיְפַה, הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד: אַמֶּת, אֱלֹהֵי עוֹלָם
מִלְּפָנֶיךָ, צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ, לְדֹר וָדֹר הוּא קַיָּם, וְשָׁמוּ קַיָּם,
וְכִסְאוֹ נִכּוֹן, וּמְלֻכוֹתוֹ וְאֲמוּנָתוֹ לְעֵד קַיָּמֶת. וְדִבְרֵי חַיִּים
וְקַיָּמִים, נִאֲמָנִים וְנִחַמְדִּים לְעֵד וּלְעוֹלָמֵי עוֹלָמִים, עַל
אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת זְרַע
יִשְׂרָאֵל עַבְדֶּיךָ. עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דְּבַר טוֹב וְקַיָּם
בְּאֶמֶת וּבְאֲמוּנָה, חוֹק וְלֹא יַעֲבוֹר. אַמֶּת, שְׁאֵתָה הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מִלְּפָנֶיךָ אֲבוֹתֵינוּ, גּוֹאֲלֵנוּ גּוֹאֵל
אֲבוֹתֵינוּ, צוּרֵנוּ צוּר יִשׁוּעָתָנוּ, פּוֹדֵנוּ וּמְצִילֵנוּ מֵעוֹלָם הוּא
שְׁמֶיךָ, וְאִין לָנוּ עוֹד אֱלֹהִים זוּלָתְךָ סְלָה:

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתָּה הוּא מֵעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לָהֶם
וּלְבָנֵיהֶם אַחֲרֵיהֶם בְּכָל דּוֹר וָדוֹר. בְּרוּם עוֹלָם
מוֹשֶׁבֶךָ, וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אֶפְסֵי אֶרֶץ. אַמֶּת, אֲשֶׁרִי
אִישׁ שִׁישְׁמַע לְמִצּוֹתֶיךָ, וְתוֹרָתְךָ וְדִבְרֶיךָ יֵשִׁים עַל לְבָבוֹ. אַמֶּת,
אֶתָּה הוּא אֲדוֹן לְעַמְּךָ, וּמִלְּךָ גְּבוּר לְרִיב רִיבֶם לְאֲבוֹת וּבָנִים.
אַמֶּת, אֶתָּה הוּא רִאשׁוֹן, וְאֶתָּה הוּא אַחֲרוֹן, וּמִבְּלַעֲדֶיךָ אִין
לָנוּ מִלְּךָ גּוֹאֵל וּמוֹשִׁיעַ. אַמֶּת, מִמִּצְרַיִם גְּאֻלָּתָנוּ יי אֱלֹהֵינוּ,
וּמִבֵּית עַבְדִּים פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הִרְגָתָ, וּבְכוֹרְךָ יִשְׂרָאֵל
גְּאֻלָּתָ, וַיִּם סוּף לָהֶם בְּקַעֲתָ, וַיִּדִּים טַבַּעֲתָ, וַיִּדְּדִים הַעֲבָרָתָ,
וַיִּכְסּוּ מַיִם צְרִיחֵם, אֶחָד מֵהֶם לֹא נוֹתַר.³ עַל זֹאת שִׁבְּחוּ

1. Numbers 15:37-41. 2. That which we have affirmed in the Shema. 3. Psalms 106:11.

I am the Lord your God who brought you out of the land of Egypt to be your God; I, the Lord, am your God.¹

Although the word *True* belongs to the next paragraph, do not pause between *your God* and *True*.

אמת True* and certain, established and enduring, right and faithful, beloved and cherished, delightful and sweet, awesome and mighty, correct and acceptable, good and beautiful is this² to us for all eternity. Truly, the God of the universe is our King; the Stronghold of Jacob is the shield of our deliverance. He endures and His Name endures throughout all generations; His throne is firmly established, and His sovereignty and His truth abide* forever. His words are living and eternal, faithful and pleasant, forever* and to all eternity, for our fathers, for us, for our children and our descendants, and for all the generations of the progeny of Israel Your servants. From the first to the last generations, [Your] Word is good and eternal in truth and trustworthiness, a Law that will never be abrogated. Truly, You are the Lord our God and the God of our fathers, our King, the King of our fathers, our Redeemer, the Redeemer of our fathers, our Stronghold, the Stronghold of our salvation, our Deliverer and Rescuer which is Your name from of old; we have no other God besides You, ever.

עזרת You have always been the help of our fathers, a shield and a deliverer to them and to their children after them in every generation. Your habitation is in the heights of the universe, and Your judgments and justice extend to the ends of the earth. Truly, happy is the man who heeds Your commandments, and takes to heart Your Torah and Your Word. Truly, You are the Master of Your people, and a mighty King to wage their battle, for the fathers and sons. Truly, You are the first and You are the last, and besides You we have no King, Redeemer, and Deliverer. Truly, You redeemed us from Egypt, Lord our God; You freed us from the house of bondage, You slew all their firstborn, but You redeemed Israel Your firstborn; You split for them the Sea of Reeds, drowned the wicked, and took Your beloved people across; the waters engulfed their adversaries, not one of them remained.³

אֶהוּבִים, וְרוּמְמוּ לְאֵל, וְנִתְּנוּ יְדִידִים זְמִירוֹת שִׁירוֹת
 וְתִשְׁפָּחוּת, בְּרָכוֹת וְהוֹדָאוֹת לְמִלְכָּךְ אֵל חַי וְקַיִם. רַם וְנִשְׂא
 גְּדוֹל וְנוֹרָא, מִשְׁפִּיל גַּאִים עַדִי אֶרֶץ, וּמִגְּבִיּה שְׁפָלִים עַד
 מְרוֹם, מוֹצִיא אֲסִירִים, פּוֹדֶה עֲנָוִים, עוֹזֵר דְּלִים, הָעוֹנֶה לְעַמּוֹ
 יִשְׂרָאֵל בַּעַת שׁוּעָם אֱלֹו. תְּהַלּוֹת לְאֵל
 עֲלִיּוֹן גַּאֵלָם, בְּרוּךְ הוּא וּמְבָרָךְ, מִשֶּׁה
 וּכְנִי יִשְׂרָאֵל לְךָ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלָם: מִי
 כְּמִכָּה בָּאֵלִם יי, מִי כְּמִכָּה נֶאֱדָר בְּקִדְשׁ, נוֹרָא תְּהַלֵּת עֲשֵׂה
 פְּלֵא:

Rise for the Amidah when reciting the words תְּהַלּוֹת לְאֵל עליון.

It is best to conclude the words גָּאֵל יִשְׂרָאֵל along with the chazzan.

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלִים לְשִׁמְךָ הַגְּדוֹל עַל שְׁפַת
 הַיָּם, יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יי יִמְלֹךְ
 לְעֵלָם וָעַד.² וְנֶאֱמָר: גַּאֵלָנוּ יי צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.³
 בְּרוּךְ אַתָּה יי, גָּאֵל יִשְׂרָאֵל: אָמֵן.



THE AMIDAH

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 54, interruptions of any form are forbidden. See additional laws on page 589.

אֲדַנִּי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Bend knees at בְּרוּךְ; bow at אַתָּה; straighten up at יי.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהֶם,
 אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגְּדוֹל הַגְּבוּר
 וְהַנוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, קוֹנֵה הַכֹּל,
 זוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְכִנֵּי בְּנֵיהֶם, לְמַעַן
 שְׁמוֹ בְּאַהֲבָה:

1. Exodus 15:11. 2. Ibid. 15:18. 3. Isaiah 47:4. 4. Psalms 51:17.

For this, the cherished people praised and exalted God; the beloved ones offered hymns, songs and praises, blessings and thanksgiving to the King, the living and eternal God. He is lofty and exalted, great and awesome; He humbles the haughty to the ground, and raises the lowly to supreme heights; He frees the captives, redeems the humble, helps the needy; it is He who answers His people Israel when they cry out to Him. They offered praises to the sublime God, their Redeemer, blessed be He and He is blessed; Moses and the children of Israel with great joy raised their voices in song to You, and they all proclaimed: Who is like You among the supernal beings, O Lord! Who is like You, resplendent in holiness, awesome in praise, performing wonders!¹

Rise for the Amidah when reciting the words *They offered praises*.

It is best to conclude the words *who delivered Israel* along with the chazzan.

שירה With a new song, the redeemed people extolled Your great Name at the seashore; all of them in unison gave thanks and acclaimed Your sovereignty, and said: The Lord shall reign forever and ever.² And it is said: Our Redeemer, the Lord of hosts is His Name, the Holy One of Israel.³ Blessed are You, Lord, who delivered Israel. Do not respond Amen.



THE AMIDAH

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 54, interruptions of any form are forbidden. See additional laws on page 589.

אדני My Lord, open my lips, and my mouth shall declare Your praise.⁴

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

ברוך Blessed are You, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, exalted God, who bestows bountiful kindness, who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer to their children's children, for the sake of His Name.

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See additional laws on page 589.)

וּכְרַנּוּ לְחַיִּים, מִלֶּדֶת חַפְצֵי חַיִּים, וּפְתַבְנּוּ בְּסֵפֶר הַחַיִּים, לְמַעַן
אֱלֹהִים חַיִּים:

Bend knees at בָּרוּךְ; bow at אֶתָּה; straighten up at יי.

מִלֶּדֶת עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יי, מַגֵּן אַבְרָהָם:
אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב
לְהוֹשִׁיעַ.

During the winter (from Musaf of Shemini Atzeret to Shacharit of the first day of Pesach), say מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם. During the summer (from Musaf of the first day of Pesach through Shacharit of Shemini Atzeret), say מוֹרִיד הַטַּל. If, in error, one said מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם during the summer, it must be corrected, and it may be necessary to repeat the Amidah (for additional laws, see page 589). However, if, in error, one said מוֹרִיד הַטַּל during the winter, it is not necessary to go back and correct it.

Winter:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

Summer:

מוֹרִיד הַטַּל:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
גּוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לְיִשְׂרָאֵל עֹפֵר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מִלֶּדֶת
מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See additional laws on page 589.)

מִי כְמוֹךָ אֵב הַרְחֵמֵן וּזְכֹר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמֶיךָ:

וּנְאֻמֵּן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי, מְחַיֶּה
הַמֵּתִים:

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See additional laws on page 589.)

זכורנו Remember us for life, King who desires life; inscribe us in the Book of Life, for Your sake, O living God.

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

O King, [You are] a helper, a savior and a shield. Blessed are You, Lord, Shield of Abraham.

אתה You are mighty forever, my Lord; You resurrect the dead; You are powerful to save.

During the winter (from Musaf of Shemini Atzeret to Shacharit of the first day of Pesach), say *He causes the wind to blow and the rain to fall*. During the summer (from Musaf of the first day of Pesach through Shacharit of Shemini Atzeret), say *He causes the dew to descend*. If, in error, one said *He causes the wind to blow and the rain to fall* during the summer, it must be corrected, and it may be necessary to repeat the Amidah (for additional laws see page 589). However, if, in error, one said *He causes the dew to descend* during the winter, it is not necessary to go back and correct it.

Summer:

He causes the dew to descend.

Winter:

He causes the wind to blow
and the rain to fall.

מכבד He sustains the living with lovingkindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

From Rosh Hashanah through Yom Kippur add the following. (If omitted, it is not necessary to repeat the Amidah. See additional laws on page 589.)

מי Who is like You, merciful Father, who in compassion remembers His creatures for life.

ונאמן You are trustworthy to revive the dead. Blessed are You, Lord, who revives the dead.

KEDUSHAH

During the chazzan's repetition of the Amidah, Kedushah is recited. Stand with feet together, and avoid any interruption. Rise on the toes at the words קדוש, קדוש, קדוש, ברוך, and ימלך.

נְקַדְשֶׁךָ וְנַעֲרִיצְךָ בְּנֶעֱמַם שִׁיחַ סוּד שְׁרִפֵי קִדְשׁ — Cong. then chazzan

הַמְשַׁלְשִׁים לְךָ קִדְשָׁה, בְּפִתּוּב עַל יַד נְבִיאֶךָ,

וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָּל הָאָרֶץ — Cong. then chazzan

בְּבוֹדוֹ:¹

לְעַמְתָּם מְשֻׁפָּחִים וְאוֹמְרִים: — Chazzan

בְּרוּךְ כְּבוֹד יי מְמֻקְדָּמוֹ:² — Cong. then chazzan

וּבְדַבְרֵי קִדְשְׁךָ כְּחוֹב לְאֹמַר: — Chazzan

יְמַלֶּךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ:³ — Cong. then chazzan

Remain standing with feet together until the chazzan concludes the following blessing.

From Rosh Hashanah through Yom Kippur, substitute הַמְלִיךְ הַקְדוֹשׁ for הָאֵל הַקְדוֹשׁ. (If omitted, it is necessary to repeat the Amidah. See additional laws on page 590.)

אֱתָהּ קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהַלְלוּךָ

סְלָה. בְּרוּךְ אַתָּה יי, (הַמְלִיךְ הַקְדוֹשׁ) הָאֵל הַקְדוֹשׁ:

אֱתָהּ חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנּוּשׁ בִּינָה. חֲנִנּוּ

מֵאַתָּה חֲכָמָה בִּינָה וְדַעַת. בְּרוּךְ אַתָּה יי,

חוֹנֵן הַדַּעַת:

הַשִּׁבְנוּ אָבִינוּ לְתוֹרָתְךָ, וְקִרְבְּנוּ מִלְּפָנֶיךָ לְעִבּוֹדְתְךָ,

וְהַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ

אַתָּה יי, הַרוֹצֵה בְּתַשׁוּבָה:

On days when Tachnun is said,⁴ gently strike the left side of your chest (over the heart) with a closed fist at the words חֲטָאנוּ and פְּשַׁעְנוּ.

סְלַח לָנוּ אָבִינוּ, כִּי חֲטָאנוּ, מְחוּל לָנוּ מִלְּפָנֶיךָ, כִּי

1. Isaiah 6:3. 2. Ezekiel 3:12. 3. Psalms 146:10. 4. See page 592.

Lord of hosts; the whole earth is full of His glory.” בְּרוּךְ “Blessed be the glory of the Lord from its place.” יְמַלֶּךְ The Lord shall reign forever; your God, O Zion, throughout all generations. Praise the Lord.

KEDUSHAH

During the chazzan's repetition of the Amidah, Kedushah is recited. Stand with feet together, and avoid any interruption. Rise on the toes at the words *Ködosh, ködosh, ködosh; Böruch; and Yimloch*.

Cong. then chazzan: **קדוש** *Nak-dishöch v'na-aritzöch k'no-am si-ach sod sar'fay kodesh ha-m'shal'shim l'chö k'dushö, ka-kösuv al yad n'vi-echö v'körö ze el ze v'ömar,*

Cong. then chazzan: **קדוש** *Ködosh, ködosh, ködosh, adonöy tz'vö-os, m'lo chöl hö-öretz k'vodo.¹*

Chazzan: **Those facing them offer praise and say,**

Cong. then chazzan: **ברוך** *Böruch k'vod adonöy mi-m'komo.²*

Chazzan: **And in Your holy Scriptures it is written thus:**

Cong. then chazzan: **קדוש** *Yimloch adonöy l'olöm eloha-yich tziyon l'dor vö-dor ha-l'luyöh.³*

Remain standing with feet together until the chazzan concludes the following blessing.

From Rosh Hashanah through Yom Kippur, substitute *the holy King for the holy God*. (If omitted, it is necessary to repeat the Amidah. See additional laws on page 590.)

אתה You are holy and Your Name is holy, and holy beings praise You daily for all eternity. Blessed are You Lord, (the holy King,) the holy God.

אתה You graciously bestow knowledge upon man, and teach mortals understanding. Graciously bestow upon us from You wisdom, understanding, and knowledge. Blessed are You, Lord, who graciously bestows knowledge.

השיבנו Cause us to return, our Father, to Your Torah; draw us near, our King, to Your service; and bring us back to You in whole-hearted repentance. Blessed are You, Lord, who desires penitence.

On days when Tachnun is said,⁴ gently strike the left side of your chest (over the heart) with a closed fist at the words *sinned* and *transgressed*.

סלח Pardon us, our Father, for we have sinned; forgive us, our King, for we have transgressed; for You are a

נקדישך We will hallow and adore You as the sweet words of the assembly of the holy Seraphim who thrice repeat "holy" unto You, as it is written by Your prophet: And they call one to another and say, **קדוש** "Holy, holy, holy is the

פִּשְׁעֵנוּ, כִּי אֵל טוֹב וְסֶלַח אָתָּה. בְּרוּךְ אַתָּה יי, חַנוּן,
הַמְרַבֵּה לְסֶלַח:

רֵאָה נָא בְּעֵינֵינוּ וְרִיבָה רִיבָנוּ, וּגְאֹלָנוּ מִהֶרָה לְמַעַן
שְׂמֹךְ, כִּי אֵל גּוֹאֵל חֲזַק אָתָּה. בְּרוּךְ אַתָּה יי,
גּוֹאֵל יִשְׂרָאֵל:

On a public fast day, the chazzan adds this blessing during the repetition. If omitted, see Laws on page 616.

עֲנֵנוּ יי עֲנֵנוּ בַּיּוֹם עוֹם תְּעֻנֹתֵינוּ, כִּי בְּצָרָה גְדוֹלָה אָנֻחֵנוּ, אֵל
תָּמֵן אֵל רִשְׁעֵנוּ, וְאֵל תִּסְתֵּר סִגְדֵי מַמְנוֹ, וְאֵל תִּתְעַלֵּם
מִתְחַנְּתֵנוּ, הַזֶּה נָא שְׂרֹב לְשׁוֹשָׁנוּ, זֶהי נָא תִסְדֵּד לְנַחֲמֵנוּ, טָרָם
נִקְרָא אֱלֹהֵי עֲנֵנוּ, מְדַבֵּר שְׁשׂוּמָר: וְתִהְיֶה טָרָם יִקְבְּאוּ וְאֵי אֲעִנֶה,
עוֹד הֵם מְדַפְּרִים וְאֵי אֲשַׁמְעֵי, כִּי אָתָּה יי הַעוֹנָה בְּעַת צָרָה,
פּוֹדֶה וּמְשַׁלֵּם כָּל עַת צָרָה וְצוּקָה. בְּרוּךְ אַתָּה יי, הַעוֹנָה לְעַמּוֹ
יִשְׂרָאֵל בְּעַת צָרָה:

רַפְּאֵנוּ יי וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְלָתְנוּ
אָתָּה, וְהַעֲלֵה אַרְוֶכָה וְרַפּוּאָה שְׁלָמָה לְכָל
מִכּוֹתֵינוּ, כִּי אֵל מֶלֶךְ רוֹפֵא נְאֻמָּן וְרַחֲמָן אָתָּה. בְּרוּךְ
אַתָּה יי, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

During the winter (from Maariv of the evening before the 5th of December [in the year preceding a civil leap year, the 6th of December], through Minchah of Erev Pesach), say ותן טל ומקר לברכה. During the summer (the rest of the year), say ותן ברכה. In case of error, see Laws on page 590.

בְּרִךְ עֲלֵינוּ יי אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת, וְאֵת כָּל מִיְנוּ
תְּבוֹאֲתָהּ לְטוֹבָה, וְתֵן

Winter:

טל ומקר לברכה

Summer:

ברכה

עַל פְּנֵי הָאָדָמָה, וְשִׁבְּעֵנוּ מִטּוֹבָךְ, וּבְרִךְ שְׁנַתְנוּ כְּשָׁנִים
הַטּוֹבוֹת לְכָרְכָה, כִּי אֵל טוֹב וּמְטִיב אָתָּה וּמְכַרְךְ
הַשָּׁנִים. בְּרוּךְ אַתָּה יי, מְכַרְךְ הַשָּׁנִים:

1. Isaiah 65:24. 2. Cf. Jeremiah 17:14. 3. One should have in mind wheat for *matzah*, the *etrog*, and wine for Kiddush.

good and forgiving God. Blessed are You, Lord, gracious One who pardons abundantly.

ראה Behold our affliction and wage our battle; redeem us speedily for the sake of Your Name, for You, God, are the mighty redeemer. Blessed are You, Lord, Redeemer of Israel.

On a public fast day, the chazzan adds this blessing during the repetition. If omitted, see Laws on page 616.

ענו Answer us, O Lord, answer us on our fast day, for we are in great distress. Do not turn to our wickedness, do not conceal Your countenance from us, and do not disregard our supplications. Be near to our cry; let Your lovingkindness console us; answer us even before we call to You, as it is said: And it shall be that before they call, I will answer; while they are yet speaking, I will hear.¹ For You, Lord, are He who answers in time of distress, who redeems and rescues in all times of distress and tribulation. Blessed are You, Lord, who answers His people Israel in time of distress.

רפאנו Heal us, O Lord, and we will be healed; help us and we will be saved, for You are our praise.² Grant complete cure and healing to all our wounds, for You, Almighty King, are a faithful and merciful healer. Blessed are You, Lord, who heals the sick of His people Israel.

During the winter (from Maariv of the evening before the 5th of December [in the year preceding a civil leap year, the 6th of December], through Minchah of Erev Pesach), say *dew and rain for blessing*. During the summer (the rest of the year), say *blessing*. In case of error, see Laws on page 590.

ברך Bless for us, Lord our God, this year and all the varieties of its produce³ for good; and bestow

Summer:
blessing

Winter:
dew and rain for blessing

upon the face of the earth. Satisfy us from Your bounty and bless our year like other good years, for blessing; for You are a generous God who bestows goodness and blesses the years. Blessed are You, Lord, who blesses the years.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחַרוֹתֵנוּ, וְשָׂא גַם לְקַבֵּץ גְּלוּיֹתֵינוּ,
 וּקְבָצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ לְאַרְצֵנוּ.
 בְּרוּךְ אַתָּה יי, מְקַבֵּץ גְּדָחֵי עַמּוֹ יִשְׂרָאֵל:

מלך אוהב צדקה תמלך המשפט for חסדך המשפט. In case of error, see Laws on page 590.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה, וְיוֹעֲצֵינוּ כְּבִתְחִלָּה,¹
 וְהַסֵּר מִפְּנֵינוּ יְגוֹן וְאַנְחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה
 יי לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים, בְּצַדֶּק וּבְמִשְׁפָּט. בְּרוּךְ אַתָּה
 יי, (חֲמֹלֵךְ הַמִּשְׁפָּט) מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

וְלִמְלֹשִׁינִים אַל תְּהִי תִקְוָה, וְכָל הַמִּינִים וְכָל הַזּוּדִים
 כְּרָנֵעַ יֵאבְדוּ, וְכָל אֵיבֵי עַמְּךָ מֵהֵרָה
 יִכְרָתוּ, וּמַלְכוּת הַרְשָׁעָה מֵהֵרָה תִעַקֵּר וּתִשְׁבֵּר וּתִמָּגַר,
 וְתִכְנִיעַ בְּמַהֲרָה בְּיַמֵּינוּ. בְּרוּךְ אַתָּה יי, שֹׁבֵר אֵיבִים
 וּמַכְנִיעַ זֻדִים:

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים, וְעַל זְקֵנֵי עַמְּךָ בֵּית
 יִשְׂרָאֵל, וְעַל פְּלִיטַת בֵּית סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק
 וְעָלֵינוּ, יִהְמוּ גַּא רַחֲמֶיךָ יי אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב
 לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֶלְקֵנוּ עִמָּהֶם,
 וְלַעוֹלָם לֹא גִבוּשׁ כִּי כָךְ בְּטַחְנוּ. בְּרוּךְ אַתָּה יי, מִשְׁעֵן
 וּמַבְטָח לְצַדִּיקִים:

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ
 כְּאֲשֶׁר דִּבַּרְתָּ, וְכִסֵּא דָוִד עֲבֹדְךָ מֵהֵרָה
 בְּתוֹכָהּ תִּכּוֹן, וּבְנֵה אוֹתָהּ בְּקִרְוֵב בְּיַמֵּינוּ כְּבָנִין עוֹלָם.
 בְּרוּךְ אַתָּה יי, בּוֹנֵה יְרוּשָׁלַיִם:

1. Cf. Isaiah 1:26.

תקע Sound the great shofar for our freedom, raise a banner to gather our exiles, and bring us together from the four corners of the earth into our land. Blessed are You, Lord, who gathers the dispersed of His people Israel.

Between Rosh Hashanah and Yom Kippur, substitute *the King of Judgment for King who loves righteousness and justice*. In case of error, see Laws on page 590.

השיבה Restore our judges as in former times, and our counselors as of yore;¹ remove from us sorrow and sighing; and reign over us, You alone, O Lord, with kindness and compassion, with righteousness and justice. Blessed are You, Lord, (the King of Judgment.) King who loves righteousness and justice.

ולמלשינים Let there be no hope for informers, and may all the heretics and all the wicked instantly perish; may all the enemies of Your people be speedily extirpated; and may You swiftly uproot, break, crush, and subdue the reign of wickedness speedily in our days. Blessed are You, Lord, who crushes enemies and subdues the wicked.

על May Your mercies be aroused, Lord our God, upon the righteous, upon the pious, upon the elders of Your people the House of Israel, upon the remnant of their sages, upon the righteous proselytes, and upon us. Grant ample reward to all who truly trust in Your Name, and place our lot among them; may we never be disgraced, for we have put our trust in You. Blessed are You, Lord, the support and security of the righteous.

ולירושלים Return in mercy to Jerusalem Your city, and dwell therein as You have promised; speedily establish therein the throne of David Your servant; and rebuild it, soon in our days, as an everlasting edifice. Blessed are You, Lord, who rebuilds Jerusalem.

אֶת צִמְח דְּדוֹד עֲבָדְךָ מִהָרָה תִּצְמִיחַ, וְקָרְנוּ תָרוּם
 בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קָוִינוּ כָּל הַיּוֹם. בְּרוּךְ
 אַתָּה יי, מִצְמִיחַ קָרֵן יִשׁוּעָה:

שִׁמְע קוֹלֵנוּ יי אֱלֹהֵינוּ, אָב הַרְחֵמֵן רַחֵם עָלֵינוּ, וְקַבֵּל
 בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ
 תְּפִלוֹת וְתַחֲנוּנִים אַתָּה, וּמִלְפָּנֶיךָ מִלְכֵנוּ רִיקָם אֵל
 תִּשׁוּבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל פֶּה. בְּרוּךְ אַתָּה יי,
 שׁוֹמֵעַ תְּפִלָּה:

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלִתְפִלָּתָם שְׂעָה,
 וְהֵשֶׁב הָעֲבוּדָה לְדָבוּר בֵּיתְךָ, וְאֲשִׁי יִשְׂרָאֵל
 וְתְפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ:

On Rosh Chodesh or Chol Hamoed, add the following. (If omitted, it is necessary to correct it, and it may be necessary to repeat the Amidah. See Laws on page 605.) During the chazzan's repetition of the Amidah, the congregation responds אמן as indicated.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיִבֹא וְיִנְעַם, וְיִרְאֶה וְיִרְחַם וְיִשְׁמַע,
 וְיִסְכַּד וְיִזְכֵּר וְיִזְרַע וְיִסְדֹּרֵנוּ, וְיִסְדֹּר אֲבוֹתֵינוּ, וְיִסְדֹּר
 מִשִּׁית בֵּן דָּוִד עֲבָדְךָ, וְיִסְדֹּר יְרוּשָׁלַיִם עִיר קִדְשֵׁךָ, וְיִסְדֹּר כָּל עַמְּךָ
 בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְמִלֻּטָה לְטוֹבָה, לְחַן וְלִחְסֵד וְלִרְחֻמִּים וְלַחַיִּים
 טוֹבִים וְלְשָׁלוֹם, בְּיוֹם

On Sukkot:

וְגַם הַמְנוּחַ הַזֶּה:

On Pesach:

וְגַם הַמְנוּחַ הַזֶּה:

On Rosh Chodesh:

וְאֵשׁ תִּזְרַע הַזֶּה:

וְזָרְנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה (אמן), וְיִסְדֹּרֵנוּ בּוֹ לְחַיִּים (אמן),
 וְהוֹשִׁיעֵנוּ בּוֹ לַחַיִּים טוֹבִים (אמן), וְכִזְכֹּר יִשׁוּעָה וְרַחֲמִים, חוּס
 וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֵי עַיִנֵינוּ, כִּי אֵל מִלֶּדֶת חַנוּן
 וְרַחוּם אַתָּה:

תת Speedily cause the scion of David Your servant to flourish, and increase his power by Your salvation, for we hope for Your salvation all day. Blessed are You, Lord, who causes the power of salvation to flourish.

שמע Hear our voice, Lord our God; merciful Father, have compassion upon us and accept our prayers in mercy and favor, for You are God who hears prayers and supplications; do not turn us away empty-handed from You, our King, for You hear the prayer of everyone. Blessed are You, Lord, who hears prayer.

רצה Look with favor, Lord our God, on Your people Israel, and pay heed to their prayer; restore the service to Your Sanctuary, and accept with love and favor Israel's fire-offerings and prayer; and may the service of Your people Israel always find favor.

On Rosh Chodesh or Chol Hamoed, add the following. (If omitted, it is necessary to correct it, and it may be necessary to repeat the Amidah. See Laws on page 605.) During the chazzan's repetition of the Amidah, the congregation responds Amen as indicated.

זמן Our God and God of our fathers, may there ascend, come, and reach; be seen, accepted, and heard; recalled and remembered before You the remembrance and recollection of us, the remembrance of our fathers, the remembrance of Mashiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this day of

On Rosh Chodesh:
Rosh Chodesh.

On Pesach:
the festival
of Matzot.

On Sukkot:
the festival
of Sukkot.

Remember us on this [day], Lord our God, for good (Amen.); be mindful of us on this [day] for blessing (Amen.); help us on this [day] for good life (Amen.). With the promise of deliverance and compassion, spare us and be gracious to us, and have mercy upon us and deliver us, for our eyes are directed to You; for You, God, are a gracious and merciful King.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֵךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן:

Bow at מוֹדִים; straighten up at יי.

MODIM D'RABBANAN

During the repetition of the Amidah, while the chazzan recites the Amidah, the congregation recites the following, while bowing:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
 הוּא יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל
 בָּשָׂר, יוֹצֵרֵנוּ, יוֹצֵר
 בְּרָאשִׁית, בְּרָכוֹת וְהוֹדָאוֹת
 לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל
 שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ, כִּן
 תַּחֲיֵנוּ וְתַקְּמֵנוּ, וְתַאֲסֹף
 גְּלוּתֵנוּ לְחֵירוֹת קְדָשְׁךָ,
 וְנָשׁוּב אֵלֶיךָ לְשִׁמּוֹר חַקֶּיךָ,
 וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ
 בְּלִבְבֵנוּ שְׁלֵם, עַל שְׂאֵנוּ
 מוֹדִים לָךְ, בְּרוּךְ אַתָּה
 הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
 הוּא יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם
 וָעֶד, צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
 אַתָּה הוּא לְדוֹר וָדוֹר,
 גּוֹדֵה לָךְ וְנִסְפָּר תְּהִלַּתְךָ,
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת
 לָךְ, וְעַל נַפְסֶיךָ שֶׁבְּכָל יוֹם
 עַמְּנוּ, וְעַל נַפְלְאוֹתֶיךָ
 וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרֵב
 וּבִקֵּר וְצַהֲרִים, הַטּוֹב, כִּי
 לֹא כָלוּ רַחֲמֶיךָ, הַמְּרַחֵם,
 כִּי לֹא תָמוּ חַסְדֶּיךָ, כִּי
 מַעֲוָלִים קִוִּינוּ לָךְ:

On Chanukah and Purim, add the following: (If omitted, it is not necessary to repeat the Amidah. If, however, one became aware of the omission before saying יי in the blessing עַל חַיֵּינוּ (on the following page), it is said then.)

וְעַל מַעֲוָלֵינוּ וְעַל חַטּוֹתֵינוּ וְעַל חַטּוֹתֵינוּ וְעַל חַטּוֹתֵינוּ
 וְעַל חַטּוֹתֵינוּ וְעַל חַטּוֹתֵינוּ וְעַל חַטּוֹתֵינוּ וְעַל חַטּוֹתֵינוּ

For Purim:

בְּיָמֵי מַרְדְּכָי וְאַסְתֵּר
 בְּעֵשֶׂן הַבַּיִת,
 כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן
 הַרְשָׁע, פָּקֵשׁ לְהַשְׁמִיד

For Chanukah:

בְּיָמֵי מַתְתִּיבּוֹ בֵּן יִתְחַן כֶּתֶן נִדְחָל,
 חֲשֵׁמֵי יִבְדֵּהוּ, כְּשֶׁעָמְדָה מַלְשַׁת
 בֶּן הַיְשׁוּבָה עַל שִׁמְךָ יְיָ אֱלֹהֵינוּ
 תְּהַדְרֵךְ וְתַחַבְּדֵם מִחֲפֵי רְצוֹנְךָ, וְאַתָּה

ותחזינה May our eyes behold Your return to Zion in mercy. Blessed are You, Lord, who restores His Divine Presence to Zion.

Bow at *We thankfully acknowledge*; straighten up at *Lord*.

מודים We thankfully acknowledge that You are the Lord our God and God of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences. You are the Beneficent One, for Your mercies never cease; the Merciful One, for Your kindnesses never end; for we always place our hope in You.

MODIM D'RABBANAN

During the repetition of the Amidah, while the chazzan recites *Modim*, the congregation recites the following, while bowing:

Transliteration, page 624.

מודים We thankfully acknowledge that You are the Lord our God and God of our fathers, the God of all flesh, our Creator and the Creator of all existence. We offer blessings and thanks to Your great and holy Name, for You have given us life and sustained us; so may You continue to grant us life and sustain us—gather our dispersed to the courtyards of Your Sanctuary, and we shall return to You to keep Your Laws, to do Your will, and to serve You with a perfect heart—for we thankfully acknowledge You. Blessed is God, who is worthy of thanks.

On Chanukah and Purim, add the following: (If omitted, it is not necessary to repeat the Amidah. If, however, one became aware of the omission before saying *Lord* in the blessing *Beneficent is Your Name* [on the following page], it is said then.)

ועל And [we thank You] for the miracles, for the redemption, for the mighty deeds, for the saving acts, and for the wonders which You have wrought for our ancestors in those days, at this time—

For Chanukah:

כי In the days of Matityahu, the son of Yochanan the High Priest, the Hasmonean and his sons, when the wicked Hellenic government rose up against Your people Israel to make them forget Your Torah and

For Purim:

כי In the days of Mordechai and Esther, in Shushan the capital, when the wicked Haman rose up against

<p>לְחַג וּלְאָבֹד אֶת כָּל הַיְהוּדִים, מִנְעוּר וְעַד זָקֵן, מִן הַיּוֹם, וְגַשְׁמִים, בַּיּוֹם אֶחָד, בְּשִׁלְשָׁה עָשָׂר לַחֹדֶשׁ שְׁנַיִם עָשָׂר, הוּא הַיּוֹם אֲדָרָה, וְשִׁלְלָם לְכוּזָוִי. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפַּרְתָּ אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ, וְהִשְׁבֹּתָ לוֹ גְּמוּלוֹ בְּרֵאשִׁוֹ. וְחָלוּ אוֹתוֹ וְאֵת בְּנָיו עַל הָעֵץ:</p>	<p>בְּרַחֲמֶיךָ הַרְבִּים, עֲמִידָה לָהֶם בְּעַת צָרָתָם. רַבְתָּ אֶת רִיבָם, רִנַּתָּ אֶת דִּינָם, נִקְמַתָּ אֶת נִקְמָתָם, טָפַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעוּפִים, וְיִטְמְאִים בְּיַד מְהוּרִים, וְיִשְׁעִים בְּיַד צְדִיקִים, וְיָדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ. וְלֵךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמִיד יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוּלָה וּפְרָקָן בַּיּוֹם הַזֶּה. וְאַחֲרַי כִּד בָּאוּ בְּיַד לְבִיר בֵּיתְךָ, וּפְנֵוּ אֶת הַיְכָלְךָ, וּמְהֵרֵוּ אֶת מַקְדְּשְׁךָ, וְהַדְּלִיקוּ נְרוֹת בְּחַצְרוֹת קִדְשֶׁךָ. וְקַבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֱלֹהֵי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:</p>
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**וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא שִׁמְךָ מִלְּפָנֵינוּ תָּמִיד
לְעוֹלָם וָעֶד:**

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See Laws, page 589.) During the repetition of the Amidah, the chazzan pauses for the congregation to say this line, and then repeats it.

וְכָתוּב לַחַיִּים מוֹבִים כָּל בְּנֵי בְרִיתְךָ:

**וְכָל הַחַיִּים יוֹדוּךָ סִלָּה, וַיְהִלְלוּ שִׁמְךָ הַגָּדוֹל לְעוֹלָם כִּי
טוֹב, הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סִלָּה, הָאֵל הַטוֹב.**

Bend knees at בָּרַד; bow at אָתָּה; straighten up at יי.

בָּרוּךְ אַתָּה יי, הַטוֹב שִׁמְךָ וְלֵךְ נָאָה לְהוֹדוֹת:

During the repetition of the Amidah, the chazzan recites the Priestly Blessing.² Congregation responds יי as indicated.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַבְּנוּ כְּבֹרְכָהּ הַמְּשַׁלֶּשֶׁת בְּתוֹרָה
הַתְּנוּכָה עַל יְדֵי מִשְׁהַ עֲבָדְךָ, הָאֲמוּנָה כִּפּוּ אֲהָרָן וּבְנָיו,
כְּהֻנִּים עִם קִדְשֶׁךָ, כְּאֲמוּנָה: יְבָרְכֵךָ יי וְיִשְׁמְרֵךָ: (אָמֵן) יֵאָר יי פָּנֵינוּ
אֱלֹהֵי, וְיִתְנֶה: (אָמֵן) יֵאָר יי פָּנֵינוּ אֱלֹהֵי, וְיִשְׁמֵךְ לֵךְ שְׁלוֹמֵךָ: (אָמֵן)

1. Esther 3:13. 2. On Tishah b'Av, and in the house of a mourner, this is omitted. 3. Numbers 6:24-26.

violate the decrees of Your will. But You, in Your abounding mercies, stood by them in the time of their distress. You waged their battles, defended their rights, and avenged the wrong done to them. You delivered the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton sinners into the hands of those who occupy themselves with Your Torah. You made a great and holy name for Yourself in Your world, and effected a great deliverance and redemption for Your people Israel to this very day. Then Your children entered the shrine of Your House, cleaned Your Temple, purified Your Sanctuary, kindled lights in Your holy courtyards, and instituted these eight days of Chanukah to give thanks and praise to Your great Name.

them, and sought to destroy, slaughter and annihilate all the Jews, young and old, infants and women, in one day, on the thirteenth day of the twelfth month, the month of Adar, and to take their spoil for plunder.¹ But You, in Your abounding mercies, foiled his counsel and frustrated his intention, and caused the evil he planned to recoil on his own head; and they hanged him and his sons upon the gallows.

ועל And for all these, may Your Name, our King, be continually blessed, exalted, and extolled forever and all time.

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See Laws, page 589.) During the repetition of the Amidah, the chazzan pauses for the congregation to say this line, and then repeats it.

וְכָתוּב Inscribe all the children of Your Covenant for a good life.

ועד And all living things shall forever thank You, and praise Your great Name eternally, for You are good. God, You are our everlasting salvation and help, O benevolent God.

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

Blessed are You, Lord, Beneficent is Your Name, and to You it is fitting to offer thanks.

During the repetition of the Amidah, the chazzan recites the Priestly Blessing.² Congregation responds Amen as indicated.

וְשָׁמַע Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Moses Your servant, and pronounced by Aaron and his sons the Kohanim, Your consecrated people, as it is said: The Lord bless you and guard you. (Amen) The Lord make His countenance shine upon you and be gracious to you. (Amen) The Lord turn His countenance toward you and grant you peace.³ (Amen)

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חַיִּים חַן וְחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמּוֹךְ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ
כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְיִצְדָּקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמּוֹךְ יִשְׂרָאֵל בְּכָל עֵת
וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ.

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See Laws, page 589.) During the repetition of the Amidah, the chazzan pauses for the congregation to say this paragraph, and then repeats it.

וְלִמְסַד חַיִּים טוֹבָה וְשְׁלוֹם וּפְעוּלָה טוֹבָה, יְשׁוּעָה וְנִמְנוּחַ וְלִירוּחַ
טוֹבוֹת, וְנִסְר וְנִסְחָב לְפָנֶיךָ, וְנִשְׁעַן וְכָל עַמּוֹךְ בְּיָד יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְשְׁלוֹם.

בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

[During the repetition of the Amidah, the chazzan recites the following verse silently.]

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יי צוּרֵי וְגוֹאֲלֵי:

[The chazzan's repetition of the Amidah ends here.]

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מִרְעָה, וְשִׁפְתֵי מִדְּבַר מִרְמָה,²
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעַפְרָה לְכָל
תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי,
וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וּקְלַקְל
מִחֲשַׁבְתָּם. יְהִיו כְּמִץ לְפָנֵי רוּחַ וּמְלֹאךְ יי דִּחָה.³ לְמַעַן
יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.⁴ עֲשֵׂה לְמַעַן
שְׂמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ, עֲשֵׂה
לְמַעַן קִדְשֶׁתְךָ.⁵ יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ,
יי צוּרֵי וְגוֹאֲלֵי:

1. Psalms 19:15. 2. Cf. ibid. 34:14. 3. Ibid. 35:5. 4. Ibid. 60:7; 108:7. 5. It is customary to recite a verse in which the first and last letters correspond to the first and last letters of one's own Hebrew name. For a list of verses, see page 582.

Take three steps back, then bow left saying בְּמִרְמֵי שְׁלוֹם, bow forward saying הוּא, bow right saying וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן, and bow forward saying וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן, and bow forward saying וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

From Rosh Hashanah through Yom Kippur, substitute שְׁלוֹם for שְׁלוֹם.

**עֲשֵׂה (הַשְּׁלוֹם) שְׁלוֹם בְּמִרְמֵי, הוּא יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
יְהִי רְצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֶנָּה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ:**

The individual's Amidah ends here. (The chazzan repeats the Amidah, starting on page 45; the congregation responds אָמֵן after each blessing.)

THE REPETITION OF THE AMIDAH
The congregation must listen attentively to the chazzan and respond אָמֵן at the conclusion of each blessing. If there are not at least nine men who respond אָמֵן after the blessings, it is tantamount to a blessing in vain. It is proper to respond with שְׂמוּ וּבְרִיד הוּא וּבְרִיד שְׂמוּ each time the chazzan says יי בְּרִיד אָמֵן.

After the Amidah, Viduy and Tachnun are recited.

On days when Tachnun is not said,² the chazzan continues with Half Kaddish on page 60. On Rosh Chodesh, Chof Hamoed, and Chanukah, Hallel is recited, page 307.

VIDUY AND TACHNUN

Stand while reciting Tachnun.

**אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תְּבוּא לְפָנֶיךָ תִּפְלָתֵנוּ, וְאֵל
תִּתְעַלֵּם מִתְּחַנְתָּנוּ, שְׂאִין אָנוּ עֲזֵי פָנִים וְקָשֵׁי עֲרָף,
לוֹמֵר לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא
חַטָּאנוּ, אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חַטָּאנוּ:**

While mentioning each transgression, gently strike the left side of the chest (over the heart) with a closed fist.

**אֲשַׁמְנֵנוּ. בְּגָדֵנוּ. גְּזַלְנוּ. דְּבַרְנוּ דְּפִי: הַעֲוִינוּ. וְהִרְשַׁעְנוּ. וְדַבַּרְנוּ.
חֲמִסְנוּ. מִפְּלֹנוּ שִׁקָּר: יַעֲצֵנוּ רָע. כְּזָבְנוּ. לָצֵנוּ.
מִרְדְּנוּ. נֹאצְנוּ. סָרְרָנוּ. עֲוִינוּ. פִּשְׁעֵנוּ. צָרְרָנוּ. קִשִּׁינוּ עֲרָף:
רִשְׁעֵנוּ. שִׁחַתְנוּ. תִּעֲבָנוּ. תַּעֲתֵנוּ:
סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ: וְאַתָּה צְדִיק
עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂית וְאֲנַחְנוּ הִרְשַׁעְנוּ:**

1. Avot 5:20. 2. See page 592. 3. Nehemiah 9:33.

Take three steps back, then bow left saying *He who makes peace in His Heavens*, bow forward saying *may He*, bow right saying *make peace for us*, and bow forward saying *and for all Israel; and say, Amen.*

From Rosh Hashanah through Yom Kippur substitute *the peace for peace.*

עשה He who makes (the) peace in His heavens, may He make peace for us and for all Israel; and say, Amen.

יהי May it be Your will, Lord our God and God of our fathers, that the Bet Hamikdash be speedily rebuilt in our days, and grant us our portion in Your Torah.¹

The individual's Amidah ends here. (The chazzan repeats the Amidah, starting on page 45; the congregation responds Amen after each blessing.)

THE REPETITION OF THE AMIDAH

The congregation must listen attentively to the chazzan and respond Amen at the conclusion of each blessing. If there are not at least nine men who respond Amen after the blessings, it is tantamount to a blessing in vain. It is proper to respond with "Baruch Hu u'Yosach Shemo" ("Blessed is He and Blessed is His Name") each time the chazzan says *Blessed are You, Lord.*

After the Amidah, Viduy and Tachnun are recited.

On days when Tachnun is not said,² the chazzan continues with Half Kaddish on page 60. On Rosh Chodesh, Chol Hamoed, and Chanukah, Hallel is recited, page 307.

VIDUY AND TACHNUN

Stand while reciting Tachnun.

אלהינו Our God and God of our fathers, may our prayers come before You, and do not turn away from our supplication, for we are not so impudent and obdurate as to declare before You, Lord our God and God of our fathers, that we are righteous and have not sinned. Indeed, we and our fathers have sinned.

While mentioning a transgression, gently strike the left side of the chest (over the heart) with a closed fist.

אשמונו We have transgressed, we have acted perfidiously, we have robbed, we have slandered. We have acted perversely and wickedly, we have willfully sinned, we have done violence, we have imputed falsely. We have given evil counsel, we have lied, we have scoffed, we have rebelled, we have provoked, we have been disobedient, we have committed iniquity, we have wantonly transgressed, we have oppressed, we have been obstinate. We have committed evil, we have acted perniciously, we have acted abominably, we have gone astray, we have led others astray.

סרנו We have strayed from Your good precepts and ordinances, and it has not profited us. Indeed, You are just in all that has come upon us, for You have acted truthfully, and it is we who have acted wickedly.³

אֵל אֲרֹךְ אַפַּיִם אֶתָּה וּבָעַל הַרְחָמִים נִקְרָאת, וְדַרְךְ תְּשׁוּבָה הוֹרִית. גְּדֹלַת רַחֲמֶיךָ וְחַסְדֶיךָ, תִּזְכּוֹר הַיּוֹם וּבְכָל יוֹם לְזַרְע יִדְיֶיךָ. תִּפְּנֵן אֵלֵינוּ בְּרַחֲמִים, כִּי אֶתָּה הוּא בָּעַל הַרְחָמִים. בְּתַחֲנוּן וּבְתַפִּלָּה פִּנְיֶיךָ נִקְדָּם, כִּהְדוּעַת לְעֵינֵינוּ מִקֶּדֶם. מִחֲרוֹן אַפְּךָ שׁוֹב, כְּמוֹ בְּתוֹרְתְךָ כְּתוּב: ¹ וּבָצַל כְּנַפְיֶיךָ נַחֲסָה וְנִתְלוֹנָן, כְּיוֹם וַיֵּרֶד יי בְּעֵנָי. ² תַּעֲבוֹר עַל פֶּשַׁע וְתַמְחָה אֶשֶׁם, כְּיוֹם וַיִּתְּצַב עִמּוֹ שֵׁם. ³ תִּאֲזִין שְׁוַעֲתֵנוּ וְתִקְשִׁיב מִנוּ מֵאִמֶּר, כְּיוֹם וַיִּקְרָא בְּשֵׁם יי: ⁴ וְשֵׁם נֶאֱמָר:

The following two verses are recited only when praying with a *minyan*.

וַיַּעֲבֹר יי עַל פְּנֵיו וַיִּקְרָא:

יי יי אֵל רַחוּם וְחַנּוּן אֲרֹךְ אַפַּיִם וְרַב חֶסֶד וְאַמֶּת: נִצָּר ⁵ חֶסֶד לְאֵלָפִים נִשְׂא עוֹן וּפֶשַׁע וְחַטָּאָה וְנִקְהָ: ⁶

The following is recited seated. When in the presence of the Ark, lean forward and cover your forehead with the *tallit* (or sleeve) on the arm not wearing *tefillin*.

רַחוּם וְחַנּוּן חֲטָאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ:

לְדוֹר, אֵלֶיךָ יי נַפְשִׁי אֶשָּׂא: אֱלֹהֵי כֶּד בְּטַחַחְתִּי אֵל אֲבוֹשָׁה, אֵל יַעֲלֹצוּ אוֹיְבֵי לִי: גַּם כָּל קִנְיֶיךָ לֹא יִבְשׁוּ, יִבְשׁוּ הַבּוֹגְדִים רִיקָם: דְּרַכֶּיךָ יי הוֹדִיעֵנִי, אֲרֻחֹתֶיךָ לְפָדְנִי: הִדְרִיכֵנִי בְּאַמְתְּךָ וּלְפָדְנִי כִּי אֶתָּה אֱלֹהֵי יִשְׂרָאֵל, אוֹתְךָ קִוִּיתִי כָּל הַיּוֹם: זָכַר רַחֲמֶיךָ יי, וְחַסְדֶיךָ, כִּי מַעֲוֹלָם הִמָּה: חַטָּאוֹת נְעוּרַי וּפֶשַׁעֵי אֵל תִּזְכּוֹר, כְּחַסְדֶיךָ זָכַר לִי אֶתָּה, לְמַעַן טוֹבֶךָ יי: טוֹב וַיֵּשֶׁר יי, עַל כֵּן יוֹרֵה חַטָּאִים בְּדַרְךְךָ: יְדַרְךָ עֲנוּיִם בְּמִשְׁפָּט, וַיִּלְמַד עֲנוּיִם דְּרָכּוֹ: כָּל אֲרֻחוֹת יי חֶסֶד וְאַמֶּת, לְנִצְרֵי בְרִיתוֹ וְעֵדוּתוֹ: לְמַעַן שִׁמְךָ יי, וְסִלַּחַת לְעוֹנֵי כִּי רַב הוּא: מִי זֶה הָאִישׁ יֵרָא יי, יוֹרֵנוּ בְּדַרְךְךָ יִבְחָר: נִפְשׁוּ בְּטוֹב תְּלוּן וְזַרְעוּ יִירֶשׁ אֶרֶץ: סוּד יי לִירְאָיו, וּבְרִיתוֹ לְהוֹדִיעֵם: עֵינַי תָּמִיד אֵל יי, כִּי הוּא יוֹצֵא מִרְשַׁת רְגֵלִי: פְּנֵה אֵלַי וְחַנְּנֵנִי, כִּי יַחִיד וְעֵנִי אָנִי: צְרוּת לִבִּי הִרְחִיבוּ, מִמְּצוּקוֹתַי הוֹצִיאֵנִי: רֵאֵה עֲנִי וְעֲמָלִי, וְשֵׂא לְכָל חַטָּאוֹתַי: רֵאֵה אוֹיְבֵי כִּי רַבּוּ, וְשִׁנְאַת חָמָס שִׁנְאוּנִי: שִׁמְרָה נַפְשִׁי וְהִצִּילֵנִי, אֵל אֲבוֹשׁ כִּי חִסִּיתִי כֶּד: תָּם וַיֵּשֶׁר יִצְרוּנִי, כִּי קוִּיתֶיךָ: פָּדֵה אֱלֹהִים אֶת יִשְׂרָאֵל מִכָּל צָרוֹתָיו: וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עוֹנֹתָיו: ⁷

1. Cf. Exodus 32:12. 2. Ibid. 34:5. 3. Ibid. 34:6-7. 4. Psalm 25. 5. Ibid. 130:8.

🕍 God, You are slow to anger, You are called the All-Merciful One, and You have taught the way of repentance. Remember this day and every day the greatness of Your compassion and lovingkindness toward the descendants of Your beloved. Turn to us in mercy, for You are the All-Merciful One. With supplication and prayer we approach You, as You have made known to [Moses] the humble one in days gone by. Turn from Your fierce anger, as it is written in Your Torah.¹ May we find shelter and lodge in the shadow of Your wings, as on the day when “the Lord descended in a cloud.”² Overlook [our] transgression and erase [our] trespass, as on the day when “He stood with him [Moses] there.”² Heed our plea and hearken to our supplication, as on the day when “he [Moses] invoked the Name of the Lord”²; and there it is said:

The following two verses are recited only when praying with a *minyan*.

ויעבר And the Lord passed before him and proclaimed:

” ” Lord, Lord, benevolent God, compassionate and gracious, slow to anger and abounding in kindness and truth; He preserves kindness for two thousand generations, forgiving iniquity, transgression and sin, and He cleanses.³

The following is recited seated. When in the presence of the Ark, lean forward and cover your forehead with the *tallit* (or sleeve) on the arm not wearing *tefillin*.

רחום Merciful and Gracious One, we have sinned before You; have mercy upon us and save us.

לדר [A psalm] by David. To You, O Lord, I lift my soul. My God, I have put my trust in You, may I not be put to shame; may my enemies not exult over me. Indeed, may all who hope in You not be put to shame; let those be shamed who act treacherously without provocation. Lord, make Your ways known to me; teach me Your paths. Lead me in Your truth and teach me, for You are the God of my deliverance; I yearn for You all day. Lord, remember Your mercies and Your kindnesses, for they have existed for all time. Do not bring to mind the sins of my youth, nor my transgressions; remember me in accordance with Your lovingkindness, because of Your goodness, O Lord. Good and upright is the Lord, therefore He instructs the sinners in the [right] path. He guides the humble in the path of justice, and teaches the humble His way. All the Lord's paths are kindness and truth to those who observe His covenant and testimonies. For the sake of Your Name, O Lord, pardon my iniquity, for it is great. He who is a God-fearing man, him He instructs the path to choose. His soul shall abide in well-being, and his children shall inherit the earth. The secrets of the Lord He reveals to those who fear Him; He makes His covenant known to them. My eyes are always directed toward the Lord, for He sets free my feet from the snare. Turn to me and be gracious to me, for I am alone and afflicted. The sufferings of my heart have increased; deliver me from my tribulations. Behold my affliction and suffering, and forgive all my sins. See how numerous my enemies have become; they hate me with a violent hatred. Guard my soul and deliver me; may I not be put to shame, for I place my trust in You. Let integrity and uprightness guard me, for my hope is in You. God, redeem Israel from all his afflictions.⁴ And He will redeem Israel from all his iniquities.⁵

On all days except Mondays, Thursdays and public fast days, continue with מלכנו on page 59 (between Rosh Hashanah and Yom Kippur, page 454). On public fast days, continue with Selichot, page 409.

On Mondays and Thursdays continue below.

ADDITIONAL PRAYERS FOR MONDAYS AND THURSDAYS

Stand from this point until the Torah is placed on the *bimah* (page 62).

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהַשִּׁיב אָפוֹ,
וְלֹא יַעִיר כָּל חַמְתּוֹ: אַתָּה יי לֹא תִכְלֵא רַחֲמֶיךָ
מִמֶּנּוּ, חֶסֶדְךָ וְאַמְתָּךְ תִּמְיֵד יִצְרוּנוֹ: הוֹשִׁיעֵנו יי אֱלֹהֵינוּ,
וְקַבְּצֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח
בְּתִהְלֶתְךָ: אִם עוֹנוֹת תִּשְׁמַר יְיָ, אֲדַנִּי, מִי יַעֲמֹד: כִּי עִמָּךְ
הַפְּלִיחָה, לְמַעַן תּוֹרֵא: לֹא כַחֲטָאֵינוּ תַעֲשֶׂה לָנוּ, וְלֹא
כְּעוֹנֵתֵינוּ תִגְמֹל עֲלֵינוּ: אִם עוֹנֵינוּ עָנוּ בָנוּ, יי, עֲשֵׂה לְמַעַן
שְׁמֶךָ: זְכֹר רַחֲמֶיךָ יי, וְחֶסֶדְךָ, כִּי מַעֲוֹלִם הִמָּה: יַעֲנֵנוּ יי
בְּיוֹם צָרָה, יִשְׁלַבְנוּ שֵׁם אֱלֹהֵי יַעֲקֹב: יי הוֹשִׁיעָה, הַמְלִיךְ
יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ: אָבִינוּ מִלְכֵנוּ חַנּוּן וְעַנּוּן, כִּי אֵין בָּנוּ
מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה לְמַעַן שְׁמֶךָ: וְעַתָּה אֲדַנִּי
אֱלֹהֵינוּ, אֲשֶׁר הוֹצֵאתָ אֶת עַמְּךָ מֵאֶרֶץ מִצְרַיִם בְּיַד חֲזָקָה,
וַתַּעַשׂ לָךְ שֵׁם בְּיוֹם הַזֶּה, חֲטָאֵנוּ רָשָׁעֵנוּ: אֲדַנִּי, כָּכָל
צְדָקְתֶיךָ יִשָּׁב גַּא אַפָּךְ וְחַמְתָּךְ מֵעִירְךָ יְרוּשָׁלַיִם הַר קְדוֹשְׁךָ,
כִּי כַחֲטָאֵינוּ וּבַעֲוֹנוֹת אֲבֹתֵינוּ, יְרוּשָׁלַיִם וְעַמְּךָ לְחָרְפָה לְכֹל
סְבוִיבֵתֵינוּ: וְעַתָּה שְׁמַע אֱלֹהֵינוּ אֵל תַּפְּלַת עַבְדְּךָ וְאַל
תַּחֲנוּנוּ וְהָאֵר פְּנֶיךָ עַל מִקְדָּשְׁךָ הַשָּׁמַיִם, לְמַעַן אֲדַנִּי: ¹⁰

הִפְּתָה אֱלֹהֵי אֲזַנְךָ וְשָׁמַע, פָּקַח עֵינֶיךָ וּרְאֵה שִׁמְמֵתֵינוּ,
וְהָעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֶיהָ, כִּי לֹא עַל צְדָקְתֵינוּ
אֲנַחְנוּ מִפִּילִים תַּחֲנוּנוּנוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים: אֲדַנִּי
שְׁמַעָה, אֲדַנִּי סִלְחָה, אֲדַנִּי הַקְּשִׁיבָה, וַעֲשֵׂה אֵל תֵּאֲחָר,

1. Psalms 78:38. 2. Cf. *ibid.* 40:12. 3. *Ibid.* 106:47. 4. *Ibid.* 130:3-4. 5. Cf. *ibid.* 103:10.
6. Jeremiah 14:7. 7. Psalms 25:6. 8. Cf. *ibid.* 20:2. 9. *Ibid.* 20:10. 10. Daniel 9:15-17.

On all days except Mondays, Thursdays and public fast days, continue with *Our Father, our King* on page 59 (between Rosh Hashanah and Yom Kippur, page 454). On public fast days, continue with Selichot, page 409.

On Mondays and Thursdays continue below.

ADDITIONAL PRAYERS FOR MONDAYS AND THURSDAYS

Stand from this point until the Torah is placed on the *bimah* (page 62).

וְיָיָהּ And He, being compassionate, pardons iniquity, and does not destroy; time and again He turns away His anger, and does not arouse all His wrath.¹ May You, Lord, not withhold Your mercies from us; may Your kindness and truth continually guard us.² Deliver us, Lord our God; gather us from among the nations, that we may give thanks to Your holy Name and glory in Your praise.³ God, if You were to preserve iniquities, my Lord, who could survive? But forgiveness is with You, that You may be feared.⁴ Do not deal with us according to our trespasses, nor requite us according to our sins.⁵ If our sins testify against us, Lord, act [benevolently] for the sake of Your Name.⁶ Lord, remember Your mercies and Your kindnesses, for they have existed for all time.⁷ May the Lord answer us on the day of distress; may the Name of the God of Jacob fortify us.⁸ Lord, help us; may the King answer us on the day when we call.⁹ Our Father, our King, be gracious to us and answer us, for we have no meritorious deeds; deal charitably with us for the sake of Your Name. And now, Lord our God, who brought Your people out of the land of Egypt with a mighty hand, and made for Yourself a name to this very day—we have sinned, we have acted wickedly. My Lord, in keeping with all Your righteousness, let Your anger and Your wrath be turned away from Your city Jerusalem, Your holy mountain, for through our sins and through the wrongdoings of our fathers, Jerusalem and Your people are held in contempt by all who surround us. And now, our God, hearken to the prayer of Your servant and to his entreaties, and let Your countenance shine upon Your desolate Sanctuary for Your own sake, my Lord.¹⁰

הַמָּהּ Give ear, my God, and hear; open Your eyes and behold our desolate places and the city upon which Your Name is proclaimed, for it is not on account of our own righteousness that we offer our supplications before You, but because of Your abounding mercies. My Lord, hear; My Lord, forgive; my Lord, hearken and take action, do not delay, for Your own sake, my God, for Your Name is

לְמַעַן־ךָ אֱלֹהֵי, כִּי שָׁמַךְ נִקְרָא עַל עֵינֶיךָ וְעַל עַמְּךָ: אֲבִינוּ
 אֵב הַרְחֲמֵן, הִרְאֵנוּ אוֹת לְטוֹבָה וְקִבֵּץ נְפוּצוֹתֵינוּ מֵאַרְבַּע
 בְּנֵפוֹת הָאָרֶץ, יִפְּרוּ וַיִּדְעוּ כָּל הַגּוֹיִם, כִּי אַתָּה יי אֱלֹהֵינוּ.
 וְעַתָּה יי אֲבִינוּ אַתָּה, אֲנַחְנוּ הַחֲמֵר וְאַתָּה יוֹצֵרֵנוּ, וּמַעֲשֵׂה
 יָדְךָ כָּלֵנוּ: אֲבִינוּ מִלְכֵנוּ צוּרֵנוּ וְגוֹאֲלֵנוּ. חוֹסֵה יי עַל עַמְּךָ,
 וְאֵל תִּתֵּן נַחֲלֶתְךָ לְחֲרֻפָּה לְמִשְׁלַל בָּם גּוֹיִם, לְמַה יֵּאמְרוּ
 בְּעַמִּים אֵיךְ אֱלֹהֵיהֶם: יִדְעוּ כִּי חֲטֵאוֹנוּ, וְאִין מִי יַעֲמֵד
 בְּעַדֵנוּ, אֵלֵא שָׁמַךְ הַגָּדוֹל יַעֲמֵד לָנוּ בְּעַת צָרָה. בְּרַחֵם אֵב
 עַל בָּנִים, כֵּן תִּרְחַם יי עָלֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שָׁמַךְ. חֲמוּל
 עַל עַמְּךָ, רַחֵם עַל נַחֲלֶתְךָ, חוֹסֵה נָא פְּרוֹב רַחֲמֶיךָ, חַנּוּן
 וְעֻנּוּן, כִּי לֶךְ יי הַצְּדָקָה, עֲשֵׂה נִפְלְאוֹת בְּכָל עַת:

הַבֵּט נָא, וְהוֹשִׁיעָה צֵאן מִרְעִיתְךָ. וְאֵל יִמְשַׁל בָּנוּ קִצְפָּה,
 כִּי לֶךְ יי הַיְשׁוּעָה, בְּךָ תוֹחַלְתָנוּ אֱלֹהֵי סְלִיחוֹת.
 אָנָּה, סִלַּח נָא, כִּי אֵל טוֹב וְסִלַּח אַתָּה:

אָנָּה מִלֶּךְ חַנּוּן וְרַחוּם, זְכוֹר וְהַבֵּט לְבְרִית בֵּין הַבְּתָרִים,¹
 וְתִרְאֵה לְפָנֶיךָ עֲקֵדַת יְחִיד, וְלִמְעַן יִשְׂרָאֵל אֲבִינוּ אֵל
 תַּעֲזֹבֵנוּ אֲבִינוּ, וְאֵל תִּפְשָׁנוּ מִלְכֵנוּ, וְאֵל תִּשְׁכַּחֵנוּ יוֹצֵרֵנוּ,
 וְאֵל תַּעַשׂ עִמָּנוּ כְּלָה כַּחֲפֹאֲתֵינוּ בְּגִלוֹתֵנוּ, כִּי אֵל מִלֶּךְ חַנּוּן
 וְרַחוּם אַתָּה:

אִין כְּמוֹךָ חַנּוּן וְרַחוּם יי אֱלֹהֵינוּ, אִין כְּמוֹךָ אֵל אַרְךָ
 אֲפִים וְרַב חֶסֶד וְאַמֶּת, הוֹשִׁיעֵנו וְרַחֲמֵנוּ, מִרַעַשׁ
 וּמִרְגֵז הַצִּילָנוּ. זְכוֹר לַעֲבָדֶיךָ לְאַכְרָהֶם לְיִצְחָק וְלְיַעֲקֹב, אֵל
 תִּפְּן אֵל קִשְׁיֵנוּ וְאֵל רִשְׁעֵנוּ וְאֵל חֲטֹאתֵנוּ: שׁוּב מִחֲרוֹן אַפְּךָ
 וְהִנָּחֵם עַל הָרָעָה לְעַמְּךָ: וְהִסֵּר מִפָּנֵינוּ מִכַּת הַמּוֹת כִּי
 רַחוּם אַתָּה, כִּי כֵן דִּרְבִּךָ עֲשֵׂה חֶסֶד חַנּוּם בְּכָל דּוֹר וְדוֹר.

1. Daniel 9:18-19. 2. Isaiah 64:7. 3. Joel 2:17. 4. Cf. Genesis 15:9-21. 5. Cf. Deuteronomy 9:27. 6. Exodus 32:12.

proclaimed over Your city and Your people.¹ Our Father, merciful Father, show us a sign of benevolence, and gather our dispersed from the four corners of the earth so that all the nations may recognize and know that You, Lord, are our God. And now, Lord, You are our Father; we are the clay and You are our molder; we are all the work of Your hands.² You are our Father, our King, our Stronghold and our Redeemer. Lord, have pity on Your people, and do not let Your heritage be an object of contempt for nations to rule over. Why should they say among the peoples, “Where is their God?”³ We know that we have sinned, and there is none to stand up in our behalf; let Your great Name, then, stand up for us in time of distress. As a father has compassion on his children, so, Lord, have mercy on us, and help us for the sake of Your Name. Have pity on Your people; have mercy on Your heritage; spare us in keeping with Your abounding mercies; be gracious to us and answer us, for righteousness is Yours, Lord, who performs wonders at all times.

הבט Look, we beseech You, and deliver the flock of Your tending; let anger not hold sway over us, for, Lord, deliverance is Yours. Our hope is in You, God of forgiveness. Forgive, we beseech You, for You are a benevolent and forgiving God.

אנן We beseech You, gracious and merciful King, remember and look upon the Covenant Between the Divided Sacrifices⁴ [with Abraham], let the binding upon the altar of his only son appear before You, and for the sake of Israel our father do not forsake us, our Father; do not abandon us, our King; do not forget us, our Creator; and do not bring destruction upon us in exile, commensurate with our sins, for You, God, are a gracious and compassionate King.

אין There is none gracious and compassionate like You, Lord our God; there is none like You, a God slow to anger and abounding in kindness and truth. Help us and have mercy on us; save us from violence and rage. Remember Your servants Abraham, Isaac and Jacob; do not consider our obstinacy, our wickedness and our sinfulness.⁵ Turn from Your fierce anger, and renounce the thought of bringing evil upon Your people.⁶ Remove from us the scourge of death, for You are compassionate, for such is Your way—to bestow unmerited kindness in each and every generation.

אָנָּא יי הוֹשִׁיעָה נָּא, אָנָּא יי הַצְּלִיחָה נָּא, אָנָּא יי עֲנֵנוּ כִּיּוֹם
 קָרָאנוּ: לֵךְ יי קוּיֵנוּ, לֵךְ יי חַפִּינּוּ, לֵךְ יי גִּיחַל, אֵל תַּחֲשֶׁה
 וְתַעֲנֵנוּ, כִּי נֵאֱמָר גּוֹיִם אֲבָדָה תִּקְוֹתֵם, כָּל בְּרֵךְ לֵךְ תִּכְרַע וְכָל
 קוֹמָה לִפְנֵיךְ תִּשְׁתַּחֲוֶה:

תְּפֹתֶיךָ יָד בְּתִשׁוּבָה לְקַבֵּל פּוֹשְׁעִים וְחַטָּאִים, נִבְהַלָּה
 נַפְשֵׁנוּ מְרֹב עֲצָבוֹנֵנוּ, אֵל תִּשְׁכַּחֲנוּ נֶצַח, קוֹמָה
 וְהוֹשִׁיעֵנוּ. וְאֵל תִּשְׁפֹּךְ חֲרוֹנְךָ עָלֵינוּ, כִּי אֲנַחְנוּ עַמּוֹךְ בְּנֵי
 בְּרִיתְךָ. עוֹדְרָה גְבוּרַתְךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׂמֹךְ, וְאֵל יִמְעַט
 לִפְנֵיךְ תִּלְאוֹתֵינוּ. מִהַר יִקְדְּמוּנוּ רַחֲמֶיךָ בְּעַת צַרְתָּנוּ, לֹא
 לְמַעַנְנוּ אֲלֵא לְמַעַנְךָ פֶּעַל, וְאֵל תִּשְׁחִית אֶת זְכַר שְׂאֲרֵיתָנוּ, כִּי
 לֵךְ מִיחֲלוֹת עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַגּוֹן וְרַחוּם אַתָּה, וְזִכּוֹר
 עֲדוֹתָנוּ בְּכָל יוֹם תְּמִיד אוֹמְרִים פְּעָמִים בְּאַהֲבָה: שְׁמַע יִשְׂרָאֵל
 יי אֱלֹהֵינוּ יי אֶחָד:

יי אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּיךָ, וְהִנַּחֵם עַל הָרָעָה לְעַמּוֹךְ:

הַבֵּט מִשְׁמַיִם וּרְאֵה, כִּי הֵייוּנוּ לַעַג וְקָלִם בְּגוֹיִם, נַחֲשָׁכְנוּ
 כְּצֹאן לַטֶּבֶת יוֹכֵל, לַחֲרוּג וּלְאֶפֶד וּלְמַכָּה וּלְחֲרָפָה.
 וְכָבֵל זֹאת שְׂמֹךְ לֹא שְׁכַחְנוּ, נָא, אֵל תִּשְׁכַּחֲנוּ:

יי אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּיךָ, וְהִנַּחֵם עַל הָרָעָה לְעַמּוֹךְ:

זָרִים אוֹמְרִים אֵין תּוֹחֲלֶת וְתִקְוָה, חוֹן אוֹם לְשִׂמְךָ מְקוֹה,
 טָהוֹר, יִשׁוּעַתָּנוּ קִרְבָּה, יִגְעֵנוּ וְלֹא הוֹנַח לָנוּ, רַחֲמֶיךָ
 יִכְבְּשׁוּ אֶת פְּעֻסְךָ מֵעָלֵינוּ. אָנָּא, שׁוּב מִחֲרוֹנְךָ, וְרַחֵם סְגָלָה
 אֲשֶׁר בְּחַרְתָּ:

יי אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּיךָ, וְהִנַּחֵם עַל הָרָעָה לְעַמּוֹךְ:

חוֹסֵה יי עָלֵינוּ בְּרַחֲמֶיךָ, וְאֵל תִּתְּנֵנוּ בְיַדֵי אֲכֹזְרִים, לָמָּה
 יֵאֱמָרוּ הַגּוֹיִם אֵינָה נָא אֱלֹהֵיהֶם, לְמַעַנְךָ עֲשֵׂה

We implore You, Lord, help us; we implore You, Lord, grant us success;¹ we implore You, Lord, answer us on the day when we call. For You, Lord, we hope; for You, Lord, we wait; for You, Lord, we yearn. Do not be silent and allow us to be oppressed, for the nations declare, “Their hope is lost.” Let every knee bend to You, and let all who stand erect prostrate themselves before You.

הפּוֹתָהּ You who opens Your hand to receive the repentance of transgressors and sinners—our soul is confounded by our deep sorrow—do not forget us forever; arise and help us. Do not pour out Your wrath upon us, for we are Your people, the members of Your covenant. Arouse Your might and deliver us for the sake of Your Name, and may our sufferings not seem trivial to You. Let Your mercies come swiftly toward us at the time of our trouble; not for our sake, but for Your sake do so. Do not obliterate the memory of our remnant, for our eyes look hopefully to You; for You, God, are a gracious and compassionate King. Remember our testimony which we proclaim with love, twice each day: Hear, O Israel, the Lord is our God, the Lord is One.²

“ Lord, God of Israel, turn from Your fierce anger, and renounce the thought of bringing evil upon Your people.¹

הַבַּט Look from heaven and behold how we have become an object of scorn and derision among the nations; we are considered as sheep led to the slaughter, to be killed and annihilated, to be tortured and humiliated. Nevertheless, we have not forgotten Your Name; we implore You, do not forget us.

“ Lord, God of Israel, turn from Your fierce anger, and renounce the thought of bringing evil upon Your people.¹

זְרִים Strangers declare that there is no hope and expectation for us. Be gracious to the nation that longs for Your Name. Pure One, bring our deliverance near; we have become weary, and have been given no relief. Let Your compassion suppress Your wrath from upon us. We beseech You, turn from Your wrath, and have mercy on the treasured people which You have chosen.

“ Lord, God of Israel, turn from Your fierce anger, and renounce the thought of bringing evil upon Your people.¹

חֹסֶה Lord, in Your mercy, have pity on us, do not deliver us into the hands of the malevolent. Why should the nations say, “Where is their God?”¹ For Your own sake, deal kindly with us,

עֲמַנו חֶסֶד וְאֵל תֵּאֲחֵר. אָנָּה, שׁוּב מִחֲרוֹנְךָ, וְרַחֵם סְגֻלָּה
אֲשֶׁר בְּחַרְתָּ:

יְיָ אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפְּךָ, וְהִנַּחֵם עַל הָרָעָה לְעַמְּךָ:

קוֹלֵנוּ תִשְׁמַע וְתַחֲוֹן, וְאֵל תִּפְשְׁנוּ בְיַד אֵיבָנוּ לְמַחֹת אֶת
שְׁמֵנוּ, זְכוּר אֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ, כְּכֹכְבֵי הַשָּׁמַיִם
אֲרָבָה אֶת זְרַעְכֶם, וְעַתָּה נִשְׁאַרְנוּ מְעַט מֵהֲרַבָּה. וּבְכָל זֹאת
שְׁמֶךָ לֹא שָׁכַחְנוּ, נָּה, אֵל תִּשְׁכַּחְנוּ:

יְיָ אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפְּךָ, וְהִנַּחֵם עַל הָרָעָה לְעַמְּךָ:

עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהִצִּילְנוּ וּכְפַר עַל
חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ:

יְיָ אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפְּךָ, וְהִנַּחֵם עַל הָרָעָה לְעַמְּךָ:

When the Fast of Gedalia occurs on Monday or Thursday, Selichot for Tzom Gedalia are recited at this point.

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֵרֵי יִשְׂרָאֵל, וְאֵל יֹאבֵד יִשְׂרָאֵל,
הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל: שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר
שְׂאֵרֵי עַם אֶחָד, וְאֵל יֹאבֵד גּוֹי אֶחָד, הַמְיַחֲדִים שְׁמֶךָ יְיָ
אֱלֹהֵינוּ יְיָ אֶחָד: שׁוֹמֵר גּוֹי קְדוֹשׁ, שְׁמוֹר שְׂאֵרֵי עַם קְדוֹשׁ,
וְאֵל יֹאבֵד גּוֹי קְדוֹשׁ, הַמְשַׁלְּשִׁים בְּשָׁלֹשׁ קְדָשׁוֹת לְקְדוֹשׁ:
מִתְרַצָּה בְּרַחֲמִים, וּמִתְפִּיִם בְּתַחֲנוּנִים, הַתְרַצָּה וְהִתְפִּיִם
לְדוֹר עֲנִי, כִּי אֵין עֲזָר:

THE ADDITIONAL PRAYER FOR MONDAYS AND THURSDAYS ENDS HERE.

On public fast days, Selichot (pages 409 ff) are recited at this point.

Between Rosh Hashanah and Yom Kippur, and on public fast days, substitute אֲבִינוּ מִלְכָּנוּ (page 454) for the following paragraph.

אֲבִינוּ מִלְכָּנוּ אֲבִינוּ אֶתָּה. אֲבִינוּ מִלְכָּנוּ אֵין לָנוּ מִלְכָּךָ
אֶלָּא אֶתָּה. אֲבִינוּ מִלְכָּנוּ רַחֵם עָלֵינוּ. אֲבִינוּ
מִלְכָּנוּ חַנּוּן וְעֲנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה
וְחֶסֶד לְמַעַן שְׁמֶךָ הַגָּדוֹל וְהוֹשִׁיעֵנוּ:

and do not delay. We beseech You, turn from Your wrath, and have mercy on the treasured people which You have chosen.

” Lord, God of Israel, turn from Your fierce anger, and renounce the thought of bringing evil upon Your people.¹

קולנו Hear our voice and be gracious; do not abandon us into the hands of our enemies to obliterate our name. Remember what You have sworn to our forefathers, “I will make your descendants as numerous as the stars in the heavens,”² and now we are left but a few out of many. Nevertheless, we have not forgotten Your Name; we implore You, do not forget us.

” Lord, God of Israel, turn from Your fierce anger, and renounce the thought of bringing evil upon Your people.¹

עזרנו Help us, God of our deliverance, for the sake of the glory of Your Name; save us and pardon our sins, for the sake of Your Name.³

” Lord, God of Israel, turn from Your fierce anger, and renounce the thought of bringing evil upon Your people.¹

When the Fast of Gedalia occurs on Monday or Thursday, Selichot for Tzom Gedalia are recited at this point.

שומר Guardian of Israel, watch over the remnant of Israel, and let not Israel perish, who proclaim, “Hear, O Israel.” Guardian of the one people, watch over the remnant of the one people, and let not the one people perish, who proclaim the Oneness of Your Name, declaring, “The Lord is our God, the Lord is One.” Guardian of the holy people, watch over the remnant of the holy people, and let not the holy people perish, who three times affirm the threefold sanctification of the Holy One.

מתרצה You who are propitiated by pleas for mercy and conciliated by supplications, be propitiated and conciliated to an afflicted generation, for there is none to help.

THE ADDITIONAL PRAYER FOR MONDAYS AND THURSDAYS ENDS HERE.

On public fast days, Selichot (pages 409 ff) are recited at this point.

Between Rosh Hashanah and Yom Kippur, and on public fast days, substitute *Our Father, our King* (page 454) for the following paragraph.

אבינו Our Father, our King, You are our Father. Our Father, our King, we have no King except You. Our Father, our King, have mercy upon us. Our Father, our King, be gracious to us and answer us, for we have no meritorious deeds; for the sake of Your great Name, deal charitably and kindly with us and deliver us.

On days when the Torah is not read, rise while saying the words נעשה in the following paragraph, and remain standing until after the Half Kaddish.

וּאֲנַחְנוּ לֹא נִרְעֵה מַה נַּעֲשֶׂה, כִּי עָלֶיךָ עֵינֵינוּ: זְכוֹר רַחֲמֶיךָ
 יי, וְחַסְדֶיךָ, כִּי מַעֲוֹלִים הִמָּה: יְהִי חֶסֶדְךָ יי עָלֵינוּ,
 כַּאֲשֶׁר יַחַלְנוּ לָךְ: אֵל תִּזְכֹּר לָנוּ עֲוֹנֹת רֵאשִׁימִים, מִהַר יִקְדְּמוֹנוּ
 רַחֲמֶיךָ, כִּי דָלוּנוּ מְאֹד: חַנּוּנוּ יי חַנּוּנוּ, כִּי רַב שִׁבְעֵנוּ בּוֹז: בְּרַגְזוֹ
 רַחֵם תִּזְכֹּר, בְּרַגְזוֹ עֵקֶדֶה תִזְכֹּר, בְּרַגְזוֹ תַמִּימוֹת תִּזְכֹּר, בְּרַגְזוֹ
 אֲהַבָה תִזְכֹּר. יי הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרָאֵנוּ: כִּי הוּא
 יִדַע יִצְרָנוּ, זְכוֹר כִּי עִפְרָ אֲנַחְנוּ: עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל דְּבַר
 כְּבוֹד שְׁמֶךָ, וְהַצִּילְנוּ וְכַפֵּר עַל חַטָּאתֵינוּ לְמַעַן שְׁמֶךָ:

Chazzan recites Half Kaddish. Congregation responds אמן as indicated.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אמן—Cong) בְּעֲלָמָא דִּי
 בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ, וְיַצְמַח פּוֹרְקָנָהּ
 וְיִקְרַב מְשִׁיחָהּ. (אמן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל
 בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזֶמֶן קָרִיב וְאִמְרוּ אָמֵן:
 (אמן—Cong) יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא,
 (יִתְבָּרַךְ).

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ,
 וְיִשְׁתַּבַּח, וְיִתְפָּאֵר, וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא, וְיִתְהַדָּר, וְיִתְעַלֶּה,
 וְיִתְהַלָּל, שְׁמֵהּ דְקוּדְשָׁא בְרִיךְ הוּא. (אמן—Cong) לְעָלְמָא
 מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרוּ
 בְּעֲלָמָא, וְאִמְרוּ אָמֵן: (אמן—Cong)

On days when the Torah is not read, continue with אשערי, page 66.

The following paragraph is recited on Mondays and Thursdays, except when Tachnun is not said.¹⁰

אֵל אֲרֶךְ אַפַּיִם וְרַב חֶסֶד וְאַמֶּת, אֵל בְּאִפְךָ תוֹכִיחֵנוּ, חוֹסֵה
 יי עַל עַמְּךָ, וְהוֹשִׁיעֵנוּ מִכָּל רָע, חֲטָאֵנוּ לָךְ אָדוֹן, סִלַּח
 נָא כְרוֹב רַחֲמֶיךָ אֵל:

1. II Chronicles 20:12. 2. Psalms 25:6. 3. Ibid. 33:22. 4. Ibid. 79:8. 5. Ibid. 123:3.
 6. Habakkuk 3:2. 7. Psalms 20:10. 8. Ibid. 103:14. 9. Ibid. 79:9. 10. See page 592.

On days when the Torah is not read, rise while saying the words *what to do* in the following paragraph, and remain standing until after the Half Kaddish.

ואנחנו We know not what to do; but our eyes are upon You.¹ Lord, remember Your mercies and kindnesses, for they have existed for all time.² May Your kindness, Lord, be upon us, as we have put our hope in You.³ Do not bring to mind our former wrongdoings; let Your mercies come swiftly toward us, for we have been brought very low.⁴ Be gracious to us, Lord, be gracious to us, for we have been surfeited with humiliation.⁵ When in anger, remember the compassion [of Abraham];⁶ when in anger, remember the binding [of Isaac upon the altar]; when in anger, remember the uprightness [of Jacob]; when in anger, remember the love [of David for You]. Deliver us, O Lord; may the King answer us on the day we call.⁷ For He knows our nature; He is mindful that we are but dust.⁸ Help us, God of our deliverance, for the sake of the glory of Your Name; save us and pardon our sins for the sake of Your Name.⁹

Chazzan recites Half Kaddish. Congregation responds Amen as indicated.

יהודי Exalted and hallowed be His great Name (Cong: Amen.) throughout the world which He has created according to His will. May He establish His kingship, bring forth His redemption and hasten the coming of His Mashiach (Cong: Amen.) in your lifetime and in your days and in the lifetime of the entire House of Israel, speedily and soon, and say, Amen.

(Cong: Amen. May His great Name be blessed forever and to all eternity. Blessed.)

May His great Name be blessed forever and to all eternity. Blessed and praised, glorified, exalted and extolled, honored, adored and lauded be the Name of the Holy One, blessed be He, (Cong: Amen.) beyond all the blessings, hymns, praises and consolations that are uttered in the world; and say, Amen. (Cong: Amen.)

On days when the Torah is not read, continue with *Ashrei*, page 66.

The following paragraph is recited on Mondays and Thursdays, except when Tachnun is not said.¹⁰

אלהים God who is slow to anger and abounding in kindness and truth, do not chastise us in Your wrath. Lord, have pity on Your people and deliver us from all evil. We have sinned against You, Master; forgive, we beseech You, in keeping with Your abundant mercies, O God.



READING OF THE TORAH

The Torah is read on Mondays, Thursdays, Rosh Chodesh, Chanukah, public fast days and Chol Hamoed. The Torah readings begin on page 468.

As the Ark is opened, stand and recite the following. Remain standing until the Torah is placed on the *bimah*.

וַיְהִי בְּנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה: קוּמָה יי וּפְצוּ
 אֵיבֵיךָ וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ: כִּי מִצִּיּוֹן תֵּצֵא
 תּוֹרָה וּדְבַר יי מִירוּשָׁלַיִם: בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ
 יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

בְּרִיךְ שְׁמֵה דְמֵרָא עֲלֵמָא, בְּרִיךְ פְּתִיךְ וְאַתְרֵךְ, יְהֵא
 רְעוּתֵךְ עִם עַמְךָ יִשְׂרָאֵל לְעֵלַם, וּפּוֹרְקָן יְמִינֵךְ אַחֲזִי
 לְעַמְךָ בְּבֵי מִקְדָּשְׁךָ, וְלֹאֲמַטְוֵי לָנָא מִטּוֹב נְהוֹרֵךְ וְלִקְבֵּל
 צְלוֹתָנָא בְּרַחֲמִין. יְהֵא רַעּוּא קְדָמְךָ דְּתוֹרִיךָ לֵן חַיִּין בְּטִיבוּ,
 וְלֵהוּי אֲנָא פְּקִידָא בְּגוּ צְדִיקָא, לְמַרְחַם עָלֵי וְלְמַנְטֵר יְתִי וְיִת
 כָּל דִּי לִי, וְדִי לְעַמְךָ יִשְׂרָאֵל. אַנְתָּ הוּא זֶן לְכֹלָא וּמְפָרְגִים
 לְכֹלָא, אַנְתָּ הוּא שְׁלִיט עַל כֹּלָא. אַנְתָּ הוּא דְשְׁלִיט עַל
 מַלְכֵיָא, וּמַלְכוּתָא דִּילְךָ הִיא. אֲנָא עֲבָדָא דְקִדְשָׁא בְּרִיךְ הוּא,
 דְסַגִּידָנָא קָמָה וּמִקַּמֵּי דִיקָר אֹרִיתָהּ. בְּכֹל עֵדֵן וְעֵדֵן לָא עַל
 אֲנָשׁ רְחִיצָנָא וְלֹא עַל בֵּר אֱלֹהִין סְפִיכְנָא, אֱלֹא בְּאֱלֹהָא
 דְשִׁמְיָא, דְהוּא אֱלֹהָא קְשׁוּט, וְאֹרִיתָהּ קְשׁוּט, וּנְבִיאֹהִי
 קְשׁוּט, וּמִסְנָא לְמַעַבְד טַבְּוֹן וְקְשׁוּט. בְּה אֲנָא רְחִיץ, וְלִשְׁמָה
 קְדִישָׁא יְקִירָא אֲנָא אֹמֵר תְּשַׁבְּחוּ. יְהֵא רַעּוּא קְדָמְךָ דְתַפְתַּח
 לְבָאֵי בְּאֹרִיתָא, וְתִשְׁלִים מִשְׁאֲלִין דְּלְבָאֵי, וְלְבָא דְכָל עַמְךָ
 יִשְׂרָאֵל, לְטַב וְלְחַיִּין וְלְשָׁלָם.

The Torah is removed from the Ark and handed to the chazzan.



READING OF THE TORAH

The Torah is read on Mondays, Thursdays, Rosh Chodesh, Chanukah, public fast days and Chol Hamoed. The Torah readings begin on page 468.

As the Ark is opened, stand and recite the following. Remain standing until the Torah is placed on the *bimah*.

Transliteration, page 624.

יהי Whenever the Ark set out, Moses would say, “Arise, O Lord, and Your enemies will be dispersed, and Your foes will flee before You.”¹ For from Zion shall go forth the Torah, and the word of the Lord from Jerusalem.² Blessed is He who in His holiness gave the Torah to His people Israel.

ברוך Blessed is the Name of the Master of the universe! Blessed is Your crown and the place [of Your majesty]. May Your goodwill ever be with Your people Israel; show Your people the redemption of Your right hand through [the rebuilding of] Your Bet Hamikdash. Bestow upon us of Your beneficent light, and accept our prayer with compassion. May it be Your will to prolong our life in well-being. May I be counted among the righteous, so that You may have mercy upon me, and protect me and all that belongs to me and to Your people Israel. It is You who feeds all and sustains all. It is You who rules over all; it is You who rules over kings, and sovereignty is Yours. I am the servant of the Holy One, blessed be He, before whom and before whose glorious Torah I bow. I do not at any time put my trust in man, nor do I place my reliance on an angel, but only in the God of heaven who is the true God, whose Torah is truth, whose prophets are true, and who performs numerous deeds of

Transliteration, page 624. goodness and truth. I put my trust in Him, and

I utter praises to His holy and glorious Name. May it be Your will to open my heart to the Torah, and to fulfill the desires of my heart and the hearts of all Your people Israel for good, for life, and for peace.³

The Torah is removed from the Ark and handed to the chazzan.

The chazzan raises the Torah slightly and says:

גִּדְּלוּ לִי וְנִרְוַמְתָּה שְׁמוֹ יַחְדָּו:

As the chazzan carries the Torah to the *bimah*, the congregation and chazzan respond:

לָךְ יי הגְדֹלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד, כִּי
 כָּל בְּשָׁמַיִם וּבָאָרֶץ. לָךְ יי הַמְּלִכָה וְהַמְּתַנַּשֵּׂא
 לְכָל לְרֹאשׁ: רֹמְמוֹ יי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו,
 קְדוֹשׁ הוּא: רֹמְמוֹ יי אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קְדֹשׁוֹ, כִּי
 קְדוֹשׁ יי אֱלֹהֵינוּ:

אָב הַרְחָמִים הוּא יְרַחֵם עִם עַמּוּסִים,⁵ וְיִזְכּוֹר בְּרִית
 אֵיתָנִים, וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וְיַגְעֵר
 בְּיַצֵּר הָרַע מִן הַנְּשׂוּאִים,⁶ וְיַחֲוֹן עָלֵינוּ לְפָלִיטָת עוֹלָמִים,
 וְיַמְלֵא מְשָׁלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים:

You may be seated.

The following is recited by the *gabbai* to call the Kohen to the Torah. If no Kohen is present, a Levite or Israelite is called up to the Torah. See additional laws on page 592.

וְתִנָּלָה וְתִרְאָה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵן קְרוֹב, וְיַחֲוֹן
 פְּלִטָתָנוּ וּפְלִטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד
 וּלְרַחֲמִים וּלְרִצּוֹן וְנֹאמַר אָמֵן. הַפֶּל הָבּוֹ גְּדֹל לְאֱלֹהֵינוּ
 וְתִנּוּ כְבוֹד לְתוֹרָה. פִּהֵן קָרְבִי, יַעֲמוּד (name) בֶּן (father's name)
 הַפֶּהֵן. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקְדֻשָּׁתוֹ:

The congregation responds:

וְאַתֶּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם, חַיִּים כְּלָכֶם הַיּוֹם:⁶

The *oleh* (the one called to the Torah) should use the shortest route possible to the *bimah*.

Index for Torah readings, page 467.

1. Psalms 34:4. 2. 1 Chronicles 29:11. 3. Psalms 99:5. 4. Ibid. 99:9. 5. V. Isaiah 46:3.
 6. Deuteronomy 4:4.

The chazzan raises the Torah slightly and says:

גְּדַלּוֹ Exalt the Lord with me, and let us extol His Name together.¹

As the chazzan carries the Torah to the *bimah* the congregation and chazzan respond:
Transliteration, page 624.

יְיָ Lord, Yours is the greatness, the power, the glory, the victory, and the majesty; for all in heaven and on earth [is Yours]. Lord, Yours is the kingship and You are exalted, supreme over all rulers.² Exalt the Lord our God, and bow down at His footstool; holy is He.³ Exalt the Lord our God, and bow down at His holy mountain, for the Lord our God is holy.⁴

אֲב May the All-Merciful Father have compassion on the people borne [by Him],⁵ and remember the covenant with the mighty ones [Patriarchs]; may He deliver our souls from evil times, and banish the evil impulse from the ones carried [by Him];⁵ may He graciously grant us eternal survival and fulfill our wishes in ample measure for salvation and mercy.

You may be seated.

The following is recited by the *gabbai* to call the Kohen to the Torah. If no Kohen is present, a Levite or Israelite is called up to the Torah. See additional laws on page 592.

וּתְגַלֶּה And may His kingship over us soon be revealed and made visible, and may He graciously grant to our remnant and the remnant of His people, the House of Israel, grace, kindness, mercy, and goodwill; and let us say, Amen. Let all render glory to our God and give honor to the Torah. Let the Kohen come forward. Arise, [Call out the Hebrew name of the person called to the Torah and that of his father] the Kohen. Blessed is He who in His holiness gave the Torah to His people Israel.

The congregation responds:

And you who cleave to the Lord your God are all alive today.⁶

The *oleh* (the one called to the Torah) should use the shortest route possible to the *bimah*.

Index for Torah readings, page 467.

BLESSINGS OVER THE TORAH

Touch the beginning and end of the Torah reading with the corner of your *tallit* (or the Torah's sash) and kiss it. Close the Torah, hold both handles, turn your head slightly to the right, and say:

בְּרָכּוֹ אֶת יי הַמְּבָרֵךְ:

Congregation and *oleh* say:

בְּרוּךְ יי הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Oleh continues:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ
מִכָּל הָעַמִּים, וַיִּנָּתֶן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה
יי, נוֹתֵן הַתּוֹרָה:

During the *aliyah*, hold the right handle of the Torah, and read quietly along with the reader.

AT THE CONCLUSION OF THE ALIYAH

Touch the end and beginning of the Torah reading with the corner of your *tallit* (or the Torah's sash) and kiss it. Close the Torah, hold both handles, turn your head slightly to the right, and say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ
תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ
אַתָּה יי, נוֹתֵן הַתּוֹרָה:

After the *aliyah*, stand to the right of the following *oleh* until the end of his *aliyah* (if it was the last *aliyah*, stand at the *bimah* until the Torah is raised). When returning to your seat, do not use the shortest route.

After the final *aliyah*, the Torah is covered and Half Kaddish is recited.¹

Congregation responds אָמֵן as indicated.

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן—Cong) בְּעֶלְמָא דִּי בְּרָא
כְּרֵעוּתָהּ וַיְמַלִּיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרוּקָנָהּ וַיִּקְרַב
מִשִּׁיחָהּ. (אָמֵן—Cong) בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעִנְיָא וּבְזִמְנֵי קָרִיב וְאִמְרוּ אָמֵן:

(אָמֵן—Cong) יְהֵא שְׁמֵהּ רַבָּא מְבָרֵךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא, יִתְבָּרַךְ.
יְהֵא שְׁמֵהּ רַבָּא מְבָרֵךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ, וַיִּשְׁתַּבַּח,
וַיִּתְפָּאֵר, וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר, וַיִּתְעַלֶּה, וַיִּתְהַלָּל, שְׁמֵהּ
דְּקוּדְשָׁא בְּרִיךְ הוּא. (אָמֵן—Cong) לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנִתְמַתָּא, דְּאִמְרִין בְּעֶלְמָא, וְאִמְרוּ אָמֵן: (אָמֵן—Cong)

1. It is customary that a mourner, or one who is observing *yahrzeit*, recites this Half Kaddish. If there is none present, the reader recites it.

BLESSINGS OVER THE TORAH

Touch the beginning and end of the Torah reading with the corner of your *tallit* (or the Torah's sash) and kiss it. Close the Torah, hold both handles, turn your head slightly to the right, and say:

Translation on page 225.

ברוך *Bö-r'chu es adonöy ha-m'voröch.*

Congregation and *oleh* say:

ברוך *Böruch adonöy ha-m'voröch l'olöm vö-ed.*

Oleh continues:

ברוך *Böruch atö adonöy elo-haynu melech hö-olöm, asher böchar bönu miköl hö-amim, v'nösan lönu es toröso. Böruch atö adonöy, nosayn ha-toröh.*

During the *aliyah*, hold the right handle of the Torah, and read quietly along with the reader.

AT THE CONCLUSION OF THE ALIYAH

Touch the end and beginning of the Torah reading with the corner of your *tallit* (or the Torah's sash) and kiss it. Close the Torah, hold both handles, turn your head slightly to the right and say:

ברוך *Böruch atöh adonöy elo-haynu melech hö-olöm, asher nösan lönu toras emes, v'cha-yay olöm nöta b'sochaynu. Böruch atöh adonöy, nosayn ha-toröh.*

After the *aliyah*, stand to the right of the following *oleh* until the end of his *aliyah* (if it was the last *aliyah*, stand at the *bimah* until the Torah is raised). When returning to your seat, do not use the shortest route.

After the final *aliyah* the Torah is covered and Half Kaddish is recited.¹

Congregation responds Amen as indicated.

Translation, page 38.

יתגדל *Yis-gadal v'yis-kadash sh'mayh rabö.* (Cong: *Ömayn*)

B'öl'mö di v'rö chir'u-sayh v'yamlich mal'chusayh, v'yatzmach pur-könayh vikörayv m'shi-chayh. (Cong: *Ömayn*)

B'cha-yay-chon u-v'yomaychon u-v'cha-yay d'chöl bays yisrö-ayl, ba-agölö u-viz'man köriv v'im'ru ömayn.

(Cong: *Ömayn. Y'hay sh'mayh rabö m'vörach l'ölam u-l'öl'may öl'ma-yö, yisböraych.*)

Y'hay sh'mayh rabö m'vörach l'ölam u-l'öl'may öl'ma-yö. Yisböraych, v'yishtabach, v'yispö-ayr, v'yisromöm, v'yis-nasay, v'yis-hadör, v'yis-aleh, v'yis-halöl, sh'may d'kudshö b'rich hu. (Cong: *Ömayn*)

L'aylö min köl bir-chösö v'shirösö, tush-b'chösö v'neche-mösö, da-amirön b'öl'mö, v'im'ru ömayn. (Cong: *Ömayn*)

BLESSING OF THANKSGIVING ON
DELIVERANCE FROM DANGER

One who is obligated to recite this blessing should do so at the Torah. For additional laws, see page 593.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל לַחַיִּים טוֹבוֹת,
שֶׁגַּמְלָנִי טוֹב:

The congregation responds:

אָמֵן. מִי שֶׁגַּמְלָךְ טוֹב, הוּא יִגְמָלְךָ כָּל טוֹב סְלָה:

BLESSING BY THE FATHER OF A BAR MITZVAH

After a Bar Mitzvah concludes his first *aliyah*, his father recites:

בְּרוּךְ (אתה יי אלהינו מלך העולם) שֶׁפָּטַרְנִי מֵעֲנֹשׁ הַלְוָה:

PRAYER FOR A WOMAN WHO GAVE BIRTH

On the birth of a baby boy:

מִי שֶׁבָּרַךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וַיַּעֲקֹב, מִשָּׁה וְאַהֲרֹן דָּוִד
וְשִׁלְמָה, הוּא יְבָרַךְ אֶת הָאִשָּׁה הַיּוֹלֶדֶת (woman's name) בַּת
(mother's name) עִם בְּנֵה הַנּוֹלָד לָהּ בְּמִזְל טוֹב, בַּעֲבוּר שְׁבַעֲלָה
וְאָבִיו יִתֵּן כָּלֵי נֶדֶר לְצַדִּיקָה בַּעֲדָם, וּבְשִׁכָר זֶה יִזְכּוּ לְהַכְנִיסוֹ
בְּבְרִיתוֹ שֶׁל אֲבָרָהֶם אָבִינוּ וַיְגַדְלוּהוּ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים
טוֹבִים, וְנֹאמֵר אָמֵן:

On the birth of a baby girl:

מִי שֶׁבָּרַךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וַיַּעֲקֹב, מִשָּׁה וְאַהֲרֹן דָּוִד
וְשִׁלְמָה, הוּא יְבָרַךְ אֶת הָאִשָּׁה הַיּוֹלֶדֶת (woman's name) בַּת
(mother's name) עִם בְּתֵה הַנּוֹלָדָה לָהּ בְּמִזְל טוֹב, וַיִּקְרָא שְׁמָהּ
בְּיִשְׂרָאֵל (announce child's name) בַּת (father's name), בַּעֲבוּר שְׁבַעֲלָה
וְאָבִיהָ יִתֵּן כָּלֵי נֶדֶר לְצַדִּיקָה בַּעֲדָן, וּבְשִׁכָר זֶה יְגַדְלוּהָ לְתוֹרָה
וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים, וְנֹאמֵר אָמֵן:

goodness upon me. Amen. Amen. May He who has bestowed beneficence upon you always bestow every beneficence upon you.

**BLESSING OF THANKSGIVING ON
DELIVERANCE FROM DANGER**

One who is obligated to recite this blessing should do so at the Torah. For additional laws, see page 593.

ברוך *Böruch atö adonöy elohay-nu melech hö-olöm,
ha-gomayl l'cha-yövim tovos, she-g'mölani tov.*

The congregation responds:

אמן *Ömayn. Mi she-g'möl'chö tov, hu yigmöl'chö köl
tov selö.*

BLESSING BY THE FATHER OF A BAR MITZVAH

After a Bar Mitzvah concludes his first *aliyah*, his father recites:

Transliteration, page 625.

ברוך Blessed be He who has released me from being punishable for this [boy].

PRAYER FOR A WOMAN WHO GAVE BIRTH

On the birth of a baby boy:

מי May He who blessed our fathers, Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, bless the woman who has given birth (Mention her Hebrew name and that of her mother) together with the son born to her in an auspicious time, because her husband, the child's father, has pledged charity, without a vow, for their sakes. In this merit, may they be privileged to bring him into the Covenant of Abraham our father, and to raise him to Torah, to marriage, and to good deeds; and let us say, Amen.

On the birth of a baby girl:

מי May He who blessed our fathers, Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, bless the woman who has given birth (Mention her Hebrew name and that of her mother) together with the daughter born to her in an auspicious time, and her name shall be called in Israel (Announce the Hebrew name of the newborn and that of her father), because her husband, the child's father, has pledged charity, without a vow, for their sakes. In this merit may they raise her to Torah, to marriage, and to good deeds; and let us say, Amen.

BLESSING OF THANKSGIVING. **ברוך** Blessed are You, Lord our God, King of the universe, who bestows beneficences upon the culpable, for He has bestowed

PRAYER FOR A SICK PERSON

For a man:

מִי שְׁבַרְךָ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, מִשֶּׁה וְאַהֲרֹן דָּוִד
 וְשִׁלְמֹה, הוּא יִרְפָּא אֶת (name) בֶּן (mother's name) בְּעֶבֶר
 שְׁ (name) בֶּן (father's name) יִתֵּן בְּלִי נֶדֶר לְצַדִּיקָה בְּעֶבֶר, בְּשֵׁכֶר
 זֶה הַקְדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלָיו לְהַחֲלִימוֹ וְלִרְפְּאוֹתוֹ
 וְלְהַחְזִיקוֹ וְלְהַחְיֹתוֹ, וְיִשְׁלַח לוֹ מִהֲרָה רְפוּאָה שְׁלֵמָה מִן
 הַשָּׁמַיִם לְרַמ"ח אֲבָרָיו וְשֵׁס"ה גִּידָיו בְּתוֹךְ שָׁאַר חוּלֵי יִשְׂרָאֵל,
 רְפוּאֹת הַנֶּפֶשׁ וְרְפוּאֹת הַגּוּף, וְנֹאמֵר אָמֵן:

For a woman:

מִי שְׁבַרְךָ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, מִשֶּׁה וְאַהֲרֹן דָּוִד
 וְשִׁלְמֹה, הוּא יִרְפָּא אֶת (name) בֵּת (mother's name) בְּעֶבֶר
 שְׁ (name) בֶּן (father's name) יִתֵּן בְּלִי נֶדֶר לְצַדִּיקָה בְּעֶבֶר, בְּשֵׁכֶר
 זֶה הַקְדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלֶיהָ לְהַחֲלִימָהּ וְלִרְפְּאוֹתָהּ
 וְלְהַחְזִיקָהּ וְלְהַחְיֹתָהּ, וְיִשְׁלַח לָהּ מִהֲרָה רְפוּאָה שְׁלֵמָה מִן
 הַשָּׁמַיִם בְּכָל אֲבָרֶיהָ וְגִידֶיהָ בְּתוֹךְ שָׁאַר חוּלֵי יִשְׂרָאֵל, רְפוּאֹת
 הַנֶּפֶשׁ וְרְפוּאֹת הַגּוּף, וְנֹאמֵר אָמֵן:

RAISING THE TORAH

Before raising the Torah, open it to reveal at least three columns and one seam. Raise the Torah, turning to the left and right, so that everyone present can see the text. Place the open Torah back on the *bimah* and roll it closed with a seam centered between the two rollers. Lift the closed Torah and be seated holding it.

As the Torah is raised the congregation rises, looks at the Torah, and says aloud:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מִשֶּׁה לְפָנַי בְּנֵי יִשְׂרָאֵל: ¹ עַץ
 חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתוֹמְכִיהָ מְאֹשֶׁר: ²
 דְּרָכֶיהָ דְרָכֵי נְעָם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם: ³ אַרְךְ יָמִים
 בְּיָמֶיהָ, בְּשִׂמְאֹלָהּ עֵשֶׂר וְכָבוֹד: ⁴ חֲפִץ לְמַעַן צַדִּיקוֹ,
 יַגְדִּיל תּוֹרָה וַיֵּאדִיר: ⁵

1. Deuteronomy 4:44. 2. Proverbs 3:18. 3. Ibid. 3:17. 4. Ibid. 3:16. 5. Isaiah 42:21.

PRAYER FOR A SICK PERSON

For a man:

יְיָ May He who blessed our fathers, Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, heal (Mention the sick person's Hebrew name and that of his mother), because (Mention the Hebrew name of the person who pledged charity for the sake of the sick person and that of his father) pledged charity, without a vow, for his sake. In this merit may the Holy One, blessed be He, be filled with mercy for him, to restore him to health and to cure him, to strengthen him and to invigorate him. And may He hasten to send him from Heaven a complete recovery to his two hundred and forty-eight bodily parts and three hundred sixty-five veins among the other sick people of Israel, a healing of spirit and a healing of body. Let us say, Amen.

For a woman:

יְיָ May He who blessed our fathers, Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, heal (Mention the sick person's Hebrew name and that of her mother), because (Mention the Hebrew name of the person who pledged charity for the sake of the sick person and that of his father) pledged charity, without a vow, for her sake. In this merit may the Holy One, blessed be He, be filled with mercy for her, to restore her to health and to cure her, to strengthen her and to invigorate her. And may He hasten to send her from Heaven a complete recovery to to all her bodily parts and veins, among the other sick people of Israel, a healing of spirit and a healing of body. Let us say, Amen.

RAISING THE TORAH

Before raising the Torah, open it to reveal at least three columns and one seam. Raise the Torah, turning to the left and right, so that everyone present can see the text. Place the open Torah back on the *himah* and roll it closed with a seam centered between the two rollers. Lift the closed Torah and be seated holding it.

As the Torah is raised the congregation rises, looks at the Torah, and says aloud:

Transliteration, page 625.

וַיִּתֵּן This is the Torah which Moses placed before the children of Israel.¹ It is a tree of life for those who hold fast to it, and those who support it are fortunate.² Its ways are pleasant ways, and all its paths are peace.³ Long life is at its right, riches and honor at its left.⁴ The Lord desired, for the sake of his [Israel's] righteousness, to make the Torah great and glorious.⁵

The *golel* wraps the sash around the Torah at the top of the lower third, and places the mantle over the Torah (followed by the crown, etc.).

On Purim the Megillah is read at this point (see page 390).
 On Tishah b'Av the Haftarah is read, then the Torah is returned to the Ark, and Kinot are read.

You may be seated.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְלוֹקֵחַ פְּלֵה: אֲשֶׁרִי הָעַם
 שְׁכַכְהָ לוֹ, אֲשֶׁרִי הָעַם שְׁיִי אֱלֹהֵיוֹ: תִּהְיֶה לְדוֹד,
 אַרְוֹמְמֶךָ אֱלוֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד: בְּכָל
 יוֹם אֲבָרְכְךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד: גְּדוֹל יי וּמְהֻלָּל
 מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר: דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ,
 וְגִבּוֹרְתֶיךָ יִגְדֹּדוּ: הִדָּר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
 וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וְגִדְלֹתֶיךָ אֲסַפְּרֶנָּה: זָכַר רַב טוֹבְךָ
 יִבְיָעוּ, וְצִדְקֹתֶיךָ יִרְגְּנוּ: חֲנוּן וְרַחוּם יי, אֲרָךְ אַפִּים וְגִדְלֵי חֶסֶד:
 טוֹב יי לְכָל, וְרַחֲמוּ עַל כָּל מַעֲשָׂיו: יוֹדוּךָ יי כָּל מַעֲשֵׂיךָ,
 וְחִסְדֶיךָ יִבְרָכְוּכָה: כְּבוֹד מַלְכוּתֶיךָ יֹאמְרוּ, וְגִבּוֹרְתֶיךָ יִדְבְּרוּ:
 לְהוֹדִיעַ לְבַנֵּי הָאָדָם גִּבּוֹרְתֵינוּ, וְכְבוֹד הִדָּר מַלְכוּתוֹ: מַלְכוּתֶיךָ
 מַלְכוּת כָּל עוֹלָמִים, וּמִמְשַׁלְתֶיךָ בְּכָל דוֹר וָדָר: סוֹמֵךְ יי
 לְכָל הַנְּפֹלִים, וְזוֹקֵף לְכָל הַפְּפוּפִים: עֵינֵי כָל אֱלֹהִים יִשְׁפְּרוּ,
 וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:
 פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן:
 צְדִיק יי בְּכָל דְרָכָיו, וְחָסִיד בְּכָל
 מַעֲשָׂיו: קָרוֹב יי לְכָל קָרְאִיו, לְכָל
 אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת: רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם
 יִשְׁמַע וְיוֹשִׁיעֵם: שׁוֹמֵר יי אֶת כָּל אֲהַבָיו, וְאֵת כָּל הַרְשָׁעִים
 יִשְׁמִיד: תִּהְיֶה לָּךְ יי יְדָבָר פִּי, וּיְכַרֵּךְ כָּל בֶּשֶׂר שֵׁם קֹדְשׁוֹ
 לְעוֹלָם וָעֶד: ³ וְאַנְחֵנוּ נִבְרַךְ יְהִי, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ: ⁴

Touch the hand *tefillin* while saying את יָדְךָ, and the head *tefillin* while saying חי רְצוֹן, and touch the fingertips to the lips.

1. Psalms 84:15. 2. Ibid. 144:15. 3. Ibid. 145. 4. Ibid. 115:18.

The *golel* wraps the sash around the Torah at the top of the lower third, and places the mantle over the Torah (followed by the crown, etc.).

On Purim the Megillah is read at this point (see page 390).
On Tishah b'Av the Haftarah is read, then the Torah is returned to the Ark, and Kinot are read.

You may be seated.

Transliteration, page 623.

אשרי Happy are those who dwell in Your House; they will yet praise You forever.¹ Happy is the people whose lot is thus; happy is the people whose God is the Lord.² A psalm of praise by David: I will exalt You, my God the King, and bless Your Name forever. Every day I will bless You, and extol Your Name forever. The Lord is great and exceedingly exalted, and there is no limit to His greatness. One generation to another will laud Your works, and tell of Your mighty acts. I will speak of the splendor of Your glorious majesty and of Your wondrous deeds. They will proclaim the might of Your awesome acts, and I will recount Your greatness. They will express the remembrance of Your abounding goodness, and sing of Your righteousness. The Lord is gracious and compassionate, slow to anger and of great kindness. The Lord is good to all, and His mercies extend over all His works. Lord, all Your works will give thanks to You, and Your pious ones will bless You. They will declare the glory of Your kingdom, and tell of Your strength. To make known to men His mighty acts, and the glorious majesty of His kingdom. Your kingship is a kingship over all worlds, and Your dominion is throughout all generations. The Lord supports all who fall, and makes erect all who are bent. The eyes of all look expectantly to You, and You give them their food at the proper time.

Touch the hand *tefillin* while saying *You open...* and the head *tefillin* while saying *and satisfy...*, and touch the fingertips to the lips.

You open Your hand and satisfy the desire of every living thing. The Lord is righteous in all His ways, and benevolent in all His deeds. The Lord is close to all who call upon Him, to all who call upon Him in truth. He fulfills the desire of those who fear Him, hears their cry, and delivers them. The Lord watches over all who love Him, and will destroy all the wicked. My mouth will utter the praise of the Lord, and let all flesh bless His holy Name forever.³ And we will bless the Lord from now to eternity. Praise the Lord.⁴

On a day when Tachnun is not said,¹ the following paragraph is omitted.²

לְמַנְצַח מְזִמּוֹר לְדוֹד: יַעֲנֶךָ יי בְּיוֹם צָרָה, יִשְׁגָּבְךָ שֵׁם אֱלֹהֵי
 יַעֲקֹב: יִשְׁלַח עֲזָרְךָ מִקֹּדֶשׁ, וּמִצִּיּוֹן יִסְעֶדְךָ: יִזְכֹּר כָּל
 מִנְחֹתֶיךָ, וְעוֹלֹתֶיךָ יִדְשָׁנָה סֵלָה: יִתֵּן לְךָ כְּלָבְבְךָ, וְכָל עֲצָתְךָ
 יִמְלֵא: נִרְנְנָה בִישׁוּעֶתְךָ, וּבְשֵׁם אֱלֹהֵינוּ נִדְגַל, יִמְלֵא יי כָּל
 מִשְׁאֲלוֹתֶיךָ: עֲתָה יִדְעֵתוּ, כִּי הוֹשִׁיעַ יי מְשִׁיחוֹ, יַעֲנֶהוּ מִשְׁמֵי
 קִדְשׁוֹ, בְּגִבּוֹרוֹת יִשַׁע יְמִינוֹ: אֱלֹה בָרֶכֶב וְאֱלֹה בַסּוּסִים, וְאִנְחָנוּ
 בְּשֵׁם יי אֱלֹהֵינוּ נִזְכִּיר: הִמָּה כָּרְעוּ וּנְפְלוּ, וְאִנְחָנוּ קִמְנוּ
 וּנְתַעֲוֶדְד: יי הוֹשִׁיעָה, הַמְּלֹךְ יַעֲנֵנוּ בְּיוֹם קִרְאֵנוּ:

וּבֵא לְצִיּוֹן גּוֹאֵל וּלְשִׁבֵי פֶשַׁע בְּיַעֲקֹב, נָאִם יי. וְאֲנִי
 זֹאת בְּרִיתִי אִתְּכֶם, אָמַר יי: רוּחִי אֲשֶׁר עָלֶיךָ,
 וּדְבָרֵי אֲשֶׁר שָׁמַתִּי בְּפִיךָ, לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַעַךָ
 וּמִפִּי זֶרַע זֶרַעַךָ, אָמַר יי, מֵעַתָּה וְעַד עוֹלָם. וְאַתָּה
 קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקֵרָא זֶה אֵל זֶה וְאָמַר:
 קְדוֹשׁ | קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָּל הָאָרֶץ
 כְּבוֹדוֹ. וּמִקְבְּלֵין דִּין מִן דִּין וְאָמְרִין: קְדִישׁ בְּשָׁמַי
 מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ, קְדִישׁ עַל אַרְעָא עוֹבַד
 גְּבוּרְתָּהּ, קְדִישׁ לְעָלַם וּלְעָלְמֵי עֲלַמְיָא, יי צְבָאוֹת,
 מְלִיא כָּל אַרְעָא זִיו יְקָרָה. וְתִשְׁאַנֵּי רוּחַ, וְאַשְׁמַע אַחֲרֵי
 קוֹל רַעַשׁ גְּדוֹל, בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ. וְנִטְלַתְנִי רוּחָא
 וְיִשְׁמַעִית בְּתַרֵּי קַל זִיעַ סָגִיא דְמִשְׁבַּחִין וְאָמְרִין, בְּרִיךְ
 יְקָרָא דִּי מְאַתֵּר בֵּית שְׁכִינְתָּהּ. יי יְמַלֵּךְ לְעָלַם וְעַד.¹⁰
 יי מְלִכּוּתָהּ קָאִם לְעָלַם וּלְעָלְמֵי עֲלַמְיָא. יי אֱלֹהֵי

1. See page 592. 2. When omitted, this Psalm is recited after Shacharit, before the customary daily portion of Psalms. 3. Psalm 20. 4. On Tishah b'Av, omit this verse and continue with the following. 5. Isaiah 59:20-21. 6. Psalms 22:4. 7. Isaiah 6:3. 8. This sentence is the paraphrase of the preceding Scriptural verse in Targum Yonatan. 9. Ezekiel 3:12. 10. Exodus 15:18. 11. This sentence is the paraphrase of the preceding Scriptural verse in Targum Onkelos.

On a day when Tachnun is not said,¹ the following paragraph is omitted.²

לְמוֹנֵחַ For the choirmaster, a psalm by David. May the Lord answer you on the day of distress; may the Name of the God of Jacob fortify you. May He send your help from the Sanctuary, and support you from Zion. May He remember all your offerings, and always accept favorably your sacrifices. May He grant you your heart's desire, and fulfill your every counsel. We will rejoice in your deliverance, and raise our banners in the name of our God; may the Lord fulfill all your wishes. Now I know that the Lord has delivered His anointed one, answering him from His holy heavens with the mighty saving power of His right hand. Some [rely] upon chariots and some upon horses, but we [rely upon and] invoke the Name of the Lord our God. They bend and fall, but we rise and stand firm. Lord, deliver us; may the King answer us on the day we call.³

וְכֵן And a redeemer shall come to Zion and to those in Jacob who repent of [their] transgression, says the Lord. And⁴ as for Me, this is My covenant with them, says the Lord: My spirit which is upon you and My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children, declares the Lord, from now to eternity.⁵ And You, holy One, are enthroned upon the praises of Israel.⁶ And [the angels] call to one another and say, "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory."⁷ And they receive [sanction] one from the other, and say, "Holy in the loftiest, most sublime heavens, the abode of His Divine Presence; holy upon earth, the work of His might; holy forever and to all eternity—is the Lord of hosts; the whole earth is filled with the radiance of His glory."⁸ And a wind lifted me, and I heard behind me a great, roaring sound, "Blessed be the glory of the Lord from its place."⁹ And a wind lifted me, and I heard behind me a mighty, thunderous sound of those who utter praises and say, "Blessed be the glory of the Lord from the place, the abode of His Divine Presence."⁸ The Lord will reign forever and ever.¹⁰ The sovereignty of the Lord is established forever and to all eternity.¹¹ Lord, God of Abraham, Isaac

אִבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֵרָה זֹאת לְעוֹלָם,
לִיצֵר מַחְשְׁבוֹת לִבְב עַמּוּךְ, וְהִכֵּן לְבַבְכֶם אֱלֹהֶיךָ. וְהוּא
רַחוּם, יִכְפֹּר עֵוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהַשִּׁיב אִפּוֹ, וְלֹא
יַעִיר כָּל חַמְתּוֹ. כִּי אַתָּה אֲדֹנָי טוֹב וְסֵלָה, וְרַב חֶסֶד
לְכָל קְרֹאֶיךָ. צִדְקַתְךָ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת.¹
תִּתֵּן אֱמֶת לַיַּעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁפַּעַתָּ
לְאַבְתֵּינוּ מִיְמֵי קֶדֶם. פְּרוּךְ אֲדֹנָי, יוֹם יוֹם יַעֲמַם לָנוּ,
הָאֵל יִשׁוּעַתָּנוּ סֵלָה. ² יִצְבְּאוֹת עִמָּנוּ, מִשְׁנֵב לָנוּ אֱלֹהֵי
יַעֲקֹב סֵלָה. ³ יִצְבְּאוֹת, אֲשֶׁרֵי אָדָם בְּמַחַ פֶּךָ. ⁴ יִ
הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קְרֹאֵנוּ. פְּרוּךְ הוּא אֱלֹהֵינוּ
שֶׁפְּרָאֵנוּ לְכָבוֹדוֹ, וְהִבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת
אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ, הוּא יִפְתַּח לְבָנוּ
בְּתוֹרָתוֹ, וַיִּשֶׂם בְּלִבָּנוּ אֶהְבֵּתוֹ וַיִּרְאֵתוֹ, וְלַעֲשׂוֹת רְצוֹנוֹ
וְלַעֲבֹדוֹ בְּלִבְב שָׁלֵם, לְמַעַן לֹא נִיַּע לְרִיק, וְלֹא נִלְד
לְבַהֲלָה. ⁵ וּבָכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יִ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, שֶׁנִּשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנִזְכָּה וְנַחֲוּה
וְנִרְאֶה, וְנִירַשׁ טוֹבָה וּבְרָכָה, לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ וְלַחַיֵּי
הָעוֹלָם הַבָּא. לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם, יִ אֱלֹהֵי
לְעוֹלָם אֲוֶדְךָ. ⁶ פְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִכְטַח בֵּי, וְהִיָּה יִ
מִבְּטַחוֹ. ⁷ בְּטַחוֹ בֵּי עַדֵי עַד, כִּי בִּיָּה יִ צוֹר עוֹלָמִים. ⁸
וּיִכְטַחוּ כִּד יוֹדְעֵי שְׁמֶךָ, כִּי לֹא עֲזַבְתָּ דְרֹשֶׁיךָ יִ. ⁹ יִ
חֲפִץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וַיֹּאדִיר: ¹⁰

On Rosh Chodesh and Chol Hamoed, continue with תללוי on the next page.

1. 1 Chronicles 29:18. 2. Psalms 78:38. 3. Ibid. 86:5. 4. Ibid. 119:142. 5. Micah 7:20.
6. Psalms 68:20. 7. Ibid. 46:8. 8. Ibid. 84:13. 9. Ibid. 20:10. 10. Cf. Isaiah 65:23. 11. Psalms
30:13. 12. Jeremiah 17:7. 13. Isaiah 26:4. 14. Psalms 9:11. 15. Isaiah 42:21.

and Israel our fathers, keep this forever as the desire, the intention, of the hearts of Your people, and turn their hearts to You.¹ And He, being compassionate, pardons iniquity, and does not destroy; time and again He turns away His anger, and does not arouse all His wrath.² For You, my Lord, are good and forgiving, and abounding in kindness to all who call upon You.³ Your righteousness is everlasting righteousness; Your Torah is truth.⁴ Show faithfulness to Jacob, kindness to Abraham, as You have sworn to our fathers from the days of yore.⁵ Blessed is the Lord who each day loads us [with beneficence], the God who is our deliverance forever.⁶ The Lord of hosts is with us; the God of Jacob is our eternal stronghold.⁷ Lord of hosts, happy is the man who trusts in You.⁸ Lord, deliver us; may the King answer us on the day we call.⁹ Blessed is He, our God, who has created us for His glory, has set us apart from those who go astray, has given us the Torah of truth, and has implanted within us eternal life. May He open our heart to His Torah, instill in our heart love and awe of Him, and [inspire us] to do His will and serve Him with a perfect heart, so that we shall not labor in vain, nor produce [that which will cause] dismay.¹⁰ And so, may it be Your will, Lord our God and God of our fathers, that we observe Your statutes in this world, and merit to live, to behold, and to inherit the goodness and blessing of the Messianic era and the life of the World to Come. Therefore my soul shall sing to You, and not be silent; Lord my God, I will praise You forever.¹¹ Blessed is the man who trusts in the Lord, and the Lord will be his security.¹² Trust in the Lord forever and ever, for in God the Lord is the strength of the worlds.¹³ Those who know Your Name put their trust in You, for You, Lord, have not abandoned those who seek You.¹⁴ The Lord desired, for the sake of his [Israel's] righteousness, to make the Torah great and glorious.¹⁵

Chazzan recites Complete Kaddish.¹ Congregation responds אָמֵן as indicated.

יִתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (אָמֵן—Cong) בְּעֶלְמָא דִּי
 בְּרָא כְרֵעוּתָהּ וַיְמַלִּיךְ מַלְכוּתָהּ, וַיְצַמַּח
 פּוֹדָקָנָהּ וַיִּקְרַב מְשִׁיחָהּ. (אָמֵן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזֶמַן קָרִיב וְאִמְרוּ
 אָמֵן:

(אָמֵן—Cong) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵינָא,
 יִתְבָּרַךְ.)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵינָא. יִתְבָּרַךְ,
 וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר, וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלֶּה,
 וַיִּתְהַלָּל, שְׁמֵהּ דְקוּדְשָׁא בְרִיךְ הוּא. (אָמֵן—Cong) לְעָלָא
 מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאִמְרִין
 בְּעֶלְמָא, וְאִמְרוּ אָמֵן: (אָמֵן—Cong) תִּתְקַבַּל צְלוֹתְהוֹן
 וּבְעוֹתְהוֹן דְכָל בֵּית יִשְׂרָאֵל, קָדָם אַבּוּהוֹן דִּי בְשַׁמְיָא,
 וְאִמְרוּ אָמֵן: (אָמֵן—Cong) יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵי
 וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:
 (אָמֵן—Cong)

Take three steps back, then bow right saying עֲשֵׂה שְׁלוֹם בְּמִרוֹמָי, bow forward saying הוּא, bow left saying יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, and bow forward saying וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

From Rosh Hashanah through Yom Kippur, substitute תְּעִילִים for עִילִים.

עֲשֵׂה (הַשְּׁלוֹם) שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן: (אָמֵן—Cong)

RETURNING THE TORAH TO THE ARK

On days when the Torah is read, stand while the Torah is returned to the Ark.

Chazzan recites the following aloud:

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁנַב שְׁמוֹ לְבָדוֹ:

1. On Tishah b'Av, the chazzan omits the stanza תִּתְקַבַּל. After Kaddish, the service concludes with עָלֵינוּ, page 80. 2. Psalms 148:13.

Chazzan recites Complete Kaddish.¹ Congregation responds Amen as indicated.

יְהוָה Exalted and hallowed be His great Name (Cong: Amen.) throughout the world which He has created according to His will. May He establish His kingship, bring forth His redemption and hasten the coming of His Mashiach (Cong: Amen.) in your lifetime and in your days and in the lifetime of the entire House of Israel, speedily and soon, and say, Amen.

(Cong: Amen. May His great Name be blessed forever and to all eternity. Blessed.)

May His great Name be blessed forever and to all eternity. Blessed and praised, glorified, exalted and extolled, honored, adored and lauded be the Name of the Holy One, blessed be He, (Cong: Amen.) beyond all the blessings, hymns, praises and consolations that are uttered in the world; and say, Amen. (Cong: Amen.)

May the prayers and supplications of the entire House of Israel be accepted before their Father in heaven; and say, Amen. (Cong: Amen.) May there be abundant peace from heaven, and a good life for us and for all Israel; and say, Amen. (Cong: Amen.)

Take three steps back, then bow right saying *He who makes peace in His Heavens*, bow forward saying *may He*, bow left saying *make peace for us*, and bow forward saying *and for all Israel; and say, Amen*.

From Rosh Hashanah through Yom Kippur substitute *the peace for peace*.

He who makes (the) peace in His heavens, may He make peace for us and for all Israel; and say, Amen. (Cong: Amen.)

RETURNING THE TORAH TO THE ARK

On days when the Torah is read, stand while the Torah is returned to the Ark.

Chazzan recites the following aloud:

Transliteration, page 625.

יהוה Let them praise the Name of the Lord, for His Name is sublimely exalted.²

Congregation responds:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם: וַיֵּרָם קָרְנָן לְעֹמוֹ, תִּהְלֶה לְכָל
חֲסִידָיו, לְבַנֵּי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּהָ:

Remain standing until the Ark is closed.

On Rosh Chodesh the *tefillin* are removed,² the chazzan recites Half Kaddish, and the Musaf Amidah, page 313, is recited.

On Chol Hamoed the chazzan recites Half Kaddish, and the Musaf for festivals, page 339, is recited.

On days when Tachnun is not said,³ the following paragraph is omitted.

תִּפְלָה לְדוֹד, הַמָּה יי אֲזַנְךָ עֲנֵנִי, כִּי עָנִי וְאֶבְיוֹן אָנִי:
שְׁמֵרָה נַפְשִׁי כִּי חָסִיד אָנִי, הוֹשַׁע עַבְדְּךָ אֲתָה
אֱלֹהֵי, הַבּוֹטֵחַ אֵלֶיךָ: חֲנִנֵי אֲדֹנָי, כִּי אֵלֶיךָ אֶקְרָא כָּל
הַיּוֹם: שִׂמַּח נַפְשׁ עַבְדְּךָ, כִּי אֵלֶיךָ אֲדַנֵּי נַפְשִׁי אִשָּׂא: כִּי
אֲתָה אֲדֹנָי טוֹב וְסֶלַח, וְרַב חֶסֶד לְכָל קְרָאִיךָ: הַאֲזִינָה יי
תִּפְלָתִי, וְהַקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתַי: בְּיוֹם צָרָתִי אֶקְרָאךָ
כִּי תַעֲנֵנִי: אִין כְּמוֹךָ בְּאֱלֹהִים | אֲדֹנָי, וְאִין כְּמַעֲשֵׂיךָ: כָּל
גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבֹאוּ וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי, וַיִּכְפְּרוּ
לְשִׁמְךָ: כִּי גָדוֹל אֲתָה וְעָשָׂה נִפְלְאוֹת, אֲתָה אֱלֹהִים
לְבַדְּךָ: הוֹרֵנִי יי דַּרְכְּךָ אֶהְלֵךְ בְּאַמְתְּךָ, יַחַד לְבָבִי לִירְאָה
שְׁמֵךָ: אֲוֹדְךָ אֲדֹנָי אֱלֹהֵי בְּכָל לִבְבִי, וְאֶכְבְּדָה שְׁמֵךָ
לְעוֹלָם: כִּי חֲסִדְךָ גָדוֹל עָלַי, וְהִצַּלְתָּ נַפְשִׁי מִשְׂאוּל
תַּחֲתֶיךָ: אֱלֹהִים | יָדִים קָמוּ עָלַי, וְעַדְת עֲרִיצִים בְּקִשׁוֹ
נַפְשִׁי, וְלֹא שְׁמוֹךָ לְנַגְדָם: וְאֲתָה אֲדֹנָי אֵל רַחוּם וְחַנוּן,
אֲרַךְ אַפַּיִם וְרַב חֶסֶד וְאַמֶּת: פָּנָה אֵלַי וְחַנְּנֵנִי, תִּנְהַ עֵזְךָ
לְעַבְדְּךָ, וְהוֹשִׁיעָה לְבֹן אֲמֶתְךָ: עֲשֵׂה עִמִּי אוֹת לְטוֹבָה,
וַיֵּרְאוּ שְׂנְאֵי וַיִּכְשׁוּ, כִּי אֲתָה יי עֲזַרְתָּנִי וְנַחַמְתָּנִי:

1. Psalms 148:13-14. 2. Rabbeinu Tam's *tefillin* are donned as well (page 82), and then removed before Musaf. 3. See page 592. 4. Psalm 86.

Congregation responds:

הוֹרֵי His radiance is upon the earth and heavens. He shall raise the glory of His people, [increase] the praise of all His pious ones, the children of Israel, the people close to Him. Praise the Lord.¹

Remain standing until the Ark is closed.

On Rosh Chodesh the *tefillin* are removed,² the chazzan recites Half Kaddish, and the Musaf Amidah, page 313, is recited.

On Chol Hamoed the chazzan recites Half Kaddish, and the Musaf for festivals, page 339, is recited.

On days when Tachnun is not said,³ the following paragraph is omitted.

תפלה A prayer by David. Lord, turn Your ear, answer me, for I am poor and needy. Guard my soul, for I am pious; You, my God, deliver Your servant who trusts in You. Be gracious to me, my Lord, for to You I call all day. Bring joy to the soul of Your servant, for to You, my Lord, I lift my soul. For You, my Lord, are good and forgiving, and exceedingly kind to all who call upon You. Lord, hear my prayer and listen to the voice of my supplications. On the day of my distress I call upon You, for You will answer me. There is none like You among the supernal beings, my Lord, and there are no deeds like Yours. All the nations that You have made will come and bow down before You, my Lord, and give honor to Your Name. For You are great and perform wonders, You alone, O God. Lord, teach me Your way that I may walk in Your truth; unify my heart to fear Your Name. I will praise You, my Lord, my God, with all my heart, and give honor to Your Name forever. For Your kindness to me has been great; You have saved my soul from the depth of *sheol*. God, malicious men have risen against me; a band of ruthless men have sought my soul; they are not mindful of You. But You, my Lord, are a compassionate and gracious God, slow to anger and abounding in kindness and truth. Turn to me and be gracious to me; grant Your strength to Your servant, and deliver the son of Your maidservant. Show me a sign of favor, that my foes may see and be shamed, because You, Lord, have given me aid and consoled me.⁴

בֵּית יַעֲקֹב, לָכוּ וְנִלְכֶה בְּאוֹר יי' כִּי כָל הָעַמִּים יִלְכוּ
אִישׁ בְּשֵׁם אֱלֹהָיו, וְאַנְחָנוּ נִלְדָּ בְּשֵׁם יי' אֱלֹהֵינוּ
לְעוֹלָם וָעֶד:

יְהִי יי' אֱלֹהֵינוּ עִמָּנוּ, כַּאֲשֶׁר הָיָה עִם אֲבֹתֵינוּ, אֵל יַעֲזֹבֵנוּ
וְאֵל יִשְׁשָׁנוּ: לְהַטּוֹת לְבַבְנוּ אֵלָיו, לְלַכֵּת בְּכָל דְּרָכָיו
וּלְשָׁמֵר מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו, אֲשֶׁר צִוָּה אֶת אֲבֹתֵינוּ:
וַיְהִי דְבַרֵי אֱלֹהִים אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יי', קְרֹבִים אֵל יי'
אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדָּו וּמִשְׁפָּט עַמּוֹ
יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ: לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ כִּי
יי' הוּא הָאֱלֹהִים, אִין עוֹד:

שִׁיר הַמַּעֲלוֹת לְדָוִד, לְוִלִי יי' שֶׁהָיָה לָנוּ, יֹאמֵר נָא
יִשְׂרָאֵל: לְוִלִי יי' שֶׁהָיָה לָנוּ, בְּקוֹם עָלֵינוּ אָדָם: אֲזִי
חַיִּים בְּלַעֲוֹנִי, בַּחֲרוֹת אַפִּם בָּנוּ: אֲזִי הַמַּיִם שִׁטְפוּנוּ, נִחְלָה
עָבַר עַל נַפְשֵׁנוּ: אֲזִי עָבַר עַל נַפְשֵׁנוּ, הַמַּיִם הַיְדוּדוֹנִים:
בְּרוּךְ יי', שֶׁלֹּא נִתְנַנְנוּ טָרֶף לְשִׁנְיָהֶם: נַפְשֵׁנוּ כַּצֹּפֹר נִמְלָטָה
מִפֶּח יוֹקְשִׁים, הַפַּח גִּשְׁבֵּר, וְאַנְחָנוּ נִמְלָטְנוּ: עֲזָרְנוּ בְּשֵׁם
יי', עֲשֵׂה שָׁמַיִם וָאָרֶץ:

SONG OF THE DAY

SUNDAY:

הַיּוֹם, יוֹם רֵאשׁוֹן בַּשַּׁבָּת, שָׂבוּ הֵיוּ הַלְלוּיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:
לְדָוִד מְזֻמָּר, לַיי' הָאָרֶץ וּמְלוֹאָהּ, תָּבֵל וַיִּשְׁבִּי בָהּ: כִּי הוּא
עַל יָמִים יְסָדָהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ: מִי יַעֲלֶה בַּהַר
יי', וּמִי יָקוּם בְּמָקוֹם קֹדֶשׁוֹ: נָקִי כַפַּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא
נִשָּׂא לְשׂוֹא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה: יֵשֵׁא בְרָכָה מֵאֵת יי',

בית House of Jacob, come, let us walk in the light of the Lord.¹ For all the nations walk each in the name of their god, but we will walk in the Name of the Lord our God forever and ever.²

יהי May the Lord our God be with us as He was with our fathers; may He not forsake us nor abandon us; that He may turn our hearts to Him, to go in all His ways, and to observe His commandments, His statutes, and His Laws which He commanded our fathers. And may these words of mine, which I have pleaded before the Lord, be near to the Lord our God day and night, that He may provide the needs of His servant and the needs of His people Israel according to the requirements of each day; so that all the peoples of the earth shall know that the Lord is God, there is none else.³

שיר A song of ascents by David. Were it not for the Lord who was with us—let Israel declare—were it not for the Lord who was with us when men rose up against us, then they would have swallowed us alive in their burning rage against us. Then the waters would have inundated us, the torrent would have swept over our soul; then the raging waters would have surged over our soul. Blessed is the Lord who did not permit us to be prey for their teeth. Our soul is like a bird which has escaped from the fowler's snare; the snare broke and we escaped. Our help is in the Name of the Lord, the Maker of heaven and earth.⁴

SONG OF THE DAY

SUNDAY:

היום Today is the first day of the week, on which the Levi'im in the Bet Hamikdash used to say:

לדרוד By David, a psalm. The earth and all therein is the Lord's, the world and its inhabitants. For He has founded it upon the seas, and established it upon the rivers. Who may ascend the mountain of the Lord, and who may stand in His holy place? He who has clean hands and a pure heart, who has not used My Name in vain nor sworn falsely. He shall receive a blessing from the Lord, and kindness from

וְצַדְקָה מֵאֱלֹהֵי יֵשׁוּעוֹ: זֶה דוֹר דִּרְשָׁיו, מִבְּקָשֵׁי פְנִיךָ יַעֲקֹב
 סֵלָה: שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ
 מִלֶּךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד, יי עֲזוֹז וְגִבּוֹר, יי גִּבּוֹר
 מִלְחָמָה: שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְשָׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ
 מִלֶּךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יי צְבָאוֹת, הוּא מֶלֶךְ
 הַכְּבוֹד סֵלָה:

Continue with הושיעני at the top of page 75.

MONDAY:

הַיּוֹם, יוֹם שְׁנֵי בַשָּׁבֶת, שָׁבוּ הָיוּ הַלְלוּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:
 שִׁיר מְזֻמָּר לְבְנֵי קָרַח: גָּדוֹל יי וּמְהֵלֵל מְאֹד, בְּעִיר אֱלֹהֵינוּ
 הַר קְדִשׁוֹ: יִפָּה נוֹף מְשׁוֹשׁ כָּל הָאָרֶץ הַר צִיּוֹן, יִרְפְּתִי
 צָפוֹן, קְרִית מֶלֶךְ רָב: אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב: כִּי
 הִנֵּה הַמַּלְכִּים נוֹעְדוּ, עָבְרוּ יַחְדָּו: הִמָּה רָאוּ כֵּן תְּמָהוּ, גִּבְהָלוּ
 גִּחְפוּזוֹ: רָעְדָה אַחְזָתָם שָׁם, חֵיל כִּיּוֹלְדָה: בְּרוּחַ קָדִים, תִּשְׁפֹּר
 אֲנִיּוֹת תְּרִשִׁישׁ: בְּאֲשֶׁר שָׁמְעֵנוּ כֵּן רָאִינוּ בְּעִיר יי צְבָאוֹת,
 בְּעִיר אֱלֹהֵינוּ, אֱלֹהִים יְכוֹנְנָה עַד עוֹלָם סֵלָה: דְּמִינוּ אֱלֹהִים
 חֶסֶדְךָ בְּקָרֵב הִיכַלְךָ: כְּשִׁמְךָ אֱלֹהִים כֵּן תִּהְלֶתְךָ עַל קַצְוֵי
 אֶרֶץ, צֶדֶק מְלֵאָה יְמִינְךָ: יִשְׂמַח הַר צִיּוֹן, תִּגְלָנָה בְּנוֹת יְהוּדָה,
 לְמַעַן מִשְׁפָּטֶיךָ: סָבוּ צִיּוֹן וְהִקִּיפוּהָ, סִפְרוּ מִגְדְּלֶיהָ: שִׂיתוּ
 לְפָנֶיכֶם לְחִילָה פִּסְגוֹ אַרְמְנוֹתֶיהָ, לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן:
 כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעַד, הוּא יִנְהַגְנוּ עַל מוֹת:

Continue with הושיעני at the top of page 75.

TUESDAY:

הַיּוֹם, יוֹם שְׁלִישִׁי בַשָּׁבֶת, שָׁבוּ הָיוּ הַלְלוּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:
 מְזֻמָּר לְאַסָּף, אֱלֹהִים נִצָּב בְּעֵדַת אֵל, בְּקָרֵב אֱלֹהִים
 יִשְׁפֹּט: עַד מְתֵי תִשְׁפֹּטוּ עוֹלָם, וּפְנֵי רַשְׁעִים תִּשְׂאוּ
 סֵלָה: שִׁפְטוּ דָל וְיִתּוֹם, עֲנֵי וְרַשׁ הַצְּדִיקוֹ: פִּלְטוּ דָל וְאֶבְיוֹן,

God, his deliverer. Such is the generation of those who search for Him, [the children of] Jacob who seek Your countenance forever. Lift up your heads, O gates, and be lifted up, eternal doors, so the glorious King may enter. Who is the glorious King? The Lord, strong and mighty; the Lord, mighty in battle. Lift up your heads, O gates; lift them up, eternal doors, so the glorious King may enter. Who is the glorious King? The Lord of hosts, He is the glorious King for all eternity.¹

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MONDAY:

היום Today is the second day of the week, on which the Levi'im in the Bet Hamikdash used to say:

שיר A song, a psalm by the sons of Korach. The Lord is great and exceedingly acclaimed in the city of God, His holy mountain. Beautiful in landscape, the joy of the whole earth is Mount Zion, on the northern slopes, the city of the great King. In her citadels, God became known as a tower of strength. For behold, the kings assembled, they advanced in concert [to invade her]. They saw [the wonders of the Almighty] and were astounded; they were terror-stricken, they hastened to flee. Trembling seized them there, pangs as of a woman in the throes of labor; [they were crushed as] by an east wind that shatters 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; may God establish it for all eternity. God, we have been hoping for Your kindness [to be revealed] within Your Sanctuary. As Your Name, O God, [is great,] so is Your praise to the ends of the earth; Your right hand is filled with righteousness. Let Mount Zion rejoice, let the towns of Judah exult, because of Your judgments. Walk around Zion, encircle her, count her towers; consider well her ramparts, behold her lofty citadels, that you may recount it to a later generation. For this God is our God forever and ever; He will lead us eternally.²

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TUESDAY:

היום Today is the third day of the week, on which the Levi'im in the Bet Hamikdash used to say:

מזמור A Psalm by Asaf. God stands in the council of judges; among the judges He renders judgment: How long will you judge wickedly, ever showing partiality toward the evildoers? Render justice to the needy and the orphan; deal righteously with the poor and the

מִדַּרְשֵׁי הַצִּילוֹ: לֹא יִדְעוּ וְלֹא יִכְיֶנוּ, בַּחֲשֵׁכָה יִתְהַלְכוּ,
יְמוּטוּ כָּל מוֹסְדֵי אֶרֶץ: אֲנִי אִמַּרְתִּי אֱלֹהִים אַתֶּם, וּבְנֵי עֲלִיוֹן
כָּלְכֶם: אֲכֹן כַּאֲדָם תְּמוֹתוֹן, וּכְאֶחָד הַשָּׂרִים תִּפְלוּ: קוֹמָה
אֱלֹהִים שִׁפְטָה הָאָרֶץ, כִּי אַתָּה תִּנְחַל בְּכָל הַגּוֹיִם:

Continue with הושיענו at the top of page 75.

WEDNESDAY:

הַיּוֹם, יוֹם רְבִיעֵי בַשָּׁפֶת, שָׁבוּ הָיוּ הַלְלוּיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:
אֵל נִקְמוֹת יי, אֵל נִקְמוֹת הוֹפִיעַ: הַנְּשֵׂא שִׁפְטַת הָאָרֶץ, הַשֵּׁב
גְּמוּל עַל גְּאִים: עַד מְתֵי רְשָׁעִים | יי, עַד מְתֵי רְשָׁעִים
יַעֲלוּ: יִפְּעוּ יִדְבְּרוּ עִתְק, יִתְאַמְרוּ כָּל פְּעֻלֵי אֹן: עִמָּךְ יי
יִדְבְּאוּ, וְנִחַלְתָּךְ יַעֲנוּ: אֲלֻמְנָה וְגַר יִהְרְגוּ, וַיִּתּוֹמִים יִרְצְחוּ:
וַיִּאמְרוּ לֹא יִרְאֶה יְהוָה, וְלֹא יִבִּין אֱלֹהֵי יַעֲקֹב: בְּיָנוּ בַּעֲרִים
בַּעַם, וּבְכִסְיִלִים מְתֵי תִשְׁבִּילוּ: הַנְּטַע אֹן הֲלֹא יִשְׁמַע, אִם
יֵצֵר עֵין הֲלֹא יִבִּיט: הַיִּסֵּר גּוֹיִם הֲלֹא יוֹכִיחַ, הַמְלַמֵּד אָדָם
דַּעַת: יי יִדַּע מַחְשְׁבוֹת אָדָם, כִּי הִמָּה הַבֵּל: אֲשֶׁרֵי הַגִּבֹּר
אֲשֶׁר תִּיפְרְנוּ יְהוָה, וּמִתּוֹרַתְךָ תִּלְמַדְנוּ: לְהַשְׁקִיט לוֹ מִימֵי רַע,
עַד יִכְרֶה לְרַשָּׁע שַׁחַת: כִּי לֹא יִשֵּׁשׁ יי עִמוֹ, וְנִחַלְתּוּ לֹא
יַעֲזֹב: כִּי עַד צֶדֶק יָשׁוּב מִשִּׁפְטִי, וְאַחֲרָיו כָּל יִשְׂרָאֵל לֵב: מִי
יָקוּם לִי עִם מְרַעִים, מִי יִתְיַצֵּב לִי עִם פְּעֻלֵי אֹן: לוּלִי יי
עֲזַרְתָּה לִי, כַּמַּעַט שְׁכָנָה דוֹמָה נַפְשִׁי: אִם אִמַּרְתִּי מָטָה רַגְלִי,
חֲסִדְךָ יי יִסְעֵדְנִי: כָּרֵב שֶׁרַעֲפִי בְּקִרְבִּי, תִּנְחֹמֶיךָ יִשְׁעִשְׁעוּ
נַפְשִׁי: הִיחַבְּרְךָ כִּסֵּא הַזּוֹת, יֵצֵר עָמַל עָלַי חֶק: יִגְדוּ עַל
נַפְשִׁי צְדִיק, וְדָם נָקִי יִרְשִׁיעוּ: וַיְהִי יי לִי לְמִשְׁגָּב, וְאֱלֹהֵי לְצוּר
מַחְסִי: וַיִּשָּׁב עֲלֵיהֶם אֶת אוֹנָם וּכְרַעְתֶּם יַצְמִיתֶם, יַצְמִיתֶם יי
אֱלֹהֵינוּ: לָכוּ נִרְנְנָה לִי, נִרְיַעָה לְצוּר יִשְׁעָנוּ: נִקְדְּמָה פָּנָיו

destitute. Rescue the needy and the pauper; deliver them from the hand of the wicked. But they do not know, nor do they understand; they go about in darkness, [therefore] all the foundations of the earth tremble. I said you are angels, supernal beings, all of you. But you will die as mortals, you will fall like any prince. Arise, O God, judge the earth, for You possess all the nations.¹

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WEDNESDAY:

היום Today is the fourth day of the week, on which the Levi'im in the Bet Hamikdash used to say:

אֲנִי The Lord is a God of retribution; O God of retribution, reveal Yourself! Judge of the earth, arise; render to the arrogant their recompense. How long shall the wicked, O Lord, how long shall the wicked exult? They continuously speak insolently; all the evildoers act arrogantly. They crush Your people, O Lord, and oppress Your heritage. They kill the widow and the stranger, and murder the orphans. And they say, "The Lord does not see, the God of Jacob does not perceive." Understand, you senseless among the people; you fools, when will you become wise? Shall He who implants the ear not hear? Shall He who forms the eye not see? Shall He who chastises nations not punish? Shall He who imparts knowledge to man [not know]? The Lord knows the thoughts of man that they are naught. Fortunate is the man whom You chastise, O Lord, and instruct him in Your Torah, bestowing upon him tranquility in times of adversity, until the pit is dug for the wicked. For the Lord will not abandon His people, nor forsake His heritage. For judgment shall again be consonant with justice, and all the upright in heart will pursue it. Who would rise up for me against the wicked ones, who would stand up for me against the evildoers? Had the Lord not been a help to me, my soul would have soon dwelt in the silence [of the grave]. When I thought that my foot was slipping, Your kindness, O Lord, supported me. When my [worrisome] thoughts multiply within me, Your consolation delights my soul. Can one in the seat of evil, one who makes iniquity into law, consort with You? They band together against the life of the righteous, and condemn innocent blood. The Lord has been my stronghold; my God, the strength of my refuge. He will turn their violence against them and destroy them through their own wickedness; the Lord our God will destroy them.² Come, let us sing to the Lord; let us raise our voices in jubilation to the Rock of our deliverance. Let us approach Him

בַּתּוֹדָה, בְּזִמְרוֹת נְרִיעַ לוֹ: כִּי אֵל גָּדוֹל יי, וּמַלְךְ גָּדוֹל עַל
כָּל אֱלֹהִים:

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THURSDAY:

הַיּוֹם, יוֹם חֲמִישֵׁי בַשָּׁבֶת, שָׁבוּ הָיוּ הַלְלוּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:
לְמַנְצֵחַ עַל הַגָּתִית לְאַסֵּף: הֲרַגְנוּנוּ לְאֱלֹהִים עוֹזְנֵנו, הֲרִיעֵנו
לְאֱלֹהֵי יַעֲקֹב: שָׂאוּ זְמֶרָה וְתָנוּ תָף, כְּנֹזֵר נָעִים עִם
נָבֵל: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לְיוֹם חַגְנוּ: כִּי חֵק לְיִשְׂרָאֵל
הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב: עֵדוּת בִּיהוֹסֵף שָׁמוּ בְצֵאתוֹ עַל
אֶרֶץ מִצְרַיִם, שִׁפְתָּ לֹא יָדַעְתִּי אֲשַׁמַּע: הַסִּירוֹתֵי מִסְכָּל שְׁכֵמוֹ,
כִּפְיוֹ מִדֹּד תַעֲבֹרְנָה: בְּצָרָה קִרְאתָ וְאֶחֱלָצְךָ, אֶעֱנֶךָ בְּסֹתֵר
רַעַם, אֶבְחָנְךָ עַל מִי מְרִיבָה סֵלָה: שָׁמַע עִמִּי וְאָעִידָה בְךָ,
יִשְׂרָאֵל אִם תִּשְׁמַע לִי: לֹא יִהְיֶה בְךָ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה
לְאֵל נֹכֵר: אֲנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶךְ מֵאֶרֶץ מִצְרַיִם, הַרְחֵב פִּיךָ
וְאִמְלֵאֵהוּ: וְלֹא שָׁמַע עִמִּי לְקוֹלִי, וַיִּשְׂרָאֵל לֹא אָבָה לִי:
וְאִשְׁלַחְהוּ בְשִׁירוֹת לִפְסֵם, יִלְכוּ בְמוֹעֲצוֹתֵיהֶם: לוֹ עִמִּי שָׁמַע
לִי, יִשְׂרָאֵל בְּדַרְכֵי יִהְלְכוּ: כִּמְעַט אוֹיְבֵיהֶם אֶכְנִיעַ, וְעַל צָרֵיהֶם
אֲשִׁיב יָדַי: מִשְׁנְאֵי יי יִכְחָשׁוּ לוֹ, וַיְהִי עִתָּם לְעוֹלָם: וַיֹּאכִילְהוּ
מִחֶלֶב חֶטָּה, וּמִצּוֹר דָּבֵשׁ אֲשַׁבִּיעֶךָ:

Continue with הושיעני at the top of page 75.

FRIDAY:

הַיּוֹם, יוֹם שְׁשֵׁי בַשָּׁבֶת, שָׁבוּ הָיוּ הַלְלוּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:
יי מַלְךְ גָּאֹת לְבֶשׁ, לְבֶשׁ יי, עֵז הַתְּאֹזֵר, אָף תִּפּוֹן תִּבֵּל
כָּל תְּמוּזָה: נִכּוֹן כְּסֵאֶךָ מֵאֵז, מֵעוֹלָם אֶתָּה: נִשְׂאוּ
נְהָרוֹת יי, נִשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכָיִם: מִקְלוֹת

with thanksgiving; let us raise our voices to Him in song. For the Lord is a great God, and a great King over all supernal beings.¹

Continue with *Deliver us* at the top of page 75.

THURSDAY:

היום Today is the fifth day of the week, on which the Levi'im in the Bet Hamikdash used to say:

למנוח For the choirmaster, upon the [musical instrument] *gittit*; by Asaf. Sing joyously to God our strength; sound the *shofar* to the God of Jacob. Raise your voice in song; sound the drum, the pleasant harp and the lyre. Blow the *shofar* on the New Moon, on the designated day of our Holy Day; for it is a decree for Israel, a ruling of the God of Jacob. He ordained it as a precept for Joseph when he went forth over the land of Egypt; I heard a language which I did not know. I have taken his shoulder from the burden; his hands were removed from the caldron. In distress you called and I delivered you; [you called] in secret, and I answered you with thunderous wonders; I tested you at the waters of Merivah, Selah. Hear, My people, and I will admonish you; Israel, if you would only listen to Me! You shall have no alien god within you, nor shall you bow down to a foreign deity. I am the Lord your God who brought you up from the land of Egypt; open wide your mouth, [state all your desires,] and I shall grant them. But My people did not heed My voice; Israel did not want [to listen to] Me. So I sent them away for the willfulness of their heart, for following their [evil] design. If only My people would listen to Me, if Israel would only walk in My ways, then I would speedily subdue their enemies, and turn My hand against their oppressors; those who hate the Lord would shrivel before Him, and the time [of their retribution] shall be forever. I would feed him [Israel] with the finest of wheat, and sate you with honey from the rock.²

Continue with *Deliver us* at the top of page 75.

FRIDAY:

היום Today is the sixth day of the week, on which the Levi'im in the Bet Hamikdash used to say:

" The Lord is King; He has garbed Himself with grandeur; the Lord has robed Himself, He has girded Himself with strength; He has also established the world firmly that it shall not falter. Your throne stands firm from of old; You have existed forever. The rivers have raised, O Lord, the rivers have raised their voice; the rivers raise their raging waves. More than the sound of many waters, than the mighty

מִים רַבִּים אֲדִירִים מִשְׁבְּרֵי יָם, אֲדִיר בְּמָרוֹם יי: עֲדֹתֶיךָ נֶאֱמָנוּ
מָאֵד, לְבֵיתְךָ נִאֲוָה קֹדֶשׁ, יי לְאֶרֶץ יָמִים:

הוֹשִׁיעֵנו יי אֱלֹהֵינוּ וּקְבָצֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם
קֹדֶשְׁךָ, לְהִשְׁתַּבַּח בְּתִהְלֶתְךָ: בְּרוּךְ יי אֱלֹהֵי
יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם, וְאָמַר כָּל הָעָם אָמֵן,
הַלְלוּיָהּ: בְּרוּךְ יי מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלַיִם, הַלְלוּיָהּ: בְּרוּךְ יי
אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדוֹ: וּבְרוּךְ שֵׁם
כְּבוֹדוֹ לְעוֹלָם, וַיִּמְלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן:

On Rosh Chodesh continue with בְּרַכֵּי נַפְשֵׁי, below.

From the first day of Rosh Chodesh Elul through Hoshana Rabbah add לְקוֹדֶשׁ, next page.

Continue with Mourner's Kaddish, page 77.

On Rosh Chodesh, the following psalm is recited.

בְּרַכֵּי נַפְשֵׁי אֶת יי, יי אֱלֹהֵי גִלְתָּ מָאֵד, הוֹד וְהַדָּר לְקִשְׁתֶּךָ: עֲשֵׂה
אוֹר בְּשִׁלְמָה, נוֹטָה שְׁמַיִם בְּיָרֵעָה: הַמִּקְרָה בְּמִים עֲלִיּוֹתָיו,
הַשֵּׁם עֲבוּם רַכּוּבוֹ, הַמְהַלֵּךְ עַל בְּנֵי רִחַ: עֲשֵׂה מִלְאָכָיו רַחֲחוֹת,
מִשְׁרָתָיו אִשׁ לְהַטֹּ: יַסֵּד אֶרֶץ עַל מְכוּנֶיהָ, כָּל חַמּוּט עוֹלָם וְעַד:
תְּרוֹם כְּלָבוֹשׁ בְּפִיתוֹ, עַל הַרִים יַעֲמְדוּ מִים: מִן נִעְרַתְךָ יִטְפוּ, מִן
קוֹל רַעֲמֶךָ יִחַפּוּן: יַעֲלוּ הַרִים יִרְדּוּ בַקְעוֹת, אֵל מְקוֹם זֶה יִפְדֶּה
לָהֶם: גְּבוּל שְׁמֹת כָּל יַעֲבְרוּ, כָּל יִשְׁכּוּ לְכַסּוֹת הָאָרֶץ: הַמְשַׁלַּח
מַעֲיָנִים בְּפִתְלִים, בֵּין הַרִים יִחַלְכוּ: יִשְׁקוּ כָּל חַיָּו הַשָּׁדֵי, יִשְׁבְּרוּ
פְּרָאִים צְמָאִם: עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁכּוּ, מִבֵּין עֲפָאִים יִתְנוּ קוֹל:
מִשְׁקָה הַרִים מִעֲלִיּוֹתָיו, מִפְּרֵי מַעֲשֵׂיךָ תִּשְׁבַּע הָאָרֶץ: מִצִּמִּית חֲצִיר
לִפְתָּמָה, וְעֵשֶׂב לְעִבְדַת הָאָדָם, לְהוֹצִיא לֶחֶם מִן הָאָרֶץ: וַיִּין יִשְׁפַח
לֵבֶב אֲנוּשׁ, לְהַצְחִיל פָּנִים מִשְׁמֵן, וּלְחַם לֵבֶב אֲנוּשׁ יִסְעַד: יִשְׁבַּעוּ
עֲצֵי יי, אֲרָזֵי לְבָנוֹן אֲשֶׁר נִטְעוּ: אֲשֶׁר שָׁם צִפְרִים יִקְנֶה, חֲסִידָה
בְּרוּשִׁים בִּיתָה: הַרִים הַגְּבוּחִים לְעֵלִים, מְלַעִים מִחֶסֶד לְעוֹשִׂים:
עֲשֵׂה יָרַח לְמוֹעֲדִים, עֲמֹשׁ יָדַע מְבוֹאוֹ: תִּשְׁתַּח וְהוֹד יִרְדּוּ לִלְתָּ, בּוֹ
תִּרְגַּשׁ כָּל חַיָּו יַעֲר: חֲפְצֵיהֶם יִשְׁאֵגוּ לְפָנֶיךָ, וְלִמְקוֹם מִלֵּא אֲבָלָם:
תִּזְרַח הַשֶּׁמֶשׁ יִאֲסֹפֵן, וְאֵל מַעֲוֵתָם יִרְבֹּצֵן: יֵצֵא אָדָם לְעֵלָיו,

breakers of the sea, is the Lord mighty on high. Your testimonies are most trustworthy; Your House will be resplendent in holiness, O Lord, forever.¹

הושיענו Deliver us, Lord our God, and gather us from among the nations, that we may give thanks to Your holy Name and glory in Your praise. Blessed is the Lord, the God of Israel, to all eternity, and all the people said: Amen, praise the Lord.² Blessed is the Lord from Zion, who dwells in Jerusalem; praise the Lord.³ Blessed is the Lord God, the God of Israel, who alone performs wonders. Blessed is His glorious Name forever, and let the whole earth be filled with His glory. Amen and Amen.⁴

On Rosh Chodesh continue with *My soul*, below.
From the first day of Rosh Chodesh Elul through Hoshana Rabbah add *By David*, next page.

Continue with Mourner's Kaddish, page 77.

On Rosh Chodesh the following psalm is recited.

ברכי My soul, bless the Lord! Lord my God, You are greatly exalted; You have garbed Yourself with majesty and splendor. You enwrap [Yourself] with light as with a garment; You spread the heavens as a curtain. He roofs His heavens with water; He makes the clouds His chariot, He moves [them] on the wings of the wind. He makes the winds His messengers, the blazing fire His servants. He established the earth on its foundations, that it shall never falter. The depths covered it as a garment; the waters stood above the mountains. At Your exhortation they fled; at the sound of Your thunder they rushed away. They ascended mountains, they flowed down valleys, to the place which You have assigned for them. You set a boundary which they may not cross, so that they should not return to engulf the earth. He sends forth springs into streams; they flow between the mountains. They give drink to all the beasts of the field; the wild animals quench their thirst. The birds of the heavens dwell beside them; they raise their voices from among the foliage. He irrigates the mountains from His clouds above; the earth is satiated from the fruit of Your works. He makes grass grow for the cattle; and vegetation, requiring the labor of man, to bring forth food from the earth; wine that gladdens man's heart, oil that makes the face shine, and bread that sustains man's heart. The trees of the Lord drink their fill, the cedars of Lebanon which He planted, wherein birds build their nests; the stork has her home in the cypress. The high mountains are for the wild goats; the rocks are a refuge for the rabbits. He made the moon to calculate the festivals; the sun knows its time of setting. You bring on darkness and it is night, when all the beasts of the forest creep forth. The young lions roar for prey, and seek their food from God. When the sun rises, they return and lie down in their dens.

וְלִשְׁבֹּתוֹ עֲדֵי עָרֵב: מִה רַבּוֹ מַעֲשֵׂיךָ יי, כְּלֵם בְּתַכְתֹּמֶה עֲשִׂיתָ, מְלֵאכָה
הָאָרֶץ כְּנֶגְדֵךָ: זֶה הָיָם גִּדּוֹל וְחֹב דָּיִם, שֶׁם רָמַשׁ וְאִין מִסְפֵּר, חַיִּית
קִמְצוֹת עִם גִּדְלוֹת: שֶׁם אֲנִיּוֹת יִחַלְכוּ, לְוַתֵּן זֶה תַּרְתָּ לְשֹׁחַק בּוֹ:
כְּלֵם אֱלֹהִי יִשְׁבֹּרוּן, לַחַת אֶפְלֵם בְּעַתּוֹ: חֲתוּן לָהֶם יִקְמֹת, תִּמְתַּח
יְדֵי יִשְׁבְּעוּן טוֹב: תִּסְתַּיֵּר פְּנֵיךָ יִבְחִלוּ, תִּסַּף רוּחַם יִנְעוּת, וְאֵל
עַפְרָם יִשׁוּבוּן: תִּשְׁלַח רוּחְךָ יִבְרָאֵן, וְהִחַדִּישׁ פְּנֵי אֲדָמָה: יְהִי כְבוֹד
יי לְעוֹלָם, יִשְׂמַח יי בְּמַעֲשָׂיו: הַמְבִיט לְאָרֶץ וְתִרְעַד, יַעַע בְּהָרִים
וְיִנְעֲשֶׁן: אֲשִׁירָה לִי בְחַי, אֲזַמְּרָה לְאֱלֹהֵי בְעוֹדֵי: יַעֲרֹב עֲלָיו שִׁיחַ,
אֲנֹכִי אֲשַׁמַּח בּוֹ: יִתְמוּ חַטָּאִים מִן הָאָרֶץ וְרָשָׁעִים עוֹד אִינֶם, בְּרִיכֵי
נַפְשֵׁי אֶת יי, הַלְלוּיָהּ:

From the first day of Rosh Chodesh Elul through Hoshana Rabbah, recite the following psalm.

לְדָוִד, יי אֹדִי וְרַשְׁעֵי מִמּוֹ אִידָא, יי מַעוֹז חַיִּי מִמּוֹ אִסְתַּד:
בְּקָרֹב עָלַי מִרְעִים לֵאכֹל אֶת בְּשָׂרִי, צָרִי וְאִיבֵי לִי,
הִמָּה בְשָׁלוֹ וְנִפְלוּ: אִם תַּחֲנֹה עָלַי מַחֲנֶה לֹא יִדְרָא לְבִי, אִם
תִּקּוּם עָלַי מִלְחָמָה, בּוֹמֵת אִנִּי בּוֹמֵת: אֲחַת שְׂאֵלְתִי מֵאֵת יי,
אוֹתָהּ אֶבְקֶשׁ, שְׁבֹתִי בְּבֵית יי כֹּל יְמֵי חַיִּי, לַחַזוֹת בְּנֶעַם יי
וּלְבַסֵּךְ בְּהִיכְלוֹ: כִּי יִצְפְּנֵי בְּסִכּוֹ בְּיוֹם רַעַת, יִסְתַּיְרֵנִי בְּסִתְרֵךָ
אֲחִלּוּ, בְּצוּר יִרְוַמְנֵנִי: וְעַתָּה יְרוּם רֵאשִׁי עַל אִיבֵי סְבִיבוֹתַי,
וְאוֹבַחָה בְּאֲחִלּוֹ זִכְרֵי תְרוּעָתָה, אֲשִׁירָה וְאֲזַמְּרָה לִי: שָׁמַע יי
קוֹלִי אִמְרָא, וְתַנְנִי וְנִנְנֵנִי: לֵךְ אִמְרֵ לְבִי בְּקִשׁוֹ פְּנֵי, אֶת פְּנֵיךָ יי
אֶבְקֶשׁ: אֵל תִּסְתַּר פְּנֵיךָ מִמֶּנִּי, אֵל חַטַּי כַּאֲף עֲבָדֶךָ, עוֹרְתִי
הִיָּת, אֵל תִּפְשָׁנִי וְאֵל תַּעֲלֹבֵנִי אֱלֹהֵי יִשְׁעֵי: כִּי אִבִּי וְאִמִּי נִשְׁכַּחַנִּי,
וְיִי יִאֲסֹפֵנִי: הוֹרֵנִי יי וְדַרְכֶךָ, וְתַנְנֵנִי בְּאֵרֶחַ מִישׁוֹר, לִסְעוֹן שׁוֹרְרֵי:
אֵל תַּחֲנֵנִי בְּנַפְשׁ צָרִי, כִּי קָמּוּ כִּי עָדִי שָׁקֵר וַיִּפַּח חַמְסִי: לֹלֵא
הַאֲמַנְתִּי לְרַחוּת בְּטוֹב יי בְּאָרֶץ חַיִּים: קֹה אֵל יי, חֹזֵק וְאִמְצָן
לְבָדִי, וְקוֹה אֵל יי:

Then man goes out to his work, to his labor until evening. How manifold are Your works, O Lord! You have made them all with wisdom; the earth is full of Your possessions. This sea, vast and wide, where there are countless creeping creatures, living things small and great; there ships travel, there is the Leviatan that You created to frolic therein. They all look expectantly to You to give them their food at the proper time. When You give it to them, they gather it; when You open Your hand, they are satiated with goodness. When You conceal Your countenance, they are terrified; when You take back their spirit, they perish and return to their dust. When You will send forth Your spirit they will be created anew, and You will renew the face of the earth. May the glory of the Lord be forever; may the Lord find delight in His works. He looks at the earth, and it trembles; He touches the mountains, and they smoke. I will sing to the Lord with my soul; I will chant praise to my God with my [entire] being. May my prayer be pleasant to Him; I will rejoice in the Lord. May sinners cease from the earth, and the wicked be no more. Bless the Lord, O my soul! Praise the Lord.¹

From the first day of Rosh Chodesh Elul through Hoshana Rabbah, recite the following psalm.

יְיָ בְּיָדַי. By David. The Lord is my light and my salvation—whom shall I fear? The Lord is the strength of my life—whom shall I dread? When evildoers approached me to devour my flesh, my oppressors and my foes, they stumbled and fell. If an army were to beleaguer me, my heart would not fear; if war were to arise against me, in this² I trust. One thing I have asked of the Lord, this I seek: that I may dwell in the House of the Lord all the days of my life, to behold the pleasantness of the Lord and to visit in His Sanctuary. For He will hide me in His tabernacle on a day of adversity; He will conceal me in the hidden places of His tent; He will lift me upon a rock. And then my head will be raised above my enemies around me, and I will offer in His tabernacle sacrifices of jubilation; I will sing and chant to the Lord. Lord, hear my voice as I call; be gracious to me and answer me. In Your behalf my heart says, "Seek My countenance;" Your countenance, Lord, I seek. Do not conceal Your countenance from me, do not cast aside Your servant in wrath; You have been my help; do not abandon me nor forsake me, God of my deliverance. Though my father and mother have forsaken me, the Lord has taken me in. Lord, teach me Your way and lead me in the path of righteousness because of my watchful enemies. Do not give me over to the will of my oppressors, for there have risen against me false witnesses and they speak evil. [They would have crushed me] had I not believed that I would see the goodness of the Lord in the land of the living. Hope in the Lord, be strong and let your heart be valiant, and hope in the Lord.³

MOURNER'S KADDISH

Mourners recite the following Kaddish.
 Congregation responds אָמֵן as indicated.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן—Cong) בְּעֲלָמָא דִּי כְּרָא
 כְּרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פְּרוּקָנָהּ וְיִקְרַב
 מְשִׁיחָהּ. (אָמֵן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
 יִשְׂרָאֵל, בְּעַגְלָא וּבְזֵמַן קָרִיב וְאִמְרוּ אָמֵן:

(Cong—אָמֵן) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֲלָמֵי עֲלָמֵיָא, יִתְבָּרַךְ.)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֲלָמֵי עֲלָמֵיָא. יִתְבָּרַךְ,
 וְיִשְׁתַּבַּח, וְיִתְפָּאֵר, וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא, וְיִתְהַדַּר, וְיִתְעַלֶּה,
 וְיִתְהַלָּל, שְׁמֵהּ דְקוּדְשָׁא בְּרִיךְ הוּא. (אָמֵן—Cong) לְעֵלְא מִן כָּל
 בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרִין בְּעֲלָמָא,
 וְאִמְרוּ אָמֵן: (אָמֵן—Cong) יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
 טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן: (אָמֵן—Cong)

Take three steps back, then bow right saying במרומי עשה שלום, bow forward saying הוא, bow left saying ועל כל ישראל ואמרו אמן, and bow forward saying ועל כל ישראל ואמרו אמן.

From Rosh Hashanah through Yom Kippur, substitute ועלם for עולם.

עֲשֵׂה (הַשְּׁלוֹם) שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
 כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן: (אָמֵן—Cong)

On Rosh Chodesh and Chol Hamoed continue with the Torah reading, page 61.

On festivals, continue on page 222.

On Simchat Torah continue with Hakafot, page 383.

honored, adored and lauded be the Name of the Holy One, blessed be He, (Cong: Amen.) beyond all the blessings, hymns, praises and consolations that are uttered in the world; and say, Amen. (Cong: Amen.) May there be abundant peace from heaven, and a good life for us and for all Israel; and say, Amen. (Cong: Amen.) He who makes peace (the peace) in His heavens, may He make peace for us and for all Israel; and say, Amen. (Cong: Amen.)

MOURNER'S KADDISH

Mourners recite the following Kaddish.
 Congregation responds Amen as indicated.

יְתַגַּדַּל *Yis-gadal v'yis-kadash sh'mayh rabö.* (Cong: *Ömayn*)

B'öl'mö di v'rö chir'u-sayh v'yamlich mal'chusayh, v'yatzmach pur-könayh vikörayv m'shi-chayh. (Cong: *Ömayn*)

B'cha-yay-chon u-v'yomaychon u-v'cha-yay d'chöl bays yisrö-ayl, ba-agölö u-viz'man köriv v'im'ru ömayn.

(Cong: *Ömayn. Y'hay sh'mayh rabö m'vörach l'ölam u-l'öl'may öl'ma-yö, yisböraych.*)

Y'hay sh'mayh rabö m'vörach l'ölam u-l'öl'may öl'ma-yö. Yisböraych, v'yishtabach, v'yispö-ayr, v'yisromöm, v'yis-nasay, v'yis-hadör, v'yis-aleh, v'yis-halöl, sh'may d'kudshö b'rich hu. (Cong: *Ömayn*)

L'aylö min köl bir-chösö v'shirösö, tush-b'chösö v'neche-mösö, da-amirön b'öl'mö, v'im'ru ömayn. (Cong: *Ömayn*)

Y'hay sh'lömö rabö min sh'ma-yö, v'cha-yim tovim ölaynu v'al köl yisrö-ayl v'im'ru ömayn. (Cong: *Ömayn*)

Take three steps back, then bow right saying *Oseh shöлом bim'romöv*, bow forward saying *hu*, bow left saying *ya-aseh shöлом ölaynu*, and bow forward saying *v'al köl yisrö-ayl, v'im'ru ömayn*.

From Rosh Hashanah through Yom Kippur, substitute *ha-shöлом* for *shöлом*.

Oseh (ha-shöлом) shöлом bim'romöv, hu ya-a-se shöлом ölaynu v'al köl yisrö-ayl, v'im'ru ömayn. (Cong: *Ömayn*)

On Rosh Chodesh and Chol Hamoed continue with the Torah reading, page 61.

On festivals, continue on page 222.

On Simchat Torah continue with Hakafot, page 383.

יְתַגַּדַּל Exalted and hallowed be His great Name (Cong: Amen.) throughout the world which He has created according to His will. May He establish His kingship, bring forth His redemption and hasten the coming of His Mashiach (Cong: Amen.) in your lifetime and in your days and in the lifetime of the entire House of Israel, speedily and soon, and say, Amen. (Cong: Amen. May His great Name be blessed forever and to all eternity. Blessed.) May His great Name be blessed forever and to all eternity. Blessed and praised, glorified, exalted and extolled,

קִוּה אֵל יי, חֶזֶק וַיֵּאֱמַן לַבֶּדֶךְ, וְקוּה אֵל יי: אֵין קְדוּשׁ פִּי, פִּי
 אֵין פִּלְתֶּךָ, וְאֵין צוּר פֶּאֱלֹהֵינוּ: פִּי מִי אֱלֹהִים מִבְּלַעְדֵי יי,
 וּמִי צוּר זוּלָתִי אֱלֹהֵינוּ:

אֵין פֶּאֱלֹהֵינוּ, אֵין פֶּאֱדוּוֹנֵינוּ, אֵין פֶּמֶלְכֵנוּ, אֵין
 פֶּמוֹשֵׁעֵנוּ: מִי כֶּאֱלֹהֵינוּ, מִי כֶּאֱדוּוֹנֵינוּ, מִי
 כֶּמֶלְכֵנוּ, מִי כֶּמוֹשֵׁעֵנוּ: נוֹדָה לֵאלֹהֵינוּ, נוֹדָה
 לֵאֱדוּוֹנֵינוּ, נוֹדָה לְמֶלְכֵנוּ, נוֹדָה לְמוֹשֵׁעֵנוּ: פְּרוּךְ
 אֱלֹהֵינוּ, פְּרוּךְ אֱדוּוֹנֵינוּ, פְּרוּךְ מֶלְכֵנוּ, פְּרוּךְ
 מוֹשֵׁעֵנוּ: אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֱדוּוֹנֵינוּ,
 אַתָּה הוּא מֶלְכֵנוּ, אַתָּה הוּא מוֹשֵׁעֵנוּ, אַתָּה
 תּוֹשֵׁעֵנוּ: אַתָּה תְּקוּם תִּרְחַם צִיוֹן פִּי עֵת לְחַנּוּנָהּ
 פִּי כֹּא מוֹעֵד: אַתָּה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטָרֵת הַסַּמִּים:

פְּטוּם הַקְטָרֵת, הַצָּרִי, וְהַצֶּפֶרֶן, הַחֶלְבֵנָה, וְהַלְבוֹנָה,
 מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה, מוֹר, וְקִצְיֵעָה,
 שְׁבֹלֶת נֶרֶד, וְכֶרֶם, מִשְׁקַל שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מָנֶה,
 הַקֶּשֶׁט שְׁנַיִם עָשָׂר, קְלוּפָה שְׁלֹשָׁה, קַנְמוֹן תְּשֻׁעָה. בְּרִית
 פְּרִשְׁיָנָה תְּשֻׁעָה קִבִּי, יי קַפְרִיסִין סֵאִין תִּלְתָּא וְקִבִּין
 תִּלְתָּא, וְאִם אֵין לוֹ יי קַפְרִיסִין מִבִּיא חֲמַר חוּרְדִין עֵתִיק.
 מֶלַח סְדוּמִית רוּבֵעַ, מַעְלָה עָשׂוֹן כָּל שְׁהוּא. רַבִּי נִתָּן
 הַבְּבִלִי אוֹמֵר: אֵף כַּפַת הַיִּרְדֵּן כָּל שְׁהוּא, וְאִם נִתָּן בָּהּ
 דְּבִשׁ פֶּסְלָה, וְאִם חֲסַר אֶחָד מִכָּל סַמְמָנֵיהּ חַיִּב מִיתָה:
 רַבִּין שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הַצָּרִי אֵינוֹ אֶלָּא שָׂרָף

קוה Hope in the Lord, be strong and let your heart be valiant, and hope in the Lord.¹ None is holy as the Lord, for there is none aside from You, and there is none mighty as our God.² For who is God except the Lord, and who is mighty other than our God?³

Transliteration, page 625.

יְיָ There is none like our God; there is none like our Lord; there is none like our King; there is none like our Deliverer. Who is like our God? Who is like our Lord? Who is like our King? Who is like our Deliverer? Let us acknowledge our God; let us acknowledge our Lord; let us acknowledge our King; let us acknowledge our Deliverer. Blessed is our God; blessed is our Lord; blessed is our King; blessed is our Deliverer. You are our God; You are our Lord; You are our King; You are our Deliverer; You will save us. You will arise and have mercy on Zion, for it is time to be gracious to her; the appointed time has come.⁴ You are the Lord our God and God of our fathers before whom our ancestors burned the offering of incense.

פְּטוֹם The incense consisted of balm, onycha, galbanum, and frankincense, each one weighing seventy *maneh*; myrrh, cassia, spikenard, and saffron, each weighing sixteen *maneh*; costus, twelve [*maneh*]; aromatic bark, three [*maneh*]; cinnamon, nine [*maneh*]. [Also used in the preparation of the incense were:] lye of Carshina, nine *kabin*; Cyprus wine, three *se'in* and three *kabin*—if Cyprus wine was not available, strong white wine might be used instead; salt of Sodom, a fourth of a *kab*; and a minute quantity of a smoke-raising herb. Rabbi Nathan the Babylonian says: A minute quantity of Jordan amber was also added. If, however, honey were added, the incense became unfit; while if one left out any one of the ingredients, he was liable to the penalty of death. Rabban Shimon ben Gamliel says: The balm is no other than a resin which exudes from the balsam trees. The lye of

הַנוֹמֵף מַעְצֵי הַקְּטָף, בְּרִית כְּרִשְׁנָה שִׁשְׁפִּין בָּהּ אֶת
הַצֶּפֶרֶן, כְּדֵי שֶׁתְּהֵא נָאָה; יִין קַפְרִיסִין שִׁשְׁוֹרִין בּוֹ אֶת
הַצֶּפֶרֶן, כְּדֵי שֶׁתְּהֵא עֲזָה. וְהֵלֵא מִי רַגְלִים יִפִּין לָהּ, אֶלֵא
שְׂאִין מַכְנִיסִין מִי רַגְלִים בְּמַקְדָּשׁ מִפְּנֵי הַכְּבוֹד:

תָּנָא רַבִּי אֱלִיָּהוּ, כָּל הַשְּׁוֹנָה הַלְכוֹת בְּכָל יוֹם מְבַטֵּחַ לוֹ
שֶׁהוּא בֶן עוֹלָם הַבָּא, שְׁנֵאמַר: הַלִּיכוֹת עוֹלָם לוֹ,¹
אֵל תִּקְרִי הַלִּיכוֹת אֶלֵא הַלְכוֹת:

אָמַר רַבִּי אֱלִעֶזֶר אָמַר רַבִּי חֲנִינָא:² תִּלְמִידֵי חֲכָמִים מְרַבִּים
שְׁלוֹם בְּעוֹלָם, שְׁנֵאמַר: וְכָל בְּנֵיךְ לְמוֹדֵי יי, וְרַב
שְׁלוֹם בְּנֵיךְ: אֵל תִּקְרִי בְּנֵיךְ, אֶלֵא בּוֹנֵיךְ: שְׁלוֹם רַב לְאַהֲבֵי
תוֹרְתְךָ, וְאִין לָמוּ מְכָשׁוּל: יְהִי שְׁלוֹם בְּחִילְךָ, שְׁלוֹה
בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֵי וְרַעֵי, אֲדַפְרָה נָא שְׁלוֹם בְּךָ: לְמַעַן
בֵּית יי אֱלֹהֵינוּ, אֲבַקְשָׁה טוֹב לְךָ: יי עֲזוּ לְעַמּוֹ יִתְּנוּ, יי יִכְרֹךְ
אֶת עַמּוֹ בְּשְׁלוֹם:

KADDISH D'RABBANAN

Mourners recite the following Kaddish. Congregation responds אָמֵן as indicated.

יִתְגַּדַּל וְיִתְקַדָּשׁ שְׁמֵהּ רַבָּא. (Cong—אָמֵן) בְּעֲלָמָא דֵי בְּרָא
כְּרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ, וְיִצְמַח פּוֹרְקָנָהּ וְיִקְרַב
מְשִׁיחָהּ. (Cong—אָמֵן) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעַנְגְלָא וּבְזוֹמֵן קָרִיב וְאִמְרוּ אָמֵן:

(Cong—אָמֵן) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא, יִתְבָּרַךְ.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ,
וְיִשְׁתַּבַּח, וְיִתְפָּאֵר, וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא, וְיִתְהַדָּר, וְיִתְעַלֶּה,
וְיִתְהַלָּל, שְׁמֵהּ דְקוּדְשָׁא בְּרִיךְ הוּא. (Cong—אָמֵן) לְעֵלָא מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאִמְרוּן בְּעֲלָמָא,
וְאִמְרוּ אָמֵן: (Cong—אָמֵן)

1. V. Keritot 6a; Yerushalmi, Yoma 4:5. 2. Habakkuk 3:6. 3. Tanna D'vei Eliyahu Zuta, ch. 2; Megillah 28b; Niddah 73a. 4. Berachot 64a; Yevamot 122b; Nazir 66b; Keritot 28b; Tamid 32b. 5. Isaiah 54:13. 6. Psalms 119:165. 7. Ibid. 122:7-9. 8. Ibid. 29:11.

Carshina was used for rubbing on the onycha to refine its appearance. The Cyprus wine was used in which to steep the onycha to make its odor more pungent. Though the water of Raglayim might have served that purpose well, it would be disrespectful to bring it into the Temple.¹

תנא It was taught by Elijah: Whoever studies Torah laws every day is assured of life in the World to Come, for it is said: *Halichot* (the ways of) the world are his.² Do not read *halichot* but *halachot* (Torah laws).³

אמר Rabbi Elazar said in the name of Rabbi Chanina:⁴ Torah scholars increase peace in the world, for it is said: And all your children shall be learners of the [Torah of the] Lord, and great will be the peace of *banayich* (your children).⁵ Do not read *banayich*, but *bonayich* (your builders). Those who love Your Torah have abundant peace, and there is no stumbling for them.⁶ May there be peace within your walls, serenity within your mansions. For the sake of my brethren and friends, I ask that there be peace within you. For the sake of the House of the Lord our God, I seek your well-being.⁷ The Lord will give strength to His people; the Lord will bless His people with peace.⁸

KADDISH D'RABBANAN

Mourners recite the following Kaddish. Congregation responds Amen as indicated.

Translation, page 26.

יתגדל *Yis-gadal v'yis-kadash sh'mayh rabö.* (Cong: *Ömayn*)

B'öl'mö di v'rö chir'u-sayh v'yamlich mal'chusayh, v'yatzmach pur-könayh vikörayv m'shi-chayh. (Cong: *Ömayn*)

B'cha-yay-chon u-v'yomaychon u-v'cha-yay d'chöl bays yisrö-ayl, ba-agölö u-viz'man köriv v'im'ru ömayn.

(Cong: *Ömayn. Y'hay sh'mayh rabö m'vörach l'ölam u-l'öl'may öl'ma-yö, yisböraych.*)

Y'hay sh'mayh rabö m'vörach l'ölam u-l'öl'may öl'ma-yö. Yisböraych, v'yishtabach, v'yispö-ayr, v'yisromöm, v'yis-nasay, v'yis-hadör, v'yis-aleh, v'yis-halöl, sh'may d'kudshö b'rich hu. (Cong: *Ömayn*)

L'aylö min köl bir-chösö v'shirösö, tush-b'chösö v'neche-mösö, da-amirön b'öl'mö, v'im'ru ömayn. (Cong: *Ömayn*)

עַל יִשְׂרָאֵל וְעַל רַבְּנֵנוּ, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי
 תַּלְמִידֵיהוֹן, וְעַל כָּל מֵאן דְּעִסְקִין בְּאַוְרֵיתָא, דִּי בְּאַתְרָא הָדִין
 וְדִי בְּכָל אֶתְר וְאַתְר, יְהֵא לְהוֹן וְלִכּוֹן שְׁלַמָּא רַבָּא חֲנָא
 וְחֲסֵדָא וְרַחֲמִין וְחַיִּין אַרְיִכִין וּמְזוּנָא רוּיְהָא וּפּוּרְקָנָא מִן קָדָם
 אַבּוּהוֹן דְּבִשְׂמַיָּא וְאַמְרוּ אַמֵּן: (Cong—אמן) יְהֵא שְׁלַמָּא רַבָּא
 מִן שְׂמַיָּא וְחַיִּים טוֹבִים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ אַמֵּן:
 (Cong—אמן)

Take three steps back, then bow right saying *עשה שלום במרומי*, bow forward saying *הוא*, bow left saying *יעשה שלום עלינו*, and bow forward saying *ואמרו אמר*.

From Rosh Hashanah through Yom Kippur, substitute *השלום* for *שלום*.

עֲשֵׂה (הַשְּׁלוֹם) שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל
 כָּל יִשְׂרָאֵל, וְאַמְרוּ אַמֵּן: (Cong—אמן)

עלינו עלינו עלינו

עֲלֵינוּ לְשִׁבְחָ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
 בְּרֵאשִׁית, שְׁלֵא עֲשָׂנוּ כְּגוּיֵי הָאָרְצוֹת, וְלֵא
 שְׁמָנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שְׁלֵא שָׁם חִלְקֵנוּ כְּהֵם,
 וְגוֹרְלָנוּ כְּכָל הַמוֹנֵם, שְׁהֵם מִשְׁתַּחֲוִים לְהֵבֵל וְלָרִיק.
 וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי
 הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא. שְׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד
 אָרֶץ, וּמוֹשֵׁב יְקָרוּ בְּשָׁמַיִם מִמַּעַל, וְשׁוֹכֵנֵת עִזּוּ בְּגִבְהֵי
 מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד, אִמֵּת מִלְּכָנוּ, אִפְס
 זוֹלָתוֹ, כְּפִתּוּב בְּתוֹרָתוֹ: וְיַדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל
 לְבַבְךָ, כִּי יי הוּא הָאֱלֹהִים, בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ
 מִתַּחַת, אֵין עוֹד:

Al yisrö-ayl v'al rabönön, v'al tal-midayhon, v'al köl tal-miday tal-midayhon, v'al köl mön d'ös'kin b'ora-y'sö. Di v'asrö hödayn, v'di v'chöl asar v'asar. Y'hay l'hon u-l'chon shlömö rabö, chinö v'chisdö v'rachamin v'cha-yin arichin, u-m'zonö r'vichö u-furkönö min ködöm avu-hon d'vish'ma-yö v'im'ru ömayn. (Cong: Ömayn)

Y'hay sh'lömö rabö min sh'ma-yö, v'cha-yim tovim ölaynu v'al köl yisrö-ayl v'im'ru ömayn. (Cong: Ömayn)

Take three steps back, then bow right saying *Oseh shöлом bim'romöv*, bow forward saying *hu*, bow left saying *ya-aseh shöлом ölaynu*, and bow forward saying *v'al köl yisrö-ayl, v'im'ru ömayn*.

From Rosh Hashanah through Yom Kippur, substitute *ha-shöлом* for *shöлом*.

Oseh (ha-shöлом) shöлом bim'romöv, hu ya-a-se shöлом ölaynu v'al köl yisrö-ayl, v'im'ru ömayn. (Cong: Ömayn)

Stand while reciting *Aleinu*.

Transliteration, page 625.

עלינו It is incumbent upon us to praise the Master of all things, to exalt the Creator of all existence, that He has not made us like the nations of the world, nor caused us to be like the families of the earth; that He has not assigned us a portion like theirs, nor a lot like that of all their multitudes, for they bow to vanity and nothingness. But we bend the knee, bow down, and offer praise before the supreme King of kings, the Holy One, blessed be He, who stretches forth the heavens and establishes the earth, the seat of whose glory is in the heavens above, and the abode of whose majesty is in the loftiest heights. He is our God; there is none else. Truly, He is our King; there is nothing besides Him, as it is written in His Torah:¹ Know this day and take unto your heart that the Lord is God; in the heavens above and upon the earth below there is nothing else.²

וְעַל כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֵרֶת
 עוֹד, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים
 פְּרוֹת יִפְרֹתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בְּשָׂר
 יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֱלֹיךָ כָּל רִשְׁעֵי אֶרֶץ. יִפְרוּ
 וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי לָךְ תִּכְרַע כָּל בְּרֵךְ, תִּשְׁבַּע
 כָּל לְשׁוֹן. לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְלוּ, וּלְכָבוֹד שִׁמְךָ
 יִקָּר יִתְגַּו. וַיִּקְבְּלוּ כָּלֵם עֲלֵיהֶם אֶת עוֹל מַלְכוּתְךָ,
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַפְּלֹכוֹת שְׁלָךְ
 הִיא, וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד, בְּפִתּוֹב בְּתוֹרַתְךָ: יי
 יִמְלֹךְ לְעַלְמֵי וָעֶד: וְנֹאמַר: וְהָיָה יי לְמֶלֶךְ עַל כָּל
 הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמּוֹ אֶחָד:

MOURNER'S KADDISH

Mourners recite the following Kaddish (translation on page 77).

Congregation responds אָמֵן as indicated.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (אָמֵן—Cong) בְּעֶלְמָא דִּי בְּרָא
 כְּרַעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמַח פּוֹרְקָנָהּ וַיִּקְרַב
 מְשִׁיחָהּ. (אָמֵן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
 יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

(אָמֵן—Cong) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֲלַמְיָא, יִתְבָּרַךְ.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֲלַמְיָא. יִתְבָּרַךְ,
 וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר, וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר, וַיִּתְעַלֶּה,
 וַיִּתְהַלָּל, שְׁמֵהּ דְקוּדְשָׁא בְּרִיךְ הוּא. (אָמֵן—Cong) לְעֵלָא מִן כָּל
 בְּרַכְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרִין בְּעֶלְמָא,
 וְאִמְרוּ אָמֵן: (אָמֵן—Cong) יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
 מוֹכִיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן: (אָמֵן—Cong)

ועי And therefore we hope to You, Lord our God, that we may speedily behold the splendor of Your might, to banish idolatry from the earth—and false gods will be utterly destroyed; to perfect the world under the sovereignty of the Almighty. All mankind shall invoke Your Name, to turn to You all the wicked of the earth. Then all the inhabitants of the world will recognize and know that every knee should bend to You, every tongue should swear [by Your Name]. Before You, Lord our God, they will bow and prostrate themselves, and give honor to the glory of Your Name; and they will all take upon themselves the yoke of Your kingdom. May You soon reign over them forever and ever, for kingship is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: The Lord will reign forever and ever.¹ And it is said: The Lord will be King over the entire earth; on that day the Lord will be One and His Name One.²

MOURNER'S KADDISH

Mourners recite the following Kaddish (translation on page 77).

Congregation responds Amen as indicated.

יהגדל *Yis-gadal v'yis-kadash sh'mayh rabö.* (Cong: *Ömayn*)

B'öl'mö di v'rö chir'u-sayh v'yamlich mal'chusayh, v'yatzmach pur-könayh vikörayv m'shi-chayh. (Cong: *Ömayn*)

B'cha-yay-chon u-v'yomaychon u-v'cha-yay d'chöl bays yisrö-ayl, ba-agölö u-viz'man köriv v'im'ru ömayn.

(Cong: *Ömayn. Y'hay sh'mayh rabö m'vörach l'ölam u-l'öl'may öl'ma-yö, yisböraych.*)

Y'hay sh'mayh rabö m'vörach l'ölam u-l'öl'may öl'ma-yö. Yisböraych, v'yishtabach, v'yispö-ayr, v'yisromöm, v'yis-nasay, v'yis-hadör, v'yis-aleh, v'yis-halöl, sh'may d'kudshö b'rich hu. (Cong: *Ömayn*)

L'aylö min köl bir-chösö v'shirösö, tush-b'chösö v'neche-mösö, da-amirön b'öl'mö, v'im'ru ömayn. (Cong: *Ömayn*)

Y'hay sh'lömö rabö min sh'ma-yö, v'cha-yim tovim ölaynu v'al köl yisrö-ayl v'im'ru ömayn. (Cong: *Ömayn*)