



MORNING PRAYER

You may be seated.

It is proper to recite the following line before prayer:

הָרִינִי מִקֶּבֶל עָלַי מִצּוֹת עֲשֵׂה שֶׁל וְאַהֲבַת לְרַעַךְ כְּמוֹד:¹

מִה פָּטְנוּ אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל:² וְאֲנִי בָּרֵב
חֲסִדֶּךָ אָבָא בֵּיתְךָ, אֶשְׁתַּחֲוֶה אֶל הַיִּכָּל קִדְשֶׁךָ
בִּירְאָתְךָ:³ וְאֲנִי תַפְלָתִי לָךְ יי עַת רָצוֹן, אֱלֹהִים בָּרֵב
חֲסִדֶּךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:⁴

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ, בְּטָרֵם כָּל יִצּוֹר גִּבְרָא. לְעַת
נַעֲשֶׂה בְּחִפְצוֹ כָּל, אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא. וְאַחֲרֵי
כְּכֹלֹת הַכָּל, לְבָדּוּ יִמְלֹךְ נוֹרָא. וְהוּא הָיָה וְהוּא הוֹה,
וְהוּא יִהְיֶה בְּתַפְאֲרָה. וְהוּא אֶחָד וְאִין שְׁנִי, לְהַמְשִׁיל לּוֹ
לְהַחֲבִירָה. בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעוֹ וְהַמְשָׁרָה.
וְהוּא אֵלִי וְחִי גֵּאֲלִי, וְצוֹר חֲבֵלִי בְּעַת צָרָה. וְהוּא גִפִּי
וּמְנוֹם לִי, מִנֶּת כּוֹסֵי כּוֹסֵי אֶקְרָא. בִּידּוֹ אֶפְקִיד רוּחִי,
בְּעַת אִישָׁן וְאַעִירָה. וְעַם רוּחִי גִוִּיתִי, יי לִי וְלֹא אִוִּירָא:

On a day when Tachnun is not said,⁵ the following paragraph is omitted:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, זְכָרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ, וּפְקֻדָּנוּ
בְּפִקְדַת יְשׁוּעָה וְרַחֲמִים מִשְׁמֵי שְׁמַי קָדֵם, וְזָכַר לָנוּ
יי אֱלֹהֵינוּ אֶהֱבַת הַקְּדָמוֹנִים אֲבָרָהֶם יִצְחָק וְיִשְׂרָאֵל עֲבָדֶיךָ,
וְאֶת הַבְּרִית וְאֶת הַחֶסֶד וְאֶת הַשְּׁבוּעָה שֶׁנִּשְׁפָּעַת לְאַבְרָהָם
אֲבִינוּ בְּהַר הַמּוֹרִיָּה, וְאֶת הָעֵקֶדָה שֶׁעָקַד אֶת יִצְחָק בְּנוֹ עַל
גִּבִּי הַמִּזְבֵּחַ, כְּפָתוֹב בְּתוֹרָתְךָ:

1. Leviticus 19:18. 2. Numbers 24:5. 3. Psalms 5:8. 4. ibid. 69:14. 5. See page 592.



MORNING PRAYER

You may be seated.

It is proper to recite the following paragraph before prayer:

Transliteration, page 623.

ה'י I hereby take upon myself to fulfill the mitzvah, "Love your fellowman as yourself."¹

מה How goodly are your tents, O Jacob; your dwelling places, O Israel!² And I, through Your abundant kindness, come into your house; I bow toward Your holy sanctuary in awe of You.³ May my prayer to You, Lord, be at a propitious time; God, in Your abounding kindness, answer me with Your true deliverance.⁴

Transliteration, page 623.

אדני Lord of the universe, who reigned before anything was created—at the time when by His will all things were made, then was His name proclaimed King. And after all things shall cease to be, the Awesome One will reign alone. He was, He is, and He shall be in glory. He is one, and there is no other to compare to Him, to consort with Him. Without beginning, without end, power and dominion belong to Him. He is my God and my ever-living Redeemer, the strength of my lot in time of distress. He is my banner and my refuge, my portion on the day I call. Into His hand I entrust my spirit when I sleep and when I wake. And with my soul, my body too, the Lord is with me, I shall not fear.

On a day when Tachnun is not said,⁵ the following paragraph is omitted:

אלהינו Our God and God of our fathers, remember us favorably before You, and be mindful of us for deliverance and mercy from the primeval, most supernal heavens. Remember in our behalf, Lord our God, the love of the Patriarchs, Abraham, Isaac, and Israel Your servants; and the Covenant, the lovingkindness, and the vow which You have sworn to Abraham our father on Mount Moriah; and the *akedah*, the binding of his son Isaac upon the altar, as it is written in Your Torah:

THE AKEDAH — THE BINDING OF ISAAC

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, וְהָאֱלֹהִים נִסָּה אֶת
 אַבְרָהָם, וַיֹּאמֶר אֵלָיו, אַבְרָהָם, וַיֹּאמֶר הַנְּנִי:
 וַיֹּאמֶר, קַח נָא אֶת בְּנֶךָ אֶת יִחִידְךָ אֲשֶׁר אֶהְבֶּתָ אֶת
 יִצְחָק, וְלֶךְ לְךָ אֶל אֶרֶץ הַמֹּרִיָּה, וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל
 אֶחָד הַהָרִים, אֲשֶׁר אֹמַר אֵלֶיךָ: וַיִּשְׁכֶּם אַבְרָהָם בַּבֶּקֶר,
 וַיַּחֲבֹשׁ אֶת חֲמורוֹ וַיִּקַּח אֶת שְׁנֵי נַעֲרָיו אִתּוֹ וְאֶת יִצְחָק
 בְּנוֹ, וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל הַמָּקוֹם אֲשֶׁר אָמַר
 לּוֹ הָאֱלֹהִים: בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׁא אַבְרָהָם אֶת עֵינָיו,
 וַיֵּרָא אֶת הַמָּקוֹם מֵרָחֹק: וַיֹּאמֶר אַבְרָהָם אֶל נַעֲרָיו שְׁבוּ
 לָכֶם פֹּה עִם הַחֲמור, וָאֲנִי וְהַנֶּעַר גִּלְכָּה עַד פֹּה,
 וְנִשְׁתַּחֲוֶה וְנִשְׁוֹכַה אֵלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת עֵצִי הָעֹלָה
 וַיִּשֶׁם עַל יִצְחָק בְּנוֹ וַיִּקַּח פִּידוֹ אֶת הָאֵשׁ וְאֶת הַמַּאֲכָלָת,
 וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיֹּאמֶר יִצְחָק אֶל אַבְרָהָם אָבִיו
 וַיֹּאמֶר אָבִי, וַיֹּאמֶר הַנְּנִי בְנִי, וַיֹּאמֶר, הִנֵּה הָאֵשׁ וְהָעֵצִים
 וְאִיָּה הִשָּׂה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם, אֱלֹהִים יִרְאֶה לּוֹ
 הִשָּׂה לְעֹלָה בְנִי, וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיָּבֹאוּ אֶל הַמָּקוֹם
 אֲשֶׁר אָמַר לּוֹ הָאֱלֹהִים, וַיִּבֶן שָׁם אַבְרָהָם אֶת הַמִּזְבֵּחַ,
 וַיַּעֲרֹךְ אֶת הָעֵצִים, וַיַּעֲקֹד אֶת יִצְחָק בְּנוֹ, וַיִּשֶׁם אִתּוֹ עַל
 הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: וַיִּשְׁלַח אַבְרָהָם אֶת יָדוֹ וַיִּקַּח אֶת
 הַמַּאֲכָלָת, לִשְׁחֹט אֶת בְּנוֹ: וַיִּקְרָא אֵלָיו מִלֵּאדָּ יְיָ מִן
 הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם | אַבְרָהָם, וַיֹּאמֶר הַנְּנִי: וַיֹּאמֶר,
 אֵל תִּשְׁלַח יָדְךָ אֶל הַנֶּעַר, וְאַל תַּעַשׂ לוֹ מְאוֹמָה, כִּי
 עֲתָה יָדַעְתִּי, כִּי יִרְאֵה אֱלֹהִים אֶתָּה, וְלֹא חֲשַׁבְתָּ אֶת בְּנֶךָ
 אֶת יִחִידְךָ מִמֶּנִּי: וַיֵּשֶׁא אַבְרָהָם אֶת עֵינָיו וַיֵּרָא וְהִנֵּה

THE AKEDAH—THE BINDING OF ISAAC

וַיִּי And it was after these events, that God tested Abraham, and said to him, “Abraham,” and he answered, “Here I am.” And He said, “Take your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt-offering on one of the mountains which I will tell you.” Abraham rose early in the morning, saddled his donkey, and took with him his two attendants and Isaac his son; he chopped wood for the offering, and set out for the place of which God had told him. On the third day, Abraham looked up and saw the place from afar. Abraham said to his attendants, “You stay here with the donkey, and I and the lad will go yonder; we will prostrate ourselves [before God], and then return to you.” Abraham took the wood for the offering and put it on Isaac his son, and he took in his hand the fire and the knife; and the two walked on together. Then Isaac spoke to Abraham his father and said, “My father”; and he answered, “Here I am, my son.” And he said, “Here are the fire and the wood, but where is the lamb for the burnt-offering?” Abraham answered, “God will provide for Himself the lamb for the burnt-offering, my son,” and the two walked on together. They reached the place of which God had told him, and Abraham built an altar there, arranged the wood, bound Isaac his son, and placed him on the altar upon the wood. Then Abraham stretched forth his hand, and took the knife to slaughter his son. But an angel of the Lord called to him from heaven and said, “Abraham! Abraham!” And he answered, “Here I am.” And he said, “Do not lay your hand upon the lad, nor do anything to him; for now I know that you are a God-fearing man, since you have not withheld your son, your only son, from Me.” Thereafter, Abraham looked up and saw

אֵיל, אַחֵר נֶאֱחָזוּ בַּסֶּבֶךְ בְּקֶרְנָיו, וַיִּלָּךְ אֲבִרָהֶם וַיִּקַּח אֶת
הָאֵיל, וַיַּעֲלֵהוּ לְעֵלָה תַּחַת בָּנוּ: וַיִּקְרָא אֲבִרָהֶם שֵׁם
הַמָּקוֹם הַהוּא, "יִרְאָה, אֲשֶׁר יֹאמַר הַיּוֹם, בָּהֵר יִי
יִרְאָה: וַיִּקְרָא מִלֵּאךְ יִי אֵל אֲבִרָהֶם שְׁנִית מִן הַשָּׁמַיִם:
וַיֹּאמֶר, בִּי נִשְׁבַּעְתִּי נָאִם יִי, כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת
הַדָּבָר הַזֶּה, וְלֹא חֲשַׁכְתָּ אֶת בִּנְךָ אֶת יַחֲדָךְ: כִּי בָרַךְ
אֲבִרְכָךְ, וְהִרְבָּה אֲרֵבָה אֶת זֶרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכָחוּל
אֲשֶׁר עַל שַׁפַּת הַיָּם, וַיִּרְשׁ זֶרְעֶךָ אֶת שְׂעֵר אֵיבָיו:
וְהִתְפָּרְכוּ בְּזֶרְעֶךָ כָּל גְּוֵי הָאָרֶץ, עֵקֶב אֲשֶׁר שָׁמַעְתָּ
בְּקִלִּי: וַיֵּשֶׁב אֲבִרָהֶם אֶל נַעֲרָיו, וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל
בְּאֵר שָׁבַע, וַיֵּשֶׁב אֲבִרָהֶם בְּבֵאֵר שָׁבַע:

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

רְבוּנוֹ שֶׁל עוֹלָם, כְּמוֹ שֶׁכָּבַשׁ אֲבִרָהֶם אֶת רַחֲמָיו
מֵעַל בֶּן יַחֲדָו לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבִּי שְׁלֵם, בֶּן יִכְבָּשׁוּ
רַחֲמֶיךָ אֶת כַּעֲסְךָ מֵעַלֵינוּ, וַיִּגְלוּ רַחֲמֶיךָ עַל מַדּוּתֶיךָ. וְתַתְּנֵהֶם
עִמָּנוּ יִי אֱלֹהֵינוּ בְּמִדַּת הַחֶסֶד וּבְמִדַּת הַרַחֲמִים, וְתַפְנֵם לָנוּ
לְפָנִים מְשׁוֹרֵת הַדִּין, וּבְטוֹבְךָ הַגָּדוֹל יֵשׁוּב חֶרוֹן אַפֶּיךָ מֵעַמְּךָ
וּמֵעִירְךָ וּמֵאֲרָצְךָ וּמִנְחַלְתֶּךָ, וְקִים לָנוּ יִי אֱלֹהֵינוּ אֶת הַדָּבָר
שֶׁהִבְטַחְתָּנוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ
כְּאֵמֹר: וּזְכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב, וְאָף אֶת בְּרִיתִי יִצְחָק,
וְאָף אֶת בְּרִיתִי אֲבִרָהֶם אֲזֹכֵר וְהָאָרֶץ אֲזֹכֵר: וְנֹאמַר: וְאָף
גַּם זֹאת בְּהִיוֹתָם בָּאָרֶץ אֵיבֵיהֶם, לֹא מֵאֲסָתִים וְלֹא גְעֻלָּתִים
לְכַלְתָּם, לְהַפִּיר בְּרִיתִי אִתָּם, כִּי אֲנִי יִי אֱלֹהֵיהֶם: וְנֹאמַר:
וּזְכַרְתִּי לָהֶם בְּרִית רֵאשֵׁנִים, אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֲרֶץ
מִצְרַיִם לְעֵינֵי הַגּוֹיִם, לְהִיוֹת לָהֶם לֵאלֹהִים, אֲנִי יִי: וְנֹאמַר:

1. Genesis 22:1-19. 2. See page 592. 3. Leviticus 26:42. 4. Ibid. 26:44. 5. Ibid. 26:45.

a ram caught in the thicket by its horns; and Abraham went and took the ram and offered it as a burnt-offering instead of his son. And Abraham called the name of the place "The Lord Will See," as it is referred to this day, "On the mount where the Lord shall reveal Himself." An angel of the Lord called to Abraham a second time from heaven, and said, "By Myself have I sworn, says the Lord, because you have done this and have not withheld your son, your only son: I will greatly bless you and make your descendants as numerous as the stars in heaven and as the sand on the seashore; and your descendants shall inherit the gates of their enemies. And all the nations of the earth shall bless themselves by your descendants, because you have obeyed My voice." Abraham then returned to his attendants, and they rose and went together to Beer-Sheva; and Abraham lived in Beer-Sheva.¹

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

רבונו Sovereign of the universe! Just as Abraham our father suppressed his compassion for his only son to do Your will with his whole heart, so may Your compassion suppress Your wrath against us, and may Your mercy prevail over Your attribute of stern justice. Act towards us, Lord our God, with the attributes of kindness and compassion, and deal with us leniently. In Your great goodness, let Your fierce anger turn away from Your people, from Your city, from Your land, and from Your heritage. Fulfill for us, Lord our God, the promise which You have made to us in Your Torah through Moses Your servant in Your glorious Name, as it is said: I will remember My covenant with Jacob; also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.³ And it is said: Yet even then, when they are in the land of their enemies, I will not abhor them nor spurn them so as to destroy them and annul My covenant with them, for I am the Lord their God.⁴ And it is said: I will remember in their favor the covenant with their ancestors, whom I took out of the land of Egypt, before the eyes of the nations, to be their God; I am the Lord.⁵ And it is said: The Lord

וְשָׁב יי אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְרַחֲמֶךָ, וְשָׁב וּקְבֹצֵךְ מִכָּל הָעַמִּים,
 אֲשֶׁר הִפִּיצֶךָ יי אֱלֹהֶיךָ שָׁמָּה: אִם יִהְיֶה גִדְחֶךָ בְּקִצָּה הַשָּׁמַיִם,
 מִשָּׁם יִקְבֹּצֶךָ יי אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ: וְהֵבִיאֲךָ יי אֱלֹהֶיךָ אֶל
 הָאָרֶץ אֲשֶׁר יִרְשׁוּ אֲבֹתֶיךָ וִירֻשָּׁתָהּ, וְהִיטִבְךָ וְהִרְבֶּךָ
 מֵאֲבֹתֶיךָ: וְנֹאמַר: יי חֲנֻנוּ, לֵךְ קוֹיֵנוּ, הִיּה זְרַעַם לְבָקָרִים,
 אֲף יִשְׁוּעָתָנוּ בָּעֵת צָרָה: וְנֹאמַר: וְעַת צָרָה הִיא לִיעֲקֹב,
 וּמִמָּנָה יִשְׁעֵי: וְנֹאמַר: בְּכָל צָרָתָם לוֹ צָר, וּמִלֹּאךְ פָּנָיו
 הוֹשִׁיעַם, בְּאַהֲבָתוֹ וּבְחַמְלָתוֹ הוּא גָּאֹלָם, וַיִּנָּטְלֵם וַיַּנְשֵׂאֵם כָּל
 יְמֵי עוֹלָם: וְנֹאמַר: מִי אֵל כְּמוֹךָ נִשְׂא עוֹן וְעֹבֵר עַל פֶּשַׁע,
 לְשָׂאֲרִית נַחֲלָתוֹ, לֹא הִחְזִיק לְעַד אָפוֹ, כִּי חָפֵץ חֶסֶד הוּא:
 יָשׁוּב יִרְחַמְנוּ, יִכַּבֵּשׁ עֲוֹנוֹתֵינוּ, וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל
 חַטָּאתָם: תַּתֵּן אֵמֶת לִיעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ
 לְאַבְתָּנוּ מִיְּמֵי קֶדֶם: וְנֹאמַר: וְהֵבִיאֹתִים אֶל הָר קֹדְשִׁי,
 וְשִׁמְחָתִים בְּבֵית תַּפְלָתִי, עוֹלָתֵיהֶם וְזִבְחֵיהֶם לְרִצּוֹן עַל
 מִזְבְּחִי, כִּי בֵיתִי בֵּית תַּפְלָה יִקְרָא לְכָל הָעַמִּים:

לְעוֹלָם יִהְיֶה אָדָם יֵרָא שָׁמַיִם בִּסְתֵר, וּמוֹדָה עַל הָאֵמֶת,
 וְדוֹכֵר אֵמֶת בְּלִבָּבוֹ, וַיִּשְׁפֹּם וַיֹּאמֶר:

רַבּוֹן כָּל הָעוֹלָמִים, לֹא עַל צִדְקוֹתֵינוּ אֲנַחְנוּ מִפְּלִיִּם
 תַּחֲנוּגֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים. מָה אָנוּ, מָה
 חַיֵּינוּ, מָה חֲסִדֵּנוּ, מָה צִדְקָנוּ, מָה בְּחִנּוֹ, מָה גְבוּרָתָנוּ. מָה
 נֹאמַר לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל הַגְּבוּרִים כְּאֵין
 לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁם כֻּלָּם הָיוּ, וְחַכְמַיִם כְּכֹלִי מִדָּע, וְנִבְוִנִים
 כְּכֹלִי הַשִּׁפְלָה, כִּי רֹב מַעֲשֵׂיהֶם תִּהְיֶה, וַיְמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ,

1. Deuteronomy 30:3-5. 2. Isaiah 33:2. 3. Jeremiah 30:7. 4. Isaiah 63:9. 5. Micah 7:18-20.
 6. Isaiah 56:7.

your God will return your exiles and have compassion upon you, and will again gather you from all the nations where the Lord your God has scattered you. Even if your dispersed will be at the furthestmost parts of the world, from there the Lord your God will gather you, and from there He will fetch you. And the Lord your God will bring you into the land which your forefathers inherited and you shall inherit it, and He will do good to you and increase your numbers above your forefathers.¹ And it is said: Lord, be gracious to us, for we put our hope in You; be our strength every morning, our salvation also in time of distress.² And it is said: It is a time of trouble for Jacob, but he shall be delivered from it.³ And it is said: In all their affliction He is afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them, and bore them and carried them forever.⁴ And it is said: Who is a God like You, who pardons iniquity and forgives transgression for the remnant of His heritage? He does not maintain His wrath forever, for He desires [to do] kindness. He will again show us mercy, He will suppress our iniquities; and You will cast all their sins into the depth of the sea. Show faithfulness to Jacob, kindness to Abraham, as You have sworn to our fathers from the days of yore.⁵ And it is said: I will bring them to My holy mountain and make them rejoice in My house of prayer; their burnt-offerings and their sacrifices shall be favorably accepted upon My altar, for My house shall be called a house of prayer for all the nations.⁶

לעולם A man should forever be God-fearing in the innermost recesses of his heart, acknowledge the truth, and speak the truth in his heart. Let him rise early and say:

רבון Master of all worlds! It is not because of our own righteousness that we present our supplications before You, but because of Your abounding mercies. What are we? What is our life? What is our kindness? What is our righteousness? What is our strength? What is our might? What can we say to You, Lord our God and God of our fathers? Are not all the mighty men as nothing before You, the men of renown as though they had never been, the wise as if without knowledge, and the men of understanding as if devoid of intelligence? For most of their deeds are naught, and the

וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הַכֹּל הִכָּל: לְבַד הַנְּשֹמָה
הַפְּהוּרָה שֶׁהִיא עֲתִידָה לָתֵן דִּין וְחֶשְׁבוֹן לִפְנֵי כְּבוֹדָךְ,
וְכָל הַגּוֹיִם כָּאֵין נִגְדָךְ, שְׁנֹאמֵר: הֵן גּוֹיִם כָּמֶר מִדְּלִי וְכִשְׁחָק
מֵאֲזֵנִים נִחְשְׁבוּ, הֵן אֵיִם כְּדָק יָטוּל:

אֲבָל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתְךָ, בְּנֵי אֲבֹרָהּ אֱהִיָּךְ, שְׁנֹשְׁבַעַת
לוֹ בְּהַר הַמְּרִיָּה; וְרַע יִצְחָק יַחֲידוֹ, שְׁנֹעֲקֵד עַל גְּבִי
הַמִּזְבֵּחַ; עֲדַת יַעֲקֹב בְּנֵךְ כְּבוֹרְךָ, שְׁמֵאֱהִבְתָּךְ שֶׁאֱהִבְתָּ אוֹתוֹ,
וּמִשְׁמַחְתָּךְ שֶׁשְׁמַחְתָּ בּוֹ, קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל⁶ וַיִּשְׂרוּן:

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ, וּלְשַׁבְּחָךְ וּלְפָאֲרָךְ
וּלְבָרְךָ וּלְקַדְּשׁ וּלְתֵן שֶׁבַח וְהוֹדָיָה לְשִׁמְךָ: אֲשֶׁרִינוּ,
מָה טוֹב חֲלָקֵנוּ, וּמָה נָעִים גּוֹרְלֵנוּ, וּמָה יָפָה יִרְשָׁתֵנוּ;
אֲשֶׁרִינוּ, שְׁאֵנוּ מְשִׁפִּימִים וּמַעֲרִיכִים עָרֵב וּבָקֵר וְאוֹמְרִים
פְּעָמִים בְּכָל יוֹם:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:⁸

Recite the following verse in an undertone:

כְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:⁹
וְאֱהִיָּהּ אֵת יְיָ אֱלֹהֶיךָ, בְּכָל אֶלְבָבְךָ, וּבְכָל נַפְשְׁךָ,
וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
אֲנֹכִי מְצִוֶּה הַיּוֹם, עַל אֶלְבָבְךָ: וּשְׁנַנְתָּם לִבְנִיךָ וּדְבַרְתָּ
בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֻכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ,
וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְמִטְפֹּת בֵּין
עֵינֶיךָ: וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:¹⁰

1. Ecclesiastes 3:19. 2. Isaiah 40:15. 3. V. Genesis 22:16-18. 4. V. Genesis 22:1-13. 5. V. Exodus 4:22; Genesis Rabbah 63:8; Rashi, Genesis 25:26. 6. V. Genesis 35:10. 7. V. Isaiah 44:2; Deuteronomy 33:5, 26; Ramban, Deuteronomy 7:12. 8. Deuteronomy 6:4. 9. Pesachim 56a; Deuteronomy Rabbah 2:31, 35, 36. 10. Deuteronomy 6:5-9.

days of their lives are vanity before You. The pre-eminence of man over beast is naught, for all is vanity¹—except the pure soul which is destined to give an accounting before the Throne of Your Glory. All the nations are as nothing before You, as it is written: The nations are as a drop from a bucket; considered no more than dust upon the scales! Behold, the isles are like the flying dust.²

אבל But we are Your nation, the people of Your Covenant: the children of Abraham Your beloved, to whom You swore on Mount Moriah;³ the descendants of Isaac, his only son who was bound upon the altar;⁴ the community of Jacob, Your firstborn,⁵ whose name You called Israel⁶ and Yeshurun⁷ because of Your love for him and Your delight in him.

לפיכך Therefore, it is incumbent upon us to thank, praise, and glorify You, to bless, to sanctify, and to offer praise and thanksgiving to Your Name. Fortunate are we! How good is our portion, how pleasant our lot, and how beautiful our heritage! Fortunate are we who, early in the morning and in the evening, twice each day, declare:

Transliteration, page 624.

שמע Hear, O Israel, the Lord is our God, the Lord is One.⁸

Recite the following verse in an undertone:

ברוך Blessed be the name of the glory of His kingdom for ever and ever.⁹

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 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.¹⁰

אֶתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם, אַתָּה הוּא
 מִשְׁנִבְרָא הָעוֹלָם, אַתָּה הוּא בְּעוֹלָם הַיּוֹה,
 וְאַתָּה הוּא לְעוֹלָם הַבָּא. קִדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָמְךָ עַל
 עַם מְקִדְשֵׁי שְׁמֶךָ, וּבִישׁוּעָתְךָ מִלְכָּנוּ תְרוּם וְתִגְבִּיָּה
 קִרְנָנוּ, וְהוֹשִׁיעֵנו בְּקִרְוֹב לְמַעַן שְׁמֶךָ. בְּרוּךְ הַמְּקִדֵּשׁ
 שְׁמוֹ בְּרַבִּים:

אֶתָּה הוּא יי האֱלֹהִים בַּשָּׁמַיִם וּבָאָרֶץ, וּבְשְׁמֵי הַשָּׁמַיִם
 הָעֲלִיוֹנִים. אֲמַת אַתָּה הוּא רֹאשׁוֹן, וְאַתָּה הוּא
 אַחֲרוֹן, וּמִבְלַעֲדֶיךָ אֵין אֱלֹהִים. קִבֵּץ נְפוּצוֹת קוֹיֶךָ
 מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ, יִפְּרוּ וַיִּדְּעוּ כָּל בָּאֵי עוֹלָם, כִּי
 אַתָּה הוּא הָאֱלֹהִים לְבִדְּךָ לְכָל מַמְלָכוֹת הָאָרֶץ. אַתָּה
 עָשִׂיתָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, אֶת הַיָּם וְאֶת כָּל אֲשֶׁר
 בָּם, וּמִי בְּכָל מַעֲשֵׂה יְדֶיךָ בְּעֲלִיוֹנִים וּבַתְּחִתּוֹנִים,
 שְׁיֵאמַר לְךָ מֶה תַּעֲשֶׂה, וּמֶה תַּפְעֵל. אֲבִינוּ שְׁבַשְׁמִים,
 חַי וְקַיִם, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד בַּעֲבוּר שְׁמֶךָ הַגָּדוֹל
 הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ, וְקַיִם לָנוּ יי אֱלֹהֵינוּ אֶת
 הַדָּבָר שֶׁהִבְטַחְתָּנוּ עַל יְדֵי צַפְנִיָּה חוֹזֶה בְּאִמּוֹר: בָּעֵת
 הַהִיא אֲבִיא אֲתָכֶם, וּבָעֵת קִבְּצִי אֲתָכֶם, כִּי אֶתֵּן אֲתָכֶם
 לְשֵׁם וּלְתִהְלָה בְּכָל עַמֵּי הָאָרֶץ, בְּשׁוּבִי אֶת שְׁבוּתֵיכֶם
 לְעֵינֵיכֶם, אָמַר יי:

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וַיִּדְבֹּר יי אֶל מֹשֶׁה לֵאמֹר: צוּ אֶת אֶהֱרֹן וְאֶת בָּנָיו
 לֵאמֹר, זֹאת תּוֹרַת הָעֹלָה, הוּא הָעֹלָה עַל
 מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלֵּילָה עַד הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ

אתה You were [the same] before the world was created; You are [the same] since the world has been created. You are the same in this world; You are the same in the World to Come. Sanctify Your Name in Your world upon the people who hallow Your Name. Through Your salvation, our King, raise and exalt our strength, and deliver us speedily for the sake of Your Name. Blessed is He who sanctifies His Name among the multitudes.

אתה You are the Lord God in heaven and on earth, and in the most lofty heavens of heavens. Truly, You are the first and You are the last, and besides You there is no God. Gather the dispersed who long for You from the four corners of the earth. Let all mankind recognize and know that You alone are God over all the kingdoms of the earth. You have made the heavens, the earth, the sea, and all therein. Who among all the works of Your hands, celestial or terrestrial, can say to You, "What are You doing? What are You making?" Our living and eternal Father in heaven, deal graciously and kindly with us for the sake of Your great, mighty, and awe-inspiring Name which is conferred upon us. Fulfill for us, Lord our God, the promise which You have made to us through Zephaniah Your prophet, as it is written: At that time I will bring you back, and at that time I will gather you; for I will make you renowned and glorified among all the peoples of the earth, when I bring back your captivity before your eyes, said the Lord.¹

KORBANOT—OFFERINGS

וידבר The Lord spoke to Moses, saying: Command Aaron and his sons, saying: This is the law of the burnt-offering: The burnt-offering shall remain on the firewood on the altar all night until morning, and the

תֹּקֵד בּוֹ: וְלִבֶּשׁ הַכֹּהֵן מִדּוֹ בֶּדֶר וּמִכְנָסֵי בֶדֶר יִלְבֹּשׁ עַל
 בְּשָׂרוֹ, וְהָרִים אֶת הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת הָעֵלָה
 עַל הַמִּזְבֵּחַ, וְשָׂמוּ אֵצֶל הַמִּזְבֵּחַ: וּפָשַׁט אֶת בְּגָדָיו וְלִבֶּשׁ
 בְּגָדִים אֲחֵרִים, וְהוֹצִיא אֶת הַדָּשָׁן אֶל מַחוּץ לַמִּחָנָה אֶל
 מָקוֹם טָהוֹר: וְהָאֵשׁ עַל הַמִּזְבֵּחַ תֹּקֵד בּוֹ לֹא תִכְבֶּה
 וּבֵעֵר עָלֶיהָ הַכֹּהֵן עֲצִים בִּבְקָר בִּבְקָר, וְעֵרָךְ עָלֶיהָ הָעֵלָה
 וְהִקְטִיר עָלֶיהָ חֻלְבֵי הַשְּׁלָמִים: אֵשׁ תָּמִיד תֹּקֵד עַל
 הַמִּזְבֵּחַ לֹא תִכְבֶּה:

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

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּרְחַם עָלֵינוּ
 וְתִמְחַל לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִכַּפֵּר לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ,
 וְתִמְחַל וְתִסְלַח לָנוּ עַל כָּל פְּשָׁעֵינוּ, וְשִׁיבֵנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה
 בְּיָמֵינוּ, וְנִקְרִיב לְפָנֶיךָ קֶרֶבֶן תָּמִיד שִׁיכַפֵּר בְּעֲדָנוּ, כְּמוֹ שֶׁכָּתַבְתָּ
 עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ כָּאֲמוֹר:

וַיֹּדֶבֶר יְיָ אֶל מֹשֶׁה לֵּאמֹר: צוּ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
 אֲלֵהֶם, אֶת קֶרְבְּנִי לַחֲמִי לְאַשִּׁי, רֵיחַ נִיחֹחַי
 תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֵדוֹ: וְאָמַרְתָּ לָהֶם, זֶה הָאִשָּׁה
 אֲשֶׁר תִּקְרִיבוּ לִי, כִּבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, שְׁנַיִם לְיוֹם,
 עֹלָה תָּמִיד: אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בִּבְקָר, וְאֵת הַכֶּבֶשׂ
 הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָּיִם: וְעֲשִׂירִית הָאִיפָה סֹלֶת
 לְמִנְחָה, בְּלוּלָה בְּשֶׁמֶן כָּתִית רְבִיעֵת הֵהִין: עֹלֹת תָּמִיד,
 הָעֲשִׂיָּה בַּהֲרֵי סִינֵי לְרֵיחַ נִיחֹחַ אִשָּׁה לִי: וְנִסְכּוֹ רְבִיעֵת
 הֵהִין לְכֶבֶשׂ הָאֶחָד, בִּקְדָּשׁ הַסֶּדֶק נֶסֶךְ שֶׁכֶר לִי: וְאֵת
 הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָּיִם, כְּמִנְחַת הַבֶּקָר
 וְכִנְסָכּוֹ תַעֲשֶׂה, אִשָּׁה רֵיחַ נִיחֹחַ לִי:

1. Leviticus 6:1-6. 2. See page 592. 3. Numbers 28:1-8.

fire of the altar shall be kept burning on it. The Kohen shall put on his linen raiment, and put linen breeches upon his body; he shall remove the ashes which the fire has made by consuming the burnt-offering on the altar, and place them beside the altar. Then he shall take off his garments and put on other garments, and carry the ashes to a clean place outside the camp. The fire on the altar shall be kept burning, it must not go out; and the Kohen shall burn wood on it every morning, and arrange the burnt-offering upon it, and burn the fat of the peace-offerings on it. Fire shall be kept burning on the altar continually; it must not go out.¹

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

יְיָ May it be Your will, Lord our God and God of our fathers, to have mercy on us and forgive all our sins, atone for us all our iniquities, and forgive and pardon all our transgressions. May the Bet Hamikdash be rebuilt speedily in our days, that we may offer before You the daily burnt-offering to atone for us, as You have prescribed for us in Your Torah, through Moses Your servant in Your glorious Name, as it is said:

וַיֹּדֶבֶר And the Lord spoke to Moses, saying: Command the children of Israel and say to them: My offering, My food-offering consumed by fire, a pleasing odor to Me, you shall be careful to offer Me at its appointed time. And you shall say to them: This is the fire-offering which you shall offer to the Lord—two yearling male lambs without blemish, every day, as a daily burnt-offering. You shall offer one lamb in the morning, and the other lamb toward evening; and a tenth of an *ephah* of fine flour mixed with a fourth of a *hin* of oil of crushed olives as a meal-offering. This is a daily burnt-offering, as it was made at Mount Sinai, for a pleasing odor, a fire-offering to the Lord. And its wine-offering shall be a fourth of a *hin* for the one lamb; in the Sanctuary you shall pour out a wine-offering of strong wine to the Lord. And you shall offer the other lamb toward evening, with the same meal-offering and the same wine-offering as in the morning, to be a fire-offering of pleasing odor to the Lord.³

וַשַּׁחֲטוּ אֹתוֹ עַל יַרֵּךְ הַמִּזְבֵּחַ צִפְנָה לִפְנֵי יי, וְזָרְקוּ בָּנִי
אֶהָרֶן הַכֹּהֲנִים אֶת דָּמֹו עַל הַמִּזְבֵּחַ סָבִיב:

KETORET — INCENSE

אֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁהַקְטִירוֹ
אֲבוֹתֵינוּ לִפְנֵיךָ אֶת קְטֹרֶת הַסַּמִּים בְּזֶמֶן שְׁבִית
הַמִּקְדָּשׁ קַיָּם, כֹּאֲשֶׁר צִוִּיתָ אוֹתָם עַל יַד מֹשֶׁה נְבִיאָךְ,
בְּכַתוּב בְּתוֹרָתְךָ:

וַיֹּאמֶר יי אֶל מֹשֶׁה, קַח לְךָ סַמִּים, נָטָף, וַשַּׁחֲלֵת,
וְחִלְבֵּנָה, סַמִּים, וְלִבְנָה זָכָה, בַּד בְּבַד יִהְיֶה:
וַעֲשִׂיתָ אֹתָהּ קְטֹרֶת, רֶקַח מַעֲשֵׂה רוֹקַח, מִמֶּלֶח טָהוֹר
קָדָשׁ: וַשַּׁחֲקֵת מִמֶּנָּה הָדֶק, וְנִתְתָּה מִמֶּנָּה לִפְנֵי הָעֵדֻת
בְּאֹהֶל מוֹעֵד, אֲשֶׁר אֹעֵד לְךָ שְׁמָהּ, קָדָשׁ קְדָשִׁים
תִּהְיֶה לָכֶם: וַנֹּאמֶר: וְהַקְטִיר עָלָיו אֶהָרֶן קְטֹרֶת סַמִּים,
בְּבֹקֶר בִּבְקָר בְּהִיטִיבוֹ אֶת הַנֹּרֹת יִקְטִירָנָה: וְכֹהֲעֵלֹת
אֶהָרֶן אֶת הַנֹּרֹת בֵּין הָעֶרְפִּים יִקְטִירָנָה, קְטֹרֶת תָּמִיד
לִפְנֵי יי לְדֹרֹתֵיכֶם:

תָּנֻנוּ רַבָּנֵנוּ, פִּטְוִם הַקְטֹרֶת פִּיצֵד: שְׁלֹשׁ מֵאוֹת וַשִּׁשִּׁים
וַשְּׁמוֹנֶה מָנִים הָיוּ בָּהּ. שְׁלֹשׁ מֵאוֹת וַשִּׁשִּׁים
וְחֲמִשָּׁה בְּמִנֵּין יָמוֹת הַחֲמָה, מָנָה לְכָל יוֹם פָּרֶם
בְּשַׁחֲרִית וּפָרֶם בֵּין הָעֶרְפִּים, וַשְּׁלֹשָׁה מָנִים יִתְרִים,
שְׁמָהּ מִכְּנִים כֹּהֵן גָּדוֹל מֵלֵא חֲפָנָיו בְּיוֹם הַכִּפָּרִים,
וּמַחְזִירֵן לְמַכְתֶּשֶׁת בְּעֶרֶב יוֹם הַכִּפָּרִים, וַשּׁוֹחֲקֵן יָפָה

1. Leviticus 1:11. 2. Exodus 30:34-36. 3. Ibid. 30:7-8. 4. V. Keritot 6a-b; Yerushalmi, Yoma 4:5.

וַשָּׁחַט He shall slaughter it on the north side of the altar before the Lord; and Aaron's sons, the Kohanim, shall sprinkle its blood all around the altar.¹

KETORET — INCENSE

אַתָּה You are the Lord our God and God of our fathers before whom our ancestors burned the offering of incense when the Bet Hamikdash stood, as You have commanded them through Moses Your prophet, as it is written in Your Torah:

וַיֹּאמֶר The Lord said to Moses: Take fragrant spices, stacte, onycha, and galbanum, fragrant spices, and pure frankincense; there shall be an equal weight of each. And you shall make it into incense, a compound expertly blended, well-mingled, pure and holy. You shall grind some of it very fine, and put some of it before the Ark in the Tabernacle, where I will meet with you; most holy shall it be to you.² And it is written: Aaron shall burn upon the altar the incense of fragrant spices; every morning when he cleans the lamps [of the menorah], he shall burn it. And toward evening, when Aaron lights the menorah, he shall burn it; this is a continual incense-offering before the Lord throughout your generations.³

תנו The Rabbis have taught:⁴ How was the incense prepared? It weighed 368 *manim*: 365 corresponding to the number of days in the solar year, one *maneh* for each day—half a *maneh* to be offered in the morning and half toward evening; and the other three *manim* from which the Kohen Gadol took two handfuls [into the Holy of Holies] on Yom Kippur. These [three *manim*] were put back into the mortar on the day before Yom Kippur and ground again very thoroughly so as to make the incense extremely fine.

יָפָה בְּדִי שְׁתֵּהא דָקָה מִן הַדָּקָה. וְאַחַד עָשָׂר סַמָּמִים
 הָיוּ בָהּ. וְאֵלּוּ הֵן: (1) הַצָּרִי (2) וְהַצָּפֹרֶן (3) הַחֲלָבָנָה
 (4) וְהַלְבֹנָה מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה, (5) מֹזֶר
 (6) וְקִצְיָעָה (7) שְׁבֻלַת גִּרְדִּי (8) וְכִרְכָּם מִשְׁקַל שִׁשָּׁה עָשָׂר
 שִׁשָּׁה עָשָׂר מָנֶה, (9) הַקֶּשֶׁט שְׁנַיִם עָשָׂר, (10) קְלוּפָה
 שְׁלֹשָׁה, (11) קִנְמוֹן תְּשַׁעֲהָ. בְּרִית בְּרִשְׁיָנָה תִשְׁעָה קִבִּין,
 יִין קִפְרִיסִין סָאִין תִּלְתָּא וְקִבִּין תִּלְתָּא, וְאִם אֵין לוֹ יִין
 קִפְרִיסִין מִבִּיא חֲמֵר חֲזָרִין עֲתִיק. מָלַח סְדוּמִית רוֹבַע,
 מַעֲלָה עֶשֶׂן כָּל שְׁהוּא. רַבִּי נָתַן הַבְּבִלִי אוֹמֵר: אִף
 כֶּפֶת הַיֶּרֶדֶן כָּל שְׁהִיא, וְאִם נָתַן בָּהּ דְּבִשׁ פְּסָלָהּ, וְאִם
 חֶסֶר אֶחָד מִכָּל סַמָּמֵינָה חַיִּב מִיתָה:

רַבִּין שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הַצָּרִי אֵינוֹ אֵלָּא שְׂרָף
 הַנוֹטֵף מֵעֵצֵי הַקָּטָף, בְּרִית בְּרִשְׁיָנָה שְׁשָׁפִין בָּהּ
 אֶת הַצָּפֹרֶן, בְּדִי שְׁתֵּהא נָאָה; יִין קִפְרִיסִין שִׁשְׁוֹרִין בּוֹ
 אֶת הַצָּפֹרֶן בְּדִי שְׁתֵּהא עֹזָה. וְהֵלֵא מִי רַגְלִים יָפִין לָהּ,
 אֵלָּא שְׁאִין מַכְנִיסִין מִי רַגְלִים בַּמִּקְדָּשׁ מִפְּנֵי הַכְּבוֹד:

תַּנְיָא רַבִּי נָתַן אוֹמֵר: כִּשְׁהוּא שׁוֹחֵק אוֹמֵר: הַדָּק
 הַיָּטֵב, הַיָּטֵב הַדָּק, מִפְּנֵי שֶׁהַקּוֹל יָפָה לְבָשִׁמִּים.
 פְּטֻמָּה לַחֲצֵאִין כְּשֶׁרָה, לְשָׁלִישׁ וְלִדְבִיעַ, לֹא שְׁמַעְנוּ.
 אָמַר רַבִּי יְהוּדָה, זֶה הַכֶּלֶל: אִם כְּמִדַּתָּה כְּשֶׁרָה לַחֲצֵאִין.
 וְאִם חֶסֶר אֶחָד מִכָּל סַמָּמֵינָה חַיִּב מִיתָה:

תַּנְיָא בַּר קַפְרָא אוֹמֵר: אַחַת לְשָׁשִׁים אוֹ לְשִׁבְעִים
 שָׁנָה הֵיטָה בָּאָה שֶׁל שִׁירִים לַחֲצֵאִין. וְעוֹד תַּנְיָ
 בַּר קַפְרָא, אֵלּוּ הֵינּוּ נוֹתֵן בָּהּ קוֹרְטוֹב שֶׁל דְּבִשׁ, אֵין

The incense contained the following eleven kinds of spices: 1) balm, 2) onycha, 3) galbanum, 4) frankincense—each one weighing seventy *maneh*; 5) myrrh, 6) cassia, 7) spike-nard, 8) saffron —each weighing sixteen *maneh*; 9) costus, twelve *maneh*; 10) aromatic bark, three [*maneh*]; 11) 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.

רַבִּין Rabban Shimon ben Gamliel says: The balm is no other than a resin which exudes from the balsam trees. The lye of 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 Bet Hamikdash.

תַּנִּיחַ It has been taught, Rabbi Nathan says: While the Kohen was grinding the incense, the overseer would say, "Grind it thin, grind it thin," because the [rhythmic] sound is good for the compounding of the spices. If only half the yearly required quantity of incense was prepared, it was fit for use; but we have not heard if it was permissible to prepare only a third or a fourth of it. Rabbi Yehudah said: The general rule is that if the incense was compounded in its correct proportions, it was fit for use even if only half the annually required quantity was prepared; if, however, one left out any one of its ingredients, he was liable to the penalty of death.

תַּנִּיחַ It has been taught, Bar Kappara says: Once in sixty or seventy years, half of the required yearly quantity of incense came from the accumulated surpluses [from the three *maneh* from which the High Priest took two handfuls on Yom Kippur]. Bar Kappara also taught: Had a minute

אָדָם יְכוּל לַעֲמֹד מִפְּנֵי רִיחָה, וְלָמָּה אֵין מְעַרְבִין בָּהּ
דְּבִשׁ, מִפְּנֵי שְׁהַתּוֹרָה אֲמָרָה, כִּי כָּל שָׂאֵר וְכָל דְּבִשׁ לֹא
תִקְטִירוּ מִמֶּנּוּ אִשָּׁה לִי:¹

יִי צְבֹאוֹת עֲמֹנִי, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:² — Say three times

יִי צְבֹאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בְּךָ:³ — Say three times

יִי הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ:⁴ — Say three times

וְעַרְבָּה לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַיִם, כִּימֵי עוֹלָם וְכִשְׁנֵים
קַדְמוֹנִיּוֹת:⁵

אֲבִי הוּא מְסַדֵּר סֵדֶר הַמַּעֲרָכָה מִשְׁמָא דְגִמְרָא,
וְאַלְבָּא דְאַבָּא שְׂאוּל, מַעֲרָכָה גְדוֹלָה קוֹדֶמֶת
לְמַעֲרָכָה שְׁנִיָּה שֶׁל קְטָרֶת, וּמַעֲרָכָה שְׁנִיָּה שֶׁל קְטָרֶת
קוֹדֶמֶת לְסִדּוּר שְׁנֵי גִזְרֵי יַעֲצִים, וְסִדּוּר שְׁנֵי גִזְרֵי יַעֲצִים
קוֹדֶם לְדִשּׁוֹן מִזְבֵּחַ הַפְּנִימִי, וְדִשּׁוֹן מִזְבֵּחַ הַפְּנִימִי קוֹדֶם
לְהַטְבַּת חֹמֶשׁ גִּירוֹת, וְהַטְבַּת חֹמֶשׁ גִּירוֹת קוֹדֶמֶת לְדָם
הַתָּמִיד, וְדָם הַתָּמִיד קוֹדֶם לְהַטְבַּת שְׁתֵּי גִירוֹת, וְהַטְבַּת
שְׁתֵּי גִירוֹת קוֹדֶמֶת לְקְטָרֶת, וְקְטָרֶת קוֹדֶמֶת לְאַבְרִים,
וְאַבְרִים לְמִנְחָה, וּמִנְחָה לְחֻבַּתִּין, וְחֻבַּתִּין לְגִסְכִּין, וְגִסְכִּין
לְמוֹסָפִין, וּמוֹסָפִין לְבִזִּיכִין, וּבִזִּיכִין קוֹדֶמֶת לְתָמִיד שֶׁל
בֵּין הָעֲרָבִים. שְׁנֵאֲמַר: וְעַרְךָ עָלֶיָּה הָעֹלָה וְהַקְטִיר עָלֶיָּה
חֻלְבֵי הַשְּׁלָמִים, עָלֶיָּה הַשְּׁלָם כָּל הַקְרָבָנוֹת כָּלָם:⁶

1. Leviticus 2:11. 2. Psalms 46:8. 3. Ibid. 84:13. 4. Ibid. 20:10. 5. Malachi 3:4.
6. Leviticus 6:5. 7. Yoma 33a.

quantity of honey been mixed into the incense, no one could have resisted the scent. Why then was no honey mixed with it? Because the Torah said: You shall present no leaven nor honey as an offering by fire to the Lord.¹

Say three times: "The Lord of hosts is with us; the God of Jacob is our stronghold forever."²

Say three times: "Lord of hosts, happy is the man who trusts in You."³

Say three times: "Lord, deliver us; may the King answer us on the day we call."⁴

וערבה Then shall the offering of Judah and Jerusalem be pleasing to the Lord, as in the days of old and as in bygone years.⁵

אבי Abbaye recounted the order of the daily priestly functions on the authority of tradition, and in accordance with the view of Abba Shaul: The large pile of wood was arranged on the altar before the second pile [from which fire was taken for the incense-offering]; the second pile for the incense-offering was arranged before the placing of the two logs of wood on the large pile; the placing of the two logs of wood came before the removing of the ashes from the inner altar; the removing of the ashes from the inner altar preceded the cleaning of the five lamps [of the menorah]; the cleaning of the five lamps [of the menorah] preceded the sprinkling of the blood of the daily burnt-offering; the sprinkling of the blood of the daily burnt-offering preceded the cleaning of the remaining two lamps [of the menorah]; the cleaning of the two lamps [of the menorah] preceded the incense-offering; the incense-offering preceded the burning of the parts of the daily burnt-offering; the burning of the parts of the daily burnt-offering preceded the meal-offering; the meal-offering preceded the offering of pancakes; the offering of pancakes preceded the wine-offering; the wine-offering came before the musaf (additional) offerings [of Shabbat and the festivals]; the musaf-offerings preceded the placing of the two censers with frankincense; the frankincense censers preceded the daily afternoon burnt-offering, as it is written, "And [the Kohen] shall arrange the burnt-offering on the altar, and burn on it the fat of the peace-offerings"⁶—with this all the offerings were completed.⁷

When reciting **אֱנָא בָּכָה**, look at--or visualize--the Divine Names formed by the acronyms of the words (as they appear in the left column), but do not say them.

| | |
|-----------|--|
| אב"ג ית"ץ | אֱנָא, בָּכָה גְדַלְתַּי יְמִינֶךָ, תַּתִּיר צְרוּרָה. |
| קר"ע שט"ן | קָבַל רַצַּת עַמְּךָ, שְׁגָבְנוּ, טַהֲרֵנוּ, נוֹרָא. |
| נג"ד יכ"ש | נָא גְבוּר, דּוּלְשֵׁי יַחוּדְךָ, כְּכַבַּת שְׁמָרִם. |
| במ"ר צת"ג | בְּרַכֶּם, טַהֲרֵם, רַחֲמֵי צְדָקָתְךָ תִּמְיד גְּמָלִם. |
| חק"ב טז"ע | חֲסִין קְדוּשׁ, בְּרוּךְ מוֹכֵךְ נִהַל עֲדָתְךָ. |
| יג"ל פז"ק | יָחִיד, גָּאֵה, לַעֲמֹךְ פָּנֶה, זּוֹכְרֵי קֹדֶשְׁתְּךָ. |
| שק"ו צי"ת | שׁוּעָתֵנוּ קָבַל, וְשִׁמְעַ עֲצָקָתֵנוּ, יוֹדֵעַ תַּעֲלוּמוֹת. |

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

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

רְבוּן הָעוֹלָמִים, אַתָּה צוֹיַתָּנוּ לְהַקְרִיב קֶרֶבֶן הַתָּמִיד בְּמוֹעֲדוֹ, וְלְהַקְטִיר הַקְטָרֶת בְּזִמְנָהּ, וְלִהְיוֹת הַפָּהֳגִים בַּעֲבוּדָתָם, וְלֵאמֹר בְּרוּכָנִם, וְיִשְׂרָאֵל בְּמַעֲמָדָם, וְעַתָּה בַּעֲוֹנוֹתֵינוּ, חָרַב בֵּית הַמִּקְדָּשׁ וּבִטַּל הַתָּמִיד וְהַקְטָרֶת, וְאֵין לָנוּ לֹא כֹהֵן בַּעֲבוּדָתוֹ, וְלֹא לֹוי בְּדוּכְנוֹ, וְלֹא יִשְׂרָאֵל בְּמַעֲמָדוֹ: לָכֵן יְהִי רָצוֹן מִלִּפְנֵיךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיְהִי שִׁיחַ שְׁפָתוֹתֵינוּ חָשׁוּב וּמִקְבָּל לִפְנֵיךְ, כְּאֵלּוֹ הַקְרָבָנוּ קֶרֶבֶן הַתָּמִיד בְּמוֹעֲדוֹ וְעַמְּדָנוּ עַל מַעֲמָדוֹ, וְהַקְטָרְנוּ הַקְטָרֶת בְּזִמְנָהּ, כְּמָה שֶׁנֶּאֱמַר: וְנִשְׁלָמָה פָּרִים שְׁפָתֵינוּ: וְנֶאֱמַר: זֹאת הַתּוֹרָה לַעֲלֹה לְמִנְחָה וּלְחֻטָּאת וְלֹא־שֵׁם וְלִמְלוֹאִים וְלִזְבַּח הַשְּׁלָמִים:

MISHNAH

אֵיזָהוּ מְקוֹמָן שֶׁל זִבְחִים, קֹדְשֵׁי קֹדָשִׁים שְׁחִיטָתָן בַּצָּפוֹן. פֶּר וְשְׁעִיר שֶׁל יוֹם הַכִּפּוּרִים שְׁחִיטָתָן בַּצָּפוֹן, וְקָבֹל דָּמָן בְּכָלִי שָׂרֵת בַּצָּפוֹן, וְדָמָן טָעוֹן הָיָה עַל בֵּין הַבָּדִים, וְעַל הַפְּרָכָת, וְעַל מִזְבֵּחַ הַזֶּהב. מִתְּנָה אַחַת מֵהֶן מַעֲכָבֶת. שִׁירֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁל מִזְבֵּחַ הַחִיצוֹן, אִם לֹא נָתַן לֹא עֵכָב:

1. See page 592. 2. Hosea 14:3. 3. Leviticus 7:37.

אנחנו We implore You, by the great power of Your right hand, release the captive. Accept the prayer of Your people; strengthen us, purify us, Awesome One. Mighty One, we beseech You, guard as the apple of the eye those who seek Your Oneness. Bless them, cleanse them; bestow upon them forever Your merciful righteousness. Powerful, Holy One, in Your abounding goodness, guide Your congregation. Only and Exalted One, turn to Your people who are mindful of Your holiness. Accept our supplication and hear our cry, You who knows secret thoughts. Blessed be the name of the glory of His kingdom forever and ever.

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

רבונו Master of the worlds, You have commanded us to offer the daily sacrifice at its appointed time and to burn the incense-offering at its proper time, with the Kohanim officiating, the Levi'im chanting, and the Israelites attending the service. Now, through our sins the Bet Hamikdash is destroyed, the daily sacrifice and the incense-offering are discontinued, and we have neither Kohen officiating, nor Levi chanting, nor Israelite attending the service. Therefore, may it be Your will, Lord our God and God of our fathers, that the prayer of our lips be regarded and accepted by You as if we had offered the daily sacrifice at its appointed time, attended its service, and burned the incense-offering at its proper time, as it is said: We will render the prayer of our lips in place of the sacrifice of bullocks.² And it is said: This is the law of the burnt-offering, the meal-offering, the sin-offering, the guilt-offering, the consecration-offering, and the sacrifice of the peace-offering.³

MISHNAH

אזכרה 1. Where were the places of sacrifice in the Bet Hamikdash? The most holy offerings were slaughtered on the north side of the altar. The bullock and the he-goat of Yom Kippur were slaughtered on the north side of the altar; their blood was received on the north side in a service vessel, and was to be sprinkled between the staves of the Ark, toward the curtain of the Holy of Holies, and upon the golden altar. The omission of any one of these sprinklings invalidated the sacrifice. [The Kohen] poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, it did not invalidate the sacrifice.

ב פָּרִים הַנִּשְׂרָפִים וְשִׁעִירִים הַנִּשְׂרָפִים שְׁחִיטָתָן בַּצֶּפֶן,
 וְקָבֹל דָּמָן בְּכָלִי שָׂרֵת בַּצֶּפֶן, וְדָמָן טָעוֹן הַזֵּיהַ עַל
 הַפְּרָכֶת, וְעַל מִזְבֵּחַ הַזֵּהב. מִתְּנֶה אַחַת מֵהֶן מְעַכְבֶּת.
 שִׁירֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד מַעְרְבֵי שֶׁל מִזְבֵּחַ
 הַחִיצוֹן, אִם לֹא נָתַן לֹא עֵבֶב, אֱלוֹ וְאֱלוֹי נִשְׂרָפִין בְּבֵית
 הַדָּשֵׁן: ג חֲטָאוֹת הַצֶּבֶר וְהַיְחִיד, אֱלוֹ הֵן חֲטָאוֹת
 הַצֶּבֶר: שְׁעִירֵי רָאשֵׁי חֲדָשִׁים וְשֶׁל מוֹעֲדוֹת, שְׁחִיטָתָן
 בַּצֶּפֶן, וְקָבֹל דָּמָן בְּכָלִי שָׂרֵת בַּצֶּפֶן, וְדָמָן טָעוֹן אַרְבַּע
 מִתְּנוֹת עַל אַרְבַּע קְרָנוֹת, בִּיצֵד: עָלָה בִּכְבֹּשׁ וּפְנָה
 לְסוּבָב, וּבֹא לוֹ לְקֶרֶן דְּרוֹמִית מִזְרָחִית, מִזְרָחִית צְפוֹנִית,
 צְפוֹנִית מַעְרָבִית, מַעְרָבִית דְּרוֹמִית. שִׁירֵי הַדָּם הָיָה
 שׁוֹפֵךְ עַל יְסוֹד דְּרוֹמִי, וְנֹאכְלִין לְפָנִים מִן הַקִּלְעִים לְזִכְרֵי
 כֹּהֲנָה בְּכָל מֵאֲכָל, לְיוֹם וּלְלֵילָה עַד חֲצוֹת:

ד הָעוֹלָה, קָדֵשׁ קָדָשִׁים, שְׁחִיטָתָהּ בַּצֶּפֶן, וְקָבֹל
 דָּמָהּ בְּכָלִי שָׂרֵת בַּצֶּפֶן, וְדָמָה טָעוֹן שְׁתֵּי
 מִתְּנוֹת שֶׁהֵן אַרְבַּע, וְטָעוֹנָה הַפֶּשֶׁט וְנִתּוּחַ, וְכִלְיֵי
 לֶאֱשִׁים: ה וּבָחִי שְׁלָמֵי צֶבֶר וְאַשְׁמוֹת, אֱלוֹ הֵן אֲשָׁמוֹת:
 אֲשֶׁם גִּזְלוֹת, אֲשֶׁם מַעֲלֹלוֹת, אֲשֶׁם שִׁפְחָה חֲרוּפָה, אֲשֶׁם
 נָזִיר, אֲשֶׁם מְצוֹרַע, אֲשֶׁם תְּלוּי. שְׁחִיטָתָן בַּצֶּפֶן, וְקָבֹל
 דָּמָן בְּכָלִי שָׂרֵת בַּצֶּפֶן, וְדָמָן טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן

1. The sin-offerings of Yom Kippur and the other sin-offerings which were burnt. 2. The blood was sprinkled on the southwestern and northeastern corners. It was not applied exactly on the edge, but spread further, so that all four sides of the altar received some of it.

2. The bullocks and the he-goats which were to be burned were slaughtered on the north side of the altar. Their blood was received there in a service vessel, and was to be sprinkled toward the curtain of the Holy of Holies and upon the golden altar. The omission of one of these sprinklings rendered the sacrifice invalid. [The Kohen] poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, it did not invalidate the sacrifice. All these offerings¹ were burnt at the place where the ashes were deposited. 3. The sin-offerings of the community and of the individual—these are the communal sin-offerings: the he-goats offered on Rosh Chodesh and on the festivals—were slaughtered on the north side of the altar, their blood was received there in a service vessel, and of this blood four sprinklings were to be made, one upon each of the four corners of the altar. How was this done? [The Kohen] went up the ramp, turned to the ledge bordering the altar, and walked to the south-eastern, northeastern, northwestern and southwestern corners. He poured out the rest of the blood at the southern base of the altar. These offerings, prepared in any manner, were eaten within the courtyard of the Sanctuary only by the male Kohanim, on the same day and evening until midnight.

העולה 4. The burnt-offering—a sacrifice of the most holy order—was slaughtered on the north side of the altar, its blood was received there in a service vessel, and of its blood two sprinklings were to be made [at opposite corners of the altar] so as to constitute four.² This offering was to be flayed, dismembered and totally consumed by fire. 5. The communal peace-offerings and guilt-offerings—these are the guilt-offerings: the guilt-offering for robbery, the guilt-offering for misusing sacred objects, the guilt-offering for violating a betrothed handmaiden, the guilt-offering of a Nazir [who had become ritually unclean], the guilt-offering of a leper [after his purification], and the guilt-offering of a person in doubt whether an act he had committed requires a sin-offering—all these were slaughtered on the north side of the altar, their blood was received there in a service vessel, and of their blood two sprinklings were to be made [at opposite corners of the altar] so as to constitute four. These offerings,

אַרְבַּע, וְנֹאכְלִין לַפָּנִים מִן הַקָּלָעִים לְזָכְרִי כְהִנֶּה, בְּכָל
מֵאֵכֶל, לַיּוֹם וּלְלֵילָה עַד חֲצוֹת:

י הַתּוֹדָה וְאֵיל נְזִיר, קִדְשִׁים קָלִים, שְׁחִיטָתָן בְּכָל
מָקוֹם בַּעֲזָרָה, וּדְמֵן טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן
אַרְבַּע, וְנֹאכְלִין בְּכָל הָעִיר, לְכָל אָדָם, בְּכָל מֵאֵכֶל, לַיּוֹם
וּלְלֵילָה עַד חֲצוֹת. הַמּוֹרֵם מֵהֶם פְּיוּצָא בָהֶם, אֶלֹא,
שֶׁהַמּוֹרֵם נֹאכֵל לַפְּהָגִים לְנִשְׁיָהֶם וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם:

ז שְׁלָמִים, קִדְשִׁים קָלִים, שְׁחִיטָתָן בְּכָל מָקוֹם בַּעֲזָרָה,
וּדְמֵן טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע,
וְנֹאכְלִין בְּכָל הָעִיר, לְכָל אָדָם, בְּכָל מֵאֵכֶל, לְשְׁנֵי יָמִים
וּלְלֵילָה אֶחָד. הַמּוֹרֵם מֵהֶם פְּיוּצָא בָהֶם, אֶלֹא, שֶׁהַמּוֹרֵם
נֹאכֵל לַפְּהָגִים לְנִשְׁיָהֶם וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם:

ח הַפֶּכּוֹר וְהַמַּעֲשֵׂר וְהַפֶּסֶח, קִדְשִׁים קָלִים, שְׁחִיטָתָן
בְּכָל מָקוֹם בַּעֲזָרָה, וּדְמֵן טָעוֹן מִתְּנֶה אֶחָת,
וּבִלְבָד שִׁיתֵן כְּנֶגֶד הַיָּסוֹד. שְׁנֵה בִּאֲכִילָתָן, הַפֶּכּוֹר נֹאכֵל
לַפְּהָגִים, וְהַמַּעֲשֵׂר לְכָל אָדָם, וְנֹאכְלִין בְּכָל הָעִיר, בְּכָל
מֵאֵכֶל, לְשְׁנֵי יָמִים וּלְלֵילָה אֶחָד. הַפֶּסֶח, אֵינוֹ נֹאכֵל אֶלֹא
בְּלֵילָה, וְאֵינוֹ נֹאכֵל אֶלֹא עַד חֲצוֹת, וְאֵינוֹ נֹאכֵל אֶלֹא
לְמִנּוּיוֹ, וְאֵינוֹ נֹאכֵל אֶלֹא צִלִּי:

prepared for food in any fashion, were eaten within the courtyard of the Sanctuary only by the male Kohanim, on the same day and evening until midnight.

התודה 6. The Thanksgiving-offering and the ram offered by a Nazir [at the termination of his vow] were sacrifices of lesser sanctity. They might be slaughtered anywhere in the courtyard of the Bet Hamikdash. Of their blood, two sprinklings were to be made [at opposite corners of the altar] so as to constitute four. These offerings, prepared for food in any fashion, might be eaten anywhere in the city, by anyone, on the same day and evening until midnight. The same rule applied to the parts given to the Kohanim, except that they were to be eaten only by the Kohanim, their wives, their children, and their servants.

שלמים 7. The peace-offerings were [likewise] sacrifices of lesser sanctity. They might be slaughtered anywhere in the courtyard of the Bet Hamikdash. Of their blood, two sprinklings were to be made [at opposite corners of the altar] so as to constitute four. They might be eaten, prepared for food in any fashion, anywhere in the city, by anyone, during two days and one night. The same rule applied to the parts given to the Kohanim, except that they were to be eaten only by the Kohanim, their wives, their children, and their servants.

הבכור 8. The offering of first-born animals, the tithe of cattle, and the Passover-offering were [also] sacrifices of lesser sanctity. They might be slaughtered anywhere in the courtyard of the Bet Hamikdash. Their blood required only one sprinkling, but it had to be done over against the base of the altar. They differed in their consumption: The firstling might be eaten only by the Kohanim, while the tithe might be eaten by any person. [Both the firstling and the tithe] might be prepared for food in any fashion, and eaten anywhere in the city during two days and one night. The Passover-offering, however, was to be eaten on that night only, and not later than midnight. Nor could it be eaten except by those registered for it, nor could it be eaten except when roasted.¹

BERAITA

רַבִּי יִשְׁמַעֵאל אוֹמֵר: בְּשֵׁלֶשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה
 נִדְרָשֶׁת. (1) מִקָּל וְחֶמֶר. (2) וּמִגְזֵרָה שְׁוֵה.
 (3) מִבְּנִין אֶב מִכְתּוּב אֶחָד, וּמִבְּנִין אֶב מִשְׁנֵי כְּתוּבִים.
 (4) מִכָּלֵל וּפְרָט. (5) וּמִפְּרָט וְכָלֵל. (6) כָּלֵל וּפְרָט וְכָלֵל,
 אִי אֶתָּה דָן אֵלָּא כְּעֵין הַפְּרָט. (7) מִכָּלֵל שֶׁהוּא צָרִיךְ
 לְפָרֵט, וּמִפְּרָט שֶׁהוּא צָרִיךְ לְכָלֵל. (8) כָּל דָּבָר שֶׁהִיא
 בְּכָלֵל וַיֵּצֵא מִן הַכָּלֵל לְלַמֵּד, לֹא לְלַמֵּד עַל עֲצֻמוֹ
 יֵצֵא, אֵלָּא לְלַמֵּד עַל הַכָּלֵל כִּלּוֹ יֵצֵא. (9) כָּל דָּבָר
 שֶׁהִיא בְּכָלֵל, וַיֵּצֵא לְטַעוֹן טַעֵן אֶחָד שֶׁהוּא כְּעֵנִינוּ,
 יֵצֵא לְהַקֵּל וְלֹא לְהַחֲמִיר. (10) כָּל דָּבָר שֶׁהִיא בְּכָלֵל
 וַיֵּצֵא לְטַעוֹן טַעֵן אַחֵר שֶׁלֹּא כְּעֵנִינוּ, יֵצֵא לְהַקֵּל
 וּלְהַחֲמִיר. (11) כָּל דָּבָר שֶׁהִיא בְּכָלֵל וַיֵּצֵא לְדוֹן בְּדָבָר
 חֲדָשׁ, אִי אֶתָּה יָכוֹל לְהַחֲזִירוֹ לְכָלֵל, עַד שִׁיחֲזִירוּ
 הַכְּתוּב לְכָלֵל בְּפִירוּשׁ. (12) דָּבָר הַלָּמֵד מֵעֵנִינוּ, וְדָבָר
 הַלָּמֵד מִסּוּפּוֹ. (13) וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה
 אֶת זֶה, עַד שְׂיָבֹא הַכְּתוּב הַשְּׁלִישִׁי וַיְכַרֵּעַ בֵּינֵיהֶם.

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

1. Sifra, Introduction. 2. Another version: וְכֶאֱמָר. 3. Avot 5:20.

BERAITA

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.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן—Cong) בְּעָלְמָא דִּי בְּרָא
כְּרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פּוֹרְקָנָהּ וְיִקְרַב
מְשִׁיחָהּ. (אָמֵן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזֶמֶן 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, וְיִתְהַדָּר, וְיִתְעַלֶּה,
וְיִתְהַלָּל, שְׁמֵהּ דְקוֹדֶשׁא בְּרִיךְ הוּא. (אָמֵן—Cong) לְעָלְמָא מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרוּן בְּעָלְמָא,
וְאִמְרוּ אָמֵן: (אָמֵן—Cong) עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל
תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן, וְעַל כָּל מָאן דְּעִסְקִין
בְּאוּרִיתָא, דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אַתְר וְאַתְר, יְהֵא לְהוֹן
וּלְכוֹן שְׁלָמָא רַבָּא חֲנָא וְחַסְדָּא וְרַחֲמִין וְחַיִּין אֲרִיכִין וּמְזוֹנָא
רוּיָחָא וּפּוֹרְקָנָא מִן קָדָם אַבּוּהוֹן 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 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, bow forward saying הוּא, bow left saying וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן, and bow forward saying יַעֲשֵׂה שְׁלוֹם עָלֵינוּ.

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

עֲשֵׂה (הַשְׁלוֹם) שְׁלוֹם בְּמִרוֹמָיו, 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.

יְתִגְדַּל *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*)

יְתִגְדַּל 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 לַיְי קְרָאוּ בְשִׁמוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו: שִׁירוּ
לוֹ זַמְרוּ לוֹ, שִׁיחוּ בְּכָל נִפְלְאוֹתָיו: הִתְהַלְלוּ בְּשֵׁם
קִדְשׁוֹ, יִשְׂמַח לֵב מְבַקְשֵׁי יְי: דְּרָשׁוּ יְי וְעִזּוּ, בִּקְשׁוּ פָנָיו
תָּמִיד: זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְּתֵיו וּמִשְׁפְּטֵי פִיהוּ:
זֶרַע יִשְׂרָאֵל עֲבָדוּ, בְּנֵי יַעֲקֹב בַּחֲרִירֹו: הוּא יְי אֱלֹהֵינוּ, בְּכָל
הָאָרֶץ מִשְׁפָּטָיו: זָכְרוּ לְעוֹלָם בְּרִיתוֹ, דְּבַר צֹוֹה לְאַלְפֵי דוֹר:
אֲשֶׁר כָּרַת אֶת אַבְרָהָם, וַיִּשְׁבּוּעַתּוֹ לְיִצְחָק: וַיַּעֲמִידָהּ
לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר: לָךְ אֶתֵּן אֶרֶץ
כְּנָעַן, חֹבֶל נַחֲלָתְכֶם: בְּהִיוֹתְכֶם מִתֵּי מִסְפָּר, כְּמַעַט וְגָרִים
בָּהּ: וַיִּתְּהִלְכוּ מִגּוֹי אֶל גּוֹי, וּמִמַּמְלָכָה אֶל עַם אֲחֵר: לֹא
הִנִּיחַ לְאִישׁ לַעֲשֹׂקָם, וַיּוֹכַח עֲלֵיהֶם מְלָכִים: אֵל תִּגְעֹו
בְּמִשְׁיחִי, וּבִגְבִיאי אֵל תִּרְעֹו: שִׁירוּ לַיְי כָּל הָאָרֶץ, בִּשְׁרוּ
מִיּוֹם אֶל יוֹם יִשׁוּעַתּוֹ: סִפְּרוּ בַּגּוֹיִם אֶת כְּבוֹדוֹ, בְּכָל
הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל יְי וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל
כָּל אֱלֹהִים: כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים (Pause) וַיְי שָׁמַיִם
עָשָׂה: הוֹד וְהָדָר לִפְנָיו, עֲזוּ וַחֲדוּה בְּמִקְוָמוֹ: הָבוּ לַיְי
מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיְי כְּבוֹד וְעִזּוֹ: הָבוּ לַיְי כְּבוֹד שְׁמוֹ,
שָׂאוּ מִנְחָה וּבָאוּ לִפְנָיו, הִשְׁתַּחֲווּ לַיְי בְּהִדְרַת קִדְשׁ: חִילוּ
מִלִּפְנֵיו כָּל הָאָרֶץ, אֵף תַּבּוֹן תִּבֵּל בֹּל תַּמּוּט: יִשְׁמְחוּ
הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בַּגּוֹיִם יְי מֶלֶךְ: יִרְעֵם הַיָּם
וּמִלָּאוּ, יַעֲלֹץ הַשָּׁדָה וְכָל אֲשֶׁר בּוֹ: אֲזוּ יִרְגְּנוּ עֲצֵי הַיַּעַר,
מִלִּפְנֵי יְי כִּי בָא לְשָׁפוֹט אֶת הָאָרֶץ: הוֹדוּ לַיְי כִּי טוֹב, כִּי
לְעוֹלָם חֶסֶדוֹ: 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.

וְהַצִּילָנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח
בְּתִהְלֶתְךָ: בְּרוּךְ יי אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם,
וַיֹּאמְרוּ כָּל הָעָם אָמֵן וְהִלֵּל ליי: רֹמְמוּ יי אֱלֹהֵינוּ
וְהַשְׁתַּחֲוּוּ לַהֲדָם רִגְלָיו, קְדוֹשׁ הוּא:² רֹמְמוּ יי אֱלֹהֵינוּ
וְהַשְׁתַּחֲוּוּ לַהֲרַקְדָּשׁוֹ, כִּי קְדוֹשׁ יי אֱלֹהֵינוּ:³ וְהוּא רַחוּם
יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפוֹ, וְלֹא יַעִיר כָּל
חַמְתּוֹ:⁴ אַתָּה יי לֹא תִכְלֹא רַחֲמֶיךָ מִמֶּנִּי, חֲסִדְּךָ וְאַמְתָּךְ
תִּמְיד יִצְרוּנִי:⁵ זְכֹר רַחֲמֶיךָ יי וְחֲסִדֶּיךָ, כִּי מֵעוֹלָם הָמָּה:⁶
תָּנוּ עוֹ לֵאלֹהִים עַל יִשְׂרָאֵל גְּאוּתוֹ, וְעוֹז בַּשְּׁחָקִים: נוֹרָא
אֱלֹהִים מִמְּקַדְשֶׁיךָ, אֵל יִשְׂרָאֵל הוּא נָתַן עוֹז וְתַעֲצֻמוֹת
לָעָם, בְּרוּךְ אֱלֹהִים:⁷ אֵל נִקְמוֹת יי, אֵל נִקְמוֹת הוֹפִיעַ:
הַנִּשְׂאָ שֹׁפֵט הָאָרֶץ, הָשִׁב גְּמוּלָה עַל גְּאִים:⁸ ליי הַיִּשְׁוּעָה,
עַל עַמְּךָ בְּרַכְתָּךְ סֵלָה:⁹ יי צְבָאוֹת עֲמָנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי
יַעֲקֹב סֵלָה:¹⁰ יי צְבָאוֹת, אֲשֶׁר־יֵאָדָם בְּטַח בָּךְ:¹¹ יי
הוֹשִׁיעָה, הַמִּלֵּךְ יַעֲנֵנוּ בַּיּוֹם קִרְאָנוּ:¹² הוֹשִׁיעָה אֶת עַמְּךָ
וּבְרַךְ אֶת נַחֲלֶתְךָ, וְרַעַם וְנִשְׂאָם עַד הָעוֹלָם:¹³ נִפְשָׁנוּ
חִפְתָּה ליי, עֲזָרְנוּ וּמִגְנָנוּ הוּא: כִּי בּוֹ יִשְׁמַח לִבָּנוּ, כִּי בְשֵׁם
קְדָשׁוֹ בְּטַחְנוּ: יְהִי חֲסִדְּךָ יי עֲלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לָךְ:¹⁴
הִרְאָנוּ יי חֲסִדְּךָ, וַיִּשְׁעֶךָ תִּתֵּן לָנוּ:¹⁵ קוּמָה עֲזָרְתָה לָנוּ,
וּפָדְנוּ לְמַעַן חֲסִדְּךָ:¹⁶ אֲנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶךְ מֵאָרֶץ
מִצְרַיִם, הִרְחַב פִּיךָ וְאַמְלֵאֲהוּ:¹⁷ אֲשֶׁר־יֵהָעֵם שֹׁכֵבָה לוֹ,
אֲשֶׁר־יֵהָעֵם שִׁי אֱלֹהֵיו:¹⁸ וְאַנִּי בְּחֲסִדְּךָ בְּטַחֲתִי יִגַּל לִבִּי
בִּישׁוּעָתְךָ, אֲשִׁירָה ליי כִּי גָמַל עָלַי:¹⁹

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. 33:20-22. 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

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: אֲרוּמָמָךְ יי כִּי דִלִיתָנִי,
וְלֹא שִׁמַּחַת אֵיבִי לִי: יי אֱלֹהִי, שְׁוַעֲתִי אֵלֶיךָ
וּתְרַפְּאֵנִי: יי הָעֲלִיתָ מִן שְׂאוֹל נַפְשִׁי, חִיֵּיתָנִי מִיָּרְדֵי בּוֹר:
זָמְרוּ לִי חֲסִידֶיךָ, וְהוֹדוּ לְזִכְרִי קִדְשׁוֹ: כִּי רָגַע בְּאָפוֹ, חַיִּים
בְּרָצוֹנִי, בְּעָרֶב יָלִין בְּכִי וּלְבַקֵּר רָנָה: וְאֲנִי אִמְרָתִי בְשִׁלּוֹי,
כֹּל אֲמוֹט לְעוֹלָם: יי בְּרָצוֹנְךָ הַעֲמַדְתָּה לְהַרְרִי עוֹ, הַסְתַּרְתָּ
פְּנֶיךָ, הֵייתִי נִבְהָל: אֵלֶיךָ יי אֶקְרָא, וְאֵל יי אֶתְחַנֵּן: מַה בָּצַע
בְּדַמִּי בְּרַדְתִּי אֶל שַׁחַת, הַיּוֹדֶךָ עֶפֶר הַיּוֹגֵד אֶמְתִּיךָ: שָׁמַע
יי וַחֲנֹנִי, יי הִיָּה עֶזְרִי לִי: הַפְּכֵת מִסִּפְדִּי לְמַחֹל לִי, פִּתְחַת
שָׁקִי וּתְאֻזְרֵנִי שִׁמְחָה: לְמַעַן יִזְמְרְךָ כְּבוֹד וְלֹא יִדָּם, יי אֱלֹהִי,
לְעוֹלָם אֲוֹדְךָ:

Rise and remain standing until יהי כבוד on page 31.

יי מַלְאֲךָ, יי מַלְאֲךָ לְעוֹלָם וָעֶד: יי מַלְאֲךָ, יי מַלְאֲךָ,
יי יִמְלֹךְ לְעוֹלָם וָעֶד: וְהָיָה יי לְמַלְאֲךָ עַל כָּל
הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשֵׁמוֹ אֶחָד:

הוֹשִׁיעֵנו יי אֱלֹהֵינוּ וְקַבְּצֵנוּ מִן הַגּוֹיִם, לַהּוֹדוֹת לְשֵׁם קִדְשְׁךָ,
לְהַשְׁתַּבֵּחַ בְּתִהְלֹתֶיךָ: בָּרוּךְ יי אֱלֹהֵי יִשְׂרָאֵל מִן
הָעוֹלָם וְעַד הָעוֹלָם, וְאָמַר כָּל הָעָם אָמֵן, הַלְלוּיָהּ: כָּל
הַנְּשָׁמָה תִּהְלַל יְיָ הַלְלוּיָהּ:

לְמַנְצָח בְּגִיגַת מִזְמוֹר שִׁיר: אֱלֹהִים יַחֲנֹנוּ וַיְבָרְכֵנוּ, יָאֵר
פָּנָיו אֶתָּנוּ סֵלָה: לְדַעַת בְּאָרֶץ דְּרָכֶךָ, בְּכָל גּוֹיִם
יִשְׁוַעֲתֶךָ: יוֹדוּךָ עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים כָּלָם: יִשְׁמְחוּ
וַיִּרְנְנוּ לְאֵמִים, כִּי תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל, וּלְאֵמִים בְּאָרֶץ תִּנְחָם
סֵלָה: יוֹדוּךָ עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים כָּלָם: אֶרֶץ נִתְּנָה
יְבוּלָהּ, יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים, וַיִּירָאוּ אֹתוֹ
כָּל אֲפָסֵי אֶרֶץ:

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

הושענו 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

למנוח 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 **ברוך שׂאמר**. 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 יְחִיד קוֹדֶשׁא בְּרִיךְ הוּא וְשְׂכִינְתָּהּ לִיְחִידא שֵׁם יי' ברוך
בְּיְחִידא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל:

בְּרוּךְ שׂאמר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא, בְּרוּךְ אוֹמֵר
וְעֹשֶׂה, בְּרוּךְ גּוֹזֵר וּמְקַיֵּם, בְּרוּךְ עֹשֶׂה
בְּרָאשִׁית, בְּרוּךְ מְרַחֵם עַל הָאָרֶץ, בְּרוּךְ מְרַחֵם עַל
הַבְּרִיּוֹת, בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירֵאָיו, בְּרוּךְ חַי
לְעַד וְקַיִם לְנֶצַח, בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ שְׁמוֹ.
בְּרוּךְ אַתָּה יי' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, אָב
הַרְחֵמוֹ, הַמְהַלֵּל בְּפֶה עַמּוֹ, מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן
חֲסִידָיו וְעַבְדָּיו, וּבְשִׁירֵי דוֹד עַבְדְּךָ. נְהַלֵּלְךָ יי' אֱלֹהֵינוּ,
בְּשִׁבְחוֹת וּבְזִמְרוֹת, נְגַדְךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ, וְנִמְלִיכְךָ
וְנִזְכִּיר שִׁמְךָ מִלְּכֵנוּ אֱלֹהֵינוּ. יְחִיד, חַי הָעוֹלָמִים מֶלֶךְ.
מְשַׁבַּח וּמְפָאֵר עָדִי עַד שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יי',
מֶלֶךְ מְהַלֵּל בַּתְּשַׁבְּחוֹת:

Cong. אָמֵן.

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

מִזְמוֹר לַתּוֹדָה, הִרְיעוּ לִי כָּל הָאָרֶץ: עֲבְדוּ אֶת יי'
בְּשִׁמְחָה, בָּאוּ לִפְנֵינוּ בְּרִנָּה: דַּעוּ כִּי יי' הוּא
אֱלֹהִים, הוּא עֲשֵׂנוּ, וְלוֹ אֲנַחְנוּ, עַמּוֹ, וְצֹאן מְרִעִיתוֹ: בָּאוּ
שְׁעָרָיו בַּתּוֹדָה, חֲצִרָתָיו בַּתְּהִלָּה, הוֹדוּ לוֹ בְּרָכּוֹ שְׁמוֹ: כִּי
טוֹב יי', לָעוֹלָם חֲסִדוֹ, וְעַד דֹּר וָדֹר אִמּוֹנָתוֹ:

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 בַּמַּעֲשָׂיו: יְהִי שֵׁם יי
 מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם: מִמְּזֶרֶח שֶׁשֶׁשׁ עַד
 מְבֹאֵאוֹ, מְהַלֵּל שֵׁם יי: רַם עַל כָּל גּוֹיִם א יי, עַל הַשָּׁמַיִם
 כְּבוֹדוֹ: ² יי, שֹׁמֵךְ לְעוֹלָם, יי, וְכִרְךָ לְדֹר וָדֹר: ³ יי בַּשָּׁמַיִם
 הַכִּין כִּסֵּאוֹ, וּמַלְכוּתוֹ בְּכָל מַשְׁלָה: ⁴ יִשְׁמַחוּ הַשָּׁמַיִם
 וְתִגַּל הָאָרֶץ, וַיֵּאמְרוּ בְּגוֹיִם יי מֶלֶךְ: ⁵ יי מֶלֶךְ, יי מֶלֶךְ,
 יי יִמְלֹךְ לְעוֹלָם וָעַד: ⁶ יי מֶלֶךְ עוֹלָם וָעַד, אֲבָדוּ גּוֹיִם
 מֵאֲרָצוֹ: ⁷ יי הַפִּיר עֲצַת גּוֹיִם, הֵנִיא מַחֲשָׁבוֹת עַמִּים: ⁸
 רַבּוֹת מַחֲשָׁבוֹת בְּלֵב אִישׁ, וְעֲצַת יי הִיא תְּקוּם: ⁹ עֲצַת
 יי לְעוֹלָם תַּעֲמֹד, מַחֲשָׁבוֹת לְבוֹ לְדֹר וָדֹר: ¹⁰ כִּי הוּא אָמַר
 וַיְהִי, הוּא צִוָּה וַיַּעֲמֹד: ¹¹ כִּי בָחַר יי בְּצִיּוֹן, אֹהֶל לְמוֹשֶׁב
 לוֹ: ¹² כִּי יַעֲקֹב בָּחַר לוֹ יְהִי, יִשְׂרָאֵל לְסִגְלָתוֹ: ¹³ כִּי, לֹא
 יִפְשֵׁשׁ יי עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב: ¹⁴ וְהוּא רַחוּם יַכְפִּיר עוֹן
 וְלֹא יִשְׁחִית, וְהִרְפָּה לְהַשִּׁיב אָפּוֹ, וְלֹא יַעִיר כָּל חַמָּתוֹ: ¹⁵
 יי הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קָרְאָנוּ: ¹⁶

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה: ¹⁷ אֲשֶׁרִי
 הָעַם שֹׁכֵכָה לוֹ, אֲשֶׁרִי הָעַם שִׁי
 אֱלֹהֵיוֹ: ¹⁸ תִּהְיֶה לְדָוִד, אַרְוַמְמָךְ אֱלֹהֵי הַמֶּלֶךְ,
 וְאַבְרָכָה שֹׁמֵךְ לְעוֹלָם וָעַד: בְּכָל יוֹם אֲבָרְכֶךָ,
 וְאֶהְלֶלָה שֹׁמֵךְ לְעוֹלָם וָעַד: גָּדוֹל יי וּמְהַלֵּל
 מְאֹד, וְלִגְדָלְתּוֹ אֵין חֶקֶר: דָּוִד לְדָוִד יִשְׁבַּח

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.

אֲשֶׁר 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, וּגְבוּרָתְךָ יִגִּידוּ: הַדָּר כְּבוֹד הוֹדֶךָ,
וּדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה: וַעֲזֹז נִזְאוֹתֶיךָ יֹאמְרוּ,
וּגְדֻלַּתְךָ אִסְפְּרָנָה: זָכַר רַב טוֹבְךָ יִבְיְעוּ, וְצִדְקָתְךָ
יִרְנְנוּ: חֲנוּן וְרַחוּם יְיָ, אֶרֶךְ אֲפָיִם וּגְדֹל חֶסֶד: טוֹב
יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו: יוֹדוּךָ יְיָ כָּל
מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יִבְרְכוּכָה: כְּבוֹד מַלְכוּתְךָ
יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבְּרוּ: לְהוֹדִיעַ לִבְנֵי הָאָדָם
גְּבוּרָתוֹ, וְכְבוֹד הַדָּר מַלְכוּתוֹ: מַלְכוּתְךָ מַלְכוּת
כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכֹל דּוֹר וָדוֹר: סוּמָךְ יְיָ
לְכֹל הַנִּפְלְאִים, וְזוֹקֵף לְכֹל הַכְּפוּפִים: עֵינֵי כָל
אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:
פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכֹל
חַי רָצוֹן: צִדִּיק יְיָ בְּכֹל דִּרְכָּיו,
וַחֲסִיד בְּכֹל מַעֲשָׂיו: קָרוֹב יְיָ
לְכֹל קִרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ
בְּאַמֶּת: רָצוֹן יִרְאוּ יַעֲשֶׂה, וְאַתָּה שׁוֹעֲתָם יִשְׁמַע
וְיוֹשִׁיעֵם: שׁוֹמֵר יְיָ אֶת כָּל אֲהַבָּיו, וְאַתָּה כָּל
הָרָשָׁעִים יִשְׁמִיד: תִּהְיֶה לָּךְ יְיָ יְדָבָר פִּי, וַיִּבְרַךְ כָּל
בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נִבְרַךְ יְיָ,
מֵעַתָּה וְעַד עוֹלָם, הִלְלוּיָהּ: ²

Touch the hand *tefillin* while saying פּוֹתַח אֶת יָדְךָ and the head *tefillin* while saying וּמִשְׁבִּיעַ לְכֹל 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

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.

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

הַלְלוּיָהּ, הַלְלִי נַפְשִׁי אֶת יי: אֶהְלֹלָה יי בְּחַיִּי, אֲזַמְּרָה
 לֵאלֹהֵי בְעוּדַי: אֵל תִּבְטְחוּ בִנְדִיבִים, בְּבֶן
 אָדָם שָׁאִין לוֹ תְשׁוּעָה: תֵּצֵא רוּחוֹ יֹשֵׁב לְאֲדָמָתוֹ, בְּיוֹם
 הַהוּא אֲבָדוּ עֲשֹׁתֵנָתָיו: אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ
 עַל יי אֱלֹהָיו: עֲשֵׂה שָׁמַיִם וָאָרֶץ, אֶת הַיָּם וְאֶת כָּל אֲשֶׁר
 בָּם, הַשְׁמַר אֲמַת לְעוֹלָם: עֲשֵׂה מִשְׁפָּט לַעֲשׂוּקִים, נָתַן
 לֶחֶם לָרְעִיבִים, יי מַתִּיר אֲסוּרִים: יי פָּקַח עֵינִים, יי זָקַף
 כְּפוּפִים, יי אָהֵב צַדִּיקִים: יי שָׁמַר אֶת גֵּרִים, יִתּוֹם
 וְאַלְמָנָה יַעֲזֹדֵד, וְדֹרֶךְ רָשָׁעִים יַעֲזוּת: יִמְלֹךְ יי לְעוֹלָם,
 אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ:

הַלְלוּיָהּ, כִּי טוֹב זִמְרָה אֱלֹהֵינוּ, כִּי נָעִים נָאוֹה
 תִּהְלָה: בּוֹנֵה יְרוּשָׁלַיִם יי, נִדְּחֵי יִשְׂרָאֵל
 יִכְנָם: הָרוּפָא לְשִׁבּוּרֵי לֵב, וּמַחֲבֵשׁ לַעֲצָבוֹתָם: מוֹנֵה
 מִסְפָּר לַכּוֹכָבִים, לְכֹלֶם שְׁמוֹת יִקְרָא: גָּדוֹל אֲדוֹנֵינוּ וְרַב
 כֹּחַ, לַתְּבוּנָתוֹ אֵין מִסְפָּר: מַעֲזֹדֵד עֲנּוּיִם יי, מִשְׁפִּיל
 רָשָׁעִים עַדִּי אָרֶץ: עָנּוּ לִי בְּתוֹדָה, וְזָמְרוּ לֵאלֹהֵינוּ בְּכִנּוֹר:
 הַמְכַסֶּה שָׁמַיִם בְּעָנִים, הַמְכִּין לָאָרֶץ מָטָר, הַמְצַמִּיחַ
 הָרִים חֲצִיר: נוֹתֵן לְבִהְמָה לַחֲמָה, לְבָנִי עֶרֶב אֲשֶׁר
 יִקְרָאוּ: לֹא בִגְבוּרַת הַפֹּסֵם יַחֲפֹץ, לֹא בְשׁוּקֵי הָאִישׁ
 יִרְצֶה: רוּצֶה יי אֶת יִרְאָיו, אֶת הַמְּיַחֲלִים לְחֶסֶדוֹ: שִׁבְחֵי
 יְרוּשָׁלַיִם אֶת יי, הַלְלִי אֱלֹהֵיךָ צִיּוֹן: כִּי חֹזֵק בְּרִיחֵי
 שַׁעֲרֶיךָ, בָּרֶךְ בְּגִיךָ בְּקַרְבֶּךָ: הַשֵּׁם גְּבוּלֶךָ שָׁלוֹם, חֲלַב
 חֲטִיִּם יִשְׁבִּיעֶךָ: הַשְׁלַח אֲמָרְתוֹ אָרֶץ, עַד מְהֵרָה 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: הִנָּתַן שְׁלֹג כַּצֶּמֶר, כְּפֹר כְּאֶפֶר יִפְּזֹר: מִשְׁלִיךְ
קָרְחוֹ כִּפְתִּים, לִפְנֵי קָרְתּוֹ מִי יַעֲמֵד: יִשְׁלַח דְּבָרוֹ וַיִּמָּס, וַיֵּשֶׁב
רוּחוֹ וַיָּלֹד מַיִם: מִגִּיד דְּבָרָיו לִיעֶקֶב, חֲקִיו וּמִשְׁפָּטָיו
לְיִשְׂרָאֵל: לֹא עָשָׂה כֵּן לְכָל גּוֹי, וּמִשְׁפָּטִים בַּל יִדְעוּם,
הַלְלוּיָהּ:

הַלְלוּיָהּ, הַלְלוּ אֶת יי מִן הַשָּׁמַיִם, הַלְלוּהוּ בַּמְּרוֹמִים:
הַלְלוּהוּ כָּל מַלְאָכָיו, הַלְלוּהוּ כָּל צְבָאָיו:
הַלְלוּהוּ שֶׁמֶשׁ וַיְרַח, הַלְלוּהוּ כָּל כּוֹכָבֵי אוֹר: הַלְלוּהוּ
שְׁמֵי הַשָּׁמַיִם, וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם: יִהְלְלוּ אֶת
שֵׁם יי, כִּי הוּא צִוָּה וַנִּבְרָאוּ: וַיַּעֲמִידֵם לְעַד לְעוֹלָם, חֶק
נָתַן וְלֹא יַעֲבוֹר: הַלְלוּ אֶת יי מִן הָאָרֶץ, תַּנִּינִים וְכָל
תְּהוֹמוֹת: אֵשׁ וּבָרָד שְׁלֹג וְקִיטּוֹר, רוּחַ סַעָרָה עֹשֶׂה
דְּבָרוֹ: הַהָרִים וְכָל גְּבָעוֹת, עֵץ פְּרִי וְכָל אֲרָזִים: הַחֲיָה
וְכָל בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף: מַלְכֵי אֶרֶץ וְכָל לְאֻמִּים,
שָׂרִים וְכָל שְׁפָטֵי אֶרֶץ: בַּחוּרִים וְגַם בְּתוֹלוֹת, זְקֵנִים עִם
נְעָרִים: יִהְלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ, הוֹדּוֹ
עַל אֶרֶץ וּשְׁמַיִם: וַיֵּרָם קָרֵן לְעַמּוֹ, תִּהְלָה לְכָל חֲסִידָיו,
לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּיָהּ:

הַלְלוּיָהּ, שִׁירוּ לַיי שִׁיר חֲדָשׁ, תִּהְלָתוֹ בְּקָהֶל
חֲסִידִים: יִשְׁמַח יִשְׂרָאֵל בְּעִשְׂיוֹ, בְּנֵי צִיּוֹן
יִגִּילוּ בַּמִּלְכָּם: יִהְלְלוּ שְׁמוֹ בְּמַחּוֹל, בְּתָף וּכְבוֹד יִזְמְרוּ לוֹ:
כִּי רוּצָה יי בְּעַמּוֹ, יִפְאַר עַנְוִים בִּישׁוּעָה: יַעֲלוּ חֲסִידִים
בְּכָבוֹד, יִרְנְנוּ עַל מִשְׁכַּבּוֹתָם: רוּמָמוֹת אֵל בְּגִירוֹנָם, וְחָרֵב
פִּיפִיּוֹת בִּידָם: לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם, 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

הללויה 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

הללויה 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;

לְאִסֹּר מַלְכֵיהֶם בְּזֻקִים, וְנִכְבְּדֵיהֶם בְּכִבְלֵי בְרוֹל: לַעֲשׂוֹת
 בָּהֶם מִשְׁפָּט פָּתוּב, הִדָּר הוּא לְכָל חֲסִידָיו, הַלְלוּיָהּ:
 הַלְלוּיָהּ, הִלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרָקִיעַ עֶזוֹ:
 הַלְלוּהוּ בְּגִבּוֹרָתוֹ, הַלְלוּהוּ כְּרֹב גִּדְלוֹ:
 הַלְלוּהוּ בְּתַקַּע שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וּכְנֹר: הַלְלוּהוּ
 בְּתֹף וּמַחּוֹל, הַלְלוּהוּ בְּמִנִּים וְעֹגֵב: הַלְלוּהוּ בְּצִלְצְלֵי
 שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כָּל הַנְּשָׁמָה תִּהְלֵל יְיָ
 הַלְלוּיָהּ: ² כָּל הַנְּשָׁמָה תִּהְלֵל יְיָ הַלְלוּיָהּ:

Rise and remain standing until after בָּרְכוּ on page 39.

בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן: בְּרוּךְ יְיָ מִצִּיּוֹן שְׁכֵן
 יְרוּשָׁלַיִם, הַלְלוּיָהּ: בְּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי
 יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבִדּוֹ: וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
 וַיִּמְלֹא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן:
 וַיְבָרֶךְ דָּוִיד אֶת יְיָ לְעֵינֵי כָּל הַקָּהָל, וַיֹּאמֶר דָּוִיד,
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד
 עוֹלָם: לֵךְ יְיָ הַגְּדִלָה, וְהַגְּבוּרָה, וְהַתְּפָאֶרֶת, וְהַנִּצָּח,
 וְהַהוֹד, כִּי כָּל בְּשָׁמַיִם וּבָאָרֶץ, לֵךְ יְיָ הַמַּמְלָכָה
 וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ: וְהַעֲשֵׂר וְהַכְּבוֹד מִלְּפָנֶיךָ, וְאַתָּה
 מוֹשֵׁל בְּכָל, וּבִידָד, כַּח וְגִבּוֹרָה, וּבִידָד, לְגִדֹל וּלְחֹזֶק
 לְכָל: וְעַתָּה אֱלֹהֵינוּ, מוֹדִים אֲנִיחֵנוּ לָךְ, וּמְהֻלָּלִים לְשֵׁם
 תְּפָאֶרְתֶּךָ: וַיְבָרְכוּ שֵׁם כְּבוֹדֶךָ, וּמְרוֹמָם עַל כָּל בְּרָכָה
 וְתִהְיֶה: אַתָּה הוּא יְיָ לְבָדָד, אַתָּה עֹשִׂיתָ אֶת הַשָּׁמַיִם,
 שְׁמֵי הַשָּׁמַיִם, וְכָל צָבָאָם, הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ,
 הַיָּמִים וְכָל אֲשֶׁר בָּהֶם, וְאַתָּה מַחִיָּה אֶת כָּלָם, וְצָבָא

1. Psalm 149. 2. Ibid. 150. 3. Ibid. 89:53. 4. Ibid. 135:21. 5. Ibid. 72:18-19. 6. I Chronicles 29:10-13.

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

הללויה 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.

ברוך 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

ויברך 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
בָּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים, וְשִׁמְתָּ שְׁמוֹ
אַבְרָהָם: וּמִצַּאתְךָ אֶת לְבָבוֹ נֶאֱמָן לִפְנֵיךָ —

— וְכָרוֹת עָמּוֹ הַכְּרִית, לָתֵת אֶת אֶרֶץ הַכְּנַעֲנִי הַחֲתִי
הָאֱמֹרִי וְהַפְּרָזִי וְהַיְבוּסִי וְהַגְּרָגָשִׁי לָתֵת לְזֶרְעוֹ, וּתְקַם אֶת
דְּבָרֶיךָ כִּי צָדִיק אַתָּה: וּתְרַא אֶת עָנִי אֲבֹתֵינוּ בְּמִצְרַיִם,
וְאֶת זַעֲקָתָם שְׁמַעְתָּ עַל יַם סוּף: וּתְתֵן אֹתָת וּמִפְתִּים
בְּפָרְעָה וּבְכָל עַבְדָּיו וּבְכָל עַם אֶרֶצוֹ, כִּי יֵדַעְתָּ כִּי הוֹיָדּוּ
עֲלֵיהֶם, וּתַעַשׂ לְךָ שֵׁם כְּהַיּוֹם הַזֶּה: וְהָיָם בְּקִעְתָּ
לִפְנֵיהֶם וַיַּעֲבֹרוּ בְּתוֹךְ הַיָּם בַּיַּפְשָׁה, וְאֶת רִדְפֵיהֶם
הַשְׁלַכְתָּ בַּמַּצּוֹלֹת, כִּמוֹ אֲבֹן בְּמַיִם עֲזִים:

וַיִּזְשַׁע יי בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם, וַיֵּרָא
יִשְׂרָאֵל אֶת מִצְרַיִם מֵת עַל שְׁפַת הַיָּם: וַיֵּרָא
יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם, וַיֵּיֶאֱרֹא
הָעָם אֶת יי, וַיֵּאֱמִינוּ בִּי וּבִמְשֹׁה עַבְדּוֹ:

אֲזַי יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיי
וַיֹּאמְרוּ לֵאמֹר, אֲשִׁירָה לַיי כִּי גָאָה גָאָה, סוֹם
וּרְכָבוֹ רָמָה בָּיִם: עֲזִי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה, זֶה
אֱלֹהֵי וְאַנּוּהוּ, אֱלֹהֵי אָבִי וְאַרְמָמְנָהוּ: יי אִישׁ מִלְחָמָה,
יי שְׁמוֹ: מִרְכַּבַּת פָּרְעָה וַחֲלוֹ יָרָה בָּיִם, וּמִבְּחַר
שְׁלֹשִׁי טַפְעוּ בָּיִם סוּף: תְּהַמֵּת יְכַסִּימוּ, יִרְדּוּ
בַּמַּצּוֹלֹת כִּמוֹ אֲבֹן: יְמִינְךָ יי נֶאֱדָרִי בְּכַח, יְמִינְךָ יי
תִּרְעַץ אוֹיֵב: וּכְרַב גָּאוֹנְךָ תִּהְרַם קִמְיֹךָ, תִּשְׁלַח חֲרָגְךָ

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 You¹ —

וַכָּרַתָּ 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

אֲנִי 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

יֹאכְלֶמוּ פֶקֶשׁ: וּבְרוּחַ אֲפִיךָ נַעֲרָמוּ מַיִם, נִצְבּוּ כְמוֹ נֵד
 נְזִלִים, קָפְאוּ תְהִמַּת בֶּלֶב יָם: אָמַר אוֹיֵב, אֶרְדֶּף אֲשִׁיג
 אֲחִלֵּק שָׁלָל, תִּמְלֹאמוּ נַפְשִׁי, אֶרִיק חֲרָבִי, תוֹרִישְׁמוּ
 יָדַי: נִשְׁפֹּת בְּרוּחְךָ כִּפְסֻמוֹ יָם, צָלְלוּ פְעוּפֶרֶת בָּמִים
 אֲדִירִים: מִי כִמְכָה בָּאֵלִים יִי, מִי כִמְכָה נֶאֱדָר בִּקְדֹשׁ,
 נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא: נִטִּית יְמִינְךָ, תִּבְלַעְמוּ אֶרֶץ:
 נַחִית בְּחִסְדְּךָ עִם זֶו גִּאֲלָת, גִּהֲלִית בְּעֶזְרְךָ אֶל גִּוָּה
 קְדֻשָּׁךְ: שִׁמְעוּ עַמִּים יִרְגְּזוּן, חִיל אַחֲזוּ יִשְׁבִּי פִלִּשְׁתִּי: אֲזוּ
 נִבְהָלוּ אֱלֹפֵי אָדָם, אֵילֵי מוֹאָב יֶאֱחָזְמוּ רָעַד, נִמְגּוּ
 כָל יִשְׁבֵּי כְנַעַן: תִּפֹּל עֲלֵיהֶם אֵימָתָהּ וּפָחַד, בְּגִדְלִי
 זְרוּעֶךָ יִדְמוּ כְּאֶבֶן, עַד יַעֲבֹר עִמָּךְ יִי, עַד יַעֲבֹר עִם זֶו
 קִנִּיתִי: תִּבְאָמוּ וְתִטְעֶמוּ בְּהַר גִּחְלָתְךָ, מָכוֹן לְשִׁבְתְּךָ
 פְּעֻלָּת יִי, מִקְדָּשׁ, אֲדֹנִי, כּוֹנֵנוּ יִדִּיךָ: יִי יִמְלֹךְ לְעֹלָם
 וָעַד: יִי יִמְלֹךְ לְעֹלָם וָעַד: יִי מַלְכוּתָהּ קָאָם לְעֹלָם
 וְלְעֹלָמֵי עֲלָמֵיָא: כִּי בָּא סוּם פִּרְעָה בִּרְכָבוֹ וּבִפְרָשָׁיו
 בָּיִם וַיֵּשֶׁב יִי עֲלֵהֶם אֶת מִי הַיָּם, וּבְנֵי יִשְׂרָאֵל הִלְכוּ
 בִּיבֻשָּׁה בְּתוֹךְ הַיָּם: כִּי לִי הַמְּלוּכָהּ וּמוֹשֵׁל בַּגּוֹיִם:⁵
 וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשַׁפֹּט אֶת הָרָעָה, וְהִיִּתָּה
 לִי הַמְּלוּכָהּ: וְהָיָה יִי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם
 הַהוּא יִהְיֶה יִי אַחֵר וְשֵׁמוֹ אַחֵר:⁷

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 מְלֻכְנוּ, הָאֵל, הַמֶּלֶךְ הַגָּדוֹל
וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאָה
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד: שִׁיר
וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עֹז וּמִמְשָׁלָה, נִצָּח, גְּדֻלָּה
וְגִבּוֹרָה, תְּהִלָּה וְתִפְאָרֶת, קְדוּשָׁה וּמַלְכוּת:
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ,
וּמַעֲוֹלָם עַד עוֹלָם אֶתָּה אֵל. בְּרוּךְ אַתָּה יְיָ, אֵל
מֶלֶךְ גָּדוֹל וּמְהֻלָּל בַּתְּשַׁבְּחוֹת, אֵל הַהוֹדָאוֹת,
אֲדוֹן הַנִּפְלְאוֹת, בּוֹרֵא כָּל הַנְּשָׁמוֹת, רַבּוֹן כָּל
הַמַּעֲשִׂים, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ יָחִיד חַי
הָעוֹלָמִים: אָמֵן.

Cong. אָמֵן.

From Rosh Hashanah through Yom Kippur, add the following:

שִׁיר הַמַּעֲלוֹת, מִמַּעַמְקִים קְרִיאָתֶיךָ יְיָ: אֲדֹנֵי שְׁמֶעָה בְּקוֹלִי,
תְּהִינֶנָּה אֲזִינֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי: אִם עֲוֹנוֹת תִּשְׁמַר יְיָ,
אֲדֹנֵי מִי יַעֲמֹד: כִּי עִמָּךְ הַפְּלִיחָה, לְמַעַן תֵּעָרָא: קִנִּיתִי יְיָ קִנְיָתָה
נַפְשִׁי, וּלְדַבְּרוֹ הוֹחֵלְתִּי: נַפְשִׁי לֹאדֹנִי, מַשְׁמָרִים לְבַקֵּר שְׂמֵרִים
לְבַקֵּר: יַחַל יִשְׂרָאֵל אֵל יְיָ, כִּי עִם יְיָ הַחֲסֵד, וְהַרְפָּה עַמּוֹ פְּדוּת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:!

Chazzan recites Half Kaddish. Congregation responds אָמֵן as indicated.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (Cong—אָמֵן) בְּעֶלְמָא דִּי
בְּרָא כְרֻעוֹתָהּ וְיִמְלִיךְ מַלְכוּתָהּ, וְיִצְמַח פּוֹרְקָנָהּ
וְיִקְרַב מְשִׁיחָהּ. (Cong—אָמֵן) בְּחֵיכּוֹן וּבְיוֹמִיכּוֹן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעִנְיָא וּבְזָמַן קָרִיב וְאִמְרוּ 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.

From Kol Hachaiyah through Vayom Yom, add the following:

וְיֵאמָר A song of ascents. But of the Lord I call to You, O Lord. My Lord, hearken to my voice, for I have heard the voice of my plea. God is Your name, be praised forever, my Lord, who create wonders. Do not forsake me, O Lord, for I may be feared. I hope in the Lord, for now I have said, I have said, my soul yearns for the Lord, when I shall see His face. I am looking for the morning, when I shall praise You, O Lord, and my hope is in the Lord, for with the Lord there is deliverance, with Him there is abounding deliverance. And He will rescue Israel from all its iniquities.

Chazzan recites Half Kaddish. Congregation responds Amen as indicated.

יְתָגַדַּל 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 שמה רבא מברך לעלם ולעלמי עלמיא,
יתברך.)

יהא שמה רבא מברך לעלם ולעלמי עלמיא. יתברך,
וישתבח, ויתפאר, ויתרומם, ויתנשא, ויתהדר, ויתעלה,
ויתהלל, שמה דקודשא בריך הוא. (Cong—אמן) לעלא
מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמירן
בעלמא, ואמרו אמן: (Cong—אמן)

Congregation and chazzan bow as chazzan says:

בִּרְכוּ אֶת יְיָ הַמְּבָרֵךְ:

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

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Do not respond אמן.

BLESSINGS OF THE SHEMA

You may be seated.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ

הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא

חֹשֶׁךְ, עוֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

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

הַמֵּאִיר לָאָרֶץ וְלִדְרוֹת עֲלִיָּה בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ
בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. מָה רַבּוֹ

מַעֲשֵׂיךָ יְיָ, כָּל־כֹּחַ בְּחִכְמָה עֲשִׂיתָ, מִלֵּאָה הָאָרֶץ קִנְיָנְךָ:

הַמֶּלֶךְ הַמְּרוֹמֵם לְבָדּוֹ מֵאֵז, הַמְּשַׁבֵּחַ, וְהַמְּפָאֵר,

וְהַמְּתַנַּשֵּׂא מִימּוֹת עוֹלָם. אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים

רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוֹר מְשַׁבְּבֵנוּ, מְגִן יִשְׁעֵנוּ, מְשַׁבֵּב

בְּעֲדָנוּ. אֵל בְּרוּךְ, גָּדוֹל דַּעַת, חֲכִין וּפָעַל זִהְרֵי חֲמָה,

טוֹב יָצַר כְּבוֹד לְשִׁמּוֹ, מְאֹרוֹת נָתַן סְבִיבוֹת עֲזוֹ, פְּנוֹת

צָבָאוֹ קְדוֹשִׁים, רוֹמְמֵי שְׂדֵי, תָּמִיד מְסַפְּרִים 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.

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

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

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 aforetime, 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. תִּתְפַּרֵּךְ יי אֱלֹהֵינוּ בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ
מִתַּחַת, עַל כָּל שֹׁכֵחַ מַעֲשֵׂה יְדִיד, וְעַל מְאֹרֵי אֹר
שִׁיצְרָתוֹ, יִפְאָרוּךְ סֵלָה:

תִּתְפַּרֵּךְ לְנֶצַח צוּרֵנוּ מִלִּכְנוּ וְגֵאֲלָנוּ בּוֹרָא קְדוֹשִׁים,
יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלִּכְנוּ יוֹצֵר מִשְׁרָתִים,
וְאֲשֶׁר מִשְׁרָתָיו, כָּלֶם עוֹמְדִים בְּרוּם עוֹלָם, וּמִשְׁמִיעִים
בִּירְאָה יַחַד בְּקוֹל, דְּבָרֵי אֱלֹהִים חַיִּים וּמִלֵּךְ עוֹלָם. כָּלֶם
אֱהוּבִים, כָּלֶם בְּרוּרִים, כָּלֶם גְּבוּרִים, כָּלֶם קְדוֹשִׁים,
וְכָלֶם עֲשִׂים בְּאִימָה וּבִירְאָה רְצוֹן קוֹנֵם. וְכָלֶם פּוֹתְחִים
אֶת פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים
וּמְשַׁבְּחִים, וּמְפָאֲרִים וּמְעֲרִיצִים, וּמְקַדִּישִׁים וּמְמַלִּיכִים:

אֶת שֵׁם הָאֵל, הַמִּלֵּךְ הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא, קְדוֹשׁ
הוא. וְכָלֶם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה
מִזֶּה, וְנוֹתְנִים בְּאַהֲבָה רְשׁוֹת זֶה לָזֶה, לְהַקְדִּישׁ לְיוֹצְרָם
בְּנִחַת רוּחַ, בְּשִׁפְהַ בְּרוּרָה וּבִנְעִימָה קְדוֹשָׁה. כָּלֶם בְּאֶחָד
עוֹנִים בְּאִימָה וְאוֹמְרִים בִּירְאָה:

קְדוֹשׁ | קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת,
מֵלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

וְהַאוֹפָנִים² וְחַיּוֹת הַקֹּדֶשׁ² בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת
הַשָּׁרָפִים,² לְעַמַּתָּם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ:

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—

אמ 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

לֹאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ, לְמַלְכֵּךְ אֵל חַי וְקַיִם, זְמֵרוֹת
 יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמִיעוּ, כִּי הוּא לְבָדּוֹ מְרוֹם
 וְקָדוֹשׁ, פּוֹעֵל גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת, בַּעַל מַלְחָמוֹת,
 זֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרֵא
 תְּהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמַּחְדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תָּמִיד
 מַעֲשֵׂה בְּרָאשִׁית. כְּאֹמֹר, לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי
 לְעוֹלָם חֲסִדוֹ: בְּרוּךְ אַתָּה יי, יוֹצֵר הַמְּאוֹרוֹת: Cong. אָמֵן.

אֶהְיֶה עוֹלָם אֶהְבְּתֵנוּ יי אֱלֹהֵינוּ, חֲמֵלָה גְּדוֹלָה
 וַיִּתְּרָה חֲמֵלָתָ עָלֵינוּ. אָבִינוּ מַלְכֵנוּ, בַּעֲבוּר
 שְׁמֹךְ הַגְּדוֹל וּבַעֲבוּר אֲבוֹתֵינוּ שֶׁבָטְחוּ בְךָ וַתִּלְמָדֵם
 חֲקֵי חַיִּים לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם, כֵּן תִּחַנְּנוּ
 וַתִּלְמָדֵנוּ. אָבִינוּ אֵב הַרְחֵמֵן הַמְּרַחֵם רַחֵם נָא עָלֵינוּ,
 וְתֵן בְּלָבֵנוּ בִּינָה לְהִבִּין וּלְהַשְׁכִּיל, לִשְׁמַע לִלְמֹד וּלְלַמֵּד
 לִשְׁמֹר וּלַעֲשׂוֹת, וּלְקַיֵּם אֵת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ
 בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לָבֵנוּ בְּמִצְוֹתֶיךָ,
 וַיִּחַד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֹךְ, וְלֹא יִבּוֹשׁ
 וְלֹא נִכָּלֵם וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד. כִּי בָשָׂם קִדְשְׁךָ
 הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ, נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ.
 וְרַחֲמֶיךָ יי אֱלֹהֵינוּ וְחֲסִדֶיךָ הַרְבִּים אֵל יַעֲזֹבֵנוּ נִצַּח
 סֵלָה וָעֶד. מִהַר וְהִבָּא עָלֵינוּ בְּרָכָה וְשָׁלוֹם מְהֵרָה,
 וְהִבְיָאֵנוּ לְשָׁלוֹם מֵאַרְבַּע מַנְּפּוֹת
 הָאָרֶץ, וְשָׁבוּר עַל הַגּוֹיִם מֵעַל
 צִיָּאָרֵנוּ, וְתוֹלִיכֵנוּ מִהֶרָה קוֹמָמִיּוֹת
 לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבָנוּ בַּחֲרַת 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.

שמע 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.

עם ולשון, וקרבִּתָּנוּ מִלִּפְנֵי לְשִׁמְךָ הַגָּדוֹל בְּאַהֲבָה
 לְהוֹדוֹת לְךָ וּלְיַחֲדֶךָ וּלְאַהֲבָה אֶת 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 **ח**, 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 **ח**. 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.

שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי | אֶחָד:

Recite the following verse in an undertone:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:
 וְאַהֲבַת אֶת יי אֱלֹהֶיךָ, בְּכֹל | לְבָבְךָ, וּבְכֹל נִפְשְׁךָ,
 וּבְכֹל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
 אֲנִי מְצִוֶּה הַיּוֹם, עַל | לְבָבְךָ: וְשִׁנַּנְתָּם לְבִגְיָךְ וּדְבַרְתָּ
 בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ,
 וּבְקוּמְךָ: וְקִשְׁרַתָּם לְאוֹת עַל יָדְךָ,
 וְהָיוּ לְטַטְפַּת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם
 עַל מְזוֹזֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:

Touch the hand *tefillin* while saying וְקִשְׁרַתָּם לְאוֹת עַל יָדְךָ, and the head *tefillin* at לְטַטְפַּת בֵּין עֵינֶיךָ, and touch the fingertips to the lips.

וְהָיָה אִם שָׁמַעַתְּ שִׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר אֲנִי מְצִוֶּה
 אֹתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יי אֱלֹהֵיכֶם וּלְעֲבֹדוֹ,
 בְּכֹל | לְבָבְכֶם וּבְכֹל נִפְשְׁכֶם: וְנָתַתִּי מִטַּר אֲרָצְכֶם

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 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 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 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

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.

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

בַּעֲתוֹ יוֹרָה וּמִלְקוֹשׁ, וְאַסַּפְתָּ דִּגְנוֹךְ וְתִירְשֶׁךָ וַיִּצְהָרְךָ:
 וְנָתַתִּי עֵשֶׂב | בְּשִׁדְךָ לִבְהֶמְתְּךָ, וְאָכַלְתָּ וּשְׂבַעְתָּ: הַשְׁמֹרוּ
 לָכֶם פֶּן יִפְתָּה לִבְכֻכְּכֶם, וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה | אַף יי בָּכֶם וְעָצַר אֶת
 הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ,
 וְאַבְדֶּתֶם | מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יי נָתַן לָכֶם:
 וּשְׁמַתֶּם | אֶת דְּבָרֵי אֱלֹה עַל | לִבְכֻכְּכֶם וְעַל נַפְשְׁכֶם,
 וְקִשְׁרֶתֶם | אֹתָם לְאוֹת עַל יָדְכֶם
 וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֶתֶם
 אֹתָם | אֶת בְּנֵיכֶם לְדַבֵּר בָּם,
 בְּשַׁבָּתְךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
 וְכִתְּבֶתֶם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם
 וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יי לְאַבְרָהָם לֵאמֹר
 לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ:

Touch the hand *tefillin* while saying יקשרתם אתם לאות על ידכם and the head *tefillin* at and והיו לטוטפות 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 וְנִחַמְדִּים לְעַד on the next page, and then released. At the words marked °, pass the *tzitzit* over the eyes and kiss them.

וַיֹּאמֶר יי אֶל מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם ° צִיצִית עַל כְּנָפֵי
 בְּגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל ° צִיצִית הַכֶּנֶף | פֶּתִיל תְּכֵלֶת:
 וְהָיָה לָכֶם ° לְצִיצִית, וּרְאִיתֶם | אֹתוֹ, וִזְכַּרְתֶּם | אֶת כָּל
 מִצְוֹת יי, וַעֲשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ אַחֲרֵי לִבְכֻכְּכֶם
 וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אֹתָם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם | אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קֹדְשִׁים 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.

אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם
לֵהוֹיֹת לָכֶם לֵאלֹהִים, אֲנִי יי אֱלֹהֵיכֶם

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

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

אֱמֶת וַיְצִיב, וְנִכּוֹן, וְקִיָּם, וַיִּשָּׂר, וְנִאֲמַן; וְאֶהוּב וְחָבִיב,
וְנִחְמַד וְנִעִים, וְנוֹרָא וְאֲדִיר, וּמִתְקַן וּמִקְבָּל, וְטוֹב
וְיָפֶה, הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד: אֱמֶת, אֱלֹהֵי עוֹלָם
מִלְּפָנֶיךָ, צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ, לְדֹר וָדֹר הוּא קִיָּם, וְשִׁמוֹ קִיָּם,
וְכִסְאוֹ נִכּוֹן, וּמַלְכוּתוֹ וְאַמּוֹנָתוֹ לְעֶד קִיָּמָה. וְדִבְרֵי חַיִּים
וְקִיָּמִים, נְאֻמִּים וְנִחְמָדִים לְעֶד וּלְעוֹלָמֵי עוֹלָמִים, עַל
אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת זֶרַע
יִשְׂרָאֵל עַבְדֶּיךָ. עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דְּכָר טוֹב וְקִיָּם
בְּאֱמֶת וּבְאַמּוֹנָה, חוֹק וְלֹא יַעֲבוּר. אֱמֶת, שְׁאֵתָהּ הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מִלְּפָנֶיךָ מֶלֶךְ אֲבוֹתֵינוּ, גּוֹאֲלֵנוּ גּוֹאֵל
אֲבוֹתֵינוּ, צוֹרֵנוּ צוּר יִשׁוּעָתָנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם הוּא
שְׁמֶיךָ, וְאֵין לָנוּ עוֹד אֱלֹהִים זוּלָתְךָ סֶלָה:

עֲזַרְתָּ אֲבוֹתֵינוּ אֵתָּה הוּא מֵעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לָהֶם
וּלְבָנֵיהֶם אַחֲרֵיהֶם בְּכָל דּוֹר וָדוֹר. בְּרוּם עוֹלָם
מוֹשְׁבֶיךָ, וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אֶפְסֵי אֶרֶץ. אֱמֶת, אֲשֶׁרִי
אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ, וְתוֹרָתְךָ וְדְבָרְךָ יֵשִׁים עַל לְבוֹ. אֱמֶת,
אֵתָּה הוּא אֲדוֹן לְעַמְּךָ, וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבָם לְאֲבוֹת וּבָנִים.
אֱמֶת, אֵתָּה הוּא רֹאשׁוֹן, וְאֵתָּה הוּא אַחֲרוֹן, וּמַבְלִעְדֶּיךָ אֵין
לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. אֱמֶת, מִמִּצְרַיִם גָּאֲלָתָנוּ יי אֱלֹהֵינוּ,
וּמִבֵּית עַבְדִּים פָּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הִרְגָּתָ, וּבְכוֹרְךָ יִשְׂרָאֵל
גָּאֲלָתָ, וַיֵּם סוֹף לָהֶם בְּקַעַת, וְזָדִים טִבַּעַת, וַיִּדְּדִים הֶעֱבַרְתָּ,
וַיִּכְסּוּ מִיָּם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נֹתַר.³ עַל זֹאת שִׁבְחוּ

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

אֱהוּבִים, וְרוֹמְמוּ לָאֵל, וְנָתַנוּ יָדִידִים וְמִירוֹת שִׁירוֹת
וְתִשְׁבְּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם. רָם וְנִשָּׂא
גָדוֹל וְנוֹרָא, מִשְׁפִּיל גַּאִים עַדִי אֶרֶץ, וּמַגְבִּיהַ שְׁפָלִים עַד
מָרוֹם, מוֹצִיא אֲסִירִים, פּוֹדֶה עֲנוּיִם, עוֹזֵר דָּלִים, הָעוֹנֶה לַעֲמוֹ
יִשְׂרָאֵל בַּעֲת שְׁוֹעַם אֱלֹוֵי. תְּהַלּוֹת לָאֵל
עֲלִיוֹן גָּאֵלָם, בְּרוּךְ הוּא וּמְבָרֵךְ, מִשֶּׁה
וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם: מִי
כַמֶּכָּה בָּאֵלֶם יי, מִי כַמֶּכָּה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְּהַלֵּת עֲשֵׂה
פְּלֵא: ¹

Rise for the Amidah when
reciting the words לָאֵל
עֲלִיוֹן.

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

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְּאוּלִּים לְשִׁמְךָ הַגָּדוֹל עַל שְׁפַת
הַיָּם, יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יי יִמְלֹךְ
לְעֹלָם וָעַד. ² וְנֶאֱמַר: גָּאֵלָנוּ יי צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל. ³
בְּרוּךְ אַתָּה יי, גָּאֵל יִשְׂרָאֵל: אֲמֵן. Do not respond.



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.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ: ⁴

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

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים טוֹבִים, קוֹנֶה הַכֹּל,
זוֹכֵר חֲסִדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם, 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

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

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

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.

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

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

בָּרוּךְ 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.)

וְזָכְרָנוּ לְחַיִּים, מִלֶּךְ חָפִיז בְּחַיִּים, וְנִתְבְּנוּ בְּסֶפֶר הַחַיִּים, לְמַעַן
אֱלֹהִים חַיִּים:

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

מִלֶּךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בָּרוּךְ אַתָּה יי, מִגֵּן אֲבֹרָהּ:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מְחַיֶּה מֵתִים אַתָּה, רַב
לְהוֹשִׁיעַ.

During the winter (from Musaf of Shemini Atzeret to Shacharit of the first day of Pesach), say מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם. During the summer (from Musaf of the first day of Pesach through Shacharit of Shemini Atzeret), say מוֹרִיד הַטֶּל. If, in error, one said מְשִׁיב הָרוּחַ וּמוֹרִיד הַטֶּל 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 הַטֶּל during the winter, it is not necessary to go back and correct it.

Winter:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

Summer:

מוֹרִיד הַטֶּל:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ
לְיִשְׂרָאֵל עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מִלֶּךְ
מְמִית וּמְחַיֶּה וּמַצְמִיחַ 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 אֵל הַרְחֵק מִן הַצָּר וְצוּר יִצְחָק לְחַיִּים בְּרַחֲמִים:

וְנִצְמָן 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.)

זכרנו 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.

מכלכל 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.

נִקְדֵּי־שָׁדַי וְנַעֲרִיצָךְ בְּנֹעַם שִׁית סוֹד שְׂרָפֵי קֹדֶשׁ — Cong. then chazzan

הַמְשַׁלְשִׁים לָךְ קִרְשָׁה, בְּפִתּוֹב עַל יַד נְבִיאָךְ,
וְקִרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָּל הָאָרֶץ
כְּבוֹדוֹ: ¹

לְעַמָּתָם מְשֻׁפָּחִים וְאוֹמְרִים: — Chazzan

בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ: ² — Cong. then chazzan

וְגִדְּבֵרִי קֹדֶשְׁךָ בָּתוֹב לֵאמֹר: — Chazzan

יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּתָ: ³ — Cong. then chazzan

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

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

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ
סֵלָה. בְּרוּךְ אַתָּה יי, (הַמֶּלֶךְ הַקְדוֹשׁ) הָאֵל הַקְדוֹשׁ:
אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנוּשׁ בִּינָה. חֲנֻנוּ
מֵאַתָּךְ חֲכָמָה בִּינָה וְדַעַת. בְּרוּךְ אַתָּה יי,
חוֹנֵן הַדַּעַת:

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקִרְבָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ,
וְהַחֲזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ
אַתָּה יי, הַרוֹצֶה בְּתִשׁוּבָה:

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 פָּשַׁעְנוּ.

סֵלַח לָנוּ אֲבִינוּ, כִּי חֲטָאנוּ, מִחוּל לָנוּ מִלִּפְנֵי, כִּי

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

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: נקדישך *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: ימלך *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 וְסֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יי, חַנוּן,
הַמְרַבֶּה לְסִלַּח:

רֵאֵה נָא בְּעֵינֵינוּ וְרִיבָה רִיבָנוּ, וְגַאֲלֵנוּ מִהֶרָה לְמַעַן
שְׁמךְ, כִּי אֵל גּוֹאֵל חֹזֵק אַתָּה. 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 זֶה תַּעֲנִיתֵנוּ, כִּי בַצָּרָה גְדוֹלָה אָנֹכֵנוּ, אֵל
תָּמֵן אֶל רִשְׁעֵנוּ, וְאֵל תַּסְתֵּר פָּנֶיךָ מִפָּנֵינוּ, וְאֵל תַּחֲעֲלֵם
מִתַּחַתֵּנוּ, הִנֵּה נָא קְרוֹב לְשׁוֹמְרֵינוּ, יְהִי נָא תַּסְדֵּד לְנַחֲמֵנוּ, טָרֵם
נִקְרָא אֵלֶיךָ עֲנֵנוּ, מְדַבֵּר שְׂמֵחִים: וְהִנֵּה טָרֵם יִקְרָאוּ וְאֵנִי אֲשֵׁנָה,
עוֹד הֵם מְדַבְּרִים וְאֵנִי אֲשַׁמְעֵי כִּי אַתָּה יי הַעוֹנֶה בְּעַת צָרָה,
פּוֹדֶה וּמַצִּיל בְּכָל שַׁת צָרָה וְנוֹקְדֶה בְּרוּךְ אַתָּה יי, הַעוֹנֶה לְעַמּוֹ
יִשְׂרָאֵל בְּעַת צָרָה:

רַפָּאנוּ יי וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תַהֲלִיתֵנוּ
אַתָּה,² וְהַעֲלֵה אֲרוּכָה וְרַפּוּאָה שְׁלָמָה לְכָל
מִכּוֹתֵינוּ, כִּי אֵל מֶלֶךְ רוֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה. 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 ברכה. In case of error, see Laws on page 590.

בְּרִךְ עֲלֵינוּ יי אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת, וְאֵת כָּל מִינֵי
תְּבוֹאֲתָהָ³ לְטוֹבָה, וְתֵן

Winter:

טל ומטר לְבִרְכָּה

Summer:

בִּרְכָּה

עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטּוֹבָךְ, וּבְרִךְ שְׁנֵתֵנוּ בִּשְׁנֵים
הַטּוֹבוֹת לְבִרְכָּה, כִּי אֵל טוֹב וּמַטִּיב אַתָּה וּמְבִרֵךְ
הַשָּׁנִים. בְּרוּךְ אַתָּה יי, מְבִרֵךְ 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 לְחִירוֹתֵנוּ, וְשָׂא גַם לְקַבֵּץ גְּלוּיֹתֵינוּ,
וּקְבָצֵנוּ יַחַד מֵאַרְבַּע פְּנּוֹת הָאָרֶץ לְאַרְצֵנוּ.
בְּרוּךְ אַתָּה יי, מְקַבֵּץ גְּדֻחֵי עַמּוֹ יִשְׂרָאֵל:

מלך אוהב צדקה תמלך המשפט Between Rosh Hashanah and Yom Kippur, substitute תמלך המשפט for מלך אוהב צדקה. In case of error, see Laws on page 590.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה, וְיוֹעֲצֵינוּ כְּבִתְחִלָּה,
וְהַסֵּר מִפָּנֵינוּ יְגוֹן וְאַנְחָה, וּמָלוּךְ עָלֵינוּ אַתָּה
יי לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים, בְּצֶדֶק וּבְמִשְׁפָּט. בְּרוּךְ אַתָּה
יי, (תמלך המשפט) מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

וּלְמַלְשִׁינִים אַל תְּהִי תִקְוָה, וְכָל הַמֵּינִים וְכָל הַיָּדִים
פָּרַנְעַ יֵאבְדוּ, וְכָל אִיבֵי עֶמֶךָ מִהֲרָה
יִפְרָתוּ, וּמַלְכוּת הָרָשָׁעָה מִהֲרָה תֵּעָקֵר וּתִשָּׁפַר וּתִמָּגֵר,
וְתִכְנִיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, שׂוֹר אִיבִים
וּמַכְנִיעַ יָדִים:

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים, וְעַל זַקְנֵי עֶמֶךָ בֵּית
יִשְׂרָאֵל, וְעַל פְּלִיטַת בֵּית סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק
וְעָלֵינוּ, יִהְיוּ נָא רַחֲמֶיךָ יי אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב
לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֲלָקֵנוּ עִמָּהֶם,
וְלַעוֹלָם לֹא יִבּוֹשׂ כִּי בָךְ בָּטַחְנוּ. בְּרוּךְ אַתָּה יי, מַשְׁעֵן
וּמַבְטָח לַצְדִּיקִים:

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ
כְּאֲשֶׁר דִּבַּרְתָּ, וְכִסֵּא דָוִד עֲבֹדְךָ מִהֲרָה
בְּתוֹכָהּ תִּכֵּן, וּבִנְיָה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּגֵן עוֹלָם.
בְּרוּךְ אַתָּה יי, בּוֹנֵה יְרוּשָׁלַיִם:

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.

ולמלכשנים 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.

את צמח דוד עבדך מהרה תצמיח, וקרנו תרום
בשועתך, כי לשועתך קוינו כל היום. ברוך
אתה יי, מצמיח קרן ישועה:

שמע קולנו יי אלהינו, אב הרחמן רחם עלינו, וקבל
ברחמים ובכרצון את תפלתנו, כי אל שומע
תפלות ותחנונים אתה, ומלפניך מלפנו ריקם אל
תשיבנו, כי אתה שומע תפלת כל פה. ברוך אתה יי,
שומע תפלה:

רצה יי אלהינו בעמך ישראל ולתפלתם שעה,
והשב העבודה לדביר ביתך, ואשי ישראל
ותפלתם באהבה תקבל בכרצון, ותהי לרצון תמיד
עבודת ישראל עמך:

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.

אלהינו ואלהי אבותינו, יעלה ויבוא ויניע, וידאה וידע וישמע,
ויסעד ויזכר ויזכרנו ויסעדנו, ויזכרנו ויזכרנו, ויזכרנו
משיח בן דוד עבדך, ויזכרנו ויזכרנו עיר קדשך, ויזכרנו כל עמך
בית ישראל לפניך, למליטה לטובה, לחן ולחסד ולרחמים ולחיים
טובים ולשלום, ביום

On Sukkot:

On Pesach:

On Rosh Chodesh:

תג המנוח והנה:

תג המנוח והנה:

ראש חודש והנה:

וכרנו יי אלהינו בו לטובה (אמן), ויזכרנו בו לטובה (אמן),
והשיענו בו לחיים טובים (אמן), ויזכרנו ויזכרנו ויזכרנו, חסד
וחנו, ורחם עלינו והשיענו, כי אל מלך חנון
ורחום אתה:

ה 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.

וּתְחַזִּיגָה עֵינֵינוּ בְּשׁוֹכֵךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
 יי, הַמַּחְזִיר שְׂכִינְתוֹ לְצִיּוֹן:

Bow at מוֹדִים; straighten up at יי.

MODIM D'RABBANAN

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

מוֹדִים אֲנַחְנוּ לָךְ, שְׁמֹתָה
 הוּא יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם
 וָעֶד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
 אַתָּה הוּא לְדוֹר וָדוֹר,
 גּוֹדֵה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל גְּשָׁמוֹתֵינוּ הַפְּקוּדוֹת
 לָךְ, וְעַל נַפְיֶךָ שֶׁבָּכַל יוֹם
 עִמָּנוּ, וְעַל גְּפִלְאוֹתֶיךָ
 וְטוֹבוֹתֶיךָ שֶׁבָּכַל עֵת, עָרַב
 וּבָקֵר וְצַהֲרַיִם, הַטּוֹב, כִּי
 לֹא כָלוּ רַחֲמֶיךָ, הַמְּרַחֵם,
 כִּי לֹא תָמוּ חַסְדֶּיךָ, כִּי
 מֵעוֹלָם קִיַּינוּ לָךְ:
 הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ, שְׁמֹתָה
 הוּא יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם
 וָעֶד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
 אַתָּה הוּא לְדוֹר וָדוֹר,
 גּוֹדֵה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל גְּשָׁמוֹתֵינוּ הַפְּקוּדוֹת
 לָךְ, וְעַל נַפְיֶךָ שֶׁבָּכַל יוֹם
 עִמָּנוּ, וְעַל גְּפִלְאוֹתֶיךָ
 וְטוֹבוֹתֶיךָ שֶׁבָּכַל עֵת, עָרַב
 וּבָקֵר וְצַהֲרַיִם, הַטּוֹב, כִּי
 לֹא כָלוּ רַחֲמֶיךָ, הַמְּרַחֵם,
 כִּי לֹא תָמוּ חַסְדֶּיךָ, כִּי
 מֵעוֹלָם קִיַּינוּ 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 תְּפִלָּה [on the following page], it is said then.)

וְעַל מִשְׁמַח וְעַל חֵסֶד וְעַל חַסְדֵּיךָ וְעַל חַסְדֵּיךָ וְעַל חַסְדֵּיךָ וְעַל חַסְדֵּיךָ
 וְעַל חַסְדֵּיךָ וְעַל חַסְדֵּיךָ וְעַל חַסְדֵּיךָ וְעַל חַסְדֵּיךָ

For Purim:

בֵּימֵי מַרְדֵּכִי וְאַסְתֵּר
 בְּשָׁשֶׁן הַבִּדְיָה,
 כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּלֶךְ
 הָרָשָׁע, בָּקֵשׁ לְהַשְׁמִד

For Chanukah:

בֵּימֵי מִתְחַדְּשׁוֹתָ בֵּן יוֹחָנָן בֶּן נָדָב,
 חֲסִידֶיךָ וְכֹהֵן, כְּשֶׁעָלְתָה מְלִכּוּת
 יוֹחָנָן עַל מֶלֶךְ הָעֻזִּים לְהַשְׁמִיד
 תְּחִלָּתוֹ לְהַשְׁמִיד מִחֲקֵי רָצוֹן, 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.)

וְתַתְּנוּ 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:

בְּיָמֵינוּ 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:

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

בְּרַחֲמֵיךָ הַרְבִּים, עֲמִידָה לָהֶם בְּעַת צָרָתָם.
 רַבָּת אֶת רִיבָם, רָנָת אֶת דִּינָם, נִקְמָת אֶת
 נִקְמָתָם, מִסִּרְתָּ גְבוּרִים בִּיד חֲלָשִׁים, וְרַבִּים
 בִּיד מַעֲטִים, וּפְטָמִים בִּיד מְהוּרִים,
 וְרַעֲשִׁים בִּיד צַדִּיקִים, וְיָדִים בִּיד עוֹסְקֵי
 תוֹרָתְךָ. וְלֵךְ עֲשֵׂית שֵׁם גָּדוֹל וְקָדוֹשׁ
 בְּעוֹלָמְךָ, וְלַעֲמִיד יִשְׂרָאֵל עֲשֵׂית תְּשׁוּעָה
 גְּדוֹלָה וּפְרָקָן בְּהִיוֹם הַזֶּה, וְאָמַר כָּךְ בָּאוּ
 כְּגִיד לְדָבִיר בִּיתְךָ, וּפָנוּ אֶת הַיְכָלְךָ, וּמִהָרֹו
 אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בַּחֲצוֹת
 קִדְשְׁךָ, וְקִבְּעוּ שְׂמוֹנֶת יְמֵי חֲנֻכָּה אֵלֶיךָ,
 לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

לָהֵת וּלְאַבֵּד אֶת כָּל
 הַיְּהוּדִים, מִנְּעַד וְעַד זָקֵן,
 טַף וְנָשִׁים, בְּיוֹם אֶחָד,
 בְּשִׁלְשָׁה עָשָׂר לַחֹדֶשׁ
 שְׁנֵים עָשָׂר, הוּא הַיּוֹם
 אֲדָר, וְשִׁלְלָם לְבוֹז.
 וְאַתָּה בְּרַחֲמֵיךָ הַרְבִּים
 הִפְרָת אֶת עֲצָתוֹ,
 וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ,
 וְהִשְׁבֹּתָ לוֹ גְּמוּלוֹ
 בְּרֹאשׁוֹ. וְתָלוּ אוֹתוֹ וְאֶת
 בָּנָיו עַל הָעֵץ:

וְעַל כָּלם יתְפַּרֵּךְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמֶךָ מִלְּכֵנו 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 טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סִלָּה, וְיִהְיֶה שְׁמֶךָ הַגָּדוֹל לְעוֹלָם כִּי
 טוֹב, הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סִלָּה, הָאֵל הַטוֹב.

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

בָּרוּךְ אַתָּה יי, הַטוֹב שְׁמֶךָ וְלֵךְ נָאָה לְהוֹדוֹת:

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

אֲלֹחֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַבְּנוּ בְּבִרְכַּת הַפְּסֻלָּשִׁת בְּתוֹרָה
 הַתְּלוּכָה עַל יְדֵי מִשְׁה עֲבֹדָה, הָאֲמוּנָה טַיִם אֶחָד וּכְנִי,
 כְּהֻנִּים עִם קִדְשְׁךָ, קְאָמַר: יְבָרְכֵךָ יי וְיִשְׁמְרֵךָ: (אָמֵן) יֵאָר יי פָּנָיו
 אֵלֶיךָ, וְיִרְחַם: (אָמֵן) יֵשֶׁא יי פָּנָיו אֵלֶיךָ, וְיִשֶּׁם לָךְ שְׁלוֹם:³ (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, cleansed 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.

וְעַל 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.

וְכָל 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.

וְיִבְרַךְ 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 עַמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ
בְּאַחַד בָּאוֹר פְּנִיךָ, כִּי בָאוֹר פְּנִיךָ נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת
וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See Laws, page 569.) During the repetition of the Amidah, the chazzan pauses for the congregation to say this paragraph, and then repeats it.

וּבְפָנֶיךָ חַיִּים בְּרָכָה וְשְׁלוֹם וְרַחֲמִים מְרִיבִים, יְשׁוּעָה וְנִסִּים וְתוֹרוֹת
מִשְׁפָּט, וְנִסִּים וְנִסִּים לְפָנֶיךָ, אֲנִיחָנוּ וְכָל עַמְּךָ בְּיַד יִשְׂרָאֵל,
לְחַיִּים מְרִיבִים וְשְׁלוֹם.

בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

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

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִפִּי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי:

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

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מִרְעָה, וְשִׁפְתֵי מִדְּבַר מִרְמָה,²
וְלִמְקַלְלֵי גִפְשֵׁי תְדוּם, וְנִפְשֵׁי כַּעֲפָר לְכָל
תְּהִיָּה. פָּתַח לִפִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף גִּפְשֵׁי,
וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל
מַחֲשַׁבְתָּם. יְהִיו כְּמִן לִפְנֵי רוּחַ וּמִלֵּאךְ יְיָ דָּחָה.³ לְמַעַן
יִחַלְצוּן יִדְּיָךְ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.⁴ עֲשֵׂה לְמַעַן
שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ, עֲשֵׂה
לְמַעַן קְדֻשָּׁתְךָ.⁵ יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִפִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי:

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.

שׁוּׁמַ Bestow peace, goodness, and blessing, life, graciousness, kindness, and mercy, upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for by the light of Your countenance You gave us, Lord our God, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace.

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See Laws, page 289.) During the repetition of the Amidah, the chazzan pauses for the congregation to say this paragraph, and then repeats it.

וְיִזְכֹּר And in the book of life, blessing, peace, and prosperity, deliverance, consolation, and favorable decrees, may we and all Your people the House of Israel be remembered and inscribed before You for a happy life and for peace.

Blessed are You, Lord, who blesses His people Israel with peace.

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

יְיָ May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.¹

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

אֱלֹהֵי My God, guard my tongue from evil, and my lips from speaking deceitfully.² Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the Lord thrust them away.³ That Your beloved ones may be delivered, help with Your right hand and answer me.⁴ Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness.⁵ May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.¹

Take three steps back, then bow left saying בְּמִרְמָי שָׁלוֹם, bow forward saying הוא ועל כל ישראל, ואמרו אָמֵן, bow right saying עֲשֵׂה שָׁלוֹם עֲלֵינוּ, and bow forward saying ואמרו אָמֵן.

From Rosh Hashanah through Yom Kippur, substitute הַשָּׁלוֹם for שָׁלוֹם.

עֲשֵׂה (הַשָּׁלוֹם) שָׁלוֹם בְּמִרְמָי, הוא יַעֲשֵׂה שָׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ 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 כָּרוֹךְ שְׁמוֹ each time the chazzan says בָּרוּךְ אַתָּה יי.

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.

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'Vosach 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.



HALLEL

On the following days (outside of Eretz Yisrael), Complete Hallel is recited: the first two days and nights of Pesach, the two days of Shavuot, the nine days of Sukkot (including Shemini Atzeret and Simchat Torah), and the eight days of Chanukah. On Rosh Chodesh and the last six days of Pesach, Half Hallel is recited (as indicated).

The chazzan recites the following blessing. **When reciting Complete Hallel**, the congregation responds **אמן** as indicated and repeats the blessing. **When reciting Half Hallel**, only the chazzan recites the blessing,¹ bearing in mind that he is reciting the blessing on behalf of the congregation. The congregation responds **אמן** as indicated, bearing in mind that the chazzan is reciting the blessing on their behalf.

Uttering any word—other than prayer—is prohibited from this point until after the concluding blessing of Hallel on page 311. (Regarding prayer responses, see chart inside back cover.)

On Sukkot, hold the *lulav* in the right hand during Hallel. The *etrog* should be held only when waving the *lulav*. On Hoshana Rabbah, the two rings on the upper section of the *lulav* are removed before reciting Hallel.

Stand while reciting Hallel.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְקַרֵּא אֶת הַהֵלֵל: **אמן.** Cong.

הַלְלוּיָהּ, הַלְלוּ עַבְדֵי יי, הַלְלוּ אֶת שֵׁם יי: יְהִי שֵׁם
יי מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם: מִמְּזֹרֵחַ שָׁמַשׁ
עַד מְבֹאוֹ, מִהַלֵּל שֵׁם יי: רָם עַל כָּל גּוֹיִם יי, עַל
הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִּי אֱלֹהֵינוּ, הַמְּגַבִּיהִי לַשַּׁבָּת:
הַמְּשַׁפִּילִי לְרָאוֹת, בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימִי מַעַפְרֵי דָל,
מֵאֲשַׁפַּת יָרִים אֲבִיוֹן: לְהוֹשִׁיבִי עִם גְּדִיבִים, עִם גְּדִיבִי
עַמּוֹ: מוֹשִׁיבִי עֶקְרַת הַבַּיִת, אִם הַבָּנִים שְׂמִיחָה,
הַלְלוּיָהּ:

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָז:
הֵיטָה יְהוּדָה לְקַדְּשׁוֹ, יִשְׂרָאֵל מִמְּשָׁלוֹתָיו:
הֵיטָה רָאָה וַיֵּנֶם, הִירְדֵּן יִסַּב לְאַחֹר: הֶהָרִים רָקְדוּ
כְּאֵילִים, גְּבְעוֹת כְּכִנֵּי צֶאֱנָן: מָה לָּךְ הֵיטָה כִּי תִנּוֹם,
הִירְדֵּן תִּסַּב לְאַחֹר: הֶהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבְעוֹת

1. When praying alone, recite the blessing. 2. Psalm 113.



HALLEL

On the following days (outside of Eretz Yisrael), Complete Hallel is recited: the first two days and nights of Pesach, the two days of Shavuot, the nine days of Sukkot (including Shemini Atzeret and Simchat Torah), and the eight days of Chanukah. On Rosh Chodesh and the last six days of Pesach, Half Hallel is recited (as indicated).

The chazzan recites the following blessing. **When reciting Complete Hallel**, the congregation responds **אמן** as indicated and repeats the blessing. **When reciting Half Hallel**, only the chazzan recites the blessing,¹ bearing in mind that he is reciting the blessing on behalf of the congregation. The congregation responds Amen as indicated, bearing in mind that the chazzan is reciting the blessing on their behalf.

Uttering any word—other than prayer—is prohibited from this point until after the concluding blessing of Hallel on page 311. (Regarding prayer responses, see chart inside back cover.)

On Sukkot, hold the *lulav* in the right hand during Hallel. The *etrog* should be held only when waving the *lulav*. On Hoshana Rabbah, the two rings on the upper section of the *lulav* are removed before reciting Hallel.

Stand while reciting Hallel.

ברוך Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to recite the Hallel. Cong. Amen.

הללויה Praise the Lord. Offer praise, you servants of the Lord; praise the Name of the Lord. 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. Who is like the Lord our God, who dwells on high [yet] looks down so low upon heaven and earth! He raises the poor from the dust, lifts the destitute from the dunghill, to seat them with nobles, with the nobles of His people. He transforms the barren woman into a household, into a joyful mother of children. Praise the Lord.²

Transliteration, page 635.

בצאת When Israel went out of Egypt, the House of Jacob from a people of a foreign tongue, Judah became His holy [nation], Israel, His domain. The sea saw and fled, the Jordan turned backward. The mountains skipped like rams, the hills like young sheep. What is the matter with you, O sea, that you flee; Jordan, that you turn backward; mountains, that you skip like rams; hills, like young sheep? [We

כִּבְנֵי צֶאֱן: מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
הַהֶפְכִי הַצּוֹר אֲגַם מַיִם, חֲלַמְיֵשׁ לְמַעֲנֵנוּ מַיִם:

On Rosh Chodesh and the last six days of Pesach, omit the following paragraph.

לֹא לָנוּ יְיָ, לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כְּבוֹד, עַל חֲסִדְךָ עַל
אֲמִתְךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיזָה נָא אֱלֹהֵיהֶם:
וְאֱלֹהֵינוּ בִּשְׁמַיִם, כֹּל אֲשֶׁר חָפֵץ עָשָׂה: עֲצִיבֵיהֶם כֶּסֶף וְזָהָב,
מַעֲשֵׂה יְדֵי אָדָם: פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא
יֵרְאוּ: אֲזִנִּים לָהֶם וְלֹא יִשְׁמְעוּ, אֶף לָהֶם וְלֹא יִרְחוּן: יְדֵיהֶם
וְלֹא יַמְיִשּׁוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגָרוֹנִם: כְּמוֹתָם
יִהְיוּ עֹשִׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם: יִשְׂרָאֵל בְּטַח בְּיָי, עֶזְרָם
וּמִגָּנָם הוּא: בֵּית אֲהֶרֶן בְּטַחוּ בְּיָי, עֶזְרָם וּמִגָּנָם הוּא: יֵרְאִי
יְיָ בְּטַחוּ בְּיָי, עֶזְרָם וּמִגָּנָם הוּא:

יְיָ זָכְרֵנוּ יִכְרֹךְ, יִכְרֹךְ אֶת בֵּית יִשְׂרָאֵל, יִכְרֹךְ אֶת בֵּית
אֲהֶרֶן: יִכְרֹךְ יֵרְאִי יְיָ, הַקְטָנִים עִם הַגְּדֹלִים: יִסֹּף יְיָ
עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם: בְּרוּכִים אַתֶּם לְיָי, עֹשֵׂה
שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם שָׁמַיִם לְיָי, וְהָאָרֶץ נָתַן לְבָנֵי
אָדָם: לֹא הִמָּתִים יִהְלְלוּ יְיָ, וְלֹא כָּל יְדֵי דוֹמָה:
וְאַנְחֵנוּ נִכְרֹךְ יְיָ, מַעֲתָה וְעַד עוֹלָם, הַלְלוּיָהּ:

On Rosh Chodesh and the last six days of Pesach, omit the following paragraph.

אֲחֵבֵתִי, כִּי יִשְׁמַע יְיָ אֶת קוֹלִי תַחֲנוּנִי: כִּי הִטָּה אָזְנוֹ לִי,
וּבִימֵי אֶקְרָא: אֶפְפוּנֵי חֲבִלֵי מוֹת, וּמִצָּרֵי שְׁאוֹל
מִצָּאוֹנִי, צָרָה וַיְגוֹן אֶמְצָא: וּבִשֵּׁם יְיָ אֶקְרָא, אָנָּה יְיָ מִלִּטָּה
נַפְשִׁי: חֲנוּן יְיָ וְצַדִּיק, וְאֱלֹהֵינוּ מֵרַחֵם: שִׁמְרֵ פִתְאִים יְיָ,
דִּלְתִּי וְלִי יְהוֹשִׁיעַ: שׁוּבִי נַפְשִׁי לְמְנוּחֵיכִי, כִּי יְיָ גָּמַל עֲלֵיכִי:
כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת, אֶת עֵינַי מִן דְּמָעָה, אֶת רַגְלִי מִדָּחִי:

do so] before the Master, the Creator of the earth, before the God of Jacob, who turns the rock into a pool of water, the flint-stone into a water fountain.¹

On Rosh Chodesh and the last six days of Pesach, omit the following paragraph.

נ Not for our sake, Lord, not for our sake, but for the sake of Your Name bestow glory, because of Your kindness and Your truth. Why should the nations say, "Where, now, is their God?" Indeed, our God is in heaven, whatever He desires, He does. Their idols are of silver and gold, the product of human hands. They have a mouth, but cannot speak; they have eyes, but cannot see; they have ears, but cannot hear; they have a nose, but cannot smell; their hands cannot touch; their feet cannot walk; they can make no sound in their throat. Those who make them will become like them—all who put their trust in them. Israel, trust in the Lord; He is their help and their shield. House of Aaron, trust in the Lord; He is their help and their shield. You who fear the Lord, trust in the Lord; He is their help and their shield.²

Transliteration, page 636.

" The Lord who is ever mindful of us, may He bless: May He bless the House of Israel; may He bless the House of Aaron; may He bless those who fear the Lord, the small with the great. May the Lord increase [blessing] upon you, upon you and upon your children. You are blessed by the Lord, the Maker of heaven and earth. The heavens are the Lord's heavens, but the earth He gave to the children of man. The dead cannot praise the Lord, nor any who descends into the silence [of the grave]. But we will bless the Lord from now to eternity. Praise the Lord.³

On Rosh Chodesh and the last six days of Pesach, omit the following paragraph.

אֲהַבְתִּי I would love if the Lord would listen to my voice, to my supplications; if He would turn His ear to me on the days when I call. The pangs of death encompassed me, and the misery of the grave came upon me; I encounter trouble and sorrow. I invoke the Name of the Lord, "Lord, I implore you, deliver my soul!" The Lord is gracious and righteous; our God is compassionate. The Lord watches over the simpletons; I was brought low and He saved me. Return, my soul, to your tranquility, for the Lord has bestowed goodness upon you. For You have delivered my soul from death, my eyes from tears, my feet from stumbling. I shall

אֶת־הַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת הַחַיִּים: הָאֲמֹנִיתִי כִּי אֲדַבֵּר, אֲנִי
עָנִיתִי מְאֹד: אֲנִי אִמַּרְתִּי בַחֲפוֹז, כָּל הָאָדָם כֹּזֵב:

מָה אָשִׁיב לִי, כָּל תַּגְמוּלוֹהִי עָלַי: כּוֹס יִשׁוּעוֹת
אֵשָׂא, וּבָשָׂם יי אֶקְרָא: נִדְרֵי לִי אֲשַׁלֵּם, נִגְדָה
נָא לְכָל עַמּוֹ: יִקָּר בְּעֵינֵי יי, הַמּוֹתָה לַחֲסִידָיו: אָנָּה יי
כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בֶּן אֲמָתְךָ, פִּתְחָתָ לְמוֹסְרֵי:
לֵךְ אֲזַבַּח זֶבַח תּוֹדָה, וּבָשָׂם יי אֶקְרָא: נִדְרֵי לִי אֲשַׁלֵּם,
נִגְדָה נָא לְכָל עַמּוֹ: בְּחִצְרוֹת בֵּית יי, בְּתוֹכִכִּי
יְרוּשָׁלַיִם, הִלְלוּיָהּ:

הִלְלוּ אֶת יי כָּל גּוֹיִם, שִׁבְחֻהוּ כָּל הָאֲמִים: כִּי גִבֹר
עָלֵינוּ חֲסִדּוֹ, וְאַמֶּת יי לְעוֹלָם, הִלְלוּיָהּ:

The four verses in larger type are recited aloud by the chazzan. After each verse, the congregation responds חסדו כי טוב כי לעולם חסדו, and then recites the subsequent verse in an undertone as indicated. When praying without a *minyan* recite only the verses in smaller type. (The chazzan recites חסדו after each of the last three verses.)

Chazzan—הוֹדוּ לִי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ:

Cong.—הוֹדוּ לִי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ:

יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסִדּוֹ:

Chazzan—יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסִדּוֹ:

Cong.—הוֹדוּ לִי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ:

יֹאמְרוּ נָא בֵּית אֱהֲרֹן, כִּי לְעוֹלָם חֲסִדּוֹ:

Chazzan—יֹאמְרוּ נָא בֵּית אֱהֲרֹן, כִּי לְעוֹלָם חֲסִדּוֹ:

Cong.—הוֹדוּ לִי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ:

יֹאמְרוּ נָא יִרְאֵי יי, כִּי לְעוֹלָם חֲסִדּוֹ:

1. Psalms 116:1-11. 2. Ibid. 116:12-19. 3. Ibid. 117. 4. On Sukkot, face east and wave the lulav and etrog three times in each direction while saying the words: חסדו—southeast, כי—northeast, טוב—east, כי—upward, לעולם—downward, חסדו—twice southwest and once due west.

walk before the Lord in the lands of the living. I had faith even when I declared, "I am greatly afflicted"; [even when] I said in my haste, "All men are deceitful."¹

מה What can I tender to the Lord for all His beneficences to me? I will raise the cup of deliverance and proclaim the Name of the Lord. I will pay my vows to the Lord, now, in the presence of all His people. Grievous in the eyes of the Lord is the death of His pious ones. I thank you, Lord, that since I am Your servant, I am Your servant the son of Your maidservant, You have loosened my bonds. To You I will bring an offering of thanksgiving, and proclaim the Name of the Lord. I will pay my vows to the Lord, now, in the presence of all His people, in the courtyards of the House of the Lord, in the midst of Jerusalem. Praise the Lord.²

Transliteration, page 636.

הללו Praise the Lord, all you nations; extol Him, all you peoples. For His kindness was mighty over us, and the truth of the Lord is everlasting. Praise the Lord.³

The four verses in larger type are recited aloud by the chazzan. After each verse, the congregation responds *Offer praise to the Lord for He is good, for His kindness is everlasting*, and then recites the subsequent verse in an undertone as indicated. When praying without a *minyan* recite only the verses in smaller type. (The chazzan recites *Offer praise* after each of the last three verses.)

Transliteration, page 636.

Chazzan—**הודו** **Offer praise to the Lord for He is good, for His kindness is everlasting.**

Cong.—**הודו** **Offer praise to the Lord for He is good, for His kindness is everlasting.**

יאמר Let Israel declare that His kindness is everlasting.

Chazzan—**יאמר** **Let Israel declare that His kindness is everlasting.**

Cong.—Offer praise to the Lord for He is good, for His kindness is everlasting.

יאמרו Let the House of Aaron declare that His kindness is everlasting.

Chazzan—**יאמרו** **Let the House of Aaron declare that His kindness is everlasting.**

Cong.—Offer praise to the Lord for He is good, for His kindness is everlasting.

יאמרו Let those who fear the Lord declare that His kindness is everlasting.

—Chazzan יֹאמְרוּ נָא יְרָאִי יְיָ, כִּי לְעוֹלָם חֶסֶדֶד;
 —Cong. הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדֶד;

מִן הַמִּצַּר קִרְאתִי יְהוָה, עֲנֵנִי בַמֶּרְחֹב יְהוָה: יְיָ לִי לֹא
 אִירָא, מִה יַעֲשֶׂה לִי אָדָם: יְיָ לִי בַּעֲזָרִי, וְאֲנִי
 אֶרְאֶה בְשִׁנְאֵי: טוֹב לַחֲסוֹת בַּיְיָ, מִפֶּטַח בְּאָדָם:
 טוֹב לַחֲסוֹת בַּיְיָ, מִפֶּטַח בְּגֵרִיכִים: כָּל גּוֹיִם סִבְבוּנִי,
 בְּשֵׁם יְיָ כִּי אֲמִילֵם: סִבּוּנִי גַם סִבְבוּנִי, בְּשֵׁם יְיָ כִּי
 אֲמִילֵם: סִבּוּנִי כְדִבְרִים דַּעְכוּ בְּאֵשׁ קוֹצִים, בְּשֵׁם
 יְיָ כִּי אֲמִילֵם: דָּחָה דְחִיתָנִי לַנֶּפֶל, וַיִּי עֲזָרָנִי: עֲזִי
 וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה: קוֹל רִנָּה וִישׁוּעָה
 בְּאַהֲלֵי צְדִיקִים, יָמִין יְיָ עֲשֶׂה חֵיל: יָמִין יְיָ רוֹמְמָה,
 יָמִין יְיָ עֲשֶׂה חֵיל: לֹא אָמוּת כִּי אֶחְיֶה, וְאֶסְפָּר
 מַעֲשֵׂי יְהוָה: יִסֹּר יִסְרָנִי יְהוָה, וּלְמוֹת לֹא נִתְּנִי: פִּתְחוּ
 לִי שַׁעֲרֵי צֶדֶק, אֲבֹא בָם אֹדְהָ יְהוָה: זֶה הַשַּׁעַר לַיְיָ,
 צְדִיקִים יָבֹאוּ בּוֹ: אֹדֶךְ כִּי עֲנִיתָנִי, וַתְּהִי לִי
 לִישׁוּעָה: אֹדֶךְ כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה: אֲבֹן
 מָאֶסוּ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פִּנָּה: אֲבֹן מָאֶסוּ
 הַבּוֹנִים, הִיְתָה לְרֹאשׁ פִּנָּה: מֵאֵת יְיָ הִיְתָה זֹאת,
 הִיא נִפְלְאת בְּעֵינֵינוּ: מֵאֵת יְיָ הִיְתָה זֹאת, הִיא
 נִפְלְאת בְּעֵינֵינוּ: זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה
 בּוֹ: זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה בּוֹ:

Chazzan—**אָמַר** Let those who fear the Lord declare that His kindness is everlasting.

Cong.—Offer praise to the Lord for He is good, for His kindness is everlasting.

מִן From out of distress I called to God; with abounding relief, God answered me. The Lord is with me, I do not fear—what can man do to me? The Lord is with me among my helpers, and I will see [the downfall of] my enemies. It is better to rely on the Lord than to trust in man. It is better to rely on the Lord than to trust in nobles. All the nations surrounded me, but in the Name of the Lord I will cut them down. They surrounded me, they encompassed me, but in the Name of the Lord I will cut them down. They surrounded me like bees, yet they shall be extinguished like fiery thorns; in the Name of the Lord I will cut them down. You [my foes] repeatedly pushed me to fall, but the Lord helped me. God is my strength and song, and He has been a help to me. The sound of rejoicing and deliverance reverberates in the tents of the righteous, “The right hand of the Lord performs deeds of valor. The right hand of the Lord is exalted; the right hand of the Lord performs deeds of valor!” I shall not die, but I shall live and recount the deeds of God. God has indeed chastised me, but He did not give me up to death. Open for me the gates of righteousness; I will enter them and praise God. This is the gate of the Lord; the righteous will enter it. I offer thanks to You, for You have answered me, and You have been my deliverance. I offer thanks to You, for You have answered me, and You have been my deliverance. The stone which the builders scorned has become the chief cornerstone. The stone which the builders scorned has become the chief cornerstone. From the Lord has this come about; it is wondrous in our eyes. From the Lord has this come about; it is wondrous in our eyes. This is the day which the Lord has made; let us be glad and rejoice on it. This is the day which the Lord has made; let us be glad and rejoice on it.

Each of the following lines is recited aloud by the chazzan, followed by the congregation.

¹ אָנָּא יי הוֹשִׁיעָה נָּא:

² אָנָּא יי הוֹשִׁיעָה נָּא:

אָנָּא יי הַצְלִיחָה נָּא:

אָנָּא יי הַצְלִיחָה נָּא:

פְּרוּךְ הָפֵא בְּשֵׁם יי, פִּרְכָּנוּכֶם מִבֵּית יי: פְּרוּךְ הָפֵא
בְּשֵׁם יי, פִּרְכָּנוּכֶם מִבֵּית יי: אֵל יי וַיָּאֵר לָנוּ,
אֲסֹרוּ חֹג בַּעֲבֹתִים, עַד קִרְנוֹת הַמִּזְבֵּחַ: אֵל יי וַיָּאֵר
לָנוּ, אֲסֹרוּ חֹג בַּעֲבֹתִים, עַד קִרְנוֹת הַמִּזְבֵּחַ: אֵלִי אַתָּה
וְאוֹדֶךָ, אֱלֹהֵי אַרְוֹמָמְךָ: אֵלִי אַתָּה וְאוֹדֶךָ, אֱלֹהֵי
אַרְוֹמָמְךָ: הוֹדוּ לִי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ: הוֹדוּ
לִי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ:

יְהִלְלוּךָ יי אֱלֹהֵינוּ (על) כָּל מַעֲשֶׂיךָ, וַחֲסִידֶיךָ צִדִּיקִים
עוֹשֵׂי רְצוֹנְךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, בְּרִנָּה
יִודוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיִּפָּאֲרוּ, וַיְרוֹמְמוּ וַיַּעֲרִיצוּ, וַיִּקְדִּישׁוּ
וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְּפָנֵינוּ. כִּי לָךְ טוֹב לְהוֹדוֹת, וּלְשִׁמּוֹךְ
נָאִה לִזְמַר, כִּי מַעֲלֹם וְעַד עוֹלָם אַתָּה אֵל:

When saying Half Hallel, only the chazzan concludes the blessing with the following:⁵ congregation responds אָמֵן as indicated, having in mind that the chazzan is reciting the blessing on their behalf.

Cong. אָמֵן. פְּרוּךְ אַתָּה יי, מֶלֶךְ מְהֻלָּל בַּתְּשַׁבְּחוֹת:

1. On Sukkot, face east and wave the *lulav* and *etrog* three times in each direction while saying the words: אָנָּא—southeast and northeast, הוֹשִׁיעָה—east and upward, נָּא—downward, and twice southwest and once due west. 2. Wave the *lulav* as indicated in the previous footnote. One, however, who recited the blessing over the *lulav* immediately prior to Hallel, does not wave the *lulav* at this point. 3. On Sukkot, face east and wave the *lulav* and *etrog* three times in each direction while saying the words: הוֹדוּ—southeast, כִּי—northeast, טוֹב—east, כִּי—upward, לְעוֹלָם—downward, חֲסִדוֹ—twice southwest and once due west. 4. Psalm 118. 5. When praying alone, recite this blessing.

Each of the following lines is recited aloud by the chazzan, followed by the congregation.
Transliteration, page 636.

אנא ¹We implore You, Lord, deliver us now.

אנא ²We implore You, Lord, deliver us now.

אנא We implore You, Lord, grant us success now.

אנא We implore You, Lord, grant us success now.

ברוך Blessed is he who comes in the Name of the Lord; we bless you from the House of the Lord. Blessed is he who comes in the Name of the Lord; we bless you from the House of the Lord. The Lord is a benevolent God and He has given us light; bind the festival offering with cords until [you bring it to] the horns of the altar. The Lord is a benevolent God and He has given us light; bind the festival offering with cords until [you bring it to] the

Transliteration, horns of the altar. You are my God and I will
page 636.

praise You, my God—and I will exalt You. You are my God and I will praise You, my God—and I will exalt You. ³Praise the Lord for He is good, for His kindness is everlasting. ⁴Praise the Lord for He is good, for His kindness is everlasting.

יהללך Lord our God, all Your works will praise You; and Your pious ones, the righteous who carry out Your will, and all Your people, the House of Israel, with joyous song will praise and bless, extol and glorify, exalt and adore, hallow and proclaim the sovereignty of Your Name, our King. For it is good to praise You, and fitting to sing to Your Name, for from the highest world to the lowest You are God.

When saying Half Hallel, only the chazzan concludes the blessing with the following:⁵ congregation responds Amen as indicated, having in mind that the chazzan is reciting the blessing on their behalf.

Blessed are You Lord, King who is extolled with praises.

Cong. Amen.

During the seven days of Sukkot (except Shabbat), Hoshanot, page 368, are recited at this point.

On Rosh Chodesh, it is customary to say the following paragraph three times.

וְאֶבְרָהִם זָקֵן בָּא בַּיָּמִים, וַיִּבְרַךְ אֶת אַבְרָהִם כָּל־לַיְלָה זְבֻדָּה
יִשְׁמְרֵנִי וַיַּחְיֵנִי, כִּן יְהִי רָצוֹן מִלִּפְנֵיךָ, אֱלֹהִים חַיִּים
וּמְלֹךְ עוֹלָם אֲשֶׁר בִּידוֹ נַפֵּשׁ כָּל חַי, אָמֵן:

Chazzan recites Kaddish. Congregation responds אָמֵן as indicated.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (אָמֵן—Cong) בְּעֶלְמָא דִּי
בְּרָא כְדֻעוּתָהּ וַיְמַלִּיךְ מַלְכוּתָהּ, וַיַּצְמַח פְּרוֹקָנָהּ
וַיִּקְרַב מְשִׁיחָהּ. (אָמֵן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיִּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזֶמֶן קָרִיב וְאִמְרוּ אָמֵן:
(אָמֵן—Cong) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא,
(יִתְבָּרַךְ).

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא. יִתְבָּרַךְ,
וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר, וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלֶּה,
וַיִּתְהַלָּל, שְׁמֵהּ דְקוֹדֶשׁא בְּרִיךְ הוּא. (אָמֵן—Cong) לְעָלְמָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תִּשְׁבַּחְתָּא וְנַחֲמַתָּא, דְאִמְרוּ
בְּעֶלְמָא, וְאִמְרוּ אָמֵן: (אָמֵן—Cong)

On Chanukah (except on Shabbat or Rosh Chodesh), continue with the Reading of the Torah on page 61. On all other days the chazzan continues:

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל, קָדָם
אֲבוּהוֹן דִּי בְשִׁמְיָא, וְאִמְרוּ אָמֵן: (אָמֵן—Cong) יְהֵא שְׁלָמָא
רַבָּא מִן שְׁמֵיָא 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 כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

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

During Shacharit: continue with the Song of the Day, page 71. On Shabbat, page 218.

On the first night of Pesach, continue with עֲלֵינוּ, page 174. When the first night of Pesach occurs on Friday night, continue with מְזִמּוֹר, page 173.

On the second night of Pesach, continue with the counting of the Omer, page 136.

During the seven days of Sukkot (except Shabbat), Hoshanot, page 368, are recited at this point.

On Rosh Chodesh it is customary to say the following paragraph three times.

ואברהם And Abraham was old, advanced in years, and the Lord blessed Abraham in all things.¹ May *Zevadyah* protect me and grant me life. So may it be Your will, living God and eternal King, in whose hand is the soul of every living thing. Amen.

Chazzan recites 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: 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 Chanukah (except on Shabbat or Rosh Chodesh), continue with the Reading of the Torah on page 61. On all other days the chazzan continues:

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*.

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

During Shacharit: continue with the Song of the Day, page 71. On Shabbat, page 218.

On the first night of Pesach, continue with *Aleinu*, page 174. When the first night of Pesach occurs on Friday night, continue with *Mizmor*, page 173.

On the second night of Pesach, continue with the counting of the Omer, page 136.

בֵּית יַעֲקֹב, לָכוּ וְנִלְכֶּה בְּאוֹר יי: כִּי כָל הָעַמִּים יִלְכוּ
אִישׁ בְּשֵׁם אֱלֹהָיו, וְאַנְחֵנוּ נִלְךְ בְּשֵׁם יי אֱלֹהֵינוּ
לְעוֹלָם וָעֶד:

יְהי יי אֱלֹהֵינוּ עִמָּנוּ, כַּאֲשֶׁר הָיָה עִם אֲבֹתֵינוּ, אֵל יַעֲזֹכֵנוּ
וְאֵל יִשְׁעֵנוּ: לַהֲשׁוֹת לִבֵּנוּ אֵלָיו, לָלֶכֶת בְּכָל דְּרָכָיו
וְלִשְׁמֹר מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו, אֲשֶׁר צִוָּה אֶת אֲבֹתֵינוּ:
וַיְהִי דְבַר אֱלֹהִים אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יי, קְרֹבִים אֵל יי
אֱלֹהֵינוּ יוֹמָם וּלְיָלָה, לַעֲשׂוֹת מִשְׁפָּט עֲבָדָיו וּמִשְׁפָּט עַמּוֹ
יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ: לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ כִּי
יי הוּא הָאֱלֹהִים, אִין עוֹד:

שִׁיר הַמַּעֲלוֹת לְדָוִד, לוּלִי יי שְׁהִיָּה לָנוּ, יֹאמֶר נָא
יִשְׂרָאֵל: לוּלִי יי שְׁהִיָּה לָנוּ, בְּקוֹם עָלֵינוּ אָדָם: אֲזִי
חַיִּים בָּלַעְנוּ, בַּחֲרוֹת אָפָם בָּנוּ: אֲזִי הַמַּיִם שִׁטְפוּנוּ, נִחַלָּה
עָבַר עַל נַפְשֵׁנוּ: אֲזִי עָבַר עַל נַפְשֵׁנוּ, הַמַּיִם הַיּוֹדוּנִים:
בְּרוּךְ יי, שֶׁלֹּא נִתְּנָנוּ טָרֶף לְשֹׁנֵיהֶם: נַפְשֵׁנוּ כִּצְפוֹר נִמְלָטָה
מִפֶּחַ יוֹקְשִׁים, הַפֶּחַ נִשְׁפָּר, וְאַנְחֵנוּ נִמְלָטָנוּ: עֲזָרְנוּ בְּשֵׁם
יי, עָשָׂה שָׁמַיִם וָאָרֶץ:

SONG OF THE DAY

SUNDAY:

הַיּוֹם, יוֹם רֵאשׁוֹן בַּשַּׁבָּת, שָׁבוּ הָיוּ הַלָּוִים אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:
לְדָוִד מְזִמּוֹר, לִי הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבִּי בָהּ: כִּי הוּא
עַל יָמִים יְסָדָהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ: מִי יַעֲלֶה בָהּ
יי, וּמִי יָקוּם בְּמָקוֹם קֹדֶשׁוֹ: נָקִי כַפַּיִם וְכֵר לֵב, אֲשֶׁר לֹא
נִשְׂא לַשּׂוֹא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה: יֵשֵׁא בִרְכָּה 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:

לדוד 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

וַיִּצְדָּקָה מַאֲלֵהִי יִשְׁעוֹ: זֶה דֹּר דִּרְשָׁיו, מִבְּקָשֵׁי פָנֶיךָ יַעֲקֹב
 סֵלָה: שָׂאוּ שְׁעָרִים רְאֲשֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ
 מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד, יי עֲזֹזוּ וְגִבּוֹר, יי גִּבּוֹר
 מִלַּחְמָה: שָׂאוּ שְׁעָרִים רְאֲשֵׁיכֶם, וְשָׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ
 מֶלֶךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יי צְבָאוֹת, הוּא מֶלֶךְ
 הַכְּבוֹד סֵלָה:

Continue with הושיענו at the top of page 75.

MONDAY:

הַיּוֹם, יוֹם שְׁנֵי בַשָּׁבַת, שָׁבוּ הָיוּ הַלּוֹיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:
 שִׁיר מִזְמוֹר לְבְנֵי קִרְחַ: גָּדוֹל יי וּמָהֵלֵל מְאֹד, בְּעִיר אֱלֹהֵינוּ
 הַר קֹדֶשׁ: יִפֶּה נוֹף מִשׁוּשׁ כָּל הָאָרֶץ הַר צִיּוֹן, יִרְכָּתִי
 צִפּוֹן, קִרְיַת מֶלֶךְ רַב: אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נֹדַע לְמִשְׁגָּב: כִּי
 הִנֵּה הַמְּלָכִים נֹעְדוּ, עָבְרוּ יַחְדָּו: הִמָּה רָאוּ כֵּן תִּמְהוּ, גִּבְהָלוּ
 נִחְפְּזוּ: רָעְדָה אַחֲזָתָם שָׁם, חֵיל כִּיּוֹלָדָה: בְּרוּחַ קָדִים, תִּשְׁפֹּר
 אֲנִיּוֹת תִּרְשִׁישׁ: כַּאֲשֶׁר שָׁמַעְנוּ כֵּן רָאִינוּ בְּעִיר יי צְבָאוֹת,
 בְּעִיר אֱלֹהֵינוּ, אֱלֹהִים יִכְוֶנֶה עַד עוֹלָם סֵלָה: דְּמִינוּ אֱלֹהִים
 חֲסִדָּךְ בְּקֶרֶב הַיִּכְלָךְ: כְּשִׁמְךָ אֱלֹהִים כֵּן תִּהְלֶתְךָ עַל קִצְוֵי
 אָרֶץ, צֶדֶק מְלָאָה יְמִינֶךָ: יִשְׁמַח הַר צִיּוֹן, תִּגְלָנָה בְּנוֹת יְהוּדָה,
 לְמַעַן מִשְׁפָּטֶיךָ: סָבוּ צִיּוֹן וְהִקִּיפוּהָ, סִפְרוּ מַגְדָּלֶיהָ: שִׁיתוּ
 לַבָּכִים לַחִילָה פִּסְגּוֹ אַרְמְנוֹתֶיהָ, לְמַעַן תִּסְפְּרוּ לְדֹר אַחֲרוֹן:
 כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעַד, הוּא יִנְהַגְנוּ עַל מוֹת:

Continue with הושיענו at the top of page 75.

TUESDAY:

הַיּוֹם, יוֹם שְׁלִישִׁי בַשָּׁבַת, שָׁבוּ הָיוּ הַלּוֹיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:
 מִזְמוֹר לְאַסָּף, אֱלֹהִים נָצַב בַּעֲדַת אֵל, בְּקֶרֶב אֱלֹהִים
 יִשְׁפֹּט: עַד מָתִי תִשְׁפָּטוּ עוֹלָם, וּפָנִי רְשָׁעִים תִּשְׂאוּ
 סֵלָה: שְׁפָטוּ דָל וַיִּתּוֹם, עָנִי וְרֹשׁ הַצְּדִיקוֹ: פִּלְטוּ דָל וְאַבְיוֹן,

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

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

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

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

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

מִים רַבִּים אֲדִירִים מִשְׁבְּרֵי יָם, אֲדִיר בְּפָרוֹם יי: עֲדִיתִךְ נֶאֱמָנוּ
מָאד, לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ, יי: לְאַרְךְ יָמִים:

הוֹשִׁיעֵנו יי אֱלֹהֵינוּ וּקְבָצֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם
קֹדֶשְׁךָ, לְהַשְׁתַּבַּח בְּתֵהֶלְתֶּךָ: בְּרוּךְ יי אֱלֹהֵי
יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם, וְאָמַר כָּל הָעָם אָמֵן,
הַלְלוּיָהּ: בְּרוּךְ יי מְצִיּוֹן שֹׁכֵן יְרוּשָׁלַיִם, הַלְלוּיָהּ: בְּרוּךְ יי
אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ: וּבְרוּךְ שֵׁם
כְּבוֹדוֹ לְעוֹלָם, וַיִּמְלֹא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן:

On Rosh Chodesh continue with בְּרַכֵּי נֶפֶשׁ, 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 נֶפֶשׁ אֶת יי, יי אֱלֹהֵי נִדְלָתָּ מָאד, הוֹד וְהָדָר לְכִשְׁתִּי: עֲמָה
אוֹר בְּשִׁלְמָה, נוֹמָה שְׁמִים בִּירְעָה: הַמִּקְרָה בָּפִים עֲלִיזוֹתֵינוּ,
הַשֵּׁם עֲבִים רְכוּבוֹ, הַמְחַלֵּךְ עַל בְּנֵי רוּחַ: עֲשֵׂה מִלְּאֲכֵיו רִחוּת,
מִשְׁרָתוֹ אֵשׁ לֶחֶם: יִסַּד אָרֶץ עַל מְכוּנֶיהָ, כָּל תְּפוּט עוֹלָם וְעַד:
תְּהוֹם כְּלָבֹשׁ כְּפִיתוֹ, עַל הָרִים יַעֲמֵדוּ מִים: מִן נִשְׁרָתְךָ יִטְסוּן, מִן
קוֹל רַעֲמֶךָ יִחְפּוּן: יַעֲלוּ הָרִים יָדָיו בִּקְעוֹת, אֶל מְקוֹם זֶה יִסְדֶּה
לָהֶם: גְּבוּל שְׂמֹת כָּל יַעֲבֹדוּן, כָּל יִשְׁכֹּן לְכַסּוֹת הָאָרֶץ: חֲמִשְׁלַח
מַעֲיָנִים בְּחֻלִּים, בֵּין הָרִים יִחַלְכוּן: יִשְׁקוּ כָּל חַיָּתוֹ שִׁדְי, יִשְׁבְּרוּ
פְּרָאִים צִמְאֹם: עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁכֹּן, מִבֵּין עֲפָאִים יִתְּנוּ קוֹל:
מִשְׁקֵה הָרִים מַעֲלִיזוֹתֵינוּ, מִפְּרִי מַעֲשֵׂיךָ תִּשְׁבַּע הָאָרֶץ: מִצִּמְחָת חֲצִיר
לְכַהֲמָה, וְעֵשֶׂב לְעֹבֶדֶת הָאָדָם, לְחֻצִּיא לֶחֶם מִן הָאָרֶץ: וַיֵּן יִשְׁמַח
לִבֵּב אֲנוּשׁ, לְהַצְחִיל פָּנִים מִשְׁמֵן, וּלְחֵם לִבֵּב אֲנוּשׁ יִסְעֵד: יִשְׁבְּעוּ
עֲצֵי יי, אֲרָזֵי לְבֹנוֹן אֲשֶׁר נָמַע: אֲשֶׁר שֵׁם צִפְרִים יִקְנֶה חֲסִידָה
בְּרוּשִׁים בֵּיתָה: הָרִים הַגְּבוּרִים לְעֵלִים, מַלְעִים טוֹחָה לְשִׁטְמִים:
עֲשֵׂה יָדָה לְמוֹעֲדִים, שְׁמֵשׁ יָדַע מְבֹאֵי: תִּשְׁתַּח וְיָדָה לִלְתָּ, כֹּה
תִּרְמַשׁ כָּל חַיָּתוֹ יַעֲר: תִּפְסְרוּם שְׁמַיִם לְסֻרָה, וּלְכַשֵּׁת מִלֵּל אֲבֵלִים:
תִּחְרַח הַשָּׁמַשׁ יִאֲסֹפֶן, וְאֵל מַעֲוֹתָם יִרְעֹצֶן: יֵצֵא אָדָם לְסֻלּוֹ,

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.

וְלִשְׁכֹּרְתוֹ עַד עֶרֶב: מִה רַבּוֹ מַעֲשֵׂיוֹ יי, כָּל־סֶם בְּחִסְמָה עֲשִׂיתָ, מִלְּאֵה
הָאָרֶץ קִנְיָנִי: זֶה הָיָם גִּדּוֹל וְרַחֵב יָדַיִם, שֶׁם רָמַשׁ וְאֵין מִסְפָּר, חַיִּית
קִמְצוֹת עִם גִּדְלוֹת: שֶׁם אֲנִיּוֹת יִחַלְכוּן, לִוְיָתָן זֶה יִצְרָתָ לְשִׁחַק בּוֹ:
כָּל־סֶם אֱלֹהִים יִשְׁפְּרוּן, לַחַת אֲכָלָם בַּעֲתוֹ: חֲתָן לָהֶם יִלְקָחוּן, תַּפְתַּח
יָדָד יִשְׁבַּעוּן טוֹב: תַּסְתִּיר פָּנָיו יִבְהַלּוּן, תַּסֵּף רוּחָם יִגְעֻנוּן, וְאֵל
עֶפְרַם יִשׁוּבוּן: תִּשְׁלַח רוּחְךָ יִבְרָאוּן, וְתַחֲרִשׁ פְּנֵי אֲדָמָה: יְהִי כְבוֹד
יי לְעוֹלָם, יִשְׁמַח יי בַּמַּעֲשִׂיוֹ: הַמְבִּיט לָאָרֶץ וְתִרְעַד, יַעַן בְּהָרִים
וַיַּעֲשֻׁנוּ: אֲשִׁירָה לִי בַחֲיִי, אֲזַמְּרָה לְאֵלֹהֵי בְעוֹדִי: יַעֲרֹב עָלָיו שִׁיחִי,
אֲנֹכִי אֲשַׁמַּח בִּי: יִתְמוּ חַסְדָּאִים מִן הָאָרֶץ וְרָשָׁעִים עוֹד אֵינֶם, בְּרַכִּי
נַפְשִׁי אֵת יי, הַלְלוּהָ:

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

לְדָוִד, יי אֲדִיר וַיִּשְׁעֵי מִמֶּנִּי אֲדָא, יי מַעֲזַח חַיִּי מִמֶּנִּי אֲפַתֵּד:
בִּקְרֹב עָלִי מִרְעִים לֶאֱכֹל אֶת בִּשְׂרִי, צָרִי וְאֵיבִי לִי,
הִמָּה בָּשְׁלוּ וְנִפְּלוּ: אִם תַּחֲנֶנָּה עָלִי מַחֲנֶנָּה לֹא יִירָא לִבִּי, אִם
תִּקּוּם עָלִי מִלְחָמָה, בּוֹאֵתִי אֲנִי בּוֹטָח: אַחַת שְׁאֵלָתִי מֵאֵת יי,
אוֹתָהּ אֲבַקֵּשׁ, שִׁבְתִּי בְּבֵית יי כֹּל יְמֵי חַיִּי, לַחַיִּוֹת בְּנֻעָם יי
וְלִכְבֹּד בְּהִיכָלוֹ: כִּי יַעֲנֵנִי בִּסְפוֹ בְּיוֹם רָעָה, יִסְתַּיְרֵנִי בַּסֶּתֶר
אַהֲלִי, בְּצוּר יְרוּמָמֵנִי: וְעַתָּה יְרוּם רֹאשִׁי עַל אֵיבֵי סְבִיבוֹתַי,
וְאֲזַבְחָה בְּאַהֲלִי וּבְחַיִּי תִרְעַדָּה, אֲשִׁירָה וְאֲזַמְּרָה לִי: שְׁמַע יי
קוֹלִי אֶקְרָא, וְחַנּוּנִי וְעֻנּוּנִי: לֵךְ אִמַּר לִבִּי בִקְשׁוּ פָנַי, אֵת פָּנֶיךָ יי
אֲבַקֵּשׁ: אֵל תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי, אֵל תֵּם בְּאֵף עֲבָדְךָ, עוֹרָחִי
הָיִיתָ, אֵל תִּמְשָׁנִי וְאֵל תַּעֲלֹבֵנִי אֱלֹהֵי יִשְׁעִי: כִּי אֲבִי וְאִמִּי עֲזָבוּנִי,
וְיִי יִאֲסָפֵנִי: הוֹרֵנִי יי וְדַרְכְּךָ, וְתִתֵּנִי בְּאֶרֶץ מִישׁוֹר, לִסְעֹן שׁוֹרְרִי:
אֵל תִּתֵּנִי בְּנַפֵּשׁ צָרִי, כִּי קָמוּ כִּי עָדִי שָׁקֵר וַיִּפַּח חֲמָם: לֹאֵל
הַאֲסִמֵּנִי לְרֹאוֹת בְּטוֹב יי בְּאֶרֶץ חַיִּים: קוֹה אֵל יי, חֹסֵן וְיִאֲמִין
לִבִּי, 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.

למנצח 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 אמן as indicated.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אמן—Cong) בְּעֶלְמָא דִּי כְּרָא
כְּרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ, וְיַצְמַח פּוּרְקָנָהּ וְיַקְרֵב
מְשִׁיחָהּ. (אמן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעִגְלָא וּבְזֻמָּן קָרִיב וְאִמְרוּ אָמֵן:

(אמן—Cong) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא, יִתְבָּרַךְ.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא, יִתְבָּרַךְ,
וְיִשְׁתַּבַּח, וְיִתְפָּאֵר, וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא, וְיִתְהַדָּר, וְיִתְעַלֶּה,
וְיִתְהַלָּל, שְׁמֵהּ דִּקְדוּשָׁא בְּרִידָהּ הוּא. (אמן—Cong) לְעֵלָא מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרִין בְּעֶלְמָא,
וְאִמְרוּ אָמֵן: (אמן—Cong) יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן: (אמן—Cong)

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

From Rosh Hashanah through Yom Kippur, substitute עָלְמָא for עָלְמֵי.

עֲשֵׂה (שָׁלוֹם) שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן: (אמן—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.

יִתְגַּדַּל *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.

יִתְגַּדַּל 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,



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 בְּנֹסַע הָאָרֶן וַיֹּאמֶר מֹשֶׁה: קוּמָה יי וַיִּפָּצוּ
 אֲיִבָיִךְ וַיִּנָּסוּ מִשְׁנֵאֵיךְ מִפָּנֶיךָ: כִּי מִצִּיּוֹן תֵּצֵא
 תּוֹרָה וּדְבַר יי מִירוּשָׁלַיִם: בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ
 יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ:

בְּרִיךְ שְׁמָה דְּמֶרַא עֲלֵמָא, בְּרִיךְ פִּתְרֵךְ וְאַתְרֵךְ, יְהֵא
 רְעוּתֵךְ עִם עַמְּךָ יִשְׂרָאֵל לְעֹלָם, וּפּוֹרְקֵן יְמִינֵךְ אַחֲזִי
 לְעַמְּךָ בְּבֵי מִקְדָּשְׁךָ, וְלֹא־מִטּוֹי לָנֶא מִטּוֹב נְהוֹרֵךְ וְלִקְבֵּל
 צְלוֹתָנָא בְּרַחֲמִין. יְהֵא רַעּוּא קְדָמְךָ דְּתוֹרִיךְ לֵן חֲזִין בְּטִיבוֹ,
 וְלֵהוּי אֲנָא פְּקִידָא בְּגוֹ צְדִיקִיָּא, לְמַרְחָם עָלֵי וְלְמַגְמֵר יְתֵי וַיִּת
 כָּל דֵּי לִי, וְדִי לְעַמְּךָ יִשְׂרָאֵל. אֲנִתָּ הוּא זֶן לְכָלֵּא וּמִפְּרָגִם
 לְכָלֵּא, אֲנִתָּ הוּא שְׁלִיט עַל כָּלֵּא. אֲנִתָּ הוּא דְּשְׁלִיט עַל
 מַלְכֵיָּא, וּמַלְכוּתָא דִּילָךְ הִיא. אֲנָא עֲבָדָא דְּקֹדֶשָׁא בְּרִיךְ הוּא,
 דְּסַגִּידָנָא קָמָה וּמִקָּמֵי דִּיקָר אֲוִרִיתָהּ. בְּכָל עֵדֵן וְעֵדֵן לֹא עַל
 אֲנִשׁ רְחִיצָנָא וְלֹא עַל כּוֹר אֱלֹהִין סְמִיכָנָא, אֱלֹא בְּאֱלֹהָא
 דְּשִׁמְיָא, דִּהוּא אֱלֹהָא קְשׁוּט, וְאֲוִרִיתָהּ קְשׁוּט, וְנִבְיָאוּהִי
 קְשׁוּט, וּמִסְגָּא לְמַעַבְד טַבּוֹן וְקְשׁוּט. בֵּה אֲנָא רְחִיץ, וְלִשְׁמָה
 קֹדִישָׁא יִקְרָא אֲנָא אֲמַר תְּשַׁבְּחֵן. יְהֵא רַעּוּא קְדָמְךָ דְּתַפְתַּח
 לְבָאֵי בְּאֲוִרִיתָא, וְתַשְׁלִים מִשְׁאֲלִין דְּלְבָאֵי, וְלְבָא דְּכָל עַמְּךָ
 יִשְׂרָאֵל, לְטַב וּלְחַיִּין וְלִשְׁלָם.

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.

ויד 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.

ברך 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:

גִּדְלוּ לִי אֶתִי וְנִרְוַמָּה שְׁמוֹ יַחְדָּו:

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

לֵךְ יי הַגִּדְלָהּ וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנְצַח וְהַהוֹד, כִּי
כָל בְּשָׁמַיִם וּבָאָרֶץ. לֵךְ יי הַמַּמְלָכָה וְהַמְתַּנְשָׂא
לְכָל לְרֹאשׁ: רֹמְמוּ יי אֱלֹהֵינוּ, וְהַשְׁתַּחֲווּ לַהֵדֶם רַגְלָיו,
קָדוֹשׁ הוּא: רֹמְמוּ יי אֱלֹהֵינוּ וְהַשְׁתַּחֲווּ לַהֵר קָדְשׁוֹ, כִּי
קָדוֹשׁ יי אֱלֹהֵינוּ:

אֲב הַרְחֵמִים הוּא יִרְחַם עִם עַמּוּסִים,⁵ וְיִזְכֹּר בְּרִית
אִיתָנִים, וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וְיַגְעֵר
בְּיַצֵּר הָרַע מִן הַנְּשׂוּאִים,⁵ וְיַחֲזֹן עָלֵינוּ לְפָלִיטַת עוֹלָמִים,
וְיַמְלֵא מַשְׁאֲלוֹתֵינוּ 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.

וְתִגְלָה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמָּן קָרוֹב, וְיַחֲזֹן
פְּלִטָתָנוּ וּפְלִטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד
וּלְרַחֲמִים וּלְרַצּוֹן וְנֹאמַר אָמֵן. הַכֹּל הָבּוּ גִדְלֵי לֵאלֹהֵינוּ
וְתִנּוּ כְבוֹד לַתּוֹרָה. כֹּהֵן קָרֵב, יַעֲמֹד (name) בֶּן (father's name)
הַכֹּהֵן. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

The congregation responds:

וְאַתֶּם הַדֹּבְקִים בִּי אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם:

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:

גָּדַל 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

אֲנִי 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.

וְתִגְלַהּ 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 מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה
יי, נֹתֵן 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 מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ
תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ
אַתָּה יי, נֹתֵן 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 וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן—Cong) בְּעֶלְמָא דִּי בְּרָא
כְּרִיעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פּוּרְקָנָהּ וְיַקְרִיב
מְשִׁיחָהּ. (אָמֵן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

(אָמֵן—Cong) יְהֵא שְׁמֵהּ רַבָּא מְבָרֵךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא, יִתְבָּרֵךְ.
יְהֵא שְׁמֵהּ רַבָּא מְבָרֵךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא. יִתְבָּרֵךְ, וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר, וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא, וְיִתְהַדָּר, וְיִתְעַלֶּה, וְיִתְהַלָּל, שְׁמֵהּ
דְּקוּדְשָׁא בְּרִיךְ הוּא. (אָמֵן—Cong) לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא, 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.

ברכו *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*)



TORAH READINGS

ROSH CHODESH

וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: צוּ אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבָּנִי
לְחֹמֵי לָאֵשׁ רֵיחַ נִיחָחִי תִשְׁמְרוּ לְהִקְרִיב לִי בְמוֹעֶדוֹ: וְאָמַרְתָּ לָהֶם
זֶה הָאֵשֶׁה אֲשֶׁר תִּקְרִיבוּ לַיהוָה כִּבְשִׁים בְּנִי־שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם עֹלָה
תָּמִיד:

וַיִּי וְאָמַרְתָּ לָהֶם זֶה הָאֵשֶׁה אֲשֶׁר תִּקְרִיבוּ לַיהוָה כִּבְשִׁים בְּנִי־שָׁנָה תְּמִימִם
שְׁנַיִם לַיּוֹם עֹלָה תָּמִיד: אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַּבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשְּׁנִי
תַּעֲשֶׂה בֵּין הָעֶרְפִּים: וְעִשְׂרִית הָאִיפָה סֹלֶת לַמִּנְחָה בְּלוּלָה בְּשֶׁמֶן בְּתֵית
רְבִיעֵת הֶהָיִן:

יִשְׂרָאֵל עֹלֶת תָּמִיד תַּעֲשֶׂה בַּהָר סִינִי לְרִיחַ נִיחָח אֵשֶׁה לַיהוָה: וְנִסְכּוֹ רְבִיעֵת
הֶהָיִן לִכְבֹּשׂ הָאֶחָד בַּקֹּדֶשׁ הַפָּדָה גִּסְדָּ שֶׁכֶר לַיהוָה: וְאֵת הַכֶּבֶשׂ הַשְּׁנִי תַּעֲשֶׂה
בֵּין הָעֶרְפִּים כְּמִנְחַת הַבֹּקֶר וְכִנְסוּ תַּעֲשֶׂה אֵשֶׁה רֵיחַ נִיחָח לַיהוָה: וּבְיוֹם
הַשַּׁבָּת שְׁנֵי־כִבְשִׁים בְּנִי־שָׁנָה תְּמִימִם וְשְׁנֵי עֶשְׂרִים סֹלֶת מִנְחָה בְּלוּלָה
בְּשֶׁמֶן וְנִסְכּוֹ: עֹלֶת שַׁבָּת בְּשַׁבְּתוֹ עַל־עֹלֶת הַתָּמִיד וְנִסְכָּה:

רְבִיעִי וּבְרֵאשִׁי חֲדָשִׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנִי־בָקָר שְׁנַיִם וְאֵיל אֶחָד
כִּבְשִׁים בְּנִי־שָׁנָה שִׁבְעָה תְּמִימִם: וְשִׁלְשָׁה עֶשְׂרִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן
לִפְרֵי הָאֶחָד וְשְׁנֵי עֶשְׂרִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לְאֵיל הָאֶחָד: וְעִשְׂרֵן
עֶשְׂרִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לִכְבֹּשׂ הָאֶחָד עֹלָה רֵיחַ נִיחָח אֵשֶׁה לַיהוָה:
וְנִסְכֵּיהֶם חֲצִי הֶהָיִן יִהְיֶה לִפְרֵי וְשִׁלִּישַׁת הֶהָיִן לְאֵיל וְרְבִיעֵת הֶהָיִן לִכְבֹּשׂ יִין
זֹאת עֹלֶת חֹדֶשׁ בְּחֹדְשׁוֹ לַחֲדָשִׁי הַשָּׁנָה: וְשַׁעִיר עִזִּים אֶחָד לַחֲטָאת לַיהוָה
עַל־עֹלֶת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ:

Half Kaddish is recited, page 63, followed by raising the Torah, page 65.

PUBLIC FAST DAYS

During the following reading, the reader pauses for the congregation to say aloud the passages in bold before he reads them.

וַיַּחֲלֵ מֹשֶׁה אֶת־פָּנָיו יְהוָה אֱלֹהָיו וַיֹּאמֶר לְמָה יְהוָה יַחֲרֶה אִפְּךָ בְּעַמֶּךָ אֲשֶׁר
הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכַח גָּדוֹל וּבִכְדָּ חֲזָקָה: לְמָה יֹאמְרוּ מִצְרַיִם
לֵאמֹר בָּרַעַה הוֹצִיאָם לְהִרְגָם אֹתָם בַּהָרִים וּלְכַלֵּתָם מֵעַל פְּנֵי הָאֲדָמָה
שׁוּב מִחֲרוֹן אִפְּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ: (—Cong. then reader)



TORAH READINGS

ROSH CHODESH

Numbers: 28:1-15

וידר And the Lord spoke to Moses, saying: Command the children of Israel and say to them: My offering, My food-offering consumed by fire, a pleasing odor to Me, you shall be careful to offer Me at its appointed time. And you shall say to them: This is the fire-offering which you shall offer to the Lord: two yearling male lambs without blemish, every day, as a daily burnt-offering.

Levi: And you shall say to them: This is the fire-offering which you shall offer to the Lord: two yearling male lambs without blemish, every day, as a daily burnt-offering. You shall offer one lamb in the morning, and the other lamb toward evening; and a tenth of an *ephah* of fine flour mixed with a fourth of a *hin* of oil of crushed olives as a meal-offering.

Yisrael: This is a daily burnt-offering, as it was made at Mount Sinai, for a pleasing odor, a fire-offering to the Lord. And its wine-offering shall be a fourth of a *hin* for the one lamb; in the Sanctuary you shall pour out a wine-offering of strong wine to the Lord. And you shall offer the other lamb toward evening, with the same meal-offering and the same wine-offering as in the morning, to be a fire-offering of pleasing odor to the Lord. On the Shabbat day, two yearling male lambs without blemish, two-tenths [of an *ephah*] of fine flour mixed with oil as a meal-offering, and its wine-offering—this is the burnt-offering for Shabbat, on each Shabbat, aside from the daily burnt-offering and its wine-offering.

Fourth Aliyah: And on your Rosh Chodesh days you shall bring a burnt-offering to the Lord: two young bullocks, one ram, seven yearling male lambs, unblemished. And three-tenths [of an *ephah*] of fine flour mixed with oil as a meal-offering for each bullock; and two-tenths [of an *ephah*] of fine flour mixed with oil as a meal-offering for the one ram. And a tenth [of an *ephah*] of fine flour mixed with oil as a meal offering for each lamb; a burnt-offering for a pleasing odor, a fire-offering to the Lord. And their wine-offering shall be: half a *hin* of wine for a bullock, a third of a *hin* for the ram, and a fourth of a *hin* for a lamb. This is the burnt-offering for every Rosh Chodesh of the months of the year. And one goat for a sin-offering to the Lord; it shall be offered besides the daily burnt-offering and its wine-offering.

Half Kaddish is recited, page 63, followed by raising the Torah, page 65.

PUBLIC FAST DAYS

During the following reading, the reader pauses for the congregation to say aloud the passages in bold before he reads them.

Exodus 32:11-14; 34:1-10

וידבר Moses implored the Lord his God, saying: Lord, why should Your wrath blaze against Your people whom You brought out from the land of Egypt with great strength and with a mighty hand? Why should the Egyptians say: With evil intent did He bring them out, to kill them in the mountains and to annihilate them from upon the face of the earth? (Cong. then reader:) **Shuv may-charon a-pechö v'hinöchaym al hö-rö-ö p'amechö.** (Turn from Your blazing wrath and renounce the thought of

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 לְחַיִּים טוֹבוֹת,
שְׁנִמְלֵנִי טוֹב:

The congregation responds:

אָמֵן. מִי שְׁנִמְלֵךְ טוֹב, הוּא יִגְמְלֵךְ כָּל טוֹב סָלָה:

BLESSING BY THE FATHER OF A BAR MITZVAH

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

בְּרוּךְ (אתה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם) שֶׁפָּטַרְנִי מֵעֲנֹשׁ הַלְזָה:

PRAYER FOR A WOMAN WHO GAVE BIRTH

On the birth of a baby boy:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב, מִשָּׁה וְאַהֲרֹן דָּוִד
וְשְׁלֹמֹה, הוּא יְבָרַךְ אֶת הָאִשָּׁה הַיּוֹלֶדֶת (woman's name) בֵּת
(mother's name) עִם בְּנֵה הַנּוֹלָד לָהּ בְּמוֹזֵל טוֹב, בַּעֲבוּר שְׁפַעְלָהּ
וְאָבִיו יִתֵּן בְּלִי גֵדֶר לְצָדָקָה בַּעֲדָם, וּבְשֹׁכֵר זֶה יִזְכּוּ לְהַכְנִיסוֹ
בְּבִרְתּוֹ שֶׁל אֲבֵרָהֶם אָבִינוּ וַיְגַדְלוּהוּ לְתוֹרָה וּלְחֶפֶז וּלְמַעֲשִׂים
טוֹבִים, וְנֹאמַר אָמֵן:

On the birth of a baby girl:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב, מִשָּׁה וְאַהֲרֹן דָּוִד
וְשְׁלֹמֹה, הוּא יְבָרַךְ אֶת הָאִשָּׁה הַיּוֹלֶדֶת (woman's name) בֵּת
(mother's name) עִם בִּתּוֹ הַנּוֹלָדָה לָהּ בְּמוֹזֵל טוֹב, וְיִקְרָא שְׁמָהּ
בְּיִשְׂרָאֵל (announce child's name) בֵּת (father's name), בַּעֲבוּר שְׁפַעְלָהּ
וְאָבִיהָ יִתֵּן בְּלִי גֵדֶר לְצָדָקָה בַּעֲדָן, וּבְשֹׁכֵר זֶה יְגַדְלוּהָ לְתוֹרָה
וּלְחֶפֶז וּלְמַעֲשִׂים טוֹבִים, וְנֹאמַר אָמֵן:

goodness upon me. אָמֵן 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'mölanı 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 שְׁבִרְךָ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב, מֹשֶׁה וְאַהֲרֹן דָּוִד
 וְשְׁלֹמֹה, הוּא יִרְפָּא אֶת (name) בֶּן (mother's name) בְּעִבּוֹר
 שְׁ (name) בֶּן (father's name) יִתָּן בְּלִי גִדְרָה לְצִדְקָה בְּעִבּוֹרוֹ, בְּשֹׁכֵר
 זֶה הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֹא רַחֲמִים עָלָיו לְהַחֲלִימוֹ וּלְרַפְּאוֹתוֹ
 וּלְהַחְזִיקוֹ וּלְהַחְיֹתוֹ, וַיִּשְׁלַח לוֹ מִהֲרָה רְפוּאָה שְׁלֵמָה מִן
 הַשָּׁמַיִם לְרַמ"ח אֲבָרָיו וְשֵׁס"ה גִּידָיו בְּתוֹךְ שָׁאַר חוֹלֵי יִשְׂרָאֵל,
 רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, וְנֹאמַר אָמֵן:

For a woman:

מִי שְׁבִרְךָ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב, מֹשֶׁה וְאַהֲרֹן דָּוִד
 וְשְׁלֹמֹה, הוּא יִרְפָּא אֶת (name) בַּת (mother's name) בְּעִבּוֹר
 שְׁ (name) בֶּן (father's name) יִתָּן בְּלִי גִדְרָה לְצִדְקָה בְּעִבּוֹרָהּ, בְּשֹׁכֵר
 זֶה הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֹא רַחֲמִים עָלֶיהָ לְהַחֲלִימָהּ וּלְרַפְּאוֹתָהּ
 וּלְהַחְזִיקָהּ וּלְהַחְיֹתָהּ, וַיִּשְׁלַח לָהּ מִהֲרָה רְפוּאָה שְׁלֵמָה מִן
 הַשָּׁמַיִם בְּכָל אֲבָרֶיהָ וּגִידֶיהָ בְּתוֹךְ שָׁאַר חוֹלֵי יִשְׂרָאֵל, רְפוּאָת
 הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, וְנֹאמַר 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:

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל: ¹ עַן
 חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מֵאֲשֶׁר: ²
 דְּרָכֶיהָ דְּרָכֵי נְעָם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם: ³ אֶרֶךְ יָמִים
 בְּיָמֶיהָ, בְּשִׂמְאוֹלָהּ עֵשֶׂר וּכְבוֹד: ⁴ חָפֶץ לְמַעַן צִדְקוֹ,
 יַגְדִּיל תּוֹרָה וַיֹּאדִיר: 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:

מִי 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:

מִי 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 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 *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:

Transliteration, page 625.

וְזֶה 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.

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ פֶּלַה: אֲשֶׁר הָעַם
שָׁפְכָה לוֹ, אֲשֶׁר הָעַם שָׂי אֱלֹהָיו: תִּהְלֶה לְדוֹר,
אֲרוֹמָמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד: בְּכָל
יוֹם אֲבָרְכְּךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד: גָּדוֹל יי וּמְהֻלָּל
מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר: דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ,
וְגִבּוֹרְתֶיךָ יִגְדֹּדוּ: הֵדֵר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וְגִדְלָתְךָ אִסְפְּרֶנָּה: זָכַר רַב טוֹבְךָ
יִפְּיעוּ, וְצִדְקָתְךָ יִרְצֶנּוּ: חֲנוּן וְרַחוּם יי, אֲרֵךְ אֲפִים וְגָדֵל חֶסֶד:
טוֹב יי לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו: יוֹדוּךָ יי כָּל מַעֲשֶׂיךָ,
וְחִסְדֶיךָ יִבְרָכְכָה: כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרְתְךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתָיו, וְכְבוֹד הֵדֵר מַלְכוּתוֹ: מַלְכוּתְךָ
מַלְכוּת כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דוֹר וָדֹר: סוֹמֵךְ יי
לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים: עֵינֵי כָל אֱלֹהִים יִשְׁפְּרוּ,
וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:
פּוֹתַח אֶת יָדְךָ, וּמִשְׁפִּיעַ לְכָל חַי רִצּוֹן:
צְדִיק יי בְּכָל דְּרָכָיו, וְחִסִּיד בְּכָל
מַעֲשָׂיו: קָרוֹב יי לְכָל קָרְאִיו, לְכָל
אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת: רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאַתָּה שׁוֹעֵתָם
יִשְׁמַע וְיִוְשִׁיעֵם: שׁוֹמֵר יי אֶת כָּל אֲהַבָּיו, וְאַתָּה כָּל הַרְשָׁעִים
יִשְׁמִיד: תִּהְלֶת יי יִדְבֵּר פִּי, וּיְבָרֵךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ
לְעוֹלָם וָעֶד: ³ וְאַנְחֵנוּ נִבְרָךְ יְהִי, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ: ⁴

Touch the hand *tefillin* while saying *אֶת יָדְךָ*, and the head *tefillin* while saying *וּמִשְׁפִּיעַ לְכָל חַי רִצּוֹן*, and touch the fingertips to the lips.

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.

אשר 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 מִזְמוֹר לְדוֹד: יַעֲנֶךָ יי בְּיוֹם צָרָה, יִשְׁנָכֶךָ שֵׁם אֱלֹהֵי
יַעֲקֹב: יִשְׁלַח עֲזָרָךְ מִקֹּדֶשׁ, וּמִצִּיּוֹן יִסְעֶדְךָ: יִזְכֹּר כָּל
מִנְחָתֶיךָ, וְעוֹלֹתֶיךָ יִדְשָׁנָה סֶלָה: יִתֵּן לְךָ כִּלְבָבָהּ, וְכָל עֲצָתְךָ
יִמְלֵא: נִרְנָנָה בִּישׁוּעָתְךָ, וּבִשֵּׁם אֱלֹהֵינוּ נִדְגַל, יִמְלֵא יי כָּל
מִשְׁאֲלוֹתֶיךָ: עֵתָה יִדְעָתִי, כִּי הוֹשִׁיעַ יי מִשִּׁיחוֹ, יַעֲנֶהוּ מִשְׁמִי
קֹדֶשׁוֹ, בְּגִבּוֹרוֹת יֵשַׁע יָמֵינוּ: אֱלֹהֵי בָרֶכֶב וְאֱלֹהֵי בַסּוּסִים, וְאַנְחָנוּ
בִּשֵּׁם יי אֱלֹהֵינוּ נִזְכִּיר: הִמָּה כָּרְעוּ וְנִפְּלוּ, וְאַנְחָנוּ קִמְנוּ
וְנִתְעוֹדַד: יי הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קָרָאנוּ:

וּבֹא לְצִיּוֹן גּוֹאֵל וְלִשְׁבִי פֶשַׁע בִּיעֲקֹב, נָאִם יי. וְאַנִּי
זֹאת בְּרִיתִי אִתְּכֶם, אָמַר יי: רוּחִי אֲשֶׁר עָלֶיךָ,
וְדִבְרֵי אֲשֶׁר שָׁמַתִּי בְּפִיךָ, לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זִרְעֶךָ
וּמִפִּי זֶרַע זִרְעֶךָ, אָמַר יי, מֵעַתָּה וְעַד עוֹלָם.⁵ וְאַתָּה
קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.⁶ וְקֵרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ | קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָּל הָאָרֶץ
כְּבוֹדוֹ.⁷ וּמִקְבְּלֵי דִין מִן דִּין וְאַמְרִין: קְדִישׁ בִּשְׁמִי
מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ, קְדִישׁ עַל אֶרֶץ אַרְעָא עוֹבַד
גְּבוּרָתָהּ, קְדִישׁ לְעָלְמָא וְלְעָלְמִי עֲלָמִיא, יי צְבָאוֹת,
מְלִיא כָּל אֶרֶץ זִיו יְקָרָה.⁸ וְתִשְׁאַנִּי רוּחַ, וְאַשְׁמַע אַחֲרֵי
קוֹל רַעַשׁ גְּדוֹל, בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.⁹ וְנִטְלַתְנִי רוּחָא
וְשִׁמְעִית בְּתַרִּי קֹל זִיע סָגִיא דְּמִשְׁבָּחִין וְאַמְרִין, בְּרִיךְ
יְקָרָא דִּי מֵאַתֵּר בֵּית שְׁכִינְתָּהּ.¹⁰ יי יִמְלֹךְ לְעָלְמָא וְעַד.¹¹
יי מְלָכוּתָהּ קָאִם לְעָלְמָא וְלְעָלְמִי עֲלָמִיא.¹¹ 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 קוֹשׁ. 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

לְמַנְצָה 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

וְנִבְא 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

אֲבָרָהֶם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֶרָה זֹאת לְעוֹלָם,
לִיצֵר מַחֲשָׁבוֹת לִבָּב עַמּוֹךְ, וְהִכֵּן לִבָּבְם אֵלֶיךָ.¹ וְהוּא
רַחוּם, יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפוֹ, וְלֹא
יַעִיר כָּל חֲמָתוֹ.² כִּי אַתָּה אֲדֹנֵי טוֹב וְסֵלָה, וְרַב חֶסֶד
לְכָל קְרֵאֶיךָ.³ צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת.⁴
תִּתֵּן אֱמֶת לִיעֲקֹב, חֶסֶד לְאֲבָרָהֶם, אֲשֶׁר נִשְׁבַּעְתָּ
לְאֲבוֹתֵינוּ מִיְּמֵי קֶדֶם.⁵ בָּרוּךְ אֲדֹנֵי, יוֹם יוֹם יַעֲמָם לָנוּ,
הָאֵל יִשׁוּעָתָנוּ סֵלָה.⁶ יִי צְבָאוֹת עֲמָנוּ, מִשְׁנֹב לָנוּ אֱלֹהֵי
יַעֲקֹב סֵלָה.⁷ יִי צְבָאוֹת, אֲשֶׁר־י אָדָם בְּמַח בָּךְ.⁸ יִי
הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרֵאֵנוּ.⁹ בָּרוּךְ הוּא אֱלֹהֵינוּ
שֶׁפָּרָאֵנוּ לְכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת
אֱמֶת, וַחֲיֵי עוֹלָם נָטַע בְּתוֹכֵנוּ, הוּא יִפְתָּח לִבָּנוּ
בְּתוֹרָתוֹ, וְיִשֶּׁם בְּלִבָּנוּ אֱהָבָתוֹ וְיִרְאָתוֹ, וְלַעֲשׂוֹת רְצוֹנוֹ
וְלַעֲבֹדוֹ בְּלִבָּב שָׁלֵם, לְמַעַן לֹא נִיָּע לְרִיק, וְלֹא נִלְד
לִפְהֵלָה.¹⁰ וּבָכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יִי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, שֶׁנִּשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הָיָה, וְנִזְכָּה וְנַחֲיָה
וְנִרְאָה, וְנִירָשׁ טוֹבָה וּבִרְכָּה, לְשָׁנֵי יְמוֹת הַמָּשִׁיחַ וּלְחֵי
הָעוֹלָם הַבָּא. לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם, יִי אֱלֹהֵי
לְעוֹלָם אֻדְּךָ.¹¹ בָּרוּךְ הַגָּבֵר אֲשֶׁר יִכְטֹחַ בֵּי, וְהִיָּה יִי
מִבְּטָחוֹ.¹² בְּטָחוּ בֵּי עַד־י עַד, כִּי בִּיָּה יִי צוֹר עוֹלָמִים.¹³
וּבְטָחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא עֲזַבְתָּ דֹרְשֶׁיךָ יִי.¹⁴ יִי
חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תוֹרָה וְיֹאדִיר.¹⁵

On Rosh Chodesh and Chol Hamoed, continue with יתללו 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 אמן as indicated.

יִתְנַגֵּדל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (אמן—Cong) בְּעֶלְמָא דִּי
בְּרָא כְרֻעוּתָהּ וַיִּמְלִיד מַלְכוּתָהּ, וַיַּצְמַח
פּוֹרְקָנָהּ וַיִּקְרַב מְשִׁיחָהּ. (אמן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעִגְלָא וּבְזֶמֶן קָרִיב וְאִמְרוּ
אָמֵן:

(אמן—Cong) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא,
(יְתַבְרַךְ).

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא. יְתַבְרַךְ,
וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר, וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלֶּה,
וַיִּתְהַלֵּל, שְׁמֵהּ דְקוּדְשָׁא בְּרִידָהּ הוּא. (אמן—Cong) לְעָלְמָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאִמְרִין
בְּעֶלְמָא, וְאִמְרוּ אָמֵן: (אמן—Cong) תִּתְקַבֵּל צְלוֹתָהּ
וּבְעוֹתָהּ דְכָל בֵּית יִשְׂרָאֵל, קֳדָם אֲבוּהוֹן דִּי בְשָׁמַיָּא,
וְאִמְרוּ אָמֵן: (אמן—Cong) יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:
(אמן—Cong)

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

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

עֲשֵׂה (הַשְׁלֹום) שְׁלֹום בְּמִרְמִיּוֹ, הוּא יַעֲשֵׂה שְׁלֹום עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן: (אמן—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:

יְהִלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגַּב שְׁמוֹ לְבָדוֹ:²

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

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

יְתָרָה 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.

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

Congregation responds:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם: וַיֵּרָם קֶרֶן לְעַמּוֹ, תִּהְיֶה לְכָל
חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ:

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.

תְּפִלָּה לְדוֹד, הֵטָה יי אֲזַנְךָ עֲנֵנִי, כִּי עָנִי וְאֲבִיוֹן אָנִי:
שְׁמֶרָה נַפְשִׁי כִּי חֲסִיד אָנִי, הוֹשַׁע עַבְדְּךָ אֶתָּה
אֱלֹהֵי, הַבּוֹטֵחַ אֵלֶיךָ: חֲנֻנִי אֲדַנִּי, כִּי אֵלֶיךָ אֶקְרָא כָּל
הַיּוֹם: שְׁמַח נַפְשׁ עַבְדְּךָ, כִּי אֵלֶיךָ אֲדַנִּי נַפְשִׁי אֲשָׂא: כִּי
אֶתָּה אֲדַנִּי טוֹב וְסֶלַח, וְרַב חֶסֶד לְכָל קְרָאִיךָ: הַאֲזִינָה יי
תְּפִלָּתִי, וְהַקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתַי: בְּיוֹם צָרָתִי אֶקְרָאךָ
כִּי תַעֲנֵנִי: אֵין כָּמוֹךָ בָּאֱלֹהִים | אֲדַנִּי, וְאֵין כָּמַעֲשֶׂיךָ: כָּל
גּוֹיִם אֲשֶׁר עָשִׂיתָ יִבְאוּ וַיִּשְׁתַּחֲווּ לְפָנֶיךָ אֲדַנִּי, וַיִּכְבְּדוּ
לְשִׁמְךָ: כִּי גָדוֹל אֶתָּה וְעָשָׂה נִפְלְאוֹת, אֶתָּה אֱלֹהִים
לְבַדְּךָ: הוֹרֵנִי יי דֶּרֶכְךָ אֶהְיֶה בְּאַמְתְּךָ, יַחַד לְבָבִי לִירְאָה
שְׁמֶךָ: אֲוִדְךָ אֲדַנִּי אֱלֹהֵי בְּכָל לְבָבִי, וְאֶכְבְּדָה שְׁמֶךָ
לְעוֹלָם: כִּי חֲסִדְךָ גָּדוֹל עָלַי, וְהַצַּלְתָּ נַפְשִׁי מִשְׂאוֹל
תַּחְתִּיָּה: אֱלֹהִים | זָדִים קָמוּ עָלַי, וְעַדֶּת עָרִיצִים בִּקְשׁוּ
נַפְשִׁי, וְלֹא שְׁמוֹךְ לִנְגָדָם: וְאַתָּה אֲדַנִּי אֵל רַחוּם וְחַנּוּן,
אֶרְךָ אָפִים וְרַב חֶסֶד וְאַמֶּת: פָּנָה אֵלַי וְחַנּוּנִי, תִּנֶּה עֲזָךְ
לְעַבְדְּךָ, וְהוֹשִׁיעָה לִבִּי אֶמְתָּךְ: עֲשֵׂה עִמִּי אוֹת לְטוֹבָה,
וַיֵּרְאוּ שָׂנְאֵי וַיִּבְשׁוּ, כִּי אֶתָּה יי עֲזַרְתָּנִי וְנַחֲמַתָּנִי:

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

RABBEINU TAM'S TEFILLIN

At the conclusion of Shacharit, it is customary to don Rabbeinu Tam's *tefillin*—without a blessing—and to recite the Shema. Some also recite the Biblical section of Exodus 13:1-16 (on the following page).

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:⁵

Recite the following verse in an undertone:

כְּרוֹךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:⁶

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ, בְּכָל | לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל | לִבְבְּךָ:
וְשָׁנָתָם לְבָנֶיךָ וּדְבָרָתָם בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ,
וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטַטְפַּת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל מְזוֹזוֹת
בֵּיתְךָ, וּבְשַׁעְרֶיךָ:⁷

Touch the hand *tefillin* while saying וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, and the head *tefillin* at לְטַטְפַּת בֵּין עֵינֶיךָ, and touch the fingertips to the lips.

1. Proverbs 3:25. 2. Isaiah 8:10. 3. Ibid. 46:4. 4. Psalms 140:14. 5. Deuteronomy 6:4.
6. Pesachim 56a; Deuteronomy Rabbah 2:31, 35, 36. 7. Deuteronomy 6:5-9.

RABBEINU TAM'S TEFILLIN

At the conclusion of Shacharit, it is customary to don Rabbeinu Tam's *tefillin*—without a blessing—and to recite the Shema. Some also recite the Biblical section of Exodus 13:1-16 (on the following page).

שמע Hear, O Israel, the Lord is our God, the Lord is One.⁵

Recite the following verse in an undertone:

ברוך Blessed be the name of the glory of His kingdom for ever and ever.⁶

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 lie

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.

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.⁷

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמָעוּ אֶל מִצְוֹתַי אֲשֶׁר אֲנִי מִצְוֶה אֶתְכֶם הַיּוֹם,
 לְאַהֲבָה אֶת יי אֱלֹהֵיכֶם וּלְעֲבֹדוֹ, בְּכֹל | לְבַבְכֶם וּבְכֹל
 נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר אֲרָצְכֶם | בַּעֲתוֹ יוֹרֵה וּמִלְקוֹשׁ, וְאִסַּפְתָּ דִגְנֶךָ
 וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב | בְּשֹׁדֶךָ לְבֹהֶמְתְּךָ, וְאָכְלָתָּ וּשְׂבַעְתָּ:
 הַשְּׂמָרוֹ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה | אַף יי בָּכֶם וַעֲצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה
 מִטֶּר וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וְאֲבַדְתֶּם | מְהֵרָה מֵעַל הָאָרֶץ
 הַטֹּבָה אֲשֶׁר יי נָתַן לָכֶם: וְשָׁמַתֶּם | אֶת דְּבָרֵי אֱלֹהֵי עַל | לְבַבְכֶם
 וְעַל נַפְשְׁכֶם, וְקִשְׁרְתֶּם | אֶתֶם לְאוֹת עַל
 יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֶתֶם |
 אֶתֶם | אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ
 בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתְבֹתֶם עַל מְזוֹזוֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יי
 לְאַבְרָהָם לֵאמֹר, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ:

Touch the hand *tefillin* while saying על ידְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם and the head *tefillin* at יְדֵיכֶם, and touch the fingertips to the lips.

וַיֹּאמֶר יי אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
 וַעֲשׂוּ לָהֶם צִיצִית עַל בְּגָדֵיהֶם לְדֹרֹתָם, וְנָתַנוּ עַל צִיצִית
 הַכֹּהֵן | פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם | אֹתוֹ, וְזָכַרְתֶּם |
 אֶת כָּל מִצְוֹת יי, וַעֲשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי
 עֵינֵיכֶם אֲשֶׁר אֹתָם זֵנוּם אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת כָּל
 מִצְוֹתַי, וְהָיִיתֶם קְדָשִׁים לְאֱלֹהֵיכֶם: אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי
 אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים, אֲנִי יי אֱלֹהֵיכֶם: ² אָמַת
 וַיִּדְבֹּר יי אֶל מֹשֶׁה לֵאמֹר: קִדֵּשׁ לִי כָל בְּכוֹר פֶּטֶר כָּל רֶחֶם בְּבִנֵּי
 יִשְׂרָאֵל בְּאָדָם וּבְבִהֵמָה לִי הוּא: וַיֹּאמֶר מֹשֶׁה אֶל הָעָם זָכוֹר
 אֶת הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאתֶם מִמִּצְרַיִם מִבֵּית עַבְדִּים כִּי בְּחֹזֶק יָד הוֹצֵיא
 יי אֶתְכֶם מִזֶּה וְלֹא יֵאָכֵל חֶמֶץ: הַיּוֹם אֹתָם יֵצְאוּ בְּחֹדֶשׁ הָאָבִיב: וְהָיָה
 כִּי יָבִיֵאֵךְ יי אֶל אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַחִוִּי וְהַיְבוֹסִי אֲשֶׁר
 נִשְׁבַּע לְאַבְרָהָם לֵאמֹר לְךָ אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ וַעֲבַדְתָּ אֶת הָעַבְדָּה

1. Deuteronomy 11:13-21. 2. Numbers 15:37-41. 3. That which we have affirmed in the Shema.

וזה 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 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

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.

your heart and upon your soul, 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

ויאמר 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. 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.² True.³

וידבר The Lord spoke to Moses, saying: Consecrate to Me every firstborn, every one that first opens the womb, among the children of Israel, of man and of beast; it belongs to Me. And Moses said to the people: Remember this day on which you went out of Egypt, out of the house of bondage, for with a mighty hand the Lord brought you out of it; and no leavened bread shall be eaten. On this day you are going out, in the month of Aviv. And when the Lord will bring you to the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which He swore to your fathers to give to you, a land flowing with milk and honey, then you shall perform this service in this month: Seven days you shall

הזאת בַּחֲדָשׁ הַזֶּה: שִׁבְעַת יָמִים תֹּאכַל מִצֵּת וּבָיִים הַשְּׂבִיעִי חֹג לִי:
 מִצֹּת יֹאכַל אֶת שִׁבְעַת הַיָּמִים וְלֹא יֵרָאֶה לְךָ חֶמֶץ וְלֹא יֵרָאֶה לְךָ שָׂאֵר
 בְּכָל גִּבְלֶיךָ: וְהִגַּדְתָּ לְבָנֶיךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה יי לִי
 בְּצֵאתִי מִמִּצְרָיִם: וְהָיָה לְךָ לְאוֹת עַל יָדְךָ
 וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת יי בְּפִיךָ
 כִּי בְיַד חֲזָקָה הוֹצֵאתָ יי מִמִּצְרָיִם: וְשִׁמַּרְתָּ אֶת הַחֻקָּה הַזֹּאת לְמוֹעֵדָה
 מִיָּמִים יְמִימָה: וְהָיָה כִּי יִבְאֵךְ יי אֶל אֶרֶץ הַכְּנַעֲנִי כַּאֲשֶׁר נִשְׁבַּע לְךָ
 וּלְאַבְרָהָם וְנִתְּנָה לְךָ: וְהִעֲבַרְתָּ כָּל פֶּטֶר רֶחֶם לִי וְכָל פֶּטֶר שֹׁגֵר בְּהֶמָּה
 אֲשֶׁר יִהְיֶה לְךָ הַזִּכְרִים לִי: וְכָל פֶּטֶר חֲמֹר תִּפְדֶּה בִּשָּׂה וְאִם לֹא תִפְדֶּה
 וְעִרְפָּתוֹ וְכָל בְּכוֹר אָדָם בְּבִנְיָךְ תִּפְדֶּה: וְהָיָה כִּי יִשְׁאֲלֶךָ בְּנֶיךָ מָחָר
 לֵאמֹר מָה זֹאת וְאַמַּרְתָּ אֲלֵוֹ בְּחֹזֶק יָד הוֹצִיאָנוּ יי מִמִּצְרָיִם מִבֵּית
 עַבְדִּים: וְיֵחִי כִּי הִקְשָׁה פְּרָעָה לְשַׁלְּחֵנוּ וַיַּהַרֵּג יי כָּל בְּכוֹר פֶּאֶרֶץ מִצְרָיִם
 מִבְּכֹר אָדָם וְעַד בְּכוֹר בְּהֶמָּה עַל כֵּן אֲנִי זֹכֵחַ לִי כָּל פֶּטֶר רֶחֶם הַזִּכְרִים
 וְכָל בְּכוֹר בְּנֵי אִפְדָּה: וְהָיָה לְאוֹת עַל יָדְכָה
 וּלְטוֹטָפֹת בֵּין עֵינֶיךָ כִּי בְּחֹזֶק יָד הוֹצִיאָנוּ יי
 מִמִּצְרָיִם:

Touch the hand *tefillin* while saying לאות על ידך, and the head *tefillin* at עיניך בין עיניך, and touch the fingertips to the lips.

Touch the hand *tefillin* while saying לאות על ידך, and the head *tefillin* at עיניך בין עיניך, and touch the fingertips to the lips.



THE SIX REMEMBRANCES

לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרָיִם כָּל יְמֵי חַיֶּיךָ:²
 רַק הִשְׁמַר לְךָ וּשְׁמֹר נִפְשְׁךָ מְאֹד פֶּן תִּשְׁכַּח אֶת הַדְּבָרִים
 אֲשֶׁר רָאוּ עֵינֶיךָ וּפֶן יִסּוּרוּ מִלְּבָבְךָ כָּל יְמֵי חַיֶּיךָ
 וְהוֹדַעְתָּם לְבָנֶיךָ וּלְבָנֵי בְנֶיךָ: יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי יי
 אֱלֹהֶיךָ בְּחֹרֵב:

1. Exodus 13:1-16. 2. Deuteronomy 16:3. 3. Ibid. 4:9-10.

eat matzot, and on the seventh day there shall be a festival to the Lord. Throughout the seven days, matzot shall be eaten; nothing leavened, nor any leaven, shall be seen in all your territory. And you shall tell your son on that day, saying, "It is on account of what the Lord did for me when I came out of Egypt." And it shall

Touch the hand *tefillin* while saying *as a sign...*, and the head *tefillin* at *and as a reminder...*, and touch the fingertips to the lips.

be to you as a sign on your hand and as a reminder between your eyes, so that the Torah of the Lord may always be in your mouth; for with a mighty hand the Lord

brought you out of Egypt. You shall observe this ordinance at the appointed time, from year to year. And when the Lord will bring you into the land of the Canaanites, as He swore to you and to your fathers, and He will give it to you, you shall set apart for the Lord every [offspring] that first opens the womb; every male firstling that your cattle shall issue shall be the Lord's. You shall redeem with a lamb every firstling ass, but if you do not redeem it, you shall break its neck; and you shall redeem every firstborn of man among your sons. And when, in time to come, your son will ask you, saying, "What is this?" you shall say to him, "With a mighty hand the Lord brought us out of Egypt, out of the house of bondage. And when Pharaoh obdurately refused to let us go, the Lord slew every firstborn in the land of Egypt, the first-born of both man and beast. Therefore, I sacrifice to the Lord every male that first opens the womb, and redeem all my firstborn sons." And

Touch the hand *tefillin* while saying *as a sign...*, and the head *tefillin* at *and as a reminder...*, and touch the fingertips to the lips.

it shall be as a sign on your hand and a reminder between your eyes, for with a mighty hand the Lord brought us out of Egypt.¹



THE SIX REMEMBRANCES

לִמְנוּעַ So that you remember the day you came out of the land of Egypt all the days of your life.²

רַק But beware and guard your soul scrupulously, lest you forget the things which your eyes have seen, and lest they be removed from your heart all the days of your life; make known to your children and to your children's children [what you saw] on the day when you stood before the Lord your God at Chorev [Sinai].³

זְכוֹר אֶת אֲשֶׁר עָשָׂה לְךָ עֲמָלֶךְ בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרַיִם:
 אֲשֶׁר קָרָךְ בְּדֶרֶךְ וַיִּזְנֵב בְּךָ כָּל הַנֶּחֱשָׁלִים אַחֲרֶיךָ
 וְאֶתָּה עֵיף וַיִּגַּע וְלֹא יָרָא אֱלֹהִים: וְהָיָה בַּהֲנִיחַ יְיָ אֱלֹהֶיךָ
 לְךָ מִכָּל אִיְבֶיךָ מִסָּבִיב בָּאָרֶץ אֲשֶׁר יְיָ אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה
 לְרִשְׁתָּהּ תִּמְחָה אֶת זְכוֹר עֲמָלֶךְ מִתַּחַת הַשָּׁמַיִם לֹא תִשָּׁכַח:¹
 זְכוֹר אֶל תִּשְׁכַּח אֶת אֲשֶׁר הִקְצַפְתָּ אֶת יְיָ אֱלֹהֶיךָ
 בַּמִּדְבָּר:²

זְכוֹר אֶת אֲשֶׁר עָשָׂה יְיָ אֱלֹהֶיךָ לְמַרְיָם בְּדֶרֶךְ בְּצֵאתְכֶם
 מִמִּצְרַיִם:³

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקֹדֶשׁ:⁴

זכור Remember what Amalek did to you on the way as you came out of Egypt: how he met you on the way, and cut down all the weak who straggled behind you, when you were weary and exhausted; and he did not fear God. Therefore, when the Lord your God will relieve you of all your enemies around you, in the land which the Lord your God gives you as a hereditary portion, you shall blot out the memory of Amalek from under heaven. Do not forget!¹

זכור Remember, do not forget, how you provoked the Lord your God to wrath in the desert.²

זכור Remember what the Lord your God did to Miriam on the way, as you came out of Egypt.³

זכור Remember the Shabbat day to sanctify it.⁴



MUSAF AMIDAH FOR WEEKDAY ROSH CHODESH

Chazzan recites a chapter of Psalms, then begins Half Kaddish.
Congregation responds אָמֵן as indicated.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (אָמֵן—Cong) בְּעֶלְמָא דִּי
בְּרָא כְרֻעֹתָהּ וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פּוֹרְקָנָהּ
וְיִקְרַב מְשִׁיחָהּ. (אָמֵן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזֶמֶן 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, וְיִתְהַדָּר, וְיִתְעַלֶּה,
וְיִתְהַלָּל, שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. (אָמֵן—Cong) לְעָלְמָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרוּ
בְּעֶלְמָא, וְאִמְרוּ אָמֵן: (אָמֵן—Cong)

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 319, interruptions of any form are forbidden.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Bend knees at בָּרוּךְ; bow at אַתָּה; straighten up at יְיָ.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, קוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם, לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

Bend knees at בָּרוּךְ; bow at אַתָּה; straighten up at יְיָ.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם:



MUSAF AMIDAH FOR WEEKDAY ROSH CHODESH

Chazzan recites a chapter of Psalms, then begins Half Kaddish.
 Congregation responds Amen as indicated.

יְתָגַדֵּל 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.)

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 319, interruptions of any form are forbidden.

אֲדֹנָי My Lord, open my lips, and my mouth shall declare Your praise.¹

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

בָּרוּךְ 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.

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 גבור לעולם אדני, מחיה מתים אתה, רב להושיע.

During the winter (from Musaf of Shemini Atzeret to Shacharit of the first day of Pesach), say משיב הרוח ומוריד הגשם. During the summer (from Musaf of the first day of Pesach through Shacharit of Shemini Atzeret), say מוריד הטל. If, in error, one said משיב הרוח ומוריד הטל 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 מוריד הטל during the winter, it is not necessary to go back and correct it.

Winter:

משיב הרוח ומוריד הגשם:

Summer:

מוריד הטל:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָה. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מֶלֶךְ יִמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה: וְנֶאֱמַן אֶתְּהָ לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי, מַחְיֶה הַמֵּתִים:

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; ברך; and ימלך.

בְּתָר יִתְּנוּ לָךְ יי אֱלֹהֵינוּ מַלְאָכִים הַמּוֹנִי מַעְלָה, — Cong. then chazzan

וְעַמֶּיךָ יִשְׂרָאֵל קְבוּצֵי מִטָּה, יַחַד בָּלֵם קִדְשָׁה לָךְ
יְשִׁלְשׁוּ, בִּכְתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה
וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי עֲבָאוֹת, מְלֵא כֹל הָאָרֶץ
בְּבוֹדוֹ: — Cong. then chazzan

לְעַמָּתָם מְשַׁבְּחִים וְאוֹמְרִים: — Chazzan

בָּרוּךְ בְּבוֹד יי מִמְּקוֹמוֹ: — Cong. then chazzan

וּבְכִרְבִּי קִדְשְׁךָ טָחוּב לְאָמַר: — Chazzan

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

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

1. Isaiah 6:3. 2. Ezekiel 3:12. 3. Psalms 146:10.

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

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.

מכלכל 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! 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 *Ködosh, ködosh, ködosh; Börich; and Yimloch*.

Cong. then chazzan: **כתר** *Keser yi-t'nu l'chö adonöy elohaynu mal-öchim ha-monay ma-lö v'am'chö yisrö-ayl k'vutzay matö yachad kulöm k'dushö l'chö y'sha-layshu 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: **ברך** *Börich k'vod adonöy mi-m'komo.²*

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

Cong. then chazzan: **ימלך** *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.

כתר A crown is given to You, Lord our God, by the angels, the supernal multitudes, and by Your people Israel who assemble below. All of them together 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 Lord of hosts; the whole earth

אַתָּה קָדוֹשׁ וְשֹׁמֵךְ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ
סֵלָה. בָּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ:

רֵאשֵׁי חֳדָשִׁים לַעֲמֹךְ נָתַתָּ, זְמַן פְּפֹרָה לְכָל
תּוֹלְדוֹתֶם. בְּהִיוֹתָם מִקְרִיבִים לִפְנֵיךָ זִבְחֵי
רְצוֹן, וְשִׁעִירֵי חַטָּאוֹת לְכַפֵּר בַּעֲדָם, וּזְרוֹן לְכָלֶם יִהְיֶה,
וְתִשׁוּעַת נַפְשָׁם מִיַּד שׁוֹנֵא. מִזִּבְחַ חֹדֶשׁ בְּצִיּוֹן תִּכּוֹן,
וְעוֹלַת רֹאשׁ חֹדֶשׁ נַעֲלָה עָלָיו, וְשִׁעִירֵי עֲזִים נַעֲשֶׂה
בְּרָצוֹן, וּבַעֲבֹדַת בֵּית הַמִּקְדָּשׁ נִשְׁמַח פִּלְגּוֹ, וּבְשִׁירֵי דָוִד
עֲבֹדְךָ הַנִּשְׁמָעִים בְּעִירְךָ, הָאֲמוּרִים לִפְנֵי מִזְבִּיחְךָ,
אֲהַבַת עוֹלָם תָּבִיא לָהֶם, וּבְרִית אָבוֹת לִפְנֵים תִּזְכּוֹר.
וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם, וְנִשְׂם נַעֲשֶׂה לִפְנֵיךָ אֶת קַרְבָּנוֹת
חֻבּוֹתֵינוּ, תְּמִידִים בְּסֻדְרָם, וּמוֹסָפִים בְּהִלְכָתָם. וְאַתָּה
מוֹסֵף יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה, נַעֲשֶׂה וְנִקְרִיב לִפְנֵיךָ
בְּאַהֲבָה, בְּמִצּוֹת רְצוֹנְךָ, כִּמּוֹ שֶׁפָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ,
עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ בְּאֲמוּר:

וּבְרֵאשֵׁי חֳדָשִׁיכֶם תִּקְרִיבוּ עֹלָה לִי, פָּרִים בְּנֵי בָקָר
שְׁנַיִם וְאֵיל אֶחָד, כִּבְשִׂים בְּנֵי שָׁנָה שִׁבְעָה,
תְּמִימִם:

וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרֹנִים לֶפֶר,
וְשְׁנֵי עֶשְׂרֹנִים לְאֵיל, וְעֶשְׂרוֹן לִכְבֶּשׂ, וְיֵין
בְּנִסְכּוֹ, וְשִׁעִיר לְכַפֵּר, וְשְׁנֵי תְּמִידִים בְּהִלְכָתָם:²

1. Numbers 28:11. 2. V. ibid. 28:12-15; Rashi, loc. cit. verse 15.

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

ראשי You have given Rosh Chodesh days to Your people, a time of atonement for all their descendants, when they brought before You offerings of goodwill and goats for sin-offerings to atone for them. It is to be a remembrance of them all, and a deliverance of their soul from the hand of the adversary. May You set up a new altar in Zion, and on it we will bring the burnt-offering of Rosh Chodesh, and willingly offer [sacrificial] goats; we will all rejoice in the service of the Bet Hamikdash and in the songs of David Your servant which will be heard in Your city, which will be chanted before Your altar. Bestow upon them everlasting love, and the covenant of the fathers remember for the descendants. Bring us with song to Zion Your city, and with everlasting joy to Jerusalem Your Sanctuary. There we will offer to You our obligatory sacrifices, the daily burnt-offerings according to their order and the *musaf* offerings according to their rule; and the *musaf* offering of this Rosh Chodesh day we will prepare and offer to You with love in accordance with the command of Your will, as You have prescribed for us in Your Torah, through Moses Your servant in Your glorious Name, as it is stated:

ובראשי And on your Rosh Chodesh days you shall bring a burnt-offering to the Lord—two young bullocks, one ram, seven yearling male lambs, unblemished.¹

ומנחתם And their meal-offerings and libations as prescribed—three-tenths [of an *ephah* of fine flour] for each bullock, two-tenths for the ram, one-tenth for each lamb, and wine in accordance with each one's wine-offering; as well as a male goat for atonement, and two daily burnt-offerings according to their rule.²

During the repetition of the Amidah, the congregation responds אָמֵן as indicated.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, חֲדָשׁ עָלֵינוּ אֶת הַחֹדֶשׁ
הַזֶּה, לְטוֹבָה וּלְבִרְכָּה (אָמֵן), לְשִׁשּׁוֹן
וּלְשִׁמְחָה (אָמֵן), לְיִשׁוּעָה וּלְנַחֲמָה (אָמֵן), לְפִרְנָסָה
וּלְכִלְכֵּלָה (אָמֵן), לְחַיִּים טוֹבִים וּלְשָׁלוֹם (אָמֵן), לְמַחֲלַת
חֲטָא וּלְסִלִּיחַת עוֹן (אָמֵן). כִּי בַעֲמֻךְ יִשְׂרָאֵל בַּחֲרַת מִכָּל
הָאֲמוֹת, וַחֲקֵי רָאשֵׁי חֲדָשִׁים לָהֶם קִבַּעַת. בְּרוּךְ אַתָּה
יְי, מְקַדֵּשׁ יִשְׂרָאֵל וְרָאשֵׁי חֲדָשִׁים:

רִצָּה יְי אֱלֹהֵינוּ בַּעֲמֻךְ יִשְׂרָאֵל וּלְתַפְלָתָם שְׁעָה,
וְהָשִׁב הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל
וּתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

וְתַחֲוִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
יְי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

Bow at מוֹדִים; straighten up at יְי.

MODIM D'RABBANAN

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

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאתָה
הוּא יְי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל
בָּשָׂר, יוֹצֵרנוּ, יוֹצֵר
בְּרָאשִׁית, בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ, עַל
שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ, כֵּן
תַּחֲנוּנוּ וְתִקְּמֵנוּ, וְתַאֲסֹף
גְּלוּתֵינוּ לְחִצְרוֹת קֹדֶשְׁךָ,

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאתָה
הוּא יְי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם
וָעַד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר,
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל גְּשָׁמוֹתֵינוּ הַפְּקוּדוֹת
לָךְ, וְעַל נַסִּיךְ שְׂבָכָל יוֹם
עִמָּנוּ, וְעַל גְּפִלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עֶרֶב

During the repetition of the Amidah the congregation responds Amen as indicated.

אלהינו Our God and God of our fathers, renew for us this month for good and for blessing (Amen), for gladness and for joy (Amen), for deliverance and for consolation (Amen), for livelihood and for sustenance (Amen), for good life and for peace (Amen), for the forgiving of sin and the pardoning of wrongdoing (Amen); for You have chosen Your people Israel from all the nations, and established for them the statutes for Rosh Chodesh days. Blessed are You, Lord, who sanctifies Israel and the Rosh Chodesh days.

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.

ותחוויה 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

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 court-yards of Your Sanctuary, and

וְנֹשֵׁב אֵלֶּיךָ לְשִׁמּוֹר תִּקְדֶּה,
וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ
בְּלִבָּב שָׁלֵם, עַל שְׁאֵנוּ מוֹדִים
לָךְ, בְּרוּךְ אַל הַהוֹדָאוֹת:

וּבִקֵּר וְצִהְרִים, הַטּוֹב, כִּי
לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם,
כִּי לֹא תָמוּ חֲסָדֶיךָ, כִּי
מַעֲוֹלָם קִוִּינוּ לָךְ:

On Chanukah, 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 מְסֻבָּה שְׁמֶךָ [below], it is said then.)

וְעַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַנְּבִירוֹת וְעַל הַתְּשׁוּעוֹת וְעַל
הַנִּפְלְאוֹת שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בְּיָמִים הָהֵם בְּזֶמֶן הַזֶּה:

בְּיָמֵינוּ מִתְּתִיבוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשִׁמוֹנָאִי וּבְנָיו, כְּשֶׁעָמְדָה
מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל, לְהַשְׁפִּיחַם
תּוֹרְתְךָ וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים,
עָמַדְתָּ לָהֶם בַּעֲת צָרָתָם. רַבְּתָּ אֶת רִיבָם, הִנַּחְתָּ אֶת דִּינָם,
נִקְמַתְתָּ אֶת נַקְמָתָם, מִסִּרְתָּ נְבוֹרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד
מַעֲטִים, וְטַמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְחַדִּים
בְּיַד עוֹסְקֵי תּוֹרָתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ,
וְלַעֲמֹךְ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן בְּחַיִּים הַזֶּה. וְאַחֲרֵי
כֵן בָּאוּ בְּנֶיךָ לְדָבִיר בֵּיתְךָ, וּפָנוּ אֶת הַיְכָלְךָ, וְטַהֲרוּ אֶת
מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ. וְקִבְּעוּ שְׁמוֹנֶת יָמֵי
חֲנֻכָּה אֵלֶּיךָ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמֶךָ מִלִּפְנֵינוּ
תָּמִיד לְעוֹלָם וָעֶד:

וְכָל הַחַיִּים יוֹדוּךָ סִלָּה, וְיִהְלְלוּ שְׁמֶךָ הַגָּדוֹל לְעוֹלָם כִּי
טוֹב, הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סִלָּה, הָאֵל הַטּוֹב.

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

בָּרִיד אָתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נָאֵה לְהוֹדוֹת:

are the Beneficent One, for Your mercies never cease; and the Merciful One, for Your kindnesses never end; for we always place our hope in You.

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, 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* [below], it is said then.)

וְעַל 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—

בְּיָמֵינוּ 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 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, cleansed 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.

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

וְכָל 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. Congregation responds אמן as indicated.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בִּרְכֵנוּ בְּבִרְכַּהּ הַמְשֻׁלֶּשֶׁת בְּתוֹרַה
הַפְּתוּכָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהָרֹן וּבְנָיו,
כֹּהֲנִים עִם קְדוּשָׁה, כְּאֲמֹר: יְבָרְכֵךָ יי וְיִשְׁמְרֵךָ: (אמן) יֵאָר יי פָּנָיו
אֵלֶיךָ, וִיחַנֶּךָ: (אמן) יֵשָׂא יי פָּנָיו אֵלֶיךָ, וְיֵשֶׁם לְךָ שְׁלוֹם: (אמן)

שִׁים שְׁלוֹם, טוֹבָה וּבִרְכָּה, חַיִּים חֵן וְחֶסֶד וְרַחֲמִים,
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בִּרְכֵנוּ אֲבוֹתֵינוּ כְּלָנוּ
כְּאַחַד בְּאוֹר פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ נִתַּת לָנוּ יי אֱלֹהֵינוּ
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבִרְכָּה וְרַחֲמִים
וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ. בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ
אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

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

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יי צוּרִי וְגֹאֲלִי:²

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

אֱלֹהֵי, נֹצַר לְשׁוֹנֵי מִרַע, וְשִׁפְתֵי מְדַבֵּר מִרְמָה,³
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כַּעֲפָר לְכָל
תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי,
וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל
מַחֲשַׁבְתָּם. יְהִיו כְּמֶזֶץ לִפְנֵי רוּחַ וּמִלֵּאךְ יי דִּחָה.⁴ לְמַעַן
יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי.⁵ עֲשֵׂה לְמַעַן
שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ, עֲשֵׂה
לְמַעַן קְדוּשָׁתְךָ.⁶ יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ,
יי צוּרִי וְגֹאֲלִי:

1. Numbers 6:24-26. 2. Psalms 19:15. 3. Cf. ibid. 34:14. 4. Ibid 35:5. 5. Ibid. 60:7; 108:7.
6. It is customary to recite a verse in which the first and last letter correspond to the first and last letters of one's own Hebrew name. For a list of verses, see page 582.

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

אֱלֹהֵינוּ 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.¹ (Amen)

שִׁמּוּ Bestow peace, goodness, and blessing, life, graciousness, kindness, and mercy, upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for by the light of Your countenance You gave us, Lord our God, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace. Blessed are You, Lord, who blesses His people Israel with peace.

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

יְיָ May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.²

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

אֱלֹהֵי My God, guard my tongue from evil, and my lips from speaking deceitfully.³ Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the Lord thrust them away.⁴ That Your beloved ones may be delivered, help with Your right hand and answer me.⁵ Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness.⁶ May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.²

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

**עֲשֵׂה שָׁלוֹם בְּמִרְוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:**

**יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיַבְנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ:**

The individual's Amidah ends here. (The chazzan repeats the Amidah, starting on page 313; the congregation responds *אמן* after each blessing.)

THE REPETITION OF THE AMIDAH

The congregation must listen attentively to the chazzan and respond *אמן* at the conclusion of each blessing. If there are not at least nine men who respond *אמן* after the blessings, it is tantamount to a blessing in vain. It is proper to respond with *ברוך הוא וברוך שמו* each time the chazzan says *ברוך אתה יי*.

Following the repetition of the Amidah, the chazzan recites Complete Kaddish (page 69), followed by *קה* and *אין כאלהינו*, page 78.

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*.

עשה He who makes 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.⁵

The individual's Amidah ends here. (The chazzan repeats the Amidah, starting on page 313; 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 "Boruch Hu u'Voruch Shemo" ("Blessed is He and Blessed is His Name") each time the chazzan says *Blessed are You, Lord*.

Following the repetition of the Amidah, the chazzan recites Complete Kaddish (page 69), followed by *Hope* and *There is none like our God*, page 78.

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

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמן—Cong) **בְּעֶלְמָא דִּי**
בְּרָא כְרֻעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמַח
פּוֹדָקָנָהּ וַיִּקְרַב מְשִׁיחָהּ. (אָמן—Cong) **בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן**
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ
אָמן:

(אָמן—Cong) **יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא,**
(יִתְבָּרַךְ).

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ,
וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר, וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלֶּה,
וַיִּתְהַלֵּל, שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. (אָמן—Cong) **לְעָלְמָא**
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאִמְרִין
בְּעֶלְמָא, וְאָמְרוּ אָמן: (אָמן—Cong) **תְּתַקַּבֵּל צְלוֹתְהוֹן**
וּבְעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל, קֳדָם אֲבוּהוֹן דִּי בְּשִׁמְיָא,
וְאָמְרוּ אָמן: (אָמן—Cong) **יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא**
וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמן:
(אָמן—Cong)

Take three steps back, then bow right saying עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, bow forward saying הוּא, bow left saying יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, and bow forward saying וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמן.

From Rosh Hashanah through Yom Kippur, substitute עָלְמָא for עָלְמֵי עָלְמַיָּא.

עֲשֵׂה (הַשְׁלוֹם) שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמן: (אָמן—Cong)

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.)

קִנְיָה אֶל יי, חֲזַק וַיֵּאמֶן לְבָבָהּ, וְקוּהָ אֶל יי: אֵין קְדוּשׁ כִּי, כִּי
אֵין בְּלִתֵּךְ, וְאֵין צוּר כְּאַלְהֵינוּ: כִּי מִי אֱלֹהִים מִבְּלַעֲדֵי יי,
וּמִי צוּר וּזְלָתִי אֱלֹהֵינוּ:

אֵין כְּאַלְהֵינוּ, אֵין כְּאַדוֹנֵינוּ, אֵין כְּמַלְכֵנוּ, אֵין
כְּמוֹשִׁיעֵנוּ: מִי כְּאַלְהֵינוּ, מִי כְּאַדוֹנֵינוּ, מִי
כְּמַלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ: נוֹדָה לְאַלְהֵינוּ, נוֹדָה
לְאַדוֹנֵינוּ, נוֹדָה לְמַלְכֵנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ: בְּרוּךְ
אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ, בְּרוּךְ מַלְכֵנוּ, בְּרוּךְ
מוֹשִׁיעֵנוּ: אֲתָה הוּא אֱלֹהֵינוּ, אֲתָה הוּא אֲדוֹנֵינוּ,
אֲתָה הוּא מַלְכֵנוּ, אֲתָה הוּא מוֹשִׁיעֵנוּ, אֲתָה
תּוֹשִׁיעֵנוּ: אֲתָה תְּקוּם תִּרְחַם צִיּוֹן כִּי עַתָּה לְחַנּוּנָהּ
כִּי בָּא מוֹעֵד: אֲתָה הוּא יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ,
שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים:

פְּטוּם הַקְטֹרֶת, הַצָּרִי, וְהַצֶּפֶרֶן, הַחֲלֻבָּנָה, וְהַלְבוֹנָה,
מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה, מוֹר, וְקִצְיָעָה,
שִׁבְלֵת גֵּרָד, וְכִרְכָּם, מִשְׁקַל שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מָנֶה,
הַקֶּשֶׁט שְׁנַיִם עָשָׂר, קְלוּפָה שְׁלֹשָׁה, קִנְמוֹן תְּשַׁעַה. בְּרִית
בְּרִשְׁתָּהּ תִּשְׁעָה קִבִּין, יֵין קִפְרִיסִין סָאִין תִּלְתָּא וְקִבִּין
תִּלְתָּא, וְאִם אֵין לוֹ יֵין קִפְרִיסִין מִבֵּיא חֲמַר חוֹרִין עֲתִיק.
מֶלַח סְדוּמִית רוֹבַע, מַעֲלָה עָשָׂן כָּל שָׁהוּא. רַבִּי נָתָן
הַבְּבִלִי אוֹמֵר: אֵף כֶּפֶת הַיֶּרֶדָן כָּל שָׁהוּא, וְאִם נָתָן כָּהֵן
דְּבִשׁ פֶּסֶלָהּ, וְאִם חֲסֵר אֶחָד מִכָּל סִמְמָנֶיהָ חֵיב מִיתָה:
רַבִּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הַצָּרִי אֵינוֹ אֶלָּא שָׂרָף

קוֹ 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.

אֵין 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.

מָמוֹם 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

הַנוֹטֵף מַעְצֵי הַקֶּטֶף, בְּרִית בְּרִשְׁיָנָה שְׁשָׁפִין בָּהּ אֶת
הַצֶּפֶרֶן, בְּדִי שְׁתָּהָא נָאָה; יִין קַפְרִיסִין שְׁשֹׁרִין בּוֹ אֶת
הַצֶּפֶרֶן, בְּדִי שְׁתָּהָא עֲזָה. וְהֵלֵא מִי רַגְלִים יָפִין לָהּ, אֶלֶּא
שְׂאִין מַכְנִיסִין מִי רַגְלִים בְּמִקְדָּשׁ מִפְּנֵי הַכְּבוֹד:

תָּנָא רַבִּי אֱלִיהוּ, כָּל הַשּׁוֹנֶה הַלְכוֹת בְּכָל יוֹם מִבְּמַח לֹא
שֶׁהוּא בֶּן עוֹלָם הָבָא, שְׁנֵאמַר: הַלִּיכוֹת עוֹלָם לֹא,¹
אֶל תִּקְרִי הַלִּיכוֹת אֶלֶּא הַלְכוֹת:

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא:² תִּלְמִידֵי חֲכָמִים מְרַבִּים
שְׁלוֹם בְּעוֹלָם, שְׁנֵאמַר: וְכָל בְּנֵיךְ לְמוֹדֵי יִי, וְרַב
שְׁלוֹם בְּנֵיךְ: אֶל תִּקְרִי בְּנֵיךְ, אֶלֶּא בְּנֵיךְ: שְׁלוֹם רַב לְאַהֲבֵי
תוֹרָתְךָ, וְאִין לָמוּ מִכְשׁוֹל:³ יְהִי שְׁלוֹם בְּחִילְךָ, שְׁלוֹה
בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֵי וְרַעִי, אֲדַבְּרָה נָא שְׁלוֹם בָּךְ: לְמַעַן
בֵּית יִי אֱלֹהֵינוּ, אֲבִקְשָׁה טוֹב לָךְ:⁴ יִי עֲזֹ לְעַמּוֹ יִתֵּן, יִי יִכְרֹךְ
אֶת עַמּוֹ בְּשְׁלוֹם:⁵

KADDISH D'RABBANAN

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

יִתְגַּדֵּל וְיִתְקַדָּשׁ שְׁמֵהּ רַבָּא. (אָמֵן—Cong) בְּעֻלְמָא דִּי בְּרָא
כְּרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ, וְיִצְמַח פּוֹרְקָנָהּ וְיִקְרַב
מְשִׁיחָהּ. (אָמֵן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזֶמֶן קָרִיב וְאַמְרוּ אָמֵן:

(אָמֵן—Cong) יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַי, יִתְבָּרַךְ.
יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַי. יִתְבָּרַךְ,
וְיִשְׁתַּבַּח, וְיִתְפָּאֵר, וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא, וְיִתְהַדָּר, וְיִתְעַלֶּה,
וְיִתְהַלָּל, שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. (אָמֵן—Cong) לְעֵלָא מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאַמִּירֵן בְּעֻלְמָא,
וְאַמְרוּ אָמֵן: (אָמֵן—Cong)

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.

יתגבר *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 רַבָּנָן, וְעַל תַּלְמִידֵיהֶן וְעַל כָּל תַּלְמִידֵי
 תַּלְמִידֵיהֶן, וְעַל כָּל מֶאֵן דְּעִסְקִין בְּאוֹרֵיתָא, דִּי בְּאַתְרָא הָדִין
 וְדִי בְּכָל אַתְר וְאַתְר, יְהִיא לְהֶן וּלְכֹן שְׁלָמָא רַבָּא חֲנָא
 וְחֶסְדָּא וְרַחֲמִין וְחֵין אֲרִיכִין וּמְזֻזָּא רְוִיחָא וּפּוֹרְקָנָא מִן קֳדָם
 אֲבוּהֶן דְּבִשְׁמַיָּא וְאַמְרוּ אָמֵן: (Cong—אָמֵן) יְהִיא שְׁלָמָא רַבָּא
 מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ אָמֵן:
 (Cong—אָמֵן)

Take three steps back, then bow right saying במרומי עשה שלום, bow forward saying הוא, bow left saying עלינו עשה שלום, and bow forward saying אָמֵן וְאַמְרוּ אָמֵן.

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

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

עלינו Stand while reciting

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
 בְּרֵאשִׁית, שְׁלֹא עֲשָׂנוּ כְּגִוְיֵי הָאֲרָצוֹת, וְלֹא
 שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שְׁלֹא שָׁם חָלַקְנוּ כָּהֵם,
 וְגִזְרָלְנוּ כְּכָל הַמוֹנֵם, שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וּלְרִיק.
 וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי
 הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד
 אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וְשׁוֹכֵנֶת עִזּוֹ בַּגִּבְעָה
 מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד, אִמֵּת מַלְכֵנוּ, אָפֶס
 זִוְלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיֵּדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל
 לְבַבְךָ, כִּי יי הוּא הָאֱלֹהִים, בַּשָּׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ
 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 נִקְּוָה לְךָ יי אֱלֹהֵינוּ, לְרֹאוֹת מִהֲרָה בְּתַפְאֶרֶת
 עֲזֻדָּה, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים
 פְּרוֹת יַפְרָתוֹן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר
 יִקְרָאוּ בְשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רָשָׁעֵי אֶרֶץ. יִכִּירוּ
 וַיֵּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל, כִּי לְךָ תִּכְרַע כָּל בָּרֶךְ, תִּשָּׁבַע
 כָּל לָשׁוֹן. לִפְנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וּלְכָבוֹד שִׁמְךָ
 יִקָּר יִתְגַּדֵּל. וַיִּקְבְּלוּ כָּלם עֲלֵיהֶם אֶת עוֹל מַלְכוּתְךָ,
 וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ
 הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד, בְּפִתּוֹב בְּתוֹרַתְךָ: יי
 יִמְלֹךְ לְעֹלָם וָעֶד: וְנֹאמַר: וְהִיא יי לְמֹלֶךְ עַל כָּל
 הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

MOURNER'S KADDISH

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

Congregation responds אָמֵן as indicated.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא. (אָמֵן—Cong) בְּעֶלְמָא דִּי בְּרָא
 כְּרַעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ, וַיַּצְמַח פּוֹרְקָנָהּ וַיִּקְרַב
 מְשִׁיחָהּ. (אָמֵן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
 יִשְׂרָאֵל, בְּעָגְלָא וּבְזֶמֶן קָרִיב וְאִמְרוּ אָמֵן:

(אָמֵן—Cong) יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלָם וְלְעָלְמֵי עָלְמַיָּא, יִתְבָּרַךְ.
 יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלָם וְלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ,
 וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר, וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר, וַיִּתְעַלָּה,
 וַיִּתְהַלָּל, שְׁמֹה דְקוּדְשָׁא בְּרִיד הוּא. (אָמֵן—Cong) לְעָלָא מִן כָּל
 בְּרַכְתָּא וְשִׁירָתָא, תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרִין בְּעֶלְמָא,
 וְאִמְרוּ אָמֵן: (אָמֵן—Cong) יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
 טוֹבִים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן: (אָמֵן—Cong)

וְעַל 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.

יְתַגַּדֵּל *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 בְּמִרְוֵמֵי עֲשֵׂה שְׁלוֹם, bow forward saying הוּא, bow left saying יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ, and bow forward saying וְאָמְרוּ אָמֵן.

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

עֲשֵׂה (הַשְׁלוֹם) שְׁלוֹם בְּמִרְוֵמֵי, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן: (Cong — אָמֵן)

אֵל תִּירָא מִפֶּחַד פֶּתָאִם, וּמִשְׁאֵת רִשְׁעִים כִּי תִבָּא: ¹ עָצוּ עֵצָה
וְתִפְּר, דִּבְרוּ דְּבַר וְלֹא יָקוּם, כִּי עֲמָנוּ אֵל: ² וְעַד זְקֻנָּה אָנִי
הוּא, וְעַד שִׁיבָה אָנִי אֶסְבֹּל; אָנִי עֲשִׂיתִי וְאָנִי אֶשָּׂא וְאָנִי אֶסְבֹּל
וְאֶמְלֹט: ³

אֶךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ, יֵשְׁבוּ יִשְׂרָאֵל אֶת פְּנִיךָ: ⁴

THE DAILY PORTION OF TEHILLIM

The daily portion of Tehillim, as it is apportioned according to the days of the month, is recited at this point, followed by Mourner's Kaddish. It is customary to say also the chapter that corresponds to one's age (e.g., from one's 13th birthday and on, one should recite chapter 14) before reciting the daily portion.

On days when Tachnun is not said, Psalm 20 is recited before the daily portion of Psalms.

Mourners recite Kaddish D'Rabbanan after Mishnayot, page 461.

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

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

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

⚡ Do not fear sudden terror, nor the destruction of the wicked when it comes.¹ Contrive a scheme, but it will be foiled; conspire a plot, but it will not materialize, for God is with us.² To your old age I am [with you]; to your hoary years I will sustain you; I have made you, and I will carry you; I will sustain you and deliver you.³

⚡ Indeed, the righteous will extol Your Name; the upright will dwell in Your presence.⁴

THE DAILY PORTION OF TEHILLIM

The daily portion of Tehillim, as it is apportioned according to the days of the month, is recited at this point, followed by Mourner's Kaddish. It is customary to say also the chapter that corresponds to one's age (e.g., from one's 13th birthday and on, one should recite chapter 14) before reciting the daily portion.

On days when Tachnun is not said, Psalm 20 is recited before the daily portion of Psalms.

Mourners recite Kaddish D'Rabbanan after Mishnayot, page 461.