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**UPON ARISING**

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

Transliteration, page 623.

11:14:56 (Saturday, 10/26/2012) [View this message on the site](#)

וְעַתָּה אֶפְתָּח לְךָ אֶת־בְּרִיתִי וְלֹא אֶפְתָּח לְכָל־בָּשָׂר׃

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

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## MORNING BLESSINGS

It is of little moment on God's part, in blessing or in reproof, that people shall or shall not be *good*. *Goodness*, however, may be secured even by placing one hand in the other, to contain it, as the Devil did, of the good man, the wife who said, "You do not, in these circumstances, demand a respect on a public occasion, one worthy of an angel, as he is the winning blessing."

## ORDER OF WASHING THE HANDS

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

**Stand while reciting the Morning Blessings**

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

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

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

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UPON ARISING

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באידר איז גענוג מילך פאר די קינדער, און די קינדער זענען גענוג גליקליך.

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## MORNING BLESSINGS

It is odd that he mentions food, drink, and sleep, or rather, not doing any of these things, in the hands of the two heroes of the novel, who are, after all, eating and drinking, and sleeping, and doing everything else that people do. The text does not contain a lot of food references. Christened, for example, and being out of food, and then, after eating and drinking, the mention of a possible day or two, waste, again indicates the Morning After.

## ORDER OF WASHING THE HANDS

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

**Stand while reciting the Morning Blessings.**

כָּרָךְ אֶתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הַמֶּלֶךְ אֲשֶׁר קָרָאָנוּ  
בְּמִצְוֹתֶיךָ וְהָיָה עִלְיָנוּ יְיָ יֵשׁ:

[illegible][illegible]

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

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

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

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

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

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

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

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

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

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

לְעִתִּיד לָבֹא. כָּל זְמַן שֶׁהָאִשָּׁמָה בְּקִרְבִּי, מוֹדֵה אֲנִי לְפָנֶיךָ יי אֱלֹהֵי יִשְׂרָאֵל וְאֱלֹהֵי אֲבוֹתַי, רַבּוֹן כָּל הַמַּעֲשִׂים, אֲדֹנָי כָּל הַשְׁמָוֹת. בָּרוּךְ אַתָּה יי הַמְּחַיֶּה הַמְּשֻׁמָּוֹת וְהַשְׁמָוֹת לְפָנֶיךָ מֵחַיִּים:

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם, הַמּוֹחֵה לְשָׁכְנוֹ בִּיקָה לְהַבְחִין פֶּיִן יוֹם וּבֵין לַיְלָה:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם, הַמְּחַיֶּה הַמְּשֻׁמָּוֹת, פּוֹקֵחַ עֵוְרִים:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם, הַמְּחַיֶּה הַמְּשֻׁמָּוֹת, מוֹחֵיב אֲסוּרִים:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם, הַמְּחַיֶּה הַמְּשֻׁמָּוֹת, זֹקֵק כְּפֻמָּוִים:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם, הַמְּחַיֶּה הַמְּשֻׁמָּוֹת, מְלַבֵּשׁ עֲרֻמִּים:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם, הַמּוֹחֵה לְשָׁכְנוֹ בִּיקָה לְהַבְחִין פֶּיִן יוֹם וּבֵין לַיְלָה:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם, הַמְּחַיֶּה הַמְּשֻׁמָּוֹת, מְלַבֵּשׁ עֲרֻמִּים:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם, הַמְּחַיֶּה הַמְּשֻׁמָּוֹת, מְלַבֵּשׁ עֲרֻמִּים:

1. Cf. Psalms 146:8. 2. Cf. ibid. 146:7. 3. Cf. ibid. 146:8. 4. Cf. ibid. 136:6.

## 7 MORNING BLESSINGS

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

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

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

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

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

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

Males recite the following blessing:

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

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

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

## ברכות השחר

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

ברוך אתה יי, אלהינו מלך העולם,  
שעשית לי כל צרכי:

ברוך אתה יי, אלהינו מלך העולם,  
אזר ישראל בגבורה:

ברוך אתה יי, אלהינו מלך העולם,  
עוטר ישראל בטהרה:

ברוך אתה יי, אלהינו מלך העולם,  
שלא עשני גוי:

ברוך אתה יי, אלהינו מלך העולם,  
שלא עשני עבד:

ברוך אתה יי, אלהינו מלך העולם,  
שלא עשני אשה:

ברוך אתה יי, אלהינו מלך העולם, המעביר שנה מעני וחטאת מעפפני: Do not respond ימן.

וידוי רצון מלפניך יי, אלהינו ואלהי אבותינו,  
שתתקלנו בחורקתך, ותדבקנו במצותיך, ואל תביאנו לא ליד חטא ולא ליד עברה ועון, ולא ליד גפון ולא ליד בוזין, ולא ישלש פני יצור הרע, ותדווקנו מאדם רע, ומחבר רע, ותדבקנו ביצור טוב וצמחשים טובים, וכוף את יצרנו להשתעבד לך, ותנינו היום וכל יום לזון ולחטא ולרחמים בעיניך ובעיני כל רואינו, ותמקלנו חסידים טובים. ברוך אתה יי, המוסיף חסידים טובים לעמו ישראל:

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

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

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

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

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

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

**וְיָיָהוָה** רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׁתַּצְלַחְנָה הַיּוֹם וּבְכָל יוֹם מַעֲשֵׂי פְנִים, וּמַעֲשֵׂי פָנִים, מֵאֲרָם רָע, וּמִחֲבֵר רָע, וּמִשָּׂכֵן רָע, וּמִפְגֵּעַ רָע, מִעֵין הָרָע, מִלְּשׁוֹן הָרָע, מִפִּלְשִׁינוֹת, מִעֲדוֹת שָׂקָר, מִשְׁנָאִת הַבְּרִיּוֹת, מִבְּלִילָה, מִפּוֹתָהּ מִשְׁנָה, מִדִּילִים רָעִים, וּמִפְקָדִים רָעִים, וּמִשָּׁפֶן הַפְּשָׁעוֹת, מִדִּין קָשָׁה, וּמִפְעֵל דִּין קָשָׁה, בִּין שְׂדוּאָה בִין פְּרִית, וּבִין שְׂאֵנוֹ בִין פְּרִית. וּמִדִּינָהּ שֶׁל גִּירָוֹנִם:

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

**פָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ** מִלֶּךְ הָעוֹלָם, אֲשֶׁר קִיָּשְׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ עַל דְּבָרֵי תוֹרָה:

**וְהַעֲרַב נָא יְיָ אֱלֹהֵינוּ** אֶת דְּבָרֵי תוֹרָתְךָ פָּנִינוּ, וְכָפַר כָּל עֲפֹרָה בֵּית יִשְׂרָאֵל, וְהִדְיָה אֲמִרָנוּ וְצִוֵּנוֹתֶינָה, וְצִוֵּנוֹתֶיךָ כָּל עֲפֹרָה בֵּית יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלִזְמוֹנֵי תוֹרָתְךָ לְשִׁמְחָה, פָּרוּךְ אַתָּה יְיָ הַבִּלְבָּלָה תוֹרָה לְעַפּוֹ יִשְׂרָאֵל:

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ** מִלֶּךְ הָעוֹלָם, אֲשֶׁר בָּרַךְ פָּנֵינוּ מִפֶּל הַשָּׁמַיִם וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. פָּרוּךְ אַתָּה יְיָ נֹתֵן הַתּוֹרָה:

**וְיִדְבֹּר יְיָ אֵל מִשָּׁה לְאַמֵּר: דְּבַר אֵל אֱהִיָן וְאֵל בְּנֵי לְאֹמֶר, כֹּה תִבְרְכוּ אֶת בְּנֵי יִשְׂרָאֵל, אֲמֹר לָהֶם:**

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

**וְשָׁלוֹם** And they shall set My name upon the children of Israel, and I shall bless them.<sup>1</sup>

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

**יְבָרְכְּךָ יי וישמְרֶךָ: יָאֵר יי א פְּנֵי אֱלֹהֶיךָ, ויִתְנַחֲמֶךָ: וְשָׁלוֹם יי א פְּנֵי אֱלֹהֶיךָ, ויָשֵׁם לְךָ שְׁלֹוֹם:**

**וְשָׁלוֹם** את שְׁמוֹי עַל בְּנֵי יִשְׂרָאֵל, וְאֲנִי אֲבָרְכֶם:

**אלו דברים שאין להם שעור: הפאה, והפירות, והלאו, והמילות הסודים, והלמוד הורה: אלו דברים שאדם אוכל פירותיהם בעולם הזה, והקצת קצתם לעולם הבא, ואלו הן: כבוד אב ואם, והמילות הסודים, והשפחה בית המדרש שחרית וערבית, והקנסת אוהבים, ובקור חולים, והקנסת פלה, והלכות הגט, ועיון תפלה, והבאה שלום שפין אדם להביתו, ובין איש לאשתו, והלמוד הורה פגור פקם:**



### ORDER OF PUTTING ON THE TALLIT<sup>1</sup>

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

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

**ברך** 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.<sup>2</sup>

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

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

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

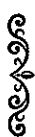
While concluding the blessing, gather the two right corners of the *tallit*, raise them up, and place them over the left shoulder; gather the two left corners and bring them up to the left side of the chest. Thus all four *tzitzit* are on the left side, two in front and two behind. See illustrations,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

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

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

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

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



### ORDER OF PUTTING ON THE TALLIT<sup>1</sup>

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

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

**ברכי נפשי את יי אלהי גדולת מאד, הוד  
והדר לבשתי: עטרת אור כשלמך, נוטת  
שמים כדרכך.<sup>2</sup>**

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

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

**ברוך אתה יי אלהינו ברוך העולם, אשר קדשנו  
במצותיו, וצונו להחזיקו בציצית:**

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

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

**מה יקר חסדך אלהים, וכלי אדם פצל כנפך יחסי:  
ידון מלשון ביחך, ומהל ערנך חשקם: כי עמך  
מקור חיים, פאולך נראה אור: מנשך חסדך לירעך,  
והחזקתך ליערי לב.<sup>3</sup>**

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

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



# ORDER OF PUTTING ON THE TEFILIN<sup>1</sup>

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

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

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

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

**ברוך אתה אדוני עולמינו**  
**אלהינו, אשר**  
**כי-ד' שמו ב' מitzvos'יו, ו' תצונו, ו' תחנךנו**  
**ו' תחנךנו.**

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

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

**ברוך אתה אדוני עולמינו**  
**אלהינו, אשר**  
**כי-ד' שמו ב' מitzvos'יו, ו' תצונו, ו' תחנךנו**  
**ו' תחנךנו.**

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

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

**ברוך** Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to put on *tefillin*. • If one spoke: **ברוך** Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us concerning the mitzvah of *tefillin*.



# ORDER OF PUTTING ON THE TEFILIN<sup>1</sup>

It is the Chabad custom to don the *talit* and *tefillin* before *קריאת שמע*, page 22.

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

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

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

**ברוך אתה יי, אלהינו, ה' עולמינו, אשר**  
**כי-ד' שמו ב' מצוותיו, ו' תצונו, ו' תחנךנו**  
**ו' תחנךנו.**

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

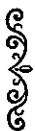
If one spoke between putting on the *tefillin* of the arm and that of the head, he should recite the following blessing on the *tefillin* of the head:

**ברוך אתה יי, אלהינו, ה' עולמינו, אשר**  
**כי-ד' שמו ב' מצוותיו, ו' תצונו, ו' תחנךנו**  
**ו' תחנךנו.**

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

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

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



## MORNING PRAYER

You may be seated.

It is proper to recite the following paragraph before prayer:

Transliteration, page 623.

חַרִיטִי הַרְבֵּי לִי הֵרֵב לִי לְקַיֵּם עַל הַמִּצְוָה, "Love your fellowman as yourself."<sup>1</sup>

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

Transliteration, page 623.

יְיָ 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.



## MORNING PRAYER

You may be seated.

It is proper to recite the following line before prayer:

חַרִיטִי מִקְבֵּל עָלַי מִצְוַת עֲשֵׂה שֶׁל וְאַהֲבָתְךָ לְרֵעֶךָ כְּבֹרֶךְ:

כֹּה כִּבְנוֹ אֲהַלֶּיךָ יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל:<sup>2</sup> וְאֲנִי כֹרֵךְ חֲסִידֶךָ אֲבֵנָה בְּיָדְךָ, אֲשַׁחֲבֶנְהָ אֵל הַיֵּכָל כְּרֹאשְׁךָ

כְּרֹאשְׁתֶּךָ:<sup>3</sup> וְאֲנִי חֹפֵקְךָ לֵךְ יְיָ עַתָּה רְצֹנִי, אֲחִידִים כְּרֹכַח חֲסִידֶךָ, עֲנֵנִי בְּאֵמֶת וְשִׁנְיָה:

אֲדַרְזֵן עוֹלָם אֲשֶׁר מָלַךְ, בְּמִטָּרִם כָּל יְצוֹר נִבְרָא. לָעַתָּה נַעֲשֶׂה בְּרִפְעָנוּ כָּל, אֲנִי מְלִיךְ שְׂבוֹ נִבְרָא. וְאַחֲרֵי כֵלְלוֹת רַבָּל, לְכַדּוֹ וּמְלִיךְ נִרְאָה. וְהִוָּה דִּיךָ וְהִוָּה רִיךָ, וְהִוָּה יְהִיָּה בְּרַחֲמֶיךָ. וְהִוָּה רִאשִׁית כְּלִי חֲבִלִית, וְלֹא רָעוּ וְהַפְשִׁירָה. וְהִוָּה אֵלִי וְדִי גָאֵל, וְיִצְחָק בְּעֵת צָרָה. וְהִוָּה נִפְיָ וּמְנוֹס לִי, מְנַת פֹּסֵי פִּזּוֹם אֶקְרָא. בְּיָדוֹ אֶפְקֹד רִחוּי, בְּעֵת אִישׁוֹן וְאַעֲרֹד. וְעַם רִחוּי גִּיטִי, יְיָ לִי וְלֹא אִירָא:



## 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.)

וְשֵׁם 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.

ברך 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.

Transliteration, page 623.

שׁוּב Happy are those who dwell in Your House; they will yet praise You forever.<sup>17</sup> Happy is the people whose lot is thus; happy is the people whose God is the Lord.<sup>18</sup> 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

## PESUKEI DEZIMRAH — VERSES OF PRAISE

Hold the two front *tzitzit* for the blessing *ברך עוצרך*. 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 יְהוָה קוֹרְאֵם בְּרִיךְ הוּא וְשִׁבְחָתָהּ לְיְהוָה שֵׁם י"ה ב"ה  
בְּיָחוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל:

בְּרִיךְ שְׁמִיךְ וְהוּא הַעֲלֵם, בְּרִיךְ הוּא, בְּרִיךְ אֱמוּנָה  
וְעֵשֶׂה, בְּרִיךְ גִּזְרֵי וּמִקְוִים, בְּרִיךְ עֲשֵׂה  
בְּרִיאֵיךְ, בְּרִיךְ מְרַחֵם עַל הָאָרֶץ, בְּרִיךְ מְרַחֵם עַל  
רַבְרָבֶיךָ, בְּרִיךְ מְשַׁלֵּם שְׂכָר מִזֶּבֶחַ לְיִשְׂרָאֵל, בְּרִיךְ חַי  
לְעַד וְקִיָּם לְעֵדָה, בְּרִיךְ פּוֹדֶה וּמַצִּיל, בְּרִיךְ שְׁמוֹ.  
בְּרִיךְ אֱמֶתָהּ " אֱלֹהֵינוּ מֶלֶךְ הַעֲלֵם, הָאֵל, אֵל  
הַרְחֵקוּ, הַרְחֵקוּ לָךְ כָּפָה עֲמוֹ, מְשַׁבֵּחַ וּמְפַאֵר בְּלִשׁוֹן  
חֲסִידֶיךָ וְעַבְדֶּיךָ, וְכִשְׁרֵי דָוִד עַבְדֶּךָ. בְּהַלְלֶךָ " אֱלֹהֵינוּ,  
בְּעֲבֹדָתוֹת וּבְמִזְבְּחֵיךָ, בְּהַלְלֶךָ וּבְשִׁבְחָתְךָ וּבְפִאֲרָתְךָ, וּבְמִלְחָתְךָ  
וּבְנִיבֵיר שְׁמִיךָ מְלָכִינוּ אֱלֹהֵינוּ. וְחִיד, חַי הַעֲלֵם מֶלֶךְ.  
מְשַׁבֵּחַ וּמְפַאֵר עַד שְׁמוֹ הַגָּדוֹל. בְּרִיךְ אֱמֶתָהּ " מֶלֶךְ  
מְרַחֵם בְּהַשְׁפָּחָתוֹ: Cong. אָמֵן

אֱשִׁירִי יִשְׁעֵי בִיתְךָ, עוֹד יְהַלְלֶךָ פִּלָּה: אֲשִׁירִי  
הָעַם שְׁפֹכָה לֹא, אֲשִׁירִי הָעַם שְׁוִי  
אֲלֹהֵינוּ: הַרְחֵקוּ לָדָוִד, אֲרֻמֶּיךָ אֱלֹהֵי הַפִּלָּה,  
וְאֲבִירָתְךָ שְׁמִיךָ לְעֲלֹם וְעַד: כָּכָל יוֹם אֲבִירָתְךָ,  
וְאֲהַלְלֶךָ שְׁמִיךָ לְעֲלֹם וְעַד: גָּדוֹל " וּמְרַחֵם  
מְאֹד, וּלְיִגְדֻלָּתוֹ אֵין חֶקְרָה: הוּא לְדָוִד שְׁפֹכָה

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. 78:36.  
16. Ibid. 20:10. 17. Ibid. 84:5. 18. Ibid. 144:15.

of Your mighty acts. I will speak of the splendor of Your glorious majesty and of Your wondrous deeds. They will proclaim the might of Your awesome acts, and I will recount Your greatness. They will express the remembrance of Your abounding goodness, and sing of Your righteousness. The Lord is gracious and compassionate, slow to anger and of great kindness. The Lord is good to all, and His mercies extend over all His works. Lord, all Your works will give thanks to You, and Your pious ones will bless You. They will declare the glory of Your kingdom, and tell of Your strength. To make known to men His mighty acts, and the glorious majesty of His kingdom. Your kingship is a kingship over all worlds, and Your dominion is throughout all generations. The Lord supports all who fall, and makes erect all who are bent. The eyes of all look expectantly to You, and You give them their food at the proper time. You open Your hand and satisfy the desire of every living thing. The Lord is righteous in all His ways, and benevolent in all His deeds. The

*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.*

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.<sup>1</sup> And we will Bless the Lord from now to eternity. Praise the Lord.<sup>2</sup>

מַעֲשֵׂיךָ, וְגִבּוֹרֹתֶיךָ יִגְדֹּד: הַדָּר כְּבוֹד הַיּוֹדֶךָ,  
וְדַבְּרִי נִפְלְאוֹתֶיךָ אֱשִׁיחָהּ: יַעֲזִיזוּ נִזְאוֹתֶיךָ יֵאמְרוּ,  
וְגִדְלוֹתֶיךָ אֶסְפְּרוּהָ: וְכִי רַב מַוְבָּךְ יִכְיֶה, וְעֲזָרְתְּךָ  
יִרְמֶנּוּ: חֲנוּן וְרַחוּם יְיָ, אֵלֶּךָ אֲפֻסִּים וְגָדֹל חֶסֶד: מִזֶּבֶחַ  
יְיָ לֵכֵל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו: יוֹדֶךָ יְיָ כָּל  
מַעֲשֵׂיךָ, וְחִסְדֶּיךָ יִבְרַכְוָהּ: כְּבוֹד מְלָכֹתֶיךָ  
יֵאמְרוּ, וְגִבּוֹרֹתֶיךָ יִדְפְּרוּ: לְהוֹדִיעַ לְכָל הָאָדָם  
גִּבּוֹרָתוֹ, וְכְבוֹד הַדָּר מְלָכֹתוֹ: מְלָכֹתֶיךָ מְלָכֹתוֹ  
כָּל עֲלֻמִּים, וּמַמְשְׁלֹתֶיךָ כָּל דָּוָר וְדָוָר: סֹאמֶךָ יְיָ  
לְכָל הַנִּפְלְאִים, וְזִקְקָה לְכָל הַכְּפוּפִים: עֵינֶי כָל  
אֱלֹהִי יִשְׁפְּרוּ, וְאֶתְהַ נֹתֵן לָהֶם אֵת אֲכָלִים בְּעֵתוֹ:  
פֹּתֵחַ אֵת יָדָךְ, וּמַשְׁפִּיעַ לְכָל  
חַי רֵצוֹן: צִדִּיק יְיָ כָּכָל דְּרָכָיו,  
וְחֶסֶד בְּכָל מַעֲשָׂיו: קָדוֹב יְיָ  
לְכָל קוֹלָיו, לְכָל אֲשֶׁר יִקְרָאָהּ:  
כִּי יֵצֵא יִרְאוּ יַעֲשֶׂה, וְאֵת שְׁעֵתָם יִשְׁמַע  
וְיִשְׁעֵם: שׂוֹמֵר יְיָ אֵת כָּל אֲהֲבָיו, וְאֵת כָּל  
הַיִּשְׁעִים יִשְׁמֹר: תִּהְיֶה לָּהּ יְיָ יִדְפֹּר פִּי, וְיִכְרֹךְ כָּל  
פִּיָּךְ שֵׁם קְדוֹשׁוֹ לְעֹלָם וָעֶד: וְאֶתְהַנּוּ בְּיָדְךָ יְיָ,  
מַעֲתֵהָ וְעֵד עֹלָם, הַיִּלְלוּהָ:<sup>2</sup>

*Touch the hand tefillin while saying את ידך and the head tefillin while saying וישיעם... and touch the fingertips to the lips. This verse must be recited with concentration; see Laws on page 586.*

1. Psalm 145. 2. Ibid. 113:18.

Transliteration, page 623.

שְׁחַרְתָּרַךְ 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.

וְשִׁחַרְתָּרַךְ שְׁמֶךָ לְעַד כְּלָפְנֵינוּ, הָאֵל, הַמְּלִיךְ הַגָּדוֹל

וְהַקְדוֹשׁ בְּשִׁמְכֶם וּבְאַרְצֶךָ. כִּי לָךְ נִאֲמָה

יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד: שִׁיר

וְשִׁבְחָה, הֵלֵל וְהַמְדָּה, עוֹ וּמִשְׁלָה, נִצְחָה, גְּדֻלָּה

וְגִבּוּרָה, הַהֲלָה וְהַפְאָרָה, קְדוּשָׁה וּמְלָכּוּת:

בְּרָכָה וְהַדְרָאָה לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ,

וּמַעֲזוֹלִים עַד עוֹלָם אָתָּה אֵל. בָּרוּךְ אַתָּה יְיָ, אֵל

מְלִיךְ גָּדוֹל וּמְהֻלָּל בַּהֲשִׁבָּחוֹת, אֵל הַהַדְרָאָה,

אֲדוֹן הַגְּבֻלָּאוֹת, בּוֹרֵא כָּל הַמְּשֻׁבָּחוֹת, רַבּוֹן כָּל

הַמַּעֲשִׂים, הַבּוֹחֵר בַּשִּׁיר וּבַמְדָּה, מְלִיךְ יְהוּדֵי דָוִד

הַעוֹלָמוֹת: Cong. Amen.

## שְׁמָע

### 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 *n*, 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 *n*. The *7* (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 ישראל, ה' אחד, ה' אחד, ה' אחד, ה' אחד**  
**Lord is One.<sup>1</sup>**

Recite the following verse in an undertone:

**ברוך שם כבוד מלכותו לעולם ועד.**  
Blessed be the name of the glory of His kingdom for ever and ever.<sup>2</sup>

**ואתה** 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.<sup>3</sup>

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

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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

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

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.<sup>1</sup>

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.

**ואמר** 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.

בְּעֵתוֹ יוֹדָה וּמִלְקוֹשֶׁשׁ, וְאִם־פֶּה דִבֶּנֶה וְהִוָּלְשָׁה וְיִצְרָהָּ:  
וְהִתְהַיְּשָׁב. | בְּשִׁלְיָה לְבִתְמוֹתָהּ, וְאִכְלָה וְשָׂבָעָהּ: הַשְׂכּוֹר  
לֵבָם פֶּן יִפְתָּה לְבָבָהּ, וְסִרְתָּם וְעִבְרָתָם אֲלֵהֶם אֲחֵרִים  
וְהִשְׁתַּחֲוּוּתָהֶם לָהֶם: וְחָרָה | אִם " בָּכֶם יִשְׁעַר אֶת  
הַשְׂמִינִים וְלֹא יִהְיֶה מִשְׁרַר וְהִאֲדָמָה לֹא חֲתֹן אֶת בְּוִלָּהּ,  
וְאִבְרָתָם | מִחֲרָה מֵעַל הָאָרֶץ הַטְּבִיחָה אֲשֶׁר " נָתַן לָכֶם:  
וְשִׂמְתָּם | אֶת דִּבְרֵי אֵלֶּיהָ עַל | לְבָבְכֶם וְעַל נֶפְשְׁכֶם,  
וְקִשְׁרוּתָם | אִתָּם לְאוֹת עַל יָדְכֶם  
וְהָיוּ לְסִמְנוֹת בֵּין עֵינֵיכֶם: וְלִפְתּוֹתָם  
אִתָּם | אֶת בְּנֵיכֶם לְדֹבֵר בָּם,  
בְּשִׁבְתָּם בְּבִיתָהּ וּבְלִבְתָּהּ בְּדֶרֶךְ וּבְשִׂבְתָּהּ וּבְקוּמָתָהּ:  
וְכִתְבָתָם עַל מִזְוֹזוֹת בֵּיתָהּ וּבְשִׁעְרֶיהָ: לְמַעַן יִרְבוּ וַיִּרְכֹּב  
וַיִּמְיוּ בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁפַע " לְאַבְהֵיכֶם לְהַח  
לָהֶם, כִּי־מִי הַשְׂמִינִים עַל הָאָרֶץ:

Touch the hand *tefillin* while saying *and they shall be*, and the head *tefillin* at *and they shall be...* 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 *and they shall be* on the next page, and then released. At the words marked \*, pass the *tzitzit* over the eyes and kiss them.

**וַיֹּאמֶר** " אֵל מִשְׁחָה לְאֹמֶר: דִּבֶּר אֵל בְּנֵי יִשְׂרָאֵל  
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם "צִיצִית עַל כָּנָפֵי  
בְּתוּרֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל "צִיצִית דִּבְעָה | פְּתִיל תְּכֵלֶת:  
וְהָיוּ לָכֶם "לְצִיצִית, וְיִזְאָרְתָם | אֹתוֹ, וְיִכְרֹתָם | אֶת כָּל  
מִצְוֹת "י, וְעָשִׂיתָם | אִתָּם, וְלֹא תִתְּנוּ אֲחֵרִי לְבָבְכֶם  
וְאֲחֵרִי עֵינֵיכֶם אֲשֶׁר אִתָּם זָוִים אֲחֵרֵיהֶם: לְמַעַן תִּזְכְּרוּ  
וְעִשִּׂיתָם | אֶת כָּל מִצְוֹתֵי, וְהִייתֶם קְדוֹשִׁים לֹאֲלֹהֵיכֶם:

1. Deuteronomy 11:13-21.



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!<sup>1</sup>

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

**שירָה** 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.<sup>2</sup> And it is said: Our Redeemer, the Lord of hosts is His Name, the Holy One of Israel.<sup>3</sup> Blessed are You, Lord, who delivered Israel. Do not respond Amen.

## פסוק

### 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.

**אמרי** My Lord, open my lips, and my mouth shall declare Your praise.<sup>4</sup>

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

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

**אמרי** וְיִזְכְּרוּנוּ לְאֵל, וְנִתְּנוּ יְיָדֵינוּ וְמִזְרָאוֹת שְׂדֵרוֹת וְהַשְׁפָּחוֹת, בְּרִבּוֹת וְהוֹדָאוֹת לְמַלְכוֹת אֵל חַי וְקַיִם. כִּם וְנִשְׁאֵר וְזָרוֹל וְנוֹרָא, מְשַׁפֵּל גִּזְאִים עַרְיָא אֶרֶץ, וּמְנַבְיָה שְׂפָלִים עַר מְרוֹם, מוֹצִיא אֲסוּרִים, פּוֹרֵה עֲוֹנוֹת, עוֹזֵר דָּלִים, הוֹעִיזָה לְעַמּוֹ וְשׂוֹמֵר לְעַלְיוֹת שְׁמֵי שְׁמַיִם אֱלֹהֵי. הַהֲלָלוֹת לְאֵל עֲלִיזָן וְאַלֵּם, בְּרוּךְ הוּא וְלִבְרָךְ, מִשְׁרָה וְכִנֵּי יִשְׂרָאֵל לְךָ עָנוּ שְׂרִידָה בְּשִׁמְחָה רַבָּה, וְאַמְרוּ בְּלִים: מִי בְּמִכָּה בְּאֵלִים יי, מִי בְּמִכָּה נֶאֱמָר בְּקוֹדֶשׁ, נוֹרָא הַהֲלָלוֹת עֲשֵׂההוּ בְּלִי:

*It is best to conclude the words עֲלֵי along with the chazzan.*

**שְׂרִידָה** הַרְשָׁה שְׂפָחוֹת וְאֵלִים לְשִׁבְחָךְ הַגָּדוֹל עַל שְׁפָחָהוּ הַיָּם, וְהַרְפִּיכֵנוּ וְאַמְרוּ: יי וְכִלְכֵּל עֲוֹנוֹתֵינוּ? וְנִשְׁמָח: וְנִשְׁמָח: עֲוֹנוֹת שְׂכָחוּ קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יי, אֵל וְשִׁבְחָהוּ: אָמֵן

*Do not respond אָמֵן*

## פסוק

### 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.

**אמרי** שְׂפָחוֹת הַפָּחוֹת וְכִי יִצְרֵי הַהֲלָלוֹת:

*Bend knees at שְׂפָחוֹת; bow at יִצְרֵי; straighten up at יי.*

**בְּרוּךְ** אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיזָן, מוֹפֵל חֲסִידִים מוֹכִימ, קוֹזֵה רַפָּל, וְזוֹכֵר חֲסִידֵי אֲבוֹת, וּמְבִיא מוֹשֵׁה לְכִנֵּי בְּנֵי יִשְׂרָאֵל, לְמַעַן שְׂכָחוּ בְּאִתְּכָה:

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



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

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

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

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

**חַיְיךָ** 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.

**מַלְאָכָיו** 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.)

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

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

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.)

**זְכוּרֵנוּ** לַחַיִּים, מִלְּךָ חַיָּיִם בְּחַיֵּים, וּבְחַיֵּינוּ בְּפָנֶיךָ הַחַיִּים, לְפָנֶיךָ אֱלֹהֵינוּ הַחַיִּים.

Bend knees at *זכורנו*; bow at *אֱלֹהֵינוּ*; straighten up at *זִי*.

**מִלְּךָ עוֹזֵר וּמוֹשִׁיעַ וּמַנֵּן** **אֱלֹהֵינוּ** זִי, מַנֵּן אֲבֹתֵנוּ:  
**אֱלֹהֵינוּ** גִּבּוֹר לְעוֹלָם אֱדֹנֵי, מַחְיֶה מְתֵים אֱלֹהֵינוּ, רַב לְיִשְׁרָאֵל.

During the winter (from Musaf of Shemini Atzeret to Shacharit of the first day of Pesach), say *קָשִׁיב מְלֹרֵד וְחֹרֵף וְחֹרֵף וְחֹרֵף*. During the summer (from Musaf of the first day of Pesach through Shacharit of Shemini Atzeret), say *מְלֹרֵד קָשִׁיב*. If, in error, one said *קָשִׁיב מְלֹרֵד וְחֹרֵף וְחֹרֵף* 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 *מְלֹרֵד קָשִׁיב* during the winter, it is not necessary to go back and correct it.

Winter:

מְשִׁיב הַרוּחַ וּמוֹרֵד הַגֻּשָׁמִים:

Summer:

מְלֹרֵד וְחֹרֵף:

**מְבַלְבֵּל חַיִּים בְּחַסְדּוֹ, מַחְיֶה מְתֵים בְּרַחֲמָיו רַבִּים, מוֹשִׁיעַ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַחְיֶה אֲסוּרִים, וְלֹקֵחַ אֲמוֹנָתוֹ לְיִשְׁרָאֵל עָפָר. מִי כָמוֹךָ בָּעַל גְּבוּרָה, וְיִי הוֹמֵר לָךְ, מִלְּךָ מְבַרֵּחַ וּמַחְיֶה וּמַצְמִיחַ יִשְׁרָאֵל:**

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 כָמוֹךָ** אֵל הַחַיִּים וּפֶה יִצְחָק לַחַיִּים בְּרַחֲמָיו:

**וְאַתָּה** לְחַיֵּינוּ מְתֵים, בְּרַחֲמֶיךָ אֱלֹהֵינוּ זִי, מַחְיֶה הַמְתֵּינָם:



## 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 *Kadosh, kadosh, kadosh, Boruch, and Yimloch*.

Gong, then chazzan:

יְהוָה נֶאֱדִישְׁחֹךְ וְיִמְאִיצִיחֹךְ לֵנוֹ אִם

si-ach sod sar fay kodesh ha-m shal shin

l'cho k' dusho ka kosuv al yad n' vi-cho

v' koro ze el ze v' emar

יְהוָה קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ אֲדֹנָי

te vo os, m' lo chol ho-dreiz k' vodo

Gong, then chazzan:

יְהוָה קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ אֲדֹנָי

Those facing them offer praise and say,

יְהוָה בִּרְחוּךְ כִּי יוֹד אֲדֹנָי מִי־יִמְנוֹ

Gazzan:

And in Your holy Scriptures it is written thus,

יְהוָה יִמְלֹךְ אֲדֹנָי לְעֹלָם עֲלֵהּ-יֵיחַ

Gong, then chazzan:

יְהוָה יִדְּוֹר וְדֹר-הָיִי-יֵיחַ

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. (It is omitted. It is necessary to repeat the Amidah. See additional laws on page 580.)

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

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

**הַשְׁכֵּנוּ** 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,<sup>4</sup> gently strike the left side of your chest (over the heart) with a closed fist at the words *sinned* and *transgressed*.

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

**נִקְדָּשׁ** 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, **קֹדֶשׁ** "Holy, holy, holy is the

## 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 *Kadosh, kadosh, kadosh, Boruch, and Yimloch*.

Gong, then chazzan:

יְהוָה נֶאֱדִישְׁחֹךְ וְיִמְאִיצִיחֹךְ לֵנוֹ אִם

si-ach sod sar fay kodesh ha-m shal shin

l'cho k' dusho ka kosuv al yad n' vi-cho

v' koro ze el ze v' emar

יְהוָה קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ אֲדֹנָי

te vo os, m' lo chol ho-dreiz k' vodo

Gong, then chazzan:

יְהוָה קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ אֲדֹנָי

Those facing them offer praise and say,

יְהוָה בִּרְחוּךְ כִּי יוֹד אֲדֹנָי מִי־יִמְנוֹ

Gazzan:

יְהוָה יִמְלֹךְ אֲדֹנָי לְעֹלָם עֲלֵהּ-יֵיחַ

Gong, then chazzan:

יְהוָה יִדְּוֹר וְדֹר-הָיִי-יֵיחַ

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

**אֲתָמָה** קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְיִמְאִיצִיחֹךְ לֵנוֹ יוֹם וְיָלֵלָהּ  
פֶּלֶא. פָּרוּךְ אֲתָמָה יי (הַמֶּלֶךְ הַקָּדוֹשׁ) הָאֵל הַקָּדוֹשׁ:

**אֲתָמָה** חֲזוֹן לְאֵדָם רָעָה, וְלִפְלֹאֵר לְאֵנוּשׁ פִּינָה. חֲנֻנֵּנוּ  
כִּמְאִיךָ חֲכָמָה פִּינָה וְרַעַת. פָּרוּךְ אֲתָמָה יי  
חֲזוֹן הַדָּעַת:

**הַשְׁכֵּנוּ** אֲבִינוּ לְחֻרְתֵּךְ, וְקִרְבֵּנוּ מִלִּבֵּנוּ לְעִבְדֻתֵךְ,  
וְהִתְיַחֲסֵנוּ פִּגְמוֹתֵךְ לְפָנֶיךָ. לִפְנֵיךְ  
אֲתָמָה יי הַרְצָה פִּגְמוֹשׁבֵּךְ:

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

**כָּלֵה** לֵנוּ אֲבִינוּ, פִּי חֲטָאנוּ, מְחֹל לֵנוּ מִלִּבֵּנוּ, פִּי

**נִקְדָּשׁ** Lord of hosts; the whole earth is full of His glory." **כֹּרֶךְ** "Blessed be the glory of the Lord from its place." **מִלֵּךְ** The Lord shall reign forever; your God, O Zion, throughout all generations. Praise the Lord.

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

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

**תנא** 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 his blessing during the repetition. If omitted, see Laws on page 616.

**My 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. 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,

**יְהוָה** Heal us, O Lord, and we will be healed; help us and we will be saved, for You are our praise.<sup>2</sup> 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 Maativ of the evening before the 5th of December (in the year preceding a civil leap year, the 6th of December), through Minchat 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 produce<sup>3</sup> 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.

רַחֵם אֱלֹהֵינוּ, וְיִבְרַח וְיִשְׁעֵנוּ, כִּי אֵל שׁוֹב וְסֹלֵחַ אַתָּה. בְּרַחֵם אֶתְּךָ, חַסְדְּךָ, וְיִשְׁעֵךָ, לְפָנֶיךָ. וְיִשְׁעֵךָ, לְפָנֶיךָ.

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

[illegible][illegible]

During the winter (from Maativ of the evening before the 5th of December [in the year preceding a civil leap year, the 6th of December], through Milnach of Eev Pesach), say תתי על הקורן תתי. During the summer (the first of the year), say תתי תתק תתי. In case of error, see Laws on page 390.

**פֶּרֶךְ יִצְחָק אֶת הַשָּׂמֶה הַזֶּה וְאֵת כָּל מִינֵי תְבוּאֹתָהָ לְמִזְבֵּחַ יְיָ**

Winter: **פֶּלַח וְמַטָּה**

**Summer:**  
**בִּגְדֵי**

על פי האמת והצדק לא יתנו מאובדן, וברך  
אלהינו שנתנו לנו חיים ושלום ופירות ארץ  
חמדה ונתינת חסד ורחמים רבים וחסד  
רב ורחמים רבים וחסד רב ורחמים רבים

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

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 to 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;<sup>1</sup> 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.

למהלשנים 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.

ולישועים 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.

תקעו בשופר גדול להרחיקנו, ושא גם לקבץ גולי־הנוצרה, וקבצנונו יחד מארבע פינות הארץ להאצנו.

ברוך אתה יי, מקבץ גולי־נוצרה עמו ישאל:

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

השיבה שופטנו כבאשונה, וישוענו כבבית־האלה, והסר מנוענו ונזן ואנוחה, וקלף עלנו אהרה

לכבדך כחסד וגבורה, כצדק וכמשפט. ברוך אתה יי, **מלך דמשפט** (המלך דמשפט):

ולפלישתנים אל הרה תקנה, וכל המנינים וכל הנזרים פגעו אבהה, וכל אויבי עמך מרה

ופרה, ומלכות הרשעה מרהה העקר והשפיר והמנוח, ותבניע כמרהה כבנינו. ברוך אתה יי, שבר אויבים ומבניע ידים:

על הצדיקים ועל החסידים, ועל וגוי עמך פוח ישראלי, ועל פלישת פוח סופרים, ועל גוי הצדק

ועליו, יימו נא רחמיך יי להלנו, ותן שכר טוב לך כל המאמרים בשמך פאמת, ושם חלקנו עמך, ולעולם לא נבולש כי כך פמחנה. ברוך אתה יי, מושע ומבטח לצדיקים:

ולישועים עלך פרחמים תשוב, והשפון פרחיה פאשר דפרת, וכסא דוד עבדך כהרה

כמרהה תבני, וכןה אותה כמרהה כבנינו כעולם. ברוך אתה יי, פונה וישועים:

1. Cf. Isaiah 1:26.

**א** 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.

**ראה** 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 505.) During the chazan's repetition of the Amidah, the congregation responds Amen as indicated.*

**אמרתנו** 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 Mashia'h 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:	On Pesach:	On Sukkot:
Rosh Chodesh	the festival	the festival
	of Matzot	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.

**את צמח דוד עבדך משה מלך ישראל, וקרנו תרומם בלשונותך, כי לישועתך קיונו כל הימים. ברוך אתה יי, מלךמים קדון ושוועה:**

**שמע קולנו יי אלדינו, את הרהמון רחם עלינו, וקבל ברחמים וברצון את תפלתנו, כי אל שומע תפלות ורחמינים אתה, וקלפניך בלפני ריכם אל תשיבנו, כי אתה שומע תפלת כל פה. ברוך אתה יי, שומע תפלת:**

**ראה יי אלדינו בנפילת ישראל ולהתקלם שעה ורשע העבדך לזכר ברכתך ואש ישראל ותפלתם באתה בקבלתך רצון, ותירי לרצון תמיד עבדך 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 505.) During the chazan's repetition of the Amidah, the congregation responds Amen as indicated.*

**אלהינו ואלה אבותינו, עלה נפלא ונענה, וראה ויראה ושמע, וקבל וזכר וברחנו ופקדוננו, וברון אבותינו, וברון משיח בן דוד עבדך, וברון רחמינים עיר קדשך, וברון כל עמך ברוך ישראל לפניך לכלפיה לטובה, להן ולחסד ולרחמים ולחסדים טובים ולשלום, ביום**

On Sukkot:	On Pesach:	On Rosh Chodesh:
חג הסוכות הקדוש	חג המצות הקדוש	חג המצות הקדוש
ובינו יי אלהינו בן לאברה (אמן), ופקדנו בן ליעקב (אמן), והשענו בן ליהושפט טובים (אמן), ובזכר ישועה ורחמים, היום וזמנו, ורחם עלינו ורחמינו, כי אלה שעינו, כי אל מלך חנון ורחום אתה:		



וְהַחַיָּה מַי עַיִן בִּהְיוֹת יְהוָה שׁוֹבֵר לִי מִצְרָה. בְּרִיךְ אַתָּה יְהוָה, אֱלֹהֵינוּ, מֵעַתָּה וְעַד עַד. וְהַחַיָּה מַי עַיִן בִּהְיוֹת יְהוָה שׁוֹבֵר לִי מִצְרָה. בְּרִיךְ אַתָּה יְהוָה, אֱלֹהֵינוּ, מֵעַתָּה וְעַד עַד.

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

**וְהַחַיָּה מַי עַיִן בִּהְיוֹת יְהוָה שׁוֹבֵר לִי מִצְרָה.**

**וְהַחַיָּה מַי עַיִן בִּהְיוֹת יְהוָה שׁוֹבֵר לִי מִצְרָה.**

**MODIM D'RABBANAN**  
During the repetition of the Amidah while the chazan recites Modim, the congregation recites the following while bowing:  
Translation, page 674

**וְהַחַיָּה מַי עַיִן בִּהְיוֹת יְהוָה שׁוֹבֵר לִי מִצְרָה.**

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*For Chanukah*

**וְהַחַיָּה מַי עַיִן בִּהְיוֹת יְהוָה שׁוֹבֵר לִי מִצְרָה.**

*For Purim*

**וְהַחַיָּה מַי עַיִן בִּהְיוֹת יְהוָה שׁוֹבֵר לִי מִצְרָה.**

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

**וְהַחַיָּה מַי עַיִן בִּהְיוֹת יְהוָה שׁוֹבֵר לִי מִצְרָה.**

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**וְהַחַיָּה מַי עַיִן בִּהְיוֹת יְהוָה שׁוֹבֵר לִי מִצְרָה.**

**וְהַחַיָּה מַי עַיִן בִּהְיוֹת יְהוָה שׁוֹבֵר לִי מִצְרָה.**

*For Purim*

**וְהַחַיָּה מַי עַיִן בִּהְיוֹת יְהוָה שׁוֹבֵר לִי מִצְרָה.**

*For Chanukah*

**וְהַחַיָּה מַי עַיִן בִּהְיוֹת יְהוָה שׁוֹבֵר לִי מִצְרָה.**











ועל 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. 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.<sup>2</sup>

ועל כן נקוו לך "אלהינו, לראות מדרה פתאומה ענך, להעביר גללים מן הארץ, והאלילים פרוח ופרוחו, לחסן עולם פמלכות שדי, וכל פני כשך וקראו בשמך, להפנות אליך כל רשעי ארץ. ופירו וידעו כל ילשי חבל, כי לך חכרע כל פיר, השבעו כל לשון. לפניך "אלהינו וברעו ופלו, ולכבוד שמך וקר ותנו. וקפלו כלם עליהם את עול מלכותך, ותמלאו עליהם מהרה לעולם ועד. כי דמלכות שדי היא, ולעולם ועד תמלאו פכבוד, פרחוב פרחותך: "יבחר לעלם ועד: "ואמרו: ודור "למלך על כל הארץ, ביום ההוא ודור: "אחד ושמך אחד:<sup>2</sup>

584 Do not fear sudden terror, nor the destruction of the wicked when it comes.<sup>1</sup> Contive a scheme, but it will be foiled; conspire a plot, but it will not materialize, for God is with us.<sup>2</sup> 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.<sup>3</sup>

77 Indeed, the righteous will extol Your Name; the upright will dwell in Your presence.<sup>4</sup>

#### 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.

אל תירא מפחד פתאום, ומשאת רשעים כי הבא: קצו ענך ותפר, ופיר דבר ולא יקום, כי עפנו אל: ועד וקיה אתי, ועד שיבה אתי אכפל, אתי קשיתי ואני אשא ואני אכפל ואמלטי:<sup>3</sup>

אך צדיקים יודו לשמך, ולשמך את פניך:<sup>4</sup>

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