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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.

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

୧୯୯୬୬୬୬ Morning Blessings



ORDER OF WASHING THE HANDS

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

Stand while reciting the Morning Blessings.

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.

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.

pure. You have created it, You have formed it, You have breathed it into me, and You preserve it within me in the eventually take it from me, and restore it within me in the

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જિજ્જા

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 3% 17130 immediately upon awaking, for one will thereby be made aware of God's presence, and will rise quickly. See additional laws on page 586.

נְאֲׁמָתִי בְּחֶמְלָה. רַבְּה אֱמוּנְתֵּד: מוֹנֶר אָנִי לְפָּנֵיך מֶלֶר תַי וְלַנֶּם, אֵהֶחֶנֵיתְ בִּי

જિજેક્ઝ⊌ MORNING BLESSINGS



ORDER OF WASHING THE HANDS

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

Stand while reciting the Morning Blessings.

בְּרוּף אַכָּר וָיִ, אֱלֹהֵינוּ מֶלֶךְ הְעוֹלֶם, אֲשֶׁר קוֹּישְׁנוּ בְּמִנְיֹתוּ, וְאָנֵנוּ עֵל נְמִילַת וְדֵיִם:

בָּרוּךְ אַהָּה וָיִ, אֱלֹהֵינוּ מֶלֶדִּ הָעוֹלֶם, אֲשֶׁר וְצֵר אֶת הָאָרֶם בְּחַכְּמָה, וּבֶרָא כוֹ נְקָבִים נְקָבִים, חַלּוּלִים מַלְּפִים, גַּלִּוּי וְיִדְיִּעֵ לְפָֿנֵי כָּפֵּא כְבוֹתֵךְ, שָׁאָם יִפְתֵם אֶחָר מַהֶם, אוֹ אָם יִפְּתֵח אֶחֶר מֵהֶם, אִי אֶפְשׁר לְהִתְקַיֵּם צַּפִּילוּ שְׁעָה אֶחֶת. בְּרוּךְ אַהְּה וְיִ, רוֹפֵּא בֶל בְּשֶׁר וּמֵפְלִיא לַעֲשׂוֹת:

בְשַׁבְּרָה בְּקּרָבִּי, וְאַכְּה עָתִיר לִשְׁלָה מְמֵנִי, וּלְהַחֲזִירָה בִּי אַכָּה יְצַרְהָה, אַכָּה נְפַּחְהָּה בִּי, וְאַהָּה אָבָר יְצַרְהָה, אַכָּה נְפַחְהָּה בִּי, וְאַהָּה בְּשׁבְּרָה תָיא, אַכָּה בְּרָאתָה,

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.



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.

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

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

ברקן 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.

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

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

הַנְּשְׁמוֹת. בָּרוּךְ אַהָּה וְיָ, הַמֵּחֲוֹוּר נְשְׁמוֹת לְפְּנֶרִים מֵתִּים: וְיֵּ אֱלֹתֵי וַאלֹתֵי אֲבוֹתַי, רְבּוֹן בָּל הַמַּעֲשִׁים, אֲרוֹן בָּל לֶעָתִיר לְבֹּא. בָּל וְכַּן שֶׁתַנְּשְׁטָה בְּקוְבִּי, מוֹדֶה אֲנִי לְפְנֵּוְדְּ

Recipe the following. Wording Blessings whether or not the capity—as lot example infone was a wince all highs and did not remove his closhed and put on others. However, it as also like the most affect dawn *t lose sleeps during the right all of these blessings unduling the second receipting page. If any he had upon ansing provided all is a free grounds a some provided and states are grounds as one and to any matters, even for ah study before reciting all the formula Blessings pod and to national and second s

יום ובין לֵעֶבְוּי בִּינָה לְהַבְּחִין בֵּין הַנּוֹתֵן לַשֶּׂבְוִי בִינָּה לְהַבְּחִין בֵּין יום ובין לֵעֶבְוּי בִינָה לְהַבְּחִין בֵּין

פּוֹקָת עוֹרִים: בְּרוּךְ אַתָּר וִיִּ, אֱלִתֵינוּ מֶלֶךְ הָעוֹלֶם,

מְהַּוּר אֲסוּרִים: בַּרוּךְ אַהָּר וְיֵ, אֵלהֵינוּ מֶלֶךְ הָעוֹלֶם,

וולוף פֿפּופֿים: בֿרוּב אַטַר ווֹ, אָלִבוֹנוּ מֵלֶב הַעוּלָם,

מַלְבִּישׁ עֲרָמִים: בָּרוּדְ אַמָּה וְיֵ, אֱלֹחֵנוּ מֶלֶךּ הָעוֹלֶם,

בְּרוּךְ אַהָּה וְיִ, אֱלֹהֵונוּ מֶלֶךְ הָעוֹלֶם, הַנּוֹתֵן לַיְּעֵרְ כְּחֵ:

בְּרוּךְ אַמָּה וְיָ, אֱלֹהֵינוּ מֶלֶךּ הָעוֹלֶם, רוֹקע הָאֶרֶץ על הַמֵּוִם: ברוֹךְ אַמָּה וְיָ, אֱלֹהֵינוּ מֶלֶךּ הָעוֹלֶם,

הַמֵּכִין מּצְעֵּדִי גָּבֶר: הַמֵּכִין מִּצְעֵדִי גָּבֶר:

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

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. ברוך Blessed are You, Lord our God, King of the

Males recite the following blessing:

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

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

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

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

אַפָּה וְיִ, אֱלֹהֵינוּ מֶלֶךְּ הָעוֹלֶם, שִׁעְשָׁה לִּ בָּל צְרְכֵּי: אַתָּה וְיִ, אֱלֹהֵינוּ מֶלֶךְּ הָעוֹלֶם, אוֹוַר וִשְׁרָאֵל בּנְבוֹרְה: אוֹוַר וִשְׁרָאֵל בּנְבוֹרְה:

i i i i i

עומר ישְרָאֵל בְּתִפְאָרָה: אַמְּה יָיִ, אֶלהִינוּ מֶלֶךּ הְעוֹלֶם, שֵׁלְא עְשַׂנִי נְּוִי: i ii iii

שׁלֵא שְשֵׁנִי עֲבֶּר: אַהָּר נֵי, אֱלִהֵינוּ מֶלֶךְ הָעוּלֶם, Î.

אַרְה יִיּר, אֱלֹהֵינוּ מֶלֶךְ הְעוֹלְם, אַרָּה הְעוֹלְם, ישלא עשני אשרו:

וְיְדֵי רָצוֹן מְלְּפָנֵוְךּ וְיְ אֱלֹהֵינוּ נֵאלֹהֵי נְבְּינְעְשִׁים מוֹכִים, וְכוֹן אֶת יְצְרֵנוּ לְהִישְׁהַעְבֶּר לְךָ, וּהְנֵנוּ נְמִילְוּ נְבִינְרִ נְצִר מוֹב נְפְיוֹן וְלֹא לִידֵי בְּיִוֹן, וְאֵל יִשְׁלוֹם בְּנוּ וְצֶר חָוֹב נְפְיוֹן וְלֹא לִידֵי מָבְוּרוֹ וְעִיּוֹ, וְאַל יִשְׁלוֹם בְּנוּ וְצֶר הְוֹבְע, וְהַבְּינוּ וְעִיּוֹן, וְאַל יִשְׁלוֹם בְּנוּ וְצֶר הְוֹבְע, וְהַבְּינוּ וְאַלֹהֵי נְבִינוּ לְאַלְהִי בְּנוֹי בְּיִוֹן, וְאַל יִשְׁלוֹם בְּנוּ וְצֶר הְוֹבְע, וְהַבְּינִוּי נְבִינוּן לָא לִידֵי שְׁלוֹם בְּנוּ וְצֶר הְרָע, וֹהַבְּיבְנוּ בְּיִיוֹן, וְאַל יִשְׁלוֹם בְּנוּ וְצֶר הְרָע, וֹהְבָּוֹרְ וְיִבְּיִם בְּנוֹי בְּיִוֹן מִלְּפְנֵוְךּ וְיִ אֶלְהֵינוּ וְאַלֹהֵינוּ וְאַלֹהִי אֲבוֹתְינוּ לְבִילְנוּ בְּיִוֹן מִלְּפְנֵוְךּ וְיִ אֶלְהֵינוּ וְאַלְיִי בְּבִּוֹם בְּנִין מִלְּפְנֵּוְךּ וְיִ אֶּלֹהִינוּ וְאַלְיִים בְּיִים מְיֹבִים בְּיוֹן, וְאֵל יִבְיִים בְּנוֹין וְלֹא לִידֵי הְבְּיוֹן, וְאֵל יִיִיבְּיִם בְּיוֹן, וְאַל יִדִיי מְבִּיוֹם בְּנִין וְיִילְיִים בְּיִים בְּיוֹן, וְאֵל יִיבִיים בְּנִוֹים בְּיִוֹן, וְבִילְנוֹי בְּיִים בְּיִים בְּיוֹן, וְאֵל יִבְיִים בְּיִנְוֹן, וְאָל יִבְייִם בְּיוֹן, וְבִּילְנִינִין בְּבְּיוֹן בְּלְינִים בְּיִיוֹן, וְאֵל יִיִים בְּיוֹן וְלֹא לִידִי בְּנְיוֹן, וְאֵל יְבִייְם בְּיוֹבְייִם בְּיוֹבְייִוּ בְּיוֹים בְּיוֹבְייִם בְּיוֹבְנִין אָבְיוֹבְיוֹים בְּיוֹבְייוֹ וְלְיִילְייִם בְּיִים בְּבְּנִיף וְיִי אֶבּוֹתְינוּ וְיִילְיוֹים בְּיִים בְּיִיוֹם מִינִים בְּיוֹבְיִים בְּיוֹים בְּיִים בְּיִבְּיוֹן בְּיְבְּיִים בְּיִים בְּיוֹיוֹיְ בְּיִים בְּיוֹים בְּיִים בְּיוֹים בְּיִים בְּיִבְיוֹים בְּיוֹבְיוֹים בְּיוֹים בְּיוֹבְיוֹים בְּיִבְיוֹים בְּיְבְיוֹם בְּיוֹבְיוֹם בְּיוֹבְים, וְבְּבְנְיבְיוֹים בְּיוֹבְיוֹים בְּיְיבְיוֹן מְלְּבְּנְיוֹם בְּיוֹים בְּיוֹים בְּיוֹים בְּבְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹבְיוֹים בְּיוֹם בְּנְיוֹים בְּיוֹים בְיוֹים אַנְּה וְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, הַמַּעְבִיר שֵׁנָה ־וֹאֵינוּ, וְתִּנְּמְלֵנוּ חֲסְדִים מוֹבִים. בְּרוּךְ אַתְּד וְיֵ, הַנּוֹמֵל זיום וּלַכֿל יום לְחֵן וּלְחֵפֹּר וּלְרַחַמִּים בְּאֵינֵוּך וּלְּאֵנִי כְּלְ מִעִינְי וּוְנוּמָה מֵעַפְּעַפְי: אִמִּו po not respond מִעִינְי וּוְנוּמָה מֵעַפְּעַפְי וֹסְרִים מוֹבִים לְעַמוֹ יִשְׂרָאֵל:

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

ments, and commanded us concerning the words of universe, who has sanctified us with His command-ברוך Blessed are You, Lord our God, King of the

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

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

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

> וּמִמְּקְרִים רָעִים, וּמִשְּׁטָן הַפֵּשְׁחִית, מִדִּין קְשֶׁה, וּמִבְּעֵל הַבְּּרִיּוֹת, מֵעֲלִילָה, מִמִּיתָה מְשֻׁבָּר, מֵחֲלָיִם רָעִים, הַבְּּרִיּוֹת, מֵעֲלִילָה, מִמִּיתָה מְשֻׁבָּר, מֵחֲלָיִם רָעִים, הַבְּּרִיּוֹת, מֵעֲלִילָה, מִמִּיתָה מְשֻׁבָּר, מִחְלָיִם רְעִים, הַיּוֹם וּבְּבֶל יוֹם מֵעוֹיִ פְּנִים, וּמֵעַאוּת פְּנִים, מֵאָדֶם יְחָר רָצוֹן מִלְּפָנֵוְד וְיְ אֶלְהַוּ וֵאלְהֵי אֲכוֹתֵי, שֶׁתַּצִּילֵנְיּ דין קשה, בין שהוא גן בְּרִית, ובֵין שָׁצִינוֹ בֶּן בְּרִית ימורים של גירום:

אַקר ווּ, אַלֹּבונוּ מֵלֶךְ הְעוֹלֶם, אָשֶׁר קּיִשְׁנוּ בְּמִצְוֹתְיוּ, וְצִוְנֵוּ עַל דִּבְּבֵי תּוֹרְה:

וְתַּעֲרֶב נְא וִי אֶלֹהֵינוּ אֶת וּבְּבוּי תוֹנְתָּדְּ בְּפִינוּ, וּבְּפִּי וְצָאֵצְאֵינוּ, וְצָאֵצָאֵי כְּל עַמָּדְ בִּית יִשְׂרָאֵל, כָּלֵנוּ יוּדְעֵי וְצָאֵצְאֵינוּ, וְצָאֵצָאֵי כָל עַמָּדְ בִּית יִשְׂרָאֵל, כָּלֵנוּ יוּדְעֵי הוֹנְה לְעַכּוּ יִשְׂרָאֵל:

מְּבֶּל הָעַמִּים וְנְחֵן לֵנוּ אֶת תּוֹרְתוּ. בְּרוּךְי אַתְּה בְּרוֹךְ אַתְּה וְיִ, אֵלֹהֵינוּ מֵלֶךְ הָעוֹלֶם, אֲשֶׁר בְּחַרְ בְּנוּ יני נימן מתונה:

לַאמר, כּה תְּבָרֵכוּ אֶת בְּנֵי וִשְׂרָאֵל, אֶמוֹר לְהֶם: וַיְּדַבֵּר וְיָ אֶל מֹשֶׁה לֵאמר: דַּבּר אֶל אַהֲרֹן וְאֶל בְּנָיוּ

ברכך 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.

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

measure is prescribed: leaving the crops of the edge of the field for the poor, the gift of the first fruits, the pilgrimage offerings brought when appearing before the Lord on the Three Festivals, deeds of kindness, and the study of Torah.² These are the precepts, the fruits of which man enjoys in this world, while the principal [reward] remains in the World to Come: honoring one's father and mother, performing deeds of kindness, early attendance at the House of Study morning and evening, hospitality to strangers, visiting the sick, dowering the bride, escorting the dead, concentration in prayer, bringing peace between man and his fellowman and between husband and wife. And the study of Torah is equivalent to them all.³

יִשְׂא יֵי וּ פְּנִיו אֵלֵיִדּ, וְיִשִׁם לְּדְּ שְׁלִּוֹם: יָבָוָבָּׁדְּ יִי וִישְׁכְּוֵדִּ: יָאֵר יֵי וּ פְּנִיו אֵלֵידּ, וּיְחָנֵּדְ:

וְשָׁמוּ אָת שִׁמִי עַל בְּנֵי יִשְׂרָאֵל, וַאָנִי אֵבְרַכֵּם:

אָלּוּ דְבָרִים שָׁאֵין לְהֶם שְׁעוּר: הַפַּאָּה, וְהַבָּבּוּרִים, אֱלֹּוּ דְבָרִים שָׁאֵין לְהֶם שְׁעוּר: הַפַּאָה, וְהַבָּבּוּרִם, אֶלּוּ דְבָרִים שָׁאֵין לְהֶם שְׁעוּר: הַפַּאָה, וְהַבְּבּוּרִים, אֵלּוּ דְבָרִים שָׁאָדְם אוֹבֵל פֵּרוֹתִיהֶם בְּעוֹלֶם הַנָּא, וְאֵלּוּ הַן: בְּבּוּר אָב וָאֵם, וְהַקְּרֵים שְׁאָדְם אוֹרָחם, וּבְקּוּר חוֹלִים, וְהַבְּגָחַת וּנְקוּר חוֹלִים, וְהַבְּגָחַת וְּמְיּרְית הַפֶּת, וְעִיּוּן הְפִּלְּה, וְהַבְּאַת שְׁחָרִית בְּלָּה, וְהַבְּאָת שְׁלוֹם וְעַרְּבִית, וְתִילְנִית הַפֵּת, וְעִיּוּן הְפִּלְּה, וְהַבְּאַת שְׁלוֹם בְּלָּה, וְהַבְּאָת שְׁלוֹם בְּבֶּא, וְעִיּוּן הְפִּלְּה, וְהַבְּאַת שְׁלוֹם בְּבֶּר, וְהַלְּחָת הַפֵּת, וְעִיּוּן הְפִּלְּה, וְהַבְּאַת שְׁלוֹם בּבְּרוֹ, וּבִין אִישׁ לְאִשְׁתוּ, וְהַלְּהָת הּנִרְה הוֹרָה בּלִם: בּלִם: בּרוּ, וּבִין אִישׁ לְאִשְׁתוֹ, וְהַלְּמוּד חּוֹרְה בּלִם:

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ORDER OF PUTTING ON THE TALLIT

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:

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

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

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'mitzvosöv, v'tzivönu l'his-atayf b'tzitzis.

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

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

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

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

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 taitait.

©™SU ORDER OF PUTTING ON THE TALLIT

It is the Chabad custom to don the tallit and tefillin before וְאַיֹּאָר, page 22. Stand with the folded tallit on the right shoulder with the four talitit in front. Examine the talitit to make sure they are not torn, while reciting the following:

וְרָבִי נִפְשִׁי אָת וְיִ, וְיְ אֶלֹהֵי גָּדְלְהְ מְאֹד, הוֹד וְהָדֶר לְבִשְׁתְּ: עְוֹשֶׁה אוֹר בַּשַּׂלְמָה, נוֹשֶה שְׁמֵוִם בּוְּרִיעָה:

Unfold the *tallitt* 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.

בְּמִצְוֹתְיוּ, וְצִוְנֵוּ לְהַתְעַפֵּף בְּצִיצִת: בָּרוּךְ אַמָּה וְיָ, אֱלִהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר קּדְּשְׁנוּ

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:

וְאַדְקְהַר לִישְׁרִי לֵב: מְלֵוֹר חֵיִים, בְּאוֹרֶד גִרְאָר אוֹר: מְשׁרְ חַסְּדָד לְיְדְעֵיך, מְלְוֹר חַיִּים, בְּאוֹרֶד גִרְאָר אוֹר: מְשׁרְ חַסְּדָד לְיְדְעֵיך, מְלְוֹר חַיִּים, בְּאוֹרֶד גִרְאָר אוֹר: מְשׁרְ חַסְּדָד לְיִדְעֵיך, מְלְוֹר חַיִּים, בְּאוֹרֶד גִרְאָר אוֹר: מְשׁרְ חַסְּדָּד לְיִשְׁנִיך,

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

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

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ORDER OF PUTTING ON THE TEFILLIN'

It is the Chabad custom to don the *tallit* 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* and the 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 Böruch atö adonöy elohay-nu melech hö-olöm, asher ki-d'shönu b'mitzvosöv, v'tzivönu l'höniach t'fillin.

Tighten the knot. Be careful that the end of the knot, which is in the shape of a ', 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 ν. Wind the strap seven times around the forearm, and wrap the remaining strap around the hand and the palm. Afterwards, place the head *tefillin* on the head above the forehead, centered exactly above the face. The knot of the head *tefillin*, which is in the shape of a τ, should be centered at the top of the nape of the neck. See illustrations, page 640.

the following blessing on the izfilling the head. The should recite the following blessing on the izfilling of the head.

The Borneth are adones in Elohas, not melech hololom, assisting the solution of the head.

Kt-d Short, b mitzvosov, v. its voint all mitzros. Etilling.

This applies only like solve about matters wind are not immediately make to the domeits of the interrupted for his requirement in protocolom the izfilling free need not retire the additional blessing. Nevertheless, it is proper not to interrupt as all putes head on testite the additional blessing. Nevertheless, it is proper not to interrupt as all putes head of the interrupt as a light as a light

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.

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: אין 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 TEFILLIN

It is the Chabad custom to don the *tallit* and *tefillin* before אֲלְחָה מְּלְנְיּם, page 22. On Shabbat, festivals and Chol Hamoed, the *tefillin* are not worn.

Stand when putting on *tefillin*, and bear in mind that Cod 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 *iefillin* 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:

בְּמִּנְוֹתִי, וְצִּוְנֵוּ לְתָנִתַ הְפִּלִין: בָּרוּךְ אַתָּה וָיָ, אֶלִהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר קּדְּשְׁנוּ

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 \(\varphi\). 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 \(\tau\), should be centered at the top of the nape of the neck. See illustrations, page 640.



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

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

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MORNING PRAYER

You may be seated.

It is proper to recite the following paragraph before prayer

Transliteration, page 623.

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

propitious time; God, in Your abounding kindness, answer come into your house; I bow toward Your holy sanctuary places, O Israell² And I, through Your abundant kindness, in awe of You.3 May my prayer to You, Lord, be at a me with Your true deliverance.4 אם How goodly are your tents, O Jacob; your dwelling

Transliteration, page 623.

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

MORNING PRAYER

It is proper to recite the following line before prayer: You may be seated

בְּוֹרְאָתֵּךְ: וֹאָנִי תְּפַּלְתִי לְדְּ יֵיְ עֵתְ רְצוֹן, אֱלְהִים בְּרֶב חַסְדְּךְּ אָבֹא בִּיתֵּךְ, אֶשְׁתַּחָוֶר אֶל הִיבֵּל קּרְשְׁדְּ בַּוֹרְאָתֵּךְ: וַאָּנִי תְפַּלְתִי לְדְּ יִיְ עֵתְ רְצוֹן, אֱלְהִים בְּרֶב בַּוֹרְאָתֵּךְ: וַאָּנִי תְפַּלְתִי לְדְּ יִיְ עָתְ רְצוֹן, אֱלְהִים בְּרֶב תָוֵינִי מְקַבֵּל עָלַי מִצְוַת עֲשֵׂה שָׁל וְאָהַבְּהֶ לְרֵעַךּ בְּמְוֹדְיִי חַקְּבֵּר, שְנֵּר, בְּאֵבֶר וֹשְׁעֵּר:

אַרוֹן עוֹלֶם אֲשֶׁר מְלַךְּ, בְּמֵנֶם כֵּל יְצוּר נִבְרָא. לְעַתּ נַעֲשֶׂה בְּחָפְצוֹ כֹל, אֲוֹי מֵלֶךְ שְׁמוֹ נִקְרָא. וְאַחֵר נְעֲשֶׂה בְּחָפְצוֹ כֹל, אֲוֹי מֵלֶךְ שִׁמוֹ נִקְרָא. וְהוֹּא חָוֹה וְהוֹּא יִקְיה בְּחַפְּאָרָה. וְהוֹּא אֶחֶר וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְתַחְבֵּינְה. בְּלִי רֵאשִׁית בְּלִי תַבְּלִית, וְלוֹ הְעוֹ וְהַכִּשְׁרָה. וְהוֹּא אֵלִי וְחֵי בַּאֲלִי, וְצוּר חָבְלִית, וְלוֹ הְעוֹ וְהַכִּשְׁרָה. וְהוֹּא אֵלִי וְחִי בַּאֲלִי, וְצוּר חָבְלִית, וְלוֹ הְעוֹ וְהַכִּשְׁרָה. בְּעֵר אִישׁן וְאָשִירָה. וְעם רוּהִי בְּוֹיָתִי, וְיֵ לִי וְלֹא אֵירָא:

מסוקי דזמרה

PESUKEI DEZIMRAH-VERSES OF PRAISE

on page 54. (Regarding prayer responses, see chart inside back cover.) blessing, before releasing the tzitzit, pass them over the eyes and kiss them. Hold the two front tzitzit for the blessing Blessed is He who spoke. At the conclusion of the Uttering any words-other than prayer—is prohibited from this point until after the Amidah

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

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

Transliteration, page 623

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

PESUKEI DEZIMRAH-VERSES OF PRAISI

Hold the two front tzitzit for the blessing בְּרֵתּן שָׁאָמֶר 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.)

יְחִוּרְ לְּוְדְשָׁא בְּרִיךְּ הוּא וֹשְׁׁכִינְתֵּה לְיַחֲדָא שֵׁם י״ה כו״ה בִּיחוּבְא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל:

הַבְּרִיּוֹת, בְּרוּךְ מְשֵׁלֵם שְבָר מוֹב לִירֵאָיו, בְּרוּךְ חֵי לְעֵּר וְקִיֶם לְנָצִח, בְּרוּךְ פּוֹדֶה וּמֵצִיל, בְּרוּךְ שְׁמוֹ בְּרוּךְ צִּתְּה וְיְ צֵּלֹתֵינוּ מֵלֶךְ הְעוֹלֶם, הָצֵּל, אָב בְּרוּךְ צִּתְּה וְיְ צֵּלֹתֵינוּ מֵלֶךְ הְעוֹלֶם, הָצֵל, אָב בְּרוּךְ מִשְׁלֵם שְבָר ממוֹ, מְשִׁבְּח וַמְפֹאָר בְּלְשוֹן וְנֵוֹכִיר שִׁקָּׁךְ מַלְבֵּנוּ אֱלֹתֵינוּ. יָחִיר, חֵי הֶעוֹלְמִים מֵלֶךְּ. בִּשְּׁבְחוֹת וּבִּוְמִרוֹת, נְנֵדֶלְךְ וּנְשִׁבּחַךְ וּנְפְאָרְדְּ, וְנַמְלִילְךְּ בְרוּךְ שָׁאָכֵּר וְתָיָה מָעוֹלֶם, בְּרוּךְ הוּא, בְּרוּךְ אוֹמֵר וְעשֵׁר, בְּרוּךְ גוֹזֵר וּמְקוֹם, בְּרוּךְ עשֶׁה בְרֵאשִׁית, בְּרוּךְ גוֹזֵר וּמְקוֹם, בְּרוּךְ מְוֹיַחַם עַל קְשָׁבָּח וּלְפַּצָּר עֲדֵי עַר שְׁכוּ תַנְּדוֹל. בְּרוּךְ אַתָּר וְיָ, חַסִינְיוּ וַעְבָרָיוּ, וּבְּשִׁינֵי דְוֹד עַבְּנֵדְ. נְחַלֶּלְךְ וְיְ אֱלֹתְינֵּי, במקר מְהַלָּל בַּתִּשְׁבְּחוֹת: בּמְלֵבְ בָּתִשְׁבָּחוֹת:

ישֶׁבֶּבֶר לוֹ, אֵשְׁרֵי הָעָם שֶׁיְּיָ זֹלְדָוֹד, אַרוֹמִמְּךּ אֱלוֹהֵי הַמֶּלֶךְ, זֹלְדָוֹד, אַרוֹמִמְּךְ אֱלוֹהֵי הַמְּלֵדְ, וְאַבְוֹבְרֵה שִׁבְּׁה לְעוֹלֶם וְעָר: הְּוֹר לְרוֹר יְשַבַּה וַאֲהַלְּלָה שִׁבְּׁה לְעוֹלֶם וְעָר: בְּרוֹל וְיִ וּבְּהַלֶּל וַאֲהַלְלָה שִׁבְּׁה לְעוֹלֶם וְעָר: בְּרוֹל וְיִ וּבְּהַהְלֶּל וֹאֲהַלְלָה שִׁבְּה לְעוֹלֶם וְעָר: בְּבֶּל יוֹם אֲבְּוֹיֶהְ, אַשְׁבֵי יוֹשְׁבֵּי בִּינֵדְּר, עוֹר יְנַלְלְיּהְ מֶלְרוּיִי אַשְׁבֵי אַלהָיו:" הְהַלָּה

Psalms 104:31.
 Ibid. 113:2-4.
 Ibid. 135:13.
 Ibid. 103:19.
 Ichronicles 16:31.
 See note 2, page 29.
 Psalms 10:16.
 Ibid. 33:10.
 Proverbs 19:21.
 Psalms 33:11.
 Ibid. 33:9.
 Ibid. 132:13.
 Ibid. 135:4.
 Ibid. 94:14.
 Ibid. 78:38.
 Ibid. 20:10.
 Ibid. 84:5.
 Ibid. 144:15.

פסוקי דזמרה

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

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

righteous in all His ways, and every living thing. The Lord is proper time. You open Your benevolent in all His deeds. The hand and satisfy the desire of

call upon Him in truth. He fulfills the desire of Lord is close to all who call upon Him, to all who utter the praise of the Lord, and let all flesh bless them. The Lord watches over all who love Him, those who fear Him, hears their cry and delivers Lord from now to eternity. Praise the Lord.² His holy Name forever.' And we will Bless the and will destroy all the wicked. My mouth will

> יאמרו, וּלְּכוּנְיְטְׁבּ וְדַּפְרוּ: לְבוּנְדְּתְּ לְבְּנְּ יִיאָנְם מֹמְמֵּלְּבּ, וַנְטִׁסְנֵּרִּ וְּלְבְּרְנִּכְּרֵי: כְּכוּר מַלְכוּיִלְּבּ וֹי לְכִּל, וְנִחֲסְוּו מִל כָּלְ מִמְשְׁוּו: וּוְדְוּבּ וֹיִ כָּלְ וֹדְנִינִי נַזְנִּוּן וְרַחִים וֵיֹ, אָרֶבּ אַפִּים וּנְּדְל חֵסָר: מוִכּ אַלֵּיך וְשַׂבֵּרוּ, וְאַהָּה נוֹתֵן לְהֶם אֶת אָכְלֶם בְּעִתּוֹ: לְבָל תַנּפְּׁלִים, וְזוֹקֵף לְבָל תַבְּפוּפִּים: עֵינֵּ כֹל בָל עוֹלְמִים, וּמֶמְשׁלְהָּף בְּבָל הִוֹר וְדֹר: סוֹמֵך יְיָ ּנְבוּרוֹתָיוֹ, וּלְבוֹד הָדֵר מַלְּכוּתוֹ: מַלְּכוּתוֹ וֹבְרֵי נִפְּלָאנֵיך אָשִׁידְרֵ: וְאֵוּה נוֹרְאוֹמֵיךְ יאמֵרוּ, בַּעְשֵׂוּך, וּנְבוּוּתֵיף יַנְּירוּ: חָדֵר בְּבוֹר חוֹדֶךּ, וּנְּרֵלְהָּף אֲסַפְּּרֵנְה: נָבֶר רַב טוּבְּוּ יִבְּיעוּ, וְאַדְּקְהָּ

בָּאֶכֶת: רְצוֹן וֵרְאָיו וַשְּשֶׁה, וְאָת שִׁוְעְהֶם יִשְׁבַע

בַשָּׁר שֵׁם קַּרְשׁוּ לְעוֹלֶם וְעֶר: וַאֲנַחְנוּ נְבָּרֵךְ יָהּ, מַשַּׁמָה וְשַׁר עוֹלֶם, הַלְּלּייָה:

וְוֹשְׁעִים יַשְׁמִיד: הְּהַלֵּח וְיְ יְדֵבֶּר פִּי, וִיבְּרֵוּ בְּל וְוֹשִׁעִם: שׁוֹמֵר וְיְ אֶהְ בָּל אִהְבְּיו, וְאֵח בְּל

פסוקי דזמרה

songs of praise; You are the only King, the Life of souls, Ruler of all creatures, who takes pleasure in great King, extolled with praises, God worthy of are God. Blessed are You, Lord, Almighty God Your] might and dominion, victory, grandeur and song and praise, adoration and melody, [to acclain and God of our fathers it is fitting to offer forever in heaven and on earth. For to You, Lord our Goo King, the Almighty God, the great and holy King Transliteration, page 623. thanksgiving, Master of wonders, Creator of all blessings and thanksgiving to Your great and holy power, glory, splendor, holiness and sovereignty, Name; from the highest world to the lowest, You all the worlds. Cong. Amen. ישתבח May Your Name be praised forever, ou

בַּתִשְׁבְּחוֹת, צֵל תַהוֹדְאוֹת הַנְּפְּלָאוֹת, בּוֹרֵא בָּל הַנְּשְׁמוֹת, רְבּוֹן זִפּּעֲשִׁים, הַבּוֹחֵר בְּשִׁירֵי זִּמְרָה, מֶלֶךְ יְחִיד השרוש השמים ולאני בינו נאלהי אנותים בְּבְינִיבְּי וּכְּינִיבְּל בסחק שָּאָנים: אָשָּׁנוֹ לְּוֹלֵינִם מעילם ער עיל

Secondon Secondon

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—eaven to eight, the numerical value of n. The 1 (whose numerical value is four) should be drawn 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 recting 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.'

Recite the following verse in an undertone:

ברוך Blessed be the name of the glory of His kingdom for ever

nand ever.

nand ever.

nand ever.

nand ever.

nand 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 rouch the hand tefillin while lie down and when you rise. You saying You shall bind them as a sign upon the head tefillin at and they shall bind them as a sign upon shall be..., and touch the 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. האה 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

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 1 (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.

שמע ישראל, ון אלהינו, וו - אחר:

Recite the following verse in an undertone:

לבל ו לְבַבְּבֶה וּבְּל נַפְּאֲבֶם: וְנְתַהִי מְמֵר אַרְאָבֶם וּבְּל נַפְּאֲבֶם: וְנְתַהִי מְמֵר אַרְאָבֶם

אָהָבֶם הַיּוֹם, לְאַהֶבָּה אָת יִיְּאֵלְהֵיכֶם וּלְּעָבְּהוֹ,

אם שַׁמְעַ הִשְׁמְעוּ אָל מִצְוֹתֵי אֲשֶׁר אָנֹכִי מְצַוָּה

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

לריאב שמע

land at the proper time, the early rain and the late rain

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

Touch the hand refillin while saying and bind them, and the be..., and touch the fingertips read tefillin at and they shall

minder between your eyes. You hand, and they shall be for a re-

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

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

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

> ַנִשְׁמֵנִם וְלֵא יִהְיֶה מְטֶר וְהָאֲדְמָה לֹא תִמֵּן אֶת וְבוּלְהּ, וִהְשְׁמַנִוּיתֶם לְהָם: וְחָרָה וּ אַף יָנְ בָּבֶם וְעָצֵר אֶת נְנַתִּתִּי עֵשֶׁבּ וּ בְּשְׁוָדְ לִבְּנִוּמְתֵּוּ, וְאָבַלְתְּ וְשְׁבֵעְתָּ: תִשְּׁמְּתוּ יאָבַרְהָּם ו מְתַּרָה מִעַּל הָאֵנֶץ הַשֹּבָה אֵשֶׁר וְיֵ נֹתֵן לְבֶם: בְּעִתּוֹ יוֹנֶת וּמַלְלוֹש, וְאָּסַפְּתָּ וְנְגָּוֶדּ וְתִירִשְּׁוּ וְיִצְּחָרֵד: לָבֶם פָּן יִפְּתָּה לְבַּלְּבֶם, וְפַרְתֶּם וַעְבַּרְתֶּם אֱלֹהִים אֲחֵרִים

בְּאַבְּהָּף בְּבִיתֵּף וּבְּלָבְּחָּף בַּנֵינֵה וּבְּאַבְּבָּר וּבְּלוּמֵף: אַלָם ו אָע לְּנֵיכֶם לְוַבֵּּר בָּם, יִמֵּי בְנֵיכֶם על הָאָרֶמָה אֲשֶׁר נִשְׁבֵּע וְיֵ לַאֲבֹתֵיכֶם לְתַת ּבְּׁטַבְּשָׁם עַל לְּוּוּוִת בּינֵלֵב וּכִאָּמְלֵנִיבּ: לְלַעוּ וֹרְבּוּ וְמֵיכֶם לְנֵים, פִּימִי תַשְּׁמֵּים עַל תַאָּרֵל:י

At this point the zitzit are to be held also in the right hand and looked at. They should remain so until the words my trippy on the next page, and then released. At the words marked o, pass the zitzit over the eyes and kiss them.

יִּאֲשִׁיתֶם וּ אָת בָּל מִאֲוֹתָי, וְהְיִיתֶם קְּרְשִׁים לֵאַלְהֵיכֶם: אַחֲרֵי עִינֵיכֶם אֲשֶׁר אַהֶּם וֹנִים אַחֲרֵיהָם: לְמַעַן תִּוְבְּרוּ מְצְוֹת וְיֵ, וַעֲשִׁיתֶם | אַתָּם, וְלֵא תְתְּוֹרוּ אֲחֲבֵי לְבַבְּבֶם ַ הָנְה לָבֶם ״לְצִיצָת, וּרְאִיתֶם וּ אַתוֹ, וּוְּבַרְתֶּם וּ אֶת בֶּל בִּנְּוֵיהֶם לְּדִּרְתָם, וְנְתְּנֵנְ עַל °צִּיצִת הַבְּנָף ו פְּתִיל מְּבֵלֶת: וְאָמֵרְתָּ אָלֵהֶם וְעָשׁוּ לְהָם °צִיצִּת עַל כּנְפֵּי וְאָמֵרְתָּ אָל מֹשֶׁה לֵאמר: דַּבּּר אָל בְּנֵי יִשְׂרָאֵל

ברטות שמע

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.

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

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

אָנִי יִיְ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶהְבֶם ו מֵאֵרֶץ מִּצְרֵים אָנִי יִיְ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶהְבֶם ו מֵאֵרֶץ מִּצְרֵים

Although the word אוֹאָם, belongs to the next paragraph, do not pause between אַלִּהִיכָּם and אַלְּהַיְּבָּי אָבְיָּרְיִאָּ When praying without a *minyan*, repeat בּיְזְיֹלְאָבְיִי אָאָ and conclude אַבְּאָרָ.

י אָבֶּוֹת וְיַצִּיב, וְנְבוֹן, וְקִים, וְיִשְׁר, וְנָאֲבֶּוֹן; וְאָהוּב וְחָבִיב, יְאֵבּוֹנִם אָמָת אָמָר וְנָאַבְּין, וְאָבוּב וְחָבִיב, יִי אֵלוּיִכִּם אָמָת אָמָר וֹנְאַבּוֹנִים וְחָבִיב, יִי אֵלוּיִכִם אָמָת אָמָר.

וְלַבְּנִיהֶם אַחֲרֵיהֶם בְּכֶל דּוֹר וְדוֹר. בְּרוֹם עוֹלֶם מוֹשֶבֶּך, וּמִשְׁפְּמֵיךּ וְּצִדְּקָהְּדּ עַר אַפְּםי אֵרֶץ. אֲמֶת, אַשְׁרֵי אִישׁ שִׁישְׁכַע לְמִצְוֹתִיךּ, וְתוֹרְהְדּ וּדְבְּרְדּ וְשִׁים עַל לְבּוֹ. אֶמֶת, אָמֶת, אַהָּד הוּא רָאשׁוֹן, וְאַהָּד הוּא אַחָרוֹן, וּמְבַּלְעְרֵיךּ אֵין לְנוּ מֵלֶךְ גוֹאֵל וּמוֹשִׁיעַ. אֱמֶת, מִפִּצְרֵים נְּאַלְמֵנוּ יְיְ אֱלֹדֵינוּ, לְנוּ מֵלֶךְ גוֹאֵל וּמוֹשִׁיעַ. אֱמֶת, מִפִּצְרֵים נְּאַלְמָנוּ יְיִ אֱלֹדִינוּ, לְנוּ מֵלֶךְ גוֹאֵל וּמוֹשִׁיעַ. אֱמֶת, מִפִּצְרֵים נְּאַלְמָנוּ יְיִ אֱלֹדֵינוּ נְמָבֵית עַבְרִים פִּדִיתֵנוּ. בְּל בְּכוֹרֵיהֶם הַבְּנְהָ, וּבְּכוֹלְדְּ יִשְׁרָאֵל וְבְפוּ מִים צְרִיהֶם, אֶּחֶר מֵהֶם לֹא נוֹתְר. עֵל זֹאת שְבָּחוּ וְבְפוּ מִים צְרִיהֶם, אֶחֶר מֵהֶם לֹא נוֹתְר. עֵל זֹאת שְבָּחוּ

עורת אַבוֹתֵינוּ אַפָּה הוּא מְעוֹלֶם, מְנוּן וּמוֹשִׁיעַ

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

captives, redeems the humble, helps the needy; it is He who and exalted, great and awesome; He humbles the haughty to the thanksgiving to the King, the living and eternal God. He is lofty beloved ones offered hymns, songs and praises, blessings and For this, the cherished people praised and exalted God; the Rise for the Amidah when reciting the words They offered answers His people Israel when they cry out to Him. They offered ground, and raises the lowly to supreme heights; He frees the praises to the sublime God, their Re deemer, blessed be He and He is blessed,

the supernal beings, O Lord! Who is like You, resplendent in in song to You, and they all proclaimed: Who is like You among Moses and the children of Israel with great joy raised their voices holiness, awesome in praise, performing wonders!

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

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

ಆಡಿಸಿನಲ

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. Amidah, ending on page 54, interruptions of any form are forbidden. See additional laws Recite the Amidah quietlybut audibly—while standing with feet together. Throughout the

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

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

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

> נְּדִוֹל וְנוֹרָא, מֵשְׁפִּיל נֵּאִים עֲדֵי אֵרֶץ, וּמַנְבְּוּהַ שְׁפְּלִים עֵּד וְתִשְׁבְּחוֹת, בְּרָכוֹת וְדוֹרָאוֹת לְמֶלֶךְ אֵל חֵי וְקַנְם. רֶם וְנְשְׂא אֲדוּכִים, וְרוֹמָמוּ לָאֵל, וְנְתְּנוּ וְדִידִים וְמִירוֹת שִׁירוֹת וּבָּנִי יִשְׂרָצֵּל לָךְ עָנוּ שִׁירֶה בְּשְׂמְחֶה רַבָּה, וְאָמְרוּ כָלֶם: מִי כְּמִבָּה בְּאֵלִם יָיָ, מִי בְּמִבָּה נָאָדֶּר בַּמְּוֹשׁ, גְּוֹרָא תְּחָלֹת עְשֵׁח ישְׂרָאֵל בְּעָת שׁוְעָם אֵלְיוֹ, הְּחַלּוֹת לְאֵל Rise for the Amidah when reciting the words אָלְיוֹן גַאַלְם, בְּרוּךְּ הוּא וֹלְבֹרֶךְ, כוֹשֶׁה אַלִּיוֹן גַאַלְם, בְּרוּךְּ הוּא וֹלְבֹרֶךְ, כוֹשֶׁה קרום, מוציא אָסִירִים, פוֹרֶה עְנְיִים, עוֹוֵר דַּלִּים, הָעוֹנֶה לְעַפוּ

It is best to conclude the words אָל שִׁרָאַל along with the chazzan

בֿרוּב אַפֿר וֹ', נְּאַל וֹשְׂרָאַל: אַפּוּ puodsas sou סס לְתָלָם וַעָּר: וַנְאָפֿר: נָאַלָנוּ וֹי אָבָאוָת אַמוּ לְרוּש וִשְּׂרָאֵל: קַבָּם הורוּ וְהַכְּלֵיכוּ וְאָכְּתוּי: יְיִ יִמְלֹדְּ הַיָּם, הַנְם, הַבְּים הורוּ וְהַכְּלֵיכוּ וְאָכְּתוּי: מִשִּיבֶרות חַדָּשָׁה שִׁבְּּחוּ נְאוּלִים לְשִׁמְּדְּ תַנְּרוּל עַל שְׂפַת

THE AMIDAH

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 While praying, concentrate on the meaning of the words. Remember that you stand before on page 589

אָרְנָי, שְׁפְתַי תִּפְּתָח וּפֹּי וֹנִיך חְּתַלְתֵּוְדֵי:

Bend knees at אָתָה; bow at אָתָה; straighten up at

וְוֹכֵר חַסְּבֵי אָבוֹת, וּמֵבִּיא גוֹאֵל לְבְּנֵי בְנֵיהֶם, לְמֵעֵן וְחַנּוֹרָא, אֵל עְלְּיוֹן, גוֹמֵל חֲסְרִים מוֹכִים, קוֹנֵה חַכּל, אֵלִהֵי יִצְחָק, וֵאלֹהֵי יַעֲלְב, הָאֵל הַנְּחִל הַנְּהוֹל הַנְּבוֹוּ אַקר וְיִ, אֱלֹחֵינוּ וַאלֹהֵי אַנוֹתֵינוּ, אֵלהֵי אַנְרְהָם,

From Rosh Hashanan through Yorn Kippur, and the following: (If omitted it is not new to repeat the Annidah See additional laws on page 539)

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

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

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

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

summer, it must be corrected, and it may be necessary to repeat the Amidah additional laws see page 589). However, if, in error, one said *He causes the dew descend* during the winter, it is not necessary to go back and correct it. 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

He causes the dew to descend.

He causes the wind to blow and the rain to fall

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

from Rosh Hasharah through Yorn Kippur add the following (thomitted it is not necessar to repeat the Amidah See additional laws on page 589). 'E Who is like You, merciful Father, who in compassion

remembers. His creatures for life-

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

לחיים, מְלֵחְ חָפּין בַּחִּיִּם, וְכַּחַבָּנִי בַּפֵּפֵר חַהַיִּם, לְפַעַנְוְּרָ

Bend knees at אָמָה bow at אָמָה; straighten up at מִ

אַתְּד גִּבּוֹר לְעוֹלֶם אֲדֹנֶי, מְחַיֶּה מִתְיֵם אַתָּה, רֵב מָלֶךְ עוֹנֵר וּמוֹשְׁעַ וּמָנֵן. בְּרוּךְ אַמְּר וְיָ, מְנֵן אַבְּרְהָם: להושיע.

the winter, it is not necessary to go back and correct it.

מִשְּׁיב הַרְנִּחַ וּמוֹרִיך הַנְּיְשֶׁם:

כוורור המל:

נוֹפְֿלִים, וְרוֹפֵא חוֹלִים, וּמֵתִּיר אֲסוּרִים, וּמְקֵיֵם אֲמוּנְתוֹ לִישֵׁנֵּי עָבָּר. מִי כָמִוֹך בַּעַל נְּבוּרוֹת, וּמִי דְוֹמֶת לֶדִּ, מֶלֶדְּ מְבַלְבֵּל תַיִּים בְּחֵטָר, מְתַיֶּה מֵתִּים בְּרַחֲמִים רַבִּים, סוֹמֵךּ מַמִית וּמְחֵיֶה וּמַאְמֵיחַ יְשׁוּעָה:

rough Yom Kippur, add the following (If omitted, it is not necessary

מי למוך אם הנחמן וופר יצורי לחים פרושים:

וְנָאֵמְן אַמָּה 'לְהַחֲיוֹת מֵתִים. בְּרוֹךְ אַמָּה יֵי, מְחַיֶּה

KEDUSHAH

During the chazzan srepetition of the Amidah, Kedushab is recited. Stand with feet together and avoid any interruption. Rise on the toes at the words Kodosh, Kodosh, Kodosh, Borach

נקרישה. Nak-dishoch י 'na-aritzoch k'no-am v korö ze el ze v ömar st-ach sod sar fay kodesh ha-m shal shin Feho k dusho, ka-kosuv al yad n vi-echo

אין Kôdosh kôdosh kôdosh adonöy גייט-os, m.lo.chol.ho-oreiz k vedo.

And in Your holy Scriptures it is written thus אחלם Yimloch adonor Lolom eloha with Those facing them offer praise and say. ਜੀਜ਼ਾ Boruch k'rod adonoy mi-m'komo.²

Remain standing with feet together until the chazzan concludes the following blessing tziyon V dor vo-dor ha-l'luyoh.

Rosh Hashanah hnough Yom Kippur, substitute the took King for the holy God (II) di it is necessary to repeat the Amidah. See additional laws on page 5900

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

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

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

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.

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

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

> <u>ישלך יי לעולם, אלהוף ציון להר ודר, הללווה: "</u> נַקְדָישָׁה נַעַריצָך פֿגעם שה סוד שַּׂרפּי קָדש קרוש, קרוש קרוש וי צבאות, מלא כל הארי המשלשים לך קרשה, בבחוב על יד נביאר uring the chazzart's repetition of the Amidah. Kedushah is recited. Stand with feet toget d avoid any interruption. Rise on the toes, at the words with with with Jung and are לעמותם משפחים ואיטרום: וכו פרי קדשף פרוב לאמרי מוצ וב אל יוד ממוני Chazzan

מֵאִהַּׁךְ חָכְמָה בּינָה וָדֶעַת. בְּרוּךְ אַכְּה יָיִ, חוֹנוֹ לְאָרֶם דַּעָת, וּמְּלַמֵּר לָאָנוֹשׁ בִּינָת. חָנֵנוּ פֵלְה. בָרוּךְ אַתְּה וְיָ, (הפּלה הפּהיש) הָאֵל הַקּרוֹש: קרוש וְשִׁבְּוּך קרוש, וּקְרוֹשִים בְּבָל יוֹם וְתַלְּלְוּךְ がなって

וְתַחֲוּבֵנוּ בְּהְשׁוּבְה שְׁלֶכְה לְפְּנֵוּךּ. בְּרוּנְּ הַשִּׁרְבֵּנוּ אָבִינוּ לְתוֹנְתָּדִּ, וְקוֹבְנֵוּ מִלְפֵנוּ לַעְבוֹנְתָּדִּ, אַקָּה וְיָ, הָרוֹצֶה בִּהְנִשׁוּבֶּהֹי.

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 אַלְנוֹ בְּלַבְּוֹלְ בִּי בְּלַבְּנוֹלְ, בִּי בְּלַבְּנוֹלְ, בִּי בְּלַבְּנוֹלְ, בִּי בְּלַבְנוֹלְ, בִּי בְּלַבְנוֹלְ, בִּי בְּלַבְנוֹלְ, בִּי בְּלַבְנוֹלְ, בִּי בְּלַבְנוֹלְ, בִּי בְּלֵבְנוֹלְ, בִּי בְּלֵבְנוֹלְי, בִּי בְּלְבְּנֵוֹלְי, בִּי בְּיִילְיהָים, בּיִּי בְּיִבְּנוֹלְיהָים, בּיִי בְּיִבְּנוֹלְיהָים, בּיִי בְּיִבְּנוֹלְיהָים, בּיִי בְּיִבְּיִים, בּיִים, בּיִי בְּיִבְּנוֹלְיהָים, בּיִי בְּיִבְּנוֹלְיהָים, בּיִי בְּיִבְּיִנְיהָים, בּיִי בְּיִבְּנוֹלְיהָים, בּיִי בְּיִבְּיבְיּים, בּיִי בְּיִבְּיְנִילְיהָים, בּיִי בְּיִבְּיְנְיהָים, בּיִי בְּיִבְּיְנְיהָים, בְּיִיבְּיִּבְיּים, בּיִים, בְּיִיבְּינוֹלְיהָים, בּיִים, בּיִים, בּיִּיבְּיבְּיּים, בּיִים, בּיִים, בּיִּבְיּבְיּים, בּיִיבְּיְנְיהָים, בּיִים, בּיִבְּיבְּיבְיּים, בּיים, בּיִים, בּיִים, בּיִּבְיּבְיּים, בּיִים, בּיִים, בּיִּבְיּבְיּים, בּיים, בּיבְּיבְיּבְיּבְיּים, בּיִים, בּיוּבְיים, בּיִים, בּיוֹים, בּיוֹים, בּיוֹים, בּיוֹים, בּיוֹים, בּיוּים, בּיוּבְיים, בּיים, בּייבּים, בּיוּים, בּיים, בּי

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

of the Lord from its place." 792 The Lord shall reign forever; your God, O Zion, throughout all generations. Praise the Lord. Lord of hosts; the whole earth is full of His glory." "Blessed be the glory

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

האה 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 of page 616.

m) Answer us, O Lord, answer us on our fast day, for we me in great, distress. Do not turn to our wick-daises, do not conteal 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 are wet speaking, I will hear. For You, Lord, are the who are yet speaking, I will hear. For You, Lord, are all times of distress and tribulation. Blessed are 'you Lord willow answers His people Israel in time of distress.

משאנו Heal us, O Lord, and we will be healed; help us and we will be saved, for You are our praise. 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:

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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.

ַבְּמֵּלְנֵּי, כִּי אָל מוֹב וְםַלֶּחָ אֶתְּה. בְּרוּךְ אַתְּה וְיָּי, חַבּוּוּ, פְּאֵשְׁנְנִי, כִּי אָל מוֹב וְםַלֶּחָ אֶתְּה. בְּרוּךְ אַתְּה וְיָּי, חַבּוּוּ,

בְּשָׁצֵנוּ וְיִ וְנָרָפֵּא, הוֹשִׁיעֵנוּ וְנִיְשֵׁעָה, כִּי חְהַלְּחֵנוּ צְּסְּה וְיָבְיּ מְפּוֹתֵינוּ, כִּי אֵל מֶלֶךְ רוֹפֵא נָאֶכֶן וְרַחֲכָן אֲפָה. בְּרוּךְ מַפּוֹתֵינוּ, כִּי אֵל מֶלֶךְ רוֹפֵא נָאֶכֶן וְרַחֲכָן אֲפָה. בְּרוּךְ מַפּוֹתֵינוּ, כִּי אֵל מֶלֶךְ רוֹפֵא נָאֶכֶן וְרַחֲכָן אֲפָה. בְּרוּךְ

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 לְּבְרָכָּה וּשְׁלֵּי לְבְּרָכָה וְאָר לְבְרָכָה (the year), say און בְּרָכָה אָנָה בְּרָכָה (the year), say און בּרָכָה (the year),

הַבוּאָרָה: לְמוּבָר, וְתֵּן בָּרֵךְ עָלֵינוּ וְיָ אֶלַהֵוֹנוּ אֶת הַשְּׁנָּה הַוּאַת, וְאֵת כָּל מִינֵי

Winter

מל וּמְמֶר לְּבְּרֶכְה

Summer:

על פְנִי הָאָדְכָּה, וְשַׂבְּעֵנוּ מִמוּכֵּך, וּבָרֵךְ שְׁנְתֵנוּ כֵּשְׁנִים הַפּוֹבוֹת לְבְּרֶכָה, כִּי אֵל מוֹב וּמֵמִיב אַהְה וּמְבֶרֵךְ הַפּוֹבוֹת לְבְּרֶכָה, כִּי אֵל מוֹב וּמֵמִיב אַהְה וּמְבֶרֵךְ

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

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

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

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

Grant ample reward to all who truly trust in You sages, upon the righteous proselytes, and upon us people the House of Israel, upon the remnant of their the righteous, upon the pious, upon the elders of Your disgraced, for we have put our trust in You. Blessed are Name, and place our lot among them; may we never be You, Lord, the support and security of the righteous. 5) May Your mercies be aroused, Lord our God, upon

וֹלְבָּׁאֵנוּ זְחַר מֵאֵּוֹבָּע כַּנְּפוּת הַאָּרֵץ לְאַרְאֵנוּ. הַלַע בָּשוֹפָר נְּרוֹל לְחֵרוּתֵנוּ, וְשָׂא נֵם לְלַבְּץ נְּלְיּוּתֵינוּ,

בּרוּך אַמָּר וְיִ, כְּקבֵּץ נִדְּחֵי עַמוּ ישִׁרָאַל:

וְהָפֵר מְמֵנוּ נְגוֹן וַאֲנְחָה, וּמְלוֹך עָלֵינוּ אַמְּה וְיְפֵר מְּמֵנוּ נְגוֹן וַאֲנְחָה, וּמְלוֹך עָלֵינוּ אַמְּה קָשִׁיבָּה שׁוֹפְֿמֵינוּ כְּבָרָאשׁוֹנְה, וְיוֹעֲצֵינוּ כְּבַהְּחַלְּה,י

ליל (המפח בממפס) כולה אוניר אַנלט וכּיִמְפַּט:

וְתַבְּנִיעַ בִּמְתֵּרָה בְּנָמֵינּ. בְּרוּךְּ אֵהָה וְיֵ, שֹׁבֵּר אִיְבִים יָבְל תַּנִּינִם וְכָל תַּנֵּינִם וְכָל תַּנֵּינִם וְכָל תַּנִּינִם וְכִּל תַּנִּינִם וְכָל תַּנִּינִם וְכָל תַּנִּינִם וְכִּל תַּנִּינִם וְּכְל תַּנִּינִם וְכִּל תַּנִּינִם וּבְּל תַּנִּינִם וּבְּל תַּנִּינִם וּבְּל תַּנִּינִם וְכִּל תַּנִּינִם וְּכִּל תַּנִּינִם וְכִּל תַּנִּינִם וְּכִּל תְּנִינִם וְּכִּל תְּנִינִם וְּבִּים וְּבְל יִיּבְּינִם וְּבְּיוֹת תְּבְּבְּית וְבִּינִם וְּבָּל יִיּנִנִם וְכָּל תַּנִּינִם וְּבָּל תִּנִּים וְּבְּל תִּנְּיִם וְּבָּל תִּנְיִם וְּבְּל תִּבְּינִם וְּבָּל תִּנִּים וְּבָּל תִּנִּים וְּבְּל תְּנִינִם וּבְּל תִּנִּים וְּבָּל תְּבְּיבִּים וְּבְּל תִּנִינִם וּבְּל תִּנִּים וְּבְּל תְּבְּים וְּבְּל תְּבְּים וְּבִּים וּבְּים וּבְּים וּבְּל תְּיִּים וּבְּל תְּנִים וּבְּל תְּנִּים וּבְּים וּבְּים וּבְּל תְּנִּינִם וּבְּל תְּנִּים וּבְּל תְּבִּינִם וּבְּיוֹם וּבְּים וּבְּיוֹים וּבְּים וּבְּיבְּים וּבְּים וּבְּיוּים בְּיּבְּים וּבְּים בְּיּבְים וּבְּים בְּיבְּים בְּיִּים וּבְּיִּים מְּיִּם בְּיִּנִיםם וְּבְּיל תְּנִּיִם בּּיּבְים וּנִים בְּיִּים בְּיִּים בְּיִּבְּינִם בְּיוּבְיים בְּיִּים בְּיִּים בְּיִּים בּּיּים תְּבִּים בְּיִּים בְּיִּים בְּיִּים בְּיִּים בְּיִים בְּיִּים בְּיִּים בְּינִים בְּיִּבְּים בְּיִּים בְּיִּבְּים בּּיּבְּיתְים בּּיבְּיבְים בְּיבְּים בְּבְּיבְים בְּיבְּים בְּבְּיים בּיּבְּיים בּיבְּים בְּבְּיבִּיםם בְּיבְּים בְּיבְּים בּיבְּיבִּיםם בּיבְּיבְּים בְּבִּים בְּיבִּיים בּּיבְּים בְּיבִּים בְּיבְּיִים בּּיבְּים בְּיבְּיִּים בְּבְּיִים בְּּבְּים בְּבִּים בְּיבְּיבְּבִּים בְּיבְּיבְּים בְּבְּיבִּים בְּבְּיבְּיםים בְּבְ

מַבְנִיע זִדִים:

על הַצַּרִיקִים וְעל הַחֲסִירִים, וְעל זִקְנֵי עַמְּּך בֵּית וּלְעוֹלָם לֹא נֵבוֹשׁ כִּי בִּךְּ בְּעֵּחְנוּ. בְּרוּךְ אַהְּה וְיִ, מִשְׁעָן וְעַלְינוּ, וְהֵלְינִי עִּהְהָים, וְעַל צַּרִי תַצֵּדֶּק וְעַלְינוּ, וְהֵלְינוּ, וְהֵלְינוּ, וְמֵן שְּׁבֶר מוֹב וְעָלֵינוּ, וְהֵי הָבִּוֹשְׁר בִּי הַבְּיִבְּית בִּית סוֹפְּרוּנְי, וְתֵּן שְּׁבֶר מוֹב וְעָלֵינוּ, וְהֵי הָבְּיוֹם בְּשִׁרְוּ וְיִּ אֲלֹתִינוּ, וְשִׁים חֶלְקנוּ עִמְּחָם, וְעַל בַּרוּךְ אַהְּהָר וְיִ, מִשְׁעָן בְּלֹים וְעַל הַבּוֹשְׁתְּן בִּיים וְעַל הַחֲסִירִים, וְעֵל וְעָל הַבּוֹשְׁר בִּית מוֹבְּרוּים וְעַל הַבְּיִבְיים בְּיִבְּיה בְּיִבְּים בְּיִבְּיה בְּיִבְּיה בְּיוֹנוּ בְּרוּךְ אַהְּהָר וְיִ, מִשְׁעָן בְּיבּים וְעַל הַחֲסִירִים, וְעֵל וְבִּיל וְעָל בִּיִּים וְעַל הַחֲסִירִים, וְעֵל וְעָל בְּיבוֹים וְעַל הַבְּים בְּיבְים בְּיבְּים בְּיִבְיִים בְּיִבְּים בְּיבְּים בְּיבְים בְּיבוֹים בְּיבְים בְּיבְּים בְּיבְיבְים, וְעֵל בִּיבוֹים בְּיבְים בְּיבְים בְּבְּים בְּיבוֹים בְּיבְים בּיִים בּיוֹבְים בְּיבְּים בְּיבְים בְּיבְּים בְּיבוֹים בְּיבְּים בְּיבְּים בְּבְּים בְּיִבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיִבְים בְּיבְּים בְּבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְיבְּים בְּיבְים בְּיבְּים בְּיבְּים בְּיבְים בְּיבְּים בְּיבְים בְּיבְים בְּיבְים בְּיבְים בְּיבְּים בְּיבְים בְּיבְים בְּיבְּים בְּיִים בְּיבְים בְּיבְּים בְּיבְים בְּיבְים בְּיבְים בְּיבְּים בְּיבְים בְּיבְים בְּיבְים בְּיִים בְּיִים בְּבְּיִים בְּיִבְּי בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִבְיים בְּיִים בְּיִבְים בְּיִבְּים בְּיִבְים בְּיִים בְּיִבְים בְּיִבְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִבְּים בְּיִים בְּיִים בְּיִים בְּיִבְיים בְּיִים בְּיבְים בְּיִים בְּיבְיבְיבְיבְים בְּיבְּים בְּיבְּים בְּיבְים בְּיבְים בְּיבְים בְּיבְים בְּיבְּים בְּיבְים בְּיבְים בְּיבְיבְיבְים בְּיבְים בְּיבְים בְּיבְיבְיים בְּיבְיבְים בְּיבְיבְיבְיים בְּיבְיבְיבְיבְיבְיבְיבְיבְיבְיבְיבְיבְים בְּיבְיבְים בְּיבְיבְיבְיבְים בְּבְּיבְיבְיבְיבְיבְים בְּיבְּבְישׁים בְּיבְים מִבְּמָח לַצְּוֹיִלִים:

בְּרוּךְ אַהָּר וְיָ, בּוֹנֵה וְרוּשְׁלֵיִם: בְּתוֹכָה הָכִין, וּבְנֵה אוֹתָה בְּקְרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלֶם. בְּאַשֶׁר דִּבֵּרְהָ, וְכִּפֵּא דְוֹר עִבְּדְךְ מְתֵלֶח. יְלִירוּשָׁלַיִם אִיֹּדְ בְּרַחֲמִים מְשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָה

soon in our days, as an everlasting edifice: Blessed are therein the throne of David Your servant; and rebuild it dwell therein as You have promised; speedily establish

וליושלים Return in mercy to Jerusalem Your city, and

You, Lord, who rebuilds Jerusalem

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

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

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

shor Chol Hamoed, add the to lowing (If omitted, it is necessa-be necessary, to repeat the Amidah, See Laws on page 605;

บเสริม Our God and God of our lathers may there ascen Jenualem Your holy city, and the remembrance of all Your opening. House of Israel, for deliverance, well-being, grant sindness, mercy, good life and peace, on this day of come; and reach; be seen, accepted, and heard; recalled an emembered before You the remembrance and recollection s, the remembrance of our fathers, the remembrance lashiach the son of David Your servant, the remembrance

Rosh Ghodesh the festival the festival On Sukkot:

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

> בִּישׁוּעְתֶּךְ, בִּי לִישׁוּעְהָּךְ קּוֵינוּ בְּל תַיּוֹם. בְּרוּף אָר צָבַח דְּוִר עַבְּדָּךְ מְתֵּרָה תַצְּבֵּיתַ, וְקּרְנוֹ הָרוּם אַפֿר זֹי' כּאַמִּים לֵנֵן נְאוּמִינּ

יִשְׁכֵּנוּ, פִי אַתָּה שוֹמֵעַ הְפִּלַת כָּל פֶּה. בְּרוּך אַתְּה וְיָ, הְפִּלּוֹת וְתַּחֲנוּנִים אֲתָּה, וּמִלְּפָנֵיךּ מַלְבֵּנוּ וויקֶם אַל בְּרַחֲמִים וּבְּרָצוֹן אָת הְפִּלְתֵנוּ, כִּי אֵל שוֹמֵע שְׁבַעָע קוֹלֵנוּ וְיָ אֱלֹחֵינוּ, אָב הָרַחֲמָן רַחֵם עָלֵינוּ, וְקבּל שְׁבַעַע קוֹלֵנוּ וְיָ אֱלֹחֵינוּ, אָב הָרַחֲמָן רַחֵם עָלֵינוּ, וְקבּל

וּטְׂפֹּלְטָם פֹּאַבְּׁבְּׁ נְלְבֵּל פְּרָאוֹן, וּנְינִי לְרָאוֹן מְּמִיד וְנָשָׁב נְאָבוֹדָה לְנְבִיר בִּינֵלְדּ, וֹאִשֵּׁי ישְּׂרָאֵל בְאָבוֹיוּ פְּאַפָּׁוּ יִשְׂרָאֵל וְלִנְּפִּלְנָם שְׁאַת, מְבוֹנֵת ישְׁרָצֵל עַמָּך:

מבנג יי אלחוני בו לטובה (אמן), ופקוני בו לפנפח (אמן). הושיענו בו לחיים טובים (אמן), ופקני בו לפנפח (אמן) קוננו, ורחם עלינו והושיענו כי אלוך עונינו, כי אל מקד חנון מוצום ולשלום, כיום בית ישהאל לפניך, לפלטור למובה, להן ולהסד ולהתכנים ולחיים ששיו ולשלום, ביום ייפקד ייזכר יוכרונגי ופקדונגי, יוכר ייפוא יוגיע ייכאד וירצד וישפע. ייפקד ייזכר יוכרונגי ופקדונגי, ויכרון אַפּוֹתינג, יינכר וחג הַכִּצוֹת הַנָּה: אַ הַפְּצוֹת הַּזָּה. をおけるではることと

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

Bow at We thankfully acknowledge; straighten up at Lord

acles which are with us daily, of our salvation in every genstrength of our life, the shield ways place our hope in You. nesses never end; for we al Merciful One, for Your kind-Your mercies never cease; the are the Beneficent One, for ders and beneficences. You and for Your continual wontrusted to You, for Your mircommitted into Your hand eration. We will give thanks for our souls which are ennoon, for our lives which are praise, evening, morning and to You and recount You fathers forever. You are the Lord our God and God of ou knowledge that You are the We thankfully ac-

serve You with a perfec for You have given us life and sustained us; so may You heart—for we thankfully knowledge You Blessee sustain us—gather our di our fathers the God of flesh sour Creator and t Laws, to do Your will an persed to the countyards o continue to grant us life an offer blessings and thanks to knowledge that You are Lord our God and God return to You to keep Your great and holy Name Creator of all existence four Sanctuary, and we sha ansliteration, bage 624

DITID We thankfu

וְהָחֵוֹנְרָה עִינֵינוּ בְּשׁוּבְּךּ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַבְּה וְיָ, הַפַּהָוִיר שְׁבִינְתוּ לְצִיּוֹן:

Bow at אוֹדִים; straighten up at יָיִ

הוא יי צלהינו ואלהי אַבּוֹחִינוּר אַלְּדִי פַּל פַּשָּׁהּ, יוֹצַרְנוּר יוֹצַרְ פקבר מקם, מק מארו ופַנִּמוּח רצונה, ופְּלְבּוּה מְחֵינֵי וֹתְׁלְּיִמֵּנוּ, וְחָאָסוֹךְּ נְלִיוֹתִינִּי לְחַאָרוֹת קְּדְּשְׁךְ, מורים לך שייף אי שהחניתני וקיממני, פן לשמור הנרול והקדוש, על שומשות, שוטות וכותאות שורים אנרט לרי שאתר VIODIM D'RABBANAN

עִמֵּנוּ, וְעֵלְ נִפְּלְאוֹתֵיךְ לְדְּ, וְעֵלְ נִמֵּיךְ שִׁבְּבְלְ יוֹם וְעֵלְ נִשְׁמוֹתֵינוּ הַפְּּלְרְדוֹת עַלְ תַיִּינוּ הַפְּּסוּוִינוּ הַפְּּלְרְדוֹת עָלְ תַיִּינוּ הַפְּסוּוִינוּ בְּלְבָּוֹתְ וְעָד, צוּר חַנֵּינוּ, כְּנֵן יִשְׁעָנוּ, אַקָּה הוּא לְדוֹר וְחוֹר, למולם ג'לוליני ג'לוליני לא עלפון עלבור, פֿי בְּלוּ רַחֲמֶיךּ, הַמְּרַחֵם, וְבְקֵר וְצְהֵרֵים, הַפּוֹב, כִּי אַנְקְינוּ לְּךְּ, שְׁצִּקְינ וְמוֹבוֹתֵיף שִׁבְּּכְל עֵת, עֶרֶב עמֵנוּ, וְעל נִפְלְאוֹתֵיף מרובים מעולם מויני לה: מילים

Typ And I 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 urab and Purin add the following: (it omitted it is not necess that thowever, one became aware of the omission before savin

government rose up against Your people when the wicked H In the days of Manthahu, the son of | בימי In the days

For Chanukah:

ועל הנפים ועל הפוקן ועל הנפורות ועל המשועות ועל ועל הנפים ועל הפוקן ועל הנפורות פוטן הוד: נון הַרשְׁעָר על עַפּּה שואר להשכיחם כשעפר עליהם הְפּּ השמונאי וּבָּנוּן בשׁעבורה פַלכּוּת ביפֿר מתעניאי וּבָנוּן בשעבורה פַלכּוּת נון הַרשְׁעָר על עַפּּה שואל להשכיחם כשעפר עליהם הְפּ

the wrong done to them. You delivered the and women in one mights into the hands of the weak the many the hands of the pure the wicked into the hands of the pure the wicked into the hands of the righteous and the vanton simple sintents 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 is rael to this the wrong done to them. You call the month of the month of the month of plunder. But you made a great and holy name for Yourself in Your in Your abound the world and effected a great deliverance and counsel and thus trates the first the month of the month o olate the decrees of Your will. But You, in | them, and sought e time of their distress. You waged their tour holy countyards, and insultated these, own, head, and the gitt days of Chanukah to give thanks and hanged hun, and the callows. ttles defended their rights and avenged voung and old intar in abounding mercies, stood by them in

destroy, slaughter

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

sons upon the gallow

בּתוּבּוּ inscribe all the children of Your Covenant for a good life. om Rosh Hashanah hough Yom Kippur, addithe following (if omitted it is not necessar repeat the Amidah See Laws, page 589) During the repetition of the Amidah the chazza uses on the congregation to say this line, and then repeats it

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

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.

Diring the repetition of the Amidat, the chazzan recites the Priestly Blessing ACongregate expends Americas indicated ond make His countenance shine upon you and be gracious to yo eople, as it is said. The Lord bless you and guard you. (Amen: The lessing written in the Torah by Moses Your servant, and pro-jounced by Aaron and his sons the Kohamm, Your consectated ነተቻለ Our God and God of our fathers, bless us with the threefo amen) The Lord turn His countenance toward you and grant

> תיותרים, מנער וער יקן, לחול ולאבר את כל אם. מקבשה, והבליקו נרות פחצרות והשפות לו נפצלו קרשה וקבעו שפונה ימו חנכה אלו, פראשו והלו אותו ואה להודות ולהלל לשמך הנוזל: והשעים פור צרקום, וודים פור עופקי שנים עשר הוא חדש המרכי אכי עצמו, בישלשה ששר לחרש פניה לדכור פיתה. ופני את היכלה. ומחרו אהולתר ופולון פראים תוד. ואחר פה פאי הוניתף ולך עשות עם גדור וקדושי בעולמה ולענה נקפותם, משורה נכורים בנוד חקשים, ורכים פנה את היכם, בנה את דינם. נקמת את פרומיה הרבים, עַמַרמּ, לַהם כעה, צְרָחָם. בּוָה מִעְפִּים, וְמְּמֵאִים כִּיד מְּדורִים,

לְתוּלֶם וְתָּב: וְתַּלְ כִּלָם יִנְבָּנוּ וִינִירוִמֶם וְינִינִּמֵּא שִׁמְּוּ מִלְבֵּנוּ שָׁמִיד

rom Rosh Hashanah thooligh Yom Kippur, add the following If omitted it is a

וכנוכ לווים טוכים כל פני כייקה

שוב, הָאֵל יְשוּעְתֵנוּ וְעָזְרָתֵנוּ מֶלֶה, הָאֵל הַשּוֹב. הַחַיִּים יוֹדְוּךְ מֶּלָה, וִיהַלְּלוּ שִׁכְּׂךְ תַּגְּרוֹל לְעִוּלֶם כִּי

בְּרוּךְ צַּתְּה וְיִ, הַפּוֹב שִׁלְּדְּ וּלְּדְּ נָאָה לְהוּרוֹת: Bend knees at קאדָם; bow at אָדָה; straighten up at יָיָ.

אלהנו" ואלהי אבותינג פופני בפרכה המשלטת פתורה הפתופה על הן משה עבוד, האמורה מפי אהרן ובנון מהנים עם קרישה באמור: בופה יו ישמרה. (אמן) יאר יי פניי אליך, ויחפה (אמן) ישא יי פני אליך, ושמרה. (אמן) During the repetition of the Amidah, the chazzantecites the Briestly Blesting \pm Congregation

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

ciousness, 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 8.5. Hashanah invogh Yom Kipiu add the following thomitted it is not recessing the regulation of the Ambah Recharks bage 389. Dung the regulation of the Ambah Recharks bage 389. Dung the regulation of the Ambah Recharks bage 389. Dung the repeated in the bage and the research bage of the book of life, blessing, peace; and prospents deliverance consolation and knorable decrees, may we and all You people the House of Israel be remembered and inscribed before 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.]
אידי May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.

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

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

עָלים שָׁלוֹם, מוֹבָּה וּבְּרָבָה, חַיִּים חַן וָחֶפֶּר וְרַחֲכִים, מְּלֵנוּ וְעֵל בָּל יִשְׂרָאֵל עַמֶּךּ. בְּרָבֵנוּ אָבֵינוּ בָּלֵנוּ בְּאוֹר בְּנֵוּךְ בְּתַבְּ לְנוּ יְיֵ אֱלֹהֵינוּ הְעַרָת חַיִּים וְאָדָבַת חֵפֶּד, וּצְּדְקָה וּבְּרָבְה וְרַחֲמִים וְחַיִּים וְשִׁלוֹם, וְמוֹכ בְּעִינֵוְךּ לְבָרֵךְ אֶת עַבְּּדְ יִשְׂרָאֵל בְּבָל עַת וְשָׁלוֹם, וְמוֹכ בְּעִינֵוְךּ לְבָרֵךְ אֶת עַבְּּדְ יִשְׂרָאֵל בְּבָל עַת וְשָׁלוֹם, וְמוֹכ בְּעִינֵוְךּ לְבָרֵךְ אֶת עַבְּּדְ יִשְׂרָאֵל בְּבָל עַת וּבְּבֵל שְׁתְה בִּשְׁלוֹמֶךְ.

יינוס או אינוס או אינוס או אינוס או אינוס או אינוס אוניס איניס אוניס איניס אוניס אי

יִרֵוּר לֵרְצוֹן אָמְוֹר פִּי וְהָנְיוֹן לִבִּי לְפָנֵוֶךּ, יְיְ צוּרִי וְגוֹאֲלִייִּי וּבְעוֹן אָמְוֹר פִּי וְהָנְיוֹן לִבִּי לְפָנֵוְךּ, יְיְ צוּרִי וְגוֹאֲלִייִּי וּבּוֹעִין לִבִּי לְפָנֵוְךּ, יְיְ צוּרִי וְגוֹאֲלִייִּי וּבּוֹעִין לִבִּי לְפָנֵוְךּ, יְיְ צוּרִי וְגוֹאֲלִייִּי בּישְׁלוֹם:

יָּגְלְדִי, נְצִּרְ לְשׁוֹנִי מֶרֶע, וּשְּׁפְּתַי מִבְּבֵּר מִוְמָה, וְלְבָּׁקְלְיִׁי נַפְּשִׁי תִדּוֹם, וְנַפְּשִׁי בֶּנְתָּוֹ הְבָּרְוֹ נַפְשִׁי מְחָיֶה. פְּתַח לִּכִּי בְּשִׁי, נְתְּדֹרְ הָבֵּרְ עֲנְגְי. עֲשֵׁה לְמַעֵּן מְחָשְׁבְּתָם. וְהִיּ בְּמִץ לְפְּנֵי רְוּחַ וּמֵלְצֵּךְ וְיְבֶּרְי. עֲשֵׁה לְמַעֵּן מְחָשַבְּתָם. וְהִיּ בְּמִץ לְפְּנֵי רְוּחַ וּמֵלְצֵּךְ וְעְנֵגְי. עֲשֵׁה לְמַעֵּן מְחָשַבְּתָם. וְהִיּ בְּמִץ לְפְּנֵי רְוּחַ וּמֵלְצֵּךְ וְעָנֵגְי. עֲשֵׁה לְמַעַּן מְחָשַבְּתָם. וְהִיּ לְמַעַן וְמִינֶךְ, עֲשֵׁה לְמַעַן הוֹנְתֶךְ, עֲשֵׁה לְמַעַן מְבֵּעוֹן קְדִשְׁתֵדְּ. וֹיִיוֹי לְבָצוֹן אִבְּנִר פִּי וְהָנִיוֹן לְבִּי לְפָּנֵן לְמֵעוֹן קְדִשְׁתֵדְּ. וְיִיוֹי לְבָצוֹן אִבְּנִר פִי וְהָנִיוֹן לְבִּי לְפָּנֵן לְמֵעוֹן קְדִשְׁתֵדְּ. וְיִהִי לְבְצוֹן אַמְיֵר בְּיוֹנִין פִינְרָי בְּיוֹנְיוֹן לְבִּי לְפָּנֵן לְמֵעוֹן קְדִשְׁתָדְּ. וְדִּיוֹן מִינֶּךְ, עֲשֵׁה לְמָעוֹן וְמִינֶךְ, עֲשֵׁה לְמָעוֹן וְמִינֶךְ, עְשֵׁה לְמָעוֹן וְמִינֶרְ, עִשֵּה לְמָעוֹן הוֹנְיוֹן לְבִּי לְפָּנֵןר,

^{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.

וידוי ותתנון

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 Hashariah through Yorn Kripput substitute the peace to the

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

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

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

Take three steps back, then bow left saying אנאָה שְׁלוֹם בְּמֵחוֹמָיז (yow right saying אָלָים, bow forward saying אַלִים אָלָים אָלָים בְּמָחוֹמָיז (אַמְרוּג אָמָן), bow right saying אַלִים עְלִים עָלִים.

ָּדִר רָצוֹן מִלְּפָנֵוְדּ, וְיְ אֱלֹחֵינוּ וַאלֹהֵי אֲבוֹתֵינוּ, שֻׁיִּבְּנֶה בִּית יְדִר רָצוֹן מִלְּפָנֵוְדּ, וְיְ אֱלֹחֵינוּ וַאלֹהֵי אֲבוֹתֵינוּ, שִׁיּבְּנֶה בִּית עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְּרוּ אָמֵן: (משׁפּוּם) שָׁלוֹם בִּלְּרוֹמָיוּ, הוּא יַעָשֶׂר שָׁלוֹם

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

שֶׁבֵנוּ בְּמִשְׁבְּחוֹת הָאֵדְמָה, שֶׁלֹא שֶׁם חֶלְקֵנוּ בְּהֶם, וְגוֹרֶלֵנוּ בְּמֶשׁ חֲחֹת הָאֲדְמָה, שֶׁלֹא שֶׁם חֶלְקֵנוּ בְּהֶב, וְגִירֶת, וְאֲבָחְנוּ בִּמְיִבְם וּמִידִים לְפְּנֵי מֶלֶךְ מֶלְכֵי הַמְּלְכִים, הַקְּרוֹש בְּרוּךְ הוּא. שֶׁהוּא נוֹמֶה שְׁמֵים וְיוֹמֵד הַמְּלְכִים, הַקְּרוֹש בְּרוּךְ הוּא. שֶׁהוּא נוֹמֶה שְׁמֵים וְיוֹמֵד הַמְּלֶכִים, וֹקְרוֹש בְּרוּךְ הוּא. שֶׁהוּא נוֹמֶה שְׁמֵים וְיוֹמֵד וּלְתוֹ, פַּבְּתוּב בְּתוֹרָתוֹ: וְרֵעְהָ תֵיוֹם וְהַשֵׁבֶּתְ אֶל מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד, אֱמֶת מַלְבֵּנוּ, אֶפֶּם מְמְחֵח, אֵין עוֹר: לְבָבֵּך, כִּי וְיָ הוּא הָאֵלְהִים, בַּשְּׁמֵיִם מִמְעַל וְעַל הָאֶרֶץ בְּרֵאשִׁית, שָׁלֹא עְשֵׂנוּ כְּנוֹיֵי הְאֵרְאוֹת, וֹאַנְקְנֵּוּ כּוֹלְעִים וּמִשְׁתַּחַוִּים וּמוֹדִים לְפְּנֵּי מֶלֶךְ וְגוֹרְלֵנִוּ כְּכָּל חֲמוֹנֶם, שֶׁתֵם מִשְׁתַּחַוִּים לְתָבֶּל שְּׁמֵנוּ כְּמִשְׁפְּחוֹת הָאַנְמָת, שֶׁלָא שְׁם חֶלְקֵנִיּ ב ב ב עָלֵינוּ לְשַׁבֵּחַ לַאַרוֹן הַפּל, Stand while reciting אַלַינוּ

offer praise before the supreme King of kings, the Holy

nothingness. But we bend the knee, bow down, and that of all their multitudes, for they bow to vanity and has not assigned us a portion like theirs, nor a lot like caused us to be like the families of the earth; that He has not made us like the nations of the world, nor all things, to exalt the Creator of all existence, that He עלינו It is incumbent upon us to praise the Master of

1. Deuteronomy 4:39. 2. For further elucidation, see Tanya, part II, ch. 6.

nothing else.2

heavens above and upon the earth below there is take unto your heart that the Lord as God; in the Him, as it is written in His Torah: Know this day and else. Truly, He is our King; there is nothing besides in the loftiest heights. He is our God; there is none the heavens above, and the abode of whose majesty is and establishes the earth, the seat of whose glory is in One, blessed be He, who stretches forth the heavens

on that day the Lord will be One and His Name One.3 written in Your Torah: The Lord will reign forever and ever the world will recognize and know that every knee shoul And it is said: The Lord will be King over the entire earth is Yours, and to all eternity You will reign in glory, as it is May You soon reign over them forever and ever, for kingship they will all take upon themselves the yoke of Your kingdom themselves, and give honor to the glory of Your Name, an Before You, Lord our God, they will bow and prostrat bend to You, every tongue should swear [by Your Name You all the wicked of the earth. Then all the inhabitants of Almighty. All mankind shall invoke Your Name, to turn to destroyed; to perfect the world under the sovereignty of the idolatry from the earth-and false gods will be utterly may speedily behold the splendor of Your might, to banish און And therefore we hope to You, Lord our God, that w

ווִדְעוּ כָּל וּשְׁבֵּי תַבֵּל, כִּי לְדְּ תִּכְּוֹע כָּל בָּנְדְּ, תִּשְׁבַע וֹלְדְעוּ כָּל וּשְׁבֵּי, לְתַפְנוֹת אֵלֵיְדְּ כָּל רִשְׁעֵי אֶנֶץ. יַבְּירוּ יִבְּרֵתוּן, לְתַּמֵּן עוֹלֶם בְּמַלְכוּת שַׁדֵּי, וְבָל בְּנֵי בְשְׁרֵּ יקבלו כְלָם עַלֵּיהֶם אֶת עול בַלְבוּהָן בּן נְקוָדִ לְּךֵּ וְיְ אֱלֹבֵינִי, לְרָאוֹת מְבֵירָה בְּתּפְאֵרֶת ניא, ולְעוּלְמֵי עַר הִמְלוּךְ בְּבְבוֹד, כּבְּתוּב בְּתוֹנְתְ הַרוּא יִהְיָה וְיִ אֶּחָר וּשְּׁמוֹ אֶחָרייִ וְשֶׁר: וְנָאֲמֵר: וְתָּיֶרוּ עווד, להעביר גלולים

years I will sustain you; I have made you, and I will carry with us.2 To your old age I am [with you]; to your hoary foiled; conspire a plot, but it will not materialize, for God is wicked when it comes. Contrive a scheme, but it will be you; I will sustain you and deliver you.3 5N Do not fear sudden terror, nor the destruction of the

Indeed, the righteous will extol Your Name; the upright

will dwell in Your presence.4

THE DAILY PORTION OF TEHILLIM

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. The daily portion of Tehillim, as it is apportioned according to the days of the month, is

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.

רוא, ועד שִׁיבָּה אֵנִי אָסְבּל; אֵנִי שְשֵׁיתִי וְאֵנִי אֵשְׁא וַאֲנִי אֶסְבּל וְחָפָּר, דַּבְּרוּ דְבָּר וְלֹא יְקוֹם, כֹּי עִמֶּנוּ אֵלִי: וְעַד זְקְנָה אֵנִי הוא, ועד שִׁיבָּה אֵנִי אֶסְבּל; אֵנִי עְשֵׁיתִי וַאֲנִי אֵשְׁא וַאֲנִי אֶסְבּל אַר צִּדִיקִים יוֹדוּ לִשְּׁמֶך, יַשְּׁכוּ יְשְׁרִים אֶת פְּגָיךְי:

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 Mourmer'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.

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