

Publisher's Preface

Our Sages call prayer the “service of the heart” (*Ta'anit* 2a). Prayer is an opportunity to focus on ourselves—to look deep into our hearts and discover our true aches and pains, our real joys and goals. Prayer helps us recognize who we are, and assess our relationship with God. Through prayer, we are not spectators to life but actual participants, because we can involve our whole heart and soul in connecting to our Creator.

Is that what prayer means to you? Or is it little more than rote recital, imparting little meaning or excitement?

Your passport to a world of meaning, personal fulfillment and connection is the siddur, the compilation of prayers formulated by the Men of the Great Assembly during the Second Temple era. These sages were blessed with *ruach ha-kodesh* (Divine inspiration) to compose prayers that fly straight to their mark—both on our hearts and in the heavenly realms. In fact, says the ARI, every day the morning prayers take us on a spiritual ascent, traversing the Four Worlds described in Kabbalah: the Worlds of *Asiyah* (Action), *Yetzirah* (Formation), *Beriyah* (Creation), and *Atzilut* (Nearness). We begin the morning service by reciting the sacrificial offerings, which correspond to the lowest of the worlds, the World of *Asiyah*. Then we proceed to the next higher world, that of *Yetzirah* (the angelic world), when we recite the *Pesukey d'Zimra* (Verses of Praise). From there we ascend to the World of *Beriyah* (the World of the Throne of God), paralleling the *Shma* and its blessings. The final part of our daily ascent is the *Amidah* (*Shemoneh Esrei*), when we enter the World of *Atzilut* (Nearness) and stand directly before God.

Rebbe Nachman adds that the daily prayers as a whole parallel the daily sacrifices that were offered in the Temple. The sacrifices were called *KoRBanot* (קרבנות) because they served *leKaReV* (לקרב, to draw close) and unite all the worlds. Today, in the absence of

The third volume in the series is a detailed commentary on the prayers, encompassing both the simple “*pshat*” (meaning) and the Kabbalistic teachings of the ARI. Some of these ideas are already expressed in the *Shulchan Arukh* (Codes of Law) and quoted in the *Mishneh Berurah*. But with Rebbe Nachman's explanations, it becomes very clear how much of a difference we can make in our lives when we recite the prayers in earnest.

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The Breslov Research Institute wishes to extend its deep and heartfelt gratitude to those who helped make this project a reality. To Louis and Rachel Esther Schonfeld, who jumped in with zest and fervor to support the siddur project—even before we got it to the drawing board! To Brian and Tzipporah Hannan, who leaped at the opportunity to bring forth Rebbe Nachman's ideas on prayer in the siddur's embryonic stages. To Rabbi Avraham Sutton, for his magnificent work in translating and producing a siddur that will enlighten and encourage all who wish to pray with fervor and understanding. Thanks also to Y. Hall for yet another incredible editing job as well as to B. Aber for another fine typesetting job. And to those who contributed their time, effort and money to help bring this first volume to completion, may HaShem be with you all—always.

May God grant that we merit to understand and feel the power of our prayers so that they ascend to their intended place on high. Through this, may we merit to the Coming of Mashiach, the Ingathering of the Exiles and the Rebuilding of the Holy Temple, speedily in our days. Amen.

Chaim Kramer

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the Temple and the sacrifices, we accomplish the same thing with our prayers. When we open the siddur and begin our prayers, we literally connect our lowly material world to the highest of the Supernal Worlds, and we can draw closer to God than we ever imagined possible (see LM I, 14:8). Just as prayer binds a person to God, it joins and connects all of creation. Our prayers directly impact this physical world and its environment, our emotional reliability, and our financial stability—and, of course, our prayers support and sustain the spiritual worlds on high.

When it comes to understanding prayer, no one emphasizes the ideas and ideals more than Rebbe Nachman (1772-1810) and his foremost disciple, Reb Noson (1780-1844). Their extensive writings yield a bounty of insights and advice for what the “service of the heart” can really feel like, how to let your inner being flow and soar with the words of prayer, how to maintain your concentration while praying, and how to pray every day with freshness and vitality. They also offer many commentaries on the verses and phrases found in the prayers themselves. On the most basic level, they explain why we say what we say. Why are the prayers arranged in this order? Why are certain concepts mentioned and not others? Why are there morning, afternoon and evening prayers, each with a different “flavor”? What is the meaning of all the assorted blessings and additional supplications? Why is it important to pray with a *minyán* (quorum of ten men)?

The Breslov Research Institute is proud to present this three-volume siddur project based on the teachings of Rebbe Nachman. The first two volumes—a weekday siddur and a Shabbat/Yom Tov siddur—each contain the full text of prayers as codified by our Sages. The English translation was created by Rabbi Avraham Sutton, a world-renowned lecturer and teacher of the prayers for some 30 years. Rabbi Sutton has worked for years to define and design a siddur not just as a prayer book, but as a vehicle to bring out the deeper meaning of the prayers. In addition to translating the prayers into a clear, lucid English, he also inserts words or phrases into the translation to clarify the meaning of the verses, greatly expanding our comprehension and awareness. These volumes also present insights from Rebbe Nachman, Reb Noson, and many others to help us feel the import of our prayers.

Introduction to Prayer

WHAT IS PRAYER?

What is prayer? And why do we have to pray? Since God knows all our thoughts, why must we articulate them? Isn't it enough just to gather our thoughts and let God make of them what He will?

Good questions, but ones that only scratch the surface of what prayer is about. We turn to Rebbe Nachman to understand the true nature of prayer, both on a universal and on a deeply personal level.

The Rebbe explains that the act of praying to God and having those prayers answered parallel the workings of the Ten Sefirot (see Charts, p. XX). The Kabbalah explains that God continually sends bounty and blessing to the world through the Ten Sefirot. The first *sefirah*, *Keter*, receives the bounty from on high and sends it down through the next nine *sefirot*, culminating in *Malkhus*. From there, the bounty descends to our world. Each *sefirah* acts as a vessel to receive blessing from the *sefirah* above it. Moreover, each *sefirah* parallels a different part of the human body. *Keter* corresponds to a person's inner will, or desire; *Chokhmah*, *Binah* and *Daas* to the intellect; *Chesed* to the right hand, *Gevurah* to the left hand, and so on down to *Malkhus*, which corresponds to the mouth (see *Tikkuney Zohar*, Introduction, p. 17a; see below, *Patach Eliyahu*, p. XXX).

Our prayers, too, start at the level of *Keter*, which parallels our inner will—that urge or impulse that directs our desire for what we need or want. From that desire springs our thoughts (*Chokhmah*, *Binah*, *Daas*), which develop ideas for bringing potentiality into actuality. Our will/*Keter* descends through the Ten Sefirot, culminating in *Malkhus*/the mouth. In order to draw down blessing into our world, we must utter the words of our prayers. Then God hears us and answers us by sending down blessing.

what emerges from a person's mouth is his will and innermost desires. When we yearn and long for holiness, our desires—our souls—create the vowel points with which to move the words we are saying. (Conversely, if a person has evil desires, those are the words that emerge.) Thus, it is one's very soul that comes forth in prayer (LM I, 31:6-8).

Rebbe Nachman takes this a step further. These words, given life and movement by the vowels, by the soul, then emerge from the person's mouth. And these “souls,” which are now the letters of our prayers, move from him to the air around him. Just as the airwaves move the words a person utters, so too, they move the person's soul through the air. His words of prayer can permeate the atmosphere around him and create positive results, both for himself and for those around him (*ibid.*).

Prayer is the expression of our souls. How much we desire good, and how much effort we put into prayer, determines its power and effectiveness—for us and for everyone around us.

WHY DO WE PRAY IN HEBREW?

God created the entire world and supervises every detail of it. He understands the words that each person speaks, and even the thoughts that each person thinks. So why is Hebrew the language of prayer? Can't a Jew in America pray in English, or a Jew in Russia pray in Russian?

While it is counted among the languages of the world, Hebrew is actually the mother of all tongues, as it is the language from which all other languages sprang (see Genesis 11 and in Rashi 1 & 7). More importantly, it is the language that God used when creating the world. The ARI teaches that the letters of the *aleph-bet* are the “building blocks” of Creation (*Etz Chaim* 5:5; *Bereishit Rabbah* 18:4). God first created the *aleph-bet* and infused each letter with His spirit and wisdom. Then he used these letters to write the Torah, which is known as the “blueprint” of Creation (*Bereishit Rabbah* 1:1). Accordingly, the letters of the *aleph-bet* contain Divine spirit, a power that can elevate our prayers to God.

For us, too, the Hebrew letters possess the power of creation. Through their recital, we can bring about healing, livelihood, a

Some people, however, don't feel blessed, even after they've prayed. Why do so many feel shortchanged, or lacking any blessing at all? What happened to all that bounty?

The answer is that one who doesn't have the proper vessel in which to hold the blessing cannot receive it. Try serving wine without a bottle or a glass. Only with a vessel can we receive blessing. Rebbe Nachman thus teaches that it is specifically the articulation of our thoughts—our prayers which emerge from our mouth/*Malkhus*—that creates the vessel to receive God's blessing (LM I, 34:2). The more effort we place into our prayers, the greater the vessel we will have to receive God's blessing, and the stronger the vessel will be to hold and retain that bounty.

It is important to remember that blessing comes in many forms. Most people look at wealth as a blessing, but what about good health, contentment in the home, friends and a sense of personal satisfaction in one's work or hobbies? “Who is considered wealthy?” asks the Mishnah. “One who is happy with his lot.” (*Avot* 4:1). Being happy and content with what we have, and not regretting what we don't have, is the key to being rich in all areas of life.

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On a personal level, Rebbe Nachman teaches that prayer isn't something we *have* to do, but something we *need* to do. More than the recital of words on a page, prayer is an outlet for our deepest desires.

Prayer is composed of the letters of the Hebrew alphabet (see next chapter), but on their own, those letters are lifeless forms, lacking spirit. They gather vitality only when they are articulated with the proper vowels—those dots and dashes which give “movement” to the letters. For example, the Hebrew letters *Y-Sh-V* (יֶשֶׁב) can be read several ways: *yashuv*, *yashav*, *yosheiv*, *yishuv*, *yasheiv*, and so on. Until the vowels are placed in their proper positions, the letters lack “life” and meaning.

Rebbe Nachman teaches that the vowels are formed through our desires. *KiSuFin* (כִּי סוּפִין, yearning and longing) are found in the soul, as it is written, “My soul yearns (*niKhSaFah*, נִכְסַפָּה) and pines” (Psalms 84:3). This means that our innermost feelings are always longing and yearning to come to fruition. Therefore, the Rebbe teaches,

of prayer. Having lived together for hundreds of years in the Land of Israel with the Holy Temple in their midst, the Jewish people naturally prayed in Hebrew and knew what to pray about even if the words weren't written down.

Their return from exile, however, told a different story. In the travails of the exile, many Jews lost the tradition of what to pray about, and they no longer spoke the same language — this one spoke Greek, that one Persian, and so on. Realizing that the art of prayer was on the verge of being lost, the Men of the Great Assembly took the bold step of writing down prayers that every Jew would say. These 120 leaders of the generation were blessed with *ruach ha-kodesh* (Divine inspiration) to compose prayers that would be accepted by God. They established the *Shachris* (morning), *Minchah* (afternoon) and *Maariv* (evening) prayers in Hebrew so that this common tongue would unite the people even if they were forced into exile again.

The three daily prayers correspond to the daily sacrifices in the Holy Temple—two sacrifices every day and a nighttime service when the remains of the sacrifices were burned (*ibid.*). An additional reason given by the Talmud for the three daily prayers is that they parallel the three Patriarchs—Avraham, Yitzchak and Yaakov—who established prayer as a way of life (see *Berakhot* 26b).

PRAYING WITH A MINYAN

As powerful as is the prayer of the individual, the prayer of the many is infinitely more potent. The Talmud teaches that communal prayer creates a situation known as *et ratzon* (a time of Divine favor), which is an auspicious time for those prayers to be accepted (*Berakhot* 8a; see also *Orach Chaim* 90:9). Jewish law sets the minimum number of people required for a minyan, or prayer quorum, at ten men or boys over the age of bar mitzvah. A person should make every effort to pray with a minyan.

Reb Noson points out a fascinating idea about the effectiveness of communal prayer based on the *Sefer Yetzirah* (Book of Creation), as taught by Rebbe Nachman (LM II, 8:6). The *Sefer Yetzirah*, an ancient mystical work attributed to the Patriarch Avraham, states:

plentiful crop, a marriage partner, children, and even the Mashiach himself. The things we are requesting do not yet exist or are not yet available to us. We direct our prayers to God that He—Who has the power to create—will make a new reality for us, producing those things that we are asking from Him, through the letters of Creation.

The power of prayer thus works wonderfully when recited in Hebrew, even when not understood by the person, since it contains Divine spirit. The Daily Prayers offered in Hebrew will always ascend. Prayers offered in other languages may not always be able to ascend to their intended place.

While our Sages are quite clear that the daily prayers should be recited in Hebrew (*Orach Chaim* 101:4; see *Mishneh Berurah* 101:13-19), they do permit other forms of prayer in any language (*Berakhot* 40b; *Sotah* 32a). *Hitbodedut*, a private prayer in one's mother tongue, is an excellent example of this. Rebbe Nachman teaches that when one prepares himself to pray to God, even in a foreign language, he can draw the Divine spirit upon himself (see LM I, 156:1). In fact, the Rebbe further states that words offered from the heart to God are actually God's words *placed* in that heart, so that the person's heart becomes the messenger to deliver His words to Him! (LM I, 138).

WHAT IS THE SIDTUR?

The siddur, or Jewish prayer book, is a millennia-old document. It contains the order of prayers established by the Men of the Great Assembly at the beginning of the Second Temple era some 2,300 years ago. Some variations have crept in, due to the longstanding exile, yet strangely enough, these differences are very minimal. This is because the idea of prayer is one that is deeply entrenched in Jewish tradition and we all have the same basic intention when offering our supplications to God.

Rambam (*Yad HaChazakah, Hilkhhot Tefillah* 1) writes about the origin of our prayers. Prior to the return of the Jews to the Land of Israel from the Babylonian exile, he explains, prayer was a mitzvah to be performed once a day, whenever and wherever the person was ready to pray. Those familiar with Rebbe Nachman's teachings on *hitbodedut* (private, spontaneous prayer) are familiar with this type

Rebbe Nachman often spoke about prayer and gave over many ideas on how to attain and maintain focus and concentration, even when things don't seem to be working out the way we want them to. He also encouraged his followers who were having difficulty with their prayers, emphasizing that they should never be discouraged.

Rebbe Nachman admits that proper concentration doesn't come easily. Even more, it's nearly impossible to go through the entire service with proper concentration. The trick, says the Rebbe, is to select a small portion of the prayers that you *will* say with concentration. Focus on each word in that section, listening closely and really hearing what you're saying. When you focus on the meaning of the words and pay attention to what you're saying, you will attain proper concentration.

The rule is that a person should not frustrate himself at the outset by thinking about the entire service, because it will then be difficult and burdensome for him. Rather, each time he should determinedly recite just a little with proper concentration — because a small amount *can* be said with proper concentration — and then after he masters that section, a little more (LM II, 121).

Rebbe Nachman understands that focusing on just a few words doesn't work all the time. You may be making a great effort to pay attention and listen to the words, but you're still unable to concentrate. Then the only thing to do is to say the words in the simplest and most literal way possible, even if it means you say them without any vitality or enthusiasm.

For example, you may be at the beginning of the *Amidah* saying the words “Great, mighty, awesome God.” You know that these words should arouse you, but they don't. The solution is to just say the words. Make believe you are a child just learning to read, and simply say the words. In most cases, God will then touch your heart with a flame and it will be aroused to pray with feeling (*Rabbi Nachman's Wisdom* #75).

ON THE LAST ROSH HASHANAH EVE OF HIS life (5571/1810), Rebbe Nachman was deathly ill. He asked his little grandson, Yisrael, to pray for him. “God! God!” Yisrael called out, “let my grandfather be well!” The people nearby started smiling. The Rebbe said, “This is how to pray. Simply! What other way is there?” (*Tzaddik* #439).

Two stones build two houses; three stones build six houses; four build twenty-four houses; five build 120 houses; six build 720 houses; seven stones build 5,040 houses. From here on, go out and calculate that which the mouth cannot speak and the ear cannot hear (*Sefer Yetzirah* 4:12).

The commentators explain that the “stones” are the twenty-two letters of the Hebrew alphabet, and the “houses” that they build are the letter-permutations (i.e., combinations) that can be formed. Thus, for example, with the letters AB it is possible to form two permutations: AB and BA. With three letters, ABC, it is possible to form six permutations: ABC, ACB, BAC, BCA, CAB, and CBA. Likewise with four letters, and so on.

In his lesson, Rebbe Nachman elaborates on this idea and explains that the “stones” represent the souls of the Jewish nation. As each person joins the minyan in prayer, the number of “houses” that are built increases exponentially. The ultimate “House of Prayer” (Isaiah 56:7) in which all will come to serve God and pray to Him is built with the addition of each soul who joins the minyan. If we were to count the “houses” built by the “stones” of just ten people (a minyan), we reach a number of 3,628,800! Each additional “stone” adds many millions and billions to this number.

What are these “houses”? They represent the realm of holiness, God's kingdom, which is built by the people attending the minyan. The more people who pray together, the more the realm of holiness increases. Each individual also benefits personally from the aura of Divine favor created by the minyan, so that his prayers will be answered (*Likutey Halakhot, Piryah v'Rivyah* 5:6).

CONCENTRATION AND FOCUS

Wouldn't it be nice if we could open the siddur and pour out our hearts to God? To recite the prayers in a manner that they flow from our innermost feelings? That, after all, is what prayer is all about. But with today's pressures, we're always in a rush and can't, won't, or don't take the time to focus and concentrate properly. What can we do to make our prayers heartfelt and effective?

practice as prayer, these “damagers and accusers” lie in wait for us, ready to inject foreign thoughts to get our minds off our holy pursuit. How can we stop them from pushing us off track?

THE STORY IS TOLD OF RABBI LEVI YITZCHAK of Berdichov, who went over to a person in his synagogue one day, right after the prayers, and gave him a very warm “*Shalom aleichem.*” Startled, the man said, “But I’ve been here the whole time!” Rabbi Levi Yitzchak answered, “But during the prayers your mind wandered to Warsaw, where you were thinking of your business. Now that your prayers are finished, you have returned here to Berdichov!”

The solution, says the Rebbe, is to ignore these thoughts entirely. Continue to pray in a calm, orderly fashion, and don’t look over your shoulder to see if the thoughts are still there. Then they will automatically fall away. “This can be compared to warfare, in which a person has to proceed and infiltrate many killers and ambushers,” he explains. “When he is mighty and passes through them, on the way he defeats them. As he proceeds, he cuts off this one’s hand and defeats him, and that one’s foot, incapacitating them” (LM II, 122).

Another way to trip up these attackers is by infusing your prayers with renewed vitality. “The external forces already know about the formal prayers, supplications and entreaties,” Rebbe Nachman says. “They lie in wait on the paths of these prayers, because they are already familiar with them. This can be likened to murderers and thieves who always lurk on well-traveled public thoroughfares because these roads are already known to them. But when a person travels via a new path or route, one as yet unknown, it does not at all occur to them to set their ambush there. It is the same with a person’s private conversation with God (*hitbodedut*), which is a new pathway and a new prayer, which he utters from his heart anew” (LM II, 97). The same idea can apply to the formal prayers, when you make a renewed effort to recite them as if they are new!

Someone suggested to Reb Noson that perhaps it would be better to pray quickly in order to avoid being waylaid by foreign thoughts. Reb Noson disagreed, maintaining that it was better to pray slowly. By praying quickly, a person could rush through the entire prayer with one foreign thought and never concentrate on even one word. By praying slowly, there is always a chance that

“People who want to pray with inner concentration should avoid hurrying their prayers, because they often experience several different moods in one and the same prayer,” Rebbe Nachman notes. “They may start off with a great effort to concentrate, only to find that afterwards their mind goes off in all directions. When this happens, they should say the words in the simplest manner possible: ‘Great, mighty, awesome God.’ Their enthusiasm will often return. The same thing can happen several times while saying one prayer” (*Tzaddik* #508).

The act of speaking is very effective for spiritually rousing a person. Even if it seems to him that he has no feelings, when he speaks many inspirational words, supplications, entreaties, and the like, the very act of speaking reveals and rouses his heart and soul to God (LM II, 98).

But what happens if you complete the entire service and still don’t have any feeling? Do not worry, and do not be discouraged, Rebbe Nachman stresses. “You can still say a Psalm. There are other prayers to be said. In general, you must force yourself to do every holy task with all your might. This is especially true of prayer. But if you are not worthy of achieving this, it is still forbidden to become discouraged. Be strong and cheer yourself as much as possible” (*Rabbi Nachman’s Wisdom* #75).

Reb Noson adds, “The verse says, ‘Pour out your heart before God’ (Lamentations 2:19). If you can’t pray properly, then pour out your heart, even without concentration, just as water might pour out accidentally” (*Likutey Halakhot, Minchah* 7:44). Eventually, your heart will open in the right way.

BATTLING EXTRANEIOUS THOUGHTS

It happens to all of us. We’re reciting our prayers and trying to connect with their meaning, when all of a sudden some foreign or extraneous thought diverts our focus. Or suddenly we “wake up” in the middle of the prayers and realize that our mind has been far, far away for some time. Why, despite our best intentions, do we get so distracted during prayer?

Rebbe Nachman assures us that the problem isn’t with us, but with external forces (known as *kelipos* or evil forces) that constantly attempt to pull people away from holiness. During such an exalted

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Through his prayers, each Jew acquires absolute mastery and control—he can achieve whatever he desires (LM I, 97).

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Prayer helps nullify a Heavenly decree before—and even after—it has been issued (*The Aleph-Bet Book, Tefilah A:14*).

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Reb Noson was once talking about the greatness of prayer. The Midrash states: After the prayers have been received in Heaven, an angel takes an oath from them and then sends the prayers upward, to the Crown which adorns the Holy One's head (*Shemot Rabbah 21:4*). "Take note," said Reb Noson. "Even angels cannot rise to the level that the prayers can reach!" (*Aveneha Barzel, p. 88*).

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Faith, Prayer, Miracles and the Holy Land are all one concept (LM I, 7:1). How so? When we pray, it is a sign of our faith in God. Why else would we be praying? Prayer increases our faith and, as we pray, we gradually develop a more intimate feeling for our Creator. This, in turn, can lead to miracles. The more we pray, the more we can attain mastery over the elements. This is because our prayers are directed to God, and He has mastery over all of Creation. Therefore God can, and will, perform miracles for those whose prayers are filled with a refined level of faith. And miracles and prayer are conceptually related to the Holy Land, for they reveal holiness and the Kingdom of Heaven.

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There are three types of prayer: a prayer of David (Psalm 86), a prayer of Moshe (Psalm 90), and a prayer of the poor man (Psalm 102). Of the three, the poor man's prayer is by far the most powerful (*Zohar III, 195a*).

The poor man's prayers are clearly the most powerful, says Reb Noson, because they come from a broken heart. The pauper stands before God and bemoans his fate: "Why me? Why do I have to suffer?" This prayer is so effective that it breaks all barriers and rises directly before God. How much more powerful is a prayer of someone who cries out to God that he is spiritually impoverished, that he is steeped in his physicality and wants to draw closer to God? Such a prayer will certainly rise directly before God! (*Likutey Halakhot, Tefillin 5:43*).

he might concentrate properly on at least a few parts of the prayer (*Aveneha Barzel, p. 61, #25*).

GIVING CHARITY BEFORE PRAYING

Both the Talmud and the Codes speak of giving charity before reciting the prayers (see *Bava Batra 10a; Orach Chaim 92:10*). Rebbe Nachman explains that when a person gives charity, he merits to *mishpat* (judgment and justice). The act of charity is an act of judgment: one impoverishes himself and enriches another. Then "he orders *d'varav* (literally, 'his words'—referring to his prayers) with *mishpat*" (Psalms 112:5). As a result of giving charity, his words and prayers become judicious and incisive, rising directly to their intended destination (LM I, 2:3-4).

Reb Noson takes this concept a step further. God wishes to bestow bounty, but sometimes we are not yet ready to receive that blessing. However, there is no more powerful tool to arouse God's compassion than when we human beings perform acts of kindness and charity. It is specifically our charitable deeds that invoke God's "charitable deeds," causing Him to shower down bounty and blessing (LH, *Halva'ah 2:2*).

One can fulfill this mitzvah by donating a few coins to a charity box at home or in the synagogue before praying.

THE POWER OF PRAYER

As we prepare to open the siddur and pour out our hearts to God, let us remember the power and potential of what we're about to do.

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Rebbe Nachman teaches: A Jew's main attachment to God is through prayer (LM II, 84).

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The essence of our life-force comes from prayer (LM I, 9:1). Prayer brings life to all the worlds (*ibid.*, I, 9:3).

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Prayer has the power to change nature (LM I, 216). This applies both to the forces of nature and to one's own human nature.

THE
MORNING
PRAYER

blessings are meant to enhance his awareness of God in all the transitory and changeable situations he will encounter during the day.

Reb Noson asks: How can a person find the spiritual in the mundane and feel an awareness of God by going through the daily rituals of arising, washing his hands, dressing, and so on? Most of these exercises are done out of habit, with little thought for the act itself, much less its significance. Reb Noson finds an answer in one of Rebbe Nachman's most famous lessons, *Azamra!* (LM I, 282). The Rebbe teaches that a person should always seek the good within himself, even if it is only a little bit, and build his life around that good point. After all, every person has done something good in his life. If you focus on the positive, you will find good. If you focus on the negative, you will find bad. So always look for the good points in yourself and others.

Reb Noson compares sleeping (a subconscious act) to lethargy and depression. A lethargic person loses his desire to act; he becomes apathetic to life. When he awakens in the morning, he has to "get himself going" and find a reason to get out of bed. A lethargic person needs to be awakened from his slumber, and the way to do it is to find the good deeds he has performed or the fortunate situations he has seen, thus arousing his good points.

All this is alluded to in the morning blessings. The blessing of "Who imbues the heart with understanding" means one is aware of the difference between day and night, between what is light and good and what is darkness and evil. Being aware of this difference, he can identify and strengthen his good and positive points, and distance himself from his weak and negative points. "Who has not made me a non-Jew...Who gives sight to the blind...Who straightens those who are bent down...Who releases the bound...Who clothes the naked..." Someone who sees the negative is like a blind person; he feels imprisoned in his depression, bent over and lacking any good. But the blessings he recites remind him of his good points, wherein he can feel encouraged to face the challenges of the day and overcome his frustrations (LH, *Birkhot HaShachar* 1:11).

Reb Noson's focus on seeking the good is the way to infuse not just our morning but our entire day with joy and appreciation!

The Morning Blessings

Upon awakening in the morning, a person should say, "God, the soul You have placed within me...." Upon hearing the call of the rooster, one should say, "Who imbues the heart with understanding...." Upon opening the eyes, one should say, "Who gives sight to the blind..." (*Berakhos* 60b).

The passage in the Talmud dealing with the laws of blessings enumerates the blessings we should recite each day when we arise, get dressed, put on our shoes and our belts, and so on. These blessings are known as *Birkhos HaShachar* (The Morning Blessings).

The Talmud is teaching us how to express our appreciation to God for returning our souls to us after a night's sleep (when we felt "dead" tired). It also shows us how to express our appreciation for being able to see, to stretch and stand up, to put on clothes and shoes, and to walk upon the ground. We see that what we take for granted and do out of habit has truly great significance, and that God is the One who makes it all possible.

The *Shulchan Arukh* states that these blessings were established because a person is not allowed to derive pleasure from this world if he doesn't thank God for it (*Mishneh Berurah* 46:1; see *Berakhos* 35a). Learning to be appreciative of what we have or of what we can do, and expressing our gratitude to God for these "favours," is an ongoing discovery process that helps us become more aware of ourselves, our immediate surroundings, and our overall environment. It's a way to bring God into our lives and to look for His wonders throughout the world.

A Jew begins his morning with a series of blessings that shape his day. He washes himself and cleanses his body of waste matter, he dons the *tzitzit* and *tefilin*, and he recites the various morning blessings covering the different yet necessary functions each person experiences. All of these devotions and

The Morning Prayer

HaShem our God, and God of our ancestors: Help me, and grant that I should be able to pray to You with the utmost concentration and devotion. Please do not let a single word of the prayers leave my mouth without my paying attention to what I am saying. Let my ears and my heart hear clearly what is coming from my mouth. Let me listen to what I am saying, and concentrate on every single word of the service.

Let me always pray with every fiber of my being. Save me from irrelevant and improper thoughts during my prayers. Give me the strength to fight against all improper thoughts when I pray; help me overcome them and drive them away, and let them never even come near my prayers (LT I, 26).

AWAKENING IN THE MORNING

Rise up each morning with the fortitude of a lion to serve the Creator. Immediately upon awakening from sleep, contemplate His kindness in restoring your soul, renewed and relaxed. While still lying in bed, thank Him with all your heart. And although you may not have yet washed your hands (*netilas yadayim*), say *Modeh Ani*:

I thank You with my *ani* (the very essence of my being), O living and eternal King, for restoring my *neshamah* (divine soul) to me with mercy; Your faithfulness is very great.

I place the awareness of HaShem before me at all times.

Visualize in your mind's eye the letters of HaShem's four-letter Name *YHWH*. This is a great, overriding rule of Torah observance, and one of the essential devotional practices of the righteous *tzaddikim* who walk before HaShem at all times—namely, those who live with a constant awareness of HaShem's presence in every aspect of their lives.

After washing *netilas yadayim* in the morning, some are accustomed to say the following verses:

King David says: **The highest wisdom** is awe of HaShem; clear cognizance of what is good is granted to all who perform them [the Divine commandments of the Torah] with pure motive; through His devoted people His praise will endure forever. May the Name [revelation] of the glory [radiance] of His kingdom [hidden providence] be blessed [drawn down, and ever increased], to illuminate the darkness of this world, now and for all eternity. Moshe commanded us to safeguard the Torah; it is an eternal inheritance for the congregation of Yaakov. King Solomon warns us that there is more to the Torah than meets the eye: **Be attentive, my son, to your Father's instruction** [the written Torah]; and do not forsake

שחרית של חול

יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲזְרֵנִי וְתִזְכְּנִי לְהַתְפַּלֵּל תְּפִלָּתִי לְפָנֶיךָ בְּכוֹנֵה גְדוֹלָה. וְאַזְכֶּה שְׂלֵא יֵצֵא שׁוֹם דְּבוּר שֶׁל הַתְּפִלָּה מִפִּי בְּלֹא כְּוָנָה. וְאַשְׁמַע בְּאַזְנֵי וּבְלִבִּי הַיָּטִב מִה שֶׁאַנִּי מוֹצֵיא מִפִּי, שֶׁאַשְׁמַע מִה שֶׁאַנִּי מְדַבֵּר, וְאַכּוֹן הַיָּטִב בְּכָל דְּבוּר וְדְבוּר שֶׁל הַתְּפִלָּה.

וְתַעֲזְרֵנִי שֶׁאַזְכֶּה לְהַתְפַּלֵּל וְלְהַתְחַנֵּן תְּמִיד בְּמַסִּירַת נַפְשִׁי. וְתַשְׁמְרֵנִי וְתַצִּילֵנִי מִמַּחְשְׁבוֹת זְרוֹת שֶׁבַתְּפִלָּה. וְתַתֵּן לִי כַח וּגְבוּרָה לְהַתְגַּבֵּר עַל כָּל הַמַּחְשְׁבוֹת זְרוֹת שֶׁבַתְּפִלָּה לְהַכְנִיעֵם וּלְשַׁבְּרֵם וּלְגַרְשֵׁם וּלְבַטְּלֵם שְׂלֵא יִתְקַרְבוּ לְתַפִּלָּתִי כָּלֵל (ליקוטי תפילות ח"א כ"ו).

השכמת הבוקר

יתגבר כארי לעמוד בבוקר לעבודת הבורא. ומיד כשיקיץ משנתו יתבונן בחסדי השי"ת שהחזיר לו נשמתו העייפה כשהיא רגועה וחדשה. ובעודו על מיטתו יודה לה' על כך, אם כי אין ידיו נקיות מכיון שאין בדברים אלו שם, ויאמר:

מוֹדָה אָנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם. שֶׁהַחֲזַרְתָּ בִּי גִשְׁמָתִי בְּחֻמְלָה.
רַבָּה אֱמוּנָתְךָ:

שׁוֹיֵתִי יְיָ לְנִגְדֵי תְּמִיד:

הוא כלל גדול בתורה ובמעלות הצדיקים אשר הולכים לפני האלהים... דהיינו שיצייר בנפשו תמיד איך שהוא עומד לפני השם יתברך. כי הקב"ה מלא כל הארץ כבודו (הגה שו"ע סימן א ומשנה ברורה שם).

אחרי נטילת ידים בבוקר יש שאומרים פסוקים אלו:

רֵאשִׁית חֻמְכָּה יִרְאֵת יְיָ שֶׁכָּל טוֹב לְכָל עוֹשֵׂיהֶם תִּהְיֶה עוֹמְדָת

Modeh Ani. Immediately upon arising in the morning, before doing anything at all, a person should remind himself of the World to Come (LM I, 54:2). Rebbe Nachman explains that the essence of the delight of the World to Come is thanking and praising God—for when we acknowledge all the good that God

bestows upon creation, we come to know Him and feel closer to Him (LM II, 2:1). Therefore the first thing we say upon arising is "*Modeh ani*—I thank You." By thanking God again and again for the kindnesses He has granted us, we make God part of our lives and feel much closer to Him.

your Mother's Torah [the Oral Law]. My prayer is therefore: May the Torah be my vocation and my assurance, and the Almighty God my help! Moshe's prayer: And may every single one of you who attach yourselves to HaShem your God be granted eternal life today. Our forefather Yaakov divulged the secret of connecting to HaShem's eternity in the here and now: I hope only for Your salvation, HaShem!

MORNING BLESSINGS—PART I

Laws of *Netilas Yadayim*

1. Wash the hands in the morning, immediately upon awakening. Try not to walk 4 *amos* (approximately 8 feet or 2.43 meters) without first washing *netilas yadayim*. After relieving yourself, wash *netilas yadayim* a second time, and pronounce the blessings *Al Netilas Yadayim* and *Asher Yatzar*.

2. Do not touch your mouth, nostrils, ears, or eyes (or any other orifice of the body) before washing *netilas yadayim*.

3. The order of *netilas yadayim* is as follows: Take a large cup filled with water in your right hand. Transfer it to your left hand and pour enough water over the right hand to cover it on all sides from the wrist bone to the fingertips. Transfer the cup back to the right hand and pour over the entire left hand. Pour over each hand two more times for a total of six alternating pourings. Before drying your hands, lift them up to the level of your forehead, spread your fingers in order to receive spiritual purity and sanctity, and say:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us regarding the washing and elevation of the hands.

The blessing of *Al Netilas Yadayim* must precede *Asher Yatzar* only in the morning. At all other times of the day, after relieving yourself, recite only *Asher Yatzar*.

Blessed are You, HaShem our God, King of the universe, who formed man with wisdom, and created within him many openings and passageways [mouth, nostrils and ears, as well as channels of elimination] and cavities and hollows [heart and lungs, stomach and intestines]. It is revealed and known before Your Throne of Glory that if one of these [cavities] were ruptured, or one of these [openings] were obstructed, it would be impossible to exist or to stand before You for even a single moment. Blessed are You, HaShem, Healer of all flesh and Worker of wonders!

impurity (LH, *Netilas Yadayim Shachris* 1).

Asher Yatzar. During the first year after his mother passed away, Reb Noson approached Rebbe Nachman and asked him what devotion he could perform to honor his mother's soul. Rebbe

Nachman replied, "Say the *Asher Yatzar* blessing with *kavanah*!" (*Kochavey Or*, p. 71, #57). Rebbe Nachman is teaching that what seem like simple devotions can be very effective in honoring and rectifying our souls.

לְעֵד: בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֵד: תּוֹרָה צְוָה לָנוּ מִשָּׁה מוֹרְשָׁה קְהֵלֶת יַעֲקֹב: שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ וְאַל תִּטְּוֹשׁ תּוֹרַת אִמְךָ: תּוֹרָה תְּהֵא אֲמוֹנָתִי. וְאַל שְׂדֵי בְּעִזְרָתִי: וְאַתֶּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם: לִישׁוּעָתְךָ קוֹיָתִי יְיָ:

ברכות השחר – חלק א'

דיני נטילת ידים

א. בשחרית תיכף כשיעמוד ממשכבו יטול ידיו. ואסור לילך ד' אמות בלא נטילת ידים. ויעשה צרכיו ואחר כך יטול פעם שנית ויברך על נטילת ידים וגם אשר יצר.

ב. לא יגע בידו קודם נטילת שחרית לא לפה ולא לחוטם ולא לאזנים ולא לעינים.

ג. סדר נטילת ידים: נוטל כלי של מים ביד ימינו ונותנו ליד שמאלו כדי שיריק המים על כל יד ימינו, עד פרק הזרוע. ואחר כך מוסר הכלי ליד ימינו כדי שיריק המים על כל יד שמאלו. ויטול כל יד שלש פעמים, פעם אחת על יד ימין ופעם אחת על יד שמאל (בסירוגין). ולפני שמנגב הידים יפשוט הכפות ויגביהם כנגד הראש כדי לקבל הטהרה כמי שרוצה לקבל דבר, ויברך "על נטילת ידים":

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

כל היום אף אם עשה צרכיו אינו מברך "על נטילת ידים" רק "אשר יצר":

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר יָצַר אֶת הָאָדָם בְּחֻכְמָה וּבְרָא בּוֹ נִקְבִּים וְנִקְבִּים חֲלוּלִים חֲלוּלִים. גְּלוּי וְיָדוּעַ לְפָנָי כֶּסֶף כְּבוֹדָךָ שָׂאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשֵׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ אֶפִּילוֹ שְׁעָה אֶחָת: בְּרוּךְ אַתָּה יְיָ רוֹפֵא כָּל בְּשָׂר וּמְפַלֵּא לַעֲשׂוֹת:

Do not touch your mouth, nose, ears, or eyes. Our Sages teach that sleep is one-sixtieth of death (*Berachos* 57b). Death represents impurity, which must be cleansed. Therefore, upon awakening, a person should wash his hands before touching anything, especially the apertures and orifices of the body (see *Orach Chaim* 4:2-3). The seven apertures

of the head—two eyes, two nostrils, two ears and one mouth—are the "seven channels" through which a person can interact with the world around him and receive the Godly influx of wisdom for the new day. One should be careful not to touch these apertures until he has washed his hands, so that he receives that wisdom with sanctity rather than with

It is preferable to say *Elohay Neshamah* immediately after *Asher Yatzar*, without interruption:

My God, the *neshamah* (divine soul) You have placed within me — it is pure [corresponding to the dimension of *Atzilus*]. You created it [corresponding to the dimension of *Beriah*]. You formed it [corresponding to the dimension of *Yetzirah*]. You breathed it into me [corresponding to the dimension of *Asiyah*], and You sustain it within me. And although You will eventually take it from me both when I next fall asleep, as well as when I depart this world, You have promised that You will faithfully restore it to me in the Ultimate Future at the time of the Resurrection of the Dead. Now, therefore, as long as the *neshamah* is within me, I thank You with my very being, HaShem my God and God of my ancestors, Director of all events, Master of all souls. Blessed are You, HaShem, who restores souls to dead, lifeless bodies!

BLESSINGS OVER THE TORAH

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us to occupy ourselves with words of Torah.

And, HaShem our God, please make the words of Your Torah pleasant in our mouths, and in the mouths of Your people, the family of Israel, so that we, our offspring (our descendants' offspring), and the descendants of Your people, the family of Israel — all of us — may be knowers of Your Name and learners of Your Torah for its own sake. Blessed are You, HaShem, who teaches Torah to His people Israel.

Blessed are You, HaShem our God, King of the universe, who chose us from all the nations of the world and gave us His Torah. Blessed are You, HaShem, Giver of the Torah who is constantly giving Torah to His people Israel.

HaShem spoke to Moshe, telling him to speak to Aharon and his sons, saying, “This is how you must bless the children of Israel. Say to them, ‘May HaShem bless you and safeguard you. May HaShem shine His countenance upon you and be gracious to you. May HaShem turn His countenance to you and establish peace for you.’

(*Nedarim* 81a). Reb Noson asks, “Is the failure to recite the blessings over the Torah really worse than the three capital sins of idolatry, adultery, and murder?” He answers that in the blessings over the Torah we say, “Who chose us from all the nations...” When we attain and

retain our Jewish pride, and recognize that we are God’s chosen nation and His special people, we won’t commit those crimes. When we lose that pride in our Jewishness, we lose our focus and fall into vagaries and sin (cf. LH, *Birchos HaShachar* 5:7).

יש לעשות על צד היותר טוב להסמיך “אלהי נשמה” לברכת “אשר יצר”, ונכון לזוהר בזה לכתחלה (משנה ברורה סימן וס”ק יב).

אֱלֹהֵי, נְשָׁמָה שֶׁנִּתְּתָהּ בִּי טְהוֹרָה הִיא. אֶתְּךָ בְּרֵאתָהּ. אֶתְּךָ יִצְרָתָהּ. אֶתְּךָ נִפְחָתָהּ בִּי. וְאֶתְּךָ מִשְׁמְרָהּ בְּקִרְבִּי. וְאֶתְּךָ עֲתִיד לְטָלָהּ מִמֶּנִּי. וְלִהְחַזִּיקָהּ בִּי לְעֲתִיד לָבוֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדָה אֲנִי לְפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי. רְבוּן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנְּשָׁמוֹת: בְּרוּךְ אַתָּה יי הַמַּחְזִיר גְּשָׁמוֹת לְפָגְרִים מֵתִים:

ברכות התורה

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי וְצִוָּנוּ לְעִסוֹק בְּדִבְרֵי תוֹרָה:

וְהֵעֲרַב נָא יי אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִיּוֹת עַמְּךָ בֵּית יִשְׂרָאֵל. וְנִהְיֶה אֲנַחְנוּ וְצֹאצְאֵינוּ. (וְצֹאצְאֵי צֹאצְאֵינוּ) וְצֹאצְאֵי עַמְּךָ בֵּית יִשְׂרָאֵל. כָּלֵנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמָּה: בְּרוּךְ אַתָּה יי הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

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

וַיְדַבֵּר יי אֶל מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל אֶהֱרֹן וְאֶל בְּנָיו לֵאמֹר. כֹּה תִּבְרְכוּ אֶת בְּנֵי יִשְׂרָאֵל אֲמֹר לָהֶם: יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ: יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ: יֵשׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לָךְ שָׁלוֹם: וְשִׂמוֹ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם:

“Who teaches Torah to His people... Giver of the Torah.” Each day God gives us the Torah anew. In other words, there is an incredible power of renewal found in the Torah each day. Therefore these blessings are recited in the present tense: “Who teaches Torah to His people

Israel,” and “Giver of the Torah [who is constantly giving Torah to His people Israel].”

“Who chose us from all the nations.” Our Sages teach that because the Jews failed to recite the blessings over the Torah, they were exiled to Babylon

They [the *Kohanim*] shall thus place My Name on the children of Israel, and I will bless them.”

These are the precepts for which no fixed limit is prescribed: leaving the corners of one's fields for the poor to harvest, bringing the first-fruits offering, appearing at the Temple during the Festivals, performing acts of kindness, and studying Torah. These are the precepts whose fruits (dividends) a person enjoys in this world, but whose principal (capital) remains intact for him in the World to Come. They are the following: Honoring one's father and mother, performing acts of kindness, arriving early at the house of study morning and evening, extending hospitality to guests, visiting the sick, providing a bridal dowry, burying the dead, devotion in prayer, and making peace between our fellow men. And the study of Torah is equal to — or outweighs — all of them together.

DONNING TZITZIS

Before donning the *tallis katan*, check the *tzitzis* strings to see if they are *kosher* (i.e., not tangled or torn). Separate the strings, and then say the blessing on the *tzitzis* while standing:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us concerning the commandment of *tzitzis*.

May it be in accordance with Your will, HaShem our God and God of our ancestors, that my carrying out the commandment of *tzitzis* be regarded before You as if I had fulfilled all its details, specifications and intentions, as well as all of the 613 commandments that are interdependent with it. *Amen, selah*. The *mitzvos* of HaShem are radiant, enlightening the eyes [i.e., the mind].

DONNING THE TALLIS

Before wrapping yourself in the *tallis*, intend that the Holy One commanded us to fulfill this *mitzvah* in order to remember all of His *mitzvos* and to fulfill them. Check the *tzitzis* strings to see if they are *kosher* [i.e., not tangled or torn]. After gently separating the strings, say:

O my soul, bless HaShem! HaShem, my God, Your greatness is constantly magnified. You have clothed Yourself in radiant light and splendor. You envelop Yourself in light like a garment which both hides and reveals You. You spread out the heavens like a curtain.

us, this means that every time we wrap ourselves in our *tallis* we draw protection upon ourselves, to avoid falling into the pitfalls of harmful advice.

אלו דברים שאין להם שעור. הפאה והבפורים והראיון וגמילות חסדים ותלמוד תורה: אלו דברים שאדם אוכל פרותיהם בעולם הזה והקרן קימת לו לעולם הבא. ואלו הן. בבוד אב ואם. וגמילות חסדים. והשפמת בית המדרש. שחרית וערבית. והכנסת אורחים. ובקור חולים. והכנסת פלה. ולוית המת. ועיון תפילה. והבאת שלום בין אדם לחברו ובין איש לאשתו. ותלמוד תורה כנגד כלם:

לבישת ציצית

לפני שילבש טלית הקטן יבדוק הציציות אם הן כשרות, מפריד חוטיהם ואומר מעומד:

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו במצותיו וצונו על מצות ציצית:

יהי רצון מלפניך יי אלהי ואלהי אבותי. שתהא חשובה מצות ציצית לפניך כאלו קימתיה בכל פרטיה ודקדוקיה וכוונותיה. ותרי"ג מצות התלויים בה. אמן סלה: מצות יי ברה מאירת עינים:

לבישת טלית

יכוון בהתעטפו בטלית שציונו זאת הקב"ה כדי לזכור כל מצוותיו לעשותם. לוקח הטלית ובודק ציציותיו אם הן כשרות, מפריד חוטיהם ואומר:

ברכי נפשי את יי. יי אלהי גדלת מאד. הוד והדר לבשת: עוטה אור בשלמה. נוטה שמים פריעה:

Tzitzis. *Tzitzis* are meant to remind us of all the *mitzvos* of the Torah (Numbers 15:39). The *tzitzis* are placed on all four corners of a garment to remind us that God is everywhere, in all four corners of the earth. We are never distant from Him and can find Him everywhere (LH, *Tzitzis* 2:2).

Tallis and Tzitzis. The ARI says that the *tallis* which covers and surrounds

the body is like a transcendent light that envelops and conceals a person from the forces of evil embodied in the Primordial Serpent (see *Shaar HaKavanos, Tzitzis* 1, p. 23). One who performs the *mitzvah* of *tallis* — which is surrounded by *tzitzis* on all four corners — gains protection against the Serpent's evil and deceitful advice which caused the downfall of Adam and Eve (LM I, 7:4). To

For the sake of the revelation of the unity of the Blessed Holy One and His Indwelling Presence, with awe and love, in order to unify the letters of the Name, *Yod* and *Heh*, with the letters *Vav* and *Heh* in a complete unity, in the name of all Israel. Behold, I am prepared to envelop my body in the *tzitzis* of the *tallis*. May my soul, as well as my 248 limbs and 365 blood vessels, thus also be enveloped in the light of the *tzitzis*, which has the *gematria* of 613. And just as I cover myself with the *tallis* in this world, may I also be privileged to receive a rabbinic mantle of light and a beautiful *tallis* in the World to Come, in the Garden of Eden. In the merit of the *mitzvah* of *tzitzis*, may the three levels of my soul, my *nefesh*, *ruach* and *neshamah*, as well as my prayer, be rescued from the external forces. May HaShem spread the corners of His *tallis* over them, to rescue them, like an eagle arousing its nest, hovering over its young spreading its wings and carrying them aloft. May my carrying out the *mitzvah* of *tzitzis* be regarded before the Blessed Holy One as if I had fulfilled all its details, specifications and intentions, as well as all of the 613 commandments that are interdependent with it. *Amen, selah.*

While still standing, hold the *tallis* with two hands and say:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us to envelop ourselves in a *tallis* with *tzitzis*.

Wrap the *tallis* around your head and remain standing thus for a few moments while reciting the following four verses. Then let the *tallis* drape down over your whole body.

How precious is Your loving-kindness O God; You bestow it freely to the descendants of Adam who take refuge in the shade of Your wings. Sate them from the abundance that pours forth from Your abode; let them drink from the stream of Your delights that flows from Eden. For the source of life is with You; through Your light we see light. Draw down Your loving-kindness upon those who seek to know You, and bestow Your righteous charity to the upright of heart.

DONNING TEFILLIN

Before donning *tefillin*, say:

For the sake of the revelation of the unity of the Blessed Holy One and His Indwelling Presence, with awe and love, in order to unify the letters of the Name, *Yod* and *Heh*, with the letters *Vav* and *Heh* in a complete unity, in the name of all Israel. I hereby intend to don *tefillin* in order to fulfill the *mitzvah* of my Creator, as it is written, “Bind them

לְשֵׁם יְחִוּד קוּדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתָּהּ. בְּדַחֲלוֹ וּרְחִימוֹ. לְיַחַד שֵׁם י"ה בּו"ה בְּיַחְוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל: הֲרִינִי מִתְעַטֵּף גּוּפִי בְּצִיצִית. כֵּן תִּתְעַטֵּף נַשְׁמָתִי וּרְמ"ח אֵיבָרֵי וּשְׁס"ה גִּידֵי בְּאוֹר הַצִּיצִית הָעוֹלָה תְּרִי"ג. וּכְשֵׁם שְׂאֲנִי מִתְכַּסֶּה בְּטַלִּית בְּעוֹלָם הַזֶּה. כִּד אֲזַכֶּה לְחֻלּוּקָא דְרַבְּנָן וּלְטַלִּית נְאֻה לְעוֹלָם הַבָּא בְּגוֹן עֲדוֹ. וְעַל יְדֵי מְצוֹת צִיצִית. תִּנְצַל נַפְשִׁי וְרוּחִי וְנַשְׁמָתִי וּתְפִלְתִּי מִן הַחִיצוֹנִים. וְהַטַּלִּית יִפְרוֹשׂ כְּנָפָיו עָלֵיהֶם. וְיַצִּילֵם כְּנֶשֶׁר יַעִיר קִנּוֹ עַל גּוֹזְלָיו יִרְחַף. וּתְהֵא חֲשׂוּבָה מְצוֹת צִיצִית לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא. כִּי אֵלּוֹ קִיְמַתִּיהָ בְּכָל פְּרֻטָּיָהּ וְדִקְדוּקָיָהּ וּכְוֹנְתִיָּהּ. וְתְרִי"ג מְצוֹת הַתְּלוּיִם בָּהּ. אָמֵן סְלָה:

אוחז את הטלית בשתי ידיו ויברך מעומד:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם. אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:

ויכסה ראשו בטלית ועומד כך מעוטף כדי הילוך ד' אמות ויאמר ד' פסוקים אלו:

מַה יָקָר חֲסִדְךָ אֱלֹהִים. וּבָגִי אָדָם בְּצַל כְּנָפֶיךָ יַחֲסִיוּ: יְרוּן מִדְּשׁוֹ בֵּיתְךָ וְנַחַל עֲדֻנְיָהּ תִּשְׁקֶם: כִּי עֲמָהּ מְקוֹר חַיִּים. בְּאוֹרְךָ נִרְאָה אֹר: מְשׁוֹךְ חֲסִדְךָ לִידְעֶיךָ וְצִדְקָתְךָ לִישְׂרֵי לֵב:

הנחת תפילין

קודם הנחת תפילין יאמר:

לְשֵׁם יְחִוּד קוּדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתָּהּ בְּדַחֲלוֹ וּרְחִימוֹ. לְיַחַד שֵׁם י"ה בּו"ה בְּיַחְוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל: הֲנִי מְכַוֵּן בְּהַנְחַת תְּפִלִּין לְקַיֵּם מְצוֹת בּוֹרְאִי. שְׂצִוָּנוּ לְהִנִּיחַ תְּפִלִּין. כְּפָתוּב בְּתוֹרָתוֹ וּקְשָׁרָתָם לְאוֹת עַל יָדְךָ. וְהָיוּ לְטִטְפֹת בֵּין עֵינֶיךָ. וְהֵם

"The *tzitzis*, which has the *gematria* of 613." The Hebrew word *TzITzIS* has the *gematria* (numerical value) of 600. With

plus five knots, these numbers add up to 613, the total number of *mitzvos* in the Torah (*Rashi* on Numbers 15:39).

[these words] as an insignia on your arm, and place them as *tefillin* above your forehead between your eyes.” This *mitzvah* is repeated in four passages in the Torah: *Shma Yisrael* (Hear O Israel), *Vehayah im shamo'a* (If you carefully heed), *Kadesh li* (Sanctify to Me), *Vehayah ki yevi'akha* (And it shall be when HaShem brings you). They express the unity and oneness of HaShem, may His Name be blessed, in the world; and they remind us of the miracles and wonders that He performed on our behalf when He brought us out of Egypt. They remind us that ultimate power and dominion are His alone, both in the spiritual dimension above and in the physical world below, and that He operates through these to bring about His will and desire.

HaShem instructed us to place *tefillin* upon our arm in order to remember His outstretched arm [i.e., HaShem's involvement in human history]. The arm-*tefillin* is placed opposite the heart to remind us to harness the desires and thoughts of our heart to the service of HaShem, may His Name be blessed. Only then do we place the head-*tefillin* upon our head, opposite our brain, to teach us to harness the power of the soul, whose seat is in the brain, together with all of our remaining senses and energies, to the service of HaShem, may His Name be blessed.

In the merit of the *mitzvah* of *tefillin*, may divine life-force flow down upon me to grant me long life, the influx of divine inspiration, and holy thoughts devoid of the slightest trace of sin or transgression. May the evil urge/inclination not beguile or entice us. May its interference be removed so that we may be allowed to serve HaShem according to our heart's true desire. May it be acceptable before You, HaShem our God and God of our ancestors, that my carrying out the *mitzvah* of *tefillin* be regarded as if I had fulfilled all its details, specifications and intentions, as well as all of the 613 commandments that are interdependent with it. *Amen, selah.*

Place the arm-*tefillin* on the biceps of your weaker hand [tilted inward toward the heart]. Before tightening the strap of the arm-*tefillin*, stand and say:

Blessed are You, HaShem our God, King of the universe, who has set us apart in order to sanctify us with His commandments, and instructed us to don *tefillin*.

Reb Noson once accompanied Rebbe Nachman on a trip. Since he hadn't planned on joining the Rebbe, Reb Noson did not have his *tefillin* with him. When

it came time to pray, Rebbe Nachman lent Reb Noson his own pair of *tefillin*. Reb Noson said that he felt his mind was greatly elevated since that time.

אַרְבַּע פְּרָשִׁיּוֹת אֱלוֹ. שְׁמַע. וְהָיָה אִם שָׁמַעַ. קִדְּשׁ. וְהָיָה כִּי יָבִיֵאֵד. שְׂיֵישׁ בָּהֶם יַחֲוֶדוּ וְאַחַדוֹתוֹ יִתְבָּרַךְ שְׁמוֹ בְּעוֹלָם. וְשִׁנְזָכֹר נְסִים וְנִפְלְאוֹת. שְׁעֲשֵׂה עִמָּנוּ בְּהוֹצִיאָנוּ מִמִּצְרַיִם. וְאַשֶּׁר לוֹ הַפָּח וְהַמְמַשְׁלָה בְּעֲלִיּוֹנִים וּבַתְּחִתּוֹנִים לַעֲשׂוֹת בָּהֶם כְּרָצוֹנוֹ:

וְצָוָנוּ לְהַנִּיחַ עַל הַיָּד לְזָכְרוֹן זְרוּעַ הַנְּטוּיָה. וְשֶׁהִיא נֶגֶד הַלֵּב לְשִׁעֲבֵד בָּזֶה תְּאֹת וּמַחְשְׁבוֹת לִבְנוֹ לַעֲבוֹדָתוֹ יִתְבָּרַךְ שְׁמוֹ. וְעַל הָרֹאשׁ נֶגֶד הַמֶּח. שְׁהַנְּשָׂמָה שְׁבִמְחֵי עִם שְׂאֵר חוּשֵׁי וְכַחוֹתֵי כָּלָם יְהִיוּ מְשֻׁעָבְדִים לַעֲבוֹדָתוֹ יִתְבָּרַךְ שְׁמוֹ:

וּמִשְׁפַּע מִצְוֹת תְּפִלִּין יִתְמַשְׁךְ עָלַי לְהִיּוֹת לִי חַיִּים אֲרָכִים וְשִׁפַּע קִדְּשׁ וּמַחְשְׁבוֹת קְדוֹשׁוֹת. בְּלִי הִרְהוּר חֲטָא וְעוֹן כָּלָל. וְשֶׁלֹּא יִפְתָּנוּ וְלֹא יִתְגָּרָה בְּנוֹ יֵצֵר הָרָע. וְיִנְיַחְנוּ לַעֲבֹד אֶת יְיָ כְּאֲשֶׁר עִם לְבַבְנוּ. וְהִי רָצוֹן מִלְּפָנֶיךָ. יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁתֵּהֵא חֲשׂוּבָה מִצְוֹת הַנְּחַת תְּפִלִּין לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא. כְּאֱלוֹ קִימְתִיךָ בְּכָל פְּרֻטִיָּה וְדִקְדוּקִיָּה וְכִוְנוֹתֶיךָ וְתִרְיָ"ג מִצְוֹת הַתְּלוּיִם בָּה. אָמֵן סְלָה:

יניח תחלה על יד שמאל, על בשר הגבוה שבזרועו, וקודם הקשירה יברך מעומד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצָוָנוּ לְהַנִּיחַ תְּפִלִּין:

Tefillin. As great as the *tzitzis* are—they correspond to the entire Torah and protect us from evil and harmful advice—the *tefillin* represent an even greater level of intellect and awareness of God. Performing this *mitzvah* can help raise a person's awareness of God to awesome heights, and help him forge a connection with God (LM I, 38:1-5).

Tefillin. A person should not allow his mind to wander from the fact that he is wearing *tefillin* (*Orach Chaim* 28:1).

Reb Zusia of Anipoli once left the synagogue while still adorned in his *tefillin*. The non-Jews in the street saw

him and fled. When asked why they reacted in this way, he quoted the verse “The nations of the earth will see that God's Name is called upon you, and they will fear you” (Deuteronomy 28:10). They said to Reb Zusia, “But they have seen us with *tefillin* and were not afraid of us!” Reb Zusia replied that the Talmud refers to the head-*tefillin* as “*tefillin she-be-rosh*” (literally, “tefillin that are in the head”) (*Menachos* 35b). This means that the *tefillin* (the exalted level of God-awareness that the *tefillin* embody) should be *be-rosh* (in your head), not just on your head.

Wrap the strap of the arm-*tefillin* around the lower arm seven times, then place the head-*tefillin* on the head. Before setting the head-*tefillin* in place, say:

Blessed are You, HaShem our God, King of the universe, who has set us apart in order to sanctify us with His commandments, and instructed us regarding the commandment of *tefillin*.

While tightening the strap of the head-*tefillin*, say:

May the Name [revelation] of the glory [radiance] of His kingdom [hidden providence] be blessed [drawn down, and ever increased], to illuminate the darkness of this world, now and for all eternity.

After the head-*tefillin* is secured in place, say:

From Your *chokhmah* (wisdom), O Supreme God, bestow wisdom upon me. From Your *binah* (understanding), impart understanding to me. With Your *chesed* (love), expand Your providence over me, and with Your *gevurah* (power), cut off my enemies and oppressors. Pour the precious oil of Your goodness into the seven branches of the *Menorah* [i.e., my mind]. Let Your goodness overflow to all Your creations. Open Your hands to fulfill the deepest desire of every living being to come close to You.

Wind the strap of the arm-*tefillin* around the middle finger three times—once around the middle bone, and twice around the bone closest to the palm—and recite HaShem's covenant-promise to Israel:

I betroth you to Me forever. I betroth you to Me with righteousness and with justice, with loving-kindness and with compassion. I betroth you to Me with faithfulness and with the promise that you shall know HaShem.

Recite two of the four passages in the *tefillin*, *Kadesh li* and *Vehayah ki yevi'akha*:

HaShem spoke to Moshe, saying, “Sanctify to Me every firstborn that initiates every womb among the children of Israel; whether man or animal, it is Mine.” Moshe said to the people, “Remember this day as the time you went forth from Egypt, from the house of bondage;

illumination that God wishes to bestow upon us. When we harness our intellect and all our other senses to God's service, we can channel this illumination down into all aspects of our existence and learn how to experience God throughout our days.

“Remember this day as the time you went forth from Egypt” (Exodus 13:3). Besides referring to the land of Egypt, the word *Mitzrayim* (מצרים) alludes to a spiritual reality. The root of the word, *metzar* (מצר), means “narrow,” the plural of which is *metzarim*, “narrow straits.”

ותיכף יכרוך ז' כריכות על הזרוע, ואחר כך יניח תפילין של ראש. וקודם שמהדק הרצועה על ראשו יאמר:

בְּרוּךְ אַתָּה יְיָ. אֱלֹהֵינוּ מְלֶכֶּךָ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ עַל מִצְוֹת תְּפִלִּין:

ומהדקו בראשו ואומר:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

אחר כך יאמר:

וּמַחְכְּמַתְּךָ אֵל עֵלְיוֹן תִּאֲצִיל עָלַי. וּמְבַיְנַתְּךָ תְּבַיְנֵנִי. וּבַחֲסֶדְךָ תִּגְדֵּיל עָלַי. וּבְגְבוּרַתְּךָ תִּצְמִית אוֹיְבֵי וְקָמִי. וְשִׁמּוֹן הַטּוֹב תִּרְיַק עַל שְׂבָעָה קְנִי הַמְּנוּרָה. לְהַשְׁפִּיעַ טוֹבָה לְבְרִיּוֹתֶיךָ. פּוֹתַח אֶת יָדְךָ וּמְשַׁבֵּיעַ לְכֹל חַי רְצוֹן:

אחר כך יכרוך שלש כריכות על האצבע האמצעית. ויכרוך בתחלה כריכה אחת בפרק האמצעי ואח"כ שתיים בפרק התחתון המחובר אל כף היד ואומר:

וְאַרְשֻׁתֶּיךָ לִי לְעוֹלָם: וְאַרְשֻׁתֶּיךָ לִי בְצַדֶּק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים: וְאַרְשֻׁתֶּיךָ לִי בְּאַמוּנָה. וַיִּדְעַתָּ אֶת יְיָ:

אחר הנחת תפילין יאמר שני פרשיות "קדש לי" ו"והיה כי יבאך":

וַיִּדְבֹר יְיָ אֶל מֹשֶׁה לֵאמֹר: קִדֵּשׁ לִי כָל בְּכוֹר פֶּטֶר כָּל רֶחֶם בְּבִנֵי יִשְׂרָאֵל בְּאָדָם וּבַבְּהֵמָה לִי הוּא: וַיֹּאמֶר מֹשֶׁה אֶל הָעָם זְכוֹר

“From Your *chochmah*, O Supreme God, bestow [wisdom] upon me... Pour the precious oil of Your goodness into the seven branches of the *Menorah*.” The *Zohar* compares the different components of the *Mishkan* and Temple to the human body. The *Menorah* corresponds to the head or intellect. The seven lamps of the *Menorah* correspond to the seven apertures or organs of the head: the two ears (hearing), two eyes (sight), two nostrils (smell), and mouth (taste and speech) (*Tikkuney Zohar*, Introduction, p. 13b).

Rebbe Nachman teaches that each of us must strive to become a suitable vessel for receiving the divine illumination, or God-consciousness, that God wishes to bestow upon us. The degree to which we purify and sanctify our senses—the seven apertures of the head—determines how much we will sense God's presence in our lives (LM I, 21:1-2).

This explains the connection between the *Menorah* and the *tefillin* in this special prayer. The *tefillin* that sit atop the head are the “antennae” that amplify our ability to receive the divine

for it is precisely now that HaShem has brought you forth from here with the power of His arm. In commemoration of this [i.e., in order to maintain uninterrupted consciousness of the fact that HaShem is the power behind all phenomena] *no chametz* (leaven, which represents the ego) may be eaten. You are departing this day in the month of *Aviv* (*Nisan*). So, too, when HaShem will bring you to the land of the Canaanites, the Hittites, the Emorites, the Hivites, and the Jebusites, which He swore to your ancestors to give to you — a land flowing with milk and honey — you shall continue to perform this service in this month. Eat *matzos* (unleavened bread) for seven days, and make the seventh day a festival to HaShem. Since *matzos* must be eaten for these seven days, no leaven or leavening substance may be seen in your possession anywhere within your borders. On that day [i.e., *Pesach* night], relate the story of the Exodus to your child, saying, “For this [i.e., so that I would fulfill this command], HaShem performed miracles for me when I departed from Egypt.” It (this passage) shall be for you as a sign on your arm near your heart (touch the arm-*tefillin* with your fingers or *tefillin*-strap, and kiss them), and as a reminder between your eyes above your forehead (touch the head-*tefillin* with your fingers or *tefillin*-strap, and kiss them), so that HaShem’s Torah be constantly in your thoughts and in your mouth. You will thus remember that HaShem brought you forth from Egypt with the power of His arm. You shall observe this law at its designated time, from year to year.

And it shall be — when HaShem brings you to the land of the Canaanites, as He swore to you and to your ancestors, and He will give you full possession of it — you must dedicate every firstborn that initiates the womb to HaShem. Of all the firstborn issue of your animals, set the males aside for the *Kohanim* who serve HaShem. Redeem every firstborn mule with a sheep. If a mule is not redeemed, its neck must be severed. As for your children, every firstborn male must be redeemed with money. When your child then asks you in the future, “What is this *mitzvah* of Redemption?” answer him, “With the power of His arm, HaShem brought us out of Egypt, the house of bondage. When Pharaoh was stubborn like a mule and refused to let us depart, HaShem executed every firstborn in the land of Egypt, from the firstborn of men to the firstborn of animals. This is why I offer to HaShem all firstborn male animals that initiate the womb, and redeem all my firstborn sons. It [this passage as well] shall serve as a sign on your arm near your heart (touch the arm-*tefillin* with your fingers or *tefillin*-strap, and kiss them), and *tefillin* between your eyes above your forehead (touch the head-*tefillin* with your fingers or *tefillin*-strap, and kiss them), in order to remember how HaShem brought us forth from Egypt with the power of His arm.

את היום הזה אשר יצאתם ממצרים מבית עבדים. כי בחזק יד הוציא יי אתכם מזה. ולא יאכל חמץ: היום אתם יצאים. בחדש האביב: והיה כי יביאך יי אל ארץ הפנעני והחתי והאמרי והחוי והיבוסי. אשר נשבע לאבתיה לתת לך. ארץ זבת חלב ודבש. ועבדת את העבדה הזאת בחדש הזה: שבעת ימים תאכל מצת. וביום השביעי חג ליי: מצות יאכל את שבעת הימים. ולא יראה לך חמץ ולא יראה לך שאור בכל גבלך: והגדת לבנך ביום ההוא לאמר. בעבור זה עשה יי לי בצאתי ממצרים: והיה לך לאות על ידך (ימשמש בתפילין של יד עם האצבעות או הרצועות וינשקם) ולזכרון בין עיניך (ימשמש בתפילין של ראש עם האצבעות או הרצועות וינשקם). למען תהיה תורת יי בפיך. כי ביד חזקה הוציאך יי ממצרים: ושמת את החקה הזאת למועדה. מימים ימימה: והיה כי יבאך יי אל ארץ הפנעני פאשר נשבע לך ולאבתיה. ונתנה לך: והעברת כל פטר רחם ליי. וכל פטר שגור בהמה אשר יהיה לך הזכרים ליי: וכל פטר חמור תפדה בשה. ואם לא תפדה וערפתו. וכל בכור אדם בבגיד תפדה: והיה כי ישאלך בנך מחר לאמר מה זאת. ואמרת אליו. בחזק יד הוציאנו יי ממצרים מבית עבדים: ויהי כי הקשה פרעה לשלחנו. ויהרג יי כל בכור בארץ מצרים. מפכר אדם ועד בכור בהמה. על פן אני זבח ליי כל פטר רחם הזכרים וכל בכור בני אפדה: והיה לאות על ידך (ימשמש בתפילין של יד עם האצבעות או הרצועות וינשקם) ולטוטפת בין עיניך (ימשמש בתפילין של ראש עם האצבעות או הרצועות וינשקם). כי בחזק יד הוציאנו יי ממצרים:

Thus, we can translate *Mitzrayim* as “double binds” — a perfect description of what happened to the children of Israel who were trapped in that land, and what happens to us when we fall into and become trapped in the “double binds” of this world. The Exodus from Egypt was not a one-time affair. Even though we may feel trapped in our current “*mitzrayim*” and challenges, God constantly looks favorably upon us and will take us out of our straits to freedom.

ENTERING THE SYNAGOGUE

Upon entering the synagogue, say the following:

HaShem, I am keenly aware that it is solely through Your great loving-kindness that I enter Your House (in the merit of our forefather Avraham, who is called *ish chesed*, the embodiment of divine loving-kindness). I therefore prostrate myself before the sanctuary of Your holiness (in the merit of our forefather Yitzchak, who was bound on the altar in the place of utmost holiness), in awe of You alone (in the merit of our forefather Yaakov, who said, “How awesome is this place!”). Master of the world, in the merit of our three patriarchs, Avraham, Yitzchak and Yaakov, I hereby enter the synagogue to pray my prayer before You. In their merit, may my prayer, the prayer of a poor man, rise up and be accepted with compassion and favor before Your Throne of Glory, included among the prayer of all Israel. May it [my prayer, and my recognition that You alone are the Master of the entire world] rise up and ascend to be placed as a crown upon Your head by the great archangel who comes before You to serve You.

Before beginning to pray, say the following supplication:

Behold, I am about to pray the morning prayer that was established by our forefather Avraham, may peace be upon him, in the mystery of the Lion [i.e., one of the four angels that the Prophet Yechezkel saw, corresponding to the *sefirah* of *Chesed*], to rectify its root in the highest spiritual dimension. For the sake of the revelation of the unity of the Blessed Holy One and His Indwelling Presence, through the infinite blessing of *Ein Sof*, the One who is hidden and concealed, in the name of all Israel. May the pleasantness of HaShem our God be [i.e., flow down] upon us; may He establish our endeavors above in eternity, and may He establish our endeavors below in this world.

It is taught in the name of the saintly Rabbi of Buczacz (in his *Tefillah LeDavid*) that one should make the following declaration every morning before praying:

I hereby intend that, from this moment, every detail of my actions, my speech and my thoughts—during this entire day until tomorrow at this time—shall be for the sake of the revelation of the unity of the Blessed Holy One and His Indwelling Presence, in the name of all

embodiment of divine loving-kindness]; I bow before the sanctuary of Your holiness [in the merit of Yitzchak, who was bound on the altar in the place of utmost

holiness]; in awe of You [in the merit of Yaakov, who said, ‘How awesome is this place!’ (Genesis 28:17)]” (*Zohar* 1:11a; *Shaar HaKavanos, Inyan Beis HaKnesses*, p. 3c).

כניסה לבית הכנסת

בכניסתו לבית הכנסת יאמר:

וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ (בְּזִכּוֹת אַבְרָהָם אָבִינוּ שֶׁנִּקְרָא אִישׁ הַחֶסֶד), אֲשֶׁתַּחֲוֶה אֶל הַיָּכָל קִדְשְׁךָ (בְּזִכּוֹת יִצְחָק אָבִינוּ שֶׁנִּשְׁעָקַד עַל גְּבִי הַמִּזְבֵּחַ בְּמִקּוֹם קְדוּשָׁה), בְּיִרְאַתְךָ (בְּזִכּוֹת יַעֲקֹב אָבִינוּ שֶׁאָמַר “מִה נִרְאָה הַמְּקוֹם הַזֶּה”): רְבוּנוּ שֶׁל עוֹלָם, בְּזִכּוֹת שְׁלֹשֶׁת אָבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב אָבֵא לְבֵית הַכְּנֻסָּת לְהַתְפַּלֵּל לְפָנֶיךָ תְּפִלָּתִי. וּבְזִכּוֹתֵם תַּעֲלֶה תְּפִלָּתִי תְּפִלַּת הָאָבִיוֹן לְרַחֲמִים וּלְרַצוֹן לְפָנֶי כִּסֵּא כְבוֹדְךָ בְּכָלֵל תְּפִלַּת כָּל יִשְׂרָאֵל. וְתַעֲלֶה וְתִנְשָׂא לְכַתֵּר עַל רֹאשְׁךָ עַל יְדֵי (מט”ט) שׁוֹר הַפָּנִים:

קודם התפלה יאמר זה:

הֲרִינִי בָּא לְהַתְפַּלֵּל תְּפִלַּת שַׁחֲרִית, שֶׁתִּיקֶן אַבְרָהָם אָבִינוּ עָלֵינוּ הַשְּׁלוֹם, בְּסוּד אֲרִיָּה, לְתַקֵּן שׁוֹרְשָׁה בְּמִקּוֹם עֲלִיוֹן, לְשֵׁם יְחִוּד קוֹדֶשׁא בְּרִיךְ הוּא וְשִׁכְנֵיתָה עַל יְדֵי הַהוּא טָמִיר וְנִעְלָם בְּשֵׁם כָּל יִשְׂרָאֵל: וְהִי נוֹעֵם אֲדָנִי אֱלֹהֵינוּ עֲלֵינוּ. וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָה עֲלֵינוּ. וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָה:

מובא בשם הרב הקדוש מבוססאטש (בתפילה לדוד): בכל יום בבוקר קודם התפילה יאמר זאת:

הֲרִינִי מְכוּן מַעֲתָה עַל כָּל פְּרָט וּפְרָט מִמַּעֲשֵׂי וְדַבָּרֵי וּמַחֲשֻׁבוֹתֵי שָׁל כָּל הַיּוֹם עַד לְמָחָר בְּעֵת הַזֹּאת לְשֵׁם יְחִוּד קִדְשָׁא בְּרִיךְ הוּא

“It is solely through Your great loving-kindness that I enter Your House” (Psalms 5:8). When we enter the synagogue, we immediately bow down toward the Ark in which the Torah scrolls are stored. This Ark is an extension of the original Ark of the Covenant in the holy Temple, and the Ark of the Covenant in the original *Mishkan* that Moshe built. That Ark contained the original Torah scroll that Moshe wrote, together with the first set of broken Tablets and the second set of whole Tablets that he received

from God on Mount Sinai. When we bow down toward the Ark, we connect all the way back to the first Sanctuary, to the *Mishkan*, and to Sinai.

According to the *Zohar*, it is important to ask permission of the Patriarchs (Avraham, Yitzchak and Yaakov) before entering the synagogue. Therefore we offer the following *kavanah* to have in mind when reciting these words: “It is solely through Your great loving-kindness that I enter Your House [in the merit of Avraham, who is called *ish chesed*, the

Israel, in order to tip the scales of justice to the side of merit, for myself, for all the people of Israel, and for the entire world.

Also, I hereby intend that from this moment until tomorrow at this time, every mention I make of the holy four-letter Name of HaShem should apply equally to its written form (*Yod-Heh-Vav-Heh*) [which alludes to His transcendence above and beyond time], He was, He is, and He will always be; as well as to its spoken form (*Adonoy*), which alludes to His being the Master over all creation. Similarly, with every mention I make of the Name *Elohim*, I intend that He is the Omnipotent Power, the Singular Master of all powers, the Cause of all causes, the Originator of all effects, and the Ruler of all the worlds. (This intention suffices for all instances excepting the first verse of *Shma*.)

Additional prayers before Shacharis (e.g., *Patach Eliyahu*) can be found below on p. 000

In *Sefer Kavanos HaAri* it is written, “Before each and every prayer, accept upon yourself the positive command “Love your fellow as yourself; I am HaShem” (Leviticus 19:18). Intend to love all Israel with the same love you feel for yourself. This is especially important if they are suffering in some way or if some member of their household is ill. It is extremely important to join them in their suffering and to pray for them. Praying for others is a true *segulah*, a tried-and-tested prescription, and a guarantee that our own prayers are certain to be accepted among those of all Israel.” Each person should therefore say with heartfelt intention:

Behold, I accept upon myself the positive command “Love your fellow as yourself; I am HaShem.”

Behold, I hereby attach myself, through my prayer, to all the true *tzaddikim* in this generation and all the true *tzaddikim* whose bodies lie in the dust — “the holy ones who dwell in the land of eternal life” — and especially our holy Rebbe, righteous *tzaddik*, foundation of the world, flowing brook, wellspring of wisdom, Rebbe Nachman the son of Faiga — may their merit protect us and all Israel, *amen*.

can speak and recite our prayers in an atmosphere of love and peace (see LM I, 239:1). Reb Noson adds that this is the importance of praying with a minyan, which is a symbol of love and unity (LH, *Beis HaKnesses* 1).

“Behold, I hereby attach myself, through my prayer, to all the true *tzaddikim* in this generation.” What is the purpose of attaching ourselves to the *tzaddikim* before we pray? Rebbe Nachman explains that each true *tzaddik* is an aspect of Moshe, and every prayer that a person utters corresponds to the components of the *Mishkan*. The Torah relates that only Moshe was able to

place all the vessels and furnishings of the *Mishkan* into their proper positions (Exodus 40:2, 18). By attaching ourselves to the true *tzaddikim*, we ensure that those who are knowledgeable and capable will direct our prayers to their intended destination (LM I, 2:6).

Emphasizing the importance of attaching ourselves to the true *tzaddikim*, Reb Noson notes that when even the simplest Jew made a small contribution to the *Mishkan* through Moshe, it was considered most valuable and was readily accepted (*Aveneha Barzel*, p. 74, #62). The same is true for us. We are not always on the highest levels of devotion. But if

וְשִׁכְנִיתָהּ בְּשֵׁם כָּל יִשְׂרָאֵל לְהַכְרִיעַ אֶת עַצְמִי וְאֶת כָּל עַם בְּנֵי יִשְׂרָאֵל וְאֶת כָּל הָעוֹלָם לְכַף זְכוֹת:

וְהֲרִינִי מְכוֹן מַעֲתָה עַד לְמַחַר בְּעֵת הַזֹּאת בְּכָל פְּעַם שְׂאֲזַכִּיר שֵׁם הוִי"ה הַקְּדוֹשׁ שֶׁהוּא בְּכַתִּיבְתוֹ הָיָה הוֹיָה וְיִהְיֶה וּבִקְרִיאָתוֹ א-ד-נ-י שֶׁהוּא אָדוֹן הַכֹּל. וּבְשִׂאֲזַכִּיר שֵׁם א-ל-ק-י-ם יִהְיֶה כְּפִנְתֵי שֶׁהוּא תַקִּיף וּבַעַל הִיכָלֶת וּבַעַל הַפְּחוֹת כָּלָם עֲלֵת כָּל הָעֵלֹוֹת וְסִיבַת כָּל הַסִּיבּוֹת וְשִׁלִּיט בְּכָל הָעוֹלָמוֹת: (בַּפְּסוּק רֵאשׁוֹן דְּקִרְיַאת שְׁמַע לֹא יִסְמוֹךְ עַל גִּילּוֹי דַּעַת הַנ"ל:)

תפילות נוספות לאמרום לפני התפילה (כגון פתח אליהו, וכו') נמצאים למטה בעמוד 000

בספר כוונת האר"י ז"ל כתוב קודם כל תפלה יקבל עליו מצות עשה של וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךְ אָנִי ה", ויכוין לאהוב כל אחד מישראל כנפשו. ואם יש איזה צרה ח"ו בביתו או בבניו, ישתתף בצערו ויתפלל עליו. וזו סגולה אמיתית שיקובל תפלתו כמו תפלת כל ישראל. על כן יאמר פסוק זה:

הֲרִינִי מְקַבֵּל עָלַי מִצְוֹת עֲשֵׂה שֶׁל וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךְ אָנִי יי:

הֲרִינִי מְקַשֵּׁר עַצְמִי בְּתַפְלָתִי לְכָל הַצַּדִּיקִים הָאֲמֵתִיִּים שְׂבִדוֹרְנוּ, וּלְכָל הַצַּדִּיקִים הָאֲמֵתִיִּים שׁוֹכְנֵי עִפְרָיִם, קְדוֹשִׁים אֲשֶׁר בְּאֶרֶץ הַמָּהָר, וּבַפְּרָט לְרַבְּנוּ הַקְּדוֹשׁ צַדִּיק יְסוּד עוֹלָם נַחַל נוֹבֵעַ מְקוֹר חֲכָמָה רַבְּנוּ נַחְמָן בֶּן פִּיגְאָה, זְכוֹתָם יִגְן עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל אָמֵן:

“Behold, I accept upon myself the positive command ‘Love your friend as yourself; I am God’” (Leviticus 19:18). As written in the Torah, the *gematria* of the words “Love your friend as yourself; I am God” is 907—the same *gematria* as the words “Love HaShem your God” (Deuteronomy 6:5). The meaning of this amazing equivalence is clear. We know that a human being is created in the “image of God.” When we relate to others this way, we relate directly to the Godly soul within them and create a “space” for God in this world.

In the confluence of these two phrases, we can hear God saying to us, “Do you really want to come close to Me? Begin by treating each other respectfully. When you lie to each other, cheat each other, steal from each other,

and kill each other, you push Me away from the world, making it impossible for anyone to believe in Me. When, on the other hand, you create a society based on justice, righteousness and truth—thereby creating a safety zone in which you can relate to the infinite Godly essence in each other—you build a true sanctuary wherein I may come to dwell in your midst.”

“Behold, I accept upon myself the positive command ‘Love your friend as yourself; I am God.’” Speech stems from peace, as it is written, “I will now speak peace” (Psalms 122:8), but strife makes it impossible to speak. Therefore, before praying, we should accept upon ourselves the positive commandment to “Love your friend as yourself” so we

How wonderful are your tents, O Yaakov, your dwelling places, O Israel. HaShem, I am keenly aware that it is solely through Your great loving-kindness that I am able to enter Your House. I therefore prostrate myself before the sanctuary of Your holiness in awe of You alone. HaShem, I love the inner sanctum of Your Temple, the place where the imprint of Your glory resides to this day. I prostrate myself and bow down before You alone. I acknowledge and kneel before HaShem, the Eternal One who made me. I offer my self in prayer to You, HaShem, at this time of divine favor. O God, in the abundance of Your loving-kindness, answer me with the assurance of Your deliverance.

Eternal Hidden Master of the universe, He reigned as King alone before any being was created. At the moment He willed everything into existence, then was His Name *proclaimed* King. And after everything has ceased to exist in its present state, the Awesome One alone will continue to reign supreme. It is He who was, He who is, and He who will remain forever—in glorious eternity. He is One and there is no other to compare or associate with Him. Without beginning and without end, supreme power and authority is His. He is my God, my ever-living Redeemer, my stronghold when I am gripped with pain in times of distress. He is my banner and my refuge; the overflowing portion of my cup on the day I call. I entrust my spirit into the safekeeping of His hand, both when I sleep and when I wake. And with my spirit, I entrust my body as well. HaShem is with me and I will not fear.

MORNING BLESSINGS—PART II

Blessed are You, HaShem our God, King of the universe, who imbues the heart with understanding to distinguish between day and night as well as between light and darkness, truth and falsehood, good and evil.

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

that all the worlds have a common denominator that allows them to unite (*Shaar HaKavanos, Inyan Drushei HaTefillah* 1, pp. 77-79). In practical terms, this means that at every level and in every circumstance—whether we are deeply engaged in the mundane, or we are slightly or very much spiritually inclined—we can always find ways to connect to God and

to bless Him.

“Blessed are You...Who imbues the heart with understanding to distinguish between day and night.” Reb Noson explains that the ability to distinguish between truth and falsehood is equivalent to distinguishing between light and darkness, and between day and night. This

מה טובו אהליך יעקב משפנתיה ישראל: ואני ברב חסדך אבא ביתך אשתחווה אל היכל קדשך ביראתך: יי אהבתי מעון ביתך ומקום משכן כבודך: ואני אשתחווה ואכרעה אברכה לפני יי עשי: ואני תפילתי לך יי עת רצון אלהים ברב חסדך ענני באמת ישעך:

אדון עולם אשר מלך. בטרום כל יציר נברא: לעת נעשה בחפצו כל. אזי מלך שמו נקרא: ואחרי ככלות הכל. לבדו ימלך נורא: והוא הרה. והוא הוה. והוא יהיה בתפארה: והוא אחד ואין שני. להמשיל לו להחבירה: בלי ראשית בלי תכלית. ולו העז והמשורה: והוא אלי וחי גואלי. וצור חבלי בעת צרה: והוא נסי ומגוס לי. מנת פוסי ביום אקרא: בידו אפקיד רוחי. בעת אישן ואעירה: ועם רוחי גופתי. יי לי ולא אירא:

ברכות השחר – חלק ב'

ברוך אתה יי אלהינו מלך העולם. הנותן לשכני בינה להבחין בין יום ובין לילה:

ברוך אתה יי אלהינו מלך העולם. שלא עשני גוי:

we are attached to the tzaddikim, our devotions become very valuable through them.

The Morning Blessings. There are four parts to the Morning Prayers. The first section, called *Korbanos* (Sacrifices or Offerings), includes the 18 blessings that we recite upon awakening. (The first three blessings in this set are *Netilas Yadayim, Asher Yatzar* and *Elohay Neshamah*. These are followed by 15 blessings with which we thank God for giving us the ability to distinguish between day and night, for the ability to stand and walk, and for all the other kindnesses He bestows upon us each day.)

The second section of the Morning Prayers is called *Pesukei d'Zimrah* (Verses of Song). Here we find 18 mentions of the Name of God (in the passage of *Yehi Khevod*). The third section, which is known as the Blessings of the *Shma*, also contains the 18 mentions of HaShem's Name are spread out through the entire section (including the blessings before and after the *Shma*). The fourth section, the *Amidah* (Standing Prayer), features the *Shmoneh Esrei*, the 18 benedictions that are the cornerstone of prayer.

All of these “eighteens” parallel what the ARI teaches about the *Chai* (18=חי) blessings of prayer, which indicates

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

Men say: Blessed are You, HaShem our God, King of the universe, who has not made me a woman.

Women say: Blessed are You, HaShem our God, King of the universe, who has made me according to His will.

Blessed are You, HaShem our God, King of the universe, who gives sight to the blind.

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

Blessed are You, HaShem our God, King of the universe, who releases the bound.

Blessed are You, HaShem our God, King of the universe, who straightens those who are bent down.

Blessed are You, HaShem our God, King of the universe, who stretches out [i.e., firmly establishes] the dry land above the water.

Blessed are You, HaShem our God, King of the universe, who prepares and guides man's steps.

Blessed are You HaShem our God, King of the universe, who has provided me with all my needs.

Blessed are You, HaShem our God, King of the universe, who girds Israel with strength.

Blessed are You, HaShem our God, King of the universe, who crowns Israel with splendor.

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

Do not answer "Amen" when hearing someone else conclude "who removes the bonds of sleep... slumber from my eyelids." Since this blessing and the *Yehi ratzon* prayer that follows it are considered one long blessing, wait until he concludes with the words "upon His people Israel."

Blessed are You, HaShem our God, King of the universe, who removes the bonds of sleep from my eyes and slumber from my eyelids.

May it be in accordance with Your will, HaShem our God and God of our ancestors, to habituate us in Your Torah, and to bind us to You by virtue of fulfilling Your commandments. Save us from being brought

ברוך אתה יי אלהינו מלך העולם. שלא עשני עבד:

איש מברך: ברוך אתה יי אלהינו מלך העולם. שלא עשני אשה:

אשה מברכת: ברוך אתה יי אלהינו מלך העולם. שעשני כרצוני:

ברוך אתה יי אלהינו מלך העולם. פוקח עורים:

ברוך אתה יי אלהינו מלך העולם. מלביש ערמים:

ברוך אתה יי אלהינו מלך העולם. מתיר אסורים:

ברוך אתה יי אלהינו מלך העולם. זוקף כפופים:

ברוך אתה יי אלהינו מלך העולם. רוקע הארץ על המים:

ברוך אתה יי אלהינו מלך העולם. המכין מצעדי גבר:

ברוך אתה יי אלהינו מלך העולם. שעשה לי כל צרכי:

ברוך אתה יי אלהינו מלך העולם. אוזר ישראל בגבורה:

ברוך אתה יי אלהינו מלך העולם. עוטר ישראל בתפארה:

ברוך אתה יי אלהינו מלך העולם. הנותן ליעף כח:

אין לענות אמן אחר "ותנומה מעפעפי" כי הכל ברכה אחת עד "לעמו ישראל" (דה"ח):

ברוך אתה יי אלהינו מלך העולם. המעביר שנה מעיני ותנומה מעפעפי:

ויהי רצון מלפניך יי אלהינו ואלהי אבותינו שתרגילנו בתורתך. ודבקנו במצותיך. ואל תביאנו לא לידי חטא. ולא לידי עברה ועון. ולא לידי נסיון. ולא לידי בזיון. ואל ישלט בנו יצר הרע.

ability is given to the *sekhvi* (שכוי), the heart, which truly sees and understands (סוכה) the difference between truth and falsehood. For it is practically impossible to clarify and prove the truth of the Torah in this world. Someone will always come along and try to contradict it. Therefore it's vitally important to

know the truth in one's heart. One must be able to "distinguish between day and night"—to know the difference between the spiritual equivalent of day, which is the light of truth, and the spiritual equivalent of night, which is darkness and falsehood (LH, *Birchos HaShachar* 3:11).

to inadvertent error or intentional transgressions. Save us from being tested or humiliated. May the evil urge/inclination not rule within us. Keep us far away from immoral people and from corrupt companions. Bind us to You through the good urge/inclination and the good deeds we perform. Bend our urge to submit itself to You. Today and every day, grant us favor, kindness and compassion in Your eyes and in the eyes of all who behold us, and continue to bestow Your generous kindnesses upon us. Blessed are You, HaShem, who bestows generous kindnesses upon His people Israel!

May it be in accordance with Your will, HaShem my God and God of my ancestors, to rescue me, today and every day, from brazenfaced people, as well as from my own arrogance; from immoral people, an evil urge, a corrupt companion, or a distressing neighbor. Save me from an evil mishap, an evil eye, a slanderous tongue; from slander, from false testimony, from men's hatred, from false libel, from unnatural death, from serious diseases, from misfortunes, and from the corrupting influence of the heavenly accuser and its counterpart within us. Save me from a difficult lawsuit and from a ruthless adversary, whether he is a member of the covenant-people of Avraham or not; and from the punishment of *Gehinnom*.

In *Shaar HaKavanos*, Rabbi Chayim Vital writes in the name of the ARI: “[The passages] from the beginning of the *Akedah* prayer until *Barukh Sh'amar* pertain to the dimension of *Asiyah* (the World of Action). [The passages] from *Barukh Sh'amar* until *Yotzer* pertain to the dimension of *Yetzirah* (the World of Formation). [The passages] from *Yotzer* to the conclusion of the first blessing of the *Amidah* pertain to the dimension of *Beriah* (the World of Creation). The remainder of the *Amidah* pertains to *Atzilus* (the World of Emanation).”

Ramchal explains: “It is necessary to realize that there are four general universes. The physical world consists of two parts, the astronomical and the terrestrial; these two together are considered a single universe [*Asiyah*]. Above this is the universe of the angels [*Yetzirah*]. Higher than this is the universe of the Throne [*Beriah*]. Higher still is the universe of *Elohus*, the Godly Essence [*Atzilus*]. The four parts of the morning prayers follow the same order. The *Korbanos* (passages on the offerings) pertain to the physical dimension; the *Pesukei d'Zimrah* (Verses of Song) pertain to the world of the angels; the *Shma* and its blessings pertain to the world of the Throne; and the *Amidah* pertains to the universe of *Elohus*. Following this, there are three more sections (*Kedusha d'Sidra*, the Songs of the *Leviim*, and *Ein K'Elohienu*), in which we draw illumination and blessing down to each lower world. Following these, in *Aleinu*, we declare HaShem's sovereignty over all the worlds” (*Derekh HaShem* 4:6:13-14).

THE BINDING OF YITZCHAK

Our God and God of our ancestors, remember us favorably before You. From the highest ancient heavens, be mindful of us for deliverance and compassion. Remember on our behalf, HaShem our God, the love of the ancient ones, Avraham, Yitzchak and Yisrael, Your servants; remember the covenant, the loving-kindness, and the

וְהִרְחִיקֵנוּ מֵאֲדָם רָע וּמִחֶבֶר רָע. וְדַבְּקֵנוּ בְּיֶצֶר הַטּוֹב וּבְמַעֲשֵׂים טוֹבִים. וְכֹף אֶת יָצְרָנוּ לְהִשְׁתַּעֲבֹד לָךְ. וְתִגְנוּ הַיּוֹם וּבְכֹל יוֹם לְחַן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָל רוֹאֵינוּ. וְתִגְמְלֵנוּ חֶסְדִּים טוֹבִים. בְּרוּךְ אַתָּה יְיָ הַגּוֹמֵל חֶסְדִּים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שֶׁתִּצְלִילֵנוּ הַיּוֹם וּבְכֹל יוֹם מֵעַזֵּי פָּנִים וּמַעֲזוֹת פָּנִים. מֵאֲדָם רָע. מֵיֶצֶר רָע. וּמִחֶבֶר רָע. וּמִשְׂכֹּחַ רָע. וּמִפְּגַע רָע. מֵעֵין הָרָע. מִלְּשׁוֹן הָרָע. מִמְּלִשְׁנוֹת. מִמְּעַדוֹת שְׂקָר. מִשְׁנֵאוֹת הַבְּרִיּוֹת. מֵעֲלִילָה. מִמִּיתָה מְשֻׁנָּה. מִחֲלָיִם רָעִים. מִמְּקָרִים רָעִים וּמִשְׁטָן הַמְּשַׁחֵת. מִדִּין קָשָׁה וּמִבְּעַל דִּין קָשָׁה. בֵּין שְׂהוּא בֶן בְּרִית וּבֵין שְׂאֵינוּ בֶן בְּרִית. וּמִדִּינָה שֶׁל גֵּיהֶנָם:

כתב הרב חיים ויטאל בשם הארי ז"ל בשער הכוונות וז"ל דע כי מן תחילת התפלה [העקדה] עד ברוך שאמר הוא עולם העשיה. ומברוך שאמר עד יוצר אור הוא עולם היצירה. ומן יוצר אור עד סוף ברכת אבות הוא עולם הבריאה. ושאר כל העמידה הוא עולם האצילות (שער הכוונות דרושי תפלת השחר דרוש א).

וכתב רבינו הרמח"ל, צריך שתדע, שהנה כלל העולמות מתחלק לארבעה, והיינו, עולם הזה בשני חלקיו, עליון ותחתון, שהם החלק השמימי ונקרא עולם הגלגלים, והיסודי והוא הנקרא עולם השפל [עשיה]. וכלל שניהם נקרא עולם אחד. ועל העולם הזה יש עולם המלאכים [יצירה]. ועליו עולם הכחות העליונים שרשי הבריות... ונקרא עולם הכסא [בריאה]. והנה למעלה מזה במדרגה... עולם האלקות [אצילות]. והנה על פי סדר זה נתקנו חילוקי התפלה, דהיינו שלשה חלקים בתחלה לתיוקן שלשה העולמות, עולם הזה [עשיה], עולם המלאכים [יצירה], עולם הכסא [בריאה]. וזה, בקרבנות, זמירות, וברכות קריאת שמע. אחר כך תפלה מעומד, והיא כנגד עולם האלקות [אצילות]... ואחר כך שלשה חלקים אחרים, להמשיך משך השפע לעולמות זה אחר זה עד הסוף. והיינו, קדושה וסדר, שיר הלוים, ואין כאלקינו. ואחר כך זה עליו, והוא לחזור ולהמליך מלכותו ית' על כל העולמות אחר שנתברכו ממנו (רמח"ל דרך ה', ד' ו' יג-יד).

פרשת העקידה

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, זְכַרְנוּ בְּזָכְרוֹן טוֹב לְפָנֶיךָ, וּפְקַדְנוּ בְּפְקֻדַת יְשׁוּעָה וְרַחֲמִים מְשֻׁמֵי שְׁמֵי קֳדָם, וּזְכַר לָנוּ יְיָ אֱלֹהֵינוּ אֶהְבֵּת

“[Save us] from being tested or humiliated.” Rebbe Nachman once remarked, “*Ader a nisayon, ader a bizayon*— Either we pass the test, or we face humiliation” (RNW #304). In other words, either we remain strong and exercise self-control to overcome the challenges we face, or we succumb to temptation and the

humiliation that inevitably follows in its wake.

The Akedah. The Hebrew word *Akedah* translates as “binding.” We begin the prayers each day with this passage of the Binding of Isaac in order to remind us that we must bind and connect our

oath that You swore to our father Avraham on Mount Moriah, and the binding of his son Yitzchak on the altar, as it is written in Your Torah:

After these events, God tested Avraham. He said to him, “Avraham!” and he [Avraham] replied, “*Hineni*—I am prepared to perform Your will.” He said, “Take your son, your special one, whom you love, Yitzchak, and go to the land of Moriah. Raise him up there as an *olah* (elevation-offering) on one of the mountains that I shall indicate to you.” Avraham arose early in the morning and saddled his donkey. He took his two young men with him, and Yitzchak his son. He split the wood for the *olah*-offering and set out, heading for the place that God had designated for him.

On the third day, Avraham looked up and saw the place from afar. Avraham said to his young men, “Remain here with the donkey. I and the lad are going yonder. We will prostrate ourselves before HaShem there and then return to you.” Avraham took the wood for the *olah*-offering and placed it on the shoulders of his son Yitzchak. In his hand he took the fire-torch and the knife. The two of them went together. Yitzchak spoke to his father and said, “Father.” He answered, “*Hineni*—I am here with you, my son.” He [Yitzchak] said, “Behold you have brought the fire and the wood, but where is the lamb for the *olah*-offering?” Avraham said, “God Himself will see to the lamb for an *olah*; it is you, my son.” Still, the two of them continued together. When they came to the place designated by God, Avraham built the altar there and arranged the wood. He then bound his son Yitzchak, and placed him on the altar atop the wood.

Here Avraham was being told to completely dedicate his son Yitzchak to the service of God. At this point, however, the strong associations of a burnt-offering were all that occupied Avraham's mind. Only later, as *Targum Yonatan* tells us, was Yitzchak literally lifted up from the altar by angels and taken to the yeshivah of Shem and Ever, where he remained for three years. Retroactively, we understand that this is what God had in mind from the outset. Yitzchak's test was that he had to be willing to die at the

AKeDaH (עקידה), which is an acrostic for *Al KIDush* HaShem (על קידוש השם), for the sanctification of God's Name). By accepting this decree that transcended all logic—that he was to be literally sacrificed as an *olah*-offering—Yitzchak became truly *olah*-elevated to a higher status.

The same is true for us. Reciting the *Akedah* shows us that we, too, by virtue of being willing to sacrifice ourselves for God, especially by praying with *kavanah*, can elevate us to greater levels.

הַקְדַּמוּנִים אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל עֲבָדֶיךָ, וְאֵת הַבְּרִית וְאֵת הַחֶסֶד וְאֵת הַשְּׂבוּעָה שֶׁנִּשְׁפָּעַתָּ לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרְיָה, וְאֵת הָעֵקֶדָה שֶׁעָקַד אֶת יִצְחָק בְּנוֹ עַל גִּבֵּי הַמִּזְבֵּחַ, כְּכַתּוּב בְּתוֹרָתְךָ:

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נָסָה אֶת אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר קַח נָא אֶת בְּנֶךָ אֵת יִחִידְךָ אֲשֶׁר אָהַבְתָּ אֶת יִצְחָק וְלֶךְ לְךָ אֶל אֶרֶץ הַמּוֹרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֱלֹהֶיךָ: וַיִּשְׁכֶּם אַבְרָהָם בַּבֶּקֶר וַיַּחֲבֹשׁ אֶת חֲמורוֹ וַיִּקַּח אֶת שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עֲלֶיהָ וַיִּקֶּם וַיִּלְךְ אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים:

בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיִּרְא אֶת הַמָּקוֹם מֵרְחוֹק: וַיֹּאמֶר אַבְרָהָם אֶל נְעָרָיו שְׁבוּ לָכֶם פֹּה עִם הַחֲמור וְאֲנִי וְהַנֶּעֱר גִּלְכָּה עַד כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֵלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת עֵצִי הָעֹלָה וַיִּשֶׂם עַל יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת הָאֵשׁ וְאֵת הַמַּאֲכָלֹת וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיֹּאמֶר יִצְחָק אֶל אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִּי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאֵינִי הִשֵּׂה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֵה לּוֹ הִשֵּׂה לְעֹלָה בְנִי וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיָּבֹאוּ אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים וַיִּבְּנוּ שָׁם אַבְרָהָם אֶת הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת הָעֵצִים וַיַּעֲקֹד אֶת יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:

prayers together. As we advance through the pages of the *siddur*, we should not forget the passages that we said earlier. We should try to remember everything that we are saying and praying before God (LH, *Arvis* 4:16).

“Raise him up there as an *olah* on one of the mountains that I shall indicate

to you.” An *OLA*H (עולה; literally, “elevation”) offering was usually completely burnt on an altar. It literally went up (עלה, *ALaH*) in flames. In addition, for the person who offered it, it represented the highest transformation or ascension (עליה, *ALiYaH*) from physicality to pure spirituality, from matter to energy.

Avraham reached out and took the knife to slaughter his son. HaShem's angel called to him from heaven, saying, "Avraham! Avraham!" "Hineni—I am prepared to perform HaShem's will," he replied. He [the angel] said, "Do not harm the lad. Do not do anything to him. Now I know that you are a God-fearing man; you have not withheld your special son from Me." Avraham looked up and saw a ram after it had been caught by its horns in a thicket. Avraham went and took the ram and offered it up as an *olah* (burnt-offering) in his son's stead. Avraham named the place "HaShem sees (*yireh*)," which is expressed today as "On HaShem's mountain, He shall be seen (*yeira'eh*)."

HaShem's angel called to Avraham from heaven a second time, saying, "HaShem declares, 'I have sworn by My own Essence that because you performed this deed and did not withhold your only son, I will surely bless you and greatly increase your offspring like the stars of the firmament and the sand on the seashore. Your offspring will inherit their enemies' gates. All the nations of the world will be blessed through your descendants, because you obeyed My voice.'" Avraham returned to his young men and together they set out and went to Be'er Sheva. Avraham settled in Be'er Sheva.

Master of the universe, just as our forefather Avraham suppressed his compassion in order to fulfill Your will wholeheartedly, so may Your compassion subdue Your anger toward us, and may Your compassion prevail over Your more judgmental attributes. HaShem our God, deal with us with the quality of loving-kindness and the quality of compassion [i.e., do not judge us solely according to the requirements of strict justice]. In Your great goodness, turn Your fierce anger away from Your people, Your city, Your land and Your heritage. HaShem our God, fulfill for us the promise You made in Your Torah through Your servant Moshe: "I will remember My Yaakov-covenant; also My Yitzchak-covenant; I will also remember My Avraham-covenant; I will remember the land."

because together they embody the full spectrum of qualities through which God relates to and interacts with us. Avraham personifies God's quality of *chesed* (unconditional love). Yitzchak embodies God's quality of *din* (judgment, the idea that we have to earn, and thereby become

worthy of, the *chesed* that He wants to give us). Yaakov personifies God's quality of *tiferes* (beauty), which is also called *Torah* (divine instruction) and *emes* (truth), the optimum harmonization of the two extremes of *chesed* and *din*.

וַיִּשְׁלַח אַבְרָהָם אֶת יְדֹו וַיִּקַּח אֶת הַמֵּאֲכָלֶת לְשַׁחֵט אֶת בְּנֹו:
וַיִּקְרָא אֵלָיו מֵלֵאדָּ יי מִן הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר
הַגִּנִּי: וַיֹּאמֶר אֵל תִּשְׁלַח יָדְךָ אֶל הַנְּעָר וְאֵל תַּעֲשֵׂ לֹו מֵאוֹמֶה כִּי
עַתָּה יָדַעְתִּי כִּי יֵרָא אֱלֹהִים אֹתָהּ וְלֹא חֲשַׁכְתָּ אֶת בְּנֶךָ אֶת יְחִידְךָ
מִמֶּנִּי: וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיִּרְא וְהִנֵּה אֵיל אַחֵר נֶאֱחָז בְּסֻבָּה
בְּקַרְנָיו וַיִּלֶּךְ אַבְרָהָם וַיִּקַּח אֶת הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנֹו:
וַיִּקְרָא אַבְרָהָם שֵׁם הַמָּקוֹם הַהוּא יי יֵרָאָה אֲשֶׁר יֹאמֶר הַיּוֹם בְּהַר
יי יֵרָאָה:

וַיִּקְרָא מֵלֵאדָּ יי אֶל אַבְרָהָם שְׁנִית מִן הַשָּׁמַיִם: וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי
נָאָם יי כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת
בְּנֶךָ אֶת יְחִידְךָ: כִּי בֵרַךְ אֲבָרְכֶךָ וְהִרְבָּה אַרְבֵּה אֶת זַרְעֶךָ כְּכֹכְבֵי
הַשָּׁמַיִם וְכַחֲלוֹ אֲשֶׁר עַל שְׁפַת הַיָּם וַיִּרֶשׂ זַרְעֶךָ אֶת שַׁעַר אֵיבָיו:
וְהִתְבָּרְכוּ בְּזַרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ עִקְבֵי אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי: וַיֵּשֶׁב
אַבְרָהָם אֶל נְעָרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל בְּאֵר שֶׁבַע וַיֵּשֶׁב אַבְרָהָם
בְּבְאֵר שֶׁבַע:

רְבוּנוּ שֶׁל עוֹלָם כְּמוֹ שֶׁכָּבַשׁ אַבְרָהָם אָבִינוּ אֶת רַחֲמָיו לַעֲשׂוֹת
רְצוֹנְךָ בְּלִבָּב שָׁלֵם. כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כְּעֶסֶךָ מֵעַלֵּינוּ וַיִּגְלוּ
רַחֲמֶיךָ עַל מַדּוּתֶיךָ. וְתִתְנַהֵג עִמָּנוּ יי אֱלֹהֵינוּ בְּמִדַּת הַחֶסֶד
וּבְמִדַּת הַרַחֲמִים. וּבְטוֹבְךָ הַגָּדוֹל יֵשׁוּב חֶרוֹן אַפֶּךָ מֵעַמְּךָ וּמֵעִירְךָ
וּמֵאַרְצְךָ וּמִנְחֻלְתְּךָ: וְקִיָּם לָנוּ יי אֱלֹהֵינוּ אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ
בְּתוֹרְתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ כְּאָמֹר. וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב
וְאֵף אֶת בְּרִיתִי יִצְחָק וְאֵף אֶת בְּרִיתִי אַבְרָהָם אֲזִכֹּר. וְהָאָרֶץ
אַזְכֹּר:

"I will remember My Yaakov-covenant;
also My Yitzchak-covenant; I will also
remember My Avraham-covenant; I

will remember the land" (Leviticus 26:42).
Avraham, Yitzchak and Yaakov are
called the *Avos* (Fathers, Patriarchs)

It was also said: “Yet, even so, even while they are in their enemies’ land, I will not reject them, nor will I hold them in contempt, to utterly destroy them, and thereby void My covenant with them; for I am HaShem their God [i.e., I am faithful to uphold My promise not to judge them solely on the basis of their actions]. On the contrary, I will remember on their behalf the covenant I made with their ancestors whom I brought forth from the land of Egypt in the sight of the nations, that I might be their God. I am HaShem.”

It was also said: “HaShem your God will return with your captivity and have compassion on you. HaShem your God will gather you once again from among all the nations to which He has scattered you. Even if you be scattered to the ends of the heavens, HaShem your God will gather you from there and take you back as His people.” And it continues, “HaShem your God will bring you back to the land your ancestors occupied, and you will occupy it again. He will bestow goodness upon you and make you numerous—in the merit of your ancestors.”

It was also said through Your prophets: “HaShem! Be gracious to us. We have placed our hope in You alone. Be their strength each morning [i.e., give strength to those who hope and believe in You to go on even in dark times]; also our salvation in time of distress when we are attacked on all sides.” It was also said: “It will be a time of crisis for Yaakov, but from it he shall be saved.” It was also said: “In all their distress, He was also distressed, so He sent the angel of His presence to save them. In His love and in His pity, He has always been their Redeemer. It is He alone who has always elevated them and carried them aloft, all the days of this world.”

It was also said: “Who is a loving God like You, who pardons [literally, “carries” or “elevates”] intentional sin, and overlooks even the outright rebellion of the remnant of His beloved inheritance [i.e., HaShem does not destroy our sins completely as if they never existed; rather, He waits for us to regret having done them, and then transforms them into merits because they served as stepping stones in our coming closer to Him]. He does not hold on to His anger forever, for He truly desires to bestow loving-kindness. He will therefore again have mercy on us, and subdue our intentional sins [i.e., again HaShem subdues and preserves our sins in order to transform them into greater merits]. O cast all their wrongdoings into the depths of the sea [to wash them and thereby raise up and restore the sparks of holiness in them to their proper place].” (Dispose of all the wrongdoings of Your people, the family of Israel, in a place where they will never be remembered, recalled, or brought to mind.) And it was said: “Grant truth [i.e., validate and fulfill Your promise] to Yaakov, and reveal Your unconditional loving-kindness to Avraham, as You promised our forefathers from days of old.”

וְנֹאמֵר. וְאָף גַּם זֹאת בְּהִיוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם לֹא מֵאֲסִיתִים וְלֹא גְעַלְתִּים לְכַלּוֹתָם לְהַפִּיר בְּרִיתִי אִתָּם. כִּי אֲנִי יי אֱלֹהֵיהֶם: וְנֹאמֵר. וְזָכַרְתִּי לָהֶם בְּרִית רֵאשֻׁנִים אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים. אֲנִי יי:

וְנֹאמֵר. וְשָׁב יי אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְרַחֲמֶךָ. וְשָׁב וְקִבְּצָה מִכָּל הָעַמִּים אֲשֶׁר הִפִּיצָה יי אֱלֹהֶיךָ שָׁמָּה: אִם יִהְיֶה נִדְחָה בְּקִצָּה הַשָּׁמַיִם. מָשֶׁם יִקְבְּצָה יי אֱלֹהֶיךָ וּמָשֶׁם יִקְחֶךָ: וְנֹאמֵר. וְהִבִּיאָה יי אֱלֹהֶיךָ אֶל הָאֶרֶץ אֲשֶׁר יְרָשׁוּ אֲבוֹתֶיךָ וִירְשָׁתָהּ. וְהִיטְבָּה וְהִרְבָּה מֵאֲבוֹתֶיךָ:

וְנֹאמֵר. עַל יְדֵי נְבִיאָה. יי חֲנֻנוּ לָךְ קוֹיֵנוּ. הֲיִה זְרוּעַם לְבַקְרִים אִף יְשׁוּעָתֵנוּ בְּעַת צָרָה: וְנֹאמֵר. וְעַת צָרָה הִיא לְיַעֲקֹב וּמִמְנָה יִוָּשַׁע: וְנֹאמֵר. בְּכָל צָרָתָם לוֹ צָר וּמְלֶאכֶה פָּנָיו הוֹשִׁיעֵם. בְּאַהֲבָתוֹ וּבְחַמְלָתוֹ הוּא גֹאֲלָם. וַיִּנְטְלֵם וַיַּנְשֵׂאֵם כָּל יְמֵי עוֹלָם:

וְנֹאמֵר. מִי אֵל כְּמוֹךָ נִשְׂא עוֹן וְעוֹבֵר עַל פְּשַׁע לְשָׂאֵרִית נַחֲלָתוֹ. לֹא הֶחְזִיק לְעַד אִפּוֹ כִּי חָפַץ חֶסֶד הוּא: יְשׁוּב יְרַחֲמֵנוּ יִכְבֹּשׁ עוֹנוֹתֵינוּ. וְתִשְׁלִיךְ בְּמִצּוֹלוֹת יָם כָּל חַטָּאתָם: (וְכָל חַטָּאת עִמָּךָ בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ בְּמִקּוֹם אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא יִפְקְדוּ וְלֹא יַעֲלוּ עַל יָב לְעוֹלָם) וְנֹאמֵר תַּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם. אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיְמֵי קְדָם:

It was also said: "I will bring them to My holy mountain and cause them to rejoice in My House of Prayer. Their elevation-offerings and peace-offerings shall be accepted upon My altar with favor. For My House shall be called a House of Prayer for all mankind."

A person should always be God-fearing in private as well as in public. He should acknowledge the truth and speak truth in his heart. He should rise early and say:

Master of all worlds! Lord of lords! It is not on account of our righteousness that we cast our supplications before You, but on account of Your abundant mercies. What are we? What is our life? What is our piety? What is our righteousness? What is our salvation? What is our power? What is our strength? What can we say in Your presence, HaShem our God and God of our ancestors? Are not all heroes as nothing before You, men of renown as if they never existed, the wise as if without knowledge, the understanding as if devoid of intelligence? The majority of their actions are empty, and the days of our lives ephemeral before You. Man's apparent superiority over beast is nil, for all is transient except the pure soul which is destined to give a reckoning and an accounting before Your Throne of Glory. Before You, all nations are as nothing, as it is written, "The nations are a mere drop in the bucket; they are considered as dust upon the scales; HaShem snatches up entire islands like fine dust."

But we are Your people, children of Your covenant, descendants of Avraham, Your beloved, to whom You swore on Mount Moriah; descendants of Yitzchak, Your singular one, who was bound upon the altar; community of Yaakov, Your firstborn son, whom You named Yisrael (straight to God; he who perceives God) and Yeshurun (prophetic seer) because of Your love for him and Your delight in him.

Therefore it is our responsibility to thank You, to praise You, and to glorify You; to bless, to sanctify, and to offer praise and thanks to Your Name. How fortunate we are, how good is our portion, how pleasant our lot, and how beautiful our heritage! How fortunate we are that we rise early in the morning and stay late in the synagogues and study halls in the evening, and continually proclaim, twice each day, with love:

lies with them. The Rebbe advises that when we feel lacking, we should look for the points of goodness, or Godliness,

within ourselves. Reinforcing our intimate relationship with God can help us voice our prayers with pride (LM II, 125).

וְנֹאמֵר. וְהִבִּיאֹתֵימָם אֶל הַר קָדְשִׁי וְשִׂמְחָתֵימָם בְּבֵית תְּפִילָּתִי. עוֹלוֹתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל מִזְבְּחִי. כִּי בֵיתִי בַּיִת תְּפִילָּה יִקְרָא לְכָל הָעַמִּים:

לְעוֹלָם יִהְיֶה אֲדָם יֵרָא שְׂמִים בְּסִתְרָם וּבְגִלּוֹי וּמוֹדָה עַל הָאֲמֶת וְדוֹבֵר אֲמֶת בְּלִבָּבוֹ וַיִּשְׁכֵּם וַיֹּאמֶר:

רְבוֹן כָּל הָעוֹלָמִים וְאֲדוֹנֵי הָאֲדוֹנִים. לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תִּתְחַנְּנֵנוּ לְפָנֶיךָ כִּי עַל רַחֲמֶיךָ הָרַבִּים. מָה אָנוּ מָה חַיֵּינוּ מָה חִסְדֵּנוּ מָה צְדָקוֹתֵינוּ מָה יְשׁוּעָתֵנוּ מָה פָּחַנוּ מָה גְבוּרָתֵנוּ. מָה נֹאמֵר לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ הֲלֹא כָּל הַגְּבוּרִים כָּאִין לְפָנֶיךָ וְאֲנָשֵׁי הַשָּׁמַיִם כְּלֹא הָיוּ וְחַכְמַיִם כְּבָלִי מִדַּע וְנְבוֹנִים כְּבָלִי הַשֶּׁפֶל כִּי רֹב מַעֲשֵׂיהֶם תִּהְיוּ וַיְמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ. וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אִין כִּי הַפֶּל הֶבֶל, לְבַד הַנְּשָׁמָה הַטְּהוֹרָה שֶׁהִיא עֲתִידָה לִתֵּן דִּין וְחֲשׁוֹבוֹן לְפָנֶיךָ כִּסֵּא כְבוֹדֶךָ. וְכָל הַגּוֹיִם כָּאִין נִגְדָּה. שֶׁנֹּאמֵר הֵן גּוֹיִם כְּמֵר מִדְּלִי וְכִשְׁחַק מֵאֲזִינִים נִחְשְׁבוּ הֵן אֵיִים כְּדֹק יִטֵּל:

אֲבָל אֲנַחְנוּ עַמֶּךָ בְּנֵי בְרִיתֶךָ. בְּנֵי אֲבְרָהָם אֲהַבְּךָ שֶׁנִּשְׁבַּעְתָּ לּוֹ בְּהַר הַמֹּרִיָּה. זָרַע יִצְחָק יַחֲדוֹ. שֶׁנֶּעֱקַד עַל גְּבִי הַמִּזְבֵּחַ. עַדֵּת יַעֲקֹב בְּנֶה בְּכוֹרֶךָ. שֶׁמֵּאֲהַבְתָּךְ שֶׁאֲהַבְתָּ אוֹתוֹ וּמִשְׂמִחָתְךָ שֶׁשִּׂמְחָתְךָ בּוֹ. קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוּן:

לְפִיכֶם אֲנַחְנוּ חַיִּבִים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפָאֲרֶךָ וּלְבָרַךְךָ וּלְקַדְּשׁ וּלְתַן שְׂבַח וְהוֹדָיָה לְשִׁמְךָ: אֲשֶׁרֵינוּ מָה טוֹב חֶלְקֵנוּ וּמָה נְעִים גּוֹרְלֵנוּ וּמָה יְפָה יְרֻשָׁתֵנוּ: אֲשֶׁרֵינוּ כְּשֶׁאָנוּ מְשֻׁכְּמִים וּמְעֲרִיבִים בְּבִתֵּי כְּנָסִיּוֹת וּבְבִתֵּי מִדְּרָשׁוֹת וּמִיַּחֲדִים שְׂמֶךָ בְּכָל יוֹם תְּמִיד וְאוֹמְרִים פְּעַמִּים בְּאַהֲבָה:

"What are we? What is our life?... But we are Your people, children of Your covenant, children of Avraham." Rebbe Nachman observes that in this prayer we first belittle ourselves ("What are we?

What is our life?") and afterwards encourage and bolster ourselves ("But we are Your people, children of Your covenant"). Many people find it difficult to relate to God, and may despair that the problem

Hear O Israel, HaShem is our God. HaShem is ONE.

(Whisper:) May the Name [revelation] of the glory [radiance] of His kingdom [hidden providence] be blessed [drawn down, and ever increased], to illuminate the darkness of this world, now and] for all eternity.

Love HaShem your God with all your heart, with all your soul, and with all your might. Let these words that I command you today be on your heart and mind. Repeat them to your children and speak about them to yourself when you dwell/sit in your house and when you travel/walk on the road, when you lie down and when you rise/stand up. Bind them as an insignia on your arm near your heart and as *tefillin* between your eyes [i.e., above your forehead]. Write them on parchments that you will affix to the doorposts of your house and your gates.

You are He [You were the same] before the world was created, and You are He [You have remained the same] ever since the world was created. You are He [unchanged] in this world, and You are He [unchanged] in the eternal World to Come. Sanctify Your Name through those who are willing to die if necessary to sanctify Your Name; sanctify Your Name above all in the midst of Your world that conceals You, and through Your deliverance lift up and elevate our fallen honor. Deliver us soon for Your Name's sake. Blessed is the One who sanctifies His Name [reveals His unity] in the midst of the many!

You are He [i.e., hidden and unknowable], HaShem our God, in the heavens and on the earth, and in the highest heavens. True, You are He, the unknowable first [there was nothing before You]; and You are He, the unknowable last. Besides You, there is no other God. Gather the dispersed who hope in You from the four corners of the earth. Let all souls that enter this world recognize and know that You alone are the Supreme God over

oneness behind all existence; there is no other and nothing else besides You.

Echad. Specifically when pronouncing the word *echad* (אחד, One), concentrate on the following intentions: Corresponding to the letter *aleph* of *echad* (which has the *gematria* of 1), intend again that nothing exists outside HaShem's oneness. Corresponding to the letter *ches* of *echad* (which has the *gematria* of 8), intend that HaShem rules in the seven

firmaments of heaven, and on earth. Corresponding to the letter *dalet* of *echad* (which has the *gematria* of 4), intend that HaShem rules over all four directions of this lower, physical world. Finally, on the letter *dalet* of *echad*, intend that you are willing to dedicate your life (and, if need be, to die) for the sanctification of HaShem's Name, and accept upon yourself the four forms of capital punishment before the heavenly tribunal.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בלחש: בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתָו לְעוֹלָם וָעֶד:

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל לִבְבְּךָ: וְשִׁנְנָתָם לְבִנְיָךָ וְדַבַּרְתָּ בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ וּבְלִקְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׂרָתָם לְאוֹת עַל יָדְךָ וְהָיוּ לְטָטְפוֹת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם אַתָּה הוּא מְשֻׁנְבָרָא הָעוֹלָם. אַתָּה הוּא בְּעוֹלָם הַזֶּה וְאַתָּה הוּא לְעוֹלָם הַבָּא: קִדְּשׁ אֶת שְׁמֶךָ עַל מְקַדְּשֵׁי שְׁמֶךָ וְקִדְּשׁ אֶת שְׁמֶךָ בְּעוֹלָמְךָ. וּבִישׁוּעַתְךָ תַּרְיָם וְתַגְבִּיחַ קַרְנֵנוּ לְמַעַלָּה. וְהוֹשִׁיעֵנוּ בְּקִרְוֹב לְמַעַן שְׁמֶךָ: בְּרוּךְ הַמְּקַדֵּשׁ שְׁמוֹ בְּרַבִּים:

אַתָּה הוּא יְיָ אֱלֹהֵינוּ בְּשָׂמַיִם וּבְאָרֶץ וּבְשָׂמַיִם הַשָּׁמַיִם הָעֲלִיוֹנִים. אֲמַת אַתָּה הוּא רֵאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן וּמִבְּלַעַדֶיךָ אֵין אֱלֹהִים: קִבֵּץ נְפֻצוֹת קִנְיָךָ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ. יִפִּירוּ וַיִּדְעוּ כָּל בְּאֵי עוֹלָם כִּי אַתָּה הוּא הָאֱלֹהִים לְבַדְּךָ עֲלִיוֹן לְכָל מַמְלָכוֹת הָאָרֶץ: אַתָּה עֹשֵׂיתָ אֶת הַשָּׂמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל

“Hear O Israel, HaShem is our God. HaShem is ONE.” The six words of the *Shma* are a meditation, a ladder upon which to climb up to the highest experience of God's oneness, there to merge into that oneness, to know God.

Shma means to hear/listen, accept/receive, believe/understand/know, witness/testify. *Yisrael* is the higher soul of the entire Jewish people as a single body, as well as the higher soul of every individual Jew. When we say *Shma Yisrael*,

we are speaking to our higher selves as individuals at the same time that we are calling out to the entire nation.

HaShem: You are the infinite/eternal all-encompassing One in whom there is no separation or differentiation. *Elohenu*: You are our God—the Creator and Director of all, who grants us individual existence because He wants us to know Him in and through the events and dramas of our lives. *HaShem echad*: You are the essence unity and

all the kingdoms of the earth. You alone made the heavens and the earth, the sea, and all they contain. Who among all Your handiwork, above or below, can tell You what to do or what to accomplish? Our Father in heaven (living and eternal), deal charitably and kindly with us for the sake of the honor of Your great, powerful, and awesome Name [YHVH Elohei Yisrael] with which You have distinguished us. HaShem our God, fulfill for us the verse (the promise that You made to us through Your seer Tzechaniah, as it is written), “At that time I will bring you back; and at that time I will gather you in. I will then make your fame and praise known among all the peoples of the world, when I return with your captivity before your very eyes, says HaShem.”

ORDER OF THE TEMPLE SERVICE – THE SACRIFICES

“Whoever engages in the study of the sacrifices it is considered as if he brought that sacrifice” (*Menachot* 110a). By reciting a certain sacrifice we are credited with having brought that sacrifice and that the spiritual effects of that sacrifice are implemented to our benefit! Additionally, reciting the sacrifices recalls the centrality of the Holy Temple in our lives and gives us greater yearning to see it built.

HaShem spoke to Moshe, saying, “Make a copper laver with its own copper base. Place it between the Communion Tent and the outer Altar in the Courtyard, and fill it with water. Aharon and his sons are to wash their hands and feet from it. If they are not to die for performing the service incorrectly, they must first wash with the water of this laver before entering the Communion Tent. They must also wash when they approach the outer Altar to perform the service, placing offerings on the fire dedicated to HaShem. If they are not to die, they must first wash their hands and their feet. This will be an eternal law for him [Aharon] and his descendants, throughout all their generations.”

HaShem spoke to Moshe, saying: Instruct Aharon and his sons, saying, “This is the Torah of the *olah* (elevation-offering), specifically the afternoon *olah* that is to remain burning on the hearth of the outer Altar

be completed during the era of the third holy Temple.

Copper laver. The idea behind washing from the laver is purity. This idea has led many Chassidim to immerse in the *mikvah* prior to praying. The Baal Shem Tov once remarked, “We do not find a special

mitzvah to immerse in the *mikvah* [aside from the required times specified in Torah]. Yet the levels to which immersing in the *mikvah* can bring a person are greater than many devotions!” (*Rabbi Elijah Chaim Rosen*).

אֲשֶׁר בָּם וּמִי בְּכֹל מַעֲשֵׂה יְדִידָהּ בְּעֲלִיּוֹנִים אוּ בַתְּחַתּוֹנִים שְׁיֵאמַר לָךְ מָה תַעֲשֶׂה וּמָה תַפְעֵל: אָבִינוּ שְׁבַשְׁמִים (חִי וְקַיִם) עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד בְּעִבּוֹר שְׂמֶךְ הַגְּדוֹל הַגָּבוֹר וְהַנּוֹרָא שְׁנִקְרָא עֲלֵינוּ. וְקַיִם לָנוּ יְיָ אֱלֹהֵינוּ מָה שְׁכַתּוֹב (אֶת הַדָּבָר שֶׁהַבְּטַחְתָּנוּ עַל יְדֵי צַפְנִיָּה חוֹזֵף. כְּאָמֹר) בָּעֵת הַהִיא אָבִיא אֶתְכֶם וּבָעֵת קִבְּצִי אֶתְכֶם. כִּי אֶתֶן אֶתְכֶם לְשֵׁם וְלִתְהִלָּה בְּכֹל עַמֵּי הָאָרֶץ. בְּשׁוּבֵי אֶת שְׁבוּתֵיכֶם לְעֵינֵיכֶם. אָמַר יְיָ:

סדר העבודה – קרבנות

כל העוסק בתורת חטאת כאילו הקריב חטאת (מנחות קי.). על-כן תקנו לנו חז"ל לומר קרבנות כל יום.

וַיְדַבֵּר יְיָ אֶל מֹשֶׁה לֵאמֹר: וְעָשִׂיתָ כִּיּוֹר נְחֹשֶׁת וְכִנּוֹ נְחֹשֶׁת לְרַחֲצָהּ. וְנָתַתָּ אֹתוֹ בֵּין אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ. וְנָתַתָּ שָׁמָּה מֵיִם: וּרְחִצּוּ אֹהֶרֶן וּבָנָיו מִמֶּנּוּ אֶת יְדֵיהֶם וְאֶת רַגְלֵיהֶם: בְּבֹאֵם אֶל אֹהֶל מוֹעֵד יְרַחֲצוּ מֵיִם וְלֹא יָמָתוּ. אוּ בְגִשְׁתֶּם אֶל הַמִּזְבֵּחַ לְשִׁרְתוֹ. לְהַקְטִיר אֲשֶׁה לַיְיָ: וּרְחִצּוּ יְדֵיהֶם וּרַגְלֵיהֶם וְלֹא יָמָתוּ. וְהִיְתָה לָהֶם חֻק עוֹלָם. לוֹ וּלְזֶרְעוֹ לְדוֹרֹתָם:

וַיְדַבֵּר יְיָ אֶל מֹשֶׁה לֵאמֹר: צוּ אֶת אֹהֶרֶן וְאֶת בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הוּא הָעֹלָה עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלֵּילָה עַד הַבֶּקֶר וְאֵשׁ הַמִּזְבֵּחַ תּוֹקֵד בּוֹ: וְלִבֶּשׂ הַכֹּהֵן מְדוּ בַד וּמְכַנְסֵי בַד לִבֶּשׂ עַל בְּשָׂרוֹ וְהָרִים אֶת הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת הָעֹלָה

Korbanos (Sacrificial offerings). The idea behind our reciting the different types of *korbanos*, which comprised offerings from four levels of physical reality — *domem* (inanimate; the mineral level), *tzomei'ach* (vegetative; the plant kingdom), *chai* (living; the animal kingdom), and *medaber* (speaking; humanity) — is *birur nitzotzos*, the extraction,

refinement, elevation and redemption of the sparks of holiness that are in all the above levels of reality. This *birur* is what the entire system of Torah and *mitzvos* is about. This is what all prayer, all Torah learning, and all character refinement and development is about. In everything we do, our intention is to raise up the sparks of holiness. This job will finally

throughout the entire night until the morning, so that the fire of the golden incense Altar can be ignited with it. Before dawn, the *Kohen* shall don his linen tunic and wear linen pants directly over his naked flesh. He shall then remove the ashes of the *olah* consumed by the fire of the Altar, and place them beside the Altar. He shall then remove his garments, don other garments, and remove the ashes to a pure place outside the camp. To ensure that the fire of the Altar continues to burn on it without being extinguished, the *Kohen* must kindle wood on it early each morning. He shall arrange the *olah* of the morning upon it [i.e., on the fire of the Altar], as well as burn the choicest parts of the peace-offerings on it. In this way, the fire on the Altar will be kept burning continually. It must never be extinguished.”

May it be in accordance with Your will, HaShem our God and God of our ancestors, to have compassion on us and pardon us for all our errors (*chet*); cleanse us of all our intentional transgressions (*avon*); and forgive all our rebellious crimes (*peshah*). May the holy Temple be built speedily in our days, so that we may offer the *korban ha-tamid* (daily elevation-offering) as an atonement for ourselves, as You prescribed for us in Your Torah through Your servant Moshe, directly from Your glory, as it is written:

HaShem spoke to Moshe, saying, “Instruct the children of Israel and tell them: Be careful to present My offering, My food-offering, to be consumed by My fires, as an appeasing fragrance to Me, each day at its appointed times. Tell them, This is the fire-offering they must present to HaShem. Two male yearling lambs without blemish, offered every day as an *olah tamid* (perpetual elevation-offering). Prepare a single lamb in the morning, and prepare the second lamb in the late afternoon. Each lamb shall be accompanied by a compound consisting of one-tenth *ephah* [approximately 2 quarts or 1.9 liters] of wheat flour as a *minchah* (meal-offering), kneaded with one-fourth *hin* [approximately 1 quart or 0.94 liters] of hand-pressed olive oil. This is the *olas tamid* (perpetual elevation-offering), the same as that presented at Mount Sinai as an appeasing

the same letters as *TOLA* (תולע, worm). The nature of a worm is to consume everything in its path. According to the ARI, each morning the spiritual equivalent of a worm, representing the forces of evil, attempts to devour and destroy everything—the entire world! (*Pri Etz Chaim, Shaar Olam HaAsiyah* 3, pp. 115-116).

Therefore we recite the passage of the *OLAS tamid* (עולת תמיד, the daily elevation-offering), which has the power to counter this impure “worm.” The daily offering represents loving-kindness, the exact opposite of evil. (See LM I, 28 where Rebbe Nachman and Reb Noson extend this to practicing *chesed* in our daily lives—especially hosting Torah scholars in our homes.)

עַל הַמִּזְבֵּחַ וְשָׂמוּ אֶצְלַי הַמִּזְבֵּחַ: וּפָשַׁט אֶת בְּגָדָיו וְלָבַשׁ בְּגָדִים אַחֲרָיִם וְהוֹצִיא אֶת הַדָּשָׁן אֶל מַחוּץ לַמַּחֲנֶה אֶל מְקוֹם טָהוֹר: וְהָאֵשׁ עַל הַמִּזְבֵּחַ תִּוְקַד בּוֹ לֹא תִכָּפֵּה וּבִיעַר עָלֶיהָ הַפֶּהוּ עֲצִים בְּבִקְרָה בְּבִקְרָה וְעָרַךְ עָלֶיהָ הָעֵלָה וְהִקְטִיר עָלֶיהָ חֲלָבֵי הַשְּׁלָמִים: אֵשׁ תָּמִיד תִּוְקַד עַל הַמִּזְבֵּחַ לֹא תִכָּפֵּה:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתִּרְחַם עָלֵינוּ וְתִמְחַל לָנוּ עַל כָּל חַטֹּאתֵינוּ וְתִכַּפֵּר לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ וְתִסְלַח לָנוּ עַל כָּל פְּשָׁעֵינוּ וְשִׁיבֵנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְנִקְרִיב לְפָנֶיךָ קָרְבַּן הַתָּמִיד שְׂיִכַּפֵּר בְּעַדְנוּ כְּמוֹ שֶׁפָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ עַל יַדִּי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבוֹדְךָ כְּאָמֹר:

וַיְדַבֵּר יְיָ אֶל מֹשֶׁה לֵאמֹר: צוּ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם. אֶת קָרְבְּנֵי לַחֲמֵי לְאִשֵּׁי רִיחַ נִיחֹחַי. תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ: וְאָמַרְתָּ לָהֶם. זֶה הָאִשָּׁה אֲשֶׁר אֲשׁוּר תִּקְרִיבוּ לִי. כְּבָשִׂים בְּנֵי שָׁנָה תִּמְיָמִים. שְׁנַיִם לְיוֹם עֹלָה תָּמִיד: אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בְּבִקְרָה. וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָיִם: וְעִשְׂוִירֵי הָאִיפָה סָלַת לְמַנְחָה. בְּלוּלָה בְּשֶׁמֶן כֶּתִית רְבִיעֵת הַהֵיזֶן: עֵלֶת תָּמִיד הָעֵשֶׂה בָּהֶר סִינֵי. לְרִיחַ נִיחֹחַ אִשָּׁה לִי: וְנִסְכּוֹ רְבִיעֵת הַהֵיזֶן לְכֶבֶשׂ הָאֶחָד. בְּקֹדֶשׁ הַסֵּךְ נִסְךְ שֶׁכֶר לִי: וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי

“In this way, the fire on the Altar will be kept burning continually. It must never be extinguished” (Leviticus 6:6). The fire on the Altar parallels the work of the digestive tract, “burning” the ingested food in our stomachs. Removing the ashes of yesterday’s offerings from the Altar each morning parallels relieving oneself and emptying one’s bowels before consuming new food.

Reb Noson points out that the real nourishment we get from food comes from the spiritual life-force within the food. The physical aspect of the food, in contrast, turns into *pesoles* (poisonous

waste) and must be eliminated from the body. The pure, spiritual aspect of the food corresponds to the Torah, while the physical aspect corresponds to foreign wisdoms, which foster atheism. It is imperative that we begin by eliminating the *pesoles*—corresponding to the foreign wisdoms that foster atheism—before we ingest the pure teachings of the Torah, lest the foreign wisdoms latch on to the spiritual aspect in the food (LH, *Hashkamas HaBoker* 4:9).

Olas Tamid (perpetual elevation-offering). The word *OLAS* (עולת, offering) has

fragrance, a fire-offering dedicated to HaShem. Its wine-libation is to consist of one-fourth *hin* for the first lamb, poured on the holy outer Altar as a libation-offering of strong wine dedicated to HaShem. Prepare the second lamb in the late afternoon. Prepare it with the same flour and wine offerings as in the morning, a fire-offering, an appeasing fragrance, dedicated to HaShem.”

He shall slaughter it [the *olah*-offering] near the base of the Altar, on the north side of the Courtyard, before HaShem. Aharon's descendants, the *Kohanim*, shall then dash its blood diagonally on two corners of the Altar round about.

May it be in accordance with Your will, HaShem our God and God of our ancestors, that the passage we have just recited be considered worthy, acceptable and pleasing before You, as if we had offered the *tamid*-offering at its appointed time, in its proper place, and according to its correct procedures.

THE INCENSE-OFFERING

You are He, HaShem our God, before whom our ancestors burned the incense compound when the holy Temple stood, as You instructed them through Your prophet Moshe, as it is written in Your Torah:

HaShem said to Moshe: Take to yourself spices—balsam, onycha, galbanum, as well as other spices with similar properties, and pure frankincense—equal amounts of each. Grind each spice separately and then blend them together as a *ketores* compound, the work of a master perfumer, well-blended, free of all impurity, and holy. Grind a small portion of it daily and place it on the golden Altar before the Ark of Testimony in the Communion Tent where I commune with you. It shall have the highest degree of holiness for you.

Ketores. The word *KeToRes* has the same root as *KaTaR* (bind). The *Zohar* speaks of the *ketores* as binding all the worlds together, for it begins with the lowest levels of this world and ascends all the way up to God Himself. The eleven spices of the *ketores* are meant to counter the eleven *sefirots* found in the realm of the *kelipos*, the realm of evil. The

Zohar concludes that one who recites the passage of the *ketores* daily will be protected from all evil and will not be harmed that day. Were the Jews to know the power of even just the recital of the *ketores*, they would adorn each letter with crowns of gold! One who recites the passage of the *ketores* merits eternal life in the World to Come (see *Zohar* II, 218b).

תַעֲשֶׂה בֵּין הָעֲרֻבִים. כַּמִּנְחַת הַבֶּקֶר וּכְנִסְכּוֹ תַעֲשֶׂה. אִשֶּׁה רִיחַ
נִיחֹחַ לְיְי:

וְשַׁחַט אֹתוֹ עַל יָדְךָ הַמִּזְבֵּחַ צִפְנָה לִפְנֵי יְי. וְזָרְקוּ בְּנֵי אֹהֲרֹן
הַכֹּהֲנִים אֶת דָּמוֹ עַל הַמִּזְבֵּחַ סָבִיב:

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּהֵא אַמִּירָה
זו חֲשׁוּבָה וּמְקַבֶּלֶת וּמְרַצָּה לְפָנֶיךָ כְּאֵלוֹ הַקְּרָבָנוּ קְרָבָנוּ הַתָּמִיד
בְּמוֹעֵדוֹ וּבְמִקוֹמוֹ וּכְהַלְכָתוֹ:

קטורת

אִתָּה הוּא יְי אֱלֹהֵינוּ שֶׁהַקְטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטוֹרֶת הַסַּמִּים
בְּזִמְן שְׁבִיט הַמְקַדָּשׁ הָיָה קָיָם. כְּאֲשֶׁר צְוִיתָ אוֹתָם עַל יַד מֹשֶׁה
נְבִיאֶךָ כְּפָתוּב בְּתוֹרָתְךָ:

וַיֹּאמֶר יְי אֶל מֹשֶׁה קַח לָךְ סַמִּים נָטָף וְשַׁחֲלֹת וְחִלְבֵּנָה סַמִּים
וְלִבְנָה זָכָה בַד בְּבַד יְהִיָּה: וְעָשִׂיתָ אֹתָהּ קְטוֹרֶת רִיחַ מִעֲשֶׂה
רוֹקַח מִמֶּלֶח טָהוֹר קָדָשׁ: וְשַׁחֲקֶתָ מִמֶּנָּה הֶדֶק וְנִתְּתָה מִמֶּנָּה
לִפְנֵי הָעֵדוּת בְּאֹהֶל מוֹעֵד אֲשֶׁר אֲנִיעַד לָךְ שָׁמָּה קָדָשׁ קָדָשִׁים
תִּהְיֶה לָכֶם:

Ketores. The incense-offering consisted of eleven spices or perfumes. These spices were each ground separately and then blended together into a special mixture to be used in the *Mishkan* and, later, the Temple. The Talmud states that ten of these spices had good fragrances, while the eleventh spice, *chelbenah* (galbanum), had an unpleasant odor. Why, then, was the galbanum included?

Our Sages teach that a congregation is not complete unless it includes both

righteous people and sinners (*Kerisos* 6b). In other words, just as the galbanum is actually necessary to give the other spices exactly the right pungency, so too, a congregation is not complete without someone who has also fallen and must re-elevate himself through *teshuvah* (repentance). The incense-offering teaches us that even the most “evil-smelling” person (or the evil-smelling part of each of us) can and must be rectified through *teshuvah*.

It was also said: “Aharon shall burn the *ketores* spices on it [the golden Altar] early each morning when he cleans the *Menorah* lamps. Aharon shall also burn the *ketores* when he lights the lamps towards evening. It is a perpetual *ketores*-offering before HaShem throughout all your generations.”

The Rabbis taught: How was the *ketores* blended? It contained 368 measures [460 pounds or 208.65 kilograms]. Three hundred and sixty-five of these measures correspond to the number of days in the solar year, one measure a day, half in the morning and half towards evening. The other three measures were those that the *Kohen Gadol* would bring into the Holy of Holies as a double handful on *Yom Kippur*. He would replace them in the mortar on the eve of *Yom Kippur* and regrind them thoroughly to fulfill the command to make it [the *ketores* compound] extra fine.

It contained eleven spices. They were: (1) balsam, (2) onycha, (3) galbanum, and (4) frankincense—seventy measures each; (5) myrrh, (6) cassia, (7) spikenard, and (8) saffron—sixteen measures each; (9) costus—twelve measures; (10) aromatic bark—three measures; (11) cinnamon—nine measures. Also used to prepare some of the spices for the *ketores* were nine *kabin* [9 quarts] of karshina lye, three *sein* and three *kabin* [26 quarts or 24.6 liters] of cyprus wine. If cyprus wine was not available, he would bring aged white wine instead. There was a fourth of a *kab* [1 cup] of Sodom salt-nitrate, and a small quantity of smoke-raising herb.

Rabbi Nosson of Babylon says: A minute quantity of *kipas ha'yarden* [extract of roses that grew near the banks of the Jordan River] was also added. If any kind of bee or fruit honey was added, the *ketores* was rendered unfit. If one omitted from or added to the original eleven spices, he was liable to the death penalty.

Rabban Shimon ben Gamliel says: The balsam was simply the resin that drips from balsam trees. Why was karshina lye used? To rub the onycha to make it pleasant. Why was cyprus wine used? To soak the onycha to make it pungent. Isn't *mey raglayim* good for this? But it would have been disrespectful to bring *mey raglayim* into the Temple.

It was taught: Rabbi Nosson says: While grinding the *ketores*, he [the *Kohen*] would chant, “Grind it finely, finely grind it,” for the rhythm of the voice is good for the grinding of the spices. If half the recipe for the annual amount of *ketores* was compounded, it was still *kosher* (valid). We have not received a tradition with regard to a third or a quarter.

וְנֹאמַר וְהַקְטִיר עָלָיו אֶהְרֹן קְטֹרֶת סַמִּים בַּבֶּקֶר בַּבֶּקֶר בְּהִיטִיבוֹ
אֶת הַגִּירוֹת יִקְטִירָנָה: וּבְהַעֲלֹת אֶהְרֹן אֶת הַגִּירוֹת בֵּין הָעֶרְבִים
יִקְטִירָנָה קְטֹרֶת תָּמִיד לִפְנֵי יי לְדֹרֹתֵיכֶם:

תָּנוּ רַבָּנָן פְּטוּם הַקְטֹרֶת כִּי־צַד שְׁלֹשׁ מֵאוֹת וְשֵׁשִׁים וְשִׁמוֹנֶה מְנִים
הָיוּ בָּהּ. שְׁלֹשׁ מֵאוֹת וְשֵׁשִׁים וְחֲמֵשָׁה כְּמִנְיֵן יְמוֹת הַחֹמֶה. מִנָּה
לְכָל יוֹם. פָּרַס בְּשַׁחֲרִית וּפָרַס בֵּין הָעֶרְבִים. וְשִׁלְשָׁה מְנִים יִתְרִים
שְׁמֵהֶם מְכַנִּים כֹּהֵן גָּדוֹל מְלֵא חֲפָנָיו בְּיוֹם הַכַּפּוּרִים. וּמְחַזְרֵן
לְמַכְתָּשֶׁת בְּעֶרְבַיּוֹם הַכַּפּוּרִים. וְשׁוֹחֲקוֹן יָפָה יָפָה כְּדִי שְׁתֵּהָא
דְּקָה מִן הַדְּקָה:

וְאֶחָד עֶשֶׂר סַמִּיִּם הָיוּ בָּהּ. וְאֵלוֹ הֵן: (א) הַצָּרִי (ב) וְהַצְּפָרֹן
(ג) הַחֲלָבָנָה (ד) וְהַלְבוֹנָה מְשַׁקֵּל שְׁבַעִים שְׁבַעִים מִנָּה. (ה) מֵר
(ו) וְקִצְיָעָה (ז) שְׁבַלֶּת גֶּרֶד (ח) וְכַרְכֶּם מְשַׁקֵּל שְׁשָׁה עֶשֶׂר שְׁשָׁה
עֶשֶׂר מִנָּה. (ט) הַקֶּשֶׁט שְׁנַיִם עֶשֶׂר. (י) וְקִלּוּפָה שְׁלֹשָׁה. (יא) וְקִנְמוֹן
תְּשַׁעָה. בּוֹרִית כְּרִשְׁיָנָה תְּשַׁעָה קֶבֶץ. יין קִפְרִיסִין סְאִין תִּלְתָּא
וְקֶבֶץ תִּלְתָּא. וְאִם לֹא מִצָּא יין קִפְרִיסִין מִבֵּיא חֲמֹר חוֹרֵן
עֲתִיק. מְלַח סְדוּמִית רוּבַע מְעֻלָּה עֶשֶׂן כָּל שְׁהוּא.

רַבִּי נֶתַן הַבְּבֵלִי אוֹמֵר אִף כִּפַּת הַיִּרְדֵּן כָּל שְׁהוּא וְאִם נָתַן בָּהּ
דְּבִשׁ פְּסָלָהּ. וְאִם חֲסֹר אַחַת מִכָּל סַמִּינָה חֵיב מִיתָה:

רַבִּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר הַצָּרִי אֵינוֹ אֶלָּא שְׂרָף הַנוּטָף מֵעֵצֵי
הַקֶּשֶׁט. בְּרִית כְּרִשְׁיָנָה לָמָּה הִיא בְּאָה, כְּדִי לִיפּוֹת בָּהּ אֶת הַצְּפָרֹן
כְּדִי שְׁתֵּהָא נָאָה. יין קִפְרִיסִין לָמָּה הוּא בָּא כְּדִי לְשִׁרוֹת בּוֹ אֶת
הַצְּפָרֹן כְּדִי שְׁתֵּהָא עֵזָה. וְהֵלֵא מִי רְגָלִים יִפִּין לָהּ אֶלָּא שְׁאִין
מְכַנִּיסִין מִי רְגָלִים בְּמִקְדָּשׁ מִפְּנֵי הַכְּבוֹד:

תִּנְיָא רַבִּי נֶתַן אוֹמֵר כְּשֵׁהוּא שׁוֹחֵק אוֹמֵר. הִדֵּק הֵיטֵב הֵיטֵב

Rabbi Yehudah said: This was the rule: If the right proportion of all the spices was maintained, it was *kosher*, even if half the daily amount was compounded. But if even one of its spices was omitted, he [the one mixing it] was liable to the death penalty.

Bar Kappara taught: Once in sixty or seventy years, half the required annual amount of *ketores* came from the accumulated surpluses left over from the three measures set aside each year for *Yom Kippur*. Bar Kappara also taught: Had even a minuscule amount of bee or fruit honey been added to the *ketores*, no one could have resisted the pleasantness of its fragrance. Why, then, was no honey [i.e., not even an imperceptible amount] blended into it? Because the Torah stated, “You may not burn any leaven or honey as a fire-offering to HaShem.”

Say three times: HaShem, God of all the hosts of heaven and earth, is with us. The God of Yaakov is our assurance and inspiration forever, *selah!* Say three times: HaShem, Lord of hosts, happy is the man who trusts only in You! Say three times: HaShem, merciful God, save us! O King, answer us on the day we call!

You alone are my secret hiding place. Protect me from affliction. Encompass me with songs of joyous deliverance at all times, *selah!* May the offering of Yehudah and Yerushalayim be pleasing to HaShem as in olden days and ancient years.

Abaye recounted the order of the Temple service on the authority of the oral tradition and according to the view of Abba Shaul: The large woodpile near the south-east corner of the outer Altar was arranged before the second pile that was near the south-west corner of the Altar, from which live coals were taken to burn the *ketores* on the inner, golden Altar. Arranging the second pile for the *ketores* preceded placing two additional logs of wood on the large pile. Placing the two logs preceded removal of the ashes from the inner Altar. Removal of the ashes from the inner Altar preceded cleaning five of the *Menorah* lamps. Cleaning the five lamps preceded sprinkling the blood of the *tamid*-offering on the outer Altar. Sprinkling the blood of the morning *tamid*-offering preceded cleaning the two remaining *Menorah* lamps. Cleaning the two lamps preceded the *ketores*-offering. The *ketores*-offering preceded the burning of the limbs of the *tamid*-offering on the outer Altar. Burning the limbs preceded the *minchah* (meal-offering) that accompanied the *tamid*. The *minchah*-offering preceded the pan-fried offering of twelve small rolls offered by the *Kohen Gadol*. The pan-fried offering preceded the wine-libations. The wine-libations preceded the *mussaf* (additional) offerings of *Shabbos*, New Moons and Festivals. The *mussaf*-offerings preceded removal of the two bowls of frankincense that were placed by the showbread. Removing the bowls of frankincense preceded the afternoon *tamid*-offering.

הַדֶּק. מִפְּנֵי שֶׁהַקּוֹל יָפָה לְבִשְׂמִים. פְּטָמָה לְחֻצָּאִין כְּשֶׁרָה. לְשִׁלִּישׁ וְלִרְבִיעַ לֹא שָׁמְעֵנוּ: אָמַר רַבִּי יְהוּדָה זֶה הַכֶּלֶל. אִם כְּמִדְתָּהּ כְּשֶׁרָה לְחֻצָּאִין. וְאִם חָסַר אַחַת מִכָּל סִמְנֵיהָ חָיָב מִיָּתָהּ:

תִּנְיָא בַר קַפְרָא אוֹמֵר. אַחַת לְשִׁשִּׁים אוּ לְשִׁבְעִים שָׁנָה הֵיְתָה בָּאָה שֶׁל שִׁירִים לְחֻצָּאִין: וְעוֹד תִּנְיָא בַר קַפְרָא אֵלּוּ הָיָה נוֹתֵן בָּהּ קוֹרְטוֹב שֶׁל דְּבִשׁ אִין אָדָם יָכוֹל לְעַמֵּד מִפְּנֵי רִיחָהּ. וְלָמָּה אִין מְעַרְבִין בָּהּ דְּבִשׁ. מִפְּנֵי שֶׁהַתּוֹרָה אָמְרָה כִּי כָל שָׂאֵר וְכָל דְּבִשׁ לֹא תִקְטִירוּ מִמֶּנּוּ אִשָּׁה לֵי:

ג"פ יי צְבָאוֹת עִמָּנוּ מְשׁוּבָּ לָנוּ אֱלֹהֵי יַעֲקֹב סְלָה: ג"פ יי צְבָאוֹת אֲשֶׁרֵי אָדָם בּוֹטַח בָּהּ: ג"פ יי הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרָאֵנוּ:

אַתָּה סִתְּרוּ לִי | מִצָּר תִּצְרְנֵי רַגְלֵי פִלֵּט תִּסּוּבְּבֵי סְלָה: וְעַרְבָה לֵי מִנְחַת יְהוּדָה וִירוּשָׁלַיִם כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת:

אֲבִי, הֲוֵה מְסֻדָּר סֻדָּר הַמְעַרְכָּה מְשֻׁמָּה דְגַמְרָא וְאַלְבָּא דְאַבָּא שָׂאוּל. מְעַרְכָּה גְדוּלָה קוֹדֶמֶת לְמְעַרְכָּה שְׁנֵי שֶׁל קְטֹרֶת. וּמְעַרְכָּה שְׁנֵי שֶׁל קְטֹרֶת קוֹדֶמֶת לְסֻדוֹר שְׁנֵי גַזְרֵי עֲצִים. וְסֻדוֹר שְׁנֵי גַזְרֵי עֲצִים קוֹדֶם לְדָשׁוֹן מִזְבֵּחַ הַפְּנִימִי. וְדָשׁוֹן מִזְבֵּחַ הַפְּנִימִי קוֹדֶם לְהִטְבַּת חֶמֶשׁ גֵּרוֹת. וְהִטְבַּת חֶמֶשׁ גֵּרוֹת קוֹדֶמֶת לְדָם הַתָּמִיד. וְדָם הַתָּמִיד קוֹדֶם לְהִטְבַּת שְׁתֵּי גֵּרוֹת. וְהִטְבַּת שְׁתֵּי גֵּרוֹת קוֹדֶמֶת לְקְטֹרֶת. וְקְטֹרֶת קוֹדֶמֶת לְאַבְרִים. וְאַבְרִים לְמִנְחָה. וּמִנְחָה לְחֻבְתִּין. וְחֻבְתִּין לְנִסְכִּין. וְנִסְכִּין לְמוֹסָפִין. וּמוֹסָפִין לְבָזִיכִין. וּבָזִיכִין קוֹדֶמֶת לְתָמִיד שֶׁל בֵּין הָעֲרֵבִים. שְׁנֵי אֶמֶר. וְעַרְבָה עָלֶיהָ הָעֵלָה וְהַקְטִיר עָלֶיהָ חֻלְבֵי הַשְּׁלָמִים. עָלֶיהָ הַשְּׁלָם כָּל הַקְרָבָנוֹת כָּלָם:

This [i.e., the order of the entire day's offerings, beginning with the morning *tamid* and ending with the afternoon *tamid*] is alluded to in the verse, "He shall prepare the morning *olah* thereon, and burn the fats of the *shelamim* (peace-offerings) upon it as well." The morning *tamid* is the basis upon which you are to complete all the day's offerings.

We beseech You, with the great power of Your loving right hand, release the bound one!

Hear and accept the prayer of Your people. O Awesome One, elevate us and purify us.

We implore You, O Mighty One, protect those who seek Your oneness like the pupil of Your eye.

Bless them, purify them, confer Your charitable mercies upon them always.

All-Powerful Holy One, lead Your congregation with Your abundant goodness.

Exalted Unity, turn to Your people who remember and constantly make mention of Your Holiness.

Accept our plea and hear our cry, intimate Knower of hidden mysteries.

(Whisper:) May the Name [revelation] of the glory [radiance] of His kingdom [hidden providence] be blessed [drawn down, and ever increased], to illuminate the darkness of this world, now and for all eternity.

Master of the worlds! You instructed us to present the *tamid*-offering at its appointed times, while the *Kohanim* perform their service, the *Leviim* sing and play their instruments on their platform, and the *Yisraelim* attend their post. But now, because of our transgressions, the holy Temple has been destroyed, and the *tamid* discontinued. We have neither *Kohen* at his service, *Levi* on his platform, nor *Yisrael* at his post. However, You told us to entreat You, "Let us make up for bulls [i.e., animal offerings] with the confessions of our lips!" Therefore may it be acceptable before You, HaShem our God and God of our ancestors, that the expressions of our lips be considered worthy, acceptable and pleasing before You, as though we had presented the *tamid*-offering at its appointed times, in its proper place, and according to its correct procedures.

On *Rosh Chodesh* add:

On your New Moon festivals, draw near before HaShem with an *olah* (elevation-offering) of two young bulls, a single ram, and seven yearling lambs, all without blemish. These shall be accompanied by a grain-offering of

אָנָּא בְּכַח גְּדֻלַּת יְמִינְךָ תַּתִּיר צְרוּרָה:

(אב"ג ית"צ)

קִבֵּל רִגַּת עַמֶּךָ שֹׁגְבֵנו טְהַרְנוּ נוֹרָא:

(קר"ע שט"ן)

נָא גְבוּר דּוֹרְשֵׁי יְחֻדְךָ פְּבַבַת שְׁמֶרֶם:

(נג"ד יכ"ש)

בְּרַכְּם טְהַרֶם רַחֲמֵי צְדָקְתְּךָ תַּמִּיד גְּמֻלָּם:

(בט"ר צת"ג)

חֲסִין קְדוּשׁ בְּרוּב טוֹבְךָ נִהַל עֲדָתְךָ:

(חק"ב טנ"ע)

יְחִיד גָּאָה לַעֲמֶךָ פְּנֵה זֹכְרֵי קְדֻשָּׁתְךָ:

(יג"ל פז"ק)

שׁוֹעֲתֵנוּ קִבֵּל וּשְׁמַע צַעֲקֹתֵנוּ יוֹדֵעַ תַּעֲלוּמוֹת:

(שק"ו צי"ת)

בלחש: בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד:

רְבוֹן הָעוֹלָמִים. אַתָּה צְוִיתָנוּ לְהַקְרִיב קֶרֶבֶן הַתַּמִּיד בְּמוֹעֲדוֹ וְלִהְיוֹת כְּהֹנִים בְּעִבּוֹדְתֶם וְלוֹיִים בְּדוֹכָנֶם וְיִשְׂרָאֵל בְּמַעֲמָדָם. וְעַתָּה בְּעוֹנוֹתֵינוּ חָרַב בֵּית הַמִּקְדָּשׁ וּבִטַּל הַתַּמִּיד. וְאִין לָנוּ לֹא כֹהֵן בְּעִבּוֹדְתוֹ וְלֹא לְוִי בְּדוֹכָנוּ וְלֹא יִשְׂרָאֵל בְּמַעֲמָדוֹ. וְאַתָּה אֲמַרְתָּ וּנְשַׁלְמָה פָּרִים שְׁפָתֵינוּ. לָכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ שִׁיְהֵא שִׁיחַ שְׁפָתוֹתֵינוּ חָשׁוּב וּמְקַבֵּל וּמְרַצָּה לְפָנֶיךָ כְּאֵלוֹ הַקְּרָבָנוּ קֶרֶבֶן הַתַּמִּיד בְּמוֹעֲדוֹ וּבְמִקְוָמוֹ וּכְהַלְכָתוֹ:

לראש חודש:

וּבְרָאשֵׁי חֲדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיי, פָּרִים בְּנֵי בָקָר שְׁנַיִם וְאַיִל אֶחָד, כְּבָשִׂים בְּנֵי שָׁנָה שְׁבַעַה תַּמִּימִים: וּשְׁלֹשָׁה עֶשְׂרִינָם סִלַּת

three-tenths of an *ephah* of wheat meal kneaded with olive oil for each bull, two-tenths of an *ephah* of wheat meal kneaded with olive oil for the single ram, and one-tenth of an *ephah* of wheat meal kneaded with olive oil for each lamb—a New Moon *olah*, an appeasing fragrance, a fire-offering, dedicated to HaShem. Their wine-libations must consist of one-half *hin* per bull, one-third *hin* per ram, and one-fourth *hin* per lamb. This is the *olas chodesh* (New Moon elevation-offering) for each month of the lunar year. You must also offer one male goat as a *chatos* (purification-offering) to HaShem. All these shall be offered in addition to the *olas tamid* (perpetual elevation-offering) and its wine-libation.

WHAT ARE THE LOCATIONS

What are the locations for the different procedures involved in all the offerings? The holiest offerings were slaughtered on the north side of the Courtyard. The *Yom Kippur* bull and he-goat were slaughtered on the north side. Their blood was collected there, on the north side, into a ritual vessel. It was also a requirement that their blood be sprinkled on the floor of the Holy of Holies between the poles of the Ark of Testimony, as well as on the floor of the Sanctuary in front of the Curtain that divides between the Sanctuary and the Holy of Holies, and upon the four upper horns and on the walls of the golden Altar. The omission of any of these sprinklings prevented atonement. He [the officiating *Kohen*] would pour out the remaining blood at the south-west base of the outer Altar. Failure to do this did not prevent atonement.

Bulls and he-goats that were entirely burned were slaughtered on the north side of the Courtyard. Their blood was collected there, on the north side, into a ritual vessel. It was also a requirement that their blood be sprinkled on the floor of the Sanctuary in front of the Curtain, and upon the four upper horns of the golden Altar. The omission of any of these sprinklings prevented atonement. He [the officiating *Kohen*] would pour out the remaining blood at the south-west base of the outer Altar. Failure to do this did not prevent atonement. Both these and the preceding *Yom Kippur* offerings were burned in a special place outside of Yerushalayim where ashes were deposited.

Communal and individual *chatos* (purification-offerings): These were the communal *chatos*: the he-goats of New Moons and Festivals were slaughtered on the north side of the Courtyard. Their blood was collected there, on the north side, into a ritual vessel, and required four gifts [sprinklings], one upon each of the four horns. How was this done? He [the officiating *Kohen*] ascended the ramp on the south side of the Altar, with the full vessel in his hand, immediately bearing right so that he could ascend the narrow secondary ramp that led

מנחה בלולה בשמן לפר האחד, ושני עשורנים סלת מנחה בלולה בשמן לאיל האחד: ועשורן עשורן סלת מנחה בלולה בשמן לכבש האחד, עלה ריח ניחח אשה ליי: ונסכיהם, חצי ההין יהיה לפר, ושלישת ההין לאיל, ורביעת ההין לכבש יין, זאת עלת חדש בחדשו לחדשי השנה: ושעיר עזים אחד לחטאת ליי, על עלת התמיד יעשה ונסכו:

איזהו מקומן

איזהו מקומן של זבחים. קדשי קדשים שחיתתן בצפון. פר ושעיר של יום הכפורים שחיתתן בצפון וקבול דמן בכלי שרת בצפון ודמן טעון הזיה על בין הבדים ועל הפרכת ועל מזבח הזהב. מתנה אחת מהן מעפכת. שירי הדם היה שופך על יסוד מערבי של מזבח החיצון אם לא נתן לא עכב:

פרים הנשרפים ושעירים הנשרפים. שחיתתן בצפון וקבול דמן בכלי שרת בצפון ודמן טעון הזיה על הפרכת ועל מזבח הזהב. מתנה אחת מהן מעפכת. שירי הדם היה שופך על יסוד מערבי של מזבח החיצון. אם לא נתן לא עכב. אלו ואלו נשרפו בבית הדשן:

חטאת הצבור והיחיד. אלו הן חטאת הצבור. שעירי ראשי קדשים ושל מועדות שחיתתן בצפון וקבול דמן בכלי שרת בצפון ודמן טעון ארבע מתנות על ארבע קרנות. כיצד. עלה

Ezhu Mekoman. One of the reasons we recite this specific chapter of Tractate *Zevachim* is because there are no disagreements between the Rabbis of the Mishnah on any of its laws teaching us to avoid arguments.

One of the great Chassidic masters in Europe would shed many tears while reciting this passage. He would ask, "Where is the Temple, the place of these sacrifices? Why isn't it built yet?" (*Rabbi Eliyahu Chaim Rosen*).

to the ledge that borders the entire Altar. He then turned at the ledge [i.e., at the top of that ramp, he turned right onto the ledge and proceeded toward the south-east corner of the Altar]. Coming to the south-east corner he sprinkled some of the blood; he then proceeded counterclockwise to the north-east corner, the north-west corner, and the south-west corner sprinkling some of the blood on each upper horn. He then poured out the remaining blood at the south-west base of the Altar. These offerings, prepared in any manner, were eaten within the curtains [i.e., the walls surrounding the Courtyard] by male *Kohanim*, on that day and the following evening until midnight.

May it be Your will, HaShem our God and God of our ancestors: If I am liable for a *chatas*-offering, may the above reading be acceptable before You as if I had sacrificed a *chatas*.

The *olah* (elevation-offering) was one of the holiest offerings. It was slaughtered on the north side of the Courtyard. Its blood was collected there, on the north side, into a ritual vessel, and required two gifts on the north-east and south-west corners of the Altar, respectively that were equivalent to four. It was skinned, dismembered, and entirely consumed by fire.

May it be Your will as if I had sacrificed an *olah*.

Zivchei shalmei tzibur (communal peace-offerings) as well as *ashamos* (guilt-offerings) were of great sanctity. The *ashamos* were: the *asham* for robbery, the *asham* for misappropriating sacred objects, the *asham* for violating a maidservant who was already betrothed to a Jewish indentured servant, the *asham* for a *nazir* who became ritually defiled through contact with a corpse, the *asham* for a cured leper, the provisional *asham* (for one who was in doubt whether an act he committed required a *chatas*). All these were slaughtered on the north side of the Courtyard. Their blood was collected there, on the north side, into a ritual vessel, and required two gifts on the north-east and south-west corners of the Altar, respectively that were equivalent to four. These offerings, prepared in any manner, were eaten within the curtains [i.e., the walls surrounding the Courtyard] by male *Kohanim*, on that day and the following evening until midnight.

May it be Your will, HaShem our God and God of our ancestors: If I am liable for an *asham*-offering, may the above reading be acceptable before You as if I had sacrificed an *asham*.

The *todah* (thanksgiving-offering) and the *eyl* (ram-offering) of a *nazir* at the termination of his vow to abstain from wine were offerings of lesser holiness. They

and feels ashamed before God. He thinks to himself, "How could I have fallen and been cast down from heaven to earth? I was in such an exalted place. But now I've fallen and have turned my face away

from God." The person then breaks his heart and takes pity on himself, for there is nothing more in want of compassion than this. This is the great value of the *olah* sacrifice (LM I, 108).

בִּכְפֹשׁ וּפְנֵה לְסוּבָב וּבֵא לוֹ לְקַרְוֹ דְרוֹמִית מִזְרְחִית. מִזְרְחִית צְפוֹנִית. צְפוֹנִית מְעַרְבִית. מְעַרְבִית דְרוֹמִית. שְׂרִי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד דְרוֹמִי. וְנֹאכְלִין לְפָנִים מִן הַקְּלָעִים. לְזַכְרֵי כְהֵנָה. בְּכָל מֵאֲכָל. לְיוֹם וּלְיֵלָה עַד חֲצוֹת:

יְהִי רְצוֹן מִלְּפָנֶיךָ. יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אִם נִתְחַיְבְּתִי חֲטָאת שְׂתֵהא אֲמִירָה זוֹ מְרֻצָה לְפָנֶיךָ כְּאֵלוֹ הַקְּרָבָתִי חֲטָאת:

הָעוֹלָה קִדָּשׁ קִדָּשִׁים. שְׁחִיטָתָהּ בְּצִפּוֹן וְקִבּוּל דָּמָהּ בְּכָלֵי שְׂרֵת בְּצִפּוֹן. וְדָמָהּ טָעוּן שְׁתֵי מִתְּנוּת שֶׁהֵן אַרְבַּע. וּטְעוּנָה הַפְּשִׁט וְנִתְנוּחַ וְכָלֵל לְאֲשִׁים:

יְהִי רְצוֹן כְּאֵלוֹ הַקְּרָבָתִי עוֹלָה:

זִבְחֵי שְׁלָמֵי צְבוּר וְאֲשָׁמוֹת. אֵלוֹ הֵן אֲשָׁמוֹת. אֲשֵׁם גְּזוּלוֹת. אֲשֵׁם מְעִילוֹת. אֲשֵׁם שְׁפָחָה חְרוּפָה. אֲשֵׁם גְּזִיר. אֲשֵׁם מְצוֹרֵעַ. אֲשֵׁם תְּלוּי. שְׁחִיטָתוֹ בְּצִפּוֹן וְקִבּוּל דָּמָן בְּכָלֵי שְׂרֵת בְּצִפּוֹן. וְדָמָן טָעוּן שְׁתֵי מִתְּנוּת שֶׁהֵן אַרְבַּע. וְנֹאכְלִין לְפָנִים מִן הַקְּלָעִים. לְזַכְרֵי כְהֵנָה. בְּכָל מֵאֲכָל. לְיוֹם וּלְיֵלָה עַד חֲצוֹת:

יְהִי רְצוֹן מִלְּפָנֶיךָ. יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אִם נִתְחַיְבְּתִי אֲשֵׁם שְׂתֵהא אֲמִירָה זוֹ מְרֻצָה לְפָנֶיךָ כְּאֵלוֹ הַקְּרָבָתִי אֲשֵׁם:

הַתּוֹדָה וְאֵיל גְּזִיר קִדָּשִׁים קָלִים. שְׁחִיטָתוֹ בְּכָל מְקוֹם בְּעֶזְרָה.

"Its blood was collected there, on the north side, into a ritual vessel, and required two gifts that were four." In addition to offerings whose blood was brought into the Holy and the Holy of Holies, there are other offerings (the morning and afternoon *tamid*; communal and individual *shelamim*-peace offerings; *ashamos*-guilt offerings; *todah*-thanksgiving offering; *eyl*-ram offering of a *nazir*) whose blood was to be dashed twice on two diagonally opposite corners of the outer Altar. This was to be done in such a way that, with the first dashing, the blood would simultaneously

strike the north and east faces of the Altar; and with the second dashing, the blood would simultaneously strike the south and west faces of the Altar. Thus, these "two gifts" were considered equivalent to four.

We can understand the reason for a thanksgiving or peace offering as well as a sin or guilt offering. But what purpose does the burnt (or elevation) offering serve. The Midrash teaches that an *olah* is brought on account of the heart's intentions (*VaYikra Rabbah* 7:3). Conceptually, a burnt-offering is when a person breaks the spirit within himself

were slaughtered anywhere within the Courtyard. Their blood required two gifts on the north-east and south-west corners of the Altar, respectively that were equivalent to four. They could be cooked in any manner, and eaten anywhere in Yerushalayim, by anyone, on that day and the following evening until midnight. The same rule applied to the elevated portions that were set aside to give to the *Kohanim*, except that these elevated portions were eaten only by the *Kohanim*, their wives, their children, and their servants.

May it be Your will as if I had sacrificed a *today*.

Shelamim (individual peace-offerings) were of lesser holiness. They were slaughtered anywhere within the Courtyard. Their blood required two gifts on the north-east and south-west corners of the Altar, respectively that were equivalent to four. They could be cooked in any manner, and eaten anywhere in Yerushalayim, by anyone, on that day and night, and throughout the following day until sunset. The same rule applied to the elevated portions that were set aside to give to the *Kohanim*, except that these elevated portions were eaten only by the *Kohanim*, their wives, their children, and their servants.

May it be Your will as if I had sacrificed *shelamim*.

The *bechor* (firstborn male), the *maaser* (animal-tithe), and the *pesach* (Passover-offering) were of lesser holiness. They could be slaughtered anywhere within the Courtyard. Their blood required only one gift, provided that it was sprinkled at the base of the outer Altar, on either its north or west side. They differed in the way they were eaten: the *bechor* was eaten only by the *Kohanim*, whereas the *maaser* could be eaten by anyone. Both could be eaten anywhere in Yerushalayim and cooked in any manner, on that day and night, and throughout the following day until sunset. The *pesach*, on the other hand, could be eaten only at night [i.e., the first night of *Pesach*], and only until midnight; it could be eaten only by those who had been counted in beforehand, and it could be eaten only if it was roasted.

THE THIRTEEN PRINCIPLES OF TORAH EXEGESIS

Rabbi Yishmael said: These are the thirteen divinely-revealed principles according to which the Torah is expounded: (1) A rule derived from a minor case is all the more applicable to a major case. (2) When identical expressions appear in two or more passages, the provisions of one may also apply to the other. (3) An overriding rule derived from one or two passages is applicable

וְדָמָן טָעוּן שְׁתֵּי מִתְּנוּת שֶׁהוּן אַרְבַּע. וְנֶאֱכָלִין בְּכָל הָעִיר. לְכָל אָדָם. בְּכָל מֵאֲכָל. לְיוֹם וְלַיְלָה עַד חֲצוֹת: הַמּוֹרֵם מֵהֶם פִּיּוּצָא בָהֶם. אֵלָא שֶׁהַמּוֹרֵם נֶאֱכָל לַפְּהִינִים לְגִישֵׁיהֶם וְלַבְּנֵיהֶם וְלַעֲבָדֵיהֶם:

יְהִי רְצוֹן כְּאֵלוֹ הַקְּרִבְתִּי תוֹדָה:

שְׁלָמִים קִדְשִׁים קָלִים. שְׁחִיטָתוֹ בְּכָל מְקוֹם בְּעֶזְרָה. וְדָמָן טָעוּן שְׁתֵּי מִתְּנוּת שֶׁהוּן אַרְבַּע. וְנֶאֱכָלִין בְּכָל הָעִיר. לְכָל אָדָם. בְּכָל מֵאֲכָל. לְשֵׁנֵי יָמִים וְלַיְלָה אַחַד: הַמּוֹרֵם מֵהֶם פִּיּוּצָא בָהֶם. אֵלָא שֶׁהַמּוֹרֵם נֶאֱכָל לַפְּהִינִים לְגִישֵׁיהֶם וְלַבְּנֵיהֶם וְלַעֲבָדֵיהֶם:

יְהִי רְצוֹן כְּאֵלוֹ הַקְּרִבְתִּי שְׁלָמִים:

הַבְּכוֹר וְהַמַּעֲשֹׂר וְהַפֶּסַח קִדְשִׁים קָלִים. שְׁחִיטָתוֹ בְּכָל מְקוֹם בְּעֶזְרָה. וְדָמָן טָעוּן מִתְּנָה אַחַת. וּבִלְבָד שִׁיתָן כְּנֶגֶד הַיְסוּד. שְׁנֵה בְּאֲכִילָתוֹ. הַבְּכוֹר נֶאֱכָל לַפְּהִינִים. וְהַמַּעֲשֹׂר לְכָל אָדָם. וְנֶאֱכָלִין בְּכָל הָעִיר. בְּכָל מֵאֲכָל. לְשֵׁנֵי יָמִים וְלַיְלָה אַחַד: הַפֶּסַח אֵינוֹ נֶאֱכָל אֵלָא בַּלַּיְלָה. וְאֵינוֹ נֶאֱכָל אֵלָא עַד חֲצוֹת. וְאֵינוֹ נֶאֱכָל אֵלָא לְמִנוּיָיו. וְאֵינוֹ נֶאֱכָל אֵלָא צְלִי:

שלוש עשרה מדות

רַבִּי יִשְׁמָעֵאל אוֹמֵר. בְּשֵׁלשׁ עֶשְׂרֵה מְדוֹת הַתּוֹרָה נִדְרָשֶׁת בְּהֵן: (א) מִקַּל וְחִמְר. (ב) וּמִגְזֵרָה שְׁוָה. (ג) מִבְּנִין אָב מִפְּתוּב אַחַד. וּמִבְּנִין אָב מִשְׁנֵי כְּתוּבִים. (ד) מִכָּלל וּפְרָט. (ה) וּמִפְּרָט וּכְלָל.

Thirteen Principles. These Thirteen Principles parallel the Thirteen Attributes of Mercy and therefore correspond to prayer. To the degree that a person merits to study and clarify the Torah ac-

ording to these Thirteen Principles, he can attain concentrated and intensive prayer, which arouses divine compassion (see LM I, 27:4; LM I, 8:4, note #31).

to all similar cases. (4) A **general** all-encompassing term followed by a **specific detail** is defined and limited by the detail, according to the rule that a general all-encompassing term is limited to what is specified in the details that accompany it. (5) A **detail** followed by a **general term** encompasses all related details in the general term. (6) When a **general term** is followed by a **detail** or a list of details, and then again by the same **general term**, application of the general term is now **judged** [i.e., defined, modified, extended] solely in terms of the shared qualities inherent in the detail(s). (7) A **general term** that requires a **detail** only for the sake of clarity, is not limited by the detail; conversely, a **detail** that requires a **general term** only for the sake of clarity, is not included in the general term. (8) Any **detail** of a **general term** singled out to teach something new not only teaches something new about the detail itself, but also about the general term. (9) When any **detail** of a **general term** is singled out to add something similar to its general meaning, it is always singled out to lessen the stringency of the general term. (10) When any **detail** of a **general term** is singled out to add something dissimilar to its general meaning, it is singled out in some respects to lessen the stringency of the general term, and in other respects to add stringency. (11) When any **detail** of a **general term** is singled out as a new case, the provisions of the general term no longer apply to it unless the Torah explicitly states that this is so. (12) The meaning of a passage can be deduced from its context or from its juxtaposition with a subsequent passage. (13) When two passages seem to contradict each other, the meaning can be determined by a third passage that reconciles them.

May it be Your will, HaShem our God and God of our ancestors, that the Holy Temple be rebuilt soon, in our days, and that You grant each of us our own portion in Your Torah. May we then serve You there in awesome reverence, as in olden days and ancient years.

RABBIS' KADDISH

May His Great Name be magnified and sanctified and ever more greatly revealed, (the congregation answers: *Amen*); in the world that He created

the world, to proclaim our belief in His existence, His oneness, and His providence. As the *Zohar* says, "Kaddish rises up above and it descends below [i.e., it reverberates up to the highest level of God's will and descends down all the way

into the lowest and darkest corners of creation]. It has the power to break the iron locks of the most evil *kelipos* [which act as iron curtains that separate between Israel and our Father in Heaven]" (*Zohar* II, 129b).

(1) כָּל וּפְרָט וּכְלָל. אִי אַתָּה דָן אֶלָּא בְּעֵין הַפְּרָט. (א) מִכְּלָל שֶׁהוּא צָרִיךְ לְפָרֵט. וּמִפְּרָט שֶׁהוּא צָרִיךְ לְכָלֵל. (ב) כָּל דָּבָר שֶׁהָיָה בְּכָלֵל וַיֵּצֵא מִן הַכָּלֵל לְלַמֵּד. לֹא לְלַמֵּד עַל עֲצָמוֹ יֵצֵא. אֶלָּא לְלַמֵּד עַל הַכָּלֵל כְּלוֹ יֵצֵא. (ג) כָּל דָּבָר שֶׁהָיָה בְּכָלֵל וַיֵּצֵא לְטַעוֹן טוֹעֵן אַחַד שֶׁהוּא כְּעֵנְיָנוּ. יֵצֵא לְהַקְלִי וְלֹא לְהַחְמִיר. (ד) כָּל דָּבָר שֶׁהָיָה בְּכָלֵל וַיֵּצֵא לְטַעוֹן טוֹעֵן אַחֵר שֶׁלֹּא כְּעֵנְיָנוּ. יֵצֵא לְהַקְלִי וְלְהַחְמִיר. (ה) כָּל דָּבָר שֶׁהָיָה בְּכָלֵל וַיֵּצֵא לְדוֹן בַּדָּבָר הַחֲדָשׁ. אִי אַתָּה יְכוֹל לְהַחְזִירוֹ לְכָלֵל עַד שֶׁיִּחְזְרוּנוּ הַפְּתוּבִים לְכָלֵל בְּפְרוּשׁ. (ו) דָּבָר הַלָּמֵד מֵעֵנְיָנוּ. וְדָבָר הַלָּמֵד מִסּוּפוֹ. (ז) וְכֵן (ח"א וְכ"א) שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת זֶה. עַד שֶׁיָּבֹאוּ הַפְּתוּבִים הַשְּׁלִישִׁי וַיְכַרִּיעַ בֵּינֵיהֶם:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשֵׁם נֶעֱבְדֶךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת:

קדיש דרבנן

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמִיהָ רַבָּא, (הַקָּהָל עוֹנִים: אָמֵן): בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ וַיֵּצְמַח פְּרָקְנָהּ וַיְקַרֵּב מְשִׁיחָהּ, (הַקָּהָל עוֹנִים: אָמֵן): בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזָמַן קָרִיב. וְאָמְרוּ אָמֵן, (הַקָּהָל עוֹנִים: אָמֵן):

A **general term** followed by a **specific detail**. Reb Noson explains that there is knowledge of God in general terms (*clal*) and knowledge of Him in specific terms (*prat*). The general, all-encompassing knowledge includes faith and knowledge that He exists, He is the Ruler and the Master of all. The specific knowledge is how we are able to incorporate that

knowledge into our daily lives. We accomplish this through each and every mitzvah we perform, because our learning to perform His *mitzvos* brings us to knowledge of God (LH, *Kiddushin* 3:18).

Kaddish. The word *kaddish* means "sanctification." Whenever we say the Kaddish, we intend to sanctify God's Name in

according to His will. May He establish His eternal kingdom, cause His final redemption to spring forth, and hasten the coronation of His anointed *Mashiach*, (the congregation answers: *Amen*); in your lifetime, in your days, and in the lifetime of the entire family of Israel, speedily and soon, and say, *Amen*. (The congregation answers: *Amen*).

Congregation and leader: May His Great Name be blessed and increasingly revealed in this world and all worlds forever and for all eternity!

Blessed, praised, glorified, exalted, sublime, esteemed, elevated and illuminated is the Name of the Holy One, Blessed be He, (the congregation answers: *Amen*). Above (During the Ten Days of Repentance add: and beyond) all blessing and song, praise and consolation which will ever be uttered in the world, and say, *Amen*. (The congregation answers: *Amen*).

We pray for Israel, for our sages, for their students, for all their students' students, and for all who are occupied in learning the holy Torah, here in this (holy) place, as well as in every other place where Torah is being learned. May they and you experience the great peace, favor, loving-kindness, compassion, long life, unlimited sustenance, and redemption that comes from our Father who is in heaven and on earth, and say, *Amen*. (The congregation answers: *Amen*).

May there be abundant peace from heaven, and good lives, for us and for all Israel, and say, *Amen*. (The congregation answers: *Amen*).

May He who makes peace (During the Ten Days of Repentance say: the peace) in His highest heavens also make peace for us and for all Israel, and say, *Amen*. (The congregation answers: *Amen*).

with the World of *Yetzirah*), and between the *Pesukei d'Zimrah* and the Blessings of the *Shma* (associated with the World of *Beriah*). The *Amidah* (associated with the World of *Atzilus*) must be said immediately after the blessings of the *Shma*, without interruption, so Kaddish is not said then.

After ascending to *Atzilus* in the *Amidah*, we return and descend through those same worlds all the way back down to *Asiyah*. This is why Kaddish is recited

many times at the end of the prayers, for it serves as a bridge from each higher world to the world below it, to bring down blessing and bounty (see *Pri Etz Chaim, Shaar HaKaddishim*, pp. 126-127).

"May His Great Name be blessed." One who answers, "May His Great Name be blessed in this world and all worlds" with *kavanah* invokes forgiveness for all his sins (*Shabbos* 119b; *The Aleph-Bet Book*, Repentance A:88).

קו"ח: יהא שמייה רבא מברך לעלם ולעלמי עלמיא.

יתברך. וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא בריך הוא, (הקהל עונים: אמן): לעלא מן כל (בעשי"ת: ולעלא מכל) ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא. ואמרו אמן, (הקהל עונים: אמן):

על ישראל ועל רבנו. ועל תלמידיהון ועל כל תלמידי תלמידיהון. ועל כל מאן דעסקין באורייתא. די באתרא (קדישא) הדין ודי בכל אתר ואתר. יהא להון ולכון שלמא רבא חנא וחסדא ורחמי וחיי אריכי ומזוני רויחי ופרקנא מן קדם אבוהון די בשמיא וארעא ואמרו אמן, (הקהל עונים: אמן):

יהא שלמא רבא מן שמיא וחיים טובים עלינו ועל כל ישראל. ואמרו אמן, (הקהל עונים: אמן):

עושה שלום (בעשי"ת: השלום) במרומו הוא ברחמי יעשה שלום עלינו ועל כל ישראל ואמרו אמן, (הקהל עונים: אמן):

Rabbi Chayim Vital explains further: When we say this great and holy praise of Kaddish in Aramaic, which is precisely the language of the Other Side and the *kelipos*, this effectively breaks their power and elevates God's glory over all dimensions (*Shaar HaKavanos, Drushey HaKaddish*).

Kaddish. Reb Noson says that one of the reasons Kaddish is so powerful is because we ask that God's Name "be magnified and sanctified in the world that He created according to His will." That is, when we accept God's kingship and strive to obey Him, we elevate and

bind our will to its root in God's will, which is called *Raava d'Raavin* (the Will of all wills, the Godly will that includes all wills), so that God will then reveal His ultimate will throughout all the worlds (LH, *Kaddish* 1).

Kaddish. We have seen that the prayers are divided into four sections, which represent the Four Worlds: *Asiyah*, *Yetzirah*, *Beriah* and *Atzilus*. Kaddish is the bridge that connects each world to the next. For this reason, we recite Kaddish between the sections of *Korbanos* (associated with the World of *Asiyah*) and *Pesukei d'Zimrah* (associated

SOUL'S BELOVED

Soul's Beloved, Merciful Father, draw Your servant who wishes only to do Your will. Your servant will then rush as swiftly as a deer to bow down before Your majesty. Your love is sweeter to him than the dripping of the honeycomb and all other-worldly delights!

Resplendent, Exquisite One, radiance of the world, my soul is lovesick for You. Please, O God, I beseech You to heal her now by showing her the sweetness of Your radiance. Then she will be strengthened and healed, and eternal joy will be hers!

Distinguished Ancient One, may Your mercies be aroused now to pity this child of Your beloved nation. I have yearned and hoped for so long to behold Your power in all its splendor. This is the desire of my heart, so please take pity now and do not conceal Yourself any longer!

Please reveal Yourself now, my Beloved, and spread Your shelter of peace over me. Illuminate the earth with Your glory so that we may delight and rejoice in You alone. O Beloved, hurry, for the appointed time has come to redeem us. Be gracious to us as in days of old!

ידיד נפש

ידיד נפש אב הרחמן. משוך עבדך אל רצונך. ירוץ עבדך כמו
איל. ישתחווה אל מול הדרך. יערב לו ידידותיך. מגופת צוף
וכל טעם:

הדור נאה זיו העולם. נפשי חולת אהבתך. אנא אל נא רפא נא
לה. בהראות לה נועם זינך. אז תתחזק ותתרפא. והיתה לה
שמחת עולם:

ותיק יהמו נא רחמיך. וחוסה נא על בן אהובך. כי זה כמה
נכסוף נכספתי לראות בתפארת עזך. אלה חמדה לבי. וחוסה
נא ואל תתעלם:

הגלה נא ופרוס חביבי עלי את סבת שלומך. תאיר ארץ
מבודך. נגילה ונשמחה בך. מהר אהוב כי בא מועד וחנונו
בימי עולם:

HODU¹

Give thanks to HaShem. Call out in His Name. Make His great deeds known among the nations. Sing to Him, play instruments to cut through the barriers that prevent us from coming close to Him. Meditate upon all the supernatural wonders that He has done. Glory in the radiance of His holy Name. Let the hearts of those who seek HaShem rejoice. Seek HaShem and His invincible strength.² Seek His presence continually. Remember the wonders He has done, His marvels, and the righteous judgments He has pronounced.

O descendants of Yisrael, His servant, children of Yaakov, His chosen ones, know that although HaShem is uniquely our God, His judgments extend throughout the entire earth. Remember His covenant forever — the word He commanded for a thousand generations — which He made as a treaty with Avraham and a vow with Yitzchak. He confirmed it with Yaakov as a decree, with Yisrael as an everlasting covenant. To each of them, He declared, “To you I bequeath the land of Canaan.” To all of them He confirmed, “It is the portion of your eternal inheritance, though you are now but few in number, a minority of strangers sojourning in it.” Thus they continued to travel about in the land from one tiny tribal-nation to the next, and from one kingship to another. Still, He permitted no man [Lavan] to oppress them. He rebuked kings [Pharaoh and Avimelekh] for their sake, saying, “Touch not My anointed ones [Avraham and Sarah, Yitzchak and Rivkah]; My prophets you shall not harm.”

Sing to HaShem, all you inhabitants of the earth. Announce His constant acts of salvation from one day to the next.³ Tell of His glory among the nations;⁴ His miraculous deeds among all peoples. For HaShem

or devotions that people must perform, such as the daily prayers of a Sunday as compared to Monday's prayers; the weekdays vis-à-vis *Shabbos*, and so on. Reb Noson adds that through strengthening our faith, we can open our minds to receive and accept these salvations (LH, *Birchos HaRei'ach* 4:46).

4 “Tell of His glory among the nations” (I Chronicles 16:24). God's glory cries out from all things, beckoning you to come close to Him. For God, with all His love

and mercy, wants you to be close. Sometimes, in the middle of your prayers, you become enflamed and the words flow from your lips with burning devotion. At this time, God's own light is inside you, beckoning you to draw near. This arousal is a spark of God's own Essence. And sometimes when God withdraws and is far off, you must still pray to Him. It is written, “Cast your burden upon God” (Psalms 55:23). You must literally throw your prayers towards God from afar (RNW #52).

הודו

הודו לַיִּי קְרָאוּ בְשִׁמּוֹ. הוֹדִיעוּ בְעַמִּים עֲלִילוֹתַי: שִׁירוּ לוֹ זִמְרוּ לוֹ. שִׁיחוּ בְכָל נִפְלְאוֹתַי: הִתְהַלְלוּ בְשֵׁם קִדְשׁוֹ. יִשְׂמַח לֵב מִבְּקִשֵׁי יְיָ: דַרְשׁוּ יְיָ וְעִזּוֹ. בְּקִשׁוֹ פָּנָיו תָּמִיד: זְכְרוּ נִפְלְאוֹתַי אֲשֶׁר עָשָׂה. מִפְּתֵי וּמִשְׁפְּטֵי פִיהוּ:

זַרַע יִשְׂרָאֵל עֲבָדוּ. בְּנֵי יַעֲקֹב בְּחִירָיו: הוּא יְיָ אֱלֹהֵינוּ. בְּכָל הָאָרֶץ מִשְׁפָּטָיו: זְכְרוּ לְעוֹלָם בְּרִיתוֹ. דַּבֵּר צְוָה לְאֶלֶף דּוֹר: אֲשֶׁר כָּרַת אֶת אַבְרָהָם. וּשְׁבוּעָתוֹ לְיִצְחָק: וַיַּעֲמִדָה לְיַעֲקֹב לְחֹק. לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר. לְךָ אֶתֵּן אֶרֶץ כְּנָעַן. חֶבְל נַחֲלַתְכֶם: בְּהִיוֹתְכֶם מְתֵי מִסְפָּר. כְּמַעַט וְגָרִים בָּהֶ: וַיִּתְהַלְכוּ מִגּוֹי אֶל גּוֹי. וּמִמַּמְלָכָה אֶל עַם אֲחֵר: לֹא הִנִּיחַ לְאִישׁ לְעַשְׂקֶם. וַיּוֹכַח עֲלֵיהֶם מַלְכִים: אֵל תִּגְעוּ בְּמִשְׁיַחִי וּבְנַבִּיאֵי אֵל תִּרְעוּ:

שִׁירוּ לַיִּי כָּל הָאָרֶץ. בְּשִׁרוֹ מִיּוֹם אֶל יוֹם יִשׁוּעָתוֹ: סִפְרוּ בְּגוֹיִם אֶת כְּבוֹדוֹ. בְּכָל הָעַמִּים נִפְלְאוֹתַי: כִּי גָדוֹל יְיָ וּמְהֵלָל מְאֹד. וְנוֹרָא

1 “Give thanks to HaShem. Call out in His Name.” The verses of *Hodu* (from I Chronicles 16:8-36, Psalms 105:1-15, and Psalms 96:1-13, with slight differences) were originally composed by King David for the *Leviim* to sing in the Holy Temple while the *Kohanim* were offering the *korban tamid* (daily offering). Specifically, the *Leviim* would sing from “Give thanks to HaShem” (I Chronicles 16:8) to “My prophets you shall not harm” (ibid. 16:22) while the *Kohanim* were offering the morning *tamid*, and continue from “Sing to HaShem, all you inhabitants of the earth” (ibid. 16:23) to “And all the people said, ‘Amen,’ and each one offered praise to HaShem” (ibid. 16:36) while the afternoon *tamid* was being offered. To this day, we continue to say these verses in order to prevent the forces of evil from trying to rise up together with the

sparks of holiness that were released and are now being elevated as a result of our prayers, which parallel the daily offerings.

2 “Seek HaShem and His invincible strength” (I Chronicles 16:11). How do we seek God? Through the Torah — which is His invincible strength (LM I, 37: end).

3 “Announce His salvation from one day to the next” (I Chronicles 16:23). Each day is very different from the previous one, says Reb Noson. Certain things can be rectified only on certain days. Therefore one must “announce His salvation from one day to the next,” for each day has its own type of rectification and salvation that was not possible earlier. Who knows what salvation God will be sending him that day? (LH, *Basar BeChalav* 4:14).

This is seen in certain obligations

is great and exceedingly praised;⁵ He alone is awesome above all heavenly powers. For all the gods of the nations [i.e., all heavenly powers in which the nations put their trust] are nonentities, whereas HaShem made the heavens. Majesty and splendor are therefore before Him [i.e., solely His]. Strength and joy abound in His place [i.e., in the full light of His presence]. Therefore: Ascribe to HaShem — O you families of peoples — ascribe to HaShem alone all glory and might. Ascribe to HaShem the honor rightfully due His Name. Raise up an offering and come before Him. Bow to HaShem [place yourselves entirely in His service with trembling] in the splendor of His holy Sanctuary. Let the entire earth tremble before Him in pangs of birth, until human society is finally established with justice and compassion and will vacillate no more. The heavens will then rejoice and the earth will celebrate. Mankind will realize and proclaim: HaShem's reign is eternal and has never ceased. At that time, all of creation will rejoice: The sea and all that fills it will roar. The field and all that is in it will rejoice. The trees of the forest will then sing for joy before HaShem when He comes to judge the earth.

O give thanks to HaShem, for He is good! For although at times hidden, His steadfast love is constant and endures forever. It is therefore incumbent upon us to pray and say, “Save us, O God of our salvation. Gather us and rescue us from our exile among the nations, to give thanks to Your holy Name, and to become elevated in praising You and reflecting our thanks to You forever.” HaShem, O God of Israel, may You be acknowledged as the source of all blessing and may Your blessing flow down ever more abundantly from the highest universe to the lowest. And all the people said, “*Amen* (May it be so),” and each one offered praise to HaShem. Acknowledge the exaltedness of HaShem our God by bowing down toward the Holy Temple, His footstool on earth. He Himself is holy and transcends any limited conception we may have of Him. Acknowledge the exaltedness of HaShem our God by bowing down toward His holy mountain, for HaShem our God is holy and transcendent.

He who is high, infinitely exalted, and inscrutably hidden is compassionate and therefore desires to help us atone for and become completely cleansed of the blemish of our deliberate transgressions, instead of destroying us if only we return to Him. Time and again He retracts His anger and does not allow the full heat of His judgment to become aroused. HaShem, do not withhold Your mercies from me. I need Your loving-kindness and Your truth to protect me at all times. Remember Your mercies, HaShem, and Your kindnesses, for they have existed from before the beginning of time. But to arouse His mercies, HaShem requires that we give strength to God [i.e., the *Shechinah*, the specific mode of Divine providence], whose pride rests upon Israel and by virtue of our service whose strength resides in the heights. O God,

הוא על כל אלהים: כי כל אלהי העמים אֱלִילִים (כאן צריך להפסיק), וְיִי שָׁמַיִם עָשָׂה: הוֹד וְהָדָר לְפָנָיו. עַז וְחִדְוָה בְּמִקְוָמוֹ: הָבוּ לַיִי מִשְׁפָּחוֹת עַמִּים. הָבוּ לַיִי כְבוֹד וְעֹז: הָבוּ לַיִי כְבוֹד שְׁמוֹ. שְׂאוּ מִנְחָה וּבֵאוּ לְפָנָיו. הִשְׁתַּחֲוּוּ לַיִי בְּהַדְרַת קֹדֶשׁ: חִילוּ מִלְּפָנָיו כָּל הָאָרֶץ. אֲף תִּכּוֹן תִּבֵּל בַּל תִּמּוֹט: יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ. וַיֵּאמְרוּ בְּגוֹיִם יִי מֶלֶךְ: יִרְעֵם הַיָּם וּמִלְאוּ. יַעֲלֶץ הַשָּׂדֶה וְכָל אֲשֶׁר בּוֹ: אֲז יִרְנְנוּ עַצֵּי הַיַּעַר מִלְּפָנָיו יִי. כִּי בָא לְשִׁפּוֹט אֶת הָאָרֶץ:

הודו לַיִי. כִּי טוֹב. כִּי לְעוֹלָם חֶסֶדֶוּ: וַאֲמְרוּ. הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל. וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם. לְהַדוֹת לְשֵׁם קֹדֶשְׁךָ. לְהִשְׁתַּבַּח בְּתֵהֱלֵתְךָ: בְּרוּךְ יִי אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם וַיֵּאמְרוּ כָּל הָעָם אָמֵן וְהִלֵּל לַיִי: רּוֹמְמוֹ יִי אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו. קְדוֹשׁ הוּא: רּוֹמְמוֹ יִי אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ. כִּי קְדוֹשׁ יִי אֱלֹהֵינוּ:

והוא רחום יְכַפֵּר עוֹן וְלֹא יִשְׁחִית. וְהִרְבָּה לְהַשִּׁיב אָפוֹ וְלֹא יַעִיר כָּל חַמְתּוֹ: אֲתָה יִי לֹא תִכְלָא רַחֲמֶיךָ מִמְּנִי. חֶסֶדְךָ וְאַמְתָּךְ תִּמְיֵד יִצְרוּנִי: זְכוֹר רַחֲמֶיךָ יִי. וְחֶסֶדְךָ. כִּי מֵעוֹלָם הִמָּה: תָּנוּ עַז לְאֱלֹהִים

5 “For God is great and exceedingly praised” (I Chronicles 16:25). Our Sages say the word *me'od* (מְאֹד, exceedingly) refers to the Angel of Death, the forces of evil (Bereishis Rabbah 9:5). Rebbe Nachman asks: When is God considered great

and exceedingly praised? He answers, “When even someone who is distant from God and trapped in the clutches of the evil forces comes to recognize Him” (LM I, 10:4).

Your awesomeness is revealed through those who sanctify You. O God of Israel, although You make the revelation of Your power dependent on Israel's service, it is You alone who gives strength and power to the people. God is intrinsically blessed.

O loving God who executes justice, HaShem, merciful God, loving God who executes justice, reveal Yourself. Arise, O Judge of the earth, let the arrogant suffer the consequences of their actions. Salvation is Yours, HaShem; may Your blessing therefore rest upon Your people forever, *selah*. May HaShem, God of all the hosts of heaven and earth, be with us. May the God of Yaakov be our fortress [assurance and inspiration] forever, *selah*. HaShem, God of hosts, happy is the man who trusts only in You. HaShem, merciful God, save us. O King, answer us on the day we call. Deliver Your people and bless Your inheritance. Guide them and carry them as a shepherd carries his flock forever.

Our soul longs for HaShem. He is our support and our shield. In Him alone our heart rejoices, for we have placed our trust in His holy Name. HaShem, pour Your loving-kindness down upon us to the degree that we place our hope in You. HaShem, show us Your love and grant [reveal to] us Your full deliverance. Arise, help us, and redeem us for the sake of Your love. "I am HaShem your God who lifts you out of the land of Egypt; open your mouth wide [i.e., express your deepest longing to Me; pray for the ultimate redemption] and I will fulfill it."⁶ Happy is the people for whom this is so. Happy is the people whose God is HaShem. As for me, I have always trusted in Your unconditional love; my heart will therefore rejoice in Your deliverance. I will sing to HaShem, for He has already bestowed His blessing upon me.

A *mizmor* for the dedication of the Temple by David:⁷ HaShem, I will exalt You, for You have raised me up from the depths and not allowed my enemies to rejoice over me. HaShem my God, I cried out to You and You healed me. HaShem, You lifted my soul out of the grave. You kept me alive and saved me from descending to the pit. Sing out to HaShem, O His devout ones for He will save you, too, when you call out to Him. Give thanks for the memory of His holiness [i.e., even when He hides His countenance and you must endure hardship]. For His anger lasts but a moment, whereas His true desire is that we align our will with His in order to attain eternal life. The darkness of this world will pass like weeping that lodges in the night; the morning [redemption] will bring joyous song. At the height of my success, I thought I would

this passage, which describe how God continually supports us and saves us, give us strength and encouragement.

And the passage ends on a note of joy, for by strengthening ourselves, we merit to joy (LH, *Sefer Torah* 4:26).

על ישראל גאֹוֹתוֹ. וְעִזּוֹ בְּשַׁחֲקִים: נוֹרָא אֱלֹהִים מִמְּקַדְּשֶׁיךָ. אֵל יִשְׂרָאֵל. הוּא נוֹתֵן עֹז וְתַעֲצֻמוֹת לְעָם. בְּרוּךְ אֱלֹהִים:

אֵל נִקְמוֹת יי. אֵל נִקְמוֹת הוֹפִיעַ: הַנְּשֵׂא שׁוֹפֵט הָאָרֶץ הַשֵּׁב גְּמוּלָה עַל גְּאִים: לִי הִישׁוּעָה. עַל עַמֶּךָ בְּרַכְתָּהּ סָלָה: יי צְבָאוֹת עֲמָנוּ. מְשׁוּבָה לָנוּ אֱלֹהֵי יַעֲקֹב סָלָה: יי צְבָאוֹת. אֲשֶׁרִי אָדָם בְּטוֹחַ בְּךָ: יי הוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנוּ בַיּוֹם קְרָאֵנוּ: הוֹשִׁיעָה אֶת עַמֶּךָ וּבְרַךְ אֶת נַחְלָתְךָ. וְרַעַם וְנִשְׂאִים עַד הָעוֹלָם:

נִפְשָׁנוּ חִכְתָּהּ לִי. עֲזָרְנוּ וּמִגִּנְנוּ הוּא: כִּי בּוֹ יִשְׁמַח לִבְנוֹ. כִּי בְשֵׁם קִדְשׁוֹ בְּטַחָנוּ: יְהִי חִסְדְּךָ יי עָלֵינוּ. כַּאֲשֶׁר יַחֲלֵנוּ לָךְ: הֲרָאֵנוּ יי חִסְדְּךָ. וַיִּשְׁעֶךָ תִּתֵּן לָנוּ: קוֹמָה עֲזָרְתָהּ לָנוּ. וּפְדָנוּ לְמַעַן חִסְדְּךָ: אָנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶה מֵאָרֶץ מִצְרַיִם. הֲרַחֵב פִּיךָ וְאִמְלֵאֶהוּ: אֲשֶׁרִי הָעַם שֶׁכַּכָּה לוֹ. אֲשֶׁרִי הָעַם שֶׁיִּי אֱלֹהֵיוֹ: וְאֲנִי בַחִסְדְּךָ בְּטַחָתִי. יְגַל לְבִי בִישׁוּעָתְךָ. אֲשִׁירָה לִי כִּי גָמַל עָלַי:

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: אֲרוּמְמָה יי כִּי דְלִיתָנִי. וְלֹא שׁוֹמַחַת אֵיבִי לִי: יי אֱלֹהֵי. שׁוֹעֵתִי אֵלֶיךָ וְתִרְפְּאֵנִי: יי הַעֲלִיתָ מִן שְׂאוֹל נִפְשִׁי. חִייתָנִי מִיַּרְדֵּי בּוֹר: זְמַרוּ לִי חִסְדֵיךָ. וְהוֹדוּ לְזִכָּר קִדְשׁוֹ: כִּי רָגַע בְּאִפּוֹ חַיִּים בְּרָצוֹנוֹ. בְּעָרֵב יִלִּין בְּכִי וְלִבְקָר רִנָּה: וְאֲנִי אִמְרָתִי בְשִׁלּוֹי. בַּל אָמוּט לְעוֹלָם: יי בְּרָצוֹנְךָ הַעֲמַדְתָּהּ לְהַרְרִי עוֹז. הַסִּתַּרְתָּ

6 "Open your mouth wide and I will fulfill it" (Psalms 81:11). Though we have translated this verse as "Open your mouth wide and I will fulfill it," the literal meaning of the words is, "Open your mouth wide and I will fill it." In English this sounds like a play on words, but it conveys a double message: When we take the time to speak to God in our own words and articulate all our deepest needs, desires, hopes, and disappointments to Him, we can be assured that He will not only fill our mouths with the right words to say, but—because we have

learned to ask for what He wants us to ask for (namely, the final redemption and the ultimate revelation of Godliness on earth)—He will fulfill our prayers and bless us!

7 "A *mizmor* for the dedication of the Temple by David" (Psalm 30:1). The human mind parallels the Holy Temple (LM I, 13:1). Each day we must rededicate our "temple" to God. Because the evil inclination always battles against us, we should learn from King David how to strengthen ourselves. The verses in

never falter. But HaShem, now I understand that it was solely through Your favor that You supported my ascent to power. For when You hid Your face, I was confounded. To You, HaShem, I cry out; to You alone, my Lord, I plead. What benefit is there in my silence, in my descent to the grave? Can dust confess to You? Can it proclaim Your truth? HaShem, hear me and be gracious to me. HaShem, be my support! Only You can transform my mourning into dancing. Only You can untie my sackcloth and gird me with joy. In Your wisdom, You knew that I had to pass through the valley of the shadow of death so that the glory of my soul could sing to You forever and never be silent. HaShem my God, I will thank You forever!

Stand to say *HaShem melech*. Even if you just hear the congregation saying *HaShem melech*, you must stand:

Say two times: HaShem reigns, HaShem has reigned, HaShem will reign forever and for all eternity.

The day is surely coming when HaShem will be recognized and acknowledged as King over the entire earth just as His kingship is acknowledged in heaven. On that day, the oneness of HaShem and the oneness of His Name will be revealed to all mankind.⁸

Redeem us, HaShem our God. Gather us from our exile among the nations to give thanks to Your holy Name, and to become elevated in praising You and reflecting our thanks to You forever. HaShem, God of Israel, may You be blessed and acknowledged as the source of all blessing from eternity to eternity and may Your blessing flow down ever more abundantly from the highest universe to the lowest. And all the people shall say, “*Amen, halleluYah* (praise God!)” Let every soul praise God, *halleluYah!*

Dedicated to the Master [the Symphony Conductor of Creation] who grants victory through melodies, a *mizmor* to cut away the obstacles that prevent us from appreciating His blessings: God—may He be gracious to us and bless us; may the light of His presence shine upon us and accompany us forever, *selah*. May Your way become known on earth, the power of Your deliverance acknowledged among all nations [for precisely by revealing Your special providence over Israel, Your way—the way You run the world—will become known on earth, and the power of Your deliverance acknowledged among all nations]. O how we await the day when nations will acknowledge You, God, when all nations will acknowledge You together! Nations will rejoice and sing for joy, for You will judge all peoples justly and guide the nations of the earth to their perfection forever, *selah*. Nations will acknowledge You, God, all nations together will acknowledge You. Then earth-existence will have yielded its produce [i.e., fulfilled its intended purpose, the complete actualization of God-consciousness]. God—our God—will bless us. God will bless us, and all the ends of the earth will be in awe of Him.

פְּנִיָּה הַיִּיתִי נִבְהַל: אֵלֶיךָ יְיָ אֶקְרָא וְאֶל אֲדֹנָי אֶתְחַנֵּן: מַה בָּצַע בְּדַמִּי בְּרַדְתִּי אֶל שְׁחַת. הַיּוֹדֶה עֲפָר הַיִּגִּיד אֲמַתְּךָ: שְׁמַע יְיָ וְחַנּוּנִי יְיָ הִיָּה עֵזֶר לִי: הַפִּכֶת מִסִּפְדֵי לְמַחֹל לִי פִתְחַת שְׁקִי וּתְאִזְרֵנִי שְׂמֵחָה: לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם. יְיָ אֱלֹהֵי לְעוֹלָם אוֹדְךָ:

אומרים "ה' מלך" מעומד, ואפילו רק שומעו מהציבור יעמוד:

ב"פ: יְיָ מֶלֶךְ. יְיָ מֶלֶךְ. יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

וְהִיָּה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד:

הוֹשִׁיעֵנו יְיָ אֱלֹהֵינוּ וְקַבְּצֵנוּ מִן הַגּוֹיִם. לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ לְהִשְׁתַּבַּח בְּתֵהֲלֹתֶיךָ: בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם. וְאָמַר כָּל הָעָם אָמֵן. כָּל הַנְּשָׂמָה תִּהְלֵל יְיָ. הַלְלוּיָהּ:

בהושענא רבא מוסיפים כאן "למנצח מזמור לדוד השמים מספרים" וכו'.

לְמַנְצַח בְּגַנְיֹנוֹת מְזִמּוֹר שִׁיר: אֱלֹהִים יַחְנֵנוּ וּיְבָרְכֵנוּ. יֵאָר פְּנִיֹנוּ אֶתְנוּ סֶלָה: לְדַעַת בְּאָרְץ דְּרָכֶךָ. בְּכָל גּוֹיִם יִשׁוּעַתְךָ: יוֹדוּךָ עַמִּים אֱלֹהִים. יוֹדוּךָ עַמִּים בָּלָם: יִשְׂמְחוּ וּיְרַנְּנוּ לְאֻמִּים. כִּי תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל. יוֹדוּךָ עַמִּים וְלְאֻמִּים בְּאָרְץ תִּנְחָם סֶלָה: יוֹדוּךָ עַמִּים אֱלֹהִים. יוֹדוּךָ עַמִּים בָּלָם: אָרְץ נִתְּנָה יְבוּלָהּ. יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים. וַיִּירָאוּ אוֹתוֹ כָּל אֲפִסֵי אָרֶץ:

8 "On that day, the oneness of HaShem and the oneness of His Name will be revealed" (Zechariah 14:9). Alternatively, "On that day, HaShem will be One and His Name will be One." The Talmud asks: How can it be written, "On that day, HaShem will be One"? Isn't He One now? It answers that this world is not like the World to Come. In this world, when hearing good tidings, we say, "Blessed is He who is good and who does good," and when receiving bad news, we say, "Blessed is the Judge Whose judgment is truth." In the World to Come, however, we will say only, "Blessed is He Who is good and Who does good" (*Pesachim* 50a). We wish to internalize that level of

consciousness that will be revealed in the future, now.

Rebbe Nachman teaches that when we attain *daat* (knowledge and awareness of God), we, too, are able to recite the blessing, "Blessed is He Who is good and Who does good," over everything. For the essence of *daat* is the complete union of God's compassion with His justice. In the future, *daat* will be totally revealed, and we will see that all was for the good (LM I, 4:3-4). In prayer, God is One now. When we say verses like this and declare God's oneness, we jump above the apparent duality of the world and enter into that oneness—as it will be revealed in the future—now.

PESUKEY D'ZIMRAH⁹¹⁰¹¹

Stand, and while holding the two front *tzitzis* in your right hand, slowly say each word of *Baruch Sh'amar*. At the conclusion of the blessing, kiss the *tzitzis* and release them.

I hereby dedicate the speech of my mouth to thanking, praising and glorifying my Creator. For the sake of the revelation of the unity of the Blessed Holy One and His Indwelling Presence, through the infinite blessing of *Ein Sof*, the One who is hidden and concealed, in the name of all Israel:

Blessed is the One who spoke the world into existence.¹² Blessed is He. Blessed is He who speaks and thereby does [i.e., whose word is His deed]. Blessed is He who decrees and fulfills. Blessed is He who continually renews creation. Blessed is He who has compassion on the earth. Blessed is He who has compassion on all His creatures. Blessed is He who bestows a good eternal reward to those who revere Him. Blessed is He who lives forever and exists eternally. Blessed is He who redeems and rescues. Blessed is His Name. Blessed are You, HaShem our God, King of the universe, almighty God, merciful Father, praised in the speech of His people, extolled and glorified in the words uttered by His devoted ones and His servants. With the songs of David Your servant, we will declare Your praise, HaShem our God. We will praise You with never-ending praises and songs with which we prune away all that prevents us from sensing Your presence in our lives. We will proclaim Your greatness, praise You, and glorify You. We will proclaim Your kingship and constantly mention Your Name, our King, our God, Unique One, Life of the worlds! O King whose great Name will be praised and

the obstacles that seek to prevent our prayers (and us) from rising higher. We could ask: Weren't the forces of evil subdued by our reciting the passages of *Korbonos*? Why must we subdue them further? Rebbe Nachman teaches that life is not static and each person has to ascend the spiritual ladder, one step at a time. With each step forward, however, a new set of *kelipos* arise and oppose our advancement to the next level. Therefore we precede each step forward with praise of God. By honoring Him and exulting in His praise, we cut off and defeat those *kelipos* and are able to advance higher and higher (see LM I, 25:5).

This also answers the question of we must pray each day, for weren't the

kelipos defeated yesterday? Each day presents new challenges; by recognizing God today and again praising Him, we can face today's challenges and succeed.

¹² *Baruch She'amar*. This praise was established by the Men of the Great Assembly, when a note descended from heaven with the exact wording of *Baruch She'amar* inscribed upon it. It contains 87 words, the numerical value of *PaZ* (פז, gold), as alluded to in the verse, "[The crown on] His head is of the purest gold (*paz*)" (Song of Songs 5:11) (*Tur, Orach Chaim* 51; *Taz*, *ibid.* 51:1). The Men of the Great Assembly understood this to mean that the "head" (beginning) of this section of the prayers should consist of this blessing of exactly 87 words.

פסוקי דזמרה

אחז שני הציצית ויאמר "ברוך שְׁאָמַר" בעמידה, ובגמר הברכה ינשקם ויניחם:

הַרְיֵנִי מִזְמֹן אֶת פִּי לְהוֹדוֹת וּלְהַלֵּל וּלְשַׁבַּח אֶת בּוֹרְאֵי: לְשֵׁם יְחִוּד
קוֹדֵשׁא בְּרִיךְ הוּא וְשִׁכְנִיתָהּ עַל יְדֵי הַהוּא טָמִיר וְנִעְלָם בְּשֵׁם
כָּל יִשְׂרָאֵל:

בְּרוּךְ שְׁאָמַר וְהָיָה הָעוֹלָם. בְּרוּךְ הוּא. בְּרוּךְ אוֹמֵר וְעוֹשֶׂה. בְּרוּךְ
גּוֹזֵר וּמְקַיֵּם. בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית. בְּרוּךְ מְרַחֵם עַל הָאָרֶץ. בְּרוּךְ
מְרַחֵם עַל הַבְּרִיּוֹת. בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו. בְּרוּךְ חַי לְעַד
וְקַיֵּם לְנֶצַח. בְּרוּךְ פּוֹדֶה וּמַצִּיל. בְּרוּךְ שְׂמוֹ: בְּרוּךְ אֶתָּה יְיָ אֱלֹהֵינוּ
מְלֶךְ הָעוֹלָם. הָאֵל אֵב הַרְחָמֵן הַמְהַלֵּל בְּפֶה עַמּוֹ. מְשַׁבַּח וּמְפָאֵר
בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו. וּבְשִׁירֵי דָוִד עַבְדֶּךָ. נְהַלְלֶךָ יְיָ אֱלֹהֵינוּ
בְּשִׁבְחֹת וּבְזִמְרוֹת. וְנִגְדְּלֶךָ וְנִשְׁבַּחֶךָ וְנִפְאָרֶךָ וְנִמְלִיכֶךָ וְנִזְכִּיר

⁹ *Pesukey d'Zimrah*. The second section of the prayers corresponds to the World of *Yetzirah* (Formation), the world of the angels. Just as the angels sing God's praises, we, too, can ascend to that angelic level and sing God's praises. *Pesukey d'Zimrah* (Verses of Song) is thus comprised of many verses (mostly from Psalms as well as several other books of the Bible) containing praises to God. The *Beis Yosef* emphasizes that one should recite these verses unhurriedly, since soon we will articulate our requests before God. It is not fitting to rush through the praises of the Authority who will shortly be asked to answer our prayers (*Tur, Orach Chayim* 51).

¹⁰ *Pesukey d'Zimrah*. *Pesukey d'Zimrah* can also be translated as "Verses of Cutting/Pruning," alluding to the fact that reciting verses of song and praise to God has the power to cut down and clear away the obstacles that seek to prevent our prayers (and us) from rising up. As Rebbe Nachman states, "It is only possible

to subdue the *kelipos*—i.e., the illusions, negative thoughts, desires, confusions, and obstacles—through recognition of the greatness of the Creator. Because we are now ascending from the World of *Asiyah* (*Korbonos*/sacrifices) to the World of *Yetzirah*, *Hodu* was instituted at the beginning of the *Pesukey d'Zimrah* in order to subdue the forces of the *kelipah*. Precisely by proclaiming the greatness of the Creator, the *kelipos* are subdued" (LM I, 25:4).

This also explains why *Hodu* contains praise of God for the past, present, and future. Precisely by thanking God for all the miracles He has done for us in the past—which shows that the *kelipos* were indeed subdued and His glory revealed—we strengthen our faith that we will merit to experience more of His kindness, now and in the future, and defeat the forces of evil (LH, *Hodaah* 6:72).

¹¹ *Pesukey d'Zimrah*. Our recital of verses of song and praise to God has the power to cut down and clear away

glorified forever. Blessed are You, HaShem, King who is praised with inexhaustible praises!

Mizmor LeSodah (Psalm 100) is not said on *Erev Pesach*, *Chol HaMoed Pesach* or *Erev Yom Kippur*.

A Song of Thanksgiving: Let the whole earth call out to HaShem.¹³ Serve HaShem with joy. Come before Him with exultation. Know that HaShem the Infinite, Eternal One who transcends any conception we have of Him is the One who conceals Himself as the Master Director of Creation. He made us; we did not make ourselves, and that is why we are His — His people and the flock of His pasture. Enter His gates with thanksgiving, His courtyards with praise. Give thanks to Him, bless His Name. For HaShem is good. His love is eternal, and His faithfulness endures from generation to generation.¹⁴

May HaShem's glory be ever more revealed to the world; may HaShem take pleasure in His works. May the Name of HaShem [the Divine providence with which He governs all creation] be blessed and acknowledged, and increasingly revealed from now and throughout all eternity. From the rising of the sun till its setting, let the Name of HaShem be praised as the source of all light and joy. HaShem is beyond the conception of all the nations; His glory is above the highest heavens. HaShem, Your Name is eternal; HaShem, Your memory [the memory or mention of Your Name] is transmitted from generation to generation. HaShem established His throne in the heavens above all change, and His kingdom [i.e., His intimate involvement in every detail of creation] rules over all. When His mastery over creation will be fully revealed, the heavens will rejoice, the earth will be glad; it will be proclaimed throughout the world: HaShem has always reigned. HaShem reigns; HaShem has always reigned; HaShem will reign forevermore! HaShem reigns and will continue to reign forevermore — long after nations will have vanished from His earth. HaShem nullifies the counsel of evil governments; He frustrates the machinations of wicked nations. Many are the thoughts in the heart of a man, but HaShem's counsel endures.¹⁵ HaShem's counsel will stand forever; the thoughts of His heart will endure throughout all generations. For He spoke and the world

Distracting thoughts serve to disguise our prayers so that they are ignored by the forces of evil. Then these forces do not denounce the prayers, and they are allowed to enter on high.

God knows the real truth. We may have improper motives or be distracted,

but in the very depths of our hearts, our sole intent is to God. God knows this. When we pray, our innermost thoughts are always directed towards God. God sees this innermost desire. He sees through the outer thoughts and accepts the prayer in love (RNW #72).

שִׁמְךָ מְלַכְנוּ אֱלֹהֵינוּ. יְחִיד חַי הָעוֹלָמִים. מְלֶךְ מְשֻׁבָּח וּמְפָאָר
עַדִּי עַד שְׁמוֹ הַגָּדוֹל: בְּרוּךְ אַתָּה יְיָ מְלֶךְ מְהֻלָּל בַּתְּשׁוּבָחוֹת:

בערב פסח ובחול המועד פסח ובערב יום כפור אין אומרים "מזמור לתודה".

מְזִמּוֹר לְתוֹדָה. הָרִיעוּ לַיְיָ כָּל הָאָרֶץ: עֲבְדוּ אֶת יְיָ בְּשִׂמְחָה. בְּאוֹ
לְפָנָיו בְּרִנָּה: דַּעוּ כִּי יְיָ הוּא אֱלֹהִים. הוּא עֲשָׂנוּ. וְלוֹ אֲנַחְנוּ עִמּוֹ
וְצֵאן מִרְעֵיתוֹ: בְּאוֹ שְׁעָרָיו בְּתוֹדָה. חֲצֵרְתָּיו בְּתִהְלָה. הוֹדוּ לוֹ
בְּרַכּוֹ שְׁמוֹ: כִּי טוֹב יְיָ. לְעוֹלָם חֲסִדוֹ. וְעַד דָּר וְדָר אָמוֹנְתוֹ:

יְהִי כְבוֹד יְיָ לְעוֹלָם. יִשְׂמַח יְיָ בְּמַעֲשָׂיו: יְהִי שֵׁם יְיָ מְבֻרָךְ. מֵעַתָּה
וְעַד עוֹלָם: מִמְזֶרַח שָׁמֶשׁ עַד מְבוֹאוֹ. מְהֻלָּל שֵׁם יְיָ: רַם עַל כָּל
גּוֹיִם יְיָ. עַל הַשָּׁמַיִם כְּבוֹדוֹ: יְיָ שִׁמְךָ לְעוֹלָם. יְיָ זְכָרְךָ לְדוֹר וְדוֹר: יְיָ
בְּשָׁמַיִם הַכִּיָּן כְּסֵאוֹ. וּמְלַכּוֹתוֹ בְּכָל מְשָׁלָה: יִשְׂמַחוּ הַשָּׁמַיִם וְתִגַּל
הָאָרֶץ. וַיֹּאמְרוּ בְּגוֹיִם יְיָ מְלֶךְ: יְיָ מְלֶךְ: יְיָ מְלֶךְ. יְיָ יִמְלֶךְ לְעוֹלָם
וְעַד: יְיָ מְלֶךְ עוֹלָם וְעַד. אֲבָדוּ גּוֹיִם מֵאַרְצוֹ: יְיָ הִפִּיר עֲצַת גּוֹיִם.
הִנֵּיא מְחֻשְׁבוֹת עַמִּים: רַבּוֹת מְחֻשְׁבוֹת בְּלֵב אִישׁ. וְעֲצַת יְיָ הִיא
תְּקוּם: עֲצַת יְיָ לְעוֹלָם תִּעֲמוֹד. מְחֻשְׁבוֹת לְבוֹ לְדוֹר וְדוֹר: כִּי הוּא
אָמַר וַיְהִי. הוּא צָוָה וַיַּעֲמֵד: כִּי בָחַר יְיָ בְּצִיּוֹן. אֲוֵה לְמוֹשֵׁב לוֹ: כִּי
יַעֲקֹב בָּחַר לוֹ יְהוָה. יִשְׂרָאֵל לְסֻגְלָתוֹ: כִּי לֹא יִטֵּשׁ יְיָ עַמּוֹ. וְנִחַלְתּוֹ

13 "Let the whole earth call out to HaShem" (Psalms 100:1). The initial letters of the words *הָרִיעוּ לַיְיָ כָּל הָאָרֶץ* spell *HaLaKhaH* (הלכה) (see LM I, 11:6). King David is exhorting us to get the entire world to accept God's kingship and worship Him. How can we do this? Rebbe Nachman teaches that the way to get the "whole earth" (i.e., all its people) to "call out to God" is by studying and fulfilling the tenets of *halakhah*, the Codes of Law.

14 "Know that HaShem is the One...His faithfulness endures from generation to generation" (Psalms 100:3, 5). How can we know that God is One and that His faithfulness endures? When we marry

and have children, we pass on our faith from generation to generation (LH, *Tefillin* 5:31). Although each child will be very different from the next, the fact that we manage to instill faith in each of them and they maintain their faith in the One God is what allows faith to endure and spread (LH, *Perikah U'Te'ina* 4:27).

15 "Many are the thoughts in a man's heart, but HaShem's counsel endures" (Proverbs 19:21). We may be influenced by false motives and be distracted by many outside thoughts when we pray. Such thoughts actually benefit our prayers. For tremendous powers are always at work, attempting to denounce proper prayers.

came into existence; He commanded and it stood firm. For HaShem chose Tziyon; He desired it as His dwelling place. For God chose Yaakov for Himself, Yisrael as His exclusive possession. HaShem has therefore promised that He will never abandon His people or forsake His inheritance. Even in our exile, He is compassionate, and therefore desires to help us atone for and become completely cleansed of the blemish of our deliberate transgressions, instead of destroying us if only we return to Him. Time and again He retracts His anger and does not allow the full heat of His judgment to become aroused. HaShem, merciful God, save us; O King, answer us on the day we call.

Happy are those who dwell¹⁶ [i.e., who perceive their lives here on earth as a sojourn] in Your House; they will merit to sing praises and reflect their gratitude back to You forevermore, *selah*. Happy is the people for whom this is so [i.e., happy is Israel, the nation that guards this precious knowledge and transmits it from one generation to the next]; happy¹⁷ is the people whose God is HaShem.

A psalm of praise by David:¹⁸ My God, I will exalt You as the Supreme King and acknowledge Your Name as the source of blessing forevermore. I will bless You each day in this world and praise Your Name forevermore throughout eternity. HaShem is great and exceedingly praised, though His greatness cannot be fathomed. Generation after generation will increasingly appreciate Your handiwork [the hidden wonders of Your creation]; they will also relate Your powerful miracles to their children. I will speak of the splendor of the radiance of Your hidden light, and meditate on the lessons of Your supernatural miracles. They [generation after generation] will speak of Your awesome miracles; I will tell about the daily hints of Your great kindness. Understanding that nature and miracles have one source, they will continue to transmit the memory of Your boundless goodness from generation to generation; they will also rejoice in Your righteous charity that they experience each day, declaring: HaShem is gracious and compassionate, exceedingly patient, and His loving-kindness is boundless. HaShem is good to all; His compassion is aroused for all His creatures. Therefore, HaShem, the totality of all You have made thanks/attests to You; moreover, Your devoted servants constantly bless You [i.e., they become co-workers with You

about saying a Psalm based on the *aleph-beis*?" He reminds us, however, that God brought the world into existence with His speech [i.e., using the Hebrew letters of the alphabet, the building blocks of Creation]. In this sense, reciting *Tehillah LeDavid* [which is a microcosm of all

the different combinations of the *aleph-beis*] empowers us to rectify all of the fallen speech of the world and utilize it for its highest purpose. Furthermore, it strengthens our faith that in all situations, God is there for us and will sustain us (LH, *Krias Shma* 5:14).

לֹא יַעֲזֹב: וְהוּא רַחוּם יִכַּפֵּר עָוֹן וְלֹא יִשְׁחִית. וְהִרְבָּה לְהָשִׁיב אָפוּ.
וְלֹא יַעִיר כָּל חַמְתּוֹ: יִי הוֹשִׁיעָה. הַמְלִךְ יַעֲגִנוּ בַּיּוֹם קְרָאָנוּ:

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ סֶלָה: אֲשֶׁרִי הָעַם שְׂפָכָה
לוֹ. אֲשֶׁרִי הָעַם שְׂיִי אֱלֹהֵיו:

תִּהְיֶה לְדָוִד. אֲרוּמְמָךְ אֱלֹהֵי הַמְלִךְ. וְאַבְרָכָה שְׂמֶךָ
לְעוֹלָם וָעֶד: בְּכָל יוֹם אֲבָרְכֶךָ. וְאַהֲלֵלָה שְׂמֶךָ לְעוֹלָם וָעֶד:
גָּדוֹל יִי וּמְהֻלָּל מְאֹד. וְלִגְדֻלְתּוֹ אֵין חֶקֶר: דּוֹר לְדוֹר יִשְׂבַּח
מַעֲשֶׂיךָ. וּגְבוּרָתֶיךָ יַגִּידוּ: הַדָּר כְּבוֹד הוֹדֶךָ. וְדַבְּרֵי נִפְלְאוֹתֶיךָ
אֲשִׁיחָה: וְעֲזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ. וּגְדֻלְתְּךָ אֲסַפְּרָנָה: יִזְכֵּר רַב
טוֹבְךָ יִבְיַעוּ. וְצִדְקָתְךָ יִרְנְנוּ: חֲנוּן וְרַחוּם יִי. אֶרְךָ אֲפִים
וּגְדֹל חֶסֶד: טוֹב יִי לְכָל. וְרַחֲמָיו עַל כָּל מַעֲשָׂיו: יוֹדוּךָ יִי כָּל
מַעֲשֶׂיךָ. וְחִסְדֶּיךָ יִבְרַכּוּךָ: כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ. וּגְבוּרָתְךָ
יְדַבְּרוּ: לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ. וְכְבוֹד הַדָּר מַלְכוּתְךָ:
מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים. וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר:
סוּמְךָ יִי לְכָל הַנִּפְלָאִים. וְזוֹקֵף לְכָל הַכְּפוּפִים: עֵינֵי כָל אֱלֹהֵיךָ

16 "Happy are those who dwell" (Psalms 84:5). Rabbi Yehoshua ben Levi taught: Whoever enters the synagogues and study houses in this world will merit to enter synagogues and study houses in the World to Come, as it is written, "Happy are those who dwell in Your House [in this world]; they will merit to sing praises to You forevermore [in the Future]" (*Devarim Rabbah* 7:1).

17 "Happy is the people for whom this is so; happy" (Psalms 144:15). Reb Nachman Tulchiner, a close follower of Reb Nason, used to read the words of these verses in this way: "Ashrei haam (Happy is the person), shekacha lo (through whatever

happens to him), ashrei (is able to remain happy)."

18 "A psalm of praise by David" (Psalms 145:1). Rabbi Elazar said in the name of Rav Avina: One who recites *Tehillah LeDavid* [i.e., *Ashrei*] three times daily is assured of being a *Ben Olam HaBa* (child of the World to Come). What is the reason? Because King David arranged the verses of this Psalm in alphabetical order (*aleph, beis, gimel*, etc.) and, in addition, he composed it as a praise to God for the fact that He grants sustenance and livelihood to all creatures (*Berachos* 4b; *Rashi*).

Reb Nason asks, "What is so powerful

to actively advance the fulfillment of Your plan; they become conduits of Your blessing]. They whisper among themselves of the glory of Your kingship [hints of Your hidden providential care]; they speak openly of Your revealed miracles. They do this in order to instruct mankind about Him by means of His revealed miracles; and thereby teach them to recognize the glory of the majesty of His kingship [i.e., the hints of His constant supervision]. For Your kingship is an eternal kingship, and Your absolute dominion spans all generations. Even when His providence is utterly concealed, when Israel is exiled, alone, fallen, and cannot rise up, HaShem supports all who have fallen; He raises up all who are bent down in despair. Therefore all direct their eyes longingly toward You, for You give the exact amount of sustenance allotted to them in its proper time.¹⁹ (Be mindful to say the verse *Poseyach es yadecha...*” with extra *kavanah*.) You open Your hands²⁰ [the channels of Divine sustenance] to satisfy the deepest needs and unexpressed yearnings of every living being with Your favor. HaShem is just in all His ways, and kind in all His actions. HaShem is close to all who call upon Him, but He is especially close when they call Him sincerely and truthfully. He fulfills the desire of those who revere Him; He hears their cries and rescues them. HaShem grants special protection to those who love Him; but He will cause all who become entrenched in their own wickedness to perish. My mouth shall declare HaShem’s praise, and will continue doing so until the day when all mankind will finally acknowledge His holy Name forever as the source of all blessing.²¹ We [Israel] will also acknowledge and bless God, from now throughout all eternity, *halleluYah*.

HalleluYah! My soul, praise HaShem. I will praise HaShem with my life;²² I will sing to my God with my very being. Do not put your trust in princes, in a human being who cannot save. His spirit departs; he returns to the ground from which he came; on that day his plans

actuality (LH, *Choshen Mishpat, Eidus* 1).

21 “My mouth shall declare HaShem’s praise, and all mankind will finally acknowledge His Holy Name forever as the source of all blessing” (Psalms 145:21). Rebbe Nachman quotes a beautiful comment from Rabbi Alexander Ziskind (1735-1794), author of the *Yesod VeShores HaAvodah*: “My mouth shall declare HaShem’s praise”—and, in that case, certainly “all mankind will finally acknowledge His Holy Name forever as the source of all blessing.” His point: If a lowly creature like me is able to speak

the praise of God, then certainly all other creatures have the right to bless His Holy Name, for they can’t be worse than I am (*Tzaddik* #522).

22 “I will praise HaShem with my life” (Psalms 146:2). When is it possible to praise God with *my* life? When I am not dependent on other people—not for honor, not for adulation, and not for livelihood. When I am self-sufficient, when I have no need for praise, adulation, or honor from others, then it is *my* life and I will be able to honestly praise God.

יִשְׁבְּרוּ. וְאִתָּהּ נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ: פּוֹתַח אֶת יָדְךָ. וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן: צְדִיק יִי בְּכָל דְּרָכָיו. וְחָסִיד בְּכָל מַעֲשָׂיו: קָרוֹב יִי לְכָל קוֹרְאָיו. לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת: רְצוֹן יִרְאִיו יַעֲשֶׂה. וְאֶת שְׁוַעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם: שׁוֹמֵר יִי אֶת כָּל אֲהָבָיו. וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד: תְּהִלַּת יִי יִדְבֹּר פִּי. וַיְבָרֵךְ כָּל בְּשׂוֹר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נְבָרֵךְ יְהִי מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ:

הַלְלוּיָהּ. הַלְלֵי נַפְשֵׁי אֶת יִי: אֶהְלֵלָה יִי בְּחַיִּי. אֲזַמְרָה לְאֱלֹהֵי בְּעוֹדֵי: אֶל תִּבְטְחוּ בַּנְּדִיבִים. בְּבֶן אָדָם שְׂאִין לוֹ תִשׁוּעָה: תִצַּא רוּחוֹ יֵשֵׁב לְאֲדָמָתוֹ. בְּיוֹם הַהוּא אֲבָדוּ עֲשֵׂתֵנִתִּי: אֲשֶׁרִי שְׂאֵל יַעֲקֹב בְּעֶזְרוֹ. שִׁבְרוּ עַל יִי אֱלֹהֵינוּ: עֲשֵׂה שָׁמַיִם וָאָרֶץ. אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם. הַשְׁמֹר אֵמֶת לְעוֹלָם: עֲשֵׂה מִשְׁפָּט לְעֹשׂוֹקִים. נִתֵן

19 “Therefore all direct their eyes longingly toward You, for You give the exact amount of sustenance allotted to them in its proper time” (Psalms 145:15). A friend once told us at Breslov Research Institute that he would give us one thousand dollars toward printing a certain book, but hadn’t made good on his pledge. Several months went by and the Institute had a note of three thousand dollars which came due, for which we had no funds. While sitting in our office and praying to God to help us keep up our payments, someone knocked on the door. It was our friend, who said, “I finally am able to make good on my pledge—but I now want to give you three thousand dollars!” (*Chaim Kramer*).

20 “*Poseyach es yadecha — You open Your hands*” (Psalms 145:16). This verse expresses the essence of our faith that all livelihood comes from HaShem, that He oversees and supervises everything, and that He nourishes and provides for all. All this is alluded to in the *gematria* of

the initial letters of the words *Poseyach Es Yadekha*: *peh* (80) + *aleph* (1) + *yod* (10) = 91. This same *gematria* is the sum of the two Divine Names *YHVH* (26) and *Adonoy* (65).

Noting that the first letter of *YHVH* is *yod*, and the last letter of *AdonoY* is *yod*, the *Zohar* tells us that this is the key to this verse. When saying *Poseyach es yadekha* (You open Your hands), we should also intend, *Poseyach es yodekha* (You open Your *yods*)—and envision Divine illumination flowing from the initial *yod* of *YHVH* (corresponding to the *sefirah* of *Chochmah*) all the way down to the final *yod* of *AdonoY* (corresponding to the *sefirah* of *Malchus*), through the intervening *sefiros* (*Binah, Chesed, Gevurah, Tiferes, Netzach-Hod, and Yesod*) (*Tikkuney Zohar*, Introduction, p. 7b; *Pri Etz Chayyim, Shaar HaZemiro* 5). Rebbe Nachman adds that the movement from the *yod* of *YHVH* to the *yod* of *AdonoY* alludes to the emergence of Creation from “closed” potentiality to “open”

come to naught. Happy is he whose help comes from the God of Yaakov. His hope is directed solely to HaShem his God. His hope is directed to the Maker of the heavens, the earth, the sea, and all they contain; to the One who upholds truth and is truly faithful for all eternity. To the One who executes justice for the oppressed; to the One who provides food to the hungry; to HaShem who releases the bound. His hope is directed to HaShem who gives sight to the blind, to HaShem who straightens up those who are bowed down, to HaShem who loves the righteous. His hope is directed to HaShem who protects righteous converts, and supports orphans and widows, but who thwarts the path of the wicked. May HaShem's absolute sovereignty be revealed in this world and for all eternity! O Tziyon, Your God, for endless generations, *hallelu Yah!*

HalleluYah! It is good to sing praises to our God, for praise of His great kindness is pleasant and befitting. HaShem is the Builder of Yerushalayim. He will gather together the dispersed of Israel. He will heal the brokenhearted and bind up their wounds. He will count the number of those who return like stars, and call out each of their names to bring them back. Our Lord will return each one, for He is great and has immeasurable power; His understanding of how to bring this about is beyond reckoning. HaShem supports the humble and afflicted, but He lowers the wicked who are haughty to the dust. Respond to HaShem with songs of thanks; sing melodies to our God to the accompaniment of a harp. Thank Him even when He hides the heavens with clouds. For in doing so, He prepares rain for the earth²³ and causes grass to sprout forth upon the mountains. This, in turn, is to provide animals their food and to sustain young ravens when they call out. The strength of the horse finds no favor in His eyes. He does not delight in mankind's reliance on its own physical prowess. HaShem desires those who conscientiously revere Him; He desires those who hope and yearn for His boundless loving-kindness. Yerushalayim, praise HaShem! Tziyon, reflect heartfelt gratitude to your God! A time will come when He will have fortified the crossbars of your gates; He will have blessed and multiplied your children in your midst. He will have established peace in your borders; He will have satiated you with the cream of the wheat.²⁴ To ensure this, He has sent forth His

of lack of blessing in the food (*Bava Metzia* 59a)—the implication being that where there is food and blessing, there is peace.

Rebbe Nachman follows the order of the verse more literally: When there is peace, blessings abound. If you are satisfied with whatever you have, it is con-

sidered as if you are nourished from the cream of the wheat. Conversely, when you experience a hunger—being overcome by the desire for food—this indicates that you have enemies. Bounty is connected with peace, whereas hunger is indicative of enemies and strife (LM I, 39:1).

לְחֵם לְרַעֲבִים. יי מַתִּיר אֲסוּרִים: יי פִּקַּח עוֹרִים. יי זֹקֵף כְּפוּפִים. יי אֶהֱב צְדִיקִים: יי שֹׁמֵר אֶת גְּרָמֵי. יתוֹם וְאֶלְמָנָה יַעֲוֹדֵד. וְדַרְךְ רְשָׁעִים יַעֲוֹת: ימְלֹךְ יי לְעוֹלָם. אֱלֹהֵיךְ צִיּוֹן לְדוֹר וָדוֹר. הַלְלוּיָהּ:

הַלְלוּיָהּ. כִּי טוֹב זְמַרָה אֱלֹהֵינוּ. כִּי נָעִים נֶאֱוָה תְהִלָּה: בּוֹנֵה יְרוּשָׁלַיִם יי. נִדְחֵי יִשְׂרָאֵל יִכְנֵס: הַרוֹפֵא לְשִׁבוּרֵי לֵב. וּמַחְבֵּשׁ לְעַצְבוֹתָם: מוֹנֵה מַסְפָּר לְכוֹכָבִים. לְכֹלֵם שִׁמוֹת יִקְרָא: גְּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ. לְתַבּוּנָתוֹ אִין מַסְפָּר: מְעוֹדֵד עֲנוּיִם יי. מְשַׁפֵּיל רְשָׁעִים עַדֵי אָרֶץ: עֲנֵנו לֵי בְתוּדָה. זְמַרוּ וְאֶלֵהֵינוּ בְכִנּוּר: הַמְכֹסֶה שָׁמַיִם בְּעָבָים. הַמְכִין לְאָרֶץ מָטָר. הַמְצַמִּיחַ הָרִים חֲצִיר: נוֹתֵן לְבַהֲמָה לְחֶמְהָ. לְבַנֵי עֵרֵב אֲשֶׁר יִקְרָאוּ: לֹא בַגְבוּרַת הַסּוּס יִחְפֹץ. לֹא בְשׁוֹקֵי הָאִישׁ יִרְצָה: רוּצָה יי אֶת יִרְאִיו. אֶת הַמַּיִחֲלִים לְחֶסֶדֶד: שֹׁפְחֵי יְרוּשָׁלַיִם אֶת יי. הַלְלֵי אֱלֹהֵיךְ צִיּוֹן: כִּי חִזַּק בְּרִיחֵי שְׁעָרֶיךָ. בְּרַךְ בְּנֵיךְ בְּקִרְבֶּךָ: הַשֵּׁם גְּבוּלֶךָ שְׁלוֹם. חֲלֵב חֲטִיִּם יִשְׁפִיעֶנָּה: הַשְׁלַח אִמְרָתוֹ אָרֶץ. עַד מִהֲרָה יְרוּץ דְּבָרוֹ: הַנִּתְּנוּ שְׁלֵג כְּצִמּוֹר. כְּפֹר כְּאֶפֶר יִפָּזֵר: מִשְׁלֵיךְ קִרְחוֹ כִפְתִּים. לִפְנֵי קֶרְתוֹ מִי יַעֲמֵד: יִשְׁלַח דְּבָרוֹ וְיִמְסַם. יֵשֵׁב רוּחוֹ וְיִזְלוּ מַיִם: מִגִּיד דְּבָרָיו לְיַעֲקֹב. חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל: לֹא עָשָׂה כֵן לְכֹל גּוֹי. וּמִשְׁפָּטִים בַּל יִדְעוּם. הַלְלוּיָהּ:

23 “He hides the heavens with clouds. He prepares rain for the earth” (Psalms 147:8). No bounty or blessing can come to the world except by way of the *Tzaddik*. This is because the *Tzaddik* has love and fear, which are the “hands” for receiving all bounty and blessing. But the *Tzaddik* has to conceal his love and fear, lest the accusatory forces realize he has them and steal the bounty from him.

Kabbalistically, fear corresponds to fire and love to water. Thus, “He hides the heavens with clouds”—the word *ShaMaYiM* (שמיים, heavens) is a construct of the words *eiSh* (שא, fire) and *MaYiM* (מים, water) (*Rashi* on Genesis 1:1). The *Tzaddik* covers his love (water) and fear

(fire) with *AVim* (עבים, clouds)—namely, with something that is *AV* (צפ, dense) and corporeal. Then he is able to draw all the blessings, which correspond to rain (blessing and bounty) (LM I, 88). The more we attach ourselves to the *Tzaddik*, the greater our ability to receive this bounty, despite its concealment.

24 “He will have established peace in your borders; He will have satiated you with the cream of the wheat” (Psalms 147:14). The Talmud learns from this verse that whoever dreams of wheat can expect peace (*Berachos* 57a). It also brings this verse to support the contention that strife is found in a home mainly because

utterance to perform its task on earth. His word hastens swiftly to fulfill His will. His word is like water: He makes it descend as a woolly blanket of snow; He scatters it as ashen frost. He casts it forth as flakes of ice. O who can withstand His cold? Just as no one can withstand the cold produced by these different forms of water, so too, nothing and no one can stand against His word. But He sends forth His word and they [the snow, frost and ice] melt; He causes His wind to blow and they flow again like water. The same God who molds the forces of nature has declared His word to Yaakov and His statutes and judgments to Yisrael. He has not done so for any other nation; He has not made the spiritual reasons for His judgments known to them, *halleluYah*.

HalleluYah! Praise HaShem from the highest heavens; reflect Him in the celestial heights.²⁵ Praise Him, all His angelic messengers; reflect Him, all His hosts. Praise Him, sun and moon; reflect Him, all illuminated planets. Praise Him, upper stratospheres, and the waters that rise up to the heights of the earth's atmosphere. Let them praise and reflect the Name of HaShem; for at His command, they were all created from nothing. He established them for all time, for as long as the world exists; He decreed it and it is unalterable. Praise HaShem from the earth: great sea beasts and all creatures of the deep. Praise Yah, fire and hail, snow and vapor, even the destructive wind that fulfills His word. Praise Yah, immense mountains and all hills, fruit-bearing trees and all cedars. Praise Yah, wild beasts and domestic animals, insects and birds in flight. Praise Yah, earthly kings and all governments, ministers and all earthly judges. Praise Yah, young men and maidens, too; elders together with young lads. Praise and reflect thanks to HaShem's Name, for His Name is exalted above and beyond all conception; the day is coming when His majesty will shine over earth and heaven alike. For He will raise up His people's fallen honor. He will restore the pride of all His devoted ones, the descendants of Yisrael, the people that draws all creation close to Him, *halleluYah*.

HalleluYah! Sing a new song to HaShem! Let His praise shine brightly in the assembly of His devoted servants. Let Israel rejoice in its Maker; let the inhabitants of Tziyon delight in their King. Let them praise His Name in a circle-dance; let them play a song for Him with drum and harp. For HaShem desires His people; He will crown the humble with salvation. His devoted servants will rejoice with dignity; they will sing joyously upon their beds. Lofty praises of the loving God will resound in their throats; as they brandish the double-edged sword of HaShem's Name, *YHVH*, in their hands [i.e., the *Yod* is like the handle of a sword; the *Vav* is its length; the two *Hehs* are the two sides of the blade].²⁶ To execute justice among the nations, reproof among the peoples. To bind their kings with chains

הַלְלוּיָהּ. הִלְלוּ אֶת יי מִן הַשָּׁמַיִם. הִלְלוּהוּ בַמְרוֹמִים: הִלְלוּהוּ כָּל מְלֹאכָיו. הִלְלוּהוּ כָּל צְבָאָיו: הִלְלוּהוּ שְׁמֵשׁ וְיָרַח. הִלְלוּהוּ כָּל כּוֹכְבֵי אוֹר: הִלְלוּהוּ שְׁמֵי הַשָּׁמַיִם. וְהַיָּמִים אֲשֶׁר מֵעַל הַשָּׁמַיִם: יְהַלְלוּ אֶת שֵׁם יי. כִּי הוּא צָוָה וְנִבְרָאוּ: וַיַּעֲמִידֵם לְעַד לְעוֹלָם. חָק נָתַן וְלֹא יַעֲבוֹר: הִלְלוּ אֶת יי מִן הָאָרֶץ. תַּנְיִינִים וְכָל תְּהוֹמוֹת: אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר. רוּחַ סַעֲרָה עֲשֵׂה דְבָרוֹ: הַהָרִים וְכָל גְּבֻעוֹת. עֵץ פְּרִי וְכָל אֲרָזִים: הַחַיָּה וְכָל בְּהֵמָה. רֶמֶשׂ וְצַפּוֹר כְּנֹף: מַלְכֵי אֲרָץ וְכָל לְאֻמִּים. שָׂרִים וְכָל שְׂפִטֵי אֲרָץ: בַּחוּרִים וְגַם בְּתוֹלוֹת. זְקֵנִים עִם נְעָרִים: יְהַלְלוּ אֶת שֵׁם יי. כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ. הוֹדוּ עַל אֲרָץ וְשָׁמַיִם: וַיִּרְם קֶדֶן לְעַמּוֹ. תְּהַלֵּה לְכָל חֲסִידָיו. לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּיָהּ:

הַלְלוּיָהּ. שִׁירוּ לַיי שִׁיר חֲדָשׁ. תְּהַלְתוּ בְקֵהַל חֲסִידִים: יִשְׂמַח יִשְׂרָאֵל בְּעֲשָׂיו. בְּנֵי צִיּוֹן יִגִּילוּ בַמְלָכָם: יְהַלְלוּ שְׁמוֹ בְּמַחּוֹל. בְּתַף וּכְנֹר יִזְמְרוּ לוֹ: כִּי רוֹצֵה יי בְּעַמּוֹ. יִפְאַר עַנּוּיִם בִּישׁוּעָה: יַעֲלִזוּ חֲסִידִים בְּכַבּוֹד. יִרְנְנוּ עַל מְשֻׁכְבוֹתָם: רוֹמְמוֹת אֵל בְּגִרוֹנָם. וְחֹרֵב פִּיפִיּוֹת בְּיָדָם: לַעֲשׂוֹת נִקְמָה בְּגוֹיִם. תּוֹכַחוֹת בְּלְאֻמִּים: לְאֲסוֹר מַלְכֵיהֶם בְּזֻקִים. וְנִכְבְּדֵיהֶם בְּכַבְלֵי בְרוֹזַל: לַעֲשׂוֹת בָּהֶם מְשֻׁפֵּט כְּתוּב. הִדָּר הוּא לְכָל חֲסִידָיו. הַלְלוּיָהּ:

25 "Praise HaShem from the highest heavens; reflect Him in the celestial heights" (Psalms 148:1). When a person says, "Praise God from the highest heavens...Praise Him, all His angelic messengers; reflect Him, all His hosts..." he is calling on all of them and commanding them to praise God. Rebbe Nachman says that when you recite this passage, you should try to feel inspired and pray with heartfelt concentration. For no matter who you are, you are inviting all the worlds and their inhabitants to praise and extol the Holy One (LM I, 232).

26 "Lofty praises of the loving God in their throats; the double-edged sword in their hands" (Psalms 149:6). Prayer is compared to a double-edged sword, for it contains both praise of God and requests for one's needs. We have to learn how to pray to God with both edges of the sword, which we can merit by guarding our covenant and living morally. Our main spiritual battle in this world is in the area of moral living. When we guard our covenant, we are in control of our weapon, the sword, and can wield our prayers effectively, dispatching them directly to God (LM I, 2:3-4).

and their glory-seeking nobles with iron fetters. To execute upon them the verdict prescribed by Yah; this is the honor reserved for all His devoted ones, *halleluYah*.

HalleluYah! Praise HaShem in His heavenly sanctuary. Praise Him in the firmament of His invincible strength. Praise Him for His powerful miracles. Praise Him for His great kindness. Praise Him with the call of the *shofar*. Praise Him with lyre and harp. Praise Him with drum and tambourine. Praise Him with stringed instruments and flute. Praise Him with vibrating cymbals. Praise Him with echoing trumpets. Let every soul praise Yah, *halleluYah!* Let every soul praise Yah, *halleluYah!*²⁷

May HaShem be blessed and may His sovereignty be increasingly revealed in this world and forevermore, *amen* and *amen*. Blessed is HaShem from Tziyon; blessed is the One who dwells in Yerushalayim, *halleluYah!* Blessed is HaShem, God, the God of Israel, who alone does wonders. May His glorious Name be blessed and increasingly revealed in this world and forever more. May the entire earth be filled with His radiant glory, *amen* and *amen*.

Stand while reciting *VaYevarech David*:

David blessed HaShem in the presence of the entire assembly. And David said: Blessed are You, HaShem, God of Israel, our Father, from eternity to eternity and from the highest universe to the lowest. Yours, HaShem, is the loving greatness on the one hand, and the power to restrain Your blessing, on the other hand. Yours is the harmony of both these extremes and the dominance and the empathy, for You alone bind all that is in heaven and earth. Yours, HaShem, is the kingship and the absolute sovereignty over all. Wealth and honor come from You, and You rule over all.²⁸ In Your hand is the strength and power to hold things in potential and restrain Your blessing. In Your hand is the power of growth and encouragement for all. Now, therefore, we give thanks to You, our God, and direct our praise to Your resplendent Name. We bless and draw down the illumination of Your glorious Name, though You Yourself are exalted above any blessing and praise. You alone are HaShem the Eternal One; You made the heavens, the heavens of the heavens, and all their hosts, the

reciting the words, "and You rule over all," we give *tzedakah* (by placing it in the charity box or setting aside a few coins to give away later). In this way, Rebbe Nachman explains, we free God's sovereignty and glory from the rule of

the Other Side and unworthy leaders, and extend His rule over the entire world. We also automatically extricate God's glory from the hands of the brazenfaced and return it to deserving leaders (see LM I, 67:7, note 92).

הַלְלוּיָהּ. הִלְלוּ אֵל בְּקִדְשׁוֹ. הִלְלוּהוּ בְּרִקְיעַ עֲזוֹ: הִלְלוּהוּ בְּגִבּוֹרֹתָיו. הִלְלוּהוּ כְּרֹב גְּדֹלוֹ: הִלְלוּהוּ בְּתַקְעַ שׁוֹפָר. הִלְלוּהוּ בְּנִבְל וְכִנּוֹר: הִלְלוּהוּ בְּתַנּוּ וּמְחֹל. הִלְלוּהוּ בְּמִנִּים וְעִגְבֵּ: הִלְלוּהוּ בְּצִלְצְלֵי שְׁמַע. הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כָּל הַנְּשָׁמָה תְהִלֵּל יָהּ. הִלְלוּיָהּ: כָּל הַנְּשָׁמָה תְהִלֵּל יָהּ. הִלְלוּיָהּ:

בְּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן: בְּרוּךְ יְיָ מִצִּיּוֹן שְׁכֵן יְרוּשָׁלַיִם. הִלְלוּיָהּ: בְּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל. עֲשֵׂה נִפְלְאוֹת לְבָדוֹ: וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם. וְיִמְלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ. אָמֵן וְאָמֵן:

יש לעמוד כשאומרים "ויברך ד'יד" עד אחר "ישתבח":

וַיְבָרֶךְ דָּוִד אֶת יְיָ לְעֵינֵי כָּל הַקָּהָל. וַיֹּאמֶר דָּוִד. בְּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ. מֵעוֹלָם וְעַד עוֹלָם: לָךְ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד. כִּי כָּל בְּשָׂמִים וּבְאָרָץ: לָךְ יְיָ הַמַּמְלָכָה. וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ: וְהַעֲשֹׂר וְהַכְּבוֹד מִלְּפָנֶיךָ. וְאַתָּה מוֹשִׁיל בְּכָל. וּבִיָּדְךָ כַּחַ וְגִבּוֹרָה. וּבִיָּדְךָ לְגִדֹל וּלְחֹזֶק לְכָל: וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנִיחָנוּ לָךְ. וּמַהֲלִלִים לְשֵׁם תְּפָאֶרְתְּךָ: וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ. וּמְרוֹמֵם עַל כָּל בְּרָכָה וְתִהְיֶה: אַתָּה הוּא יְיָ לְבָדְךָ. אַתָּה עֹשֵׂית אֶת הַשָּׁמַיִם. שְׁמֵי הַשָּׁמַיִם וְכָל צְבָאָם. הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ.

27 "Let every soul praise Yah, *halleluYah!*" (Psalms 150:6). This verse, which we repeat twice, is not only the grand finale of this final Psalm, but of the entire Book of Psalms. For it embodies the essence of the entire Book of Psalms, as the Sages said, "It is written, 'Let every soul praise Yah!' This means we must praise God for each and every breath (נְשִׁמָה, *NeShiMaH*) we take" (*Bereishis Rabbah* 14:9, *Devarim Rabbah* 2:36). Reb Noson adds, "For this is the essence: to know that each and every breath is from God and to praise Him constantly for this. More than that, we are to praise Him for the privilege of praising Him,

for this praise itself is our very life breath! This is why we repeat the final verse twice. First we praise God, and then we praise Him for the privilege of praising Him (LH, *Krias Shma* 5:13).

28 "And You rule over all" (1 Chronicles 29:12). As understood from the *Ari*, each day contains its own measure of *gevuros* (judgments and constrictions) and *tzedek* (strict justice). These judgments come about due to sin, which gives power and glory to unworthy leaders and the forces of the Other Side. Giving *tzedakah* (charity) mitigates these judgments through compassion. Therefore, when

earth and everything upon it, the seas, and all they contain. You give existence and life to them all. Therefore the heavenly hosts bow down and nullify themselves before You.^{29,30} You are He, HaShem, the one and only God; who chose Avram, rescued him from Ur Kasdim [the fiery furnace of the Chaldeans], and gave him a new mission and, hence, a new name, Avraham. You found his heart completely faithful to You.

You established the covenant with him to give the land of the Canaanites, the Hittites, the Emorites, the Perizites, the Jebusites, and the Girgashites to his descendants. And You kept Your word, for You are righteous. You beheld our ancestors' affliction in Egypt. You heard their cry at the Red Sea. At that time, You performed signs and wonders against Pharaoh, all his servants, and all the people of his land, for You knew that they had deliberately sinned against them [Israel]. By executing justice against the Egyptians, You ensured that the righteousness and justness of Your Name would continue to be known until today. As for Israel, You parted the sea before them and they crossed through the midst of the sea on dry land. Their pursuers You cast into the depths, like a stone tossed in mighty waters.

On that day, HaShem rescued Israel from the spiritual as well as physical power of Egypt. Israel saw the angel of Egypt lying dead on the seashore. Israel thus beheld the great power with which HaShem struck Egypt. The people became filled with awe for HaShem. Now they believed fully in HaShem and in Moshe, His servant.³¹

bestowing to that which is below us. By bowing before God, we show that we wish to become like Him—givers who receive only in order to give.

According to the *Tzemach Tzedek* (Rabbi Menachem Mendel of Lubavitch, 1789-1866), when angels bow, these two motions are going on simultaneously. The angels of each dimension bow to the level immediately above them in order to receive their portion of the life-force and blessing that flows in step-down fashion from the source. And they bow to the level immediately below them in order to transmit the exact measure of life-force and blessing that those lower levels need to exist and flourish. Thus, bowing embodies the idea of “receiving in order to give”—the idea

of *chesed* (lovingkindness) that lies at the foundation of creation, as the verse states, “He (God) has built the world [in such a way that it is completely based] on *chesed*” (Psalms 89:3) (*Derech Mitzvotecha, Mitzvat Milah*, pp. 5a-b).

31 “Now they believed fully in HaShem and in Moshe, His servant” (Exodus 14:31). This verse teaches us the importance of faith in the true *Tzaddikim*. As our Sages teach, “If they believed in Moshe, then certainly they believed in God?! But this teaches us that whoever believes in the true *Tzaddik*, it is as if he believes in God!” (*Mechilta, Beshalach* 6). The *Tzaddikim* are the ones we can trust and rely on for the best advice and guidance in our efforts to come closer to God.

הַיָּמִים וְכָל אֲשֶׁר בָּהֶם. וְאַתָּה מְחַיֶּה אֶת כָּל־ם. וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים: אַתָּה הוּא יְיָ הָאֱלֹהִים. אֲשֶׁר בְּחַרְתָּ בְּאַבְרָם. וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים. וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם: וּמִצָּאתָ אֶת לְבָבוֹ נֶאֱמָן לְפָנֶיךָ:

וְכָרוֹת עָמוֹ הַבְּרִית לְתַת אֶת אֶרֶץ הַכְּנַעֲנִי. הַחַתִּי הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגְּרָשִׁי לְתַת לְזַרְעוֹ. וְתַקַּם אֶת דְּבַרְיֶךָ כִּי צָדִיק אַתָּה: וְתָרָא אֶת עֲנֵי אֲבוֹתֵינוּ בְּמִצְרַיִם. וְאֵת זַעֲקָתָם שְׁמַעְתָּ עַל יַם סוּף: וְתַתָּן אֹתָם וּמִפְתִּים בְּפָרְעָה וּבְכָל עַבְדָּיו וּבְכָל עַם אֶרְצוֹ. כִּי יָדַעְתָּ כִּי הִזִּידוּ עָלֶיךָ וַתַּעַשׂ לָךְ שֵׁם כְּהַיּוֹם הַזֶּה: וְהָיָם בְּקַעַת לִפְנֵיהֶם וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם בַּיַּבֶּשֶׁה. וְאֵת רֹדְפֵיהֶם הַשְׁלַכְתָּ בְּמִצּוֹלוֹת כְּמוֹ אֶבֶן. בְּמַיִם עֲזִים:

וַיּוֹשַׁע יְיָ בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם. וַיִּרְא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת עַל שֵׁפֶת הַיָּם: וַיִּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם. וַיִּירָאוּ הָעָם אֶת יְיָ. וַיֹּאמְרוּ בֵּינֵינוּ וּבְמִשְׁפַּחַת עַבְדּוֹ:

29 Therefore the heavenly hosts bow down before You” (Nechemiah 9:6). When saying this verse, you may add, in an undertone, any personal requests that you may have—especially for healing. Explaining the connection, Rebbe Nachman teaches that plants receive their medicinal properties from God via the angelic hosts and the celestial forces (i.e., the constellations) that are under their charge. When God sends a cure, He does so through the celestial forces, which are then ordered to unite and come together—this one transmitting energy to this plant, that one transmitting energy to that plant—to form the healing compound. Precisely when the time comes for these forces to offer praise to God, we pray that God will order them to infuse the energies needed to cure us into any edible substance, so

that we will be spontaneously healed. Amen, may it be His will! (LM I, 231; see also LM II, 1:11-13).

30 “Therefore the heavenly hosts bow down before You” (Nechemiah 9:6). Bowing down to God has two aspects. First, bowing places us in a position of self-effacement or nullification in relation to God; only then can we receive the blessing that He wishes to bestow on us. It is like holding an empty glass in order to receive some more water to drink. If the glass is already full—if a person is filled with his own sense of importance—there is no room left to receive. Therefore we bow down in complete and joyous surrender to God, showing we are aware that our very life depends on our connection to the source of existence.

Second, bowing signifies the act of

Then Moshe and the children of Israel sang this song to HaShem.³² This is what they said and this is what they will say in the Future; I will sing to HaShem, though He is exalted beyond praise. He triumphs over the arrogant, casting the horse and its rider who afflicted me in Egypt into the sea. *Yah* is my inner strength and song; He has remained the unchanging source of my salvation. This is my God, and I will make myself a sanctuary for Him in this world; He is my father's God, and I will recognize His transcendence beyond this world. HaShem is the Mastermind of war; HaShem is His Name. He hurled Pharaoh's chariots and army into the sea, drowning his elite officers in the Red Sea. Deep waters covered them. They descended to the depths like a stone.

HaShem, Your right hand [the loving-kindness with which You rescue Israel] is awesome in power. HaShem, with the same right hand You crush the enemy. To reveal Your overwhelming mastery, You destroyed those who rose up against You. You sent forth Your wrath to consume them like straw. With Your raging wind, You caused the waters to tower high. Flowing waters stood up like a wall. Deep waters congealed in the heart of the sea. The enemy had said, "I will pursue, I will overtake; I will divide the booty. I will refill my soul from them. I will draw my sword. My hand shall impoverish them." But as Israel walked on dry land, You caused Your powerful wind to blow again. The sea returned and enveloped them [the Egyptians] completely. They [the arrogant ones] sank like lead in mighty waters. HaShem, who is like You among all the powers You created? Who is like You, resplendent in holy separateness, awesome beyond all praises, performing wondrous miracles? Meanwhile, You stretched forth Your right hand, forcing the sea to eject all the Egyptians onto the shore so that the earth could swallow them. With loving-kindness, You led the people whom You redeemed. With invincible strength, You guided them toward Your holy abode.

Many peoples heard and shuddered. Terror gripped the inhabitants of Philistia. The chieftains of Edom were terrified. The mighty ones of Moav were seized with trembling. All the inhabitants of Canaan melted. Let terror and dread descend upon them. When the great strength of Your arm [Your involvement in human history] is revealed, let them be silenced as a stone, until Your people have crossed, HaShem, until the people You acquired have crossed over. O bring them and plant them on the mountain of Your inheritance, the place of Your habitation on earth which You have made, HaShem; the Sanctuary that Your hands will establish. HaShem will reign forever and ever.

אז ישיר משה ובני ישראל את השירה הזאת ליי. ויאמרו לאמר.
אשירה ליי כי גאה גאה. סוס ורכבו רמה בים: עזי וזמרת יה.
ויהי לי לישועה. זה אלי ואנוהו. אלהי אבי וארממנהו: יי איש
מלחמה. יי שמו: מרפבת פרעה וחילו ירה בים. ומבחר שלשיו
טבעו בים סוף: תהמת יכסימו. ירדו במצולות כמו אבן:

ימינה יי נאדרי בפח. ימינה יי תרעץ אויב: וברב גאונה תהרס
קמיה. תשלח חרנה יאכלמו פקש: וברוח אפיה גערמו מים.
נצבו כמו גד נזלים. קפאו תהמות בלב ים: אמר אויב ארדה
אשיג אחלק שלל. תמלאמו נפשי. אריק חרבי. תורישמו ידי:
נשפת ברוחך פסמו ים. צללו פעופרת במים. אדירים: מי כמכה
באלם יי. מי כמכה נאדר בקדש. נורא תהלת עשה פלא: נטית
ימינה תבלעמו ארץ: נחית בחסדה עם זו גאלת. נהלת בעדה אל
נוה קדשה:

שמעו עמים ירגזון. חיל אחז ישבי פלשת: אז נבהלו אלופי
אדום. אילי מואב יאחזמו רעד. נמוגו כל ישבי כנען: תפל
עליהם אימתה ופחד. בגדל זרועה ידמו כאבן. עד יעבר עמה
יי. עד יעבר עם זו קנית: תבאמו ותטעמו בהר נחלתה. מכון
לשביתה פעלת יי. מקדש. אדני כוננו ידיה: יי ימלה לעלם ועד:

32 *Az Yashir*. "Whoever recites this song with joy will have all his sins forgiven!" (*Mishnah Berurah* 51:17). The trick is for us visualize in our minds that we are the ones passing through the Red Sea, and learn to feel the joy of salvation and redemption.

The *Zohar* teaches: "Whoever is worthy of singing this song in this world and concentrates on its meaning will merit to sing it prophetically in the Future World. He will also be worthy of singing it [i.e., attaining the same exalted level of prophecy that was attained at the Red

Sea] when the Redeemer comes. He will participate in the joy of [perceiving the awesome oneness of] the *Shechinah* and the Holy One, blessed be He. This is why the verse says, '*VaYomru leimor*—They said, saying.' This means that Israel sang then [after crossing the Red Sea] what they would sing in the future when they would dwell in the Holy Land, what they would sing when they were exiled [from their land], what they will sing when they are finally redeemed, and what they will sing in the eternal World to Come" (*Zohar* II, 54b).

HaShem will reign forever and ever. HaShem's hidden sovereignty is already established in this world and in all worlds forever. This is the song that Israel sang when Pharaoh's horse entered the sea along with his charioteers and cavalry, and HaShem turned the waters of the sea back on them. But the children of Israel walked on dry land in the midst of the sea.

Eternal sovereignty belongs only to HaShem; He guides and controls the destiny of the nations. This will not be fully revealed, however, until anointed deliverers ascend Mount Zion to judge Mount Esav. At that time, it will be revealed that sovereignty has always belonged solely to HaShem. HaShem will be recognized and acknowledged as King over the entire earth just as His kingship is acknowledged in heaven. On that day, the oneness of HaShem and the oneness of His Name will be revealed to all mankind.

May Your Name be increasingly praised, forever,³³ O our King. You are the only God, the absolute and incomparable King, in heaven and on earth. It is therefore fitting to render to You alone, HaShem our God and God of our ancestors, inspired song and untold appreciation, thankful praise and soaring melody, in recognition of Your strength and dominion, mastery, loving greatness and power, radiance and splendor, holy transcendence and immanent sovereignty. We therefore direct our blessings and thanks solely to Your great and holy Name. From the highest universe to the lowest, and from eternity to eternity, You are the one and only God. Blessed are You, HaShem, Lord, Almighty King, who is praised with inexhaustible praises. God of thanksgiving to whom all thanks is due, Lord of wonders, Creator of all souls, Director of all events, who delights in songs of praise, singular King, Life of the universes!

During the Ten Days of Repentance from *Rosh HaShanah* through *Yom Kippur*, some congregations say *Mizmor MiMaamakim* (Psalm 130) with the *chazzan*, verse by verse. Some also say it on *Hoshana Rabbah*.

A Song of Ascents: From the depths of my night exile I have called out to You to reveal Yourself, HaShem.³⁴ O God, hear my voice, let Your ears be

Noson writes: I was once standing before the Rebbe as he lay in his bed. Suddenly these words flew out of his holy mouth: "Der iker iz: Mi-beten she'ol shivati! — The main thing is: 'From the belly of hell I cried out!'" (RNW #302). The main thing,

Rebbe Nachman always taught, is to call and cry out to God even, or especially, from the depths—from the midst of our most frustrating trials and challenging moments.

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד: יְיָ מְלֹכֹתָהּ קָאָם לְעֹלָם וְלְעֹלָמֵי עֲלָמַיָּא: כִּי בָּא סוּס פְּרָעוּהָ בְּרִכְבּוֹ וּבְפָרְשָׁיו בָּיָם. וַיֵּשֶׁב יְיָ עֲלֵיהֶם אֶת מַי הַיָּם. וּבְנֵי יִשְׂרָאֵל הִלְכוּ בַיַּבְשָׁה בְּתוֹךְ הַיָּם:

כִּי לֵיּי הַמְּלוּכָה. וּמוֹשֵׁל בְּגוֹיִם: וְעֵלּוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשֹׁפֵט אֶת הַר עֵשָׂו. וְהִתְהַלַּךְ לֵיּי הַמְּלוּכָה: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׂמִים וּבְאָרֶץ. כִּי לָךְ נִאֲוָה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שִׁיר וּשְׁבַחָה הַלֵּל וְזִמְרָה עֲזָ וּמְמִשְׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה וְתִפְאֶרֶת קְדוּשָׁה וּמְלֻכּוֹת: בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ. וּמַעֲוֹלָם וְעַד עוֹלָם אֶתָּה אֵל: בְּרוּךְ אַתָּה יְיָ. אֵל מֶלֶךְ גָּדוֹל וּמְהֻלָּל בְּתִשְׁבָּחוֹת. אֵל הַהוֹדָאוֹת. אֲדוֹן הַנִּפְלְאוֹת. בּוֹרֵא כָּל הַנִּשְׁמוֹת. רַבּוֹן כָּל הַמַּעֲשִׂים. הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ יַחֲדֵי חַי הָעוֹלָמִים:

בעשרת ימי תשובה יש מוסיפים מזמור "ממעמקים". ויש נוהגים לאמרו גם בהושענא רבא:

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְקִים קְרָאתִיךָ יְיָ: אֲדַנִּי שְׂמֵעָה בְּקוֹלִי. תַּהֲיִינָה אֲזִנֶיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנָי: אִם עֲוֹנוֹת תִּשְׁמָר יְהוָה. אֲדַנִּי

33 "May Your Name be increasingly praised, forever." The *Siddur Otzar HaTefillos* mentions that the introductory part of *Yishtabach* was written in honor of *Shlomo HaMelech* (King Solomon). Thus, we find that the initial letters of the words *Shimcha Laad Malkeinu HaEl* (שמך לעד מלכנו האל, Your Name, forever, our King, our God) spell *ShLoMoH* (שלמה, Solomon). The blessing itself was composed by Avraham (the Patriarch

ABRaHaM). An acrostic of his name is formed by the five concluding phrases of this blessing: "Adon haniflaos, Borev kol haneshamos, Ribon kol hamaasim, Habocheh beshirei zimrah, Melech yachid chei ha'olamim (Lord of wonders, Creator of all souls, Director of all events, Who delights in songs, Singular King, Life of the worlds.)"

34 "From the depths I have called out to You, HaShem" (Psalms 130:1). Reb

attentive to the call of my supplications. If You, God, were always to take account of intentional transgressions, O God, who could withstand the severity of Your judgment? But forgiveness is reserved with You alone, so that You [i.e., Your judgment] may be feared. I place the hope of my very existence only in HaShem; I yearn for His word. My soul yearns for God more than watchmen of the night yearn for the morning; more than those who watch throughout the night-vigil of this world yearn for the dawn of redemption. O Israel, yearn for HaShem, for true loving-kindness is with HaShem alone; redemption is with Him in infinite abundance. The time will surely come when He will redeem Israel from all subjugation to its transgressions.

The *chazzan* says the *Half-Kaddish*:

May His Great Name be magnified and sanctified and ever more greatly revealed (the congregation answers: *Amen*) in the world that He created according to His will. May He establish His eternal kingdom, cause His final redemption to spring forth, and hasten the coronation of His anointed *Mashiach* (the congregation answers: *Amen*); in your lifetime, in your days, and in the lifetime of the entire family of Israel, speedily and soon, and say *amen* (the congregation answers: *Amen*).

Congregation and *chazzan*: May His Great Name be blessed and increasingly revealed in this world and all worlds forever and for all eternity!

Chazzan: Blessed, praised, glorified, exalted, sublime, esteemed, elevated, and illuminated is the Name of the Holy One, blessed be He, (the congregation answers: *Amen*). Above (during the Ten Days of Repentance, add: and beyond) all blessing and song, praise and consolation which will ever be uttered in the world, and say *amen* (the congregation answers: *Amen*).

SHMA YISRAEL AND ITS BLESSINGS ³⁵³⁶

The *chazzan* calls out: Bless and acknowledge HaShem as the source of all blessing.

The congregation responds and the *chazzan* repeats: May HaShem, the source of all blessing, be blessed and acknowledged, and increasingly revealed in this world and forevermore.

interact with his subjects, God's "sitting" implies a lowering of His Essence in order to be involved with creation. For us, sitting is the position most conducive to contemplating something and exerting

mental effort to understand its implications. On the other hand, standing face to face with someone or something implies direct experience and knowledge of that person or thing.

מִי יַעֲמֵד: כִּי עִמָּךָ הַסְּלִיחָה לְמַעַן תִּנּוֹרָא: קוֹיִתִּי יְיָ קוֹיִתָּה נַפְשִׁי.
וְלִדְבָרוֹ הוֹחֲלֵתִי: נַפְשִׁי לֹא דָנוּי. מִשְׁמֵרִים לְבַקֵּר שְׂמֵרִים לְבַקֵּר:
יַחַל יִשְׂרָאֵל אֶל יְיָ. כִּי עִם יְיָ הַחֶסֶד. וְהִרְבָּה עִמּוֹ פְדוּת: וְהוּא
יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

החזן אומר חצי קדיש:

וְתִגְדֹּל וְיִתְקַדֵּשׁ שְׁמִיהָ רַבָּא, (הקהל עונים: אָמֵן): בְּעֵלְמָא דִּי בְרָא
כְּרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ וְיַצְמַח פְּרֻקְנָהּ וְיִקְרַב (נ"א: קִין) מְשִׁיחָה,
(הקהל עונים: אָמֵן): בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא
וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

קו"ח: יְהִי שְׁמִיהָ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

חזון: יִתְבָּרַךְ. וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא בְרִיךְ הוּא, (הקהל עונים: בְּרִיךְ הוּא): לְעֵלְמָא
מִן כָּל (בעש"ת: וְלְעֵלְמָא מִכָּל) בְּרֻכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
דְאִמְרוּ בְּעֵלְמָא. וְאִמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

ברכות קריאת שמע

חזון: בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ:

קהל וחזון: בְּרִיךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

35 Shma and Its Blessings. This is the third section of the morning prayers. Kabbalistically, this section corresponds to the World of *Beriah* (Creation), which is also known as the World of the Throne. Therefore the Kabbalists suggest that we recite this section while seated.

36 Shma and Its Blessings. Recall that the *Shachris* prayer service begins down in *Asiyah* — corresponding to *Malchus* — with the *Birchos HaShachar* and *Korbanos*. In the *Pesukei d'Zimrah*, we rise up to *Yetzirah* — corresponding to *Tiferes*. In the *Shma* and its blessings, we rise up to

Beriah — corresponding to *Binah*. And in the *Amidah*, we rise up to *Atzilus* — corresponding to *Chochmah*.

According to the *Zohar* (I, 132b), we are to sit when we say the *Shma* and stand when we pray the *Amidah*. The difference between the *Shma* (*Binah*) and the *Amidah* (*Chochmah*) is the difference between sitting and standing.

The *Shma* and its blessings are associated with the World of *Beriah*, which is called the World of the Throne. Therefore we sit in the presence of this level of manifestation of Divinity. In the same way that a king sits on his throne to

Blessed are You, HaShem our God, King of the universe, who forms and constricts His light and creates darkness; who makes peace and continually recreates everything.³⁷

He mercifully illuminates the earth and its inhabitants each morning with the light of the sun. In His goodness, He renews, each day, continuously, the act of creation.³⁸ How manifold are Your works, HaShem; You made them all with wisdom; the earth is full of Your possessions [i.e., unmistakable signs of Your ownership]. O King, exalted in seclusion from before time, intrinsically praised, glorified and transcendent from before the days of the world. Eternal Master of the world! With Your overflowing mercies, have compassion on us, Lord of our strength. Rock of our stronghold, Shield of our deliverance, be a stronghold of elevation for us.

recreates everything). Indeed, even this change is justified in view of the final clause, “I, HaShem, do all these,” where the prophetic *kol eleh* (כל אלה, all these) is clearly the source for the rabbinical *hakol* (הכל, everything).

The key to this verse is its three verbs, *borey* (בורא, create), *yotzer* (יצר, form), and *oseh* (עושה, make). *Beriah* (creation) is generally said to refer to creating something from nothing. After this comes *yetzirah* (forming something from something). The final step is *asiyah* (making, bringing to completion). In his verse, Isaiah uses the verb *borey* (creates) twice: *borey choshech* (בורא חשך, creates darkness) and *borey ra* (בורא רע, creates evil), thus equating evil with darkness. Rabbi Aryeh Kaplan explains the profundity of Isaiah’s statement:

“Similar to darkness, which is the restraint and constriction of light, the possibility of evil had to be created something-from-nothing. Before the original *tzimtzum* (constriction), in other words, there was nothing but the light of the Infinite Being. God’s very infinity precludes the existence of anything which can receive the essence of life that He wishes to give. It was therefore necessary

to create something completely different and opposite from Himself. This is the concept of constriction itself, which is here called darkness and evil (*borey choshech*, *borey ra*).

“Darkness and constriction allow for the existence of a finite world where God’s presence is absolutely undetectable, thus creating a stage whereupon both good and evil can operate freely. This in turn sets the stage for a creature far removed and opposite from God who can resemble Him by freely choosing light over darkness, good over evil. The very existence of evil, in fact, is solely in order to be transformed by man in the act of choosing good. Through this struggle, man attains *shalom* (peace, wholeness, perfection), and unifies himself and the creation with God” (Kaplan, *Innerspace*, p. 27).

38 “He renews, each day, continuously, the act of creation.” A master architect never designs the same building twice. This is even truer of the Master Architect of the world. God not only breathes newness and freshness into each day, but literally recreates the world from nothing every second (LH, *Birchot HaShachar* 5:28).

ברוך אתה יי אלהינו מלך העולם. יוצר אור ובורא חשך. עשה שְׁלוֹם ובורא אֶת הַכֹּל:

הַמְאִיר לְאָרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית: מָה רַבּוֹ מַעֲשָׂיו יי. כָּלֵם בְּחֻכְמָה עֲשִׂית. מְלֵאָה הָאָרֶץ קִנְיָנָה: הַמְלֵךְ הַמְרוֹמֵם לְבָדּוֹ מֵאָז. הַמְשַׁבֵּחַ וְהַמְפָאֵר וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם: אֱלֹהֵי עוֹלָם. בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוּ. צוֹר מְשׁוֹבְבֵנוּ. מִגֵּן יִשְׁעֵנוּ. מְשׁוֹבֵב בְּעַדְנוּ:

The difference between understanding something and actually experiencing it can be summed up with another analogy. The word *BiNah* (בינה, understanding) is connected to the words *BiNyan* (בנין, building) and *BeiN* (בין, between). When bricks are piled one atop another to construct the wall of a building, the method is specific—namely, putting two bricks below and one brick above and between them. Only thus can a building maintain its structural integrity. Conceptually, we can view each of the two lower bricks as premises, with the third brick being the logical conclusion that results from them. Similarly, *binah*-consciousness involves understanding relationships and drawing conclusions. This is exactly how the Talmud understands the word *binah*: the capacity to understand and logically derive one thing from another, or one thing from many, or one conclusion from many premises (*Sanhedrin* 93b).

In the *Shma* we attain this state of *binah*-consciousness vis-à-vis our relationship with God. In other words, when we say *Shma Yisrael HaShem Eloheinu HaShem Echad*, we are admitting that we sense God’s presence in our lives, but we still haven’t penetrated the “curtain” in a world that reveals God up to a certain point and, beyond that point, blocks us from directly experiencing Him. In the

Shma, we intuit and logically deduce that God is there behind the latticework of creation. It’s as if we are saying, “God, I know that You are there. Please help me move aside the ‘curtain’ so I can experience You!”

In the *Amidah*, we move beyond *binah*-consciousness to *chochmah*-consciousness. *Chochmah* (wisdom) does not involve a logical conclusion based on a set of premises or facts. It is not derivative or implied knowledge, but direct and unmitigated knowledge. Standing face to face with God, as it were, we aren’t fooled by a world that implies God’s existence even as it hides it. When we say the *Amidah*, we are completely aware of God’s existence at all times. After finishing our prayer, we can return to the world and know that whatever duality we see, it is all one—only God.

37 “Blessed are You...who forms light and creates darkness; who makes peace and continually recreates everything.” This blessing was taken from Isaiah but was slightly changed in the process. In Isaiah 45:7 we read: “I form light and create darkness; I make peace and create evil; I, HaShem, do all these.” Besides shifting the original into third-person, the Sages who composed the prayers changed only one word. Instead of *borey ra* (בורא רע, creates evil), they substituted *borey es hakol* (בורא את הכל, creates all).

O God, intrinsically blessed, Omniscient One [whose cognizance of every detail of His creation is beyond our comprehension]; who prepared and activated the sun's radiance in a way that we could benefit from it. O Beneficent One who formed the world for the revelation of the glory of His Name; who set luminous lights round about His power so that they could, in turn, filter and transmit His glory to the world; whose captains of His angelic hosts are therefore holy; they exalt *Shadai* (the All-Sustaining One) by continually transmitting the power of His glory and holiness. May You be blessed and acknowledged, HaShem our God, in the heavens above and on the earth below, for the praiseworthiness of all the works of Your hands, and for the bright luminaries that You formed to filter and transmit Your infinite light. They themselves will glorify You forever, *selah*.

May You be blessed forever, our Rock, our King and our Redeemer, creator of holy beings. May Your Name be praised forever, our King, who formed the ministering angels, and whose ministering angels all stand at the height of their respective universe, fearfully proclaiming aloud in unison the words of the living God and eternal King of the world. All of them are beloved for there is no jealousy among them; all of them are pure of motive; all are powerful, all are holy, and all perform the will of their Owner with awe and reverence. All of them open their mouths with holiness and purity, with songs and melodies with which they bless, praise, glorify, exalt, sanctify, and acknowledge the sovereignty —

Of the Name of the almighty God, the great, mighty, and awesome King; transcendent and holy is He. All of them accept upon themselves the yoke of heavenly sovereignty, one from the other. With serene spirit, clear speech, and sweet harmony, they lovingly give permission to each other to sanctify the One who formed them. All of them fearfully proclaim His transcendent holiness in unison and reverently exclaim:

Holy [beyond time], holy [beyond space], holy [beyond the conception of even the highest celestial beings] is HaShem; nothing can withstand the full revelation of His infinite light; nevertheless, He is the Lord of all the hosts of heaven and earth, and the whole world is filled with His glory [i.e., a measured ray of His infinite light].³⁹

hope, for He is always close to you. Yet no matter how close you feel, you must never stop seeking God on a higher

plane. By maintaining both perspectives, one merits bounty and livelihood (LM II, 7:7, 10).

אל בָּרוּךְ גָּדוֹל דְּעָה. הַכִּין וּפָעַל זָהָרֵי חַמָּה. טוֹב יִצַר כְּבוֹד לְשִׁמוֹ.
מְאוֹרוֹת נָתַן סְבִיבוֹת עִזּוֹ. פְּנוֹת צָבָאוֹ קְדוּשִׁים. רוּמְמֵי שְׂדֵי.
תָּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ: תִּתְבַּרְךָ יְיָ אֱלֹהֵינוּ בְּשָׂמִים
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת עַל כָּל שִׁבַח מַעֲשֵׂה יְדִידָה. וְעַל מְאוֹרֵי
אוֹר שִׁיִּצְרָתָהּ. הֵמָּה יִפְאָרוּךְ סְלָה:

תִּתְבַּרְךָ לְנֶצַח צוֹרְנוֹ מְלַכְנוֹ וְגוֹאֲלֵנוּ בּוֹרָא קְדוּשִׁים. יִשְׁתַּבַּח שְׁמֶךָ
לְעַד מְלַכְנוֹ. יוֹצֵר מְשֻׁרְתִים וְאֲשֶׁר מְשֻׁרְתָיו. כָּלֶם עוֹמְדִים בְּרוֹם
עוֹלָם. וּמְשֻׁמֵּיעִים בִּירְאָה יַחַד בְּקוֹל. דְּבָרֵי אֱלֹהִים חַיִּים וּמְלָךְ
עוֹלָם: כָּלֶם אֱהוּבִים. כָּלֶם בְּרוּרִים. כָּלֶם גְּבוּרִים. כָּלֶם קְדוּשִׁים.
וְכָלֶם עוֹשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנֵם: וְכָלֶם פּוֹתְחִים אֶת
פִּיהֶם בְּקְדוּשָׁה וּבִטְהָרָה. בְּשִׁירָה וּבְזִמְרָה. וּמְבָרְכִין וּמְשַׁבְּחִין
וּמְפָאֲרִין וּמְעֲרִיצִין וּמְקַדְּשִׁין וּמְמַלְכִין:

אֶת שֵׁם הָאֵל הַמְּלָךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא. קְדוּשׁ הוּא. וְכָלֶם
מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה. וְנוֹתְנִים בְּאֵהָבָה
רְשׁוֹת זֶה לְזֶה לְהַקְדִישׁ לְיוֹצֵרָם בְּנַחַת רוּחַ. בְּשִׁפָּה בְּרוּרָה
וּבִנְעִימָה. קְדוּשָׁה כָּלֶם כְּאֶחָד. עוֹנִים בְּאֵימָה וְאוֹמְרִים בִּירְאָה:

קְדוּשׁ קְדוּשׁ קְדוּשׁ יְיָ צְבָאוֹת. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

39 "The whole world is filled with His glory" (Isaiah 6:3). There are those who "dwell above" (i.e., those who are mindful of heaven even in the midst of the mundane) and those who "dwell below" (i.e., those who are overwhelmed by the mundane). The *Tzaddik* has to show the ones who dwell above that they haven't yet begun to attain God and His glory. This is the concept of "*Ayeh mekom kevodo*—Where is the place of His glory?"

Conversely, the *Tzaddik* has to show

the ones who dwell below that "The whole world [or earth] is filled with His glory." For there are those who dwell in the earth—i.e., they are sunk in the lowest levels, where it seems they are very far from God. The *Tzaddik* has to reveal to them that God is with them, and that they are close to God precisely because "The whole world is filled with His glory."

Ultimately, these two levels are interrelated: No matter how distant you feel from God, you must never give up

Now, with great commotion, the holy *ofanim* and *chayos* raise themselves up toward the *serafim*. Facing them, they praise and say:

May the glory of HaShem [i.e., a measured ray of His infinite light] be blessed and increasingly revealed and drawn forth from its hidden place.

They offer these sweet words to God, the source of all blessing. They whisper harmonious melodies and proclaim ever-new praises to the King, the living and eternal God. For He alone is lofty and transcendent. He alone directly effects powerful miracles, He creates new circumstances, He is the mastermind of wars, He sows righteousness and makes deliverances spring forth. He alone creates miraculous cures for all sickness. Awesome beyond all praises, Master of the supernatural⁴⁰ — it is He alone who renews, in His goodness, each day, continuously, the act of Creation. As it is said, “Give thanks to the One who makes the great luminaries, for His loving-kindness is everlasting.” In this way, He prepared luminous lights that bring joy to the world He created. O shine a renewed light on Tziyon, and may we all soon be worthy of basking in its glow. Blessed are You, HaShem, who continually forms the luminaries [i.e., HaShem amplifies or modulates the revelation of His spiritual light in accordance with mankind’s recognition of Him].

HaShem our God, by revealing Yourself on Mount Sinai, You showed us that Your love for us is an eternal love. By giving us Your Torah, You showed us that Your compassion for us is an exceptionally great compassion. Our Father, our King, for the sake of Your great, beneficent Name — and for the sake of our ancestors who placed all their trust in You, and to whom You taught the laws of eternal life so that they could perform Your will wholeheartedly — be equally gracious to us even when we are undeserving, and teach us. Our Father, our merciful Father! O Compassionate One, please be merciful toward us and imbue our hearts and minds with understanding in order to comprehend, discern, pay attention, learn and teach, safeguard and practice, and fulfill the teachings of Your Torah⁴¹ with love for You. Enlighten our eyes with Your Torah!

that all true advice and ideas must be drawn from *Binah*, the eighth *sefirah* that transcends the limitations of the seven *sefiros* below it. By articulating each word in this verse and recognizing

that each is a special prayer for us to attain understanding, we can internalize the transcendent light of the Torah and fulfill its commandments (LH, *Hefker VeNichsei HaGer* 4:18).

וְהָאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְׂאִים לְעֹמֶת שְׂרָפִים.
לְעֹמְתָם מִשְׂבָּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ:

לְאֵל בְּרוּךְ נְעִימוֹת יִתְנוּ. לְמֶלֶךְ אֵל חַי וְקַיִם. זְמִירוֹת יֵאמְרוּ
וְתִשְׁבְּחוּת יִשְׁמִיעוּ. כִּי הוּא לְבָדוֹ מְרוֹם וְקָדוֹשׁ. פּוֹעֵל גְּבוּרוֹת.
עוֹשֶׂה חֲדָשׁוֹת. בְּעַל מְלַחְמוֹת. זוֹרֵעַ צְדָקוֹת. מַצְמִיחַ יְשׁוּעוֹת.
בוֹרֵא רְפוּאוֹת. נוֹרֵא תְהִלּוֹת. אֲדוֹן הַנִּפְלְאוֹת. הַמְחַדֵּשׁ בְּטוֹבוֹ
בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְרָאשִׁית: כְּאֵמֹר. לַעֲשֵׂה אוֹרִים גְּדֹלִים.
כִּי לְעוֹלָם חֲסֵדוֹ: וְהִתְקִין מְאוּרוֹת מִשְׁמַח עוֹלָמוֹ אֲשֶׁר בָּרָא: אוֹר
קֹדֶשׁ עַל צִיּוֹן תְּאִיר וְנִזְכָּה כְּלָנוּ בְּמַהֲרָה לְאוּרוֹ: בְּרוּךְ אַתָּה יְיָ.
יוֹצֵר הַמְּאוּרוֹת:

אֶהְבֵּת עוֹלָם אֶהְבְּתָנוּ יְיָ אֱלֹהֵינוּ. חֲמֵלָה גְדוֹלָה וַיִּתְרָה חֲמֵלָתְךָ
עָלֵינוּ: אָבִינוּ מְלַכְנוּ. בְּעֵבֹר שְׁמֶךָ הַגָּדוֹל וּבְעֵבֹר אָבוֹתֵינוּ שֶׁבִטְחוּ
בְּךָ. וַתִּלְמַדְם חֻקֵי חַיִּים לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵנוּ שְׁלָם. כִּן תִּחְנַנְנוּ
וַתִּלְמַדְנוּ: אָבִינוּ אָב הַרְחֵמֵנוּ. הַמְרַחֵם. רַחֵם עָלֵינוּ. וְתֵן בְּלִבְנוּ

40 “He alone creates miraculous cures. Awesome beyond all praises, Master of the supernatural.” Rebbe Nachman — who lived before even the stethoscope was invented — opposed going to doctors [since medicine was very primitive in his day]. In his words: “You might as well hand over the patient to the Angel of Death.”

Rebbe Nachman taught: Look at our prayers: “He alone creates miraculous cures. Awesome beyond all praises, Master of the supernatural.” But what do we do? First we go to a doctor for cures. Then, when complications arise, we begin saying Psalms and other prayers,

hoping the sick person will heal. Then, when all seems lost, we turn to God, the Master of the supernatural, Who can change nature and heal even the worst sickness. Why don’t we go straight to God and beseech Him right away, when in the end we’re going to turn to Him anyway? (RNW #50).

41 “Imbue our hearts with understanding in order to comprehend, discern, pay attention, learn and teach, safeguard and practice, and fulfill the teachings of Your Torah.” After praying for understanding (*binah*), this verse lists eight aspirations for the study and fulfillment of Torah. Reb Noson explains

Bind our hearts to You through the performance of Your commandments! Unify our hearts so that we can harness all the contradictory aspects of our natures to love and revere Your Name, so that we will not experience shame or humiliation when we stand in Your presence. May we never stumble in our endeavors to draw close to You. Because we have placed our complete trust in Your great, mighty, awesome, holy Name, we will be elated and rejoice only in Your deliverance. HaShem our God, may Your mercies and Your numerous kindnesses never ever forsake us for all eternity.

When you say the words “*maheir vehavei*—quickly gather,” gather the knots of the four *tzitziyos* of the *tallis* into your left hand, between your ring finger and pinky, and hold them against your heart while saying the first two passages of the *Shma*. When reciting the third passage (*VaYomer*), take hold of the loose strings of the *tzitzis* in your right hand as well, and kiss them at the appropriate places (as indicated below). Do not release the *tzitzis* from your left hand until you say, “*VeNechemadim laad*—desirable forever,” in *Emes VeYatziv*.

Quickly bring us blessing and peace and bring us home soon from all four corners of the earth. Break the yoke of the nations that weighs heavily upon us from upon our necks. Lead us speedily to our land with our heads held high. For You are God who brings about deliverances. You chose us from among all nations and tongues to receive Your Torah. Our King, at Sinai You drew us close to Your great Name, forever, in truth, with love; to thank You and to proclaim Your oneness with love; and to love Your Name. Blessed are You, HaShem, who chooses His people Israel with love.

Intend to fulfill the positive commandment of reciting *Krias Shma*, the declaration of HaShem's Unity, as follows:

Shma: hear/listen, accept/receive, believe/understand/know, witness/testify. **Yisrael:** the higher soul of each and every Jew, and of the entire Jewish people as one single body. **HaShem:** as this name is spoken (*Adonai*), it refers to God as the Master and Director of all worlds. As it is contemplated in thought (*YHVH*), it refers to our belief in His ineffable essence, in His transcendence above and beyond time (He was, He is, and He will always be), and to His being the ultimate Cause who brought all things into existence. **Eloheinu:** HaShem is omnipotent, He is our God, our King, our Master; He directs, supervises, and oversees all that happens to us. We therefore declare our allegiance to Him, and our acceptance of the yoke of His kingship over all 248 limbs and 365 veins and sinews of our bodies and souls. **HaShem:** here again we contemplate HaShem's absolute transcendence in thought, in order to draw down greater and greater revelations of His providence into the world through our speech. **Echad:** corresponding to the letter aleph (*gematria* 1) of *echad* intend: HaShem is the all-inclusive essence oneness [that both encompasses and permeates all existence]; nothing exists outside His oneness. Corresponding to the letter *ches* (*gematria* 8) of *echad* intend: HaShem rules in the seven firmaments of heaven, and on earth. Corresponding to the letter *dalet* (*gematria* 4) of *echad* intend: HaShem rules over all four directions of this lower physical world. In addition, on the letter *dalet* of *echad*, intend that you are willing to dedicate your life (and if need be, to die) for the sanctification of HaShem's Name, and accept upon yourself the four forms of capital punishment before the heavenly tribunal.

בִּינָה לְהַבִּין וְלְהַשְׁפִּיל. לְשִׁמְעַ. לְלַמֵּד וּלְלַמֵּד. לְשִׁמֹר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ
בְּתוֹרַתְךָ. וְדַבֵּק לְבָנוּ בְּמִצְוֹתֶיךָ. וְיַחַד לְבָבֵנו לְאַהֲבָה וּלְיִרְאָה אֶת
שְׁמֶךָ. לְמַעַן לֹא יָבוֹשׁ וְלֹא נִפְלֵם וְלֹא נִכְשָׁל לְעוֹלָם וָעֶד: כִּי בְשֵׁם
קְדוֹשְׁךָ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא בְּטַחְנוּ. נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ:
וְרַחֲמֶיךָ יְיָ אֱלֹהֵינוּ וְחַסְדֶיךָ הַרְבִּים. אֵל יַעֲזֹבוּנוּ נֶצַח סָלָה וָעֶד:

כשיאמר "מהר והבא" יבקץ בידו השמאלית הקשרים של הד' ציציות, ויחזיקם בין קמיצה לזרת, וישימם נגד הלב בשעת קריאת שמע. וכשיגיע לפרשת ציצית יקח גם החוטים של הציציות ביד מיין, וינשק אותם במקומות המסומנים. ואוחזן ביד שמאל עד "וְנִחְמְדִים לְעֶד".

מַהֵר וְהִבֵּא עֲלֵינוּ בְּרָכָה וְשָׁלוֹם מִהֵרָה מֵאַרְבַּע כַּנְפוֹת כָּל הָאָרֶץ.
וְשָׁבוֹר עֲלֵנוּ מֵעַל צְוָאֲרֵנוּ. וְתוֹלִיכֵנוּ מִהֵרָה קוֹמְמִיּוֹת לְאַרְצֵנוּ: כִּי
אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָהּ. וּבָנוּ בְּחֵרֶת מִכָּל עַם וְלָשׁוֹן. וְקִרְבָּתָנוּ
מִלְכָנוּ לְשִׁמְךָ הַגָּדוֹל סָלָה. בְּאַמֶּת בְּאַהֲבָה: לְהוֹדוֹת לָךְ וּלְיַחֲדָךְ
בְּאַהֲבָה וּלְאַהֲבָה אֶת שְׁמֶךָ: בְּרוּךְ אַתָּה יְיָ. הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה:

יכוין לקיים מצות עשה של קריאת שמע שציוונו הקב"ה. ויתבונן בפירושים אלו:

שמע: קבל, האמין, הבן, דע, העיד. **ישראל:** קריאה לפנימיות נשמת כל יהודי ולכל ישראל כגוף אחד. ה': כקריאתו שם "אדני" שהוא אדון כל המעשים. וכתיבתו שם "יהוה" יכוין האמונה במציאות השם שהוא היה והיה, ממציא כל הנמצאים. אלהינו: בעל היכולת, מלכנו, מנהיגנו, משגיח עלינו - מקבלים על עצמנו עול מלכותו בכל רמ"ח אברנו ושס"ה גידיו. ה': כקריאתו וכתיבתו כנ"ל. **אחד:** באות א' דאָחַד יכוין: יחיד בעצמותו ואין עוד מלבדו. באות ח' דאָחַד יכוין: שולט בשמים ובארץ. באות ד' דאָחַד יכוין: מושל בד' רוחות העולם. ובנוסף באות ד' דאָחַד יכוין למסור נפשו על קידוש השם וקבל עליו ד' מתות בית דין.

42 "Hear O Israel, HaShem is our God. HaShem is ONE" (Deuteronomy 6:4). The *Shma* is the Jewish declaration of faith. Reb Noson asks, "Why do we say, 'Hear, Israel'?" The Talmud explains the word *Shma* refers not only to hearing but also to bringing what we hear deep into our hearts (*Berachos* 15a). Therefore we begin by saying, "*Shma* (Hear)," as if we are going to announce something very profound and we want everyone — ourselves included — to hear it well (LH, *Krias Shma* 5:2).

43 *Shma*. The Talmud offers two opinions on the word *Shma*: (1) *Shma*: make sure your ears hear what you are saying. (2) *Shma*: say it in whichever language you understand (*Berachos* 15a). Reb Noson says that these two ideas are really one. When we make sure to hear what we are saying, and internalize the profound truth that HaShem is the One God, then in whatever words we speak during the day, we will be able to find God in everything and every conversation (LH, *Krias Shma* 5:5).

One praying alone says: God, faithful King

Hear O Israel, HaShem is our God. HaShem is ONE.

(Whisper:) May the Name [revelation] of the glory [radiance] of His kingdom [hidden providence] be blessed drawn down, and ever increased to illuminate the darkness of this world, now and for all eternity. ⁴²⁴³⁴⁴

Love HaShem your God with all your heart,⁴⁵ with all your soul, and with all your might. Let these words that I command you today be on your heart and mind.⁴⁶ Repeat them to your children and speak of them to yourself when you dwell/sit in your house and when you travel/walk on the road, when you lie down and when you rise/stand up. Bind them as an insignia on your arm near your heart (touch the arm-*tefillin* with your fingers or *tefillin*-strap and kiss them) and as *tefillin* between your eyes [i.e., above your forehead] (touch the head-*tefillin* with your fingers or *tefillin*-strap and kiss them). Write them on parchments which you shall affix to the doorposts of your house and your gates.

And if you carefully obey My commandments which I am prescribing for you today, to love HaShem your God and to serve Him with all your hearts and with all your souls, I will bestow My blessing upon you to provide rain for your land in its season—powerful autumn rains and gentle spring rains—and you may then gather in your grain, your wine, and your oil. I will also provide pasturage in your fields for your livestock; you will then eat and be satisfied. Beware, however, lest your hearts be misled to turn astray and worship powers that others serve as gods, and bow down to them. To correct you, HaShem will turn His mercy into fierce anger against you. He will close the heavens so there will be no rain, and the land will no longer yield its produce. Famine will set in, and if you still do not repent, you will be exiled and you will quickly

ordinance that no one pays attention to, but like something completely new that everyone hastens to behold.” Similarly, on the verse, “*Today* HaShem your God is commanding you” (Deuteronomy 26:16), *Rashi* notes, “Let the Torah’s teachings be ever new in your eyes every single day of your life.”

Each day is a brand-new day during

which new levels of Godliness are revealed that were never revealed before. In addition, every day builds upon the previous day(s). What we accomplish on any particular day lays the groundwork for even greater accomplishments the following day. And the same applies from generation to generation (see LH, *Shechitah* 4:3).

יחיד אומר: אל מִלֵּךְ נֶאֱמָן:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בלחש: בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִגְיָה וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ: וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ (ימשמש בתפילין של יד עם האצבעות או הרצועות וינשקם) וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ (ימשמש בתפילין של ראש עם האצבעות או הרצועות וינשקם): וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוְּךָ אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם: וּנְתַתִּי מִטֵּר אֲרֻצְכֶם בְּעֵתוֹ יוֹרֵה וּמְלַקֹּשׁ וְאַסְפֹּת דָּגְנָה וְתִירֹשָׁה וְיִצְהָרָה: וּנְתַתִּי עֵשֶׂב בְּשֹׁדְךָ לְבַהֲמֹתֶךָ וְאָכְלָתָּ וְשָׂבַעְתָּ: הַשָּׁמַיִם לָכֶם פֶּן יִפְתָּה

44 *Shma*. When saying *Shma Yisrael*, we cover our eyes so as not to disturb our *kavanah* (*Orach Chayim* 61:5). By covering our eyes, we also effect a *tikkun* (rectification) for immoral thoughts that are aroused from staring at forbidden things (LM I, 36: 3).

45 “Love HaShem your God HaShem your God with all your heart” (Deuteronomy 6:5). The mitzvah of loving God is the root of all the commandments. According to the Talmud, we fulfill this mitzvah by ensuring that we make the name of heaven beloved in the world (*Yoma* 86a).

How? “When a person’s dealings with people are pleasant and he conducts his business affairs faithfully, what do people say? ‘Fortunate is the one who taught him Torah... Look at how refined his ways are, how righteous his deeds.’” Thus, God becomes beloved through him and he fulfills the mitzvah of “Love HaShem your God,” which is the root of all the mitzvos (LM I, 93).

46 “Let these words that I command you today be on your heart” (Deuteronomy 6:6). *Rashi* comments, “Let them not be in your eyes like an antiquated

vanish from the good land that HaShem is giving you. Even in exile, however, you must place these words of Mine on your hearts and on your souls. Bind them as an insignia on your arms near your heart (touch the *tefillin* with your fingers or *tefillin*-strap and kiss them) and as *tefillin* between your eyes [i.e., above your forehead] (touch the head-*tefillin* with your fingers or *tefillin*-strap and kiss them). You must also teach them to your children, to speak of them when you dwell/sit in your house and when you travel/walk on the road, when you lie down and when you rise/stand up. You must also write them on parchments which you shall affix to the doorposts of your houses and your gates, so that when you return from exile, your days and your children's days will be prolonged on the land that HaShem swore to your ancestors to give them, when heavenly days are again revealed on the earth.⁴⁷

When reciting the *VaYomer* passage, with the knots of the *tzitzis* still in your left hand, take hold of the loose strings in your right hand. When you then say "*urisem oso*—gaze at them," kiss the knots twice; when you say "*velo sasuru acharey levavchem ve'acharey eineichem*—stop going astray after your hearts and after your eyes," kiss them once more. Continue holding the knots in your left hand until you say "*veMechemadim laad*—desirable forever" in *Emes VeYatziv*.

HaShem spoke to Moshe, saying: Speak to the children of Israel and tell them to make *tzitzis*-strings for themselves on the corners of their garments for all generations,⁴⁸ and to add a string of *techeiles* (sky-blue wool) to the *tzitzis* of each corner. This will be your *tzitzis*, and you shall gaze at them (gaze at the *tzitzis* and kiss them twice) in order to remember [i.e., maintain consciousness of] all of HaShem's commandments, and fulfill them. This awareness will then help you stop going astray after the base desires of your hearts and after your eyes (hold the *tzitzis* against your eyes,

(and in other places) that it will again be so. And though we (Adam in Eden, and afterwards Israel in the Holy Temple) caused the departure of the *Shechinah*, we are promised here that the spiritual energy/light of heaven will surely return at the end of history to refine and elevate material reality completely. In the meantime, that light is hidden deeply within physical reality. It is only its full and total revelation—and the incredible super-refinement and elevation of physical reality that will occur when the light manifests without filters—that is reserved for the future. Regarding that

future, the verse says, "When heavenly days are [again revealed] on the earth."

48 "Speak to the children of Israel and tell them to make *tzitzis*-strings for themselves on the corners of their garments for all generations" (Numbers 15:38). Wearing *tzitzis* is a *segulah* for having children who will also be loyal to God. Those who have worn *tzitzis* on the corners of their garments merited to see upright generations. Those who stopped wearing *tzitzis* saw their descendents stray from God (*Rabbi Chaim of Volozhin*).

לְבַבְכֶם וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
 לָהֶם: וְחָרָה אַף יי בְּכֶם וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה
 מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל
 הָאָרֶץ הַטֹּבָה אֲשֶׁר יי נָתַן לָכֶם: וְשִׁמְתֶם אֶת דְּבָרֵי אֱלֹהִים
 עַל לְבַבְכֶם וְעַל גַּפְשֵׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יְדְכֶם
 (יִמְשַׁמַּשׁ בְּתַפְלִין שֶׁל יָד עִם הָאֲצַבְעוֹת אוֹ הָרְצוּעוֹת וַיִּנְשָׁקֶם) וְהָיוּ לְטוֹטְפוֹת בֵּין
 עֵינֵיכֶם (יִמְשַׁמַּשׁ בְּתַפְלִין שֶׁל רֹאשׁ עִם הָאֲצַבְעוֹת אוֹ הָרְצוּעוֹת וַיִּנְשָׁקֶם): וְלִמְדֶתֶם
 אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבְלִכְתְּכֶם בַּדֶּרֶךְ
 וּבְשֹׁכְבְּכֶם וּבְקוּמְכֶם: וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם:
 לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יי
 לְאֲבֹתֵיכֶם לֵאמֹר לָהֶם כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

כשאומר פרשת ויאמר, כאשר עדיין הקשרים של הציציות בידו השמאלית, יקח החוטים של הציציות גם ביד ימין, וכשאומר וראיתם אתו נושקן שתי פעמים, ועוד פעם כשאומר ולא תתורו אחרי לבבכם ואחרי עיניכם. וממשיך לאוחזן ביד שמאל עד ונתקמדים לעד באמת ויציב, שאז נושקן ומניחן מידיו:

וַיֹּאמֶר יי אֵל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
 אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְגָדֵיהֶם לְדוֹרֹתָם וְנָתַנּוּ
 עַל צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם
 אֹתוֹ (יִסְתַּכֵּל בְּצִיצִית וַיִּנְשָׁקֶם שְׁתֵּי פַעַמִּים) וּזְכַרְתֶּם אֶת כָּל מִצְוֹת
 יי וְעָשִׂיתֶם אֹתָם. וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי

47 "When heavenly days are on the earth" (Deuteronomy 11:21). This phrase is usually translated "as the days of the heavens upon the earth," and understood as either (1) The Land of Israel is the eternal heritage of the Jewish people, just as heaven will always remain above the earth, or (2) Just as heaven always

showers blessings upon the earth in the form of life-giving rain, so too, Israel will be blessed in the land that God promised them.

In truth, heaven will not always remain above the earth. On the contrary, just as heaven was once *on earth* in the Garden of Eden, we are promised here

gaze at them, kiss them, and then continue holding them against your heart), which lead you to immorality. Rather, gaze at them in order to remember and fulfill all of My commandments, and thus become wholly sanctified [dedicated] to your God. I am HaShem your God who brought you out of the land of Egypt in order to be your God. I am HaShem your God — the true, ultimate reality.

The *chazzan* repeats:

HaShem your God is *emes* (the true, ultimate reality).

[True,] and certain, and well established, and enduring,⁴⁹ and upright, and trustworthy, and beloved, and cherished, and desirable, and pleasant, and awesome, and powerful, and perfect, and acceptable, and good, and beautiful is this declaration of God's unity which we have just taken upon ourselves forevermore. It is true: The eternal God is our King, the Rock of Yaakov is the Shield of our deliverance. From generation to generation, He endures and His Name endures. His Throne is firmly established, and His sovereign rule and His faithful guidance endure forever. His words are living and enduring, trustworthy and desirable, forever (hold the *tzitzis* against your eyes, kiss them, and let them go) and for all eternity — for our ancestors, for us, for our children, for our descendants, and for all generations of the descendants of Yisrael Your servants.

For the first generation to the last, this declaration has forever remained good and enduring, true and confirmed, an unchanging law. It is true: You are HaShem our God and God of our ancestors; our King and our ancestors' King; our Redeemer and our ancestors' Redeemer; our Creator, Rock of our deliverance. From time immemorial, Your Name has always been [i.e., You have always been known as] our Liberator and Rescuer. No other power exists that could ever be our God besides You, *selah*.

עֵינֵיכֶם (ישים הציצית על עיניו ויסתכל בהם וינשקם ואח"כ יחבק אותם על לבו) אֲשׁר אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעִשִּׂיתֶם אֶת כָּל מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אָנֹכִי יי אֱלֹהֵיכֶם אֲשׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אָנֹכִי יי אֱלֹהֵיכֶם. אָמֵת:

הש"ן חוזר ואומר:

יי אֱלֹהֵיכֶם אָמֵת:

וַיֵּצֵב וְנָכוֹן וְקִיָּם וַיֵּשֶׁר וְנֶאֱמָן וְאֶהוּב וְחָבִיב וְנֶחְמָד וְנֶגְעִים וְנוֹרָא וְאֲדִיר וּמְתָקָן וּמְקַבֵּל וְטוֹב וְיָפָה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֵד: אָמֵת. אֱלֹהֵי עוֹלָם מְלַכְנוּ. צוּר יַעֲקֹב מִגֵּן יִשְׁעֵנוּ. לְדֹר וָדֹר הוּא קִיָּם וְשִׁמוֹ קִיָּם. וְכִסְאוֹ נָכוֹן. וּמְלָכוּתוֹ וְאֶמוּנָתוֹ לְעֵד קִיָּמָת: וּדְבָרָיו חַיִּים וְקִיָּמִים. נֶאֱמָנִים וְנֶחְמָדִים לְעֵד (ישים הציצית על עיניו, ינשקם, ויניחם מידיו) וְלְעוֹלָמֵי עוֹלָמִים. עַל אֲבוֹתֵינוּ וְעָלֵינוּ. עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ. וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדְּךָ:

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים. דָּבָר טוֹב וְקִיָּם לְעוֹלָם וָעֵד. אָמֵת וְאֶמוּנָה. חֶק וְלֹא יַעֲבֹר. אָמֵת. שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלַכְנוּ מִלְּךְ אֲבוֹתֵינוּ. גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ. יוֹצֵרֵנוּ צוּר יִשׁוּעָתֵנוּ. פּוֹדֵנוּ וּמְצִילֵנוּ מֵעוֹלָם הוּא שְׂמֶךְ. וְאִין לָנוּ עוֹד אֱלֹהִים זולָתְךָ סָלָה:

49 "True, and certain, and well established, and enduring." After the *Shma* we recite *Emes VeYatziv*, a blessing of redemption. This blessing concludes with the words "Blessed are You... Who redeems Israel." This blessing begins with "truth" and with several other words that also mean "truth" because

redemption comes only through truth (LH, *Dayanim* 3:10).

In all, this blessing contains the word *emes* (אמת, true, truth) eight times. Only by repeatedly telling the truth can we elevate ourselves from the slavery of the mind and become truly free people (LH, *Birchos HaShachar* 3:16).

You have been our ancestors' support and assistance from the beginning. You alone have continually protected and saved them and their children, generation after generation. Although Your Throne is in the heights of the universe, Your strict judgments against those who perpetrate evil and Your just rewards for those who align themselves with You will extend to the farthest reaches of the earth. It is true: Happy is the man who abides by Your commandments and who takes Your Torah and Your prophetic word to heart.⁵⁰ It is true: You have been the Master Director of Your people throughout their long history and a mighty King who champions the cause of each generation of parents and children. It is true: You are He who redeemed us in the very beginning, and You are He who will redeem us in the end. Meanwhile, even when You conceal Your constant supervision and seem to withdraw Your assistance, we will never turn to any other power as a substitute king, redeemer, or savior. It is true: You alone redeemed us from the power of Egypt, HaShem our God. You alone liberated us from the Egyptian house of bondage. You alone slew all their firstborn and redeemed Your firstborn, Israel. You alone split the Red Sea, and You alone drowned the malicious ones and took Your beloved ones across the sea on dry land. The waters then completely engulfed their oppressors, so that not a single one remained. It was then that Your beloved ones began praising and prophesying. They were lifted up to perceive the exaltedness of God. Your beloved ones gave forth chants, songs and praises, blessings and thanks to the King, the living and eternal God. High and exalted, great and awesome, He brings the arrogant down to the ground and raises the lowly up to the heights. He liberates the captives, redeems the humble and assists the poor. He answers His people Israel when they cry out to Him. (Stand here in preparation for the *Amidah*.) Praises to the supreme God, source of blessing above and fountain of blessing below. Moshe and the children of Israel responded to You by singing with great joy. They all proclaimed:

“Who is like You, HaShem, among all the powers You created? Who is like You, resplendent in holy separateness, awesome beyond all praises, performing wondrous miracles!”

With a new song, the redeemed praised Your great Name on the shores of the sea. All together they thanked You and acknowledged Your absolute sovereignty. They proclaimed and we repeat: “HaShem has reigned and will reign forevermore!”

Rock of Israel, rise up to assist Israel, and in keeping with Your promise, redeem Yehudah and Yisrael, as it is said: Our Redeemer's Name is HaShem, God of all the hosts of heaven and earth, the Holy One of Israel. Blessed are You, HaShem, who redeems Israel.

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתְּהָּ הוּא מְעוֹלָם. מִגֵּן וּמוֹשִׁיעַ לָהֶם וְלִבְנֵיהֶם
אֲחֵרֵיהֶם בְּכָל דּוֹר וְדוֹר: בְּרוּם עוֹלָם מוֹשֶׁבֶךָ. וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ
עַד אֶפְסֵי אָרֶץ: אֱמֶת. אֲשֶׁרִי אִישׁ שְׁיִשְׁמַע לְמִצְוֹתֶיךָ וְתוֹרָתְךָ
וְדַבְרֶךָ יִשִּׁים עַל לִבּוֹ: אֱמֶת. אֶתְּהָּ הוּא אָדוֹן לְעַמֶּךָ. וּמֶלֶךְ גִּבּוֹר
לְרִיב רִיבָם לְאַבּוֹת וּבָנִים: אֱמֶת. אֶתְּהָּ הוּא רֵאשׁוֹן וְאֶתְּהָּ הוּא
אֲחֵרוֹן. וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ: אֱמֶת. מִמְּצָרִים
גָּאֵלְתָּנוּ יְיָ אֱלֹהֵינוּ. וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הֲרַגְתָּ.
וּבְכוֹרְךָ יִשְׂרָאֵל גָּאֵלְתָּ. וַיִּם סוּף לָהֶם בְּקַעַת. וְזֵדִים טִבַּעְתָּ.
וַיִּדְיִדִים הֵעֵבַרְתָּ. וַיִּכְסּוּ מִיַּם צָרִיהֶם. אֶחָד מֵהֶם לֹא נוֹתַר: עַל
זֹאת שִׁבְּחוּ אֱהוּבִים וְרוֹמְמוֹ לְאֵל. וְנָתַנּוּ יְדִידִים זְמִירוֹת שִׁירוֹת
וְתִשְׁבַּחוּת. בְּרִכּוֹת וְהוֹדָאוֹת. לְמֶלֶךְ אֵל חַי וְקַיָּם: רַם וְנֹשֵׂא
גְדוֹל וְנוֹרָא. מְשֻׁפָּל גָּאִים עַדִּי אָרֶץ. וּמִגְבִּיָּה שְׁפָלִים עַדִּי מְרוֹם.
מוֹצִיא אֲסִירִים. וּפּוֹדֵה עֲנָוִים. וְעוֹזֵר דָּלִים. וְעוֹנֶה לְעַמּוֹ יִשְׂרָאֵל
בְּעֵת שׁוּעָם אֱלֹי: תְּהִלּוֹת לְאֵל עֲלִיוֹן גּוֹאֵלֵם. בְּרוּךְ הוּא וּמְבָרֵךְ.
מִשֵּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כָלָם:

מִי כַמֶּכָּה בְּאֵלִים. יְיָ. מִי כַמֶּכָּה נֶאֱדָר בְּקִדְשׁ. נוֹרָא תְּהִלּוֹת. עֲשֵׂה
פֶּלֶא:

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים לְשִׁמְךָ הַגְּדוֹל עַל שְׁפַת הַיָּם. יַחַד
כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

צוּר יִשְׂרָאֵל. קוֹמָה בְּעֲזַרְתָּ יִשְׂרָאֵל. וּפְדָה כְּנַאֲמֶךָ יְהוּדָה וַיִּשְׂרָאֵל.
וְנִאֲמַר. גָּאֵלְנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל: בְּרוּךְ אֶתְּהָּ יְיָ. גָּאֵל
יִשְׂרָאֵל:

50 “It is true: Happy is the man who abides by Your commandments and takes Your Torah and Your prophetic word to heart.” Reb Noson once said: If our Sages established for us to recite

“Happy is the man who abides by Your commandments,” then I believe it to be true. Happy and fortunate is that person! (Breslov oral tradition).

THE SILENT, STANDING PRAYER⁵¹

For the laws of the *Amidah*, as well as the laws of bowing during the *Amidah*, see pp. XXX.

My God, open my lips so that my mouth may declare Your praise!^{51A}

Blessed are You, HaShem, our God and God of our forefathers: God of Avraham, God of Yitzchak, and God of Yaakov.⁵²⁵³ You are the omnipotent God, the great [Your magnanimous love for all Your creations is unconditional], the almighty [You judge us and hold us accountable for our actions] and the awesome [You are gracious to us even when we are not deserving]. You are the supreme God who constantly bestows loving-kindnesses upon us for our benefit; Owner of all to whom we are beholden for our very existence; ever mindful of the forefathers' deeds of kindness to redeem their descendants. Still, even if their merit is not enough, You have promised that You are bringing a redeemer to their children's children, for the sake of Your Name, with love.⁵⁴ When you say "be'ahavah—with love" intend that you are willing to dedicate your life (and, if need be, to die) for the sanctification of HaShem's Name.

The *Geonim* introduced four additional supplications to be inserted in the *Amidah* during the Ten Days of Repentance. In the first blessing (*Avos*), we add *Zochreinu*; in the second blessing (*Gevuros*), we add *Mi Kamocha*; near the conclusion of the 18th blessing (*Modim*), we add *Uchsov*; in the final blessing (*Sim Shalom*), we add *BeSefer*. If you forget any one of these additional supplications, but remember before concluding the particular blessing in which it is placed, say it on the spot. If you remember only after concluding the blessing, you may not say it there at all, nor are you obligated [or even allowed] to return to the beginning of the *Amidah* to start again. Since these supplications were introduced by the *Geonim* [i.e., they are not mentioned in the Talmud], one may not repeat the *Amidah* in order to say them, as that would cause the blessings (of the *Amidah*) to be repeated unnecessarily.

During the Ten Days of Repentance add: Remember us for life, O King who desires life! Inscribe us in the book of life for Your sake, O God of life!

53 *Avos*. God established a covenant with each of the *Avos*, individually and collectively. We see this in the *Amidah*: "Blessed are You, HaShem...God of Avraham, God of Yitzchak, and God of Yaakov." If we didn't know that this was a Jewish prayer, and that our Torah is predicated on the belief in one God, we might mistakenly think that each of these great men had his own god. Rather, each established his own particular and unique relationship with the One God, thereby setting the precedent for each of us to do likewise.

54 "For the sake of Your Name, with love." To the best of our ability, we now

intend to devote our very lives to HaShem. First, this means that we want to love and thank the One who gives us life, and do everything possible to live the kind of life He wants us to live. It also means that we are ready to sacrifice life itself in order to attain closeness to God, for ourselves and our people. Just as God will ultimately bring a Redeemer and usher in the messianic era solely for the sake of His Name, with love, so too, we must be willing to offer our lives, with gratitude and love, in the hope that He will hasten this great day, when we will then experience the exalted, eternal, and spiritual kind of life He wants us to live.

תפלת העמידה

דיני תפילת העמידה, ראה עמודים XXX

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹתֵינוּ. אֱלֹהֵי יִצְחָק. וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים. וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: בְּתִיבַת "בְּאַהֲבָה" יְכוּיִן לְמַסּוֹר נַפְשׁוֹ עַל קִידוּשׁ הַשֵּׁם.

הגאונים תקנו לומר בעשרת ימי תשובה, בברכת אבות "זכרנו", ובגבורות "מי כמוך", ובהודאה "וכתוב", ובשים שלום "בספר". ואם שכח לאומרם וזכר קודם שסיים הברכה ששכח בה, אומרם במקום שנזכר. ואם נזכר לאחר שהזכיר את שם השם שבחתימת הברכה, לא יאמר במקום שנזכר, וגם לא יחזור לראש התפלה משום איסור ברכה לבטלה, כיון דאינן אלא תקון הגאונים.

בעשי"ת: זְכַרְנוּ לְחַיִּים. מְלַךְ חָפֵץ בַּחַיִּים. וְכִתְבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

51 *Tefillas HaAmidah* (The Silent, Standing Prayer). This section of the prayers, which we recite thrice daily, is referred to simply as *Tefillah* (Prayer), *Amidah* (Standing Prayer), or *Shemoneh Esreh* (Eighteen Benedictions). It was established by the Men of the Great Assembly and includes all the various areas and ideas in life for which a person needs to pray to God. The *Amidah* comprises the fourth section of the morning prayers, corresponding to the World of *Atzilus*, when one enters into God's palace and stands, as it were, directly in His presence. Thus, we take three steps backward and then three steps forward, to make ourselves aware that we are entering God's presence.

Nevuchadnezzar, the Babylonian king who destroyed the First Temple, ruled over the entire known world. According to tradition, he merited to become the world's leader because at an earlier stage of his life he took three steps to honor God. How much more so is a Jew rewarded because he takes three steps to honor God! (*Mishneh Berurah* 123:2).

51A "HaShem, open my lips." Reb Noson explains that we say this verse because, in truth, we don't know the proper words with which to pray in order to arouse God's compassion and mitigate Heavenly decrees. Therefore we ask, "HaShem! Please open my lips and You place within me the proper words!" (LH, *Matanah* 5:55).

52 *Avos* (Patriarchs). The three daily prayers were established by the *Avos*... Avraham established *Shachris* (the morning prayer)... Yitzchak established *Minchah* (the afternoon prayer)... Yaakov established *Arvis* (the evening prayer) (*Berachos* 26b). In each of these prayers we stand and pray the *Shemoneh Esreh*, which itself begins with a blessing called *Avos*. This blessing recalls the greatness of the Patriarchs and invokes their merit. The Talmud offers a detailed reason for the specific order of all eighteen blessings (plus the nineteenth blessing that was added by the *Beis Din* of Rabban Gamliel) (see *Megillah* 17b).

O King, Helper, Deliverer, and Shield! Blessed are You, HaShem, Shield of Avraham.

O God, You are eternally powerful; [even when You hide Your presence, Your eternal mastery over the universe is uncontested]. You alone have the power to revive the dead just as You restore our souls each day, Master of salvation.

In summer: It is You alone who makes the dew descend.

In winter: It is You alone who makes the wind blow and the rain descend.

For the laws of *Morid HaTal* and *Mashiv HaRuach*, see p. XXX.

With no other intention but to graciously bestow Your goodness on us, You grant life and You sustain the living with loving-kindness. Even when we have become estranged from You, You revive us from the dead with abundant mercies. You support the fallen, You heal the sick, and You release the bound. In the same way, we are assured that You will fulfill Your faithful promise to revive those whose bodies are asleep in the dust. Who is like You, O Master of powerful miracles? And who is comparable to You, O King who decrees death and restores life, and who causes salvation to spring forth from the darkness of exile?

During the Ten Days of Repentance add: Who is like You, compassionate Father, who mercifully remembers His creatures to grant them life!

I hereby declare my belief that You will faithfully fulfill Your promise to revive the dead.^{54A} Blessed are You, HaShem, who restores the dead to life!

During the repetition of the *Amidah*, the *chazzan* and the congregation say the *Kedushah*:

We will sanctify You [i.e., recognize Your transcendent holiness] and venerate You with the same sweet words with which the council of the holy *serafim* proclaim Your threefold holiness. Therefore it is written by the hand of Your prophet: They call to one another, saying: Congregation and *chazzan*: Holy, holy, holy is HaShem, the God of all the hosts of heaven and earth; the whole world is filled with His radiant glory.⁵⁵ *Chazzan*: Now, the holy *ofanim* and *chayos* raise themselves up toward the *serafim*. Facing them, they praise HaShem, saying: Congregation and *chazzan*: May the glory of HaShem be blessed and increasingly revealed and drawn forth from its hidden place. *Chazzan*: And in the words of Your holy scriptures, it is written to express our prayer: Congregation and *chazzan*: May HaShem's sovereignty be revealed in this world and for all eternity! O Tziyon, your God, for endless generations, *hallelu Yah*.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי. מִגֵּן אַבְרָהָם:
אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי. מַחְיֵה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

בקיץ: מוריד הטל:

בחורף: משיב הרוח ומוריד הגשם:

דיני מוריד הטל ומשיב הרוח, ראה עמודים XXX

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחְיֵה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים.
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי עֶפְרַי. מִי
כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ. מְלֶךְ מֵמִית וּמַחְיֵה וּמַצְמִיחַ
יְשׁוּעָה:

בעשי"ת: מי כמוך אב הרחמים. זוכר יצוריו לחיים ברחמים:

ונאמן אתה להחיות מתים: ברוך אתה יי. מחיה המתים:

בחזרת הש"ץ אומרים כאן קדושה:

נְקַדְשֶׁךָ וְנַעֲרִיצֶךָ כְּנֹעַם שֵׁיחַ סוּד שְׂרָפֵי קֹדֶשׁ. הַמְשַׁלְשִׁים לָךְ
קֹדֶשֶׁךָ. כְּפָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֵל זֶה וְאָמַר: קו"ח: קדוש.
קדוש. קדוש יי צבאות. מלא כל הארץ כבודו: חזן: לְעַמְתָּם
מְשַׁבְּחִים וְאוֹמְרִים: קו"ח: בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ: חזן: וּבְדַבְרֵי קֹדֶשׁךָ
כְּתוּב לְאֹמַר: קו"ח: יְמִלֶךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר. הַלְלוּיָהּ:

54A Revive the dead. These words are mentioned five times in this blessing. Reb Nosen comments that the main "revival and resurrection" are for the mind—whether it goes beyond its boundaries and seeks understanding of matter beyond its capabilities, or, if it is not used enough to attain knowledge of God. Therefore, these five times mentioned are geared to revive the five senses which are rooted in the mind, in order to awaken them to awareness of God (LH, *Hefker*

v'Nikhsei HaGer 4:28).

55 "The whole world is filled with His radiant glory." Rebbe Nachman teaches that God is always shining His light upon us, but our physicality creates a shadow that does not allow the light to reach us. When, however, we humble ourselves into "lo" (לא, not)—i.e., we nullify ourselves before God—we remove the barriers that prevent us from experiencing God's light and see that the whole world is filled with His glory (LM I, 172).

You Yourself are holy and transcend all comprehension, and Your Name [the Divine providence with which You oversee Your creation] is holy. The holy ones [holy angels who serve You in the higher dimensions, as well as holy souls who have worked to refine themselves here in the midst of the physical world] will never cease praising You each new day forever, *selah*. For You, God, are the omnipotent and transcendent King. Blessed are You, HaShem, the omnipotent, transcendent God (during the Ten Days of Repentance say: the transcendent King).

1. If, during the Ten Days of Repentance, you mistakenly said *HaEl HaKadosh*, or if you are in doubt whether you said *HaEl HaKadosh* or *HaMelech HaKadosh*, if you remember immediately, say *HaMelech HaKadosh*, and this is sufficient.
2. If, however, you did not remember immediately, return to the beginning of the *Amidah*.
3. If you did not remember until after saying “*Atah Chonen*—You graciously endow,” even if you remember immediately, return to the beginning of the *Amidah*.

You graciously endow man with conscious awareness, and teach frail mortals understanding. Graciously bestow upon us wisdom, understanding and conscious awareness in such a way that it is clear that it is from You. Blessed are You, HaShem, Gracious Bestower of consciousness.

Return us, our Father, to Your Torah. Draw us near, our King, to Your service. Bring us back to You in wholehearted repentance. Blessed are You, HaShem, who desires repentance.⁵⁶

Forgive us, our Father, for we realize that we have erred and lost our way in life. Pardon us, our King, for we admit that we have rebelled against You and are no longer worthy of being close to You. For You, God, are supremely good and forgiving. Blessed are You, HaShem, Gracious One who forgives abundantly.

Consider, we beseech You, our affliction, and wage our battle. And hasten to redeem us with a complete redemption for Your Name’s sake. For You are a powerful, redeeming God whose desire to bring redemption cannot be diverted. Blessed are You, HaShem, Redeemer of Israel who is constantly bringing the redemption.

On a communal fast day, the *chazzan* says *Aneinu* here during his repetition of the *Amidah*:

Answer us, HaShem, answer us on this day of our fasting and affliction, for we are in great distress. Disregard the evil we have done, but do not hide Your face from us, and do not ignore our supplications. Please be near when we cry out to You. Please arouse Your loving-kindness to comfort us. Answer us even before we call You, as You once promised, “And it shall be that I will answer

this *Zohar*, it is clear why our Sages instituted this blessing in the *Shemoneh Esreh*. It affords us the opportunity, three

times each day, to arouse a powerful desire to return wholeheartedly to God (*Chaim Kramer*).

אתה קדוש וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁים בְּכָל יוֹם יְהַלְלוּךָ סֵלָה. כִּי
אֵל מְלֶכֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה: בְּרוּךְ אַתָּה יְיָ. הָאֵל הַקְּדוֹשׁ: (בעשׂי"ת:
הַמְּלֶכֶךְ הַקְּדוֹשׁ)

א. אם טעה ואמר בעשרת ימי תשובה "האל הקדוש", או שהוא מסופק אם אמר "האל הקדוש" או "המלך הקדוש", אם נזכר תוך כדי דיבור, אומר "המלך הקדוש", ואינו צריך לחזור.

ב. אבל אם לא נזכר עד לאחר כדי דיבור, צריך לחזור לראש התפילה.

ג. ואם לא נזכר עד שהתחיל "אתה חונן", אפילו הוא תוך כדי דיבור, חוזר לראש התפילה.

אַתָּה חוֹנֵן לְאָדָם דַּעַת. וּמְלַמֵּד לְאִנּוּשׁ בִּינָה: חֲנּוּנוּ מֵאַתָּה חֲכָמָה
בִּינָה וְדַעַת: בְּרוּךְ אַתָּה יְיָ. חוֹנֵן הַדַּעַת:

הַשִּׁיבֵנו אָבִינוּ לְתוֹרָתֶךָ. וְקַרְבֵנוּ מִלְכָנוּ לְעִבּוּדֶתֶךָ. וְהַחֲזִירֵנוּ
בְתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: בְּרוּךְ אַתָּה יְיָ. הַרוֹצֵה בְתִשׁוּבָה:

סַלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ. מִחַל לָנוּ מִלְכָנוּ כִּי פָשַׁעְנוּ. כִּי אֵל טוֹב
וְסַלַח אַתָּה: בְּרוּךְ אַתָּה יְיָ. חַנוּן הַמְרַבֵּה לְסַלַח:

רְאֵה נָא בְעֵינֵינוּ. וְרִיבָה רִיבֵנוּ. וּגְאָלֵנוּ גְאֻלָּה שְׁלֵמָה מִהַרָּה לְמַעַן
שְׁמֶךָ. כִּי אֵל גּוֹאֵל חֲזַק אַתָּה: בְּרוּךְ אַתָּה יְיָ. גּוֹאֵל יִשְׂרָאֵל:

בתענית צבור אומר הש"ץ "עֲנֵנוּ" כאן בחזרה:

עֲנֵנוּ יְיָ עֲנֵנוּ בַיּוֹם צוֹם תַּעֲנִינֵינוּ כִּי בְצָרָה גְדוֹלָה אֲנַחְנוּ. אֵל תִּפְּן אֵל רִשְׁעֵנוּ.
וְאֵל תִּסְתַּר פְּנֵיךָ מִמֶּנּוּ. וְאֵל תִּתְעַלֵּם מִתַּחַנְתָּנוּ. הֲיֵה נָא קְרוֹב לְשׁוֹעַתֵנוּ. יְהִי
נָא חֲסִדֶךָ לְנַחֲמֵנוּ. טָרֵם נִקְרָא אֱלֹהֵי עֲנֵנוּ. בְּדָבָר שְׁנֵאמַר. וְהִיא טָרֵם יִקְרָאוּ

56 “Blessed are You, HaShem, who desires repentance.” Good desires have an incredible, long-lasting effect. The *Zohar* teaches: “A good desire never goes lost.” If a person desires to repent but, for whatever reason, he doesn’t merit to do so before he dies, he will certainly have to face punishment for his sins. Nevertheless, his *desire* to return to God is never lost. Not only does it remain

before God, but at the right time, God sends it forth to elevate the person from *Gehinnom*. In addition, the desire itself smites the person in order to again arouse within him the same desire to return to God. When he then cries out from the depths of his soul, he is brought forth from even the deepest hell. Fortunate is he who thinks good and desires to return to serve God” (*Zohar* II, 150a-b). Based on

before they call; while they are yet speaking, I will hear.” For You, HaShem, answer in times of distress. You redeem and rescue at all times of distress and constriction. Blessed are You, HaShem, who answers His people Israel in time of distress.

HaShem, heal us in our soul—only thus shall we be healed in our body. Redeem us spiritually—only thus shall we be redeemed physically. For this reason, we direct our heartfelt praise solely to You. Please grant (soothing cure and remedy for all our illnesses, for all our pains, and for all our wounds) complete healing for all our wounds. (*) For You, O God, O King, are a faithful and compassionate Healer. Blessed are You, HaShem, Healer of the sick of His people Israel.

(*) If you wish to pray for someone who is sick, insert the following supplication here:

May it be acceptable before You, HaShem my God and God of my ancestors, to send a speedy and complete healing from heaven, a healing of the soul and a healing of the body, to [Hebrew name], the son/daughter of [mother's Hebrew name], among the sick of Israel.

HaShem our God, bless this year for us and bless all the varieties of its produce for good and for our benefit. Bestow (in summer: blessing) (in winter: dew and rain for blessing) over the entire surface of the earth. Sate us with its goodness. Bless our year like the best years of our lives for blessing. For You, God, are the source of good who bestows good and blesses all our years. Blessed are You, HaShem, who blesses the years.

Sound the great *shofar* of redemption to signal our freedom. Raise up a banner to gather our exiles.⁵⁷ Quickly gather us together from the four corners of the earth to our land. Blessed are You, HaShem, Gatherer of the dispersed of His people Israel.

his own wasted seed. It is for this reason that in *Siddur HaAri* of Rabbi Shabtai of Roshakov (and with slight differences in *Siddur HaAri* of Rabbi Yaakov Koppel and *Siddur Rabbeinu Asher Margolios*), the following prayer is inserted in the middle of this blessing:

“May it be in accordance with Your will, HaShem my God and God of my ancestors, to gather [and restore] every drop of spilt seed that has ever come forth from me in vain [i.e., that came forth in an unfit way and was therefore forcibly exiled into the depths of the *kelipos*], or that has come forth from any fellow Israelite—whether under duress

or willfully, whether inadvertently or deliberately, whether in thought or in deed. And as for all the oppressed souls that languish in the *kelipas nogah*, may the *kelipah* vomit them forth and spit them out so they may be restored to their place in holiness, through the power of Your great name *ChaBU* (חבו), one of the seventy-two triads in Exodus 14:19-21, which is also embedded in the initial letters of the verse “חיל בלע ויקאנו מבטנ” (It [evil] has swallowed power [that is not its own], but it shall vomit it up; from its stomach, God will purge it)” (Job 20:15).

ואני אענה. עוד הם מדברים ואני אשמע. כי אתה יי העונה בעת צרה. פודה ומציל בכל עת צרה וצוקה: ברוך אתה יי. העונה לעמו ישראל בעת צרה:

רפאנו יי וגרפא. הושיענו ונשעה פי תהלתנו אתה. והעלה (ארוכה ומרפא לכל תחלואינו ולכל מכאובינו ולכל מכותינו) רפואה שלמה לכל מכותינו. (*) כי אל מלך רופא נאמן ורחמן אתה: ברוך אתה יי. רופא חולי עמו ישראל:

(*) הרוצה להתפלל בעד החולה יאמר כאן תחנה זו:

יהי רצון מלפניך יי אלהי ואלהי אבותי. שתשלח מהרה רפואה שלמה מן השמים. רפואת הנפש ורפואת הגוף לחולה (פב"פ) בתוך שאר חולי ישראל: כי אל מלך וכו':

ברך עלינו יי אלהינו את השנה הזאת ואת כל מיני תבואתה לטובה. ותן (בקיץ: ברכה) (בחורף: טל ומטר לברכה) על פני האדמה ושבענו מטובה. וברך שנתנו בשנים הטובות לברכה. כי אל טוב ומטיב אתה. ומברך השנים: ברוך אתה יי. מברך השנים:

תקע בשופר גדול לחרותנו. ושא גס לקבץ גליותינו. וקבצנו יחד מהרה מארבע כנפות הארץ לארצנו: ברוך אתה יי. מקבץ נדחי עמו ישראל:

57 “Sound the great *shofar* of our freedom. Raise up a banner to gather our exiles.” On the *pshat* (literal) level, this blessing speaks of the dispersion and exile of the Jewish people among the nations of the world, and our request that God redeem us by sounding the great *shofar* of redemption. On the *sod* (mystical) level, it refers to the dispersion, exile, and captivity of the sparks of holiness in the realm of evil. The *sod* (the captivity of the sparks in the realm of evil) is implicit in the *pshat* (the exile and dispersion of the Jewish people to the four corners of the world). Indeed, according to the

mystical interpretation, the exile of the sparks of holiness caused the exile of the Jewish people. It all goes back to Adam. As the *Ari* explains, when Adam spilled his seed, he caused the exile of all the soul-sparks contained in his collective soul and their subsequent subjugation to the *kelipos*. The *kelipos* afflict and oppress the sparks by sucking their sustenance from them. The Israelites in exile are none other than those same soul-sparks.

While saying this blessing—in which we ask God to gather in the exiles (and therefore all the soul-sparks of Adam)—every man should repent for

Restore our righteous judges as in the beginning and our prophetic counselors as in former times. Remove sorrow and anguish from us [from our hearts] and rule over us, You alone, HaShem [or: reveal Your sole, sovereign rule over us], soon, with kindness and with compassion, and find us innocent through Your righteous charity and justice. Blessed are You, HaShem, King who loves the perfect blend of charity and justice (during the Ten Days of Repentance say: King who is the sole arbiter of justice).

During the Ten Days of Repentance, if you mistakenly said “*Melech ohev tzedakah u'mishpat*—King who loves charity and justice,” and you realize it immediately after saying *u'mishpat*, you can add “*HaMelech HaMishpat*—King who is the sole arbiter of justice” as well. If you do not realize it quickly enough, do not say anything and do not go back, just continue with the next blessing.

Let there be no hope for the slanderers who betray Your people and let all the heretics who distort Your Torah perish in an instant.⁵⁸ Let those who refuse to recognize You and therefore despise Your people be quickly cut off. Quickly, in our days, uproot, break, cut down, shame, bring low, and instantly humble the malicious slanderers. Blessed are You, HaShem, Breaker of Israel's enemies and Humbler of malicious slanderers.

For the righteous and the devout arouse Your mercies; arouse Your mercies also for the elders of the remnant of Your people, the family of Israel; and for the remnant of their academies, for the righteous converts, and for us. Arouse Your mercies, we beseech You, HaShem our God, and grant a good reward to all who truly trust in Your Name. May our portion be with them⁵⁹ in eternity and may we never be ashamed, for we, too, trust only in You, and rely truly and sincerely on Your great loving-kindness. Blessed are You, HaShem, Support and Trust of the righteous.

Return to Yerushalayim, Your city, with mercy. Dwell in its midst as You declared [i.e., promised]. Rebuild it soon, in our days, as an eternal edifice. Reestablish the throne of David Your servant quickly in its midst. Blessed are You, HaShem, Builder of Yerushalayim.

Make the shoot of David Your servant spring forth soon. Raise his horn up from the dust of exile with the open miracles of Your salvation. O how we

thereby force their fellow Jews to convert to Christianity.

59 “For the righteous...May our portion be with them.” In this blessing, we ask

to be attached to the true *Tzaddikim*, for only through their teachings can

we ever hope to overcome the trials and tribulations of this world.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְרָאוֹנוֹהָ וְיִוְעֲצֵינוּ כְּבִתְחִלָּהּ. וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה. וּמְלֶךְ עָלֵינוּ מְהֵרָה אַתָּה יי לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים. וְצַדִּיקוֹנוֹ בְּצַדִּיק וּבְמִשְׁפָּט: בְּרוּךְ אַתָּה יי. מְלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט: (בעשי"ת: הַמְּלֶךְ הַמִּשְׁפָּט):

אם טעה ואמר בעשרת ימי תשובה "מלך אוהב צדקה ומשפט", אם נזכר תוך כדי דיבור מעת אמירתו "ומשפט", אומר "המלך המשפט" גם כן. ואם נזכר לאחר כדי דיבור, לא יאמר, ואין מחזירין אותו.

וְלַמְלָשִׁינִים אַל תְּהִי תִקְוָה. וְכָל הַמֵּינִים כְּרָגַע יֵאבְדוּ. וְכָל אוֹיְבֵי עַמֶּךָ מְהֵרָה יִפְרְתוּ. וְהַזְדִּים מְהֵרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר וּתְכַלֵּם וּתְשַׁפִּילֵם וּתְכַנִּיעֵם בְּמְהֵרָה בְּיָמֵינוּ: בְּרוּךְ אַתָּה יי. שׁוֹבֵר אוֹיְבִים וּמְכַנִּיעַ זֵדִים:

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים. וְעַל זְקֵנֵי שְׂאֵרֵי עַמֶּךָ בֵּית יִשְׂרָאֵל. וְעַל פְּלִיטַת בֵּית סוֹפְרֵיהֶם. וְעַל גְּרֵי הַצְּדִיק. וְעָלֵינוּ. יְהִמוּ נָא רַחֲמֶיךָ יי אֱלֹהֵינוּ. וְתֵן שְׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת. וְשִׁים חֶלְקֵנוּ עִמָּהֶם. וְלַעוֹלָם לֹא גְבוּשׁ כִּי בָהּ בְּטַחְנוּ. וְעַל חֶסֶדְךָ הַגָּדוֹל בְּאַמֶּת וּבְתַמִּים נִשְׁעָנֵנוּ: בְּרוּךְ אַתָּה יי. מְשַׁעֵן וּמְבַטֵּחַ לְצַדִּיקִים:

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכַּח בְּתוֹכָהּ כְּאִשׁוֹר דְּבַרְתָּ. וּבְנֵה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם. וְכִסֵּא דָוִד עַבְדְּךָ מְהֵרָה לְתוֹכָהּ תִּכְיֶן: בְּרוּךְ אַתָּה יי. בּוֹנֵה יְרוּשָׁלַיִם:

אֶת צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמִיחַ. וְקִרְנוֹ תָרוּם בִּישׁוּעָתֶךָ. כִּי

58 “Let there be no hope for the slanderers and let all the heretics perish in an instant.” The original *Amidah* consisted of eighteen sections or blessings. In commemoration of this, it is still known as the *Shemoneh Esreh* (literally, “Eighteen”). This blessing, “Let there be no hope,” was added to the *Amidah* dur-

ing the first century C.E., when Rabban Gamliel was the *nasi* (leader) of Jewry. It was at this time, seventy years after the destruction of the Second Temple, that Jewish heretics began to proliferate. These heretics even resorted to informing in order to strengthen their influence and status with the Romans, and

yearn (constantly) throughout the day for Your salvation.⁶⁰ Blessed are You, HaShem, who makes the light of salvation spring forth from the darkness of exile.

Compassionate Father, hear our call. HaShem our God, pity us, have compassion on us, and accept our prayer with compassion and with favor. For You, O God, hear prayers and supplications. Therefore, our King, do not turn us away empty-handed from before You. Rather, be gracious toward us, answer us, and hear our prayer.(*). For You hearken to the prayer of every single one of Your people Israel with mercy. Blessed are You, HaShem, Hearer of prayer.

(*) A *viduy*-confession to be said before “*Ki Atah shomei’a*—For You hearken,” with submission and a broken heart:

HaShem, I beseech You: I have erred, I have violated, and I have rebelled against You, from the day I was born on this earth until today (and in particular, I have...add any specific sins that you wish to confess privately). HaShem, I beseech You, for the sake of Your great Name, cleanse me from the blemish of my mistakes, my violations, and my crimes, through which I inadvertently erred, purposefully violated, and callously rebelled against You, from my youth until today. Rectify the damage I may have caused in all the names [i.e., attributes] that branch off from Your great Name. Continue with *Ki Atah shomei’a*

(*) A prayer for livelihood to be said before “*Ki Atah shomei’a*—For You hearken”:

HaShem, You are the supreme, loving God who nourishes, sustains, and maintains every creature from proud-horned mountain rams to minute lice eggs. Provide me as well with my daily ration of bread. Before I become needy, provide sustenance for me and for all the members of my household—with ease and not with hardship, lawfully and not in violation of Your laws, honorably and not with shame; for life and for peace. May we be considered worthy of receiving from the flow of blessing and prosperity, from the flow that pours from the supernal pool of light and blessing. Bless me so that I may live my life in accordance with Your will, occupy myself with Your Torah, and fulfill Your commandments. Do not make me rely upon the gifts of others; rather, may the blessing of this verse be fulfilled in me: “You open Your hands [the channels of Divine sustenance] to satisfy the deepest needs and unexpressed yearnings of every living being.” Continue with *Ki Atah shomei’a*

(*) A prayer for rain in a drought year in *Eretz Yisrael*, to be said before “*Ki Atah shomei’a*—For You hearken”:

And answer us, O Creator who created the world with the attribute of mercy, who chose His people Israel in order to make known His greatness and the awesome splendor of His glory. Hearer of prayer, bring dew and rain over the face of the land. Sate the entire world with Your goodness. Permeate the work of our hands with Your blessings, and with the richness of the gifts of

לְיִשׁוּעַתְךָ קוֹיֵנו כָּל הַיּוֹם וּמִצְפִּים (תְּמִיד) לְיִשׁוּעָה: בְּרוּךְ אַתָּה יי. מִצְמִיחַ קֶרֶן יְשׁוּעָה:

אָב הַרְחֵמֵן שְׁמַע קוֹלֵנוּ. יי אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּגִים אַתָּה. וּמִלְפָּנֶיךָ מִלְּפָנֵינוּ. רִיקָם אֵל תִּשְׁיִבֵנוּ. חָנּוּן וְעַגְנוֹ וְשׁוֹמֵעַ תְּפִלָּתֵנוּ: (*) כִּי אַתָּה שׁוֹמֵעַ תְּפִלּוֹת כָּל פֶּה עֹמֵד יִשְׂרָאֵל בְּרַחֲמִים: בְּרוּךְ אַתָּה יי. שׁוֹמֵעַ תְּפִלָּה:

(*) בברכת “שְׁמַע קוֹלֵנוּ” קודם שמסיים “כִּי אַתָּה שׁוֹמֵעַ” יתודה בהכנעה ובשברון לב ויאמר:

אָנָּה יי חֲטָאתִי. עוֹיְתִי. וּפְשַׁעְתִּי לְפָנֶיךָ. מִיּוֹם הָיִיתִי עַל הָאָדָמָה עַד הַיּוֹם הַזֶּה (ובפרט בחטא פלוני): אָנָּה יי. עֲשֵׂה לְמַעַן שְׂמֵךְ הַגְּדוֹל. וּתְכַפֵּר לִי עַל חַטָּאִי וְעוֹנֵי וּפְשָׁעֵי. שְׁחַטְאֵתִי. וְשַׁעֲוֵיתִי. וְשַׁפְּשַׁעְתִּי לְפָנֶיךָ. מִנְעוּרֵי עַד הַיּוֹם הַזֶּה. וְתַמְלֵא כָּל הַשְּׂמוֹת שׁוֹפְגֹמֹתֵי בְשִׁמְךָ הַגְּדוֹל: כִּי אַתָּה שׁוֹמֵעַ וכו’

(*) תפלה שיתפלל על מזונו קודם “כִּי אַתָּה שׁוֹמֵעַ”:

אַתָּה הוּא יי הָאֱלֹהִים. הִזֵּן וּמִפְּרִיָס וּמִכִּלְכֵּל מִקְרָגֵי רְאֵמִים עַד בִּיצֵי כְּנִים. הַטְרִיפְנִי לְחֵם חֶקִי. וְהַמְצֵא לִי וּלְכָל בְּנֵי בֵיתִי מְזוֹנוֹתֵי קוֹדֵם שְׁאֲצִטְרֶךָ לָהֶם. בְּנַחַת וְלֹא בְצַעַר. בְּהִתֵּר וְלֹא בְאִסוּר. בְּכַבּוֹד וְלֹא בְבִזְיוֹן. לְחַיִּים וְלִשְׁלוֹם. מִשְׁפַּע בְּרָכָה וְהִצְלָחָה. מִשְׁפַּע בְּרָכָה עֲלִיוֹנָה. כְּדֵי שְׂאוּכַל לַעֲשׂוֹת רְצוֹנְךָ. וְלַעֲסוֹק בְּתוֹרָתְךָ. וְלִקְיָם מְצוֹתֶיךָ. וְאֵל תִּצְרִיכֵנִי לְיָדֵי מַתְנַת בְּשׂוֹר וְדָם. וּיְקִיָּם כִּי מִקְרָא שְׁפָתוֹב. פוֹתַח אֶת יְדֶיךָ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן: כִּי אַתָּה שׁוֹמֵעַ וכו’

(*) תפילה על עצירת הגשמים בארץ ישראל:

וְעַגְנוּ בּוֹרָא עוֹלָם בְּמִדַּת הַרְחֵמִים, בּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל לְהוֹדִיעַ גְּדֻלוֹ וְהַדְרַת כְּבוֹדוֹ, שׁוֹמֵעַ תְּפִלָּה תָּנוּ טַל וּמָטָר עַל פְּנֵי הָאָדָמָה, וְתִשְׁבִּיעַ אֶת הָעוֹלָם כְּלוֹ

60“O how we yearn (constantly) throughout the day for Your salvation.” The Talmud teaches that the heavenly tribunal poses six questions to the deceased person immediately after his passing. One of the questions is, “Did you hope for the salvation?” (see *Shabbos* 31a). The *Ari* says that we can fulfill this precept

by keeping in mind our hope for salvation when reciting this blessing (*Pri Etz Chayyim, Shaar HaAmidah* 19). Reb Noson once said that this applies to everyone on a personal level, too. “When you are in trouble, do you turn to God and hope for salvation?” he asked (*Aveneha Barzel*, p. 80).

Your hands. Protect us and rescue us this year from any evil occurrence, from any kind of destruction, and from any kind of punishment. Make it a year of hope and bring it to a peaceful conclusion. Have pity and mercy on us, as well as on all our crops and fruits. Bless us with rains of blessing and generosity, for life, fullness, and peace, like the best of years. Remove from us epidemic, war and famine, dangerous animals, captivity and plunder, the urge to do evil, serious diseases and harsh illnesses, as well as evil and trying experiences. Decree good decrees upon us from before You. Let Your mercies prevail over Your other attributes. Conduct Yourself toward Your children with the attribute of mercy, and accept our prayer with compassion and with favor. Continue with

Ki Atah shomei'a

Take pleasure, HaShem our God, in Your people Israel, and be attentive to their prayer. Restore the service to the inner Sanctuary of Your Temple. Accept Israel's fire-offerings and their prayers, with love and with favor. May the service of Your people Israel always find favor in Your eyes.

On Rosh Chodesh and Chol HaMoed, say Yaaleh VeYavo:

Our God and God of our ancestors, may there rise up, enter in, arrive, be seen, accepted, heard, considered, and remembered before You, remembrance and consideration of us [our souls], remembrance of our ancestors, remembrance of *Mashiach*, the son of David Your servant, remembrance of Yerushalayim Your holy city, and remembrance of Your entire people, the family of Israel — for deliverance, well-being, grace, kindness, compassion, good life and peace, on the day of:

On *Rosh Chodesh*: this New Moon

On *Chol HaMoed Pesach*: this Festival of Unleavened Bread

On *Chol HaMoed Succos*: this Festival of Booths

Remember us, HaShem our God, on it [this day] for well-being; consider us this day for blessing; and save us this day for good life. In accordance with Your promise of deliverance and mercy, spare us, be gracious to us, have compassion on us and deliver us, for our eyes are turned to You alone. For You, God, are a gracious and compassionate King.

If you forgot to say *Yaaleh VeYavo* on *Rosh Chodesh* or *Chol HaMoed*, see laws of *Yaaleh VeYavo*, p. XXX.

Let our eyes behold Your return to Tziyon with compassion. Blessed are You, HaShem, who [has promised that He] will restore [the full light of] His presence to Tziyon.

מטובה, ומלא ידינו מברכותיך ומעושר מתנת ידך, שמור והצל שנה זו מכל דבר רע, ומכל מיני משחית, ומכל מיני פרעניות, ועשה לה תקנה ואחרית שלום, חוס ורחם עלינו ועל כל תבואתנו ופרותינו, וברכנו בגשמי ברכה ונדבה לחיים ושובע ושלום, בשנים הטובות, והסר ממנו דבר וחרב ורעב, וחסה רעה ושבי ובזה, ויצר הרע וחקלים רעים וקשים, ומאורעות רעות וקשות, וגזור עלינו גזרות טובות מלפניך, ונגלו רחמיה על מדותיך, ותתנהג עם בניך במדת הרחמים, וקבל ברחמים וברצון את תפלתנו: כי אתה שומע וכו':

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

בראש חודש ובחול המועד אומרים "עלה ויבוא":

אלהינו ואלהי אבותינו. יעלה ויבוא ויגיע. ויראה וירצה וישמע. ויפקד ויזכר זכרוננו ופקדוננו וזכרון אבותינו. וזכרון משיח בן דוד עבדך. וזכרון ירושלים עיר קדשך. וזכרון כל עמך בית ישראל. לפניה. לפליטה לטובה. לחן ולחסד ולרחמים. לחיים טובים ולשלום ביום:

בראש חדש: ראש החודש הזה:

בחול המועד פסח: חג המצות הזה:

בחול המועד סוכות: חג הסוכות הזה:

זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו בו לחיים טובים. ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אתה:

דיני יעלה ויבוא, ראה עמודים XXX

ותחזינה עינינו בשובה לציון ברחמים: ברוך אתה יי. המחזיר שכינתו לציון:

When saying the words “*Modim anachnu lach*—We gratefully acknowledge you,” bend your knees slightly. On “*sh’Atah Hu*—that You are He,” bow your body first and then your head. Just before saying HaShem’s Name, begin rising up slowly:

We gratefully acknowledge that You are He [unchanging], HaShem our God and God of our ancestors, for all eternity. You alone are our rock-strength—the bedrock of our lives. You are He [unchanging], our rescue-shield from generation to generation. Therefore we will thank You and relate Your praises—for our lives which are surrendered into Your hand, for our souls which are entrusted into Your care, for Your constant miraculous providence which we experience daily,⁶¹ and for the wonders and favors with which You sustain us at all times. For all this, we continually thank You every evening, morning and afternoon. We thank You, O Good One, for Your mercies have never failed. We thank You, O Compassionate One, for Your loving-kindnesses have never ceased. Therefore we have never ceased and we will never cease placing our hope in You alone.

During the repetition of the *Amidah*, the congregation says *Amen* to the *chazzan’s* blessing, “*HaMachazir Shechinaso leTziyon*—who will restore His presence to Tziyon,” and immediately follows that with *Modim d’Rabbanan*. The *chazzan* should wait for the congregation to answer *Amen*, and only then continue with his *Modim*.

We gratefully acknowledge that You are He [unchanging], HaShem our God and God of our ancestors. You are the God of all humanity. You formed us just as You formed the universe from nothing in the beginning. We therefore offer our blessings and thanks to Your great and transcendent Name, for having granted us life and sustained us to this day. So may You continue to grant us life, and be gracious toward us, to gather our dispersed to the courtyards of Your Sanctuary, to preserve Your statutes, to do Your will, and to serve You wholeheartedly. We shall forever thank You for allowing us to express our thanks to You. You are the blessed God to whom thanksgiving is due.

On *Chanukah* and *Purim*, we say “*Ve’al HaNissim*—For the miracles” here. If you forget to say it, but remember before saying HaShem’s Name in the blessing “*HaTov Shimcha*—The Good is Your Name,” go back and say *Ve’al HaNissim*, and then continue on with “*Ve’al kulam*—for all these.” If, however, you don’t remember to say it until after saying *Baruch Atah HaShem of HaTov Shimcha*, complete the blessing and do not go back. In any case, there are those who maintain that it is possible to add *Ve’al HaNissim* at the conclusion of the *Amidah*, after *Elohay netzor* and before *Yiheyu Ieratzon*, as a supplication in these words: “May it be Your will to perform miracles and supernatural wonders for us, just as You did for our ancestors at that time during these very days; in the days...”

We also thank You for the miracles (*nissim*), for the redemption (*purkan*), for the powerful marvels (*gevurot*), for the salvations (*teshuot*), for the supernatural wonders (*niflaot*), and for the consolations (*nechamot*) that You did for our ancestors in those days at this very time.⁶²

On *Chanukah* say:

In the days of Mattisyahu, son of Yochanan, *Kohen Gadol*, of the Chashmonai family, and his sons—after the wicked Greek empire had risen up against

כשאומר “מודים” כורע כמבואר לעיל.

מוֹדִים אֲנַחְנוּ לָךְ. שְׂאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּרְנוּ צוּר חַיֵּינוּ. מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ. וְעַל נְשׂוֹמוֹתֵינוּ הַפְּקוּדוֹת לָךְ. וְעַל נְסִיךְ שֶׁבְכָל יוֹם עִמָּנוּ. וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְכָל עֵת. עָרַב וּבִקֵּר וְצַהֲרִים. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ. כִּי מֵעוֹלָם קוִינֵנוּ לָךְ:

בחזרת הש"ץ אומרים הקהל "מודים דרבנן". וצריכים הקהל להזהר לענות "אמן" אחר ברכת הש"ץ "המתחזיר שכנינו לציון". והש"ץ ימתין עד שיענו הקהל "אמן", ואז יאמרו מודים וכו':

מוֹדִים אֲנַחְנוּ לָךְ. שְׂאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי כָל בְּשׂוֹר. יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגְּדוֹל וְהַקְּדוֹשׁ. עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ. וְתַאֲסוֹף גְּלוּיֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ. לְשִׁמּוֹר חֻקֶּיךָ. וְלַעֲשׂוֹת רְצוֹנְךָ. וְלַעֲבֹדָה בְּלִבֵּב שְׁלֵם. עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

בחנוכה ובפורים אומרים כאן "ועל הנסים". אם שכח ולא אמרו, אם נזכר קודם שאמר את שם השם מן ברכת "הטוב שמך", חוזר ומתחיל "ועל הנסים". אבל אם לא נזכר עד לאחר שאמר "ברוך אתה ה'", גומר את הברכה ואינו חוזר. ויש אומרים דמכל מקום יכול לומר בסוף התפלה לאחר "אלהי נצור", קודם "יהי רצונך", בלשון בקשה "יהי רצון מלפניך שתעשה לנו הנסים ונפלאות כמו שעשית לאבותינו בימים ההם בזמן הזה, בימי..."

וְעַל הַנְּסִים וְעַל הַפְּרָקוֹ וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנִּפְלְאוֹת וְעַל הַנְּחֻמוֹת וְעַל הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בְּיָמִים הָהֵם בְּזַמַּן הַזֶּה:

לחנוכה:

בְּיָמֵי מַתְתִּיָּהוּ בֶּן יוֹחָנָן כָּהֵן גָּדוֹל חֲשׂוֹמוֹנָאֵי וּבְנָיו. כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁפִּיחֵם תּוֹרַתְךָ וּלְהַעֲבִירֵם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה

61 “We will thank You and relate Your praises...for Your constant miraculous providence which we experience daily.” Throughout Reb Noson’s letters, we find this part of the *Modim* prayer repeated again and again. Reb Noson worked hard to make others aware of God’s goodness and graciousness towards us at all times.

62 “[We also thank You] for the miracles...” Alternatively: “[We also thank You for those times when] You have raised us above the veil of natural law (*nissim*, from *nes*, which means both ‘miracle’ and ‘banner’; by definition, miracles lift us up above the laws of nature); redeemed us from our enemies

Your people Israel to make them forget and disclaim the Divine origin of Your Torah and thereby violate the decrees of Your will — You, in Your abundant mercies, stood by them at the time of their distress. You championed their cause, You defended their rights, You avenged the wrong done to them. You delivered the strong into the hands of the weak, the many into the hands of the few, and the impure into the hands of the pure, the wicked into the hands of the righteous, the malicious into the hands of those who occupy themselves with Your Torah. As for Yourself, the greatness and holiness of Your Name was revealed even in the midst of a world that conceals You. As for Your people Israel, You brought about their great salvation and liberation during these very days. Afterward Your children entered the Holy of Holies of Your House; they cleared away everything unclean from Your Palace; they purified Your Temple, and they kindled the *Menorah* lights in the courtyards of Your Sanctuary. Then they waited one year and established these eight days of *Chanukah* as a time to acknowledge and praise Your great Name. (Alternate *nusach*: Then they established these eight days as a time of praise and thanksgiving to You for having performed miracles and supernatural wonders on their behalf. Knowing that You are still with us even in the midst of our exile, we will continue to thank and acknowledge Your great Name forever, *selah*.) Continue with *Ve'al kulam*—For all these”

On *Purim* say:

In the days of Mordechai and Esther, in Shushan, the capital of the Persian empire — when Haman, the archenemy, rose up against us and sought to destroy, slaughter and annihilate all the Jews, young and old, infants and women, in one day, the thirteenth day of the twelfth month, the month of Adar, and to plunder their wealth — You, in Your abundant mercies, nullified his plan and ruined his scheme. You caused that which he sought to do to boomerang onto his own head. You caused him to suffer the consequences of his own evil when they hanged him and his sons on the very same gallows that he had prepared for Mordechai. (Alternate *nusach*: We therefore thank You for having performed miracles and supernatural wonders on their behalf. Knowing that You are still with us even in the midst of our exile, we will continue to thank and acknowledge Your great Name forever, *selah*.) Continue with *Ve'al kulam*—For all these”

For all these manifestations of Your constant, miraculous supervision over nature and history will Your Name, our King, be constantly blessed, elevated, and exalted, forever and for all eternity.

During the Ten Days of Repentance add:

Inscribe for a good life all the children of Your covenant-people.

All that is alive will thank and never cease thanking You forever, *selah*. They shall praise and bless Your great Name in truth forever, for it is good — O God of our deliverance and our help forever, O benevolent God.

Blessed are You, HaShem, the Good is Your Name, and to You alone thanksgiving is due.

בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם בַּעַת צָרָתָם. רַבַּת אֶת רִיבָם. דָּנַת אֶת דֵּינָם. נִקְמַתְךָ אֶת נִקְמָתָם. מִסִּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים. וְרַבִּים בְּיַד מַעֲטִים. וּטְמֵאִים בְּיַד טְהוּרִים. וְרָשָׁעִים בְּיַד צַדִּיקִים. וְזָדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ. וְלָךְ עֲשִׂיתָ שִׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמֹךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בֵּיתְךָ. וּפְנּוּ אֶת הַיְכָלְךָ. וְטַהְרוּ אֶת מִקְדָּשְׁךָ. וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קִדְשֶׁךָ. וְקִבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלֶיךָ. לְהוֹדוֹת וּלְהַלְלֵךְ לְשִׁמְךָ הַגָּדוֹל: (נ"א וְקִבְעוּ שְׁמוֹנֵת יָמִים אֵלֶיךָ וּבְהוֹדָאָה וְעֲשִׂיתָ עִמָּהֶם גַּם וּפְלֵא וְנוֹדָה לְשִׁמְךָ הַגָּדוֹל סְלָה): וְעַל כָּלֵם וְכוּ'

לפורים:

בִּימֵי מְרֹדְכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה. כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן הַרְשָׁע. בִּקְשׁ לְהַשְׁמִיד לְהַרוֹג וּלְאַבֵּד אֶת כָּל הַיְהוּדִים מִנְעֵר וְעַד זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד. בְּשִׁלְשֵׁה עָשׂוֹר לַחֹדֶשׁ שְׁנַיִם עָשׂוֹר. הוּא חֹדֶשׁ אֲדָר. וּשְׁלָלָם לְבוֹז: וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים. הִפְרַתְּ אֶת עֲצָתוֹ. וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ. וְהִשְׁבֹּתָ לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ. וְתָלוּ אוֹתוֹ וְאֶת בְּנָיו עַל הָעֵץ. (נ"א וְעֲשִׂיתָ עִמָּהֶם גַּם וּפְלֵא וְנוֹדָה לְשִׁמְךָ הַגָּדוֹל סְלָה): וְעַל כָּלֵם וְכוּ'

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שִׁמְךָ מִלְּפָנָיו תָּמִיד לְעוֹלָם וָעֶד:

בעש"ת: וכתב לחיים טובים כל בני ברייתך:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה. וְיִהְיֶה לָּךְ וְיִבְרַכּוּ אֶת שִׁמְךָ הַגָּדוֹל בְּאַמַּת לְעוֹלָם כִּי טוֹב. הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סְלָה. הָאֵל הַטּוֹב: בְּרוּךְ אַתָּה יי. הַטּוֹב שִׁמְךָ וְלָךְ נְאֻה לְהוֹדוֹת:

(*purkan*, Aramaic for salvation or redemption); intervened in the natural course of history (*gevurot*, powerful marvels, revealed miracles that abrogate the laws of nature); rescued us from annihilation (*teshuot*, salvations; when we thank God for having saved us, we usually refer to having been rescued from some threat of danger, or, in the case of *Chanukah* and *Purim*, from

imminent annihilation); performed supernatural wonders (*niflaot*, from *pele* or *mufla*, that which is hidden and beyond our comprehension); and comforted us when we thought all was lost (*nechamot*, consolations and comforts). [We especially thank You for all the miracles] You performed for our ancestors throughout history during these very days.”

THE PRIESTLY BLESSING

In Eretz Yisrael, the Kohanim stand and bless the congregation every day during the repetition of the Amidah. If two or more Kohanim are standing ready to bless, then, when the chazzan concludes the blessing *HaTov Shimcha*, he calls out, "Kohanim!" If there is only one Kohen, the Kohen begins the blessing "*Baruch...vetzivanu...Jevarech es amo Yisrael be'ahavah*—Blessed...who has instructed us...to bless His people Israel with love") without an introduction. In either case, the Kohanim begin this blessing while still facing the Ark, but should be facing the congregation by the time they conclude it.

After reciting *Modim* with the congregation, the Kohanim stand facing the Ark and silently pray:

May it be acceptable before You, HaShem our God and God of our ancestors, that this blessing with which You have instructed us to bless Your people Israel be a complete blessing. May it never be marred by any kind of stumbling block or sinful thought.

The Kohanim now bless, and as they conclude with the word *be'ahavah*, they turn toward the congregation:

Blessed are You, HaShem our God, King of the universe, who has sanctified us with the sanctity of Aharon and instructed us to bless His people Israel with love.

The Kohanim repeat word for word after the chazzan:

May God bless you (the chazzan bows slightly, facing forward) and safeguard you (the chazzan turns to the right). (The congregation answers: *Amen*.)

May God shine His countenance (the chazzan bows forward) upon you and be gracious to you (the chazzan turns to the left). (The congregation answers: *Amen*.)

May God turn His countenance (the chazzan bows forward) to you (the chazzan turns to the right), and establish for you (the chazzan turns to the left) peace (the chazzan turns to the right). (The congregation answers: *Amen*.)

Outside Eretz Yisrael (or in Eretz Yisrael, if no Kohanim are present in the *minyán*), the chazzan says *Eloheinu and Yevarechecha*. After each verse, the congregation answers, "*Kein yehi ratzon*—So may it be Your will":

Our God and God of our ancestors, bless us with the threefold blessing inscribed in the Torah by Moshe Your servant and spoken by Aharon and his children, the Kohanim of Your holy people:

May HaShem bless you and safeguard you. (The congregation answers: So may it be Your will.)

May HaShem shine His countenance upon you and be gracious to you. (The congregation answers: So may it be Your will.)

May HaShem turn His countenance to you and establish peace for you. (The congregation answers: So may it be Your will.)

Congregation: Mighty on high, dwelling in awesome power, You are Peace and Your Name is Peace. May it be Your will to place life and blessing as a protection of peace upon us and upon Your entire people, the family of Israel.

ברכת כהנים

בחזרת התפילה בארץ ישראל – נוהגים ההכהנים נושאים כפיהם בכל יום, ואם יש שני כהנים או יותר, אזי כשיסיים הש"ץ "הטוב שמך ולך נא להודות", יקרא אדם מן הקהל "כהנים" בקול רם. ואם יש רק כהן אחד בלבד, אין קוראים "כהנים", אלא הכהן יתחיל בעצמו בברכה. וכשמתחיל בברכה יהיו פניו כלפי ההיכל וגומרה כלפי העם:

הכהנים אחר שענו מודים עם הציבור, עומדים פניהם כלפי ההיכל ואומרים תפלה זו בלחש:

יהי רצון מלפניך יי אלהינו ואלהי אבותינו, שתהא ברכה זו שצויתנו לברך את עמך ישראל ברכה שלמה. שלא יהיה בה מכשול ועון מעתה ועד עולם:

הכהנים מברכים, ובסיום הברכה פונים כלפי הקהל:

ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו בקדשתו של אהרן וצונו לברך את עמו ישראל באהבה:

ומקרא הש"ץ:

יְבָרְכֶךָ יי (הש"ץ יטה פניו נגד ההיכל) וַיִּשְׁמְרֶךָ (נגד ימינו): הקהל עונים: אָמֵן

יָאֵר יי פָּנָיו (נגד ההיכל) אֱלֹהֶיךָ וַיַּחַנְנֶךָ (נגד שמאלו): הקהל עונים: אָמֵן

יִשָּׂא יי פָּנָיו (נגד ההיכל) אֱלֹהֶיךָ (נגד ימינו) וַיִּשֶׂם לְךָ (נגד שמאלו) שְׁלוֹם (נגד ימינו):

הקהל עונים: אָמֵן

בחזרת התפילה בחוץ לארץ (ובארץ ישראל כשאין כהנים) – יאמר הש"ץ או"א וכו' ואחר כל פסוק יענו הקהל "כן יהי רצון":

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכַּת הַמִּשְׁלֶשֶׁת בְּתוֹרַת הַפְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הָאֲמוּרָה מִפִּי אֱהָרֹן וּבְנָיו כַּהֲנִים עִם קְדוּשָׁתְךָ. כְּאָמֹר:

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ: הקהל עונים: כֵּן יְהִי רָצוֹן.

יָאֵר יי פָּנָיו אֱלֹהֶיךָ וַיַּחַנְנֶךָ: הקהל עונים: כֵּן יְהִי רָצוֹן.

יִשָּׂא יי פָּנָיו אֱלֹהֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם: הקהל עונים: כֵּן יְהִי רָצוֹן.

הקהל אומרים: אָדִיר בְּמָרוֹם שׁוֹכֵן בְּגִבּוֹרָה אַתָּה שְׁלוֹם וְשִׁמְךָ שְׁלוֹם. יהי רצון שתשים עלינו ועל כל עמך בית ישראל. חיים וברכה למשמרת שלום:

When the *chazzan* begins *Sim Shalom*, the *Kohanim* turn back to face the Ark again, and say *Ribono shel Olam*. They prolong this prayer until the *chazzan* concludes *Sim Shalom*, so that the congregation's answer of *amen* to *Sim Shalom* will be on their prayer as well.

Master of the universe, we have fulfilled that which You decreed upon us. Now, You, too, please fulfill what You promised us: “Peer down from the abode of Your holiness, from the heavens, and bless Your people Israel, and the land which You have bequeathed us, as You promised our forefathers, a land flowing with milk and honey.”

Congregation: Mighty on high, dwelling in awesome power, You are Peace and Your Name is Peace. May it be Your will to place life and blessing as a protection of peace upon us and upon Your entire people, the family of Israel.

Grant peace, goodness, blessing, life, grace, loving-kindness, and compassion for us and for all Your people Israel.⁶³ Our Father, bless all of us as one (together) with the light of Your countenance.⁶⁴ For with the light of Your countenance, HaShem our God, You have granted us the Torah of eternal life and Your unconditional loving-kindness. You have granted us charity, blessing, mercy, life, and peace. May it be good in Your eyes to bless us and to bless Your entire people Israel, at all times and at every moment, with Your peace, with abundant strength and peace.

During the Ten Days of Repentance add: In the book of life, blessing, peace, beneficial prosperity, good decrees, deliverances, and consolations, may we be remembered and inscribed before You, we and all of Your people, the family of Israel, for good life and for peace.

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

May the words of my mouth and the meditations of my heart be acceptable before You, HaShem, my Rock in this world and my Redeemer throughout all eternity.

II, 79a). Once in possession of inner peace, a person can then spread peace to the world (see LM I, 14:8).

64 “Our Father, bless all of us as one (together) with the light of Your countenance.” The verse states, “In the light of the King’s countenance is life” (Proverbs 16:15), which alludes to a life of joy and contentment. By asking God to bless us

with His countenance, we are asking Him to grant us a life of happiness and contentment, a life of fulfillment in our endeavors. Rebbe Nachman adds that when we live morally, we can attain this “life” and its accompanying blessings (LM I, 23:1-3).

כשמתחיל הש"ץ "שים שלום" מחזירים הכהנים את פניהם להיכל דרך ימין ואומרים "רבנו של עולם", ומאריכים בזה עד שיסיים ש"ץ "שים שלום" כדי שיענו "אמן" על שניהם:

רבנו של עולם עשינו מה שגזרת עלינו. עשה עמנו כפאשר הבטחתנו, "השקיפה ממעון קדשך מן השמים וברך את עמך את ישראל ואת האדמה אשר נתת לנו כפאשר נשבעת לאבותינו ארץ זבת חלב ודבש":

הקהל אומרים: אדיר במרום שוכן בגבורה אתה שלום ושמך שלום. יהי רצון שתשים עלינו ועל כל עמך בית ישראל. חיים וברכה למשמרת שלום:

שים שלום טובה וברכה. חיים חן וחסד ורחמים עלינו ועל כל ישראל עמך. ברכנו אבינו כלנו כאחד (יחד) באור פניך. כי באור פניך נתת לנו יי אלהינו תורת חיים ואהבת חסד. וצדקה וברכה ורחמים וחסים ושלום. וטוב יהיה בעיניך לברכנו ולברך את כל עמך ישראל בכל עת ובכל שעה בשלומך. ברב עז ושלום:

בעש"ת: בספר חיים. ברכה ושלום. ופרנסה טובה. וגזרות טובות. ישועות ונחמות. נזכר ונכתב לפניך. אנחנו וכל עמך בית ישראל. לחיים טובים ולשלום:

ברוך אתה יי. המברך את עמו ישראל בשלום:

יהיו לרצון אמרי פי והגיון לבי לפניך. יי צורי וגואלי:

63 “Grant peace, goodness, blessing, life, grace, loving-kindness, and compassion for us and for all Your people Israel.” *Shalom* (peace) is God’s blessing. This final blessing of the *Amidah* is an all-inclusive one. As *Rashi* explains, “If one has food and drink [i.e., blessings] but does not have *shalom*, he has nothing” (*Rashi* on Leviticus 26:6).

Rebbe Nachman teaches that there are two types of peace: inner peace and universal peace. First, a person must strive for inner peace, which can be attained through fear of God, as it is written, “Those who fear Him suffer no lack” (Psalms 34:10), and the *Zohar* comments, “Where there is fear, there is *shleimus* (wholeness and peace)” (*Zohar*

My God, guard my tongue from speaking evil and my lips from uttering deceit. May my soul maintain the inner equilibrium necessary to be silent in the face of those who curse me. Make my soul humble like dust before all.⁶⁵ Open my heart with Your Torah so that my soul will naturally run to do Your commandments of its own accord. As for all those who rise up and scheme against me or my people to do harm, instantly nullify their plan and ruin their scheme.

May it be Your will, HaShem my God and God of my ancestors, that no man be jealous of me, nor I be jealous of others. May I not let anger overcome me today, nor may I anger You. Save me from the evil urge/inclination by placing meekness and humility in my heart. Our King, our God, cause the oneness of Your Name to be revealed in Your world. Build Your City, establish Your Temple, perfect Your Palace, and gather in our dispersion. Redeem Your flock and bring joy to Your congregation.

Act for the sake of Your Name. Act for the sake of Your loving right hand. Act for the sake of Your Torah. Act for the sake of Your holiness. In order to rescue Your beloved ones, save with Your right hand and answer me. Say here a verse from the *Tanach* that contains your name, or begins with the first letter of your name and ends with the final letter of your name. See page XXX.

May the words of my mouth and the meditations of my heart be acceptable before You, HaShem, my Rock in this world and my Redeemer throughout all eternity. May He who makes peace (during the Ten Days of Repentance say: the peace) in His highest heavens also make peace for us and for all Israel, and say, *amen*.

May it be acceptable before You, HaShem our God and God of our ancestors, that the Holy Temple be rebuilt soon in our days. Grant each of us our own singular portion in Your Torah, and may we then serve You there in awe, as in olden days and ancient years. May the offering of Yehudah and Yerushalayim be sweet to HaShem, as in olden days and ancient years.

אֱלֹהֵי. נִצַּר לְשׁוֹנֵי מִרְעַע וּשְׁפָתַי מִדְּבַר מְרָמָה. וְלִמְקַלְלֵי נַפְשִׁי תָדֹם. וְנַפְשִׁי כְּעָפָר לְכָל תַּהֲיֶה. פָּתַח לִבִּי בְּתוֹרָתְךָ. וְאַחֲרַי מְצוּוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכָל הַקָּמִים וְהַחֹשְׁבִים עָלַי לְרָעָה. מִהֲרֵה הִפֵּר עֲצָתָם וְקִלְקַל מַחְשְׁבֹתָם:

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי. שְׁלֵא תַעֲלֶה קְנֵאת אָדָם עָלַי וְלֹא קְנֵאתִי עַל אַחֲרִים. וְשְׁלֵא אֶכְעֹס הַיּוֹם וְשְׁלֵא אֶכְעִיסְךָ. וְתַצִּילֵנִי מִיַּצָּר הָרָע. וְתֵן בְּלִבִּי הַכְּנֻעָה וְעֲנֻוָה. מִלְּפָנֶיךָ וְאֱלֹהֵינוּ, יַחַד שְׁמֶךָ בְּעוֹלָמְךָ. בְּנֵה עִירְךָ, יֵסֵד בֵּיתְךָ וְשִׁכְלֵל הַיְכָלְךָ. וְקַבֵּץ קְבוּצַת גְּלוּיֹת וּפְדֵה צֹאנְךָ וְשִׂמַח עַדְתְּךָ:

עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. עֲשֵׂה לְמַעַן קְדְשׁוֹתֶיךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲגִינִי: יֵאמֶר כֹּהן פְּסוּק מִהַתָּנ"ךְ שֶׁשְׁמוֹ נִמְצָא בּוֹ, אוֹ שֶׁמֵתְחִיל בְּאוֹת רֵאשׁוֹנָה שֶׁל שְׁמוֹ וּמִסִּיּים בְּאוֹת הַאֲחֵרוֹנָה שֶׁל שְׁמוֹ. רֵאֵה עֲמוּד XXX:

יְהִיו לְרְצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ. יי צוּרֵי וְגוֹאֲלֵי: עֲשֵׂה שְׁלוֹם (בַּעֲשֵׂי"ת: הַשְּׁלוֹם) בְּמִרוֹמָיו. הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאֲמָרוּ אָמֵן:

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׁיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נַעֲבֹדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת: וְעֲרֹבָה לִי מִנְחַת יְהוּדָה וִירוּשָׁלָיִם. כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת:

Rabban Gamliel saw Rabbi Akiva's ship sink in the sea, with all hands lost. Yet the next day, Rabban Gamliel saw Rabbi Akiva approach him! "How did you survive?" he asked. Rabbi Akiva replied, "I clung to a plank of wood from the ship, and for every wave that passed over me I bowed my head, until I arrived at the

shore" (*Yevamot* 121a). The moral is that wood does not speak; hence, to survive the "churning seas of life," the best way is to grab hold of the attribute of silence. For every wave and challenge and frustration that overwhelms me, I should just bow my head! Then I can slowly proceed to shore (*Rabbi Eliyahu Chaim Rosen*).

65 "Make my soul like dust before all." Rebbe Nachman teaches that when a person remains silent in the face of adversity, he can defeat his enemies. Compare this to a man who is digging a tunnel to reach under another's home. If the homeowner also digs in order to face his adversary, he is actually helping his enemy reach his goal sooner. But if the

homeowner remains silent, then it is as if he is standing on the edge of the tunnel being dug, and the dust and earth around that tunnel keeps falling into the tunnel, making the digging more difficult! (LM I, 277:1). There is an art in our learning how to face adversity and humiliation, because silence is the key to suppressing others' opposition to us.

On days when *Tachanun* is not said, the *chazzan* now says Half-Kaddish, p. XXX.

On *Rosh Chodesh*, *Chol HaMoed*, and *Chanukah*, *Hallel* is said immediately following the repetition of the Amidah, p. XXX.

CONFESSION AND SUPPLICATION

Tachanun is recited every weekday morning after the *Amidah* except on these days: *Rosh Chodesh*, *Chol HaMoed*, *Chanukah*, *Tu B'Shevat*, *Purim Katan* (14 and 15 Adar I), or *Purim* (14 and 15 Adar II), the entire month of *Nisan*, *Pesach Sheini* (15 Iyar), *Lag BaOmer*, from *Rosh Chodesh Sivan* until the conclusion of the 12th of *Sivan*, *Tisha B'Av*, *Tu B'Av*, *Erev Rosh HaShanah*, and from *Erev Yom Kippur* until the conclusion of *Rosh Chodesh Cheshvan*. *Tachanun* is also not said when praying in a house of mourning, or in the synagogue when the *Sandak*, the *Mohel* or the father of a baby boy who will have his *Bris Milah* that day is present, or when a *Bris Milah* is scheduled to take place in the synagogue that day, even if the father, *Mohel* and *Sandak* have not yet arrived. *Tachanun* is also not said if a groom is present on the day of his wedding, or if he is still celebrating his *Sheva Berachos*, for it is a *mitzvah* to rejoice with him (*Shulchan Aruch*, *Shaarey Teshuvah*, *Mishnah Berurah* #131).

Our God and God of our ancestors, let our prayers come before You. Do not ignore our supplications, for we are not so arrogant and stiff-necked as to declare before You, HaShem our God and God of our ancestors, that we are completely righteous and have not erred. On the contrary, we want to admit to You and to ourselves that we and our ancestors have erred whether now or in previous lifetimes.⁶⁶⁶⁷

We plead guilty, we have been ungrateful, robbed,⁶⁸ spoken with duplicity, caused others to deviate, led others to act wickedly, acted maliciously, coerced others against their will, falsely accused, given

an escape, but a confrontation with the reality of our lives.

67 “We and our ancestors have erred.” Quoting the *Ari*, the *Ben Ish Chai* explains that the Jewish people are like a single “body” comprising many “limbs.” Because they are interconnected, one Jew could be punished for another Jew’s wrongdoing. Therefore the *Viduy* is said in the plural. Each Jew should say all these words with a broken heart, even if he is sure that he himself has not committed such sins, for he must repent for what other Jews might have done wrong.

The *Ben Ish Chai* and the *Kaf HaChaim* add that a person must also repent and ask forgiveness for what he may have done in a previous lifetime. Therefore we say, “We and our ancestors have erred”—besides our actual

ancestors, our previous lifetimes are considered the spiritual “ancestors” of our present incarnation (*Ben Ish Chai*, *Ki Sisa*, Introduction and paragraph §1; *Kaf HaChaim*, *Orach Chaim* 131:16-17).

68 “We plead guilty, we have been ungrateful, we have robbed.” R’ Pinchas of Koretz said: In the confession, we say, “We plead guilty, we have been ungrateful, we have robbed.” Shouldn’t we say, “I plead guilty, I have been ungrateful, I have robbed”? The use of the plural form is actually an argument in our defense. We say, “We have sinned,” as if to suggest, “If You, God, had not given us the evil inclination, we would not have been able to sin” (*Tzaddik* #610). Thus, our confession turns into a plea: “Help us defeat the evil inclination. Help us subdue our desire for things that aren’t good for us.”

בימים שאין אומרים תחנון אומר כאן הש"ץ חצי קדיש, עמוד XXX.

בראש חודש ובחול המועד ובחנוכה אומרים כאן הלל, עמוד XXX.

וידוי ותחנון

אלו הימים שאין אומרים בהם וידוי ותחנון: ראש חודש, חול המועד, חנוכה, ט"ו בשבט, פורים קטן ופורים גדול בשני ימים, בכל חודש ניסן, פסח שני, ל"ג בעומר, מראש חודש סיון עד סוף י"ב סיון, בתשעה באב, ט"ו באב, ערב ראש השנה, מערב יום הכיפורים עד אחר ראש חודש ששון. וכל אלה, אין אומרים במנחה שלפניהם, חוץ מערב ראש השנה וערב יום כיפור. וגם אין אומרים תחנון בבית האבל, ולא בבית הכנסת שיש שם סנדק או מוהל או אבי הבן, או שיעשו שם היום ברית אפילו שאינם נמצאים שם עדיין. וכן אם יש שם חתן ביום חופתו או בכל שבעת ימי המשתה, משום דמצוה לשמוח עמו (שו"ע ושערי תשובה ומשנה ברורה ס' קלא).

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תְּבוֹא לְפָנֶיךָ תִּפְלֵתְנוּ וְאֵל תִּתְעַלֵּם
מִתְחַנְּתָנוּ. שְׂאִין אָנוּ עֲזִי פְגִים וְקִשֵׁי עֲרָף לֹמֵר לְפָנֶיךָ יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חֲטָאנוּ. אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ
חֲטָאנוּ:

אֲשַׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבְרַנוּ דְּפִי. הֶעֱוִינוּ. וְהִרְשַׁעְנוּ. זָדְנוּ. חֲמַסְנוּ.

66 “On the contrary, we and our ancestors have erred.” The Torah uses three primary terms to define sin: *chet* (חטא), *avon* (עון) and *pesha* (פשע) (see Exodus 34:7). On *Yom Kippur*, the *Kohen Gadol* would pray for atonement for the Jewish nation by admitting, “Your people Israel have erred (*chet*), deliberately disobeyed (*avon*), and obstinately rebelled (*pesha*).”

There is a progression here. *Chet* is unintentional sin or error—or, based on its root meaning, “missing the mark” or “veering off course.” We are not held accountable if we immediately learn from our mistake and recognize it for what it is. If, on the other hand, we fail to do so, the next step is *avon*. *Avon* is traditionally defined as a deliberate sin performed with the intention of satisfying a lust. *Avon* is considered intentional because deep down, a person knows when he is rationalizing, and he is held accountable for it. If *chet* is straying from the straight path, *avon* is avoiding and denying reality, and ultimately fleeing from the truth. Examples of this

downward spiraling process are alcohol and drug (including tobacco) abuse, overeating, petty theft, and constant irritability.

At this point, a person can still break the “cycle” of sin and return in *teshuvah* (repentance). If, however, he does not break the cycle, but continues to shield himself from the truth, he will fall further into *pesha*—committing crimes that cause him to become coarse and insensitive, and therefore unworthy of God’s forgiveness. The next step down is *resha* (רשע)—becoming twisted inside; getting caught in the trap of one’s own wickedness. The final result is *ra* (רע)—complete, unmitigated evil.

In our prayers, we ask to be released and saved from this downward spiraling cycle. By its very definition, this is what prayer and communion with God is about. Prayer is the process of self-evaluation, intensified a hundred-fold because it is done with the clear consciousness that we are in the presence of the Omniscient One. It is not

bad advice, spoken falsely and deceptively, mocked, rebelled, provoked, turned away, transgressed, rebelliously committed crimes, oppressed and harassed, been stiff-necked, acted wickedly, acted perversely, committed abominations, strayed from truth, and misled others.

For an expanded explanation of the *Viduy* (Confession), see p. XXX.

In sum: We have turned away from Your good commandments and ethical laws—all to no avail. But You are just with regard to any punishment that befalls us, for You have acted truthfully while we have just hardened our hearts and become more enmeshed in our sins.

You, O God, are patient and slow to anger; You are called the Master of mercy, and have therefore shown us a way to return to You. We therefore ask that You remember today, and every day, to act in accordance with Your great mercies and kindnesses, toward the children of Your beloved ones [Avraham, Yitzchak and Yaakov]. Turn to us with mercy, for You are He, the Master of mercy. We hasten to appear before You now with heartfelt supplication and prayer, as You instructed the humble [Moshe] long ago. We are pleading with You: Retract the heat of Your anger, as written in Your Torah. Let us take shelter and abide “under the shadow of Your wings,” as on the day when “HaShem descended in a cloud of glory.” Pass over crime and erase guilt, as on the day when “He [HaShem] stood facing him there on Mount Sinai.” Hear our cry and attend favorably to our plea, as on the day when “He [HaShem] called out in the Merciful Name.” There it was said:

An individual praying alone does not call out the Thirteen Attributes of Mercy:

HaShem passed over His own face [i.e., He overcame and transformed His attribute of justice] and taught Moshe the secret of arousing His love and His mercy by calling out: “HaShem! HaShem!”⁶⁹ Loving God, merciful and gracious, patient and slow to anger, bestowing love abundantly and truthfully; safeguarding the good deeds of the great-grandparents for thousands of generations, forgiving transgression, rebellion, and error, and cleansing.” Forgive our transgressions and our errors, and preserve us as Your eternal inheritance.

Forgive us, our Father, though we have erred. Pardon us, our King, though we have rebelled. For You, HaShem, are good and forgiving, and Your love is boundless for all who call upon You.

distance yourself from Me.” The second Name thus embodies a greater degree of *chesed* and therefore greater perfection. Not only does God continue to direct His

compassion to the sinner, but He will even transform his sins into good deeds if he repents before Him (LH, *Sukkah* 7:4).

טַפְּלָנוּ שָׁקַר. יַעֲצָנוּ רָע. כַּזְּבָנוּ. לַצָּנוּ. מְרַדְּנוּ. גָּאֲצָנוּ. סָרְרָנוּ. עֹיְנוּ.
פָּשַׁעְנוּ. צָרְרָנוּ. קִשְׁיָנוּ עֲרָף. רָשַׁעְנוּ. שָׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲיָנוּ.
תַּעֲתָעְנוּ:

הסבר הוידוי תמצא בעמוד XXX

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק
עַל כָּל הַבָּא עָלֵינוּ. כִּי אַמֶּת עָשִׂיתָ. וְאַנְחָנוּ הִרְשָׁעָנוּ:

אֵל אַרְךָ אַפִּים אַתָּה וּבַעַל הָרַחֲמִים נִקְרָאתָ וְדַרְךָ תְּשׁוּבָה הוֹרִיתָ.
גְּדַלְתָּ רַחֲמֶיךָ וְחִסְדֶּיךָ תִּזְכּוֹר הַיּוֹם וּבְכָל יוֹם לְזַרַע יְדִידֶיךָ. תִּפְּוֹן
אֵלֵינוּ בְּרַחֲמִים. כִּי אַתָּה הוּא בַּעַל הָרַחֲמִים. בְּתַחֲנוּן וּבִתְפִילָה
פְּגִיעַת נִקְדָּם. כְּהוֹדַעְתָּ לָעָנוּ מִקְדָּם. מִחֲרוֹן אַפֶּיךָ שׁוּב. כְּמוֹ בְּתוֹרַתְךָ
כְּתוּב. וּבַצֵּל כְּנִפְיֶךָ נְחִסָּה וְנִתְלוֹנָן. כִּיּוֹם וַיֵּרָד יְיָ בְּעָנָן. תַּעֲבֹר
עַל פְּשַׁע וְתִמְחָה אָשָׁם. כִּיּוֹם וַיִּתְיַצֵּב עִמּוֹ שָׁם. תִּתְאָזֵן שְׁוֹעֲתֵנוּ
וְתִקְשִׁיב מִנוּ מֵאִמֵּר. כִּיּוֹם וַיִּקְרָא בְּשֵׁם יְיָ וְשָׁם נִאֶמַר:

יחיד אינו אומר ה"ג מדות:

וַיַּעֲבֹר יְיָ עַל פְּגִיּוֹ וַיִּקְרָא: יְיָ. יְיָ. אֵל רַחוּם וְחַנוּן. אַרְךָ אַפִּים וְרַב
חֶסֶד וְאַמֶּת: נִצֹּר חֶסֶד לְאֱלֹפִים. נִשְׂא עוֹן וּפְשַׁע וְחַטָּאָה וְנִקְּה:
וְסִלַּחַת לְעוֹנָיו וְלִחַטָּאתָנוּ וְנִחַלְתָּנוּ:

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ. מַחַל לָנוּ מִלִּבְנוּ כִּי פָשַׁעְנוּ. כִּי אַתָּה
אֲדָנִי טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל קִרְאֶיךָ:

⁶⁹“HaShem! HaShem!” Where this verse appears in the Torah, these Names are separated by a vertical line (|) called a *psik*. The *Zohar* explains that the first Name represents perfection, while the second Name represents an even greater degree of perfection (*Zohar* III, 138a). What “degrees” of perfection can we apply to God?

The Talmud teaches, “HaShem | HaShem means, ‘I am God before man sins, and I am God even after he sins’”

(*Rosh HaShanah* 17b).

God’s Name *YHVH* embodies His *chesed* (kindness). God did not create man and then leave him to fare for himself in this world. Rather, in His great kindness, He gave man the Torah and the ability to draw close to Him. But what happens if a person distances himself from God through sin? The first Name assures us, “I, God, am certainly with you before you sin,” and the second Name assures us, “I, God, am with you even after you sin and

FALLING ON ONE'S FACE⁷⁰

O Merciful and Gracious One, I have made serious mistakes before You. HaShem, overflowing with mercy, have compassion upon me and accept my pleas. HaShem, do not correct me with Your anger or chastise me with Your rage. Be gracious with me, HaShem, for I am in a pathetic state. Heal me, HaShem, for my bones have been stricken. My soul is panic-stricken. And as for You, HaShem, how long will You hide Your face? Return, HaShem, rescue my soul. Save me for the sake of Your love. For in death there will be no memory of You. Who is the *me* that will acknowledge You in the grave? O I am worn out with my sighing. Every night I drench my bed. I soak my couch with tears. My eye is dimmed from outrage, aged from the torment of all my oppressors. Depart from me, all you evildoers [the insidious voices within that accuse me of being unworthy of HaShem's love]. HaShem has now heard the voice of my weeping. HaShem has heard my plea. HaShem will also accept my prayer. All my enemies will be utterly ashamed and panic-stricken. They will repent, but at that very moment experience unbearable shame.

On regular days, proceed directly to *Shomer Yisrael* for the conclusion of *Tachanun*, p. XXX.

On Mondays and Thursdays, continue with *VeHu Rachum* (full *Tachanun*), p. XXX.

OUR FATHER, OUR KING

On a communal fast day, and during the Ten Days of Repentance, *Avinu Malkenu* is said here:

Our Father, our King, we have erred before You.

Our Father, our King, we have no King but You.

Our Father, our King, act kindly with us for Your Name's sake.

Our Father, our King, bless (during the Ten Days of Repentance say: **renew**) a good year for us.

Our Father, our King, annul all harsh decrees against us.

Our Father, our King, annul the evil schemes of our enemies.

lowest level, the World of *Asiyah*. This shows a willingness to serve God even in the most difficult circumstances. The sanctification of God's Name that this engenders enables a person to elevate the lowest levels all the way up to *Atzilus*.

The *Ari* adds that the person who "falls on his face" while reciting the *Tachanun* prayer can also rectify the

souls that have fallen among the *kelipos*. Moreover, by virtue of this self-sacrifice, he draws bounty from Above and causes great light to illuminate all the worlds. In doing so, he renews his own *nefesh*, *ruach*, and *neshamah* (*Shaar HaKavanos*, *Inyan Nefillas Apayim* #2, pp. 302-303; *Zohar* III, 120a-121b; see LM I, 31:15 and in notes 175-176).

נפילת אפים

רחום ורחמן ורחמי. יי מלא רחמים. רחם עלי וקבל תחנוני. יי אל באפה תוכיחני. ואל בחמתך תיסרני. חגני יי. כי אמלל אני. רפאני יי. כי נבהלו עצמי. ונפשי נבהלה מאד. ואתה יי עד מתי שובה יי. חלצה נפשי. הושיעני למען חסדך. כי אין במוות זכרך. בשאול מי יודה לך. יגעתי באנחתי. אשחה בכל לילה מטתי. בדםעתי ערשי אמסה: עששה מפעס עיני. עתקה בכל צוררי: סורו ממני כל פעלי און. כי שמע יי קול בכיי: שמע יי תחנוני. יי תפלתי יקח: יבשו ויבהלו מאד כל איבי. ישבו יבשו רגע:

ואחר כך אומרים "שומר ישראל", תמצא להלן, עמוד XXX.
בימי שני וחמישי אומרים "רחום וחנון", תמצא להלן, עמוד XXX.

אבינו מלכנו

בתענית צבור ובעשרת ימי תשובה אומרים כאן "אבינו מלכנו":

אבינו מלכנו. חטאנו לפניה:

אבינו מלכנו. אין לנו מלך אלא אתה:

אבינו מלכנו. עשה עמנו למען שמך:

אבינו מלכנו. בך (בעשי"ת: חדש) עלינו שנה טובה:

אבינו מלכנו. בטל מעלינו כל גזרות קשות:

אבינו מלכנו. בטל מחשבות שונאינו:

70 **Falling on One's Face.** Our objective in the morning prayers, says the *Ari*, is to elevate the lower worlds and bind them to the upper worlds (*Shaar HaKavanos*, *Drushey Tefillas HaBoker* 1, p. 78). As mentioned above (see p. XX), the *Amidah* prayer corresponds to the highest of the Four Worlds, the World of *Atzilus*. Having ascended to *Atzilus* in the *Amidah*, it is now important to be *moser nefesh*,

to literally "offer up one's soul," by dedicating ourselves to live for God's sake and, if necessary, to die to sanctify His Name.

For this reason, the *Amidah* is followed by *Nefilas Apayim* (Falling on One's Face). While saying the *Tachanun* prayer, one "falls on his face," which is akin to throwing oneself from a rooftop and falling to the ground—i.e., to the

Our Father, our King, nullify the evil plans of our foes.
 Our Father, our King, rid us of every oppressor and adversary.
 Our Father, our King, silence our accusers and denouncers.
 Our Father, our King, eliminate epidemic, war, famine, captivity,
 destruction, forced sin, and forced conversion from the heirs
 of Your covenant-people.
 Our Father, our King, prevent plague from harming Your inheritance.
 Our Father, our King, forgive and pardon all our transgressions.
 Our Father, our King, blot out and remove our willful crimes and our
 inadvertent mistakes from before Your eyes.
 Our Father, our King, erase, with Your abundant mercies, all our
 bills of debt [this does not refer to debts to our fellow man, but to heaven].
 Our Father, our King, arouse within us the desire to return to You in
 wholehearted repentance.
 Our Father, our King, send a complete healing to all the sick of Your
 people.
 Our Father, our King, tear up the evil verdict that has been decreed
 against us.
 Our Father, our King, remember us favorably before You.

On a communal fast day say:

Our Father, our King, remember us for good life.
 Our Father, our King, remember us for redemption and salvation.
 Our Father, our King, remember us for livelihood and sustenance.
 Our Father, our King, remember us for our merits.
 Our Father, our King, remember us for forgiveness and pardon.

During the Ten Days of Repentance say:

Our Father, our King, inscribe us in the book of good life.
 Our Father, our King, inscribe us in the book of redemption and
 salvation.
 Our Father, our King, inscribe us in the book of livelihood and
 sustenance. (*)

(*) May it be Your will, HaShem our God and God of our ancestors, to provide me,
 my household and all who depend on me, today and every day, with provisions,
 honorably, in the merit of Your great Name that is appointed over livelihood.

אָבִינוּ מִלְּפָנָיו. הַפֵּר עֲצַת אוֹיְבֵינוּ:
 אָבִינוּ מִלְּפָנָיו. כִּלְה כָּל צָר וּמִשְׁטִין מֵעֲלֵינוּ:
 אָבִינוּ מִלְּפָנָיו. סָתַם פִּיּוֹת מִשְׁטִינֵינוּ וּמִקְטוּרֵינוּ:
 אָבִינוּ מִלְּפָנָיו. כִּלְה דָּבָר וְחֹרֵב וְרָעַב וְשִׁבִי וּמִשְׁחִית וְעוֹן וְשִׁמְד
 מִבְּנֵי בְרִיתְךָ:
 אָבִינוּ מִלְּפָנָיו. מִנַּע מִגֹּפֶה מִנַּחֲלָתְךָ:
 אָבִינוּ מִלְּפָנָיו. סָלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ:
 אָבִינוּ מִלְּפָנָיו. מָחָה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ:
 אָבִינוּ מִלְּפָנָיו. מָחַק בְּרַחֲמֶיךָ הַרְבִּים כָּל שְׁטָרֵי חוֹבוֹתֵינוּ:
 אָבִינוּ מִלְּפָנָיו. הִחְזִירוּנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:
 אָבִינוּ מִלְּפָנָיו. שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ:
 אָבִינוּ מִלְּפָנָיו. קָרַע. רוּעַ גָּזַר דֵּינֵנוּ:
 אָבִינוּ מִלְּפָנָיו. זְכַרְנוּנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ:

לתענית צבור:

אָבִינוּ מִלְּפָנָיו. זְכַרְנוּנוּ לְחַיִּים טוֹבִים:
 אָבִינוּ מִלְּפָנָיו. זְכַרְנוּנוּ לְגְאֻלָּה וְיִשׁוּעָה:
 אָבִינוּ מִלְּפָנָיו. זְכַרְנוּנוּ לְפִרְנֹסָה וְכִלְכָּלָה:
 אָבִינוּ מִלְּפָנָיו. זְכַרְנוּנוּ לְזִכְיוֹת:
 אָבִינוּ מִלְּפָנָיו. זְכַרְנוּנוּ לְסִלְיָחָה וּמַחֲלָה:

לעשרת ימי תשובה:

אָבִינוּ מִלְּפָנָיו. כְּתַבְנוּנוּ בְּסֵפֶר חַיִּים טוֹבִים:
 אָבִינוּ מִלְּפָנָיו. כְּתַבְנוּנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה:
 אָבִינוּ מִלְּפָנָיו. כְּתַבְנוּנוּ בְּסֵפֶר פִּרְנֹסָה וְכִלְכָּלָה (*):

(*) ?הי רצון מלפניך ?? אלהינו ואלהי אבותינו, שותתן לי ולבני ביתי ולכל הסמוכים על שולחני
 היום ובכל יום ויום מזונותי בכבוד בזכות שמך הגדול (דיקרוסא) (ס"א ניקוד זה דיקרוסא)
 הממונה על הפירוסה:

Our Father, our King, inscribe us in the book of merits.
Our Father, our King, inscribe us in the book of forgiveness and pardon.

Our Father, our King, cause salvation to spring forth for us soon.
Our Father, our King, raise up the fallen honor of Your people Israel.
Our Father, our King, raise up the fallen honor of Your anointed *Mashiach*.
Our Father, our King, permeate the work of our hands with Your blessings.
Our Father, our King, fill our storehouses with plenty.
Our Father, our King, hear our voice, take pity, and have mercy on us.
Our Father, our King, accept our prayers with mercy and with favor.
Our Father, our King, open the gates of heaven to our prayers.
Our Father, our King, remember that we are but dust.
Our Father, our King, please do not turn us away empty-handed from before You.
Our Father, our King, may this moment be a moment of mercy and a time of favor before You.
Our Father, our King, have compassion on us, on our infants, and on our growing children.
Our Father, our King, act for the sake of those who died in order to sanctify Your Name.
Our Father, our King, act for the sake of those who were massacred for proclaiming Your oneness.
Our Father, our King, act for the sake of those who went through fire and through water in order to sanctify Your Name.
Our Father, our King, avenge the spilled blood of Your servants.
Our Father, our King, act for Your sake if not for ours.
Our Father, our King, act for Your sake and deliver us.
Our Father, our King, act for the sake of Your boundless mercies.
Our Father, our King, act for the sake of Your great, mighty, and awesome Name which is called upon us.
Our Father, our King, be gracious with us and answer us, and though our deeds may be lacking, deal charitably and kindly with us, and save us.

אָבִינוּ מִלְּפָנָיו. כְּתִבְנוּ בְּסֵפֶר זְכוֹת:
אָבִינוּ מִלְּפָנָיו. כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה:

אָבִינוּ מִלְּפָנָיו. הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב:
אָבִינוּ מִלְּפָנָיו. הָרֵם קֶרֶן יִשְׂרָאֵל עִמּוֹ:
אָבִינוּ מִלְּפָנָיו. הָרֵם קֶרֶן מְשִׁיחָה:
אָבִינוּ מִלְּפָנָיו. מִלֵּא יָדֵינוּ מִבְּרֻכּוֹתֶיהָ:
אָבִינוּ מִלְּפָנָיו. מִלֵּא אֲסָמִינוּ שְׂבָע:
אָבִינוּ מִלְּפָנָיו. שְׂמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:
אָבִינוּ מִלְּפָנָיו. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:
אָבִינוּ מִלְּפָנָיו. פְּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ:
אָבִינוּ מִלְּפָנָיו. זְכוֹר כִּי עָפָר אֲנַחְנוּ:
אָבִינוּ מִלְּפָנָיו. גֵּא אֵל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיהָ:
אָבִינוּ מִלְּפָנָיו. תְּהֵא הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רָצוֹן מִלְּפָנֶיהָ:
אָבִינוּ מִלְּפָנָיו. חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְנוּ:
אָבִינוּ מִלְּפָנָיו. עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁה:
אָבִינוּ מִלְּפָנָיו. עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדָה:
אָבִינוּ מִלְּפָנָיו. עֲשֵׂה לְמַעַן בָּאֵי בְּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶה:
אָבִינוּ מִלְּפָנָיו. נְקוּם נְקֻמַת דָּם עֲבָדֶיךָ הַשְּׁפוּדִים:
אָבִינוּ מִלְּפָנָיו. עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ:
אָבִינוּ מִלְּפָנָיו. עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ:
אָבִינוּ מִלְּפָנָיו. עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים:
אָבִינוּ מִלְּפָנָיו. עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ:
אָבִינוּ מִלְּפָנָיו. חַנּוּן וְעֲנֻנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

SUPPLICATIONS FOR MONDAYS AND THURSDAYS

Mondays and Thursdays, when the Torah is read in synagogue, are auspicious days for arousing HaShem's favor. It is therefore customary to augment the prayers on these days with heartfelt supplications, which are said standing.

He who is high, infinitely exalted, and inscrutably hidden is compassionate and therefore desires to help us atone for and become completely cleansed of the blemish of our deliberate transgressions, instead of destroying us if only we return to Him. Time and again He retracts His anger and does not allow the full heat of His judgment to become aroused. HaShem, do not withhold Your mercies from us. We need Your loving-kindness and Your truth to protect us at all times. Redeem us, HaShem our God, and gather us from our exile among the nations, to give thanks to Your holy Name, and to become elevated in praising You and reflecting our thanks to You forever. If You, God, were always to take account of our intentional transgressions, O God, who could withstand the severity of Your judgment? But forgiveness is reserved with You alone, so that You [Your judgment] may be feared. Please do not deal with us according to our mistakes; do not force us to suffer the consequences of our sins. If our own sins testify against us, HaShem, act mercifully toward us for Your Name's sake! Remember Your mercies, HaShem, and Your kindnesses, for they have existed from before the beginning of time. May HaShem answer us on the day of our travail; may the Name of the God of Yaakov raise us up from our degradation. HaShem, merciful God, save us! O King, answer us on the day we call! Our Father, our King, be gracious to us and answer us despite the fact that we have not acted properly. Act charitably toward us in accordance with Your boundless mercies, and redeem us for Your Name's sake. Our Lord, our God, hear the cry of our supplications. Remember the covenant You made with our forefathers, and redeem us for Your Name's sake.

And now, Lord our God, who brought Your people out of the land of Egypt with powerful miracles, thereby ensuring that the righteousness and justness of Your Name would continue to be known until today — we admit that we have gone astray and become enmeshed in our own evil. HaShem, in keeping with the full force of Your righteous charity, turn back Your anger and Your wrath from Your city Yerushalayim, Your holy mountain. For as a result of our own mistakes and our ancestors' transgressions, Yerushalayim and Your people are held in contempt by all who surround us. And now, our God, hearken to the prayer and the entreaties of Your servant, and shine the powerful light of Your countenance upon Your desolate Temple, for the sake of the *Shechinah*, Lord!

לשני וחמישי

נוהגין להרבות בתחנונים בשני ובחמישי:

והוא רחום יכפר עון ולא ישחית. והרבה להשיב אפו ולא יעיר כל חמתו: אַתָּה יי. לא תכלא רחמיהּ מִמֶּנּוּ. חסדךָ וְאַמְתָּךְ תָּמִיד יִצְרוּנוּ: הוֹשִׁיעֵנוּ יי אֱלֹהֵינוּ וְקַבְּצֵנוּ מִן הַגּוֹיִם. לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ. לְהַשְׁתַּבַּח בְּתֵהֱלֹתֶךָ: אִם עֲוֹנוֹת תִּשְׁמַר יְה. אֲדַנִּי מִי יַעֲמֹד: כִּי עִמָּךְ הַסְּלִיחָה לְמַעַן תִּנָּרָא: לֹא כַחֲטָאֵינוּ תַעֲשֶׂה לָנוּ וְלֹא כְעֲוֹנוֹתֵינוּ תִגְמַל עֲלֵינוּ: אִם עֲוֹנֵינוּ עָנוּ בָנוּ. יי. עֲשֵׂה לְמַעַן שְׁמֶךָ: זְכוֹר רַחֲמֶיךָ יי וְחִסְדֶּיךָ. כִּי מַעֲוֹלָם הֵמָּה: יַעֲנֵנוּ יי בְּיוֹם צָרָה. יִשְׁגְּבֵנוּ שֵׁם אֱלֹהֵי יַעֲקֹב: יי הוֹשִׁיעָה. הַמְּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ: אֲבִינוּ מִלְּפָנֶינוּ חַנּוּן וְעֲנֵנוּ. כִּי אֵין בָּנוּ מַעֲשִׂים. עֲשֵׂה עִמָּנוּ צְדָקָה כְּרֹב רַחֲמֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ: אֲדוּנֵינוּ אֱלֹהֵינוּ. שְׂמַע קוֹל תַּחֲנוּנֵינוּ. וּזְכֹר לָנוּ אֶת בְּרִית אֲבוֹתֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ:

וַעֲתָה אֲדַנִּי אֱלֹהֵינוּ. אֲשֶׁר הוֹצֵאתָ אֶת עַמָּךְ מֵאֶרֶץ מִצְרַיִם בְּיַד חֲזָקָה וַתַּעֲשֶׂ לָּךְ שֵׁם בְּיוֹם הַזֶּה. חָטְאוּנוּ רְשָׁעֵנוּ: אֲדַנִּי. כָּכָל צְדָקוֹתֶיךָ יָשָׁב נָא אִפְּךָ וְחַמְתָּךְ מֵעִירָךְ יְרוּשָׁלַיִם הִר קְדוֹשְׁךָ. כִּי בַחֲטָאֵינוּ וּבְעֲוֹנוֹת אֲבוֹתֵינוּ. יְרוּשָׁלַיִם וְעַמָּךְ לְחַרְפָּה לְכָל סְבִיבֹתֵינוּ: וַעֲתָה שְׂמַע אֱלֹהֵינוּ אֶל תְּפִלַּת עַבְדְּךָ וְאֶל תַּחֲנוּנָיו. וְהָאֵר פְּנֵיךָ עַל מִקְדָּשְׁךָ הַשָּׁמַיִם. לְמַעַן אֲדַנִּי:

הִטָּה אֱלֹהֵי אֲזַנְךָ וּשְׁמַע. פָּקַח עֵינֶיךָ וּרְאֵה שׁוֹמְמוֹתֵינוּ וְהָעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֶיהָ. כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ. כִּי עַל רַחֲמֶיךָ הָרַבִּים: אֲדַנִּי שְׁמַעָה. אֲדַנִּי סְלַחָה. אֲדַנִּי הַקְּשִׁיבָה. וְעֲשֵׂה אֶל תִּאֲחָר. לְמַעַנְךָ אֱלֹהֵי. כִּי שְׁמֶךָ

My God, incline Your ear and hear. Open Your eyes and behold our desolation and the desolation of the city that bears witness to Your Name. For we do not pretend to rely on our own righteousness when casting our supplications before You, but rather on Your infinite mercies. My Lord, hear. My Lord, forgive. My Lord, listen and act on our behalf; do not delay. O my God, for Your sake, because Your city and Your people bear witness to Your Name. Our Father, compassionate Father, show us a sign for good and gather our dispersed from the four corners of the earth. Only then will all mankind recognize and know that You are HaShem our God. And now, HaShem, You alone are our Father. We are but clay, and You are our Former. We are all Your handiwork. Redeem us for Your Name's sake, our Rock, our King, and our Redeemer. HaShem, spare Your people and do not allow Your inheritance to become an object of contempt for other nations to rule over. Why should it be said among the gentiles, "Where is their God?" We realize now that we have done wrong. We also realize that we have no one else to intercede or stand up on our behalf. We therefore ask that Your great Name support us in our time of crisis. We realize that we have not acted properly. We therefore ask that You act charitably toward us for Your Name's sake. As a father has mercy on his own children, You too, HaShem, have mercy on us and redeem us for Your Name's sake. Have compassion on Your people! Have mercy on Your inheritance! Have pity, we beg You, in keeping with Your abundant mercies. Be gracious with us, our King, and answer us! For charity is Yours, HaShem. You have therefore never ceased performing wondrous miracles for us at all times.

Look down, we beg You. Have mercy, we beseech You. Save, please, the flock of Your pasture. Do not permit a wrathful decree to overwhelm us. For with You, HaShem, is deliverance. We have therefore placed our hope only in You, O God of forgiveness. Please forgive us now, for You are a good and forgiving God.

We beg You, O gracious and merciful King, be mindful and behold before You the covenant between the halves that You forged with Avraham. Let the binding of Yitzchak Your singular one appear before You. Also, for the sake of our forefather Yisrael, do not abandon us, O our Father! Do not forsake us, O our King! Do not forget us, our Former. Do not make an end of us in our exile! For You are a gracious and compassionate King.

There is none like You, HaShem our God, absolutely gracious and absolutely merciful. There is none like You, O loving God, who is so patient and who bestows love so abundantly and faithfully. Redeem us and have compassion on us with Your inexhaustible mercies. Rescue us from all manner of rage and fury. Remember Your servants

נִקְרָא עַל עֵירָךָ וְעַל עַמֶּךָ: אָבִינוּ אָב הַרְחֵמֵן. הֲרֵאנוּ אוֹת לְטוֹבָה וְקִבֵּץ נְפֻצוֹתֵינוּ מֵאַרְבַּע כְּנִפּוֹת הָאָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל הַגּוֹיִם. כִּי אַתָּה יי אֱלֹהֵינוּ: וְעַתָּה יי אָבִינוּ אַתָּה. אֲנַחְנוּ הַחֹמֶר וְאַתָּה יִצְרָנוּ וּמַעֲשֵׂה יָדְךָ כָּלֵנוּ: הוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. אָבִינוּ מִלְּפָנֶיךָ צוּרֵנוּ וְגוֹאֲלֵנוּ: חוֹסֶה יי עַל עַמֶּךָ וְאֵל תַּתֵּן נִחְלָתְךָ לְחִרְפָּה לְמִשְׁלַל בָּם גּוֹיִם. לָמָּה יֵאמְרוּ בְּעַמִּים אֵיךְ אֱלֹהֵיהֶם: יִדְעֵנוּ יי כִּי חָטְאוּנוּ וְאִין מִי יַעֲמֵד בְּעַדְנוּ. אֲלֵא שְׁמֶךָ הַגָּדוֹל יַעֲמֵד לָנוּ בְּעֵת צָרָה. יִדְעֵנוּ כִּי אִין בָּנוּ מַעֲשִׂים. צְדָקָה עָשִׂה עִמָּנוּ לְמַעַן שְׁמֶךָ: כְּרַחֵם אָב עַל בָּנִים כִּן תְּרַחֵם יי עָלֵינוּ. וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ: חֲמוּל עַל עַמֶּךָ. רַחֵם עַל נִחְלָתְךָ. חוֹסֶה נָא כְּרוֹב רַחֲמֶיךָ. חַנּוּנוּ מִלְּפָנֶיךָ וְעֲנֵנוּ. כִּי לָךְ יי הַצְּדָקָה. עֲשֵׂה נִפְלְאוֹת בְּכָל עֵת:

הִבֵּט נָא רַחֵם נָא וְהוֹשִׁיעָה נָא צֵאן מִרְעִיתְךָ. וְאֵל יִמְשַׁל בָּנוּ קִצְפֶּךָ. כִּי לָךְ יי הַיְשׁוּעָה. בְּךָ תוֹחַלְתָּנוּ אֱלוֹהֵי סְלִיחוֹת. אָנָּה סֶלַח נָא. כִּי אֵל טוֹב וְסֶלַח אַתָּה:

אָנָּה מֶלֶךְ רַחוּם וְחַנוּן. זְכוֹר וְהִבֵּט לְבָרִית בֵּין הַבְּתָרִים וְתִרְאֶה לְפָנֶיךָ עֲקֻדַת יָחִיד. וְלִמְעַן יִשְׁרָאֵל אָבִינוּ. אֵל תַּעֲזֹבנוּ אָבִינוּ. וְאֵל תִּטְשֵׁנוּ מִלְּפָנֶיךָ. וְאֵל תִּשְׁכַּחנוּ יוֹצְרָנוּ. וְאֵל תַּעֲשׂ עִמָּנוּ כְּלָה בְּגִלוֹתֵינוּ. כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

אִין כְּמוֹךָ חַנוּן וְרַחוּם יי אֱלֹהֵינוּ. אִין כְּמוֹךָ אֵל אֶרֶךְ אַפִּים וְרַב חֶסֶד וְאַמֶּת. הוֹשִׁיעֵנו וְרַחֲמֵנוּ בְּרַחֲמֶיךָ הָרַבִּים. מִרְעַשׂ וּמְרֹגֵז הַצִּילָנוּ: זְכוֹר לַעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב. אֵל תִּפֶּן אֵל קָשִׁי הָעַם הַזֶּה וְאֵל רְשָׁעוֹ וְאֵל חָטְאוֹתוֹ שׁוֹב מִחֲרוֹן אַפָּיךָ וְהַנְחֵם עַל הָרָעָה לְעַמֶּךָ: וְהִסֵּר מִמֶּנּוּ מִפֶּת הַמְּוֹת כִּי רַחוּם אַתָּה. כִּי כִן דִּרְבָּךְ. לַעֲשׂוֹת חֶסֶד חֲנּוּם בְּכָל דּוֹר וְדוֹר. חוֹסֶה יי עַל עַמֶּךָ

Avraham, Yitzchak, and Yaakov; take no notice of the stubbornness of this nation, its twistedness, and certainly its unintentional sinning. Withdraw from the fierceness of Your anger and revoke the evil decreed against Your people. Remove the scourge of death from our midst, for You are compassionate, and such is Your way, to perform acts of unconditional loving-kindness in every generation. Take pity, HaShem, on Your people. Rescue us from Your wrath. Remove the scourge of plague and the harsh decree from our midst. For You are the Guardian of Israel. Charity belongs to You, HaShem, but in taking it we are shamefaced. How can we complain? What can we say to ourselves? How can we speak to others? How can we even attempt to justify ourselves? Let us examine our ways, probe our hearts, and return to You. For Your loving right hand is stretched out to accept those who return. HaShem, please grant salvation now. HaShem, please grant success now. HaShem, please answer us on the day we call. For You alone, HaShem, we have waited. For You alone, HaShem, we have yearned. For You alone, HaShem, we will continue to hope. Do not be silent and allow us to be tormented. For the gentiles taunt us, “Their hope is lost.” Our only answer to them is that every knee is ultimately destined to bow down to You and acknowledge You; the time will come when everything that stands will willingly prostrate itself before You.

O You who extends a hand to accept the repentance of those who have rebelled, just as You are willing to take back those who have sinned unintentionally — our soul is confounded from so many troubles! Do not forget us for all time! Arise and save us. Do not pour Your anger out upon us, for we are Your people, the children of Your covenant. HaShem, see how our glory is diminished among the nations. Together with the *Shechinah*, we are disdained and rejected like a woman in menstrual impurity. How long will Your strength be in captivity? How long will Your splendor be ensnared by and be a source of power to the oppressor? Arouse Your power, and save us for Your Name's sake. May our tribulations not seem trivial to You. Let Your mercies hastily precede us in the hour of our distress. Act not for our sake, but for Yours, so that the memory of our remnant not be destroyed. For our eyes look hopefully to You. For You, HaShem, are a gracious and compassionate King. Remember therefore our constant testimony which we lovingly declare twice each day: “Hear O Israel, HaShem is our God. HaShem is One [the absolute Oneness and Unity behind all that exists].”

HaShem, God of Israel, withdraw from the fierceness of Your anger and revoke the evil that has been decreed against Your people.

Look down from heaven and see how we are mocked and ridiculed among the nations. We are considered like sheep for the slaughter — to be murdered, massacred, beaten, and disgraced. But through all this,

והצילנו מזעמך. והסר ממנו מפת המגפה וגזרה קשה. כי אתה שומר ישראל: לה אדני הצדקה ולנו בשת הפנים. מה נתאונן ומה נאמר מה נדבר ומה נצטדק: נחפשה דרכינו ונחקרה ונשובה אליך. כי ימינה פשוטה לקבל שבים: אָנָּא יי הושיעה נָּא. אָנָּא יי הצליחה נָּא. אָנָּא יי עיננו ביום קראנו: לה יי חבינו. לה יי קוינו. לה יי גיחל. אל תחשה ותעננו. פי נאמו גוים. אבדה תקותם. כל ברה לה תכרע וכל קומה לה לבד תשתחוה:

הפוח יד בתשובה לקבל פושעים וחטאים. גבהלה נפשנו מרוב עצבוננו. אל תשפחנו נצח. קומה והושיענו. אל תשפך חרונה עלינו כי אנחנו עמך בני בריה: אל הביטה דל כבודנו בגוים. ושקצונו בטמאת הנדה. עד מתי עזה בשבי ותפארתה ביד צר: עוררה גבורתה והושיענו למען שמך. אל ימעטו לפניך תלאותינו. מהר יקדמונו רחמך בעת צרותינו. לא למעננו אלא למענה פעל. ואל תשחית את זכר שאריתנו. כי לה מיחלות עינינו. כי אל מלך חנון ורחום אתה: וזכר עדותנו בכל יום תמיד אומרים פעמים באהבה: שמע ישראל. יי אלהינו. יי אחד:

יי אלהי ישראל. שוב מחרון אפה והנחם על הרעה לעמך:

היבט משמים וראה כי היינו לעג וקלס בגוים. נחשבנו כצאן לטבח יובל. להרוג ולאבד ולמכה ולחרפה: ובכל זאת שמך לא שכחנו. נא אל תשפחנו. יי אלהי ישראל. שוב מחרון אפה והנחם על הרעה לעמך:

זרים אומרים אין תוחלת ותקוה. חון אום לשמך מקוה. טהור. ישועתנו קרבה. יגענו ולא הונח לנו. רחמך יכבשו את בעסך

we have not forgotten Your Name. We implore You, do not forget us. HaShem, God of Israel, withdraw from the fierceness of Your anger and revoke the evil that has been decreed against Your people.

Strangers say about us, "They have no prospect or hope of redemption." Be gracious to the people that places all its hope in Your Name. Infinitely Pure One, hasten our salvation. We are weary, and we have found no rest. Let Your mercies prevail over Your anger against us. We beg You, repeal Your anger and have mercy on the treasure You have chosen. HaShem, God of Israel, withdraw from the fierceness of Your anger and revoke the evil that has been decreed against Your people.

HaShem, take pity on us with Your mercies. Do not let us be handed over to cruel enemies. Why should the gentiles say, "Where is their God now?" For Your own sake, act kindly toward us, without delay. We beg You, repeal Your anger, and have mercy on the treasure You have chosen. HaShem, God of Israel, withdraw from the fierceness of Your anger and revoke the evil that has been decreed against Your people.

Hear our cry and be gracious. Do not abandon us in the hands of our enemies, to blot out our name. Remember what You swore to our ancestors: "I will multiply your children like the stars of the heavens." Yet now we are but a few left from many. But through all this, we still have not forgotten Your Name. We implore You, do not forget us. HaShem, God of Israel, withdraw from the fierceness of Your anger and revoke the evil that has been decreed against Your people.

O God of our salvation, help us for the sake of the honor of Your Name. Rescue us and cleanse us of all our mistakes, for Your Name's sake. HaShem, God of Israel, withdraw from the fierceness of Your anger and revoke the evil that has been decreed against Your people.

Supplications added on Mondays and Thursdays end here.

GUARDIAN OF ISRAEL

Guardian of Israel, safeguard the remnant of Israel. Never let Israel perish, the ones who say: "Hear O Israel."

Guardian of the singular people, safeguard the remnant of the singular people. Never let the singular people perish, the ones who proclaim the unity of Your Name: "HaShem is our God, HaShem is One."

Guardian of the holy nation, safeguard the remnant of the holy nation. Never let the holy nation perish, the ones who call out the threefold holiness of the Holy One.

מַעֲלֵינוּ: אָנָּא שׁוּב מִחֲרוֹנְךָ וְרַחֵם סְגֻלָּה אֲשֶׁר בְּחַרְתָּ. יי אֱלֹהֵי יִשְׂרָאֵל. שׁוּב מִחֲרוֹן אַפֶּךָ וְהַנְּחֵם עַל הָרָעָה לְעַמֶּךָ:

חׁוֹסֵה יי עֲלֵינוּ בְּרַחֲמֶיךָ וְאַל תִּתְּנֵנוּ בְּיַד אֲכָזְרִים. לָמָּה יֵאמְרוּ הַגּוֹיִם אֵיךָ נָא אֱלֹהֵיהֶם. לְמַעַנְךָ עֲשֵׂה עִמָּנוּ חֶסֶד וְאַל תִּתְּאַחֵר: אָנָּא שׁוּב מִחֲרוֹנְךָ וְרַחֵם סְגֻלָּה אֲשֶׁר בְּחַרְתָּ. יי אֱלֹהֵי יִשְׂרָאֵל. שׁוּב מִחֲרוֹן אַפֶּךָ וְהַנְּחֵם עַל הָרָעָה לְעַמֶּךָ:

קׁוֹלְנוּ תִשְׁמַע וְתַחֲוֹן. וְאַל תִּטְּשֵׁנוּ בְּיַד אֵיבֵינוּ לְמַחֲוֹת אֶת שְׁמֵנוּ. זְכֹר אֲשֶׁר נִשְׁבַּעְתָּ לְאַבֹּתֵינוּ כְּכֹכְבֵי הַשָּׁמַיִם אֲרַבָּה אֶת זְרַעְכֶם. וְעַתָּה נִשְׁאַרְנוּ מֵעַט מִהֲרַבָּה: וּבְכֹל זֹאת שְׁמֶךָ לֹא שָׁכַחְנוּ. נָא אֵל תִּשְׁכַּחְנוּ. יי אֱלֹהֵי יִשְׂרָאֵל. שׁוּב מִחֲרוֹן אַפֶּךָ וְהַנְּחֵם עַל הָרָעָה לְעַמֶּךָ:

עֲזֹרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל דְּבַר כְּבוֹד שְׁמֶךָ. וְהַצִּילְנוּ וְכַפֵּר עַל חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ:

יי אֱלֹהֵי יִשְׂרָאֵל. שׁוּב מִחֲרוֹן אַפֶּךָ וְהַנְּחֵם עַל הָרָעָה לְעַמֶּךָ:

עד כאן מה שמוסיפים בשני ובחמישי.

שומר ישראל

שׁוֹמֵר יִשְׂרָאֵל. שְׁמֹר שְׂאֵרֵי יִשְׂרָאֵל. וְאַל יֵאבֵד יִשְׂרָאֵל. הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל:

שׁוֹמֵר גּוֹי אֶחָד. שְׁמֹר שְׂאֵרֵי עַם אֶחָד. וְאַל יֵאבֵד גּוֹי אֶחָד. הַמְיַחֲדִים שְׁמֶךָ יי אֱלֹהֵינוּ יי אֶחָד:

שׁוֹמֵר גּוֹי קְדוֹשׁ. שְׁמֹר שְׂאֵרֵי עַם קְדוֹשׁ. וְאַל יֵאבֵד גּוֹי קְדוֹשׁ. הַמְשַׁלְּשִׁים בְּשִׁלְשׁ קְדוּשׁוֹת לְקְדוֹשׁ:

O You who are reconciled by pleas for mercy and placated through supplications, be reconciled and placated toward this destitute generation, for there is no one else to turn to for help. Our Father, our King, be gracious to us and answer us despite the fact that we have not acted properly. Act charitably and kindly toward us, and redeem us.

On all days when *Tachanun* is said, *Tachanun* is concluded with, “*VaAnuchnu lo neda mah naaseh*—On our own, we know not what to do,” said while seated—afterwards stand and continue:

On our own, we know not what to do, so we turn our eyes to You. Remember Your mercies, HaShem, and Your kindnesses, for they have existed from before the beginning of time. HaShem, may Your loving-kindness flow down upon us to the degree that we hope in You. Do not recall our former sins; rather, let Your mercies swiftly precede us, for we have fallen very low. Our only source of assistance is the Name of HaShem, Maker of heaven and earth. Be gracious to us, HaShem, be gracious to us, for we have suffered so much ridicule. In the midst of exile, when You are angry with us, remember the mercy of our father Avraham. When You are angry, remember the self-sacrifice of our father Yitzchak. And if You are still angry, remember the inner integrity of our father Yaakov.

HaShem, O merciful God, save us! O King, answer us on the day we call! For You know our inclination and how it gets the better of us. Remember that we are but mortal dust. Help us, O God of our salvation, for the sake of the honor of Your Name. Save us and cleanse us of all our mistakes, for the sake of Your Name.

It is customary to say *LeDavid Ori VeYishi* (Psalm 27) throughout the entire month of *Elul* and until *Shemini Atzeres*, during every *Shachris* and *Minchah*. There are different customs of when to recite this Psalm in the prayer service. Breslov communities among others recite the Psalm right after *Tachanun* before the *Kaddish*. Most communities recite it after *Aleinu*.

By David: HaShem the eternal God is my light and my salvation — whom should I fear? HaShem alone is the stronghold of my life [source of my existence] — of whom should I be afraid? Whenever evildoers have come upon me to devour my flesh — my tormentors and my foes — they have stumbled and fallen for even when HaShem’s protection was hidden, to the extent that my enemies were able to come upon me, HaShem never withdrew His love from me. If an army encamped around me to besiege me, my heart was never afraid. If an enemy waged war against me, I trusted and continue to trust in this [namely, HaShem’s involvement in and providence over every detail of my life]. One thing only I ask of HaShem. I seek only this: To dwell in the House of HaShem all the days of my life [i.e., to be intensely aware of His presence at every moment and in every circumstance]; to behold the sweetness of HaShem [the wondrous beauty and sweetness of HaShem’s ways, such as how heavenly providence guides us and interacts with us without our even being aware]; and to frequent His Sanctuary

מִתְרַצָּה בְּרַחֲמִים וּמִתְפַּיֵס בְּתַחֲנוּנִים. הַתְּרַצָּה וְהַתְּפַיֵס לְדוֹר עָנִי. כִּי אֵין עוֹזֵר: אָבִינוּ מִלְּפָנָיו. חָגְנוּ וְעָגְנוּ. כִּי אֵין בָּנוּ מַעֲשִׂים. עֲשֵׂה עִמָּנוּ צְדָקָה וַחֲסֵד וְהוֹשִׁיעֵנו:

בכל יום אחרי נפילת אפים אומרים בישיבה, “ואנחנו לא נדע” – ו”מה נעשה” בעמידה:

וְאִנְחָנוּ לֹא גִדַע, מִה נַעֲשֶׂה. כִּי עָלֶיךָ עֵינֵינוּ: זְכוֹר רַחֲמֶיךָ יְיָ וַחֲסְדֶיךָ. כִּי מַעוֹלָם הָמָּה: יְהִי חֲסִדְךָ יְיָ עִלֵּינוּ. כַּאֲשֶׁר יַחֲלֵנוּ לָךְ: אַל תִּזְכֹּר לָנוּ עֲוֹנוֹת רְאוּשׁוֹנִים. מִהָר יִקְדָּמוּנוּ רַחֲמֶיךָ. כִּי דְלוֹנוּ מְאֹד: עֲזָרְנוּ בְשֵׁם יְיָ. עֲשֵׂה שְׂמִים וְאַרְץ: חָגְנוּ יְיָ חָגְנוּ. כִּי רַב שָׁבַענוּ בּוֹז: בְּרָגַז רַחַם תִּזְכּוֹר. בְּרָגַז עַקְדָּה תִזְכּוֹר. בְּרָגַז תְּמִימוֹת תִּזְכּוֹר:

יְיָ הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרָאנוּ: כִּי הוּא יִדַע יִצְרָנוּ. זְכוֹר כִּי עָפַר אִנְחָנוּ: עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל דְּבַר כְּבוֹד שְׁמֶךָ. וְהַצִּילֵנוּ וְכַפֵּר עַל חַטָּאתֵינוּ לְמַעַן שְׁמֶךָ:

מראש חודש אלול עד אחר שמיני עצרת אומרים “לְדוֹד. ה’ אוֹרִי וְיִשְׁעִי” בכל יום אחר התחנונו, שחרית ומנחה:

לְדוֹד. יְיָ אוֹרִי וְיִשְׁעִי מִמִּי אֵיךָ. יְיָ מַעוֹז חַיִּי מִמִּי אֶפְחָד: בְּקֶרֶב עָלִי מְרַעִים לֶאֱכֹל אֶת בְּשׂוּרֵי. צָרִי וְאֵיבֵי לִי. הִמָּה כְּשָׁלוֹ וְנִפְלוֹ: אִם תַּחֲנֶה עָלִי מִחֲנֶה לֹא יִירָא לְבִי. אִם תִּקּוּם עָלִי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטֵחַ: אַחַת שְׁאַלְתִּי מֵאֵת יְיָ. אוֹתָהּ אֶבְקֶשׁ. שְׁבַתִּי בְּבֵית יְיָ כָּל יְמֵי חַיִּי. לַחֲזוֹת בְּנֹעַם יְיָ וּלְבַקֵּר בְּהִיכָלוֹ: כִּי יִצְפְּנֵנִי בְּסֹכּוֹ בְיוֹם רָעָה יִסְתִּירֵנִי בְּסֹתֵר אֶהְלוֹ. בְּצוֹר יְרוּמָמְנִי: וְעַתָּה יְרוּם רֹאשִׁי עַל אֵיבֵי סְבִיבוֹתַי. וְאַזְבַּחָה בְּאֶהְלוֹ זְבַחֵי תְרוּעָה. אֲשִׁירָה וְאַזְמַרָה

each morning in order to receive deep instruction from His Torah concerning His nearness in every moment and in every aspect of my life. For He hides me [i.e., He allows me to enter] under the canopy of His overriding providence on the day of evil calamity [i.e., even when, to my physical eyes, life seems random and chaotic, unjust and unfair, He encompasses me with His loving providence, thus assuring me that nothing is by chance]. He conceals me in the folds of His Tent. Even in the midst of affliction and constriction, He lifts me up. Even now, my head is lifted up high above my enemies who have gathered round about me to mock me and convince me that I am not worthy of HaShem's love; don't they know that His love is unconditional for those whose only desire is to come close to Him?. I will therefore offer sacrifices of joy and loving devotion in His Tent; I will sing and praise HaShem and thereby cut away all the inner and outer obstacles that prevent me from seeing His hand in my life. HaShem, hear my voice with which I call out! Be attentive to my cry, for I call out only to You! Be gracious to me and answer me! HaShem: On your behalf, My heart has said, "Seek My presence [i.e., look for signs of My providence in your life!]" Israel: O HaShem, I seek only to be found worthy of Your presence! Do not conceal Your face from me! Do not turn Your servant away in anger! Not only have You always come to my aid, but You Yourself have always *been* my help! Do not abandon me or forsake me, O God of my salvation! Even if my father and mother were to forsake me, HaShem, You would gather me in. O HaShem, teach me Your ways⁷¹ and guide me on the path of uprightness, so that I may overcome those who await my downfall. Do not let me fall prey to the wishes of my oppressors, for false witnesses have stood up to accuse me. They hypocritically insinuate that I am a criminal [i.e., that I am the one who has committed unspeakable inhumanities, when it is really they who have done so]. They would have succeeded in making me give up all hope had I not believed with all my heart that I will someday see HaShem's ultimate goodness in the land of eternal life. Therefore, I, David, caution you, when you are beset by troubles, never give up hope! Rather: Direct your hope to HaShem alone! Take strength and be courageous of heart, and direct your hope to HaShem!

HALF-KADDISH⁷²

The chazzan says Half-Kaddish:

May His Great Name be magnified and sanctified and ever more greatly revealed (the congregation answers: *Amen*) in the world that He created according to His will. May He establish His eternal kingdom, cause His final redemption to spring forth, and hasten the coronation of His anointed *Mashiach* (the congregation answers: *Amen*); in your lifetime, in your days, and in the lifetime of the entire family of Israel, speedily and soon, and say *amen* (the congregation answers: *Amen*).

לַיְי: שְׁמַע יי קוֹלִי אֶקְרָא. וְחַגְגִּי וְעַגְגִּי: לָךְ אָמַר לְבִי בְקִשׁוֹ
פָּנָי. אֶת פָּנֶיךָ יי אֲבַקֵּשׁ: אֶל תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי. אֶל תֵּט
בְּאֵף עֲבֹדָךְ. עֲזַרְתִּי הָיִיתָ. אֶל תִּטְשֵׁנִי וְאֶל תַּעֲזֹבֵנִי אֱלֹהֵי
יִשְׂרָאֵל: כִּי אָבִי וְאִמִּי עֲזָבוּנִי. וַיִּי יֹאסֶפְנִי: הוֹרְגֵנִי יי דְרָכְךָ
וַיִּנְחֵנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שׁוֹרְרֵי: אֶל תִּתְּנֵנִי בְּגֹפֶשׁ צָרִי.
כִּי קָמוּ בִי יַעֲדֵי שְׂקָר וַיִּפְּחַ חָמָס: לוֹלֵא הָאֲמַנְתִּי לְרְאוֹת
בְּטוֹב יי בְּאֶרֶץ חַיִּים: קוּהָ אֶל יי. חֲזַק וַיִּאֲמָץ לְבָבְךָ. וְקוּהָ
אֶל יי: קְדִישׁ יִתּוֹם

חצי קדיש

חזן אומר חצי קדיש:

וַתִּגְדַּל וַיִּתְקַדַּשׁ שְׁמִיָּה רַבָּא, (הַקָּהָל עוֹנִים: אָמֵן): בְּעֶלְמָא דִּי בְרָא
כְרַעוּתָהּ וַיִּמְלִיךָ מַלְכוּתָהּ וַיִּצְמַח פְּרֻקָּהּ וַיִּקְרַב (נ"א: קִצ) מְשִׁיחָהּ,
(הַקָּהָל עוֹנִים: אָמֵן): בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל בְּעֶגְלָא
וּבְזִמּוֹן קָרִיב. וְאִמְרוּ אָמֵן, (הַקָּהָל עוֹנִים: אָמֵן):

71 "O HaShem, teach me Your ways" Reb Noson said that this is the right way to pray: "So that I may walk in *Your* ways, i.e., in *Your* truth." *My* truth could be deceiving. I could be making a mistake. But God's truth is the *real* truth. Always strive to walk in His truth. Always seek His truth.

Reb Noson was once offered the position of rabbi of a city. He asked Rebbe Nachman if he should take the position and the Rebbe answered, "Yes." But Reb Noson thought it didn't feel right, so he

asked, "Is that the truth? I should take the position?" Rebbe Nachman replied in the affirmative. Finally Reb Noson asked the Rebbe, "But what is the *real* truth?" Rebbe Nachman then replied, "No! Don't take the position." (It would have stunted Reb Noson's spiritual growth.)

72 **Half-Kaddish.** The first paragraph of *Kaddish* (distinguished by the first five *amenim*) is called "half" relative to all the other *Kaddishim* that begin with, but build upon and add to, the "half" *Kaddish*.

Congregation and *chazzan*: May His Great Name be blessed and increasingly revealed in this world and all worlds forever and for all eternity!

Blessed, praised, glorified, exalted, sublime, esteemed, elevated, and illuminated is the Name of the Holy One, blessed be He, (the congregation answers: *Amen*). Above (during the Ten Days of Repentance add: and beyond) all blessing and song, praise and consolation which will ever be uttered in the world, and say *amen* (the congregation answers: *Amen*).

REMOVING THE SEFER TORAH FROM THE ARK⁷³

El Erech Apayim is not said on *Rosh Chodesh, Chanukah, Purim* (14 and 15 Adar I and Adar II), *Erev Pesach, Tisha B'Av*, or in the home of a mourner.

O God, patient and slow to anger, and filled with compassion—do not hide Your face from us. HaShem, merciful God, have mercy on Your people Israel, and rescue us from all evil that wishes to harm us. Master, we have gone against You but please consider it a mistake, and teach us how to rectify it. Forgive, we beg You, in keeping with Your infinite mercies, O loving God.

The Ark is opened and the congregation stands and says:

When the Ark traveled, Moshe said, “Rise up, HaShem, and let Your enemies be scattered. Let those who hate You flee before Your presence.” For Torah shall go forth from Tziyon, and HaShem’s word from Yerushalayim. Blessed is He who gave Torah to His people Israel, infused with His own holiness.

During the Ten Days of Repentance:

Say three times: HaShem! HaShem! Loving God; merciful and gracious; patient and slow to anger; bestowing love abundantly and truthfully; safeguarding the good deeds of the great-grandparents for thousands of generations; forgiving transgression, rebellion, and error, and cleansing.

A Song of Ascents: I lift my eyes up beyond the highest mountain peaks, from where my real help will come. My help comes only from HaShem, Maker of heaven and earth. The path of the righteous is like a subtle dawn-light that increases and shines ever brighter like the sun at midday. As for me, I offer my self in prayer to You, HaShem, O merciful God, at this time of Divine favor. *Elohim*, O just God, in the abundance of Your loving-kindness, answer me with the assurance of Your deliverance. Behold, the Guardian of Israel neither slumbers nor sleeps. Behold, HaShem’s eye [providence] is focused on those who revere Him, on those who yearn for His loving-kindness. Majesty and splendor are therefore before Him; strength and joy abound in His place [i.e., in the full light of His presence].

For forgiveness is reserved with You alone, so that You [i.e., Your judgment] may be feared. For HaShem is gracious and compassionate, exceedingly patient, and His

קו"ח: יהא שְׁמִיָּה רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עָלְמַיָּא.

הַחֲזִין: יִתְבָּרַךְ. וְיִשְׁתַּבַּח וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמִיָּה דְקִדְשָׁא בְרִיךְ הוּא, (הַקְהֵל עוֹנִים: בְּרִיךְ הוּא): לְעֵלְמָא מִן כָּל (בַּעֲשִׂי"ת: וְלְעֵלְמָא מְכָל) בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרוּן בְּעֵלְמָא. וְאִמְרוּ אָמֵן, (הַקְהֵל עוֹנִים: אָמֵן):

סדר הוצאת ספר תורה

אלו ימים שאין אומרים "אל ארך אפנים": בראש חודש, בחנוכה, בפורים קטן ופורים גדול בשני ימים, ערב פסח, תשעה באב, ולא בבית האבל:

אל אָרְךָ אִפְיָם וּמָלֵא רַחֲמִים אֶל תְּסַתֵּר פְּנֵיךָ מִמֶּנּוּ. חוֹסֶה יְיָ עַל יִשְׂרָאֵל עִמָּךָ וְהִצִּילֵנוּ מִכָּל רָע. חָטְאוּנוּ לָךְ אָדוֹן. סַלַּח נָא כְרוֹב רַחֲמֶיךָ אֵל:

כשפותחין את הארון אומרים זה:

וַיְהִי בַּיּוֹם הַהוּא וַיֵּאמֶר מֹשֶׁה קוּמָה יְיָ וַיִּפְצוּ אֲיִבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְיָ מִירוּשָׁלַיִם: בְּרוּךְ שֶׁנִּתְּנָה תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ:

בעשרת ימי תשובה אומרים:

ג"פ: יְיָ יְיָ. אֵל רַחוּם וְחַנוּן. אָרְךָ אִפְיָם וְרַב חֶסֶד וְאֱמוּנָה: נִצַּר חֶסֶד לְאֱלֹפִים. נִשְׂא עֵון וּפְשַׁע וְחַטָּאָה וְנִקָּה.

שִׁיר לְמַעֲלוֹת אֲשֶׁר עֲיָנִי אֶל הַהָרִים מֵאֵין יָבֵא עֲזָרִי: עֲזָרִי מֵעַם יְיָ עֲשֵׂה שְׁמִיָּה וְאָרְץ: וְאֵרַח צְדִיקִים כְּאוֹר נֶגַהּ הוֹלֵךְ וְאוֹר עַד נֶכּוֹן הַיּוֹם: וְאֲנִי תַפְלִי לָךְ יְיָ עַת רְצוֹן אֱלֹהִים בְּרַב חֶסֶדְךָ עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ: הֲגֵה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: הֲגֵה עֵין יְיָ אֶל יְרֵאָיו לְמַיְחֲלִים לְחֶסֶדְךָ: הוֹד וְהַדָּר לְפָנָיו עַז וְחִדּוֹה בְּמִקוּמוֹ:

73 **Removing the Sefer Torah from the Ark.** The Torah is publicly read in the synagogue on *Shabbos*, Monday and Thursday. The Talmud explains that this schedule is based on the verse, “They went three days in the desert without water’ (Exodus 15:22). “Water” is an allusion to Torah, since there is nothing

more life-giving than Torah. Going three days without Torah caused the Jews to become exhausted. Therefore Moshe established the reading of the Torah on *Shabbos*, Monday and Thursday, so three days would not pass without any Torah (*Bava Kama* 82a).

loving-kindness is boundless. In the light of the King's face is eternal life; His favor is nurturing like a gentle spring rain. For HaShem is omnipotent over all natural forces. He is the great King over all heavenly powers. Fortunate are the people who know how to endear themselves to their Creator through the blast of the *shofar*; HaShem, O merciful God, they will walk in the light of Your countenance. HaShem's mercy is like anointing oil poured generously over the head of the *Kohen Gadol*, until it drips down onto his beard, the beard of Aharon, and then down onto his attributes.

May it be in accordance with Your will, in the merit of the rectifications that come about as a result of the illumination of *Atika Kadisha* [Your grandfatherly attribute of unconditional mercy] shining into the aspect of *Z'er of Arich Anpin* [Your parental desire that we earn Your love], that Your compassion overcomes Your anger, and Your mercy prevails over Your attribute of strict justice. Please interact with us via Your attribute of compassion, and gift us with long and good lives, immersed in learning Your Torah and carrying out Your commandments, with no other intention than to fulfill Your will. *Amen*, may it be so. May the words of my mouth and the meditations of my heart be acceptable before You, HaShem, my Rock in this world and my Redeemer throughout all eternity.

Say three times: As for me, I offer my self in prayer to You, HaShem, O merciful God, at this time of Divine favor. *Elohim*, O just God, in the abundance of Your loving-kindness, answer me with the assurance of Your deliverance.

Blessed and acknowledged, and increasingly revealed be the Name of the Master of the universe. May blessing flow down from Your exalted Crown and from Your exalted Place. May Your will and favor always accompany Your people Israel. O reveal to Your people the redeeming power of Your loving right hand, through the rebuilding of Your Holy Temple. Radiate the goodness of Your light upon us, and accept our prayers with mercy. May it be acceptable before You to prolong our lives with goodness. And may I be counted among the righteous, so that You will have mercy on me and safeguard me and all that belongs to me and to Your people Israel. It is You who nourishes all and sustains all. It is You who rules over all. It is You who rules over kings, for kingship is Yours alone. I therefore declare myself a servant of the Blessed Holy One. I bow down before Him and before the glory of His Torah at all times. I will not put my trust in mortal man, nor rely on anyone but God. I will rely solely on the God of heaven, who is the true God. His Torah is true, His prophets are true, and everything He does is an act of kindness and truth. In Him I trust, and to His holy and glorious Name I utter praises. O God, may it be acceptable before You to open my heart to appreciate Your Torah, (to grant me sons who will actively participate in bringing Your plan to fruition), and to thereby fulfill the desires of my heart and the hearts of all Your people Israel, for good, for life, and for peace, *amen*.

The *chazzan* says: Declare HaShem's greatness with me. Let us exalt His Name together.

כי עמך הסליחה למען תנרם: חנון ורחום יי ארך אפים וגדל חסד: באור פני מלך חיים ורצונו כעב מלקוש: כי אל גדול יי ומלך גדול על כל אלהים: אשרי העם יודעי תרועה יי באור פניו יהלכו: בשמן הטוב על הראש יורד על הזקן זקן אהרן שיוירד על פי מדותיו:

יהי רצון מלפניך. על ידי הארת תקוונם עתיקא קדישא דעתיקו בזעיר שבאריה. יכבשו רחמיה את פעסך. ויגלו רחמיה על מדותיה. ותתנהג עמנו במדת הרחמים. ותתן לנו חיים ארוכים וטובים בעסקי תורתך וקיום מצותיה ולעשות רצונה. אמן וכן יהי רצון: יהיו רצון אמרי פי והגיון לבי לפניך. יי צורי וגואלי:

ג"פ: ואני תפילתי לה יי עת רצון אלהים ברב חסדך ענני באמת ישעך:

ברוך שמה דמרא עלמא. בריך פתך ואתך. יהא רעותך עם עמך ישראל לעלם. ופרקן ימינה אחזי לעמך בבית מקדשך. ולא מטוויי לנא מטוב נהורך ולקבל צלותנא ברחמין. יהא רעוא קדמך דתוריה לן חיינו בטיבותא. ולהוי אנא פקידא בגו צדיקיא. למרחם עלי ולמנטר יתי וית כל די לי ודי לעמך ישראל. אנת הוא זן לכלא ומפרנס לכלא. אנת הוא שליט על כלא. אנת הוא דשליט על מלכיא. ומלכותא דילך היא. אנא עבדא דקדשא בריך הוא דסגידנא קמה ומקמא דיקר אורייתא בכל עדן ועדן. לא על אנש רחיצנא ולא על בר אלהין סמיכנא. אלא באלהא דשמיא. דהוא אלהא קשוט ואורייתא קשוט ונביאיה קשוט. ומסגא למעבד טבון וקשוט. בה אנא רחיץ. ולשמה קדישא יקירא אנא אמר תשבחו. יהא רעוא קדמך דתפתח לבאי באורייתא. (ותיהב לי בגין דכרין דעבדין רעותך). ותשלים משאלין דלבאי ולבא דכל עמך ישראל. לטב ולחיינו ולשלם אמן:

חזו: גדלו ליי אתי וגרוממה שמו יחדו:

קהל: לה יי הגדלה והגבורה והתפארת והנצח וההוד כי כל בשמים ובארץ: לה יי הממלכה והמתנשא לכל לראש: רוממו יי אלהינו והשתחוו להדם רגליו קדוש הוא: רוממו יי אלהינו והשתחוו להר קדשו כי קדוש יי אלהינו:

The congregation responds: Yours, HaShem, is the loving greatness, the power, the harmony, the dominance, and the majesty, for all that is in heaven and earth is Yours. Yours, HaShem, is the kingship and the absolute sovereignty over all. Acknowledge HaShem our God's exaltedness by bowing down toward the Holy Temple His footstool on earth. He Himself is holy and beyond our comprehension. Acknowledge HaShem our God's exaltedness by bowing down toward His holy mountain, for HaShem our God is holy and transcendent.

He is the all-merciful Father. He will surely have mercy on the people He has carried from conception, and remember the covenant He made with the mighty patriarchs of old. He will rescue our souls from evil times. He will banish the evil urge/inclination from the ones He has carried from birth. He will favor us with eternal survival and fulfill our heartfelt wishes, with goodness beyond anything we dreamed possible for redemption and mercy.

The *Sefer Torah* is placed on the *bimah*, and the *chazzan* declares:

May His Kingdom be revealed and made manifest over us soon, and may He grant our remnant and the remnant of His people, the family of Israel, grace, loving-kindness, mercy, and favor, and let us say, *amen*. May the day come when all will recognize our God's greatness and give honor to the Torah. Let a *Kohen* come forward and stand, (... the son of ...) the *Kohen*. Blessed is He who gave Torah to His people Israel, infused with His own holiness.

The congregation says:

And may every single one of you who attach yourselves to HaShem your God be granted eternal life today.⁷⁴

BLESSING ON THE TORAH

The one called to the Torah declares: Bless and acknowledge HaShem as the source of all blessing.

The congregation answers: May HaShem, the source of all blessing, be blessed and acknowledged, and increasingly revealed in this world and forevermore.

The one called to the Torah repeats: May HaShem, the source of all blessing, be blessed and acknowledged, and increasingly revealed in this world and forevermore.

Blessed are You, HaShem our God, King of the universe, who chose us from all the nations of the world to give us His Torah. Blessed are You, HaShem, Giver of the Torah who is constantly giving Torah to His people Israel.⁷⁵

אב הַרְחָמִים. הוּא יְרַחֵם עִם עַמּוּסִים וַיִּזְכּוֹר בְּרִית אֵיתָנִים. וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת. וַיַּגְעַר בַּיָּצָר הָרָע מִן הַנְּשׂוּאִים. וַיַּחֲוֶן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים. וַיִּמְלֵא מִשְׂאֵלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים:

מניח הספר תורה על הבימה ואומר:

וַתִּגְלֶה וַתִּרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְן קָרוֹב. וַיַּחֲוֶן פְּלִטָתָנוּ וּפְלִטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרַצּוֹן וְנֹאמַר אָמֵן. הַכֹּל הָבו גְּדֹל לְאֱלֹהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה. כִּהֵן קָרָב יַעֲמֵד (פלוני בן פלוני) הַכֹּהֵן. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

קהל: וְאַתֶּם הַדְּבָקִים בַּיְי אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם:

ברכת התורה

העולה אומר: בָּרַכְנוּ אֶת יְיָ הַמְּבָרֵךְ:

והקהל עונין: בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֵד:

והעולה חוזר: בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֵד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים. וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

74 "And may every single one of you who attach yourselves to HaShem your God be granted eternal life today" (Deuteronomy 4:4). In another verse, however, it says, "God is a consuming fire" (ibid. 4:24). Who can attach himself to fire? The Talmud answers that to be attached to God, one must attach himself to the *Tzaddikim* (*Ketuvot* 111b). Reb Noson explains that the true *Tzaddikim* are able to reveal God's light in stages and by degree. The ones who are attached to the *Tzaddikim* can receive God's light filtered down to manageable proportions. But those who are not attached to the

Tzaddikim can be burned by God's light, which in its unfiltered state is too intense for anyone but the truly righteous (see LM I, 49:7; *Torat Natan* #28).

75 **Reading the Torah.** Reb Noson explains that reading the Torah and reciting its blessings recalls the Revelation at Sinai, helping us renew our attachment to God and the Torah. This is why the blessing states, "Blessed are You...Giver of the Torah [who is constantly giving Torah to His people Israel]" —right now, at this very moment and always (LH, *Nesiat Kapayim* 5:25).

At the conclusion of the reading, the one called to the Torah says:

Blessed are You, HaShem our God, King of the universe, who gave us a Torah of truth and thereby implanted eternal life within us. Blessed are You, HaShem, Giver of the Torah.

BLESSING OF THANKSGIVING

There are four categories of people who are required to thank HaShem publicly. They are: (1) One who was bedridden with a serious illness and recovered. (2) One who faced serious charges and was imprisoned, but afterwards was released. (3) One who safely completed a sea voyage. (4) One who undertook a dangerous journey on land [or by air] and arrived safely at his destination. Included in the latter category is one who was saved from any kind of peril. These four categories of people are alluded to in a phrase we say in the second-to-last blessing of the *Shmoneh Esreh*: “*vechol ha-chayyim yoducha selah*—and all who are alive will thank You forever.” The four letters of the word *ChaYYIM* (חיים, life) are an acrostic for *Chabush* (חבוש, imprisoned), *Yesurin* (יסורים, afflictions), *Yam* (ים, sea), *Midbar* (מדבר, desert).

Bircas HaGomel should ideally be said during the day, standing, in the presence of a *minyan*, and within three to five days after [or as long as one remembers] the event. Some opinions also say that women should recite this blessing.

Blessed are You, HaShem our God, King of the universe, who grants good even to the undeserving, and who has therefore granted me complete goodness.

The congregation responds: *Amen*. May He who has granted you complete goodness, grant you only good forever, *selah*.

If a *bar mitzvah* boy has been called to the Torah for the first time, his father recites the following formula after his son completes his blessing at the conclusion of the Torah reading:

Blessed is He who has absolved me from responsibility for this child's punishment.

The one who reads the Torah says *Half-Kaddish*:

May His Great Name be magnified and sanctified and ever more greatly revealed (the congregation answers: *Amen*) in the world that He created according to His will. May He establish His eternal kingdom, cause His final redemption to spring forth, and hasten the coronation of His anointed *Mashiach* (the congregation answers: *Amen*); in your lifetime, in your days, and in the lifetime of the entire family of Israel, speedily and soon, and say *amen* (the congregation answers: *Amen*).

Congregation and *chazzan*: May His Great Name be blessed and increasingly revealed in this world and all worlds forever and for all eternity!

Blessed, praised, glorified, exalted, sublime, esteemed, elevated, and illuminated is the Name of the Holy One, blessed be He (the congregation answers: *Amen*). Above (during the Ten Days of Repentance add: and beyond) all blessing and song, praise and consolation which will ever be uttered in the world, and say *amen* (the congregation answers: *Amen*).

ואחר קריאת הפרשה:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

ברכת הגומל

ארבעה צריכים להודות: (א) מי שהיה מוטל במטה שלשה ימים מחמת החלי, ונתרפא והולך על בריו. (ב) מי שהיה חבוש בבית האסורים ויצא. (ג) יורדי הים כשיגיעו למחוז חפצם. (ד) הולכי מדבריות, או בשאר דרך שמחזק שיש בו סכנה, כשיגיעו למחוז חפצם. ובכלל זה גם מי שהיה בסכנה אחרת ונצל הימנה. וסימנך: "וכל החיים"ם יודוך סלה": חולה, יסורים, ים, מדבר.

יברך ביום, מעומד, בפני עשרה, תוך שלשה ימים [ובדיעבד אם עברו יותר משלשה ימים יכול לברך גם אחר כך]. נשים חייבות בברכה זו בפני עשרה, במיוחד אחרי לידה.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַגּוֹמֵל לְחַיִּים טוֹבוֹת. שְׁגֹמְלֵי כָּל טוֹב:

ועונין אחריו: אָמֵן. מִי שְׁגֹמְלָהּ כָּל טוֹב. הוּא יְגַמְלָהּ כָּל טוֹב סְלָה:

אם קראו לספר תורה נער שנעשה בר מצוה אזי אחר שבירך ברכה אחרונה יאמר אביו זה:

בְּרוּךְ שֶׁפִּטְרָנִי מֵעֲנֹשׁוֹ שְׁלָזָה:

הבעל קורא אומר חצי קדיש:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמִיהָ רַבָּא, (הקהל עונים: אָמֵן): בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתָהּ וְיִמְלִיךָ מְלְכוּתָהּ וְיַצְמַח פְּרֻקְנָהּ וְיִקְרַב (נ"א: קִצָּ) מְשִׁיחָהּ, (הקהל עונים: אָמֵן): בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעִגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

קו"ח: יְהֵא שְׁמִיהָ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ. וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא, (הקהל עונים: בְּרִיךְ הוּא): לְעֵלְא מִן כָּל (בעש"ת: וְלְעֵלְא מִכָּל) בְּרֻכְתָּא וְשִׁירְתָּא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאִמְרוּן בְּעֶלְמָא. וְאִמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

A prayer on behalf of the *oleh*, the one who has ascended to read the Torah:

May the One who blessed our ancestors Avraham, Yitzchak, and Yaakov, bless ([Hebrew name], the son of [father's Hebrew name]), for the sake of his having ascended to the Torah, in honor of the Omnipotent and in honor of the Torah. In the merit of this, may the Holy One blessed-be-He safeguard him and deliver him from all trouble and hardship, and from all plague and sickness. May He grant him blessing and success in all his endeavors, together with all Israel, his brethren, and let us say, *amen*.

A chazzan's prayer on behalf of a woman who has given birth to a son:

May the One who blessed our forefathers Avraham, Yitzchak, and Yaakov, Moshe, Aharon, David, and Shlomo, bless the woman who has given birth, ([Hebrew name], the daughter of [mother's Hebrew name]), as well as the son whom she has borne, with good fortune, in the merit of her husband's giving charity on her behalf. In the merit of this, may his father and mother be worthy to bring him into the covenant of our forefather Avraham (in its proper time), and to bring him up to study Torah, to see him stand beneath his marriage canopy, and to see him perform good deeds, and let us say, *amen*.

A chazzan's prayer on behalf of a woman who has given birth to a daughter:

May the One who blessed our forefathers Avraham, Yitzchak, and Yaakov, Moshe, Aharon, David, and Shlomo, bless the woman who has given birth, ([Hebrew name], the daughter of [mother's Hebrew name]), as well as the daughter whom she has borne, with good fortune. May her name be called in Israel ([Hebrew name]), in the merit of her husband's giving charity on her behalf. In the merit of this, may her father and mother be worthy to bring her up to Torah, to see her stand beneath her marriage canopy, and to see her perform good deeds, and let us say, *amen*.

A chazzan's prayer on behalf of a male who is ill:

May the One who blessed our forefathers Avraham, Yitzchak, and Yaakov, Moshe, Aharon, David, and Shlomo, bless the one who has fallen ill, ([Hebrew name], the son of [mother's Hebrew name]), in the merit of the charitable donation that ([Hebrew name], the son of [father's Hebrew name]) will give on his behalf. In the merit of this, may the Holy One become filled with compassion for him, to restore his health and heal him, to strengthen him, and to revive him. May He speedily send him a complete healing from heaven for all his 248 limbs and 365 blood vessels, together with all the sick of Israel, a healing of soul and a healing of body, now, speedily, and soon, and let us say, *amen*.

מי שברך לעולה לתורה:

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק וְיַעֲקֹב הוּא יְבָרְךָ אֶת (פב"פ) בְּעִבּוֹר שְׁעָלָה לְתוֹרָה לְכַבּוֹד הַמְּקוֹם לְכַבּוֹד הַתּוֹרָה. וּבְשִׁכְרָה זֶה הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמְרֵהוּ וְיַצִּילֵהוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נִגְעַת וּמַחֲלָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדָיו עִם כָּל יִשְׂרָאֵל אַחֲיוֹ וְנֹאמַר אָמֵן:

מי שברך ליולדת זכר:

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק וְיַעֲקֹב מֹשֶׁה וְאַהֲרֹן דָּוִד וְשְׁלֹמֹה הוּא יְבָרְךָ אֶת הָאִשָּׁה הַיּוֹלֶדֶת (פב"פ) וְאֶת בְּנָהּ הַנוֹלָד לָהּ בְּמִזְלָה טוֹב, בְּעִבּוֹר שְׁפִיעָלָה יִתֵּן לְצַדִּיקָה בְּעֵדָה, בְּשִׁכְרָה זֶה יִזְכּוּ אָבִיו וְאִמּוֹ לְהַכְנִיסוֹ בְּבֵרִיתוֹ שֶׁל אֲבָרְהֵם אָבִינוּ (בְּעֵתוֹ וּבְזִמְנוֹ) וּלְגַדְלוֹ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשֵׂים טוֹבִים. וְנֹאמַר אָמֵן:

מי שברך ליולדת נקבה:

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק וְיַעֲקֹב מֹשֶׁה וְאַהֲרֹן דָּוִד וְשְׁלֹמֹה הוּא יְבָרְךָ אֶת הָאִשָּׁה הַיּוֹלֶדֶת (פב"פ) וְאֶת בִּתְּהָ הַנוֹלָדָה לָהּ בְּמִזְלָה טוֹב, וְיִקְרָא שְׁמָהּ בְּיִשְׂרָאֵל (פב"פ), בְּעִבּוֹר שְׁפִיעָלָה יִתֵּן לְצַדִּיקָה בְּעֵדָה, בְּשִׁכְרָה זֶה יִזְכּוּ אָבִיהָ וְאִמָּהּ לְגַדְלָהּ לְתוֹרָה וּלְחֻפָּה וּלְמַעֲשֵׂים טוֹבִים. וְנֹאמַר אָמֵן:

מי שברך לחולה לזכר:

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק וְיַעֲקֹב מֹשֶׁה וְאַהֲרֹן דָּוִד וְשְׁלֹמֹה הוּא יְבָרְךָ אֶת הַחֹלֶה (פב"פ) בְּעִבּוֹר (שפב"פ) יִתֵּן מִתְּנָה בְּעִבּוֹרוֹ, בְּשִׁכְרָה זֶה הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלָיו לְהַחֲלִימוֹ וּלְרַפְּאוֹתוֹ וּלְהַחֲזִיקוֹ וּלְהַחֲיוֹתוֹ, וְיִשְׁלַח לוֹ מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם לְרַמ"ח אֲבָרָיו וּשְׁס"ה גִּידָיו בְּתוֹךְ שָׁאֵר חוּלֵי יִשְׂרָאֵל, רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף. הַשְׁתָּא בְּעִגְלָא וּבְזִמְן קָרִיב. וְנֹאמַר אָמֵן:

A *chazzan's* prayer on behalf of a female who is ill:

May the One who blessed our forefathers Avraham, Yitzchak, and Yaakov, Moshe, Aharon, David, and Shlomo, bless the one who has fallen ill, ([Hebrew name], the son of [mother's Hebrew name]), in the merit of the charitable donation that ([Hebrew name], the son of [father's Hebrew name]) will give on her behalf. In the merit of this, may the Holy One become filled with compassion for her, to restore her health and heal her, to strengthen her, and to revive her. May He speedily send her a complete healing from heaven for all her limbs and blood vessels, together with all the sick of Israel, a healing of soul and a healing of body, now, speedily, and soon, and let us say, *amen*.

RAISING AND TYING THE SEFER TORAH

A member of the congregation is called upon to raise the *Sefer Torah* aloft. Holding the two poles, he unrolls three columns of the scroll, and then raises it aloft for the entire congregation to see its letters. It is a *mitzvah* for each Jew to see the letters, to point at them and to bow, and to say, "This is the Torah that Moshe placed before the children of Israel." The one who lifts up the *Sefer Torah* should turn around slowly to the right, displaying it to the entire congregation. The Arizal was very careful to gaze at the letters from close up. He said that a great light is drawn down onto a person when he gazes at the letters in this way.

As the *Sefer Torah* is raised aloft, all present point and say:

This is the Torah that Moshe placed before the children of Israel. HaShem commanded, and Moshe did as he was instructed. Moshe commanded us to uphold this Torah, an eternal inheritance for the congregation of Yaakov. It is a Tree of Life for those who grasp it, and those who support it are truly fortunate. Its ways are ways of pleasantness and all its paths are filled with peace. Long life is at its right, prosperity and honor at its left. HaShem desired, for the sake of his [Israel's] righteousness [i.e., so that we could draw close to Him through our own efforts], to magnify Torah and glorify it.

The one who has raised the *Sefer Torah* aloft is seated, and another member of the congregation is called upon to roll the *Sefer Torah* closed, secure it, and dress it in its mantle. The one who raised it sits hugging the *Sefer Torah* until after *Uva LeTziyon*.

On Mondays and Thursdays, when *Tachanun* has been said, before the *Sefer Torah* is returned to the Ark, the *chazzan* says this solemn prayer. Be careful to say *amen* after each *Yehi Ratzon*:

May it be acceptable before our Father who is in heaven to reestablish the House of our life, and to restore His *Shechinah* among us, soon and in our days, and say *amen*.

May it be acceptable before our Father who is in heaven to have compassion on us and on our remnant, and to prevent all forms of destruction and plague from harming us or any of His people, the family of Israel, and say *amen*.

מי שברך לחולה לנקבה:

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב מִשֶּׁה וְאַהֲרֹן דָּוִד וְשְׁלֹמֹה הוּא יְבָרַךְ אֶת הַחוֹלְנִית (פב"פ) בְּעֵבֹר (שפב"פ) יְתֵן מִתְּנָה בְּעֵבֹרָהּ, בְּשִׂכֹר זֶה הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלֶיהָ לְהַחֲלִימָהּ וְלִרְפְּאוֹתָהּ וְלְהַחְזִיקָהּ וְלְהַחְיֹתָהּ, וְיִשְׁלַח לָהּ מִהֶרֶה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם לְכָל אֲבָרֶיהָ וְלְכָל גִּידֶיהָ בְּתוֹךְ שְׁאָר חוּלֵי יִשְׂרָאֵל, רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף. הַשְׁתָּא בְּעַגְלָא וּבְזִמְן קָרִיב. וְנֹאמֵר אָמֵן:

הגבהה וגלילה

אחד מהקהל נבחר להגביה את ספר התורה. וכשהוא אחוז בעצי החיים, הוא פותח את ספר התורה עד שלשה דפים, ואז מגביהו ומראה פני כתיבתו לכל העם העומדים שם. שמצוה לכל האנשים והנשים לראות הכתב ולכרוע ולומר "זאת התורה אשר שם משה לפני בני ישראל". וכשמגביה ומסתובב על מקומו להראות הכתב, יש לפנות בנחת דרך ימין, דהיינו כשפניו למזרח יפנה לדרום, ואחר כך למערב וצפון, ומחזיר למזרח. האריז"ל היה מסתכל היטב באתיות עד שהיה מכירם לקרותם. והיה אומר שנמשך אור גדול אל האדם על ידי הסתכלותו בספר התורה מקרוב.

כשמגביה את ספר התורה כולם מצביעים באצבע ואומרים:

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מִשֶּׁה לְפָנַי בְּנֵי יִשְׂרָאֵל: עַל פִּי יִי בְּיַד מִשֶּׁה: תּוֹרָה צְוָה לָנוּ מִשֶּׁה מוֹרְשָׁה קְהֵלֶת יַעֲקֹב: עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתוֹמְכֶיהָ מְאֹשֵׁר: דְּרָכֶיהָ דְרָכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם: אַרְךָ יָמִים בְּיַמִּינָהּ בְּשִׂמְאַלָּהּ עֵשֶׂר וְכָבוֹד: יִי חַפֵּץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וְיֹאדִיר:

כשהמגביה מתישב, בא הגולל וסוגר ושם חגורה וכיסוי על הספר. והמגביה יושב ומחבק את הספר עד אחרי "ובא לציון".

בשני וחמישי, כשאומרים תחנון, קודם שמכניסים את ספר התורה להיכל, יאמר החזן "הי רצון" וכו'. ויהיה הקהל לענות אמן:

יְהִי רְצוֹן מִלְּפָנֶי אֲבִינוּ שֶׁבְּשָׁמַיִם לְכוּנֵן אֶת בֵּית חַיֵּינוּ. וְלְהַשִּׁיב אֶת שְׁכִינָתוֹ בְּתוֹכֵנוּ בְּמַהֲרָה בְּיַמֵּינוּ. וְנֹאמֵר אָמֵן:

יְהִי רְצוֹן מִלְּפָנֶי אֲבִינוּ שֶׁבְּשָׁמַיִם לְרַחֵם עָלֵינוּ וְעַל פְּלִיטָתֵינוּ. וְלְמַנוּעַ מִשְׁחִית וּמַגְפָּה מֵעָלֵינוּ וּמֵעַל כָּל עַמּוֹ בֵּית יִשְׂרָאֵל. וְנֹאמֵר אָמֵן:

May it be acceptable before our Father who is in heaven to uphold among us all the sages of Israel — them, their wives, their sons, their daughters, their students, and their students' students — wherever they may reside, and say *amen*.

May it be acceptable before our Father who is in heaven that we hear and be informed of good tidings, tidings of salvation and consolation, and may our dispersed be gathered in from the four corners of the earth, and say *amen*.

Chazzan and congregation: We, united in brotherhood with the entire family of Israel, pray for those who are presently in distress and captivity, whether they are at sea or on dry land. May the Omnipresent have mercy on them. May He bring them out from distress to relief, from darkness to light, and from bondage to redemption, now, speedily, and soon, and say, *amen*.

ASHREI AND UVA LETZIYON

Happy are those who dwell [i.e., who perceive their lives here on earth as a sojourn] in Your House; they will merit to sing praises and reflect their gratitude back to You forevermore, *selah*. Happy is the people for whom this is so [i.e., happy is Israel, the nation that guards this precious knowledge and transmits it from one generation to the next]; happy is the people whose God is HaShem.

A psalm of praise by David: My God, I will exalt You as the Supreme King and acknowledge Your Name as the source of blessing forevermore. I will bless You each day in this world and praise Your Name forevermore throughout eternity. HaShem is great and exceedingly praised, though His greatness cannot be fathomed. Generation after generation will increasingly appreciate Your handiwork [the hidden wonders of Your creation]; they will also relate Your powerful miracles to their children.⁷⁶ I will speak of the splendor of the radiance of Your hidden light, and meditate on the lessons of Your supernatural miracles. They [generation after generation] will speak of Your awesome miracles; I will tell about the daily hints of Your great kindness. Understanding that nature and miracles have one source, they will continue to transmit the memory of Your boundless goodness from generation to generation; they will also rejoice in Your righteous charity that they experience each day, declaring: HaShem is gracious and compassionate, exceedingly patient, and His loving-kindness is boundless. HaShem is good to all; His compassion is aroused for all His creatures.⁷⁷ Therefore, HaShem, the

יהי רצון מלפני אבינו שְׁבַשְׁמִים לְקַיֵּם בְּנו חַכְמֵי יִשְׂרָאֵל. הֵם וְנִשְׁיָהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם. וְתַלְמִידֵיהֶם וְתַלְמִידֵי תַלְמִידֵיהֶם. בְּכָל מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם. וְנֹאמַר אָמֵן:

יהי רצון מלפני אבינו שְׁבַשְׁמִים שְׁנִשְׁמַע וְנִתְבַּשֵּׁר בְּשׁוֹרוֹת טוֹבוֹת. יִשׁוּעוֹת וְנִחְמוֹת. וְיִקְבֹּץ נִדְחֵינוּ מֵאַרְבַּע פְּנוּפוֹת הָאָרֶץ. וְנֹאמַר אָמֵן:

ח"ק: אַחֲיֵינוּ כָּל בֵּית יִשְׂרָאֵל. הַנִּתְוַנְּיִם בְּצָרָה וּבְשִׁבְיָה. הָעוֹמְדִים בֵּין בָּיִם וּבֵין בֵּיבֻשָׁה. הַמְּקוּם יְרַחֵם עֲלֵיהֶם וְיוֹצִיאֵם מִצָּרָה לְנוֹחָה. וּמֵאֲפֵלָה לְאוֹרָה. וּמִשְׁעֶבֶד לְגֵאֻלָּה. הַשְּׂתֵא בַּעֲגָלָא וּבִזְמַן קָרִיב. וְנֹאמַר אָמֵן:

אשרי ובא לציון

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ. עוֹד יְהַלְלוּךָ סֵלָה: אֲשֶׁרִי הָעַם שְׂפָכָה לוֹ. אֲשֶׁרִי הָעַם שְׂיִי אֱלֹהֵיו:

תְּהִלָּה לְדָוִד. אֲרוֹמְמֶךָ אֱלֹהֵי הַמְּלָכָה. וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֵד: בְּכָל יוֹם אֲבָרְכֶךָ. וְאַהֲלֵלָה שְׁמֶךָ לְעוֹלָם וָעֵד: גְּדוֹל יְיָ וּמְהֻלָּל מְאֹד. וְלִגְדֻלְתּוֹ אֵין חֶקֶר: דּוֹר לְדוֹר יִשְׁבַּח

76 "Generation after generation will increasingly appreciate Your handiwork; they will also relate Your powerful miracles" (Psalms 145:4). The main thing we can transmit from generation to generation is the knowledge of God. Each of us can contribute to this effort by expressing our faith in God and awareness of Him in every place and circumstance we find ourselves. Our main mission is to take advantage of the moment we are in, and in this way make our contribution to ours and future generations (LH, *Shechitah* 4:3).

77 "HaShem is good to all; His com-

passion is for all His creatures" (Psalms 145:9). This verse can also be read as "HaShem is good for all." Rebbe Nachman teaches that this refers to prayer. A person who prays believes that God is good for all: for health, for livelihood, and for anything he needs. For example, if he is sick, he must work at getting all sorts of medicines. There are times when the medicines he needs are not available in his country, whereas those medicines that are available are useless for his illness. But God is "good for all" illnesses—to heal them. He is also always available (LM I, 14:11).

totality of all You have made thanks/attests to You; moreover, Your devoted servants constantly bless You [i.e., they become co-workers with You to actively advance the fulfillment of Your plan; they become conduits of Your blessing]. They whisper among themselves of the glory of Your kingship [hints of Your hidden providential care]; they speak openly of Your revealed miracles. They do this in order to instruct mankind about Him by means of His revealed miracles; and thereby teach them to recognize the glory of the majesty of His kingship [i.e., the hints of His constant supervision]. For Your kingship is an eternal kingship, and Your absolute dominion spans all generations. Even when His providence is utterly concealed, when Israel is exiled, alone, fallen, and cannot rise up, HaShem supports all who have fallen; He raises up all who are bent down in despair. Therefore all direct their eyes longingly toward You; for You give the exact amount of sustenance allotted to them in its proper time. (Be mindful to say the verse “*Poseyach es yadekha...*” with extra *kavanah*.) You open Your hands [the channels of Divine sustenance] to satisfy the deepest needs and unexpressed yearnings of every living being with Your favor.⁷⁸ HaShem is just in all His ways, and kind in all His actions. HaShem is close to all who call upon Him, but He is especially close when they call Him sincerely and truthfully. He fulfills the desire of those who revere Him; He hears their cries and rescues them. HaShem grants special protection to those who love Him; but He will cause all who become entrenched in their own wickedness to perish. My mouth shall declare HaShem’s praise, and will continue doing so until the day when all mankind will finally acknowledge His holy Name forever as the source of all blessing. We [Israel] will also acknowledge and bless God, from now throughout all eternity, *halleluYah*.

LaMenatzei’ach (Psalm 20) is not recited on *Rosh Chodesh*, *Chanukah*, *Purim Katan* (14 and 15 Adar I), *Purim* (14 and 15 Adar II), *Erev Pesach*, *Tisha B’Av*, *Erev Yom Kippur*, *Chol HaMoed*, or in a house of mourning. However, on *Isru Chag* (the day immediately following a *Yom Tov*), *Erev Rosh HaShanah*, *Pesach Sheini* (15 Iyar), *Lag BaOmer*, the three days prior to *Shavuot*, *Tu B’Av*, and *Tu B’Sivat*, it is recited.

Dedicated to the Master of Creation who grants victory to the *Shechinah* and Israel.⁷⁹ A *mizmor* by David: May HaShem answer you on the day of

79“Dedicated to the Master of Creation who grants victory” (Psalms 20:1). The seventy words in this Psalm correspond to the seventy cries a woman cries out during childbirth (see *Zohar* III, 249b, which explains the pangs of childbirth). Rebbe Nachman compares the pursuit of knowledge

to childbirth, since the knowledge is hidden from the person at that moment and is concealed as an embryo. To gain knowledge, one must cry out to God for help and assistance. Then this newfound knowledge can be “born” and come into being (LM I, 21:7).

מַעֲשֵׂיךָ. וּגְבוּרַתְךָ יִגִּדוּ: הִדָּר כְּבוֹד הוֹדָךָ. וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשֵׁיחָה: וְעֲזוֹז נוֹרָאֲתֶיךָ יֹאמְרוּ. וּגְדַלְתָּךְ אֲסַפְּרָנָה: זָכַר רַב טוֹבָךָ יִבְיְעוּ. וְצַדִּיקְתָּךְ יִרְנְנוּ: חֲנוּן וְרַחוּם יִי. אָרַךְ אֲפִים וּגְדַל חֶסֶד: טוֹב יִי לְכָל. וְרַחֲמֵי עַל כָּל מַעֲשָׂיו: יוֹדוּךָ יִי כָּל מַעֲשֵׂיךָ. וְחִסְדֵיךָ יִבְרַכּוּכָה: כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ. וּגְבוּרַתְךָ יִדְבְּרוּ: לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרַתְיוֹ. וּכְבוֹד הִדָּר מַלְכוּתוֹ: מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים. וּמִמְשַׁלְתָּךְ בְּכָל דוֹר וָדוֹר: סוֹמֵךְ יִי לְכָל הַנְּפֹלִים. וְזוֹקֵף לְכָל הַכְּפוּפִים: עֵינַי כָּל אֶלֶיךָ יִשְׁפְּרוּ. וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ: פּוֹתַח אֶת יָדְךָ. וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן: צַדִּיק יִי בְּכָל דְּרָכָיו. וְחֹסֵיד בְּכָל מַעֲשָׂיו: קְרוֹב יִי לְכָל קוֹרְאָיו. לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמְתּוֹ: רָצוֹן יִרְאִיו יַעֲשֶׂה. וְאֶת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם: שׁוֹמֵר יִי אֶת כָּל אֲהַבָּיו. וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד: תַּהַלֵּת יִי יִדְבֵּר פִּי. וַיְבָרֵךְ כָּל בֶּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד: וְאַנְחָנוּ נִבְרָךְ יְהִי מַעֲתָה וְעַד עוֹלָם. הַלְלוּיָהּ:

אין אומרים לְמַנְצָה, לא בראש חודש, ולא בחנוכה, ולא בפורים קטן ב' ימים, ולא בפורים גדול ב' ימים, ולא בערב פסח, ולא בתשעה באב, ולא בערב יום כיפור, ולא בחול המועד, ולא בבית האבל. אולם באסרו חג, ובערב ראש השנה, ובפסח שני, ובל"ג בעומר, ובג' ימי הגבלה, ובט"ו באב, ובט"ו בשבט אומרים:

לְמַנְצָה מִזְמוֹר לְדָוִד: יַעֲנֵךְ יִי בְיוֹם צָרָה. יִשְׁגְּבֶךָ שֵׁם אֱלֹהֵי יַעֲקֹב: יִשְׁלַח עֲזָרְךָ מִקִּדְשׁוֹ. וּמִצִּיּוֹן יִסְעֶדְךָ: יִזְכֹּר כָּל מִנְחַתֶיךָ. וְעוֹלַתְךָ יִדְשָׁנָה סֵלָה: יִתֵּן לָךְ כְּלָבְבֶךָ. וְכָל עֲצָתְךָ יִמְלֵא: גְרַנְנָה בִישׁוּעַתְךָ.

78 “You open Your hands to satisfy the deepest needs of every living being” (Psalms 145:16). Rebbe Nachman offers a unique insight into this verse: The main blessing that flows down from God to us through the hands is intellect. When the blessing descends, it is concretized for us according to our will, as it is

written, “You [God] open Your hands and satisfy the deepest needs of every living being”—each according to his own will and desire. Therefore a person’s main focus of receiving God’s bounty should be to receive the blessing of intellect (LM I, 24:5).

your birth travail.⁸⁰ May the Name of the God of Yaakov strengthen you [raise you up and inspire you]. May He send your help from His holy Sanctuary, and your strength from Tziyon. May He remember all the times you offered up your soul, and may your constant upward striving remain before Him forever, *selah*. May He grant you your heart's desires, and bring all your plans to fruition. We will sing for joy for your salvation; we will raise our banner high in the name of our God; may HaShem fulfill all your wishes. Now I know that it is HaShem alone who delivers His anointed *Mashiach*; may He always answer him from His heavenly Sanctuary with the mighty salvation of His loving right hand. Some nations rely on the power of iron chariots, others rely on a multitude of horses; we, however, speak in the Name of HaShem our God. They all bowed down to false gods, false powers and false beliefs and fell into oblivion; we, however, have always risen again and regained our sure footing. HaShem, merciful God, continue to save us! O King, answer us on the day we call!

A redeemer will come to Tziyon and to those in Yaakov who return from rebellion, says HaShem. Concerning this I have made a covenant with them, says HaShem: My spirit that rests upon you, and My words which I have placed in your mouth, shall not depart from your mouth, nor from the mouths of your children, nor from the mouths of your children's children, says HaShem, from now to all eternity. And though You are utterly transcendent, You lower Your presence in response to the praises of Israel. Only after Israel praises You, each angel calls to the other, saying: Holy, holy, holy is HaShem, the God of all the hosts of heaven and earth; the fullness of the entire world is His glory.⁸¹

Psalm that speaks of the pangs of labor and birth. Those who “return from rebellion” are the *baaley teshuvah* (penitents) who renew and remake the days they spent in darkness. [This renewal can take place only after laboring to give birth] (LH, *Tefillin* 5:32-33).

81 “Holy, holy, holy is HaShem, the God of all the hosts; the fullness of the entire world is His glory” (Isaiah 6:3). Rebbe Nachman says that each person should receive three “spiritual injections” of support and encouragement every day: from his teacher, from his friend, and from himself. First, he should talk to his teacher and receive his wisdom

daily. (He can also do this by studying the latter's teachings.) Second, he should converse with a friend, because each person has some positive trait that his friend does not, and by talking, they receive and strengthen each other's good points. Third, he should talk to God about all the things on his mind. By talking to God and expressing his feelings, he develops the sense of who he really is. The three repetitions of “Holy, holy, holy” represent the three paths and injections that we take daily in order to attain a degree of sanctity (LM I, 34:8; see LH, *Tefilin* 2:10-12).

ובָשֶׁם אֱלֹהֵינוּ נִדְגַל. יִמְלֵא יי כָּל מְשָׁלוֹתֶיךָ: עֲתָה יִדְעָתִי. כִּי הוֹשִׁיעַ יי מְשִׁיחוֹ. יַעֲנֶהוּ מְשִׁמֵי קִדְשׁוֹ. בְּגִבּוֹרוֹת יִשַׁע יְמִינוֹ: אֵלֶּה בָּרָכָב וְאֵלֶּה בְּסוּסִים. וְאַנְחֵנוּ בְּשֵׁם יי אֱלֹהֵינוּ נִזְכִּיר: הִמָּה כָּרְעוּ וְנִפְלוּ. וְאַנְחֵנוּ קָמְנוּ וְנִתְעוֹדָד: יי הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ:

ובא לציון גואל ולשבי פֶּשַׁע בִּיעֶקֶב. נָאִם יי: וְאַנִּי זֹאת בְּרִיתִי. אוֹתָם אָמַר יי. רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר שִׁמְתִי בְּפִיךָ. לֹא יִמוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּמִפִּי זֶרַע זֶרַע. אָמַר יי. מַעֲתָה וְעַד עוֹלָם: וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקָרָא זֶה אֵל זֶה וְאָמַר: קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ יי צְבָאוֹת. מִלֵּא כָּל הָאָרֶץ כְּבוֹדוֹ: וּמִקְבְּלֵי

80 “Dedicated to the Master of Creation who grants victory. A song by David: May HaShem answer you on the day of travail” (Psalm 20:1). Based on what he received from Rebbe Nachman, Reb Noson illuminates this profound subject even more: One has to suffer the pangs of birth quite literally...especially at the outset, and cry, scream, heave, and sigh, again and again, until he is able to give birth to the holiness of his own soul and redeem her from her exile (see LM II, 4:2). This is how we will attain the final, complete, collective redemption as well, and merit the fulfillment of the prophecies, “Sing O Barren One [referring to the *Shechinah*, Zion, Israel], you who did not bear” (Isaiah 54:1), and, “For as surely as Tziyon has labored, she will soon bring forth her children. ‘Shall I bring on labor [i.e., exile] and not cause [the baby, *Mashiach*] to be delivered?’ says HaShem. ‘Shall I bring to delivery [redemption] and then close the womb [i.e., prevent the birth]?’” (ibid. 66:8-9).

This is why “A redeemer will come to Tziyon” (Isaiah 59:20) follows immediately after “May HaShem answer you on the day of travail” (Psalm 20:2) in the morning prayers. According to the *Ari*, we recite Psalm 20 to draw down and give birth

to the most enlightened consciousness [of *Mashiach*] (*Shaar HaKavanos, Inyan Mizmor Yaancha*). This Psalm contains seventy words, corresponding to the seventy cries of a woman during childbirth. For the final redemption will be like a birth that follows after many contractions—namely, the *chevlei Mashiach* (birth pangs of *Mashiach*).

[Similarly, on the individual level,] the essence of being born anew is the birth of new levels of consciousness. For waking up from sleep to start a new day and serve God anew is the exact counterpart to being born after having been in a state of gestation in the womb. The seventy cries correspond to the seventy facets of the Torah that constitute the totality of the enlightened consciousness to which a person must give birth, and which he must draw down in order to awaken from his own deep sleep and spiritual descent. In this way, he restores to himself all seventy facets of the Torah that he has lost, and is able to begin anew. This is the essence of the redemption on the individual level as well as on the collective level.

Again, this is why “A redeemer will come to Tziyon and to those in Yaakov who return from rebellion” follows this

They each receive life-force one from the other⁸² [i.e., each receives from the one above and transmits to the one below], saying: Holy in the highest supernal heavens, abode of His presence; holy upon the earth, the end result of His self-constriction; holy in all the universes and throughout the endless expanse of time, is HaShem, the God of hosts; the entire world is filled with the radiance of His glory. A wind lifted me up and I heard behind me a great, rushing sound: May the glory of HaShem be blessed and increasingly revealed and drawn forth from its hidden place. A spirit of prophecy lifted me up and I heard behind me the mighty rushing sound of those who utter praises, saying: HaShem's glory is continually blessed from the place of the abode of His *Shechinah*. HaShem will reign in the eternal future. HaShem's hidden sovereignty is already established in this world and in all worlds, forever.

HaShem, God of Avraham, Yitzchak, and Yisrael our forefathers, preserve this declaration of Your holiness and sovereignty permanently as the motivating thought in the hearts of Your people, and direct their hearts and minds to You. For You are compassionate, and therefore desire to help us atone for and become completely cleansed of the blemish of our deliberate transgressions, instead of destroying us if only we return to You. Time and again You retract Your anger and do not allow the full heat of Your judgment to become aroused. For You, HaShem, are good and forgiving, and Your love is boundless for all who call upon You. Your loving righteousness is an eternal righteousness, and Your Torah is truth. Grant truth [i.e., validate and fulfill Your promise] to Yaakov and reveal Your unconditional loving-kindness to Avraham, as You promised our forefathers from days of old. Blessed is HaShem who ladens us with goodness and blessing each and every day of our lives; the almighty God of our salvation forever, *selah*. HaShem, the God of all the hosts of heaven and earth is with us; the God of Yaakov is our fortress [assurance and inspiration] forever, *selah*. HaShem, God of hosts, happy is the man who trusts only in You. HaShem, merciful God, save us! O King, answer us on the day we call!

When saying “*Baruch Hu Eloheinu Shebaranu*—Blessed is He, our God, who created us” (the initials of which spell *BeHaEiSh* [בְּהַאֵשׁ, in the fire]), intend to offer your life for the sanctification of HaShem's Name [like Avraham, whom Nimrod cast into a fiery furnace]:

Blessed is He, our God, who created us for the sake of His glory, set us apart from those who go astray,⁸³ gave us a Torah of truth, and

but they are really fooling themselves because they're nowhere near where they think they are. A person must pray to be set apart from these different kinds of errors.

דִּין מִן דִּין. וְאָמְרִין קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ. קְדִישׁ עַל אֲרַעָא עוֹבֵד גְּבוּרְתָּהּ. קְדִישׁ לְעֵלְמָא וְלְעֵלְמֵי עֲלַמְיָא. יְיָ צְבָאוֹת. מְלֵיאָא כָּל אֲרַעָא זִיו יְקָרָהּ: וְתִשְׁאַנְגִי רוּחַ. וְאֶשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גָּדוֹל. בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ: וְנִטְלָתְנִי רוּחָא. וְשִׁמְעִית בְּתַרְיָ קֵל זִיעַ סָגִיא דְמִשְׁבַּחִין וְאָמְרִין: בְּרִיךְ יְקָרָא דִּי מְאַתֵּר בֵּית שְׁכִינְתָּהּ: יְיָ יְמַלֵּךְ לְעוֹלָם וָעֶד: יְיָ מַלְכוּתָהּ קָאָם לְעֵלְמָא וְלְעֵלְמֵי עֲלַמְיָא.

יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ. שְׁמֵרָה זֹאת לְעוֹלָם לְיַצֵּר מַחֲשָׁבוֹת לִבְבַּ עַמְּךָ. וְהִכֵּן לְבָבְךָ אֵלֶיךָ: וְהוּא רַחוּם. יִכְפֹּר עוֹן וְלֹא יִשְׁחִית. וְהִרְבֵּה לְהַשְׁיב אָפוֹ. וְלֹא יַעִיר כָּל חַמַּת: כִּי אַתָּה אֲדֹנָי טוֹב וְסֶלַח. וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ: צְדָקְתָּךְ צְדָק לְעוֹלָם וְתוֹרַתְךָ אֱמֶת: תִּתֵּן אֱמֶת לִיעֲקֹב. חֶסֶד לְאַבְרָהָם. אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִימֵי קֶדֶם: בְּרוּךְ אֲדֹנָי יוֹם יוֹם יַעֲמֵס לָנוּ. הָאֵל יִשׁוּעָתָנוּ סָלָה: יְיָ צְבָאוֹת עִמָּנוּ. מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סָלָה: יְיָ צְבָאוֹת אֲשֶׁרֵי אָדָם בְּטַח בָּךְ: יְיָ הוֹשִׁיעָה. הַמְּלֹךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ:

כשאומר "ברוך הוא אלהינו שבראנו" (ר"ת בהאש) יכוין למסור נפשו על קדושת שמו יתברך:

בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְרָאָנוּ לְכְבוֹדוֹ. וְהִבְדִּילָנוּ מִן הַתּוֹעִים. וְנָתַן לָנוּ תוֹרַת אֱמֶת. וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. הוּא יַפְתַּח לָבְנוּ בְּתוֹרַתוֹ.

82 “Each calls to the other ... They each receive, one from the other” (Isaiah 6:3). The verse states, “Each calls to the other,” but the *Targum* (Aramaic translation) states, “Each receives, one from the other.” *Rashi* adds, “Each asks permission of the other [to praise God].” Considering the opinions of *Rashi* and the *Targum*, Breslover chassidim make a special effort to hear and accept each other's ideas. They are also careful not to force their ideas on other people (*Rabbi Levi Yitzchok Bender*).

83 “Blessed is He, our God, who...set us apart from those who go astray.” Reb Noson once spoke about “those who go astray” and explained that it refers to three kinds of mistakes people make in relating to God. First, there are those who are completely distant from God, and therefore miss out on a relationship with Him. Second, there are those who choose a middle path, which gives them some awareness of God but not true closeness and connection. Third, there are those who think they are very close to God,

implanted eternal life within us. May He open our hearts and minds with His Torah, and instill His love and His awe in our hearts to do His will and serve Him wholeheartedly, so that we do not labor in vain or bring forth in confusion. May it be in accordance with Your will, HaShem our God and God of our ancestors, that we merit to observe Your laws and Your commandments in this world, and thereby become worthy to live, see and inherit the goodness and blessing of the messianic age and eternal life in the World to Come. So that the glory of my soul will sing to You forever and never be silent, HaShem my God, I will thank You forever. Blessed is the man who places his trust in HaShem; HaShem Himself will be his security. Trust in HaShem for all eternity, for with the letters *Yod* and *Heh*, HaShem formed worlds [this world and the World to Come]. Those who discern Your Name [i.e., Your mastery over nature and history] will trust in You, for You, HaShem, have never forsaken and will never forsake those who seek You. Your prophet Yeshaya therefore informed us: HaShem desired, for the sake of his [Israel's] righteousness [i.e., so that we could draw close to Him through our own efforts], to magnify Torah and glorify it.

HaShem, You alone are our Lord. How majestic is Your Name [i.e., the revelation of Your providence with which You govern] throughout the entire world down to the smallest detail of physical reality! Be strong and courageous of heart, all you who hope in HaShem.⁸⁴ And now, we beseech You, may the power of my Lord [the *Shechinah*] grow greater and greater, as You promised. Remember Your mercies, HaShem, and Your kindnesses, for they have existed from before the beginning of time.

The chazzan says *Kaddish Shalem* (*Tiskabel*):

THE COMPLETE KADDISH

May His Great Name be magnified and sanctified and ever more greatly revealed (the congregation answers: *Amen*) in the world that He created according to His will. May He establish His eternal kingdom, cause His final redemption to spring forth, and hasten the coronation of His anointed *Mashiach* (the congregation answers: *Amen*); in your lifetime, in your days, and in the lifetime of the entire family of Israel, speedily and soon, and say *amen* (the congregation answers: *Amen*).

Congregation and *chazzan*: May His Great Name be blessed and increasingly revealed in this world and all worlds forever and for all eternity!

Blessed, praised, glorified, exalted, sublime, esteemed, elevated, and illuminated is the Name of the Holy One, blessed be He, ((the congregation

וישם בלבנו אהבתו ויראתו ולעשות רצונו ולעבדו בלבב שלם. למען לא ניגע לריק ולא גלד לבהלה: יהי רצון מלפניך יי אלהינו ואלהי אבותינו. שנשמור חקיך בעולם הזה. ונזכה ונחיה ונראה ונירש טובה וברכה לשני ימות המשיח ולחיי העולם הבא: למען יזמרך כבוד ולא ידם. יי אלהי לעולם אודך: ברוך הגבר אשר יבטח ביי. והיה יי מבטחו: בטחו ביי עדי עד. כי ביה יי צור עולמים: ויבטחו בה יודעי שמך. כי לא עזבת דרשיך יי: יי חפץ למען צדקו. יגדיל תורה ויאדיר:

יי אדונינו מה אדיר שמך בכל הארץ: חזקו ויאמץ ללבבכם כל המיחלים ליי: ועתה יגדל נא פח אדני פאשר דברת לאמר: זכר רחמיך יי וחסדיך כי מעולם המה:

החזן אומר קדיש שלם (תתקבל):

קדיש שלם

יתגדל ויתקדש שמייה רבא, (הקהל עונים: אמן): בעלמא די ברא כרעויתה וימליך מלכותה ויצמח פרקיה ויקרב (נ"א: קץ) משיחה, (הקהל עונים: אמן): בחייכון וביומיכון ובחיי דכל בית ישראל בעגלא ובזמן קריב. ואמרו אמן, (הקהל עונים: אמן):

קו"ח: יהא שמייה רבא מברך לעלם ולעלמי עלמיא.

84 "Be strong and courageous of heart, all you who hope in HaShem" (Psalms 31:25). Rebbe Nachman stressed, "All who hope in God." You may not be worthy of holiness or devotion, but you can still hope. In this way, you can be "strong and courageous of heart." No matter what happens, never let anything discourage you. Even more, you should encourage others not to be dismayed,

no matter what they have to endure. You may be aware of your own failings, but still, this should not prevent you from encouraging others. It is easier to inspire others than to strengthen yourself...and strengthen them in every way you can... Do this, and eventually you will also be affected and be worthy of true devotion to God (RNW #120).

answers:) *amen*). Above (during the Ten Days of Repentance add: and beyond) all blessing and song, praise and consolation which will ever be uttered in the world, and say *amen* (the congregation answers: *Amen*).

May the prayers and supplications of the entire family of Israel be acceptable before our Father who is in heaven, and say *amen* (the congregation answers: *Amen*).

May there be abundant peace from heaven, and good lives, for us and for all Israel, and say *amen* (the congregation answers: *Amen*).

May He who makes peace (during the Ten Days of Repentance say: the peace) in His highest heavens also make peace for us and for all Israel, and say *amen* (the congregation answers: *Amen*).

RETURNING THE TORAH TO THE ARK

As the *Sefer Torah* is returned to the Ark, the *chazzan* says:

Praise HaShem's Name, for His Name is exalted above and beyond all conception.

The congregation continues: His majesty will shine over earth and heaven alike. For He will raise up His people's fallen honor. He will restore the pride of all His devoted ones, the descendants of Yisrael, the people that draws all creation close to Him, *halleluYah*.

The entire congregation continues saying *LeDavid Mizmor* (Psalm 24) as the Torah is returned to the Ark, as was said by the *Kohanim* when they brought the Ark of the Covenant into the Holy of Holies of the First Temple for the first time in the days of *Shlomo HaMelech*, of blessed memory:

By David, a *mizmor*: To HaShem alone belongs the earth and all it contains, the inhabited world and all who dwell in it. He founded it [human civilization] along the seas, and He continues to establish it [the world, and the course of history] along the major rivers. Who can ascend HaShem's mountain to perceive His hand in nature and history? And even then, who can maintain his equilibrium in the place of His holiness? For this, God says, one must have clean hands and a pure heart; he must not have borne My soul which I have given him in vain; he must not have sworn deceitfully. He shall then bear HaShem's blessing and be worthy of charity from the God of his deliverance. Such is the generation that seeks God's hidden presence, the children of Yaakov who seek Your presence at all times, *selah*. Lift up your heads, O gates of the Holy Temple; raise yourselves up, O portals of eternity, so that the King of glory may enter. Who is this King of glory in whose name you admonish us? It is HaShem, invincible and

יִתְבַּרְךָ. וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיְתַרְוֶמֶם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקִדְשָׁא בְרִיךְ הוּא, (הקהל עונים: בְּרִיךְ הוּא): לְעֵלְא מִן כָּל (בעשי"ת: וְלְעֵלְא מִכָּל) בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין בְּעֵלְמָא. וְאִמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קִדָּם אָבוּהוֹן דִּי בְשִׁמְיָא, וְאִמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמִיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

עוֹשֶׂה שְׁלוֹם (בעשי"ת: הַשְּׁלוֹם) בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

סדר הכנסת ספר תורה

כשמוליכין ספר התורה לארון אומר החזן:

חזן: יְהִלְלוּ אֶת שֵׁם יי כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ:

והקהל אומרים: הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם: וַיְרֵם קַרְן לְעַמּוֹ. תְּהִלָּה לְכָל חֲסִידָיו. לְבַנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ. הַלְלוּיָהּ:

וממשיכים ואומרים "לְדוֹד מִזְמוֹר" וכו' בדיוק כמו שהכהנים אמרו אותו כשהכניסו את ארון ברית ה' להיכל קודש הקדשים של בית המקדש הראשון בפעם הראשונה בימי שלמה המלך עליו השלום:

לְדוֹד מִזְמוֹר. לַיי הָאֶרֶץ וּמְלוֹאָהּ. תִּבֵּל וַיִּשְׁבִּי בָהּ: כִּי הוּא עַל יָמִים יִסְדָּהּ. וְעַל נְהָרוֹת יְכוֹנְנָהּ: מִי יַעֲלֶה בָהּ יי. וּמִי יִקּוּם בְּמִקּוּם קִדְשׁוֹ: נְקִי כַפַּיִם וְגַב לְבָב. אֲשֶׁר לֹא נִשְׂא לְשׂוֹא נִפְשֵׁי וְלֹא נִשְׁבַּע לְמִרְמָה: יִשְׂא בְרַכָּה מֵאֵת יי. וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דוֹר דִּרְשָׁיו. מִבְּקִשֵׁי פְּנִיָּה יַעֲקֹב סָלָה: שְׂאוּ שְׁעָרֵים רְאשֵׁיכֶם וְהִנְשְׂאוּ פִתְחֵי עוֹלָם. וַיְבוֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד. יי

all-powerful! HaShem, mighty in battle! Lift up your heads, O gates, and raise yourselves up, O portals of eternity, so that the King of glory may enter and reveal Himself in His world. Who is He, this King of glory? HaShem, the God of all the hosts of heaven and earth, He is the King of glory forever, *selah!*

As the *Sefer Torah* is being placed in the Ark say:

And when it [the Ark] came to rest, he [Moshe] would say: Return HaShem, rest Your presence on Israel's myriads. Rise up, HaShem, to enter Your permanent resting place in the Holy of Holies, You and the Ark of Your strength! David said: Let Your *Kohanim* attire themselves in righteousness and Your devoted servants sing for joy. For the sake of David Your servant, do not turn away the face and do not revoke the predetermined time of the coming of Your anointed *Mashiach*. HaShem says: I have given you a good portion; do not forsake My Torah. It is a Tree of Life for those who grasp it, and those who support it are truly fortunate. Its ways are ways of pleasantness and all its paths are filled with peace. Israel says: Return us to You, HaShem; then we shall return. Renew our days as of old [i.e., You initiate the redemption by bringing us back to Your Torah, just as when You brought us out of Egypt even though we lacked merit].

On days when *Tachanun* is not said, omit *Tefillah LeDavid* (Psalm 86) and proceed directly to *Beis Yaakov* and *Shir HaMaalos LeDavid*. On days when even *El Erech Apayim* is not said before *Krias HaTorah*, proceed directly to *Shir shel Yom*.

A prayer by David: HaShem, incline Your ear, answer me, for I am poor and destitute. Safeguard my soul, for have I not devoted myself to You without thought of reward? O my God, deliver Your servant who trustingly looks only to You. HaShem, be gracious to me, for to You alone I call throughout the day. Bring joy to the soul of Your servant, for to You, HaShem, I have offered myself completely. For You, HaShem, are good and forgiving; Your loving-kindness is unlimited for all who call upon You. HaShem, be attentive to my prayer and my inner struggle to draw close to You; listen closely to the tone of my voice as I articulate my pleas. In particular, on the day of my distress, I will call upon You, for I know that You will answer me. HaShem, there is none like You among all the heavenly powers; nobody can do what You do and nothing takes place without Your willing it. The day will therefore come when all the nations that You have made will come to bow down and subordinate themselves to You, HaShem; they will finally give honor to and feel the overwhelming presence of Your Name. For You are very great in loving-kindness; You perform supernatural wonders; and will lead mankind to recognize that You alone are God. HaShem, teach me the way behind all Your ways so that I

עזוז וגבור. יי גבור מלחמה: שאו שערים ראשיכם ושאו פתחי עולם. ויבא מלך הכבוד: מי הוא זה מלך הכבוד. יי צבאות הוא מלך הכבוד סלה:

כשמכניסין הספר תורה לארון הקודש אומרים זה:

ובנחה יאמר. שובה יי רבבות אלפי ישראל: קומה יי למנוחתך. אתה וארון עזת: כהניך ילבשו צדק. וחסידך ירגנו: בעבור דוד עבדך אל תשב פני משיחך: כי לקח טוב נתתי לכם. תורתך אל תעזבו: עץ חיים היא למחזיקים בה. ותמכיה מאשר: דרכיה דרכי נעם וכל נתיבותיה שלום: השיבנו יי אליך ונשובה. חדש מינו בקדם:

בימים שאין אומרים בהם תחנון אין אומרים "תפילה לדוד" ומתחילין מ"בית יעקב" ובימים שאין אומרים גם "אל ארך אפים" שלפני קריאת התורה, מתחילין בשיר של יום.

תפילה לדוד. הטה יי אזנת עיני. כי עני ואביון אני: שמרה נפשי כי חסיד אני. הושע עבדך אתה אלהי. הבוטח אליך: חנני אדני. כי אליך אקרא כל היום: שמח נפש עבדך. כי אליך אדני נפשי אשא: כי אתה אדני טוב וסלח ורב חסד לכל קראיך: האזינה יי תפילתי והקשיבה בקול תחנונותי: ביום צרתי אקראך כי תענני: אין כמותך באלהים אדני. ואין כמעשיך: כל גוים אשר עשית יבואו וישתחוו לפניך אדני. וכבדו לשמך: כי גדול אתה ועשה נפלאות. אתה אלהים לבדך: הורני יי דרכך. אהלך באמתך. יחד לבבי ליראה שמך: אודה אדני אלהי בכל לבבי. ואכבדה שמך לעולם: כי חסדך גדול עלי. והצלת נפשי משאול תחתיה: אלהים. זדים קמו עלי ועדת עריצים בקשו נפשי. ולא שמוך לנגדם: ואתה אדני אל רחום וחנון. ארך אפים ורב חסד ואמת: פנה אלי וחנוני. תנה עזך לעבדך והושיעה לבן

may walk unwaveringly in Your truth; unify the contradictory pulls of my heart so that I may conscientiously fear Your Name. HaShem my God, then I will thank and acknowledge You with my whole heart, and I will give honor to Your Name forevermore. For You extended Your great loving-kindness to me; You rescued my soul from the deepest hell. O God, You rescued me from malicious men who rose up against me; You rescued me from an assembly of ruthless men who sought to destroy my soul; they were not mindful of You. They do not realize that You, HaShem, are a merciful and gracious God, patient and slow to anger; You bestow Your loving-kindness abundantly and truthfully and You have therefore not forsaken me. O turn to me now and be gracious to me; grant Your power to Israel Your servant to persevere against all odds; help me, the son of Your maidservant, to remain faithful to my people. Show me a sign of favor so that my enemies will realize You are still with me and be ashamed. HaShem, let them know that You alone have helped me and consoled me.

O family of Yaakov, come, let us walk in the light of the Torah of HaShem. For each nation has always walked in the name of a different god, but we have tenaciously walked and will continue to walk in the Name of HaShem our God forevermore. May the constant providence of HaShem our God accompany us and guide us miraculously as He accompanied our ancestors. May He never forsake us or abandon us, but incline our hearts to serve Him, to walk in all His ways, and to uphold His commandments, His laws, and His judgments which He instructed our ancestors. And may these words of mine that I have pleaded before HaShem be near to HaShem our God day and night — that He provide the needs of His servant, and the needs of His people Israel in accordance with the requirements of each and every day — so that all the inhabitants of the earth will know that HaShem is the ultimate power behind the scenes of history; there is no other.

A Song of Ascents by David: If HaShem had not accompanied us — let Israel now say; if the constant miraculous providence of HaShem had not accompanied us when men rose up against us, they would have swallowed us alive in their burning rage against us. Then, like the floodwaters of a raging sea, they would have inundated us; a river of troubles would have engulfed our soul. The violent floodwaters of history would have passed over our soul and finished us off. We bless You, HaShem, for not allowing them to tear us apart with their fangs. Our soul was rescued like a bird from the fowler's snare; now the snare is broken and we have escaped. Our help comes when we call out in the Name of HaShem, Maker of heaven and earth.

אֲמַתָּה: עֲשֵׂה עִמִּי אוֹת לְטוֹבָה. וַיִּרְאוּ שׁוֹנְאֵי וַיִּבְשׂוּ. כִּי אַתָּה יי
עֲזַרְתָּנִי וְנַחַמְתָּנִי:

בֵּית יַעֲקֹב. לָכוּ וְנִלְכָה בְּאוֹר יי: כִּי כָל הָעַמִּים יִלְכוּ אִישׁ בְּשֵׁם
אֱלֹהָיו. וְאִנְחָנוּ נִלְךְ בְּשֵׁם יי אֱלֹהֵינוּ לְעוֹלָם וָעֶד: יְהִי יי אֱלֹהֵינוּ
עִמָּנוּ בְּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ. אֵל יַעֲזִבֵנוּ וְאֵל יִטְשֵׁנוּ: לְהַטּוֹת
לְבַבֵנוּ אֵלָיו. לְלַכֵּת בְּכָל דְּרָכָיו וְלִשְׁמֹר מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו
אֲשֶׁר צִוָּה אֶת אֲבוֹתֵינוּ: וַיְהִי דְבַרִּי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לְפָנֶי יי.
קִרְבִּים אֵל יי אֱלֹהֵינוּ יוֹמָם וְלַיְלָה. לַעֲשׂוֹת מִשְׁפָּט עֲבָדוֹ וּמִשְׁפָּט
עַמּוֹ יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ: לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ כִּי יי הוּא
הָאֱלֹהִים. אִין עוֹד:

שִׁיר הַמַּעֲלוֹת לְדָוִד. לֹוִלִי יי שְׁהִיָּה לָנוּ יֹאמֵר נָא יִשְׂרָאֵל: לֹוִלִי יי
שְׁהִיָּה לָנוּ בְּקוֹם עָלֵינוּ אָדָם: אֲזִי חַיִּים בְּלַעֲוֹנוּ בַּחֲרוֹת אָפָם בָּנוּ:
אֲזִי הַמִּים שְׁטַפוּנוּ נַחֲלָה עָבַר עַל נַפְשֵׁנוּ: אֲזִי עָבַר עַל נַפְשֵׁנוּ
הַמִּים הַיָּדוֹנִים: בְּרוּךְ יי שֶׁלֹּא נִתְּנָנוּ טָרֶף לְשׁוֹנֵיהֶם: נַפְשֵׁנוּ כְּצַפּוֹר
נִמְלָטָה מִפַּח יוֹקְשִׁים. הַפַּח נִשְׁבַּר וְאִנְחָנוּ נִמְלָטָנוּ: עֲזַרְנוּ בְּשֵׁם
יי. עֲשֵׂה שְׁמִים וְאָרֶץ:

SONG OF THE DAY⁸⁵

On Sunday say: Today is the first day of the *Shabbos* week [i.e., the seven-day period that is preceded by and culminates in *Shabbos*],⁸⁶ on which the *Leviim* used to say in the Holy Temple:

By David, a *mizmor*: To HaShem alone belongs the earth and all it contains, the inhabited world and all who dwell in it. He founded it [human civilization] along the seas; and He continues to establish it [the world, and the course of history] along the major rivers. Who can ascend HaShem's mountain to perceive His hand in nature and history? And even then, who can maintain his equilibrium in the place of His holiness? For this, God says, one must have clean hands and a pure heart; he must not have borne My soul which I have given him in vain; he must not have sworn deceitfully. He shall then bear HaShem's blessing and be worthy of charity from the God of his deliverance. Such is the generation that seeks God's hidden presence, the children of Yaakov who seek Your presence at all times, *selah*. Lift up your heads, O gates of the Holy Temple; raise yourselves up, O portals of eternity, so that the King of glory may enter. Who is this King of glory in whose name you admonish us? It is HaShem, invincible and all-powerful! HaShem, mighty in battle! Lift up your heads, O gates, and raise yourselves up, O portals of eternity, so that the King of glory may enter and reveal Himself in His world. Who is He, this King of glory? HaShem, the God of all the hosts of heaven and earth, He is the King of glory forever, *selah!* "*Hoshi'einu*—Deliver us," followed by *Mourner's Kaddish*, p. XXX.

On Monday say: Today is the second day of the *Shabbos* week [i.e., the seven-day period that is preceded by and culminates in *Shabbos*], on which the *Leviim* used to say in the Holy Temple:

A *mizmor* by the descendants of Korach: HaShem is great everywhere, but His radiance shines exceedingly in the City of our God [Yerushalayim],

week"); on Monday, "*Hayom yom sheini beShabbos* (Today is the second day of the *Shabbos* week)," and so on. Reb Noson adds that by recalling *Shabbos* even from Sunday, we draw the sanctity of *Shabbos* into our weekdays. In addition, we specifically mention *Shabbos* when reciting the Song of the Day because song invokes joy, and we can also draw the joy of *Shabbos* into the weekdays (LH, *Hodaah* 6:11).

Reb Noson further notes that the main

songs will be sung in the future, when the Redemption takes place, and also in the World to Come. He points out that the songs of the weekdays represent the songs of this world, which lack complete joy since we are still beset by troubles. But the Song of *Shabbos* represents the Song of the Future, which will be complete and perfect joy. This is why we draw our songs from *Shabbos* (LH, *Nesias Kapayim* 2:4).

שיר של יום

היום יום ראשון בשבת. שבו היו הלויים אומרים בבית המקדש:
 לְדוֹד מִזְמוֹר. לַיְי הָאָרֶץ וּמְלוֹאָהָ. תִּבְל וַיִּשְׁבִּי בָהּ: כִּי הוּא עַל
 יָמִים יִסְדָּהּ. וְעַל נְהָרוֹת יְכוֹנְנָהּ: מִי יַעֲלֶה בָהָר יי. וּמִי יָקוּם
 בְּמִקְוֵם קִדְשׁוֹ: נָקִי כַפַּיִם וְבַר לֵבָב. אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נִפְשֵׁי
 וְלֹא נִשְׁבַּע לְמַרְמָה: יִשָּׂא בְרָכָה מֵאֵת יי. וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ:
 זֶה דוֹר דִּרְשָׁיו. מִבְּקִשֵׁי פְּנִיָה יַעֲקֹב סָלָה: שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם
 וְהִנְשְׂאוּ פִתְחֵי עוֹלָם. וַיְבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד. יי
 עֲזֹזוּ וְגִבּוֹר. יי גִּבּוֹר מִלְחָמָה: שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם וּשְׂאוּ פִתְחֵי
 עוֹלָם. וַיְבֹא מֶלֶךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד. יי צְבָאוֹת הוּא
 מֶלֶךְ הַכְּבוֹד סָלָה: הוֹשִׁיעֵנו

היום יום שני בשבת. שבו היו הלויים אומרים בבית המקדש:

שיר מזמור לבני קרח: גדול יי ומהלל מאד בעיר אלהינו הר
 קדשו: יפה נוף משוש כל הארץ. הר ציון ירפתי צפון. קרית מלך:

85 **Song of the Day.** During the Temple service, the *Leviim* would play musical instruments and sing a Psalm that reflected the specific energy of each day. On the first day of the week, they would sing, "To HaShem alone belongs the earth and all it contains" (Psalms 24:1). On the second day, they would sing, "HaShem is great [everywhere, but] His radiance shines exceedingly in the City of our God" (ibid. 48:1). On the third day, they would sing, "God stands in every tribunal of God; He [also sits] in the midst of the judges to render judgment" (ibid. 82:1). On the fourth day, they would sing, "O loving God who executes justice, HaShem...reveal Yourself" (ibid. 94:1). On the fifth day, they would sing, "Sing joyously to God, our innermost strength" (ibid. 81:1). On the sixth day,

they would sing, "[The time will come when] HaShem's sovereignty will finally be revealed" (ibid. 93:1). On *Shabbos*, they would sing, "A song in honor of the *Shabbos* day" (ibid. 92:1), a song for the Ultimate Future, for the day that will be all *Shabbos* and tranquil rest, for everlasting, eternal life (*Tamid* 7:4).

86 "**Today is the first day of the *Shabbos* week.**" The Torah states, "Remember the *Shabbos* day to sanctify it" (Exodus 20:8). The Sages say that this is a directive to count the days of the week according to *Shabbos* (*Mechilta*, loc. cit.). Unlike the nations, which assigned names of idolatry to the days of the week, the Jews refer to each day of the week by its proximity to *Shabbos*. Thus, on Sunday we say, "*Hayom yom rishon beShabbos* (Today is the first day of the *Shabbos*

and even more so on the mountain of His holy presence [i.e., in the Holy Temple]. Mount Zion is a beautiful sight, the joy of the whole earth, the aspiration of all who ascend from the north, the city of the great King. In its citadels, God became known as a stronghold and a refuge. For behold, kings assembled; together they came from afar to attack. When they witnessed the miracles that God performed on behalf of Israel, they were confounded, they panicked, they hastened to flee. Trembling seized them there; pangs like a woman in labor. To this day, HaShem, You continue to perform miracles by commanding the forces of nature to fulfill Your will: With an east wind, You smash the ships of Tarshish. And so, just as we heard from our ancestors, we have now seen miracles with our own eyes, in the City of the God of hosts, in the City of our God, may God establish it forever and for all eternity, *selah*. O God, we had always conceived of Your loving-kindness as being in the midst of Your Temple. But now we can testify that like Your Name, O God, the radiance of Your wondrous deeds shines unto the ends of the earth; Your right hand with which You save Israel is filled with charity. Therefore, let Mount Zion be glad and the cities of Yehudah rejoice over Your righteous judgments which You have executed against those who wish to attack us. Walk around Tziyon, encircle her and count her towers. Set your hearts on her ramparts and behold her lofty citadels, in order to recount what you have seen with your own eyes to the last generation. In order to testify that this God is our God forever. He will continue to lead us eternally beyond earthly mortality. “*Hoshi'einu—Deliver us,*” followed by *Mourner's Kaddish*, p. XXX.

On Tuesday say: Today is the third day of the *Shabbos* week [i.e., the seven-day period that is preceded by and culminates in *Shabbos*], on which the *Leviim* used to say in the Holy Temple:

A *mizmor* by Asaf: God stands with the litigants and the witnesses in every tribunal of God; He also sits in the midst of the judges to render judgment. Therefore I ask you, you judges: How long will you continue to render distorted judgment and show partiality toward those who perpetrate evil, *selah*? Render fair judgment to the impoverished and the orphan; deal righteously with the afflicted and the needy. Rescue the impoverished and the destitute; rescue them from the hand of the lawless. But the judges have been blinded by bribes; they pretend that they do not know. As a result, they cannot discern between right and wrong; as long as they continue to walk in their own darkness, the very foundations of earth [i.e., society] will vacillate and totter. I had always thought that you were mighty judges, children [extensions] of the Most High by virtue of the power you wield. The truth, however, is that you will die just like the people you oppressed, and you will stumble in your deceit like any official who misuses his vested authority. Arise, O God of justice, judge the earth, for You control the destiny of all the nations. “*Hoshi'einu—Deliver us,*” followed by *Mourner's Kaddish*, p. XXX.

רַב: אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב: כִּי הִנֵּה הַמְּלָכִים נוֹעְדוּ.
עָבְרוּ יַחְדָּו. הִמָּה רָאוּ כֵן תָּמָהּוּ. נִבְהָלוּ נִחְפְּזוּ: רַעְדָה אַחְזַתֶּם
שָׁם. חֵיל כִּיּוֹלָדָה: בְּרוּחַ קָדִים תִּשְׁבֵּר אַנְיֹת תִּרְשִׁישׁ: בְּאֲשֶׁר
שָׁמַעְנוּ כֵן רָאִינוּ בְּעִיר יִי צְבָאוֹת בְּעִיר אֱלֹהֵינוּ. אֱלֹהִים יְכוֹנְנָה
עַד עוֹלָם סָלָה: דְּמִינוּ אֱלֹהִים חֲסִדָּהּ בְּקֶרֶב הַיְכָלָהּ: כְּשִׁמְךָ אֱלֹהִים
כֵּן תִּהְלָתָהּ עַל קֶצְוֵי אֶרֶץ. צָדֵק מְלֵאָה יְמִינָהּ: יִשְׁמַח הַר צִיּוֹן.
תִּגְלָנָה בְּנוֹת יְהוּדָה. לְמַעַן מִשְׁפָּטֶיהָ: סָבוּ צִיּוֹן וְהַקִּיפוּהָ. סִפְרוּ
מִגְדָּלֶיהָ: שִׁיתוּ לְבַבְכֶם לְחִילָהּ. פִּסְגוּ אַרְמְנוֹתֶיהָ. לְמַעַן תִּסְפְּרוּ
לְדוֹר אַחֲרוֹן: כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד. הוּא יְנַהַגְנוּ עַל
מוֹת: הוֹשִׁיעֵנוּ

הַיּוֹם יוֹם שְׁלִישִׁי בְּשַׁבָּת. שָׁבוּ הֵיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:
מִזְמוֹר לְאַסָּף. אֱלֹהִים נִצָּב בַּעֲדַת אֵל. בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט: עַד
מָתִי תִשְׁפָּטוּ עוֹל. וּפְגִי רְשָׁעִים תִּשְׂאוּ סָלָה: שְׁפֹטוּ דָל וְיִתּוֹם.
עָנִי וְרֵשׁ הַצְּדִיקוּ: פְּלֹטוּ דָל וְאַבְיוֹן. מִיַּד רְשָׁעִים הַצִּילוּ: לֹא יִדְעוּ
וְלֹא יִבְיִנוּ בַּחֲשֵׁכָה יִתְהַלְכוּ. יְמוּטוּ כָּל מוֹסְדֵי אֶרֶץ: אֲנִי אֹמְרֵתִי
אֱלֹהִים אַתֶּם. וּבְגִי עֲלִיוֹן כְּלָכֶם: אֲכֹן כְּאֵדָם תִּמּוֹתוּן. וּכְאֲחַד
הַשָּׂרִים תִּפְּלוּ: קוֹמָה אֱלֹהִים שְׁפֹטָה הָאָרֶץ. כִּי אַתָּה תִּנְחַל בְּכָל
הַגּוֹיִם: הוֹשִׁיעֵנוּ

On Wednesday say: Today is the fourth day of the *Shabbos* week [i.e., the seven-day period that is preceded by and culminates in *Shabbos*], on which the *Leviim* used to say in the Holy Temple:

O loving God who executes justice, HaShem, merciful God, loving God who executes justice, reveal Yourself. Arise, O Judge of the earth; let the arrogant suffer the consequences of their actions. How long will the wicked, HaShem, how long will the wicked congratulate themselves? They converse freely and openly about the evil acts they intend to perpetrate; they speak arrogantly, they boast, all those who perpetrate injustice. HaShem, they crush Your people and they oppress Your inheritance! They slay the widow and the stranger, and murder orphans! And they say, "God will not see, and the God of Yaakov will not consider!" But *you* consider, you senseless people, you fools; when will you become wise? Shall He who implants the ear not hear? Shall He who forms the eye not see? Shall He who punishes nations not chastise? Shall He who teaches man knowledge not know? HaShem knows men's thoughts, that they are illusory. O God, fortunate is the person whom You discipline through suffering and thereby instruct in Your Torah. You grant him tranquility in times of adversity, until a pit is dug for the wicked. For HaShem will never renounce His people, nor forsake His inheritance. Indeed, a time will come when justice which is now perverted will again revert to judgment and all the upright in heart will pursue it. In the meantime, Israel asks mankind: Who is prepared to rise up for me against evildoers? Who will stand up on my behalf against those who perpetrate injustice? But the truth is: Had HaShem not come to my assistance, my soul would long ago have been consigned to the silence of the grave. When I thought my foot was slipping, HaShem, Your loving-kindness alone upheld me. When multitudes of thoughts warred within me, only Your consolations soothed my soul. I asked myself: Can a tribunal that negates truth, or that makes the perversion of justice into law, be associated with You? Can a tribunal have anything to do with You if it bands together to take the soul of the righteous and condemns innocent blood? In the face of all this evil, I realize that HaShem is my only refuge; my God is the only protective shelter I seek. He will surely turn their own violence against them and cut them down through their own wickedness; HaShem our God will cut them down.

Let us go forth from sadness and constriction and sing joyously to HaShem. Let us arouse ourselves to thank the Ground of our existence. Let us approach His presence with thanks for the special providence with which He has led us from the very beginning. Let us arouse ourselves to thank Him songs of praise that cut through all barriers. For HaShem is omnipotent over all who wish to perpetrate evil. He is the great King who rules over all powers. "*Hoshi'einu*—Deliver us," followed by *Mourner's Kaddish*, p. XXX.

היום יום רביעי בשבת. שבו היו הלויים אומרים בבית המקדש:
אל נקמות יי. אל נקמות הופיע: הנשא שפט הארץ. השב גמול
על גאים: עד מתי רשעים. יי. עד מתי רשעים יעלזו: יביעו
ידברו ענתק. יתאמרו כל פעלי און: עמה יי ידבאו. ונחלתה יענו:
אלמנה וגר יהרגו ויתומים ירצחו: ויאמרו לא יראה יה. ולא יבין
אלהי יעקב: בינו בערים בעם. וכסילים מתי תשכילו: הנטע
אזן הלא ישמע. אם יצר עין הלא יביט: היסר גוים הלא יוכיח.
המלמד אדם דעת: יי ידע מחשבות אדם. כי המה הבל: אשרי
הגבר אשר תיסרנו יה. ומתורתה תלמדנו: להשקיט לו מימי
רע. עד יכרה לרשע שחת: כי לא יטש יי עמו. ונחלתו לא יעזב:
כי עד צדק ישוב משפט. ואחריו כל ישרי לב: מי יקום לי עם
מרעים. מי יתיצב לי עם פעלי און: לולי יי עזרתה לי כמעט
שכנה דומה נפשי: אם אמרתי מטה רגלי. חסדה יי יסעדני: ברב
שרעפי בקרבי תנחומיך ישעשעו נפשי: היחברך פסא הוות. יצר
עמל עלי חק: גודו על נפש צדיק ודם נקי ירשיעו: ויהי יי לי
למשגב. ואלהי לצור מחסי: וישב עליהם את אונם וברעתם
יצמיתם. יצמיתם יי אלהינו:

לכו נרננה ליי. נריעה לצור ישענו: נקדמה פניו בתודה. בזמירות
נריע לו: כי אל גדול יי ומלך גדול על כל אלהים: הושיענו

On Thursday say: Today is the fifth day of the *Shabbos* week [i.e., the seven-day period that is preceded by and culminates in *Shabbos*], on which the *Leviim* used to say in the Holy Temple:

Dedicated to the One who grants victory through melodies played on the *gitit*-harp, a song by Asaf: Sing joyously to God, our innermost strength; blow [the *shofar*] to praise the God of Yaakov. Take up a song of praise that cuts away all barriers; sound a tambourine, a pleasant harp, and a lyre. Blow a *shofar* at the beginning of the month, when the new moon is yet concealed; in honor of *Rosh HaShanah*, our day of celebration. For it is a law for Israel, a day of sitting in judgment for the God of Yaakov. He ordained it in remembrance of Yehosef [Yosef] when he was released from the dungeon on *Rosh HaShanah* and went forth to rule the land of Egypt. It was then that Yosef said: I have heard a language I never knew. God says: Many years later, on the same day, I began freeing Yosef's people from the servitude of carrying bricks and the menial labor of boiling lime. I removed their shoulder from the burden; their hands were freed from the kiln. In distress you called to Me and I rescued you; so shall I answer you in the concealment of thunder [i.e., when I disguise My direct intervention in natural events]; I will test you as I tested you at the waters of contention, *selah*. O My people, hear Me when I admonish you; O Israel, if you would only hear Me [i.e., My deepest calling to you]: Let no alien power reside within you, and do not bow down before any external force. I am HaShem your God who lifts you out of the land of Egypt [the land of double binds and double constrictions]; open your mouth wide [i.e., articulate your prayer to Me, express your deepest longing, pray for the ultimate redemption], and I will fulfill it. But My people did not heed My voice. Israel did not wish to submit to Me. So I sent them away to follow their hearts' fantasies, to pursue their own schemes and to suffer the consequences. Still, if at any time My people would listen to Me, if Israel would pursue My pathways—I would immediately subdue their enemies and turn My hand back against their oppressors. He would turn His hand against those who hate HaShem, against those who deny Him [His existence, His providence, His love]. Then their time would come for their memory to be blotted out forever, whereas Israel's time would extend forever. He would then feed them [Israel], even the least of them from the choicest wheat. HaShem Himself says: O Israel, I would miraculously satiate you with honey that flows from dry rock! "*Hoshi'einu*—Deliver us," followed by *Mourner's Kaddish*, p. XXX.

On Friday say: Today is the sixth day of the *Shabbos* week [i.e., the seven-day period that is preceded by and culminates in *Shabbos*], on which the *Leviim* used to say in the Holy Temple:

The time will come when HaShem's sovereignty will finally be revealed; He will clothe Himself in majesty; HaShem will clothe Himself, He will gird Himself in order to reveal the invincible might of His will; He will also firmly establish the world of men so that it totters no more.

היום יום חמישי בשבת. שבו היו הלויים אומרים בבית המקדש:
 למנצח על הגתית לאסף: הרנינו לאלהים עוזנו. הריעו לאלהי
 יעקב: שאו זמרה ותנו תף. כנור נעים עם נבל: תקעו בחדש
 שופר. בפסח ליום חגנו: כי חק לישראל הוא. משפט לאלהי
 יעקב: עדות ביהוסף שמו. בצאתו על ארץ מצרים. שפת לא
 ידעתי אשמע: הסירותי מסבל שכמו. בפיו מדוד תעברנה:
 בצרה קראת ואחלצך. אענה בסתר רעם. אבחנה על מי מריבה
 סלה: שמע עמי ואעידה בך. ישראל אם תשמע לי: לא יהיה בך
 אל זר. ולא תשתחוה לאל נכר: אנכי יי אלהיך המעלה מארץ
 מצרים. הרחב פיה ואמלאהו: ולא שמע עמי לקולי וישראל
 לא אבה לי: ואשליחו בשוריות לבם. ילכו במועצותיהם: לו
 עמי שמע לי. ישראל בדרכי יהלכו: כמעט. אויביהם אכניע.
 ועל צריהם אשיב ידי: משנאי יי יכחשו לו. ויהי עתם לעולם:
 ויאכילהו מחלב חטה. ומצור דבש אשביעך: הושיענו

היום יום ששי בשבת. שבו היו הלויים אומרים בבית המקדש:
 יי מלך גאות לבש. לבש יי עז התאזר. אף תפון תבל בל תמוט:

Your Throne will then stand firm, O You who are from eternity. In the meantime, HaShem, the floodwaters of history have risen; the floodwaters of mighty empires have lifted up their voices against God. But just as floodwaters rise before they subside, so, too, the rise of mighty empires is only a prelude to their decline. More than the thunderous roaring of many waters flowing into the sea, mightier than the ocean breakers, HaShem alone [i.e., His sovereignty] is mighty on high. Israel will therefore realize: Your testimonies are remarkably faithful. Mankind will realize: The word *Kodesh* (Holy) truly befits Your Temple wherein all existence is elevated from the earthly mundane to the most exalted heavenly sanctity, HaShem, for an infinite length of days. “*Hoshi'einu—Deliver us,*” followed by *Mourner's Kaddish*, p. XXX.

Deliver us, HaShem our God, and gather us from among the nations to give thanks to Your holy Name, and to become elevated in praising and reflecting Your radiance! HaShem, God of Israel, may You be blessed and acknowledged as the source of all blessing, from the highest world to the lowest. And all the people will say *amen*, *halleluYah!* Blessed is HaShem from Tziyon, blessed is the One who dwells in Yerushalayim, *halleluYah!* Blessed is the One God, the God of Israel who alone does wonders. May the Name [revelation] of His glory be ever more increased in the world and forever more. May the entire earth be filled with His radiant glory, *amen* and *amen!*

THE MOURNER'S KADDISH

May His Great Name be magnified and sanctified and ever more greatly revealed (the congregation answers: *Amen*) in the world that He created according to His will. May He establish His eternal kingdom, cause His final redemption to spring forth, and hasten the coronation of His anointed *Mashiach* (the congregation answers: *Amen*); in your lifetime, in your days, and in the lifetime of the entire family of Israel, speedily and soon, and say *amen* (the congregation answers: *Amen*).

Congregation and *chazzan*: May His Great Name be blessed and increasingly revealed in this world and all worlds forever and for all eternity!

Blessed, praised, glorified, exalted, sublime, esteemed, elevated, and illuminated is the Name of the Holy One, blessed be He, ((the congregation answers:) *amen*). Above (during the Ten Days of Repentance add: and beyond) all blessing and song, praise and consolation which will ever be uttered in the world, and say *amen* (the congregation answers: *Amen*).

May there be abundant peace from heaven, and good lives, for us and for all Israel, and say *amen* (the congregation answers: *Amen*).

May He who makes peace (during the Ten Days of Repentance say: the peace) in His highest heavens also make peace for us and for all Israel, and say *amen* (the congregation answers: *Amen*).

נכון כְּסֵאֵךְ מְאֹז. מְעוֹלָם אָתָּה: נִשְׂאוּ נְהָרוֹת יי. נִשְׂאוּ נְהָרוֹת קוֹלָם. יִשְׂאוּ נְהָרוֹת דְּכָיִים: מְקִלוֹת מִיָּם רַבִּים אֲדִירִים מִשְׁבְּרֵי יָם. אֲדִיר בְּמָרוֹם יי: עֲדֹתֶיךָ נֶאֱמְנוּ מְאֹד. לְבֵיתֶךָ נֶאֱוָה קִדְשׁ. יי לְאַרְךָ יָמִים: הוֹשִׁיעֵנו

הוֹשִׁיעֵנו יי אֱלֹהֵינוּ וְקִבְּצֵנוּ מִן הַגּוֹיִם. לְהוֹדוֹת לְשֵׁם קִדְשְׁךָ לְהִשְׁתַּבַּח בְּתִהְלָתֶךָ: בְּרוּךְ יי אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם. וְאָמַר כָּל הָעָם אָמֵן. הִלְלוּיָהּ: בְּרוּךְ יי מְצִיּוֹן שִׁכֹּן יְרוּשָׁלַיִם. הִלְלוּיָהּ: בְּרוּךְ יי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל. עֲשֵׂה נִפְלְאוֹת לְבָדוּ: וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם. וְיִמְלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ. אָמֵן וְאָמֵן:

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמִיָּה רַבָּא, (הַקָּהָל עוֹנִים: אָמֵן): בְּעֻלְמָא דִּי בְּרָא כְּרַעוּתָהּ וְיִמְלִיךָ מְלְכוּתָהּ וְיַצְמַח פְּרֻקְנָהּ וְיִקְרַב (נ"א: קִץ) מְשִׁיחָהּ, (הַקָּהָל עוֹנִים: אָמֵן): בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְנוֹ קָרִיב. וְאָמְרוּ אָמֵן, (הַקָּהָל עוֹנִים: אָמֵן):

קו"ח: יְהֵא שְׁמִיָּה רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ. וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקִדְשָׁא בְּרִיךְ הוּא, (הַקָּהָל עוֹנִים: בְּרִיךְ הוּא): לְעֻלְמָא מִן כָּל (בַּעֲשִׂי"ת: וּלְעֻלְמָא מְכַל) בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵן בְּעֻלְמָא. וְאָמְרוּ אָמֵן, (הַקָּהָל עוֹנִים: אָמֵן):

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן, (הַקָּהָל עוֹנִים: אָמֵן):

עוֹשֶׂה שְׁלוֹם (בַּעֲשִׂי"ת: הַשְּׁלוֹם) בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן, (הַקָּהָל עוֹנִים: אָמֵן):

On Rosh Chodesh, following the Shir shel Yom, say Barchi Nafshi (Psalm 104):

O my soul, bless HaShem. HaShem, source of my being, Your greatness is constantly magnified. All of creation is a garment of radiant light and splendor with which You ostensibly cover and yet subtly reveal Yourself. You wrap Yourself in light like a garment; You spread out the heavens like a curtain. Behind the façade of natural law, You are the One who fashions the clouds in the earth's upper atmosphere from watery mist. You ride upon the clouds and walk upon the wings of the wind. And when You cause the rain to fall, You make Your spiritual angels physical winds, Your heavenly ministers blazing flashes of lightning. Still, You established the boundaries of the dry land, that it never be violated. In the beginning, You concealed the earth's depths like a garment; ocean waters towered over the highest mountain peaks. But at Your rebuke, they [the waters] fled and gathered into the seas; at the sound of Your thunder [the revelation of Your mastery over the world that resounds to the ends of the earth], they hastened away to expose the dry land beneath. Mountains then rose up and valleys descended, to the present levels that You appointed for them. The boundary had been set which the waters would never transgress again. They cannot return to cover the dry land. Now You constantly send forth springs into rivers that flow between mountains. All the beasts of the field drink from them; wild creatures quench their thirst. The birds of the heavens dwell beside them; they [the rivers and the birds] lift up their voices from among the clefts. Behind the façade of natural law, You are the One who waters the mountains from the earth's upper atmosphere; the earth is continually satiated by the rain, the fruit of Your handiwork. You sprout vegetation for the cattle as well as seeds that man works to plant in order to bring forth bread from the earth. You gladden the hearts of downtrodden men with wine, You light up their faces with oil, You satisfy the hearts of these same downtrodden men with bread. It all begins in the spiritual dimension above called Eden; it is from there that You satiate the upper roots of Your trees, HaShem with blessing and abundance; it is from there that the cedars of Lebanon that You planted on earth constantly receive their sustenance. There sparrows [angels] can nest, and the Stork [Shechinah] can make her home among the firs. You made high mountains a home for wild goats [prophets], and cliffs a refuge for rock badgers [ascetics]. You made the moon for Israel's appointed times; the sun knows when it must set in order to allow the moon to shine. In this way, You restrain the light of the sun and create darkness; You bring on the night, when all the beasts of the forest stir. This is the time when young lions roar for prey; this is their way of requesting their food from God. When the sun rises, they steal away and crouch in their dens. Man then goes forth to his activity and to his work, until evening comes again. How manifold are Your works,

בראש חודש אחר שיר של יום אומרים "ברכי נפשי":

בְּרַכֵּי נַפְשִׁי אֶת יְיָ. יְיָ אֱלֹהֵי גְדֻלַּת מְאֹד. הוֹד וְהַדָּר לְבָשׂוּת: עֲטָה אֹר כְּשֵׁלֶמָה. נוֹטָה שָׁמַיִם כְּיָרִיעָה: הַמְקַרָּה בְּמַיִם עֲלִיּוֹתָיו. הַשָּׁם עָבִים רְכוּבוֹ. הַמְהַלֵּךְ עַל כְּנָפֵי רוּחַ: עֲשֵׂה מְלֶאכְיוֹ רוּחוֹת. מְשׁוֹרְתָיו אֵשׁ לְהֵט: יָסַד אֶרֶץ עַל מְכוּנֶיהָ. בַּל תַּמוּט עוֹלָם וָעֶד: תְּהוֹם כְּלָבוּשׁ כְּסִיתוֹ. עַל הָרִים יַעֲמְדוּ מַיִם: מִן גַּעְרָתְךָ יְנוּסוּן. מִן קוֹל רַעְמֶךָ יִחְפְּזוּן: יַעֲלוּ הָרִים יִרְדוּ בְּקַעוֹת. אֶל מְקוֹם זֶה יִסְדַּת לָהֶם: גְּבוּל שִׁמְתָךְ בַּל יַעֲבֹרוּן. בַּל יִשְׁבוּן לְכַסוֹת הָאָרֶץ: הַמְשַׁלַּח מַעֲיָנִים בְּנְחָלִים, בֵּין הָרִים יִהְלֹכוּ: יִשְׁקוּ כָּל חֵיתוֹ שְׂדֵי. יִשְׁבְּרוּ פְּרָאִים צְמָאִם: עֲלִיָּהֶם עוֹף הַשָּׁמַיִם יִשְׁכּוּן. מִבֵּין עֶפְרָאִים יִתְּנוּ קוֹל: מִשְׁקָה הָרִים מֵעֲלִיּוֹתָיו. מִפְּרֵי מַעֲשֵׂיךָ תִּשְׁבַּע הָאָרֶץ: מִצְמִיחַ חֲצִיר לְבַהֲמָה. וְעֵשֶׂב לְעֹבוֹדַת הָאָדָם. לְהוֹצִיא לָחֶם מִן הָאָרֶץ: וַיִּזֶן יִשְׁמַח לִבָּב אֲנוּשׁ. לְהַצְהִיל פְּנִים מִשֶּׁמֶן. וְלָחֶם לִבָּב אֲנוּשׁ יִסְעַד: יִשְׁבְּעוּ עֲצֵי יְיָ. אֶרְזֵי לְבָנוֹן אֲשֶׁר נָטַע: אֲשֶׁר שָׁם צִפְרִים יִקְנֶנוּ. חֲסִידָה בְרוּשִׁים בֵּיתָה: הָרִים הַגְּבוּהִים לִיעֲלִים. סִלְעִים מִחֶסֶה לְשִׁפְנִים: עֲשֵׂה יְרוּחַ לְמוֹעֲדִים. שְׁמֵשׁ יָדַע מְבוֹאוֹ: תִּשְׁתַּחֲוֶה חֶשֶׁד וַיְהִי לִילָה. בּוֹ תִרְמַשׁ כָּל חֵיתוֹ יַעַר: הַכְּפִירִים שְׁאֲגִים לְטָרֶף. וּלְבִקֵּשׁ מֵאֵל אֲכָלָם: תִּזְרַח הַשֶּׁמֶשׁ יֶאֱסַפּוּן. וְאֵל מְעוֹנָתָם יִרְבְּצוּן: יֵצֵא אָדָם לְפַעֲלוֹ. וְלַעֲבוֹדָתוֹ עֲדֵי עָרֵב: מֶה רָבוּ מַעֲשֵׂיךָ יְיָ. כָּלֶם בְּחֻכְמָה עֲשִׂיתָ. מְלֵאָה הָאָרֶץ קִנְיָנֶךָ: זֶה הַיָּם גְּדוֹל וּרְחָב יָדַיִם. שָׁם רָמַשׁ וְאִין מִסְפָּר. חֵיוֹת קִטְנוֹת עִם גְּדֻלוֹת: שָׁם אֲנִיּוֹת יִהְלֹכוּן. לוֹיִתָן זֶה יִצְרֶת לְשִׁחַק בּוֹ: כָּלֶם אֱלִיךָ יִשְׁבְּרוּן. לָתֵת אֲכָלָם בְּעֵתוֹ: תִתֵּן לָהֶם יִלְקֻטוּן. תִּפְתַּח יָדְךָ יִשְׁבְּעוּן טוֹב: תִּסְתִּיר פְּנִיךָ יִבְהִלּוּן. תִּסְיֵף רוּחָם יִגְוַעוּן. וְאֵל עֶפְרָם יִשׁוּבוּן: תִּשְׁלַח רוּחְךָ יִבְרָאוּן. וּתַחַדֵּשׁ פְּנֵי אֲדָמָה: יְהִי כְבוֹד יְיָ לְעוֹלָם. יִשְׁמַח יְיָ בְּמַעֲשָׂיו: הַמְבִיט לְאָרֶץ וּתְרַעַד. יִגַּע בְּהָרִים וַיַּעֲשֶׂנוּ: אֲשִׁירָה לִי בְחַיִּי. אֲזַמְרָה לְאֱלֹהֵי בְעוֹדֵי: יַעֲרַב עָלָיו שִׁיחֵי. אֲנֹכִי

HaShem; You made them all with wisdom; the earth is full of Your possessions [i.e., unmistakable signs of Your ownership]. This great and wide sea is also filled with countless creatures, minute organisms together with great ones. It is there that ships travel; this leviathan [i.e., the multitude of life-forms] that You fashioned frolics therein. All of them turn to You expectantly, to provide their sustenance in its due time. When You give it to them, they gather it in; when You open Your hand, they are satiated with goodness. When You hide Your countenance, they are dismayed; when You take back their spirit, they perish and return to their mineral element. But when You will send forth Your spirit, they will be created anew;⁸⁷ the face of the entire earth will then be renewed. May that time come when HaShem's glory will be revealed to the world. HaShem will then finally rejoice in all that He has made. He will gaze at the earth and it will tremble; He will touch the mountains and they will become transparent like smoke. I will therefore sing to HaShem with my very life; I will cut through to my God with the essence of my being. May my meditations be pleasing to Him; as for me, I rejoice only in HaShem. O how I await the day when the possibility of sin will cease to exist on the earth, and wicked men will be no more! O my soul, bless HaShem, *halleluYah!*

THE MOURNER'S KADDISH

May His Great Name be magnified and sanctified and ever more greatly revealed (the congregation answers: *Amen*) in the world that He created according to His will. May He establish His eternal kingdom, cause His final redemption to spring forth, and hasten the coronation of His anointed *Mashiach* (the congregation answers: *Amen*); in your lifetime, in your days, and in the lifetime of the entire family of Israel, speedily and soon, and say *amen* (the congregation answers: *Amen*).

Congregation and *chazzan*: May His Great Name be blessed and increasingly revealed in this world and all worlds forever and for all eternity!

Blessed, praised, glorified, exalted, sublime, esteemed, elevated, and illuminated is the Name of the Holy One, blessed be He, (the congregation answers: *Amen*). Above (during the Ten Days of Repentance add: and beyond) all blessing and song, praise and consolation which will ever be uttered in the world, and say *amen* (the congregation answers: *Amen*).

May there be abundant peace from heaven, and good lives, for us and for all Israel, and say *amen* (the congregation answers: *Amen*).

May He who makes peace (during the Ten Days of Repentance say: the peace) in His highest heavens also make peace for us and for all Israel, and say *amen* (the congregation answers: *Amen*).

אֲשֶׁמַח בְּיָי: יִתְמוּ חַטָּאִים מִן הָאָרֶץ. וְרָשָׁעִים עוֹד אֵינָם. בְּרַכִּי נַפְשִׁי אֶת יְיָ הַלְלוּיָהּ:

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמִיָּה רַבָּא, (הַקְהֵל עוֹנִים: אָמֵן): בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ וְיִצְמַח פְּרֻקְנָהּ וְיִקְרַב (נ"א: קֶץ) מְשִׁיחָהּ, (הַקְהֵל עוֹנִים: אָמֵן): בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעִגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן, (הַקְהֵל עוֹנִים: אָמֵן):

קו"ח: יְהֵא שְׁמִיָּה רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ. וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמִיָּה דְקִדְשָׁא בְרִיךְ הוּא, (הַקְהֵל עוֹנִים: בְּרִיךְ הוּא): לְעֵלְמָא מִן כָּל (בַּעֲשִׂי"ת: וּלְעֵלְמָא מְכָל) בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרוּ בְּעֶלְמָא. וְאִמְרוּ אָמֵן, (הַקְהֵל עוֹנִים: אָמֵן):

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן, (הַקְהֵל עוֹנִים: אָמֵן):

עוֹשֶׂה שְׁלוֹם (בַּעֲשִׂי"ת: הַשְּׁלוֹם) בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן, (הַקְהֵל עוֹנִים: אָמֵן):

87 "When You take back their spirit, they perish...But when You will send forth Your spirit, they will be created anew" (Psalms 104:29-30). The words *toseiph rucham* (תִּסְפֵּי רוּחָם, when You take back their spirit) can also be read, "You increase their spirit (or breath)."

In one of his teachings about the function of breath, Rebbe Nachman speaks of the great benefit of groaning and sighing. He teaches that there are two channels that give a person breath—one of impurity and one of holiness. One can change the source of his breath with a sigh. For "A sigh breaks

a man's body" (*Berachos* 58b) and, in regard to the soul, the final breath of a dying person precipitates the separation of soul from body. When a person sighs and groans over the sins he has committed, regretting his evil deeds, his sighing breaks his body and his soul. He is then like one who dies and becomes separated from his source of life—the channel of impurity—and, with the next breath he takes, draws air and life from a new source—the channel of holiness. He becomes like a new person, breathing from a new, holy source (LM I, 109).

Direct your hope to HaShem alone! Take strength and be courageous of heart, and direct your hope to HaShem!⁸⁸ None is transcendent and holy like You, HaShem, for the simple reason that nothing exists without You [or, nothing exists but You]; there is no Creator like our God [i.e., unlike a human artisan whose work seems to have independent existence, HaShem constantly wills creation into existence; if He would remove His will from it for an instant, it would immediately cease to exist]. For who could be God besides HaShem, and who could be Creator besides our God!

THERE IS NONE LIKE OUR GOD⁸⁹

There is none like our God, none like our Master, none like our King, none like our Deliverer. Who can compare with our God? Who can compare with our Master? Who can compare with our King? Who can compare with our Deliverer? We will give thanks to our God, we will give thanks to our Master, we will give thanks to our King, we will give thanks to our Deliverer. Blessed is our God, blessed is our Master, blessed is our King, blessed is our Deliverer. You are He, our God. You are He, our Master. You are He, our King. You are He, our Deliverer. Deliver us! Arise, have compassion on Tziyon; for it is time to favor her, for the appointed time is approaching [i.e., the end-time is coming toward us as we move inexorably toward it].

The *ketores* compound⁹⁰ contained eleven spices: (1) balsam, (2) onycha, (3) galbanum, and (4) frankincense—seventy measures each; (5) myrrh, (6) cassia, (7) spikenard, and (8) saffron—sixteen measures each; (9) costus—twelve measures; (10) aromatic bark—three measures;

while the fourth and fifth stanzas begin *Baruch* (blessed) and *Atah* (are You), thus constituting the essence of a blessing, *Baruch Atah Amen* [wherein the *gematria* of *amen* is 91, the combination of *YHVH* (26) and *Adonoy* (65)] (*Rokeach*, Chapter 319). In addition, *Ein K'Eloheinu* is a direct statement that, as above in “*ki ein biltecha*—nothing exists without you,” even in our lowly physical world, not only is there none *like* HaShem, but there is nothing *but* HaShem. From here we rise up ever higher to summarize the overall lesson of our morning prayers: *Mi K'Eloheinu* corresponds to *Yetzirah*, *Nodeh L'Eloheinu* corresponds to *Beriah*, *Baruch Eloheinu* corresponds to *Atzilus*,

and *Atah Hu Eloheinu* corresponds to the Infinite One who encompasses and transcends all these dimensions, and yet whose presence fills and permeates all existence.

90 The *ketores* compound. One of the reasons we recite the verses of the *ketores* after the Song of the Day is because “Oil and spices gladden the heart” (Proverbs 27:9). Having drawn the joy of *Shabbos* into the weekdays through the Song of the Day, we continue to draw that joy through the recital of the *ketores* offering (LH, *Nesiat Kapayim* 2:4). Through all our prayers, we draw joy and happiness into our lives.

קוה אל יי. חזק ויאמץ לבך. וקוה אל יי: אין קדוש כיי. כי אין בלתך. ואין צור באלהינו: כי מי אלוה מבלעדך יי. ומי צור זולתך אלהינו:

אין כאלהינו

אין באלהינו. אין באדונינו. אין במלכנו. אין במושיענו: מי כאלהינו. מי באדונינו. מי במלכנו. מי במושיענו: גודל לאלהינו. גודל לאדונינו. גודל למלכנו. גודל למושיענו: ברוך אלהינו. ברוך אדונינו. ברוך מלכנו. ברוך מושיענו: אתה הוא אלהינו. אתה הוא אדונינו. אתה הוא מלכנו. אתה הוא מושיענו. אתה תושיענו: אתה תקום תרחם ציון כי עת לחננה כי בא מועד:

פְּטוּם הַקְּטֹרֶת: (א) הַצָּרִי (ב) וְהַצֶּפֶרֶן (ג) הַחֶלְבָּנָה (ד) וְהַלְבוֹנָה מְשַׁקֵּל שְׁבַעִים שְׁבַעִים מָנֶה. (ה) מוֹר (ו) וּקְצִיעָה (ז) שְׁבִלַת גִּרְדִּי (ח) וְכֹרֶם מְשַׁקֵּל שְׁשֵׁה עָשָׂר שְׁשֵׁה עָשָׂר מָנֶה. (ט) הַקֶּשֶׁט שְׁנַיִם עָשָׂר. (י) וְקְלוּפָה שְׁלֹשָׁה. (יא) וְקִנְמוֹן תְּשַׁעָה. בּוֹרִית בְּרִשְׁיָנָה

88“Direct your hope to HaShem alone! Take strength and be courageous of heart, and direct your hope to HaShem!” (Psalms 27:14). Rabbi Chama bar Chanina teaches: If a person sees that he has prayed but has not been answered, [this is not a sign that he should give up; rather,] he should take strength and pray again [with renewed strength], as King David said, “Direct your hope to HaShem alone; take strength and be courageous of heart, and direct your hope to HaShem” (*Berachos* 32b).

How many times do we pray and feel we haven’t been answered? That initial failure or resistance to our prayers makes many people give up altogether. Rabbi Chama’s interpretation of this verse acknowledges our frustration while at the same time gives us something to

do about it. Instead of being overcome with dejection and abandoning hope of salvation, we should take heart and know that prayer is not a one-time affair. On the contrary, we need to redouble our efforts—to pray with more intention and more emotion, from the depths of our hearts. We must take strength, be courageous, and pray again. As the Talmud concludes, “Four things require continuous strengthening: Torah study, good deeds, prayer, and earning a livelihood.”

89 There is none like our God. The poem *Ein K'Eloheinu* appears to be simple but is extremely profound. Like all our prayers, in order to appreciate its depth, it should be said slowly. On a simple level, the initials of the first three stanzas (*alef, mem, nun*) spell *AMeN*,

(11) cinnamon — nine measures. Also used to prepare some of the spices for the *ketores* were: nine *kabin* [9 quarts or 8.5 liters] of karshina lye, three *sein* and three *kabin* [26 quarts or 24.6 liters] of cyprus wine. If he had no cyprus wine, he could bring aged white wine instead. There was a fourth of a *kab* [1 cup] of Sodom salt-nitrate, and a small quantity of smoke-producing herb.

Rabbi Nosson of Babylon says: A minute quantity of *kipas hayarden* *fix this elsewhere* [extract of roses that grew near the banks of the Jordan River] was also added. If any kind of bee or fruit honey was added, the *ketores* was rendered unfit. If one omitted from or added to the original eleven spices, he was liable to the death penalty.

Rabban Shimon ben Gamliel says: The balsam was simply the resin that drips from balsam trees. Karshina lye was used to rub the onycha to make it pleasant. Cyprus wine was used to soak the onycha to make it pungent. Isn't *mey raglayim* good for this? But it would have been disrespectful to bring *mey raglayim* into the Temple.

It was taught: Rabbi Nosson says: While grinding the *ketores*, he [the *Kohen*] would chant: "Grind it finely, finely grind it," for the rhythm of the voice is good for the grinding of the spices. If half the recipe for the annual amount of *ketores* was compounded, it was still *kosher* (valid). We have not received a tradition with regard to a third or a quarter. Rabbi Yehudah said: This was the rule: If the right proportion of all the spices was maintained, it was *kosher*, even if half the daily amount was compounded. But if even one of its spices was left out, he the one compounding it was liable to the death penalty.

Bar Kappara taught: Once in sixty or seventy years, half the required annual amount of *ketores* came from the accumulated surpluses left over from the three measures set aside each year for *Yom Kippur*. Bar Kappara also taught: Had even a minuscule amount of bee or fruit honey been added to the *ketores*, no one could have resisted the pleasantness of its fragrance. Why, then, was no honey [i.e., not even an imperceptible amount] blended into it? Because the Torah stated, "You may not burn any leaven or honey as a fire-offering to HaShem."

Say three times: HaShem, God of all the hosts of heaven and earth is with us. The God of Yaakov is our assurance and inspiration forever, *selah!*
Say three times: HaShem, God of hosts, happy is the man who trusts only in You! Say three times: HaShem, merciful God, save us! O King, answer us on the day we call! You alone are my secret hiding place. Protect me from affliction. Encompass me with songs of joyous deliverance at all times, *selah!* May the offering of Yehudah and Yerushalayim be pleasing to HaShem as in olden days and ancient years.

תִּשְׁעָה קִבִּין. יִין קִפְרִיסִין סָאִין תִּלְתָּא וְקִבִּין תִּלְתָּא. וְאִם אִין לֹו יִין קִפְרִיסִין מִבִּיא חֲמַר חוֹרְזִין עֲתִיק. מֶלַח סְדוּמִית רוֹבַע מַעֲלָה עָשׂוֹן כָּל שְׁהוּא.

רַבִּי נֶתַן הַבְּבֵלִי אוֹמֵר. אֵף כַּפַּת הִירְדוֹן כָּל שְׁהוּא. וְאִם נֶתַן בְּהַ דְּבִשׁ פְּסָלָה. וְאִם חֲסַר אַחַת מִכָּל סַמְנִיָּה חַיֵּב מִיתָה:

רַבִּין שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר. הַצָּרִי אִינוּ אֶלָּא שְׂרָף הַנוּטָף מַעֲצֵי הַקֶּטֶף. בְּרִית כְּרִשְׁיָנָה שְׁשָׁפִין בְּהַ אֶת הַצִּפְרוֹן. כְּדִי שְׁתֵּהָא נְאָה. יִין קִפְרִיסִין שְׁשׂוֹרִין בּוֹ אֶת הַצִּפְרוֹן. כְּדִי שְׁתֵּהָא עֲזָה. וְהֵלֵא מִי רַגְלִים יָפִין לָהּ. אֶלָּא שְׁאִין מַכְנִיסִין מִי רַגְלִים בְּמַקְדָּשׁ מִפְּנֵי הַכְּבוֹד:

תִּנְיָא רַבִּי נֶתַן אוֹמֵר. כְּשֶׁהוּא שׁוֹחֵק אוֹמֵר. הֶדֶק הַיֵּטֵב. הַיֵּטֵב הֶדֶק. מִפְּנֵי שֶׁהַקּוֹל יָפֵה לְבָשָׁמִים. פְּטָמָה לְחֻצָּאִין כְּשֶׁרָה. לְשָׁלִישׁ וְלָרְבִיעַ לֹא שְׁמַעְנוּ. אָמַר רַבִּי יְהוּדָה זֶה הַכֶּלֶל. אִם כַּמְדָּתָה כְּשֶׁרָה לְחֻצָּאִין. וְאִם חֲסַר אַחַת מִכָּל סַמְנִיָּה חַיֵּב מִיתָה:

תִּנְיָא בַר קַפְרָא אוֹמֵר. אַחַת לְשָׁשִׁים אוֹ לְשִׁבְעִים שָׁנָה הִיָּתָה בָּאָה שֶׁל שִׁירִים לְחֻצָּאִין. וְעוֹד תִּנְיָ בַר קַפְרָא. אֵלֹו הִיָּה נוֹתֵן בְּהַ קוֹרְטוֹב שֶׁל דְּבִשׁ. אִין אָדָם יָכוֹל לַעֲמוֹד מִפְּנֵי רִיחָה. וְלָמָּה אִין מְעַרְבִין בְּהַ דְּבִשׁ מִפְּנֵי שֶׁהַתּוֹרָה אָמְרָה כִּי כָּל שְׂאֵר וְכָל דְּבִשׁ לֹא תִקְטִירוּ מִמֶּנּוּ אִשָּׁה לֵי:

ג"פ: יִ צְבָאוֹת עֲמָנוּ. מִשְׁגֹּב לָנוּ אֱלֹהֵי יַעֲקֹב סָלָה: ג"פ: יִ צְבָאוֹת. אֲשֶׁרִי אָדָם בּוֹטַח בָּהּ: ג"פ: יִ הוֹשִׁיעָה. הַמְלִךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ: אַתָּה סִתְרוּ לִי | מִצָּר תִּצְרְנֵי רַגְנֵי פִלְט תִּסּוּבְּנֵי סָלָה: וְעַרְבָה לֵי מִנַּחַת יְהוּדָה וִירוּשָׁלַיִם כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת:

תִּנְיָ דְבִי אֱלֹהֵיו. כָּל הַשּׁוֹנֶה הַלְכוֹת בְּכָל יוֹם. מִבְּטָח לֹו שְׁהוּא בֶן עוֹלָם הַבָּא. שְׁנֹאֵמַר. הַלְכוֹת עוֹלָם לֹו. אֵל תִּקְרֵי הַלְכוֹת אֶלָּא הַלְכוֹת:

It was taught in the yeshivah of Eliyahu: Whoever reviews the Torah's laws daily can be certain that he is a child of the eternal future world. Therefore it is written, "The hidden ways are His." Do not read only *halichos* (ways), but also *halachos* (laws)—i.e., for one who keeps HaShem's laws, eternity is his.⁹¹

Rabbi Elazar said in the name of Rabbi Chaninah: The students of the Sages increase peace throughout the world. We learn this from the verse, "All your children will learn the Torah of HaShem, and your children will merit great peace." Do not read only *banayich* (your children), but also *bonayich* (your builders).⁹²

Those who love Your Torah shall merit abundant peace in this world, and they will never stumble in the World to Come. May there be peace within your walls, serenity within your citadels. For the sake of my brothers and friends, I pray for peace within you. For the sake of the House of HaShem our God, I seek your well-being. HaShem will grant His people the inner strength to prevail over all evil. HaShem will bless His people with peace and the ability to bring the world to its ultimate perfection.

THE RABBIS' KADDISH

May His Great Name be magnified and sanctified and ever more greatly revealed (the congregation answers: *Amen*) in the world that He created according to His will. May He establish His eternal kingdom, cause His final redemption to spring forth, and hasten the coronation of His anointed *Mashiach* (the congregation answers: *Amen*); in your lifetime, in your days, and in the lifetime of the entire family of Israel, speedily and soon, and say *amen* (the congregation answers: *Amen*).

Congregation and *chazzan*: May His Great Name be blessed and increasingly revealed in this world and all worlds forever and for all eternity!

Blessed, praised, glorified, exalted, sublime, esteemed, elevated, and illuminated is the Name of the Holy One, blessed be He (the congregation answers: *Amen*). Above (during the Ten Days of Repentance add: and beyond) all blessing and song, praise and consolation which will ever be uttered in the world, and say *amen* (the congregation answers: *Amen*).

be peace-builders). Combining both interpretations yields: Your children will become true builders of a better world—not only for themselves, but for everyone and all creation. But this

happens only when they learn about God and come to know who guides and directs all the hidden ways of His world toward eternal perfection.

אמר רבי אלעזר אמר רבי חנינא. תלמידי חכמים מרבים שלום בעולם. שניאמר. וכל בניך למודי יי ורב שלום בניך. אל תקרי בניך. אלא בוניך.

שלום רב לאהבי תורתך. ואין למו מכשול: יהי שלום בחילך. שלום בארמונותיך: למען אחי ורעי אדברה נא שלום בך: למען בית יי אלהינו אבקשה טוב לך: יי עז לעמו יתן. יי יברך את עמו בשלום:

קדיש דרבנן

יתגדל ויתקדש שמייה רבא, (הקהל עונים: אמן): בעלמא די ברא כרעותיה וימליך מלכותיה ויצמח פרקיה ויקרב (נ"א: קין) משיחה, (הקהל עונים: אמן): בחייכון וביומיכון ובחיי דכל בית ישראל בעגלא ובזמן קריב. ואמרו אמן, (הקהל עונים: אמן):

קו"ח: יהא שמייה רבא מברך לעלם ולעלמי עלמאי.

יתברך. וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא בריך הוא, (הקהל עונים: בריך הוא): לעלא מן כל (בעשי"ת: ולעלא מכל) ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא. ואמרו אמן, (הקהל עונים: אמן):

91 Whoever reviews the Torah's laws daily...*halachos*. Rebbe Nachman constantly stressed the importance of studying the codes of religious law. He emphasized this more than any other study, explaining that studying the Codes is a great spiritual remedy. Sin causes good and evil to become mixed up. A legal opinion provides for a clear separation between the valid and invalid, the permitted and the forbidden, the pure and the impure. When you study religious

law, then reach and understand a clear opinion as to the correct course of action, then good is once again separated from evil. Rebbe Nachman said that everyone must study the codes each day, without fail... You should study at least one law every day of your life (RNW #29).

92 Do not read only *banayich*, but also *bonayich*. That is, do not read only *verav shalom banayich* (and your children will merit great peace), but *u'marbey shalom bonayich* (and your children will

We pray for Israel, for our sages, for their students, for all their students' students, and for all who are occupied in learning the holy Torah, here in this (holy) place, as well as in every other place where Torah is being learned. May they and you experience the great peace, favor, loving-kindness, compassion, long life, unlimited sustenance, and redemption that comes from our Father who is in heaven and on earth, and say *amen* (the congregation answers: *Amen*).

May there be abundant peace from heaven, and good lives, for us and for all Israel, and say *amen* (the congregation answers: *Amen*).

May He who makes peace (during the Ten Days of Repentance say: the peace) in His highest heavens also make peace for us and for all Israel, and say *amen* (the congregation answers: *Amen*).

(In some congregations, *Barchu* is added:)

Chazzan: Bless and acknowledge HaShem as the source of all blessing.

Congregation and *chazzan*: May HaShem, the source of all blessing, be blessed and acknowledged, and increasingly revealed in this world and forevermore.

ALEINU⁹³

It is our unique responsibility to praise the Supreme Master of all, to ascribe greatness to the One who formed the universe from nothing in the beginning and continues to shape its destiny in accordance with His plan. For He did not make us like the other nations of the world, nor did He place us [determine our destiny] like the families of the earth. He did not assign us a role in history like theirs, nor determine our fortune like all the multitudes who fail to perceive God's oneness behind the façade of nature. For they bow down to vanity and emptiness, and pray to a power that cannot save. But we bow down before the Supreme King of all kings, the Holy, Transcendent One, may He [His oneness, His light, His presence] be ever more blessed and revealed and acknowledged. It is He who continually stretches out the heavens and lays the foundations of the earth. And although His glory fills all creation, the abode of His glory [the place from which it shines] is in heaven above, and the indwelling of His power is in the loftiest heights. He is our God; there is no other. He is our King, the ultimate reality; there is nothing other than Him. This is the deeper meaning of what is written in His Torah: Know today and reflect upon it in

the *Shma*, the declaration of our faith. Even though we have to wage a wearying spiritual battle (like Yehoshua) to win the

war of faith, we give thanks to God for how far we've come and look forward to winning the war in the future!

עַל יִשְׂרָאֵל וְעַל רַבָּנָן. וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן. וְעַל כָּל מֵאן דְּעִסְקִין בְּאוֹרֵיתָא. דִּי בְּאַתְרָא (קַדִּישָׁא) הֲדִין וְדִי בְּכָל אַתְר וְאַתְר. יְהִיא לְהוֹן וְלִכּוֹן שְׁלַמָּא רַבָּא חֲנָא וְחֶסְדָּא וְרַחֲמֵי וְחַיֵּי אַרְיֵי וּמְזוּגֵי רְוִיחֵי וּפְרַקְנָא מִן קָדָם אָבוּהוֹן דִּי בְּשִׁמְיָא וְאַרְעָא וְאַמְרוּ אָמֵן, (הַקְהֵל עוֹנִים: אָמֵן):

יְהִיא שְׁלַמָּא רַבָּא מִן שְׁמִיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאַמְרוּ אָמֵן, (הַקְהֵל עוֹנִים: אָמֵן):

עוֹשֶׂה שְׁלוֹם (בַּעֲשֵׂי"ת: הַשְּׁלוֹם) בְּמְרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאַמְרוּ אָמֵן, (הַקְהֵל עוֹנִים: אָמֵן):

חזן: בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ:

קהל וחזן: בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

עלינו

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שְׁלֹא עֲשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת. וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם חָלַקְנוּ כָּהֵם וְגוֹרְלָנוּ כְּכָל הַמוֹנָם: [שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְרִיק וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ], וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא נוֹטֶה שְׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשֵׁב יְקָרוּ בְּשָׁמַיִם מְפַעֵל. וּשְׂכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד. אִמָּת מְלַכְנוּ. אָפֶס זוֹלָתוֹ. כְּפָתוּב בְּתוֹרָתוֹ.

93 *Aleinu*. Yehoshua authored this prayer after he conquered Yericho (Jericho). The first paragraph of *Aleinu* expresses our faith in God, that He chose us as a special nation and separated us from

idol worship and false faiths. The second paragraph expresses the prayer that the entire world will accept God as the One God and all will turn to Him. In a sense, this powerful prayer compares to

your heart that *HaShem Hu HaElohim*⁹⁴ [He who is pure Being, He alone is the One and Only God] in heaven above and on the earth below; there is no other.

We therefore direct our hope to You alone, HaShem our God, to behold Your power manifested soon in all its splendor. This will signal the removal of idolatrous beliefs from the earth by utterly cutting off false gods [i.e., the illusion that any power exists independently of You]. The world will then be rectified and reach perfection under the sovereignty of *Shadai* [the mode of Divine providence that You use to sustain all creation]. All humanity will call upon Your Name, and all the wicked of the world will turn and return to You. All the inhabitants of the earth will recognize the truth and realize that, to You alone, every knee must bend and every tongue swear eternal allegiance. HaShem our God! They will bow and fall down before You. They will pay homage to the glory of Your Name, and all will accept upon themselves the yoke of Your absolute sovereignty! O reveal Your sovereignty over them soon and for all eternity! For kingship is eternally Yours above and beyond this world. We therefore await the day when Your glorious sovereignty will be revealed in this world, and then for all eternity. This is the deeper meaning of what is written in Your Torah: The day will come when HaShem's sovereignty will be revealed in this world and for all eternity! It was also said [i.e., all this was implied by Your prophet Zechariah when he said]: The day is surely coming when HaShem will be recognized and acknowledged as King over the entire earth just as His kingship is acknowledged in heaven. On that day, the oneness of HaShem and the oneness of His Name will be revealed to all mankind.

Be not afraid of sudden disaster, nor of the holocaust that will surely overtake the wicked. Let them make their plans; they will fail. Let them scheme against us; it will not succeed. For God is with us. He therefore says to Israel: Even when you have grown old, I will still be with you. When you will have become ancient, I will sustain you. I have made you, and I will bear you. I will sustain you and save you.

THE MOURNER'S KADDISH

May His Great Name be magnified and sanctified and ever more greatly revealed (the congregation answers: *Amen*) in the world that He created according to His will. May He establish His eternal kingdom, cause His final redemption to spring forth, and hasten the coronation of His anointed *Mashiach* (the congregation answers: *Amen*); in your lifetime, in your days, and in the lifetime of the entire family of Israel, speedily and soon, and say *amen* (the congregation answers: *Amen*).

Congregation and *chazzan*: May His Great Name be blessed and increasingly revealed in this world and all worlds forever and for all eternity!

וַיִּדְעֶתָ הַיּוֹם וְהִשְׁבַּתְתָּ אֶל לְבַבְךָ. כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת. אִין עוֹד:

וְעַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹךְ. לְהַעֲבִיר
גְּלוּלִים מִן הָאָרֶץ. וְהֶאֱלִילִים כְּרוֹת יַכְרִתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
שִׁדְי. וְכָל בְּנֵי בֶשֶׂר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ.
יִכְירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל. כִּי לָךְ תִּכְרַע כָּל בְּרֵךְ. תִּשָּׁבַע כָּל
לְשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְלוּ. וְלִכְבוֹד שִׁמְךָ יִקְרְאוּ וַיִּתְנוּ.
וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם
וָעַד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד. בְּפִתּוּב
בְּתוֹרָתְךָ. יְיָ יִמְלֹךְ לְעוֹלָם וָעַד: וְנֹאמַר. וְהָיָה יְיָ לְמֹלֶךְ עַל כָּל
הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד:

אֵל תִּירָא מִפְּחַד פְּתָאִים וּמִשְׂאֵת רְשָׁעִים כִּי תִבָּא: עֲצוּ עֲצָה
וְתַפְּרוּ. דְּבַרוּ דְבַר וְלֹא יָקוּם. כִּי עֲמָנוּ אֵל: וְעַד זְקֵנָה אָנִי הוּא.
וְעַד שִׁיבָה אָנִי אֶסְבֵּל. אָנִי עֲשִׂיתִי וְאָנִי אֶשָּׂא וְאָנִי אֶסְבֵּל וְאֶמְלֹט:

קדיש יתום

וַיִּתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמִיהַ רַבָּא, (הַקָּהֵל עוֹנִים: אָמֵן): בְּעֶלְמָא דִּי בְרָא
כְּרַעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ וַיִּצְמַח פְּרִקְנָהּ וַיִּקְרַב (נ"א: קָן) מְשִׁיחָהּ,

94 Know today and reflect upon it in your heart that *HaShem Hu HaElohim* (*HaShem is the Lord*)" (Deuteronomy 4:39). Some philosophers try to use this verse to prove that one must know God philosophically. Rebbe Nachman said that this is absolutely false. The only way to know God is through faith. A king's subjects are constantly told, "Know that you have a lord and master." They are not told to philosophize about it, but to keep it in mind and not forget it. The same is true of the kingdom of heaven. We are told, "Know today and reflect upon it in your heart that HaShem is the Lord." Know

that God is the Lord!

We must be reminded of this many times. We might know that "HaShem is the Lord," but a host of worldly temptations and distractions are at work to make us forget this. Most people hardly ever think about God. The Torah therefore reminds us, "Know that God is the Lord! Know the God of your father!" Therefore it is written, "Know today and reflect upon it in your heart that HaShem is the Lord." The main perfection of knowledge is binding your mind to your heart. Then you will know in your heart that "HaShem is the Lord" (RNW #217).

Blessed, praised, glorified, exalted, sublime, esteemed, elevated, and illuminated is the Name of the Holy One, blessed be He, (the congregation answers: *Amen*). Above (during the Ten Days of Repentance add: and beyond) all blessing and song, praise and consolation which will ever be uttered in the world, and say *amen* (the congregation answers: *Amen*).

May there be abundant peace from heaven, and good lives, for us and for all Israel, and say *amen* (the congregation answers: *Amen*).

May He who makes peace (during the Ten Days of Repentance say: the peace) in His highest heavens also make peace for us and for all Israel, and say *amen* (the congregation answers: *Amen*).

In a house of mourning, on days that *Tachanun* is recited, add *LaMenatzei'ach Livnei Korach* (Psalm 49) after *Aleinu*:

Dedicated to the One who grants victory even over death, a *mizmor* by the descendants of Korach: Hear this, all you peoples; give ear, all you inhabitants of a fleeting world. Ordinary mortals and men of distinction, rich and poor alike. My mouth will speak wisdom, and the meditation of my heart will reveal understanding. I will incline my ear to the parable; I will solve my riddle to the accompaniment of a harp. What should I fear when evil days come and my time arrives? I should fear that the sin I trampled underfoot [i.e., disdained, spurned, and therefore rationalized] will surround me [besiege me, hem me in, haunt me]. In truth, those who put their trust in wealth and take pride in great riches have something to fear. They fail to employ their riches to redeem their fellowman, and thereby fail to pay God the ransom He has set for them. The effort they would have to exert to redeem their own soul seems too costly for them; their punishment is that it shall cease to exist forevermore. And yet they desire to live on in eternity; they do not wish to see decay. They perceive the difference between the death of wise men and that of fools and scoundrels who perish altogether and leave their wealth to others. Still, they fool themselves into thinking that their houses will last forever, their palaces from generation to generation. To perpetuate their memories, they proclaim their name throughout the continents. But with all his honor, a man will not outlast the coming of night if he conducts himself like the dumb beasts. This is the way of fools: they hold fast to their folly, and thereby cause those who follow after them to fall for the same excuses, *selah*. So, like sheep, they are turned to the grave; death becomes their shepherd. But morning will dawn for the upright; they will overcome death and the grave; their spirit will endure beyond the grave so that it will not remain their dwelling place for long. O God, only You can redeem my soul from the power of the grave by taking me to Yourself forever, *selah*. So fear not when a man grows rich and the splendor of his house increases. For when he dies he

(הקהל עונים: אָמֵן): בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

קו"ח: יְהִי שְׁמִיָּה רַבָּא מְבָרַךְ לְעָלְמַי וּלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ. וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא, (הקהל עונים: בְּרִיךְ הוּא): לְעֵלְמָא מִן כָּל (בעש"י"ת: וּלְעֵלְמָא מְכָל) בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵן בְּעֵלְמָא. וְאָמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

עוֹשֶׂה שְׁלוֹם (בעש"י"ת: הַשְּׁלוֹם) בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

בבית האבל בשחרית ובמנחה אחרי "עלינו" אומרים "למנצח לבני קרח":

לְמַנְצַח לְבָנֵי קֶרַח מְזֻמֹּר: שְׁמַעוּ זֹאת כָּל הָעַמִּים. הֲאִזְינוּ כָּל יִשְׁבֵי חֶלְדַּ: גַּם בְּנֵי אָדָם. גַּם בְּנֵי אִישׁ. יַחַד עֲשִׂיר וְאָבִיוֹ: פִּי יְדַבֵּר חֲכָמוֹת. וְהִגוֹת לְבִי תְבוּנוֹת: אֲטָה לְמִשְׁלֵי אֲזִנִּי. אֶפְתַּח בְּכַנּוֹר חִידָתִי: לְמָה אֵירָא בִימֵי רַע. עוֹן עֲקָבִי יְסוּבִנִּי: הַבְּטָחִים עַל חֵילָם. וּבָרַב עֲשׂוֹרָם יִתְהַלְלוּ: אַח לֹא פָדָה יִפְדֶּה אִישׁ. לֹא יִתֵּן לְאֱלֹהִים כְּפָרוֹ: וַיִּקֶּר פְּדִיוֹן גַּפְשָׁם. וְחָדַל לְעוֹלָם: וַיְחִי עוֹד לְנִצְחָה. לֹא יִרְאֶה הַשְּׁחִת: פִּי יִרְאֶה חֲכָמִים יְמוּתוּ. יַחַד כְּסִיל וּבְעַר יֵאבְדוּ. וְעֲזָבוּ לְאַחֲרֵים חֵילָם: קֶרֶבָם בְּתִימוֹ לְעוֹלָם. מִשְׁפֹּנְתָם לְדוֹר וָדוֹר. קִרְאוּ בְשִׁמוֹתָם עָלֵי אֲדָמוֹת: וְאָדָם בִּיקֶר בַּל יִלִּין. נִמְשַׁל כְּבִהְמוֹת גְּדָמוֹ: זֶה דְרָפָם כְּסֵל לָמוֹ. וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סָלָה: כִּצְאֵן לְשִׂאוֹל שְׁתוּ מוֹת יִרְעִם. וַיִּרְדּוּ בָם יְשׁוּרִים לְבִקֶּר. וְצוֹרָם לְבָלוֹת שְׂאוֹל מִזָּבֵל לוֹ: אֵךְ אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שְׂאוֹל. כִּי יִקְחֵנִי סָלָה: אֵל תִּירָא כִּי יַעֲשִׂיר אִישׁ. כִּי יִרְבֶּה כְּבוֹד בֵּיתוֹ: כִּי

shall carry nothing with him; his honor will not follow him. Let him bless his soul [i.e., boast] during his lifetime saying: “They will praise you because you have done well for yourself.” But he will pass away like his parents’ generation; he and they shall not see light for all eternity. With all his honor, if a man will not understand, he is likened to the dumb beasts. *Mourner’s Kaddish*

In a house of mourning, on days that *Tachanun* is not recited, say *Michtam LeDavid* (Psalm 16):

A precious psalm by David which he prized highly and reviewed constantly for the lessons it contains: Protect me, God, for I take refuge in You. O my soul, say to HaShem: You are my Lord; You have no obligation to do good for me for I am undeserving. I therefore bind myself to the holy ones who dwell in the land of eternal life, and the mighty ones who serve You faithfully; all my longing is fulfilled through them [i.e., in their merit]. May the sorrows of those who hasten after other gods be multiplied; I will not pour their drink offerings of blood, nor bear their idols’ names upon my lips. HaShem I place all my faith in You; You are the portion of my heritage, my overflowing cup; You guide my destiny. The spiritual inheritance that has come down to me is pleasant; my portion [my own choice to cleave to You] is beautiful to me. HaShem, I will therefore bless You and thank You forever for counseling me to embrace Your ways; especially at night, my insides admonish me to draw near to You. I will place the awareness of HaShem before me at all times; with You at my right hand, I shall never stumble. My heart will therefore rejoice and my glorious soul will exult; my flesh will also rest securely. For You will not abandon my soul to the grave, nor allow Your devoted one to see destruction. Make known to me the true path of life; allow me to experience the fullness that surpasses all other joys in Your presence, the everlasting bliss that You hold in Your right hand. *Mourner’s Kaddish*

THE SIX REMEMBRANCES⁹⁵

Remembrance of the Exodus

Remember the day you left Egypt, all the days and even the dark nights of your life (Deuteronomy 16:3).

Remembrance of receiving the Torah at Sinai

Only take heed and safeguard yourself very carefully, lest you forget the things your eyes saw, and lest you dismiss this memory from your hearts, all the days of your lives. You must instruct your children and children’s children about the day you stood before HaShem your God at Horeb (Deuteronomy 4:9).

לֹא בְמוֹתוֹ יִקַּח הַכֹּל. לֹא יֵרֵד אַחֲרָיו כְּבוֹדוֹ: כִּי נִפְשׁוּ בְּחַיָּיו יִבְרָךְ. וַיִּוֹדֶךָ כִּי תִיטִיב לָךְ: תָּבוֹא עַד דּוֹר אָבוֹתָיו. עַד גִּצַּח לֹא יֵרָאוּ אוֹר: אָדָם בִּיקָר וְלֹא יִבִּין. נִמְשָׁל בְּבַהֲמוֹת גְּדָמוֹ: קִדִּישׁ יתוּם

ביום שאין בו תחנון אומרים בבית האבל מזמור “מכתם לדוד”:

מִכְתָּם לְדָוִד, שְׁמַרְנֵי אֵל כִּי חֲסִיתִי בָּךְ: אִמְרַתְּ לִי אֲדַנִּי אֶתָּה, טוֹבַתִּי בֶל עָלֶיךָ: לְקִדּוּשִׁים אֲשֶׁר בְּאֶרֶץ הַמָּה, וְאֲדִירִי כָל חֲפָצֵי בָּם: יִרְבוּ עֲצָבוֹתֶם אַחַר מְהָרוֹ, בֶּל אֲסִיף נִסְפֵיהֶם מִדָּם, וּבֶל אֲשֶׁא אֶת שְׁמוֹתֶם עַל שְׂפָתַי: יי, מִנֵּת חֶלְקִי וְכוֹסִי, אֶתָּה תוֹמִיךָ גּוֹרְלִי: חֲבָלִים נָפְלוּ לִי בְּנַעֲמִים, אֶף נִחַלְתָּ שְׂפָרָה עָלַי: אֶבְרָךְ אֶת יי אֲשֶׁר יַעֲצָנִי, אֶף לִילּוֹת יִסְרוּנִי כְלִיוֹתַי: שׁוֹיִתִּי יי לְנִגְדֵי תַמִּיד, כִּי מִיִּמִּינִי בֶל אֲמוּט: לָכֵן שְׁמַח לְבִי וַיִּגַּל כְּבוֹדִי, אֶף בְּשָׂרִי יִשְׁכַּן לְבֶטַח: כִּי לֹא תַעֲזֹב נַפְשִׁי לְשָׂאוֹל, לֹא תִתֵּן חֲסִידֶךָ לְרְאוֹת שְׂחַת: תוֹדִיעֵנִי אֶרְחַח חַיִּים, שִׁבַע שְׂמֵחוֹת אֶת פְּנֵיךָ, נַעֲמוֹת בִּימִינֶךָ נִצַּח: קִדִּישׁ יתוּם

שש זכירות

זכירת יציאת מצרים:

לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ:

זכירת מעמד הר סיני:

רק השִׁמֹר לָךְ וּשְׁמֹר נִפְשֶׁךָ מְאֹד. פֶּן תִּשְׁכַּח אֶת הַדְּבָרִים אֲשֶׁר רָאוּ עֵינֶיךָ. וּפֶן יִסּוּרוּ מִלְבָּבְךָ כֹּל יְמֵי חַיֶּיךָ. וְהוֹדַעְתָּם לְבָנֶיךָ וּלְבָנֵי בָנֶיךָ: יוֹם אֲשֶׁר עֲמַדְתָּ לְפָנַי יי אֱלֹהֶיךָ בְּחוֹרֵב:

95 **The Six Remembrances.** The Six Remembrances are meant to strengthen our recall of the realm of holiness, for we should always remember the World to Come even in the midst of our daily activities (LH, *Melamdin* 3:5). These Six Remembrances—the Exodus, the Revelation at Sinai, the battle with Amalek

(who represents spiritual defilement), the idolatrous leanings of our nation, Miriam (who was punished for speaking slander), and *Shabbos*—encompass nearly every facet of Torah. By recalling these six ideas, we learn to focus on the World to Come.

Remembrance of Amalek [the spiritual force that prevents mankind from recognizing the awesome greatness of HaShem's Name], and his eventual destruction

Remember what Amalek did to you on the way, as you went out of Egypt. When they encountered you on the way, and you were tired and exhausted, they cut off the stragglers among you that had fallen behind. They did not fear God [i.e., His justice]. Therefore, when HaShem gives you respite from all the enemies around you in the land that HaShem your God is giving you as a heritage to occupy, you must obliterate the memory of Amalek from under the heavens. Do not forget (Deuteronomy 25:17-19).

Remembrance of our ancestors' argumentativeness in the desert

Remember, and never forget, how you provoked HaShem your God in the wilderness (Deuteronomy 9:7).

Remembrance of Miriam when she spoke against Moshe [i.e., that HaShem gave us a tongue in order to express our thanks to Him, not to speak slander about others]

Remember what HaShem your God did to Miriam when you went out of Egypt (Deuteronomy 24:9).

Remembrance of Shabbos

Remember the Shabbos day, to set it apart and thereby keep it holy (Exodus 20:8).

RAMBAM'S THIRTEEN PRINCIPLES OF FAITH⁹⁶

1. I believe with complete faith that the Creator, blessed be His Name, is the Creator and Ruler of all things. He is the Author behind everything that has ever been done, is being done, and will ever be done.
2. I believe with complete faith that the Creator, blessed be His Name, is One, and there is no other oneness or unity that compares with His in any way whatsoever. He alone is our God; He was, He is, and He will be forever.
3. I believe with complete faith that the Creator, blessed be His Name, has no body [physical representation]. Physical concepts do not apply to Him; there is no way to imagine Him at all because nothing else resembles Him.

said, "The world considers faith a minor thing. But I consider it an extremely great thing" (ibid. #33).

How do we strengthen faith? Rebbe Nachman cites the verse, "I will make known Your faithfulness with my mouth"

(Psalms 89:2). He explains that the very act of speaking and articulating one's faith is itself faith and brings to faith! Therefore we should state aloud, "I believe with perfect faith that God is One, the First and the Last!" (see LM II, 44; also RNW #142).

זכירת מעשה עמלק ומחייטו:

זְכוֹר אֶת אֲשֶׁר עָשָׂה לְךָ עַמְלֵק בְּדַרְדְּךָ בְּצֵאתְכֶם מִמִּצְרַיִם: אֲשֶׁר קָרַךְ בְּדַרְדְּךָ וַיִּזְגַּב בְּךָ כָּל הַנֹּחַשְׁלִים אַחֲרֶיךָ. וְאַתָּה עָיַף וַיִּגַע. וְלֹא יָרָא אֱלֹהִים: וְהָיָה בְּהַגִּיחַ יְיָ אֱלֹהֶיךָ לְךָ מִכָּל אִיבֶיךָ מִסָּבִיב בְּאָרֶץ אֲשֶׁר יְיָ אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה לְרִשְׁתָּהּ. תִּמְחָה אֶת זְכוֹר עַמְלֵק מִתַּחַת הַשָּׁמַיִם. לֹא תִשְׁכַּח:

זכירת מסה אבותינו במדבר:

זְכוֹר אֶל תִּשְׁכַּח אֶת אֲשֶׁר הִקְצַפְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּמִדְבָּר:

זכירת מעשה מרים:

זְכוֹר אֶת אֲשֶׁר עָשָׂה יְיָ אֱלֹהֶיךָ לְמִרְיָם בְּדַרְדְּךָ בְּצֵאתְכֶם מִמִּצְרַיִם:

זכירת שבת:

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

שלשה עשר עקרים על יסוד דברי הרמב"ם ז"ל

(א) אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה. שֶׁהַבּוֹרָא יִתְבָּרַךְ שָׂמוּ הוּא בּוֹרָא וּמְנַהֵג לְכָל הַבְּרוּאִים. וְהוּא לְבָדוֹ עָשָׂה וְעוֹשֶׂה וַיַּעֲשֶׂה לְכָל הַמַּעֲשִׂים:

(ב) אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה. שֶׁהַבּוֹרָא יִתְבָּרַךְ שָׂמוּ הוּא יְחִיד וְאֵין יְחִידוֹת כְּמוֹהוּ בְּשׁוּם פְּנִים. וְהוּא לְבָדוֹ אֱלֹהֵינוּ. הִיָּה הַיָּה וַיְהִיָּה:

(ג) אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה. שֶׁהַבּוֹרָא יִתְבָּרַךְ שָׂמוּ אֵינוֹ גּוֹף. וְלֹא יִשְׁיגוּהוּ מְשִׁיגֵי הַגּוֹף. וְאֵין לוֹ שׁוּם דְּמִיּוֹן כָּלֵל:

96 **Rambam's Thirteen Principles of Faith.** Rebbe Nachman placed great emphasis on strengthening faith. He said: Faith is a very strong thing, and it can greatly fortify your life. If you have faith, then you have a source of comfort and in-

spiration even when troubles strike. The faithless skeptic, on the other hand, has nowhere to turn when troubles strike. He is utterly alone, with nothing to enliven or comfort him (RNW #32). Another time when the Rebbe was discussing faith, he

4. I believe with complete faith that the Creator, blessed be His Name, is the beginning and the end.

5. I believe with complete faith that the Creator, blessed be His Name, is the only One to whom it is proper to pray, and that it is not proper to pray to anyone or anything else.

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

7. I believe with complete faith that the prophecy of our teacher Moshe, peace be upon him, was true. He was the father of all prophets, both those before him and those after him.

8. I believe with complete faith that the entire Torah now in our possession is the very Torah that was given to our teacher Moshe, peace be on him.

9. I believe with complete faith that this Torah will not be exchanged, nor will there be another Torah from the Creator, blessed be His Name.

10. I believe with complete faith that the Creator, blessed be His Name, has direct, inner knowledge of all the actions and thoughts of human beings. Therefore it is written, "He is the One who fashioned their hearts as one; He therefore discerns all their actions in a single glance."

11. I believe with complete faith that the Creator, blessed be His Name, awards eternal good to those who safeguard His commandments, and disciplines those who transgress His commandments.

12. I believe with complete faith in the coming of the *Mashiach*, and though he may delay, nevertheless, I anticipate every day that he will come.

13. I believe with complete faith that the resurrection of the dead will take place when the Creator wills it. Blessed be His Name and exalted be His memory, forever and for all eternity!

For Your redemption I yearn, HaShem. I yearn, HaShem, for Your redemption. HaShem, for Your redemption I yearn.

For Your redemption I yearn, HaShem. I yearn, HaShem, for Your redemption. HaShem, for Your redemption I yearn.

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(ד) אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה. שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ הוּא רֵאשׁוֹן וְהוּא אַחֲרוֹן:

(ה) אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה. שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ לוֹ לְבַדּוֹ רָאוּי לְהִתְפַּלֵּל. וְאִין לְזוּלָתוֹ רָאוּי לְהִתְפַּלֵּל:

(ו) אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה. שֶׁכָּל דְּבָרֵי נְבִיאִים אֱמֶת:

(ז) אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה. שֶׁנִּבְּוֵאת מֹשֶׁה רַבְּנוּ עָלֵינוּ הַשְּׁלוֹם הִיְתָה אֱמֶתִית. וְשֶׁהוּא הָיָה אָב לְנְבִיאִים. לְקוֹדְמִים לְפָנָיו וְלְבָאִים אַחֲרָיו:

(ח) אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה. שֶׁכָּל הַתּוֹרָה הַמְצוּיָה עִתָּה בְּיַדֵּינוּ הִיא הַנִּתְּוֶנָה לְמֹשֶׁה רַבְּנוּ עָלֵינוּ הַשְּׁלוֹם:

(ט) אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה. שֶׁזֹּאת הַתּוֹרָה לֹא תִּהְיֶה מְחֻלָּפֶת וְלֹא תִּהְיֶה תּוֹרָה אַחֲרֶת מֵאֵת הַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ:

(י) אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה. שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ יוֹדֵעַ כָּל מַעֲשֵׂה בְּנֵי אָדָם וְכָל מַחְשְׁבוֹתָם. שֶׁנֶּאֱמַר. הִיָּצַר יַחַד לִבָּם הַמִּבִּין אֵל כָּל מַעֲשֵׂיהֶם:

(יא) אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה. שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ גּוֹמֵל טוֹב לְשׂוֹמְרֵי מִצְוֹתָיו וּמַעֲנִישׁ לְעוֹבְרֵי מִצְוֹתָיו:

(יב) אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה. בְּבִיאַת הַמְּשִׁיחַ. וְאֵף עַל פִּי שְׂיִתְמַהֵּמָה. עִם כָּל זֶה אֶחֱפָה לוֹ בְּכָל יוֹם שְׂיָבוֹא:

(יג) אָנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה. שֶׁתְּהִיָּה תְּחִיַּת הַמֵּתִים בְּעֵת שְׂיַעֲלֶה רְצוֹן מֵאֵת הַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ וְיִתְעַלֶּה זְכָרוֹ לְעַד וּלְנֶצַח נְצָחִים:

לִישׁוּעָתְךָ קוּיָתִי יי. קוּיָתִי יי לִישׁוּעָתְךָ. יי לִישׁוּעָתְךָ קוּיָתִי:

לְפִוּרְקָנְךָ סְבָרִית יי. סְבָרִית יי לְפִוּרְקָנְךָ. יי לְפִוּרְקָנְךָ סְבָרִית:

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REVERSING A DREAM⁹⁷

If, upon awakening in the morning, you are troubled by a dream you had the previous night, thinking that it portends evil, God forbid; or even if the dream was not bad, but you still feel disturbed by it, you can call together three friends and conduct a dream reversal.

The friends begin by quoting the verse that Yosef said to Pharaoh's wine steward and chief baker (Genesis 40:8):

Behold, HaShem alone knows the meaning of the dreams He sends us; tell me now, please.

The dreamer says: A good dream I have seen. A good dream I have seen. A good dream I have seen.

The friends respond: A good dream you have seen. A good dream you have seen. A good dream you have seen. Your dream is good and it portends good. May the Compassionate One ensure that it is good. May they decree it seven times from heaven that it will be good. It is good and it will be good. (The dreamer and the friends repeat this procedure seven times. In addition, as the friends answer, the dreamer should repent in his/her heart, saying, "I have erred, I have violated, and I have rebelled; I have transgressed positive and negative commandments.")

The dreamer now says: You alone transform my mourning into dancing; You alone untie my sackcloth and gird me with joy.

The friends answer: Young maidens will celebrate in dancing; young and old men will rejoice together. For I will transform their mourning into happiness. I will comfort them and make them rejoice in the wake of their sorrow. HaShem your God did not consent to listen to Bilam. Rather, HaShem your God transformed the curse into a blessing for you, for HaShem your God loves you.

The dreamer says: HaShem has redeemed my soul in peace from the war that approached me, in the merit of the many who were with me.

The friends answer: The troops answered Shaul: Should Yonasan indeed die, he who brought about this great victory for Israel? God forbid! As HaShem lives, not a hair of his head shall fall to the ground, for he acted with God's approval today! Thus the troops redeemed Yonasan, so he did not die. HaShem's redeemed shall return and come to Tziyon with songs and everlasting joy upon their heads; they shall attain the crown of joy and the crown of happiness; and sorrow and sighing will flee.

The dreamer says: I, the creator of the speech of the lips say to you: Peace, peace to he who is far and to he who is near, says HaShem, and I will heal him.

The friends answer: A spirit of prophecy came down and clothed Amassai, the chief of the captains, and he said: We are yours, O David! We are with you, O son of Yishai! Peace, peace to you, and peace to He who comes to your assistance. For your God has surely assisted you. Then David accepted them and made them captains of the battalion. And this is what you must say: Long life! Peace to you, peace to your family, and peace to all that is yours. HaShem will grant His people the inner strength to be victorious over all evil. HaShem will bless His people with everlasting peace.

The dreamer says three times: Chavakuk said: HaShem, I have heard Your prophetic message that the exile will continue for many years to come; I am terrified by the thought that Israel might perish.

The friends answer each time: So Chavakuk prayed: HaShem, the wondrous deeds You performed in the past on Israel's behalf, may they never cease even during the long years

סדר הטבת חלום

הרואה חלום (ואפילו חלום טוב) ונפשו עגומה עליו יטיבנו בפני ג' האוהבין אותו ואפי' הדיטוטות: בתחלה יאמרו המטיבין להחולם פסוק זה שאמר יוסף לשר המשקים והאופה:

הלא יאלהים פתרונים ספרו נא לי:

החולם אומר: חֲלֹמָא טְבָא חֲזָאִי, חֲלֹמָא טְבָא חֲזָאִי, חֲלֹמָא טְבָא חֲזָאִי:

והמטיבין עונים: חֲלֹמָא טְבָא חֲזָאִיתָא, חֲלֹמָא טְבָא חֲזָאִיתָא, חֲלֹמָא טְבָא חֲזָאִיתָא: חֲלֹמָא דִידָךְ טְבָא הוּא וְטְבָא לְהוּי, רַחֲמֵנָא לְשׁוּיָה לְטַב, שְׁבַע זְמַנִין לְגַזְרוֹן עֲלֵה מִן שְׁמַיָא דְלְהוּי טְבָא וְיְהוּי טְבָא, טְבָא הוּא וְטְבָא לְהוּי: (ככה יאמרו החולם והמטיבין ז"פ. ובשעה שמיטיבין יאמר החולם "חֲטָאִיתָי. עֵוִיתָי. פְּשַׁעִיתָי. עֲבַרְתָי עַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֵׂה".)

והחולם אומר: הִפְכַתְּ מִסְפְּדֵי לְמַחֹל לִי, פְּתַחְתְּ שִׁקִי וְתִאֲזַרְנִי שְׁמֹחָה:

ועונין: אַז תִּשְׂמַח בְּתוֹלָה בְּמַחֹל, וּבַחֲרִים וּזְקָנִים יִחַדּוּ, וְהִפְכַתִי אֲבָלָם לְשִׁשׁוֹן וְנַחֲמָתִים וְשִׂמְחָתִים מִיּוֹנָם: וְלֹא אָבָה יְיָ אֱלֹהֶיךָ לְשַׁמֵּעַ אֶל בְּלָעַם, וְיִהְיֶה יְיָ אֱלֹהֶיךָ לְךָ אֵת הַקְּלָלָה לְבִרְכָה, כִּי אֲהַבְּךָ יְיָ אֱלֹהֶיךָ:

החולם אומר: פָּדָה בְּשָׁלוֹם נַפְשִׁי מִקָּרֵב לִי, כִּי בְרַבִּים הָיוּ עִמָּדִי:

ועונין: וַיֹּאמֶר הָעָם אֶל שְׂאוֹל הַיּוֹנָתָן יָמוֹת, אֲשֶׁר עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל, חֲלִילָה, חַי יְיָ אִם יִפֹּל מִשְׁעַרְתֵּךָ רֹאשׁוֹ אֲרָצָה, כִּי עִם אֱלֹהִים עָשָׂה הַיּוֹם הַזֶּה, וַיִּפְדּוּ הָעָם אֵת יוֹנָתָן וְלֹא מָת: וּפְדוּיִי יְיָ יִשְׁבֹּנוּ וּבֹאוּ צִיּוֹן בְּרִנָּה, וְשִׂמְחַת עוֹלָם עַל רֹאשָׁם, שִׁשׁוֹן וְשִׂמְחָה יִשְׂיִגוּ וְנִסּוּ יָגוֹן וְאַנְחָה:

החולם אומר: בּוֹרָא נִיב שְׁפָתַיִם, שָׁלוֹם, שָׁלוֹם לְרַחוּק וְלִקְרוֹב אָמַר יְיָ וּרְפָאתָיו:

ועונין: וְרוּחַ לְבָשָׂה אֵת עַמְשֵׁי רֹאשׁ הַשְּׁלִישִׁים, לְךָ דָּוִד וְעַמְּךָ כִּן יִשִׁי שָׁלוֹם, שָׁלוֹם לְךָ וְשָׁלוֹם לְעוֹזְרֶךָ כִּי עֲזָרְךָ אֱלֹהֶיךָ, וַיִּקְבְּלֵם דָּוִד וַיִּתְּנֵם בְּרֹאשֵׁי הַגְּדוּד: וְאַמְרָתֶם כֹּה

97 **Reversing a Dream** (see *Shulchan Aruch, Orach Chaim* 220:1). Our Sages teach that dreams are one-sixtieth prophecy (*Berachos* 55a). Nevertheless, it's the way we interpret a dream, not the dream itself, that determines its outcome. Whatever dream you have — even if it seems to portend something bad — interpret it for the good! This is especially true in our day,

when we do not have people capable of interpreting dreams correctly.

Someone once came to Reb Noson very upset, looking for Reb Noson to interpret his dream. Reb Noson said, "I am not interested what happens to you when you sleep. I care about what you do when you're awake!" (*Rabbi Eliyahu Chaim Rosen*).

of exile up ahead; make it known that even during the long years of exile, when You are angry with us, You will remember to have mercy.”

The dreamer says three times: A song for Israel's ascent from the depths of exile: I lift my eyes up to [i.e., beyond] the highest mountain peaks, from where my real help will come. My help comes only from HaShem, Maker of heaven and earth.

The friends answer each time, continuing to the end of the psalm: As your Creator, He cares for you; therefore He will not allow your feet to stumble; your Protector will not slumber nor remove His providence from you. Behold, the Guardian of Israel neither slumbers nor sleeps! HaShem is always protecting you, for HaShem is like your shadow, right next to you. Thus, the sun will not harm you by day, nor the moon by night. HaShem will protect you from all evil; He will guard your soul. HaShem will guard your going out and your coming in, from now and for all eternity.

The dreamer says three times: Make known to me the true path of life.

The friends answer each time: Allow me to experience the fullness that surpasses all other joys in Your presence, the everlasting bliss that You hold in Your right hand.

The dreamer says: HaShem spoke to Moshe, saying: Speak to Aharon and his sons, saying: This is how you must bless the children of Israel. Say to them:

The friends answer: May HaShem bless you and safeguard you. May HaShem shine His countenance upon you and be gracious to you. May HaShem turn His countenance to you and establish peace for you. They [the Kohanim] shall thus place My Name on the children of Israel and I will bless them.

The friends now say the following verse to the dreamer, “*Lech echol be'simchah lachmecha*—Go eat with joy your bread...” (Ecclesiastes 9:7), but not in its original order where the first letters of the words spell *EVeL* (בל, mourning). Rather, they rearrange the verse to read, “*Be'simchah lech echol lachmecha*—With joy, go eat your bread”:

With joy, go eat your bread, and drink your wine with a glad heart, for HaShem is pleased with your deeds. The dreamer gives charity now. Repentance, prayer, and charity overrule an evil decree, bringing peace upon us and upon all Israel, *amen*. May it be a positive sign and an auspicious sign for us and for all Israel, *amen*!

The dreamer now says the *Ribono shel Olam* supplication that is said during *Bircas Kohanim*:

Master of the world, I am Yours and my dreams are Yours [i.e., sent by You to teach me]. I have dreamed a dream and am unsure what it means. Now, I ask: May it be Your will, HaShem my God and God of my ancestors, that all my dreams be good for me and for all Israel. Whether I have dreamed about myself or about others, or whether others have dreamed about me—if they were good dreams, strengthen them, empower them, and make them come true for me and for them, like the dreams of Yosef HaTzaddik. But if they require healing, heal them like You healed Chizkiyahu the king of Yehudah from his fatal illness. Heal them like You healed Miriam the prophetess from her *tzavaas*, and like You healed Naaman the captain of Aram from his *tzavaas*. Heal them like You sweetened the waters of bitterness through Moshe Rabbeinu, and like the waters of Yericho through Elisha. And just as You transformed the evil Bilam's curse into a blessing, may You transform all my dreams, for myself and for all Israel, for good. Please safeguard me, be gracious to me, and accept me with Your abundant mercies, *amen*.

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לְחַי, וְאַתָּה שְׁלוֹם וּבֵיתְךָ שְׁלוֹם וְכָל אֲשֶׁר לְךָ שְׁלוֹם: יִי עֲזָר לְעַמּוֹ יִתָּן, יִי יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם:

החולם אומר ג"פ: יִי שְׁמַעְתִּי שְׁמִיעָךָ יִרְאֵתִי:

ומשיבין לו כל פעם: יִי פַעֲלֶךָ בְּקֶרֶב שָׁנִים חַיִּיהוּ בְּקֶרֶב שָׁנִים תּוֹדִיעַ בְּרוּגֵז רַחֵם תִּזְכּוֹר:

החולם אומר ג"פ: שִׁיר לְמַעְלוֹת אֲשָׂא עֵינַי אֶל הַהָרִים מֵאֵין יְבוּא עֲזָרִי: עֲזָרִי מֵעַם יִי עֲשֵׂה שָׁמַיִם וְאָרֶץ:

ומשיבין לו כל פעם: אֵל יִתָּן לְמוֹט רַגְלֶךָ אֵל יָנוּם שְׁמֶרְךָ: הַנְּה לֹא יָנוּם וְלֹא יִישׁוֹן שְׁמֶר יִשְׂרָאֵל: יִי שְׁמֶרְךָ יִי צַלֶּךָ עַל יַד יְמִינֶךָ: יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּה וַיָּרַח בְּלֵילָה: יִי יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ: יִי יִשְׁמֹר צְאֻתְךָ וּבּוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

החולם אומר ג"פ: תּוֹדִיעֲנִי אוֹרַח חַיִּים:

ומשיבין לו כל פעם: שְׁבַע שְׁמֹחוֹת אֶת פְּנִיךָ נְעֻמוֹת בִּימִינֶךָ נְצַח:

החולם אומר ג"פ: וַיְדַבֵּר יִי אֶל מֹשֶׁה לֵאמֹר, דַּבֵּר אֶל אֱהֲרֹן וְאֶל בָּנָיו לֵאמֹר פֹּה תִבְרְכוּ אֶת בְּנֵי יִשְׂרָאֵל אֲמֹר לָהֶם:

הומטיבין משיבין לו כל פעם: יִבְרַכְךָ יִי וְיִשְׁמְרֶךָ: יָאֵר יִי פְּנֵי אֱלֹהֶיךָ וַיַּחֲנֵךְ: יִשָּׂא יִי פְּנֵי אֱלֹהֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם: וְשָׂמוּ אֶת שְׁמֵי עַל בְּנֵי יִשְׂרָאֵל וְאֵי אֲבָרְכֶם:

הומטיבין אומרים פסוק "לֶךָ אֲכַל בְּשִׂמְחָה לַחֲמֶךָ" (קהלת ט' ז'), אבל לא אומרים אותו כסדר שהוא ר"ת "אבל", אלא כך אומרים "בְּשִׂמְחָה לֶךָ אֲכַל לַחֲמֶךָ" (בית יוסף בשם ר' יהודה החסיד, סימן רכ):

בְּשִׂמְחָה לֶךָ אֲכַל לַחֲמֶךָ וְשִׂמְחָה בְּלֵב טוֹב יִיגֵךְ פִּי כְּבֹר רְצָה הָאֱלֹהִים אֶת מַעֲשֵׂיךָ: החולם יתן כאן לצדקה ותשובה ותפילה וצדקה מעבירין את רוע הגזירה, וְשְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל אָמֵן: סִימָן טוֹב וּמִזֵּל טוֹב יִהְיֶה לָנוּ וּלְכָל יִשְׂרָאֵל אָמֵן:

החולם אומר תפלת "רבנונו של עולם" של ברכת כהנים:

רבנונו של עולם, אֵינִי שְׁלֶךָ וְחִלּוּמוֹתַי שְׁלֶךָ. חִלּוֹם חֲלַמְתִּי וְאֵינִי יוֹדֵעַ מַה הוּא. יְהִי רְצוֹן מִלְּפָנֶיךָ יִי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׁיִהְיוּ כָּל חִלּוּמוֹתַי עָלַי וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה. בֵּין שְׁחֲלַמְתִּי עַל עַצְמִי וּבֵין שְׁחֲלַמְתִּי עַל אֲחֵרִים, וּבֵין שְׁחֲלַמְתִּי אֲחֵרִים עָלַי, אִם טוֹבִים הֵם חֲזַקְסָם וְאִמְצָם, וְיִתְקַיְמוּ בִּי וּבְהֵם כְּחִלּוּמוֹתַי שֶׁל יוֹסֵף הַצַּדִּיק, וְאִם צָרִיכִים רְפוּאָה וְרַפְאֵם פְּחֲזְקֵיהוּ מִלֶּךָ יְהוּדָה מַחְלִיו, וּכְמֹרֶם הַנְּבִיאָה מְצַרְעֵתָהּ, וּכְנַעֲמָן מְצַרְעֵתוֹ, וּכְמִי מָרָה עַל יְדֵי מֹשֶׁה רַבְּנוֹ, וּכְמִי יָרַח עַל יְדֵי אֱלִישֶׁעַ. וּכְשֶׁם שְׁהַפְּכָתָ אֶת קַלְלַת בְּלַעַם הַרְשַׁע מִקַּלְלָה לְבִרְכָה כִּן תִּתְּפֹךְ כָּל חִלּוּמוֹתַי עָלַי וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה וְתִשְׁמְרֵנִי וְתַחַנְנֵנִי וְתַרְצֵנִי. אָמֵן:

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When you are ready to leave the synagogue, sit for a moment and say:

Only those who strive to be righteous realize how important it is to express their gratitude to Your Name in this world; these same upright ones shall find permanent dwelling in Your presence in the World to Come.

Afterward stand and say:

For each nation has always walked in the name of a different god, but I will continue to walk in the name of HaShem, the living God and eternal King of the world. My help comes directly from HaShem, Maker of heaven and earth. HaShem will reign forever and for all eternity.

Following this, walk toward the door of the synagogue, all the while facing the holy Ark, so that you do not turn your back on the *Shechinah*, but rather take your leave as you would from the presence of a human king or a great teacher. When you reach the door of the synagogue, bow slightly toward the Ark and say:

HaShem, guide me in Your righteousness, so that I may overcome those who watch for my downfall; make Your way straight before me.

When actually leaving the synagogue, say these three verses:

Gad, a multitude may attack him from the rear, but he shall pursue those who pursue him and emerge victorious in the end. David was gifted and successful in all his endeavors, and HaShem was with him. And Noah found favor in HaShem's eyes.

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THE WEDDING CEREMONY

It is customary to set up the *chuppah* (wedding canopy) under the stars of the heavens as a portent of blessing. When the groom arrives under the *chuppah*, the *chazzan* welcomes him with the blessing:

Welcome! Blessed is the one who comes in the Name of HaShem!

The groom stands facing in the direction of Yerushalayim, toward the [site of the] Holy Temple, toward the [site of the] Holy of Holies, and the *chazzan* sings:

He who is mighty over all, He who is blessed over all, He whose love is greater than all, He who is distinguished over all — He is the One who blesses the groom and the bride!

The ones who escort the bride bring her to the *chuppah* and walk with her around the groom seven times, as the *chazzan* sings:

He is the One who builds a hedge of roses to protect His rose from the thorns, for His love for His bride [Israel] is the joy of all beloveds. He is the One who blesses the groom and the bride!

כשרוצה לצאת מבית הכנסת ישב מעט ויאמר:

אֵךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבוּ יִשְׂרָאֵל אֶת פְּנֵיךָ:

ואחר כך יעמוד ויאמר:

כִּי כָל הָעַמִּים יִלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו וְאֲנִי אֵלֶיךָ בְּשֵׁם יְיָ אֱלֹהִים
חַיִּים וְמְלֶךְ עוֹלָם: עֲזָרֵי מַעַם יְיָ עֲשֵׂה שְׂמִים וְאָרְצָן: יְיָ יִמְלֶךְ
לְעֹלָם וָעֶד:

ואחר כך יקום וילך אצל הפתח, ובצאתו אל יחזיר אחריו מיד לשכינה, אלא כמו שנפטר מלפני מלך בשר ודם או רבו, שיש לו לילך כנגד אחריו, ופניו כנגד פניו עד שירחיק ממנו. וכשיגיע אל פתח בית הכנסת ישתחוה אל ארון הקודש ויאמר:

יְיָ נַחֲנִי בְּצַדִּיקְתֶּךָ לְמַעַן שׁוֹרְרֵי הַיָּשָׁר לְפָנַי דְּרָפָךָ:

ואחר כך כשהולך יאמר שלשה פסוקים אלו:

גָד גָּדוֹד יְגוֹדְנוּ וְהוּא יִגְד עִקְבֵךָ: וַיְהִי דָוִד לְכָל דְּרָכָיו מְשֻׁבֵּל וַיִּי
עֲמוֹ: וְנַח מִצָּא חוֹן בְּעֵינָיו יְיָ:

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סדר ברכות אירוסין ונשואין

נוהגים לעשות החופה תחת השמים לסימן ברכה, ובבוא החתן תחת החופה מברכין את החתן בברכה:

בְּרוּךְ הַבָּא:

ומעמידין אותו כשפניו למזרח כנגד ירושלים, בית המקדש, וקודש הקדשים, ומזמרין:

מִי אֲדִיר עַל הַכֹּל. מִי בָרוּךְ עַל הַכֹּל. מִי גָדוֹל עַל הַכֹּל. מִי דָגוּל
עַל הַכֹּל. הוּא יְבָרַךְ אֶת הַחַתָּן וְאֶת הַכֹּלָה.

אחר כך מביאין השושבינות את הכלה להחופה. ומסבבין עם הכלה סביב להחתן שבעה פעמים. וכשמסבבין מזמרין:

מִי בֶן שִׁיחַ שׁוֹשֵׁן חוֹחִים, אֶהְבֵּת כֹּלָה מְשׁוּשׁ דּוֹדִים. הוּא יְבָרַךְ
אֶת הַחַתָּן וְאֶת הַכֹּלָה.

The officiating rabbi faces in the direction of Yerushalayim and recites the wedding blessings over a cup of wine:

Blessed are You, HaShem our God, King of the universe, Creator of the fruit of the grapevine.

Blessed are You, HaShem our God, King of the universe, who has sanctified us with His commandments and instructed us regarding forbidden relations; who therefore forbade our betrothed to us, but permitted our wives to us, through the encompassing light of the wedding canopy and the sanctity of the marital bond. Blessed are You, HaShem, who sanctifies and elevates His people Israel through the encompassing light of the wedding canopy and the sanctity of the marital bond.

The officiating rabbi drinks from the wine, then gives the cup to the groom to taste, and then to the mother of the bride to give to the bride to taste. The groom then sanctifies his bride to himself with a ring. Before placing the ring on her finger, he calls on his two *kosher* witnesses and says to them, "You are my witnesses." As he places the ring on the bride's finger, he says:

Behold, you are sanctified to me, with this ring, according to the law of Moshe and Israel.

The *kesubah* (marriage contract) is read, after which it is handed to the bride. Then the seven blessings are said over a second cup of wine:

Blessed are You, HaShem our God, King of the universe, Creator the fruit of the grapevine.

Blessed are You, HaShem our God, King of the universe, who created all things to reveal His glory.

Blessed are You, HaShem our God, King of the universe, Creator of mankind.

Blessed are You, HaShem our God, King of the universe, who fashioned Adam in His image, in the image and likeness of the higher worlds set forth by His plan, and established for him Chavah, mother of all mankind from his very essence, together to build an eternal edifice. Blessed are You, HaShem, Creator of mankind.

May the Barren One [Tziyon] rejoice and be elated when Her children are gathered back to Her in joy. Blessed are You, HaShem, who gladdens Tziyon with the return of her children.

Bring true joy to the hearts of these dear beloved friends, just as You brought joy to Your handiwork long ago in the Garden of Eden. Blessed are You, HaShem, who brings joy to the hearts of groom and bride.

Blessed are You, HaShem our God, King of the universe, who created happiness and joy, groom and bride, elation and delight, exhilaration

הרב המסדר את הקידושין מכיין פניו כלפי מזרח ומברך ברכת חתנים על כוס יין:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל הָעֲרִיּוֹת. וְאָסַר לָנוּ אֶת הָאֲרוּסוֹת, וְהִתִּיר לָנוּ אֶת הַנְּשׂוּאוֹת לָנוּ, עַל יְדֵי חֲפָה וְקִדּוּשֵׁין. בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ עַמּוֹ יִשְׂרָאֵל עַל יְדֵי חֲפָה וְקִדּוּשֵׁין:

וישטה המברך מן היין, ואחר כך יתן לחתן לטעום, ואם הכלה תתן לכלה לטעום. ומקדש החתן את הכלה בטבעת. וקודם שיתן החתן הטבעת באצבע הכלה, טוב שייוחד החתן שני עדים כשרים, ויאמר להם בפה מלא "אתם עדי", ויאמר בקול רם בפניהם:

הֲרִי אַתָּה מְקַדְּשֵׁת לִי, בְּטַבַּעַת זֶה, בְּדַת מֹשֶׁה וְיִשְׂרָאֵל:

וקורין הכתובה, ואחר כך מוסרין הכתובה לכלה, ומברכין על כוס שני ואומרין אלו שבע ברכות:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהַכֹּל בְּרָא לְכַבּוֹד:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. יוֹצֵר הָאָדָם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר יָצַר אֶת הָאָדָם בְּצַלְמוֹ. בְּצִלְמֵ דְמוּת תְּבַנְיָתוֹ. וְהִתְקִין לוֹ מִמֶּנּוּ בְּנֵי עַדִּי עַד. בְּרוּךְ אַתָּה יי יוֹצֵר הָאָדָם:

שׂוֹשׁ תְּשִׁישׁ וְתַגַּל הָעֵקֶרָה. בְּקַבּוּץ בְּנֵיהָ לְתוֹכָהּ בְּשִׂמְחָה. בְּרוּךְ אַתָּה יי מְשַׂמַּח צִיּוֹן בְּבִנְיָהּ:

שִׂמַּח תְּשַׂמַּח רַעִים הָאֲהוּבִים. כְּשִׂמְחָה יִצִּירָהּ בְּגַן עֵדֶן מְקַדֵּם. בְּרוּךְ אַתָּה יי מְשַׂמַּח חַתָּן וְכֵלָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בְּרָא שְׂשׂוֹן וְשִׂמְחָה. חַתָּן וְכֵלָה. גִּילָה רִנָּה. דִּיצָה וְחֻדָּה. אֲהָבָה וְאַחֲוָה. וְשִׁלּוּם וְרַעוּת. מְהֵרָה יי אֱלֹהֵינוּ יִשְׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם.

and bliss, love and harmony, peace and fellowship. Soon, HaShem our God, may there be heard in the cities of Yehudah and in the streets of Yerushalayim: the voice of happiness, the voice of joy, the voice of the groom, the voice of the bride, the voice of grooms rejoicing from beneath their marriage canopies and young people from their festivals of song. Blessed are You, HaShem, who gladdens the groom with the bride.

After the destruction of the Holy Temple, our Sages of blessed memory instituted that at every joyous occasion there should be a remembrance of the destruction, as it is written, "If I forget you, O Yerushalayim, let my right hand forget its skill. Let my tongue cleave to my palate if I do not remember You, if I do not elevate [the memory of] Yerushalayim above my highest joy." It is therefore customary for the groom to break a glass under the *chuppah* by stepping on it with his right foot, as a remembrance of [the destruction of] Yerushalayim and the Holy Temple, after which all present say, "*Mazal tov! Mazal tov!* May tremendous goodness flow to you from this moment onward." In some communities, the glass is broken now, while in others it is broken before the *Sheva Berachos*.

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THE CIRCUMCISION CEREMONY

It is a positive commandment, incumbent mainly on the father, to circumcise his son. Of course, if the father is not qualified, he should appoint a qualified *Mohel* as his agent to perform the circumcision according to all the laws of the Torah. In addition, the father should seek out a *Mohel* who is a God-fearing and righteous individual, for via the circumcision he performs, he can draw down holiness upon the child, which will have a positive effect on the child for the rest of his life.

The earliest time to perform a circumcision is at sunrise on the eighth day from birth. A circumcision may be performed throughout the entire day; nevertheless, the earlier it is performed, the better. Many candles are lit in the synagogue at the time of the circumcision. If one is wearing *tefillin*, they should not be removed until after the circumcision.

A prayer from *Avodas HaKodesh* by Rabbi Chayim Yosef David Azulay, to be said by the father of the child before the circumcision:

For the sake of the revelation of the unity of the Blessed Holy One and His Indwelling Presence, with awe and love, with love and awe, in order to unify the letters of the name *Yod* and *Heh* with the letters *Vav* and *Heh* in a complete unity, in the name of all Israel. Behold, I am prepared to fulfill the positive commandment, "On the eighth day, you shall circumcise his foreskin," to rectify its root [the spiritual root of this commandment] in the highest spiritual dimension. Therefore I deliver my son to the *Mohel*, and appoint him my sole agent, to circumcise my son in the proper way of the Torah. May it be Your will, HaShem my God and God of my ancestors, to consider it as if I had fulfilled this commandment with all the proper intentions that one should have in mind when performing the *mitzvah* of *milah* (removing the foreskin), *periyah* (peeling back the inner membrane to reveal the glans), and *metzitzah* (drawing blood). May the lights of Your unconditional loving-kindness be revealed into the lights of judgment to permeate, transform, and sweeten

קול ששׁוֹן וְקוֹל שְׂמֵחָה. קול חֲתָן וְקוֹל בְּלָה. קול מְצַהֲלוֹת
חֲתָנִים מְחַפְּתָם וְנִעְרִים מְמַשְׁתָּה נְגִינָתָם. בְּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ
חֲתָן עִם הַבְּלָה:

משחורב בית המקדש, תקנו חכמינו זכרונם לברכה שבכל שמחה יהא בה זכר לחרבו, כמו שכתוב "אם אֶשְׁכַּח יְרוּשָׁלַיִם" וגו'. ולכן נהוג שישבור החתן כוס ברגלו תחת החופה, לזכרון ירושלים ובית המקדש. יש קהילות שהחתן שובר את הכוס כאן, ויש שאומרים לפני השבע בברכות. וקודם שישבור המנהג שאומר החתן:

אִם אֶשְׁכַּח יְרוּשָׁלַיִם תִּשְׁפַּח יְמִינִי: תִּדְבֵּק לְשׁוֹנֵי לְחֻפֵי אִם לֹא
אֶזְכְּרֶי אִם לֹא אֶעֱלֶה אֶת יְרוּשָׁלַיִם עַל רֹאשׁ שְׂמֵחָתִי: ואחר כך כל
העומדים שם אומרים "מזל טוב, מזל טוב".

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סדר ברית מילה

מצות עשה מן התורה לאב למול את בנו, ואם לא מל ביטל מצות עשה. ואם האב אינו יכול למול, רשאי למנות שליח במקומו. ויזהר למנות מוהל ירא שמים, שאם המוהל צדיק וירא שמים ועושה המילה כראוי לשם שמים, ממשיך קדושה על הולד ביום ההוא מצות עשה מן התורה לאב למול את בנו, ואם לא מל ביטל מצות עשה. ואם האב אינו יכול למול, רשאי למנות שליח במקומו. ויזהר למנות מוהל ירא שמים, שאם המוהל צדיק וירא שמים ועושה המילה כראוי לשם שמים, ממשיך קדושה על הולד ביום ההוא.

אין מלין עד שתנן החמה יום שמיני ללידתו, וכל היום כשר למילה אלא שזרזין מקדימין למצות ומלין בבוקר, ומדליקין הרבה נרות בבית הכנסת בשעת המילה, ואין חולצין התפילין עד אחרי המילה.

תפילה לאבי הבן קודם המילה (מספר עבודת הקודש):

לְשֵׁם יְחִוּד קוֹדֶשׁא בְּרִיךְ הוּא וְשְׂכִינְתָהּ בְּדַחֲלוֹ וְרַחֲמוֹ וְרַחֲמוֹ
וְדַחֲלוֹ לְיַחְדָּא שְׁם י"ה בּו"ה בְּיַחְדָּא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל.
הִנֵּה אָנֹכִי בָּא לְקַיִים מִצְוֹת עֲשֵׂה וּבִיּוֹם הַשְּׂמִינִי יְמוּל בְּשׂוֹר
עַרְלָתוֹ. לְתַקֵּן אֶת שְׂרָשָׁה בְּמָקוֹם עֲלִיוֹן. וְהִרְיֵי מוֹסֵר בְּנֵי לְמוֹהֵל
וְאֲנִי מְמַנֶּה אוֹתוֹ שְׂלִיחַ גְּמוּר, שְׂיִמּוֹל אֶת בְּנֵי כְּדַת מָה לַעֲשׂוֹת.
וַיְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שֶׁתַּעֲלֶה עָלַי כְּפֹאֵרוֹ
קִימְתִי מִצְוֶה זֶה עִם כָּל הַכּוֹנֵנוֹת הָרְאוּיוֹת לְכוֹן בְּמִצְוֹת מִלָּה
וּפְרִיעָה וּמְצִיצָה. וְיִתְגַּלוּ הַחֲסָדִים בְּמִשְׁפַּט הָאוּרִים. וְתִהְיֶה
מִצְוֶה זֶה חֲשׂוּבָה לְפָנֶיךָ כְּרִיחַ נִיחוּחַ. וְתִשְׁפִיעַ נְשָׁמָה קְדוּשָׁה
לְיֶלֶד. וְאֱלִיָּהוּ הַנְּבִיא זְכוּר לְטוֹב יִשְׁמׁוֹר הַיָּלֶד לְשִׁמּוֹר בְּרִיתוֹ

them. May the fulfillment of this commandment be considered before You as if I had offered a sacrifice with an appeasing fragrance. Imbue the child with a holy *neshamah* (Divine soul), and let Eliyahu HaNavi, may he be remembered for good, protect the child by helping him guard his *bris*-covenant, and never blemish it [its holiness] in any way. Please allow myself and the child's mother to be worthy to raise him to learn Torah and safeguard its commandments. Let him be wise and selfless, with a refined personality and a healthy constitution. Let us rejoice in him and in his Torah, and let us accompany him to his wedding canopy. And now, behold, I am bringing the first fruits that You have given me in order to fulfill Your commandments. With awe, love, and great joy I come before You today to perform Your will. You, too, in Your infinite mercy, please bless us from the storehouse of Your blessings, and let us truly rejoice in serving You. Save us from all sin, and let us be worthy of fulfilling all the commandments of the Torah. Be gracious with me, HaShem, for it is to You alone that I call throughout the day. Help us, O God of our salvation, for the sake of the honor of Your Name. Save us and cleanse us of all our sins, for the sake of Your Name. May HaShem our God's pleasantness be [i.e., flow down] upon us; may He establish our endeavors above in eternity, and may He establish our endeavors below in this world.

When the infant is brought into the synagogue for the circumcision, the congregation stands and says:

Blessed is the one who comes in the Name of HaShem!

The father says the first half of the verse from Psalms 65:5:

Happy is the one nation whom You have chosen and drawn near to You, to dwell permanently within Your courtyards.

Those present conclude the verse:

From there we will draw nearer to become permeated with the goodness of Your Temple and the awesome holiness of Your Sanctuary.

In the Land of Israel, several verses are recited prior to performing the circumcision ceremony. (Other communities have different customs in which hymns are sung before the circumcision.) The father takes the infant, faces the Ark, and says the following verses aloud. The congregation repeats each verse after him:

Hear O Israel, HaShem is our God. HaShem is ONE.

HaShem reigns, HaShem has always reigned, HaShem will reign forevermore.

HaShem reigns, HaShem has always reigned, HaShem will reign forevermore.

וְשֵׁלָא יְחֻטָּא כָּלָל. וְתִזְכְּנִי לִי וְלְאָמוֹ. לְגַדְלוֹ לְתוֹרָה וְלְמִצְוֹת. וְיִהְיֶה חֶכְם וְחֶסֶד וּבְעַל מְדוּת טוֹבוֹת, וּבְרִיא מְזִלְיָהּ, וְנִשְׁמַח בּוֹ וּבְתוֹרָתוֹ, וְנִגְיֵעֵהוּ לְחֶפֶה. וְעַתָּה הִנֵּה הֵבִאתִי אֶת רֵאשִׁית פְּרֵי הָאָדָמָה אֲשֶׁר נָתַתָּ לִי, לְקַיִּים מִצְוֹתֶיךָ. וּבִירְאָה וְאַהֲבָה וְשִׂמְחָה רַבָּה בָּאתִי הַיּוֹם לַעֲשׂוֹת רְצוֹנְךָ. וְאַתָּה בְּרוּב רַחֲמֶיךָ תִּבְרַכְנוּ מִבְּרֻכּוֹתֶיךָ וְתִשְׁמַחְנוּ בְּעַבּוֹדְתֶךָ. וְתִצְלִילְנוּ מִכָּל חֵטְא, וְתִזְכְּנוּ לְקַיִּים כָּל הַמִּצְוֹת שֶׁבְּתוֹרָה. חֲנִנִי יי כִּי אֵלֶיךָ אֶקְרָא כָּל הַיּוֹם. עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל דְּבַר כְּבוֹד שְׁמֶךָ וְהִצִּילְנוּ וְכִפֵּר עַל חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ. וְיֵהי גוֹעַם אֲדָנֶי אֱלֹהֵינוּ עָלֵינוּ. וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ. וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה:

כשמביאים את התינוק לבית הכנסת למוול אומרים הקהל:

ברוך הַבָּא:

האב אומר חצי הראשון של פסוק זה: **אֲשֶׁרִי תִבְחַר וְתִקְרַב יִשְׁכֵּן חֲצִרְךָ:**

והקהל מסיימים: **וְשׁוֹבְעָה בְּטוֹב בֵּיתֶךָ. קִדְשׁ הַיְכָלְךָ:**

בארץ ישראל האב מקבל את התינוק ועומד כלפי ארון קודש ואומר פסוקים אלה בקול רם, והקהל חוזר על כל פסוק אחריו:

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

יי מֶלֶךְ יי מֶלֶךְ יי יְמִלְךָ לְעוֹלָם וָעֶד:

יי מֶלֶךְ יי מֶלֶךְ יי יְמִלְךָ לְעוֹלָם וָעֶד:

Please HaShem, bring salvation now!

Please HaShem, bring salvation now!

Please HaShem, grant us success now!

Please HaShem, grant us success now!

The *Mohel* now says the following verses. According to the *Ari*, he omits these verses and begins instead with “*Zeh ha-kisey*—This is the throne...”

HaShem spoke to Moshe, saying: Pinchas, son of Elazar, grandson of Aharon HaKohen, was the one who turned My anger away from the children of Israel when he was zealous for My cause in their midst. In his merit, I did not decimate the children of Israel for their having ignored My demand for exclusive worship. Therefore let it be known: Behold, I am giving him My covenant of peace.

As the infant is placed on the *Kisey shel Eliyahu*, both the *Mohel* and the father say:

This is the throne of Eliyahu HaNavi, may he be remembered for good.

The *Mohel* now says the following verses as he takes the infant from the *Kisey shel Eliyahu*, and places him on the lap of the *Sandak*:

For Your redemption I yearn, HaShem. I yearn for Your redemption, HaShem, and I have performed Your commandments. Eliyahu HaNavi, messenger of the covenant, behold, I place one of yours before you. Stand at my right side and support me. I yearn for Your redemption, HaShem. I rejoice in the performance of Your declarations, like one who discovers a vast fortune. Those who love Your Torah will merit abundant peace in this world; they will never stumble in the World to Come. Happy is the one nation whom You have chosen and drawn near to You, to dwell permanently within Your courtyards. The congregation completes the verse with the *Mohel*: From there we will draw nearer to become permeated with the goodness of Your Temple and the awesome holiness of Your Sanctuary.

When the *Mohel* is ready to perform the circumcision, the father says:

Behold, I am prepared and ready to perform the positive commandment that the Blessed Creator has commanded me, to circumcise my son.

Before the actual incision, the *Mohel* prays:

The Holy One said to our forefather Avraham, “Walk before Me and be whole.” Behold, I am prepared and ready to perform the positive commandment that the Blessed Creator has commanded me, to circumcise (If the father himself is performing the circumcision, he concludes: to circumcise my son.)

אָנָּא ייִ הוֹשִׁיעָה נָּא:

אָנָּא ייִ הוֹשִׁיעָה נָּא:

אָנָּא ייִ הַצְּלִיחָה נָּא:

אָנָּא ייִ הַצְּלִיחָה נָּא:

המוהל אומר אלו הפסוקים. (ויש נוהגין עפ"י האריז"ל שלא לומר פסוקים אלו ומתחילים "זה הכסא" וכו'):
המוהל אומר אלו הפסוקים. (ויש נוהגין עפ"י האריז"ל שלא לומר פסוקים אלו ומתחילים "זה הכסא" וכו').

וַיִּדְבֹּר ייִ אֶל מֹשֶׁה לֵאמֹר: פִּנְחָס בֶּן אֶלְעָזָר בֶּן אֶהֱרֹן הַכֹּהֵן הַשֵּׁבִי אֶת חַמְתִּי מֵעַל בְּנֵי יִשְׂרָאֵל בְּקִנְאוֹ אֶת קִנְאָתִי בְּתוֹכְכֶם וְלֹא כְלִיתִי אֶת בְּנֵי יִשְׂרָאֵל בְּקִנְאָתִי: לָכֵן אֵמַר הַנְּנִי גִתָּן לּוֹ אֶת בְּרִיתִי שְׁלוֹם:

יניח את התינוק על הכסא של אליהו, ויאמר המוהל וגם אבי הבן יאמר עמו:

זֶה הַכֶּסֶא שֶׁל אֱלִיהוּ הַנְּבִיא זְכוּר לְטוֹב:

המוהל אומר הפסוקים האלו כשלוקח את הילד מכסא אליהו ויניח אותו על ברכי הסנדק:

לִישׁוּעָתְךָ קוִיִּי ייִ: שׁוּבְרִתִּי לִישׁוּעָתְךָ ייִ. וּמְצוֹתֶיךָ עֲשִׂיתִי: אֱלִיהוּ מִלֵּאךְ הַבְּרִית. הִנֵּה שְׁלָךְ לְפָנֶיךָ. עֲמוּד עַל יְמִינִי וְסִמְכֵנִי. שׁוּבְרִתִּי לִישׁוּעָתְךָ ייִ. שֵׁשׁ אֲנֹכִי עַל אֲמַרְתְּךָ. כְּמוֹצֵא שְׁלָל רַב. שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ. וְאִין לָמוּ מְכָשׁוּל. אֲשֶׁרִי תִבְחָר וְתִקְרַב יִשְׁכֹּן חֲצִרְךָ: וְהַקְהָל עוֹנִים:

נְשׁוּבְעָה בְּטוֹב בֵּיתְךָ. קִדְשׁ הַיְכָלְךָ:

בשעה שהמוהל מוכן למול, יאמר האב:

הַנְּנִי מוֹכֵן וּמְזַמֵּן לְקַיִם מְצוֹת עֲשֵׂה. שְׂצוֹנֵי הַבוֹרָא יִתְבַּרְךָ לְמוֹל אֶת בְּנִי:

המוהל קודם שמל יאמר:

אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא לְאַבְרָהָם אַבִּינוּ, הַתְּהַלֵּךְ לְפָנֵי וְהִיָּה תָמִים: הַנְּנִי מוֹכֵן וּמְזַמֵּן לְקַיִם מְצוֹת עֲשֵׂה שְׂצוֹנֵי הַבוֹרָא יִתְבַּרְךָ, לְמוֹל. (ואם האב בעצמו מל, יאמר: לְמוֹל אֶת בְּנִי):

The father of the infant now stands by the *Mohel* to make it known that the *Mohel* is his agent. The *Mohel* calls out:

[This is the sign of the] holy covenant!

The *Mohel* now recites the blessing over the circumcision aloud and immediately performs the circumcision:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us regarding the covenant of circumcision.

While the *Mohel* performs the circumcision, the father says:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us to enter him [this child] into the covenant of our forefather Avraham.

In the Land of Israel, the father adds the *Shehechyanu* blessing:

Blessed are You, HaShem our God, King of the universe, who has granted us life, preserved us, and enabled us to reach this occasion.

The congregation answers:

Just as he has entered into the covenant, so may he eventually enter into Torah study, stand beneath his wedding canopy, and perform many good deeds.

The one chosen to recite the blessings and announce the child's name holds a full cup of wine and says:

Blessed are You, HaShem our God, King of the universe, Creator of the fruit of the grapevine.

Blessed are You, HaShem our God, King of the universe, who sanctified the beloved [Yitzchak] from the womb, imprinted a seal in his flesh, and marked his descendants with the sign of the holy covenant. Therefore, in the merit of this circumcision, O living God, our Portion, our Rock, command that our dearly beloved flesh and blood be rescued from destruction, for the sake of Your covenant that You imprinted in our flesh. Blessed are You, HaShem, who establishes the covenant.

Our God and God of our ancestors, sustain this child for his father and mother, and may his name in Israel be called (Hebrew name), son of (father's Hebrew name). May the father rejoice in his offspring, and may his mother delight in the fruit of her womb; as it is written, "May your father and mother rejoice. May the one who gave birth to you delight."

אבי הבן עומד אצל המוהל ומודיע שהוא שלוחו, והמוהל מכריז:

בְּרִית קֹדֶשׁ:

המוהל אומר בקול רם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ עַל הַמִּילָה:

ואבי הבן אומר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ לְהַכְנִיסוֹ בְּבְרִיתוֹ שֶׁל אַבְרָהָם אָבִינוּ:

נוהגים בארץ ישראל שהאב מברך "שֶׁהַחַיָּנוּ" בשעת המילה אף שהבן אינו בכור:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהַחַיָּנוּ וְקִיַּמְנוּ וְהִגַּעְנוּ לְזִמְנוֹ הַזֶּה:

והקהל עונים:

כְּשֵׁם שֶׁנִּכְנַס לְבְרִית. כֵּן יִכְנַס לְתוֹרָה וּלְחַפָּה וּלְמַעֲשֵׂים טוֹבִים:

אחר כך מברכין על הכוס:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשׁ יְדִיד מִבְּטָן. וְחֹזֵק בְּשֵׁאֲרוֹ שָׁם. וְצִאֲצֵאָיו חֲתָם בְּאוֹת בְּרִית קֹדֶשׁ. עַל כֵּן בְּשִׁכְרֵךְ זֹאת. אֵל חַי חֲלַקְנוּ צוּרְנוּ. צִוָּה (נ"א צוּה) לְהַצִּיל יְדִידוֹת שְׂאֲרֵנוּ מִשַּׁחַת. לְמַעַן בְּרִיתוֹ אֲשֶׁר שָׁם בְּבִשְׂרֵנוּ. בְּרוּךְ אַתָּה יי כּוֹרֵת הַבְּרִית:

And HaShem said to Israel, “I passed over you and saw you wallowing in your blood; and I said to you, ‘In your blood you shall live!’ and I said to you, ‘In your blood you shall live!’” [Here the *Mohel* puts some wine from the cup of blessing into the baby’s mouth.] It is also said, “He is ever mindful of His covenant—the word He commanded for a thousand generations—which He made as a treaty with Avraham and a vow with Yitzchak. He confirmed it with Yaakov as a decree, with Yisrael as an everlasting covenant.” It is also said, “When Yitzchak was eight days old, Avraham circumcised him, as God had commanded.” Thank HaShem for He is good, for His love is eternal and everlasting! (The congregation repeats: Thank HaShem for He is good, for His love is eternal and everlasting!). Thank HaShem for He is good, for His love is eternal and everlasting! (The congregation repeats: Thank HaShem for He is good, for His love is eternal and everlasting!). (Hebrew name), son of (father’s Hebrew name): May this little one grow up to become great. And just as he has entered into the covenant, so may he eventually enter into Torah study, stand beneath his wedding canopy, and perform many good deeds.

After sipping some wine from the cup of blessing, the *Mohel* gives a few more drops to the infant. The *Mohel* now stands and says the following prayer. The father, too, should say this prayer now:

Master of the universe, may it be Your will, and may it be considered worthy, acceptable, and pleasing before You as if I have offered up this child before Your Throne of Glory. We therefore ask that You, in Your infinite compassion, send with Your holy angels a holy and pure soul to (Hebrew name), son of (father’s Hebrew name) (the father says: my son), this circumcised child, now, for the sake of Your great Name. May his heart be open wide as the entrance of a great hall to receive the light of Your holy Torah, to learn, to teach, to safeguard, and to fulfill its essence, and to fully embody it in every area of his life in this world and for all eternity. Grant him long days and long years, a lifetime of fear of sin [i.e., sensitivity and concern lest he lose his closeness to You through sin], a lifetime of wealth and honor, a lifetime in which the desires of his heart will be fulfilled for the ultimate good of all Israel. *Amen*, may it be Your will.

May the One who blessed our forefathers Avraham, Yitzchak, and Yaakov, Moshe, Aharon, David, and Shlomo, bless this newly circumcised child, (Hebrew name), son of (father’s Hebrew name), in the merit of having entered into the covenant of Avraham. The entire congregation hereby blesses him! In the merit of this, may the Holy One speedily send him a complete healing from heaven, a healing of soul and a healing of body, for all his 248 limbs and 365 blood vessels, together with all the sick of Israel. And just as he has entered

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. קַיִם אֶת הַיָּלֶד הַזֶּה לְאָבִיו וּלְאִמּוֹ.
וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל (פלוני בן פלוני) יְשִׁימַח הָאֵב בְּיוֹצֵא
חֻלְצָיו. וְתַגַּל אִמּוֹ בְּפָרִי בְטָנָהּ, כְּפֶתוּב יְשִׁימַח אָבִיָּה וְאִמָּהּ וְתַגַּל
יּוֹלְדֶתָּהּ:

וְנֹאמֵר וְאָעֲבוֹר עָלֶיךָ וְאֶרְאֶה מִתְבוֹסֶסֶת בְּדַמְיָךְ. וְאִמֵּר לְךָ בְּדַמְיָךְ:
חַיִּי. וְאִמֵּר לְךָ בְּדַמְיָךְ חַיִּי (יתן להתניוק הנימול מעט מכוס של ברכה): וְנֹאמֵר
זָכַר לְעוֹלָם בְּרִיתוֹ. דְּבַר צְנִיָּה לְאֶלְפֵי דוֹר. אֲשֶׁר כָּרַת אֶת אַבְרָהָם
וַיְשׁוּבְעֵתוֹ לְיִשְׁחָק. וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק. לְיִשְׂרָאֵל בְּרִית עוֹלָם:
וְנֹאמֵר וַיִּמַּל אַבְרָהָם אֶת יֶצְחָק בְּנֵוֹ בֶּן שְׁמוֹנֶת יָמִים. כְּאֲשֶׁר
צִוָּה אֹתוֹ אֱלֹהִים: הוֹדוּ לַיְיָ כִּי טוֹב. כִּי לְעוֹלָם חֲסָדוֹ (הקהל חוזר
אחריו): הוֹדוּ לַיְיָ כִּי טוֹב. כִּי לְעוֹלָם חֲסָדוֹ (הקהל חוזר אחריו): (פלוני בן
פלוני) זֶה הַקָּטָן גָּדוֹל יְהִיָּה. בְּשֵׁם שְׁנַכְנַס לְבָרִית. בֶּן יַכְנִס לְתוֹרָה
וְלַחֲפָה וּלְמַעֲשֵׂים טוֹבִים:

ישתה המברך כוס של ברכה, גם יתן להתניוק הנימול מעט מכוס של ברכה, כמו שעשה כשאמר
”בְּדַמְיָךְ חַיִּי”, ואח”כ יעמוד המוהל ויתפלל תפילה זו, גם האב יתפלל תפילה זו:

רְבוּנוּ שֶׁל עוֹלָם, יְהִי רְצוֹן מִלְּפָנֶיךָ, שְׂיִהֵא חָשׁוּב וּמְרֻצָּה וּמְקַבֵּל
לְפָנֶיךָ, כְּאֵלֵינוּ הַקְּרִבְתִּיהוּ לְפָנֶיךָ כֶּסֶף כְּבוֹדָךָ. וְאַתָּה בְּרַחֲמֶיךָ
הַרְבִּים, שְׁלַח עַל יְדֵי מְלֹאכֶיךָ הַקְּדוּשִׁים נְשִׁמָּה קְדוּשָׁה וְטְהוּרָה
(לפב”פ) (האב אומר לבני) הַנְּמוּל עֲתָה לְשִׁמָּה הַגָּדוֹל. וְשְׂיִהֵא לְבוֹ
פְּתוּחַ כְּפֶתַחוֹ שֶׁל אוֹלָם בְּתוֹרַתְךָ הַקְּדוּשָׁה, לְלַמּוֹד וּלְלַמֵּד לְשִׁמּוֹר
וְלַעֲשׂוֹת. וְתֵן לוֹ אֲרִיכוֹת יָמִים וְשָׁנִים, חַיִּים שֶׁל יִרְאֵת חֲטָא,
חַיִּים שֶׁל עֵשׂוֹר וְכְבוֹד, חַיִּים שֶׁתִּמְלֵא מְשָׁלוֹת לְבוֹ לְטוֹבָה, אֲמֵן
וְכֵן יְהִי רְצוֹן:

מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יֶצְחָק וַיַּעֲקֹב מִשָּׁה וְאַהֲרֹן דָּוִד וְשְׁלֹמֹה
הוּא יְבָרַךְ אֶת הַיָּלֶד הַרֶךְ הַנְּמוּל (פב”פ) בְּעֲבוּר שְׁנַכְנַס לְבָרִית.
וְכָל הַקְּהָל מְבָרְכִים אוֹתוֹ. וּבְשִׁכַר זֶה הַקְּדוּשׁ בְּרוּךְ הוּא יְשַׁלַּח לוֹ
רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם רְפוּאָת הַנְּפֶשׁ וּרְפוּאָת הַגּוּף לְרַמ”ח

into the covenant, so may he eventually enter into Torah study, stand beneath his wedding canopy, and perform many good deeds, and let us say, *amen. Aleinu...*

A SONG OF REDEMPTION IN HONOR OF A CIRCUMCISION

This poem, written by Rabbi Yehudah HaLevi, is customarily sung at the festive meal after a circumcision:

On the day the depths were changed to dry land, the redeemed ones praised You with a new song.

With skill, You caused the feet of the children of Anamis [Egypt] to sink, while the feet of the Shulamis [Israel] were dry and protected as in dainty shoes. *Refrain:* The redeemed ones praised You with a new song.

All of Yeshurun [Israel] became seers. And in the House of my Splendor, they maintained their vision and sang: There is none like the God of Yeshurun to raise us up, while our enemies are sentenced to descend.

The redeemed ones...

Raise up my tribal banners over the remnants of my people, to gather the scattered ones as a farmer gathers forgotten sheaves. The redeemed ones...

They join themselves to You by bearing the seal of Your covenant in their flesh. From the womb, they are taken to be circumcised, eternally consecrated to Your Name. The redeemed ones...

Show off their signs [i.e., *Bris Milah* and *tefillin*] for all the world to see, and how they make braided fringes (*tzitzis*) on the corners of their garments. The redeemed ones...

To whom is this holy nation devoted? Please recognize the truth now. To whom is this seal of circumcision dedicated? And whose fringes are these? The redeemed ones...

Come and marry Israel once more, and never divorce her again. Let the light of her sun rise, and let the shadows [sorrows] vanish. The redeemed ones...

Your beloved nation wishes to recognize Your exaltedness. They will come with song to greet You. HaShem, who is like You among all the powers You created? The redeemed ones...

In the merit of the ancestors, deliver the children; usher in the final redemption for their descendants.

*

אִיבְרִיו וְשֵׁס"ה גִּידְיו בְּתוֹךְ שְׂאֵר חוֹלֵי יִשְׂרָאֵל. וְכַשֵּׁם שְׁוֹנְכָנִס
לְבָרִית בֶּן יַכְנֹס לְתוֹרָה וְלַעֲבוּדָה וְלַחֲפָה וְלַמַּעֲשִׂים טוֹבִים.
וְנֹאמַר אָמֵן: עֲלֵינוּ לִשְׁבַח וְכוּ'

גאולה לברית מילה

שיר זה, לרבינו יהודה הלוי, שרים בסעודת מצוה של הברית מילה:

יוֹם לִיבְשָׁה נְהַפְּכוּ מִצּוֹלִים. שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים:
הַטְּבַעַת בְּתַרְמִית. רַגְלֵי בַת עֲנַמִּית. וּפַעְמֵי שׁוֹלְמִית. יָפוּ בְּנַעְלִים.
שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים:

וְכָל רוֹאֵי יְשׁוּרוּן. בְּבֵית הוֹדֵי יְשׁוּרוּן. אֵין כָּאֵל יְשׁוּרוּן. וְאוֹיְבֵינוּ
פְּלִילִים: (שִׁירָה)

דְּגָלֵי בֶן תָּרִים. עַל הַנְּשֹׂאָרִים. וְתַלְקֵט נַפְזָרִים. כְּמַלְקֵט שְׁבָלִים:
(שִׁירָה)

הַבָּאִים עִמָּךְ. בְּבָרִית חוֹתְמָךְ. וּמִבְּטָן לְשִׁמְךָ. הֵמָּה נְמוּלִים:
(שִׁירָה)

הַרְאָה אוֹתוֹתֶם. לְכָל רוֹאֵי אוֹתֶם. וְעַל כַּנְּפֵי כְּסוּתֶם. יַעֲשׂוּ
גְדִילִים: (שִׁירָה)

לְמִי זֹאת נִרְשָׁמְתָּ. הַפֶּר נָא דְבַר אֲמֶת. לְמִי הַחוֹתְמָתָּ. וְלְמִי
הַפְּתִילִים: (שִׁירָה)

וְשׁוּב שְׁנִית לְקַדְשָׁה. וְאֵל תּוֹסִיף לְגַרְשָׁה. וְהַעֲלֵה אוֹר שְׁמֶשָׁה.
וְנָסוּ הַצִּלְלִים: (שִׁירָה)

דִּידִים רוֹמְמוֹךְ. בְּשִׁירָה קַדְמוֹךְ. מִי כְּמוֹכָה. יִי בְּאֵלִים: (שִׁירָה)

בְּגִלְל אַבוֹת תּוֹשִׁיעַ בָּנִים וְתַבִּיא גְאוּלָּה לְבָנֵי בְּנֵיהֶם:

*

CEREMONY OF REDEEMING THE FIRSTBORN

It is a positive commandment of the Torah for every father who is a *Yisrael* [not a *Kohen* or *Levi*] to redeem the firstborn son of his wife who is the daughter of a *Yisrael* [not the daughter of a *Kohen* or *Levi*]. This ceremony should take place no earlier than thirty complete days after birth—that is, from the beginning of the thirty-first day after birth. If performed before this day, it is invalid. If delayed after this day, every day that goes by without redeeming the child is counted as a transgression of this positive commandment (except when this day falls on a *Shabbos* or *Yom Tov*, in which case it is postponed until *Motzaey Shabbos* or *Motzaey Yom Tov*, respectively).

[To redeem a firstborn son,] the Torah commands the father to give a *Kohen* five silver coins or something else that has the equivalent monetary value, aside from land and promissory notes. The [combined] weight of the five coins should be 96 grams of pure silver. [Four U.S. silver dollars contain a little more than 96 grams of pure silver. The custom, nevertheless, is to use five silver dollars. Many *Kohanim* who perform *Pidyon HaBen* have their own silver coins; the father pays the *Kohen* an agreed-upon sum of money to acquire the coins.] The father presents the child to the *Kohen* together with the redemption money, and announces to the *Kohen* that the infant is indeed the firstborn of its mother, who is the daughter of a *Yisrael*, and says, “This is my firstborn son...”

A prayer from *Avodas HaKodesh* by Rabbi Chayim Yoseph David Azulay, to be said by the father of the child before redeeming him:

For the sake of the revelation of the unity of the Blessed Holy One and His Indwelling Presence, with awe and love, with love and awe, in order to unify the letters of the name *Yod* and *Heh* with the letters *Vav* and *Heh* in a complete unity, in the name of all Israel. Behold, I am about to fulfill the positive commandment of the Torah that the Blessed Holy One commanded me, “Redeem every firstborn among your sons.” I therefore present five coins to the *Kohen*, who embodies the side of *chesed* (loving-kindness). May it be Your will, HaShem my God and God of my ancestors, to consider it as if I truly had in mind all the intentions that are proper to intend in fulfilling this commandment. May it also be considered as if I had fulfilled it together with all its details and specifications, and the entire system of 613 commandments that are interdependent with and included in it. In Your infinite mercy, and on the basis of my fulfilling this commandment of redeeming the *petter rechem* (first issue of the womb), may all harsh judgments that come from the 288 fallen sparks of holiness be sweetened.⁹⁸ Let all the souls who were never privileged to fulfill this commandment have respite and pleasure, and may it be considered as if they fulfilled this commandment in actuality, for You are compassionate. And in Your infinite mercy, I ask that You watch and protect my firstborn son, whom I am about to redeem today, from all calamity. Let him be redeemed and released from the *Sitra Achra* and from all evil. Let him grow up to learn Your Torah and perform Your commandments. Grant

סדר פדיון הבן

מצות עשה מן התורה לפדות כל איש ישראל [פרט לכהן ולוי] את בנו שהוא בכור לאמו הישראלית [פרט לבת כהן או בת לוי], מיום שלושים ולמעלה, דהיינו ביום ל"א ללידתו. אם פדאו קודם, אינו פדוי. מכאן ואילך עובר בעשה (אלא אם כן הוא שבת או יום טוב, שאז מחכים עד מוצאי שבת או מוצאי יום טוב).

התורה מצווה את האב לתת לכהן חמשה סלעים בכסף או בשוה כסף מכל דבר שירצה חוץ מקרקעות ושטרות. וחמשת סלעים הם כיום משקל 96 גרם כסף צרוף ללא סיגים. האב מייתי לבנו הבכור קמי כהן עם הפדיון, ומודיע לכהן שהוא בכור פטר רחם לאמו הישראלית, ואומר "זה בְּנִי בְּכוֹרִי" וכו'.

תפלה לאב קודם פדיון הבן (מספר עבודת הקודש)

לְשֵׁם יְחִוּד קוֹדֶשׁ אֲבֵרְךָ הוּא וְשִׁכְנֵיתֶיהָ בְּדַחֲלֵיו וְרַחֲמֵיו וְרַחֲמֵיו
וְדַחֲלֵיו לְיַחְדָּא שֵׁם י"ה בּו"ה בְּיַחְדָּא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל,
הִנֵּה אָנֹכִי בָּא לְקַיִים מִצְוֹת עֲשֵׂה מִן הַתּוֹרָה שְׁצִיּוּנֵי הַקַּב"ה
וְכָל בְּכוֹר אָדָם בְּבִנְיָה תִפְדֶּה. וְהִרְיֵנִי נוֹתֵן חֲמִשָּׁה סְלָעִים לְכַהֵן
סוּד הַחֶסֶד. וְיֵהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שְׁתַּעֲלֶה
עָלַי כָּאֵלוּ כְּנֹנְתֵי בְּכָל הַכּוֹנֹת הָרְאוּיוֹת לְמִצְוָה זוּ. וְתַעֲלֶה עָלַי
כָּאֵלוּ קִיּוּמֵיהָ בְּכָל פְּרֻטֵיהָ וְדִקְדוּקֶיהָ וְתִרְי"ג מִצְוֹת הַתְּלוּיוֹת
בָּהּ. וּבְרוּב רַחֲמֶיךָ בְּפִחַ שְׂאֵנֵי מְקַיִים מִצְוָה זוּ לְפָדוֹת פֶּטֶר רַחֲמֵי
יְתַמְתְּקוּ הַדִּינִים הָעוֹלָיִם בְּכָלֵלֹתָם פֶּטֶר ר. וְכָל הַנְּשָׁמוֹת שֶׁלֹּא
זָכוּ לְקַיִים מִצְוָה זוּ, יִהְיֶה לָהֶם מְנוּחַ וְנַחַת רוּחַ, וְתַעֲלֶה עֲלֵיהֶם
כָּאֵלוּ קִיּוּמוֹ מִצְוָה זוּ בְּפֹעֵל, כִּי רַחוּם אָתָּה. וְאָתָּה בְּרוּב רַחֲמֶיךָ
תִּשְׁמֹר וְתִנְצֹר לְבָנֵי הַבְּכוֹר שְׂאֵנֵי פֹדָה אוֹתוֹ מִכָּל רַע וְיִהְיֶה פְּדוּי
וּמְשׁוּחָר מִהַסְטֵרָא אַחֲרָא וּמִכָּל רַע. וְתִגְדְּלוּהוּ לְתוֹרָה וּלְמִצְוֹת.

98 288 fallen sparks of holiness. The word *PeTter* (פטר) has the *gematria* of 289, the equivalent of 288 plus one unit for the word itself. The 288 fallen sparks were from the shards of the vessels shattered at the time of Creation. The *Ari* writes that these sparks are alluded to in the verse, “The spirit of God

merachephet (מרחפת, hovered) above the waters” (Genesis 1:2). The first and last letters of the word *MeRaChePheT* spell the word *MeT* (מת, death, referring to the Shattering of the Vessels), while the middle letters, *RaChePh* (רפח), are numerically equal to 288.

me the strength to guide him to serve You and perform Your will all the days of his life, *amen*. May HaShem our God's pleasantness be [i.e., flow down] upon us; may He establish our endeavors above in eternity, and may He establish our endeavors below in this world.

Thirty full days after the birth of the firstborn son of a mother [who is the daughter of a *Yisrael*], the father presents the child to the *Kohen* and says:

This is my firstborn son. (If the child is not present, the father says: I have a firstborn son.) He is the first issue of the womb of his mother. The Holy One, blessed be He, has commanded us to redeem him, as the verse states: The redemption of a firstborn male from one month old shall be made with the endowment of five silver *shekels*, by the Sanctuary standard, each *shekel* the equivalent of twenty *geirah*.⁹⁹ It is also written: Sanctify to Me every firstborn that initiates every womb among the children of Israel; whether man or animal, it is Mine.

The *Kohen* asks the father:

Which would you prefer, to give me your firstborn son, the first issue of his mother's womb, or to redeem him for five coins, as required by the Torah?

Holding the coins in his hand, the father responds:

I wish to redeem my son. I therefore present to you these five coins for his redemption, as I am required by the Torah.

The father now intends to fulfill the positive commandment of the Torah:

Behold, I am ready and prepared to fulfill the positive commandment of the Torah to redeem the firstborn, as it is written: The redemption of a firstborn male from one month old shall be made with the endowment of five *shekels*, by the Sanctuary standard, each *shekel* the equivalent of twenty *geirah*. For the sake of the revelation of the unity of the Blessed Holy One and His Indwelling Presence, through the infinite blessing of *Ein Sof*, the One who is hidden and concealed, in the name of all Israel. May HaShem our God's pleasantness be [i.e., flow down] upon us; may He establish our endeavors above in eternity, and may He establish our endeavors below in this world.

While still holding the coins (or their equivalent) in his hand, before giving them to the *Kohen*, the father now recites the following two blessings:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us regarding the redemption of the firstborn son.

וּתְתַן בִּי כַח לְהַדְרִיכוֹ לְעִבּוּדְתֶךָ וְלַעֲשׂוֹת רְצוֹנְךָ אָמֵן: וַיְהִי נֹעֵם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ. וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ. וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה:

לאחר שמלאו שלשים יום לבן שהוא בכור לאמו, מביא אותו האב לפני הכהן ואומר:

אֲשֵׁתִי הַיִּשְׂרָאֵלִית יִלְדָה לִּי בֶן זֶה הַבְּכוֹר: זֶה בְּנִי בְּכוֹרִי. (ואם אין הבן לפניו יאמר יֵשׁ לִּי בֶן בְּכוֹר) וְהוּא פֶטוּר רַחֵם לְאִמּוֹ הַיִּשְׂרָאֵלִית. וְהַקְדוֹשׁ בְּרוּךְ הוּא צִוָּה לְפָדוֹתוֹ. שְׁנַאֲמַר וּפְדוּיוֹ מִבֶּן חֹדֶשׁ תַּפְדָּה בְּעֶרְפְּךָ כֶּסֶף חֲמִשָּׁת שֶׁקֶלִים בְּשֶׁקֶל הַקּוֹדֵשׁ. עֲשׂוּרִים גְּרָה הוּא: וְנֹאמַר. קִדַּשׁ לִּי כָל בְּכוֹר פֶּטוּר כָּל רַחֵם בְּבִנֵי יִשְׂרָאֵל בְּאָדָם וּבַבְּהֵמָה לִּי הוּא:

הכהן ישאל את האב:

מַה בְּעִית טְפִי. לִיתֶן לִּי בֶנְךָ בְּכוֹרְךָ שֶׁהוּא פֶטוּר רַחֵם לְאִמּוֹ. אוּ בְעִית לְפָדוֹתוֹ בְּעֵד חֲמִשׁ סָלְעִים כְּדִמְחִיבַת מְדֹאוּרֵייתָא:

האב משיב לכהן בהחזיקו בידו דמי הפדיון חמשת הסלעים ואומר לו:

חֲפֵץ אָנִי לְפָדוֹת אֶת בְּנִי. וְהִלֵּךְ דְּמֵי פְדוּיוֹ כְּדִמְחִיבַתִּי מְדֹאוּרֵייתָא:

יכוין האב לקיים מצות שבתורה ואומר:

הֲרִינִי מוֹכֵן וּמְזַמֵּן לְקִיּוּם מִצְוַת עֲשֵׂה לְפָדוֹת אֶת הַבְּכוֹר, כְּמוֹ שֶׁפְתוּב בַּתּוֹרָה, וּפְדוּיוֹ מִבֶּן חֹדֶשׁ תַּפְדָּה בְּעֶרְפְּךָ כֶּסֶף חֲמִשָּׁת שֶׁקֶלִים בְּשֶׁקֶל הַקּוֹדֵשׁ. עֲשׂוּרִים גְּרָה הוּא: לְשֵׁם יְחִוּד קוֹדֵשׁ אֱלֹהֵינוּ וְשִׁכְנִיתִיהָ עַל יְדֵי הַהוּא טָמִיר וְנִעְלַם בְּשֵׁם כָּל יִשְׂרָאֵל: וַיְהִי נֹעֵם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ. וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ. וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה:

ועוד שהוא מחזיק את המטבעות או החפצים בידו קודם שיתנום לכהן מברך ברכות אלו:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ עַל פְּדוּיֵן הַבֵּן:

99 1 Sanctuary *shekel* = 20 *geirah* = 22.8 grams; 5 Sanctuary *shekels* = 114 grams.

Blessed are You, HaShem our God, King of the universe, who has granted us life, preserved us, and enabled us to reach this occasion!

The father hands the redemption money to the *Kohen*. The *Kohen* takes the money and encircles it above the child's head, saying:

This money is in exchange for this child. This money is in the place of this child. This money is relinquished for this child. May this child be inscribed for life, for Torah, and for the fear of heaven. May it be HaShem's will that just as he has entered into redemption, so may he eventually enter into Torah study, stand beneath his wedding canopy, and merit to perform many good deeds, *amen*.

The *Kohen* places his hands on the child's head and blesses him:

May HaShem make you like Ephraim and like Menasheh. May HaShem bless you and safeguard you. May HaShem shine His countenance upon you and be gracious to you. May HaShem turn His countenance to you and establish peace for you. May you be granted length of days, and extra years of life and peace. May HaShem protect you from every evil. May He safeguard your soul.

It is customary to celebrate the *Pidyon HaBen* with a special meal. If wine is available, the redemption ceremony should be performed during the meal, after having blessed *HaMotzi*. Then, immediately after the redemption, the *Kohen* recites a blessing over a full cup of wine:

Blessed are You, HaShem our God, King of the universe, Creator of the fruit of the grapevine.

If there is no wine, the redemption ceremony is done right before the meal, and the *Kohen* makes a blessing on some other beverage. The celebratory meal is then eaten.

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בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁחַחֲנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

ונתן מיד את המטבעות או החפצים לכהן, והכהן מסבב את המעות מעל ראש הילד ואומר:

זֶה תַּחַת זֶה, זֶה חִילוּף זֶה, זֶה מְחוּל עַל זֶה. וְיִכָּנַס זֶה הַבֶּן לְחַיִּים לְתוֹרָה וְלִירְאָת שְׁמַיִם. יְהִי רְצוֹן שְׁפָשֵׁם שְׁנִכְנַס לְפִדְיוֹן כּוֹ יִכָּנַס לְתוֹרָה וְלַחֲפָה וְלַמַּעֲשִׂים טוֹבִים אָמֵן:

הכהן נותן את ידו על ראש הבן ומברכו, ואומר:

יְשִׁימָךְ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה: יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ: יָאֵר יי פָּנָיו אֵלֶיךָ וְיַחַנְךָ: יִשָּׂא יי פָּנָיו אֵלֶיךָ וְיִשֵּׁם לְךָ שְׁלוֹם: כִּי אֹרְךָ יָמִים וְשָׁנֹת חַיִּים וְשְׁלוֹם יוֹסִיפוּ לְךָ: יי וְיִשְׁמְרֶךָ מִכָּל רָע וְיִשְׁמֹר אֶת נַפְשֶׁךָ:

נוהגין לעשות סעודה, ואם יש שם יין, עושה הפדיון בתוך הסעודה אחר המוציא, ומברך הכהן על היין מיד אחר הפדיון:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגָּפֶן:

ואם אין שם יין עושה הפדיון שלא בתוך הסעודה, ואז מברך הכהן על שאר משקים. וסעודה זו היא סעודת מצוה.

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BLESSINGS BEFORE MEALS¹⁰⁰

Before washing your hands for a meal, declare this explicit intention:

Behold, I am ready and prepared to fulfill the positive commandment of washing my hands, as established by the Sages of blessed memory.

Before sitting down to eat a meal, wash your hands from a cup [alternately pouring water on each hand a total of three times]. Then shake out your hands to remove excess water, lift them up to the level of your forehead, and say these verses, followed immediately by the blessing *Al Netilas Yadayim*:

Lift up your hands to draw down holiness by blessing HaShem. I will raise my palms to accept upon myself the yoke of Your commandments which I love so much, and I will meditate on Your hidden statutes.

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us regarding the washing and elevation of the hands.

After drying your hands thoroughly, sit down and take the bread in both hands, touching it with all ten fingers, and say with focused intent:

Blessed are You, HaShem our God, King of the universe, who brings forth sustenance from the earth.

The table where we sit to eat our meals is considered like the Altar in the Holy Temple, and the food we eat is like a sacrificial offering. This being the case, it is a *mitzvah* to have salt on our table when we eat, in accordance with the verse, “Salt shall accompany every one of your offerings” (Leviticus 2:14).

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person sits at his table and eats from the different levels of creation, he can effect forgiveness. The *Ahavos Eisan* (on *Eyn Yaakov, Berachos*, loc. cit.) explains according to the *Ari* that, due to Adam’s eating from the Tree of Knowledge, sparks of holiness fell into all four lower levels of creation. When a person eats with holy intentions—i.e., he wants to have strength to serve God—he elevates all these sparks found in his food. By reciting the bless-

ings over food, he praises God for each specific creation, and each blessing thereby acts as the vehicle to rectify and elevate those sparks.

We find many laws that apply to washing our hands prior to eating, laws that apply to eating the meal, laws for reciting the *Bircas HaMazon* (Grace after Meals), and laws that apply to the *Birchos HaNehenin* (blessings before and after various foods) and *Birchos Pratiyos*

סדר סעודה וברכותיה

קודם נטילת ידים יאמר זה:

הֲרִינִי מוֹכֵן וּמְזַמֵּן לְקִיּוֹם מִצְוֹת עֲשֵׂה שֶׁל נְטִילַת יָדַיִם בְּאֶשֶׁר תִּקְנֶנּוּ חֲכָמֵינוּ זְכוֹרֵנָם לְבִרְכָה.

ואח"כ נוטל ידיו לצורך האכילה. ולאחר שנטל ב' ידיו ישפשפן ביחד ויגביהן נגד ראשו ויאמר פסוקים אלו ומיד יברך על נטילת ידים:

שֵׂאוּ יְדֵיכֶם קִדְשׁ וּבְרַכּוּ אֶת יְיָ וְאֶשָּׂא כַּפֵּי אֵל מִצְוֹתֶיךָ אֲשֶׁר אֶהְבֵּתִי וְאֲשִׁיחָה בְּחֻקֶּיךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

ואחר שנגב היטב את ידיו. נוטל הפת בעשר אצבעותיו ומברך בכונה:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

מצוה להביא מלח על השלחן, כי דומה למזבח, והאכילה כקרבן, ונאמר "על כל קרבןך תקרי מלח".

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100The Order of a Meal and its Blessings

In his vision of the Third Temple, the prophet Yechezkel speaks of a special Altar in the *Kodesh* (Sanctuary), and then refers to it as a table: “The Altar was of wood [and covered with gold plating]; three cubits high and two cubits long, including its corners; its rim and its walls were also of wood; he [the angel] said to me, “This is the *table* that is set before HaShem” (Ezekiel 41:22). The

Talmud learns from this that when the Temple exists, the Altar effects forgiveness. Nowadays, a person’s “table” can effect forgiveness. *Rashi* adds that we can obtain such forgiveness by inviting guests to our table (*Berachos* 55a).

The Altar received all four levels of creation (mineral-water, vegetable-oil and wine, animal sacrifice, and the work was performed by the human), and thereby effected forgiveness. So too, when a

process begins anew! The teeth grind the food so it can be sent to the stomach, where gastric juices break down the pieces into manageable proportions and select the good and healthy parts for absorption into the body, while rejecting and expelling the bad and unhealthy parts (LH, *Betzias HaPas* 5:3).

Everything we eat — be it bread, meat, fruit, drinks, chocolate, and so on — contains sparks of holiness. When we recite the blessings over our food, and eat with the intention of serving God, we set the purification process into motion and can rectify those sparks.

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We present here a few ideas from Breslov teachings that refer to the act of eating in holiness, and show how a person, through the simple act of eating, can sanctify his life and rectify many wrongs! (For further information, see *The Aleph-Bet Book* and *Advice*.)

A person's table earns him the World to Come as well as a livelihood [in this world]. He is recorded for good in the uppermost worlds and is also rewarded with increased power and strength when he needs it (*Zohar* II, 154a; *The Aleph-Bet Book*, Eating A:3).

The Rebbe warned us not to gobble our food in a hurry like a glutton, because this is the way Esav behaved. Esav said, "Let me swallow some of this red, red stuff" (Genesis 25:30). We should get into the habit of eating without haste, calmly, and with manners. We should always eat with the same dignity we would display as if someone important were sitting at the table. This applies even when one eats alone (*Tzaddik* #515).

If a person eats like a glutton, he will be overwhelmed by foolishness. However, if the food a person eats is pure in accordance with the dietary laws and he eats it with dignity, without swallowing it hurriedly, the powers of his mind will

be restored and grow and his foolishness will be subdued (LM I, 17:3).

A person who succeeds in breaking his greedy impulses will find peace. Peace will also reign in the realms above. A profound and wonderful contentment will reveal itself in the world (LM I, 39).

When a person manages to break his desire for food, God works miracles through him (LM I, 47:1).

The act of eating plays a vital part in refining and purifying all aspects of creation. The food we eat is refined and elevated when it is transformed into the beautiful words that we speak: the blessings we make over the food itself, the prayers we offer, our words of Torah, and all the other devotions we are enabled to perform by the nourishment we derive from the food. One should keep this in mind as one eats. Then one's food becomes "incense," as it were. One will find true joy and make a crown of loving-kindness and mercy for the King of Peace (LM II, 16).

The time when we are eating is especially suited to working on ourselves to develop the fear of heaven. We should be careful to take advantage of the moment and cultivate this fear in our hearts (LM II, 77).

Rebbe Nachman strongly advised against eating unripe foods. He explained that many lost sparks of holiness are present in fruit, and many deep mysteries — such as the transmigration of souls — are involved here. Souls and sparks of holiness are often relegated to the realm of vegetation, where they must gestate until the right time comes for their rectification. These sparks need to be refined and elevated. The way to elevate these sparks is by being careful with all the blessings over food, drink, spices, and so on, and especially with the blessings over fruit (LM II, 88).

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(specific blessings for sight, sound, smell, and so on). The idea behind all these laws is that we wish to rectify and elevate to God the sparks of holiness that are found in everything. These ideas are explained in *Likutey Halachos* in detail; see Volume III of this *Siddur* for insights into these ideas.

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Al Netilas Yadayim. Rebbe Nachman once said that the time will come when a simple person who washes his hands for bread will be considered as great a phenomenon as the Baal Shem Tov! (*Sichos VeSipurim*, p. 76).

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HaMotzi lechem min haaretz. Our Sages discuss whether the blessing on bread should be "*Motzi lechem min haaretz* (who has brought forth bread from the earth)" (past tense), or "*HaMotzi lechem min haaretz* (who brings forth bread from the earth)" (present tense) (*Berachos* 38a). They agree that both are true and correct, but the preferred and accepted custom is to say *HaMotzi* (present tense).

To go a little deeper, the *Etz Yoseph* on *Eyn Yaakov* states clearly that *lechem* cannot refer to bread. HaShem does not bring *bread* forth from the earth; rather, He brings forth *wheat*, from which we make bread. Therefore *lechem* corresponds to a more general term, like sustenance or nourishment. The *Yefeh Eynayim*, on the other hand, states that the word *lechem* in this blessing is used in its specific sense. In keeping with the opinion that we say *Motzi* (past tense), HaShem brought forth actual bread for Adam and Chavah prior to their eating from the Tree of Knowledge of Good and Evil. In keeping with the opinion that we say *HaMotzi* (present tense, which leads to the future), HaShem has promised that loaves of bread and delicious cakes will grow on the trees of the Land of Israel in the future (*Shabbos* 30b).

Explaining the Kabbalistic or spiritual reason behind this blessing, the *Ari* notes the following. The *gematria* of the word *lechem* (לחם, bread) is 78, which is also the exact *gematria* of the Divine Name *YHVH* (26) multiplied by three. As alluded to in the verse spoken metaphorically by the Torah, "Come and partake of My bread" (Proverbs 9:5), *lechem* alludes to *lachma shel Torah* (bread of Torah) — i.e., direct spiritual sustenance and illumination from HaShem (see *Yalkut Shimoni* 1:406 on Exodus 34:28; *Baal HaTurim*, Leviticus 6:1). Next, the *Ari* tells us that the prefix letter *heh* of *HaMotzi* refers to both *heh*'s in the Divine Name *YHVH*, which correspond, respectively, to *Binah* (which is called *haaretz ha'elyonah*, the supernal earth) and *Malchus* (*haaretz hatachtonah*, the lower earth). Via these two *sefirot*, spiritual sustenance and illumination flow down to us when we say this blessing with proper intent. For this reason, says the *Ari*, we should emphasize the *heh* of *HaMotzi* as if it were two *heh*'s, one large and one small (*Shaar HaMitzvos*, *Eikev*). Clearly, the Sages formulated the words of this blessing (like all others) with exact precision, in such a way that it would contain all these levels of meaning at the same time.

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Reb Noson explains that the act of eating has the phenomenal power to rectify the sparks of holiness, since it represents a purification process. He gives the example of eating bread, which is the end result of a series of steps. First one has to plow the field and plant the seeds. Then the wheat must be harvested and the kernels separated from the chaff. Afterwards, the kernels are ground into flour and the coarse bran removed. Only then can one combine the flour with water and begin kneading the dough necessary to bake the bread.

But what happens next? A person takes a bite of the bread, and the purification

BLESSINGS AFTER MEALS¹⁰¹

The commandment to bless God after eating is written in the Torah: “You will eat and be satisfied, and bless HaShem your God for the good land He has given you” (Deuteronomy 8:10). From this commandment to bless God after eating, the Talmud learns that we should also bless God *before* we eat. If, when we are sated, we should bless God, how much more so should we bless Him when we are hungry? (*Berachos* 35a).

Bircas HaMazon (Grace After Meals) contains four blessings, corresponding to the four letters of the Divine Name *YHVH*. The first blessing (corresponding to the *Yod* of *YHVH*) was established by Moshe when the Jews received the *Manna* in the desert. The second blessing (corresponding to the initial *Heh* of *YHVH*) was established by Yehoshua when he brought the children of Israel into the land of their ancestors. The third blessing (corresponding to the *Vav* of *YHVH*) was composed by David and Shlomo. King David wrote, “On Israel Your people, and on Jerusalem Your city,” while King Shlomo composed, “On the great and holy Temple that bears [witness to] Your Name.” The fourth blessing (corresponding to the final *Heh* of *YHVH*) was composed by Rabban Gamliel and his high court when, after many years, the Jews were able to bury the tens of thousands who died at the hands of the Romans in Beitar (*Berachos* 48b, *Taanis* 31a).

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Rebbe Nachman teaches that God is made known in the world through *Bircas HaMazon* (*The Aleph-Bet Book*, Eating B:3). The source for this statement is the *Midrash* that speaks of Avraham’s hospitality and how he took in all kinds of wayfarers. When they would thank him before they left, Avraham would direct them to thank God, who created everything and from whose beneficence they had partaken (*Bereishis Rabbah* 43:7). God said, “I wasn’t recognized in the world until you, Avraham, made My Name known.” Sometimes we make God known to others with our blessings. And sometimes we make God known to ourselves!

By reciting the *Bircas HaMazon*, we also draw down Divine favor.

סדר ברכת המזון

The angels, when they see God showing Divine favor for reciting the *Bircas HaMazon*, challenge God: It is written in one place, “God does not turn His countenance (i.e., show favor) or take bribes” (Deuteronomy 10:17), and yet it is also written, “May God turn His countenance to you and establish peace for you” (Numbers 6:26). God replied, “How can I not favor them [the Jewish people]? I commanded them, ‘Eat and be satisfied, and bless HaShem your God for the good land He has given you’ (ibid. 8:10), yet they are stringent with themselves to bless Me even on a piece of bread the size of an olive” (*Berachos* 20b).

God was telling the angels that the Jews do far more than bless Him just because they’re supposed to. While the Torah commanded them to bless God only after they are satiated, they bless God even when they are not satiated, having eaten but a morsel!

Rebbe Nachman deduces from this Talmudic passage that by eating in holiness (which includes eating kosher foods, reciting the appropriate blessings, and avoiding gluttonous behavior), we can elicit Divine favor, and that the recital of the *Bircas HaMazon* draws down this Divine favor. Therefore the verse states, “He [the angel] said to me, ‘This is the table that is *liPhNei* (לפני, set before) God’ (Ezekiel 41:22). The *PaNim* (פנים, face, countenance, presence) shines on account of one’s table — i.e., eating in holiness (LM I, 67:2).

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The fourth blessing of *Bircas HaMazon* is called *HaTov VeHaMeitiv* (who is good and who does good). As noted, the Talmud teaches that this blessing was instituted because the martyrs of Beiter who were slaughtered and left to rot were eventually buried. Reb Noson asks, “What connection does their burial have to do with the fourth blessing in *Bircas HaMazon*? He answers, based on a teaching from LM I, 47, that a person who eats in holiness merits truth and is spared from humiliation. Just as burial is a means of honoring the dead and sparing the deceased from the humiliation of decay in the eyes of the living, eating in holiness brings honor to God and spares

the person from the dishonor and humiliation of being known as a glutton.

A second connection between burial and the *HaTov VeHaMeitiv* blessing alludes to the spiritual “burial” that is the final step in rectifying the souls (which begin their rectification through the blessings recited over food, as explained above, page XXX); with this “burial,” the souls are returned to their source. We have learned that in the main, the burial of a Jew should take place in the Holy Land, and this fourth blessing of the *Bircas HaMazon* evokes the greatness of the Land (LH, *Bircas HaMazon* 2).

* * *

On a weekday, *Al Naharos Bavel* (Psalm 137) is said before *Bircas HaMazon*:

By the rivers of Babylon, there we made our home in exile, and we also wept, when we remembered the destruction of Tziyon. In Babylon we hung our harps upon willows to hide them, lest we be forced to play. For there our captors asked us for words of song, and those who mocked us demanded joy: “Sing for us one of the songs of Tziyon!” We thought to ourselves: How can we possibly sing God’s song on alien soil? We each swore: If I forget You, O Yerushalayim, let my right hand forget its skill. Let my tongue cleave to my palate if I do not remember You, if I do not elevate the memory of Yerushalayim above my highest joy. Remember, HaShem, to punish the descendants of Edom, who on the day of the destruction of Yerushalayim said, “Raze it, raze it, even to its very foundation.” O daughter of Babylon, it is you who will be plundered. Happy is he who will repay you in retribution for the way you treated us. Happy is he who will snatch your unborn babies and dash them against the rock in retribution for the way you treated our babes.

On *Shabbos* and *Yom Tov*, as well as on all days when *Tachanun* is not said, *Shir HaMaalos* (Psalm 126) is said before *Bircas HaMazon*:

A Song of Ascents from the depths of exile: When HaShem will come out of concealment and return with the captivity of Tziyon, we will all awaken as if from a deep slumber. It will be so wondrous, as if an impossible dream has finally come true, that then our mouths will be filled with laughter and our tongues with joyous song. Then the nations will exclaim, “HaShem has wrought great wonders for these!” Israel will also exclaim: “HaShem has truly wrought great wonders for us.” We will rejoice. HaShem, retrieve our captive exiles! Bring the redemption quickly! Make the hidden wellsprings in our hearts gush forth like flashfloods in the arid Negev desert. Those who sow [i.e., Israel, who were

The *Bircas HaMazon* should be recited with fervor and concentration. The story is told that when Rebbe Nachman moved to Uman, his chassidim were gathered around him in his room at a meal, while their wives and daughters sat in an adjacent room. When the meal was finished and it seemed like a long time had passed, the women said, “The men must have *bentched* (recited the Blessings After Meals) already.” Adil, Rebbe Nachman’s daughter, said, “With my father’s followers, you will hear the *bentching*!” Shortly afterward, they heard the sounds of the men reciting the *bentching* from the next room (*Aveneha Barzel*, p. 34, #47).

* * *

בחול קודם ברכת המזון אומרים:

עַל נְהָרוֹת בְּבֶל שָׁם יִשְׁבְּנוּ גַם בְּכִינוּ בְּזַכְרֵנוּ אֶת צִיּוֹן: עַל עַרְבִים
בְּתוֹכָהּ תָּלִינוּ כְּנֹרוֹתֵינוּ: כִּי שָׁם שְׁאֵלוּנוּ שׁוֹבֵינוּ דְּבָרֵי שִׁיר וְתוֹלְלֵינוּ
שְׂמִחָה שִׁירוּ לָנוּ מְשִׁיר צִיּוֹן: אֵיךְ נִשְׁיֵר אֶת שִׁיר יְיָ עַל אֲדָמַת
נֶכֶר: אִם אֶשְׁכַּח יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי: תִּדְבֹּק לְשׁוֹנֵי לְחִפֵי אִם
לֹא אֲזַכְּרֶכֶּי אִם לֹא אֶעֱלֶה אֶת יְרוּשָׁלַם עַל רֹאשׁ שְׂמִחָתִי: זָכֹר יְיָ
לְבִנֵי אֲדוֹם אֵת יוֹם יְרוּשָׁלַם הָאֲמָרִים עָרוּ עָרוּ עַד הַיְסוּד בָּהּ: בֵּת
בְּבֶל הַשְּׂדוּדָה אֲשֶׁרֵי שִׁישְׁלָם לָךְ אֶת גְּמוּלָךְ שְׂגִמְלַת לָנוּ: אֲשֶׁרֵי
שִׁיאַחֲזוּ וְנַפֵּץ אֶת עַלְלֶיךָ אֶל הַסֶּלַע:

בשבת ויום טוב וביום שאין אומרים תחנון אומרים:

שִׁיר הַמַּעֲלוֹת. בָּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הֵינּוּ כְּחֻלְמִים: אֲזִי יִמְלֵא
שְׂחוֹק פִּינוּ וְלִשׁוֹנֵינוּ רִנָּה. אֲזִי יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם
אֱלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ. הֵינּוּ שְׂמִיחִים: שׁוֹבָה יְיָ אֶת שְׂבִיתֵנוּ
כְּאֶפִיקִים בְּנֶגֶב: הַזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּךְ יִלְךְ וּבָכָה
נִשְׂא מִשְׁךְ הַזֶּרַע. בֹּא יְבֵא בְרִנָּה. נִשְׂא אֶלְמֹתָיו:

themselves scattered like seeds among the nations to sow Your secret plan] with tears in their eyes, crying and hoping only to return to You, will harvest the truth with great joy. But now we are like the farmer who walks along and weeps as he carries the seed-bag of truth and justice, to plant in the hearts of men. Soon he will return with great joy, carrying the full-grown sheaves of his harvest.

I will bless HaShem at all times. O that His praise be constantly in my mouth. The end of the matter, when all is said and done, is to revere HaShem and keep His commandments—this is the whole duty of man. HaShem, I [Israel] will continue to openly declare Your praises, and in this way hasten the great day when all mankind will bless Your holy Name and acknowledge You as the source of all blessing forever after. We [Israel] will also acknowledge and bless HaShem, from now and throughout all eternity, *halleluYah!*

Behold, I am ready and prepared to fulfill the positive commandment of blessing HaShem for our food, as written in the Torah: You will eat and be satisfied, and bless HaShem your God for the good land He has given you. For the sake of the revelation of the unity of the Blessed Holy One and His Indwelling Presence, through the infinite blessing of *Ein Sof*, the One who is hidden and concealed, in the name of all Israel. May HaShem our God's pleasantness be [i.e., flow down] upon us; may He establish our endeavors above in eternity, and may He establish our endeavors below in this world.

Pouring *mayim acharonim* over the fingers before *Bircas HaMazon* is a *halachic* requirement. Just as we wash our hands prior to eating, we now wash our hands to clean them before blessing God. Be careful not to interrupt unnecessarily between *mayim acharonim* and *Bircas HaMazon*, even to speak or learn Torah. It is customary to wear a hat during *Bircas HaMazon* in fulfillment of the verse, "O Israel, prepare to meet your Maker!" When lifting up the cup with which to bless *Bircas HaMazon*, it is customary to add, "I will raise up [my overflowing heart like] a cup, for all the times He has delivered me, and call out in HaShem's Name [for the final redemption which is yet to come]." After *mayim acharonim*, say this verse:

He [the angel] said to me: This is the table that is set before HaShem.

If three or more men over the age of *Bar Mitzvah* have eaten together, they should form a *zimun* (designated company) to say these blessings before *Bircas HaMazon*:

The leader of the *zimun* says: My masters, let us bless.

Those present respond: May HaShem's Name be blessed from now to all eternity.

The leader repeats after them: May HaShem's Name be blessed from now to all eternity. With your consent, my masters and my rabbis, let us bless (if ten or more men are present add: our God) He whose food we have eaten.

Those present respond: Blessed is (if ten or more men are present add: our God) He whose food we have eaten, and through whose goodness we live.

The leader repeats after them: Blessed is (if ten or more men are present add: our God) He whose food we have eaten, and through whose goodness we live.

אֲבָרְכָה אֶת יי בְּכָל עֵת תְּמִיד תְּהִלְתּוֹ בְּפִי: סוֹף דְּבַר הַכֹּל גְּשָׁמַע.
אֶת הָאֱלֹהִים יְרָא וְאֶת מִצְוֹתָיו שְׂמֹר. כִּי זֶה כָּל הָאָדָם: תְּהִלַּת
יי יְדַבֵּר פִּי. וַיְבָרֶךְ כָּל בְּשׂוֹר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד: וְאִנְחָנוּ נְבָרְךָ
יְהִי. מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ:

הַנְּגִי מוֹכֵן וּמְזָמֵן לְקַיֵּם מִצְוֹת עֲשֵׂה שֶׁל בְּרַכַּת הַמְּזוֹן שְׁנֵאמַר,
וְאֶכְלֶתָּ וְשִׂבַּעְתָּ וַיְבָרְכֶתָּ אֶת יי אֱלֹהֶיךָ, עַל הָאָרֶץ הַטּוֹבָה, אֲשֶׁר
נָתַן לָךְ: לְשֵׁם יְחִוּד קוֹדֶשׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהָ עַל יְדֵי הַהוּא
טְמִיר וְנִעְלָם בְּשֵׁם כָּל יִשְׂרָאֵל:

מים אחרונים חובה קודם ברכת המזון, ולא להפסיק בין נטילה לברכת המזון אף בדברי תורה. וישים מגבעתו על ראשו כשמברך ברכת המזון משום "הכֹּן לְקִבְּרָת אֱלֹהֶיךָ שְׂרָאֵל". כשנטול כוס לברך ברכת המזון נוהגין לומר "פֹּס יְשׁוּעוֹת אֲשָׂא וּבְשֵׁם יי אֶקְרָא". אחר מים אחרונים יאמר סוסק זה:

וַיְדַבֵּר אֵלַי זֶה הַשְּׁלָחוֹן אֲשֶׁר לִפְנֵי יי:

שלושה שאכלו כאחד חייבין בזימון, וכך מזמנין:

הַמְּזָמֵן אוֹמֵר: רַבּוֹתַי. מִיר וְעוֹלָן בְּעִנְטֶשׁוֹן (או רַבּוֹתַי נְבָרְךָ):

הַמְּסוּבִים עוֹנִים: יְהִי שֵׁם יי מְבָרְךָ מֵעַתָּה וְעַד עוֹלָם:

וְהַמְּזָמֵן חוּזֵר: יְהִי שֵׁם יי מְבָרְךָ מֵעַתָּה וְעַד עוֹלָם: בְּרִשׁוֹת מְרַנֵּן
וְרַבּוֹתַי נְבָרְךָ (בעשרה אֱלֹהֵינוּ) שְׂאֶכְלָנוּ מִשְּׁלוֹ:

וְאוֹמְרִים הַמְּסוּבִים: בְּרוּךְ (בעשרה אֱלֹהֵינוּ) שְׂאֶכְלָנוּ מִשְּׁלוֹ וּבְטוּבוֹ חֲיִינוּ:

וְהַמְּזָמֵן חוּזֵר: בְּרוּךְ (בעשרה אֱלֹהֵינוּ) שְׂאֶכְלָנוּ מִשְּׁלוֹ וּבְטוּבוֹ חֲיִינוּ:

וְאוֹמְרִים הַמְּסוּבִים: בְּרוּךְ הוּא וּבְרוּךְ שְׂמוֹ:

מִי שֶׁלֹּא אָכַל עוֹנֵה: בְּרוּךְ (אֱלֹהֵינוּ) וּמְבֹרָךְ שְׂמוֹ תְּמִיד לְעוֹלָם וָעֶד:

Those present respond: **Blessed is He and blessed is His Name.**

One who has not eaten but hears a *zimun* says: **Blessed is He (our God) and blessed is His Name, at all times, forever and for all eternity.**

ZIMUN FOR SHEVA BERACHOS

At a celebratory meal held in honor of groom and bride:

The leader says: Remove grief, and anger as well. Then the Mute One [Israel] will burst forth with song. Lead us along the paths of righteousness. Accept the blessing of Yeshurun, the children of Aharon.

On *Shabbos* begin here: My masters, my teachers, and my rabbis, let us bless our God, in whose presence is joy, and whose food we have eaten.

Those present respond: Blessed is our God, in whose presence is joy, whose food we have eaten, and through whose goodness we live.

The leader repeats after them: Blessed is our God, in whose presence is joy, whose food we have eaten, and through whose goodness we live.

ZIMUN FOR THE CIRCUMCISION MEAL

At a celebratory meal following a circumcision:

Those present say: We will give thanks to Your Name in the company of our faithful friends; blessed and beloved are you to HaShem.

The leader says: With the consent of the awesome and awe-inspiring God, a Stronghold in times of sorrow, the God who girds Himself with restraint. HaShem, powerful in the highest heaven. (Those present respond: We will give thanks...)

Leader: With the consent of the holy Torah, pure and set apart, an eternal legacy commanded us by Moshe, HaShem's faithful servant. (Those present respond: We will give thanks...)

Leader: With the consent of the *Kohanim* and the *Leviim*, I will call out to the God of the Jews. I will laud Him throughout the deserted lands, I will bless and acknowledge the one and only God. (Those present respond: We will give thanks...)

Leader: With your consent, my masters, my teachers, and my rabbis, I will open my mouth and lips with song, and all my bones shall declare: O blessed is the one who comes in the Name of HaShem. (Those present respond: We will give thanks...)

Leader: With your consent, my masters, my teachers, and my rabbis, let us bless.

Corresponding to the *Yod* of *YHVH*, this first blessing was established by Moshe Rabbeinu of blessed memory, in commemoration of the *Manna* in the desert:

Blessed are You, HaShem our God, King of the universe, who nourishes the entire world with His goodness, grace, loving-kindness, and compassion. He provides sustenance for all flesh, for even when hidden, His love for us is eternal and everlasting. Because of His great, unceasing goodness, He has never left us in need, and we trust that He will never leave us in need of nourishment, for the sake of His great

זימון לשבע ברכות

בסעודת חתן וכלה, עם עשרה מבוגרים או יותר.

המזמן אומר: דְּוֵי הָסֵר וְגַם חֲרוֹן. וְאִזּוּ אֵלֶם בְּשִׁיר יְרוּן. נַחֲנוּ בְּמַעֲגְלֵי צָדֵק. שְׁעֵה בְּרַכַּת יִשׁוּרוּן. בְּנֵי אֲהֲרֹן:

בשבת מתחיל כאן: בְּרִשׁוֹת מְרַנֵּן וְרַבֵּנָן וְרַבּוֹתֵי. נְבָרְךָ אֱלֹהֵינוּ שֶׁהַשְּׂמִיחָה בְּמַעֲוֹנוֹ. וְשֶׁאֲכַלְנוּ מִשְׁלוֹ:

וענין המסובין: בְּרוּךְ אֱלֹהֵינוּ שֶׁהַשְּׂמִיחָה בְּמַעֲוֹנוֹ. וְשֶׁאֲכַלְנוּ מִשְׁלוֹ. וּבִטְוֵבוֹ חֵיֵינוּ:

והמזמן חוזר: בְּרוּךְ אֱלֹהֵינוּ שֶׁהַשְּׂמִיחָה בְּמַעֲוֹנוֹ. וְשֶׁאֲכַלְנוּ מִשְׁלוֹ. וּבִטְוֵבוֹ חֵיֵינוּ:

זימון לברית מילה

המסובין אומרים: נוֹדָה לְשִׂמְךָ בְּתוֹךְ אֱמוּנֵי. בְּרוּכִים אַתֶּם לֵי.

המזמן אומר: בְּרִשׁוֹת אֵל אֵיוֹם וְנוֹרָא. מִשְׁגָּב לְעֵתוֹת בְּצָרָה. אֵל נֶאֱזָר בְּגִבּוֹרָה. אֲדִיר בְּמָרוֹם יי. (המסובין אומרים: נוֹדָה)

המזמן אומר: בְּרִשׁוֹת הַתּוֹרָה הַקְּדוּשָׁה. טְהוֹרָה הִיא וְגַם פְּרוּשָׁה. צְנִיָּה לָנוּ מוֹרְשָׁה. מִשֶּׁה עֶבֶד יי. (המסובין אומרים: נוֹדָה)

המזמן אומר: בְּרִשׁוֹת הַפְּהִינִים וְהַלֵּוִיִּם. אֶקְרָא לְאֱלֹהֵי הָעִבְרִיִּים. אֶהוֹדְנוּ בְּכָל אֵיִם. אֲבַרְכָּה אֶת יי. (המסובין אומרים: נוֹדָה)

המזמן אומר: בְּרִשׁוֹת מְרַנֵּן וְרַבֵּנָן וְרַבּוֹתֵי. אֶפְתָּחָה בְּשִׁיר פִּי וְשִׁפְתֵי. וְתֹאמְרֵנָה עֲצֵמוֹתַי. בְּרוּךְ הַבָּא בְּשֵׁם יי. (המסובין אומרים: נוֹדָה)

המזמן אומר: בְּרִשׁוֹת מְרַנֵּן וְרַבּוֹתֵי נְבָרְךָ וכו'.

כנגד אות י' דשם הויה, ברכה זו משה רבינו עליו השלום תקנה, כשירד המן לישראל (ברכות מח).

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶּה הָעוֹלָם. הִזָּן אֶת הָעוֹלָם כָּלוֹ. בְּטוֹבוֹ בָּחוּן בְּחָסֵד וּבְרַחֲמִים. הוּא נוֹתֵן לָחֶם לְכָל בֶּשֶׂר. כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגְּדוֹל תִּמְיֵד לֹא חָסֵר לָנוּ וְאֵל יַחְסֵר לָנוּ מִזֶּזֶן

Name. For He is the loving God who nourishes and sustains all, who is indiscriminately good to all, and who provides nourishment for each and every one of His creatures whom He created. As King David said: You open Your hands [the channels of Divine sustenance] to satisfy the deepest needs and unexpressed yearnings of every living being! Blessed are You, HaShem, who nourishes all with His consummate compassion.

Corresponding to the first *Heh* of *YHVH*, this second blessing was established by Yehoshua bin Nun when the Jewish people entered the Land of Israel:

We thank You, HaShem our God, for bequeathing to our ancestors a desirable, good, and spacious land; for extricating us, HaShem our God, from the land of Egypt, and redeeming us from the house of slaves. We thank You for Your covenant that You have sealed in our flesh, for Your Torah that You have taught us, for Your laws that You have revealed to us, and for the life, favor, and loving-kindness with which You continuously grace us. We thank You for the food we eat, with which You nourish and sustain us constantly, each day, at all times and at every moment.

On *Chanukah* and *Purim*, say *VeAl HaNissim*. If you forgot to say it here, it may be added later in the *HaRachaman* blessings, thus, "May the Merciful One perform miracles and supernatural wonders for us as He did for our ancestors throughout history during these very days. In the days...":

On *Chanukah* and *Purim*, say *VeAl HaNissim*:

[We also thank You] for the miracles (*nissim*), for the redemption (*purkan*), for the powerful marvels (*gevuros*), for the salvations (*teshuos*), for the supernatural wonders (*niflaos*), for the consolations (*nechamos*), and for the wars *milchamos* that You did for our ancestors in those days at this very time.

On *Chanukah* say:

In the days of Mattisyahu, son of Yochanan, *Kohen Gadol*, of the Chashmonai family, and his sons—after the wicked Greek empire had risen up against Your people Israel to make them forget and disclaim the Divine origin of Your Torah and thereby violate the decrees of Your will—You, in Your abundant mercies, stood by them at the time of their distress. You championed their cause, You defended their rights, You avenged the wrong done to them. You delivered the strong into the hands of the weak, the many into the hands of the few, and the impure into the hands of the pure, the wicked into the hands of the righteous, the malicious into the hands of those who occupy themselves with Your Torah. As for Yourself, the greatness and holiness of Your Name was revealed even in the midst of a world that conceals You. As for Your people Israel, You brought about their great salvation and liberation during these very days. Afterward Your children entered the Holy of Holies of Your House; they cleared away everything unclean from Your Palace; they purified Your Temple, and they kindled the *Menorah* lights in the courtyards of Your Sanctuary. Then they waited one year and established these eight days of *Chanukah* as a time to acknowledge and praise Your great Name. (Alternate *nusach*: Then they established these eight days as a time of praise and thanksgiving to You for having performed miracles and supernatural wonders on their behalf. Knowing that You are still with us even in the midst of our exile, we will continue to thank and acknowledge Your great Name forever, *selah*.) Continue with *Ve'al hakol*—For everything

לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זֶן וּמַפְרִיֵס לְכָל וּמַטִּיב לְכָל וּמְכִין מְזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. כְּאִמּוֹר. פּוֹתַח אֶת יָדָךְ וּמְשַׁבֵּיעַ לְכָל חַי רֶצוֹן: בְּרוּךְ אַתָּה יי. הַזֶּן בְּרַחֲמֶיךָ אֶת הַכֹּל:

נגד אות ה' ראשונה דשם הויה, ברכה זו יהושע בן נון תקנה, כשנכנסו ישראל לארץ.

נֹדָה לָךְ יי אֱלֹהֵינוּ. עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֻבָּה. וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עַבְדִּים. וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ. וְעַל תּוֹרַתְךָ שֶׁלֹּמְדַתָּנוּ. וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חוֹן וְחֹסֵד שֶׁחֹנְנָתָנוּ. וְעַל אֲכִילַת מְזוֹן שֶׁאַתָּה זֶן וּמַפְרִיֵס אוֹתָנוּ תָּמִיד. בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה:

בחנוכה ופורים אומרים כאן ועל הניסים ואם שכח אזי כשיגיע אצל הרחמן יאמר: "הרחמן, הוא יעשה לנו נסים ונפלאות, כמו שעשה נסים לאבותינו, בימים ההם בזמן הזה: בימי" וכו'.

בחנוכה ובפורים אומרים ועל הנסים:

וְעַל הַנְּסִים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנִּפְלְאוֹת וְעַל הַנְּחֻמוֹת וְעַל הַמְּלַחְמוֹת. שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בְּיָמֵם הָהֵם בְּזֶמַן הַזֶּה:

לחנוכה:

בִּימֵי מַתְתִּיָּהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל חֲשֹׁמוֹנָאִי וּבְנָיו. כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רִצּוֹנְךָ: וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם. רַבַּת אֶת רִיבָם. דָּגַת אֶת דִּינָם. נִקְמַתְךָ אֶת נִקְמָתָם. מִסֵּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים. וְרַבִּים בְּיַד מְעֻטִּים. וּטְמֵאִים בְּיַד טְהוּרִים. וּרְשָׁעִים בְּיַד צַדִּיקִים. וְזָדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלֹךְ עֲשִׂיתָ שֶׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה: וְאַחֵר כִּךָ בָּאוּ בְּנֵיךָ לְדַבֵּיר בֵּיתְךָ. וּפְנּוּ אֶת הַיְכָלְךָ. וְטַהֲרוּ אֶת מִקְדָּשְׁךָ. וְהִדְלִיקוּ גִירוֹת בְּחֻצְרוֹת קְדֻשָּׁךְ. וְקִבְּעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלּוּ. לְהַזְכִּיר וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל: (נ"א וְקִבְּעוּ שְׁמוֹנֵת יָמִים אֵלּוּ בְּהַלֵּל וּבְהוֹדִיאָה וְעֲשִׂיתָ עִמָּהֶם גִּס וּפְלֵא וְנוֹדָה לְשִׁמְךָ הַגָּדוֹל סְלָה): ועל הכל וכו'

On Purim say:

In the days of Mordechai and Esther, in Shushan the capital of the Persian empire—when Haman, the archenemy, rose up against us and sought to destroy, slaughter, and annihilate all the Jews, young and old, infants and women, in one day, the thirteenth day of the twelfth month, the month of Adar, and to plunder their wealth—You, in Your abundant mercies, nullified his plan and ruined his scheme. You caused that which he sought to do to boomerang onto his own head. You caused him to suffer the consequences of his own evil when they hanged him and his sons on the very same gallows that he had prepared for Mordechai. (Alternate *nusach*: We therefore thank You for having performed miracles and supernatural wonders on their behalf. Knowing that You are still with us even in the midst of our exile, we will continue to thank and acknowledge Your great Name forever, *selah*.) Continue with *Ve'al hakol*—For everything

For everything, HaShem our God, we direct our thanks to You alone and we bless You. May Your Name be constantly blessed by the mouth of every living being in this world and forever more. We, especially, were commanded to thank You, as it is written: You will eat and be satisfied, and bless HaShem your God for the good land He has given you. Blessed are You, HaShem, for the land and for the nourishment.

Corresponding to the *Vav* of *YHVH*, this third blessing was established by King David and his son King Shlomo. David established “on Israel Your people, and on Yerushalayim Your city.” Shlomo established “on the great and holy Temple”:

Have compassion, we beseech You, HaShem our God—on Israel Your people; on Yerushalayim Your city; on Tziyon, the Sanctuary of Your glory; on the royal house of David, Your anointed *Mashiach*; and on the great and holy Temple that bears witness to Your Name. Our God, our Father, shepherd us, nourish us, sustain us, feed us, and relieve us. Quickly relieve us, HaShem our God, from all our troubles. And please, HaShem our God, do not make us rely on the gifts of human beings, or on their loans, but rather directly on Your full, open, transcendent, and generous hand, so that we will never be ashamed or humiliated in this world or in the eternal World to Come.¹⁰²

On Shabbos say *Retzeh*:

Be pleased to strengthen us, HaShem our God, in the performance of Your commandments, and especially in the commandment of the seventh day, this great and holy *Shabbos*. For today is truly a great and holy day set aside to delight in Your presence. On it we are commanded to refrain

Implicit in his remark is the idea that we have to work on ourselves to know how to receive money, and indeed rely on what we receive for our livelihood, yet at the same not be a “receiver” at

all, and not depend on the gifts of flesh and blood. We must ask God to help us achieve this insight and understanding (*Tzaddik* #502).

בפורים:

בימי מרדכי ואסתר בשושן הבירה. כשעמד עליהם המן הרשע. בקש להשמיד להרוג ולאבד את כל היהודים מנער ועד זקן טף ונשים ביום אחד. בשלשה עשר לחדש שנים עשר. הוא חדש אדר. ושללם לבוז: ואתה ברחמיך הרבים. הפרת את עצתו. וקלקלת את מחשבתו. והשבבת לו גמולו בראשו. ותלו אותו ואת בניו על העץ. (נ"א ועשית עמהם נס ופלא ונודה לשמך הגדול סלה): ועל הכל וכו'

ועל הכל יי אלהינו אנחנו מודים לך ומברכים אותך. יתברך שמך בפי כל חי תמיד לעולם ועד: כפתוב. ואכלת ושבעת וברכת את יי אלהיך על הארץ הטובה אשר נתן לך: ברוך אתה יי. על הארץ ועל המזון:

כנגד אות ו' דשם הויה, ברכה זו דוד המלך ושלמה בנו תקנוה. דוד תיקן "על ישראל עמך. ועל ירושלים עירך", ושלמה תיקן "ועל הבית הגדול והקדוש" וכו'.

רחם נא יי אלהינו על ישראל עמך. ועל ירושלים עירך. ועל ציון משכן כבודך. ועל מלכות בית דוד משיחך. ועל הבית הגדול והקדוש שניקרא שמך עליו: אלהינו. אבינו. רענו זוננו פרנסנו וכלכלנו והרויחנו. והרוח לנו יי אלהינו מהרה מכל צרותינו. ונא אל תצריכנו יי אלהינו לא לידי מתנת בשר ודם ולא לידי הלואתם. כי אם לידיך המלאה. הפתוחה. הקדושה והרחבה. שלא יבוש ולא נפלים לעולם ועד:

בשבת אומרים:

רצה והחליצנו יי אלהינו במצותיך ובמצות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניהך. לשבת

102 “And please, HaShem our God, do not make us rely on the gifts of human beings, or on their loans, but rather directly on Your full, open, transcendent, and generous hand, so that we will never be ashamed or humiliated

in the eternal World to Come.” Rebbe Nachman said, “I don’t know how some people can ask God to not let us rely on the gifts of flesh and blood, seeing as their entire livelihood comes from what they receive from others.”

from work. On it we are commanded to rest and thus bind ourselves to You with love, in accordance with the command of Your supreme will. And so, in accordance with Your supreme will, HaShem our God, relieve us of sorrow, grief, and anxiety on our day of rest. HaShem our God, let us behold the consolation of Tziyon Your city, and the rebuilding of Yerushalayim, city of Your holiness. For You alone are the Master of salvations and the Master of consolations.

On Rosh Chodesh, Yom Tov, Chol HaMoed, and Rosh HaShanah say Yaaleh VeYavo:

Our God and God of our ancestors, may there rise up, enter in, arrive, be seen, be accepted, be heard, be considered, and be remembered before You: remembrance and consideration of us [our souls], remembrance of our ancestors, remembrance of *Mashiach* the son of David Your servant, remembrance of Yerushalayim Your holy city, and remembrance of Your entire people, the family of Israel—for deliverance, well-being, grace, loving-kindness, compassion, good life, and peace, on the day of:

On Rosh Chodesh: this New Moon

On Pesach: this Festival of Unleavened Bread

On Shavuot: this Festival of Weeks

On Succos: this Festival of Booths

On Shemini Atzeres / Simchas Torah: this Festival of the Eighth Day of Assembly

On Rosh HaShanah: this Day of Remembrance

For children who must eat on Yom Kippur: this Day of Atonement

Remember us, HaShem our God, on it [this day] for well-being, consider us this day for blessing, and save us this day for good life. In accordance with Your promise of salvation and mercy, spare us, be gracious to us, have compassion on us, and deliver us. For our eyes are turned to You alone. For You, God, are a gracious and compassionate King.

BLESSINGS FOR ONE WHO FORGOT TO SAY RETZEH AND/OR YAALEH VEYAVO

1. If you forgot to say *Retzeh* on *Shabbos*, but became aware of the omission before saying HaShem's Name in *Boneh berachamav Yerushalayim*, say *Retzeh* there, and then *Uvnei Yerushalayim* [followed by the blessing *Boneh*]. However, if you remembered only after completing the blessing of *Boneh*, say this special *Asher Nasan* blessing for *Shabbos*:

Blessed are You, HaShem our God, King of the universe, who gave Sabbaths for rest to His people Israel, with love, for a sign and a covenant. Blessed are You, HaShem, who sanctifies and elevates the *Shabbos*.

And if you did not remember until after beginning the following blessing, *HaTov VeHameitiv*—even if you said just the first word *Baruch*—then saying the *Asher Nasan* blessing is not an option. Therefore, if this is one of the first two *Shabbos* meals, return to the beginning of *Bircas HaMazon*. If it is the third meal, do not return; rather, continue with *Bircas HaMazon* until the end without adding anything.

בו וְלִנְחָה בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָה. וּבְרָצוֹנָה הִנִּיחַ לָנוּ יְיָ אֱלֹהֵינוּ
שְׁלֵא תִהְיֶה צָרָה וְיָגוֹן וְאִנְחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ יְיָ אֱלֹהֵינוּ
בְּנִחָמַת צִיּוֹן עִירָהּ וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדֻשָּׁהּ. כִּי אַתָּה הוּא
בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנְּחָמוֹת:

בראש חודש ביום טוב ובחול המועד אומרים "יעלה ויבא":

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ. וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע.
וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ וּפְקֻדוֹתֵינוּ וְזִכְרוֹן אֲבוֹתֵינוּ. וְזִכְרוֹן מְשִׁיחַ בֶּן
דָּוִד עַבְדְּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁהּ. וְזִכְרוֹן כָּל עַמְּךָ בְּיַת
יִשְׂרָאֵל. לְפָנֶיךָ. לְפִלִּיטָה לְטוֹבָה. לְחַן וּלְחַסֵּד וּלְרַחֲמִים. לְחַיִּים
טוֹבִים וְלְשָׁלוֹם בְּיוֹם:

בראש חדש: ראש החדש הזה:

בפסח: חג המצות הזה:

בשבועות: חג השבועות הזה:

בסוכות: חג הסוכות הזה:

בשמ"ע ולש"ת: שְׁמִינִי עֲצַרְתָּ הַחַג הַזֶּה:

בראש השנה: הַזְכָּרוֹן הַזֶּה:

ילדים האוכלים ביו"כ: הַכְּפוּרִים הַזֶּה:

זְכָרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים טוֹבִים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֲמֵי עֲלֵינוּ
וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

ברכות למי שכח "רצה" ו/או "עלה ויבא"

א. טעה בשבת ולא אמר "רצה", אם נזכר קדם שהזכיר את השם מן הברכה של "בונה ברחמי ורושלים",
אומר שם "רצה", ואחר כך "ובנה ירושלים" וכו'. אבל אם לא נזכר עד לאחר שהזכיר את השם, מסיים את
הברכה, "בונה ברחמי ורושלים אמן", ואומר שם:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם אֲשֶׁר נָתַן שַׁבָּתוֹת לְמִנוּחָה לְעַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה לְאוֹת וּלְבְרִית: בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

ואם לא נזכר עד לאחר שהתחיל הברכה שלאחריה, שהיא "הטוב והמטיב", אפילו לא אמר רק תבת "ברוך"
בלבד, שוב אין לו תקנה בברכת "אשר נתן". ולכן אם הוא בשתי הסעודות הראשונות של שבת, חוזר
לראש ברכת המזון. אבל בסעודה שלישית, אינו חוזר לראש אלא גומר כך ברכת המזון.

2. If you forgot to say *Yaaleh VeYavo* on *Yom Tov* or *Chol HaMoed*, but became aware of the omission before saying HaShem's Name in *Boneh berachamav Yerushalayim*, say *Yaaleh VeYavo* there, and then *Uvnei Yerushalayim* [followed by the blessing *Boneh*]. However, if you remembered only after completing the blessing of *Boneh*, say this special *Asher Nasan* blessing for the Festivals:

Blessed are You, HaShem our God, King of the universe, who gave Festivals to His people Israel for happiness and joy, this Festival of:

On *Pesach*: this Festival of Unleavened Bread

On *Shavuot*: this Festival of Weeks

On *Succos*: this Festival of Booths

On *Shemini Atzeres / Simchas Torah*: this Festival of the Eighth Day of Assembly

Blessed are You, HaShem, who sanctifies and elevates Israel and the Festivals.

3. If the *Yom Tov* coincides with *Shabbos*, say this *Asher Nasan* blessing for both:

Blessed are You, HaShem our God, King of the universe, who gave Sabbaths for rest to His people Israel, with love, for a sign and a covenant, and Festivals for happiness and joy, this Festival of:

On *Pesach*: this Festival of Unleavened Bread

On *Shavuot*: this Festival of Weeks

On *Succos*: this Festival of Booths

On *Shemini Atzeres / Simchas Torah*: this Festival of the Eighth Day of Assembly

Blessed are You, HaShem, who sanctifies and elevates the *Shabbos*, and Israel, and the Festivals.

If you said *Retzeh* but not *Yaaleh VeYavo*, say the *Asher Nasan* of *Yom Tov* only. If you said *Yaaleh VeYavo* but not *Retzeh*, say the *Asher Nasan* of *Shabbos* only.

4. If you forgot to say *Yaaleh VeYavo* on *Rosh Chodesh*, say this special *Asher Nasan* blessing for *Rosh Chodesh* here. It makes no difference whether it is an evening or a daytime meal of *Rosh Chodesh*:

Blessed are You, HaShem our God, King of the universe, who gave New Moons to His people Israel as a remembrance.

5. On *Rosh Chodesh* that coincides with *Shabbos*, if you forgot *Retzeh* and *Yaaleh VeYavo*, say this special *Asher Nasan* blessing:

Blessed are You, HaShem our God, King of the universe, who gave Sabbaths for rest to His people Israel, with love, for a sign and a covenant, and New Moons as a remembrance. Blessed are You, HaShem, who sanctifies and elevates the *Shabbos*, and Israel, and the New Moons.

If you said *Yaaleh VeYavo* but did not say *Retzeh* [on *Shabbos Rosh Chodesh*], and did not remember until after beginning the following blessing [*HaTov VeHameitiv*], you must return to the beginning of *Bircas HaMazon*. If, conversely, you said *Retzeh* but did not say *Yaaleh VeYavo*, do not return to the beginning of *Bircas HaMazon*, for you have fulfilled your obligation to mention *Shabbos*, whereas on its own, *Rosh Chodesh* does not require one to return.

6. On *Rosh HaShanah* say:

Blessed are You, HaShem our God, King of the universe, who gave Festivals to His people Israel, namely, this Day of Remembrance. Blessed are You, HaShem, who sanctifies and elevates the Day of Remembrance.

ב. טעה ביום טוב או חול המועד ולא אמר "יעלה ויבא", אם נזכר קדם שהזכיר את השם מן הברכה של "בונה ברחמי ורושלים", אומר שם "יעלה ויבא", ואחר כך "וגנה ירושלים" וכו'. אבל אם לא נזכר עד לאחר שהזכיר את השם, מסיים את הברכה, "בונה ברחמי ירושלים אמן", ואומר שם:

ברוך אתה יי אלהינו מלך העולם אשר נתן ימים טובים לעמו ישראל לששון ולשמחה, את יום:

בפסח: חג המצות הזה:

בשבועות: חג השבועות הזה:

בסוכות: חג הסוכות הזה:

בשמ"ע ולש"ת: שמיני עצרת החג הזה:

ברוך אתה יי מקדש ישראל והזמנים:

ג. ואם חל יום טוב בשבת ושכח "רצה" וגם "יעלה ויבא", אומר:

ברוך אתה יי אלהינו מלך העולם אשר נתן שבטות למנוחה לעמו ישראל באהבה לאות ולברית וימים טובים לששון ולשמחה, את יום:

בפסח: חג המצות הזה:

בשבועות: חג השבועות הזה:

בסוכות: חג הסוכות הזה:

בשמ"ע ולש"ת: שמיני עצרת החג הזה:

ברוך אתה יי מקדש השבת וישראל והזמנים:

ואם אמר "רצה" ולא אמר "יעלה ויבא", אומר כמו ביום טוב בלבד. ואם אמר "יעלה ויבא" ולא "רצה", אומר כמו בשבת בלבד.

ד. טעה בראש חדש ולא אמר "יעלה ויבא", אומר:

ברוך אתה יי אלהינו מלך העולם אשר נתן ראשי חודשים לעמו ישראל לזכרון: (אין חלוק בזה בין ביום ובין בלילה.)

ה. בראש חדש שחל בשבת, ושכח "רצה" וגם "יעלה ויבא" ונזכר ואומר:

ברוך אתה יי אלהינו מלך העולם אשר נתן שבטות למנוחה לעמו ישראל באהבה לאות ולברית, וראשי חודשים לזכרון: ברוך אתה יי מקדש השבת וישראל וראשי חודשים:

אם אמר "יעלה ויבא" ולא אמר "רצה", ולא נזכר עד לאחר שהתחיל הברכה שלאחריה ("הטוב והמטיב"), הוא חוזר לראש. ואם אמר "רצה" ולא אמר "יעלה ויבא", אינו חוזר לראש, דהא של שבת אמר, ובשביל ראש חדש אינו חוזר.

ו. בראש השנה אומר:

ברוך אתה יי אלהינו מלך העולם אשר נתן ימים טובים לעמו ישראל, את יום הזכרון הזה: ברוך אתה יי מקדש ישראל ויום הזכרון:

7. On *Rosh HaShanah* that coincides with *Shabbos*:

Blessed are You, HaShem our God, King of the universe, who gave Sabbaths for rest to His people Israel, with love, for a sign and a covenant, and Festivals to Israel, namely, this Day of Remembrance. Blessed are You, HaShem, who sanctifies and elevates the *Shabbos*, and Israel, and the Day of Remembrance.

And may the holy city of Yerushalayim be fully rebuilt, soon, in our days. Blessed are You, HaShem, Merciful Builder of Yerushalayim, *amen*.

Corresponding to the final *Heh* of *YHVH*, this fourth blessing was established by Rabban Gamliel and his high court, commemorating the burial of the tens of thousands of Jews who were slaughtered by the Romans in Beitar:

Blessed are You, HaShem our God, King of the universe, the loving, almighty God. You alone are our Father, our King, our Power, our Creator, our Redeemer, our Former; our Holy One, the Holy One of Yaakov; our Shepherd, the Shepherd of Israel; the King who is good and who does good to all. Day after day He has done good for us, He is always doing good for us, and we pray that He will continue to do good for us. He has granted us, He continually grants us, and we pray that He will forever grant us favor, loving-kindness, compassion, and relief. May He bless us with deliverance, success, blessing, salvation, comfort, support, livelihood, mercy, life, peace, and everything good. May we never lack any good.

When the leader concludes the blessing with the words "*al yechasrenu*—may we never lack any good," all present answer *amen*, and continue to answer *amen* after each of the following statements:

May the Merciful One reign over us forever and ever.

May the Merciful One be increasingly blessed in heaven and on earth.

May the Merciful One be praised for all generations. May He take pride in us forever and for endless eternities. May He be honored through us in this world and in all worlds forevermore.

May the Merciful One give us our livelihood in an honorable way.

May the Merciful One break the yoke of exile and estrangement from our necks and lead all of us to our homeland with dignity.

May the Merciful One send abundant blessing to this home, and to this table at which we have eaten.

May the Merciful One send us Eliyahu HaNavi, may he be remembered for good, and may he bring us tidings of salvation and consolation.

ז. בראש השנה שחל בשבת אומר:

ברוך אתה יי אלהינו מלך העולם אשר נתן שבתות למנוחה לעמו ישראל באהבה לאות ולברית, וימים טובים לישראל, את יום הזכרון הזה: ברוך אתה יי מקדש השבת וישראל ויום הזכרון:

ואם לא נזכר עד לאחר שהתחיל הברכה שלאחריו אינו חוזר לראש, משום דבראש השנה וראש חדש וחל המועד, אינו מחויב לאכל פת דוקא.

ובגנה ירושלים עיר הקדש במהרה בימינו. ברוך אתה יי. בונה ברחמי ירושלים. אמן:

כנגד אות ה' האחרונה דשם הויה, ברכה זו רבן גמליאל ובית דינו תקנוה, על הרוגי ביתר שניתנו לקבורה.

ברוך אתה יי אלהינו מלך העולם. האל. אבינו. מלכנו. אדירנו. בוראנו. גואלנו. יוצרנו. קדושנו קדוש יעקב. רוענו רועה ישראל. המלך הטוב והמטיב לכל. שבכל יום ויום הוא המטיב הוא ייטיב לנו. הוא גמלנו הוא גומלנו הוא יגמלנו לעד לחן ולחסד ולרחמים ולרחו. הצלה והצלחה. ברכה וישועה. נחמה. פרנסה וכלכלה. ורחמים וחיים ושלוה וכל טוב. ומכל טוב לעולם אל יחסרנו:

כשמסיים המזמן "אל יחסרנו", עונים המסובין "אמן". וכן יענו אחרי כל "הרחמן":

הרחמן הוא מלך עלינו לעולם ועד:

הרחמן הוא יתברך בשמים ובארץ:

הרחמן הוא ישתבח לדור דורים. ויתפאר בנו לעד ולנצח נצחים. ויתחדר בנו לעד ולעולמי עולמים:

הרחמן הוא יפרנסנו בכבוד:

הרחמן הוא ישבר עלנו מעל צוארנו והוא יוליכנו קוממיות לארצנו:

הרחמן הוא ישלח לנו ברכה מרבה בבית הזה ועל שלחן זה שאכלנו עליו:

הרחמן הוא ישלח לנו את אליהו הנביא זכור לטוב ויבשר לנו בשורות טובות ישועות ונחמות:

A guest says this blessing for his or her host:

May it be Your will that the master of this house never be ashamed in this world, or humiliated in the World to Come. May he be successful in all his material endeavors, and may his material possessions — and all our material assets — flourish in close proximity to our homes. May no jealous accuser be allowed to control the work of his hands or the work of our hands, and may neither he nor we ever succumb to any lustful thought, mistaken judgment, or sinful deed, from now and forever.

Guests continue reciting the following. Children at their parents' table include the applicable words in parentheses:

May the Merciful One bless (my father, my teacher) the head of this family, and (my mother, my teacher) the matriarch of this home — them, their household, their children, and all that is theirs. May the Merciful One bless me (and my father, and my mother, and my wife/husband, and my children) and everything I possess. May He bless us and all that is ours, just as our ancestors Avraham, Yitzchak, and Yaakov were blessed: HaShem blessed Avraham with everything; [Yitzchak said:] I have eaten from everything; [Yaakov said:] I have everything. So may He bless all of us together with a complete blessing, and we will say, *amen*.

On high, may they speak in their favor and in ours, so that we merit the protection of peace. May we receive blessing from HaShem, charity from the God of our salvation, and may we find favor and good understanding in the eyes of God and man.

At the meal following a circumcision, after completing "BaMarom...be'einey Elohim ve'adam—on high...in the eyes of God and man," add the following six *HaRachamans*:

May the Merciful One bless the father of the child and his mother. May they merit to raise him, to educate him, and to make him wise. From the eighth day onward, may the offering of his blood be acceptable, and may HaShem his God be with him. (All present say: *Amen*.)

May the Merciful One bless the one who has entered his son into the covenant of circumcision. Like Avraham, he rejoiced in performing his duty with delight. May HaShem compensate his deed and double his reward. May He assist him to ascend higher and higher. (All present say: *Amen*.)

May the Merciful One bless the tender one, circumcised on the eighth day, so that his hands and his heart may forever be loyal to God. May he be privileged to behold the presence of the *Shechinah* in the Temple three times a year. (All present say: *Amen*.)

May the Merciful One bless the *Mohel* who cut away the foreskin that surrounded the flesh, peeled away the inner membrane to reveal the crown of the covenant, and drew forth the blood of the circumcision. If a man is fearful and fainthearted, and therefore fails to perform these three procedures properly, his work is invalidated.

אם הוא אוכל על שלחן אחרים יברך לבעה"ב:

יְהִי רְצוֹן שְׁלֹא יבוֹשׁ בְּעַל הַבַּיִת בְּעוֹלָם הַזֶּה וְלֹא יִכְלַם לְעוֹלָם הַבָּא. וְיִצְלַח מְאֹד בְּכָל נִכְסָיו. וְיִהְיוּ נִכְסָיו וּנְכֻסָּיו מוֹצְלָחִים וְקָרוֹבִים לְעִיר. וְאֵל יִשְׁלוּט שְׁטָן לֹא בְּמַעֲשֵׂה יָדָיו וְלֹא בְּמַעֲשֵׂה יָדָיו. וְאֵל יִזְדַּקֵּק לֹא לְפָנָיו וְלֹא לְפָנָיו שׁוֹם דְּבַר הַרְהוּר חֲטָא וְעִבְרָה וְעוֹן מַעֲתָה וְעַד עוֹלָם:

האורח ממשיך לברך את הבעל הבית ומשפחתו. ילדים בשלחן אביהם מוסיפים המילים בסוגריים לפי הענין:

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת (אָבִי מוֹרֵי) בְּעַל הַבַּיִת הַזֶּה וְאֶת (אִמִּי מוֹרֵתִי) בְּעַלַת הַבַּיִת הַזֶּה. אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם. הַרְחֵמֵן הוּא יְבָרֵךְ אוֹתִי (וְאֶת אָבִי, וְאֶת אִמִּי, וְאֶת אֲשֶׁתִּי / וְאֶת בְּעָלִי, וְאֶת זְרַעִי) וְאֶת כָּל אֲשֶׁר לִי. אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ. כְּמוֹ שְׁנִתְבָּרְכוּ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב: בְּכָל. מְכָל. כָּל. כֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבִרְכָה שְׁלֵמָה. וְנֹאמַר אָמֵן:

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת שְׁתַּהַא לְמִשְׁמַרְת שְׁלוֹם. וְנִשְׂא בְרָכָה מֵאֵת יי. וְצַדִּיקָה מְאֻלָּהִי יִשְׁעֵנוּ. וְנִמְצָא חוֹן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

לברית מילה בברכת המזון, אחר "במרום...בעיני אלהים ואדם", יאמר שש "הרחמן" אלו:

הַרְחֵמֵן הוּא יְבָרֵךְ אָבִי הַיָּלֵד וְאִמִּי, וְיִזְכּוּ לְגִדְלוֹ וְלַחֲנֻכּוֹ וְלַחֲכָמוֹ, מִיּוֹם הַשְּׂמִינִי וְהַלָּאָה יִרְצָה דָּמוֹ. וְיִהְיֶה יי אֱלֹהֵינוּ עִמּוֹ. אָמֵן:

הַרְחֵמֵן הוּא יְבָרֵךְ בְּעַל בְּרִית הַמִּילָה, אֲשֶׁר שֵׁשׁ לַעֲשׂוֹת צִדִּיק בְּגִילָה. וְיִשְׁלַם פְּעֻלוֹ וּמִשְׁכָּרְתוֹ כְּפוֹלָה, וְיִתְגַּדֵּל לְמַעַלָּה לְמַעַלָּה. אָמֵן:

הַרְחֵמֵן הוּא יְבָרֵךְ בֶּן הַנִּמְוָל לְשִׁמוּנָה, וְיִהְיוּ יָדָיו וְלִבּוֹ לֹאֵל אֲמוּנָה. וְיִזְכֶּה לְרֵאוֹת פְּנֵי הַשְּׂכִינָה, שְׁלֹשׁ פְּעָמִים בְּשָׁנָה. אָמֵן:

הַרְחֵמֵן הוּא יְבָרֵךְ הַמָּל בְּשׂוֹר הַעֲרֵלָה, וְיִפְרַע וּמְצַץ דָּמֵי הַמִּילָה. אִישׁ הַיָּרָא וְרַךְ הַלֵּבָב

(Alternate *nusach*: Even a man who is fearful and fainthearted, his service will be accepted as incense and as a burnt-offering, if he will just perform these three procedures properly.) (All present say: *Amen*.)

May the Merciful One send us His anointed *Mashiach* who like Yaakov walks with wholehearted dedication. And in the merit of Moshe the groom of the blood of many circumcisions, may Eliyahu HaNavi announce good tidings and consolations to the singular people [Israel] scattered and dispersed among the nations. (All present say: *Amen*.)

May the Merciful One send us the righteous *Kohen* [Pinchas/Eliyahu] who was taken up into concealment, until His throne would be established, bright as the noonday sun and sparkling as a diamond. He hid his face with his mantle and covered himself with his robe. Just as HaShem sealed a covenant of peace through Pinchas, so, too, regarding Eliyahu, He told His prophet: My covenant with him was for eternal life and peace. (All present say: *Amen*.)

On *Shabbos* add: May the Merciful One bequeath to us the day that will be entirely *Shabbos* and calm tranquility for eternal life in the World to Come.

On *Rosh Chodesh* add: May the Merciful One inaugurate this coming month for us for good and for blessing.

On *Yom Tov* add: May the Merciful One bequeath to us the day that is entirely good.

On the Seder night(s) of *Pesach* add: May the Merciful One bequeath to us the day that is entirely long, when the righteous will sit with their crowns in their heads, luxuriating in the radiance of the *Shechinah*. May our portion be with them!

On *Rosh HaShanah* add: May the Merciful One renew this year for us, for good and for blessing.

On *Succos* add: May the Merciful One raise up for us and rebuild the fallen *Succah* (Temple) of David.

May the Merciful One make us worthy of the days of *Mashiach* and eternal life in the World to Come. On weekdays: May He grant multiple deliverances (on a day when *Mussaf* is said, substitute: He is a tower of salvations) to His king. May He show kindness to His anointed *Mashiach*, to David and to his children, forever. May He who makes peace in His lofty heights also make peace for us and for all Israel, and let us say, *amen*.

Be in awe of HaShem, O you who sanctify yourselves to Him; for those who are in awe of Him suffer no want. The rich will grow poor and hungry, but those who seek HaShem will never lack any good. Thank HaShem, for He is good; for though at times hidden, His steadfast love is constant and endures forever. He opens His hands [the channels of Divine sustenance] to satisfy the deepest needs and unexpressed yearnings of every living being. Blessed is the man who places his trust in HaShem; HaShem Himself will be his trust. I was young and have

עבודתו פסולה. אם שלש אלה לא יעשה לה. אמן: נוסח אחר: איש הרא נרף הלכב ירצה בעבודתו פקטורת סמים ועולה. אם שלש אלה יעשה לה. אמן:)

הרחמן הוא ישלח לנו משיחו הולך תמים. בזכות חתן למולות דמים, לבשר בשורות טובות ונחומים, לעם אחד מפזר ומפחד בין העמים. אמן:

הרחמן הוא ישלח לנו פהו צדק אשר לקח לעילום, עד הוכן כסאו בשמש ויהלום. וילט פניו באדירתו ויגלום, בריתי היתה אתו החיים והשלום. אמן:

בשבת: הרחמן הוא ינחילנו יום שכלו שבת ומנוחה לחיי העולמים: בראש חדש: הרחמן הוא יחדש עלינו את החדש הזה לטובה ולברכה:

ביום טוב: הרחמן הוא ינחילנו יום שכלו טוב:

בב' לילות ראשונות של פסח מוסיפין: ליום שכלו ארוך ליום שצדיקים יושבין ועטרותיהם בראשיהם ונהגין מזיו השכינה. ויהי חלקנו עמהם:

בראש השנה: הרחמן הוא יחדש עלינו את השנה הזאת לטובה ולברכה:

בסוכות: הרחמן הוא יקים לנו את ספת דוד הגופלת:

הרחמן הוא יזבנו לימות המשיח ולחיי העולם הבא: בחול מגדיל (ביום שיש בו מוסף אומר מגדול) ישועות מלכו ועשה חסד למשיחו לדוד ולזרעו עד עולם: עשה שלום במרומו הוא יעשה שלום עלינו ועל כל ישראל ואמרו אמן:

יראו את יי קדושו כי אין מחסור ליראיו: כפירים רשו ורעבו ודורשי יי לא יחסרו כל טוב: הודו ליי כי טוב כי לעולם חסדו: פותח את ידה ומשביע לכל חי רצון: ברוך הגבר אשר יבטח ביי והיה יי מבטחו: גער הייתי גם זקנתי ולא ראיתי צדיק נעזב וזרעו מבקש לחם: יי עז לעמו יתן יי יברך את עמו בשלום:

now grown old, but I have never seen a righteous man forsaken, nor his children seeking only physical bread. HaShem will give His people strength to overcome all adversity; HaShem will bless His people with peace.

At a meal celebrating the marriage of a bride and groom, the *Sheva Berachos* are said after the conclusion of *Bircas HaMazon*:

Blessed are You, HaShem our God, King of the universe, who created all things to reveal His glory.

Blessed are You, HaShem our God, King of the universe, Creator of mankind.

Blessed are You, HaShem our God, King of the universe, who fashioned Adam in His image, in the image and likeness of the higher worlds set forth by His plan, and established for him Chavah, mother of all mankind, from his very essence, together to build an eternal edifice. Blessed are You, HaShem, Creator of mankind.

May the Barren One [Tziyon] rejoice and be elated when Her children are gathered back to Her in joy. Blessed are You, HaShem, who gladdens Tziyon with the return of Her children.

Bring true joy to the hearts of these dear beloved friends, just as You brought joy to Your handiwork long ago in the Garden of Eden. Blessed are You, HaShem, who brings joy to the hearts of groom and bride.

Blessed are You, HaShem our God, King of the universe, who created happiness and joy, groom and bride, elation and delight, exhilaration and bliss, love and harmony, peace and fellowship. Soon, HaShem our God, may there be heard in the cities of Yehudah and in the streets of Yerushalayim: the voice of happiness, the voice of joy, the voice of the groom, the voice of the bride, the voice of grooms rejoicing from beneath their marriage canopies and young people from their festivals of song. Blessed are You, HaShem, who gladdens the groom with the bride.

The leader now blesses *Borei Pri HaGafen* over a cup of wine:

Blessed are You, HaShem our God, King of the universe, Creator of the fruit of the grapevine.

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BLESSINGS BEFORE AND AFTER VARIOUS FOODS¹⁰³

Before partaking of foods cooked or baked from any of the five grains (wheat, barley, spelt, oat, or rye) say:

Blessed are You, HaShem our God, King of the universe, Creator of various kinds of nourishment.

On wine say:

Blessed are You, HaShem our God, King of the universe, Creator of the fruit of the grapevine.

God's" applies *before* we recite a blessing, for whoever enjoys the pleasures of this world without acknowledging the Creator has misappropriated something

that is sacred. Then, "He gave the earth to the children of man" applies *after* we recite a blessing, which makes the food or other pleasure ours to use and enjoy.

בשבע ברכות שמברכין אחר ברכת המזון מתחילין כאן:

ברוך אתה יי אלהינו מלך העולם. שהכל ברא לכבודו:

ברוך אתה יי אלהינו מלך העולם. יוצר האדם:

ברוך אתה יי אלהינו מלך העולם. אשר יצר את האדם בצלמו. בצלם דמות תבניתו.

והתקין לו ממונו בנין עדי עד. ברוך אתה יי יוצר האדם:

שזש תשיש ותגל העקרה. בקבוץ בניה לתוכה בשמחה. ברוך אתה יי משמח ציון
בבניה:

שמח תשמח רעים האהובים. כשמחה יצירה בגן עדן מקדם. ברוך אתה יי משמח
חתן וכלה:

ברוך אתה יי אלהינו מלך העולם. אשר ברא ששון ושמחה. חתן וכלה. גילה רנה. דיצה וחדנה. אהבה ואחווה. ושלוש ורעות. מהרה יי אלהינו ישמע בערי יהודה ובחוצות ירושלים. קול ששון וקול שמחה. קול חתן וקול בלה. קול מצהלות חתנים מחפתם ונגעים ממשיתה נגיתם. ברוך אתה יי משמח חתן עם הכלה:

המזמן אומר כאן ברכת "בורא פרי הגפן":

ברוך אתה יי אלהינו מלך העולם. בורא פרי הגפן:

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ברכות הנהנין

על תבשיל מחמשת מיני דגן (חטה ושעורה וכוסמין ושבולת שועל ושיפון) ועל מיני מאפה שנעשה מהם מברך:

ברוך אתה יי אלהינו מלך העולם בורא מיני מזונות:

על היין מברך:

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

103 *Birchos HaNehenin* and *Birchos HaMitzvos*. This group of blessings includes the blessings before and after various foods, blessings on fragrances, blessings on various natural phenomena such as rainbows, thunder, comets, and so on, as well as the *Shehecheyanu*, the blessing on new possessions such as clothes, furniture, a new car, etc. Why so many blessings?

Rav Yehudah said in the name of Shmuel, "Whoever receives benefit or pleasure in this world without blessing

God for it, it is as if he benefited from things sanctified for heaven, as it is written, "The earth and all that it contains is God's" (Psalms 24:1). Rabbi Chaminah bar Papa added, "It is as if he has stolen from God!" (*Berachos* 35a-b).

However, a different verse in Psalms states, "He gave the earth to the children of man" (Psalms 115:16). This implies that God allows us to benefit from the world without asking His permission. The Talmud reconciles the contradiction as follows: "The earth and all it contains is

On all tree-grown fruits say:

Blessed are You, HaShem our God, King of the universe, Creator of the fruit of the tree.

On vegetables and all annual fruits (whose stem does not remain from year to year, such as bananas and papayas) say:

Blessed are You, HaShem our God, King of the universe, Creator of the produce of the soil.

On foods that did not grow from the ground, like meat, fish, milk, eggs, cheese, and mushrooms, as well as on all beverages other than wine and grape juice (including fresh-squeezed fruit juices), say:

Blessed are You, HaShem our God, King of the universe, who has brought everything into existence with His utterance.

After partaking of tree-grown fruits (other than grapes/raisins, figs, pomegranates, olives or dates, which are called the exemplary fruits of the Land of Israel), or vegetables, or any edible food that does not grow in the ground, or any liquid except wine, say:

Blessed are You, HaShem our God, King of the universe, Creator of many souls and their vital needs, for all that You have created with which to sustain the soul of every living being. Blessed is the One who gives life to the worlds.

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THE THREEFOLD AFTER-BLESSING

The Threefold After-Blessing is said after eating a minimum amount (a *kazayis*, the volume of a large olive, which is equivalent to 1 ounce or 28.35 grams) of one of the five grains (wheat, barley, spelt, oat, or rye) or one of the five fruits for which the Land of Israel is praised (grapes/raisins, figs, pomegranates, olives, or dates). This blessing is also said after drinking a *reviis* (3.8 fluid ounces or 112 milliliters) of wine or pure grape juice. Depending on what you ate or drank, add the appropriate insertions to this blessing:

Blessed are You, HaShem our God, King of the universe,

On grains: for the nourishment and the sustenance;

On the five fruits: for the tree and the fruit of the tree;

stand the power of one who utters a blessing. Such a person becomes a partner in creating the world and preparing it for humanity. Referring to the verse "All was called [into existence] for My Name's sake; for My glory I have created it, I have formed it, and I have also completed it" (Isaiah 43:7; *Avot* 6:10), Reb Noson explains that everything was created for God's

glory. Yet until a person actually articulates the blessing, it is only a "potential" creation, lacking perfection, because God's glory is not manifest. When a person recites the blessing, he completes and perfects the creation. Even more, it is as if he brings creation from potential to actual, for he is making God's glory known (LH, *Birchos HaRei'ach* 5:3).

על כל פרות האילן מברך:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ:

על ירקות ופירות האדמה (כל שהקלח לא נשאר כל השנה) מברך:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה:

על דבר שאין גידולו מן הארץ, כגון בשר ודגים. חלב וביצה וגבינה. כמהין ופטרויות וכדומה. גם על המשקים חוץ מיין אומר:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהִפֵּל נְהִיָּה בְּדַבְּרוֹ:

אחר אכילת פירות האילן (חוץ מענבים\צימוקים, תאנים, רמונים, זיתים, ותמרים, שנשתבחה בהם ארץ ישראל) ופירות האדמה וירקות, וכן כל דבר שאין גידולו מן הארץ, וכן כל המשקים חוץ מן היין, מברך:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא נִפְשוֹת רַבּוֹת וְחֶסְרוֹן עַל כָּל מָה שֶׁבָּרָא לְהַחִיּוֹת בָּהֶם נֶפֶשׁ כָּל חַי. בְּרוּךְ חַי הָעוֹלָמִים:

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ברכה אחרונה מעין שלוש

על חמשת מיני דגן (חטה ושעורה וכוסמין ושבלת ושועל ושיפון) שמברכים עליהם "בנְרָא מִיְיָ מְזוֹנוֹת", אם אכל מהם כזית מברך לאחריהם ברכה אחת מעין שלוש דהיא "עַל הַמְחִיָּה וְעַל הַפְּלִפְלָה". ועל פירות שנשתבחה בהם ארץ ישראל (ענבים\צימוקים, תאנים, רמונים, זיתים, ותמרים), מברך לאחריהם ברכה אחת מעין שלוש דהיא "עַל הָעֵץ וְעַל פְּרֵי הָעֵץ". ואם שתה רביעית יין או מיץ ענבים, מברך לאחריו "עַל הַגָּפֹן וְעַל פְּרֵי הַגָּפֹן".

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל:

על מזונות: עַל הַמְחִיָּה וְעַל הַפְּלִפְלָה:

על פירות משבעת המינים: עַל הָעֵץ וְעַל פְּרֵי הָעֵץ:

The Relevance of the Blessings

Rebbe Nachman teaches that we should always bear in mind the eternal World to Come, and not get confused that this corporeal world is our primary existence (LM I, 54:1; see also LM II, 2:1). That is, when engaging in material life, we should remember the higher calling of life: eternal life. Still, we must eat, drink, and sleep, and these pressures of our ma-

terial existence occupy our minds and don't leave much time for us to focus on things beyond our daily grind. Therefore, Reb Noson explains, we recite blessings before partaking of the pleasures of this world. When we bless God, we focus on the eternal God and the eternal world, drawing that sanctity into our physical acts (LH, *Beizias HaPat* 2:2).

Reb Noson encourages us to under-

On wine: for the grapevine and the fruit of the grapevine;

On grains and wine: for the nourishment and the sustenance, and for the grapevine and the fruit of the grapevine;

and for the yield of the field; and for the desirable, good, and spacious land that You desired and bequeathed to our ancestors, to eat its fruits and be satiated with its goodness. Have mercy (please), HaShem our God, on us; on Israel, Your people; on Yerushalayim, Your city; and on Tziyon, the Sanctuary of Your glory; on Your Altar; and on Your Temple. And may Yerushalayim, Your holy city, be rebuilt soon in our days. Elevate us so that we will be worthy to live within it, and grant us the greatest happiness to participate in its rebuilding. We will then eat of its fruits, be satiated with its goodness, and bless You for it in sanctity and purity.

On *Shabbos* add: May it please You to strengthen us on this *Shabbos* day

On *Rosh Chodesh* add: Remember us for good on this New Moon day

On *Pesach* add: Cause us to rejoice on this Festival of Unleavened Bread

On *Shavuot* add: Cause us to rejoice on this Festival of Weeks

On *Rosh HaShanah*: Remember us for good on this Day of Remembrance

On *Succos* add: Cause us to rejoice on this Festival of Booths

On *Shemini Atzeres / Simchas Torah*: Cause us to rejoice on this Festival of the Eighth Day of Assembly

for You are good and You do good to all. We will therefore thank You, HaShem our God, for the land and for:

On grains: the nourishment. Blessed are You, HaShem, for the land and for the nourishment (and the sustenance).

On the five fruits: the fruits. Blessed are You, HaShem, for the land and for the fruits (on fruits grown in the Land of Israel: its fruits).

On wine: the fruit of the grapevine. Blessed are You, HaShem, for the land and for the fruit of the grapevine (on wine produced in the Land of Israel say: its grapevine).

On grains and wine: for the nourishment and for the fruit of the grapevine. Blessed are You, HaShem, for the land and for the nourishment (and the sustenance), and for the fruit of the grapevine. (on wine produced in the Land of Israel: its grapevine).

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על היין: על הגפן ועל פרי הגפן:

על מזונות ויין ביחד: על המחיה ועל הפלפלה ועל הגפן ועל פרי הגפן:

ועל תגובת השדה ועל ארץ חמדה טובה ורחבה שרצית והנחלת לאבותינו לאכל מפריה ולשבוע מטובה, רחם (נא) יי אלהינו על ישראל ועל ירושלים ועל ציון משכן כבודך ועל מזבחך ועל היכלך, ובנה ירושלים עיר הקדש במהרה בימינו והעלנו לתוכה ושמחנו בבנינה ונאכל מפריה ונשבוע מטובה ונברכה עליה בקדשה ובטהרה:

בשבת: ורצה והחליצנו ביום השבת הזה:

בראש חודש: וזכרנו לטובה ביום ראש החדש הזה:

בפסח וחול המועד: ושמחנו ביום חג המצות הזה:

בשבועות: ושמחנו ביום חג השבועות הזה:

בראש השנה: וזכרנו לטובה ביום הזכרון הזה:

בסוכות וחול המועד: ושמחנו ביום חג הסוכות הזה:

בשמיני עצרת ושמחת תורה: ושמחנו ביום השמיני חג העצרת הזה:

כי אתה יי טוב ומטיב לכל ונודה לך על הארץ ועל:

על היין: פרי הגפן: ברוך אתה יי על הארץ ועל פרי הגפן: (בא"י ועל פרי גפנה):

על הפירות: הפירות: ברוך אתה יי על הארץ ועל הפירות: (בא"י ועל פירותיה):

על מזונות: המחיה: ברוך אתה יי על הארץ ועל המחיה (ועל הפלפלה):

על מזונות ויין ביחד: המחיה ועל פרי הגפן: ברוך אתה יי על הארץ ועל המחיה (ועל הפלפלה) ועל פרי הגפן: (בא"י ועל פרי גפנה):

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BLESSINGS ON FRAGRANCES

Just as with food, we are not to derive satisfaction or pleasure from any object with a pleasant fragrance without first saying the appropriate blessing over it. Unlike food, however, there is no concluding blessing, since the body derives only minimal satisfaction from such a subtle thing. The item should be held in the right hand while saying the blessing, and afterwards one can inhale its scent (*Shulchan Aruch* #216-217).

When smelling the fragrance of the branches, leaves, flowers, or roots of a tree or bush, say:

Blessed are You, HaShem our God, King of the universe, Creator of fragrant-smelling trees.

When smelling the fragrance of a soft-stemmed annual herb or flower (or even a hard-stemmed plant that does not remain from year to year), say:

Blessed are You, HaShem our God, King of the universe, Creator of fragrant-smelling herbs.

When smelling any other sweet fragrance that is not from a tree or an herb, or any combination or mixture of fragrances (such as perfume), as well as cinnamon or cloves, or in any case of a doubt as to which blessing is appropriate, say:

Blessed are You, HaShem our God, King of the universe, Creator of various kinds of fragrances.

When smelling *afarsimon* oil (according to one opinion, this is balsam oil), say:

Blessed are You, HaShem our God, King of the universe, Creator of sweet-smelling oil.

When smelling the sweet fragrance of a fruit, say:*

Blessed are You, HaShem our God, King of the universe, who has imbued particular fruits with an enjoyable fragrance.

*This blessing should be said only when you actually intend to smell the fruit in question. It does not apply if your sole intention is to eat it, and also happen to smell its fragrance. In the latter case, it is recommended that you don't make a blessing on the fragrance. If, however, your intention is to eat the fruit *and* enjoy its fragrance, then according to the *Pri Megadim* you should first bless *Borey Pri HaEtz* and eat some of the fruit immediately, and then say the blessing *HaNosein Rei'ach Tov BaPeros* on its fragrance.

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BLESSING ON SPECIAL OCCASIONS

When donning a new garment, say the blessing *Malbish Arumim* before saying *Shehechyanu*. Alternatively, you can don the new garment just before the morning blessings, and have in mind to include it in the *Malbish Arumim* blessing that you say then.

When donning a new suit or dress that brings you happiness; as well as when seeing a dear friend or relative after a thirty-day interval, and this makes you happy; or when you are about to eat a seasonal fruit for the first time in its season, say:

Blessed are You, HaShem our God, King of the universe, who has granted us life, preserved us, and enabled us to reach this occasion.

ברכות הריח

דין ברכת הריח (שו"ע רטז ריז): כמו באוכל, אסור ליהנות מריח טוב עד שיברך קודם שיריח בו. אבל אחריו אין צורך לברך, דהנאה מועטת היא לגוף. יטול בידו הימנית, יברך, ויריח.

על ריח טוב של פרח, עלה, ענף, או שורש של עץ או שיח שהקלח שלו קשה ונשאר הקלח כל השנה (ואין העלים שלו יוצאים מהשורש אלא מגזעו) מברך:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא עֲצֵי בְשָׂמִים:

על ריח טוב של עשב או פרח שהקלח שלו רך כירק (או אפילו שהוא קשה אלא שאין הקלח נשאר כל השנה) מברך:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא עֲשָׂבֵי בְשָׂמִים:

על ריח טוב שיוצא מדבר שאינו מן הצומח, וכן על כמה מיני בשמים מעורבים, או על קנמון וצפורן, או בכל מצב של ספק, מברך:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מֵיְנֵי בְשָׂמִים:

על שמן אפרסמון (יש אומרים שמן באלסאם) מברך:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא שְׁמֵן עֵרֵב:

על ריח טוב שיוצא מפרי הראוי לאכילה, מברך:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן רִיחַ טוֹב בְּפִרוֹת:

ודוקא שנתכוין להריח בו. אבל אם אינו מתכוין להריח, רק כשאוכל אותו בא לו גם כן ריח טוב, אין צריך לברך על הריח. ואם אוכל וגם מריח, כתב הפרי מגדים דיברך "בורא פרי העץ" ויאכל מיד שלא יהיה הפסק, ואחר כך יברך "הנותן ריח טוב בפרות".

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ברכת שהחיינו

הלובש בגד חדש, מברך ברכת "מלביש ערמים" (כלומר "ברוך מלביש ערמים" בלא שם ומלכות) קודם ברכת "שהחיינו". וטוב ללבשו קודם ברכות השחר, ויכוין לפוטרו בברכת "מלביש ערמים" שבשחר. וכן חגורה חדשה ילבש בבוקר ויכוין עליו בברכת "אוזר ישראל בגבורה". ואם לא חגר עד לאחר ברכות השחר, טוב לומר בשעת חגירה ראשונה "ברוך אוזר ישראל בגבורה" בלא שם ומלכות. והוא הדין בכובע חדש, יאמר "ברוך עוטר ישראל בתפארה".

אם לובש מלבוש חדש ושמו בו, וכן אם רואה חבירו החביב לו או קרובו לאחר שלשים יום לראייתו ושמו עתה בראייתו, וכן אם אוכל פירות המתחדשות משנה לשנה, מברך "שהחיינו".

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיְנוּ וְקִיַּמְנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה:

When seeing a dear friend or relative for the first time after a twelve-month interval, say:

Blessed are You, HaShem our God, King of the universe, who revives the dead.

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BLESSING ON THE TREES

We say *Bircas Hallanos* on fruit-producing trees that blossom during the month of *Nisan*. This blessing should be said when seeing two trees (preferably two different species) in the first stages of blossoming during the month of *Nisan*. Do not say *Bircas Hallanos* more than once a year. If you did not bless before the appearance of actual fruits, you have waited too long. There is an opinion that if you did not say the blessing the first time you saw trees in bloom, you have also missed your chance (*Shulchan Aruch* #226). One way or another, you should make every effort to say *Bircas Hallanos*. It is recommended that you leave the city in order to say the blessing in the fields. Say this blessing with full concentration, for it was specially formulated as a rectification for souls that are sentenced to be incarnated in the trees and vegetation at this time [i.e., during the early spring]. It is therefore important to pray that HaShem have mercy on these souls (*Avodas HaKodesh*). The blessing should be said in a place that is clean and fit to utter holy words.

Blessed are You, HaShem our God, King of the universe, who left nothing lacking in His world; but rather created in it wondrous creatures and beautiful trees for the benefit of the souls of the children of Adam.

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BLESSINGS ON WITNESSING SPECIFIC SIGHTS AND SOUNDS

When seeing the Mediterranean Sea close to the coast of the Land of Israel after an interval of at least thirty days, say *Sh'Asah Es HaYam HaGadol*. (Others maintain that this blessing is to be pronounced upon seeing the Atlantic Ocean, while *Oseh Maaseh Bereshis* is pronounced over the Mediterranean Sea):

Blessed are You, HaShem our God, King of the universe, who made the Great Sea.

When seeing a shooting star, a comet, or a meteor, or upon witnessing an earthquake, a hurricane, or lightning; as well as when seeing a great river or sea, or a mountain that is famous for its height (provided that you have not seen it for at least thirty days), say:

Blessed are You, HaShem our God, King of the universe, Creator of the work of the beginning (i.e., Creator of heaven and earth).

Upon hearing thunder after lightning has appeared, say:

Blessed are You, HaShem our God, King of the universe, whose power and strength fill the world.

If you saw lightning and heard thunder simultaneously, say only *Oseh Maaseh Bereishis*. Similarly, if you said *Oseh Maaseh Bereshis* upon seeing lightning, and then heard thunder at that instant or immediately after, it is not necessary to say a separate blessing over the thunder, since the blessing said over the lightning covers both. The blessings over lightning and thunder should be said immediately when they happen; if an interruption occurs, however, they should not be said. As long as the clouds have not scattered, one blessing exempts all the lightning and thunder that may be seen or heard afterward. But if the clouds dispersed between one peal of thunder and another, the blessing must be said again (*Kitzur Shulchan Aruch* #60).

הרואה חבירו החביב לו או קרובו לאחר י"ב חודש לראייתו, מברך:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְחַיֶּה הַמֵּתִים:

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ברכת האילנות

ברכת האילנות על אילני מאכל שמוציאין פרח בימי ניסן: הרואה שתי אילנות (עדיף שני זנים) בעת פריחת נצנים בחדש ניסן יברך ברכה זו. אין לברך אלא רק פעם אחת בשנה. ואם איחר מלברך עד שגדלו הפירות, לא יברך עוד. יש אומרים דאם לא בירך בפעם הראשון שראה את הנצנים, שוב לא יברך (שו"ע רכו). ישתדל מאד לברך ברכת אילנות. ויוציאים לשדה לברך. ומאוד יתעצם בכוונתו בברכה זו שהיא לתיקון הנשמות שהם מגולגלות בעצי השדה והעשבים בזמן הזה [האביב]. ויבקש עליהם רחמים (עבודת הקודש). ויזהר שיהיה נקי במקום שמברך, באופן שמותר לומר שם דבר שבקדושה.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁלֹּא חָסַר בְּעוֹלָמוֹ כְּלוּם, וּבָרָא בוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבִים לְהַנּוֹת בָּהֶם בְּנֵי אָדָם:

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ברכות הראיה והשמיעה

הרואה את הים הגדול הסמוך לארץ ישראל לאחר שלשים יום מברך "שְׁעֵשָׂה אֶת הַיָּם הַגָּדוֹל". (ויש אומרים שמברכים ברכה זו על ים אוקיינוס, ואילו על הים הסמוך לארץ ישראל מברכים "עֲשֵׂה מַעֲשֵׂה בְּרֵאשִׁית"):

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעֲשָׂה אֶת הַיָּם הַגָּדוֹל:

על הזיקים ועל הכוכב שיש לו זנב ושבת של אורה, ועל רעידת הארץ, ועל רוחות שנסבו בזעף, ועל הברקים. וגם על הימים ועל ההרים הגבוהים המפרסמים בעולם מחמת גבהם (לאחר שלשים יום), על כל אחד מאלו מברך:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עֹשֶׂה מַעֲשֵׂה בְּרֵאשִׁית:

ועל הרעם, אם שמעו לאחר שעבר הברק מברך:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁפָּחַו וּגְבוּרָתוֹ מֵלֵא עוֹלָם:

ואם ראה את הברק ושמע את הרעם ביחד, מברך רק ברכה אחת, עושה מעשה בראשית. וכן אם ברך על הברק עושה מעשה בראשית, ובתוך כדי דבור להברק נשמע הרעם, אינו צריך לברך עליו כי נפטר בברכה שעל הברק. אין מברכין על הברק או על הרעם אלא תוך כדי דבור, אבל אם הפסיק יותר שוב לא יברך: כל זמן שלא נתפזרו העבים, נפטר בברכה אחת. נתפזרו העבים והשמים נזדככו בין ברק לברק ובין רעם לרעם, צריך לחזור ולברך (קצור שו"ע סימן ס).

When you see a rainbow, say:

Blessed are You, HaShem our God, King of the universe, who remembers the covenant, is faithful in His pact, and is everlasting in His promise.

When you see great Torah sages, say:

Blessed are You, HaShem our God, King of the universe, who has entrusted a share of His own wisdom to those who fear Him.

When you see great non-Jewish scholars or scientists, say:

Blessed are You, HaShem our God, King of the universe, who has given of His own wisdom to a human being.

When you see a King of Israel¹⁰⁴ say:

Blessed are You, HaShem our God, King of the universe, who has entrusted a share of His own honor to those who fear Him.

When you see a king of any nation of the world, say:

Blessed are You, HaShem our God, King of the universe, who has given of His own honor to a human being.

Even if you do not see the king in person, but witness the pomp and ceremony arranged in honor of the king, so that you are certain of the king's presence, you may say this blessing. It is a *mitzvah* to make an effort to behold the honor shown a king. Having seen a king once, however, you should not interrupt your Torah study to see him again, unless he appears this time with a greater army or with more pomp than before *Kitzur Shulchan Aruch* #60).

When you see 600,000 Jews assembled together in the Land of Israel, say:

Blessed are You, HaShem our God, King of the universe, Master Sage of undisclosed mysteries.

When you see a place in which you (or your teacher or ancestors) experienced a miracle, say:

Blessed are You, HaShem our God, King of the universe, who performed a miracle for me (my rabbi/my father/my mother/my ancestors) in this place.

When you see a place in which the Jewish nation experienced a miracle, such as the place where the Jews crossed over the Jordan River, or where the walls of Yericho sank into the ground, say:

Blessed are You, HaShem our God, King of the universe, who performed miracles for our ancestors in this place.

הרואה קשת מברך:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זֹכֵר הַבְּרִית וְנֹאֲמָן בְּבְרִיתוֹ וְקִיָּם בְּמֵאֲמוֹרוֹ:

הרואה חכמי ישראל אומר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁחַלַּק מִחֲכָמְתוֹ לִירְאָיו:

הרואה חכמי אומות העולם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁנָּתַן מִחֲכָמְתוֹ לְבֶשֶׁר וְדָם:

הרואה מלך ישראל אומר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁחַלַּק מִמְּבוֹדוֹ לִירְאָיו:

הרואה מלך ממלכי אומות העולם מברך:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁנָּתַן מִמְּבוֹדוֹ לְבֶשֶׁר וְדָם:

ואפלו אינו רואה את המלך ממש, אלא שהוא רואה בכבודו, ויודע בברור שהמלך הוא שם יכול לברך ברכה זו. ומצוה להשתדל לראות בכבוד מלכים. ואם ראה אותו פעם אחת, אל יבטל יותר מלמודו לראותו, אלא אם בא אחר כך בחיל יותר ובכבוד גדול יותר (קצור שו"ע סימן ס):

הרואה שש מאות אלף מישראל ביחד בארץ ישראל, מברך:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, חֲכָם הַרְזִים:

הרואה מקום שנעשה לו (או לרבו או לאבותיו) נס, מברך:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה לִי (לְרַבִּי לְאָבִי לְאִמִּי לְאֲבוֹתַי) נֵס בְּמִקוֹם הַזֶּה:

הרואה מקום שנעשו בו נסים לישראל, כגון מעברות הירדן וחומות יריחו, מברך:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נְסִים לְאֲבוֹתֵינוּ בְּמִקוֹם הַזֶּה:

104 When you see a King of Israel. This blessing will apply to the Mashiah.

When you see the rubble of destroyed synagogues, say *Dayan HaEmes* (last blessing in this list). When seeing them rebuilt, say:

Blessed are You, HaShem our God, King of the universe, who reestablishes the boundary of the Widow [i.e., the *Shechinah*; the Jewish people].

When you see a living being, man or animal, that is distinct and different from other beings of its kind by virtue of its size or general appearance, say:

Blessed are You, HaShem our God, King of the universe, who distinguishes different creatures.

When seeing exquisite trees or beautiful creatures:

Blessed are You, HaShem our God, King of the universe, who has created such beauty in His universe.

Upon entering a Jewish cemetery after an interval of thirty days, say:

Blessed are You, HaShem our God, King of the universe, who created you with justice, nourished you with justice, sustained you with justice, and decreed your deaths with justice. He takes account of every one of you, and He will therefore revive you in the future, and establish you with justice (for everlasting life in the World to Come). Blessed are You, HaShem, Reviver of the dead.

Now say [the second blessing of the *Amidah*] from *Atah Gibor* until *VeNeeman Atah LeHachayos Meisim*:

HaShem, You are eternally powerful even when You conceal Your presence. You alone are the Reviver of the dead, whose salvation is very great. It is You alone who returns the spirit to heaven while the physical body descends to the grave to await the resurrection. It is You who sustains the living with loving-kindness, who revives the dead with abundant mercies. It is You who supports those who have fallen, who heals the sick and releases the imprisoned, and who will therefore surely fulfill His faithful promise to revive those who sleep in the dust. Who is like You, O Master of powerful miracles! Who is comparable to You, O King who decrees death and restores life, and who causes salvation to spring forth! I hereby declare my belief that You will faithfully fulfill Your promise to revive the dead.

Upon receiving good news for yourself or others, say:

Blessed are You, HaShem our God, King of the universe, who Himself is the ultimate good and who therefore bestows only goodness.

Upon receiving distressing news, say:

Blessed are You, HaShem our God, King of the universe, the true Judge [i.e., the sole arbiter of justice].

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הרואה בתי כנסיות בחורבן מברך "דיין האמת" (לקמן עמוד XXX), וביישובן מברך:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְצַיֵּב גְּבוּל אֱלֻמְנָה:

כשרואין אדם משונה ביותר או בריות משונות, מברך:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְשַׁנֶּה הַבְּרִיּוֹת:

הרואה אילנות טובים ובריות נאות ביותר, מברך:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁפָּכַח לּוֹ בְּעוֹלָמוֹ:

הרואה קברי ישראל אחרי שלשים יום מברך בעת כניסתו לבית עלמין:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶתְכֶם בְּדִין, וְזָן אֶתְכֶם בְּדִין, וְכִלְכַּל אֶתְכֶם בְּדִין, וְהִמִּית אֶתְכֶם בְּדִין. וְיִוָּדַע מִסְפַּר כְּלַכְכְּכֶם, וְהוּא עֲתִיד לְהַחְיֹתְכֶם וּלְקַיֵּם אֶתְכֶם בְּדִין. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים:

ואחר כך אומר "אתה גבור" עד "ונאמן אתה להחיות מתים":

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ. מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם. מְכִלְכַּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מֶלֶךְ יְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים:

על שמועות טובות לו ולאחרים, אומר:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַטּוֹב וְהַמְּטִיב:

על שמועות רעות ר"ל, אומר:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, דֵּין הָאֱמֶת:

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BLESSINGS ON THE COMMANDMENTS

It is a positive commandment of the Torah to affix a *mezuzah* to each and every doorway. This applies even if you have many doorways to a single room; it also applies if you have many rooms with many doorways that are all used for entering and exiting. Even if you are accustomed to using only one doorway to enter that room, you are still required to affix a *mezuzah* to each entryway. The *mezuzah* should be affixed to the doorpost to your right as you enter a room, and it is best to affix it 1/3 of the way down from the top. If you affixed it on the left, it is invalid; it must be taken down and affixed to the right-hand doorpost. It makes no difference whether you are right- or left-handed [the *mezuzah* must be affixed to your right]. If you wish to affix a number of *mezuzos*, one blessing suffices for all of them.

When affixing a *mezuzah*, say:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us to affix a *mezuzah*.

Upon completing the construction of a guardrail or retaining wall (which is at least 30 inches or 76.2 centimeters high) around a roof, say:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us to make a guardrail to enclose our roofs.

When performing a circumcision on a male convert, say:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us to circumcise converts.

A woman who is required to immerse in a *mikveh*, or a convert who is completing his conversion [by immersing in a *mikveh*], says:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us regarding immersion.

If you purchase new (or unused) eating utensils or pots made of metal or glass from a non-Jew, whether or not these utensils were originally made by a non-Jew or a Jew, the utensils may not be used until you immerse them in a *kosher mikveh* or spring. You should hold the utensil very loosely so that the water covers the entire utensil. [Used utensils previously owned by a non-Jew, or which have not yet undergone immersion in a *mikveh*, must first be purged according to *halachah*, either in fire or in boiling water, and only afterwards immersed in a *mikveh*.] Utensils made of wood do not require immersion in a *mikveh*, unless they have metal attachments, in which case they require immersion without a blessing. Similarly, utensils and pots made of clay do not require immersion, unless they are glazed with lead or glass, in which case they require immersion without a blessing. The same law applies to china and porcelain utensils. Plastic utensils do not require immersion, but many people are accustomed to immersing them without a blessing. Before immersing a utensil, make sure that it is clean of any dirt, rust, or stickers that will prevent the water from reaching all its surfaces. Utensils should not be immersed on *Shabbos* or *Yom Tov*.

ברכות המצות

מצות עשה לקבוע מזוזה בפתח. ואפילו יש לו כמה פתחים, ולכל חדר כמה פתחים העשויים לכניסה ויציאה. אף על פי שהוא רגיל רק באחד מהן, מכל מקום כולן חייבים במזוזה. צריך לקבוע בימין הנכנס. ואם קבעה בשמאל פסולה, וצריך להסירה ולקבוע בימין. ואין חילוק בזה בין איטר לאינו איטר. ואם יש ספק בפתח בין שני חדרים, הצד הימני ייקבע לפי החדר שאליו נפתחת הדלת. ואם אין דלת, או אם הדלת נפתחת לשני הכיוונים, החלט לפי חשיבות ותפקוד. למשל, בסלון שהוא החדר הכי חשוב בבית, נקבע את המזוזה מימין הנכנס לסלון. אם רצונו לקבוע כמה מזוזות, די בברכה אחת לכולן.

הקובע מזוזה או מזוזות, מברך:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַבֹּעַ מְזוּזָה:

הבונה מעקה לגגו, מברך:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲשׂוֹת מַעֲקָה:

המל את הגג, מברך:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְמוֹל אֶת הַגְּרִים:

אשה החייבת בטבילה, וכן גר המתגייר, מברכים:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל הַטְּבִילָה:

טבילת כלים: הקונה מגוי כלי סעודה חדשים ממתכת או מזכוכית, בין שנעשו מתחלתם על ידי גוי או יהודי, אסור להשתמש בהם עד שיטבלם במקוה כשרה או במעיין. [כלים ישנים (משומשים) צריך קודם להכשיר בליבון או בהגעלה כהלכה, ואחר כך לטבלו במקוה.] כלי עץ אינם טעונים טבילה, אלא אם יש להם חישוקי ברזל וכדומה, ואז טעונים טבילה בלי ברכה. בדומה, כלי חרס אינם טעונים טבילה, אלא אם הם מצופים בעופרת או בזכוכית, ואז טעונים טבילה בלי ברכה. והוא הדין לגבי כלי חרסיה (פארצלן). כלי ניילון (פלסטיק) אינם טעונים טבילה, אבל יש נוהגים לטבלם בלי ברכה. קודם שטובל צריך לזהר שיהיה הכלי נקי בלא שום לכלוך, חלודה, או הדבקה שמהווה חציצה נגד המים. אין לטבול כלי בשבת ויום טוב.

כשטובל כלים חדשים, מברך:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל טְבִילַת כְּלִים (כשהם שנים או יותר יאמר עַל טְבִילַת כְּלִים):

When immersing utensils in a *mikveh* say:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us regarding the immersion of a utensil (when immersing two or more utensils say: the immersion of utensils).

When redeeming a firstborn mule, say:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us regarding the redemption of the firstborn mule.

Before ritually slaughtering a *kosher* animal or fowl say:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us regarding ritual slaughter.

Before covering the blood of a [slaughtered] *kosher* animal or fowl, say:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us regarding the covering of the blood with dust.

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TITHING THE PRODUCE OF THE LAND OF ISRAEL¹⁰⁵

(According to the *psakim* of the Chazon Ish and others. It is preferable to clarify these laws with a competent rabbi who is familiar with tithing).

Laws of *Terumos* and *Maaseros*

1. All fruit and vegetables grown in the Land of Israel from which *terumos* and *maaseros* have not been taken have the status of *tevel* (untithed produce; i.e., forbidden to eat). If there is a doubt as to whether *terumos* and *maaseros* have been taken, the produce has the status of *demai* (doubtful).
2. It is forbidden to eat from either *tevel* or *demai* until *terumos* and *maaseros* have been taken. When separating *terumos* and *maaseros* from *demai*, no blessing is said. When separating *terumos* and *maaseros* from produce that is clearly and undoubtedly *tevel*, a blessing is said.
3. The procedure for separating *terumos* and *maaseros* is as follows: (a) Place all the produce requiring tithing in front of you, arranged in separate groups according to species. Say the blessing "*LeHatrish Terumos U'Maaseros.*" (b) After separating (setting aside) slightly more than 1% from each species, set those fruits and vegetables (or pieces thereof) next to the produce you wish to consume, and say the formula below.
4. All produce that has been set aside as *terumah*, *terumas maaser*, or *maaser* must not be eaten. Neither may it be disposed of improperly. The tithed produce should be double-wrapped before it is disposed of.

על פדיון פטר חמור, מברך:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל פְּדִיּוֹן פֶּטֶר חֲמוֹר:

השוחט בהמה חיה ועוף, מברך:

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

המכסה דם חיה ועוף, מברך:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל כְּסוּי דָם בְּעֶפְרָ:

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סדר הפרשת תרומות ומעשרות

(על פי פסקי מרן בעל החזון איש זצ"ל ועוד)

דיני תרומות ומעשרות

- א. פירות שגדלו בארץ ישראל (כולל תבואה וירקות), שלא הופרשו מהם תרומות ומעשרות נקראים "טבל". ואם ספק הוא אם הופרשו מהם תרומות ומעשרות, נקראים "דמאי".
- ב. מאלו ומאלו אסור לאכול עד שיפרישו מהם תרומות ומעשרות. אם מפרישים מדמאי, אין מברכים. אם מפרישים מטבל ודאי מברכים.
- ג. וזה סדר ההפרשה: (א) ישים לפניו כל הפירות שחייבים להפריש מהם, כל מין בנפרד, מברך "להפריש תרומות ומעשרות". (ב) אחרי שמפריש מכל מין ומין, ומבדילו מן השאר (בסמוך), אומר הנוסח כדלקמן.
- ד. מה שהופרש להיות תרומה ותרומת מעשר אסור באכילה. ואין לזרוק אותו דרך בזיון אלא גונזים אותו כשהוא עטוף דרך כבוד.

105 *Terumah* and *Maaser* are agricultural tithes required by Torah. One who is blessed with bounty in his field must apportion some of that bounty for different recipients, as stated by the Torah. These tithes are obligatory only in the Land of Israel, and are applicable today. Today, we take off a bit more than 1% of the fruits and vegetables and redeem it through a coin as explained in the passage recited when removing tithes. Following are the names of these tithes:

Terumah gedolah (the great donation): The first tithe separated from the produce (approximately 1% of the yield) is given to a bona fide *Kohen* and his family. This tithe is given in all years of the seven-year planting cycle, except the *Shmittah* year.

Maaser rishon (first tenth): The second tithe (10% of the remaining produce; about 1% of the original yield) is given to a bona fide *Levi*. This tithe is given in every year of the seven-year planting

Before separating from produce that is clearly and undoubtedly *tevel*, say the following blessing (if there is any doubt whether it is *tevel*, do not say):

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us to separate *terumos* and *maaseros*.

(Separate a little more than 1% from each species and say the following formula, whether the produce is *tevel* or *demai*:

The amount in excess of 1% of the separated portion that is on the northern side shall be *terumah gedolah* (*). The remaining 1% of the separated portion plus an additional 9% on the northern side of the remaining produce (*) shall be *maaser rishon*. The 1% of the separated portion that I just designated as part of my *maaser rishon* shall now become *terumas maaser* (*), and *maaser oni* on its southern side (*). And if I am obligated to separate *maaser sheni*, then 10% of the remaining produce on the southern side shall be *maaser sheni* (*). May its sanctity now be redeemed by transferring its value plus 20% to the coin that I have designated for this purpose. If the produce is *neta revai*, may its sanctity now be redeemed by transferring its value plus 20% to the coin I have designated for *maaser sheni* and *revai*.

(*) If you are tithing more than one species, add: each species separately)

This shortened form of the preceding formula may also be recited after separating more than 1% from the produce:

All separations of *terumah* and *maaser*, as well as redemptions of *maaser sheni* and *revai*, should be effective as is written in the text in my possession, according to the law.

In some years of the *Shmittah* cycle, the *maaser* of the produce was given directly to the poor; in other years it was "redeemed" or exchanged for coins that were brought to Jerusalem and used to purchase produce that was eaten in the holy city. Before redeeming *maaser sheini* from produce that is from the first, second, fourth, or fifth years of the *Shmittah* cycle say:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us regarding the redemption of *maaser sheini*. (Add: May the sanctity of this *maaser sheini* hereby be redeemed by transferring its value plus 20% to the coin that I have designated for redemption.)

Maaser oni (tenth for the poor): In the third and sixth years of the *Shmittah* cycle, the farmer separated 10% from the produce remaining after *maaser rishon* and gave it to the poor.

Neta revai (fourth-year fruits): The fruit of a newly-planted fruit tree is forbidden for consumption for the first three years. In the fourth year, the fruit was brought to Jerusalem and eaten there.

לפני שמפריש מטבל ודאי, מברך (ואם אין זה טבל ודאי מדלגים על הברכה):

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַפְרִישׁ תְּרוּמוֹת וּמַעֲשֵׂוֹת:

נוטל מן הפירות מעט יותר מאחד ממאה ומבדילו מן השאר ואומר הנוסח הזה הן על טבל ודאי והן על דמאי:

יִתֵּן מֵאֶחָד מִמָּאָה שְׁיֵשׁ כָּאֵן, הֵרִי הוּא תְּרוּמָה גְּדוֹלָה בְּצַד צְפוֹנוֹ (*). אוֹתוֹ אֶחָד מִמָּאָה שְׁיֵשׁ כָּאֵן וְעוֹד תְּשֻׁעָה חֲלָקִים כְּמוֹתוֹ בְּצַד צְפוֹנוֹ שֶׁל הַפִּירוֹת (*), הֵרִי הוּא מַעֲשֵׂוֹ רִאשׁוֹן. אוֹתוֹ אֶחָד מִמָּאָה שְׁעֵשִׂיתָיו מַעֲשֵׂוֹ רִאשׁוֹן עֲשׂוֹי תְּרוּמַת מַעֲשֵׂוֹ (*), וּמַעֲשֵׂוֹ עֲנִי בְּצַד דְּרוֹמוֹ (*). וְאִם צָרִיךְ מַעֲשֵׂוֹ שְׁנִי, יִהְיֶה מַעֲשֵׂוֹ שְׁנִי בְּדְרוֹמוֹ (*). וּמְחוּלָל הוּא וְחוּמְשׁוֹ עַל פְּרוּטָה בְּמִטְבֵּעַ שְׁיַחֲדַתִּיהָ לְחִילוּל מַעֲשֵׂוֹ שְׁנִי. אִם הוּא רְבָעִי יִהְיֶה מְחוּלָל הוּא וְחוּמְשׁוֹ עַל פְּרוּטָה בְּמִטְבֵּעַ שְׁיַחֲדַתִּיהָ לְחִילוּל מַעֲשֵׂוֹ שְׁנִי וּרְבָעִי.

(*) אם מעשר מינים הרבה צריך לוסף: כל מין על מינו)

מי שאינו בקי יכול להפריש יותר מאחד ממאה מהפירות ולומר:

כָּל הַהַפְּרָשׁוֹת וְחִילוּל מַעֲשֵׂוֹ שְׁנִי וּרְבָעִי יִחֻלוּ כְּמוֹ שֶׁכָּתוּב בְּנוֹסַח שְׁפָרְשׁוֹתַי בְּדַת:

לפני פדיון מעשר שני (במעשר שני ודאי), מברך:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל פְּדִיוֹן מַעֲשֵׂוֹ שְׁנִי: (ואומר: מַעֲשֵׂוֹ שְׁנִי זֶה, הוּא וְחוּמְשׁוֹ, הֵרִי הוּא מְחֻלָּל עַל פְּרוּטָה אַחַת מֵהַמִּטְבֵּעַ שְׁיַחֲדַתִּי לְפְדִיוֹן.)

cycle, except the *Shmittah* year.

Terumas maaser (tithing the first tenth): Upon receiving his *maaser rishon*, the *Levi* is required to separate 10% of that produce and give it to a *Kohen*. This tithe is given in every year of the seven-year planting cycle, except the *Shmittah* year.

Maaser sheni (second tenth): In the

first, second, fourth, and fifth years of the *Shmittah* cycle, the farmer separated 10% from the produce remaining after *maaser rishon* and brought it to Jerusalem, to be eaten there by him and his family. Alternately, the *maaser sheini* could be redeemed for money, which the farmer would bring to Jerusalem and use to buy food there.

Before redeeming a fruit from a tree that has entered its fourth year since planting say:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us regarding the redemption of fourth-year fruits. Add: May the sanctity of this *neta revai* hereby be redeemed by transferring its value plus 20% to the coin that I have designated for redemption.)

*

SEPARATING A SANCTIFIED PORTION OF DOUGH

Laws of Separating Challah

1. One who kneads dough made from water and flour from one of the five grains (wheat, barley, spelt, oat, or rye) is required to separate *challah* (a sanctified portion of dough). First, knead the dough and allow it to rise. After the dough has risen, separate the *challah*. It is best to give *tzedakah* and to wash your hands from a cup before separating *challah*.
2. Today we are accustomed to separate *challah* with a blessing only if the dough contains a minimum amount of flour. Opinions on this minimum amount vary from 3.69 pounds (1.667 kilograms) up to 5 pounds (2.25 kilograms) of flour.
3. The *mitzvah* of separating *challah* devolves mainly on women. Women should try to fulfill this precious *mitzvah* at least once a year. Many are accustomed to knead enough dough to make a blessing on *Erev Shabbos* (Friday), and bake loaves that will be eaten throughout *Shabbos*. As the loaves are being prepared, it is good to repeat the phrase, "*Lekavod Shabbos Kodesh—In honor of the holy Shabbos.*" Separating *challah* on *Erev Shabbos* is a powerful rectification for a woman, as it effects atonement for the sin of *Adam HaRishon* [who was created on Friday and was considered the "*challah* (first offering) of the earth"].
4. The portion of *challah* that is taken from the dough should be burned (not in a baking pan, and not while baking the loaves) or disposed of appropriately (i.e., double-wrapped and placed in the garbage).

Supplication before separating *challah*:

May it be in accordance with Your will, HaShem our God and God of our ancestors, that the *mitzvah* of separating *challah* that I am about to carry out be considered as if I am fulfilling all its details and particulars. Please also consider the *challah* that I am lifting up like an offering that was presented upon the Altar; may it be favorably accepted. And just as when the Holy Temple stood, and the *challah* was given to the *Kohen*, and served as an atonement even for intentional sins, so may this *challah* be an atonement for any sins that I may have committed. And with this, may it be considered that I am being born anew, cleansed of all wrongdoing and sin just as You, on the first *Erev Shabbos*, created Adam as the *challah* of the earth, perfect and without blemish. May I then be considered worthy of keeping the *mitzvah* of the holy *Shabbos* and the Festivals, with my husband (and our children) (and our grandchildren), to be sustained and nourished from the holiness with which You imbue these days. And in the merit of the *mitzvah* of *challah*, may our children also always be sustained from Your hands, with abundant mercy and love, with endless love, O Blessed Holy

הפודה פרי עץ בשנה הרביעית לנטיעתו, מברך:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל פְּדִיּוֹן נֶטֶע רְבִיעִי: (ואומר): נֶטֶע רְבִיעִי זֶה, הוּא וְחֻמְשׁוֹ, הֲרִי הוּא
מִחֻלָּל עַל פְּרוּטָה אַחַת מֵהַמְטִבֵּעַ שְׂיִחְדָּתִי לְפְדִיּוֹן.)

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הפרשת חלה

דיני הפרשת חלה

- א. הלש עיסה מקמח ומים מחמשת מיני דגן (חטה ושעורה וכוסמין ושבולת ושועל ושיפון), חייב להפריש ממנה חלה לפני הברכה יש ללוש הבצק ולהניחו במקום שיטפח. טוב לתת צדקה ולטול ידיים לפני ההפרשה.
- ב. כיום נוהגים להפריש חלה עם ברכה רק מעיסה שיש בה 1.667 ק"ג קמח לפי דעת הרה"ג אברהם חיים נאה זצ"ל. ולפי דעת הרה"ג החזון איש זצ"ל צריך להיות בה 2.250 ק"ג קמח כדי שיוכלו לברך.
- ג. מצות חלה מוטלת מלכתחילה על האישה, ותשתדל לפחות פעם אחת בשנה לקיים מצות הפרשת חלה. יש נוהגים ללוש בערב שבת עיסה כדי שיעור חלה בברכה, לעשות מהם לחמים לבצוע עליהם בשבת. ואומרים בזמן הכנת החלות "לכבוד שבת קודש". והוא תיקון גדול לאשה לכפרת חטא אדם ראשון.
- ד. את החלה המופרשת שורפים באש (לא בתבנית אפיה ולא בשעת האפיה), או גונזים בדרך ככוד (עוטפים ב-2 ניילונים ומניחים באשפה).

לפני הפרשת חלה אומרים תחינה זו:

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלוֹתֵינוּ, שְׂמִצְוֹת הַפְּרָשַׁת
חֻלָּה תִּחְשָׁב לִי כְּאִלּוּ קִיַּמְתִּיהָ בְּכָל פְּרֻטָּיהָ וְדִקְדוּקֶיהָ. וְתִחְשָׁב
הֲרַמַּת הַחֻלָּה שְׂאֵנִי מְרִימָה כְּמוֹ הַקְּרָבָן שֶׁהִקְרַב עַל גְּבִי הַמִּזְבֵּחַ
וְתִתְקַבַּל בְּרָצוֹן. וְכִמוֹ בְּזִמְנֵי שְׂבִיט הַמִּקְדָּשׁ הָיָה קִיָּם, הִיָּתָה
הַחֻלָּה נְתוּנָה לְכֹהֵן וְהִיָּתָה זֹאת לְכַפֶּרֶת עוֹנוֹת, כִּן תִּהְיֶה הַפְּרָשָׁה
זֹאת לְכַפֶּרֶת עוֹנוֹתֵי. וְאִז אֶהְיֶה כְּאִלּוּ נוֹלַדְתִּי מִחֻדָּשׁ נִקְיָה מִחֻטָּא
וְעוֹזֵן. וְאוֹכַל לְקִיָּם מִצְוֹת שְׂבִיט קִדְּשׁ וְהִיָּמִים הַטוֹבִים עִם בְּעָלִי
(וּלְדִינוּ) (וּנְכַדִּינוּ), לְהִיֹּת נְזוּנִים מִקְדָּשׁ הַיָּמִים הָאֵלֶּה. וּבְזִכּוֹת
מִצְוֹת חֻלָּה יִהְיוּ יְלָדֵינוּ נְזוּנִים תָּמִיד מִיָּדוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא
בְּרַב רַחֲמָיו וְחֻסְדָּיו וּבְרַב אֱהָבָה. וְתִתְקַבַּל מִצְוֹת חֻלָּה כְּאִלּוּ נִתְּתִי
מֵעֶשֶׂר. וְכִשֶׁם שֶׁהִנֵּי מְקַיְּמַת מִצְוֹת חֻלָּה בְּכָל לַבִּי, כִּן יִתְעוֹרְרוּ

One. May this *mitzvah* of *challah* be acceptable before You as if I am giving *maaser*. And behold, just as I am fulfilling the *mitzvah* of *challah* with all my heart, so, too, may Your mercies be aroused, O Blessed Holy One, to safeguard us from all grief, pain, suffering, and affliction, all our days. *Amen*, may it be Your will. May HaShem our God's pleasantness be [i.e., flow down] upon us; may He establish our endeavors above in eternity, and may He establish our endeavors below in this world.

Before separating *challah* say:

Blessed are You, HaShem our God, King of the universe, who set us apart in order to sanctify us with His commandments, and instructed us to separate *challah* (some add: from the dough).

Pull off and lift up a *kezayis* of dough and say:

Behold, this is *challah*.

After separating *challah*, it is customary to add the following supplication:

May it be in accordance with Your will, HaShem our God and God of our ancestors, that the Holy Temple be rebuilt soon, in our days, and that You grant each of us our own singular portion in Your Torah. May we then be able to serve You there with reverence, as in olden days and ancient years. And may the offering of Yehudah and Yerushalayim be pleasing to HaShem as in olden days and ancient years.

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PRAYER BEFORE TAKING MEDICATIONS

Before taking any medication or receiving any therapeutic treatment, say:

May it be in accordance with Your will, HaShem my God and God of my ancestors, that this undertaking be for my healing, for healing comes from You alone [i.e., from Your unconditional love].

Ingesting medicine: If a medicine tastes good, say the appropriate blessing on it (which is probably *Shehakol*). If it has a bitter taste, do not say a blessing, just the above formula. If it is not sweet and not bitter, or if you do not know what it tastes like, say *Shehakol Nihiyeh Bidvaro* over a glass of water or a spoonful of sugar, and have in mind that it includes the medicine. In any case when a blessing is said on a medicine, say the above formula first, and then the blessing, so as not to interrupt between the blessing and the eating.

Regarding any action taken to obtain healing, the most important thing is to direct our heart to heaven and to trust in HaShem, for He is the faithful Healer, may His Name be praised forever. Since doing whatever we can to obtain healing is solely in order to fulfill His command to seek natural ways of healing, it is in His power to heal us with anything (even with bread and water; see LM II, 1:10). He can even save us from having to be sick at all, by helping us stay healthy and strong. We just have to intend that everything we do is in order to serve Him, may He be blessed (*Siddur Yeshuos Yisrael*).

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רַחֲמֵי שֵׁל הַקָּדוֹשׁ בְּרוּךְ הוּא לְשִׁמְרָנוּ מִצַּעַר וּמִמַּכְאוּבִים כָּל הַיָּמִים. אָמֵן כִּן יְהִי רְצוֹן. וְיִהְיֶה נֶעֱמַ אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה:

לפני שמפרישים חלה (מבצק שיש בה שיעור מספיק לברכה), מברכים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי וְצִוָּנוּ לְהַפְרִישׁ חֻלָּה (יש מוסיפים: מִן הָעֵסָה):

חותכים ומרימים כזית מן העיסה ואומרים:

הֲרִי זֹו חֻלָּה.

אחר ההפרשה נוהגים לומר תחינה זו:

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשֵׁם נֶעֱבָדְךָ בְּיָרְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת: וְעַרְבָּה לִּי מִנַּחַת יְהוּדָה וִירוּשָׁלָיִם. בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת:

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תפילה לפני לקיחת תרופה

לפני לקיחת תרופה או טיפול רפואי, אומר:

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׂיִהֵא עֵסֶק זֶה לִי לְרִפּוּאָה, כִּי רוּפָא חָנָם אַתָּה:

האוכל או שותה איזה דבר רפואה, אם טעמו טוב והחייך נהנה ממנו, מברך עליו בכונה ברכה הראויה לו. ואם טעמו מר שאין לו הנאה ממנו, אינו מברך עליו, רק יאמר הנוסח הנזכר לעיל. ואם טעמו לא מתוק ולא מר, וכן אם רוצה לאכול או לשתות איזה תרופה ואינו יודע טעמו, יברך ברכת "שהכל נהיה בדברו" על מעט מים או סוכר ויפטור את התרופה. וכשהוא באופן שצריך לברך, יאמר הנוסח הנזכר לעיל קודם הברכה שלא להפסיק בין הברכה לאכילה.

ובכל עניני עשיית רפואה צריך להיות לבו לשמים ולבטוח על השם יתברך שהוא הרופא הנאמן, ישתבח שמו לעד. ועשיית הרפואה הוא רק לקיים מה שצונו להתרפאות בדרך הטבע, וממילא ירפא השם יתברך אותנו בכל מה שהוא. ויושיענו ויעזרנו שנהיה בריאים וחזקים לעבודתו יתברך (ע"פ סדור ישועות ישראל).

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VISITING THE SICK

The essence of the *mitzvah* of visiting the sick involves looking into their needs, seeing what needs to be done for them, and praying for Divine mercy on their behalf. If you visited a sick person but did not pray for him, you did not fulfill this *mitzvah*. When praying for someone, include him “among all the sick of Israel,” for by counting him with others, your prayer will be more readily heard and accepted in the merit of the many. When visiting a sick person, intend to fulfill the *mitzvah*, “You shall walk in HaShem’s ways” (Deuteronomy 28:9). As our Sages explain, “[Just as] the Holy One Himself visits the sick—as it is written, “HaShem appeared to Avraham in the plains of Mamre [where Avraham was recuperating from his *Bris Milah*]” (Genesis 18:1)—so should you visit the sick” (*Sotah* 14a).

When visiting a sick person say:

May no evil befall you, and no plague approach your tent. For He will instruct His angels on your behalf, to protect you in all your ways. HaShem, heal us in our souls — only thus will we be healed in our bodies. Redeem us spiritually — only thus will we be redeemed physically. For You alone are our praise [i.e., we direct our heartfelt praise solely to You]. HaShem, strengthen him on his sickbed; even while bedridden, in the pangs of his illness, cause a sudden reversal in his condition, and grant him complete recovery. May the All-Embracing One have mercy on you among all the sick of Israel.

Now say this supplication based on Avraham and Sarah’s prayer when they cried out to HaShem in distress (when Sarah was taken into custody by Pharaoh’s men) (*Midrash Tanchuma, Lech Lecha* 5):

Master of the world, act for the sake of Your mercies and Your kindnesses, and for the sake of Your great loving Name; do not humiliate this ailing individual by having his hopes dashed. May all Your people be included in Your awesome blessing and Your Divine grace, *amen*.

When visiting a sick person on *Shabbos*, add:

It is *Shabbos*, when crying out should not be needed, for we are certain that healing is imminent, for HaShem’s mercies are infinite. May your *Shabbos* therefore be a peaceful *Shabbos*.

When seeing a friend who has recuperated from a serious illness, say:

Blessed is the Compassionate One, King of the world, who has given you back to us, and not given you to the dust.

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ביקור חולים

עקר מצות ביקור חולים הוא לעין בצרכי החולה מה הוא צריך לעשות לו, ושימצא נחת רוח עם חבריו, וגם שיתן דעתו עליו ויבקש רחמים עליו. ואם בקר ולא בקש, לא קים המצוה. כשמבקש עליו רחמים, יכלל אותו בתוך כל חולי ישראל, שמתוך שכוללו עם האחרים תפלתו נשמעת יותר בזכותן של רבים. וכשנכנס אל החולה יכוין לקיים מצות עשה של “והלכת בדרכיו”, וכמו שאמרו חז”ל “הקדוש ברוך הוא ביקר חולים דכתיב ‘וירא אליו ה’ באלוני ממרא’, אף אתה בקר חולים”.

המבקר את החולה אומר:

לֹא תֵאָנֶה אֱלֹהֶיךָ רָעָה וְנִגַע לֹא יִקְרַב בְּאַהֲלֶיךָ: כִּי מִלְאֲכֶיךָ יִצְנֶה לָךְ לְשִׁמְרֶיךָ בְּכָל דְרָכֶיךָ: רַפְּאֵנוּ יי וְנִרְפָּא. הוֹשִׁיעֵנו וְנוֹשְׁעֵה כִּי תִהְיֶה אֶתְּנוּ אֶתְּךָ: יי יִסְעֲדֵנוּ עַל עֵרְשׁ דְּדָוִד כָּל מִשְׁכְּבוֹ הַפְּכֶת בְּחַלְוֵי: הַמְקוֹם יִרְחַם עָלֶיךָ בְּתוֹךְ כָּל חוֹלֵי יִשְׂרָאֵל.

ואומר תפלת אברהם ושרה שבכו והתפללו בעת צרה (הובא במדרש תנחומא לך לך סימן ה) כלשון זה:

רְבוּנוּ שֶׁל עוֹלָם עֲשֵׂה לָמַעַן רַחֲמֶיךָ וְחַסְדֶיךָ, וְלָמַעַן שְׁמֶיךָ הַגְּדוֹל, וְאַל תִּבְּוֹשׁ הַחוּלָה הַזֶּה מִסְבְּרוֹ. וְכָל עַמְּךָ יִשְׂרָאֵל יִהְיוּ בְּכָלֵל הַבְּרָכָה וְהַחֲנִינָה, אָמֵן:

המבקר את החולה בשבת, יאמר:

שֶׁבֶת הִיא מְלִזְעֵק וּרְפוּאָה קְרוּבָה לְבוֹא וְרַחֲמֵי מְרַבִּים, וְשִׁבְתוֹ בְּשָׁלוֹם:

כשרואה את חברו ששב לבריאותו ממחלתו אומר:

בְּרִיךְ רַחֲמָנוּ מִלְּפָא דְעַלְמָא, דִּי יַהֲבָה לָן וְלֹא יַהֲבָה לְעַפְרָא:

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COMFORTING THE MOURNERS

It is a great *mitzvah* to comfort mourners by speaking heartfelt words of consolation. When visiting a mourner, intend to fulfill the positive commandment, “You shall walk in HaShem’s ways” (Deuteronomy 28:9). As our Sages explain, just as HaShem consoles mourners, as it is written, “After Avraham’s passing, HaShem blessed Yitzchak his son” (Genesis 15:11), so should you console mourners (see *Sotah* 14a). This is an act of kindness to the living as well as to the departed. The consolers are not allowed to say anything before the mourner speaks. We learn this from the verses [describing the visitors who came to comfort Iyov (Job) upon the loss of his family]: “No one said a word to Iyov, for they saw that his pain was very great” (Job 2:13); “After that, Iyov opened his mouth” (ibid. 3:1); and later, “Then Eliphaz HaTemani answered and said” (ibid. 4:1). The consolers should be aware when the mourner wishes to end the visit; at that point, they are no longer permitted to stay.

When taking leave of a mourner or mourners say:

May the All-Embracing One comfort you among all the mourners of Tziyon and Yerushalayim.

When visiting a mourner on *Shabbos* add:

It is *Shabbos*, when consoling is not needed, for we are certain that consolation is imminent, for HaShem’s mercies are infinite. May your *Shabbos* therefore be a peaceful *Shabbos*.

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TRAVELER’S PRAYER

1. When departing for a trip, if your intention is to travel at least one *parsah* (the distance it takes to travel by foot in 72 minutes; approximately 4 miles or 6.4 kilometers), you must say *Tefillas HaDerech* with its concluding blessing (*Baruch Atah HaShem Shomei’a Tefillah*). If you are traveling less than a *parsah*, say the prayer without the concluding blessing. If, however, you are traveling through dangerous terrain, even if you are traveling less than a *parsah*, you must say the concluding blessing with HaShem’s Name (*Shulchan Aruch* #110).

2. *Tefillas HaDerech* should be recited as soon as you pass beyond the outskirts of the city (in other words, 70.66 *amos*, approximately 100 feet or 0.03 kilometers, beyond the last houses). If you forget to say it as you leave the city, you may still say it as long as you are en route, until you reach within one *parsah* of your destination. From that point on, you must say it without the concluding blessing.

3. This prayer is best recited after uttering another blessing. Therefore, if you have to set out on a journey in the morning before praying *Shachris*, you should say the morning blessings while traveling and append to them *Tefillas HaDerech* right after completing the blessing, “*HaGomel chassadim tovim le’amo Yisrael*—Who bestows generous kindnesses upon His people Israel.” If you set out during the day [after having prayed], eat or drink something on the way and say the after-blessing on that food or drink, then immediately say *Tefillas HaDerech*. Alternatively, after relieving yourself, say *Tefillas HaDerech* immediately after the blessing of *Asher Yatzar*.

May it be in accordance with Your will, HaShem our God and God of our ancestors, to lead us in peace, to direct our steps in peace, and to guide us in peace. Bring us to our destination in life, joy, and peace. (If you plan to return the same day: And bring us back in peace.) Rescue us from the clutches of any enemy or ambusher, and from any robbers or dangerous animals that may seek to hurt or detain us on the

ניחום אבלים

מצוה גדולה לנחם אבלים ולדבר על לבם דברי ניחומים. וכשנכנס אל האבל יכוין לקיים מצות עשה של “והלכת בדרכיו”, וכמו שאמרו חז”ל שכשם שהקדוש ברוך הוא נחם אבלים, דכתיב “ויהי אחרי מות אברהם ויברך אלהים את יצחק בנו”, אף אתה נחם אבלים. והוא גמילות חסד עם החיים ועם המתים. אין המנחמין רשאים לפתח פיהם עד שיפתח האבל תחלה כדמצינו באיוב, שנאמר “ואין דבר אליו דבר כי ראו כי גדל הקאב מאד”, וכתיב “אחרי כן פתח איוב את פיהו”, והדר “ויצען אָלֵיפֶז הַתִּימָנִי וַיֹּאמֶר”. כשרואים המנחמים שהאבל פוטר אותם, אינן רשאים לישב אצלו.

וכשיפטר מן האבל יאמר:

הַמָּקוֹם יְנַחֵם אוֹתְךָ (ולרבים: אֶתְכֶם) בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם:

ואם הלך לנחם אבלים בשבת, יאמר:

שְׁבֵת הִיא מְלַנְחֵם וְנִנְחָמָה קְרוּבָה לְבוֹא וְרַחֲמֵי מְרַבִּים, וְשְׁבֵתוֹ בְּשָׁלוֹם:

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דיני וסדר תפלת הדרך

דיני תפלת הדרך

א. היוצא לדרך, אם כוונתו לילך לכל הפחות פרסה [פרסה=72 דקות, כארבעה ק"מ], צריך להתפלל תפלת הדרך עם חתימת הברכה בסוף (ברוך אתה ה' שומע תפילה). אבל אם הוא צריך לילך פחות מפרסה, מתפלל בלא חתימה, אלא אם הוא מקום סכנה, ואז אפילו בפחות מפרסה צריך להתפלל בחתימה (שו"ע קי):

ב. תיכף כשיוצא מעיבורה של עיר (דהיינו שבעים אמה ושני שלישי אמה לאחר שכלו כל הבתים) צריך להתפלל תפלה זו. ואם שכח ביציאתו, יאמר אותה כל זמן שהוא בדרך, ובלבד שלא הגיע עדיין תוך פרסה הסמוכה לעירו או לעיר שרוצה ללון בה, דמשם ואילך יאמר אותה בלא חתימה:

ג. יש להסמיך תפלת הדרך לברכה אחרת כדי שתהא ברכה הסמוכה לחברתה. לכן כשיוצא בדרך בשחרית קודם התפלה גגון שהוא נחוי, יש לומר ברכות השחר על הדרך ולהסמיך תפלת הדרך לברכת “הגומל חסדים טובים לעמו ישראל”. וביום יאכל או ישתה איזה דבר על הדרך, ויברך ברכה אחרונה, וסמוך לה יאמר תפלת הדרך. או כשמטיל מים יסמוך אותה לברכת “אשר יצר”.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאַלֵּהֵינוּ וְאַבּוֹתֵינוּ שְׁתוּלִיכֵנוּ לְשָׁלוֹם וְתַצְעִידֵנוּ לְשָׁלוֹם וְתַדְרִיכֵנוּ לְשָׁלוֹם. וְתַגִּיעֵנוּ לְמַחֲזוֹ חֶפְצֵנוּ לְחַיִּים וְלְשִׁמְחָה וְלְשָׁלוֹם (ואם חוזר באותו היום יאמר וְתַחְזִירֵנוּ לְשָׁלוֹם). וְתַצְלִילֵנוּ מִכָּף כָּל אוֹיֵב וְאוֹרֵב וְלִסְטִים וְחַיּוֹת רָעוֹת בְּדַרְךְךָ,

way, and from any and all kinds of Divine punishment that may be ready to visit the world. Send blessing and success into all our endeavors. May we be found worthy of grace, loving-kindness, and compassion in Your eyes and in the eyes of all who behold us, and continue to bestow Your generous kindnesses upon us. O hearken to the call of our supplications, for You are a God who hearkens to prayer and supplication. Blessed are You, HaShem, Hearer of prayer.

Say three times: Yaakov continued on his way, and HaShem's angels came to meet him. When Yaakov *RaAM* (saw them), he said, "This is the camp of God." He named the place Twin Camps.

Some add:

When saying the word *RaAM* (he saw them), have in mind that it is an acrostic for the three archangels, *Raphael*, *Uriel* and *Michael*. The fourth archangel, *Gavriel*, is alluded to in the Name *Elohim* (God), which represents the attribute of justice that HaShem uses in order to protect His people and punish those who wish to harm them.

Now say the following four verses, intending that their Hebrew initials form the word *LeVaYaH* (לויָה, accompaniment)—i.e., that you are being accompanied by the *Shechinah*.

Say three times: For Your redemption, I yearn, HaShem. I yearn, HaShem, for Your redemption. HaShem, I yearn for Your redemption.

Say six times: May HaShem our God's pleasantness be [i.e., flow down] upon us. May He establish our endeavors above in eternity, and may He establish our endeavors below in this world.

Say ten times: May HaShem bless you and safeguard you. May HaShem shine His countenance upon you and be gracious to you. May HaShem turn His countenance to you and establish peace for you.

Say five times: May the angel that delivered me from all evil bless the children, and let them carry my name and the names of my fathers, Avraham and Yitzchak. May they increase in the land like fish in the sea.

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וּמְפֹל מִיַּי פְּרַעֲנִיּוֹת הַמִּתְרַגְּשׁוֹת וּבָאוֹת לְעוֹלָם. וְתִשְׁלַח בְּרַכָּה וְהִצְלַחָה בְּכָל מַעֲשֵׂה יָדֵינוּ. וְתִתְנַנְּנוּ לָחַן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינַי כָּל רֵאִינוּ. וְתִגְמְלֵנוּ חֲסָדִים טוֹבִים. וְתִשְׁמַע קוֹל תַּחֲנוּנֵינוּ, כִּי אֵל שׁוֹמֵעַ תִּפְלָה וְתִתְנַנְּנוּ אֹתָהּ: בְּרוּךְ אַתָּה יי, שׁוֹמֵעַ תִּפְלָה:

ואומר ג' פעמים: וַיַּעֲקֹב הָלַךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בוֹ מַלְאֲכֵי אֱלֹהִים: וַיֹּאמֶר יַעֲקֹב פֶּאֶשֶׁר רָאִים, מַחֲנֵה אֱלֹהִים זֶה, וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחֲנֵים:

יש מוסיפים:

יכין בתיבת רא"ם ר"ת רפאל אוריאל מיכאל. וגבריאל נכלל בשם אלהים מדת הגבורה.

אחר כך יאמר "לישוועתך" וגו', "ויהי נועם" וגו', "יברכה" וגו', "המלאך" וגו' (סימן "לויָה"):

ואומר ג' פעמים: לִישׁוּעַתְּךָ קוֹיָתִי יי, קוֹיָתִי יי לִישׁוּעַתְּךָ, יי לִישׁוּעַתְּךָ קוֹיָתִי:

ואומר ו' פעמים: וַיְהִי נֹעֵם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ. וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵה עָלֵינוּ. וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ:

ואומר י' פעמים: יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ: יֵאָר יי פְּנֵי אֱלֹהֶיךָ וַיַּחֲנֶנֶךָ: יֵשָׂא יי פְּנֵי אֱלֹהֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

ואומר ה' פעמים: הַמְּלַאֲךָ הַגּוֹאֵל אוֹתִי מִכָּל רָע, יְבָרְךָ אֶת הַנְּעָרִים, וַיִּקְרָא בָהֶם שְׁמֵי וְשֵׁם אֲבוֹתַי, אֲבָרְהָם וַיִּצְחָק, וַיִּדְגּוּ לְרוֹב בְּקֶרֶב הַיָּם:

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