

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 *Pesukei d'Zimra* (Verses of Praise). From there we ascend to the World of *Beriyah* (the World of the Throne of God), paralleling the *Shema* 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),

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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to draw close) and unite all the worlds. Today, in the absence of 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 *Likutey Moharan* 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 the same 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 *minyan* (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.

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 plentiful crop, a marriage partner, children, and even the Mashiach

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 יֶשֶׁב (*Y-Sh-V*) 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* (כִּיסוּפִין, 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, what emerges from a person's mouth is his will

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 (*Likutey Moharan* II, 8:6). The *Sefer Yetzirah*, an ancient mystical work attributed to the Patriarch Avraham, states:

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. Prayers offered in Hebrew will always ascend. Prayers offered in other languages may not 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 *Likutey Moharan* 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! (*Likutey Moharan* I, 138).

WHAT IS THE SIDDIR?

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, Hilkhos 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 of prayer. Having lived together for hundreds of years in the Land

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 (*Likutey Moharan* 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 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” (*Likutey Moharan 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” (*Likutey Moharan 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

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!”

“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 (*Likutey Moharan 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 (*Likutey Moharan* 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 (*Likutey Moharan* 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 (*Likutey Moharan* II, 84).

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The essence of our life-force comes from prayer (*Likutey Moharan* 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 (*Likutey Moharan* I, 216). This applies both to the forces of nature and to one's own human nature.

THE
MORNING
PRAYERS

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 Daily 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 *YHVH*. 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 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲזְרֵנִי וְתִזְכְּנִי לְהַתְפַּלֵּל תְּפִלָּתִי לְפָנֶיךָ בְּכוֹנֵה גְדוֹלָה. וְאַזְכֶּה שְׂלֵא יֵצֵא שׁוֹם דְּבוּר שֶׁל הַתְּפִלָּה מִפִּי בְּלֹא כּוֹנֵה. וְאַשְׁמַע בְּאָזְנִי וּבְלִבִּי הַיָּטִב מִה שֶׁאֲנִי מוֹצִיא מִפִּי, שֶׁאַשְׁמַע מִה שֶׁאֲנִי מְדַבֵּר, וְאֶכּוֹן 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:

מוֹדֵה אָנִי לְפָנֶיךָ מְלֶךְ חַי וְקַיִם. שֶׁחֲזַרְתָּ בִּי גִשְׁמָתִי בְּחֻמְלָה.
רַבָּה אֱמוּנָתְךָ:

שׁוֹיְתִי יי לְגִנְדִי 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 חֲכָמָה יִרְאֵת יי 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 מַלְכוּתוֹ לְעוֹלָם וָעֵד: תּוֹרָה צְוָה לָנוּ מִשָּׁה מוֹרְשָׁה קְהֵלֶת יַעֲקֹב: שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ וְאַל תִּטּוֹשׁ תּוֹרַת אִמֶּךָ: תּוֹרָה תְּהֵא אֲמוֹנָתִי. וְאַל שְׂדֵי בְּעִזְרָתִי: וְאַתֶּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם: לִישׁוּעָתְךָ קוֹיָתִי יְיָ:

ברכות השחר – חלק א'

דיני נטילת יָדִים

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 עינים.

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 יָדִים":

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

כל היום אף אם עשה צרכיו אינו מברך "על נטילת יָדִים" רק "אֲשֶׁר יָצַר":

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר יָצַר אֶת הָאָדָם בְּחֻכְמָה וּבְרָא בּוֹ נֶקְבִים וְנֶקְבִים חֲלוּלִים חֲלוּלִים. גְּלוּי וְיָדוּעַ לִפְנֵי כֶּסֶף כְּבוֹדָךָ שְׂאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמוֹד לִפְנֵיךָ אֶפִּילוֹ שְׁעָה אֶחָת: בְּרוּךְ אַתָּה יְיָ רוֹפֵא כָּל בְּשָׂר וּמִפְּלִיא 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, נִשְׁמָה שְׁנַתַּת בִּי טוֹהוֹרָה הִיא. אֶתְּה בְּרֵאתָה. אֶתְּה יִצְרָתָה. אֶתְּה נִפְחָתָה בִּי. וְאֶתְּה מִשְׁמֶרֶת בְּקִרְבִּי. וְאֶתְּה עֵתִיד לְטֹלָה מִמְּנִי. וְלִהְחַיְיָתָה בִּי לְעֵתִיד לָבוֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדָה אֲנִי לְפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי. רַבּוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנְּשָׁמוֹת: בְּרוּךְ אַתָּה יי הַמַּחְזִיר גְּשָׁמוֹת לְפָגְרִים מֵתִים:

ברכות התורה

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

וְהֵעֲרַב נָא יי אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִיּוֹת עַמְּךָ בֵּית יִשְׂרָאֵל. וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ. (וְצִאֲצָאֵי צִאֲצָאֵינוּ) וְצִאֲצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל. כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְךָ: 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 לֵאמֹר: דַּבֵּר אֶל אֱהֲרֹן וְאֶל בְּנָיו לֵאמֹר. כֹּה תְּבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל אֲמֹר לָהֶם: יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ: יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ: יֵשׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ 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 *Cohanim*] 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 LARGE TALLIS

Before wrapping yourself in the *tallis gadol*, 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 גדול

יכוון בהתעטפו בטלית שציונו זאת הקב"ה כדי לזכור כל מצוותיו לעשותם. לוקח הטלית ובדוק 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 gadol*. 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 gadol* 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 וְשְׂכִינְתָּהּ. בְּדַחֲלוֹ וּרְחִימוֹ. לְיַחַד שֵׁם י"ה בּו"ה בְּיַחְוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל: הֲרִינִי מִתְעַטֵּף גּוּפִי בְּצִיצִית. כֵּן תִּתְעַטֵּף נַשְׁמָתִי וּרְמ"ח אֵיבָרֵי וְשֵׁס"ה גִּידֵי בְּאוֹר הַצִּיצִית הָעוֹלָה תְּרִי"ג. וְכִשֶׁם שְׂאֲנֵי מִתְכַּסֶּה בְּטַלִּית בְּעוֹלָם הַזֶּה. כִּד אֲזַכֶּה לְחֻלּוּקָא דְרַבְּנָן וּלְטַלִּית נְאֻה לְעוֹלָם הַבָּא בְּגוֹן עֲדוֹ. וְעַל יְדֵי מְצוֹת צִיצִית. תִּנְצַל נַפְשִׁי וְרוּחִי וְנַשְׁמָתִי וְתִפְלִיתִי מִן הַחִיצוֹנִים. וְהַטַּלִּית יִפְרוֹשׁ כְּנֹפֵי עֲלֵיהֶם. וְיִצְיֵלִם כְּנֶשֶׁר יַעִיר קִנּוֹ עַל גּוֹזְלָיו יִרְחַף. וְתִהְיֶה חֲשׂוּבָה מְצוֹת צִיצִית לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא. כִּי אֵלּוֹ קִיַּמְתִּיהָ בְּכָל פְּרָטֶיהָ וְדִקְדוּקָיהָ וְכוּנּוּתֶיהָ. וְתִרְי"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:

מִה יָקָר חֲסִדְךָ אֱלֹהִים. וּבָנִי אָדָם בְּצַל כְּנָפֶיךָ יַחְסִיּוּ: יְרוּוֹן מִדְּשׁוֹן בֵּיתְךָ וְנִחַל עֲדֻנְיָה תִשְׁקֶם: כִּי עֲמָהּ מְקוֹר חַיִּים. בְּאוֹרְךָ נִרְאָה אֹר: מְשׁוֹךְ חֲסִדְךָ לִידְעִיךָ וְצִדְקָתְךָ לְיִשְׂרָיִל לֵב:

הנחת תפילין

קודם הנחת תפילין יאמר:

לְשֵׁם יְחִוּד קוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתָּהּ בְּדַחֲלוֹ וּרְחִימוֹ. לְיַחַד שֵׁם י"ה בּו"ה בְּיַחְוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל: הֲנִי מְכוּן בְּהַנְחַת תְּפִלִּין לְקַיִם מְצוֹת בּוֹרְאִי. שְׂצוּנוֹ לְהַנִּיחַ תְּפִלִּין. כְּפָתוּב בְּתוֹרָתוֹ וְקִשְׁרָתָם 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 yeivi'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 יְבִיאֲךָ. שְׁיִישׁ בָּהֶם יְחֻדוּ וְאַחַדוֹתוֹ יִתְבָּרַךְ שְׁמוֹ בְּעוֹלָם. וְשִׁנְזָכֹר נְסִים וְנִפְלְאוֹת. שְׁעֲשֵׂה עִמָּנוּ בְּהוֹצִיאָנוּ מִמִּצְרַיִם. וְאַשֶּׁר לוֹ הַכַּח וְהִמְשָׁלָה בְּעַלְיוֹנִים וּבַתְּחִתּוֹנִים לַעֲשׂוֹת בָּהֶם כְּרָצוֹנוֹ:

וְצִוָּנוּ לְהַנִּיחַ עַל הַיָּד לְזָכְרוֹן זְרוּעַ הַנְּטוּיָהּ. וְשֶׁהִיא נֶגֶד הַלֵּב לְשַׁעֲבֵד בְּזֶה תְּאוֹת וּמַחְשְׁבוֹת לִבְנוֹ לְעַבּוֹדָתוֹ יִתְבָּרַךְ שְׁמוֹ. וְעַל הָרֹאשׁ נֶגֶד הַמֶּח. שֶׁהַנְּשָׁמָה שְׁבִמְחִי עִם שְׂאֵר חוּשֵׁי וְכַחוֹתֵי כָּלָם יְהִיוּ מְשַׁעֲבָדִים לְעַבּוֹדָתוֹ יִתְבָּרַךְ שְׁמוֹ:

וּמִשְׁפַּע מִצְוֹת תְּפִלִּין יִתְמַשֵּׁךְ עָלַי לְהִיּוֹת לִי חַיִּים אֲרָכִים וְשִׁפַּע קִדְּשׁ וּמַחְשְׁבוֹת קְדוּשׁוֹת. בְּלִי הֶרְהוּר חֲטָא וְעוֹן כָּלָל. וְשֶׁלֹּא יִפְתָּנוּ וְלֹא יִתְגַּרְהוּ בָּנוּ יֵצֵר הָרַע. וַיִּנְיַחְנוּ לְעַבֵּד אֶת יְיָ כְּאֲשֶׁר עִם לְבַבְנוּ. וַיְהִי רָצוֹן מִלְּפָנֶיךָ. יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שֶׁתְּהִיָּה חֲשׂוּבָה מִצְוֹת הַנְּחַת תְּפִלִּין לְפָנֵי הַקְּדוּשׁ בְּרוּךְ הוּא. כְּאֵלוֹ קִיַּמְתִּיהָ בְּכָל פְּרֻטִיָּה וְדִקְדוּקִיָּה וְכֹנְנוּתִיהָ וְתַרְיָ"ג מִצְוֹת הַתְּלוּיִם בָּהּ. אָמֵן סְלָה:

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

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו במצוותיו. וצונו להניח תפילין:

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 yeviakhah*:

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 bondage¹²;

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 יי. אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ עַל מִצְוֹת תְּפִלִּין:

ומהדקו בראשו ואומר:

בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוֹתוֹ לְעוֹלָם וָעֵד:

אחר כך יאמר:

וּמַחְכְּמַתְּךָ אֵל עֵלְיוֹן תִּאֲצִיל עָלַי. וּמְבַיְנַתְּךָ תְּבַיְנֵנִי. וּבַחֲסִדְּךָ תִּגְדֵּיל עָלַי. וּבְגִבּוֹרֹתֶיךָ תִּצְמִית אוֹיְבֵי וְקָמִי. וְשִׁמּוֹן הַטּוֹב תִּרְיַק עַל שִׁבְעָה קַנֵּי הַמְּנוֹרָה. לְהַשְׁפִּיעַ טוֹבָה לְבְרִיּוֹתֶיךָ. פּוֹתַח אֶת יָדְךָ וּמְשַׁבֵּיעַ לְכָל 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:

וְאַרְשִׁיתֶיךָ לִי לְעוֹלָם: וְאַרְשִׁיתֶיךָ לִי בְצַדֶּק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים: וְאַרְשִׁיתֶיךָ לִי בְּאַמוּנָה. וַיִּדְעַתָּ אֶת יי:

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

וַיִּדְבֶּר יי אֶל מֹשֶׁה לֵאמֹר: קִדְּשׁ 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 the sake of performing 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 *Cohanim* 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 redeeming the mule?” 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 הפניעני והחתי והאמרי והחוי והיבוסי. אשר נשבע לאבתך 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 לבנה 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 יביאך יי אל ארץ הפניעני פאשר נשבע לך ולאבתך. 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 בבניך תפדה: והיה כי ישאלך בנה מחור לאמר מה זאת. ואמרת אליו. בחזק יד הוציאנו יי ממצרים מבית עבדים: ויהי כי הקשה פרעה לשלחנו. ויהרג יי כל בכור בארץ מצרים. מבכור 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 will constantly look 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 קִדְשֶׁךָ (בְּזִכּוֹת יִצְחָק אָבִינוּ שֶׁנִּשְׁעָקַד עַל גְּבִי הַמִּזְבֵּחַ בְּמִקּוֹם קְדוּשָׁה), בְּיִרְאַתְךָ (בְּזִכּוֹת יַעֲקֹב אָבִינוּ שֶׁאָמַר "מִה נִוְרָא הַמְּקוֹם הַזֶּה"): רְבוּנוּ שֶׁל עוֹלָם, בְּזִכּוֹת שְׁלֹשֶׁת אָבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב אָבֵא לְבֵית הַכְּנֻסָּת לְהַתְּפַלֵּל לְפָנֶיךָ תְּפִלָּתִי. וּבְזִכּוֹתֵם תַּעֲלֶה תְּפִלָּתִי תְּפִלַּת הָאֲבִיוֹן לְרַחֲמִים וּלְרַצּוֹן לְפָנֶי כֵּסֵא כְבוֹדְךָ בְּכָלֵל תְּפִלַּת כָּל יִשְׂרָאֵל. וְתַעֲלֶה וְתַנְשֵׂא לְכַתֵּר עַל רֹאשְׁךָ עַל יְדֵי (מַטְטֵרוֹ"ן) שׁוֹר הַפְּנִיִּים:

קודם התפלה יאמר זה:

הֲרִינִי בָּא לְהַתְּפַלֵּל תְּפִלַּת שַׁחֲרִית, שֶׁתִּיקֶן אַבְרָהָם אָבִינוּ עָלָיו הַשְּׁלוֹם, בְּסוּד אֲרִיָּה, לְתַקֵּן שׁוֹרְשָׁה בְּמִקּוֹם עֲלִיוֹן, לְשֵׁם יְחִוּד קוֹדֶשׁא בְּרִיךְ הוּא וְשִׁכְנִיתָה עַל יְדֵי הַהוּא טָמִיר וְנִעְלָם בְּשֵׁם כָּל יִשְׂרָאֵל: וְיְהִי נוֹעֵם אֲדָנֶי 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 וּמַחְשְׁבוֹתַי שֶׁל 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*.)

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.

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

וְהִרְיֵי מְכוּן מַעֲתָה עַד לְמַחַר בָּעֵת הַזֹּאת בְּכָל פַּעַם שְׂאֵזְכִיר שֵׁם הוִי"ה הַקְּדוֹשׁ שֶׁהוּא בְּכַתִּיבְתוֹ הָיָה הוֹה וְיִהְיֶה וּבִקְרִיאָתוֹ א-ד-נ-י שֶׁהוּא אָדוֹן הַכֹּל. וּבְשִׂאֵזְכִיר שֵׁם א-ל-ק-י-ם יִהְיֶה כְּפִנְתֵי שֶׁהוּא תַקִּיף וּבַעַל הִיכָלֶת וּבַעַל הַפְּחוֹת כָּלָם עַלֶת כָּל הָעֵלֹת וְסִיבַת כָּל הַסִּיבּוֹת וְשְׁלִיט בְּכָל הָעוֹלָמוֹת: (בַּפְּסוּק רֵאשׁוֹן דְּקִרְיַאת שְׁמַע לֹא יִסְמוֹךְ עַל גִּלּוּי דַּעַת הַנִּלְוִי:)

בספר כוונת האר"י ז"ל כתוב קודם כל תפלה יקבל עליו מצות עשה של "וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ 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:

הִרְיֵי מְקַבֵּל עָלַי מִצְוֹת עֲשֵׂה שֶׁל וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ אָנִי יי. הִרְיֵי מְקַשֵּׁר עַצְמִי בְּתַפְלָתִי לְכָל הַצַּדִּיקִים הָאֱמִתִּיִּים שְׂבֻדוֹנָיו, וְלְכָל הַצַּדִּיקִים הָאֱמִתִּיִּים שׁוֹכְנֵי עָפָר, קְדוֹשִׁים אֲשֶׁר בְּאֶרֶץ הַמָּה, וּבַפְּרָט לְרַבְּנוּ הַקְּדוֹשׁ צַדִּיק יְסוּד עוֹלָם נַחַל נוֹבֵעַ מְקוֹר חֲכָמָה רַבְּנוּ נַחְמוֹן בֶּן פִּינְא, זְכוּתָם 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.

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 ability is given to the

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

אדון עולם אשר מלך. בטרים כל יציר נברא: לעת נעשה בחפצו כל. אזי מלך שמו נקרא: ואחרי ככלות הכל. לבדו ימלך נורא: והוא הנה. והוא הנה. 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 ומנוס לי. מנת פוסי ביום אקרא: בידו אפקיד רוחי. בעת אישן ואעירה: ועם רוחי גוייתי. 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:

But if 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 Kavod*). The third section, which is known as the Blessings of the *Shma*, also contains 18 mentions of God's Name (in 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 *Chal* (18 = ח"י) blessings of prayer, which indicates that all the worlds have a common denominator that allows them

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 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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁלֹא עָשִׂינִי עֶבֶד:

איש מברך: **בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁלֹא עָשִׂינִי אִשָּׁה:**

אשה מברכת: **בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁעָשִׂינִי כְּרָצוֹנוֹ:**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. פּוֹקֵחַ עֵוְרִים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. מְלַבֵּישׁ עֵרְמִים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. מַתִּיר אֲסוּרִים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. זוֹקֵף כְּפוּפִים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְּכִין מִצְעָדֵי גֶבֶר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁעָשָׂה לִי כֹל צָרָכִי:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַנּוֹתֵן לַיֶּעָף כַּחַ:

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְּעַבִּיר שְׁנָה מֵעֵינַי וּתְנוּמָה

מֵעַפְעָפִי:

וַיְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ שְׁתַּרְגְּלֵנוּ בְּתוֹרָתְךָ.

וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ. וְאַל תִּבְיָאֵנוּ לֹא לַיְדֵי חֲטָא. וְלֹא לַיְדֵי עֲבָרָה

וְעוֹן. וְלֹא לַיְדֵי נִסְיוֹן. וְלֹא לַיְדֵי בְּזִיוֹן. וְאַל יִשְׁלַט בְּנוּ יֵצֵר הָרָע.

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).

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 *Akeidah* 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 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:

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

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שֶׁתְּצַלֵּנִי הַיּוֹם וּבְכֹל יוֹם מֵעֵזֵי פָּנִים וּמַעֲזוֹת פָּנִים. מֵאֲדָם רָע. מֵיֶצֶר רָע. וּמִחֶבֶר רָע. וּמִשְׂכֵּן רָע. וּמִפְּגַע רָע. מֵעֵין הָרָע. מִלְּשׁוֹן הָרָע. מִמְּלִשְׁנוֹת. מִמְּדוּת שֶׁקָּר. מִשְׁנֵאת הַבְּרִיּוֹת. מִעֲלִילָה. מִמִּיתָה מְשֻׁנָּה. מִחֲלִים רָעִים. מִמְּקָרִים רָעִים וּמִשְׁטָן הַמְּשַׁחֵת. מִדִּין קָשָׁה וּמִבְּעַל דִּין קָשָׁה. בֵּין שְׂהוּא בֵּין בְּרִית וּבֵין שְׂאִינוּ בֵּין בְּרִית. וּמִדִּינָה שֶׁל גֵּיהֶנָּם:

כתב הרב חיים ויטאל בשם הארי ז"ל בשער הכוונות וז"ל דע כי מן תחילת התפלה [העקדה] עד ברוך שאמר הוא עולם העשייה. 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 [עשייה]. 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, והיינו שלשה חלקים בתחלה לתיקון שלשה העולמות, עולם הזה [עשייה], 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 דסדרא, שיר הלוים, ואין כאלקינו. ואחר כל זה עלינו, והוא לחזור ולהמליך מלכותו ית' על כל העולמות אחר שנתברכו ממנו (רמח"ל דרך ה', ד' י' יג-יד).

פרשת העקידה

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, זְכַרְנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ, וּפְקַדְנוּ בְּפְקֻדַת יְשׁוּעָה וְרַחֲמִים מְשֻׁמֵי שְׁמֵי קֶדֶם, 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

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.

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.

הַקְדָּמוֹנִים אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל עֲבָדֶיךָ, וְאֵת הַבְּרִית וְאֵת הַחֶסֶד וְאֵת הַשְּׂבוּעָה שֶׁנִּשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרְיָה, וְאֵת הָעֵקֶדָה שֶׁעֵקַד אֶת יִצְחָק בְּנוֹ עַל גְּבִי הַמְזֻבַּח, בְּפֶתַח בְּתוֹרְתֶךָ:

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נָסָה אֶת אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר קַח נָא אֶת בְּנֶךָ אֵת יִצְחָק אֲשֶׁר אָהַבְתָּ אֶת יִצְחָק וְלֶךְ לְךָ אֶל אֶרֶץ הַמּוֹרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ: וַיִּשְׁפֹּם אַבְרָהָם בְּבִקְרַ וַיַּחֲבֹשׁ אֶת חָמוֹרוֹ וַיִּקַּח אֶת שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים:

בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיִּרְא אֶת הַמָּקוֹם מֵרְחוֹק: וַיֹּאמֶר אַבְרָהָם אֶל נְעָרָיו שְׁבוּ לְכֶם פֹּה עִם הַחֲמוֹר וְאֲנִי וְהַנֶּעַר גִּלְכָּה עַד כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֵלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת עֵצִי הָעֹלָה וַיִּשֶׂם עַל יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת הָאֵשׁ וְאֵת הַמַּאֲכָלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיֹּאמֶר אֶל אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִּי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאֵינִי הַשֹּׂה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֵה לּוֹ הַשֹּׂה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיָּבֹאוּ אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים וַיִּבֹן שָׁם אַבְרָהָם אֶת הַמְזֻבַּח וַיַּעֲרֶךְ אֶת הָעֵצִים וַיַּעֲקֹד אֶת יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל הַמְזֻבַּח מִמַּעַל לְעֵצִים:

וַיִּשְׁלַח אַבְרָהָם אֶת יָדוֹ וַיִּקַּח אֶת הַמַּאֲכָלֶת לְשַׁחֵט אֶת בְּנוֹ:

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 *AKeIDaH* (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 with 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 ourselves to greater levels.

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 *OLaH* (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 (הליה, *ALiyaH*) from physicality to pure spirituality, from matter to energy.

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 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.”

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

וַיִּקְרָא אֱלֹהֵי מְלֵאךְ יְיָ מִן הַשָּׁמַיִם וַיֹּאמֶר אֲבִרְהָם אֲבִרְהָם וַיֹּאמֶר
הַגִּנִּי: וַיֹּאמֶר אֵל תִּשְׁלַח יָדְךָ אֶל הַנְּעָר וְאֵל תַּעֲשֵׂ לֹ מְאוּמָה כִּי
עַתָּה יִדְעַתִּי כִּי יֵרָא אֱלֹהִים אֶתְּהָ וְלֹא חֲשַׁכְתָּ אֶת בְּנֵךְ אֶת יְחִידְךָ
מִמֶּנִּי: וַיִּשָּׂא אֲבִרְהָם אֶת עֵינָיו וַיִּרְא וְהִנֵּה אֵיל אַחַר גֵּאֲחִז בְּסָבֵךְ
בְּקִרְוָנוֹ וַיִּלְךָ אֲבִרְהָם וַיִּקַּח אֶת הָאֵיל וַיַּעֲלֵהוּ לְעֵלְהָ תַּחַת בְּנוֹ:
וַיִּקְרָא אֲבִרְהָם שֵׁם הַמָּקוֹם הַהוּא יְיָ יִרְאָה אֲשֶׁר יֹאמֶר הַיּוֹם בְּהָר
יְיָ יִרְאָה:

וַיִּקְרָא מְלֵאךְ יְיָ אֶל אֲבִרְהָם שְׁנִית מִן הַשָּׁמַיִם: וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי
נָאִם יְיָ כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת
בְּנֵךְ אֶת יְחִידְךָ: כִּי בְרַךְ אֲבִרְכֶךָ וְהִרְבָּה אַרְבֵּה אֶת זֶרְעֶךָ כְּכּוֹכְבֵי
הַשָּׁמַיִם וְכַחֲזוֹל אֲשֶׁר עַל שְׁפַת הַיָּם וַיִּרְשׁ זֶרְעֶךָ אֶת שַׁעַר אֲיָבִיו:
וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ עִקְבֵי אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי: וַיֵּשֶׁב
אֲבִרְהָם אֶל נַעֲרָיו וַיִּקְמוּ וַיִּלְכוּ יַחְדָּו אֶל בְּאֵר שֶׁבַע וַיֵּשֶׁב אֲבִרְהָם
בְּבֵאֵר שֶׁבַע:

רְבוּנוֹ שֶׁל עוֹלָם כְּמוֹ שֶׁכָּבַשׁ אֲבִרְהָם אֲבִינוֹ אֶת רַחֲמָיו לַעֲשׂוֹת
רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם. כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כְּעֶסֶךָ מֵעֲלֵינוּ וַיִּגְלוּ
רַחֲמֶיךָ עַל מַדּוּתֶיךָ. וְתִתְנַהֵג עִמָּנוּ יְיָ אֱלֹהֵינוּ בְּמַדַּת הַחֶסֶד
וּבְמַדַּת הַרַחֲמִים. וּבְטוֹבָה גְּדוֹלָה יֵשׁוּב חֲרוֹן אַפֶּיךָ מֵעַמְּךָ וּמֵעִירְךָ
וּמֵאֲרָצְךָ וּמִנְחַלְתֶּךָ: וְקַיֵּם לָנוּ יְיָ אֱלֹהֵינוּ אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ
בְּתוֹרַתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ כְּאָמֹר. וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב
וְאֵף אֶת בְּרִיתִי יִצְחָק וְאֵף אֶת בְּרִיתִי אֲבִרְהָם אֲזָכֹר. וְהָאָרֶץ אֲזָכֹר:
וְנֹאמֶר. וְאֵף גַּם זֹאת בְּהִיוֹתָם בְּאָרֶץ אֲיָבִיהֶם לֹא מֵאִסְתִּים וְלֹא
גְּעֻלָּתִים לְכַלּוֹתָם לְהַפִּיר בְּרִיתִי אִתָּם. כִּי אֲנִי יְיָ אֱלֹהֵיהֶם: וְנֹאמֶר.
וְזָכַרְתִּי לָהֶם בְּרִית רְאשׁוֹנִים אֲשֶׁר הוֹצֵאתִי אִתָּם מֵאָרֶץ מִצְרַיִם
לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים. אֲנִי יְיָ:

וְנֹאמֶר. וְשָׁב יְיָ אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְרַחֲמֶךָ. וְשָׁב וּקְבַצְךָ מִכָּל
הָעַמִּים אֲשֶׁר הִפִּיצְךָ יְיָ אֱלֹהֶיךָ שָׁמָּה: אִם יִהְיֶה נִדְחָךְ בְּקִצְהָ
הַשָּׁמַיִם. מִשָּׁם יִקְבַּצְךָ יְיָ אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ: וְנֹאמֶר. וְהִבִּיאֶךָ יְיָ

“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) 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*

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.”

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?

אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יְרָשׁוּ אֲבוֹתֶיךָ וִירְשׁתָּהּ. וְהִיטַבְּךָ וְהִרְבֵּךָ מֵאֲבוֹתֶיךָ:

וְנֹאמַר. עַל יְדֵי נְבִיאָךָ. יְיָ חָנְנוּ לָךְ קוֹיֵנוּ. הֲיִה זְרוּעַם לְבַקְרִים אִף יְשׁוּעַתְנוּ בְּעַת צָרָה: וְנֹאמַר. וְעַת צָרָה הִיא לְיַעֲקֹב וּמִמְנַגָּה יִשְׁעֵךָ: וְנֹאמַר. בְּכָל צָרָתָם לוֹ צָר וּמִלֵּאדָּה פָּנָיו הוֹשִׁיעֵם. בְּאַהֲבָתוֹ וּבְחַמְלָתוֹ הוּא גֹאֲלָם. וַיִּנְטְלֵם וַיְנַשְׂאֵם כָּל יְמֵי עוֹלָם:

וְנֹאמַר. מִי אֵל כְּמוֹךָ נִשְׂאָ עוֹן וְעוֹבֵר עַל פְּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ. לֹא הֶחְזִיק לְעַד אִפּוֹ כִּי חָפֵץ חֶסֶד הוּא: יָשׁוּב יִרְחַמְנוּ יִכְבֹּשׁ עוֹנוֹתֵינוּ. וְתִשְׁלִיךְ בְּמִצּוֹלוֹת יָם כָּל חַטֹּאתֶם: (וְכָל חַטֹּאת עִמָּךָ בַּיִת יִשְׂרָאֵל תִּשְׁלִיךְ בְּמִקּוֹם אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא יִפְקְדוּ וְלֹא יַעֲלוּ עַל יָב לְעוֹלָם) וְנֹאמַר תַּתֵּן אֶמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם. אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיְמֵי קְדָם:

וְנֹאמַר. וְהִבִּיאֹתִים אֶל הַר קְדְשִׁי וְשִׁמְחֹתִים בְּבַיִת תְּפִילָּתִי. עוֹלוֹתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל מִזְבְּחִי. כִּי בַיִתִּי בַּיִת תְּפִילָּה יִקְרָא לְכָל הָעַמִּים:

לְעוֹלָם יִהְיֶה אֲדָם יִרְאֵה שָׁמַיִם בְּסִתְרָם וּבְגִלּוֹי וּמוֹדָה עַל הָאֶמֶת וְדוֹבֵר אֶמֶת בְּלִבָּבוֹ וַיִּשְׁבַּח וַיֹּאמֶר:

רְבוֹן כָּל הָעוֹלָמִים וְאֲדוֹנֵי הָאֲדוֹנִים. לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפְּלִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל רַחֲמֶיךָ הִרְבִּים. מָה אֲנִי מָה חַיֵּינוּ

(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*.

“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 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).

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 their lives transitory before You. Man's apparent superiority over beast is nil, for all is transitory 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:

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.

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

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

מה חסדנו מה צדקותינו מה ישועתנו מה כחנו מה גבורתנו. מה נאמר לפניה יי אלהינו ואלהי אבותינו הלא כל הגבורים כאין לפניה ואנשי השם פלא היו וחקמים כבלי מדע ונבונים כבלי השכל פי רוב מעשיהם תהו וימי חייהם הבל לפניה. ומותר האדם מן הבהמה אין פי הכל הבל, לבד הנשמה הטהורה שהיא עתידה לתן דין וחשבון לפני כסא כבודך: וכל הגוים כאין נגדך. שנאמר הן גוים כמר מדלי וכשחק מאזנים נחשבו הן איים כדק יטל:

אבל אנחנו עמו בני ברייתך. בני אברהם אהבה שנשבעת לו בהר המוריה. זרע יצחק יחידו. שנעקד על גבי המזבח. עדת יעקב בנה בכורך. שמאהבתך שאהבת אותו ומשמחתך ששמחת בו. קראת את שמו ישראל וישרון:

לפיכך אנחנו חייבים להודות לך ולשבחך ולפארה ולברך ולקדש ולתן שבח והודיה לשמך: אשרינו מה טוב חלקנו ומה נעים גורלנו ומה יפה ירשתנו: אשרינו כשאנו משכמים ומעריבים בבתי כנסיות ובבתי מדרשות ומיחדים שמך בכל יום תמיד ואומרים פעמים באהבה:

שמע ישראל יי אלהינו יי אחד:

בלחש: ברוך שם כבוד מלכותו לעולם ועד:

"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

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 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 Tzephaniah, 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."

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.

וְאַהֲבַתְּ אֶת יי אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָךָ וְדַבַּרְתָּ בָּם בְּשֹׁבְתְךָ בְּבֵיתְךָ וּבְלִקְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׁרַתָּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטִטְפֹּת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם אַתָּה הוּא מְשׁוֹנְבָרָא הָעוֹלָם. אַתָּה הוּא בְּעוֹלָם הַזֶּה וְאַתָּה הוּא לְעוֹלָם הַבָּא: קִדַּשׁ אֶת שְׁמֶךָ עַל מְקַדְשֵׁי שְׁמֶךָ וְקִדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָמְךָ. וּבִישׁוּעַתְךָ תָּרִים וְתִגְבִּיחַ קַרְנֵנוּ לְמַעַלָּה. וְהוֹשִׁיעֵנו בְּקִרְוֹב לְמַעַן שְׁמֶךָ: בְּרוּךְ הַמְּקַדֵּשׁ שְׁמוֹ בְּרַבִּים:

אַתָּה הוּא יי אֱלֹהֵינוּ בְּשָׁמַיִם וּבָאָרֶץ וּבְשָׁמַיִם הַעֲלִיּוֹנִים. אֲמַת אַתָּה הוּא רֵאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן וּמִבְּלַעַדֶּיךָ אֵין אֱלֹהִים: קִבֵּץ נְפוּצוֹת קוֹיךָ מֵאַרְבַּע כְּנֹפֹת הָאָרֶץ. יִפִּירוּ וַיִּדְעוּ כָּל בְּאֵי עוֹלָם כִּי אַתָּה הוּא הָאֱלֹהִים לְבַדְּךָ עַלְיוֹן לְכָל מַמְלָכוֹת הָאָרֶץ: אַתָּה עֲשִׂיתָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם וּמִי בְּכָל מַעֲשֵׂה יְדֶיךָ בְּעֲלִיּוֹנִים אוּ בַתְּחִתּוֹנִים שִׁיאֲמַר לָךְ מַה תַּעֲשֶׂה וּמַה תַּפְעֵל: אָבִינוּ שְׁבַשְׁמַיִם (חַי וְקַיִם) עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד בְּעִבּוֹר שְׁמֶךָ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עֲלֵינוּ. וְקַיִם לָנוּ יי אֱלֹהֵינוּ מַה שְׁכַתּוֹב (אֶת הַדְּבָר שֶׁהִבְטַחְתָּנוּ עַל יְדֵי צְפַנְיָה חוּזָה. כְּאִמּוֹר) בְּעֵת הַהִיא אָבִיא אֶתְכֶם וּבְעֵת קִבְּצִי אֶתְכֶם. כִּי אֶתֶּן אֶתְכֶם לְשֵׁם וְלִתְהַלָּה בְּכָל עַמֵּי הָאָרֶץ. בְּשׁוּבֵי אֶת שְׁבוּתֵיכֶם לְעֵינֵיכֶם. אָמַר יי:

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

ORDER OF THE TEMPLE SERVICE

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 throughout the entire night until the morning, so that the fire of the golden incense Altar can be ignited with it. Before dawn, the *Cohen* 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 *Cohen* 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

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 Eliyahu Chaim Rosen*).

“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

סדר העבודה

וַיְדַבֵּר יי אֵל מֹשֶׁה לֵאמֹר: וְעָשִׂיתָ כִּיּוֹר נְחֹשֶׁת וְכִנּוּ נְחֹשֶׁת לְרַחֲצָהּ. וְנָתַתָּ אֹתוֹ בֵּין אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ. וְנָתַתָּ שָׁמָּה מַיִם: וְרָחֲצוּ אֹהֶרֶן וּבָנָיו מִמֶּנּוּ אֶת יְדֵיהֶם וְאֶת רַגְלֵיהֶם: בְּבֹאֵם אֶל אֹהֶל מוֹעֵד יְרַחֲצוּ מַיִם וְלֹא יָמָתוּ. אוֹ בְּגִשְׁתֶּם אֶל הַמִּזְבֵּחַ לְשִׁרְתוֹ. לְהַקְטִיר אֲשֶׁה לַיי: וְרָחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמָתוּ. וְהִיְתָה לָהֶם חֻק עוֹלָם. לוֹ וּלְזֵרְעוֹ לְדוֹרֹתָם:

וַיְדַבֵּר יי אֵל מֹשֶׁה לֵאמֹר: צוּ אֶת אֹהֶרֶן וְאֶת בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הוּא הָעֹלָה עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה עַד הַבֶּקֶר וְאֵשׁ הַמִּזְבֵּחַ תּוֹקֵד בּוֹ: וְלִבְשׁ הַכֹּהֵן מְדוּ בַד וּמְכַנְסֵי בַד יִלְבֹּשׁ עַל בְּשׂוֹרוֹ וְהָרִים אֶת הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת הָעֹלָה עַל הַמִּזְבֵּחַ וְשָׂמוּ אֶצְל הַמִּזְבֵּחַ: וּפָשַׁט אֶת בְּגָדָיו וְלִבְשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת הַדָּשָׁן אֶל מַחוּץ לַמַּחֲנֶה אֶל מְקוֹם טְהוֹר: וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוֹקֵד בּוֹ לֹא תִכָּבֶה וּבִיעַר עָלֶיהָ הַכֹּהֵן עֲצִים בְּבֶקֶר בְּבֶקֶר וְעֹרֹךְ עָלֶיהָ הָעֹלָה וְהַקְטִיר עָלֶיהָ חֻלְבֵי הַשְּׁלָמִים: אֵשׁ תָּמִיד תּוֹקֵד עַל הַמִּזְבֵּחַ לֹא תִכָּבֶה:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׁתַּרְחֵם עָלֵינוּ וְתִמְחַל לָנוּ עַל כָּל חַטָּאתֵינוּ וְתִכַּפֵּר לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ וְתִסְלַח לָנוּ עַל כָּל פְּשָׁעֵינוּ וְשִׁיבֵנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְנִקְרִיב

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 be completed during the era of the third holy Temple.

errors (*chet*); cleanse us of all our intentional transgressions (*avon*); and forgive all our rebellious crimes (*pasha*). 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 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 *Cohanim*, 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 *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.)

לִפְנֵי קָרְבַּן הַתָּמִיד שְׂיִכַּפֵּר בְּעַדְנוּ כְּמוֹ שֶׁפְּתַבַּת עָלֵינוּ בְּתוֹרַתְךָ
עַל יְדֵי מֹשֶׁה עֲבֹדָה מִפִּי כְּבוֹדְךָ כְּאָמֹר:

וַיְדַבֵּר יי אֵל מֹשֶׁה לְאָמֹר: צוֹ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם.
אֶת קָרְבְּנֵי לְחָמִי לְאִשֵּׁי רִיחַ נִיחֹחַי. תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:
וְאָמַרְתָּ לָהֶם. זֶה הָאִשָּׁה אֲשֶׁר תִּקְרְבוּ לִי. כְּבָשִׂים בְּנֵי שָׁנָה
תְּמִימִים. שְׁנַיִם לְיוֹם עֹלָה תָּמִיד: אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה
בַּבֶּקֶר. וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָּיִם: וְעֵשִׂירִית הָאֵיפָה
סֹלֶת לְמִנְחָה. בְּלוּלָה בְּשֶׁמֶן כֶּתִית רְבִיעֵת הַהֵיזֶן: עֹלֶת תָּמִיד
הָעֲשֶׂיָה בְּהַר סִינַי. לְרִיחַ נִיחֹחַ אִשָּׁה לִי: וְנִסְכּוֹ רְבִיעֵת הַהֵיזֶן
לְכֶבֶשׂ הָאֶחָד. בַּקֹּדֶשׁ הַסֶּדֶךְ נִסְךְ שֶׁכֶר לִי: וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי
תַעֲשֶׂה בֵּין הָעֶרְבָּיִם. כְּמִנְחַת הַבֶּקֶר וּכְנִסְכּוֹ תַעֲשֶׂה. אִשָּׁה רִיחַ
נִיחֹחַ לִי:

וְשַׁחַט אֹתוֹ עַל יַד הַמִּזְבֵּחַ צֹפְנָה לִפְנֵי יי. וְזָרְקוּ בְּנֵי אֹהֶל
הַכֹּהֲנִים אֶת דָּמֹו עַל הַמִּזְבֵּחַ סָבִיב:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּהֵא אָמִירָה
זו חֲשׁוּבָה וּמְקַבֵּלֶת וּמְרַצָּה לִפְנֵיךָ כְּאֵלוֹ הַקְּרָבָנוּ קָרְבַּן הַתָּמִיד
בְּמוֹעֲדוֹ וּבְמִקוֹמוֹ וְכֹהֲלֶכְתּוֹ:

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 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 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.

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 *Cohen 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*

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 *sefiros* 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).

קטורת

אתה הוא יי אלהינו שהקטירו אבותינו לפניך את קטורת הסמים בזמן שביית המקדש היה קיים. כאשר צוית אותם על יד משה בביאך כפתוב בתורתך:

ויאמר יי אל משה קח לך סמים נטף ושחלת וחלבנה סמים ולבנה זכה בד בוד יהיה: ועשית אתה קטורת רקח מעשה רוקח ממלח טהור קדש: ושחקת ממנה הדק ונתתה ממנה לפני העדת באהל מועד אשר אועד לך שמה קדש קדשים תהיה לכם:

ונאמר והקטיר עליו אהרן קטורת סמים בבקר בבקר בהיטיבו את הנרות יקטינה: ובהעלת אהרן את הנרות בין הערבבים יקטינה קטורת תמיד לפני יי לדותיכם:

תנו רבנן פטום הקטורת כיצד שלש מאות וששים ושמונה מנים היו בה. שלש מאות וששים וחמשה כמנין ימות החמה. מנה לכל יום. פרוס בשחרית ופרס בין הערבבים. ושלשה מנים יתרים שמהם מכניס פהו גדול מלא חפניו ביום הכפורים. ומחזירן למכתשת בערב יום הכפורים. ושוחקן יפה יפה כדי שתהא דקה מן הדקה:

ואחד עשר סמנים היו בה. ואלו הן: (א) הצרי (ב) והצפרן

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*.

Ketores. The word *KeToRes* has the same root as *KaTaR* (bind). The *Zohar* speaks

[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 *Cohen*] 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 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.

(א) הַחֲלִבָּנָה (ד) וְהַלְבֹנָה מְשָׁקֶל שְׁבַעִים שְׁבַעִים מָנֶה. (ה) מֵרֶגֶל (ו) וְקִצְיֵעָה (ז) שְׁבֹלֶת גֶּרֶד (ח) וְכִרְפֹס מְשָׁקֶל שְׁשָׁה עָשָׂר שְׁשָׁה עָשָׂר מָנֶה. (ט) הַקְשֵׁט שְׁנַיִם עָשָׂר. (י) וְקְלוֹפָה שְׁלֹשָׁה. (יא) וְקִנְמוֹן תְּשַׁעָה. בֹּרִית פְּרִשִׁינָה תְשַׁעָה קֶבִין. יין קֶפְרִיסִין סָאִין תִּלְתָּא וְקֶבִין תִּלְתָּא. וְאִם לֹא מִצָּא יין קֶפְרִיסִין מִבֵּיא חֲמֵר חוֹרֵין עֲתִיק. מְלַח סְדוּמִית רוּבַע מֵעֵלָה עֵשֶׂן כָּל שְׁהוּא.

רַבִּי נֶתַן הַבְּבִלִי אָמַר אִף כִּפַּת הַיָּרְדֵן כָּל שְׁהוּא וְאִם נָתַן בָּהּ דָּבַשׁ פְּסָלָהּ. וְאִם חֲסַר אַחַת מִכָּל סִמְנֵיהָ חֵיב מִיָּתָהּ:

רַבִּין שְׁמַעוֹן בֶּן גַּמְלִיאֵל אָמַר הַצָּרִי אֵינוֹ אֶלָּא שְׂרָף הַנוּטָף מֵעֵצֵי הַקֶּטֶף. בֹּרִית פְּרִשִׁינָה לָמָּה הִיא בָּאָה, כְּדֵי לִיפּוֹת בָּהּ אֶת הַצִּפְרוֹן כְּדֵי שֶׁתִּהְיֶה נְאֻהָ. יין קֶפְרִיסִין לָמָּה הוּא בָּא כְּדֵי לְשׂוֹרוֹת בּוֹ אֶת הַצִּפְרוֹן כְּדֵי שֶׁתִּהְיֶה עֲזָה. וְהֵלֵא מִי רִגְלִים יִפִּין לָהּ אֶלָּא שְׂאִין מִכְנִיסִין מִי רִגְלִים בְּמִקְדָּשׁ מִפְּנֵי הַכְּבוֹד:

תִּנְיָא רַבִּי נֶתַן אָמַר כְּשֶׁהוּא שׁוֹחֵק אָמַר. הֵדֵק הֵיטֵב הֵיטֵב הֵדֵק. מִפְּנֵי שֶׁהַקּוֹל יָפֵה לְבָשָׁמִים. פְּטוּמָה לְחִצָּאִין כְּשֶׁרָה. לְשָׁלִישׁ וְלָרַבִּיעַ לֹא שְׁמַעְנוּ: אָמַר רַבִּי יְהוּדָה זֶה הַכֶּלֶל. אִם כְּמִדְתָּהּ כְּשֶׁרָה לְחִצָּאִין. וְאִם חֲסַר אַחַת מִכָּל סִמְנֵיהָ חֵיב מִיָּתָהּ:

תִּנְיָא בַר קַפְרָא אָמַר. אַחַת לְשִׁשִּׁים אוֹ לְשִׁבְעִים שָׁנָה הֵיָתָה בָּאָה שֶׁל שִׁירִים לְחִצָּאִין: וְעוֹד תִּנְיָ בַר קַפְרָא אֵלּוּ הָיָה נוֹתֵן בָּהּ קוֹרְטוּב שֶׁל דָּבֶשׁ אִין אָדָם יָכוֹל לַעֲמֹד מִפְּנֵי רִיחָהּ. וְלָמָּה אִין מְעַרְבִין בָּהּ דָּבֶשׁ. מִפְּנֵי שֶׁהַתּוֹרָה אָמְרָה כִּי כָּל שְׂאֵר וְכָל דָּבֶשׁ לֹא תִקְטִירוּ מִפְּנֵי אִשָּׁה לֵי:

ג'פ' יי צְבָאוֹת עֲמֹנוּ מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סָלָה: ג'פ' יי צְבָאוֹת אֲשֶׁרֵי אָדָם בּוֹטַח בָּהֶּ: ג'פ' יי הוֹשִׁיעָה הַמְּלֹךְ יַעֲגִנוּ בְיוֹם קְרָאֵנוּ:

אֶתָּה סֵתֵר לִי | מִצָּר תִּצְרְנֵי רַגְלֵי פִלְט תִּסּוּבְּנֵי סָלָה: וְעַרְבָה לֵי מִנְחַת יְהוּדָה וִירוּשָׁלַיִם כִּימֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנִיּוֹת:

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 *Cohen 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. 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

אֲבִי, הוּהוּ מְסֻדָּר סֻדָּר הַמַּעֲרָכָה מְשֻׁמָּא דְגַמְרָא וְאֵלְבָא דְאָבָא שְׂאוּל. מַעֲרָכָה גְדוֹלָה קוֹדֶמֶת לְמַעֲרָכָה שְׁנֵי שָׁל קְטוֹרֶת. וּמַעֲרָכָה שְׁנֵי שָׁל קְטוֹרֶת קוֹדֶמֶת לְסֻדָּר שְׁנֵי גְזָרֵי עֲצִים. וְסֻדָּר שְׁנֵי גְזָרֵי עֲצִים קוֹדֶם לְדָשׁוֹן מִזְבֵּחַ הַפְּנִימִי. וְדָשׁוֹן מִזְבֵּחַ הַפְּנִימִי קוֹדֶם לְהִטְבֵּת חֲמֵשׁ גֵּרוֹת. וְהִטְבֵּת חֲמֵשׁ גֵּרוֹת קוֹדֶמֶת לְדָם הַתָּמִיד. וְדָם הַתָּמִיד קוֹדֶם לְהִטְבֵּת שְׁתֵּי גֵּרוֹת. וְהִטְבֵּת שְׁתֵּי גֵּרוֹת קוֹדֶמֶת לְקְטוֹרֶת. וְקְטוֹרֶת קוֹדֶמֶת לְאֲבָרִים. וְאֲבָרִים לְמִנְחָה. וּמִנְחָה לְחֻבְתִּין. וְחֻבְתִּין לְנֹסְכִין. וְנֹסְכִין לְמוֹסָפִין. וּמוֹסָפִין לְבִזְיָכִין. וּבִזְיָכִין קוֹדֶמֶת לְתָמִיד שְׁל בֵּין הָעֲרֵבִים. שְׁנֵי אֲמָר. וְעֵרָךְ עָלֶיךָ הָעֵלָה וְהַקְטִיר עָלֶיךָ חֻלְבֵי הַשְּׁלָמִים. עָלֶיךָ הַשְּׁלָם כָּל הַקְרִבָּנוֹת כָּלָם:

אָנָּה בָּכַח גְּדֻלַּת יְמִינְךָ תַּתִּיר צְרוּרָה:

(אב"ג ית"צ)

קִבַּל רַגְלֵי עַמְּךָ שְׁגִבְנוּ טַהֲרֵנוּ נוֹרָא:

(קר"ע שט"ו)

נָא גְבוֹר דּוֹרְשֵׁי יַחֲוֶדְךָ כְּבַבֶּת שְׁמֵרָם:

(נג"ד יכ"ש)

בְּרַכְּם טַהֲרֵם רַחֲמֵי צְדָקָתְךָ תָּמִיד גְּמִלָּם:

(בט"ר צת"ג)

חֲסִין קְדוֹשׁ בְּרוּב טוֹבְךָ נִהַל עֲדָתְךָ:

(חק"ב טו"ע)

יַחֲד גָּאָה לְעַמְּךָ פְּנֵה זוֹכְרֵי קְדֻשָּׁתְךָ:

(יג"ל פז"ק)

שׁוּעָתֵנוּ קִבַּל וְשָׁמַע צַעֲקָתֵנוּ יוֹדַע תַּעֲלוּמוֹת:

(שק"ו צי"ת)

בלחש: בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֵד:

[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 *Cohanim* 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 *Cohen* 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 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 *chatas* (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.

רבוֹן הָעוֹלָמִים. אַתָּה צְוִיתָנוּ לְהַקְרִיב קָרְבָּן הַתָּמִיד בְּמוֹעֵדוֹ וְלִהְיוֹת כַּהֲנִים בְּעִבּוֹדְתָם וְלוֹיִים בְּדוֹכָנָם וַיִּשְׂרָאֵל בְּמַעַמְדָם. וְעַתָּה בְּעוֹנוֹתֵינוּ חָרַב בֵּית הַמִּקְדָּשׁ וּבָטַל הַתָּמִיד. וְאִין לָנוּ לֹא כַהֵן בְּעִבּוֹדְתוֹ וְלֹא לְוִי בְּדוֹכָנוּ וְלֹא יִשְׂרָאֵל בְּמַעַמְדוֹ. וְאַתָּה אָמַרְתָּ וּנְשַׁלְמָה פָּרִים שְׁפָתֵינוּ. לָכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאַלֵּהִי אֲבוֹתֵינוּ שְׁיִהְיֶה שִׁיחַ שְׁפָתוֹתֵינוּ חָשׁוּב וּמִקְבָּל וּמְרֻצָּה לְפָנֶיךָ כְּאֵלוֹ הַקָּרְבָּנוֹ קָרְבָּן הַתָּמִיד בְּמוֹעֵדוֹ וּבְמִקְוֹמוֹ וּכְהִלְכָתוֹ:

לראש חודש:

וּבְרָאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיְיָ, פָּרִים בְּנֵי בָקָר שְׁנַיִם וְאַיִל אֶחָד, כִּבְשִׂים בְּנֵי שָׁנָה שְׁבַעַת תְּמִימִים: וּשְׁלֹשָׁה עֶשְׂרִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לַפָּר הָאֶחָד, וּשְׁנַיִם עֶשְׂרִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לְאֵיל הָאֶחָד: וְעֶשְׂרֹן עֶשְׂרֹן סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לְכֶבֶשׂ הָאֶחָד, עֹלָה רֵיחַ נִיחֹחַ אֲשֶׁה לַיְיָ: וְנִסְכֵיהֶם, חֲצִי הַהֵין יְהִי לַפָּר, וּשְׁלִישֵׁת הַהֵין לְאֵיל, וּרְבִיעֵת הַהֵין לְכֶבֶשׂ יְיָ, זֹאת עֹלֶת חֹדֶשׁ בְּחֹדְשׁוֹ לְחֹדְשֵׁי הַשָּׁנָה: וּשְׁעִיר עֲזִים אֶחָד לְחַטָּאת לַיְיָ, עַל עֹלֶת הַתָּמִיד יַעֲשֶׂה וְנִסָּכוֹ:

איזהו מקומן

איזהו מקומן של זבחים. קדשי קדשים שחִטְּתָן בְּצִפּוֹן. פָּר וּשְׁעִיר שֶׁל יוֹם הַכִּפּוּרִים שְׁחִטְּתָן בְּצִפּוֹן וְקָבִיל דָּמָן בְּכִלֵי שְׁרֵת

Ezahu 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. 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*).

The omission of any of these sprinklings prevented atonement. He [the officiating *Cohen*] 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 *Cohen*] 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 *Cohen*] 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 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 *Cohanim*, 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

בַּצָּפוֹן וְדָמֹן טָעוֹן הִזְיָה עַל בֵּין הַבְּדִים וְעַל הַפְּרֹכֶת וְעַל מִזְבַּח הַזֶּהָב. מִתְּנָה אַחַת מֵהֶן מְעַכֶּבֶת. שְׂרִי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד מְעַרְבֵי שֵׁל מִזְבַּח הַחִיצוֹן אִם לֹא נָתַן לֹא עֵבֶב:

פָּרִים הַנִּשְׂרָפִים וְשְׂעִירִים הַנִּשְׂרָפִים. שְׁחִיטָתָן בַּצָּפוֹן וְקָבֹל דָּמֹן בְּכָלִי שָׂרֵת בַּצָּפוֹן וְדָמֹן טָעוֹן הִזְיָה עַל הַפְּרֹכֶת וְעַל מִזְבַּח הַזֶּהָב. מִתְּנָה אַחַת מֵהֶן מְעַכֶּבֶת. שְׂרִי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד מְעַרְבֵי שֵׁל מִזְבַּח הַחִיצוֹן. אִם לֹא נָתַן לֹא עֵבֶב. אֵלֹו וְאֵלֹו נִשְׂרָפִין בְּבֵית הַדְּשָׁן:

חֲטָאת הַצְּבוֹר וְהַיְחִיד. אֵלֹו הֵן חֲטָאת הַצְּבוֹר. שְׂעִירֵי רְאִשֵׁי חֲדָשִׁים וְשֵׁל מוֹעֲדוֹת שְׁחִיטָתָן בַּצָּפוֹן וְקָבֹל דָּמֹן בְּכָלִי שָׂרֵת בַּצָּפוֹן וְדָמֹן טָעוֹן אַרְבַּע מִתְּנָוֹת עַל אַרְבַּע קַרְנוֹת. בְּיַצֵּד. עֲלָה בַּכֶּבֶשׂ וּפְנָה לְסוֹבֵב וּבֵא לוֹ לְקַרֵן דְּרוֹמִית מִזְרָחִית. מִזְרָחִית צְפוֹנִית. צְפוֹנִית מְעַרְבִית. מְעַרְבִית דְּרוֹמִית. שְׂרִי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד דְּרוֹמִי. וְנֶאֱכָלִין לְפָנִים מִן הַקְּלָעִים. לְזִכְרֵי כְּהֵנָה. בְּכָל מֵאֲכָל. לְיוֹם וּלְיֹלָה עַד חֲצוֹת:

יְהִי רָצוֹן מִלְּפָנֶיךָ. יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ. אִם נִתְחַיְבֵתִי חֲטָאת שְׁתֵּהא אֲמִירָה זֹו מִרְצָה לְפָנֶיךָ כְּאֵלֹו הַקְּרָבֵתִי חֲטָאת:

הָעוֹלָה קִדָּשׁ קִדָּשִׁים. שְׁחִיטָתָהּ בַּצָּפוֹן וְקָבֹל דָּמָהּ בְּכָלִי שָׂרֵת בַּצָּפוֹן. וְדָמָהּ טָעוֹן שְׁתֵּי מִתְּנָוֹת שֶׁהֵן אַרְבַּע. וְטָעוֹנָה הַפֶּשֶׁט וְנִתְנוּחַ וְכִלְיֵי לְאִשִּׁים:

“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.

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 *Cohanim*, 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 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 *Cohanim*, except that these elevated portions were eaten only by the *Cohanim*, their wives, their children, and their servants.

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

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 *Cohanim*, 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 *Cohanim*, whereas the *maaser* could be eaten by anyone. Both could be eaten anywhere in Yerushalayim and cooked in any

יהי רצון פאלו הקרבתי עולה:

זְבַחֵי שְׁלָמִי צְבוּר וְאֲשָׁמוֹת. אֵלוֹ הֵן אֲשָׁמוֹת. אֲשֵׁם גְּזֵלוֹת. אֲשֵׁם מְעִילוֹת. אֲשֵׁם שְׁפָחָה חֲרוּפָה. אֲשֵׁם נְזִיר. אֲשֵׁם מְצוּרָע. אֲשֵׁם תְּלוּי. שְׁחִיטָתָן בְּצִפּוֹן וְקִבּוּל דָּמָן בְּכָלִי שְׂרֵת בְּצִפּוֹן. וְדָמָן טָעוֹן שְׁתֵּי מִתְּנוּת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין לְפָנִים מִן הַקִּלְעִים. לְזִכְרֵי כְהֻנָּה. בְּכָל מֵאֲכָל. לְיוֹם וְלַיְלָה עַד חֲצוֹת:

יהי רצון מלפניך. ואלהינו ואלהי אבותינו. אם נתחבבתי אשם שפחה חרופה או מצורע לפניך פאלו הקרבתי אשם:

הַתּוֹדָה וְאֵיל נְזִיר קִדְשִׁים קָלִים. שְׁחִיטָתָן בְּכָל מְקוֹם בְּעֶזְרָה. וְדָמָן טָעוֹן שְׁתֵּי מִתְּנוּת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין בְּכָל הָעִיר. לְכָל אָדָם. בְּכָל מֵאֲכָל. לְיוֹם וְלַיְלָה עַד חֲצוֹת: הַמּוֹרָם מֵהֶם כִּיּוֹצֵא בָהֶם. אֵלָא שֶׁהַמּוֹרָם נֶאֱכָל לְכַהֲנַיִם לְנִשְׁיָהֶם וְלַבְּנֵיהֶם וְלַעֲבָדֵיהֶם:

יהי רצון פאלו הקרבתי תודה:

שְׁלָמִים קִדְשִׁים קָלִים. שְׁחִיטָתָן בְּכָל מְקוֹם בְּעֶזְרָה. וְדָמָן טָעוֹן שְׁתֵּי מִתְּנוּת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין בְּכָל הָעִיר. לְכָל אָדָם. בְּכָל מֵאֲכָל. לְשֵׁנֵי יָמִים וְלַיְלָה אַחַד: הַמּוֹרָם מֵהֶם כִּיּוֹצֵא בָהֶם. אֵלָא שֶׁהַמּוֹרָם נֶאֱכָל לְכַהֲנַיִם לְנִשְׁיָהֶם וְלַבְּנֵיהֶם וְלַעֲבָדֵיהֶם:

יהי רצון פאלו הקרבתי שלמים:

הַבְּכוֹר וְהַמְּעֵשֶׂר וְהַפֶּסַח קִדְשִׁים קָלִים. שְׁחִיטָתָן בְּכָל מְקוֹם בְּעֶזְרָה. וְדָמָן טָעוֹן מִתְּנָה אַחַת. וּבִלְבָד שְׁיִתָּן כְּנֶגֶד הַיְסוּד. שְׁנֵה בְּאִכְלָתָן. הַבְּכוֹר נֶאֱכָל לְכַהֲנַיִם. וְהַמְּעֵשֶׂר לְכָל אָדָם. וְנֶאֱכָלִין בְּכָל הָעִיר. בְּכָל מֵאֲכָל. לְשֵׁנֵי יָמִים וְלַיְלָה אַחַד: הַפֶּסַח אֵינוֹ נֶאֱכָל אֵלָא בַלַּיְלָה. וְאֵינוֹ נֶאֱכָל אֵלָא עַד חֲצוֹת. וְאֵינוֹ נֶאֱכָל אֵלָא לְמִנּוּיָיו. וְאֵינוֹ נֶאֱכָל אֵלָא צְלִי:

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 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.

שלוש עשרה מדות

רַבִּי יִשְׁמָעֵאל אוֹמֵר. בְּשֵׁלֶשׁ עֶשְׂרֵה מְדוֹת הַתּוֹרָה נִדְרָשֶׁת בָּהֶן: (א) מִקַּל וְחִמֵּר. (ב) וּמִגִּזְרָה שְׁוֶה. (ג) מִבְּגִין אֵב מִכְּתוּב אֶחָד. וּמִבְּגִין אֵב מִשְׁנֵי כְּתוּבִים. (ד) מִכָּלֵל וּפְרָט. (ה) וּמִפְּרָט וּכְלָל. (ו) כָּלֵל וּפְרָט וּכְלָל. אִי אַתָּה דָן אֶלֶּא בְּעֵין הַפְּרָט. (ז) מִכָּלֵל שֶׁהוּא צָרִיךְ לְפָרֵט. וּמִפְּרָט שֶׁהוּא צָרִיךְ לְכָלֵל. (ח) כָּל דָּבָר שֶׁהִיא בְּכָלֵל וַיֵּצֵא מִן הַכָּלֵל לְלַמֵּד. לֹא לְלַמֵּד עַל עֲצָמוֹ יֵצֵא. אֶלֶּא לְלַמֵּד עַל הַכָּלֵל כְּלוֹ יֵצֵא. (ט) כָּל דָּבָר שֶׁהִיא בְּכָלֵל וַיֵּצֵא לְטַעוֹן טוֹעֵן אֶחָד שֶׁהוּא כְּעֵנִינוּ. יֵצֵא לְהַקְלִל וְלֹא לְהַחְמִיר. (י) כָּל דָּבָר שֶׁהִיא בְּכָלֵל וַיֵּצֵא לְטַעוֹן טוֹעֵן אַחֵר שֶׁלֹּא כְּעֵנִינוּ. יֵצֵא לְהַקְלִל וְלְהַחְמִיר. (יא) כָּל דָּבָר שֶׁהִיא בְּכָלֵל וַיֵּצֵא לְדוֹן בַּדָּבָר הַחֲדָשׁ. אִי אַתָּה יָכוֹל לְהַחְזִירוֹ לְכָלֵל עַד שֶׁיַּחְזִירוֹנוּ הַכְּתוּב לְכָלֵל בְּפְרוּשׁ. (יב) דָּבָר הַלָּמֵד מֵעֵנִינוּ. וְדָבָר הַלָּמֵד מִסּוּפוֹ. (יג) וְכֵן (נ"א וְכֵאן) שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת זֶה. עַד שְׁיָבֹוא הַכְּתוּב הַשְּׁלִישִׁי וַיְכַרִּיעַ בֵּינֵיהֶם:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם וּכְשֵׁנִים קַדְמוֹנִיּוֹת:

Thirteen Principles. These Thirteen Principles parallel the Thirteen Attributes of Mercy and therefore correspond to prayer. According to how a person merits to study and clarify the Torah according to these Thirteen Principles, he merits to attain concentrated and intensive prayer, which arouses divine compassion (see LM I, 27:4; LM I, 8:4, note #31).

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).

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 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*).

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 *Pesukey d'Zimrah* (associated with the World of *Yetzirah*), and between the *Pesukey 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).

קדיש דרבנן

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמִיּהוּ רַבָּא, (הקהל עונים: אָמֵן): בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ וְיִצְמַח פְּרֻקְנָהּ וְיִקְרַב מְשִׁיחָהּ, (הקהל עונים: אָמֵן): בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

קו"ח: יְהֵא שְׁמִיּהוּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ. וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא, (הקהל עונים: אָמֵן): לְעֵלְמָא מִן כָּל (בעשי"ת: וְלְעֵלְמָא מִכָּל) בְּרַכְתָּא וְשִׁירְתָּא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא. וְאִמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

עַל יִשְׂרָאֵל וְעַל רַבְּנָן. וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן. וְעַל כָּל מֵאן דְּעִסְקִין בְּאוּרֵיתָא. דִּי בְּאַתְרָא (קַדִּישָׁא) הָדִין וְדִי בְּכָל אֶתְרָא וְאֶתְרָא. יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא חֲנָא וְחֹסְדָא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי וּמְזוּגֵי רוּחֵי וּפְרֻקְנָא מִן קָדָם אָבוּהוֹן דִּי בְּשְׁמַיָּא וְאַרְעָא וְאִמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

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

The fact that we say Kaddish in Aramaic, the language of the Other Side and

the *kelipos*, and our declaration, 'May His Great Name be blessed in this world and all worlds,' effectively breaks the power of the *kelipos* and elevates God's glory over all dimensions (*Zohar* II, 129b).

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

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*).

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 sole 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-plane 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!

עוֹשֶׂה שְׁלוֹם (בעשי"ת: הַשְּׁלוֹם) בְּמְרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֶׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן, (הקהל עונים: אָמֵן):

ידיד נפש

יְדִיד נֶפֶשׁ אָב הַרְחֵמֵנוּ. מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ. יְרוּץ עֲבָדְךָ כְּמוֹ
אֵיל. יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָךְ. יַעֲרֵב לוֹ יְדִידוֹתֶיךָ. מְנוֹפֶת צוּף
וְכָל טַעֲמִים:

הַדּוֹר נָאָה זֵיו הָעוֹלָם. נִפְשֵׁי חוֹלֵת אֶהְבְּתֶךָ. אָנָּה אֵל נָא רַפֵּא
נָא לָהּ. בְּהִרְאוֹת לָהּ נוֹעַם זֵיוֶךָ. אֲזִי תִתְחַזַּק וְתִתְרַפֵּא. וְהִיִּתֶה לָהּ
שְׂמֵחַת עוֹלָם:

וְתִיק יִהְיֶמוּ נָא רַחֲמֶיךָ. וְחוּסָה נָא עַל בֶּן אֶהוּבְךָ. כִּי זֶה כְּמָה
נִכְסוּף נִכְסַפְתִּי לְרְאוֹת בְּתַפְאֶרֶת עֲזֶךָ. אֵלֶּה חֲמֻדָּה לְבִי. וְחוּסָה
נָא וְאֵל תִּתְעַלֵּם:

הַגָּלָה נָא וּפְרוֹס חֲבִיבִי עָלַי אֶת סִכַּת שְׁלוֹמְךָ. תִּאִיר אֶרֶץ
מִכְבוֹדְךָ. נְגִילָה וְנִשְׁמַחָה בָּךְ. מִהַר אֶהוּב כִּי בָּא מוֹעֵד וְחִנְנוּ
כִּימֵי עוֹלָם: