

**אלהי** *My God, the soul\* You placed within me is pure. You created it, You fashioned it, You breathed it into me, You safeguard it within me, and eventually You will take it from me, and restore it to me in Time to Come. As long as the soul is within me, I gratefully thank You, HASHEM, my God and the God of my forefathers, Master of all works, Lord of all souls. Blessed are You, HASHEM, Who restores souls to dead bodies.*

The chazzan recites the following blessings aloud, and the congregation responds 'Amen' to each blessing. Nevertheless, each person must recite these blessings for himself. Some people recite the blessings aloud for one another so that each one can have the merit of responding Amen many times (see commentary).

**ברוך** *Blessed\* are You, HASHEM, our God, King of the universe, Who gave the heart understanding\*<sup>1</sup> to distinguish between day and night.*

*Blessed are You, HASHEM, our God, King of the universe, for not having made me a gentile.\**

*Blessed are You, HASHEM, our God, King of the universe, for not having made me a slave.\**

Men say:

*Blessed are You, HASHEM, our God, King of the universe, for not having made me a woman.\**

Women say:

*Blessed are You, HASHEM, our God, King of the universe, for having made me according to His will.*

*Blessed are You, HASHEM, our God, King of the universe, Who gives sight to the blind.\*<sup>2</sup>*

*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.\*<sup>3</sup>*

*Blessed are You, HASHEM, our God, King of the universe, Who straightens the bent.\*<sup>2</sup>*

(1) Cf. Job 38:36. (2) Psalms 146:8. (3) v. 7.

*אלהי ... אשר ... עבד ... אשה* — *For not having made me a gentile ... a slave ... a woman.* The Torah assigns missions to respective groups of people. Within Israel, for example, the Davidic family, Kohanim, and Levites are set apart by virtue of their particular callings, in addition to their shared mission as Jews. All such missions carry extra responsibilities and call for the performance of the mitzvos associated with them. We thank God, therefore, for the challenge of improving His universe in accordance with His will. Male, free Jews have responsibilities and duties not shared by others. For this, they express gratitude that, unlike women, they were not freed from the obligation to perform the time-related commandments. This follows the

Talmudic dictum that an obligatory performance of a commandment is superior to a voluntary one, because it is human nature to resist obligations (נדרים המצוה ונעשה ממי שאינו מצוה). Women, on the other hand, both historically and because of their nature, are the guardians of tradition, the molders of character, children, and family. Furthermore, women have often been the protectors of Judaism when the impetuosity and aggressiveness of the male nature led the men astray. The classic precedent was in the Wilderness when the men — not the women — worshiped the Golden Calf. Thus, though women were not given the privilege of the challenge assigned to men, they are created closer to God's ideal of satisfaction. They express

**אלהי**, נשמה\* שנתת בי טהורה היא. אתה בראתה אתה יצרתה, אתה נפתחה בי, ואתה משמרה בקרבי, ואתה עתיד לטלה ממני, ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי, מודה אני לפניך, יהוה אלהי ואלהי אבותי, רבון כל המעשים, ארון כל הנשמות. ברוך אתה יהוה, המחזיר נשמות לפגרים מתים.

The chazzan recites the following blessings aloud, and the congregation responds 'Amen' to each blessing. Nevertheless, each person must recite these blessings for himself. Some people recite the blessings aloud for one another so that each one can have the merit of responding Amen many times (see commentary).

**ברוך**\* אתה יהוה אלהינו מלך העולם, אשר נתן לשכוי בינה\*<sup>1</sup> להבחין בין יום ובין לילה.

ברוך אתה יהוה אלהינו מלך העולם, שלא עשני גוי.\*

ברוך אתה יהוה אלהינו מלך העולם, שלא עשני עבד.\*

Women say:

ברוך אתה יהוה אלהינו מלך העולם, שלא עשני אשה.\*

Men say:

ברוך אתה יהוה אלהינו מלך העולם, פוקח עורים.\*<sup>2</sup>

ברוך אתה יהוה אלהינו מלך העולם, מלביש ערומים.

ברוך אתה יהוה אלהינו מלך העולם, מתיר אסורים.\*<sup>3</sup>

ברוך אתה יהוה אלהינו מלך העולם, זוקף כפופים.\*<sup>2</sup>

*אלהי, נשמה\* — My God, the soul ...* This prayerful blessing is an expression of gratitude to God for restoring our vitality in the morning with a soul of pure, celestial origin, and for maintaining us in life and health.

[girds Israel ...]; putting on a hat, which symbolizes the Jew's reminder that Someone is above him [crowns Israel ...]; feeling the passing of nighttime exhaustion [gives strength ... and removes sleep ...].

*Blessed.* This series of fifteen blessings is based on Berachos 60b, where the Sages teach that as one experiences the phenomena of the new day, he should bless God for providing them. For example, one thanks God for giving man the crucial ability to make distinctions in life, such as that between day and night; when he rubs his eyes and sees; when he gets dressed, and so on. Some of these phenomena are not so obvious from the text of the blessing. Among them are: sitting up and stretching [releases the bound]; getting out of bed [straightens the bent]; standing on the floor [spreads out the earth ...]; donning shoes which symbolizes man's ability to go on his way comfortably [provided me my every need]; setting out on one's destination [firms ... footsteps]; fastening one's clothing

*Azizal* teaches that each day a righteous person should endeavor to respond to a minimum of ninety blessings, four times *Kedushah* (i.e., the verse קדוש קדוש קדוש קדוש, Holy, Holy, Holy ...), ten times *Kaddish*, and to recite no less than one hundred blessings. These figures are alluded to by the letters of the word צדיק, righteous one, which have the numerical equivalents of 90, 4, 10, and 100 respectively. To assure ninety Amen responses, some people recite these fifteen blessings aloud for one another.

*Who gave the heart understanding.* The word שכיב means both heart and rooster. In the context of this blessing, both meanings are implied: the rooster crows, but man's heart reacts and understands how to deal with new situations (*Rosh*).

Blessed are You, HASHEM, our God, King of the universe, Who spreads out the earth upon the waters.\*<sup>1</sup>

Blessed are You, HASHEM, our God, King of the universe, Who has provided me my every need.

Blessed are You, HASHEM, our God, King of the universe, Who firms man's footsteps.<sup>2</sup>

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.<sup>3</sup>

Although many *siddurim* begin a new paragraph at ויהי רצון, 'And may it be Your will,' the following is one long blessing that ends at יְשׁוּעָתוֹ יִשְׂרָאֵל, '... His people Israel.'

**ברוך** Blessed are You, HASHEM, our God, King of the universe, Who removes sleep from my eyes and slumber from my eyelids. And may it be Your will,\* HASHEM, our God, and the God of our forefathers, that You accustom us to [study] Your Torah and attach us to Your commandments. Do not bring us into the power of error,\* nor into the power of transgression and sin, nor into the power of challenge, nor into the power of scorn. Let not the Evil Inclination dominate us. Distance us from an evil person and an evil companion. Attach us to the Good Inclination and to good deeds and compel our Evil Inclination to be subservient to You. Grant us today and every day grace, kindness, and mercy in Your eyes and in the eyes of all who see us, and bestow beneficent kindnesses upon us. Blessed are You, HASHEM, Who bestows beneficent kindnesses upon His people Israel.

**יהי רצון** May it be Your will,\* HASHEM, my God, and the God of my forefathers, that You rescue me today and every day from brazen men and from brazenness, from an evil man, an evil companion, an evil neighbor, an evil mishap, the destructive spiritual impediment, a harsh trial and a harsh opponent, whether he is a member of the covenant\* or whether he is not a member of the covenant.

(1) Cf. Psalms 136:6. (2) Cf. 37:23. (3) Isaiah 40:29.

**לירי חטא** — Into the power of error. Literally, the term **לירי** means into the hands of, a synonym for power.

**יהי רצון** — May it be Your will. This personal prayer was recited by Rabbi Yehudah HaNassi every day after Shacharis (Berachos 16b). It is a

prayer for protection in day-to-day dealings with one's fellow men. During the recitation, one may add his personal requests for God's help during the day (Tur).

**אברהם** — A member of the covenant, i.e., Abraham's covenant of circumcision, the emblem of Israel's bond with God.

**ברוך אתה יהוה אלהינו מלך העולם, רוקע הארץ על המים.\***

**ברוך אתה יהוה אלהינו מלך העולם, שעשה לי כל צרכי.**

**ברוך אתה יהוה אלהינו מלך העולם, המכין מצעדי גבר.\***

**ברוך אתה יהוה אלהינו מלך העולם, אוזר ישראל בגבורה.**

**ברוך אתה יהוה אלהינו מלך העולם, עוטר ישראל בתפארה.**

**ברוך אתה יהוה אלהינו מלך העולם, הנותן ליעף כח.\***

Although many *siddurim* begin a new paragraph at ויהי רצון, the following is one long blessing that ends at יְשׁוּעָתוֹ יִשְׂרָאֵל.

**ברוך** אתה יהוה אלהינו מלך העולם, המעביר שנה מעיני ותנומה מעפעפי. ויהי רצון\* מלפניך, יהוה אלהינו ואלהי אבותינו, שתרגילנו בתורתך ונדבקנו במצותיך, ואל תביאנו לא לידי חטא,\* ולא לידי עברה ועון, ולא לידי נסיון, ולא לידי בזיון, ואל תשלט בנו יצר הרע. והרחיקנו מאדם רע ומחבר רע. ונדבקנו ביצר הטוב ובמעשים טובים, וכוף את יצרנו להשתעבד לך. ותננו היום ובכל יום לחן ולחסד ולרחמים בעיניך, ובעיני כל רואינו, ותגמלנו חסדים טובים. ברוך אתה יהוה, גומל חסדים טובים לעמו ישראל.

**יהי רצון\*** מלפניך, יהוה אלהי ואלהי אבותי, שתצילני היום ובכל יום מעי פנים ומעוז פנים, מאדם רע, ומחבר רע, ומשכן רע, ומפגע רע, ומשטן המשחית, מדין קשה ומבעל דין קשה, בין שהוא בן ברית,\* ובין שאינו בן ברית.

their gratitude in the blessing כרצונו, *for having made me according to His will* (R' Munk).

**רוקע הארץ על המים** — Who spreads out the earth upon the water. By nature, water spreads and floods everything in its path, while earth tends to sink beneath the surface of the water. God formed the earth so that it remains always in place (Radak).

**יהי רצון** — And may it be Your will. As is

common in prayers, we call upon God as *the God of our forefathers*, because we wish to identify with the merit of our righteous forebears (Eitz Yosef).

When a person starts off well, his chances for future success are enhanced immeasurably. Having thanked God for giving us new life, health, and vigor at the start of a new day, we pray that He provide us the conditions to serve Him and that He remove impediments to His service (Siach Yitzchak).

**לְעוֹלָם** Always\* let a person be God-fearing privately and publicly,\* acknowledge the truth,\* speak the truth within his heart,\* and arise early and proclaim:

Master of all worlds!\* Not in the merit of our righteousness do we cast our supplications before You, but in the merit of Your abundant mercy. What are we? What is our life? What is our kindness? What is our righteousness? What is our salvation? What is our strength? What is our might? What can we say before You, HASHEM, our God, and the God of our forefathers — are not all the heroes like nothing before You, the famous as if they had never existed, the wise as if devoid of wisdom and the perceptive as if devoid of intelligence? For most of their deeds are desolate and the days of their lives are empty before You. The pre-eminence of man over beast is non-existent for all is vain.<sup>1</sup>

But we are\* Your people, members of Your covenant, children of Abraham, Your beloved, to whom You took an oath at Mount Moriah; the offspring of Isaac, his only son, who was bound atop the altar; the community of Jacob, Your firstborn son, whom — because of the love with which You adored him and the joy with which You delighted in him — You named Israel and Jeshurun.\*

**לְפִיכָךְ** Therefore, we are obliged to thank You, praise You, glorify You, bless, sanctify, and offer praise and thanks to Your Name. We are fortunate\* — how good is our portion, how pleasant our lot, and how beautiful our heritage! Chazzan— We are fortunate for we come early and stay late, evening and morning, and proclaim twice each day:

(1) Ecclesiastes 3:19.

of his fellow human beings. God made an oath to him at Mount Moriah where the Akeidah took place and where Isaac demonstrated his own devotion to God. Jacob is called God's firstborn because the Jewish nation, which bears his name, was given that title by God Himself (Exodus 4:22) and to ratify the fact that God considered Jacob, not Esau, to be the legitimate firstborn.

But we are. In contrast to the above-described futility of man, we Jews are privileged to carry on the legacy and mission of our forefathers. Abraham is described as God's beloved, which, our Sages explain, means that he sought always to make God beloved in the eyes

of his fellow human beings. God made an oath to him at Mount Moriah where the Akeidah took place and where Isaac demonstrated his own devotion to God. Jacob is called God's firstborn because the Jewish nation, which bears his name, was given that title by God Himself (Exodus 4:22) and to ratify the fact that God considered Jacob, not Esau, to be the legitimate firstborn.

Although, as noted in Tikkun Tefillah, this section of the service was compiled during a period of intense persecution, we do not feel downtrodden. To the contrary, we are fortunate to be God's Chosen People and proud to proclaim His Oneness.

**לְעוֹלָם**\* יהא אדם ירא שמים בסתר ובגלוי,\* ומודה על האמת,\* ודובר אמת בלבבו,\* וישפם ויאמר:

רבון כל העולמים,\* לא על צדקותינו אנחנו מפילים תחנונינו לפניך, כי על רחמיה הרבים. מה אנחנו, מה חיינו, מה חסדנו, מה צדקותינו, מה ישועתנו, מה כחנו, מה גבורתנו. מה נאמר לפניך, יהוה אלהינו ואלהי אבותינו, הלא כל הגבורים כאין לפניך, ואנשי השם כלא היו, וחכמים כבלי מדע, ונבונים כבלי השכל. כי רוב מעשיהם תהו, וימי חייהם הבל לפניך, ומותר האדם מן הבהמה אין, כי הכל הבל.<sup>1</sup>

אבל אנחנו עמך, בני בריכתך, בני אברהם אהבה שנשבעת לו בהר המוריה, ורע יצחק יחידו שנעקד על גב המזבח, עדת יעקב בנה בכורה, שמאבהבתך שאהבת אותו ומשמחתך ששמחת בו, קראת את שמו ישראל וישרון.\*

**לְפִיכָךְ** אנחנו חייבים להודות לך, ולשבחך, ולפארה, ולברך ולקדש ולתת שבח והודיה לשמך. אשרינו,\* מה טוב חלקנו, ומה נעים גורלנו, ומה יפה ירשתנו. אשרינו, שאנחנו משכימים ומעריבים, ערב ונקר ואומרים פעמים בכל יום:

Always. The section beginning with **לְעוֹלָם** and extending until **קְרִבְנוּ** / Offerings, is in its totality a profound and succinct summation of basic Jewish faith and loyalty to God. What is more, it is a ringing declaration of joyous pride in our Jewishness, a pride that overcomes all persecutions and that moves us to pray for the time when all will recognize the truth of the Torah's message, and we will proudly proclaim the message that the anti-Semites of the world attempt to still.

Furthermore, the declarations contained in this section represent the manner in which a Jew should conduct himself *always*, not merely on ceremonial occasions.

God-fearing privately and publicly. Some people behave piously when in the view of others, but not when their behavior goes unseen. Others are God-fearing in private but are ashamed to do so in public for fear of

being labeled as non-conformists. But the Jew must strive to be consistently God-fearing, whatever his surroundings.

[Let him] acknowledge the truth. One who seeks the truth is not ashamed to concede his errors. But if he cares more about his reputation than the truth, he will stubbornly persist in falsehood and sin.

[Let him] speak the truth within his heart. The Sages cite Rav Safra as the prototype of inner honesty (Chullin 94b and Rashi to Makkos 24a). Once, while he was praying and therefore not permitted to speak, Rav Safra was offered a satisfactory price for something he wished to sell. The buyer did not realize why Rav Safra did not respond, so he kept raising his bid. When Rav Safra finished his prayers, he insisted on accepting no more than the first offer, because in his heart he had intended to sell for that price.

## Hear, O Israel: \* HASHEM is our God, HASHEM, the One and Only.<sup>1</sup>

In an undertone—*Blessed is the Name of His glorious kingdom for all eternity.*

Some congregations complete the first chapter of the *Shema* (following paragraph) at this point, although most omit it. However if you fear that you will not recite the full *Shema* later in *Shacharis* before the prescribed time has elapsed (see *Laws* §17), recite all three chapters of *Shema* (p. 90) here.

Deuteronomy 6:5-9

**וְאָהַבְתָּ** You shall love HASHEM, your God, with all your heart, with all your soul and with all your resources. Let these matters, which I command you today, be upon your heart. Teach them thoroughly to your children and speak of them while you sit in your home, while you walk on the way, when you retire and when you arise. Bind them as a sign upon your arm and let them be tefillin between your eyes. And write them on the doorposts of your house and upon your gates.

**אַתָּה** It was You\* before the world was created, it is You since the world was created, it is You in This World, and it is You in the World to Come. Chazzan—Sanctify Your Name through those who sanctify Your Name,\* and sanctify Your Name in Your universe. Through Your salvation may You exalt and raise our pride. Blessed are You, HASHEM, Who sanctifies Your Name among the multitudes.\*

(Cong.—Amen.)

**אַתָּה** It is You Who are HASHEM, our God, in heaven and on earth and in the loftiest heavens. True — You are the First and You are the Last,\* and other than You there is no God.<sup>2</sup> Gather in those who yearn for You, from the four corners of the earth. Let all who walk the earth recognize and know that You alone are the God over all the kingdoms of the earth. You have made the heavens, the earth,<sup>3</sup> the sea, and all that is in them. Who among all Your handiwork, those above and those below, can say to You, 'What are You doing?' Our Father in Heaven, treat us with kindness for the sake of Your great Name that has been proclaimed upon us. Fulfill for us HASHEM, our God, what is written: "At that time I will bring you and at that time I will gather you in, for I will set you up for renown and praise among all the peoples of the earth, when I bring back your captivity, before your own eyes," said HASHEM."<sup>4</sup>

(1) Deuteronomy 6:4. (2) Cf. Isaiah 44:6. (3) II Kings 19:15. (4) Zephaniah 3:20.

decree was lifted, the two *Shema* recitations remained part of the regular ritual, and the one that had been recited at home was moved to this part of the synagogue service.

**אַתָּה הוּא** — It was You. The first four phrases of this prayer express the idea that God is eternal and unchanging, unaffected by time or place.

**קַדַּשׁ אֶת שְׁמֶךָ עַל מְקוֹדְשֵׁי שְׁמֶךָ** — Sanctify Your Name through those who sanctify Your Name. When originally composed, this referred to the

Jewish martyrs who had sanctified the Name through unyielding loyalty. In later times, it came to refer also to those who cling to the commandments despite hardship and temptation.

**מְקַדְּשֵׁי שְׁמֶךָ בְּרַבִּים** — Who sanctifies Your Name [some versions read שְׁמוֹ, His Name] among the multitudes. May the time come when no Jew need ever fear to express his Jewishness openly.

**רִאשׁוֹן ... אַחֲרוֹן** — The First ... the Last. We mean

## שְׁמַע יִשְׂרָאֵל, \* יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.<sup>1</sup>

—In an undertone בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

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דברים ו:ה

**וְאָהַבְתָּ** את יהוה אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם, עַל לִבְבְּךָ. וְשִׁנַּנְתָּם לְבִנְיָךְ, וְדִבַּרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וְקָשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֶטֶפֶת בֵּין עֵינֶיךָ. וְכָתַבְתָּם עַל מְזוֹזֵי בֵיתְךָ וּבִשְׁעֶיךָ.

**אַתָּה הוּא**\* עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אַתָּה הוּא מְשַׁנְבְּרָא הָעוֹלָם, אַתָּה הוּא בְּעוֹלָם הַזֶּה, וְאַתָּה הוּא לְעוֹלָם הַבָּא. \* קַדַּשׁ אֶת שְׁמֶךָ עַל מְקוֹדְשֵׁי שְׁמֶךָ, \* וְקַדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָמְךָ. וּבִישׁוּעָתְךָ תָּרִים וְתִגְבֶּיָה קִרְנֵנוּ. בְּרוּךְ אַתָּה יְהוָה, מְקַדַּשׁ אֶת שְׁמֶךָ בְּרַבִּים.\* (Cong.—Amen.)

**אַתָּה הוּא** יְהוָה אֱלֹהֵינוּ, בְּשָׁמַיִם וּבָאָרֶץ וּבְשָׁמַיִם הַשָּׁמַיִם הָעֲלִיּוֹנִים. אַמֶּת, אַתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן,\* וּמִבְּלַעֲדֶיךָ אֵין אֱלֹהִים.<sup>2</sup> קַבֵּץ קִנְיָה מֵאַרְבַּע בְּנוֹת הָאָרֶץ. וְיִכְרוּ וְיִדְּעוּ כָּל בָּאֵי עוֹלָם כִּי אַתָּה הוּא הָאֱלֹהִים לְבָדְךָ לְכָל מְמַלְכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,<sup>3</sup> אֶת הַיָּם, וְאֶת כָּל אֲשֶׁר בָּם. וּמִי בְּכָל מַעֲשֵׂה יָדְךָ בְּעֲלִיּוֹנִים אוֹ בְּתַחְתּוֹנִים שִׁיאֲמַר לָךְ, מַה תַּעֲשֶׂה. אָבִינוּ שֶׁבְּשָׁמַיִם, עָשָׂה עִמָּנוּ חֶסֶד בְּעִבּוֹר שְׁמֶךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְנִקְּיָם לָנוּ יְהוָה אֱלֹהֵינוּ מִהַ שְׁפָתוֹב: בָּעֵת הַהִיא אָבִיא אֲתָכֶם, וּבָעֵת קִבְּצִי אֲתָכֶם, כִּי אֲתֵן אֲתָכֶם לְשֵׁם וּלְתִהְיֶיךָ בְּכָל עַמֵּי הָאָרֶץ, בְּשׁוּבֵי אֶת שְׁבוּתֵיכֶם לְעִינֵיכֶם, אָמַר יְהוָה.<sup>4</sup>

**שְׁמַע יִשְׂרָאֵל** — Hear, O Israel. During the middle of the fifth century the Persian king, Yezdegerd II, forbade the Jews to observe the Sabbath and to recite the *Shema*. His purpose was to eradicate belief in Hashem as the Creator (which is symbolized by the Sabbath) and in His Oneness, as it is proclaimed in the *Shema*. To insure that the *Shema* would not be read in defiance of his decree, the king stationed guards in the synagogue for the first quarter of the day,

when the *Shema* must be read. To counteract his design, the Sages instituted two recitations of the first verse of *Shema*: the one here, which was to be recited at home, and another one as part of the Sabbath *Kedushah* of *Mussaf* (see p. 464). Although these services contain only the first verse of the *Shema*, this is sufficient to fulfill the *Shema* obligation in cases of extreme emergency (*Berachos* 13b). Even when Yezdegerd was killed in response to the prayers of the Sages and his



and that night until midnight. The [priestly] portion separated from them\* is treated like them, except that that portion may be eaten only by the Kohanim, their wives, children and slaves.

[7] **שְׁלָמִים** The peace-offerings\* are offerings of lesser holiness. Their slaughter is anywhere in the Courtyard, and their blood requires two applications that are equivalent to four. They are eaten throughout the City [of Jerusalem] by anyone, prepared in any manner, for two days and one night. The [priestly] portion separated from them is treated like them, except that that portion may be eaten only by the Kohanim, their wives, children and slaves.

[8] **הַבְּכֹר** The firstborn and tithe of animals and the Pesach-offering are offerings of lesser holiness. Their slaughter is anywhere in the Courtyard, and their blood requires a single application,\* provided he applies it above the base. They differ in their consumption: The firstborn is eaten by Kohanim, and the tithe by anyone. They are eaten throughout the City [of Jerusalem], prepared in any manner, for two days and one night. The Pesach-offering is eaten only at night and it may be eaten only until midnight; it may be eaten only by those registered for it;\* and it may be eaten only if roasted.

Introduction to Sifra

**רַבִּי יִשְׁמָעֵאל** Rabbi Yishmael says: Through thirteen rules is the Torah elucidated: (1) Through a conclusion inferred from a lenient law to a strict one, and vice versa; (2) through tradition

why such use of these thirteen rules is called **רִכּוּשׁ**, which implies investigation and seeking out; we seek to elicit principles and laws from the sometimes cryptic words of the Torah.

This particular *baraisa* is the introduction to *Sifra*, a midrashic work that exhaustively interprets the Book of Leviticus. Since most of *Sifra* is of a halachic nature, it was natural that it be introduced with a listing of the principles of halachic interpretation. And since *Sifra* deals mainly with the Temple service, this *baraisa* is particularly apt for this section of *Shacharis*.

#### •§ The Oral Law

The Torah was composed by God according to the rules of logic and textual analysis contained in Rabbi Yishmael's *baraisa*. (These rules are also known as hermeneutic principles.) The oral tradition governs the way in which these rules are applied and we have no authority to use them in a manner that contradicts or is not sanctioned by the Oral Law. Thus, when we speak of Rabbinic exegesis, or the way in which the Torah is expounded, we do not speak of the invention of new laws, but of the means by which the Oral Law was implied in the Torah itself. It should also be noted that the great majority of the laws

were handed down for many centuries from teacher to student, and they were well known without a need to search for their Scriptural sources. Consequently, in the Talmud era when the Sages attempted to set forth the Scriptural derivation of such well-known laws as the use of an esrog or the law that an eye-for-an-eye refers to monetary compensation, there were disputes concerning the exact Scriptural interpretations although the laws were familiar.

#### •§ The Thirteen Rules

The following is a brief explanation with illustrations of the Thirteen Rules by means of which the Torah is expounded:

(1) **קל וחמור**. Logic dictates that if a lenient case has a stringency, the same stringency applies to a stricter case. Another way of putting it is that laws can be derived from less obvious situations and applied to more obvious ones. For example, if it is forbidden to pluck an apple from a tree on festivals (when food may be prepared by cooking and other means that may be prohibited on the Sabbath) surely plucking is forbidden on the Sabbath. Conversely, if it is permitted to slice vegetables on the Sabbath, it is surely permitted on festivals.

וְלִילָה, עַד חֲצוֹת. הַמוֹרָם מֵהֶם\* כִּיּוֹצֵא בָהֶם, אֲלֵא שֶׁהַמוֹרָם נֶאֱכָל לַכֹּהֲנִים, לְנִשְׁיָהֶם וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם.

[ז] **שְׁלָמִים**\* קָרְשִׁים קָלִים. שְׁחִיטָתָן בְּכָל מָקוֹם בְּעֶזְרָה, וְדָמָן טֵעוֹן שְׁתֵּי מִתְנוֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין בְּכָל הָעִיר, לְכָל אָדָם, בְּכָל מֵאֵכָל, לְשָׁנֵי יָמִים וְלִילָה אַחֵר. הַמוֹרָם מֵהֶם כִּיּוֹצֵא בָהֶם, אֲלֵא שֶׁהַמוֹרָם נֶאֱכָל לַכֹּהֲנִים, לְנִשְׁיָהֶם וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם.

[ח] **הַבְּכֹר** וְהַמַּעֲשֵׂר וְהַפֶּסַח קָרְשִׁים קָלִים. שְׁחִיטָתָן בְּכָל מָקוֹם בְּעֶזְרָה, וְדָמָן טֵעוֹן מִתְנָה אַחַת,\* וּבִלְבָד שִׁיתָן בְּנֶגֶד הַיִּסּוּד. שְׁנָה בְּאִכִּילָתָן: הַבְּכֹר נֶאֱכָל לַכֹּהֲנִים, וְהַמַּעֲשֵׂר לְכָל אָדָם. וְנֶאֱכָלִין בְּכָל הָעִיר, בְּכָל מֵאֵכָל, לְשָׁנֵי יָמִים וְלִילָה אַחֵר. הַפֶּסַח אֵינוֹ נֶאֱכָל אֲלֵא בְלִילָה, וְאֵינוֹ נֶאֱכָל אֲלֵא עַד חֲצוֹת, וְאֵינוֹ נֶאֱכָל אֲלֵא לְמִנּוּי\*, וְאֵינוֹ נֶאֱכָל אֲלֵא צֵלִי.

ברייטא דר' ישמעאל — ספרא, מתיחא

**רַבִּי יִשְׁמָעֵאל** אומר: בשלש עשרה מדות התורה נדרשת בהן. (א) מקל וחמור; (ב) ומגזירה

before the slaughter. [See Exodus 12:4.] In the case of all other offerings, any qualified person may partake of the flesh.

before the slaughter. [See Exodus 12:4.] In the case of all other offerings, any qualified person may partake of the flesh.

#### •§ Rabbi Yishmael / רַבִּי יִשְׁמָעֵאל

As noted above, the Sages prefaced *Shacharis* with selections from Scripture, Mishnah, and Gemara. As used in the Talmud, Mishnah means a listing of laws and Gemara means the logic behind and the application of the laws. As a selection from Gemara, the Sages chose one that gives the thirteen methods used in Scriptural interpretation. This passage is a *baraisa* [literally outside], meaning that it is one of the countless Talmudic teachings that was 'left out' of the Mishnah when that basic compendium of laws was formulated. Though not part of the Mishnah, the *baraisas* are authoritative and are cited by the Gemara constantly. Unlike most *baraisas* which are statements of law, this one is a basic introduction to an understanding of the derivation of the laws. It shows us how the very brief statements of the Torah can be 'mined' to reveal a host of principles and teachings. This is

7. **שְׁלָמִים** — Peace-offerings. The peace-offerings may be eaten for two days and the night between them, while thanksgiving-offerings (mishnah 6) are eaten for only one day and a night.

8. **תֵּעוֹן שְׁתֵּי מִתְנוֹת** — Their blood requires a single application. Unlike all the offerings mentioned above, the offerings mentioned in this mishnah do not require multiple applications of blood. The *base*, is a part of the Altar, one cubit high and one cubit wide, that juts out along the entire lengths of the west and north walls, but only one cubit along the south and east walls. The blood may be applied only to a part of the Altar wall that is directly above the base.

— The Pesach-offering ... by those registered for it. Those who eat from a particular Pesach-offering must reserve their share in it

that similar words in different contexts are meant to clarify one another; (3) through a general principle derived from one verse, and a general principle derived from two verses; (4) through a general statement limited by a specification; (5) through a general statement broadened by a general statement; (6) through a general statement followed by a specification followed, in turn, by another general statement — you may only infer whatever is similar to the specification; (7) when a general statement requires a specification or a specification requires a general statement to clarify its meaning; (8) anything that was included in a general statement, but was then singled out from the general statement in order to teach something, was not singled out to teach only about itself, but to apply its teaching to the entire generality; (9) anything that was included in a general statement, but was then singled out to discuss a provision similar to the general category, has been singled out to be more lenient rather than more severe; (10) anything that was included in a general statement, but was then singled out to discuss a provision not similar to the general category, has been singled out both to be more lenient and more severe; (11) anything that was included in a general statement, but was then singled out to be treated as a new case, cannot be returned to its general statement unless Scripture returns it

because it could be taken to mean that it can be poured into an enclosed pot or covered with wood or some other solid. Therefore, with dirt is needed to indicate that the covering must be a soft substance that can easily mix with the blood. Accordingly, it is not a 'specification' in the sense of principle 4, but a clarification (*Chullin* 88b).

(8) ... *כל דבר שהיה בכלל ונצא ... ללמד* ... This principle is best explained by an example. The Torah (*Leviticus* 7:19) forbids the eating of sacrificial meat by anyone who is *טמא*, ritually contaminated. The very next verse singles out the *שלמים*, peace-offering, and states that a contaminated person who eats of it is liable to *כרת*, spiritual excision. This principle teaches that the peace-offering is not an exception to the general rule; rather that the punishment specified for the peace-offering applies to all offerings.

(9) ... *הנצא לטעון ... כענינו* ... Again, this principle requires an example. In imposing the death penalty on a murderer (*Leviticus* 24:21), the Torah does not differentiate between premeditated and careless murders. Then the Torah describes a person who chops wood carelessly with the result that someone is killed by a flying piece of wood. Although this case would seem to require the death penalty discussed earlier, the Torah requires such a murderer to go into exile. This principle teaches

that he has been singled out for lenient treatment, meaning that his exile is instead of the death penalty, not in addition to it.

(10) ... *הנצא לטעון ... שלא כענינו* ... After describing the laws regulating a Jewish indentured servant (*עבד עברי*) who goes free after six years of service (*Exodus* 21:1-6), the Torah turns to a Jewish indentured maidservant — who should have been included with her male counterpart. Instead, the Torah says of her that her avenues of going free are entirely unlike those of the male. This has lenient applications, for she may go free even before six years of service (upon the onset of puberty or the death of her master) and it also has a stringent application, for her master can betroth her against her will to himself or to his son (see *Exodus* 21:7-11).

(11) ... *הנצא לדון* ... A Kohen's entire family is permitted to eat *terumah* (the priestly tithe), but if his daughter marries a non-Kohen, she is no longer permitted to eat *terumah* (*Leviticus* 22:11,12). What if she is widowed or divorced and returns to her father's household? Since marriage had removed her from the permitted status of the rest of the family, she would not have been permitted to eat *terumah* again unless the Torah had specifically returned her to the family group (which it did, *ibid.* 22:13).

שנה; (ג) מבנין אב מכתוב אחד, ומבנין אב משני כתובים; (ד) מכלל ופרט; (ה) ומפרט וכלל; (ו) כלל ופרט וכלל, אי אתה דן אלא בעין הפרט; (ז) מכלל שהוא צריך לפרט, ומפרט שהוא צריך לכלל; (ח) כל דבר שהיה בכלל ונצא מן הכלל ללמד, לא ללמד על עצמו ונצא, אלא ללמד על הכלל כולו ונצא; (ט) כל דבר שהיה בכלל ונצא לטעון טוען אחד שהוא כענינו, ונצא להקל ולא להחמיר; (י) כל דבר שהיה בכלל ונצא לטעון טען אחר שלא כענינו, ונצא להקל ולהחמיר; (יא) כל דבר שהיה בכלל ונצא לדון בדבר החדש, אי אתה יכול להחזירו לכלל, עד שיחזירנו הכתוב

(2) *גורא שנה*. In strictly limited cases, the Sinaitic tradition teaches that two independent laws or cases are meant to shed light upon one another. The indication that the two laws are complementary can be seen in two ways: (a) The same or similar words appear in both cases, e.g., the word *במועד*, in its proper time (*Numbers* 28:2), is understood to indicate that the daily offering must be brought even on the Sabbath. Similarly, the same word in the context of the Pesach-offering (*Numbers* 9:2) should be interpreted to mean that it is offered even if its appointed day, too, falls on the Sabbath (*Pesachim* 66a); (b) When two different topics are placed next to one another (this is also called *comparison*), e.g., many laws regarding the technical processes of divorce and betrothal are derived from one another because Scripture (*Deuteronomy* 24:2) mentions divorce and betrothal in the same phrase by saying ... *והייתה לאיש אחר* ... and become betrothed to another man. This juxtaposition implies that the two changes of marital status are accomplished through similar legal processes (*Kiddushin* 5a).

(3) *בנין אב* ... A general principle derived from one verse is applied to all cases that logically appear to be similar. This rule is also known as a *lit. 'what do we find?'* For example, since the Torah specifies that one may not marry even his maternal half sister, this *בנין אב* dictates that the prohibition against marrying one's father's sister applies equally to his father's maternal half sister (*Yevamos* 54b). The same rule applies when two different verses shed light on one another. Similar situations may be derived from the combination of the two verses.

(4) *כל ופרט*. When a generality is followed by a specific, the law is applied only to the specific. For example, in listing the animals from which sacrificial offerings may be brought, the Torah says: *From the [domestic] animals, from the*

*cattle and sheep/goats (Leviticus 1:2)*. This rule teaches that no animals but cattle and sheep/goats may be used. In such cases the generality [i.e., domestic animals] is mentioned only to teach that no part of the species is included in the law except for the specified items.

(5) *פרט וכלל*. This is the reverse of the above case. In describing the obligation to return lost objects, the Torah says that one should return: *His donkey ... his garment ... any lost object (Deuteronomy 22:3)*. The concluding generality teaches that there are no exceptions to this rule.

(6) *כלל ופרט וכלל* ... The difference between this rule and *כלל ופרט* (rule 4), is that here the Scriptural phrase is concluded by a general statement. The two general statements imply that everything is included while the specific items in the middle imply that only they are meant. The apparent contradiction is resolved this way: Everything is included, provided it is essentially similar to the items specified. For example, in the verse imposing a fine on a thief, there are two general terms — *for any matter of dishonesty and for any lost item* — implying that the thief is liable no matter what he has taken. However, sandwiched between these general terms, a number of specific items are mentioned: *an ox ... or a garment (Exodus 22:8)*. This teaches that the fine applies to any movable object that has intrinsic value, but not to real estate, which is not movable, or to contracts, which testify to a debt, but have no intrinsic value (*Bava Metzia* 57b).

(7) *כלל שהוא צריך לפרט* ... This rule tells us that the principles of *כלל ופרט* and *פרט וכלל* (numbers 4 and 5 above) do not apply in cases where the introductory general statement or specification requires further clarification for its meaning to be clear. For example, the Torah commands that after slaughtering fowl or non-domesticated kosher animals, *he is to cover [its blood] with dirt (Leviticus 17:13)*. The generalization to cover requires clarification

explicitly to its general statement; (12) a matter elucidated from its context, or from the following passage; (13) similarly, two passages that contradict one another — until a third passage comes to reconcile them.

**יהי רצון** May it be Your will, HASHEM, our God and the God of our forefathers, that the Holy Temple be rebuilt, speedily in our days, and grant us our share in Your Torah, and may we serve You there with reverence as in days of old and in former years.

### THE RABBIS' KADDISH

In the presence of a minyan, mourners recite the Rabbis' Kaddish (see Laws §120-121).

[A transliteration of this Kaddish appears on page 1042.]

**יתגדל** May His great Name grow exalted and sanctified\* (Cong.—Amen.\*) in the world that He created as He willed.\* May He give reign to His kingship in your lifetimes\* and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon.\* Now respond: Amen.

(Cong.—Amen. May His great Name be blessed forever and ever.)

May His great Name\* be blessed forever and ever.

Blessed,\* praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong.—Blessed is

May His great Name grow exalted and sanctified. The ultimate sanctification of God's Name will come when Israel is redeemed; in this sense Kaddish is a plea for the final Redemption. It is also an expression of Israel's mission to bring recognition of His sovereignty to all people on earth. This mission is incumbent primarily upon the community as a whole, and Kaddish is therefore recited only in the presence of a minyan [a quorum of ten males over bar mitzvah] (R' Munk).

Amen. The word Amen, is the listener's acknowledgment that he believes in what the reader has just said. It is derived from the same root as אמונה, faithfulness (Tur, Orach Chaim 124). Additionally, it stands for מלך אל מלך, God, the trustworthy King (Shabbos 119b).

In the world that He created as He willed. God had His concept of a perfect world before He began creation. Then He began to create in accordance with His prior will (Ran). Or it refers to the future. Only then will mankind function in accordance with God's original intention (R' Yehudah ben Yakar).

In your lifetimes. The one reciting the Kaddish expresses the hope that his fellow congregants may all live to witness the Redemption of Israel and the sanctification of

God's Name (Abudraham).

Swiftly and soon. May the travail preceding the Messianic epoch be over swiftly and not be drawn out; and may it begin very soon (Aruch HaShulchan).

May His great Name ... The Talmud stresses in several places that the response, יהא שמה רבא, May His great Name..., has an enormous cosmic effect. Indeed, the halachah states that an opportunity to respond to Kaddish takes precedence over an opportunity to respond to any other prayer, even Kedushah and Borchu. Consequently, if Kaddish is about to be recited in one room and Kedushah in another, one should go to hear Kaddish (Mishnah Berurah 56:6).

The Talmud (Shabbos 19b) teaches that one must respond רבא שמה רבא 'with all his power,' meaning his total concentration (Rashi, Tosafos). Though it is preferable to raise one's voice when saying it, one should not say it so loudly that he will invite ridicule (R' Yonah). And it must be enunciated clearly (Maharal).

Blessed. This begins a series of praises that continue the central theme of Kaddish: namely that in time to come God's greatness will be acknowledged by all of mankind (Emek Berachah).

לכללו בפרוש; (יב) דבר הלמד מענינו, ודבר הלמד מסופו; (יג) וכן שני כתובים המכחישים זה את זה, עד שיבוא הכתוב השלישי ויכריע ביניהם.

**יהי רצון** מלפניך, יהוה אלהינו ואלהי אבותינו, שיבנה בית המקדש במהרה בימינו, ונתן חלקנו בתורתך. ושם נעבדך ביראה בימי עולם וכשנים קדמוניות.

### קדיש דרבנן

In the presence of a minyan, mourners recite קדיש דרבנן. See Laws §120-121.

**יתגדל** ויתקדש שמה רבא. (Cong.—אמן.) בעלמא די ברא כרעותה. וימליך מלכותה, בתיכון\* וביומיון\* ובחיי דכל בית ישראל, בעגלא ובזמן קריב\*. ואמרו: אמן. (Cong.—אמן. יהא שמה רבא מברך לעלם ולעלמי עלמיא.)

יהא שמה רבא\* מברך לעלם ולעלמי עלמיא.

יתברך\* וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא בריך הוא (Cong.—ברוך הוא)

In the Ten Commandments, the Torah commands, 'You shall not steal.' The Sages derive from the context that the theft in question must be a capital offense since the injunction against stealing is preceded by the commandments not to kill and not to commit adultery with a married woman which are both capital offenses. The only theft for which someone can receive the death penalty is kidnapping a fellow Jew and treating him as a slave. Thus, You shall not steal refers to kidnapping.

Another form of contextual clarification is that which is found in Leviticus 14:34,35. First the Torah teaches that a house with a 'leprous' spot must be torn down. From the end of the passage — which describes the cleansing of the stone, wood and mortar of the house — we derive that this law applies only to houses made of stone, wood, and mortar.

Two verses may seem to be contradictory, until a third verse explains that each of the two has its own application. After being commanded to remove Isaac from the altar, Abraham asked God to explain two contradictory verses. First God said that Isaac would be the forefather of Israel (Genesis 21:12) and then He commanded that Abraham slaughter him (ibid. 22:2). God explained that the wording of

the command was to place Isaac on the altar, but not to slaughter him on it (Midrash to Genesis 22:12). Thus, there is no contradiction.

May it be Your will ... that the Holy Temple be rebuilt. Having substituted the laws of the offerings for the actual Temple service, we pray that we may soon be able to offer them in the rebuilt Temple.

### The Rabbis' Kaddish / קדיש דרבנן

Whenever ten or more Israelites engage in the study of the Oral Law — for example, Mishnah, Halachah, and even Midrash or Aggadah — one of them recites the Rabbis' Kaddish [upon conclusion of the study] (Rambam, Nussach HaKaddish). Many commentators maintain that it is recited only after Midrashic material or Scriptural exegesis. Magen Avraham, therefore, rules that unless Scriptural verses have been expounded upon, as in the above section of Shacharis, a brief Aggadic passage should be taught after halachic study in order that this Kaddish may be recited. It has become customary in most communities for this Kaddish to be recited by mourners.

[A full commentary and Overview appear in the ArtScroll Kaddish.]

He) — (From Rosh Hashanah to Yom Kippur add: *exceedingly*) *beyond\* any blessing\* and song, praise and consolation that are uttered in the world. Now respond: Amen.* (Cong.—Amen.)

Upon Israel, upon the teachers,\* their disciples and all of their disciples and upon all those who engage in the study of Torah, who are here or anywhere else;\* may they and you have\* abundant peace, grace, kindness, and mercy,\* long life, ample nourishment, and salvation from before their Father Who is in Heaven\* (and on earth). Now respond: Amen. (Cong.—Amen.)

May there be abundant peace from Heaven, and (good) life, upon us and upon all Israel. Now respond: Amen. (Cong.—Amen.)

Take three steps back. Bow left and say, 'He Who makes peace ...'; bow right and say, 'may He ...'; bow forward and say, 'and upon all Israel ...'. Remain standing in place for a few moments, then take three steps forward.

He Who makes peace in His heights, may He, in His compassion, make peace upon us, and upon all Israel. Now respond: Amen. (Cong.—Amen.)

ON THE SABBATH AND FESTIVALS CONTINUE ON PAGE 368.

#### INTRODUCTORY PSALM TO PESUKEI D'ZIMRAH

Psalm 30

**מְזֻמָּר** A psalm — a song for the inauguration of the Temple\* — by David. I will exalt You, HASHEM, for You have drawn me up and not let my foes rejoice over me. HASHEM, my God, I cried out to You and You healed me. HASHEM, You have raised my soul from the lower world,\* You have preserved me from my descent to the Pit.

between are provided for through חסדא kindness (R' Hirsch).

— Or, these are characteristics that we hope to have: חסדא, grace, is the quality that makes a person beloved by others; חסדא, kindness, refers to a generous, considerate human being who is kind to others, even the undeserving; רחמין, mercy, is the quality of compassion by which one withholds punishment even when a wrongdoer has earned it (Siach Yitzchak).

אֲבוּהוֹן דִּי בְּשִׁמְיָא — Their Father Who is in Heaven. Some Siddurim add the word נְחָמָא, and on earth, an addition which, although rejected by some commentators, is used in many congregations.

Talmudical passages regarding the offerings. Additionally, מְזֻמָּר is an appropriate introduction to the morning psalms of praise because of its emphasis in the faith that God rescues from even the most hopeless situations (R' Munk).

חֲנֻכַּת הַבֵּית — The inauguration of the Temple. How is this psalm, which deals only with David's illness, related to the dedication of the Temple? Radak explains that Solomon's eventual inauguration of the Temple represented David's vindication against the taunts and charges of his enemies. His offspring could not have gained the privilege of building the Temple if David had been a sinner.

Another explanation is that the Temple's purpose is best achieved when each individual Jew recognizes God's presence and help in his personal life. Accordingly, by never losing his faith in God, and by finally being vindicated through God's deliverance, David is the perfect embodiment of the Temple's role in the life of the nation (R' Hirsch).

ה' הֵעֲלִית מִן שְׂאוֹל נַפְשִׁי — HASHEM You have raised my soul from the lower world. R' Yerucham Levovitz notes that David speaks as if he had

#### מְזֻמָּר / Psalm 30

This psalm is not part of Pesukei D'zimrah (see below) and it did not become customary to include it in the morning prayers until the seventeenth century. Apparently, it was decided to include it in Shacharis because it was sung to inaugurate the morning Temple service, and thus is an appropriate prelude to the prayers that take the place of that service (Tikun Tefillah). It is also a fitting conclusion to the Scriptural and

— לְעֵלָא מִן כָּל — (From Rosh Hashanah to Yom Kippur substitute) לְעֵלָא וְלְעֵלָא. בְּרַכְתָּא \* וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא, וְאַמְיָרָן בְּעֵלְמָא. וְאַמְרוּ: אָמֵן. (Cong.—Amen.)

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן, וְעַל כָּל מֵאן דְּעִסְקִין בְּאַוּרֵיתָא, דִּי בְּאַתְרָא הָרִין וְדִי בְּכָל אֲתֵר וְאַתְר. יְהֵא לְהוֹן וּלְכוּן \* שְׁלָמָא רַבָּא, חֲנָא וְחֶסֶדָא וְרַחֲמִין \* וְחִיִּין אַרְיִכִין, וּמְזוּנֵי רוּיָחִי, וּפְרָקְנָא מִן קַדְמֵי אֲבוּהוֹן דִּי בְּשִׁמְיָא \* (וְאַרְעָא). וְאַמְרוּ: אָמֵן. (Cong.—Amen.)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמִיָּא, וְחִיִּים (טוֹבִים) עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאַמְרוּ: אָמֵן. (Cong.—Amen.)

Take three steps back. Bow left and say ... עֲשֶׂה; bow right and say ... נְחָמָא; bow forward and say ... אָמֵן. Remain standing in place for a few moments, then take three steps forward.

עֲשֶׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל. וְאַמְרוּ: אָמֵן. (Cong.—Amen.)

ON THE SABBATH AND FESTIVALS CONTINUE ON PAGE 368.

#### INTRODUCTORY PSALM TO PESUKEI D'ZIMRAH

תהלים ל

**מְזֻמָּר** שִׁיר חֲנֻכַּת הַבֵּית \* לְדָוִד. אֲרוּמָמְךָ יְהוָה כִּי דִלִיתָנִי, וְלֹא שִׁמְחָת אֹיְבֵי לִי. יְהוָה אֱלֹהֵי, שְׁנִיעִתִּי אֵלֶיךָ וְתִרְפָּאֲנִי. יְהוָה הֵעֲלִית מִן שְׂאוֹל נַפְשִׁי, חִייתָנִי מִיָּרְדֵי בּוֹר.

Beyond any blessing. No words or ideas can praise God adequately.

Exceedingly beyond [lit. beyond and beyond]. During ימי תשובה, the Ten Days of Repentance [from Rosh Hashanah to Yom Kippur], the word לְעֵלָא is repeated to stress that God's majesty is even more pronounced during this period of judgment than it is all year around. The two words מִן כָּל are contracted into the single word לְעֵלָא. This is done to keep the total number of words in this section of Kaddish at twenty-eight, the number of human experiences listed in Ecclesiastes 3:2-8: A time to be born and a time to die ... a time for war and a time for peace. The underlying theme is that in every stage of life and every form of existence, man must search for the way to utilize it to serve God. [In some congregations the conjunctive ו, and, is omitted and the phrase reads לְעֵלָא.]

Upon Israel, (and) upon the teachers. It is because of this section that this Kaddish is called the Rabbis' Kaddish. Though this is a prayer for the benefit of the Torah community, it begins with mention of Israel.

Any prayer for Torah scholars is a prayer for the nation, because Israel's welfare depends on Torah study (R' Hirsch).

Who are here or anywhere else. The references to all the various places are meant to imply that every town and neighborhood, individually, benefits from those who study Torah within it.

May they and you have. The blessing is extended not only to the Torah teachers and their students, but to all the people present in the congregation.

Grace, kindness, and mercy. [These terms are often used synonymously, but when they are used together we must assume that they have distinct meanings. Some interpretations are as follows:]

These characteristics refer to how God views us: The most deserving people are nourished through God's חסדא, grace, while at the other extreme, even the least worthy are recipients of רחמין, mercy, because He displays compassion to every living thing. Those in

Make music to HASHEM, His devout ones, and give thanks to His Holy Name. For His anger endures but a moment; life results from His favor. In the evening one lies down weeping, but with dawn — a cry of joy! I had said in my serenity, 'I will never falter.' But, HASHEM, all is through Your favor — You supported my greatness with might; should You but conceal Your face, I would be confounded. To You, HASHEM, I would call and to my Lord I would appeal. What gain is there in my death, when I descend to the Pit? Will the dust acknowledge You? Will it declare Your truth? Hear, HASHEM, and favor me; HASHEM, be my Helper! Chazzan— You have changed for me my lament into dancing; You undid my sackcloth and girded me with gladness. So that my soul might make music to You and not be stilled, HASHEM my God, forever will I thank You.

### ✽ THE MOURNER'S KADDISH ✽

In the presence of a minyan, mourners recite קדיש יתום, the Mourner's Kaddish (see Laws §119):  
[A transliteration of this Kaddish appears on page 1043.]

**יתגדל** May His great Name grow exalted and sanctified (Cong.—Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong.—Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong.—Blessed is He) — (From Rosh Hashanah to Yom Kippur add: exceedingly) beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong.—Amen.)

May there be abundant peace from Heaven, and life, upon us and upon all Israel. Now respond: Amen. (Cong.—Amen.)

Take three steps back. Bow left and say, 'He Who makes peace ...'; bow right and say, 'may He ...'; bow forward and say, 'and upon all Israel ...'. Remain standing in place for a few moments, then take three steps forward.

He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen. (Cong.—Amen.)

Throughout the Book of Psalms, most references to 'falling into the lower world' refer to this type of emotional inferno.

parent and on the *yahrzeit*, or anniversary of the death, a son is obligated to recite *Kaddish* as a source of merit for the soul of the departed. For commentary see 'The Rabbis' *Kaddish*, p. 53. A discussion of the concept and bases underlying the recitation of the Mourner's *Kaddish* appears in the ArtScroll *Kaddish*.

### ✽ קדיש יתום / MOURNERS' KADDISH ✽

For the eleven months following the death of a

זמרו ליהוה חסידיו, והודו לזכר קדשו. כי רגע באפו, חיים ברצונו, בערב ילון בכי ולבקר רנה. ואני אמרתי בשלוי, כל אמוט לעולם. יהוה ברצונך העמדתה להררי עז, הסתרת פניך הייתי נבהל. אליך יהוה אקרא, ואל אדני אתחנן. מה בצע בדמי, ברדתי אל שחת, היודך עפר, היגיד אמתך. שמע יהוה וחסני, יהוה היה עזר לי. הפכת מספדי למחול לי, פתחת שקי, ותאגרני שמחה. למען יזמרך כבוד ולא ידם, יהוה אלהי לעולם אודך.

### ✽ קדיש יתום ✽

In the presence of a minyan, mourners recite קדיש יתום:

**יתגדל** ויתקדש שמה רבא. (אמן. — Cong.) בעלמא די ברא ברעותה. וימליך מלכותה, בחייכון וביומיון ובחיי דכל בית ישראל, בעגלא ובזמן קריב. ואמרו: אמן.  
(Cong.—Amen.) יהא שמה רבא מברך לעלם ולעלמי עלמיא.  
יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרום ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא בריך הוא (Cong.—ברוך הוא) —  
לעלא מן כל (From Rosh Hashanah to Yom Kippur substitute) לעלא ולעלא מכל ברבא ושירתא תשבחתא ונחמתא, דאמירן בעלמא.  
ואמרו: אמן. (Cong.—Amen.)

יהא שלמא רבא מן שמיא, וחיים עלינו ועל כל ישראל.  
ואמרו: אמן. (Cong.—Amen.)

Take three steps back. Bow left and say ... לעלא; bow right and say ... והא; bow forward and say ... ועל כל ... אמן. Remain standing in place for a few moments, then take three steps forward.

עשה שלום במרומו, הוא יעשה שלום עלינו, ועל כל ישראל. ואמרו: אמן. (Cong.—Amen.)

already died and descended to the 'lower world,' where sinners are punished after death. From this we learn that one can suffer the anguish of purgatory even while alive! As the Talmud

(Nedarim 22a) teaches: 'Whoever becomes angry is subjected to all types of Gehinnom.' The flames of frustration, anguish, and melancholy are the equivalent of the fires of Gehinnom.

# ❖ PESUKEI D'ZIMRAH ❖

Some recite this short Kabbalistic declaration of intent before beginning Pesukei D'Zimrah:

*I now prepare my mouth to thank, laud, and praise my Creator. For the sake of the unification of the Holy One, Blessed is He, and His Presence, through Him Who is hidden and inscrutable — [I pray] in the name of all Israel.*

Pesukei D'Zimrah begins with the recital of שְׁמֹנֶה עֶשְׂרֵי, 'Blessed is He Who spoke...'

Stand while reciting שְׁמֹנֶה עֶשְׂרֵי. During its recitation, hold the two front tzitzis of the tallis (or the tallis kattan) in the right hand, and at its conclusion kiss the tzitzis and release them.

Conversation is forbidden from this point until after Shemoneh Esrei, except for certain prayer responses (see commentary, p. 59 and Laws §33-38).

**בְּרוּךְ שֶׁאָמַר** *Blessed is He Who spoke, and the world came into being\* — blessed is He. Blessed is He Who maintains creation; blessed is He Who speaks and does;\* blessed is He Who decrees and fulfills; blessed is He Who has mercy on the earth;\* blessed is He Who has mercy on the creatures; blessed is He Who gives goodly reward to those who fear Him; \*blessed is He Who lives forever and endures to eternity;\* blessed is He Who redeems and rescues\* — blessed is His Name!\* Blessed are You, HASHEM, our God, King of the universe, the God, the merciful Father,\* Who is lauded by the mouth*

endures to eternity. Not only is God's existence infinite and eternal, He endures forever, in the sense that He continues to involve Himself in the affairs of the universe.

(6) *Who redeems people from moral decline and rescues them from physical danger.* The classic example of this is the Redemption from Egypt, when God took a degraded, powerless rabble and made it a great nation.

(7) *Blessed is His Name!* The Name by which we call God can in no way express His true essence. Nevertheless, in His kindness to man, He allows us to glimpse some of His properties and express them in a Name.

*The God, the merciful Father.* We bless God with awareness that He is both all-powerful (אֵל) and filled with mercy, like a father whose behavior is a constant expression of

## ❖ Permitted responses during Pesukei D'Zimrah

From this point until after Shemoneh Esrei conversation is forbidden. During Pesukei D'Zimrah [from שְׁמֹנֶה עֶשְׂרֵי until שְׁמֹנֶה עֶשְׂרֵי, p. 82] certain congregational and individual responses [e.g., אָמֵן, after any blessing; Kaddish; Borchu; Kedushah; and the Rabbi's Modim. Additionally, one should join the congregation in reciting the first verse of the Shema, and may recite the אשר יְבָרֵךְ blessing if he had to relieve himself during Pesukei D'Zimrah.

If one is in the middle of Pesukei D'Zimrah and the congregation has already reached the Torah reading, it is preferable that he not be called to the Torah. However, if (a) one is the only Kohen or Levite present, or (b) the gabbai inadvertently called him to the Torah, then he may recite the blessings and even read the portion softly along with the Torah reader.

If after beginning Pesukei D'Zimrah one realizes that he has forgotten to recite the morning Blessings of the Torah (p. 16), he should pause to recite them, and the accompanying verses. Likewise, if he fears that he will not reach the Shema before the prescribed time (see Laws §17), he should recite all three paragraphs of Shema.

On days that Hallel (p. 632) is recited in its abridged form, if one is reciting Pesukei D'Zimrah when the congregation begins Hallel, he should pause, recite the verses of Hallel (but not the blessings that precede and follow it), then return to where he left off.

In all cases of permitted responses it is preferable to respond between psalms wherever possible. Thus, for example, if one realizes that the congregation is approaching Kedushah, he should not begin a new psalm, but should wait for the congregation to recite Kedushah, then continue his prayers.

The responses permitted above do not apply during the 'final blessing' portions of שְׁמֹנֶה עֶשְׂרֵי (i.e., בְּרוּךְ אַתָּה ה' מֶלֶךְ מְהֻלָּל בְּתַשְׁבּוּחוֹת, and בְּרוּךְ אַתָּה ה' יְשׁוּעָה, i.e., from the words ה' until the blessing's conclusion) where no interruptions are permitted.

# ❖ פסוקי זמרה ❖

Some recite this short Kabbalistic declaration of intent before beginning Pesukei D'Zimrah:

*הריני מזמין את פי להודות ולהלל ולשבח את בוראי. לשם יחוד קדש בריך הוא ושכינתיה על ידי ההוא טמיר ונעלם. בשם כל ישראל.*

Pesukei D'Zimrah begins with the recital of שְׁמֹנֶה עֶשְׂרֵי.

Stand while reciting שְׁמֹנֶה עֶשְׂרֵי. During its recitation, hold the two front tzitzis of the tallis (or tallis kattan) in the right hand, and at its conclusion kiss the tzitzis and release them.

Conversation is forbidden from this point until after Shemoneh Esrei, except for certain prayer responses (see commentary, p. 59 and Laws §33-38).

**בְּרוּךְ שֶׁאָמַר** *וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא. בְּרוּךְ עֲשֵׂה בְּרָאשִׁית, בְּרוּךְ אוֹמֵר וְעֹשֶׂה, בְּרוּךְ גּוֹזֵר וּמְקַיֵּם, בְּרוּךְ מְרַחֵם עַל הָאָרֶץ, בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו, בְּרוּךְ חַי לְעַד וְקִיָּם לְנֶצַח, בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ שְׁמוֹ. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל הָאֵב הַרְחֵמֵנוּ הַמְהִלָּל בְּפֶה*

## ❖ פסוקי זמרה / PESUKEI D'ZIMRAH ❖

The Sages taught that one should set forth the praises of God before making requests of Him (Berachos 32a). In this section of Shacharis, we concentrate on God's revelation in nature and history — on how His glory can be seen in creation and in the unfolding of events. Accordingly, many commentators relate the word פְּסוּקֵי תְהִלָּה to the verb תָּקַדַּח, prune (Leviticus 25:4). In this view, we now recite 'Verses of Pruning,' which are designed to 'cut away' the mental and spiritual hindrances to proper prayer. Thus, by focusing on God's glory all around us, we prepare ourselves for the Shema and Shemoneh Esrei, when we accept Him as our King and pray for the needs of the Jewish people.

Because it is a separate section of Shacharis with a purpose all its own, Pesukei D'Zimrah is introduced with a blessing (בְּרוּךְ שֶׁאָמַר) and concluded with a blessing (וְשִׁמְחָה). In this way, it is similar to Hallel, which is a complete unit and is therefore introduced by, and concluded with, a blessing.

## ❖ בְּרוּךְ שֶׁאָמַר / Baruch She'amar ❖

The commentators record an ancient tradition that this prayer was transcribed by the Men of the Great Assembly approximately 2400 years ago from a script that fell from heaven. The prayer contains 87 words, equal to the numerical value of 19, finest gold. This alludes to the verse (Song of Songs 5:11): רֵאשׁוּ בָתֵּם 19. His opening words [i.e., the introductory words of Pesukei D'Zimrah] were finest gold.

In recognition of its lofty status, one must stand when reciting Baruch She'amar. Kabbalists

teach that one should hold his two front tzitzis during Baruch She'amar and kiss them upon concluding the prayer. Mystically, this signifies that Baruch She'amar has an effect on 'the higher regions.'

Baruch She'amar begins with a series of phrases in which we bless seven aspects of God. Rabbi David Hoffmann, cited and explained in World of Prayer, asserts that these seven ideas are all implied by the Four-Letter Name, יהוה. That Name contains the letters of יהוה, He was, He is, He will be. It is the Name that symbolizes God's eternity, mastery of all conditions, and the fact that He brought everything into being and will carry out His will and word. The seven ideas expressed by this Name are:

(1) *Who spoke and the world came into being.* God is the Creator Who brought all of creation into being and maintains it [עוֹשֶׂה בְּרָאשִׁית] with no more than His word.

(2) *Who speaks and does.* God brings His promise into being even when people no longer seem to deserve His generosity. Conversely, He decrees and fulfills; when He warns of punishment, the sinner cannot escape unless he repents sincerely.

(3) *Who has mercy on the earth.* The Four-Letter Name also refers to Him as the merciful God, Who has compassion on the earth and all its creatures, human or otherwise.

(4) *Who gives goodly reward to those who fear Him.* His reward may not be dispensed in This World, but it will surely be dispensed in the World to Come. Whatever the case, no good deed goes unrewarded.

(5) *Who lives forever and*



of His people,\* praised and glorified by the tongue of His devout ones and His servants\* and through the psalms of David Your servant. We shall laud You, HASHEM, our God, with praises and songs. We shall exalt You, praise You, glorify You, mention Your Name and proclaim Your reign, our King, our God. Chazzan— O Unique One, Life-giver of the worlds, King Whose great Name is eternally praised and glorified. Blessed are You, HASHEM, the King Who is lauded with praises.

(Cong.— Amen.)

I Chronicles 16:8-36

**הודו** Give thanks to HASHEM,\* declare His Name,\* make His acts known among the peoples. Sing to Him, make music to Him, speak of all His wonders. Glory in His holy Name, be glad of heart, you who seek HASHEM. Search out HASHEM and His might, seek His Presence always. Remember His wonders that He wrought, His marvels and the judgments of His mouth. O seed of Israel, His servant, O children of Jacob, His chosen ones — He is HASHEM, our God, over all the earth are His judgments. Remember His covenant forever — the word He commanded for a thousand generations\* — that He made with Abraham and His vow to Isaac. Then He established it for Jacob as a statute, for Israel as an everlasting covenant; saying, 'To you I shall give the Land of Canaan, the lot of your heritage.' When you were but few in number, hardly dwelling there, and they wandered from nation to nation, from one kingdom to another people. He let no man rob them, and He rebuked kings for their sake: 'Dare not touch My anointed ones, and to My prophets do no harm.' Sing to HASHEM,\* everyone on earth, announce His salvation daily. Relate His glory among the nations, among all the peoples His wonders.

He will bring it salvation from exile and persecution. The first fifteen verses refer to the miracles of past salvations and how our Patriarchs had complete faith in God even though they had nothing to go by but His covenant and oath. The second group of fourteen verses begins with the song of gratitude that everyone will sing in Messianic times. Thus, this section parallels the theme of the morning *Shema* blessings (p. 84) in which we emphasize the redemption of the past, while the second section parallels the evening *Shema* blessings (p. 237) in which we stress the redemption of the future.

The third section of this prayer continues with a collection of verses. It is discussed on the next page, s.v. רוקמו.

**קראו בשמו** — Declare His Name. Whatever you accomplish, ascribe it to God's help, and let even the gentile nations know that God's guiding hand is everywhere (Vilna Gaon).

**לאלף דור** — For a thousand generations. God's word, i.e., His covenant with Israel lasts for a thousand generations, a poetic expression meaning forever. He sealed His covenant with Abraham, designated Isaac as Abraham's successor, and then chose Jacob over Esau, thus making Israel His chosen people everlastingly (Tzilos D'Avraham).

**שירו לה** — Sing to HASHEM. As we find repeatedly in the Prophets, in Messianic times all nations will follow Israel's lead in recognizing and serving God. The fourteen verses beginning here allude to those days. However, David also referred to a salvation that occurred in his own lifetime. The Philistines had captured the Holy Ark and destroyed the Tabernacle at Shiloh. But the presence of the Ark in the Philistine cities brought plagues upon them. Recognizing the hand of God in their suffering, the Philistines returned the Ark with a gift of tribute to God. The same will happen in future times when Israel's oppressors will recognize God's mastery.

עמו,\* משבח ומפאָר בלשון חסידיו ועבדיו,\* ובשירי דוד עבדך. נהללך יהוה אלהינו, בשבחות ובזמרות. נגדלך ונשבחך ונפאָרך ונזכיר שמך ונמליכך, מלכנו אלהינו. ייחיד, חי העולמים, מלך משבח ומפאָר עדי עד שמו הגדול. ברוך אתה יהוה, מלך מהלל בתשבחות. (אמן.— Cong.)

דברי הימים א ט: ח'ל

**הודו ליהוה**\* קראו בשמו,\* הודיעו בעמים עלילותיו. שירו לו, וזמרו לו, שיחו בכל נפלאותיו. התהללו בשם קדשו, ישמח לב מבקשי יהוה. דרשו יהוה ועזו, בקשו פניו תמיד. זכרו נפלאותיו אשר עשה, מפתיו ומשפטי פיהו. ורע ישראל עבדו, בני יעקב בחיריו. הוא יהוה אלהינו, בכל הארץ משפטינו. זכרו לעולם בריתו, דבר צוה לאלף דור.\* אשר כרת את אברהם, ושבועתו ליצחק. ויעמידה ליעקב לחק, לישראל ברית עולם. לאמר, לה אתן ארץ פגוע, חבל נחלתכם. בהיותכם מתי מספר, כמעט וגרים בזה. ויתהלכו מגוי אל גוי, ומממלכה אל עם אחר. לא הניח לאיש לעשקם, ויובח עליהם מלכים. אל תגעו במשיחי, ובנביאי אל תרעו. שירו ליהוה\* כל הארץ, בשירו מיום אל יום ישועתו. ספרו בגוים את כבודו, בכל העמים נפלאותיו.

mercy, even when he must be harsh (Siach Yitzchak).

**בפה עמו** — By the mouth of His people. The Kabbalists comment that בפה has the numerical value of 87, and alludes to the number of words in this prayer. Magen Avraham and Mishnah Berurah (51:1) favor the usage of this word. Nevertheless, some commentators feel that the word כפי, which has the same meaning, is the preferred grammatical form.

**חסידיו ועבדיו** — His devout ones and His servants. We would not dare to compose praises on our own, for we are totally inadequate to evaluate God. We praise Him with the words of the great and holy people of the past and with the psalms of David, which are the backbone of Pesukei D'zimrah (Etz Yosef).

**הודו / Give Thanks**

**שירו לה** — Give thanks to HASHEM. The first twenty-nine verses of this lengthy prayer form a jubilant song that David taught Assaf and his colleagues. Assaf and his family were musicians

and psalmists whose own compositions are included in the *Book of Psalms*. This song was intended by David to be sung when the Holy Ark was brought to Jerusalem.

According to *Seder Olam*, during the last forty-three years before Solomon inaugurated the Temple, the first fifteen of these verses were sung in the Tabernacle every day during the morning *tamid*-offering service, and the last fourteen were sung during the afternoon *tamid* service. With very minor changes, these verses are also found in *Psalms* 105:1-15, 96:2-13, and 106:47-48. [Incidentally, it is because these verses were recited during the sacrificial service that the *Nusach Sephard* ritual places *before Pesukei D'zimrah*. Given the fact that these verses relate to the offerings, they should be recited immediately after the *Korbanos* section of *Shacharis*. *Nusach Ashkenaz*, however, does not make this change, because the verses are in general praise, and thus similar to the rest of *Pesukei D'zimrah*].

In its entirety this song calls upon Israel to maintain its faith in God and its confidence that



<sup>2</sup> That HASHEM is great and exceedingly lauded, and awesome is He above all heavenly powers. Chazzan— For all the gods of the peoples are nothings — but HASHEM made heaven!\*

Glory and majesty are before Him, might and delight are in His place. Render to HASHEM, O families of the peoples, render to HASHEM honor and might. Render to HASHEM honor worthy of His Name, take an offering and come before Him, prostrate yourselves before HASHEM in His intensely holy place. Tremble before Him, everyone on earth, indeed, the world is fixed so that it cannot falter.\* The heavens will be glad and the earth will rejoice and say among the nations, 'HASHEM has reigned!' The sea and its fullness will roar, the field and everything in it will exult. Then the trees of the forest will sing with joy before HASHEM, for He will have arrived to judge the earth. Give thanks to HASHEM, for He is good, for His kindness endures forever. And say, 'Save us, O God of our salvation, gather us and rescue us from the nations, to thank Your Holy Name and to glory in Your praise!' Blessed is HASHEM, the God of Israel, from This World to the World to Come — and let the entire people say, 'Amen and praise to HASHEM!'

Chazzan— Exalt HASHEM, our God,\* and bow at His footstool; He is holy!<sup>1</sup> Exalt HASHEM, our God, and bow at His holy mountain; for holy is HASHEM, our God.<sup>2</sup>

He, the Merciful One, is forgiving of iniquity and does not destroy; frequently, He withdraws His anger, not arousing His entire rage.<sup>3</sup> You, HASHEM — withhold not Your mercy from me; may Your kindness and Your truth always protect me.<sup>4</sup> Remember Your mercies, HASHEM, and Your kindnesses, for they are from the beginning of the world.<sup>5</sup> Render might to God, Whose majesty hovers over Israel and Whose might is in the clouds. You are awesome, O God, from Your sanctuaries, O God of Israel — it is He Who grants might and power to the people, blessed is God.<sup>6</sup> O God of vengeance, HASHEM, O God of vengeance, appear! Arise, O Judge of the earth, render recompense to the haughty.<sup>7</sup> Salvation is HASHEM's, upon Your people is Your blessing, Selah.<sup>8</sup> Chazzan— HASHEM, Master of Legions, is with us, a stronghold for us is the God of Jacob, Selah.<sup>9</sup> HASHEM, Master of Legions, praiseworthy is the person who trusts in You.<sup>10</sup> HASHEM, save! May the King answer us on the day we call.<sup>11</sup>

(1) Psalms 99:5. (2) 99:9. (3) 78:38. (4) 40:12. (5) 25:6.

(6) 68:35-36. (7) 94:1-2. (8) 3:9. (9) 46:8. (10) 84:13. (11) 20:10.

and fulfillment of Messianic times. God has ordained that the world will survive (Radak).

Exalt HASHEM, our God... From this point until its end, the prayer contains a collection of verses from throughout Psalms, which Rabbi Profiat Duran, a refugee from the Spanish massacres of 1391, describes as פסוקי רחמים. Verses of Mercy, because they are

effective in pleading for God's mercy. Accordingly, they were adopted in the prayers for an end to exile and dispersion.

From Etz Yosef, World of Prayer and others, the following progression of thought emerges from these verses. Even if the Temple, His footstool, i.e., the Temple, has been destroyed, God heeds our prayers at קרשו. His holy

כי גדול יהוה ומהלל מאד, ונורא הוא על כל אלהים. ❖ כי כל אלהי העמים אלילים, (pause) ויהוה שמים עשה.\*

הוד והדר לפניו, עז וחדנה במקמו. הבו ליהוה משפחות עמים, הבו ליהוה כבוד ועז. הבו ליהוה כבוד שמו, שאו מנחה ובאו לפניו, השתחוו ליהוה בהדרת קדש. חילו מלפניו כל הארץ, אף תכון תבל כל תמוט.\* ישמחו השמים ותגל הארץ, ויאמרו בגוים, יהוה מלך. ירעם הים ומלואו, יעלץ השדה וכל אשר בו. אז ירננו עצי היער, מלפני יהוה, כי בא לשפוט את הארץ. הודו ליהוה כי טוב, כי לעולם חסדו. ואמרו הושיענו אלהי ישענו, וקבצנו והצילנו מן הגוים, להודות לשם קדשך, להשתבח בתהלתך. ברוך יהוה אלהי ישראל מן העולם ועד העולם, ויאמרו כל העם, אמן, והלל ליהוה.

❖ רוממו יהוה אלהינו והשתחוו להדם רגליו, קדוש הוא.<sup>1</sup> רוממו יהוה אלהינו והשתחוו להר קדשו, כי קדוש יהוה אלהינו.<sup>2</sup>

והוא רחום וכפר עון ולא ישחית, והרבה להשיב אפן, ולא יעיר כל חמתו.<sup>3</sup> אתה יהוה, לא תכלא רחמיה ממני, חסדך ואמתך תמיד יצרוני.<sup>4</sup> זכר רחמיה יהוה וחסדך, כי מעולם קמה.<sup>5</sup> תנו עז לאלהים, על ישראל גאנתו, ועזו בשחקים. נורא אלהים ממקדשיך, אל ישראל הוא נתן עז ותעצמות לעם, ברוך אלהים.<sup>6</sup> אל נקמות יהוה, אל נקמות הופיע. הנשא שפט הארץ, השב גמול על גאים.<sup>7</sup> ליהוה הישועה, על עמך ברכתך סלה.<sup>8</sup> ❖ יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה.<sup>9</sup> יהוה צבאות, אשרי אדם בטח בך.<sup>10</sup> יהוה הושיעה, המלך יעגנו ביום קראנו.<sup>11</sup>

But HASHEM made heaven. After having proclaimed that the gods of the nations are vain and useless nothings, David made this logical argument: the most prominent and seemingly powerful idols were the heavenly bodies — but since HASHEM made heaven, how can anyone justify worshipping His creatures in preference to Him? (Radak).

It is important to pause between אלילים

nothing [i.e., the idols] and ויהוה, but [lit. and] HASHEM. If the two words are read together, it could be understood to mean ויהוה: all of the gods ... are nothings and HASHEM, as if to say that He is like them.

— The world ... it cannot falter. Though the turbulent history of war and conflict often makes it seem as though man will destroy his planet, the climax of history will be the peace

Save Your people and bless Your heritage, tend them and elevate them forever.<sup>1</sup> Our soul longed for HASHEM — our help and our shield is He. For in Him will our hearts be glad, for in His Holy Name we trusted. May Your kindness, HASHEM, be upon us, just as we awaited You.<sup>2</sup> Show us Your kindness, HASHEM, and grant us Your salvation.<sup>3</sup> Arise — assist us, and redeem us by virtue of Your kindness.<sup>4</sup> I am HASHEM, your God, Who raised you from the land of Egypt, open wide your mouth and I will fill it.<sup>5</sup> Praiseworthy is the people for whom this is so, praiseworthy is the people whose God is HASHEM.<sup>6</sup> Chazzan— As for me, I trust in Your kindness; my heart will rejoice in Your salvation. I will sing to HASHEM, for He dealt kindly with me.<sup>7</sup>

A Psalm of thanksgiving' (Psalm 100) is recited while standing.

THIS PRAYER IS OMITTED ON EREV YOM KIPPUR, EREV PESACH AND CHOL HAMOE'D PESACH.

**מְזִמּוֹר לַתּוֹדָה** A psalm of thanksgiving,\* call out to HASHEM, everyone on earth. Serve HASHEM with gladness,\* come before Him with joyous song. Know that HASHEM, He is God, it is He Who made us and we are His, His people and the sheep of His pasture. Enter His gates with thanksgiving, His courts with praise, give thanks to Him, bless His Name. Chazzan— For HASHEM is good, His kindness endures forever, and from generation to generation is His faithfulness.

ON HOSHANAH RABBAH CONTINUE WITH **לְמַנְצָה** 'FOR THE CONDUCTOR...' (PAGE 375) AND THE SABBATH PESUKI D'ZIMRAH UNTIL PAGE 388, THEN CONTINUE HERE.

The following prayer should be recited with special intensity.

**יְהִי כְבוֹד** May the glory of HASHEM\* endure forever, let HASHEM rejoice in His works.\* Blessed be the Name of HASHEM, from this time and forever. From the rising of the sun to its setting, HASHEM's Name is praised. High above all nations is HASHEM, above the heavens is His glory.<sup>9</sup> 'HASHEM' is Your Name forever, 'HASHEM' is Your memorial\* throughout the generations.<sup>10</sup> HASHEM

(1) Psalms 28:9. (2) 33:20-22. (3) 85:8. (4) 44:27. (5) 81:11. (6) 144:15. (7) 13:6.

(8) 104:31. (9) 113:2-4. (10) 135:13.

gladness. But in Psalms 2:11 we are told to serve HASHEM with awe — how can we reconcile gladness with awe? To feel fear, respect, and awe for God is essential to spiritual growth. Once a person realizes that his fear is the beginning of a process that leads to personal greatness and bliss, even the difficulties along the way can be accepted gladly (Ikkarim).

**יְהִי כְבוֹד ה'** — May the glory of HASHEM. This is a collection of verses, primarily from Psalms, that revolves around two themes: the sovereignty of God and the role of Israel. Central to tefillah and to the purpose of creation is **מְלִכּוּת שָׁמַיִם**, the Kingship of Heaven, which means that every being exists as part of God's plan and is dedicated to His service. This idea is found in

nature itself, for, as David says lyrically, man attains awareness of God when he contemplates the beauty and perfection of the universe. The Sages chose Psalms 104:31 to begin this prayer because it was the praise proclaimed by an angel when the newly created plant world developed according to God's wishes (Chullin 60a). In other words, the 'glory' of God is revealed on earth when His will is done. Most of this prayer deals with this idea of God's glory and Kingship. The last five verses speak of God's selection of the Jewish people and pleads for His mercy and attentiveness to their prayers (see World of Prayer).

**יְהִי כְבוֹד ה'** — 'HASHEM' is Your Name ... Your memorial. The Name of God represents what He

הוֹשִׁיעָה אֶת עַמּוֹ, וּבָרַךְ אֶת נַחֲלָתָהּ, וְרַעַם וּנְשָׂאֵם עַד הָעוֹלָם.<sup>1</sup> נַפְשֵׁנוּ חִפְתָּה לַיהוָה, עֲזָרְנוּ וּמִגְנוֹנוּ הוּא. כִּי בּוֹ יִשְׁמַח לִבֵּנוּ, כִּי בְשֵׁם קֹדְשׁוֹ בְּטַחְנוּ. יְהִי חִסְדְּךָ יְהוָה עֲלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ.<sup>2</sup> הִרְאֵנוּ יְהוָה חִסְדְּךָ, וְיִשְׁעֶךָ תִּתֵּן לָנוּ.<sup>3</sup> קוֹמָה עֲזָרְתָה לָנוּ, וּפָדְנוּ לְמַעַן חִסְדְּךָ.<sup>4</sup> אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶיךָ מֵאֶרֶץ מִצְרַיִם, הִרְחֵב פִּיךָ וְאִמְלֵאֲהוּ.<sup>5</sup> אֲשֶׁרִי הָעַם שֶׁכָּבָה לּוֹ, אֲשֶׁרִי הָעַם שִׁיְהוּהוּ אֱלֹהָיו.<sup>6</sup> וְאֲנִי בְּחִסְדְּךָ בְּטַחְתִּי, יִגַּל לִבִּי בִישׁוּעָתְךָ, אֲשִׁירָה לַיהוָה, כִּי גָמַל עָלַי.<sup>7</sup>

(Psalm 100) is recited while standing.

THIS PRAYER IS OMITTED ON EREV YOM KIPPUR, EREV PESACH AND CHOL HAMOE'D PESACH.

**מְזִמּוֹר לַתּוֹדָה**\* הִרְיעוּ לַיהוָה כָּל הָאָרֶץ. עֲבְדוּ אֶת יְהוָה בְּשִׂמְחָה,\* בָּאוּ לִפְנֵינוּ בְּרִנָּה. רְעוּ כִּי יְהוָה הוּא אֱלֹהִים, הוּא עֲשָׂנוּ, וְלוֹ אֲנַחְנוּ, עֲמוֹ וְצֵאן מִרְעִיתוֹ. בָּאוּ שְׁעָרָיו בַּתּוֹדָה, חִצְרָתָיו בַּתְּהִלָּה, הוֹדוּ לוֹ, בְּרָכוּ שְׁמוֹ. כִּי טוֹב יְהוָה, לְעוֹלָם חֶסֶדוֹ, וְעַד דֹּר וָדָר אֲמוֹנָתוֹ.

ON HOSHANAH RABBAH CONTINUE WITH **לְמַנְצָה** (PAGE 374) AND THE SABBATH PESUKI D'ZIMRAH UNTIL PAGE 388, THEN CONTINUE HERE.

The following prayer should be recited with special intensity.

**יְהִי כְבוֹד**\* יְהוָה לְעוֹלָם, יִשְׁמַח יְהוָה בְּמַעֲשָׂיו.<sup>8</sup> יְהִי שֵׁם יְהוָה מְבָרָךְ, מַעֲתָה וְעַד עוֹלָם. מִמְזִרְחַ שֶׁמֶשׁ עַד מְבֹאוֹ, מְהִלֵּל שֵׁם יְהוָה. רָם עַל כָּל גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.<sup>9</sup> יְהוָה שֶׁמָּה לְעוֹלָם, יְהוָה וְכָרָךְ\* לְדֹר וָדָר.<sup>10</sup> יְהוָה

mountain. But the millions of Jews who cannot come to the Temple Mount need not fear that their prayers are in vain because God is always merciful and ready to withdraw His anger in the face of sincere prayer. Though Israel may have suffered grievously in the many places of its dispersion, God avenges it and helps those who call upon Him.

The term God's 'footstool' refers to the place on earth where He rests His glory, as we find in Isaiah 66:1: So says HASHEM, 'The heaven is My throne and the earth is My footstool.'

**מְזִמּוֹר לַתּוֹדָה** — A psalm of thanksgiving. During Temple times, a person would bring a **תּוֹדָה**, thanksgiving-offering, whenever he survived a life-threatening situation, such as a serious illness, a sea voyage, a desert journey, or captivity. This psalm was chanted during the service. However, every human being goes through any number of potential dangers in the course of his life, dangers of which he most often

is not even aware. As a daily reminder of this, the psalm of thanksgiving was inserted into the morning service.

The thanksgiving-offering was not offered on the Sabbath and Festivals, when only communal offerings could be brought. Therefore the psalm is omitted on those days. Also, the offering, which includes *chametz*, i.e., leavened loaves, may be consumed only until the midnight after it was offered. Consequently, it was not offered on the day before Pesach nor during that festival, since the *chametz* loaves could not be eaten. Similarly, it was not offered on the day before Yom Kippur because it could not be eaten that night. Therefore, the psalm is not recited on those days.

Given the theme of the psalm, its contents take on special meaning. We are joyous in our gratitude and express the conviction that God is our Maker, Shepherd, and Protector.

**יְהִי כְבוֹד ה'** — Serve HASHEM with

has established His throne in the heavens, and His kingdom reigns over all.<sup>1</sup> The heavens will be glad and the earth will rejoice,\* they will proclaim among the nations, 'HASHEM has reigned!'<sup>2</sup> HASHEM reigns,\*<sup>3</sup> HASHEM has reigned,<sup>4</sup> HASHEM shall reign for all eternity.<sup>5</sup> HASHEM reigns forever and ever, even when the nations will have perished\* from His earth.<sup>6</sup> HASHEM annuls the counsel of nations, He balks the designs of peoples.<sup>7</sup> Many designs are in man's heart, but the counsel of HASHEM — only it will prevail.<sup>8</sup> The counsel of HASHEM will endure forever, the designs of His heart throughout the generations.<sup>9</sup> For He spoke and it came to be; He commanded and it stood firm.<sup>10</sup> For HASHEM selected Zion, He desired it for His dwelling place.<sup>11</sup> For God selected Jacob as His own, Israel as His treasure.<sup>12</sup> For HASHEM will not cast off His people, nor will He forsake His heritage.<sup>13</sup> Chazzan— He, the Merciful One, is forgiving of iniquity and does not destroy; frequently He withdraws His anger, not arousing His entire rage.<sup>14</sup> HASHEM, save! May the King answer us on the day we call.<sup>15</sup>

**אשרי** Praiseworthy are those who dwell in Your house; may they always praise You, Selah!<sup>16</sup> Praiseworthy is the people for whom this is so, praiseworthy is the people whose God is HASHEM.<sup>17</sup>

Psalm 145

A psalm of praise by David:

- א** I will exalt You,\* my God the King,  
and I will bless Your Name forever and ever.  
**ב** Every day I will bless You,\*  
and I will laud Your Name forever and ever.  
**ג** HASHEM is great and exceedingly lauded,  
and His greatness is beyond investigation.\*

(1) Psalms 103:19. (2) I Chronicles 16:31. (3) Psalms 10:16. (4) 93:1 et al. (5) Exodus 15:18.

(6) Psalms 10:16. (7) 33:10. (8) Proverbs 19:21. (9) Psalms 33:11. (10) 33:9. (11) 132:13.

(12) 135:4. (13) 94:14. (14) 78:38. (15) 20:10. (16) 84:5. (17) 144:15.

psalm's respective verses follow the order of the Aleph-Beis; and (b) it contains the inspiring and reassuring testimony to God's mercy, as Zohar teaches, ... *You open Your hand* ... As Zohar teaches, the recitation of this verse in Pesukei D'zimrah is not considered a request that God open His hand for us; rather it is purely a recitation of praise. Similarly, the five psalms that follow are expressions of sublime ecstatic praise.

As noted above, psalm 145 begins with the verse *תהלה לך* the two preliminary verses, each beginning with the word אשרי, are affixed to *תהלה לך* for two reasons: (a) By expressing the idea that those who can dwell in God's house of prayer and service are praiseworthy, these verses set the stage for the succeeding psalms of praise, for we, the praiseworthy ones, are about to laud the God in Whose house we dwell; and (b) the word אשרי is found three times in these verses. This alludes to the Talmudic dictum that one who recites psalm 145 three times a day is

assured of a share in the World to Come; thus, those who do so are indeed אשרי, praiseworthy.

*A psalm ... I will exalt You.* Beginning with the word אשרי, the initials of the respective verses follow the order of the Aleph-Beis. According to Abudraham the Aleph-Beis structure symbolizes that we praise God with every sound available to the organs of speech. Midrash Tadshei records that the Psalmists and Sages used the Aleph-Beis formula in chapters that they wanted people to follow more easily or memorize.

*Every day I will bless You.* True, no mortal can pretend to know God's essence, but each of us is equipped to appreciate life, health, sustenance, sunshine, rainfall, and so on. For them and their daily renewal, we give daily blessings (*Siach Yitzchak*).

*And His greatness is beyond investigation.* Much though we may try, we can

בשמים הכין כסאו, ומלכותו בכל משלה.<sup>1</sup> ישמחו השמים ותגל הארץ,\* ויאמרו בגוים יהוה מלך.<sup>2</sup> יהוה מלך,<sup>3</sup> יהוה מלך, יהוה ימלך לעלם ועד.<sup>4</sup> יהוה מלך עולם ועד, אבדו גוים\* מארצו.<sup>5</sup> יהוה הפיר עצת גוים, הניא מחשבות עמים.<sup>6</sup> רבות מחשבות בלב איש, ועצת יהוה היא תקום.<sup>7</sup> עצת יהוה לעולם תעמד, מחשבות לבו לדר נדר.<sup>8</sup> כי הוא אמר ויהי, הוא צוה ויעמד.<sup>9</sup> כי בחר יהוה בציון, אנה למושב לו.<sup>10</sup> כי יעקב בחר לו יהוה, ישראל לסגלתו.<sup>11</sup> כי לא יטש יהוה עמו, ונחלתו לא יעזב.<sup>12</sup> והוא רחום וכפר עון ולא ישחית, והרבה להשיב אפו, ולא יעיר כל חמתו.<sup>13</sup> יהוה הושיעה, המלך יענגנו ביום קראנו.<sup>14</sup>

**אשרי** יושבי ביתך, עוד יהללך סלה.<sup>15</sup> אשרי העם שכבה לו, אשרי העם שיהוה אלהיו.<sup>16</sup>

תהלה לדוד,

תהלים קמה

ארוממך\* אלוהי המלך, ואברכה שמך לעולם ועד.  
בכל יום אברכה,\* ואהללה שמך לעולם ועד.  
גדול יהוה ומהלל מאד, ולגדלתו אין חקר.\*

truly is and implies a thorough understanding of His actions and the reasons for them. But because man's limited intelligence cannot reach this level of understanding, we do not pronounce the Name יהוה as it is spelled; thereby we symbolize our inability to know God as He truly is. In this sense, the pronunciation HASHEM is God's memorial (see Pesachim 50a).

*The heavens will be glad and the earth will rejoice.* The celestial and terrestrial parts of creation serve God. They will truly rejoice when all nations, too, acknowledge that HASHEM has reigned.

*HASHEM reigns ...* — This is one of the most familiar verses in the entire liturgy, but, surprisingly enough, it is not found in Scripture. Rather, each phrase comes from a different part of Scripture. In combination, the three phrases express the eternity of God's reign.

*Even when the nations will have perished.* The verse refers only to the evil people among the nations, for their deeds prevent others from acknowledging God (*Rashi, Radak*).

**אשרי / Ashrei**

Rambam writes: The Sages praised anyone

who recites hymns from the Book of Psalms every day, from *תהלה לדוד*. A psalm of praise by David [145:1; the third verse of Ashrei] to the end of the Book [i.e., the six psalms including Ashrei, and the five familiarly known as the Halleluyahs]. It has become customary to recite other verses before and after these, and [the Sages] instituted a blessing, *Baruch She'amar*, before these psalms and a blessing, *Yishtabach*, after them (*Hil. Tefillah* 7:12).

From Rambam's formulation, it is clear that the six psalms beginning with Ashrei are the very essence of Pesukei D'zimrah. This is based on the Talmud (*Shabbos* 118b) which cites Rabbi Yose: 'May my share be with those who complete Hallel every day.' The Talmud explains that, in Rabbi Yose's context, Hallel means the six concluding chapters of Psalms that we are about to recite. [However, see *Rashi*.]

Ashrei has a special significance of its own, because the Talmud (*Berachos* 4b) teaches that the Sages assured a share in the World to Come to anyone who recites it properly three times a day. It has this special status because no other psalm possesses both of its two virtues: (a) Beginning with the word אשרי (the first substantive word of the psalm), the initials of the

- Each generation will praise Your deeds to the next  
and of Your mighty deeds they will tell;
- The splendid glory of Your power  
and Your wondrous deeds I shall discuss.
- And of Your awesome power they will speak,  
and Your greatness I shall relate.
- A recollection of Your abundant goodness they will utter  
and of Your righteousness they will sing exultantly.
- Gracious and merciful\* is HASHEM,  
slow to anger, and great in [bestowing] kindness.
- HASHEM is good to all; His mercies are on all His works.
- All Your works shall thank You, HASHEM,  
and Your devout ones will bless You.
- Of the glory of Your kingdom they will speak,  
and of Your power they will tell;
- To inform human beings of His mighty deeds,  
and the glorious splendor of His kingdom.
- Your kingdom is a kingdom spanning all eternities,  
and Your dominion is throughout every generation.
- HASHEM supports\* all the fallen ones and straightens all the bent.
- The eyes of all look to You with hope\*  
and You give them their food in its proper time;
- You open\* Your hand,  
and satisfy the desire  
of every living thing.
- Righteous is HASHEM in all His ways  
and magnanimous\* in all His deeds.
- HASHEM is close to all who call upon Him —  
to all who call upon Him sincerely.
- The will of those who fear Him He will do;  
and their cry He will hear, and save them.
- HASHEM protects all who love Him;  
but all the wicked He will destroy.
- Chazzan— May my mouth declare the praise of HASHEM  
and may all flesh bless His Holy Name forever and ever.  
We will bless\* God from this time and forever, Halleluyah!\*

(1) Psalms 115:18.

Shulchan Aruch 51:7). This verse should be recited with great joy at the knowledge that God cares for every creature (Yesod V'Shoresh HaAvodah).

Righteous ... and magnanimous. God's ways are just and righteous means that He judges people only according to their deeds. Nevertheless, even when justice calls for

grievous punishment He is magnanimous in softening the blow, for He is merciful (Vilna Gaon).

We will bless. This verse is appended to Ashrei for two reasons: (a) To lead naturally into the next five psalms, all of which begin and end with the word Halleluyah; and (b) Having recited Ashrei which holds an

- דור לדור ישבח מעשיך, וגבורתיך יגידו.  
הדר כבוד הודך, ודברי נפלאתיך אשיחה.  
ועוזו נוֹרְאוֹתֶיךָ יאמרו, וגדולתך אספֹּרְנָה.  
זכר רב טובך יביעו, וצדקתך ירננו.  
חנּוּן ורחום\* יהוה, אֶרֶךְ אַפִּים וגדל חסד.  
טוב יהוה לכל, ורחמיו על כל מעשיו.  
יודוך יהוה כל מעשיך, וחסידיך יבִרְכּוּכָה.  
כבוד מלכותך יאמרו, וגבורתך ידברו.  
להודיע לבני האדם גבורתיו, וכבוד הדר מלכותו.  
מלכותך מלכות כל עלמים, וממשלתך בכל דור ודור.  
סומך יהוה\* לכל הנפלים, וזוקף לכל הכפופים.  
עיני כל אליך ישברו\*, ואתה נותן להם את אכלם בעתו.  
פּוֹתֵחַ את ידך,  
ומשביע לכל חי רצון.  
צדיק יהוה בכל דרכיו, וחסיד\* בכל מעשיו.  
קרוב יהוה לכל קראיו, לכל אשר יקראהו באמת.  
רצון יראיו יעשה, ואת שונעתם ישמע ויושיעם.  
שומר יהוה את כל אהביו, ואת כל הרשעים ישמיד.  
יתִהַלֵּל יהוה ידבר פי, ויברך כל בשר שם קדשו לעולם  
ועד. ואנחנו נברך\* יְהוָה, מעתה ועד עולם, הִלְלוּיָהּ.\*<sup>1</sup>

Concentrate while reciting the verse פּוֹתֵחַ.  
It is customary to touch the arm-tefillin  
while saying the first half of the verse,  
and the head-tefillin while saying the second.

understand neither God's essence nor His ways through human analysis, for He is infinite. We must rely on the traditions that have come to us from earlier generations, as the next verse suggests (Rama).

Gracious and merciful. Because God is merciful, He is אֶרֶךְ אַפִּים, slow to anger, so that punishment, although deserved, is delayed as long as possible to allow time for repentance. And because He is gracious He is גִּדְל חֶסֶד, great in bestowing kindness (Siach Yitzchak).

HASHEM supports. No verse in Ashrei begins with a ו, because in the context of this verse that speaks of God supporting the fallen, the letter ו can be taken as an allusion to repentance, Israel's future downfall, חֲדָו, and the Psalmist refused to use a letter that could suggest such tragedy. Nevertheless, knowing that downfalls would take place, the Psalmist comforted Israel by saying God supports all the fallen ones. This

is an implied guarantee that even when a dreaded downfall happens, the people can look forward to His support (Berachos 4b). Maharsha comments that by omitting a direct mention of downfall, the Psalmist implies that even when Israel does suffer reverses, those reverses will never be complete. Rather, as the next verse declares, God will support the fallen.

The eyes of all look to You with hope. Even animals instinctively rely upon God for their sustenance [how much more so should man recognize the beneficence of his Maker!] (Radak).

[You] open. When reciting this verse, one must have in mind the translation of the words because this declaration of God's universal goodness is one of the two reasons the Sages required the thrice-daily recitation of this psalm. One who forgot to concentrate on the translation, must recite the verse again (Tur and

Psalm 146

**הַלְלוּיָהּ** Halleluyah! Praise HASHEM, O my Soul!\* I will praise HASHEM while I live, I will make music to my God while I exist. Do not rely on nobles, nor on a human being\* for he holds no salvation. When his spirit departs he returns to his earth, on that day his plans all perish. Praiseworthy is one whose help is Jacob's God, whose hope is in HASHEM, his God. He is the Maker of heaven and earth,\* the sea and all that is in them, Who safeguards truth forever. He does justice for the exploited; He gives bread to the hungry; HASHEM releases the bound. HASHEM gives sight to the blind; HASHEM straightens the bent; HASHEM loves the righteous. HASHEM protects strangers;\* orphan and widow He encourages; but the way of the wicked He contorts. Chazzan— HASHEM shall reign forever — your God, O Zion — from generation to generation. Halleluyah!

Psalm 147

**הַלְלוּיָהּ** Halleluyah! For it is good\* to make music to our God, for praise is pleasant and befitting. The Builder of Jerusalem is HASHEM, the outcast of Israel He will gather in. He is the Healer of the broken-hearted, and the One Who binds up their sorrows. He counts the number of the stars,\* to all of them He assigns names. Great is our Lord and abundant in strength, His understanding is beyond calculation. HASHEM encourages the humble, He lowers the wicked down to the ground. Call out to HASHEM with thanks, with the harp sing to our God — Who covers the heavens with clouds, Who prepares rain for the earth, Who makes mountains sprout with grass. He gives to an animal its food, to young ravens that cry out. Not in the strength of the horse does He desire, and not in the legs of man\* does He favor. HASHEM favors those who fear Him, those who hope for His kindness. Praise HASHEM, O Jerusalem, laud your God, O Zion. For He has strengthened the bars\* of your gates,

HASHEM protects strangers. God is the Protector of all weak and defenseless strangers, whether uprooted Jews or gentile converts (Radak).

Halleluyah! For it is good ... Continuing the theme of redemption, this psalm places its primary focus on Jerusalem, the center from which holiness, redemption, and Torah will emanate. In this sense, Jerusalem cannot be considered rebuilt until the Redemption, because the city's spiritual grandeur cannot be recaptured by mere architecture and growing numbers of people.

He counts the number of the stars. Having given the assurance that God will rebuild Jerusalem and gather in Israel in joy, the Psalmist goes on to illustrate God's ability to do

so. The next series of verses catalogue His might, compassion and attention to individual needs.

The stars number in the billions, but God is aware of each one and gives it a 'name' that denotes its purpose in the universe. Thus, nothing goes unnoticed or unprovided for.

The strength of the horse ... the legs of man. The earlier verses spoke of God's compassion for helpless creatures. Now the Psalmist says in contrast, God is unimpressed with powerful battle horses or with the skill of the rider who controls the horse with his legs (Radak; Ibn Ezra).

For He has strengthened the bars. The verse is figurative. The Jerusalem of the future will need no bars on its gates. The people will feel secure because God will protect their city (Radak).

תהלים קמו

**הַלְלוּיָהּ**, הַלְלִי נַפְשִׁי אֶת יְהוָה. \* אֶהְלֹלָה יְהוָה בְּחַיִּי, אֲזַמְרָה לֵאלֹהֵי בְעוֹדִי. אֵל תִּבְטָחוּ בְּנָדִיבִים, בְּבֶן אָדָם \* שְׁאִין לוֹ תִשׁוּעָה. תֵּצֵא רוּחוֹ, יֵשֶׁב לְאַדְמָתוֹ, בְּיוֹם הַהוּא אֲבָדוּ עֲשָׂתָנָתָיו. אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שָׁבְרוּ עַל יְהוָה אֱלֹהָיו. עֲשֵׂה שְׁמִים וָאָרֶץ, \* אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם, הַשֹּׁמֵר אֲמַת לְעוֹלָם. עֲשֵׂה מִשְׁפָּט לְעֹשׂוֹקִים, נָתַן לֶחֶם לְדָעִיבִים, יְהוָה מַתִּיר אֲסוּרִים. יְהוָה פָּקַח עֵינָיו, יְהוָה זָקַף כְּפוּפִים, יְהוָה אָהֵב צְדִיקִים. יְהוָה שֹׁמֵר אֶת גְּרָמָיו, \* יְתוֹם וְאַלְמָנָה יַעֲזֹר, וְדַרְךְ רְשָׁעִים יַעֲזֹת. \* יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּיָהּ.

תהלים קמו

**הַלְלוּיָהּ**, כִּי טוֹב \* וּמְרָה אֱלֹהֵינוּ, כִּי נַעֲמִים נֶאֱמָה תְהִלָּה. בּוֹנֵה יְרוּשָׁלַיִם יְהוָה, נִדְחֵי יִשְׂרָאֵל יִכְנֹס. הָרוּפָא לְשִׁבּוּרֵי לֵב, וּמַחְבֵּשׁ לְעַצְבוֹתָם. מוֹנֵה מִסְפָּר לְכוֹכְבִּים, \* לְכֹל שְׁמוֹת יִקְרָא. גְּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתִבּוּנָתוֹ אֵין מִסְפָּר. מַעֲזֹר עֲנֻיִם יְהוָה, מִשְׁפִּיל רְשָׁעִים עַדִּי אָרֶץ. עֲנֵנו לִיהוָה בְּתוֹדָה, וּמָרוּ לֵאלֹהֵינוּ בְּכִנּוּר. הַמְכַסֶּה שְׁמִים בְּעָבִים, הַמְכִּין לְאָרֶץ מָטָר, הַמְצַמֵּחַ הָרִים חֲצִיר. נֹתֵן לְבַהֲמָה לֶחֶמָה, לְבִנְי עֶרֶב אֲשֶׁר יִקְרָאוּ. לֹא בְּגִבּוֹרַת הַסּוֹס יִחְפֹּץ, לֹא בְּשׁוֹקֵי הָאִישׁ \* יִרְצֶה. רוֹצֵה יְהוָה אֶת יִרְאָיו, אֶת הַמְיַחֲלִים לְחֶסֶד. שִׁבְחֵי יְרוּשָׁלַיִם אֶת יְהוָה, הַלְלִי אֱלֹהֵינוּ צִיּוֹן. כִּי חֹזֵק בְּרִיחֵי שַׁעְרֵינוּ,

assurance of the World to Come, we express the hope that we will bless God forever — that is, in both worlds (Levush).

Halleluyah. This familiar word is a contraction of two words: הַלְלוּ, praise God. The term הַלְלוּ denotes crying out in happy excitement, while the unique meaning implied by the Name הַלְלוּ means 'the One Who is forever.' The Psalmist addresses everyone, saying: Use your energy to be excited over God and nothing else (R' Avigdor Miller).

Halleluyah! Praise HASHEM, O my soul! Radak interprets this psalm as a hymn of encouragement for Jews in exile. It begins with the Psalmist insisting that he will

praise God as long as he lives and warning his fellow Jews not to rely on human beings. After praising God as the One Who cares for the underprivileged and oppressed, the Psalmist concludes that God will reign forever — despite the current ascendancy of our enemies.

Nor on a human being. Even when rulers help Israel, it is because God has influenced them to do so. So it will be when the nations seem to have a hand in the Messianic redemption (Radak).

Maker of heaven and earth. Unlike kings and rulers whose powers are limited in both time and space, God is everywhere and all-powerful (Yerushalmi Berachos 9:1).

and blessed your children in your midst; He Who makes your borders peaceful, and with the cream of the wheat\* He sates you; He Who dispatches His utterance earthward; how swiftly His commandment runs! He Who gives snow like fleece, He scatters frost like ashes. He hurls His ice like crumbs — before His cold, who can stand? He issues His command and it melts them,\* He blows His wind — the waters flow. Chazzan— He relates His Word to Jacob,\* His statutes and judgments to Israel. He did not do so for any other nation, such judgments — they know them not. Halleluyah!

Psalm 148

**הללויה** Halleluyah! Praise HASHEM\* from the heavens;\* praise Him in the heights. Praise Him, all His angels; praise Him, all His legions.\* Praise Him, sun and moon; praise Him, all bright stars. Praise Him, the most exalted of the heavens and the waters that are above the heavens. Let them praise the Name of HASHEM, for He commanded and they were created. And He established them forever and ever, He issued a decree\* that will not change. Praise HASHEM from the earth, sea giants and all watery depths. Fire and hail, snow and vapor, stormy wind fulfilling His word. Mountains and all hills, fruitful trees and all cedars. Beasts and all cattle, crawling things and winged fowl. Kings of the earth and all governments, princes and all judges on earth. Young men and also maidens,\* old men together with youths. Chazzan— Let them praise the Name of HASHEM, for His Name alone will have been exalted; His glory is above earth and heaven. And He will have exalted the pride of His nation, causing praise for all His devout ones, for the Children of Israel, His intimate people. Halleluyah!

Psalm 149

**הללויה** Halleluyah! Sing to HASHEM\* a new song, let His praise be in the congregation of the devout. Let Israel exult in its Maker,\* let the Children of Zion\* rejoice in their King. Let

their own praises (Sforino).

צבאיו — His angels ... His legions. The angels are spiritual beings without physical form while the legions are the heavenly bodies, which are so numerous that they are likened to legions (Radak).

חַק נָתַן — He issued a decree. God ordained that the sun shine by day and the moon by night, and this decree can never be violated (Rashi).

בָּנִים וְנָשִׁים — Young men and also maidens. The use here of the word *and*, *also*, is noteworthy. The Psalmist does not say that young men and women will be together, because such mingling would be immodest. Only later, when he speaks of old men and youths does the Psalmist say *עַם*, *with* — that they will be together (Sefer Chassidim).

**הללויה שירי לה' — Halleluyah! Sing to HASHEM.** In every generation, God confronts us with new challenges and problems, yet He provides us with the opportunity to solve them. For this, our songs of praise never grow stale, because they are always infused with new meaning. But the greatest, newest song of all will spring from Israel's lips when history reaches its climax with the coming of Messiah.

**בְּעִשְׂיוֹ — In its Maker.** Although God made all nations, only Israel is His Chosen People (Sforino).

**בְּנֵי צִיּוֹן — The Children of Zion.** The future holiness of Zion — the place from which the Torah's teachings will emanate — will be of a higher order than anything we now know. The Jews who benefit from this spiritual aura will be called the Children of Zion.

בְּרַךְ בְּנֵיךְ בְּקִרְבְּךָ. הַשֶּׁם גְּבוּלְךָ שְׁלוֹם, חֵלֶב חַטִּים\* יִשְׂפִיעֶךָ. הַשֶּׁלֶחַ אֲמַרְתוֹ אֶרֶץ, עַד מֵהֲרָה יִרוּץ דְּבָרוֹ. הַנִּתֵּן שֶׁלֶג בְּצִמְרָה, כְּפֹר בְּאָפֶר יִפֹּר. מִשְׁלִיךְ קֶרְחוֹ כַּפְתִּים, לִפְנֵי קֶרְתוֹ מִי יַעֲמֹד. יִשְׁלַח דְּבָרוֹ וְיִמָּסֵם,\* יֵשֶׁב רוּחוֹ יִלְּוּ מַיִם. מִגִּיד דְּבָרָיו לִיעֲקֹב,\* חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. לֹא עָשָׂה כֵן לְכָל גּוֹי, וּמִשְׁפָּטִים בָּל יָדְעוּם, הַלְלוּיָהּ.

תהלים קמח

**הללויה**, הִלְלוּ אֶת יְהוָה מִן הַשָּׁמַיִם,\* הַלְלוּהוּ בַמָּרוֹמִים. הַלְלוּהוּ כָּל מַלְאָכָיו, הַלְלוּהוּ כָּל צְבָאָיו.\* הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ, הַלְלוּהוּ כָּל כּוֹכָבֵי אוֹר. הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם. יִהְלְלוּ אֶת שֵׁם יְהוָה, כִּי הוּא צָוָה וְנִבְרָאוּ. וַיַּעֲמִידֵם לַעֲד לְעוֹלָם, חֵק נָתַן\* וְלֹא יַעֲבֹר. הִלְלוּ אֶת יְהוָה מִן הָאָרֶץ, תִּנְיָנִים וְכָל תְּהוֹמוֹת. אֵשׁ וּבָרָד, שֶׁלֶג וְקִטּוֹר, רוּחַ סַעָרָה עֹשֶׂה דְבָרוֹ. הַהָרִים וְכָל גְּבוּעוֹת, עֵץ פְּרִי וְכָל אֲרָזִים. הַחִיָּה וְכָל בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף. מַלְכֵי אֶרֶץ וְכָל לְאֻמִּים, שָׂרִים וְכָל שְׁפָטֵי אֶרֶץ. בַּחוּרִים וְגַם בְּתוּלוֹת,\* זְקֵנִים עַם נְעָרִים. יִהְלְלוּ אֶת שֵׁם יְהוָה, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ, הוֹדוֹ עַל אֶרֶץ וּשְׁמָיוֹם. וַיִּרָם קֶרֶן לַעֲמוֹ, תְּהִלָּה לְכָל חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קִרְבּוֹ, הַלְלוּיָהּ.

תהלים קמט

**הללויה**, שִׁירוֹ לַיהוָה\* שִׁיר חֲדָשׁ, תְּהִלָּתוֹ בִּקְהֵל חֲסִידִים. יִשְׁמַח יִשְׂרָאֵל בְּעִשְׂיוֹ,\* בְּנֵי צִיּוֹן\* יִגִּילוּ בְּמִלְכָּם.

*The cream of the wheat.* Wheat is a symbol of prosperity and, therefore, it is an omen of peace, because prosperous people are less contentious (Berachos 57a).

*He issues His command and it melts them.* The Psalmist had spoken of the many solid forms of moisture: snow, frost, ice — but at God's command, everything melts and flows like water. The Jew should emulate nature by conforming to the will of God (R' Hirsch).

*He relates His Word to Jacob.* God gave His word, the Torah, to Jacob, i.e., the entire Jewish nation, even those who are not capable of understanding its intricacies and mysteries. But to Israel, i.e., the greatest members of the nation, He made known the many variations and shadings of wisdom to be found within His statutes and judgments (Zohar).

Lest you wonder at the many centuries that

have gone by without the redemption of Jerusalem and Israel, do not forget that the Torah itself — the very purpose of creation — was not given to man until 2448 years after creation. That God sees fit to delay is no cause for despair (Siach Yitzchak).

**Halleluyah! Praise HASHEM.** Only after the Temple and Jerusalem are rebuilt will all the universe join in joyous songs of praise to God. Zion is the meeting point of heaven and earth, as it were, because it is from there that God's heavenly blessings emanate to the rest of the universe.

**Praise ... from the heavens.** The Psalmist begins by calling upon the heavenly beings to praise God, and then he directs his call to earthly beings. God's praises echo from the heavens and descend to earth, where the devout echo the heavenly songs with



them praise His Name with dancing, with drums and harp let them make music to Him. For HASHEM favors His nation,\* He adorns the humble with salvation. Let the devout exult in glory, let them sing joyously upon their beds.\* The lofty praises of God are in their throats,\* and a double-edged sword is in their hand — to execute vengeance among the nations, rebukes\* among the governments. Chazzan— To bind their kings with chains, and their nobles with fetters of iron. To execute upon them written judgment\* — that will be the splendor of all His devout ones. Halleluyah!

Psalm 150

**הַלְלוּיָהּ** Halleluyah! Praise God\* in His Sanctuary; praise Him in the firmament of His power. Praise Him for His mighty acts; praise Him as befits His abundant greatness. Praise Him with the blast of the shofar; praise Him with lyre and harp. Praise Him with drum and dance; praise Him with organ and flute. Praise Him with clanging cymbals; praise Him with resonant trumpets. Chazzan— Let all souls praise\* God, Halleluyah!\* Let all souls praise God, Halleluyah!

**בְּרוּךְ** Blessed is HASHEM forever,\* Amen and Amen.<sup>1</sup> Blessed is HASHEM from Zion, Who dwells in Jerusalem, Halleluyah.<sup>2</sup> Blessed is HASHEM, God, the God of Israel, Who alone does wonders. Chazzan— Blessed is His glorious Name forever, and may all the earth be filled with His glory, Amen and Amen.<sup>3</sup>

One must stand from 'And David Blessed ...' until after the phrase 'It is You, HASHEM the God,' however, there is a generally accepted custom to remain standing until after **בְּרוּךְ**, Borchu (p. 84).

I Chronicles 29:10-13

**וַיְבָרֶךְ** And David blessed\* HASHEM in the presence of the entire congregation; David said, 'Blessed are You, HASHEM, the God of Israel our forefather\* from This World to the World to Come.

(1) Psalms 89:53. (2) 135:21. (3) 72:18-19.

than the most sublime instrumental songs of praise is the song of the human soul. God's greatest praise is the soul that utilizes its full potential in His service (Radak).

Having now concluded the six psalms that are the main part of Pesukei D'zimrah, we repeat the last verse to signify that this section has come to an end (Avudraham).

**הַלְלוּיָהּ** — Halleluyah. The root **הלל**, praise, appears thirteen times in this psalm, an allusion to God's Thirteen Attributes of Mercy. [In counting the thirteen times, the repetition of the last verse is not included, since it appears only one time in Psalms.] (Radak)

**בְּרוּךְ ה' לְעוֹלָם עָד** — Blessed is HASHEM forever. This collection of verses, each of which begins with the word **בְּרוּךְ**, is in the nature of a blessing after the six psalms that, as noted above, are the very essence of Pesukei D'zimrah (Etz Yosef). The term **בְּרוּךְ**, which refers to God as the Source of all blessing, is particularly relevant to the just

concluded psalms, since they describe God's kindness, power, and future redemption (R' Munk).

**אָמֵן וְאָמֵן** — Amen and Amen. The repetition is meant to re-emphasize the statement. A listener's Amen can have three connotations (Shavuot 29b): (a) to accept a vow upon oneself, (b) to acknowledge the truth of a statement, and (c) to express the hope that a statement come true. In our prayers, any or all are expressed by Amen, depending on the context (Iymin Tefillah).

**וַיְבָרֶךְ דָּוִיד** — And David blessed. The following selections from the praises of David, Nehemiah, and Moses, in that order, were appended to Pesukei D'zimrah because the fifteen terms of praise used in Yishtabach are based on these selections (Avudraham).

The first four verses of this prayer were uttered by David at one of the supreme moments of his life: although he had been denied Divine permission to build the Holy Temple, he had

יִהְיֶה שְׁמוֹ בְּמַחֲוֹל, בְּתֵף וּבְנֹר יִזְמְרוּ לוֹ. כִּי רֹצֵה יִהְיֶה בְּעַמּוֹ,\* יִפְאֵר עַנּוּיִם בִּישׁוּעָה. יַעֲלֶזוּ חֲסִידִים בְּכָבוֹד, יִרְנְנוּ עַל מִשְׁכָּבוֹתָם.\* רוֹמְמוֹת אֵל בְּגִרוֹנָם,\* וְחֶרֶב פִּיפּוּיֹת בִּיָּדָם. לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם, תּוֹכָחוֹת\* בְּלֶאֱמִים.\* לְאַסֵּר מַלְכֵיהֶם בְּזָקִים, וּנְכַבְּדֵיהֶם בְּכַבְלֵי בְרֹזֶל. לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב,\* הֵדָר הוּא לְכָל חֲסִידָיו, הַלְלוּיָהּ.

תהלים קנ

**הַלְלוּיָהּ**, הִלְלוּ אֱלֹהֵינוּ בְּקִדְשׁוֹ, הַלְלוּיָהּ בְּרִקְיעַ עֻזּוֹ. הַלְלוּיָהּ בְּגִבּוֹרֹתָיו, הַלְלוּיָהּ בְּרַב גְּדֻלּוֹ. הַלְלוּיָהּ בְּתַקְעַ שׁוֹפָר, הַלְלוּיָהּ בְּנֶגֶל וּבְנֹר. הַלְלוּיָהּ בְּתֵף וּמַחֲוֹל, הַלְלוּיָהּ בְּמִנִּים וְעֶגְב. הַלְלוּיָהּ בְּצִלְצְלֵי שְׁמַע, הַלְלוּיָהּ בְּצִלְצְלֵי תְרוּעָה.\* כָּל הַנְּשָׁמָה תִּהְיֶה יָהּ, הַלְלוּיָהּ.\* כָּל הַנְּשָׁמָה תִּהְיֶה יָהּ, הַלְלוּיָהּ.

**בְּרוּךְ** יִהְיֶה לְעוֹלָם,\* אָמֵן וְאָמֵן.<sup>1</sup> בְּרוּךְ יִהְיֶה מִצִּיּוֹן, שְׁכַן יְרוּשָׁלַיִם, הַלְלוּיָהּ.<sup>2</sup> בְּרוּךְ יִהְיֶה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ.\* וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיְמַלֵּא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן.<sup>3</sup>

אָמֵן הוּא ה' הָאֱלֹהִים וַיְבָרֶךְ דָּוִיד, until after the phrase 'It is You, HASHEM the God,' however, there is a generally accepted custom to remain standing until after **בְּרוּךְ**, Borchu (p. 84).

דברי הימים א כט:יג

**וַיְבָרֶךְ** דָּוִיד\* אֶת יְהוָה לְעֵינֵי כָל הַקָּהָל, וַיֹּאמֶר דָּוִיד: בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ,\* מְעוֹלָם וְעַד עוֹלָם.

For HASHEM favors His nation. God looks forward to Israel's praises (Radak).

Upon their beds. The righteous will thank God for allowing them to go to bed without fear of danger and attack (Etz Yosef).

The lofty praises of God are in their throats. Though Israel goes into battle holding its double-edged sword, it knows that its victory depends on the help of God to Whom it sings praises (Rashi; Radak). The expression in their throats symbolizes that the prayers are not merely mouthed, but are deeply felt internally (Radak).

Rebukes. Though Israel is forced to wage battle against its enemies, its primary goal is that they accept moral rebuke and mend their ways.

To execute upon them written judgment. The future judgment upon the nations has been written in the Prophets. The

execution of that judgment will bring the reign of justice to earth, and that will be the splendor — the pride and vindication — of the righteous who have always lived that way.

Halleluyah! Praise God. In this, the final psalm in the Book of Psalms, the Psalmist sums up his task by saying that man must enrich his spiritual self by recognizing God's greatness and kindness and by praising Him. The Psalmist's long list of musical instruments reflects the full spectrum of human emotions and spiritual potential, all of which can be aroused by music.

[A series of musical instruments is mentioned here. In many cases, we do not know the exact translations; those given here are based on the interpretations of various major commentators. A full exposition can be found in the ArtScroll Tehillim/Psalms.]

Let all souls praise. Far greater



*Yours, HASHEM, is the greatness,\* the strength, the splendor, the triumph, and the glory, even everything in heaven and earth; Yours, HASHEM, is the kingdom, and the sovereignty over every leader. It is customary to set aside something for charity at this point (see commentary). Wealth and honor come from You and You rule everything — in Your hand is power and strength and it is in Your hand to make anyone great or strong. So now, our God, we thank You and praise Your splendid Name.*

Nechemiah 9:6-11

*It is You alone, HASHEM,\* You have made the heaven, the most exalted heaven\* and all their legions, the earth and everything upon it, the seas and everything in them and You give them all life;\* the heavenly legions bow to You.\* Chazzan— It is You, HASHEM the God, Who selected Abram,\* brought him out of Ur Kasdim and made his name Abraham.\* You found his heart faithful before You —*

*— and You established\* the covenant with him to give the land of the Canaanite, Hittite, Emorite, Perizzite, Jebusite, and Girsashite, to give\* it to his offspring; and You affirmed Your word, for You are righteous.\* You observed the suffering of our forefathers in Egypt and their outcry You heard at the Sea of Reeds. You imposed signs and wonders\* upon Pharaoh and upon all his servants, and upon all the people of his land. For You knew that they sinned flagrantly\* against them, and You brought Yourself renown as clear as this very day.\* Chazzan— You split the Sea before them and they crossed*

components, we acknowledge that from them all, God chose Abraham and his offspring as His chosen ones — an astonishing testimony to the Patriarch and the nation he founded (Siach Yitzchak).

*And made his name Abraham.* The change of name signified that Abram's mission had been changed and elevated. His original name was a contracted version of *אב ארם*, father of Aram, because he had been a spiritual father of his native Aram. The additional *ה* implies that he had become *אב המון*, father of a multitude of nations, marking him as the spiritual mentor of all mankind (see Genesis 17:4-5).

*And You established ... We have followed the virtually universal practice that siddurim begin a paragraph with וְכָרַת, however in the Book of Nechemiah, this is not the beginning of a new verse, but a continuation of the above; namely, that in reward for Abraham's faithfulness, God made a covenant with him.*

In many congregations, the section beginning with וְכָרַת is chanted aloud when a circumcision is to be performed in the synagogue, because the circumcision sealed the covenant of which Abraham's new name was part. There are varying customs regarding reciting this section at a circumcision. In most of these congregations it

is said by the *mohel*, in some by the rabbi. In some, all the verses from וְכָרַת until (but not including) וַיִּשְׁתַּבַּח are recited responsively, with the *mohel* reciting the first aloud, the congregation the next, and so on. However, no verses are actually omitted by anyone; those not said aloud are said quietly. In some congregations, the *mohel* recites aloud only the verses from וְכָרַת until וַיִּשְׁתַּבַּח.

*To give ... to give.* In effect, the Land was given twice: once it was pledged to Abraham, and centuries later it was ceded to his offspring (Iyun Tefillah).

*For You are righteous.* God keeps His word even when Israel, on its own merits, would have been unworthy of the gift (Iyun Tefillah).

*Signs and wonders.* Signs are miracles that were foretold by a prophet; wonders take place without prior announcement (Rambam).

*That they sinned flagrantly [lit. willfully].* The Egyptians sinned against the Jews by mistreating and enslaving them. Had the servitude not been so harsh and hatefully cruel, the Egyptians would not have suffered such devastation.

*As [clear as] this very day.* The

לְךָ יְהוָה הַגְדֹּלָה\* וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ; לְךָ יְהוָה הַמְּמֻלָּכָה וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ. וְהַעֲשֵׂר וְהַכְבוֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל בְּכָל, וּבִידֶךָ כָּח וּגְבוּרָה, וּבִידֶךָ לַגְדֹּל וּלְחֹזֶק לְכָל. וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנִיחֵנוּ לְךָ, וּמְהַלְלִים לְשֵׁם תְּפָאֶרְתֶּךָ.

It is customary to set aside something for charity at this point (see commentary).

נחמיה ט:ו-יא

אַתָּה הוּא יְהוָה\* לְבִדְךָ, אַתָּה עֹשִׂית אֶת הַשָּׁמַיִם, שָׁמַי הַשָּׁמַיִם\* וְכָל צָבָא, הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ, הַיָּמִים וְכָל אֲשֶׁר בָּהֶם, וְאַתָּה מַחִיָּה אֶת כָּלָם,\* וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים.\* אַתָּה הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם,\* וְהוֹצֵאתוֹ מֵאוּר כַּשְׁדִּים, וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם.\* וּמִצָּאתָ אֶת לְבָבוֹ נֶאֱמָן לְפָנֶיךָ —

— וְכָרוֹת\* עִמּוֹ הַכְּרִית לְתַת אֶת אֶרֶץ הַכְּנַעֲנִי הַחַתִּי הָאֲמָרִי וְהַפְּרָזִי וְהַיְבוֹסִי וְהַגְרָגְשִׁי, לְתַת\* לְזָרְעוֹ, וְתָקַם אֶת דְּבָרֶיךָ, כִּי צָדִיק אַתָּה.\* וַתֵּרָא אֶת עֲנִי אֲבֹתֵינוּ בְּמִצְרַיִם, וְאַתָּה זַעַקְתָּם שְׁמַעְתָּ עַל יַם סוּף. וַתִּתֵּן אֶתְּתָם וּמִפְתִּים\* בְּפָרְעָה וּבְכָל עֲבָדָיו וּבְכָל עַם אֶרֶצוֹ, כִּי יָדַעְתָּ כִּי הוֹיָדוּ עֲלֵיהֶם, וַתַּעַשׂ לְךָ שֵׁם כְּהַיּוֹם הַזֶּה.\* וְהַיּוֹם בִּקְעַת לְפָנֶיךָ, וַיַּעֲבִרוּ

assembled the necessary contributions and materials so that his heir, Solomon, could be ready to build upon assuming the throne. In the presence of the assembled congregation, he thanked and blessed God for having allowed him to set aside resources for the Divine service (I Chronicles 29:10-13). For this reason, many adopted the custom of setting aside something for charity at this point.

*Israel our forefather.* David mentioned only Israel/Jacob, because he was the first to make a vow to contribute tithes for a holy cause as a source of merit in a time of distress (Genesis 28:20), an example followed by David (Bereishis Rabbah 70:1); and also because it was Jacob who first spoke of the Holy Temple (Radak) and designated Mount Moriah as its site [see ArtScroll Bereishis 28:16-19].

*Yours, HASHEM, is the greatness.* In his moment of public glory, David scrupulously made clear that his every achievement was made possible by God and that it was meant to be utilized in His service. Lest anyone think that his attainments are to his own credit, David proclaims that God is Master of everything in heaven and earth and — because He has *sover-*

*eignty over every leader* — He decrees who shall gain high positions and who shall be toppled.

*It is You alone, HASHEM.* The next six verses were recited by the people, led by Ezra, Nechemiah, and the most distinguished Levites the day after Shemini Atzeres, when the newly returned Jews had completed their first festival season in Jerusalem after returning from their Babylonian exile. They gathered in devotion and repentance and echoed the resolve voiced by David nearly five hundred years earlier.

*The most exalted heaven.* This refers either to the highest spiritual spheres or to the furthest reaches of space.

*And You give them all life.* Even inanimate objects have 'life' in the sense that they have whatever conditions are necessary for their continued existence (Iyun Tefillah).

*Bow to You.* Despite their awesome size and power over other parts of the universe, the heavenly bodies bow in the sense that they exist totally to serve God (Iyun Tefillah).

*Who selected Abram.* After cataloguing the endless array of creation and its

<sup>2</sup> in the midst of the Sea on dry land; but their pursuers You hurled into the depths, like a stone into turbulent waters.

## THE SONG AT THE SEA

Exodus 14:30-15:19

**וַיִּשַׁע** HASHEM saved\* — on that day — Israel from the hand of Egypt, and Israel saw the Egyptians dead on the seashore. Chazzan— Israel saw the great hand that HASHEM inflicted upon Egypt and the people feared HASHEM, and they had faith\* in HASHEM and in Moses, His servant.

Then Moses and the Children of Israel chose to sing\* this song to HASHEM, and they said the following:

I shall sing to HASHEM for He is exalted above the arrogant, having hurled horse with its rider into the sea.

God is my might and my praise,\* and He was a salvation for me. This is my God,\* and I will build Him a Sanctuary;\* the God of my father, and I will exalt Him.

HASHEM is Master of war, through His Name HASHEM.\*

Pharaoh's chariots and army He threw into the sea; and the pick of his officers were mired in the Sea of Reeds.

Deep waters covered them; they descended in the depths like stone.

Your right hand,\* HASHEM, is adorned with strength; Your right hand, HASHEM, smashes the enemy.

In Your abundant grandeur You shatter Your opponents; You dispatch Your wrath, it consumes them like straw.

At a blast from Your nostrils the waters were heaped up; straight as a wall stood the running water, the deep waters congealed in the heart of the sea.

will sing. In the simple sense, the verse means that upon seeing the miracle the people decided that they would sing. Midrashically, the verb implies the principle that God will bring the dead back to life in Messianic times — and then they will sing God's praises once again (Rashi).

**עַי וְנִקְמָתִי** — God is my might and my praise. The translation follows Targum Onkelos. According to Rashi the phrase is translated: God's might and His cutting away [of the enemy] was a salvation for me.

**זֶה אֱלֹהֵי** — This is my God. So obvious was God's Presence, that the Jews could point to it, as it were, and say 'This is my God.' As the Sages put it: 'A maidservant at the sea saw more than the prophet Yechezkel [saw in his heavenly prophecy]' (Rashi).

**וְאָנֹכִי** — And I will build Him a Sanctuary. The root of the word is **נָדָה**, abode. An alternative interpretation based on the same root: I will make myself into a Godly sanctuary (Rashi) — to

remake oneself in God's image is to build the greatest of all sanctuaries.

Another translation is *I will beautify or glorify Him* [based on the root **נָאָה**, fitting, beautiful]. The Sages teach that this should be done by performing the commandments in a beautiful manner, by having beautiful tefillin, a beautiful succah, a beautiful esrog and so on (Shabbos 133b).

**דִּי שְׁמוֹ** — Through His Name HASHEM. Mortal kings require legions and armaments, but God overcomes His enemies with nothing more than His Name. Moreover, this Name of mercy applies to Him even when He is forced to vanquish the wicked (Rashi).

**יְמִינֶךָ** — Your right hand. Of course God has no 'hand' or any other physical characteristic. All the many Scriptural references to physicality are allegorical. The right hand symbolizes power. Similarly, below God's wrath is described as a blast from His nostrils, because angry people tend to snort.

בתוך הים ביבשה, ואת רדפיהם השלכת במצולת, כמו אבן במים עזים.

## שירת הים

שמות יד:ל-טו:יט

**וַיִּשַׁע** יהוה ביום ההוא את-ישראל מִיַּד מִצְרַיִם, וַיֵּרֶא יִשְׂרָאֵל אֶת-מִצְרַיִם מֵת־עַל-שַׁפַּת הַיָּם: ֹי וַיֵּרֶא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם, וַיִּירָאוּ הָעָם אֶת-יְהוָה, וַיֹּאמְינוּ בַיהוָה וּבְמֹשֶׁה עַבְדּוֹ:

אֲנִי וְשִׁיר-מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת-הַשִּׁירָה הַזֹּאת לַיהוָה, וַיֹּאמְרוּ לְאֹמֶר, אֲשִׁירָה לַיהוָה כִּי-גָאָה גָאָה, סוֹס וְרֹכֶבֹו רָמָה בָּיָם: עַי וְנִקְמָתִי יְהִי לִי לְשׁוּעָה, זֶה אֱלֹהֵי וְאֹנִיָּהוּ, אֱלֹהֵי אֲבִי וְאֶרְמָנָהוּ: יְהוָה אִישׁ מִלְחָמָה, יְהוָה שְׁמוֹ: מִרְכָּבַת פָּרָעָה וַחֲיָלוּ יָרָה בָּיָם, וּמִבְחָר שְׁלֹשִׁי טַבָּעוּ בֵּינֵי-סוּף: תִּהְיֶה מֵת יְכַסִּימוּ, יָרְדוּ בַּמְצוֹלֹת כְּמוֹ-אֶבֶן: יְמִינֶךָ יְהוָה נֹאדָרִי בְכַף, יְמִינֶךָ יְהוָה תִּרְעַץ אוֹיֵב: תִּשְׁלַח חֲרָנְךָ וְאִכְלָמוּ בְּקֶשׁ: וּבְרוּחַ אֲפִיקָ נִעְרְמוּ מֵיָם, נִצְבּוּ כְּמוֹ-נֶדֶם אֲמָר נְלָלִים, קִפְּאוּ תִּהְיֶה בְּלִבֵּי-יָם:

miracles of the Exodus were public and indisputable (Etz Yosef).

## שירת הים / The Song at the Sea

The early commentators note that the miracles of the Exodus, beginning with the Ten Plagues, illustrated that God controls every facet of nature at will. Thus, they remained the testimony to God as the all-powerful Creator: no human being saw the creation of the universe, but millions of Jews witnessed the Exodus. The climax of those miraculous events was the splitting of the sea; as the *Passover Haggadah* relates, the miracles at the sea were five times as great as those that took place in Egypt itself. That event was celebrated by Moses and the entire nation in the glorious Song of the Sea, a combination of praise and faith that fits in with the theme of *Pesukei D'Zimrah*.

We have included the cantillation symbols [trop] for the convenience of those who recite the Song in the manner it is read from the Torah. Nevertheless, we have inserted commas for those unfamiliar with this notation. The basis for

reciting the Song with this cantillation is found in Kabbalistic literature which attaches great importance to the joyful, musical recitation of the Song, as if one were standing at the seashore witnessing the miracle. The *Zohar* states that one who recites the Song with the proper intent will merit to sing the praises of future miracles.

**וַיִּשַׁע הַיָּם** — HASHEM saved. The Torah sums up the miracle at the sea as a prelude to Moses' song.

**וַיִּירָאוּ ... וַיֹּאמְנוּ** — (They) feared ... and they had faith. The fact that God has the power to perform miracles is unimportant; the Creator of the universe has no difficulty in stopping the flow of a sea. What did matter was the effect the miracle had on Israel. The people felt a new and higher degree of fear, in the sense of awe and reverence. And their faith increased immeasurably, for they had seen that, through His prophet, God promised salvation from danger and had indeed saved them.

**אֲנִי וְשִׁיר** — Then ... chose to sing. Rather than *שָׁר*, sang, the Torah uses the verb *שָׁר*, literally

The enemy declared: \* 'I will pursue, I will overtake, I will divide plunder; I will satisfy my lust with them; I will unsheathe my sword, my hand will impoverish them.'

You blew with Your wind — the sea enshrouded them; the mighty ones sank like lead in the waters.

Who is like You among the heavenly powers, HASHEM! Who is like You, mighty in holiness, too awesome for praise, doing wonders!

You stretched out Your right hand — the earth swallowed them.

You guided in Your kindness this people that You redeemed; You led with Your might to Your holy abode.\*

Peoples heard — they were agitated; convulsive terror gripped the dwellers of Philistia.

Then the chieftains of Edom\* were confounded, trembling gripped the powers of Moab, all the dwellers of Canaan dissolved.

May fear and terror befall them, at the greatness of Your arm may they be still as stone; until Your people passes through,\* HASHEM, until this people You have acquired passes through.

You shall bring them\* and implant them on the mount of Your heritage, the foundation of Your dwelling-place, which You, HASHEM, have made: the Sanctuary, my Lord, that Your hands established.

HASHEM shall reign\* for all eternity.

HASHEM shall reign for all eternity. (HASHEM — His kingdom is established forever and ever.) When Pharaoh's cavalry came — with his chariots and horsemen — into the sea and HASHEM turned back the waters of the sea upon them, the Children of Israel walked on the dry bed amid the sea. Chazzan— For the sovereignty is HASHEM's\* and He rules over nations.<sup>1</sup> The saviors\* will ascend Mount Zion to judge Esau's mountain, and the kingdom will be HASHEM's.<sup>2</sup> Then HASHEM will be King\* over all the world, on that day HASHEM will be One and His Name will be One.\*<sup>3</sup> (And in Your Torah it is written: Hear O Israel: HASHEM is our God, HASHEM, the One and Only.<sup>4</sup>)

(1) Psalms 22:29. (2) Ovadiah 1:21. (3) Zechariah 14:9. (4) Deuteronomy 6:4.

repeated to signify that it is the climax of the Song — that God's sovereignty shall be recognized forever. Because of the importance of this idea, most congregations follow the Arizal, who taught that the Aramaic Targum of this verse also be recited.

For the sovereignty is HASHEM's. — *כי ליה המלוכה* — The collected verses attached to the Song are appropriate to the climactic verse that God will reign forever.

The saviors. — *מושעים* — Those who will in the future lead Israel out of exile will come to Mount Zion from which they will complete the conquest of the archenemy, Esau, whose descendants were responsible for the current exile (Rashi).

He rules ... be King. — *ומושל ... למלך* — *מושל*, ruler, refers to one who forces his subjects

to obey him, while *מלך*, king, is one who is willingly accepted. Now God is King over Israel alone because only Israel acknowledges His sovereignty with love, but He rules the nations despite their unwillingness to accept Him as their God. In the future, however, all nations will proclaim Him as their King (Vilna Gaon).

HASHEM will be One and His Name will be One. — *הי אחר ושמו אחר* — But does He not have One Name today? Rabbi Nachman bar Yitzchak taught: The world of the future will be unlike the world of today. In the world of today God's Name is spelled one way and pronounced differently, whereas in the world of the future all will be One — the spelling and pronunciation will both be יהוה (Pesachim 50a). This means that since we fail to perceive God's nature as it is expressed in the true pronunciation of His Name,

אחלק שלל, תמלאמו

אויב, ארדף אשיג נפשי, אריק חרבי, תורישמו ידי; נשפת

ברוחך פסמו ים, צללו כעופרת במים,

אדירים: מי כמכה באלם יהוה, מי

כמכה נאדר בקדש, נורא תהלת עשה

פלא: נטית ימיןך, תבלעמו ארץ: נחית

בחסדך עםנו נאלת, נתלת בעזך אל-נוה

קדשך: שמעו עמים ירגזון, חיל

אחו ישבי פלשת: א נבהלו אלופי

אדום, אילי מואב ואחזמו רער, נמגו

כל ישבי כנען: תפל עליהם אימתה

נפחד, בגלל ורועך ידמו באבן, עד-

יעבר עמך יהוה, עד-יעבר עםנו

קנית: תבאמו ותטעמו בהר נחלתך, מכון

לשבתך פעלת יהוה, מקדש אדני כוננו

ידיך: יהוה | ימלך לעלם ועד:

יהוה ימלך לעלם ועד. (יהוה מלכותה קאם, לעלם ולעלמי  
עלמיא.) כי בא סוס פרעה ברקבו ובפרשיו בים, וישב יהוה  
עלהם את מי הים, ובני ישראל הלכו ביבשה בתוך הים.  
: כי ליהוה המלוכה, ומשל בגוים. ואלו מושעים בהר ציון,  
לשפט את הר עשו, והיתה ליהוה המלוכה. והיה יהוה  
למלך על כל הארץ, ביום ההוא יהיה יהוה אחד ושמו  
אחד.<sup>3</sup> (ובתורתך כתוב לזמר: שמע ישראל יהוה אלהינו יהוה אחד.)<sup>4</sup>

The enemy declared. In order to coax his people to join him in pursuit of the Jews, Pharaoh (the enemy) spoke confidently of his ability to overtake and plunder them.

To Your holy abode, i.e., the Holy Temple. Although the Temple would not be built for over four hundred years, it is typical for prophetic song to combine the past with the future, because in the Divine perception they are interrelated.

Philistia ... Edom ... Not all the nations were of equal status. Philistia and Canaan rightly feared conquest because their lands comprised Eretz Yisrael. Edom and Moab, on the other hand, would not be attacked by Israel. They did not fear losing their land, but

they feared retribution because they did not and would not show compassion for Jewish suffering (Rashi).

Until Your people passes through. This phrase continues the previous thought; the terror of the nations would continue until Israel crossed into Eretz Yisrael. The term passes through is used twice: once in reference to the crossing of the Jordan and once in reference to the waters of the Arnon, on the border of Israel and Moab [see Numbers 21:13-20] (Rashi).

You shall bring them. Moses unconsciously prophesied that he would not enter into the Land, for he said, 'You shall bring them,' and not 'You shall bring us' (Rashi).

HASHEM shall reign. This verse is

## YISHTABACH

Stand while reciting 'May Your Name be praised ...' The fifteen expressions of praise — song and praise ... blessing and thanksgivings — should be recited without undue pause.

**ישתבח** May your Name be praised forever — our King, the God, the great and holy King — in heaven and on earth. Because for You is fitting — O HASHEM, our God, and the God of our forefathers — song and praise, lauding and hymns, power and dominion, triumph, greatness and strength, praise and splendor, holiness and sovereignty, blessings and thanksgivings from this time and forever. Chazzan—Blessed are You, HASHEM, God, King exalted through praises, \* God of thanksgivings, Master of wonders, Who chooses musical songs\* of praise — King, God, Life-giver of the world.\* (Cong.—Amen.)

From Rosh Hashanah until Yom Kippur and on Hoshana Rabbah many congregations recite Psalm 130. The Ark is opened and each verse is recited by the chazzan, then by the congregation.

**שיר המעלות** A song of ascents: From the depths I called You, HASHEM. My Lord, hear my voice, may Your ears be attentive to the sound of my pleas. If You preserve iniquities, O God, my Lord, who could survive? For with You is forgiveness, that You may be feared. I put confidence in HASHEM, my soul put confidence, and I hoped for His word. I yearn for my Lord, among those longing for the dawn, those longing for the dawn. Let Israel hope for HASHEM, for with HASHEM is kindness, and with Him is abundant redemption. And He shall redeem Israel from all its iniquities.

If a minyan is present, the chazzan recites Half-Kaddish and Borchu.

**יתגדל** May His great Name grow exalted and sanctified (Cong.—Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong.—Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong.—Blessed is He) — (From Rosh Hashanah to Yom Kippur add: exceedingly) beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong.—Amen.)

well. When man uses them to further God's goals, they are praiseworthy. But if people seek power and pursue triumph for their own selfish ends, they bring destruction upon the world (R' Gedaliah Schorr).

**גדול כבודו** — Exalted through praises. The implication is not that God requires our praises in order to become exalted; for His infinite greatness is beyond our capacity to comprehend, much less express. Rather, it is His will that we have the privilege of exalting Him, despite our inability to do so adequately. This is the implication of *Who chooses musical songs*, i.e., we praise Him because He wishes us to.

**הבורך בשירי ומרה** — Who chooses musical songs.

Rabbi Bunam of P'shis'cha interpreted homiletically that the word *שירי* can be translated *remnants* (from *שיריים*, leftovers). God wishes to see how much of the lofty sentiments of our prayers remain with us after we close our *siddur*. Thus, He chooses what is left over after the Songs of Praise have been uttered.

**חי העולמים** — Life-giver of the world. This essential principle of Jewish belief reiterates that creation is an ongoing process — God created and continues to create. Because He gives life constantly, our thanks and praise are likewise constant (R' Munk).

**שיר המעלות** — A song of ascents. Although most congregations recite *שיר המעלות* at this

## ישתבח

שיר ... והודאות — The fifteen expressions of praise — should be recited without undue pause, preferably in one breath.

**ישתבח** שמה לעד מלכנו, האל המלך הגדול והקדוש, בשמים ובארץ. כי לך נאה יהוה אלהינו ואלהי אבותינו, שיר ושבחה, הלל וזמרה, עז וממשלה, נצח גדולה וגבורה, תהלה ותפארת, קדשה ומלכות, ברכות והודאות מעתה ועד עולם. ברוך אתה יהוה, אל מלך גדול בתשבחות, אל ההודאות, אדון הנפלאות, הבורך בשירי וזמרה, מלך אל חי העולמים.\* (Cong.—Amen.)

From Rosh Hashanah to Yom Kippur and on Hoshana Rabbah many congregations recite *שיר המעלות*. The ark is opened and each verse is recited by the chazzan, then by the congregation.

**שיר המעלות**, ממעמקים קראתיך יהוה. אדני שמעה בקולי, תהינה אזניך קשבות, לקול תחנוני. אם עונות תשמר יי, אדני מי יעמד. כי עמך הסליחה, למען תנא. קניתי יהוה קנתה נפשי, ולדברך הוהלתי. נפשי לאדני, משמרים לבקר, שמרים לבקר. יחל ישראל אל יהוה, כי עם יהוה החסד, והרבה עמו פדות. והוא יפדה את ישראל, מכל עונותיו.

ברכו and חצי קדיש If a minyan is present, the chazzan recites

**יתגדל** ויתקדש שמה רבא. (Cong.—Amen.) בעלמא די ברא כרעותה. וימליך מלכותה, בחייכון וביומייכון ובחיי רכל בית ישראל, בעגלא ובזמן קריב. ואמרו: אמן.

(Cong.—Amen. יהא שמה רבא מברך לעלם ולעלמי עלמיא.)

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתנהדר ויתעלה ויתהלל שמה דקודשא בריך הוא (Cong.—ברוך הוא) — °לעלא מן כל °לעלא ולעלא מכל) ברכתא ושירתא תשבחתא ונחמתא, דאמירן בעלמא. ואמרו: אמן. (Cong.—Amen.)

we may not utter it. But in time to come, there will be no contradiction between perception and reality.

## Yishtabach / ישתבח

As noted in the commentary to *שחרית* (p. 58), the *pesukei d'zimrah* prayer ends the *Shacharis* section of *Shacharis*. The theme of fifteen is repeated twice in this prayer: there are fifteen expressions of praise in the first half of the paragraph, and after *אתה חי העולמים* there are fifteen

words. This number alludes to the fifteen *שיר המעלות*, *Songs of Ascents* (Psalms 120-134), composed by David. Also, fifteen is the numerical value of the Divine Name *יה*, the letters of which were used by God to create heaven and earth, therefore, it alludes to the idea that everything is God's and He is its Creator.

... *עז וממשלה נצח* — Power and dominion, triumph ... Although these qualities are attributed to God, we find them in people as

## ❖ BORCHU ❖

In some congregations the chazzan chants a melody during his recitation of *Borchu*, so that the congregation can then recite 'Blessed, praised ...'

Chazzan bows at 'Bless,' and straightens up at 'HASHEM.'

**Bless HASHEM,\* the blessed One.**

Congregation, followed by chazzan, responds, bowing at 'Blessed' and straightening up at 'HASHEM.'

**Blessed is HASHEM, the blessed One,\* for all eternity.**

Name, YAH, and exult before Him.<sup>2</sup> His Name is exalted beyond every blessing and praise.<sup>3</sup> Blessed is the Name of His glorious kingdom for all eternity. Blessed be the Name of HASHEM from this time and forever.<sup>4</sup>

## ❖ BLESSINGS OF THE SHEMA ❖

It is preferable that one sit while reciting the following series of prayers — particularly the Kedushah verses, 'Holy, holy, holy ...' and 'Blessed is the glory ...' — until Shemoneh Esrei.

Touch arm-tefillin at 'Who forms light,' and head-tefillin at and creates darkness.'

**ברוך** Blessed are You, HASHEM, our God, King of the Universe, Who forms light and creates darkness,\* makes peace and creates all.<sup>5</sup>

**המאיר** He Who illuminates the earth and those who dwell\* upon it, with compassion; and in His goodness renews daily, perpetually, the work of creation. How great are Your works,\*

(1) Cf. Isaiah 44:6. (2) Psalms 68:5. (3) Cf. Nechemiah 9:5. (4) Psalms 113:2. (5) Cf. Isaiah 45:7.

**יוצר אור ובורא חשך** — Who forms light and creates darkness. Since the beginning of time, the term 'light' has symbolized new life, wisdom, happiness — all the things associated with goodness. 'Darkness,' however, is associated with suffering, failure and death. The philosophers of idolatry claimed that the 'good' god who creates light cannot be the 'bad' one who creates darkness. Therefore, they reasoned, there must be at least two gods. In modern times, the same argument is presented in different terms: how can there be a God if He allows bad things to happen? This blessing refutes the argument that anything people find unpleasant either is not an act of God or proves that He lacks power. To the contrary, we believe unequivocally that God is One; what appears to our limited

human intelligence to be contradictory or evil is really part of the plan of the One Merciful God, despite our failure to understand it.

The 'light' of this blessing refers not merely to the newly dawned day, but to the physical forces of creation itself. Light is the energy-giving, life-giving force of the universe, and, in the words of the Psalmist (19:2): *The heavens declare the glory of God, by functioning harmoniously and efficiently in accordance with His will (R' Munk).*

**המאיר לארץ ולדורים** — He Who illuminates the earth and those who dwell. The earth's dwellers enjoy the light, but so does the earth itself, because sunlight makes vegetation possible.

**מה רבו מעשיך** — How great are Your works. This

## ❖ Interruptions During Blessings of the Shema

As a general rule, no אמן or other prayer response may be recited between ברוך and Shemoneh Esrei, but there are exceptions. The main exception is 'between chapters' (הפרקים) of the Shema Blessings — i.e., after המאיר and הבורא, and between the three chapters of Shema. At those points, אמן (but not ברוך שמו) may be responded to every blessing. Some responses, however, are so important that they are permitted at any point in the Shema blessings. They are:

(a) In Kaddish, the verses קדוש ... קדוש קדוש ... and the response to ברוך (even of one called to the Torah); and (c) during the chazzan's repetition of Shemoneh Esrei — 1) in Kedushah, the verses קדוש ... קדוש קדוש ... and the response to ברוך; 2) the three words לך אנוני and after תפלה האל הקדוש אמן

During the recital of the two verses שמו and ברוך שם, absolutely no interruptions are permitted.

## ❖ ברכו ❖

In some congregations the chazzan chants a melody during his recitation of ברכו so that the congregation can then recite 'Blessed, praised ...'

Chazzan bows at ברכו and straightens up at 'ה'.

יְתָבָרָה וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל

מֶלֶךְ מַלְכֵי הַמַּלְכִּים. הַקְדוֹשׁ

בְּרוּךְ הוּא. שְׁהוּא רִאשׁוֹן

וְהוּא אַחֲרוֹן, וּמִבְּלַעֲדֵיו אֵין

אֱלֹהִים. סְלוּ, לְרַכֵּב

בְּעֶרְכוֹת, בְּהָ שְׁמוֹ, וְעֹלֵיו לְפָנָיו: וְשְׁמוֹ מְרוֹמֵם עַל כָּל בְּרָכָה וְתִהְיֶה. בְּרוּךְ שֶׁם כְּבוֹד מַלְכוּתוֹ

לְעוֹלָם וָעֶד. יְהִי שֵׁם יְהוָה מְבָרָךְ, מְעֻלָּה וְעַד עוֹלָם.

**בְּרָכוּ אֶת יְהוָה \* הַמְבָרָךְ.**

Congregation, followed by chazzan, responds, bowing at בְּרוּךְ and straightening up at 'ה'.

**ברוך יהוה המְבָרָךְ \* לְעוֹלָם וָעֶד.**

בְּעֶרְכוֹת, בְּהָ שְׁמוֹ, וְעֹלֵיו לְפָנָיו: וְשְׁמוֹ מְרוֹמֵם עַל כָּל בְּרָכָה וְתִהְיֶה. בְּרוּךְ שֶׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יְהוָה מְבָרָךְ, מְעֻלָּה וְעַד עוֹלָם.

## ❖ ברכות קריאת שמע ❖

It is preferable that one sit while reciting the following series of prayers — particularly the Kedushah verses, קדוש קדוש קדוש and ברוך כבוד — until Shemoneh Esrei.

**ברוך** אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אֹר וּבוֹרֵא חָשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא

Touch arm-tefillin at יוצר אור, and head-tefillin at ובורא חשך.

אֶת הַכֹּל.<sup>5</sup>

**המאיר** לָאָרֶץ וְלַדּוּרִים \* עֲלֶיָּה בְּרַחֲמִים, וּבִטְוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית. מַה רְבוּ מַעֲשֵׂיךְ

point only in the Rosh Hashanah and Yom Kippur services, many others recite it here throughout the Ten Days of Repentance. The contents of the psalm are clearly suited to this period, since it speaks of supplications for forgiveness and of reliance on God as the only Source of kindness and redemption. It is one of the fifteen Songs of Ascents that symbolize the fifteen steps leading up to the Sanctuary and also the rungs of man's spiritual ladder of fulfillment. This fifteen-psalm unit with a commentary may be found on page 532.

## ❖ ברכו / BORCHU ❖

**ברוך** HASHEM. ברכו is recited only in the presence of a minyan, a quorum of ten adult males. The chazzan calls upon the congregation to proclaim their blessing of God. This call is in the nature of a summons to the assembled people to join in the forthcoming prayers known as Blessings of the Shema. As the Zohar puts it: All sacred acts require summoning.

With relation to God, the term *bless* cannot mean that we add anything to His powers or possessions. Rather it constitutes our declaration that He is the source of all blessing (*Kad HaKemach*). Furthermore, it represents our dedication to allow His will to be fulfilled by our obedience to His commandments. Thus, in a sense we do confer something upon Him, for it is

in our power to accomplish His goals for man (*R' Hirsch*). [See Overview for a discussion of these concepts.]

**ברוך** HASHEM, the blessed One. With or without our human acknowledgment, God is constantly 'blessed' by all aspects of Creation — from the spiritual beings above to the humblest pebble — through the fact that they function in accordance with His will (*Kad HaKemach; Kol Bo*).

Having called upon the congregation to bless God, the chazzan must not let it appear as though he excludes himself from the obligation to bless Him. Therefore, when the congregation has concluded its response, he repeats it after them, lest he seem not to concur with their sentiment (*Tur*).

**יתבָּרָךְ** — Blessed. This short prayer is discussed in *Orach Chaim* 57:1.

## ❖ BLESSINGS OF THE SHEMA / ברכות קריאת שמע ❖

The third section of *Shacharis* is about to begin. Its central feature is the *Shema*, whose recitation is required by the Torah and which is the basic acknowledgment of God's sovereignty and Oneness. The *Shema* is accompanied by three blessings (two before it and one after it), which express God's mastery over nature, pray for intellectual and moral attainment through the study of Torah, and describe God's role in the flow of history (*R' Munk*).

HASHEM, You make them all with wisdom, the world is full of Your possessions.<sup>1</sup> The King Who was exalted in solitude\* before creation, Who is praised, glorified, and upraised since days of old. Eternal God, with Your abundant compassion be compassionate to us — O Master of our power, our rocklike stronghold, O Shield of our salvation, be a stronghold for us. The blessed God,\* Who is great in knowledge, prepared and worked on the rays of the sun; the Beneficent One fashioned honor for His Name, emplaced luminaries all around His power; the leaders of His legions, holy ones, exalt the Almighty, constantly relate the honor of God and His sanctity. May You be blessed, HASHEM, our God, beyond the praises of Your handiwork and beyond the bright luminaries that You have made — may they glorify You — Selah!

**תתברך** May You be blessed, our Rock,\* our King and Redeemer, Creator of holy ones; may Your Name be praised forever, our King, O Fashioner of ministering angels; all of Whose ministering angels stand at the summit of the universe and proclaim — with awe, together, loudly — the words of the living God and King of the universe.<sup>2</sup> They are all beloved; they are all flawless; they are all mighty, they all do the will of their Maker with dread and reverence. Chazzan— And they all open their mouth in holiness and purity, in song and hymn — and bless, praise, glorify, revere, sanctify and declare the kingship of —

**אֵת שֵׁם** The Name of God, the great, mighty, and awesome King; holy is He.<sup>3</sup> Chazzan— Then they all accept upon themselves the yoke of heavenly sovereignty from one another,\* and grant permission to one another to sanctify the One Who formed them, with tranquillity, with clear articulation, and with sweetness. All of them as one proclaim His holiness and say with awe:

Congregation **'Holy, holy, holy\* is HASHEM, Master of Legions,\*** recites aloud: **the whole world is filled with His glory.**<sup>4</sup>

(1) Psalms 104:24. (2) Cf. Jeremiah 10:10. (3) Cf. Deuteronomy 10:17; Psalms 99:3. (4) Isaiah 6:3.

from one another. Tanna d'Bei Eliyahu contrasts the behavior of the angels with that of human beings. Unlike people whose competitive jealousies cause them to thwart and outdo one another, the angels urge one another to take the initiative in serving and praising God. Conflict is the foe of perfection, harmony is its ally.

**קדוש קדוש קדוש** — Holy, holy, holy. Targum Yonasan (Isaiah 6:3) renders: Holy in the most exalted heaven, the abode of His Presence; holy on earth, product of His strength; holy forever and ever is HASHEM, Master of Legions ...

**כבוד** refers to the glory of God that is present

within the material world; it is the degree of Godliness that man is capable of perceiving even within creation. **קדוש**, on the other hand, refers to God's essence, which is beyond all comprehension.

**צבאות** — Master of Legions. Although it is commonly translated simply as *hosts* or *legions*, the word **צבאות** is a Name of God (see Shavuot 35a), which means that He is the Master of all the heavenly hosts. The word **צבא** is used to refer to an organized, disciplined group. Thus, an army is commonly called **צבא**. In the context of this Divine Name, it refers to the idea that the infinite

יהוה, כלם בְּחֶכְמָה עָשִׂיתָ, מְלֹאָה הָאָרֶץ קִנְיָנְךָ.<sup>1</sup> הַמְרוֹמָם לְבָדּוֹ\* מֵאֵז, הַמְשֻׁבָּח וְהַמְפָּאָר וְהַמְתַּנְשָׂא מִימֹת עוֹלָם. אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֹנֵנוּ, צוֹר מִשְׁגָּבֵנוּ, מִגֵּן יִשְׁעֵנוּ, מִשְׁגָּב בְּעַדְנוּ. אֵל בְּרוּךְ\* גְּדוֹל דְּעָה, חֲכִין וּפֹעֵל זִהְרֵי חֲמָה, טוֹב יָצַר כְּבוֹד לְשִׁמּוֹ, מְאֹרוֹת נֶתַן סְבִיבוֹת עֵזוֹ, פְּנוֹת צְבָאֵיו קְדוּשִׁים רוֹמְמֵי שְׂדֵי, תָמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ. תִּתְבָּרֵךְ יְהוֹה אֱלֹהֵינוּ עַל שְׂבַח מַעֲשֵׂה יָדֶיךָ, וְעַל מְאֹרֵי אֹר שְׁעִיתָ, יִפְאָרוּךְ, סֵלָה.

**תתברך** צוֹרֵנוּ\* מְלַכְנוּ וְגֹאֲלֵנוּ, בּוֹרָא קְדוּשִׁים. יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ, יוֹצֵר מִשְׁרָתִים, וְאֲשֶׁר מִשְׁרָתֵינוּ כָּלם עוֹמְדִים בְּרוֹם עוֹלָם, וּמִשְׁמִיעִים בִּירְאָה יָחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֹךְ עוֹלָם.<sup>2</sup> כָּלם אֲהוּבִים, כָּלם בְּרוּרִים, כָּלם גְּבוּרִים, וְכָלם עֹשִׂים בְּאֵימָה וּבִירְאָה רָצוֹן קוֹנֵם. \* וְכָלם פּוֹתְחִים אֶת פִּיָּהֶם בְּקִדְשָׁה וּבִטְהָרָה, בְּשִׁירָה וּבִזְמִירָה, וּמְבַרְכִּים וּמִשְׁבַּחִים וּמְפָאָרִים וּמַעֲרִיצִים וּמְקַדִּישִׁים וּמְמַלִּיכִים —

**אֵת שֵׁם** הָאֵל הַמְּלֹךְ הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא קְדוֹשׁ הוּא.<sup>3</sup> \* וְכָלם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמִים זֶה מִזֶּה,\* וְנוֹתְנִים רְשׁוֹת זֶה לָזֶה, לְהַקְדִּישׁ לְיוֹצְרָם, בְּנִחָת רִוּחַ בְּשִׁפְהָ בְּרוּרָה וּבִנְעִימָה. קִדְשָׁה כָּלם כְּאֶחָד עֹנִים וְאוֹמְרִים בִּירְאָה:

Congregation **קדוש קדוש קדוש\* יהוה צבאות,\*** recites aloud: **מלא כל הארץ כבודו.**<sup>4</sup>

refers to the heavenly bodies and other major forces in creation. Homiletically, the Talmud (Chullin 127a) interprets, *how diverse are Your works*; some can live only on land, others only in the sea, and so on.

**הַמְרוֹמָם לְבָדּוֹ** — The King Who was exalted in solitude. Before Creation God was exalted in solitude, because there were no creatures to praise Him (Etz Yosef).

**תָּמִיד מְסַפְּרִים** — The blessed God. From here until the words follow the order of the *Aleph-Beis*. This use of the *Aleph-Beis* acrostic conveys the

idea that we praise God with every available sound and that His greatness is absolutely complete and harmonious.

**תתברך צוֹרֵנוּ** — May You be blessed, our Rock. The previous paragraph expressed man's praise of God. Now we turn to the angels' praise of Him. Since there have been people who worshiped the heavenly bodies as independent gods, we now cite the prayers of the heavenly legions, for they know that the sun and the moon are but God's creatures and servants.

**וְכָלם מְקַבְּלִים ... זֶה מִזֶּה** — Then they all accept ...



Chazzan— Then the Ofanim\* and the holy Chayos with great noise raise themselves towards the Seraphim. Facing them they give praise saying:

Cong. recites aloud: **'Blessed is the glory of HASHEM from His place.'**<sup>1</sup>

**לְאֵל** To the blessed God\* they shall offer sweet melodies; to the King,\* the living and enduring God, they shall sing hymns and proclaim praises. For He alone effects mighty deeds, makes new things, is Master of wars, sows kindnesses,\* makes salvations flourish, creates cures, is too awesome for praise, is Lord of wonders. In His goodness He renews daily, perpetually, the work of creation. As it is said: '[Give thanks] to Him Who makes the great luminaries, for His kindness endures forever.'<sup>2</sup> Chazzan— May You shine a new light\* on Zion, and may we all speedily merit its light. Blessed are You, HASHEM, Who fashions the luminaries.

(Cong.— Amen)

**אֶהְבֶּה** With an abundant love\* have You loved us, HASHEM, our God; with exceedingly great pity have You pitied us. Our Father, our King, for the sake of our forefathers who trusted in You and whom You taught the decrees of life, may You be equally gracious to us and teach us. Our Father, the merciful Father, Who acts mercifully, have mercy upon us, instill in our hearts to understand and elucidate, to listen, learn, teach, safeguard, perform, and fulfill all the words of Your Torah's teaching with love. Enlighten our eyes\* in Your Torah,\* attach our hearts to Your commandments, and unify our hearts\* to love and fear Your Name,<sup>3</sup> and may we not feel inner shame for all eternity.\* Because we have trusted in Your great and awesome holy Name, may we exult and rejoice in Your salvation. Bring us

(1) Ezekiel 3:12. (2) Psalms 136:7. (3) Cf. 86:11.

לְאֵל ... לְמֶלֶךְ — To the ... God ... to the King. The commentators differ regarding the vocalization of these two words. Many hold that they are read לְמֶלֶךְ and לְאֵל. We have followed the version of most siddurim, but every congregation should maintain its custom.

וּנְרַע צְדָקוֹת — Sows kindnesses. God does not merely reward man for his good deeds; He rewards him even for the chain reaction that results from human kindness. Thus, an act of kindness is like a seed that can produce luxuriant vegetation (Etz Yosef).

אֵל נֶחָדָשׁ — A new light. The new light is actually a return of the original brilliance of creation. That light was concealed for the enjoyment of the righteous in the Messianic era. May it soon shine upon Zion (Yaavetz).

אֶהְבֶּה רַבָּה — With an abundant love. Up to now, we have blessed God for having created the

luminaries, but there is a light even greater than that of the brightest stars and the sun — the light of the Torah. Now, in this second blessing before Shema, we thank God for the Torah and pray that He grant us the wisdom to understand it properly (Yaavetz; R' Munk).

וְהָאֵר עֵינֵינוּ — Enlighten our eyes. This begins a series of brief supplications with one general purpose: A Jew's involvement with Torah study and observance must saturate all his activities, even his business, leisure, and social life.

בְּתוֹרָתְךָ — In Your Torah. Enlighten us so that we may understand all aspects of Your Torah.

וְיִחַד לִבֵּנוּ — And unify our hearts. Man's likes and needs propel him in many directions. We ask God to unify our emotions and wishes to serve Him in love and fear.

וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד — And may we not feel inner shame for all eternity. Inner shame is the

וְהָאוֹפָנִים\* וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים  
לְעֵמֶת שָׂרָפִים. לְעֵמֶתָם מְשַׁבְּחִים וְאוֹמְרִים:

— Congregation recites aloud **בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ**<sup>1</sup>.

**לְאֵל** בְּרוּךְ\* נְעִימוֹת יִתְּנוּ. לְמֶלֶךְ\* אֵל חַי וְקַיִם, זְמֵרוֹת יֵאמְרוּ, וְתִשְׁבַּחֹת יִשְׁמְעוּ. כִּי הוּא לְבָדוּ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, בַּעַל מַלְחָמוֹת, זּוֹרֵעַ צְדָקוֹת,\* מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת. הַמְחֲדֵשׁ בְּטוּבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֶׂה בְּרָאשִׁית. בְּאִמּוֹר: לַעֲשֶׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדוֹ.<sup>2</sup> אִלּוּ חֲדָשׁ\* עַל צִיּוֹן תֵּאִיר, וְנוֹפֶה כָּלֵנוּ מִתְּהִרָה לְאוּרוֹ. בְּרוּךְ אַתָּה יְהוָה, יוֹצֵר הַמְּאוֹרוֹת.

(Cong.— Amen.)

**אֶהְבֶּה** רַבָּה\* אֶהְבֵּתֵנוּ יְהוָה אֱלֹהֵינוּ, חֶמְלָה גְּדוֹלָה וִיתְרָה חֶמְלָת עֲלֵינוּ. אֲכִינוּ מִלִּפְנֵי, בַּעֲבוּר אֲבוֹתֵינוּ שִׁבְטָחוּ בָּךְ, וְתִלְמָדֵם חֲקֵי חַיִּים, כֵּן תַּחֲנֵנוּ וְתִלְמָדֵנוּ. אֲבִינוּ הָאֵל הַרְחֵמֵן הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן לִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמוֹעַ לְלִמּוֹד וּלְלַמֵּד, לְשָׁמֵר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ\* בְּתוֹרָתְךָ,\* וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיִחַד לִבֵּנוּ\* לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ,<sup>3</sup> וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.\* כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ. וְהִבְיֵאֵנוּ

heavenly bodies are organized according to God's will to do His service.

Then the Ofanim. The varieties of angels are not translated since we lack the vocabulary to define them. Rambam (Yesodei HaTorah 2:7) notes that there are ten levels of angels. Their names are Chayos, Ofanim, E'elim, Chashmalim, Seraphim, Malachim, Elohim, B'nai Elohim, Cherubim, and Ishim.

Blessed ... from His place. 'Place' refers to a particular position or level of eminence. For example, we say that a person 'takes his father's place.' But in the case of God — all we can do is bless His eminence as we perceive it coming to us from His place. In other words, we see Him acting as Sustainer, Healer, Judge, Life-giver and so on, but we don't know what He

really is. Though the angels have a better knowledge of God than people, they too have no comprehension of His true essence (Nefesh HaChaim).

To the blessed God. Earlier in this Shema blessing (p. 86), we recited a twenty-two word Aleph-Beis acrostic that began with this same expression: אל בְּרוּךְ, the blessed God. Now, in keeping with the general principle regarding a long blessing, we conclude it by returning to the theme with which the blessing began. Thus, we return to the theme of the blessed God, Whom we gratefully praise for His works of creation in general and the heavenly luminaries in particular — upon which we will conclude by blessing Him as [God] Who fashions the luminaries.



At this point, gather the four tzitzis between the fourth and fifth fingers of the left hand. Hold tzitzis in this manner throughout the Shema.

*in peacefulness from the four corners of the earth and lead us with upright pride to our land. For You effect salvations, O God; You have chosen us from among every people and tongue. Chazzan— And You have brought us close to Your great Name forever in truth, to offer praiseful thanks to You, and proclaim Your Oneness with love. Blessed are You, HASHEM, Who chooses His people Israel with love.*

(Cong.—Amen.)

### ❖ THE SHEMA ❖

Immediately before reciting the Shema concentrate on fulfilling the positive commandment of reciting the Shema every morning. It is important to enunciate each word clearly and not to run words together. See Laws, §46-60.

When praying without a minyan, begin with the following three-word formula:

**God, trustworthy King.\***

Recite the first verse aloud, with the right hand covering the eyes, and concentrate intensely upon accepting God's absolute sovereignty.

**Hear, O Israel: \* HASHEM is our God, HASHEM, the One and Only.\*<sup>1</sup>**

In an undertone— *Blessed is the Name\* of His glorious kingdom for all eternity.*

(1) Deuteronomy 6:4.

אלהינו, *our God*, for He is not acknowledged universally. Ultimately, however, all will recognize Him as אֱלֹהֵינוּ, *the One and Only God* (Rashi; Aruch Hashulchan 61:4).

□ ה' — HASHEM. God is the Eternal One, Who was, is, and always will be [הַיְהִי הָנָה וְהָיָה], and He is אֲדוֹן, *Master*, of all.

□ אֱלֹהֵינוּ — *Our God*. He is all-Powerful (Orach Chaim 5).

אֱלֹהֵינוּ — *The One [and only]*. The word has two connotations: (a) There is no God other than HASHEM (Rashbam); and, (b) though we perceive God in many roles — kind, angry, merciful, wise, judging, and so on — these different attitudes are not contradictory, even though human intelligence does not comprehend their harmony. Harav Gedaliah Schorr likened this concept to a ray of light seen through a prism. Though one sees a myriad of different colors, they are all a single ray of light. So, too, God's many manifestations are truly one.

In saying the word אֱלֹהֵינוּ, *the One and Only*, draw out the second syllable (ה) a bit and emphasize the final consonant (ו). While drawing out the ה — a letter with the numerical value of eight — bear in mind that God is Master of the earth and the seven heavens. While clearly enunciating the final ו — which has the numerical value of four — bear in mind that God is Master in all four directions, meaning everywhere.

### ❖ The enlarged ע and ד ❖

In Torah scrolls, the letters ע and ד of שמע are written large. Together they form the word עֵד, *witness*. The enlarged letters allude to the thought that every Jew, by pronouncing the Shema, bears witness to HASHEM's unity and declares it to all the world (Rokeach; Kol Bo; Abudraham).

ברוך שם — *Blessed is the Name*. Having proclaimed God as our King, we are grateful for the privilege of serving the One Whose kingdom is eternal and unbounded (Etz Yosef).

The Sages give two reasons for saying this verse silently:

(a) At Jacob's deathbed his children affirmed their loyalty to God by proclaiming the verse Shema [the word 'Israel' in that context refers to Jacob]. Jacob responded with the words 'Blessed is the Name ...' The Sages taught: Should we say these words in our prayers because Jacob said them? Yes. But, on the other hand, Moses did not transmit them to us, for they are not found in the Torah. Therefore, let us say them silently (Pesachim 56a).

(b) Moses heard this beautiful prayer from the angels, and taught it to Israel. We dare not say it aloud, because we are sinful and therefore unworthy of using an angelic formula. On Yom Kippur, however, when Israel elevates itself to the sin-free level of angels, we may proclaim it loudly (Devarim Rabbah 2:36).

קריאת שמע וברכותיה

90 / שחרית לחול

לשלוש מארבע בנפות הארץ,  
ותוליכנו קוממיות לארצנו. כי אל

פועל ישועות אתה, ובנו בחרת מפל עם ולשון. וקרבנתנו  
לשמך הגדול סלה באמת, להודות לך ולתודה באהבה. ברוך  
אתה יהוה, הבוחר בעמו ישראל באהבה. (אמן.)

At this point, gather the four tzitzis between the fourth and fifth fingers of the left hand. Hold tzitzis in this manner throughout שמע.

### ❖ שמע ❖

Immediately before reciting the Shema concentrate on fulfilling the positive commandment of reciting the Shema every morning. It is important to enunciate each word clearly and not to run words together. See Laws §46-60.

When praying without a minyan, begin with the following three-word formula:

**אל מלך נאמן.\***

Recite the first verse aloud, with the right hand covering the eyes, and concentrate intensely upon accepting God's absolute sovereignty.

**שמע | ישראל, \* יהוה | אלהינו, יהוה | אחד: \*<sup>1</sup>**

ברוך שם כבוד מלכותו לעולם ועד. — In an undertone

humiliation one feels deep within himself when he knows he has done wrong — even though the people around him may sing his praises. The cost of such shame is borne primarily in the World to Come, where it can diminish one's eternal bliss or even destroy it entirely. Therefore we pray that our eternity not be marred by inner shame.

### ❖ THE SHEMA ❖

The recitation of the three paragraphs of Shema is required by the Torah, and one must have in mind that he is about to fulfill this commandment. Although one should try to concentrate on the meaning of all three paragraphs, one must concentrate at least on the meaning of the first verse (שמע) and the second verse (ברוך שם) because the recitation of Shema represents fulfillment of the paramount commandment of acceptance of God's absolute sovereignty (קבלת עול מלכות שמים). By declaring that God is One, Unique, and Indivisible, we subordinate every facet of our personalities, possessions — our very lives — to His will.

A summary of the laws of the Shema appears on pp. 982-983. For a full commentary and Overview, see ArtScroll Shema Yisrael. In the manner we have included the cantillation symbols (trop) for the convenience of those who recite שמע in the manner it is read from the Torah. Nevertheless, to enable those unfamiliar with this notation to group the words properly, commas have been inserted. Additionally, vertical lines have been placed between any two

words that are prone to be slurred into one and are not separated by a comma.

אל מלך נאמן — *God, trustworthy King*. The Sages teach that there are both 248 organs in the human body and 248 positive commandments. This parallel number symbolizes that the purpose of physical existence is to obey the precepts of the Torah. The total number of words in the three paragraphs of Shema is 245. The Sages wished to convey the above symbolism in the recitation of the Shema, so they added three words to it. If a minyan is present, the congregation listens to the chazzan's repetition aloud of the three words אלהינו, אלהינו, אלהינו. If there is no minyan the three words אל מלך נאמן are recited before Shema is begun. These words were chosen because their initials spell אמֶן [literally, *it is true*], thus testifying to our faith in the truths we are about to recite.

The three words of the verse mean: He is אל, *God*, the All-Powerful source of all mercy; He is מלך, *King*, Who rules, leads, and exercises supervision over all; and He is נאמן, *trustworthy*, i.e., fair, apportioning no more suffering nor less good than one deserves (Anaf Yosef).

שמע ישראל — *Hear, O Israel*. Although the commentators find many layers of profound meaning in this seminal verse, one should have at least the following points in mind during its recitation:

□ At this point in history, HASHEM is only

While reciting the first paragraph (Deuteronomy 6:5-9), concentrate on accepting the commandment to love God.

**וְאָהַבְתָּ** You shall love\* HASHEM, your God, with all your heart, with all your soul and with all your resources. Let these matters that I command you today\* be upon your heart.\* Teach them thoroughly to your children and speak of them while you sit in your home, while you walk on the way, when you retire and when you arise. Touch the arm-tefillin at 'Bind them...' and the head-tefillin at 'and let them be tefillin ...'; then kiss your fingertips. Bind them\* as a sign upon your arm and let them be tefillin between your eyes. And write them on the doorposts of your house and upon your gates.

While reciting the second paragraph (Deuteronomy 11:13-21), concentrate on accepting all the commandments and the concept of reward and punishment.

**וְהָיָה** And it will come to pass\* that if you continually hearken to My commandments that I command you today, to love HASHEM, your God, and to serve Him, with all your heart and with all your soul — then I will provide rain for your land in its proper time, the early and late rains, that you may gather in your grain, your wine, and your oil. I will provide grass in your field for your cattle and you will eat and be satisfied. Beware\* lest your heart be seduced and you turn astray and serve gods of others and bow to them.\* Then the wrath of HASHEM will blaze against you. He will restrain the heaven so there will be no rain and the ground will not yield its produce. And you will swiftly be banished\* from the goodly land which HASHEM gives you. Place these words of Mine upon your heart and upon your soul; bind them for a sign upon your arm and let them be tefillin between your eyes. Teach them to your children, to discuss them, while you sit\* in your home, while you walk on the way, when you retire and when you arise. And write them on the doorposts of your house and upon your gates. In order to prolong your days\* and the days of your children upon the ground that HASHEM has sworn to your ancestors to give them, like the days of the heaven on the earth.\*

be rewarded with success and prosperity. When it sins, it must expect poverty and exile.

ואכלת ושבעת השמור — And you will eat and be satisfied. Prosperity is often the greatest challenge to religious devotion. People who are rich in wealth but poor in sophistication often succumb to temptation (Rashi).

והשתחוויתם להם — Be seduced ... and bow to them, i.e., to strange gods. An imperceptible, seemingly innocent surrender to temptation can be the beginning of a course that will end in idolatry (Rashi).

ואבדתם — So there will be no rain ... and you will ... be banished. First will come famine. If that does not bring repentance, exile

will follow (Vilna Gaon).

וְלִמְדֶם — Teach them ... while you sit. In giving the command to educate children in the Torah, the verse speaks in the plural (לְלִמְדֶם), while the other words in the verse (בְּשִׁבְתְּךָ and so on) are in singular. This alludes to a communal responsibility to arrange for the Torah education of children (Iyun Tefillah).

לְמַעַן יִרְבוּ יְמֵיכֶם — In order to prolong your days. [Although many siddurim set this verse as a new paragraph, leading some to believe that there are four paragraphs in the Shema, the verse is part of the paragraph which begins וְהָיָה]

וְהָיָה — Like the days of the heaven on the earth. Eretz Yisrael is the eternal heritage

While reciting the first paragraph (דברים ו:ה-ט), concentrate on accepting the commandment to love God.

**וְאָהַבְתָּ** את יהוה | אלהיך, בכל-לִבְבְּךָ, ובכל-נִפְשְׁךָ, ובכל-מְאֹדְךָ: והיו הדברים האלה, אשר אנכי מצוֹךְ היום\*, על-לִבְבְּךָ: ושונתם לבְּנֵיךָ, ודברת בם, בשבתך בביתך, ובִלְכֶתְךָ בְּדֶרֶךְ, ובשכבך ובקומך: וקשרתם\* לאות | על-יְדֶיךָ, והיו לטֹטֶפֶת בין | עיניך: וכתבתם | על-מִזְוֹת ביתך, ובשַׁעְרֶיךָ:

Touch the arm-tefillin at ... and the head-tefillin at ... and let them be tefillin ...; then kiss your fingertips.

While reciting the second paragraph (דברים יא:יג-כא), concentrate on accepting all the commandments and the concept of reward and punishment.

**וְהָיָה** \* אם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי, אֲשֶׁר | אֲנִי מִצְוֶה אִתְּכֶם הַיּוֹם, לֵאמֹר לָאֱהֹבָה אֶת-יְהוָה | אֱלֹהֵיכֶם וּלְעַבְדּוֹ, בכל-לִבְבְּכֶם, ובכל-נִפְשְׁכֶם: ונתתי מטר-ארצכם בעתו, יורה ומלקוש, ואספת דגנה ותירשון ויצהרך: ונתתי | עֵשֶׂב | בַּשָּׂדֶה לְבִהֶמְתְּךָ, וְאָכַלְתָּ וְשָׂבַעְתָּ: הַשְׁמָרְוּ לָכֶם, פֶּן-יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וְעַבַדְתֶּם | אֱלֹהִים | אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶפְיֵהוּ בָכֶם, וְעָצַר | אֶת-הַשָּׁמַיִם, וְלֹא-יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ, וְאָבַדְתֶּם | מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה | אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַרְתֶּם | אֶת-דִּבְרֵי | אֱלֹהֵי, עַל-לִבְבְּכֶם וְעַל-נִפְשְׁכֶם, וְקִשְׁרְתֶם | אֹתָם | לְאוֹת | עַל-יְדֵיכֶם, וְהָיוּ לְטֹטֶפֶת בֵּין | עֵינֵיכֶם: וְלִמְדֶתֶם אֹתָם | אֶת-בְּנֵיכֶם, לְדֶרֶךְ בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ\* וּבִלְכֶתְךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכָתַבְתֶּם | עַל-מִזְוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ: לְמַעַן | יִרְבּוּ | יְמֵיכֶם\* וְיָמֵי בְנֵיכֶם, עַל הָאֲדָמָה | אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר, כִּימֵי הַשָּׁמַיִם | עַל-הָאָרֶץ\*:

Touch the arm-tefillin at ... and the head-tefillin at ... and let them be tefillin ...; then kiss your fingertips.

וְאָהַבְתָּ — You shall love. One should learn to fulfill the commandments out of love, rather than fear — and certainly not out of habit. The Mishnah (Berachos 9:5) explains that one should serve God with all his emotions and desires (with all your heart), even to the point of giving up his life for God (with all your soul), and even at the cost of his wealth (with all your resources).

אֲשֶׁר אֲנִי מִצְוֶה הַיּוֹם — That I command you today. But have they all been commanded today? — This teaches that although the Torah was given thousands of years ago, we are not to regard the commandments as an ancient rite that we follow out of loyalty and habit. Rather, we are to regard them with as much freshness and enthusiasm as

if God had given them this very day (Sifre).

עַל לִבְבְּךָ — Upon your heart. Always be conscious of the demands of God and His Torah. Then, you will convey them to your children and speak of them, i.e., try to study, concentrate, and review wherever you are.

וְקִשְׁרְתֶם — Bind them. Tefillin on the arm, next to the heart, and on the head consecrate one's physical, emotional, and intellectual capacities to God's service (Ramban). The mezuzah on the doorpost consecrates one's home to Him.

וְהָיָה — And it will come to pass. Unlike the first paragraph of Shema, this one specifies the duty to perform מִצְוֹת, My commandments, and teaches that when the nation is righteous, it will

Before reciting the third paragraph (Numbers 15:37-41) the tzitzis, which have been held in the left hand, are taken in the right hand also. The tzitzis are kissed at each mention of the word tzitzis and at the end of the paragraph, and are passed before the eyes at 'that you may see it.'

**וַיֹּאמֶר** And HASHEM said\* to Moses saying: Speak to the Children of Israel and say to them that they are to make themselves tzitzis on the corners of their garments, throughout their generations. And they are to place upon the tzitzis of each corner a thread of techeiles.\* And it shall constitute tzitzis for you, that you may see it and remember all the commandments of HASHEM and perform them; and not explore\* after your heart and after your eyes after which you stray. So that you may remember and perform all My commandments; and

Concentrate on fulfilling the commandment of remembering the Exodus from Egypt.

be holy to your God. I am HASHEM, your God, Who has removed you from the land of Egypt to be a God to you. I am HASHEM your God — it is true —

Although the word אמת, 'it is true,' belongs to the next paragraph, it is appended to the conclusion of the previous one, as explained in the commentary.

Chazzan repeats: **HASHEM, your God, is true.\***

**וַיִּצִיב** And certain,\* established and enduring, fair and faithful, beloved and cherished, delightful and pleasant, awesome and powerful, correct and accepted, good and beautiful is this affirmation to us forever and ever. True — the God of the universe is our King; the Rock of Jacob is the Shield of our salvation. From generation to generation He endures and His Name endures and His throne is well established; His sovereignty and faithfulness endure forever. His words are living and enduring, faithful and delightful forever (Kiss the tzitzis and release them) and to all eternity; Chazzan— for our forefathers and for us, for our children and for our generations, and for all the generations of Your servant Israel's offspring.

**עַל הָרָאוּשׁוֹנִים** Upon the earlier and upon later generations, this affirmation is good and enduring forever. True and faithful, it is an unbreachable decree. It is true that You are HASHEM, our God and the God of our forefathers, Chazzan— our King and the King of our forefathers, our Redeemer, the Redeemer of our forefathers; our Molder, the Rock of our salvation; our Liberator and our Rescuer — this has ever been Your Name. There is no God but You.

redeemed Israel. Like אמת ואמונה, True and faithful, its counterpart in the Evening Service, this blessing continues our fulfillment of the requirement to recall the Exodus, morning and evening.

אמת — True. The law that one may not interrupt between the last words of the Shema and אמת is of ancient origin. The reason for it is so that we may declare as did the prophet [Jeremiah 10:10] יהי אלהים אמת HASHEM, God, is true (Berachos 14a).

אמת ... and certain. This paragraph begins the third and final blessing of the Shema, which ends with ואל ישראל Who

As the Sages teach (Berachos 12a), whoever omits either the morning or evening blessing has not properly discharged his obligation of reciting the Shema and its attendant prayers. Although both the morning and evening blessings of redemption refer to the Exodus, there is a basic difference between them. The Talmud (ibid.)

of the Jewish people, just as heaven will always remain above the earth. Alternatively, just as heaven always showers blessings upon the earth in the form of life-giving rain, so too Israel will be blessed in the land God has sworn to it.

Before reciting the third paragraph (במדבר טו:לז-מא) the tzitzis, which have been held in the left hand, are taken in the right hand also. The tzitzis are kissed at each mention of the word tzitzis and at the end of the paragraph, and are passed before the eyes at 'that you may see it.'

**וַיֹּאמֶר** | יהוה\* | אֶל־מֹשֶׁה | לֵאמֹר: | דַּבֵּר | אֶל־בְּנֵי | יִשְׂרָאֵל, | וְאָמַרְתָּ | אֲלֵהֶם, | וַעֲשׂוּ | לָהֶם | צִיצִית, | עַל־כַּנְּפֵי | בְּגָדֵיהֶם | לְדֹרֹתָם, | וְנָתַנּוּ | עַל־צִיצִית | הַכֵּנָף, | פֶּתִיל | תְּכֵלֶת\*: | וְהָיָה | לָכֶם | לְצִיצִית, | וּרְאִיתֶם | אֹתוֹ, | וּזְכַרְתֶּם | אֶת־כָּל־מִצְוֹת | יְהוָה, | וַעֲשִׂיתֶם | אֹתָם, | וְלֹא | תִתּוּרוּ\* | אַחֲרַי | לְבַבְכֶּם | וְאַחֲרַי | עֵינֵיכֶם, | אֲשֶׁר־אַתֶּם | זֹנִים | אַחֲרֵיהֶם: | לְמַעַן | תִּזְכְּרוּ, | וַעֲשִׂיתֶם | אֶת־כָּל־מִצְוֹתַי, | וְהָיִיתֶם | קְדוֹשִׁים | לֵאלֹהֵיכֶם: | אֲנִי | יְהוָה | אֱלֹהֵיכֶם, | אֲשֶׁר | הוֹצֵאתִי | אֶתְכֶם | מִמִּצְרַיִם, | לִהְיוֹת | לָכֶם | לֵאלֹהִים, | אֲנִי | יְהוָה | אֱלֹהֵיכֶם: | אָמֵן —

Concentrate on fulfilling the commandment of remembering the Exodus from Egypt.

Although the word אמת belongs to the next paragraph, it is appended to the conclusion of the previous one, as explained in the commentary.

Chazzan repeats: **יהוה אלהיכם אמת.**

**וַיִּצִיב\*** וְנָכוֹן וְקִים וְיָשָׁר וְנָאֵמָן וְאָהוּב וְחָבִיב וְנִחְמָד וְנִעִים וְנוֹרָא וְאֲדִיר וּמִתְקַן וּמִקְבֵּל וְטוֹב וְיָפָה הַדָּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד. אָמֵן אֱלֹהֵי עוֹלָם מְלָכֵנו צוֹר יַעֲקֹב, מֶגֶן יִשְׁעֵנו, לֹדֶר הוּא קִים, וְשָׁמוֹ קִים, וְכִסָּאוֹ נָכוֹן, וּמַלְכוּתוֹ וְאֶמּוּנָתוֹ לְעַד קֵימָת. וְדַבְּרֵנוּ חַיִּים וְקִימִים, נְאֻמִּים וְנִחְמָדִים לְעַד (kiss the tzitzis and release them) וְלְעוֹלָמֵי עוֹלָמִים. \* עַל אֲבוֹתֵינוּ וְעַלֵּנוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת יִשְׂרָאֵל עַדְכִּי.

**עַל הָרָאוּשׁוֹנִים** וְעַל הָאֲחֵרוֹנִים, דָּבָר טוֹב וְקִים לְעוֹלָם וָעֶד, אָמֵן וְאֶמּוּנָה חֶק וְלֹא יַעֲבֹר. אָמֵן שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, \* מְלָכֵנו מֶלֶךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹאֵל אֲבוֹתֵינוּ, יוֹצֵרֵנוּ צוֹר יְשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ מִעוֹלָם שְׁמָךְ, אֵין אֱלֹהִים זוֹלָתָךְ.

of the Jewish people, just as heaven will always remain above the earth. Alternatively, just as heaven always showers blessings upon the earth in the form of life-giving rain, so too Israel will be blessed in the land God has sworn to it.

וַיֹּאמֶר ה' — And HASHEM said. The third paragraph of Shema is recited to fulfill the commandment to recall the Exodus every day. By freeing Israel from Egypt, God laid claim to the

nation's eternal allegiance. No Jew is free to absolve himself of that obligation (Rashi).

A thread of techeiles. Techeiles is sky-blue wool dyed with the secretion of an amphibian called chilazon. For many centuries the identity of the animal has been unknown. Even in the absence of the techeiles thread, however, the commandment of tzitzis remains binding (Menachos 38a).

**עֲזֵרָתָנוּ** The Helper of our forefathers\* are You alone, forever, Shield and Savior for their children after them in every generation. At the zenith of the universe is Your dwelling, and Your justice and Your righteousness extend to the ends of the earth. Praiseworthy is the person who obeys Your commandments and takes to his heart Your teaching and Your word. True — You are the Master for Your people and a mighty King to take up their grievance. True — You are the First and You are the Last, and other than You we have no king,<sup>1</sup> redeemer, or savior. From Egypt You redeemed us, HASHEM, our God, and from the house of slavery You liberated us. All their firstborn You slew, but Your firstborn You redeemed; the Sea of Reeds You split; the wanton sinners You drowned; the dear ones You brought across; and the water covered their foes — not one of them was left.<sup>2</sup> For this, the beloved praised and exalted God; the dear ones offered hymns, songs, praises, blessings, and thanksgivings to the King, the living and enduring God — exalted and uplifted, great and awesome, Who humbles the haughty and lifts the lowly; withdraws the captive, liberates the humble, and helps the poor; Who responds to His people upon their outcry to Him.

Rise for Shemoneh Esrei. Some take three steps backward at this point; others do so before **צור ישראל**, 'Rock of Israel.'

Chazzan— Praises to the Supreme God, the blessed One Who is blessed. Moses and the children of Israel exclaimed a song to You with great joy and they all said:

'Who is like You among the heavenly powers, HASHEM! Who is like You, mighty in holiness, too awesome for praise, doing wonders.'<sup>3</sup>

Chazzan— With a new song the redeemed ones praised Your Name at the seashore, all of them in unison gave thanks, acknowledged [Your] sovereignty, and said:

**'HASHEM shall reign for all eternity.'**<sup>4</sup>

It is forbidden to interrupt or pause between 'Who redeemed Israel' and Shemoneh Esrei, even for Kaddish, Kedushah or Amen.

**צור ישראל** Chazzan— Rock of Israel,\* arise to the aid of Israel and liberate, as You pledged, Judah and Israel. Our Redeemer — HASHEM, Master of Legions, is His Name — the Holy One of Israel.<sup>5</sup> Blessed are You, HASHEM, Who redeemed Israel.\*

(1) Cf. Isaiah 44:6. (2) Psalms 106:11. (3) Exodus 15:11. (4) 15:18. (5) Isaiah 47:4.

**עֲזֵרָתָנוּ** — The Helper of our forefathers. This passage elaborates upon the Exodus within the context of God's eternal supervision of Israel and mastery over its destiny.

**צור ישראל** — Rock of Israel. Since the end of Shema, we have concentrated on an elaboration of the miracles of the Exodus. We do not lose sight, however, of our faith that there is another, greater redemption yet to come. Thus we conclude with a plea that God rise up again to

redeem Israel from this exile as He did in ancient Egypt.

**צור ישראל** — Who redeemed Israel. The text of the blessing is in keeping with the Talmudic dictum that prayer, i.e., Shemoneh Esrei, should follow mention of God's redemption of Israel. Only after we have set forth our faith in God as our Redeemer may we begin Shemoneh Esrei, in which we pray to Him for our personal and national needs (R' Hirsch).

**עֲזֵרָתָנוּ** אבותינו\* אתה הוא מעולם, מגן ומושיע לבנינום אחריהם בכל דור ודור. ברום עולם מושקב, ומשפטיה וצדקתה עד אפסי ארץ. אשרי איש שישמע למצותיה, ותורתה ודבריה ישם על לבו. אמת אתה הוא אדון לעמך ומלך גבור לריב ריבם. אמת אתה הוא ראשון ואתה הוא אחרון, ומבלעדיך אין לנו מלך גואל ומושיע. ממצרים גאלתנו יהוה אלהינו, ומבית עבדים פדיתנו. כל בכוריהם הרגת, ובכורך גאלת, וים סוף בקעת, וימים טבעת, וידידים העברת, ויכסו מים צריהם, אחד מהם לא נותר.<sup>2</sup> על זאת שפחו אהובים ורוממו אל, ונתנו ידידים זמרות שירות ותשבחות, ברכות והודאות, למלך אל חי וקים, רם ונשא, גדול ונורא, משפיל גאים, ומגביה שפלים, מוציא אסירים, ופודה עניים, ועוזר דלים, ועונה לעמו בעת שזעם אלו.

Rise for Shemoneh Esrei. Some take three steps backward at this point; others do so before **צור ישראל**.

תהלות לאל עליון, ברוך הוא ומברך. משה ובני ישראל לך ענו שירה בשמחה רבה ואמרו כלם:

מי כמך באלם יהוה, מי כמך נאדר בקדש, נורא תהלת עשה פלא.<sup>3</sup> שירה חדשה שפחו גאולים לשמך על שפת הים, יחד כלם הודו והמליכו ואמרו:

**יהוה ומלך לעלם ועד.**<sup>4</sup>

It is forbidden to interrupt or pause between **צור ישראל** and Shemoneh Esrei, even for Kaddish, Kedushah or Amen.

**צור ישראל\*** קומה בעזרת ישראל, ופדה כנאמך יהודה וישראל. גאלנו יהוה צבאות שמו, קדוש ישראל.<sup>5</sup> ברוך אתה יהוה, גאל ישראל.\*

teaches that the formulation of these blessings is based on the verse להגיד בבקר חסדך ואמונתך (Psalms 92:3), to relate Your kindness in the dawn and Your faithfulness in the nights (Psalms 92:3). This implies that in the morning we express gratitude for already existing kindness, while in the evening we express our faith in something that has not yet taken place.

As Rashi and Tosafos explain, the morning blessing of God's kindness, which is recited after dawn, concentrates on God's kindness in having redeemed us from Egypt, while אמונתך, which is recited at night, is based on the theme of our faith that God will redeem us in the future, just as He did at the time of Exodus.

Including the word *true*, there are sixteen adjectives describing *this affirmation* [lit. *this thing*]. What is this 'thing'? It is the total message contained in the sixteen verses of the first two paragraphs of the Shema (including *קריאת שם*). Thus, it is as if we affirm each verse with an adjective acknowledging its truth. Etz Yosef and others show how each adjective is suited to the verse it affirms.

# SHEMONEH ESREI — AMIDAH

Moses advanced through three levels of holiness when he went up to Sinai. Therefore we take three steps forward as we 'approach' God in the *Shemoneh Esrei* prayer.

Remain standing with the feet together while reciting *Shemoneh Esrei*. Recite it with quiet devotion and without any interruption, verbal or otherwise. Although it should not be audible to others, one must pray loudly enough to hear himself. See Laws §61-90 for a brief summary of its laws, including how to rectify the omission of phrases or paragraphs that are added at particular times of the year.

*My Lord, open my lips,\* that my mouth may declare Your praise.*<sup>1</sup>

## PATRIARCHS

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM'.

**ברוך** *Blessed are You,\* HASHEM, our God and the God of our forefathers,\* God of Abraham, God of Isaac, and God of Jacob; the great, mighty, and awesome God, the supreme God,\* Who bestows beneficial kindnesses and creates everything,\* Who recalls the kindnesses of the Patriarchs and brings a Redeemer\* to their children's children, for His Name's sake, with love.*

From Rosh Hashanah to Yom Kippur add the following.

*Remember us for life,\* O King Who desires life, and inscribe us in the Book of Life — for Your sake, O Living God.*  
[If forgotten, do not repeat *Shemoneh Esrei*. See Laws §61.]

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM'.

*O King, Helper, Savior, and Shield.\* Blessed are You, HASHEM, Shield of Abraham.\**

## GOD'S MIGHT

**אתה** *You are eternally mighty, my Lord, the Resuscitator of the dead\* are You; abundantly able to save,*

(1) Psalms 51:17.

to His creatures. Since this is His will, we pray for the Redemption, when man will be worthy of His utmost blessing (*Rashba*; *R' Bachya*).

*Our God and the God of our forefathers.* First we call Him *our God* because we are obligated to serve Him and know Him to the limit of our capacity. But there is much about His ways that we cannot understand. In response to such doubts we proclaim that He is *the God of our forefathers*, and we have faith in the tradition they transmitted (*Dover Shalom*).

*The supreme God.* The word *עליון*, *supreme*, means that God is so exalted that He is far beyond the comprehension of even the holiest angels. We can understand Him only superficially, by studying His deeds, i.e., that He *bestows beneficial kindnesses* (*Siach Yitzchak*).

*And creates everything.* The translation is based on the consensus of commentators, both here and to *Genesis 14:19*. Some translate *the Owner of everything*. Either way, the sense of the phrase is that God is Master of all creation.

*And brings a Redeemer.* The phrase is in present tense. Every event, no matter how

terrible it may seem, is a step toward the ultimate redemption by the Messiah (*Siach Yitzchak*).

*Remember us for life.* During the Ten Days of Repentance, our prayers stress our pleas for life. But we want it to be the sort of life that God considers useful — *for Your sake* (*Sefer HaChaim*).

*Helper, Savior, and Shield.* God 'helps' [עוזר] those who try to help themselves; He 'saves' [מושיע] even without the victim's participation; and 'shields' [מגן] to prevent danger from approaching (*lyun Tefillah*). In a different interpretation, *B'nai Yisas'char* comments that *עוזר* refers to the help that God gives without any prayer on the part of the victim, while *מושיע* refers to God's response to a prayer.

*Shield of Abraham.* God preserves the spark of Abraham within every Jew, no matter how far he may have strayed (*Chiddushei HaRim*).

## God's Might / גבורות

*The Resuscitator of the dead.* The concept that God restores life is found three times in this section, alluding to the three kinds

# שמונה עשרה — עמידה

Moses advanced through three levels of holiness when he went up to Sinai. Therefore we take three steps forward as we 'approach' God in the *Shemoneh Esrei* prayer.

Remain standing with the feet together while reciting *Shemoneh Esrei*. Recite it with quiet devotion and without any interruption, verbal or otherwise. Although it should not be audible to others, one must pray loudly enough to hear himself. See Laws §61-90 for a brief summary of its laws, including how to rectify the omission of phrases or paragraphs that are added at particular times of the year.

**אֲדֹנָי שְׁפָתַי תִּפְתָּח,\* וּפִי יִגִּיד תְּהִלָּתְךָ.**

## אבות

Bend the knees at בָּרוּךְ; bow at אַתָּה; straighten up at ה'.

**בָּרוּךְ** אַתָּה יהוה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,\* אֱלֹהֵי אֲבִרְהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,\* גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל,\* וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוּ בְּאֵהָבָה.

From Rosh Hashanah to Yom Kippur add:

*זְכַּרְנוּ לְחַיִּים,\* מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.*  
[If forgotten, do not repeat *Shemoneh Esrei*. See Laws §61.]

Bend the knees at בָּרוּךְ; bow at אַתָּה; straighten up at ה'.

**מֶלֶךְ** עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בָּרוּךְ אַתָּה יהוה, מִגֵּן אֲבִרְהָם.\*  
גבורות

**אַתָּה** גִּבּוֹר לְעוֹלָם אֲדֹנָי, מַחְיָה מֵתִים\* אַתָּה, רַב לְהוֹשִׁיעַ.

## SHEMONEH ESREI / שמונה עשרה

The Talmud refers to *Shemoneh Esrei* simply as *תפלה*, *The Prayer*, for it is only in *Shemoneh Esrei* that we formulate our needs and ask God to fulfill them. The three *Shemoneh Esrei* prayers of the day were instituted by the Patriarchs and they are in place of the daily Temple offerings (*Berachos 26b*).

The term *Shemoneh Esrei* means eighteen, and, indeed, the original *Shemoneh Esrei* consisted of eighteen blessings. The requirement that there be precisely eighteen is based on various Scriptural supports (*Megillah 17b*). The text of the individual blessings was composed by the Men of the Great Assembly at the beginning of the Second Temple period and it was put into its final form under Rabban Gamliel II after the Destruction; over four centuries later (*ibid.*). A nineteenth blessing was added later (see commentary to *שמונה עשרה*, p. 106), but the name *Shemoneh Esrei* was left unchanged. The *Zohar* refers to the *Shemoneh Esrei* as the *Amidah* ['standing prayer'], and the two names are used interchangeably.

*Shemoneh Esrei* has three sections: (a) In the first three blessings, the supplicant pays homage to God, like a slave praising his master before he dares make a request; (b) the middle section of thirteen (originally, twelve) blessings contains the supplicant's requests; (c) in the last three

blessings, he takes leave, expressing gratitude and confidence in his Master's graciousness (*Berachos 34a*).

Even the middle section is not merely a catalogue of selfish requests. In each blessing, we first acknowledge God's mastery, and only then make the request. Thus, each blessing is an affirmation of God's power (*Vilna Gaon*).

*My Lord, open my lips...* Man's mind and heart may be ready for prayer, but he needs God's help to express himself properly (*Abudraham*). Alternatively, *שְׁפָתַי*, *my lips*, can mean *my boundaries*. Thus we ask God to free us from our limitations so that we can praise Him properly (*Ramban*).

## Patriarchs / אבות

The first blessing of *Shemoneh Esrei* is known as *אבות*, *Patriarchs*, because it recalls the greatness of our forefathers in whose merit God pledged to help Israel throughout history, even if we are unworthy.

*Blessed are You.* [Since God is perfect by definition, what benefit can man's blessing confer upon Him?]

— This is a declaration of fact: God is blessed in the sense that He is perfect and complete (*Sefer HaChinuch 430*).

— God is the *Source* of inexhaustible blessing, and He has created the world in order to do good



Between Shemini Atzeres and Pesach add the following.

*Who makes the wind blow and makes the rain descend;*

[If forgotten, see Laws §70-75.]

*Who sustains the living with kindness, resuscitates the dead with abundant mercy, supports the fallen, heals the sick, releases the confined, and maintains His faith to those asleep in the dust. Who is like You, O Master of mighty deeds, and who is comparable to You, O King Who causes death and restores life and makes salvation sprout!\**

From Rosh Hashanah to Yom Kippur add the following.

*Who is like You, Merciful Father, Who recalls His creatures mercifully for life!*

[If forgotten, do not repeat Shemoneh Esrei. See Laws, §61.]

*And You are faithful to resuscitate the dead. Blessed are You, HASHEM, Who resuscitates the dead.*

During the silent Shemoneh Esrei continue with 'You are holy' p. 102.

During the chazzan's repetition, Kedushah is recited at this point.

#### KEDUSHAH

When reciting Kedushah, one must stand with his feet together and avoid any interruptions. One should rise to his toes when saying the words Holy, Holy, Holy; Blessed is; and HASHEM shall reign.

Cong. then Chazzan— **נְקַדֵּשׁ** We shall sanctify Your Name in this world, just as they sanctify it in heaven above, as it is written by Your prophet, "And one [angel] will call another and say:

All— 'Holy, holy, holy\* is HASHEM, Master of Legions, the whole world is filled with His glory.' \*\*1

Chazzan— Those facing them say 'Blessed': \*

All— 'Blessed is the glory of HASHEM from His place.' \*\*2

Chazzan— And in Your holy Writings the following is written:

All— 'HASHEM shall reign\* forever — your God, O Zion — from generation to generation, Halleluyah!'''

Chazzan only concludes— From generation to generation we shall relate Your greatness and for infinite eternities we shall proclaim Your holiness. Your praise, our God, shall not leave our mouth forever and ever, for You O God, are a great and holy King. Blessed are You HASHEM, °the holy God.

\*From Rosh Hashanah to Yom Kippur substitute: the holy King.

Chazzan continues ... אַתָּה חַוֵּן, You graciously endow ...

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

recites the entire Kedushah (from נְקַדֵּשׁ until (הַלְלוּיָהּ), even the parts labeled 'Chazzan.' Many congregations, however, follow the custom recorded in Shulchan Aruch (ch. 125) that only the verses labeled 'Cong.' or 'All' are recited by everyone. Each congregation, of course, should maintain its own custom.

קרדוש קדוש קדוש — Holy, holy, holy. God is holy with relation to the physical world, holy with relation to the spiritual world and holy with relation to the World to Come (Targum Yonasan).

The whole world is filled

with His glory. Man can bring God's holiness — awesome though it is — to earth, by fulfilling the Torah's commandments (Zohar).

Those facing them say 'Blessed'. They respond to earth, Holy ..., with the verse ... קדוש קדוש קדוש. Blessed is the glory, which the congregation will now recite in full.

From His place. See comm. on p. 88.

HASHEM shall reign. The Sages inserted this verse into Kedushah because they wanted all prayers to include an implied or direct plea for the rebuilding of Jerusalem [Zion] (Abudraham).

Between Shemini Atzeres and Pesach add:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם — some say [הַגֶּשֶׁם].

[If forgotten, see Laws §70-75.]

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַחֲיֵר אֲסוּרִים, וּמְקִים אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מְלֶךְ מַמְיֵת וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה.\*

From Rosh Hashanah to Yom Kippur add:

מִי כְמוֹךָ אֵב הַרְחֵמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

[If forgotten, do not repeat Shemoneh Esrei. See Laws §61.]

וְנֶאֱמָן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

During the silent Shemoneh Esrei continue with קדוש, p. 102.

During the chazzan's repetition, Kedushah is recited at this point.

#### קדושה

When reciting Kedushah, one must stand with his feet together, and avoid any interruptions. One should rise to his toes when saying the words קדוש, קדוש, קדוש (of כבוד); and יְמַלֵּךְ.

Cong. then Chazzan— **נְקַדֵּשׁ** אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמִי מְרוֹם, בְּפָתוּב עַל יָד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

All— קדוש קדוש קדוש יְהוָה צְבָאוֹת, מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ.\*

Chazzan— לְעִמְתָם בְּרוּךְ יְאִמְרוּ:

All— בְּרוּךְ כְּבוֹד יְהוָה, מִקְּדוּמוֹ.\*

Chazzan— וּבִדְרָגִי קִדְשֶׁךָ פָּתוּב לְאִמְרִי:

All— יְמַלֵּךְ יְהוָה לְעוֹלָם, אֶלְהִיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.\*

Chazzan only concludes — לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַח נִצְחִים קִדְשָׁתְךָ נְקַדֵּשׁ, וְשִׁבְחָךְ אֶלְהִינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְהוָה, הֵאֱחָל הַקָּדוֹשׁ.

From Rosh Hashanah to Yom Kippur substitute

אַתָּה חַוֵּן. Chazzan continues ...

of resuscitation: man's awakening every morning after deathlike slumber; the rain that has the life-sustaining quality of making vegetation grow; and the literal resuscitation of the dead, that will take place in the Messianic age (Abudraham).

And makes salvation sprout. Good deeds are like seeds that are planted and produce crops. People can earn resuscitation because of the good their children do or because of beneficial results of undertakings they initiated in their lifetimes (Siach Yitzhak).

Kedushah / קדושה

Kedushah, Sanctification, expresses the con-

cept that God is exalted above and separated from the limitations of material existence. When a minyan (quorum of ten) is present, it becomes the representative of the nation and echoes the angels who sing God's praise by proclaiming His holiness and glory. We do this by reciting Kedushah, a prayer based on that of the angels themselves, and with feet together, in the manner of the angels (Ezekiel 1:7). When reciting the words — קדוש, קדוש, קדוש (of כבוד); and יְמַלֵּךְ — we rise up on our toes to symbolize that we seek to break loose from the bonds of earth and unite our service with that of the angels.

Based on the teachings of Arizal, everyone

## HOLINESS OF GOD'S NAME

**אַתָּה** *You are holy and Your Name is holy,\* and holy ones\* praise You every day, forever. Blessed are You, HASHEM, °the holy God.\**

\*From Rosh Hashanah to Yom Kippur substitute: *the holy King.\**  
[If forgotten, repeat Shemoneh Esrei. See Laws, §62-63.]

## INSIGHT

**אַתָּה** *You graciously endow man with wisdom\* and teach insight to a frail mortal. Endow us graciously from Yourself with wisdom, insight, and discernment. Blessed are You, HASHEM, gracious Giver of wisdom.*

## REPENTANCE

**הַשִּׁיבֵנוּ** *Bring us back, our Father,\* to Your Torah, and bring us near, our King, to Your service, and influence us to return\* in perfect repentance before You. Blessed are You, HASHEM, Who desires repentance.*

## FORGIVENESS

Strike the left side of the chest with the right fist while reciting the words 'erred' and 'sinned'.

**סְלַח** *Forgive us, our Father, for we have erred; pardon\* us, our King, for we have willfully sinned; for You pardon and forgive. Blessed are You, HASHEM, the gracious One Who pardons abundantly.*

## REDEMPTION

**רְאֵה** *Behold our affliction,\* take up our grievance, and redeem us\*<sup>1</sup> speedily for Your Name's sake,\* for You are a powerful Redeemer. Blessed are You, HASHEM, Redeemer of Israel.*

(1) Cf. Psalms 119:153-154.

## תשובה / Repentance

**אָבִינוּ** — *Our Father.* Only in this prayer for repentance, and in the next one, for forgiveness, do we refer to God as *our Father*. A father has the responsibility to teach his son the proper way to live — but even if a son has rebelled and become estranged, the father's compassion will assert itself if his son repents and seeks forgiveness (Etz Yosef).

**וְהִחְיֵנוּ** — *And influence us to return.* God never compels anyone to repent, but if a person makes a sincere beginning, God will make his way easier.

## סליחה / Forgiveness

**סְלַח** ... *pardon.* סליחה, means not even harboring resentment or ill-will, but מחילה, *pardon*, means giving up the right to punish for a wrong (Abudraham).

## גאולה / Redemption

**רְאֵה** כְּעִנְיֵנוּ — *Behold our affliction.* Though Israel suffers because of its own sins, our enemies have no right to claim that they are merely doing God's work, because they cause Israel to suffer much more than necessary. Similarly, many commentators explain that the Egyptians were punished for oppressing and enslaving the Jews, even though God had decreed suffering and slavery, because the Egyptians, in their wickedness, went far beyond God's decree (Etz Yosef).

**וְגָאֵלנוּ** — *And redeem us* from the trials and agonies of everyday life (Rashi; Megillah 17b).

**לְמַעַן שְׁמֶךָ** — *For Your Name's sake.* Israel's suffering is a reflection on our God, and, therefore, a desecration of His Name (Etz Yosef).

## קדושת השם

**אַתָּה** קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, \* וְקָדוֹשִׁים \* בְּכָל יוֹם יִהְיֶה לְךָ סֵלָה.  
בְּרוּךְ אַתָּה יְהוָה, °הָאֵל הַקָּדוֹשׁ.\*

\*From Rosh Hashanah to Yom Kippur substitute  
[If forgotten, repeat Shemoneh Esrei. See Laws, §62-63.]

## בינה

**אַתָּה** חוֹנֵן לְאָדָם דַּעַת, \* וּמְלַמֵּד לְאִנוּשׁ בִּינָה. חֲנֵנוּ מֵאַתָּה  
דַּעַת בִּינָה וְהַשְׂכָּל. בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

## תשובה

**הַשִּׁיבֵנוּ** אֲבִינוּ \* לְתוֹרָתְךָ, וְקָרְבָנוּ מִלְכָּנוּ לַעֲבוּדָתְךָ,  
וְהִחְיֵרְנוּ \* בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה  
יְהוָה, הַרוֹצֶה בְּתַשׁוּבָה.

## סליחה

Strike the left side of the chest with the right fist while reciting the words *הָטָאנוּ* and *פָּשַׁעְנוּ*.

**סְלַח** לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מְחַל \* לָנוּ מִלְכָּנוּ כִּי פָשַׁעְנוּ, כִּי  
מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יְהוָה, חֲנוּן הַמִּרְבֶּה  
לְסִלּוֹחַ.

## גאולה

**רְאֵה** כְּעִנְיֵנוּ, \* וְרִיבָה רִיבָנוּ, וּגְאֵלֵנוּ \* מִהֲרָה לְמַעַן שְׁמֶךָ, \* כִּי  
גוֹאֵל חֲזָק אַתָּה. בְּרוּךְ אַתָּה יְהוָה, גוֹאֵל יִשְׂרָאֵל.

## קדושת השם / God's Holiness

See prefatory comment to *Kedushah*.

**אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ** — *You are holy and Your Name is holy.* The 'Name' of God refers to the manner in which we perceive His actions. The person who enjoys good health and prosperity perceives God as the 'Merciful One,' whereas the person who suffers pain and poverty sees Him as the God of Judgment.

**וְקָדוֹשִׁים** — *And holy ones.* The term may refer to the angels (*Iyun Tefillah*) or, as most commentators agree, to Israel (*Abudraham*). As Ramban (*Leviticus* 18:2) defines it, human holiness is measured by how well a person controls his permissible desires. Someone who seeks ways to indulge his lusts and passions without directly violating the law, is described as a *בְּרָשָׁה*, *degenerate with the Torah's permission*.

**הָאֵל הַקָּדוֹשׁ** — *The holy God/King.* The Name *אל*, *God*, has the connotation of mercy. During the Ten Days of Repentance when God sits on His Throne of Judgment, as it were, the term *King*, with its connotation of strict judgment, is more appropriate. Thus, although we plead for mercy, we recognize His majesty.

## בינה / Insight

**אַתָּה חוֹנֵן לְאָדָם דַּעַת** — *You graciously endow man with wisdom.* [This blessing begins the middle section of the *Shemoneh Esrei*, in which man makes his requests of God. The first plea is for wisdom and understanding — because man's intelligence is his primary characteristic, the one that sets him apart from animals.] We ask for wisdom and for insight, so that we can draw proper conclusions and achieve intellectual discernment (*Vilna Gaon*).



On a fast day, the chazzan recites לענו 'Answer us,' at this point. See commentary.

**ענונו** Answer us, \*HASHEM, answer us, on this day of our fast, for we are in great distress. Do not pay attention to our wickedness; do not hide Your Face from us; \*and do not ignore our supplication. Please be near to our outcry; please let Your kindness comfort us — before we call to You answer us, as it is said: 'And it will be that before they call, I will answer; while they yet speak, I will hear.'<sup>1</sup> For You, HASHEM, are the One Who responds in time of distress, Who redeems and rescues in every time of distress and woe. Blessed are You, HASHEM, Who responds in time of distress.

#### HEALTH AND HEALING

**רפאנו** Heal us, HASHEM — then we will be healed; \*save us — then we will be saved, for You are our praise.<sup>2</sup> Bring complete recovery for all our ailments, \*for You are God, King, the faithful and compassionate Healer. Blessed are You, HASHEM, Who heals the sick of His people Israel.

#### YEAR OF PROSPERITY

In the following blessing 'give a blessing,' is recited from Chol Hamoed Pesach through Minchah of December 4th (or 5th in the year before a civil leap year); 'give dew and rain,' is recited from Maariv of December 4th (or 5th) until Pesach. [If the wrong phrase is recited, see Laws, §79-83.]

**ברך** Bless on our behalf\* — O HASHEM, our God — this year and all its kinds of crops for the best, and give (dew and rain for) a blessing on the face of the earth, and satisfy us from Your bounty,\* and bless our year like the best years. Blessed are You, HASHEM, Who blesses the years.

\*At this point one may interject a prayer for one who is ill:

May it be Your will, HASHEM, my God, and the God of my forefathers, that You quickly send a complete recovery from heaven, spiritual healing and physical healing to the patient (name) son/daughter of (mother's name) among the other patients of Israel.

Continue: For You are God ...

(1) Isaiah 65:24. (2) Cf. Jeremiah 17:14.

the illness itself remains uncured (Siach Yitzchak).] But if God Himself undertakes to cure the patient, we are confident that it will not be a temporary nor a partial measure: then we will be healed (Etz Yosef from Zohar).

#### ברכת השנים / Year of Prosperity

**ברך** Bless on our behalf. We request a blessing on our general business activities and then go on to ask for abundant crops. Even in bad times some people prosper, and even in good times some farms and businesses fail. We ask not only for general prosperity, but that we be enabled to share in it (R' S.R. Hirsch).

**טל ומטיר** — Dew and rain. The mention of rain

(מוריד הגשם) in the second blessing of Shemoneh Esrei is an expression of praise only. There we praise God the Lifegiver, Who controls the elements and provides wind and moisture as needed in the seasons when they generally occur. Here we make the request that He give us rain; therefore it is made only when rain is actually needed in the agricultural cycle. Since rain is needed in early fall in Eretz Yisrael, the recitation is begun there on 7 Cheshvan, much earlier than elsewhere.

**מטובך** — From Your bounty. Food acquired in a tainted manner lacks the holiness to nourish the soul. Therefore, we ask that God satisfy us from His bounty, not from earnings to which we are not entitled (Yaaros D'vash).

On a fast day, the chazzan recites לענו at this point. See commentary.

**ענונו** יהוה ענונו, ביום צום תעניתנו, כי בצרה גדולה אנחנו. אל תפן אל רשענו, ואל תסתיר פניך ממנו. \*ואל תתעלם מתחנו. יהיה נא קרוב לשועתנו, יהי נא חסדך לנחמנו, טרם נקרא אליך ענונו, בדרך שנאמר: והיה טרם יקראו ואני אענה, עוד הם מדברים ואני אשמע. כי אתה יהוה העונה בעת צרה, פודה ומציל בכל עת צרה וצוקה. ברוך אתה יהוה, העונה בעת צרה.

#### רפואה

**רפאנו** יהוה ונרפא, \*הושיענו ונושעה, כי תהלתנו אתה, והעלה רפואה שלמה לכל מכותינו, כי אל מלך רופא נאמן ורחמן אתה. ברוך אתה יהוה, רופא חולי עמו ישראל.

#### ברכת השנים

In the following blessing 'give a blessing,' is recited from Chol HaMoed Pesach through Minchah of December 4th (or 5th in the year before a civil leap year); 'give dew and rain,' is recited from Maariv of December 4th (or 5th) until Pesach. [If the wrong phrase is recited, see Laws, §79-83.]

**ברך** עלינו יהוה אלהינו את השנה הזאת ואת כל מיני תבואתה לטובה, (ותן ברכה) (ותן טל ומטר לברכה) על פני האדמה, ושבענו מטובך, \*וברך שנתנו בשנים הטובות. ברוך אתה יהוה, מברך השנים.

\*At this point one may interject a prayer for one who is ill:

יהי רצון מלפניך יהוה אלהי אבותי, שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף  
לחולה (patient's name) בן (mother's name) בתוך שאר חולי ישראל. —for a male  
לחולה (patient's name) בת (mother's name) בתוך שאר חולי ישראל. —for a female

...continue—כי אל ...

#### Fast Day Prayer / ענונו

On fast days, the prayer לענונו Answer us, is recited during Shemoneh Esrei. In the chazzan's repetition of Shacharis and Minchah, ענונו is a separate blessing following the blessing of נאולה, Redemption (but see below). The individual, however, recites ענונו only during Minchah, and then not as a separate blessing, but incorporated into the blessing of תפלה Acceptance of Prayer. He does not recite ענונו at Shacharis lest he become ill and not complete the fast.

The chazzan recites this prayer as a separate blessing only if a full minyan of ten expects to complete the fast (some authorities require only

seven, see Laws §85). If less members of the minyan are fasting, or if the chazzan forgot ענונו, he incorporates it into the 'Acceptance of Prayer' blessing (p. 114), and omits the concluding blessing of ענונו (see Laws §87).

Do not hide Your Face from us, i.e., permit us to understand the reasons for Your behavior toward us.

#### רפואה / Health and Healing

Heal us, HASHEM — then we will be healed. Sometimes human beings or angels are God's agents to heal illness, but in that case, the cure may be only partial or temporary. [Or the pain or other symptoms may be relieved, while

## INGATHERING OF EXILES

**תקע** *Sound the great shofar\* for our freedom, raise the banner to gather our exiles and gather us together from the four corners of the earth.<sup>1</sup> Blessed are You, HASHEM, Who gathers in the dispersed of His people Israel.*

## RESTORATION OF JUSTICE

**השיבה** *Restore our judges as in earliest times\* and our counselors\* as at first;<sup>2</sup> remove from us sorrow and groan;\* and reign over us — You, HASHEM, alone — with kindness and compassion, and justify us through judgment. Blessed are You, HASHEM, the °King Who loves righteousness and judgment.*

<sup>1</sup>From Rosh Hashanah to Yom Kippur substitute: *the King of judgment.*  
[If forgotten, do not repeat Shemoneh Esrei. See Laws §64.]

## AGAINST HERETICS

**ולמלשינים** *And for slanderers\* let there be no hope; and may all wickedness perish in an instant; and may all Your enemies\* be cut down speedily. May You speedily uproot, smash, cast down, and humble the wanton sinners — speedily in our days. Blessed are You, HASHEM, Who breaks enemies and humbles wanton sinners.*

## THE RIGHTEOUS

**על הצדיקים** *On the righteous, on the devout, on the elders of Your people the Family of Israel, on the remnant of their scholars,\* on the righteous converts and on ourselves — may Your compassion be aroused, HASHEM, our God, and give goodly reward to all who sincerely believe in Your Name. Put our lot with them forever, and we will not feel ashamed,\* for we trust in You. Blessed are You, HASHEM, Mainstay and Assurance of the righteous.*

(1) Cf. Isaiah 11:12. (2) Cf. 1:26.

logically, this is the nineteenth blessing of *Shemoneh Esrei*; it was instituted in Yavneh, during the tenure of Rabban Gamliel II as *Nassi* of Israel, some time after the destruction of the Second Temple. The blessing was composed in response to the threats of such heretical Jewish sects as the Sadducees, Boethusians, Essenes, and the early Christians. They tried to lead Jews astray through example and persuasion, and they used their political power to oppress observant Jews and to slander them to the anti-Semitic Roman government.

In this atmosphere, Rabban Gamliel felt the need to compose a prayer against the heretics and slanderers, and to incorporate it in the *Shemoneh Esrei* so that the populace would be aware of the danger.

Despite the disappearance from within Israel of the particular sects against whom it was directed, it is always relevant, because there are still non-believers and heretics who endanger the

spiritual continuity of Israel (*Yaaros D'vash*).

*And may all Your enemies. Any enemy of Israel is an enemy of God (Tikun Tefillah).*

## צדיקים / The Righteous

*The remnant of their scholars.* The term *remnant* refers to those who transmit the Oral Torah from generation to generation (*Avodas Yisrael*). These four categories of people — righteous, devout, elders, scholars — are the leaders of the nation. Because the nation needs them, the Sages instituted a special prayer for their welfare (*R' Yehudah ben Yakar*).

*And we will not feel ashamed.* One who puts his faith in people feels shamed — because he has been shown to be helpless on his own. But he is not ashamed to have trusted in God, because no one can succeed without His help (*Dover Shalom*).

## קיבוץ גלויות

**תקע בשופר גדול\*** לחרותנו, ושא נס לקבץ גליותינו, וקבצנו יחד מארבע כנפות הארץ.<sup>1</sup> ברוך אתה יהוה, מקבץ נדחי עמו ישראל.

## דין

**השיבה** שופטינו כבראשונה\*, ויועצינו כבתחלה,<sup>2</sup> והסר ממנו יגון ואנחה\*, ומלוך עלינו אתה יהוה לבדך בחסד וברחמים, וצדקנו במשפט. ברוך אתה יהוה, מלך אוהב צדקה ומשפט.

<sup>1</sup>From Rosh Hashanah to Yom Kippur substitute:  
[If forgotten, do not repeat Shemoneh Esrei. See Laws §64.]

## ברכת המינים

**ולמלשינים\*** אל תהי תקוה, וכל הרשעה כרגע תאבד, וכל איבך\* מהרה יפרתו, והודים מהרה תעקר ותשבר ותמגר ותכניע במהרה בימינו. ברוך אתה יהוה, שובר אִבִּים ומכניע וְדִים.

## צדיקים

**על הצדיקים** ועל החסידים, ועל זקני עמך בית ישראל, ועל פליטת סופריהם\*, ועל גרי הצדק ועלינו, יהמו רחמך יהוה אליהנו, ותן שכר טוב לכל הבוטחים בשמך באמת, ושים חלקנו עמם לעולם, ולא נבוש\* כי כך בטחנו. ברוך אתה יהוה, משען ומבטח לצדיקים.

## Ingathering of Exiles / קיבוץ גלויות

*Sound the great shofar.* There are three differences between this prayer for redemption and the earlier one of *אזלה*, *Redemption*: (a) The earlier blessing refers to God's daily help in all sorts of crises and suffering, while this one refers to the future Redemption from exile; (b) the earlier blessing refers only to physical salvation, while this one is a plea for spiritual deliverance; (c) this one specifies not only freedom from oppression, but the ingathering of all exiles to Eretz Yisrael.

## Restoration of Justice / דין

*Restore our judges as in earliest times.* When Elijah heralds Messiah's

coming, he will first reestablish the Sanhedrin, and then the Redemption will begin. A secondary theme of this prayer is the wish that God help all Jewish judges rule wisely and justly (*Yaaros D'vash*).

*And our counselors, i.e., the prophets who gave wise advice in both spiritual and temporal affairs (Olas Tamid).*

*Sorrow and groan.* *sorrow*, results from actual want or pain, such as hunger or destruction. *groan*, refers to inner turmoil, such as worry, depression, or fear (*Vilna Gaon*).

## Against Heretics / ברכת המינים

*And for slanderers.* Chrono-

## REBUILDING JERUSALEM

**וְלִירוּשָׁלַיִם** And to Jerusalem,\* Your city, may You return in compassion, and may You rest within it, as You have spoken. May You rebuild it soon in our days as an eternal structure, and may You speedily establish the throne of David\* within it. Blessed are You, HASHEM, the Builder of Jerusalem.

## DAVIDIC REIGN

**אֶת צֶמַח** The offspring of Your servant David\* may You speedily cause to flourish, and enhance his pride through Your salvation, for we hope for Your salvation all day long. Blessed are You, HASHEM, Who causes the pride of salvation to flourish.

## ACCEPTANCE OF PRAYER

**שְׁמַע קוֹלֵנוּ** Hear our voice, HASHEM our God, pity and be compassionate\* to us, and accept — with compassion and favor — our prayer, for God Who hears prayers and supplications\* are You. From before Yourself, our King, turn us not away empty-handed.\*

\*On a fast day if the chazzan has not said לפני (p. 104) earlier, he should insert it here.

During the silent Shemoneh Esrei one may insert either or both of these personal prayers.

For forgiveness:

**אָנָּה** Please, O HASHEM, I have erred, been iniquitous, and willfully sinned before You, from the day I have existed on earth until this very day (and especially with the sin of ...). Please, HASHEM, act for the sake of Your Great Name and grant me atonement for my iniquities, my errors, and my willful sins through which I have erred, been iniquitous, and willfully sinned before You, from my youth until this day. And make whole all the Names that I have blemished\* in Your Great Name.

For livelihood:

**אֵתָהּ** It is You, HASHEM the God, Who nourishes, sustains, and supports, from the horns of re'emim to the eggs of lice.\* Provide me with my allotment of bread; and bring forth for me and all members of my household, my food, before I have need for it; in contentment but not in pain, in a permissible but not a forbidden manner, in honor but not in disgrace, for life and for peace; from the flow of blessing and success and from the flow of the Heavenly spring, so that I be enabled to do Your will and engage in Your Torah and fulfill Your commandments. Make me not needful of people's largesse; and may there be fulfilled in me the verse that states, 'You open Your hand and satisfy the desire of every living thing' and that states, 'Cast Your burden upon HASHEM and He will support you.'

Continue: for You hear the prayer ...

(1) Psalms 145:16. (2) 55:23.

take note of our call and grant our requests.]

**חַס וְרַחֲמִים** — Pity and be compassionate. The term pity, refers to an artisan's special regard for the product of his hands; while **רַחֲמִים**, compassion, describes the emotion aroused upon seeing someone who is pathetically helpless. O God — pity us because we are Your handiwork, and be compassionate because we are nothing without You! (Vilna Gaon).

**תְּפִלּוֹת וְתַחֲנוּנִים** — Prayers and supplications. Rashi (Deut. 3:23) explains that תְּחִינָה is a request for an unearned gift. This expression is used by the most righteous people, because they are aware that no human being can claim that God 'owes' him something. Gur Aryeh explains that the righteous use the term תְּחִינָה only when praying for themselves, but when praying for the

community they use תְּפִלָּה, because Israel as a community deserves God's help.

### אָנָּה ... אֵתָהּ / Personal Prayers for Forgiveness and Prosperity

In the blessing קוֹלֵנוּ, one may add specific, personal requests for any private or general need. Yaaros D'vash emphasizes that such prayers may be in any language or style, for the feelings and devotion of the supplicant are more important than the form of the prayer.

**הַשְׁמוֹת שֶׁנִּזְכְּרוּ** — The Names that I have blemished. This Kabbalistic concept refers to the various Divine manifestations [i.e., ways in which He reveals His conduct] in the universe. These manifestations are known as God's 'Names'. By sinning, we interfere with the fulfillment of His will and thus 'blemish His

## בנין ירושלים

**וְלִירוּשָׁלַיִם**\* עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ בְּאֶשֶׁר דִּבַּרְתָּ, וּבִנְיָה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנִין עוֹלָם, וְכִסֵּא דָוִד\* מְהֵרָה לְתוֹכָהּ תָּכִין. בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

מלכות בית דוד

**אֶת צֶמַח** דָּוִד\* עַבְדְּךָ מְהֵרָה תַצְמִיחַ, וְקִרְנוֹ תִרְוֶם בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה יְהוָה, מַצְמִיחַ קֶרֶן יִשְׁוּעָה.

קבלת תפלה

**שְׁמַע קוֹלֵנוּ** יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם\* עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים\* אַתָּה. וּמִלְפָּנֶיךָ מִלְכֵנוּ רִיקָם אֵל תִּשְׁיַבֵּנוּ,°

°On a fast day if the chazzan has not said לפני (p. 104) earlier, he should insert it here without the concluding blessing.

During the silent Shemoneh Esrei one may insert either or both of these personal prayers.

For livelihood:

**אֵתָהּ** הוּא יְהוָה הָאֱלֹהִים, הַנּוֹן וּמַפְרִינֵם וּמַכְלִיכַל מִקְרָנִי רִאמִּים עַד בִּיצֵי כְנָסִים. הִטְרִיפֵנִי לָחֶם חָקִי, וְהַמְצֵא לִי וּלְכָל בְּנֵי בֵיתִי מִזִּונּוֹתֵי קוֹדֶם שְׁאֶצְטָרֵךְ לָהֶם. בְּנִחַת וְלֹא בִצְעָר, בְּהַתֵּר וְלֹא בְּאִסּוּר, בְּכִבוֹד וְלֹא בְּבִזּוֹן. לַחֲיִים וְלִשְׁלוֹם, מִשְׁפַּע בְּרָכָה וְהַצְלָחָה, וּמִשְׁפַּע בְּרָכָה עָלֵינוּ, כִּדִּי שְׁאוּכַל לַעֲשׂוֹת רְצוֹנְךָ וְלַעֲסוֹק בְּתוֹרָתְךָ וּלְקַיֵּם מִצְוֹתֶיךָ. וְאַל תַּצְרִיכֵנִי לִידֵי מַתָּנַת בֶּשֶׂר נָדָם. וְיָקִים בִּי מַקְרָא שְׂכָתוֹב: פוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן; וְכָתוּב: הַשִּׁלָּךְ עַל יְהוָה יִתְבָּר וְהוּא יִכְלֶלְךָ.\*

For forgiveness:

**אָנָּה** יְהוָה, תְּסַאֲתֵי עֲוִיֹתִי וּפִשְׁעֵי לִפְנֶיךָ, מִיּוֹם הַיּוֹתֵי עַל הָאָדָמָה עַד הַיּוֹם הַזֶּה (וּבִפְרָשׁ בַּחֲטָא .....). אָנָּה יְהוָה, עֲשֵׂה לִמְעַן שְׁמֶךָ הַגָּדוֹל, וְתִכַּפֵּר לִי עַל עוֹנֵי נַחֲטָאִי וּפִשְׁעֵי שְׁחָטָאִי וּשְׁעוֹתֵי וּפִשְׁעֵי לִפְנֶיךָ, מִזְעוּרֵי עַד הַיּוֹם הַזֶּה, וְתִמְלֵא כָּל הַשְׁמוֹת שֶׁפָּגַמְתִּי בְּשִׁמְךָ הַגָּדוֹל.

Continue — כִּי אַתָּה ...

### בְּנִין יְרוּשָׁלַיִם / Rebuilding Jerusalem

And to Jerusalem. After having sought God's blessing on Israel's leaders and righteous people, we seek His blessing for the Holy City. No blessing is complete until the seat of holiness, Jerusalem, is rebuilt in all its grandeur (lyun Tefillah).

**הַתְּרוֹם דָּוִד** — The throne of David. Jerusalem cannot be considered rebuilt unless an heir of David sits on the throne (R' Yitzchak Zev Soloveitchik).

### מִלְכוּת בֵּית דָּוִד / Davidic Reign

The offspring ... of David. Zechariah (6:12) teaches that Messiah's name will be

Tzemach, literally, the sprouting or flourishing of a plant. This indicates that the normal process of redemption is like the barely noticeable daily growth of a plant (lyun Tefillah).

David has been mentioned in the previous blessing as well. There, it indicates that the fulfillment of Jerusalem depends on the Davidic heir. Here we are taught that the ultimate salvation of the Jewish people is possible only through the Davidic Messiah.

### תְּפִלָּה / Acceptance of Prayer

[In the middle section of Shemoneh Esrei we have asked God to grant our specific needs. We now close the section with a general plea that He

for You hear the prayer of Your people Israel with compassion. Blessed are You, HASHEM, Who hears prayer.

## TEMPLE SERVICE

**רצה** Be favorable,\* HASHEM, our God, toward Your people Israel and their prayer and restore the service\* to the Holy of Holies of Your Temple. The fire-offerings of Israel\* and their prayer accept with love and favor, and may the service of Your people Israel always be favorable to You.

On Rosh Chodesh and Chol HaMoed add the following paragraph:  
(During the chazzan's repetition, the congregation responds Amen as indicated.)

**אֱלֹהֵינוּ** Our God and God of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered, and be remembered — the remembrance and consideration of ourselves; the remembrance of our forefathers; the remembrance of Messiah, son of David, Your servant; the remembrance of Jerusalem, the City of Your Holiness, the remembrance of Your entire people the Family of Israel — before You, for deliverance, for goodness, for grace, for kindness, and for compassion, for life, and for peace on this day of

on Rosh Chodesh on Passover on Succos  
Rosh Chodesh. the Festival of Matzos. the Succos Festival.

Remember us on it, HASHEM, our God, for goodness (Cong.— Amen); consider us on it for blessing (Cong.— Amen); and help us on it for life (Cong.— Amen). In the matter of salvation and compassion, pity, be gracious and compassionate with us and help us, for our eyes are turned to You; because You are God, the gracious and compassionate King.<sup>1</sup>

[If forgotten, repeat Shemoneh Esrei. See Laws, §89.]

**וְתַחֲזִינָהּ** May our eyes behold\* Your return to Zion in compassion. Blessed are You, HASHEM, Who restores His Presence to Zion.

(1) Cf. Nechemiah 9:31.

## עֲזָרָה וְנִבְאָה / Festival Prayer

On Rosh Chodesh and festivals, we add this prayer that God remember us for good and blessing. The logical place for this prayer is the blessing, which asks for a return of the service to the Temple, where Rosh Chodesh and festivals will be marked by special offerings. This call for a remembrance on just these days is based on Numbers 10:10 (Levush, Orach Chaim 487).

This prayer contains eight words [וְתַחֲזִינָהּ] expressing the same general idea — that our remembrance rise before God and be favorably received. Rabbi S.R. Hirsch offers the following interpretations of the eight expressions: May our personal behavior and fortune rise [עֲזָרָה] above

ordinary human existence; and come [וְנִבְאָה] before God to merit His interest; may nothing prevent them from reaching [וְנִבְאָה] God and gaining His acceptance; may they be noted [וְנִבְאָה] in the best possible light; may they be worthy of God's favor [וְנִבְאָה]; may God hear [וְנִבְאָה] the impact these remembrances have on our lives; may God consider [וְנִבְאָה] our needs; and may He remember [וְנִבְאָה] us and our relationship to Him.

**וְתַחֲזִינָהּ עֵינֵינוּ** — May our eyes behold. One does not see the splendor of the miracles bringing about his salvation unless he is personally worthy. Therefore, we pray that we may be worthy to witness the return to Zion with our own eyes (Yaaros D'vash).

כי אתה שומע תפלת עמך ישראל ברחמים. ברוך אתה יהוה, שומע תפלה.

## עבודה

**רצה**\* יהוה אלהינו בעמך ישראל ובתפלתם, והשב את העבודה\* לדביר ביתך. ואשי ישראל ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Chodesh and Chol HaMoed add the following paragraph:  
(During the chazzan's repetition, the congregation responds Amen as indicated.)

**אֱלֹהֵינוּ** ואלהי אבותינו, יעלה, יבא, יגיע, יראה, ירצה, וישמע, ויפקד, ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה, לחן ולחסד ולרחמים, לחיים ולשלום ביום

on Succos on Pesach on Rosh Chodesh

ראש החודש חג המצות חג הסוכות

הזה. וזכרנו יהוה אלהינו בו לטובה (Cong.— אמן). ופקדנו בו לברכה (Cong.— אמן). והושיענו בו לחיים (Cong.— אמן). ובדבר ישועה ורחמים, חוס וחסד ורחמים עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.<sup>1</sup>

[If forgotten, repeat Shemoneh Esrei. See Laws §89.]

**וְתַחֲזִינָהּ** עינינו בשובך לציון ברחמים. ברוך אתה יהוה, המחזיר שכינתו לציון.

Names.' However, His Great Name, i.e., God's essence, can never be blemished, and we pray that He will rectify the effect of our sins.

From the horns of re'aim to the eggs of lice. The expression is a Talmudic figure of speech (Shabbos 107b), signifying from the greatest to the smallest. Whatever the size of a living thing and whatever its needs, God supplies them. The exact translation of re'aim is unknown. It is variously translated as unicorn, rhinoceros, buffalo, antelope, and others. Its use in Scripture, however, indicates that it has a long and powerful horn.

## עבודה / Temple Service

**רצה** — Be favorable. This begins the final section

of Shemoneh Esrei. Like a servant who is grateful for having had the opportunity to express himself before his master, we thank God for hearing us out.

The service. As we conclude Shemoneh Esrei, which is our substitute for the Temple's sacrificial service, we ask that the true service be restored to the Temple (Etz Yosef).

The fire-offerings of Israel. Since the Temple is not standing this phrase is taken in an allegorical sense. It refers to: the souls and the deeds of the righteous, which are as pleasing as sacrifices; Jewish prayers that are like offerings; or the altar fires and sacrifices of Messianic times. Some repunctuate the blessing to read: ... and restore the service ... and the fire-offerings of Israel. Their prayer accept with love ...

## THANKSGIVING [MODIM]

Bow at 'We gratefully thank You'; straighten up at 'HASHEM'. In his repetition the chazzan should recite the entire Modim aloud, while the congregation recites Modim of the Rabbis softly.

**מודים** We gratefully thank You,  
for it is You Who are  
HASHEM, our God and the God of our  
forefathers for all eternity; Rock of  
our lives,\* Shield of our salvation are  
You from generation to generation.  
We shall thank You\* and relate Your  
praise<sup>1</sup> — for our lives,\* which are  
committed to Your power and for our  
souls that are entrusted to You; \*for  
Your miracles that are with us every  
day; and for Your wonders\* and  
favours in every season — evening,  
morning, and afternoon. The Benefi-  
cent One, for Your compassions were  
never exhausted, and the Compas-  
sionate One, for Your kindnesses  
never ended<sup>2</sup> — always have we put  
our hope in You.

On Chanukah and Purim add the following. If forgotten, do not repeat Shemoneh Esrei.

**(ו)על** (And) for the miracles,\* and for the salvation, and for the mighty deeds, and  
for the victories, and for the battles which You performed for our forefathers  
in those days, at this time.\*

Continue 'In the days of ...' (p. 115).

(1) Cf. Psalms 79:13. (2) Cf. Lamentations 3:22.

**מודים** — The Molder of the universe. Although the literal meaning of *the beginning*, it is used to mean the entire universe that was set in motion when God made the first statement of creation at the beginning of *Genesis* (*Iyun Tefillah*).

**על הנסים / Chanukah — Purim**

This is a declaration of thanks for the miracles of Chanukah and Purim. Therefore, it is inserted in this section of *Shemoneh Esrei* that is likewise devoted to expressions of gratitude.

**(ו)על הנסים** — (And) for the miracles. Most of the early sources omit the conjunctive prefix ו, and. Nevertheless, since this declaration continues the recitation of God's beneficence for which we give thanks, *Mishnah Berurah* 682 maintains that it should be said.

## MODIM OF THE RABBIS

**מודים** We gratefully thank You,  
for it is You Who are  
HASHEM, our God and the God of our  
forefathers, the God of all  
flesh, our Molder, the Molder of  
the universe.\* Blessings and  
thanks are due Your great and  
holy Name for You have given us  
life and sustained us. So may You  
continue to give us life and sustain  
us and gather our exiles to the  
Courtyards of Your Sanctuary, to  
observe Your decrees, to do Your  
will and to serve You wholeheart-  
edly. [We thank You] for inspiring  
us to thank You. Blessed is the  
God of thanksgivings.

**במים הם ביום הזה** — In those days, at this time. The miracles occurred in days of yore during this season — Chanukah during Kislev, and Purim during Adar. According to this view, we praise God in this prayer only for the miracles He performed for our ancestors (*Etz Yosef*).

*Levush*, however, holds that this phrase contains a double measure of praise: for the miracles performed in ancient days (in those days) and also for the countless hidden miracles that are constantly performed every day (at this time) to preserve life and health, both for the individual and for the nation.

There is a particular significance in the date of a miracle, because God visits the holy emanations of each miracle upon Israel annually on the date it occurred. (See *Overview*, ArtScroll edition of *Lamentations*.)

## הודאה

Bow at מודים; straighten up at ה. In his repetition the chazzan should recite the entire מודים aloud, while the congregation recites מודים softly.

## מודים דרבנן

**מודים** אנחנו לך, שאתה  
הוא יהוה אלהינו  
ואלהי אבותינו, אלהי כל  
בשר, יוצרנו, יוצר בראשית.\*  
ברכות והודאות לשמך הגדול  
והקדוש, על שהחייתנו  
וקימתנו. בן תחינו ותקומנו,  
ותאסוף גלותינו לחצרות  
קדשך, לשמור חקיך ולעשות  
רצונך, ולעבדך בלבב שלם.  
על שאנחנו מודים לך. ברוך  
אל ההודאות.

On Chanukah and Purim add the following.  
If forgotten, do not repeat Shemoneh Esrei.

**(ו)על** הנסים,\* ועל הפקדון, ועל הגבורות, ועל התשועות, ועל  
המלחמות, שעשית לאבותינו במים הם ביום הזה.\*

Continue ... בימי (p. 114).

**הודאה / Thanksgiving [Modim]**

**מודים** — Rock of our lives. Our parents are the 'rocks' from whom our bodies are hewn, but from You we receive life itself (*Etz Yosef*).

**נודה לך** — We shall thank You. Having begun the blessing by describing God's greatness and our relationship to Him, we now specify what we thank Him for.

**על חיינו** — For our lives. Lest anyone think that he is master over his own life, we acknowledge that every breath and heartbeat is a direct result of God's mercy (*Olas Tamid*).

**נשמותינו הנקודות לך** — Our souls that are entrusted to You. The word *neshamah*, refers to the higher soul that gives man his holiness, as opposed to the lower soul that merely keeps him alive. During slumber, the *neshamah* leaves the body and is, so to speak, entrusted to God's safekeeping, to be returned to man in the morning (*Derech Hashem*).

**מודים** אנחנו לך שאתה הוא  
יהוה אלהינו ואלהי  
אבותינו לעולם ועד. צור חיינו,\*  
מגן ישענו אתה הוא לדור ודור.  
נודה לך\* ונספר תהלתך על  
חיינו המסורים בידך, ועל  
נשמותינו הפקודות לך,\* ועל  
נסיך שפכל יום עמנו, ועל  
נפלאותיך\* וטובותיך שפכל עת,  
ערב ופקד וצהרים. הטוב כי לא  
כלו רחמיך, והמרחם כי לא  
תמו חסדיך,\* מעולם קנינו לך.

**נסיך** — Your miracles ... Your wonders. Miracles are the extraordinary events that everyone recognizes as the results of God's intervention. Wonders are the familiar things that we do not regard as miracles because we have grown accustomed to them, such as breathing, raining, and growing. We thank God for both miracles and wonders, because we know that He is their Creator (*Etz Yosef*).

**מודים דרבנן / Modim of the Rabbis**

When the chazzan bows and recites *Modim* in the manner of a slave accepting the total authority of his master, the congregation must join him in accepting God's sovereignty. Therefore each member of the congregation must make his own declaration of submission (*Abudraham*). The Talmud (*Sotah* 40a and *Yerushalmi* 1:8) cites the personal declarations used by a number of rabbis, and concludes that the proper custom is to recite them all. This collection of prayers was thus given the name *Modim of the Rabbis*.

On Chanukah:

**בְּיָמָיו** In the days of Mattisyahu, the son of Yochanan, the High Priest, the Hasmonean, and his sons — when the wicked Greek kingdom rose up against Your people Israel to make them forget Your Torah and compel them to stray from the statutes of Your Will\* — You in Your great mercy stood up for them in the time of their distress. You took up their grievance, judged their claim, and avenged their wrong.<sup>1</sup> You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton\* into the hands of the diligent students of Your Torah. For Yourself You made a great and holy Name in Your world, and for Your people Israel you worked a great victory<sup>2</sup> and salvation as this very day.\* Thereafter,\* Your children came to the Holy of Holies of Your House, cleansed Your Temple, purified the site of Your Holiness and kindled lights in the Courtyards of Your Sanctuary; and they established these eight days of Chanukah to express thanks and praise to Your great Name.

For all these, may Your Name be blessed and exalted, our King, continually forever and ever.

From Rosh Hashanah to Yom Kippur add the following.

And inscribe all the children of Your covenant for a good life.\*

If forgotten, do not repeat Shemoneh Esrei. See Laws §61.]

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM'.

Everything alive\* will gratefully acknowledge You, Selah! and praise Your Name sincerely, O God of our salvation and help, Selah! Blessed are You, HASHEM, Your Name is 'The Beneficent One' and to You it is fitting to give thanks.

(1) Cf. Jeremiah 51:36. (2) Cf. I Samuel 19:5. (3) Esther 3:13.

פּוּרִים / Purim

**בְּשַׁעֲמַר עֲלֵיהֶם** — When ... rose up against them. The paragraph describing the miracle of Purim is far briefer than that describing Chanukah. The danger of Purim was straightforward — the extermination of the nation — and requires no elaboration. The peril of Chanukah was more subtle. It involved assimilation and impurity. The unaware do not perceive danger unless it is starkly physical in nature. Therefore, it requires a more elaborate explanation (R' Hirsch).

**וְהִשְׁבֹּחַ לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ** — And caused his design to return upon his own head. All Haman's plans boomeranged! The gallows he prepared for Mordechai was used for him; the day he

designated for the murder of the Jews became the day on which they rose up against their enemies. His primary anger was against the Jewish children, but his own children hung from the gallows he built for Mordechai (Etz Yosef).

**וְכָתוּב לַחַיִּים טוֹבִים** — And inscribe ... for a good life. As we thank God for life and protection, in the period of repentance and judgment we ask God to inscribe us for a good life — good meaning a life dedicated to His will.

**וְכָל הַחַיִּים** — Everything alive. As long as there is life, people can express their thanks to God. This prayer refers specifically to the universal praise that will come with the restoration of the Divine service in the rebuilt Temple.

On Purim:

**בְּיָמָיו** In the days of Mordechai and Esther, in Shushan, the capital, when Haman, the wicked, rose up against them\* and sought to destroy, to slay, and to exterminate all the Jews, young and old, infants and women, on the same day, on the thirteenth of the twelfth month which is the month of Adar, and to plunder their possessions.<sup>3</sup> But You, in Your abundant mercy, nullified his counsel and frustrated his intention and caused his design to return upon his own head\* and they hanged him and his sons on the gallows.

שְׁמוֹנֵה עֶשְׂרֵה

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On Purim:

**בְּיָמָיו** מתתקוהו בן יוחנן כהן גדול חשמונאי ובניו, בשעמרה מלכות יון הרשעה על עמך ישראל, להשפיתם תורתך, ולהעבירם מחקי רצונך. ואתה ברחמיך הרבים, עמדת להם בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם. מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, ונדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בניך לדביר ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חגכה אלו, להודות ולהלל לשמך הגדול.

On Chanukah:

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

From Rosh Hashanah to Yom Kippur add:

וכתוב לחיים טובים כל בני בריהך.

[If forgotten, do not repeat Shemoneh Esrei. See Laws §61.]

Bend the knees at 'Blessed'; bow at 'אתה'; straighten up at 'ה'.

וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יהוה, הטוב שמך ולך נאה להודות.

Chanukah / חנוכה

**לְהַשְׁכִּיחַם תוֹרַתְךָ וּלְהַעֲבִירֵם מִחֻקֵּי רְצוֹנְךָ** — To make them forget Your Torah and compel them to stray from the statutes of Your Will. The Syrian-Greeks knew that the key to the Jewish religion is the study of Torah; if Torah study were neglected, then the decline of ritual observance would be inevitable and swift. Therefore they concentrated first on causing Torah to be forgotten, knowing that the deterioration of observance would soon follow (R' Hirsch).

**טְמֵאִים ... רָשָׁעִים ... וְנִידִים** — Impure ... wicked ... wanton. The wicked people in this passage were not the Syrian-Greeks, but their Jewish collaborators. They were impure, preferring Grecian immorality to Jewish moral purity;

wicked, in their lowly lack of restraint in contrast to the Jewish requirement that one stop to consider every act in the light of the Law; and wanton, in their drive to eradicate the study of the Torah (R' Hirsch).

**כְּהַיּוֹם הַזֶּה** — As this very day. This is an expression used in Scripture to indicate unquestionable clarity: the miracle was as great and as obvious as this very day. [Cf. Genesis 25:31, 50:20; Nechemiah 9:10.]

**וְאַחֵר כֵּן** — Thereafter. By their actions after the success of their revolt, the Jews proved that they were interested not in military victory, nor in political power, but in undisturbed service of God (Chofetz Chaim).



## THE PRIESTLY BLESSING

The chazzan recites the Priestly Blessing during his repetition, except in a house of mourning.

**אֱלֹהֵינוּ** Our God and the God of our forefathers, bless us\* with the three-verse blessing\* in the Torah that was written by the hand of Moses, Your servant, that was said by Aaron and his sons, the Kohanim, Your holy people,\* as it is said: May HASHEM bless you\* and safeguard you.\* (Cong.— So may it be.)

May HASHEM illuminate His countenance for you\* and be gracious to you.\* (Cong.— So may it be.)

May HASHEM turn His countenance to you\* and establish peace for you.\*<sup>1</sup> (Cong.— So may it be.)

## PEACE

**שִׁים** Establish peace,\* goodness, blessing, graciousness, kindness, and compassion\* upon us and upon all of Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for with the light of Your countenance You gave us, HASHEM, our God, the Torah of life and a love of kindness,\* righteousness, blessing, compassion, life, and peace. And may it be good in Your eyes to bless Your people Israel, in every season and in every hour with Your peace. °Blessed are You, HASHEM, Who blesses His people Israel with peace.

°From Rosh Hashanah to Yom Kippur substitute the following [see Laws §65]:

In the book of life, blessing, and peace, good livelihood, may we be remembered and inscribed before You — we and Your entire people the Family of Israel for a good life and for peace. Blessed are You, HASHEM, Who makes peace.

[If forgotten, do not repeat Shemoneh Esrei. See Laws §61.]

The chazzan's repetition of Shemoneh Esrei ends here. Individuals continue until next page. Many hold that this verse should be recited here by individuals and the chazzan:

May the expressions of my mouth and the thoughts of my heart find favor\* before You, HASHEM, my Rock and my Redeemer.<sup>2</sup>

(1) Numbers 6:24-26. (2) Psalms 19:15.

favor in the eyes of others, for all a person's talents and qualities will avail him little if others dislike him (Ohr HaChaim).

May HASHEM turn His countenance to you. May He suppress His anger against you, even if you are sinful and deserve to be punished (Rashi). One's face is indicative of his attitude toward someone else. If he is angry, he will turn away from the one he dislikes. God 'turns His face' toward Israel to show that He loves them (Maharzu).

— And establish peace for you. Peace is the seal of all blessings, because without peace — prosperity, health, food, and drink are worthless (Sifre).

**שִׁים / Peace**

Establish peace, is recited only at times when Bircas Kohanim, the Priestly Blessing, is pronounced (Orach Chaim 127:2). At other times, שִׁים, Abundant peace is recited instead. The text of שִׁים contains allusions to the Priestly Blessing, and the six forms of goodness listed here — peace, goodness,

blessing, graciousness, kindness, and compassion — allude to the six blessings of Bircas Kohanim (Etz Yosef).

— Chofetz Chaim. Man goes through stages of development in life. When he is growing and improving, he is the recipient of God's graciousness. In his period of maturity, when an individual may not improve, but continues the accomplishments of his more fruitful period, then God grants him kindness. Sometimes he declines or does not deserve God's help — but even then God shows compassion (Ilkharim).

— And a love of kindness. God is not content if we merely act kindly toward others. He wants us to love kindness. What someone loves to do is never a chore (Chofetz Chaim).

— May ... find favor. We conclude Shemoneh Esrei with this brief prayer that our prayers find favor before God. Kabbalistic literature attaches great sanctity to this verse and stresses that it be recited slowly and fervently.

## ברכת כהנים

The chazzan recites ברכת כהנים during his repetition, except in a house of mourning.

Chazzan faces to the right at וישמרך and to the left at ויחנך.

**אֱלֹהֵינוּ**, ואלהי אבותינו, ברכנו בברכה הממשלת, בתורה הכתובה על ידי משה עבדך, האמורה מפי אהרן ובניו, כהנים עם קדושה, כאמור:

(Cong.— בן יהי רצון.)

ברכך יהוה, וישמרך.

(Cong.— בן יהי רצון.)

יאר יהוה פניו אליך, ויחנך.

(Cong.— בן יהי רצון.)

ישא יהוה פניו אליך, וישם לך שלום.<sup>1</sup>

## שלום

**שִׁים** שלום, טובה, וברכה, חן, וחסד ורחמים עלינו ועל כל ישראל עמך. ברכנו אבינו, כלנו כאחד באור פניך, כי באור פניך נתת לנו, יהוה אלהינו, תורת חיים ואהבת חסד, וצדקה, וברכה, ורחמים, וחיים, ושלום. וטוב בעיניך לברך את עמך ישראל, בכל עת ובכל שעה בשלומך. ברוך אתה יהוה, המברך את עמו ישראל בשלום.

°From Rosh Hashanah to Yom Kippur substitute the following [see Laws §65]:

בספר חיים ברכה ושלום, ופרנסה טובה, נזכר ונכתב לפניך, אנהנו וכל עמך בית ישראל, לחיים טובים ולשלום. ברוך אתה יהוה, עשה השלום.

[If forgotten, do not repeat Shemoneh Esrei. See Laws §61.]

The Chazzan's repetition of Shemoneh Esrei ends here. Individuals continue until next page. Many hold that this verse should be recited here by individuals and the chazzan:

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגאלי.<sup>2</sup>

**The Priestly Blessing / ברכת כהנים**

God commanded Aaron and his descendants to bless the Jewish people by pronouncing the blessings listed in the Torah (Numbers 6:22-27). Although in earlier times the Kohanim pronounced these blessings every day, a centuries-old custom has developed that they do so only on Festivals when the Jewish people still feel the joy that should accompany these blessings. Only in parts of Eretz Yisrael and in some Sephardic communities has the original practice of daily recitation been retained. Where the Kohanim do not bless the nation every day, the following prayer is recited by the chazzan at Shacharis, Mussaf, and at the Minchah of fast days. It contains the text of the Priestly Blessing and the prayer that God fulfill it upon us.

— Our God ... bless us. Although the blessing is pronounced by the Kohanim, it is God who actually gives the blessing. This is made clear in the Scriptural commandment, which ends with God's pledge אברכם and I will bless them (Numbers 2:27).

With the three-verse blessing. The Priestly Blessing contains three verses, and it is found ... בתורה הכתובה, in the Torah that was written by the hand of Moses.

Your holy people. The Kohanim are described as a holy people (1 Chronicles 23:13) because they were designated to serve God and bless Israel.

May HASHEM bless you, with increasing wealth (Rashi) and long lives (Ibn Ezra).

And safeguard you. May the above blessings be preserved against loss or attack. Only God can guarantee that no one or nothing can tamper with the gifts He confers upon His loved ones (Midrash Rabbah).

May HASHEM illuminate His countenance for you. This is the blessing of spiritual growth, the light of Torah, which is symbolized by God's 'countenance' (Sifre).

And be gracious to you. May you find favor in God's eyes (Ramban); or, may you find



our prayer, our King, and rescue us from our foes; hear our prayer, our King, and rescue us from every distress and woe. You are our Father, our King, and Your Name is proclaimed upon us — do not set us aside.<sup>1</sup> Do not abandon us, our Father, do not cast us away, our Creator; do not forget us, our Molder; for You are God, the gracious and compassionate King.<sup>2</sup>

**אין כְּמוֹךָ** *There is none like You,\* gracious and compassionate, HASHEM, our God. There is none like You, God Who is slow to anger and is abundant in kindness and truth. Save us with Your abundant mercy; from storm and anger save us. Remember Your servants Abraham, Isaac, and Jacob; regard not our stubbornness, our wickedness, and our sinfulness.<sup>3</sup> Turn back from Your flaring anger and relent from the evil meant for Your people.<sup>4</sup> Remove from us the scourge of death for You are compassionate, for such is Your manner: doing undeserved kindness in every generation. Have pity upon Your people, HASHEM, rescue us from Your wrath; remove from us the scourge of plague and harsh decree, for You are the Guardian of Israel. Yours, my Lord, is the righteousness and ours is the shamefacedness.<sup>5</sup> What complaint can we make? What can we say? What can we declare? What justification can we offer? Let us examine our ways and analyze — and return to You,<sup>6</sup> for Your right hand is extended to accept penitents. Please HASHEM, save now; please HASHEM, bring success now!<sup>7</sup> Please HASHEM, answer us on the day we call.<sup>8</sup> For You, HASHEM, we have waited; for you, HASHEM, we have hoped; for You, HASHEM, we long. Do not be silent while letting us suffer, for the nations have declared, 'Their hope is lost.' Let every knee and every erect being bow to You alone.*

**הַפּוֹתֵחַ יָד** *You Who opens a hand\* for repentance, to welcome rebels and sinners: our soul is confounded by the abundance of our depression — forget us not eternally. Arise and save us for we take refuge in You. Our Father, our King, if we lack righteousness and good deeds, recall for us the covenant of our forefathers and our daily testimonies that 'HASHEM is the One and Only.' Look upon our affliction, for many are our sufferings and the distresses of our hearts. Have pity upon us, HASHEM, in the land of our captivity and do not pour Your wrath upon us — for we are Your people, the members of Your covenant. O God, look upon the impoverishment of our honor among the nations and how they abhor us like menstrual impurity. How long will Your strength be in bondage\* and Your splendor in the enemy's power?<sup>9</sup> Arouse*

(1) Jeremiah 14:9. (2) Cf. Nehemiah 9:31. (3) Cf. Deuteronomy 9:27. (4) Exodus 32:12. (5) Daniel 9:7. (6) Cf. Lamentations 3:40. (7) Psalms 118:25. (8) Cf. 20:10. (9) Cf. 78:61.

that God's mercy exceeds all imaginable boundaries (Etz Yosef).

which describes the Philistine capture of the Holy Ark in the time of Eli and Samuel. In our context, it refers to the holy places and spiritual power that seem to have lost their ability to protect Israel.

— *How long will Your strength be in bondage. This is based on Psalms 78:61.*

מִלְכָּנוּ תִפְלֹתָנוּ, וּמִיַּד אוֹיְבֵינוּ הַצִּילָנוּ. שְׁמַע מִלְכָּנוּ תִפְלֹתָנוּ וּמִכָּל צָרָה וְיָגוֹן הַצִּילָנוּ. אָבִינוּ מִלְכָּנוּ אַתָּה, וְשִׁמְךָ עָלֵינוּ נִקְרָא, אֵל תַּנְחֵנוּ: אֵל תַּעֲזֹבֵנוּ אָבִינוּ, וְאֵל תִּשְׁשֵׁנוּ בּוֹרְאָנוּ, וְאֵל תִּשְׁכַּחֵנוּ יוֹצֵרֵנוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.<sup>2</sup>

**אין כְּמוֹךָ** \* חנון ורחום יהוה אלהינו, אין כְּמוֹךָ אֵל אֶרֶץ אַפִּים וְרַב חֶסֶד וְאֱמֶת. הוֹשִׁיעֵנו בְּרַחֲמֶיךָ הַרְבֵּים, מִרַעַשׁ וּמִרְגֵז הַצִּילָנוּ. זָכֹר לַעֲבֹדֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב, אֵל תִּפֶּן אֶל קִשְׁיֵנוּ וְאֶל רַשְׁעֵנוּ וְאֶל חַטָּאתֵנוּ: שׁוּב מִחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל הָרָעָה לַעֲמֶךָ. וְהִסֵּר מִמֶּנּוּ מַכַּת הַמָּוֶת כִּי רַחוּם אַתָּה, כִּי כֵן דִּרְבָּךָ, עוֹשֶׂה חֶסֶד חֲנֻם בְּכָל דּוֹר וָדוֹר. חוֹסֶה יְהוָה עַל עַמּוֹ וְהַצִּילָנוּ מִזַּעַמְךָ, וְהִסֵּר מִמֶּנּוּ מַכַּת הַמִּגָּפָה וְגִזְרָה קָשָׁה, כִּי אַתָּה שׁוֹמֵר יִשְׂרָאֵל. לֹךְ אֲדֹנֵי הַצִּדְקָה וְלָנוּ בִּשְׁתַּת הַפָּנִים: מֶה נִתְאוּנוּ, מֶה נֹאמַר, מֶה נִדְבָּר, וּמֶה נִצְטַדֵּק. נִחַפְּשָׁה דְרָכֵינוּ וְנִחַקְרָה, וְנִשׁוּבָה אֵלֶיךָ, כִּי יִמְיָךְ פְּשׁוּטָה לְקַבֵּל שָׁבִים. אָנָּה יְהוָה הוֹשִׁיעָה נָא, אָנָּה יְהוָה הַצִּלִּיחָה נָא. אָנָּה יְהוָה עֲנֵנוּ בְּיוֹם קִרְאָנוּ: לֹךְ יְהוָה חֲכִינוּ, לֹךְ יְהוָה קוֹיֵנוּ, לֹךְ יְהוָה נִיחַל. אֵל תַּחֲשָׁה וּתַעֲנֵנוּ, כִּי נִאֲמָנוּ גּוֹיִם, אֲבָדָה תִּקְוָתָם. כָּל בָּרֶךְ וְכָל קוֹמָה לֹךְ לְבַד תִּשְׁתַּחֲוֶה.

**הַפּוֹתֵחַ יָד** \* בְּתִשׁוּבָה לְקַבֵּל פּוֹשְׁעִים וְחַטָּאִים, נִבְהֵלָה נַפְשֵׁנוּ מִרַב עֲצוּבוֹנוּ, אֵל תִּשְׁכַּחֵנוּ נִצַּח. קוֹיָמָה וְהוֹשִׁיעֵנו, כִּי חֲסִינוּ בָּךְ. אָבִינוּ מִלְכָּנוּ, אִם אֵין בָּנוּ צִדְקָה וּמַעֲשִׂים טוֹבִים, זָכֹר לָנוּ אֶת בְּרִית אֲבוֹתֵינוּ וְעֲדוּתֵינוּ בְּכָל יוֹם, יְהוָה אַחֵר. הִבִּיטָה בְּעֵינֵינוּ כִּי רַבּוּ מַכָּאוֹבֵינוּ וְצָרוֹת לְבָבֵנוּ. חוֹסֶה יְהוָה עָלֵינוּ בְּאֶרֶץ שָׁבִינוּ וְאֵל תִּשְׁפֹּךְ חֲרוֹנְךָ עָלֵינוּ, כִּי אֲנִיחָנוּ עַמְּךָ בְּנֵי בְרִיתֶךָ. אֵל, הִבִּיטָה דֵּל כְּבוֹדֵנוּ בְּגוֹיִם, וְשִׁקְצוֹנוּ כְּטִמְאַת הַנִּדָּה. עַד מָתִי עֲזֹךְ בְּשָׁבִי, \* וּתְפָאֲרֶתְךָ בְּיַד צָר: עוֹרְרָה

— *There is none like You.* This supplication consists mainly of verses from various parts of Scripture. Their unifying theme is an acknowledgment that we cannot justify our deeds. Nevertheless we have confidence that — against all odds and against our enemies' confident predictions of our doom — God's mercy is constant and He will help us find the way to

repentance and forgiveness.

— *You Who opens a hand.* Sometimes a person has become so sinful that there is no reason to think that he can still repent. Even then, however, there is hope. As the Sages put it, God opens a place for the penitent beneath His Own Heavenly Throne, as it were. The point is

Your strength and Your zeal against Your enemies. Let them be shamed and broken of their strength; and may our travails not seem petty to You. May Your mercies meet us swiftly in our time of distress; and if not for our sake, act for Your own sake and do not destroy our remnant's remembrance. Be gracious to the nation that ascribes Oneness to Your Name twice daily, constantly with love, saying: 'Hear, O Israel, HASHEM is our God, HASHEM, the One and Only.'<sup>1</sup>

### ❖ PUTTING DOWN THE HEAD ❖

Tachanun begins here, except on Monday and Thursday mornings when the longer version (beginning p. 124) is said. See p. 125 for days on which Tachanun is omitted.

In the presence of a Torah Scroll, the following (until 'instantly shamed') is recited with the head resting on the arm, preferably while seated. Elsewhere, it is recited with the head held erect.

**וַיֹּאמֶר דָּוִד** And David said\* to Gad, 'I am exceedingly distressed. Let us fall into HASHEM's hand for His mercies are abundant, but let me not fall into human hands.'<sup>2</sup>

O compassionate and gracious One,\* I have sinned before You. HASHEM, Who is full of mercy, have mercy on me and accept my supplications.

Psalms 6:2-11

**יְהוָה** HASHEM, do not rebuke me in Your anger,\* nor chastise me in Your rage. Favor me, HASHEM, for I am feeble; heal me, HASHEM, for my bones shudder. My soul is utterly confounded, and You, HASHEM, how long? Desist, HASHEM, release my soul; save me as befits Your kindness. For there is no mention of You in death; in the Lower World who will thank You? I am wearied with my sigh, every night I drench my bed, with my tears I soak my couch. My eye is dimmed because of anger, aged by my tormentors. Depart from me, all evildoers, for HASHEM has heard the sound of my weeping. HASHEM has heard my plea, HASHEM will accept my prayer. Let all my foes be shamed and utterly confounded, they will regret and be instantly shamed.

(1) Deuteronomy 6:4. (2) II Samuel 24:14.

agency of the prophet Gad, gave King David a choice of three calamities, one of which he and his people would have to suffer in atonement for his sin: seven years of hunger; three months of defeat in battle; or a three-day death plague. David chose the last because that one would be inflicted directly by God. Whose mercy is everpresent, even when His wrath is aroused. His choice proved the correct one when God mercifully halted the plague after a duration of only half a day. Similarly, in Tachanun, we cast ourselves upon God's compassion.

רחום וחנון — O compassionate and gracious One. This verse is not of Scriptural origin. It is based

on the dictum that God tempers the judgment of someone who confesses that he has sinned (Etz Yosef).

**ה' אֵל בְּאַפִּי** — HASHEM, do not ... in Your anger. David composed this psalm when he was sick and in pain. He intended his prayer for every person in distress, and particularly for Israel when it suffered oppression and deprivation.

Even if he must be punished for his deeds, David pleaded, let God do so gradually, but not in anger, for then it would be beyond human endurance (Radak).

**עַד מָתַי** — How long? How long will You watch my suffering and not cure me?

גְבוּרַתְךָ וְקִנְיָתְךָ עַל אוֹיְבֶיךָ. הֵם יִבוֹשׁוּ וַיִּחַתּוּ מִגְבוּרַתְךָ, וְאֵל יִמְעָטוּ לְפָנֶיךָ תִּלְאוּתֵינוּ. מַהֲרָה יִקְדְּמוּנוּ רַחֲמֶיךָ בְּיוֹם צָרָתֵנוּ, וְאִם לֹא לִמְעַנָּנוּ, לִמְעַנְךָ פֶּעַל, וְאֵל תִּשְׁחִית וְכָר שְׁאֲרֵיתֵנוּ. וְחֵן אִם הַמִּיחָדִּים שְׁמֶךָ פִּעְמִים בְּכָל יוֹם תָּמִיד בְּאַהֲבָה וְאוֹמְרִים: שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.<sup>1</sup>

### ❖ נפילת אפים ❖

Tachanun begins here, except on Monday and Thursday mornings when the longer version (beginning p. 124) is said. See p. 125 for days on which Tachanun is omitted.

In the presence of a Torah Scroll, the following (until נבשו רגע) is recited with the head resting on the arm, preferably while seated. Elsewhere, it is recited with the head held erect.

**וַיֹּאמֶר דָּוִד** \* אֶל גָּד, צַר לִי מְאֹד, נִפְלָה נָא בְּיַד יְהוָה, כִּי רַבִּים רַחֲמֶיךָ, וּבְיַד אָדָם אֵל אֶפְלָה.<sup>2</sup>  
רחום וחנון \* חטאתי לפניך. יהוה מלא רחמים, רחם עלי וקבל תחנוני.

תהלים ו:ב יא

**יְהוָה** אֵל בְּאַפִּי\* תוֹכִיחֵנִי, וְאֵל בְּחִמָּתְךָ תִּסְרֹגֵנִי. חַנּוּנִי יְהוָה, כִּי אִמְלֵל אֲנִי, רַפְּאֵנִי יְהוָה, כִּי נִבְהָלוּ עֲצָמַי. וְנִפְשִׁי נִבְהָלָה מְאֹד, וְאַתָּה יְהוָה, עַד מָתַי\* שׁוּבָה יְהוָה, חֲלֹצָה נִפְשִׁי, הוֹשִׁיעֵנִי לִמְעַן חֲסִדְךָ. כִּי אֵין בְּמִנּוֹת וְכָרָךְ, בְּשָׂאוֹל מִי יוֹדָה לָךְ. יִגְעַתִּי בְּאַנְחָתִי, אֲשַׁחָה בְּכָל לַיְלָה מִטָּתִי, בְּדַמְעָתִי עֲרָשִׁי אֲמַסֶּה. עֲשֵׂשָׁה מִכֶּעֶס עֵינַי, עֲתָקָה בְּכָל צוּרְרֵי. סוּרוּ מִמֶּנִּי כָל פְּעֻלֵי אָוֶן, כִּי שָׁמַע יְהוָה קוֹל בִּכְיִי. שְׁמַע יְהוָה תַּחֲנּוּנִי, יְהוָה תִּפְלְתִי יִקַּח. יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל אוֹיְבֵי, יִשְׁבוּ וַיִּבְשׁוּ רִגְעַ.

### ❖ נפילת אפים / PUTTING DOWN THE HEAD ❖

Tachanun consists mainly of Psalms 6:2-11, which begins בַּאֲפִי ה'. However, two verses, both of which reflect the theme of Tachanun, are inserted to introduce the primary psalm.

The act of נפילת אפים, putting down the head, i.e., 'burying' one's face in submissive supplication, is based on the behavior of Moses, Aaron and Joshua. These three cast themselves down before God in times of stress and tragedy (Numbers 16:22; Joshua 7:6).

This portion of Tachanun is recited with the head down and resting on the left arm, and preferably in a sitting position. One wearing tefillin on the left arm rests his head on his right arm out of respect for the tefillin. The head

should not rest on the bare arm; rather the arm should be covered with a sleeve, tallis, or even a cloth. This posture is an indication of the feelings of despair and guilt that combine with the undying hope that God's mercy will rescue the supplicant no matter how hopeless his plight. Since Joshua cast himself down in the presence of the Holy Ark, the act of falling on the face is done only in the presence of a Torah scroll, i.e., an Ark containing a Torah scroll. If a Torah is not present, Tachanun is recited with the head held erect.

**וַיֹּאמֶר דָּוִד** — And David said. King David had sinned by taking a census of the Jews in a manner contrary to that prescribed in the Torah (see Exodus 30:12). God, through the

On Sunday, Tuesday, Wednesday and Friday, Tachanun continues with 'O Guardian of Israel' (p. 137).  
On Monday and Thursday, Tachanun continues with 'HASHEM, God of Israel' (below).

**יהוה** HASHEM, God of Israel,\* turn back from Your flaring anger and relent from the evil meant for Your people.<sup>1</sup>

**הִבֵּט** Look from heaven and perceive that we have become an object of scorn and derision among the nations; we are regarded as the sheep led to slaughter, to be killed, destroyed, beaten, and humiliated.<sup>2</sup> But despite all this\* we have not forgotten Your Name — we beg You not to forget us.

HASHEM, God of Israel, turn back from Your flaring anger and relent from the evil meant for Your people.

**זָרִים** Foreigners say, 'There is no expectation nor hope!' Be gracious to the nation whose hope is in Your Name. O Pure One, bring near Your salvation! We are exhausted but are allowed no rest.<sup>3</sup> May Your mercies conquer Your anger against us. We beg You, turn back from Your anger and have mercy on the treasured nation that You have chosen.<sup>4</sup>

HASHEM, God of Israel, turn back from Your flaring anger and relent from the evil meant for Your people.

**חֲנוּסָה** HASHEM, pity us in Your mercy and do not turn us over to sadists. Why should the nations say, 'Where is their God now?'<sup>5</sup> For Your sake, treat us with kindness and do not delay.<sup>6</sup> We beg You, turn back from Your anger and have mercy on the treasured nation that You have chosen.

HASHEM, God of Israel, turn back from Your flaring anger and relent from the evil meant for Your people.

**קוֹלֵנוּ** Listen to our voice and be gracious — do not cast us off into the hand of our enemies to blot out our name. Remember what You swore to our forefathers: 'Like the stars of the heaven will I multiply your offspring'<sup>7</sup> — but now we are few left from many.<sup>8</sup> But despite all this, we have not forgotten Your Name — we beg You not to forget us.

HASHEM, God of Israel, turn back from Your flaring anger and relent from the evil meant for Your people.

(1) Exodus 32:12. (2) Cf. Psalms 44:14,23; Isaiah 53:7. (3) Lamentations 5:5. (4) Cf. Deuteronomy 7:6. (5) Psalms 115:2. (6) Cf. Daniel 9:19. (7) Cf. Exodus 32:13. (8) Cf. Jeremiah 42:2.

of **יְהוָה**, HASHEM, God of Israel, is 613. Hezekiah used this particular salutation because the reminder that Israel observes the 613 commandments is sure to evoke God's compassion.

But despite all this. In a major sense, this is the crux of our plea: No matter what befalls us, we refuse to give up our faith in You — we beg You to reciprocate by remembering us as well.

On Sunday, Tuesday, Wednesday and Friday, Tachanun continues with **יְהוָה** (p. 136).  
On Monday and Thursday, Tachanun continues with **יְהוָה** (below).

**יהוה** אֱלֹהֵי יִשְׂרָאֵל,\* שׁוּב מִמְּחִירוֹן אַפָּךָ וְהִנָּחֵם עַל הָרָעָה לַעֲמָךְ.<sup>1</sup>

**הִבֵּט** מַשְׁמִימִים וְרָאָה כִּי הֵייוּנוּ לַעַג וְקָלָס בְּגוֹיִם, נִחְשָׁבְנוּ כְּצֹאן לַטֶּבֶחַ יוֹבֵל, לְהָרֵג וּלְאַבֵּד וּלְמַכּוֹת וּלְחָרָפָה.<sup>2</sup> וּבְכָל זֹאת\* שְׁמֶךָ לֹא שָׁכַחְנוּ, נָא אֵל תִּשְׁכַּחֲנוּ.

יהוה אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִמְּחִירוֹן אַפָּךָ וְהִנָּחֵם עַל הָרָעָה לַעֲמָךְ.

**זָרִים** אוֹמְרִים אֵין תּוֹחֵלֶת וְתִקְוָה, חֵן אִם לְשְׁמֶךָ מִקְוָה, טְהוֹר יְשׁוּעָתְנוּ קָרְבָה, יִגְעֵנוּ וְלֹא הוֹנַח לָנוּ,<sup>3</sup> רַחֲמֶיךָ יִכְבְּשׁוּ אֶת כַּעַסְךָ מֵעַלֵינוּ. אָנָּה שׁוּב מִמְּחִירוֹנֶךָ, וְרַחֵם סִגְלָה אֲשֶׁר בְּחָרְתָּ.<sup>4</sup>

יהוה אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִמְּחִירוֹן אַפָּךָ וְהִנָּחֵם עַל הָרָעָה לַעֲמָךְ.

**חֲנוּסָה** יְהוה עָלֵינוּ בְּרַחֲמֶיךָ, וְאֵל תִּתְּנֵנוּ בְיָדֵי אֲכָזְרִים. לָמָּה יֵאמְרוּ הַגּוֹיִם אֵיזָה נָא אֱלֹהֵיהֶם,<sup>5</sup> לְמַעַנְךָ עָשָׂה עִמָּנוּ חֶסֶד וְאֵל תֵּאַחֵר.<sup>6</sup> אָנָּה שׁוּב מִמְּחִירוֹנֶךָ, וְרַחֵם סִגְלָה אֲשֶׁר בְּחָרְתָּ.

יהוה אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִמְּחִירוֹן אַפָּךָ וְהִנָּחֵם עַל הָרָעָה לַעֲמָךְ.

**קוֹלֵנוּ** תִּשְׁמַע וְתַחֵן, וְאֵל תִּטְשֵׁנוּ בְיָד אוֹיְבֵינוּ לְמַחֲוֹת אֶת שְׁמֵנוּ. זָכֹר אֲשֶׁר נִשְׁבַּעְתָּ לְאַבֹּתֵינוּ כְּכֹכְבֵי הַשָּׁמַיִם אֲרָבָה אֶת זֶרְעֶכֶם,<sup>7</sup> וְעַתָּה נִשְׁאַרְנוּ מְעַט מִהֶרְבָּה.<sup>8</sup> וּבְכָל זֹאת שְׁמֶךָ לֹא שָׁכַחְנוּ, נָא אֵל תִּשְׁכַּחֲנוּ.

יהוה אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִמְּחִירוֹן אַפָּךָ וְהִנָּחֵם עַל הָרָעָה לַעֲמָךְ.

**יְהוָה**, HASHEM, God of Israel. According to tradition, this section of Tachanun was composed by King Hezekiah. When Jerusalem was besieged by Sennacherib and the situation seemed hopeless, the righteous king went to the Temple and poured out his heart in this supplication. As its stanzas show clearly, it is an eloquent plea for God's intervention in the face of impending disaster, and thus expresses

our hope that God will help Israel today as He did in Hezekiah's time. The commentators note that Hezekiah spelled his name in the initials of the stanzas [קוֹלֵנוּ, חֲנוּסָה, זָרִים, קוֹלֵנוּ], but with the modesty for which he was famous, he put the letters out of order so that it would not be obvious that he was the supplication's author.

Or Hayashar notes that the numerical value

Assist us, O God of our salvation, for the sake of Your Name's glory; rescue us, and atone for our sins for Your Name's sake.<sup>1</sup>

HASHEM, God of Israel, turn back from Your flaring anger and relent from the evil meant for Your people.

On all days, Tachanun continues with 'O Guardian of Israel.' [On Sunday, Tuesday, Wednesday and Friday remain seated until after the three words 'We know not,' then stand until the conclusion of Tachanun.]

**שומר ישראל** O Guardian of Israel,\* protect the remnant of Israel; let not Israel be destroyed — those who proclaim, 'Hear O Israel.'

O Guardian of the unique nation, protect the remnant of the unique people; let not the unique nation be destroyed — those who proclaim the Oneness of Your Name, 'HASHEM is our God, HASHEM — the One and Only!'

O Guardian of the holy nation, protect the remnant of the holy people; let not the holy nation be destroyed — those who proclaim three-fold sanctifications to the Holy One.

You Who are favorable\* through compassion and appeased through supplications. Become favorable and appeased to the poor generation for there is no helper. Our Father, our King, be gracious with us and answer us, though we have no worthy deeds; treat us with charity and kindnesses, and save us.

**וְאֵנָּחֵנוּ** We know not what to do\* — but our eyes are upon You.<sup>2</sup> Remember Your mercies, HASHEM, and Your kindnesses, for they are from the beginning of the world.<sup>3</sup> May Your kindness be upon us, HASHEM, just as we awaited You.<sup>4</sup> Recall not against us the sins of the ancients; may Your mercies meet us swiftly, for we have become exceedingly impoverished.<sup>5</sup> Be gracious to us, HASHEM, be gracious to us, for we are abundantly sated with scorn.<sup>6</sup> Amid rage — remember to be merciful!<sup>7</sup> For He knew our nature, He remembers that we are dust.<sup>8</sup> Chazzan— Assist us, O God of our salvation, for the sake of Your Name's glory; rescue us and atone for our sins for Your Name's sake.<sup>9</sup>

(1) Psalms 79:9. (2) II Chronicles 20:12. (3) Psalms 25:6. (4) 33:22. (5) 79:8. (6) Psalms 123:3. (7) Habakkuk 3:2. (8) Psalms 103:14. (9) 79:9.

totally on their guardian. Similarly, we look to God for His help and mercy, recognizing that only He can rescue us from our plight (Eitz Yosef). Appropriately, this verse is from the prayer of King Yehoshafat, who prayed for help against an overwhelming invasion.

Just as we awaited You. If we

are undeserving, O God, then help us because You will thereby sanctify Your Name (Alshich).

For we have become exceedingly impoverished. The prayer concludes with the plea that we have already suffered mightily and that God in His mercy knows that we are helpless without Him.

עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהַצִּילֵנוּ וְכַפֵּר עַל חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ.<sup>1</sup>

יהוה אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל הָרָעָה לְעַמֶּךָ.

On all days, Tachanun continues with ישראל. [On Sunday, Tuesday, Wednesday and Friday remain seated until after the three words אנחנו לא נדע, then stand until the conclusion of Tachanun.]

**שומר ישראל,\*** שְׁמוֹר שְׂאֲרֵית יִשְׂרָאֵל, וְאֵל יֵאבֹד יִשְׂרָאֵל, הָאֲמָרִים, שְׁמַע יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֲרֵית עַם אֶחָד, וְאֵל יֵאבֹד גּוֹי אֶחָד, הַמֵּי־חַדִּים שְׁמֶךָ, יְהוה אֱלֹהֵינוּ יְהוה אֶחָד.

שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׁמוֹר שְׂאֲרֵית עַם קָדוֹשׁ, וְאֵל יֵאבֹד גּוֹי קָדוֹשׁ, הַמְשַׁלְשִׁים בְּשֵׁלֶשׁ קְדָשׁוֹת לְקָדוֹשׁ.

מִתְרַצָּה\* בְּרַחֲמִים וּמִתְפִּיֵּס בְּתַחֲנוּנִים, הַתְרַצָּה וְהַתְפִּיֵּס לְדוֹר עָנִי, כִּי אֵין עֹזֶר. אֲבִינוּ מִלִּפְנֵינוּ, חֲנֻנוּ וְעֲנֻנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

**וְאֵנָּחֵנוּ** לֹא נִדְעַ מַה נַּעֲשֶׂה,\* כִּי עֲלֶיךָ עֵינֵינוּ.<sup>2</sup> זָכַר רַחֲמֶיךָ יְהוה וְחֶסְדֶּיךָ, כִּי מַעֲוָלָם הָמָּה.<sup>3</sup> יְהִי חֶסְדְּךָ יְהוה עֲלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ.\*<sup>4</sup> אֵל תִּזְכֹּר לָנוּ עֲוֹנוֹת רַאשׁוֹנִים, מִהֵרָ יִקְדָּמוֹנוּ רַחֲמֶיךָ, כִּי נִלְוֹנוּ מָאֵד.\*<sup>5</sup> חֲנֻנוּ יְהוה חֲנֻנוּ, כִּי רַב שְׂבָעֵנוּ בּוֹז.<sup>6</sup> בְּרַגְזָהּ רַחֵם תִּזְכּוֹר.<sup>7</sup> כִּי הוּא יִדַּע יִצְרָנוּ, וְזָכַר כִּי עֶפְרָא אֲנָחֵנוּ.<sup>8</sup> עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהַצִּילֵנוּ וְכַפֵּר עַל חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ.<sup>9</sup>

**שומר ישראל\*** — O Guardian of Israel. As noted above, this plea to God as our Guardian enforces the theme that we are helpless and totally dependent on His mercy. However, we do not come to God with nothing in our favor; each of the paragraphs beginning שומר, O Guardian, stresses an aspect of Israel's importance to God. Israel deserves God's mercy because: (a) It continues to proclaim its allegiance to God by proclaiming the Shema; (b) Israel is unique in that it demonstrates to the world that God is One and Unique; and (c) like the angels, Israel praises and exalts God with the trebled proclamation of His holiness, i.e., Kedushah (see p. 100).

**מתרצה** — You Who are favorable. May we have succeeded through our pleadings in arousing God's mercy.

**וְאֵנָּחֵנוּ לֹא נִדְעַ מַה נַּעֲשֶׂה\*** — We know not what to do. We have prayed in every possible manner — sitting, standing, and casting ourselves down in supplication. Moses, too, prayed in these three postures. Now, we beg of God to help, for 'we know not what else we can do.' To allude to this thought it is customary to sit while reciting the first three words of this prayer and then to stand (Abudraham).

We are like orphaned children who depend



Chazzan recites Half-Kaddish.

**יְתַגַּדֵּל** May His great Name grow exalted and sanctified (Cong. – Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong. – Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong. – Blessed is He) – (From Rosh Hashanah to Yom Kippur add: exceedingly) beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong. – Amen.)

### REMOVAL OF THE TORAH FROM THE ARK

The following short supplication is recited, while standing erect, before the Torah reading on Monday and Thursday. It is omitted on Festivals (including Chol HaMoed), Rosh Chodesh, Erev Pesach, Tishah B'Av, Erev Yom Kippur, Chanukah, Purim and Shushan Purim, the 14th and 15th of Adar I (Purim Kattan), and in a house of mourning.

In most *siddurim* this prayer appears in two versions: version A, ascribed to the communities of Germany, Bohemia and Lesser Poland (Western Galicia); and version B, ascribed to the communities of Greater Poland (Poland and Lithuania). In some congregations both versions are recited.

## VERSION A

**אל** O God, slow to anger\* and abundant in kindness and truth,<sup>1</sup> do not chastise us in Your anger.<sup>2</sup> Pity, HASHEM, Your people<sup>3</sup> and save us from any evil. We have sinned against You, Master; forgive us, we beg You, in accordance with Your abundant mercy, O God.

## VERSION B

**אל** O God, slow to anger\* and abundant in kindness and truth,<sup>1</sup> do not conceal Your face from us.<sup>4</sup> Pity, HASHEM, Israel, Your people,<sup>5</sup> and rescue us from all evil. We have sinned against You, Master; forgive us, we beg You, in accordance with Your abundant mercy, O God.

From the moment the Ark is opened until the Torah is returned to it, one must conduct himself with the utmost respect, and avoid unnecessary conversation. It is commendable to kiss the Torah as it is carried to the *bimah* [reading table] and back to the Ark.

All rise and remain standing until the Torah is placed on the *bimah*.

The Ark is opened; before the Torah is removed the congregation recites:

**וַיְהִי בְּנִסְעָה** When the Ark would travel, Moses would say, 'Arise, HASHEM, and let Your foes be scattered, let those who hate You flee from You.'<sup>6</sup> For from Zion will the Torah come forth and the word of HASHEM from Jerusalem.<sup>7</sup> Blessed is He Who gave the Torah to His people Israel in His holiness.

Between Rosh Hashanah and Yom Kippur, and on Hoshana Rabbah, some congregations recite additional prayers at this point. See page 434.

(1) Cf. Exodus 34:6. (2) Psalms 6:2. (3) Joel 2:17. (4) Cf. Psalms 27:9. (5) Cf. Joel 2:17. (6) Numbers 10:35. (7) Isaiah 2:3.

**אל ארך אפים** – O God, Slow to Anger. As we prepare for the Torah to be removed from the Ark, we recognize that we have fallen far short of the standards it sets for us. Realizing how

unworthy we are to take the Torah into our hands, we recite the brief prayer **אל ארך אפים**, which is both a confession and a plea for mercy (R' Hirsch).

Chazzan recites קריאת התורה.

**יְתַגַּדֵּל** וַיְתַקְדֵּשׁ שְׁמֵהּ רַבָּא. (אָמֵן. – Cong.) בְּעֵלְמָא דִּי בְּרָא כְרֻעֵיהֶּ, וַיְמַלִּיךְ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבִזְמַן קָרִיב. וְאָמְרוּ: אָמֵן.

(Cong. – Amen. יהא שמה רבא מברך לעלם ולעלמי עלמיא.)

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא (Cong. – בְּרִיךְ הוּא) – °לְעֵלָא מִן כָּל (From Rosh Hashanah to Yom Kippur substitute) °לְעֵלָא וְלְעֵלָא מְכָל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן. (Cong. – אָמֵן.)

### הוצאת ספר תורה

The following short supplication is recited, while standing erect, before the Torah reading on Monday and Thursday. It is omitted on Festivals (including Chol HaMoed), Rosh Chodesh, Erev Pesach, Tishah B'Av, (in some congregations, 15 Av), Erev Yom Kippur, Chanukah, Purim and Shushan Purim, the 14th and 15th of Adar I (Purim Kattan), and in a house of mourning.

In most *siddurim* this prayer appears in two versions: version A, ascribed to the communities of Germany, Bohemia and Lesser Poland (Western Galicia); and version B, to the communities of Greater Poland (Poland and Lithuania). In some congregations both versions are recited.

## VERSION B

**אל ארך אפים\*** וְרַב חֶסֶד וְאֶמֶת, אל תִסְתֵּר פָּנֶיךָ מִמֶּנּוּ. חוּסָה יְהוָה עַל יִשְׂרָאֵל עַמֶּךָ, וְהַצִּילֵנוּ מִכָּל רָע. חֲטָאנוּ לָךְ אָדוֹן, סִלַּח נָא כָּרֵב רַחֲמֶיךָ אל.

## VERSION A

**אל ארך אפים\*** וְרַב חֶסֶד וְאֶמֶת, אל בְּאַפֶּךָ תוֹכִיחֵנוּ. חוּסָה יְהוָה עַל עַמֶּךָ, וְהוֹשִׁיעֵנוּ מִכָּל רָע. חֲטָאנוּ לָךְ אָדוֹן, סִלַּח נָא כָּרֵב רַחֲמֶיךָ אל.

From the moment the Ark is opened until the Torah is returned to it, one must conduct himself with the utmost respect, and avoid unnecessary conversation. It is commendable to kiss the Torah as it is carried to the *bimah* [reading table] and back to the Ark.

All rise and remain standing until the Torah is placed on the *bimah*.

The Ark is opened; before the Torah is removed the congregation recites:

**וַיְהִי בְּנִסְעָה** הָאָרֶן, וַיֹּאמֶר מֹשֶׁה, קוּמָה יְהוָה וַיִּפָּצוּ אֲיָבָיִךָ, וַיִּגָּסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ, כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדָבַר יְהוָה מִירוּשָׁלַיִם. בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Between Rosh Hashanah and Yom Kippur and on Hoshana Rabbah some congregations recite additional prayers at this point. See page 434.

Zohar, Vayakhel 369a

**ברוך שמה** Blessed is the Name of the Master of the universe, blessed is Your crown and Your place. May Your favor remain with Your people Israel forever; may You display the salvation of Your right hand to Your people in Your Holy Temple, to benefit us with the goodness of Your luminescence and to accept our prayers with mercy. May it be Your will that You extend our lives with goodness and that I be numbered among the righteous; that You have mercy on me and protect me, all that is mine and that is Your people Israel's. It is You Who nourishes all and sustains all, You control everything. It is You Who control kings, and kingship is Yours. I am a servant of the Holy One, Blessed is He, and I prostrate myself before Him and before the glory of His Torah at all times. Not in any man do I put trust, nor on any angel do I rely — only on the God of heaven Who is the God of truth, Whose Torah is truth and Whose prophets are true and Who acts liberally with kindness and truth. In Him do I trust, and to His glorious and holy Name do I declare praises. May it be Your will that You open my heart to the Torah and that You fulfill the wishes of my heart and the heart of Your entire people Israel for good, for life, and for peace. (Amen.)

The Torah is removed from the Ark and presented to the chazzan, who accepts it in his right arm. He then turns to the Ark and raises the Torah slightly as he bows and recites:

**Declare the greatness of HASHEM with me,  
and let us exalt His Name together.<sup>1</sup>**

The chazzan turns to his right and carries the Torah to the bimah, as the congregation responds:

**לך** Yours, HASHEM, is the greatness, the strength, the splendor, the triumph, and the glory; even everything in heaven and earth; Yours, HASHEM, is the kingdom, and the sovereignty over every leader.<sup>2</sup> Exalt HASHEM, our God, and bow at His footstool; He is Holy! Exalt HASHEM, our God, and bow at His holy mountain; for holy is HASHEM, our God.<sup>3</sup>

**אב הרחמים** May the Father of mercy have mercy on the nation that is borne by Him, and may He remember the covenant of the spiritually mighty. May He rescue our souls from the bad times, and upbraid the Evil Inclination to leave those borne by Him, graciously make us an eternal remnant, and fulfill our requests in good measure, for salvation and mercy.

The Torah is placed on the bimah and prepared for reading.

The appropriate portions for the weekday readings may be found beginning on p. 927.

The laws of the Torah reading are found on pp. 987-989.

(1) Psalms 34:4. (2) 1 Chronicles 29:11. (3) Psalms 99:5,9.

not conceal His face from us, i.e., that He not make it impossible for us to perceive His Presence and gain some understanding of His ways. Some early authorities such as Kol Bo,

זוהר ויקהל שסט:א

**ברוך שמה** דמרא עלמא, בריך בתרך ואתרך. יהא רעותך עם עמך ישראל לעלם, ופרקן ימינך אחזי לעמך בבית מקדשך, ולאמטוני לנא משוב נהורך, ולקבל צלותנא ברחמין. יהא רענא קדמך, דתוריק לן חיון בטיבותא, ולהוי אנא פקידא בגו צדיקיא, למרחם עלי ולמוטר יתי וית כל די לי ודי לעמך ישראל. אנת הוא ון לכלא, ומפרנס לכלא, אנת הוא שליט על כלא. אנת הוא דשליט על מלכיא, ומלכותא דילך היא. אנא עבדא דקדשא בריך הוא, דסגידנא קמה ומקמא דיקר אוריתא בכל עדן ועדן. לא על אנש רחיצנא, ולא על בר אלהין סמיכנא, אלא באלהא דשמיא, דהוא אלהא קשוט, ואוריתא קשוט, ונביאיה קשוט, ומסגא למעבד טבון וקשוט. בה אנא רחיץ, ולשמה קדישא יקרא אנא אמר תשבחו. יהא רענא קדמך, דתפתח לבאי באוריתא, ותשלים משאלין דלבאי, ולבא דכל עמך ישראל, לטב ולחיין ולשלם. (אמן.)

The Torah is removed from the Ark and presented to the chazzan, who accepts it in his right arm. He then turns to the Ark and raises the Torah slightly as he bows and recites:

**גדלו ליהוה אתי, וגרוממה שמו יחדו.<sup>1</sup>**

The chazzan turns to his right and carries the Torah to the bimah, as the congregation responds:

**לך** יהוה הגדלה והגבורה והתפארת והנצח וההוד, כי כל בשמים ובארץ, לך יהוה הממלכה והמתנשא לכל לראש.<sup>2</sup> רוקמו יהוה אלהינו והשתחויו להרם רגליו, קדוש הוא. רוקמו יהוה אלהינו והשתחויו להר קדשו, כי קדוש יהוה אלהינו.<sup>3</sup>

**אב הרחמים** הוא ירחם עם עמוסים, ויזכר ברית איתנים, ויציל נפשותינו מן השעות הרעות, ויגער ביצר הרע מן הנשואים, ויחן אותנו לפליטת עולמים, וימלא משאלותינו במדה טובה ישועה ורחמים.

The Torah is placed on the bimah and prepared for reading.

The appropriate portions for the weekday readings may be found beginning on p. 927.

The laws of the Torah reading are found on pp. 987-989.

The two versions of the prayer differ only slightly from one another. Version A asks that we not be chastised as a result of God's anger at our shortcomings; while version B asks that God

The gabbai uses the following formula to call a Kohen to the Torah:

**וְתִגְלֶה** And may His kingship over us be revealed and become visible soon, and may He be gracious to our remnant and the remnant of His people the Family of Israel, for graciousness, kindness, mercy, and favor. And let us respond, Amen. All of you ascribe greatness to our God and give honor to the Torah. Kohen,<sup>o</sup> approach. Arise (name) son of (father's name) the Kohen.

<sup>o</sup>If no Kohen is present, the gabbai says: 'There is no Kohen present, stand (name) son of (father's name) an Israelite (Levite) in place of the Kohen.'

Blessed is He Who gave the Torah to His people Israel in His holiness. (The Torah of HASHEM is perfect, restoring the soul; the testimony of HASHEM is trustworthy, making the simple one wise. The orders of HASHEM are upright, gladdening the heart; the command of HASHEM is clear, enlightening the eyes.<sup>1</sup> HASHEM will give might to His people; HASHEM will bless His people with peace.<sup>2</sup> The God Whose way is perfect, the promise of HASHEM is flawless, He is a shield for all who take refuge in Him.<sup>3</sup>)

Congregation, then gabbai:

**You who cling to HASHEM, your God —  
you are all alive today.<sup>4</sup>**

READING OF THE TORAH

[See Laws §97-114.] The reader shows the *oleh* (person called to the Torah) the place in the Torah. The *oleh* touches the Torah with a corner of his *tallis*, the strap of his *tefillin*, or the belt or mantle of the Torah, and kisses it. He then begins the blessing, bowing at 'Bless', and straightening up at 'HASHEM.'

**Bless HASHEM, the blessed One.**

Congregation, followed by *oleh*, responds, bowing at 'Blessed,' and straightening up at 'HASHEM.'

*Blessed is HASHEM, the blessed One, for all eternity.*

*Oleh* continues:

**בְּרוּךְ** Blessed are You, HASHEM, our God, King of the universe, Who selected us from all the peoples and gave us His Torah. Blessed are You, HASHEM, Giver of the Torah. (Cong.—Amen.)

After his Torah portion has been read, the *oleh* recites:

**בְּרוּךְ** Blessed are You, HASHEM, our God, King of the universe, Who gave us the Torah of truth and implanted eternal life within us. Blessed are You, HASHEM, Giver of the Torah. (Cong.—Amen.)

THANKSGIVING BLESSING\*

The following is recited by one who has survived a dangerous situation.

**בְּרוּךְ** Blessed are You HASHEM, King of the universe, Who bestows good things upon the guilty, Who has bestowed every goodness upon me.

Congregation responds:

Amen. May He Who has bestowed goodness upon you continue to bestow every goodness upon you forever.

(1) Psalms 19:8-9. (2) 29:11. (3) 18:31. (4) Deuteronomy 4:4.

would bring a thanksgiving offering. Now, the obligation to thank God is discharged by reciting the thanksgiving blessing during the Torah reading, within three days of the event, if

The gabbai uses the following formula to call a Kohen to the Torah:

**וְתִגְלֶה** וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנָן קָרוֹב, וְיִחַן פְּלִיטָתָנוּ וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְרַצּוֹן. וְנֹאמַר אָמֵן. הַכֹּל הָבּוּ גֵדֶל לֵאלֹהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה. בְּהִי קָרֵב, יַעֲמֹד (insert name) הַכֹּהֵן.

<sup>o</sup>If no Kohen is present, the gabbai says:

...אֵין כֹּהֵן, יַעֲמֹד (insert name) יִשְׂרָאֵל (לוי) בְּמָקוֹם כֹּהֵן.

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ. (תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ, עֲרוֹת יְהוָה נֶאֱמָנָה מְחַיֶּמֶת פֶּתִי. פְּקוּדֵי יְהוָה יִשְׂרִים מְשַׁמְּחֵי לֵב, מִצְוֹת יְהוָה בְּרָה מְאִירַת עֵינָיִם. יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.<sup>2</sup> הָאֵל תְּמִים וְרַכּוֹ, אֲמֶרֶת יְהוָה צְרוּפָה, מִגֵּן הוּא לְכֹל הַחַסִּים בּוֹ.<sup>3</sup>)

Congregation, then gabbai:

**וְאַתֶּם הַדֹּבְקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים כְּלַכֶּם הַיּוֹם:<sup>4</sup>**

קריאת התורה

[See Laws §97-114.] The reader shows the *oleh* (person called to the Torah) the place in the Torah. The *oleh* touches the Torah with a corner of his *tallis*, the strap of his *tefillin*, or the belt or mantle of the Torah, and kisses it. He then begins the blessing, bowing at 'Bless', and straightening up at 'ה'.

**בְּרַכּוּ אֶת יְהוָה הַמְבָרֵךְ.**

Congregation, followed by *oleh*, responds, bowing at 'ברוך', and straightening up at 'ה'.

בְּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

*Oleh* continues:

**בְּרוּךְ** אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה. (Cong.—Amen.)

After his Torah portion has been read, the *oleh* recites:

**בְּרוּךְ** אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה. (Cong.—Amen.)

ברכת הגומלי

The following is recited by one who has survived a dangerous situation.

**בְּרוּךְ** אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל לְחַיִּיכִים טוֹבוֹת, שֶׁגַּמְלָנִי כָּל טוֹב.

Congregation responds:

אָמֵן. מִי שֶׁגַּמְלָךְ כָּל טוֹב, הוּא יְגַמְלֶךְ כָּל טוֹב, סֵלָה.

Abudraham, and Levush hold that both versions should be recited, but only a few congregations follow this practice.

תְּהִלַּת הַגּוֹמֵל / Thanksgiving Blessing

When the Temple stood, a person who had been spared from a life-threatening situation

## BAR MITZVAH BLESSING\*

After a bar mitzvah boy completes his first aliyah, his father recites the following.

**ברוך** Blessed is the One (are You, HASHEM, our God, King of the universe),  
Who has freed me from the punishment due this boy.

## PRAYER FOR A SICK PERSON

**מי שברך** He Who blessed our forefathers Abraham, Isaac and Jacob,  
Moses and Aaron, David and Solomon — may He bless and heal  
the sick person (patient's Hebrew name) son/daughter of (patient's mother's Hebrew  
name) because (name of supplicant) will contribute to charity on

for a man

his behalf. In reward for this, may the  
Holy One, Blessed is He, be filled with  
compassion for him to restore his  
health, to heal him, to strengthen him,  
and to revivify him. And may He send  
him speedily a complete recovery from  
heaven for his two hundred forty-eight  
organs and three hundred sixty-five  
blood vessels,

among the other sick people of Israel, a recovery of the body and a recovery  
of the spirit, swiftly and soon. Now let us respond: Amen. (Cong.—Amen.)

In many congregations the gabbai recites **אל מלא רחמים**, O God, full of mercy, in memory of the  
deceased, either on or prior to the day of a Yahrzeit.

**אל** O God, full of mercy, Who dwells on high, grant proper rest on the  
wings of the Divine Presence — in the lofty levels of the holy and the  
pure ones, who shine like the glow of the firmament — for the soul of

for a man

(name of deceased) son of (name of his  
father), who went on to his world, for  
(name of supplicant) will contribute  
to charity in remembrance of his soul.  
May his resting place be in the  
Garden of Eden — therefore may the  
Master of Mercy shelter him in the  
shelter of His wings for eternity;  
and may He bind his soul in the  
Bond of Life. HASHEM is his  
heritage, and may he repose in peace  
on his resting place. Now let us  
respond: Amen. (Cong.—Amen.)

for a woman

(name of deceased) daughter of (name of  
her father), who went on to her world,  
for (name of supplicant) will contribute  
to charity in remembrance of her  
soul. May her resting place be in the  
Garden of Eden — therefore may the  
Master of mercy shelter her in the  
shelter of His wings for eternity;  
and may He bind her soul in the  
Bond of Life. HASHEM is her  
heritage, and may she repose in  
peace on her resting place. Now let  
us respond: Amen. (Cong.—Amen.)

should be recited whenever someone has been  
spared from a life-threatening situation (Orach  
Chaim 219:9).

## Bar Mitzvah Blessing

The Midrash Rabbah to Genesis 25:27 teaches

that this blessing is to be said by a father when  
his son becomes a bar mitzvah. Since the calling  
to the Torah is symbolic of religious adulthood,  
the father recites the blessing after his son has  
said the blessing following his aliyah. Although  
in most congregations the blessing is recited in

## ברוך שפטרני

After a bar mitzvah boy completes his first aliyah, his father recites the following.

**ברוך** (אתה יהוה אלהינו מלך העולם), שפטרני מענשו שלזה.

## PRAYER FOR A SICK PERSON

**מי שברך** אבותינו אברהם יצחק ויעקב, משה אהרן דוד ושלמה,

for a woman

הוא יברך וירפא את החולה  
(mother's name) בת (patient's name)

בעבור ש (name of supplicant) יתן  
לצדקה בעבורו. בשכר זה,  
הקדוש ברוך הוא ימלא רחמים  
עליה, להחלימה ולרפאותה  
ולחזיקה ולהחיותה, וישלח לה  
מהרה רפואה שלמה מן  
השמים, לכל אבריה, ולכל  
גידיה, בתוך שאר חולי ישראל,  
רפואת הנפש, ורפואת הגוף, השתא, בעגלא ובזמן קריב. ונאמר:  
(אמן.—Cong.)

for a man

הוא יברך וירפא את החולה  
(patient's name) בן (mother's name)

בעבור ש (name of supplicant) יתן  
לצדקה בעבורו. בשכר זה,  
הקדוש ברוך הוא ימלא רחמים  
עליו, להחלימו ולרפאתו  
ולחזיקו ולהחיותו, וישלח לו  
מהרה רפואה שלמה מן  
השמים, לרמיח אבריו, ושס"ה  
גידיו, בתוך שאר חולי ישראל,  
רפואת הנפש, ורפואת הגוף, השתא, בעגלא ובזמן קריב. ונאמר:  
(אמן.—Cong.)

The **מי שברך** for the oleh and for a mother and her newborn child is found on p. 442.

In many congregations the gabbai recites **אל מלא רחמים**, O God, full of mercy,  
in memory of the deceased, either on or prior to the day of a Yahrzeit.

**אל** מלא רחמים, שוכן במרומים, המצא מנוחה נכונה על בנפי  
השכינה, במעלות קדושים וטהורים כזהר הרקיע מזהירים.

for a woman

את נשמת (name of deceased) בת  
(her father's name) שהלכה לעולמה,  
בעבור ש (name of supplicant) יתן  
צדקה בעד הזכרת נשמתה, בגן  
עדן תהא מנוחתה, לכן בעל  
הרחמים יסתירה בסתר כנפיו  
לעולמים, ויצרור בצרור החיים  
את נשמתה, יהוה הוא נחלתה,  
ותנוח בשלום על משכבה,  
ונאמר: (אמן.—Cong.)

for a man

את נשמת (name of deceased) בן  
(his father's name) שהלך לעולמו,  
בעבור ש (name of supplicant) יתן  
צדקה בעד הזכרת נשמתו, בגן  
עדן תהא מנוחתו, לכן בעל  
הרחמים יסתירה בסתר כנפיו  
לעולמים, ויצרור בצרור החיים  
את נשמתו, יהוה הוא נחלתו,  
ויונוח בשלום על משכבו, ונאמר:  
(אמן.—Cong.)

possible. It is customary, but not required, that  
the person reciting the blessing be called for an  
aliyah. The types of events that require one to  
recite the blessing are derived from Psalm 107.

They are: (a) completion of a sea journey; (b)  
completion of a hazardous land journey; (c)  
recovery from a major illness; (d) release from  
captivity. By extension, however, the blessing

When the Torah reading has been completed the reader recites Half-Kaddish (p. 138), then the Torah is raised for all to see. Each person looks at the Torah and recites aloud:

**This is the Torah that Moses placed  
before the Children of Israel,<sup>1</sup>  
upon the command of HASHEM, through Moses' hand.<sup>2</sup>**

Some add the following verses:

*It is a tree of life for those who grasp it, and its supporters are praiseworthy.<sup>3</sup>  
Its ways are ways of pleasantness and all its paths are peace.<sup>4</sup> Lengthy days are  
at its right; at its left are wealth and honor.<sup>5</sup> HASHEM desired, for the sake of its  
[Israel's] righteousness, that the Torah be made great and glorious.<sup>6</sup>*

Before the Torah is returned to the Ark on Monday and Thursday, the chazzan recites the following prayer. It is omitted on days when Tachanun is not recited.

**יהי רצון** May it be the will\* of our Father Who is in heaven to establish the  
House of our lives\* and to settle His Presence within us, speedily in  
our days — and let us say: Amen. (Cong.—Amen.)

**יהי רצון** May it be the will of our Father Who is in heaven to have mercy up-  
on us and upon our remnant\* and to keep destruction and plague  
away from us and from all of His people the Family of Israel — and let us  
say: Amen. (Cong.—Amen.)

**יהי רצון** May it be the will of our Father Who is in heaven to preserve among  
us the sages of Israel,\* them, their wives, their sons, their daughters,  
their disciples and the students of their disciples in all their dwelling places —  
and let us say: Amen. (Cong.—Amen.)

**יהי רצון** May it be the will of our Father Who is in heaven that we may hear  
and be informed of good tidings, salvations, and consolations, and  
that our dispersed be gathered from the four corners of the earth — and let us  
say: Amen. (Cong.—Amen.)

The entire congregation, followed by the chazzan, recites the next stanza aloud:

**אחינו** Our brothers,\* the entire family of Israel, who are delivered into dis-  
tress and captivity, whether they are on sea or dry land — may the  
Omnipresent One have mercy on them and remove them from distress to relief,  
from darkness to light, from subjugation to redemption, now, speedily, and  
soon — and let us say: Amen. (Cong.—Amen.)

(1) Deuteronomy 4:44. (2) Numbers 9:23. (3) Proverbs 3:18. (4) 3:17. (5) 3:16. (6) Isaiah 42:21.

ועל פליטתנו — And upon our remnant. In the literal sense, this phrase refers to the many remnants of our people that escaped the countless pogroms, persecutions, expulsions, and slaughters of Jewish history. In the broader sense, it refers to the exiled nation that still survives the Destruction of the Temple and the dispersion of its people.

חכמי ישראל — The sages of Israel. Singled out are the Torah sages, for Israel was, is, and will be a nation only by virtue of the Torah.

אחינו — Our brothers. This brief plea for God's mercy on all suffering Jews is often recited communally when prayers are offered for Jews who are in danger.

When the Torah reading has been completed the reader recites Half-Kaddish (p. 138), then the Torah is raised for all to see. Each person looks at the Torah and recites aloud:

**וזאת התורה אשר שם משה לפני בני ישראל,<sup>1</sup>  
על פי יהוה ביד משה.<sup>2</sup>**

Some add the following verses:

עץ חיים היא למחזיקים בה, ותמכיה מאשר.<sup>3</sup> דרכיה דרכי נעים,  
וכל נתיבותיה שלום.<sup>4</sup> ארך ימים בימינה, בשמאלה עשר וכבוד.<sup>5</sup> יהוה  
הפץ למען צדקו, יגדיל תורה ויאדיר.<sup>6</sup>

Before the Torah is returned to the Ark on Monday and Thursday, the chazzan recites the following prayer. It is omitted on days when Tachanun is not recited.

**יהי רצון** מלפני אבינו שבשמים, לכוון את בית חיינו\* ולהשיב את  
שכינתו בתוכנו, במהרה בימינו. ונאמר: אמן.

(Cong.—Amen.)

**יהי רצון** מלפני אבינו שבשמים, לרחם עלינו ועל פליטתנו,\*  
ולמנע משחית ומגפה מעלינו ומעל כל עמו בית ישראל.  
ונאמר: אמן.

(Cong.—Amen.)

**יהי רצון** מלפני אבינו שבשמים, לקיים בנו חכמי ישראל,\* הם  
ונשיהם ובניהם ובנותיהם ותלמידיהם ותלמידותיהם  
תלמידיהם, בכל מקומות מושבותיהם. ונאמר: אמן.

(Cong.—Amen.)

**יהי רצון** מלפני אבינו שבשמים, שונשמע ונתבשר בשורות טובות,  
ישועות ונחמות, ויקבץ נדחינו מארבע כנפות הארץ.  
ונאמר: אמן.

(Cong.—Amen.)

The entire congregation, followed by the chazzan, recites the next stanza aloud:

**אחינו** כל בית ישראל, הנתונים בצרה ובשביה, העומדים בין בים  
ובין ביבשה, המקום ירחם עליהם ויוציאם מצרה לרחוקה,  
ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב.  
ונאמר: אמן.

(Cong.—Amen.)

abbreviated form (omitting the parenthesized phrase), many major Rabbinic authorities, with the concurrence of Vilna Gaon, rule that the blessing should be recited in its full form.

יהי רצון — May it be the Will. This very ancient series of prayers dates from the days of Rav Amram Gaon (9th century), whose *siddur* prescribed that it be recited after the Torah

reading on Monday and Thursday. Apparently, the merit of communal Torah reading makes the time most fitting to beseech God for the fulfillment of His people's yearnings.

בית חיינו — The House of our lives. The Temple is a primary factor in Jewish life because it is there that the Presence of God will rest. Consequently, it will give strength and meaning to Jewish spiritual life.

The chazzan takes the Torah in his right arm and recites:

**Let them praise the Name of HASHEM,  
for His Name alone will have been exalted —**

Congregation responds:

— His glory is above earth and heaven. And He will have exalted the pride of His people, causing praise for all His devout ones, for the Children of Israel, His intimate nation. Halleluyah!<sup>1</sup>

As the Torah is carried to the Ark, congregation recites Psalm 24, 'Of David a psalm.'

**לְדֹד** Of David a psalm. \* HASHEM's is the earth and its fullness, the inhabited land and those who dwell in it. For He founded it upon seas, and established it upon rivers. Who may ascend the mountain of HASHEM, and who may stand in the place of His sanctity? One with clean hands and pure heart, who has not sworn in vain by My soul and has not sworn deceitfully. He will receive a blessing from HASHEM and just kindness from the God of his salvation. This is the generation of those who seek Him, those who strive for Your Presence — Jacob, Selah. Raise up your heads, O gates, and be uplifted, you everlasting entrances, so that the King of Glory may enter. Who is this King of Glory? — HASHEM, the mighty and strong, HASHEM, the strong in battle. Raise up your heads, O gates, and raise up, you everlasting entrances, so that the King of Glory may enter. Who then is the King of Glory? HASHEM, Master of Legions, He is the King of Glory. Selah!

As the Torah is placed into the Ark, congregation recites the following verses:

**ובנחה** And when it rested he would say, \* 'Return HASHEM to the myriad thousands of Israel.<sup>2</sup> Arise, HASHEM, \* to Your resting place, You and the Ark of Your strength. Let Your priests be clothed in righteousness, and Your devout ones will sing joyously. For the sake of David, Your servant, turn not away the face of Your anointed.<sup>3</sup> For I have given you a good teaching, \* do not forsake My Torah.<sup>4</sup> Chazzan—It is a tree of life for those who grasp it, and its supporters are praiseworthy.<sup>5</sup> Its ways are ways of pleasantness and all its paths are peace.<sup>6</sup> Bring us back \* to You, HASHEM, and we shall return, renew our days as of old.<sup>7</sup>

ON TISHAH B'AV, KINNOS ARE RECITED. ON PURIM THE MEGILLAH IS READ (SEE P. 786).

(1) Psalms 148:13-14. (2) Numbers 10:36. (3) Psalms 132:8-10. (4) Proverbs 4:2. (5) 3:18. (6) 3:17. (7) Lamentations 5:21.

next verse refers to the priests who dedicate themselves to God's service, and the Levites whose song accompanies the Temple ritual. Finally, David prayed that the site chosen for the Temple — a choice that was made by David and the prophet Nathan — not be spurned, but that it remain eternally holy (Radak; Ibn Ezra).

For ... a good teaching. The next

three verses, all from Proverbs, are a call to Israel: The Torah is God's most precious gift. It benefits those who are loyal to it; and it results in pleasantness and peace.

Bring us back. Finally, the Jewish soul cries out that it wants to find its way back to the spiritual greatness of yore. If only God will help us begin, we will continue with alacrity.

The chazzan takes the Torah in his right arm and recites:

**יְהַלְלוּ אֶת שֵׁם יְהוָה, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ —**

Congregation responds:

— הודו על ארץ ושמים. ויגם קרן לעמו, תהלה לכל חסידיו, לבני ישראל עם קרבו, הללויה.<sup>1</sup>

As the Torah is carried to the Ark, congregation recites Psalm 24, 'Of David a psalm.'

**לְדֹד** מִזְמוֹר \* לַיהוָה הָאָרֶץ וּמְלוֹאָהּ, תָּבֵל וַיִּשְׁבִּי בָהּ. כִּי הוּא עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יִכְוֶנֶנָּה. מִי יַעֲלֶה בָהָר יְהוָה, וּמִי יָקוּם בְּמָקוֹם קִדְשׁוֹ. נָקִי כַפַּיִם וּבָר לֵבָב, אֲשֶׁר לֹא נִשְׂא לִשְׂוֹא נִפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה. יִשָּׂא בָרָכָה מֵאֵת יְהוָה, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ. זֶה דֹּר דִּרְשָׁיו, מִבְּקָשֵׁי פָנֶיהָ, יַעֲקֹב, סֵלָה. שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנֵּשְׂאוּ פֶתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֶזְרוֹ וְגִבּוֹר, יְהוָה גְּבוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְשְׂאוּ פֶתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

As the Torah is placed into the Ark, congregation recites the following verses:

**ובנחה** יֹאמַר \* שׁוּבָה יְהוָה רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל.<sup>2</sup> קוּמָה יְהוָה \* לְמִנוּחָתָהּ, אֶתָּה וְאֶרְוֹן עֶזְךָ. כִּהְיִיךָ יִלְבָּשׁוּ צִדְקָה, וְחִסְדֶּיךָ יִרְגְּנוּ. בַּעֲבוּר דָּוִד עַבְדְּךָ אֶל תִּשָּׁב פָּנֵי מְשִׁיחֶךָ.<sup>3</sup> כִּי לָקַח טוֹב \* נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל תַּעֲזֹבוּ.<sup>4</sup> עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיחַ מֵאֲשֶׁר.<sup>5</sup> דִּרְכֶּיךָ דְּרָכֵי נֶעֱמָם, וְכָל נְתִיבֶיךָ שְׁלוֹם.<sup>6</sup> הִשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ בְּקָדְשְׁךָ.<sup>7</sup>

ON TISHAH B'AV, KINNOS ARE RECITED. ON PURIM THE MEGILLAH IS READ (SEE P. 786).

**לְדֹד** מִזְמוֹר \* — Of David a psalm. This psalm is recited when the Torah is brought back to the Ark because its final verses: *Raise up your heads, O gates ...* were recited when King Solomon brought the Ark into the newly built Temple. The commentary to this psalm appears with the Songs of the Day (p. 162).

**ובנחה** יֹאמַר \* — And when it rested he would say. This is the companion verse to the verse: *When the Ark would travel, above* (p. 138), which Moses said when the Ark began to journey. When it came to rest, he expressed this hope that God's Presence would find comfort

table repose among the multitudes of the Jewish people. In other words, that Israel should be worthy of being host to God's holiness.

The rest of this paragraph is a selection of verses from Scripture on the themes of a resting place for God's Law, the greatness of the Torah, and the hope that God will see fit to draw us closer to His service.

**Arise, HASHEM.** These three verses (Psalms 132:8-10) were recited by Solomon, with minor changes, when he dedicated the Temple (II Chronicles 6:41-42). The first verse asks that God establish His resting place among Israel. The



## \*ASHREI — UVA L'TZION\*

This concluding section of Shacharis is recited every weekday.

**אֲשֶׁרִי** Praiseworthy\* are those who dwell in Your house; may they always praise You, Selah!<sup>1</sup> Praiseworthy is the people for whom this is so, praiseworthy is the people whose God is HASHEM.<sup>2</sup>

Psalms 145

A psalm of praise by David:

- א I will exalt You, my God the King,  
and I will bless Your Name forever and ever.
- ב Every day I will bless You,  
and I will laud Your Name forever and ever.
- ג HASHEM is great and exceedingly lauded,  
and His greatness is beyond investigation.
- ד Each generation will praise Your deeds to the next  
and of Your mighty deeds they will tell;
- ה The splendrous glory of Your power  
and Your wondrous deeds I shall discuss.
- ו And of Your awesome power they will speak,  
and Your greatness I shall relate.
- ז A recollection of Your abundant goodness they will utter  
and of Your righteousness they will sing exultantly.
- ח Gracious and merciful is HASHEM,  
slow to anger, and great in [bestowing] kindness.
- ט HASHEM is good to all; His mercies are on all His works.
- י All Your works shall thank You, HASHEM,  
and Your devout ones will bless You.
- כ Of the glory of Your kingdom they will speak,  
and of Your power they will tell.
- ל To inform human beings of His mighty deeds,  
and the glorious splendor of His kingdom.
- מ Your kingdom is a kingdom spanning all eternities,  
and Your dominion is throughout every generation.
- ס HASHEM supports all the fallen ones and straightens all the bent.
- ע The eyes of all look to You with hope  
and You give them their food in its proper time;
- פ You open Your hand,  
and satisfy the desire  
of every living thing.
- צ Righteous is HASHEM in all His ways  
and magnanimous in all His deeds.
- ק HASHEM is close to all who call upon Him —  
to all who call upon Him sincerely.

(1) Psalms 84:5. (2) 144:15.

## \*אשרי — ובא לציון\*

This concluding section of Shacharis is recited every weekday.

**אֲשֶׁרִי** יושבי ביתך, עוד יהללוך סלה.<sup>1</sup> אשרי העם שכבה לו, אשרי העם שיהוה אלהיו.<sup>2</sup>

תהלה לדוד,

תהלים קמה

אֲרוֹמְמָה אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.  
בְּכָל יוֹם אֶבְרַכְךָ, וְאֶהַלֵּלָה שְׁמֶךָ לְעוֹלָם וָעֶד.  
גָּדוֹל יְהוָה וּמֵהֶלַל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.  
דּוֹר לְדוֹר יִשְׂפַח מִעֲשֵׂיךָ, וּגְבוּרָתֶיךָ יִגְדֹּל.  
הַדָּר כְּבוֹד הַדּוֹף, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעֹזוֹ נִרְאֹתֶיךָ יֹאמְרוּ, וּגְדוּלָתְךָ אֲסַפְּרָנָה.  
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.  
חֲנוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וְגָדֹל חֶסֶד.  
טוֹב יְהוָה לִפְלֹא, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יְהוָה יְהוָה כָּל מַעֲשֵׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבְּרוּ.  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתִי, וְכְבוֹד הַדָּר מַלְכוּתוֹ.  
מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדֹר.  
סוֹמֵךְ יְהוָה לְכָל הַנִּפְלָאִים, וְזוֹקֵף לְכָל הַכֹּפּוּפִים.  
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.  
פּוֹתֵחַ אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן.  
צִדִּיק יְהוָה בְּכָל דְּרָכָיו, וְחֹסֵד בְּכָל מַעֲשָׂיו.  
קְרוֹב יְהוָה לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.

Concentrate while reciting the verse below.

It is customary to touch the arm-tefillin

while saying the first half of the verse,

and the head-tefillin while saying the second.

## \*אשרי — ובא לציון / ASHREI — UVA L'TZION\*

**אֲשֶׁרִי** — Praiseworthy. With Shemoneh Esrei and Tachanun, both the Shacharis service and we who have recited it reached the climax of spiritual elevation. Now, we return to the everyday life with which we will grapple for the rest of the day. Ashrei is the perfect symbol of this transition, because it praises not only God's omnipotence, but also His closeness to and compassion for all creatures. Most importantly, it contains the critical verse, *You open Your*

*hand, and satisfy the desire of every living thing*, which, the Sages teach, is the reason Ashrei is recited three times daily. The Zohar teaches that the Ashrei of Pesukei D'zimrah is meant as praise of God rather than a plea for mercy and sustenance. The Ashrei we are about to recite now, however, is our plea that God provide our needs, coming as it does after the prayers of Shemoneh Esrei. Only now, after the praise and exaltation of Shemoneh Esrei may we pray for ourselves (World of Prayer). [A commentary to Ashrei appears on pages 66-70.]

**ר** The will of those who fear Him He will do;  
and their cry He will hear, and save them.

**ש** HASHEM protects all who love Him;  
but all the wicked He will destroy.

**ח** Chazzan— May my mouth declare the praise of HASHEM  
and may all flesh bless His Holy Name forever and ever.  
We will bless God from this time and forever, Halleluyah!<sup>1</sup>

Psalm 20, 'For the Conductor,' is recited each weekday morning except: Rosh Chodesh, Erev Pesach, Chol HaMoed, Tishah B'Av, Erev Yom Kippur, Chanukah, Purim and Shushan Purim, the 14th and 15th of Adar I (Purim Kattan), and in a house of mourning.

**לְמִנְצַח** For the Conductor; \* a psalm of David. May HASHEM answer you on the day of distress, \* may the Name of Jacob's God \* make you impregnable. May He dispatch your help from the Sanctuary, \* and support you from Zion. May He remember all your offerings, \* and consider your burnt sacrifices generous, Selah. May He grant you your heart's desire, and fulfill your every plan. May we sing for joy at your salvation, and raise our banner in the name of our God, may HASHEM fulfill all your requests. Now I know \* that HASHEM has saved His anointed one; He will answer him from His sacred heaven, with the omnipotent salvations of His right arm. Some with chariots, \* and some with horses, but we — in the Name of HASHEM, our God, we call out. They slumped and fell, but we \* arose and were invigorated. Chazzan— HASHEM save! May the King answer us on the day we call.

As noted in the commentary, the primary part of **לְצִיּוֹן**, 'A redeemer shall come ...,' is the reference to the Kedushah recited by the angels. These verses are presented in bold type and it is preferable that the congregation recite them aloud and in unison. However, the interpretive translation in Aramaic (which follows the verses in bold type) should be recited softly.

(1) Psalms 115:18.

invincible enemies were the ones who slumped in defeat, but we, who had been losing, arose and overwhelmed them when we called out in God's Name (Radak).

#### **וְכָא לְצִיּוֹן / Uva L'tzion**

The most important part of the **וְכָא לְצִיּוֹן** prayer is the recitation in unison of the angel's praises of God. The Talmud refers to this part of the prayer as קדושה דְּסִכְרָא, the Order of Kedushah.

The Talmud (Sotah 49a) declares that since the destruction of the Temple, even the physical beauty and pleasures of the world began deteriorating. If so, by what merit does the world endure? Rava teaches, because of *The Order of Kedushah* that is contained in the prayer *Uva L'tzion*, and the recitation of *Kaddish* following the public study of Torah. *Rashi* explains that after the Destruction, the primary focus of holiness in the universe is Torah study. In *Uva L'tzion*, the Talmudic Sages combined the Scriptural verses containing the angel's praise of

God with the interpretive translation of *Yonasan ben Uziel*. Thus, this prayer constitutes Torah study and, because it is placed toward the end of the service, when even latecomers are present in the synagogue, it involves the entire congregation in Torah study. This emphasis on Torah study is further stressed by the latter part of *Uva L'tzion* which lauds the study and observance of the Torah. The *Kaddish* recited after public Torah study is a further affirmation of the Torah's central role in Jewish existence.

*R' Yaakov Emden* explains the significance of *Uva L'tzion* differently. Since the Destruction, we lack the Temple service as a means to assure acceptance of Israel's prayers. But God does not spurn the prayers of those who repent, nor is the merit of Torah study diminished. Thus, at the conclusion of *Shacharis*, the Sages inserted *Uva L'tzion*, which begins with a prophetic assurance to penitents and contains Torah study revolving around the sublime angelic praise: *Holy, Holy, Holy*.

**רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.**  
**שׁוֹמֵר יִהְיֶה אֶת כָּל אֲהָבָיו, וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד.**  
**יִתְהַלֵּל יְהוָה יוֹדֵבֵר פִּי, וַיְבָרֶךְ כָּל בָּשָׂר שֶׁם קָדְשׁוֹ לְעוֹלָם**  
**וְעַד. וַיִּאֲחָזְנוּ בְּבֶרֶךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם, הִלְלוּהָ.**

Psalm 20, is recited each weekday morning except: Rosh Chodesh, Erev Pesach, Chol HaMoed, Tishah B'Av, Erev Yom Kippur, Chanukah, Purim and Shushan Purim, the 14th and 15th of Adar I (Purim Kattan), and in a house of mourning.

**לְמִנְצַח \* מְזֻמּוֹר לְדָוִד. יַעֲנֶה יְהוָה כִּיּוֹם צָרָה, \* יִשְׁגָּבֶךָ שֵׁם**  
**אֱלֹהֵי יַעֲקֹב. \* יִשְׁלַח עֲזָרָךְ מִקֹּדֶשׁ, \* וּמִצִּיּוֹן יִסְעָדָךְ.**  
**יִזְכֹּר כָּל מִנְחָתֶיךָ, \* וְעוֹלָתְךָ יִדְשֶׁנָּה סֵלָה. יִתֵּן לָךְ כְּלָבְכָּךְ וְכָל**  
**עֲצָתְךָ יִמְלֵא. נִרְנְנָה בִּישׁוּעָתְךָ, וּבִשְׁם אֱלֹהֵינוּ נִדְגַל, יִמְלֵא**  
**יְהוָה כָּל מִשְׁאֲלוֹתֶיךָ. עֲתָה יִדְעֵתִי \* כִּי הוֹשִׁיעַ יְהוָה מִשִּׁיחוֹ,**  
**יַעֲנֶהוּ מִשְׁמִי קָדְשׁוֹ, בְּגִבּוֹרוֹת יִשַׁע יְמִינוֹ. אֵלֶּה בְּרָכָב, \* וְאֵלֶּה**  
**בְּסוֹסִים, וַיִּאֲחָזְנוּ בְּשֵׁם יְהוָה אֱלֹהֵינוּ נִזְכִּיר. הִמָּה כָּרְעוּ וְנִפְּלוּ**  
**וַיִּאֲחָזְנוּ \* קִמְנוּ וְנִתְעוֹדָד. \* יְהוָה הוֹשִׁיעָה, הִמְלִיךְ יַעֲנֵנוּ כִּיּוֹם**  
**קָרָאנוּ.**

As noted in the commentary, the primary part of **וְכָא לְצִיּוֹן** is the reference to the Kedushah recited by the angels. These verses are presented in bold type and it is preferable that the congregation recite them aloud and in unison. However, the interpretive translation in Aramaic (which follows the verses in bold type) should be recited softly.

**לְמִנְצַח \* — For the Conductor. Vilna Gaon** comments that this psalm has seventy words, alluding to the seventy-year exile before the construction of the Second Temple. Since this psalm alludes to the period before the construction of an earlier Temple, it was inserted into the daily prayers to symbolize the period before the building of the Third and final Temple. This period is called by the Sages **הַכְּלִי מָשִׁיחַ, the birthpangs of the Messiah.** Just as labor pains are immeasurably more severe than the discomfort of childbirth, and just as the time of greatest suffering precedes the intense joy of giving birth, so the trials of the exile will intensify before the coming of Messiah. Therefore, this psalm was inserted into the daily prayers to beseech God for help in time of distress. Because of its somber nature, the psalm is omitted on festive days.

**יִשְׁלַח עֲזָרָךְ מִקֹּדֶשׁ — May He dispatch your help from the Sanctuary, i.e., from the Holy of Holies inside the Temple where the Holy Ark rests and where God's spirit dwells. From there will go forth divine aid in battle (Radak). We pray that our aid come from the Sanctuary, based in holiness, and not from unholy sources such as the hands of gentile kings and armies which may fight on our side. It is the holiness of the Jewish people themselves, their sacred deeds and words, that is their main ally in battle.**

**עֲתָה יִדְעֵתִי — Now I know. After God grants the salvation discussed in the previous verses, I will know that He is the Source of help and triumph (Radak).**

**אֵלֶּה בְּרָכָב — Some with chariots. Some of our foes rely on chariots and others on cavalry, but we trust in God (Rashi).**

**יִתֵּן לָךְ כְּלָבְכָּךְ — They ... but we. Our seemingly**

**יִתֵּן לָךְ כְּלָבְכָּךְ — They ... but we. Our seemingly**

**יִתֵּן לָךְ כְּלָבְכָּךְ — They ... but we. Our seemingly**

**יִתֵּן לָךְ כְּלָבְכָּךְ — They ... but we. Our seemingly**

In a mourner's home, and on Tishah B'Av, omit the verse 'And as for Me ...' and continue 'You are the Holy One ...'

**וְכָא לְצִיּוֹן** 'A redeemer shall come to Zion\* and to those of Jacob who repent from willful sin,' the words of HASHEM. 'And as for Me, this is My covenant\* with them,' said HASHEM, 'My spirit that is upon you and My words that I have placed in your mouth shall not be withdrawn from your mouth, nor from the mouth of your offspring,\* nor from the mouth of your offspring's offspring,' said HASHEM, 'from this moment and forever.'<sup>1</sup> Chazzan— You are the Holy One, enthroned upon the praises of Israel.<sup>2</sup> And one [angel] will call another and say:

**'Holy, holy, holy is HASHEM, Master of Legions, the whole world is filled with His glory.'**<sup>3</sup>

And they receive permission from one another and say:  
'Holy in the most exalted heaven, the abode of His Presence;  
holy on earth, product of His strength;

holy forever and ever is HASHEM, Master of Legions —  
the entire world is filled with the radiance of His glory.'<sup>4</sup>

Chazzan— And a wind lifted me;\* and I heard behind me  
the sound of a great noise:

**'Blessed is the glory of HASHEM from His place.'**<sup>5</sup>

And a wind lifted me and I heard behind me the sound  
of the powerful movement of those who praised saying:

**'Blessed is the honor of HASHEM**

**from the place of the abode of His Presence.'**<sup>6</sup>

**HASHEM shall reign for all eternity.'**<sup>7</sup>

HASHEM — His kingdom is established forever and ever.<sup>8</sup>

HASHEM, God of Abraham, Isaac, and Israel, our forefathers,  
may You preserve this\* forever as the realization of the thoughts in  
Your people's heart, and may You direct their heart to You.<sup>9</sup> He,  
the Merciful One, is forgiving of iniquity and does not destroy;  
frequently He withdraws His anger, not arousing His entire rage.<sup>10</sup> For  
You, my Lord, are good and forgiving, and abundantly kind to all

(1) Isaiah 59:20-21. (2) Psalms 22:4. (3) Isaiah 6:3. (4) Targum Yonasan to Isaiah 6:3.

(5) Ezekiel 3:12. (6) Targum Yonasan to Ezekiel 3:12. (7) Exodus 15:18.

(8) Targum Onkelos to Exodus 15:18. (9) I Chronicles 29:18. (10) Psalms 78:38.

country to country and from continent to  
continent (Siach Yitzhak).

Enthroned upon the praises  
of Israel. Although God is praised by myriad  
angels, He values the praises of Israel above all;  
as the Sages teach (Chullin 90b), the angels are  
not permitted to sing their praises above until the  
Jews sing theirs below (Abudraham).

Holy. The commentary to the song of the  
angels appears on pp. 86-88.

And a wind lifted me. These words

were uttered by the prophet Yechezkel, who had  
just been commanded to undertake a difficult  
mission on behalf of the exiled Jews. God sent a  
wind to lift him and transport him to Babylon,  
and as he was lifted, Yechezkel heard the song of  
the angels. This suggests that the person who  
ignores his own convenience in order to serve  
God can expect to climb spiritual heights beyond  
his normal capacity.

May You preserve this. May God  
help us remain permanently with the above  
fervent declaration of His holiness and kingship  
(Abudraham).

In a mourner's home, and on Tishah B'Av, omit the verse זאת and continue

**וְכָא לְצִיּוֹן** גּוֹאֵל, \* וְלִשְׁבֵי פֶשַׁע בְּיַעֲקֹב, נָאִם יְהוָה. וְאָנֹכִי,  
זאת בְּרִיתִי \* אִתְּכֶם, אָמַר יְהוָה, רוּחִי אֲשֶׁר  
עָלֶיךָ, וּדְבָרֵי אֲשֶׁר שְׁמַתִּי בְּפִיךָ, לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי וְרַעְיָה \*  
וּמִפִּי וְרַע וְרַעְיָה, אָמַר יְהוָה, מַעֲתָה וְעַד עוֹלָם: \* וְאַתָּה קְדוֹשׁ  
יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. \*<sup>2</sup> וְקָרָא זֶה אֶל זֶה וְאָמַר:

**קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.**<sup>3</sup>

וּמִקְבָּלֵין דִּין מִן דִּין וְאִמְרִין:

קְדִישׁ בְּשָׁמַי מְרוּמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ,

קְדִישׁ עַל אָרְעָא עוֹבֵד גְּבוּרְתָּהּ,

קְדִישׁ לְעֵלָם וּלְעֵלְמֵי עֲלָמְיָא, יְהוָה צְבָאוֹת,

מְלֵא כָל אָרְעָא זִיו וְקָרָה.<sup>4</sup>

\* וְתִשְׁאַנֵּי רוּחַ \* וְאִשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל:

**בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.**<sup>5</sup>

וּנְטִלְתָּנִי רוּחָא, וְשִׁמְעַת בְּתַרִּי קֵל זִיעַ סָגִיא

דְּמִשְׁבַּחִין וְאִמְרִין:

בְּרִיךְ יְקָרָא דִּיהוָה מֵאַתֵּר בֵּית שְׁכִינְתָּהּ.<sup>6</sup>

**יְהוָה יִמְלֹךְ לְעֵלָם וָעַד.**<sup>7</sup>

יְהוָה מְלִכּוּתָהּ קָאֵם לְעֵלָם וּלְעֵלְמֵי עֲלָמְיָא.<sup>8</sup>

יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ, שְׁמֶרָה זֹאת \*  
לְעוֹלָם, לִיַּצֵּר מַחֲשָׁבוֹת לִבָּב עֲמָךְ, וְהִכֵּן לִבְכֶּם אֵלֶיךָ.<sup>9</sup> וְהוּא  
רַחוּם, יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהַשִּׁיב אָפּוֹ, וְלֹא יַעִיר  
כָּל חֲמָתוֹ.<sup>10</sup> כִּי אַתָּה אֲדֹנֵי טוֹב וְסֶלַח, וְרַב חֶסֶד לְכָל

— A redeemer shall come to Zion.  
God pledges that Messiah will come to redeem  
the city Zion and the people of Israel. Not only  
those who remained righteous throughout the  
ordeal of exile will be saved, but even those who  
had been sinners will join in the glorious future,  
provided they return to the ways of God (Etz  
Yosef).

This is My covenant. God affirms  
that His covenant with Israel will always remain  
in force: that His spirit [of prophecy] and the  
words [of His Torah] will remain with Israel

forever (Metzudos).

From your mouth nor from  
the mouth of your offspring ... — Three  
generations are mentioned here. This is a Divine  
assurance that if a family produces three  
consecutive generations of profound Torah  
scholars, the blessing of Torah knowledge will  
not be withdrawn from its posterity (Bava  
Metzia 85a). In a broader sense, we see the  
fulfillment of this blessing in the miracle that  
Torah greatness has remained with Israel  
throughout centuries of exile and flight from

who call upon You.<sup>1</sup> Your righteousness remains righteous forever,\* and Your Torah is truth.<sup>2</sup> Grant truth to Jacob, kindness to Abraham,\* as You swore to our forefathers from ancient times.<sup>3</sup> Blessed is my Lord for every single day, He burdens us with blessings,\* the God of our salvation, Selah.<sup>4</sup> HASHEM, Master of Legions, is with us, a stronghold for us is the God of Jacob, Selah.<sup>5</sup> HASHEM, Master of Legions, praiseworthy is the man who trusts in You.<sup>6</sup> HASHEM, save! May the King answer us on the day we call.<sup>7</sup>

Blessed is He, our God, Who created us for His glory, separated us from those who stray, gave us the Torah of truth and implanted eternal life within us. May He open our heart\* through His Torah and imbue our heart with love and awe of Him and that we may do His will and serve Him wholeheartedly, so that we do not struggle in vain nor produce for futility.<sup>8</sup>

May it be Your will, HASHEM, our God and the God of our forefathers, that we observe Your decrees in This World, and merit that we live and see and inherit goodness and blessing in the years of Messianic times and for the life of the World to Come. So that my soul might sing to You and not be stilled, HASHEM, my God, forever will I thank You.<sup>9</sup> Blessed is the man who trusts in HASHEM,\* then HASHEM will be his security.<sup>10</sup> Trust in HASHEM forever, for in God, HASHEM, is the strength of the worlds.<sup>11</sup> Chazzan— Those knowing Your Name will trust in You, and You forsake not those Who seek You, HASHEM.<sup>12</sup> HASHEM desired, for the sake of its [Israel's] righteousness, that the Torah be made great and glorious.<sup>13</sup>

The regular weekday Shacharis continues with the Full Kaddish (below). On Rosh Chodesh and Chol Hamoed the chazzan recites Half-Kaddish; the congregation recites the Mussaf Shemoneh Esrei (for Rosh Chodesh, p. 644; for Chol Hamoed, p. 674).

### ❖ FULL KADDISH ❖

**יְתַגַּדֵּל** May His great Name grow exalted and sanctified (Cong.—Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong.—Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong.—Blessed is He) — (From Rosh Hashanah to Yom Kippur add: exceedingly) beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong.—Amen.)

(1) Psalms 86:5. (2) 119:142. (3) Micah 7:20. (4) Psalms 68:20.

(5) 46:8. (6) 84:13. (7) 20:10. (8) Cf. Isaiah 65:23. (9) Psalms 30:13.

(10) Jeremiah 17:7. (11) Isaiah 26:4. (12) Psalms 9:11. (13) Isaiah 42:21.

on earth (Siach Yitzchak).

establish Your attribute of truth, the attribute symbolized by Jacob (Etz Yosef).  
Grant truth to Jacob. Even if we are undeserving of Your salvation, nevertheless, fulfill Your promise to the Patriarchs that You will help their offspring. Thus, You will

establish Your attribute of truth, the attribute symbolized by Jacob (Etz Yosef).

He burdens us [with blessings]. God gives us the daily responsibility to perform countless commandments (Targum) because He

קָרָאִיךָ.<sup>1</sup> צְדָקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת.<sup>2</sup> תַּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, \* אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִיְמֵי קָדֶם.<sup>3</sup> בְּרוּךְ אַדְנֵי יוֹם יוֹם יַעֲמָס לָנוּ, \* הָאֵל יְשׁוּעָתֵנוּ סֵלָה.<sup>4</sup> יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.<sup>5</sup> יְהוָה צְבָאוֹת, אֲשֶׁרִי אֲדָם בִּטָּח בָּךְ.<sup>6</sup> יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרָאֵנוּ.<sup>7</sup>

בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְרָאֵנוּ לְכְבוֹדוֹ, וְהַבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ, וְיִשֶּׁם בְּלִבֵּנוּ אֱהָבָתוֹ וְיִרְאָתוֹ וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלִבְבֵּנוּ שָׁלֵם, לְמַעַן לֹא נִיָּגַע לְרִיק, וְלֹא נִלְדֵּר לְבַהֲלָה.<sup>8</sup>

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁנִּשְׁמַר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנִזְכֶּה וְנַחֲיָה וְנִרְאָה וְנִירָשׁ טוֹבָה וּבִרְכָּה לְשָׁנֵי יְמוֹת הַמָּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא. לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם, יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֶרֶךְ. \* בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יְבִטֵּחַ בִּיהוָה, \* וְהִזָּה יְהוָה מִבְּטָחוֹ. \* בְּטָחוּ בִיהוָה עַדִּי עַד, כִּי בִּיהִי יְהוָה צוֹר עוֹלָמִים. \* יִבְטָחוּ בָּךְ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא עֲזַבְתָּ דְרָשֶׁיךָ, יְהוָה. \* יְהוָה חֲפֹץ לְמַעַן צִדְקוֹ, יַגְדִּיל תוֹרָה וְיִאֲדִיר.<sup>13</sup>

The regular weekday Shacharis continues with the Full Kaddish (below). On Rosh Chodesh and Chol Hamoed the chazzan recites Half-Kaddish; then the congregation recites the Mussaf Shemoneh Esrei (for Rosh Chodesh, p. 644; for Chol Hamoed, p. 674).

### ❖ קדיש שלם ❖

**יְתַגַּדֵּל** וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (Cong.—Amen.) בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְנֵי קָרִיב. וְאִמְרוּ: אָמֵן.

(Cong.—Amen. יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֻלְמָיָא.)

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֻלְמָיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא (Cong.—ברוך הוא) — לְעָלְמָא מִן כָּל (From Rosh Hashanah to Yom Kippur substitute) לְעָלְמָא וְלְעָלְמָא מְכָל בְּרַבְתָּא וְשִׁירְתָּא תִשְׁבַּחְתָּא וְנַחֲמָתָא, רָאמִירָן בְּעֻלְמָא. וְאִמְרוּ: אָמֵן. (Cong.—Amen.)

— Your righteousness remains righteous forever. People question the ways of God because they do not see the righteous rewarded nor the wicked punished. But this

question is a product of shortsightedness. God's justice is not measured in months or years. His reward lasts forever, so it does not matter if it is delayed during the temporary stay of our bodies

(Cong.— Accept our prayers with mercy and favor.)

May the prayers and supplications of the entire Family of Israel be accepted before their Father Who is in Heaven. Now respond: Amen. (Cong.— Amen.)

(Cong.— Blessed be the Name of HASHEM, from this time and forever.)

May there be abundant peace from Heaven, and life, upon us and upon all Israel. Now respond: Amen. (Cong.— Amen.)

(Cong.— My help is from HASHEM, Maker of heaven and earth.)

Take three steps back. Bow left and say, 'He Who makes peace ...', bow right and say, 'may He ...'; bow forward and say, 'and upon all Israel ...'. Remain standing in place for a few moments, then take three steps forward.

He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen. (Cong.— Amen.)

Stand while reciting עֲלֵינוּ, 'It is our duty ...'

**עֲלֵינוּ** It is our duty to praise the Master of all, to ascribe greatness to the Molder of primeval creation, for He has not made us like the nations of the lands and has not emplaced us like the families of the earth; for He has not assigned our portion like theirs nor our lot\* like all their multitudes. (For they bow\* to vanity and emptiness and pray

Bow while reciting to a god which helps not.<sup>3</sup>) But we bend our knees, bow, and acknowledge our thanks before the King Who reigns over kings, the Holy One, Blessed is He. He stretches out heaven and establishes earth's foundation,<sup>4</sup> the seat of His homage is in the heavens above and His powerful Presence is in the loftiest heights. He is our God and there is none other. True is our King, there is nothing beside Him, as it is written in His Torah: 'You are to know this day and take to your heart\* that HASHEM is the only God — in heaven above and on the earth below — there is none other.'<sup>5</sup>

(1) Psalm 113:2. (2) 121:2. (3) Isaiah 45:20. (4) 51:13. (5) Deuteronomy 4:39.

confidence that all humanity will eventually recognize His sovereignty and declare its obedience to His commandments. It should be clear, however, that this does not imply a belief or even a hope that they will convert to Judaism. Rather, they will accept Him as the only God and obey the universal Noachide laws that are incumbent upon all nations (R' Hirsch).

Our portion ... our lot. God does not punish gentile nations until they have reached the full quota of sin, beyond which He no longer extends mercy. Then He brings retribution upon them, often wiping them out. Such powerful ancient empires as Egypt, Persia, Greece, Rome, and Carthage have disappeared or become inconsequential. God does not act this way with regard to Israel, however. The world survives whether or not there is a Roman Empire, but the world could not survive without Israel. Therefore, God punishes Israel piecemeal, so that it may never be destroyed (Siach Yitzchak).

For they bow ... The inclusion of this verse follows the original version of Aleinu. In the year 1400, a baptized Jew, no doubt seeking to prove his loyalty to the Church, spread the slander that this passage was meant to slur Christianity. He 'proved' his contention by the coincidence that the numerical value of נִרְיָ, emptiness, is 316, the same as יֵשׁוּ, the Hebrew name of their messiah. The charge was refuted time and again, particularly by Manasseh ben Israel, the seventeenth century scholar, but repeated persecutions and Church insistence, backed by governmental enforcement, caused the line to be dropped from most Ashkenazic siddurim. While most congregations have not returned it to the Aleinu prayer, some prominent authorities, among them Rabbi Yehoshua Leib Diskin, insist that Aleinu be recited in its original form (World of Prayer; Siach Yitzchak).

You are to know this day and take to your heart. The masters of Mussar explain that an abstract belief in God is

On Tisha B'Av continue שקלא וטרא.

(Cong.— קבל ברחמים ובכבוד את תפלתנו.)

תתקבל צלותהון ובעוההון דכל בית ישראל קדם אבוהון די בשמיא. ואמרו: אמן. (Cong.— אמן.)

(Cong.— יהי שם יהוה מברך, מעתה ועד עולם.)

יהא שלמא רבא מן שמיא, וחיים עלינו ועל כל ישראל. ואמרו: אמן. (Cong.— אמן.)

(Cong.— עזרי מעם יהוה, עשה שמים וארץ.)

Take three steps back. Bow left and say ... עשה; bow right and say ... יהוה; bow forward and say ... עזרי. Remain standing in place for a few moments, then take three steps forward.

עשה שלום במרומו, הוא יעשה שלום עלינו, ועל כל ישראל. ואמרו: אמן. (Cong.— אמן.)

Stand while reciting עלינו.

**עֲלֵינוּ** לשבח לארון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגויי הארצות, ולא שמנו כמשפחות האדמה. שלא שם חלקנו בהם, וגורלנו ככל המונם. (שהם משתחוים להבל וריק, ומתפללים אל אל לא יושיע.)<sup>1</sup> ואנחנו כורעים ומשתחוים ומודים, לפני מלך מלכי המלכים הקדוש ברוך הוא. שהוא נוטה שמים ויסד ארץ,<sup>2</sup> ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים. הוא אלהינו, אין עוד. אמת מלבנו, אפס וזולתו, בכתוב בתורתו: וידעת היום והשבת אל לבבך,\* כי יהוה הוא האלהים בשמים ממעל ועל הארץ מתחת, אין עוד.<sup>3</sup>

desires to load us with blessings (Radak).

May He open our heart. This verse contains a major principle of the nature of Torah study. Though it is a rigorous and demanding intellectual pursuit, it cannot be mastered without pure motives, faith and love of God, and Divine help. If someone studies Torah only for the sake of the prestige it will give him to outwit less accomplished scholars, he will not succeed: his struggle for knowledge will be in vain. Or if someone has attained Torah knowledge in a commendable way, but later discards his faith, he will have lost the merit of his study — and will have produced for futility (Vilna Gaon).

Who trusts in HASHEM. In direct proportion to the extent that someone trusts in God, God will be his security (Chiddushei HaRim).

**עֲלֵינוּ / Aleinu**

According to many early sources, among them

a Gaonic responsum attributed to Rabbi Hai Gaon, Rokeach and Kol Bo, this declaration of faith and dedication was composed by Joshua after he led Israel across the Jordan. During the Talmudic era it was part of the Rosh Hashanah Mussaf service, and at some point during medieval times it began to find its way into the daily service.

Bach (Orach Chaim 133) explains that Aleinu was added to the daily prayers to implant faith in the Oneness of God's kingship, and the conviction that He will one day remove detestable idolatry from the earth ..., thus preventing Jews from being tempted to follow the beliefs and lifestyles of the nations among whom they dwell (see Iyun Tefillah and Emek Brachah).

As we can surmise from its authorship and its placement at the conclusion of every service, its significance is profound. Its first paragraph (עֲלֵינוּ) proclaims the difference between Israel's concept of God and that of the other nations. The second paragraph (על כל) expresses our



**על כן** Therefore we put our hope in You,\* HASHEM our God, that we may soon see Your mighty splendor, to remove detestable idolatry from the earth, and false gods will be utterly cut off, to perfect the universe through the Almighty's sovereignty. Then all humanity will call upon Your Name, to turn all the earth's wicked toward You. All the world's inhabitants will recognize and know that to You every knee should bend, every tongue should swear.<sup>1</sup> Before You, HASHEM, our God, they will bend every knee and cast themselves down and to the glory of Your Name they will render homage, and they will all accept upon themselves the yoke of Your kingship that You may reign over them soon and eternally. For the kingdom is Yours and You will reign for all eternity in glory as it is written in Your Torah: HASHEM shall reign for all eternity.<sup>2</sup> Chazzan— And it is said: HASHEM will be King over all the world — on that day HASHEM will be One and His Name will be One.<sup>3</sup>

Some congregations recite the following after Aleinu:

**אל תירא** Do not fear\* sudden terror, or the holocaust of the wicked when it comes.<sup>4</sup> Plan a conspiracy and it will be annulled; speak your piece and it shall not stand, for God is with us.<sup>5</sup> Even till your seniority, I remain unchanged; and even till your ripe old age, I shall endure. I created you and I shall bear you; I shall endure and rescue.<sup>6</sup>

### ✠ MOURNER'S KADDISH ✠

In the presence of a minyan, mourners recite קדיש יתום, the Mourner's Kaddish (see Laws §119).

[A transliteration of this Kaddish appears on page 1043.]

**יתגדל** May His great Name grow exalted and sanctified (Cong.—Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong.—Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong.—Blessed is He) — (From Rosh Hashanah to Yom Kippur add: exceedingly) beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong.—Amen).

May there be abundant peace from Heaven, and life, upon us and upon all Israel. Now respond: Amen. (Cong.—Amen.)

Take three steps back. Bow left and say, 'He Who makes peace ...';

bow right and say, 'may He ...'; bow forward and say, 'and upon all Israel ...'

Remain standing in place for a few moments, then take three steps forward.

He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen. (Cong.—Amen.)

(1) Cf. Isaiah 45:23. (2) Exodus 15:18. (3) Zechariah 14:9. (4) Proverbs 3:25. (5) Isaiah 8:10. (6) 46:4.

abomination (Abudraham).

**אל תירא** — Do not fear. Zichron Zion cites the custom of reciting these three verses after

Aleinu. They express confidence in God's protection and are regarded as auguries of deliverance: (a) Do not fear an evildoer's intention, no matter how dangerous it seems; (b)

**על כן** נקוה לך\* יהוה אלהינו לראות מהרה בתפארת עזה, להעביר גלולים מן הארץ, והאלילים פרות יברתון, לתקן עולם במלכות שדי. וכל בני בשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יבירו וידעו כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון.<sup>1</sup> לפניך יהוה אלהינו יכרעו ויפלו, ולכבוד שמך יקר יתנו. ויקבלו כלם את עול מלכותך, ותמלך עליהם מהרה לעולם ועד. כי המלכות שלך היא ולעולמי עד תמלוך בכבוד, בפתוב בתורתך: יהוה ימלך לעלם ועד.<sup>2</sup> ונאמר: והיה יהוה למלך על כל הארץ, ביום ההוא יהיה יהוה אחד ושמו אחד.<sup>3</sup>

Some congregations recite the following after Aleinu:

**אל תירא**\* מפחד פתאם, ומשאת רשעים כי תבא.<sup>4</sup> עצו עצו ותפר, דברו דבר ולא יקום, כי עמנו אל.<sup>5</sup> ועד זקנה אני הוא, ועד שיבה אני אסבל, אני עשיתי ואני אשא, ואני אסבל ואמלט.<sup>6</sup>

### ✠ קדיש יתום ✠

In the presence of a minyan, mourners recite קדיש יתום, the Mourner's Kaddish (see Laws §119).

**יתגדל** ויתקדש שמה רבא. (Cong.—Amen.) בעלמא די ברא כרעותה. וימליך מלכותה, בחיכון וביומיון ובחיי דכל בית ישראל, בעגלא ובזמן קריב. ואמרו: אמן.

(Cong.—Amen. יהא שמה רבא מברך לעלם ולעלמי עלמא.)

יהא שמה רבא מברך לעלם ולעלמי עלמא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתגדל ויתעלה ויתהלל שמה דקודשא בריך הוא (Cong.—ברוך הוא) — °לעלא מן כל °לעלא (From Rosh Hashanah to Yom Kippur substitute) °לעלא ולעלא מכל ברכתא ושירתא תשפחתא ונחמתא, דאמירן בעלמא. ואמרו: אמן. (Cong.—אמן.)

יהא שלמא רבא מן שמיא, וחיים עלינו ועל כל ישראל. ואמרו:

אמן. (Cong.—אמן.)

Take three steps back. Bow left and say ... עשה; bow right and say ... חיים; bow forward and say ... שלום. Remain standing in place for a few moments, then take three steps forward.

עשה שלום במרומו, הוא יעשה שלום עלינו, ועל כל ישראל.

ואמרו: אמן. (Cong.—אמן.)

not sufficient to make people observe the mitzvos as they should. After obtaining knowledge we must take it to heart; that is, develop an emotional commitment to act upon the knowledge.

Therefore we put our hope in You. Having stated that God chose us from among all the nations to serve Him, we are entitled to hope that He will speedily reveal his greatness and rid the earth of spiritual



# SONG OF THE DAY

The last part of Shacharis is the Song of the Day, a different psalm for each day of the week. On special occasions, additional psalms are recited after the Song of the Day. They are:  
From Rosh Chodesh Elul to Shemini Atzeres, Psalm 27, 'Of David: HASHEM is my light,' (p. 170);  
on Rosh Chodesh, Psalm 104, 'Bless HASHEM,' (p. 172); on Chanukah, Psalm 30, 'A Psalm' (p. 54);  
in a house of mourning, Psalm 49, 'For the conductor, by the sons of Korach' (p. 174).  
After Shacharis, many people recite additional verses and prayers. See pp. 176ff.

## SUNDAY

Today is the first day of the Sabbath,  
on which the Levites would recite in the Holy Temple:

Psalm 24

**לְדוֹד** Of David a psalm. HASHEM's is the earth\* and its fullness, the inhabited land and those who dwell in it. For He founded it upon seas,\* and established it upon rivers. Who may ascend\* the mountain of HASHEM, and who may stand in the place of His sanctity? One with clean hands\* and pure heart, who has not sworn in vain by My soul\* and has not sworn deceitfully. He will receive a blessing\* from HASHEM and just kindness from the God of his salvation. This is the generation of those who seek Him, those who strive for Your Presence — Jacob, Selah. Raise up your heads, O gates,\* and be uplifted, you everlasting entrances,\* so that the King of Glory\* may enter. Who is this King of Glory? — HASHEM, the mighty and strong, HASHEM, the strong in battle. Chazzan— Raise up your heads, O gates, and raise up, you everlasting entrances, so that the King of Glory may enter. Who then is the King of Glory? HASHEM, Master of Legions, He is the King of Glory. Selah!

In the presence of a minyan, mourners recite יתום וקדוש, the Mourner's Kaddish (p. 160).

## MONDAY

Today is the second day of the Sabbath,  
on which the Levites would recite in the Holy Temple:

Psalm 48

**שִׁיר מְזֻמָּר** A song, a psalm, by the sons of Korach. Great is HASHEM and much praised, in the city of our God, Mount of His Holiness. Fairest of sites, joy of all the earth\* is Mount Zion,\* by the northern sides\* of the great king's city. In her palaces God is known as the Stronghold. For behold

must have hands clean from dishonest gain, he must be honest in his dealings with man, and reverent in his attitude toward God.

**נַפְשִׁי** — My soul. God is the 'speaker.' He refers to one who swears falsely as having treated God's soul,' as it were, with disrespect.

**יְשׁוּעָה** — He will receive a blessing. Because he honors God's Name in heart and behavior, such a person earns God's blessing, kindness, and salvation (R' Hirsch).

**שָׂאוּ שַׁעֲרֵי** — Raise up ... O gates. When Solomon sought to bring the Ark into the Temple, the gates remained shut despite all his pleas, until he prayed that God open the gates in the merit of David, who made all the preparations to build the Temple. Thus, this verse alludes to Solomon's future prayer (Shabbos 30a). The plea to the gates is repeated later to allude to the Ark's re-entry when the Third Temple will be built (Ibn Ezra).

**עוֹלָם** — Everlasting entrances, i.e. the holiness of the Temple gates is eternal.

**מֶלֶךְ הַקְּבוֹד** — The King of Glory. God is given this title because He gives glory to those who revere Him (Midrash).

## The Second Day / יום שני שני

On this day, God separated between the heavenly and earthly components of the universe and ruled over both. Nevertheless, the psalm specifies Jerusalem because the seat of His holiness is Jerusalem (Rosh Hashanah 31a). Resisei Laylah comments that this day's separation between heaven and earth initiated the eternal strife between the spiritual and the physical. This is why the Levites chose a psalm composed by the sons of Korach, the man who instigated a quarrel against Moses.

**מְשׁוֹשׁ כָּל הָאָרֶץ** — Joy of all the earth. This title was given to Jerusalem because the Holy City gave joy to the troubled who gained atonement

# שיר של יום

The last part of Shacharis is the Song of the Day, a different psalm for each day of the week. On special occasions, additional psalms are recited after the Song of the Day. They are:  
From Rosh Chodesh Elul to Shemini Atzeres, Psalm 27; **לְדוֹד** (p. 170);  
on Rosh Chodesh, Psalm 104, **בְּרַכֵּי נַפְשִׁי** (p. 172); on Chanukah, Psalm 30, **א' פְּסַלְמ'** (p. 54);  
in a house of mourning, Psalm 49, **לְמַנְצָה לְגַנִּי לְכָח** (p. 174).  
After Shacharis, many people recite additional verses and prayers. See pp. 176ff.

## SUNDAY

היום יום ראשון בשבת, שבו היו הלויים אומרים בבית המקדש:

תהלים כד

**לְדוֹד** מְזֻמָּר, ליהוה הארץ ומלואה, תבל ויִשְׁבִּי בה. כי הוא על ימים יסדה, ועל נהרות יכוננה. מי יעלה בהר יהוה, ומי יקום במקום קדשו. נקי כפיו ובר לבב, אשר לא נשא לשוא נפשו, ולא נשבע למרמה. ישא ברכה מאת יהוה, וצדקה מאלהי ישעו. זה דור דרשיו, מבקשי פניו יעקב סלה. שאו שערים ראשיכם, והנשא פתחי עולם, ויבוא מלך הכבוד. מי זה מלך הכבוד, יהוה עוזו וגבור, יהוה גבור מלחמה. שאו שערים ראשיכם, ושא פתחי עולם, ויבא מלך הכבוד. מי הוא זה מלך הכבוד, יהוה צבאות, הוא מלך הכבוד סלה.

In the presence of a minyan, mourners recite יתום וקדוש, the Mourner's Kaddish (p. 160).

## MONDAY

היום יום שני בשבת, שבו היו הלויים אומרים בבית המקדש:

תהלים מח

**שִׁיר מְזֻמָּר** לכני קרח. גדול יהוה ומהלל מאד, בעיר אלהינו, הר קדשו. יפה נוף, משוש כל הארץ, הר ציון ירפתיו צפון. קרית מלך רב. אלהים בארמנותיה נודע למשגב. כי הנה

let the enemies of Israel conspire and plan — they will fail; (c) God remains the eternal protector of Israel, even though it has sinned.

## SONG OF THE DAY / שיר של יום

As part of the morning Temple service, the Levites chanted a psalm that was suited to the significance of that particular day of the week (Tamid 7:4). As a memorial to the Temple, these psalms have been incorporated into Shacharis. The Talmud (Rosh Hashanah 31a) explains how each psalm was appropriate to its respective day; we will note the reasons in the commentary. The introductory sentence, 'Today is the first day of the Sabbath ...' helps fulfill the Torah's command to remember the Sabbath always. By counting the days of the week with reference to the forthcoming Sabbath we tie our existence to the Sabbath. This is in sharp contrast to the non-Jewish custom of assigning names to the days in commemoration of events or gods, such as Sunday for the sun, Monday for the moon and so on (Ramban, Exodus 20:8).

## יום ראשון / The First Day

The first day's psalm teaches that everything

belongs to God, because on the first day of creation, God was the sole Power — even the angels had not yet been created. He took possession of His newly created world with the intention of ceding it to man (Rosh Hashanah 31a).

**HASHEM's is the earth.** Since the world belongs to God, anyone who derives pleasure from His world without reciting the proper blessing expressing thanks to the Owner is regarded as a thief (Berachos 35a).

**For He founded it upon seas.** The entire planet was covered with water until God commanded it to gather in seas and rivers and to expose the dry land (Ibn Ezra).

**Who may ascend ...?** God's most intense Presence is in the Temple, so those who wish to draw near and to perceive His splendor must be especially worthy (Rashi). By extension, one who wishes to enjoy spiritual elevation must refine his behavior.

**One with clean hands.** This verse answers the previous questions. To 'ascend,' one

— the kings assembled,\* they came together. They saw and they were astounded, they were confounded and hastily fled. Trembling gripped them there, convulsions like a woman in birth travail. With an east wind You smashed the ships of Tarshish.\* As we heard,\* so we saw in the city of HASHEM, Master of Legions, in the city of our God — may God establish it to eternity, Selah! We hoped, O God, for Your kindness, in the midst of Your Sanctuary. Like Your Name, O God,\* so is Your praise — to the ends of the earth; righteousness fills Your right hand. May Mount Zion be glad, may the daughters of Judah rejoice, because of Your judgments. Walk about Zion and encircle her, count her towers. Chazzan— Mark well in your hearts her ramparts, raise up her palaces, that you may recount it to the succeeding generation: that this is God, our God, forever and ever, He will guide us like children.\*

In the presence of a minyan, mourners recite יתום קדיש, the Mourner's Kaddish (p. 160).

## TUESDAY

Today is the third day of the Sabbath,  
on which the Levites would recite in the Holy Temple:

Psalm 82

**מזמור** A psalm of Assaf: \* God stands in the Divine assembly,\* in the midst of judges shall He judge. Until when\* will you judge lawlessly and favor the presence of the wicked, Selah? Judge the needy and the orphan, vindicate the poor and impoverished. Rescue the needy and destitute, from the hand of the wicked deliver them. They do not know\* nor do they understand, in darkness they walk; all foundations of the earth collapse. I said, 'You are angelic, sons of the Most High are you all.' But like men you shall die, and like one of the princes you shall fall. Chazzan— Arise, O God, judge the earth, for You allot the heritage\* among all the nations.

In the presence of a minyan, mourners recite יתום קדיש, the Mourner's Kaddish (p. 160).

## WEDNESDAY

Today is the fourth day of the Sabbath,  
on which the Levites would recite in the Holy Temple:

Psalm 94:1-95:3

**אל נקמות** O God of vengeance, HASHEM; O God of vengeance, appear!  
Arise, O Judge of the earth, render recompense to the haughty.  
How long shall the wicked — O HASHEM — how long shall the wicked exult?

— the maintenance of equity and justice — is a prerequisite for the continued existence of the world that was revealed on the third day. But this message is not limited only to courts. In his own personal life, every Jew is a judge, for his opinions and decisions about people can affect their lives in a thousand different ways.

**לאקף** — Of Assaf. A descendant of Korach, Assaf was one of the psalmists whose compositions David incorporated into the Book of Psalms.

**בצרת אל** — In the Divine assembly. Judges who seek truth and justice are the Divine assembly, because they represent God's justice on earth. As a result of their sincerity, God Himself penetrates into their hearts — in the midst of judges — to assure them of reaching a just verdict (Alshich).

**עַד מָתַי** — Until when ...? The next three verses are addressed directly to judges who fail to carry out their responsibilities. Included in this exhortation is the clear message that judges should take the initiative in seeking out and correcting injustice.

**לֹא יָדְעוּ** — They do not know. The Psalmist exclaims that many judges are unaware of their awesome responsibility; they walk in darkness, blinded by prejudice and selfishness.

**כִּי אַתָּה תַּחֲלֶה** — For You allot the heritage. Assaf, the Psalmist, addresses God: You sought to avoid strife by allotting a fair share to all nations. Now step in to judge the earth and undo man's destructiveness.

**יום רביעי / The Fourth Day**

On the fourth day, God created the sun, moon,

הַמַּלְכִּים נִוְעְדוּ, עָבְרוּ יַחְדָּו. הָמָּה רָאוּ בֶן תַּמְהוֹ, נִבְהָלוּ נִחְפָּזוּ. רָעָדָה אֲחֻזָּתָם שָׁם, חֵיל בִּיּוֹלָדָה. בְּרוּחַ קָדִים תִּשְׁפֹּר אֲנִיּוֹת תַּרְשִׁישׁ. כַּאֲשֶׁר שָׁמְעֵנִי בֶן רֵאִינוּ בְּעִיר יְהוּה צְבָאוֹת, בְּעִיר אֱלֹהֵינוּ, אֱלֹהִים יְכוֹנְנָה עַד עוֹלָם סֵלָה. דְּמִינוּ אֱלֹהִים חֲסֵדָה, בְּקֶרֶב הַיִּכְלָה. בְּשִׁמְךָ אֱלֹהִים בֶּן תַּהַלְלָתָהּ, עַל קִצְיוֹ אֶרֶץ, צֶדֶק מְלָאָה יְמִינָהּ. יִשְׁמַח הָר צִיּוֹן, תִּגְלָנָה בְּנוֹת יְהוּדָה, לְמַעַן מִשְׁפָּטֶיהָ. סָבוּ צִיּוֹן וְהִקִּיפוּהָ, סִפְרוּ מִגְדְּלֶיהָ. שִׁיתוּ לְבָבְכֶם לְחִילָהּ, פִּסְגּוֹ אֲרָמְנוֹתֶיהָ, לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרָיו. כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד, הוּא יְנַהַגְנוּ עַל־מוֹת.\*

In the presence of a minyan, mourners recite יתום קדיש, the Mourner's Kaddish (p. 160).

## TUESDAY

היום יום שלישי בשבת, שבו היו הלויים אומרים בבית המקדש:

תהלים פב

**מזמור** לְאַסָּף, אֱלֹהִים נָצַב בְּעֵדַת אֵל, בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט. עַד מָתַי תִּשְׁפָּטוּ עוֹלָם, וּפְנֵי רָשָׁעִים תִּשְׁאוּ סֵלָה. שִׁפְטוּ דָּל וְיִתּוֹם, עֲנִי וְנָרֵשׁ הַצָּדִיקוֹ. פִּלְטוּ דָּל וְאֶבְיוֹן, מִיַּד רָשָׁעִים הַצִּילוּ. לֹא יָדְעוּ וְלֹא יָבִינוּ, בַּחֲשֹׁכָה יִתְהַלְכוּ, יְמוּטוּ כָּל מוֹסְדֵי אֶרֶץ. אֲנִי אֲמַרְתִּי אֱלֹהִים אַתֶּם, וּבְנֵי עֲלִיוֹן בְּלִבְכֶם. אָכֵן כַּאֲדָם תָּמוּתוּן, וּכְאֶחָד הַשָּׂרִים תִּפְּלוּ. קוֹמָה אֱלֹהִים שִׁפְטָה הָאָרֶץ, כִּי אַתָּה תִּנְחַל בְּכָל הַגּוֹיִם.

In the presence of a minyan, mourners recite יתום קדיש, the Mourner's Kaddish (p. 160).

## WEDNESDAY

היום יום רביעי בשבת, שבו היו הלויים אומרים בבית המקדש:

תהלים צד:א-צח:ג

**אל נקמות** יהוה, אל נקמות הופיע. הנשא שפט הארץ, השב גמול על גאים. עד מתי רשעים, יהוה, עד מתי רשעים יעלזו.

through the Temple service, and because the spiritual uplift of its holiness eased troubles (Rashi).

**הָר צִיּוֹן** — Mount Zion. The word Zion comes from צִיּוֹן, a monument. The site of God's Sanctuary remains an eternal memorial to truth and sanctity (R' Hirsch).

**יִרְכְּתִי זִפְוֹן** — The northern sides. Mount Zion was north of the City of David, the great king (Radak). The source of joy was the northern part of the Temple Courtyard, because atonement offerings were slaughtered there (Rashi).

**הַמַּלְכִּים נִוְעְדוּ** — The kings assembled. When kings assembled at various times to attack Jerusalem, they saw that God was its stronghold. Seeing His miracles (next verse) they were astounded and fled (Radak).

**אֲנִיּוֹת תַּרְשִׁישׁ** — The ships of Tarshish. A sea near Africa, Tarshish represents invading fleets that were dispatched against Eretz Yisrael.

**כַּאֲשֶׁר שָׁמְעֵנוּ** — As we heard. From our ancestors

we heard of God's miraculous salvations — but we will see similar wonders as well (Rashi).

**כַּאֲשֶׁר אֱלֹהִים** — Like Your Name, O God. The prophets gave You exalted Names, but we can testify that Your praise, given You for actual deeds, justifies those glorious titles (Radak).

**כַּאֲשֶׁר יְלִידֵינוּ** — Like children. The two words are rendered as one: עֲלִמוֹת, youth. God will guide us like a father caring for his young (Targum; Rashi); or He will preserve the enthusiasm and vigor of our youth (Meiri). According to the Masoretic tradition that these are two words, they mean that God will continue to guide us beyond death, i.e., in the World to Come.

**The Third Day / יום שלישי**

On the third day, God caused the dry land to become visible and fit for habitation. He did so in order that man follow the Torah's laws and deal justly with other people. Therefore the psalm speaks of justice (Rosh Hashanah 31a). Maharsha explains that the theme of this psalm

<sup>5</sup> They speak freely, they utter malicious falsehood, they glorify themselves, all workers of iniquity. Your nation, HASHEM, they crush, and they afflict Your heritage. The widow and the stranger they slay, and the orphans they murder. And they say, 'God will not see,\* nor will the God of Jacob understand.' Understand,\* you boors among the people; and you fools, when will you gain wisdom? He Who implants the ear, shall He not hear? He Who fashions the eye, shall He not see? He Who chastises nations, shall He not rebuke? — He Who teaches man knowledge. HASHEM knows the thoughts of man, that they are futile. Praiseworthy is the man\* whom God disciplines, and whom You teach from Your Torah. To give him rest\* from the days of evil, until a pit is dug for the wicked. For HASHEM will not cast off His people, nor will He forsake His heritage.\* For justice shall revert to righteousness,\* and following it will be all of upright heart. Who will rise up for me against evildoers? Who will stand up for me against the workers of iniquity? Had HASHEM not been a help to me, my soul would soon have dwelt in silence. If I said, 'My foot falters,\*' Your kindness, HASHEM, supported me. When my forebodings were abundant within me, Your comforts cheered my soul. Can the throne of destruction be associated with You? — those who fashion evil\* into a way of life. They join together against the soul of the righteous, and the blood of the innocent they condemn. Then HASHEM became a stronghold for me, and my God, the Rock of my refuge. He turned upon them their own violence, and with their own evil He will cut them off, HASHEM, our God, will cut them off.

Chazzan— Come — let us sing\* to HASHEM, let us call out to the Rock of our salvation. Let us greet Him with thanksgiving, with praiseful songs let us call out to Him. For a great God is HASHEM, and a great King above all heavenly powers.

In the presence of a minyan, mourners recite יתום קדיש, the Mourner's Kaddish (p. 160).

## THURSDAY

Today is the fifth day of the Sabbath,  
on which the Levites would recite in the Holy Temple:

Psalms 81

**לְמִנְצַח** For the Conductor, upon the gittis,\* by Assaf. Sing joyously to the God of our might, call out to the God of Jacob. Raise a song and sound the drum, the sweet harp with the lyre. Blow the shofar at the moon's renewal,\* at the time appointed for our festive day. Because it is a decree for Israel, a judgment day\* for the God of Jacob. He imposed it as a testimony for Joseph\* when he went forth over the land of Egypt — 'I understood a language I never

are not recited in all congregations. They are the beginning of the next psalm and are recited because of their inspiring message that is an apt climax to the song of the day.

## The Fifth Day / יום חמישי

On the fifth day of creation, God made the birds and the fish, which bring joy to the world. When people observe the vast variety of colorful birds and fish, they are awed by the tremendous scope of God's creative ability, and they are stirred to praise Him with song (Rosh Hashanah 31a).

The gittis. A musical instrument named

after the town of Gath, where it was made (Rashi).

Blow the shofar at the moon's renewal. The moon's renewal is a poetic term for the first day of the lunar month, when the moon becomes visible again. This verse refers to Rosh Hashanah, which occurs on the first day of Tishrei and when the shofar is blown.

Decree ... judgment [day]. It is a Divine decree that Israel blow the shofar on Rosh Hashanah, the day when God sits in judgment (Rashi).

He imposed it as a testimony for Joseph. This entire verse is based on the life

יביעו ידברו עתק, ויתאמרו כל פועלי און. עמך יהוה ידבא, ונחלתה יענו. אלמנה וגר יהרגו, ויתומים ירצחו. ויאמרו לא יראה יה. ולא יבין אלהי יעקב. בינו בערים בעם, וכסילים מתי תשכילו. הנטע און הלא ישמע, אם יצר עין הלא יביט. היסר גוים הלא יוכיח, המלמד אדם דעת. יהוה ידע מחשבות אדם, כי המה הבל. אשרי הגבר אשר תיסרנו יה, ומתורתך תלמדנו. להשקט לו מימי רע, עד יכרה לרשע שחת. כי לא יטש יהוה עמו, ונחלתו לא יעזב. כי עד צדק ישוב משפט, ואחריו כל ישרי לב. מי יקום לי עם מרעים, מי יתיצב לי עם פועלי און. לולי יהוה עזרתה לי, במעט שכנה דומה נפשי. אם אמרתי מטה רגלי, חסדך יהוה יסעדני. ברב שרעפי בקרבי, תנחומיך ישעשעו נפשי. היחבדך כסא הוות, יצר עמל עלי חק. וגודו על נפש צדיק, ודם נקי ירשיעו. ויהי יהוה לי למשגב, ואלהי לצור מחסי. וישב עליהם את אונם, וברעתם יצמיתם, יצמיתם יהוה אלהינו.

לכו נרננה ליהוה, נריעה לצור ישענו. נקדמה פניו בתורה, בזמרות נריע לו. כי אל גדול יהוה, ומלך גדול על כל אלהים.

In the presence of a minyan, mourners recite יתום קדיש, the Mourner's Kaddish (p. 160).

## THURSDAY

היום יום חמישי בשבת, שבו היו הלויים אומרים בבית המקדש:

תהלים פא

**לְמִנְצַח** על הגתית לאסף. הרנינו לאלהים עוננו, הריעו לאלהי יעקב. שאו זמרה ותנו תף, כנור נעים עם נבל. תקעו בחדש שופר, בפסח ליום חגנו. כי חק לישראל הוא, משפט לאלהי יעקב. עדות ביהוסף שמו, בצאתו על ארץ מצרים, שפת לא ידעתי אשמע.

and stars, but instead of recognizing them as God's servants, man eventually came to regard the luminaries as independent gods that should be worshiped. Because of this idolatry, God showed Himself to be, as this psalm describes Him, the God of vengeance, for despite His almost endless patience and mercy, He does not tolerate evil forever.

And they say, 'God will not see ...' When the Temple was destroyed, it was as if God's power had been diminished and His Four-letter Name abbreviated to the two letters of יה (Eruvin 18b). This gives evildoers the pretext to claim that God was detached from the world and unable to see the wickedness being done on earth (Zera Yaakov).

Understand. If only the boors would realize that God cannot be fooled or ignored! (Radak).

Praiseworthy is the man. The wicked ask why the righteous suffer, if God truly controls everything. The Psalmist answers that God afflicts the righteous only when it is to

their benefit, to correct them, to make them realize the futility of physical pleasures, or to atone for their sins (Radak; Meiri).

To give him rest. The suffering of good people on earth spares them from the far worse days of evil in Gehinnom, but they will not suffer forever — only until evil is purged from the world and a pit is dug for the wicked (Rashi).

His heritage. Even in exile, Israel knows it will survive, because it is God's heritage (Radak).

Shall revert to righteousness. For the good person who has sinned, God's punishment will cause him to repent (Rashi).

'My foot falters.' When Israel fears it will falter, God's goodness supports it (Radak).

Those who fashion evil ... Would God associate with those who legitimize their evil by turning it into a code of law? (Radak).

Come — let us sing. The next three verses are not part of the psalm of the day, and

*knew! I removed\* his shoulder from the burden, his hands let go of the kettle. In distress you called out, and I released you, I answered you with thunder when you hid, I tested you at the Waters of Strife,\* Selah. Listen, My nation, and I will attest to you; O Israel, if you would but listen to Me. There shall be no strange god within you, nor shall you bow before an alien god. I am HASHEM, your God, who elevated you from the land of Egypt, open wide your mouth\* and I will fill it. But My people did not heed My voice and Israel did not desire Me. So I let them follow their heart's fantasies, they follow their own counsels. If only My people would heed Me, if Israel would walk in My ways. In an instant I would subdue their foes, and against their tormentors turn My hand. Those who hate HASHEM lie to Him\* — so their destiny is eternal.\* Chazzan— But He would feed him\* with the cream of the wheat, and with honey from a rock sate you.*

In the presence of a minyan, mourners recite יתום קדיש, the Mourner's Kaddish (p. 160).

## FRIDAY

*Today is the sixth day of the Sabbath,  
on which the Levites would recite in the Holy Temple:*

Psalm 93

*יהוה HASHEM will have reigned, HASHEM will have donned grandeur,\* HASHEM will have donned might\* and girded Himself; He even made the world firm so that it should not falter. Your throne was established from of old,\* eternal are You. Like rivers they raised, O HASHEM, like rivers they raised their voice;\* like rivers they shall raise their destructiveness. More than the roars of many waters, mightier than the waves of the sea — You are mighty on high, HASHEM. Chazzan— Your testimonies\* are exceedingly trustworthy about Your House, the Sacred Dwelling — O HASHEM, may it be for long days.\**

In the presence of a minyan, mourners recite יתום קדיש, the Mourner's Kaddish (p. 160).  
On Chanukah, many congregations recite Psalm 30 (p. 54).

was designated as the song of Friday, when the footsteps of the Sabbath begin to be heard (*Rosh Hashanah* 31a; R' Yaakov Emden).

*לכש — He will have donned grandeur.* The concept of *grandeur* represents God's revelation as mightier than any force in nature. In man, *grandeur* — or arrogance — is a contemptible trait, because man's power is limited at best. But to God, *grandeur* is becoming because all forces owe their existence to Him while He is dependent on nothing (*Midrash Shocher Tov*).

*God dons grandeur — It is similar to a person donning a garment; our comprehension of Him is guided by the contours and quality of the garment, but the garment is hardly His essence. No matter how much of God's greatness we think we understand, our puny intellect grasps but the minutest fraction of His infinite greatness. He does us the favor of allowing mankind this degree of perception so that we can aspire to the privilege of praising Him.*

*עו — Might.* While *grandeur* represents God's supernatural manifestation, *might* represents His imperceptible guidance of creation through nature (*Malbim*).

*מאז — From of old.* Even before the creation of the universe, God's throne as the Infinite and Eternal was secure (*Radak*).

*לכש — Like rivers they raised their voice.* The enemies of Israel will roar against Israel like raging rivers at flood stage (*Radak*).

The repetition of the phrase represents the destruction of the two Temples (*Etz Yosef*).

*עדות — Your testimonies.* The assurances of Your prophets regarding the eventual rebuilding of the Temple (*Rashi*).

*יהוה HASHEM, may it be for long days.* The psalm closes with a plea that when the trustworthy prophecies about the Third Temple are finally fulfilled, may it stand for long days, a Scriptural idiom meaning forever (*Radak*).

הסירותי\* מסבל שכמו, בפיו מדוד תעבדנה. בצרה קראת, ואחלצך, אענה בסתר רעם, אבחנוך על מי מריבה, סלה. שמע עמי ואעידה בך, ישראל אם תשמע לי. לא יהיה בך אל זר, ולא תשתחוה לאל נכר. אנכי יהוה אלהיך, המעלה מארץ מצרים, הרחב פיה ואמלאהו. ולא שמע עמי לקולי, וישראל לא אבה לי. ואשליכהו בשרירות לבם, ילכו במועצותיהם. לו עמי שמע לי, ישראל בדרך יחלכו. במעט אויביהם אכניע, ועל צריהם אשיב ידי. משנאי יהוה יבכשו לו, יהיה עתם לעולם.\* וינאכילהו מחלב חטה, ומצור רבש אשביעך.

In the presence of a minyan, mourners recite יתום קדיש, the Mourner's Kaddish (p. 160).

## FRIDAY

היום יום ששי בשבת, שבו היו הלויים אומרים בבית המקדש:

תהלים צג

*יהוה מלך, גאות לבש, לבש יהוה עזי התאזר, אף תבון תבל כל תמוט. נכון בסאף מאז, מעולם אמה. נשאו נהרות יהוה, נשאו נהרות קולם, ישאו נהרות דכום. מקלות מים רבים, אדירים משברי ים, אדיר במרום יהוה. עדתיה נאמנו מאד לביתך נאה קדש, יהוה לארך ימים.\**

In the presence of a minyan, mourners recite יתום קדיש, the Mourner's Kaddish (p. 160).

On Chanukah, many congregations recite שיר (p. 54).

of Joseph. The Talmud (*Rosh Hashanah* 10b) teaches that Joseph was released from prison and appointed viceroy of Egypt on Rosh Hashanah. In honor of that event, God ordained the *mitzvah* of shofar on Rosh Hashanah as a *testimony*, i.e., a reminder of Joseph's freedom. In order to qualify as a ruler under Egyptian law, Joseph had to know all the languages — a requirement that was fulfilled when the angel Gabriel taught them to him. Thus Joseph exclaimed, 'I understood a language I never knew' (*Rashi*).

Joseph's name, usually spelled יוסף, appears here with an extra letter, יוסף. The Talmud explains that because Joseph sanctified God's Name by refusing the temptation of his master's wife, God inserted a letter of His own Name — i.e., the letter ה — into Joseph's (*Sotah* 12a).

*I removed.* On the same day, God freed Joseph from his menial prison chores of carrying burdens and cooking with kettles (*Rashi*).

*The Waters of Strife.* When Israel had no water and engaged in 'strife' against Moses. See Numbers 20:1-13.

*Open wide your mouth,* with

requests, and I will fulfill them. God urges Israel to ask all that its heart desires (*Ibn Ezra*). By asking God for everything that he needs, a person demonstrates his faith that God's power and generosity know no bounds (*Taanis* 3:6).

*Those who hate HASHEM* [i.e., because Israel's enemies are God's as well] lie to Him. They deny that they ever harmed Israel (*Rashi*).

*So their destiny is eternal.* Israel's tormentors will be condemned to eternal suffering. In contrast, concerning Israel, God promises that:

*He would feed him.* In the Wilderness, God provided Israel with manna that was finer than the cream of the wheat and provided them with honey-sweet water from a rock (*Ibn Ezra*).

## יום ששי / The Sixth Day

Because it describes God in His full grandeur and power as He was when He completed the six days of Creation, and because it describes Him as 'donning' grandeur and 'girding' Himself like one dressing in his Sabbath finery, this psalm

From Rosh Chodesh Elul through Shemini Atzeres, Psalm 27, 'Of David', is recited. During the month of Elul (except on Erev Rosh Hashanah) the shofar is sounded at this point. In some congregations it is sounded after this psalm.

**לְדָוִד** Of David; HASHEM is my light\* and my salvation, whom shall I fear? HASHEM is my life's strength, whom shall I dread? When evildoers approach me to devour my flesh, my tormentors and my foes against me — it is they who stumble and fall. Though an army would besiege me, my heart would not fear; though war would arise against me, in this I trust.\* One thing I asked of HASHEM,\* that shall I seek: That I dwell in the House of HASHEM all the days of my life; to behold the sweetness of HASHEM and to contemplate in His Sanctuary. Indeed, He will hide me in His Shelter\* on the day of evil; He will conceal me in the concealment of His Tent, He will lift me upon a rock. Now my head is raised above my enemies around me, and I will slaughter offerings in His Tent accompanied by joyous song; I will sing and make music to HASHEM. HASHEM, hear my voice when I call,\* be gracious toward me and answer me. In Your behalf, my heart has said, 'Seek My Presence';\* Your Presence, HASHEM, do I seek. Conceal not Your Presence from me, repel not Your servant in anger. You have been my Helper, abandon me not, forsake me not, O God of my salvation. Though my father and mother have forsaken me,\* HASHEM will gather me in. Teach me Your way, HASHEM, and lead me on the path of integrity, because of my watchful foes.\* Deliver me not to the wishes of my tormentors, for there have arisen against me false witnesses who breathe violence. Chazzan— Had I not trusted\* that I would see the goodness of HASHEM in the land of life!\* Hope to HASHEM,\* strengthen yourself and He will give you courage;\* and hope to HASHEM.

In the presence of a minyan, mourners recite יתום קדיש, the Mourner's Kaddish (p. 160).

I am not misled. I know that God Himself has provided this salvation and that it is His shelter' (R' A. Ch. Feuer).

HASHEM, hear my voice when I call. Previously David had discussed his wars against human armies. In such battles, he is confident of Divine salvation. Now he turns his attention to the most difficult struggle of all, the struggle against the Evil Inclination (Otzar Nechmad).

In Your behalf, my heart has said, 'Seek My Presence' [lit. My Face]. In expressing the desire to seek God's Presence, my own heart spoke as if it were God's emissary. It is He Who implants in the Jew's heart the noble aspiration that he wishes to dwell in the House of God all his life.

Though my father and mother have forsaken me. After youth and adolescence, they sent me out on my own (Sforno).

Because of my watchful foes, i.e., in order to frustrate my enemies who enviously and maliciously seek out my flaws and scrutinize my

ways [from שור, to stare] (Radak).

Had I not trusted...! The meaning of this exclamation is implied: If not for my faith, such false witnesses would have destroyed me long ago. I never stopped believing, so I ignored them and continued to serve God with devotion (Rashi; Radak).

In the land of life. A reference to the World to Come (Berachos 4a).

Hope to HASHEM. Because of my boundless faith in HASHEM I hope for His aid at all times and pay no heed to my enemies (Radak).

Strengthen yourself and He will give you courage. Just as someone trying to purify himself is given assistance (Yoma 38b), so too, someone trying to strengthen his faith is helped by God (Alshich).

Malbim observes that hoping for God's help is greatly different from hoping for the aid of man. Heartache and disillusionment are the lot of one who is dependent on people. Not so with God. Placing one's hope in Him is exhilarating, and brings renewed strength.

From Rosh Chodesh Elul through Shemini Atzeres, Psalm 27, לְדָוִד, is recited. During the month of Elul (except on Erev Rosh Hashanah) the shofar is sounded at this point. In some congregations it is sounded after this psalm.

**לְדָוִד**, יהוה אורי\* וישעי, ממי אירא, יהוה מעוז חיי, ממי אפחד. בקרב עלי מרעים לאכל את בשרי, צרי ואיבי לי. הקמה בשלוי ונפלו. אם תחנה עלי מחנה, לא יירא לבי, אם תקום עלי מלחמה, בזאת אני בוטח. אחת שאלתי מאת יהוה,\* אותה אבקש, שבתני בבית יהוה כל ימי חיי, לחזות בנעם יהוה, ולבקר בהיכלו. כי יצנני בסכה\* ביום רעה, יסתירני בסתר אהלו, בצור ירוממני. ועתה ירום ראשי על איבי סביבותי, ואזכחה באהלו ובחי תרועה, אשירה ואזמרה ליהוה. שמע יהוה קולי אקרא,\* ונחני וענני. לה אמר לבי בקשו פני,\* את פני יהוה אבקש. אל תסתר פני ממי, אל תט באף עבדך, עזרתי היית, אל תטשני ואל תעזבני, אלהי ישעי. כי אבי ואמי עזבוני,\* ויהוה יאספני. הורני יהוה דרכך, ונחני בארץ מישור, למען שרני.\* אל תתנני בנפש צרי, כי קמו בי עדי שקר, ויפח חמס. לולא האמנתי\* לראות בטוב יהוה בארץ חיים.\* קנה אל יהוה.\* חזק ויאמץ לבי,\* וקנה אל יהוה.

In the presence of a minyan, mourners recite יתום קדיש, the Mourner's Kaddish (p. 160).

#### § The Shofar

On the first day of Elul, Moses ascended Mount Sinai to begin a sojourn of forty days and nights during which he would receive the second Tablets of the Law. This signified that God had forgiven Israel for the sin of the Golden Calf, which had caused Moses to break the first Tablets. When Moses went up to the mountain, the shofar was sounded in the camp to serve as a warning that the people should maintain their spirit of repentance. We maintain this tradition by sounding the shofar on the second day of Rosh Chodesh Elul, which is the first day of the month. (Some congregations begin on the first day of Rosh Chodesh.) We continue to sound the shofar throughout the month as a call to repentance.

#### § לְדָוִד ה' אורי / Psalm 27

HASHEM is my light. The custom to recite this psalm during the period of repentance is based on the Midrash. It expounds: HASHEM is my light, on Rosh Hashanah; and my salvation, on Yom Kippur; He will hide me in His shelter (below v. 5), an allusion to Succos. The implication is that on Rosh Hashanah God helps us see the light and repent; on Yom Kippur He provides us salvation by forgiving our sins. Once

we are forgiven, He shelters us from all foes and dangers, just as He sheltered our ancestors in the Wilderness. Because of this allusion to the preparation for repentance and its aftermath, the custom was adopted to recite this psalm during the entire repentance period from Rosh Chodesh Elul through Shemini Atzeres.

In this I trust. I trust in the motto expressed in the opening verse, HASHEM is my light and my salvation, whom shall I fear? (Rashi; Radak).

According to Ibn Ezra and Sforno, the reason for this trust is expressed in the following verse: I trust in God because I have always requested only spiritual success, and nothing vain and worthless.

One thing I asked of HASHEM. Man's desires always change. Each moment breeds new whims and fresh requests, but I have had only one desire... and what is more: אותה אבקש, that shall I [continue to] seek, because this request embodies all of my desires: to serve God and understand His ways (Malbim).

In His shelter. The spelling of this word is בסכה, in a shelter, but it is pronounced כסכה, in His shelter. David declares: 'Often, when I am in danger, a shelter seems to appear as if by chance.



In many congregations, Psalm 104, 'Bless HASHEM, O my soul', is recited on Rosh Chodesh:

**בְּרַכִּי נַפְשִׁי** Bless HASHEM, O my soul. HASHEM, my God, You are very great; You have donned majesty and splendor; cloaked in light as with a garment, stretching out the heavens like a curtain. He Who roofs His upper chambers with water; He Who makes clouds His chariot; He Who walks on winged wind; He makes the winds His messengers, the flaming fire His attendants; He established the earth upon its foundations, that it falter not forever and ever.

The watery deep, as with a garment You covered it; upon the mountains, water would stand. From Your rebuke they flee, from the sound of Your thunder they rush away. They ascend mountains, they descend to valleys, to the special place You founded for them. You set a boundary they cannot overstep, they cannot return to cover the earth.

He sends the springs into the streams, they flow between the mountains. They water every beast of the field, they quench the wild creatures' thirst. Near them dwell the heaven's birds, from among the branches they give forth song. He waters the mountains from His upper chambers, from the fruit of Your works the earth is sated.

He causes vegetation to sprout for the cattle, and plants through man's labor, to bring forth bread from the earth; and wine that gladdens man's heart, to make the face glow from oil, and bread that sustains the heart of man. The trees of HASHEM are sated, the cedars of Lebanon that He has planted; there where the birds nest, the stork with its home among cypresses; high mountains for the wild goats, rocks as refuge for the gophers.

He made the moon for festivals, the sun knows its destination. You make darkness and it is night, in which every forest beast stirs. The young lions roar after their prey, and to seek their food from God. The sun rises and they are gathered in, and in their dens they crouch. Man goes forth to his work, and to his labor until evening.

How abundant are Your works, HASHEM; with wisdom You made them all, the earth is full of Your possessions. Behold this sea — great and of broad measure; there are creeping things without number, small creatures and great ones. There ships travel, this Leviathan You fashioned to sport with. Everything looks to You with hope, to provide their food in its proper time. You give to them, they gather it in; You open Your hand, they are sated with good. When You hide Your face, they are dismayed; when You retrieve their spirit, they perish and to their dust they return. When You send forth Your breath, they are created, and You renew the surface of the earth.

May the glory of HASHEM endure forever, let HASHEM rejoice in His works. He peers toward the earth and it trembles, He touches the mountains and they smoke. I will sing to HASHEM while I live, I will sing praises to my God while I endure. Chazzan— May my words be sweet to Him — I will rejoice in HASHEM. Sinners will cease from the earth, and the wicked will be no more — Bless HASHEM, O my soul. Halleluyah!

In the presence of a minyan, mourners recite קדיש יתום, the Mourner's Kaddish (p. 160).

mastery over His creations. No other natural phenomenon conveys this message as vividly and forcefully as the moon's cycle. Thus, the theme of the New Moon complements the theme

In many congregations, Psalm 104, בְּרַכִּי נַפְשִׁי, is recited on Rosh Chodesh:

**בְּרַכִּי נַפְשִׁי** את יהוה, יהוה אֱלֹהֵי גִדְלַת מֵאָר, הוֹד וְהָדָר לְבָשָׁתָּה. עֹטָה אֹר בְּשָׁלֶמָה, נוֹטָה שָׁמַיִם בִּירִיעָה. הַמְקַרְהַ בְּמַיִם עֲלִיּוֹתָיו, הַשֶּׁם עֲבִים רְכוּבוֹ, הַמְהַלֵּךְ עַל כַּנְפֵי רוּחַ. עֹשֶׂה מְלָאכָיו רוּחוֹת, מְשַׁרְתָּיו אֵשׁ לֵהֵט. יָסַד אֶרֶץ עַל מְכוּנֶיהָ, בַּל תִּמוּט עוֹלָם וָעֶד.

תְּהוֹם בְּלִבּוֹשׁ בְּסִיתוֹ, עַל הָרִים יַעֲמְדוּ מַיִם. מִן גְּעַרְתָּךְ יִנוּסוּ, מִן קוֹל רַעַמְךָ יִחְפּוּזוּ. יַדְדוּ בְּקַעוֹת, אֶל מְקוֹם זֶה יִסְדֹּתָ לָהֶם. גָּבוֹל שָׁמַת בַּל יַעֲבְרוּ, בַּל יִשְׁבוּן לְכִסּוֹת הָאָרֶץ.

הַמְשַׁלַּח מַעְיָנִים בְּנְחָלִים, בֵּין הָרִים יִהְלֹכוּ. יִשְׁקוּ בַּל חִיתוֹ שָׂדֵי, יִשְׁבְּרוּ פְּרָאִים צִמָּאִם. עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁכּוּ, מִבֵּין עֶפְאִים יִתְּנוּ קוֹל. מִשְׁקֵה הָרִים מַעֲלִיּוֹתָיו, מִפְּרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ.

מַצְמִיחַ חֲצִיר לְבָהֱמָה, וְעֹשֶׂב לַעֲבֹדַת הָאָדָם, לְהוֹצִיא לֶחֶם מִן הָאָרֶץ. וַיֵּן יִשְׁמַח לִבָּב אָנוּשׁ, לְהַצְהִיל פָּנִים מִשָּׁמֶן, וּלְחֵם לִבָּב אָנוּשׁ יִסְעֶד. יִשְׁבְּעוּ צִי יִהוּדָה, אֲרָזֵי לְבָנוֹן אֲשֶׁר נָטַע. אֲשֶׁר שֵׁם צִפְּרִים יִקְנְנוּ, חֲסִידָה בְּרוּשִׁים בֵּיתָה. הָרִים הַגְּבֹהִים לַיעֲלִים, סִלְעִים מְחֹסֶה לְשִׁפְנִים.

עֹשֶׂה יָרֵחַ לְמוֹעֲדִים, שֶׁמֶשׁ יָדַע מְבוֹאוֹ. תִּשְׁתַּחֲשֹׁף יִהְיֶה לְיֵלָה, בּוֹ תִרְמַשׁ בַּל חִיתוֹ יַעַר. הַכְּפִירִים שֹׁאֲגִים לְטָרְף, וּלְבָקֶשׁ מֵאֵל אֲכָלָם. תִּזְרַח הַשֶּׁמֶשׁ יִאֲסֹפוּ, וְאֵל מַעוֹנָתָם יִרְבְּצוּ. יֵצֵא אָדָם לְפַעֲלוֹ, וּלְעֲבֹדָתוֹ עֲדֵי עָרֶב.

מָה רַבּוֹ מַעֲשֶׂיךָ יִהוּדָה, בָּלֵם בְּחִכְמָה עֲשִׂיתָ, מְלֵאָה הָאָרֶץ קִנְיָה. זֶה הַיָּם, גָּדוֹל וְרָחֵב יָדָיִם, שֶׁם רָמַשׁ וְאֵין מִסְפָּר, חֵיוֹת קִטְנוֹת עִם גְּדִלוֹת. שֶׁם אֲנִיּוֹת יִהְלֹכוּ, לִוְיָתָן זֶה יִצְרָתָ לְשֹׁחַק בּוֹ. בָּלֵם אֱלֹהֵי יִשְׂרָאֵל, לִתְת אֲכָלָם בְּעֵתוֹ. תִּתֵּן לָהֶם, יִלְקֹטוּן, תִּפְתַּח יָדְךָ, יִשְׁבְּעוּן טוֹב. תִּסְתִּיר פָּנֶיךָ יִבְהִלּוּן, תִּסַּף רוּחָם יִגְעוּן, וְאֵל עֶפְרָם יִשְׁוֹבוּן. תִּשְׁלַח רוּחְךָ יִבְרָאוּן, וּתִחַדֵּשׁ פָּנֵי אֲדָמָה.

יְהִי כְבוֹד יִהוּדָה לְעוֹלָם, יִשְׁמַח יִהוּדָה בְּמַעֲשָׂיו. הַמְבִיט לְאֶרֶץ וּתְרַעַר, יַגֵּעַ בְּהָרִים וַיַּעֲשֶׂנוּ. אֲשִׁירָה לִיהוּדָה בְּחַיִּי, אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי. יַעֲרֵב עֲלָיו שִׁחִי, אֲנֹכִי אֲשַׁמַּח בִּיהוּדָה. יִתְמוּ חַטָּאִים מִן הָאָרֶץ, וּרְשָׁעִים עוֹד אֵינָם, בְּרַכִּי נַפְשִׁי אֶת יִהוּדָה, הַלְלוּיָהּ.

In the presence of a minyan, mourners recite יתום קדיש, the Mourner's Kaddish (p. 160).

#### 5 Rosh Chodesh / Psalm 104

Psalm 104 is recited as the Song of the Day for Rosh Chodesh, the New Moon, because the Psalmist alludes to the New Moon in this verse: *He made the moon for festivals (Tur).*

These words are not merely a casual allusion to

the new month. Rather, they set the tone of this entire composition, whose main theme is God's complete mastery over every aspect of creation. Throughout the monthly lunar cycle, the size of the moon visibly waxes and wanes, to demonstrate dramatically that God has total