

# הַסִּדּוּר הַשְּׁלֵם

## לִימּוֹת הַחֹל

### **HA-SIDDUR HA-SHALEM**

#### **WEEKDAY PRAYER BOOK**

Vol. 1

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## תַּפִּילַת שַׁחֲרִית

Upon awakening in the morning:

מוֹדֶה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁחֲזַרְתָּ בִּי נִשְׁמָתִי בְּחַמְלָה,  
רַבָּה אֱמוּנָתְךָ.

When washing the hands:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו,  
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

When putting on the *arba kanfoth*:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו,  
וְצִוָּנוּ עַל מִצּוֹת צִיצִית.

When dressed:

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה, מוֹרָשָׁה קְהֵלֶת יִעֲקֹב. בְּרָכוֹת יַחֲלוּ עַל רֹאשִׁי.  
שְׁמַע בְּנִי מוֹסֵר אָבִיךָ, וְאַל תִּטֹּשׁ תּוֹרַת אֲמִיךָ. תּוֹרָה תְּהִי אֱמוּנָתִי,  
וְאַל שִׂדִּי בַּעֲזָרָתִי. אֵל מֶלֶךְ נֶאֱמָן. שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.  
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם,  
חַיִּים כָּלְכֶם הַיּוֹם. לִישׁוּעָתְךָ קוּיָתִי יְיָ. אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַ,  
וּשְׁפָתִי מִדְּבַר מִרְמָה. פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי.  
יְהִי לְרָצוֹן אֲמִרִי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.

(Deuteronomy 33:4) is the very first Hebrew verse which a father is directed to teach his child at a very early age (Sukkah 42a; Maimonides, *Talmud Torah* 1:6). Although the child is held to be free from religious duties, his father is required to make him amenable to them. תּוֹרָה תְּהִי אֱמוּנָתִי brings to mind the prayer quoted in the Talmud (Berakhoth 16b) to the effect

## Preliminary Morning Service

*Upon awakening in the morning:*

I render thanks to thee, everlasting King, who has mercifully restored my soul within me; thy faithfulness is great.

*When washing the hands:*

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

*When putting on the arba kanfoth:*

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the precept of tsitsith.

*When dressed:*

The Torah which Moses handed down to us is the heritage of the community of Jacob. May blessings rest on my head. Hear, my son, your father's instruction, and reject not your mother's teaching. The Torah shall be my trust, and the Almighty my help. God is a faithful King. Hear, O Israel, the Lord is our God, the Lord is One. Blessed be the name of his glorious majesty forever and ever. You who cling to the Lord are all alive today. For thy salvation I hope, O Lord.

My God, guard my tongue from evil, and my lips from speaking falsehood. Open my heart to thy Torah, that my soul may follow thy commands. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

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that we be favored with making the Torah our occupation: יהי רצון מלפניך שתהא תורתך אומנותנו. However, the reading אֱמוּנָתִי (my trust), instead of אֱמֻנָתִי (my occupation), is well-established in the morning prayer for children and should not be changed.

## תַּפְּלוֹת שַׁחֲרִית

Upon entering the synagogue:

מָה טָבוֹ אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל. וְאֲנִי בְּרַב חֲסִדֶּיךָ  
אָבוֹא בֵיתְךָ, אֶשְׁתַּחֲוֶה אֶל הַיְכָל קֹדֶשְׁךָ בִּירְאָתְךָ. יְיָ אֲהַבְתִּי  
מְעֹז בֵּיתְךָ, וּמְקוֹם מִשְׁכָּן כְּבוֹדְךָ. וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעָה,  
אֲבָרְכָה לְפָנַי יְיָ עֲשֵׂי. וְאֲנִי תַפְּלוֹתִי לָךְ יְיָ, עַת רְצוֹן, אֱלֹהִים  
בְּרַב חֲסִדֶּיךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

## סֵדֶר עֲטִיפַת טַלִּית

Before putting on the *tallith*:

בְּרַכֵּי נַפְשִׁי אֶת יְיָ, יְיָ אֱלֹהֵי גְדֻלַּת מְאֹד, הוֹד וְהַדָּר לְבִשְׁתָּ.  
עֲטֵה אוֹר כְּשֶׁלְמָה, נוֹטֵה שָׁמַיִם כִּירִיעָה.

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מִשְׁכְּנֶיךָ, אֱהָלֶיךָ are interpreted in the Talmud (Sanhedrin 105b) to refer to synagogues and schools. עַת רְצוֹן is taken to mean the time of public worship (Berakhoth 8a).

צִיצִית is a continual reminder of our obligation to keep God's commands. The purple-blue thread (פְּתִיל תְּכֵלֶת) entwined in the *tsitsith* was originally its chief distinction. When, however, it became impossible to procure the special dye required, it was made permissible to use white threads alone. Why blue? "Because this color resembles the sea, the sea resembles the sky..." (Menahoth, 43b). Four threads are taken, of which one (the *shammash*) is considerably longer than the rest, for each of the 4 corners of the *tallith*. The 4 threads are drawn through a small hole or eyelet and the ends brought together. A double knot is tied to close the

## Preliminary Morning Service

*Upon entering the synagogue:*

How goodly are your tents, O Jacob, your habitations, O Israel! By thy abundant grace I enter thy house; I worship before thy holy shrine with reverence. O Lord, I love thy abode, the place where thy glory dwells. I will worship and bow down; I will bend the knee before the Lord my Maker. I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.<sup>1</sup>

### **PUTTING ON THE TALLITH**

*Before putting on the tallith:*

Bless the Lord, O my soul! Lord my God, thou art very great; thou art robed in glory and majesty. Thou wrappest thyself in light as in a garment; thou spreadest the heavens like a curtain.<sup>2</sup>

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margin of the *tallith*; the *shammash* is then twisted tightly 7 times round the remaining 7 threads, and another double knot is tied; then round 8 times, and a double knot; then round 11 times, and a double knot; and finally round 13 times, and a double knot.  $7+8 = 15$  equals the numerical value of the ה"י,  $11 = ו"ה$ , and  $13 = אהר$ , meaning: The Lord is One. Furthermore, the numerical value of the word ציצית is 600, which with the 8 threads and the 5 knots makes a total of 613, the exact number of the positive (248) and negative (365) precepts of the Torah. This explains the talmudic statement that the wearing of the *tsitsith* is of equal merit with the observance of the whole Torah (Nedarim 25a).

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<sup>1</sup> Numbers 24:5; Psalms 5:8; 26:8; 95:6; 69:14. <sup>2</sup> Psalm 104:1-2.

## תַּפִּילַת שַׁחֲרִית

הִנְנִי מִתְעַטֵּף בְּטָלִית שֶׁל צִיצִית כְּדֵי לְקַיֵּם מִצְוֹת בּוֹרְאִי,  
כַּכָּתוּב בַּתּוֹרָה: וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְפֵי בְּגָדֵיהֶם לְדֹרֹתָם.  
וּכְשֶׁם שֶׁאֲנִי מִתְכַּסֶּה בְּטָלִית בַּעוֹלָם הַזֶּה, כֵּן תִּזְכֶּה נִשְׁמָתִי  
לְהִתְלַבֵּשׁ בְּטָלִית נָאָה לְעוֹלָם הַבָּא בְּגֵן עֵדֶן. אָמֵן.

When putting on the *tallith*:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

תהלים לו, ח-יא

מֶה יָקָר חֲסִדְךָ, אֱלֹהִים, וּבְנֵי אָדָם בָּצֵל כְּנַפֶּיךָ יַחֲסִיוֹן. יְרוּיֹן  
מִדֶּשֶׁן בֵּיתְךָ, וְנִחַל עֲדָנֶיךָ תִּשְׁקֶם. כִּי עֲמָךְ מְקוֹר חַיִּים, בְּאוֹרְךָ  
נִרְאָה אֹר. מִשֹּׁף חֲסִדְךָ לִידְעֶיךָ, וְצִדְקָתְךָ לִישְׂרֵי לֵב.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּהְיֶה חֲשׁוּבָה  
מִצְוֹת צִיצִית זֶה כְּאֵלוֹ קִיּוּמָתִיָּה בְּכָל פְּרֻטְיָה וְדִקְדּוּקָיָה  
וְכוֹנוּתִיָּה וְתִרְי"ג מִצְוֹת הַתְּלוּיִם בָּהּ, אָמֵן סְלָה.



## Preliminary Morning Service

I am enwrapping myself in the fringed garment in order to fulfill the command of my Creator, as it is written in the Torah: “They shall make fringes for themselves on the corners of their garments throughout their generations.”<sup>1</sup> Even as I cover myself with the tallith in this world, so may my soul deserve to be robed in a beautiful garment in the world to come, in Paradise. Amen.

*When putting on the tallith:*

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to enwrap ourselves in the fringed garment.

*Psalms 36:8-11*

How precious is thy kindness, O God! The children of men take refuge in the shadow of thy wings. They have their fill of the choice food of thy house, and thou divest them drink of thy stream of delights. For with thee is the fountain of life: by thy light do we see light. Continue thy kindness to those who know thee, and thy righteousness to the upright in heart.

May it be thy will, Lord our God and God of our fathers, that my observance of this precept of tsitsith be considered as if I fulfilled it with all its particulars, details and implications, together with the six hundred and thirteen precepts that are related to it. Amen.

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*<sup>1</sup> Numbers 15:38.*

# תַּפְּלֵת שְׁחֲרִית

## סֵדֶר הַנְּחַת תְּפִילִין

Meditation before putting on the *tefillin*

הַנְּנִי מִכּוּן בְּהִנָּחַת תְּפִילִין לְקַיֵּם מִצְוַת בּוֹרְאִי, שְׂצוֹנּוֹ לְהַנִּיחַ  
תְּפִילִין, כִּפְתּוּב בְּתוֹרָה: וּקְשַׁרְתֶּם לְאָזְנוֹתְכֶם עַל יָדְכֶם, וְהָיוּ לְטֹטְפוֹת  
בֵּין עֵינֵיכֶם. וְהֵם אַרְבַּע פַּרְשִׁיּוֹת אֵלּוּ: שְׁמַע, וְהָיָה אִם שָׁמַעַ, קִדְּשׁ,  
וְהָיָה כִּי יִבְיֵאֵךְ, שְׁיֵשׁ בָּהֶם יְחִוְדּוֹ וְאַחֲדוּתוֹ יִתְבָּרַךְ שְׁמוֹ בְּעוֹלָם;  
וְשֶׁנֶּזְכֹּר נִסִּים וְנִפְלְאוֹת שְׁעָשָׂה עִמָּנוּ בְּהוֹצִיאָנוּ מִמִּצְרַיִם, וְאֲשֶׁר  
לוֹ הַכָּחַ וְהַמְּמָשְׁלָה בְּעֲלִיּוֹנִים וּבַתְּחַתּוֹנִים לַעֲשׂוֹת בָּהֶם כְּרָצוֹנוֹ.  
וְצוֹנּוֹ לְהַנִּיחַ עַל הַיָּד, לְזִכְרוֹן זְרוּעַ הַנְּטוּיָה, וְשֶׁהִיא נֶגֶד הַלֵּב,

The *Shel rosh*, known as *Shel rosh* (head phylactery) and *Shel yad* (hand phylactery), are made of the skins of clean animals. *Shel rosh* consists of four compartments containing four separate strips of parchment on which are written four Biblical passages (Exodus 13:1-10, 11-16; Deuteronomy 6:4-9 and 11:13-21). *Shel yad* consists of a single compartment, and contains the same four passages written in four parallel columns on a single piece of parchment. *Shel rosh* has on the outside two *shins* (ש), one with three strokes being to the right of the wearer, and one with four strokes to the left. The *shin* together with the letters formed by the knots of the two straps make up the word *Shema* (Almighty). The seven strokes of the two *shins* equal the number of times the *retsuah* is wound around the arm.

There was a difference of opinion between Rashi and his grandson Rabbi Jacob ben Meir (Rabbenu Tam) as to the

## Preliminary Morning Service

### PUTTING ON THE TEFILLIN

#### *Meditation before putting on the tefillin*

By putting on the tefillin I intend to fulfill the command of my Creator, who has commanded us to wear tefillin, as it is written in the Torah: You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.<sup>1</sup> The tefillin contain four sections of the Torah<sup>2</sup> which proclaim the absolute unity of God, blessed be his name, and remind us of the miracles and wonders which he did for us when he brought us out from Egypt, he who has the power and the dominion over the heavenly and the earthly creatures to deal with them as he pleases. He has commanded us to wear tefillin on the arm in memory of his outstretched arm; opposite the heart,

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order in which the four Biblical selections should be arranged and inserted in the compartments of the tefillin. We follow the opinion of Rashi. However, some people wear two types of tefillin, prepared according to Rashi and according to Rabbenu Tam, in order to be certain of performing their duty properly.

The tefillin are not worn on Sabbaths and festivals because, like the tefillin, Sabbaths and festivals are themselves regarded as signs of the covenant relation between God and Israel.

...**הנני מוכן** is derived from the Siddur of Rabbi Isaiah Horowitz (1555-1630), author of **שני לוחות הברית** (של"ה). This meditation contains the thought that by wearing the tefillin on the head and near the heart we are made conscious of our duty to employ our thoughts and emotions in the service of God.

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<sup>1</sup> Deuteronomy 6:8. <sup>2</sup> Deuteronomy 6:4-9; 11:13-21; Exodus 13:1-10; 11-16.

## תַּפִּלַּת שַׁחֲרִית

לְשַׁעֲבֹד בְּזֶה תֵּאֲזוּת וּמַחֲשָׁבוֹת לְבָנִי לְעִבּוּדְתִּי, יִתְבָּרַךְ שְׁמוֹ. וְעַל  
הָרֹאשׁ נֶגְדַּת הַמּוֹת, שֶׁהַנֶּשְׁמָה שֶׁבְּמוֹחִי, עִם שְׂאֵר חוּשֵׁי וְכֹחוֹתַי, כֻּלָּם  
יֵהיוּ מְשַׁעֲבָדִים לְעִבּוּדְתִּי, יִתְבָּרַךְ שְׁמוֹ. וּמִשְׁפַּע מִצוֹת תַּפִּלִּין  
יִתְמַשֵּׁךְ עָלַי לְהִיּוֹת לִי חַיִּים אֲרָכִים, וְשִׁפְעַת קִדְשׁ, וּמַחֲשָׁבוֹת  
קְדוּשׁוֹת, בְּלִי הִרְהוּר חֲטָא וְעוֹן כָּלֵל, וְשִׁלָּא יִפְתָּנוּ וְלֹא יִתְגַּרְהוּ בָּנוּ  
יֵצֵר הָרַע, וַיִּנְיַחְנוּ לְעִבְדֵּךְ אֶת יְיָ כַּאֲשֶׁר עִם לְבַבְנוּ. אָמֵן.

When placing the *tefillin* on the left arm:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וַיְצַוֵּנוּ לְהַנִּיחַ תַּפִּלִּין.

When placing the *tefillin* on the forehead:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וַיְצַוֵּנוּ עַל מִצְוֹת תַּפִּלִּין.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וּמַחֲכֵמָתְךָ, אֵל עֲלִיוֹן, תִּאֲצִיל עָלַי, וּמַבְיַנְתְּךָ תְּבַיְנֵנִי, וּבַחֲסִדְךָ  
תִּגְדִּיל עָלַי, וּבִגְבוּרָתְךָ תִּצְמִית אוֹיְבֵי וְקָמִי. וְשָׁמֶן הַטּוֹב תִּרְיֵק  
עַל שְׁבָעָה קִנֵּי הַמְּנוּרָה, לְהַשְׁפִּיעַ טוֹבָךְ לְבְרִיּוֹתֶיךָ. פּוֹתֵחַ אֶת  
יָדְךָ, וּמִשְׁבִּיעַ לְכֹל חַי רָצוֹן.

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וּמַחֲכֵמָתְךָ is taken from *היכל הקדש*, a kabbalistic commentary on the *Siddur* by Moses Albas (sixteenth century), who lived in northwest Africa.

## Preliminary Morning Service

to intimate that we ought to subject our heart's desires and designs to the service of God, blessed be he; and on the head opposite the brain, to intimate that the mind which is in the brain, and all senses and faculties, ought to be subjected to his service, blessed be he. May my observance of the tefillin precept bring me long life, holy inspiration and sacred thoughts, and free me from any sinful reflection whatever. May the evil impulse never tempt us, but leave us to serve the Lord as our heart desires.

*When placing the tefillin on the left arm:*

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to wear tefillin.

*When placing the tefillin on the forehead:*

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the precept of tefillin. Blessed be the name of his glorious majesty forever and ever.

Supreme God, thou wilt imbue me with thy wisdom and thy intelligence; in thy grace thou wilt do great things for me, by thy might thou wilt cut off my foes and my adversaries. Thou wilt pour the good oil into the seven branches of the Menorah so as to bestow thy goodness upon thy creatures. Thou openest thy hand, and satisfiest every living thing with favor.<sup>1</sup>

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קני המנורה symbolically represent the continents of the earth.

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<sup>1</sup> Psalm 145:16.

## תַּפְלַת שַׁחֲרִית

When winding the *retsuah* three times round the middle finger:

וְאַרְשִׁתִּיךָ לִי לְעוֹלָם, וְאַרְשִׁתִּיךָ לִי בְצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד  
וּבְרַחֲמִים. וְאַרְשִׁתִּיךָ לִי בְּאַמוּנָה, וַיִּדְעַתְּ אֶת יְיָ.

וַיְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּהְיֶה חֲשׁוּבָה  
מִצּוֹת הַנִּחַת תַּפְלִין זֶה כְּאֵלוֹ קִימַתִּיהָ בְּכָל פְּרָטֶיהָ וּדְקוּקָיֶיהָ  
וְכוֹנוֹתֶיהָ, וְתִרְי"ג מִצּוֹת הַתְּלוּיִם בָּהּ. אֲמֵן סְלֵה.

שמות יג, א-טז

וַיִּדְבֹּר יְיָ אֶל מֹשֶׁה לֵּאמֹר. קִדֵּשׁ לִי כָל בְּכוֹר, פֶּטֶר כָּל רֶחֶם  
בְּבִנֵי יִשְׂרָאֵל בְּאָדָם וּבַבְּהֵמָה, לִי הוּא. וַיֹּאמֶר מֹשֶׁה אֶל הָעָם,  
זְכוֹר אֶת הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאתֶם מִמִּצְרַיִם מִבֵּית עֲבָדִים, כִּי  
בְחֹזֶק יָד הוּצִיא יְיָ אֶתְכֶם מִזֶּה, וְלֹא יֵאָכֵל חֶמֶץ. הַיּוֹם אֲתֶם  
יֹצְאִים, בְּחֹדֶשׁ הָאָבִיב. וְהָיָה כִּי יָבִיֵאךָ יְיָ אֶל אֶרֶץ הַכְּנַעֲנִי  
וְהַחֲתִי וְהָאֱמֹרִי וְהַחִוִּי וְהַיְבוּסִי אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֶיךָ לָתֶת  
לָךְ, אֶרֶץ זֶבֶת חֶלֶב וּדְבָשׁ, וְעַבַדְתָּ אֶת הָעַבְדָּה הַזֹּאת בְּחֹדֶשׁ  
הַזֶּה. שִׁבַּעַת יָמִים תֹּאכַל מִצַּת, וּבַיּוֹם הַשְּׁבִיעִי חַג לִי. מִצּוֹת  
יֵאָכֵל אֶת שִׁבַּעַת הַיָּמִים, וְלֹא יֵרָאֶה לָּךְ חֶמֶץ, וְלֹא יֵרָאֶה לָּךְ  
שָׂאֵר בְּכָל גִּבְלֶךָ. וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר,

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*When winding the retsuah three times round the middle finger:*

I will betroth you to myself forever; I will betroth you to myself in righteousness and in justice, in kindness and in mercy. I will betroth you to myself in faithfulness; and you shall know the Lord.<sup>1</sup>

May it be thy will, Lord our God and God of our fathers, that my observance of this precept of tefillin be considered as if I fulfilled it with all its particulars, details and implications, together with the six hundred and thirteen precepts that are related to it. Amen.

*Exodus 13:1-16:*

The Lord spoke to Moses, saying: "Consecrate all the first-born to me, whatever is first-born in Israel, of man or of beast, for it belongs to me."

Moses said to the people: "Remember this day, in which you came out of Egypt, out of a house of slavery; for by a strong hand the Lord brought you out of this place; no leavened bread shall be eaten. This day you are leaving, in the month of Aviv. And when the Lord will bring you into the land of the Canaanite, the Hittite, the Amorite, the Hivvite, and the Jebusite, which he swore to your fathers he would give you, a land flowing with milk and honey, then you shall perform this service in this month: For seven days you shall eat unleavened bread, and on the seventh day there shall be a festival in honor of the Lord. Unleavened bread shall be eaten throughout the seven days; no leavened bread shall be seen in your possession, nor any leaven, anywhere in your territory. And you shall tell your son on that day, saying:

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*1 Hosea 2:21-22*



## תַּפְלַת שְׁחֲרִית

בַּעֲבוּר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם. וְהָיָה לְךָ לְאוֹת עַל  
יָדְךָ, וּלְזִכָּרוֹן בֵּין עֵינֶיךָ, לְמַעַן תִּהְיֶה תּוֹרַת יי בְּפִיךָ, כִּי בִיד  
חֲזָקָה הוּצֵאתָ יי מִמִּצְרַיִם. וְשָׁמַרְתָּ אֶת הַחֻקָּה הַזֹּאת לְמוֹעֲדָה,  
מִיָּמִים יְמִימָה.

וְהָיָה כִּי יִבְאֶךָ יי אֶל אֶרֶץ הַכְּנַעֲנִי כַּאֲשֶׁר נִשְׁבַּע לְךָ  
וּלְאַבְתָּיִךָ, וְנִתְּנָה לְךָ. וְהָעֲבַרְתָּ כָּל פֶּטֶר רֶחֶם לִי, וְכָל פֶּטֶר  
שֹׁגֵר בְּהֶמָּה אֲשֶׁר יִהְיֶה לְךָ הַזִּכָּרִים לִי. וְכָל פֶּטֶר חֵמֶר תִּפְדֶּה  
בְּשָׂה, וְאִם לֹא תִפְדֶּה וְעֲרַפְתּוּ, וְכָל בְּכוֹר אָדָם בְּבִנְיָךָ תִּפְדֶּה.  
וְהָיָה כִּי יִשְׁאַלְךָ בֶּןְךָ מָחָר לֵאמֹר, מַה זֹּאת, וְאָמַרְתָּ אֵלָיו,  
בְּחֻזֶּק יָד הוּצִיאָנוּ יי מִמִּצְרַיִם מִבֵּית עֲבָדִים. וַיְהִי כִּי הִקְשָׁה  
פָּרְעָה לְשַׁלְּחָנוּ, וַיַּהֲרֹג יי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מִבְּכוֹר אָדָם  
וְעַד בְּכוֹר בְּהֶמָּה, עַל כֵּן אֲנִי זֹבֵחַ לִי כָּל פֶּטֶר רֶחֶם הַזִּכָּרִים,  
וְכָל בְּכוֹר בְּנֵי אִפְדָּה. וְהָיָה לְאוֹת עַל יָדְכָה וּלְטוֹטְפֹת בֵּין  
עֵינֶיךָ, כִּי בְּחֻזֶּק יָד הוּצִיאָנוּ יי מִמִּצְרַיִם.



## Preliminary Morning Service

This is on account of what the Lord did for me when I left Egypt. It shall serve you as a sign on your hand, and as frontlets between your eyes, so that the Lord's teaching may be ever in your mouth; for by a strong hand the Lord brought you out of Egypt. You shall observe this ordinance at its proper time from year to year.

“And when the Lord will bring you into the land of the Canaanite, as he swore to you and to your fathers, and will give it to you, you shall make over to the Lord whatever is first-born; all the firstlings of the young animals that you will have, the males, shall be the Lord's. Every firstling ass, however, you shall redeem with a lamb; but if you will not redeem it, then you shall break its neck; and every first-born son of yours you shall redeem. And when your son asks you in time to come: What does this mean? You shall tell him: By a strong hand the Lord brought us out of Egypt, out of a house of slavery; and when Pharaoh made difficulties about letting us go, the Lord slew every firstborn in the land of Egypt, the first-born of both man and beast; that is why I sacrifice to the Lord every first-born male animal, but I redeem all my first-born sons. This shall serve as a sign on your hand, and as frontlets between your eyes; for the Lord brought you out of Egypt by a strong hand.”

## תַּפִּלַּת שַׁחֲרִית

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ	בְּטָרֶם כָּל יַצִּיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל	אֲנִי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כָכָלּוֹת הַכֹּל	לְבַדּוֹ יִמְלֹךְ נִוְרָא.
וְהוּא הָיָה, וְהוּא הוּהָ	וְהוּא יִהְיֶה, בְּתַפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי	לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי יְרֵאֻשִׁית בְּלִי תַכְלִית	וְלוֹ הָעֵז וְהַמְשִׁרָה.
וְהוּא אֵלִי וְחִי גִאֲלִי	וְצוֹר חֲבִלִי בְּעֵת צָרָה.
וְהוּא נָסִי וּמִנּוּס לִי	מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.
בִּידּוֹ אֶפְקִיד רוּחִי	בְּעֵת אִישָׁן וְאַעִּירָה.
וְעַם רוּחִי גִוִּיתִי	יִי לִי וְלֹא אִירָא.

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אֲדוֹן עוֹלָם speaks of God's omnipotence and providence. This noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol, who flourished in Spain during the eleventh century. It has been part of the morning service since the fifteenth century. It is composed of ten lines, each of which consists of twelve syllables. A single rhyme runs through it.

## Preliminary Morning Service

### ADON OLAM

He is the eternal Lord who reigned  
Before any being was created.  
At the time when all was made by his will,  
He was at once acknowledged as King.  
And at the end, when all shall cease to be,  
The revered God alone shall still be King.  
He was, he is, and he shall be  
In glorious eternity.  
He is One, and there is no other  
To compare to him, to place beside him.  
He is without beginning, without end;  
Power and dominion belong to him.  
He is my God, my living Redeemer,  
My stronghold in times of distress.  
He is my guide and my refuge,  
My share of bliss the day I call.  
To him I entrust my spirit  
When I sleep and when I wake.  
As long as my soul is with my body  
The Lord is with me; I am not afraid.

## תַּפְּלַת שְׁחֲרִית

יִגְדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח	נִמְצָא, וְאֵין עֵת אֶל מְצִיאוֹתוֹ.
אֶחָד וְאֵין יַחִיד כִּיחֻדּוֹ	נֶעְלָם, וְגַם אֵין סוּף לְאַחֲדוֹתוֹ.
אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף	לֹא נִעְרוֹךְ אֵלָיו קִדְשָׁתוֹ.
קִדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא	רֵאשׁוֹן אֵין רֵאשִׁית לְרֵאשִׁיתוֹ.
הֵנוּ אֲדוֹן עוֹלָם לְכָל נוֹצֵר	יּוֹרָה גְדֻלָּתוֹ וּמַלְכוּתוֹ.
שָׁפַע נְבוֹאָתוֹ נִתְּנוֹ	אֶל אַנְשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.
לֹא קָם בְּיִשְׂרָאֵל כְּמִשָּׁה עוֹד	נִבְיָא וּמַבִּיט אֶת תְּמוּנָתוֹ.
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל	עַל יַד נִבְיָאוֹ נֶאֱמַן בֵּיתוֹ.
לֹא יַחֲלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ	לְעוֹלָמִים, לְזוּלָתוֹ.
צוּפָה וְיוֹדֵעַ סִתְרֵינוּ	מַבִּיט לְסוּף דָּבָר בְּקִדְמָתוֹ.
גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעֵלוֹ	נוֹתֵן לְרָשָׁע רָע כְּרָשָׁעָתוֹ.
יִשְׁלַח לְקִץ הַיָּמִין מְשִׁיחָנוּ	לְפָדוֹת מַחֲכֵי קִץ יִשׁוּעָתוֹ.
מֵתִים יַחֲיֶה אֵל בְּרַב חֶסְדּוֹ	בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ.

יגדל is a summary of the thirteen principles of faith formulated by Maimonides in his commentary on the Mishnah (Sanhedrin 10:1). This poem was composed by Daniel ben Judah of Rome (fifteenth century). One rhyme runs through all thirteen lines, each of which consists of sixteen syllables. The variant reading of וְכָל נוֹצֵר in the fifth line brings out the full meaning of Maimonides' fifth principle that God alone must be worshipped. יוֹרָה is used here in the sense of יספר, יגיד (see

## Preliminary Morning Service

### YIGDAL

1. Exalted and praised be the living God!  
He exists; his existence transcends time.
2. He is One — there is no oneness like his;  
He's unknowable — his Oneness Is endless.
3. He has no semblance — he is bodiless;  
Beyond comparison is his holiness.
4. He preceded all that was created;  
The First he is though he never began.
5. He is the eternal Lord; every creature  
Must declare his greatness and his kingship.
6. His abundant prophecy he granted  
To the men of his choice and his glory.
7. Never has there arisen in Israel  
A prophet like Moses beholding God's image.
8. The Torah of truth God gave to his people  
Through his prophet, his own faithful servant..
9. God will never amend, nor ever change  
His eternal Law for any other law.
10. He inspects, he knows all our secret thoughts;  
He foresees the end of things at their birth.
11. He rewards the godly man for his deeds;  
He repays the evil man for his evil.
12. At time's end he will send our Messiah  
To save all who wait for his final help.
13. God, in his great mercy, will revive the dead;  
Blessed be his glorious name forever.

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Job 12:7-8; Psalm 145:6-12). In Erubin 65a, יורה is taken as the equivalent of יתפלל.

## תַּפִּלַּת שַׁחֲרִית

מסכת ברכות יא, א: ס, ב

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו,  
וְצוּנוּ עַל נְטִילַת יָדַיִם.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם  
בְּחִכְמָה, וּבָרָא בּוֹ נְקָבִים נְקָבִים, חֲלוּלִים חֲלוּלִים. גָּלוּי וִידוּעַ  
לִפְנֵי כִסֵּא כְבוֹדְךָ, שָׁאֵם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד  
מֵהֶם, אִי אֶפְשָׁר לְהִתְקַיֵּם וּלְעֲמֹד לִפְנֶיךָ. בָּרוּךְ אַתָּה יְיָ, רוֹפֵא  
כָּל בָּשָׂר וּמַפְּלִיא לַעֲשׂוֹת.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו,  
וְצוּנוּ לַעֲסֹק בְּדִבְרֵי תוֹרָה.

וְהִעָרַב נָא יְיָ אֱלֹהֵינוּ אֶת דִּבְרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמְּךָ בֵּית  
יִשְׂרָאֵל, וְנִהְיָה אֲנַחְנוּ וְצִאֲצֵאֵינוּ וְצִאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל  
כָּלֵנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה. בָּרוּךְ אַתָּה יְיָ,  
הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

במדבר ו, כד-כו

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ. יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחַנֶּךָ. יֵשָׂא יְיָ פָּנָיו  
אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם.

## Preliminary Morning Service

### *Talmud Berakhoth 11e; 60b*

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

Blessed art thou, Lord our God, King of the universe, who hast formed man in wisdom, and created in him a system of ducts and tubes. It is well known before thy glorious throne that if but one of these be opened, or if one of those be closed, it would be impossible to exist in thy presence. Blessed art thou, O Lord, who healest all creatures and doest wonders.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to study the Torah.

Lord our God, make the words of thy Torah pleasant in our mouth and in the mouth of thy people, the house of Israel, so that we and our descendants and the descendants of thy people, the house of Israel, may all know thy name and study the Torah for its own sake. Blessed art thou, O Lord, who teachest the Torah to thy people Israel.

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples and given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

### *Numbers 6:24-26*

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.

## תַּפְּלַת שְׁחֵרִית

פאה א, משנה א, מסכת שבת קכו, א

אֵלֹהֵי דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר: הַפֶּאֶה וְהַבְּכוֹרִים וְהָרֵאיוֹן  
וְגַמְּלֹת חֲסָדִים וְתִלְמוֹד תּוֹרָה.

אֵלֹהֵי דְּבָרִים שְׂאֵדָם אוֹכֵל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה וְהַקֶּרֶן קִיָּמָה  
לוֹ לְעוֹלָם הַבָּא, וְאֵלֹהֵי הֵן: כְּבוֹד אָב וָאִם, וְגַמְּלֹת חֲסָדִים,  
וְהַשְׁכָּמָה בֵּית הַמִּדְרָשׁ שְׁחֵרִית וְעֶרְבִית, וְהַכִּנְסַת אוֹרְחִים,  
וּבִקּוּר חוֹלִים, וְהַכִּנְסַת כֶּלֶה, וְלוֹיֵת הַמֵּת, וְעִיּוֹן תְּפִלָּה, וְהַבֹּאֵת  
שָׁלוֹם בֵּין אָדָם לַחֲבֵירוֹ, וְתִלְמוֹד תּוֹרָה כְּנֶגֶד כָּלֶם.

מסכת ברכות, ס, ב

אֱלֹהֵי, נִשְׁמָה שְׁנַתָּה בִּי טְהוֹרָה הִיא. אֲתָה בְּרֵאתָה, אֲתָה  
יִצְרָתָה, אֲתָה נִפְחַתָּה בִּי, וְאֲתָה מְשַׁמְרָה בְּקִרְבִּי, וְאֲתָה עֹתִיד  
לְטַלָּה מִמֶּנִּי, וְלַהֲחַזִּירָה בִּי לְעֹתִיד לָבוֹא. כָּל זְמַן שֶׁהַנִּשְׁמָה  
בְּקִרְבִּי, מוֹדָה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, רַבּוֹן כָּל  
הַמַּעֲשִׂים, אֲדוֹן כָּל הַנִּשְׁמוֹת. בָּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר נִשְׁמוֹת  
לְפָגְרִים מֵתִים.

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פאה - part of the crop which the owner was required to leave for the benefit of the poor (Leviticus 23:22). According to tradition, the minimum was one-sixtieth of the harvest (Mishnah Peah 1:2)



## Preliminary Morning Service

### *Mishnah Peah 1:1; Talmud Shabbath 127a*

These are the things for which no limit is prescribed: the corner of the field, the first-fruits, the pilgrimage offerings, the practice of kindness, and the study of the Torah. These are the things of which a man enjoys the fruits in this world, while the principal remains for him in the hereafter, namely: honoring father and mother, practice of kindness, early attendance at the schoolhouse morning and evening, hospitality to strangers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between fellow men: but the study of the Torah excels them all.

### *Talmud Berakhoth 60b*

My God, the soul which thou hast placed within me is pure. Thou hast created it; thou hast formed it; thou hast breathed it into me. Thou preservest it within me; thou wilt take it from me, and restore it to me in the hereafter. So long as the soul is within me, I offer thanks before thee, Lord my God and God of my fathers, Master of all creatures, Lord of all souls. Blessed art thou, O Lord, who restores the souls to the dead.

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**בכורים** - the earliest gathered fruits of the season brought to the Temple.

**גמילות חסדים** - There is no fixed limit to personal service and charity to all men. Gemiluth hasadim includes every kind of help.

## תַּפִּלַּת שְׁחֵרִית

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לְשָׁכּוּי בִּינָה  
לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁלֹא עָשִׂנִי גּוֹי.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁלֹא עָשִׂנִי עֶבֶד.

Women say:

Men say:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ	בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שְׁעָשִׂנִי כְרָצוֹנוֹ.	הָעוֹלָם, שְׁלֹא עָשִׂנִי אִשָּׁה.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֲוִרִים.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֶרְמִים.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשָׂה לִי כָּל צָרָכִי.

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לשכוי בינה is taken from Job 38:36, where שכוי is derived from שכה ("to see") According to Berakhoth 60b and Rosh Hashanah 26a, שכוי signifies "cock", that is, the bird which foresees the approaching day. The worshipper expresses his appreciation of nature's super-senses and the exact timing of animals, for there are many kinds of "knowingness" in which animals far surpass us by means of their exquisite ability to "feel" things. שלא עשני אשה and the following two

## Preliminary Morning Service

Blessed art thou, Lord our God, King of the universe, who hast given the cock intelligence to distinguish between day and night.

Blessed art thou, Lord our God, King of the universe, who hast not made me a heathen.

Blessed art thou, Lord our God, King of the universe, who hast not made me a slave.

*Men say:*

Blessed art thou, Lord our God, King of the universe, who hast not made me a woman.

*Women say:*

Blessed art thou, Lord our God, King of the universe, who hast made me according to thy will.

Blessed art thou, Lord our God, King of the universe, who openest the eyes of the blind.

Blessed art thou, Lord our God, King of the universe, who clothest the naked.

Blessed art thou, Lord our God, King of the universe, who settest the captives free.

Blessed art thou, Lord our God, King of the universe, who raisest up those who are bowed down.

Blessed art thou, Lord our God, King of the universe, who spreadest forth the earth above the waters.

Blessed art thou, Lord our God, King of the universe, who hast provided for all my needs.

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blessings are taken from Menahoth 43b. Men thank God for the privilege of performing many precepts which are incumbent only on male Israelites. **שְׁעֵשִׁי כְרִצּוֹנוֹ** is mentioned by David Abudarham (fourteenth century) as a recently introduced blessing to be recited by women.

## תַּפְלַת שְׁחֲרִית

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִין מִצְעָדֵי גִבּוֹר.  
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.  
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתַפְאֲרָה.  
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיַּעַף כֹּחַ.  
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שְׁנָה מַעֲיָנִי  
וּתְנוּמָה מַעֲפָעִי.

וַיְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתַּרְגִּילֵנוּ בְּתוֹרָתְךָ,  
וּדְבַקְנוּ בְּמִצְוֹתֶיךָ, וְאַל תִּבְיָאֵנוּ לֹא לַיָּדִי חָטָא, וְלֹא לַיָּדִי עֲבָרָה  
וְעוֹן, וְלֹא לַיָּדִי נִסְיוֹן, וְלֹא לַיָּדִי בִזְיוֹן, וְאַל תִּשְׁלַט בָּנוּ יֵצֶר הָרָע.  
וְהִרְחִיקְנוּ מֵאָדָם רָע וּמִחֵבֶר רָע. וּדְבַקְנוּ בַּיֵּצֶר הַטּוֹב וּבְמַעֲשֵׂים  
טוֹבִים, וְכוּף אֶת יִצְרָנוּ לְהַשְׁתַּעֲבֹד לָךְ. וּתְנֵנוּ הַיּוֹם, וּבְכָל יוֹם, לְחֵן  
וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ, וּבְעֵינֵי כָל רוֹאֵינוּ, וְתַגְמִלֵנוּ חֲסָדִים  
טוֹבִים. בָּרוּךְ אַתָּה יי, גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתֵי, שְׁתַּצִּילֵנִי הַיּוֹם וּבְכָל יוֹם  
מֵעֵי פָנִים וּמֵעֲזוֹת פָּנִים, מֵאָדָם רָע, וּמִחֵבֶר רָע, וּמִשָּׂכָן רָע,  
וּמִפְּגַע רָע, וּמִשָּׁטֶן הַמְּשַׁחֵת, מִדִּין קָשָׁה, וּמִבְּעַל דִּין קָשָׁה, בֵּין  
שְׁהוּא בֶן בְּרִית, וּבֵין שְׂאִינוּ בֶן בְּרִית.

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משטן המשחית is an allusion to the corrupting influence of Satan, the great adversary of man, who is often identical with the lower passions.

## Preliminary Morning Service

Blessed art thou, Lord our God, King of the universe, who guidest the steps of man.

Blessed art thou, Lord our God, King of the universe, who girdest Israel with might.

Blessed art thou, Lord our God, King of the universe, who crownest Israel with glory.

Blessed art thou, Lord our God, King of the universe, who givest strength to the weary.

Blessed art thou, Lord our God, King of the universe, who removest sleep from my eyes and slumber from my eyelids.

May it be thy will, Lord our God and God of our fathers, to make us familiar with thy Torah, and to cause us to adhere to thy precepts. Lead us not into sin, transgression, iniquity, temptation, or disgrace; let not the evil impulse have power over us; keep us far from an evil man and a bad companion; make us cling to the good impulse and to good deeds, and bend our will to submit to thee. Grant us today, and every day, grace, favor and mercy, both in thy sight and in the sight of all men, and bestow lovingkindness on us. Blessed art thou, O Lord, who bestowest loving-kindness on thy people Israel.

May it be thy will, Lord my God and God of my fathers, to deliver me today, and every day, from impudent men and from insolence; from an evil man, a bad companion, and a bad neighbor; from an evil occurrence and from the destructive adversary; from an oppressive lawsuit and from

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In the Talmud, the first יהי רצון is phrased in the singular (שתרגילני... ודבקני) while the second יהי רצון is reported in singular and plural (Berakhoth 60b; Shabbath 39b).

## תַּפְלַת שְׁחֲרִית

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, זָכְרָנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ, וּפָקְדָנוּ בְּפִקְדוֹת  
יְשׁוּעָה וְרַחֲמִים מְשֻׁמִּי שְׁמִי קָדֵם. וְזָכַר לָנוּ יי אֱלֹהֵינוּ אֶהְבֵּת  
הַקְּדָמוֹנִים אֲבָרָהם יִצְחָק וְיִשְׂרָאֵל עֲבָדֶיךָ, אֶת הַבְּרִית וְאֶת הַחֹסֶד  
וְאֶת הַשְּׁבוּעָה שֶׁנִּשְׁבַּעְתָּ לְאֲבָרָהם אֲבִינוּ בְּהָר הַמֹּרִיָּה, וְאֶת  
הַעֲקִידָה שֶׁעָקַד אֶת יִצְחָק בְּנוֹ עַל גִּבֵּי הַמִּזְבֵּחַ, כִּכְתוּב בְּתוֹרָתְךָ:

בראשית כב, א-יט

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת אֲבָרָהם, וַיֹּאמֶר  
אֵלָיו, אֲבָרָהם, וַיֹּאמֶר, הִנְנִי. וַיֹּאמֶר, קַח נָא אֶת בְּנֶךָ אֶת  
יְחִידְךָ אֲשֶׁר אֶהְבֵּת אֶת יִצְחָק, וְלֶךְ לְךָ אֶל אֶרֶץ הַמֹּרִיָּה,  
וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הֶהָרִים אֲשֶׁר אָמַר אֵלֶיךָ. וַיִּשְׁכֹּם  
אֲבָרָהם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת הַמֶּרֶז וַיִּקַּח אֶת שְׁנֵי נְעָרָיו אֹתוֹ  
וְאֶת יִצְחָק בְּנוֹ, וַיִּבְקַע עֵצִי עֹלָה וַיֵּלֶךְ אֶל הַמָּקוֹם אֲשֶׁר  
אָמַר לוֹ הָאֱלֹהִים. בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשָׂא אֲבָרָהם אֶת עֵינָיו  
וַיִּרְאֶה אֶת הַמָּקוֹם מֵרָחֵק. וַיֹּאמֶר אֲבָרָהם אֶל נְעָרָיו, שְׁבוּ לָכֶם  
פֹּה עִם הַחֲמֹר, וָאֲנִי וְהַנֶּעֶר נִלְכָּה עַד כֹּה, וְנִשְׁתַּחֲוֶה וְנִשְׁוִיבָה  
אֵלֵיכֶם. וַיִּקַּח אֲבָרָהם אֶת עֵצִי הָעֹלָה וַיִּשֶׂם עַל יִצְחָק בְּנוֹ,  
וַיִּקַּח בִּידוֹ אֶת הָאֵשׁ וְאֶת הַמֵּאֲכָלָת, וַיֵּלְכוּ שְׁנֵיהֶם יַחַד.

Abraham's faith was put to the supreme test when he was commanded to sacrifice Isaac. This was the tenth and greatest of the trials he had to face, to prove that

## Preliminary Morning Service

Our God and God of our fathers, remember us favorably, and visit us with mercy and salvation from the eternal high heavens. Remember in our favor, Lord our God, the love of our ancestors Abraham, Isaac and Israel thy servants. Remember the covenant, the kindness, and the oath which thou didst swear to our father Abraham on Mount Moriah, and the binding of Isaac his son on the altar, as it is written in thy Torah:

### *Genesis 22: 1-19*

And it came to pass after these things that God put Abraham to the test, and said to him; “Abraham”; and he answered; “Here I am.” Then he said: “Take your son, your only son, Isaac, whom you love; go to the land of Moriah and offer him there as a burnt-offering on one of the mountains that I will tell you.” So Abraham rose early in the morning, saddled his ass, and took with him his two servants and his son Isaac; he cut wood for the burnt-offering and started for the place about which God had told him.

On the third day Abraham looked up and saw the place at a distance. Then Abraham said to his servants; “You stay here with the ass while I and the boy go yonder; we will worship and come back to you.” So Abraham took the wood for the burnt-offering and laid it on his son Isaac, while he took in his hand the fire and the knife; and the two of them went on together.

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he was worthy of being the founder of the Jewish people. This narrative portrays also the faith and obedience of Isaac. **רבונו של עולם** and **זכרנו בזכרון טוב**, which immediately follows the biblical account of Abraham's willingness to sacrifice his son are both taken from the Musaf service for Rosh Hashanah. The Akedah, the intended sacrifice of Isaac, is regarded as a symbol of Israel's martyrdom.



## תַּפְלַת שְׁחֲרִית

וַיֹּאמֶר יִצְחָק אֶל אַבְרָהָם אָבִיו, וַיֹּאמֶר, אָבִי, וַיֹּאמֶר, הֲנִנִי בְנִי, וַיֹּאמֶר,  
הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִיהָ הִשָּׂה לְעֹלָה. וַיֹּאמֶר אַבְרָהָם, אֱלֹהִים יִרְאֶה  
לּוֹ הִשָּׂה לְעֹלָה בְנִי, וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו. וַיָּבֹאוּ אֶל הַמָּקוֹם אֲשֶׁר אָמַר  
לּוֹ הָאֱלֹהִים, וַיָּבִין שֵׁם אַבְרָהָם אֶת הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת הָעֵצִים, וַיַּעֲקֹד  
אֶת יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים. וַיִּשְׁלַח אַבְרָהָם  
אֶת יָדוֹ וַיִּקַּח אֶת הַמַּאֲכָלֹת לְשַׁחֹט אֶת בְּנוֹ. וַיִּקְרָא אֵלָיו מִלֵּאךְ יִי  
מִן הַשָּׁמַיִם, וַיֹּאמֶר, אַבְרָהָם אַבְרָהָם, וַיֹּאמֶר, הֲנִנִי. וַיֹּאמֶר, אֵל תִּשְׁלַח  
יָדְךָ אֶל הַנֶּעֱר וְאֵל תַּעֲשׂ לּוֹ מֵאוֹמָה, כִּי עֲתָה יִדְעָתִי כִּי יִרְאֶה אֱלֹהִים  
אֶתָּה, וְלֹא חֲשַׁכְתָּ אֶת בְּנֶךָ אֶת יְחִידְךָ מִמֶּנִּי. וַיֵּשֶׂא אַבְרָהָם אֶת  
עֵינָיו וַיִּרְאֶה וְהִנֵּה אֵיל אַחֵר נֶאֱחָז בִּסְבָךְ בְּקֶרְנָיו, וַיִּלֶּךְ אַבְרָהָם וַיִּקַּח  
אֶת הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ. וַיִּקְרָא אַבְרָהָם שֵׁם הַמָּקוֹם הַהוּא  
יִי יִרְאֶה, אֲשֶׁר יֹאמַר הַיּוֹם בְּהָר יִי יִרְאֶה. וַיִּקְרָא מִלֵּאךְ יִי אֶל  
אַבְרָהָם שְׁנִית מִן הַשָּׁמַיִם. וַיֹּאמֶר, בִּי נִשְׁבַּעְתִּי נָאִם יִי, כִּי יַעַן אֲשֶׁר  
עָשִׂיתָ אֶת הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת בְּנֶךָ אֶת יְחִידְךָ. כִּי בָרַךְ  
אַבְרָכָךְ וְהִרְבָּה אֲרֻבָּה אֶת זֶרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכָחוּל אֲשֶׁר עַל  
שִׁפְתַי הֵם, וַיִּרְשׁ זֶרְעֶךָ אֶת שַׁעַר אֲבִיו. וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹיֵי  
הָאָרֶץ, עֲקֹב אֲשֶׁר שָׁמַעְתָּ בְּקֻלִּי. וַיָּשֶׁב אַבְרָהָם אֶל נַעֲרָיו  
וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל בְּאֵר שָׁבַע, וַיָּשֶׁב אַבְרָהָם בְּבֵאֵר שָׁבַע.

בהר ה' יראה refers to the Temple which was afterwards



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Then Isaac spoke to Abraham his father and said; “My father”; and he answered. “Here I am, my son.” And he said; “Here are the fire and the wood, but where is the lamb for a burnt-offering?” Abraham answered: “God will provide himself with the lamb for a burnt-offering, my son,” So the two of them went on together. They came to the place of which God had told him, and Abraham built the altar there, arranged the wood, bound his son Isaac and laid him on the altar on top of the wood. Then Abraham put out his hand and took the knife to slay his son. But the angel of the Lord called to him from the heavens: “Abraham, Abraham,” and he answered; “Here I am.” He said: “Do not lay your hand on the boy, and do nothing to him; for I know now that you revere God, seeing that you have not refused me your son, your only son.” Then Abraham looked up and saw behind him a ram caught in the thicket by its horns; so Abraham went and took the ram, and offered it as a burnt-offering instead of his son. Abraham called the name of that place Adonai-yireh, as it is said to this day; the mount where the Lord reveals himself,”

The angel of the Lord called to Abraham a second time from the heavens, and said; “By myself I swear,” says the Lord, that since you have done this, since you have not withheld your son, your only son, I will indeed bless you, and will surely make your descendants as numerous as the stars in the sky or as the sands on the seashore; your descendants shall possess the cities of their enemies, and through your descendants shall all the nations of the earth be blessed — because you have obeyed my voice.” Abraham then returned to his servants, and they started together for Beersheba, for Abraham dwelt in Beersheba.

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established on this mountain (II Chronicles 3:1).

## תַּפִּלַּת שַׁחֲרִית

רְבוּנוּ שֶׁל עוֹלָם, יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ, שֶׁתִּזְכֹּר לָנוּ בְּרִית אֲבוֹתֵינוּ. כִּמוֹ שֶׁכָּבַשׁ אֲבֹרָהּ  
אֲבֵינוּ אֶת רַחֲמָיו מִבֶּן יְחִידוֹ, וְרָצָה לְשַׁחוּט אוֹתוֹ כִּדִּי לַעֲשׂוֹת  
רָצוֹנְךָ, כֵּן יִכָּבְשׁוּ רַחֲמֶיךָ אֶת כַּעַסְךָ מֵעָלֵינוּ, וַיִּגְלוּ רַחֲמֶיךָ עַל  
מִדּוֹתֶיךָ, וְתִכַּנֵּס אֶתָּנוּ לְפָנִים מְשׁוֹרֵת דִּינְךָ, וְתִתְּנֵהָ עִמָּנוּ, יְיָ  
אֱלֹהֵינוּ, בְּמִדַּת הַחֶסֶד וּבְמִדַּת הַרַחֲמִים. וּבְטוֹבְךָ הַגָּדוֹל, יֵשׁוּב  
חַרוֹן אַפֶּךָ מֵעַמְּךָ וּמֵעִירְךָ וּמֵאֶרֶץךָ וּמִנִּחֲלָתְךָ. וְקִיָּם לָנוּ, יְיָ  
אֱלֹהֵינוּ, אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ עַל יְדֵי מֹשֶׁה עֲבָדְךָ, כֹּאמֹר:  
וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב, וְאֵף אֶת בְּרִיתִי יִצְחָק, וְאֵף אֶת  
בְּרִיתִי אֲבֹרָהּ אֶזְכֹּר, וְהָאָרֶץ אֶזְכֹּר.

לְעוֹלָם יִהְיֶה אָדָם יֵרָא שָׁמַיִם בְּסִתָּר וּבִגְלוּי, וּמִוֹדָה עַל הָאֱמֶת,  
וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשְׁכֵּם וַיֹּאמֶר:

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לעולם יהא and onwards forms an impressive setting for the *Shema*, the acknowledgement of the unity of God. During the reign of Yezdegerd II (fifth century), it was made unlawful for the Babylonian Jews to recite the *Shema* as being a challenge to the Zoroastrian religion. Special government officials were posted in the synagogues to watch the services. The rabbis of the time impressed upon the people the duty of reciting at least the first verse of *Shema* privately,

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Master of the world! May it be thy will, Lord our God and God of our fathers, to remember in our favor the covenant of our fathers. Even as Abraham our father held back his compassion from his only son and desired to slay him in order to do thy will, so may thy mercy hold back thy anger from us; let thy compassion prevail over thy acts of retaliation. Be lenient with us, Lord our God, and deal with us kindly and mercifully. In thy great goodness, may thy fierce wrath turn away from thy people, thy city, thy land, and thy heritage. Fulfill, Lord our God, what thou hast promised us through Moses thy servant, as it is said; "I will remember my covenant with Jacob; also my covenant with Isaac and my covenant with Abraham will I remember; and I will remember the land."

Man should ever be God-fearing in private as well as in public. He should acknowledge the truth, and speak the truth in his heart. Let him rise early and say:

Master of all worlds! It is not on account of our own righteousness that we offer our supplications before thee, but on account of thy great compassion. What are we? What is our life? What is our goodness? What our righteousness? What our helpfulness? What our strength? What our might? What can we say in thy presence, Lord our God and God of our fathers? Indeed, all the heroes are as nothing before thee, the men of renown as though they never existed, the wise as if they were without knowledge, the intelligent as though they lacked understanding; for most of their doings are worthless, and the days of their life are vain in thy sight; man is not far above beast, for all is vanity.

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in their homes, before proceeding to the synagogue for the morning service. **לְעוֹלָם יְהא** is an exhortation to the effect that Judaism must be practised in secrecy (**בסתר**) during religious persecution. The additional word **וּבגלוי** is not found in early texts.

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*<sup>1</sup> Leviticus 26:42.*

## תַּפְלַת שְׁחֲרִית

רַבּוֹן כָּל הָעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ  
לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים. מָה אֲנַחְנוּ, מָה חַיֵּינוּ, מָה חַסְדֵּנוּ,  
מָה צְדָקוֹתֵינוּ, מָה יְשׁוּעָתֵנוּ, מָה כָּחַנוּ, מָה גְבוּרָתֵנוּ. מָה  
נֹאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל הַגְּבוּרִים  
כָּאִין לְפָנֶיךָ, וְאֲנָשֵׁי הַשֵּׁם כֹּלֹא הָיוּ, וְחַכְמִים כְּבִלֵּי מַדָּע,  
וְנְבוֹנִים כְּבִלֵּי הַשֵּׁפֶל. כִּי רַב מַעֲשֵׂיהֶם תָּהוּ, וַיְמִי חַיֵּיהֶם הֶבֶל  
לְפָנֶיךָ, וּמוֹתָר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הַכֹּל הֶבֶל.

אֲבֵל אֲנַחְנוּ עַמָּךְ, בְּנֵי בְרִיתְךָ, בְּנֵי אֲבָרָהָם אֱהֲרָבֶךָ שְׁנֵשְׁבַעַת  
לֹו בְּהַר הַמּוֹרִיָּה, זָרַע יִצְחָק יַחֲידוֹ, שְׁנַעֲקָד עַל גִּבֵּי הַמִּזְבֵּחַ,  
עֲדַת יַעֲקֹב בֶּנֶךְ בְּכוֹרְךָ, שְׁמֵאֱהָבְתָּךְ שְׁאֱהָבְתָּ אוֹתוֹ,  
וּמִשְׁמַחְתָּךְ שְׁשִׁמַּחְתָּ בּוֹ, קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרוּן.

לְפִיכָךְ אֲנַחְנוּ חַיִּבִּים לְהוֹדוֹת לָךְ, וּלְשַׁבַּחְךָ, וּלְפַאֲרָךְ, וּלְבָרַךְ  
וּלְקַדֵּשׁ וּלְתַת שִׁבְחָ וְהוֹדָיָה לְשִׁמְךָ. אֲשֶׁרֵינוּ, מָה טוֹב חֲלָקֵנוּ, וּמָה  
נָעִים גּוֹרָלֵנוּ, וּמָה יָפָה יְרֻשָּׁתֵנוּ. Reader אֲשֶׁרֵינוּ, שְׁאֲנַחְנוּ  
מִשְׁכִּימִים וּמַעֲרִיבִים, עָרֵב וּבָקָר, וְאוֹמְרִים פְּעַמִּים בְּכָל יוֹם:

שְׁמַע, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.  
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

## Preliminary Morning Service

However, we are thy people, thy people of the covenant, the children of Abraham thy friend, to whom thou didst make a promise on Mount Moriah; we are the descendants of his only son Isaac, who was bound on the altar we are the community of Jacob thy first-born, whom thou didst name Israel and Jeshurun because of thy love for him and thy delight in him.

Therefore, it is our duty to give thanks to thee, to praise and glorify thee, to bless and hallow thy name, and to offer many thanksgivings to thee. Happy are we! How good is our destiny, how pleasant our lot how beautiful our heritage! Happy are we who, early and late, morning and evening, twice every day, proclaim;

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

## תפלת שחרית

אַתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם, אַתָּה הוּא מְשַׁנְּבֵרָא הָעוֹלָם,  
אַתָּה הוּא בְּעוֹלָם הַזֶּה, וְאַתָּה הוּא לְעוֹלָם הַבָּא. קִדַּשׁ אֶת שְׁמֶךָ  
עַל מִקְדָּשֵׁי שְׁמֶךָ, וְקִדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָמְךָ, וּבִישׁוּעַתְךָ תָּרִים  
וְתַגְבִּייהַ קִרְנֶנּוּ. בָּרוּךְ אַתָּה יי, מְקַדֵּשׁ אֶת שְׁמֶךָ בְּרַבִּים.

אַתָּה הוּא יי אֱלֹהֵינוּ, בַּשָּׁמַיִם וּבָאָרֶץ וּבְשָׁמַי הַשָּׁמַיִם  
הָעֲלִיוֹנִים. אֱמֶת, אַתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן,  
וּמִבְּלָעָדֶיךָ אֵין אֱלֹהִים. קִבֵּץ קְנוֹיךָ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,  
יִכָּירוּ וַיֵּדְעוּ כָּל בָּאֵי עוֹלָם כִּי אַתָּה הוּא הָאֱלֹהִים לְבִדְךָ, לְכֹל  
מַמְלָכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, אֶת  
הַיָּם, וְאֶת כָּל אֲשֶׁר בָּם, וּמִי בְּכָל מַעֲשֵׂה יְדֶיךָ בְּעֲלִיוֹנִים אוֹ  
בַּתְּחִתּוֹנִים, שִׁיאֲמַר לְךָ, מַה תַּעֲשֶׂה. אָבִינוּ שֶׁבַּשָּׁמַיִם, עָשִׂה  
עִמָּנוּ חֶסֶד בְּעֶבֶר שְׁמֶךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְקִיָּם לָנוּ יי  
אֱלֹהֵינוּ מַה שְּׁכָתוֹב: בָּעֵת הַהִיא אָבִיא אֶתְכֶם, וּבָעֵת קִבֵּצִי  
אֶתְכֶם, כִּי אַתֶּן אֶתְכֶם לְשֵׁם וּלְתִהְיֶה בְּכֹל עַמֵּי הָאָרֶץ, בְּשׁוּבִי  
אֶת שְׁבוּתֵיכֶם לְעִינֵיכֶם, אָמַר יי.

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is mentioned in Yoma 87b as a Yom Kippur prayer.

## Preliminary Morning Service

Thou wast the same before the world was created; thou hast been the same since the world has been created; thou art the same in this world, and thou wilt be the same in the world to come. Reveal thy holiness to those who sanctify thy name; manifest thy holiness throughout thy world. May our strength rise and be exalted through thy deliverance. Blessed art thou, O Lord, who sanctifiest thy name in the presence of all men.

Thou, Lord our God, art in heaven and on earth and in the highest heavens. Truly, thou art the first and thou art the last; besides thee there is no God. O gather those who yearn for thee from the four corners of the earth. Let all mankind realize and know that thou alone art God over all the kingdoms of the earth. Thou hast made the heavens, the earth, the sea, and all that is in them. Who is there among all the works of thy hands, among the heavenly or the earthly creatures, that can say to thee, "What doest thou?" Our Father who art in heaven, deal kindly with us for the sake of thy great name by which we are called, and fulfill for us, Lord our God, that which is written: At that time I will bring you home; at that time I will gather you; indeed, I will grant you fame and praise among all the peoples of the earth, when I bring back your captivity before your own eyes, says the Lord."<sup>1</sup>

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*1 Zephaniah 3:20.*



## תַּפִּלַּת שַׁחֲרִית

שמות ל, יז-כא

וַיֹּדְבַר יְיָ אֶל מֹשֶׁה לֵּאמֹר. וַעֲשִׂיתָ כִּיּוֹר נִחֻשֶׁת וְכִנּוּ נִחֻשֶׁת לַרְחֻצָּה, וְנָתַתָּ אֹתוֹ בֵּין אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ, וְנָתַתָּ שָׁמָּה מִיָּם. וְרָחֲצוּ אֶהָרֹן וּבָנָיו מִמֶּנּוּ, אֶת יְדֵיהֶם וְאֶת רַגְלֵיהֶם. בְּבֹאֵם אֶל אֹהֶל מוֹעֵד יִרְחֲצוּ מִיָּם וְלֹא יָמָתוּ, אוֹ בְּגָשְׁתֶּם אֶל הַמִּזְבֵּחַ לְשֵׁרֶת לְהַקְטִיר אִשָּׁה לִי. וְרָחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמָתוּ, וְהִיתָה לָהֶם חֹק עוֹלָם, לוֹ וּלְזֶרְעוֹ לְדֹרֹתָם.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּרְחַם עָלֵינוּ וְתִמְחַל לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִכַּפֵּר לָנוּ אֶת כָּל עֲוֹנוֹתֵינוּ, וְתִסְלַח לְכָל פְּשָׁעֵינוּ, וְתִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְנִקְרִיב לְפָנֶיךָ קָרְבַּן הַתָּמִיד שִׁיכָפֹר בְּעַדָּנוּ, כְּמוֹ שֶׁכָּתוּבָה עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עֲבֹדְךָ, מִפִּי כְּבוֹדְךָ, כְּאֲמֹר:

According to the Talmud, God said: "Whenever they recite the order of the sacrifices, I will deem it as if they offered them before me and I will forgive them all their sins" (Ta'anith 27b). The sacrificial system symbolized self-surrender and devotion to the will of God. The peace-offering with its communion feast showed the idea of fellowship. It served to keep alive the sense of dependence on God for the natural blessings of life,



## Preliminary Morning Service

### *Exodus 30:17-21*

The Lord spoke to Moses, saying: You shall make a bronze laver with a bronze base for washing, and place it between the tent of meeting and the altar, and put water in it, so that Aaron and his sons may wash their hands and feet in it. Whenever they enter the tent of meeting they must wash themselves with water, that they die not; or whenever they approach the altar to minister by burning a sacrifice to the Lord. They must wash their hands and feet, that they die not; this shall be a perpetual statute for them, for him and his descendants, throughout their generations.

May it be thy will, Lord our God and God of our fathers, to have mercy on us and pardon all our sins, iniquities and transgressions; and rebuild the Temple speedily in our days, that we may offer before thee the daily burnt-offering to atone for us, as thou hast written in thy Torah through Moses thy servant, as it is said:

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while it had the social value of promoting the solidarity of the nation. The *Tamid*, or daily offering, symbolized Israel's pledge of unbroken service to God. The fragrant smoke of incense rising towards heaven was a natural symbol of prayer ascending to God. From Psalm 141:2 ("Let my prayer rise like incense before thee") it appears that the incense-offering symbolized prayer.

## תַּפְלַת שַׁחֲרִית

במדבר כח, א-ח

וַיֹּדֶבֶר יְיָ אֶל מֹשֶׁה לֵּאמֹר. צוּ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, אֶת קֶרְבְּנִי לַחֲמִי לְאַשִּׁי רֵיחַ נִיחֹחַי, תִּשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעֲדוֹ. וְאָמַרְתָּ לָהֶם, זֶה הָאִשָּׁה אֲשֶׁר תִּקְרִיבוּ לִי, כִּבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, שְׁנָיִם לְיוֹם, עֹלָה תָּמִיד. אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֶּקֶר, וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֲרֵבִים. וְעִשִּׂירִית הָאֵיפָה סֹלֶת לְמִנְחָה, בְּלוּלָה בְּשֶׁמֶן כֹּתִית רְבִיעֵת הֶהֱיִן. עֹלֹת תָּמִיד, הָעֹשִׂיָה בַהֲרַי סִינִי, לְרֵיחַ נִיחֹחַ אִשָּׁה לִי. וְנִסְכּוֹ רְבִיעֵת הֶהֱיִן לְכֶבֶשׂ הָאֶחָד, בִּקְדָשׁ הַסֶּךָ נֶסֶךְ שֹׁכֵר לִי. וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֲרֵבִים, כְּמִנְחַת הַבֶּקֶר וְכִנְסֻכּוֹ תַעֲשֶׂה, אִשָּׁה רֵיחַ נִיחֹחַ לִי.

ויקרא א, יא

וְשַׁחַט אֹתוֹ עַל יָרֵךְ הַמִּזְבֵּחַ צִפְנָה לִפְנֵי יְיָ, וְזָרְקוּ בְּנֵי אֹהֶל־הַכֹּהֲנִים אֶת דָּמּוֹ עַל הַמִּזְבֵּחַ סָבִיב.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּהְיֶה אֲמִירָה זוֹ חֲשׂוּבָה וּמִקְבֵּלָת וּמִרְצָה לְפָנֶיךָ, כְּאֵלּוֹ הַקֶּרְבָּנוֹ קֶרֶבֶן הַתָּמִיד בְּמוֹעֲדוֹ וּבִמְקוֹמוֹ וְכִהְלֵכְתּוֹ.

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An *ephah* (a little over a bushel) was equivalent to three *seahs*, and a *seah* was equivalent to six *kabs*. A *hin* was

## Preliminary Morning Service

### *Numbers 28:1-8*

The Lord spoke to Moses, saying: Command the children of Israel, and say to them: My food-offering, consumed by fire, a sweet savor to me, you shall be careful to offer me at its proper time. Say also to them: This is the fire-offering which you shall bring to the Lord: two yearling lambs without blemish, every day, as a daily burnt-offering. The one lamb you shall offer in the morning, and the other lamb towards evening, along with a tenth of an ephah of fine flour as a meal-offering, mixed with a fourth of a hin of oil from crushed olives. This is a daily burnt-offering, as instituted at Mount Sinai, for a sweet savor, a sacrifice to the Lord. Its drink-offering shall be the fourth part of a hin for the one lamb; in the holy place shall you pour out a libation of strong drink unto the Lord. The other lamb you shall offer towards evening, with the same meal-offering and the same libation as in the morning, to be a burnt-offering of sweet savor to the Lord.

### *Leviticus 1:11*

He shall slaughter it on the north side of the altar before the Lord; and Aaron's sons, the priests, shall sprinkle its blood all around the altar.

May it be thy will, Lord our God and God of our fathers, that this recital be favorably regarded and accepted by thee as if we offered the daily offering at its proper time, its right place, and according to rule.

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equivalent to nearly two gallons. A *mina*, or *maneh*, was equal to 341 grams.

## תַּפְּלַת שַׁחֲרִית

אַתָּה הוּא יי אֱלֹהֵינוּ, שֶׁהַקָּטִיר אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת  
הַסָּמִים בְּזֶמֶן שְׁבִית הַמִּקְדָּשׁ (הָיָה) קָיָם, כֹּאֲשֶׁר צִוִּיתָ אוֹתָם  
עַל יְדֵי מֹשֶׁה נְבִיאָךְ, כַּכָּתוּב בְּתוֹרָתְךָ:

שְׁמוֹת ל, לַד-לו; ל, ז-ח

וַיֹּאמֶר יי אֶל מֹשֶׁה, קַח לָךְ סָמִים, נֹטֶף וְשֹׁחֶלֶת וְחִלְבֵּנָה, סָמִים  
וְלִבְנָה זָכָה, בַּד בְּבַד יִהְיֶה. וַעֲשִׂיתָ אֹתָהּ קְטֹרֶת, רִקְחָה, מַעֲשֵׂה  
רוֹקְחָה, מִמֶּלֶח, טָהוֹר, קָדֵשׁ. וְשַׁחֲקֶתָ מִמֶּנָּה הֵדֵק, וְנָתַתָּה מִמֶּנָּה  
לְפָנַי הָעֵדֻת בְּאַהֲלֵ מוֹעֵד אֲשֶׁר אֲוַעֵד לָךְ שָׁמָּה, קָדֵשׁ קִדְשִׁים  
תִּהְיֶה לָכֶם. וְנֹאמַר: וְהַקָּטִיר עָלָיו אֲהֲרֹן קְטֹרֶת סָמִים, בַּבֹּקֶר  
בַּבֹּקֶר בְּהִיטִיבוֹ אֶת הַנֵּרֹת יִקְטִירָנָה. וּבַהֲעֵלֶת אֲהֲרֹן אֶת  
הַנֵּרֹת בֵּין הָעֶרְבִים יִקְטִירָנָה, קְטֹרֶת תָּמִיד לְפָנַי יי לְדוֹרֵיכֶם.

תַּלְמוּד בַּבְּלִי, כְּרִיתוֹת ו, א; תַּלְמוּד יְרוּשְׁלַמִּי, יוֹמָא ד, ה

תָּנוּ רַבָּנָן, פְּטוּם הַקְטֹרֶת כִּיצַד. שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְשִׁמוֹנָה  
מָנִים הָיוּ בָּהּ. שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְחֲמִשָּׁה כְּמִנֵּי יָמוֹת הַחֲמָה,  
מִנָּה לְכָל יוֹם, פָּרַס בְּשַׁחֲרִית וּפָרַס בֵּין הָעֶרְבִים. וְשִׁלְשָׁה  
מָנִים יִתְרִים, שְׁמֵהֶם מְכָנִים כִּהֵן גָּדוֹל מְלֵא חֲפָנָיו בְּיוֹם  
הַכֹּפָרִים. וּמִחֲזִירָן לְמִכְתָּשֶׁת בְּעָרַב יוֹם הַכֹּפָרִים, וְשׁוֹחֲקֵן יָפָה  
יָפָה כִּדִּי שֶׁתִּהְיֶה דָקָה מִן הַדָּקָה.

## Preliminary Morning Service

Thou art the Lord our God before whom our forefathers burned the incense of fragrant spices when the Temple was in existence, as thou didst command them through Moses thy prophet, as it is written In thy Torah;

*Exodus 30:34-36; 30:7-8*

The Lord said to Moses: "Take fragrant spices, stacte, onycha, and galbanum, aromatics along with pure frankincense; of each shall there be a like weight. And you shall make it of incense, a compound after the art of the apothecary, seasoned with salt, pure and holy. You shall pulverize some of it very fine, and place some of it in front of the ark in the tent of meeting, where I will meet with you; it shall be to you most holy." It is also said: "Aaron shall burn the incense of fragrant spices on the altar every morning; when he trims the lamps, he shall burn it. And when Aaron lights the lamps toward evening, he shall again burn it; this is a regular incense-offering before the Lord throughout your generations."

*Babylonian Talmud, Kerithoth 6a; Palestinian Talmud, Yoma 4:5*

The Rabbis have taught: How was the compounding of the incense performed? The [annual amount of] incense weighed three hundred and sixty-eight minas: three hundred and sixty-five corresponding to the number of the days of the solar year, one mina for each day — half a mina of incense being offered in the morning and half in the afternoon — and of the surplus three minas the high priest took two handfuls [to the Holy of Holies] on the Day of Atonement. These were ground again in a mortar on the eve of the Day of Atonement so as to make the incense extremely thin.

## תַּפְלַת שְׁחֲרִית

וְאַחַד עֶשֶׂר סַמָּנִים הָיוּ בָּהּ, וְאֵלּוּ הֵן: הַצָּרִי, וְהַצִּפּוֹרֵן,  
הַחֲלָבָנָה, וְהַלְבוֹנָה, מִשְׁקַל שְׁבַעִים שְׁבַעִים מָנָה. מוֹר,  
וְקִצְיָעָה, שְׁבַלֶּת גֶּרֶד, וְכֹרֶכֶם, מִשְׁקַל שְׁשָׁה עֶשְׂרֵי שְׁשָׁה עֶשְׂרֵי  
מָנָה. הַקֶּשֶׁט שְׁנַיִם עֶשְׂרֵי, וְקִלּוּפָה שְׁלֹשָׁה, וְקִנְמֹן תְּשַׁעַה. בְּרִית  
כֶּרְשִׁינָה תְּשַׁעַה קָבִין, יֵין קִפְרִיסִין סָאִין תְּלָתָא וְקָבִין תְּלָתָא,  
וְאִם אֵין לוֹ יֵין קִפְרִיסִין, מִבִּיא חֲמַר חוֹרִין עֲתִיק, מֶלֶח סְדוּמִית  
רְבַע הֶקֶב, מַעְלָה עֲשָׂן כָּל שְׁהוּא. רַבִּי נָתַן הַבְּבִלִי אוֹמֵר, אֵף  
כֶּפֶת הַיֶּרֶדֶן כָּל שְׁהוּא. וְאִם נָתַן בָּהּ דְּבֶשׁ, פְּסָלָהּ. וְאִם חֹסֶר אַחַת  
מִכָּל סַמָּנֶיהָ, חַיֵּב מִיתָהּ.

רַבִּין שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, הַצָּרִי אֵינוֹ אֶלָּא שָׂרֵף הַנוּטָף  
מִעֲצֵי הַקֶּטֶף. בְּרִית כֶּרְשִׁינָה לָמָּה הִיא בָּאָה, כְּדֵי לְיַפּוֹת בָּהּ  
אֶת הַצִּפּוֹרֵן, כְּדֵי שֶׁתִּהְיֶה נְאָה. יֵין קִפְרִיסִין לָמָּה הוּא בָּא, כְּדֵי  
לְשָׂרוֹת בּוֹ אֶת הַצִּפּוֹרֵן, כְּדֵי שֶׁתִּהְיֶה עֲזוּהָ. וְהֵלֵא מִי רַגְלִים יִפִּין  
לָהּ, אֶלָּא שֶׁאֵין מִכְּנִיסִין מִי רַגְלִים בַּמִּקְדָּשׁ מִפְּנֵי הַכְּבוֹד.

תַּנְיָא, רַבִּי נָתַן אוֹמֵר, כְּשֶׁהוּא שׁוֹחֵק, אוֹמֵר: הֲדַק הֵיטֵב, הֵיטֵב  
הֲדַק, מִפְּנֵי שֶׁהַקּוֹל יָפָה לְבָשָׂמִים. פְּטָמָה לְחֻצָּאִין, כְּשֶׁרָה,  
לְשִׁישׁ וְלִרְבִיעַ, לֹא שְׁמַעְנוּ. אָמַר רַבִּי יְהוּדָה, זֶה הַכָּלֵל, אִם  
כְּמִדָּתָהּ, כְּשֶׁרָה לְחֻצָּאִין, וְאִם חֹסֶר אַחַת מִכָּל סַמָּנֶיהָ, חַיֵּב מִיתָהּ.

## Preliminary Morning Service

The incense was composed of the following eleven kinds of spices; balm, onycha, galbanum, and frankincense, seventy minas' weight of each; myrrh, cassia, spikenard, and saffron, sixteen minas' weight of each; twelve minas of costus; three minas of an aromatic bark; and nine minas of cinnamon. [Added to the spices were] nine kabs of Karsina lye, three seahs and three kabs of Cyprus wine — if Cyprus wine could not be obtained, strong white wine might be substituted for it — a fourth of a kab of Sodom salt, and a minute quantity of ma'aleh ashen [a smoke-producing ingredient]. Rabbi Nathan says. A minute quantity of Jordan amber was also required. If one added honey to the mixture, he rendered the incense unfit for sacred use; and if he left out any of its ingredients, he was subject to the penalty of death.

Rabbi Simeon ben Gamaliel says: The balm required for the incense is a resin exuding from the balsam trees. Why was Karsina lye used? To refine the onycha. Why was Cyprus wine employed? To steep the onycha in it so as to make it more pungent. Though mei raglayim might have been good for that purpose, it was not decent to bring it into the Temple.

It has been taught; Rabbi Nathan says; While the priest was grinding the incense, his superintendent would say; "Grind it very thin, grind it very thin," because the [rhythmic] sound is good for the compounding of the spices. If the incense was compounded in two instalments, it is fit for use; but we have not heard that it is permissible to prepare it in portions of one-third or one-fourth [of the total required annually.] Rabbi Judah says: The general rule is that if it was well-proportioned, the incense was fit for use even though it was prepared in two instalments; if, however, one left out any of its ingredients he would be subject to the penalty of death.



## תַּפְלַת שְׁחָרִית

תִּנִּיא, בַּר קַפְרָא אוֹמֵר, אַחַת לְשָׁשִׁים אוֹ לְשִׁבְעִים שָׁנָה הִיְתָה  
בָּאָה שֶׁל שִׁירִים לַחֲצֵאִין. וְעוֹד תִּנִּי בַר קַפְרָא, אֱלוֹ הִיָּה נוֹתֵן  
בָּהּ קוֹרְטוֹב שֶׁל דְּבֶשׁ, אֵין אָדָם יָכוֹל לַעֲמֹד מִפְּנֵי רִיחָה.  
וְלָמָּה אֵין מְעַרְבִין בָּהּ דְּבֶשׁ, מִפְּנֵי שֶׁהַתּוֹרָה אָמְרָה: כִּי כָל  
שָׂאֵר וְכָל דְּבֶשׁ לֹא תִקְטִירוּ מִמֶּנּוּ אִשָּׁה לִּי.

יִי צְבָאוֹת עֲמָנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב, סְלָה.

יִי צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בָּךְ.

יִי הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ.

אַתָּה סֵתֵר לִי, מִצָּר תִּצְרֵנִי, רָנִי פֶלֶט תִּסּוּבְּנִי, סְלָה. וְעַרְבָה  
לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַיִם, כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמָנִיּוֹת.

מסכת יומא לג, א

אֲבִי הוּא מְסִידֵר סֵדֵר הַמַּעֲרָכָה מִשְׁמָא דְגִמְרָא וְאֵלְבָא דְאֲבָא  
שָׂאוּל: מַעֲרָכָה גְדוֹלָה קוֹדֶמֶת לְמַעֲרָכָה שְׁנִיָּה שֶׁל קְטָרֶת,  
וּמַעֲרָכָה שְׁנִיָּה שֶׁל קְטָרֶת קוֹדֶמֶת לְסִדּוֹר שְׁנֵי גִזְרֵי עֲצִים,  
וְסִדּוֹר שְׁנֵי גִזְרֵי עֲצִים קוֹדֵם לְדִשּׁוֹן מִזְבֵּחַ הַפְּנִימִי, וְדִשּׁוֹן  
מִזְבֵּחַ הַפְּנִימִי קוֹדֵם לְהִטָּבֶת חֲמֵשׁ גִּירוֹת, וְהִטָּבֶת חֲמֵשׁ גִּירוֹת  
קוֹדֶמֶת לְדָם הַתָּמִיד, וְדָם הַתָּמִיד קוֹדֵם לְהִטָּבֶת שְׁתֵּי גִירוֹת,

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שלם is interpreted here to imply completion (from “to be finished”).



## Preliminary Morning Service

It has been taught: Bar Kappara says: Once in sixty or seventy years a total of half the required amount came from the accumulated surpluses [the extra three minas of which the high priest took two handfuls on the Day of Atonement]. Bar Kappara moreover has taught: Had one mixed with the incense the smallest amount of honey, nobody could have resisted the scent. Then why was no honey mixed with it? Because the Torah says: You shall not present any leaven or honey as a fire-offering to the Lord.”<sup>1</sup>

The Lord of hosts is with us; the God of Jacob is our fortress.

Lord of hosts, happy is the man who trusts in thee.

O Lord, save us; may the King answer us when we call.

Thou art my shelter; from the foe thou wilt preserve me; with songs of deliverance thou wilt surround me.<sup>2</sup>

The offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.<sup>3</sup>

### *Talmud Yoma 33a*

Abbaye recounted the daily order of the Temple service on the authority of tradition and according to Abbe Saul: The large pile of wood was set on the altar prior to the second pile which supplied coal to be used for the incense; the second pile was arranged before placing two [additional] logs of wood [on the large pile]; the placing of the two logs of wood preceded the removing of the ashes from the inner altar; the removing of the ashes from the inner altar came before the trimming of the five lamps; the trimming of the five lamps preceded the sprinkling of the blood of the daily offering; the blood of the daily offering was sprinkled before the trimming of the two remaining lamps; the

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<sup>1</sup> Leviticus 2:11. <sup>2</sup> Psalms 46:8, 84:13; 20:10; 32:7. <sup>3</sup> Malachi 3:4.

## תַּפִּלַּת שַׁחֲרִית

וְהִטַּבְתָּ שְׁתֵּי גִּרּוֹת קוֹדֶמֶת לְקִטְרֶת, וְקִטְרֶת קוֹדֶמֶת לְאַבְרִים,  
וְאַבְרִים לְמִנְחָה, וּמִנְחָה לְחֻבְתִּין, וְחֻבְתִּין לְנִסְכִּין, וְנִסְכִּין  
לְמוֹסָפִין, וּמוֹסָפִין לְבִזְיָכִין, וּבִזְיָכִין קוֹדֶמִין לְתָמִיד שֶׁל בֵּין  
הָעֲרֵבִים, שֶׁנֶּאֱמַר: וְעָרַף עָלֶיהָ הָעֵלָה, וְהִקְטִיר עָלֶיהָ חֲלִבֵּי  
הַשְּׁלָמִים. עָלֶיהָ הַשְּׁלָם כָּל הַקֶּרְבָּנוֹת כָּלָם.

אֲנֵא, בְּכַח גְּדֻלַּת יְמִינְךָ, תַּתִּיר צְרוּרָה.  
קַבֵּל רִנַּת עַמְּךָ, שִׁגְבָּנוּ, טַהֲרָנוּ, נוֹרָא.  
נָא גְבוּר, דּוֹרְשֵׁי יְחוּדְךָ, כְּבַבְתָּ שְׁמֵרָם.  
בְּרַכֵּם, טַהֲרֵם, רַחֲמֵם, צְדָקָתְךָ תָּמִיד גִּמְלֵם.  
חֲסִין קְדוֹשׁ, בְּרוּב טוֹבְךָ, נִהַל עֲדָתְךָ.  
יַחֲדִיד גֵּאָה, לְעַמְּךָ פָּנֵה, זוֹכְרֵי קִדְשְׁתְּךָ.  
שׁוֹעֲתָנוּ קַבֵּל, וּשְׁמַע צַעֲקָתָנוּ, יוֹדֵעַ תַּעֲלָמוֹת.  
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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**אֲנֵא בְּכַח** is a rhymed prayer. It has six words to each of its seven lines. According to the Kabbalists, the forty-two words of this poem represent the name of God which is composed of forty-two letters. Though it has been credited to the *Tanna* Nehunya ben haKanah (first century) its author is unknown.

## Preliminary Morning Service

trimming of the two lamps preceded the incense offering; the incense offering preceded the offering of the sacrificial parts; the offering of the sacrificial parts preceded the meal-offering; the meal-offering preceded the offering of pancakes; the pancakes came before the libations; the libations preceded the additional offerings on Sabbaths and festivals; the additional offerings preceded the removal of the two bowls of frankincense; the frankincense bowls preceded the daily afternoon-offering, as it is said; "And the priest shall arrange the burnt-offering on the altar, and burn on it the fat of the shelamim,"<sup>1</sup> which means that with the afternoon-offering all the offerings of the day are to be completed.

By the great power of thy right hand, O set the captive free.

Revered God, accept thy people's prayer; strengthen us, cleanse us.

Almighty God, guard as the apple of the eye those who seek thee. Bless them, cleanse them, pity them; ever grant them thy truth. Mighty, holy God, in thy abundant grace, guide thy people.

Exalted God, turn to thy people who proclaim thy holiness.

Accept our prayer, hear our cry, thou who knowest secret thoughts. Blessed be the name of his glorious majesty forever and ever.

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<sup>1</sup> Leviticus 6:5.

## תַּפִּלַּת שַׁחֲרִית

רְבוֹן הָעוֹלָמִים, אֲתָה צוֹיִתָּנוּ לְהַקְרִיב קָרְבַּן הַתָּמִיד בְּמוֹעֲדוֹ,  
וְלִהְיוֹת כֹּהֲנִים בַּעֲבוּדָתְךָ, וְלוֹיִם בְּדוּכָנְךָ, וְיִשְׂרָאֵל בְּמַעַמְדוֹ.  
וְעַתָּה בַּעֲוֹנוֹתֵינוּ חָרַב בֵּית הַמִּקְדָּשׁ וּבָטַל הַתָּמִיד, וְאֵין לָנוּ  
לֹא כֹהֵן בַּעֲבוּדָתוֹ, וְלֹא לוֹי בְּדוּכָנוּ, וְלֹא יִשְׂרָאֵל בְּמַעַמְדוֹ.  
וְאַתָּה אֹמְרָת: וְנִשְׁלָמָה פָּרִים שְׁפָתֵינוּ. לָכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ,  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיֵהָא שְׂיַח שְׁפָתוֹתֵינוּ חָשׁוּב  
וּמִקְבָּל וּמִרְצָה לְפָנֶיךָ, כְּאֵלּוֹ הַקָּרְבָּנוֹ קָרְבַּן הַתָּמִיד בְּמוֹעֲדוֹ,  
וְעַמְּדָנוּ עַל מַעַמְדוֹ.

On Rosh Hodesh say:

במדבר כח, יא-טו

וּבִרְאֵשִׁי חֹדֶשִׁיכֶם תִּקְרִיבוּ עֹלָה לַיְי, פָּרִים בְּנֵי בָקָר שְׁנַיִם,  
וְאַיִל אֶחָד, כִּבְשִׁים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם. וּשְׁלֹשָׁה  
עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַפָּר הָאֶחָד, וּשְׁנֵי עֶשְׂרֹנִים  
סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לְאַיִל הָאֶחָד. וְעֶשְׂרוֹן עֶשְׂרוֹן סֹלֶת  
מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַכֶּבֶשׂ הָאֶחָד, עֹלָה רֵיחַ נִיחֹחַ אִשָּׁה לַיְי.  
וְנִסְכֵיהֶם, חֲצִי הַהֵין יִהְיֶה לַפָּר וּשְׁלִישִׁת הַהֵין לְאַיִל וּרְבִיעֶת  
הַהֵין לַכֶּבֶשׂ יֵין, זֹאת עֹלֹת חֹדֶשׁ בְּחֹדְשׁוֹ לְחֹדֶשִׁי הַשָּׁנָה.  
וּשְׁעִיר עִזִּים אֶחָד לְחֹטָאת לַיְי, עַל עֹלֹת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ.

## Preliminary Morning Service

Lord of the universe, thou hast commanded us to sacrifice the daily offering at its proper time with priests officiating, Levites [singing] on the platform, and lay representatives of Israel attending the Temple service. Now, through our sins the Temple is destroyed, the daily offering is abolished, and we have neither priest officiating, nor Levite (singing] on the platform, nor Israelite attending the Temple service. However, thou hast declared that we may substitute the prayer of our lips for the sacrifice of bullocks.<sup>1</sup> Therefore, may it be thy will, Lord our God and God of our fathers, that the prayer of our lips be favorably regarded and accepted by thee as if we offered the daily offering at its proper time and attended at its service.

*On Rosh Hodesh say (Numbers 28:11-15):*

And on your new moon festivals you shall offer as a burnt-offering to the Lord two young bullocks, one ram, seven yearling male lambs without blemish, along with three-tenths of an ephah of fine flour mixed with oil as a meal-offering for each bullock, and two-tenths of fine flour mixed with oil as a meal-offering for the one ram, and a tenth of an ephah of fine flour mixed with oil as a meal-offering for each lamb; this is to be a burnt-offering of a sweet savor — a burnt-offering to the Lord. Their libations are to be half a hin of wine per bullock, a third of a hin for the ram, and a fourth of a hin per lamb. This is to be the burnt-offering of every month throughout the months of the year. Moreover, one he-goat is to be offered as a sin-offering to the Lord, in addition to the daily burnt-offering and its libation.

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<sup>1</sup> *Hosea 14:3.*

## תַּפְלַת שְׁחִירֵי

משנה זבחים, פרק ה

א. אֵיזוֹהוּ מְקוֹמָן שֶׁל זְבָחִים. קֹדֶשִׁי קֹדָשִׁים שְׁחִיטָתָן בַּצָּפוֹן. פֶּרֶשׁ וְשַׁעִיר שֶׁל יוֹם הַכַּפּוּרִים, שְׁחִיטָתָן בַּצָּפוֹן, וְקָבוּל דָּמָן בְּכָלִי שְׂרֵת בַּצָּפוֹן. וְדָמָן טָעוֹן הִזְיָה עַל בֵּין הַבָּדִים, וְעַל הַפְּרָכֶת, וְעַל מִזְבֵּחַ הַזֶּהָב. מִתְּנָה אַחַת מֵהֶן מְעַכָּבֶת. שְׁיָרֵי הַדָּם הִיָּה שׁוֹפֵךְ עַל יִסּוּד מִעֲרָבֵי שֶׁל מִזְבֵּחַ הַחִיצוֹן, אִם לֹא נָתַן, לֹא עָכָב.

ב. פָּרִים הַנִּשְׂרָפִים וְשַׁעִירֵי הַנִּשְׂרָפִים, שְׁחִיטָתָן בַּצָּפוֹן, וְקָבוּל דָּמָן בְּכָלִי שְׂרֵת בַּצָּפוֹן. וְדָמָן טָעוֹן הִזְיָה עַל הַפְּרָכֶת וְעַל מִזְבֵּחַ הַזֶּהָב. מִתְּנָה אַחַת מֵהֶן מְעַכָּבֶת. שְׁיָרֵי הַדָּם הִיָּה שׁוֹפֵךְ עַל יִסּוּד מִעֲרָבֵי שֶׁל מִזְבֵּחַ הַחִיצוֹן, אִם לֹא נָתַן, לֹא עָכָב. אֵלּוּ וְאֵלּוּ נִשְׂרָפִין בְּבֵית הַדָּשָׁן.

ג. חֲטָאת הַצִּבּוֹר וְהַיָּחִיד, אֵלּוּ הֵן חֲטָאת הַצִּבּוֹר: שְׁעִירֵי רֹאשֵׁי חֲדָשִׁים וְשֶׁל מוֹעֲדוֹת, שְׁחִיטָתָן בַּצָּפוֹן, וְקָבוּל דָּמָן בְּכָלִי שְׂרֵת בַּצָּפוֹן, וְדָמָן טָעוֹן אַרְבַּע מִתְּנוֹת עַל אַרְבַּע קֶרְנוֹת. כִּיצַד, עָלָה בִּכְבֹּשׁ, וּפָנָה לְסוּבָב וּבָא לוֹ לְקֶרֶן דְּרוֹמִית מִזְרָחִית, מִזְרָחִית צְפוֹנִית, צְפוֹנִית מִעֲרָבִית, מִעֲרָבִית דְּרוֹמִית. שְׁיָרֵי הַדָּם הִיָּה שׁוֹפֵךְ עַל יִסּוּד דְּרוֹמִי. וְנֶאֱכָלִין לְפָנִים מִן הַקִּלְעִים, לְזִכְרֵי כֹהֲנָה, בְּכָל מֵאֲכָל, לְיוֹם וּלְלֵילָה, עַד חֲצוֹת.

## Preliminary Morning Service

### *Mishnah Zebahim, Chapter 5*

1. Which were the places of sacrifice in the Temple? The most holy offerings were slaughtered on the north side of the altar, as were also the bullock and the he-goat for the Day of Atonement. Their blood, which was there received in a sacred vessel, had to be sprinkled over the space between the poles of the ark, towards the curtain of the Holy of Holies, and upon the golden altar. The omission of one of these sprinklings rendered the atonement ceremony invalid. The priest poured out the rest of the blood at the western base of the outer altar, if, however, he failed to do so, the omission did not invalidate the ceremony.

2. The bullocks and the he-goats which were to be burned were slaughtered on the north side of the altar; their blood, which was there received in a sacred vessel, had to be sprinkled towards the curtain and upon the golden altar. The omission of either of these sprinklings rendered the ceremony invalid. The priest poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, the omission did not invalidate the ceremony. All these offerings were burnt at the place where the ashes were deposited.

3. The communal sin-offerings and those of individuals — the goats offered on new moons and major feasts are the communal sin-offerings — were slaughtered on the north side of the altar. Their blood, which was there received in a sacred vessel, required 4 sprinklings on the 4 corners of the altar. How was this done? The priest went up the ascent, turned to the ledge bordering the altar, and walked along to the southeast, northeast, northwest and southwest corners, successively. The rest of the blood he poured out at the southern base. These offerings, prepared as food in any fashion, were eaten within the Temple court only by males of the priesthood during that day and evening — until midnight.



## תַּפְלַת שְׁחִירִית

ד. הָעוֹלָה, קֹדֶשׁ קִדְשִׁים. שְׁחִיטָתָהּ בַּצָּפוֹן, וְקִבּוּל דָּמָהּ בְּכָלִי שֶׁרֶת בַּצָּפוֹן. וְדָמָהּ טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע, וְטָעוֹנָה הַפֶּשֶׁט וְנִתּוּחַ, וְכָלִיל לְאֲשִׁים.

ה. זִבְחֵי שְׁלָמִי צָבוּר וְאַשְׁמוֹת, אֵלֶּה הֵן אַשְׁמוֹת: אֲשֶׁם גְּזֵלוֹת, אֲשֶׁם מְעִילוֹת, אֲשֶׁם שְׂפָחָה חֲרוּפָה, אֲשֶׁם נָזִיר, אֲשֶׁם מִצּוֹרֶעַ, אֲשֶׁם תָּלוּי, שְׁחִיטָתָן בַּצָּפוֹן, וְקִבּוּל דָּמָן בְּכָלִי שֶׁרֶת בַּצָּפוֹן, וְדָמָן טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין לִפְנֵים מִן הַקִּלְעִים, לְזִכְרֵי כֹהֲנָה, בְּכָל מַאֲכָל, לְיוֹם וּלְלֵילָה, עַד חֲצוֹת.

ו. הַתּוֹדָה וְאֵיל נָזִיר, קִדְשִׁים קָדְשִׁים. שְׁחִיטָתָן בְּכָל מָקוֹם בְּעֶזְרָה, וְדָמָן טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין בְּכָל הָעִיר, לְכָל אָדָם, בְּכָל מַאֲכָל, לְיוֹם וּלְלֵילָה, עַד חֲצוֹת. הַמּוֹרֵם מֵהֶם כִּיּוֹצֵא בָהֶם, אֵלֶּה שֶׁהַמּוֹרֵם נֶאֱכָל לַכֹּהֲנִים, לְנִשְׁיָהֶם וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם.



## Preliminary Morning Service

4. The burnt-offering was one of the most holy sacrifices. It was slaughtered on the north side of the altar. Its blood, which was there received in a sacred vessel, required two sprinklings [at opposite angles of the altar], making four in all. This offering had to be flayed, severed into parts, and consumed by fire.

5. As to the communal peace-offerings and guilt-offerings — the following are the guilt-offerings: for robbery, for making improper use of sacred objects, for violating a betrothed handmaid, the offering of a nazirite who has become ritually unclean, the offering of a leper at his cleansing, and the offering of a person in doubt whether an act he has committed requires a sin-offering — all these were slaughtered on the north side of the altar. Their blood, which was there received in a sacred vessel, required two sprinklings [at opposite angles of the altar], making four in all. These offerings, prepared for food in any fashion, were eaten within the Temple court only by the males of the priesthood that day and evening — until midnight.

6. The thanksgiving-offering and the ram offered by a nazirite [at the termination of his vow] were holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required two sprinklings [at opposite angles of the altar], making four in all. They might be eaten, prepared for food in any fashion, anywhere in the city by anyone during that day and evening — until midnight. The same rule applied to the priests' share, except that the priests' share might be eaten only by the priests, their wives, their children and their servants.

## תַּפְלַת שְׁחֲרִית

ז. שְׁלָמִים, קִדְּשִׁים קָלִים. שְׁחִיטָתָן בְּכָל מָקוֹם בְּעֶזְרָה, וּדְמָן טָעוֹן  
שְׁתֵּי מִתָּנוֹת שֶׁהֵן אַרְבַּע, וְנֹאכְלִין בְּכָל הָעִיר, לְכָל אָדָם, בְּכָל  
מֵאֵכָל, לְשְׁנֵי יָמִים וְלֵילָה אֶחָד. הַמּוֹרֵם מֵהֶם כִּיּוֹצֵא בָהֶם, אֵלֹא  
שֶׁהַמּוֹרֵם נֹאכֵל לִפְהֵנִים, לְנִשְׁיָהֶם וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם.

ח. הַבְּכוֹר וְהַמַּעֲשֵׂר וְהַפֶּסַח, קִדְּשִׁים קָלִים. שְׁחִיטָתָן בְּכָל  
מָקוֹם בְּעֶזְרָה, וּדְמָן טָעוֹן מִתָּנָה אַחַת, וּבִלְבָד שְׁתֵּיתָן כְּנֶגֶד  
הַיָּסוֹד. שְׁנָה בִּאֲכִילָתָן הַבְּכוֹר נֹאכֵל לִפְהֵנִים, וְהַמַּעֲשֵׂר לְכָל  
אָדָם, וְנֹאכְלִין בְּכָל הָעִיר, בְּכָל מֵאֵכָל, לְשְׁנֵי יָמִים וְלֵילָה  
אֶחָד. הַפֶּסַח אֵינוֹ נֹאכֵל אֵלֹא בַּלַּיְלָה, וְאֵינוֹ נֹאכֵל אֵלֹא עַד  
חֲצוֹת, וְאֵינוֹ נֹאכֵל אֵלֹא לְמִנוּיוֹ, וְאֵינוֹ נֹאכֵל אֵלֹא צְלִי.

ספרא, פתיחה

רַבִּי יִשְׁמָעֵאל אוֹמֵר, בְּשֵׁלֶשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרָשֶׁת בִּהְיוֹת  
(א) מְקַל וְחֹמֶר.

(ב) וּמַגְזִירָה שְׁוֵה.

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רַבִּי יִשְׁמָעֵאל בֶּן אֱלִישֶׁע, a contemporary of Rabbi Akiba, died as a martyr in the year 135 during the Roman persecutions. The *Beraitha d'Rabbi Ishmael*, which constitutes the introduction to the *Sifra* (tannaitic commentary on Leviticus), has been inserted here to complete the daily minimum of Bible and Talmud study required of every Jew. This section is prefaced (on page 26) by two blessings concerning Torah study.

## Preliminary Morning Service

7. The peace-offerings also were holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required two sprinklings at opposite angles of the altar], making four in all. They might be eaten, prepared for food in any fashion, anywhere in the city by anyone during two days and one night. The same rule applied to the priests' share, except that the priests' share might be eaten only by priests, their wives, their children and their servants.

8. The firstlings of animals, the tithe of cattle, and the paschal lamb were likewise holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required one sprinkling only; this, however, had to be done at the base of the altar. The following difference prevailed as to the eating of them: the firstborn animal might be eaten only by the priests, while the tithe might be eaten by anyone. Both the firstling and the tithe might be eaten, prepared for food in any fashion, anywhere in the city during two days and one night. The paschal lamb, however, had to be eaten on that night only — and not later than midnight. It might be eaten only by those numbered for it, nor might it be eaten except when roasted.

## TALMUDICAL EXPOSITION OF THE SCRIPTURES

### *Sifra, Introduction*

Rabbi Ishmael says; The Torah is interpreted by means of thirteen rules:

1. Inference is drawn from a minor premise to a major one, or from a major premise to a minor one.
2. From the similarity of words or phrases occurring in two passages it is inferred that what is expressed in the one applies also to the other.

## תַּפְּלַת שְׁחֵרִית

(ג) מִבְּנֵי אָב מִכְּתוּב אֶחָד, וּמִבְּנֵי אָב מִשְׁנֵי כְּתוּבִים.

(ד) מִכָּלל וּפְרָט.

(ה) וּמִפְּרָט וּכְלָל.

(ו) כָּלל וּפְרָט וּכְלָל, אִי אֶתָּה דָן אֶלָּא כְּעֵין הַפְּרָט.

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### ILLUSTRATIONS

1. If, for example, a certain act is forbidden on an ordinary festival, it is so much the more forbidden on Yom Kippur; if a certain act is permissible on Yom Kippur, it is so much the more permissible on an ordinary festival.

2. The phrase “Hebrew slave” (Exodus 20:2) is ambiguous, for it may mean a heathen slave owned by a Hebrew, or else, a slave who is a Hebrew. That the latter is the correct meaning is proved by a reference to the phrase “your Hebrew brother” in Deuteronomy 15:12, where the same law is mentioned (“...If your Hebrew brother is sold to you...”).

3. (a) From Deuteronomy 24:6 (“No one shall take a handmill or an upper millstone in pledge, for he would be taking a life in pledge”) the rabbis concluded: “Everything which is used for preparing food is forbidden to be taken in pledge.” (b) From Exodus 21:26-27 (“If a man strikes the eye of his slave...and destroys it, he must let him go free in compensation for his eye. If he knocks out the tooth of his slave...he must let him go free...”) the rabbis concluded that when *any* part of the slave’s body is mutilated by the master, the slave shall be set free.

4. In Leviticus 18:6 the law reads: “None of you shall marry

## Preliminary Morning Service

3. A general principle, as contained in one or two biblical laws, is applicable to all related laws.
4. When a generalization is followed by a specification, only what is specified applies.
5. When a specification is followed by a generalization, all that is implied in the generalization applies.
6. If a generalization is followed by a specification and this in turn by a generalization, one must be guided by what the specification implies.

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anyone related to him.” This generalization is followed by a specification of forbidden marriages. Hence, this prohibition applies only to those expressly mentioned.

5. In Exodus 22:9 we read; “If a man give to his neighbor an ass, or an ox, or a sheep, to keep, or any animal, and it dies..” The general phrase any animal,” which follows the specification, includes in this law all kinds of animals.

6. In Exodus 22:8 we are told that an embezzler shall pay double to his neighbor “for anything embezzled [generalization], for ox, or ass, or sheep, or clothing [specification], or any article lost” [generalization]. Since the specification includes only movable property, and objects of intrinsic value, the fine double payment does not apply to embezzled real estate, nor to notes and bills, since the latter represent only a symbolic value.

7. In Leviticus 17:13 we read: “He shall pour out its blood and *cover* it with *dust*.” The verb “to cover” is a general term, since there are various ways of covering a thing; “with dust” is specific. If we were to apply rule 4 to this passage, the law would be that the blood of the slaughtered animal must be covered with nothing except dust. Since, however, the

## תַּכְּלֵת שְׁחִירִית

(ז) מִכָּלֵל שֶׁהוּא צָרִיךְ לִפְרֹט, וּמִפְּרֹט שֶׁהוּא צָרִיךְ לִכָּלֵל.

(ח) כָּל דָּבָר שֶׁהִיָּה בִכָּלֵל וַיֵּצֵא מִן הַכָּלֵל לְלַמֵּד, לֹא לְלַמֵּד עַל עֲצָמוֹ יֵצֵא, אֲלֵא לְלַמֵּד עַל הַכָּלֵל כִּלּוֹ יֵצֵא.

(ט) כָּל דָּבָר שֶׁהִיָּה בִכָּלֵל, וַיֵּצֵא לְטַעוֹן טַעֲוֹן אֶחָד שֶׁהוּא כְּעֵינֵינוּ, יֵצֵא לְהִקָּל וְלֹא לְהַחֲמִיר.

(י) כָּל דָּבָר שֶׁהִיָּה בִכָּלֵל, וַיֵּצֵא לְטַעוֹן טַעֲוֹן אֶחָד שֶׁלֹּא כְּעֵינֵינוּ, יֵצֵא לְהִקָּל וְלְהַחֲמִיר.

general term “to cover” can also mean “to hide,” our present passage necessarily requires the specific expression “with dust”; otherwise, the law might be interpreted to mean that the blood is to be concealed in a closed vessel. On the other hand, the specification “with dust” without the general expression “to cover” would have been meaningless.

8. In Deuteronomy 22:1 we are told that the finder of lost property must return it to its owner. In a next verse the Torah adds: “You shall do the same...with his *garment* and with anything lost by your brother...which you have found...” *Garment*, though included in the general expression “anything lost,” is specifically mentioned in order to indicate that the duty to announce the finding of lost articles applies only to such objects which are likely to have an owner, and which have, as in the case of clothing, some marks by which they can be identified.

9. In Exodus 35:2-3 we read: “Whoever does any work on the Sabbath shall be put to death; you shall not light a fire on the Sabbath day. The law against lighting a fire on the



## Preliminary Morning Service

7. When, however, for the sake of clearness, a generalization necessarily requires a specification, or when a specification requires a generalization, rules 4 and 5 do not apply.

8. Whatever is first implied in a generalization and afterwards specified to teach us something new, is expressly stated not only for its own sake, but to teach something additional concerning all the instances implied in the generalization.

9. Whatever is first implied in a general law and afterwards specified to add another provision similar to the general law, is specified in order to alleviate and not to increase, the severity of that particular provision.

10. Whatever is first implied in a general law, and afterwards specified to add another provision which is not similar to the general law, is specified in order to alleviate in some respects, and in others to increase the severity of that particular provision.

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Sabbath, though already implied in “any work,” is mentioned separately in order to indicate that the penalty for lighting a fire on the Sabbath is not as drastic.

10. According to Exodus 21:29-30, the proprietor of a vicious animal that has killed a man or woman must pay such compensation as may be imposed on him by the court. In a succeeding verse the Torah adds: “If the ox gores a slave, male or female, he must pay the master thirty shekels of silver.” The case of a slave, though already included in the preceding general law of the slain man or woman, contains a different provision. The fixed amount of compensation, with the result that whether the slave was valued at more than thirty shekels or less than thirty shekels, the proprietor of the

## תַּפִּלַּת שֶׁחֲרִית

(יא) כָּל דָּבָר שֶׁהִיא בְּכָלֹל וַיֵּצֵא לְדוֹן בְּדָבָר הַחֲדָשׁ, אִי אֶתֶּה יָכוֹל לְהַחֲזִירוֹ לְכָלֹל, עַד שֶׁיִּחְזְרוּ הַכֶּתוּב לְכָלֹל בְּפִירוּשׁ.

(יב) דָּבָר הַלָּמֵד מֵעֲנִינוֹ, וְדָבָר הַלָּמֵד מִסּוּפּוֹ.

(יג) וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת זֶה, עַד שֶׁיָּבֹא הַכֶּתוּב הַשְּׁלִישִׁי וַיַּכְרִיעַ בֵּינֵיהֶם.

אבות ה, כג; מלאכי ג, ד

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְיֵתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ בִּירָאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנִיּוֹת.

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animal must invariably pay thirty shekels.

11. The guilt offering which a cured leper had to bring was unlike all other guilt-offerings in this, that some of its blood was sprinkled on the person who offered it (Leviticus 14:13-14). On account of this peculiarity none of the rules connected with other offerings would apply to that brought by a cured leper, had not the Torah expressly added: "As the sin-offering so is the guilt-offering."

12. (a) The noun *tinshemeth* occurs in Leviticus 11:18 among the unclean birds, and again (verse 30) among the reptiles. Hence, it becomes certain that *tinshemeth* is the name of a certain bird as well as of a certain reptile. (b) In Deuteronomy 19:6, with regard to the cities of refuge where the manslayer is to flee, we read: "So that the avenger of blood may not pursue the manslayer ... and slay him, and he is not



## Preliminary Morning Service

11. Whatever is first implied in a general law and is afterwards specified to determine a new matter, the terms of the general law can no longer apply to it, unless Scripture expressly declares that they do apply.

12. A dubious word or passage is explained from its context or from a subsequent expression.

13. Similarly, if two biblical passages contradict each other, they can be harmonized only by a third passage.

*Mishnah Avoth 5:23; Malachi 3:4*

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days; and grant us a portion in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years.

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deserving of death. That the last clause refers to the slayer, and not to the blood avenger, is made clear by the subsequent clause: inasmuch as he hated him not in time past.”

13. In Exodus 13:6 we read: “Seven days you shall eat unleavened bread,” and in Deuteronomy 16:8 we are told: “Six days you shall eat unleavened bread.” The contradiction between these two passages is explained by a reference to a third passage (Leviticus 23:14), where the use of the new produce is forbidden until the second day of Passover, after the offering of the *Omer*. If, therefore, the unleavened bread was prepared with the new grain, it could only be eaten six days of Passover. Hence, the passage in Exodus 13:6 must refer to unleavened bread prepared of the produce of a previous year.

## תַּפִּלַּת שְׁחֲרִית

קִדִּישׁ דְּרַבָּנָן

Mourners:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתֵהּ, וְיִמְלִיךְ  
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא  
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.  
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל בִּרְכָתָא  
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאָמִירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן.

קִדִּישׁ דְּרַבָּנָן (Scholars' Kaddish) is recited after the reading of talmudic or midrashic passages. עַל יִשְׂרָאֵל וְעַל רַבָּנָן is a prayer for the welfare of the scholars.

### THE KADDISH

The essential part of the Kaddish consists of the congregational response: "May his great name be blessed forever and ever." Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed. Originally it was recited at the close of sermons delivered in Aramaic, the language spoken by the Jews for about a thousand years after the Babylonian captivity. Hence the Kaddish was composed in Aramaic, the language in which the religious discourses were held. At a later period the Kaddish was introduced into the liturgy to mark the conclusion of sections of the service or of the reading of the biblical and talmudic passages.

## Preliminary Morning Service

### KADDISH D'RABBANAN

#### *Mourners:*

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

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The Kaddish contains no reference to the dead. The earliest allusion to the Kaddish as a mourners' prayer is found in Mahzor Vitry, dated 1208, where it is said plainly: "The lad rises and recites Kaddish." One may safely assume that since the Kaddish has as its underlying thought the hope for the redemption and ultimate healing of suffering mankind, the power of redeeming the dead from the sufferings of *Gehinnom* came to be ascribed in the course of time to the recitation of this sublime doxology. Formerly the Kaddish was recited the whole year of mourning, so as to rescue the soul of one's parents from the torture of *Gehinnom* where the wicked are said to spend no less than twelve months. In order not to count one's own parents among the wicked, the period for reciting the Kaddish was later reduced to eleven months.

The observance of the anniversary of parents' death, the *Jahrzeit*, originated in Germany, as the term itself well indicates. Rabbi Isaac Luria, the celebrated Kabbalist of the sixteenth century, explains that "while the orphan's Kaddish

## תַּפִּלַּת שְׁחֵרִית

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי  
תַּלְמִידֵיהוֹן, וְעַל כָּל מָאן דְּעָסְקִין בְּאַוְרֵיתָא, דִּי בְּאַתְרָא הֲדִין  
וְדִי בְּכָל אֲתַר וְאַתַּר. יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חֲנָא  
וְחֶסְדָּא וְרַחֲמִין, וְחֵיין אַרִיכִין, וּמְזוֹנֵי רִויַּחֵי, וּפְרָקְנָא, מִן קָדָם  
אֲבוּהוֹן דִּי בְּשָׁמְיָא (וְאַרְעָא), וְאִמְרוּ אֱמִן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאִמְרוּ אֱמִן.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל, וְאִמְרוּ אֱמִן.

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within the eleven months helps the soul to pass from *Gehinnom* to Gan-Eden, the *Jahrzeit* Kaddish elevates the soul every year to a higher sphere in Paradise.” The Kaddish has thus become a great pillar of Judaism. No matter how far a Jew may have drifted away from Jewish life, the Kaddish restores him to his people and to the Jewish way of living.

According to Rabbi Pool, the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language, points to an early date.

The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

The prayer *עַל הַכֹּל*, recited on Sabbaths before the reading

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[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

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of the Torah, embodies part of the Kaddish in pure Hebrew. Genizah fragments have been found to contain a larger proportion of Hebrew in the Kaddish.

The Kaddish, like צדוק הדין (“acknowledgement of divine justice”), recited on the occasion of a death, seems to express the sentiment: “The Lord gave and the Lord has taken away; blessed be the name of the Lord” (Job 1:21).

The Kaddish has five different forms: 1) קדיש דרבנן, recited after the reading of the passages from the Talmud; 2) קדיש שלם, the full-Kaddish, recited by the Reader at the end of the service; 3) קדיש חצי, the half-Kaddish, recited by the Reader between sections of the service; 4) קדיש יתום, the mourners’ Kaddish, recited by the mourners after the service and after the recitation of certain psalms, such as the Psalm of the Day (pages 139-147); 5) קדיש ל(את)הדתא, an expanded form of the mourners’ Kaddish, recited at the cemetery after a burial.

לעלא מן כל . . . ושירתא תשבחתא refers to the hymns of praise contained in the Psalms of David; compare the expression על כל דברי שירות ותשבחות דוד.

## תַּפִּלַּת שַׁחֲרִית

תהלים ל

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד. אֲרוּמָמָךְ יְיָ כִּי דָלִיתָנִי, וְלֹא  
שִׂמְחָתָ אִיבִי לִי. יְיָ אֱלֹהֵי, שׁוּעָתִי אֱלֹיךָ וְתִרְפָּאֲנִי. יְיָ הַעֲלִיתָ  
מִן שָׂאוֹל נַפְשִׁי, חֵייתָנִי מִיַּרְדֵּי בּוֹר. זָמְרוּ לִי חֲסִידָיו, וְהוֹדוּ  
לְזִכָּר קִדְשׁוֹ. כִּי רָגַע בְּאֶפֶס, חַיִּים בְּרִצּוֹנוֹ, בַּעֲרַב יִלִּין בְּכִי,  
וְלִבְקָר רָנָה. וְאֲנִי אֶמְרָתִי בְשָׁלוֹם, בַּל אָמוּט לְעוֹלָם. יְיָ  
בְרִצּוֹנְךָ הֵעֲמַדְתָּה לְהַרְרִי עֵז, הִסְתַּרְתָּ פָנֶיךָ, הֵייתִי נִבְהָל.  
אֱלֹיךָ יְיָ אֶקְרָא, וְאֵל אֲדֹנָי אֶתְחַנֵּן. מֶה בָּצַע בְּדָמִי, בְּרִדְתִּי אֵל  
שָׁחַת, הַיּוֹדֵךְ עֶפֶר, הַיִּגִּיד אִמְתָּךְ. שְׁמַע יְיָ וְחַנּוּנִי, יְיָ הִיָּה עֲזָר  
לִי. הַפַּכְתָּ מִסִּפְדִּי לְמַחּוֹל לִי, פִּתַּחְתָּ שִׁקִּי וְתִאֲזָרְנִי שִׂמְחָה.  
Reader לְמַעַן יִזְמְרָךְ כְּבוֹד וְלֹא יָדָם, יְיָ אֱלֹהֵי לְעוֹלָם אֲוֶדְךָ.

לעלא לעלא is said between Rosh Hashanah and Yom Kippur; otherwise only לעלא is said. In the Italian ritual לעלא is repeated throughout the year. לעלא לעלא is the Targum's rendering of מעלה מעלה (Deuteronomy 28;43).

נחמתא (“consolations”), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the Shemoneh Esreh. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise



## Preliminary Morning Service

### *Psalm 30*

A psalm, a song for the dedication of the house; by David.

I extol thee, O Lord, for thou hast lifted me, and hast not let my foes rejoice over me. Lord my God, I cried to thee, and thou didst heal me. O Lord, thou hast lifted me up from the grave; thou hast let me live, that I should not go down to the pit. Sing to the Lord, you who are godly, and give thanks to his holy name. For his anger only lasts a moment, but his favor lasts a lifetime; weeping may lodge with us at evening, but in the morning there are shouts of joy. I thought in my security I never would be shaken. O Lord, by thy favor thou hadst established my mountain as a stronghold; but when thy favor was withdrawn, I was dismayed. To thee, O Lord, I called; I appealed to my God: "What profit would my blood be, if I went down to the grave? Will the dust praise thee? Will it declare thy faithfulness? Hear, O Lord, and be gracious to me; Lord, be thou my helper." Thou hast changed my mourning into dancing; thou hast put off my sackcloth and girded me with joy; so that my soul may praise thee, and not be silent. Lord my God, I will thank thee forever.

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transferred from the concluding sentence of the Shemoneh Esreh. On the other hand, the phrase and say Amen", added at the end of the silent meditation after the Shemoneh Esreh, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

מִזְמוֹר שִׁיר is a hymn of gratitude for recovery from a grave sickness. The psalmist relates that trouble came to him when he thought that he could be independent of God's aid. In his distress he pleaded that his life might be spared, and his prayer was answered. He is determined to spend the rest of his life in thanksgiving.

## תַּפִּלַּת שְׁחֲרִית

### MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא  
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל  
בְּרִכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאֲמִירָן בְּעָלְמָא,  
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים (טוֹבִים) עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

הֲרִינִי מִזִּמְן אֶת פִּי לְהוֹדוֹת וּלְהַלֵּל וּלְשַׁבַּח אֶת בּוֹרְאִי.  
בָּרוּךְ שְׂאֵמַר וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא, בָּרוּךְ עֹשֶׂה בְּרָאשִׁית,  
בָּרוּךְ אוֹמֵר וְעוֹשֶׂה, בָּרוּךְ גּוֹזֵר וּמְקַיֵּם, בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,  
בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו,  
בָּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח, בָּרוּךְ פּוֹדֶה וּמַצִּיל, בָּרוּךְ שְׁמוֹ.



## Preliminary Morning Service

### MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Blessed be he who spoke, and the world came into being; blessed be he. Blessed be he who created the universe. Blessed be he who says and performs. Blessed be he who decrees and fulfills. Blessed be he who has mercy on the world. Blessed be he who has mercy on all creatures. Blessed be he who grants a fair reward to those who revere him. Blessed be he who lives forever and exists eternally. Blessed be he who redeems and saves; blessed be his name.

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**ברוך שׂאמר** is composed of eighty-seven words, a number suggesting the numerical value of **פז** ("refined gold"). This hymn introduces the biblical selections entitled **פסוקי דזמרה** ("verses of praise"). It is included in the ninth century *Siddur* of Amram Gaon.

## תַּפִּלַּת שַׁחֲרִית

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל הָאֵב הַרְחֵמֵנוּ, הַמְהִלָּל  
בְּפִי עַמּוֹ, מְשַׁבַּח וּמִפְאָר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו, וּבְשִׁירֵי דָוִד  
עַבְדְּךָ. נְהַלֵּלְךָ יְיָ אֱלֹהֵינוּ בְּשִׁבְחוֹת וּבְזִמְרוֹת, וּנְגַדְלְךָ  
וּנְשַׁבַּחְךָ וּנְפַאֲרְךָ וְנִזְכִּיר שִׁמְךָ, וְנִמְלִיכְךָ, מִלְכֵנוּ אֱלֹהֵינוּ,  
יְחִיד, חֵי הָעוֹלָמִים, מֶלֶךְ מְשַׁבַּח וּמִפְאָר עַד־עַד שְׁמוֹ הַגָּדוֹל.  
בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהִלָּל בַּתְּשֻׁבּוֹת.

דברי הימים א טז, ח, לו

הוֹדוּ לַיְיָ קְרָאוּ בְּשִׁמּוֹ, הוֹדִיעוּ בַּעֲמִים עֲלִילָתוֹ. שִׁירוּ לוֹ, זַמְרוּ  
לוֹ, שִׁיחוּ בְּכָל נִפְלְאוֹתָיו. הִתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ, יִשְׂמַח לֵב מִבְּקִשֵּׁי  
יְיָ. דִּרְשׁוּ יְיָ וְעִזּוּ, בִּקְשׁוּ פָנָיו תָּמִיד. זְכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה,  
מִפְתָּיו וּמִשְׁפָּטֵי פִיהוּ. זֶרַע יִשְׂרָאֵל עֲבָדוּ, בְּנֵי יִעֲקֹב בְּחִירָיו. הוּא  
יְיָ אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפָּטָיו. זְכְרוּ לְעוֹלָם בְּרִיתוֹ, דָּבָר צוּה  
לְאַלְפֵי דוֹר. אֲשֶׁר כָּרַת אֶת אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִצְחָק. וַיַּעֲמִידָהּ  
לְיִעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם. לֵאמֹר, לָךְ אֶתֵּן אֶרֶץ כְּנָעַן,  
חֶבֶל נַחֲלָתְכֶם. בְּהִיוֹתְכֶם מְתֵי מִסְפָּר, כִּמְעַט וְגָרִים בָּהּ. וַיִּתְּהֶלְכוּ  
מִגּוֹי אֶל גּוֹי, וּמִמַּמְלָכָה אֶל עַם אֲחֵר.

הוֹדוּ is the hymn which David sang when the ark was brought to Jerusalem. The first fifteen verses of Psalm 105 are almost identical with the first half of the passage.

## Preliminary Morning Service

Blessed art thou, Lord our God, King of the universe, O God, merciful Father, who art praised by the mouth of thy people, lauded and glorified by the tongue of thy faithful servants. With the songs of thy servant David will we praise thee, Lord our God; with his hymns and psalms will we exalt, extol and glorify thee. We will call upon thy name and proclaim thee King, our King, our God. Thou who art One, the life of the universe, O King, praised and glorified be thy great name forever and ever. Blessed art thou, O Lord, King extolled with hymns of praise.

### *1 Chronicles 16:8-36*

Give thanks to the Lord, call upon his name; make known his deeds among the peoples. Sing to him, sing praises to him; speak of all his wonders. Take pride in his holy name; let the heart of those who seek the Lord rejoice. Inquire of the Lord and his might; seek his presence continually. Remember the wonders he has done, his marvels, and the judgments of his mouth, O descendants of Israel his servant, children of Jacob, his chosen. He is the Lord our God; his judgments are over all the earth. Remember his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant, saying: "To you I give the land of Canaan as the portion of your possession." While they were but a few men, very few, and strangers in it; when they went about from nation to nation and from realm to realm,

## תַּפְלַת שְׁחֲרִית

לֹא הִנִּיחַ לְאִישׁ לַעֲשׂוֹתָם, וַיּוֹכַח עֲלֵיהֶם מַלְאָכִים. אֵל תִּגְעוּ  
בְּמַשִּׁיחִי, וּבִנְבִיאֵי אֵל תִּרְעוּ. שִׁירוּ לִי כָּל הָאָרֶץ, בַּשָּׁרוּ מִיּוֹם אֵל  
יוֹם יִשׁוּעָתוֹ. סִפְרוּ בַּגּוֹיִם אֶת כְּבוֹדוֹ, בְּכָל הָעַמִּים נִפְלְאוֹתָיו. כִּי  
גָדוֹל יְיָ וּמִהָלָל מְאֹד, וְנוֹרָא הוּא עַל כָּל אֱלֹהִים. כִּי כָּל אֱלֹהֵי  
הָעַמִּים אֱלִילִים. וַיִּי שָׁמַיִם עָשָׂה. הוֹד וְהָדָר לְפָנָיו, עֹז וְיָחִידוּת  
בְּמִקְמוֹ. הָבוּ לִי מִשְׁפָּחוֹת עַמִּים, הָבוּ לִי כְבוֹד וְעֹז. הָבוּ לִי  
כְבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו, הִשְׁתַּחֲווּ לִי בְּהִדְרַת קֹדֶשׁ.  
חִילוּ מִלְּפָנָיו כָּל הָאָרֶץ, אַף תִּכּוֹן תִּבְל בַּל תִּמּוּט. יִשְׁמְחוּ  
הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בַּגּוֹיִם, יְיָ מֶלֶךְ. יִרְעֻם הַיָּם וּמְלוֹאוֹ,  
יַעֲלֶץ הַשָּׂדֶה וְכָל אֲשֶׁר בּוֹ. אֲזִי יִרְנְנוּ עֲצֵי הַיַּעַר, מִלְּפָנֵי יְיָ, כִּי בָא  
לְשִׁפּוֹט אֶת הָאָרֶץ. הוֹדוּ לִי כִּי טוֹב, כִּי לַעֲוֹלָם חֲסִדּוֹ. וַיֹּאמְרוּ  
הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם, לְהַדּוֹת לְשֵׁם  
קֹדֶשְׁךָ, לְהִשְׁתַּבַּח בְּתִהְלָתְךָ. בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם  
וְעַד הָעוֹלָם, וַיֹּאמְרוּ כָּל הָעָם, אָמֵן, וְהִלֵּל לִי.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַדּוֹם רִגְלָיו, קְדוֹשׁ הוּא. רוֹמְמוּ יְיָ  
אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קְדִשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ. וְהוּא רַחוּם,  
יִכְפֹּר עֲוֹן, וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ, וְלֹא יַעִיר כָּל חַמָּתוֹ.

The passage beginning with רוֹמְמוּ is composed of a variety of biblical verses.

## Preliminary Morning Service

he permitted no man to oppress them, and warned kings concerning them: "Touch not my anointed, and do my prophets no harm!" Sing to the Lord, all the earth; proclaim his salvation day after day. Recount his glory among the nations, and his wonders among all the peoples. For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the peoples are mere idols, but the Lord made the heavens. Majesty and beauty are in his presence; strength and joy are in his sanctuary. Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and strength. Give to the Lord the honor due to his name; bring an offering and come before him; worship the Lord in holy array. Tremble before him, all the earth; indeed, the world is firm that it cannot be shaken. Let the heavens rejoice, let the earth exult, and let them say among the nations: "The Lord is King!" Let the sea and its fullness roar; let the field and all that is therein rejoice. Then let the trees of the forest sing before the Lord, for he comes to rule the world. Praise the Lord, for he is good; for his kindness endures forever. And say: "Save us, O God of our salvation, gather us and deliver us from the nations, to give thanks to thy holy name, to glory in thy praise." Blessed be the Lord, the God of Israel, from eternity to eternity. Then all the people said "Amen" - and praised the Lord.

Exalt the Lord our God, and worship at his footstool — holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath.

## תַּפִּלַּת שַׁחֲרִית

אַתָּה יְיָ, לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנִּי, חֲסִדְךָ וְאַמְתֶּךָ תָּמִיד יִצְרוּנִי.  
זָכֹר רַחֲמֶיךָ יְיָ וְחֲסִדֶּיךָ, כִּי מַעֲוֹלָם הָמָּה. תָּנוּ עֵז לֵאלֹהִים, עַל  
יִשְׂרָאֵל גִּבּוֹתָו, וְעֵזוֹ בַּשָּׁחֲקִים. נֹרָא אֱלֹהִים מִמֶּקֶדְשֶׁיךָ, אֵל  
יִשְׂרָאֵל, הוּא נֹתֵן עֵז וְתַעֲצֻמוֹת לָעָם, בָּרוּךְ אֱלֹהִים. אֵל  
נִקְמֹת יְיָ, אֵל נִקְמֹת הוֹפִיעַ. הַנָּשָׂא שֹׁפֵט הָאָרֶץ, הָשֵׁב גְּמוּלָה  
עַל גֹּאֲוִים. לֵי יְיָ הִישׁוּעָה, עַל עַמֶּךָ בִּרְכָתְךָ סֶלָה. יְיָ צְבָאוֹת  
עֲמָנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה. יְיָ צְבָאוֹת, אֲשֶׁרִי אָדָם  
בָּטַח בְּךָ. יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ. הוֹשִׁיעָה אֶת  
עַמֶּךָ, וּבָרֶךְ אֶת נַחֲלָתְךָ, וִירַעַם וְנִשְׂאִים עַד הָעוֹלָם. נַפְשֵׁנוּ  
חִפְתָּה לֵי יְיָ, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא. כִּי בּוֹ יִשְׁמַח לִבֵּנוּ, כִּי בְשֵׁם  
קִדְשׁוֹ בִּטְחָנוּ. יְהִי חֲסִדְךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לָךְ. הִרְאֵנוּ יְיָ  
חֲסִדְךָ, וַיִּשְׁעֶךָ תִּתֵּן לָנוּ. קוֹמָה עֲזָרְתָה לָנוּ, וּפִדְּנוּ לְמַעַן  
חֲסִדְךָ. אָנֹכִי יְיָ אֱלֹהֶיךָ, הַמַּעֲלֶךְ מֵאֶרֶץ מִצְרַיִם, הֶרְחַב פִּיךָ  
וְאַמְלֵאָהּ. אֲשֶׁרִי הָעָם שָׁכְכָה לוֹ, אֲשֶׁרִי הָעָם שֵׁי אֱלֹהָיו.  
וְאֲנִי בַּחֲסִדְךָ בִּטְחֹתִי, יָגִל לִבִּי בִּישׁוּעָתְךָ, אֲשִׁירָה לֵי יְיָ, כִּי גָמַל  
עָלִי.

## Preliminary Morning Service

Thou, O Lord, wilt not hold back thy mercy from me; thy kindness and thy faithfulness will always protect me. Remember thy mercy, O Lord, and thy kindness, for they have been since eternity. Give honor to God, whose majesty is over Israel, whose glory is in the skies. Feared art thou, O Lord, from thy sanctuary; the God of Israel gives strength and power to his people. Blessed be God! God of vengeance, O Lord, God of vengeance, appear! Arise, O Ruler of the world, and render to the arrogant what they deserve. Salvation belongs to the Lord; thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. O Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. Save thy people and bless thy heritage; tend them and sustain them forever. Our soul waits for the Lord; he is our help and our shield. Indeed, our heart rejoices in him, for in his holy name we trust. May thy kindness, O Lord, rest on us, as our hope rests on thee. Show us thy kindness, O Lord, and grant us thy salvation. Arise for our help, and set us free for thy goodness' sake. I am the Lord your God, who brought you up from the land of Egypt; open your mouth and I will fill it. Happy the people that is so situated; happy the people whose God is the Lord. I have trusted in thy kindness; may my heart rejoice in thy salvation; I will sing to the Lord, because he has treated me kindly.<sup>1</sup>

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*<sup>1</sup> Psalms 99:5, 9; 78:38; 40:12; 25:6; 68:35-36; 94:1-2; 3:9; 46:8; 84:13; 20:10; 28:9; 33:20-22; 85:8; 44:27; 81:11; 144:15; 13:6.*



## תַּפִּילַת שַׁחֲרִית

The following Psalm is omitted on *Erev Yom Kippur*, *Erev Pesah*, and *Hol Mo'ed Pesah*.

### תהלים ק

מִזְמוֹר לְתוֹדָה, הֲרִיעוּ לִי כָּל הָאָרֶץ. עֲבֹדוּ אֶת יְיָ בְּשִׂמְחָה,  
בָּאוּ לִפְנֵי בְּרִנָּה. דַּעוּ כִּי יְיָ הוּא אֱלֹהִים, הוּא עֲשָׂנוּ, וְלוֹ  
אֲנַחְנוּ, עָמּוּ וְצֹאן מִרְעִיתוֹ. בָּאוּ שְׁעָרָיו בְּתוֹדָה, חֲצֹרְתָיו  
בְּתִהְלָה, הוֹדוּ לוֹ בִּרְכוּ שְׁמוֹ. Reader כִּי טוֹב יְיָ, לְעוֹלָם חֲסִדּוֹ,  
וְעַד דֹּר וָדֹר אֱמוּנָתוֹ.

יְהִי כְבוֹד יְיָ לְעוֹלָם, יִשְׂמַח יְיָ בְּמַעֲשָׁיו. יְהִי שֵׁם יְיָ מְבָרָךְ,  
מֵעַתָּה וְעַד עוֹלָם. מִמְּזֶרֶח שֶׁשֶׁשׁ עַד מְבֹאוֹ, מְהִלָּל שֵׁם יְיָ. רַם  
עַל כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדּוֹ. יְיָ שֶׁמֶךְ לְעוֹלָם, יְיָ זִכְרֶךְ  
לְדֹר וָדֹר. יְיָ בַּשָּׁמַיִם הֵכִין כִּסְאוֹ, וּמַלְכוּתוֹ בְּכָל מַשְׁלָה.  
יִשְׂמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וְיֹאמְרוּ בְּגוֹיִם, יְיָ מֶלֶךְ. יְיָ מֶלֶךְ,  
יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעֹלָם וָעֶד. יְיָ מֶלֶךְ עוֹלָם וָעֶד, אֲבֹדוּ גּוֹיִם  
מֵאֲרָצוֹ. יְיָ הַפִּיר עֲצַת גּוֹיִם, הֵנִיא מַחֲשָׁבוֹת עַמִּים. רַבּוֹת  
מַחֲשָׁבוֹת בְּלֵב אִישׁ, וַעֲצַת יְיָ הִיא תְּקוּם.

מִזְמוֹר לְתוֹדָה was recited in the Temple on weekdays when thank-offerings were presented. The psalmist invites the whole world to join Israel in the worship of God and to acknowledge him as the merciful Father of all mankind.

## Preliminary Morning Service

*The following Psalm is omitted on Erev Yom Kippur, Erev Pesah, and Hol Mo'ed Pesah.*

### *Psalm 100*

A psalm for the thank-offering.

Shout praise to the Lord, all the earth. Serve the Lord with joy; come before him with singing. Know that the Lord is God; he has made us, and we are his, his people and the flock of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; give thanks to him, bless his name. For the Lord is good; his kindness is forever; his faithfulness endures to all generations.

May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and forever. From the rising of the sun to its setting let the Lord's name be praised. High above all nations is the Lord; above the heavens is his glory. O Lord, thy name is forever; O Lord, thy fame is through all generations. The Lord has set up his throne in the heavens, and his kingdom rules over all. Let the heavens rejoice, let the earth exult, and let them say among the nations, "The Lord is King!" The Lord is King, the Lord was King, the Lord shall be King forever and ever. The Lord is King for evermore; the heathen have vanished from his land. The Lord annuls the counsel of nations; he foils the plans of peoples. Many are the plans in a man's heart, but it is the Lord's purpose that shall stand.

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...יְהִי כְבוֹד... that is, may the glory of the Lord, the universe, remain forever; may God always be pleased with his creation and preserve it.

## תַּפִּלַּת שַׁחֲרִית

עֲצֵת יי לְעוֹלָם תַּעֲמֹד, מִחֲשָׁבוֹת לְבוֹ לְדֹר וְדֹר. כִּי הוּא אָמַר  
וַיְהִי, הוּא צִוָּה וַיַּעֲמֵד. כִּי בָחַר יי בְּצִיּוֹן, אֹהֶל לְמוֹשֶׁב לוֹ. כִּי  
יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי לֹא יִטָּשׁ יי עַמּוֹ,  
וְנִחַלְתּוֹ לֹא יַעֲזֹב. Reader וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית,  
וְהִרְבֵּה לְהַשְׁיב אִפּוֹ, וְלֹא יַעֲזֹב יְעִיר כָּל חַמָּתוֹ. יי הוֹשִׁיעָה, הַמֶּלֶךְ  
יַעֲנֵנוּ בְיוֹם קִרְאָנוּ.

אֲשֶׁרִי יוֹשְׁבִי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה.  
אֲשֶׁרִי הָעַם שֹׁכֵךְ לוֹ, אֲשֶׁרִי הָעַם שֵׁי אֱלֹהָיו.

תהלים קמה

תהלה לדוד,

אֲרוֹמְמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמְךָ לְעוֹלָם וָעֶד.  
בְּכָל יוֹם אֶבְרַכְךָ, וְאֶהְלֵלָה שְׁמְךָ לְעוֹלָם וָעֶד.  
גָּדוֹל יי וּמֵהָלָל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר.

**אשרי** The first two verses, which are taken from Psalms 84:5 and 144:5 and prefixed to Psalm 145, contain the word **אשרי** three times Ashre is recited twice in the morning and once in the afternoon service. The Talmud asserts that “whoever recites this psalm three times a day is assured of his share in the world to come” (Berakhoth 4b). This noble hymn of praise, calling upon all mankind to glorify God’s greatness, celebrates his providential care for all his creation. It is an acrostic poem, the successive lines beginning with the letters of the Hebrew alphabet taken in order.

## Preliminary Morning Service

The Lord's purpose stands forever; his plans are through all generations. For he spoke, and the world came into being; he commanded, and it stood firm. Surely, the Lord has chosen Zion; he has desired it for his habitation. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. Surely, the Lord will not abandon his people, nor forsake his heritage. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.<sup>1</sup>

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.<sup>2</sup>

### *Psalms 145*

A hymn of praise by David.

I extol thee, my God the King,  
And bless thy name forever and ever.

Every day I bless thee,  
And praise thy name forever and ever.

Great is the Lord and most worthy of praise;  
His greatness is unsearchable.

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However, the letter *nun* is missing. The alphabetic arrangement is probably intended as an aid to memory.

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<sup>1</sup> *Psalms 104:31; 113:2-4; 135:13; 103:19; I Chronicles 16:31; Psalms 10:16; 33:10; Proverbs 19:21; Psalms 33:11, 9; 132:13; 135:4; 94:14; 78:38; 20:10.*

<sup>2</sup> *Psalms 84:5; 144:15.*

## תַּפִּלַּת שַׁחֲרִית

דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ, וּגְבוּרַתְךָ יִגִּידוּ.  
הֵדָר כְּבוֹד הוֹדְךָ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעֲזֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלָּתְךָ אֲסַפְּרָנָה.  
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצַדִּיקְתְּךָ יִרְנְנוּ.  
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אֲפִים וּגְדֹל חֶסֶד.  
טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יִוְדוּךָ יְיָ כָּל מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרַתְךָ, וְכְבוֹד הֵדָר מַלְכוּתוֹ.  
מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דָּר וָדָר.  
סוֹמֵךְ יְיָ לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל הַכַּפּוּפִים.  
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ.  
פּוֹתַח אֶת יְדְךָ, וּמַשְׁבִּיעַ לְכָל חַי רְצוֹן.  
צַדִּיק יְיָ בְּכָל דְּרָכָיו, וַחֲסִיד בְּכָל מַעֲשָׂיו.  
קָרוֹב יְיָ לְכָל קָרְאִיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

## Preliminary Morning Service

One generation to another praises thy works;  
They recount thy mighty acts.  
On the splendor of thy glorious majesty  
And on thy wondrous deeds I meditate.  
They speak of thy awe-inspiring might,  
And I tell of thy greatness.  
They spread the fame of thy great  
goodness, And sing of thy righteousness.  
Gracious and merciful is the Lord,  
Slow to anger and of great kindness.  
The Lord is good to all,  
And his mercy is over all his works.  
All thy works praise thee, O Lord,  
And thy faithful followers bless thee.  
They speak of thy glorious kingdom,  
And talk of thy might,  
To let men know thy mighty deeds,  
And the glorious splendor of thy kingdom.  
Thy kingdom is a kingdom of all ages,  
And thy dominion is for all generations.  
The Lord upholds all who fall,  
And raises all who are bowed down.  
The eyes of all look hopefully to thee,  
And thou givest them their food in due season.  
Thou openest thy hand,  
And satisfiest every living thing with favor.  
The Lord is righteous in all his ways,  
And gracious in all his deeds.  
The Lord is near to all who call upon him,  
To all who call upon him sincerely.

## תַּפִּלַּת שַׁחֲרִית

רָצוֹן יִרְאוּ יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.  
שׁוֹמֵר יְיָ אֶת כָּל אֲהַבָּיו, וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד.  
תְּהִלַּת יְיָ יִדְבָּר פִּי, וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד.  
וְאֲנַחְנוּ נְבָרֶךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

### תהלים קמו

הַלְלוּיָהּ, הַלְלִי נַפְשִׁי אֶת יְיָ. אֲהַלֵּלָהּ יְיָ בַּחַיִּי, אֲזַמְּרָהּ לֵאלֹהֵי  
בְּעוֹדִי. אֵל תִּבְטַחוּ בַּנְּדִיבִים, בֶּן אָדָם שָׁאִין לוֹ תְּשׁוּעָה.  
תֵּצֵא רוּחוֹ יֵשֶׁב לְאֲדָמָתוֹ, בַּיּוֹם הַהוּא אֲבִדּוּ עֲשֹׁתֵּנוֹתָיו. אֲשֶׁר־  
שָׁאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל יְיָ אֱלֹהָיו. עֲשֶׂה שָׁמַיִם וָאָרֶץ,  
אֵת הַיָּם וְאֵת כָּל אֲשֶׁר בָּם, הַשְׁמֵר אֱמֶת לְעוֹלָם. עֲשֶׂה מִשְׁפָּט  
לְעֹשׂוֹקִים, נָתַן לָהֶם לֶחֶם לָרַעֲבִים, יְיָ מַתִּיר אֲסוּרִים. יְיָ פִקַּח  
עֹרִים, יְיָ זָקַף כְּפוּפִים, יְיָ אָהַב צַדִּיקִים. יְיָ שָׁמַר אֶת גְּרִים,  
יְתוֹם וְאַלְמָנָה יַעֲזֹד, וְדֶרֶךְ רָשָׁעִים יַעֲזוּת. Reader יִמְלֹךְ יְיָ  
לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ.

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אֲשֶׁר־ is added from Psalm 115:18 so that, like the five subsequent psalms, may end with *Halleluyah*.



## Preliminary Morning Service

He fulfills the desire of those who revere him;  
He hears their cry and saves them.  
The Lord preserves all who love him,  
But all the wicked he destroys.  
My mouth speaks the praise of the Lord;  
Let all creatures bless his holy name forever and ever.  
<sup>1</sup> We will bless the Lord henceforth and forever.  
Praise the Lord!

### *Psalm 146*

Praise the Lord! Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing to my God as long as I exist. Put no trust in princes, in mortal man who can give no help. When his breath goes, he returns to the dust, and on that very day his designs perish. Happy is he who has the God of Jacob as his help, whose hope rests upon the Lord his God, Maker of heaven and earth and sea and all that is therein; who keeps faith forever, renders justice to the oppressed, and feeds those who are hungry. The Lord sets the captives free. The Lord opens the eyes of the blind, raises those who are bowed down, and loves the righteous. The Lord protects the strangers, and upholds the fatherless and the widow; but the way of the wicked he thwarts. The Lord shall reign forever; your God, O Zion, for all generations. Praise the Lord!

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*1 Psalm 115:18.*

## תַּפְלַת שְׁחֲרִית

תהלים קמז

הִלְלוּיָהּ, כִּי טוֹב זִמְרָה אֱלֹהֵינוּ, כִּי נָעִים, נֶאֱוָה תְהִלָּה. בּוֹנֵה  
יְרוּשָׁלַיִם יי, נִדְחֵי יִשְׂרָאֵל יִכְנֹס. הָרוּפָא לְשִׁבּוּרֵי לֵב, וּמַחְבֵּשׁ  
לְעֶצְבוֹתָם. מוֹנֶה מִסְפָּר לְכוֹכָבִים, לְכֹלָם שְׁמוֹת יִקְרָא. גָּדוֹל  
אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר. מְעוֹדֵד עֲנוּיִם יי,  
מִשְׁפִּיל רְשָׁעִים עַדִּי אֶרֶץ. עָנוּ לִי בְּתוֹדָה, זָמְרוּ לְאֱלֹהֵינוּ  
בְּכִנּוֹר. הַמְכֹּסֶה שָׁמַיִם בְּעָבִים, הַמְכִּין לְאֶרֶץ מָטָר, הַמַּצְמִיחַ  
הָרִים חֲצִיר. נוֹתֵן לְבִהְמָה לַחֲמָה, לְבִנְי עֹרֵב אֲשֶׁר יִקְרָאוּ. לֹא  
בְּגִבּוֹרֶת הַסּוֹס יִחַפֵּץ, לֹא בְּשׁוֹקֵי הָאִישׁ יִרְצֶה. רוֹצֶה יי אֶת  
יִרְאָיו, אֶת הַמִּיחָלִים לְחַסְדּוֹ. שִׁבְחֵי יְרוּשָׁלַיִם אֶת יי, הִלְלֵי  
אֱלֹהֶיךָ צִיּוֹן. כִּי חֲזַק בְּרִיחֵי שְׁעָרֶיךָ, בִּרְךָ בְּנֶיךָ בְּקִרְבֶּךָ. הַשֵּׁם  
גְּבוּלֶךָ שָׁלוֹם, חֶלֶב חֲטִים יִשְׂבִּיעֶךָ. הַשְׁלַח אִמְרָתוֹ אֶרֶץ, עַד  
מִהֲרָה יָרוּץ דְּבָרוֹ. הִנֵּתָן שֶׁלֶג כֶּצֶמֶר, כְּפוֹר כְּאֶפֶר יַפְזֹר.  
מִשְׁלִיךְ קָרְחוֹ כְּפֹתִים, לְפָנַי קָרְתוֹ מִי יַעֲמוּד. יִשְׁלַח דְּבָרוֹ  
וַיִּמָּסֶם, יֵשֶׁב רוּחוֹ יִזְלוּ מַיִם. מִגִּיד דְּבָרָיו לִיעֶקֶב, חֲקִיו  
וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. Reader לֹא עָשָׂה כֵן לְכָל גּוֹי, וּמִשְׁפָּטִים  
בְּל יִדְעוּם, הִלְלוּיָהּ.

that is, God sends food to the abandoned young birds that are unable to provide for themselves. The raven

## Preliminary Morning Service

### *Psalm 147*

Praise the Lord! It is good to sing to our God, it is pleasant; praise is comely. The Lord rebuilds Jerusalem; he gathers together the dispersed people of Israel. He heals the broken-hearted, and binds up their wounds. He counts the number of the stars, and gives a name to each. Great is our Lord and abundant in power; his wisdom is infinite. The Lord raises the humble; he casts the wicked down to the ground. Sing thanks to the Lord; make melody upon the harp to our God, who covers the sky with clouds, provides rain for the earth, and causes grass to grow upon the hills. He gives food to the cattle and to the crying young ravens. He cares not for [those who rely on] the strength of the horse; he delights not in [those who rely on] a warrior's legs. The Lord is pleased with those who revere him, those who yearn for his kindness. Praise the Lord, O Jerusalem! Praise your God, O Zion! He has indeed fortified your gates; he has blessed your children within. He establishes peace within your territory, and fills you with the finest of wheat. He sends forth his command to the earth; his word runs very swiftly. He gives snow like wool; he scatters hoar-frost like ashes. He casts forth his ice like crumbs; who can stand before his cold? He sends forth his word and melts them; he causes his wind to blow, and the waters flow. He declares his word to Jacob, his statutes and ordinances to Israel. He has not dealt so with heathen nations; his ordinances they do not know. Praise the Lord!

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turns its young out of the nest at an early period.

## תַּפְלַת שְׁחֲרִית

תהלים קמח

הַלְלוּיָהּ, הַלְלוּ אֶת יי מִן הַשָּׁמַיִם, הַלְלוּהוּ בַּמְרוֹמִים. הַלְלוּהוּ  
כָּל מַלְאָכָיו, הַלְלוּהוּ כָּל צְבָאָיו. הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ, הַלְלוּהוּ  
כָּל כּוֹכָבֵי אוֹר. הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמַּיִם אֲשֶׁר מֵעַל  
הַשָּׁמַיִם. יְהַלְלוּ אֶת שֵׁם יי, כִּי הוּא צוּה וְנִבְרָאוּ. וַיַּעֲמִידֵם  
לְעֵד לְעוֹלָם, חֶק נָתַן וְלֹא יַעֲבֹר. הַלְלוּ אֶת יי מִן הָאָרֶץ,  
תְּנִינִים וְכָל תְּהוֹמוֹת. אֵשׁ וּבָרָד שֶׁלֵּג וְקִיטּוֹר, רוּחַ סֶעָרָה עוֹשֶׂה  
דְּבָרוֹ. הַהָרִים וְכָל גְּבָעוֹת, עֵץ פְּרִי וְכָל אֲרָזִים. הַחַיָּה וְכָל  
בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף. מַלְכֵי אֶרֶץ וְכָל לְאֻמִּים, שָׂרִים וְכָל  
שְׂפִיטֵי אֶרֶץ. בַּחוּרִים וְגַם בְּתוֹלוֹת, זִקְנִים עִם נְעָרִים. יְהַלְלוּ  
אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ, הוֹדוֹ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם  
קָרוֹן לְעַמּוֹ תְּהַלָּה לְכָל חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבּוֹ,  
הַלְלוּיָהּ.

תהלים קמט

הַלְלוּיָהּ, שִׁירוּ לַיי שִׁיר חֲדָשׁ, תְּהַלְתּוּ בְּקֹהֶל חֲסִידִים. יִשְׁמַח  
יִשְׂרָאֵל בְּעֲשָׂיו, בְּנֵי צִיּוֹן יִגִּילוּ בְּמַלְכָם. יְהַלְלוּ שְׁמוֹ בְּמַחּוֹל,  
בְּתֶף וּכְנֹר יִזְמְרוּ לוֹ. כִּי רוּצָה יי בְּעַמּוֹ, יִפְאֵר עַנּוּיִם בִּישׁוּעָה.

According to Genesis 1:6-7, there are  
waters above the heavens.

## Preliminary Morning Service

### *Psalm 148*

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He fixed them fast forever and ever; he gave a law which none transgresses. Praise the Lord from the earth, you sea-monsters and all depths; fire and hail, snow and vapor, stormy wind, fulfilling his word; mountains and all hills, fruit-trees and all cedars; wild animals and all cattle, crawling things and winged fowl; kings of the earth and all nations, princes and all earthly rulers; young men and maidens, old men and children; let them praise the name of the Lord, for his name alone is exalted; his majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!

### *Psalm 149*

Praise the Lord! Sing a new song to the Lord; praise him in the assembly of the faithful. Let Israel rejoice in his Maker; let the children of Zion exult in their King. Let them praise his name with dancing; let them make music to him with drum and harp. . For the Lord is pleased with his people; he adorns the meek with triumph.

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**שִׁיר חֲדָשׁ** a new song, in acknowledgement of a fresh act of deliverance by God which merits a new song of

## תַּפִּלַּת שַׁחֲרִית

יַעֲלִזוּ חֲסִידִים בְּכָבוֹד, יִרְנְנוּ עַל מַשְׁכָּבוֹתָם. רוֹמְמוֹת אֵל  
בְּגֵרוֹנָם, וַחֲרַב פִּיפִיּוֹת בְּיָדָם. לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם, תּוֹכַחוֹת  
בַּלְּאִמִּים. לְאֹסֵר מַלְכֵיהֶם בְּזִקִּים, וְנִכְבְּדֵיהֶם בְּכַבְּלֵי בְרָזֶל.  
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב, הִדָּר הוּא לְכָל חֲסִידָיו, הַלְלוּיָהּ.

## תהלים קנ

הַלְלוּיָהּ, הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בִּרְקִיעַ עֵזוֹ. הַלְלוּהוּ  
בְּגִבּוֹרָתוֹ, הַלְלוּהוּ כָּרֹב גְּדֻלּוֹ. הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ  
בְּנֶבֶל וְכִנּוֹר. הַלְלוּהוּ בְּתֶף וּמָחוּל, הַלְלוּהוּ בַּמִּנִּים וְעָגַב.  
הַלְלוּהוּ בְּצִלְצְלֵי שֹׁמֶעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. כָּל הַנְּשָׁמָה  
תְּהַלֵּל יְיָ הַלְלוּיָהּ. כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ הַלְלוּיָהּ.

בָּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּךְ יְיָ מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלַיִם,  
הַלְלוּיָהּ. בָּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ.  
וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיִּמָּלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן  
וְאָמֵן.

thanksgiving. יפאר עניים God restores the dignity and honor  
to those who have been humiliated and degraded. ירננו על  
משכבות that is, they can lie down in peace, their foes having  
been defeated... רוממות-וחרב The Maccabean warriors were  
described as “fighting with their hands and praying with  
their hearts.”

According to Josephus, the נבל had 12 strings and the 10. כנור

## Preliminary Morning Service

Let the faithful exult in glory; let them sing upon their beds. Let the praises of God be in their mouth, and a double-edged sword in their hand, to execute vengeance upon the nations, punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the written judgment. He is the glory of all his faithful. Praise the Lord!

### *Psalm 150*

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and the lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with resounding cymbals; praise him with clanging cymbals.

Blessed be the Lord forever. Amen, Amen. Blessed out of Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone works wonders; blessed be his glorious name forever. May the whole earth be filled with his glory. Amen, Amen.<sup>1</sup>

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**מחול** The dance was an important part of religious ceremonies. "David danced before the Lord with all his might" (II Samuel 6:14). **עוגב** was a wind instrument, a flute, which was called **אבוב** in the period of the second Temple. **צלצלי שמע** cymbals of soft sound, castanets or metal discs fixed to two fingers of the hand. **צלצלי תרועה** cymbals of loud sound, constructed of copper.

**כל הנשמה** is repeated because this verse marks the end of the Book of Psalms. 1 *Psalms* 89:53; 135:21; 72:18-19.



## תַּפְלַת שְׁחָרִית

דברי הימים א כט, י-יג

וַיְבָרֶךְ דָּוִיד אֶת יְיָ, לְעֵינֵי כָּל הַקָּהָל, וַיֹּאמֶר דָּוִיד, בָּרוּךְ אַתָּה  
יְיָ אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד עוֹלָם. לָךְ יְיָ הַגְדָּלָה  
וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָּל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ  
יְיָ הַמְּמָלְכָה, וְהַמְתַּנְשָׂא לְכָל לְרָאשׁ. וְהַעֲשֵׂר וְהַכְּבוֹד מִלְּפָנֶיךָ,  
וְאַתָּה מוֹשֵׁל בְּכָל, וּבִידֶךָ כֹּחַ וּגְבוּרָה, וּבִידֶךָ לְגַדֵּל וּלְחַזֵּק  
לְכָל. וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם  
תְּפָאֶרְתְּךָ.

נחמיה ט ו-יא

אַתָּה הוּא יְיָ לְבַדְּךָ, אַתָּה עָשִׂיתָ אֶת הַשָּׁמַיִם, שָׁמַי הַשָּׁמַיִם,  
וְכָל צְבָאָם, הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ, הַיָּמִים וְכָל אֲשֶׁר בָּהֶם,  
וְאַתָּה מְחַיֶּה אֶת כָּל־ם, וּצְבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִים. אַתָּה הוּא  
יְיָ הָאֱלֹהִים, אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם, וְהוֹצָאתוֹ מֵאוּר כַּשְׂדִּים,  
וְשָׁמַת שְׁמוֹ אַבְרָהָם. וּמִצָּאתָ אֶת לָבָבוֹ נֶאֱמָן לְפָנֶיךָ –

וְכָרוֹת עַמּוֹ הַבְּרִית לָתֵת אֶת אֶרֶץ הַכְּנָעָנִי, הַחֲתִי, הָאֱמֹרִי,  
וְהַפְּרָזִי, וְהַיְבוּסִי, וְהַגְּרָגָשִׁי, לָתֵת לְזֶרְעוֹ, וּתְתָקֶם אֶת דְּבָרֶיךָ, כִּי  
צָדִיק אַתָּה. וַתֵּרָא אֶת עֲנִי אֲבֹתֵינוּ בְּמִצְרַיִם, וְאַתָּה וַעֲקַתָּם  
שָׁמַעְתָּ עַל יָם סוּף. וַתִּתֵּן אֶתֶּן וּמִפְתִּים בְּפָרְעָה, וּבְכָל

## Preliminary Morning Service

### *I Chronicles 29:10-13*

David blessed the Lord before all the assembly, and David said: Blessed art thou, O Lord, God of Israel our father, forever and ever. Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty, for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Riches and honor come from thee; thou rulest over all; in thy hand are power and might, and it is in thy power to make all great and strong. Hence, our God, we ever thank thee and praise thy glorious name.

### *Nehemiah 9:6-11*

Thou art the Lord, thou alone. Thou hast made the heavens and the heaven of heavens with all their host, the earth and all the things upon it, the seas and all that is in them, and thou preservest them all; the host of the heavens worships thee. Thou art the Lord God, who didst choose Abram, and didst bring him out of Ur of the Chaldeans, and gavest him the name of Abraham. Thou didst find his heart faithful before thee —

and didst make a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and Gergashite — to give it to his descendants, and hast fulfilled thy words, for thou art righteous. Thou didst see the distress of our fathers in Egypt and hear their cry by the Red Sea; thou didst show signs and wonders on Pharaoh and all

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**וְכָרִית** is recited responsively on the occasion of a *Brith Milah*; hence it has been arranged as a new paragraph. **וְכָרִית** is part of the preceding verse.

## תַּפְלַת שְׁחָרִית

עֲבָדָיו, וּבְכָל עַם אֲרָצוֹ, כִּי יִדְעָתָּ כִּי הִזִּידוּ עֲלֵיהֶם, וַתַּעַשׂ לָךְ  
שֵׁם כְּהַיּוֹם הַזֶּה. וְהָיָה בָקָעָתָּ לִפְנֵיהֶם, וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם  
בִּיבֹשָׁה, וְאֵת רֹדְפֵיהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֹת כָּמוֹ אֲבֹן בַּמַּיִם עֲזִים.

שמות יד, ל-לא

וַיֹּשַׁע יְיָ בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם, וַיֵּרָא יִשְׂרָאֵל  
אֶת מִצְרַיִם מֵת עַל שַׁפַּת הַיָּם. וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה  
אֲשֶׁר עָשָׂה יְיָ בַּמִּצְרַיִם וַיֵּרְאוּ הָעָם אֶת יְיָ, וַיֹּאמְרוּ בְּיַד  
וּבִמְשָׁה עֲבָדוּ.

שמות טו, י-יח

אֲזַי יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיְיָ, וַיֹּאמְרוּ  
לֵאמֹר, אֲשִׁירָה לַיְיָ כִּי גָאָה גָאָה, סוּס וָרֶכֶב רָמָה בָיָם. עֲזִי  
וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה, זֶה אֱלֹהֵי וְאֲנוּהוּ, אֱלֹהֵי אֲבִי  
וְאֶרְמְיָהוּ. יְיָ אִישׁ מִלְחָמָה, יְיָ שְׁמוֹ. מִרְכַּבַּת פָּרֹעַה וַחֲיִילוֹ  
יָרָה בָיָם, וּמִבְּחַר שְׁלֹשִׁי טַבָּעוֹ בָּיָם סוּף תַּהֲמֹת יִכְסִימוּ, יִרְדּוּ  
בַּמַּצּוֹלֹת כָּמוֹ אֲבֹן. יְמִינָךְ יְיָ נֶאֱדָרִי בַּכֹּחַ, יְמִינָךְ יְיָ תִרְעַץ  
אוֹיֵב. וּבִרְבַּ גְּאוּנְךָ תִּהְרַס קִמְיָךְ, תִּשְׁלַח חֲרֹנְךָ יֹאכְלֵמוּ כִּקְשׁ.

## Preliminary Morning Service

his servants and all the people of his land, for thou knewest that they dealt viciously against them; and so hast thou made a name for thyself to this day. The sea thou didst divide before them, so that they went through the middle of the sea on dry ground; and their pursuers thou didst cast into the depths, like a stone into the mighty waters.

### *Exodus 14:30-31*

Thus did the Lord save Israel that day from the power of the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the mighty act which the Lord had performed against the Egyptians, and the people revered the Lord; they believed in the Lord and in his servant Moses.

### *Exodus 15:1-18*

Then Moses and the children of Israel sang this song to the Lord; they said: I will sing to the Lord, for he has completely triumphed; the horse and its rider he has hurled into the sea. The Lord is my strength and song, for he has come to my aid. This is my God, and I will glorify him; my father's God, and I will extol him. The Lord is a warrior — Lord is his name. Pharaoh's chariots and his army he has cast into the sea, and his picked captains are engulfed in the Red Sea. The depths cover them; they went down into the depths like a stone. Thy right hand, O Lord, glorious in power, thy right hand, O Lord, crushes the enemy. By thy great majesty thou destroyest thy opponents. Thou sendest forth thy wrath — it consumes them like stubble.

## תַּפְּלַת שְׁחֲרִית

וּבְרוּחַ אֲפִיק נִעְרָמוּ מַיִם, נִצְבוּ כְּמוֹ נֵד נִזְלִים, קָפְאוּ תְהוֹמֹת  
בְּלֵב יָם. אָמַר אוֹיֵב אֶרְדֹּף אֲשִׁיג אֶחֱלֶק שָׁלָל, תִּמְלֹאמוּ נַפְשֵׁי,  
אֲרִיק חֲרָבִי, תֹּרִישָׁמוּ יָדַי. נִשְׁפֹּת בְּרוּחֲךָ כִּסְמוּ יָם, צָלְלוּ  
כַּעֲוֹפֹת בְּמַיִם אֲדִירִים. מִי כִמְכָה בְּאֵלִים יִי, מִי כִמְכָה נֶאֱדָר  
בְּקֹדֶשׁ, נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא. נִטִּית יְמִינְךָ, תִּבְלַעְמוּ אֲרָץ.  
נָחִית בְּחִסְדֶּךָ עִם זֶה גִּאֲלָת, נִהְלָת בְּעֶזְךָ אֵל נוֹה קִדְשֶׁךָ.  
שָׁמְעוּ עַמִּים יִרְגְּזוּן, חֵיל אֶחָז יִשְׁבִּי פִלִּשְׁתִּי. אִזְּ נִבְהָלוּ אֱלֹפֵי  
אֲדוֹם, אֵילֵי מוֹאָב יֶאֱחִזְמוּ רַעַד, נִמְגּוּ כָּל יֹשְׁבֵי כְנָעַן. תַּפְּל  
עֲלֵיהֶם אִימָתָה וּפַחַד, בְּגִדְל זְרוּעֶךָ יִדְמוּ כְּאֵבָן, עַד יַעֲבֹר  
עִמָּךְ יִי, עַד יַעֲבֹר עִם זֶה קִנִּית. תִּבְאָמוּ וְתִטְעֲמוּ בְּהַר נִחְלָתְךָ,  
מִכּוֹן לְשִׁבְתְּךָ פַּעֲלָת יִי, מִקְדָּשׁ, אֲדֹנִי, כּוֹנֵנוּ יִדְיָךְ. יִי | יִמְלֹךְ  
לְעֹלָם וָעֶד. יִי יִמְלֹךְ לְעֹלָם וָעֶד.

כִּי לִי הַמְּלוּכָה, וּמִשָּׁל בַּגּוֹיִם.

Reader וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן לְשַׁפֹּט אֶת הָהָר עֲשׂוֹ, וְהִיתָה  
לִי הַמְּלוּכָה. וְהָיָה יִי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יִי  
אֶחָד וּשְׁמוֹ אֶחָד.

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שִׁירַת הַיָּם is said twice to mark the end of ה' יִמְלֹךְ  
(Abudarham).

## Preliminary Morning Service

By the blast of thy nostrils the waters piled up — the floods stood upright like a wall; the depths were congealed in the heart of the sea. The enemy said: “I will pursue them, I will overtake them, I will divide the spoil, my lust shall be glutted with them; I will draw my sword, my hand shall destroy them.” Thou didst blow with thy wind — the sea covered them; they sank like lead in the mighty waters. Who is there like thee among the mighty, O Lord? Who is like thee, glorious in holiness, awe-inspiring in renown, doing marvels? Thou didst stretch out thy right hand — the earth swallowed them. In thy grace thou hast led the people whom thou hast redeemed; by thy power thou hast guided them to thy holy habitation. The peoples have heard of it and trembled; pangs have seized the inhabitants of Philistia. Then were the chieftains of Edom in agony; trembling seized the lords of Moab; all the inhabitants of Canaan melted away. Terror and dread fell on them. Under the great sweep of thy arm they are as still as a stone, till thy people pass over, O Lord, till the people thou hast acquired pass over. Thou wilt bring them in and plant them in the highlands of thy own, the place which thou, O Lord, hast made for thy dwelling, the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever. The Lord shall reign forever and ever.

For sovereignty is the Lord's, and he governs the nations.

Deliverers shall go up to Mount Zion to rule the hill country of Esau, and dominion shall be the Lord's. The Lord shall be King over all the earth; on that day shall the Lord be One and his name One.<sup>1</sup>

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*<sup>1</sup> Psalm 22:29; Obadiah 1:21; Zechariah 14:9.*

## תַּפְּלַת שְׁחֲרִית

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ  
בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאָה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר  
וְשִׁבְחָה, הֵלֵל וְזִמְרָה, עֵז וּמִמְשָׁלָה, נִצָּח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה  
וְתִפְאֳרָת, קִדְשָׁה וּמַלְכוּת. Reader בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה  
וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ גָּדוֹל בַּתְּשֻׁבּוֹת, אֵל  
הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל, חַי  
הָעוֹלָמִים.

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא  
וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְּקִדְשָׁא בְּרִיךְ הוּא, לְעֶלְא (לְעֶלְא) מִן כָּל  
בְּרָכְתָא וְשִׁירְתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא, דְּאִמְרִין בְּעֶלְמָא,  
וְאִמְרוּ אָמֵן.

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and יִשְׁתַּבַּח form the prologue and the epilogue to *Pesuke D'zimra*. It has been suggested that the name of



## Preliminary Morning Service

Praised be thy name forever, our King, great and holy God and King, in heaven and on earth; for to thee, Lord our God and God of our fathers, pertain song and praise, hymn and psalm, power and dominion, victory, greatness and might, renown and glory, holiness and kingship, blessings and thanks, henceforth and forever. Blessed art thou, O Lord, most exalted God and King, Lord of wonders, who art pleased with hymns, thou God and King, the life of the universe.

*Reader:*

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

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the author of *Yishtabah* was Solomon, since the initial letters of the words שמך לעד מלכנו האל form the acrostic שלמה. According to some, the fifteen synonyms of praise correspond to the fifteen psalms known as שיר המעלות.

## תְּפִלַּת שַׁחֲרִית

Reader:

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ.

Congregation and Reader:

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,  
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.

הַמֵּאִיר לְאֶרֶץ וְלִדְרוֹת עֲלִיָּה בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם  
תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מָה רַבּוֹ מַעֲשָׂיֶיךָ יְיָ, כָּלֵם בְּחִכְמָה  
עֲשִׂיתָ, מְלֵאָה הָאֶרֶץ קִנְיָנֶךָ. הַמֶּלֶךְ הַמְרוֹמָם לְבִדּוֹ מֵאֲזוֹ,  
הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְתַּנְשֵׂא מִימּוֹת עוֹלָם. אֱלֹהֵי עוֹלָם,  
בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוֹ צוּר מְשַׁגְּבֵנוּ, מִגֵּן  
יִשְׁעָנוּ מְשַׁגֵּב בְּעֵדָנוּ.

אֵל בָּרוּךְ גָּדוֹל יָדָעָה, הַכִּין וּפָעַל זִהְרֵי חֲמָה, טוֹב יַצַּר כְּבוֹד  
לְשִׁמוֹ, מְאֻרוֹת נָתַן סְבִיבוֹת עֲזוֹ, פְּנוֹת צְבָאוֹ קְדוּשִׁים רוֹמְמֵי  
שֵׁדִי, תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וְקֹדְשָׁתוֹ. תְּתַבָּרֵךְ יְיָ אֱלֹהֵינוּ  
עַל שִׁבְחָה מַעֲשֵׂה יְדִיךָ, וְעַל מְאֻרֵּי אוֹר שֶׁעָשִׂיתָ יִפְאָרוּךְ סִלָּה.

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ברכו introduces the main part of the service, consisting of the *Shema* and the *Shemoneh Esreh*. The silent meditation, found in Mahzor Vitry, includes a sentence of Aramaic Kaddish rendered into Hebrew and parts of Isaiah 44:6, Psalms 68:5, and 113:2.

## Morning Service

*Reader:*

Bless the Lord who is blessed.

*Congregation and Reader:*

Blessed be the Lord who is blessed forever and ever.

Blessed art thou, Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. How great are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. Thou alone, O King, hast ever been exalted, lauded and glorified and extolled from days of old. Eternal God, show us thy great mercy! Thou art Lord of our strength, our defending Stronghold, our saving Shield, our Protector.

The blessed God, great in knowledge, designed and made the brilliant sun. The Beneficent One created glory for his name. He placed luminaries round about his majesty. His chief hosts are holy beings that extol the Almighty. They constantly recount God's glory and holiness. Be thou blessed, Lord our God, for thy excellent handiwork and for the luminaries which thou hast made; they ever render thee glory.

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**יוצר אור** is a modified form of Isaiah 45:7, where the text has **ובורא רע**. This variation is explained to be due to a desire of using a more auspicious expression (Berakhoth 11b). **אל ברוך** is an alphabetical acrostic, the words beginning with the letters of the alphabet in regular order.

## תַּפִּלַּת שַׁחֲרִית

תִּתְבָּרַךְ צוּרֵנוּ מִלְכֵנוּ וְגֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים, יִשְׁתַּבַּח שְׁמְךָ  
לְעַד מִלְכֵנוּ, יוֹצֵר מִשְׁרָתִים, וְאֲשֶׁר מִשְׁרָתִיו כָּלם עוֹמְדִים  
בְּרוֹם עוֹלָם, וּמִשְׁמִיעִים בִּירְאָה יַחַד בְּקוֹל, דְּבַרֵּי אֱלֹהִים חַיִּים  
וּמְלֹךְ עוֹלָם. כָּלם אֲהוּבִים, כָּלם בְּרוּרִים, כָּלם גְּבוּרִים, וְכָלם  
עֲשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנֵם. וְכָלם פּוֹתְחִים אֶת פִּיהֶם  
בְּקִדְשָׁה וּבִטְהָרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים,  
וּמַפְאֲרִים וּמַעֲרִיצִים, וּמַקְדִּישִׁים וּמַמְלִיכִים:

אֶת שֵׁם הָאֵל, הַמְּלֹךְ הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא, קְדוֹשׁ הוּא. וְכָלם  
מִקְבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מְזֶה, וְנוֹתְנִים רְשׁוֹת זֶה  
לְזֶה, לְהַקְדִּישׁ לְיוֹצֵרם בְּנִחַת רוּחַ, בְּשִׁפְּה בְּרוּרָה וּבְנִעִימָה,  
קִדְשָׁה כָּלם כְּאַחַד עוֹנִים וְאוֹמְרִים בִּירְאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת;  
מֵלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

וְהַאֲוִפִּנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעֲשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֶמֶת  
שָׁרָפִים, לְעֶמֶתם מְשַׁבְּחִים וְאוֹמְרִים:  
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

## Morning Service

Be thou blessed, our Stronghold, our King and Redeemer, Creator of holy beings; praised be thy name forever, our King, Creator of ministering angels, all of whom stand in the heights of the universe and reverently proclaim in unison, aloud, the words of the living God and everlasting King. All of them are beloved, all of them are pure, all of them are mighty; they all perform with awe and reverence the will of their Creator; they all open their mouth with holiness and purity, with song and melody, while they bless and praise, glorify and reverence, sanctify and acclaim—

The name of the great, mighty and revered God and King; holy is he. They all accept the rule of the kingdom of heaven, one from the other, granting permission to one another to hallow their Creator. In serene spirit, with pure speech and sacred melody, they all exclaim in unison and with reverence:

Holy, holy, holy is the Lord of hosts:  
The whole earth is full of his glory.<sup>1</sup>

Then the celestial ofannim and the holy beings, rising with a loud sound toward the seraphim, respond with praise and say:

Blessed be the glory of the Lord from his abode.<sup>2</sup>

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*1 Isaiah 6:3. 2 Ezekiel 3:12.*

## תַּפִּלַּת שַׁחֲרִית

לְאֵל בָּרוּךְ נְעִימוֹת יִתְּנוּ, לְמִלָּךְ אֵל חַי וְקַיִם זְמֵרוֹת יֹאמְרוּ  
וְתִשְׁבְּחוֹת יִשְׁמְעוּ, כִּי הוּא לְבָדּוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,  
בֹּעַל מִלְחָמוֹת, זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,  
נוֹרֵא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמַּחְדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תָּמִיד  
מַעֲשֵׂה בְּרָאשִׁית. כְּאָמֹר, לַעֲשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם  
חֲסִדּוֹ. Reader אֹר חֲדָשׁ עַל צִיּוֹן תֹּאִיר, וְנִזְכֶּה כְּלָנוּ מִהֲרָה  
לְאוּרוֹ. בָּרוּךְ אַתָּה יי, יוֹצֵר הַמַּאֲוֵרוֹת.

אֲהַבָּה רַבָּה אֶהְבְּתָנוּ, יי אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתְךָ  
עָלֵינוּ. אָבִינוּ מִלְכֵנוּ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ, וַתִּלְמַדְם  
חֻקֵּי חַיִּים, כֵּן תַּחֲנֵנוּ וַתִּלְמַדְנוּ. אָבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם,  
רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ, לְלַמֵּד  
וּלְלַמֵּד, לְשֹׁמֵר וְלַעֲשׂוֹת וְלִקְיָם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ  
בְּאַהֲבָה.

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אהבה רבה, one of the most beautiful prayers in the liturgies of the world, is very old and was probably instituted by the men of the Great Assembly in the early period of the second Temple. A profound love for God and the Torah is echoed in this prayer, in which the merciful Father is entreated to enlighten our eyes and our minds to understand his teachings. This is the second of the two blessings preceding the *Shema*, יוצר אור being the first. As Psalm 19 praises God

## Morning Service

To the blessed God they offer melodies; to the King, the living and eternal God, they utter hymns and praises. Truly, he alone performs mighty acts and creates new things; he is a warrior who sows justice, produces triumphs and creates healing. Revered in renown, Lord of wonders, in his goodness he renews the creation every day, constantly, as it is said: "He makes the great lights; truly, his mercy endures forever." <sup>1</sup> O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the lights.

With a great love hast thou loved us, Lord our God; great and abundant mercy hast thou bestowed upon us. Our Father, our King, for the sake of our forebears who trusted in thee, whom thou didst teach laws of life, be gracious to us and teach us likewise. Our Father, merciful Father, thou who art ever compassionate, have pity on us and inspire us to understand and discern, to perceive, learn and teach, to observe, do, and fulfill gladly all the teachings of thy Torah.

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first for the sun and then for the Torah which enlightens the mind, so have we in these two blessings first a thanksgiving for natural light, then a thanksgiving for spiritual enlightenment. As in the case with all the prayers, occasional variations have been introduced here in the course of many centuries.

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*1 Psalm 136:7.*



## תַּפִּלַּת שַׁחֲרִית

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדִבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיָחַד לִבֵּנוּ  
לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד. כִּי בְשֵׁם  
קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ, נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ.  
Reader וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרֻבַּע כַּנְפוֹת הָאָרֶץ, וְתוֹלִיכֵנוּ  
קוֹמָמִיּוֹת לְאֶרֶצֵּנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָהּ, וּבְנוּ בַּחֲרַת  
מִכָּל עָם וּלְשׁוֹן. וְקִרְבַּתֵּנוּ לְשְׁמֶךָ הַגָּדוֹל סֵלָה בְּאֵמֶת, לְהוֹדוֹת  
לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה. בָּרוּךְ אַתָּה יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל  
בְּאַהֲבָה.

(אל מֶלֶךְ נֶאֱמָן (When praying in private, add:

דברים ו, ד-ט

שְׁמַע | יִשְׂרָאֵל, יי | אֱלֹהֵינוּ, יי | אֶחָד.  
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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יָחַד לִבֵּנוּ let our heart be concentrated upon God, and not distracted by worldly desires. Such singleheartedness is frequently expressed by the phrases “a whole heart,” “a perfect heart.”

The *Shema*, Israel’s confession of faith, expresses the duty of loving and serving God with our whole being. The second paragraph demands that we give living expression to our

## Morning Service

O Enlighten our eyes in thy Torah; attach our heart to thy commandments; unite our heart to love and reverence thy name, so that we may never be put to shame. In thy holy, great and revered name we trust — may we thrill with joy over thy salvation. O bring us home in peace from the four corners of the earth, and make us walk upright to our land, for thou art the God who performs triumphs. Thou hast chosen us from all peoples and nations, and hast forever brought us near to thy truly great name, that we may eagerly praise thee and acclaim thy Oneness. Blessed art thou, O Lord, who hast graciously chosen thy people Israel.

### SHEMA

*(When praying in private, add: God is a faithful King.)*

*Deuteronomy 6:4-9*

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

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love of God by careful observance of his precepts which are designed to assure our happiness. The third section contains the law of *tsitsith*, intended to remind us constantly of our duties towards God, and a warning against following the evil impulses of the heart. The *Shema*, sounding the keynote of Judaism, is the oldest prayer of the *Siddur*. In the morning service the *Shema* is preceded by two blessings and followed by one; in the evening service it is preceded by two blessings and followed by two. This is in keeping with the expression: "Seven times a day I praise thee" (Psalm 119:164; Berakhoth 11b). **שֶׁמַע כְּבוֹד** was regularly used in the Temple. It is attributed to Jacob.

## תַּפִּלַּת שַׁחֲרִית

וְאַהֲבַת אֶת יי | אֱלֹהֶיךָ, בְּכָל | לְבַבְךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ.  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר | אֲנֹכִי מְצִוֶּה הַיּוֹם, עָלַי | לְבַבְךָ.  
וְשִׁנְתָּם לְבִנְיָהּ, וְדִבַּרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ,  
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת | עַל יָדְךָ, וְהָיוּ לְטוֹטְפֹת בֵּין |  
עֵינֶיךָ. וְכַתַּבְתָּם | עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

דברים יא, יג-כא

וְהָיָה אִם שָׁמַעַתְּ שְׁמִיעוּ אֶל מִצְוֹתַי, אֲשֶׁר | אֲנֹכִי מְצִוֶּה | אֶתְכֶם הַיּוֹם,  
לְאַהֲבָה אֶת יי | אֱלֹהֵיכֶם וּלְעֲבֹדוֹ, בְּכָל | לְבַבְכֶם וּבְכָל נַפְשְׁכֶם.  
וְנָתַתִּי מָטָר | אֶרְצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאֶסַּפְתִּי דִגְאֶךָ וְתִירְשְׁךָ  
וְיִצְהַרְךָ. וְנָתַתִּי | עֵשֶׂב | בְּשִׂדְךָ לְבִהֲמֹתֶךָ, וְאֶכְלָתָּ וְשִׁבַּעְתָּ. הִשְׁמְרוּ  
לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וְעַבַּדְתֶּם | אֱלֹהִים | אֲחֵרִים  
וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה | אִפִּי יי בָּכֶם, וְעָצַר | אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה  
מָטָר, וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וְאֶבְדֶּתֶם | מִחֶרֶד מֵעַל הָאָרֶץ  
הַטֹּבָה | אֲשֶׁר | יי נָתַן לָכֶם. וְשִׁמַּתֶּם | אֶת דְּבָרֵי | אֱלֹהֵי עַל | לְבַבְכֶם  
וְעַל נַפְשְׁכֶם, וּקְשַׁרְתֶּם | אֶתְכֶם לְאוֹת | עַל יְדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין |  
עֵינֵיכֶם. וְלִמְדֶתֶם | אֶתְכֶם | אֶת בְּנֵיכֶם לְדַבֵּר בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
וּבְלִכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְכַתַּבְתָּם | עַל מְזוֹזוֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ. לְמַעַן | יִרְבוּ | יְמֵיכֶם וְיְמֵי בְנֵיכֶם | עַל הָאֲדָמָה | אֲשֶׁר  
נִשְׁבַּע | יי לְאַבְתִּיכֶם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם | עַל הָאָרֶץ.

## Morning Service

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

### *Deuteronomy 11:13-21*

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates — that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

## תַּפִּלַּת שַׁחֲרִית

במדבר טו, לז-מא

וַיֹּאמֶר | יי | אֵל מֹשֶׁה לֵּאמֹר. דִּבֶּר | אֵל בְּנֵי | יִשְׂרָאֵל וְאָמַרְתָּ  
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ |  
עַל צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם |  
אֹתוֹ וְזָכַרְתֶּם | אֶת כָּל מִצְוֹת | יי, וַעֲשִׂיתֶם | אֹתָם, וְלֹא  
תִתּוּרוּ | אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי | עֵינֵיכֶם, אֲשֶׁר אֲתֶם זֹנִים |  
אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת כָּל מִצְוֹתַי, וְהֵייתֶם  
קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יי | אֵלֵהֵיכֶם, אֲשֶׁר הוֹצֵאתִי | אֶתְכֶם |  
מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם לֵאלֹהִים, אֲנִי | יי | אֵלֵהֵיכֶם.

אֱמֶת וִיציב, וְנִכוּן וְקִיָּם, וְיִשָּׁר וְנֶאֱמָן, וְאֶהוּב וְחָבִיב, וְנֶחֱמָד  
וְנָעִים, וְנוֹרָא וְאֲדִיר, וּמִתְקָן וּמִקְבָּל, וְטוֹב וְיָפֵה הַדָּבָר הַזֶּה  
עָלֵינוּ לְעוֹלָם וָעֶד. אֱמֶת אֵלֵהֵי עוֹלָם מְלָכֵנוּ, צוּר יַעֲקֹב, מֶגֶן  
יִשְׁרָעֵנוּ, Reader לְדֹר וָדֹר הוּא קִיָּם, וְשִׁמוֹ קִיָּם, וְכֶסֶף נָכוֹן,  
וּמִלְכוּתוֹ וְאַמוּנָתוֹ לְעֵד קִיָּמָה. וּדְבָרָיו חַיִּים וְקִיָּמִים, נֶאֱמָנִים  
וְנֶחֱמָדִים לְעֵד וְלְעוֹלָמֵי עוֹלָמִים. עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל  
בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ.

אֱמֶת וִיציב is mentioned in the Mishnah (Tamid 5:1) among the  
prayers used in the Temple. The fifteen synonyms, וִיציב-  
וְיָפֵה, correspond to the fifteen words in the last sentence of the

## Morning Service

### *Numbers 15:37-41*

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and certain, established and enduring, right and steadfast, beloved and precious, pleasant and sweet, revered and glorious, correct and acceptable, good and beautiful is this faith to us forever and ever. True it is that the eternal God is our King, the Stronghold of Jacob and our saving Shield. He exists throughout all generations; his name endures; his throne is firm; his kingship and his truth are forever established. His words are living and enduring, faithful and precious, forever and to all eternity, as for our fathers so also for us, for our children and future generations, and for all generations of the seed of Israel his servants.

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*Shema*, beginning with **אֲנִי** and ending with **אֱמֶת**. The rule is not to interrupt the connection between **אֱמֶת** and **אֱלֹהֵיכֶם ה'**, as if these three words formed one sentence, meaning: "The Lord your God is true" (Mishnah Berakhoth 2:2). **הַזֶּה הַדְּבָר** refers to the *Shema* as a solemn profession of the Oneness of God. The *Shema* is the watchword of Israel's faith, and it is the desire of every loyal Jew to have it upon his lips when he dies.

## תַּפְלַת שַׁחֲרִית

עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנִים, דְּבַר טוֹב וְקָיָם לְעוֹלָם וָעֶד, אֱמֶת  
וְאַמוּנָה חֶק וְלֹא יַעֲבֹר. אֱמֶת שְׁאַתָּה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ, מַלְכֵנוּ מֶלֶךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹאֲלֵ אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוֹר  
יְשׁוּעָתֵינוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם שְׁמֶךָ, אֵין אֱלֹהִים זִילְתָּךְ.

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתְּהָ הוּא מֵעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם אַחֲרֵיהֶם  
בְּכָל יוֹר וְדוֹר. בְּרוּם עוֹלָם מוֹשְׁבֶךָ, וּמִשְׁפָּטֶיךָ וְצִדְקָתֶךָ עַד אַפְסֵי  
אָרֶץ. אֲשֶׁרִי אִישׁ שִׁשְׁמַע לְמִצְוֹתֶיךָ, וְתוֹרָתֶךָ וּדְבָרֶךָ יֵשִׁים עַל  
לְבוֹ. אֱמֶת, אֶתְּהָ הוּא אֲדוֹן לְעַמֶּךָ, וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבָם. אֱמֶת,  
אֶתְּהָ הוּא רֵאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן, וּמַבְלִעַדֶיךָ אֵין לָנוּ מֶלֶךְ  
גּוֹאֵל וּמוֹשִׁיעַ. מִמִּצְרַיִם גֹּאֲלֵנוּ, יי אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים  
פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הִרְגָתָ, וּבְכוֹרֶךָ גֹּאֲלָתָ, וַיִּם סוּף בָּקַעְתָּ,  
וְזִדִּים טִבַּעְתָּ, וַיִּדִּידִים הִעֲבַרְתָּ, וַיִּכְסּוּ מַיִם צָרִיָּהֶם, אֶחָד מֵהֶם לֹא  
נֹתַר. עַל זֹאת שִׁבְחוּ אֱהוֹבִים וְרוֹמְמוֹ אֵל, וְנָתַנוּ יְדִידִים זִמְרוֹת  
שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת, לְמֶלֶךְ אֵל חַי וְקַיָּם, רֶם  
וְנִשְׂא, גָּדוֹל וְנוֹרָא, מִשְׁפִּיל גִּזְאִים, וּמַגְבִּיָּה שְׁפָלִים, מוֹצִיא  
אֲסִירִים, וּפּוֹדֶה עֲנָוִים, וְעוֹזֵר דְּלִים, וְעוֹנֶה לְעַמּוֹ בַּעֲת שׁוּעָם  
אֱלִיו. תְּהַלּוֹת לְאֵל עֲלִיוֹן, בָּרוּךְ הוּא וּמְבָרֵךְ. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל  
לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:



## Morning Service

Alike for the first and the last generations this faith is good and valid forever and ever; it is true and trustworthy, a law that will not pass away. True it is that thou art the Lord our God and the God of our fathers, our King and the King of our fathers, our Redeemer and the Redeemer of our fathers, our Maker and saving Stronghold, our Deliverer and Rescuer. Thou art eternal; there is no God besides thee.

Thou wast the help of our fathers from of old, and hast been a Shield and Savior to their children after them in every generation. In the heights of the universe is thy habitation, and thy justice and righteousness reach to the furthest ends of the earth. Happy is the man who obeys thy commands and takes thy Torah and thy word to heart. True it is that thou art the Lord of thy people, and a mighty King to champion their cause. True it is that thou art the first and thou art the last, and besides thee we have no King who redeems and saves. From Egypt thou didst redeem us, Lord our God, and from the house of slavery thou didst deliver us; all their first-born thou didst slay, but thy first-born thou didst redeem; thou didst divide the Red Sea and drown the arrogant, but thy beloved people thou didst take across; the water covered their enemies, not one of them was left. For this, the beloved people praised and extolled God; they offered hymns, blessings and thanksgivings to the King, the living and eternal God. He is high and exalted, great and revered; he brings low the arrogant, and raises up the lowly; he frees the captives, and delivers the afflicted; he helps the poor, and answers his people whenever they cry to him. Praised be the supreme God; be he ever blessed. Moses and the children of Israel sang a song to thee with great joy; all of them said:

## תַּפִּלַּת שַׁחֲרִית

מִי כַמְכָה בְּאֵלֶם יי, מִי כַמְכָה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִלַּת,  
עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְּאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם, יַחַד כָּלֶם  
הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יי יִמְלֹךְ לְעוֹלָם וָעֶד. צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל,  
וּפִדָה כְּנֶאֱמָךְ יְהוּדָה וְיִשְׂרָאֵל. Reader גְּאֻלָּנוּ יי צְבָאוֹת  
שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בָּרוּךְ אַתָּה יי גֹּאֲלֵ יִשְׂרָאֵל.

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שמונה עשרה is spoken of in the Talmud as *Tefillah*, the prayer par excellence, on account of its importance and its antiquity. According to tradition, it was drawn up by the men of the Great Assembly. Originally, the *Shemoneh Esreh* consisted of eighteen blessings; in its present form, however, there are nineteen. The addition of the paragraph concerning the slanderers was made toward the end of the first century at the direction of Raban Gamaliel II, head of the Sanhedrin of Yabneh. The Talmud offers a variety of reasons for the number eighteen. It corresponds to the eighteen times God is mentioned in Psalm 29 as well as in the *Shema*. The three patriarchs, Abraham, Isaac, and Jacob, are mentioned eighteen times in the Bible. This number also corresponds to the eighteen vertebrae of the spinal column (Berakhoth 28b). Because it is recited in a standing posture, the *Shemoneh Esreh* is now generally known as the *Amidah*, a name which accurately describes this prayer for Sabbaths and festivals, when it includes only seven blessings. The Reader repeats this principal prayer aloud for the benefit of those who cannot read it for themselves.

## Morning Service

“Who is like thee, O Lord, among the mighty?  
Who is like thee, glorious in holiness,  
Awe-inspiring in renown, doing wonders?”<sup>1</sup>

The redeemed people sang a new song of praise to thy name at the seashore; they all, in unison, gave thanks and proclaimed thy sovereignty, and said: “The Lord shall reign forever and ever.”<sup>2</sup>

Stronghold of Israel, arise to the help of Israel; deliver Judah and Israel, as thou hast promised. Our Redeemer, thou art the Lord of hosts, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

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The nineteen benedictions of the *Amidah* are designated in the Talmud as follows: 1) **אבות**; 2) **גבורות**; 3) **השם קדוש**; 4) **בינה**; 5) **תשובה**; 6) **סליחה**; 7) **גאולה**; 8) **רפואה**; 9) **ברכת המינים**; 10) **קבוץ גלויות**; 11) **ברכת משפט**; 12) **ברכת השנים**; 13) **תפלה**; 14) **ברכת ירושלים**; 15) **ברכת דוד**; 16) **ברכת צדיקים**; 17) **ברכת הכהנים**; 18) **הודאה**; 19) **עבודה**.

**אבות**, the first benediction naming the three patriarchs, contains phrases from Exodus 3:15; Deuteronomy 10:17; Genesis 14:19; 15:1.

**זכרנו** and the other special prayers, added between *Rosh Hashanah* and *Yom Kippur*, are not mentioned in the Talmud. They were added during the gaonic period. **גבורות**, the second benediction recounting the omnipotence of God, includes phrases from Psalms 145:14; 146:7; Daniel 12:2; I Samuel 2:6.

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<sup>1</sup> Exodus 15:11. <sup>2</sup> Exodus 15:18.

## תַּפִּלַּת שַׁחֲרִית

The *Shemoneh Esreh* is recited in silent devotion while standing, facing east. The Reader repeats the *Shemoneh Esreh* aloud when a *minyan* holds service.

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,  
גּוֹמֵל חַסְדִּים טוֹבִים, וְקָנָה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא  
גּוֹאֵל לְבָנָי בְּנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:  
(זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ  
אֱלֹהִים חַיִּים.)

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם.  
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesach* add:  
(מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מְכַלְכֵּל חַיִּים בַּחֲסֵד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר, מִי כְמוֹךָ  
בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ מַמְיֵת וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:  
(מִי כְמוֹךָ אֲב הַרְחַמִּים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.)  
וְנִאֶמֶן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים.

## Morning Service

*The Shemoneh Esreh is recited in silent devotion while standing, facing east. The Reader repeats the Shemoneh Esreh aloud when a minyan holds service.*

O Lord, open thou my lips, that my mouth may declare thy praise.<sup>1</sup>

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

*Between Rosh Hashanah and Yom Kippur add:*

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

*Between Sukkoth and Pesah add:*

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

*Between Rosh Hashanah and Yom Kippur add:*

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

<sup>1</sup> *Psalms 51:17.*

## תַּפִּילַת שַׁחֲרִית

When the Reader repeats the *Shemoneh Esreh*, the following *Kedushah* is said:

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,  
כִּכְתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה וְאָמַר:  
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.  
Reader לְעַמָּתָם בְּרוּךְ יֹאמְרוּ--

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.  
וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:  
יְמִלֵךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדֹר וָדֹר, הִלְלוּיָהּ.  
Reader לְדֹר וָדֹר נִגִּיד גְּדֻלָּךְ, וּלְנִצַּח נְצָחִים קִדְשָׁתְךָ  
נִקְדָּישׁ, וְשִׁבְחֶךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל  
מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. \*בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.  
\*Between *Rosh Hashanah* and *Yom Kippur* substitute:  
(בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ).

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מְשִׁיב הָרוּחַ, referring to God's control of the forces of nature, is added in winter, during the rainy season in *Eretz Yisrael*. Rain is considered as great a manifestation of the divine power as the resurrection of the dead (Ta'anith 2a), hence מְשִׁיב הָרוּחַ is inserted in the passage אתה גבור...מחיה המתים.

## Morning Service

### KEDUSHAH

*When the Reader repeats the Shemoneh Esreh, the following Kedushah is said:*

We sanctify thy name in this world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;  
The whole earth is full of his glory."<sup>1</sup>

Those opposite them say; Blessed—  
Blessed be the glory of the Lord from his abode.<sup>2</sup>

And in thy holy Scriptures it is written:  
The Lord shall reign forever,  
Your God, O Zion, for all generations.  
Praise the Lord!<sup>1</sup>

*Reader:*

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. \*Blessed art thou, O Lord, holy God.

*\*Between Rosh Hashanah and Yom Kippur substitute:  
(Blessed art thou, O Lord, holy King.)*

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קְדוּשָׁה, to which the Talmud (Sotah 49a) attaches unusual importance, is recited only when a *minyan* is present because it is said; "I shall be sanctified among the children of Israel" (Leviticus 22:32), which implies that the proclamation of the holiness and kingship of God is to be made in public service only.

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<sup>1</sup> *Isaiah* 6:3. <sup>2</sup> *Ezekiel* 3:12.



## תַּפִּלַּת שַׁחֲרִית

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקַדוּשִׁים בְּכָל יוֹם יִהְיֶה לָּךְ סֵלָה.  
\*בְּרוּךְ אַתָּה יי, הֵאל הַקָּדוֹשׁ.

\*Between Rosh Hashanah and Yom Kippur substitute:  
(בְּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקָּדוֹשׁ).

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנּוּשׁ בִּינָה. חַנּוּנוֹ מֵאַתָּה  
דַּעַת, בִּינָה וְהַשְׂכֵּל. בְּרוּךְ אַתָּה יי, חוֹנֵן הַדַּעַת.

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקַרְבָּנוּ מִלְכָּנוּ לְעִבּוּדְךָ, וְהַחֲזִירֵנוּ  
בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יי, הַרוֹצֶה בְּתִשׁוּבָה.

סֵלַח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ, מָחַל לָנוּ, מִלְכָּנוּ, כִּי פָשַׁעְנוּ, כִּי  
מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יי, חַנּוּן הַמֵּרַבֶּה לְסִלָּח.

רְאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ, וּגְאֹלֵנוּ מִהֲרָה לְמַעַן שְׁמֶךָ, כִּי  
גּוֹאֵל חֲזַק אַתָּה. בְּרוּךְ אַתָּה יי, גּוֹאֵל יִשְׂרָאֵל.

On fast days the Reader adds here:

(בְּעֵינֵינוּ, יי, עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתָנוּ, כִּי בִצְרָה גְדוֹלָה אֲנַחְנוּ.

אֵל תִּפְּן אֶל רִשְׁעֵנוּ, וְאֵל תִּסְתֵּר פָּנֶיךָ מִמֶּנּוּ, וְאֵל תִּתְּעַלֵּם

מִתַּחֲנֻתָנוּ. הֲיֵה נָא קָרוֹב לְשׁוֹעֲתָנוּ, יְהִי נָא חֲסִדְךָ לְנַחֲמָנוּ,

טָרֵם נִקְרָא אֵלֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר: וְהָיָה טָרֵם יִקְרָאוּ

וְאֲנִי אֶעֱנֶה, עוֹד הֵם מְדַבְּרִים וְאֲנִי אֶשְׁמָע. כִּי אַתָּה, יי,

הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה. בְּרוּךְ

אַתָּה יי, הָעוֹנֶה בְּעֵת צָרָה.)

## Morning Service

Thou art holy and thy name is holy, and holy beings praise thee daily. \* Blessed art thou, O Lord, holy God.

*\*Between Rosh Hashanah and Yom Kippur substitute:*  
(Blessed art thou, O Lord, holy King.)

Thou favorest man with knowledge, and teachest mortals understanding. O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us speedily for thy name's sake, for thou art a mighty Redeemer. Blessed art thou, O Lord, Redeemer of Israel.

*On fast days the Reader adds here:*

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: "Before they call, I will answer; while they are yet speaking, I will hear." <sup>2</sup> For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. Blessed art thou, O Lord, who answerest in time of distress.)

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אתה חונן begins the group of thirteen petitions which are replaced on Sabbaths and festivals by one petition appropriate for the occasion.

<sup>1</sup> Psalm 146:10. <sup>2</sup> Isaiah 65:24.

## תַּפִּלַּת שַׁחֲרִית

רַפָּאנוּ, יי, וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְיֶה לָנוּ אַתָּה,  
וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ. כִּי אֵל מֶלֶךְ רּוֹפֵא נֶאֱמָן  
וְרַחֲמָן אַתָּה. בָּרוּךְ אַתָּה יי, רּוֹפֵא הוֹלִי עַמּוֹ יִשְׂרָאֵל.

בָּרַךְ עָלֵינוּ, יי אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי  
תְּבוּאָתָה לְטוֹבָה,

From December 4th till  
*Pesach* say:

וְתֵן טַל וּמָטָר לְבִרְכָּה

עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטוֹבָךְ, וּבָרַךְ שְׁנָתָנוּ כַּשָּׁנִים  
הַטּוֹבוֹת. בָּרוּךְ אַתָּה יי, מְבָרַךְ הַשָּׁנִים.

תִּקַּע בְּשׁוּפָר גָּדוֹל לְחֵרוּתָנוּ, וְשֵׂא נִס לְקִבֵּץ גָּלִיּוֹתֵינוּ,  
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפּוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יי, מְקַבֵּץ  
נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבִרְאשׁוֹנָה וְיוֹעֲצֵנוּ כְּבִתְחִלָּה, וְהִסֵּר מִמֶּנּוּ  
יָגוֹן וְאַנְחָה, וּמָלוּךְ עָלֵינוּ אַתָּה, יי, לְבִדּוֹךְ בְּחֶסֶד וּבְרַחֲמִים,  
וְצַדִּיקָנוּ בַּמִּשְׁפָּט. \* בָּרוּךְ אַתָּה יי, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

\*Between *Rosh Hashanah* and *Yom Kippur* substitute:  
(בָּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַמִּשְׁפָּט).

## Morning Service

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all kinds of its produce for the best.

*From Pesah till  
December 4th say:*

Bestow a blessing

*From December 4th  
till Pesah say:*

Bestow dew and rain for a  
blessing

upon the face of the earth. Satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great Shofar for our freedom; lift up the banner to bring our exiles together, and assemble us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us, O Lord, in kindness and mercy, and clear us in judgment. \*Blessed art thou, O Lord, King, who lovest righteousness and justice.

*\*Between Rosh Hashanah and Yom Kippur substitute:  
(Blessed art thou, O Lord, King of Justice.)*

## תַּפְלַת שַׁחֲרִית

וְלַמְלַשְׁיָנִים אֵל תְּהִי תַקְוָה, וְכָל הָרָשָׁעָה פָּרַגַע תֵּאבֵד, וְכָל  
אֹיְבֶיךָ מִהֲרָה יִפְּרֹתוּ, וְהַזֵּדִים מִהֲרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר  
וּתְכַנִּיעַ בְּמִהֲרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, שֶׁבֶר אֹיְבִים וּמַכְנִיעַ זֵדִים.  
עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים וְעַל זַקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל  
פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק וְעַלֵּינוּ, יְהִמּוּ נָא רַחֲמֶיךָ, יְיָ  
אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים  
חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא גִבוּשׁ כִּי בָךְ בִּטְחָנוּ. בָּרוּךְ אַתָּה יְיָ,  
מַשְׁעֵן וּמַבְטָח לַצַּדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר  
דִּבַּרְתָּ, וּבִנֶּה אוֹתָהּ בְּקִרּוֹב בְּיָמֵינוּ בְּנֵין עוֹלָם, וְכִסֵּא דָוִד  
מִהֲרָה לְתוֹכָהּ תָּכִין. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת צֶמַח דָּוִד עֲבֹדְךָ מִהֲרָה תַצְמִיחַ, וְקִרְנוֹ תָרוֹם בִּישׁוּעָתְךָ, כִּי  
לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה יְיָ, מַצְמִיחַ קֶרֶן יִשׁוּעָה.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים  
וּבְרָצוֹן אֶת תַּפְלָתֵנוּ, כִּי אֵל שׁוֹמֵעַ תַּפְלוֹת וְתַחֲנוּנִים אַתָּה,  
וּמִלְפָּנֶיךָ, מִלְכֵנוּ, רִיקָם אֵל תְּשִׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תַּפְלַת  
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תַּפְלָה.

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proselytes who have accepted Judaism out of inner conviction.

## Morning Service

May the slanderers have no hope; may all wickedness perish instantly; may all thy enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a good reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust. Blessed art thou, O Lord, who art the stay and trust of the righteous.

Return in mercy to thy city Jerusalem and dwell in it as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David. Blessed art thou, O Lord, Builder of Jerusalem.

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hope for thy deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Hear our voice, Lord our God; spare us and have pity on us; accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed, for thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.

## תַּפִּלַּת שַׁחֲרִית

רָצָה, יי אֱלֹהֵינוּ, בְּעֶמְקָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשִׁב אֶת  
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשִׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה  
תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

*On Rosh Hodesh and Hol ha-Mo'ed add:*

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ, וְיֵרָאֶה, וְיִרְצֶה,  
וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר זְכוֹרָנוּ וּפְקֻדוֹנָנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,  
וְזִכְרוֹן מֹשֶׁה בֶּן דָּוִד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,  
וְזִכְרוֹן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה, לְחֵן  
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

*Sukkoth*

*Pesah*

*Rosh Hodesh*

רֵאשׁ הַחֹדֶשׁ הַזֶּה. חַג הַמִּצּוֹת הַזֶּה. חַג הַסֻּכּוֹת הַזֶּה.  
זְכוֹרָנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ  
לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים, חוּס וְחַנּוּן, וּרְחֹם עָלֵינוּ  
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה.)

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יי,  
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

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רָצָה, as well as מוֹדִים and שִׁים שְׁלוֹם, was daily recited by the  
priests in the Temple. However, the phrase “restore the  
worship to thy sanctuary” could not be used when the  
Temple was still in existence.



## Morning Service

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

*On Rosh Hodesh and Hol ha-Mo'ed add:*

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

*Rosh Hodesh*  
the New Moon.

*Pesah*  
the Feast of  
Unleavened  
Bread.

*Sukkoth*  
the Feast of  
Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

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**יְעֲלֶה וִיבֹא** is mentioned in Sofrim 19:7, and is based on the following passage: "On your feasts and new moon festivals you shall sound the trumpets . . . they will serve as a reminder of you before your God" (Numbers 10:10).

## תַּפִּלַּת שַׁחֲרִית

When the Reader repeats the *Shemoneh Esreh*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שָׂאתָ  
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ, אֱלֹהֵי כָּל בָּשָׂר,  
יוֹצֵרנוּ, יוֹצֵר בְּרָאשִׁית.  
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
הַגָּדוֹל וְהַקְּדוֹשׁ, עַל  
שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן  
תַּחֲיֵינוּ וְתַקִּימָנוּ, וְתַאֲסוּךְ  
גְּלִיּוֹתֵינוּ לְחֲצֵרוֹת קִדְשֶׁךָ,  
לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת  
רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבֵּב שָׁלֵם,  
עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.  
בְּרוּךְ אַתָּה ה' הַהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שָׂאתָ  
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוֹר  
חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא  
לְדוֹר וָדוֹר, נוֹדָה לָךְ וְנִסְפָּר  
תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים  
בִּידֶךָ, וְעַל נַשְׁמוֹתֵינוּ  
הַמְּקוּדוֹת לָךְ, וְעַל נַפְשֶׁךָ  
שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל  
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל  
עֵת, עָרֵב וּבִקֵּר וְצַהֲרַיִם,  
הַטּוֹב, כִּי לֹא כָּלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ,  
מֵעוֹלָם קִוִּינוּ לָךְ.

ערב and נודה לך לעולם, לדור ודור נספר תהלתך is based on מודים (Psalms 79:13; 55:18) ובקר וצהרים אשיחה

## Morning Service

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise — for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors — evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

*When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:*

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

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מִוִּדִּים דְּרַבְנִן, recited by the Congregation in an undertone while the Reader repeats aloud the eighteenth benediction, is a composite of several phrases suggested by a number of talmudic rabbis (Sotah 40a).

## תַּפִּלַּת שַׁחֲרִית

On Hanukkah add:

(עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל  
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה--

בִּימֵי מַתִּתְיָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנָאִי וּבָנָיו, כְּשֶׁעָמְדָה  
מַלְכוּת יוֹן הָרָשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ,  
וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בִּרְחֻמֶּיךָ הָרַבִּים עָמַדְתָּ לָהֶם  
בְּעֵת צָרָתָם, רַבְתָּ אֶת רִיבָם, דָּנַתָּ אֶת דִּינָם, נִקְמַתָּ אֶת נִקְמָתָם,  
מִסֵּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וּטְמֵאִים בְּיַד  
טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזוּדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלָךְ  
עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶיךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה  
גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְנֶיךָ לְדַבֵּר בֵּיתְךָ, וּפָנוּ  
אֶת הַיִּכְלָךְ, וּטְהָרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קִדְשֶׁךָ,  
וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶיךָ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל).

On Purim add:

(עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל  
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה--

בִּימֵי מָרְדֳּכַי וְאַסְתֵּר בְּשׁוֹשַׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּלֶךְ  
הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגַּם וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים, מִנַּעַר  
וְעַד זָקֵן, טָף וְנָשִׁים, בְּיוֹם אֶחָד, בְּשָׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנִים  
עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לָבוֹז. וְאַתָּה בִּרְחֻמֶּיךָ הָרַבִּים  
הִפַּרְתָּ אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וְהִשְׁבֹּתָ לוֹ גְּמוּלוֹ  
בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו עַל הָעֵץ).

## Morning Service

### *On Hanukkah add:*

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver 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 arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

### *On Purim add:*

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

## תַּפִּלַּת שַׁחֲרִית

וְעַל כָּלם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תָמִיד לְעוֹלָם וָעֶד.

Between *Rosh Hashanah* and *Yom Kippur* add:

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשְׁוּעַתָּנוּ  
וְעִזְרַתָּנוּ סֵלָה. בָּרוּךְ אַתָּה יי, הַטוֹב שְׁמֶךָ וְלֵךְ נָא לְהוֹדוֹת.

Priestly blessing recited by Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרַכְנוּ בִּבְרָכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו כֹּהֲנִים,  
עִם קְדוֹשְׁךָ, כְּאֲמוּר: יְבָרְכְךָ יי וַיִּשְׁמְרֶךָ. יי פָּנָיו אֵלֶיךָ  
וַיַּחֲנֶךָ. יֵשָׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וִרְחָמִים, עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל עַמְּךָ. בָּרַכְנוּ, אֲבִינוּ, כְּלָנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר  
פָּנֶיךָ נִתַּת לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה  
וּבְרָכָה וִרְחָמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ  
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ. \* בָּרוּךְ אַתָּה יי, הַמְּבָרַךְ  
אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

\*Between *Rosh Hashanah* and *Yom Kippur* say:

(בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בָּרוּךְ אַתָּה  
יי, עוֹשֶׂה הַשְׁלוֹם.)

## Morning Service

For all these acts may thy name, our King, be blessed and exalted forever and ever.

*Between Rosh Hashanah and Yom Kippur add:*

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

*Priestly blessing recited by Reader:*

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."<sup>1</sup>

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. \*Blessed art thou, O Lord, who blessest thy people Israel with peace.

*\*Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

<sup>1</sup> *Numbers 6:24-26.*



## תַּפִּלַּת שַׁחֲרִית

*After the Shemoneh Esreh add the following meditation:*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מִרָע, וּשְׁפָתַי מִדִּבֶּר מִרָמָה, וְלִמְקַלְלִי  
נַפְשִׁי תִדֹם, וְנַפְשִׁי כְּעַפָּר לְכֹל תִּהְיֶה. פֶּתַח לְבִי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה  
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן  
יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשָׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן  
יִחַלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי. יְהִיו לְרָצוֹן אֲמָרֵי פִי  
וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא  
יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיַבְנָה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְשֵׁם נִעְבְּדְךָ  
בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת. וְעֲרַבָה לִי מִנַּחַת  
יְהוּדָה וִירוּשָׁלַיִם, כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת.

Hallel is recited here on *Rosh Hodesh*, *Hol ha-Mo'ed* and *Hanukkah*.

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*אֱלֹהֵי נִצּוֹר* is taken substantially from the Talmud (Berakhoth 17a). *עֲשֵׂה שָׁלוֹם* and *עֲשֵׂה לְמַעַן שְׁמֶךָ* are later insertions.

## Morning Service

*After the Shemoneh Esreh add the following meditation:*

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.<sup>1</sup> May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.<sup>2</sup>

*Hallel (see volume 3) is recited here on Rosh Hodesh, Hol ha-Mo'ed and Hanukkah.*

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<sup>1</sup> Psalms 60:7; 19:15. <sup>2</sup> Malachi 3:4.

## תַּפִּלַּת שַׁחֲרִית

### ABRIDGED SHEMONEH ESREH

Used when one is unable to recite the complete the *Amidah*

הִבִּינֵנוּ, יי אֱלֹהֵינוּ, לְדַעַת דְּרָכֶיךָ; וּמִזֶּל אֶת לְבַבְנוּ לִירְאָתְךָ;  
וְתַסְלַח לָנוּ לְהִיּוֹת גְּאוּלִּים; וּרְחַקְנוּ מִמַּכָּאוֹב; וּדְשֵׁנֵנוּ בְּנֵאוֹת  
אֶרֶץ; וּנְפֻצוֹתֵינוּ מֵאַרְבַּע כְּנָפֹת הָאָרֶץ תִּקְבֹּץ. וְהַתּוֹעִים  
עַל דַּעְתְּךָ יִשְׁפֹּטוּ; וְעַל הָרָשָׁעִים תִּגְיֶה יָדְךָ; וְיִשְׁמְחוּ צַדִּיקִים  
בְּבִנְיַן עִירְךָ, וּבִתְקוֹן הַיְכָלְךָ, וּבְצִמְחַת קֶרֶן לְדוֹד עַבְדְּךָ,  
וּבְעֲרִיכַת נֵר לְבֵן יִשִּׁי מִשִּׁיחָךָ; טָרֵם נִקְרָא אֶתָּה תַעֲנֶה. בָּרוּךְ  
אַתָּה יי, שׁוֹמֵעַ תַּפִּלָּה.

*Between Rosh Hashanah and Yom Kippur and on fast days:*

אֲבִינוּ מִלְכֵּנוּ, חַטָּאנוּ לְפָנֶיךָ.

אֲבִינוּ מִלְכֵּנוּ, אֵין לָנוּ מִלֶּךְ אֱלֹהִים אַתָּה.

אֲבִינוּ מִלְכֵּנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

הִבִּינֵנוּ, called מעין שמונה עשרה ("abstract of the *Shemoneh Esreh*"), was composed by Rabbi Samuel, one of the first generation of the Babylonian authors of the Talmud, who lived in the third century. This prayer (Berakhoth 29a) is a synopsis of the middle thirteen petitions of the *Shemoneh Esreh*, from אתָּה חֹנֵן until רַצֵּה. When recited on urgent occasions, הִבִּינֵנוּ is preceded by the opening three blessings and concluded by the last three blessings of the original *Shemoneh Esreh*.

## Morning Service

### ABRIDGED SHEMONEH ESREH

*Used when one is unable to recite the complete the Amidah*

Grant us, Lord our God, wisdom to learn thy ways; subject our heart to thy worship; forgive us so that we may be redeemed; keep us from suffering; satisfy us with the products of thy earth; gather our dispersed people from the four corners of the earth. Judge those who stray from thy faith; punish the wicked; may the righteous rejoice over the rebuilding of thy city, the reconstruction of thy Temple, the flourishing dynasty of thy servant David and the continuance of the offspring of thy anointed, the son of Jesse. Answer us before we call. Blessed art thou, O lord, who hearest prayer.

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### AVINU MALKENU

*Between Rosh Hashanah and Yom Kippur and on fast days:*

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no king except thee.

Our Father, our King, deal with us kindly for the sake of thy name.

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**אֲבִינוּ מַלְכֵנוּ** is mentioned in the Talmud (Ta'anith 25b) as the prayer of Rabbi Akiba on a fast day. There is a close resemblance between some of its phrases and the *Shemoneh Esreh*. In the ninth century *Siddur* of Amram Gaon there are only twenty-five verses of *Avinu Malkenu*. In the course of time the number has been increased on account of disaster and persecution.

## תַּפִּלַּת שַׁחֲרִית

On fast days:

אָבִינוּ מֶלְכֵנוּ, בָּרַךְ עָלֵינוּ  
שָׁנָה טוֹבָה.

From *Rosh Hashanah* to  
*Yom Kippur*:

אָבִינוּ מֶלְכֵנוּ, חֲדָשׁ עָלֵינוּ  
שָׁנָה טוֹבָה.

אָבִינוּ מֶלְכֵנוּ, בַּטֵּל מֵעָלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת.

אָבִינוּ מֶלְכֵנוּ, בַּטֵּל מִחֲשָׁבוֹת שׁוֹנְאֵינוּ.

אָבִינוּ מֶלְכֵנוּ, הָפֵר עֲצַת אוֹיְבֵינוּ.

אָבִינוּ מֶלְכֵנוּ, כִּלְהָ כָּל צָר וּמַשְׁטִין מֵעָלֵינוּ.

אָבִינוּ מֶלְכֵנוּ, סְתוּם פִּיּוֹת מַשְׁטֵינֵינוּ וּמַקְטִירֵינוּ.

אָבִינוּ מֶלְכֵנוּ, כִּלְהָ דְבָר וְחָרָב וְרָעָב וְשָׂבִי וּמַשְׁחִית וְעוֹן  
וְשֹׂמֵד מִבְּנֵי בְרִיתְךָ.

אָבִינוּ מֶלְכֵנוּ, מְנַע מִגִּפָּה מִנְּחֻלָּתְךָ.

אָבִינוּ מֶלְכֵנוּ, סִלַּח וּמַחֲל לְכָל עֲוֹנוֹתֵינוּ.

אָבִינוּ מֶלְכֵנוּ, מַחַח וְהַעֲבֵר פֶּשְׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנֶּגֶד עֵינֶיךָ.

אָבִינוּ מֶלְכֵנוּ, מַחֲזִיק בְּרַחֲמֶיךָ הָרַבִּים כָּל שְׂטָרֵי חוּבוֹתֵינוּ.

אָבִינוּ מֶלְכֵנוּ, הַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

אָבִינוּ מֶלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ.

אָבִינוּ מֶלְכֵנוּ, קָרַע רוּעַ גִּזְרֵי דִינֵנוּ.

## Morning Service

*From Rosh Hashanah to  
Yom Kippur:*

Our Father, our King, renew  
for us a good year.

*On fast days:*

Our Father, our King,  
bestow on us a good  
year.

Our Father, our King, abolish all evil decrees against us.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

Our Father, our King, rid us of every oppressor and  
adversary.

Our Father, our King, close the mouths of our adversaries  
and accusers.

Our Father, our King, remove pestilence, sword, famine,  
captivity, destruction, iniquity and persecution from thy  
people of the covenant.

Our Father, our King, keep the plague back from thy  
heritage. Our Father, our King, forgive and pardon all our  
sins.

Our Father, our King, blot out and remove our  
transgressions and sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the  
records of our sins. Our Father, our King, bring us back in  
perfect repentance to thee.

Our Father, our King, send a perfect healing to the sick  
among thy people.

Our Father, our King, tear up the evil sentence decreed  
against us.

## תַּפִּלַּת שַׁחֲרִית

אֲבִינוּ מִלְכֵּנוּ, זְכָרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

On fast days:

אֲבִינוּ מִלְכֵּנוּ, זְכָרֵנוּ לְחַיִּים  
טוֹבִים.

אֲבִינוּ מִלְכֵּנוּ, זְכָרֵנוּ לְגֵאֲלָה  
וַיִּשׁוּעָה.

אֲבִינוּ מִלְכֵּנוּ, זְכָרֵנוּ  
לְפָרְנֶסָה וְכִלְכָּלָה.

אֲבִינוּ מִלְכֵּנוּ, זְכָרֵנוּ לְזִכִּיּוֹת.

אֲבִינוּ מִלְכֵּנוּ, זְכָרֵנוּ  
לְסִלִּיחָה וּמַחֲיִלָּה.

From *Rosh Hashanah* to  
*Yom Kippur*:

אֲבִינוּ מִלְכֵּנוּ, כְּתִבָּנוּ בְּסֵפֶר  
חַיִּים טוֹבִים

אֲבִינוּ מִלְכֵּנוּ, כְּתִבָּנוּ בְּסֵפֶר  
גֵּאֲלָה וַיִּשׁוּעָה.

אֲבִינוּ מִלְכֵּנוּ, כְּתִבָּנוּ בְּסֵפֶר  
פָּרְנֶסָה וְכִלְכָּלָה.

אֲבִינוּ מִלְכֵּנוּ, כְּתִבָּנוּ בְּסֵפֶר  
זִכִּיּוֹת.

אֲבִינוּ מִלְכֵּנוּ, כְּתִבָּנוּ בְּסֵפֶר  
סִלִּיחָה וּמַחֲיִלָּה.

אֲבִינוּ מִלְכֵּנוּ, הִצַּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב.

אֲבִינוּ מִלְכֵּנוּ, הָרַם קָרֵן יִשְׂרָאֵל עֲמָךְ.

אֲבִינוּ מִלְכֵּנוּ, הָרַם קָרֵן מְשִׁיחֶךָ.

אֲבִינוּ מִלְכֵּנוּ, מֵלֵא יְדֵינוּ מִבְּרָכוֹתֶיךָ.

אֲבִינוּ מִלְכֵּנוּ, מֵלֵא אֲסָמִינוּ שָׁבַע.



## Morning Service

Our Father, our King, remember us favorably.

Our Father, our King, \*inscribe us in the book of happy life.

Our Father, our King, \*inscribe us in the book of redemption and salvation. Our Father, our King, \*inscribe us in the book of maintenance and sustenance.

Our Father, our King, \*inscribe us in the book of merit.

Our Father, our King, \*inscribe us in the book of pardon and forgiveness.

Our Father, our King, cause our salvation soon to flourish.

Our Father, our King, raise the strength of Israel thy people.

Our Father, our King, raise the strength of thy anointed one.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

*\*On fast days, instead of “inscribe us,” the phrase “remember us” is used.*

## תַּפִּלַּת שַׁחֲרִית

אָבִינוּ מִלְכֵּנוּ, שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.

אָבִינוּ מִלְכֵּנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תַּפִּלָּתֵנוּ.

אָבִינוּ מִלְכֵּנוּ, פֶּתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ.

אָבִינוּ מִלְכֵּנוּ, זְכוֹר כִּי עָפָר אֲנַחֲנוּ.

אָבִינוּ מִלְכֵּנוּ, נָא אַל תִּשְׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.

אָבִינוּ מִלְכֵּנוּ, תִּהְיֶה הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן מִלְּפָנֶיךָ.

אָבִינוּ מִלְכֵּנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קֹדֶשְׁךָ.

אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ.

אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ.

אָבִינוּ מִלְכֵּנוּ, נִקָּם לְעֵינֵינוּ נִקְמַת דָּם עַבְדֶּיךָ הַשְּׁפוּף.

אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵּנוּ.

אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.

אָבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל, הַגָּבוּר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ.

אָבִינוּ מִלְכֵּנוּ, חַנּוּן וְעֲנוּן, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

## Morning Service

Our Father, our King, hear our voice, spare us and have mercy on us.

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, dismiss us not empty-handed from thy presence. Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a time of grace with thee.

Our Father, our King, have compassion on us, on our children and our infants.

Our Father, our King, act for the sake of those who were slain for thy holy name.

Our Father, our King, act for the sake of those who were slaughtered for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.

Our Father, our King, do it for thy sake, if not for ours.

Our Father, our King, do it for thy sake and save us.

Our Father, our King, do it for the sake of thy abundant mercy.

Our Father, our King, do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we have no merits; deal charitably and kindly with us and save us.

# תַּפִּלַּת שַׁחֲרִית

## תַּחֲנוּן

Except Mondays and Thursdays, the following *Taḥanun* is recited daily. On Mondays and Thursdays, the long *Taḥanun* is said (pages 162-178). *Taḥanun* is omitted on the following occasions: *Rosh Hodesh*, the entire month of *Nisan*, *Lag b'Omer*, the first eight days of *Sivan*, the 9th and 15th of *Av*, *Erev Rosh Hashanah*, from *Erev Yom Kippur* until the second day after *Sukkoth*, *Hanukkah*, the 15th of *Shevat*, the 14th and 15th of *Adar* and *Adar Sheni*. *Tahanun* is also omitted in the house of a mourner during the week of mourning, and on the occasion of a *Brith Milah*.

וַיֹּאמֶר דְּוֹד אֶל גָּד, צַר לִי מְאֹד, נִפְלָה נָא בְיָד יְיָ, כִּי רַבִּים  
רַחֲמָיו, וּבִיד אָדָם אֶל אִפְלָה.

רַחוּם וְתַנּוּן, חֲטָאתִי לִפְנֶיךָ, יְיָ מְלֵא רַחֲמִים, רַחֵם עָלַי וְקַבֵּל  
תַּחֲנוּנִי.

**נפילת** ("petition") is recited in a sitting posture known as **נפילת אפים** ("falling on the face"), which is a modified form of the complete prostration with the face to the ground practised in the early days of the Talmud (Megillah 22b). This custom originates from Moses, who "fell down before the Lord" (Deuteronomy 9:18), and Joshua, who "fell on the earth upon his face before the ark of the Lord" (Joshua 7:6). Hence, **נפילת אפים** is performed only where there is a *Sefer Torah*. It consists of merely resting the head on the arm. During the

## Morning Service

### TAHANUN

*Except Mondays and Thursdays, the following Taḥanun is recited daily. On Mondays and Thursdays, the long Taḥanun is said (pages 163-179). Taḥanun is omitted on the following occasions: Rosh Hodesh, the entire month of Nisan, Lag b'Omer, the first eight days of Sivan, the 9th and 15th of Av, Erev Rosh Hashanah, from Erev Yom Kippur until the second day after Sukkoth, Ḥanukkah, the 15th of Shevat, the 14th and 15th of Adar and Adar Sheni. Taḥanun is also omitted in the house of a mourner during the week of mourning, and on the occasion of a Brith Milah.*

And David said to Gad: "I am deeply distressed; let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man.<sup>1</sup> Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications."

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morning service, when the *tefillin* are on the left arm, the right arm is used; at the *Minḥah* service, however, the left arm is used. Since the verse וַיֹּאמֶר דָּוִד contains the phrase נִפְלֵה נָא ("let us fall") it precedes נִפְלִית אֲפִים, the falling posture assumed during the *Taḥanun* prayer.

גַּד was the name of the prophet who offered to David a choice of punishments, coming directly from God or through the agency of man. David replied that he preferred to be punished by the gracious God rather than by man.

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*1 II Samuel 24:14*

## תַּפְלַת שַׁחֲרִית

תהלים ו

יְיָ אֱלֹהֵי בָּאֶפֶךְ תּוֹכִיחֵנִי, וְאַל בַּחֲמַתְךָ תִּסְרֹנֵנִי. חַנּוּנִי יְיָ כִּי  
אֲמַלֵּל אֹנִי, רַפְּאֵלִי יְיָ, כִּי נִבְהָלוּ עַצְמִי. וְנַפְשִׁי נִבְהָלָה מְאֹד,  
וְאַתָּה יְיָ עַד מָתִי. שׁוּבָה יְיָ חֲלָצָה נַפְשִׁי, הוֹשִׁיעֵנִי לְמַעַן  
חֲסֹדְךָ. כִּי אֵין בַּמּוֹת זְכָרְךָ, בַּשָּׂאוֹל מִי יוֹדָה לָךְ. יִגְעָתִי  
בְּאַנְחָתִי, אֲשַׁחֶה בְּכָל לַיְלָה מִטָּתִי, בְּדַמְעָתִי עַרְשִׁי אֲמַסֶּה.  
עָשִׂשָׁה מִכַּעַס עֵינַי, עָתִיקָה בְּכָל צוּרָרִי. סוּרוּ מִמֶּנִּי כָּל פֹּעֲלֵי  
אוֹן, כִּי שָׁמַע יְיָ קוֹל בְּכִי. שָׁמַע יְיָ תַּחֲנָתִי, יְיָ תַּפְלַתִּי יִקַּח.  
יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל אֹיְבֵי, יֵשְׁבוּ יִבְשׁוּ רִגְעַ.

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֲרֵי יִשְׂרָאֵל, וְאַל יֵאָבֵד יִשְׂרָאֵל,  
הַאֲוִמְרִים שָׁמַע יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֲרֵי עַם אֶחָד, וְאַל יֵאָבֵד גּוֹי אֶחָד,  
הַמִּיַּחֲדִים שִׁמְךָ יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׁמוֹר שְׂאֲרֵי עַם קָדוֹשׁ, וְאַל יֵאָבֵד גּוֹי  
קָדוֹשׁ, הַמַּשְׁלֵשִׁים בְּשָׁלֹשׁ קְדָשׁוֹת לְקָדוֹשׁ.

מִתְרַצֶּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים, הִתְרַצֶּה וְהִתְפַּיֵּס לְדוֹר  
עָנִי, כִּי אֵין עֹזֶר. אָבִינוּ מִלְכֵּנוּ, חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ  
מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וַחֲסֵד וְהוֹשִׁיעֵנוּ.

## Morning Service

### *Psalms 6*

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evildoers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.



## תַּפִּלַּת שַׁחֲרִית

וְאַנְחָנוּ לֹא נִדַּע מַה נַּעֲשֶׂה, כִּי עָלֶיךָ עֵינֵינוּ. זְכוֹר רַחֲמֶיךָ יְיָ  
וְחֲסָדֶיךָ, כִּי מֵעוֹלָם הָמָּה. יְהִי חֲסִדְךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ.  
אַל תִּזְכֹּר לָנוּ עֲוֹנוֹת רֵאשׁוֹנִים, מִהֵרָ יִקְדְּמוּנוּ רַחֲמֶיךָ, כִּי דָלוּנוּ  
מְאֹד. חַנּוּנוּ יְיָ חַנּוּנוּ, כִּי רַב שְׂבַעְנוּ בּוֹז. בְּרַגְזוֹ רַחֵם תִּזְכּוֹר. כִּי הוּא  
יִדַּע יִצְרָנוּ, זְכוֹר כִּי עָפַר אֲנַחְנוּ. Reader עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל  
דְּבַר כְּבוֹד שְׁמֶךָ, וְהִצִּילָנוּ וְכִפֵּר עַל חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ.

The service is continued with the Reader's recital of the  
Kaddish on page 178.

### TAHANUN FOR MONDAYS AND THURSDAYS

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהָשִׁיב אָפוֹ, וְלֹא  
יַעִיר כָּל חַמָּתוֹ. אַתָּה, יְיָ, לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנּוּ, חֲסִדְךָ  
וְאַמְתֶּךָ תָּמִיד יִצְרוּנוּ. הוֹשִׁיעֵנוּ, יְיָ אֱלֹהֵינוּ, וְקַבְּצֵנוּ מִן הַגּוֹיִם,  
לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבֵּחַ בְּתִהְלָתְךָ. אִם עֲוֹנוֹת תִּשְׁמַר  
יְהִי, אֲדֹנָי, מִי יַעֲמֵד. כִּי עֲמֶךָ הַסְּלִיחָה, לְמַעַן תִּוְרָא. לֹא  
כַחֲטָאֵינוּ תַעֲשֶׂה לָנוּ, וְלֹא

וְהוּא רַחוּם was composed, according to legend, soon after the  
destruction of the second Temple. It is suggested, however,  
that it was written during the persecutions of the seventh  
century. It has been said that whoever can read this long  
prayer without emotion has lost all feeling for what is great and  
noble. The soul of an entire people utters these elegies and  
supplications, and gives voice to its woe of a thousand years.

## Morning Service

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.<sup>1</sup>

*The service is continued with the Reader's recital of the Kaddish on page 179.*

### TAHANUN FOR MONDAYS AND THURSDAYS

*The following is omitted during the occasions enumerated on page 158.*

He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath.<sup>2</sup>

Thou, O Lord, wilt not hold back thy mercy from us; thy kindness and thy truth will always protect us. Save us, Lord our God, and gather us from among the nations, that we may give thanks to thy holy name, that we may glory in thy praise. If thou, O Lord, shouldst record iniquities — O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. Deal not with us according to our sins;

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*1 II Chronicles 20:12; Psalms 25:6; 33:22; 79:8; 123:3;  
Habakkuk 3:2; Psalm 103:14. 2 Psalms 78:38.*

## תַּפְלַת שַׁחֲרִית

כְּעֹנֹתֵינוּ תִגְמַל עָלֵינוּ. אִם עֲוֹנוֹנוּ עָנוּ בָנוּ, יי, עֲשֵׂה לְמַעַן  
שְׁמךְ. זְכוֹר רַחֲמֶיךָ, יי, וַחֲסִדֶיךָ, כִּי מַעֲוֹלָם הָמָּה. יַעֲנֵנוּ יי בְּיוֹם  
צָרָה, יִשְׁגְּבוּנוּ שֵׁם אֱלֹהֵי יַעֲקֹב. יי הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם  
קָרָאנוּ. אֲבִינוּ מִלְכֵנוּ, חָנְנוּ וְעָנְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, צְדָקָה  
עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמךְ. אֲדוֹנֵינוּ אֱלֹהֵינוּ, שְׁמַע קוֹל תַּחֲנוּנֵינוּ,  
וְזָכַר לָנוּ אֶת בְּרִית אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמךְ. וְעַתָּה,  
אֲדֹנֵי אֱלֹהֵינוּ, אֲשֶׁר הוֹצֵאתָ אֶת עַמְּךָ מֵאֶרֶץ מִצְרַיִם בְּיַד  
חֲזָקָה, וַתַּעַשׂ לָךְ שֵׁם כְּיוֹם הַזֶּה, חֲטָאנוּ רָשָׁעֵנוּ. אֲדֹנֵי, כָּכָל  
צְדָקוֹתֶיךָ, יֵשֵׁב נָא אִפְּךָ וַחֲמַתְךָ מֵעִירְךָ יְרוּשָׁלַיִם הַר קֹדֶשְׁךָ,  
כִּי בַחֲטָאֵינוּ וּבַעֲוֹנוֹת אֲבוֹתֵינוּ, יְרוּשָׁלַיִם וְעַמְּךָ לְחֶרֶף לְכָל  
סְבִיבוֹתֵינוּ. וְעַתָּה, שְׁמַע, אֱלֹהֵינוּ, אֵל תַּפְלַת עַבְדְּךָ וְאֵל  
תַּחֲנוּנֵינוּ, וְהָאֵר פָּנֶיךָ עַל מִקְדָּשְׁךָ הַשָּׁמַיִם, לְמַעַן אֲדֹנֵי.

הִטָּה, אֱלֹהֵי, אֲזַנְךָ וּשְׁמַע, פָּקַח עֵינֶיךָ וּרְאֵה שׁוֹמְמֵתֵינוּ, וְהָעִיר  
אֲשֶׁר נִקְרָא שְׁמךְ עָלֶיהָ, כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפְּיִלִים  
תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים. אֲדֹנֵי, שְׁמַעָה, אֲדֹנֵי,  
סִלְּחָה, אֲדֹנֵי, הַקְשִׁיבָה וַעֲשֵׂה אֵל תֹּאחֵר, לְמַעַנְךָ, אֱלֹהֵי, כִּי  
שְׁמךְ נִקְרָא עַל עִירְךָ וְעַל עַמְּךָ.

## Morning Service

requite us not according to our iniquities. If our sins, O Lord, testify against us, act for thy name's sake. Remember, O Lord, thy mercy and thy kindness, for they are eternal. May the Lord answer us on the day of trouble; may the name of the God of Jacob protect us. O Lord, save us; may the King answer us when we call.<sup>1</sup>

Our Father, our King, take pity on us and answer us, for we have no merits; deal charitably with us for thy name's sake. Our Lord God, hear our supplications; remember in our favor the covenant of our fathers, and save us for thy name's sake. And now, Lord our God, who hast brought thy people out of the land of Egypt with a mighty hand, and hast made for thyself a name unto this day, we have sinned, we have acted wickedly. O Lord, in accordance with all thy righteous deeds, pray let thy anger and thy fury turn from Jerusalem thy city, thy holy mountain; for through our sins, and through the iniquities of our fathers, Jerusalem and thy people are held in disgrace by all who surround us. And now, our God, listen to thy servant's prayer and supplications, and let thy favor shine upon thy desolate sanctuary for thy own sake, O Lord.<sup>2</sup>

Bend thy ear, my God, and hear; open thy eyes and see our ruins, and the city which is called by thy name. Indeed, it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.<sup>3</sup>

<sup>1</sup> *Psalms* 40:12; 106:47; 130:3-4; 103:10; *Jeremiah* 14:7; *Psalms* 25:6; 20:2. 10. <sup>2</sup> *Daniel* 9:15-17. 3 *Daniel* 9:18-19.

## תַּפִּלַּת שַׁחֲרִית

אֲבִינוּ הָאֵב הַרְחֵם, הִרְאֵנוּ אוֹת לְטוֹבָה, וְקִבֵּץ נְפֻצוֹתֵינוּ  
מֵאַרְבַּע כְּנָפֹת הָאָרֶץ. יִכִּירוּ וַיֵּדְעוּ כָּל הַגּוֹיִם, כִּי אַתָּה יי  
אֱלֹהֵינוּ. וְעַתָּה, יי, אֲבִינוּ אַתָּה, אֲנַחְנוּ הַחֲמֹר וְאַתָּה יוֹצֵרנוּ,  
וּמַעֲשֵׂה יָדָךְ כָּלנוּ. הוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, צוּרנוּ מִלְכָּנוּ  
וּגּוֹאֲלֵנוּ. חוֹסֶה, יי, עַל עַמֶּךָ, וְאַל תֵּתֵן נַחֲלָתְךָ לְחֹרֶפָה לְמִשְׁלַ  
בָּם גּוֹיִם, לָמָּה יֹאמְרוּ בְּעַמִּים, אֵיִה נָא אֱלֹהֵיהֶם. יִדְעֵנוּ כִּי  
חֲטָאנוּ, וְאִין מִי יַעֲמֵד בְּעֵדֵנוּ, שְׁמֶךָ הַגָּדוֹל יַעֲמֵד לָנוּ בְּעֵת  
צָרָה. יִדְעֵנוּ כִּי אִין בָּנוּ מַעֲשִׂים, צְדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן  
שְׁמֶךָ. כָּרַח אָב עַל בָּנִים, כֵּן תִּרְחַם יי עָלֵינוּ, וְהוֹשִׁיעֵנוּ  
לְמַעַן שְׁמֶךָ. חֲמַל עַל עַמֶּךָ, רַחֵם עַל נַחֲלָתְךָ, חוֹסֶה נָא כָּרֵב  
רַחֲמֶיךָ, חַנּוּנוּ וְעֲנֻנוּ, כִּי לָךְ, יי, הַצְדָּקָה, עֲשֵׂה נִפְלְאוֹת בְּכָל  
עֵת.

הִבֵּט נָא, רַחֵם נָא עַל עַמֶּךָ מְהֵרָה לְמַעַן שְׁמֶךָ. בְּרַחֲמֶיךָ  
הַרְבִּים, יי אֱלֹהֵינוּ, חוֹס וְרַחֵם וְהוֹשִׁיעָה צֶאֱן מִרְעִיתְךָ, וְאַל  
יִמָּשַׁל בָּנוּ קֶצֶף, כִּי לָךְ עֵינֵינוּ תְלוּיֹת. הוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,  
רַחֵם עָלֵינוּ לְמַעַן בְּרִיתְךָ, הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה, כִּי לָךְ יי  
הִשְׁוִיעָה. בָּךְ תּוֹחֲלֵתנוּ, אֱלֹהֶ סְלִיחוֹת. אָנָּה, סֶלַח נָא, אֵל  
טוֹב וְסֶלַח, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה.

## Morning Service

Our Father, merciful Father, show us a sign for happiness, and gather our dispersed from the four corners of the earth; let all the nations realize and know that thou art the Lord our God. And now, O Lord, thou art our Father; we are the clay, and thou art our potter; all of us are the work of thy hands.<sup>1</sup> Save us for thy name's sake, our Stronghold, our King, our Redeemer. Spare thy people, O Lord, and let not thy heritage be an object of contempt, a byword among nations. Why should it be said among the peoples: "Where is their God?"<sup>2</sup> We know that we have sinned, and there is none to stand up for us, so let thy great name protect us in time of trouble; we know that we have no merits, so deal with us charitably for thy name's sake. As a father has compassion on his children, so, O Lord, have compassion on us, and save us for thy name's sake. Have compassion on thy people; have mercy on thy heritage; spare us in thy great mercy; take pity on us and answer us, for righteousness in thine, O Lord, who doest wonders at all times.

O look down and speedily have mercy on thy people for the sake of thy name; in thy great compassion, Lord our God, mercifully spare and save thy own flock; let no wrath prevail against us, for our eyes are lifted to thee; save us for thy name's sake. Have mercy on us for the sake of thy covenant; look down and answer us in time of distress, for salvation is thine, O Lord; our hope rests with thee, God of forgiveness. O forgive, beneficent and forgiving God, for thou art a gracious and merciful God and King.

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*1 Isaiah 64:7. 2 Joel 2:17.*

## תַּפְלַת שַׁחֲרִית

אָנָּה מֶלֶךְ חַנוּן וְרַחוּם, זְכוֹר וְהִבֵּט לְבְרִית בֵּין הַבְּתָרִים,  
וְתִרְאֶה לְפָנֶיךָ עֲקֵדַת יָחִיד, לְמַעַן יִשְׂרָאֵל. אָבִינוּ מִלְכֵּנוּ,  
חַנּוּן וְעֲנּוּן, כִּי שִׁמְךָ הַגָּדוֹל נִקְרָא עָלֵינוּ, עֲשֵׂה נִפְלְאוֹת בְּכָל  
עֵת, עֲשֵׂה עִמָּנוּ כְּחֶסֶדְךָ, חַנוּן וְרַחוּם, הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה,  
כִּי לָךְ יְיָ הִישׁוּעָה. אָבִינוּ מִלְכֵּנוּ מַחֲסֵנוּ, אֵל תַּעֲשׂ עִמָּנוּ כְּרָע  
מֵעַלְלֵינוּ. זְכוֹר רַחֲמֶיךָ יְיָ וְחֶסֶדְךָ, וְכָרֵב טוֹבָךְ הוֹשִׁיעֵנוּ, וְחַמֵּל  
נָא עָלֵינוּ, כִּי אֵין לָנוּ אֱלֹהִים אַחֵר מִבִּלְעָדֶיךָ צוּרֵנוּ. אֵל  
תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ, אֵל תִּרְחַק מִמָּנוּ, כִּי נִפְשָׁנוּ קִצְרָה, מִחֶרֶב  
וּמִשָּׁבִי, וּמִדְּבָר וּמִמַּגָּפָה, וּמִכָּל צָרָה וְיִגוֹן הֲצִילָנוּ, כִּי לָךְ  
קוּיֵנוּ, וְאַל תִּכְלִימָנוּ יְיָ אֱלֹהֵינוּ, וְהָאֵר פָּנֶיךָ בָּנוּ, וְזָכַר לָנוּ אֶת  
בְּרִית אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ. רְאֵה בְּצָרוֹתֵינוּ, וְשִׁמַּע  
קוֹל תַּפְלָתֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תַּפְלַת כָּל פֶּה.

אֵל רַחוּם וְחַנוּן, רַחֵם עָלֵינוּ וְעַל כָּל מַעֲשִׂיךָ, כִּי אֵין כָּמוֹךָ יְיָ  
אֱלֹהֵינוּ. אָנָּה שָׂא נָא פְּשָׁעֵינוּ, אָבִינוּ מִלְכֵּנוּ צוּרֵנוּ וְגוֹאֲלָנוּ,  
אֵל חַי וְקַיִם, הַחֲסִין בַּכֶּתֶר, חָסִיד וְטוֹב עַל כָּל מַעֲשִׂיךָ. כִּי אַתָּה  
הוּא יְיָ אֱלֹהֵינוּ, אֵל אֶרֶץ אֲפִים וּמֵלֵא רַחֲמִים, עֲשֵׂה עִמָּנוּ כָּרֵב  
רַחֲמֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ. שִׁמַּע מִלְכֵּנוּ תַּפְלָתֵנוּ, וּמִיד  
אוֹיְבֵינוּ הֲצִילָנוּ. שִׁמַּע מִלְכֵּנוּ תַּפְלָתֵנוּ, וּמִכָּל צָרָה וְיִגוֹן  
הֲצִילָנוּ. אָבִינוּ מִלְכֵּנוּ אַתָּה, וְשִׁמְךָ עָלֵינוּ נִקְרָא, אֵל תִּנְחָנוּ.  
אֵל תַּעֲזֹבֵנוּ אָבִינוּ, וְאַל תִּטְשָׁנוּ בּוֹרְאָנוּ, וְאַל תִּשְׁכַּחֵנוּ יוֹצְרֵנוּ,  
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.



## Morning Service

O gracious and merciful King, remember thy covenant with Abraham; let the attempted sacrifice of his only son appear before thee for Israel's sake. Our Father, our King, be gracious to us and answer us, for we bear thy great name; thou who doest wonders at all times, deal with us according to thy kindness. Thou who art gracious and merciful, look down and answer us in time of distress, for salvation is thine, O Lord. Our Father, our King, our Refuge, deal not with us according to our evil deeds; remember, O Lord, thy mercy and thy kindness; save us, in thy great goodness, and have compassion on us, for we have no other God besides thee. Our Rock, forsake us not; Lord our God, be not far from us; for we are exhausted from war and captivity, pestilence and plague, and from every trouble and sorrow. Rescue us, for thou art our hope; put us not to shame, Lord our God; let thy favor shine upon us; remember the covenant of our fathers, and save us for thy name's sake. Look at our troubles, and hear the voice of our prayer, for thou hearest the prayer of every mouth.

Merciful and gracious God, have compassion on us and on all that thou hast made, for there is none like thee, Lord our God. O forgive our transgressions, our Father, our King, our Rock and Redeemer, thou everlasting and almighty God, who art kind and good to all that thou hast made; truly, thou art the Lord our God. O God, who art slow to anger and full of compassion, deal with us in thy great mercy, and save us for the sake of thy name. Hear our prayer, O our King, and deliver us from the hand of our enemies; hear our prayer, O our King, and save us from all trouble and sorrow. Thou art our Father, our King, and we bear thy name, desert us not. Forsake us not, our Father; abandon us not, our Creator; forget us not, our Maker; for thou art a gracious and merciful God and King.

## תַּפִּלַּת שַׁחֲרִית

אֵין כְּמוֹךָ חַנוּן וְרַחוּם יְיָ אֱלֹהֵינוּ, אֵין כְּמוֹךָ אֵל אֶרֶץ אֲפִים  
וְרַב חֶסֶד וְאַמֶּת, הוֹשִׁיעֵנו בְּרַחֲמֶיךָ הָרַבִּים, מִרַעַשׁ וּמִרְגֵז  
הַצִּילָנוּ. זָכֹר לְעַבְדֶּיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב, אֵל תִּפְּן אֵל  
קָשִׁינוּ וְאֵל רַשְׁעֵנוּ וְאֵל חַטָּאתָנוּ. שׁוּב מִחֲרוֹן אַפֶּךָ, וְהִנָּחֵם  
עַל הָרָעָה לְעַמֶּךָ. וְהִסֵּר מִמֶּנּוּ מַכַּת הַמָּוֶת, כִּי רַחוּם אַתָּה, כִּי  
כֵן יִרְכֶּךָ, עֲשֵׂה חֶסֶד חֲנֻם, בְּכָל יוֹר וְדוֹר. חוֹסֶה יְיָ עַל עַמֶּךָ,  
וְהַצִּילָנוּ מִזַּעֲמֶךָ, וְהִסֵּר מִמֶּנּוּ מַכַּת הַמַּגֵּפָה וּגְזֵרַת קָשָׁה, כִּי  
אַתָּה שׁוֹמֵר יִשְׂרָאֵל. לֵךְ אֲדֹנָי הַצְדָּקָה, וְלָנוּ בִשְׁתַּת הַפָּנִים. מַה  
נִתְאוּנוּ, וּמַה נֶּאֱמַר, מַה נִּדְבָר, וּמַה נִּצְטָדֵק. נַחֲפָשָׁה דְרָכֵינוּ  
וְנַחֲקָרָה, וְנָשׁוּבָה אֵלֶיךָ, כִּי יִמִּינְךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים. אָנָּה  
יְיָ הוֹשִׁיעָה נָא, אָנָּה יְיָ הַצְלִיחָה נָא. אָנָּה יְיָ עֲנֵנוּ בַּיּוֹם  
קָרָאנוּ. לֵךְ יְיָ חֲפִינוּ, לֵךְ יְיָ קוֹיֵנוּ, לֵךְ יְיָ נִיחַל, אֵל תַּחֲשָׁה  
וּתְעַנֵּנוּ, כִּי נֶאֱמָו גּוֹיִם, אֲבָדָה תְּקוּתָם. כָּל בָּרֶךְ וְכָל קוֹמָה, לֵךְ  
לְבַד תִּשְׁתַּחֲוֶה.

הַפּוֹתַח יָד בַּתְּשׁוּבָה, לְקַבֵּל פּוֹשְׁעִים וְחַטָּאִים, נִבְהַלָה נַפְשָׁנוּ  
מִרַב עֲצָבוֹנָנוּ, אֵל תִּשְׁכַּחֲנוּ נִצַּח, קוֹמָה וְהוֹשִׁיעֵנו, כִּי חֲסִינוּ בָּךְ.  
אֲבִינוּ מִלְכָּנוּ, אִם אֵין בָּנוּ צְדָקָה וּמַעֲשִׂים טוֹבִים, זָכֹר לָנוּ אֵת  
בְּרִית אֲבוֹתֵינוּ, וְעֲדוּתֵינוּ בְּכָל יוֹם, יְיָ אֶחָד. הַבִּיטָה בְּעַנֵּינוּ, כִּי  
רַבּוּ מִכְּאוּבֵינוּ וּצְרוּת לְבַבָּנוּ. חוֹסֶה יְיָ עָלֵינוּ בָּאָרֶץ שְׁבִינוּ, וְאֵל  
תִּשְׁפּוֹךְ חֲרוֹנְךָ עָלֵינוּ, כִּי אֲנַחֲנוּ עַמֶּךָ בְּנֵי בְרִיתְךָ.

## Morning Service

There is none gracious and merciful like thee, Lord our God; there is none like thee, a God slow to anger and rich in kindness and truth. Save in thy great mercy; deliver us from storm and rage. Remember thy servants Abraham, Isaac and Jacob; consider not our stubbornness, our wickedness and sinfulness. Turn from thy fierce anger, and change thy mind about doing evil to thy people. Remove from us the scourge of death, for thou art merciful, for such is thy way — showing undeserved kindness in every generation. Spare thy people, O Lord, and deliver us from thy wrath; remove from us the scourge of plague and cruel persecution, for thou art the guardian of Israel. Righteousness is thine, O Lord, and confusion is ours. How can we complain? What can we say? What can we urge? How can we justify ourselves? Let us search and examine our ways and return to thee, for thy right hand is stretched out to receive those who repent.

O Lord, save us; O Lord, make us prosper; O Lord, answer us when we call. For thee, O Lord, we wait; for thee, O Lord, we hope; in thee, O Lord, we trust; afflict us not by thy silence, for the nations say: “Their hope is lost.” To thee alone everyone shall bend the knee and bow down.

O thou who openest thy hand to receive [repentant] transgressors and sinners — our soul is crushed by our great sorrow — forget us not forever; arise and save us, for we trust in thee. Our Father, our King, though we be without righteousness and good deeds, remember in our favor the covenant of our fathers and our daily testimony: “The Lord is One.” Look at our plight, for our pangs and miseries of heart are numerous. Have pity on us, O Lord, in the land of our captivity; pour not out thy anger on us, for we are thy people, thy people of the covenant.

## תַּפְלַת שַׁחֲרִית

אֵל, הַבִּיטָה, דָּל כְּבוֹדָנוּ בַּגּוֹיִם, וְשַׁקְצוֹנוּ כְּטִמְאַת הַנֶּדֶה, עַד  
מָתִי עֲזָךְ בְּשִׁבִי, וְתַפְאֲרֶתְךָ בְּיַד צָר. עוֹרָרָה גְבוּרָתְךָ וְקִנְאֶתְךָ  
עַל אוֹיְבֶיךָ, הֵם יְבוֹשׁוּ וַיִּחַתּוּ מִגְבוּרָתְךָ, וְאֵל יִמְעָטוּ לְפָנֶיךָ  
תַּלְאוֹתֵינוּ. מִהֵרָ יִקְדְּמוּנוּ רַחֲמֶיךָ בַּיּוֹם צָרָתָנוּ, וְאִם לֹא  
לְמַעַנָּנוּ, לְמַעַנְךָ פֶּעַל, וְאֵל תַּשְׁחִית זִכְרִי שְׂאֲרִיתָנוּ. Reader  
וְחֵן אִם הַמִּיחָדִים שְׁמֶךָ פְּעָמִים בְּכָל יוֹם תָּמִיד בְּאַהֲבָה  
וְאוֹמְרִים, שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

וַיֹּאמֶר דָּוִד אֵל גֹּד, צָר לִי מְאֹד, נִפְלָה נָא בְּיַד יְיָ, כִּי רַבִּים  
רַחֲמָיו, וּבְיַד אָדָם אֵל אֶפְלָה.  
רַחוּם וְחַנוּן, חֲטָאתִי לְפָנֶיךָ, יְיָ מָלֵא רַחֲמִים, רַחֵם עָלַי וְקַבֵּל  
תַּחֲנוּנִי.

תהלים ו

יְיָ אֵל בְּאֶפְךָ תוֹכִיחֵנִי, וְאֵל בַּחֲמַתְךָ תִּסְרָנִי. חַנּוּנִי יְיָ כִּי  
אֶמְלֹל אֲנִי, רַפְּאֵלִי יְיָ, כִּי נִבְהָלוּ עַצְמִי. וְנַפְשִׁי נִבְהָלָה מְאֹד,  
וְאַתָּה יְיָ עַד מָתִי. שׁוּבָה יְיָ חֲלָצָה נַפְשִׁי, הוֹשִׁיעֵנִי לְמַעַן  
חֲסֹדְךָ. כִּי אֵין בַּמּוֹת זְכָרְךָ, בְּשִׂאוֹל מִי יוֹדָה לָךְ.

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On *נפילת אפים*, the posture assumed during the recital of *Tahanun*, see page 146.

## Morning Service

O God, look! Our glory has waned among the nations; they utterly detest us. How long shall thy glory remain in captivity, and thy splendor in the hand of the foe? Arouse thy might and thy zeal against thy enemies, that they may be put to shame and crushed despite their power; let not our sufferings seem trivial to thee. May thy compassion hasten to our aid in the day of our trouble; if not for our sake, act for thy own sake, and destroy not our mere remnant. Be gracious to a people, who fervently proclaim thy Oneness twice a day, saying: "Hear, O Israel, the Lord is our God, the Lord is One."<sup>1</sup>

And David said to Gad: "I am deeply distressed; let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man."<sup>2</sup>

Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

### *Psalm 6*

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee?

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<sup>1</sup> *Deuteronomy 6:4.*      *2 II Samuel 24:14.*

## תַּפְלַת שַׁחֲרִית

יִגְעֲתִי בְּאַנְחָתִי, אֲשַׁחֶה בְּכָל לַיְלָה מִטָּתִי, בְּדַמְעָתִי עֲרָשִׁי  
אֲמַסֶּה. עָשָׂשָׁה מִכַּעַס עֵינַי, עֲתָקָה בְּכָל צוּרָרִי. סוּרוּ מִמֶּנִּי  
כָּל פִּעְלֵי אֹוֶן, כִּי שָׁמַע יְיָ קוֹל בְּכִיִּי. שָׁמַע יְיָ תַּחֲנֻנֹתִי, יְיָ  
תַּפְלַתִּי יִקָּח. יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל אֵיבֵי, יִשָּׁבוּ יִבְשׁוּ רִגְעַ.

יְיָ אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמְּךָ.

הִבֵּט מִשָּׁמַיִם וּרְאֵה, כִּי הָיִינוּ לַעֲג וְקָלָס בַּגּוֹיִם, נָחֲשָׁבְנוּ כְּצֹאן  
לְטֹבַח יוֹבֵל, לְהָרוֹג וּלְאַבֵּד וּלְמַכּוֹת וּלְחַרְפָּה.

וּבְכָל זֹאת שָׁמְךָ לֹא שָׁכַחְנוּ, נָא אֵל תִּשְׁכַּחֲנוּ. יְיָ אֱלֹהֵי  
יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמְּךָ.

זָרִים אוֹמְרִים אֵין תּוֹחֶלֶת וְתִקְוָה, חֵן אִם לְשִׁמְךָ מִקְוָה, טָהוֹר,  
יְשׁוּעָתֵנוּ קִרְבָּה, יִגְעֲנוּ וְלֹא הוֹנֵחַ לָנוּ, רַחֲמֶיךָ יִכְבְּשׁוּ אֶת  
כַּעַסְךָ מֵעַלֵּינוּ.

אָנָּה שׁוּב מִחֲרוֹנְךָ, וּרְחַם סִגְלָה אֲשֶׁר בָּחַרְתָּ. יְיָ אֱלֹהֵי יִשְׂרָאֵל,  
שׁוּב מִחֲרוֹן אַפְּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמְּךָ.

חֲוִסָּה יְיָ עַלֵּינוּ בְּרַחֲמֶיךָ, וְאַל תִּתְּנֵנוּ בְּיַדִּי אֲכָזְרִים, לָמָּה יֹאמְרוּ  
הַגּוֹיִם, אֵיִה נָא אֱלֹהֵיהֶם. לְמַעַנְךָ עָשָׂה עִמָּנוּ חֶסֶד, וְאַל תִּאֲחָר.

## Morning Service

I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evildoers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Look down from heaven and see how we have become an object of scorn and derision among the nations; we are counted as sheep led to the slaughter, to be slain and destroyed, or to be beaten and disgraced.

Yet, despite all this, we have not forgotten thy name; O forget us not. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Strangers say to us: "There is no hope for you." Be gracious to a people that yearns for thy name. Pure One, hasten our salvation; we are worn out, and no rest is granted us. May thy mercy hold back thy anger from us.

O turn from thy wrath, and have pity on the people thou hast chosen. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Spare us, O Lord, in thy mercy, and deliver us not into the hands of the cruel oppressors. Why should the nations say: "Where is their God?" For thy own sake, deal kindly with us, and delay not.



## תַּפִּלַּת שְׁחִירִית

אָנָּה שׁוֹב מִחֲרוֹנְךָ, וְרַחֵם סִגְלָה אֲשֶׁר בָּחַרְתָּ. יְיָ אֱלֹהֵי יִשְׂרָאֵל,  
שׁוֹב מִחֲרוֹן אַפֶּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמְּךָ.

קוֹלְנוּ תִשְׁמַע וְתַחֵן, וְאַל תִּטְשֵׁנוּ בְּיַד אוֹיְבֵינוּ לְמַחֹת אֶת  
שִׁמְנוֹ. זִכֹּר אֲשֶׁר נִשְׁבַּעְתָּ לְאַבוֹתֵינוּ, כְּכֹכְבֵי הַשָּׁמַיִם אַרְבֵּה  
אֶת זֶרְעֶכֶם, וְעַתָּה נִשְׁאַרְנוּ מְעַט מִהֲרִיבָה.

וּבְכָל זֹאת שְׁמֶךָ לֹא שָׁכַחְנוּ, נָא אֵל תִּשְׁכַּחְנוּ. יְיָ אֱלֹהֵי  
יִשְׂרָאֵל, שׁוֹב מִחֲרוֹן אַפֶּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמְּךָ.

עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהַצִּילְנוּ וְכִפֹּר עַל  
חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ.

יְיָ אֱלֹהֵי יִשְׂרָאֵל, שׁוֹב מִחֲרוֹן אַפֶּךָ, וְהִנָּחֵם עַל הָרָעָה לְעַמְּךָ.  
שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֲרֵית יִשְׂרָאֵל, וְאַל יֵאָבֵד יִשְׂרָאֵל,  
הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֲרֵית עַם אֶחָד, וְאַל יֵאָבֵד גּוֹי אֶחָד,  
הַמִּיַּחֲדִים שְׁמֶךָ יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׁמוֹר שְׂאֲרֵית עַם קָדוֹשׁ, וְאַל יֵאָבֵד גּוֹי  
קָדוֹשׁ, הַמְשַׁלְּשִׁים בְּשָׁלֹשׁ קְדָשׁוֹת לְקָדוֹשׁ.

מִתְרַצֶּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים, הִתְרַצֶּה וְהִתְפַּיֵּס לְדוֹר  
עָנִי, כִּי אֵין עֹזֶר. אָבִינוּ מִלְּכֵנוּ, חָנְנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ  
מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

## Morning Service

O turn from thy wrath and have pity on the people thou hast chosen. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Hear our voice and have pity; leave us not in the power of our enemies to blot out our name. Remember that thou hast sworn to our fathers: "I will make your descendants as numerous as the stars in the sky" ; and now, we are left but a few out of many.

Yet, despite all this, we have not forgotten thy name; O forget us not. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Help us, our saving God, for the sake of thy glorious name; rescue us, and pardon our sins for thy name's sake.

Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say; "Hear, O Israel."

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help. Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

## תַּפִּלַּת שַׁחֲרִית

וְאַנְחָנוּ לֹא נִדַּע מַה נַּעֲשֶׂה, כִּי עָלֶיךָ עֵינֵינוּ. זְכוֹר רַחֲמֶיךָ יי  
וְחֲסָדֶיךָ, כִּי מַעֲוָלָם הָמָּה. יְהִי חֲסִדְךָ יי עָלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ  
לָךְ. אֵל תִּזְכֹּר לָנוּ עֲוֹנוֹת רֵאשׁוֹנִים, מִהֵרָ יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי  
דָלוּנוּ מְאֹד. חַנּוּנוּ יי חַנּוּנוּ, כִּי רַב שְׂבַעְנוּ בּוֹז. בְּרָגְזוּ רַחֲמֵי  
תִּזְכּוֹר. כִּי הוּא יִדַּע יִצְרָנוּ, זְכוֹר כִּי עֹפֵר אֲנַחְנוּ. Reader  
עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהַצִּילָנוּ וְכַפֵּר עַל  
חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ.

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא  
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל  
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרִין בְּעֶלְמָא,  
וְאָמְרוּ אָמֵן.

The following paragraph is said on Mondays and Thursdays,  
except on *Rosh Hodesh*, *Erev Pesah*, *Tish'ah b'Av*,  
*Hanukkah*, the 14th and 15th of *Adar* and *Adar Shenì*.

אֵל אֲרַךְ אַפָּיִם וְרַב חֶסֶד וְאַמֶּת, אֵל בְּאִפְךָ תּוֹכִיחֵנוּ. חוֹסֶה יי  
עַל עַמֶּךָ, וְהוֹשִׁיעֵנוּ מִכָּל רָע. חַטָּאנוּ לָךְ אָדוֹן, סִלַּח נָא כְרוּב  
רַחֲמֶיךָ, אֵל.

## Morning Service

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.<sup>1</sup>

*Reader:*

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

*The following paragraph is said on Mondays and Thursdays, except on Rosh Hodesh, Erev Pesah, Tish'ah b'Av, Hanukkah, the 14th and 15th of Adar and Adar Sheni.*

O God who art slow to anger and abounding in kindness and truth, rebuke us not in thy anger. Have pity on thy people, O Lord, and save us from all evil. We have sinned against thee, O Lord; forgive us, O God, in thy great mercy.

<sup>1</sup> *II Chronicles 20:12; Psalms 25:6; 33:22; 79:8; 123:3; Habakkuk 3:2; Psalm 103:14.*

# תַּפְּלַת שַׁחֲרִית

## קְרִיאַת הַתּוֹרָה

The Torah is read on Mondays and Thursdays, *Rosh Hodesh*, *Hol ha-Mo'ed*, *Hanukkah*, *Purim*, and on fast days.

The ark is opened.

Reader and Congregation:

וַיְהִי בְּנִסּוּעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה, קוּמָה, יי, וַיַּפְּצוּ אִיבֵיךָ, וַיִּנְסוּ  
מִשְׁנֵאֶיךָ מִפְּנֵיךָ. כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יי מִירוּשָׁלַיִם.  
בָּרוּךְ שְׁנַתֶּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

זוהר, ויקהל

בְּרִיךְ שְׁמָה דְּמָרָא עֲלֵמָא, בְּרִיךְ כְּתָרְךָ וְאַתְרְךָ. יְהֵא רַעוּתְךָ  
עִם עַמְּךָ יִשְׂרָאֵל לְעֵלָם, וּפְרָקֵן יְמִינְךָ אֲחֵזִי לְעַמְּךָ בְּבֵית  
מִקְדָּשְׁךָ; וְלֹא־מִטּוֹיִי לֵנָא מִטּוֹב נְהוֹרְךָ, וּלְקַבֵּל צְלוֹתְנָא  
בְּרַחֲמִין. יְהֵא רַעוּא קְדָמְךָ דְּתוֹרִיךָ לֵן חַיִּין בְּטִיבוּתָא, וְלִהְיוּ  
אַנָּא פְּקִידָא בְּגוֹ צְדִיקָא, לְמַרְחָם עָלֵי וּלְמַנְטֵר יְתִי וִית כָּל  
דִּי לִי וְדִי לְעַמְּךָ יִשְׂרָאֵל. אַנְתָּ הוּא זֶן לְכָלֵא, וּמִפְּרִינֵס לְכָלֵא.  
אַנְתָּ הוּא שְׁלִיט עַל כָּלֵא, אַנְתָּ הוּא דְּשְׁלִיט עַל מַלְכֵיֵא,  
וּמַלְכוּתָא דִּילָךְ הִיא.

קריאת התורה on Mondays and Thursdays was instituted by Ezra, according to tradition, in order not to let three days go by without the instruction of the Torah. Originally, the persons called to the Torah read the passages apportioned to them. This custom was abandoned in order not to embarrass those who lacked proper training.

## Morning Service

### READING OF THE TORAH

*The Torah is read on Mondays and Thursdays, Rosh Hodesh, Hol ha-Mo'ed, Hanukkah, Purim, and on fast days.*

*The ark is opened.*

*Reader and Congregation:*

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."<sup>1</sup> Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.<sup>2</sup>

Blessed be he who in his holiness gave the Torah to his people Israel.

*Zohar, Wayyakhel*

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness. Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine.

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*ברוך שמה* is taken from the *Zohar*, the fundamental book of *Kabbalah*, which was first made known in the thirteenth century and ascribed to Rabbi Simeon ben Yohai of the second century. The *Zohar* introduces this inspiring and uplifting prayer as follows.

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*1 Numbers 10:35-36. 2 Isaiah 2:3.*

## תַּפִּלַּת שַׁחֲרִית

אֲנִי עֲבָדָא דְקֹדֶשׁא בְּרִיךְ הוּא, דְּסָגִידְנָא קָמָה, וּמִקָּמָא  
דִּיקָר אֲוִרִיתָה בְּכָל עֶדֶן וְעֶדֶן. לֹא עַל אֲנִשׁ רַחֲיִצְנָא, וְלֹא עַל  
בַּר אֱלֹהִין סְמִיכְנָא, אֲלֵא בְּאֱלֹהָא דְשָׁמַיָא, דְּהוּא אֱלֹהָא  
קָשׁוּט, וְאֲוִרִיתָה קָשׁוּט, וּנְבִיאָוּהִי קָשׁוּט, וּמִסְגָּא לְמַעְבַּד  
טְבוּן וּקְשׁוּט. בֵּה אֲנִי רַחֲיִץ, וְלִשְׁמָה קִדִּישָׁא יְקִירָא אֲנִי  
אֲמַר תְּשַׁבְּחֵן. יְהֵא רַעּוּא קֳדָמְךָ דְּתַפְתַּח לְבָאִי בְּאֲוִרִיתָא,  
Reader וְתִשְׁלִים מִשְׁאֲלִין דְּלְבָאִי, וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל,  
לְטַב וּלְחַיִּין וְלִשְׁלָם.

The Reader takes the Torah and says:  
גִּדְלוּ לִי אֶתִי, וְנִרְוֹמְמָה שְׁמוֹ יְחִידוֹ.

Congregation:

לָךְ יְיָ הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנְצַח וְהַהוּד, כִּי כָל  
בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְיָ הַמְּמַלְכָה, וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ.  
רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לַהֲדָם רַגְלֵינוּ, קְדוּשׁ הוּא. רוֹמְמוּ  
יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַר קְדֻשָׁה, כִּי קְדוּשׁ יְיָ אֱלֹהֵינוּ.  
אֲב הַרְחָמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית אֵיתָנִים,  
וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וַיַּגְעֵר בִּיצֵר הָרַע מִן  
הַנְּשׁוּאִים, וַיַּחֲן אוֹתָנוּ לְפָלִיטָה עוֹלָמִים, וַיַּמְלֵא מִשְׁאֲלוֹתֵינוּ  
בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.



## Morning Service

I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

*The Reader takes the Torah and says:*

Exalt the Lord with me, and let us extol his name together.<sup>1</sup>

*Congregation:*

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.<sup>2</sup>

Exalt the Lord our God, and worship at Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.<sup>3</sup>

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in his goodness fulfill our petitions for salvation and mercy.

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"When the Torah is taken out to be read before the congregation, the heavenly gates of mercy are opened and the divine love is aroused; therefore one should recite: **ברוך שמיך**.." The term **בר אלהים** ("angel") is found in Daniel 3:25.

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<sup>1</sup> Psalm 34:4. <sup>2</sup> 1 Chronicles 29:11. <sup>3</sup> Psalm 99:5, 9.

## תַּפִּילַת שַׁחֲרִית

The Torah is placed on the desk. The Reader unrolls it and says:

וְתִגָּלָה וְתִרְאָה מַלְכוּתוֹ עָלֵינוּ בְּזֶמֶן קָרוֹב, וַיַּחֲזֵק פְּלִטָּתוֹ  
וּפְלִטַת עַמּוֹ בֵּית יִשְׂרָאֵל לֶחֶן וּלְחֶסֶד וּלְרַחֲמִים וּלְרָצוֹן  
וְנֹאמַר אָמֵן. הַכֹּל הָבּו גָּדֵל לֵאלֹהֵינוּ וְתֵנו כְּבוֹד לַתּוֹרָה, כִּהֵן  
קָרֵב, יַעֲמֹד (פְּלוֹנִי בֶן פְּלוֹנִי) הַכֹּהֵן, בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ  
יִשְׂרָאֵל בְּקִדְשָׁתוֹ. תּוֹרַת יי תְּמִימָה מְשִׁיבַת נֶפֶשׁ, עֵדוּת יי  
נֶאֱמָנָה מַחְכִּימַת פֶּתִי. פְּקוּדֵי יי יִשְׂרָאֵל מְשַׁמְחֵי לֵב, מַצּוֹת יי  
בָּרָה מְאִירַת עֵינַיִם. יי עֵז לְעַמּוֹ יִתֵּן, יי יְבָרֵךְ אֶת עַמּוֹ  
בְּשָׁלוֹם. הָאֵל תָּמִים דָּרְכוֹ, אִמְרַת יי צְרוּפָה, מִגֵּן הוּא לְכֹל  
הַחֹסִים בּוֹ.

Congregation and Reader:

וְאַתֶּם הַדֹּבְקִים בִּי אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

The person called to the Torah recites:

בָּרְכוּ אֶת יי הַמְּבָרֵךְ.

Congregation responds:

בָּרוּךְ יי הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

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

## Morning Service

*The Torah is placed on the desk. The Reader unrolls it and says:*

May his kingdom soon be revealed and made visible to us; may he be gracious to our remnant, the remnant of his people, the house of Israel, granting them grace and kindness, mercy and favor; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward [*the Reader names the first person called to the Torah*]. Blessed be he who in his holiness gave the Torah to his people Israel. The Lord's Torah is perfect, refreshing the soul; the Lord's testimony is trustworthy, teaching the simple man wisdom. The Lord's precepts are right, gladdening the heart; the Lord's commandment is clear, enlightening the eyes. The Lord will give strength to his people; the Lord will bless his people with peace. The way of God is perfect; the word of the Lord is pure; he is a shield to all who trust in him.<sup>1</sup>

*Congregation and Reader:*

And you who cling to the Lord your God are all alive today.<sup>2</sup>

*The person called to the Torah recites:*

Bless the Lord who is blessed.

*Congregation responds:*

Blessed be the Lord who is blessed forever and ever.

*He repeats the response and continues:*

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

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<sup>1</sup> Psalm 19:8-9; 29:11; 18:31. <sup>2</sup> Deuteronomy 4:4.

## תַּפִּלַּת שַׁחֲרִית

The Torah is read. Then he recites:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תוֹרַת  
אֱמֶת, וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

One who has come safely through a dangerous  
experience recites:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל לְחַיִּים טוֹבוֹת,  
שְׁגַמְלָנִי כָּל טוֹב.

Congregation responds:

אָמֵן. מִי שְׁגַמְלָךְ כָּל טוֹב, הוּא יְגַמְלָךְ כָּל טוֹב סָלָה.

When the reading of the Torah is concluded, the Reader  
recites:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בָּרָא כְרַעוּתָהּ, וַיִּמְלִיךְ  
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא  
וּבְזֶמֶן קָרִיב, וְאָמְרוּ אֲמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה  
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלְא (לְעֵלְא) מִן כָּל בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְּאֲמִירָן בְּעֶלְמָא, וְאָמְרוּ אֲמֵן.

גומל, known as “gomel benshen,” is derived from  
Berkakhot 54b, where it is said that four classes of men  
should offer thanks:

## Morning Service

*The Torah is read. Then he recites:*

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

### THANKSGIVING

*One who has come safely through a dangerous experience recites:*

Blessed art thou, Lord our God, King of the universe, who bestowest favors on the undeserving, and hast shown me every kindness.

*Congregation responds:*

May he who has shown you every kindness ever deal kindly with you.

*When the reading of the Torah is concluded, the Reader recites:*

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

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1) those who have made a voyage by sea, 2) or a journey through the desert, 3) or have recovered from a severe illness, 4) or have been released from prison.

## תַּפִּלַּת שַׁחֲרִית

When the Torah is raised, the Congregation recites:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְיָ  
בְיַד מֹשֶׁה.

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיָּהּ מֵאֲשֶׁר. דְּרָכֶיהָ דְרָכֵי  
נֶעֱם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. אַרְךְ יָמִים בְּיָמֶיהָ, בְּשִׂמְלָלָהּ  
עֶשֶׂר וְכָבוֹד. יְיָ חַפֵּץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וַיֹּאדִיר.

On Mondays and Thursdays (if Tahanun has been said),  
before returning the Torah to the ark, the Reader recites:

יְהִי רָצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמַיִם, לְכוֹנֵן אֶת בֵּית חַיִּינוּ,  
וּלְהָשִׁיב אֶת שְׂכִינָתוֹ בְּתוֹכֵנוּ, בְּמַהֲרָה בְּיָמֵינוּ, וְנֹאמַר אָמֵן.  
יְהִי רָצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמַיִם, לְרַחֵם עָלֵינוּ וְעַל פְּלִיטָתָנוּ,  
וְלִמְנַע מִשְׁחִית וּמַגִּפָּה מֵעָלֵינוּ וּמֵעַל כָּל עַמּוֹ בֵּית יִשְׂרָאֵל,  
וְנֹאמַר אָמֵן.

יְהִי רָצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמַיִם, לְקַיֵּם בָּנוּ חֻמֵּי יִשְׂרָאֵל, הֵם  
וּנְשֵׁיהֶם וּבְנֵיהֶם וּבָנוֹתֵיהֶם, וְתַלְמִידֵיהֶם וְתַלְמִידֵי תַלְמִידֵיהֶם,  
בְּכָל מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, וְנֹאמַר אָמֵן.

יְהִי רָצוֹן מִלְּפָנֵי אָבִינוּ שְׁבַשְׁמַיִם, שֶׁנִּשְׁמַע וְנִתְבַּשֵּׁר בְּשׁוֹרוֹת  
טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת, וַיִּקְבֹּץ נִדְחֵינוּ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ,  
וְנֹאמַר אָמֵן.

## Morning Service

*When the Torah is raised, the Congregation recites:*

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.<sup>1</sup>

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord was pleased, because of his righteousness, to render the Torah great and glorious.<sup>2</sup>

*On Mondays and Thursdays (if Tahanun has been said), before returning the Torah to the ark, the Reader recites:*

May it be the will of our Father who is in heaven to establish our Temple, and to restore his divine presence in our midst, speedily in our days; and let us say, Amen.

May it be the will of our Father who is in heaven to have mercy on us and on our remnant, and to ward off destruction and pestilence from us and from all his people, the house of Israel; and let us say, Amen.

May it be the will of our Father who is in heaven to preserve everywhere among us the wise men of Israel and their wives, their sons and daughters, their disciples and the disciples of their disciples; and let us say, Amen.

May it be the will of our Father who is in heaven that we receive good tidings of deliverance and comfort; may he gather our dispersed from the four corners of the earth; and let us say, Amen.

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<sup>1</sup> Deut. 4:44; Num. 9:23. <sup>2</sup> Proverbs 3:18, 17, 16; Isaiah 42:21.



## תַּפִּלַּת שַׁחֲרִית

אֲחִינוּ כָּל בֵּית יִשְׂרָאֵל, הַנִּתְּוֹנִים בְּצָרָה וּבִשְׁבִּיה, הָעוֹמְדִים  
בֵּין בָּיִם וּבֵין בִּיבְשָׁה, הַמָּקוֹם יָרֵחַם עֲלֵיהֶם, וַיּוֹצִיאֵם מִצָּרָה  
לְרוּחָהּ, וּמֵאֲפֵלָה לְאוֹרָהּ, וּמִשְׁעָבוֹד לְגִאָּלָהּ, הַשְׁתָּא בְּעִגְלָא  
וּבְזִמְן קָרִיב, וְנֹאמַר אָמֵן.

The Reader takes the Torah and says:  
יְהִלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיִּרְם קֶרֶן לְעַמּוֹ, תִּהְיֶה לְכָל חֲסִידָיו,  
לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבּוֹ, הַלְלוּיָהּ.

Psalm 24

לְדוֹד מִזְמוֹר, לַיי הָאֶרֶץ וּמִלּוֹאָהּ, תִּבֵּל וַיֵּשְׁבִי בָהּ. כִּי הוּא עַל  
יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶהּ. מִי יַעֲלֶה בְהָר יי, וּמִי יִקּוּם  
בַּמָּקוֹם קִדְשׁוֹ. נָקִי כַפַּיִם וְיָדַיִם, אֲשֶׁר לֹא נָשָׂא לִשְׂוֵא  
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׁא בִּרְכָה מֵאֵת יי, וַיִּצְדָּקָה  
מֵאֱלֹהֵי יִשְׂרָאֵל. זֶה דּוֹר דּוֹרֵשׁוֹ, מִבְּקָשֵׁי פָנֶיךָ יַעֲקֹב סֵלָה. שְׂאוּ  
שַׁעְרֵיכֶם רְאשֵׁיכֶם, וְהַנִּשְׂאוּ פֶתַח עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי  
זֶה מֶלֶךְ הַכְּבוֹד, יי עֲזוּז וְגִבּוֹר, יי גִּבּוֹר מִלְחָמָה. שְׂאוּ שַׁעְרֵיכֶם  
רְאשֵׁיכֶם, וּשְׂאוּ פֶתַח עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה  
מֶלֶךְ הַכְּבוֹד, יי צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סֵלָה.

## Morning Service

As for our brethren, the whole house of Israel, who are handed over to distress and captivity, on sea or on land, may God have mercy on them and grant them relief, bringing them from darkness to light, from servitude to liberty, speedily and very soon; and let us say, Amen.

*The Reader takes the Torah and says:*

Let them praise the name of the Lord, for his name alone is exalted-

*Congregation:*

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!<sup>1</sup>

### *Psalm 24*

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then is the glorious King? The Lord of hosts, he is the glorious King.

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<sup>1</sup> *Psalm 148:13-14.*

## תַּפִּילַת שַׁחֲרִית

While the Torah is being placed in the ark:

וּבִנְחָה יֹאמֶר, שׁוּבָה, יי, רַבּוֹת אֱלֹפֵי יִשְׂרָאֵל. קוּמָה יי  
לְמַנוּחָתְךָ, אֶתָּה וְאַרְוֶן עֵינֶךָ. כִּהְנִיךָ יִלְבָּשׁוּ צִדֶּק, וַחֲסִידֶיךָ  
יִרְנְנוּ. בַּעֲבוּר דָּוִד עַבְדְּךָ, אֶל תָּשֶׁב פָּנֵי מְשִׁיחֶךָ. כִּי לָקַח טוֹב  
נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל תַּעֲזֹבוּ. עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ,  
וְתִמְכֶּיָּה מֵאֲשֶׁר. דִּרְכֶּיָּה דְרָכֵי נֶעֱם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.  
הַשִּׁיבֵנוּ יי אֱלֹהֶיךָ וְנָשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

The ark is closed. The morning service continues.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלָלוּךָ סֵלָה.  
אֲשֶׁרִי הָעָם שָׁכְכָה לוֹ, אֲשֶׁרִי הָעָם שֵׁי אֱלֹהֵיו.

תהלים קמה

תהלה לדוד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.  
בְּכָל יוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד.  
גָּדוֹל יי וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר.  
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגִּידוּ.  
הֵדָר כְּבוֹד הוֹדֶךָ, וְדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעֲזוֹז נִזְרוֹאוֹתֶיךָ יֹאמְרוּ, וְגִדְלָתְךָ אִסְפָּרְנָה.  
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.

## Morning Service

*While the Torah is being placed in the ark:*

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed with righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.<sup>1</sup>

*The ark is closed. The morning service continues.*

Happy are those who dwell in thy house;  
they are ever praising thee.

Happy the people that is so situated;  
happy the people whose God is the Lord.<sup>2</sup>

*Psalms 145: A hymn of praise by David:*

I extol thee, my God the King,  
And bless thy name forever and ever.

Every day I bless thee,  
And praise thy name forever and ever.

Great is the Lord and most worthy of praise;  
His greatness is unsearchable.

One generation to another praises thy works;  
They recount thy mighty acts.

On the splendor of thy glorious majesty  
And on thy wondrous deeds I meditate.

They speak of thy awe-inspiring might,  
And I tell of thy greatness.

They spread the fame of thy great goodness,  
And sing of thy righteousness.

<sup>1</sup> Num. 10:36; Ps. 132:8-10; Prov. 4:2; 3:18, 17; Lam. 5:21.

<sup>2</sup> Psalms 84:5; 144:15.

## תַּפִּלַּת שַׁחֲרִית

חֲנוּן וְרַחוּם יְיָ, אֲרַךְ אַפַּיִם וּגְדֹל חֶסֶד.  
טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יִזְדּוּף יְיָ כָּל מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה.  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבָּרוּ. לְהוֹדִיעַ לְבְנֵי הָאָדָם  
גְּבוּרָתוֹ, וּכְבוֹד הַדֶּר מַלְכוּתוֹ.  
מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכֹל דָּר וָדָר. סוּמֶךְ  
יְיָ לְכֹל הַנִּפְלִים, וְזוֹקֶךָ לְכֹל הַכַּפּוּפִים.  
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.  
פּוֹתַח אֶת יְדֶךָ, וּמַשְׁבִּיעַ לְכֹל חַי רִצּוֹן.  
צַדִּיק יְיָ בְּכָל דְּרָכָיו, וַחֲסִיד בְּכָל מַעֲשָׂיו.  
קָרוֹב יְיָ לְכֹל קִרְאָיו, לְכֹל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת.  
רִצּוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.  
שׁוֹמֵר יְיָ אֶת כָּל אֲהָבָיו, וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד.  
תְּהַלֵּל יְיָ יְדְבָר פִּי, וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד.  
וְאַנְחֵנוּ נְבָרֶךְ יְיָ, מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

## Morning Service

Gracious and merciful is the Lord,  
    Slow to anger and of great kindness.  
The Lord is good to all,  
    And his mercy is over all his works.  
All thy works praise thee, O Lord,  
    And thy faithful followers bless thee.  
They speak of thy glorious kingdom,  
    And talk of thy might,  
To let men know thy mighty deed,  
    And the glorious splendor of thy kingdom.  
Thy kingdom is a kingdom of all ages,  
    And thy dominion is for all generations.  
The Lord upholds all who fall,  
    And raises all who are bowed down.  
The eyes of all look hopefully to thee,  
    And thou gives them their food in due season.  
Thou openest thy hand,  
    And satisfiest every living thing with favor.  
The Lord is righteous in all his ways,  
    And gracious in all his deeds.  
The Lord is near to all who call upon him,  
    To all who call upon him sincerely.  
He fulfills the desire of those who revere him;  
    He hears their cry and saves them.  
The Lord preserves all who love him,  
    But all the wicked he destroys.  
My mouth speaks the praise of the Lord;  
    Let all creatures bless his holy name forever and ever.  
We will bless the Lord henceforth and forever. Praise the Lord! <sup>1</sup>

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<sup>1</sup> *Psalms* 115:18.

## תַּפִּלַּת שַׁחֲרִית

The following psalm is omitted on *Rosh Hodesh*, *Hanukkah*, *Hol ha-Mo'ed*, the 14th and 15th of *Adar* and *Adar Sheni*, the 9th of *Av*, *Erev Pesah* and *Erev Yom Kippur*.

### תהלים כ

לְמִנְצַח מְזִמּוֹר לְדָוִד. יַעֲנֶךָ יי בְּיוֹם צָרָה, יִשְׁגָּבֶךָ שֵׁם אֱלֹהֵי יַעֲקֹב.  
יִשְׁלַח עֲזָרְךָ מִקֹּדֶשׁ, וּמִצִּיּוֹן יִסְעָדֶךָ. יִזְכֹּר כָּל מִנְחֹתֶיךָ, וְעוֹלֹתֶיךָ  
יִדְשָׁנָה סֶלָה. יִתֵּן לְךָ כִּלְבִּיבְךָ, וְכָל עֲצָתְךָ יִמְלֵא. נִרְנְנָה  
בִּישׁוּעָתְךָ, וּבְשֵׁם אֱלֹהֵינוּ נִדְגַל, יִמְלֵא יי כָּל מִשְׁאֲלוֹתֶיךָ. עֲתָה  
יִדְעֵתִי, כִּי הוֹשִׁיעַ יי מְשִׁיחוֹ, יַעֲנֶהוּ מִשְׁמִי קֹדֶשׁוֹ, בְּגִבּוֹרוֹת יֵשַׁע  
יְמִינוֹ. אֱלֹהֵי בָרָכָב, וְאֱלֹהֵי בַסּוּסִים, וְאֶנְחֵנוּ בְּשֵׁם יי אֱלֹהֵינוּ נִזְכִּיר.  
הִמָּה כָּרְעוּ וְנִפְּלוּ, וְאֶנְחֵנוּ קִמְנוּ וְנִתְעוֹדֵד. Reader יי הוֹשִׁיעָה,  
הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קָרְאֵנוּ.

וּבֹא לְצִיּוֹן גּוֹאֵל, וּלְשִׁבִי פֶשַׁע בִּיעֲקֹב, נֶאֱמַר יי. וְאֲנִי זֹאת בְּרִיתִי  
אִתְּכֶם, אָמַר יי, רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרִי אֲשֶׁר שָׁמַתִּי בְּפִיךָ, לֹא  
יִמּוּשׁוּ מִפִּיךָ, וּמִפִּי זֶרַעְךָ, וּמִפִּי זֶרַעְךָ, אָמַר יי, מִעַתָּה וְעַד  
עוֹלָם.

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקָרָא זֶה אֶל זֶה וְאָמַר,

וּבֹא לְצִיּוֹן, which consists of biblical passages accompanied by the paraphrase of the Targum, was designed to enable every Jew to have a daily share in the study of the Torah (Rashi, Sotah 49a). On Sabbaths and festivals, when the Torah and the



## MORNING SERVICE

*The following psalm is omitted on Rosh Hodesh, Hanukkah, Hol ha-Mo'ed, the 14th and 15th of Adar and Adar Sheni, the 9th of Av, Erev Pesah and Erev Yom Kippur.*

### *Psalm 20*

For the Choirmaster; a psalm of David. May the Lord answer you in the day of trouble; may the name of Jacob's God protect you. May he send you help from the sanctuary, and give you support from Zion. May he remember all of your offerings, and be pleased with all your sacrifices. May he grant you your heart's desire, and fulfill all your plans. We will exult over your victory, and raise our banners in the name of God; may he fulfill all your requests. Now I know that the Lord has saved his anointed, answering him from his holy heavens with the mighty acts of his saving power. Some trust in chariots, and some in horses, but we call upon the name of the Lord our God. They bend and fall; we rise and stand upright. O Lord, save us; may the King answer us when we call.

A redeemer shall come to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit it is which shall be upon you; and my words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children, says the Lord, henceforth and forever.<sup>1</sup>

Thou, holy God, art enthroned amidst the praises of Israel.<sup>2</sup> They keep calling to one another:

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Prophets are read at great length, the recitation of this collection of Scriptural passages is postponed till the afternoon service.

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<sup>1</sup> *Isaiah* 59:20-21. <sup>2</sup> *Psalm* 22:4.

## תַּפִּלַּת שַׁחֲרִית

קְדוֹשׁ | קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ. וּמִקְבְּלִין  
יָיִן מִן יָיִן, וְאֹמְרִין, קִדְּיֵשׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ,  
קִדְּיֵשׁ עַל אֶרְעָא עוֹבֵד גְּבוּרְתָּהּ, קִדְּיֵשׁ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא, יי  
צְבָאוֹת, מְלֵיָא כָּל אֶרְעָא זִיו יְקָרָהּ. וְתִשְׁאַנֵּי רוּחַ, וְאִשְׁמַע אַחֲרֵי  
קוֹל רַעַשׁ גָּדוֹל, בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ. וְנִטְלַתְנִי רוּחָא, וְשִׁמְעַת  
בְּתַרִּי קוֹל זִיעַ סָגִיָא, דְּמִשְׁבַּחִין וְאֹמְרִין, בְּרִיךְ יְקָרָא דִּי מֵאֲתַר  
בֵּית שְׁכִינְתָּהּ. יי יִמְלֹךְ לְעָלַם וָעֵד. יי מַלְכוּתָהּ קָאֵם לְעָלַם  
וּלְעָלְמֵי עָלְמֵיָא. יי אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ,  
שְׁמֶרָה זֹאת לְעוֹלָם, לִיצֵר מַחֲשָׁבוֹת לְבַב עַמָּךְ, וְהִכֵּן לְבָבָם אֵלֶיךָ.  
וְהוּא רַחוּם, יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפוֹ, וְלֹא יַעִיר  
כָּל חַמָּתּוֹ. כִּי אַתָּה אֲדֹנֵי טוֹב וְסִלָּת, וְרַב חֶסֶד לְכָל קְרֹאֲיֶךָ.  
צְדִקְתֶּךָ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת. תֵּתֵן אֱמֶת לִיעֲקֹב, חֶסֶד  
לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיָּמֵי קֶדֶם. בְּרוּךְ אֲדֹנֵי, יוֹם |  
יוֹם יַעֲמַס לָנוּ, הָאֵל יִשׁוּעָתָנוּ סִלָּה. יי צְבָאוֹת עֲמָנוּ, מִשְׁגָּב לָנוּ  
אֱלֹהֵי יַעֲקֹב סִלָּה. יי צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בָּךְ. יי הוֹשִׁיעָה,  
הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרֹאֲנוּ.

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“Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.” <sup>1</sup> —*They receive it from one another, and say: “Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory.”* Then a wind lifted me up, and I heard behind me a mighty sound: “Blessed be the glory of the Lord from his abode.” <sup>2</sup> *Then a wind lifted me up and I heard behind me a great moving sound of those who uttered praises, saying: “Blessed be the glory of the Lord from the place of his divine abode.”* The Lord shall reign forever and ever.<sup>3</sup> *The Lord's kingship is established forever and to all eternity.*

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself.<sup>4</sup> He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness is eternal, and thy Torah is truth.<sup>5</sup> Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old.<sup>6</sup> Blessed be the Lord who day by day bears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.<sup>7</sup>

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\*The words in italics are the Targum paraphrase of the preceding verse.

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<sup>1</sup> Isaiah 6:3. <sup>2</sup> Ezekiel 3:12. <sup>3</sup> Exodus 15:18. <sup>4</sup> I Chronicles 29:18. <sup>5</sup> Psalms 78:38; 86:5; 119:142. <sup>6</sup> Micah 7:20. <sup>7</sup> Psalms 68:20; 46:8; 84:13; 20:10.

## תַּפִּלַּת שַׁחֲרִית

בָּרוּךְ הוּא אֱלֹהֵינוּ, שֶׁבְּרָאֵנוּ לְכָבוֹדוֹ, וְהִבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן  
לָנוּ תוֹרַת אֱמֶת, וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ, וְהוּא יִפְתַּח לִבֵּנוּ  
בְּתוֹרָתוֹ וַיִּשֶׁם בְּלִבֵּנוּ אֶהְבָּתוֹ וַיֵּרָאֵנוּ, וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדּוֹ  
בְּלִבָּב שָׁלֵם, לְמַעַן לֹא נִיגַע לָרִיק, וְלֹא נֵלֵד לְבִהָלָה. יְהִי רְצוֹן  
מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁנִּשְׁמַר חֻקֶּיךָ בְּעוֹלָם הַזֶּה,  
וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבְרָכָה, לְשָׁנֵי יָמוֹת הַמָּשִׁית,  
וְלַחַיֵּי הָעוֹלָם הַבָּא. לְמַעַן יִזְמַרְךָ כָּבוֹד וְלֹא יָדָם, יְיָ אֱלֹהֵי לְעוֹלָם  
אוֹדְךָ. בָּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּי, וְהִיָּה יְיָ מְבַטְחוֹ. בְּטַחוֹ בֵּי  
עַדִּי עַד, כִּי בִיָּה יְיָ צוֹר עוֹלָמִים. Reader וַיִּבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ,  
כִּי לֹא עֲזַבְתָּ דֹרְשֶׁיךָ יְיָ. יְיָ חַפֵּץ לְמַעַן צִדְקוֹ, יַגְדִּיל תוֹרָה  
וַיֹּאדִיר.

*Musaf for Rosh Hodesh can be found in volume 3.*

Reader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בָּרָא כְרַעוּתֵהּ, וַיִּמְלִיךְ  
מַלְכוּתֵהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא  
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה  
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא,

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Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. So that my soul may sing praise to thee, and not be silent; Lord my God, I will thank thee forever.<sup>1</sup> Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.<sup>2</sup> The Lord was pleased, because of his righteousness, to render the Torah great and glorious.<sup>3</sup>

*Musaf* for *Rosh Hodesh* can be found in volume 3.

*Reader:*

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in our lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he,

<sup>1</sup> *Psalms* 30:13. <sup>2</sup> *Jer.* 17:7; *Isaiah* 26:4; *Ps.* 9:11. <sup>3</sup> *Isai.* 42:21.

## תְּפִלַּת שְׁחִירִית

לְעֵלָא (לְעֵלָא) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא,  
דְּאֲמִירֵן בְּעֵלְמָא, וְאֲמָרוּ אַמֵּן. תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל  
בֵּית יִשְׂרָאֵל קֳדָם אַבוּהוֹן דִּי בְּשָׁמַיָא וְאֲמָרוּ אַמֵּן.  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ  
אַמֵּן.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאֲמָרוּ אַמֵּן.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שְׁלָא  
עָשִׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמַשְׁפָּחוֹת הָאָדָמָה, שְׁלָא שָׁם  
חִלְקֵנוּ כָּהֶם, וְגָרְלָנוּ כָּכָל הַמוֹנָם. וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים  
וּמוֹדִים, לְפָנֵי מַלְךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא  
נוֹטֶה שָׁמַיִם וְיִסֵּד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵנֶת עֶזֶר  
בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֲמַת מַלְכְּנוּ, אָפֶס זוּלָּתוֹ,  
כִּפְתּוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וַהֲשִׁבַת אֶל לְבָבָךְ, כִּי יִי הוּא  
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עָלֵינוּ is the proclamation of God as King over a united  
humanity. An old tradition claims Joshua as its author. Taken  
from the *Musaf* service of *Rosh Hashanah*, *Alenu* has been  
used as the closing prayer of the daily services since the  
thirteenth century. It is reported that it was the death-song  
of Jewish martyrs in the Middle Ages. *Alenu* has been the



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beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen. May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

### ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."<sup>1</sup>

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occasion of repeated attacks on account of the passage: "They bow to vanity and emptiness and pray to a god that cannot save" (שֶׁהֵם מִשְׁתַּחֲוִים לְהַבֵּל וּרִיק וּמִתְפַּלְלִים אֶל אֵל לֹא) (יִוִּשִׁיעַ). Through fear of the official censors, the passage in question has been excluded from the prayer.

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<sup>1</sup> Deuteronomy 4:39



## תַּפִּלַּת שְׁחֵרִית

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מִהֲרָה בְּתַפִּלָּתְךָ עֲזָךְ,  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים פָּרוֹת יַפְּרִתוּן, לְתִקֵּן עוֹלָם  
בְּמַלְכוּת שִׁדִּי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל  
רָשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תִּבְל, כִּי לָךְ תִּכְרַע כָּל בָּרָךְ,  
תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכָּרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ  
יִקָּר יִתְּנוּ, וַיִּקְבְּלוּ כָל־אֶת עוֹל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה  
לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד,  
כִּפְתּוֹב בְּתוֹרָתְךָ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. וְנֹאמַר, וְהָיָה יְיָ לְמֹלֶךְ עַל  
כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד, וְשִׁמוֹ אֶחָד.

## MOURNERS' KADDISH

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתָהּ, וַיִּמְלִיךְ  
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא  
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וְלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה  
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל בְּרַכְתָּא  
וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְּאָמִירָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

## MORNING SERVICE

We hope therefolre, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, evey tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kindgom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever." <sup>1</sup> And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One." <sup>2</sup>

### MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

<sup>1</sup> Exodus 15:18.2 Zechariah 14:9.

## תַּפִּלַּת שַׁחֲרִית

אֶל תִּירָא מִפֶּחַד פֶּתְאֵם, וּמִשְׁאֵת רְשָׁעִים כִּי תִבָּא. עֲצוּ עֲצָה וְתַפָּר,  
דִּבְרוּ דָּבָר וְלֹא יִקּוּם, כִּי עֲמָנוּ אֵל. וְעַד זִקְנָה אֲנִי הוּא, וְעַד שִׁיבָה  
אֲנִי אֶסְבֵּל, אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא, וְאֲנִי אֶסְבֵּל וְאֶמְלֹט.

שִׁיר שֶׁל יוֹם

The following 6 psalms are recited on the respective days of the week.

On Sundays:

הַיּוֹם יוֹם רֵאשׁוֹן בַּשַּׁבָּת, שָׁבוּ הָיוֹת הַלְלוֹת אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:  
תְּהִלִּים כד

לְדוֹד מִזְמוֹר, לַיִּי הָאָרֶץ וּמְלֹאָתָהּ, תִּבֵּל וַיֵּשְׁבִי בָהּ. כִּי הוּא עַל יָמִים  
יִסְדָּהּ, וְעַל נְהֻרוֹת יְכוֹנְנָהּ. מִי יַעֲלֶה בַּחַר יִי, וּמִי יִקּוּם בְּמָקוֹם קִדְשׁוֹ.  
נָקִי כַפַּיִם וְיָדָיו לֵבָב, אֲשֶׁר לֹא נִשָּׂא לַשָּׂוֵא נִפְשִׁי, וְלֹא נִשְׁבַּע לְמִרְמָה.  
יֵשָׁא בִּרְכָה מֵאֵת יִי, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ. זֶה דּוֹר דּוֹרְשֵׁינוּ, מִבְּקִשֵּׁי  
פְּנִיךָ יַעֲקֹב סֶלָה. שְׂאוּ שְׁעָרֵיכֶם רֵאשִׁיכֶם, וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא  
מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד, יִי עֲזוּז וְגִבּוֹר, יִי גִבּוֹר מְלַחֲמָה. שְׂאוּ  
שְׁעָרֵיכֶם רֵאשִׁיכֶם, וְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. Reader  
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יִי צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סֶלָה.

Mourners' Kaddish

שִׁיר שֶׁל יוֹם, the Psalm of the Day, was chanted by the Levites each day during the Temple service (Mishnah Tamid 7004). According to the Talmud, the daily psalms were intended to recall the incidents of the six days of creation (Rosh Hashanah 31a). מִזְמוֹר a poem sung to the accompaniment of musical instruments in the Temple service.

## MORNING SERVICE

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot — it shall fail; lay your plan — it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.<sup>1</sup>

### PSALM OF THE DAY

*The following 6 psalms are recited on the respective days of the week.*

*On Sundays:*

This is the first day of the week, on which the Levites in the Temple used to recite:

#### *Psalms 24*

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

*Mourners' Kaddish.*

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**שֶׁאוֹ שַׁעֲרֵי יְרוּשָׁלַיִם** The ancient gates of Zion are poetically commanded to raise their heads, in token of reverence to God whose entrance is an act of condescension. Different parts of this psalm were sung by different choirs of singers at the time when David brought the ark to Mount Zion.

<sup>1</sup> *Proverbs 3:25; Isaiah 8:10, 46:4.*

## תַּפִּלַּת שַׁחֲרִית

On Mondays:

הַיּוֹם יוֹם שְׁנֵי בַשַּׁבָּת, שָׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:  
תְּהִלִּים מַח

שִׁיר מִזְמוֹר לְבְנֵי קֹרַח. גָּדוֹל יְיָ וּמִהָלָל מְאֹד, בָּעִיר אֱלֹהֵינוּ  
הָרָר קָדְשׁוֹ. יִפָּה נוֹף מְשׁוֹשׁ כָּל הָאָרֶץ, הָרָר צִיּוֹן יִרְכָּתִי צָפוֹן,  
קִרְיַת מֶלֶךְ רַב. אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב. כִּי הִנֵּה  
הַמְּלָכִים נוֹעְדוּ עָבְרוּ יַחְדָּו. הִמָּה רָאוּ כֵּן תִּמְחֹהוּ, נִבְהָלוּ נִחְפְּזוּ.  
רָעְדָה אֲחֻזָּתָם שָׁם, חֵיל כִּיּוֹלָדָה. בְּרוּחַ קָדִים, תִּשְׁבֵּר אֲנִיּוֹת  
תִּרְשִׁישׁ. כֹּאֲשֶׁר שָׁמְעֵנוּ כֵּן רָאִינוּ בָּעִיר יְיָ צְבָאוֹת, בָּעִיר  
אֱלֹהֵינוּ, אֱלֹהִים יְכוֹנְנָה עַד עוֹלָם סֶלָה. דְּמִינוּ אֱלֹהִים חֲסִדָּךְ,  
בִּקְרֹב הֵיכָלְךָ. כְּשֶׁמָּךְ אֱלֹהִים כֵּן תִּהְלֹתְךָ עַל קְצוֹי אֶרֶץ, צֶדֶק  
מִלְּאָה יְמִינְךָ. יִשְׂמַח הָרָר צִיּוֹן, תִּגְלָנָה בְּנוֹת יְהוּדָה, לְמַעַן  
מִשְׁפָּטֶיךָ. סָבוּ צִיּוֹן וְהִקִּיפוּהָ, סִפְרוּ מִגְדָּלֶיהָ. שִׁיתוּ לְבַבְכֶּם  
לְחִילָה פִּסְגּוֹ אַרְמְנוֹתֶיהָ, לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן. Reader  
כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד, הוּא יִנְהַגֵּנוּ עַל מוֹת.

Mourners' Kaddish

בְּנֵי קֹרַח descendants of Korah, a division of Levites who sang in  
the Temple. הִמָּה רָאוּ they saw the impregnable might of Zion  
and were terrified. ... סָבוּ צִיּוֹן... that is, after the miraculous  
deliverance of Zion, its inhabitants can now freely walk around  
and contemplate the safety of the walls and towers and palaces

## MORNING SERVICE

*On Mondays:*

This is the second day of the week, on which the Levites in the Temple used to recite:

*Psalm 48*

A song, a psalm of the Korahites, Great is the Lord, and highly to be praised, in the city of our God, his holy mountain. Beautiful in elevation, the joy of the whole earth, on the northern slope, is Mount Zion, the city of the great King. God in her palaces has made himself known as a stronghold. For lo, the kings assembled themselves, they invaded together. They saw [her defense] and were amazed; they were terrified, they fled in haste. Panic seized them, anguish as of a woman in travail. With the east wind thou breakest the ships of Tarshish. As we have heard, so have we seen now in the city of the Lord of hosts, in the city of our God; may God establish it forever. We meditate on thy kindness, O God, within thy temple. Like thy name, O God, thy fame shall extend to the ends of the earth; thy right hand is full of justice. Let Mount Zion be glad, let the towns of Judah rejoice, because of thy judgments. Walk about Zion, go round her, count her towers, mark well her ramparts, go through her palaces, that you may tell a later generation that such is God, our God, forever and ever. He will guide us eternally.

*Mourners' Kaddish.*

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so lately menaced with destruction.

כַּאֲשֶׁר שָׁמַעְנוּ כֵּן רָאִינוּ that is, history has repeated itself. We have now experienced events similar to those which occurred in the past. This psalm celebrates the escape of Jerusalem from a threatened invasion by the armies of various confederate kings.

## תַּפִּלַּת שַׁחֲרִית

On Tuesdays:

הַיּוֹם יוֹם שְׁלִישִׁי בַשַּׁבָּת, שָׁבוּ הָיוֹהִים אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:  
תְּהִלִּים פב

מִזְמוֹר לְאַסָּף, אֱלֹהִים נֹצֵב בַּעֲדַת אֵל, בִּקְרֹב אֱלֹהִים יִשְׁפֹּט.  
עַד מָתִי תִשְׁפָּטוּ עוֹלָם, וּפָנִי רָשָׁעִים תִּשְׂאוּ סִלָּה. שְׁפָטוּ דָל  
וַיִּתּוֹם, עָנִי וְרֹשׁ הַצְּדִיקוֹ. פִּלְטוּ דָל וְאַבְיוֹן, מִיַּד רָשָׁעִים  
הַצִּילוּ. לֹא יִדְעוּ וְלֹא יִבְיִנוּ, בַּחֲשָׁכָה יִתְהַלְכוּ, יִמּוּטוּ כָּל  
מוֹסְדֵי אֶרֶץ. אֲנִי אֶמְרָתִי אֱלֹהִים אַתֶּם, וּבְנֵי עֲלִיוֹן כָּלְכֶם.  
אֲכֵן כָּאָדָם תִּמּוֹתוֹן, וְכֹאֶחֶד הַשָּׂרִים תִּפְּלוּ. Reader קוֹמָה  
אֱלֹהִים שְׁפָטָה הָאָרֶץ, כִּי אַתָּה תִּנְחַל בְּכָל הַגּוֹיִם.

Mourners' Kaddish

On Wednesdays:

הַיּוֹם יוֹם רְבִיעִי בַשַּׁבָּת, שָׁבוּ הָיוֹהִים אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:  
תְּהִלִּים צד; זה, א-ג

אֵל נִקְמוֹת יי, אֵל נִקְמוֹת הוֹפִיעַ. הַנֶּשֶׂא שִׁפֹּט הָאָרֶץ, הַשֵּׁב  
גְּמוּלָה עַל גֵּאִים. עַד מָתִי רָשָׁעִים, יי, עַד מָתִי רָשָׁעִים יַעֲלִזוּ.  
יִבְיָעוּ יִדְבְּרוּ עֵתְקָה, יִתְאַמְרוּ כָּל פֹּעֲלֵי אוֹן. עֲמָךְ יי יִדְכָּאוּ,

... God takes his stand in the assembly summoned by him, and denounces the wickedness and partiality of judges. He reminds them of their duties, and declares that because they are ignorant and corrupt, human society is undermined.

... I appointed you as judges and thus invested you with authority of administering divine justice; however, your high



## MORNING SERVICE

*On Tuesdays:*

This is the third day of the week, on which the Levites in the Temple used to recite:

*Psalms 82*

A psalm of Asaph. God stands in the divine assembly; in the midst of the judges he gives judgment. "How long will you judge unjustly, and show partiality toward the wicked? Do justice to the poor and fatherless; deal righteously with the afflicted and destitute. Rescue the poor and needy; save them from the hand of the wicked." But they neither know nor understand; they walk about in darkness; all the foundations of the earth are shaken. I thought you were angels, that you were all sons of the Most High. Yet you shall die as men do, and fall like any prince. Arise, O God, rule the earth, for thou hast dominion over all the nations.

*Mourners' Kaddish*

*On Wednesdays:*

This is the fourth day of the week, on which the Levites in the Temple used to recite:

*Psalms 94; 95:1-3*

God of retribution, Lord God of retribution, appear! Arise, thou judge of the earth, render to the arrogant what they deserve. How long shall the wicked, O Lord, how long shall the wicked exult? They bluster, they speak arrogantly; all the evildoers act boastfully. They crush thy people, O Lord,

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title will not exempt you from punishment. You shall die like common men, and fall like any other prince.

**קומה** The psalmist pleads that God should act as judge over all peoples, since the human judges have failed so miserably.

**אל נקמות** is repeated for emphasis. The psalmist appeals to God to punish the arrogant who contemptuously declare that God

## תַּפִּלַּת שְׁחֲרִית

וְנִחַלְתָּךְ יַעֲנוּ. אֶלְמָנָה וְגֵר יִהְיֶה, וִיתוּמִים יִרְצָחוּ. וַיֹּאמְרוּ, לֹא יֵרָאֶה יְיָ, וְלֹא יִבִּין אֱלֹהֵי יַעֲקֹב. בֵּינוּ בְעָרִים בָּעָם, וּכְסִילִים מִתִּי תִשְׁכִּילוּ. הַנֶּטֶע אֲזֶן הֵלֵא יִשְׁמָע, אִם יֵצֵר עֵין הֵלֵא יִבִּיט. הַיֹּסֵר גּוֹיִם הֵלֵא יוֹכִיחַ, הַמְלַמֵּד אָדָם דַּעַת. יִי יִדַּע מַחֲשָׁבוֹת אָדָם, כִּי הֵמָּה הִבֵּל. אֲשֶׁרִי הַגִּבּוֹר אֲשֶׁר תִּסְרְנוּ יְיָ, וּמִתּוֹרְתְךָ תִּלְמַדְנוּ. לְהִשְׁקִיט לוֹ מִיָּמִי רָע, עַד יִכָּרֶה לְרָשָׁע שַׁחַת. כִּי לֹא יִטָּשׁ יִי עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב. כִּי עַד צֶדֶק יֵשׁוּב מִשְׁפָּט, וְאַחֲרָיו כָּל יִשְׂרָאֵל לֵב. מִי יִקּוּם לִי עִם מְרַעִים, מִי יִתִּיצֵב לִי עִם פֹּעֲלֵי אֹוֹן. לוֹלִי יִי עֲזָרְתָה לִּי, כַּמַּעֲט שְׂכָנָה דּוֹמָה נִפְשִׁי. אִם אֶמְרָתִי מָטָה רַגְלִי, חֲסִדְךָ יִי יִסְעֲדָנִי. בָּרַב שֶׁרַעֲפִי בְקֶרְבִּי, תִּנְחִימֶיךָ יִשְׁעֶשְׂעוּ נִפְשִׁי. הִיחַבְּרָךְ כֶּסֶף הַוּוֹת, יוֹצֵר עָמַל עָלַי חֶק. יִגְדֹּדוּ עַל נֶפֶשׁ צַדִּיק, וְדָם נָקִי יִרְשִׁיעוּ. וַיְהִי יִי לִי לְמִשְׁגָּב, וְאֱלֹהֵי לְצוֹר מַחֲסִי. וַיֵּשֶׁב עָלֵיהֶם אֶת אֹוֹנָם, וּבִרְעָתָם יִצְמִיתָם, יִצְמִיתָם יִי אֱלֹהֵינוּ.

לְכוּ נִרְנְנָה לִי, נִרְיָעָה לְצוֹר יִשְׁעֵנוּ. נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נִרְיָע לֹו. Reader כִּי אֵל גָּדוֹל יִי, וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים.

### Mourners' Kaddish

is indifferent to the sufferings of his people. He then turns to argue with those who foolishly agree with their oppressors and think that God will not defend them. He who gave others the power to hear and see can surely himself hear and see. God knows the evil thoughts of the wicked, and eventually the righteous will be vindicated when the day of retribution comes. It is unthinkable that God would abandon his people to the

## MORNING SERVICE

and afflict thy heritage. The widow and the stranger they slay, and the fatherless they murder. And they think the Lord does not see, the God of Jacob does not observe. Consider, you most stupid of the people; you fools, when will you understand? He who sets the ear, does he not hear? He who forms the eye, does he not see? He who punishes nations, shall he not punish you? He who teaches man knowledge? The Lord knows the inner thoughts of men; indeed, they are futile. Happy is the man whom thou dost instruct, O Lord, and teachest him out of thy Torah, granting him relief in days of adversity, till a pit is dug for the wicked. Indeed, the Lord will not abandon his people, nor forsake his heritage. For judgement shall again conform with justice, and all the upright in heart will follow it. Who rises up for me against the ungodly? Who stands up for me against the wrongdoers? If the Lord had not been my help, I would have soon dwelt in the silent grave. When I think my foot is slipping, thy goodness, O Lord, holds me up. When my cares are many within me, thy comforts cheer me. Can one in the seat of wickedness have fellowship with thee — one who frames evil by law? They band themselves against the life of the righteous, and condemn innocent blood. But the Lord is my stronghold; my God is the rock of my safety. He will requite them for their crime, and destroy them for their wickedness; the Lord our God will destroy them.

Come, let us sing to the Lord; let us acclaim our saving Stronghold. Let us approach him with thanksgiving; let us acclaim him with songs of praise. For the Lord is a great God, a King supreme above all powers.

*Mourners' Kaddish.*

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ravages of lawless judges and tyrannical rulers.

## תַּפְלַת שַׁחֲרִית

On Thursdays:

הַיּוֹם יוֹם חֲמִישִׁי בַּשַּׁבָּת, שָׁבוּ הָיוֹ הַלְלוּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:  
תהלים פא

לְמִנְצַח עַל הַגָּתִית לְאַסָּף. הֲרַנֵּינוּ לֵאלֹהִים עֲוִיזָנוּ, הָרִיעוּ  
לֵאלֹהֵי יַעֲקֹב. שָׂאוּ זִמְרָה וּתְנוּ תָף, כְּנֹר נָעִים עִם נָבֶל.  
תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם חֲגֵנוּ. כִּי חֹק לְיִשְׂרָאֵל הוּא,  
מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב. עֵדוּת בִּיהוֹסֵף שָׁמוּ בְּצֵאתוֹ עַל אֶרֶץ  
מִצְרַיִם, שִׁפַּת לֹא יָדַעְתִּי אֲשַׁמַּע. הַסִּירוּתִי מִסָּבֵל שְׁכֻמוֹ, כִּפְיוֹ  
מִדּוּד תַּעֲבֹרְנָה. בַּצָּרָה קִרְאת וְאַחֲלֹצָךְ, אֶעֱנֶךָ בְּסֹתֵר רַעַם,  
אֲבַחֲנֶךָ עַל מִי מְרִיבָה סִלָּה. שְׁמַע עָמִי וְאַעֲיֶדָה בָּךְ, יִשְׂרָאֵל  
אִם תִּשְׁמַע לִי. לֹא יִהְיֶה בָּךְ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נָכַר.  
אֲנֹכִי יְיָ אֱלֹהֶיךָ, הִמַּעַלְךָ מֵאֶרֶץ מִצְרַיִם, הִרְחַב פִּיךָ וְאַמְלֵאֲהוּ.

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לְמִנְצַח occurs in the titles of fifty-five psalms, and refers to the use of the psalm in the Temple services. The word means the conductor of the Temple choir, who trained the choir and led the music. עַל הַגָּתִית occurs in the titles of three psalms. According to the Targum, *Gittith* was a harp used by the Philistines of Gath. Since the Hebrew word *gath* means “a winepress,” *Gittith* may mean a melody sung at vintage festivals.

## MORNING SERVICE

*On Thursdays:*

This is the fifth day of the week, on which the Levites in the Temple used to recite:

*Psalms 81*

For the Choirmaster, upon the *Gittith*; a psalm of Asaph. Sing aloud to God our strength; shout for joy to the God of Jacob. Raise the chorus, sound the drum, the sweet harp and the lute. Blow the trumpet on the new moon, at the full moon for our feast day. This is a statute for Israel, an ordinance of the God of Jacob. He made it a law in Joseph, when he went forth against the land of Egypt. I heard an unfamiliar speech: I have removed the burden from your shoulder; your hands are relieved from the heavy basket. In trouble you called, and I saved you; I answered you from the thunder cloud; I tested you at the waters of Meribah. Hear, my people, while I warn you; O Israel, if you would only listen to me! You shall have no strange god; you shall worship no foreign god. I am the Lord your God, who brought you up from the land of Egypt; open your mouth, and I will fill it.

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בחדש is rendered by the Targum and the Talmud: *Rosh Hodesh Tishri*, that is *Rosh Hashanah*. Metal trumpets, and not a *shofar*, were used on all other occasions of *Rosh Hodesh*. בכסה ליום הגנו that is, the *Sukkoth* festival which begins on the fifteenth of *Tishri* when the moon is full. ביהוסף is a synonym for Israel, so called from the favored son of Israel. In Psalm 77:16, Jacob and Joseph are named as the fathers of the entire people of Israel. שפת לא ידעתי... The psalmist represents Israel as quoting the following words of God, heard for the first time after the exodus from Egypt. מי מריבה refers to Exodus 17:7; Numbers 20:13. הרחב פיך... God will abundantly supply your needs as long as you are faithful to him.

## תפלת שחרית

וְלֹא שָׁמַע עָמִי לְקוֹלִי, וַיִּשְׁרָאֵל לֹא אָבָה לִי. וְאֶשְׁלַחֵהוּ  
בְּשָׂרִירוֹת לִבָּם, יִלְכּוּ בְּמוֹעֲצוֹתֵיהֶם. לוֹ עָמִי שָׁמַע לִי, יִשְׁרָאֵל  
בְּדַרְכֵי יִהְיֶה. כִּמְעַט אוֹיְבֵיהֶם אֶכְנִיעַ, וְעַל צָרֵיהֶם אֲשִׁיב יָדִי.  
מִשְׁנָאִי יִי יִכְחָשׁוּ לוֹ, וַיְהִי עֲתָם לְעוֹלָם. Reader וַיֹּאכִילָהוּ  
מִחֶלֶב חֹטָה, וּמִצּוֹר דָּבַשׁ אֲשִׁבִּיעָהּ.

Mourners' Kaddish

On Fridays:

הַיּוֹם יוֹם שְׁשִׁי בַּשַּׁבָּת, שָׁבוּ הָיוֹ הַלּוֹיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:  
תְּהִלִּים צג  
יִי מֶלֶךְ גִּאוֹת לְבָשׁ, לְבָשׁ יִי עֵז הַתְּאֵזֶר, אֶף תִּכּוֹן תִּבְל בִּל  
תִּמּוֹט. נִכּוֹן כִּסֵּאָךְ מֵאֵז, מֵעוֹלָם אֲתָהּ. נִשְׂאוּ נְהָרוֹת יִי, נִשְׂאוּ  
נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכָיִם. מִקְלֹת מַיִם רַבִּים אֲדִירִים  
מִשְׁבְּרֵי יָם, אֲדִיר בַּמָּרוֹם יִי. עֲדַתְךָ נֶאֱמָנוּ מֵאֵד לְבֵיתְךָ נֶאֱוָה  
קִדְשׁ, יִי לְאַרְךְ יָמִים.

Mourners' Kaddish

... מִשְׁנָאִי יִי God's enemies are the enemies of his people, and he would compel them to pay homage to Israel. Israel's national existence and prosperity would know no end.

... גִּאוֹת לְבָשׁ The psalmist speaks of God's attributes as a glorious garment wrapped about him. God's rule reestablishes the moral order of the world. Rashi and others interpret this psalm in connection with the Messianic Era.



## MORNING SERVICE

But my people did not listen to my voice; Israel would have none of me. So I left them to their own stubbornness, that they might follow their own devices. If only my people would listen to me, if Israel would only walk in my ways! I would soon subdue their foes, and turn my hand against their oppressors. Those who hate the Lord would cringe before them, and their time would be forever. I would feed them with the finest of wheat, and with honey from the rock would I satisfy them.

*Mourners' Kaddish.*

*On Fridays:*

This is the sixth day of the week, on which the Levites in the Temple used to recite:

*Psalms 93*

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old, thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

*Mourners' Kaddish*

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...נשאו נהרות. God's control of the violent forces of nature is used here to represent his power over the mighty enemies of his people.

...עדותיך. God's moral laws are firmly established and unchangeable. Zion, his house, shall no longer be desecrated by heathen invaders.



## תַּפִּלַּת שַׁחֲרִית

The following is recited daily from *Rosh Hodesh Elul* until  
*Simhath Torah*.

תהלים כז

לְדָוִד, יי אֹרִי וַיִּשְׁעֵי מִמִּי אִירָא, יי מַעֲזוֹז חַיִּי מִמִּי אֶפְחָד. בְּקֶרֶב  
עָלִי מִרְעִים לֶאֱכֹל אֶת בֶּשָׂרִי, צָרִי וְאִיבֵי לִי, הֵמָּה כָּשְׁלוּ וְנָפְלוּ.  
אִם תַּחֲנֶנָּה עָלַי מִחֲנָה לֹא יִירָא לְבִי, אִם תִּקּוּם עָלַי מִלְחָמָה בְּזֹאת  
אֲנִי בֹטָח. אַחַת שְׁאַלְתִּי מֵאֵת יי, אוֹתָהּ אֲבַקֵּשׁ, שְׁבִתִּי בְּבֵית יי  
כָּל יְמֵי חַיִּי, לַחֲזוֹת בְּנִעָם יי וּלְבַקֵּר בְּהִיכָלוֹ. כִּי יִצְפְּנֵנִי בְּסֻכָּה  
בְּיוֹם רָעָה, יִסְתַּרְנִי בְּסֹתֶר אֶהְלוֹ, בְּצוּר יְרוּמָמִנִי. וְעַתָּה יְרוּם  
רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי, וְאֶזְבַּחַהּ בְּאַהֲלוֹ זִבְחֵי תְרוּעָה, אֲשִׁירָה  
וְאֶזְמָרָה לִי. שְׁמַע יי קוֹלִי אֶקְרָא, וְחַנּוּנִי וְעֲנֻנִי. לֵךְ אִמֹר לְבִי,  
בִּקְשׁוּ פָנַי, אֶת פָּנֶיךָ יי אֲבַקֵּשׁ. אֵל תִּסְתַּר פָּנֶיךָ מִמֶּנִּי, אֵל תֵּט  
בְּאַף עֲבֹדְךָ, עֲזַרְתִּי הָיִיתָ, אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁרָאֵל.  
כִּי אָבִי וְאִמִּי עֲזָבוּנִי, וַיִּי יֹאסֶפְנִי. הוֹרֵנִי יי דֶּרֶכְךָ, וּנְחֵנִי בְּאַרְחִי  
מִיָּשׁוּר, לְמַעַן שׁוּרִי. אֵל תִּתְּנֵנִי בְּנַפְשׁ צָרִי, כִּי קָמוּ בִי עֲדֵי שָׁקֶר  
וַיִּפַּח חֶמֶס. לוֹלֵא הָאֲמֵנָתִי, לִרְאוֹת בְּטוֹב יי, בְּאַרְץ חַיִּים.

The first part of this psalm expresses fearless confidence in the face of hostile armies, while the second part is a prayer of one in deep distress and beset by false accusers. שְׁבִתִּי בְּבֵית יי to eat my flesh, like wild beasts of prey. שְׁבִתִּי בְּבֵית יי that is, living securely under God's protection and enjoying his hospitality. לֵךְ אִמֹר לְבִי. The psalmist, in his heart, quotes God's command to the effect that all must seek access to his presence. אֲבִי וְאִמִּי עֲזָבוּנִי... Though I am orphaned, friendless and deserted, God will be father to me and protect me.

## MORNING SERVICE

*The following is recited daily from Rosh Hodesh Elul until Simḥath Torah.*

### *Psalm 27*

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh — my enemies and my foes — it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire — that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: “Seek you my presence” ; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my Savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living.

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לולא האמנתי... The remainder of the sentence is left to the imagination: “What would my condition be, if I had not believed?”

## תַּפִּלַּת שִׁחְרִית

Reader קְוֵה אֵל יי, חֲזַק וַיֹּאמֶץ לְבָבְךָ, וְקִוֵּה אֵל יי.

Mourners' Kaddish

The following is recited in the house of a mourner during the week of mourning.

תהלים מט

לְמַנְצָח לְבָנֵי קָרַח מְזֻמּוֹר. שְׁמָעוּ זֹאת כָּל הָעַמִּים, הֶאֱזִינוּ כָּל  
יֹשְׁבֵי חָלָד. גַּם בְּנֵי אָדָם, גַּם בְּנֵי אִישׁ, יַחַד עָשִׂיר וְאַבְיוֹן. פִּי  
יְדַבֵּר חֲכָמוֹת, וְהַגִּוֹת לְבִי תְבוּנוֹת. אֵטָה לְמַשָּׁל אֲזִנִּי, אֶפְתַּח  
בְּכַנּוֹר חִידָתִי. לָמָּה אִירָא בְיָמֵי רָע, עוֹן עֲקָבִי יִסְבֶּנִּי.  
הַבִּטְחִים עַל חֵילָם, וּבִרְבַּע עֲשָׂרָם יִתְהַלְלוּ. אֵחַ לֹא פָדָה יִפְדֶּה  
אִישׁ, לֹא יִתֵּן לֵאלֹהִים כָּפָרוֹ. וַיִּקֶּר פְּדִיוֹן נַפְשָׁם, וַחֲדָל  
לְעוֹלָם. וַיְחִי עוֹד לְנֹצֶחַ, לֹא יִרְאֶה הַשְׁחָתָה. כִּי יִרְאֶה חֲכָמִים  
יָמוּתוּ, יַחַד כָּסִיל וּבַעַר יֵאבְדּוּ, וְעֲזֹבוּ לְאַחֲרִים חֵילָם. קִרְבָּם  
בְּתִימּוֹ לְעוֹלָם, מִשְׁכַּנְתָּם לְדוֹר וָדוֹר, קָרְאוּ בְשִׁמּוֹתָם עָלַי  
אֲדָמוֹת. וְאָדָם בִּיקָר בַּל יִלִּין, נִמְשָׁל כַּבֵּה־מוֹת נִדְמוֹ. זֶה  
דִּרְכָּם, כָּסֵל לָמוֹ, וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סִלָּה. כִּצְאוֹן לְשִׂאוֹל  
שִׁתּוֹ, מוֹת יִרְעֶם, וַיִּרְדּוּ בָם יִשְׂרָיִם לְבָקָר, וַצּוֹרֶם לְבָלוֹת שִׂאוֹל

...שמעו זאת The psalmist addresses all the inhabitants of the world and summons them to hear his parable, which concerns all of humanity. חכמות - moral philosophy. The rich man cannot deliver his friends or himself from death, and his prosperity need cause no dismay to those who are less fortunate.

...קרבם they delude themselves with the thought that their names will be perpetuated in the names of their estates.

## MORNING SERVICE

Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

*Mourners' Kaddish.*

*The following is recited in the house of a mourner during the week of mourning.*

*Psalm 49*

For the Choirmaster; a psalm of the Korahites. Hear this, all you peoples; listen, all you inhabitants of the world, both low and high, rich and poor alike. My mouth speaks wisdom, and my heart's meditation is deep insight. I incline my ear to a parable; I unfold my profound problem to the accompaniment of a harp.

Why should I be afraid in days of evil, when the iniquity of my foes surrounds me, those who trust in their wealth, and boast of their great riches? No man can redeem his brother [from death], nor give to God a ransom for him — for too costly is the ransom of one's soul and can never be — that he should go on living forever, that he should not see the grave. Surely, one must see that wise men die, that the stupid and senseless perish alike, and leave their wealth to others. Their inward consolation is that their houses shall continue forever, and their homes throughout all generations; they name estates after themselves. But man abides not in his splendor; he is like the beasts that perish. Such is the fate of those who trust in themselves, and the end of those who are pleased with their own mouthing. Like sheep they are destined to die; death shall shepherd them; the upright shall triumph over them in the morning; their form is to decay in the nether-world, its habitation.

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... **מֵוֶת יִרְעֵם** death will take control of them; and in the morning, when the dark night suffering is over, the victims of lawlessness will be triumphant over their fallen oppressors.

## תַּפִּלַּת שַׁחֲרִית

מִזֶּבֶל לוֹ. אַךְ אֱלֹהִים יַפְדֶּה נַפְשִׁי מִיַּד שָׂאוֹל, כִּי יִקְחֵנִי סֵלָה.  
אֵל תִּירָא כִּי יַעֲשֶׂר אִישׁ, כִּי יִרְבֶּה כְבוֹד בֵּיתוֹ. כִּי לֹא בָמוֹתוֹ  
יִקַּח הַכֹּל, לֹא יֵרֵד אַחֲרָיו כְּבוֹדוֹ. כִּי נַפְשׁוֹ בְּחַיּוֹ יִבְרַךְ, וַיּוֹדֶךָ  
כִּי תִיטִיב לָךְ. תָּבוֹא עַד דֹּר אַבּוֹתָיו, עַד נֶצַח לֹא יֵרָאוּ אוֹר.  
אָדָם בִּיקָר וְלֹא יָבִין, נִמְשָׁל כַּבְּהֵמוֹת נִדְמוֹ.

Mourners' Kaddish

עֲשֶׂרֶת הַדְּבָרוֹת

שְׁמוֹת כ, א-יז

וַיְדַבֵּר אֱלֹהִים אֵת כָּל הַדְּבָרִים הָאֵלֶּה, לֵאמֹר:  
א. אֲנֹכִי יְהוָה אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם, מִבֵּית  
עַבְדִּים.

ב. לֹא יִהְיֶה לָךְ אֱלֹהִים אֲחֵרִים עַל פָּנַי. לֹא תַעֲשֶׂה לָךְ פֶּסֶל  
וְכָל תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל, וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ.  
לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם, כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל  
קָנָא, פֶּקֶד עֹז אֲבֹת עַל בָּנִים, עַל שְׁלֵשִׁים וְעַל רִבְעִים  
לְשָׁנָאִי. וַעֲשֵׂה חֶסֶד לְאֶלְפִים, לְאַהֲבֵי וּלְשֹׁמְרֵי מִצְוֹתַי.

ג. לֹא תִשָּׂא אֶת שֵׁם יְהוָה אֱלֹהֶיךָ לְשׁוֹא, כִּי לֹא יִנָּקֶה יְהוָה  
אֶת אֲשֶׁר יִשָּׂא אֶת שְׁמוֹ לְשׁוֹא.

The psalmist is confident that God will deliver him from the premature death of the wicked and will receive him under his divine protection.

עֲשֶׂרֶת הַדְּבָרוֹת, the Ten Commandments, were recited in the

## MORNING SERVICE

However, God will release me from the grasp of death, for he will receive me. So fear not when a man grows rich, when the splendor of his house increases; for he will take nothing with him when he dies; his wealth will not follow him below. Though while he lives he flatters himself [saying]: “Men acclaim you when you do well for yourself,” he will join the generation of his fathers, who will never see the light. The man who lives in splendor and understands not is like the beasts that perish.

*Mourners' Kaddish.*

## THE TEN COMMANDMENTS

*Exodus 20:1-17*

God spoke all these words, saying:

1. I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.
2. You shall have no other gods beside me. You shall not make for yourself any idols in the shape of anything that is in heaven above, or that is on the earth below, or that is in the water under the earth. You shall not bow down to them nor worship them; for I, the Lord your God, am a zealous God, punishing children for the sins of their fathers, down to the third or fourth generation of those who hate me, but showing kindness to the thousandth generation of those who love me and keep my commandments.
3. You shall not utter the name of the Lord your God in vain; for the Lord will not hold guiltless anyone who utters his name in vain.

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Temple daily before the *Shema*. On account of the heretics, however, who asserted that only the Ten Commandments were divinely given, this custom was abolished outside



## תַּפִּלַּת שַׁחֲרִית

ד. זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקֹדֶשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ  
כָּל מְלָאכָתְךָ. וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ; לֹא  
תַעֲשֶׂה כָּל מְלָאכָה, אֹתָהּ וּבִנָּךְ וּבֵתְךָ, עַבְדְּךָ וְאַמָּתְךָ  
וּבַהֲמֹתֶיךָ, וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה  
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם, וַיָּנַח  
בַּיּוֹם הַשְּׁבִיעִי; עַל כֵּן בֵּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ.

ה. כִּבֵּד אֶת אָבִיךָ וְאֶת אִמְךָ, לְמַעַן יֵאָרִיכוֹן יָמֶיךָ עַל הָאָדָמָה  
אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ.

ו. לֹא תִרְצָח.

ז. לֹא תִנְאַף.

ח. לֹא תִגְנֹב.

ט. לֹא תַעֲנֶה בְרֵעֶךָ עַד שָׁקֶר.

י. לֹא תַחֲמֹד בֵּית רֵעֶךָ; וְלֹא תַחֲמֹד אִשְׁתִּי רֵעֶךָ, וְעַבְדּוֹ וְאַמָּתוֹ  
וְשׁוֹרוֹ וַחֲמֹרוֹ, וְכָל אֲשֶׁר לְרֵעֶךָ.

שְׁלֹשָׁה עָשָׂר עִיקָרִים

א. אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יִתְבָּרַךְ שְׁמוֹ הוּא  
בוֹרָא וּמְנַהִיג לְכָל הַבְּרוּיָאִים, וְהוּא לְבַדּוֹ עָשָׂה וְעוֹשֶׂה  
וְיַעֲשֶׂה לְכָל הַמַּעֲשִׂים.

Palestine (Berakhoth 12a).

לשנאי The penalty of man's sins will be shared by his  
immediate descendants only if they too hate the ways of God;



## MORNING SERVICE

4. Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work; but on the seventh day, which is a day of rest in honor of the Lord your God, you shall not do any work, neither you, nor your son, nor your daughter, nor your male or female servant, nor your cattle, nor the stranger who is within your gates; for in six days the Lord made the heavens, the earth, the sea, and all that they contain, and rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.

5. Honor your father and your mother, that you may live long in the land which the Lord your God is giving you.

6. You shall not murder.

7. You shall not commit adultery.

8. You shall not steal.

9. You shall not testify falsely against your neighbor.

10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his servant, male or female, nor his ox, nor his ass, nor anything that belongs to your neighbor.

## THIRTEEN PRINCIPLES OF FAITH

1. I firmly believe that the Creator, blessed be his name, is the Creator and Ruler of all created beings, and that he alone has made, does make, and ever will make all things.

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but the benefits of a man's good deeds will extend indefinitely.

... **כבוד** The last six commandments are intended to safeguard a man's life, domestic relations, property, and reputation.

**אני מאמין**, like the poem *Yigdal*, is based on the Thirteen Principles in which Moses Maimonides (1135-1204) sums up his Jewish philosophy, namely:

## תַּפְּלַת שְׁחֲרִית

ב אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יְתַבָּרֵךְ שְׁמוֹ הוּא יְחִיד, וְאֵין יְחִידוֹת כְּמוֹהוּ בְּשׁוּם פָּנִים, וְהוּא לְבַדּוֹ אֱלֹהֵינוּ, הָיָה הוּא וְיֵהְיָה.

ג אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יְתַבָּרֵךְ שְׁמוֹ אֵינוֹ גּוֹף, וְלֹא יִשְׁיגּוּהוּ מִשְׁיָגֵי הַגּוֹף, וְאֵין לוֹ שׁוֹם דְּמִיּוֹן כָּלָל.

ד אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יְתַבָּרֵךְ שְׁמוֹ הוּא רִאשׁוֹן וְהוּא אַחֲרוֹן.

ה אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יְתַבָּרֵךְ שְׁמוֹ לוֹ לְבַדּוֹ רִאשׁוֹי לְהִתְפַּלֵּל, וְאֵין רִאשׁוֹי לְהִתְפַּלֵּל לְזוּלָתוֹ.

ו אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה, שֶׁכָּל דְּבָרֵי נְבִיאִים אֱמֶת.

ז אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה, שֶׁנְּבוֹאֵת מֹשֶׁה רַבֵּנוּ עָלָיו הַשְּׁלוֹם הִיְתָה אֱמֶתִית, וְשֶׁהוּא הָיָה אָב לְנְבִיאִים, לְקוֹדְמִים לְפָנָיו וְלְבָאִים אַחֲרָיו.

ח אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה, שֶׁכָּל הַתּוֹרָה הַמְצוּיָה עֲתָה בִּידֵינוּ, הִיא הִנָּתוּנָה לְמֹשֶׁה רַבֵּנוּ עָלָיו הַשְּׁלוֹם.

ט אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה, שֶׁזֹּאת הַתּוֹרָה לֹא תִּהְיֶה מְחֻלָּפֶת, וְלֹא תִּהְיֶה תּוֹרָה אַחֶרֶת מֵאֵת הַבּוֹרָא יְתַבָּרֵךְ שְׁמוֹ.

1) There is a Creator. 2) He is One. 3) He is incorporeal. 4) He is eternal 5) He alone must be worshiped. 6) The prophets are true. 7) Moses was the greatest of all prophets. 8) The entire Torah was divinely given to Moses.

## MORNING SERVICE

2. I firmly believe that the Creator, blessed be his name, is One; that there is no oneness in any form like his; and that he alone was, is, and ever will be our God.
  3. I firmly believe that the Creator, blessed be his name, is not corporeal; that no bodily accidents apply to him; and that there exists nothing whatever that resembles him.
  4. I firmly believe that the Creator, blessed be his name, was the first and will be the last.
  5. I firmly believe that the Creator, blessed be his name, is the only one to whom it is proper to address our prayers, and that we must not pray to anyone else.
  6. I firmly believe that all the words of the Prophets are true.
  7. I firmly believe that the prophecy of Moses our teacher, may he rest in peace, was true and that he was the chief of the prophets, both of those who preceded and of those that followed him.
  8. I firmly believe that the whole Torah which we now possess is the same which was given to Moses our teacher, may he rest in peace.
  9. I firmly believe that this Torah will not be changed, and that there will be no other Torah given by the Creator, blessed be his name.
- 
- 9) The Torah is immutable. 10) God knows all the acts and thoughts of man. 11) He rewards and punishes. 12) Messiah will come. 13) There will be resurrection.

## תַּפְלַת שַׁחֲרִית

י אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יְתַבָּרַךְ שְׁמוֹ יוֹדֵעַ כָּל  
מַעֲשֵׂה בְּנֵי אָדָם וְכָל מַחֲשָׁבוֹתָם, שֶׁנֶּאֱמַר, הַיֵּצֵר יַחַד לָבָם,  
הַמְּבִין אֶל כָּל מַעֲשֵׂיהֶם.

יֵא אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרָא יְתַבָּרַךְ שְׁמוֹ גּוֹמֵל  
טוֹב לְשׁוֹמְרֵי מִצְוֹתָיו וּמַעֲנִישׁ לְעֹוְבֵי מִצְוֹתָיו.

יב אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה בְּבִיאת הַמָּשִׁיחַ, וְאַף עַל פִּי  
שִׁיתְּמַהֲמָה, עִם כָּל זֶה אֶחָכָה לוֹ בְּכָל יוֹם שְׂיָבוֹא.

יג אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה, שֶׁתְּהִיָּה תַּחֲתֵית הַמִּתִּים בְּעֵת  
שִׁיעָלָה רָצוֹן מֵאֵת הַבּוֹרָא, יְתַבָּרַךְ שְׁמוֹ וְיִתְעַלָּה זְכוֹרוֹ לְעַד  
וּלְנֶצַח נְצָחִים.

לִישׁוּעָתְךָ קְוִיתִי יי. קְוִיתִי יי לִישׁוּעָתְךָ. יי לִישׁוּעָתְךָ קְוִיתִי.  
לְפִוְרָקְנֶךָ סַבְרִית יי. סַבְרִית יי לְפִוְרָקְנֶךָ יי לְפִוְרָקְנֶךָ סַבְרִית.

## MORNING SERVICE

10. I firmly believe that the Creator, blessed be his name, knows all the actions and thoughts of human beings, as it is said: "It is he who fashions the hearts of them all, he who notes all their deeds." <sup>1</sup>

11. I firmly believe that the Creator, blessed be his name, rewards those who keep his commands, and punishes those who transgress his commands.

12. I firmly believe in the coming of Messiah; and although he may tarry, I daily wait for his coming.

13. I firmly believe that there will be a revival of the dead at a time which will please the Creator, blessed and exalted be his name forever and ever.

For thy salvation I hope, O Lord.<sup>2</sup> I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.

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לְפִי קִנְיָן סְבִירִית is the Targum paraphrase of the preceding verse.

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*1 Psalm 33:15. 2 Genesis 49:18.*

## תַּפִּלַּת מִנְחָה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה.  
אֲשֶׁרִי הָעָם שֹׁכֵחַ לֹא, אֲשֶׁרִי הָעָם שֵׁי אֱלֹהֵיו.

תהלים קמה

תְּהִלָּה לְדָוִד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.  
בְּכָל יוֹם אֶבְרַכְךָ, וְאֶהְלֶלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.  
גָּדוֹל יְיָ וּמְהֵלָל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.  
דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.  
הֵדֵר כְּבוֹד הוֹדֶךָ, וְדְבָרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעֲזוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְךָ אִסְפְּרֶנָּה.  
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקֹתְךָ יִרְנְנוּ.  
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אֲפִים וּגְדֹל חֶסֶד.  
טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יִוְדוּךָ יְיָ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יְבָרְכוּכָה.  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרֹתֶיךָ יִדְבְּרוּ.

מִנְחָה occurs in the Bible frequently in the sense of “gift” and “meal-offering.” It is only in talmudic literature that *Minhah* denotes afternoon service. *Minhah* is one of the three daily services mentioned in Daniel 6:11 (“and three times a day he kneeled upon his knees, praying and giving thanks before his God”).

## AFTERNOON SERVICE

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.<sup>1</sup>

### *Psalms 145*

A hymn of praise by David.

I extol thee, my God the King,

And bless thy name forever and ever.

Every day I bless thee,

And praise thy name forever and ever.

Great is the Lord and most worthy of praise;

His greatness is unsearchable.

One generation to another praises thy works;

They recount thy mighty acts.

On the splendor of thy glorious majesty

And on thy wondrous deed I meditate.

They speak of thy awe-inspiring might

And I tell of thy greatness.

They spread the fame of thy great  
goodness, And sing of thy righteousness.

Gracious and merciful is the Lord,

Slow to anger and of great kindness.

The Lord is good to all,

And his mercy is over all his works.

All thy works praise thee, O Lord,

And thy faithful followers bless thee.

They speak of thy glorious kingdom,

And talk of thy might,

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*1 Psalms 84:5; 144:15.*



## תַּפִּילַת מִנְחָה

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ, וּכְבוֹד הָדָר מַלְכוּתְךָ.  
מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דָּר וָדָר.  
סוּמֵךְ יְיָ לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל הַכַּפּוּפִים.  
עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.  
פּוֹתֵחַ אֶת יְדֶךָ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן.  
צְדִיק יְיָ בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.  
קָרֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.  
רִצּוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.  
שׁוּמֵר יְיָ אֶת כָּל אֲהָבָיו, וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד.  
תִּהְיֶה יְיָ יְדְבָר פִּי, וַיִּבְרַךְ כָּל בֶּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד.  
Reader וְאַנְחֵנוּ נִבְרַךְ יְיָ, מֵעַתָּה וְעַד עוֹלָם, הֵלְלוּיָהּ.

According to tradition, the patriarchs Abraham, Isaac and Jacob were the authors of the three daily services. Both *Shaharith* and *Minhah* correspond to the daily sacrifice (*Tamid*) which was offered in the Temple in the morning and in the afternoon. Since the recital of the *Shema* is obligatory only “when you lie down and when you rise up,” it is not included in the afternoon service. *Minhah* may be recited at any time from noon (12:30) to sunset. The *Minhah* service was postponed in the nineteenth century to very near sunset for the sake of convenience, so that *Minhah* might be followed by *Ma’ariv* after a short interval.

## AFTERNOON SERVICE

To let men know thy mighty deeds,  
And the glorious splendor of thy kingdom.  
Thy kingdom is a kingdom of all ages,  
And thy dominion is for all generations.  
The Lord upholds all who fall,  
And raises all who are bowed down.  
The eyes of all look hopefully to thee,  
And thou givest them their food in due season.  
Thou openest thy hand,  
And satisfiest every living thing with favor.  
The Lord is righteous in all his ways,  
And gracious in all his deeds.  
The Lord is near to all who call upon him,  
To all who call upon him sincerely.  
He fulfills the desire of those who revere him;  
He hears their cry and saves them.  
The Lord preserves all who love him,  
But all the wicked he destroys.  
My mouth speaks the praise of the Lord;  
Let all creatures bless his holy name forever and ever.  
<sup>1</sup> We will bless the Lord henceforth and forever.  
Praise the Lord!

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On אֱשֶׁרִי, see pages 84-85.

*<sup>1</sup> Psalm 115:18*

## תפלת מנחה

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה  
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא) מִן כָּל  
בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרֵן בְּעֶלְמָא,  
וְאָמְרוּ אַמֵּן.

Reader repeats the *Shemoneh Esreh* aloud when a *minyan* holds service. The *Shemoneh Esreh* is recited in silent devotion while standing, facing east.

כִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גִדְל לְאַלְהֵינוּ.  
אֲדָנִי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,  
גּוֹמֵל חֲסָדִים

On fast days (except *Tish'ah b'Av*) the Torah is taken out before the *Shemoneh Esreh* is recited, and Exodus 32:11-14 and 34:1-10 is red (if ten people fasting are present). The Torah reading is followed by the *Haftarah* taken from Isaiah 55:6-56:8.

## AFTERNOON SERVICE

*Reader:*

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

### SHEMONEH ESREH

*The Shemoneh Esreh is recited in silent devotion while standing, facing east. The Reader repeats the Shemoneh Esreh aloud when a minyan holds service.*

When I proclaim the name of the Lord, give glory to our God! <sup>1</sup>

O Lord, open thou my lips, that my mouth may declare thy praise. <sup>2</sup>

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest loving kindness,

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שִׁמְעוֹנִי precedes the *Amidah* of *Musaf* and *Minhah* only. In *Shaharith* and *Ma'ariv* this verse is omitted, because there it would interrupt the connection between the benediction and the *Amidah*.

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<sup>1</sup> Psalm 115:18. <sup>2</sup> Deuteronomy 32:3. <sup>3</sup> Psalm 51:17.

## תַּפִּילַת מִנְחָה

טוֹבִים, וְקִנְיָה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת, וּמֵבִיא גּוֹאֵל לְבָנֵי  
בְּנֵיהֶם, לְמַעַן שְׁמוּ בְּאַהֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן  
אֱלֹהִים חַיִּים.)

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ, מֶגֶן אֲבֹרָה.  
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מַשִּׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי  
עָפָר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ מֵמִית וּמַחֲיֶה  
וּמַצְמִיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי כְמוֹךָ אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.)  
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מַחֲיֶה הַמֵּתִים.

## AFTERNOON SERVICE

and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

*Between Rosh Hashanah and Yom Kippur add:*

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

*Between Sukkoth and Pesah add:*

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

*Between Rosh Hashanah and Yom Kippur add:*

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

## תְּפִלַּת מִנְחָה

When the Reader repeats the *Shemoneh Esreh*, the following *Kedushah* is said:

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,  
כְּפָתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה וְאָמַר:  
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Reader לְעֲמַתָּם בְּרוּךְ יֵאמְרוּ –

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Reader וּבְדַבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:

יְמִלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדֹר וָדֹר, הִלְלוּיָהּ.

Reader לְדֹר וָדֹר נִגִּיד גִּדְּלָךְ, וּלְנִצָּח נִצָּחִים קִדְשְׁתָּךְ נִקְדִּישׁ,  
וְשִׁבְחָךְ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ  
גָּדוֹל וְקְדוֹשׁ אַתָּה. \*בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְדוֹשׁ.

\*Between *Rosh Hashanah* and *Yom Kippur* substitute:

(בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקְדוֹשׁ.)

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אַתָּה קְדוֹשׁ וְשְׁמֶךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לְךָ סֵלָה.  
\*בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְדוֹשׁ.

\*Between *Rosh Hashanah* and *Yom Kippur* substitute:

(בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקְדוֹשׁ.)



## AFTERNOON SERVICE

### KEDUSHAH

*When the Reader repeats the Shemoneh Esreh, the following Kedushah is said:*

We sanctify thy name in this world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another: Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory." <sup>1</sup>

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode. <sup>2</sup>

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord! <sup>3</sup>

*Reader:*

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. \* Blessed art thou, O Lord, holy God.

*\*Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

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Thou art holy and thy name is holy, and holy beings praise thee daily.

\* Blessed art thou, O Lord, holy God.

*\*Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

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<sup>1</sup> Isaiah 6:3. <sup>2</sup> Ezekiel 3:12. <sup>3</sup> Psalm 146:10.

## תְּפִלַּת מִנְחָה

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאָנוּשׁ בִּינָה. חַנּוּנוֹ מֵאַתָּה  
דַּעַת, בִּינָה וְהַשְׁכָּל. בָּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדַּעַת.

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקִרְבָּנוּ מִלְכָּנוּ לְעִבּוּדְתְךָ, וְהַחֲזִירֵנוּ  
בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ, הַרוֹצֶה בְּתִשׁוּבָה.

סֶלַח לָנוּ, אֲבִינוּ, כִּי חָטֵאנוּ, מְחַל לָנוּ, מִלְכָּנוּ, כִּי פָשַׁעְנוּ, כִּי  
מוֹחֵל וְסוֹלֵחַ אַתָּה. בָּרוּךְ אַתָּה יְיָ, חַנוּן הַמֵּרַבֶּה לְסֶלַח.

רְאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ, וּגְאֹלֵנוּ מִהֲרָה לְמַעַן שְׁמֶךָ, כִּי  
גּוֹאֵל חֲזַק אַתָּה. בָּרוּךְ אַתָּה יְיָ, גּוֹאֵל יִשְׂרָאֵל.

On fast days the Reader adds here:

(עֲנֵנוּ, יְיָ, עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בָצָרָה גְדוֹלָה אֲנַחְנוּ.  
אַל תִּפֶּן אֶל רִשְׁעֵנוּ, וְאַל תִּסְתֵּר פָּנֶיךָ מִמֶּנּוּ, וְאַל תִּתְּעַלֵּם  
מִתַּחֲנֻתָנוּ. הִיָּה נָא קְרוֹב לְשׁוֹעֲתֵנוּ, יְהִי נָא חֶסֶדְךָ לְנַחֲמָנוּ,  
טָרֵם נִקְרָא אֵלֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר: וְהָיָה טָרֵם יִקְרָאוּ  
וְאֲנִי אֶעֱנֶה, עוֹד הֵם מְדַבְּרִים וְאֲנִי אֶשְׁמָע. כִּי אַתָּה, יְיָ,  
הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה. בָּרוּךְ  
אַתָּה יְיָ, הָעוֹנֶה בְּעֵת צָרָה.)

## AFTERNOON SERVICE

Thou favorest man with knowledge, and teachest mortals understanding. O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us speedily for thy name's sake, for thou art a mighty Redeemer. Blessed art thou, O Lord, Redeemer of Israel.

*On fast days the Reader adds here:*

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: "Before they call, I will answer; while they are yet speaking, I will hear." <sup>1</sup> For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. Blessed art thou, O Lord, who answerest in time of distress.)

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<sup>1</sup> *Isaiah 65:24.*

## תַּפִּלַּת מִנְחָה

רַפָּאנוּ, יי, וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְיֶה לָנוּ אַתָּה,  
וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ. כִּי אֵל מֶלֶךְ רּוֹפֵא נֶאֱמָן  
וְרַחֲמָן אַתָּה. בָּרוּךְ אַתָּה יי, רּוֹפֵא הוֹלִי עַמּוֹ יִשְׂרָאֵל.

בָּרַךְ עָלֵינוּ, יי אֱלֹהֵינוּ, אֵת הַשָּׁנָה הַזֹּאת וְאֵת כָּל מִינֵי  
תְּבוּאָתָה לְטוֹבָה,

From December 4th till  
*Pesach* say:

From *Pesach* till  
December 4th say:

וְתֵן טַל וּמָטָר לְבִרְכָּה וְתֵן בִּרְכָּה  
עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטוֹבָךְ, וּבָרַךְ שְׁנֵתָנוּ כִּשְׁנֵים  
הַטּוֹבוֹת. בָּרוּךְ אַתָּה יי, מְבָרַךְ הַשָּׁנִים.  
תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתָנוּ, וְשֵׂא נִס לְקִבֵּץ גְּלוּתֵינוּ,  
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יי, מְקַבֵּץ  
נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבִתְחִלָּה, וְהִסֵּר מִמֶּנּוּ  
יָגוֹן וְאַנְחָה, וּמָלוֹךְ עָלֵינוּ אַתָּה, יי, לְבִדָּךְ בְּחֶסֶד וּבְרַחֲמִים,  
וְצִדִּיקָנוּ בַּמִּשְׁפָּט. \*בָּרוּךְ אַתָּה יי, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

\*Between Rosh Hashanah and Yom Kippur substitute:

(בָּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַמִּשְׁפָּט).

## AFTERNOON SERVICE

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all kinds of its produce for the best.

*From Pesah till December 4th say:*

Bestow a blessing

*From December 4th till Pesah say:*

Bestow dew and rain for a blessing

upon the face of the earth. Satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great Shofar for our freedom; lift up the banner to bring our exiles together, and assemble us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us, O Lord, in kindness and mercy, and clear us in judgment. \*Blessed art thou, O Lord, King who lovest righteousness and justice.

*\*Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, King of Justice.)

## תַּפִּלַּת מִנְחָה

וְלַמְלָשִׁינִים אֵל תְּהִי תַקוּהָ, וְכָל הָרָשָׁעָה כִּרְגַע תֵּאבֵד, וְכָל  
אוֹיְבֶיךָ מִהֲרָה יִכָּרְתוּ, וְהַיּוֹדִים מִהֲרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר  
וּתְכַנִּיעַ בְּמִהֲרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יי, שֶׁבֶר אֹיְבִים וּמְכַנִּיעַ  
זֵדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים וְעַל זַקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל  
פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גִּרֵּי הַצֶּדֶק וְעַלְיָנוּ, יְהִמּוּ נָא רַחֲמֶיךָ, יי  
אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים  
חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא נִבּוֹשׁ כִּי בָךְ בִּטְחָנוּ. בָּרוּךְ אַתָּה יי,  
מַשְׁעֵן וּמַבְטָח לַצַּדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר  
דִּבַּרְתָּ, וּבִנְיָה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בְּנִין עוֹלָם, וְכִסֵּא דָוִד  
מִהֲרָה לְתוֹכָהּ תִּכְיֶן. \* בָּרוּךְ אַתָּה יי, בּוֹנֵה יְרוּשָׁלַיִם.

\* On Tish'ah b'Av say:

(נַחֵם, יי אֱלֹהֵינוּ, אֶת אֲבֵלֵי צִיּוֹן, וְאֶת אֲבֵלֵי יְרוּשָׁלַיִם, וְאֶת  
הָעִיר הָאֲבֵלָה וְהַחֲרָבָה וְהַבְּזוּיָה וְהַשׁוּמְמָה. הָאֲבֵלָה מִבְּלִי  
בְּנִיָּה, וְהַחֲרָבָה מִמַּעֲוֹנוֹתֶיהָ, וְהַבְּזוּיָה מִכְּבוֹדָהּ, וְהַשׁוּמְמָה מֵאִין  
יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁה חֲפוּיָה, כְּאִשָּׁה עֵקָרָה שֶׁלֹּא יָלְדָה.  
וַיְבַלְעוּהָ לְגִיוֹנוֹת, וַיִּירָשׁוּהָ עוֹבְדֵי זָרִים, וַיִּטְּלוּ אֶת עַמְּךָ  
יִשְׂרָאֵל לְחָרֵב, וַיַּהֲרֹגוּ בְּזֶדוֹן חֲסִידֵי עֲלִיּוֹן. עַל כֵּן צִיּוֹן בְּמֶר  
תִּבְכֶּה, וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ.

## AFTERNOON SERVICE

May the slanderers have no hope; may all wickedness perish instantly; may all thy enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a good reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust. Blessed art thou, O Lord, who art the stay and trust of the righteous.

Return in mercy to thy city Jerusalem and dwell in it, as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David.  
\*Blessed art thou, O Lord, Builder of Jerusalem.

*\*On Tish'ah b'Av say:*

(Comfort, Lord our God, the mourners of Zion, the mourners of Jerusalem, and the city that is in mourning, laid waste, despised and desolate. She is in mourning because she is without her children; she is laid waste as to her homes; she is despised in the downfall of her glory; she is desolate through the loss of her inhabitants. She sits with her head covered like a barren, childless woman. Legions devoured her; idolaters took possession of her; they put thy people Israel to the sword, and killed wantonly the faithful followers of the Most High. Because of that, Zion weeps bitterly; Jerusalem raises her voice.



## תַּפִּלַּת מִנְחָה

לְבִי לְבִי עַל חֲלִילֵיהֶם, מֵעַי מֵעַי עַל חֲלִילֵיהֶם. כִּי אַתָּה יְיָ בָּאֵשׁ  
הִצַּתָּהּ, וּבָאֵשׁ אַתָּה עֲתִיד לְבַנוֹתָהּ, כְּאֲמֹר: וַאֲנִי אֶהְיֶה לָּהּ,  
נֶאֱמַר יְיָ, חֹמַת אֵשׁ סָבִיב, וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ. בָּרוּךְ אַתָּה  
יְיָ, מִנְחָם צִיּוֹן וּבֹנֶה יְרוּשָׁלַיִם.

אֵת צֶמַח דָּוִד עֲבָדְךָ מְהֵרָה תִצְמִיחַ, וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ, כִּי  
לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה יְיָ, מִצְמִיחַ קֶרֶן יְשׁוּעָה.  
שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים  
וּבִרְצוֹן אֶת תַּפִּלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תַּפִּלוֹת וְתַחֲנוּנִים אַתָּה,  
וּמִלִּפְנֵיךָ, מִלְכֵנוּ, רִיקָם אֵל תִּשְׁיִבֵנוּ. \*כִּי אַתָּה שׁוֹמֵעַ תַּפִּלַּת  
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תַּפִּלָּה.

\*On fast days, the Congregation recites here:

(עֲנֵנוּ, יְיָ, עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בִצְרָה גְדוֹלָה אֲנַחְנוּ.  
אֵל תִּפְּנֶן אֶל רְשָׁעֵנוּ, וְאֵל תִּסְתֵּר פָּנֶיךָ מִמָּנוּ, וְאֵל תִּתְּעַלֵּם  
מִתַּחֲנֻנֵּנוּ. הֵיךְ נָא קְרוֹב לְשׁוּעָתֵנוּ, יְהִי נָא חֶסֶדְךָ לְנַחֲמָנוּ,  
טָרָם נִקְרָא אֱלֹיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר: וְהָיָה טָרָם יִקְרָאוּ  
וַאֲנִי אֶעֱנֶה, עוֹד הֵם מְדַבְּרִים וַאֲנִי אֶשְׁמָע. כִּי אַתָּה, יְיָ,  
הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה. כִּי אַתָּה  
שׁוֹמֵעַ תַּפִּלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ  
תַּפִּלָּה.)

## AFTERNOON SERVICE

How my heart grieves for the slain! How my heart yearns for the slain! Thou, O Lord, didst consume her with fire, and with fire thou wilt in future rebuild her, as it is said: "I will be to her, says the Lord, a wall of fire round about; and for glory — I will be in the midst of her." <sup>1</sup> Blessed art thou, O Lord. Comforter of Zion and Builder of Jerusalem.)

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hope for thy deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Hear our voice, Lord our God; spare us and have pity on us; accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed,\* for thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.

*\*On fast days, the Congregation recites here:*

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: "Before they call, I will answer; while they are yet speaking, I will hear." <sup>1</sup> For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. For thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.)

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*1 Zechariah 2:9*

## תַּפִּלַּת מִנְחָה

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם, וְהִשָּׁב אֶת  
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאַשִּׁי יִשְׂרָאֵל, וּתַפִּלָּתָם בְּאַהֲבָה תִּקְבַּל  
בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On *Rosh Hodesh* and *Hol ha-Mo'ed* add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֹא, וַיִּגִּיעַ, וַיֵּרָא, וַיֵּרָצֶה,  
וַיִּשְׁמַע, וַיִּפְקֹד, וַיִּזְכֹּר זְכוֹרָנוּ וּפְקֻדוֹנָנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,  
וְזִכְרוֹן מַשִּׁיחַ בֶּן דָּוִד עֲבִדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,  
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה, לְחַן  
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

*Sukkoth*

*Pesah*

*Rosh Hodesh*

רֵאשׁ הַחֹדֶשׁ הַזֶּה. חַג הַמִּצּוֹת הַזֶּה. חַג הַסֻּכּוֹת הַזֶּה.

זְכוֹרָנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ  
לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים, חוּס וְחַנּוּן, וּרְחֻם עָלֵינוּ  
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה.)  
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יי,  
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

## AFTERNOON SERVICE

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

*On Rosh Hodesh and Hol ha-Mo'ed add:*

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

*Rosh Hodesh*  
the New Moon.

*Pesah*  
the Feast of  
Unleavened  
Bread.

*Sukkoth*  
the Feast of  
Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

## תַּפִּילַת מִנְחָה

When the Reader repeats the *Shemoneh Esreh*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה  
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ, אֱלֹהֵי כָּל בָּשָׂר,  
יוֹצֵרנוּ, יוֹצֵר בְּרָאשִׁית.  
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
הַגָּדוֹל וְהַקָּדוֹשׁ, עַל  
שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן  
תְּחַיֵּנוּ וְתִקְּמֵנוּ, וְתִאֲסוּךְ  
גְּלִיּוֹתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ,  
לְשִׁמּוֹר חֻקֶּיךָ וּלְעֲשׂוֹת  
רְצוֹנְךָ, וּלְעֲבֹדְךָ בְּלִבֵּב שָׁלֵם,  
עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.  
בְּרוּךְ אַל תִּהְיֶה הוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה  
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוֹר  
חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָה הוּא  
לְדוֹר וָדוֹר, נוֹדָה לָךְ וְנִסְפָּר  
תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים  
בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ, וְעַל נַפְשֶׁךָ  
שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל  
נַפְּלָאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל  
עֵת, עָרֵב וּבִקֵּר וְצָהָרִים,  
הַטּוֹב, כִּי לֹא כָּלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסִדֶּיךָ,  
מֵעוֹלָם קִוִּינוּ לָךְ.

On Hanukkah add:

(עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל  
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה —

## AFTERNOON SERVICE

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise — for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors — evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

*When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:*

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

*On Hanukkah add:*

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumph, and for the battles which thou didst perform for our fathers in those days, at this season —

## תַּפִּילַת מִנְחָה

בִּימֵי מַתִּתְיָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשָׁמוֹנָאִי וּבְנָיו, כְּשֶׁעָמְדָה  
מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ,  
וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בִּרְחֻמֶּיךָ הָרַבִּים עָמַדְתָּ לָהֶם  
בְּעֵת צָרָתָם, רַבַּת אֶת רִיבָם, דָּנַת אֶת דִּינָם, נִקְמַת אֶת  
נִקְמָתָם, מִסִּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִּים,  
וּטְמֵאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי  
תּוֹרַתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמֶּךָ יִשְׂרָאֵל  
עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפִרְקָן כְּהִיּוֹם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְנֶיךָ  
לְדַבֵּר בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ  
נֵרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלּוּ, לְהוֹדוֹת  
וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

On Purim add:

(עַל הַנָּסִים, וְעַל הַפִּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל  
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה --

בִּימֵי מֶרְדֳּכַי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן  
הַרְשָׁע, בִּקֵּשׁ לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים, מִנַּעַר  
וְעַד זָקֵן, טָף וְנָשִׁים, בְּיוֹם אֶחָד, בְּשָׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים  
עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לְבוֹז. וְאַתָּה בִּרְחֻמֶּיךָ הָרַבִּים  
הִפְרַת אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וְהִשְׁבֹּתָ לוֹ גְּמוּלוֹ  
בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת בְּנָיו עַל הָעֵץ.)



## AFTERNOON SERVICE

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver 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 arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleaned thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

*On Purim add:*

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

## תַּפִּילַת מִנְחָה

וְעַל כָּלָם יִתְבָּרַךְ וַיִּתְרוֹמֶם שְׁמֶךָ מִלְכָּנוּ תָמִיד לְעוֹלָם וָעֶד.

Between *Rosh Hashanah* and *Yom Kippur* add:

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלּוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל  
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יי, הַטוֹב שְׁמֶךָ וְלָךְ נִאֲחָה  
לְהוֹדוֹת.

On fast days, the Reader recites the priestly blessing (page 134) and instead of the following paragraph, “O grant peace...” is said (page 134)

שָׁלוֹם רַב עַל יִשְׂרָאֵל עֲמָךְ תִּשְׁמִים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ  
אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל  
עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ. \* בָּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ  
יִשְׂרָאֵל בְּשָׁלוֹם.

\*Between *Rosh Hashanah* and *Yom Kippur* say:

(בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלִשְׁלוֹם.  
בָּרוּךְ אַתָּה יי, עוֹשֵׂה הַשָּׁלוֹם.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

*Between Rosh Hashanah and Yom Kippur add:*

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

*On fast days, the Reader recites the priestly blessing (page 135) and instead of the following paragraph, "O grant peace..." is said (page 135)*

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. \*Blessed art thou, O Lord, who blessest thy people Israel with peace.

*\*Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

## תַּפִּלַּת מִנְחָה

After the *Shemoneh Esreh* add the following meditation:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מִרָע, וּשְׁפָתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלִי  
נַפְשִׁי תִּדְם, וְנַפְשִׁי כְּעָפָר לְכֹל תַּהֲיֶה. פֶּתַח לְבִי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה  
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן  
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשָׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן  
יִחַלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי  
וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא  
יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיַבְנָה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְשֵׁם נִעֲבֹדְךָ  
בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנִיּוֹת. וְעֲרָבָה לִי מִנַּחַת  
יְהוּדָה וִירוּשָׁלַיִם, כִּימֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנִיּוֹת.

*Between Rosh Hashanah and Yom Kippur and on fast days:*

אָבִינוּ מִלְּפָנֶיךָ, חֲטָאנוּ לְפָנֶיךָ.  
אָבִינוּ מִלְּפָנֶיךָ, אֵין לָנוּ מִלֶּךְ אֱלֹהִים אֶתָּה.  
אָבִינוּ מִלְּפָנֶיךָ, עֲשֵׂה עִמָּנוּ לִמְעַן שְׁמֶךָ.

## AFTERNOON SERVICE

*After the Shemoneh Esreh add the following meditation:*

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, ) Lord, my Stronghold and my Redeemer.<sup>1</sup> May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.<sup>2</sup>

*Between Rosh Hashanah and Yom Kippur and on fast days:*

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no king except thee.

Our Father, our King, deal with us kindly for the sake of thy name.

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<sup>1</sup> *Psalms 60:7; 19:15.* <sup>2</sup> *Malachi 3:4.*

## תְּפִלַּת מִנְחָה

On fast days:

אָבִינוּ מֶלְכֵנוּ, בָּרֵךְ עָלֵינוּ  
שָׁנָה טוֹבָה.

From *Rosh Hashanah* to  
*Yom Kippur*:

אָבִינוּ מֶלְכֵנוּ, חֲדָשׁ עָלֵינוּ  
שָׁנָה טוֹבָה.

אָבִינוּ מֶלְכֵנוּ, בַּטֵּל מֵעָלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת.

אָבִינוּ מֶלְכֵנוּ, בַּטֵּל מִחֲשָׁבוֹת שׁוֹנְאֵינוּ.

אָבִינוּ מֶלְכֵנוּ, הָפֵר עֲצַת אוֹיְבֵינוּ.

אָבִינוּ מֶלְכֵנוּ, כִּלְיָה כָּל צָר וּמַשְׁטִין מֵעָלֵינוּ.

אָבִינוּ מֶלְכֵנוּ, סְתוֹם פִּיּוֹת מַשְׁטֵינֵינוּ וּמַקְטְרֵיגֵינוּ.

אָבִינוּ מֶלְכֵנוּ, כִּלְיָה דְּבָר וְחָרָב וְרָעָב וְשָׁבִי וּמַשְׁחִית וְעוֹן  
וְשֹׂמֵד מִבְּנֵי בְרִיתְךָ.

אָבִינוּ מֶלְכֵנוּ, מְנַע מִגִּפָּה מִנְחַלְתְּךָ.

אָבִינוּ מֶלְכֵנוּ, סִלַּח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.

אָבִינוּ מֶלְכֵנוּ, מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

אָבִינוּ מֶלְכֵנוּ, מַחֹק בְּרַחֲמֶיךָ הָרַבִּים כָּל שְׂטָרֵי חוֹבוֹתֵינוּ.

אָבִינוּ מֶלְכֵנוּ, הַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ.

אָבִינוּ מֶלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמְּךָ.

אָבִינוּ מֶלְכֵנוּ, קָרַע רוּעַ גִּזֵּר דִּינֵנוּ.

אָבִינוּ מֶלְכֵנוּ, זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

## AFTERNOON SERVICE

*From Rosh Hashanah to Yom Kippur:*

Our Father, our King, renew for us a good year.

*On fast days:*

Our Father, our King, bestow on us a good year.

Our Father, our King, abolish all evil decrees against us.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

Our Father, our King, rid us of every oppressor and adversary.

Our Father, our King, close the mouths of our adversaries and accusers.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from thy people of the covenant.

Our Father, our King, keep the plague back from thy heritage. Our Father, our King, forgive and pardon all our sins.

Our Father, our King, blot out and remove our transgressions and sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the records of our sins. Our Father, our King, bring us back in perfect repentance to thee.

Our Father, our King, send a perfect healing to the sick among thy people.

Our Father, our King, tear up the evil sentence decreed against us.

Our Father, our King, remember us favorably.



## תַּפִּלַּת מִנְחָה

On fast days:

אָבִינוּ מֶלְכֵנוּ, זְכָרְנוּ לְחַיִּים  
טוֹבִים.

אָבִינוּ מֶלְכֵנוּ, זְכָרְנוּ לְגֹאֲלָה  
וַיִּשׁוּעָה.

אָבִינוּ מֶלְכֵנוּ, זְכָרְנוּ  
לְפָרְנֶסָה וְכִלְכָּלָה.

אָבִינוּ מֶלְכֵנוּ, זְכָרְנוּ לְזִכִּיּוֹת.

אָבִינוּ מֶלְכֵנוּ, זְכָרְנוּ  
לְסִלִּיחָה וּמַחִילָה.

From *Rosh Hashanah* to  
*Yom Kippur*:

אָבִינוּ מֶלְכֵנוּ, כְּתִבָּנוּ בְּסֵפֶר  
חַיִּים טוֹבִים

אָבִינוּ מֶלְכֵנוּ, כְּתִבָּנוּ בְּסֵפֶר  
גֹּאֲלָה וַיִּשׁוּעָה.

אָבִינוּ מֶלְכֵנוּ, כְּתִבָּנוּ בְּסֵפֶר  
פָּרְנֶסָה וְכִלְכָּלָה.

אָבִינוּ מֶלְכֵנוּ, כְּתִבָּנוּ בְּסֵפֶר  
זִכִּיּוֹת.

אָבִינוּ מֶלְכֵנוּ, כְּתִבָּנוּ בְּסֵפֶר  
סִלִּיחָה וּמַחִילָה.

אָבִינוּ מֶלְכֵנוּ, הִצַּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב.

אָבִינוּ מֶלְכֵנוּ, הָרַם קֶרֶן יִשְׂרָאֵל עַמָּךְ.

אָבִינוּ מֶלְכֵנוּ, הָרַם קֶרֶן מְשִׁיחֶךָ.

אָבִינוּ מֶלְכֵנוּ, מָלֵא יְדֵינוּ מִבְּרָכוֹתֶיךָ.

אָבִינוּ מֶלְכֵנוּ, מָלֵא אֲסָמֵינוּ שִׁבְעַ.

אָבִינוּ מֶלְכֵנוּ, שְׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ.

אָבִינוּ מֶלְכֵנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תַּפִּלָּתֵנוּ.

## AFTERNOON SERVICE

Our Father, our King, \*inscribe us in the book of happy life.

Our Father, our King, \*inscribe us in the book of redemption and salvation. Our Father, our King, \*inscribe us in the book of maintenance and sustenance.

Our Father, our King, \*inscribe us in the book of merit.

Our Father, our King, \*inscribe us in the book of pardon and forgiveness.

Our Father, our King, cause our salvation soon to flourish.

Our Father, our King, raise the strength of Israel thy people.

Our Father, our King, raise the strength of thy anointed one.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy on us.

Our Father, our King, receive our prayer with mercy and favor.

*\*On fast days, instead of "inscribe us" the phrase "remember us" is used.*

## תְּפִלַּת מִנְחָה

אֲבִינוּ מִלְכֵּנוּ, פֶּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ.

אֲבִינוּ מִלְכֵּנוּ, זְכוֹר כִּי עָפַר אֲנַחְנוּ.

אֲבִינוּ מִלְכֵּנוּ, נָא אֵל תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.

אֲבִינוּ מִלְכֵּנוּ, תִּהְיֶה הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן מִלְּפָנֶיךָ.

אֲבִינוּ מִלְכֵּנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

אֲבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קֹדֶשְׁךָ.

אֲבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ.

אֲבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל קִדּוּשׁ שְׁמֶךָ.

אֲבִינוּ מִלְכֵּנוּ, נִקֵּם לְעֵינֵינוּ נִקְמַת דָּם עַבְדֶּיךָ הַשָּׁפוּךְ.

אֲבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵּנוּ.

אֲבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

אֲבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.

אֲבִינוּ מִלְכֵּנוּ, עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ.

אֲבִינוּ מִלְכֵּנוּ, חַנּוּן וְעֲנּוּן, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וַחֲסֵד וְהוֹשִׁיעֵנוּ.

## AFTERNOON SERVICE

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, dismiss us not empty-handed from thy presence. Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a time of grace with thee.

Our Father, our King, have compassion on us, on our children and our infants.

Our Father, our King, act for the sake of those who were slain for thy holy name.

Our Father, our King, act for the sake of those who were slaughtered for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.

Our Father, our King, do it for thy sake, if not for ours.

Our Father, our King, do it for thy sake and save us.

Our Father, our King, do it for the sake of thy abundant mercy.

Our Father, our King, do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we have no merits; deal charitably and kindly with us and save us.

## תַּפִּלַּת מִנְחָה

### תַּחֲנוּן

Tahunun is recited on weekday afternoons except on Fridays and the following occasions: *Erev Rosh Hodesh* and *Rosh Hodesh*, the entire month of *Nisan*, the day preceding *Lag b'Omer* and *Lag b'Omer*, the first eight days of *Sivan*, the 8th, 9th, 14th and 15th of *Av*, from *Erev Yom Kippur* until the second day after *Sukkoth*, from the 24th of *Kislev* until after *Hanukkah*, the 14th and 15th of *Shevat*, the 13th, 14th and 15th of *Adar* and *Adar Sheni*; *Tahanun* is also omitted in the house of a mourner during the week of mourning, and on the occasion of a *Brith Milah*.

וַיֹּאמֶר דָּוִד אֶל גֹּד, צַר לִי מְאֹד, נִפְלָה נָא בְיָד יי, כִּי רַבִּים  
רַחֲמָיו, וּבְיַד אָדָם אֶל אִפְלָה.

רַחוּם וְחַנוּן, חָטָאתִי לִפְנֶיךָ, יי מִלֵּא רַחֲמִים, רַחֵם עָלַי וּקְבֵל תַּחֲנוּנִי.  
תְּהִלִּים ו

יי אֶל בְּאַפְךָ תִּזְכֶּינִי, וְאֶל בְּחֶמְתְּךָ תִּסְרֶנִּי. חַנּוּנִי יי כִּי  
אֲמַלְל אֲנִי, רַפְּאֵנִי יי, כִּי נִבְהָלוּ עַצְמִי. וְנִפְשִׁי נִבְהָלָה מְאֹד,  
וְאַתָּה יי עַד מָתִי. שׁוּבָה יי חֲלֹצָה נַפְשִׁי, הוֹשִׁיעֵנִי לְמַעַן  
חֲסִדְךָ. כִּי אֵין בַּמּוֹת זְכָרְךָ, בִּשְׂאוֹל מִי יוֹדָה לָךְ. יִגְעֲתִי  
בְּאַנְחָתִי, אֲשַׁחָה בְּכָל לַיְלָה מִטָּתִי, בְּדַמְעָתִי עֲרָשִׁי אֲמָסָה.  
עֲשֵׂשָׁה מִכַּעַס עֵינַי, עֲתָקָה בְּכָל צוּרְרִי.

On נפילת אפים, the posture assumed during the recital of *Tahanun*, see page 146.

## AFTERNOON SERVICE

### TAHANUN

*Tahanun is recited on weekday afternoons except on Fridays and the following occasions: Erev Rosh Hodesh and Rosh Hodesh, the entire month of Nisan, the day preceding Lag b'Omer and Lag b'Omer, the first eight days of Sivan, the 8th, 9th, 14th and 15th of Av, from Erev Yom Kippur until the second day after Sukkoth, from the 24th of Kislev until after Hanukkah, the 14th and 15th of Shevat, the 13th, 14th and 15th of Adar and Adar Sheni; Tahanun is also omitted in the house of a mourner during the week of mourning, and on the occasion of a Brith Milah.*

And David said to Gad: "I am deeply distressed; let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man.<sup>1</sup> Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

#### *Psalms 6*

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? Depart from me, all you evildoers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because

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<sup>1</sup> II Samuel 24:14

## תַּפִּלַּת מִנְחָה

סִוְרוּ מִמֶּנִּי כָּל פְּעֻלֵי אֹן, כִּי שָׁמַע יי קוֹל בְּכִי. שָׁמַע יי  
תַּחֲנִנְתִּי, יי תַּפִּלַּתִּי יִקָּח. יִבָּשׁוּ וַיִּבָּהְלוּ מְאֹד כָּל אֵיבֵי, יִשְׁבוּ  
יִבָּשׁוּ רַגְעַ.

שׁוּמַר יִשְׂרָאֵל, שְׁמֹר שְׂאֲרֵי יִשְׂרָאֵל, וְאַל יֵאבֹד יִשְׂרָאֵל,  
הַאֲמָרִים שָׁמַע יִשְׂרָאֵל.

שׁוּמַר גּוֹי אֶחָד, שְׁמֹר שְׂאֲרֵי עַם אֶחָד, וְאַל יֵאבֹד גּוֹי אֶחָד,  
הַמִּיַּחֲדִים שְׁמָךְ יי אֱלֹהֵינוּ יי אֶחָד.

שׁוּמַר גּוֹי קָדוֹשׁ, שְׁמֹר שְׂאֲרֵי עַם קָדוֹשׁ, וְאַל יֵאבֹד גּוֹי  
קָדוֹשׁ, הַמְּשִׁלָּשִׁים בְּשָׁלֹשׁ קְדָשׁוֹת לְקָדוֹשׁ.

מִתְרַצָּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים, הִתְרַצָּה וְהִתְפַּיֵּס לְדֹר  
עָנִי, כִּי אֵין עֹזֶר. אָבִינוּ מִלְּכֵנוּ, חָנְנוּ וְעָנְנוּ, כִּי אֵין בָּנוּ  
מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

וְאַנְחָנוּ לֹא גִדַּע מֶה נַּעֲשֶׂה, כִּי עָלֶיךָ עֵינֵינוּ. זְכוּ רַחֲמֶיךָ יי  
וְחִסְדֶּיךָ, כִּי מֵעוֹלָם הָמָּה. יְהִי חֶסֶדְךָ יי עָלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ  
לָךְ. אֵל תִּזְכֹּר לָנוּ עֲוֹנוֹת רַאשׁוֹנִים, מִהֵרָ יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי  
דָלוּנוּ מְאֹד. חָנְנוּ יי חָנְנוּ, כִּי רַב שָׁבַעְנוּ בּוֹז. בְּרַגְזֵי רַחֵם  
תִּזְכֹּר. כִּי הוּא יִדַּע יִצְרָנוּ, זְכוּר כִּי עָפַר אֲנַחְנוּ. Reader  
עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהִצִּילָנוּ וְכַפֵּר עַל  
חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ.



## AFTERNOON SERVICE

of all my foes. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful.. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.<sup>1</sup>

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*1 II Chronicles 20:12; Psalms 25:6; 33:22; 79:8; 123:3; Habakkuk 3:2; Psalms 103:14; 79:9.*

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתֵהּ, וְיִמְלִיךְ  
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא  
וּבְזֶמֶן קָרִיב, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלְא (לְעָלָא) מִן כָּל  
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרֵן בְּעֶלְמָא,  
וְאָמְרוּ אַמֵּן.

תְּתִקְבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל (בֵּית) יִשְׂרָאֵל קָדָם אַבוּהוֹן  
דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אַמֵּן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

## AFTERNOON SERVICE

*Reader:*

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May this great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

## תַּפִּילַת מִנְחָה

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שְׁלֹא  
עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה, שְׁלֹא  
שָׁם חִלְקָנוּ כָּהֶם, וְגִרְלָנוּ כָּכָל הַמוֹנָם, וְאַנְחָנוּ כּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ  
הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיִסֵּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם  
מִמַּעַל, וְשֹׁכֵנֶת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.  
אֲמַת מַלְכֵנוּ, אִפֹּס זוּלָתוֹ, כִּפְתּוּב בְּתוֹרָתוֹ: וַיֵּדַעַת הַיּוֹם  
וְהַשַּׁבָּת אֶל לְבַבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל  
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מִהֵרָה בְּתַפִּילָּת עֲזָךְ,  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים כָּרוֹת יִכְרִתוֹן, לְתַקֵּן  
עוֹלָם בְּמַלְכוּת שִׁדְי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת  
אֵלֶיךָ כָּל רָשָׁעֵי אֶרֶץ. יִפְּרִי וַיֵּדְעוּ כָּל יוֹשְׁבֵי תִּבְל, כִּי לָךְ  
תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ  
וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ, וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתְךָ,  
וְתִמְלֹךְ עֲלֵיהֶם מִהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא,  
וְלְעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד, כִּפְתּוּב בְּתוֹרָתְךָ, יְיָ יִמְלֹךְ לְעוֹלָם  
וָעֶד. וְנֹאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ  
אֶחָד, וּשְׁמוֹ אֶחָד.

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On עֲלֵינוּ, see page 190.

## AFTERNOON SERVICE

### ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."<sup>1</sup>

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."<sup>2</sup> And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."<sup>3</sup>

*<sup>1</sup> Deuteronomy 4:39. <sup>2</sup> Exodus 15:18. <sup>3</sup> Zechariah 14:9.*

## תפלת מנחה

### MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בְּרָא כְרַעוּתִיהּ,  
וְיִמְלִיךְ מַלְכוּתִיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעָגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל  
בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאֲמִירָן בְּעֲלָמָא,  
וְאָמְרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אַמֵּן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

אַל תִּירָא מִפֶּחַד פְּתָאם, וּמִשְׂאֵת רְשָׁעִים כִּי תִבָּא. עָצוּ עֲצָה  
וְתַפֵּר, דִּבְרוּ דְבַר וְלֹא יָקוּם, כִּי עֲמָנוּ אֵל. וְעַד זְקָנָה אֲנִי הוּא,  
וְעַד שִׁיבָה אֲנִי אֶסְבֵּל, אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא, וְאֲנִי אֶסְבֵּל  
וְאֶמְלֹט.

## AFTERNOON SERVICE

### MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot — it shall fail; lay your plan — it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.<sup>1</sup>

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For commentary on the Kaddish, see page 66-71.

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<sup>1</sup> *Proverbs 3:25; Isaiah 8:10; 46:4.*



## תַּפִּלַּת עֶרְבִית

On weekdays, if *Ma'ariv* is not recited immediately after *Minhah*, the evening service begins on this page.

תהלים קלד

שִׁיר הַמַּעֲלוֹת הִנֵּה בָּרְכוּ אֶת־יְהוָה כָּל־עַבְדֵי יְהוָה הָעֹמְדִים  
בְּבֵית־יְהוָה בַּלֵּילוֹת. שְׁאוּ־יַדְכֶם קֹדֶשׁ וּבָרְכוּ אֶת־יְהוָה.  
יְבָרְכְךָ יְהוָה מִצִּיּוֹן עֹשֶׂה שָׁמַיִם וָאָרֶץ.  
יְיָ צְבָאוֹת עֲמָנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סִלָּה.  
יְיָ צְבָאוֹת, אֲשֶׁר־י אָדָם בִּטָּח בָּךְ.  
יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בָרָא כְרַעוּתֵהּ, וְיִמְלִיךְ  
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא  
וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְּקֹדֶשׁא בְּרִיךְ הוּא, לְעָלְא (לְעָלְא) מִן כָּל  
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרִין בְּעֶלְמָא,  
וְאִמְרוּ אָמֵן.

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תַּפִּלַּת עֶרְבִית, the evening service, does not correspond to any sacrifice in the Temple since the offering of sacrifices occurred only twice a day, morning and afternoon. Hence in

## EVENING SERVICE

### Psalms 134

A Pilgrim Song. Come, bless the Lord, all you servants of the Lord, who nightly stand in the house of the Lord. Lift your hands in holiness, and bless the Lord. May the Lord, who made heaven and earth, bless you from Zion.

The Lord of hosts is with us; the God of Jacob is our fortress.

Lord of hosts, happy is the man who trusts in thee.

Save us, O Lord; may the King answer us when we call.<sup>1</sup>

*Reader:*

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

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talmudic times and in a greater part of the geonic period the *Shemoneh Esreh* was omitted from the *Ma'ariv* service. To replace the Eighteen Benedictions, eighteen scattered biblical verses, each mentioning the name of God, were introduced at the end of the *Ma'ariv* service. This passage, beginning with **ברוך ה' לעולם**, was arranged by "the heads of

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<sup>1</sup> *Psalms 46:8; 84:13; 20:10.*

## תפלת ערבית

The *Ma'ariv* service properly begins here.

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ, וְלֹא יַעִיר כָּל חַמַּתּוֹ. יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ.

Reader:

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ.

Congregation and Reader:

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב  
עַרְבִים, בְּחִכְמָה פֹתַח שַׁעֲרִים, וּבִתְבוּנָה מַשְׁנֶה עֲתִים,  
וּמַחֲלִיף אֶת הַזְּמַנִּים, וּמַסִּיד אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם  
בְּרָקִיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ  
מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין  
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. Reader: אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ  
עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, הַמְּעַרֵּב עַרְבִים.

the Babylonian academies” (Mahzor Vitry, page 78). It is followed by half-Kaddish, probably because at one time it marked the end of the evening service, as may be seen from the *Siddur* of Amram Gaon (ninth century). Maimonides asserts that since the Jews everywhere consented to say the evening prayer regularly, it is equivalent to an obligation (Tefillah 1:6). The controversy in the Talmud as to whether the evening prayer is optional or obligatory refers to the *Shemoneh Esreh* and not to the *Shema*, which it is obligatory

## EVENING SERVICE

*The Ma'ariv service properly begins here.*

He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.<sup>1</sup>

*Reader:* Bless the Lord who is blessed.

*Congregation and Reader:* Blessed be the Lord who is blessed forever and ever.

Blessed art thou, Lord our God, King of the universe, who at thy word bringest on the evenings. With wisdom thou openest the gates of heaven, and with understanding thou changest the times and causest the seasons to alternate. Thou arrangeest the stars in their courses in the sky according to thy will. Thou createst day and night; thou rollest away light before darkness, and darkness before light; thou causest the day to pass and the night to come, and makest the distinction between day and night — Lord of hosts is thy name. Eternal God, mayest thou reign over us forever and ever. Blessed art thou, O Lord, who bringest on the evenings.

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to recite morning and evening. Since the *Ma'ariv* prayer was considered by some talmudic rabbis to be optional, the *Shemoneh Esreh* is not repeated by the Reader and the *Kedushah* is not recited. The verse וְהָיָא רַחוּם, consisting of thirteen words, was held by some to recall the thirteen attributes of divine mercy (Exodus 34:6-7). “As the evening approaches, man is conscious of having sinned during the day, and thus he begins his prayer with this appeal to the divine mercy” (Mahzor Vitry, page 77).

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<sup>1</sup> *Psalms* 78:38, 20:10.

## תפלת ערבית

אֶהֱבֶתָּ עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּתָּ, תוֹרָה וּמִצְוֹת, חֻקִּים  
וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּתָּ. עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשֹׁכְבֵנוּ וּבְקוּמָנוּ  
נְשִׁיחַ בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.  
Reader: כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ, וּבָהֶם נִהְגָּה יוֹמָם וּלְיָלָה, וְאֶהְבֶּתְךָ  
אֶל תַּסִּיר מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

(אל מלך נאמן (When praying in private, add:

דברים ו, ד-ט

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.  
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ.  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מִצְוֶיךָ הַיּוֹם, עַל לִבְבְּךָ.  
וְשָׁנַנְתָּם לְבִנְיָךְ, וְדִבַּרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֻכְתְּךָ בַּדֶּרֶךְ,  
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין  
עֵינֶיךָ. וְכָתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

דברים יא, יג-כא

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמָעוּ אֶל מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם  
הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם וּלְעֲבֹדוֹ, בְּכָל לִבְבְּכֶם וּבְכָל  
נַפְשְׁכֶם. וְנָתַתִּי מִטַּר אֲרָצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאִסַּפְתִּי  
דָגְנְךָ וְתִירְשְׁךָ וְיִצְהָרְךָ. וְנָתַתִּי | עֵשֶׂב | בְּשֹׁדְךָ לְבִהֲמֹתְךָ,

## EVENING SERVICE

Thou hast loved the house of Israel thy people with everlasting love; thou hast taught us Torah and precepts, laws and judgments. Therefore, Lord our God, when we lie down and when we rise up we will speak of thy laws, and rejoice in the words of thy Torah in thy precepts for evermore. Indeed, they are our life and the length of our days; we will meditate on them day and night. Mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

### SHEMA

*(When praying in private, add: God is a faithful King.)*

#### *Deuteronomy 6:4-9*

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on on a journey, when you lie down and when you sit up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

#### *Deuteronomy 11:13-21*

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will

## תַּפִּלַּת עֲרֵבִית

וְאָכַלְתָּ וּשְׁבַעְתָּ. הִשְׁמָרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם  
וְעַבַּדְתֶּם | אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה | אַף יְיָ בָּכֶם,  
וְעָצַר | אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ,  
וְאֲבַדְתֶּם | מִחָרָה מֵעַל הָאָרֶץ הַטֹּבָה | אֲשֶׁר | יְיָ נָתַן לָכֶם.  
וְשִׁמְתֶם | אֶת דְּבָרִי | אֵלֶיךָ עַל | לְבַבְכֶם וְעַל נַפְשְׁכֶם, וְקִשְׁרְתֶם |  
אֶתֶם לְאוֹת | עַל יְדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין | עֵינֵיכֶם. וְלִמְדֹתֶם |  
אֶתֶם | אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ,  
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְכִתְבֹתֶם | עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן |  
יִרְבוּ | יְמֵיכֶם וַיְמֵי בְנֵיכֶם | עַל הָאֲדָמָה | אֲשֶׁר נִשְׁבַּע | יְיָ  
לְאֲבֹתֵיכֶם לָתֵת לָהֶם, כִּי־יֵמֵי הַשָּׁמַיִם | עַל הָאָרֶץ.

במדבר טו, לז-מא

וַיֹּאמֶר | יְיָ | אֵל מֹשֶׁה לֵּאמֹר. דַּבֵּר | אֶל בְּנֵי | יִשְׂרָאֵל וְאָמַרְתָּ  
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ | עַל  
צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם | אֹתוֹ  
וְזָכַרְתֶּם | אֶת כָּל מִצְוֹת | יְיָ, וַעֲשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ | אַחֲרֵי  
לְבַבְכֶם וְאַחֲרֵי | עֵינֵיכֶם, אֲשֶׁר אֹתָם זָנִים | אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ  
וַעֲשִׂיתֶם | אֶת כָּל מִצְוֹתַי, וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ |  
אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי | אֶתְכֶם | מֵאֶרֶץ מִצְרָיִם, לִהְיוֹת לָכֶם  
לֵאלֹהִים; Reader אֲנִי | יְיָ | אֱלֹהֵיכֶם -



## EVENING SERVICE

produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates — that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

### *Numbers 15:37-41*

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe on each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. I am the Lord your God who brought you out of the land of Egypt to be your God: I am the Lord your God.

## תַּפִּלַּת עֲרַבִּית

אָמֵת וְאַמוּנָה כָּל זֹאת, וְקִיָּם עָלֵינוּ, כִּי הוּא יי אֱלֹהֵינוּ וְאֵין  
זוּלָּתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מַלְכֵנוּ  
הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,  
וְהַמְשַׁלֵּם גָּמוּל לְכָל אֹיְבֵי נַפְשֵׁנוּ, הָעֹשֶׂה גְדוּלוֹת עַד אֵין  
חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר. הֵשָׁם נַפְשֵׁנוּ בַּחַיִּים, וְלֹא נָתַן  
לַמוֹט רַגְלָנוּ. הַמְדַּרִּיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ, וַיִּרֶם קַרְנֵנוּ עַל  
כָּל שׁוֹנְאֵינוּ. הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפָּרֵעַה, אוֹתוֹת  
וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם. הַמַּכָּה בְּעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם,  
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם. הַמַּעֲבִיר בְּנָיו  
בֵּין גִּזְרֵי יָם סוּף, אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת  
טֶבַע. וְרָאוּ בְנָיו גְּבוּרָתוֹ, שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ. וּמַלְכוּתוֹ בְּרָצוֹן  
קִבְּלוּ עֲלֵיהֶם, מָשָׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,  
וְאָמְרוּ כָלָם:

מִי כַמָּכָה בָּאֵלִם יי, מִי כַמָּכָה נָאֲדָר בַּקֹּדֶשׁ, נוֹרָא תְהִלָּתוֹ,  
עֹשֶׂה פִלָּא. מַלְכוּתְךָ רָאוּ בְנֶיךָ, בּוֹקֵעַ יָם לִפְנֵי מָשָׁה, זֶה אֱלֹהֵי  
עָנוּ וְאָמְרוּ:

יי יִמְלֹךְ לְעוֹלָם וָעֶד. וְנֹאמַר: כִּי פָדָה יי אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד  
חֲזָק מִמָּנוּ. בָּרוּךְ אַתָּה יי, גֹּאֲלֵי יִשְׂרָאֵל.

## EVENING SERVICE

True and trustworthy is all this. We are certain that he is the Lord our God, and no one else, and that we Israel are his people. It is he, our King, who redeemed us from the power of despots, delivered us from the grasp of all the tyrants, avenged us upon our oppressors, and requited all our mortal enemies. He did great, incomprehensible acts and countless wonders; he kept us alive, and did not let us slip.<sup>1</sup> He made us tread upon the high places of our enemies, and raised our strength over all our foes. He performed for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the Hamites; he smote in his wrath all the first-born of Egypt, and brought his people Israel from their midst to enduring freedom. He made his children pass between the divided parts of the Red Sea, and engulfed their pursuers and their enemies in the depths. His children beheld his might; they gave praise and thanks to his name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song to thee with great rejoicing; all of them said:

“Who is like thee, O lord, among the mighty? Who is like thee, glorious in holiness, awe-inspiring in renown, doing wonders?”<sup>2</sup>

Thy children saw thy majesty as thou didst part the sea before Moses. “This is my God!” they shouted, and they said:

“The Lord shall reign forever and ever.”<sup>3</sup>

And it is said: “Indeed, the Lord has delivered Jacob, and rescued him from a stronger power.”<sup>4</sup> Blessed art thou, O Lord, who hast redeemed Israel.

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<sup>1</sup> *Job 9:10; Psalm 66:9.* <sup>2</sup> *Exodus 15:11.* <sup>3</sup> *Exodus 15:18.* <sup>4</sup> *Jeremiah 31:10.*

## תפלת ערבית

הִשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְכָּנוּ לְחַיִּים, וּפְרוֹשׁ  
עָלֵינוּ סֶכֶת שְׁלוֹמָךְ, וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן  
שִׁמְךָ. וְהִגֵּן בְּעַדָּנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרֵב, וְרָעָב, וְיָגוֹן,  
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבָצַל כְּנָפֶיךָ תַּסְתִּירֵנוּ, כִּי אֵל מֶלֶךְ  
חַנוּן וְרַחוּם אַתָּה. Reader וְשָׁמֹר צִאתָנוּ וּבֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם,  
מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד.

בָּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּךְ יְיָ מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלַיִם;  
הַלְלוּיָהּ. בָּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עוֹשֶׂה נִפְלְאוֹת לְבָדּוֹ.  
וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיִּמָּלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן  
וְאָמֵן. יְהִי כְבוֹד יְיָ לְעוֹלָם, יִשְׁמַח יְיָ בְּמַעֲשָׁיו. יְהִי שֵׁם יְיָ  
מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם. כִּי לֹא יִטָּשׁ יְיָ אֶת עַמּוֹ בְּעֶבֹר שְׁמוֹ  
הַגָּדוֹל, כִּי הוֹאִיל יְיָ לַעֲשׂוֹת אֶתְכֶם לוֹ לְעָם. וַיֵּרָא כָּל הָעָם  
וַיִּפְּלוּ עַל פְּנֵיהֶם, וַיֹּאמְרוּ, יְיָ הוּא הָאֱלֹהִים, יְיָ הוּא הָאֱלֹהִים.  
וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשְׁמוֹ  
אֶחָד. יְהִי חֲסִדְךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לָךְ. הוֹשִׁיעֵנוּ יְיָ  
אֱלֹהֵינוּ, וְקַבְּצֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח  
בְּתִהְלָתְךָ. כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יְבֹאוּ וַיִּשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי,  
וַיִּכְבְּדוּ לְשִׁמְךָ. כִּי גָדוֹל אַתָּה וְעוֹשֶׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים  
לְבַדְּךָ. וַאֲנַחְנוּ עַמְּךָ וְצֹאֵן מִרְעִיתְךָ, נוֹדָה לָךְ לְעוֹלָם, לְדוֹר  
וְדוֹר נִסְפָּר תִּהְלָתְךָ.

## EVENING SERVICE

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to life. Spread over us thy shelter of peace, and direct us with good counsel of thy own. Save us for thy name's sake; shield us, and remove from us every enemy and pestilence, sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the shadow of thy wings; for thou art our protecting and saving God; thou art indeed a gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace, henceforth and forever. Blessed art thou, O Lord, who guardest thy people Israel forever.

Blessed be the Lord forever — Amen, Amen. Blessed from Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone does wonders. Blessed be his glorious name forever, and may the whole earth be filled with his glory — Amen, Amen. May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and forever. Surely, the Lord will not forsake his people by virtue of his great name, for the Lord has determined to make you into a people of his own. When all the people saw it, they fell on their faces and exclaimed: “The Lord is God! The Lord is God!” The Lord shall reign over all the earth; on that day the Lord shall be One, and his name One. May thy kindness, O Lord, rest on us, as our hope rests in thee. Lord our God, save us; gather us from the nations, that we may give thanks to thy holy name, and triumph in thy praise. All the nations whom thou hast made shall come and bow down before thee, O Lord, and shall honor thy name; for thou art great and doest wonders; thou alone art God. We thy people, the flock of thy pasture, will ever praise thee; throughout all generations we will recount thy praise.<sup>1</sup>

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<sup>1</sup> Ps. 89:53; 135:21; 72:18-19; 104:31; 113:2; Sam. 12:22 / Kings 18:39; Zechariah 14:9; Ps. 33:22; 106:47; 86:9-10; 79:13.

## תַּפִּלַּת עֲרֵבִית

בָּרוּךְ יְיָ בַּיּוֹם, בָּרוּךְ יְיָ בַּלַּיְלָה, בָּרוּךְ יְיָ בְּשֹׁכְבָנוּ, בָּרוּךְ יְיָ  
בְּקוּמָנוּ. כִּי בִידְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים, אֲשֶׁר בִּידְךָ נַפְשׁ כָּל  
חַי וְרוּחַ כָּל בָּשָׂר אִישׁ. בִּידְךָ אֶפְקִיד רוּחִי, פָּדִיתָה אוֹתִי, יְיָ,  
אֵל אֱמֶת. אֱלֹהֵינוּ שְׁבַשְׁמִים, יַחַד שִׁמְךָ, וְקַיָּים מַלְכוּתְךָ תָּמִיד,  
וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

יִרְאוּ עֵינֵינוּ, וְיִשְׁמַח לִבֵּנוּ, וְתִגַּל נַפְשָׁנוּ בִּישׁוּעָתְךָ בְּאֱמֶת,  
בְּאֱמֹר לְצִיּוֹן, מֶלֶךְ אֱלֹהֶיךָ. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם  
וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וּלְעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד, כִּי  
אֵין לָנוּ מֶלֶךְ אֲלָא אַתָּה. בָּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ בְּכָבוֹדוֹ, תָּמִיד  
יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד, וְעַל כָּל מַעֲשָׂיו.

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בָּרָא כְרַעוּתָהּ, וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא  
וּבְזִמְן קָרִיב, וְאִמְרוּ אֱמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל בְּרַכְתָּא  
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְּאִמְרִין בְּעֶלְמָא, וְאִמְרוּ אֱמֵן.



## EVENING SERVICE

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. In thy hand are the souls of the living and the dead, *as it is written*; “In his hand is the soul of every living thing, and the spirit of every human being.” <sup>2</sup> Into thy hand I commit my spirit; O Lord, faithful God, thou savest me.<sup>3</sup> Our God who art in heaven, reveal thy Oneness and establish thy kingdom forever; do thou reign over us forever and ever.

May our eyes behold, our heart rejoice, and our soul exult in thy true salvation, when it will be said to Zion: “Your God is King.” The Lord is King, the Lord was King, the Lord will be King forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; we have no King except thee. Blessed art thou, O Lord, glorious King, who wilt reign over us and over thy entire creation forever and ever.

*Reader:*

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

2 Job 12:10. 3 Psalm 31:6.



## תפלת ערבית

The *Shemoneh Esreh* is recited in silent devotion while standing facing east.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל ++++++ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,  
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוּ בְּאַהֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(זְכַּרְנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בַּחַיִּים, וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן  
אֱלֹהִים חַיִּים.)

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם.  
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי, מִי כְמוֹךָ  
בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ, מִלֶּךְ מַמִּית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.)  
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים.

On שמונה עשרה, see pages 120-141.

## EVENING SERVICE

### SHEMONEH ESREH

*The Shemoneh Esreh is recited in silent devotion while standing facing east.*

O Lord, open thou my lips, that my mouth may declare thy praise.<sup>1</sup>

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

*Between Rosh Hashanah and Yom Kippur add:*

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

*Between Sukkoth and Pesah add:*

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

*Between Rosh Hashanah and Yom Kippur add:*

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

1 Psalm 51:17.

## תַּפִּלַּת עֲרֵבִית

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לָּךְ סֵלָה.  
\*בָּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ.

*\*Between Rosh Hashanah and Yom Kippur substitute:*  
(בָּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקָּדוֹשׁ).

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמַלְמֵד לְאָנוֹשׁ בִּינָה.

*On the night following the Sabbath or any other holy day,  
add:*

(אַתָּה חוֹנֵנֵתָנוּ לְמַדַּע תּוֹרָתְךָ, וְתַלְמִידֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ,  
וְתַבִּידֵל יי אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין  
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. אָבִינוּ  
מִלְכֵנוּ, הֵחֵל עָלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם, חֲשׂוֹכִים  
מִכָּל חַטָּא, וּמִנְקִיִּם מִכָּל עוֹן, וּמַדְבָּקִים בִּירְאָתְךָ.)

(ו) חֲנֵנוּ מֵאֲתָךְ דַּעַת, בִּינָה וְהַשְׁכָּל. בָּרוּךְ אַתָּה יי, חוֹנֵן הַדַּעַת.  
הַשִּׁיבֵנוּ אָבִינוּ לְתוֹרָתְךָ, וְקִרְבָּנוּ מִלְכֵנוּ לַעֲבוּדָתְךָ, וְהַחֲזִירֵנוּ  
בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה יי, הַרוֹצֶה בְּתַשׁוּבָה.

סֵלַח לָנוּ, אָבִינוּ, כִּי חָטָאנוּ, מְחַל לָנוּ, מִלְכֵנוּ, כִּי פָשַׁעְנוּ, כִּי  
מוֹחֵל וְסוֹלֵחַ אַתָּה. בָּרוּךְ אַתָּה יי, חַנוּן הַמֵּרַבֶּה לְסִלָּח.

## EVENING SERVICE

Thou art holy and thy name is holy, and holy beings praise thee daily. \*Blessed art thou, O Lord, holy God.

*\*Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou favorest man with knowledge, and teachest mortals understanding.

*On the night following the Sabbath or any other holy day, add:*

(Thou hast favored us with a knowledge of thy Torah, and taught us to perform the laws of thy will. Thou hast made a distinction, Lord our God, between the holy and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. Our Father, our King, grant that the approaching days may begin for us in peace; may we be withheld from all sin, cleansed from all iniquity, and devoted to the veneration of thee.)

O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious and ever forgiving.

## תַּפִּילַת עֲרֵבִית

רֵאָה בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ, וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׁמֹךְ, כִּי  
גּוֹאֵל חֲזַק אֶתָּה. בָּרוּךְ אַתָּה יי, גּוֹאֵל יִשְׂרָאֵל.

רַפֵּאֵנוּ יי, וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְלֹתֵנוּ אַתָּה,  
וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ. כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן  
וְרַחֲמָן אַתָּה. בָּרוּךְ אַתָּה יי, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בִּרְךְ עָלֵינוּ, יי אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי  
תְּבוֹאָתָה לְטוֹבָה,

From December 4th till

*Pesach* say:

וְתֵן טַל וּמָטָר לְבִרְכָּה

עַל פְּנֵי הָאֲדָמָה, וְשִׁבְעֵנוּ מִטוֹבָךְ, וּבִרְךְ שְׁנָתֵנוּ כִּשְׁנֵים  
הַטּוֹבוֹת. בָּרוּךְ אַתָּה יי, מְבַרְךְ הַשָּׁנִים.

From *Pesach* till

December 4th say:

וְתֵן בְּרָכָה

תִּקַּע בְּשׁוּפָר גָּדוֹל לְחֵרוּתֵנוּ, וְשֵׂא נִס לְקַבֵּץ גְּלִיּוֹתֵינוּ,  
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפֹת הָאָרֶץ. בָּרוּךְ אַתָּה יי, מְקַבֵּץ  
נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה, וְהָסֵר מִמֶּנּוּ  
יָגוֹן וְאַנְחָה, וּמִלּוֹךְ עָלֵינוּ אַתָּה יי, לְבִדָּךְ בְּחֶסֶד וּבְרַחֲמִים,  
וְצַדִּיקֵנוּ בַּמִּשְׁפָּט. \*בָּרוּךְ אַתָּה יי, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

\*Between Rosh Hashanah and Yom Kippur substitute:

(בָּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַמִּשְׁפָּט).

## EVENING SERVICE

Look upon our affliction and champion our cause; redeem us speedily for thy name's sake, for thou art a mighty Redeemer. Blessed art thou, O Lord, Redeemer of Israel.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all kinds of its produce for the best.

*From Pesah till December 4th say:*

Bestow a blessing

*From December 4th till Pesah say:*

Bestow dew and rain for a blessing

upon the face of the earth. Satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great Shofar for our freedom; lift up the banner to bring our exiles together, and assemble us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us, O Lord, in kindness and mercy, and clear us in judgment. \*Blessed art thou, O Lord, King who lovest righteousness and justice.

*\*Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, King of Justice.)

## תַּפְלַת עֲרַבִּית

וְלַמְּלָשִׁינִים אֵל תִּהְיֶה תִּקְוָה, וְכָל הָרָשָׁעָה כִּרְגַע תֵּאבֵד, וְכָל  
אוֹיְבֶיךָ מִהֲרָה יִכָּרְתוּ, וְהַיָּדִים מִהֲרָה תִּעָקֵר וּתִשָּׁבֵר וּתִמָּגֵר  
וּתִכְנָע בְּמִהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, שֶׁבֶר אֹיְבִים וּמִכְנָע  
זָדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים וְעַל זַקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל  
פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גִּירֵי הַצֶּדֶק וְעַלְיָנוּ, יְיָהֲמוּ נָא רַחֲמֶיךָ, יְיָ  
אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאֵמֶת, וְשִׁים  
חֻלְקָנוּ עִמָּהֶם לְעוֹלָם, וְלֹא נִבּוֹשׁ כִּי בָךְ בִּטְחָנוּ. בָּרוּךְ אַתָּה יְיָ,  
מַשְׁעֵן וּמַבְטָח לַצַּדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וּתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר  
דִּבַּרְתָּ, וּבִנֶּה אוֹתָהּ בְּקִרּוֹב בְּיָמֵינוּ בְּנִין עוֹלָם, וְכִסֵּא דָוִד  
מִהֲרָה לְתוֹכָהּ תָּכִין. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.

אֵת צֶמַח דָּוִד עֲבֹדְךָ מִהֲרָה תִצְמִיחַ, וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ, כִּי  
לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה יְיָ, מַצְמִיחַ קָרָן יִשׁוּעָה.  
שְׁמַע קוֹלָנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים  
וּבְרָצוֹן אֶת תַּפְלָתָנוּ, כִּי אֵל שׁוֹמֵעַ תַּפְלוֹת וְתַחֲנוּנִים אַתָּה,  
וּמִלְפָּנֶיךָ, מִלְכָּנוּ, רִיקָם אֵל תִּשְׁיַבֵּנוּ. כִּי אַתָּה שׁוֹמֵעַ תַּפְלַת  
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תַּפְלָה.



## EVENING SERVICE

May the slanderers have no hope; may all wickedness perish instantly; may all thy enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a good reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust. Blessed art thou, O Lord, who art the stay and trust of the righteous.

Return in mercy to thy city Jerusalem and dwell in it, as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David. Blessed art thou, O Lord, Builder of Jerusalem.

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hope for thy deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Hear our voice, Lord our God; spare us and have pity on us; accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed, for thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.

## תַּפִּלַּת עֲרֵבִית

רָצָה, יי אֱלֹהֵינוּ, בְּעֶמְקָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהֵשֵׁב אֶת  
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל, וּתַפְלָתָם בְּאַהֲבָה תִּקְבַּל  
בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא, וְיַגִּיעַ, וְיֵרָאֶה, וְיִרְצֶה,  
וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר זְכוֹרָנוּ וּפְקֻדוֹנָנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,  
וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עֲבֻדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,  
וְזִכְרוֹן כָּל עֶמְקָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה, לְחַן  
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

*Sukkoth*

*Pesah*

*Rosh Hodesh*

רֵאשׁ הַחֹדֶשׁ הַזֶּה. חַג הַמִּצּוֹת הַזֶּה. חַג הַסִּכּוֹת הַזֶּה.

זְכוֹרָנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ  
לְחַיִּים. וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֲמִים עָלֵינוּ  
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.)

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יי,  
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

## EVENING SERVICE

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

*On Rosh Hodesh and Hol ha-Mo'ed add:*

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

*Rosh Hodesh*  
the New Moon.

*Pesah*  
the Feast of  
Unleavened  
Bread.

*Sukkoth*  
the Feast of  
Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

## תפלת ערבית

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֶתָּה הוּא לְדוֹר וָדוֹר, נוֹדָה  
לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׂבָכָל יוֹם עִמָּנוּ, וְעַל נַפְלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרַב וּבֹקֶר וְצַהֲרָיִם, הַטּוֹב, כִּי לֹא כָלוּ  
רַחֲמֶיךָ, וְהִמָּרְחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

On Hanukkah add:

(עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל  
הַמְּלַחְמוֹת, שְׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה --  
בִּימֵי מַתִּתִּיהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֵׁמוֹנָאִי וּבָנָיו, כְּשֶׁעָמְדָה  
מַלְכוּת יוֹן הָרָשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרָתְךָ,  
וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ, וְאֶתָּה בְּרַחֲמֶיךָ הַרְּבִים עָמַדְתָּ לָהֶם בַּעֲת  
צָרָתָם, רַבַּת אֶת רִיבָם, דָּגַת אֶת דִּינָם, נִקְמַת אֶת נִקְמָתָם, מִסִּרְתָּ  
גְּבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וְטַמָּאִים בְּיַד טְהוֹרִים,  
וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ. וְלָךְ עָשִׂיתָ שֵׁם  
גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה  
וּפְרָקָן כִּהְיוּם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בָנֶיךָ לְדַבֵּיר בֵּיתְךָ, וּפָנוּ אֶת  
הַיִּכְלָךְ, וְטַהֲרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קִדְשֶׁךָ,  
וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלָיו, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל).

## EVENING SERVICE

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise — for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors — evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

*On Hanukkah add:*

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver 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 arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

## תפלת ערבית

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

Between Rosh Hashanah and Yom Kippur add:

(וכתוב לחיים טובים כל בני בריתך.)

וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו  
ועזרתנו סלה. ברוך אתה יי, הטוב שמך ולך נאה להודות.

שלום רב על ישראל עמך תשים לעולם, כי אתה הוא מלך אדון  
לכל השלום. וטוב בעיניך לברך את עמך ישראל בכל עת ובכל  
שעה בשלומך. \*ברוך אתה יי, המברך את עמו ישראל בשלום.

\*Between Rosh Hashanah and Yom Kippur say:

(בספר חיים, ברכה ושלום, ופרנסה טובה, נזכר ונכתב לפניך,  
אנחנו וכל עמך בית ישראל, לחיים טובים ולשלום. ברוך אתה  
יי, עושה השלום.)

After the *Shemoneh Esreh* add the following meditation:

אלהי, נצור לשוני מרע, ושפתי מדבר מרמה, ולמקללי נפשי  
תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך  
תרחוף נפשי. וכל החושבים עלי רעה, מהרה הפך עצתם  
וקלקל מחשבתם. עשה למען שמך, עשה למען ימינך, עשה  
למען קדשתך, עשה למען תורתך. למען יחלצון ידידיך,  
הושיעה ימינך וענני. יהיו לרצון אמרי פי והגיון לבי לפניך, יי  
צורי וגואלי. עשה שלום במרום, הוא יעשה שלום עלינו, ועל  
כל ישראל, ואמרו אמן.

## EVENING SERVICE

For all these acts may thy name, our King, be blessed and exalted forever and ever.

*Between Rosh Hashanah and Yom Kippur add:*

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. \*Blessed art thou, O Lord, who blessest thy people Israel with peace.

*\*Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

*After the Shemoneh Esreh add the following meditation:*

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.<sup>1</sup> May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

<sup>1</sup> *Psalms 60:7; 19:15.*



## תַּפִּלַּת עֲרֵבִית

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיַבְנֶה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְשֵׁם נִעְבְּדְךָ  
בִּירָאָה כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת. וְעֲרֵבָה לִי מִנַּחַת  
יְהוּדָה וִירוּשָׁלַיִם, כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא  
וּבְזֶמֶן קָרִיב, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְּקִדְשָׁא בְּרִיךְ הוּא, לְעֵלְא (לְעֵלְא) מִן כָּל  
בְּרִכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרוּן בְּעֶלְמָא,  
וְאָמְרוּ אַמֵּן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קָדָם אֲבוּהוֹן  
דִּי בְשִׁמְיָא וְאָמְרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אַמֵּן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

The counting of the עומר between *Pesah* and *Shavuoth* is on  
page 302.

## EVENING SERVICE

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.<sup>1</sup>

*Reader:*

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

The counting of the omer between Pesah and Shavuoth is on page 303.

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*<sup>1</sup> Malachi 3:4.*

## תַּפִּלַּת עֲרַבִית

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שֶׁלֹּא  
עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמַשְׁפָּחוֹת הָאָדָמָה, שֶׁלֹּא  
שָׁם חָלְקָנוּ כָּהֵם, וְגִרְלָנוּ כָּכָל הַמוֹנָם. וְאַנְחָנוּ כּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ  
הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיִסֵּד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם  
מִמַּעַל, וְשֹׁכֵנֶת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אִין עוֹד.  
אֱמֶת מִלְכָּנוּ, אָפֶס זולָתוֹ, כִּכְתוּב בְּתוֹרָתוֹ: וַיֵּדַעַת הַיּוֹם  
וְהִשְׁבַּת אֶל לְבַבָּךְ, כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל  
הָאָרֶץ מִתַּחַת, אִין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מִהֲרָה בְּתַפִּלָּתְךָ עִזָּךְ,  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים כָּרוֹת יִכְרִתוֹן, לְתִקֵּן עוֹלָם  
בְּמַלְכוּת שִׁדִּי, וְכָל בְּנֵי בֶשָׁר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל  
רָשָׁעֵי אֶרֶץ. יִכִּירוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תֵּבֵל, כִּי לָךְ תִּכְרַע כָּל בָּרָךְ,  
תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ  
יִקָּר יִתְּנוּ, וַיִּקְבְּלוּ כָּלָם אֶת עוֹל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה  
לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד,  
כִּכְתוּב בְּתוֹרָתְךָ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. Reader וְנֹאמַר, וְהָיָה יְיָ  
לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד.

## EVENING SERVICE

### ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else." <sup>1</sup>

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever." <sup>2</sup> And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One." <sup>3</sup>

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*1 Deuteronomy 4:39 2 Exodus 15:18. 3 Zechariah 14:9.*

## תפלת ערבית

### MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בָּרָא כְרַעוּתָהּ, וַיִּמְלִיךְ  
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא  
וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְיָהּ שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה  
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל  
בְּרִכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרוּן בְּעֶלְמָא,  
וְאָמְרוּ אָמֵן.

יְיָהּ שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

אַל תִּירָא מִפֶּחַד פֶּתְאָם, וּמִשְׂאֵת רַשָּׁעִים כִּי תִבָּא. עָצוּ עֲצָה  
וְתִפֹּר, דִּבְרוּ דְּבַר וְלֹא יָקוּם, כִּי עֲמָנוּ אֵל. וְעַד זְקָנָה אֲנִי הוּא,  
וְעַד שִׁיבָה אֲנִי אֶסְבֵּל, אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא, וְאֲנִי אֶסְבֵּל  
וְאִמְלִיט.

## EVENING SERVICE

### MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot — it shall fail; lay your plan — it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.<sup>1</sup>

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<sup>1</sup> *Proverbs 3:25; Isaiah 8:10; 46:4.*

## תַּפִּלַּת עֶרְבִית

The following is recited daily from *Rosh Hodesh Elul* until  
*Simhath Torah*.

תהלים כז

לְדָוִד, יְיָ אֱלֹהֵי וְיִשְׁעֵי מִמִּי אִירָא, יְיָ מַעֲזוֹ חַיִּי מִמִּי אֶפְחָד.  
בְּקָרֵב עָלַי מִרְעִים לֶאֱכֹל אֶת בִּשְׂרִי, צָרִי וְאִיְבִי לִי, הִמָּה  
כְּשָׁלוֹ וְנַפְלוֹ. אִם תַּחֲנֶה עָלַי מַחֲנֶה לֹא יִירָא לְבִי, אִם תִּקְוֶם  
עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח. אַחַת שְׁאַלְתִּי מֵאֵת יְיָ, אוֹתָהּ  
אֲבַקֵּשׁ, שְׁבִתִּי בְּבֵית יְיָ כָּל יְמֵי חַיִּי, לַחֲזוֹת בְּנִעֻם יְיָ וּלְבַקֵּר  
בְּהִיכָלוֹ. כִּי יִצְפְּנֵנִי בְּסֶכֶה בְּיוֹם רָעָה, יִסְתַּרְנִי בְּסִתָּר אֶהְלוֹ,  
בְּצוּר יְרוּמָמִנִי. וְעַתָּה יְרוּם רֹאשִׁי עַל אִיְבִי סְבִיבוֹתַי, וְאֶזְבַּחַהּ  
בְּאַהֲלוֹ זִבְחֵי תְרוּעָה, אֲשִׁירָה וְאֶזְמָרָה לִיְיָ. שְׁמַע יְיָ קוֹלִי  
אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי. לֵךְ אִמַּר לְבִי, בִּקְשׁוּ פָנַי, אֶת פָּנֶיךָ יְיָ  
אֲבַקֵּשׁ. אַל תִּסְתַּר פָּנֶיךָ מִמֶּנִּי, אַל תֵּט בְּאַף עֲבֹדְךָ, עֲזָרְתִּי  
חַיִּית, אַל תִּטְשֵׁנִי וְאַל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי. כִּי אָבִי וְאִמִּי  
עֲזָבוּנִי, וַיִּי אֲסַפֵּנִי. הוֹרֵנִי יְיָ דֶּרֶכְךָ, וְנִחַנֵּנִי בְּאַרְח מִישׁוֹר,  
לְמַעַן שִׁרְרִי. אַל תִּתְּנֵנִי בְּנַפְשׁ צָרִי, כִּי קָמוּ בִי עֲדֵי שָׁקָר  
וַיַּפֵּחַ חֶמֶס. לֹא־הָאֱמַנְתִּי, לִרְאוֹת בְּטוֹב יְיָ, בְּאַרְץ חַיִּים.  
Reader קוֹה אֵל יְיָ, חֲזֹק וַיֵּאֱמָץ לְבָבְךָ, וְקוֹה אֵל יְיָ.

On Psalm 27, see pages 206-207.



## EVENING SERVICE

*The following is recited daily from Rosh Hodesh Elul until Simḥath Torah.*

### *Psalm 27*

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh — my enemies and my foes — it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire — that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: “Seek you my presence”; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my Savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

## תפלת ערבית

Mourners' Kaddish.

The following is recited in the house of a mourner during the week of mourning.

תהלים מט

לְמַנְצָח לְבָנֵי קִרַּח מְזֻמּוֹר. שְׁמָעוּ זֹאת כָּל הָעַמִּים, הֶאֱזִינוּ כָּל יֹשְׁבֵי  
חֶלֶד. גַּם בְּנֵי אָדָם, גַּם בְּנֵי אִישׁ, יַחַד עָשִׂיר וְאַבְיוֹן. פִּי יִדְבֵּר חֲכָמוֹת,  
וְהַגִּוֹת לְבִי תְבוֹנוֹת. אֵטָה לְמַשָּׁל אֲזִנִּי, אֶפְתָּח בְּכַנּוֹר חִידָתִי. לְמָה  
אִירָא בְיָמֵי רָע, עֶזְרִי עֲקָבִי יִסְבֶּנִי. הַבִּטְחִים עַל חֵילִם, וּבִרְבַּע עֲשָׂרָם  
יִתְהַלְלוּ. אֵחַ לֹא פָדָה יִפְדֶּה אִישׁ, לֹא יִתֵּן לְאֱלֹהִים כְּפָרוֹ. וַיִּקַּר פְּדִיּוֹן  
נַפְשָׁם, וַחֲדָל לְעוֹלָם. וַיְחִי עוֹד לְנִצָּת, לֹא יִרְאֶה הַשָּׁחַת. כִּי יִרְאֶה  
חֲכָמִים יָמוּתוּ, יַחַד כָּסִיל וּבַעַר יֵאבְדוּ, וְעִזָּבוּ לְאַחֲרִים חֵילִם. קִרְבָּם  
בְּתִימּוֹ לְעוֹלָם, מִשְׁכָּנָתָם לְדוֹר וָדוֹר, קָרְאוּ בְשִׁמוֹתָם עָלֵי אֲדָמוֹת.  
וְאָדָם בִּיקָר בֶּל יִלִּין, נִמְשָׁל כַּבְּהֵמוֹת נִדְמוּ. זֶה דְּרָכָם, כָּסֵל לָמוֹ,  
וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סֵלָה. כִּצְאֵן לְשֹׁאֵל שֵׁתוֹ, מוֹת יִרְעֶם, וַיִּרְדּוּ  
בָּם יִשְׂרָיִם לְבָקָר, וְצוֹרֵם לְבָלוֹת שֹׁאֵל מִזֶּבֶל לוֹ. אֵךְ אֱלֹהִים יִפְדֶּה  
נַפְשִׁי מִיַּד שֹׁאֵל, כִּי יִקְחֵנִי סֵלָה. אֵל תִּירָא כִּי יַעֲשֶׂר אִישׁ, כִּי יִרְבֶּה  
כְּבוֹד בֵּיתוֹ. כִּי לֹא בָמוֹתָ יִקַּח הַכֹּל, לֹא יִרַד אַחֲרָיו כְּבוֹדוֹ. כִּי נִפְשׁוֹ  
בַּחַיּוֹ יִבְרָךְ, וַיִּזְדָּק כִּי תִיטִיב לָךְ. תָּבוֹא עַד דוֹר אֲבוֹתָיו, עַד נִצָּח לֹא  
יִרְאוּ אוֹר. Reader. אָדָם בִּיקָר וְלֹא יָבִין, נִמְשָׁל כַּבְּהֵמוֹת נִדְמוּ.

On Psalm 49, see page 208.

## EVENING SERVICE

### *Mourners' Kaddish.*

*The following is recited in the house of a mourner during the week of mourning.*

### *Psalm 49*

For the Choirmaster; a psalm of the Korahites. Hear this, all you peoples; listen, all you inhabitants of the world, both low and high, rich and poor alike. My mouth speaks wisdom, and my heart's meditation is deep insight. I incline my ear to a parable; I unfold my profound problem to the accompaniment of a harp. Why should I be afraid in days of evil, when the iniquity of my foes surrounds me, those who trust in their wealth, and boast of their great riches? No man can redeem his brother [from death], nor give to God a ransom for him—for too costly is the ransom of one's soul and can never be—that he should go on living forever, that he should not see the grave. Surely, one must see that wise men die, that the stupid and senseless perish alike, and leave their wealth to others. Their inward consolation is that their houses shall continue forever, and their homes throughout all generations; they name estates after themselves. But man abides not in his splendor; he is like the beasts that perish. Such is the fate of those who trust in themselves, and the end of those who are pleased with their own mouthing. Like sheep they are destined to die; death shall shepherd them; the upright shall triumph over them in the morning; their form is to decay in the nether-world, its habitation. However, God will release me from the grasp of death, for he will receive me. So fear not when a man grows rich, when the splendor of his house increases; for he will take nothing with him when he dies; his wealth will not follow him below. Though while he lives he flatters himself [saying]: “Men acclaim you when you do well for yourself,” he will join the generation of his fathers, who will never see the light. The man who lives in splendor and understands not is like the beasts that perish.

## תפלת ערבית

### MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתֵהּ, וְיִמְלִיךְ  
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא  
וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאָמִירָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

## **EVENING SERVICE**

### **MOURNERS' KADDISH**

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

## ספירת העומר

### ספירת העומר

After *Ma'ariv*, from the second night of *Pesah* until the night before *Shavuoth*:

הַנְּנִי מִיִּכָן וּמִזְמָן לְקַיֵּם מִצְוֹת עֲשֵׂה שֶׁל סְפִירַת הָעוֹמֶר, כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה: וּסְפַרְתֶּם לָכֶם מִמָּחָרַת הַשַּׁבָּת מִיּוֹם הִבִּיאֲכֶם אֶת הָעוֹמֶר הַתְּנוּפָה, שִׁבְעַת שַׁבָּתוֹת תְּמַיִמַת תִּהְיֶינָה; עַד מִמָּחָרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמֵשִׁים יוֹם.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעוֹמֶר.

1 הַיּוֹם יוֹם אֶחָד לָעוֹמֶר.

2 הַיּוֹם שְׁנֵי יָמִים לָעוֹמֶר.

3 הַיּוֹם שְׁלֹשָׁה יָמִים לָעוֹמֶר.

4 הַיּוֹם אַרְבָּעָה יָמִים לָעוֹמֶר.

5 הַיּוֹם חֲמִשָּׁה יָמִים לָעוֹמֶר.

6 הַיּוֹם שֵׁשָׁה יָמִים לָעוֹמֶר.

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ספירת העומר, the counting of seven weeks from the day on which the *omer* was offered till *Shavuoth*, the Feast of Weeks, serves to connect the anniversary of the exodus from Egypt with the festival that commemorates the giving of the Torah on Mount Sinai. According to tradition, it was announced to the Israelites in Egypt that fifty days after the exodus the Torah would be given to them. As soon as they were liberated, they were so eager for the arrival of

# COUNTING THE OMER

## COUNTING OF THE OMER

*After Ma'ariv-from the second night of Pesah until the night before Shavuoth.*

I am ready and prepared to perform the positive command concerning the counting of the *Omer*, as it is written in the Torah: "You shall count from the day following the day of rest, from the day you brought the sheaf of the wave-offering, seven full weeks shall be counted; you shall count fifty days to the day following the seventh week."<sup>1</sup>

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the counting of the *Omer*.

1. This is the first day of the *Omer*.
2. This is the second day of the *Omer*.
3. This is the third day of the *Omer*.
4. This is the fourth day of the *Omer*.
5. This is the fifth day of the *Omer*.
6. This is the sixth day of the *Omer*.

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the promised day that they began to count the days, saying each time: "Now we have one day less to wait for the giving of the Torah." To commemorate this, the Torah prescribes that the days from *Pesah* to *Shavuoth* be counted.

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<sup>1</sup> Leviticus 23:15-16.



## ספירת העומר

- 7 הַיּוֹם שִׁבְעָה יָמִים שֶׁהֵם שְׁבוּעַ אֶחָד לְעֹמֶר.
- 8 הַיּוֹם שְׁמוֹנֶה יָמִים שֶׁהֵם שְׁבוּעַ אֶחָד וַיּוֹם אֶחָד לְעֹמֶר.
- 9 הַיּוֹם תְּשַׁע יָמִים שֶׁהֵם שְׁבוּעַ אֶחָד וּשְׁנֵי יָמִים לְעֹמֶר.
- 10 הַיּוֹם עָשָׂר יָמִים שֶׁהֵם שְׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לְעֹמֶר.
- 11 הַיּוֹם אֶחָד עָשָׂר יוֹם שֶׁהֵם שְׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לְעֹמֶר.
- 12 הַיּוֹם שְׁנַיִם עָשָׂר יוֹם שֶׁהֵם שְׁבוּעַ אֶחָד וַחֲמִשָּׁה יָמִים לְעֹמֶר.
- 13 הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם שֶׁהֵם שְׁבוּעַ אֶחָד וְשֵׁשָׁה יָמִים לְעֹמֶר.
- 14 הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שְׁבוּעוֹת לְעֹמֶר.
- 15 הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שְׁבוּעוֹת וַיּוֹם אֶחָד לְעֹמֶר.
- 16 הַיּוֹם שֵׁשָׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שְׁבוּעוֹת וּשְׁנֵי יָמִים לְעֹמֶר.
- 17 הַיּוֹם שִׁבְעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שְׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר.
- 18 הַיּוֹם שְׁמוֹנֶה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שְׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר.
- 19 הַיּוֹם תְּשַׁע עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שְׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֶר.
- 20 הַיּוֹם עָשָׂרִים יוֹם שֶׁהֵם שְׁנֵי שְׁבוּעוֹת וְשֵׁשָׁה יָמִים לְעֹמֶר.
- 21 הַיּוֹם אֶחָד וָעָשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שְׁבוּעוֹת לְעֹמֶר.

## COUNTING THE OMER

7. This is the seventh day, being one week of the *Omer*.
8. This is the eighth day, being one week and one day of the *Omer*.
9. This is the ninth day, being one week and two days of the *Omer*.
10. This is the tenth day, being one week and three days of the *Omer*.
11. This is the eleventh day, being one week and four days of the *Omer*.
12. This is the twelfth day, being one week and six days of the *Omer*.
13. This is the thirteenth day, being one week and six days of the *Omer*.
14. This is the fourteenth day, being two weeks of the *Omer*.
15. This is the fifteenth day, being two weeks and one day of the *Omer*.
16. This is the sixteenth day, being two weeks and two days of the *Omer*.
17. This is the seventeenth day, being two weeks and three days of the *Omer*.
18. This is the eighteenth day, being two weeks and four days of the *Omer*.
19. This is the nineteenth day, being two weeks and five days of the *Omer*.
20. This is the twentieth day, being two weeks and six days of the *Omer*.
21. This is the twenty-first day, being three weeks of the *Omer*.

## ספירת העומר

22 הַיּוֹם שְׁנַיִם וָעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַיּוֹם אֶחָד לָעֹמֶר.

23 הַיּוֹם שְׁלֹשָׁה וָעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר.

24 הַיּוֹם אַרְבָּעָה וָעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר.

25 הַיּוֹם חֲמִשָּׁה וָעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.

26 הַיּוֹם שֵׁשָׁה וָעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.

27 הַיּוֹם שִׁבְעָה וָעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים לָעֹמֶר.

28 הַיּוֹם שְׁמוֹנָה וָעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לָעֹמֶר.

29 הַיּוֹם תִּשְׁעָה וָעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַיּוֹם אֶחָד לָעֹמֶר.

30 הַיּוֹם שְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר.

31 הַיּוֹם אֶחָד וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר.

32 הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר.

33 הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר.

## COUNTING THE OMER

22. This is the twenty-second day, being three weeks and one day of the *Omer*.
23. This is the twenty-third day, being three weeks and two days of the *Omer*.
24. This is the twenty-fourth day, being three weeks and three days of the *Omer*.
25. This is the twenty-fifth day, being three weeks and four days of the *Omer*.
26. This is the twenty-sixth day, being three weeks and five days of the *Omer*.
27. This is the twenty-seventh day, being three weeks and six days of the *Omer*.
28. This is the twenty-eighth day, being four weeks of the *Omer*.
29. This is the twenty-ninth day, being four weeks and one day of the *Omer*.
30. This is the thirtieth day, being four weeks and two days of the *Omer*.
31. This is the thirty-first day, being four weeks and three days of the *Omer*.
32. This is the thirty-second day, being four weeks and four days of the *Omer*.
33. This is the thirty-third day, being four weeks and five days of the *Omer*.

## ספירת העומר

34 הַיּוֹם אַרְבָּעָה וְשִׁלְשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשֵׁשׁ יָמִים לְעוֹמֵר.

35 הַיּוֹם חֲמִשָּׁה וְשִׁלְשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת לְעוֹמֵר.

36 הַיּוֹם שֵׁשׁ וְשִׁלְשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לְעוֹמֵר.

37 הַיּוֹם שִׁבְעָה וְשִׁלְשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשְׁנֵי יָמִים לְעוֹמֵר.

38 הַיּוֹם שְׁמוֹנָה וְשִׁלְשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשֵׁשׁ יָמִים לְעוֹמֵר.

39 הַיּוֹם תְּשַׁעָּה וְשִׁלְשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעוֹמֵר.

40 הַיּוֹם אַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעוֹמֵר.

41 הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשֵׁשׁ יָמִים לְעוֹמֵר.

42 הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת לְעוֹמֵר.

43 הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וְיוֹם אֶחָד לְעוֹמֵר.

44 הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וְשְׁנֵי יָמִים לְעוֹמֵר.

45 הַיּוֹם חֲמִשָּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וְשֵׁשׁ יָמִים לְעוֹמֵר.

## COUNTING THE OMER

34. This is the thirty-fourth day, being four weeks and six days of the *Omer*.
35. This is the thirty-fifth day, being five weeks of the *Omer*.
36. This is the thirty-sixth day, being five weeks and one day of the *Omer*.
37. This is the thirty-seventh day, being five weeks and two days of the *Omer*.
38. This is the thirty-eighth day, being five weeks and three days of the *Omer*.
39. This is the thirty-ninth day, being five weeks and four days of the *Omer*.
40. This is the fortieth day , being five weeks and five days of the *Omer*.
41. This is the forty-first day, being five weeks and six days of the *Omer*.
42. This is the forty-second day, being six weeks of the *Omer*.
43. This is the forty-third day, being six weeks and one day of the *Omer*.
44. This is the forty-fourth day, being six weeks and two days of the *Omer*.
45. This is the forty-fifth day, being six weeks and three days of the *Omer*.

## ספירת העומר

46 הַיּוֹם שֵׁשָׁה וְאַרְבָּעִים יוֹם שָׁהֶם שֵׁשָׁה שְׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר.

47 הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שָׁהֶם שֵׁשָׁה שְׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֶר.

48 הַיּוֹם שְׁמוֹנֶה וְאַרְבָּעִים יוֹם שָׁהֶם שֵׁשָׁה שְׁבוּעוֹת וְשֵׁשָׁה יָמִים לְעֹמֶר.

49 הַיּוֹם תְּשַׁעָה וְאַרְבָּעִים יוֹם שָׁהֶם שִׁבְעָה שְׁבוּעוֹת לְעֹמֶר.

After the counting:

הֲרַחֲמֵן הוּא יַחְזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקְוָמָהּ, בְּמַהֲרָה  
בְּיָמֵינוּ אָמֵן סְלָה.

תהלים סז

לְמַנְצָה בְּנִגִּינוֹת מִזְמוֹר שִׁיר. אֱלֹהִים יַחַנְנוּ וַיְבָרְכֵנוּ, יְאֵר פָּנָיו  
אֶתָּנוּ סְלָה. לְדַעַת בְּאֶרֶץ יִרְכָּךְ, בְּכָל גּוֹיִם יִשׁוּעָתְךָ. יוֹדוּךָ  
עַמִּים, אֱלֹהִים, יוֹדוּךָ עַמִּים כָּלָם. יִשְׂמְחוּ וַיִּרְנְנוּ לְאֻמִּים, כִּי  
תִשְׁפּוּט עַמִּים מִיִּשׁוֹר, וּלְאֻמִּים בְּאֶרֶץ תִּנְחֵם סְלָה. יוֹדוּךָ  
עַמִּים, אֱלֹהִים, יוֹדוּךָ עַמִּים כָּלָם. אֶרֶץ נִתְּנָה יְבוּלָהּ, יְבָרְכֵנוּ  
אֱלֹהִים אֱלֹהֵינוּ. יְבָרְכֵנוּ אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ כָּל אֶפְסֵי אֶרֶץ.

למנצח, Psalm 67, consists of seven verses which total forty-nine words, suggesting the number of seven weeks or forty-nine days of the *Sefirah*.



## COUNTING THE OMER

46. This is the forty-sixth day, being six weeks and four days of the *Omer*.

47. This is the forty-seventh day, being six weeks and five days of the *Omer*.

48. This is the forty-eighth day, being six weeks and six days of the *Omer*.

49. This is the forty-ninth day, being seven weeks of the *Omer*.

*After the counting:*

May the Merciful One restore the Temple service to its place speedily in our days, Amen.

Psalm 67

For the Choirmaster; with string-music; a psalm, a song. May God be gracious to us and bless us; may he cause his favor to shine among us. Then shall thy way be known on earth, and thy saving power among all nations. The peoples shall praise thee, O God; all the peoples shall praise thee! Let the nations be glad and sing for joy, for thou rulest the peoples justly; thou guidest the nations on earth. The peoples shall praise thee, O Lord; all the peoples shall praise thee! The earth has yielded its produce; God, our own God, blesses us. God blesses us; all the far ends of the earth shall revere him.

## ספירת העומר

אָנָא, בְּכַח גְּדֻלַּת יְמִינְךָ, תִּתִּיר צְרוּרָה.  
קִבֵּל רִנַּת עַמְּךָ, שִׁגְבָּנוּ, טַהֲרָנוּ, נוֹרָא.  
נָא גְבוּר, דּוֹרְשֵׁי יְחוּדְךָ, כְּבַבְתָּ שְׁמֵרָם.  
בְּרַכֵּם, טַהֲרֵם, רַחֲמֵם, צְדָקָתְךָ תָּמִיד גָּמְלֵם.  
חֲסִין קְדוֹשׁ, בְּרוּב טוֹבְךָ, נִהַל עֲדָתְךָ.  
יַחִיד גֵּאָה, לְעַמְּךָ פָּנֵה, זֹכְרֵי קִדְשְׁתְּךָ.  
שׁוֹעֲתָנוּ קִבֵּל, וּשְׁמַע צַעֲקָתָנוּ, יוֹדֵעַ תַּעֲלָמוֹת.  
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

רְבוּנוּ שֶׁל עוֹלָם, אַתָּה צוֹיֵתָנוּ עַל יְדֵי מַלְּשָׁה עֲבָדְךָ לְסִפּוֹר סְפִירַת  
הָעֹמֶר, כְּדֵי לְטַהֲרָנוּ מִקְלָפוֹתֵינוּ וּמִטְמְאוֹתֵינוּ, כְּמוֹ שֶׁכָּתַבְתָּ  
בְּתוֹרָתְךָ: וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת, מִיּוֹם הִבִּיאֲכֶם אֶת עֹמֶר  
הַתְּנוּפָה, שִׁבְעַת שָׁבָתוֹת תְּמִימַת תִּהְיֶינָה, עַד מִמַּחֲרַת הַשַּׁבָּת  
הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם, כְּדֵי שִׁיטְהָרוּ נַפְשוֹת עַמְּךָ יִשְׂרָאֵל  
מִזֵּהָמָתָם. וּבֵכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שֶׁבְזָכוֹת סְפִירַת הָעֹמֶר שֶׁסְּפַרְתִּי הַיּוֹם, יִתְקַן מֶה שֶׁפָּגַמְתִּי בְּסִפְרָה,  
וְאַטְהַר וְאַתְקַדֵּשׁ בְּקִדְשָׁהּ שֶׁל מַעֲלָה, וְעַל יְדֵי זֶה יִשְׁפַּע שְׁפַע רַב  
בְּכָל הָעוֹלָמוֹת, וְלִתְקַן אֶת נַפְשׁוֹתֵינוּ וְרוּחוֹתֵינוּ וְנַשְׁמוֹתֵינוּ מִכָּל  
סִיג וּפְגָם, וְלְטַהֲרָנוּ וְלְקַדְּשָׁנוּ בְּקִדְשְׁתְּךָ הָעֲלִיוֹנָה, אָמֵן סְלָה.

## COUNTING THE OMER

By the great power of thy right hand,  
O set the captive free.  
Revered God, accept thy people's prayer;  
strengthen us, cleanse us.  
Almighty God, guard as the apple of the eye  
those who seek thee.  
Bless them, cleanse them, pity them;  
ever grant them thy truth.  
Mighty, holy God, in thy abundant grace,  
guide thy people.  
Exalted God, turn to thy people  
who proclaim thy holiness.  
Accept our prayer, hear our cry,  
thou who knowest secret thoughts.  
Blessed be the name of his glorious majesty  
forever and ever.

Lord of the universe, thou didst command us through Moses thy servant concerning the counting of the *Omer*, in order to cleanse us of our evil things and impurities; thou didst write in thy Torah: "You shall count from the day following the day of rest, from the day you brought the sheaf of the wave-offering; seven full weeks shall be counted; you shall count fifty days to the day following the seventh week." <sup>1</sup>  
May all thy people of Israel be purged from their impurities. May it be thy will, Lord our God and God of our fathers, that my counting the *Omer* today help set right again the errors I have committed; may I rise high in purity and holiness. Amen.

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<sup>1</sup> *Leviticus* 23:15-16.

# הלל

Chanted after the *Amidah* of the morning service on *Pesah*,  
*Shavuoth*, *Sukkoth*, *Hanukkah* and *Rosh Hodesh*

## הלל

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו,  
וְצִוָּנוּ לְקַרְאֲךָ אֶת הַהֵלֵל.

### תהלים קיג

הֵלְלוּיָהּ, הֵלְלוּ עַבְדֵי יְיָ, הֵלְלוּ אֶת שֵׁם יְיָ. יְהִי שֵׁם יְיָ מְבֹרָךְ,  
מֵעַתָּה וְעַד עוֹלָם. מִמְּזֶרֶח שֶׁשֶׁשׁ עֵד מְבֹאֵר, מִהַלֵּל שֵׁם יְיָ. רֵם  
עַל כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדּוֹ. מִי כִּי אֱלֹהֵינוּ, הַמַּגְבִּיהִי  
לְשָׁבֶת. הַמַּשְׁפִּילִי לְרֹאשׁוֹת, בַּשָּׁמַיִם וּבָאָרֶץ. מְקִימֵי מַעֲפָר דָּל,  
מַאֲשֵׁפֶת יָרִים אֲבִיוֹן. לְהוֹשִׁיבֵי עָם נְדִיבִים, עָם נְדִיבֵי עָמוֹ.  
מוֹשִׁיבֵי עֲקָרֹת הַבַּיִת, אִם הַבָּנִים שִׂמְחָה, הֵלְלוּיָהּ.

### תהלים קיד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָז. הִיְתָה יְהוּדָה  
לְקִדְּשׁוֹ, יִשְׂרָאֵל מִמִּשְׁלוֹתָיו. הֵימָּה רֹאֵה וִינָס,

הלל המצרי consists of Psalms 113-118. It is called "Egyptian Hallel" because Psalm 114 refers to the exodus from Egypt. On Purim, the reading of the *Megillah* takes the place of *Hallel*. On *Rosh Hashanah* and *Yom Kippur*, *Hallel* is omitted because the High Holydays are not intended for jubilation. Similarly, *Hallel* is not recited in the house of a mourner during *shiv'ah*. On *Rosh Hodesh*, a minor festival, *Hallel* is recited in abridged form, the first eleven verses of Psalms 115 and 116 being omitted. This so-called "half-Hallel" is likewise

## HALLEL

*Chanted after the Amidah of the morning service on Pesah, Shavuoth, Sukkoth, Hanukkah and Rosh Hodesh*

## HALLEL

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments and commanded us to recite the *Hallel*.

### *Psalm 113*

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord henceforth and forever. From the rising of the sun to its setting, the Lord's name is to be praised. High above all nations is the Lord; above the heavens is his glory. Who is like the Lord our God, enthroned on high, looking down upon heaven and earth? He raises the poor out of the dust, and lifts the needy out of the dunghill, to seat them with princes, with the princes of his people. He turns the barren housewife into a happy mother of children. Praise the Lord!

### *Psalm 114*

When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel his dominion. The sea beheld and fled;

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used on the last six days of *Pesah* by reason of the following tradition. When the Egyptians were drowning in the Red Sea on the seventh day of *Pesah*, God restrained the angels from singing his praise, saying: "How can you sing hymns while my creatures are drowning in the sea?" (Megillah 10b). In order not to make *Hol ha-Mo'ed Pesah*, appear as more important than the seventh day of *Pesah*, the *Hallel* is abridged throughout the last six days.

Psalm 114, one of the finest lyrics in literature, alludes to the dividing of the Red Sea and the Jordan. The sea and the river

הִירִדֵן יִסֵּב לְאַחֹר. הֶהָרִים רָקְדּוּ כְּאִילִים, גִּבְעוֹת כְּבָנֵי צֹאן. מֶה  
 לָךְ הַיָּם כִּי תָנוּס, הִירִדֵן תִּסֵּב לְאַחֹר. הֶהָרִים תִּרְקְדּוּ כְּאִילִים,  
 גִּבְעוֹת כְּבָנֵי צֹאן. מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.  
 הֶהָפְכִי הַצּוֹר אֲגַם מַיִם, חֲלָמִישׁ לִמְעִינוּ מַיִם.

On *Rosh Hodesh* and the last six days of *Pesah* omit:

תהלים קטו, א-יא

לֹא לָנוּ, יְיָ, לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כָּבוֹד, עַל חֲסִדְךָ עַל אֱמֻנָתְךָ.  
 לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיזָה נָא אֱלֹהֵיהֶם. וְאֵלֵהֶינוּ בִּשְׁמַיִם, כֹּל אֲשֶׁר  
 חָפֵץ עָשָׂה. עֲצִבֵיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא  
 יִדְבְּרוּ, עֵינֵיהֶם לָהֶם וְלֹא יֵרְאוּ. אֲזִנֵּיהֶם לָהֶם וְלֹא יִשְׁמְעוּ, אֶף לָהֶם  
 וְלֹא יִרְיחוּן. יְדֵיהֶם וְלֹא יִמְיִשּׁוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ  
 בְּגִרוֹנָם. כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בִּטָּח בָּהֶם. יִשְׂרָאֵל בְּטַח  
 בְּיְיָ, עֲזָרָם וּמִגְנָם הוּא. בֵּית אַהֲרֹן בְּטַחוּ בְּיְיָ, עֲזָרָם וּמִגְנָם הוּא.  
 יֵרָאִי יְיָ בְּטַחוּ בְּיְיָ, עֲזָרָם וּמִגְנָם הוּא.

תהלים קטו, יב-יח

יְיָ זִכְרָנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן. יְבָרֵךְ  
 יֵרָאִי יְיָ, הַקְטַנִּים עִם הַגְּדֹלִים. יִסֶּף יְיָ עָלֵיכֶם, עָלֵיכֶם וְעַל בְּנֵיכֶם.

are personified and represented as awe-struck by the presence of the Lord. הֶהָרִים רָקְדּוּ is a poetical description of the earthquake which accompanied the giving of the Torah. הַצּוֹר אֲגַם מַיִם alludes to the miraculous supply of water in the wilderness (Exodus 17:6). Psalm 115 appeals to God to raise his people from their degradation. Their restoration would vindicate the honor of

## HALLEL

the Jordan turned backward; the mountains skipped like rams, and the hills like lambs. What ails you, O sea, that thus you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? Tremble, O earth, at the Lord's presence, at the presence of the God of Jacob, who turns the rock into a pool of water, the flint into a flowing fountain.

*On Rosh Hodesh and the last six days of Pesah omit:*

*Psalm 115:1-11*

(Not for our sake, O Lord, not for our sake, but for thy name's sake grant glory, because of thy kindness and thy truth. Why should the heathen say: "Where is their God?" Our God is in the heavens! He does whatever he pleases. Their idols are but silver and gold, the work of human hands. They have a mouth, but they cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; nor can they make a sound with their throat. Those who make them shall become like them, whoever trusts in them. O Israel, trust in the Lord! He is your help and your shield. House of Aaron, trust in the Lord! He is your help and your shield. You who revere the Lord, trust in the Lord! He is your help and your shield.)

*Psalm 115:12-18*

The Lord who has remembered us will bless; he will bless the house of Israel; he will bless the house of Aaron; he will bless those who revere the Lord, small and great alike. May the Lord increase you, both you and your children.

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his name. **כְּמוֹתָם יִהְיוּ עוֹשֵׂיהֶם** that is, men become like the objects of their worship. **עֲזָרָם וּמַגִּינָם הוּא** is the choir's response.



# הלל

בְּרוּכִים אַתֶּם לַי, עֲשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַי,  
וְהָאָרֶץ נָתַן לְבָנֵי אָדָם. לֹא הִמָּתִים יְהַלְלוּ יְה, וְלֹא כָל יְרֵדִי  
דוֹמָה. וַאֲנַחְנוּ נְבָרַךְ יְה, מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

On *Rosh Hodesh* and the last six days of *Pesah* omit:

תהלים קטז, א-יא

(אֶהְבֵּתִי כִּי יִשְׁמַע יי, אֶת קוֹלִי תַחֲנוּנִי. כִּי הִטָּה אָזְנוֹ לִי, וּבִימִי  
אֶקְרָא. אֶפְפוּנִי חֶבְלֵי מוֹת, וּמִצָּרֵי שְׁאוֹל מִצָּאוּנִי, צָרָה וַיְגוֹן  
אִמְצָא. וּבִשְׁם יי אֶקְרָא, אָנָּה יי מִלְטָה נַפְשִׁי. חֲנוּן יי וְצַדִּיק,  
וְאֱלֹהֵינוּ מֵרַחֵם. שֹׁמֵר פֶּתָאִים יי, דְּלוֹתִי וְלִי יְהוֹשִׁיעַ. שׁוּבִי נַפְשִׁי  
לְמִנוּחַיִכִּי, כִּי יי גָּמַל עָלַיִכִּי. כִּי חֲלַצְתָּ נַפְשִׁי מִמּוֹת, אֶת עֵינַי מִן  
דְּמָעָה, אֶת רַגְלִי מִדָּחִי. אֶתְהַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת הַחַיִּים.  
הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד. אֲנִי אִמָּרְתִּי בַחֲפֹזִי, כָּל  
הָאָדָם כִּזְבּ.)

תהלים קטז, יב-יט

מָה אָשִׁיב לַי, כָּל תַּגְמוּלוֹהִי עָלַי. כּוֹס יִשׁוּעוֹת אֶשָּׂא, וּבִשְׁם  
יי אֶקְרָא. נִדְרֵי לַי אֲשַׁלֵּם, נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינַי יי,  
הַמּוֹתָה לַחֲסִידָיו. אָנָּה יי כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בֶּן אֲמָתְךָ,  
פֶּתַחַת לְמוֹסְרִי. לָךְ אֶזְבַּח זֶבַח תּוֹדָה, וּבִשְׁם יי אֶקְרָא. נִדְרֵי לַי אֲשַׁלֵּם,  
נִגְדָה נָא לְכָל עַמּוֹ. בַּחֲצֵרוֹת בֵּית יי, בְּתוֹכְכִי יְרוּשָׁלַיִם, הַלְלוּיָהּ.

Psalm 116 is a song of thanksgiving on being saved from imminent danger. The psalmist's experiences pass through the stages of suffering, prayer, deliverance and public thanksgiving.

## HALLEL

May you be blessed by the Lord, Creator of heaven and earth. The heaven is the Lord's heaven, but the earth he has given to mankind. The dead cannot praise the Lord, none of those who sink into silence. We will bless the Lord henceforth and forever. Praise the Lord!

*On Rosh Hodesh and the last six days of Pesah omit:*

*Psalm 116:1-11*

(I love the Lord, for he hears my supplications. Because he has inclined his ear to me, I will call upon him as long as I live. The pangs of death encircled me; the agony of the grave seized me; I was in distress and sorrow. But I called upon the name of the Lord: "O Lord, save my life!" Gracious is the Lord, and righteous; our God is merciful. The Lord protects the simple; when I was brought low, he saved me. Be again at rest, O my soul, for the Lord has dealt kindly with you. Thou hast delivered my soul from death, my eyes from tears and my feet from stumbling. I shall walk before the Lord in the world of life. I trust even when I cry out: "I am greatly afflicted." [I have faith] even when I say in haste: "All men are deceitful.")

*Psalm 116:12-19*

What can I render to the Lord for all his kind acts toward me? I will take the cup of deliverance, and will call upon the name of the Lord. My vows to the Lord I will pay in the presence of all his people. Grievous in the sight of the Lord is the death of his faithful followers. O Lord, I am indeed thy servant; I am thy servant, the son of thy servant; thou hast removed my chains. To thee I offer thanksgiving, and call upon the name of the Lord. My vows to the Lord I will pay in the presence of all his people, in the courts of the Lord's house, in the midst of Jerusalem. Praise the Lord!

# הלל

תהלים קיז

הִלְלוּ אֶת יְיָ, כָּל גּוֹיִם, שִׁבְחוּהוּ, כָּל הָאֲמִיּוֹת.  
כִּי גִבֹּר עָלֵינוּ חֶסֶדוֹ, וְאַמֶּת יְיָ לְעוֹלָם, הִלְלוּיָהּ.

Responsively:

תהלים קיח

הוֹדוּ לַיְי כִּי טוֹב,	כִּי לְעוֹלָם חֶסֶדוֹ.
יֹאמְרוּ נָא יִשְׂרָאֵל,	כִּי לְעוֹלָם חֶסֶדוֹ.
יֹאמְרוּ נָא בֵּית אֹהֲלָיו,	כִּי לְעוֹלָם חֶסֶדוֹ.
יֹאמְרוּ נָא יְרֵאֵי יְיָ,	כִּי לְעוֹלָם חֶסֶדוֹ.

מִן הַמִּצָּר קִרְאתִי יְהוָה, עֲנֵנִי בַּמַּרְחֵב יְהוָה. יְיָ לִי לֹא אִירָא, מִה יַעֲשֶׂה לִּי  
אָדָם. יְיָ לִי בַּעֲזָרִי, וְאֲנִי אֶרְאֶה בִּשְׁנֵאֵי. טוֹב לַחֲסוֹת בַּיְי, מִבְּטַח  
בְּאָדָם. טוֹב לַחֲסוֹת בַּיְי, מִבְּטַח בַּנְּדִיבִים. כָּל גּוֹיִם סִבְבוּנִי, בְּשֵׁם יְיָ כִּי  
אֲמִילָם. סִבְבוּנִי גַם סִבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילָם. סִבְבוּנִי כְּדֹבְרִים דֹּעִכוּ  
כֹּאֵשׁ קוֹצִים, בְּשֵׁם יְיָ כִּי אֲמִילָם. דַּחַח דְּחִיתָנִי לְנֶפֶל, וַיִּי עֲזָרָנִי. עֲזֵי  
וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צַדִּיקִים, יִמִּין יְיָ  
עֲשֶׂה חֵיל. יִמִּין יְיָ רֹמְמָה, יִמִּין יְיָ עֲשֶׂה חֵיל. לֹא אֲמוֹת כִּי אֶחְיֶה,  
וְאֶסְפֹּר מַעֲשֵׂי יְהוָה. יֶסֶר יֶסֶרָנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי. פֶּתַח לִי שַׁעֲרֵי  
צֶדֶק, אֲבֹא בָם אֹדֶה יְהוָה. זֶה הַשַּׁעַר לַיְי, צַדִּיקִים יִבְאוּ בוֹ.

Psalm 117 is the shortest chapter in the Bible. Its two verses are an invitation to all nations to join in acknowledging God.

Psalm 118 is intended for alternating choirs. The last nine verses, from אֹדֶךְ to הוֹדוּ לַה', are spoken twice when the *Hallel*

# HALLEL

## *Psalm 117*

Praise the Lord, all you nations; laud him, all you peoples! For great is his kindness toward us; the Lord's truth endures forever.

### *Responsively*

#### *Psalm 118:1-4*

Give thanks to the Lord, for he is good;  
His mercy endures forever.

Let Israel say :

His mercy endures forever.

Let the house of Aaron say:

His mercy endures forever.

Let those who revere the Lord say:

His mercy endures forever.

#### *Psalm 118:5-29*

Out of distress I called upon the Lord; he answered me by setting me free. The Lord is with me; I have no fear. What can man do to me? The Lord is my helper; I shall see the defeat of my foes. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes. The heathen were all swarming round me; relying on the Lord, I routed them. Swarming round me, they beset me; relying on the Lord, I routed them. They swarmed like bees about me, but they were extinguished like a fire of thorns; relying on the Lord, I surely routed them. You did thrust at me that I might fall, but the Lord helped me. The Lord is my strength and my song; he has delivered me indeed. A joyful shout of triumph rings in the tents of the righteous: "The right hand of the Lord does valiantly. The Lord's right hand triumphs; the Lord's right hand does valiantly!" I shall not die, but live to recount the deeds of the Lord. The Lord has indeed punished me, but he has not left me to die. Open for me the gates of righteousness, that I may enter and praise the Lord. This is the gateway of the Lord; the righteous alone may enter.

# הלל

Each verse is chanted twice:

אוֹדֶה כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.  
אֲבֵן מֵאֶסוּ הַבּוֹנִים, הִיתָה לְרֹאשׁ פֶּנֶה.  
מֵאֵת יְיָ הִיתָה זֹאת, הִיא נִפְלְאֹת בְּעֵינֵינוּ.  
זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה בּוֹ.

Responsively:

אֲנֵא יְיָ הוֹשִׁיעָה נָא.  
אֲנֵא יְיָ הוֹשִׁיעָה נָא.  
אֲנֵא יְיָ הַצְלִיחָה נָא.  
אֲנֵא יְיָ הַצְלִיחָה נָא.

Each verse is chanted twice:

בְּרוּךְ הֵבֵא בְשֵׁם יְיָ, בְּרִכּוֹתֶיךָ מִבֵּית יְיָ.  
אֵל יְיָ וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעֵבְתֵיךָ, עַד קִרְנוֹת הַמִּזְבֵּחַ.  
אֱלֹהֵי אֲתָה וְאוֹדֶה, אֱלֹהֵי אֲרוֹמְמֶךָ.  
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.  
יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ, וַחֲסִידֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ, וְכָל  
עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ  
וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְּכָנוּ. כִּי לָךְ טוֹב לְהוֹדוֹת  
וּלְשַׁמֵּךְ נָא לְזִמְרָה, כִּי מֵעוֹלָם וְעַד עוֹלָם אֲתָה אֵל. בְּרוּךְ אַתָּה יְיָ,  
מֶלֶךְ מְהֻלָּל בַּתְּשׁבּוּחוֹת.

Full-Kaddish is here recited by the Reader.

יהללך, mentioned in Pesachim 118a, is similar to ישתבח in its phraseology. Like ישתבח, which follows the recital of *Pesuke d' Zimra*, יהללך concludes the recital of the *Hallel* psalms.

## HALLEL

*Each verse is chanted twice:*

I thank thee because thou hast answered me  
And hast been my salvation.  
The stone which the builders rejected  
Has become the chief cornerstone.  
This is the Lord's doing;  
It is marvelous in our eyes.  
This is the day which the Lord has made;  
Let us be glad and rejoice on it.

*Responsively:* We implore thee, O Lord, save us!  
We implore thee, O Lord, save us!  
We implore thee, O Lord, prosper us!  
We implore thee, O Lord, prosper us!

*Each verse is chanted twice:*

Blessed be he who comes in the name of the Lord;  
We bless you from the house of the Lord.  
The Lord is God, who has given us light;  
Link the dance with boughs, up to the altar-horns.  
Thou art my God, and I thank thee;  
Thou art my God, and I extol thee.  
Give thanks to the Lord, for he is good;  
His mercy endures forever.

All thy works praise thee, Lord our God; thy righteous followers who do thy will, and all thy people the house of Israel, joyously thank and bless, praise and glorify, extol and revere, sanctify and acclaim thy name, our King. It is good indeed to render thanks to thee; it is pleasant to sing praises to thy name, for thou art God from eternity to eternity. Blessed art thou, O Lord, King extolled with praises.

*Full-Kaddish is here recited by the Reader.*

# הלל

The *Amidah* is recited in silent devotion while standing, facing east. The Reader repeats the *Amidah* aloud when a *minyan* holds service.

כִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גִדְל לְאֱלֹהֵינוּ.  
אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקֹנֶה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי, מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:  
(מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ מַמִּית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מַחֲיֶה הַמֵּתִים.



## HALLEL

### MUSAF FOR ROSH HODESH

*The Amidah is recited in silent devotion while standing, facing east. The Reader repeats the Amidah aloud when a minyan holds service.*

When I proclaim the name of the Lord, give glory to our God!<sup>1</sup>

O Lord, open thou my lips, that my mouth may declare thy praise.<sup>2</sup>

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name. O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

*Between Sukkoth and Pesah add:*

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish. Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

<sup>1</sup> Deuteronomy 32:3. <sup>2</sup> Psalm 51:17.

# הלל

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֶׁם שֶׁמֶקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,  
כְּכַתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.  
לְעֲמַתָּם בָּרוּךְ יֵאמְרוּ:

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

יְמִלֶּךָ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדֹר וָדֹר, הִלְלוּיָהּ.

Reader:

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנִצָּח נִצָּחִים קִדְשְׁתָּךְ נִקְדִּישׁ,  
וְשִׁבַּחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמּוֹשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ  
גָּדוֹל וְקְדוֹשׁ אַתָּה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקְדוֹשׁ.

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אַתָּה קְדוֹשׁ וְשְׁמֶךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לְךָ סֵלָה.  
בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקְדוֹשׁ.

# HALLEL

## KEDUSHAH

*When the Reader repeats the Shemoneh Esreh, the following Kedushah is said.*

We sanctify thy name in this world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory." <sup>3</sup>

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.<sup>2</sup>

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!<sup>3</sup>

*Reader:*

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, holy God.

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Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, holy God.

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*1 Isaiah 6:3. 2 Ezekiel 3:12. 3 Psalm 146:10.*

# הלל

רֹאשֵׁי חֳדָשִׁים לְעֹמֶךָ נֹתַתְּ, זְמַן כַּפָּרָה לְכָל תּוֹלְדוֹתָם, בְּהִיּוֹתָם  
מִקְרִיבִים לְפָנֶיךָ זְבַחֵי רָצוֹן, וְשַׁעֲרֵי חַטָּאת לְכַפֵּר בְּעֲדָם,  
זְכָרוֹן לְכָלם יְהִיו, וְתִשׁוּעַת נַפְשָׁם מִיַּד שׁוֹנֵא. מִזְבַּח חֹדֶשׁ  
בְּצִיּוֹן תִּכְיֶן, וְעוֹלֹת רֹאשׁ חֹדֶשׁ נִעְלָה עָלֶיךָ, וְשַׁעֲרֵי עֲזִים  
נִעְשֶׂה בְּרָצוֹן, וּבַעֲבוּדַת בֵּית הַמִּקְדָּשׁ נִשְׁמַח כְּלָנוּ, וּבְשִׁירֵי  
דָּוִד עֲבֹדְךָ הַנִּשְׁמָעִים בְּעִירְךָ, הָאֲמוּרִים לְפָנֶי מִזְבְּחֶךָ, אֶהְבֵּת  
עוֹלָם תָּבִיא לָהֶם, וּבְרִית אֲבוֹת לְבָנִים תִּזְכּוֹר. וְהִבִּיאֵנוּ לְצִיּוֹן  
עִירְךָ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, וְשָׁם  
נִעְשֶׂה לְפָנֶיךָ אֶת קְרָבָנוֹת חוֹבוֹתֵינוּ, תְּמִידִים כְּסֻדְרָם,  
וּמוֹסָפִים כְּהִלְכָתָם. וְאֵת מוֹסַף יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה, נִעְשֶׂה  
וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה, כְּמִצְוַת רָצוֹנְךָ, כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ  
בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְּבוֹדְךָ, כְּאֲמוֹר:

וּבְרֹאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עוֹלָה לִי, פָּרִים בְּנֵי בָקָר שְׁנַיִם,  
וְאַיִל אֶחָד, כְּבָשִׂים בְּנֵי שָׁנָה שְׁבַעָה, תְּמִימִם.  
וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמִּדְבָּר, שְׁלֹשָׁה עֶשְׂרִים לֶפֶר, וּשְׁנֵי עֶשְׂרִים לְאֵיל,  
וְעֶשְׂרוֹן לִכְבֹּשׁ, וַיֵּין כְּנֶסֶף, וְשַׁעֲרֵי לְכַפֵּר, וּשְׁנֵי תְּמִידִים כְּהִלְכָתָם.

is based on the tradition that the *Rosh Hodesh* offering atoned for the sins committed during the previous month. The concluding paragraph of the prayer for *Rosh Hodesh* contains twelve pleas for comfort and forgiveness, corresponding to the twelve months of the

## HALLEL

The new moon festivals thou didst assign to thy people as a season of atonement for all their offspring. The freewill offerings which they presented in thy honor, and the sin-offerings to atone for them, served as a reminder of them all, a deliverance of their soul from the power of the enemy. Thou wilt set up a new altar in Zion; upon it we will offer new moon offerings and acceptable sacrifices. All of us will rejoice in the service of the sanctuary and in the psalms of thy servant David, which will be heard in thy city and recited before thy altar. O grant us everlasting love; remember the covenant of the patriarchs in favor of their children. Bring us to Zion thy city with song, to Jerusalem thy sanctuary with everlasting joy. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings according to rule. The additional offering of this new moon festival we will prepare and present to thee with love according to the command of thy will, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On your new moon festivals you shall offer as a burnt-offering to the Lord two young bullocks, one ram and seven yearling male lambs without blemish.<sup>1</sup>

Their meal-offering and their libations were as specified; three tenths of an *ephah* [of fine flour] for each bullock, two-tenths for the ram, one-tenth for each lamb; wine according to their requisite libations. Moreover, a he-goat was offered to make atonement, in addition to the two regular daily offerings.

year. The thirteenth plea, **וּלְכַפֵּרֶת פֶּשַׁע**, is inserted during the leap year which is composed of thirteen months.

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<sup>1</sup> Numbers 28:11

# הלל

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, חַדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה, לְטוֹבָה  
וּלְבִרְכָּה, לְשִׁשּׁוֹן וּלְשִׁמְחָה, לְיִשׁוּעָה וּלְנַחְמָה, לְפִרְנָסָה וּלְכִלְכָּלָה,  
לְחַיִּים וּלְשָׁלוֹם, לְמַחֲלַת חֵטָא וּלְסְלִיחַת עוֹן ( during leap year  
וּלְכַפֶּרֶת פָּשָׁע). כִּי בַעֲמֻךְ יִשְׂרָאֵל בַּחֲרַת מִכָּל הָאָמוֹת, וַחֲקֵי רֵאשֵׁי  
חַדָּשִׁים לָהֶם קִבְּעַתָּ. בָּרוּךְ אַתָּה יי, מְקַדֵּשׁ יִשְׂרָאֵל וְרֵאשֵׁי חַדָּשִׁים.  
רִצֵּה, יי אֱלֹהֵינוּ, בַּעֲמֻךְ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהַשֵּׁב אֶת הָעֲבוּדָה  
לְדַבִּיר בֵּיתְךָ, וְאֵשִׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,  
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.  
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יי, הַמַּחְזִיר  
שְׂכִינָתוֹ לְצִיּוֹן.

When the Reader repeats the  
*Shemoneh Esreh*, the  
Congregation responds:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל  
בָּשָׂר, יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית.  
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל  
וְהַקְדוֹשׁ, עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ.  
כֵּן תַּחֲיֵנוּ וְתַקְיָמָנוּ, וְתִאֶסְרָךְ  
גְּלוּיֵינוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר  
חֻקֶּיךָ וּלְעֲשׂוֹת רְצוֹנְךָ, וּלְעַבְדְּךָ  
בְּלִבֵּב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים  
לָךְ. בָּרוּךְ אַתָּה הַמַּחְזִיר אֶת הָעֲבוּדָה.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם  
וָעֵד, צוֹר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה  
הוּא לְדוֹר וָדוֹר, נוֹדָה לָךְ וְנִסְפָּר  
תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים  
בִּידְךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת  
לָךְ, וְעַל נֶסֶךְ שִׁבְכָּל יוֹם עִמָּנוּ,  
וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שִׁבְכָּל  
עֵת, עָרַב וּבָקָר וְצֹהָרִים, הַטוֹב, כִּי  
לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרָחֵם, כִּי לֹא  
תָמוּ חֲסִדֶיךָ, מֵעוֹלָם קִיַּיִנוּ לָךְ.

## HALLEL

Our God and God of our fathers, give us this new month for happiness and blessing, joy and gladness, deliverance and consolation, maintenance and sustenance, life and peace, pardon of sin and forgiveness of iniquity (*during leap year: and atonement of transgression*). Truly thou hast chosen thy people Israel from all nations, and hast instituted for them the rules relating to the new moon festivals. Blessed art thou, O Lord, who sanctifiest Israel and the new moon festivals.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise — for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors — evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

*When the Reader repeats the Shemoneh Esreh, the Congregation responds:*

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)



# הלל

On Hanukkah add:

(עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל  
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה -- בַּיָּמֵי  
מַתִּתִּיהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנָאִי וּבְנָיו, כְּשֶׁעָמְדָה מַלְכוּת  
יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרְתְךָ, וּלְהַעֲבִירָם  
מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בִּרְחֻמֶּיךָ הָרַבִּים עָמַדְתָּ לָהֶם בַּעֲת צָרָתָם,  
רַבַּת אֶת רִיבָם, וְנָתַתָּ אֶת דִּינָם, נִקְמַת אֶת נִקְמָתָם, מִסִּרְתָּ  
גְּבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וְטַמְאִים בְּיַד טְהוֹרִים,  
וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תּוֹרְתְךָ. וְלִךְ עָשִׂיתָ שֵׁם  
גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה  
וּפְרָקָן כְּהִיּוֹם הַזֶּה. וְאַחֲרַי כֵּן בָּאוּ בְנֶיךָ לְדַבֵּיר בֵּיתְךָ, וּפָנוּ אֶת  
הַיִּכְלָךְ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קִדְשֶׁךָ,  
וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶינוּ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל).

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְּרוּמָם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד.  
וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיַּהֲלֵלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעָתָנוּ  
וְעֲזָרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלִךְ נָאָה לְהוֹדוֹת.

Priestly blessing recited by Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בִּרְכָנוּ בִּבְרָכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבֹדְךָ, הָאֱמוּרָה מִפִּי אֲהֵרֹן וּבְנָיו  
כְּהֻנִּים, עִם קְדוּשָׁתְךָ, כְּאֱמוּרָה: יְבָרְכְךָ יי וַיִּשְׁמְרֶךָ. יָאֵר יי פָּנָיו  
אֵלֶיךָ וַיַּחֲנֶנְךָ. יֵשָׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

## HALLEL

*On Hanukkah add:*

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumph, and for the battles which thou didst perform for our fathers in those days, at this season—In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver 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 arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

*Priestly blessing recited by Reader:*

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."<sup>1</sup>

*1 Numbers 6:24-26.*

# הלל

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל עַמָּךְ. בָּרַכְנוּ, אֲבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי  
בְּאוֹר פָּנֶיךָ נִתַּת לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְצַדִּיקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת  
עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמָךְ. בָּרוּךְ אַתָּה יְיָ,  
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם. בָּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת  
עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

After the *Amidah* add the following meditation:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׁפָתֵי מְדַבֵּר מִרְמָה, וְלִמְקַלְלֵי  
נַפְשֵׁי תְדֹם, וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִּים עָלַי רָעָה, מְהֵרָה  
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן  
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן  
יִחְלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי  
וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא  
יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיַבְנֶה בֵּית  
הַמִּקְדָּשׁ בְּמְהֵרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְשֵׁם נַעֲבֹדְךָ  
בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת. וְעֲרֹבָה לִי מִנַּחַת  
יְהוּדָה וִירוּשָׁלַיִם, כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת.

## HALLEL

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

*After the Amidah add the following meditation:*

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.<sup>1</sup> May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.<sup>2</sup>

<sup>1</sup> Psalms 60:7; 19:15. <sup>2</sup> Malachi 3:4.

## נר חנוכה

הַדִּלְקַת נֵר שֶׁל חֲנֻכָּה

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק נֵר (שֶׁל) חֲנֻכָּה.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ  
בֵּימֵי הָהֵם בְּזֶמַן הַזֶּה.

On the first night of *Hanukkah* add:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיָנוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ  
לְזֶמַן הַזֶּה.

While kindling the lights from left to right:

הַנֵּרוֹת הָלְלוּ אֲנַחְנוּ מַדְלִיקִים עַל הַנִּסִּים וְעַל הַנִּפְלְאוֹת וְעַל  
הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בֵּימֵי הָהֵם  
בְּזֶמַן הַזֶּה, עַל יְדֵי כַּהֲנִיךָ הַקְּדוֹשִׁים. וְכָל שְׁמוֹנֶת יָמֵי חֲנֻכָּה  
הַנֵּרוֹת הָלְלוּ קֹדֶשׁ הֵם, וְאֵין לָנוּ רֵשׁוֹת לְהַשְׁתַּמֵּשׁ בָּהֶם, אֲלֵא  
לְרֹאוֹתָם בְּלָבָד, כִּדִּי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל, עַל נִסִּיךָ  
וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתְךָ.

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מעוז צור was composed presumably in the thirteenth century. The name of the author (מרדכי) is given in the initial letters of the five stanzas. The poem alludes to the deliverance from Egypt, Babylonia, Persia, and Syria.

## Hanukkah Lights

### LIGHTING THE HANUKKAH LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to kindle the Hanukkah lights.

Blessed art thou, Lord our God, King of the universe, who didst perform miracles for our fathers in those days, at this season.

*On the first night of Hanukkah add:*

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

*While kindling the lights from left to right:*

We light these lights on account of the miracles, and wonders, triumphs and battles, thou didst perform for our fathers through thy holy priests in those days, at this season. These lights are sacred throughout the eight days of Hanukkah; we are not permitted to make any other use of them except watching them, in order to praise thy great name for thy miracles, thy wonders and thy triumphs.

## נר חנוכה

מֵעוֹז צוֹר יִשׁוּעָתִי  
תִּכּוֹן בֵּית תְּפִלָּתִי  
לַעֲת תִּכְיֶן מִטְבַּח  
אֲז אֶגְמַר בְּשִׁיר מִזְמוֹר

רְעוֹת שְׁבַעָה נִפְשֵׁי  
חַיִּי מִרְרוּ בְּקִשִּׁי  
וּבִידוֹ הִגְדוּלָה  
חֵיל פֶּרַעָה וְכָל זֶרְעוֹ

דְּבִיר קִדְשׁוֹ הִבִּיאֲנִי  
וּבֹא נוֹגֵשׁ וְהִגְלֵנִי,  
וַיֵּין רַעַל מִסַּכָּתִי  
קֶץ בָּבֶל, זֶרְבָּבֶל,

כֹּרֶת קוֹמַת בְּרוֹשׁ בְּקֶשׁ  
וְנִהְיִתָּה לוֹ לְפַח וּלְמוֹקֶשׁ  
רֹאשׁ יְמִינִי נִשְׂאֵת,  
רֹב בָּנָיו וְקִנְיָנָיו

יּוֹנִים נִקְבְּצוּ עָלַי  
וּפָרְצוּ חוֹמוֹת מִגְדָּלִי  
וּמִנּוֹתָר קִנְקָנִים  
בְּנֵי בִינָה יְמִי שְׁמוֹנָה

לֶךְ נֶאֱדָה לְשִׁבְחָה,  
וְשֵׁם תוֹדָה נִזְבַּח,  
מִצָּר הַמִּנְבַּח,  
חֲנֻכַּת הַמִּזְבֵּחַ.

בִּיגּוֹן כֹּחִי כָלָה,  
בְּשַׁעְבוֹד מַלְכוּת עֲגָלָה,  
הוֹצִיא אֶת הַסִּגְלָה,  
יִרְדּוּ כְּאֶבֶן מִצוּלָה.

וְגַם שֵׁם לֹא שִׁקָּטֵתִי,  
כִּי זָרִים עֲבַדְתִּי,  
כְּמַעַט שְׁעַבְרָתִי,  
לְקֶץ שְׁבָעִים נוֹשַׁעְתִּי.

אֶגְגִּי בֶן הַמִּדְיָא,  
וְגִבּוֹתָיו נִשְׁבַּתָּה,  
וְאוֹיֵב שְׁמוֹ מַחִיתָ,  
עַל הָעֵץ תִּלְיִתָּה.

אֲזִי בִימֵי חֲשֹׁמֵנִים,  
וְטַמְאוּ כָּל הַשְּׁמָנִים,  
נִעְשָׂה נֵס לְשׁוֹשְׁנִים,  
קִבְּעוּ שִׁיר וְרִנָּנִים.



## Hanukkah Lights

MAOZ TSUR

O God, my saving Stronghold, To praise thee is a delight!  
Restore my house of prayer, Where I will offer thee thanks;  
When thou wilt prepare havoc For the foe who maligns us,  
I will gratify myself With a song at the altar.

My soul is sated with trouble; My strength is consumed with grief;  
They made life bitter for me With hard service in Egypt;  
But God with his great power Brought forth the chosen people,  
While all the host of Pharaoh Sank like stone into the deep.

He brought me to his holy shrine; Even there I found no peace;  
The foe came and exiled me, Because I had served strange gods  
And was dazed with poisoned wine. Soon Babylon's end drew near!  
Guided by Zerubbabel, I was saved after seventy years.

To cut down Mordecai's tree Was the design of Haman;  
But it proved a snare to him, And his arrogance was stilled.  
Thou didst promote Mordecai And didst blot out the foe's name;  
His numerous progeny Didst thou hang on the gallows.

Greeks gathered to attack me In the Hasmonean days;  
They demolished my towers And polluted all the oils;  
From the last remaining flask A miracle was wrought for Israel.  
Men of wisdom then decreed Eight days for hymns of praise.

The following stanza is a comparatively late addition.

וְקָרַב קִיץ הַיְשׁוּעָה,	חֲשׂוֹף זְרוּעַ קִדְשֶׁךָ
מֵאֵמָּה הָרָשָׁעָה,	נִקְּם נִקְמַת דָּם עֲבָדֶיךָ
וְאֵין קִיץ לַיְמֵי הָרָעָה,	כִּי אֶרְכָּה לָנוּ הַיְשׁוּעָה,
הֵקֵם לָנוּ רוּעִים שְׂבָעָה	דִּחָה אֲדַמּוֹן בְּצֵל צִלְמוֹן

## פורים

### לפורים

Before the reading of the *Megillah*:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ עַל מִקְרָא מְגִלָּה.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ  
בִּיָּמֵים הָהֵם בַּזְמַן הַזֶּה.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיָנוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ  
לַזְמַן הַזֶּה.

After the reading of the *Megillah*:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָרַב אֶת רִיבָנוּ, וְהִדָּן אֶת  
דִּינָנוּ, וְהַנּוֹקֵם אֶת נַקְמָתָנוּ, וְהַמְשִׁילָם גָּמוּל לְכָל אֹיְבֵי נַפְשָׁנוּ,  
וְהַנִּפְרָע לָנוּ מִצָּרֵינוּ. בְּרוּךְ אַתָּה יְיָ, הַנִּפְרָע לְעַמּוֹ יִשְׂרָאֵל  
מִכָּל צָרֵיהֶם, הָאֵל הַמּוֹשִׁיעַ.

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ברוך ... הרב את ריבנו is quoted in the Talmud (Megillah 21b).

## FOR PURIM

### FOR PURIM

*Before the reading of the Megillah:*

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the reading of the *Megillah*.

Blessed art thou, Lord our God, King of the universe, who didst perform miracles for our fathers in those days, at this season.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

*After the reading of the Megillah:*

Blessed art thou, Lord our God, King of the universe, who dost champion our cause and vindicate our rights, taking revenge for us, repaying all our mortal enemies as they deserve, and punishing our oppressors. Blessed art thou, O Lord, who dealest out punishment to the oppressors of Israel thy people, O thou, redeeming God.

On Purim morning omit:

אֲשֶׁר הֵנִיא עֲצַת גּוֹיִם, וַיַּפֵּר מִחֲשָׁבוֹת עָרוֹמִים.  
 בָּקִים עָלֵינוּ אָדָם רָשָׁע, נֶצֶר זֶדוֹן מִזֶּרַע עֲמִלֵק.  
 גָּאָה בְּעַשְׂרוֹ וְכָרָה לוֹ בּוֹר, וַגְּדֹלָתוֹ יִקְשֶׁה לוֹ לָכֵד.  
 דָּמָה בְּנַפְשׁוֹ לְלֶכֶד וְנִלְכָּד, בִּקְשׁ לְהַשְׁמִיד וְנִשְׁמַד מִהָרָה.  
 הָמָן הוֹדִיעַ אֵיבַת אֲבוֹתָיו, וְעוֹרָר שְׁנֵאת אַחִים לַבָּנִים.  
 וְלֹא זָכַר רַחֲמֵי שְׂאוּל, כִּי בְחֻמְלָתוֹ עַל אֶגֶג נוֹלֵד אוֹיֵב.  
 זָמַם רָשָׁע לְהַכְרִית צַדִּיק, וְנִלְכָּד טָמֵא בְיַדִּי טָהוֹר.  
 חֲסֵד גָּבַר עַל שְׁגִגַּת אָב, וְרָשָׁע הוֹסִיף חֲטָא עַל חֲטָאָיו.  
 טָמֵן בְּלִבּוֹ מִחֲשָׁבוֹת עָרוֹמִיו, וַיִּתְּמַכֵּר לַעֲשׂוֹת רָעָה.  
 יָדוֹ שָׁלַח בְּקִדּוּשֵׁי אֵל, כִּסְפוֹ נָתַן לְהַכְרִית זָכָרָם.  
 כִּרְאוֹת מֶרְדֵּכַי כִּי יֵצֵא קֶצֶף, וְדַתִּי הָמָן נִתְּנוֹ בְּשׁוֹשָׁן.  
 לִבֵּשׁ שֵׁק וְקָשָׁר מִסְפָּד, וְגִזֵּר צוּם וַיֵּשֶׁב עַל הָאֵפֶר.  
 מִי זֶה יַעֲמִד לְכַפֵּר שְׁגָגָה, וְלִמְחֹל חֲטָאת עֶזְרָא אֲבוֹתֵינוּ.

אשר הניא, an alphabetic acrostic, recounts the story of *Purim* with poetical embellishments and closes with a eulogy of Mordechai and Esther. This *piyyut*, found in Mahzor Vitry (page 214), was composed during the geonic period.

## FOR PURIM

The Lord wrecked the counsel of heathen,  
Frustrating the plans of the crafty,  
When against us rose a wicked man.  
A hateful offshoot of Amalek,  
Who grew in wealth and dug his own grave.  
It was his power that ensnared him!  
He wished to entrap and was entrapped;  
He sought to destroy and was destroyed.  
Haman revealed his fathers' hatred,  
And stirred Esau's enmity to Jacob.  
He failed to recall that he, the foe,  
Was born thanks to Saul's pity for Agag.  
The wicked planned to cut off the righteous;  
But the impure was caught by the pure.  
Mordecai's kindness offset Saul's fault;  
Wicked Haman heaped guilt upon guilt.  
He hid his crafty plans in his heart,  
And gave himself over to evil.  
He laid his hands on godly people,  
Spending his wealth to destroy their name.  
When Mordecai saw that wrath had gone forth,  
Haman's decrees issued in Shushan,  
He put on sackcloth, sign of mourning,  
Proclaimed a fast and sat in ashes.  
Who would rise to atone for errors,  
To gain pardon for our fathers' sins?

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**קשר מספד** is used in the sense of **עשה מספד** (Micah 1:8). The phrase **קושרים הספד** is repeatedly found in Midrash Rabbah (Introduction to the Book of Lamentations).

## לפורים

נֵץ פֶּרֶחַ מְלוּלָב, הֵן הִדְסָה עֲמֻדָה לְעוֹרֵר יְשָׁנִים.  
סְרִיסִיָּה הִבְהִילוּ לְהֶמֶן, לְהַשְׁקוֹתוֹ יַיִן חֲמַת תַּנְיָנִים.  
עֲמֵד בְּעֶשְׂרוֹ וְנָפַל בְּרָשָׁעוֹ, עָשָׂה לוֹ עֵץ וְנִתְּלָה עָלָיו.  
פִּיָּהֶם פֶּתְחוּ כָּל יוֹשְׁבֵי תֵּבֵל, כִּי פוֹר הָמָן נִהַפֵּךְ לְפוֹרְנוֹ.  
צִדִּיק נִחְלָץ מִיַּד רָשָׁע, אוֹיֵב נָתַן תַּחַת נַפְשׁוֹ.  
קִיְמוּ עֲלֵיהֶם לַעֲשׂוֹת פּוּרִים, וְלִשְׁמַח בְּכָל שָׁנָה וְשָׁנָה.  
רְאִיתָ אֵת תְּפִלַּת מֶרְדֳּכַי וְאַסְתֵּר, הָמָן וּבְנָיו עַל הָעֵץ תָּלִיתָ.

On *Purim* morning:

שׁוֹשַׁנַּת יַעֲקֹב צִהְלָה וְשִׁמְחָה, בְּרֵאוֹתָם יַחַד תִּכְלֹת מֶרְדֳּכַי.  
תְּשׁוּעָתָם הִיִּית לְנִצָּחַת, וְתִקּוּתָם בְּכָל דּוֹר וְדוֹר.  
לְהוֹדִיעַ שָׁכַל קִנּוּיָךְ לֹא יִבָּשׁוּ, וְלֹא יִכְלְמוּ לְנִצָּחַת כָּל הַחוֹסִים בָּךְ.  
אֲרוּר הָמָן אֲשֶׁר בִּקֵּשׁ לְאַבְדִּי, בָּרוּךְ מֶרְדֳּכַי הַיְּהוּדִי.  
אֲרוּרָה זֶרֶשׁ אִשְׁתִּי מִפְּחִידִי, בְּרוּכָה אֶסְתֵּר בַּעֲדִי.  
וְגַם חֲרָבוֹנָה זְכוֹר לְטוֹב.

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והעיר alludes to the biblical verse שושנת יעקב צהלה ושמחה (Esther 8:15). The passage beginning with ערור המן is quoted in Sofrim 14:6.

## For Purim

A flower blossomed forth from a palm,  
Hadassah rose to stir those who slept!  
Her servants hastily brought Haman,  
To make him drink the wine of poison.  
He rose by wealth and sank by evil,  
Being hanged on the gallows he made.  
All the people of the world were agape  
When Haman's *pur* became our Purim,  
The upright were saved from evil men;  
The enemies were put in their place.  
The Jews undertook to make Purim,  
To rejoice each and every year.  
Thou didst hear Mordecai and Esther;  
Thou didst hang Haman and his sons.

### *On Purim morning:*

The Jews of Shushan shouted for joy  
When they all saw Mordecai robed in purple.  
Thou hast ever been their salvation,  
Their hope in every generation,  
To show that all who hope in thee  
Shall never be shamed nor confounded.  
Cursed be Haman who sought to slay me;  
Blessed be Mordecai the Judean!  
Cursed be Zeresh, my menacer's wife;  
Blessed be Esther, my protectress!  
Harbonah, too, be well remembered.

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**הַרְבוּנָה**, a chamberlain of Ahasuerus, was instrumental in the hanging of Haman by telling the king: "In Haman's house gallows are standing...which he erected for Mordecai, who did good service to the king" (Esther 7:9).