

סידור קורן יחד
The Koren Yachad Siddur



THE LEGACY HERITAGE EDITION

סידור קורן יחד
THE KOREN YACHAD SIDDUR

סידור לימות החול ולשבת

יחד
שבט
ישראל

TRANSLATION AND COMMENTARY BY

Rabbi Dr. Benjy Leibowitz
and Michael Adler

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*This Siddur is dedicated
in loving memory of
Ida Cabakoff ז"ל
a unique individual
who did not let her special needs define her.*

As a young girl, Ida was diagnosed with debilitating tuberculosis of the spine. Despite severe handicaps, including an impaired spine and leg, she lived a full and meaningful life. At a time when people with disabilities were not accommodated, Ida refused to be cowed. She was active and productive, never using her illness as an excuse. She helped raise her young siblings, went on to assist her brother with his dental practice and then worked thirteen-hour days at Bella (her sister) and Harry Wexner's retail business. Remarkably, even with all of her formidable challenges, Ida retained her sunny personality.

Ida Cabakoff surely would be proud that, in her memory, people with special needs will now have a Siddur designed to help them express in prayer their hopes and aspirations.

*Lovingly dedicated by Legacy Heritage Fund
July 2019*

DEDICATION

The concept of the **Koren Yachad Siddur** started when our son Jacob had his Bar Mitzva and we realized there were no appropriate Siddurim for adults with special needs. Once the idea of producing a Siddur for Yachad was conceived, Jacob made sure it became a reality. Jacob's amazing relationship with *Hashem*, his desire to pray with a congregation, and his boundless determination have been the driving force for this project. So first and foremost, we dedicate this Siddur to our wonderful, tenacious, sweet, and soulful son Jacob, and to his siblings, Shaina and Seth, who have done so much to participate in and support Yachad.

We further dedicate this Siddur to the incredible staff and volunteers at the OU and Yachad for their tireless efforts to create so many opportunities for Jews of all abilities to participate in all aspects of Jewish life. Rabbi Nachman of Breslov would say, "*The day you were born, that is the day on which Hashem declared that the world could not be preserved without you.*" This simple statement underscores the importance of every single person. Yachad, along with its staff and volunteers, is the living embodiment of this principle. Their efforts have enriched the lives of so many people.














Finally, we dedicate this Siddur
to the loving memory of our parents,
חיים יהודה בן דוד ע"ה ALLEN GROSS;
ישראל בן אברהם ע"ה RAYMOND GOLDBAUM; and
צביה בת יוסף ע"ה VICKI GOLDBAUM.

May it be *Hashem's* will
that every time someone uses this Siddur,
that it provides an *aliya* for all their *neshamot*.


Ethan and Yael Gross

ICONS KEY

Throughout this Siddur, the following icons are used to help you know when to perform the following actions:

-  TZITZIT: touch or kiss the tzitzit.
-  TALLIT: wrap yourself in the tallit.
-  TEFILLIN SHEL YAD: wrap or touch the tefillin on your arm.
-  TEFILLIN SHEL ROSH: tighten or touch the tefillin on your head.
-  STAND: stand for this section of prayer.
-  SIT: sit for this section of prayer.
-  BOW: bow when reciting these words.
-  COVER EYES: cover your eyes while reciting these words.
-  STRIKE CHEST: strike the left side of your chest.
-  LEAN HEAD: Lean head on arm while sitting when reciting this paragraph.
-  SHABBAT: recite these words on Shabbat.
-  SUCCOT/FOUR SPECIES: wave the four species or recite words on Sukkot.
-  PESACH: recite these words on Pesach.


COLOR KEY


 *A stripe in this color on the margin of the page indicates important tefillot.*


Throughout this Siddur, the following colors are used to help you follow the tefillot:

 *Text that appears in **this color** is recited only by the Leader.*

 *Text that appears in **this color** has commentary on the bottom of the page.*

 *Text that appears with this shaded background is recited on Aseret Yemei Teshuva.*

 *Text that appears with this shaded background is recited on Rosh Chodesh and Chol HaMoed.*

 *Text that appears with this shaded background is recited on Chanuka and Purim.*

 *Text that appears with this shaded background is recited on Fast Days.*

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PUBLISHER'S PREFACE

*Know that each and every shepherd has his own unique melody.
 Know that each and every blade of grass has its own unique song.
 And from the singing of the grass, the melody of the shepherd is created.*

(*Shirat HaAsavim*, Rabbi Nachman of Breslov,
 adapted by Naomi Shemer)

We learn the practice of true prayer from Hannah, a marginalized biblical personality brought to the forefront on Rosh HaShana, the epicenter of Jewish prayer. A woman who appealed to God directly, without a mediator, with genuine fervor and sincerity, yet without voice. Her unconventional approach is initially and mistakenly the cause of consternation and rebuke, yet Hannah is now upheld as the epitome of how we should pray, and in the end her “voice” is heard, her prayers answered with favor. In Jewish prayer all voices can make their way heavenward. It is no coincidence that the Hebrew words for “voice” and “all” – קול and כל – are homophones. *Shema koleinu* – hear *our* voice, we pray in the collective, gathering together each individual melody into a powerful chorus.

With this in mind, we are honored to present the new **Koren Yachad Siddur**, a prayer book meticulously and lovingly designed to promote an inclusive and uniting prayer experience.

We are of course deeply indebted to the fantastic team at OU Yachad whose forward-thinking vision and never-ending devotion have brought this project to fruition. Special thanks to Avromie Adler, International Director of Yachad; Dr. Jeffrey Lichtman, International Director Emeritus of Yachad; Michael Adler; and Rabbi Dr. Benjy Leibowitz.

We also thank our friends at the OU Press, in particular Rabbi Simon Posner and Rabbi Eliyahu Krakowski, for their continuing enthusiasm and partnership.

Thank you to my colleagues at Koren – specifically Esther Be’er, Avishai Magence, and Rachel Meghnagi – for bringing the dream to printed reality.

It is our sincere hope that through its unique design elements and the

◀ careful

careful consideration evident on each page, this Siddur will enable and enhance the tefilla experience for all, together, Yachad.

Matthew Miller, Publisher
Jerusalem, Menaḥem Av 5779 (August 2019)

FOREWORD

Yachad – יחד – means “together” and signifies the concept of unity. We see the word used numerous times in our daily *tefilla* and throughout *Tanach* in different iterations. Perhaps the most well known is when the Jewish people were at Mount Sinai. The Torah states, “The entire people responded **together** and said, ‘Everything that God has spoken we shall do.’” Every Jew responded unanimously and in one voice that they accept the Torah and all its commandments. The commentators teach us that at Mount Sinai every Jew was not only present, but that every Jew was healed of any ailment they may have had. Those that could not previously hear, see or walk were cured and able to fully participate in the receiving of the Torah. Full participation in Jewish life is a core and critical value in Judaism and this has been the impetus for Yachad as an organization, and more specifically for the **Koren Yachad Siddur**. There is no more powerful tool that we the Jewish people have than prayer. Just as every Jew was at Mount Sinai and able to accept the Torah, the goal of this magnificent Siddur is to allow all Jews to connect with God in his/her own special way and to be able to use the powerful tool of prayer.

The visionaries behind this project have been Mr. and Mrs. Ethan and Yael Gross of Detroit, Michigan. A few years back, Ethan came up with the idea of a Yachad Siddur when he realized that his beloved Jacob needed something different, something extra to be able to pray and connect with God. Ethan understood that the Jewish people needs Jacob’s prayers. Ethan approached the Yachad leadership with the idea and thus the project was launched. Ethan has remained involved in the development and production of the Siddur since its inception. We are deeply grateful to Ethan and Yael Gross for their partnership and vision.

There are many people that need to come together – *BeYachad* – for a project like this to succeed. First and foremost, I extend thanks to the professional and lay leadership of the Orthodox Union, the parent organization of Yachad. The OU has been behind this Siddur from the beginning, and without the support and encouragement of our leadership, we could not have achieved our goal. I would like to thank our partners at Koren Publishers Jerusalem, especially publisher Matthew Miller, whose patience and sensitivity throughout this project have been monumental.

◀ The expertise

The expertise and professionalism of the entire Koren team, including Avishai Magence, Esther Be'er, Rachel Meghnagi, and Eliyahu Misgav, added immeasurably to the quality of the Siddur. My colleagues at OU Press, Rabbi Simon Posner and Rabbi Eliyahu Krakowski, spent countless hours reviewing, editing, commenting, and working hand in hand with Koren and Yachad to see this project to fruition, and I am grateful for their efforts. My heartfelt appreciation and recognition goes to Dr. Jeffrey Lichtman, International Director Emeritus of Yachad, who for over thirty years pioneered the concept of including individuals with disabilities in all aspects of Jewish life and who was the driving force behind this Siddur since its inception. Dr. Lichtman was not just a willing participant when this idea was first presented to him; he took the lead, and this beautiful Siddur we see today is a testament to his vision and passion for full participation in Jewish life for all Jews. This project could not have been realized without the financial support of our benefactors. In addition to our thanks to Ethan and Yael Gross, we extend sincere gratitude to the Legacy Heritage Foundation for their generosity.

The two individuals most responsible for the pioneering and painstaking work of ensuring that this Siddur can be used by every Jew are my colleagues at Yachad, Michael Adler and Rabbi Dr. Benjy Leibowitz. Navigating in uncharted waters, they created a conceptual translation of the *tefillot* tailored for the Yachad audience, molded the content of the Siddur to suit the needs of that audience, and designed the presentation of the Siddur to maximize its value and usefulness to the broad spectrum of the Yachad audience. Michael and Benjy spearheaded this project from the outset, and over the course of more than three years, reviewed every word, passage, and design element in the Siddur with the goal of making it accessible for all. Their achievement has been extraordinary, and the entire Jewish community owes them a profound debt of gratitude.

Yachad is proud to present this Siddur to the Jewish community. May it be the will of *Hashem* that the **Koren Yachad Siddur** accomplishes what it has set out to do, and in the merit of all Jews being able to pray and connect with *Hashem* may we see the coming of *Mashiach* and the rebuilding of the *Beit HaMikdash*.

Avromie Adler
International Director Yachad
New York 5779 (2019)

INTRODUCTION

Tefilla, prayer, is referred to in the Talmud as “worship of the heart,” suggesting that the supplicant’s obligations reach beyond mechanical participation in prayer and instead include concentration, understanding, and a search for meaning. The text of prayer, however, can be difficult to understand and appreciate without proper study; the text, written in an often abstruse and archaic poetic Hebrew, can be difficult to fully grasp for those lacking a strong Hebrew language background. Embedded in the prayer text are a variety of verses from across *Tanach* which require background knowledge to lead to a meaningful prayer experience. Additionally, the prayer text is accompanied by various actions such as bowing, beating our chests, sitting, standing, and taking steps forward and backwards to further aid our concentration and help us experience a palpable encounter with *Hashem*. Lastly, the prayer text often includes fundamental concepts and symbols that are crucial for extracting purpose and meaning from the text. Those who lack fluency in the Hebrew language, are not aware of why we stand, bow, or beat our chests during prayer, or do not have the educational background to fully appreciate fundamental concepts that are embedded in *tefilla* are potentially disadvantaged in the opportunity to forge a meaningful relationship with *Hashem* through the text of *tefilla*. Prayer is a space where every Jew should be able to join family and peers in encountering God, articulating one’s needs and wants, and continuing to develop one’s relationship with *Hashem*. To accomplish this, prayer must be accessible.

Yachad, a global organization dedicated to addressing the needs of Jewish individuals with disabilities, has embodied the mission of creating acceptance, tolerance and mutual respect for individuals with special needs within the Jewish community since its inception in 1983. The **Koren Yachad Siddur** invites readers of varying levels of skill to join and be included in *tefilla* by addressing the aforementioned difficulties encountered in prayer. First and foremost, this groundbreaking Siddur features easy-to-read conceptual English translation and commentary focused on fundamental concepts of *tefilla* that bring the text alive. While maintaining the traditional Hebrew text, the “conceptual translation” allows English readers to follow along with a smooth and clear English text that highlights and explains fundamental concepts.

This Siddur is designed to enhance ease of navigation through innovative graphic design and formatting elements. Critical sections of prayer are demarcated by gray stripes along the outer margin of each page to allow access to a more concise *tefilla* for those who either struggle to keep pace with the congregation or are pressed for time. Readers simply need to look for the gray stripes for a shortened *tefilla* that includes the critical sections of prayer as noted by the *Mishna Berura*. Color coding is used for a variety of purposes. Color coding in conjunction with the commentary allows readers to quickly identify which words of prayer are the focus of the commentary. The words in the Siddur on which there is commentary are printed in a teal font in both the Hebrew and English texts as well as in the header of the commentary on the bottom of the page. Responsive sections, recited alternately by the congregation and the Leader, are also color-coded to allow readers to clearly discern which words of prayer are to be said by the congregation and which words are to be recited by the Leader. **Maroon** text signifies text for the Leader only to recite, while the congregational response appears in black. Pastel shading is used to draw attention to portions of *tefilla* recited in connection with holidays, such as *Al HaNisim* on Chanukah and Purim, *Ya'aleh ve'Yavo* on *Chol HaMo'ed*, and the special insertions during *Aseret Yemei Teshuvah*. Icons are strategically placed throughout the Siddur to provide pictorial instruction for actions embedded in the *tefilla*. Lastly, a *Chazarat HaShatz* section is included after each *amida* to help readers follow the Leader's *berachot* and reduce non-linear page-flipping. Each blessing recited by the Leader is condensed into two sentences that highlight the main purpose of the blessing so readers can follow along easily and in a meaningful manner.

With this array of features, we have strived to produce a Siddur that will provide the reader with a text that allows for easy navigation through *tefilla*, an understanding of the concepts presented, an improved connection to the prayer text, and ultimately a *tefilla* that is meaningful and transformative, and which fully embraces *Chazal's* ideal of *tefilla* being a “worship of the heart.”

In producing this pioneering Siddur, we have been ably assisted by many. The Yachad leadership has been unfailingly supportive, and we extend thanks to Dr. Jeffrey Lichtman, International Director Emeritus of

Yachad, for his encouragement, direction, and involvement in this project from beginning to end, and to Avromie Adler, International Director of Yachad, for joining the team and overseeing its final stages. Thank you to Ethan and Yael Gross for inspiring the formation of this project and for their financial and consultative support throughout the project. Rabbi Simon Posner and Rabbi Eliyahu Krakowski of OU Press were closely involved in editing, consulting, and guiding us through the publication process of this Siddur. We are grateful to our publishing partner, Koren Publishers Jerusalem, for producing this Siddur with immeasurable flexibility, formatting and reformatting the pages within to reinvent the layout of a traditional Siddur in a fashion that allows for superior accessibility. We are indebted to our families, Shifra Leibowitz, Ayelet, Akiva, and Gavriel Leibowitz, and Neema Adler, for their encouragement and their flexibility in accommodating our early morning and late-night meetings. Finally, we are profoundly grateful to *HaKadosh Baruch Hu* for allowing us to be involved in such an uplifting project. It has certainly inspired us as individuals and improved our concentration in *tefilla*, and it is our hope that this Siddur will have the same impact upon those who use it. May it be *Hashem's* will that the **Koren Yachad Siddur** allows *tefilla* to be a space for all readers to pray together, *beyachad*.

Rabbi Dr. Benjy Leibowitz and Michael Adler

סידור קורן יחד

THE KOREN YACHAD SIDUR

סידור לימות החול ולשבת

Shacharit

ON WAKING

מוֹדָה I am thankful to You, *Hashem*, our King
For waking me up and giving me a new day to live.
By waking me up, You show that **You believe in me.**

Wash hands and say the following blessings.

בְּרוּךְ Thank You, *Hashem*, our God, King of the world,
for setting us apart as Your special people
by commanding us to wash our hands.

רֵאשִׁית The first step to understanding *Hashem*
is knowing that *Hashem* always watches me.
There is always something
that we can be thankful to *Hashem* for.
Thank You *Hashem*, King of the world,
today and every day, forever.

בְּרוּךְ Thank You, *Hashem*, our God, King of the world
who created us with wisdom
and allows our bodies to work properly.

רַבָּה אֱמוּנָתְךָ *You believe in me.* *Hashem* created each of us and allows us
to continue living. Every day there are opportunities to serve *Hashem*
by doing *mitzvot* and helping others. Before planning what we need to
do each day, we take a moment to think about how *Hashem* allowed
us to live today because He believes we can do something worthwhile.
Hashem believes in us, so we must believe in ourselves and act on these
opportunities.

שחרית

השכמת הבוקר

men מוֹדָה / women מוֹדָה / אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם
 שֶׁחֲזַרְתָּ בִּי נְשַׁמְתִּי בְּחַמְלָה
 רַבָּה אֲמוּנָתְךָ.

Wash hands and say the following blessings.

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

רִאשִׁית חֲכָמָה יִרְאֵת יְהוָה
 שֶׁכֵּל טוֹב לְכָל-עֲשִׂיהֶם
 תְּהַלְתּוּ עִמָּדַת לְעַד:
 תְּנִדָּה צְוֶה-לָנוּ מִשָּׁה, מוֹרְשָׁה קְהֵלֶת יַעֲקֹב:
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעַד.


בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר יָצַר אֶת הָאָדָם בְּחֲכָמָה
 וּבָרָא בּוֹ נְקָבִים נְקָבִים, חֲלוּלִים חֲלוּלִים.

If one of our inner body parts were to stop working we would be unable to live and stand before You.
Thank You, *Hashem*, who heals us and keeps us healthy.

אלהי Hashem, the soul You placed within me is pure.
You created my soul and protect it while it is within me.
One day, You, *Hashem*, will take my soul from me,
and will return it to me in the times of *Mashiach*.
As long as I live I gratefully thank You, *Hashem*,
God of my ancestors, Master of all souls.
Thank You, *Hashem*,
who returns souls to those who pass away.

BLESSING ON TZITZIT

One should hold his TZITZIT as he recites the following blessing:

 בָּרוּךְ Thank You, *Hashem*, our God, King of the world,
for setting us apart as Your special people
by commanding us to wear *tzitzit*.

וְלִהְיוֹרָה בִּי לְעֵתִיד לְבוֹא *And will return it to me in the times of Mashiach.*
Inside every Jewish person is a spark from *Hashem* that we call our *neshama*, our soul. The *neshama* belongs to *Hashem* and we care for it by doing *mitzvot*, staying away from *aveirot*, sins, and by trying to think of *Hashem* at all times. When a person passes away, the body is buried and the *neshama* continues to live. In the time of *Mashiach*, *Hashem* brings all Jewish people that served Him back to life and returns their *neshamot* to them.

עַל מְצוֹת צִיצִית *To wear tzitzit.* If a man wears clothing that has four corners, he must make sure that *tzitzit* strings are tied onto each corner. It is recommended that all men wear clothing with four corners and *tzitzit* so that one can fulfill this special *mitzva*. The *tzitzit* remind us to keep all of *Hashem*'s 613 *mitzvot*.

גְלוּי וַיְדוּעַ לְפָנַי כִּסֵּא כְבוֹדְךָ
 שָׂאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם
 אִי אֶפְשָׁר לְהִתְקִים וְלַעֲמֹד לְפָנֶיךָ.
 בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

אֱלֹהֵי

נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא.
 אַתָּה בְּרֵאתָהּ, אַתָּה יִצְרַתָּהּ, אַתָּה נִפְחַתָּהּ בִּי
 וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי,
 וְאַתָּה עֲתִיד לְטַלְּהָ מִמֶּנִּי
 וּלְהַחְזִירָהּ בִּי לְעֵתִיד לָבוֹא.
 כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי
 men מוֹדָה / women מוֹדָה / אֲנִי לְפָנֶיךָ
 יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי
 רְבוּן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת.
 בְּרוּךְ אַתָּה יְהוָה
 הַמַּחְזִיר נְשָׁמוֹת לְפָגְרִים מֵתִים.

לבישת ציצית

One should hold his ציצית as he recites the following blessing:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם 
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוֹת צִיצִית.

BLESSINGS ON THE TORAH

Before beginning to pray, we engage in a miniature act of study, preceded by the appropriate blessings. The blessings are followed by brief selections from Tanach, Mishna and Gemara, the three foundational texts of Judaism.

בְּרוּךְ Thank You, *Hashem*, our God, King of the world, for setting us apart as Your special people by commanding us to study Your Torah. *Hashem*, please allow me to enjoy the sweet words of Your Torah so that I, my family and friends, and all of the Jewish people can better understand You and how You would like us to live our lives. Thank You, *Hashem*, for allowing the Jewish people to study Your Torah.

בְּרוּךְ Thank You, *Hashem*, our God, King of the world, for choosing us, the Jewish people, from all the other nations of the world, to be Your special people and for giving us Your Torah. Thank You, *Hashem*, for giving us Your Torah.

יְבָרֶכְךָ *Hashem* should bless and protect you.
Hashem should be kind and favorable towards you.
Hashem should grant you peace.

BIRCHOT HATORAH – BLESSINGS ON THE TORAH

We say *berachot* before doing *mitzvot* to help us focus on serving *Hashem*. After reciting the *beracha*, we must do the *mitzva* right away, without interruption. Therefore, just like one should not delay between making a *beracha* and eating, one should not delay between saying *Birchot HaTorah* and learning Torah. Following these *berachot* are some portions of Torah learning, and one should be careful to learn them without delay.

ברכות התורה

Before beginning to pray, we engage in a miniature act of study, preceded by the appropriate blessings. The blessings are followed by brief selections from תנ"ך, משנה, גמרא and גמרא, the three foundational texts of Judaism.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ לְעֶסֶק בְּדִבְרֵי תוֹרָה.
 וְהֶעֱרַב נָא יְהוָה אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרַתְךָ
 בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל
 וְנִהְיֶה אֲנַחְנוּ וְצֹאצְאֵינוּ
 וְצֹאצְאֵי עַמְּךָ בֵּית יִשְׂרָאֵל
 כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה.
 בְּרוּךְ אַתָּה יְהוָה, הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

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

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:
 יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְּךָ:
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

אֱלֹהֵינוּ Some *mitzvot* do not have a set measure.

There is no limit to:

How much produce you can leave in your field for
the poor,

How many new fruits you can bring to Jerusalem
for the *Kohen*,

How many *korbanot* you can bring in the *Beit
HaMikdash* on *Pesach*, *Shavuot*, and *Sukkot*,

How many kind acts you can perform, and

How much Torah you can study.

אֱלֹהֵינוּ A person receives reward
both in this world and the world-to-come
for performing the following *mitzvot*:

Respecting one's mother and father,

Acts of kindness,

Arriving early to the *Beit Midrash*
in the morning and at night,

Welcoming guests,

Visiting the sick,

Helping a poor bride,

Taking care of a dead person's needs,

Focusing on prayers, and

Making peace between friends.

The reward for studying Torah is equal
to performing all of these *mitzvot* combined.

אֱלוֹ דְבָרִים שְׂאִין לָהֶם שְׁעוֹר
הַפֶּאֶה
וְהַבְּכוֹרִים
וְהָרְאִיוֹן
וְגַמְלוֹת חֲסָדִים וְתַלְמוּד תּוֹרָה.

אֱלוֹ דְבָרִים שְׂאָדָם אוֹכַל פְּרוֹתֵיהֶם בְּעוֹלָם הַזֶּה
וְהַקָּרֶן קִיַּמַת לוֹ לְעוֹלָם הַבָּא
וְאֵלוֹ הֵן


כְּבוֹד אָב וְאִם
וְגַמְלוֹת חֲסָדִים
וְהַשְּׂכֵמַת בֵּית הַמְדֻרָשׁ שֶׁחֲרוּת וְעִרְבִית
וְהַכְּנַסַת אוֹרְחִים
וּבְקוֹר חוֹלִים
וְהַכְּנַסַת כֹּלֵה
וְלוֹיֵת הַמַּת
וְעִיּוֹן תַּפְלָה
וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ
וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלֶם.

TALLIT

FOR THOSE WHO WEAR A TALLIT:

One should hold the TALLIT above his head while saying this blessing:


בְּרוּךְ Thank You, *Hashem*, our God, King of the world,
for setting us apart as Your special people
by commanding us to wrap ourselves in a *tallit*.

 Upon completing the blessing, one should wrap the TALLIT around his body.

TEFILLIN


FOR THOSE WHO WEAR TEFILLIN:

One should place the TEFILLIN SHEL YAD on his arm and say the blessing below before tightening the knot on his upper arm.

 **בְּרוּךְ** Thank You, *Hashem*, our God, King of the world,
for setting us apart as Your special people
by commanding us to put on *tefillin*.

Upon completing the blessing, one should tighten the knot then wrap the TEFILLIN strap around his arm seven times.

Place the box of the TEFILLIN SHEL ROSH at the edge of your hairline, centered between your eyes, and say the blessing below before fixing the TEFILLIN in place:

 **בְּרוּךְ** Thank You, *Hashem*, our God, King of the world,
for setting us apart as Your special people
by commanding us to wear *tefillin*.

The TEFILLIN should be tightened and the straps should hang over your shoulders in front of you. Then say the following:

בְּרוּךְ We bless *Hashem's* name forever and ever!

Wrap the strap of your TEFILLIN SHEL YAD three times around your middle finger while saying the following three lines:

וְאִרְשָׁתִּיךְ I will bind you to Me forever,
I will bind you to Me with righteousness,
justice, kindness, and mercy.
I will bind you to Me with trust so that you
will know that I am *Hashem*, your God.

עטיפת טלית

FOR THOSE WHO WEAR A טלית:

One should hold the טלית above his head while saying this blessing:


בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Upon completing the blessing, one should wrap the טלית around his body. 

הנחת תפילין

FOR THOSE WHO WEAR תפילין:

One should place the תפילין של יד on his arm and say the blessing below before tightening the knot on his upper arm.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם 
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַנִּיחַ תְּפִלִּין.

Upon completing the blessing, one should tighten the knot then wrap the תפילין strap around his arm seven times.

Place the box of the תפילין של ראש at the edge of your hairline, centered between your eyes, and say the blessing below before fixing the תפילין in place:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם 
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מְצֹת תְּפִלִּין.

The תפילין should be tightened and the straps should hang over your shoulders in front of you. Then say the following:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד

Wrap the strap of your תפילין של יד three times around your middle finger while saying the following three lines:

וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם
וְאֶרְשָׁתִּיךָ לִי בְּצַדֶּךָ וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים:
וְאֶרְשָׁתִּיךָ לִי בְּאַמוּנָה, וַיְדַעַתְּ אֶת־יְהוָה:

PREPARATION FOR PRAYER

On entering the Synagogue:

GREAT AMOUNTS OF GOOD

can be found in places
set aside for Jews
to pray and study Torah.

Hashem,
I love Your home,
the *Beit HaMikdash*.

I will visit You there,
bend my knee
and bow before You,
Hashem, my Creator.

May my prayers
come before You
at a favorable time
so that You answer me
with kindness.

הכנה לתפילה

On entering the בית כנסת

מֵה־טָבוֹ

אֱהֲלִיךָ יַעֲקֹב, מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל:
 וְאֲנִי בְּרַב־חֶסֶדְךָ אָבוֹא בֵּיתְךָ
 אֲשֶׁת־חֹהֶה אֶל־הַיְכָל־קֹדֶשְׁךָ
 בִּירְאָתְךָ:

יְהוָה אֱהַבְתִּי מֵעוֹן בֵּיתְךָ
 וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:

וְאֲנִי אֲשֶׁת־חֹהֶה

וְאֶכְרַעַה

אֶבְרַכָּה לְפָנַי יְהוָה עֹשֵׂי.

וְאֲנִי תִפְלַת־לְךָ יְהוָה

עֵת רְצוֹן

אֱלֹהִים בְּרַב־חֶסֶדְךָ

עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ:

אֲדוֹן עוֹלָם You, *Hashem*, are Master of the world.

You, *Hashem*, existed before the world
was created.

You, *Hashem*, were crowned King
when the world was made.

You, *Hashem*, will still be King
when the world no longer exists.

You, *Hashem*, have always existed,
and You, *Hashem*, will always exist.

You, *Hashem*, rule the world alone.
There is no other God but You.

You, *Hashem*, have unlimited strength.
I turn to You for all my needs.

You, *Hashem*, are always there for me
no matter what challenges I face.

You, *Hashem*, watch over me during the day
and protect me at night.

You, *Hashem*, are always with me,
and You protect me from harm.

It is because of You, *Hashem*,
that I have nothing to fear.

אֲדוֹן עוֹלָם

אֲשֶׁר מֶלֶךְ בְּטוֹרִם כָּל-יְצִיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כָּל אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כְּבֹלוֹת הַכֹּל לְבִדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הִיָּה וְהוּא הוּוֹה וְהוּא יִהְיֶה בְּתַפְאֲרָה.
וְהוּא אֶחָד וְאֵין שְׁנַי לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית וְלוֹ הָעֵז וְהַמְשָׁרָה.
וְהוּא אֱלֹהֵי וְחֵי גּוֹאֲלֵי וְצוֹר חֲבֵלֵי בְּעֵת צָרָה.
וְהוּא נְסִי וּמְנוֹס לִי מְנַת כּוֹסֵי בְּיוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחֵי בְּעֵת אִישׁוֹן וְאַעֲיִרָה.
וְעַם רוּחֵי גּוֹיְתֵי יִהוּוֹה לִי וְלֹא אִירָא.

יְיָ Hashem, our God, is great and should be praised.

He has always been and will always be our God.

Hashem is the only God. There is none else like Him.

He has no physical body and there is nothing else
that can be compared to Him.

Hashem existed before anything was created.

He shows His kingship over every living creature.

Hashem gave prophets to His Jewish people.

He gave us Moshe, the greatest of all prophets.

Hashem gave the Torah to His Jewish people.

He will never change the laws of His Torah.

His laws are forever.

Hashem knows and studies our deepest secrets
and knows what will happen in the future.

He rewards the good with kindness
and punishes the wicked with evil,
each person according to what he deserves.

Hashem will send *Mashiach* to those waiting
for his arrival.

He will bring the dead back to life.

For this kindness, we forever thank *Hashem*.

יגְדֹל


אֱלֹהִים חַי וְיִשְׁתַּבַּח, נִמְצָא וְאִין עֵת אֶל מְצִיאֹתוֹ.
 אֶחָד וְאִין יְחִיד בְּיַחֲוֹדוֹ, נַעְלָם וְגַם אִין סוּף לְאַחַדוֹתוֹ.
 אִין לוֹ דְּמוּת הַגּוֹף וְאִינוּ גּוֹף, לֹא נַעֲרֹךְ אֵלָיו קְדֻשָּׁתוֹ.
 קְדָמוֹן לְכָל דְּבָר אֲשֶׁר נִבְרָא, רֵאשׁוֹן וְאִין רֵאשִׁית
 לְרֵאשִׁיתוֹ.

הֵנוּ אֲדוֹן עוֹלָם, וְכָל נוֹצֵר יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ.
 שָׁפַע נְבוֹאָתוֹ נִתְּנוּ אֶל-אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.
 לֹא קָם בְּיִשְׂרָאֵל כְּמִשָּׁה, עוֹד נְבִיא וּמַבִּיט אֶת
 תְּמוֹנָתוֹ.

תּוֹרַת אֱמֶת נִתֵּן לְעַמּוֹ אֵל עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.
 לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ.
 צוּפָה וַיּוֹדַע סִתְּרֵינוּ, מִבֵּיט לְסוּף דְּבָר בְּקִדְמָתוֹ.
 גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ, נוֹתֵן לְרָשָׁע רָע כְּרָשָׁעָתוֹ.
 יִשְׁלַח לְקָץ יָמִין מְשִׁיחָנוּ לְפָדוֹת מַחְבֵּי קֶץ יִשׁוּעָתוֹ.
 יִתִּים יַחֲיֶה אֵל בְּרֹב חֶסְדּוֹ, בְּרוּךְ עַדֵּי עַד שֵׁם תְּהִלָּתוֹ.

MORNING BLESSINGS

Stand while saying the following:

 Thank You, *Hashem*, our God,
King of the world
Who allows me to understand
the difference between day and night.

Thank You, *Hashem*, our God,
King of the world
Who made me a Jew.

Thank You, *Hashem*, our God,
King of the world
Who provided me with freedom.

Thank You, *Hashem*, our God, King of the world

Men: Who allows me to do the
special *mitzvot* for men.


Women: Who allows me to do the
special *mitzvot* for women.

Thank You, *Hashem*, our God,
King of the world
Who allows me to see.

Thank You, *Hashem*, our God,
King of the world
Who provides me with clothing.

ברכות השחר

Stand while saying the following:

ברוך אתה יהוה אלהינו מלך העולם 
 אשר נתן לשבוי בינה
 להבחין בין יום ובין לילה.

ברוך אתה יהוה אלהינו מלך העולם
 שלא עשני גוי.

ברוך אתה יהוה אלהינו מלך העולם
 שלא עשני עבד.

ברוך אתה יהוה אלהינו מלך העולם
 שלא עשני אשה. *men*
 שעשני כרצונו. *women*

ברוך אתה יהוה אלהינו מלך העולם
 פוקח עורים.

ברוך אתה יהוה אלהינו מלך העולם
 מלביש ערמים.

BIRCHOT HASHACHAR – MORNING BLESSINGS

A *beracha*, blessing, is a way of thanking *Hashem* for all that He does for us, as well as a request that He continue to do those actions for us. When saying a *beracha*, one should speak slowly and carefully, thinking about the meaning of each word.

Thank You, *Hashem*, our God,
King of the world
Who helps me
when I am in difficult situations.

Thank You, *Hashem*, our God,
King of the world
Who allows me to sit and stand.

Thank You, *Hashem*, our God,
King of the world
Who made land and water.

Thank You, *Hashem*, our God,
King of the world
Who gives me everything that I need.

Thank You, *Hashem*, our God,
King of the world
Who helps me travel to where I need to go.

Thank You, *Hashem*, our God,
King of the world
Who gives my mind the strength to focus.

Thank You, *Hashem*, our God,
King of the world
Who crowns me as part of His Jewish people.

Thank You, *Hashem*, our God,
King of the world
Who gives my body strength.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
מִתִּיר אֲסוּרִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
זוֹקֵף כְּפוּפִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שׁוֹעֲשֵׂה לִי כָּל צְרָכַי.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמְכִינֵן מִצְעָדֵי גִבּוֹר.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
עוֹטֵר יִשְׂרָאֵל בְּתַפְאֲרָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַנוֹתֵן לִיעָף כֹּחַ.

Thank You, *Hashem*, our God, King of the world
Who removes sleep from my eyes
and allows me to be awake.

Hashem, my God and God of my ancestors,
please allow me to study Your Torah
and do Your *mitzvot*.

Please do not place me in a position
where I will make mistakes and sin,
or in a position where I will feel embarrassed
about my religious practices.

Please do not allow my *yetzer hara*
to mislead me,
and keep me away from people
that are bad influences.

Allow me to follow my *yetzer hatov*
and do good actions.

Please show me Your kindness and mercy
today and every other day.

- ▶ Thank You, *Hashem*,
who shows kindness to His Jewish people.

יֵצֵר הָרָע *Yetzer hara*. Every person has times that he or she wants to do *mitzvot* and other times when he or she wants to do *aveirot*. The want or desire to do good is called our *yetzer hatov* and the desire to sin is called our *yetzer hara*. The *yetzer hara* can be difficult to control. In this *beracha* we ask *Hashem* for help in controlling our *yetzer hara* so that we can stay away from sin and focus on serving *Hashem* better.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמַּעֲבִיר שָׁנָה מֵעֵינֵי וּתְנוּמָה מֵעַפְעָפִי.

וַיְהִי רָצוֹן מִלְּפָנֶיךָ

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

שֶׁתִּרְגְּלֵנוּ בְּתוֹרַתְךָ

וּדְבַקְנוּ בְּמִצְוֹתֶיךָ

וְאֵל תְּבִיאֵנוּ לֹא לַיָּדִי חֵטָא

וְלֹא לַיָּדִי עֲבָרָה וְעוֹן

וְלֹא לַיָּדִי נִסְיוֹן וְלֹא לַיָּדִי בְּזִיוֹן

וְאֵל תִּשְׁלַט בָּנוּ יֵצֵר הָרָע

וְהִרְחִיקְנוּ מֵאָדָם רָע וּמִחֶבֶר רָע

וּדְבַקְנוּ בַּיֵּצֵר הַטּוֹב

וּבְמַעֲשֵׂים טוֹבִים

וּכְף אֶת יִצְרָנוּ לְהִשְׁתַּעֲבֹד לָךְ

וּתְנַנְנוּ הַיּוֹם וּבְכָל יוֹם

לְחֵן וּלְחֶסֶד וּלְרַחֲמִים

בְּעֵינֶיךָ, וּבְעֵינֵי כָּל רוֹאֵינוּ

וּתְגַמְלֵנוּ חֲסָדִים טוֹבִים.

בְּרוּךְ אַתָּה יְהוָה

גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

ACCEPTING THE SOVEREIGNTY OF HEAVEN

לְעוֹלָם! A person should always fear God in public
when others are watching,
and in private when one is alone.
One should seek the truth and speak the truth.
One should wake up early in the morning
and say:

רַבּוֹן כָּל הָעוֹלָמִים Master of the world!
We do not pray before You
because we deserve it,
but because we know of Your great kindness.
Compared to You,
what are people?
What have we made of our lives?
What kindness have we done?
What strength do we have?
What can we possibly say before You?
Hashem,
compared to You
the mighty people are weak,
the famous people are not known,
and the wise people are lacking wisdom.

אֲבֵל! But, as Jews,
we are Your people;
sons of Avraham, Yitzchak and Ya'akov!

קבלת עול מלכות שמים

לְעוֹלָם יִהְיֶה אָדָם יֵרָא שָׁמַיִם בְּסִתְרוֹ וּבְגָלוֹי
וּמוֹדָה עַל הָאֱמֶת, וְדוֹבֵר אֱמֶת בְּלִבּוֹ
וַיִּשְׁכַּם וַיֹּאמֶר

רְבוֹן כָּל הָעוֹלָמִים
לֹא עַל-צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ
כִּי עַל-רַחֲמֶיךָ הָרַבִּים:

מָה אָנוּ, מָה חַיֵּינוּ, מָה חֲסִדְנוּ, מַה צְדָקוֹתֵינוּ
מַה יְשׁוּעָתֵנוּ, מַה כַּחֲנוּ, מַה גְּבוּרָתֵנוּ
מַה נֹּאמֵר לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
הֲלֹא כָּל הַגְּבוּרִים כָּאִין לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁמַיִם כֹּלָּה הָיוּ
וְחַכְמַיִם כְּבִלֵי מַדְעָ, וּנְבוֹנִים כְּבִלֵי הַשֶּׁפֶל
כִּי רַב מַעֲשֵׂיהֶם תָּהוּ, וַיְמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ
וּמוֹתוֹ הָאָדָם מִן-הַבְּהֵמָה אֵין, כִּי הֶבֶל הֶבֶל:

אָבֵל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתְךָ
בְּנֵי אַבְרָהָם אַהֲבָךָ שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמּוֹרִיָּה
זָרַע יִצְחָק יַחֲידוֹ שֶׁנִּעְקַד עַל גִּבֵי הַמִּזְבֵּחַ
עַדֵּת יַעֲקֹב בְּנֶךָ בְּכוֹרְךָ
שֶׁמֵּאֲהַבְתָּךְ שֶׁאֲהַבְתָּ אוֹתוֹ, וּמִשְׁמַחְתָּךְ שֶׁשְׂמַחְתָּ בּוֹ
קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרוּן.

לְפִיכֶן Therefore,
we thank You, praise You,
bless You, and speak of You.

We are fortunate to have
the beautiful Jewish traditions
as part of our lives!

- ▶ אֲשֶׁרֵינוּ We are fortunate to be able to come to *shul*
early every morning
and stay late every night
to say:

Say this line out loud:

Listen and understand, Jewish people,
Hashem is our one and only God.

Say this line quietly:

Thank You, *Hashem*, our God.
Your kingdom lasts forever.

אַתָּה הוּא You, *Hashem*,
are all there was
before the world was created,
and You, *Hashem*,
are the main purpose of the world
now that it has been created.
You are the God of this world
and the God of the world-to-come.

- ▶ Thank You, *Hashem*,
Who brings holiness to the world.

לְפִיכֶךָ אֲנַחְנוּ חַיִּיבִים
לְהוֹדוֹת לְךָ וּלְשַׁבַּחְךָ וּלְפַאֲרֶךָ
וּלְבָרֵךְ וּלְקַדֵּשׁ וּלְתַתּוֹת שִׁבַּח וְהוֹדִיָּה לְשִׁמְךָ.
אֲשֶׁרֵינוּ, מֵה טוֹב חִלְקֵנוּ
וּמֵה נְעִים גְּזֻלָּנוּ, וּמֵה יִפָּה יְרֻשָּׁתֵנוּ.

אֲשֶׁרֵינוּ, שְׂאֲנַחְנוּ מִשְׁפִּימִים וּמִעֲרִיבִים עָרֵב וּבִקֹּר
וְאוֹמְרִים פְּעַמִּים בְּכָל יוֹם

Say this line out loud:

שִׁמְעֵ יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

Say this line quietly:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אַתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם
אַתָּה הוּא מִשְׁנִבְרָא הָעוֹלָם.
אַתָּה הוּא בְּעוֹלָם הַזֶּה
וְאַתָּה הוּא לְעוֹלָם הַבָּא.
קִדְּשׁ אֶת שִׁמְךָ עַל מִקְדְּשֵׁי שִׁמְךָ
וְקִדְּשׁ אֶת שִׁמְךָ בְּעוֹלָמְךָ
וּבִישׁוּעַתְךָ תְּרוּם וּתְגִבִיָּה קִרְנֵנוּ.
בְּרוּךְ אַתָּה יְהוָה
הַמְּקַדֵּשׁ אֶת שְׁמוֹ בְּרַבִּים.

KORBANOT

TAMID – THE DAILY SACRIFICE

Hashem said to Moshe,

“Command the Jewish people
to bring Me the Daily Sacrifice, twice a day;
once in the morning and once in the afternoon.”

The Daily Sacrifice,
prepared and brought by the *Kohanim*,
includes a lamb,
flour, olive oil, and wine.

MISHNAYOT ZEVACHIM

There are several types of sacrifices that are brought to *Hashem*, each designed for a different purpose and occasion. Some sacrifices are *kodshei kodashim*, more holy, while others are *kodashim kalim*, less holy. Sacrifices consisted of animals, birds, flour, or any combination of these items.

Below are some examples of sacrifices that were brought when the *Beit HaMikdash* stood:

A. *Kodshei Kodashim* – More Holy Sacrifices

1. CHATAOT SHEL YOM KIPPUR – *Sin Offerings of Yom Kippur*: These sacrifices were brought on *Yom Kippur* as a form of prayer for forgiveness. One consisted of a bull and was brought by the *Kohen Gadol* prior to beginning the *Yom Kippur* service. A second sin offering sacrifice brought by the *Kohen*

קרבנות

פרשת קרבן התמיד

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: צוֹ אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, אֶת־קֶרְבְּנֵי לַחֲמֵי לְאִשִּׁי, רֵיחַ נִיחֹחַי, תִּשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעֵדוֹ: וְאָמַרְתָּ לָהֶם, זֶה הָאִשָּׁה אֲשֶׁר תִּקְרִיבוּ לַיהוָה, כְּבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם, עֹלָה תְּמִיד: אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֶּקֶר, וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֲרֵבִים: וְעִשְׂרִית הָאִיפָה סֹלֶת לְמִנְחָה, בְּלוּלָה בְּשֶׁמֶן פְּתִית רְבִיעֵת הַהֵיזָן: עֹלֹת תְּמִידָה, הַעֲשִׂיָה בְּהַר סִינַי, לְרֵיחַ נִיחֹחַ אִשָּׁה לַיהוָה: וְנִסְכּוֹ רְבִיעֵת הַהֵיזָן לַכֶּבֶשׂ הָאֶחָד, בִּקְדֻשׁ הַסֶּךְ נֶסֶךְ שֶׁכֶר לַיהוָה: וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֲרֵבִים, כְּמִנְחַת הַבֶּקֶר וּכְנִסְכּוֹ תַעֲשֶׂה, אִשָּׁה רֵיחַ נִיחֹחַ לַיהוָה:

דיני זבחים

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

פרים הנשרפים ושעירים הנשרפים, שחיטתן בצפון, וקבול דמן בכלי שרת בצפון, ודמן טעון הזיה על הפרכת ועל מזבח הזהב. מתנה אחת מהן מעפפת. שירי הדם היה שופך על יסוד מערבי של מזבח החיצון, אם לא נתן לא עבב. אלו ואלו נשרפין בבית הדשן.

חטאת הצבור והיחיד. אלו הן חטאת הצבור: שעירי ראשי חדשים ושל מועדות. שחיטתן בצפון, וקבול דמן בכלי שרת בצפון, ודמן טעון ארבע מתנות על ארבע קרנות. ביצד, עלה בכבש, ופנה לסובב,

Gadol consisted of a male goat and was brought on behalf of the Jewish nation.

2. OLAH – *Burnt Offering*: This sacrifice was brought every day in the form of the *Korban Tamid*. Also, on many different occasions including *Shabbat*, *Rosh Chodesh*, *Pesach*, *Sukkot*, and *Shavuot* additional burnt offerings were brought. Depending on the occasion, this sacrifice sometimes consisted of lambs, rams, bulls, or combinations of these animals. The Burnt Offering was completely burnt, leaving no meat behind for people to eat. It was completely set aside for *Hashem*.

B. *Kodashim Kalim* – Less Holy Sacrifices

1. TODAH – *Thanksgiving Offering*: This sacrifice was brought by any individual or group to express thanks to *Hashem*. It consisted of either a sheep, goat, cow, or bull. The meat was eaten in Jerusalem and the person who brought this sacrifice could share the meat with friends and family.
2. PESACH – *The Pesach Offering*: This sacrifice was brought on the afternoon before the first night of *Pesach*. Every Jew would join a group which would purchase either a male lamb or goat, and enter the courtyard of the *Beit HaMikdash* to bring their sacrifice. *Kohanim* were present throughout the afternoon to collect the blood of each sacrifice brought. The group would then take the meat of their sacrifice outside of the courtyard and eat it together in Jerusalem.

וּבֹא לוֹ לְקָרֶן דְּרוֹמִית מְזֻרְחִית, מְזֻרְחִית צְפוֹנִית, צְפוֹנִית מְעֻרְבִית, מְעֻרְבִית דְּרוֹמִית. שִׁירֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד דְּרוֹמִי. וְנֹאכְלִין לַפָּנִים מִן הַקְּלָעִים, לְזִכְרֵי כְהֵנָה, בְּכָל מֵאֵכָל, לְיוֹם וּלְלֵילָה עַד חֲצוֹת. הָעוֹלָה קָדַשׁ קָדָשִׁים. שְׁחִיטָתָהּ בַּצָּפוֹן, וְקִבּוֹל דָּמָהּ בְּכָלִי שְׂרֵת בַּצָּפוֹן, וְדָמָהּ טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע, וּטְעוֹנָהּ הַפְּשִׁט וְנִתְּוַח, וּכְלִיל לְאֲשִׁים.

זְבַחֵי שְׁלָמֵי צְבוּר וְאֲשָׁמוֹת. אֵלֹהֵי הֵן אֲשָׁמוֹת: אֲשֵׁם גְּזוּלוֹת, אֲשֵׁם מְעִילוֹת, אֲשֵׁם שְׁפָחָה חֲרוּפָה, אֲשֵׁם נְזִיר, אֲשֵׁם מְצָרַע, אֲשֵׁם תָּלוּי. שְׁחִיטָתָן בַּצָּפוֹן, וְקִבּוֹל דָּמָן בְּכָלִי שְׂרֵת בַּצָּפוֹן, וְדָמָן טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע. וְנֹאכְלִין לַפָּנִים מִן הַקְּלָעִים, לְזִכְרֵי כְהֵנָה, בְּכָל מֵאֵכָל, לְיוֹם וּלְלֵילָה עַד חֲצוֹת.

הַתּוֹדָה וְאֵיל נְזִיר קָדָשִׁים קָלִים. שְׁחִיטָתָן בְּכָל מְקוֹם בְּעֶזְרָה, וְדָמָן טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע, וְנֹאכְלִין בְּכָל הָעִיר, לְכָל אָדָם, בְּכָל מֵאֵכָל, לְיוֹם וּלְלֵילָה עַד חֲצוֹת. הַמּוֹרָם מֵהֶם פִּיּוּצָא בָהֶם, אֶלֶּא שֶׁהַמּוֹרָם נֹאכָל לַכֹּהֲנִים, לְנִשְׂיָהֶם, וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם.

שְׁלָמִים קָדָשִׁים קָלִים. שְׁחִיטָתָן בְּכָל מְקוֹם בְּעֶזְרָה, וְדָמָן טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע, וְנֹאכְלִין בְּכָל הָעִיר, לְכָל אָדָם, בְּכָל מֵאֵכָל, לְשָׁנֵי יָמִים וּלְלֵילָה אֶחָד. הַמּוֹרָם מֵהֶם פִּיּוּצָא בָהֶם, אֶלֶּא שֶׁהַמּוֹרָם נֹאכָל לַכֹּהֲנִים, לְנִשְׂיָהֶם, וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם.

הַבְּכוֹר וְהַמְעֵשֶׁר וְהַפֶּסַח קָדָשִׁים קָלִים. שְׁחִיטָתָן בְּכָל מְקוֹם בְּעֶזְרָה, וְדָמָן טָעוֹן מִתְּנָה אֶחָת, וּבִלְבָד שְׁתֵּיתָן פְּנֵגֶד הַיְסוֹד. שְׁנָה בְּאֶכִילָתָן, הַבְּכוֹר נֹאכָל לַכֹּהֲנִים וְהַמְעֵשֶׁר לְכָל אָדָם, וְנֹאכְלִין בְּכָל הָעִיר, בְּכָל מֵאֵכָל, לְשָׁנֵי יָמִים וּלְלֵילָה אֶחָד. הַפֶּסַח אֵינוֹ נֹאכָל אֶלֶּא בְּלֵילָה, וְאֵינוֹ נֹאכָל אֶלֶּא עַד חֲצוֹת, וְאֵינוֹ נֹאכָל אֶלֶּא לְמִנּוּיּוֹ, וְאֵינוֹ נֹאכָל אֶלֶּא צְלוּי.

RABBI YISHMAEL

רַבִּי יִשְׁמַעֵאל Rabbi Yishmael explains
that there are thirteen rules
which we use
to understand the laws of the Torah.

Below are some examples of rules
that were listed by Rabbi Yishmael.

One of these rules is *Gezeira Shava*.
When the same word appears
in two different areas of the Torah,
Rabbi Yishmael explains
that you can transfer the rules
from one area to the other.

Another rule is about two topics
which are next to each other in the Torah.
In this case, Rabbi Yishmael explains that
we may apply the rules
from one area to the other.
The fact that these two topics
were placed next to each other in the Torah
can teach us that the same laws apply to both.

Another rule is about two *pesukim*
that contradict each other.
Rabbi Yishmael explains
that when there are two *pesukim*
which seem to contradict each other,

ברייתא דרבי ישמעאל
רבי ישמעאל אומר:

בשלוש עשרה מדות התורה נדרשת

מקל וחמר

ומגזרה שוה

מבנין אב מפתוב אחד, ומבנין אב משני כתובים

מכלל ופרט

מפרט וכלל

כלל ופרט וכלל, אי אתה דן אלא בעין הפרט

מכלל שהוא צריך לפרט

ומפרט שהוא צריך לכלל

כל דבר שהיה בכלל, ויצא מן הכלל ללמד

לא ללמד על עצמו יצא

אלא ללמד על הכלל בלוי יצא

כל דבר שהיה בכלל

ויצא לטען טען אחד שהוא בענינו

יצא להקל ולא להחמיר

כל דבר שהיה בכלל

ויצא לטען טען אחר שלא בענינו

יצא להקל ולהחמיר

we must look for a third *pasuk* to help resolve the contradiction.

- ▶ The third *pasuk* will explain how each of the other *pesukim* only applies in certain cases.

We ask You, *Hashem*, our God and God of Avraham, Yitzchak, and Yaakov, to please quickly rebuild the *Beit HaMikdash* so that we are able to serve You in the best way possible.

KADDISH DERABANAN

The following prayer, said by mourners, requires the presence of a minyan. A transliteration can be found on page 864.

Mourner: **יְתִגְדַּל** *May Hashem be recognized as great and holy* (Congregation: **Amen**)
in the world that He created.
May He establish His kingdom during my lifetime and the lifetime of all Jews, quickly and soon.
Let us say: “Amen” (Congregation: **Amen**).

Congregation: *May we thank Hashem for ever and ever.*

Mourner: *May we thank Hashem for ever and ever.*

Mourner: *Hashem should be thanked, praised, and honored* (Congregation: **He is blessed**).

אָמֵן *Amen*. The word “Amen” means “I agree.” We say “Amen” after hearing someone recite a blessing to show that we agree with the blessing. The word also shares the same root-letters as the word *emunah* (אמונה), belief. Every time we say “Amen” to a blessing, we are showing *Hashem* that we agree to the blessing and that we fully believe in *Hashem*.

כָּל דְּבָר שֶׁהָיָה בְּכֹלֵל, וַיֵּצֵא לְדוֹן בְּדָבָר הַחֲדָשׁ
 אִי אַתָּה יָכוֹל לְהַחְזִירוֹ לְכֹלֵלוֹ
 עַד שֶׁיַּחְזִירוּנוּ הַפֶּתוּב לְכֹלֵלוֹ בְּפִרוּשׁ
 דְּבָר הַלְמֵד מֵעֲנִינוּ, וְדָבָר הַלְמֵד מִסּוּפוֹ
 וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת זֶה
 עַד שֶׁיָּבֹאוּ הַפֶּתוּב הַשְּׁלִישִׁי וַיְכַרֵּעַ בֵּינֵיהֶם.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁיַּבְנֶה
 בֵּית הַמִּקְדָּשׁ בְּמַהְרָה בְּיַמֵּינוּ, וְיֵתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, וְשֵׁם
 נַעֲבֹדְךָ בִּירְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת.

קדיש דרבנן

The following prayer, said by mourners, requires the presence of a מנין.
 A transliteration can be found on page 864.

אבל: **יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא** (קהל: אָמֵן)
בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעַגְלָא וּבְזִמְן קָרִיב, וְאַמְרוּ אָמֵן. (קהל: אָמֵן)
 קהל: **יְהִיא שְׁמֵהּ רַבָּא מְבֹרַךְ לְעַלְמֵי עוֹלָמֵי עָלְמֵי אָ.**
 אבל: **יְהִיא שְׁמֵהּ רַבָּא מְבֹרַךְ לְעַלְמֵי עוֹלָמֵי עָלְמֵי אָ.**
 אבל: **יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא**
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְּקִדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)

Hashem is beyond all the blessings,
songs, or praises
that we could offer.

Let us say:

“Amen” (*Congregation: Amen*).

To the Jewish people including:

Teachers,

Students,

Students of students, and

All those that spend time learning Torah,
May *Hashem* provide them with peace,
kindness, mercy, long-life, and food to live.

Let us say:

“Amen.” (*Congregation: Amen.*)

May *Hashem* give us, and all Jews,
peace and good life.

Let us all say:

“Amen.” (*Congregation: Amen.*)

*The mourner takes three steps back before saying this line,
bows to the left when saying “May,” bows to the right when saying
“the One,” bows to the middle when saying “make peace for us”:*

May *Hashem*, the One
who makes peace in heaven,
make peace for us and all Jews.

Let us say:

“Amen.” (*Congregation: Amen.*)

On Shabbat, continue Shacharit on page 408.

לְעֵלָא מִן כָּל בְּרַכָּתָא

/ בעשרת ימי תשובה: לְעֵלָא לְעֵלָא מִכָּל בְּרַכָּתָא /

וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמִּירֵן בְּעֵלְמָא
וְאִמְרוּ אַמֵּן. (קהל: אַמֵּן)

עַל יִשְׂרָאֵל וְעַל רַבָּנָן
וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן
וְעַל כָּל מָאן דְּעֶסְקִין בְּאוּרִיתָא
דִּי בְּאַתְרָא הִדִּין, וְדִי בְּכָל אַתְר וְאַתְר
יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא
חַנָּא וְחַסְדָּא, וְרַחֲמֵי, וְחַיֵּי אַרְיֵי, וּמְזוּנֵי רוּיְחֵי
וּפְרָקְנָא מִן קָדָם אַבוּהוֹן דִּי בְּשָׁמַיָּא
וְאִמְרוּ אַמֵּן. (קהל: אַמֵּן)

יְהֵא שְׁלָמָא רַבָּא מִן שָׁמַיָּא
וְחַיִּים (טוֹבִים) עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאִמְרוּ אַמֵּן. (קהל: אַמֵּן)

The mourner takes three steps back before saying this line,
bows to the left when saying עֲשֵׂה, bows to the right when saying הוּא,
bows to the middle when saying יַעֲשֵׂה בְּרַחֲמֵי שְׁלוֹם:

עֲשֵׂה שְׁלוֹם / בעשרת ימי תשובה: הַשְּׁלוֹם / בְּמְרוֹמָיו
הוּא יַעֲשֵׂה בְּרַחֲמֵי שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאִמְרוּ אַמֵּן. (קהל: אַמֵּן)

MIZMOR SHIR

מִזְמוֹר This is a prayer written by King David
in honor of the first use of the *Beit HaMikdash*:

I praise *Hashem* who saves me from my enemies.

Hashem's anger lasts for a moment

but His kindness lasts forever.

In the dark of night I may weep

but *Hashem* brings the morning

filled with light and joy.

Knowing that *Hashem* supports me gives me strength.

Were *Hashem* to hide from me it would be terrifying.

When I cry out for help it is *Hashem* who saves me.

Listen *Hashem* and show kindness to me;

Hashem please help me.

The dust and the dirt

do not have the ability to thank You like I do.

- ▶ *Hashem*, You have turned my sadness and sorrow
into joy and dancing.

From my soul I will sing to You and not be silent.

Hashem, I will always thank You.

MIZMOR SHIR

King David was the king of the Jewish people in Israel, a mighty warrior, a Torah scholar, and the author of many songs called *Tehillim*, Psalms. Although King David was a wise, strong, and wealthy king, he had many difficulties in his life. King David's songs allowed him to connect to *Hashem* in his most difficult times. Today, when we experience difficulties, we sing the same songs that King David wrote, the *Tehillim*, to connect to *Hashem*.

מזמור לפני פסוקי דזמרה

מִזְמוֹר שִׁיר־חֲנֻפֶּת הַבַּיִת לְדָוִד:
אֲרוּמְמֶךָ יְהוָה כִּי דָלִיתָנִי, וְלֹא־שִׁמַּחַת אִיבֵי לִי:
יְהוָה אֱלֹהֵי, שׁוֹעֵתִי אֵלֶיךָ וְהִרְפָּאֵנִי:
יְהוָה, הַעֲלִיתָ מִן־שָׂאוֹל נַפְשִׁי
חַיֵּיתָנִי מִיַּרְדֵי־בוֹר:
זָמְרוּ לַיהוָה חֲסִידָיו, וְהוֹדוּ לְזִכָּר קִדְשׁוֹ:
כִּי רָגַע בְּאֶפֶס, חַיִּים בְּרִצּוֹנוֹ
בְּעָרֵב יַלִּין בְּכִי וּלְבַקֵּר רָנָה:
וְאֲנִי אֶמְרֶתִי בְשִׁלּוֹי, בַּל־אֶמוּט לְעוֹלָם:
יְהוָה, בְּרִצּוֹנְךָ הַעֲמַדְתָּה לְהַרְרֵי עִז
הַסְתַּרְתָּ פָנֶיךָ הַיֵּיתִי נִבְהַל:
אֵלֶיךָ יְהוָה אֶקְרָא, וְאֶל־אֲדֹנָי אֶתְחַנֵּן:
מִה־בִצֵּעַ בְּדָמַי, בְּרִדְתִּי אֶל שַׁחַת
הַיּוֹדֶךָ עָפָר, הַיַּגִּיד אֶמְתַּךְ:
שְׁמַע־יְהוָה וְחַנּוּנִי, יְהוָה הִיְהֶ־עִזֶּר לִי:
הַפְּכֶת מִסְפְּדֵי לְמַחֹל לִי
פְתַחַת שִׁקִּי, וְהִתְאַזְרְנִי שִׁמְחָה:
לְמַעַן יִזְמַרְךָ כְבוֹד וְלֹא יִדָּם
יְהוָה אֱלֹהֵי, לְעוֹלָם אֲוֹדְךָ:

KADDISH YATOM

The following prayer, said by mourners, requires the presence of a minyan. A transliteration can be found on page 865.

Mourner: יְתַגַּדֵּל *May Hashem be recognized*
 as great and holy (*Congregation: Amen*)
 in the world that He created.
 May He establish His kingdom
 during my lifetime
 and the lifetime of all Jews,
 quickly and soon.
 Let us say: “Amen” (*Congregation: Amen*).

Congregation: May we thank *Hashem* for ever and ever.

Mourner: May we thank *Hashem* for ever and ever.

Mourner: *Hashem* should be thanked, praised,
 and honored (*Congregation: He is blessed*).
Hashem is beyond all the blessings,
 songs, or praises
 that we could offer.
 Let us say: “Amen” (*Congregation: Amen*).

May *Hashem* give us, and all Jews,
 peace and good life.
 Let us say: “Amen.” (*Congregation: Amen*).

The mourner takes three steps back before saying this line, bows to the left when saying “May,” bows to the right when saying “the One,” bows to the middle when saying “make peace for us”:

May *Hashem*, the One
 who makes peace in heaven,
 make peace for us and for all Jews.
 Let us say: “Amen.” (*Congregation: Amen*).

קדיש יתום

The following prayer, said by mourners, requires the presence of a מנין.
A transliteration can be found on page 865.

אבל: יִתְגַדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וַיְמַלִּיךְ מַלְכוּתָהּ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

קהל: יְיָ אֱלֹהֵי שְׁמַיָּהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

אבל: יְיָ אֱלֹהֵי שְׁמַיָּהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

אבל: יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר

וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל

שְׁמֵהּ דְקָדְשָׁא בְרִיךְ הוּא (קהל: בְרִיךְ הוּא)

לְעֵלְא מִן כָּל בְּרַכְתָּא

/ בעשרת ימי תשובה: לְעֵלְא לְעֵלְא מִכָּל בְּרַכְתָּא /

וּשְׂיִרְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא

דְאָמִירֵן בְּעֵלְמָא, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

יְיָ אֱלֹהֵי שְׁלָמָא רַבָּא מִן שְׁמֵיָא

וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

The mourner takes three steps back before saying this line,
bows to the left when saying עֲשֵׂה, bows to the right when saying הוּא,
bows to the middle when saying עָלֵינוּ

עֲשֵׂה שְׁלוֹם / בעשרת ימי תשובה: הַשְּׁלוֹם / בְּמִרוֹמָיו

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

PESUKEI DEZIMRA

Baruch She'amar is the beginning of a long and special beracha in which we praise Hashem. It is important not to speak from this point until the end of Shemoneh Esreh. Stand while saying this prayer. Kiss your TZITZIT when saying the words "worthy of praise."

WE THANK YOU, HASHEM, WHO:

- Created the world with His words.
- Makes promises and keeps to His word.
- Makes rules and follows them.
- Shows kindness to the earth.
- Shows kindness to all people and animals.
- Rewards people who are always thinking about *Hashem*.
- Lives forever.
- Protects and saves people from difficulties that arise.

בְּרוּךְ שְׂאֵמַר וְהָיָה הָעוֹלָם *We thank You, Hashem, who Created the world with His words.* Using His words alone, *Hashem* created the world in seven days, making something from nothing. Everything in the world exists today because *Hashem* said it should be so, including:

- Day 1: Light and darkness,
- Day 2: Sky and sea,
- Day 3: Land, trees and plants,
- Day 4: Stars, sun, and moon,
- Day 5: Fish and birds,
- Day 6: Animals and people, and
- Day 7: Shabbat.

We thank *Hashem* for creating a beautiful world and for continuously caring for all of His creations, including us.

פסוקי דזמרה

ברוך שאמר is the beginning of a long and special beracha in which we praise Hashem. It is important not to speak from this point until the end of עשרה עשרה.

Stand while saying this prayer.

Kiss your מַהֲלַל בְּתַשְׁבְּחוֹת "ציצית" when saying the words

בְּרוּךְ שֵׁאֵמַר

וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא.

בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת

בְּרוּךְ מְשַׁלֵּם שָׂכָר

טוֹב לִירְאָיו

בְּרוּךְ חַי לְעַד

וְקַיֵּם לְנֶצַח


בְּרוּךְ פּוֹדֶה וּמַצִּיל

בְּרוּךְ שְׁמוֹ

We thank You *Hashem*,
our God and King of the world
whom we praise
through our actions and prayers.

- ▶ Your greatness has no end.
Thank You, *Hashem*, our King
who is worthy of praise.

Sit while saying the following.

 הוֹדוּ Thank *Hashem* and sing out to him!
Tell the world about the miracles He has performed.
Take pride in serving *Hashem*.
Remember His strength and search Him out.
Hashem is always present.
Remember the great miracles *Hashem* has performed
for His Jewish people;
Hashem is God and His laws can be found
across the earth.
Hashem is our God
and has been for thousands of years,
beginning with our ancestors,
Avraham, Yitzchak, and Yaakov.
Since the time of Avraham,
the Jewish people were promised Israel as their land.
Throughout Jewish history,
even when we were a small nation
wandering from one country to the next,
Hashem has protected the Jewish people.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 הָאֵל הָאָב הַרְחֵמֵן הַמְהַלֵּל בְּפִי עַמּוֹ
 מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו
 וּבְשִׁירֵי דוֹד עַבְדְּךָ, נְהַלֵּלְךָ יְהוָה אֱלֹהֵינוּ.
 בְּשִׁבְחוֹת וּבְזִמְרוֹת
 נִגְדְּלְךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ וְנִזְכִּיר שִׁמְךָ וְנִמְלִיכְךָ
 מִלְּבָנוּ אֱלֹהֵינוּ, יְחִיד חַי הָעוֹלָמִים
 מֶלֶךְ, מְשַׁבַּח וּמְפָאֵר עַד שְׁמוֹ הַגָּדוֹל
 בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מְהַלֵּל בַּתְּשֻׁבָחוֹת.

Sit while saying the following.

הוֹדוּ לַיהוָה קְרָאוּ בְשֵׁמוֹ, הוֹדִיעוּ בְעַמִּים עֲלִילָתוֹ:
 שִׁירוּ לוֹ, זַמְרוּ לוֹ, שִׁיחוּ בְכָל-נַפְלְאוֹתָיו: הַתְהַלְלוּ בְשֵׁם
 קְדֹשׁוֹ, יִשְׂמַח לֵב מְבַקְשֵׁי יְהוָה: דַּרְשׁוּ יְהוָה וְעִזּוּ, בִּקְשׁוּ
 פָנָיו תָּמִיד: זְכְרוּ נַפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְתּוֹ וּמִשְׁפָּטָיו-
 פִּיהוּ: זָרַע יִשְׂרָאֵל עַבְדּוֹ, בְּנֵי יַעֲקֹב בְּחִירָיו: הוּא יְהוָה
 אֱלֹהֵינוּ בְּכָל-הָאָרֶץ מְשַׁפְּטָיו: זְכְרוּ לְעוֹלָם בְּרִיתוֹ, דְּבַר
 עֲוֹה לְאַלְפֵי דוֹר: אֲשֶׁר פָּרַת אֶת-אַבְרָהָם, וּשְׁבוּעָתוֹ
 לְיִצְחָק: וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֵק, לְיִשְׂרָאֵל בְּרִית עוֹלָם:
 לֵאמֹר, לְךָ אֶתֵּן אֶרֶץ כְּנָעַן, חֶבְל נַחֲלַתְכֶם: בְּהִיוֹתְכֶם
 מִתֵּי מִסְפָּר, כְּמַעַט וְגָרִים בָּהֶ: וַיִּתְּהַלְכוּ מִגּוֹי אֶל-גּוֹי,

Praise, sing, thank, and speak of *Hashem's* greatness every day since He is the only God.

- ▶ *Hashem* is awesome! He is the Creator of heaven.

Hashem is all-powerful and the source of all glory.

Give honor, bring sacrifices,

tremble, and bow before *Hashem* for He is mighty.

Angels in heaven and every being on earth

declares *Hashem* as King.

The fish in the sea, plants in the fields,

and trees in the forest sing to *Hashem* with joy.

Thank *Hashem* for He is good

and His kindness lasts forever.

Hashem, save Your Jewish people from other nations.

Thank *Hashem*, God of the Jewish people,

for ever and ever.

- ▶ Praise *Hashem*, our holy God, and bow before His throne.
Praise *Hashem*, our holy God, and bow before His holy mountain.

רוֹמְמוּ ה' אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קְדִישׁוֹ *Praise Hashem, our holy God, and bow before His holy mountain.* The *Beit HaMikdash* was built on a holy mountain called Har HaMoriah, Mount Moriah, in the center of Yerushalayim. Many important events took place on this mountain before the *Beit HaMikdash* was built. This is the place where Adam was created, where Avraham was ready to bring Yitzchak as a *korban* (*Akeidat Yitzchak*), and where Yaakov had a dream in which he saw angels going up and down a ladder to heaven. When praying, Jews around the world face towards Har HaMoriah, the holy mountain, the most holy spot in the world.

וּמִמֶּלֶכָה אֶל-עַם אַחֵר: לֹא-הִנִּיחַ לְאִישׁ לְעַשְׂקֶם,
 וַיּוֹכַח עֲלֵיהֶם מְלָכִים: אֶל-תִּגְעוּ בְּמִשְׁיַחִי, וּבְנָבִיאֵי אֱלֹ-
 הֵם: שִׁירוּ לַיהוָה כָּל-הָאָרֶץ, בַּשָּׂרוּ מִיּוֹם-אֶל-יוֹם
 יִשׁוּעָתוֹ: סִפְרוּ בַגּוֹיִם אֶת-כְּבוֹדוֹ, בְּכָל-הָעַמִּים נִפְלְאוֹתָיו:
 כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל-כָּל-אֱלֹהִים:
 - כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְהוָה שָׁמַיִם עָשָׂה:

הוֹד וְהָדָר לְפָנָיו, עֵז וְחֵדוּה בְּמִקְמוֹ: הָבוּ לַיהוָה
 מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיהוָה כְּבוֹד וְעֵז: הָבוּ לַיהוָה כְּבוֹד
 שִׁמּוֹ, שְׂאוּ מִנְחָה וּבָאוּ לְפָנָיו, הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת-
 קִדְשׁ: חִילוּ מִלְּפָנָיו כָּל-הָאָרֶץ, אַף-תִּבּוֹן תִּבֵּל בַּל-
 תִּמּוּט: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בַגּוֹיִם
 יְהוָה מֶלֶךְ: יִרְעַם הַיָּם וּמְלוֹאוֹ, יַעֲלֶץ הַשָּׂדֶה וְכָל-אֲשֶׁר-
 בּוֹ: אִזְ יִרְנְנוּ עֲצֵי הַיַּעַר, מִלְּפָנָיו יְהוָה, כִּי-בָא לְשִׁפּוֹט
 אֶת-הָאָרֶץ: הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד־דָּו:
 וַיֹּאמְרוּ, הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן-
 הַגּוֹיִם, לַהַדּוֹת לְשֵׁם קִדְשֶׁךָ, לְהַשְׁתַּבַּח בְּתֵהֱלֹתֶךָ: בְּרוּךְ
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן-הָעוֹלָם וְעַד-הָעוֹלָם, וַיֹּאמְרוּ
 כָּל-הָעַם אָמֵן, וְהִלֵּל לַיהוָה:

- רִוְמָמוּ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לַהֲדָם רַגְלָיו, קְדוֹשׁ
 הוּא: רִוְמָמוּ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לַהֲרַקְדָּשׁוֹ, כִּי-
 קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

Hashem, You show kindness
 by forgiving our mistakes
 instead of destroying the Jewish people in anger.
 By protecting me,
 You show me Your kindness.
 May You protect us with Your love and kindness
 as You always have.

Hashem, You are awesome
 and You grant strength to Your Jewish people.
 You protect Your Jewish people
 and take revenge on our enemies.

- ▶ Praiseworthy is the person who trusts in You, *Hashem*.
 May You, *Hashem*, answer and save us
 on the day that we call out to You.

Hashem, save Your Jewish people
 and care for them forever.
 Our hearts are happy when we are close to You
 because You are our protector.
 We have complete trust in You, *Hashem*, who loves us.
Hashem, please show Your kindness by saving us.
 You saved the Jewish people from Egypt
 and we ask that You continue to save us now.
 We are fortunate to have You, *Hashem*, as our God.

- ▶ I trust that You, *Hashem*,
 will have the kindness to save us,
 and I will sing praises to You.

וְהוּא רַחוּם, וַיִּכְפֹּר עֵוֹן וְלֹא־יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב
 אִפּוֹ, וְלֹא־יַעִיר כָּל־חַמַּתּוֹ: אֵתָהּ יִהְיֶה לְאֵת־כָּל־רַחֲמֶיךָ
 מִמְּנִי, חֶסֶדְךָ וְאַמְתָּךְ תִּמְיֵד יִצְרוּנִי: זְכַר־רַחֲמֶיךָ יִהְיֶה
 וְחֶסֶדְךָ, כִּי מֵעוֹלָם הִמָּה: תָּנוּ עֵז לְאֱלֹהִים, עַל־יִשְׂרָאֵל
 גְּאוֹתוֹ, וְעֵזוֹ בַּשְּׁחָקִים: נוֹרָא אֱלֹהִים מִמְּקוֹדְשֶׁיךָ, יֵאל
 יִשְׂרָאֵל הוּא נָתַן עֵז וְתַעֲצֻמוֹת לָעַם, בְּרוּךְ אֱלֹהִים: יֵאל־
 נְקֻמוֹת יִהְיֶה, יֵאל נְקֻמוֹת הוֹפִיעַ: הַנְּשֵׂא שִׁפְט הָאָרֶץ,
 הָשִׁב גְּמוּל עַל־גְּאִים: לִיְהוָה הִישׁוּעָה, עַל־עַמְּךָ בְּרַכְתָּךְ
 סִלָּה: - יִהְיֶה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סִלָּה:
 יִהְיֶה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ: יִהְיֶה הוֹשִׁיעָה,
 הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאָנוּ:

הוֹשִׁיעָה אֶת־עַמְּךָ, וּבָרַךְ אֶת־נַחֲלָתְךָ, וְרַעַם וְנִשְׂאִים
 עַד־הָעוֹלָם: נַפְשֵׁנוּ חִפְתָּה לִיְהוָה, עֲזָרְנוּ וּמַגִּנָּנוּ הוּא:
 כִּי־בו יִשְׁמַח לְבָנוּ, כִּי בְשֵׁם קֹדֶשׁוֹ בָּטַחְנוּ: יְהִי־חֶסֶדְךָ
 יִהְיֶה עָלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לָךְ: הִרְאֵנוּ יִהְיֶה חֶסֶדְךָ,
 וַיִּשְׁעֶךָ תִּתֵּן־לָנוּ: קוּמָה עֲזָרְתָה לָנוּ, וּפְדָנוּ לְמַעַן חֶסֶדְךָ:
 אֲנֹכִי יִהְיֶה אֱלֹהֶיךָ הַמַּעֲלֶךְ מֵאָרֶץ מִצְרַיִם, הִרְחַב־פִּיךָ
 וְאַמְלֵאֵהוּ: אֲשֶׁר־י הָעַם שָׁכַח לּוֹ, אֲשֶׁר־י הָעַם שִׁיְהוּהוּ
 אֱלֹהֵיו: - וְאֲנִי בְּחֶסֶדְךָ בִּטַחְתִּי, יִגַּל לְבִי בִישׁוּעַתְךָ,
 אֲשִׁירָה לִיְהוָה, כִּי גָמַל עָלַי:

Stand while saying this section.

This is not said on Erev Pesach, Chol HaMoed Pesach, or Erev Yom Kippur.

מְזִמּוֹר *Everyone, sing out thanks to Hashem.* Serve Hashem with happiness and come before Him with joy. Know that Hashem is God and that He created and formed the Jewish people into His nation. Hashem cares for our needs as a shepherd cares for his sheep. Therefore, we come before Hashem with praise and thanks.

► Hashem is good and His kindness lasts forever.

On Hoshana Raba, continue with “A song written by David” on page 418.

Sit while saying the following.

יְהִי כְבוֹד Hashem, Your honor lasts forever, take pride in Your creations. We praise You, Hashem, from sunrise to sunset, generation to generation, and for ever and ever. Hashem, You rule over all the nations; Your throne is in the heavens. Hashem, Your creation of the earth and heavens is a sign of Your greatness. You Hashem are the King, You were always the King, and You will be the King forever. When other nations make evil plans against us, Hashem stops them.

מְזִמּוֹר לְתוֹדָה *Everyone, sing out thanks to Hashem.* This song was sung in the Beit HaMikdash while people sacrificed the *korban todah*, a special sacrifice brought as a thank you to Hashem for helping during difficult times. Since the *korban todah* would not have been brought in the Beit HaMikdash on the day before Yom Kippur, the day before Pesach, or Chol HaMoed Pesach, we do not say Mizmor LeTodah on these days.

Stand while saying this section.

This is not said on פסח, חול המועד פסח, ערב פסח, or ערב יום כיפור.

Ⓜ **מִזְמוֹר לְתוֹדָה, הָרִיעוּ לַיהוָה כָּל־הָאָרֶץ: עֲבְדוּ אֶת־**
יְהוָה בְּשִׂמְחָה, בָּאוּ לִפְנֵי בְרִנָּה: דַּעוּ כִּי־יְהוָה הוּא
אֱלֹהִים, הוּא עָשָׂנוּ וְלוֹ אֲנַחְנוּ, עִמּוֹ וְצֵאן מִרְעִיתוֹ:
בָּאוּ שְׁעָרָיו בְּתוֹדָה, חֲצֹרְתָיו בְּתִהְלָה, הוֹדוּ לוֹ, בְּרָכוּ
שְׁמוֹ: כִּי־טוֹב יְהוָה, לְעוֹלָם חֶסֶדוֹ, וְעַד־דָּר וּדְר
אֲמוֹנָתוֹ:

On פסח, חול המועד פסח, ערב פסח, or ערב יום כיפור, continue with לְמַנְצֵחַ on page 419.

Sit while saying the following.

Ⓜ **יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׂמַח יְהוָה בְּמַעֲשָׂיו: יְהִי**
שֵׁם יְהוָה מְבֹרָךְ, מֵעַתָּה וְעַד־עוֹלָם: מִמִּזְרַח־שֶׁמֶשׁ עַד־
מְבוֹאוֹ, מִהַלֵּל שֵׁם יְהוָה: רָם עַל־כָּל־גּוֹיִם יְהוָה, עַל־
הַשָּׁמַיִם כְּבוֹדוֹ: יְהוָה שִׂמְךָ לְעוֹלָם, יְהוָה זְכָרְךָ לְדֹר־
וְדֹר: יְהוָה בְּשָׁמַיִם הִכִּין כֶּסֶף, וּמַלְכוּתוֹ בְּכֹל מְשָׁלָה:
יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בַּגּוֹיִם יְהוָה מֶלֶךְ:
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יְמֹלֵךְ לְעוֹלָם וָעֶד. יְהוָה
מֶלֶךְ עוֹלָם וָעֶד, אָבְדוּ גּוֹיִם מֵאַרְצוֹ: יְהוָה הִפִּיר עֲצַת־
גּוֹיִם, הִנְיֵא מִחֲשָׁבוֹת עַמִּים: רַבּוֹת מִחֲשָׁבוֹת בְּלִב־אִישׁ,
וְעֲצַת יְהוָה הִיא תִּקּוּם: עֲצַת יְהוָה לְעוֹלָם תִּעֲמֹד,
מִחֲשָׁבוֹת לְבוֹ לְדֹר וְדֹר: כִּי הוּא אָמַר וַיְהִי, הוּא־צָוָה
וַיִּעֲמֹד: כִּי־בָחַר יְהוָה בְּצִיּוֹן, אֹהֶל לְמוֹשָׁב לוֹ: כִּי־יַעֲקֹב

Man is free to think on his own
but it is *Hashem's* plans that will always last.

Hashem chose Zion as His home.

Israel is *Hashem's* special treasure.

Hashem chose Yaakov and his descendants,
the Jewish people, to be His special nation.

Hashem will never forget His Jewish people.

Hashem is caring and forgives our sins.

- ▶ *Hashem*, shows kindness by forgiving our mistakes rather than destroying us with anger.

Hashem, please save us!

You are our King who answers us when we call out to You.

The line beginning with "Hashem opens His hands" should be said with special concentration. Some have the custom to touch the TEFILLIN SHEL YAD and the TEFILLIN SHEL ROSH at the relevant icons.

אֲשׁוּרֵי We are happy with the opportunity to sit and pray.
We are happy that You are our God and that we are Your people.

David HaMelech wrote this song:

- ⋈ GOD – *Hashem* is our God and King.
- ⌌ THANK – We appreciate *Hashem* and we will thank Him every day, forever.
- ⋈ GREATNESS – *Hashem's* greatness is endless.
- ⌌ GENERATIONS – We will tell our children about the spectacular actions You have done for us in every generation.
- ⌌ MIRACLES – The miracles that *Hashem* performs for His people are glorious.

בַּחֵר לֹא יֵה, יִשְׂרָאֵל לְסִגְלָתוֹ: כִּי לֹא־יִטַּשׁ יְהוָה עַמּוֹ,
וְנִחַלְתּוֹ לֹא יַעֲזֹב: - וְהוּא רַחוּם, וְכַפֵּר עֲוֹן וְלֹא־יִשְׁחִית,
וְהִרְבֵּה לְהַשִּׁיב אִפּוֹ, וְלֹא־יַעִיר כָּל־חַמַּתּוֹ: יְהוָה הוֹשִׁיעָה,
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:

The line beginning with פֹּתַח אֶת יָדְךָ should be said with special concentration. Some have the custom to touch the תפילין של יד and the תפילין של ראש at the relevant icons.

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹךְ סְלֵה:
אֲשֵׁרֵי הָעַם שְׂכַנְכָה לּוֹ, אֲשֵׁרֵי הָעַם שִׁיְהוּהוּ אֱלֹהֵיוֹ:
תְּהִלָּה לְדָוִד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכֶּה שְׂמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֶבְרַכְךָ, וְאֶהַלְלֶה שְׂמֶךָ לְעוֹלָם וָעֶד:
גְּדוֹל יְהוָה וּמְהַלֵּל מְאֹד, וְלִגְדֹלְתּוֹ אֵין חֶקֶר:
דוֹר לְדוֹר יִשְׁבַח מַעֲשֶׂיךָ, וְגִבּוֹרְתֶיךָ יַגִּידוּ:
הֵדֵר כְּבוֹד הוֹדְךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

אֲשֵׁרֵי *We are happy.* If one says Ashrei three times a day, he or she is promised a place in *Olam Haba*, the world-to-come. Ashrei is special for two reasons:

- Each line of Ashrei begins with a different letter of the Aleph-Bet. This represents the unlimited praise and thanks we feel toward *Hashem*.
- Ashrei contains the line beginning “*Potei’ach et Yadecha*,” which means, “*Hashem* opens His hands and provides us with all of our needs.” This teaches us that everything comes from *Hashem*.

We say Ashrei three times a day, twice during Shacharit and once at Mincha, to remind ourselves of these important messages: everything comes from *Hashem* and we cannot thank and praise Him enough.