

מחזור קורן לפסח
THE KOREN PESAḤ MAḤZOR

REMOVAL OF ḤAMETZ

On the night before Pesah, a search for ḥametz, such as breadcrumbs, products containing leaven and grain alcohol, is made in the house. The custom is to do so at night by the light of a candle, but a flashlight may also be used. If Pesah falls on Motza'ei Shabbat, the search is made on Thursday night. Those who plan to be away on Pesah should conduct the search the night before their departure, but without making a blessing.

Before the search, make the following blessing:

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us about the removal of leaven.

After the search, say:

כָּל חֲמֵצָא May all ḥametz or leaven that is in my possession
which I have not seen or removed
be annulled and deemed like the dust of the earth.

cal logic is that Pesah is a time of departure, the beginning of a journey, the transformation of a nation from slavery to freedom. Clearing the house of ḥametz is a symbolic jettisoning of the past, the preparation for a leave-taking.

The search for ḥametz is done on the night of the fourteenth of Nisan. The Talmud (*Pesahim* 7b) derives from biblical verses that it should be done by the light of a candle. This remains the custom, though an electric light or flashlight may be used. A search should be made of every place in the home or at work into which ḥametz may have been brought. There was a debate among the medieval commentators as to whether the command “You must have your homes cleared of all leaven” involves a positive act of find-and-destroy or merely a requirement that there be none to be found. To accommodate the first view, many have the custom of deliberately placing ten pieces of ḥametz so that they can be found and destroyed (*Kol Bo*). Although the blessing is made immediately prior to the search at night, the blessing itself refers to the burning of the ḥametz the next day, since it is the destruction that is the commanded act and the search merely a preliminary to it.

כָּל חֲמֵצָא *All ḥametz.* This declaration, made in slightly different forms at night after the search and the next morning after the burning, is known as *Bitul Ḥametz*, “nullification of [ownership of] ḥametz.” It constitutes a formal renunciation of ownership of any leaven that may physically still remain within our domain. It is written in Aramaic since that was the language spoken by

ביעור חמץ

On the night before פסח, a search for חמץ, such as breadcrumbs, products containing leaven and grain alcohol, is made in the house. The custom is to do so at night by the light of a candle, but a flashlight may also be used. If פסח falls on שבת, בוצאי שבת, the search is made on Thursday night. Those who plan to be away on פסח should conduct the search the night before their departure, but without making a blessing.

Before the search, make the following blessing:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוֹר חֻמֵץ.

After the search, say:

כָּל חֻמֵּי־רָא וְחֻמֵּי־עָא דְאִכְפָּא בְּרִשׁוֹתַי, דְּלֵא חֻמְתָּהּ וּדְלֵא בְּעִרְתָּהּ
לְבִטּוּל וְלִהְיוּ הַפְּקָר כְּעִפְרָא דְאַרְעָא.

REMOVAL OF ḤAMETZ

The Torah not only commands us to eat matza on Pesah and to avoid eating leaven or leavened products. It also contains three distinct commands about removing all leaven from our property and possession: (1) “By the first day you must have your homes cleared [*tashbitu*] of all leaven” (Ex. 12:15). This involves the physical removal of all leaven, and is the source of the command of *Biur Ḥametz*, the burning or destruction of leavened products. (2) “No leaven may be seen in your possession. No leaven may be seen in all your territories” (Ex. 13:7). (3) “During [these] seven days, no leaven may be found in your homes” (Ex. 12:19). Whereas the first command enjoins a positive act to remove all *ḥametz*, the second and third are the negative corollaries, forbidding us to leave any leaven or leavened products in our possession.

These are unique commands. Not only must we (at least on Seder night) eat matza; not only must we refrain, throughout the festival, from eating leavened bread or any product that has even the slightest admixture of *ḥametz*; we must also ensure that no leaven or leaven-containing food is in our possession and we must take active steps to remove it, destroy it and disown it. We do not find such extreme measures in the case of any other forbidden food. The halakic logic is the temporary nature of the ban on leaven. During the rest of the year it is permitted. Therefore, were there any in the house or in our ownership during the festival we might come to eat it inadvertently; hence we must remove it completely (*Sefer Mitzvot Katan*, 222). The psychologi-

On the following morning after burning the hametz, say:

כָּל חֲמֵצָא May all hametz or leaven that is in my possession, whether I have seen it or not, whether I have removed it or not, be annulled and deemed like the dust of the earth.

EIRUV TEḤUMIN

On Shabbat and Yom Tov it is forbidden to walk more than 2000 cubits (about 3000 feet) beyond the boundary (teḥum) of the town where you live or are staying when the day begins.

By placing food sufficient for two meals, before nightfall, at a point within 2000 cubits from the town limits, you confer on that place the status of a dwelling for the next day, and are then permitted to walk 2000 cubits from there.

בְּרִיךְ Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us about the mitzva of Eiruv.

By this Eiruv may we be permitted to walk from this place, two thousand cubits in any direction.

EIRUV ḤATZEROT

On Shabbat it is forbidden to carry objects from one private domain to another, or from a private domain into space shared by others, such as a communal staircase, corridor or courtyard. An Eiruv Ḥatzerot is created when each of the Jewish households in a court or apartment block, before Shabbat, places a piece of matza in one of the homes. The entire court or block then becomes a single private domain within which it is permitted to carry.

בְּרִיךְ Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us about the mitzva of Eiruv.

By this Eiruv may we be permitted to move, carry out and carry in from the houses to the courtyard, or from the courtyard to the houses, or from house to house, for all the houses within the courtyard.

EIRUVIN

*Eiruv*in are halakhic devices relating to Shabbat and the festivals by which the sages “joined” different domains of space and time. *Eiruv* comes from the same root (ע-ר-ב, literally: combine or join) as *erev*, “evening,” the time that joins day and night; *arev*, “a guarantor,” who joins another person or

On the following morning after burning the חמץ, say:

כָּל חֲמִירָא וְחֲמִיעָא דְאִכְּא בְּרִשּׁוּתֵי, דְחִמְתָּהּ וּדְלָא חִמְתָּהּ
 דְּבַעֲרִתָּהּ וּדְלָא בַעֲרִתָּהּ, לְבָטִיל וְלֵהוּי הַפְּקָר כְּעַפְרָא דְאַרְעָא.

עירוב תחומין

On שבת and יום טוב it is forbidden to walk more than 2000 cubits (about 3000 feet) beyond the boundary (תחום) of the town where you live or are staying when the day begins. By placing food sufficient for two meals, before nightfall, at a point within 2000 cubits from the town limits, you confer on that place the status of a dwelling for the next day, and are then permitted to walk 2000 cubits from there.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוֹת עִרּוּב.
 בְּדִין עִרּוּבָא יְהֵא שְׂרָא לִי לְמִיּוּל מֵאַתְרָא הַדִּין תְּרִין אֲלָפִין אֲמִין לְכֹל רוּחָא.

עירוב חצרות

On שבת it is forbidden to carry objects from one private domain to another, or from a private domain into space shared by others, such as a communal staircase, corridor or courtyard. An עירוב חצרות is created when each of the Jewish households in a court or apartment block, before שבת, places a piece of matza in one of the homes. The entire court or block then becomes a single private domain within which it is permitted to carry.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוֹת עִרּוּב.
 בְּדִין עִרּוּבָא יְהֵא שְׂרָא לְנָא לְטִלְטוּלֵי וְלְאַפּוּקֵי וְלְעִיּוּלֵי מִן הַבֵּיתִים לְחֻצָּר
 וּמִן הַחֻצָּר לְבֵיתִים וּמִבֵּית לְבֵית לְכֹל הַבֵּיתִים שְׂבָחָצֵר.

Jews in the Talmudic era; if one does not understand Aramaic it should be said in one's normal spoken language. It should also be said by all members of the family living in the house. At night the formula specifies *hametz* we are unaware of, since we may be keeping some to be eaten at breakfast the next day, and this we intend to keep in our ownership until then. In the morning, after the burning, the formula is extended to include all *hametz*.

EIRUV TAVSHILIN

It is not permitted to cook for Shabbat when a Yom Tov falls on Thursday or Friday unless an Eiruv Tavshilin has been made prior to the Yom Tov. This is done by taking a piece of matza together with a boiled egg, or a piece of cooked fish or meat to be used on Shabbat. While holding them, say the following:

ברוך Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us about the mitzva of Eiruv.

By this Eiruv may we be permitted to bake, cook, insulate food, light a flame and do everything necessary on the festival for the sake of Shabbat, for us and for all Jews living in this city.

CANDLE LIGHTING

On Erev Yom Tov, say the following blessing and then light the candles from an existing flame. If also Shabbat, cover the eyes with the hands after lighting the candles and say the following blessing, adding the words in parentheses.

ברוך Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us to light (the Sabbath light and) the festival light.

On the first two evenings of Pesah, the blessing “Shehechyanu” (“Who has given us life”) is added:

ברוך Blessed are You, LORD our God, King of the Universe, who has given us life, sustained us, and brought us to this time.

mediately precedes Shabbat. All three were instituted to enhance the joy of the festival and the delight of Shabbat without weakening the essential structure of Jewish law that surrounds and protects the holiness of space and time.

CANDLE LIGHTING

Candle lighting on Shabbat and festivals represents *shelom bayit*, “peace in the home.” The sages say that Adam and Eve were created on the eve of Shabbat, the sixth day, and sinned and were sentenced to exile from Eden on the same

עירוב תבשילין

It is not permitted to cook for שבת when a יום טוב falls on Thursday or Friday unless an עירוב תבשילין has been made prior to the יום טוב. This is done by taking a piece of matza together with a boiled egg, or a piece of cooked fish or meat to be used on שבת. While holding them, say the following:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוֹת עֵרֹב.
 בְּדִין עֵרֹבָא יְהֵא שְׂרָא לְנָא לְמֵיפָא וּלְבִשְׂלָא וּלְאַטְמָנָא
 וּלְאַדְלָקָא שְׂרָגָא וּלְמַעְבַּד כָּל צְרַכְנָא מִיּוֹמָא טָבָא לְשַׁבְּתָא
 לְנוּ וּלְכָל יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֹּאת.

הדלקת נרות

On שבת ויום טוב, say the following blessing and then light the candles from an existing flame. If also שבת, cover the eyes with the hands after lighting the candles and say the following blessing, adding the words in parentheses.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
 לְהַדְלִיק נֵר שָׁל (שַׁבָּת וְשָׁל) יוֹם טוֹב.

On the first two evenings of פסח, the blessing שְׁהַחֲיֵנוּ is added:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 שְׁהַחֲיֵנוּ וְקַיְמָנוּ, וְהַגִּיעָנוּ לְזְמַן הַזֶּה.

persons in a bond of shared responsibility, and *arev*, “pleasant,” the mood that prevails when people join in friendship. An *eiruv* softens the sharp divide of boundaries.

An *eiruv tehumin* is a device that allows us to walk for up to two thousand cubits beyond the two-thousand-cubit boundary that marks how far we may walk outside the limits of a town. An *eiruv hatzerot* joins multiple homes into a single private domain for the purpose of carrying between them on Shabbat. An *eiruv tavshilin* permits us to prepare food for Shabbat on a festival that im-

On Erev Shabbat Hol HaMo'ed that is not a Yom Tov, cover the eyes with the hands after lighting the candles, and say:

בְּרוּךְ Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us to light the Sabbath light.

Some add:

יְהִי רָצוֹן May it be Your will, LORD our God and God of our ancestors, that the Temple be speedily rebuilt in our days, and grant us our share in Your Torah. And may we serve You there in reverence, as in the days of *Mal. 3* old and as in former years.

Prayer after candlelighting (add the words in parentheses as appropriate):

יְהִי רָצוֹן May it be Your will, LORD my God and God of my forebears, that You give me grace – me (and my husband/and my father/and my mother/and my sons and my daughters) and all those close to me, and give us and all Israel good and long lives. And remember us with a memory that brings goodness and blessing; come to us with compassion and bless us with great blessings. Build our homes until they are complete, and allow Your Presence to live among us. And may I merit to raise children and grandchildren, each one wise and understanding, loving the LORD and in awe of God, people of truth, holy children, who will cling on to the LORD and light up the world with Torah and with good actions, and with all the kinds of work that serve the Creator. Please, hear my pleading at this time, by the merit of Sarah and Rebecca, Rachel and Leah our mothers, and light our candle that it should never go out, and light up Your face, so that we shall be saved, Amen.

the week lose their sharpness and we begin to feel the unity of all things in the sensed presence of their Creator.

יְהִי רָצוֹן *May it be Your will.* A beautiful prayer usually said by the woman of the house, invoking the merits and enduring influence of the matriarchs of our people – Sarah, Rebecca, Rachel and Leah – and the courage and devotion of their steadfast love for God and their families. It is a touching summary of the values by which Jewish women through the millennia lived and taught their children.

On _____ *that is not a* ערב שבת חול המועד *cover the eyes*
with the hands after lighting the candles, and say:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.**

Some add:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם וְכִשְׁנַיִם
קִדְּמִנְיוֹת. וְעֲרֵבָה לֵיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם וְכִשְׁנַיִם קִדְּמִנְיוֹת:
מלאכיג

Prayer after candlelighting (add the words in parentheses as appropriate):

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׂתַחֲוֹנֵנּי אוֹתִי (וְאֵת אִישׁי/ וְאֵת
אָבִי/ וְאֵת אִמִּי/ וְאֵת בְּנֵי וְאֵת בָּנוֹתַי) וְאֵת כָּל קְרוֹבֵי, וְתֵתֵן לָנוּ וּלְכָל יִשְׂרָאֵל
חַיִּים טוֹבִים וְאַרְדִּים, וְתִזְכְּרֵנוּ בְּזִכְרוֹן טוֹבָה וּבְרָכָה, וְתַפְקֵדְנוּ בְּפִקְדַת יִשׁוּעָה
וְרַחֲמִים, וְתַבְרַכְנוּ בְּרָכוֹת גְּדוֹלוֹת, וְתִשְׁלַם בְּתֵינוּ וְתִשְׁכַּן שְׂכִינְתְּךָ בֵּינָנוּ.
וּזְבִנֵי לְגֹדֵל בְּנִים וּבְנֵי בָנִים חַכְמִים וְנְבוֹנִים, אוֹהֲבֵי יְהוָה יְרֵאֵי אֱלֹהִים, אֲנָשֵׁי
אַמֵּת וְזֶע קִדְּשׁ, בֵּיהוָה דְּבִקִּים וּמְאִירִים אֵת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשֵׂים
טוֹבִים וּבְכָל מְלָאכַת עֲבוֹדַת הַבּוֹרָא. אָנָּה שָׁמַע אֵת תְּחִנָּתִי בְּעַת הַזֹּאת
בְּזִכְוֹת שְׂרָה וְרִבְקָה וְרַחֵל וְלֵאָה אֲמוֹתֵינוּ, וְהָאֵר נֵרְנוּ שְׁלֵא יִכְבֶּה לְעוֹלָם
וְעַד, וְהָאֵר פְּנִיךָ וְנוֹשְׁעָה. אָמֵן.

day (*Avot deRabbi Natan 1*). God took pity on them and delayed the start of their exile by a day so that they were able to spend one day, Shabbat, in paradise. On that day, said the sages, the sun did not set. It was a day of light, physical and spiritual, in which the first man and woman experienced the harmony of the universe and of their relationship. The candles of Shabbat – customarily two, though Jewish law requires minimally one – symbolize the two aspects of holy time: *zakhor*, “remember” (Ex. 20:8) and *shamor* “guard” (Deut. 5:12). They also symbolize man and woman, humanity and God, heaven and earth, united on this day. Though, since the first humans, we no longer inhabit paradise, we capture something of it on Shabbat and the festivals when in the soft light of the flickering flames, the jagged edges of

Minḥa for Weekdays

יְשׁוּעָה Happy are those who dwell in Your House;
they shall continue to praise You, Selah!

Ps. 84

Happy are the people for whom this is so;
happy are the people whose God is the LORD.

Ps. 144

A song of praise by David.

Ps. 145

I will exalt You, my God, the King, and bless Your name for ever and all time. Every day I will bless You, and praise Your name for ever and all time. Great is the LORD and greatly to be praised; His greatness is unfathomable. One generation will praise Your works to the next, and tell of Your mighty deeds. On the glorious splendor of Your majesty I will meditate, and on the acts of Your wonders. They shall talk of the power of Your awesome deeds, and I will tell of Your greatness. They shall recite the record of Your great goodness, and sing with joy of Your righteousness. The LORD is gracious and compassionate, slow to anger and great in loving-kindness. The LORD is good to all,

through many streets and across the marketplace throughout the day. He almost forgets that there is a Maker of the world. Only when the time for the afternoon prayer comes, does he remember, 'I must pray.' And then, from the bottom of his heart, he heaves a sigh of regret that he has spent his day on idle matters, and he runs into a side street and stands there and prays. God holds him dear, very dear, and his prayer pierces the heavens."

יְשׁוּעָה *Psalm 145. Ashrei*, at the beginning of Minḥa, is an abridged form of the more extended *Pesukei DeZimra*, the Verses of Praise, of the morning service. It is a meditation prior to the Amida. The Amida is prayer in its purest form, and it requires *kavana*, a direction of the mind, a focusing of our thoughts. *Kavana* involves "clearing your mind of all extraneous thoughts, and seeing yourself as if you are standing before the Divine Presence. Therefore it is necessary to sit for a while before prayer in order to direct your mind, and then pray gently and pleadingly, not like one who prays as if he were carrying a burden which he is keen to unload and leave" (Maimonides,

מנחה לחול

תהלים פד

תהלים קמד

תהלים קמה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלִיךְ סִלָּה:
אֲשֶׁרִי הָעַם שֶׁכְּכָה לוֹ, אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהֵיו:
תִּהְיֶה לְדוֹר

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֶבְרַכְךָ, וְאֶהְלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
גְּדוֹל יְהוָה וּמְהִלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶד:
דוֹר לְדוֹר יִשְׁבַח מֵעַשְׂיֶיךָ, וּגְבוּרַתֶיךָ יִגִּידוּ:
הַדָּר כְּבוֹד הַדָּרְךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹ נוֹרָאוֹתֶיךָ יֹאמְרוּ, וּגְדוּלַתְךָ אִסְפְּרֶנָּה:
זָכַר רַב־טוֹבְךָ יִפְיֵעוּ, וְצַדִּיקְתְּךָ יִרְנְנוּ:
חַנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפַּיִם וּגְדֹל־חֶסֶד:

MINḤA – AFTERNOON SERVICE

The Afternoon Service corresponds to the daily afternoon sacrifice (*Berakhot* 26b). The *Minḥa*, or “meal-offering,” was not unique to the afternoon sacrifice. The afternoon service may have become known as *Minḥa* because of the verse in Psalms (141:2): “May my prayer be like incense before You, the lifting up of my hands like the afternoon offering [*minḥat arev*].”

The sages (*Berakhot* 6b) attached special significance to the afternoon prayer, noting that Elijah’s prayer was answered at this time (1 Kings 18:36). It is easier to pray in the morning and evening as we are about to begin or end our engagement with the world for the day. *Minḥa* is more demanding. It means that we are turning to God in the midst of our distractions. We are bringing Him into our life when it is maximally preoccupied with other things. *Minḥa* is the triumph of the important over the urgent, of what matters ultimately over what matters immediately. That is why prayer in the midst of the day has a special transformative power.

The Ba’al Shem Tov said: “Imagine a man whose business hounds him

and His compassion extends to all His works. All Your works shall thank You, LORD, and Your devoted ones shall bless You. They shall talk of the glory of Your kingship, and speak of Your might. To make known to mankind His mighty deeds and the glorious majesty of His kingship. Your kingdom is an everlasting kingdom, and Your reign is for all generations. The LORD supports all who fall, and raises all who are bowed down. All raise their eyes to You in hope, and You give them their food in due season. You open Your hand, and satisfy every living thing with favor. The LORD is righteous in all His ways, and kind in all He does. The LORD is close to all who call on Him, to all who call on Him in truth. He fulfills the will of those who revere Him; He hears their cry and saves them. The LORD guards all who love Him, but all the wicked He will destroy. ▶ My mouth shall speak the praise of the LORD, and all creatures shall bless His holy name for ever and all time.

We will bless the LORD now and for ever. Halleluya!

Ps. 115

which include three times the word *Ashrei* (“happy”), the first word of the book of Psalms; and one at the end, which ends with *Halleluya*, the last word of the book of Psalms. Thus *Ashrei* is a miniature version of the book of Psalms as a whole.

Ashrei means “happy, blessed, fruitful, flourishing.” It refers not to a temporary emotional state but to a life as a whole. One who is *ashrei* does well and fares well, living uprightly and honestly, respected by those worthy of respect. The word is in the plural construct, literally “the *happinesses* of,” as if to say that happiness is not one thing but a harmonious blend of many things that make up a good life. Psalm 1 gives a vivid picture of such a life:

Happy is one who does not walk in step with the wicked, or stand in the place of sinners, or sit in the company of mockers, but whose delight is in the Torah of the LORD, and who meditates on His Torah day and night. He is like a tree planted by streams of water that yields its fruit in season and whose leaf does not wither – whatever he does prospers. (Verses 1–3)

טוב־יהוה לִבְל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
 יִדְוֹךְ יְהוה כָּל־מַעֲשֵׂיךָ, וְחִסְדֵיךָ יִבְרַכְוֶכָּה:
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ:
 לְהוֹדִיעַ לְבַנֵי הָאָדָם גְּבוּרָתוֹ, וּכְבוֹד הַדָּר מַלְכוּתוֹ:
 מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דָּוָר וְדָר:
 סוֹמֵךְ יְהוה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים:
 עֵינַי־כָּל אֱלֹהֵיךָ יִשְׁבְּרוּ, וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
 פּוֹתִיחַ אֶת־יְדֹךָ, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:
 צְדִיק יְהוה בְּכָל־דְּרָכָיו, וְחִסִּיד בְּכָל־מַעֲשָׂיו:
 קָרוֹב יְהוה לְכָל־קֹדְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:
 רִצּוֹן־יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע, וְיוֹשִׁיעֵם:
 שׂוֹמֵד יְהוה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד:
 תְּהִלַּת יְהוה יִדְבֵר פִּי, וּיְבָרֵךְ כָּל־בֶּשֶׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד:
 וְאַנְחָנוּ נְבָרֵךְ יְהוה מֵעַתָּה וְעַד־עוֹלָם, הַלְלוּ־הוּא:

תהלים קטו

Laws of Prayer 4:16). *Ashrei* is the way we “sit for a while before prayer” in order to direct our mind (*Berakhot* 32b). Therefore, though it may be said standing or sitting, the custom is to say it sitting.

It consists of Psalm 145, chosen for three reasons: (1) It is an alphabetical acrostic, praising God with every letter of the alphabet (except *nun*, missing lest it refer to a verse that speaks about the fall, *nefila*, of Israel). (2) It contains the verse, “You open Your hand, and satisfy every living thing with favor,” regarded by the sages as one of the essential features of prayer, namely recognition of our complete dependence on God (*Berakhot* 4b). (3) As the psalm speaks of the joy and serenity of those who trust in God, it fulfills the requirement to pray joyfully (see Rashi, *Berakhot* 31a). Psalm 145 is also the only one of the 150 psalms to be called a psalm (*tehilla*) in its superscription.

Added to Psalm 145 are verses from other psalms: two at the beginning,

HALF KADDISH

Leader: יְתַגַּדְלֵנוּ Magnified and sanctified
 may His great name be,
 in the world He created by His will.
 May He establish His kingdom
 in your lifetime and in your days,
 and in the lifetime of all the house of Israel,
 swiftly and soon – and say: Amen.

All: May His great name be blessed for ever and all time.

Leader: Blessed and praised, glorified and exalted,
 raised and honored, uplifted and lauded
 be the name of the Holy One, blessed be He,
 beyond any blessing,
 song, praise and consolation
 uttered in the world – and say: Amen.

THE AMIDA

*The following prayer, until “in former years” on page 32, is said silently, standing with feet together. If there is a minyan, the Amida is repeated aloud by the Leader. Take three steps forward and at the points indicated by *, bend the knees at the first word, bow at the second, and stand straight before saying God’s name.*

When I proclaim the LORD’s name, give glory to our God.
 O LORD, open my lips, so that my mouth may declare Your praise.

*Deut. 32
 Ps. 51*

PATRIARCHS

בְּרוּךְ Blessed are You, LORD our God and God of our fathers,
 God of Abraham, God of Isaac and God of Jacob;
 the great, mighty and awesome God, God Most High,
 who bestows acts of loving-kindness and creates all,

represents the dawn of Jewish faith, and Jacob the nighttime of exile, Isaac represents the afternoon joining of past and future, the unspectacular heroism of Jewish continuity. We are each a link in the chain of generations, heirs

חצי קדיש

ש"ן: וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ
 וַיְמַלִּיךְ מַלְכוּתָהּ
 בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֶגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)
 קהל וש"ן: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵי־א.
 ש"ן: יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
 שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
 לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
 תְּשַׁבַּחְתָּא וְנַחְמָתָא
 דְאָמִירָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

עמידה

The following prayer, until קדמניזית on page 33, is said silently, standing with feet together. If there is a מנין, the עמידה is repeated aloud by the שליח ציבור. Take three steps forward and at the points indicated by *, bend the knees at the first word, bow at the second, and stand straight before saying God's name.

דברים לב
 תהלים נא

כִּי שֵׁם יְהוָה אֶקְרָא, הִבּוּ גַדְל לְאֱלֹהֵינוּ:
 אֲדַנִּי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ:

אבות

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב
 הָיֵאל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן
 גּוֹמֵל חֲסָדִים טוֹבִים, וְקִנְיָה הַכֹּל

THE AFTERNOON AMIDA

The sages (*Berakhot* 26b) associated the afternoon Amida with Isaac, who “went out to meditate in the field toward evening” (*Gen.* 24:63). If Abraham

who remembers the loving-kindness of the fathers
and will bring a Redeemer to their children's children
for the sake of His name, in love.

King, Helper, Savior, Shield:

▼Blessed are You,
LORD, Shield of Abraham.

DIVINE MIGHT

אַתָּה גָּבוֹר You are eternally mighty, LORD.
You give life to the dead
and have great power to save.

On Erev Pesah (see laws 29–30):

He makes the wind blow and the rain fall.

In Israel, on Ḥol HaMo'ed:

He causes the dew to fall.

He sustains the living with loving-kindness,
and with great compassion revives the dead.
He supports the fallen, heals the sick, sets captives free,
and keeps His faith with those who sleep in the dust.
Who is like You, Master of might,
and to whom can You be compared,
O King who brings death and gives life,
and makes salvation grow?
Faithful are You to revive the dead.
Blessed are You,
LORD, who revives the dead.

When saying the Amida silently, continue with "You are holy" on the next page.

political requests: for the ingathering of exiles, the restoration of sovereignty,
and the removal of enemies, and (4) collective spiritual requests: for the
righteous, the rebuilding of Jerusalem, and the restoration of the kingdom
of David. The thirteenth blessing is all-embracing, asking God to hear and
heed our prayer.

וְזוֹכֵר חֲסֵדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוּ בְּאֵהָבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה, מֶגֶן אֲבֹרָהִים.

גבורות
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי
מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ

On ערב פסח (see laws 29–30):

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם

In חול המועד on ארץ ישראל:

מוֹרִיד הַטַּל

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים
וּמְקַיֵּם אֲמוּנָתוֹ לִישָׁנֵי עָפָר.
מִי כְמוֹךָ, בַּעַל גְּבוּרֹת
וּמִי דוֹמֶה לְךָ
מֶלֶךְ, מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.
וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

When saying the עמידה silently, continue with קְדוּשָׁה on the next page.

of our ancestors, guardians of our children's future, remembering God in the midst of time and placing our destiny in His hands.

The Central Blessings. There are thirteen central blessings in the weekday Amida and they are grouped into four sets of three: (1) personal spiritual requests: for knowledge, repentance and forgiveness, (2) personal material requests: for redemption, healing and prosperity, (3) collective material-

KEDUSHA

*During the Leader's Repetition, the following is said standing with feet together, rising on the toes at the words indicated by *.*

Cong. then יְקַדְּשׁ We will sanctify Your name on earth,

Leader: as they sanctify it in the highest heavens,
as is written by Your prophet,
“And they [the angels] call to one another saying:

Is. 6

Cong. then *Holy, *holy, *holy is the LORD of hosts;

Leader: the whole world is filled with His glory.”
Those facing them say “Blessed –”

Cong. then *‘‘Blessed is the LORD’s glory from His place.”

Ezek. 3

Leader: And in Your holy Writings it is written thus:

Cong. then *‘‘The LORD shall reign for ever. He is your God, Zion,

Ps. 146

Leader: from generation to generation, Halleluya!”

Leader: From generation to generation we will declare Your greatness,
and we will proclaim Your holiness for evermore.
Your praise, our God, shall not leave our mouth forever,
for You, God, are a great and holy King.
Blessed are You, LORD, the holy God.

The Leader continues with “You grace humanity” below.

HOLINESS

יְהוָה קָדוֹשׁ You are holy and Your name is holy,
and holy ones praise You daily, Selah!

Blessed are You, LORD,
the holy God.

KNOWLEDGE

יְהוָה חוֹנֵן You grace humanity with knowledge
and teach mortals understanding.

Grace us with the knowledge, understanding
and discernment that come from You.

Blessed are You, LORD,
who graciously grants knowledge.

קדושה

*During the חזרת השי"ן, the following is said standing
with feet together, rising on the toes at the words indicated by ^.*

ישעיהו נקדש את שמך בעולם, בשם שמקדישים אותו בשמי מרום
בכתוב על יד נביאך: וקרא זה אל־זה ואמר

קדוש, קדוש, קדוש, יהוה צבאות, מלא כל־הארץ כבודו:
לעממתם ברוך יאמרו

יחזקאל ג אֲרוֹן כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:
וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר

תהלים קמו יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּנָהּ:
לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

The אַתָּה חוֹנֵן שליח ציבור continues with

קדושת השם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקָדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

דעת

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלִמֵּד לְאָנוּשׁ בִּינָה.
חַנּוּנוֹ מֵאַתָּךְ דַּעַת בִּינָה וְהַשְׂפִּיל.
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

*Knowledge, Repentance and Forgiveness. Note the sequence.
First we pray for knowledge and understanding. Without these it is as if we*

REPENTANCE

הַשִּׁיבֵנוּ Bring us back, our Father, to Your Torah.
 Draw us near, our King, to Your service.
 Lead us back to You in perfect repentance.
 Blessed are You, LORD,
 who desires repentance.

FORGIVENESS

Strike the left side of the chest at °.

סַלַּח לָנוּ Forgive us, our Father, for we have °sinned.
 Pardon us, our King, for we have °transgressed;
 for You pardon and forgive.
 Blessed are You, LORD,
 the gracious One who repeatedly forgives.

REDEMPTION

רְאוּךָ Look on our affliction,
 plead our cause,
 and redeem us soon for Your name's sake,
 for You are a powerful Redeemer.
 Blessed are You, LORD,
 the Redeemer of Israel.

HEALING

רַפְּאוּנוּ Heal us, LORD, and we shall be healed.
 Save us and we shall be saved,
 for You are our praise.
 Bring complete recovery for all our ailments,

but humility. Knowing how we should live, we come to realize how we fall short, and this brings us to repentance. Only then do we ask for forgiveness. We must put in the work of self-understanding and self-judgment before we can ask God to excuse our lapses.