

כזונה קונטרס

סוף פסוקי דזמרה
קריאת שמע וברכותיה

נוסח אשכנז

TEFILLAH
POWER
תפילה כח
דחמלה



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בס"ד ט' כסלו תשע"ח

למע"כ ידידי הנכבד רב פעלים ואיש מצליח הרה"ג המפורסם לרבים ר' אברהם צבי הכהן קליינמאן שליט"א,
אחרי דרישת שלומו הטוב בברכה מרובה כמשפט.

הוא לפני פעולתו החדשה פרי מחשבתו ועטו הנקרא "כוונה קונטרס" המסודר יפה בביאור כללות התפילות בלשון צח ובהיר, יחד עם פירוש המלות בפרטות, ותכליתו לשמש כספר לימוד לחנך תינוקות של בית רבן ותלמידי ישיבה בעבודת התפילה, שע"י שיבינו ענין התפילה ופירוש המלות ירגישו טעם בתפילתם ויכירו גודל ענינה של תפילה שהוא מדברים העומדים ברומו של עולם.

והנה זה הרבה שנים שכבי' פועל גדולות ונצורות לחזק את ישראל בענין התפילה, ובי"ה כבי' הוא גברא דמריה סיייעה שזכה להשפיע בזה על רבבות אלפי ישראל מגדול ועד קטן בהרבה מדינות בכל העולם, וגם בפעם הזאת בטוח אני שעבודתו בקודש יביא תועלת לרבים לאלו המעונינים לחזק ערך תפילתם, ונזכה עי"ז לגאולה שלמה בקרוב.

מנאי המברכו בברכת חו"ש והצלחה אמיתית.

ד"ר ברוך
למנאי קמנצקי

*English Translation of The Novominsker Rebbe's Haskama
on the following page*

To my dear esteemed friend, a man of great accomplishment on behalf of Torah and Yiddishkeit, Rabbi Avraham Tzvi Kleinman shlit"a, shalom aleichem,

I reviewed the pamphlets you composed for the "young flock" - our Yeshiva students. It is a clear succinct translation and explanation of the Nussach Hat'fillah which we pray each day, with the purpose of ingraining the meaning of the words on the hearts and souls of all Jews. This deeply rooted understanding and comprehension of the berachos and tefillos will be of great benefit to all, as they will recognize before Whom they stand and pour out their hearts.

May it be His will that these pamphlets be warmly received in the schools, and may they inspire our brethren - from young to old - to focus their hearts to our Father in heaven, and may Hashem hear and accept the voice of our prayers with mercy.

With blessings of kol-tuv and arichas yamim tovim,

Yaakov Perlow

Zooming In—You will notice that some words in *Kavannah Kuntros* are larger than the rest. These are the same words listed in the “Zooming In” section (see the bottom of the pages in *Kavannah Kuntros*), chosen because they are more difficult words. They will be included in a voluntary written Multiple Choice and Word Matching exam you’ll be taking every four weeks.

Student Contest and Prizes—Whoever scores 100 on the Multiple Choice exam wins 5 cards to enter the monthly drawing for exciting prizes (you should have received the colorful Prize Page when you started the *Tefillah* Program). A score of 95 earns 4 cards; 90 earns 3 cards; 85 earns 2 cards, and 80 will earn 1 cards for entry into the drawing.

What Will I Gain From Using the *Kavannah Kuntros*?—BE”H over time, the meaning and the feeling of the words you say every morning in Shacharis will become very familiar to you. As you *daven*, you’ll find that you really feel that you are coming closer to Hashem and that your *tefillos* are becoming more and more meaningful and powerful. This is the one ability you can count on throughout your life, to help bring you success and *berachah* and to help you face life’s challenges. May this *Kavannah Kuntros* give power and meaning to your *tefillah* to truly become “*devarim ha’omdim b’rumo shel olam*, bringing Hashem’s *yeshuos* into our world.

HOW TO USE YOUR KAVANNAH KUNTROS

Kavannah Kuntros—The ***Kavannah Kuntros*** is different than any other translation or sefer on tefillah. That is because it gives you not just the English translation, but the meaning of the *Shacharis tefillah* you say every weekday in words that are clear and understandable for students your age.

Why Just a Few Different Words Each Week? – You will notice that the *Kavannah Kuntros* is divided into "Weeks" (i.e., see page 9, Right Column, where it says "WEEK 1" after the heading 'בְּרוּךְ ה' לְעוֹלָם' and page 10 on top of the Right Column, where it says "WEEK 2" after the heading 'וַיְבָרֶךְ דָּוִד'). This is because when you really want to build your *kavannah*, the best way is to go slowly, step by step. In fact, the *Shulchan Aruch* (1:3) says "saying a small amount of *tefillah* with *kavannah* is better than saying more words without *kavannah*." Of course, it is important to always first ask a Rebbe when to apply this rule. The main point, says the *Mishneh Beurah* (ibid:12), is not whether we say more or less, but that the words we say are truly directed toward Hashem with *kavannah*.

Which Part of Shacharis Is Translated in *Kavannah Kuntros*?

Your ***Kavannah Kuntros*** will focus on the same *tefillah* you are studying in *Tefillah Power*:

- ***Birchas Ha'Shachar***—Generally for fourth graders
- ***Pesukei D'Zimrah (until Boruch Hashem L'Olam)***—Generally for fifth-graders
- ***Pesukei D'Zimrah (from Boruch Hashem L'Olam), Birchas Krias Shema and Shema***—Generally for sixth graders
- ***Shemoneh Esrei***—Generally for seventh and eighth graders

בְּרוּךְ ה' לְעוֹלָם

בְּרוּךְ ה' אֱ-לֹהִים אֱ-לֹהֵי
יִשְׂרָאֵל,³

Blessed is Hashem,⁴ God, the
God of Israel [the Jewish people],

עֲשֵׂה נִפְלְאוֹת לְבַדּוֹ.

Who does [things of] wonders
by Himself [alone].

וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,

and blessed is the Name of
His glory forever,

וַיִּמְלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן
וְאָמֵן.

and Whose Glory should fill
the entire earth, Amen and
Amen [truth and truth].

Each of the following four verses
(which begins with the word בְּרוּךְ
and ends with וַיִּמְלֵא כְבוֹדוֹ אֶת כָּל
הָאָרֶץ, אָמֵן וְאָמֵן) is a closing pasuk
to Pesukei D'Zimrah and serves as
a blessing after the six psalms of
Tehillim, which is the main part of
Pesukei D'Zimrah.

WEEK
1

בְּרוּךְ ה' לְעוֹלָם, אָמֵן וְאָמֵן.

Blessed is Hashem [the Source
of all blessing, as stated in Pesukei
D'Zimrah] forever, Amen and
Amen¹ [[the repetition of 'אָמֵן'
reemphasizes that this is true].

בְּרוּךְ ה' מִצִּיּוֹן,

Blessed is Hashem from Zion,

שֹׁכֵן יְרוּשָׁלַיִם, הַלְלוּ-ה.

He Who dwells in
Yerushalayem; Halleluy-ah.²

ZOOMING IN - Week 1

וַיִּמְלֵא
and fill

לְבַדּוֹ
by Himself

נִפְלְאוֹת
wonders

שֹׁכֵן
He Who dwells

וַיְבָרֶךְ דָּוִד

לְךָ ה' הַגְּדֹלָה

To You, Hashem, belongs the greatness [of all my wealth and honor]

וְהַגְּבוּרָה

and the strength [to defeat enemies]

וְהַתְּפָאֳרֹת וְהַנִּצָּח וְהַהוֹד,

and the glory and the victory and the magnificence [of all success],

כִּי כָל בְּשָׁמַיִם וּבְאָרֶץ;

for all [that] is in the heavens and the earth [comes from Hashem].

לְךָ ה' הַמְּמֻלְכָה


To You, Hashem, [belongs] is the kingdom,

וְהַמְּתַנְשָׂא לְכָל לְרֹאשׁ.

and [You are] the authority over every leader,

Historically, the first part of this tefillah was said by King David when he installed his son Shlomo as king. In front of the entire congregation, King David thanked Hashem for allowing him to gather the necessary materials for the building of the Beis HaMikdash.

WEEK 2

HALACHAH ADVISORY: The custom is to stand beginning with this prayer  through the end of שְׁתַּבַּח.

וַיְבָרֶךְ דָּוִד אֶת ה' לְעֵינֵי כָל הַקְּהָל,

And [King] David blessed Hashem in the eyes [sight] of the entire congregation,

וַיֹּאמֶר דָּוִד:

[Admitting that all blessing comes only from God] [King] David said:

בְּרוּךְ אַתָּה ה', אֱ-לֹהֵי יִשְׂרָאֵל אֲבִינוּ,

Blessed are You, Hashem,⁵ God of Israel, our [loving] Father,

מֵעוֹלָם וְעַד עוֹלָם.

from [this] World to [the] World [to come].

ZOOMING IN - Week 2

וְהַנִּצָּח and the victory	וְהַתְּפָאֳרֹת and the glory	וְהַגְּבוּרָה and the strength	הַגְּדֹלָה the greatness	הַקְּהָל the congregation
		מוֹשֵׁל בְּכָל rule over everything	וְהַמְּתַנְשָׂא and the authority	וְהַהוֹד and the magnificence

אַתָּה הוּא ה' לְבַדְּךָ,

It is You, Hashem, alone;

אַתָּה עָשִׂיתָ אֶת הַשָּׁמַיִם,

You made the heavens,

שָׁמַי הַשָּׁמַיִם וְכָל צְבָאָם,

the heaven of heavens [farthest areas of space] and their hosts [the rest of the gigantic universe with its billions of stars and super galaxies that we cannot even see],

הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ,

the earth and everything on it,

הַיָּמִים וְכָל אֲשֶׁר בָּהֶם,

the seas [and oceans] and everything in them [which we cannot even see],

וְאַתָּה מְחַיֶּה אֶת כָּלָם,

and You [continually, every moment] give them all life,

וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים.

and the hosts of heavens [angels] bow down to You.

אַתָּה הוּא ה' הַאֵל-לְהִים

It is You, Who is Hashem,⁶ the God,

וְהַעֲשִׂיר וְהַכְּבוֹד מִלְּפָנֶיךָ,

and [any] wealth and honor [that we have] come from before You,

וְאַתָּה מוֹשִׁל בְּכָל,

and You rule over everything,

In the first part of this section (from King David until תפארתך ובגידך כח) (אַתָּה הוּא ה' לְבַדְּךָ) is from the Book of Nechemia (Chapter 9:5-11) and reflects Hashem's greatness and that He gives life every moment.

WEEK
3

וּבְיָדְךָ כַּחַ וּגְבוּרָה,

and in Your "hand" are power and strength,

וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק לְכָל.

and [it is] in Your "hand" to make [anyone] great and to give strength to all.

וְעַתָּה אֵל-לְהִינוּ מוֹדִים אֲנַחְנוּ לְךָ,

And now, our God [after we see that everything comes from You], we give thanks to You

וּמְהַלְלִים לְשֵׁם תְּפָאֲרֶתְךָ.

and we praise the Name of Your glory.

ZOOMING IN - Week 3

מְחַיֶּה give life	הַיָּמִים the seas	לְבַדְּךָ alone	תְּפָאֲרֶתְךָ of Your glory	וּמְהַלְלִים and we praise	וּלְחַזֵּק and to give strength
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וּשְׂמַתְּ שְׁמוֹ אַבְרָהָם.

and [You] put [changed] his
[Avram's] name [to] Avraham.

— וּמְצֵאתָ אֶת לְבָבוֹ נֶאֱמָן לְפָנֶיךָ

And You found his [Avraham's]
heart faithful [after he was tested
with ten difficult tests] before You—

אֲשֶׁר בְּחַרְתָּ בְּאַבְרָם,

[You] Who selected Avrom
[Avinu]

וְהוֹצֵאתוֹ מֵאוּר כַּשְׁדִּים,

and [You] took him [out] of
the city Kasdim,

וְכָרוֹת עִמּוֹ הַבְּרִית

לָתֵת אֶת אֶרֶץ הַכְּנַעֲנִי

to give the land of the
Canaanites [Eretz Yisrael],⁷

הַחִתִּי הָאֲמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי
וְהַגְּרִגִּשִׁי,

the Hittites, the Amorites,
and the Perizzites and
the Jebusites, and the
Girgashites—

לָתֵת לְיִצְחָק,

to give it to his [Avraham's actual]
offspring [Yitzchak and Yaakov, not
Yishmael and Eisav],

In the Book of Nechemia (Chapter 9:5-11), וְכָרוֹת is not the beginning of a new verse. Rather, it is a continuation of the pasuk וּמְצֵאתָ אֶת לְבָבוֹ נֶאֱמָן לְפָנֶיךָ. It tells us that as a reward for Avraham's faithfulness to Hashem, God made a covenant (promise) with him—the bris milah—to give Eretz Yisrael to Avraham's children.

WEEK
4

— וְכָרוֹת עִמּוֹ הַבְּרִית

And [as a reward for Avraham's
faithfulness to Hashem] You [Hashem]
established the covenant [Bris]
with him [Avraham]

ZOOMING IN - Week 4

וְכָרוֹת and You established	וּמְצֵאתָ and You found	וּשְׂמַתָּ and put	וְהוֹצֵאתוֹ and took him out	בְּחַרְתָּ selected
		וַיִּצְעֲקוּ their cries	וַיִּרְא and You saw	וַיִּתְקַם and You upheld

כִּי יָדַעְתָּ כִּי הִזִּידוּ עֲלֵיהֶם,

for You knew that they [the Egyptians] sinned on purpose against them [the Jewish people];

וַתַּעַשׂ לָךְ שֵׁם כְּהַיּוֹם הַזֶּה.

and [through the miraculous redemption from Egypt] You made a Name [as Redeemer of the Jews] for Yourself as [clear as] this very day.

וְהַיָּם בִּקְעַת לִפְנֵיהֶם,

And the sea, You split in front of them [the Jewish people],

וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם בִּיבֹשָׁה,

and they went through inside the sea on dry land,

וְאֵת רֹדְפֵיהֶם הִשְׁלַכְתָּ
בְּמִצּוֹלָת,

and those who chased them [the Egyptians] You threw into the lowest point [of the sea],

כְּמוֹ אֶבֶן בְּמַיִם עֲזִים.

like a stone into powerful waters.

וַתִּקַּם אֶת דְּבָרֶיךָ, כִּי צַדִּיק אַתָּה.

and You upheld Your words, for You are righteous.

וַתִּרְאֵ אֶת עֲנֵי אֲבוֹתֵינוּ בְּמִצְרַיִם,

And You saw the suffering of our ancestors in Egypt,

וְאֵת זַעֲקָתָם שְׁמַעְתָּ עַל יַם סוּף.

and You heard their cries at the Sea of Reeds.

We retell Hashem's great miracles of splitting the Sea of Reeds as Hashem redeemed us from Egypt. Similarly, Hashem performs miracles in continuing to redeem us from our current day enemies.

WEEK
5

וַתֵּן אֹתָם וּמִפְתֵּימָם בְּפִרְעֹה

וּבְכָל עַבְדָּיו

and You gave signs and wonders upon Pharaoh, and upon all his servants

וּבְכָל עַם אֲרָצוֹ,

and on all the people of his land,

ZOOMING IN - Week 5

רֹדְפֵיהֶם those who chased them	וַיַּעֲבְרוּ and they went through	בִּקְעַת לִפְנֵיהֶם You split in front of them	הִזִּידוּ they sinned on purpose	אֹתָם וּמִפְתֵּימָם signs and wonders
		עֲזִים powerful	בְּמִצּוֹלָת into the lowest point	הִשְׁלַכְתָּ You threw

וְיִוֹשַׁע ה'

וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה

And [as a result of witnessing this great miracle] Israel saw the "hand" that is great [powerful punishments against the Egyptians]

אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם,

that Hashem had made in Egypt,

וַיִּירָאוּ הָעָם אֶת ה',

and the people feared Hashem [Whom they saw as powerful]

וַיֵּאֱמִינוּ בֵּה' וּבִמְשֹׁה עַבְדּוֹ:

and they believed in Hashem and in Moshe His servant:

Having witnessed the great miracle of the splitting of the Sea of Reeds, the Jewish people accepted Malchus Shamayim, God's rule over the world. The Torah (Shemos 14:30) sums up this great miracle at sea as an introduction to the 'song' (shira) of יְשִׁיר.

WEEK
6

וַיִּוֹשַׁע ה' בַּיּוֹם הַהוּא אֶת

יִשְׂרָאֵל מִיַּד מִצְרַיִם,

And Hashem saved on that day Israel from the hand of Egypt,

וַיֵּרָא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת

עַל שְׂפַת הַיָּם:

and Israel saw the Egyptians dead at the shore [edge of] the sea:

ZOOMING IN - Week 6

וַיֵּאֱמִינוּ
and they
believed

וַיִּירָאוּ הָעָם
and the people
feared

שְׂפַת הַיָּם
the shore of
the sea

וַיִּוֹשַׁע ה'
And Hashem
saved

אז ישיר

זה-א לי¹⁴

This is my [personal] God
[unlimited in power],

ואֲנִיְהוּ,

[I will serve Him] in a beautiful
way,¹⁵

א-להי אבי¹⁶ ואֲרַמְּנֶהוּ:

the God of my father, and I
will lift Him [to an even higher level
of praise].

ה' איש מלחמה, ה' שמו:¹⁷

Hashem is a Master of Battle,
Hashem is His Name.

*This section of Az Yashir describes
the destruction of Pharaoh's chariots
and his army and how Hashem
threw them and they drowned in the
sea.*

WEEK
8

מִרְכַּבַּת פֶּרָעָה וְחִילוֹ

The chariot of Pharaoh and his
army

*In Az Yashir, we raise the level of
our praise of Hashem in Pesukei
D'Zimrah.*

WEEK
7

אז ישיר משה ובני ישראל את
השירה הזאת לה',

Then [upon seeing the great miracle
when the split Sea of Reeds returned
to its original place] Moshe and
the children of Israel [the Jewish
people] decided to sing this
song to Hashem,

ויאמרו לאמר,

and they said as follows:

אֲשִׁירָה לַה' כִּי גָאֵה גָאֵה,⁸

I will sing to Hashem⁹ Who is
most high;

סוס ורכבו¹⁰ רמה¹¹ בים:

the horse and its rider [the
Egyptians] He [Hashem] threw into
the sea.

עזי¹² וזמרת י-ה ויהי לי לישועה,

My strength and my praise is
Hashem—and He was for me
a salvation.¹³

ZOOMING IN - Week 7

ואֲרַמְּנֶהוּ and I will lift Him	ואֲנִיְהוּ in a beautiful way	עזי My strength	ורכבו with its rider	גָאֵה He is high	השירה this song
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תִּהְרַס׃²⁴ קִמְיָהּ,

You [always] break Your enemies,

תִּשְׁלַח חֲרֹנֶךָ

You sent forth Your anger;

יֹאכְלֵמוּ כִּפְקָשׁ:

it consumed them like straw.

וּבְרוּחַ אַפְיָהּ²⁵ נִעְרְמוּ²⁶ מַיִם,

At a blast from Your “nostrils,”²⁷ the waters were piled up;

נִצְבּוּ כְּמוֹ גֵּד נִזְלִים,

[the running waters] stood straight as a wall.

קִפְאוּ²⁸ תְּהוֹמֹת בְּלֵב יָם:²⁹

The depths [of the waters] were hard in the heart of the sea.

יָרָה בַיָּם,

He [Hashem] threw into the sea,

וּמִבְּחַר שְׁלֹשֵׁי טַבָּעוֹ¹⁸ בַיָּם
סוּף:

and the best of his captains were drowned in the Sea of Reeds.

תְּהוֹמֹת יַבְסִימוּ,

The depths [deep waves] covered them [the Egyptians];

יָרְדוּ בְּמַצּוֹלַת כְּמוֹ אֶבֶן:¹⁹

they went down to the depths [of the sea] as a stone.

יְמִינָהּ ה' נֶאֱדָרִי בְּכַחַ,

Your “right [powerful] hand,” Hashem,²⁰ is decorated with power;

יְמִינָהּ ה' תִּרְעֵץ אוֹיֵב:²²

Your “right [powerful] hand,” Hashem, smashes the enemy.

וּבָרַב גְּאוּנָהּ²³

In Your abundant superiority

ZOOMING IN - Week 8

יִכְסִימוּ covered them	טַבָּעוּ were drowned	שְׁלֹשֵׁי of his captains	וּמִבְּחַר and the best	יָרָה בַיָּם He threw into the sea	וְחִילוֹ and his army	מִרְכַבֹּת chariot
קִפְאוּ were hard	כְּמוֹ גֵּד as a wall	נִעְרְמוּ piled up	כִּפְקָשׁ like straw	קִמְיָהּ Your enemies	תִּהְרַס׃ You break	בְּמַצּוֹלַת into the depths

נִשְׁפַּתְּ בְרוּחְךָ

You blew with Your wind,

כִּסְמוּ יָם,

the sea covered them;

צָלְלוּ כְּעוֹפֶרֶת

they sank [deep] like lead

בְּמַיִם, אֲדִירִים:

in the powerful waters.

מִי כַמֶּכָּה בְּאַלֶּם ה',

Who is like You among the powerful, Hashem?³²

מִי כַמֶּכָּה נְאֻדָּר בְּקִדְשׁ,

who is like You, powerful in holiness?

נֹרָא תְהֵלֵת

[Hashem is] too awesome for praises [any praise we say falls short],

עֲשֵׂה פִלְא:

performing wonders.

In this part of Az Yashir we attempt to praise Hashem for how He miraculously saved the Jewish people while destroying the Egyptians. We recognize Hashem as the only Power in existence. Therefore, we owe Him gratitude for everything in our world and in our lives.

אָמַר אוֹיֵב, אֲרֹדֶף אֲשִׁיג

[Because] the enemy had said, "I will pursue, I will overtake."

אֲחַלֵּק שָׁלַל,³⁰

[The enemy had said] "I will divide the booty [valuables];

תִּמְלֵאמוּ נַפְשִׁי,

my desire will be filled from them,

אֲרִיק חֶרְבִּי,

I will empty [the sheath that holds] my sword,³¹

תֹּרִישְׁמוּ יָדַי:

my hand will impoverish them [make them very poor].

ZOOMING IN - Week 9

נִשְׁפַּתְּ You blew	תֹּרִישְׁמוּ impoverish them	אֲרִיק I will empty	תִּמְלֵאמוּ will be filled from them	שָׁלַל the booty [valuables]	אֲשִׁיג I will overtake	אֲרֹדֶף I will pursue
תִּבְלַעְמוּ swallowed them up	נִשְׂתָּת You stretched out	אֲדִירִים the powerful	כְּעוֹפֶרֶת like lead	צָלְלוּ they sank	כִּסְמוּ covered them	בְרוּחְךָ with Your wind

חיל אֶחָז יִשְׁבִי פְלִשְׁתִּי:

trembling took hold of the
dwellers of Philistia.³⁴

אָז נִבְהָלוּ אֱלוֹפֵי אֲדוֹם,

Then the chiefs of Edom were
stunned;

אֵילֵי מוֹאָב³⁵

[as for] the powerful [men of]
Moab,

יֶאֱחָזְמוּ רָעַד,

trembling gripped them,

נִמְגוּ³⁶ כָּל יֹשְׁבֵי כְּנָעַן:

all the dwellers of Canaan
melted.

תִּפֹּל עֲלֵיהֶם

[May it] fall upon them—

אִימָתָה וּפְחָד,

terror [upon the distant ones] and
fear [upon the nearby ones],³⁷

נְטִייתְ יְמִינְךָ,³³

You stretched out Your “right
hand”—

תִּבְלַעְמוּ אֶרֶץ:

the earth swallowed them
[the Egyptians] up.

*Upon hearing of the miraculous
events of the splitting of the Sea
of Reeds, the nations of the world
trembled.*

WEEK
10

נְחִית בְּחַסְדֶּךָ

In Your loving kindness You
guided

עַם זֶה גָּאֵלְתָּ,

the people You redeemed;

יְהִלְתָּ בְּעֹזְךָ

You led [them] with Your might

אֵל נוֹה קִדְשֶׁךָ:

to Your holy home.

שָׁמְעוּ עַמִּים יְרָגְזוּן,

Peoples heard, they became
frantic;

ZOOMING IN - Week 10

אֵילֵי the powerful	אָז נִבְהָלוּ then they were stunned	חִיל אֶחָז trembling took hold	יְרָגְזוּן they became frantic	יְהִלְתָּ You led	נְחִית You guided
יְדָמוּ may they become quiet	אִימָתָה terror	תִּפֹּל fall	נִמְגוּ melted	רָעַד trembling	יֶאֱחָזְמוּ gripped them

בְּהַר נַחֲלֹתֶךָ,

on the mountain of Your inheritance,

מִכּוּן לְשִׁבְתֶּךָ⁴¹

the foundation of Your dwelling place [the Beis HaMikdash on this world]

פְּעֻלַּתְּ ה',

which You made, Hashem,⁴²

מִקְדָּשׁ אֲד-נִי כּוֹנְנֵנוּ יְדִידְךָ:

the sanctuary, my God, that Your "hands" established.

ה' יִמְלֹךְ לְעֹלָם וָעֶד:

God⁴³ will reign to all time without end;

ה' יִמְלֹךְ לְעֹלָם וָעֶד:

God⁴⁴ will reign to all time without end.

(ה' מַלְכוּתָהּ קָאָם לְעֹלָם וּלְעֹלָמֵי עֲלָמֵיָא.)

(Hashem—His kingdom is established forever and ever.)

בְּגֹדֶל זְרוּעֶךָ

With the greatness of Your "arm"

יְדָמוּ כְּאֶבֶן,

may they become quiet and unmoving as a stone,

עַד יַעֲבֹר עַמֶּךָ ה',

until Your nation crosses over, Hashem,³⁸

עַד יַעֲבֹר

until it crosses over—

עַם זֶה קָנִיתָ:³⁹

this nation that You have acquired.

The segment expresses the highlight of Az Yashir, namely that God's rule shall be recognized forever

WEEK
11

תְּבַאֲמוּ וְתִטְעֲמוּ⁴⁰

You shall bring them and insert them

ZOOMING IN - Week 11

לְשִׁבְתֶּךָ of Your dwelling place	מִכּוּן the foundation	נַחֲלֹתֶךָ of Your inheritance	וְתִטְעֲמוּ and insert them	תְּבַאֲמוּ You shall bring them
	בִּיבִשָּׁה on dry land	הִלְכוּ walked	כּוֹנְנֵנוּ יְדִידְךָ that Your "hands" established	פְּעֻלַּתְּ which You made

וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן,

[when the dead people arise—
techias Hameisim] the deliverers
[Mashiach and his aides⁴⁶] will climb
Har Tzion

לְשַׁפֵּט אֶת הַר עִשָׂו,

to judge the mountain of
Esav,

וְהִיְתָה לָהּ הַמְּלוּכָה.

and the kingdom will be
Hashem's⁴⁷ [when Esav has no
power in the world];

וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ,

then Hashem⁴⁸ will be [seen by
all as] King over all the world.

בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וְשֵׁמוֹ
אֶחָד.

On that day, Hashem⁴⁹ will
be [seen by all as] One and His
Name will be [seen as the only]
One.

כִּי בָא סוּס פָּרְעֹה בְּרִכְבּוֹ
וּבַפָּרָשָׁיו בַּיָּם,

When Pharaoh's horses came
with his chariots and his
horsemen into the sea

וַיִּשָּׁב ה' עֲלֵיהֶם אֶת מֵי הַיָּם,

and Hashem turned upon
them the waters of the sea,

וּבְנֵי יִשְׂרָאֵל הָלְכוּ בִּיבֻשָׁה בְּתוֹךְ
הַיָּם.

and the children of Israel [the
Jewish people] walked on dry
land in the middle of the sea.

*Hashem is called "king" over the
Jewish people, who chose to be His
subjects. Hashem is called "ruler"
over the nations of the world, who
are subject to His power without
their agreement. However, that
will change when Mashiach arrives
when Hashem will rule as "king" over
everyone.*

WEEK
12

כִּי לָהּ הַמְּלוּכָה,

For the kingdom is Hashem's⁴⁵

וּמוֹשֵׁל בַּגּוֹיִם.

and He rules over the nations.

ZOOMING IN - Week 12

לְשַׁפֵּט
to judge

וְעָלוּ
arise

וּמוֹשֵׁל
and He rules

ישתבח

HALACHAH ADVISORY: The word שׁיר begins fifteen expressions of Hashem's praise (until the word מִעֲתָהּ). They should be said as one unit, without interruption.⁵³



שׁיר וּשְׁבַחָהּ,

song and praise,

הִלֵּל וְזַמְּרָהּ,

acclaiming and chants,

עֹז וּמְשָׁלָהּ,

power and domain,

נִצְחָה גְדֻלָּהּ וּגְבוּרָהּ,

triumph, greatness, and strength,

תְּהִלָּה וְתַפְאֲרָתָהּ,

praise and magnificence,

קִדְשָׁהּ וּמְלֻכוֹתָהּ,

holiness and authority,

בְּרָכוֹת וְהוֹדָאוֹת

blessings and thanksgiving,

ישתבח concludes Pesukei D'Zimrah. In the first part of (שׁיר וּשְׁבַחָהּ - מִעֲתָהּ) fifteen praises of Hashem are said. Fifteen is the numerical value (gematria) of the Divine Name (יהוה). This is to remind us that everything belongs to the Creator.

WEEK
13

יִשְׁתַּבַּח שְׁמֶךָ

May Your Name be praised

לְעַד מְלִכְנוּ,

forever, our King,

הָאֱלֹהִים-הַגָּדוֹל וְהַקָּדוֹשׁ,

the [only] God, the great and holy King [Who rules over everything],

בְּשָׁמַיִם וּבָאָרֶץ.

in Heaven and earth.

כִּי לָךְ נֵאָדָּה

because for You it is fitting,

ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

Hashem,⁵¹ our [all-powerful] God,⁵² and the God of our Forefathers,

ZOOMING IN - Week 13

נִצְחָה triumph	וּמְשָׁלָהּ and domain	עֹז power	נֵאָדָּה are fitting	יִשְׁתַּבַּח praised
		הַבּוֹחֵר Who chooses	הַנִּפְלְאוֹת of wonders	וְתַפְאֲרָתָהּ and magnificence

א-ל⁵⁵ הַהוֹדָאוֹת,
God of thanksgivings,

אֲדוֹן הַנִּפְלְאוֹת,
Master of wonders,

הַבוֹחֵר בְּשִׁירֵי יִמְרָה,
Who [Hashem] chooses [the
Jewish people to be the ones to deliver]
songs of praise,

מֶלֶךְ א-ל⁵⁶ חַי הָעוֹלָמִים.
King, God, Life source of all
[existence] of the world, forever.

מֵעַתָּה וְעַד עוֹלָם.
from now [this world] and forever.

בְּרוּךְ אַתָּה
Blessed are You [the source of all
blessing in the world],

ה',
Hashem (Master of all, Who
always was, is, and will be),

א-ל⁵⁴ מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת,
God, King, great in praises
[Hashem is greater than any praise we
can give],

יוצֵר אוֹר

יוֹצֵר אוֹר וּבוֹרֵא חֶשֶׁךְ,
[Hashem] Who [creates different]
forms [of] light [and goodness] and
creates darkness [and suffering],

עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.
You make peace [between the darkness
and light] and create all things.

הַמְאִיר לְאָרֶץ
He [Hashem] lights up the
world [for the benefit of all]

וְלִדְרוֹת עֲלֵיהָ בְּרַחֲמִים,
and to those who live upon
it, with mercy,

This blessing reminds us that Hashem made both light [and goodness] and darkness [and suffering] and it focuses our attention to reveal Hashem's involvement in our material world.

WEEK
14

בְּרוּךְ אַתָּה
Blessed are You [the source of all
blessing in the world],

ה'
Hashem (Master of all, Who
always was, is, and will be),

א-לֵהֵינוּ מֶלֶךְ הָעוֹלָם,
our God, King of the universe,

WEEK
15

מימות עולם.

since days of old [from before the beginning of the world].

We focus on the different stages of a person's life in this world and we request mercy from Hashem.

א-להי עולם, ברחמיך הרבים
רחם עלינו,

Eternal God, with Your abundant mercy, have mercy on us [during our lives],

אדון עינינו,

Master of [Hashem has given us] our power,

צור משגבנו,

Rock of our stronghold [Hashem makes us physically strong],

מגן ישענו,

Shield of our salvation [Hashem protects us from danger],

משגב בעדנו.

Who is a stronghold for us [when we get much older and need strength].

ובטובו מחדש בכל יום תמיד
מעשה בראשית.

and in His goodness He renews each day the act of Creation [the sun comes up, etc.].

מה רבו מעשיך ה',

How great are Your works [forces in nature that You created], Hashem;

כלם בחכמה עשית,

You made them all with wisdom,

מלאה הארץ קניינה.

filling the earth with Your effects [everything in the world proves that Hashem is the Creator].

המלך המרום

[Hashem is] the King Who was exalted

לבדו מאז,

[when He was] alone before, Creation,

המשבח והמפאר והמתנשא

Who is praised and glorified and uplifted

ZOOMING IN - Week 14

קניינה with Your effects	ולדריים and to those who live	המאיר Who lights up	ובורא and creates	יוצר Who forms
	והמתנשא and uplifted	והמפאר and glorified	מאז before Creation	המרום Who was exalted

פְּנוֹת צְבָאוֹ קְדוֹשִׁים

the leaders of His hosts
[angels] are holy beings

רוֹמְמֵי שׁ-דֵי,

who exalt [elevate] [Hashem];

תְּמִיד מְסַפְּרִים

[they] constantly tell over

כְּבוֹד אֱ-לֹהֵינוּ וְקִדְשׁוֹ.

the honor of God and His
holiness.

תְּתַבְּרַךְ ה' אֱ-לֹהֵינוּ

Be blessed, Hashem,⁵⁹ [all-
powerful] our God,⁶⁰

עַל שְׂבַח מַעֲשֵׂה יְדֶיךָ,

for all the praiseworthy work
of Your hands,

וְעַל מְאוֹרֵי אוֹר שְׁעֵשִׂית,

and for the lightings You made

יְפְאֲרוֹךְ, סְלָה.

that crown You [praise You],
forever.

אֱ-לֹהֵינוּ בְּרוּךְ

the blessed God,

גָּדוֹל יְדָעָה,

Who is great in knowledge [all
wisdom comes from Hashem].

הַכִּין וּפָעַל

He prepares and makes work

זְהַרֵי חַמָּה,

the rays of the sun [which gives
life],

טוֹב יִצַּר

He formed all the goodness
[good in creation]

כְּבוֹד לְשֵׁמוֹ,

that honors [glorifies] His Name.

מְאוֹרוֹת נֵתַן

He placed lightings [stars and
luminaries]

סְבִיבוֹת עֲזוֹ,

surrounding His power [His
Throne].

ZOOMING IN - Week 15

וּפָעַל and makes work	יְדָעָה in knowledge	בְּעַדְנוּ for us	מְשֻׁבְּנוּ our stronghold	צוּר Rock	עֲזוֹנוּ of our power
יְפְאֲרוֹךְ that glorify You	מְסַפְּרִים tell over	רוֹמְמֵי who exalt	פְּנוֹת the leaders	סְבִיבוֹת surrounding	זְהַרֵי the rays

תְּתַבָּרַךְ

וּמִשְׁמִיעִים בְּיָרֵאָה יַחַד בְּקוֹל

and proclaim with awe
together in a loud

דְּבָרֵי אֱ-לֹהִים חַיִּים

the words of the living

וּמֶלֶךְ עוֹלָם.

God and King of the world.

כֻּלָּם אֶהוּבִים,

They [the angels] are all beloved
[amongst themselves],

כֻּלָּם בְּרוּרִים,

they are all pure [they say nothing
false],

כֻּלָּם גְּבוּרִים,

they are all mighty [with no evil
inclination],

וְכֻלָּם עוֹשִׂים בְּאֵימָה וּבִירְאָה

and they all do, with fear and
awe,

*This prayer expresses Hashem's praises
said by the angels.*

WEEK
16

תְּתַבָּרַךְ צוּרֵנוּ מֶלְכֵנוּ וְגוֹאֲלֵנוּ,

May You be blessed [for time
without end], our Rock, our King,
and our Redeemer,

בוֹרֵא קְדוֹשִׁים.

Creator of holy ones [angels].

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכֵנוּ,

May Your Name be praised
forever, our King,

יוֹצֵר מְשֻׁרְתִּים,

Who forms [different] attending
angels,

וְאֲשֶׁר מְשֻׁרְתָיו

and Whose ministering
angels

כֻּלָּם עוֹמְדִים בְּרוֹם עוֹלָם,

all stand at the heights of the
world,

ZOOMING IN - Week 16

בְּרוּרִים
pure

וּמִשְׁמִיעִים
and
proclaim

בְּרוֹם
at the heights

מְשֻׁרְתִּים
attending
angels

וְגוֹאֲלֵנוּ
and our
Redeemer

וּמְמַלְכִים
and they proclaim
[Hashem] as King

וּמְעֲרִיצִים
they admire
His strength

בְּאֵימָה
with fear

וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפַאֲרִים
and they bless and they
praise and they glorify [Hashem]

וּמְעֲרִיצִים וּמְקַדְּשִׁים
וּמְמַלְיָכִים—
and they admire [Hashem for]
His strength and they make
holy and they proclaim
[Hashem] as King—

רְצוֹן קוֹנָם.
the will of their Maker.

וְכֻלָּם פּוֹתְחִים אֶת פִּיהֶם
And they all open their mouths

בְּקִדְשָׁהּ וּבְטַהֲרָה,
with holiness and purity,

בְּשִׁירָה וּבְזִמְרָה,
in song and melody,

אֶת שֵׁם הָאֱלֹהִים

עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה,
the yoke of Heavenly rule
from one another

וְנוֹתְנִים רְשׁוּת זֶה לָזֶה,
and give permission one to
another

לְהַקְדִּישׁ לְיוֹצְרָם,
to sanctify their Creator

בְּנִחְתּוּת רוּחַ
with calmness of spirit;

בְּשִׁפְּהַּ בְּרוּרָהּ וּבְנִעִימָה.
with a language that is clear
and with sweet melody.

קִדְּשָׁהּ כָּלֶם כְּאֶחָד
They sanctify, all of them as one,

This continues the declaration by the spiritual beings of Hashem as King (וממליכים). In the spiritual world the spiritual beings express exalted words of praise of Hashem by declaring His holiness (קדוש קדוש קדוש).

WEEK
17

אֶת שֵׁם הָאֱלֹהִים לֵי⁶
The Name of God,

הַמְּלֹךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
the great, mighty, and
awesome King,

קְדוֹשׁ הוּא.
Holy is He.

וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם
And they [the spiritual beings] all
accept upon themselves

בְּרַעַשׁ גָּדוֹל
with great tumult [commotion],

מִתְנַשְּׂאִים לְעִמַּת שְׂרָפִים.
raise themselves toward the
Serafim [another type of angel].

לְעִמַּתָּם מִשְׂבָּחִים וְאוֹמְרִים:
facing them, they give praise
and announce:

בְּרוּךְ כְּבוֹד ה' מִמְּקוֹמוֹ.
"Blessed is the glory of
Hashem, from His place."

עוֹנִים, וְאוֹמְרִים בְּיִרְאָה:
they declare and say with
awe and devotion,

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' 62 צָב-אוֹת,
Holy, holy, holy is Hashem [Who is
totally above all His creations], Master of
Legions [a name of Hashem]

מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
the whole world is filled with
His [Hashem's] glory."

וְהַאוֹפָנִים וְחַיֵּי הַקֹּדֶשׁ
And the Ofanim [one of the ten
types of angels⁶³] and the holy
Chayos [another type of angel]

יוֹצֵר הַמְּאוֹרוֹת

נְעִימוֹת יִתְנוּ.
sweet melodies do they [the
angels] offer;

לְמֶלֶךְ אֵל-לֹא-חַי וְקַיִם,
to the King, the living and
permanent God,

*This prayer continues to describe and
bless Hashem for His involvement with
all His creations in the world.*

WEEK
18

לֵאלֹהֵי-לְבָבוֹ
To God, Who is blessed [the
source of all blessing in the world],

ZOOMING IN - Week 17

עוֹנִים they declare	וּבְנֵימָה and with sweet melody	בְּשָׁפָה with a language	בְּנִחַת רוּחַ with calmness of spirit	עַל the yoke
לְעִמַּתָּם facing them	מִתְנַשְּׂאִים raise themselves	בְּרַעַשׁ with great tumult	וְהַאוֹפָנִים and the Ofanim [type of angel]	מְלֵא filled

בּוֹרֵא רְפוּאוֹת,
He creates [new medicine] cures,

נוֹרָא תְהִלּוֹת,
awesome praises [for all things].

אֲדוֹן הַנִּפְלְאוֹת.
He is the Master of wonders;

הַמְחַדֵּשׁ בְּטוּבוֹ בְּכֹל יוֹם תָּמִיד
מַעֲשֵׂה בְּרֵאשִׁית.
He renews in His goodness,
every day, continually, in
creation.

כְּאָמֹר: לַעֲשֵׂה אוֹרִים גְּדֹלִים,
As it is written: [Give praise to
Him] Who makes the great
luminaries [the sun, the moon, the
stars],

כִּי לְעוֹלָם חֲסֵדוֹ.
because His kindness lasts
[carries on] forever.

אוֹר חֲדָשׁ עַל צִיּוֹן תֹּאִיר,
A new light [the Final Redemption]
on Tzion You should light;

זְמִירוֹת יֹאמְרוּ,
they speak songs

וְתִשְׁבְּחוּת יִשְׁמִיעוּ.
and declare praises.

כִּי הוּא לְבַדּוֹ
Because He [Hashem] Alone

פוֹעֵל גְּבוּרוֹת,
makes mighty deeds,

עוֹשֶׂה חֲדָשׁוֹת,
makes new things [Hashem is the
force and gives the thoughts to mankind
to think of all new inventions],

בַּעַל מְלַחְמוֹת,
the Master of wars [Hashem
gives people the power to make war],

זוֹרֵעַ צְדָקוֹת,
He seeds [spreads the rewards for]
kindness [done to others],

מִצְמִיחַ יְשׁוּעוֹת,
He makes salvation [saving]
grow;

ZOOMING IN - Week 18

נוֹרָא תְהִלּוֹת awesome praises	מִצְמִיחַ יְשׁוּעוֹת He makes salvation grow	זוֹרֵעַ צְדָקוֹת He seeds kindness	עוֹשֶׂה חֲדָשׁוֹת makes new things	פוֹעֵל גְּבוּרוֹת makes mighty deeds
	תֹּאִיר You should light	אוֹרִים גְּדֹלִים the great luminaries	כְּאָמֹר as it is written	הַמְחַדֵּשׁ He renews

ה',
Hashem (Master of all, Who
always was, is, and will be),

יוצר המאורות.
Who forms the luminaries
[both the physical sunlight and the
spiritual light].

וְנִזְכָּה בְּלִנּוּ מִהֲרָה לְאֹרוֹ.
may we all speedily merit its
light.

בְּרוּךְ אַתָּה
Blessed are You [the source of all
blessing in the world],

אַהֲבָה רַבָּה

שֶׁשָּׂבַטְחוּ בְּךָ,
who had trust in You

וְתִלְמִדָם חֻקֵי חַיִּים,
and to whom You taught the
laws [rules and guiding principle] of
life [Torah];

כֵּן תִּחַנְּנֵנוּ וְתִלְמַדְנֵנוּ.
similarly, may You be caring
with us and teach us [Torah].

אָבִינוּ הָאֵל בְּרַחֲמֵי הַמְּרַחֵם,
Our Father, the
compassionate Father, who
acts mercifully,

רַחֵם עָלֵינוּ,
have mercy on us [please give us
siyata diShmaya, heavenly help]

אַהֲבָה רַבָּה reminds us of Hashem's
everlasting love for us, the expression of
which is through His giving us the gift
of Torah. It moves us to love Him before
accepting the Yoke of Heaven in עֲבֹדָה.

WEEK
19

אַהֲבָה רַבָּה אֶהְבֶּתֶנּוּ
With an eternal love You have
loved us,

ה' אֵלֵינוּ⁶⁵,
Hashem, our [all-powerful] God;⁶⁶

חֲמֻלָה גְדוֹלָה וְיִתְרָה חֲמֻלַת עָלֵינוּ.
a great and awesome
compassion You have shown
us [even when we did not deserve it].

אָבִינוּ מְלִכֵנוּ,
Our [loving] Father, our [powerful]
King,

בְּעִבּוֹר אֲבוֹתֵינוּ
for the sake of our Forefathers

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,

Enlighten our eyes through
[all parts] of your Torah [through
learning it],

וְדַבַּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,

attach our hearts to Your
commandments,

וְיַחַד לִבְּבָנוּ

unite our hearts

לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ,

to love and fear Your Name,

וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.

so that we will not be put to
shame for ever and ever [in the
Next World].

כִּי בְשֵׁם קִדְשְׁךָ הַגְּדוֹל וְהַנּוֹרָא

בְּטַחָנוּ,

because, in Your great
[merciful] and awesome holy
Name, we have trusted,

נִגְיִלָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ.

May we exalt and be glad in
Your salvation [saving us from the
spiritual dangers of this world].

וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׂכִּיל,

and give [instill the capability]
into our hearts to understand
the depths [of Torah] and
understand [Torah],

לְשִׁמְעַע לְלַמֵּד וּלְלַמֵּד,

to hear [and internalize], learn
[the simple explanation of Torah], and
teach [Torah],

לְשָׁמֹר וּלְעֲשׂוֹת וּלְקַיֵּם

to guard [against sin] and do
[mitzvos] and uphold [mitzvos,
even when difficult]

אֵת כָּל דְּבָרֵי תִּלְמוּד תּוֹרָתְךָ

all the words of the
teachings [of] Your Torah

בְּאַהֲבָה.

with love [we should learn Torah
and perform mitzvos because we love
Hashem and His Torah].

We ask Hashem to enlighten us to His Torah, help us follow His mitzvos, and bring us to our promised land. We end with an acknowledgement of Hashem's great love for us which gives us the feeling to want to return our love to Him.

WEEK
20

ZOOMING IN - Week 19

וּתְלַמְּדֵם and to whom You taught	שֶׁבְטַחוּ בְּךָ who had trust in You	בְּעִבּוֹר for the sake	חֶמְלָה with a compassion	אֲהַבְתֵּנוּ You have loved us
			וּלְהַשְׂכִּיל and to understand	תִּתְחַנֵּנוּ may You be caring with us

וְקָרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל

and You have brought us
close to Your Name

סְלָה בְּאֵמֶת,

forever in truth

לְהוֹדוֹת לְךָ

to thank You [for the Torah]

וּלְיַחַדְךָ בְּאַהֲבָה.

and to proclaim Your
Oneness with love.

בְּרוּךְ אַתָּה

Blessed are You [the source of all
blessing in the world],

ה',

Hashem (Master of all, Who
always was, is, and will be),

הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Who chooses His people
Israel [the Jewish nation] with love
[and we should give love in return].

וְהִבְיאֵנוּ לְשָׁלוֹם

And bring us to peace [Mashiach]

HALACHAH ADVISORY: At this point, gather the four tzitzis between the fourth and fifth fingers of the left hand until saying *ויאמר ה' אל משה לאמר in Shema*.⁶⁷



מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,

from the [spread-out] four
corners of the earth,

וּתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.

and lead us upright [when we
are alive] to our land.

כִּי א-לֹהֵי פֹעֵל

for You are God Who does
works

יְשׁוּעוֹת אַתָּה,

of [spiritual] salvation,

וּבָנוּ בְּחַרְתָּ

and You have chosen us [to
receive Your Torah]

מִכָּל עַם וְלָשׁוֹן.

from among all peoples and
tongues,

ZOOMING IN - Week 20

וְהִבְיאֵנוּ and bring us	בִּישׁוּעָתְךָ in Your salvation	נְגִילָה may we exalt	נְבוֹשׁ be put to shame	וְהָאָר עֵינֵינוּ enlighten our eyes
	וְקָרַבְתָּנוּ and You have brought us close	קוֹמְמִיּוֹת upright	וּתוֹלִיכֵנוּ and lead us	כַּנְפוֹת corners of

שְׁמַע

WEEK
21

In שְׁמַע we declare that currently, only we, the Jewish people, recognize that Hashem is the Ruler of the world. Once Mashiach comes, however, the whole world will come to recognize this.

In וְאֵהֱבֵת we are reminded to serve Hashem with all our emotions and desires, even to the point of giving up our lives and our wealth for Hashem.

HALACHAH ADVISORY: Immediately before reciting שְׁמַע, one must:

- Concentrate on fulfilling the positive commandment of reciting שְׁמַע;
- Concentrate on the meaning of the words when reciting שְׁמַע;
- Accept God's complete Kingship. Therefore, if one did not say שְׁמַע with kavannah, one is required to read it again, quietly with kavannah.⁶⁹
- Pronounce the letters of the words of שְׁמַע precisely, being careful not to swallow them;⁷⁰
- Hear the words as they are said.⁷¹



Therefore, if one did not say them with kavannah, one is required to read it again, with kavannah.⁷⁸

Quietly

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם
וְעַד.

Blessed [is His] Name, Whose
glorious kingdom is forever
and ever.

וְאֵהֱבֵת

HALACHAH ADVISORY: While reciting this next section of שְׁמַע, concentrate on accepting the commandment to love God.



וְאֵהֱבֵת אֶת ה' אֱ-לֹהֵינוּ,⁷⁹

And you shall love Hashem,⁸⁰
your God [after all, He created you],

יחיד אומר:

When praying without a minyan, say the following three words

א-ל מְלֻךְ נֶאֱמָן.

God, trustworthy King.

HALACHAH ADVISORY: Cover your eyes with your right hand while saying the words, שְׁמַע יִשְׂרָאֵל ה' א-לֵהינוּ ה' אֶחָד, so that you will not become distracted by the sights surrounding you.⁷²



שְׁמַע יִשְׂרָאֵל,

Hear, O Israel [the Jewish people],

ה' א-לֵהינוּ, ה' אֶחָד:⁷³

Hashem⁷⁴ is our God,⁷⁵
Hashem⁷⁶ is the One and Only.

HALACHAH ADVISORY: One must concentrate on the meaning of the words when reciting שְׁמַע כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וְעַד.⁷⁷



בְּשִׁבְתְּךָ בְּבֵיתְךָ,
while you sit in your home

וּבְלַכְתְּךָ בַּדֶּרֶךְ,
and while you walk on the
way [road]

וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
and when you lie down and
when you get up,

וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ,
and bind them as a sign
[tefillin] upon your hand

וְהָיוּ לְטִטְפֹּת
and let them be tefillin

בֵּין עֵינֶיךָ:
between your eyes,

וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ,
and write them [mezuzah] on
the doorposts of your house

וּבְשַׁעְרֶיךָ:
and upon your gates.

בְּכָל לִבְבְּךָ,
with all your heart,

וּבְכָל נַפְשְׁךָ,
and with all your soul,

וּבְכָל מְאֻדְךָ:
and with all your possessions
[belongings].

וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
And these words

אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם,
that I command you today

עַל לִבְבְּךָ:
shall be upon your heart;

וְשִׁנַּנְתָּם לְבָנֶיךָ,
and teach them thoroughly
to your children

וּדְבַרְתָּ בָּם,
and speak of them

ZOOMING IN - Week 21

וּבְלַכְתְּךָ and while you walk	בָּם of them	וְשִׁנַּנְתָּם teach them thoroughly	מְצַוְּךָ הַיּוֹם command you	מְאֻדְךָ your possessions
וּבְשַׁעְרֶיךָ and upon your gates	לְטִטְפֹּת tefillin	וּקְשַׁרְתָּם and bind them	וּבְקוּמְךָ and when you get up	

וְנָתַתִּי מִטֶּר אֲרָצְכֶם בְּעֵתוֹ,

then I will give rain for your
land in its proper time,

יּוֹרֵה וּמִלְקוֹשׁ,

the early rain and the late rain,

וְאַסַּפְתָּ דָגָנְךָ

and you will gather in your
grain

וְתִירְשֶׁהָ וְיִצְהַרְךָ:

and your wine and your oil;

וְנָתַתִּי עֵשֶׂב

and I will give grass

בְּשָׂדֶךָ לְבִהֶמְתֶּךָ,

in your fields for your cattle

וְאָכַלְתָּ וְשָׂבַעְתָּ:

and you will eat and be
satisfied.

וְהָיָה אִם שָׁמַעַ

*The Torah promises that the Jewish
people will be rewarded with success
and prosperity when we fulfill the
mitzvos.*

HALACHAH ADVISORY: While reciting this
next section of Shema, concentrate
on accepting all the commandments
and that there is reward for doing
mitzvos and punishment for sins.

WEEK
22



וְהָיָה אִם שָׁמַעַ תִּשְׁמְעוּ אֵל
מִצְוֹתַי,⁸¹

And it will be, if you
will carefully obey My
commandments

אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם,
which I command you
today—

לְאַהֲבָה אֶת ה' א-לֵהֵיכֶם
to love Hashem⁸² your God⁸³

וּלְעַבְדוֹ, בְּכָל לִבְבְּכֶם,
and to serve Him with all
your heart

וּבְכָל נַפְשְׁכֶם:
and with all your soul—

ZOOMING IN - Week 22

וּמִלְקוֹשׁ and the late rain	יּוֹרֵה the early rain	בְּעֵתוֹ in its proper time	אֲרָצְכֶם for your land	מִטֶּר rain
וְשָׂבַעְתָּ and be satisfied	עֵשֶׂב grass	וְיִצְהַרְךָ and your oil	וְתִירְשֶׁהָ and your wine	דָּגָנְךָ your grain

וְהָאֲדָמָה לֹא תִתֶּן אֶת יְבוּלָהּ,
and the earth will not give
forth its produce,

וְאִבְדֶתֶם מְהֵרָה
and you will be expelled
quickly

מֵעַל הָאָרֶץ הַטֹּבָה
from the good land

אֲשֶׁר ה' נָתַן לָכֶם:
that Hashem gives you.

teaches us to always have the words of Torah in mind, and always be both learning them ourselves and teaching them to our children.

וְשִׂמְתֶם אֶת דְּבָרֵי אֱלֹהִים,
[Therefore,] place these words
of Mine

עַל לִבְבְּכֶם וְעַל נַפְשְׁכֶם,
on your heart and on your
soul,

וְקִשְׂרֶתֶם אֹתָם
and bind them

The Torah promises that if the Jewish people sin, we will experience poverty and exile.

WEEK
23

הַשְׁמְרוּ לָכֶם,
Beware for yourselves,

פֶּן יִפְתֶּה לְבַבְכֶם,
so as not to have your heart
tempted [attracted to]

וְסִרְתֶם וְעַבַדְתֶם אֱלֹהִים
אֲחֵרִים,
and you turn amiss [off the
track] and worship other gods,

וְהִשְׁתַּחֲוִיתֶם לָהֶם:
and bow down to them,

וְחָרָה אַף ה' בְּכֶם,
for then Hashem's⁸⁴ anger
will burn against you,

וְעָצַר אֶת הַשָּׁמַיִם,
and He [Hashem] will restrain
[restrict] the heavens

וְלֹא יִהְיֶה מָטָר,
and there will be no rain

WEEK
24

ZOOMING IN - Week 23

אף the anger	וְחָרָה will burn	וְסִרְתֶם and you turn amiss	יִפְתֶּה tempted	הַשְׁמְרוּ beware
	וְאִבְדֶתֶם and you will be expelled	יְבוּלָהּ its produce	וְעָצַר and He will restrain	

לְמוֹעַן יִרְבוּ יְמֵיכֶם

in order to increase your days

וְיָמֵי בְנֵיכֶם,

and the days of your children

עַל הָאָדָמָה

on the land

אֲשֶׁר נִשְׁבַּע ה' לְאֲבוֹתֵיכֶם

which Hashem⁸⁵ swore to
your fathers [ancestors]

לְתֵת לָהֶם,

to give to them

כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

for as long as the heavens are
above the earth.

וַיֹּאמֶר ה'

WEEK
25



HALACHAH ADVISORY: Before reciting this next section of Shema, the tzitzis are transferred from the left hand to the right hand. There is a custom to kiss the tzitzis each time the word *אֶנִּי ה'* is said, and at the end of the paragraph with the words *אֲלֵהֵיכֶם, אָמֵן*.

לְאוֹת עַל יָדְכֶם,

for a sign on your hand [tefillin]

וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם:

and they shall be for a reminder
[tefillin] between your eyes.

וְלַמְדֹתֵם אֶתֶם אֶת בְּנֵיכֶם,

Teach them to your children,

לְדַבֵּר בָּם,

to speak about them

בְּשִׁבְתְּךָ בְּבֵיתְךָ,

while you sit in your home,

וּבְלַכְתְּךָ בַדֶּרֶךְ,

when you walk on the way
[road],

וּבְשֹׁכְבְךָ וּבְקוּמְךָ:

and when you lie down and
when you get up,

וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ

וּבְשַׁעְרֵיךָ:

and write them [mezuzah] on
the doorposts of your home
and upon your gates,

ZOOMING IN - Week 24

בְּשִׁבְתְּךָ while you sit	וְלַמְדֹתֵם teach	לְטוֹטְפוֹת tefillin	וּקְשַׁרְתֶּם אֹתָם and bind them	וְשִׁמַּתֶּם place
	לְמוֹעַן in order	וּבְשַׁעְרֵיךָ and upon your gates	וּבְשֹׁכְבְךָ and when you lie down	

וְהָיָה לָכֶם לְצִיצִית,

And it shall be to you as tzitzis

וּרְאִיתֶם אֹתוֹ,

and you should look upon
them [the tzitzis]

וּזְכַרְתֶּם אֶת כָּל מִצְוֹת ה',

and remember all the
commandments of Hashem⁸⁷

וַעֲשִׂיתֶם אֹתָם,

and perform [do] them [the
commandments]....

*We remind ourselves that because
Hashem freed us from slavery in
Egypt, we are forever at His service.*

WEEK
26

וְלֹא תִתְוַדּוּ

And [do] not explore

אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם,

after your heart and after
your eyes,

אֲשֶׁר אֲתֶם זֹנִים אַחֲרֵיהֶם:

which cause you to stray [go
off track] after them,

לְמַעַן תִּזְכְּרוּ,

so that you may remember

*In וַיֹּאמֶר ה' we remind ourselves that
because Hashem freed us from
slavery in Egypt, we are forever at
His service.*

וַיֹּאמֶר ה' אֶל מֹשֶׁה לֵאמֹר:⁸⁶

And Hashem spoke to Moshe,
saying,

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל,

Speak to the children of Israel
[the Jewish people]

וְאָמַרְתָּ אֲלֵהֶם,

and say to them

וַעֲשׂוּ לָהֶם צִיצִית,

that they should make for
themselves tzitzis

עַל כַּנְפֵי בְגָדֵיהֶם

on the corners of their
garments

לְדֹרֹתָם,

throughout their generations,

וְנָתַנוּ עַל צִיצִית הַכַּנָּף,

and they are to place upon
the tzitzis of each corner

פֶּתִיל תְּכֵלֶת:

a thread of blue [techeiles],

ZOOMING IN - Week 25

וַעֲשִׂיתֶם
and perform
them

וּזְכַרְתֶּם
and
remember

וּרְאִיתֶם
and you should
look upon

פֶּתִיל
a thread

כַּנְפֵי
the corners

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם,

Who brought you out of the
land of Egypt,

לִהְיוֹת לָכֶם לֵאלֹהִים,
to be your God;

אֲנִי ה' אֱ-לֹהֵיכֶם: אֱמֶת—
I am Hashem,⁹⁰ your God. [It is]
true—

וַעֲשִׂיתֶם אֵת כָּל מִצְוֹתַי,

and perform [do] all My
commandments

וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
and be holy to your God.

אֲנִי ה' אֱ-לֹהֵיכֶם,
I am Hashem,⁸⁸ your God,⁸⁹

וַיִּצִיב וְנִכּוֹן

וְאֶהוּב וְחֶבִיב

and beloved and cherished,

וְנִחְמָד וְנָעִים וְנֹרָא

and desirable and pleasant,
and awesome

וְאֲדִיר וּמְתָקֵן וּמְקַבֵּל

and powerful and correct
and accepted,

The messages of Krias Shema are true, and Hashem's Kingship will last forever.

WEEK
27

The Torah we have today is the same Torah that Moshe Rabbeinu presented to the Jewish people at Har Sinai thousands of years ago.

וַיִּצִיב וְנִכּוֹן וְקִיָּם

And certain and established
and lasting,

וַיִּשָׁר וְנִאֲמָן

and fair and faithful,

ZOOMING IN - Week 26

תִּזְכְּרוּ
you may
remember

זָנִים אַחֲרֵיהֶם
stray after
them

וְלֹא תִתְּנוּ
and do not
explore

וְכִסְאוֹ נִכּוֹן,

and His throne is established

וּמְלֻכוֹתוֹ וְאִמּוּנָתוֹ

and His kingship and
faithfulness

לְעַד קַיָּמָת.

forever last [remain]...

וּדְבָרָיו חַיִּים וְקַיָּמִים,

And His words are living and
lasting,

נֶאֱמָנִים וְנַחֲמָדִים לְעַד

faithful and desirable forever,

HALACHAH ADVISORY: Kiss the tzitzis and
release them



וּלְעוֹלָמֵי עוֹלָמִים.

and to all eternity,

עַל אֲבוֹתֵינוּ וְעָלֵינוּ,

for our ancestors and for us,

עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ,

for our children and for our
generations,

וְטוֹב וְיָפֶה

and good and beautiful

הַדָּבָר הַזֶּה עָלֵינוּ

[is] this statement [that we
declared at the end of Shema: I am
Hashem, your God] to us

לְעוֹלָם וָעֶד.

forever.

אֱמֶת אֱ-לֹהֵי עוֹלָם מְלֻכְנוּ

True, the God of the Universe
is our King;

צוּר יַעֲקֹב,

the Rock of Jacob

מִגֹּן יִשְׁעֵנוּ,

is the Shield of our salvation.

לְדוֹר וָדוֹר

Generation after generation

הוּא קַיָּם וְשְׁמוֹ קַיָּם,

He [Hashem] lasts, and His
Name lasts,

ZOOMING IN - Week 27

וְנָעִים and pleasant	וְנַחֲמָד and desirable	וְחֻבֵּיב and cherished	וְיָשָׁר and fair	וְנִכּוֹן and established	וְיָצִיב and certain
	קַיָּמָת lasts	וְכִסְאוֹ and His Throne	מִגֹּן is the Shield	צוּר the Rock	וְאִדִּיר and powerful

אָמת שְׂאֵתָהּ הוּא ה' אֱ-לֹהֵינוּ

It is true that You are Hashem,⁹¹ our God

וּ-אֱ-לֹהֵי אֲבוֹתֵינוּ,

and the God of our forefathers,

מְלַכְנוּ מֶלֶךְ אֲבוֹתֵינוּ,

our King and the King of our forefathers,

גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ,

our Redeemer, the Redeemer of our forefathers,

יוֹצֵרֵנוּ

our Molder,

צוּר יִשׁוּעָתֵנוּ,

the Rock of our salvation,

פּוֹדֵנוּ וּמִצִּילֵנוּ מֵעוֹלָם שְׁמֵךְ,

our Redeemer and our Rescuer has been known to us by this Name

אֵין אֱ-לֹהִים זֹלָתְךָ.

and we have no other God [but You].

וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל

עֲבָדֶיךָ.

and for all the generations of Your servant, the offspring of Israel [the Jewish people].

עַל הָרָאשׁוֹנִים

WEEK
28

We accept with total faith that all the mitzvos are absolutely true and valid whether we understand them or not.

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים,

For the earlier and later generations,

דְּבַר טוֹב וְקָיָם

the matter is good and continuing

לְעוֹלָם וָעֶד,

for ever and ever,

אָמֵת וְאֶמוּנָה

It is true and faithful,

חֹק וְלֹא יֵעָבֵר.

a decree that cannot be broken.

ZOOMING IN - Week 28

יוֹצֵרֵנוּ our Molder	גּוֹאֲלֵנוּ our Redeemer	וְלֹא יֵעָבֵר that cannot be broken	וְנִחְמָדִים לְעֶד and desirable forever	וְקָיָמִים and lasting
			זֹלָתְךָ forever	וּמִצִּילֵנוּ and our Rescuer

עֲזֶרֶת אֲבוֹתֵינוּ

עד אֶפְסֵי אָרֶץ.

[spread] to the ends of the earth.

אֲשֶׁרֵי אִישׁ

Praiseworthy [happy] are those

שִׁישְׁמַע לְמִצְוֹתֶיךָ,

who will hear [listen to and do]
Your commandments

וְתוֹרַתְךָ וּדְבָרְךָ

and Your word and Your
teachings [the Torah]

יִשִּׂים עַל לְבָבוֹ.

place upon their heart.

אָמֵת אַתָּה הוּא אֲדוֹן לְעַמֶּךָ,

It is true that You are the
Master [Ruler] for Your people,

וּמֶלֶךְ גָּבוֹר

and a mighty King

*Just as Hashem protected and saved
our Forefathers, so too He protects
us from dangers.*

WEEK
29

עֲזֶרֶת אֲבוֹתֵינוּ

The Helper of our ancestors

אַתָּה הוּא מְעוֹלָם,

You have always been,

מִגֵּן וּמוֹשִׁיעַ

the Shield and Redeemer

לְבָנֵיהֶם אַחֲרֵיהֶם

to their children after them

בְּכָל דּוֹר וָדוֹר.

for every generation.

בְּרוּם עוֹלָם מוֹשְׁבֶךָ,

At the highpoint of the
universe is Your dwelling,

וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ

and Your justice and Your
righteousness

ZOOMING IN - Week 29

אֶפְסֵי אָרֶץ the ends of the earth	וְצִדְקָתְךָ and Your righteousness	מוֹשְׁבֶךָ is Your dwelling	בְּרוּם at the highpoint	עֲזֶרֶת the Helper
		לְרִיב רִיבָם to defend their cause	יִשִּׂים place	אֲשֶׁרֵי praiseworthy

כָּל בְּכוֹרֵיהֶם הָרַגְתָּ,

all their firstborn You [Hashem]
killed,

וּבְכוֹרְךָ גָּאֵלְתָּ,

but Your firstborn You
redeemed;

וַיִּם סוּף בְּקַעַתָּהּ,

and the Reed Sea You split
[for them]

וַיִּזְדִּים טְבַעְתָּהּ,

and the evildoers [the Egyptians]
You drowned.

וַיִּדְיִדִים הֶעָבְרְתָּ,

And the dear ones [the Jewish
people] You brought across [and
saved],

וַיִּכְסּוּ מַיִם צָרֵיהֶם,

and the water covered their
enemies;

אֶחָד מֵהֶם לֹא נֹתַר.

even one of them was not left
[remained].

לְרִיב רִיבָם.

to defend their cause [Hashem
is always with us].

*Hashem is the One Who has always
waged our battles for us.*

WEEK
30

אִמֶּת אַתָּה הוּא רִאשׁוֹן

It is true that You are the
First [Who battled for us against the
Egyptians],

וְאַתָּה הוּא אַחֲרוֹן,

and that You are the Last [who
will fight for us when Mashiach will come],

וּמִבְלַעְדֶּיךָ אֵין לָנוּ מֶלֶךְ

and besides You we have no
other king

גּוֹאֵל וּמוֹשִׁיעַ.

who saves and redeems us.

מִמִּצְרַיִם גָּאֵלְתָּנוּ ה' אֱ-לֹהֵינוּ,

From Egypt, You redeemed
us, Hashem,⁹² our God⁹³

וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.

and from the house of
slavery, [Hashem] redeemed us;

ZOOMING IN - Week 30

טְבַעַתָּהּ You drowned	וַיִּזְדִּים and the evildoers	בְּקַעַתָּהּ You split	פְּדִיתָנוּ and redeemed us	וּמִבְלַעְדֶּיךָ and besides You
לֹא נֹתַר was not left	צָרֵיהֶם their enemies	וַיִּכְסּוּ and covered	הֶעָבְרְתָּ You brought across	וַיִּדְיִדִים the dear ones

גָּדוֹל וְנוֹרָא,
great [in loving kindness] and
awesome [in judgment],

מְשַׁפֵּיל גָּאִים,
Who humbles the haughty [to
the ground]

וּמַגְבִּיחַ שְׁפָלִים,
and lifts the lowly [to the
heights],

מוֹצִיא אֲסִירִים,
frees the imprisoned

וּפוֹדֵה עֲנוּיִם,
and redeems the humble
[humiliated ones],

וְעוֹזֵר דְּלִים,
and helps the poor [helpless],

וְעוֹנֵה לְעַמּוֹ
and Who [Hashem] answers His
people Israel [the Jewish nation]

בְּעֵת שֹׁעֵם אֵלָיו.
at the time they call out to
Him [for help].

*After the Splitting of the Reed Sea,
the Jewish nation sang the Shiras
HaYam and reached a higher level of
praising Hashem than they had ever
reached before.*

עַל זֹאת שִׁבְּחוּ אֱהוּבִים
For this, the beloved [Jewish
nation] praised You

וְרוֹמְמוֹ אֶ-ל,
and dignified the Almighty
One [Hashem],

וְנִתְּנוּ יְדִידִים
and the dear ones offered

זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
hymns, songs and praises,

בְּרִכוֹת וְהוֹדָאוֹת,
blessings and thanksgivings,

לְמֶלֶךְ אֶ-ל חַי וְקַיִם,
to the King, the Almighty
One Who is living and
everlasting,

רַם וְנִשְׂא,
high and uplifted,

ZOOMING IN - Week 31

גָּאִים the haughty	מְשַׁפֵּיל Who humbles	וְנִשְׂא and uplifted	וְהוֹדָאוֹת and thanksgivings	וְרוֹמְמוֹ and dignified	אֱהוּבִים the beloved
וְעוֹנֵה and Who answers	דְּלִים the poor	עֲנוּיִם the humble	אֲסִירִים the imprisoned	שְׁפָלִים the lowly	וּמַגְבִּיחַ and lifts

נִזְרָא תְהִלַּת

It is awesome to praise
Hashem

עֲשֵׂה פִלְאֵי.

[when] He performs wonders
[wondrous deeds]."

שִׁירָה חֲדָשָׁה

[After the Jews crossed the split Reed
Sea, with] a new song

שָׁבְחוּ גְאוּלַּיִם לְשִׁמְךָ

the redeemed [the Jewish people]
praised Your Name

עַל שְׂפַת הַיָּם,

on the shore of the Sea;

יַחַד בְּכֶם

together [as one]

הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

[they] gave thanks and
recognized You as King and
said:

ה' יִמְלֹךְ לְעוֹלָם וָעֶד.

"Hashem will rule for ever
and ever."

צוּר יִשְׂרָאֵל,

Rock of Israel,

תְּהִלּוֹת לֵא-ל עֲלִיוֹן

WEEK
32

We have faith that there will be a
Final Redemption, and we plead
with Hashem to bring it soon.

HALACHAH ADVISORY: Stand for Shemoneh
Esrei. Some take three steps backward
at this point. Others do so before
צוּר יִשְׂרָאֵל



תְּהִלּוֹת לֵא-ל עֲלִיוֹן,

Praises to the Supreme God,

בְּרוּךְ הוּא וּמְבָרָךְ.

the blessed One Who is
blessed.

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל

Moshe and the Children of
Israel [the Jewish people]

לָךְ עָנּוּ שִׁירָה

to You called out a song

בְּשִׂמְחָה רַבָּה

with great joy,

וְאָמְרוּ כָּלֶם:

and all of them said:

מִי כַמֶּכָּה בְּאֱלֹהִים ה',

"Who is like You among the
heavenly forces [of nature],
Hashem,

מִי כַמֶּכָּה נְאֻדָּר בְּקִדְשׁ,

Who is as powerful in
holiness as You!

בְּרוּךְ אַתָּה

Blessed are You [the source of all blessing in the world].

ה',

Hashem (Master of all, Who always was, is, and will be),

גֹּאֵל יִשְׂרָאֵל.

Redeemer of Israel [the Jewish people].

קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל,

rise [up] to the rescue of Your people Israel [the Final Redemption—Mashiach],

וּפְדָה כְּנָאֲמְךָ יְהוּדָה וְיִשְׂרָאֵל.

And redeem Yehudah [the tzaddikim] and Israel [regular Jews] as You promised You would.

גֹּאֲלֵנוּ ה' צַב-אוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

Our Redeemer, Hashem, Protecting One is Your Name, the Holy One of Israel [the Jewish people].

ZOOMING IN - Week 32

גֹּאֲלִים the redeemed	פְּלֵא wonders	נְאֻדָּר powerful	בְּאֲלִים among the heavenly forces	מִי כְמוֹכָה Who is like You	תְּהַלּוֹת praises
כְּנָאֲמְךָ as You promised	בְּעֶזְרַת to the rescue	קוֹמָה rise	וְהִמְלִיכּוּ and recognized You as King	הוֹדוּ gave thanks	שְׁפַת הַיָּם shore of the Sea

1. This is the last verse of the third book of *Tehillim*, *Psalm* 89, which deals the fact that Hashem's "hand" in world matters is hidden while the Jews are in exile (Rav Schwab on Prayer, ArtScroll, p. 214).
2. This is the last verse of the fourth book of *Tehillim*, *Psalm* 135, which expresses that at least God's "hand" in world matters is not as hidden in Tzion (ibid.).
3. This is the last verse of the second book of *Tehillim*, *Psalm* 72, which describes the days of Mashiach (ibid.).
4. Master of all, Who always was, is, and will be.
5. Ibid.
6. Ibid.
7. *Bereishis* 15:18-21; 17:9-10.
8. Anything that cannot be done by anyone else is described as exaltation (אָנאָר) (*Rashi*, *Shemos* 15:1).
9. Master of all, Who always was, is, and will be.
10. Both bound to one another, and the water lifted them up high and brought them down into the depths, and [still] they did not separate (*Rashi*, *Shemos* 15:1).
11. The horse and rider went up and then descended into the deep [i.e., they were thrown up and down] (ibid.).
12. יָד is a noun and the final *yud* is only stylistic (ibid. 15:2).
13. Ibid.
14. Hashem revealed Himself in His Glory to the Israelites (the Jewish people), and they pointed at Him with their fingers [as denoted by הָיָה, this] (ibid.).
15. See *Rashi*, another explanation: הַיָּפְיֹתוֹ is an expression of beauty (ibid.).
16. I am not the first to recognize Hashem's sanctity, but His sanctity has been established and has remained with me, and His Divinity has been upon me since the days of my forefathers (ibid.).
17. הַיָּהוָה, denoting the Divine Standard of Mercy, is His Name: Even when Hashem wages war and takes vengeance upon His enemies, He continues His behavior of having mercy on His creatures and nourishing all those who enter the world, unlike the behavior of earthly kings (ibid., 15:3).
18. The sea became mud, to pay back the Egyptians according to their behavior, [namely] that they enslaved the Jews with work that required clay and bricks (ibid., 15:4).
19. The most wicked were [treated] like straw, constantly tossed, rising and falling; the average ones like stone; and the best like lead; [i.e.,] they sank immediately [and thus were spared suffering] (ibid., 15:5).
20. Master of all, Who always was, is, and will be.
21. The word יָמִיךְ is written twice. When the Jews perform the Hashem's will, even Hashem's "left hand" becomes a "right hand," which represents His power (ibid., 15:6).
22. It constantly crushes and breaks the foe (ibid.).
23. If the hand alone crushes the foe, then when it is raised with its great pride, it will definitely tear down those who rise up against Him. And if with His great pride alone His foes are torn down, how much more so, when He sends upon them His burning wrath, will it consume them (ibid., 15:7).
24. You always tear down those who rise up against You. And who are those who rise up against Hashem? These are the ones who rise up against the Jews (ibid.).
25. Breath that comes out of the two nostrils of the nose (ibid., 15:8).
26. From the heat of the wind that came out of Hashem's "nose," the water dried up, and it became like piles and heaps of grain stacks, which are tall (*Rashi*, ibid., 15:8).
27. Although Hashem does not have a physical form, the Torah, using the model of a human king, uses language that helps people to better understand God's anger [as it usually occurs in humans] (ibid.).
28. The depths of the sea hardened and became like stones, and the water hurled the Egyptians against the stone with [all its] might and fought with them [the Egyptians] with all kinds of harshness (ibid.).
29. In the strongest part of the sea (ibid.).
30. With my officers and my servants (ibid., 15:9).
31. This does not apply to what comes out of its sheath—this applies to the scabbard from which the sword emerged (ibid.).
32. Master of all, Who always was, is, and will be
33. The wicked perish and fall, because all are placed in Hashem's hand, and they fall when He inclines it (ibid., 15:12).
34. They trembled since they slew the children of Ephraim, who speeded up the end of their exile and went out of Egypt forcibly (ibid., 15:14).
35. Now they had nothing to fear at all, because they [the Jews] were not advancing upon them. Rather, [they trembled] because of grief; they were grieving and suffering because of the glory of Israel (ibid., 15:15).
36. The inhabitants of Canaan said, "They are coming upon us to annihilate us and possess our land" (ibid.).
37. Ibid.
38. Master of all, Who always was, is, and will be
39. The nation whom You [Hashem] loved more than other nations, similar to an article purchased for a high price (ibid.).
40. Moshe prophesied that he would not enter the land of *Eretz Yisrael*. Therefore, it does not say, "You shall bring us." Rather, it states, "You shall bring them" (ibid., 15:17).
41. The *Beis HaMikdash* on this world is directly opposite the Temple above (ibid.).
42. Master of all, Who always was, is, and will be
43. Ibid.
44. Ibid.
45. Ibid.
46. *Radak*, *Ovadiah* 1:21.
47. Master of all, Who always was, is, and will be.
48. Ibid.
49. Ibid.
50. Who is all-powerful and Who shows His Presence through acts of mercy.

51. Master of all, Who always was, is, and will be
52. Who constantly supervises all that goes on in the world.
53. *Mishneh Berurah* 53:1.
54. Who is all-powerful and Who shows His Presence through acts of mercy.
55. *Ibid.*
56. *Ibid.*
57. *Ibid.*
58. *Ibid.*
59. Master of all, Who always was, is, and will be.
60. Who constantly supervises all that goes on in the world.
61. Who is all-powerful and Who shows His Presence through acts of mercy.
62. Master of all, Who always was, is, and will be.
63. *Rambam, Yesodei HaTorah* 2:7.
64. Who is all-powerful and Who shows His Presence through acts of mercy.
65. Master of all, Who always was, is, and will be.
66. Who constantly supervises all that goes on in the world.
67. *Siman* 24:2, *M.B. 4; Be'er Haitiv* 59:3.
68. Who is all-powerful and Who shows His Presence through acts of mercy.
69. *Shulchan Aruch* 63:4.
70. *Ibid.*, 61:14-23. *B'dieved* (after the fact), if you did not recite the *Shema* meticulously, you nevertheless fulfilled your obligation, provided that you did not miss a word or a full syllable of a word (*ibid.*, 62:1; *Mishnah Berurah* 1).
71. *B'dieved* (after the fact), if you read the words only with your lips but did not hear what you were saying, since you mouthed the words, you fulfilled your obligation. However, if you only recited *Shema* in your mind, since you did not mouth the words, you did not fulfill your obligation (*Shulchan Aruch* 62:3)
72. *Ibid.*, 61:5, *Mishneh Berurah* 61:17. Even if you're left-handed, you should use your right hand to cover your eyes (ארוחת רבינו, Vol. 1, p. 53). If you wear glasses you don't have to take them off; you can just cover your glasses with your right hand (*Divrei Yatziv, Likutim* 12).
73. One should also draw out the letter ד of the word אֱתֵד sufficiently to be able to reflect that Hashem is a single power in His universe and that He rules the universe on all four sides (*Shulchan Aruch* 61:6.)
74. Master of all, Who always was, is, and will be.
75. Our all-powerful God [Who constantly supervises all that goes on in the world].
76. Master of all, Who always was, is, and will be.
77. *Mishneh Berurah* 63:1
78. *Ibid.*, 63: 12.
79. *Devarim* 6:5-9.
80. Master of all, Who always was, is, and will be.
81. *Devarim* 11:13-21.
82. Master of all, Who always was, is, and will be.
83. Our all-powerful God [Who constantly supervises all that goes on in the world].
84. Master of all, Who always was, is, and will be.
85. *Ibid.*
86. *Bamidbar* 15:37-41.
87. Master of all, Who always was, is, and will be.
88. *Ibid.*
89. Our all-powerful God [Who constantly supervises all that goes on in the world].
90. Master of all, Who always was, is, and will be.
91. *Ibid.*
92. *Ibid.*
93. Our all-powerful God [Who constantly supervises all that goes on in the world].