

# כזונה קונטרס

סוף פסוקי דזמרה  
קריאת שמע וברכותיה

נוסח ספרד

**TEFILLAH**  
**POWER**  
תפילה כח  
דחמלה



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בש"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 סייעיה 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,<sup>3</sup>

Blessed is Hashem,<sup>4</sup> 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  
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  
Amen<sup>1</sup> [[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.<sup>2</sup>

### ZOOMING IN - Week 1

וַיִּמְלֵא  
and fill

לְבַדּוֹ  
by Himself

נִפְלְאוֹת  
wonders

שֹׁכֵן  
He Who dwells

**וַיְבָרֶךְ דָּוִד**

לָךְ ה' הַגְדָּלָהּ

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

וְהַגְבוּרָה

and the strength [to defeat enemies]

וְהַתְפָּאֲרֹת וְהַנִּצָּח וְהַהוֹד,

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

כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ;

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

לָךְ ה' הַמְּמֹלְכָה


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

וְהַמְּתַנְשֵׂא 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 הַקְהָל,

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,<sup>5</sup> 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	וְהַתְפָּאֲרֹת and the glory	וְהַגְבוּרָה and the strength	הַגְדָּלָהּ the greatness	הַקְהָל the congregation
		מוֹשֵׁל בְּכָל rule over everything	וְהַמְּתַנְשֵׂא and the authority	וְהַהוֹד and the magnificence

וּמְהַלְלִים לְשֵׁם תְּפָאֲרֶתְךָ.

and we praise the Name of  
Your glory.

וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ,

and they blessed Your  
glorious [wonderful] Name,

וּמְרוֹמִם עַל כָּל בְּרָכָה וַתְּהַלֵּהָ.

that is exalted [high] above  
every blessing and praise.

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],

וְהַעֲשׂוֹר וְהַכְּבוֹד מִלְּפָנֶיךָ,

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

וְאַתָּה מוֹשֵׁל בְּכָל,

and You rule over everything,

*In the first part of this section  
(from לשם תפארתך until ובידך כח  
King David continues his praise  
of Hashem. The source of the  
following six verses (from אַתָּה הוּא ה'  
לבדך) is from the Book of Nechemia  
(Chapter 9:5-11) and reflects  
Hashem's greatness and that He  
gives life every moment.*

WEEK  
3

וּבִידְךָ כַּחַ וְגִבוּרָה,

and in Your" hand "are power  
and strength,

וּבִידְךָ לְגַדֵּל וּלְחַזֵּק לְכָל.

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

וְעַתָּה אֱ-לֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ,

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

### ZOOMING IN - Week 3

מַחֵיָה give life	הַיָּמִים the seas	לְבַדְּךָ alone	תְּפָאֲרֶתְךָ of Your glory	וּמְהַלְלִים and we praise	וּלְחַזֵּק and to give strength
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וְהוֹצֵאתוֹ מֵאוּר כְּשָׂדִים,  
and [You] took him [out] of  
the city Kasdim,

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

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

וְאַתָּה מְחַיֶּה אֶת כָּל־עַם,  
and You [continually, every moment]  
give them all life,

וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים.  
and the hosts of heavens  
[angels] bow down to You.

אַתָּה הוּא ה' הָאֵל-לְהִים  
It is You, Who is Hashem,<sup>6</sup> the  
God,

אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם,  
[You] Who selected Avrom  
[Avinu]

## וְכָרוֹת עֲמוֹ הַבְּרִית

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

לָתֵת אֶת אֶרֶץ הַכְּנַעֲנִי  
to give the land of the  
Canaanites [Eretz Yisrael],<sup>7</sup>

*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 נְאֻמָּן לְפָנַיךָ. 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

### ZOOMING IN - Week 4

וְכָרוֹת and You established	וּמְצֵאתָ and You found	וְשִׂמְתָּ and put	וְהוֹצֵאתוֹ and took him out	בָּחַרְתָּ selected
	וְעָקְתָם their cries	וַתֵּרָא and You saw	וַתִּקַּם and You upheld	

וַתִּתֵּן אֶתְּךָ וּמִפְתֵּי־מִצְרָיִם  
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,

כִּי יָדַעְתָּ כִּי הִזִּידוּ עָלֵיהֶם,

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 בָּקַעַת לִפְנֵיהֶם,

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

וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם בַּיַּבֵּשָׁה,

and they went through inside  
the sea on dry land,

הַחִתִּי הָאֲמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי  
וְהַגְּרָשִׁי,

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

לִתְּךָ לְיָרְעוֹ,

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

וַתִּקַּם אֶת דְּבָרֶיךָ, כִּי צַדִּיק אַתָּה.

and You upheld Your words,  
for You are righteous.

וַתִּרְאֵהוּ אֶת עֲנִי אֲבוֹתֵינוּ בְּמִצְרַיִם,

And You saw the suffering of  
our ancestors in Egypt,

וְאֶת זַעֲקָתָם שָׁמַעְתָּ 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

ZOOMING IN - Week 5

רָדְפֵיהֶם those who chased them	וַיַּעֲבְרוּ and they went through	בָּקַעַת לִפְנֵיהֶם You split in front of them	הִזִּידוּ they sinned on purpose	אֶתְּךָ וּמִפְתֵּי־ signs and wonders
		עֲזִים powerful	בְּמִצּוֹלַת into the lowest point	הַשְׁלַכְתָּ You threw

כְּמוֹ אֶבֶן בְּמַיִם עֲזִימִים.  
like a stone into powerful  
waters.

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

## וְיֹשֵׁעַ ה'

וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה  
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' וּבִמְשֹׁעַ 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 יִשְׂרָאֵל.

WEEK  
6

וְיֹשֵׁעַ 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

וְיֹשֵׁעַ ה'  
And Hashem  
saved

## אז ישיר

זה א-לי<sup>14</sup>

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

ואֲנִיְהוּ,

[I will serve Him] in a beautiful  
way,<sup>15</sup>

א-להי אבי<sup>16</sup> ואֲרַמְּנֶהוּ:

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

ה' איש מלחמה, ה' שמו:<sup>17</sup>

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 פְּרָעוֹה וְחֵילוֹ

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 גָאֹה גָאֹה,<sup>8</sup>

I will sing to Hashem<sup>9</sup> Who is  
most high;

סוס ורכבו<sup>10</sup> רמה<sup>11</sup> בים:

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

עזי<sup>12</sup> וזמרת י-ה ויהי לי לישועה,

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

### ZOOMING IN - Week 7

ואֲרַמְּנֶהוּ and I will lift Him	ואֲנִיְהוּ in a beautiful way	עזי My strength	ורכבו with its rider	גָאֹה He is high	השירה this song
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תִּהְרַסְם<sup>24</sup> קִמְיָה,

You [always] break Your  
enemies,

תִּשְׁלַח חֲרָנְךָ

You sent forth Your anger;

יֹאכְלֵמוּם כִּפְקֹשׁ:

it consumed them like straw.

וּבְרוּחַ אַפְיָךָ<sup>25</sup> נִעְרְמוּ<sup>26</sup> מַיִם,

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

נִצְבּוּ כְמוֹ גֵּד נִזְלִים,

[the running waters] stood straight  
as a wall.

קִפְאוּ<sup>28</sup> תְּהוֹמַת בְּלֵב יָם:<sup>29</sup>

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

יָרָה בַיָּם,

He [Hashem] threw into the sea,

וּמִבְּחַר שְׁלֹשֵׁי טַבָּעוֹ<sup>18</sup> בַיָּם  
סוּף:

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

תְּהוֹמַת יַבְסֵימוֹ,

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

יָרְדוּ בְּמַצּוֹלַת כְּמוֹ אֶבֶן:<sup>19</sup>

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

יְמִינְךָ ה' נֶאֱדָרִי בְּכֹחַ,

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

יְמִינְךָ ה' תִּרְעֵץ אוֹיֵב:<sup>22</sup>

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

וּבָרַב גְּאוּנְךָ<sup>23</sup>

In Your abundant superiority

ZOOMING IN - Week 8

יִכְסְיָמוֹ covered them	טַבָּעוֹ 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	כִּפְקֹשׁ like straw	קִמְיָה Your enemies	תִּהְרַסְם You break	בְּמַצּוֹלַת into the depths



נְשַׁפֶּת בְּרוּחְךָ

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?<sup>32</sup>

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,<sup>30</sup>

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

תִּמְלֵאמוּ נַפְשִׁי,

my desire will be filled from them,

אֲרִיק חֶרְבִי,

I will empty [the sheath that holds] my sword,<sup>31</sup>

תֹרִישְׁמוּ יָדַי:

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

ZOOMING IN - Week 9

נְשַׁפֶּת You blew	תֹרִישְׁמוּ 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	נָשִׂית You stretched out	אֲדִירִים the powerful	כְּעוֹפֶרֶת like lead	צָלְלוּ they sank	כִּסְמוּ covered them	בְּרוּחְךָ with Your wind

חיל אֶחָז יִשְׁבִי פְלִשְׁתִּים:

trembling took hold of the  
dwellers of Philistia.<sup>34</sup>

אָז נִבְהָלוּ אֱלֹפֵי אֲדוֹם,

Then the chiefs of Edom were  
stunned;

אֵילֵי מוֹאָב<sup>35</sup>

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

יֶאֱחָזְמוּ רָעַד,

trembling gripped them,

נִמְגוּ<sup>36</sup> 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],<sup>37</sup>

נְטִיטָת יְמִינְךָ,<sup>33</sup>

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

נְחִיטָת 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	נְחִיטָת You guided
יִדְמוּ may they become quiet	אִימָתָה terror	תִּפֹּל fall	נִמְגוּ melted	רָעַד trembling	יֶאֱחָזְמוּ gripped them

בְּהַר נַחֲלֹתֶךָ,

on the mountain of Your inheritance,

מִכּוּן לְשִׁבְתֶּךָ<sup>41</sup>

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

פְּעֻלַּתְּהָ,

which You made, Hashem,<sup>42</sup>

מִקְדָּשׁ אֲדָ-נִי כּוֹנְנֵנוּ יְדִידְךָ:

the sanctuary, my God, that Your “hands” established.

ה' יִמְלֹךְ לְעֹלָם וָעֶד:

God<sup>43</sup> will reign to all time without end;

ה' יִמְלֹךְ לְעֹלָם וָעֶד:

God<sup>44</sup> 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 עַמָּךְ ה',

until Your nation crosses over, Hashem,<sup>38</sup>

עַד יַעֲבֹר

until it crosses over—

עַם זֶה קָנִיתָ:

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 וְתִטְעֲמוּ<sup>40</sup>

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 aides<sup>46</sup>] will climb  
Har Tzion

לְשַׁפֵּט אֶת הַר עֵשָׂו,

to judge the mountain of  
Esav,

וְהָיְתָה לָהּ הַמְּלוּכָה.

and the kingdom will be  
Hashem's<sup>47</sup> [when Esav has no  
power in the world];

וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ,

then Hashem<sup>48</sup> will be [seen by  
all as] King over all the world.

בְּיוֹם הַהוּא יִהְיֶה ה' אֶחָד וְשְׁמוֹ  
אֶחָד.

On that day, Hashem<sup>49</sup> will  
be [seen by all as] One and His  
Name will be [seen as the only]  
One.

כִּי בָא סוּס פָּרָעָה בְּרִכְבוֹ  
וּבְפָרְשָׁיו 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 בִּיבֹשָׁה 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's<sup>45</sup>

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.<sup>53</sup>



שׁיר וְשִׁבְחָהּ,

song and praise,

הִלֵּל וְזַמְּרָהּ,

acclaiming and chants,

עֹז וּמְשָׁלָהּ,

power and domain,

נִצְחָה גְדֻלָּהּ וְגִבּוֹרָהּ,

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 וְשִׁבְחָהּ - 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 הַמְּלֹךְ 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,<sup>51</sup> our [all-powerful] God,<sup>52</sup> 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

אֲדוֹן הַנִּפְלְאוֹת,  
Master of wonders,

בוֹרֵא כָּל הַנְּשָׁמוֹת,  
Creator of all souls,

רִבּוֹן כָּל הַמַּעֲשִׂים,  
Master of all deeds [actions]

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

מֶלֶךְ יִחִיד אֱ-לֹהֵי הָעוֹלָמִים.  
King, Unique One, God, Life  
source of all [existence] of the  
world, forever.

לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ  
to Your great and holy name,

וּמֵעוֹלָם עַד עוֹלָם אַתָּה אֱ-לֹהֵינוּ.  
and from this World to the  
World to Come.

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

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

אֱ-לֹהֵינוּ מֶלֶךְ גָּדוֹל וְמִתְלַל  
בְּתִשְׁבָּחוֹת,  
God, King, great and lauded  
[glorified] in praises [Hashem is  
greater than any praise we can give],

אֱ-לֹהֵינוּ הַהוֹדֵאוֹת,  
God of thanksgivings,

## יוצֵר אוֹר

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

אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
our God, King of the universe,

*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

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

מָה רַבּוּ מַעֲשֵׂיךָ ה',

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

כִּלְמָם בְּחִכְמָה עָשִׂיתָ,

You made them all with  
wisdom,

מְלֵאָה הָאָרֶץ קִנְיָנְךָ.

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

הַמֶּלֶךְ הַמְרוֹמָם

[Hashem is] the King Who was  
exalted

לְבַדּוֹ מֵאֲזוֹ,

[when He was] alone before,  
Creation,

הַמְשֻׁבָּח וְהַמְפָאָר וְהַמְתְּנִישָׂא

Who is praised and glorified  
and uplifted

מִימֹת עוֹלָם.

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

יוֹצֵר אֹר וּבוֹרֵא חֶשֶׁךְ,

[Hashem] Who [creates different]  
forms [of] light [and goodness]  
and creates darkness [and  
suffering],

עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֶּל.

You make peace [between the  
darkness and light] and create all  
things.

הַמְאִיר לְאָרֶץ

הַמְאִיר לְאָרֶץ

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

וְלִדְרִים עָלֶיהָ בְּרַחֲמִים,

and to those who live upon  
it, with mercy,

וּבִטְבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד

מַעֲשֵׂה בְּרֵאשִׁית.

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

ZOOMING IN - Week 14

קִנְיָנְךָ with Your effects	וְלִדְרִים and to those who live	הַמְאִיר Who lights up	וּבוֹרֵא and creates	יוֹצֵר Who forms
	וְהַמְתְּנִישָׂא and uplifted	וְהַמְפָאָר and glorified	מֵאֲזוֹ before Creation	הַמְרוֹמָם Who was exalted

גְּדוֹלַת דַּעַה,

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 יֵצֵר

He formed all the goodness [good in creation]

כְּבוֹד לְשֵׁמוֹ,

that honors [glorifies] His Name.

מְאֹרוֹת נֵתַן

He placed lightings [stars and luminaries]

סְבִיבוֹת עֵז,

surrounding His power [His Throne].

פְּנוֹת צְבָאוֹ קְדוֹשִׁים

the leaders of His hosts [angels] are holy beings

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

א-לֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים  
רַחֵם עָלֵינוּ,

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

אֲדוֹן עֲזֵינוּ,

Master of [Hashem has given us] our power,

צוֹר מְשֹׁגְבֵנוּ,

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

מִגֵּן יִשְׁעֵנוּ,

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

מְשֹׁגֵב בְּעֵדְנוּ.

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

א-לֵנוּ בָרוּךְ

the blessed God,

ZOOMING IN - Week 15

וּפָעַל and makes work	דַּעַה in knowledge	בְּעֵדְנוּ for us	מְשֹׁגְבֵנוּ our stronghold	צוֹר Rock	עֲזוֹנוּ of our power
יְפָאֲרוּךְ that glorify You	מְסַפְּרִים tell over	רוֹמְמִי who exalt	פְּנוֹת the leaders	סְבִיבוֹת surrounding	זְהַרֵי the rays



על כל שבח מעשה ידיך,  
 all for the excellent work of  
 Your hands,  
 ועל מאורי אור שיצרת,  
 and for all the bright  
 luminaries [stars] that You have  
 formed  
 המה יפארוה, סלה.  
 that crown You [praise You],  
 forever.

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,<sup>59</sup> [all-  
 powerful] our God,<sup>60</sup>

בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ  
 מִתַּחַת,  
 in the heavens above and on  
 the earth below,

## תְּתַבְּרַךְ

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלֻכְנוּ,  
 May Your Name be praised  
 forever, our King,  
 יוֹצֵר מְשֻׁרְתִּים,  
 Who forms [different] attending  
 angels,  
 וְאֲשֶׁר מְשֻׁרְתִּיו  
 and Whose ministering  
 angels

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

WEEK  
16

תְּתַבְּרַךְ לְנֵצַח צוּרְנוּ מְלֻכְנוּ  
 וְגוֹאֲלֵנוּ,  
 May You be blessed eternally  
 [for time without end], our Rock,  
 our King, and our Redeemer,  
 בּוֹרֵא קְדוּשִׁים.  
 Creator of holy ones [angels].

וְכָלֶם עֹשִׂים בְּאִימָהּ וּבִירָאָה  
and they all do, with fear and  
awe,

רְצוֹן קוֹנֵם.  
the will of their Maker.

וְכָלֶם פּוֹתְחִים אֶת פִּיהֶם  
And they all open their mouths

בְּקִדְשָׁהּ וּבְטָהָרָהּ,  
with holiness and purity,

בְּשִׁירָהּ וּבְזִמְרָהּ,  
in song and melody,

וּמְבָרְכִין וּמְשַׁבְּחִין וּמְפָאֲרִין  
and they bless and they  
praise and they glorify [Hashem]

וּמְעֲרִיצִין וּמְקַדְּשִׁין וּמְמַלְכִין—  
and they admire [Hashem for]  
His strength and they make  
holy and they proclaim  
[Hashem] as King—

כָּלֶם עוֹמְדִים בְּרוֹם עוֹלָם,  
all stand at the heights of the  
world,

וּמְשַׁמְיָעִים בִּירָאָה 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.

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

כָּלֶם בְּרוּרִים,  
they are all pure [they say nothing  
false],

כָּלֶם גְּבוּרִים,  
they are all mighty [with no evil  
inclination],

כָּלֶם קְדוּשִׁים,  
they are all holy,

ZOOMING IN - Week 16

ברורים pure	ומשמיעים and proclaim	ברום at the heights	משרתים attending angels	וגואלנו and our Redeemer
		וממליכין and they proclaim [Hashem] as King	ומעריצין they admire His strength	באימה with fear

## אֶת שֵׁם הָאֱ-לֹ

WEEK  
17

לְהַקְדִּישׁ לְיוֹצְרָם,  
to sanctify their Creator

בְּנִחַת רוּחַ  
with calmness of spirit;

בְּשִׁפְהַ בְּרוּרָה וּבְנִיעִימָה.  
with a language that is clear  
and with sweet melody.

קְדָשָׁה כָּלָם כְּאַחַד  
They sanctify, all of them as one,

עוֹנִים בְּאִימָה, וְאוֹמְרִים בִּירְאָה:  
they declare with fear 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."

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

אֶת שֵׁם הָאֱ-לֹ<sup>61</sup>  
The Name of God,

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

קְדוֹשׁ הוּא.  
Holy is He.

וְכָלֶם מִקְבָּלִים עֲלֵיהֶם  
And they [the spiritual beings] all  
accept upon themselves

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

וְנוֹתְנִים בְּאַהֲבָה רְשׁוּת זֶה לְזֶה,  
and lovingly give permission  
one to another

### ZOOMING IN - Week 17

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

לְעַמְתָּם מִשְׁבַּחִים וְאוֹמְרִים:  
facing them, they give praise  
and announce:

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

וְהַאֲוִפִּיִם וְחַיֵּי הַקֹּדֶשׁ  
And the Ofanim [one of the ten  
types of angels<sup>63</sup>] and the holy  
Chayos [another type of angel]

בְּרַעַשׁ גָּדוֹל  
with great tumult [commotion],

מִתְנַשְּׂאִים לְעַמַּת שֶׁרָפִים.  
raise themselves toward the  
Serafim [another type of angel].

## יוצַר הַמְּאוֹרוֹת

כִּי הוּא לְבִדּוֹ מְרוֹם וְקָדוֹשׁ  
Because He [Hashem] Alone is  
exalted [lofty] and holy

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],

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

WEEK  
18

לֵא-ל בְּרוּךְ  
To God, Who is blessed [the  
source of all blessing in the world],

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

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

זְמִירוֹת יֹאמְרוּ,  
they speak songs

וְתִשְׁבַּחוּת יִשְׁמְיעוּ.  
and declare praises.

וְהִתְקִין מְאוֹרוֹת

(and He established  
luminaries [stars]

מִשְׂמַח עוֹלָמוֹ אֲשֶׁר בָּרָא.)

to gladden [cheer up] His world  
that He created)

אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר,

A new light [the Final Redemption]  
on Tzion You should light;

וְנִזְכָּה כָּלֵנוּ (יַחַד) בְּמִהְרָה לְאוֹרוֹ.

may we all (together)  
speedily merit its light.

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),

יוֹצֵר הַמְּאוֹרוֹת.

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

מִצְמִיחַ יְשׁוּעוֹת,

He makes salvation [saving]  
grow;

בוֹרֵא רְפוּאוֹת,

He creates [new medicine] cures,

נוֹרָא תְהִלּוֹת,

awesome praises [for all things].

אֲדוֹן הַנִּפְלְאוֹת.

He is the Master of wonders;

הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד

מַעֲשֵׂה בְּרָאשִׁית.

He renews in His goodness,  
every day, continually, in  
creation.

כְּאֵמֹר: 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.

ZOOMING IN - Week 18

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

# אַהֲבַת עוֹלָם

WEEK  
19

שְׁבַטְחוּ בְּךָ,

who had trust in You

וְתִלְמָדֶם חֻקֵי חַיִּים,

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

לְעֲשׂוֹת רְצוֹנְךָ בְּלִבְּךָ שְׁלֵם,

to do your will wholeheartedly [enthusiastically],

כִּן תִּחַנְּנֵנוּ וּתְלַמְּדֵנוּ.

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

אָבִינוּ אֵב הַרְחֵמֵן הַמְּרַחֵם,

Our Father, the compassionate Father, who acts mercifully,

רַחֵם עָלֵינוּ,

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

*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 שמעו.*

אַהֲבַת עוֹלָם אֶהְבֵּתֵנוּ

With an eternal love You have loved us,

ה' אֵל-לֵהֵנוּ,

Hashem, our [all-powerful] God;<sup>65</sup>

חַמְלָה גְדוֹלָה וַיִּתְּרָה חַמְלַת עָלֵינוּ.

a great and awesome compassion You have shown us [even when we did not deserve it].

אָבִינוּ מְלִכְנוּ,

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

בְּעֵבוֹר שְׁמֶךָ הַגָּדוֹל, וּבְעֵבוֹר

אֲבוֹתֵינוּ

for the sake of Your great name and for the sake of our Forefathers

## ZOOMING IN - Week 19

וְתִלְמָדֶם and to whom You taught	שְׁבַטְחוּ בְּךָ who had trust in You	בְּעֵבוֹר for the sake	חַמְלָה with a compassion	אֶהְבֵּתֵנוּ You have loved us
			וְלֵהֲשִׁיל and to understand	תִּחַנְּנֵנוּ may You be caring with us

וּדְבַק לְבַנּוּ בְּמִצְוֹתֶיךָ,

attach our hearts to Your  
commandments,

וַיִּחַד לְבַבֵּנוּ

unite our hearts

לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֹךָ,

to love and fear Your Name,

לְמַעַן לֹא נִבּוֹשׁ

so that we may not feel inner  
shame

וְלֹא נִפְלָם וְלֹא נִפְשַׁל לְעוֹלָם

וְעַד.

nor be humiliated, nor  
stumble for ever and ever [in  
the Next World].

כִּי בִשְׁם קְדֻשָּׁךָ הִגְדוֹל הַגָּבוֹר

וְהַנּוֹרָא בְּטַחֲנוּ,

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

נִגְלִיָּה וְנִשְׂמָחָה בִּישׁוּעָתֶךָ.

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

וְרַחֲמֶיךָ, ה' אֱלֹהֵינוּ, וְחַסְדֶּיךָ

הַרְבִּים,

And may Your compassion,  
our God, and your abundant  
[plentiful] kindness

וְתוֹן בְּלִבֵּנוּ בִּינָה, לְהַבִּין

וּלְהַשְׁכִּיל,

and give understanding  
into our hearts to [be able to]  
understand the depths [of  
Torah] and understand [Torah],

לְשָׁמַע 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 תִלְמוּד תּוֹרָתֶךָ

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

וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ,

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

כִּי אֱ-לֹהִים פּוֹעֵל  
for You are God Who does works

יְשׁוּעוֹת אֶתֶּה,  
of [spiritual] salvation,

וּבָנוּ בְּחַרְתָּ  
and You have chosen us [to  
receive Your Torah]

מִכָּל עַם וְלָשׁוֹן.  
from among all peoples and  
tongues,

וְקִרְבָּתֵנוּ מִלְּכֵנוּ לְשִׁמְךָ הַגָּדוֹל  
and You, our King, have  
brought us close to Your Name

סְלָה בְּאֵמֶת בְּאַהֲבָה.  
forever in truth, in love

לְהוֹדוֹת לְךָ  
to thank You [for the Torah]

וּלְיַחֲדֶךָ בְּאַהֲבָה,  
and to proclaim Your  
Oneness with love.

אַל יַעֲזֹבוּנוּ נֶצַח סְלָה וְעַד.  
Do not forsake [leave] us  
eternally [forever].

מִהֵר וְהֵבֵא עָלֵינוּ בְּרָכָה וְשָׁלוֹם  
מְהֵרָה  
Hurry and bring us blessing  
and peace , speedily

HALACHAH ADVISORY: At this point, gather the four tzitzis between the fourth and fifth fingers of the left hand until saying וַיֹּאמֶר ה' אֵל מֹשֶׁה לְאָמֹר in Shema.<sup>67</sup>



מֵאַרְבַּע כַּנְפוֹת (כָּל) הָאָרֶץ,  
from the [spread-out] four  
corners of (all) the earth,

וְיִשְׁבֹּר עַל הַגּוֹיִם מֵעַל צְוֹאֲרֵנוּ,  
and break the yoke of the  
nations from upon our necks,

וְתוֹלִיכֵנוּ מְהֵרָה  
and lead us speedily

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

ZOOMING IN - Week 20

אַל יַעֲזֹבוּנוּ Do not forsake us	בִּישׁוּעָתְךָ in Your salvation	נְגִילָה may we exalt	נִכְלָם be put to shame	וְהֵאָר עֵינֵינוּ enlighten our eyes
	וְקִרְבָּתֵנוּ and You have brought us close	קוֹמְמִיּוֹת upright	וְתוֹלִיכֵנוּ and lead us	כַּנְפוֹת corners of



ה',  
 Hashem (Master of all, Who  
 always was, is, and will be),  
 הבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.  
 Who chooses His people  
 Israel [the Jewish nation] with love  
 [and we should give love in return].

וּלְאַהֲבָה אֶת שְׁמִיךְ.  
 and to love Your name.

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

## שְׁמַע

*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.*

WEEK  
21

*In וְאַהֲבָתָּה 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.<sup>69</sup>
- Pronounce the letters of the words of שְׁמַע precisely, being careful not to swallow them;<sup>70</sup>
- Hear the words as they are said.<sup>71</sup>



שְׁמַע יִשְׂרָאֵל,  
 Hear, O Israel [the Jewish people],

ה' אֶחָד-לֵהֵינוּ, ה' אֶחָד;<sup>73</sup>  
 Hashem<sup>74</sup> is our God,<sup>75</sup>  
 Hashem<sup>76</sup> is the One and Only.

יחיד אומר:  
 When praying without a minyan, say the  
 following three words

א-ל מֶלֶךְ נֶאֱמָן.  
 God, trustworthy King.

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



וּבְכָל נַפְשְׁךָ,  
and with all your soul,

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

וְהָיוּ הַדְּבָרִים הָאֵלֶּה,  
And these words  
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם,  
that I command you today

עַל לְבָבְךָ:  
shall be upon your heart;

וְשִׁנַּנְתָּם לְבְנֶיךָ,  
and teach them thoroughly  
to your children

וְדַבַּרְתָּ בָּם,  
and speak of them

בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
while you sit in your home

**HALACHAH ADVISORY:** *One must concentrate on the meaning of the words when reciting שֵׁם כְבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד.<sup>77</sup> Therefore, if one did not say them with kavannah, one is required to read it again, with kavannah.<sup>78</sup>*



Quietly

בְּרוּךְ שֵׁם כְבוֹד מְלְכוּתוֹ לְעוֹלָם  
וָעֶד.

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

### וְאָהַבְתָּ

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



וְאָהַבְתָּ אֶת ה' אֱ-לֹהֶיךָ,<sup>79</sup>  
And you shall love Hashem,<sup>80</sup>  
your God [after all, He created you],

בְּכָל לְבָבְךָ,  
with all your heart,

#### ZOOMING IN - Week 21

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

וְהָיָה אִם שָׁמַעַ

WEEK  
22

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.



וְהָיָה אִם שָׁמַעַ תִּשְׁמְעוּ אֵל  
מִצְוֹתַי,<sup>81</sup>

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

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

לְאַהֲבָה אֶת ה' אֱ-לֹהֵיכֶם  
to love Hashem<sup>82</sup> your God<sup>83</sup>

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

וּבְכָל נַפְשְׁכֶם:  
and with all your soul—

וּבְלַכְתְּךָ בַדֶּרֶךְ,

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 לְטִטְפֹת

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.

ZOOMING IN - Week 22

וּמִלְקוֹשׁ and the late rain	יּוֹרֵה the early rain	בְּעִתּוֹ in its proper time	אֶרְצְכֶם for your land	מָטָר rain
וּשְׂבֻעַת and be satisfied	עֵשָׂב grass	וְיִצְהָרְךָ and your oil	וְתִירְשְׁךָ and your wine	דָגָן your grain

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

וְסַרְתֶּם וְעַבַדְתֶּם 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's<sup>84</sup> 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

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

וְאָבַדְתֶּם מְהֵרָה  
and you will be expelled quickly

וְנָתַתִּי מָטָר אֲרֻצְכֶם בְּעֵתוֹ,  
then I will give rain for your  
land in its proper time,

יִזְרָה וּמִלְקוֹשׁ,  
the early rain and the late rain,

וְאַסַּפְתָּ דָגָןךָ  
and you will gather in your  
grain

וְתִירְשֶׁךָ וְיִצְהַרְךָ:  
and your wine and your oil;

וְנָתַתִּי עֵשֶׂב  
and I will give grass

בְּשָׂדֶךָ לְבִהֶמְתֶּךָ,  
in your fields for your cattle

וְאָכַלְתָּ וְשִׂבְעַתָּ:  
and you will eat and be satisfied.

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

WEEK  
23

הִשְׁמְרוּ לְכֶם,  
Beware for yourselves,

ZOOMING IN - Week 23

אף the anger	וְחָרָה will burn	וְסַרְתֶּם and you turn amiss	יִפְתָּה tempted	הִשְׁמְרוּ beware
		וְאָבַדְתֶּם and you will be expelled	יְבוּלָהּ its produce	וְעָצַר and He will restrain

וּלְמַדְתֶּם אֹתָם אֶת בְּנֵיכֶם,  
Teach them to your children,

לְדַבֵּר בָּם,  
to speak about them

בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
while you sit in your home,

וּבִלְכֻתְךָ בַּדֶּרֶךְ,  
when you walk on the way  
[road],

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

וּכְתַבְתֶּם עַל מְזוּזוֹת בַּיִתְךָ  
וּבְשַׁעְרֶיךָ:  
and write them [mezuzah] on  
the doorposts of your home  
and upon your gates,

לְמַעַן יִרְבוּ יְמֵיכֶם  
in order to increase your days

וַיְמֵי בְנֵיכֶם,  
and the days of your children

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.*

WEEK  
24

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

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

וּקְשַׁרְתֶּם אֹתָם  
and bind them

לְאוֹת עַל יָדְכֶם,  
for a sign on your hand [tefillin]

וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:  
and they shall be for a reminder  
[tefillin] between your eyes.

#### ZOOMING IN - Week 24

בְּשִׁבְתְּךָ while you sit	וּלְמַדְתֶּם teach	לְטוֹטְפֹת tefillin	וּקְשַׁרְתֶּם אֹתָם and bind them	וְשִׂמְתֶם place
	לְמַעַן in order	וּבְשַׁעְרֶיךָ and upon your gates	וּבְשֹׁכְבְךָ and when you lie down	

דִּבֵּר 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 כַּנְּפֵי בְּגָדֵיהֶם  
on the corners of their  
garments

לְדוֹרֹתָם,  
throughout their  
generations,

וְנָתַנּוּ עַל צִיצֵת הַכֶּנֶף,  
and they are to place upon  
the tzitzis of each corner

פֶּתִיל תְּכֵלֶת:  
a thread of blue [techeiles],

וְהָיָה לָכֶם לְצִיצֵת,  
And it shall be to you as  
tzitzis

עַל הָאָדָמָה

on the land

אֲשֶׁר נִשְׁבַּע ה' לְאֲבֹתֵיכֶם  
which Hashem<sup>85</sup> swore to  
your fathers [ancestors]

לָתֵת 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 צִיצֵת is said, and at the end of the paragraph with the words 'אֲנִי ה' אֱלֹהֵיכֶם, אֶמֶת.



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

וַיֹּאמֶר ה' אֶל מֹשֶׁה לֵאמֹר:<sup>86</sup>  
And Hashem spoke to Moshe,  
saying,

### ZOOMING IN - Week 25

וַעֲשִׂיתֶם  
and perform  
them

וּזְכַרְתֶּם  
and  
remember

וּרְאִיתֶם  
and you should  
look upon

פֶּתִיל  
a thread

כַּנְּפֵי  
the corners

וְעִשְׂתֶּם אֶת כָּל מִצְוֹתַי,  
and perform [do] all My  
commandments

וְהִיִּיתֶם קְדוֹשִׁים לֹא-לֵהֵיכֶם:  
and be holy to your God.

אֲנִי ה' אֱ-לֹהֵיכֶם,  
I am Hashem,<sup>88</sup> your God,<sup>89</sup>

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
מִצְרַיִם,  
Who brought you out of the  
land of Egypt,

לֵהִיּוֹת לָכֶם לֹא-לֵהִים,  
to be your God;

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

וּרְאִיתֶם אֹתוֹ,

and you should look upon  
them [the tzitzis]

וּזְכַרְתֶּם אֶת כָּל מִצְוֹת ה',

and remember all the  
commandments of Hashem<sup>87</sup>

וְעִשְׂתֶּם 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 תִתְּנוּ

And [do] not explore

אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם,  
after your heart and after  
your eyes,

אֲשֶׁר אֲתֶם זָנִים אַחֲרֵיהֶם:  
which cause you to stray [go  
off track] after them,

לְמַעַן תִּזְכְּרוּ,

so that you may remember

ZOOMING IN - Week 26

תִּזְכְּרוּ  
you may  
remember

זָנִים אַחֲרֵיהֶם  
stray after  
them

וְלֹא תִתְּנוּ  
and do not  
explore

## וַיִּצִיב וְנָכוֹן

וְטוֹב וְיָפֵה  
and good and beautiful

הַדְּבָר 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

מָגֵן יִשְׁעֵנוּ,  
is the Shield of our salvation.

לְדוֹר וָדוֹר  
Generation after generation

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

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

WEEK  
27

וַיִּצִיב וְנָכוֹן וְקַיָּים  
And certain and established  
and lasting,

וְיָשָׁר וְנִאֲמָן  
and fair and faithful,

וְאֶהוּב וְחֻבְּבִים  
and beloved and cherished,

וְנִחְמָד וְנֶעֱמִים וְנוֹרָא  
and desirable and pleasant,  
and awesome

וְאֲדִיר וּמְתָקֵן וּמְקַבֵּל  
and powerful and correct  
and accepted,

### ZOOMING IN - Week 27

וְנֶעֱמִים and pleasant	וְנִחְמָד and desirable	וְחֻבְּבִים and cherished	וְיָשָׁר and fair	וְנָכוֹן and established	וַיִּצִיב and certain
קִימָת lasts	וּכְסֵאוֹ and His Throne	מָגֵן is the Shield	צוּר the Rock	וְאֲדִיר and powerful	



על בנינו ועל דורותינו,

for our children and for our  
generations,

ועל כל דורות זרע ישראל עבדיה.

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

## על הראשונים

WEEK  
28

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

על הראשונים ועל האחרונים,

For the earlier and later  
generations,

דבר טוב וקים

the matter is good and  
continuing

לעולם ועד,

for ever and ever,

אמת ואמונה

It is true and faithful,

הוא קים ושמו קים,

He [Hashem] lasts, and His  
Name lasts,

וכסאו נכון,

and His throne is established

ומלכותו ואמונתו

and His kingship and  
faithfulness

לעד קימת.


forever last [remain]...

ודבריו חיים וקיימים,

And His words are living and  
lasting,

נאמנים ונחמדים לעד

faithful and desirable forever,

HALACHAH ADVISORY: Kiss the tzitzis and  
release them 

ולעולמי עולמים.

and to all eternity,

על אבותינו ועלינו,

for our ancestors and for us,

### ZOOMING IN - Week 28

יוצרנו our Molder	גואלנו our Redeemer	ולא יעבר that cannot be broken	ונחמדים לעד and desirable forever	וקיימים and lasting
			זולתך forever	ומצילנו and our Rescuer

יוֹצֵרֵנוּ  
 our Molder,  
 צוּר יְשׁוּעָתֵנוּ,  
 the Rock of our salvation,  
 פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם הוּא  
 שְׁמֵךְ,  
 our Redeemer and our  
 Rescuer has been known to  
 us by this Name  
 וְאֵין לָנוּ עוֹד אֱ-לֹהִים זֹלָתְךָ,  
 סְלָה.  
 and we have no other God  
 [but You], forever.

חוֹק וְלֹא יֵעָבֵר.  
 a decree that cannot be  
 broken.  
 אֱמֶת שְׁאֵתָה הוּא ה' אֱ-לֹהֵינוּ  
 It is true that You are  
 Hashem,<sup>91</sup> our God  
 וְא-לֹהֵי אֲבוֹתֵינוּ,  
 and the God of our forefathers,  
 מַלְכֵנוּ מֶלֶךְ אֲבוֹתֵינוּ,  
 our King and the King of our  
 forefathers,  
 גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ,  
 our Redeemer, the Redeemer  
 of our forefathers,

## עֲזֵרַת אֲבוֹתֵינוּ

לָהֶם וּלְבָנֵיהֶם אַחֲרֵיהֶם  
 for them and for their children  
 after them  
 בְּכָל דּוֹר וָדוֹר.  
 for every generation.

בְּרוֹם עוֹלָם מוֹשְׁבֵךְ,  
 At the highpoint of the  
 universe is Your dwelling,

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

WEEK  
29

עֲזֵרַת אֲבוֹתֵינוּ  
 The Helper of our ancestors

אַתָּה הוּא מֵעוֹלָם,  
 You have always been,

מִגֵּן וּמוֹשִׁיעַ  
 the Shield and Redeemer

לְרִיב רִיבָם

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

לְאָבוֹת וּבָנִים.

for fathers and sons.

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

WEEK  
30

אֱמֶת 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],

וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ

and besides You we have no  
other king

גּוֹאֵל וּמוֹשִׁיעַ.

who saves and redeems us.

וּמִשְׁפָּטֶיךָ וְצְדָקָתְךָ

and Your justice and Your  
righteousness

עַד אַפְסֵי אָרֶץ.

[spread] to the ends of the earth.

אֱמֶת אֲשֶׁרֵי אֵישׁ

True, praiseworthy [happy] are  
those

שְׁיִשְׁמַע לְמִצְוֹתֶיךָ,

who will hear [listen to and do]  
Your commandments

וְתוֹרָתְךָ וּדְבָרְךָ

and Your word and Your  
teachings [the Torah]

יִשִּׁים עַל לְבוֹ.

place upon their heart.

אֱמֶת אַתָּה הוּא אֲדוֹן לְעַמְּךָ,

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

וּמֶלֶךְ גִּבּוֹר

and a mighty King

ZOOMING IN - Week 29

אַפְסֵי אָרֶץ the ends of the earth	וְצְדָקָתְךָ and Your righteousness	מוֹשְׁבֶךָ is Your dwelling	בְּרוּם at the highpoint	עֲזָרָת the Helper
		לְרִיב רִיבָם to defend their cause	יִשִּׁים place	אֲשֶׁרֵי praiseworthy

וַיִּכְסּוּ מַיִם צְרִיחֵם,  
and the water covered their  
enemies;

אֶחָד מֵהֶם לֹא נֹתַר.  
even one of them was not left  
[remained].

*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.*

WEEK  
31

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

וְרוֹמְמוּ לֹא-לִי,  
and dignified the Almighty  
One [Hashem],

וְנָתַנוּ יְדִידִים  
and the dear ones offered

זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,  
hymns, songs and praises,

בְּרָכוֹת וְהוֹדָאוֹת,  
blessings and thanksgivings,

אִמֶּת מִמִּצְרַיִם גָּאֲלֵתָנוּ ה'  
א-לֵהֵינוּ,  
True, from Egypt, You redeemed  
us, Hashem,<sup>92</sup> our God<sup>93</sup>

וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.  
and from the house of  
slavery, [Hashem] redeemed us;

כֹּל בְּכוֹרֵיהֶם הֲרַגְתָּ,  
all their firstborn You [Hashem]  
killed,

וּבְכוֹרְךָ יִשְׂרָאֵל גָּאֲלֵתָ,  
but Your firstborn, Israel, You  
redeemed;

וַיִּם סוּף לָהֶם בְּקַעַת,  
and the Reed Sea for them  
You split [for them]

וְזֹדִים טִבְעָתָ,  
and the evildoers [the Egyptians]  
You drowned.

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

ZOOMING IN - Week 30

טִבְעָתָ You drowned	וְזֹדִים and the evildoers	בְּקַעַתָּ You split	פְּדִיתָנוּ and redeemed us	וּמִבְּלִעְדֶיךָ and besides You
לֹא נֹתַר was not left	צְרִיחֵם their enemies	וַיִּכְסּוּ and covered	הֵעֲבַרְתָּ You brought across	וַיְדִידִים the dear ones

וְעֹנֶה לְעַמּוֹ יִשְׂרָאֵל

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

בְּעֵת שׁוֹעִים אֵלָיו.

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

תְּהִלּוֹת לַאֲ-לֵהּ עֲלֵינוּ

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*



*ישראל.*

תְּהִלּוֹת לַאֲ-לֵהּ עֲלֵינוּ גּוֹאֲלָם,

Praises to the Supreme God,

בְּרוּךְ הוּא וּמְבָרְךְ.

the blessed One Who is  
blessed.

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל

Moshe and the Children of  
Israel [the Jewish people]

לְמֶלֶךְ אֶ-לֹהֵי וְקַיִם,

to the King, the Almighty  
One Who is living and  
everlasting,

רַם וְנִשְׂאָ,

high and uplifted,

גָּדוֹל וְנוֹרָא,

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

מְשַׁפֵּל גְּאִים עַדֵי אָרֶץ,

Who humbles the haughty to  
the ground

וּמַגְבִּיהַ שְׁפָלִים עַדֵי מְרוֹם.

and lifts the lowly to the  
heights.

מוֹצִיא אֲסִירִים,

frees the imprisoned

וּפּוֹדֵה עֲנּוּיִם,

and redeems the humble  
[humiliated ones],

וְעוֹזֵר דָּלִים,

and helps the poor [helpless],

ZOOMING IN - Week 31

גְּאִים the haughty	מְשַׁפֵּל Who humbles	וְנִשְׂאָ and uplifted	וְהוֹדָאוֹת and thanksgivings	וְרוֹמְמוֹ and dignified	אֲהוּבִים the beloved
וְעֹנֶה and Who answers	דָּלִים the poor	עֲנּוּיִם the humble	אֲסִירִים the imprisoned	שְׁפָלִים the lowly	וּמַגְבִּיהַ and lifts

שִׁירָה חֲדָשָׁה

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

שָׁבְחוּ גְּאוּלִּים לְשִׁמְךָ הַגָּדוֹל

the redeemed [the Jewish people]  
praised Your great Name

עַל שְׂפַת הַיָּם,

on the shore of the Sea;

יַחַד בְּכֶלֶם

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,

לָךְ עָנּוּ שִׁירָה

to You called out a song

בְּשִׂמְחָה רַבָּה

with great joy,

וְאָמְרוּ כְּלֶם:

and all of them said:

מִי כְמוֹכָה בְּאֱלִים ה',

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

מִי כְמוֹכָה נְאֻדָּר בְּקִדְשׁ,

Who is as powerful in  
holiness as You!

נוֹרָא תְהִלָּת

It is awesome to praise  
Hashem

עֲשֵׂה פִלְא.

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

ZOOMING IN - Week 32

גְּאוּלִּים the redeemed	פִּלְא wonders	נְאֻדָּר powerful	בְּאֱלִים among the heavenly forces	מִי כְמוֹכָה Who is like You	תְהִלּוֹת praises
כְּנֻאֲמָךְ as You promised	בְּעֻזְרָת to the rescue	קוּמָה rise	וְהִמְלִיכוּ and recognized You as King	הוֹדוּ gave thanks	שְׂפַת הַיָּם shore of the Sea

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 כְּנָאמְךָ יְהוּדָה וְיִשְׂרָאֵל.

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

וְנֹאמֵר: גֹּאֲלֵנוּ ה' צַב-אוֹת שְׁמוֹ,

קְדוֹשׁ יִשְׂרָאֵל.

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



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 יָדָם, this] (ibid.).
15. See *Rashi*, another explanation: אֲנֹכְחִי 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. יְהוָה-וְהוֹדָה, 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*, *Ovadia* 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].