

Torah Judaism International's

Ways of Torah

Complete Siddur

English Version



Nusach Dor Dai

Torah Judaism International's
“Ways of Torah” Siddur

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Introduction

This siddur was developed for the purpose of giving individuals a better grasp on the duty of prayer. Unlike any other siddur, the “Ways of Torah” prayer book is based on the structure of prayer as laid down in the Rambam’s Mishneh Torah, while including only those words of prayer brought down by both R’ Saadia Gaon and the Rambam. The result is the world’s most concise halachic prayer book ever compiled in over a millennium. The goal of this siddur is to make prayer meaningful again. We therefore intend to translate each of our prayer books into only one language, so as not to compromise devotion.

We at Torah Judaism International hope you enjoy the
 “Ways of Torah.”

Table of Contents

Modesty & Prayer	4 - 5
Wrapping of Tefillin	6 - 7
Postures in Prayer	8 - 11
Bedtime Shema	12
Morning Blessings (<i>Birkoth ha-Shahar</i>)	12 - 15
Morning Prayer (<i>Shaharith</i>)	16 - 25
The Decalogue	26
Afternoon Prayer (<i>Minha</i>)	27 - 31
Counting the Omer	32
Nighttime Prayer (<i>Arvith</i>)	33 - 37
Sabbath Nighttime Prayer (<i>Arvith Shabbath</i>)	38 - 42
Kiddush	43
Sabbath Morning Prayer (<i>Shaharith Shabbath</i>)	44 - 50
Sabbath Additional Prayer (<i>Musaf Shabbath</i>)	51 - 54
Sabbath New Moon (<i>Musaf Shabbath Rosh Hodesh</i>)	55 - 58
Fasting (<i>Som</i>)	58 - 59
Sabbath Afternoon Prayer (<i>Minha Shabbath</i>)	60 - 65
Sabbath Conclusion Prayer (<i>Arvith Motz"ash</i>)	66 - 71
Havdalah	71
Hallel	72
New Moon Additional Prayer (<i>Musaf Rosh Hodesh</i>)	75 - 77
New Moon Blessing (<i>Birkath ha-Levana</i>)	78
Hannuka	78
Blessings on Food (<i>Birkath ha-Mazon</i>)	79 - 81
New Moon & Holiday Additions	82
Short Version of Standing Prayer	83 - 84
Prayer Times (<i>Zmanei Tefilla</i>)	85

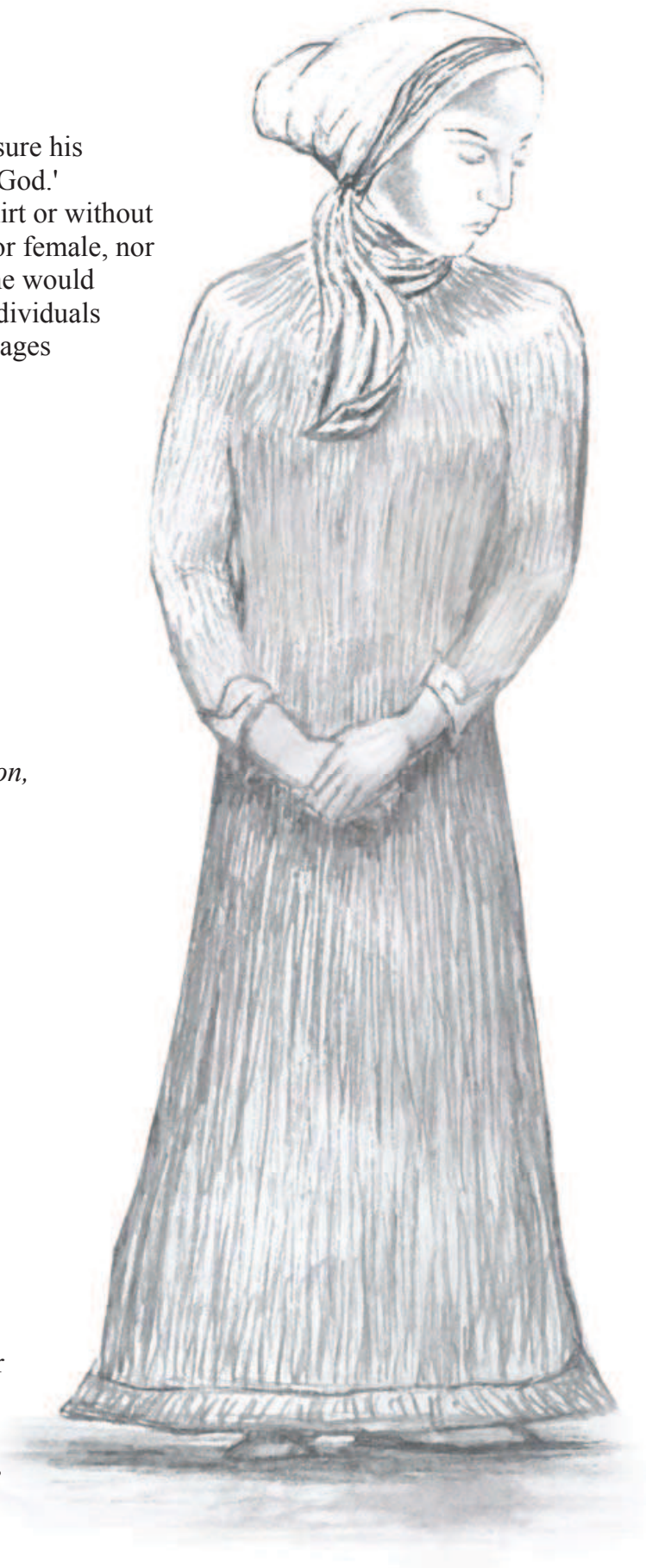
Modesty

Before praying, one should make sure his clothing is fit for 'standing before God.' One should not pray in an undershirt or without his head covered - whether male or female, nor with his calves showing, unless one would stand that way before esteemed individuals of his locale; and students of the Sages pray cloaked in a prayer shawl; (Laws of Prayer 5:5)

The Hebrew word for modesty, "*sani'uth*," is usually rendered as 'modesty,' but the word also indicates restraint, subduedness, and humility - all fundamental to living a life in the service of God. And so it is written, "*It has been told to you, O man, what is good, what the LORD requires of you: that you act justly, love compassion, and walk subdued (hasneiya') with your God;*" (Micah 6:8)

Despite the decline of modesty around us, the essence of modesty (*sani'uth*) remains the same. One's thoughts, words, deeds, and dress should reflect a state of humility and subduedness before the All-Knowing Creator.

This is why our Sages taught that one should behave modestly even when no one else is present; for there is One Whose knowledge is ever present, and He is worthy of our reverence. Jewish modesty, or more accurately - subduedness, is more importantly about inspiring awe and reverence for the Creator, than about sexuality.



This is why our Sages taught that students of the Sages should not walk about with their heads uncovered or in tight or transparent clothing that reveals the form of the body. Similarly, they taught that students of the Sages should wear long sleeves and that their garment extend to the ankle;
(Laws of Character, chap. 5)

The Sages taught that husbands provide their wives with modest loose fitting clothing, including head coverings that she can wrap herself in;
(Laws of Idolatry 12:13; Laws of Women 13:13; 24:11-12)

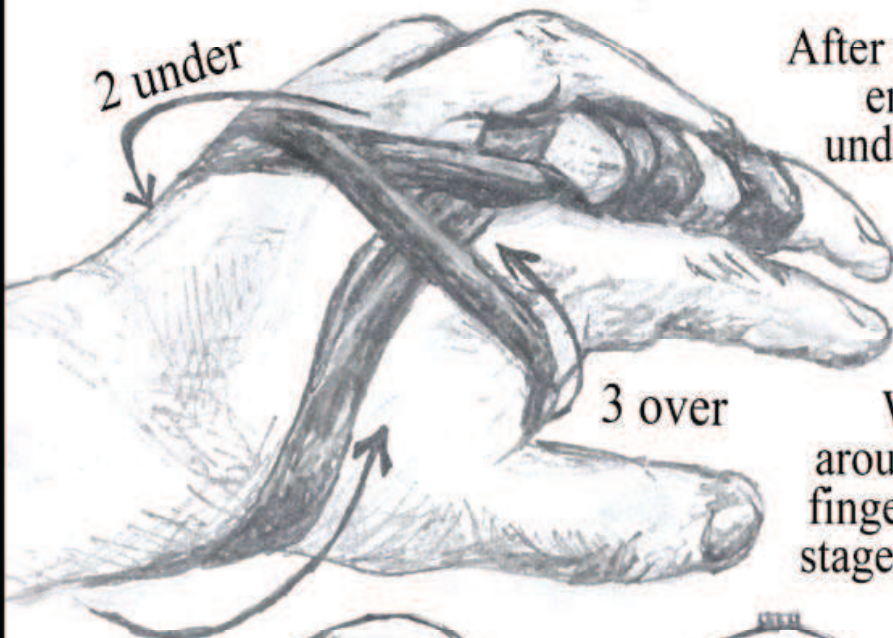
Due to the norms and influence of western culture, the level of modesty in dress among modern day religious Jews has drastically changed from what it was in the not so distant past. The extent of this relatively quick change is especially pronounced among the Jews of Yemen who, within only 60 years, saw their men abandon robes for short sleeve shirts and their women veils for wigs, or no hair covering at all.

The historical manner of head covering for Jewish women was that in public places they covered both their hair and their necks, and elsewhere outside of their homes they were careful to at least cover their hair;
(Laws of Women 13:13; 24:11-12)

Our Sages taught, "*The daughters of Israel should not go about with their heads uncovered in a market place, whether she is available for marriage or already married.*" (Laws of Forbidden Relations 21:17)

If a woman should be forbidden from covering her neck because the practice is also found among Muslims, even though Jewish women covered their necks long before the rise of Islam, then please consider the fact that many Eastern Orthodox Christian women cover their hair exactly as most religious Jewish women today do - they cover their hair while exposing their neck. Christians also give charity to the poor and do other things in common with Torah observance. Should we stop these practices just because they also do them? There are also a number of countries where the Muslim women cover their hair but not their necks. If a Jewish woman should not cover her neck because Muslim women also cover their necks, then she should also not cover her hair while exposing her neck the way many Eastern Orthodox Christians, Ana-baptists, and some Sub-Saharan Muslims do. But rather, as Rabbi Avraham, son of the Rambam, wrote: "*No Torah commandment or practice that the prophets or Talmudic tradition teach may be ceased just because the nations copy it.*"

TEFILLIN



After stage 3 tie end of strap under palm of hand.

Wrap strap around middle finger between stages 1 and 2 .



TEFILLIN

The commandment of tefillin can only be fulfilled from after dawn till sunset, and not on the Sabbath or Biblical holy days. It is only mandatory for men.

Right handed individuals place tefillin on their left arm. A left handed individual puts the arm tefillin on his right arm. An ambidextrous person places it on the left arm. The box of the arm tefillin should be placed on the middle point of one's bicep pointing inward towards the heart. It should be roughly two finger-breadths from the inner side of the elbow joint.

After putting the arm tefillin on one's arm, but before wrapping it, bless:

Worshipful are You O LORD our God, King of the Universe, Who sanctified us with His commandments and commanded us to place tefillin.

There is no required amount of times one must wind the strap around one's arm. The strap must be able to reach the middle finger, wrap around it 3 times, and be tied. The diagram shows the tradition of wrapping tefillin around one's hand among the Yemenite students of Rambam the Sefaradi. They continued to go by the Rambam until modern times.

Once one finished tying the arm tefillin strap in place, one then places the head tefillin on one's head.

If an interruption that was unrelated to putting on tefillin was made between putting on the arm tefillin and putting on the head tefillin, one says the following blessing immediately before putting on the head tefillin:

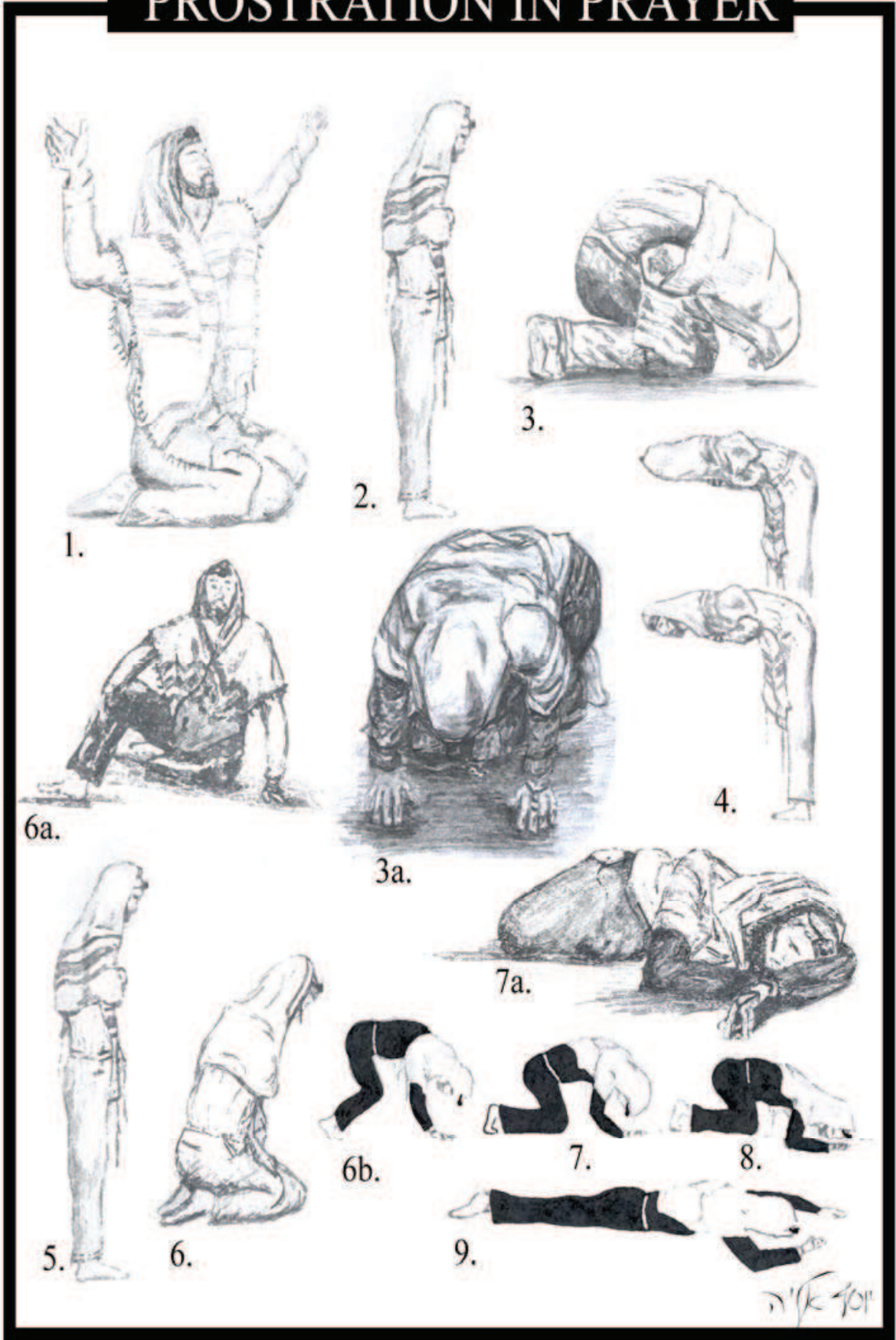
Worshipful are You O LORD our God, King of the Universe, Who sanctified us with His commandments and commanded us regarding the commandment of tefillin.

The box of the head tefillin should be positioned between the eyes on the hair just above the hair line. The knot of the head tefillin straps should be placed in the middle of the back of the head at the highest point on the neck right where the skull begins. The straps of the head tefillin should be long enough to encircle the head and descend down to one's naval or slightly above it.

The straps that descend down from the head tefillin can be tucked in between one's undershirt and outer shirt to prevent the straps from causing distraction when bowing.

When removing tefillin, one should first remove the head tefillin and then the arm tefillin. The arm tefillin should not be placed below the head tefillin when placing tefillin in a container.

PROSTRATION IN PRAYER



- 1) See p. 10;
- 2) The "Standing Prayer" (the '*Amida*') is said in a standing position with feet together, eyes lowered, and the right hand clasped over the left hand, opposite your heart.
- 3) There are 5 places in the "Standing Prayer" where one bends down on the knees; there are 3 places where one bends down upon saying "Worshipful" and stands back up when he reaches "O LORD": at the beginning and end of the 1st blessing, and at the end of the 18th blessing. One also bends down at the beginning of the 18th blessing upon saying the first word of that blessing - "We..." and stands back up when he reaches the words "the LORD." And one bends down a 5th time when he reaches the word "Amen," upon concluding the final blessing of the "Standing Prayer."
 - 3a) It is permitted to place one's hands on the floor when kneeling down, and it is wise to do so in order to provide stability when kneeling and standing back up from kneeling. It is also permitted to keep one's right hand clasped over the left when one kneels, as appears in image 3; however, this may impair stability. One is only required to bow over to the extent that his vertebrae protrude and he has the form of an arch. One need not arch himself over to this extent if it causes pain. One is not required to touch his face to the floor during the 5 bows of the "Standing Prayer" as done in image 8 and 9. However, Rabbi Avraham explains that it is permitted and proper to do so. He writes that the Sages did not require that one touch his face to the floor during the "Standing Prayer" only so as not to overburden the people. Placing one's face to the floor can be cumbersome if one's tefillin are not small; the posture of image 9 is the least cumbersome with larger tefillin, but would require larger synagogues.
- 4) One can bow like this when pressured not to bow to the ground. After bending down at the word "Amen" at the conclusion of the "Standing Prayer," one remains bent over and says, "May the utterance of my mouth and the deliberation of my heart be desirable before You, O LORD, my Rock and my Redeemer;" (Psalm 19:15). Upon completing the recital of Ps. 19:15, one takes 3 steps back while remaining bent over and then 'gives peace' by tilting his head to the left and then to the right; one then lifts his head from this concluding 5th bow of the "Standing Prayer."
- 5) After taking 3 steps back and 'giving peace' by tilting the head to the left and right, one then lifts one's head from the 5th bow of the "Standing Prayer," bringing oneself to a standing position. When praying with a *minyan* (quorum of 10 Jewish males age 13 and up) one remains standing the duration of the repetition of the "Standing Prayer."
- 6) After lifting one's head from the 5th and final bow of the "Standing Prayer," one who prayed without a *minyan* (quorum of 10 Jewish males age 13 and up) should then sit to the ground to prostrate before God. When a quorum of 10 adult Jewish males prayed together, the entire congregation sits to the ground immediately following the repetition of the "Standing Prayer."
- 6a) One who is unable to sit upon his knees can sit however he is able, giving preference to the most reverent manner he is able to sit that also allows him to concentrate on prayer. One who should prostrate in the manner shown in image 7a can begin by sitting as in image 6a.
- 6b) It is permitted to use one's hands to seat oneself in preparation for prostration, as it is presumed that one is praying in a clean environment.
- 7) One can use his hands to lower his face to the ground.

7a) One who prayed in a place with a stone floor should not press his face to the floor unless he has something with which to separate between his face and the stone. If he has nothing to separate between his face and the stone floor, he should tilt his body slightly so that his face does not press into the stone, or he can move to another location and prostrate. (Idolatry 6:12) An important person, such as the esteemed individual who should act as prayer leader, should not press his face to the ground during the prayers of supplication that follow the "Standing Prayer," even if he would not be pressing his face on stone. This is "*so that the Name of God will not be desecrated if he is perceived as having not been answered.*"

8) After lifting one's head from the 5th and final bow of the "Standing Prayer," one sits to the ground and then falls prostrate before God with his face to the ground, making all the supplications of his heart that he desires. When one is unable to prostrate fully (*hishtahawaiya*), one can bow (*qida*) as shown in image 8.

9) "*...one praying should be careful to do these; if he does not do them either because he was pressured, coerced, or simply transgressed, it does not delegitimize the prayer. These are they: ...bending down, and prostration.*" (Laws of Prayer 5:1)

"What is implied by 'prostration' (hishtahawaiya)? After one lifts his head from the 5th place of bending down in the 'Standing Prayer,' one sits on the ground and falls upon his face on the ground; one then supplicates with all the supplications that he desires. Any place 'bending down' (keri'a) is mentioned, it is done on the knees; 'bowing' (qida) - on the face; 'prostration' - one's arms and legs are spread out so that one lay flat face down on the ground." (Laws of Prayer 5:14)

1) This is the manner in which our forefathers and the prophets of old sat during prayer. When sitting during prayer, it is proper sit in a reverent manner, for one should pray in a spirit of reverence. Rabbi Avraham, son of the Rambam, wrote: "*During the parts of worship wherein one sits, such as the duration of the daily recitation of Psalms 145 - 150 or during the 'Shema Recitation' and its related blessings, one should be careful that he does not seat himself in just any random position. He should not sit in a position which expresses lack of regard for prayer or lack of etiquette, such as reclining on a wall or some other object; nor in the manner that one sits while relaxing at home, at a local gathering place, or while among friends or family. Rather, one should sit during prayer in the same manner that it is proper to stand during prayer - in the words of the Talmudic Sages, 'as a servant before his master.'* Likewise, one sitting while serving God in prayer should sit in the manner of a servant who has etiquette in the presence of his lord who has permitted him to sit."

The Sages did not obligate us that we position our arms or hands in a particular fashion while sitting; but they instructed that we can clasp the right hand over the left hand opposite the heart when reciting the "Standing Prayer" 'as a servant before his master,' and that one not rest his hands at his sides.

Though not required by halacha, lifting hands in prayer is an ancient Jewish practice. Rabbi Avraham, the son of the Rambam, wrote: "*One is obliged, and it is also proper, that both hands be spread forth at times of supplication, such as while sitting during the 'Lay us down' blessing, during the intermediate blessings of the 'Standing Prayer,' and during any other similar context. For thus was the practice of the prophets while making their supplications, in the manner that a destitute person begs from the one who can impart to him charity. Of King Solomon it is written, 'his hands were stretched forth heavenward;'*" Moses, master of prophets, stated "*I shall stretch forth my hands to the LORD.*" [...] Lifting one's hands is

reasonable since a person, when beseeching his Creator, directs his heart to the Creator of existence, and turns his eyes to the visible heights of existence - the heavens which testify to the greatness of their Creator." Rabbi Avraham then explains how lifting hands awakens the individual to the unfathomable greatness of God. He also continues on to explain how the ignorant and unlearned mistake the Biblical figure of speech that "God in the heavens" to mean that God is literally located at some particular location in the heavens and that it may therefore be irreverent to lift one's head heavenward. Rabbi Avraham calls such individuals deniers of God's incorporeity.

Rabbi Avraham disproves the claim that only the most righteous can lift their hands in prayer: *"The claim that stretching forth hands during prayer is forbidden to the average individual is invalid speech the rottenness of which is apparent. A logical difficulty arises from such a claim; namely, King Solomon spread out 'his hands heavenward,' and yet he was not at all at the spiritual level of Moses, of whom it is said 'I shall spread my hands to the LORD.' And similarly, another logical difficulty arises in the claim that the average individual is prohibited from lifting hands in prayer in that the Talmud states: "There is a law learned from Hanna, - '...and Hanna spoke in her heart;' from this it is taught that one should speak softly during the 'Standing Prayer;' yet it could be said that not everyone who prays is on the spiritual level of Hanna! And such a claim would also logically imply that we are forbidden from standing during prayer, because Abraham our forefather stood during prayer, as it is written: 'to the place where he stood [in prayer].' And Moses, the master of prophets, stood, as it is written: '...and I stood on the mountain.' How, therefore, can someone not on the spiritual level of Abraham or Moses be allowed to stand?! Rather, notice that with regard to all Israel, the prophet said: 'Let's lift our hearts, with our hands, to God in heaven,' just as he stated concerning all Israel: 'let us search out our ways and investigate them.'*

Therefore, taking these two verses together it becomes apparent that if 'Let's lift our hearts, using our hands, to God in heaven' is not directed to all people, then it would necessitate that the verse that demands repentance from sins is likewise not proper for all peoples, God forbid! This erroneous way of thinking, this distortion of reason, is an explicit error when examined in depth. This is an error which can only be found among total ignoramuses, persons unlearned in Torah, or with a bad leader who bases such reasoning on misleading imaginations, for the gate to the service of God is open; [...] and we have not found any place where the Sages of blessed memory forbade any of the bodily postures of worship that can be found in the prophetic writings, with the exception of a restriction on an 'important individual' from pressing his face flat upon the ground when making public supplications; and this was only so that the Name of God will not be desecrated if he is perceived as having not been answered."

Regarding Psalm 95:6, "Come! Let's prostrate, bow down, and sit on our knees - in the presence of the LORD our Maker," Rabbi Avraham explains:

"King David's intention by first writing 'let's prostrate' was that this is the preferable posture for worshiping the LORD. But since it is not possible to constantly prostrate, bodily worship of the LORD is therefore not based solely upon prostration to the exclusion of other postures of worship; but also, 'we shall bow down.' And since this is likewise difficult to constantly do, therefore 'we shall sit upon our knees.' King David did not mention any other posture than these since he was unfamiliar with the outward semblance of worship prevalent among the negligent, the drunken ones now found among us following the [many centuries of] difficulties in the exile."

When a person enters his bed to go to sleep at night, he blesses:

Worshipful are You O LORD our God, King of the Universe, Who causes the bonds of sleep to fall upon my eyes, and Who illumines the pupil of my eye. May it be Your Will, O LORD my God, that You rescue me from the destructive inclination and from destructive occurrence, and that bad dreams or bad thoughts not confound me; May my bed be wholesome before You; and cause me to arise from it to life and peace; Illuminate my eyes, lest I sleep the sleep of death. Worshipful are You O LORD, Who illuminates all the world.

Hear O Israel: the LORD is our God; the LORD is One.

"You shall love the LORD your God with all your heart and with all your life and with all your resources. These matters that I command you this day shall be on your heart. You shall review and repeat them to your sons and shall speak about them when you sit in your house and when you walk on the way, and when you lie down and when you rise up. You shall bind them upon your arm as a sign and they shall be *tefillin* between your eyes. You shall write them on the doorposts of your house and on your gates." (Deuteronomy 6:4-9)

And recite verses on the compassion of God and verses of supplication until fallen asleep.

Morning Blessings:

"People in the majority of our cities have the custom to recite these blessings one after another in the synagogue, whether or not they are obligated in them. This is a mistake and it is not proper to follow this practice. One should not recite a blessing unless he is obligated to." (Laws of Prayer 7:9)

R' Yosef Qaro writes in the Shulhan Arukh, Orach Haiyim 46:2-7, that this custom originated as a way for the unlearned to learn the blessings so that they could eventually say the blessings themselves. R' Yosef Qaro continued, writing that if the blessings are said in a list according to the widespread custom, that one should recite them without mentioning the Name of Heaven.

Upon awakening from sleep:

My God, the soul that You gave within me is pure -- You created it. You formed it; and You breathed it within me. You preserve it within me and You shall take it up from me in the future; and in the future You shall return it to me for the future to come. At all times that my soul is within me, I am grateful before You, O LORD my God, Master of all works; Worshipful are You O LORD, Who returns souls to the remains of the dead.

After sitting up in bed:

Worshipful are You O LORD our God, King of the Universe, Who releases the bound.

After putting on clothes, if one slept unclothed:

Worshipful are You O LORD our God, King of the Universe, Who clothes the naked.

After placing feet on the ground:

Worshipful are You O LORD our God, King of the Universe, Who established the land on waters.

After standing up:

Worshipful are You O LORD our God, King of the Universe, Who straightens the bent.

After wiping hands over eyes:

Worshipful are You O LORD our God, King of the Universe, Who gives sight to the blind.

After hearing a rooster crow:

Worshipful are You O LORD our God, King of the Universe, Who gives comprehension to the rooster to distinguish between day and night.

After putting on one's head garment:

Worshipful are You O LORD our God, King of the Universe, Who crowns Israel with splendor.

After putting on a belt:

Worshipful are You O LORD our God, King of the Universe, Who girds Israel with strength.

After putting on shoes:

Worshipful are You O LORD our God, King of the Universe, Who made for me all my needs.

Before entering a bathroom, one says himself before he enters:

"Be respected - respectable ones, inviolables (lit: *holies*) - ministers of the Supreme One; thou shalt guard me and and thou shalt wait for me, until I shall enter and exit; for this is the manner of the sons of man."

After using the bathroom:

Worshipful are You O LORD our God, King of the Universe, Who formed man with wisdom, and created in him many apertures and cavities; if some among them become opened, and if some among them become closed - if one from among them shall become closed or opened, he would not be able to continue existing for even a single hour. Worshipful are You O LORD, Healer of all flesh and Doer of wonders.

Morning Blessings

Instructions for washing are found on p. 79. One washes the hands before learning Torah before Morning Prayers; before Morning, Afternoon, and Nighttime prayers, and before eating bread or foods dipped in liquids.

Immediately before washing:

Worshipful are You O LORD our God, King of the Universe, Who sanctified us with His commandments, and commanded us concerning the lifting of hands.

When washing face before Morning Prayer:

Worshipful are You O LORD our God, King of the Universe, Who causes sleep to pass from my eyes, and drowsiness from my eye-lids. May it be Your Will, O LORD my God, God of my fathers, that You habituate me to matters of commandment, and not accustom me to matters of transgression; and that the good inclination rule in me, and that the destructive inclination not rule in me; and strengthen me in Your commandments, and grant me my portion in Your Torah; and grant me favorability, and graciousness, and compassion in Your eyes, and in the eyes of all who see me; and endow me with benevolent loving-kindness. Worshipful are You O LORD, Bestower of benevolent loving-kindness.

Before putting on tefillin:

Worshipful are You O LORD our God, King of the Universe, Who sanctified us with His commandments and commanded us to place tefillin.

Before cloaking oneself in a "prayer shawl" or "tzitzis:"

Worshipful are You O LORD our God, King of the Universe, Who sanctified us with His commandments and commanded us to cloak ourselves with tassels (*sisith*).

Before learning a bit of Torah, before Morning Prayer:

Worshipful are You O LORD our God, King of the Universe, Who sanctifies us with His commandments and commanded us regarding the words of Torah. And please, O LORD our God, make pleasant the words of Your Torah in our mouths and in the mouths of all Your people the House of Israel; and we, our offspring, and the offspring of all the House of Israel, shall be knowers of Your Name and students of Your Torah for the right reason. Worshipful are You O LORD, Giver of the Torah.

Worshipful are You O LORD our God, King of the Universe, Who chose us from all peoples and gave us His Torah. Worshipful are You O LORD, Giver of the Torah.

Halacha does not require specific passages be read from the Torah; It was already widespread custom in the Rambam's time to read:

"The LORD bless you and keep you; the LORD make His countenance shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and grant you peace. And they shall place My Name upon the sons of Israel, and I shall bless them." (Numbers 6:24-27)

See pages 25 - 26 for further scriptural suggestions.

"and afterward read chapters or laws from Mishna or the Baraitoth"
(Laws of Prayer 7:10)

For example:

“These are the matters that have no [maximum] measure: [leaving] the corner [of a field for the poor], the first fruits offering, pilgrimage [to the Temple], acts of kindness, and Torah study.” (Mishna, Pe’ah 1:1)

“These are the matters the fruits of which a person enjoys in this world and the reward for which remains in the next world; these are they: honoring father and mother, acts of kindness, early arrival to the house of study morning and evening, hospitality, visiting the sick, providing for a bride, escorting the dead, absorption in prayer, bringing about peace between a man and his fellow and between a man and his wife, and Torah study is parallel to them all.”
(Talmud B., Shabbath 127a)

“Rabban Gamli’el, son of Rabi Yehuda ha-Nasi, said: Torah study is beautiful with politeness, for effort in both makes sin forgotten; and all Torah that is not coupled with work leads to sin and will be for naught.” (Mishna, Avoth 2:2)

“Rabi Me’ir says: Do not look at the vessel, but rather at what is in it; for there is a new vessel filled with old wine...” (Mishna, Avoth 4:27)

*The Talmudic Sages praised the daily recitation of Ps. 145 - 150
before Morning Prayers.*

When going to depart on your way:

Worshipful are You O LORD our God, King of the Universe, Who prepares the steps of man.

Every day a man should bless:

Worshipful are You O LORD our God, King of the Universe, Who did not make me of the nations.

Worshipful are You O LORD our God, King of the Universe, Who did not make me a slave.

Worshipful are You O LORD our God, King of the Universe, Who did not make me a woman.

Weekday Morning Prayers (*Shaharith*)

Congregation is seated;

Leader stands before the podium in the midst of the people;

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

Leader: ***Worship the LORD, the Worshipful One!***

Congregation: ***Worshipful is the LORD! Forever worthy of worship!***

Leader recites blessings of Shema out loud; congregation recites quietly:

Worshipful are O LORD our God, King of the Universe, Who forms light and creates darkness; makes peace and creates all things; Who illuminates the earth and those who dwell upon it; Who continually, every day, renews the act of creation.

Be worshiped, O Creator of holy ones; Your Name be praised, our King, Former of ministers; Whose ministers stand in the heights of the universe, making their voices heard with the words of the Living God, King of the universe. They are entirely beloved and pure; and they all accept upon themselves the yoke of the sovereignty of heaven, one from the other, saying:

"Holy, Holy, Holy is the LORD of hosts; all the world is filled with His honorable renown!"

The Ofanim and the holy Creatures, opposite them, give praise in unison saying:

"Worshipful is His Honor, the LORD, from His position [of transcendence]!"

They shall make a pleasant melody to the worshipful God, instrumental song to the King, the Self-Existent and Eternal God; They shall sound [His] praises, for alone He does valiant deeds, makes anew, sows righteousness, makes deliverance sprout forth, and Who continually, every day, renews the act of creation.

Worshipful are You O LORD, Former of the luminaries.

You love us with an everlasting love, O LORD our God; and with exceedingly abundant mercy You have mercy on us, for the sake of our forefathers who trusted in You. Teach us the statutes of life; Indeed, O compassionate Father, our Father, grant us grace. Have compassion on us, O Compassionate One. Allow our hearts to understand, hear, learn, teach, guard, do, and uphold all the matters of Your Torah's instruction, with love. Enlighten our eyes with Your commandments and instill Your fear in our hearts. Make us to love Your Name whole-heartedly, and so we shall not be eternally shamed; for we have trusted in Your great, holy, and mighty Name. From the four extremities of the earth, bring us to peace and direct us to our land with upright confidence. We shall rejoice in Your deliverance, for You have chosen us from every people and language and drawn us near to Your Name - to thank You and proclaim Your Singularity. Worshipful are You O LORD, Who chooses His people Israel.

Leader and congregation recite Shema aloud in unison:

**Hear O Israel: the LORD is our God;
the LORD is One.**

Whisper: Worshipful is the Name of His Royal Majesty, forever and ever.

You shall love the LORD your God with all your heart and with all your life and with all your resources. These matters that I command you this day shall be on your heart. You shall review and repeat them to your sons and shall speak about them when you sit in your house and when you walk on the way, and when you lie down and when you rise up. You shall bind them upon your arm as a sign and they shall be *tefillin* between your eyes. You shall write them on the doorposts of your house and on your gates. (Deut. 6:4-9)

And it shall be that if you earnestly hearken My commandments which I command you today, to love the LORD your God and serve Him with all your heart and with all your life, then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. And I will send grass in your fields for your livestock, that you may eat and be satiated. Guard yourselves, lest your heart be seduced, and you turn aside and serve other gods and prostrate to them, lest the LORD's anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the LORD is giving you. Therefore you shall place these words of mine upon your heart and in your life, and bind them as a sign on your hand, and they shall be *tefillin* between your eyes. You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land of which the LORD swore to your fathers to give them, like the days of the heavens above the earth. (Deut. 11:13-21)

And the LORD spoke to Moses, saying, Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a *tekheleth* blue thread in the tassels of the corners. And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you may not stray after your heart and your eyes after which you go whoring, and that you may remember and do all My commandments, and be holy for your God. I am the LORD your God, who brought you out of the land of Egypt, to be your God: I am the LORD your God." (Num. 15:37-41)

True and fair, established and enduring, upright and trustworthy, cherished and

Weekday Morning Prayers

beloved, delightful and pleasant, awesome and righteous, correct and acceptable, goodly and beautiful is this matter to us, forever and ever. It is true! The God of the universe is our King; the Rock of Jacob is our shield; He and His renown endure from generation to generation; His sovereignty is established and His dominion endures! His words are forever faithful, from everlasting to everlasting. Upon us, our forefathers, our children, and all our generations; upon the early and later generations - this testament endures forever, an immutable law; it shall not pass away. It is true! You are the LORD our God, God of our forefathers; our King, King of our forefathers; our Redeemer, and Redeemer of our forefathers; He Who formed us - the Rock of our salvation! Our Liberator and Rescuer - this is Your renown from of old; we have no other God but You!

You are our forefathers' Help from of old; You shield and deliver their children after them, in each and every generation. It is true! Happy is the man who heeds Your commandments; who places Your Word, the Torah, upon his heart. It is true! You are Your people's Lord and King, valiant to fight their fights. It is true! You are the First and the Last; we have no savior but You! It is true! You redeemed us from Egypt; from the house of bondage You liberated us; and all their firstborn You killed. You split the Sea of Reeds, drowned high-handed sinners, brought the cherished ones across, and water covered their foes - none remained. For this the redeemed praised and exalted God. The cherished ones gave forth musical songs of praise to the Self-Existent and Eternal God, the King. High and lifted up! Awesome and great! He lowers the haughty; lifts the lowly; releases the bound; liberates the humble; and when His people cry out to Him, He answers. Worshipful is He! Everyone sang to You, saying: "Who is like You among the powers? Who is like You, mightily holy, too awesome for praise, Doer of wonders!" "The LORD shall reign everlasting!" Our Redeemer - the LORD of hosts is His name! - the Holy One of Israel; Worshipful are You O LORD, Redeemer of Israel.

No interruption should be made between the Shema, its blessings, and recitation of the Standing Prayer.

"Five things withhold one from fulfilling his duty to pray the Standing Prayer, even though the time for prayer has arrived; meaning, if one prayed the Standing Prayer while violating one of these five, he must pray the prayer again properly. These are they: purity of the hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying should be careful to do; if he doesn't

do them either because he was pressured, coerced, or simply transgressed and didn't do so, it does not delegitimize the prayer. These are the eight matters: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, the fitness of the location, lowering one's voice, bending down, and prostration."
(Laws of Prayer 5:1)

One bends down the duration of the underlined words and straightens up at the end of each underline. See on pages 8-11 for further details.

“The Standing Prayer”

"O Lord, open my lips, and my mouth shall declare Your praise." (Psalm 51:17)

Worshipful are You O LORD our God, God of our forefathers; God of Abraham, God of Isaac, God of Jacob; the great, powerful, and fearfully awesome God, the Supreme Authority, Who benevolently bestows loving-kindness and is Possessor of all; Who recalls the kind devotion of the patriarchs, and brings a redeemer to their children's children. King, Deliverer, and Protector: Worshipful are You O LORD, the Shield of Abraham.

You are eternally valiant O LORD, abundantly able to save;
During drier season: You cause the dew to descend;
During rainy season: You cause the wind to blow and the rain to descend;

You sustain the living with devoted kindness, revive the dead with abundant compassion; You heal the sick, release the bound, and You maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life?
Worshipful are You O LORD, Who revives the dead.

Once the leader arrives to the “Qedusha” during the repetition, the congregants are permitted to return to where they stood in prayer prior to taking 3 steps back;

We will sanctify and adore You, and express Your holiness three-fold, as stated by Your prophet, "and one called to the other saying: " Holy! Holy! Holy is the LORD of hosts; all the earth is filled with His renown. And facing them they give forth praise saying: "Worshipful is His Honor, the LORD, from His position [of transcendence]." As stated by David, Your righteous anointed one: "The LORD shall reign everlasting; Your God O Zion, from generation to generation; hallelu Yah!" From generation to generation we shall declare Your greatness; from everlasting to everlasting we shall sanctify Your holiness; and Your praise shall not depart from our mouths, for You are a great and holy King; Worshipful are You O LORD, the Holy God. (During the Days of Awe: "...the Holy King.")

Leader continues repetition with “You grace man...”

You are Holy and Your Name is Holy, and holy ones praise You every day;

Weekday Morning Prayers

Selah. Worshipful are You O LORD, the Holy God.
(During the Days of Awe: "...the Holy King.")

You grace man with knowledge and teach mortals comprehension; grace us with knowledge, comprehension, and discernment from Yourself.
 Worshipful are You O LORD, Gracious bestower of knowledge.

Return us, our Father, to Your Torah; bring us near to Your service; and return us with total repentance before You. Worshipful are You O LORD, Who desires repentance.

Forgive us, our Father, for we have done wrong; Pardon us, our King, for we acted wicked; Worshipful are You O LORD, gracious and abounding in forgiveness.

Look into our affliction; champion our fight; and hurry to redeem us.
 Worshipful are You O LORD, Redeemer of Israel.

Heal us, O LORD, and we shall be healed; deliver us, and we shall be saved.
 Worshipful are You O LORD, Healer of the sick of His people Israel.

During drier season:

Bless this year, O LORD our God, with all types of produce and blessing, like the best of years. Worshipful are You O LORD, Who blesses the years.

During rainy season:

Bless this year, O LORD our God, with all types of produce; and give dew and drizzling rain on the face of the earth, and satiate the whole world with Your goodness, like the best of years. Worshipful are You O LORD, Who blesses the years.

Sound a great shofar for our freedom, and raise a banner to gather us.
 Worshipful are You O LORD, Gatherer of the dispersed of His people Israel.

Restore our judges as at first, and our advisers as in the beginning; Worshipful are You O LORD, the King who loves righteousness and discretion.
(During the Days of Awe: "...the King of judgment.")

For the apostates, be there no hope; uproot and ruin the dominion of high-handed sin, quickly in our days. Worshipful are You O LORD, Who breaks the wicked and humbles high-handed sinners.

May Your compassions be upon the righteous, the devout, and the upright proselyte, O LORD our God; and give good reward to all who trust in Your Name; may they not be shamed. Worshipful are You O LORD, Reliance and Assurance of the righteous.

Dwell within Jerusalem Your City as You spoke, and rebuild her.
Worshipful are You O LORD, Who builds Jerusalem.

Cause the 'Sprout of David' to sprout forth quickly, and by Your deliverance lift his pride. Worshipful are You O LORD, Who sprouts forth the pride of deliverance.

Hear our voice O LORD our God; pity and have compassion on us; receive our prayer with compassions; and in Your abundant compassion fulfill all the requests of our heart. Worshipful are You O LORD, Hearer of prayer.

Favor Your people, O LORD our God, and their prayers; restore service to the inner chambers of Your Temple; and accept the prayers and fire-offerings of Israel with favor; may the service of Israel always find favor;
[Insert New Moon & Biblical Holiday Additions Here; Text on p. 82] and may our eyes behold Your compassionate return to Zion, that we find favor as of old. Worshipful are You O LORD, Who restores His "Dwelling" in Zion.

We give You thanks, that You are He Who is, the LORD our God, forever and ever; for our lives committed into Your hand, our souls entrusted to You, and for Your miracles and compassions that are at every moment, evening and morning. [Insert Hanukka & Purim Additions Here; Text on p. 82]
For everything, be worshiped and exalted, for You are One Alone; and there is no other beside You. Worshipful are You O LORD, "Most Benevolent" is Your Name, and it is fitting to give You thanks.

When the leader reaches 'We give You...' during the repetition, everyone bows a bit, saying:
We are grateful to You, O LORD our God, God of all flesh, our Maker - Maker of all creation; praise and thanksgiving be to Your great and holy Name - that You gave us life and sustain us; and so may You continue to grant us life and sustain us, and gather our exiles to the Courts of Your Sanctuary, to keep Your statutes, do Your Will, and to serve You wholeheartedly; For this to You we are grateful.

When no Kohanim are present, the leader recites the following immediately before the blessing of 'Place peace:'

Our God, God of our forefathers, bless us with the three-fold blessing of the Torah, given to Aharon and his sons, the priests of Your holy people, as it is stated: "The LORD bless you and keep you; the LORD make His countenance shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and grant you peace. And they shall place My name upon the sons of Israel, and I shall bless them." (Num. 6:24-27)

Kohanim begin making their way to the front once the prayer leader begins the blessing "Favor Your people..." They wait standing in the front facing the ark, with backs to the congregation and hands in a fist. Once the leader finishes the "We give You Thanks" blessing, the Kohanim turn towards the congregation, spread out their fingers, and lift their hands shoulder high. If only one Kohen is present, he begins the Priestly Blessing of his own accord. If more than one Kohen is present, the leader calls out, "Kohanim," and they respond "Yevarekhkha." The remainder they repeat word for word after the leader:

yevarekhkha, Adonoi, w-yishmerekha; (Cong: Amen)

Weekday Morning Prayers

ya'er, Adonoi, panaw, elekha, wihunneka; (Cong: Amen)
yissa, Adonoi, panaw, elekha, w-yasem lekha, shalom. (Cong: Amen)

Once the leader begins reciting the "Place peace" blessing, the Kohanim then turn their faces toward the ark. They may not leave until the leader completes the "Place peace" blessing.

Place peace, goodness, and blessing upon us, and grace, loving-kindness, and compassions; And bless us all with the light of Your countenance; For from the light of Your countenance, O LORD our God, You gave us Torah and life, love and kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment. Worshipful are You O LORD, Who blesses His people Israel with peace. Amen.

"May the utterance of my mouth and the deliberation of my heart be desirable before You, O LORD, my Rock and my Redeemer." (Psalm 19:15)

While remaining bent down, one now takes 3 steps back, then gives 'peace' by tilting his head to the left and then the right; one then lifts his head. For more information, see notes 4 - 6 on page 9;

When praying with a minyan (a quorum of 10 Jewish males age 13 and up) one remains standing in place the duration of the repetition of the Standing Prayer, attentive to the words of the prayer leader, following along with him.

“Prostration & Supplication”

When the prayer leader completes the repetition of the Standing Prayer, the entire congregation sits to the ground and they fall upon their faces, making what supplications they desire. They then lift their heads and say a few more supplications sitting. For more information, see notes 6 - 9 on pages 8 - 9

Without a minyan: *Immediately after taking 3 steps back and lifting one's head, one sits to the ground and prostrates, making all the supplications he desires. One then lifts his head and supplicates a bit more.*

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

Monday and Thursday mornings, the Torah is removed from the ark, read publicly, then returned to the ark.

Leader says this Sanctification only on Mondays and Thursday after Torah recitations:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

Ps. 78:38 - optional when praying alone;

"He is compassionate, gives atonement for iniquity, and destroys not; He frequently turns His anger away, and does not stir up all His wrath."

Ps. 145

A Psalm of David. I exalt You, my God the King, and I shall bless Your Name forever. Every day I shall bless You, and I shall praise Your Name forever. Great is the LORD and most worthy of praise; and His Greatness is beyond investigation. Generation after generation shall praise Your works, and Your exceedingly might they shall declare. Of the magnificence of the glory of Your splendor, and of the matters of Your wonders I shall commune; And of the strength of Your awe-filling deeds they shall speak, and Your Majesty I shall recount. Commemoration of Your abundant goodness they gush forth, and Your righteousness they shall exultingly sing. Gracious and compassionate is the LORD, slow to anger, great in undeserved kindness. The LORD is good to all, and His compassions are upon all His works. They shall gratefully acknowledge You, O LORD, all Your works; and Your devout ones shall bless You. The glory of Your Dominion they shall tell, and of Your valor they shall speak; to inform mankind of His acts of valor, and the glory of the splendor of His Dominion. Your dominion is a dominion of all ages, and Your governance is in every single generation. The LORD supports all the fallen, and straightens all the bent. The eyes of all look to You with expectation, and You give them food in its time; You open Your 'hand' and satiate all living with favor. Righteous is the LORD in all His ways; magnanimous in all His doings; the LORD is near to all who call upon Him; to all who call upon Him with sincerity. The will of those who fear Him, He shall do; their cry He shall hear, and He shall save them. The LORD guards all those who love Him; and the ungodly He shall destroy. The praise of the LORD shall my mouth speak; and all flesh shall bless His Holy Name forever and evermore!

"Order of the Day"

"A redeemer will come to Zion, and unto those of Jacob who turn from transgression, says the LORD. And as for Me, this is My covenant with them, says the LORD - My spirit that is upon you, and My words that I have placed in your mouth, shall not depart from your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, says the LORD, from this moment and forever more." (Is. 59:20-21)

"You are the Holy One, enthroned on the praises of Israel." (Ps. 22:4)

Weekday Morning Prayers

"And one called unto another, and said: 'Holy! Holy! Holy is the LORD of hosts; all the earth is filled with His renown.'" (Is. 6:3)

They receive permission from each other and say: "Holy in the heavens on high, home of His Presence; Holy on the earth, the work of His power; Holy - transcending all time, is the LORD of hosts; the whole world is filled with the radiance of His glory;

"Then a wind lifted me up, and I heard behind me the voice of a great rushing: 'Worshipful is His Honor, the LORD, from His position [of transcendence].'" (Ez. 3:12)

And a wind lifted me up, and I heard the sound of a great movement behind me of ones praising, saying: 'Worshipful is His Honor, the LORD, from the place of the home of His dwelling.'

The LORD shall reign forever and ever. (Ex. 15:18)

The dominion of the LORD is eternally established, forever.

“Verses of Supplication”

It is halacha to say words supplication and verses of God's compassion at this point; but halacha does not specify what words or verses. The Rambam writes that the following are traditionally recited to fulfill this obligation, and it is nearly identical with current universal Jewish practice

O LORD, God of Abraham, Isaac, and Israel - our fathers, keep this forever, even the imagination of the thoughts of the heart of Your people, and direct their heart unto You (I Chron. 29:18); He is compassionate, gives atonement for iniquity, and destroys not; He frequently turns His anger away, and does not stir up all His wrath." (Ps. 78:38); For You, O Lord, are good, and ready to pardon, and benevolent in mercy unto all them that call upon You. (Ps. 86:5); Your righteousness is an everlasting righteousness, and Your Instruction (*Torah*) is truth. (Ps. 119:142); You shall show faithfulness to Jacob, mercy to Abraham, as You have sworn unto our fathers from days of old. (Mic. 7:20); Blessed be the Lord, day by day He bears our burden, even the God Who is our salvation. Selah (Ps. 68:20); The LORD of hosts is with us; the God of Jacob is our high tower. Selah (Ps. 46:8); O LORD of hosts, happy is the man that trusts in You (Ps. 84:13);

Worshipful is our God, Lord, and Creator, Who created us for His glory and separated us from those who stray, gave us the guidance of truth by the hand of Moses our teacher, and planted within us eternal life. May the Compassionate One open our hearts to the study of His Instruction (*Torah*), and place His love and fear within our hearts, that we may do His will in accord with His will, serve Him wholeheartedly and with a willing spirit, that our labor not be in vain, nor bring forth terror (Is. 65:23); So may it be favorable and find compassion before You, O LORD our God, that we should live to keep Your statutes in this world and in the days of the anointed one, that we shall merit to inherit the goodness of life in the world to come, that music of honor be sung

to You, and not silence; O LORD my God, I shall forever praise You.
"May the utterance of my mouth and the deliberation of my heart be desirable
before You, O LORD, my Rock and my Redeemer." (Psalm 19:15)

Leader says the Sanctification:

***His great Name be magnified and distinguished! (Amen) ...in the world He created
according to His will; may His sovereignty reign in your life and in your days, and in
the lifetimes of all the house of Israel, speedily and soon, and say:
(Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen)
May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen)
Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).***

*Neither the "Song of the Day" nor Psalm 25 are included in the practical halacha
of Rambam's Mishne Torah. The Rambam did, however, write the following in his
"Order of Prayer:"*

*"Following the supplications, a minority of the people are accustomed every day
to read the psalm that the Levites would read that same day in the Temple,
and they recite "l-david: elecha 'H..." (Ps. 25), and they recite:*

*Ribi El'azar taught that Ribi Hanina said, 'Students of the Sages increase peace
in the world, as it is stated...'"*

The Levites would weekly recite in the Temple:

*1st day - Ps. 24; 2nd day - Ps. 45; 3rd day - Ps. 82; 4th day - Ps. 94;
5th day - Ps. 81; 6th day - 93; Shabbat - Ps. 92*

***A bit of Torah should be learned before and after each prayer.
The halacha does not require that anything specific be read.
The following are only suggestions:***

*"You shall not go about as a slanderer among your people, neither shall you
stand idly by the blood of your neighbor, I am the LORD. You shall not hate
your neighbor in your heart; but you shall certainly reprove your fellow
countryman; you shall not incur sin because of him. You shall not take
vengeance, nor bear any grudge against the sons of your people,
But you shall love your neighbor as yourself; I am the LORD. You shall keep
My statutes..." (Leviticus 19:16-19) "...the hidden things belong to the LORD
our God, but that which is revealed belongs to us and our sons
forever to do all the words of this Torah." (Deuteronomy 29:29)*

- continued on page 26....

“The Decalogue”

“I am the LORD your God, Who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me. You shall not make for yourselves a carved image, any representation of what is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not prostrate to them, nor serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate Me, and showing mercy unto the thousandth generation of them that love Me and keep My commandments. You shall not take the name of the LORD your God for naught; for the LORD will not hold him guiltless who takes His name in vain. Observe the Sabbath Day, to keep it holy, as the LORD your God commanded you. Six days shall you labor and do all your work; but the Seventh Day is a sabbath unto the LORD your God, in it you shall not do any manner of work, neither you nor your son, nor your daughter, nor your man-servant, nor your maid-servant, nor your ox, nor your donkey, nor any of your cattle, nor your immigrant within your gates; that your man-servant and your maid-servant may rest just as you. And you shall remember that you were a servant in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and with an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath Day. Honor your father and your mother, as the LORD your God commanded you, that your days may be long, and that it may go well with you upon the land which the LORD your God gives you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's wife; neither shall you long after your neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his donkey, or anything that is your neighbor's.” (Deuteronomy 5:6-17)

“To whom could you liken Me and consider Me equal, or compare Me, that we would be similar?” (Isaiah 46:5) “Guard yourselves greatly - your souls; for you did not see any form on the day the LORD spoke to you at Horeb from within the fire,... nor the likeness of male or female.” (Deut. 4:15-16) “.I, the LORD, do not change..” (Malachi 3:6) “I am the LORD, that is My Name; and My glory I will not give to another, nor my praise to carved images.” (Isaiah 42:8) “Would God actually dwell on earth with man? For behold, the heavens, even the highest heavens, do not contain You; how much less this house I have built?” (II Chron. 6:18) “And when they will say unto you, ‘Inquire of the ghosts and of the familiar spirits, those that chirp and that mutter, [say:] ‘Should not a people inquire of their God? For the living one goes to the dead!? To the Torah, even to the Testimony! If they do not speak according to this Word, there is no light of dawn to it.’” (Isaiah 8:19-20) “The dead do not praise the LORD, nor any that go down in silence; but we will bless the LORD from now until forever; hallelu Yah! (Psalm 115:17-18)

Weekday Afternoon Prayer (*Minha*)

Recited seated:

Ps. 78:38 & 84:5 - optional when praying alone

"He is compassionate, gives atonement for iniquity, and destroys not;

He frequently turns His anger away, and does not stir up all His wrath."

"Happy are those who sit in Your House; they shall ever praise You. Selah."

Ps. 145

A Psalm of David. I exalt You, my God the King, and I shall bless Your Name forever. Every day I shall bless You, and I shall praise Your Name forever. Great is the LORD and most worthy of praise; and His Greatness is beyond investigation. Generation after generation shall praise Your works, and Your exceedingly might they shall declare. Of the magnificence of the glory of Your splendor, and of the matters of Your wonders I shall commune; And of the strength of Your awe-filling deeds they shall speak, and Your Majesty I shall recount. Commemoration of Your abundant goodness they gush forth, and Your righteousness they shall exultingly sing. Gracious and compassionate is the LORD, slow to anger, great in undeserved kindness. The LORD is good to all, and His compassions are upon all His works. They shall gratefully acknowledge You, O LORD, all Your works; and Your devout ones shall bless You. The glory of Your Dominion they shall tell, and of Your valor they shall speak; to inform mankind of His acts of valor, and the glory of the splendor of His Dominion. Your dominion is a dominion of all ages, and Your governance is in every single generation. The LORD supports all the fallen, and straightens all the bent. The eyes of all look to You with expectation, and You give them food in its time; You open Your 'hand' and satiate all living with favor. Righteous is the LORD in all His ways; magnanimous in all His doings; the LORD is near to all who call upon Him; to all who call upon Him with sincerity. The will of those who fear Him, He shall do; their cry He shall hear, and He shall save them. The LORD guards all those who love Him; and the ungodly He shall destroy. The praise of the LORD shall my mouth speak; and all flesh shall bless His Holy Name forever and evermore!

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

"Five things withhold one from fulfilling his duty to pray the Standing Prayer, even though the time for prayer has arrived; meaning, if one prayed the Standing Prayer while violating one of these five, he must pray the prayer again properly. These are they: purity of the hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart."

"There are eight matters that one praying should be careful to do; if he does not do them either because he was pressured, coerced, or simply transgressed and didn't do so, it does not delegitimize the prayer. These are the eight matters: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, the fitness of the location, lowering one's voice, bending down, and prostration."

One bends down the duration of the underlined words and straightens up at the end of each underline. See on pages 8-11 for further details.

“The Standing Prayer”

"O Lord, open my lips, and my mouth shall declare Your praise." (Psalm 51:17)

Worshipful are You O LORD our God, God of our forefathers; God of Abraham, God of Isaac, God of Jacob; the great, powerful, and fearfully awesome God, the Supreme Authority, Who benevolently bestows loving-kindness and is Possessor of all; Who recalls the kind devotion of the patriarchs, and brings a redeemer to their children's children. King, Deliverer, and Protector: Worshipful are You O LORD, the Shield of Abraham.

You are eternally valiant O LORD, abundantly able to save;
During drier season: You cause the dew to descend;
During rainy season: You cause the wind to blow and the rain to descend;

You sustain the living with devoted kindness, revive the dead with abundant compassion; You heal the sick, release the bound, and You maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life?
 Worshipful are You O LORD, Who revives the dead.

Once the leader arrives to the “Qedusha” during the repetition, the congregants are permitted to return to where they stood in prayer prior to taking 3 steps back;

We will sanctify and adore You, and express Your holiness three-fold, as stated by Your prophet, "and one called to the other saying: "Holy! Holy! Holy is the LORD of hosts; all the earth is filled with His renown. And facing them they give forth praise saying: "Worshipful is His Honor, the LORD, from His position [of transcendence]." As stated by David, Your righteous anointed one: "The LORD shall reign everlasting; Your God O Zion, from generation to generation; hallelu Yah!" From generation to generation we shall declare Your greatness; from everlasting to everlasting we shall sanctify Your holiness; and Your praise shall not depart from our mouths, for You are a great and holy King; Worshipful are You O LORD, the Holy God. (During the Days of Awe: "...the Holy King.")

Leader continues repetition with “You grace man...”

You are Holy and Your Name is Holy, and holy ones praise You every day; Selah. Worshipful are You O LORD, the Holy God.

(During the Days of Awe: "...the Holy King.")

You grace man with knowledge and teach mortals comprehension; grace us with knowledge, comprehension, and discernment from Yourself. Worshipful are You O LORD, Gracious bestower of knowledge.

Return us, our Father, to Your Torah; bring us near to Your service; and return us with total repentance before You. Worshipful are You O LORD, Who desires repentance.

Forgive us, our Father, for we have done wrong; Pardon us, our King, for we acted wicked; Worshipful are You O LORD, gracious and abounding in forgiveness.

Look into our affliction; champion our fight; and hurry to redeem us. Worshipful are You O LORD, Redeemer of Israel.

(On public fast days, prayer leader adds the "Answer us..." blessing found on p. 59)

Heal us, O LORD, and we shall be healed; deliver us, and we shall be saved. Worshipful are You O LORD, Healer of the sick of His people Israel.

During drier season:

Bless this year, O LORD our God, with all types of produce and blessing, like the best of years. Worshipful are You O LORD, Who blesses the years.

During rainy season:

Bless this year, O LORD our God, with all types of produce; and give dew and drizzling rain on the face of the earth, and satiate the whole world with Your goodness, like the best of years. Worshipful are You O LORD, Who blesses the years.

Sound a great shofar for our freedom, and raise a banner to gather us. Worshipful are You O LORD, Gatherer of the dispersed of His people Israel.

Restore our judges as at first, and our advisers as in the beginning; Worshipful are You O LORD, the King who loves righteousness and discretion.

(During the Days of Awe: "...the King of judgment.")

For the apostates, be there no hope; uproot and ruin the dominion of high-handed sin, quickly in our days. Worshipful are You O LORD, Who breaks the wicked and humbles high-handed sinners.

May Your compassions be upon the righteous, the devout, and the upright proselyte, O LORD our God; and give good reward to all who trust in Your Name; may they not be shamed. Worshipful are You O LORD, Reliance and Assurance of the righteous.

Weekday Afternoon Prayers

[On Tisha b-Av one replaces "Dwell within..." with blessing on p. 59]

Dwell within Jerusalem Your City as You spoke, and rebuild her.
Worshipful are You O LORD, Who builds Jerusalem.

Cause the 'Sprout of David' to sprout forth quickly, and by Your deliverance lift his pride. Worshipful are You O LORD, Who sprouts forth the pride of deliverance.

Hear our voice O LORD our God; pity and have compassion on us; receive our prayer with compassions; and in Your abundant compassion fulfill all the requests of our heart. [On fast days add "Answer us...;" p. 59]
Worshipful are You O LORD, Hearer of prayer.

Favor Your people, O LORD our God, and their prayers; restore service to the inner chambers of Your Temple; and accept the prayers and fire-offerings of Israel with favor; may the service of Israel always find favor;
[Insert New Moon & Biblical Holiday Additions Here; Text on p. 82] and may our eyes behold Your compassionate return to Zion, that we find favor as of old. Worshipful are You O LORD, Who restores His "Dwelling" in Zion.

We give You thanks, that You are He Who is, the LORD our God, forever and ever; for our lives committed into Your hand, our souls entrusted to You, and for Your miracles and compassions that are at every moment, evening and morning. [Insert Hanukka & Purim Additions Here; Text on p. 82]
For everything, be worshiped and exalted, for You are One Alone; and there is no other beside You. Worshipful are You O LORD, "Most Benevolent" is Your Name, and it is fitting to give You thanks.

When the leader recites 'We give You thanks...' everyone bows a bit, saying:

We are grateful to You, O LORD our God, God of all flesh, our Maker - Maker of all creation; praise and thanksgiving be to Your great and holy Name - that You gave us life and sustain us; and so may You continue to grant us life and sustain us, and gather our exiles to the Courts of Your Sanctuary, to keep Your statutes, do Your Will, and to serve You wholeheartedly; For this to You we are grateful.

When no Kohanim are present, the leader recites the following immediately before the blessing of 'Place peace:'

***Our God, God of our forefathers, bless us with the three-fold blessing of the Torah, given to Aharon and his sons, the priests of Your holy people, as it is stated: "The LORD bless you and keep you; the LORD make His countenance shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and grant you peace. And they shall place My name upon the sons of Israel, and I shall bless them."* (Num. 6:24-27)**

Kohanim begin making their way to the front once the prayer leader begins the blessing "Favor Your people..." They wait standing in the front facing the ark, with backs to the congregation and hands in a fist. Once the leader finishes the "We give You Thanks" blessing, the Kohanim turn towards the congregation, spread out their fingers, and lift their hands shoulder high. If only one Kohen is present, he begins the Priestly Blessing of his own accord. If more than one Kohen is present, the leader calls out, "Kohanim," and they respond "Yevarekhkha." The remainder they repeat word for word after the leader:

yevarekhkha, Adonoi, w-yishmerekhha; (Cong: Amen)
ya'er, Adonoi, panaw, elekha, wihunneka; (Cong: Amen)
yissa, Adonoi, panaw, elekha, w-yasem lekha, shalom. (Cong: Amen)

Once the leader begins reciting the "Place peace" blessing, the Kohanim then turn their faces toward the ark. They may not leave until the leader completes the "Place peace" blessing.

Place peace, goodness, and blessing upon us, and grace, loving-kindness, and compassions; And bless us all with the light of Your countenance; For from the light of Your countenance, O LORD our God, You gave us Torah and life, love and kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment. Worshipful are You O LORD, Who blesses His people Israel with peace. Amen.

"May the utterance of my mouth and the deliberation of my heart be desirable before You, O LORD, my Rock and my Redeemer." (Psalm 19:15)

While remaining bent down, one now takes 3 steps back, then gives 'peace' by tilting his head to the left and then the right; one then lifts his head. For more information, see notes 4 - 6 on page 9;

When praying with a minyan (a quorum of 10 Jewish males age 13 and up) one remains standing in place the duration of the repetition of the Standing Prayer, attentive to the words of the prayer leader, following along with him.

“Prostration & Supplication”

When the prayer leader completes the repetition of the Standing Prayer, the entire congregation sits to the ground and they fall upon their faces, making what supplications they desire. They then lift their heads and say a few more supplications sitting. For more information, see notes 6 - 9 on pages 8 - 9

Without a minyan: *Immediately after taking 3 steps back and lifting one's head, one sits to the ground and prostrates, making all the supplications he desires. One then lifts his head and supplicates a bit more.*

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

Counting of the Omer

One should count standing, and at night. Be careful not to say 'today is the Xth day of the Omer' before making the blessing. If one counted the day before saying the blessing, then one would not say the blessing afterward for that night.

Worshipful are You O LORD our God, King of the Universe, Who sanctifies us with His commandments and commands us regarding the counting of the Omer.

- 1) Today is one day of the Omer.
- 2) Today is two days of the Omer.
- 3) Today is three days of the Omer.
- 4) Today is four days of the Omer.
- 5) Today is five days of the Omer.
- 6) Today is six days of the Omer.
- 7) Today is seven days, which is one week, of the Omer.
- 8) Today is eight days, which is one week and a day, of the Omer.
- 9) Today is nine days, which is one week and two days, of the Omer.
- 10) Today is ten days, which is one week and three days, of the Omer.
- 11) Today is eleven days, which is one week and four days, of the Omer.
- 12) Today is twelve days, which is one week and five days, of the Omer.
- 13) Today is thirteen days, which is one week and six days, of the Omer.
- 14) Today is fourteen days, which is two weeks, of the Omer.
- 15) Today is fifteen days, which is two weeks and a day, of the Omer.
- 16) Today is sixteen days, which is two weeks and two days, of the Omer.
- 17) Today is seventeen days, which is two weeks and three days, of the Omer.
- 18) Today is eighteen days, which is two weeks and four days, of the Omer.
- 19) Today is nineteen days, which is two weeks and five days, of the Omer.
- 20) Today is twenty days, which is two weeks and six days, of the Omer.
- 21) Today is twenty one days, which is three weeks, of the Omer.
- 22) Today is twenty two days, which is three weeks and a day, of the Omer.
- 23) Today is twenty three days, which is three weeks and two days, of the Omer.
- 24) Today is twenty four days, which is three weeks and three days, of the Omer.
- 25) Today is twenty five days, which is three weeks and four days, of the Omer.
- 26) Today is twenty six days, which is three weeks and five days, of the Omer.
- 27) Today is twenty seven days, which is three weeks and six days, of the Omer.
- 28) Today is twenty eight days, which is four weeks, of the Omer.
- 29) Today is twenty nine days, which is four weeks and a day, of the Omer.
- 30) Today is thirty days, which is four weeks and two days, of the Omer.
- 31) Today is thirty one days, which is four weeks and three days, of the Omer.
- 32) Today is thirty two days, which is four weeks and four days, of the Omer.
- 33) Today is thirty three days, which is four weeks and five days, of the Omer.
- 34) Today is thirty four days, which is four weeks and six days, of the Omer.
- 35) Today is thirty five days, which is five weeks, of the Omer.
- 36) Today is thirty six days, which is five weeks and a day, of the Omer.
- 37) Today is thirty seven days, which is five weeks and two days, of the Omer.
- 38) Today is thirty eight days, which is five weeks and three days, of the Omer.
- 39) Today is thirty nine days, which is five weeks and four days, of the Omer.
- 40) Today is forty days, which is five weeks and five days, of the Omer.
- 41) Today is forty one days, which is five weeks and six days, of the Omer.
- 42) Today is forty two days, which is six weeks, of the Omer.
- 43) Today is forty three days, which is six weeks and a day, of the Omer.
- 44) Today is forty four days, which is six weeks and two days, of the Omer.
- 45) Today is forty five days, which is six weeks and three days, of the Omer.
- 46) Today is forty six days, which is six weeks and four days, of the Omer.
- 47) Today is forty seven days, which is six weeks and five days, of the Omer.
- 48) Today is forty eight days, which is six weeks and six days, of the Omer.
- 49) Today is forty nine days, which is seven weeks, of the Omer.

Weekday Evening Prayers (*Arvith*)

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!)

May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

Ps. 78:38 optional when praying alone:

"He is compassionate, gives atonement for iniquity, and destroys not; He frequently turns His anger away, and does not stir up all His wrath." (Ps.78:38)

Leader: Worship the LORD, the Worshipful One!

Congregation: Worshipful is the LORD! Forever worthy of worship!

Leader recites blessings of Shema out loud; congregation recites quietly:

Worshipful are You O LORD our God, King of the Universe, Who by His word brings on the evenings; Who causes light to pass before darkness and darkness before light. Worshipful are You O LORD, Who brings on the evenings.

With an everlasting love, You love Your People Israel; and You will never remove Your love from us, for it is the adornment of our heads forever.

Worshipful are You O LORD, Who loves His People Israel.

Leader and congregation recite Shema aloud in unison:

Hear O Israel: the LORD is our God; the LORD is One.

Whisper: Worshipful is the Name of His Royal Majesty, forever and ever.

You shall love the LORD your God with all your heart and with all your life and with all your resources. These matters that I command you this day shall be on your heart. You shall review and repeat them to your sons and shall speak about them when you sit in your house and when you walk on the way, and when you lie down and when you rise up. You shall bind them upon your arm as a symbol and they shall be *tefillin* between your eyes. You shall write them on the doorposts of your house and on your gates. (Deut. 6:4-9)

And it shall be that if you earnestly hearken My commandments which I command you today, to love the LORD your God and serve Him with all your heart and with all your soul, then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. And I will send grass in your fields for your livestock, that you may eat and be sati-

** Sections in small print only read with a minyan; small non-italic text is said aloud in unison.*

Weekday Evening Prayers

ated. Guard yourselves, lest your heart be seduced, and you turn aside and serve other gods and prostrate to them, lest the LORD's anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the LORD is giving you. Therefore you shall place these words of mine upon your heart and in your life, and bind them as a sign on your hand, and they shall be *tefillin* between your eyes. You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land of which the LORD swore to your fathers to give them, like the days of the heavens above the earth.

(Deut. 11:13-21)

And the LORD spoke to Moses, saying, Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a *tekheleth* blue thread in the tassels of the corners. And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you may not stray after your heart and your eyes after which you go whoring, and that you may remember and do all My commandments, and be holy for your God. I am the LORD your God, who brought you out of the land of Egypt, to be your God: I am the LORD your God.” (Num. 15:37-41)

Truly and faithfully You have established it; They saw Your might manifested in the sea; They praised You, accepted Your kingship, and said: the LORD shall reign everlasting! The LORD of hosts, our Redeemer, is His Name; - the Holy One of Israel! Worshipful are You O LORD, Redeemer of Israel.

Lay us down in peace, O LORD our God, and cause us to arise with life and peace; and spread over us the shelter of Your peace. May our eyes see, our hearts rejoice, and our souls exult in Your deliverance at the saying to Zion: "Your God reigns!" For the dominion is Your's, and forever shall You reign glorious! Worshipful are You O LORD, Who in His glory reigns perpetual, Self-existent and Eternal - forever. Amen.

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

The Evening Standing Prayer is not obligatory, but is universal Jewish practice and greatly aids in arriving at the obligatory 100 blessings a day. "Five things withhold one from fulfilling his duty to pray the Standing Prayer,

even though the time for prayer has arrived; meaning, if one prayed the Standing Prayer while violating one of these five, he must pray the prayer again properly. These are they: purity of the hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart."

"There are eight matters that one praying should be careful to do; if he does not do them either because he was pressured, coerced, or simply transgressed and didn't do so, it does not delegitimize the prayer. These are the eight matters: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, the fitness of the location, lowering one's voice, bending down, and prostration."

One bends down the duration of the underlined words and straightens up at the end of each underline. See on pages 8-11 for further details.

“The Standing Prayer”

"O Lord, open my lips, and my mouth shall declare Your praise." (Psalm 51:17)

Worshipful are You O LORD our God, God of our forefathers; God of Abraham, God of Isaac, God of Jacob; the great, powerful, and fearfully awesome God, the Supreme Authority, Who benevolently bestows loving-kindness and is Possessor of all; Who recalls the kind devotion of the patriarchs, and brings a redeemer to their children's children. King, Deliverer, and Protector: Worshipful are You O LORD, the Shield of Abraham.

You are eternally valiant O LORD, abundantly able to save;

During drier season: You cause the dew to descend;

During rainy season: You cause the wind to blow and the rain to descend;

You sustain the living with devoted kindness, revive the dead with abundant compassion; You heal the sick, release the bound, and You maintain faithfulness to those asleep in the dust. Who is like You, O Almighty?

Who is comparable to You, causing death and restoring life?

Worshipful are You O LORD, Who revives the dead.

You are Holy and Your Name is Holy, and holy ones praise You every day; Selah. Worshipful are You O LORD, the Holy God.

(During the Days of Awe: "...the Holy King.")

You grace man with knowledge and teach mortals comprehension; grace us with knowledge, comprehension, and discernment from Yourself.

Worshipful are You O LORD, Gracious bestower of knowledge.

Weekday Evening Prayers

Return us, our Father, to Your Torah; bring us near to Your service; and return us with total repentance before You. Worshipful are You O LORD, Who desires repentance.

Forgive us, our Father, for we have done wrong; Pardon us, our King, for we acted wicked; Worshipful are You O LORD, gracious and abounding in forgiveness.

Look into our affliction; champion our fight; and hurry to redeem us. Worshipful are You O LORD, Redeemer of Israel.

Heal us, O LORD, and we shall be healed; deliver us, and we shall be saved. Worshipful are You O LORD, Healer of the sick of His people Israel.

During drier season:

Bless this year, O LORD our God, with all types of produce and blessing, like the best of years. Worshipful are You O LORD, Who blesses the years.

During rainy season:

Bless this year, O LORD our God, with all types of produce; and give dew and drizzling rain on the face of the earth, and satiate the whole world with Your goodness, like the best of years. Worshipful are You O LORD, Who blesses the years.

Sound a great shofar for our freedom, and raise a banner to gather us. Worshipful are You O LORD, Gatherer of the dispersed of His people Israel.

Restore our judges as at first, and our advisers as in the beginning; Worshipful are You O LORD, the King who loves righteousness and discretion. (***During the Days of Awe: "...the King of judgment."***)

For the apostates, be there no hope; uproot and ruin the dominion of high-handed sin, quickly in our days. Worshipful are You O LORD, Who breaks the wicked and humbles high-handed sinners.

May Your compassions be upon the righteous, the devout, and the upright proselyte, O LORD our God; and give good reward to all who trust in Your Name; may they not be shamed. Worshipful are You O LORD, Reliance and Assurance of the righteous.

Dwell within Jerusalem Your City as You spoke, and rebuild her. Worshipful are You O LORD, Who builds Jerusalem.

Cause the Sprout of David to sprout forth quickly, and by Your deliverance lift his pride. Worshipful are You O LORD, Who sprouts forth the pride of deliverance.

Hear our voice O LORD our God; pity and have compassion on us; receive

our prayer with compassions; and in Your abundant compassion fulfill all the requests of our heart. Worshipful are You O LORD, Hearer of prayer.

Favor Your people, O LORD our God, and their prayers; restore service to the inner chambers of Your Temple; and accept the prayers and fire-offerings of Israel with favor; may the service of Israel always find favor; [Insert New Moon & Biblical Holiday Additions Here; Text on p. 82] and may our eyes behold Your compassionate return to Zion, that we find favor as of old. Worshipful are You O LORD, Who restores His "Dwelling" in Zion.

We give You thanks, that You are He Who is, the LORD our God, forever and ever; for our lives committed into Your hand, our souls entrusted to You, and for Your miracles and compassions that are at every moment, evening and morning. [Insert Hanukka & Purim Additions Here; Text on p. 82] For everything, be worshiped and exalted, for You are One Alone; and there is no other beside You. Worshipful are You O LORD, "Most Benevolent" is Your Name, and it is fitting to give You thanks.

Place peace, goodness, and blessing upon us, and grace, loving-kindness, and compassions; And bless us all with the light of Your countenance; For from the light of Your countenance, O LORD our God, You gave us Torah and life, love and kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment. Worshipful are You O LORD, Who blesses His people Israel with peace. Amen.

"May the utterance of my mouth and the deliberation of my heart be desirable before You, O LORD, my Rock and my Redeemer." (Psalm 19:15)

While remaining bent down, one now takes 3 steps back, then gives 'peace' by tilting his head to the left and then the right; one then lifts his head. For more information, see notes 4 - 6 on page 9;

“Prostration & Supplication”

Immediately after taking 3 steps back and lifting one's head, one sits to the ground and prostrates, making all the supplications he desires. One then lifts his head and supplicates a bit more.

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

Sabbath Evening Prayer (*Arvith Shabbath*)

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

Ps. 78:38 is optional when praying alone:

"He is compassionate, gives atonement for iniquity, and destroys not; He frequently turns His anger away, and does not stir up all His wrath."
(Ps.78:38)

Leader: Worship the LORD, the Worshipful One!

Congregation: Worshipful is the LORD! Forever worthy of worship!

Leader recites blessings of Shema out loud; congregation recites quietly:

Worshipful are You O LORD our God, King of the Universe, Who by His word brings on the evenings; Who causes light to pass before darkness, and darkness before light. Worshipful are You O LORD, Who brings on the evenings.

With an everlasting love, You love Your People Israel; and You will never remove Your love from us, for it is the adornment of our heads forever. Worshipful are You O LORD, Who loves His People Israel.

Leader and congregation recite Shema aloud in unison:

Hear O Israel: the LORD is our God; the LORD is One.

Whisper: Worshipful is the Name of His Royal Majesty, forever and ever.

You shall love the LORD your God with all your heart and with all your life and with all your resources. These matters that I command you this day shall be on your heart. You shall review and repeat them to your sons and shall speak about them when you sit in your house and when you walk on the way, and when you lie down and when you rise up. You shall bind them upon your arm as a symbol and they shall be *tefillin* between your eyes. You shall write them on the doorposts of your house and on your gates. (Deut. 6:4-9)

And it shall be that if you earnestly hearken My commandments which I command you today, to love the LORD your God and serve Him with all your heart and with all your soul, then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. And I will send grass in your fields for your

** Sections in small print only read with a minyan; small non-italic text is said aloud in unison.*

livestock, that you may eat and be satiated. Guard yourselves, lest your heart be seduced, and you turn aside and serve other gods and prostrate to them, lest the LORD's anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the LORD is giving you. Therefore you shall place these words of mine upon your heart and in your life, and bind them as a sign on your hand, and they shall be *tefillin* between your eyes. You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land of which the LORD swore to your fathers to give them, like the days of the heavens above the earth. (Deut. 11:13-21)

And the LORD spoke to Moses, saying, Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a *tekheleth* blue thread in the tassels of the corners. And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you may not stray after your heart and your eyes after which you go whoring, and that you may remember and do all My commandments, and be holy for your God. I am the LORD your God, who brought you out of the land of Egypt, to be your God: I am the LORD your God.” (Num. 15:37-41)

Truly and faithfully You have established it; They saw Your might manifested in the sea; They praised You, accepted Your kingship, and said: the LORD shall reign everlasting! The LORD of hosts, our Redeemer, is His Name - the Holy One of Israel! Worshipful are You O LORD, Redeemer of Israel.

Lay us down in peace, O LORD our God, and cause us to arise with life and peace; and spread over us the shelter of Your peace. May our eyes see, our hearts rejoice, and our souls exult in Your deliverance at the saying to Zion: "Your God reigns!" For the dominion is Your's, and forever shall You reign glorious! Worshipful are You O LORD, Who in His glory reigns perpetually, Self-existent and Eternal - forever. Amen.

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

The Evening Standing Prayer is not obligatory, but is universal Jewish practice and greatly aids in arriving at the obligatory 100 blessings a day.

"Five things withhold one from fulfilling his duty to pray the Standing Prayer, even though the time for prayer has arrived; meaning, if one prayed the Standing Prayer while violating one of these five, he must pray the prayer again properly. These are they: purity of the hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart."

"There are eight matters that one praying should be careful to do; if he does not do them either because he was pressured, coerced, or simply transgressed and didn't do so, it does not delegitimize the prayer. These are the eight matters: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, the fitness of the location, lowering one's voice, bending down, and prostration."

One bends down the duration of the underlined words and straightens up at the end of each underline. See on pages 8-11 for further details.

“The Standing Prayer”

"O Lord, open my lips, and my mouth shall declare Your praise." (Psalm 51:17)

Worshipful are You O LORD our God, God of our forefathers; God of Abraham, God of Isaac, God of Jacob; the great, powerful, and fearfully awesome God, the Supreme Authority, Who benevolently bestows loving-kindness and is Possessor of all; Who recalls the kind devotion of the patriarchs, and brings a redeemer to their children's children. King, Deliverer, and Protector: Worshipful are You O LORD, the Shield of Abraham.

You are eternally valiant O LORD, abundantly able to save;

During drier season: You cause the dew to descend;

During rainy season: You cause the wind to blow and the rain to descend;

You sustain the living with devoted kindness, revive the dead with abundant compassion; You heal the sick, release the bound, and You maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life? Worshipful are You O LORD, Who revives the dead.

You are Holy and Your Name is Holy, and holy ones praise You every day; Selah. Worshipful are You O LORD, the Holy God.

(During the Days of Awe: "...the Holy King.")

You sanctified the Seventh Day for Your Name, the aim of heaven and earth's creation; and You blessed it of all days, and sanctified it from all times. Our God, God of our forefathers, find favor in our rest; sanctify us by Your commandments; give us our portion in Your Torah; rejoice our souls in Your deliverance; purify our hearts to serve You in truth; and bestow to us Your Holy Sabbaths with love and favor. Worshipful are You O LORD, Who sanctifies the Sabbath.

Favor Your people, O LORD our God, and their prayers; restore service to the inner chambers of Your Temple; and accept the prayers and fire-offerings of Israel with favor; may the service of Israel always find favor;

[Insert New Moon & Biblical Holiday Additions Here; Text on p. 82] and may our eyes behold Your compassionate return to Zion, that we find favor as of old. Worshipful are You O LORD, Who restores His "Dwelling" in Zion.

We give You thanks, that You are He Who is, the LORD our God, forever and ever; for our lives committed into Your hand, our souls entrusted to You, and for Your miracles and compassions that are at every moment, evening and morning. *[Insert Hanukka & Purim Additions Here; Text on p. 82]*

For everything, be worshiped and exalted, for You are One Alone; and there is no other beside You. Worshipful are You O LORD, "Most Benevolent" is Your Name, and it is fitting to give You thanks.

Place peace, goodness, and blessing upon us, and grace, loving-kindness, and compassions; And bless us all with the light of Your countenance; For from the light of Your countenance, O LORD our God, You gave us Torah and life, love and kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment. Worshipful are You O LORD, Who blesses His people Israel with peace. Amen.

"May the utterance of my mouth and the deliberation of my heart be desirable before You, O LORD, my Rock and my Redeemer." (Psalm 19:15)

While remaining bent down, one now takes 3 steps back, then gives 'peace' by tilting his head to the left and then the right; one then lifts his head. For more information, see notes 4 - 6 on page 9;

“Prostration”

Immediately after taking 3 steps back and lifting one's head, one sits to the ground and prostrates. Supplications are not made on the Sabbath; one may say words of praise and thanksgiving.

Sabbath Evening Prayers

Universal custom to recite Genesis 2:1-3 in unison:

“Thus the heavens and the earth were completed, and all their vast array. On the seventh day God completed His creative act which He had done, and He ceased on the seventh day from all His creative activity which He had done. Then God blessed the seventh day and set it apart, for on it He rested from all His work - which God had created and made.”

Leader recites the following:

Worshipful are You O LORD our God, God of our forefathers; God of Abraham, God of Isaac, God of Jacob; the great, powerful, and fearfully awesome God, the Supreme Authority, Possessor of heaven and earth; Who by His word protected our forefathers; Who revives the dead with His utterance; the Holy God to Whom none compare; Who gives rest to His people on His holy Sabbath, for He favored them that they should have rest. We shall serve in His presence with awe and fear; we shall give thanks to His Name continually, every day; Source of blessing; Lord of peace; Who blesses the Seventh Day, sanctifies of the Sabbath, and gives holy rest to a people saturated in delight - a commemoration of the act of creation. Our God, God of our forefathers, find favor in our rest; sanctify us by Your commandments; give us our portion in Your Torah; rejoice our souls in Your deliverance; purify our hearts to serve You in truth; and bestow to us Your Holy Sabbaths with love and favor. Worshipful are You O LORD, Who sanctifies the Sabbath.

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

“Kiddush”

One sanctifies the Sabbath over wine or pure grape juice before hand washing and partaking of a Sabbath meal; and one does so at the location of the meal. Sabbath morning and afternoon one only blesses on the wine, in bold. It is a universal custom Sabbath night to begin by reciting Genesis 2:1-3:

“Thus the heavens and the earth were completed, and all their vast array. On the seventh day God completed His creative act which He had done, and He ceased on the seventh day from all His creative activity which He had done. Then God blessed the seventh day and set it apart, for on it He rested from all His work - which God had created and made.”

Worshipful are You O LORD our God, King of the Universe, Who creates the fruit of the vine.

Worshipful are You O LORD our God, King of the Universe, Who has sanctified us and shown us favor. With love He bestowed to us His holy Sabbath - a commemoration of the act of creation, first of the holy convocations, and a memorial of the Exodus from Egypt; for You selected us and sanctified us from among all nations, and with love and favor gave us Your holy Sabbath as an inheritance. Worshipful are You O LORD, Who sanctifies the Sabbath.

Sabbath Morning Prayers (*Shaharith Shabbath*)

Congregation is seated;

Leader stands before the podium in the midst of the people;

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

Leader: Worship the LORD, the Worshipful One!

Congregation: Worshipful is the LORD! Forever worthy of worship!

Leader recites blessings of Shema out loud; congregation recites quietly:

Worshipful are O LORD our God, King of the Universe, Who forms light and creates darkness; makes peace and creates all things; Who illuminates the earth and those who dwell upon it; Who continually, every day, renews the act of creation.

Be worshiped, O Creator of holy ones; Your Name be praised, our King, Former of ministers; Whose ministers stand in the heights of the universe, making their voices heard with the words of the Living God, King of the universe. They are entirely beloved and pure; and they all accept upon themselves the yoke of the sovereignty of heaven, one from the other, saying: "Holy, Holy, Holy is the LORD of hosts; all the world is filled with His honorable renown!" The Ofanim and the holy Creatures, opposite them, give praise in unison saying: "Worshipful is His Honor, the LORD, from His position [of transcendence]!" They shall make a pleasant melody to the worshipful God, instrumental song to the King, the Self-Existent and Eternal God; They shall sound [His] praises, for alone He does valiant deeds, makes anew, sows righteousness, makes deliverance sprout forth, and Who continually, every day, renews the act of creation.

Worshipful are You O LORD, Former of the luminaries.

You love us with an everlasting love, O LORD our God; and with exceedingly abundant mercy You have mercy on us, for the sake of our forefathers who trusted in You. Teach us the statutes of life; Indeed, O compassionate Father, our Father, grant us grace. Have compassion on us, O Compassionate One. Allow our hearts to understand, hear, learn, teach, guard, do, and uphold all the matters of Your Torah's instruction, with love. Enlighten our eyes with Your commandments and instill Your fear in our hearts. Make us to love Your Name whole-heartedly, and so we shall not be eternally shamed; for we have trusted in Your great, holy, and mighty Name. From the four extremities of the earth, bring us to peace and direct us to our land with upright confidence. We shall rejoice in Your deliverance, for You have chosen us from every people and language and drawn us near to Your Name - to thank You and proclaim Your Singularity.

Worshipful are You O LORD, Who chooses His people Israel.

** Sections in small print only read with a minyan; small non-italic text is said aloud in unison.*

Leader and congregation recite Shema aloud in unison:

Hear O Israel: the LORD is our God; the LORD is One.

Whisper: Worshipful is the Name of His Royal Majesty, forever and ever.

You shall love the LORD your God with all your heart and with all your life and with all your resources. These matters that I command you this day shall be on your heart. You shall review and repeat them to your sons and shall speak about them when you sit in your house and when you walk on the way, and when you lie down and when you rise up. You shall bind them upon your arm as a symbol and they shall be *tefillin* between your eyes. You shall write them on the doorposts of your house and on your gates. (Deut. 6:4-9)

And it shall be that if you earnestly hearken My commandments which I command you today, to love the LORD your God and serve Him with all your heart and with all your soul, then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. And I will send grass in your fields for your livestock, that you may eat and be satiated. Guard yourselves, lest your heart be seduced, and you turn aside and serve other gods and prostrate to them, lest the LORD's anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the LORD is giving you. Therefore you shall place these words of mine upon your heart and in your life, and bind them as a sign on your hand, and they shall be *tefillin* between your eyes. You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land of which the LORD swore to your fathers to give them, like the days of the heavens above the earth. (Deut. 11:13-21)

And the LORD spoke to Moses, saying, Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a *tekheleth* blue thread in the tassels of the corners. And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you may not stray after your heart and your eyes after which you go whoring, and that you may remember and do all My commandments, and be holy for your God. I am the LORD your God, who brought you out of the land of Egypt, to be your God: I am the LORD your God." (Num. 15:37-41)

True and fair, established and enduring, upright and trustworthy, cherished and beloved, delightful and pleasant, awesome and righteous, correct and acceptable, goodly and beautiful is this matter to us, forever and ever.

It is true! The God of the universe is our King; the Rock of Jacob is our shield; He and His renown endure from generation to generation; His sovereignty is established and His dominion endures! His words are forever faithful, from everlasting to everlasting. Upon us, our forefathers, our children, and all our generations; upon the early and later generations - this testament endures forever, an immutable law; it shall not pass away. It is true! You are the LORD our God, God of our forefathers; our King, King of our forefathers; our Redeemer, and Redeemer of our forefathers; He Who formed us - the Rock of our salvation! Our Liberator and Rescuer - this is Your renown from of old; we have no other God but You!

You are our forefathers' Help from of old; You shield and deliver their children after them, in each and every generation. It is true! Happy is the man who heeds Your commandments; who places Your Word, the Torah, upon his heart. It is true! You are Your people's Lord and King, valiant to fight their fights. It is true! You are the First and the Last; we have no savior but You! It is true! You redeemed us from Egypt; from the house of bondage You liberated us; and all their firstborn You killed. You split the Sea of Reeds, drowned high-handed sinners, brought the cherished ones across, and water covered their foes - none remained. For this the redeemed praised and exalted God. The cherished ones gave forth musical songs of praise to the Self-Existent and Eternal God, the King. High and lifted up! Awesome and great! He lowers the haughty; lifts the lowly; releases the bound; liberates the humble; and when His people cry out to Him, He answers. Worshipful is He! Everyone sang to You, saying, "Who is like You among the powers? Who is like You, mightily holy, too awesome for praise, Doer of wonders!" "The LORD shall reign everlasting!" Our Redeemer - the LORD of hosts is His name! - the Holy One of Israel; Worshipful are You O LORD, Redeemer of Israel.

No interruption should be made between the Shema, its blessings, and recitation of the Standing Prayer.

"Five things withhold one from fulfilling his duty to pray the Standing Prayer, even though the time for prayer has arrived; meaning, if one prayed the Standing Prayer while violating one of these five, he must pray the prayer again properly. These are they: purity of the hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart."

"There are eight matters that one praying should be careful to do; if he doesn't do them either because he was pressured, coerced, or simply transgressed and didn't do so, it does not delegitimize the prayer. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, the fitness of the location, lowering one's voice, bending down, and prostration."

One bends down the duration of the underlined words and straightens up at the end of each underline. See on pages 8-11 for further details.

“The Standing Prayer”

"O Lord, open my lips, and my mouth shall declare Your praise." (Psalm 51:17)

Worshipful are You O LORD our God, God of our forefathers; God of Abraham, God of Isaac, God of Jacob; the great, powerful, and fearfully awesome God, the Supreme Authority, Who benevolently bestows loving-kindness and is Possessor of all; Who recalls the kind devotion of the patriarchs, and brings a redeemer to their children's children. King, Deliverer, and Protector: Worshipful are You O LORD, the Shield of Abraham.

You are eternally valiant O LORD, abundantly able to save;

During drier season: You cause the dew to descend;

During rainy season: You cause the wind to blow and the rain to descend;

You sustain the living with devoted kindness, revive the dead with abundant compassion; You heal the sick, release the bound, and You maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life? Worshipful are You O LORD, Who revives the dead.

Once the leader arrives to the “Qedusha” during the repetition, the congregants are permitted to return to where they stood in prayer prior to taking 3 steps back;

We will sanctify and adore You, and express Your holiness three-fold, as stated by Your prophet, "and one called to the other saying: "Holy! Holy! Holy is the LORD of hosts; all the earth is filled with His renown." His renown and greatness fill the world; His ministers, they: give forth praise saying: "Worshipful is His Honor, the LORD, from His position [of transcendence]." Manifest and reign over us from Your position as our King, for we wait for You! When shall You reign in Zion? May it be in our life and in our days! (Amen) Make Yourself great and holy in Jerusalem Your city, and dwell therein for all generations; then our eyes shall see the kingdom of Your power, as stated by David, Your righteous anointed one: "The LORD shall reign everlasting; Your God O Zion, from generation to generation; hallelu Yah!" From generation to generation we shall declare Your greatness; from everlasting to everlasting we shall sanctify Your holiness; and Your praise shall not depart from our mouths, for You are a great and holy King; Worshipful are You O LORD, the Holy God. (During the Days of Awe: "...the Holy King.")

Leader continues repetition with “Moses rejoiced...”

Sabbath Morning Prayers

You are Holy and Your Name is Holy, and holy ones praise You every day; Selah. Worshipful are You O LORD, the Holy God.

(During the Days of Awe: "...the Holy King.")

Moses rejoiced at the giving of his portion, just as You called him 'faithful servant.' A diadem of splendor You placed on his head when he stood before You on Mt. Sinai. In his hands he brought down two stone tablets, and the keeping of the Sabbath is written in them; and likewise it is written in Your Torah, 'and the sons of Israel kept the Sabbath to do the Sabbath in all their generations as an everlasting covenant; it is an everlasting sign between Myself and them, for in six days the LORD made the heavens and the earth, and on the Seventh Day He ceased and rested.'

Our God, God of our forefathers, find favor in our rest; sanctify us by Your commandments; give us our portion in Your Torah; rejoice our souls in Your deliverance; purify our hearts to serve You in truth; and bestow to us Your Holy Sabbaths, with love and favor. Worshipful are You O LORD, Who sanctifies the Sabbath.

Favor Your people, O LORD our God, and their prayers; restore service to the inner chambers of Your Temple; and accept the prayers and fire-offerings of Israel with favor; may the service of Israel always find favor; and may our eyes behold Your compassionate return to Zion, that we find favor as of old. Worshipful are You O LORD, Who restores His "Dwelling" in Zion.

Favor Your people, O LORD our God, and their prayers; restore service to the inner chambers of Your Temple; and accept the prayers and fire-offerings of Israel with favor; may the service of Israel always find favor; *[Insert New Moon & Biblical Holiday Additions Here; Text on p. 82]* and may our eyes behold Your compassionate return to Zion, that we find favor as of old. Worshipful are You O LORD, Who restores His "Dwelling" in Zion.

We give You thanks, that You are He Who is, the LORD our God, forever and ever; for our lives committed into Your hand, our souls entrusted to You, and for Your miracles and compassions that are at every moment, evening and morning. *[Insert Hanukka & Purim Additions Here; Text on p. 82]* For everything, be worshiped and exalted, for You are One Alone; and there is no other beside You. Worshipful are You O LORD, "Most Benevolent" is Your Name, and it is fitting to give You thanks.

When the leader recites 'We give You thanks...' everyone bows a bit, saying:

We are grateful to You, O LORD our God, God of all flesh, our Maker - Maker of all creation; praise and thanksgiving be to Your great and holy Name - that You gave us life and sustain us; and so may You continue to grant us life and sustain us, and gather our exiles to the Courts of Your Sanctuary, to keep Your statutes, do Your Will, and to serve You wholeheartedly; For this to You we are grateful.

When no Kohanim are present, the leader recites the following immediately before the blessing of 'Place peace:'

Our God, God of our forefathers, bless us with the three-fold blessing of the Torah, given to Aharon and his sons, the priests of Your holy people, as it is stated: "The LORD bless you and keep you; the LORD make His countenance shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and grant you peace. And they shall place My name upon the sons of Israel, and I shall bless them." (Num. 6:24-27)

Kohanim begin making their way to the front once the prayer leader begins the blessing "Favor Your people..." They wait standing in the front facing the ark, with backs to the congregation and hands in a fist. Once the leader finishes the "We give You Thanks" blessing, the Kohanim turn towards the congregation, spread out their fingers, and lift their hands shoulder high. If only one Kohen is present, he begins the Priestly Blessing of his own accord. If more than one Kohen is present, the leader calls out, "Kohanim," and they respond "Yevarekhkha." The remainder they repeat word for word after the leader:

yevarekhkha, Adonoi, w-yishmerekha; (Cong: Amen)

ya'er, Adonoi, panaw, elekha, wihunneka; (Cong: Amen)

yissa, Adonoi, panaw, elekha, w-yasem lekha, shalom. (Cong: Amen)

Once the leader begins reciting the "Place peace" blessing, the Kohanim then turn their faces toward the ark. They may not leave until the leader completes the "Place peace" blessing.

Place peace, goodness, and blessing upon us, and grace, loving-kindness, and compassions; And bless us all with the light of Your countenance;
For from the light of Your countenance, O LORD our God, You gave us Torah and life, love and kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment. Worshipful are You O LORD, Who blesses His people Israel with peace. Amen.
"May the utterance of my mouth and the deliberation of my heart be desirable before You, O LORD, my Rock and my Redeemer." (Psalm 19:15)

While remaining bent down, one now takes 3 steps back, then gives 'peace' by tilting his head to the left and then the right; one then lifts his head. For more information, see notes 4 - 6 on page 9;

When praying with a minyan (a quorum of 10 Jewish males age 13 and up) one remains standing in place the duration of the repetition of the Standing Prayer, attentive to the words of the prayer leader, following along with him.

“Prostration”

When the prayer leader completes the repetition of the Standing Prayer, the entire congregation sits to the ground and they fall upon their faces. No supplications are to be made on the Sabbath; one may say words of praise and thanksgiving. Everyone lifts their heads. For more information, see notes 6 - 9 on pages 8 - 9

Without a minyan: Immediately after taking 3 steps back and lifting one's head, one sits to the ground and prostrates; supplications are not made on the Sabbath; one may say words of praise and thanksgiving.

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

“Public Torah Reading”

*Torah is removed from the ark, opened to the week's Torah portion.
The reading of the Torah portion is apportioned to 7 individuals
and a smaller additional reading at the end - “maftir.”*

A parallel section of the prophets is read - the “haftara.”

The Torah is returned to the ark.

Ps. 145

A Psalm of David. I exalt You, my God the King, and I shall bless Your Name forever. Every day I shall bless You, and I shall praise Your Name forever. Great is the LORD and most worthy of praise; and His Greatness is beyond investigation. Generation after generation shall praise Your works, and Your exceedingly might they shall declare. Of the magnificence of the glory of Your splendor, and of the matters of Your wonders I shall commune; And of the strength of Your awe-filling deeds they shall speak, and Your Majesty I shall recount. Commemoration of Your abundant goodness they gush forth, and Your righteousness they shall exultingly sing. Gracious and compassionate is the LORD, slow to anger, great in undeserved kindness. The LORD is good to all, and His compassions are upon all His works. They shall gratefully acknowledge You, O LORD, all Your works; and Your devout ones shall bless You. The glory of Your Dominion they shall tell, and of Your valor they shall speak; to inform mankind of His acts of valor, and the glory of the splendor of His Dominion. Your dominion is a dominion of all ages, and Your governance is in every single generation. The LORD supports all the fallen, and straightens all the bent. The eyes of all look to You with expectation, and You give them food in its time; You open Your 'hand' and satiate all living with favor. Righteous is the LORD in all His ways; magnanimous in all His doings; the LORD is near to all who call upon Him; to all who call upon Him with sincerity. The will of those who fear Him, He shall do; their cry He shall hear, and He shall save them. The LORD guards all those who love Him; and the ungodly He shall destroy. The praise of the LORD shall my mouth speak; and all flesh shall bless His Holy Name forever and evermore!

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

“Five things withhold one from fulfilling his duty to pray the Standing Prayer, even though the time for prayer has arrived; meaning, if one prayed the Standing Prayer while violating one of these five, he must pray the prayer again properly. These are they: purity of the hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart.”

“There are eight matters that one praying should be careful to do; if he doesn't do them either because he was pressured, coerced, or simply transgressed and didn't do so, it does not delegitimize the prayer. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, the fitness of the location, lowering one's voice, bending down, and prostration.”

One bends down the duration of the underlined words and straightens up at the end of each underline. See on pages 8-11 for further details.

“The ‘Additional’ Standing Prayer”

"O Lord, open my lips, and my mouth shall declare Your praise." (Psalm 51:17)

Worshipful are You O LORD our God, God of our forefathers; God of Abraham, God of Isaac, God of Jacob; the great, powerful, and fearfully awesome God, the Supreme Authority, Who benevolently bestows loving-kindness and is Possessor of all; Who recalls the kind devotion of the Patriarchs, and brings a redeemer to their children's children. King, Deliverer, and Protector: Worshipful are You O LORD, the Shield of Abraham.

You are eternally valiant O LORD, abundantly able to save;

During drier season: You cause the dew to descend;

During rainy season: You cause the wind to blow and the rain to descend;

You sustain the living with devoted kindness, revive the dead with abundant compassion; You heal the sick, release the bound, and You maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life? Worshipful are You O LORD, Who revives the dead.

Sabbath Additional Prayers

Once the leader arrives to the "Qedusha" during the repetition, the congregants are permitted to return to where they stood in prayer prior to taking 3 steps back;

We will sanctify and adore You, and express Your holiness three-fold, as stated by Your prophet, "and one called to the other saying: "Holy! Holy! Holy is the LORD of hosts; all the earth is filled with His renown." His renown and greatness fill the world; His ministers, they: give forth praise saying: "Worshipful is His Honor, the LORD, from His position [of transcendence]." Manifest and reign over us from Your position as our King, for we wait for You! When shall You reign in Zion? May it be in our life and in our days! (Amen) Make Yourself great and holy in Jerusalem Your city, and dwell therein for all generations; then our eyes shall see the kingdom of Your power, as stated by David, Your righteous anointed one: "The LORD shall reign everlasting; Your God O Zion, from generation to generation; hallelu Yah!" From generation to generation we shall declare Your greatness; from everlasting to everlasting we shall sanctify Your holiness; and Your praise shall not depart from our mouths, for You are a great and holy King; Worshipful are You O LORD, the Holy God. (During the Days of Awe: "...the Holy King.")

Leader continues repetition with "On Mt. Sinai..."

You are Holy and Your Name is Holy, and holy ones praise You every day; Selah. Worshipful are You O LORD, the Holy God.
(*During the Days of Awe: "...the Holy King."*)

On Mt. Sinai You commanded the Sabbath to Moses: 'remember and keep;' and regarding it You commanded us, O LORD our God, to properly do the additional (*musaf*) sacrifice. May it be favorable before You, O LORD our God, that You bring us up to our Land and plant us in our borders. We shall make our obligatory sacrifice before You, as You wrote for us in Your Torah by the hand of Moses Your servant.

Our God, God of our forefathers, find favor in our rest; sanctify us by Your commandments; give us our portion in Your Torah; rejoice our souls in Your deliverance; purify our hearts to serve You in truth; and bestow to us Your Holy Sabbaths, with love and favor. Worshipful are You O LORD, Who sanctifies the Sabbath.

Favor Your people, O LORD our God, and their prayers; restore service to the inner chambers of Your Temple; and accept the prayers and fire-offerings of Israel with favor; may the service of Israel always find favor;
[*Insert New Moon & Biblical Holiday Additions Here; Text on p. 82*] and may our eyes behold Your compassionate return to Zion, that we find favor as of old. Worshipful are You O LORD, Who restores His "Dwelling" in Zion.

We give You thanks, that You are He Who is, the LORD our God, forever and ever; for our lives committed into Your hand, our souls entrusted to You, and for Your miracles and compassions that are at every moment, evening and morning. [*Insert Hanukka & Purim Additions Here; Text on p. 82*]
For everything, be worshiped and exalted, for You are One Alone; and there is no other beside You. Worshipful are You O LORD, "Most Benevolent" is Your Name, and it is fitting to give You thanks.

When the leader recites 'We give You thanks...' everyone bows a bit, saying:

We are grateful to You, O LORD our God, God of all flesh, our Maker - Maker of all creation; praise and thanksgiving be to Your great and holy Name - that You gave us life and sustain us; and so may You continue to grant us life and sustain us, and gather our exiles to the Courts of Your Sanctuary, to keep Your statutes, do Your Will, and to serve You wholeheartedly; For this to You we are grateful.

When no Kohanim are present, the leader recites the following immediately before the blessing of 'Place peace:'

Our God, God of our forefathers, bless us with the three-fold blessing of the Torah, given to Aharon and his sons, the priests of Your holy people, as it is stated: "The LORD bless you and keep you; the LORD make His countenance shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and grant you peace. And they shall place My name upon the sons of Israel, and I shall bless them." (Num. 6:24-27)

Kohanim begin making their way to the front once the prayer leader begins the blessing "Favor Your people..." They wait standing in the front facing the ark, with backs to the congregation and hands in a fist. Once the leader finishes the "We give You Thanks" blessing, the Kohanim turn towards the congregation, spread out their fingers, and lift their hands shoulder high. If only one Kohen is present, he begins the Priestly Blessing of his own accord. If more than one Kohen is present, the leader calls out, "Kohanim," and they respond "Yevarekhkha." The remainder they repeat word for word after the leader:

yevarekhkha, Adonoi, w-yishmerekha; (Cong: Amen)
ya'er, Adonoi, panaw, elekha, wihunneka; (Cong: Amen)
yissa, Adonoi, panaw, elekha, w-yasem lekha, shalom. (Cong: Amen)

Once the leader begins reciting the "Place peace" blessing, the Kohanim then turn their faces toward the ark. They may not leave until the leader completes the "Place peace" blessing.

Place peace, goodness, and blessing upon us, and grace, loving-kindness, and compassions; And bless us all with the light of Your countenance;
 For from the light of Your countenance, O LORD our God, You gave us Torah and life, love and kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment. Worshipful are You O LORD, Who blesses His people Israel with peace. Amen.
"May the utterance of my mouth and the deliberation of my heart be desirable before You, O LORD, my Rock and my Redeemer." (Psalm 19:15)

While remaining bent down, one now takes 3 steps back, then gives 'peace' by tilting his head to the left and then the right; one then lifts his head. For more information, see notes 4 - 6 on page 9;

When praying with a minyan (a quorum of 10 Jewish males age 13 and up) one remains standing in place the duration of the repetition of the Standing Prayer, attentive to the words of the prayer leader, following along with him.

“Prostration”

When the prayer leader completes the repetition of the Standing Prayer, the entire congregation sits to the ground and they fall upon their faces. No supplications are to be made on the Sabbath; one may say words of praise and thanksgiving. Everyone lifts their heads. For more information, see notes 6 - 9 on pages 8 - 9

Without a minyan: Immediately after taking 3 steps back and lifting one's head, one sits to the ground and prostrates; supplications are not made on the Sabbath; one may say words of praise and thanksgiving.

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

Sabbath "Additional" Prayer for New Moon

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

"Five things withhold one from fulfilling his duty to pray the Standing Prayer, even though the time for prayer has arrived; meaning, if one prayed the Standing Prayer while violating one of these five, he must pray the prayer again properly. These are they: purity of the hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart."

"There are eight matters that one praying should be careful to do; if he doesn't do them either because he was pressured, coerced, or simply transgressed and didn't do so, it does not delegitimize the prayer. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, the fitness of the location, lowering one's voice, bending down, and prostration."

One bends down the duration of the underlined words and straightens up at the end of each underline. See on pages 8-11 for further details.

“The ‘New Moon Additional’ Standing Prayer”

"O Lord, open my lips, and my mouth shall declare Your praise." (Psalm 51:17)

Worshipful are You O LORD our God, God of our forefathers; God of Abraham, God of Isaac, God of Jacob; the great, powerful, and fearfully awesome God, the Supreme Authority, Who benevolently bestows loving-kindness and is Possessor of all; Who recalls the kind devotion of the patriarchs, and brings a redeemer to their children's children. King, Deliverer, and Protector: Worshipful are You O LORD, the Shield of Abraham.

You are eternally valiant O LORD, abundantly able to save;

During drier season: You cause the dew to descend;

During rainy season: You cause the wind to blow and the rain to descend;

You sustain the living with devoted kindness, revive the dead with abundant compassion; You heal the sick, release the bound, and You maintain faithfulness to those asleep in the dust. Who is like You, O Almighty?

Who is comparable to You, causing death and restoring life?

Worshipful are You O LORD, Who revives the dead.

** Sections in small print only read with a minyan; small non-italic text is said aloud in unison.*

Sabbath Additional (New Moon) Prayers

Once the leader arrives to the "Qedusha" during the repetition, the congregants are permitted to return to where they stood in prayer prior to taking 3 steps back;

We will sanctify and adore You, and express Your holiness three-fold, as stated by Your prophet, "and one called to the other saying: "Holy! Holy! Holy is the LORD of hosts; all the earth is filled with His renown." His renown and greatness fill the world; His ministers, they: ...give forth praise saying: "Worshipful is His Honor, the LORD, from His position [of transcendence]." Manifest and reign over us from Your position as our King, for we wait for You! When shall You reign in Zion? May it be in our life and in our days! (Amen) Make Yourself great and holy in Jerusalem Your city, and dwell therein for all generations; then our eyes shall see the kingdom of Your power, as stated by David, Your righteous anointed one: "The LORD shall reign everlasting; Your God O Zion, from generation to generation; hallelu Yah!" From generation to generation we shall declare Your greatness; from everlasting to everlasting we shall sanctify Your holiness; and Your praise shall not depart from our mouths, for You are a great and holy King; Worshipful are You O LORD, the Holy God. (During the Days of Awe: "...the Holy King.")

Leader continues repetition with "You formed Your world..."

You are Holy and Your Name is Holy, and holy ones praise You every day;
Selah. Worshipful are You O LORD, the Holy God.
(During the Days of Awe: "...the Holy King.")

You formed Your world long ago and completed Your work on the Seventh Day; You chose us from all peoples and of all languages favored us. You sanctified us with Your commandments and drew us near to Your service, our King; Your great and holy Name You called upon us. Grant us, O LORD our God, Sabbaths for rest, and this New Moon for our atonement. May it be Your will, O LORD our God, that You bring us up to our Land and plant us in its borders; Let us make before You our obligatory sacrifices - the daily ones according to their order and the additional offerings in accord with their law. May we make the additional sacrifices of this New Moon before You; and may we sacrifice it with love, in accord with Your Will; even as by the hand of Moses Your servant You wrote in Your Torah that we should. Our God, God of our forefathers, inaugurate for us this month for goodness, blessing, grace, loving-kindness, compassion, life, and peace - an end to all our distresses and the initiation of our lives' redemption. Find favor in our rest; sanctify us by Your commandments; give us our portion in Your Torah; rejoice our souls in Your deliverance; purify our hearts to serve You in truth; and bestow to us Your Holy Sabbaths with love and favor. Worshipful are You O LORD, Who sanctifies the Sabbath, Israel, and New Moons.

Favor Your people, O LORD our God, and their prayers; restore service to the inner chambers of Your Temple; and accept the prayers and fire-offerings of Israel with favor; may the service of Israel always find favor; and may our eyes behold Your compassionate return to Zion, that we find favor as of old. Worshipful are You O LORD, Who restores His "Dwelling" in Zion.

We give You thanks, that You are He Who is, the LORD our God, forever and ever; for our lives committed into Your hand, our souls entrusted to You, and for Your miracles and compassions that are at every moment, evening and morning. [*Insert Hanukka addition; p. 82*]

For everything, be worshiped and exalted, for You are One Alone; and there is no other beside You. Worshipful are You O LORD, "Most Benevolent" is Your Name, and it is fitting to give You thanks.

When the leader recites 'We give You thanks...' everyone bows a bit, saying:

We are grateful to You, O LORD our God, God of all flesh, our Maker - Maker of all creation; praise and thanksgiving be to Your great and holy Name - that You gave us life and sustain us; and so may You continue to grant us life and sustain us, and gather our exiles to the Courts of Your Sanctuary, to keep Your statutes, do Your Will, and to serve You wholeheartedly; For this to You we are grateful.

When no Kohanim are present, the leader recites the following immediately before the blessing of 'Place peace:'

Our God, God of our forefathers, bless us with the three-fold blessing of the Torah, given to Aharon and his sons, the priests of Your holy people, as it is stated: "The LORD bless you and keep you; the LORD make His countenance shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and grant you peace. And they shall place My name upon the sons of Israel, and I shall bless them." (Num. 6:24-27)

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yevarekhkha, Adonoi, w-yishmerekha; (Cong: Amen)
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yissa, Adonoi, panaw, elekha, w-yasem lekha, shalom. (Cong: Amen)

Once the leader begins reciting the "Place peace" blessing, the Kohanim then turn their faces toward the ark. They may not leave until the leader completes the "Place peace" blessing.

Place peace, goodness, and blessing upon us, and grace, loving-kindness, and compassions; And bless us all with the light of Your countenance; For from the light of Your countenance, O LORD our God, You gave us Torah and life, love and kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment. Worshipful are You O LORD, Who blesses His people Israel with peace. Amen.

"May the utterance of my mouth and the deliberation of my heart be desirable before You, O LORD, my Rock and my Redeemer." (Psalm 19:15)

While remaining bent down, one now takes 3 steps back, then gives 'peace' by tilting his head to the left and then the right; one then lifts his head.

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When praying with a minyan (a quorum of 10 Jewish males age 13 and up) one remains standing in place the duration of the repetition of the Standing Prayer, attentive to the words of the prayer leader, following along with him.

“Prostration”

When the prayer leader completes the repetition of the Standing Prayer, the entire congregation sits to the ground and they fall upon their faces. No supplications are to be made on the Sabbath; one may say words of praise and thanksgiving. Everyone lifts their heads. For more information, see notes 6 - 9 on pages 8 - 9

Without a minyan: Immediately after taking 3 steps back and lifting one's head, one sits to the ground and prostrates; supplications are not made on the Sabbath; one may say words of praise and thanksgiving.

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

Fasting

One is to have three festive meals on the Sabbath - one at the beginning of the Sabbath in the night, one in the morning, and one in the afternoon. One who is sickened by overeating or who fasts is exempt from the three meals. All three meals should be established with wine or pure grape juice and two whole loaves of bread should be broken at the outset of the meal. The same should be done on holy days; (Laws of Sabbath 30:9)

The Sabbath and holy days are days of reverent joy and delight. Therefore, on Sabbaths and holy days, we abstain from fasting or crying out with supplications, unless a city is surrounded, a river engulfs it, a ship is caught up in stormy seas, or an individual is imminently endangered - in these situations we do cry out on the Sabbath; and one can fast on a Sabbath over a disturbing dream. Similarly, the whole community fasts and makes supplication on the Day of Atonement, even if it fell on the Sabbath, for this is the essence of that day.

A fast is not to be decreed upon a community for consecutive days.

One is permitted to eat in the night before fasting the following morning.

One must accept a fast day upon himself the day before the actual fast by reciting the "Answer us" addition to the "Hear our prayer" blessing found in the Afternoon Standing Prayer of the day before the intended fast. One should conclude in his heart to fast the following day while reciting this addition:

“Answer us O LORD; Answer us on this day of fasting affliction, for we are in great distress. Hide not Your face from us, and may Your ear not hold back from hearing our prayer. Be near, upon our crying out. Before we call or speak, You answer and hearken. As it is stated, 'And it shall be that before they call out, I shall answer; while they are yet speaking, I heard.' For You hear the prayer of every mouth...”

...and complete the "Hear our prayer" blessing as usual. This addition is similarly added to all Standing Prayers said on a fast day.

On public fast days, the prayer leader adds the following blessing between the blessings of "Look into our affliction" and "Heal us O LORD:"

“Answer us O LORD; Answer us on this day of fasting affliction, for we are in great distress. Hide not Your face from us, and may Your ear not hold back from hearing our prayer. Be near, upon our crying out. Before we call or speak, You answer and hearken. As it is stated, 'And it shall be that before they call out, I shall answer; while they are yet speaking, I heard.' For You answer at every time of distress and affliction, redeeming and rescuing. Worshipful are You O LORD, Who answers at a time of distress.”

“Tisha b-Av”

The following blessing is said in place of the regular "Dwell within" blessing:

"Have mercy O LORD our God, upon us and upon Israel Your people, and on Jerusalem Your city, the city of mourning and desolate destruction, which is given over to the hand of foreigners, sitting with her head veiled like a barren women who never gave birth. Legions have swallowed her up; idolaters inherited her. You have given the corpses of Your servants as food for the fowl of the sky and the beasts of the earth. Therefore, Zion weeps bitterly and Jerusalem gives forth her voice: 'My heart! My heart - [it anguishes] for the slain! My bowels, my bowels - for the killed. See, O LORD and look down! Have compassion for her desolation. Comfort her, for You O LORD established her with fire, and in the future with fire You shall rebuilt her, as it is written: 'And I, says the LORD, shall be a towering wall of fire all around; and I shall be glorious within her. Worshipful are You O LORD, Builder of Jerusalem.

Sabbath Afternoon Prayers (*Minha Shabbath*)

Ps. 145

A Psalm of David. I exalt You, my God the King, and I shall bless Your Name forever. Every day I shall bless You, and I shall praise Your Name forever. Great is the LORD and most worthy of praise; and His Greatness is beyond investigation. Generation after generation shall praise Your works, and Your exceedingly might they shall declare. Of the magnificence of the glory of Your splendor, and of the matters of Your wonders I shall commune; And of the strength of Your awe-filling deeds they shall speak, and Your Majesty I shall recount. Commemoration of Your abundant goodness they gush forth, and Your righteousness they shall exultingly sing. Gracious and compassionate is the LORD, slow to anger, great in undeserved kindness. The LORD is good to all, and His compassions are upon all His works. They shall gratefully acknowledge You, O LORD, all Your works; and Your devout ones shall bless You. The glory of Your Dominion they shall tell, and of Your valor they shall speak; to inform mankind of His acts of valor, and the glory of the splendor of His Dominion. Your dominion is a dominion of all ages, and Your governance is in every single generation. The LORD supports all the fallen, and straightens all the bent. The eyes of all look to You with expectation, and You give them food in its time; You open Your 'hand' and satiate all living with favor. Righteous is the LORD in all His ways; magnanimous in all His doings; the LORD is near to all who call upon Him; to all who call upon Him with sincerity. The will of those who fear Him, He shall do; their cry He shall hear, and He shall save them. The LORD guards all those who love Him; and the ungodly He shall destroy. The praise of the LORD shall my mouth speak; and all flesh shall bless His Holy Name forever and evermore!

"Order of the Day"

"A redeemer will come to Zion, and unto those of Jacob who turn from transgression, says the LORD. And as for Me, this is My covenant with them, says the LORD - My spirit that is upon you, and My words that I have placed in your mouth, shall not depart from your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, says the LORD, from this moment and forever more." (Is. 59:20-21)

"You are the Holy One, enthroned on the praises of Israel." (Ps. 22:4)

"And one called unto another, and said: 'Holy! Holy! Holy is the LORD of hosts; all the earth is filled with His renown.'" (Is. 6:3)

They receive permission from each other and say: "Holy in the heavens on high, home of His Presence; Holy on the earth, the work of His power; Holy - transcending all time, is the LORD of hosts; the whole world is filled with the radiance of His glory;

"Then a wind lifted me up, and I heard behind me the voice of a great rushing: 'Worshipful is His Honor, the LORD, from His position [of transcendence].'" (Ez. 3:12)

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And a wind lifted me up, and I heard the sound of a great movement behind me of ones praising, saying: Worshipful is His Honor, the LORD, from the place of the home of His dwelling.

The LORD shall reign forever and ever. (Ex. 15:18)

The dominion of the LORD is eternally established, forever.

“Verses of Supplication”

It is halacha to say words supplication and verses of God's compassion at this point; but halacha does not specify what words or verses. The Rambam writes that the following are traditionally recited to fulfill this obligation, and it is nearly identical with current universal Jewish practice:

O LORD, God of Abraham, Isaac, and Israel - our fathers, keep this forever, even the imagination of the thoughts of the heart of Your people, and direct their heart unto You (I Chron. 29:18); He is compassionate, gives atonement for iniquity, and destroys not; He frequently turns His anger away, and does not stir up all His wrath." (Ps. 78:38); For You, O Lord, are good, and ready to pardon, and benevolent in mercy unto all them that call upon You. (Ps. 86:5); Your righteousness is an everlasting righteousness, and Your Instruction (*Torah*) is truth. (Ps. 119:142); You shall show faithfulness to Jacob, mercy to Abraham, as You have sworn unto our fathers from days of old. (Mic. 7:20); Blessed be the Lord, day by day He bears our burden, even the God Who is our salvation. Selah (Ps. 68:20); The LORD of hosts is with us; the God of Jacob is our high tower. Selah (Ps. 46:8); O LORD of hosts, happy is the man that trusts in You (Ps. 84:13);

Worshipful is our God, Lord, and Creator, Who created us for His glory and separated us from those who stray, gave us the guidance of truth by the hand of Moses our teacher, and planted within us eternal life. May the Compassionate One open our hearts to the study of His Instruction (*Torah*), and place His love and fear within our hearts, that we may do His will in accord with His will, serve Him wholeheartedly and with a willing spirit, that our labor not be in vain, nor bring forth terror (Is. 65:23); So may it be favorable and find compassion before You, O LORD our God, that we should live to keep Your statutes in this world and in the days of the anointed one, that we shall merit to inherit the goodness of life in the world to come, that music of honor be sung to You, and not silence; O LORD my God, I shall forever praise You. "May the utterance of my mouth and the deliberation of my heart be desirable before You, O LORD, my Rock and my Redeemer." (Psalms 19:15)

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

“Public Torah Reading”

Scroll is removed from the ark and opened to the next week’s Torah portion.

A short reading of the next week’s portion is apportioned to 3 individuals.

The Torah is returned to the ark.

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

“Five things withhold one from fulfilling his duty to pray the Standing Prayer, even though the time for prayer has arrived; meaning, if one prayed the Standing Prayer while violating one of these five, he must pray the prayer again properly. These are they: purity of the hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart.”

"There are eight matters that one praying should be careful to do; if he doesn't do them either because he was pressured, coerced, or simply transgressed and didn't do so, it does not delegitimize the prayer. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, the fitness of the location, lowering one's voice, bending down, and prostration."

One bends down the duration of the underlined words and straightens up at the end of each underline. See on pages 8-11 for further details.

“The Standing Prayer”

"O Lord, open my lips, and my mouth shall declare Your praise." (Psalm 51:17)

Worshipful are You O LORD our God, God of our forefathers; God of Abraham, God of Isaac, God of Jacob; the great, powerful, and fearfully awesome God, the Supreme Authority, Who benevolently bestows loving-kindness and is Possessor of all; Who recalls the kind devotion of the patriarchs, and brings a redeemer to their children's children. King, Deliverer, and Protector: Worshipful are You O LORD, the Shield of Abraham.

You are eternally valiant O LORD, abundantly able to save;
During drier season: You cause the dew to descend;
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You sustain the living with devoted kindness, revive the dead with abundant compassion; You heal the sick, release the bound, and You maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life? Worshipful are You O LORD, Who revives the dead.

Once the leader arrives to the “Qedusha” during the repetition, the congregants are permitted to return to where they stood in prayer prior to taking 3 steps back;

We will sanctify and adore You, and express Your holiness three-fold, as stated by Your prophet, "and one called to the other saying: “Holy! Holy! Holy is the LORD of hosts; all the earth is filled with His renown." His renown and greatness fill the world; His ministers, they: give forth praise saying: "Worshipful is His Honor, the LORD, from His position [of transcendence]." Manifest and reign over us from Your position as our King, for we wait for You! When shall You reign in Zion? May it be in our life and in our days! (Amen) Make Yourself great and holy in Jerusalem Your city, and dwell therein for all generations; then our eyes shall see the kingdom of Your power, as stated by David, Your righteous anointed one: "The LORD shall reign everlasting; Your God O Zion, from generation to generation; hallelu Yah!" From generation to generation we shall declare Your greatness; from everlasting to everlasting we shall sanctify Your holiness; and Your praise shall not depart from our mouths, for You are a great and holy King; Worshipful are You O LORD, the Holy God. (During the Days of Awe: "...the Holy King.")

Leader continues repetition with “You are One...”

You are Holy and Your Name is Holy, and holy ones praise You every day; Selah. Worshipful are You O LORD, the Holy God.
(During the Days of Awe: "...the Holy King.")

You are One, Your Name is 'One,' and who is like Your people Israel, - one nation on the earth; You gave an adornment of praise and the beauty of deliverance to Your People. Abraham exults, Isaac sings joyfully, Jacob and his sons rest in Him - the total rest that You desire. Our Father, grant us rest;

Sabbath Afternoon Prayers

and may there be no distress or sorrow on the day of our rest. Our God, God of our forefathers, find favor in our rest; sanctify us by Your commandments; give us our portion in Your Torah; rejoice our souls in Your deliverance; purify our hearts to serve You in truth; and bestow to us Your Holy Sabbaths, with love and favor. Worshipful are You O LORD, Who sanctifies the Sabbath.

Favor Your people, O LORD our God, and their prayers; restore service to the inner chambers of Your Temple; and accept the prayers and fire-offerings of Israel with favor; may the service of Israel always find favor; [*Insert New Moon & Biblical Holiday Additions Here; Text on p. 82*] and may our eyes behold Your compassionate return to Zion, that we find favor as of old. Worshipful are You O LORD, Who restores His "Dwelling" in Zion.

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When the leader recites 'We give You thanks...' everyone bows a bit, saying:

We are grateful to You, O LORD our God, God of all flesh, our Maker - Maker of all creation; praise and thanksgiving be to Your great and holy Name - that You gave us life and sustain us; and so may You continue to grant us life and sustain us, and gather our exiles to the Courts of Your Sanctuary, to keep Your statutes, do Your Will, and to serve You wholeheartedly; For this to You we are grateful.

Place peace, goodness, and blessing upon us, and grace, loving-kindness, and compassions; And bless us all with the light of Your countenance; For from the light of Your countenance, O LORD our God, You gave us Torah and life, love and kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment. Worshipful are You O LORD, Who blesses His people Israel with peace. Amen.

"May the utterance of my mouth and the deliberation of my heart be desirable before You, O LORD, my Rock and my Redeemer." (Psalm 19:15)

While remaining bent down, one now takes 3 steps back, then gives 'peace' by tilting his head to the left and then the right; one then lifts his head. For more information, see notes 4 - 6 on page 9;

When praying with a minyan (a quorum of 10 Jewish males age 13 and up) one remains standing in place the duration of the repetition of the Standing Prayer, attentive to the words of the prayer leader, following along with him.

“Prostration”

When the prayer leader completes the repetition of the Standing Prayer, the entire congregation sits to the ground and they fall upon their faces. No supplications are to be made on the Sabbath; one may say words of praise and thanksgiving. Everyone lifts their heads. For more information, see notes 6 - 9 on pages 8 - 9

Without a minyan: Immediately after taking 3 steps back and lifting one's head, one sits to the ground and prostrates; supplications are not made on the Sabbath; one may say words of praise and thanksgiving.

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

Sabbath Conclusion Evening Prayer

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

Ps. 78:38 is optional when praying alone:

"He is compassionate, gives atonement for iniquity, and destroys not; He frequently turns His anger away, and does not stir up all His wrath."
(Ps. 78:38)

Leader: Worship the LORD, the Worshipful One!

Congregation: Worshipful is the LORD! Forever worthy of worship!

Leader recites blessings of Shema out loud; congregation recites quietly:

Worshipful are You O LORD our God, King of the Universe, Who by His word brings on the evenings; Who causes light to pass before darkness, and darkness before light. Worshipful are You O LORD, Who brings on the evenings.

With an everlasting love, You love Your People Israel; and You will never remove Your love from us, for it is the adornment of our heads forever. Worshipful are You O LORD, Who loves His People Israel.

Leader and congregation recite Shema aloud in unison:

**Hear O Israel: the LORD is our God;
the LORD is One.**

Whisper: Worshipful is the Name of His Royal Majesty, forever and ever.

You shall love the LORD your God with all your heart and with all your life and with all your resources. These matters that I command you this day shall be on your heart. You shall review and repeat them to your sons and shall speak about them when you sit in your house and when you walk on the way, and when you lie down and when you rise up. You shall bind them upon your arm as a symbol and they shall be *tefillin* between your eyes. You shall write them on the doorposts of your house and on your gates. (Deut. 6:4-9)

And it shall be that if you earnestly hearken My commandments which I command you today, to love the LORD your God and serve Him with all your heart and with all your soul, then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain,

your new wine, and your oil. And I will send grass in your fields for your livestock, that you may eat and be satiated. Guard yourselves, lest your heart be seduced, and you turn aside and serve other gods and prostrate to them, lest the LORD's anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the LORD is giving you. Therefore you shall place these words of mine upon your heart and in your life, and bind them as a sign on your hand, and they shall be *tefillin* between your eyes. You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land of which the LORD swore to your fathers to give them, like the days of the heavens above the earth. (Deut. 11:13-21)

And the LORD spoke to Moses, saying, Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a *tekheleth* blue thread in the tassels of the corners. And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you may not stray after your heart and your eyes after which you go whoring, and that you may remember and do all My commandments, and be holy for your God. I am the LORD your God, who brought you out of the land of Egypt, to be your God: I am the LORD your God.” (Num. 15:37-41)

Truly and faithfully You have established it; They saw Your might manifested in the sea; They praised You, accepted Your kingship, and said: the LORD shall reign everlasting! The LORD of hosts, our Redeemer, is His Name - the Holy One of Israel! Worshipful are You O LORD, Redeemer of Israel.

Lay us down in peace, O LORD our God, and cause us to arise with life and peace; and spread over us the shelter of Your peace. May our eyes see, our hearts rejoice, and our souls exult in Your deliverance at the saying to Zion: "Your God reigns!" For the dominion is Your's, and forever shall You reign glorious! Worshipful are You O LORD, Who in His glory reigns perpetually, Self-existent and Eternal - forever. Amen.

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

“Five things withhold one from fulfilling his duty to pray the Standing Prayer, even though the time for prayer has arrived; meaning, if one prayed the

Sabbath Conclusion Evening Prayers

Standing Prayer while violating one of these five, he must pray the prayer again properly. These are they: purity of the hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart."

"There are eight matters that one praying should be careful to do; if he doesn't do them either because he was pressured, coerced, or simply transgressed and didn't do so, it does not delegitimize the prayer. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, the fitness of the location, lowering one's voice, bending down, and prostration."

One bends down the duration of the underlined words and straightens up at the end of each underline. See on pages 8-11 for further details.

“The Standing Prayer”

"O Lord, open my lips, and my mouth shall declare Your praise." (Psalm 51:17)

Worshipful are You O LORD our God, God of our forefathers; God of Abraham, God of Isaac, God of Jacob; the great, powerful, and fearfully awesome God, the Supreme Authority, Who benevolently bestows loving-kindness and is Possessor of all; Who recalls the kind devotion of the patriarchs, and brings a redeemer to their children's children. King, Deliverer, and Protector: Worshipful are You O LORD, the Shield of Abraham.

You are eternally valiant O LORD, abundantly able to save;

During drier season: You cause the dew to descend;

During rainy season: You cause the wind to blow and the rain to descend;

You sustain the living with devoted kindness, revive the dead with abundant compassion; You heal the sick, release the bound, and You maintain faithfulness to those asleep in the dust. Who is like You, O Almighty?

Who is comparable to You, causing death and restoring life?

Worshipful are You O LORD, Who revives the dead.

You are Holy and Your Name is Holy, and holy ones praise You every day; Selah. Worshipful are You O LORD, the Holy God.

(During the Days of Awe: "...the Holy King.")

You grace man with knowledge and teach mortals comprehension; You distinguish between holy and mundane, light and darkness, Israel and the nations, and between the Seventh Day and the six days of work. Just as You separate between the holy and the mundane, so also liberate and save us from unintentional transgression and deliberate sin, and grace us from Yourself with knowledge, comprehension, and discernment. Worshipful are You O LORD, Gracious bestower of knowledge.

Return us, our Father, to Your Torah; bring us near to Your service; and return us with total repentance before You. Worshipful are You O LORD, Who desires repentance.

Forgive us, our Father, for we have done wrong; Pardon us, our King, for we acted wicked; Worshipful are You O LORD, gracious and abounding in forgiveness.

Look into our affliction; champion our fight; and hurry to redeem us. Worshipful are You O LORD, Redeemer of Israel.

Heal us, O LORD, and we shall be healed; deliver us, and we shall be saved. Worshipful are You O LORD, Healer of the sick of His people Israel.

During drier season:

Bless this year, O LORD our God, with all types of produce and blessing, like the best of years. Worshipful are You O LORD, Who blesses the years.

During rainy season:

Bless this year, O LORD our God, with all types of produce; and give dew and drizzling rain on the face of the earth, and satiate the whole world with Your goodness, like the best of years. Worshipful are You O LORD, Who blesses the years.

Sound a great shofar for our freedom, and raise a banner to gather us. Worshipful are You O LORD, Gatherer of the dispersed of His people Israel.

Restore our judges as at first, and our advisers as in the beginning; Worshipful are You O LORD, the King who loves righteousness and discretion. (*During the Days of Awe: "...the King of judgment."*)

For the apostates, be there no hope; uproot and ruin the dominion of high-handed sin, quickly in our days. Worshipful are You O LORD, Who breaks the wicked and humbles high-handed sinners.

May Your compassions be upon the righteous, the devout, and the upright proselyte, O LORD our God; and give good reward to all who trust in Your Name; may they not be shamed. Worshipful are You O LORD, Reliance and Assurance of the righteous.

Dwell within Jerusalem Your City as You spoke, and rebuild her. Worshipful are You O LORD, Who builds Jerusalem.

Cause the 'Sprout of David' to sprout forth quickly, and by Your deliverance lift his pride. Worshipful are You O LORD, Who sprouts forth the pride of deliverance.

Sabbath Conclusion Evening Prayers

Hear our voice O LORD our God; pity and have compassion on us; receive our prayer with compassions; and in Your abundant compassion fulfill all the requests of our heart. Worshipful are You O LORD, Hearer of prayer.

Favor Your people, O LORD our God, and their prayers; restore service to the inner chambers of Your Temple; and accept the prayers and fire-offerings of Israel with favor; may the service of Israel always find favor; [Insert New Moon & Biblical Holiday Additions Here; Text on p. 82] and may our eyes behold Your compassionate return to Zion, that we find favor as of old. Worshipful are You O LORD, Who restores His "Dwelling" in Zion.

We give You thanks, that You are He Who is, the LORD our God, forever and ever; for our lives committed into Your hand, our souls entrusted to You, and for Your miracles and compassions that are at every moment, evening and morning. [Insert Hanukka & Purim Additions Here; Text on p. 82] For everything, be worshiped and exalted, for You are One Alone; and there is no other beside You. Worshipful are You O LORD, "Most Benevolent" is Your Name, and it is fitting to give You thanks.

Place peace, goodness, and blessing upon us, and grace, loving-kindness, and compassions; And bless us all with the light of Your countenance; For from the light of Your countenance, O LORD our God, You gave us Torah and life, love and kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment. Worshipful are You O LORD, Who blesses His people Israel with peace. Amen. "May the utterance of my mouth and the deliberation of my heart be desirable before You, O LORD, my Rock and my Redeemer." (Psalm 19:15)

*While remaining bent down, one now takes 3 steps back, then gives 'peace' by tilting his head to the left and then the right; one then lifts his head.
For more information, see notes 4 - 6 on page 9;*

“Prostration & Supplication”

*Immediately after taking 3 steps back and lifting one's head, one sits to the ground and prostrates, making all the supplications he desires.
One then lifts his head and supplicates a bit more.*

“Order of the Day”

"A redeemer will come to Zion, and unto those of Jacob who turn from transgression, says the LORD. And as for Me, this is My covenant with them, says the LORD - My spirit that is upon you, and My words that I have placed in your mouth, shall not depart from your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, says the LORD, from this moment and forever more." (Is. 59:20-21)

"You are the Holy One, enthroned on the praises of Israel." (Ps. 22:4)

"And one called unto another, and said: 'Holy! Holy! Holy is the LORD of hosts; all the earth is filled with His renown.'" (Is. 6:3)

They receive permission from each other and say: "Holy in the heavens on high, home of His Presence; Holy on the earth, the work of His power; Holy - transcending all time, is the LORD of hosts; the whole world is filled with the radiance of His glory;

"Then a wind lifted me up, and I heard behind me the voice of a great rushing: 'Worshipful is His Honor, the LORD, from His position [of transcendence].'" (Ez. 3:12)

And a wind lifted me up, and I heard the sound of a great movement behind me of ones praising, saying: Worshipful is His Honor, the LORD, from the place of the home of His dwelling.

The LORD shall reign forever and ever. (Ex. 15:18)

The dominion of the LORD is eternally established, forever.

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

“Havdalah”

One officiates the distinction between the Sabbath and the new week in the following order, over a cup of wine or grape juice: first one blesses on the drink, then on a fragrance, then over a flame - if a flame is on hand, says the blessing of separation, and then drinks. Just as with Kiddush, it is forbidden to begin drinking, eating, or doing a labor until one has officiated the separation:

Worshipful are You O LORD our God, King of the Universe, Creator of the fruit of the vine.

Worshipful are You O LORD our God, King of the Universe, Creator of various fragrances.

Worshipful are You O LORD our God, King of the Universe, Creator of the luminescence of fire.

Worshipful are You O LORD our God, King of the Universe, Who separates between holy and mundane, light and darkness, Israel and the nations, and between the Seventh Day and the six days of work. Worshipful are You O LORD, Who separates between holy and mundane.

Hallel

There are 18 days in a year when Hallel, Ps. 113 -118, must be recited in full: 8 days of Sukkoth; 8 days of Hanukah, 1st day of Passover, and on Shavu'oth. Hallel is recited 21 days in a year in locations where the Biblical Holy Days are observed for 2 days. One can fulfill the recitation of Hallel according to any custom; we will be using the custom of the ancient Sages of Israel. Italicized sections should be skipped on days of voluntary communal recitation - New Moons and the intermediate days of Passover; one should not recite the blessing on those days. However, on days that Hallel must be recited in full, one first blesses:

Worshipful are You O LORD our God, King of the Universe, Who sanctified us with His commandments and commanded us to complete the *Hallel* praise.

Ps. 113

1 hallelu Yah (*Cong: hallelu Yah*); Give praise, O you servants of the LORD. (**hallelu Yah**)
 Praise the name of the LORD! (**hallelu Yah**);
 2 Blessed be the name of the LORD: -- from now and forever! (**hallelu Yah**)
 3 From the rising of the sun unto the going down: -- the LORD's name is to be praised. (**hallelu Yah**)
 4 The LORD is high above all nations: -- His glory is above the heavens. (**hallelu Yah**)
 5 Who is like unto the LORD our God: -- that is enthroned on high, (**hallelu Yah**)
 6 That looks down low: -- upon heaven and upon the earth? (**hallelu Yah**)
 7 Who raises up the poor out of the dust: -- and lifts up the needy out of the dunghill; (**hallelu Yah**)
 8 That He may set him with princes: -- even with the princes of His people. (**hallelu Yah**)
 9 Who makes the barren woman to dwell in her house: -- as a joyful mother of children. (**hallelu Yah**)
 Hallelu Yah:

Ps. 114

1 When Israel came forth out of Egypt, (**When Israel...**)
 The house of Jacob from a people of strange language; (**hallelu Yah**)
 2 Judah became His sanctuary: -- Israel His dominion. (**hallelu Yah**)
 3 The sea saw it, and fled: -- the Jordan turned backward. (**hallelu Yah**)
 4 The mountains skipped like rams: -- the hills like young sheep. (**hallelu Yah**)
 5 What ails you, O sea, that you flee?: -- You Jordan, that you turn backward? (**hallelu Yah**)
 6 You mountains, that you skip like rams: -- you hills, like young sheep? (**hallelu Yah**)
 7 Tremble, you earth, at the presence of the Lord: -- at the presence of the God of Jacob; (**hallelu Yah**)
 8 Who turned the rock into a pool of water: -- the flint into a fountain of waters. (**hallelu Yah**)

Ps. 115

*1 Not for our sake, O LORD, not for our sake (Not for our sake...),
 but unto Your name give glory, for Your mercy, and for Your truth's sake. (hallelu Yah)*
2 Why should the nations say: -- 'Where is their God now?' (hallelu Yah)
3 But our God is in the heavens: -- whatsoever pleased Him He has done. (hallelu Yah)
4 Their idols are silver and gold: -- the work of men's hands. (hallelu Yah)
5 They have mouths, but they speak not: -- eyes have they, but they see not; (hallelu Yah)
6 They have ears, but they hear not: -- noses have they, but they smell not; (hallelu Yah)
*7 They have hands, but they handle not; feet have they, but they walk not:
 -- neither speak they with their throat. (hallelu Yah)*
8 They that make them shall be like unto them: -- indeed, every one that trusts in them. (hallelu Yah)
9 O Israel, trust in the LORD!: -- He is their help and their shield! (hallelu Yah)
10 O house of Aaron, you shall trust in the LORD!: -- He is their help and their shield! (hallelu Yah)
11 You who fear the LORD, trust in the LORD!: -- He is their help and their shield. (hallelu Yah)
 12 The LORD has been mindful of us, He will bless:
 -- He will bless the house of Israel; He will bless the house of Aaron. (**hallelu Yah**)
 13 He will bless them that fear the LORD: -- both small and great. (**hallelu Yah**)
 14 The LORD increase you more: -- upon you and your children. (**hallelu Yah**)
 15 You shall be blessed to the LORD: -- Who made heaven and earth. (**hallelu Yah**)

16 The heavens are the heavens of the LORD:

-- but the earth has He given to the children of men. **(hallelu Yah)**

17 The dead praise not the LORD: -- neither any that go down into silence; **(hallelu Yah)**

18 But we will bless Yah: -- from now and evermore. **(hallelu Yah)**

Hallelu Yah. **(hallelu Yah)**

Ps. 116

1 I love that the LORD hears: -- my voice and my supplications. (I love that...)

2 Because He has inclined His ear unto me: -- therefore I shall call upon Him all my days. (hallelu Yah)

3 The cords of death compassed me, and the straits of the pit got hold upon me:

-- I found trouble and sorrow. (hallelu Yah)

4 But I called upon the name of the LORD: -- 'I beseech You, O LORD, deliver my soul.' (hallelu Yah)

5 Gracious is the LORD, and righteous: -- our God is compassionate. (hallelu Yah)

6 The LORD preserves the simple: -- I was brought low, and He saved me. (hallelu Yah)

7 Return, O my soul, unto your rest: -- for the LORD has dealt bountifully with you. (hallelu Yah)

8 For You have delivered my soul from death:

-- my eyes from tears, and my feet from stumbling. (hallelu Yah)

9 I shall walk before the LORD: -- in the lands of the living. (hallelu Yah)

10 I trusted even when I spoke: -- 'I am greatly afflicted.' (hallelu Yah)

11 I said in my haste: -- 'All men are liars.' (hallelu Yah)

12 How can I repay unto the LORD: -- all His bountiful dealings toward me? (hallelu Yah)

13 I will lift up the cup of salvation: -- and call upon the name of the LORD. (hallelu Yah)

14 My vows will I pay unto the LORD: -- in the presence of all His people. (hallelu Yah)

15 Precious in the sight of the LORD: -- is the death of His saints. (hallelu Yah)

16 I beseech You, O LORD, for I am Your servant:

-- I am Your servant, the son of Your handmaid; You have loosed my bonds. (hallelu Yah)

17 I will offer to You the sacrifice of thanksgiving:

-- and will call upon the name of the LORD. (hallelu Yah)

18 I will pay my vows unto the LORD: -- in the presence of all His people; (hallelu Yah)

19 In the courts of the LORD's house: -- in the midst of you, O Jerusalem. (hallelu Yah)

hallelu Yah. **(hallelu Yah)**

Ps. 117

1 O praise the LORD, all you nations; (O praise...)

laud Him, all you peoples. (hallelu Yah)

2 For His mercy is great toward us: -- and the truth of the LORD endures forever. (hallelu Yah)

Hallelu Yah. **(hallelu Yah)**

Ps. 118

1 'O give thanks unto the LORD, for He is good, for His mercy endures forever.' (O give thanks...)

2 So let Israel now say: -- for His mercy endures forever, (hallelu Yah)

3 So let the house of Aaron now say: -- for His mercy endures forever. (hallelu Yah)

4 So let them now that fear the LORD say: -- for His mercy endures forever. (hallelu Yah)

5 Out of my straits I called upon Yah: -- with great bounty did Yah answer me. (hallelu Yah)

6 The LORD is for me; I will not fear: -- what can man do unto me? (hallelu Yah)

7 The LORD is for me as my helper: -- and I shall gaze upon them that hate me. (hallelu Yah)

8 It is better to take refuge in the LORD: -- than to trust in man. (hallelu Yah)

9 It is better to take refuge in the LORD: -- than to trust in princes. (hallelu Yah)

10 All nations compass me about: -- in the name of the LORD I will cut them off. (hallelu Yah)

11 They compass me about, indeed, they compass me about:

-- in the name of the LORD I will cut them off. (hallelu Yah)

12 They compass me about like bees; they are quenched as the fire of thorns:

-- certainly, in the name of the LORD I will cut them off. (hallelu Yah)

13 You have thrust sore at me that I might fall: -- but the LORD helped me. (hallelu Yah)

14 Yah is my strength and song: -- and He is become my salvation. (hallelu Yah)

15 The voice of rejoicing and salvation is in the tents of the righteous:

-- the right hand of the LORD does valiantly. (hallelu Yah)

16 The right hand of the LORD is exalted: -- the right hand of the LORD does valiantly. (**hallelu Yah**)
 17 I shall not die, but live: -- and declare the works of Yah. (**hallelu Yah**)
 18 Yah has chastened me sore: -- but He has not given me over unto death. (**hallelu Yah**)
 19 Open to me the gates of righteousness:
 -- I will enter into them, I will give thanks unto Yah. (**hallelu Yah**)
 20 This is the gate of the LORD: -- the righteous shall enter into it. (**hallelu Yah**)
 21 I will give thanks unto You, for You have answered me:
 -- and are become my salvation. (**hallelu Yah**)
 22 The stone which the builders rejected: -- is become the chief corner-stone. (**hallelu Yah**)
 23 This is the LORD'S doing: -- it is marvelous in our eyes. (**hallelu Yah**)
 24 This is the day which the LORD has made: -- we will rejoice and be glad in it. (**hallelu Yah**)
 25 We beseech You, O LORD, save now! (**We beseech...**)
 We beseech You, O LORD, make us now to prosper! (**We beseech...**)
 26 Blessed be he who comes in the name of the LORD; (**Blessed be he...**);
 We bless you out of the house of the LORD. (**hallelu Yah**)
 27 The LORD is God, and has given us light:
 -- order the festival procession with boughs, even unto the horns of the altar. (**hallelu Yah**)
 28 Thou are my God, and I will give thanks unto You:
 -- You are my God, I will exalt You. (**hallelu Yah**)
 29 O give thanks unto the LORD, for He is good: -- for His mercy endures forever. (**hallelu Yah**)

“Public Torah Reading”

*Torah is removed from the ark and opened to Numbers 28:2-18.
 The reading is apportioned to 4 individuals as found in Laws of Prayer 13:4.
 The Torah is returned to the ark.*

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

“Five things withhold one from fulfilling his duty to pray the Standing Prayer, even though the time for prayer has arrived; meaning, if one prayed the Standing Prayer while violating one of these five, he must pray the prayer again properly. These are they: purity of the hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart.”

“There are eight matters that one praying should be careful to do; if he doesn't do them either because he was pressured, coerced, or simply transgressed and didn't do so, it does not delegitimize the prayer. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, the fitness of the location, lowering one's voice, bending down, and prostration.”

One bends down the duration of the underlined words and straightens up at the end of each underline. See on pages 8-11 for further details.

“The ‘New Moon Additional’ Standing Prayer”

"O Lord, open my lips, and my mouth shall declare Your praise." (Psalm 51:17)

Worshipful are You O LORD our God, God of our forefathers; God of Abraham, God of Isaac, God of Jacob; the great, powerful, and fearfully awesome God, the Supreme Authority, Who benevolently bestows loving-kindness and is Possessor of all; Who recalls the kind devotion of the patriarchs, and brings a redeemer to their children's children. King, Deliverer, and Protector: Worshipful are You O LORD, the Shield of Abraham.

You are eternally valiant O LORD, abundantly able to save;

During drier season: You cause the dew to descend;

During rainy season: You cause the wind to blow and the rain to descend;

You sustain the living with devoted kindness, revive the dead with abundant compassion; You heal the sick, release the bound, and You maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life? Worshipful are You O LORD, Who revives the dead.

Once the leader arrives to the “Qedusha” during the repetition, the congregants are permitted to return to where they stood in prayer prior to taking 3 steps back;

We will sanctify and adore You, and express Your holiness three-fold, as stated by Your prophet, "and one called to the other saying: "Holy! Holy! Holy is the LORD of hosts; all the earth is filled with His renown." His renown and greatness fill the world; His ministers, they: give forth praise saying: "Worshipful is His Honor, the LORD, from His position [of transcendence]." Manifest and reign over us from Your position as our King, for we wait for You! When shall You reign in Zion? May it be in our life and in our days! (Amen) Make Yourself great and holy in Jerusalem Your city, and dwell therein for all generations; then our eyes shall see the kingdom of Your power, as stated by David, Your righteous anointed one: "The LORD shall reign everlasting; Your God O Zion, from generation to generation; hallelu Yah!" From generation to generation we shall declare Your greatness; from everlasting to everlasting we shall sanctify Your holiness; and Your praise shall not depart from our mouths, for You are a great and holy King; Worshipful are You O LORD, the Holy God. (During the Days of Awe: "...the Holy King.")

Leader continues repetition with “New Moons have You...”

You are Holy and Your Name is Holy, and holy ones praise You every day; Selah. Worshipful are You O LORD, the Holy God.
(During the Days of Awe: "...the Holy King.")

New Moons have You given to Your people, a time of atonement for all their generations; that they should sacrifice before You sacrifices for favor and goats of sin-offering for their atonement. It shall be a remembrance for all, their souls' deliverance from the hand of the enemy. Establish the altar anew in Zion, and then we shall bring upon it the New Moon elevation offering, with the songs of David heard in Your City, recited before Your altar.

The New Moon Additional Prayer

An everlasting love may You bring to them, and recall upon the children the covenant of the forefathers. May it be Your will, O LORD our God, that you bring us up to our Land and plant us in its borders; Let us make before You our obligatory sacrifices - the daily ones according to their order and the additional offerings in accord with their law. May we make the additional sacrifices of this New Moon before You; and may we sacrifice it love, in accord with Your Will; even as by the hand of Moses Your servant You wrote in Your Torah that we should.

Our God, God of our forefathers, inaugurate for us this month for goodness, blessing, grace, loving-kindness, compassion, life, and peace - an end to all our distresses and the initiation of our lives' redemption. For from all peoples have You have chosen Your people Israel, and New Moons You have given them. Worshipful are You O LORD, Who sanctifies Israel and New Moons.

Favor Your people, O LORD our God, and their prayers; restore service to the inner chambers of Your Temple; and accept the prayers and fire-offerings of Israel with favor; may the service of Israel always find favor; and may our eyes behold Your compassionate return to Zion, that we find favor as of old. Worshipful are You O LORD, Who restores His "Dwelling" in Zion.

We give You thanks, that You are He Who is, the LORD our God, forever and ever; for our lives committed into Your hand, our souls entrusted to You, and for Your miracles and compassions that are at every moment, evening and morning. [*Insert Hanukka addition; p. 82*]

For everything, be worshiped and exalted, for You are One Alone; and there is no other beside You. Worshipful are You O LORD, "Most Benevolent" is Your Name, and it is fitting to give You thanks.

When the leader recites 'We give You thanks...' everyone bows a bit, saying:

We are grateful to You, O LORD our God, God of all flesh, our Maker - Maker of all creation; praise and thanksgiving be to Your great and holy Name - that You gave us life and sustain us; and so may You continue to grant us life and sustain us, and gather our exiles to the Courts of Your Sanctuary, to keep Your statutes, do Your Will, and to serve You wholeheartedly; For this to You we are grateful.

If no Kohan is present, the leader recites immediately before the blessing of 'Place peace:'

***Our God, God of our forefathers, bless us with the three-fold blessing of the Torah, given to Aharon and his sons, the priests of Your holy people, as it is stated: "The LORD bless you and keep you; the LORD make His countenance shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and grant you peace. And they shall place My name upon the sons of Israel, and I shall bless them."* (Num. 6:24-27)**

Kohanim begin making their way to the front once the prayer leader begins the blessing "Favor Your people..." They wait standing in the front facing the ark, with backs to the congregation and hands in a fist. Once the leader finishes the "We give You Thanks" blessing, the Kohanim turn towards the congregation, spread out their fingers, and lift their hands shoulder high. If only one Kohen is present, he begins the Priestly Blessing of his own accord. If more than one Kohen is present, the leader calls out, "Kohanim," and they respond "Yevarekhkha." The remainder they repeat word for word after the leader:

yevarekhkha, Adonoi, w-yishmerekha; (Cong: Amen)
ya'er, Adonoi, panaw, elekha, wihunneka; (Cong: Amen)
yissa, Adonoi, panaw, elekha, w-yasem lekha, shalom. (Cong: Amen)

Once the leader begins reciting the "Place peace" blessing, the Kohanim then turn their faces toward the ark. They may not leave until the leader completes the "Place peace" blessing.

Place peace, goodness, and blessing upon us, and grace, loving-kindness, and compassions; And bless us all with the light of Your countenance;
For from the light of Your countenance, O LORD our God, You gave us Torah and life, love and kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment. Worshipful are You O LORD, Who blesses His people Israel with peace. Amen.
"May the utterance of my mouth and the deliberation of my heart be desirable before You, O LORD, my Rock and my Redeemer." (Psalm 19:15)

While remaining bent down, one now takes 3 steps back, then gives 'peace' by tilting his head to the left and then the right; one then lifts his head. For more information, see notes 4 - 6 on page 9;

When praying with a minyan (a quorum of 10 Jewish males age 13 and up) one remains standing in place the duration of the repetition of the Standing Prayer, attentive to the words of the prayer leader, following along with him.

“Prostration & Supplication”

When the prayer leader completes the repetition of the Standing Prayer, the entire congregation sits to the ground and they fall upon their faces, making what supplications they desire. They then lift their heads and say a few more supplications sitting. For more information, see notes 6 - 9 on pages 8 - 9

Without a minyan: Immediately after taking 3 steps back and lifting one's head, one sits to the ground and prostrates, making all the supplications he desires. One then lifts his head and supplicates a bit more.

Leader says the Sanctification:

His great Name be magnified and distinguished! (Amen) ...in the world He created according to His will; may His sovereignty reign in your life and in your days, and in the lifetimes of all the house of Israel, speedily and soon, and say: (Amen! Worshipful is His great Name forever and ever!) May He be worshiped! (Amen) May His holy Name be praised, glorified, extolled, exalted, and lifted up; Worshipful is He! (Amen); Beyond all blessing, song, praise, and consolation spoken in the world. And declare: (Amen).

“Blessing on the Moon”

Upon seeing the reappearance of the moon, bless:

Worshipful are You O LORD our God, King of the Universe, Who by His utterance created the heights of the heavens, and all their hosts with the breath of His mouth. He gave them a fixed law and schedule, that their tasks not be changed. They are happy and rejoice to do the will of their Possessor, trustworthy doers of truth. And He said to the moon, "Be renewed, as a diadem of splendor to those born of the womb," that in the future they shall likewise be renewed, to glorify their Maker for the glory of His Dominion. Worshipful are You O LORD, Renewer of months.

“Hanukka”

One can fulfill the duty to proclaim the Hanukkah miracle, on a most basic level, by lighting only one candle - lit outside next to one's door opposite the mezuzah. The last of these three blessings is only recited on the first night:

Worshipful are You O LORD our God, King of the Universe, Who sanctifies us with His commandments and commanded us to light a Hanukka candle.

Worshipful are You O LORD our God, King of the Universe, Who brought about miracles for our forefathers in those days at this time.

Worshipful are You O LORD our God, King of the Universe, Who has given us life, sustained us, and brought us to this time.

Upon seeing lighting:

Worshipful are You O LORD our God, King of the Universe, Who does the work of creation.

Upon hearing thunder:

Worshipful are You, O LORD our God, King of the Universe, for His strength and His power fill the universe.

Upon seeing a rainbow in the sky:

Worshipful are You, O LORD our God, King of the Universe, Who remembers the covenant, is trustworthy in His covenant, and fulfill His words.

Upon seeing the ocean or great seas:

Worshipful are You, O LORD our God, King of the Universe,
Who made the great sea.

Before affixing a mezuzah:

Worshipful are You O LORD our God, King of the Universe,
Who has sanctified us with His commandments, and commanded
us to affix a mezuzah.

Before immersing metal or glass eating utensils:

Worshipful are You O LORD our God, King of the Universe,
Who has sanctified us with His commandments, and commanded
us regarding the immersion of utensils.

Before separating Challah:

Worshipful are You O LORD our God, King of the Universe, Who has
sanctified us with His commandments, and commanded us to separate challah
from the dough.

Before lighting a Sabbath candle:

Worshipful are You O LORD our God, King of the Universe, Who has
sanctified us with His commandments, and commanded us to light
the Sabbath candle.

Washing Hands:

...for Shema, Standing Prayer, bread, or food to be dipped:

1. *The wash cup is filled, at least a cup full;*
2. *The blessing is recited:*

Worshipful are You O LORD our God, King of
the Universe, Who has sanctified us with His
commandments, and commanded us regarding the
lifting of hands.

3. *Pour half of the water in the cup on each hand
once while the hand is pointed upward;*
 4. *Rub hands, keeping hands lifted upward
until you have dried them off;*
-

Blessings on Food

Before eating bread:

Worshipful are You O LORD our God, King of the Universe, Who brings forth bread from the earth.

Before eating other grain based products, such as cakes, crackers, cookies:

Worshipful are You O LORD our God, King of the Universe, Creator of various kinds of nourishments.

Before eating fruit of trees:

Worshipful are You O LORD our God, King of the Universe, Creator of the fruit of trees.

Before eating other produce of the earth, such as vegetables:

Worshipful are You O LORD our God, King of the Universe, Creator of the fruit of the earth.

Before eating meats, drinks, or when uncertain of what to bless:

Worshipful are You O LORD our God, King of the Universe, by Whose word everything came into being.

Blessings After Eating

After one ate or drank more than a few sips or bites, bless one of the following:

After foods that are neither grain, wine, nor of the five fruits below:

Worshipful are You O LORD our God, King of the Universe, Creator of numerous refreshments; for everything He created, the Life-source of the worlds.

Products of wheat, barley, rye, oats, or spelt - other than bread; wine or grape juice; pomegranates, grapes, figs, olives, or dates, bless sitting:

Worshipful are You O LORD our God, King of the Universe,

for the nourishment
and sustenance...

[and] **for the tree and for the
fruit of the tree, and for
produce of the field...**

[and] **for the vine and the
fruit of the vine, and for
produce of the field...**

and for the desirable, goodly, and spacious Land that You favored as an inheritance to our forefathers. Have compassion, O LORD our God, upon Jerusalem Your City and upon Zion the dwelling place of Your glory;

Sabbath: and grant us rest this Sabbath Day;

Biblical holy days: Gladden us on this good day of holy convocation;

...bring us up into it and gladden us in its rebuilding, and we shall worship You upon it in holiness and purity. Worshipful are You O LORD, for the Land and for the:

...nourishment.

...fruit.

In Israel: ...for its fruit.

The Blessing After Meals

The "Invitation," in small text, is said only when 3 or more Jews of the same gender shared a bread based meal. Words in parenthesis are only said with a minyan:

Leader: Let us worship (our God,) He from Whose bounty we have eaten.

Others: Worshipful is (our God,) He from Whose bounty we have eaten and Whose Goodness is our life.

Worshipful are You O LORD our God, King of the Universe, Who nourishes us and the entire world with goodness, grace, loving-kindness, and compassion. Worshipful are You O LORD, Who nourishes all.

We will thank You O LORD our God, for You have imparted to us a delightful, good, and spacious Land, covenant and Torah;
 [Insert Hanukka & Purim Additions Here; Text on p 82]
 and for all these we shall thank You and bless Your Name.
 Worshipful are You O LORD, for the Land and for nourishment.

Have compassion, O LORD our God, upon Israel Your people, upon Jerusalem Your City, upon Zion the dwelling place of Your glory, on the great and holy House upon which Your Name is called, and upon the kingdom of the House of David - restore to its place in our days;
 [Insert Sabbath, New Moon, & Holiday Additions Here; Text on p.82]
 and build up Jerusalem soon. Worshipful are You O LORD,
 Who rebuilds Jerusalem. Amen.

Worshipful are You O LORD our God, King of the Universe - the absolute Authority, our Father, our King, our Creator, the benevolent King Who manifests goodness and Who every single day bestows upon us grace, loving-kindness, compassion, and all good.

Guest adds: May it be His Will that the head of this household not be shamed in this world nor humiliated in the World to Come.

Sabbath Addition: Our God, God of our forefathers, favor us and rescue us through the observance of Your commandments and the commandment of this Seventh Day; may we rest and find comfort in it, in accordance with the commandments of Your Will; and may there be no hardships nor grief on this day of rest.

If forgot Sabbath addition:

Worshipful are You..., Who gave Sabbaths of rest as a sign and covenant.

Worshipful are You O LORD, Who sanctifies the Sabbath. *Continue with 4th blessing.*

If forgot on the new moon: Worshipful are You..., Who gave the beginnings of the months to His People Israel for a remembrance. *Continue with 4th blessing.*

If forgot on a holiday: Worshipful are You..., Who gave appointed times of joy to His People Israel, for rejoicing and joy. Worshipful are You O LORD, Who sanctifies Israel and the established times. *Continue with 4th blessing.*

New Moons & Holiday Addition:

Our God, God of our fathers, may a remembrance of us, of our forefathers, of Jerusalem Your City, and a remembrance of Your People, the whole House of Israel, arise, come, arrive, and be seen before You: may it be remembered and taken into account before You for good...

On New Moons: on this day of the beginning of the month;

Passover: on this good day of holy convocation, on this day of the Festival of Unleavened Bread;

Intermediate Passover: on this day of holy convocation, at this appointed time of the Festival of Unleavened Bread;

Shavu'ot: on this good day of holy convocation, on this day of the Festival of Weeks;

Sukkoth: on this good day of holy convocation, on this day of the Festival of Shelters;

Intermediate Sukkoth: on this day of holy convocation, at this appointed time of the Festival of Shelters;

Shemini 'Assereth: on this good day of holy convocation, on this day of the Festival of the Eighth [Day] of Solemn Assembly;

Rosh haShana: on this good day of holy convocation, on this day of remembrance;

...Remember us at this time for the good, O LORD our God; and take us into account at this time for a blessing, and deliver us at this time, to live;

Hanukka:

...for the miracles, the mighty deeds, the acts of deliverance, the [triumphant] war, and for the redemption that You wrought for us and for our ancestors in those days at this season: in the days of Matithya ben Yoḥanan the Hasmonian high priest and his sons, when the wicked Hellenic kingdom rose against Your People the House of Israel to nullify Your Torah and to cause them to transgress the statutes of Your Will; In Your abundant compassion You rose up for them in their time of distress; You defended their right and fought their fight and avenged the wrong done to them; You gave mighty warriors into the hands of the weak, the many into the hands of the few, the profane into the hands of the pure, the wicked into the hands of the righteous, and the depraved into the hands of those who uphold Your Torah; You made Yourself great renown in Your world, and for Your People You did a wondrous act and miracles. Even as You did with them miracles and mighty deeds, so do with us miracles and mighty deeds at this time and at this season.

Purim:

...for the miracles and for the acts of deliverance that You did for us and for our ancestors in those days at this season in the days of Mordachai and Esther, when Haman the wicked rose up to destroy, murder, and obliterate all Jews, young and old, infants and women, and to take their spoil and to plunder; but You, in Your abundant compassion, foiled his devising and ruined his plans. You caused his actions to fall on his head; he and his sons they hung on a tree.

One who is pressed for time or has difficulty reading can, in the drier seasons, fulfill his obligation by reciting an abbreviated version of the Standing Prayer:

“The Short Standing Prayer”

"O Lord, open my lips, and my mouth shall declare Your praise." (Psalm 51:17)

Worshipful are You O LORD our God, God of our forefathers; God of Abraham, God of Isaac, God of Jacob; the great, powerful, and fearfully awesome God, the Supreme Authority, Who benevolently bestows loving-kindness and is Possessor of all; Who recalls the kind devotion of the patriarchs, and brings a redeemer to their children's children. King, Deliverer, and Protector: Worshipful are You O LORD, the Shield of Abraham.

You are eternally valiant O LORD, abundantly able to save;
You cause the dew to descend;
You sustain the living with devoted kindness, revive the dead with abundant Compassion; You heal the sick, release the bound, and You maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life? Worshipful are You O LORD, Who revives the dead.

Grant us understanding, O LORD our God, to know Your ways. Circumcise our hearts to fear You, for forgiveness; may redemption come to us; distance us from pain; make us to prosper; make us to dwell in the oasis of Your Land; may You gather the scattered ones from the four extremities; judge the mistaken ones in accordance with Your knowledge; may Your hand be raised up over those who are wicked. Rejoice the righteous in the rebuilding of Your City, in the repairing of Your Sanctuary, and in the sprouting of the pride of David Your servant, and in the radiance of the lamp of the son of Jesse Your anointed. Before we call out, You answer. Before we speak, You hear. For You are He who answers at every moment of distress, redeeming and rescuing from all hardship. Worshipful are You O LORD, Hearer of prayer.

Favor Your people, O LORD our God, and their prayers; restore service to the inner chambers of Your Temple; and accept the prayers and fire-offerings of Israel with favor; may the service of Israel always find favor; *[Insert New Moon & Biblical Holiday Additions Here; Text on p. 82]* and may our eyes behold Your compassionate return to Zion, that we find favor as of old. Worshipful are You O LORD, Who restores His "Dwelling" in Zion.

We give You thanks, that You are He Who is, the LORD our God, forever and ever; for our lives committed into Your hand, our souls entrusted to You, and for Your miracles and compassions that are at every moment, evening and morning. For everything, be worshiped and exalted, for You are One Alone; and there is no other beside You. Worshipful are You O LORD, "Most Benevolent" is Your Name, and it is fitting to give You thanks.

Prayer In Unsafe Situation

Place peace, goodness, and blessing upon us, and grace, loving-kindness, and compassions; And bless us all with the light of Your countenance;
 For from the light of Your countenance, O LORD our God, You gave us Torah and life, love and kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment. Worshipful are You O LORD, Who blesses His people Israel with peace. Amen.
"May the utterance of my mouth and the deliberation of my heart be desirable before You, O LORD, my Rock and my Redeemer." (Psalm 19:15)

While remaining bent down, one now takes 3 steps back, then gives 'peace' by tilting his head to the left and then the right; one then lifts his head. For more information, see notes 4 - 6 on page 9;

“Prostration & Supplication”

Immediately after taking 3 steps back and lifting one's head, one sits to the ground and prostrates, making all the supplications he desires. One then lifts his head and supplicates a bit more. One pressed for time may go on his way upon taking 3 steps back.

Prayer In Unsafe Situations

The following blessing is said in stead of the regular Standing Prayer if one finds himself in an unsafe situation when the time for prayer arrives. One should stand while reciting this prayer, if doing so would not pose danger. Once in a safe location, the regular Standing Prayer must still be said.

The needs of Your people Israel are multiplied and their knowledge is limited. May it be Your Will O LORD our God, that You grant to each individual sufficient livelihood, and give to everyone adequately according to his lacking; and do that which is good in Your eyes. Worshipful are You O LORD, Hearer of prayer.

Prayer Times

Torah observance includes five daily prayer times with sub-divisions:

Nighttime Shema: The time for the Nighttime Shema is from the appearance of three medium sized stars until solar midnight. If one did not recite the Nighttime Shema and its blessings before solar midnight, one can, after the fact, still fulfill the obligation so long as it is recited before the first appearance of dawn light. One who was prevented against his will from reciting Shema before dawn, due to drunkenness, sickness, or the like, can still fulfill his obligation so long as he recites it before sunrise. In such a case, the "Lay us down" blessing should not be recited. The recitation of "Shema" and its related blessings is not mandatory for women.

Morning Shema: One should fulfill the obligation for the Morning Shema early enough before sunrise so as to finish reciting the final blessing associated with Shema together with the sunrise; Start approximately a tenth of a temporal hour before sunrise. One who transgressed and was late in reciting can still fulfill his Torah obligation up till the end of the third temporal hour. One who was under duress can from the outset fulfill his obligation from the time of the first appearance of dawn light. Even one who was not under duress fulfills his obligation, after the fact, if he recited after the first appearance of dawn light but before sunrise. One who recited the Morning Shema after the third temporal hour, even if he was prevented against his will, can no longer fulfill the Torah obligation in its time. He can, however, still recite the Shema with its blessings throughout the remainder of the day as fulfillment of the command to study Torah.

Morning Standing Prayer: One should fulfill the obligation of the Morning Standing Prayer by beginning the prayer at sunrise. The duration of the time wherein one can pray it in its time is until the fourth temporal hour, which is a third of the length of daylight. And if one transgressed or erred and prayed after the fourth temporal hour, he still fulfills the obligation to pray so long as he does so before the solar mid-day. One under duress who prayed the Morning Standing Prayer before sunrise but after the first appearance of dawn light fulfills his obligation.

Afternoon Standing Prayer: One fulfills the obligation to pray the Afternoon Standing Prayer after nine and a half temporal hours of daylight; this begins the period called *minḥa qatana*. One who prays the Afternoon Standing Prayer after six and a half temporal hours of daylight also fulfills his obligation; from this time till *minḥa qatana* is called *minḥa gadola*. *Minḥa gadola* is parallel to the unique time of day the daily sacrifice took place on the eve of Passover. *Minḥa qatana* is parallel to the daily sacrificial offerings in the Temple on all other days. *Minḥa qatana* can be prayed until only one and a fourth temporal hours remain of daylight. One who prayed after this time but before sunset still fulfilled his obligation to pray.

Evening Standing Prayer: Even though the Evening Standing Prayer is only voluntarily prayed by the People of Israel, its time is from the beginning of the night until the first appearance of dawn light. One can pray the Sabbath Nighttime Standing Prayer in the evening before sunset, and likewise the Sabbath Conclusion Standing Prayer. Since the Nighttime Prayer is voluntary, we are not exacting with its time. This is on the condition that one recite the Nighttime Shema after the appearance of three medium sized stars.

The Additional Standing Prayer can be prayed after one prays the Morning Standing Prayer until the seventh temporal hour of daylight. One who prayed it after the seventh hour but before sunset still fulfills his obligation, even though it is rebellious to do so intentionally. If one prays it in the afternoon, the Afternoon Standing Prayer should be recited first, and then the Additional Standing Prayer is recited.

One can not fulfill his obligation to pray a prayer before the time for that prayer has arrived. If one prayed before its time, it must be prayed again in its proper time. A prayer that was missed high-handedly can not be made up for. If one missed a prayer mistakenly or due to duress, it can be made up for during the next prayer time. For example, if one missed the Morning Standing Prayer, he first prays the Afternoon Prayer in its time and then he recites the Morning Standing Prayer.

The Singularity of God

The Almighty Creator is ONE. His Oneness is a Oneness that is not composed of parts, multiple dimensions, levels of authority, nor which may be divided. All types of division and separation can only be applied to created things, since division and separation are only applicable to things subject to time and space. But the LORD is not subject to time and space, for He created them. He is not subject to His creation. Therefore, even though Psalm 11:4 says that God is in His Holy Temple, Isaiah 66:1, II Chronicles 2:6, 6:18, and I Kings 8:27 all show that Psalm 11:4 is impossible, and therefore metaphorical. The same principle is true in all places that imply physicality to God. The Bible speaks in the language of men. ("I have used similes." - Hosea 12:10)

His Oneness transcends numerical value. We say He is One to express a total lack of plurality in His Being. All plurality concerning the Creator exists only in our perception of His many mighty deeds which express His Existence to creation. **His Oneness is not a compound unity, since compound unities are found throughout creation, and nothing in creation is comparable to Him:** Isaiah 40:18, 25; 46:5; Jeremiah 10:6-7; Deuteronomy 33:26; Exodus 8:10; Psalm 40:5; Therefore, **the Almighty is neither a man nor a body, nor a force or a power in a body** - for man and all types of bodies, and whatever exists within a body, are all contained within time and space. (Numbers 23:19; Hosea 11:9; I Samuel 15:29)

The Almighty will never become a man, for this would mean that He changed. **The Almighty does not change,** for change only occurs with imperfect things which are subject to time and space; but He is perfect, without need for change; and He is not subject to time, space, nor comparable to anything in creation; **He is subject to nothing but His own unchanging Self.** Malachi 3:6; Psalm 102:26-27. Therefore, anything that appears to imply a change in the Creator must be understood only as a change in the way He is expressing His will to us. A change in our perception of His will does not imply a change in His Being. **He expresses and reveals Himself through His creation.** Some of creation, people included, express more of His ways than others.

“God, praised be He, is alone worthy of devoted service, glorification, His Greatness proclaimed, and His commands done. One should not do this to those that are below Him. We are not to do so to whatever derives its existence from Him, whether angels, stars, spheres, elements, or anything else; for they are all created things both in essence and in function. [...]

It is also wrong to serve them as intermediaries, to intervene for us with God.

One should address his thoughts to God alone, and leave out consideration of everything else. This fifth principle warns against idolatry, and the greater part of the Torah is concerned with it.”

(“13 Principles of Faith;” Maimonides)

For more information about Judaism, please visit:
www.TorahJudaism.org