ב״ה



Seder Krias Shema al Hamita

with a 30 section kavanah cycle

Arranged with Hosafos by Rabbi Avraham Katz

Contents

Krias Shema al Hamita.....5

Hosafa One: The bracha of Emes Ve'emunah.....19

Hosafa Two: Likut on Krias Shema al Hamita from Chassidus Chabad.....21

Arranged with Hosafos by Rabbi Avraham Katz

www.LearnChassidus.com

The Hebrew text is that of the Alter Rebbe's siddur, Nusach HaArizal. The English translation is by Rabbi Nissen Mangel, from the Siddur Tehillat Hashem, Annotated Edition, published and copyrighted by Merkos L'Inyonei Chinuch (Kehot Publication Society).

In the vidui, the words in italics inside brackets are explanations added to the translation. They are not part of the translation itself. The footnotes there are from the Rishonim.

How to use this booklet

This booklet contains the whole Krias Shema al Hamita, with the English beside the Hebrew, designed to be used every night.

What's unique here is:

1- We divided the entire Kerias Shema al Hamita into small sections to make it easier to have a "Kavanah rotation," every night thinking the meaning of the words of those few lines, and the next night, doing the same for the next few lines.
(Besides for three parts where it's recommended to have Kavanah every night: The first parsha of Shema, the pasuk of בְּיָדְךָ אַפְקִיד רוּחִי, and the bracha of HaMapil. We also designed a separate "Hamapil card" to keep by your bed to say with Kavanah before going to sleep. Try to have Kavanah every night in those three pieces, besides for the few lines of the nightly Kavanah rotation.)

To show where each piece of the Kavanah rotation starts, I put ∴ next to it on the outside margin. The easiest way to do this is to use a bookdart and put it in by the ∴ where you are holding, and move it to the next one for tomorrow night's piece. (You can get bookdarts for around $7 on Amazon at the embeded link (if this is a pdf), or this QR code: or just use a paperclip…) After the last section, start again from the first. Some sections are not said on Shabbos or on a day without Tachanun. If tonight's section is one of them, skip that section and come back to those pieces on days when Tachanun is recited. The four sections of the Yehi Ratzon after the Viduy are said by men. For women, we divided the bracha of Emes Ve'emunah (that some women say in Krias Shema al Hamita) into 4 sections, to take their place, and its printed on page 19.

2- We composed a short commentary on the tefillah of viduy, explaining what each of the terms means in plain English, based on the commentaries of the Rokeach, the Radak, and the Abudraham. It is printed in the footnotes under the vidui.

3- We compiled a Likut of teachings on the avodah of Kerias Shema al Hamita from Chassidus Chabad, specifically, from the Rebbe Maharash, the

Rebbe Rashab, and the Frierdiker Rebbe. It is printed in Hosafa Two, on page 21.

Part of the avodah of Kerias Shema al Hamita is to make a "chesbon nefesh," an accounting of our actions, our behavior and choices, throughout that day, and think about what we want to do differently in the future. To make this easier, I compiled a "Chesbon Nefesh" daily calendar, to write in it every note one or two things that we regret from that day's conduct, and one or two things we want to improve in moving forward. The calendar is for three months. When it is full, start a new calendar; this booklet you keep. This "Chesbon Nefesh" is recommended to be done either before Viduy or before Ana BeKoach; since some days we don't say Viduy, I wrote the suggestion of doing the chesbon nefesh before Ana BeKoach, which we say every night. At that point, just open the other booklet, go to that day, and think for a minute about what you did that day, and make a very brief note for yourself about the past day and your plan for the future, in one or two sentences each. It shouldn't take more than 5 minutes to do a basic chesbon nefesh and write 2-4 points in shorthand for yourself. So, if you give yourself 10–15 minutes every night for the avodah of Kerias Shema al Hamita, it's enough time to say all the words, have Kavanah for the same 3 pieces every night and another few lines in a rotation. But those 10–15 minutes a night could change your life, in the long run.

Hatzlacha Rabbah!

Krias Shema al Hamita

The text of the Alter Rebbe's siddur, with the translation of Rabbi Nissen Mangel

This paragraph (from רִבּוֹנוֹ שֶׁל עוֹלָם through יְיָ צוּרִי וְגוֹאֲלִי) is omitted on Shabbos and Yom Tov.

∴ רִבּוֹנוֹ שֶׁל עוֹלָם, הֲרֵינִי מוֹחֵל לְכָל מִי שֶׁהִכְעִיס וְהִקְנִיט אוֹתִי אוֹ שֶׁחָטָא כְּנֶגְדִּי בֵּין בְּגוּפִי בֵּין בְּמָמוֹנִי בֵּין בִּכְבוֹדִי בֵּין בְּכָל אֲשֶׁר לִי בֵּין בְּאוֹנֶס בֵּין בְּרָצוֹן בֵּין בְּשׁוֹגֵג בֵּין בְּמֵזִיד בֵּין בְּדִבּוּר בֵּין בְּמַעֲשֶׂה בֵּין בְּגִלְגּוּל זֶה בֵּין בְּגִלְגּוּל אַחֵר לְכָל בַּר יִשְׂרָאֵל וְלֹא יֵעָנֵשׁ שׁוּם אָדָם בְּסִבָּתִי.

Master of the universe! I hereby forgive anyone who has angered or vexed me, or sinned against me, either physically or financially, against my honor or anything else that is mine, whether accidentally or intentionally, inadvertently or deliberately, by speech or by deed, in this incarnation or in any other—any Israelite; may no man be punished on my account.

∴ יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי, שֶׁלֹּא אֶחֱטָא עוֹד וְלֹא אֶחֱזוֹר בָּהֶם וְלֹא אָשׁוּב עוֹד לְהַכְעִיסֶךָ וְלֹא אֶעֱשֶׂה הָרַע בְּעֵינֶיךָ וּמַה שֶּׁחָטָאתִי מְחוֹק בְּרַחֲמֶיךָ הָרַבִּים וְלֹא עַל יְדֵי יִסּוּרִים וָחֳלָיִם רָעִים: יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי:

May it be Your will, Lord my God and God of my fathers, that I shall sin no more, nor repeat my sins; neither shall I again anger You, nor do what is wrong in Your eyes. The sins that I have committed, erase in Your abounding mercies, but not through suffering or severe illnesses. May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.

∴ הַשְׁכִּיבֵנוּ אָבִינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים טוֹבִים וּלְשָׁלוֹם, וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ, וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ.

Our Father, let us lie down in peace; our King, raise us up to a good life and peace. Improve us with Your good counsel, help us speedily for the sake of Your Name, and spread over us the shelter of Your peace.

On Shabbos and Yom Tov, omit the rest of this paragraph (from וְהָגֵן בַּעֲדֵנוּ through וּמַצִּילֵנוּ אָתָּה).

∴ וְהָגֵן בַּעֲדֵנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן. וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנָפֶיךָ

Protect us and remove from us the enemy, pestilence, sword, famine, and sorrow. Remove the adversary from before us and from behind us, shelter

תַּסְתִּירֵנוּ, וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים טוֹבִים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה:

us in the shadow of Your wings, and guard our going out and our coming in for a good life and peace from now and for all time; for You, benevolent God, are our guardian and our deliverer.

Say the Shema with intense concentration, especially the first two pesukim. Say the first pasuk aloud, with your right hand covering your eyes.

Have kavanah for this section every night

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ | אֶחָד:

Hear Yisroel, the Lord is our God, the Lord is One.

Say the following in an undertone:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Blessed be the name of the glory of His kingdom for ever and ever.

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ, בְּכָל | לְבָבְךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם, עַל | לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשָׁכְבְּךָ, וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ, וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ, וּבִשְׁעָרֶיךָ:

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you today, shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

∴ וְהָיָה אִם שָׁמֹעַ תִּשְׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם וּלְעָבְדוֹ, בְּכָל | לְבַבְכֶם וּבְכָל נַפְשְׁכֶם: וְנָתַתִּי מְטַר אַרְצְכֶם | בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ, וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב | בְּשָׂדְךָ לִבְהֶמְתֶּךָ, וְאָכַלְתָּ וְשָׂבָעְתָּ:

And it will be, if you will diligently obey My commandments which I enjoin upon you this day, to love the Lord your God and to serve Him with all your heart and with all your soul: I will give rain for your land at the proper time, the early rain and the late rain, and you will gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle, and you will eat and be sated.

∴ הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם, וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים

Take care lest your heart be lured away, and you turn astray and worship

וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה | אַף יְיָ בָּכֶם וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נֹתֵן לָכֶם:

alien gods and bow down to them. For then the Lord's wrath will flare up against you, and He will close the heavens so that there will be no rain and the earth will not yield its produce, and you will swiftly perish from the good land which the Lord gives you.

∴ וְשַׂמְתֶּם | אֶת דְּבָרַי אֵלֶּה עַל | לְבַבְכֶם וְעַל נַפְשְׁכֶם, וּקְשַׁרְתֶּם | אֹתָם לְאוֹת עַל יֶדְכֶם וְהָיוּ | לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם | אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְיָ לַאֲבֹתֵיכֶם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

Therefore, place these words of Mine upon your heart and upon your soul, and bind them for a sign on your hand, and they shall be for a reminder between your eyes. You shall teach them to your children, to speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. And you shall inscribe them on the doorposts of your house and on your gates— so that your days and the days of your children may be prolonged on the land which the Lord swore to your fathers to give to them for as long as the heavens are above the earth.

∴ וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם, וְנָתְנוּ עַל צִיצִת הַכָּנָף | פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת, וּרְאִיתֶם | אֹתוֹ, וּזְכַרְתֶּם | אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם | אֹתָם, וְלֹא תָתֻרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם:

The Lord spoke to Moshe, saying: Speak to the children of Yisroel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to attach a thread of blue on the fringe of each corner. They shall be to you as tzitzit, and you shall look upon them and remember all the commandments of the Lord and fulfill them, and you will not follow after your heart and after your eyes by which you go astray —

∴ לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת כָּל מִצְוֹתָי, וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ

so that you may remember and fulfill all My commandments, and be holy to your God. I am the Lord your God who brought you out of the land of Mitzrayim to be your God; I, the Lord, am your God. True.[1]

אֱלֹהֵיכֶם: [אֲנִי יְיָ אֱלֹהֵיכֶם] אֱמֶת

∴ יַעְלְזוּ חֲסִידִים בְּכָבוֹד, יְרַנְּנוּ עַל מִשְׁכְּבוֹתָם: רוֹמְמוֹת אֵל בִּגְרוֹנָם, וְחֶרֶב פִּיפִיּוֹת בְּיָדָם:

The pious will exult in glory; they will sing upon their beds. The exaltation of God is in their throat, and a double-edged sword in their hand.

Say three times:

הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה, שִׁשִּׁים גִּבֹּרִים סָבִיב לָהּ מִגִּבֹּרֵי יִשְׂרָאֵל: כֻּלָּם אֲחֻזֵי חֶרֶב מְלֻמְּדֵי מִלְחָמָה, אִישׁ חַרְבּוֹ עַל יְרֵכוֹ מִפַּחַד בַּלֵּילוֹת:

Behold, around the bed of Shlomo are sixty mighty men, of the valiant of Yisroel. All are armed with swords, trained in war, each with his sword upon his thigh, because of the fear of the night.

Say three times:

∴ יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

The Lord bless you and guard you. The Lord make His countenance shine upon you and be gracious to you. The Lord turn His countenance toward you and grant you peace.

∴ יֹשֵׁב בְּסֵתֶר עֶלְיוֹן, בְּצֵל שַׁדַּי יִתְלוֹנָן: אֹמַר לַייָ מַחְסִי וּמְצוּדָתִי, אֱלֹהַי אֶבְטַח בּוֹ: כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ, מִדֶּבֶר הַוּוֹת: בְּאֶבְרָתוֹ יָסֶךְ לָךְ, וְתַחַת כְּנָפָיו תֶּחְסֶה, צִנָּה וְסֹחֵרָה אֲמִתּוֹ:

You who dwells in the shelter of the Most High, who abides in the shadow of the Omnipotent, I say [to you] of the Lord who is my refuge and my stronghold, my God in whom I trust, that He will save you from the ensnaring trap, from the destructive pestilence. He will cover you with His pinions, and you will find refuge under His wings; His truth is a shield and an armor.

∴ לֹא תִירָא מִפַּחַד לָיְלָה, מֵחֵץ יָעוּף יוֹמָם: מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ, מִקֶּטֶב

You will not fear the terror of the night, nor the arrow that flies by day; the pestilence that prowls in the darkness,

[1] The Alter Rebbe writes in his Shulchan Aruch that women are obligated to remember Yetzias Mitzrayim, a mitzvah of the day and of the night, and so they are to say Emes Veyatziv, the bracha the Chachamim set for that mitzvah. We do this mitzvah by saying the third parsha of Shema, and at night its bracha is Emes Ve'emunah, which follows Krias Shema at Maariv. It follows that women are obligated to say it, even though they are exempt from the Shemoneh Esrei of Maariv. Some suggest that a woman who does not daven Maariv should say Emes Ve'emunah at Krias Shema al Hamita, after the three parshiyos. It is printed on page 19.

יָשׁוּד צָהֳרָיִם: יִפֹּל מִצִּדְּךָ אֶלֶף וּרְבָבָה מִימִינֶךָ, אֵלֶיךָ לֹא יִגָּשׁ: רַק בְּעֵינֶיךָ תַבִּיט, וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה: כִּי אַתָּה יְיָ מַחְסִי, עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ:

nor the destruction that ravages at noon. A thousand may fall at your [left] side, and ten thousand at your right, but it shall not reach you. You need only look with your eyes, and you will see the retribution of the wicked. Because you [have said,] "The Lord is my shelter," and you have made the Most High your haven.

On days when Tachanun is not said, omit the following (from אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ *through* עַל דְּבַר כְּבוֹד שְׁמֶךָ*) and continue with* אָנָּא בְּכֹחַ. *Stand from here until* אָנָּא בְּכֹחַ.

∴ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, תָּבוֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ, שֶׁאֵין אָנוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף, לוֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ, אֲבָל אֲנַחְנוּ וַאֲבוֹתֵינוּ חָטָאנוּ:

Our God and God of our fathers, may our prayers come before You, and do not turn away from our supplication *[what we now want to ask for]*, for we are not so impudent *[brazen-chutzpadik]* and obdurate *[stubborn]* as to declare before You, Lord our God and God of our fathers, that we are righteous and have not sinned. Indeed, we and our fathers have sinned.[2]

∴ אָשַׁמְנוּ. We have transgressed *[become guilty of going against Your will]*,[3]

בָּגַדְנוּ. we have acted perfidiously *[been unfaithful to You]*,[4]

גָּזַלְנוּ. we have robbed,[5]

דִּבַּרְנוּ דֹפִי: we have slandered.[6]

---

[2] The vidui goes in the order of the alef-beis. The Rokeach: like Eichah, because they transgressed the twenty-two letters of the Torah. For each word, the meaning is first from the Rokeach, and then from the Radak in Sefer HaShorashim where he adds to it.

[3] אָשַׁמְנוּ We made ourselves guilty, and we are guilty toward our Creator.

[4] בָּגַדְנוּ We were unfaithful to Him. Radak: a בּוֹגֵד breaks his covenant with someone who trusts him, and is false to him.

[5] גָּזַלְנוּ We robbed one another.

[6] דִּבַּרְנוּ דֹפִי We spoke badly about each other: peace in the mouth and an ambush inside (Yirmiyah 9:7). Radak: דֹּפִי is an evil report. His father explained it as two words, דּוּ פִי, two mouths: one in front of a person and one behind his back.

הֶעֱוִינוּ. We have acted perversely *[made the straight way crooked]*[7]

וְהִרְשַׁעְנוּ. and wickedly *[acted like a rasha]*,[8]

זָדְנוּ. we have willfully *[intentionally]* sinned,[9]

חָמַסְנוּ. we have done violence *[taken from one another by force]*,[10]

טָפַלְנוּ שֶׁקֶר: we have imputed falsely *[falsely accused others]*.[11]

יָעַצְנוּ רָע. We have given evil counsel *[bad advice]*,[12]

כִּזַּבְנוּ. we have lied,[13]

לַצְנוּ. we have scoffed *[made fun of other people]*,[14]

מָרַדְנוּ. we have rebelled,[15]

נִאַצְנוּ. we have provoked *[done things that we know get You angry but did it anyway]*,[16]

סָרַרְנוּ. we have been disobedient *[didn't follow through Your instructions to us]*,[17]

עָוִינוּ. we have committed iniquity *[acted like a crook to get what we want]*,[18]

פָּשַׁעְנוּ. we have wantonly transgressed *[completely disregarded Your authority]*,[19]

---

[7] הֶעֱוִינוּ We made the straight way crooked. Radak: the root means twisting.

[8] וְהִרְשַׁעְנוּ We did wickedly by our sins. Radak: we made our deeds wicked.

[9] זָדְנוּ We sinned on purpose. Radak: a מֵזִיד is one who does the thing willingly.

[10] חָמַסְנוּ Each one took from his fellow by force. Radak: חָמָס is taking a thing away from its place.

[11] טָפַלְנוּ שֶׁקֶר We joined our lies together. Radak: the root means attaching. We attached to a person something he did not do.

[12] יָעַצְנוּ רָע We gave bad advice, one person to another.

[13] כִּזַּבְנוּ We put falsehood in our mouths.

[14] לַצְנוּ We mocked. The Abudraham: from "do not scoff" (Yeshayahu 28:22).

[15] מָרַדְנוּ We rebelled against the One who formed us.

[16] נִאַצְנוּ We provoked Him to anger. Radak: the root means rejecting something with disgust, and in this form it is close to angering.

[17] סָרַרְנוּ We turned away from Your mitzvos. Radak: the root means being crooked, and changing from the way things should be.

[18] עָוִינוּ We turned away from what is just. Radak: an עָוֹן is something crooked.

[19] פָּשַׁעְנוּ We rebelled against Him. Radak: פֶּשַׁע is rebellion, leaving the authority of the master or of the one who gave the command.

צָרַרְנוּ. we have oppressed *[other people]*,[20]

קִשִּׁינוּ עֹרֶף: we have been obstinate *[stiff-necked, stubbornly refusing to listen to You]*.[21]

רָשַׁעְנוּ. We have committed evil *[convinced ourselves that we are truly reshaim so we don't feel guilty about our behavior]*,[22]

שִׁחַתְנוּ. we have acted perniciously *[done bad things that are against our own nature as humans and Jews]*,[23]

תִּעַבְנוּ. we have acted abominably *[disgusting]*,[24]

תָּעִינוּ. we have gone astray,[25]

תִּעְתָּעְנוּ: we have led others astray.[26]

∴ סַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ: וְאַתָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אֱמֶת עָשִׂיתָ וַאֲנַחְנוּ הִרְשָׁעְנוּ:

We have strayed from Your good precepts *[mitzvos]* and ordinances *[laws]*, and it has not profited us *[we had no actual gain from it]*. Indeed, You are just in all that has come upon us, for You have acted truthfully, and it is we who have acted wickedly.

מַה נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם, וּמַה נְּסַפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

What shall we say to You who dwells on high; what shall we relate *[tell]* to You who abides *[dwells]* in the heavens? You surely know all the hidden and the revealed things.

∴ אַתָּה יוֹדֵעַ רָזֵי עוֹלָם וְתַעֲלוּמוֹת סִתְרֵי כָל חָי: אַתָּה חוֹפֵשׂ כָּל חַדְרֵי בָטֶן וּבוֹחֵן כְּלָיוֹת וָלֵב. אֵין דָּבָר נֶעְלָם מִמֶּךָּ, וְאֵין נִסְתָּר מִנֶּגֶד

You know the mysteries of the universe and the hidden secrets of every living being. You search all [our] innermost thoughts, and probe [our] mind and heart; nothing is hidden from You,

[20] צָרַרְנוּ We were enemies to one another.

[21] קִשִּׁינוּ עֹרֶף We were stiff-necked toward Him. Radak: stiff-necked means they do not turn to the one who calls them.

[22] רָשַׁעְנוּ. Radak: רָשַׁע is leaving the ways of Hashem to go in the ways of wickedness, doing what He commanded not to do.

[23] שִׁחַתְנוּ We corrupted our ways. Radak: corrupted its way and its deeds (see Shemos 32:7).

[24] תִּעַבְנוּ We loathed the good teaching (see Mishlei 4:2). Radak: the root means disgust and hatred.

[25] תָּעִינוּ We went astray after our yetzer.

[26] תִּעְתָּעְנוּ Radak: it is from the same root as תָּעִינוּ, going astray. [But here it means causing others to stray.]

עֵינֶיךָ: וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּרַחֵם עָלֵינוּ וְתִמְחוֹל לָנוּ עַל כָּל חַטֹּאתֵינוּ, וּתְכַפֵּר לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִמְחוֹל וְתִסְלַח לָנוּ עַל כָּל פְּשָׁעֵינוּ:

nothing is concealed from Your sight. And so, may it be Your will, Lord our God and God of our fathers, to have mercy on us and forgive us all our sins, grant us atonement for all our iniquities *[what we did knowingly, out of desire]*, and forgive and pardon us for all our transgressions *[what we did in rebellion]*.

Men say this:[27]

The Names in quotation marks are not said as they are written: say the letters of the first (yud, kei, vov, kei), and read the second in two syllables, ahd-nahy, as if the daled has a shva nach instead of a cholam, and as if the nun has a patach instead of a kamatz.

∴ יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁאִם חָטָאתִי עָוִיתִי פָּשַׁעְתִּי לְפָנֶיךָ וּפָגַמְתִּי בְּאוֹת "י" שֶׁל שִׁמְךָ הַגָּדוֹל "יהוה" בְּבִטּוּל קְרִיאַת שְׁמַע וּבְאוֹת "א" שֶׁל "אדני" וְנִתְחַיַּבְתִּי בְּבֵית דִּינְךָ הַצֶּדֶק סְקִילָה אוֹ כַּיּוֹצֵא בָהּ הֲרֵי אֲנִי מְקַבֵּל עָלַי סְקִילָה וַהֲרִינִי כְּאִלּוּ נִסְקַלְתִּי עַל יְדֵי אוֹת "א" שֶׁל שֵׁם "אדני" בְּבֵית דִּין הַגָּדוֹל שֶׁבִּירוּשָׁלַיִם עַל דְּבַר כְּבוֹד שְׁמֶךָ:

May it be Your will, Lord our God and God of our fathers, that if I have erred, sinned, and willfully transgressed before You, and caused a defect in the letter yud of Your great Name יהוה by neglecting keriat shema, and in the letter aleph of [the Name] אדני, and I have incurred the penalty of lapidation and the like in Your righteous Court, I hereby accept lapidation; and I am as if I have been stoned, by means of the letter aleph of the Name אדני, in the great court of Yerushalayim for the sake of the glory of Your Name.

∴ וְאִם חָטָאתִי עָוִיתִי פָּשַׁעְתִּי לְפָנֶיךָ וּפָגַמְתִּי בְּאוֹת "ה" רִאשׁוֹנָה שֶׁל שִׁמְךָ הַגָּדוֹל "יהוה" בְּבִטּוּל תְּפִלִּין וּבְאוֹת "ד" שֶׁל "אדני"

And if I have erred, sinned, and willfully transgressed before You, and caused a defect in the first letter hei of Your great Name יהוה by neglecting tefillin, and in the letter dalet of [the Name] אדני, and I have incurred the penalty of

[27] Seemingly women do not say the following Yehi Ratzon since it is a request for forgiveness for possibly neglecting the mitzvos of Krias Shema, Tefillin, Tzitzis, and Tefillah, which women are exempt from. (And even regarding Tefillah, according to some opinions they are exempt from reciting Shemoneh Esrei, and only need to say some tefillah of any kind, which all women do at some point during the day, and this last Yehi Ratzon request for forgiveness is primarily about neglecting reciting Shemoneh Esrei.)

וְנִתְחַיַּבְתִּי בְּדִינְךָ הַצֶּדֶק שְׂרֵפָה אוֹ כַּיּוֹצֵא בָהּ הֲרֵינִי מְקַבֵּל עָלַי שְׂרֵפָה וַהֲרֵינִי כְּאִלּוּ נִשְׂרַפְתִּי עַל יְדֵי אוֹת "ד" שֶׁל "אדני" בְּבֵית דִּין הַגָּדוֹל שֶׁבִּירוּשָׁלַיִם עַל דְּבַר כְּבוֹד שְׁמֶךָ:

burning and the like, according to Your righteous law, I hereby accept burning; and I am as if I have been burned, by means of the letter dalet of [the Name] אדני, in the great court of Yerushalayim for the sake of the glory of Your Name.

∴ וְאִם חָטָאתִי עָוִיתִי פָּשַׁעְתִּי לְפָנֶיךָ וּפָגַמְתִּי בְּאוֹת "ו" שֶׁל שִׁמְךָ הַגָּדוֹל "יהוה" בְּבִטּוּל צִיצִית וּבְאוֹת "נ" שֶׁל שִׁמְךָ "אדני" וְנִתְחַיַּבְתִּי לְפָנֶיךָ בְּדִינְךָ הַצֶּדֶק הֶרֶג אוֹ כַּיּוֹצֵא בוֹ הֲרֵינִי מְקַבֵּל עָלַי הֶרֶג וַהֲרֵינִי כְּאִלּוּ נֶהֱרַגְתִּי עַל יְדֵי אוֹת "נ" שֶׁל "אדני" בְּבֵית דִּין הַגָּדוֹל שֶׁבִּירוּשָׁלַיִם עַל דְּבַר כְּבוֹד שְׁמֶךָ:

And if I have erred, sinned, and willfully transgressed before You, and caused a defect in the letter vav of Your great Name יהוה by neglecting tzitzit, and in the letter nun of Your Name אדני and I have incurred the penalty of decapitation and the like, according to Your righteous law, I hereby accept decapitation; and I am as if I have been decapitated, by means of the letter nun of [the Name] אדני, in the great court of Yerushalayim for the sake of the glory of Your Name.

∴ וְאִם חָטָאתִי עָוִיתִי פָּשַׁעְתִּי לְפָנֶיךָ וּפָגַמְתִּי בְּאוֹת "ה" אַחֲרוֹנָה שֶׁבְּשִׁמְךָ הַגָּדוֹל "יהוה" בְּבִטּוּל תְּפִלָּה וּבְאוֹת "יוד" שֶׁל "אדני" וְנִתְחַיַּבְתִּי בְּדִינְךָ הַצֶּדֶק חֶנֶק אוֹ כַּיּוֹצֵא בוֹ הֲרֵינִי מְקַבֵּל עָלַי חֶנֶק וַהֲרֵינִי כְּאִלּוּ נֶחֱנַקְתִּי עַל יְדֵי אוֹת "י" שֶׁל "אדני" בְּבֵית דִּין הַגָּדוֹל שֶׁבִּירוּשָׁלַיִם עַל דְּבַר כְּבוֹד שְׁמֶךָ:

And if I have erred, sinned, and willfully transgressed before You, and caused a defect in the last letter hei in Your great Name יהוה by neglecting prayer, and in the letter yud of [the Name] אדני, and I have incurred the penalty of strangulation and the like, according to Your righteous law, I hereby accept strangulation; and I am as if I have been strangled, by means of the letter yud of [the Name] אדני, in the great court of Yerushalayim for the sake of the glory of Your Name.

Before אָנָּא בְּכֹחַ, *turn to tonight's date in the cheshbon hanefesh calendar booklet. After the cheshbon hanefesh, come back here and continue with* אָנָּא בְּכֹחַ.[28]

While saying אָנָּא בְּכֹחַ, *look at or picture the Names formed by the first letters of the words (printed after each line), but do not say them.*

∴ אב״ג ית״ץ

אָנָּא, בְּכֹחַ גְּדֻלַּת יְמִינְךָ, תַּתִּיר צְרוּרָה.

We implore You, by the great power of Your right hand, release the captive.

קר״ע שט״ן

קַבֵּל רִנַּת עַמְּךָ, שַׂגְּבֵנוּ, טַהֲרֵנוּ, נוֹרָא.

Accept the prayer of Your people; strengthen us, purify us, Awesome One.

נג״ד יכ״ש

נָא גִּבּוֹר, דּוֹרְשֵׁי יִחוּדְךָ, כְּבָבַת שָׁמְרֵם.

Mighty One, we beseech You, guard as the apple of the eye those who seek Your Oneness.

בט״ר צת״ג

בָּרְכֵם, טַהֲרֵם, רַחֲמֵי צִדְקָתְךָ תָּמִיד גָּמְלֵם.

Bless them, cleanse them; bestow upon them forever Your merciful righteousness.

חק״ב טנ״ע

חָסִין קָדוֹשׁ, בְּרוֹב טוּבְךָ נַהֵל עֲדָתֶךָ.

Powerful, Holy One, in Your abounding goodness, guide Your congregation.

יג״ל פז״ק

יָחִיד, גֵּאֶה, לְעַמְּךָ פְּנֵה, זוֹכְרֵי קְדֻשָּׁתֶךָ.

Only and Exalted One, turn to Your people who are mindful of Your holiness.

שק״ו צי״ת

שַׁוְּעָתֵנוּ קַבֵּל, וּשְׁמַע צַעֲקָתֵנוּ, יוֹדֵעַ תַּעֲלוּמוֹת.

Accept our supplication and hear our cry, You who knows secret thoughts.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

Blessed be the name of the glory of His kingdom forever and ever.

[28] See the maamar אשה כי תזריע, Parshas Tazria-Metzora 5682, in the hemshech of Pesach of that year (Sefer HaMaamarim 5682, p. 252–253). The cheshbon hanefesh could also be made before the vidui. It is set here, before אָנָּא בְּכֹחַ, because on some days Tachanun is not said, but אָנָּא בְּכֹחַ is said every day. So it is simpler to make the cheshbon hanefesh at the same place every day.

This paragraph (from לַמְנַצֵּחַ מִזְמוֹר לְדָוִד *through* עַל מִזְבַּחֲךָ פָּרִים*) is omitted on Shabbos and Yom Tov.*

∴ לַמְנַצֵּחַ מִזְמוֹר לְדָוִד: בְּבוֹא אֵלָיו נָתָן הַנָּבִיא, כַּאֲשֶׁר בָּא אֶל בַּת שָׁבַע: חָנֵּנִי אֱלֹהִים כְּחַסְדֶּךָ, כְּרֹב רַחֲמֶיךָ מְחֵה פְשָׁעָי: הֶרֶב כַּבְּסֵנִי מֵעֲוֹנִי, וּמֵחַטָּאתִי טַהֲרֵנִי: כִּי פְשָׁעַי אֲנִי אֵדָע, וְחַטָּאתִי נֶגְדִּי תָמִיד: לְךָ לְבַדְּךָ חָטָאתִי וְהָרַע בְּעֵינֶיךָ עָשִׂיתִי, לְמַעַן תִּצְדַּק בְּדָבְרֶךָ תִּזְכֶּה בְשָׁפְטֶךָ: הֵן בְּעָוֹן חוֹלָלְתִּי, וּבְחֵטְא יֶחֱמַתְנִי אִמִּי: הֵן אֱמֶת חָפַצְתָּ בַּטֻּחוֹת, וּבְסָתֻם חָכְמָה תוֹדִיעֵנִי:

For the choirmaster, a psalm by Dovid, when Nathan the prophet came to him after he had gone to Bat-sheva. Be gracious to me, O God, in keeping with Your kindness; in accordance with Your abounding compassion, erase my transgressions. Cleanse me thoroughly of my wrongdoing, and purify me of my sin. For I acknowledge my transgressions, and my sin is always before me. Against You alone have I sinned, and done that which is evil in Your eyes; [forgive me] so that You will be justified in Your verdict, vindicated in Your judgment. Indeed, I was begotten in sin, and in sin did my mother conceive me. Indeed, You desire truth in the innermost parts; teach me the wisdom of concealed things.

∴ תְּחַטְּאֵנִי בְאֵזוֹב וְאֶטְהָר, תְּכַבְּסֵנִי וּמִשֶּׁלֶג אַלְבִּין: תַּשְׁמִיעֵנִי שָׂשׂוֹן וְשִׂמְחָה, תָּגֵלְנָה עֲצָמוֹת דִּכִּיתָ: הַסְתֵּר פָּנֶיךָ מֵחַטָּאָי, וְכָל עֲוֹנֹתַי מְחֵה: לֵב טָהוֹר בְּרָא לִי אֱלֹהִים, וְרוּחַ נָכוֹן חַדֵּשׁ בְּקִרְבִּי: אַל תַּשְׁלִיכֵנִי מִלְּפָנֶיךָ, וְרוּחַ קָדְשְׁךָ אַל תִּקַּח מִמֶּנִּי: הָשִׁיבָה לִי שְׂשׂוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִסְמְכֵנִי: אֲלַמְּדָה פֹשְׁעִים דְּרָכֶיךָ, וְחַטָּאִים אֵלֶיךָ יָשׁוּבוּ:

Purge me with hyssop and I shall be pure; cleanse me and I shall be whiter than snow. Let me hear [tidings of] joy and gladness; then the bones which You have shattered will rejoice. Hide Your face from my sins, and erase all my trespasses. Create in me a pure heart, O God, and renew within me an upright spirit. Do not cast me out of Your presence, and do not take Your Spirit of Holiness away from me. Restore to me the joy of Your deliverance, and uphold me with a spirit of magnanimity. I will teach transgressors Your ways, and sinners will return to You.

∴ הַצִּילֵנִי מִדָּמִים | אֱלֹהִים אֱלֹהֵי תְּשׁוּעָתִי, תְּרַנֵּן לְשׁוֹנִי צִדְקָתֶךָ: אֲדֹנָי, שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד

Save me from bloodguilt, O God, God of my deliverance; my tongue will sing Your righteousness. My Lord, open my lips, and my mouth shall declare Your

תְּהִלָּתֶךָ: כִּי לֹא תַחְפֹּץ זֶבַח וְאֶתְּנָה, עוֹלָה לֹא תִרְצֶה: זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה, לֵב נִשְׁבָּר וְנִדְכֶּה, אֱלֹהִים לֹא תִבְזֶה: הֵיטִיבָה בִרְצוֹנְךָ אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלָם: אָז תַּחְפֹּץ זִבְחֵי צֶדֶק עוֹלָה וְכָלִיל, אָז יַעֲלוּ עַל מִזְבַּחֲךָ פָּרִים:

praise. For You do not desire that I bring sacrifices, nor do You wish burnt offerings. The offering [desirable] to God is a contrite spirit; a contrite and broken heart, God, You do not disdain. In Your goodwill, bestow goodness upon Tzion; rebuild the walls of Yerushalayim. Then will You desire sacrifices [offered in] righteousness, olah and burnt offerings; then they will offer bullocks upon Your altar.

∴ שִׁיר לַמַּעֲלוֹת, אֶשָּׂא עֵינַי אֶל הֶהָרִים, מֵאַיִן יָבֹא עֶזְרִי: עֶזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ: אַל יִתֵּן לַמּוֹט רַגְלֶךָ, אַל יָנוּם שֹׁמְרֶךָ: הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל: יְיָ שֹׁמְרֶךָ, יְיָ צִלְּךָ עַל יַד יְמִינֶךָ: יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה, וְיָרֵחַ בַּלָּיְלָה: יְיָ יִשְׁמָרְךָ מִכָּל רָע, יִשְׁמֹר אֶת נַפְשֶׁךָ: יְיָ יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ, מֵעַתָּה וְעַד עוֹלָם:

A song of ascents. I lift my eyes to the mountains—from where will my help come? My help will come from the Lord, Maker of heaven and earth. He will not let your foot falter; your guardian does not slumber. Indeed, the Guardian of Yisroel neither slumbers nor sleeps. The Lord is your guardian; the Lord is your protective shade at your right hand. The sun will not harm you by day, nor the moon by night. The Lord will guard you from all evil; He will guard your soul. The Lord will guard your going and your coming from now and for all time.

Say each of the next six lines three times.

∴ גָּד גְּדוּד יְגוּדֶנּוּ, וְהוּא יָגֻד עָקֵב: עָקֵב יָגֻד וְהוּא יְגוּדֶנּוּ גְּדוּד גָּד:

Gad will be surrounded by troops, but he will turn them back on their heels. On their heels he will turn them back, the troops that will surround Gad.

אִם תִּשְׁכַּב לֹא תִפְחָד, וְשָׁכַבְתָּ וְעָרְבָה שְׁנָתֶךָ:

When you lie down, you will not be afraid; you will lie down, and your sleep will be sweet.

בְּטוֹב אָלִין אָקִיץ בְּרַחֲמִים:

May I sleep well; may I awake in mercy.

לִישׁוּעָתְךָ קִוִּיתִי יְיָ:

For Your salvation I hope, O Lord.

אַתָּה סֵתֶר לִי מִצַּר תִּצָּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה:

You are a refuge for me; protect me from distress; surround me with songs of deliverance forever.

תּוֹדִיעֵנִי אֹרַח חַיִּים, שִׂבַע שְׂמָחוֹת אֶת פָּנֶיךָ, נְעִמוֹת בִּימִינְךָ נֶצַח:

Make known to me the path of life, that I may be satiated with the joy of Your presence, with the bliss of Your right hand forever.

Say once:

∴ אַתָּה תָקוּם תְּרַחֵם צִיּוֹן, כִּי עֵת לְחֶנְנָהּ כִּי בָא מוֹעֵד:

Arise and have mercy on Tzion, for it is time to be gracious to her; the appointed time has come.

כִּדְנָה תֵּאמְרוּן לְהוֹם: אֱלָהַיָּא דִי שְׁמַיָּא וְאַרְקָא לָא עֲבַדוּ יֵאבַדוּ מֵאַרְעָא וּמִן תְּחוֹת שְׁמַיָּא אֵלֶּה:

Thus shall you say to them: The gods that have not made the heavens and the earth shall perish from the earth and from under these heavens.

Have kavanah for this section every night

בְּיָדְךָ אַפְקִיד רוּחִי,[29] פָּדִיתָה אוֹתִי יְיָ אֵל אֱמֶת:

I entrust my spirit into Your hand; You will redeem me, Lord, God of truth.

∴ רִבּוֹן הָעוֹלָמִים, אַתָּה בָרָאתָ עוֹלָמְךָ בִּרְצוֹנְךָ הַטּוֹב כְּפִי מַה שֶּׁעָלָה בְּמַחֲשַׁבְתְּךָ הַקְּדוּמָה, וּבָרָאתָ הַשָּׁמַיִם וְכָל צְבָאָם וְהָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ, וְאָדָם עָלֶיהָ בָּרָאתָ וְנָפַחְתָּ בְּאַפּוֹ נִשְׁמַת חַיִּים לְמַעַן יַכִּיר גְּדֻלְּךָ וְתִפְאַרְתֶּךָ, וְאַתָּה מְחַיֶּה אֶת כֻּלָּם כִּי אַתָּה נִשְׁמָה לְכָל הַנְּשָׁמוֹת וְחַיּוּת לְכָל חָי.

Master of the worlds! You have created Your world in Your good will, as it has arisen in Your primordial thought, and You have created the heavens and all their hosts, and the earth and everything that is on it; You have created man upon it, and have blown into his nostrils a living soul, so that he may recognize Your greatness and glory; and You give life to them all, for You are the Soul of all souls and the Life-force of all living things.

∴ וְאַתָּה הוּא ״יהוה אלהי״ הִנֵּה אַפְקִיד נַפְשִׁי וְרוּחִי וְנִשְׁמָתִי בְּיָדְךָ הַטְּהוֹרָה וְהַנֶּאֱמָנָה, וְאַתָּה הוּא ״יהוה אלהי״ תְּטַהֵר אוֹתָם מִכָּל טֻמְאָה וְחֶלְאָה שֶׁנִּדְבַּק בָּהֶם עַל

And You, Lord my God—I entrust my nefesh, ruach and neshamah into Your pure and faithful hand; and You, Lord my God, will cleanse them of every impurity and malady that has become attached to them through my

[29] The first letters of בְּיָדְךָ אַפְקִיד רוּחִי spell בְּאֵר, a wellspring. The water of a wellspring flows up from underground. So too, we want our neshama to flow up from physicality to the Higher Worlds, to receive new life from Hashem's Holiness, and to bring it back down when it returns in the morning, upon awakening. See Sefer HaMaamarim 5682, p. 251, and the maamarim מעין גנים באר מים חיים and בידך אפקיד רוחי in Sefer HaMaamarim Yiddish, pp. 96 and 101.

יְדֵי מַעֲשֵׂי הָרָעִים וְתַחֲזִירֵם לִי בִּנַחַת וְהַשְׁקֵט וּבְבֶטַח

wrongdoings, and return them to me in peace, tranquility and security...

(ועשה יהו״ה אלה״י שיעיר אותי בחצות הלילה ממש לקום על משמרתי להתפלל לפניך יהו״ה אלה״י וללמוד תורתך כי אתה הוא יהו״ה אלה״י סייעני וחזקני במצוה הזאת שאקום בכל לילה בחצות ממש ואל יארע לי שום חולי ראש ושום צער ונזק מזה)

כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ שׁוֹמֵעַ תְּפִלָּה: עוּרָה כְבוֹדִי עוּרָה הַנֵּבֶל וְכִנּוֹר אָעִירָה שָׁחַר: תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

for You hear the prayer of Your people Yisroel in mercy. Blessed is He who hears prayer. Awake, O my soul! Awaken [me], O harp and lyre! I will wake the dawn. The Torah which Moshe commanded us is the heritage of the congregation of Yaakov.

Say this bracha right before going to sleep. One should not eat, drink or talk after it.

This bracha is also on a card of its own, to keep by your bed.

Have kavanah for this section every night

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּפִּיל חֶבְלֵי שֵׁנָה עַל עֵינָי, וּתְנוּמָה עַל עַפְעַפָּי, וּמֵאִיר לְאִישׁוֹן בַּת עָיִן. וִיהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי, שֶׁתַּשְׁכִּיבֵנִי לְשָׁלוֹם, וְתַעֲמִידֵנִי לְחַיִּים טוֹבִים וּלְשָׁלוֹם, וְאַל יְבַהֲלוּנִי רַעְיוֹנַי וַחֲלוֹמוֹת רָעִים וְהִרְהוּרִים רָעִים, וּתְהֵא מִטָּתִי שְׁלֵמָה לְפָנֶיךָ, וְהָאֵר עֵינַי פֶּן אִישַׁן הַמָּוֶת. בָּרוּךְ אַתָּה יְיָ, הַמֵּאִיר לְעוֹלָם כֻּלּוֹ בִּכְבוֹדוֹ:

Blessed are You, Lord our God, King of the universe, who causes the bonds of sleep to fall upon my eyes and slumber upon my eyelids, and who gives light to the apple of the eye. May it be Your will, Lord my God and God of my fathers, to let me lie down in peace and to raise me up to a good life and peace. Let my thoughts not trouble me, nor bad dreams, nor sinful fancies, and may my bed be perfect before You. Give light to my eyes, lest I sleep the sleep of death. Blessed are You, Lord, who in His glory gives light to the whole world.

Emes Ve'emunah

For women. These four sections take the place of the four sections that men say.

∴ אֱמֶת וֶאֱמוּנָה כָּל זֹאת, וְקַיָּם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ, הַפּוֹדֵנוּ מִיַּד מְלָכִים, מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ, וְהַמְשַׁלֵּם גְּמוּל לְכָל אוֹיְבֵי נַפְשֵׁנוּ, הָעֹשֶׂה גְּדֹלוֹת עַד אֵין חֵקֶר, וְנִפְלָאוֹת עַד אֵין מִסְפָּר.

Truth and belief is all this; it is established with us that He is the Lord our God, there is no other, and that we Yisroel are His people. It is He who redeems us from the hand of kings; our King, who delivers us from the grip of all the tyrants; the benevolent God, who avenges us against our persecutors, and brings retribution on all our mortal enemies. He does great things beyond limit, and wonders beyond number.

∴ הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים, וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ. הַמַּדְרִיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ, וַיָּרֶם קַרְנֵנוּ עַל כָּל שׂנְאֵינוּ. הָאֵל הָעֹשֶׂה לָנוּ נְקָמָה בְּפַרְעֹה, וְאוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם. הַמַּכֶּה בְעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרָיִם, וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם.

He has kept us alive, and did not allow our feet to falter. He led us upon the high places of our foes, and increased our strength over all our adversaries. He is the benevolent God who, in our behalf, brought retribution upon Pharaoh, and signs and miracles in the land of the Hamites; who, in His wrath, struck all the first-born of Mitzrayim, and brought out His people Yisroel from their midst to everlasting freedom;

∴ הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם סוּף, וְאֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע, וְרָאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ. וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם, מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

who led His children through the divided parts of the Yam Suf, and drowned their pursuers and their enemies in the depths. As His children beheld His might, they extolled and offered praise to His Name, and willingly accepted His sovereignty; Moshe and the children of Yisroel with great joy raised their voices in song to You, and they all proclaimed:

∴ מִי כָמֹכָה בָּאֵלִם יְיָ, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ, נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא: מַלְכוּתְךָ רָאוּ בָנֶיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֵלִי עָנוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד. וְנֶאֱמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ. בָּרוּךְ אַתָּה יְיָ, גָּאַל יִשְׂרָאֵל:

Who is like You among the supernal beings, O Lord! Who is like You, resplendent in holiness, awesome in praise, performing wonders! Your children beheld Your sovereignty as You split the sea before Moshe. “This is my God!” they exclaimed, and declared, “The Lord shall reign forever and ever.” And it is said: For the Lord has redeemed Yaakov, and delivered him from a power mightier than he. Blessed are You Lord, who has delivered Yisroel.

Hosafos

What is appropriate for a chossid, and what isn't

On 15 Av 5634, in Vitebsk, the chassidim asked the Rebbe Maharash for a maamar. He came out to the courtyard and said these words instead.

אין אגדות חז״ל און מדרש איז אָפט דער לשון, בנוהג שבעולם, אָדער דער לשון למה הדבר דומה, משל למלך, משל לבן מלך, משל לאחד שהי׳, וכדומה. דער עלטער זיידע טייטש אהבת עולם, אַן אהבה וואָס איז לקוחה מעניני עולם, דאָס הייסט אַ ליבשאַפט צו השי״ת וואָס איז מיט אַזאַ געפיל ווי מען פילט א אהבה אין וועלט זאַכן, דאָס הייסט אַז מען זאָל נוצן אויך אין עבודת השי״ת די וועלטלעכע פאַרשטענדלעכע לשונות.

In the Aggados of Chazal and in Midrash, the wording is often "the way of the world is…", or "To what can this be compared?", "a mashal of a king", "a mashal of a king's son", "a mashal of a person who…", and the like. My great-grandfather [the Alter Rebbe] explains **אהבת עולם** as a love that is taken from the things of the world: a love for Hashem that is felt the way a person feels love for worldly things. This means that in serving Hashem, too, we should use the plain expressions that people use in worldly matters.

אויף דעם וועלטליך־אידישן לשון זאָגט מען אָפט דאָס פאַסט און דאָס פאַסט ניט, פאַר דעם מהות מענטשן פאַסט אַזוי צו טאָן און פאַר אַן אַנדער מענטשן פאַסט ניט אַזוי צו טאָן.

In everyday Yiddish, people often say "**דאָס פאַסט**-this is appropriate [for him]," and "**דאָס פאַסט ניט**-this is not appropriate [for him]." For this kind of person, it's appropriate to act this way, and for another person it isn't appropriate to act this way.

דער לשון דאָס פאַסט און דאָס פאַסט ניט איז ניט דוקא אין דעם ענין פון טאָן — נאָר אויך אין דעם ענין פון דיבור, און אין דעם ענין פון מדות און אין דעם ענין פון פאַרשטיין.

The expression "this is appropriate" and "this isn't appropriate" isn't said only about what a person does. It is also said about how he speaks, about his middos, and about how he thinks.

פַּאַר דעם מהות מענטשן פּאַסט ער זאָל אַזוי רעדן, און ער זאָל דאָס ניט פּאַרשטיין און פּאַר אַן אַנדער מהות מענטשן פּאַסט ניט ער זאָל אַזוי רעדן, מיט רוגזא למשל ווייל דברי חכמים בנחת נשמעים, פּאַר אַזאַ מהות מענטשן פּאַסט ניט ער זאָל ניט פּאַרשטיין אַזאַ ענין, פּאַר אזא מהות מענטשן פּאַסט ער זאָל יאָ פּאַרשטיין אַ טיפן ענין.

For this kind of person, it is appropriate that he speaks this way and that he doesn't think about this. For another kind of person, it is not appropriate that he speaks this way, in anger for example, because the words of the wise are heard when they are said gently. For that kind of person, it is not appropriate that he doesn't think about these types of ideas. For that kind of person, it is appropriate that he does think about a deep idea.

בא יעדן אידן בכלל און באַ חסידים בפרט באַדאַרף זיין דער רוחניות׳דיקער עס פּאַסט און עס פּאַסט ניט אזוי צוגענומען ווי דער גשמיות׳דיקער עס פּאַסט און עס פּאַסט ניט.

By every Yid, and by chassidim especially, the "it is appropriate" and "it is not appropriate" of ruchniyus has to be accepted just like the "it is appropriate" and "it is not appropriate" of gashmiyus.

[Now the Rebbe Maharash lists 7 things that are appropriate for a chossid:]

1 פַּאַר אַ חסיד פּאַסט ער זאָל יעדן טאָג לערנען אַ וואָרט חסידות.

It is appropriate for a chossid to learn Chassidus every day.

2 פַּאַר אַ חסיד פּאַסט ער זאָל ליגן אין דעם צווייטנס טובה.

It is appropriate for a chossid to devote himself to another person's good.

3 פּאַר א חסיד פּאַסט ער זאָל זיין בשמחה, און נאָך מער ער זאָל זיין בטוב לבב צום צווייטן.

It is appropriate for a chossid to be b'simcha, and even more, to be good-hearted to another.

4 פַּאַר אַ חסיד פּאַסט אז ער זאָל גוט זען די אייגענע חסרונות און דעם צווייטנס מעלות.

It is appropriate for a chossid to see his own faults well, and the other person's good qualities.

5 פַּאַר אַ חסיד פּאַסט ער זאָל האַלטן דעם קלענסטן און דעם פשוט׳סטן אידן בעסער פּאַר זיך.

It is appropriate for a chossid to consider the smallest and simplest Yid to be better than himself.

6 פַּאַר אַ חסיד פּאַסט ער זאָל זיך לערנען פון יעדערן זיין מדה און הנהגה טובה.

It is appropriate for a chossid to learn from every person his good middah and his good conduct.

7 פַּאַר אַ חסיד פּאַסט אהבה און אחוה און שלום וריעות.

It is appropriate for a chossid to have true love and brotherhood, peace and friendship [for all Jews, even those close to him].

[Now the Rebbe Maharash lists the corresponding things that are not appropriate for a chossid:]

1 פאַר אַ חסיד פאַסט ניט אַז ער לערנט ניט קיין חסידות.

It is not appropriate for a chossid not to learn Chassidus.

2 פאַר אַ חסיד פאַסט ניט אַז ער ליגט ניט אין דעם צווייטנס טובה.

It is not appropriate for a chossid not to devote himself to another person's good.

3 פאַר אַ חסיד פאַסט ניט אַז ער איז אין עצבות.

It is not appropriate for a chossid to be in atzvus.

4 פאַר אַ חסיד פאַסט ניט אַז ער זעט ניט די אייגענע חסרונות.

It is not appropriate for a chossid not to see his own faults.

5 פאַר אַ חסיד פאַסט ניט אַז ער האַלט זיך גרעסער פאַר דעם גרעסטן.

It is not appropriate for a chossid to hold himself greater than the greatest.

6 פאַר אַ חסיד פאַסט ניט אַז ער לערנט ניט קיין דבר טוב פון דעם צווייטן.

It is not appropriate for a chossid not to learn anything good from another.

7 פאַר אַ חסיד פאַסט ניט אַז מען טראָגט אריין פירוד לבבות, אפילו צוליב דרכי החסידות.

It is not appropriate for a chossid to bring division between hearts, even for the sake of the ways of Chassidus.

אידן בכלל און חסידים בפרט באַדאַרפן אויסנוצן דעם וועלטלעכן עס פאַסט און עס פאַסט ניט אין עבודת השי״ת.

Yidden in general, and chassidim especially, have to use the world's "it is appropriate" and "it is not appropriate" in serving Hashem.

The Frierdiker Rebbe, Sefer HaSichos Kayitz 5700, p. 139–140.

What is not appropriate, a second time

איינער פון די פתגמי הקדש ווָאס דער טאַטע האָט געזאָגט — המשיך כ״ק אאמו״ר הרה״ק — ביים שמחת בית השואבה פאַרברייטנגען, חול המועד סוכות תרל״ח איז דער פאָלגענדער מאמר:

"One of the holy sayings that my father said," the Rebbe Rashab went on, "at the Simchas Beis HaSho'eivah farbrengen of Chol HaMoed Sukkos 5638, is this:

האדם באשר הוא אדם, באַדאַרף זיך בכל ענייניו וסדר הנהגתו רעכנען מיט דעם צי עס פאַסט צי עס פאַסט ניט, און דער עס פאַסט ניט פון רוחניות דאַרף על כל פנים זיין ווי דער עס פאַסט ניט פון גשמיות.

A person, because he is a person, has to reckon in everything he does and in the way he conducts himself with whether it is appropriate or is not appropriate. And the "it is not appropriate" of ruchniyus has to be, at the least, like the "it is not appropriate" of gashmiyus.

[Now the Rebbe Maharash lists another 6 things that are appropriate for a chossid in one way and inappropriate in the opposite way:]

1 It is not appropriate for a baal habayis not to learn Gemara every day, just as it is not appropriate to be dressed in clothes that aren't nice.

עס פּאַסט ניט אַז א בעה״ב זאָל ניט לערנען יעדן טאָג קיין גמרא, גלייך ווי עס פּאַסט ניט זיין אָנגעטאָן אין ניט שיינע קליידער.

2 It is not appropriate for a chossid not to learn a perek of Tanya every day.

עס פּאַסט ניט אַז אַ חסיד זאָל ניט לערנען יעדן טאָג אַ פּרק תניא.

3 It is not appropriate for a chossid not to be busy with fixing his middos. This goes without saying if he doesn't work hard at removing bad middos. But it also is not appropriate for a chossid if he doesn't work at raising his middos higher.

עס פּאַסט ניט אַז אַ חסיד זאָל ניט ליגן אין תיקון המדות, לא מיבעי אַז מען טוט ניט מיט אַ תוקף אין דער העברה פון מדות רעות, נאָר אויך פּאַסט ניט פּאַר אַ חסיד אז מען טוט ניט אין דעם עילוי המדות.

4 It is not appropriate for a chossid not to be busy with avodas hatefillah. This doesn't mean clapping the hands and snapping the fingers. It means really davening with hiskashrus. Then the true yearning for a G-dly feeling shows in the Chabad niggun.

עס פּאַסט ניט פּאַר אַ חסיד ער זאָל ניט זיין קיין עוסק אין עבודת התפלה. מען מיינט ניט פּאַטשן מיט די הענט און קנאַקן מיט די פינגער נאָר טאַקע דאַוונען מיט אַ התקשרות, וואָס דעמאָלט שפּיגלען זיך אָפּ אין דעם חב״ד ניגון די ריכטיקע געגנועים צו אַ הרגש אלקי.

5 It is not appropriate for a chossid to be given over to business, and all the more so if, because he is so busy with business, he forgets, chalilah, the full truth that the bracha of Hashem is what makes a person rich.

עס פּאַסט ניט פּאַר אַ חסיד צו זיין מסור ונתון אין עניני מסחר, וועט רעט אויב דורך דער טרדא אין עניני מסחר פּאַרגעסט ער חלילה אויף דעם אמת הגמור אַז ברכת ה׳ היא תעשיר.

6 It is not appropriate for a chossid not to be busy with the avodah of Krias Shema al Hamita, and to fall asleep with all the dust, or even the mud, of the day's work, and to dream the false things with which the one appointed over dreams honors him."

עס פּאַסט ניט פּאַר אַ חסיד אז ער איז ניט עוסק אין עבודה פון קריאת שמע שעל המטה און וועט אַנטשלאָפן מיטן גאַנצן שטויב אָדער אפילו מיט דער בלאָטע פון עבודת היום און עס חלומ׳ן זיך די מילי דכדיבין מיט וואָס דער ממונה על החלומות איז אים מכבד.

The Frierdiker Rebbe, Sefer HaSichos Kayitz 5700, p. 143–144.

The three cheshbonos

אַמאָל איז אַ חסיד אַריינגעגאַנגען צו הוד כ״ק אאמו״ר הרה״ק אויף יחידות און האָט זיך באַקלאָגט אַז עס איז אים שווער צו מתבונן זיין זיך באריכות קודם התפלה, האָט אים הוד כ״ק אאמו״ר הרה״ק געענטפערט:

A chossid once went in to my father [the Rebbe Rashab] for yechidus, and complained that it was hard for him to do hisbonenus in the best possible way (lit. "at length") before davening. My father answered him:

„וואָס איז התבוננות באריכות, אַז מען באַטראַכט זיך:

"What is hisbonenus done best? When a person thinks over:

1 וואָס מען קען זיין,

1 what he can be,

2 וואָס מען מוז זיין,

2 what he must be,

3 און וואָס מען איז,

3 and what he is.

אָט דאָס איז התבוננות".

That is hisbonenus."

The Frierdiker Rebbe, Sefer HaSichos 5702, the first day of Pesach, at the day meal, p. 93.

The point of hisbonenus, thinking about Hashem, is to affect the person. Hisbonenus at length isn't about how many minutes he spent thinking about one topic. It is about how far he was able to bring the idea of that topic down into something he can relate to, so that it affects him.

So true hisbonenus doesn't have to mean thinking ideas of Chassidus for hours. It can take a short time (like fifteen minutes; see Sefer HaSichos Kayitz 5700, p. 38, from Purim 5663 in Vienna), as long as he explains the idea to himself until he knows three things: what this idea would demand of him in theory, what he can demand of himself from it in practice, and where he is holding now in carrying it out, as far as he can.

The mashpia Reb Shlomo Chaim Kesselman heard from the Rebbe Rashab that cheshbon hanefesh has three parts. They are those same three questions, and they show whether his hisbonenus in Chassidus is real to him.

How it should be. A Yid's neshama is a part of Hashem, and it wants only what Hashem wants. If he lived fully with his neshama, he would be like the tzadik of the Tanya.

How it could be. The neshama is covered by the body and the nefesh habahamis. What he can expect of himself is to be a beinoni, in control of his thought, speech and deed.

How it is. Where he is really holding now, and what he needs to work on next.

Why think about the first, if he can't reach it? Because when he sees how far his daily life is from who he really is, it wakes up the hidden love of his neshama, and that gives him the push to move forward.

At Shacharis, a person first learns Chassidus and then thinks about what it says in Chassidus. At Krias Shema al Hamita, he thinks about what the point was of what he learned in Chassidus. Did it demand something of him? Did it affect his real life at all? Is there a way to make that connection, and let that Chassidus affect his daily life?

Based on the mashpia Reb Shlomo Chaim Kesselman, as he heard it from the Rebbe Rashab (HaMashpia - Reb Shlomo Chaim Kesselman, vol. 1, chapter 10, p. 539–544).

Fifteen minutes a day

א חסיד איז געקומען צו הוד כ״ק אאזמו״ר הרה״ק מוהר״ש אויף יחידות און האָט זיך געקלאָגט, אַז ער איז א בעל תחבולות. יעדער זאַך און יעדער ענין נעמט ער בערמומית. האָט איהם הוד כ״ק אאזמו״ר הרה״ק מוהר״ש געזאָגט, אַז ער זאָל פאַסטן זעקס הונדערט תעניתים. איז דער חסיד געבליבן זייער פאַרוואונדערט.

A chossid came to my grandfather, the Rebbe Maharash, for yechidus, and complained that he was always trying to figure out business tricks to make money. With every part of his business, he was constantly thinking how to maneuver it [instead of being satisfied with standard business procedures, and seemingly this was very draining on him]. The Rebbe Maharash told him to fast six hundred fasts. The chossid was left very surprised.

זאָגט איהם הוד כ״ק אאזמו״ר הרה״ק מוהר״ש: וואָס מיינסטו פאַסטן הייסט ניט עסן פון נץ החמה ביז דער שקיעה, דאָס הייסט דאַרן. תענית איז א עבודה. טראַכט אַלע טאָג 15 מינוט אדעתא דנפשי׳ וועגן זיך. בלום פיך מלדבר. ניט מחשבת דא״ח, נאָר פשוט טראַכטן וועגן זיך.

The Rebbe Maharash said to him: “What do you think, that fasting means not eating from sunrise until sunset? That is called dieting. A taanis is an avodah. Every day, think for 15 minutes about your own behavior and choices. Close your mouth from speaking. Not thinking Chassidus. Simply thinking about yourself.”

אז עס איז דורכגעגאַנגען א צוויי יאָהר איז דער חסיד נשתנה געוואָרן באופן אחר לגמרי.

After some two years went by, the chossid had changed into someone else entirely.

וועז הוד כ״ק אאמו״ר הרה״ק האָט מיר דערציילט דעם סיפור האָט ער געזאָגט: ניט נאָר איז ער נשתנה געוואָרן אין כחות הנפש נאָר א שינוי ממהות למהות, וועז דו וואָלסט איהם געזעהען וואָלסטו נתפעל ווערן פון דעם שינוי ממהות למהות ביי איהם.

When my father, the Rebbe Rashab, told me this story, he said: “He didn’t only change in the kochos of his nefesh. It was a change from one kind of person to another. If you had seen him, you would have been amazed at how he changed from one kind of person to another.”

(ואמר כ״ק אדמו״ר:)

(And the Frierdiker Rebbe said:)

אין גמרא איז דאָ א אויסשפראַך „זאת אומרת״. פון דעם סיפור קען מען זיך אַרויסנעמען, אז יעדערער דאַרף טראַכטן אַלע טאָג פופצן מינוט וועגן זיך.

In the Gemara there is an expression, “this teaches us...” This story teaches us that everyone should think every day for fifteen minutes about himself.

The Frierdiker Rebbe, Likkutei Dibburim (Yiddish), vol. 3, p. 1211–1212.

From the maamar נעשה נא

וביאור דבר זה הוא דהעבודה דק״ש שעהמ״ט הוא מה שהאדם עושה חשבון צדק מכל מה שעבר עליו במשך היום, במה שהי׳ ראוי להיות ובמה שהי׳ בפועל,

The explanation is this. The avodah of Krias Shema al Hamita is that a person makes an honest cheshbon of everything that has happened with him during the day: what were the appropriate things that he should have done, and what he actually did.

דהראוי הוא אשר תומ״י בקומו משינתו יתעסק בעבודת הבורא ית׳ וכמ״ש ראשית ערסתיכם חלה תרימו תרומה וגו׳ ערסתיכם ל׳ עריסה דתומ״י בקומו משינתו יתנו לה׳ תרומה, באמירת מזמורי תהלים ובלימוד כל אחד לפי יכלתו, ולהתפלל בצבור, ולהתעסק בעניני מסחרו כפי התורה בזהירות מאבק אונאה וכו׳ ולעשות גמ״ח עם רעהו, דכל זה הוא הראוי להיות,

The appropriate thing to do is that as soon as he gets up from his sleep, he busies himself with serving the Creator. As it says, “The first of your עריסות, you shall set aside challah as a terumah.” ערסתיכם is from the word עריסה, a bed: as soon as a person gets up from his sleep, he is to give a terumah-gift of dedication to Hashem. He says chapters of Tehillim and learns, each one as much as he can. He davens with the minyan. He does his business the way the Torah says, careful of even a trace of dishonest business dealings, and so on. And he does a kindness for another person. All this is the appropriate way to act.

אבל בפועל הי׳ אשר תומ״י בקומו משינתו עוסק בצרכי הבית, ולפעמים גם אינו מתפלל בצבור, וגוף ועצם תפלתו היא במהירות גדולה, שאינו שומע כלל מה שהוא מדבר, ולבו בל עמו מרוב טרדותיו ומחשבותיו, ואח״כ הנה בכל היום כל מחשבותיו הוא רק לטובת עצמו ועניניו הגשמים, ואודות טובת זולתו, או טובת נפשו לא חשב כלל,

But in fact, as soon as he got up from his sleep he was busy with the needs of the house. Sometimes he doesn’t even daven with the minyan, and his davening itself is in a great hurry. He doesn’t hear at all what he is saying, and his heart isn’t with him, because of all his worries and thoughts. After that, the whole day, all his thoughts are only for his own good and his physical affairs. About another person’s good, or the good of his own nefesh, he didn’t think at all.

ובלילה כאשר עושה חשבון ממה שעבר עליו כל היום, הרי רואה במוחש אשר כל מה שחשב למוכרח בעניני עולם בעסק ומו״מ הי׳ טעות גמור, ואשר כל תחבולותיו הי׳ שלא לטובתו כלל, ולא הרויח מזה מאומה, ולפעמים עוד אדרבה הפסיד,

At night, when he makes a cheshbon of what has happened with him the whole day, he sees plainly that everything he thought he had to do in worldly matters, in business and trade, was a complete mistake. All his schemes were not for his good at all. He gained nothing from them, and sometimes he even lost.

ואם הי׳ מתפלל בצבור שחרית צהרים וערב והי׳ קובע עתים לתורה, ולא הי׳ מטריד ומבלבל א״ע בריבוי מחשבות וטרחות יתרות ובתחבולות של מה בכך, הנה לבד זאת שלא הי׳ מאבד את כחותיו (ער ווּאָלט ניט פאַרלירן דעם געזונט) הנה עוד זאת הרי הי׳ עוסק בעבודת השי״ת אשר זהו תכלית ועיקר ירידת הנשמה בגוף

If he had davened with the minyan in the morning, afternoon and evening, and had set times for Torah, and had not burdened and confused himself with so many thoughts, with extra toil, and with schemes over nothing, then besides not wasting his energy (and his health), he would also have been busy serving Hashem. That is the purpose and the main point of the neshama coming down into the body.

וכמ״ש אנכי עשיתי ארץ ואדם עלי׳ בראתי, דמה שאנכי מי שאנכי עשיתי ארץ הוא בשביל האדם, ובריאת האדם היא בשביל בראת״י שיקיים תרי״ג מצות, וכמארז״ל שהתנה הקב״ה עם מע״ב אם מקבלין ישראל את התורה מוטב ואם לאו אחזיר אתכם לתהו ובהו. דתכלית בריאת העולם הוא בשביל התורה, וכמו שאנו רואים במוחש דאם אין לומדים תורה הרי נעשה ח״ו תהו ובהו בכלל ובפרט,

As it says, אנכי עשיתי ארץ ואדם עליה בראתי. That "I," I who am who I am, made the earth, is for the sake of man. And man was created for בראת״י [which is the number 613], to keep the 613 mitzvos. As Chazal said, Hashem made a condition with the works of Creation: if Yisroel accept the Torah, good; and if not, I will turn you back to tohu vavohu. The purpose of creating the world is the Torah. And we see plainly that when someone doesn't learn Torah, there is, chas v'shalom, an emptiness that creates the possibility for undesirable things, in all areas of his life.

וכאשר מתבונן בזה בהעמקת דעתו ורואה במוחש כי כל אשר הוא עושה בין כך ובין כך הנה רק עצת ה׳ היא תקום, ולזאת עושה הסכם חזק בנפשו בהחלט גמור אשר לא ישוב לכסלה עוד להיות מוטרד ומבולבל בריבוי מחשבות והרהורים של מה בכך

When he thinks into this deeply, and sees plainly that whatever he does, one way or the other, only the plan of Hashem is what stands, he makes a firm resolve in his nefesh, a strong decision, that he will not go back to this foolishness again, to be burdened and confused with so many thoughts and musings over nothing.

רק שמעתה יתחזק בקבלת עומ״ש להשכים ולהעריב לבהכ״נ להתפלל בצבור ובמתינות לשמוע את אשר מוציא בשפתיו לפני אדון כל, ויקבע עתים לתורה בשעורים קבועים ללמוד דיני התורה למען לידע את המעשה אשר יעשה בקיום המצות כהלכתן בהידור, ויתר מכפי כחו יתנאה לפניו יתׄ במצות ויעשה כלי לפרנסתו, ויבטח בהׄ אשר יתן לו פרנסתו כפי המצטרך אליו,

From now on he will be strong in kabbalas ol malchus Shamayim. He will go to shul early in the morning and in the evening to daven with the minyan, and slowly, so that he hears what he is saying with his lips before the Master of all. He will set times for Torah, with fixed shiurim, to learn the halachos of the Torah, so that he knows what to do, and keeps the mitzvos as the halacha says, and with loving attention to the details of the mitzvos. Beyond what he is accustomed to already, he will do mitzvos in the best possible way for Hashem. He will [limit himself to simply] make a vessel for [Hashem to give him] his parnassa, and trust in Hashem to give him his parnassa as much as he needs.

וזהו העבודה דק״ש שעהמ״ט, בהחשבון ממה שעבר עליו, וההסכם חזק על להבא בסו״מ ועש״ט, דאז הנה שינתו יערב לו, דבעת השינה הרי נשמתו עולה למעלה ושואבת לה חיים, ובמילא הרי בקומו משינתו מתעורר בהתעוררות גדולה ואומר מודה אני בהתעוררות הלב ומכיר בחסד עליון אשר החזיר לו הקב״ה פקדונו בשלימות.

This is the avodah of Krias Shema al Hamita: the cheshbon of what has happened with him, and the firm resolve for the future, to turn from what is improper and do better. Then his sleep will be sweet. During sleep his neshama goes up above and draws life for itself. And so, when he gets up from his sleep, he wakes with a great awakening and says Modeh Ani with a stirred heart, and he sees the kindness from Above: Hashem has returned to him what he entrusted to Him, whole.

The Frierdiker Rebbe, the maamar נעשה נא עליית קיר קטנה*, Parshas Tetzaveh 5691 (Sefer HaMaamarim 5691, p. 205–206).*

לזכות רפואה שלימה עבור ליבא דוואשא בת רחל לאה

ועבור הינדא שרה בת חיה איטא

ולזכות רגל הנישואין של הת׳ מאיר הכהן ג׳ברא

עם הכלה חיה מושקא שפריצער

בשעה טובה ומוצלחת, יב׳ כסלו תשפ״ז