

ה סְדָנוֹר הַשְׁלֵם

מתרגומם ומן פרש
בתוספת מבוא

פאת

פלטיאל בירנבוים



היברו פובלי שינג קומפני
ניו-יורק

DAILY PRAYER BOOK

HA-SIDDUR HA-SHALEM

*Translated and Annotated
with an Introduction*

by

PHILIP BIRNBAUM



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HA-SIDDUR HA-SHALEM

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היברו פובלישינג קומפ., ניו-יורק

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INTRODUCTION

I

The Siddur is the most popular book in Jewish life. No book so completely unites the dispersed people of Israel. If any single volume can tell us what it means to be a Jew, it is the Siddur which embodies the visions and aspirations, the sorrows and joys of many generations. The whole gamut of Jewish history may be traversed in its pages; it is a mirror that reflects the development of the Jewish spirit throughout the ages. Interwoven into the texture of the prayers are passages from the Bible, the Mishnah, the Talmud and the Zohar. The poetic and philosophic creations of numerous known and unknown authors constitute a considerable part of the Siddur. No other book so thoroughly expresses the creative genius of our people across the centuries.

The Siddur passed through a long process of evolution until it finally emerged as a rich anthology of our literary classics. It abounds in quotations from every book of the Bible; it includes half the Book of Psalms, the entire Song of Songs, and lengthy excerpts from each of the Five Books of Moses. The *Ethics of the Fathers* and other chapters of the Mishnah have become particularly popular because they form part of the Siddur, which contains also extensive selections from the vast Hebrew literature that was written after the Talmud. Though its language is largely biblical Hebrew, it embodies a great deal of post-biblical diction. Aramaic, too, the common Jewish tongue that once replaced Hebrew for a long period, is prominently featured in prayers like the *Kaddish* and the *Yekum Purkan*.

Judaism demands from its adherents a knowledge of the Bible and the traditions based upon it. Many, however, lack the leisure or the aptitude for such study; hence, the Siddur has developed in a way that enables every worshiper to become familiar with the various forms of Jewish learning and religious expression. Since the

Siddur is designed for all Jews, individual needs and private interests are often disregarded in the prescribed prayers. These are phrased in plural form and are meant to be the voice of all Israel. The diversified authorship of the Siddur, embracing prophets and psalmists, legalists and poets, proclaims that all Israel has a share in its making. For nearly two thousand years, the Hebrew prayers have helped to keep the Jews alive, saving them from losing their language and their identity.

There is profound truth in the statement that from a man's prayers we can discover whether he is cultured or not.¹ It is regrettable that the Siddur, over which many generations have brooded and wept, has never been sufficiently appreciated as a vehicle of Jewish knowledge. People have learned to recite it by heart without giving adequate attention to its fine beauty and deep significance. Many have recited *Ashre*, for instance, three times a day for decades without knowing what it means. In the schools, where the Siddur is used as a text for the study of the mechanics of reading, the pupils are seldom taught to appreciate its contents.

The Siddur cannot be understood correctly unless it is read thoughtfully. Talmudic authorities have invariably laid stress on mental concentration as the chief requirement in praying. Maimonides writes: "Prayer without devotion is not prayer . . . He whose thoughts are wandering or occupied with other things ought not to pray . . . Before engaging in prayer, the worshiper ought . . . to bring himself into a devotional frame of mind, and then he must pray quietly and with feeling, not like one who carries a load, unloads it and departs."² Clearly, this is said because by means of the traditional prayers the ideals of Judaism are ever brought afresh to the consciousness of the worshiper.

¹ Tosefta, Berakhoth 1:8: מברכותיו של אדם ניכר אם בור הוא ואם תלמיד חכם הוא.

² Mishneh Torah, *Tefillah* 4:16: כיצד היא הכוונה? שיננה לבו מכל המחשבות... ואחר: בך יתפלל בנצח ובחתונות; ולא יעשה תפלתו כמי שהוא נשא משואי ומשליך ווילך לו.

The sages of Israel constantly emphasized the importance of uniformity in synagogue service. In order to link the people closely together, they reconciled variant forms of prayer and sought to bring them into harmonious union. The well-known *Modim d'Rabbanan*, a constituent part of the *Shemoneh Esreh*, is so named because it consists of variant readings reported by a number of talmudic rabbis.¹ The formula "who healest all creatures and doest wonders" is a combination of two readings.² As a compromise between two competing phrasings, אֲהַבָּה רֶבֶת is used in the morning service and אֲהַבָּת עֹלָם in the evening service.³ A similar reconciliation was effected between the versions שְׁלָמָם רְבָב and שְׁלָמָם רְבָב.⁴ The purpose of all this co-ordination and unification of the prescribed prayers was to prevent the formation of separate religious factions.

The Siddur should never become a source of contention among any segments of our people. One must not fail to realize that the Siddur is a classic similar to the Bible and the Talmud, to which the terms orthodox, conservative or reform do not apply. No one, of course, has ever attempted to prepare a reform edition of the Bible by removing the so-called "objectionable" expressions from the Torah or the Prophets. Editors of the Siddur should not take liberties with the original, eliminating a phrase here and adding one there, each according to his own beliefs. Such a procedure is liable to breed as many different kinds of public worship as there are synagogues and temples. The danger of rising sects is obvious, sects that are likely to weaken still more our harassed people. The ever-increasing modifications in the text of the Siddur are apt to destroy this unique source book of Judaism, designed for old and young, scholars and laymen.

¹ Sotah 40a. ² Berakhoth 60b. ³ Tosafoth, Berakhoth 11b. ⁴ Baer, *Avodath Yisrael*, page 103.

II

A great many editions of the Siddur have suffered from gross carelessness. In the first place, the Hebrew text has not been adequately provided with punctuation to indicate the logical relation of words to one another. The prayers have therefore remained unclear even to those who have a fair knowledge of Hebrew. Opinions are still divided as to the groupings of the words of one of the most popular prayers, the *Kaddish*.¹

For no sound reason the pages of the Siddur are broken up by several type sizes which have a confusing effect on the eyes of the reader. Those who learn the contents of the prayers soon discover that the emphasis suggested by the larger type is in most cases no emphasis at all. Why, for instance, should one part of the *Shema* be made to appear more prominent than the other? Why give the impression that certain psalms or the *Ethics of the Fathers* are of negligible importance? The variation of type sizes frequently causes mental stumbling and interferes with the proper appreciation of the Siddur. Our school children, generally trained in the reading of the larger type in the Siddur, gradually develop a prejudice against whatever appears in the smaller print; they imagine it as too hard to read or too unimportant to learn.

A cursory glance at the complicated directions, frequently attended by a strange mixture of Hebrew and English characters, will suffice to explain the confusion created in the mind of the average worshiper. These directions have "the New Moon" instead of *Rosh Hodesh*, "Pentecost" instead of *Shavuoth*, "Tabernacles" instead of *Sukkoth*, "the Eighth Day of Solemn Assembly and the Rejoicing of the Law" instead of *Shemini Atsereth and Simhath Torah*, "the Ten Days of Penitence" instead of *between Rosh Hashanah and Yom Kippur*. During the High Holyday period one is misdirected into reciting twenty instead of the prescribed nineteen

¹ De Sola Pool, *The Kaddish*, page 60.

benedictions of the *Shemoneh Esreh*. Instructed to add the special paragraph בָּרוּךְ הוּא קָדוֹם לְבָרָךְ, he is puzzled by the improper arrangement of the text so that he combines two variant formulas and says: "Blessed art thou . . . Author of peace" and "Blessed art thou . . . who blessest thy people with peace." As many as forty-five cumbersome words are employed merely to indicate that שָׁמַחֲתָנוּ is omitted from the *Kiddush* on the last two nights of *Pesah*. The direction is phrased obscurely enough to perplex the reader whenever he recites the *Kiddush* for festivals. The well-known blessing over cakes and pastry bears a heading of no less than twenty-two words such as "the five species of grain . . . oats and spelt." What does it all mean? The answer can be put in one word: confusion. As a result of poor arrangement and inadequate instructions, comparatively few worshipers ever succeed in properly reciting the full *Musaf* for *Hol ha-Mo'ed Sukkoth*.

Some translators, unfortunately, have failed in their task of making intelligible the meaning of the prayers. In their carelessness, they have imitated the antiquated versions of the Bible that abound in phrases like "yielded up the ghost" instead of *died*, and filled the Siddur with a mass of words which convey little meaning to the mind of the modern Jew. The general complaint that "we do not understand what we say" is an indictment against many translations of the Siddur.

"Bible English" has inevitably hindered many from gaining a wholesome appreciation of the Siddur. If translation is to facilitate a proper understanding of the original, it must be freed from archaic forms like this: "Thou sawest the afflictions of our fathers . . . and hearest their cry . . . and shewedst signs and wonders." Unquestionably irritating are expressions such as "he gathereth the outcasts of Israel"; "he hath lifted up a horn for his people"; "as for me, in the abundance of thy lovingkindness will I come into thy house." To the modern reader, *dispersed* is undoubtedly better

than “outcasts,” and *raised the strength* more idiomatic than “lifted up a horn.” Since the future tense in Hebrew often denotes repeated acts in the present, the correct form is *by thy abundant grace I enter thy house.* אַנְיָ אֶבְוֹא simply means *I enter.* The circumlocution “and as for me,” repeated four times in מה־תִּבְרֵא, is not implied in אַנְיָ.

The fault of some translations is their literalness. Good translators should seek to make the original as clearly understood as possible; they cannot avoid being also interpreters. Words should be translated according to their context. It is decidedly wrong to use invariably the same English word to represent the same Hebrew word. Utterly misleading is a rendering such as “precious in the sight of the Lord is the death of his saints” (Psalm 116:15). The adjective קָרֵךְ in this verse does not mean “precious” but *grievous.* The verb אָסַף is not restricted to one connotation only and does not always mean “to gather.” Thus, בְּיַתְּךָ אָסַפְתָּ אֶל תֹּזֵךְ (Deuteronomy 22:2) signifies *you shall take it home*, and אָסַף יְדָךְ (I Samuel 14:19) means *withdraw your hand.* Hence, the rendering “he gathered up his feet into the bed” (Genesis 49:33) is more ludicrous than authentic.

Every student of Hebrew knows that בָּן is not always the equivalent of *a son.* It frequently denotes age, membership in a definite class, or the possession of some quality. Similarly, אֲשֶׁר and בָּעֵל are often used interchangeably to characterize a person. Thus, לְשֹׁן אֲשֶׁר (Psalm 140:12) means *a slanderer*, and בָּעֵל (Exodus 15:3) *a warrior.* Hence, the rendering “the Lord is a man of war” is erroneous and nothing short of sacrilegious. “The children of thy covenant” is a mistranslation for *thy people of the covenant.* The term בֶּן מִצְוָה is applied in the Talmud to every adult Israelite in the sense of *man of duty* and not “son of the commandment.”¹ Similarly, בֶּן דָּעַת is the counterpart of אִישׁ דָּעַת.

¹ Baba Metsi'a 96a.

and signifies *a sensible man*. A telling argument against literalness is the awkward rendering of four Hebrew words (וְאָלֹהֶיךָ מִזְרָחָךְ): “and redeemed him from the hand of him that was stronger than he” (Jeremiah 31:10), meaning *he saved him from a stronger power*. This is typical of what has crept into the Siddur’s translation as a result of copying from men unfamiliar with idiomatic Hebrew.

Herder, the famous poet and philosopher of the 18th century, declared that it is worthwhile studying the Hebrew language for ten years in order to read Psalm 104 in the original. This statement is applicable to all biblical poetry, which is highly figurative and does not readily lend itself to translation. “Let his horn be exalted”; “that my glory may sing praise unto thee . . .” What precisely can these convey to the English reader? The term “horn” in Hebrew frequently signifies strength or dignity. The word “glory” is occasionally used to denote soul.

In examining the translations of the Siddur one encounters expressions like “As for me, may my prayer unto thee be in an acceptable time” instead of *I offer my prayer to thee at a time of grace*, alluding to the time of public worship.¹ “The habitation of thy house,” as redundant as “the tent of my house” (Psalm 132:3), simply means *thy abode* בֵּית־מַעֲזָן בֵּיתָךְ. “Answer me in the truth of thy salvation” hardly makes any sense. Proper translation would give *answer me with thy saving truth*. The word “truth” is often identical with mercy and kindness; for example, “thy kindness and thy truth shall ever preserve me” (Psalm 40:12).

In the opening sentence of the *Kedushah* one is puzzled by “the mystic utterance,” a mistranslation of סְדָךְ שְׁלָמָה. ² The reference is of course to the phrase *holy, holy, holy*, chanted by the assembly of angels in the vision of Isaiah. The word סְדָךְ occurs here and

¹ Berakhot 8a. ² Compare the Sephardic version of the *Kedushah*.

there in the sense of *council, assembly*, and has nothing to do with mystery.¹ סוד שְׁרֵפִי קָדֵש in the *Kedushah* is the equivalent of קָדְשִׁים in Psalm 89:8. Similarly, in the *Hymn of Glory* “the mystic utterance of thy servants” should be corrected to *amidst thy servants*.

The famous poem *Adon Olam* celebrates the eternity of God, and yet the initial phrase אָדוֹן עַזְלָם is invariably translated “Lord of the universe” instead of *Eternal Lord*. The terms חֲנִינִים and זְמִינִים are frequently used synonymously in the sense of *festivals*, and yet זָמָן חֲרוּתֵנוּ is generally rendered “the Season of our Freedom” instead of *our Festival of Freedom*. גָּרִי הַאֲזֶדֶק means *the true proselytes*, that is, those who have accepted Judaism out of inner conviction; it does not mean “strangers of righteousness” or “proselytes of righteousness.”² המִיחָדִים בְּתֵי כִּנְסִיוֹת signifies *who dedicate synagogues*, and not “who unite to form synagogues.”³

The oft-repeated “Blessed be the name of his glorious kingdom” is incorrectly translated. Equally incorrect is “Blessed be his name, whose glorious kingdom” or “Blessed be his glorious kingdom.” *His glorious Majesty*—God himself—is here the object of praise, and not his kingdom. The response בָּרוּךְ שֵׁם כְּבָדָלְכָיו, which was used in the Temple in place of Amen,⁴ is the equivalent of the *Kaddish* response יְהִיא שְׁמָה רַبָּא מַכְרָך (“may his great name be blessed”).⁴ שֵׁם כְּבָדָלְכָיו connotes *His Majesty the King*, a circumlocution for the name of God and similar to שֵׁם כְּבָדָו (Psalm 72:19).

Translators have rendered the *Modim* passage variously: “We give thanks unto thee, for thou art . . . the God of our fathers for ever and ever”; “We acknowledge thee that thou art the Lord our God to all eternity and God of our fathers”; “We thankfully acknowledge thee . . . our fathers’ God to all eternity.” Closer in-

¹ Genesis 49:6; Psalms 89:8; 111:1; Jeremiah 15:17. ² Singer, *Daily Prayer Book*, page 152. ³ Ta'anith 16b. ⁴ Compare Daniel 2:20. Targum Yerushalmi (Deuteronomy 6:4) interchanges the two formulas.

spection shows that this sentence is based on Psalm 79:13 and should read: *We ever thank thee, who art the Lord our God and the God of our fathers.* Unaware that the phrase “evening, morning and noon” refers to the three daily services, they have construed it as if it were a dangling modifier of another phrase. Correctly translated, the third sentence of *Modim* ought to read: *In every generation we will thank thee . . . evening, morning and noon.* Others apparently thought that the original text was in need of some repair, so they paraphrased it: “We thank thee . . . for the wonderful gifts which thou dost dispense unto us morning, noon, and night.”

There are translators who indulge in periphrastic and verbose locutions like “in the flowering of thy saving power gives life”; “even as in the prophet’s vision the choir of holy Seraphim in triple consecration call with sweet word one unto another.” A good translation ought to be authentic and free from deceptions. One must not read into the original what is not there. No new poetry should be introduced into the Siddur presumably as the translation of the Hebrew text. The meaning ought to be preserved as close to the original as possible. The poem “Rock of Ages,” for example, is certainly not a translation of the familiar *Hanukkah* hymn *Ma’oz Tsur*.

The Siddur contains prayer-poems which should be annotated but not translated. Such are the *תנונת הַמִּזְבֵּחַ*, replete with historical and midrashic allusions and constructed in an involved poetic fashion. They comprise many intricate acrostics and a variety of Hebrew synonyms which, if translated, are likely to create a wrong impression and confuse the reader. One of these prayer-poems is composed of an interesting alphabetic list of twenty-two Hebrew synonyms for the Temple; another presents an alphabetic description of Israel’s qualities; a third enumerates types of locusts and destructive forces of nature mentioned in the Bible. It may well be

said that the editions that have included the available English translation of the *Hoshanoth* have not been enhanced by it. The *Hoshanoth* can be appreciated only in the Hebrew.

III

The present edition of the complete Siddur abides by the wise counsel of Rabbi Judah of Regensburg, who wrote in the twelfth century: "He who copies a prayerbook . . . ought to copy every recurrent passage to the end, thereby dispensing with the worshiper's need of searching for it . . ."¹ In this volume each of the services is arranged as a completely integrated unit so that the worshiper is not called upon to search from page to page and to commute from reference to reference. The directions are explicit, brief and to the point. The traditional text is left intact, carefully vocalized, and divided into sentences and clauses by the use of modern punctuation marks.

Festival services such as *Tal* and *Geshem*, *Akdamuth* and *Hoshanoth*, have been included in this edition in view of the fact that copies of the special prayerbooks for *Pesah*, *Shavuoth* and *Sukkoth* are not always available in sufficient numbers. On the other hand, portions of the High Holyday services have not been made part of this edition. Their inclusion is unwise and even misleading; because of their wide range and variety, the prayers recited on *Rosh Hashanah* and *Yom Kippur* are properly situated in the *Mahzor* and should not be embodied in the regular daily Siddur.

Obvious errors found in current editions of the Siddur have been removed. Instead of לְכָל, the variant וּכָל has been adopted as the correct reading in the fifth verse of *Yigdal*.² This verse is the poetic counterpart of Maimonides' fifth principle that the Creator is the only one to whom it is proper to address our prayers; hence,

¹Sefer Hasidim, 881. ²The curious statement in the Jewish Encyclopedia that the poet devoted eight years to improving and perfecting the excellent poem *Yigdal* is based on a misunderstanding of a Hebrew passage quoted by S. D. Luzzatto (see my article in *ספר השנה ליהודי אמריקה*, 1946, page 335).

it is wrong to translate here: "To every creature he teacheth his greatness and his sovereignty." Through the change of a single character (כל in place of וְכָל), the fifth verse of *Yigdal* corresponds exactly to the fifth principle of faith formulated by Maimonides: *Every creature must declare his greatness and his kingship; that is, everyone must pray to God.*

In the Baraitha of Rabbi Ishmael, enumerating the thirteen principles upon which the talmudic exposition of the Bible is based, the ninth principle as well as the tenth contains the word **אחר** and not **אחד**. The correct reading is found on the first page of *Sifra* and in some rare *Siddurim*, thus: **כל דבר שהיה בכלל ויצא מן כל הכלל לטען טען אחר שהוא כעונו . . . כל דבר שהיה בכלל ויצא מן הכלל לטען טען אחר שלא כעונו.**

לעלא לעלה, the phrase used in the *Kaddish* during the High Holyday period, is a reproduction of the Targum on **מעלה מעלה** (Deuteronomy 28:43). Though it means *higher and higher*, it is analogous to all adverbs which are repeated without the use of a conjunction for the purpose of intensification and emphasis; examples: **מאד מאד, מטה מטה, מעט סביר סביר**. In none of these instances does the Targum add the letter ו as a conjunction.

The phrasing **ולעוֹלָם לא נבוֹש כי בָך בְטַחַנָ** in the *Shemoneh Esreh* corresponds to **בָך חִסְתִי, אל אֲבֹשָׁה לְעוֹלָם** in Psalm 71:1. It means *may we never come to shame, for in thee we trust*. This reading has been adopted here on the basis of *Mahzor Vitry* (page 67) and the Sephardic editions. Additional support for this reading is offered by the expression **שֶׁלְא נִבּוֹש לְעוֹלָם וּמַעַד** in the grace recited after meals.

In the prayer **הָא יִפְתַח לְבָנו . . . וּבָא לְצִיּוֹן**, the correct reading . . . to do his will") is found in the Spanish *Siddur*. The reading **וְלִעְשֹׂת רֵצֶנוּ** ("and to do") is the result of a dittography; that is, the last letter of the preceding word has been erroneously repeated.

In the *Zemiroth*, or Sabbath Hymns, the following necessary emendations have been made. In *Yah Ribbon*, the phrase שִׁפְרָה קָדְמֵי לַחֲרוּהָ is borrowed from Daniel 3:32 and signifies *it is my pleasure to declare*. The variants שִׁפְרָה קָדְמָךְ and קָדְמָךְ לְחַחוֹא are without basis. עד אֲנָה תַּוְעַזְנָנָךְ ("how long will you torment a soul") is taken from Job 19:2. The author of un-deniedly employed חַוְגִּין נֶפֶשׁ תַּוְעַזְנָנָךְ as a verb, exactly as in the biblical phrase, and did not coin a new noun תַּוְעַזְנָנָךְ.

In the grace, the phrase הַנִּיחַ לְנָךְ has been corrected to הַנִּיחַ לְךָ, a reading based on several texts, including those of Saadyah Gaon and of Maimonides.¹ The use of הַנִּיחַ as an imperative in the singular is an obvious error.

Rabbi Jacob Emden of the 18th century called attention to a printer's error in the case of the parenthetical clause, "Our God and God of our fathers, be pleased with our rest," inserted in the passage וְהַשְׁאָנוּן on festivals occurring on a Sabbath. Only the two words רָצָה בְּמִנְחָתָנוּ ("be pleased with our rest") directly apply to the Sabbath; the address to God applies to the remainder of the passage as well and should not be inserted within parentheses.

Every effort has been exerted to make the new translation of the Siddur readily intelligible to the modern reader. Wherever necessary, an interpretive phrase has been inserted within square brackets, so that the student may apprehend the thought immediately. No pronouns have been capitalized, because the frequent use of capitals makes for confusion. The example of English Bibles has been followed in this respect. The pronouns *thou* and *thee* have been retained where they are addressed to God, since they convey a more reverent feeling than the common *you*. The diction has not been allowed to reach the level of everyday English in view of the exalted literary tone of the Siddur.

¹Baer, *Avodath Yisrael* (page 557), quotes the correct reading from Saadyah Gaon, Maimonides and others, but decides against it because he misreads המִנְחָה in place of המִנְחָת.

The following parallel columns will illustrate the difference between the old English translation and the new. The extracts for comparison are taken from the grace after meals.

THE NEW TRANSLATION

Blessed art thou . . . who sustinest the whole world with goodness, kindness and mercy. Thou givest food to all creatures.

Through thy abundant goodness we have never yet been in want; may we never be in want of sustenance for thy great name's sake. Thou sustinest all, doest good to all, and providest food for all . . .

We thank thee . . . for having given a lovely and spacious land to our fathers as a heritage . . . for thy covenant . . . for the life, grace and kindness thou hast bestowed on us; and for the sustenance thou grantest us continuously.

May the Merciful One bless . . . their entire family and all that is theirs. May he bless all alike with a perfect blessing even as our forefathers . . . were blessed in every way.

THE OLD TRANSLATION

Blessed art thou . . . who feedest the whole world with thy goodness, with grace, with loving kindness and tender mercy; thou givest food to all flesh.

Through thy great goodness food hath never failed us; O may it not fail us for ever and ever for thy great name's sake, since thou nourishest and sustinest all beings, and doest good unto all, and . . .

We thank thee . . . because thou didst give as an heritage unto our fathers a desirable, good and ample land . . . as well as for thy covenant . . . the life, grace and loving kindness which thou hast vouchsafed unto us, and for the food wherewith thou dost constantly feed and sustain us on every day, in every season, at every hour.

May the All-merciful bless . . . them, their household, their seed and all that is theirs, us also and all that is ours, as our fathers . . . were blessed each with his own comprehensive blessing; even thus may he bless all of us together.

Here and there new interpretations have been given to biblical passages. The usual translation of Song of Songs 5:8, for example, is not satisfactory. It reads: "If you find my beloved, what will ye tell him? that I am love-sick." This has been corrected to read: *If you find my beloved, do not tell him that I am love-sick.* Thus, the word *מֵה* has been rendered in the sense of *not*. In the Arabic, the same particle is constantly used as a negative. Similarly, *מֵה תִּשְׁעַרְךָ וְאַם*, being the exact counterpart of *אַם תִּשְׁעַרְךָ אֲתָּה אֶחֱבָה* (Song of Songs 2:7; 8:4) is here translated: *Do not stir up, do not rouse love;* that is, it must come spontaneously.

Where a given verse is quoted for homiletical purposes, the entire passage would lack coherence should that verse be translated literally. For instance, the phrase *לֹא תִּשְׁעַרְךָ צִדְקָה* (Isaiah 42:21) literally refers to God's righteousness, but in a Mishnah passage it is taken as an allusion to the potential righteousness of Israel. Hence, the biblical verse cited by Rabbi Hananya ben Akashya has been translated here: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious" (page 484).

The benedictions are phrased essentially in biblical style. "Blessed art thou, O Lord" is a phrase borrowed from Psalm 119:12, while "King of the universe" is taken from Jeremiah 10:10. Since the verb *בָּרַךְ* originally connotes *to bend the knees*, that is, to worship (Psalm 95:6), it would certainly be better to translate *בָּרוּךְ אַתָּה* *worshiped art thou;* but this would be too much of a deviation from the long established "blessed art thou." Abrupt transitions from the second person to the third person occur in the benedictions as in all biblical poetry. English syntax, on the other hand, does not tolerate such transitions. For this reason, the benedictions must be rendered consistently in the second person.

A running commentary has been provided in the present edition of the Siddur to explain various points of interest. Without accompanying illustrations even the best and most lucid translation

cannot make clear, for example, the well-known tannaitic passage that lists the thirteen principles upon which the talmudic interpretation of the Bible is based. Included in the Siddur in order to complete the daily minimum of study required of every Jew, they are on the lips of countless worshipers. Yet very few have learned precisely what these important principles are, because the old translation is too obscurely worded for the student to make out its meaning.

Designed for laymen, the footnotes are written in non-technical style and contain no abbreviations. To save space they include references only to original sources which do not bear long titles. Great authorities like Amram Gaon, Saadyah Gaon, Rashi, Maimonides and their works on the Siddur are mentioned only on rare occasions. The footnotes embody illuminating information derived from a wide range of commentaries and works of scholars like Abrahams, Baer, Berliner, Dembitz, Elbogen, Finkelstein, Friedlander, Ginzberg, Heidenheim, Idelsohn, Pool, and Yaavets. Each note begins with a Hebrew catchword, and is so worded that anyone can readily find the explanation he seeks.

The biblical references at the bottom of the English pages serve to indicate the central source of whatever has gone into the composition of the Siddur. The biblical phrases and expressions woven into the texture of the liturgical poems are indicated in the notes which, at the same time, contain biographical sketches of the authors.

It is hoped that a better and more widely disseminated understanding of our religious resources will result from this edition. It remains only to emphasize that such an inspiring book as the Siddur does not become the real possession of a person unless its contents are impressed upon his mind and influence his everyday life.

PHILIP BIRNBAUM

January, 1949.

שְׁחִירִת לִילָּדִים

Upon awakening in the morning:

מֹרֶה אָנָי לְפָנֵיהֶنֶן, מֶלֶךְ חַי וּקְיָם, שְׁהַחֲזָרֶת בֵּינוֹנְשָׂמְתִי
בְּחַמְלָה; רְבָה אָמְנוֹתָה.

When washing the hands:

בָּרוּךְ אָתָה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָדְשָׁנוּ בְּמִצְוָתוֹ
וַצְּבָנוּ עַל נְטִילַת יָדִים.

When putting on the *arba kanfoth*:

בָּרוּךְ אָתָה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָדְשָׁנוּ בְּמִצְוָתוֹ
וַצְּבָנוּ עַל מִצְוֹת צִיצָת.

When dressed:

תֹּרֶה צֹהֶה לְנוּ מֹשֶׁה, מֹרֶשֶׁה קְהַלָּת יַעֲקֹב. בָּרְכֹת יְחִילָה
עַל רָאשִׁי. שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ, וְאֶל חַטְשׁ תּוֹרַת אָמֵנה.
תֹּרֶה תְּהִוֵּ אָמְנוֹתִי, וְאֶל שְׁבֵד בְּעַזְרָתִי. אֶל מֶלֶךְ נָאָמֵן. שְׁמַע
יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד. בָּרוּךְ שֵׁם כָּבֹוד מֶלֶכְתָּו לְעוֹלָם
וְעַד. וְאַתֶּם הַדְּבָרִים בֵּין אֱלֹהִיכֶם, חַיִם בְּלָכֶם הַיּוֹם.
לִישְׁוֹעַתְךָ קְיֻמִּתי, יְיָ.

אֱלֹהִי, נְצֵר לְש׊וֹנוֹ מִקְרָע, וְשִׁפְתֵּי מִפְּבָר מִרְמָה. פֶּתַח לְבִי
בְּתּוֹרַתְךָ, וּבְמִצְוֹתְךָ תִּרְדֹּף נֶפֶשִׁי. וְהִיוּ לְرַצְוֹן אָמֵרִי פִי וְהַגִּינוֹן
לְבִי לְפָנֵיהֶן, יְיָ, צְורִי גַּנוֹאָלִי.

תּוֹרָה צֹהֶה לְנוּ (Deuteronomy 33:4) is the first Hebrew verse which a father is directed to teach his child at a very early age (Sukkah 42a; Maimonides, *Talmud Torah* 1:6). Although the child is held to be free from religious duties, his father is required to make him amenable to them.

MORNING PRAYER FOR CHILDREN

Upon awakening in the morning:

I render thanks to thee, everlasting King, who hast mercifully restored my soul within me; thy faithfulness is great.

When washing the hands:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

When putting on the arba kanfot:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the precept of tsitsith.

When dressed:

The Torah which Moses handed down to us is the heritage of the community of Jacob. May blessings rest on my head. Hear, my son, your father's instruction, and reject not your mother's teaching. The Torah shall be my trust, and the Almighty my help. God is a faithful King. Hear, O Israel, the Lord is our God, the Lord is One. Blessed be the name of his glorious majesty forever and ever. You who cling to the Lord are all alive today. For thy salvation I hope, O Lord.

My God, guard my tongue from evil, and my lips from speaking falsehood. Open my heart to thy Torah, that my soul may follow thy commands. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

ברכות השחר

Upon entering the synagogue:

מה טובו אהיליך ועקב, משבניהם ישראל. ואני ברוב
חסידך אבא ביתך, אשפוחה אל היבל קדשה ביראתך. כי,
אקהבתי מעון ביתך, ומקום משכנו בבורה. ואני אשפוחה
ואכרצה, אברכה לפני כי עשי. ואני חפלתי לה, כי, עת רצונ;
אליהם, ברבי חסידך, עני באמת ישעה.

סדר עטiphת טלית

Before putting on the *tallith*:

ברכי נפש את כי; כי אלמי, נרלט מאר, הוֹד וְהַדָּר לְבִשְׁתָּן.
עתה אור בשלמה, נוטה שמונים ביריעעה.
הנני מתחער בטלית של ציצת כדי לקיים מצות בוראי,
בפקחוב בתורה: ועשו להם ציצת על בנפי בניריהם לדרכם.
וכשים שאני מתחפש בטלית בעולם הארץ, כן תזקה נשמי^ה
להחליבש בטלית נאה לעולם הבא בנו עוזן. אמן.

are interpreted in the Talmud (Sanhedrin 105b) to refer to synagogues and schools. *ה* רצון is taken to mean the time of public worship (Berakhoth 8a).

ציצית is a continual reminder of our obligation to keep God's commands. The purple-blue thread (*תכלת*) entwined in the *tsitsith* was originally its chief distinction. When, however, it became impossible to procure the special dye required, it was made permissible to use white threads alone. Why blue? "Because this color resembles the sea, the sea resembles the sky . . ." (Menahoth 43b).

Four threads are taken, of which one (the *shammash*) is considerably longer than the rest, for each of the four corners of the *tallith*. The four threads are drawn through a small hole or eyelet and the ends brought together. A double knot is tied close to the margin of the *tallith*; the *shammash* is then

PRELIMINARY MORNING SERVICE

Upon entering the synagogue:

How goodly are your tents, O Jacob, your habitations, O Israel! By thy abundant grace I enter thy house; I worship before thy holy shrine with reverence. O Lord, I love thy abode, the place where thy glory dwells. I will worship and bow down; I will bend the knee before the Lord my Maker. I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.¹

PUTTING ON THE TALLITH

Before putting on the tallith:

Bless the Lord, O my soul! Lord my God, thou art very great; thou art robed in glory and majesty. Thou wrappest thyself in light as in a garment; thou spreadest the heavens like a curtain.²

I am unwrapping myself in the fringed garment in order to fulfill the command of my Creator, as it is written in the Torah: "They shall make fringes for themselves on the corners of their garments throughout their generations."³ Even as I cover myself with the tallith in this world, so may my soul deserve to be robed in a beautiful garment in the world to come, in Paradise. Amen.

twisted tightly 7 times round the remaining 7 threads, and another double knot is tied; then round 8 times, and a double knot; then round 11 times, and a double knot; and finally round 13 times, and a double knot. 7 and 8 = 15 equals the numerical value of יְהָוָה, 11 = יְהָיָה, and 13 = תְּהִלָּה, meaning: The Lord is One. Furthermore, the numerical value of the word תְּשִׁיטֵה is 600, which with the 8 threads and the 5 knots makes a total of 613, the exact number of the positive (248) and negative (365) precepts of the Torah. This explains the talmudic statement that the wearing of the *tsitsith* is of equal merit with the observance of the whole Torah (Nedarim 25a).

¹ Numbers 24:5; Psalms 5:8; 26:8; 95:6; 69:14. ² Psalm 104:1-2. ³ Numbers 15:38.

When putting on the *tallith*:

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קָדְשָׂנוּ בְמִצְוֹתָיו וַעֲשָׂנוּ לְהַחְתֻעַטְפָ בְצִיצָתָו.

תהלים לו, ח-יא

מה יזכיר מסדרה, אלhom, ובני אדם באל בונפה יחסין.
ירונו מדשו ביתה, ונחל ערכיניך תשחים. כי עמך מקור חיים,
באורך נראת אורה. משך מסדרה לידעיה, ואדרקחה לשורי לב.
יהיו רצון מלפניך, כי אלקינו ואלהי אבותינו, שתהא
תשובה מצות ציוץ זו באלו קמיהה בכל פרטיה וקדוקית
ובקנותיה ותרני ג' מצות הפלויים בה. אמן סלה.

סדר הנחת תפילה

Meditation before putting on the *tefillin*

הנני מכון בהפחת תפליין לקיים מצות בוראי שצונו להנחת
תפליין, בבחוב בתורה: וקשרתם לאות על ידה, והוא לטעפת
בין עיניה. והם ארבע פרשיות אלה: שמע, והיה אם שמע,
קידש, והיה כי יביאה, שישי בהם יחודו ואחריותו יתברך שם
בועלם; ושניאר נסים ונפלאות שעשה עמן בהוציאו אותו

The *tzefilim*, known as *shel yad* (head-phylactery) and *shel rosh* (hand-phylactery), are made of the skins of clean animals. *Shel rosh* consists of four compartments containing four separate strips of parchment on which are written four biblical passages (Exodus 13:1-10, 11-16; Deuteronomy 6:4-9 and 11:13-21). *Shel yad* consists of a single compartment, and contains the same four passages written in four parallel columns on a single piece of parchment. *Shel rosh* has on the outside two *shins* (שׁ), one with three strokes being to the right of the wearer, and one with four strokes to the left. The *shin* together with the letters formed by the knots of the two straps make up the letters of *שׁם* (Almighty). The seven strokes of the two *shins* equal the number of times the *retsah* is wound around the arm.

There was a difference of opinion between Rashi and his grandson Rabbi Jacob ben Meir (*Rabbenu Tam*) as to the order in which the four biblical se-

When putting on the tallith:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to enwrap ourselves in the fringed garment.

Psalm 36:8-11

How precious is thy kindness, O God! The children of men take refuge in the shadow of thy wings. They have their fill of the choice food of thy house, and thou givest them drink of thy stream of delights. For with thee is the fountain of life; by thy light do we see light. Continue thy kindness to those who know thee, and thy righteousness to the upright in heart.

May it be thy will, Lord our God and God of our fathers, that my observance of this precept of tsitsith be considered as if I fulfilled it with all its particulars, details and implications, together with the six hundred and thirteen precepts that are related to it. Amen.

PUTTING ON THE TEFILLIN*Meditation before putting on the tefillin*

By putting on the tefillin I intend to fulfill the command of my Creator, who has commanded us to wear tefillin, as it is written in the Torah: You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.¹ The tefillin contain four sections of the Torah² which proclaim the absolute unity of God, blessed be his name, and remind us of the miracles and wonders which he did for us when he brought us out from

lections should be arranged and inserted in the compartments of the *tefillin*. We follow the opinion of Rashi. However, some people wear two types of *tefillin*, prepared according to Rashi and according to *Rabbenu Tam*, in order to be certain of performing their duty properly.

The *tefillin* are not worn on Sabbaths and festivals because, like the *tefillin*, Sabbaths and festivals are themselves regarded as signs of the covenant relation between God and Israel.

... *הנני מוכן* is derived from the Siddur of Rabbi Isaiah Horowitz (1555–1630), author of *שערי חכמה* (*שער הברית*). This meditation contains the thought that by wearing the *tefillin* on the head and near the heart we are made conscious of our duty to employ our thoughts and emotions in the service of God.

¹ Deuteronomy 6:8. ² Deuteronomy 6:4–9; 11:13–21; Exodus 13:1–10; 11–16.

ברכות השחר

ממצרים, ואשר לו הבקה והטמלה בעליונים ובתפקידים
לעשות בהם ברכונו. וצונו להניח על היד לזכרון זרעו
הנטיה; ושהיא נגר הלב, לשעיבר בזיה פאות ומחשבות לבנו
לעובדתו, יתברך שמו; ועל הרראש נגר הקמה, שהנסמה
שבמוחו עם שאר חיש ובחוות כלם ידיו משבדים לעובדתו,
יתברך שמו. ומשפע מצונות תפליין וחמשך עלי להיות לי חיים
ארכבים ומשפע קדר ומחשבות קדושים, בלי הרהור חטא ועון
כלל, ושלא יפקנו ולא וחורה בנו צער קרע, וננייחנו לעבד
אתיך באשר עם לבבנו. אמן.

When placing the *tefillin* on the left arm:

**ברוך אתה ייְהוָה מלך העולם אשר קדשו במצוחתי
וצונו להניח תפליין.**

When placing the *tefillin* on the forehead:

**ברוך אתה ייְהוָה מלך העולם אשר קדשו במצוחתי
וצונו על מצונות תפליין.**

ברוך שם בבוד מלבותו לעולם ועד.

ומחכמתה, אל עליון, תאצל עלי, ומבינתך תביןני;
ובחסך פגדייל עלי, ובגבורתך חכמיה איבי וקמי; ושמון
הטוב פריך על שבעה קני המנורה להשפייע טובך
לבריותך. פותח את ירכך, ומשבייע לכל מי רצונך.

When winding the *retsuah* three times round the middle finger:

**וארשתייך לי לעולם, וארשתייך לי בצדך ובמשפט ובחסד
וברחמים. וארשתייך לי באמנה, ורעדעת אתיך
ויהי רצון מלפניך, ייְהוָה אלהי אבותינו, שתהא**

Egypt, he who has the power and the dominion over the heavenly and the earthly creatures to deal with them as he pleases. He has commanded us to wear tefillin on the arm in memory of his outstretched arm; opposite the heart, to intimate that we ought to subject our heart's desires and designs to the service of God, blessed be he; and on the head opposite the brain, to intimate that the mind which is in the brain, and all senses and faculties, ought to be subjected to his service, blessed be he. May my observance of the tefillin precept bring me long life, holy inspiration and sacred thoughts, and free me from any sinful reflection whatever. May the evil impulse never tempt us, but leave us to serve the Lord as our heart desires.

When placing the tefillin on the left arm:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to wear tefillin.

When placing the tefillin on the forehead:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the precept of tefillin.

Blessed be the name of his glorious majesty forever and ever Supreme God, thou wilt imbue me with thy wisdom and thy intelligence; in thy grace thou wilt do great things for me; by thy might thou wilt cut off my foes and my adversaries. Thou wilt pour the good oil into the seven branches of the *Menorah* so as to bestow thy goodness upon thy creatures. Thou openest thy hand, and satisfiest every living thing with favor.¹

When winding the retsah three times round the middle finger:

I will betroth you to myself forever; I will betroth you to myself in righteousness and in justice, in kindness and in mercy. I will betroth you to myself in faithfulness; and you shall know the Lord.²

May it be thy will, Lord our God and God of our fathers, that

המְרָה קַנִּי symbolically represent the continents of the earth.

¹ *Psalm 145:16.* ² *Hosea 2:21-22.*

חַשׁוֹבָה מְצֻנָּת תִּנְחַת תְּפִלֵּן זו בְּאֶלְיוֹ קִינְמָתָה בְּכָל פְּרִטָּה
וּדְקִידָּקָה וּבְנוֹזָה וּתְרִיבָּה מְצֻוֹת הַתְּלִוִּים בָּה. אָמַן סָלה.

שםות יג, א-טו

וַיַּדְבֵּר יְהֹוָה אֱלֹהִים מֶלֶךְ לְאָמֵר: קְדוּשָׁתִי כָּל בָּכֹור, פָּטָר כָּל
רָחָם בְּבָנֵי יִשְׂרָאֵל, בְּאָדָם וּבְבָהָמָה, לְיֵהוָה. וַיֹּאמֶר מֶלֶךְ מֶשֶׁה אֱלֹהִים:
זָבֹד אֶת חֵי יוֹם הַזֶּה אֲשֶׁר יֵצְאֶתְם מִמִּצְרַיִם, מִבֵּית
עֲבָדִים, בְּיַד בְּחֹזֶק יְהֹוָה צָדִיק יְהֹוָה מֶלֶךְ מִצְרַיִם; וְלֹא יָאֵל חַמִּץ.
חֵי יוֹם יֵצְאֶתְם יְצָאִים, בְּחֶדְשָׁת הָאָבִיב. וְהִיא בְּיַהְעָד יְהֹוָה אֱלֹהִים
הַבְּנָעֵן, וְהַחֲטִיף וְהַאֲמָרִי וְהַחֲווִי וְהַיּוֹבָסִי, אֲשֶׁר נִשְׁבָּע לְאַבְתָּיו
לְחַתָּה לְהֹהֶן, אֶרְזָה זָבָת חַלְבָּן וּדְקָשָׁן, וּשְׁבָרָת אֶת חַעֲבָדָה הַזֹּאת
בְּחֶדְשָׁת הַזֶּה. שְׁבָעַת יָמִים הַאֲכָל מִצְתָּה, וּבַיּוֹם הַשְׁבִּיעִי תְּנַלְּיִי.
מְצֻוֹת יְאֵל אֶת שְׁבָעַת הַיּוֹם, וְלֹא יַרְאֶה לְדֹת חַמִּץ וְלֹא יַרְאֶה
לְהֹ שָׁאָר בְּכָל גַּבְلָה. וְהַנְּרָף לְבִנְהָה בַּיּוֹם הַהוּא לְאָמֵר: בְּעֹבוֹר
זֶה עָשָׂה יְהֹוָה לִי בְּצָאתִי מִמִּצְרַיִם. וְהִיא לְהֹ לְאֹות עַל יְדָה,
וְלִזְכָּרוֹן בֵּין עֵינֶיהָ, לְמַעַן תִּהְיֶה תּוֹרַת יְהֹוָה בְּפִיה, בְּיַד חַזְקָה
הַזָּכָאָה יְהֹוָה מִמִּצְרַיִם. וּשְׁמַרְתָּ אֶת תְּחִקָּה הַזֹּאת לְמוֹעֵרָה מִימִים
יָקִימָה. וְהִיא, בְּיַבְאָה יְהֹוָה אֱלֹהִים הַבְּנָעֵן, בְּאֲשֶׁר נִשְׁבָּע לְהֹ
וּלְאַבְתָּיו, וַיְתַהַהֵר לְהֹ. וְהַעֲרָף כָּל פָּטָר רָחָם לֵי; וְכָל פָּטָר
שָׁאָר בְּהָמָה אֲשֶׁר יִתְהַהֵר לְהֹ, מַזְכָּרִים, לֵי. וְכָל פָּטָר חַמִּר
תְּפִרְהָה בְּשָׂה, וְאֵם לֹא תְּפִרְהָה וּנְעַרְפָּהוֹ; וְכָל בָּכֹור אָדָם בְּבָנִיךְ
תְּפִרְהָה. וְהִיא, בְּיַשְׁאַלְהָ בְּנָה מַחְרָה לְאָמֵר מָה זֹאת, וְאַמְرָת
אָלָיו: בְּחֹזֶק יְהֹוָה צָדִיק יְהֹוָה צָדִיק יְהֹוָה מִמִּצְרַיִם, מִבֵּית עֲבָדִים. וַיְהִי בְּיַ
תְּקַשֵּׁה פָּרָעוֹה לְשַׁקְנָה, וַיְהִגְּנֵג יְהֹוָה כָּל בָּכֹור בְּאֶרְץ מִצְרַיִם,

my observance of this precept of tefillin be considered as it fulfilled it with all its particulars, details and implications, together with the six hundred and thirteen precepts that are related to it. Amen.

Exodus 13:1-16

The Lord spoke to Moses, saying: "Consecrate all the first-born to me, whatever is first-born in Israel, of man or of beast, for it belongs to me."

Moses said to the people: "Remember this day, in which you came out of Egypt, out of a house of slavery; for by a strong hand the Lord brought you out of this place; no leavened bread shall be eaten. This day you are leaving, in the month of Abib. And when the Lord will bring you into the land of the Canaanite, the Hittite, the Amorite, the Hivvite, and the Jebusite, which he swore to your fathers he would give you, a land flowing with milk and honey, then you shall perform this service in this month: For seven days you shall eat unleavened bread, and on the seventh day there shall be a festival in honor of the Lord. Unleavened bread shall be eaten throughout the seven days; no leavened bread shall be seen in your possession, nor any leaven, anywhere in your territory. And you shall tell your son on that day, saying: This is on account of what the Lord did for me when I left Egypt. It shall serve you as a sign on your hand, and as frontlets between your eyes, so that the Lord's teaching may be ever in your mouth, for by a strong hand the Lord brought you out of Egypt. You shall observe this ordinance at its proper time from year to year."

"And when the Lord will bring you into the land of the Canaanite, as he swore to you and to your fathers, and will give it to you, you shall make over to the Lord whatever is first-born; all the firstlings of the young animals that you will have, the males, shall be the Lord's. Every firstling ass, however, you shall redeem with a lamb; but if you will not redeem it, then you shall break its neck; and every first-born son of yours you shall redeem. And when your son asks you in time to come: What does this mean? You shall tell him: By a strong hand the Lord brought us out of Egypt, out of a house of slavery; and when Pharaoh made difficulties about letting us go, the Lord slew every first-born in the

מִבְכָּר אָדָם וַעֲד בְּכֹר בַּהְמָה, עַל בֵּן אֱנִי זָבֵח לֵי כֶּל פְּשָׁר
רַקְחָם, חַזְקָרִים, וְכֶל בְּכֹר בְּנֵי אֲפָדָה. וְהַיָּה לְאֹתָה עַל גִּדְכָּתָה,
וְלִטְוֹטָפָת בֵּין עִינֵּיה, בַּי בְּחֻזָּק יָד הַוֹּצִיאָנו יְיָ מַמְצָרִים.

בְּטַרְסָא כֶּל יִצְרָר נְבָרָא.
אֲזִי מֶלֶךְ שְׁמוֹ נְקָרָא.
לְבָדוֹ יִמְלֹךְ נְזָרָא.
וְהָוָא יִתְּנַהַה בְּתַפְאָרָה.
לְהַמְשִׁיל לוֹ לְהַחְקִירָה.
וְלוֹ הָעַז וְהַמְשָׁרָה.
וְצָור חַבְלִי בְּעַת צָרָה.
מְנַת בּוֹסִי בְּיּוֹם אֲקָרָא.
בְּעַת אִישׁוֹ וְאַעֲזִירָה.
יְיָ לֵי וְלֹא אִירָא.

נִמְצָא וְאַיִן עַת אֶל מִצְיאוֹתָה.
גַּעֲלָם וְנִסְמַח אַיִן סָוף לְאַחֲרוֹתָה.
לֹא נִعְרֹז אֶלְיוֹן קְרָשָׁה.
רָאשָׁוֹן וְאַיִן רָאשִׁית לְרָאשָׁתוֹ.
יְוָרָה גְּדָלָתוֹ וְמִלְכָותָה.

אַדְוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
לְעַת נְעַשָּׂה בְּחַפְצָוּ פֶּל
וְאַתְּחִרְיָה בְּכָלּוֹת הַבָּל
וְהָוָא דָהָה וְהָוָא דָהָה
וְהָוָא אֲחָד וְאַיִן שְׁנִי
בְּלִי רָאשָׁת בְּלִי תְּבִלָּת
וְהָוָא אַלְיִי וְחַי נְאַלִי
וְהָוָא נְסִי וְמְנוֹס לִי
בְּקִדּוֹ אֲפָקִיד רְוָחִי
וְעַם רְוָחוֹ גְּנִיחִי

יִגְדֵּל אֱלֹהִים חַי וְיִשְׁתַּבְחַח
אַחֲרָה וְאַיִן יִחְיֵיד בְּיוֹחָדוֹ
אַיִן לוֹ דְמָוֹת הַגּוֹפָה וְאַיִן נֹפֶ
קַרְמָנוֹ לְכָל הַכְּרָב אֲשֶׁר נְבָרָא
הַנּוּ אַדְוֹן עוֹלָם וְכֶל נֹצֶר

אַדְוֹן עוֹלָם treats of God's omnipotence and providence. This noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol who flourished in Spain during the eleventh century. It has been part of the morning service since the fifteenth century. It is composed of ten lines, each of which consists of twelve syllables. A single rhyme runs through it.

יִדָּל is a summary of the thirteen principles of faith formulated by Maimonides in his commentary on the Mishnah (Sanhedrin 10:1). This poem was composed by Daniel ben Judah of Rome (fifteenth century). One rhyme runs through all its thirteen lines, each of which consists of sixteen syllables. The variant reading נֹצֶר in the fifth line brings out the full meaning of Maimonides' fifth principle that God alone must be worshiped. יהוה is used

land of Egypt, the first-born of both man and beast; that is why I sacrifice to the Lord every first-born male animal, but I redeem all my first-born sons. This shall serve as a sign on your hand, and as frontlets between your eyes; for the Lord brought you out of Egypt by a strong hand."

ADON OLAM

He is the eternal Lord who reigned
Before any being was created.
At the time when all was made by his will,
He was at once acknowledged as King.
And at the end, when all shall cease to be,
The revered God alone shall still be King.
He was, he is, and he shall be
In glorious eternity.
He is One, and there is no other
To compare to him, to place beside him.
He is without beginning, without end;
Power and dominion belong to him.
He is my God, my living Redeemer,
My stronghold in times of distress.
He is my guide and my refuge,
My share of bliss the day I call.
To him I entrust my spirit
When I sleep and when I wake.
As long as my soul is with my body
The Lord is with me; I am not afraid.

YIGDAL

1. Exalted and praised be the living God!
He exists; his existence transcends time.
2. He is One—there is no oneness like his;
He's unknowable—his Oneness is endless.
3. He has no semblance—he is bodiless;
Beyond comparison is his holiness.
4. He preceded all that was created;
The First he is though he never began.
5. He is the eternal Lord; every creature
Must declare his greatness and his kingship.

here in the sense of יָד, יְסִפֵּר (see Job 12:7-8; Psalm 145:6-12). In Erubin 60a
יְהִמְלֵל is taken as the equivalent of חַמְלֵל.

אנשי סגָּלְתוֹ ותִּפְאָרֶתֹו.
גביא ומבית אַתְּ חַמְנוֹתָו.
על יד נַבְיאוֹ נָאָמֵן בֵּיתָו.
דְּתַהוּ לְעוֹלָמִים לְזַוְלָתוֹ.
מַבִּיט לְסֻוף דָּבָר בְּקַדְמָתוֹ.
נוֹתֵן לְרַשְׁעָ רַע בְּרַשְׁעָתוֹ.
לְפָדוֹת מַתְבֵּי קָז יְשֻׁוָּתוֹ.
ברוך עָרֵי עַד שֵׁם תְּהַלְתָה.

שְׁפָע נְבוֹאתָו נִתְנוֹ אֶל
לֹא קָם בְּיִשְׂרָאֵל בְּמִשְׁהָ עַזְדָּה
תּוֹרַת אֲמָת נִתְנוֹ לְעַמּוֹ אֶל
לֹא יְחַלֵּף הָאָל וְלֹא יִמְוֹר
צָוֹה וַיָּדַע סְתָרֵינוּ
גּוֹמֵל לְאִישׁ חָסֵד בְּמִפְעָלוֹ
יְשַׁלֵּח לְקָז יְמִין מִשְׁיקָנוּ
מְתִים יְתִיחָא אֶל בְּרַב חָסְדוֹ

פסchat ברכות יא, א; ס, ב

**ברוך אתה, ייְהוָה, מלך העולם, אשר קדשו במצוותיו
ו贊נו על נטילת ידים.**

ברוך אתה, ייְהוָה, מלך העולם, אשר יצר את האדים
בְּחַכְמָה, וּבְרָא בּוֹ נְקָבִים נְקָבִים, חַלְולִים חַלְולִים. גָּלִיל וִידּוּעָ
לְפָנֵי כְּסָא בְּבָדָה, שָׁאָם וְפָתַח אֶתְרֵם מִקְהָם אוֹ יִסְתַּחַם אֶתְרֵם
אי אָפָּשָׁר לְהַתְקִים וְלַעֲמֹוד לְפָנֶיה. ברוך אתה, ייְהוָה, רופא כל
בָּשָׂר וּמְפָלִיא לְעַשּׂות.

**ברוך אתה, ייְהוָה, מלך העולם, אשר קדשו במצוותיו
ו贊נו לעסוק בדבורי תורה.**

וְהַעֲרְבָּדָנָא, ייְהוָה, את דְבָרֵי תּוֹרַתְך בְּפִינָה, וּבְפִי
עַמּוֹד בֵּית יִשְׂרָאֵל, וְנִהְיָה אַנְחָנוּ וְצַאצְאָנָה, וְצַאצְאָי עַמְך בֵּית
יִשְׂרָאֵל, בְּלֹן יְדָעֵי שָׁמֶה וּלְזֹמְרֵי תּוֹרַתְך לְשָׁמֶה. ברוך אתה,
ייְהוָה, הַמְלֵמָד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

**ברוך אתה, ייְהוָה, מלך העולם, אשר בְּתַר בְּנֵי מִבְלָח
הַעֲמִים, וַיִּתְנוּ קְנָה אֶת תּוֹרַתְך. ברוך אתה, ייְהוָה, נִתְנוֹתָה תּוֹרָתְך.**

6. His abundant prophecy he granted
To the men of his choice and his glory.
7. Never has there arisen in Israel
A prophet like Moses beholding God's image.
8. The Torah of truth God gave to his people
Through his prophet, his own faithful servant.
9. God will never amend, nor ever change
His eternal Law for any other law.
10. He inspects, he knows all our secret thoughts;
He foresees the end of things at their birth.
11. He rewards the godly man for his deeds;
He repays the evil man for his evil.
12. At time's end he will send our Messiah
To save all who wait for his final help.
13. God, in his great mercy, will revive the dead;
Blessed be his glorious name forever.

Talmud Berakhoth 11a; 60b

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

Blessed art thou, Lord our God, King of the universe, who hast formed man in wisdom, and created in him a system of veins and arteries. It is well known before thy glorious throne that if but one of these be opened, or if one of those be closed, it would be impossible to exist in thy presence. Blessed art thou, O Lord, who healest all creatures and doest wonders.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to study the Torah.

Lord our God, make the words of thy Torah pleasant in our mouth and in the mouth of thy people, the house of Israel, so that we and our descendants and the descendants of thy people, the house of Israel, may all know thy name and study the Torah for its own sake. Blessed art thou, O Lord, who teachest the Torah to thy people Israel.

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples and given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

במדבר 1, כד-כו

יבְּרַכֵּךְ יְהֹוָה וַיִּשְׁמַרְךָ יְאָרֶיךְ אֲלֵיכֶךָ וַיְחַנֵּךְ יְשָׁאֵיךְ פָּנֵיךְ אֲלֵיכֶךָ וַיִּשְׂמַם לְךָ שָׁלוֹם.

פהה א, משנה א; ססכת שבת קכו, א

אֲלֵיכֶם רְבָרִים שָׁאוֹן לָהֶם שְׁעֹורָה: הַפְּאָה, וַהֲבֹרוּם, וַהֲרָאוֹן,
גִּמְילוֹת חֲסָדִים, וַתְּלִמּוֹד תּוֹרָה. **אֲלֵיכֶם רְבָרִים שָׁאָדָם אָכְלָן**
פְּרוֹתָיוּהֶם בְּעוֹלָם הַזֶּה וַתְּקַרְנוּ קִימָת לֹא לְעוֹלָם הַבָּא, וְאֲלֵיכֶם
הַזֶּה: בְּבּוֹד אָב נָאָם, וַגִּמְילוֹת חֲסָדִים, וַתְּשַׁבְּמָת בֵּית הַמְּדָרָשָׁה
שְׁתִירָה וְעַרְבִּית, וַהֲכָנָת אָוּרָתִים, וַבְּקוּר חֹלִים, וַהֲכָנָת
כְּלָת, וַמְּלִנְתָּה הַמְּתָה, וַעֲיוֹן תְּפִלָּה, וַהֲבָאת שָׁלוֹם בֵּין אָדָם
לְחֶבְרוֹן; וַתְּלִמּוֹד תּוֹרָה בְּנֶגֶד כָּלָם.

פסכת ברכות ס, ב

אֱלֹהִי, נְשָׁמָה שְׁנִיתָה בַּי טְהוֹרָה הִיא. אֲפָה בְּרָאָתָה, אֲפָה
יִצְרָאָתָה, אֲפָה נְפַחָתָה בֵּי, וְאֲפָה מִשְׁמַרָּה בְּקָרְבֵּי, וְאֲפָה עַתִּיד
לְטַלָּה מִמְּנִי וְלַחֲזֹרָה בֵּי לְעַתִּיד לְבָא. כָּל זָמָן שְׁהַנְּשָׁמָה
בְּקָרְבֵּי מָדָה אֲנִי לְפָנֶיךָ, יְהֹוָה אֱלֹהִי וְאֱלֹהִי אֲבוֹתִי, רַבּוֹן כָּל
הַמְּעֻשִׁים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בְּרוּךְ אֲפָה, יְהֹוָה הַמְּחֹזֵיר נְשָׁמוֹת
לְפָנָרִים מַתִּים.

בְּרוּךְ אֲפָה, יְהֹוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָטוֹ לְשָׁבֵן בֵּינָה
לְהַבְּחִין בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אֲפָה, יְהֹוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שָׁלָא עֲשֵׂנוּ גֹּוֹן.

פהה part of the crop which the owner was required to leave for the benefit of the poor (Leviticus 23:22). According to tradition, the minimum was one-sixtieth of the harvest (Mishnah Peah 1:2).

בכורים the earliest gathered fruits of the season brought to the Temple.

ראיין The nature and value of the offering which all male Israelites were required to present at the Temple is not defined in Deuteronomy 16:16-17.

There is no fixed limit to personal service and charity to all men. *Gemiluth hasadim* includes every kind of help.

Numbers 6:24-26

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.

Mishnah Peah 1:1; Talmud Shabbath 127a

These are the things for which no limit is prescribed: the corner of the field, the first-fruits, the pilgrimage offerings, the practice of kindness, and the study of the Torah. These are the things of which a man enjoys the fruits in this world, while the principal remains for him in the hereafter, namely: honoring father and mother, practice of kindness, early attendance at the schoolhouse morning and evening, hospitality to strangers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between fellow men; but the study of the Torah excels them all.

Talmud Berakhoth 60b

My God, the soul which thou hast placed within me is pure. Thou hast created it; thou hast formed it; thou hast breathed it into me. Thou preservest it within me; thou wilt take it from me, and restore it to me in the hereafter. So long as the soul is within me, I offer thanks before thee, Lord my God and God of my fathers, Master of all creatures, Lord of all souls. Blessed art thou, O Lord, who restorest the souls to the dead.

Blessed art thou, Lord our God, King of the universe, who hast given the cock intelligence to distinguish between day and night.

Blessed art thou, Lord our God, King of the universe, who hast not made me a heathen.

חַלְמֹד תּוֹרָה is one of the duties to which there is no prescribed limit. We are to engage in Torah study at all times. The readings from the Bible and the Talmud which form part of the morning service are meant to enable every Jew to have a daily share in the study of the Torah.

לְשֻׁבֵּי בִּגְנָה ("*sh'vah b'gina*") is taken from Job 38:36, where **שֻׁבֵּי** is derived from **שָׁבַח** ("to see"). According to Berakhoth 60b and Rosh Hashanah 26a, **שֻׁבֵּי** signifies "cock", that is, the bird which foresees the approaching day. The worshiper expresses his appreciation of nature's super-senses and the exact timing of animals, for there are many kinds of "knowingness" in which animals far surpass us by means of their exquisite ability to "feel" things.

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, שֶׁלֹּא עָשָׂה עֲבָד.

Women say:

Men say:

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, שֶׁלֹּא עָשָׂה עֲבָד.

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֲוֹרִים.

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, מְלַבִּישׁ עֲרָמִים.

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, מַפִּיר אֲסּוּרִים.

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, זֹקֵף כְּפּוּפִים.

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, רֹקֵעַ הָאָרֶץ עַל הַקּוֹמִים.

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, שְׁעָשָׂה לִי כָּל צְرָבִי.

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, הַמְבִין מִצְעָדֵי גָּבָר.

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, אֹזֵר יִשְׂרָאֵל בְּגֻבוֹרָה.

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, עֹוטֵר יִשְׂרָאֵל בְּחַפְאָרָה.

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, הַנֹּתֵן לִיעָף בָּת.

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, הַמִּעֲבִיר שְׁנָה מְעִינָה

וְחִנּוּמָה מַעֲפָעִי.

וַיְהִי רְצֹן מִלְּפָנֶיךָ, ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא אֱבֹתֵינוּ, שְׁפָרְנִילָנוּ
בְּחַזְרָתֶךָ וּדְבָקָנוּ בְמִצְוֹתֶךָ; וְאֶל תְּבִיאנוּ לֹא לִידֵי חַטָּא, וְלֹא
לִידֵי עֲבָרָה וְעַזָּן, וְלֹא לִידֵי נֶסֶן, וְלֹא לִידֵי בְּזִוּזָן; וְאֶל תְּשַׁלֵּט
בָּנוּ יָצַר הָרָע; וְהַרְחִיקנוּ מֵאָדָם רָע וּמִתְּחִיבָר רָע; וּדְבָקָנוּ בַּיּוֹצָר

שְׁעָנָי כְּרָצֹן is mentioned by David Abudarham (fourteenth century) as a recently introduced blessing to be recited by women.

שְׁעָנָי כְּרָצֹן is not derived from the Talmud but is found in Maḥzor Vitry, the liturgical work which was compiled in the eleventh century by Rabbi Simḥah of Vitry, France, a pupil of Rashi.

Blessed art thou, Lord our God, King of the universe, who hast not made me a slave.

Men say:

Blessed art thou, Lord our God, King of the universe, who hast not made me a woman.

Blessed art thou, Lord our God, King of the universe, who openest the eyes of the blind.

Blessed art thou, Lord our God, King of the universe, who clothest the naked.

Blessed art thou, Lord our God, King of the universe, who settest the captives free.

Blessed art thou, Lord our God, King of the universe, who raisest up those who are bowed down.

Blessed art thou, Lord our God, King of the universe, who spreadest forth the earth above the waters.

Blessed art thou, Lord our God, King of the universe, who hast provided for all my needs.

Blessed art thou, Lord our God, King of the universe, who guidest the steps of man.

Blessed art thou, Lord our God, King of the universe, who girdest Israel with might.

Blessed art thou, Lord our God, King of the universe, who crownest Israel with glory.

Blessed art thou, Lord our God, King of the universe, who givest strength to the weary.

Blessed art thou, Lord our God, King of the universe, who removest sleep from my eyes and slumber from my eyelids.

May it be thy will, Lord our God and God of our fathers, to make us familiar with thy Torah, and to cause us to adhere to thy precepts. Lead us not into sin, transgression, iniquity, temptation, or disgrace; let not the evil impulse have power over us; keep us far from an evil man and a bad companion; make us cling to

Women say:

Blessed art thou, Lord our God, King of the universe, who hast made me according to thy will.

In the Talmud, the first **יהי רצון** is phrased in the singular (**שחרורי ני... ודברקי ני**) while the second **יהי רצון** is reported in singular and plural (Berakhoth 60b, Shabbath 39b).

הטוב ובמיעשים טובים; וכפ' את יצרנו להשטעבד-לה. Reader ותנו לנו היום ובכל יום לחן ולחשד ולרחמים בעיניך ובעיני כל רואינו, ותגמלנו חסדים טובים. ברוך אתה יי' גומל חסדים טובים לעמו ישראל.

יהי רצון מלפניך, יי' אלהי אבותינו, שתחילני ביום ובכל יום מעוז פנים ומعزيزות פנים, מארם רע ומחבר רע, ומשן רע ומפנע רע ומישן המשחית, מדין קשה ומבעל דין קשה, בין שהוא בונברית ובין שאינו בונברית.

אלקינו ואלהי אבותינו, זכרנו בזברון טוב לפניה, ופקדנו בפקחת ישועה ורחמים ממשמי קדם; זכרך לנו, יי' אלקינו, אהבת הרים, אברהם יצחק וישראל עברי, את הברית ואת תחסד, ואת השבועה שנשבעת לאברהם אבינו בהר המורה, ואת העקדת שעקר את יצחק בנו על נבי המזבח, בכתוב בחורתך:

בראשית ככ, א-יט

ויהי אמר לך רם האלה, והאללים נפה את אברהם, ויאמר אליו: אברהם, ויאמר הנני. ויאמר: קח נא את בנה, את ייחיך, אשר אהבת, את יצחק, לך לך אל ארץ המרים, ומעלה שם לעלה על אחר ההרים אשר אמר לך. ונשבט אברהם בבל, ויחבש את חמור, ויקח את שני נעריו אותו ואת יצחק בנו; ויבקע עצי עלה, ויקם נילד אל המקום אשר אמר לו האלים. ביום השלישי, וישא אברהם את עיניו וירא את המקום מרחק. ויאמר אברהם אל נעריו: שבוי לכם פה עם החמור, ואני והנער נלכחה עד פה, ונשתחו ונשובה

נסה את אברהם Abraham's faith was put to the supreme test when he was commanded to sacrifice Isaac. This was the tenth and the greatest of the trials

the good impulse and to good deeds, and bend our will to submit to thee. Grant us today, and every day, grace, favor and mercy, both in thy sight and in the sight of all men, and bestow loving kindness on us. Blessed art thou, O Lord, who bestowest loving kindness on thy people Israel.

May it be thy will, Lord my God and God of my fathers, to deliver me today, and every day, from impudent men and from insolence; from an evil man, a bad companion, and a bad neighbor, from an evil occurrence and from the destructive adversary; from an oppressive lawsuit and from a hard opponent, be he a man of the covenant or not.

Our God and God of our fathers, remember us favorably, and visit us with mercy and salvation from the eternal high heavens. Remember in our favor, Lord our God, the love of our ancestors Abraham, Isaac and Israel thy servants. Remember the covenant, the kindness, and the oath which thou didst swear to our father Abraham on Mount Moriah, and the binding of Isaac his son on the altar, as it is written in thy Torah:

Genesis 22:1-19

And it came to pass after these things that God put Abraham to the test, and said to him: "Abraham"; and he answered: "Here I am." Then he said: "Take your son, your only son, Isaac, whom you love; go to the land of Moriah and offer him there as a burnt offering on one of the mountains that I will tell you." So Abraham rose early in the morning, saddled his ass, and took with him his two servants and his son Isaac; he cut wood for the burnt-offering and started for the place about which God had told him.

On the third day Abraham looked up and saw the place at a distance. Then Abraham said to his servants: "You stay here with the ass while I and the boy go yonder; we will worship and he had to face, to prove that he was worthy of being the founder of the Jewish people. This narrative portrays also the faith and obedience of Isaac.

משטן המשחת is an allusion to the corrupting influence of Satan, the great adversary of man, who is often identical with the lower passions.

רַבְנָה זֶכְרָן כּוֹכְרָן טָבָּה and זֶלְעִם שֶׁל מְשֻׁטָּן which immediately follows the biblical account of Abraham's willingness to sacrifice his son are both taken from the *Musaf* service for *Rosh Hashanah*. The *Akedah*, the intended sacrifice of Isaac, is regarded as a symbol of Israel's martyrdom.

אליהם. ויקח אברם את עצי העלה ונישם על יצחק בנו, ויקח בדור את האש ואת המאכלת, וילכו שניהם יחדו. ויאמר יצחק אל אברם אביו, ניאמר: אבוי, ויאמר הני בני; ניאמר: הנה האש והעצים, ואיה השה לעלה. ויאמר אברם: אלהים יראה לו השה לעלה, בני; וילכו שניהם יחדו. ויבאו אל מקום אשר אמר לו האלים, ניבנו שם אברם את המזבח, ויערד את העצים, ויעקר את יצחק בנו, ונישם אותו על המזבח ממעל לעצים. וישלח אברם את ידו ויקח את המאכלת לשחת את בנו. ויקרא אליו מלמד יי' מון השמים, ניאמר: אברם, אברם, אברם. ויאמר הני. ניאמר: אל תשלח ידה אל הנער ולא קעש לו מאומה כי עטה ירעתי כי ירא אליהם אותה, ולא חשבת את בנה את יתירך ממעני. ונשא אברם את עינו וירא והנה איל, אחר, נאמו בסכה בקרנייו; וילך אברם ויקח את האיל, ויעלהו לעלה קחת בנו. ויקרא אברם שם המקום ההוא: יי' יראה, אשר ניאמר היום: בהר יי' יראה. ויקרא מלמד יי' אל אברם שנית מן השמים. ניאמר: כי נשבעתי, נאם יי', כי י酬 אשר עשית את קדבר זהה, ולא חשבת את בנה, את יתירך. כי ברך אברכה, והרבה ארבה את זרעך בכוכבי השמים, ובחול אשר על שפת הים, וירש זרעך את שער איביו. והתברבו בזרעך כל גויני הארץ, עקב אשר שמנעת בקלי. וישב אברם אל נעריו, ויקמו וילכו יחדו אל באר שביע; וישב אברם בבאר שביע.

רבונו של עולם, יהו רצון מלפניך, יי' אלקיינו ואלדי

refers to the Temple which was afterwards established on this mountain (II Chronicles 3:1).

come back to you." So Abraham took the wood for the burnt-offering and laid it on his son Isaac, while he took in his hand the fire and the knife; and the two of them went off together.

Then Isaac spoke to Abraham his father and said: "My father"; and he answered: "Here I am, my son." And he said: "Here are the fire and the wood, but where is the lamb for a burnt-offering?" Abraham answered: "God will provide himself with the lamb for a burnt-offering, my son." So the two of them went on together. They came to the place of which God had told him, and Abraham built the altar there, arranged the wood, bound his son Isaac and laid him on the altar on top of the wood. Then Abraham put out his hand and took the knife to slay his son. But the angel of the Lord called to him from the heavens: "Abraham, Abraham," and he answered: "Here I am." He said: "Do not lay your hand on the boy, and do nothing to him; for I know now that you revere God, seeing that you have not refused me your son, your only son." Then Abraham looked up and saw behind him a ram caught in the thicket by its horns; so Abraham went and took the ram, and offered it as a burnt-offering instead of his son. Abraham called the name of that place Adonai-yireh, as it is said to this day: "The mount where the Lord reveals himself."

The angel of the Lord called to Abraham a second time from the heavens, and said: "By myself I swear," says the Lord, "that since you have done this, since you have not withheld your son, your only son, I will indeed bless you, and will surely make your descendants as numerous as the stars in the sky or as the sands on the seashore; your descendants shall possess the cities of their enemies, and through your descendants shall all the nations of the earth be blessed—because you have obeyed my voice." Abraham then returned to his servants, and they started together for Beersheba, for Abraham dwelt in Beersheba.

Master of the world! May it be thy will, Lord our God and

אֶבְוֹתָנִינוּ, שַׁתְּזַכֵּר־לָנוּ בְּרִית אֶבְוֹתָנִינוּ. בָּמוֹ שַׁבְּבָשׂ אֶבְרָהָם
אֶבְקָנוּ אֶת רְחָמֵינוּ מִבּוֹדִיחַיְךֿ, וְרָצָה לְשַׁחַט אָתוֹ בְּרִי לְעַשֹּׂות
רְצֹנָה, בָּנוּ וּבְבָשָׂר רְחָמֵינוּ אֶת בָּעֵסֶךָ מַעַלְיָנוּ, וַיָּגֹלוּ בְּרְחָמֵינוּ
עַל מִדּוֹתָה, וַחֲבָנוּ אָתוֹ לְפָנָים מִשְׁוִירַת דִּינָה, וַתַּתְּנַחַג עַמְּנָנוּ,
יְיָ אֱלֹהֵינוּ, בִּמְדַת הַחֶסֶד וּבִמְדַת הַרְחָמִים. וּבְטוּבָךְ הַגְּדוֹלָה,
יְשֻׁבָּתְךָ רְחוֹן אֶפְהָ מַעַמָּךְ וּמַעַירָךְ וּמַאֲרָצָךְ וּמַמְּחָלָתָךְ. וְקַיִם־
לְנוּ, יְיָ אֱלֹהֵינוּ, אֶת תְּדָבֵר שַׁהְבִּטְחָתָנוּ עַל יְדֵי מֹשֶׁה עֲבָדָה,
כְּאָמָור: וּבְרִיתֵי אֶת בְּרִיתֵי יְעָקוֹב, וְאֶת בְּרִיתֵי יִצְחָק, וְאֶת
אֶת בְּרִיתֵי אֶבְרָהָם אֹזֶר, וְהָאָרֶץ אֹזֶר.

לְעוֹלָם יְהָא אָדָם יַרְאֵ שְׁמָיוֹ בְּסִתְרֵ וּבְגַלְיוֹ, וּמִזְרָה עַל
הָאָמָת, וּדוֹבֵר אָמָת בְּלִבְבוֹ, וּבְשֶׁבֶם וַיֹּאמֶר:

רַבּוֹן בְּלַ הָעוֹלָמִים, לֹא עַל צְדָקוֹתָנוּ אֲنַחֲנוּ מִפְּלִילִים
פְּחַנְנִינוּ לְפָנֵיהֶن, כִּי עַל רְחָמֵיךְ דָּרְבֵיכְם. מַה אֲנַחֲנוּ מִתְּחִינָה,
מַה חָסָדָנוּ, מַה אַצְקָנוּ, מַה יִשְׁוֹעָתָנוּ, מַה פְּתָנָנוּ, מַה גִּבּוֹרָתָנוּ.
מַה נָּאָמַר לְפָנֵיהֶן, יְיָ אֱלֹהֵינוּ וְאֶלְهֵי אֶבְוֹתָנִינוּ, הֵלָא כָּל הַגּוֹרָתִים
בָּאוֹן לְפָנֵיהֶן, וְאַנְשֵׁי הַשֵּׁם בְּלֹא הִיּוֹ, וְחַקְמִים בְּבָלִי מִדּוֹן,
וְגִבּוֹנִים בְּבָלִי הַשְּׁבֵל, כִּי רַב מַעֲשֵׂהָם פָּהָו, וּמֵי תִּיעַם הַקְּבָל
לְפָנֵיהֶן; וּמוֹתֵר הָאָדָם מִן הַבְּהִמָּה אַיִן, כִּי הַכְּבָל הַכְּבָל.

אֲכָל אֲנַחֲנוּ עַמָּךְ בְּנֵי בְּרִיתְךֿ, בָּנֵי אֶבְרָהָם אֲהָבָה שְׁגַשְׁבָּעָת
לֹו בְּהַר הַמְּרִיאָה, זָרָע יִצְחָק יְחִידָה שְׁנַעֲקָד עַל נֵב הַמְּוֹבָת,
עֲדָת יַעֲלֵב בְּנֵי בְּכֹורָה, שְׁמַאֲהָבָתָה שְׁאֲהָבָת אָתוֹ, וּמְשַׁמְּחָתָה
שְׁשִׁמְחָת בּוֹ, קָרָאת אֶת שְׁמוֹ יִשְׂרָאֵל וִישְׁרוֹן.

לְעוֹלָם יְהָא and onwards forms an impressive setting for the *Shema*, the acknowledgment of the unity of God. During the reign of Yezdejerd II (fifth century) it was made unlawful for the Babylonian Jews to recite the *Shema* as being a challenge to the Zoroastrian religion. Special government officials

God of our fathers, to remember in our favor the covenant of our fathers. Even as Abraham our father held back his compassion from his only son and desired to slay him in order to do thy will, so may thy mercy hold back thy anger from us; let thy compassion prevail over thy acts of retaliation. Be lenient with us, Lord our God, and deal with us kindly and mercifully. In thy great goodness, may thy fierce wrath turn away from thy people, thy city, thy land, and thy heritage. Fulfill, Lord our God, what thou hast promised us through Moses thy servant, as it is said: "I will remember my covenant with Jacob; also my covenant with Isaac and my covenant with Abraham will I remember; and I will remember the land."¹

Man should ever be God-fearing in private as well as in public. He should acknowledge the truth, and speak the truth in his heart. Let him rise early and say:

Master of all worlds! It is not on account of our own righteousness that we offer our supplications before thee, but on account of thy great compassion. What are we? What is our life? What is our goodness? What our righteousness? What our helpfulness? What our strength? What our might? What can we say in thy presence, Lord our God and God of our fathers? Indeed, all the heroes are as nothing before thee, the men of renown as though they never existed, the wise as if they were without knowledge, the intelligent as though they lacked understanding; for most of their doings are worthless, and the days of their life are vain in thy sight; man is not far above beast, for all is vanity.

However, we are thy people, thy people of the covenant, the children of Abraham thy friend, to whom thou didst make a promise on Mount Moriah; we are the descendants of his only son Isaac, who was bound on the altar; we are the community of Jacob thy first-born, whom thou didst name Israel and Jeshurun because of thy love for him and thy delight in him.

were posted in the synagogues to watch the services. The rabbis of the time impressed upon the people the duty of reciting at least the first verse of *Shema* privately, in their homes, before proceeding to the synagogue for the morning service. **לעולם הָא** is an exhortation to the effect that Judaism must be practiced in secrecy (*בסתור*) during religious persecution. The additional word **וּבְנֵלֹי** not found in early texts.

רַבָּן כָּל הַעוֹלָמִים is mentioned in Yoma 87b as a *Yom Kippur* prayer.

¹ *Leviticus 26:42.*

לְפִיכָךְ אַנְחָנוּ חִיבִים לְהֹדוֹת לְךָ וְלִשְׁבַחָךְ וְלִפְאַרְהָךְ,
וְלִבְרָךְ וְלִקְדְשָךְ וְלִתְהַטֵּשׁ שְׁבָח וְהֹדֶה לְשָׁמָךְ. אֲשֶׁרְנוּ, מָה טֻוב
חָלְקָנוּ וּמָה גָעִים גָוְלָנוּ וּמָה יְפָה יְרַשָּׁנוּ. Reader אֲשֶׁרְנוּ,
שְׁאַנְחָנוּ מִשְׁבִּים וּמִעֲרִיבִים, עָרָב וּבָקָר, וְאֹמְרים פָעָמִים
בְּכָל יוֹם:

שְׁמָע, יִשְׂרָאֵל, ייְ אֱלֹהֵינוּ, ייְ אֶחָד.
ברוך שם בבוד מלבוחו לעולם ועד.

אֲפָה הוּא עַד שֶׁלָא נִבְרָא הָעוֹלָם, אֲתָה הוּא מִשְׁׁבְרָא
הָעוֹלָם, אֲפָה הוּא בְּעוֹלָם הַזֶּה וְאֲפָה הוּא לְעוֹלָם הַבָּא. קָדְש
את שְׁמֶךָ עַל מִקְדִישָׁ שְׁמָה, וְקָדְשָׁ את שְׁמֶךָ בְּעוֹלָמָה,
וּבִשְׁוּעָתָךְ פָרִים וִתְגַבָה קְרָנָנוּ. Reader ברוך אתה, ייְ, מִקְדְשָׁ
את שְׁמֶךָ בְּרָבִים.

אֲפָה הוּא, ייְ אֱלֹהֵינוּ בְּשָׁמִים וּבָאָרֶץ וּבְשָׁמֵי הַשָּׁמִים
הַעַלְיוֹנִים. אִמְתָה, אֲפָה הוּא רָאשׁוֹן וְאֲפָה הוּא אָחִרּוֹן,
וּמִבְלָעְדָךְ אֵין אֱלֹהִים. קָבֵץ קָרוֹד מִאַרְבָּע בְּנֹפֹת הָאָרֶץ;
יָבִירָיו נִידְעָו בְּאֵי עַולָם בַּי אֲפָה הוּא הָאֱלֹהִים לִבְרָךְ לְכָל
מִקְלֹכֹת הָאָרֶץ. אֲפָה עֲשִׂית אֶת הַשָּׁמִים וְאֶת הָאָרֶץ, אֶת
הַיּוֹם, וְאֶת בָּל אֲשֶׁר בָּם, וְמי בְּכָל מַעֲשָׂה יְהִידָךְ, בְּעַלְיוֹנִים אוֹ
בְּפַחַתּוֹנִים, שִׁיאָמֵר לְךָ מֵה פָעָשָׂה. אֲקִינָה שְׁבָשָׁמִים, עָשָׂה
עַמְנָה חִסְד בְּעַבוּר שְׁמֶךָ הַגָּדוֹל שְׁנַקְרָא עַלְנָנוּ, וּקְיָם דָלָנוּ, ייְ
אֱלֹהֵינוּ, מָה שְׁכַתּוּב: בְּעֵת הַהִיא אָבִיא אָחָכָם, וּבְעֵת קָבָצָי
אָתָה כָּם, בַּי אָפָו אָחָכָם לְשָׁם וְלִתְהַלֵּה בְּכָל עַמִּי הָאָרֶץ, בְּשִׁובי
אֶת שְׁבִוּתֵיכָם לְעֵינֵיכָם, אָמֵר ייְ.

Therefore, it is our duty to give thanks to thee, to praise and glorify thee, to bless and hallow thy name, and to offer many thanksgivings to thee. Happy are we! How good is our destiny, how pleasant our lot, how beautiful our heritage! Happy are we who, early and late, morning and evening, twice every day, proclaim:

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

Thou wast the same before the world was created; thou hast been the same since the world has been created; thou art the same in this world, and thou wilt be the same in the world to come. Reveal thy holiness to those who sanctify thy name; manifest thy holiness throughout thy world. May our strength rise and be exalted through thy deliverance. Blessed art thou, O Lord, who sanctifiest thy name in the presence of all men.

Thou, Lord our God, art in heaven and on earth and in the highest heavens. Truly, thou art the first and thou art the last, besides thee there is no God. O gather those who yearn for thee from the four corners of the earth. Let all mankind realize and know that thou alone art God over all the kingdoms of the earth. Thou hast made the heavens, the earth, the sea, and all that is in them. Who is there among all the works of thy hands, among the heavenly or the earthly creatures, that can say to thee, "What doest thou?" Our Father who art in heaven, deal kindly with us for the sake of thy great name by which we are called, and fulfill for us, Lord our God, that which is written: "At that time I will bring you home; at that time I will gather you; indeed, I will grant you fame and praise among all the peoples of the earth, when I bring back your captivity before your own eye . says the Lord."¹

¹ Zephaniah 3:20.

שםות ל, י-כא

וירדבר יי אל משה לאמר: ועשית כיור נחשת, ובעו נחשת,
לנחתה. ונחת אתו בין אהל מועד ובין המזבח, ונחת שמה
מיום. ורחת צו אברון ובניו מפשע את ידיהם ואת רגליהם. בבאים
אל אהל מועד ירחת צו מים ולא ימתו; או בנסתם אל המזבח
לשרת, להתקטיר אשה לי. ורחת צו ידיהם ורגליהם ולא ימתו;
ויהתה לךם חק עולם, לו ולזרעו לדורם.

יהי רצון מלפנייך, יי אלהינו ואלהי אבותינו, שתறחם
עלינו ותמחיל לנו על כל חטאנו, ותכפר לנו על כל
עונונינו, ותסלח לכל פשעינו ותבנה בית המקדש במרה
בקינינו, ונקיריב לפניו קרבן תמיד שיכפר בעוננו, במו
שקבתך עליינו בתורתך על ידי משה עבדך, מפי בבודה;
כאמור:

במדבר כח, א-ה

וירדבר יי אל משה לאמר: צו את בני ישראל ואמרת
אליהם: זאת קרבני לחמי לאשי, ריח ניחוח, תשמרו לפקיריב
לי במזערתך. ואמרת להם: זה האשה אשר פקריבו לי:
בקשים בני שנה חמימים, שניהם ליום, עליה תמיד. את הקבש
אחר פעשה בפרק, ואת הקבש השני פעשה בין הערכבים.
ועשרית האיפה סלת למנחת, בלוליה בשמן בתית רביעת
ההין. עלת תמיד, העשרה בתר סיני, לריח ניחוח, אשה לי.
ונסכו רביעת ההין לבבש החדר; בקדש הפסך שבר לי.

וזכרו... ועשית כיור According to the Talmud, God said: "Whenever they recite the order of sacrifices, I will deem it as if they offered them before me and I will forgive them all their sins" (Ta'anith 27b). The sacrificial system symbolized self-surrender and devotion to the will of God. The peace-offering with its communion-feast showed the idea of fellowship. It served to keep alive the sense of dependence on God for the natural blessings of life, while

Exodus 30:17-21

The Lord spoke to Moses, saying: You shall make a bronze laver with a bronze base for washing, and place it between the tent of meeting and the altar, and put water in it, so that Aaron and his sons may wash their hands and feet in it. Whenever they enter the tent of meeting they must wash themselves with water, that they die not; or whenever they approach the altar to minister by burning a sacrifice to the Lord. They must wash their hands and feet, that they die not; this shall be a perpetual statute for them, for him and his descendants, throughout their generations.

May it be thy will, Lord our God and God of our fathers, to have mercy on us and pardon all our sins, iniquities and transgressions; and rebuild the Temple speedily in our days, that we may offer before thee the daily burnt-offering to atone for us, as thou hast written in thy Torah through Moses thy servant, as it is said:

Numbers 28:1-8

The Lord spoke to Moses, saying: Command the children of Israel, and say to them: My food-offering, consumed by fire, a sweet savor to me, you shall be careful to offer me at its proper time. Say also to them: This is the fire-offering which you shall bring to the Lord: two yearling lambs without blemish, every day, as a daily burnt-offering. The one lamb you shall offer in the morning, and the other lamb towards evening, along with a tenth of an *ephah* of fine flour as a meal-offering, mixed with a fourth of a *hin* of oil from crushed olives. This is a daily burnt-offering, as instituted at Mount Sinai, for a sweet savor, a sacrifice to the Lord. Its drink-offering shall be the fourth part of a *hin* for the one lamb; in the holy place shall you pour out an oblation of

it had the social value of promoting the solidarity of the nation. The *Tamid*, or daily offering, symbolized Israel's pledge of unbroken service to God. The fragrant smoke of incense rising towards heaven was a natural symbol of prayer ascending to God. From Psalm 141:2 ("Let my prayer rise like incense before thee") it appears that the incense-offering symbolized prayer.

An *ephah* (a little over a bushel) was equivalent to three *seahs*, and a *seah* was equivalent to six *kabs*. A *hin* was equivalent to nearly two gallons. A *mina*, or *maneh*, was equal to 341 grams.

וְאֵת הַכְּבָשׂ הַשְׁנִי פָּעַשָּׂה بֵּין הַעֲרָבִים; בְּמִנְחַת הַבָּקָר וּבְנֶסֶף
פָּעַשָּׂה, אֲשֶׁר רִיחַ נִיחַם לֵי.

ויקרא א, יא

וַיְשַׁחַט אֹתוֹ עַל יָדֶךָ הַמּוֹזֵבָח צְפַנָּה לְפָנֵי יְהָוָה; וַיַּרְקֹעַ בֶּן־אַהֲרֹן
הַבָּהָנִים אֶת דָּמוֹ עַל הַמּוֹזֵבָח סְבִיב.
יְהִי רְצֻוֹ מַלְפִינָה, יְהִי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּהִיא
אָמִירָה זוֹ חַשְׁוֹבָה וּמִקְבָּלה וּמִרְאָה לְפָנֵיה, בְּאֶלְוּ הַקְרָבָנוּ
קָרְבָּנוּ הַקְפִיד בְּמַעַדְךָ וּבְמָקוֹמֶךָ וּבְחַלְבָתֶךָ.
אֲפָה הַוָּא יְהִי אֱלֹהֵינוּ שֶׁהַקְטִירוּ אֲבוֹתֵינוּ לְפָנֵיךְ אֶת קְטָרָה
הַסְּמִים בָּזְמָן שְׁבִיתַת הַמִּקְדָּשׁ תְּהִיא קִים, בָּאָשֶׁר צִוָּת אָתָּה עַל
יְהִי מֹשֶׁה נָבִיאָה, בְּכַתּוֹב בְּחַדְרָתֶךָ:

שמות ל, לד-לו: ל-ה

וַיֹּאמֶר יְהִי אֶל מֹשֶׁה: קַח לְךָ סְמִים, נְטָף וּשְׁחָלָת וּתְלִבָּנוֹת,
סְפִים וּלְבָנָה זְבָה; בְּדַיְבָר יְהִי. וּשְׁוֹרֵת אַתָּה קְטָרָת, רְקַח
מִעָשָׂה רֹקֶם, מִמְלָח, טְהוֹר קְדָשׁ. וּשְׁחַקְתָּ מִמְנָה תְּדָקָ, וּנְתַתָּה
מִמְנָה לְפָנֵי הַעֲדָת בְּאַזְלָל מוֹעֵד אֲשֶׁר אָוֶן לְדַי שְׁמָה; קְדָשׁ
קְדָשִׁים תְּהִיא לְכֶם. וְנוֹאמֶר: וְהַקְטִיר עַלְיוֹן אַהֲרֹן קְטָרָת סְמִים
בְּבָקָר בְּבָקָר, בְּהִטְבִּיבוֹ אֶת הַגּוֹתָן קְטִירָתָה. וּבְהַעֲלָתָ אַהֲרֹן
אֶת הַגּוֹתָן בֵּין הַעֲרָבִים יְקְטִירָתָה; קְטָרָת פְּנִימָה לְפָנֵי יְהָוָה
לְדַרְתֵיכֶם.

תלמוד בבלי, כירחות ג, א; תלמוד ירושלמי, יומא ד, ה

תַּנו רְבָנוֹ, פְּטוּום הַקְטָרָת בַּיַּצָּד. שֶׁלַשׁ מָאוֹת וָשָׁשִׁים וָשָׁמְנוֹת
מְנִים הַיּוֹתָה: שֶׁלַשׁ מָאוֹת וָשָׁשִׁים וְתִמְשָׂה כְּמַנְנַן יְמוֹת הַחְמָה,
מְנִהָה לְכָל יוֹם, פְּרָס בְּשָׁחָרִית וּפְרָס בֵּין הַעֲרָבִים, וּשְׁלַשָּׁה
מְנִים יְתָרִים שְׁמֹהָם מְבָנִים פְּהָנוּ גָּדוֹל מְלָא חֲפֹנִיו בַּיּוֹם
הַכְּפָרִים, וּמְחוֹזִים לְמִקְתָּשָׂת בַּעֲרָב יוֹם הַכְּפָרִים, וּשׂוֹחַקְנוּ

strong drink unto the Lord. The other lamb you shall offer towards evening, with the same meal-offering and the same oblation as in the morning, to be a burnt-offering of sweet savor to the Lord.

Leviticus 1:11

He shall slaughter it on the north side of the altar before the Lord; and Aaron's sons, the priests, shall sprinkle its blood all around the altar.

May it be thy will, Lord our God and God of our fathers, that this recital be favorably regarded and accepted by thee as if we offered the daily offering at its proper time, its right place, and according to rule.

Thou art the Lord our God before whom our forefathers burned the incense of fragrant spices when the Temple was in existence, as thou didst command them through Moses thy prophet, as it is written in thy Torah:

Exodus 30:34-36; 30:7-8

The Lord said to Moses: "Take fragrant spices, stacte, onycha, and galbanum, aromatics along with pure frankincense; of each shall there be a like weight. And you shall make of it incense, a compound after the art of the apothecary, seasoned with salt, pure and holy. You shall pulverize some of it very fine, and place some of it in front of the ark in the tent of meeting, where I will meet with you; it shall be to you most holy." It is also said: "Aaron shall burn the incense of fragrant spices on the altar every morning; when he trims the lamps, he shall burn it. And when Aaron lights the lamps toward evening, he shall again burn it, this is a regular incense-offering before the Lord throughout your generations."

Babylonian Talmud, Kerithoth 6a; Palestinian Talmud, Yoma 4:5

The Rabbis have taught: How was the compounding of the incense performed? The [annual amount of] incense weighed three hundred and sixty-eight minas: three hundred and sixty-five corresponding to the number of the days of the solar year, one mina for each day—half a mina of incense being offered in the morning and half in the afternoon—and of the surplus three minas the high priest took two handfuls [to the Holy of Holies] on the Day of Atonement. These were ground again in a mortar on the eve

יְפֵה יְפֵה בְּדִי שְׁתָחָא דַקָה מִן הַדָקָה. וְאַתֶר עַשֶר סְמִינִים חַי
בָה, וְאַלְוִי הָנָה הַצָּרִי וְהַצְפָרוֹן, הַחֲלֹבָנָה, וְהַלְבָזָנָה, מַשְׂקָל
שְׁבָעִים שְׁבָעִים מַעֲנָה; מַוָר וּקְצִיעָה, שְׁבָלָת גַּרְה, וּכְרָבָם,
מַשְׂקָל שְׁשָׁה עַשֶר שְׁשָׁה עַשֶר מַעֲנָה; הַקְשָׁט שְׁנָים עַשֶר, וּקְלוֹפָה
שְׁלָשָׁה, וּקְגַמּוֹן תְשָׁעָה. בְּרִית פְּרִשְׁנָה תְשָׁעָה קְבִינוֹ; יְזֵן
קְפָרִיסִין סָאוּן חַלְחָא וּקְבִינוֹ חַלְחָא; וְאֵם אֵין לוֹ יְזֵן קְפָרִיסִין,
מַבְיאָ חַמְרָ חַנְרָזָן עֲתִיק; מַלְחָ סְדוּמִית רַבָע הַקָּבָב; מַעַלָה
עַשְׂנָ בָּל שְׁחוֹא. רַבִּי נָתָן אָמֵר: אָف בְּפִתְחָת הַנְּרָדוֹן בָּל שְׁחוֹא.
וְאֵם נָתָן בָה דְבָשׁ, פְּסָלָה; וְאֵם חַסְר אַתָה מַבָּל סְמִינִה, תִּכְבַּ
מִיתָה.

רַבְנוּ שְׁמַעוֹן בָן נַמְלִיאָל אָמֵר: הַצָּרִי אַינוֹ אֶלְאָ שְׁרֵפָה הַנוּטָף
מַעַצִי הַקְשָׁטָף. בְּרִית פְּרִשְׁנָה לְמַה הִיא בָּאָה, בְּדִי לִינְפּוֹת בָה
אַתְ הַצְפָרוֹן, בְּדִי שְׁתָחָא נָאָה. יְזֵן קְפָרִיסִין לְמַה הוּא בָא, בְּדִי
לִשְׁרוֹת בָו אַתְ הַצְפָרוֹן, בְּדִי שְׁתָחָא עֲזָה. וְהַלָּא מֵרְגָלִים יִפְזִין
לָהּ, אֶלְאָ שָׁאוּן מַבְנִיסִין מֵרְגָלִים בְעֹזֶרֶת מִפְנֵי הַפְּבוֹדָן.
פְנִיאָ, רַבִּי נָתָן אָמֵר: בְּשָׁחוֹא שְׁוֹחָק, אָמֵר קְרָק הַיּוֹטָב,
הַיּוֹטָב הַדָּק, מִפְנֵי שְׁהַקּוֹל יְפֵה לְבָשָׁמִים. פְּטַמָה לְחַצְאָין,
כְשָׁרָה; לְשָׁלִישׁ וּלְרַבִּיעַ, לֹא שְׁמַעַנָּה. אָמֵר רַבִּי יְהוּדָה: זֶה
הַבָּלָל: אָמֵן בְּמִדְתָה, בְשָׁרָה לְחַצְאָין; וְאֵם חַסְר אַתָה מַבָּל
סְמִינִה, חַיב מִיתָה.

פְנִיאָ, בָר קְפָרָא אָמֵר: אַתָה לְשָׁבָים אוֹ לְשְׁבָעִים שָׁנָה
הַיּוֹתָה בָאָה שֶׁל שְׁוֹרִים לְחַצְאָין. וְעוֹד קָנִי בָר קְפָרָא: אַלְוִי
הָיוּה נָתָן בָה קְרָטוֹב שֶׁל דְבָשׁ, אֵין אָדָם יִכְלֶל לְעַמוֹד מִפְנֵי

of the Day of Atonement so as to make the incense extremely thin.

The incense was composed of the following eleven kinds of spices: balm, onycha, galbanum, and frankincense, seventy minas' weight of each; myrrh, cassia, spikenard, and saffron, sixteen minas' weight of each; twelve minas of costus; three minas of an aromatic bark; and nine minas of cinnamon. [Added to the spices were] nine *kabs* of Karsina lye, three *seahs* and three *kabs* of Cyprus wine—if Cyprus wine could not be obtained, strong white wine might be substituted for it—a fourth of a *kab* of Sodom salt, and a minute quantity of *ma'aleh ashan* [a smoke-producing ingredient]. Rabbi Nathan says: A minute quantity of Jordan amber was also required. If one added honey to the mixture, he rendered the incense unfit for sacred use; and if he left out any of its ingredients, he was subject to the penalty of death.

Rabbi Simeon ben Gamaliel says: The balm required for the incense is a resin exuding from the balsam trees. Why was Karsina lye used? To refine the onycha. Why was Cyprus wine employed? To steep the onycha in it so as to make it more pungent. Though *mei raglayim* might have been good for that purpose, it was not decent to bring it into the Temple.

It has been taught: Rabbi Nathan says: While the priest was grinding the incense, his superintendent would say: “Grind it very thin, grind it very thin,” because the [rhythmic] sound is good for the compounding of the spices. If the incense was compounded in two instalments, it is fit for use; but we have not heard that it is permissible to prepare it in portions of one-third or one-fourth [of the total required annually]. Rabbi Judah says: The general rule is that if it was well-proportioned, the incense was fit for use even though it was prepared in two instalments; if, however, one left out any of its ingredients he would be subject to the penalty of death.

It has been taught: Bar Kappara says: Once in sixty or seventy years a total of half the required amount came from the accumulated surpluses [the extra three minas of which the high priest took two handfuls on the Day of Atonement]. Bar Kappara moreover has taught: Had one mixed with the incense the smallest amount of honey, nobody could have resisted the scent. Then

רִיחָה; וְלֹמַה אֵין מַעֲרֵבֵינוּ בָּהּ דְּבָשׁ, מִפְנֵי שְׁהַתָּוֹרָה אַמְּרָה:
 בְּכָל שֶׁאָרֶב וְכָל הַבָּשׂ לֹא תַקְטִירוּ מַפְנֵנוּ אֲשֶׁר לֵי.
 יְיָ צְבָאות עָמָנוּ, מַשְׁגַּב לָנוּ אֱלֹהִי יַעֲקֹב, סָלָה.
 יְיָ צְבָאות, אֲשֶׁרְיָ אָדָם בְּطֻמָּה בָּהּ.
 יְיָ הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קָרָאנוּ.
 אַחֲהָ סְתָר לֵי, מִצְרַיָּה אֲרָנוּ; רַנוּ פֶלֶט חַסְכָּנוּ, סָלָה.
 וְעַרְבָּה לֵי מִנְתָּחָה יְהוָה וַיְרוֹשָׁלָם, בִּימֵי עוֹלָם וּבְשָׁנִים
 קָרְמִינִות.

סוכת יוֹמָא לְאַ, א

אֲבִי הוּה מִסְפֵּר סָדָר הַמְעָרְבָּה מִשְׁמָא דְּגַמְּרָא וְאַלְבָא
 דְּאַבָּא שָׁאוֹל: מְעָרְבָּה גְּדוֹלָה קְוֹדֶמת לְמְעָרְבָּה שְׁנִיהָ שֶׁל
 קְטָרָת, וּמְעָרְבָּה שְׁנִיהָ שֶׁל קְטָרָת קְוֹדֶמת לְסְדּוּר שְׁנִי גּוֹרִי
 עַצִּים, וּסְדּוּר שְׁנִי גּוֹרִי עַצִּים קְוֹדָם לְדְשׁוֹן מִזְבֵּחַ הַפְּנִימִי,
 וְדְשׁוֹן מִזְבֵּחַ הַפְּנִימִי קְוֹדָם לְהַטְבַת חַמְשָׁ גִּדְעוֹן, וְהַטְבַת חַמְשָׁ
 גִּדְעוֹן קְוֹדֶמת לְדִם הַתְּמִיד. וְדִם הַתְּמִיד קְוֹדָם לְהַטְבַת שְׁתִי
 גִּדְעוֹן, וְהַטְבַת שְׁתִי גִּדְעוֹן קְוֹדֶמת לְקְטָרָת, וּקְטָרָת קְוֹדֶמת
 לְאַבָּרִים, וּאַבָּרִים לְמִנְחָה, וּמִנְחָה לְחַבְתִּין, וּחַבְתִּין לְגַסְכִּין,
 וּגַסְכִּין לְמוֹסְפִּין, וּמוֹסְפִּין לְבָזִיכִין, וּבָזִיכִין קְוֹדָם לְתְמִיד
 שֶׁל בֵּין הַעֲרָבִים, שָׁנָאָמָר: וְעַרְבָּה עַלְיָה הַעֲלָה, וְהַקְטִיר עַלְיָה
 חַלְבִּי הַשְּׁלָמִים. עַלְיָה הַשְּׁלָמִים כָּל הַקְרָבּוֹת בָּלָם.

אָנָּא, בְּכָמְ גְּדָלָת יְמִינָה פְּתִיר ְצָרוֹתָה.

קָבֵל רְפָת עַמָּה, שְׁגַנָּנוּ, טְהָרָנוּ, נָרָא.

שָׁלָם is here interpreted to imply completion (from *shalm*, “to be finished”).

אָנָּא בְּכָמְ is a rhymed prayer. It has six words to each of its seven lines. According to the Kabbalists, the forty-two words of this poem represent the name of God which is composed of forty-two letters. Though it has been credited to the *Tanna* Nehunya ben ha-Kanah (first century) its author is unknown.

why was no honey mixed with it? Because the Torah says: "You shall not present any leaven or honey as a fire-offering to the Lord."¹

The Lord of hosts is with us; the God of Jacob is our fortress.
 Lord of hosts, happy is the man who trusts in thee.
 O Lord, save us; may the King answer us when we call.
 Thou art my shelter; from the foe thou wilt preserve me; with
 songs of deliverance thou wilt surround me.²
 The offering of Judah and Jerusalem will be pleasing to the
 Lord, as in the days of old and as in former years.³

Talmud Yoma 33a

Abbaye recounted the daily order of the Temple service on the authority of tradition and according to Abba Saul: The large pile of wood was set in order on the altar before the second pile on the incense altar; the second pile on the incense altar was arranged before placing two [additional] logs of wood [on the large pile]; the placing of the two logs of wood preceded the removing of the ashes from the inner altar; the removing of the ashes from the inner altar came before the trimming of the five lamps; the trimming of the five lamps preceded the sprinkling of the blood of the daily offering; the blood of the daily offering was sprinkled before the trimming of the two remaining lamps; the trimming of the two lamps preceded the incense offering; the incense offering preceded the offering of the sacrificial parts; the offering of the sacrificial parts preceded the meal-offering; the meal-offering preceded the offering of pancakes; the pancakes came before the libation; the libations preceded the additional offerings on Sabbaths and festivals; the additional offerings preceded the placing of the two bowls of frankincense; the frankincense bowls preceded the daily afternoon-offering, as it is said: "And the priest shall arrange the burnt-offering on the altar, and burn on it the fat of the *shlamim*,"⁴ which means that with the afternoon-offering all the offerings of the day are to be completed.

By the great power of thy right hand, O set the captive free.
 Revered God, accept thy people's prayer; strengthen us, cleanse us.

¹ *Leviticus* 2:11. ² *Psalms* 46:8; 84:13; 20:10; 32:7. ³ *Malachi* 3:1. ⁴ *Leviticus* 6:5.

נא, נבואר, דורך יחויך בקבלה שמרם.
 ברכם, טהרם, רחמים, אדרתך חמיד גמלם.
 חסין קדוש, ברב טובך נהלך ערכחה.
 ייחיד גאה, לעמך פנה, זכרוי קדשחה.
 שועתנו קבל ושם עתקתנו, יודע תעולות.
 ברוך שם בבוד מלכותו לעולם ועד.

רבעון העולים, אתה צוינו לקרבך קרבנו הפטmid
 במועדו, ולחיות בהנים בעבודתם, ולוים בדוכניהם, וישראל
 במעמדם; ועתה בעונתינו חריב בית המקדש ובטל הפטmid,
 ואין לנו לא כהן בעבודתו, ולא לוי בדורכנו, ולא ישראל
 במעמדו. ואתה אמרת: ונשלמה פרים שפתינו, לבון יהי רצון
 מלפניהם, יהי אלהינו ואלקי אבותינו, שהא שיח שפתותינו
 חשוב ומתקבל ומרתא לפניה באלו הקרבי קרבנו הפטmid
 במועדו ונמננו על מעמדו.

On Sabbath say:

במדבר כח, ט-

וביום השבת שני בבשים בני שנה תמיימים, ושני עשרנים
 סלת מנוחה בלולה בשמו, ונסכו. עלת שבת בשבתו על עלת
 הפטmid ונסבה.

On Rosh Hodesh say:

במדבר כח, יא-טו

ובראשי חדשיכם פקריבו עלה לי: פרים בני בקר שניים,
 ואיל אחר, בבשים בני שנה شبעה, תמיימים. ושלשה עשרנים
 סלת מנוחה בלולה בשמו לפרט האחד, ושני עשרנים סלת
 מנוחה בלולה בשמו לאיל האחד. ועשרון עשרון, סלת מנוחה
 בלולה בשמו, לכבש הآخر, עלה ריח ניחת, אשא לי.

Almighty God, guard as the apple of the eye those who seek thee.
 Bless them, cleanse them, pity them; ever grant them thy truth.
 Mighty, holy God, in thy abundant grace, guide thy people.
 Exalted God, turn to thy people who proclaim thy holiness.
 Accept our prayer, hear our cry, thou who knowest secret thoughts.

Blessed be the name of his glorious majesty forever and ever

Lord of the universe, thou hast commanded us to sacrifice the daily offering at its proper time with priests officiating, Levites [singing] on the platform, and lay representatives of Israel attending the Temple service. Now, through our sins the Temple is destroyed, the daily offering is abolished, and we have neither priest officiating, nor Levite [singing] on the platform, nor Israelite attending the Temple service. However, thou hast declared that we may substitute the prayer of our lips for the sacrifice of bullocks.¹ Therefore, may it be thy will, Lord our God and God of our fathers, that the prayer of our lips be favorably regarded and accepted by thee as if we offered the daily offering at its proper time and attended at its service.

On Sabbath say (Numbers 28:9–10):

On the Sabbath day two yearling male lambs without blemish [are to be offered], with two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, along with its libation. This is the burnt-offering of every Sabbath, in addition to the daily burnt-offering and its libation.

On Rosh Hodesh say (Numbers 28:11–15):

And on your new moon festivals you shall offer as a burnt-offering to the Lord two young bullocks, one ram, seven yearling male lambs without blemish, along with three-tenths of an *ephah* of fine flour mixed with oil as a meal-offering for each bullock, and two-tenths of fine flour mixed with oil as a meal-offering for the one ram, and a tenth of an *ephah* of fine flour mixed with oil as a meal-offering for each lamb; this is to be a burnt-offering of a sweet savor—a burnt-offering to the Lord. Their libations are to

¹ Hosea 14:3.

ונסביהם, חצי ההיון יהינה לפֶר, ושלישת ההיון לאיל, ורביעית ההיון לבֶבֶשׂ, ייון; זאת עלתה חֲדֵשׁ בחרשו לחַרְשֵׁי השנה. וושער עזים אחר לחטאת לוי; על עלת הַתְמִיד יעשה, ונסבו.

משנה זבחים, פרק ה'

א. איזהו מוקמו של זבחים. קדרשי קדרשים שהחיטתו בצפון, ספר וושער של יום הפפורים שהחיטתו בצפון, וקובול דמן בכל שרת בצפון. ודמן טעון היה על בין ספרדים ועל הפלכת ועל מזבח הזבוב; מתנה אחת מהן מעכבה. שורי הקדם היה שופך על יסוד מערבי של מזבח החיצון; אם לא נתנו, לא עכב.

ב. פרים הנשרפים וشعירים הנשרפים שהחיטתו בצפון, וקובול דמן בכל שרת בצפון. ודמן טעון היה על הפלכת ועל מזבח הזבוב; מתנה אחת מהן מעכבה. שורי הקדם היה שופך על יסוד מערבי של מזבח החיצון; אם לא נתנו, לא עכב. אלו ואלו נשרפין בבית המקדש.

ג. חטאת האבור ותניתה, אלו הן חטאת האבור: שעיר ראשי קדרשים ושל מועדות, שהחיטתו בצפון, וקובול דמן בכל שרת בצפון. ודמן טעון ארבע מתנות על ארבע קרנות. ביצה, עליה בלבב ופנה לסובב ובאלו לקרון דרומיות מזרחה, מזרחה צפונית, צפונית מערבית, מערבית דרומיות. שורי הקדם היה שופך על יסוד דרומי. ונאכלין לפנים מן הקלעים לזכרי כהنة, בכל מאכל, ליום ולילה, עד חצות.

be half a *hin* of wine per bullock, a third of a *hin* for the ram, and a fourth of a *hin* per lamb. This is to be the burnt-offering of every month throughout the months of the year. Moreover, one he-goat is to be offered as a sin-offering to the Lord, in addition to the daily burnt-offering and its libation.

Mishnah Zebahim, Chapter 5

1. Which were the places of sacrifice in the Temple? The most holy offerings were slaughtered on the north side of the altar, as were also the bullock and the he-goat for the Day of Atonement. Their blood, which was there received in a sacred vessel, had to be sprinkled over the space between the poles of the ark, towards the curtain of the Holy of Holies, and upon the golden altar. The omission of one of these sprinklings rendered the atonement ceremony invalid. The priest poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, the omission did not invalidate the ceremony.

2. The bullocks and the he-goats which were to be burned were slaughtered on the north side of the altar; their blood, which was there received in a sacred vessel, had to be sprinkled towards the curtain and upon the golden altar. The omission of either of these sprinklings rendered the ceremony invalid. The priest poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, the omission did not invalidate the ceremony. All these offerings were burnt at the place where the ashes were deposited.

3. The communal sin-offerings and those of individuals—the goats offered on new moon festivals and on major feasts are the communal sin-offerings—were slaughtered on the north side of the altar. Their blood, which was there received in a sacred vessel, required four sprinklings on the four corners of the altar. How was this done? The priest went up the ascent, and, having turned to the ledge bordering the altar, walked along it to the southeast, northeast, northwest and southwest corners, successively. The rest of the blood he poured out at the southern base. These offerings, prepared for food in any fashion, were eaten within the Temple court only by the males of the priesthood during that day and evening—until midnight.

ד. הַעֲוָלָה קְרֵשׁ קְרֵשִׁים. שְׁחִיטָה בְּצֶפּוֹן, וּקְבוּל דְמָה
בְּכָלִי שְׁרָת בְּצֶפּוֹן. וְדָמָה טֻעוֹן שְׂתֵי מִתְנָוֹת שְׁהָן אַרְבָּעָה;
וּטֻעַנָּה הַפְּשַׁט, גַּנְוִית, וּכְלִיל לְאָשָׁם.

ה. זְבַחֵי שְׁלָמִי צָבּוֹר וְאַשְׁמוֹת, אַלְוּ הַן אַשְׁמוֹת: אַשְׁם
גְּנוּלוֹת, אַשְׁם כְּעִילוֹת, אַשְׁם שְׁפָחָה חֲרוּופָה, אַשְׁם נְזִיר, אַשְׁם
מְצָרָע, אַשְׁם תְּלִיוּ. שְׁחִיטָה בְּצֶפּוֹן, וּקְבוּל דְמָנוֹ בְּכָלִי שְׁרָת
בְּצֶפּוֹן, וְדָמָנוֹ טֻעוֹן שְׂתֵי מִתְנָוֹת שְׁהָן אַרְבָּעָה. וּנְאַכְלֵין לְפָנִים
מַנוֹּן הַקְּלָעִים לְזָכְרֵי בְּהָנָה, בְּכָל מְאָכֵל, לִיּוֹם וְלִילָּה, עַד
חַצּוֹת.

ו. הַתּוֹרָה וְאַיִל נְזִיר קְדָשִׁים קְלִים. שְׁחִיטָתוֹ בְּכָל מִקּוֹם
בְּעֹזֶרֶת, וְדָמָנוֹ טֻעוֹן שְׂתֵי מִתְנָוֹת שְׁהָן אַרְבָּעָה. וּנְאַכְלֵין בְּכָל
הָעִיר, לְכָל אָדָם, בְּכָל מְאָכֵל, לִיּוֹם וְלִילָּה, עַד חַצּוֹת.
הַמּוֹרָם מֵהֶם בְּיֹצֵא בָּהֶם, אַלְאָ שְׁהַמּוֹרָם נְאַכֵל לְבָהָנִים,
לְנִשְׁיָהָם וְלְבָנִיָּהָם וְלְעַבְדִּיָּהָם.

ז. שְׁלָמִים קְדָשִׁים קְלִים. שְׁחִיטָתוֹ בְּכָל מִקּוֹם בְּעֹזֶרֶת,
וְדָמָנוֹ טֻעוֹן שְׂתֵי מִתְנָוֹת שְׁהָן אַרְבָּעָה. וּנְאַכְלֵין בְּכָל
אָדָם, בְּכָל מְאָכֵל, לְשִׁנֵּי יָמִים וְלִילָּה אַחֵר. הַמּוֹרָם מֵהֶם
בְּיֹצֵא בָּהֶם, אַלְאָ שְׁהַמּוֹרָם נְאַכֵל לְבָהָנִים, לְנִשְׁיָהָם וְלְבָנִיָּהָם
וְלְעַבְדִּיָּהָם.

ח. הַבְּכֹור וְהַמְּעֹשֵׂר וְהַפְּסֵח קְדָשִׁים קְלִים. שְׁחִיטָתוֹ בְּכָל
מִקּוֹם בְּעֹזֶרֶת, וְדָמָנוֹ טֻעוֹן מִתְנָה אַחֲת, וּבְלִבְדֵּךְ שִׁיחָן בְּנֵד
הַסּוֹד. שְׁנָה בְּאַכְילָתָן: הַבְּכֹור נְאַכֵל לְבָהָנִים, וְהַמְּעֹשֵׂר לְכָל

4. The burnt-offering was one of the most holy sacrifices. It was slaughtered on the north side of the altar. Its blood, which was there received in a sacred vessel, required two sprinklings [at opposite angles of the altar] making four in all. This offering had to be flayed, severed into parts, and consumed by fire.

5. As to the communal peace-offerings and the guilt-offerings—the following are the guilt-offerings: for robbery, for making improper use of sacred objects, for violating a betrothed hand-maid, the offering of a nazirite who has become ritually unclean, the offering of a leper at his cleansing, and the offering of a person in doubt whether an act he has committed requires a sin-offering—all these were slaughtered on the north side of the altar. Their blood, which was there received in a sacred vessel, required two sprinklings [at opposite angles of the altar] making four in all. These offerings, prepared for food in any fashion, were eaten within the Temple court only by the males of the priesthood that day and evening—until midnight.

6. The thanksgiving-offering and the ram offered by a nazirite [at the termination of his vow] were holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required two sprinklings [at opposite angles of the altar] making four in all. They might be eaten, prepared for food in any fashion, anywhere in the city by anyone during that day and evening—until midnight. The same rule applied to the priests' share, except that the priests' share might be eaten only by the priests, their wives, their children and their servants.

7. The peace-offerings also were holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required two sprinklings [at opposite angles of the altar] making four in all. They might be eaten, prepared for food in any fashion, anywhere in the city by anyone during two days and one night. The same rule applied to the priests' share, except that the priests' share might be eaten only by the priests, their wives, their children and their servants.

8. The firstlings of animals, the tithe of cattle, and the paschal lamb were likewise holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required one sprinkling only; this, however, had to be done at the base of the altar. The following difference prevailed as to the eating of them: the firstborn animal might be eaten only by the priests,

ארם. ונאכלין בכל העיר, בכל מאכל, לשני ימים ולילת אחד. הפסח אינו נאכל אלא בלילה, ואינו נאכל אלא עד חצות, ואינו נאכל אלא למנין, ואינו נאכל אלא צלי.

ספרא, פרשה

רבי ישמעאל אומר: בשלוש עשרה מדרות התורה נדרשת:

- א) מקל וחומר;
- ב) ומונרא שורה;
- ג) מבנין אב מפתוח אחד, ומבנין אב משני בחרובים;
- ד) מבל ופרט;
- ה) ומפרט ובלל;
- ו) בלל ופרט ובבל אי אתה זו אלא בعين הפרט;

רבי ישמעאל בן אלישע, a contemporary of Rabbi Akiba, died as a martyr in the year 135 during the Roman persecutions. The *Baraitha d'Rabbi Ishmael*, which constitutes the introduction to the *Sifra* (tannaitic commentary on Leviticus), has been inserted here to complete the daily minimum of Bible and Talmud study required of every Jew. This section is prefaced (on page 13) by two blessings concerning Torah study.

ILLUSTRATIONS

1. If, for example, a certain act is forbidden on an ordinary festival, it is so much the more forbidden on Yom Kippur; if a certain act is permissible on Yom Kippur, it is so much the more permissible on an ordinary festival.

2. The phrase "Hebrew slave" (Exodus 21:2) is ambiguous, for it may mean a heathen slave owned by a Hebrew, or else, a slave who is a Hebrew. That the latter is the correct meaning is proved by a reference to the phrase "your Hebrew brother" in Deuteronomy 15:12, where the same law is mentioned (... "If your Hebrew brother is sold to you . . .").

3. (a) From Deuteronomy 24:6 ("No one shall take a handmill or an upper millstone in pledge, for he would be taking a life in pledge") the Rabbis concluded: "Everything which is used for preparing food is forbidden to be taken in pledge." (b) From Exodus 21:26-27 ("If a man strikes the eye of his slave . . . and destroys it, he must let him go free in compensation for his eye. If he knocks out the tooth of his slave . . . he must let him go free . . .") the Rabbis concluded that when *any* part of the slave's body is mutilated by the master, the slave shall be set free.

4. In Leviticus 18:6 the law reads: "None of you shall marry anyone

while the tithe might be eaten by anyone. Both the firstling and the tithe might be eaten, prepared for food in any fashion, anywhere in the city during two days and one night. The paschal lamb, however, had to be eaten on that night only—and not later than midnight. It might be eaten only by those numbered for it; nor might it be eaten except when roasted.

TALMUDIC EXPOSITION OF THE SCRIPTURES

Sifra, Introduction

Rabbi Ishmael says: The Torah is interpreted by means of thirteen rules:

1. Inference is drawn from a minor premise to a major one, or from a major premise to a minor one.
2. From the similarity of words or phrases occurring in two passages it is inferred that what is expressed in the one applies also to the other.
3. A general principle, as contained in one or two biblical laws, is applicable to all related laws.
4. When a generalization is followed by a specification, only what is specified applies.
5. When a specification is followed by a generalization, all that is implied in the generalization applies.
6. If a generalization is followed by a specification and this in turn by a generalization, one must be guided by what the specification implies.

related to him." This generalization is followed by a specification of forbidden marriages. Hence, this prohibition applies only to those expressly mentioned.

5. In Exodus 22:9 we read: "If a man gives to his neighbor an ass, or an ox, or a sheep, to keep, or *any* animal, and it dies . . ." The general phrase "*any animal*," which follows the specification, includes in this law all kinds of animals.

6. In Exodus 22:8 we are told that an embezzler shall pay double to his neighbor "for anything embezzled [generalization], for ox, or ass, or sheep, or clothing [specification], or any article lost" [generalization]. Since the specification includes only movable property, and objects of intrinsic value, the fine of double payment does not apply to embezzled real estate, nor to notes and bills, since the latter represent only a symbolic value.

- ז) מִכֶּל שַׁהְוָא צְרִיךְ לְפֶרֶט, וּמִפְרֵט שַׁהְוָא צְרִיךְ לְכַלֵּל;
 ח) כֹּל דָּבָר שְׁחִיה בְּכֶל וַיֵּצֵא מִן הַכֶּל לְלִמְדָה, לֹא
 לְלִמְדָה עַל עָצָמוֹ יֵצֵא, אֶלָּא לְלִמְדָה עַל הַכֶּל בָּלוֹ
 יֵצֵא;
- ט) כֹּל דָּבָר שְׁחִיה בְּכֶל וַיֵּצֵא לְטֻעָן טָעָן אַחֲר שַׁהְוָא
 בְּעִינָנוּ, יֵצֵא לְהַקֵּל וְלֹא לְהַחֲמִיר;
- י) כֹּל דָּבָר שְׁחִיה בְּכֶל וַיֵּצֵא לְטֻעָן טָעָן אַחֲר שְׁלָא
 בְּעִינָנוּ, יֵצֵא לְהַקֵּל וְלְהַחֲמִיר;
- יא) כֹּל דָּבָר שְׁחִיה בְּכֶל וַיֵּצֵא לְדוֹן בְּדָבָר חַדְשָׁה, אֵין
 אַתָּה יָכֹל לְהַצּוֹרֹו לְכַלְלוֹ עַד שִׁיחֹוּרָנוּ הַבְּתוּב
 לְכַלְלוֹ בְּפֶרֶישׁ;
- יב) דָבָר תַּלְמִיד מַעֲנָנוּ, וְדָבָר תַּלְמִיד מַסּוּפָה;

7. In Leviticus 17:13 we read: "He shall pour out its blood, and cover it with dust." The verb "to cover" is a general term, since there are various ways of covering a thing; "with dust" is specific. If we were to apply rule 4 to this passage, the law would be that the blood of the slaughtered animal must be covered with nothing except dust. Since, however, the general term "to cover" may also mean "to hide," our present passage necessarily requires the specific expression "with dust"; otherwise, the law might be interpreted to mean that the blood is to be concealed in a closed vessel. On the other hand, the specification "with dust" without the general expression "to cover" would have been meaningless.

8. In Deuteronomy 22:1 we are told that the finder of lost property must return it to its owner. In a next verse the Torah adds: "You shall do the same . . . with his garment and with anything lost by your brother . . . which you have found . . ." Garment, though included in the general expression "anything lost," is specifically mentioned in order to indicate that the duty to announce the finding of lost articles applies only to such objects which are likely to have an owner, and which have, as in the case of clothing, some marks by which they can be identified.

9. In Exodus 35:2-3 we read: "Whoever does any work on the Sabbath shall be put to death; you shall not light a fire on the sabbath day." The law against lighting a fire on the Sabbath, though already implied in "any work," is mentioned separately in order to indicate that the penalty for lighting a fire on the Sabbath is not as drastic.

10. According to Exodus 21:29-30, the proprietor of a vicious animal which has killed a man or woman must pay such compensation as may be im-

7. When, however, for the sake of clearness, a generalization necessarily requires a specification, or when a specification requires a generalization, rules 4 and 5 do not apply.

8. Whatever is first implied in a generalization and afterwards specified to teach us something new, is expressly stated not only for its own sake, but to teach something additional concerning all the instances implied in the generalization.

9. Whatever is first implied in a general law and afterwards specified to add another provision similar to the general law, is specified in order to alleviate, and not to increase, the severity of that particular provision.

10. Whatever is first implied in a general law and afterwards specified to add another provision which is not similar to the general law, is specified in order to alleviate in some respects, and in others to increase the severity of that particular provision.

11. Whatever is first implied in a general law and is afterwards specified to determine a new matter, the terms of the general law can no longer apply to it, unless Scripture expressly declares that they do apply.

12. A dubious word or passage is explained from its context or from a subsequent expression.

posed on him by the court. In a succeeding verse the Torah adds: "If the ox gores a slave, male or female, he must pay the master thirty shekels of silver." The case of a slave, though already included in the preceding general law of the slain man or woman, contains a different provision, the *fixed* amount of compensation, with the result that whether the slave was valued at more than thirty shekels or less than thirty shekels, the proprietor of the animal must invariably pay thirty shekels.

11. The guilt-offering which a cured leper had to bring was unlike all other guilt-offerings in this, that some of its blood was sprinkled on the person who offered it (*Leviticus 14:13-14*). On account of this peculiarity none of the rules connected with other offerings would apply to that brought by a cured leper, had not the Torah expressly added: "As the sin-offering so is the guilt-offering."

12. (a) The noun *tinshemeth* occurs in *Leviticus 11:18* among the unclean birds, and again (verse 30) among the reptiles. Hence, it becomes certain that *tinshemeth* is the name of a certain bird as well as of a certain reptile. (b) In *Deuteronomy 19:6*, with regard to the cities of refuge where the manslayer is to flee, we read: "So that the avenger of blood may not pursue the manslayer . . . and slay him, *and he is not deserving of death.*" That the last clause refers to the slayer, and not to the blood avenger, is made clear by the subsequent clause: "inasmuch as he hated him not in time past."

(ג) וְכֵן שְׁנִי בָּתוּבִים הַמְבֻחִישִׁים זֶה אֶת זֶה, עַד שִׁיכּוֹא
הַבָּתוּב הַשְּׁלִישִׁי וּבְקָרְיעַ בְּינֵיכֶם.

אבות ה, כה; פלאכי ג'

יְהִי רְצֽוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ, שִׁיבָּנָה בֵּית
הַמִּקְדָּשׁ בְּמִתְרָה בְּצִימָנוֹ, וְתִּחְלַקְנָנוּ בְּחַזְרָתָה. וּשְׁם נַעֲבָד
בְּיוֹרָאָה, בִּימֵי עוֹלָם וּבָשָׁנִים קָדוֹמוֹת.

קדיש דרבנן

Mourners:

וַתַּהַלֵּל וַתַּקְדַּשׁ שְׁמָה רְبָא בְּעַלְמָא דֵי בָּרָא בְּרֻעִיתָה;
וַיַּמְלִיךְ פָּלְכָוָתָה בְּחַיְכָוָן וּבְיוֹמִיכָוָן, וַבְּחַיְךָל בֵּית יִשְׂרָאֵל,
בְּעַנְלָא וּבְזָמָן קָרִיב, וְאִמְרָוָ אָמָן.
יְהָא שְׁמָה רְבָא מַבְרָךְ לְעַלְמָם וּלְעַלְמָי עַלְמָיָא.

13. In Exodus 13:6 we read: "Seven days you shall eat unleavened bread," and in Deuteronomy 16:8 we are told: "Six days you shall eat unleavened bread." The contradiction between these two passages is explained by a reference to a third passage (Leviticus 23:14), where the use of the new produce is forbidden until the second day of Passover, after the offering of the *Omer*. If, therefore, the unleavened bread was prepared of the new grain, it could only be eaten six days of Passover. Hence, the passage in Exodus 13:6 must refer to unleavened bread prepared of the produce of a previous year.

קדיש דרבנן (Scholars' Kaddish) is recited after the reading of talmudic or midrashic passages. על ישראל ועל רבנן is a prayer for the welfare of the scholars.

THE KADDISH

The essential part of the Kaddish consists of the congregational response: "May his great name be blessed forever and ever." Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed. Originally, it was recited at the close of sermons delivered in Aramaic, the language spoken by the Jews for about a thousand years after the Babylonian captivity. Hence the Kaddish was composed in Aramaic, the language in which the religious discourses were held. At a later period the Kaddish was

13. Similarly, if two biblical passages contradict each other, they can be harmonized only by a third passage.

Mishnah Avoth 5:23; Malachi 3:4

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days; and grant us a portion in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years.

KADDISH D'RABBANAN

Mourners:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

introduced into the liturgy to mark the conclusion of sections of the service or of the reading of the biblical and talmudic passages.

The Kaddish contains no reference to the dead. The earliest allusion to the Kaddish as a mourners' prayer is found in *Maḥzor Vitry*, dated 1208, where it is said plainly: "The lad rises and recites Kaddish." One may safely assume that since the Kaddish has as its underlying thought the hope for the redemption and ultimate healing of suffering mankind, the power of redeeming the dead from the sufferings of *Gehinnom* came to be ascribed in the course of time to the recitation of this sublime doxology. Formerly the Kaddish was recited the whole year of mourning, so as to rescue the soul of one's parents from the torture of *Gehinnom* where the wicked are said to spend no less than twelve months. In order not to count one's own parents among the wicked, the period for reciting the Kaddish was later reduced to eleven months.

The observance of the anniversary of parents' death, the *Jahrzeit*, originated in Germany, as the term itself well indicates. Rabbi Isaac Luria, the celebrated Kabbalist of the sixteenth century, explains that "while the orphan's Kaddish within the eleven months helps the soul to pass from *Gehinnom* to *Gan-Eden*, the *Jahrzeit* Kaddish elevates the soul every year to a higher sphere in Paradise." The Kaddish has thus become a great pillar of Judaism. No matter how far a Jew may have drifted away from Jewish life, the Kaddish restores him to his people and to the Jewish way of living.

וַתִּתְפָּרֵךְ וַיַּשְׁפַּת, וַיַּחֲפֹר וַיַּתְּרוּם, וַיַּתְּנַשֵּׂא וַיַּתְּהַדֵּר,
וַיַּתְּעַלֶּה וַיַּתְּהַלֵּל שְׁמָה דְקָרְשָׁא, בְּרוּךְ הוּא לְעֹלָא (לְעֹלָא)
מִן בֶּל בְּרַכָּה וְשִׁירָה, תְּשִׁבְחָה וְנִחְמָתָא, דָאַמְּרָנו בְּעַלְמָא,
וְאַמְּרָנו אָמֵן.

עַל יִשְׂרָאֵל וְעַל רְבָנָנו וְעַל פָּלְמִידִיהָנוּ, וְעַל כָּל פָּלְמִידִי
פָּלְמִידִיהָנוּ, וְעַל כָּל מַנוּ דְעַסְקוּן בָּאוּרִיתָא, דִי בָּאַתְּרָא הַדוּ
וְרִי בְּכָל אַתְּרָא וְאַתְּרָא, יְהָא לְהָנוּ וְלְבָנָנו שְׁלָמָא רְבָא, חֲנָא
וְחַסְדָּא וְרַחֲמָנָא, וְתִיְוָן אַרְבִּיכָּן, וְמוֹזֵגָן רַוִּיחָן, וְפִרְקָנָא מַנוּ קָרָם
אֲבוּהָנוּ דְבָשְׂמִיא וְאַרְעָא, וְאַמְּרָנו אָמֵן.

יְהָא שְׁלָמָא רְבָא מַנוּ שְׁמִיא, וְחַיִם טּוֹבִים, עַלְינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאַמְּרָנו אָמֵן.

עַשְ׈ה שְׁלָום בְּמִרְומָיו, הוּא בְּרַחְמָיו יַעֲשֵה שְׁלָום עַלְינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאַמְּרָנו אָמֵן.

On Sabbaths and on major festivals the service is continued on page 299.

According to Rabbi Pool, the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

The prayer **על הכל**, recited on Sabbaths before the reading of the Torah, embodies part of the Kaddish in pure Hebrew. Genizah fragments have been found to contain a larger proportion of Hebrew in the Kaddish.

The Kaddish, like **צדוק הדין** ("acknowledgment of divine justice"), recited on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

The Kaddish has five different forms: 1) **קדיש דברון**, recited after the reading of passages from the Talmud; 2) **קדיש שלם**, the full-Kaddish, recited by the Reader at the end of the service; 3) **חציו קדיש**, the half-Kaddish, recited by the Reader between sections of the service; 4) **קדיש יתום**, the mourners' Kad-

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

On Sabbaths and on major festivals the service is continued on page 300.

dish, recited by the mourners after the service and after the recitation of certain psalms, such as the Psalm of the Day (pages 139–147); 5) קידיש לאותחרותא, an expanded form of the mourners' Kaddish, recited at the cemetery after a burial.

על כל דברי שירות ותשבחות זוֹר **לעלא** מִן כָל ... ושירתא תשבחתא refers to the hymns of praise contained in the Psalms of David; compare the expression **על כל דברי שירות ותשבחות זוֹר** **לעלא**.

לעלא is said between *Rosh Hashanah* and *Yom Kippur*; otherwise only **על לא** is said. In the Italian ritual **לעלא** is repeated throughout the year. **על לא** **לעלא** **לעלא** is the Targum's rendering of **מעלה מעלה** (Deuteronomy 28:43).

ונחמתה ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עוזה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen", added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

תְּפִלָּת שְׁחִירִת

זהלים ל

מִזְמֹר שֵׁיר חֲנַבָּת הַבַּיִת לְרוֹד. אֶרְוֹמָמָה, יי', כִּי דְלִיתָנִי,
וְלֹא שְׁמָחוֹת אִיבִּי לִי. יי' אֱלֹהִי, שְׁעֻטִי אֶלְיךָ וְתִרְפָּאַנִי. יי',
הַעֲלִית מִן שָׁאָל נֶפֶשִׁי, חִיוּתִי מִירָדִי בָּור. זָמַרְוּ לִי חִסִּידָיו,
וְהַזּוֹדָז לְזֹבֵר קָרְשָׁו. בִּי רָגַע בְּאָפָו, חִים בְּרַצְנוֹן; בְּעָרָב יָלִין
בְּכָבִי, וְלְבָקָר רָנָה. וְאַנְיָ אַמְרָתִי בְּשָׁלִי, בְּלֹא אַמְוֹת לְעוֹלָם. יי',
בְּרַצְנוֹנָה הַעֲמַדָּתָה לְפָרָרִי עֹז; הַסְּפָרָת פְּנִיה, הַיִּתְיָא גְּבָהָל.
אֶלְיךָ יי' אַקְרָא, וְאֶל אֶלְךָ אַחֲתָנוֹ. מַה בְּצָע בְּדָמִי, בְּרַדְתִּי
אֶל שְׂחַת; הַיּוֹדֵךְ עַפְרָר, הַגְּזִיר אַמְתָה. שְׁמַע יי' וְחַנְנִי, יי', הַיָּה
עֹזָר לִי. הַפְּקָדָת מְסִפְרִי לְמַחְול לִי; פְּתַחַת שְׁקִי וְחַזְרִי
שְׁמָחוֹת. Reader? לְמַעַן יִזְמַרְהָ בְּבוֹד, וְלֹא יָדָם; יי' אֱלֹהִי, לְעוֹלָם
אָזְךָ.

MOURNERS' KADDISH

יַתְפַּלֵּל וַיַּחֲדֹשׁ שְׁמָה רְבָא בְּעַלְמָא דִי. בְּרָא בְּרַעֲוָתָה;
וַיַּמְלִיךְ מַלְכוֹתָה בְּחַיִּים וּבְיוֹמִיכָּו, וּבְחַיִּים רָכְלָב בֵּית יִשְׂרָאֵל,
בְּעַנְלָא וּבְעַמְוֹן קָרִיב, וְאַמְרוּ אָמֵן.

יְהָא שְׁמָה רְבָא מַבְרָךְ לְעַלְםָם וּלְעַלְמִי עַלְמִיא.
וַיַּחֲבֹךְ וַיַּשְׁתַּבְתָּחָת, וַיַּחֲפֹאֵר וַיַּתְּרוּמָם, וַיַּתְּגַשֵּׁא וַיַּתְּהַרְבֵּר,
וַיַּתְּעַלְּהָ וַיַּתְּהַלֵּל שְׁמָה דְקָרְשָׁא, בְּרִיךְ הוּא, לְעַלְאָ (לְעַלְאָ)
מִן כָּל בְּרַכָּתָא וּשְׁרָתָא, תְּשִׁבְחָתָא וּנְחַמְתָּא, דְאַמְירָן בְּעַלְמָא,
וְאַמְרוּ אָמֵן.

מִזְמֹר שֵׁיר is a hymn of gratitude for recovery from a grave sickness. The psalmist relates that trouble came to him when he thought that he could be

MORNING SERVICE

Psalm 30

A psalm, a song for the dedication of the house; by David.

I extol thee, O Lord, for thou hast lifted me, and hast not let my foes rejoice over me. Lord my God, I cried to thee, and thou didst heal me. O Lord, thou hast lifted me up from the grave; thou hast let me live, that I should not go down to the pit. Sing to the Lord, you who are godly, and give thanks to his holy name. For his anger only lasts a moment, but his favor lasts a lifetime; weeping may lodge with us at evening, but in the morning there are shouts of joy. I thought in my security I never would be shaken. O Lord, by thy favor thou hadst established my mountain as a stronghold; but when thy favor was withdrawn, I was dismayed. To thee, O Lord, I called; I appealed to my God: "What profit would my blood be, if I went down to the grave? Will the dust praise thee? Will it declare thy faithfulness? Hear, O Lord, and be gracious to me; Lord, be thou my helper." Thou hast changed my mourning into dancing; thou hast put off my sackcloth and girded me with joy; so that my soul may praise thee, and not be silent. Lord my God, I will thank thee forever.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

independent of God's aid. In his distress he pleaded that his life might be spared, and his prayer was answered. He is determined to spend the rest of his life in thanksgiving.

יְהָא שֶׁלֶם רַبָּא מִן שְׁמֵא, וְחַיִם, עַלְינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.
עֲשָׂה שְׁלוֹם בְּמָרוּמִין, הַו־ּא יַעֲשֶׂה שְׁלוֹם עַלְינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

הריizi מומן את פי להודות ולהليل ולשבח את בוראי.
 ברוך שאמר ויהי העולם, ברוך הוא. ברוך עוזה בראשית, ברוך אומר ועוזה, ברוך גוזר ומגינים, ברוך מרחם על הארץ, ברוך מרחם על הבריות, ברוך משלם שכבר טוב ליראיון, ברוך חי לעדר ונקיים לניצח, ברוך פורה ומצליח, ברוך שמוא. ברוך אתה יי' אליהנו מלך העולם, האל, האב קדרכנו, המהכל בפי עמו, משבח ומפאר בלשון חסידינו ונכבדינו. ובשירי דוד עבדך נהלה, יי' אליהנו; בשבחות ובזומרות נהלה ונשבחה ונפארה, ונעביר שם ונגילכה, מלכני, אלקנו. Reader ייחיר, חי העולם, מלך, משבח ומפאר עברי עד שמו הנadol. ברוך אתה יי', מלך מהכל בשבחות.

דברי הימים א טו. ח-לו

הודו לי, קראו בשמו, הודיעו בעמים עליילותיו. שירו לו, זמרו לו, שיחו בכל נפלאותיו. התהלהו בשם קדשו; ישמה לב מבקשי יי'. דרשו יי' ועו, בקשינו פניו תמיד. זכרו נפלאותיו אשר עשה, מפתחו ומשפתו קירה. זרע יישראל עבדה, בני יתקב בחירותו. הוא יי' אליהנו, בכל הארץ משפטיו. זכרו לעולם בריתו, דבר צוה לאלף דור. אשר ברית את אברחים,

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Isrָּel; and say, Amen.

Blessed be he who spoke, and the world came into being; blessed be he. Blessed be he who created the universe. Blessed be he who says and performs. Blessed be he who decrees and fulfills. Blessed be he who has mercy on the world. Blessed be he who has mercy on all creatures. Blessed be he who grants a fair reward to those who revere him. Blessed be he who lives forever and exists eternally. Blessed be he who redeems and saves; blessed be his name. Blessed art thou, Lord our God, King of the universe, O God, merciful Father, who art praised by the mouth of thy people, lauded and glorified by the tongue of thy faithful servants. With the songs of thy servant David will we praise thee, Lord our God; with his hymns and psalms will we exalt, extol and glorify thee. We will call upon thy name and proclaim thee King, our King, our God. Thou who art One, the life of the universe, O King, praised and glorified be thy great name forever and ever. Blessed art thou, O Lord, King extolled with hymns of praise.

I Chronicles 16:8–36

Give thanks to the Lord, call upon his name; make known his deeds among the peoples. Sing to him, sing praises to him; speak of all his wonders. Take pride in his holy name; let the heart of those who seek the Lord rejoice. Inquire of the Lord and his might; seek his presence continually. Remember the wonders he has done, his marvels, and the judgments of his mouth, O descendants of Israel his servant, children of Jacob, his chosen. He is the Lord our God; his judgments are over all the earth. Remember his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to

lections entitled **פסוקי דבורה** ("verses of praise"). It is included in the ninth century *Siddur* of Amram Gaon.

הוּא is the hymn which David sang when the ark was brought to Jerusalem. The first fifteen verses of Psalm 105 are almost identical with the first half of this passage.

ושבועתו ליצחק. ויעמידה ליעקב לחך, לישראל ברית עולם. לאמר, לך אען ארץ בגען, חבל נחלכם. בהיותכם מתי מספר, במעט גורים בה. ותחלכו מגו אל גוי, ומפעמלה אל עם אחר. לא חנית לאיש לעשךם, נוכח עלייכם מלכים. אל הגעו במשיחי, ובגבאי אל פרעה. שירו לוי כל הארץ, בשרו מיום אל יום ישועתו. ספרו בגנים את בבודו, בכל העמים נפלאותיו. כי נדול יי' ומהל מאד, ונזרא הוא על כל אללים. כי כל אלה העמים אלילים, ווי שמונים עשה. הוד ויהדר לפניו, עוזריה במקומו. הבו לוי משפחות עמים, הבו לוי בבוד ועז. הבו לוי בבוד שמו, שאו מנחה ויבוא לפניו, השתחוו לוי בהדרת קדש. חילו מלפני כל הארץ, אף תבון תбел כל תמות. ישמחו השמים ותגלו הארץ, ויאמרו בגנים יי' מלך. ירעם הים ומלאו, יעלי השדה וכל אשר בו. או ירנני עצי היער, מלפני יי', כי בא לשפט את הארץ. הודה לוי כי טוב, כי לעולם חסדו. ואמרנו, הוישענו אלהי ישענו, וocabeanio והצילנו מן הנזירים, להודות לשם קדשו, להשתבח בטהളתו. ברוך יי אלהי ישראל מן העולם ועד העולם; ויאמרו כל העם אמן והallel לוי.

רוממו יי אלהינו, והשתבחו להדים רגילים, קדוש הוא. Reader רוממי יי אלהינו, והשתבחו בבר קדשו, כי קדוש יי אלהינו.

וهو רחים, יכפר עון ולא ישחית, והרבה להשב אפה, ולא יעיר כל חמתו. אפתה, יי, לא חבל אלא רחמייך מפני, חסדיך ואמתך תמיד זכרוני. זבר רחמייך יי, וחסדייה, כי מעולם

Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant, saying: "To you I give the land of Canaan as the portion of your possession." While they were but a few men, very few, and strangers in it; when they went about from nation to nation and from realm to realm, he permitted no man to oppress them, and warned kings concerning them: "Touch not my anointed, and do my prophets no harm!" Sing to the Lord, all the earth; proclaim his salvation day after day. Recount his glory among the nations, and his wonders among all the peoples. For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the peoples are mere idols, but the Lord made the heavens. Majesty and beauty are in his presence; strength and joy are in his sanctuary. Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and strength. Give to the Lord the honor due to his name; bring an offering and come before him; worship the Lord in holy array. Tremble before him, all the earth; indeed, the world is firm that it cannot be shaken. Let the heavens rejoice, let the earth exult, and let them say among the nations: "The Lord is King!" Let the sea and its fulness roar; let the field and all that is therein rejoice. Then let the trees of the forest sing before the Lord, for he comes to rule the world. Praise the Lord, for he is good; for his kindness endures forever. And say: "Save us, O God of our salvation, gather us and deliver us from the nations, to give thanks to thy holy name, to glory in thy praise." Blessed be the Lord, the God of Israel, from eternity to eternity. Then all the people said "Amen" and praised the Lord.

Exalt the Lord our God, and worship at his footstool—holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. Thou, O Lord, wilt not hold back thy mercy from me; thy kindness and thy faithfulness will always protect me. Remember thy mercy, O Lord, and thy kindness, for

הַמֶּה. הָנוּ עֹז לְאֱלֹהִים, עַל יִשְׂרָאֵל פָּנֶינוּ, וְעֹז בְּשָׁחֲקִים. נֹרֶא
אֱלֹהִים מִמְקָדְשֵׁה; אֶל יִשְׂרָאֵל, הַזָּה נוֹתֵן עֹז וְחַעֲצָמוֹת לְעַם;
בְּרוֹךְ אֱלֹהִים. אֶל נִקְמוֹת, יְיָ, אֶל נִקְמוֹת, הַזָּקִין. הַנְּשָׂא, שְׁפֵט
הָאָרֶץ, הַשְׁבֵּב גָּמוֹל עַל גָּאים. לִי הַשְׁוִיעָה, עַל עַמָּךְ בְּרִכְתֶּךְ
סָלָה. יְיָ צְבָאֹת עַמְּנָגָה, מְשֻׁבֵּג לְנוּ אֱלֹהִי יַעֲקֹב, סָלָה. Reader. יְיָ
צְבָאֹת, אֲשֶׁרֶי אָדָם בְּطַח בָּךְ. יְיָ, הַשְׁוִיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם
קָרָאנוּ.

הַשְׁוִיעָה אֵת עַמָּךְ, וּבָרְךְ אֵת נִחְלָתֶךָ, וּרְעָם גַּנְשָׁאֵם עַד
הַעוֹלָם. נִפְשָׁנוּ חַכְתָּה לִי, עַזְרָנוּ וּמְגַנָּנוּ הוּא. כִּי בָּוּ יִשְׁמָח
לְבָנָנוּ, כִּי בָּשָׁם קְדוּשָׁו בְּתָחָנוּ. יְהִי חִסְדְךָ יְיָ עַלְלֵינוּ, בְּאֵשֶׁר יִחְלְנוּ
לָךְ. קָרָאנוּ יְיָ חִסְדָּה, וּשְׁעָה תְּתַזְלֵנוּ. כָּוֹמָה עַזְרָתָה לְנוּ,
וּפְרָנָה לְמַעַן חִסְדָּה. אָנָנוּ יְיָ אֱלֹהִיךְ הַמְּעָלָה מְאָרֶץ מִצְרָים,
הַרְחַבְ-פִּיהָ נַאֲמַלָּא הוּא. אֲשֶׁרֶי הַעַם שָׁבָכָה לָהּ, אֲשֶׁרֶי הַעַם שָׁזֵּי
אֱלֹהִוּ. Reader. וְאַנְיִ בְּחִסְדָךְ בְּטַחְתִּי; יָגֵל לְבִי בִּשְׁוּעָתֶךָ;
אֲשֶׁרֶה לִי, כִּי גָּמֵל עַלְיִ.

The following psalm is omitted on *Erev Yom Kippur*, *Erev Pesah*
and *Hol ha-Mo'ed Pesah*.

תהליט ק

מִזְמָרָה לְחִזְדָּה; הַרְיוּ לִי כָּל הָאָרֶץ. עֲבָדוּ אֵת יְיָ
בְּשָׁמָחָה, בָּאוּ לִפְנֵי בְּרִנָּה. דָּעוּ כִּי יְיָ הוּא אֱלֹהִים; הוּא עֲשָׁנוּ
וּלוּ אֶנְחָנוּ, עַמּוֹ וְצָאן מִרְעִיתָו. בָּאוּ שְׁעָרָיו בְּחִזְדָּה, חַצְרוֹתָיו
בְּתִחְלָה; הָדוּ לָהּ, בְּרָכוּ שְׁמוֹ. Reader. כִּי טֹב יְיָ, לְעוֹלָם חִסְדָוּ.
וְעַד דָּר וְדָר אָמְנוֹתָה.

יְהִי בָּבּוֹד יְיָ לְעוֹלָם; יִשְׁמָח יְיָ בְּמִעְשָׁיו. יְהִי שֵׁם יְיָ מִבְּרָה,

מִזְמָרָה was recited in the Temple on weekdays when thank-offerings were presented. The psalmist invites the whole world to join Israel in the worship of God and to acknowledge him as the merciful Father of all mankind.

they have been since eternity. Give honor to God, whose majesty is over Israel, whose glory is in the skies. Feared art thou, O Lord, from thy sanctuary; the God of Israel gives strength and power to his people. Blessed be God! God of vengeance, O Lord, God of vengeance, appear! Arise, O Ruler of the world, and render to the arrogant what they deserve. Salvation belongs to the Lord; thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. O Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. Save thy people and bless thy heritage; tend them and sustain them forever. Our soul waits for the Lord; he is our help and our shield. Indeed, our heart rejoices in him, for in his holy name we trust. May thy kindness, O Lord, rest on us, as our hope rests on thee. Show us thy kindness, O Lord, and grant us thy salvation. Arise for our help, and set us free for thy goodness' sake. I am the Lord your God, who brought you up from the land of Egypt; open your mouth and I will fill it. Happy the people that is so situated; happy the people whose God is the Lord. I have trusted in thy kindness; may my heart rejoice in thy salvation; I will sing to the Lord, because he has treated me kindly.¹

*The following psalm is omitted on Erev Yom Kippur, Erev Pesah
and Hol ha-Mo'ed Pesah.*

Psalm 100

A psalm for the thank-offering.

Shout praise to the Lord, all the earth. Serve the Lord with joy; come before him with singing. Know that the Lord is God; he has made us, and we are his, his people and the flock of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; give thanks to him, bless his name. For the Lord is good; his kindness is forever; his faithfulness endures to all generations.

May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and for-

... **כָּבוֹד יְהִי** that is, may the glory of the Lord, the universe, remain forever; may God always be pleased with his creation and preserve it.

¹ Psalms 99:5, 9; 78:38; 40:12; 25:6; 68:35–36; 94:1–2; 3:9; 46:8; 84:13; 20:10; 28:9; 33:20–22; 85:8; 44:27; 81:11; 144:15; 13:6.

מעתה ועד עולם. מפורסם שמש עד מבואו, מהלך שם יי'. רם על כל נוים יי', על השמים בבודו. יי', שמה לעלם; יי', זכרה לדר ודר. יי' השמים הכוון בסאו, ומילכותו בכל משללה. ישמחו השמים ותגל הארץ, ויאמרו בנויים יי' מלך. יי' מלכה, יי' מלכה, יי' מלך לעלם ועד. יי' מלך עולם ועד, אברדו נוים מארצו. יי' הפיר עצת נוים, הגיא מוחשבות עמיים. רבות מוחשבות בלב-איש, עצת יי' היא מקום. עצת יי' לעלם מתעננה, מוחשבות לבו לדר ודר. כי הוא אמר נתי, הוא עצה ונעמד. כי בחר יי' בציון, אנה למושב לו. כי יעקב בחר לו יי', ישראל לסגולתו. כי לא יטש יי' עמו, ונחלתו לא יעזוב. Reader והוא רחום, יכפר עון ולא ישחת, ותרבה להשיב אף, ולא יעיר כל חמתו. יי', הוועיטה; המלך בענינו ביום קראנו.

אשרי העם ששבכה לו; **אשרי** העם ששי אלהיו.

מהליכים קפלה

תְּהִלָּה לְדִוָּד

אַרְוֹמָמָה, אֱלֹהִ הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֵךְ לְעוֹלָם וְעַד.
בְּכָל יּוֹם אַבְרָכָה, וְאַהֲלָה שְׁמֵךְ לְעוֹלָם וְעַד.
פְּדוֹל יְיָ וְמַחְלֵל מֵאוֹת, וְלַגְּדַלְתּוּ אֵין חַקָּר.
דוֹר לְדוֹר יִשְׁבַּח מְעַשֵּׂיךְ, וְגֻבּוֹרָתְךָ יִנְידֹג.

Aשֶׁר The first two verses, which are taken from Psalms 84:5 and 144:15 and prefixed to Psalm 145, contain the word **אשֶׁר** three times. *Ashre* is recited twice in the morning service and once in the evening service. The Talmud asserts that "whoever recites this psalm three times a day is assured of his share in the world to come" (Berakhot 4b). This noble hymn of praise, calling upon all mankind to glorify God's greatness, celebrates his providential care for all his creation. It is an acrostic psalm, the successive lines beginning with

ever. From the rising of the sun to its setting let the Lord's name be praised. High above all nations is the Lord; above the heavens is his glory. O Lord, thy name is forever; O Lord, thy fame is through all generations. The Lord has set up his throne in the heavens, and his kingdom rules over all. Let the heavens rejoice, let the earth exult, and let them say among the nations, "The Lord is King!" The Lord is King, the Lord was King, the Lord shall be King forever and ever. The Lord is King for evermore; the heathen have vanished from his land. The Lord annuls the counsel of nations; he foils the plans of peoples. Many are the plans in a man's heart, but it is the Lord's purpose that shall stand. The Lord's purpose stands forever; his plans are through all generations. For he spoke, and the world came into being; he commanded, and it stood firm. Surely, the Lord has chosen Zion; he has desired it for his habitation. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. Surely, the Lord will not abandon his people, nor forsake his heritage. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.²

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.

the letters of the Hebrew alphabet taken in order. However, the letter *nun* is missing. The alphabetic arrangement is probably intended as an aid to memory.

¹ *Psalms* 104:31; 113:2-4; 135:13; 103:19; *I Chronicles* 16:31; *Psalms* 10:16; 33:10; *Proverbs* 19:21; *Psalms* 33:11, 9; 132:13; 135:4; 94:14; 78:38; 20:10. ² *Psalms* 84:5; 144:15.

בָּהֶדְרָ בְּבֹודַ הַזָּהָר, וְדִבְרֵי נְפָלָא תָּזָהָר אֲשָׁוָהָה,
וְעַזּוֹנוֹ נְזָרָאָתָה יָאָמָרָה, וְנְדָלָתָה אֲסָפָרָה.
וְכָרֶ רְבָבָה טָוָבָה יְקִיעָה, וְצְדָקָתָה יְרִנָּה.
תְּנָנוֹ וְרָחוֹם יְיָ, אֲרָךְ אֲפִים וְנְדָלָ-חָסָה.
טָוָב יְיָ לְפָלָל, וְרָחָמָיו עַל בָּל מְעָשָׂיו.
יְזָרָה יְיָ כָּל מְעָשָׂה, וְחַסִּידָה יְבָרָכָה.
בְּבֹודַ מְלָכוֹתָה יָאָמָרָה, וְגֻבָּרָתָה יְדָבָרָה.
לְזֹהְדִיעָה לְבַנֵּי הָאָדָם גְּבוּרָתוֹ, וּבְבֹודַ הַדָּר מְלָכוֹתָו.
מְלָכוֹתָה מְלָכוֹתָה כָּל עַלְמִים, וּמְמַשְׁלָתָה בְּכָל דָוָר וְדָר.
סְמָךְ יְיָ לְבָל תְּפָלִים, וּזְוקָף לְבָל הַפְּנוּפִים.
עַזְיָה בְּלַא לְיִדְךָ יְשָׁבָרָה, וְאַתָּה נֹתֵן לְהָם אֶת אֲכָלָם בְּעַתָּה.
פָּתָח אֶת יְדָה, וּמְשַׁבְּיעַ לְבָל חֵי רְצָוֹן.
צְדִיקָה יְיָ בְּכָל דְּרָכָיו, וְחַסִּידָה בְּכָל מְעָשָׂיו.
קָרוֹב יְיָ לְבָל קָרָאוֹת, לְבָל אֲשֶׁר יְקַרְאָהוּ בְּאֶתְمָה.
רְצָוֹן יְרָאוֹ יְעָשָׂה, וְאַתָּה שְׁוֹעַתָּם יְשִׁמְעַ וּרְשִׁיעָם.
שְׁוֹמֵר יְיָ אֶת כָּל אֲקָבִין, וְאַתָּה כָּל הַרְשָׁעִים יְשִׁמְיד.
תְּהִלָּתָה יְיָ יְדָבָרָ-פִּי; וְבָרָךְ בָּל בְּשָׁר שֵׁם קָדוֹשׁוֹ לְעוֹלָם וְעַד.
וְאַנְגָּנוֹ נְבָרֵךְ יְהָה מְעַפָּה וְעַד עַוְלָם; הַלְלוּיָה.

Reader
חַהְלִים קִינוֹ

סְלִילְיָה; הַלְלִי נְפָשָׁ אֶת יְיָ. אַהֲלָלָה יְיָ בְּחִינִי, אֲזָמְרָה
לְאֱלֹהִי בְּעֹדֵי. אֶל הַבְּטָחוֹ בְּנְדִיבִים, בְּבֹודַ-אָדָם שָׁאוֹן לוֹ
תְּשֻׁעה. חִצְאָ רְזָחוֹ יִשְׁבֶּל אֲדָמָתוֹ; בַּיּוֹם הַהוּא אָבָדוֹ עַשְׁתָּנָתוֹ.

On the splendor of thy glorious majesty
 And on thy wondrous deeds I meditate.
 They speak of thy awe-inspiring might,
 And I tell of thy greatness.
 They spread the fame of thy great goodness,
 And sing of thy righteousness.
 Gracious and merciful is the Lord,
 Slow to anger and of great kindness.
 The Lord is good to all,
 And his mercy is over all his works.
 All thy works praise thee, O Lord,
 And thy faithful followers bless thee.
 They speak of thy glorious kingdom,
 And talk of thy might,
 To let men know thy mighty deeds,
 And the glorious splendor of thy kingdom.
 Thy kingdom is a kingdom of all ages,
 And thy dominion is for all generations.
 The Lord upholds all who fall,
 And raises all who are bowed down.
 The eyes of all look hopefully to thee,
 And thou givest them their food in due season.
 Thou openest thy hand,
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him,
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.

¹We will bless the Lord henceforth and forever.
 Praise the Lord!

Psalm 146

Praise the Lord! Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing to my God as long as I exist. Put no trust in princes, in mortal man who can give no help. When his breath goes, he returns to the dust, and on that very day his

¹ Psalm 115:18.

אשרי שאלו יעקב בעוזר, שברו על יי' אל-הוּיוֹן. עשה שםים וארץ, את הים, ואת כל אשר בם; נשמר אמת לעוזם. עשה משפט לעשיקים, נתן לחם לרעבים; יי' מהייר אסורים. יי' פקח עורדים, יי' זוף בפופים, יי' אהב צדיקים. יי' שמר את גרים; יתום ואלמנה יעוזד, ורדרך רשיעים יעוזת. Reader ימליך יי' לעוזם, אל-הוּוד ציון לדור ודור; הַלְלוִיה.

חולמים קמפוס

הַלְלוִיה; כי טוב ומרה אל-הוּינוֹ, כי נעים, נאה תהלה. בוגה ירושלים יי', גראוי ישראאל יוכנס. הרופא לשבורי לב, ומחבש לעצבוחם. מונה מספר לכובכים, לבלם שמות יקראה. גrole אדרונינו ורב בת, לתחבנתו אין מספר. מעוזד ענווים יי', משפיר לרשעים עורי ארץ. ענו לוי בחרדה, זמור לאל-הוּינוֹ בכבוד. המכסה שכנים בעבים, המכין לא-ארץ מטר, הטענים חרים חציר. נתן לבמה לחמה, לבני ערב אשר יקראה. לא בגבורת הסוס ייחוץ, לא בשוקו האיש ירצח. רוצה יי' את יראוי, את המיחלים לחסדו. שבחי, ירושלים, את יי'; הַלְלֵי אל-הוּוד, ציון. כי חזק בריחו שעירה, ברוך בניות בקרבה. השם נבולך שלום, חלב חיטים ישבעה, השליח אמרתו ארץ; עד מתרחה ירויז דברו. הנתנו שלג בaczמר; בפוך באפר יפזר. משליך קrho כפתים; לפניו קרתתו מי יעמד. ישלח דברו ונמסם; ישב רוחו, ילו מום. מגיד דבריו ליעקב, חקיו ומשפטיו לישראאל. Reader לא עשה בו לבל גוּי, ומשפטים בל ידעום; הַלְלוִיה.

חולמים קמפוס

הַלְלוִיה; הַלְלוּ את יי' מן השמים, הַלְלוּוּוּ במנומות. הַלְלוּהוּ כל מלאכין, הַלְלוּהוּ כל צבאיו. הַלְלוּהוּ שמש

designs perish. Happy is he who has the God of Jacob as his help, whose hope rests upon the Lord his God, Maker of heaven and earth and sea and all that is therein; who keeps faith forever, renders justice to the oppressed, and feeds those who are hungry. The Lord sets the captives free. The Lord opens the eyes of the blind, raises those who are bowed down, and loves the righteous. The Lord protects the strangers, and upholds the fatherless and the widow; but the way of the wicked he thwarts. The Lord shall reign forever; your God, O Zion, for all generations. Praise the Lord!

Psalm 147

Praise the Lord! It is good to sing to our God, it is pleasant; praise is comely. The Lord rebuilds Jerusalem; he gathers together the dispersed people of Israel. He heals the broken-hearted, and binds up their wounds. He counts the number of the stars, and gives a name to each. Great is our Lord and abundant in power; his wisdom is infinite. The Lord raises the humble; he casts the wicked down to the ground. Sing thanks to the Lord; make melody upon the harp to our God, who covers the sky with clouds, provides rain for the earth, and causes grass to grow upon the hills. He gives food to the cattle and to the crying young ravens. He cares not for [those who rely on] the strength of the horse; he delights not in [those who rely on] a warrior's legs. The Lord is pleased with those who revere him, those who yearn for his kindness. Praise the Lord, O Jerusalem! Praise your God, O Zion! He has indeed fortified your gates; he has blessed your children within. He establishes peace within your territory, and fills you with the finest of wheat. He sends forth his command to the earth; his word runs very swiftly. He gives snow like wool; he scatters hoarfrost like ashes. He casts forth his ice like crumbs; who can stand before his cold? He sends forth his word and melts them; he causes his wind to blow, and the waters flow. He declares his word to Jacob, his statutes and ordinances to Israel. He has not dealt so with heathen nations; his ordinances they do not know. Praise the Lord!

Psalm 148

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts.

לְבָנִי שָׁרֵב that is, God sends food to the abandoned young birds that are unable to provide for themselves. The raven turns its young out of the nest at an early period.

וַיָּרֶא, הַלְלוּהוּ כֹּל קֹכְבֵי אֹרֶה. הַלְלוּהוּ שְׁמֵי הַשָּׁמִים, וְהַמִּם
אֲשֶׁר מֵעַל הַשָּׁמִים. יַהֲלֹו אֶת שֵׁם יְיָ, בַּי דָיו אָזָה וְנִבְרָאָג.
וַיַּעֲמִידָם לְעֵד לְעוֹלָם, חַקְדָּמָן וְלֹא יַעֲבֹר. הַלְלוּ אֶת יְיָ מִן
הָאָרֶץ, טַנִּינִים וְכָל תְּהֻמוֹת. אָש וְבָרֶד, שָׁלָג וְקִיטּוֹר, רָוָת
סָעָרָה עַשְׂתָה דָבָרָו. הַחֲרִים וְכָל גְּבֻעֹת, עַז פָּרִי וְכָל אַרְזּוֹם,
הַחַיָּה וְכָל בְּהִנְהָה, רַמְישׁ וְצַפּוֹר בְּנֵת. מַלְכֵי אָרֶץ וְכָל לְאַמִּים,
שָׁרִים וְכָל שְׁפְטֵי אָרֶץ. בְּחוּרִים וְגַם בְּתוּלוֹת, זְקִינִים עַם
נָעָרִים. יַהֲלֹו אֶת שֵׁם יְיָ, בַּי גַּשְׁבָּג שְׁמוֹ לְבָדוֹ; הַדּוֹעַ עַל אָרֶץ
וְשָׁמִים. Reader וַיָּרֶם קָרוּ לְעַמּוֹ, תְּהִלָּה לְכָל חִסִּידִים, לְבָנִי
יִשְׂרָאֵל עַם קָרְבּוֹ; הַלְלוּיהָ.

תהלים קט

הַלְלוּיהָ; שִׁירו לִי שִׁיר חֶרְשָׁן, תְּהִלָּתוֹ בְּקֹהֶל חִסִּידִים.
וַיָּשָׁמַח יִשְׂרָאֵל בְּעִשּׂוֹן, בְּנֵי צִיּוֹן יִגְלִילוּ בְּמַלְכָם. יַהֲלֹו שְׁמוֹ
בְּמַחְול, בְּתַחַפְתָּן וּבְנֹור יִזְמְרוּ לוֹ. בַּי רֹצֶחֶת יְיָ בְּעַמּוֹ, יִפְאַר עֲנָנוֹת
בְּשִׁיעָה. נִעְלָוּ חִסִּידִים בְּכָבוֹד, יִרְגְּנוּ עַל מִשְׁכְּבָותָם. רַוְקָמוֹת
אֶל בְּגָרוֹתָם, וְחַרְבָּ פִּיפִוֹת בִּירָם. לְעַשׂוֹת נִקְמָה בְּנוֹיִם,
תוֹכְחוֹת בְּלָאִים. Reader לְאַסֵּר מַלְכֵיכֶם בְּזָקִים, וְגַבְרִיךֶם
בְּכָבְלִי בְּרַזְל. לְעַשׂוֹת בָּהֶם מִשְׁפָט בְּתוֹב; הַדָּר הָא לְכָל
חִסִּידִים; הַלְלוּיהָ.

תהלים קג

הַלְלוּיהָ; הַלְלוּ אֶל בְּקָרְשָׁו, הַלְלוּהוּ בְּרַקְיעַ עֹז. הַלְלוּהוּ
בְּגַבּוֹרְחָיו, הַלְלוּהוּ בְּרַב גָּדָלוֹ. הַלְלוּיהָ בְּתַחַע שּׁוֹפֵר, הַלְלוּיהָ
בְּגַבְלָן וּבְנֹור. הַלְלוּהוּ בְּתַחַפְתָּן וּמַחְול, הַלְלוּהוּ בְּמַטִּים וּשְׁגָבָן.

According to Genesis 1:6-7, there are waters above the heavens. המים... מֵעַל השָׁמִים

Shir Chodosh שִׁיר חֶדְושׁ a new song, in acknowledgment of a fresh act of deliverance by God which merits a new song of thanksgiving. יְטָאָר עַמִּים God restores the

Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He fixed them fast forever and ever; he gave a law which none transgresses. Praise the Lord from the earth, you sea-monsters and all depths; fire and hail, snow and vapor, stormy wind, fulfilling his word; mountains and all hills, fruit-trees and all cedars; wild animals and all cattle, crawling things and winged fowl; kings of the earth and all nations, princes and all earthly rulers; young men and maidens, old men and children; let them praise the name of the Lord, for his name alone is exalted; his majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!

Psalm 149

Praise the Lord! Sing a new song to the Lord; praise him in the assembly of the faithful. Let Israel rejoice in his Maker; let the children of Zion exult in their King. Let them praise his name with dancing; let them make music to him with drum and harp. For the Lord is pleased with his people; he adorns the meek with triumph. Let the faithful exult in glory; let them sing upon their beds. Let the praises of God be in their mouth, and a double-edged sword in their hand, to execute vengeance upon the nations, punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the written judgment. He is the glory of all his faithful. Praise the Lord!

Psalm 150

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and the lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with re-

dignity and honor to those who have been humiliated and degraded. **ירוחם על**
that is, they can lie down in peace, their foes having been defeated.
רוממות-וחרב ... The Maccabean warriors were described as “fighting with their hands and praying with their hearts.”

According to Josephus, the **נבל** had twelve strings and the **טן** ten. The dance was an important part of religious ceremonies. “David danced before the Lord with all his might” (II Samuel 6:14). **שגב** was a wind instrument, a flute, which was called **אכוב** in the period of the second Temple.

הַלְלוּהוּ בָצָלָצָלִי שָׁמֹעַ, הַלְלוּהוּ בָצָלָצָלִי תְרוּעוֹתָה. Reader בֶל
הַנְשָׁמָה תְהִלָּל יְהָה; הַלְלוּיָה. בֶל הַנְשָׁמָה תְהִלָּל יְהָה; הַלְלוּיָה.
בָרוּךְ יְהָיָה לְעוֹלָם, אָמֵן וְאָמֵן. בָרוּךְ יְהָיָה מִצְיוֹן, שָׁכְנוּ יְרוּשָׁלָם;
הַלְלוּיָה. בָרוּךְ יְהָיָה אֱלֹהִים, אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נְפָלָות לְבָרוּךְ
Reader וּבָרוּךְ שֵׁם בָבּוֹדוֹ לְעוֹלָם; וַיִּמְלָא בָבּוֹדוֹ אַתְכֶל הָאָרֶץ,
אָמֵן וְאָמֵן.

דברי הימים א כט, י-ג

וַיִּבְרַךְ דָוִיד אֶת יְהָיָה לְעַנִי בֶל הַקָּהָל, וַיֹּאמֶר דָוִיד: בָרוּךְ
אָתָה יְהָיָה, אֱלֹהֵי יִשְׂרָאֵל אֶבְנֵינוּ, מַעֲוָלָם וְעַד עוֹלָם. לְהָיָה
מְעָרְלָה וּמְגֻבָּרָה וּמְתִפְאָרָה וּמְנִצָּחָה וּמְחוֹדָה, בַי בֶל בְשָׁמִים
וּמְאָרֶץ; לְהָיָה כָּל הַמְּמֻלָּכָה, וּמְהֻמְנָסָא לְכָל לְרָאשׁ. וּמְחֻשָּׁר
וּמְכֻבּוֹד מִלְפְנֵיהֶן, וְאָתָה מוֹשֵׁל בְכָל, וּבִזְרָחָה כָמָן וְגֻבָּרָה,
וּבִזְרָחָה לְנֶדֶל וּלְחַזָּק לְפָלָל. וְעַתָּה אֱלֹהֵינוּ, מְדוֹרִים אַנְחָנוּ לְהָיָה,
וּמְהֻלָּלִים לְשֵׁם תִּפְאָרָתָה.

חחותה ט, ז-ט

אָתָה הוּא יְהָיָה לְבָדָה, אָתָה עֲשִׂית אֶת הַשָּׁמִים, שְׁמֵי הַשָּׁמִים
וְכָל צָבָאֵם, הָאָרֶץ וְכָל אֲשֶׁר עָלָיָה, תִּמְיִם וְכָל אֲשֶׁר בָּהֶם,
וְאָתָה מְחִיאָה אֶת כָּלָם, וַיַּצְאָה הַשָּׁמִים לְהָמְשַׁתְחָווִים. Reader אָתָה
הוּא יְהָיָה אֱלֹהִים, אֲשֶׁר בְּחִרְתָּ בְאָבָרִים וּוֹצַאָהוּ מְאוֹר בְּשָׁדִים
וּשְׁמַמְתַּךְ שְׁמוֹ אֶבְרָהָם. וּמְצָאתָ אֶת לְבָבוֹ נָאָמֵן לְפָנֵיךְ –

וּכְרוֹת עַמּוֹ הַבְּרִית לְתַת אֶת אָרֶץ הַבְּנָעִינִי, הַחֲפֵי הָאָמָרִי,
וּמְפָרִזִי וּמְיִבּוּסִי וּמְגַרְגַּשִּׁי, לְתַת לְזָרוּעָה; וַתַּקְמֵם אֶת דְבָרִיךְךָ, בַי
צְדִיקָ אָתָה. וְתַרְא אֶת עַנִי אֶבְוֹתֵינוּ בְמַצְרָים, וְאֶת זַעַקְתָּם
שְׁמַעַת עַל יְמֵינוּ סֻוף. וְתַתְנוּ אֶתְתָּה וּמְפָתִים בְפִרְעָה וּבְכָל עַבְדֵינוּ

צלצלי שמע cymbals of soft sound, castanets or metal discs fixed to two fingers of the hand. צלצלי תרוועה cymbals of loud sound, constructed of copper.

sounding cymbals; praise him with clanging cymbals. Let everything that has breath praise the Lord. Praise the Lord!

Blessed be the Lord forever. Amen, Amen. Blessed out of Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone works wonders; blessed be his glorious name forever. May the whole earth be filled with his glory. Amen, Amen.¹

I Chronicles 29:10-13

David blessed the Lord before all the assembly, and David said: Blessed art thou, O Lord, God of Israel our father, forever and ever. Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty, for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Riches and honor come from thee; thou rulest over all; in thy hand are power and might, and it is in thy power to make all great and strong. Hence, our God, we ever thank thee and praise thy glorious name.

Nehemiah 9:6-11

Thou art the Lord, thou alone. Thou hast made the heavens and the heaven of heavens with all their host, the earth and all the things upon it, the seas and all that is in them, and thou preservest them all; the host of the heavens worships thee. Thou art the Lord God, who didst choose Abram, and didst bring him out of Ur of the Chaldeans, and gavest him the name of Abraham. Thou didst find his heart faithful before thee, and didst make a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite—to give it to his descendants, and hast fulfilled thy words, for thou art righteous. Thou didst see the distress of our fathers in Egypt and hear their cry by the Red Sea; thou didst show signs and wonders on Pharaoh and all his servants and all the people of his

בְּכָל נֶשֶׁמֶת is repeated because this verse marks the end of the Book of Psalms.

וּכְרוֹת is recited responsively on the occasion of a *Brith Milah*; hence it has been arranged as a new paragraph. וּכְרוֹת is part of the preceding verse.

¹ *Psalms* 89:53; 135:21; 72:18-19.

ובכל עם ארצו, כי ירעך כי תזידו עליהם; ונתען לך שם כהיום הזה. Reader והם בקעתם לפניהם, מעברו בחודח הים ביבשת; ואת רדפיהם השלבת במצולחת, כמו אבון בימים עזום.

שםות יד, ל-א

וישע יי' ביום ההוא אתה ישראל מיד מצרים; וירא ישראל אתה מצרים מות על שפט הים. Reader והרא ישראל אתה היד הנורלה אשר עשה יי' במצרים, ויראו העם אתה יי', ונאמינו בך ובמשה עבדך.

שםות צו, א-ח

או ישר משה ובני ישראל אתה השירה הזאת לי, ניאמרנו לאמר: אשירה לוי כי נאה נאה, סוס ורכבו רמה בים. עז' וומרת יה, נהדי לוי לישועה; זה אליו ואנוהו, אלהי אבי וארום ננה. יי' איש מלוחמה, יי' שמו. מركבת פרעה ומלחו ירה בים, וmbחר שלשו טבעו בים סוף. תהמת יבססונה ירדך במצולחת כמו אבון. ימינה יי' נאדרי בבח, ימינה יי' פרעוז אויב. וברב נאונה תהרס קמיה; תשלח חרנה, יאכלמו בקש. ובריות אפיק נערמו מום, נצבו במו נד נזלים; קפאו תהמת בלבדים. אמר אויב: ארדה אשיג, אחلك שלל, תמלאמנו נפשי, אריך מרבי, תוריישמו ידי. נשפת ברוחה, בפסמו ים; צללו בעופרת במים אדים. מי קמבה באלים, יי; מי קמבה, נאדר בקדש, נורא תחלת, עשה פלא. נטיח ימינה, תבלעמו ארץ. נחית בחסרכה עסדו נאלת; נדلت בעזה אל גות קדשה. שמעו עמי, ירנוון; חיל אתי ישבי פלשׂת. או נבְּהַלֹּ אֱלֹהִי

land, for thou knewest that they dealt viciously against them; and so hast thou made a name for thyself to this day. The sea thou didst divide before them, so that they went through the middle of the sea on dry ground; and their pursuers thou didst cast into the depths, like a stone into the mighty waters.

Exodus 14:30-31

Thus did the Lord save Israel that day from the power of the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the mighty act which the Lord had performed against the Egyptians, and the people revered the Lord; they believed in the Lord and in his servant Moses.

Exodus 15:1-18

Then Moses and the children of Israel sang this song to the Lord; they said: I will sing to the Lord, for he has completely triumphed; the horse and its rider he has hurled into the sea. The Lord is my strength and song, for he has come to my aid. This is my God, and I will glorify him; my father's God, and I will extol him. The Lord is a warrior—Lord is his name. Pharaoh's chariots and his army he has cast into the sea, and his picked captains are engulfed in the Red Sea. The depths cover them; they went down into the depths like a stone. Thy right hand, O Lord, glorious in power, thy right hand, O Lord, crushes the enemy. By thy great majesty thou destroyest thy opponents. Thou sendest forth thy wrath—it consumes them like stubble. By the blast of thy nostrils the waters piled up—the floods stood upright like a wall; the depths were congealed in the heart of the sea. The enemy said: "I will pursue them, I will overtake them, I will divide the spoil, my lust shall be glutted with them; I will draw my sword, my hand shall destroy them." Thou didst blow with thy wind—the sea covered them; they sank like lead in the mighty waters. Who is there like thee among the mighty, O Lord? Who is like thee, glorious in holiness, awe-inspiring in renown, doing marvels? Thou didst stretch out thy right hand—the earth swallowed them. In thy grace thou hast led the people whom thou hast redeemed; by thy power thou hast guided them to thy holy habitation. The peoples have heard of it and trembled; pangs have seized the inhabitants of Philistia. Then were the chieftains of Edom in agony;

אֲרֹדֶם; אַיִלִי מֹאָב יַאֲחֹזְמוּ רֵעֶד; נָמְנוּ פָל יְשִׁבֵּי בְּנֵעַן. חַפְלָה
עַלְיָהֶם אַיִמְתָּה וּפְחָדָה; בְּגַדְלָל זְרוּעָה וְדָמוֹ קָאָבוֹן; עַד יַעֲבֹר
עַמְךָ יְיָ, עַד יַעֲבֹר עַמְדוֹזָו קָאִית. תְּבָאָמוּ וְתְּטַעַמְוּ בָּהָר נְחַלְתָּה,
קָבּוֹן לְשִׂבְתָּה בְּעַלְפָת, יְיָ; מַקְדֵּשׁ, אֲדָנִי, בּוֹנִי יְדִיךָ. יְיָ יַמְלָךְ
לְעוֹלָם וְעַד. יְיָ יַמְלָךְ לְעוֹלָם וְעַד.

כִּי לְיִהְיָה הַמֶּלֶךְ, וּמוֹשֵׁל בְּגּוּיִם. Reader וְעַלְוּ מוֹשִׁיעִים בָּהָר
צַיוֹן לְשֻׁפְט אֶת הָר עַשְׂוֹ, וְחִתָּה לְיִהְיָה הַמֶּלֶךְ. וְהִיא יְיָ לְמַלֵּךְ
עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יְהִיא יְיָ אֶחָד וְשָׁמוֹ אֶחָד.

וְשַׁתְּבַחַ שְׁמָךְ לְעַד, מֶלֶכְנוּ, הַאֲלֵהָה הַגָּדוֹל וְהַקָּדוֹשׁ,
בְּשָׁמְקִים וּבְאָרֶץ. כִּי לְהָנָאתָה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ, שִׁיר
וְשִׁבְחָה, חֶלְל וּזְמָרָה, עַז וּמִמְשָׁלָה, נְצָח, גָּדוֹלָה וּגְבוּרָה, תְּהִלָּה
וִתְּפִאָרָת, קָדְשָׁה וּמֶלֶכְותָ. Reader בְּרָכוֹת וְהַזְּדוֹאות, מִעְפָּתָה
וְעַד עוֹלָם. בָּרוּךְ אֱתָה, יְיָ, אֶל מֶלֶךְ נֶדוֹל בְּהַשְׁבָחוֹת, אֶל
הַחֲזָרוֹת, אֶרְזָן תְּנִפְלָאוֹת, הַבּוֹחר בְּשִׁירֵי זְמָרָה, מֶלֶךְ, אֶל,
חַי הָעוֹלָמִים.

Reader:

וַיַּתְּנַדֵּל וַיַּתְּקַדֵּשׁ שְׁמָה רְבָא בְּעַלְמָא דַי בָּרָא בְּרֻעָותָה;
וַיַּמְלִיךְ מֶלֶכְוֹתָה בְּתִיכְיּוֹן וּבְיוּמִיכְיּוֹן, וּבְתִיכְיּוֹן דָּכְלָבָית יִשְׂרָאֵל,
בְּעַלְאָה וּבְעַמּוֹן קָרְבִּיב, וְאָמְרוּ אָמֵן.

יְהָא שְׁמָה רְבָא מִבְּרָךְ לְעוֹלָם וּלְעוֹלָמִי עַלְמִיא.

יַתְּבָרֵךְ וַיַּתְּהַבֵּת, וַיַּחֲפֹר וַיַּתְּרֹומֵם, וַיַּתְּנַשֵּׁא וַיַּתְּהַדֵּר,
וַיַּתְּעַלֵּה וַיַּתְּהַלֵּל שְׁמָה דְקָרְשָׁא, בָּרוּךְ הוּא, לְעַלָּא (לְעַלָּא)
מִן כָּל בְּרָכָתָא וּשְׁרָחָתָא, תְּשִׁבְחָה וְגַהְמָה, דְאַמְרֵן בְּעַלְמָא,
וְאָמְרוּ אָמֵן.

trembling seized the lords of Moab; all the inhabitants of Canaan melted away. Terror and dread fell on them. Under the great sweep of thy arm they are as still as a stone, till thy people pass over, O Lord, till the people thou hast acquired pass over. Thou wilt bring them in and plant them in the highlands of thy own, the place which thou, O Lord, hast made for thy dwelling, the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever. The Lord shall reign forever and ever.

For sovereignty is the Lord's, and he governs the nations. Deliverers shall go up to Mount Zion to rule the hill country of Esau, and dominion shall be the Lord's. The Lord shall be King over all the earth; on that day shall the Lord be One and his name One.¹

Praised be thy name forever, our King, great and holy God and King, in heaven and on earth; for to thee, Lord our God and God of our fathers, pertain song and praise, hymn and psalm, power and dominion, victory, greatness and might, renown and glory, holiness and kingship, blessings and thanks, henceforth and forever. Blessed art thou, O Lord, most exalted God and King, Lord of wonders, who art pleased with hymns, thou God and King, the life of the universe.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

rah. It has been suggested that the name of the author of *Yishtabah* was Solomon, since the initial letters of the words שָׁפֵךְ לְעֹד מֶלֶכְךָ הַאֱלֹהִים form the acrostic **שְׁלָמָה**. According to some, the fifteen synonyms of praise correspond to the fifteen psalms known as **שִׁיר הַמְּלָלוֹת**.

¹ *Psalm 22:29; Obadiah 1:21; Zechariah 14:9.*

Silent meditation:

יתברך יְהוָה וַיְשִׁתֵּבֶחַ, וַיְתַפֵּר וַיִּתְרוֹפֶם
וַיִּתְשַׁא שְׁמוֹ שֶׁל מֶלֶךְ מֶלֶכִים הַמֶּלֶךְ.
תָּקוֹדֶשׁ בָּרוּךְ הוּא, שֶׁהוּא רָאשׁוֹן וּוְהוּא
אֲקָדוֹן, וּמְבָלָעָדוֹן אֵין אֱלֹהִים. קָלוֹ
לְרַבְבָּשָׁבָעָבוֹת, בִּיהְ שְׁמוֹ, וְעַלְוֹ לְפָנָיו; וְשְׁמוֹ מְרוֹמָם עַל כָּל בָּרָכָה וְתִהְלָתָה. בָּרוּךְ
שֶׁם כְּבוֹד מֶלֶכְתּוֹ לְעוֹלָם וְעַד עוֹלָם.

Reader:

ברכו את יי' המברך.

Congregation and Reader:

ברוך יי' המברך לעולם ועד. אֲקָדוֹן, וּמְבָלָעָדוֹן אֵין אֱלֹהִים. קָלוֹ
לְרַבְבָּשָׁבָעָבוֹת, בִּיהְ שְׁמוֹ, וְעַלְוֹ לְפָנָיו; וְשְׁמוֹ מְרוֹמָם עַל כָּל בָּרָכָה וְתִהְלָתָה. בָּרוּךְ
שֶׁם כְּבוֹד מֶלֶכְתּוֹ לְעוֹלָם וְעַד עוֹלָם.

**ברוך אתה, יי' אלְהָינוּ, מלך העולם, יוצר אור ובורא
חשך, עשה שלום, ובורא את הכל.**

המPAIR לארץ ולדרים עליה ברוחמים, ובטיבו מתחדש
בכל יום תמיד מעשה בראשית. מה רבו מעשיהם, יי': כלם
בחכמה עשית; מלאה הארץ גנינה. המליך המרומים לבדו
מאז, המשבח והמנPEAR והמתגנשת מימות עולם. אלְהָי עולם,
ברוחםיך קרבאים רחם עליינו, אדור עזנו, צור משגבנו, מננו
ישענו, משגב בעדנו.

אל ברוך נורול דעתה, הבין ופעל זהורי חכמה, טוב יציר
ובצד לשמו, מאורחות נתנו סכיבות עוז, פנות צבאיו קדושים,
רוממי שדי, תמיד מספרים בצד אל וקדשו. תהברך, יי'
אלְהָינוּ, על שבח מעשה ידיך, ועל מאורי אור שעשית;
יבאךיך סלה.

תתברך צורנו, מלכנו וגואלנו, בורא קדושים; ישבח
שםך לעד מלכנו, יוצר משרחות, ואשר משרתי כלם
עומדים בראשם עולם, יממש מיעים ביראה, יתחד בקהל, דבורי
אלְהָים חיים וממלך עולם. כלם אהובים, כלם בורורים, כלם

ברכת introduces the main part of the service, consisting of the *Shema* and the *Shemoneh Esreh*. The silent meditation, found in *Mahzor Vitry*, includes a sentence of the Aramaic Kaddish rendered into Hebrew and parts of Isaiah 44:6, Psalms 68:5 and 113:2.

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Blessed art thou, Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. How great are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. Thou alone, O King, hast ever been exalted, lauded and glorified and extolled from days of old. Eternal God, show us thy great mercy! Thou art Lord of our strength, our defending Stronghold, our saving Shield, our Protector.

The blessed God, great in knowledge, designed and made the brilliant sun. The Beneficent One created glory for his name. He placed luminaries round about his majesty. His chief hosts are holy beings that extol the Almighty. They constantly recount God's glory and holiness. Be thou blessed, Lord our God, for thy excellent handiwork and for the luminaries which thou hast made; they ever render thee glory.

Be thou blessed, our Stronghold, our King and Redeemer, Creator of holy beings; praised be thy name forever, our King, Creator of ministering angels, all of whom stand in the heights of the universe and reverently proclaim in unison, aloud, the

ברורא רע זכר אור is a modified form of Isaiah 45:7, where the text has **רְבָרָא רַע**. This variation is explained to be due to a desire of using a more auspicious expression (Berakhot 11b).

ברוך אל כל is an alphabetical acrostic, the words beginning with the letters of the alphabet in regular order.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

גבורים, ובולם עשים באימה וביראה רצון קונוּם. Reader ובלם פותחים את פיהם בקדרה ובטהרה, בשירה ובומרה, ומברכים ומשבחים, ומפארים ומעריצים, ומקדישים וממליכים.

את שם האל המליך הגדול, הנבור והונרא, קדוש הוא. ובולם מקבלים עליהם מלכות שמים זה מזוה, ונוחנים רשות זה לזה Reader להקדיש ליזכרם. בקחת רומי, בשפה ברורה ובנעימה קדשה, בולם באחר עוניים ואומרים ביראה: קדוש, קדוש, קדוש יי' צבאות;

מלא כל הארץ בבודו.

והאופנים וחיות הקדש, ברعش גודל מתנסאים לעמך שרים. Reader לעמכם משבחים ואומרים: ברוך בבוד יי' ממקומו.

לאל ברוך נעימות ותנוּן; למלה, אל כי וקם, זמרות יאמרו, ותשבחות ישכינו; כי הוא לבוד פועל גבורות, עשה תחרשות, בעל מלחות, זרע ארכות, מצמיח ישועות, בורא רפואיות, נזרא תחלות, ארוץ הנפלוות, המתרש בטובו בכל יום פסיד מעשה בראשית, כאמור: לעשה אורדים פללים, כי לעולם תהדו. Reader אוֹר חֶדֶש עַל צִוָּן פָּאֵר, ונזקה בלבנו מהקה לאורו. ברוך אתה, יי', יוצר המאורות.

אהבה רבה אהבתנו, יי' אלהינו; חמלת גדולה ו יתרה חנלה علينا. אבינו מלכנו, בעבור אבותינו שבטחו לך ונלטרכם חוקי מים, בן חתנו ותלמודנו. אבינו, האב הרחמן,

words of the living God and everlasting King. All of them are beloved, all of them are pure, all of them are mighty; they all perform with awe and reverence the will of their Creator; they all open their mouth with holiness and purity, with song and melody, while they bless and praise, glorify and reverence, sanctify and acclaim—

The name of the great, mighty and revered God and King; holy is he. They all accept the rule of the kingdom of heaven, one from the other, granting permission to one another to hallow their Creator. In serene spirit, with pure speech and sacred melody, they all exclaim in unison and with reverence:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory.¹

Then the celestial ofannim and the holy beings, rising with a loud sound toward the seraphim, respond with praise and say:

Blessed be the glory of the Lord from his abode.²

To the blessed God they offer melodies; to the King, the living and eternal God, they utter hymns and praises. Truly, he alone performs mighty acts and creates new things; he is a warrior who sows justice, produces triumphs, and creates healing. Revered in renown, Lord of wonders, in his goodness he renews the creation every day, constantly, as it is said: "He makes the great lights; truly, his mercy endures forever."³ O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the lights.

With a great love hast thou loved us, Lord our God; great and abundant mercy hast thou bestowed upon us. Our Father, our King, for the sake of our forebears who trusted in thee, whom thou didst teach laws of life, be gracious to us and teach us likewise. Our Father, merciful Father, thou who art ever compas-

Torah is echoed in this prayer, in which the merciful Father is entreated to enlighten our eyes and our minds to understand his teachings. This is the second of the two blessings preceding the *Shema*, *אָזֶר נֹצֶר* being the first. As Psalm 19 praises God first for the sun and then for the Torah which enlightens the mind, so have we in these two blessings first a thanksgiving for natural light, then a thanksgiving for spiritual enlightenment. As in the case with all the prayers, occasional variations have been introduced here in the course of many centuries.

¹ *Isaiah* 6:3. ² *Ezekiel* 3:12. ³ *Psalm* 136:7.

הmerciful, רחם עלינו ותו בלבנו להבין ולהשכיל, לשמע
ללמוד וללמד, לשמר ולעשות ולקיים את כל דבריו חלמוד
תורתה, באהבה. והאר עינינו בתורתה, ורבק לבנו במצוותיה,
וניחד לבנו לאהבה וליראה את שמה, ולא גבוש לעוזם
נעדר. כי בשם קדשו נפרול ונונרא בטחנות, ננילה ונשמחה
בישועתה. Reader. ונהביינו לשлом מארבע גנופות הארץ,
וחוליקנו כומימות לארצנו. כי אל פועל ישועות אתה, ובנו
בחרף מכל עם ולשון, וקרבנו לשם הנורול סלה באמת,
להודות לך וליחך באהבה. ברוך אתה יי', הבומר בעמו
ישבר אל באהבה.

(אל מלך נאמן)

דברים, ד-ט

שמע ישראל יי אלהינו יי אחד.
ברוך שם בבוד מלכותו לעוזם ועד.

ואהבת את יי אלהיך בכל לבך ובכל נפשך ובכל
מארך. וחיי הרים האלה, אשר אני מצוך חיים, על
לבך. ושנתקם לבניה, וברך בס שבתך בвитה, ובלבתך
בדרך, ובשבך ובគומה. וקשרתם לאות על ידה, וחיי
לטפת בין עיניך. ובתתם על מזות ביתה ובשעריך.

thus let our heart be concentrated upon God, and not distracted by worldly desires. Such singleheartedness is frequently expressed by the phrases "a whole heart", "a perfect heart."

The initial letters of אל מלך נאמן form the word **אמן**. There are 245 words in the *Shema*. When the Reader repeats ה' אלהיכם אמת the number of words is raised to 248, corresponding to the 248 parts of the human frame. On reciting the *Shema* privately, however, one is required to add the three words אל מלך נאמן in order to complete the number 248.

The last letters of שמע and אחד form the word **עד** ("witness"), that is, he who recites the *Shema* bears witness that God is One.

sionate, have pity on us and inspire us to understand and discern, to perceive, learn and teach, to observe, do, and fulfill gladly all the teachings of thy Torah. Enlighten our eyes in thy Torah; attach our heart to thy commandments; unite our heart to love and reverence thy name, so that we may never be put to shame. In thy holy, great and revered name we trust—may we thrill with joy over thy salvation. O bring us home in peace from the four corners of the earth, and make us walk upright to our land, for thou art the God who performs triumphs. Thou hast chosen us from all peoples and nations, and hast forever brought us near to thy truly great name, that we may eagerly praise thee and acclaim thy Oneness. Blessed art thou, O Lord, who hast graciously chosen thy people Israel.

SHEMA

(*When praying in private, add: God is a faithful King.*)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

The *Shema*, Israel's confession of faith, expresses the duty of loving and serving God with our whole being. The second paragraph demands that we give living expression to our love of God by careful observance of his precepts which are designed to assure our happiness. The third section contains the law of *tsitsith*, intended to remind us constantly of our duties towards God, and a warning against following the evil impulses of the heart. The *Shema*, sounding the keynote of Judaism, is the oldest prayer of the *Siddur*. In the morning service the *Shema* is preceded by two blessings and followed by one; in the evening service it is preceded by two blessings and followed by two. This is in keeping with the expression: "Seven times a day I praise thee" (Psalm 119:164; Berakhoth 11b).

ברוך שם כבוד was regularly used in the Temple. It is attributed to Jacob.

דברים יא, יי-כא

וְהִנֵּה אֶם שָׁמַע תְּשִׁמְעוֹ אֶל מִצּוֹתִי, אֲשֶׁר אָנֹכִי מִצְוָה אֲתֶכְם
הַיּוֹם, לְאַהֲבָה אֶת יְהוָה יְהוָהֶיכֶם, וְלַעֲבֹרוּ בְּכָל לְבָבְכֶם וּבְכָל
נֶפֶשְׁכֶם. וְנַחֲתִי מִטְרָה אֶרְצָכֶם בְּעַתָּה, יוֹרָה וּמֶלֶךְ; וְאַסְפָּתָ
דָּגָנָה, וְזִירָשָׂה וְינְצָהָרָה. וְנַחֲתִי עַשְׂבָּבָשְׂרָךְ לְבָהָמָתָה; וְאַכְלָתָ
וְשְׁבָעָתָה. הַשְׁמָרָוּ לְכֶם פָּנוּ יְפֻתָּה לְבָבְכֶם, וּסְרָפָם וּנְבָרָפָם
אֱלֹהִים אֶחָרִים, וְהַשְׁתַּחַווּתָם לְהָם. וְחִרְחָה אֲפִי יְהוָה בְּכֶם, וְעַצְרָתָ
אֶת הַשְׁמִים וְלֹא יְהִי מִטְרָה, וְהַאֲדָמָה לֹא חַפֵּן אֶת יְבוּלָה;
וְנְבָרָפָם מִתְּהִרָּה מִשְׁלֵךְ הָאָרֶץ כַּטְבָּה אֲשֶׁר יְיָ נָתַן לְכֶם. וְשְׁמָרָתָ
אֶת דְּבָרֵי אֱלֹהָה עַל לְבָבְכֶם וְעַל נֶפֶשְׁכֶם; וְקַשְׁרָתָם אֲתֶם לְאֹתָ
עַל יְדֵכֶם, וְהִיוּ לְטוּטָף בֵּין עֵינֵיכֶם. וְלְפָרָפָם אֲתֶם אֶת
בְּנֵיכֶם לְדִבֶּר בָּם, בְּשְׁבָתָה בְּבִיתָה, וּבְלְכָתָה בְּרָךְ, וּבְשְׁבָבָה
וּבְקוּמָה. וּבְחַבָּתָם עַל מִזְוֹzoּת בִּיתָה וּבְשְׁעָרִידָה.
לִקְמֹן יְרָבוּ יְמֵיכֶם וּמֵיכֶם בְּנֵיכֶם, עַל הַאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְיָ לְאָבָתֵיכֶם לְתַת לְהָם, בִּימֵי הַשְׁמָקִים עַל הָאָרֶץ.

במדרש ט, ל'-טט

נִאָמֵר יְיָ אֶל מֹשֶׁה לְאָמֵר: דָבָר אֶל בְּנֵי יִשְׂרָאֵל וְאֶמְרָתָ
אֱלֹהִים, וְעַשׂו לְהָם צִיצָת עַל בְּנֵי בְנֵרֵיהֶם לְדָרְחָם; וְנַחֲנָנוּ עַל
צִיצָת הַבְּנֵי פְּתִיל פְּכָלָת. וְהִיה לְכֶם לְצִיצָת, וּרְאֵיכֶם אֶתְךָ
וּבְרָפָם אֶת בָּל מִצּוֹת יְיָ, וּעֲשֵׂיתָם אֲתֶם; וְלֹא תַחֲורְוּ אֶחָרִי
לְבָבְכֶם וְאֶחָרִי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זִים אֶחָרֵיכֶם. לִקְמֹן
תוּבָרָו וּנְשִׁיחָתָם אֶת בָּל מִצּוֹתִי; וְהִוִּיתָם קְדוּשִׁים לְאֱלֹהִים.
אַנְיָ יְיָ אֱלֹהִיכֶם, אֲשֶׁר הַזְּכָאתִי אֲתֶכְם מִאָרֶץ מִצְרָים לְהִוָּת
לְכֶם לְאֱלֹהִים; אַנְיָ יְיָ אֱלֹהִיכֶם Reader –
אמֶת וְנִצְיב, וְנִכּוֹן וְקִינּוֹן, וְרִשְׁרָוּנָנוּן, וְאַהֲבָה וְחַבִּיב, וְנִחְמַד

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, 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 right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands 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.

True and certain, established and enduring, right and steadfast, beloved and precious, pleasant and sweet, revered and glorious,

used in the Temple. The fifteen synonyms, **וַיִּשְׁכַּב**, correspond to the fifteen words in the last sentence of the *Shema*, beginning with **אֱלֹהֵינוּ** and ending with **מֶלֶךְ**. The rule is not to interrupt the connection between **ה' אֱלֹהֵיכֶם** and **מֶלֶךְ**, as if these three words formed one sentence, meaning: "The Lord your God is true" (Mishnah Berakhot 2:2).

ונעים, ונורא ואדריר, ומתקנו ומקבל, וטוב ויפה תדבר הוּא עלינו לעולם רצ'ה. אמת, אלהו עולם מלכנו, צור יעקב לנו יישענו. Reader לדור ודור הוא קים, ושמו קים, וכסאו נבון, ומלכitos ואמנתו לעד קימות. ודבריו חים וקימים, נאמנים גוחמים, לעד ילוּמי עולמים, על אבותינו ועלינו, על בניינו ועל דורות זרע ישראל עבדיה.

על הראשונים ועל האחרונים דבר טוב וקיים לעולם רצ'ה, אמת ואמונה, חק ולא עבר. Reader אמת, שאחתה הוא יי' אלהינו ואלהו אבותינו, מלך אבותינו, נאלנו נאל אבותינו, יוצרנו צור ישענתנו, פקדנו ומצילנו, מעולים שםך, אין אללים זילחה.

עוזרת אבותינו אפה הוא מעולים, מנו ומושיע לבנייהם אחריהם בכל דור ודור. ברום עולם מושבה, ומושפתייך וצדקה עד אפסי הארץ. אשרי איש שישמע למצוותה, ותורתך ודברך ישים על לבו. אמת, אהה הוא ארוץ לעמך, ומלך גבור לריב ריבם. אמת, אפה הוא ראשון ואפה הוא אחרון, ומלעליך אין לנו מלך גואל ומושיע. ממצרים גאלתנו, יי' אלהינו, ו מבית עבדים פריחנו. כל בכוריהם הרוגת, ובכורה נאלת, נס סוף בקעת, וודדים טבעת, וידידים שבחו אהובים ורומנים אל, ונחננו ידידים זמירות, שירות ותשbezות, ברכות והודאות למלך, אל מי וקיים. רם ונשא, גדור ונורא, משפט נאים ומנקיות שפליים, מוציא אסירים

ההרבנות refers to the *Shema* as a solemn profession of the Oneness of God. The *Shema* is the watchword of Israel's faith, and it is the desire of every loyal Jew to have it upon his lips when he dies.

correct and acceptable, good and beautiful is this faith to us forever and ever. True it is that the eternal God is our King, the Stronghold of Jacob and our saving Shield. He exists throughout all generations; his name endures; his throne is firm; his kingship and his truth are forever established. His words are living and enduring, faithful and precious, forever and to all eternity, as for our fathers so also for us, for our children and future generations, and for all generations of the seed of Israel his servants.

Alike for the first and the last generations this faith is good and valid forever and ever; it is true and trustworthy, a law that will not pass away. True it is that thou art the Lord our God and the God of our fathers, our King and the King of our fathers, our Redeemer and the Redeemer of our fathers, our Maker and saving Stronghold, our Deliverer and Rescuer. Thou art eternal; there is no God besides thee.

Thou wast the help of our fathers from of old, and hast been a Shield and Savior to their children after them in every generation. In the heights of the universe is thy habitation, and thy justice and righteousness reach to the furthest ends of the earth. Happy is the man who obeys thy commands and takes thy Torah and thy word to heart. True it is that thou art the Lord of thy people, and a mighty King to champion their cause. True it is that thou art the first and thou art the last, and besides thee we have no King who redeems and saves. From Egypt thou didst redeem us, Lord our God, and from the house of slavery thou didst deliver us; all their first-born thou didst slay, but thy first-born thou didst redeem; thou didst divide the Red Sea and drown the arrogant, but thy beloved people thou didst take across; the water covered their enemies, not one of them was left.

For this, the beloved people praised and extolled God; they offered hymns, blessings and thanksgivings to the King, the living and eternal God. He is high and exalted, great and revered; he brings low the arrogant, and raises up the lowly; he frees the

ופורה עננים, ועוזר דלים, ועונה לעמו בעת שיעם אליו.
תחלות לאל עליון, ברוך הוא וברך.

משה ובני ישראל לך ענו שירות בשמחה רבתה, ואמרו בכם:
מי במקה באלים, כי מי במקה נאדר בקדש, נראה תהלה,
עשה פלא.

שירות חדש שבחו נאים לשמה על שפט הגם; יתד
כלם הדרו והמליכו ואמרו:
י"י מלך לעולם ועד.

צור ישראל, קומה בעורת ישראל, ופדה בנאמך יהוקה
וישראל. Reader נאלנו י"י צבאות שמו, קדוש ישראל. ברוך
אהת, י"י, נאל ישראל.

The *Shemoneh Esreh* is recited in silent devotion while standing, facing east. The Reader repeats the *Shemoneh Esreh* aloud when a *minyan* holds service.

אדני, שפטינו תפחת, וכי גיד תהלה.
ברוך אתה, י"י אלקיינו ואלהי אבותינו, אלהי אברחים,
אלהי יצחק, ואלהי יעקב, האל הנדרול הגבור והנרא, אל
עליון, גומל חסדים טובים, וקונה הכל, וזובר חסדי אבות,
ומביא נואל לבני ניהם למען שמו באחבה.

שמעה עשרה is spoken of in the Talmud as *Tefillah*, the prayer par excellence, on account of its importance and its antiquity. According to tradition, it was drawn up by the men of the Great Assembly. Originally, the *Shemoneh Esreh* consisted of eighteen blessings; in its present form, however, there are nineteen. The addition of the paragraph concerning the slanderers was made toward the end of the first century at the direction of Rabban Gamaliel II, head of the Sanhedrin of Yabneh. The Talmud offers a variety of reasons for the number eighteen. It corresponds to the eighteen times God is mentioned in Psalm 29 as well as in the *Shema*. The three patriarchs, Abraham, Isaac and Jacob are mentioned eighteen times in the Bible. This number also corresponds to the eighteen vertebrae of the spinal column (Berakhot 28b).

Because it is recited in a standing posture, the *Shemoneh Esreh* is now generally known as the *Amidah*, a name which accurately describes this

captives, and delivers the afflicted; he helps the poor, and answers his people whenever they cry to him. Praised be the supreme God; be he ever blessed.

Moses and the children of Israel sang a song to thee with great joy; all of them said:

“Who is like thee, O Lord, among the mighty?

Who is like thee, glorious in holiness,

Awe-inspiring in renown, doing wonders?”¹

The redeemed people sang a new song of praise to thy name at the seashore; they all, in unison, gave thanks and proclaimed thy sovereignty, and said:

“The Lord shall reign forever and ever.”²

Stronghold of Israel, arise to the help of Israel; deliver Judah and Israel, as thou hast promised. Our Redeemer, thou art the Lord of hosts, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

SHEMONEH ESREH

The Shemoneh Esreh is recited in silent devotion while standing, facing east. The Reader repeats the Shemoneh Esreh aloud when a minyan holds service.

O Lord, open thou my lips, that my mouth may declare thy praise.³

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

prayer for Sabbaths and festivals, when it includes only seven blessings. The Reader repeats this principal prayer aloud for the benefit of those who cannot read it for themselves.

The nineteen benedictions of the *Amidah* are designated in the Talmud as follows: 1) קדושת השם (קדשות השם); 2) בינה (בינה); 3) טליתה (טליה); 4) חסונה (חסונה); 5) נברות אבות (נברות אבות); 6) ברכת משלט (ברכת משלט); 7) ברכת המיעים (ברכת המיעים); 8) רפואה (רפאה); 9) קבוץ נליזת (קבוץ נליזת); 10) ברכת השדים (ברכת השדים); 11) מאליה (מאליה); 12) ברכת המים (ברכת המים); 13) הוודהה (וואודהה); 14) ברכת ירושלים (ברכת ירושלים); 15) ברכת צדיקים (ברכת צדיקים); 16) תפלה (תפלה); 17) עבדה (עבדה); 18) ברכת דוד (ברכת דוד); 19) ברכת כתמים (ברכת כתמים).

ברכת אבות, the first benediction naming the three patriarchs, contains phrases from Exodus 3:15; Deuteronomy 10:17; Genesis 14:19; 15:1.

¹ Exodus 15:11. ² Exodus 15:18. ³ Psalm 51:17.

Between *Rosh Hashanah* and *Yom Kippur* add:

(זָכְרָנוּ לְחִיִּים, מֶלֶךְ חַפֵּץ בְּחִיִּים,
וְתַבְנֵנוּ בְּסֶפֶר הַחִיִּים, לְמַעַן אֶלְחִיִּים חִיִּים).
מלך עוזר ומושיע ומגן. ברוך אתה, יי', מגן אברך.
אתה גבור לעולם, ארני; מתחה מתים אתה, רב להושיע.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הָר֔וח וּמוֹרֵיד הַגָּשָׁם).

מְכֻלָּל חִיִּים בְּחִסָּר, מַחְיהָ מַתִּים בְּרַחֲמִים רַבִּים, סָומֵךְ
נוּפָלים, וּרוֹפֵא חֹלִים, וּמְתִיר אַסּוּרִים, וּמְקִים אִמּוֹתָיו לִישְׁגָּוֹן
עַפְרָה. מי בָּמוֹה, קָעֵל גִּבּוֹרוֹת, וּמי דָוָמָה לְהָ, מֶלֶךְ מְמִיתָּה
וּמַחְיהָ וּמְצִמְמִיתָּה יִשְׁעוֹתָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מי בָּמוֹה, אָב הַרְחָמִים, זָכֵר יְצָרְיוֹ לְחִיִּים בְּרַחֲמִים).
וְנִאמְנוּ אַתָּה לְהַחֲזֹות מַחְיהָ. ברוך אתה, יי', מַחְיהָ הַמַּתִּים.

When the Reader repeats the *Shemoneh Esreh*, the following *Kedushah* is said:
נִקְדַּשׁ אַתָּה שְׁמַךְ בְּעוֹלָם בְּשָׁם שְׁמַקְדִּישִׁים אָזְהָ בְּשָׁמֵי מָרוֹם,

בְּכָתוּב עַל יָד נְבִיאָה: וּקְרָא זֶה אֶל זֶה וְאָמֵר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאות; מֶלֶא כָּל הָאָרֶץ בְּבָדוֹר.

לְעַמְּתָם בְּרוּךְ יְאָמְרוּ— Reader

בְּרוּךְ בָּבּוֹד יְיָ מִמְּקוֹמוֹ.

וּבְרַבֵּרִי קָדוֹשׁ בְּחֵיבָ לְאָמֵר: Reader

וּמְלָךְ יְיָ לְעוֹלָם, אֶלְקָנָה צִיּוֹן לְדָר וְדָר; הַלְלוּתָה.

זכר and the other special prayers, added between *Rosh Hashanah* and *Yom Kippur*, are not mentioned in the Talmud. They were inserted during the geonic period.

גבורה, the second benediction recounting the omnipotence of God, includes phrases from Psalms 145:14; 146:7; Daniel 12:2; I Samuel 2:6.

משיב הרוח, referring to God's control of the forces of nature, is added in winter, during the rainy season in *Eretz Yisrael*. Rain is considered as great

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustaineſt the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healeſt the ſick; thou ſettest the captives free, and keepest faith with those who ſleep in the dust. Who is like thee, Lord of power? Who reſembles thee, O King? Thou bringest death and reſtores life, and cauſeſt salvation to flouriſh.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Shemoneh Eſreh, the following Kedushah is said:

We sanctify thy name in this world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!³

a manifestation of the divine power as the resurrection of the dead (Ta'anith 2a); hence **מִשְׁבֵּח הָרוֹחַ** . . . is inserted in the passage **אתה גָּבוֹר מִחְיָה מְתִים**.

¹ קדושה, to which the Talmud (Sotah 49a) attaches unusual importance, is recited only when a *minyan* is present because it is said: "I shall be sanctified

² Isaiah 6:3. ³ Ezekiel 3:12. ³ Psalm 146:10.

לדור ודור גָּדוֹלָה, וְלֹנְצָחָ נֶצְחָם כְּרוּשָׁתָךְ
נִקְדִּישָׁ, וְשַׁבְּחָךְ אֱלֹהִינוּ מִפְנֵינוּ לֹא יָמוֹשׁ לְעוֹלָם וְעַד, בַּי אֵל
מַלְךָ בָּרוּךְ וְקָדוֹשָׁ אַתָּה. * בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשָׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשָׁ.)

אַתָּה קָדוֹשׁ וְשָׁמָךְ קָדוֹשׁ, וְקָדוֹשָׁם בְּכָל יוֹם יְהִלְלָה סְלָה.
* בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשָׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשָׁ.)

אַתָּה חָנוּן לְאָדָם דַּעַת, וּמְלֵמָד לְאָנוֹשׁ בִּינָה. חָנוּן מַאֲתָה
דַּעַת, בִּינָה וְהַשְּׁבֵל. בָּרוּךְ אַתָּה, יְיָ, חָנוּן כְּדַעַת.
הַשְּׁבֵן אָבִינוּ לְתוֹרַתְךָ, וּקְרָבָנוּ מַלְכָנוּ לְעַבוֹרַתְךָ,
וּמְחַזֵּינוּ בְּחַשּׁוּבָה שְׁלָמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה, יְיָ, הָרֹצֶחֶת
בְּחַשּׁוּבָה.

סְלָחָ לְנוּ אָבִינוּ בַּי חַטָּאנוּ, מַחְלָלָ לְנוּ מַלְכָנוּ בַּי פְּשָׁעָנוּ, בַּי
מוֹתָל וּסְולָתָ אַתָּה. בָּרוּךְ אַתָּה, יְיָ, חָנוּן הַמְּרֻבָּה לְסָלָת.
רָאָה נָא בְּעַנְנָנוּ וּרְיבָה רִיבָנוּ, וְאָלָנוּ מְהֻרָה לְמַעַן שָׁמָה,
בַּי גּוֹאֵל חֹזֶק אַתָּה. בָּרוּךְ אַתָּה, יְיָ, גּוֹאֵל יִשְׂרָאֵל.

On fast days (except Tish'a b'Av) the Reader adds:

(עֲנָנוּ, יְיָ, עֲנָנוּ בַּיּוֹם צָום פְּעִינִינוּ, בַּי בָּצָרָה גְּדוֹלָה אָנָחָנוּ. אֶל מִקְּן אֶל רְשָׁעָנוּ,
וְאֶל סְפִּירָה פְּזִיקָה מְנֻנָּנוּ, וְאֶל פְּתֻלָּם מִתְחַתָּנוּ. הַיְהָ נָא קָרְבָּן לְשָׁעָטָנוּ, יְהִי נָא
מְסֻדָּךְ לְנַחֲמָנוּ; שְׁרָם נִקְרָא אֱלֹהִיךְ עֲנָנוּ, בְּדַבָּר שָׁנָאָמָר: וְהִיא טְרַם יִקְרָא, וְאָנוּ
אָעָנוּ; עוֹד הַם מְדֻבָּרים, וְאָנוּ אָשְׁמָעִים. בַּי אַתָּה, יְיָ, הַעֲוָה בְּעֵת צָרָה, פְּנָה וּמְאַיִל
בְּכָל עֵת צָרָה וּצְיוּנָה. בָּרוּךְ אַתָּה, יְיָ, הַעֲוָה בְּעֵת צָרָה.)

among the children of Israel" (Leviticus 22:32), which implies that the proclamation of the holiness and kingship of God is to be made in public service only.

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. * Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou art holy and thy name is holy, and holy beings praise thee daily. * Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou favorest man with knowledge, and teachest mortals understanding. O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us speedily for thy name's sake, for thou art a mighty Redeemer. Blessed art thou, O Lord, Redeemer of Israel.

On fast days (except Tish'ah b'Av) the Reader adds:

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: "Before they call, I will answer; while they are yet speaking, I will hear."¹ For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. Blessed art thou, O Lord, who answerest in time of distress.)

¹ **מִתְבָּרֵךְ** begins the group of thirteen petitions which are replaced on Sabbath and festivals by one petition appropriate for the occasion.

רְפָאֵנוּ יְיָ וְנֶרֶפֶא, הַוְשִׁיעֵנוּ וְנִשְׁעֵה, בַּי תְּהִלֵּתָנוּ אַתָּה;
וְמַעַלָּה רְפֹאָה שֶׁלְמָה לְכָל מִבּוֹתָנוּ, בַּי אֶל מֶלֶךְ רֹפֵא נָאָמֵן
וְרַחֲמֵנוּ אַתָּה. בְּרוּךְ אַתָּה, יְיָ, רְפֹא חֹלֵי עַמוֹּו יִשְׂרָאֵל.

בָּרוּךְ עַלְמֵינוּ יְיָ אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵּינוּ
תְּבִיאֵתָה לְטוֹבָה,

From December 4th till Pesah say:

From *Pesah* till December 4th say:

וְתִזְמַכֵּר בְּרָכָה
עַל פְּנֵי הָאָדָם, וְשָׁבַעֲנוּ מְטוּבָה, וּבָרָךְ שָׁנָנוּ בְּשָׁנִים הַטוֹבָות.
בָרוּךְ אַתָּה יְהוָה מֶבֶרֶךְ הַשָּׁנִים.
תָקֻעַ בְּשׁוֹפֵר נְדוּלָה לְחַרְוֹתָנוּ, וְשָׂא נִסְלָקְבֵץ גְּלִיוֹתָנוּ,
וּקְבָצָנוּ יְחִיד מְאָרָבָע בְּנֵופּוֹת הָאָרֶץ. בָרוּךְ אַתָּה יְהוָה מֶקְבֵץ
גָדוֹת עַמּוֹ יִשְׂרָאֵל.

השִׁבְתָּה שׁוֹפְטֵינוּ בְּרָאשֶׁנָּה, וַיּוֹעֲצֵינוּ בְּבַתְּחִלָּה; וְהַסְּרָמָנוּ גִּזְוֹן נָאָנָה; וְמַלּוֹךְ עַלְינָה, אַתָּה יְיָ לְבָדָה, בְּחִסְדְּךָ וּבְרָחְמָיִם, וַצְּדָקָנוּ בְּמִשְׁפָט. * בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ אֶחָד צְדָקָה וּמִשְׁפָט.

* Between *Rosh Hashanah* and *Yom Kippur* substitute:

(ברוך אתה יי' ה מלך המשפט).

ולמלשימים אל **תדי** **תקותה**, **וכל הרשעה** **ברגוע** **האבד**,
וכל איביך מהקה יברתו; **וთזרים מהקה** **תעקר** **ותשבר**,
ותמגר ותכנייע **במהקה בזמננו**, **ברוך אמתה,** **י**, **שובר איבים**
ומכנייע זרים.

על הצדיקים ועל החסידים, ועל זקניהם עמה בית ישראל
ועל פליטה סופריהם, ועל גורי הארץ ועלינו, יהמו נא
ברחמים, יי אלהינו; ותן שכר טוב לכל הבוטחים בשמיך

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all kinds of its produce for the best.

From Pesah till December 4th say: *From December 4th till Pesah say:*

Bestow a blessing Bestow dew and rain for a blessing upon the face of the earth. Satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great Shofar for our freedom; lift up the banner to bring our exiles together, and assemble us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us, O Lord, in kindness and mercy, and clear us in judgment.

*Blessed art thou, O Lord, King, who lovest righteousness and justice.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, King of Justice.)

May the slanderers have no hope; may all wickedness perish instantly; may all thy enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a good reward to all who truly trust

proselytes who have accepted Judaism out of inner conviction. גָּדוֹלִים צַדְקָה

באמות, ושים חלקנו עמָם, ולוּלָם לא נבוֹש, כי בְּךָ בְּטַחֲנוּ.
ברוך אתה, ייְהוָה, מְשֻׁעָן וּמְבָטֵח לְאָזְדִּיקִים.

וְלִירֹשָׁלָם עִירָה בְּרַחֲמִים פְּשֻׁוב, וְתַשְׁפּוֹן בְּתוֹכָה בְּאָשֶׁר
דְּקָרְפָּה; וּבְנָה אֹתָה בְּקָרוֹב בְּקָרְבָּנוּ בְּנָנוּ עֲוָלָם; וּכְסָא דָוד
מִהָרָה לְתוֹכָה פְּבִין. ברוך אתה, ייְהוָה, בְּנָגָה יְרוּשָׁלָם.

את צָמָח דָוד עַבְדָךְ מִתְקִימָת, וּכְרָנוּ פְּרוּם
בִּישְׁיעָתָה, כי לִישְׁוֹעָתָה קָנָינוּ בְּלָל הַיּוֹם. ברוך אתה, ייְהוָה,
מצמָנִית קָרְנוּ יְשׁוּעָת.

שמע קולנו, ייְהוָה נָנוּ; חֹס וּרְחָם עָלֵינוּ, וְקִבְּלָל בְּרַחֲמִים
וּבְרַצּוֹן אֶת חִפְלַתְנוּ, כי אֶל שׁוֹמֵעַ תִּפְלֹות וּתְחִנּוּתִים אָתָה;
וּמִלְפְנֵיךְ מַלְכָנוּ רַיקָם אֶל חִשְׁבָנוּ, כי אָתָה שׁוֹמֵעַ תִּפְלֹת
עַמָךְ יִשְׂרָאֵל בְּרַחֲמִים. ברוך אתה, ייְהוָה, שׁוֹמֵעַ תִּפְלֹת.

רצאה, ייְהוָה אֱלֹהֵינוּ בְעַמָךְ יִשְׂרָאֵל וּבְחִפְלָתָם; וְהַשֵּׁב אֶת
הָעֲבֹדָה לְדִבְרֵי בִּתְחָתָה, וְאַשְׁר יִשְׂרָאֵל וּבְחִפְלָתָם בְּאֶחָבה
חִקְבָּל בְּרַצּוֹן, וְהִי לְרַצּוֹן חַמִיד עֲבוֹדָת יִשְׂרָאֵל עַמָךְ.

On *Rosh Hodesh* and *Hol ha-Mo'ed* add:

(אֱלֹהֵינוּ יְהוָה אֱבֹתֵינוּ, נִעְלָה וַיָּבָא, וַיְנִיעַ וַיָּרָא, וַיַּרְצָה
וַיְשִׁמְעַ, וַיַּפְקֵד וַיִּזְכֵּר זָכְרוֹנוּ וַיִּפְקֹדֵנוּ, וַיִּכְרֹן אֱבֹתֵינוּ,
חַכְרֹן מִשְׁיחָ בָּן דָוד עַבְדָךְ, וַיִּכְרֹן יְרוּשָׁלָם עִיר קָרְשָׁה,
חַכְרֹן בְּלָל עַמָךְ בֵית יִשְׂרָאֵל לְפָנֵיךְ, לְפָלִיטה וּלְטוּבָה, לְחֵן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִם וּלְשָׁלוֹם, בַיּוֹם

Sukkoth

Pesah

Rosh Hodesh

רָאשׁ הַחֲדָשׁ תְּנַג הַמְּשֻׁות תְּנַג הַסְּכּוֹת
בָּזָה. זָכְרָנוּ ייְהוָה אֱלֹהֵינוּ בָו לְטוּבָה, וַיִּקְרֹן בָו לְבָרְכָה,

in thy name, and place our lot among them; may we never come to shame, for in thee we trust. Blessed art thou, O Lord, who art the stay and trust of the righteous.

Return in mercy to thy city Jerusalem and dwell in it as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David. Blessed art thou, O Lord, Builder of Jerusalem.

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hope for thy deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Hear our voice, Lord our God; spare us and have pity on us; accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed, for thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

<i>Rosh Hodesh</i>	<i>Pesah</i>	<i>Sukkoth</i>
the New Moon.	the Feast of Un-leavened Bread.	the Feast of Tabernacles.

Remember us this day, Lord our God, for happiness; be mind-

Temple. However, the phrase "restore the worship to thy sanctuary" could not be used when the Temple was still in existence.

וְיִלְלָה is mentioned in Sofrim 19:7, and is based on the following passage: "On your feasts and new moon festivals you shall sound the trumpets . . . they will serve as a reminder of you before your God" (Numbers 10:10).

וְהַשְׁעִינָנוּ בָּו לְחִימָם; וּבָדֶר יְשֻׁעָה וּרְחָמִים חֹסֵן וְחַנְגָּה, וּרְחָם
עֲלֵינוּ וְהַשְׁעִינָנוּ, בַּי אֱלֹהִים עַיִינָה, בַּי אֱלֹהִים מֶלֶךְ חַנְנוּ וּרְחָמָם
אַתָּה).

וְתַחֲנוֹנָה עַיִינָה בְּשׁוּבָה לְצִיּוֹן בְּרָחְמִים. בָּרוּךְ אַתָּה יְהָוָה
הַמְּחֹזֵיר שְׁבִינְתָּו לְצִיּוֹן.

When the Reader repeats the *She-moneh Esreh*, the Congregation responds here by saying:

(מָודִים אָנָּחָנוּ לְהָ, שָׁאַתָּה
הִיא יְיָ אֱלֹהִינוּ וְאֱלֹהִי
אֲבוֹתֵינוּ. אֱלֹהִי כָּל בָּשָׂר,
יוֹצֵרֶנוּ, יוֹצֵר בְּרָאשָׁת,
בְּרָכּות וּהְדֹǎות לְשֵׁמֶךְ
הַקָּדוֹל וְהַקָּדוֹשׁ עַל שְׁהַחִיתָנוּ
וּקְיַמְתָנוּ. בָּן תְּחִנָּנוּ וְתְקִימָנוּ
וְתְאַסּוּפָה גָּלְיוֹתָנוּ לְחִצְרוֹת
קָרְשָׁה לְשִׁמְרָה חֲקִיקָה וְלִעְשׂוֹת
רְצֹונָה, וְלִעְבָּדָה בְּלִבְבָּשָׁלִים, עַל שְׁאָנָּחָנוּ מָודִים לְהָ
בָּרוּךְ אֱלֹהִים הַהְדֹּאות).

מָודִים אָנָּחָנוּ לְהָ, שָׁאַתָּה
הִיא יְיָ אֱלֹהִינוּ וְאֱלֹהִי אֲבוֹתֵינוּ
לְעוֹלָם וְהָ. צָרָה חִינָּה, מְנוּ
יְשַׁעַנָּה אַתָּה הוּא. לְדוֹר וּדְוֹר
נוֹרָה לְהָ, וְגַסְפָּר תְּהַלְתָה, עַל
חִינָּה הַמְּסֻוּרִים בִּיהָה, וְעַל
גַּשְׁמוֹתֵינוּ הַפְּקוּדֹת לְהָ, וְעַל
גַּסְיָה שְׁבָכָל יּוֹם עַמְנָה, וְעַל
גַּפְלָאָתָה וְטוֹבָתָה שְׁבָכָל
עַתָּה, עַרְבָּה וּבָקָר וְאֶתְהָרִים.
הַטּוֹב בַּי לֹא כָּלֵי רְחָמָה,
וְהַמְּרָחָם בַּי לֹא חִמּוֹ חָסְדִּיהָ,
מְעוּלָם קָנָנוּ לְהָ.

On Hanukkah add:

(עַל הַנֶּסֶים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלִיחָמוֹת, שְׁעַשְׂתָה לְאֲבוֹתֵינוּ בְּזִמְמָרָה בְּזָמָן הַזֶּה –
בִּימֵי מִתְחִילָה בָּנוּ יְחִינָה בְּהָנוּ גְּדוֹלָה, חִשְׁמָנוֹתָי וּבְנָיו, בְּשֻׁעָמָדָה
מִלְכּוֹת יְהוָה קָרְשָׁה עַל עַמָּךְ יִשְׂרָאֵל לְהַשְׁבִּיכָם תּוֹרָתָה,
וְלְהַעֲבִירָם מְחַקֵּי רְצֹונָה. וְאַתָּה בְּרָחְמִיךָ הַרְבִּים עַמְדָתָךָ לְהָם

ful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

. *On Hanukkah add:*

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst

ערב ובקר וצהרים נוראה לך לעולם, לדור ודור נספר מחולך מודים and צהרים based on נוראה (Psalms 79:13; 55:18). דרבנן אשיכחה

מודים דרבנן, recited by the Congregation in an undertone while the Reader repeats aloud the eighteenth benediction, is a composite of several phrases suggested by a number of talmudic rabbis (Sotah 40a).

בְּעֵת צָרָחֶם, רַבְתָּ אֶת רִיבֶּם, דַנְתָּ אֶת דִינֶם, נַקְמָתָ אֶת נַקְמָתֶם;
 מִסְרָתָ נְבוּרִים בַּיד חֲלִשִים, וּרְבִים בַּיד מַעֲטִים, וּטְמִאים בַּיד
 טַהֲרוּם. וּרְשָׁעִים בַּיד צָדִיקִים, וּוֹדִים בַּיד עֹזְבָּכוּ תָוֹרָתֶה.
 וְלֹא עֲשִׂיתْ שֵׁם גָּדוֹלָה וּקְדוּשָׁה בְּעוֹלָמָה, וְלֹעֲמָךְ יִשְׂרָאֵל עֲשִׂיתْ
 תְּשֻׁ�ָה גָּדוֹלָה וּפְרָקָן בְּהַיּוֹם הַזֶּה. וְאַחֲרֵ בָּנוּ בָּאוּ בְּנֵיכֶךָ לְדִבֶּר
 בְּרִיתֶךָ, וּפְנוּ אֶת הִכְלָלה, וּשְׁהַרְוּ אֶת מִקְדָּשָׁה, וְחַדְלִיקָו גְּרוֹת
 בְּחַצְרוֹת קָרְשָׁה, וּקְבָעָו שְׁמוֹנָת יְמֵי חֲנֹכָה אֱלֹי לְהֻדּוֹת וְלְהַלֵּל
 ?שְׁמָךְ נְגַדּוֹלָה).

On Purim add:

(על הנפשים ועל הפרקן, ועל הנבורות ועל התשועות, ועל
 המלחמות, שעשית לאבותינו ביוםיהם ההם בזמננו הנה –
 ביום מרדכי ואסתר בשושן הבירה, כשהעמד עליהם דמנ
 החישע. בקש להשמיד להרוג ולאבד את כל היהודים, מנער
 יעד זקן, טף ונשים, ביום אחד, בשלושה עשר לחודש שניים
 עשר, והוא חידש אדר, ושללים לבוז. ואתה ברוחםיך תרביט
 הפרק את עצתו, וקלקלת את מתחשבתו, נהשכחות גמולו
 בראשו, ותלו אותו ואת בניו על העץ).

ועל כלם יתברך ויתרומם שם, מלכונא, תמיד לעולם
 רעד.

Between Rosh Hashanah and Yom Kippur add:
 (ובתוב לחתים טובים כל בני בריתך).

וְכָל הַחַיִים יוֹדֵעַ סָלָה, וַיהֲלָלו אֶת שְׁמָה בְּאֶמֶת, דָאָל,
 יְשֻׁוֹתָנוּ וְעֹזְרָתָנוּ סָלָה. בָּרוּךְ אֱתָה, יְהָ, הַטּוֹב שְׁמָה, וְלֹא
 לְהֻדּוֹת.

Priestly blessing recited by Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרָכֵנוּ בְּבָרְכָה הַמִּשְׁלָשָׁת בְּתֹרָה

stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by Reader:

Our God and God of our fathers, bless us with the threefold

הפתוחה על ידי משה עבורה, האמורה מפי אהרן ובניו, בנים עם קדושה, כאמור: יברכה יי' וישמך. יאר יי' פניו אליך ויתנק. ישא יי' פניו אליה, ושם לך שלום.

שם שלום, טוביה וברכה, חן וחסד וرحمים, עלינו ועל כל ישראל עמו. ברכנו אבינו, לנו באחד, באור פניהם; כי באור פניהם נתף לנו, יי' אלקינו, תורה תמים ואהבת חסיד, וזכרה וברכה וرحمים, תמים ושלום. וטוב בעיניך לברך את עמו ישראל בכל עת ובכל שעה בשלומך. * ברוך אתה, יי', המברך את עמו ישראל בשלום.

*Between Rosh Hashanah and Yom Kippur say:

(בספר חיים, ברכה ושלום ופרנסת טובה, נבר ונכתב לפניה, אנחנו וכל עמו בית ישראל, לחיים טובים ולשלום. ברוך אתה, יי', עוזה השלום).

After the Shemoneh Esreh add the following meditation:

אליה, נציר לשוני מຽע, ושפטוי מדבר מירמה, ולמקללי נפשי תחום, ונפשי בעפר לבל תהיה. פתח לבי בתורתה, ובמצותיה תרדוף נפשי; וכל החושבים עלי רעה, מהרה דבר עצחים וקלקל מחשבתם. עשה למען שמנה, עשה למען ימינה, עשה למען קדשחה, עשה למען תורה. למען יחלצון ידיך, הוועיטה ימינה ועגנו. יהיו לרצון אמרוי פי הণזין לבי לפניה, יי', צורי ונואלי. עשה שלום במרומי, הוא עשה שלום עליינו ועל כל ישראל, ואמרו אמן.

יהו רצון מלפניה, יי' אלקינו ואליה אבותינו, שכינה בית המקדש במרתבה בימינו, ותו חלקנו בתורתה. ושם נשבך

blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. * Blessed art thou, O Lord, who blessest thy people Israel with peace.

* *Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Shemoneh Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.² May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the

¹ Numbers 6:24-26. ² Psalms 60:7; 19:15.

בְּיַרְאָה, בִּימֵי עֹלָם וּבָשָׁנִים קָדְמָנוֹת. וּעֲרָבָה לֵין מְנֻחָה
יְחִזְקָה יְרוּשָׁלָיִם, בִּימֵי עֹלָם וּבָשָׁנִים קָדְמָנוֹת.

Hallel (page 565) is recited here on *Rosh Hodesh*, *Hol ha-Mo'ed* and *Hanukkah*.

ABRIDGED SHEMONEH ESREH

Used when one is unable to recite the complete *Amidah*

הַבִּינָה, יְיָ אֱלֹהֵינוּ, לְרוּתָה דֶּרֶכְךָ; וּמוֹלָאת לְבָבֵנוּ
לְיוֹרָאָתָה; וְתַסְלֵח לְנוּ לְהֽוֹת נְאוֹלִים; וְרַחֲקָנוּ מִמְּבָאָוב;
וּרְשָׁנָנוּ בְּנָאֹות אָרֶץָה; וְגִפְזּוֹתָנוּ מִאַרְבָּעָה בְּנֶפֶת הָאָרֶץ
תְּקַבְּצָה. וְהַחֲזָעִים עַל דְּעַתָּךְ יִשְׁפְּטוּ; וְעַל הַרְשָׁעִים תְּנִיפְּתַחְ;

וּשְׁמָחוֹ צְדִיקִים בְּבָנָנוּ עִירָה, וּבְתַקְוֹן הַיְכָלָה, וּבְצִמְנִית קָרְנוֹ
לְזֹרֶוד עַבְדָּה, וּבְעַרְיבָת נֵר לְבָנוּ יְשִׁיחָה; טָרַם נִקְרָא אַפָּה
תְּעֵנָה. בָּרוּךְ אַפָּה, יְיָ, שׁוֹמֵעַ תְּפִלָּה.

Between *Rosh Hashanah* and *Yom Kippur* and on fast days:

אָקִינוּ מִלְבָנָה, חַטָּאנוּ לְפִנֵּיהַ.

אָקִינוּ מִלְבָנָה, אֵין לְנוּ מֶלֶךְ אֶלָּא אַתָּה.

אָקִינוּ מִלְבָנָה, עֲשָׂה עַפְנוּ לְמַעַן שְׁמָךְ.

On fast days:

אָקִינוּ מִלְבָנָה,

בְּרָךְ עַלְלֵינוּ שָׁנָה טוֹבָה.

אָקִינוּ מִלְבָנָה, בְּטַל מִעַלְלֵינוּ בְּלַגּוֹרֹת קָשׁוֹת.

From *Rosh Hashanah* to *Yom Kippur*:

אָקִינוּ מִלְבָנָה,

חַדְשֵׁךְ עַלְלֵינוּ שָׁנָה טוֹבָה.

הבריך, called *הבריך* ("abstract of the *Shemoneh Esreh*"), was composed by Rabbi Samuel, one of the first generation of the Babylonian authors of the Talmud, who lived in the third century. This prayer (*Berakhot* 29a) is a synopsis of the middle thirteen petitions of the *Shemoneh Esreh*, from רָצָה until רָתָה. When recited on urgent occasions, the *הבריך* is preceded by the opening three blessings and concluded by the last three blessings of the original *Shemoneh Esreh*.

days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.¹

Hallel (page 566) is recited here on *Rosh Hodesh*, *Hol ha-Mo'ed* and *Hanukkah*.

ABRIDGED SHEMONEH ESREH

Used when one is unable to recite the complete Amidah

Grant us, Lord our God, wisdom to learn thy ways; subject our heart to thy worship; forgive us so that we may be redeemed; keep us from suffering; satisfy us with the products of thy earth; gather our dispersed people from the four corners of the earth. Judge those who stray from thy faith; punish the wicked; may the righteous rejoice over the rebuilding of thy city, the reconstruction of thy Temple, the flourishing dynasty of thy servant David and the continuance of the offspring of thy anointed, the son of Jesse. Answer us before we call. Blessed art thou, O Lord, who hearest prayer.

Between Rosh Hashanah and Yom Kippur and on fast days:

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no king except thee.

Our Father, our King, deal with us kindly for the sake of thy name.

From Rosh Hashanah to Yom Kippur:

Our Father, our King,
renew for us a good year.

On fast days:

Our Father, our King,
bestow on us a good year.

Our Father, our King, abolish all evil decrees against us.

אָבִינוּ מֶלֶךְ is mentioned in the Talmud (Ta'anith 25b) as the prayer of Rabbi Akiba on a fast day. There is a close resemblance between some of its phrases and the *Shemoneh Esreh*. In the ninth century *Siddur* of Amram Gaon there are only twenty-five verses of *Arinu Malkenu*. In the course of time the number has been increased on account of disaster and persecution.

¹ *Malachi* 3:4.

אָקִינוּ מֶלֶכְנוּ, בְּטַל מִחְשָׁבֹות שׁוֹנְאֵינוּ.

אָקִינוּ מֶלֶכְנוּ, הַפֵּר עַצְתָּא אַיִּבְנָנוּ.

אָקִינוּ מֶלֶכְנוּ, בְּלָה בֶּל צָר וּמִשְׁטִין מַעֲלִינָה.

אָקִינוּ מֶלֶכְנוּ, סְחוּם פִּוּת מִשְׁטִינָנוּ וּמִקְטְּרָנָנוּ.

אָקִינוּ מֶלֶכְנוּ, בְּלָה דָּבָר וְחֶרֶב וְרֻעָב, יְשָׁבֵי וּמִשְׁתָּוֹת וְעֹזָן
וּשְׁמָדָה, מַבְנֵי בָּרִיתָה.

אָקִינוּ מֶלֶכְנוּ, מַנְעַ מגָּפָה מַחְלָקָה.

אָקִינוּ מֶלֶכְנוּ, סְלָחָה וּמַחְלָל לְכָל עֲנוֹתֵינוּ.

אָקִינוּ מֶלֶכְנוּ, מַחָה וְהַעֲבָר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִגְּנָד עַיִּינָה.

אָקִינוּ מֶלֶכְנוּ, מְחֻקָּבָר תְּחִמָּה קָרְבָּים כָּל שְׂطָרֵי חֹבוֹתֵינוּ.

אָקִינוּ מֶלֶכְנוּ, הַחִזְרָנוּ בְּחַשּׁוּבָה שְׁלָמָה לְפָנָה.

אָקִינוּ מֶלֶכְנוּ, שְׁלָח רְפָאָה שְׁלָמָה לְחֹזֶלִי עַמָּה.

אָקִינוּ מֶלֶכְנוּ, קָרָע רַע גָּעָר דִּינָנוּ.

אָקִינוּ מֶלֶכְנוּ, זְכָרָנוּ בּוֹכְרוֹן טֹוב לְפָנָה.

On fast days:

אָקִינוּ מֶלֶכְנוּ, זְכָרָנוּ לְחַיִּים
טוֹבִים.

אָקִינוּ מֶלֶכְנוּ, זְכָרָנוּ לְאֱלֹהָ
וּרְשֹׁועָה.

אָקִינוּ מֶלֶכְנוּ, זְכָרָנוּ לְפָרְנָסָה
וּכְלַבְלָה.

אָקִינוּ מֶלֶכְנוּ, זְכָרָנוּ לְזָכִיותָ.

אָקִינוּ מֶלֶכְנוּ, זְכָרָנוּ לְסָלִיחָה
וּמִיחִילָה.

From Rosh Hashanah to Yom Kippur:

אָקִינוּ מֶלֶכְנוּ, בְּתַחְנוּ בְּסֶפֶר
חַיִּים טֹבִים.

אָקִינוּ מֶלֶכְנוּ, בְּתַחְנוּ בְּסֶפֶר
בְּאֱלֹהָה וּרְשֹׁועָה.

אָקִינוּ מֶלֶכְנוּ, בְּתַחְנוּ בְּסֶפֶר
פָּרָנָסָה וּכְלַבְלָה.

אָקִינוּ מֶלֶכְנוּ, בְּתַחְנוּ בְּסֶפֶר
זָכִיותָ.

אָקִינוּ מֶלֶכְנוּ, בְּתַחְנוּ בְּסֶפֶר
סָלִיחָה וּמִיחִילָה.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

Our Father, our King, rid us of every oppressor and adversary.

Our Father, our King, close the mouths of our adversaries and accusers.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from thy people of the covenant.

Our Father, our King, keep the plague back from thy heritage.

Our Father, our King, forgive and pardon all our sins.

Our Father, our King, blot out and remove our transgressions and sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the records of our sins.

Our Father, our King, bring us back in perfect repentance to thee.

Our Father, our King, send a perfect healing to the sick among thy people.

Our Father, our King, tear up the evil sentence decreed against us.

Our Father, our King, remember us favorably.

Our Father, our King, * inscribe us in the book of happy life.

Our Father, our King, * inscribe us in the book of redemption and salvation.

Our Father, our King, * inscribe us in the book of maintenance and sustenance.

Our Father, our King, * inscribe us in the book of merit.

Our Father, our King, * inscribe us in the book of pardon and forgiveness.

* On fast days, instead of "inscribe us" the phrase "remember us" is used.

אָבִינוּ מֶלֶכְנוּ, הַצְמָחْ לְנוּ יְשׁוּעָה בְּקָרֹב.
אָבִינוּ מֶלֶכְנוּ, הַרְם קָרוֹן יְשָׁרָאֵל עַפְ�ה.

אָבִינוּ מֶלֶכְנוּ, הַרְם קָרוֹן מִשְׁיחָה.
אָבִינוּ מֶלֶכְנוּ, מֶלֶא יְקָרְנוּ מִבְּרָכָותָה.
אָבִינוּ מֶלֶכְנוּ, מֶלֶא אָסְמָנוּ שָׁבָע.

אָבִינוּ מֶלֶכְנוּ, שְׁמַע קֹלָנוּ, חֹס וּרְחָם עַלְינוּ.

אָבִינוּ מֶלֶכְנוּ, קָבֵל בְּרָכָה מִים וּבְרָכוֹן אֶת תְּפִלָּתָנוּ.
אָבִינוּ מֶלֶכְנוּ, פָּתָח שַׁעֲרֵי שָׁמְנִים לְתְּפִלָּתָנוּ.

אָבִינוּ מֶלֶכְנוּ, נָא אֶל תְּשִׁבְנָנוּ רִיקָם מֶלֶפְנֵינוּ.
אָבִינוּ מֶלֶכְנוּ, זָכָר בַּי עַפְר אַנְחָנוּ.

אָבִינוּ מֶלֶכְנוּ, תְּהִא הַשָּׁעָה הַזֹּאת שָׁעַת בְּרָכָה מִיעַת רְצָוֹן
מֶלֶפְנֵינוּ.

אָבִינוּ מֶלֶכְנוּ, חַמּוֹל עַלְינוּ וְעַל עֲוָלָלָנוּ וּטְפָנוּ.

אָבִינוּ מֶלֶכְנוּ, עָשָׂה לְכָנָעָן בְּרָוּכִים עַל שֵׁם קָדְשָׁה.
אָבִינוּ מֶלֶכְנוּ, עָשָׂה לְמַעַן טְבוּחוֹתִים עַל יְחִידָה.

אָבִינוּ מֶלֶכְנוּ, עָשָׂה לְמַעַן בָּאֵר בָּאֵש וּבְמִום עַל קָדוֹשׁ שָׁמָךְ.
אָבִינוּ מֶלֶכְנוּ, נְקוּם נְקֻמָת דָם עַבְדָּך הַשְׁפּוֹךְ.

אָבִינוּ מֶלֶכְנוּ, עָשָׂה לְמַעַן אֶם לֹא לְמַעַןנוּ.
אָבִינוּ מֶלֶכְנוּ, עָשָׂה לְמַעַן וְהַוְשִׁיעָנוּ.

אָבִינוּ מֶלֶכְנוּ, עָשָׂה לְמַעַן רְחָמִיהָ חֲרָבִים.

אָבִינוּ מֶלֶכְנוּ, עָשָׂה לְמַעַן שְׁמָךְ הַגָּדוֹל הַגָּבוֹר וְהַפָּרָא שְׁנָקָרָא
עַלְינוּ.

אָבִינוּ מֶלֶכְנוּ, חַנְנוּ וּעֲנָנוּ, בַּי אֵין בָּנו מַעֲשִׁים; עָשָׂה עָפָנוּ צְדָקָה
וְחִסְדָּר וְהַוְשִׁיעָנוּ.

Our Father, our King, cause our salvation soon to flourish.
Our Father, our King, raise the strength of Israel thy people.
Our Father, our King, raise the strength of thy anointed one.
Our Father, our King, fill our hands with thy blessings.
Our Father, our King, fill our storehouses with plenty.
Our Father, our King, hear our voice, spare us and have mercy
on us.

Our Father, our King, receive our prayer with mercy and favor.
Our Father, our King, open the gates of heaven to our prayer.
Our Father, our King, dismiss us not empty-handed from thy
presence.

Our Father, our King, remember that we are but dust.
Our Father, our King, may this hour be an hour of mercy and a
time of grace with thee.

Our Father, our King, have compassion on us, on our children
and our infants.

Our Father, our King, act for the sake of those who were slain for
thy holy name.

Our Father, our King, act for the sake of those who were slaughtered
for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through
fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.
Our Father, our King, do it for thy sake, if not for ours.
Our Father, our King, do it for thy sake and save us.
Our Father, our King, do it for the sake of thy abundant mercy.
Our Father, our King, do it for the sake of thy great, mighty and
revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we
have no merits; deal charitably and kindly with us and save us.

תַּהֲנוֹן

Except Mondays and Thursdays, the following *Tahanun* is recited daily. On Mondays and Thursdays, the long *Tahanun* is said (pages 105–117).

Tahanun is omitted on the following occasions: *Rosh Hodesh*, the entire month of *Nisan*, *Lag b'Omer*, the first eight days of *Sivan*, the 9th and 15th of *Av*, *Erev Rosh Hashanah*, from *Erev Yom Kippur* until the second day after *Sukkoth*, *Chanukkah*, the 15th of *Shevat*, the 14th and 15th of *Adar* and *Adar Sheni*. *Tahanun* is also omitted in the house of a mourner during the week of mourning, and on the occasion of a *Brith Milah*.

נִאֵמֶר דָּוֹד אֶל נָדָךְ: צָר לִי מֵאָד; נִפְלָה נָא בִּינְדִּי, כִּי רַבִּים
 בְּתַחְנוֹן, וּבִיד אָדָם אֶל אַפְלָה.
 רְחוּם וְתַחְנוֹן, חַטָּאתִי לְפָנֶיךָ; יְיָ מֶלֶא רְחַמִּים, רְחַם עַלִּי
 וּקְגַּל תַּחְנוֹנוֹן.

תהליטו

יְיָ, אֶל בָּאָפָךְ תָּכִיחַנִּי, וְאֶל בְּחַמְתָּךְ תִּסְרַרְנִי. תַּנְנִי, יְיָ, כִּי
 אֲמַלֵּל אַנְיִ; רְפָאַנִּי, יְיָ, כִּי נְבַהַלְוִ עַצְמִי. וּנְפַשֵּׁי נְבַהַלְתָּךְ מֵאָד;
 וְאַפָּה יְיָ, עַד מְתִי. שׁוֹבָה, יְיָ, חַלְצָה נְפַשִּׁי; הַשׁוּעָנִי לְמַעַן
 חַסְדָּךְ. כִּי אֵין בְּמֹות זָכָרָה; בְּשָׁאָל מֵי יוֹדָה לְהָ. גַּעַתִּי
 בְּאַנְחָתִי, אַשְׁחָה בְּכָל לִילָה מְטָהָה; בְּדַמְעָתִי עַרְשִׁי אַמְסָה.
 עַשְׂשָׂה מַקְעָס עַינִי; עַתְקָה בְּכָל צָוָרָה. סְזָרוּ מִמְנִי, בְּלַ פְּעַלִי
 אָנוֹ, כִּי שָׁמַע יְיָ קּוֹל בְּכִיִּ; שָׁמַע יְיָ תְּחִנָּתִי; יְיָ תְּפִלָּתִי יְקָחָ.
 יְבָשָׁו וּבְהַלְוִ מֵאָד בְּלַ אַיְבִּי; יְשַׁבּו וּבְשַׁרְגָּעָן.

**שׁוּמֵר יִשְׂרָאֵל, שְׁנוּר שְׁאָרִית יִשְׂרָאֵל, וְאֶל יוֹאָבֵד יִשְׂרָאֵל,
 דָּאָמְרִים שָׁמַע יִשְׂרָאֵל.**

תַּחְנוֹן ("petition") is recited in a sitting posture known as נִשְׁלַת אַפִּים ("falling on the face"), which is a modified form of the complete prostration with the face to the ground practised in the early days of the Talmud (Megillah 22b). This custom originates from Moses, who "fell down before the Lord" (Deuteronomy 9:18), and Joshua, who "fell on the earth upon his face before the ark of the Lord" (Joshua 7:6). Hence, נִשְׁלַת אַפִּים is performed only where there is a *Sefer Torah*. It consists of merely resting the head on the arm. During

TAHANUN

Except Mondays and Thursdays, the following Tahānun is recited daily. On Mondays and Thursdays, the long Tahānun is said (pages 106–118).
Tahānun is omitted on the following occasions: Rosh Hodesh, the entire month of Nisan, Lag b'Omer, the first eight days of Sivan, the 9th and 15th of Av, Erev Rosh Hashanah, from Erev Yom Kippur until the second day after Sukkoth, Hanukkah, the 15th of Shevat, the 14th and 15th of Adar and Adar Sheni. Tahānun is also omitted in the house of a mourner during the week of mourning, and on the occasion of a Brith Milah.

And David said to Gad: “I am deeply distressed; let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man.¹

Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

Psalm 6

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evildoers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: “Hear, O Israel.”

the morning service, when the *tefillin* are on the left arm, the right arm is used; at the *Minhah* service, however, the left arm is used. Since the verse יְאַכֵּל דָּר (‘let us fall’) contains the phrase נִפְלַת אֲפִים (‘falling’), the falling posture assumed during the *Tahanun* prayer.

דָּר was the name of the prophet who offered to David a choice of punishments, coming directly from God or through the agency of man. David replied that he preferred to be punished by the gracious God rather than by man.

¹ II Samuel 24:14.

שומר נוי אחר, שמור שאירית עם אחר, ואל יאבד נוי אחר, המנחים שמה, יי אללהנו יי אחד. שומר נוי קדוש, שמור שאירית עם קדוש, ואל יאבד נוי קדוש, המשלשים בשלש קדשות לקדוש. מתרצה ברחמים ומתקביס בתקנונים, התרצה והתקביס לדור עני, כי אין עוזר. אקבינו מלכני, חננו ועננו, כי איןبني מעשים; עשה עמו צדקה וחסד וחושיענו. ואנחנו לא גדר מה נעשה, כי עלייך עיננו. זבר רחמייך יי, וחסדייך, כי מעולם הקפה. יהי מסךיך יי עלינו, באשר יתלהנו לך. אל תזפרך לנו עונות הראשונים; מהר יקדמוני רחמייך, כי בלבונך מאדר. חננו יי חננו, כי רב שבוננו בת. ברצנו רחם תוכור. כי הוא ידע יזכירנו, זכור כי עפר אנחנו. Reader עוזרנו, אל הי ישענו, על דבר בבוד שמה, והצילנו ובפר על חטאינו. למן שמה.

The service is continued with the Reader's recital of the Kaddish on page 117.

TAHANUN FOR MONDAYS AND THURSDAYS

The following is omitted during the occasions enumerated on page 103.

זהו רחום, יבפר עון ולא ישחית; והרביה להשב אפוי, ולא יעיר כל חמה. אpta, יי, לא תבלא רחמייך ממנה; מסךך ואמתך תמיד יזכירנו. הושיענו, יי אללהנו, וקבענו מן הנזקים להודות לשם קדשה, להשתבח בחתולתה. אם עונות תשמר יה, ארני, מי יעמוד. כי עמך הפסליחה, למן תורה. לא בחתאינו תעשה לנו, ולא בעונותינו תנמול علينا. אם עונינו

זהו was composed, according to legend, soon after the destruction of the second Temple. It is suggested, however, that it was written during the persecutions of the seventh century. It has been said that whoever can read this long prayer without emotion has lost all feeling for what is great and

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.¹

The service is continued with the Reader's recital of the Kaddish on page 118.

TAJANUN FOR MONDAYS AND THURSDAYS

The following is omitted during the occasions enumerated on page 104.

He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath.²

Thou, O Lord, wilt not hold back thy mercy from us; thy kindness and thy truth will always protect us. Save us, Lord our God, and gather us from among the nations, that we may give thanks to thy holy name, that we may glory in thy praise. If thou, O Lord, shouldst record iniquities—O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. Deal not with us according to our sins; requite us not according to our iniquities. If our sins, O Lord, testify against us, act for

noble. The soul of an entire people utters these elegies and supplications, and gives voice to its woe of a thousand years.

¹ *II Chronicles 20:12; Psalms 25:6; 33:22; 79:8; 123:3; Habakkuk 3:2; Psalm 103:14.* ² *Psalm 78:38.*

ענו בָּנָה יְיָ, עֲשֵׂה לִמְעָן שְׁמָה. זֶכֶר רְחַמִּיךְ יְיָ, וְחַסְדֵּיכְ, כִּי
מְעוֹלָם קֶפֶה. וְעַנְנוּ יְיָ בַּיּוֹם אֶצְרָה, יְשַׁׁבְּנָנוּ שֵׁם אֱלֹהֵינוּ יְעַקָּב. יְיָ,
הַשִּׁׁיעָה; הַמְּלָךְ יְעַנְנוּ בַּיּוֹם קָרָאנוּ. אָבִינוּ מֶלֶכֶנוּ, חָנוּנוּ וְעַנְנוּ,
כִּי אֵין בָּנָי מַעֲשִׂים; צְדָקָה עֲשֵׂה לִמְעָן שְׁמָה. אֲדֹנָינוּ
אֱלֹהֵינוּ, שְׁמֵעַ קֹּול תְּחִנְנוּנוּ, וּזְכַרְדְּלָנוּ אֶת בְּרִית אֲבוֹתֵינוּ,
וְהַשִּׁׁיעָנוּ לִמְעָן שְׁמָה. וַעֲתָה אָדָן אֱלֹהֵינוּ, אֲשֶׁר הַזָּאת אֶת
עַמְּךָ מְאָרֶץ מִצְרָים בַּנְּדֵחָה וְתַעֲשֵׂה לְךָ שֵׁם בַּיּוֹם כֹּהֵן,
חַטָּאנוּ רְשָׁעָנוּ. אָדָן, בְּכָל צְדָקָתְּךָ יִשְׁבְּנָא אֶפֶךְ וְחַמְתָּךְ
מַעֲירָךְ יְרוּשָׁלָם, הַר קָדְשָׁה; כִּי בְּחַתְאָנוּ וּבְעֻנוּת אֲבוֹתֵינוּ,
יְרוּשָׁלָם וְעַמְּךָ לְחִרְפָּה לְכָל סְבִיבָותֵינוּ. וַעֲתָה שְׁמֵעַ, אֱלֹהֵינוּ,
אֶל תְּפִלָּת עֲבָדָךְ וְאֶל תְּחִנְנוּנוּ, וְהַאֲרֵן פְּנֵיךְ עַל מִקְדָּשֶׁךָ
הַשְּׁמָם, לִמְעָן אָדָן.

הַתָּה אֱלֹהֵינוּ אָונָה וְשְׁמֵעַ; פְּקֵחׁ עַנְיִינָה וְרָאָה שׁוֹמְמוֹתֵינוּ,
וּבְעִיר אֲשֶׁר נִקְרָא שְׁמֵד עַלְיָה; כִּי לֹא עַל צְדָקָתֵינוּ אָנָהנוּ
מְפִילִים תְּחִנְנוּנוּ לְפִנֵּיהֶن, כִּי עַל רְחַמִּיךְ קָרְבָּים. אָדָן, שְׁמַעַתָּה;
אָדָן, סְלָחָה; אָדָן, תְּקַשְׁבָּה וְעַשָּׂה, אֶל פָּאָחָר, לִמְעָן
אֱלֹהֵי, כִּי שְׁמֵד נִקְרָא עַל עִירָה וְעַל עַמָּה. אָבִינוּ הָאָב
חַרְחִמּוּ, הָרָאנוּ אֹתוֹת לְטוּבָה וּקְבִּץ נְפּוֹצְתֵינוּ מְאָרָבָע בְּנִפְוּת
הָאָרֶץ; יִקְרִיבוּ וַיַּדְעֻוּ בְּלַהֲיוֹם כִּי אַתָּה יְיָ אֱלֹהֵינוּ. וַעֲתָה יְיָ,
אָבִינוּ אַתָּה; אָנָהנוּ הַחֲמָר וְאַתָּה יוֹצְרָנוּ, וּמַעֲשָׂה יִרְדֵּךְ בְּלָנָגָן.
הַשִּׁׁיעָנוּ לִמְעָן שְׁמָה, צְוָרָנוּ, מֶלֶכֶנוּ וְנוֹאָלָנוּ. חֹסֶה יְיָ עַל עַמָּה,
וְאֶל תְּהַנוּ נְחַלְתָּה לְחִרְפָּה לְמַשְׁלִיכָם גּוֹיִם; לְמַה יָּאמְרוּ
בְּעַמִּים אֵיתָא אֱלֹהֵיהם. יְדַעַנוּ כִּי חַטָּאנוּ, וְאֵין מַיְעָמֵד בְּעָדָנוּ;
שְׁמֵה דָּגְדָּול יְעַמְּדָלֵנוּ בְּעַת צָרָה. יְדַעַנוּ כִּי אֵין בָּנָי מַעֲשִׂים;
צְדָקָה עֲשֵׂה עַמְנָנוּ לִמְעָן שְׁמָה. בְּרַחֲם אָב עַל בָּנִים, בְּנֵי תְּרַחָ

thy name's sake. Remember, O Lord, thy mercy and thy kindness, for they are eternal. May the Lord answer us on the day of trouble; may the name of the God of Jacob protect us. O Lord, save us; may the King answer us when we call.¹

Our Father, our King, take pity on us and answer us, for we have no merits; deal charitably with us for thy name's sake. Our Lord God, hear our supplications; remember in our favor the covenant of our fathers, and save us for thy name's sake. And now, Lord our God, who hast brought thy people out of the land of Egypt with a mighty hand, and hast made for thyself a name unto this day, we have sinned, we have acted wickedly. O Lord, in accordance with all thy righteous deeds, pray let thy anger and thy fury turn from Jerusalem thy city, thy holy mountain; for through our sins, and through the iniquities of our fathers, Jerusalem and thy people are held in disgrace by all who surround us. And now, our God, listen to thy servant's prayer and supplications, and let thy favor shine upon thy desolate sanctuary for thy own sake, O Lord.²

Bend thy ear, my God, and hear; open thy eyes and see our ruins, and the city which is called by thy name. Indeed, it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.³ Our Father, merciful Father, show us a sign for happiness, and gather our dispersed from the four corners of the earth; let all the nations realize and know that thou art the Lord our God. And now, O Lord, thou art our Father; we are the clay, and thou art our potter; all of us are the work of thy hands.⁴ Save us for thy name's sake, our Stronghold, our King, our Redeemer. Spare thy people, O Lord, and let not thy heritage be an object of contempt, a by-word among nations. Why should it be said among the peoples: "Where is their God?"⁵ We know that we have sinned, and there is none to stand up for us, so let thy great name protect us in time of trouble; we know that we have no merits, so deal with us charitably for thy name's sake. As a father has compassion on his children, so, O Lord, have compassion on us, and save us for thy

¹ Psalms 40:12; 106:47; 130:3-4; 103:10; Jeremiah 14:7; Psalms 25:6; 20:2, 10. ² Daniel 9:15-17. ³ Daniel 9:18-19. ⁴ Isaiah 64:7. ⁵ Joel 2:17.

יְהִי עָלָינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמָה. חִמּוֹל עַל עֲמָה, רָחֶם עַל נְחַלָּתָה, חֹסֶה נָא בָּרְבָּרָה רְחַנְיוֹתָה, חַנּוּ וְעַנְנוּ, בַּי לְהִי הַצְּדָקָה, עָשָׂה נְפָלוֹת בְּכָל עַת.

הַבְּטָהָנָא, רָחֶם נָא עַל עֲמָה מְהֻרָה לְמַעַן שְׁמָה. בְּרַחְמֵיכָךְ הַרְבִּים, יְהִי אֱלֹהֵינוּ, חֹסֶן וּרְחֵם וְהוֹשִׁיעָה צָאן מֶרְעֵתָה, וְאֶל יְמָשֵׁל־בָּנוּ קָצֶף, בַּי לְהִעֲנִינוּ תְּלִוּתָה; הַוּשִׁיעֵנוּ לְמַעַן שְׁמָה. רָחֶם עָלָינוּ לְמַעַן בְּרִיתָה; הַבְּיִתָה וְעַנְנוּ בְּעֵת צָרָה, בַּי לְהִי הַיְשָׁעָה, בְּהַזְּהַלְלָתָנוּ, אַלְוָה סְלִיחָות. אָנָא, סְלָחْנָא, אֶל טָוב וְסָלָחָה, בַּי אֶל מְלָךְ חַנּוּ וּרְחֵם אַתָּה.

אָנָא, מֶלֶךְ חַנּוּ וּרְחֵם, זָכָר וְהַבְּטָה לְבָרִית בֵּין הַבְּתָרִים, וְתָרָאָה לְפָנֵיךְ עֲקָדָת יִהְיֶה לְמַעַן יִשְׂרָאֵל. אָבִינוּ מֶלֶכֶנוּ, חַנּוּ וְעַנְנוּ, בַּי שְׁמָה הַגָּדוֹל נִקְרָא עָלָינוּ; עָשָׂה נְפָלוֹת בְּכָל עַת, עָשָׂה עַמְנוּ בְּחִסְדָה; חַנּוּ וּרְחֵם, הַבְּיִתָה וְעַנְנוּ בְּעֵת צָרָה, בַּי לְהִי הַיְשָׁעָה. אָבִינוּ מֶלֶכֶנוּ, מִחְסָנוּ, אֶל תַּעֲשֵׂה עַמְנוּ בְּרַע מַעְלָלָינוּ. זָכָר רַחְמֵיכָךְ יְהִי, וְתִסְדֵּיךְ, וּכְרָב טוֹבָה הַוּשִׁיעָנוּ, וְחַמְלָנָא עָלָינוּ, בַּי אַיְזָנָנוּ אַלְוָה מִבְּלָעֵדָה. צִוְּרָנוּ, אֶל פְּעֻזָּבָנוּ, יְהִי אֱלֹהֵינוּ, אֶל תַּרְחַק מִפְּנֵינוּ; בַּי נְפָשָׁנוּ קָצֶרָה מִחְרָב וּמִשְׁבֵּי, וּמִדְבָּר וּמִמְּגַבֵּה, וּמִמְּקָל צָרָה וְגַנוֹן. הַצִּילָנוּ, בַּי לְהִקְוִינוּ, וְאֶל פְּכַלְיָמָנוּ, יְהִי אֱלֹהֵינוּ, וְהַאֲרָפָנִיךְ בָּנוּ, וּזְכָרְדָלָנוּ אֶת בְּרִית אָבוֹתֵינוּ, וְהַוּשִׁיעָנוּ לְמַעַן שְׁמָה. רָאָה בְּצִרוֹתֵינוּ, וְשָׁמַע קוֹל תְּפִלָתֵנוּ, בַּי אַתָּה שׁוֹמֵעַ תְּפִלָת בְּלִפְתָה.

אֶל רָחֶם וְחַנּוּ, רָחֶם עָלָינוּ וְעַל כָּל מִعְשָׂה, בַּי אַיְזָנָבָמוֹה, יְהִי אֱלֹהֵינוּ. אָנָא, שָׁא נָא פְשָׁעָינוּ, אָבִינוּ מֶלֶכֶנוּ, צִוְּרָנוּ וְגַזְלָנוּ, אֶל חַי וּקְם, הַחֲסִין בְּכָה, חִסִּיד וּטוֹב עַל כָּל מִעְשֵׂה, בַּי אַתָּה הוּא יְהִי אֱלֹהֵינוּ. אֶל אָרְד אַפְּים וּמְלָא רַחְמִים, עָשָׂה עַמְנוּ

name's sake. Have compassion on thy people; have mercy on thy heritage; spare us in thy great mercy; take pity on us and answer us, for righteousness is thine, O Lord, who doest wonders at all times.

O look down and speedily have mercy on thy people for the sake of thy name; in thy great compassion, Lord our God, mercifully spare and save thy own flock; let no wrath prevail against us, for our eyes are lifted to thee; save us for thy name's sake. Have mercy on us for the sake of thy covenant; look down and answer us in time of distress, for salvation is thine, O Lord; our hope rests with thee, God of forgiveness. O forgive, beneficent and forgiving God, for thou art a gracious and merciful God and King.

O gracious and merciful King, remember thy covenant with Abraham; let the attempted sacrifice of his only son appear before thee for Israel's sake. Our Father, our King, be gracious to us and answer us, for we bear thy great name; thou who doest wonders at all times, deal with us according to thy kindness. Thou who art gracious and merciful, look down and answer us in time of distress, for salvation is thine, O Lord. Our Father, our King, our Refuge, deal not with us according to our evil deeds; remember, O Lord, thy mercy and thy kindness; save us, in thy great goodness, and have compassion on us, for we have no other God besides thee. Our Rock, forsake us not; Lord our God, be not far from us; for we are exhausted from war and captivity, pestilence and plague, and from every trouble and sorrow. Rescue us, for thou art our hope; put us not to shame, Lord our God; let thy favor shine upon us; remember the covenant of our fathers, and save us for thy name's sake. Look at our troubles, and hear the voice of our prayer, for thou hearest the prayer of every mouth.

Merciful and gracious God, have compassion on us and on all that thou hast made, for there is none like thee, Lord our God. O forgive our transgressions, our Father, our King, our Rock and Redeemer, thou everlasting and almighty God, who art kind and good to all that thou hast made; truly, thou art the Lord our God. O God, who art slow to anger and full of compassion, deal with us

ברוב רחמייה, והושיענו למען שמה. שמע מלכנו הפלתנו, ומיד אויבינו האילנו; שמע מלכנו הפלתנו, ומכל צרה יוננו האילנו. אקינו מלכנו אהה, ושמה עליינו נקרא, אל פניהם, אל תעוזנו אכינה, ואל חטשנו בוראנו, ואל תשבחנו יוצרנו, כי אל מלך חנון ורחים אהה.

אין במקודם חנון ורחים, כי אל קונה; אין במקודם אל אריך אפים ורב חסד ואמות. הוישענו ברחמייך הרבהים; מרعش ומרגע האילנו. זכור לעבריך, לאברך ליצחק וליעקב; אל תפנו אל קשינו ואל רשענו ואל מטהחנו. שוב מתרון אפה, ותגשם על קרעה לעמך, וחסר ממנה מכת המות, כי רחים אהה; כי בן דרכך, עשה חסיד חם בכל דור ודור. חיסכה כי על עמך, והailנו מזעמך; וחסר ממנה מכת המגפה ונזרה קשה, כי אהה שומר ישראל. לך אדני הצדק, ולנו בשית הפנים, מה נתאונן, מה נאמר, מה נדבר, ומה נצטדק. נחפשה דרכינו ונחקירה ונשובה אליך, כי ימinda פשטחה לקבל שבבים. אנא, כי הושעה נא; אנא, כי, הצליתה נא. אנא, כי, עננו ביום קראנו. לך כי תקינה, לך כי קיינה, לך כי ניחל, אל תחשה ותענען, כי נאמו גלים אבראה מקותם. כל בגדך וכל קומה לך לבר האשפתה.

הפותח יד בחשובה לקבל פושעים וחתאים, נבלה נפשנו מרוב עזבונו, אל תשבחנו נצח; קומה והושענו, כי חסינו בה. אקינו מלכנו, אם אין בני צדקה וניעשים טובים, זכרילנו את ברית אבותינו ועדותנו בכל יום כי אחד. התקיטה בענינו, כי רבו מבאובינו וצרות ללבנו. חוסכה כי עליינו בארך שבינו, ואל תשבוך חרונה עליינו, כי אנחנו עמה בני בריתך.

in thy great mercy, and save us for the sake of thy name. Hear our prayer, O our King, and deliver us from the hand of our enemies; hear our prayer, O our King, and save us from all trouble and sorrow. Thou art our Father, our King, and we bear thy name, desert us not. Forsake us not, our Father; abandon us not, our Creator; forget us not, our Maker; for thou art a gracious and merciful God and King.

There is none gracious and merciful like thee, Lord our God; there is none like thee, a God slow to anger and rich in kindness and truth. Save us in thy great mercy; deliver us from storm and rage. Remember thy servants Abraham, Isaac and Jacob; consider not our stubbornness, our wickedness and sinfulness. Turn from thy fierce anger, and change thy mind about doing evil to thy people. Remove from us the scourge of death, for thou art merciful, for such is thy way—showing undeserved kindness in every generation. Spare thy people, O Lord, and deliver us from thy wrath; remove from us the scourge of plague and cruel persecution, for thou art the guardian of Israel. Righteousness is thine, O Lord, and confusion is ours. How can we complain? What can we say? What can we urge? How can we justify ourselves? Let us search and examine our ways and return to thee, for thy right hand is stretched out to receive those who repent.

O Lord, save us; O Lord, make us prosper; O Lord, answer us when we call. For thee, O Lord, we wait; for thee, O Lord, we hope; in thee, O Lord, we trust; afflict us not by thy silence, for the nations say: "Their hope is lost." To thee alone everyone shall bend the knee and bow down.

O thou who openest thy hand to receive [repentant] transgressors and sinners—our soul is crushed by our great sorrow—forget us not forever; arise and save us, for we trust in thee. Our Father, our King, though we be without righteousness and good deeds, remember in our favor the covenant of our fathers and our daily testimony: "The Lord is One." Look at our plight, for our pangs and miseries of heart are numerous. Have pity on us, O Lord, in the land of our captivity; pour not out thy anger on us, for we are thy people, thy people of the covenant. O God, look!

אל, הקויטה, דל בברוקני בנוים; ושקצונו בטעמאת הנדרה. עד מתי עוז בשבי, והפארתך ביד צר. עורקה נבורחת וקנאותך על אוייביה; הם יבשו ניחתו מגבורתם, ואל ימעטו לפניה פלאותינו. מהר יקרענו רחמייך ביום צרכנו; ואם לא למעננו, למענה פועל, ואל פשיות זכר שאירתנו. Reader וthon אם המיחדים שמה פעמים בכל יום תמיד באלהבה, ואומרים: שמע ישראל, יי אלהינו, יי אחד.

ונאמר ועוד אל נד: צר לי מادر; נפלת נא ביד יי, כי רביהם רחמייו, וביד אדים אל אפלת. רחים ותנוין, חטאתי לפניה; יי מלא רחמים, רחם עלי וקבע פתנוני. חלים

יי, אל באפה תוכחני, ולא בחרחה תיטרני. חני, יי, כי אמלל אני; רפאני, יי, כי נבהלו עצמי. נפש נבהלה מادر; לאתה יי, עד מתי. שובה, יי, חליצה נפשי; הושיעני למן חסדה. כי אין במעות זכרה; בשאול מי יודה לה. גנעה באנחת, אשחה בכל לילה מטהתי; בדמעתי ערשו אמשה. עשרה מкус עני; עתקה בכל צוררי. סרו ממען, כל פעלן און, כי שמע יי קול בכי. שמע יי תחתוני; יי תפלי יקח. יבש ויבהלו מادر כל איביך; ישבו יבש רגע.

יי אלהי ישראל, שיב מחרון אפה, והנחים על הרעה לעמך. הבט מושומים וראיה, כי היינו לעג וקלס בנוים, נחשבנו בזאו לטבח יובל, להרג ולאבד ולמבה ולחרפה.

Our glory has waned among the nations; they utterly detest us. How long shall thy glory remain in captivity, and thy splendor in the hand of the foe? Arouse thy might and thy zeal against thy enemies, that they may be put to shame and crushed despite their power; let not our sufferings seem trivial to thee. May thy compassion hasten to our aid in the day of our trouble; if not for our sake, act for thy own sake, and destroy not our mere remnant. Be gracious to a people, who fervently proclaim thy Oneness twice a day, saying: "Hear, O Israel, the Lord is our God, the Lord is One."¹

And David said to Gad: "I am deeply distressed; let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man."²

Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

Psalm 6

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severly troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evildoers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Look down from heaven and see how we have become an object of contempt and derision among the nations; we are counted as sheep led to the slaughter, to be slain and destroyed, or to be beaten and disgraced.

ובכל זאת שמה לא שבחנו; נא אל תשבחנו. יי אֱלֹהִי יִשְׂרָאֵל, שוב מחרוז אפה, והנעם על הרעעה לעמך. זרים אומרים אין תוחלת ותקוה; חן אם לשמה מוקה. טהור, ישענו קרבאה; גענו ולא הוינה לנו. רחמים יכבשו את בעסך מעליינו.

אנא, שוב מחרוזה, ורham סגלה אשר בחרת. יי אֱלֹהִי יִשְׂרָאֵל, שוב מחרוז אפה, והנעם על הרעעה לעמך. חוסה יי علينا ברחמייה, ואל תחנו בידיו אכזרים; למה יאמרו הנויים איה נא אֱלֹהֵיכם. למען עשה עמנוי חסד, ואל חאהר.

אנא, שוב מחרוזה, ורham סגלה אשר בחרת. יי אֱלֹהִי יִשְׂרָאֵל, שוב מחרוז אפה, והנעם על הרעעה לעמך. קולני תשמע ותחז, ואל תטשנו ביד אויבינו למחות את שמן. זבור אשר נשבעת לאבותינו: בכוכבי השמים ארבה אתה זרעכם; ועהה נשארנו מעט מהרבה.

ובכל זאת שמה לא שבחנו; נא אל תשבחנו. יי אֱלֹהִי יִשְׂרָאֵל, שוב מחרוז אפה, והנעם על הרעעה לעמך. עוזנו, אֱלֹהִי יִשְׁעָנו, על דבר בבוד שמה, והצילנו וכפר על חטאינו למן שמה.

יי אֱלֹהִי יִשְׂרָאֵל, שוב מחרוז אפה, והנעם על הרעעה לעמך. שומר יִשְׂרָאֵל, שמור שאירית יִשְׂרָאֵל, ואל יאבד יִשְׂרָאֵל, האנורים שמע יִשְׂרָאֵל.

שומר גו נוי אחר, שמור שאירית עם אחר, ואל יאבד גו נוי אחר, המנידים שמה, יי אֱלֹהֵינו, יי אחר.

Yet, despite all this, we have not forgotten thy name; O forget us not. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Strangers say to us: "There is no hope for you." Be gracious to a people that yearns for thy name. Pure One, hasten our salvation; we are worn out, and no rest is granted us. May thy mercy hold back thy anger from us.

O turn from thy wrath, and have pity on the people thou hast chosen. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Spare us, O Lord, in thy mercy, and deliver us not into the hands of the cruel oppressors. Why should the nations say: "Where is their God?" For thy own sake, deal kindly with us, and delay not.

O turn from thy wrath and have pity on the people thou hast chosen. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Hear our voice and have pity; leave us not in the power of our enemies to blot out our name. Remember that thou hast sworn to our fathers: "I will make your descendants as numerous as the stars in the sky"; and now, we are left but a few out of many.

Yet, despite all this, we have not forgotten thy name; O forget us not. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Help us, our saving God, for the sake of thy glorious name; rescue us, and pardon our sins for thy name's sake.

Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

שומר גוי קדוש, שמור שאירית עם קדוש, ואל יאבד גוי קדוש, הנשלשים בשלש קדשות לקדוש.

מתראיה ברחמים ומתחפיס בתהנונים, התראה ותחפיס לדoor עני, כי אין עוזר. אבינו מלכנו, חננו ונעננו, כי אין לנו מעשים; עשה עמנו צדקה וחסד והושיענו.

ואנחנו לא נער מה נעשה, כי עלייך עינינו. זכר רחמייך יי' וחסרייך, כי מועלם הפה. יהי מסדרך יי' עליינו, באשר יחולנו לה. אל תזבר לנו עונות ראשנים; מהר יזכרנו רחמייך, כי דלונו מאר. חננו יי' חננו, כי רב שבענו בו. ברנו רחם תזבור. כי הוא ידע זכרנו, זכרו כי עפר אנחנו. Reader עוזנו, אלדי ישענו, על דבר כבוד שמה, והצילנו וככפר על חטאינו למן שמה.

Reader:

ויחפเดל ויתקדש שם רבא בעלמא די ברא ברעתה; וימליך מלכotta בתיכון ובזומייכון, ובתי רכבל בית ישראל, בענלא ובזמו קרייב, ואמרו אמן.

זהו שם רבא מברך לעלם ולעלמי עולם.
ויתברך ותשבחת, ויתהפאר ויתהרומם, ויתנשא ויתהדר,
ויתעללה ויתחלל שם דקדשא, בריך הוא, לעלה (לעלא)
מו כל ברחה ושורתא, תשבחתא ונחמתא, דאמירן בעלמא,
ואמרו אמן.

The following paragraph is said on Mondays and Thursdays, except on *Rosh Hashanah*, *Erev Pesah*, *Tish'ah b'Av*, *Erev Yom Kippur*, *Hanukkah*, the 14th and 15th of *Adar* and *Adar Sheni*.

אל אריך אפים ורב חסיד ואמת, אל באفة חוכיתנו. חוסה
יי על ענקה, והושענו מכל רע. חטאננו לה, אדונ; סלח נא
כבר רחמייך, אל.

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The following paragraph is said on Mondays and Thursdays, except on Rosh Hodesh, Erev Pesah, Tish'ah b'Av, Erev Yom Kippur, Hanukkah, the 14th and 15th of Adar and Adar Sheni.

O God who art slow to anger and abounding in kindness and truth, hide not thy face from us. Have pity on thy people, O Lord, and save us from all evil. We have sinned against thee, O Lord; forgive us, O God, in thy great mercy.

¹ *II Chronicles 20:12; Psalms 25:6; 33:22; 79:8; 123:3; Habakkuk 3:2; Psalm 103:14.*

קריאת התורה

The Torah is read on Mondays and Thursdays, *Rosh Hodesh*, *Ilol ha-Mo'ed*, *Hanukkah*, *Purim*, and on fast days.

The ark is opened.

Reader and Congregation:

וַיְהִי בָּנֶסֶעֶת הָאָרֶן וַיֹּאמֶר מֹשֶׁה: קֹמֶה יְיָ, וַיַּפְצֹר אַיִבָּה, וַיָּגַשׂ
מְשִׁנְאוֹה מִפְנֵיה. כִּי מִצְיוֹן הַצָּא תּוֹרָה, וַיֹּרֶב יְיָ מִירוּשָׁלָם.
בָּרוּךְ שְׁנַתְנוּ תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקָדְשָׁתוֹ.

זהר, ויקה!

בריך שם דמרא עלמא, בריך בתורה ואתרה. זהה
רשותך עם עפק ישראלי לעלם, וברכו ימינך אחוי לעמך
בבית מקדשך: ולא מטועא לנו מטיב נהරך, ולקביל צלחתנא
ברחמיין. יהא רעווא קדמך, רתוריך לו חיין בטיבוחא.
וליהיא אנא פקידא בנו צדקיה, למرحم עלי ולמנטר יחי
וית בְּלִי לִי וְדוּ לְעַמּוֹ יִשְׂרָאֵל. אֲנֵת הוּא זָן לְכָלָא ומפרנס
לְכָלָא; אֲנֵת הוּא שליט על כלא; אֲנֵת הוּא דשליט על מלכיה,
ומלכotta דילך הוּא. אנא עבדך ד Zuksha בריך הוּא, דסנרא
קפה ומקמא דיקר אוריתה בכל ערדן ועדרן. לא על אנש
רחלצנא, ולא על בר אלהיון סטמאנא, אלא באלה דשניא,
דזהו אללה קשות, ואורייתה קשות, ונבי אודה קשות, ומסנא
למעבד טבונו וקשות. בה אנא רחץ, ולשנה קדישא יקידא
אנא אמר תשבחו. יהא רעווא קדמך, רתפתה לבאי

קריאת התורה on Mondays and Thursdays was instituted by Ezra, according to tradition, in order not to let three days go by without the instruction of the Torah. Originally, the persons called to the Torah read the passages apportioned to them. This custom was abandoned in order not to embarrass those who lacked proper training.

בריך שם is taken from the *Zohar*, the fundamental book of *Kabbalah*,

READING OF THE TORAH

The Torah is read on Mondays and Thursdays, Rosh Hodesh, Hol ha-Mo'ed, Hanukkah, Purim, and on fast days.

The ark is opened.

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."¹ Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.²

Blessed be he who in his holiness gave the Torah to his people Israel.

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to

which was first made known in the thirteenth century and ascribed to Rabbi Simeon ben Yoḥai of the second century. The *Zohar* introduces this inspiring and uplifting prayer as follows: "When the Torah is taken out to be read before the congregation, the heavenly gates of mercy are opened and the divine love is aroused; therefore one should recite: בָּרוּךְ הוּא . . ." The term ברוך אלהים ("angel") is found in Daniel 3:25.

¹ Numbers 10:35-36. ² Isaiah 2:3.

בָּאֹרִיתָא, Reader וַתְּשַׁלֵּם מִשְׁאָלֵין דְּלָבָאי וְלֶבָא דְּכָל עַמָּךְ יִשְׂרָאֵל לְטָב וְלְחַיּוֹן וְלְשָׁלָם.

The Reader takes the Torah and says:

פְּנָלוּ לִי אֲתָי, גִּרְזֹמָה שָׁמוֹ יִתְהַדֵּר.

Congregation:

לְךָ יְיָ נָפְרָלָה וְנָבָורָת, וְנָתָפָאָרָת וְנָצָחָת וְתָהָווָת, כִּי כָל בְּשָׁמִים וּבְאָרֶץ. לְךָ יְיָ, הַפְּמַלְכָה וְהַמְּנַשָּׂא לְכָל לְרָאשׁ. רָוּמָמוֹ יְיָ אֱלֹהָנָנוּ, וְהַשְׁתַּחַווּ לְתָרָם בְּגִלְיוֹן, קָדוֹשׁ הוּא. רָוּמָמוֹ יְיָ אֱלֹהָנָנוּ, וְהַשְׁתַּחַווּ לְהַר קָדְשׁוֹ, כִּי קָדוֹשׁ יְיָ אֱלֹהָנָנוּ. אָב הַרְחָמִים, הוּא יַרְחֵם עִם עַמּוֹסִים, וַיּוֹזֵר בְּנֵיכֶר הַרְעָא אַיִתְנִים, וַיַּצְיל נְפָשֹׁתֵינוּ מִן הַשְׁעָוֹת הַרְעָוֹת, וַיּוֹגַע בַּיּוֹצֵר הַרְעָא מִן הַנְּשָׂאות, וַיְחַזֵּן אֹחָנוּ לְפָלִיטָה עֲזָלִים, וַיָּמֻלָּא מִשְׁאָלֹתֵינוּ בָּמְדָה טֹבָה, יִשְׁעָה וּרְחָמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וְתָנַלְהָ וְתַرְאָה מֶלֶכְתָּו עַלְיוֹן בַּיּוֹמָן קָרוֹב, וַיְחַזֵּן פְּלִיטָה נָטוּתָה עַמּוֹ בֵּית יִשְׂרָאֵל לְחַזְקָה וְלְחַסְדָּה, לְרָחָמִים וּלְרָצְוֹן, וַיָּאמֶר אָמֵן. הַבָּל הַבּוֹ נִדְלָל אֱלֹהָנָנוּ, וַתְּנוּ כְבָוד לְתֹהָרָה. בָּהָן, קָרְבָּ; יַעֲמֹד (פָּלוֹנוֹ בֶן פָּלוֹנוֹ) הַבָּהָן. בְּרוֹךְ שָׁנַתְנוֹ תֹּרַה לְעַמּוֹ יִשְׂרָאֵל בְּקָרְשָׁתוֹ. תֹּרַה יְיָ תְּמִימָה, מִשְׁבַּת נֶפֶשׁ; עֲדֹות יְיָ נָאָמָנה, מִחְקִימָת פָּתִי. פְּקוּדֵי יְיָ יִשְׂרָאֵל, מִשְׁמָחֵי לֵב; מִצּוֹת יְיָ בָּרָה, קָמִירָת עַיִינִים. יְיָ עַז לְעַמּוֹ יִתְהַן; יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם. הָאֵל הַמְּמוֹן דְּרָבוֹן; אָמְרָתֵי צְרוֹפָה, מַגְנֵן הוּא לְכָל הַחוֹסִים בּוֹ.

Congregation and Reader:

וְאַתֶּם הַדְּבָקִים בְּיְיָ אֱלֹהֵיכֶם, חַיִים בְּלָכֶם הַיּוֹם.

open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

The Reader takes the Torah and says:

Exalt the Lord with me, and let us extol his name together.¹

Congregation:

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.² Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.³

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in his goodness fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May his kingdom soon be revealed and made visible to us; may he be gracious to our remnant, the remnant of his people, the house of Israel, granting them grace and kindness, mercy and favor; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward [*the Reader names the first person called to the Torah*]. Blessed be he who in his holiness gave the Torah to his people Israel. The Lord's Torah is perfect, refreshing the soul; the Lord's testimony is trustworthy, teaching the simple man wisdom. The Lord's precepts are right, gladdening the heart; the Lord's commandment is clear, enlightening the eyes. The Lord will give strength to his people; the Lord will bless his people with peace. The way of God is perfect; the word of the Lord is pure; he is a shield to all who trust in him.⁴

Congregation and Reader:

And you who cling to the Lord your God are all alive today.⁵

¹ *Psalm* 34:4. ² *I Chronicles* 29:11. ³ *Psalm* 99:5, 9. ⁴ *Psalms* 19:8-9; 29:11; 18:31. ⁵ *Deuteronomy* 4:4.

The person called to the Torah recites:

ברכו את יי הַמְבָרֵךְ.

Congregation responds:

ברוך יי הַמְבָרֵךְ לְעוֹלָם וְעֹד.

He repeats the response and continues:

**ברוך אתה, יי אלְהִינוּ, מֶלֶךְ הָעוֹלָם, אָשֶׁר בָּתַר בְּנֵנוּ מִכֶּל
הַעֲמִים וָנָטוּ לְנָטָאת תּוֹרָתוֹ. ברוך אתה, יי, נוֹתֵן תּוֹרָה.**

The Torah is read. Then he recites:

**ברוך אתה, יי אלְהִינוּ, מֶלֶךְ הָעוֹלָם, אָשֶׁר נָטוּ לְנָטָאת
אַמְתָה וְחַי עַזְלָם נִשְׁעָבָתָה. ברוך אתה, יי, נוֹתֵן תּוֹרָה.**

ברכת הגומל

One who has come safely through a dangerous experience recites:

**ברוך אתה, יי אלְהִינוּ, מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל לְחַיִבים
טוֹבּוֹת, שְׁגַם לְנִי כָּל טוֹב.**

Congregation responds:

מי שָׁגַם לְהַבֵּל טוֹב, הוּא זָגַם לְהַבֵּל טוֹב סְלָה.

When the reading of the Torah is concluded, the Reader recites:

**וַיַּתְפַּלֵּל וַיַּתְקַדֵּשׁ שְׁמַה רַבָּא בְּעַלְמָא דַי בָּרָא בְּרֻעָותָה;
וַיַּמְלִיךְ מֶלֶכְתָּה בְּחַיִבָּן וּבְזַמִּיכָּן, וּבְחַי רַכְלָבָתָה יִשְׂרָאֵל,
בְּעַנְלָא וּבְזַמְנוֹ קָרִיב, וַיֹּאמְרוּ אָמֵן.**

**וְהַא שְׁמַה רַבָּא מִבְּרָךְ לְעַלְמָם וּלְעַלְמָי עַלְמָא.
וַיַּחֲבֹךְ וַיַּשְׁפַּבַת, וַיַּחֲפַר וַיַּחֲרוֹם, וַיַּתְנַשֵּׁא וַיַּתְהַדֵּר,
וַיַּחֲלַח וַיַּתְהַלֵּל שְׁמַה דִּקְדָּשָׁא, בְּרִיךְ הוּא, לְעַלְאָ (לְעַלְאָ)
מִן כָּל בְּרַכָּתָא וּשְׁרָחָתָא, תְּשִׁבְחָתָא וְנִחְמָתָא, דָאַמְרָן בְּעַלְמָא,
וַיֹּאמְרוּ אָמֵן.**

ברכת הגומל, known as "gomei benshen," is derived from Berakhot 54b,

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

The Torah is read. Then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

THANKSGIVING

One who has come safely through a dangerous experience recites:

Blessed art thou, Lord our God, King of the universe, who bestowest favors on the undeserving, and hast shown me every kindness.

Congregation responds:

May he who has shown you every kindness ever deal kindly with you.

When the reading of the Torah is concluded, the Reader recites:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

where it is said that four classes of men should offer thanks: 1) those who have made a voyage by sea, 2) or a journey through the desert, 3) or have recovered from a severe illness, 4) or have been released from prison.

When the Torah is raised, the Congregation recites:

וזאת התורה אשר שם משה לפני בני ישראל על פי יי' ביד משה.

ע"ז תיים היא למחזיקים בה, ותמיה מאשר. דרכיה
درרכי נעם, וכל נתיבותה שלום. אריך ימים בימינה;
בשם אלה עשר וכבוד. כי חפץ לנו צדקה, גדריל תורה
ונאדר.

On Mondays and Thursdays (if *Tahanun* has been said), before returning the Torah to the ark, the Reader recites:

יהי רצון מלפני אבינו شبשימים לכוננו את בית חינוך,
ולחשב את שכנותו בחוקנו במתורה בימינו, ונאמר אמן.
יהי רצון מלפני אבינו شبשימים לרchrom עליינו ועל
כל יטחנה, ולמנע משחות ומגפה מעליינו ומעל כל עמו בית
ישראל, ונאמר אמן.

יהי רצון מלפני אבינו شبשימים להרים דבנו חכמי
ישראל, הם ונשיהם ובניהם ובנותיהם, ותלמידיהם ותלמידיהם
חלמידיהם, בכל מקומותמושבותיהם, ונאמר אמן.

יהי רצון מלפני אבינו شبשימים שנשמעו ונתחשר בשורות
טובות, ישועות ונחמות; ויקבץ נחניינו מארבע בנפות הארץ,
ונאמר אמן.

אחינו כל בית ישראל, הנוחים בצרה ובסביה, העומדים
בין בים ובין ביבשה, המקום ירchrom עלייהם וויצוים מצרה
לרווחה, ומאנפה לאורה, ומשעבוד לנאה, השהא בענקלא
ובזמן קרייב, ונאמר אמן.

The Reader takes the Torah and says:

יהללו את שם יי', כי נשאבת שמנו לבדו-

When the Torah is raised, the Congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.¹

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord was pleased, because of his righteousness, to render the Torah great and glorious.²

On Mondays and Thursdays (if Tahanun has been said), before returning the Torah to the ark, the Reader recites:

May it be the will of our Father who is in heaven to establish our Temple, and to restore his divine presence in our midst, speedily in our days; and let us say, Amen.

May it be the will of our Father who is in heaven to have mercy on us and on our remnant, and to ward off destruction and pestilence from us and from all his people, the house of Israel; and let us say, Amen.

May it be the will of our Father who is in heaven to preserve everywhere among us the wise men of Israel and their wives, their sons and daughters, their disciples and the disciples of their disciples; and let us say, Amen.

May it be the will of our Father who is in heaven that we receive good tidings of deliverance and comfort; may he gather our dispersed from the four corners of the earth; and let us say, Amen.

As for our brethren, the whole house of Israel, who are handed over to distress and captivity, on sea or on land, may God have mercy on them and grant them relief, bringing them from darkness to light, from servitude to liberty, speedily and very soon; and let us say, Amen.

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

¹ Deuteronomy 4:44; Numbers 9:23. ² Proverbs 3:18, 17, 16; Isaiah 42:21.

Congregation:

הַזְדֹּו עַל אָרֶץ וּשְׁמָוֹם. יִירְם קָרְנוּ לְעַמּוֹ, תִּהְלָה לְכָל
חַסִּידִיוֹ, לְבָנֵי יִשְׂרָאֵל עִם קָרְבוּ; הַלְלוּיָה.

תהלים כ ר

לְדוֹד מִזְמֹר. לִי הָאָרֶץ וּמְלֹאתָה, תִּבְלֵל וּשְׁבֵי בָה. בַּי הוּא
עַל נְפִים יִסְךָה, וַיַּעֲלֵל נְהֻרוֹת יִבְונֶנֶה. מַי יַעֲלֵה בְּהָר יְהִי, וּמַי
יִקּוּם בָּمְקוּם קָדְשׁוֹ. נְקִי בְּפִים וּבְרַבָּב, אֲשֶׁר לֹא נִשְׁאָל שׁוֹאָ
נֶפֶשׁ, וְלֹא נִשְׁבַּע לְמַרְמָה. יִשְׁא בְּרָכָה מֵאַת יְהִי, וַצְדָּקָה מֵאַלְהִי
יִשְׁעוֹ. זֶה דָוָר דָרְשִׁיו, מִבְקָשִׁי פְנֵיךְ יַעֲקֹב, סָלָה. שָׁאוֹ שָׁעָרִים
רְאִישָׁיכֶם, וְהַנְשָׁאוֹ פָתָחִי עַוְלָם, וַיְבֹא מֶלֶךְ הַכְּבָוד. מַי זֶה מֶלֶךְ
הַכְּבָוד, יְהִי עֹז וְגָבוֹר, יְהִי גּוֹבֵר מִלְחָמָה. שָׁאוֹ שָׁעָרִים רְאִישָׁיכֶם,
וְשָׁאוֹ פָתָחִי עַוְלָם, וַיְבֹא מֶלֶךְ הַכְּבָוד. מַי הוּא זֶה מֶלֶךְ
הַכְּבָוד, יְהִי אָבָותָה הוּא מֶלֶךְ הַכְּבָוד, סָלָה.

While the Torah is being placed in the ark:

וּבְנָהָה יֹאמֶר: שְׁבָה, יְהִי רַבְבָּות אֶלְפִי יִשְׂרָאֵל. קִימָה יְהִי
לְמִנְחָתָה, אַפְתָה וְאַרְזָן עַזָּה. בְּהִנֵּה יַלְבָשׁוּ צְדָקָה, וַחֲסִידִיהָ
יִרְנֹנֶג. בַּעֲבוּר דָוָר עַבְדָה, אֶל תִּשְׁבַ בְּפָנֵי מִשְׁתָחָה. בַּי לְקָח טָוב
נְתַתִּי לְכֶם, תֹּרְתִּי אֶל תְּעֻזָּבָה. עַז חַיִם הוּא לְמַחְזִיקִים בָה,
וְתַמְכִיכָה מֵאָשָׁר. דְרָכִיכָה דְרָכֵיכִי נָעַם, וְכָל גַּתְבָּתָה שְׁלוּם.
הַשְּׁבָנָה יְהִי אֶלְيָה, וְנִשְׁוֹבָה; תְּגַדֵּשׁ יְמִינֵיכְם בְּקָדָם.

The ark is closed. The morning service continues.

אֲשֶׁרְיִוּשְׁבֵי בֵיתָה; עוֹד יַהֲלֹמה סָלָה.
אֲשֶׁרְיִהְעַם שְׁבָבָה לוֹ; אֲשֶׁרְיִהְעַם שְׁזִי אֱלֹהִוּ.

תהלים קמה

תִּהְלָה לְדוֹד

אֲרוֹמָמָה, אֱלֹהִי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמָךְ לְעַוְלָם וְעַד.

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!¹

Psalm 24

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed with righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.²

The ark is closed. The morning service continues.

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.³

Psalm 145

A hymn of praise by David
I extol thee, my God the King,
And bless thy name forever and ever.

¹ Psalm 148:13-14. ² Numbers 10:36; Psalm 132:8-10; Proverbs 4:2; 3:18, 17; Lamentations 5:21. ³ Psalms 84:5; 144:15.

בְּכָל יוֹם אֲבָרֶכָה, וְאַהֲלָה שָׁמֵךְ לְעוֹלָם וְעַד.
 גָּדוֹל יְיָ וְמִתְהַלֵּל מָאָר, וְלֹנְגַּלְתָּנוּ אֵין תָּקָר.
 דָּוָר לְדָוָר יִשְׁבַּח מְעֻשָּׂה, וְגַבּוֹרָתוֹ יִנְזִידָה.
 הַבָּרֶךְ בְּבָדָד הַזָּקָרָה, וְדָבָרִי נִפְלָאָתָה אֲשִׁיחָה.
 וְעַזּוֹז נֹרְאָתוֹתָה יִאָמָרָה, וְנַדְלָתָה אֲסְפָרָנה.
 זָכָר רַב טוֹבָה יִקְיָעָה, וְצִדְקָתָה יִרְגַּנָּה.
 הַנּוֹן וְרַחֲםָם יְיָ, אֲרָד אֲפָום וְנַדְלָל-חָסָד.
 טָוב יְיָ לְפָלָל, וְרַחֲמָיו עַל בָּל מְעֻשָּׂיו.
 יְזִירָה יְיָ בָּל מְעֻשָּׂה, וְחַסִּידָה יִבְרָכִיבָה.
 בְּבָדָד מְלָכוֹתָה יִאָמָרָה, וְגַבּוֹרָתָה יִדְבָּרוּ.
 לְהַזְדִּיעַ לְבַנִּי הָאָרָם וּבּוֹלְתָיו, וּבְבָדָד הַדָּר מְלָכוֹתָו.
 מְלָכוֹתָה מְלָכוֹת בָּל עַלְמָיו, וּמְמַשְׁלָתָה בְּכָל הַזָּר וְדָר.
 סָמֵךְ יְיָ לְבָל הַנְּפָלִים, וּזְקָפָה לְבָל הַקְּפּוֹפִים.
 עִזִּי בָּל אַלְיהָ יִשְׁבָּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אָכְלָם בְּעַתָּה.
 פָּזָקָה אֶת יְדָה, וּמְשַׁבְּעַץ לְבָל חַי רַצְוֹן.
 צָדִיק יְיָ בְּכָל דָּרְכָיו, וְחַסִּיד בְּכָל מְעֻשָּׂיו.
 קָרוֹב יְיָ לְבָל קָרָאָיו, לְבָל אֲשֶׁר יִקְרָאָהוּ בְּאֶמֶת.
 רַצְוֹן וְרָאוֹי יִعְשֶׂה, וְאַתָּה שׁוֹעַתָּם יִשְׁמַע וְיוֹשִׁיעָם.
 שָׁמֵר יְיָ אֶת בָּל אַהֲבָיו, וְאֶת בָּל הַרְשָׁעִים יִשְׁמַיד.
 תְּהִלָּתָה יְיָ יִבְּרָךְ פְּנֵי; וּבְרָךְ בָּל בָּשָׂר שֵׁם קָדוֹשׁוֹ לְעוֹלָם וְעַד.
 וְאַנְחָנוּ נִבְּרָךְ יְהָ מַעֲתָה וְעַד עוֹלָם; הַלְלוּתָה.

Reader

Every day I bless thee,
 And praise thy name forever and ever.
 Great is the Lord and most worthy of praise;
 His greatness is unsearchable.
 One generation to another praises thy works;
 They recount thy mighty acts.
 On the splendor of thy glorious majesty
 And on thy wondrous deeds I meditate.
 They speak of thy awe-inspiring might,
 And I tell of thy greatness.
 They spread the fame of thy great goodness,
 And sing of thy righteousness.
 Gracious and merciful is the Lord,
 Slow to anger and of great kindness.
 The Lord is good to all,
 And his mercy is over all his works.
 All thy works praise thee, O Lord,
 And thy faithful followers bless thee.
 They speak of thy glorious kingdom,
 And talk of thy might,
 To let men know thy mighty deeds,
 And the glorious splendor of thy kingdom.
 Thy kingdom is a kingdom of all ages,
 And thy dominion is for all generations.
 The Lord upholds all who fall,
 And raises all who are bowed down.
 The eyes of all look hopefully to thee,
 And thou givest them their food in due season.
 Thou openest thy hand,
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him,
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.

¹We will bless the Lord henceforth and forever.
 Praise the Lord!

The following psalm is omitted on *Rosh Hodesh*, *Hanukkah*, *Hol ha-Mo'ed*, the 14th and 15th of *Adar* and *Adar Sheni*, the 9th of *Av*, *Erev Pesah* and *Erev Yom Kippur*.

תהלים כ

למנצח, מזמור לדוד. יענְה יי בָּיוֹם צִרְחָה; ישַׁגְבָּה שֵׁם אֱלֹהִי
בַּעֲקָב. יִשְׁלַח עֹזֶרֶת מִקְדָּשׁ, וּמְצִינָן יִסְעָרֶת. יִזְפַּר בְּלִמְנְחָתוֹ,
וְעַזְלָתָה יִדְשָׁנָה סָלָה. וְחוֹדֵלָה בְּלִבָּה, וְכָל עַצְחָה יִמְלָא.
גְּרָנָה בִּישְׁוּעָה, וּבְשֵׁם אֱלֹהֵינוּ נְדוּלָה; יִמְלָא יי בְּלִמְשָׁאלוֹתָה.
עַתָּה יְדֻעָתִי, בַּי הַשְׁוִיעָה יי מְשִׁיחָה, יִעֲנָה מִשְׁמֵי קָרְשׁוֹ,
בְּגִבּוֹרוֹת יְשַׁעַׁ יְמִינָה. אֱלֹהָה בְּרַכָּב וְאֱלֹהָה בְּסָסִים, וְאֱנֹחָנוּ בְּשֵׁם
יי אֱלֹהֵינוּ נָבוּר. הַמָּה בְּרַעַי וְנָפְלָה, וְאֱנֹחָנוּ קָמָנוּ וְנָתַעֲדָד.

Reader: יי, הַשְׁוִיעָה; חִמְלָךְ יִעֲנָה בְּיוֹם קָרְאָנוּ.

וּבָא לְצִיּוֹן גֹּאֵל, וְלִשְׁבִּי פְּשָׁע בַּעֲקָב, נָאֵם יי. וְאַנְיָ, זֹאת
בְּרִיתִי אַתָּם, אָמֵר יי: רֹוחֵי אֲשֶׁר עַלְיהָ, וְדָבְרֵי אֲשֶׁר שָׁמְתִי
בְּפִיהָ לֹא יִמּוֹשֵׁ מִפְּנֵי זָרָעָה, וּמִפְּנֵי זָרָעָה, אָמֵר יי,
מַעַתָּה וְעַד עַוְלָם. וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקָרָא
זֶה אֶל זֶה וְאָמֵר: קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יי צְבָאות, מֶלֶא בְּלִ
הָאָרֶץ בְּבֹדוֹן. וּמַקְבְּלֵי הַזָּנוֹן וְאַמְרֵין: קָדוֹשׁ בְּשֵׁמֵי מְרוֹמָא
עַלְיהָ, בֵּית שְׁבִינְתָּה; קָדוֹשׁ עַל אַרְצָא, עַוְבָּד בְּבוֹרָה; קָדוֹשׁ
לְעַלְמָם וּלְעַלְמֵי עַל מִיאָה יי צְבָאות; מֶלֶא בְּלִ אַרְעָא זְיוּ יִקְרָה.
וְתַשְׁאַנְיָ רֹוחָ, וְאַשְׁמַע אַחֲרֵי קֹול רָעֵשׁ נְדוּלָה: בְּרוּךְ בְּבֹדוֹן יי
מִמְּקוֹמוֹ. וּנְטַלְתָּנִי רֹוחָה, וְשִׁמְעָת בְּתִרְיָ קָל זְיעַ סְגִיאָ דִי
מִשְׁבָּחוֹן וְאַמְרֵין: בְּרִיךְ יִקְרָא דִי מָאָתָר בֵּית שְׁבִינְתָּה. יי

ובא ל'צין, which consists of biblical passages accompanied by the paraphrase of the Targum, was designed to enable every Jew to have a daily share in the study of the Torah (Rashi, Sotah 49a). On Sabbaths and festivals, when the Torah and the Prophets are read at great length, the recitation of this collection of Scriptural passages is postponed till the afternoon service.

The following psalm is omitted on Rosh Hodesh, Hanukkah, Hol ha-Mo'ed, the 14th and 15th of Adar and Adar Sheni, the 9th of Av, Erev Pesah and Erev Yom Kippur.

Psalm 20

For the Choirmaster; a psalm of David. May the Lord answer you in the day of trouble; may the name of Jacob's God protect you. May he send you help from the sanctuary, and give you support from Zion. May he remember all of your offerings, and be pleased with all your sacrifices. May he grant you your heart's desire, and fulfill all your plans. We will exult over your victory, and raise our banners in the name of God; may he fulfill all your requests. Now I know that the Lord has saved his anointed, answering him from his holy heavens with the mighty acts of his saving power. Some trust in chariots, and some in horses, but we call upon the name of the Lord our God. They bend and fall; we rise and stand upright. O Lord, save us; may the King answer us when we call.

A redeemer shall come to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit it is which shall be upon you; and my words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children, says the Lord, henceforth and forever.¹

Thou, holy God, art enthroned amidst the praises of Israel.² They keep calling to one another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."³ **They receive it from one another, and say: "Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory."* Then a wind lifted me up, and I heard behind me a mighty sound: "Blessed be the glory of the Lord from his abode."⁴ *Then a wind lifted me up and I heard behind me a great moving sound of those who uttered praises, saying: "Blessed be the glory of the Lord from the*

* The words in italics are the Targum paraphrase of the preceding verse.

¹ Isaiah 59:20-21. ² Psalm 22:4. ³ Isaiah 6:3. ⁴ Ezekiel 3:12.

יבְּמַלְךָ לְעוֹלָם וְעַד. יְהוָה מֶלֶכְתֵּה (קָאָם) לְעוֹלָם וְלְעוֹלָמִי עַלְמִיא. יְהוָה אֱלֹהֵינוּ אֶבְרָהָם יִצְחָק וִיְשָׂרָאֵל אֲבוֹתֵינוּ, שְׁמְרָה-זֹאת לְעוֹלָם, לְזִיכָר מִחְשְׁבָות לְבֵב עַמָּה, וְהַכְנֵן לְבַבְמֵא אֲלֵיהֶךָ. וְהִוא רְחוּם, יִבְפְּרַע עֻזָּנוּ וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהִשְׁבָּב אֲפָגָן, וְלֹא יִעַיר בְּלִיחָמָתוֹ. בַּי אֲפָתָה, אָחָנִי, טֹוב וְסַלְחָה וּרְבָה חִסְדָּךְ לְכָל קָרְאָה. צְדָקָתָה צְדָקָךְ לְעוֹלָם, וְתֹזְרָחָתָךְ אֲמָתָה. תַּפְנֵן אֲמָתָה לִיעַקָּב, חִסְדָךְ לְאֶבְרָהָם, אֲשֶׁר נִשְׁבַּעַת לְאֶבְתָּנֵנוּ מִימֵי קָדָם. בְּרוֹךְ יְהוָה, יוֹם יוֹם יְהִים-סְלִנְיוֹן; הָאֵל יְשֻׁוּתָנוּ סָלָה. יְהוָה צְבָאוֹת עַמְנוּנוּ, מִשְׁגַב לְנוּנוּ אֱלֹהֵי יְעַקָּב, סָלָה. יְהוָה צְבָאוֹת, אֲשֶׁר-אָדָם בְּטַח בָּה. יְהוָה הַשְׁׁיעָה; הַמֶּלֶךְ יִעַנְנוּ בַיּוֹם קָרְאָנוּ. בְּרוֹךְ הוּא אֱלֹהֵינוּ שְׁבָרָאָנוּ לְכָבֹוד, וְהַבְּדִילָנוּ מִן הַתּוֹעִים, וּנְתַנוּ לְנוּ תֹרַת אֲמָתָה, וּמִתְּנִינָה עַולָם נִטְעָה בְתֹוכָנוּ; הוּא יִפְתַּח לְבָנֵינוּ בְתֹורָתוֹ, וּנִשְׁם בְלִבָּנוּ אֲחָבָתוֹ וְוִרְאָתוֹ, לְעָשָׂות רְצָוָנוּ וְלַעֲבֹדוּ בְלִבְבֵב שָׁלָם, לְמַעַן לֹא נִגְעַן לְרִיקָה, וְלֹא גַּלְדָה לְבָהָלָה. יְהוָה רְצָוָן מִלְפָנֵיהֶךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁגַנְשָׁמָר חִקְיךָ בְעַולָם הַזֶּה, וּנוֹבֵה גִּנְזִירָה וּגְנָרָאתָה, וּנִרְשֵׁת טֹבָה וּבְרָכָה, לְשִׁנְיוֹ יִמּוֹת הַמְּשִׁיחָה וְלִתְחִי הַעֲלָמָם הַבָּא. לְמַעַן יִזְמְרָה כְבָוד וְלֹא יִדְמָ; יְהוָה יְהוָה, לְעַולָם אֲנָךְ. בְּרוֹךְ תָּגַבֵּר אֲשֶׁר יִבְטַח בְּיִ, וְהִיא יְהוָה יְהוָה מִבְטָחוֹ. בְּטַח בְּיִ עֲדֵי עַרְבָּה, בַּי בְּיִ, יִצְחָר עַזְלָמִים. Reader. וּנִבְטַחוּ בְךָ יְהִי רָצָע שְׁמָה, בַּי לֹא עֲזַבְתָּ דָרְשָׁה, יְהוָה יְהוָה צְדָקָה, גָּדוֹלָה תֹרַה וּנְאַדִיר.

Musaf for Rosh Hodesh, page 575; for Hol ha-Mo'ed, page 609.

Reader:

וַיַּהַנְדֵל וַיַּחֲקֹדֵשׁ שְׁמָה רְבָא בְעַלְמָא דֵי בְּרָא בְּרַעֲוָתָה; וַיַּמְלִיךְ מֶלֶכְתֵה בְּחַיְיכָן וּבְיוֹמִיכָן, וּבְמִינְיָה דְכָל בֵּית יִשְׂרָאֵל, בְעַנְלָא וּבְזָמוֹן קָרִיב, וְאָמְרוּ אָמָן.

place of his divine abode." The Lord shall reign forever and ever.¹ *The Lord's kingship is established forever and to all eternity.*

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself.² He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness is eternal, and thy Torah is truth.³ Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old.⁴ Blessed be the Lord who day by day bears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.⁵

Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. So that my soul may sing praise to thee, and not be silent; Lord my God, I will thank thee forever.⁶ Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.⁷

The Lord was pleased, because of his righteousness, to render the Torah great and glorious.⁸

Musaf for Rosh Hodesh, page 576; for Hol ha-Mo'ed, page 610.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

¹ Exodus 15:18. ² I Chronicles 29:18. ³ Psalms 78:38; 86:5; 119:142. ⁴ Micah 7:20. ⁵ Psalms 68:20; 46:8; 84:13; 20:10. ⁶ Psalm 30:13. ⁷ Jeremiah 17:7; Isaiah 26:4; Psalm 9:11. ⁸ Isaiah 42:21.

וְהִיא שְׁמָה רַבָּא מִכְרֵךְ לְעַלְמֵי עַלְמֵיאַ.
וַיַּחֲבֹרָה וַיַּשְׁתַּבְחָתָה, וַיַּחֲפֹאָר וַיַּחֲרוֹםָם, וַיַּחֲנֹשָׂא וַיַּחֲהֹרֶר,
וַיַּחֲלַה וַיַּחֲלַל שְׁמָה דָקְדָשָׁא, בָרוּךְ הוּא, לְעַלָּא (לְעַלָּא)
מִן כָּל בָּרְכָתָא וְשִׁירָתָא, תְשִׁיבָתָה גַּנְחַמְתָּא, דָאַמְרֵינוּ בְּעַלְמָא,
וְאַמְרֵנוּ אָמֵן.

תַּחֲקַבֵּל אַלְזָהָר וּבְעַזְהָר, דָכָל בֵּית יִשְׂרָאֵל קָרְם אַבְוֹהוֹן
דַי בְּשִׁמְיאַ, וְאַמְרֵנוּ אָמֵן.

וְהִיא שְׁלָמָא רַבָּא מִן שִׁמְיאַ, וְחַיִם, עַלְינָנוּ וְעַל בָּל יִשְׂרָאֵל,
וְאַמְרֵנוּ אָמֵן.

עָשָׂה שְׁלָום בְּמִרְומִיו, הוּא יַעֲשֵׂה שְׁלָום עַלְינָנוּ וְעַל בָּל
יִשְׂרָאֵל, וְאַמְרֵנוּ אָמֵן.

עַלְינָנוּ לְשִׁבְחָת לְאַדְוֹן הַבָּל, לְתַת נְדָלה לְיוֹצֵר בְּרָאשָׁת,
שְׁלָא עָשָׂנוּ בְּנוּי הָאָרֶצָה, וְלֹא שְׁמַנוּ בְּמִשְׁפָחוֹת הָאָרֶמֶת;
שְׁלָא שֵׁם חָלַקְנוּ בָּהֶם, וְנָרַקְנוּ בְּכָל הַמּוֹנָם. וְאַנְחָנוּ פּוֹרָעִים
וּמִשְׁפְּתָחוּתִים וּמוֹדִים לְפָנֵי מֶלֶךְ מְלָכִים, הַקְדוֹשׁ בָּרוּךְ
הָא, שַׁהְוָא נוֹטָה שְׁמִים וַיּוֹסֶד אָרֶץ, וּמוֹשֵׁב יִקְרֹא בְּשִׁמְיוֹם
מִקְמָעַל, וִשְׁכִינָת עֹז בְּגַבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אַمְתָה מְלָכָנוּ, אַפְסָ זוֹלָתָה, בְּכַתּוֹב בְּתוֹרָתָה; וְנִרְעַת הַיּוֹם
וּבְשִׁבְתָּא אֵל לְבָבֵה, כִּי יְהִי הוּא הָאֱלֹהִים בְּשִׁמְיוֹם מִקְמָעַל וְעַל
הָאָרֶץ מִתְחַמֵּת, אֵין עוֹד.

עַל כָּנוּ נִקְוָה לְהָ, יְהִי אֱלֹהֵינוּ, לְרֹאֹת מִתְרָה בְּחַפְאָרָת עַזָּה,
לְהַעֲבִיר גַּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים כְּרוֹת וּבְרֹתָוֹן; לְמִקְנוּ
עוֹלָם בְּמַלְכָות שָׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרָאוּ בְּשִׁמָה, לְהַפְנּוֹת

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon

Hashanah, *Alenu* has been used as the closing prayer of the daily services since the thirteenth century. It is reported that it was the death-song of Jewish martyrs in the Middle Ages. *Alenu* has been the occasion of repeated attacks on account of the passage: "They bow to vanity and emptiness and pray to a god that cannot save" (*שָׁם מְשֻתָּחוּם לַהֲבֵל וַיַּקְרֹב מִתְפָּלִים אֶל אֶל לֹא יִשְׁעֵי*). Through fear of the official censors, the passage in question has been excluded from the prayer.

¹ Deuteronomy 4:39.

אליך כל רשותי אָרֶץ. נִקְרֹו וַיַּדְעוּ כֵל יוֹשְׁבֵי חֲבָל, כי לך
תברע כל בָּרוֹךְ, תִּשְׁבַּע כֵל לְשׁוֹן. לְפִנְךָ, יְיָ אֱלֹהֵינוּ, וּכְרֻעָיו
וּפְלוּגָיו, וְלִכְבוֹד שְׁמָךְ יִקָּרֵר וַיְתִנוּ, וַיַּקְבְּלוּ כָלָם אֵת עַל מִלְכִוָּתָה,
וְחַמְלוֹזָה עַלְיָהָם קָהָרָה לְעַזְלָם וְעַד; כי הַמְלָכוֹת שְׁלָה הִיא,
וְלְעַזְלָמֵי עַד הַמְלֹזָה בְּכָבוֹד, פְּתֻחוֹב בְּחֹזְרָתָה: יְיָ יִמְלָךְ
לְעַלְמָם וְעַד. Reader נִגְאָמָר: וְהִנֵּה יְיָ לְמַלְךָ עַל כָּל הָאָרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשַׁמוֹ אֶחָד.

MOURNERS' KADDISH

וַיַּגְדֵּל וַיַּתְקַדֵּשׁ שְׁמָה רַبָּא בְּעַלְמָא דִי בָּרָא בְּרֻעָוֶתָה;
וַיַּמְלִיךְ מִלְכָוֶתָה בְּחַיְיכָוּן וּבְיוֹמִיכָוּן, וּבְחַיְךָ בְּלִבְתִּישְׁרָאֵל,
בְּעַנְלָא וּבְזַמְנוֹ קָרִיב, וַאֲמִרּוּ אָמֵן.

יְהָא שְׁמָה רַבָּא מִבְּרָךְ לְעַלְמָם וְלְעַזְלָמֵי עַלְמָיָא.
וַיַּתְבָּרֵךְ וַיַּשְׁפַּבַּח, וַיַּחֲפֹאֵר וַיַּחֲרֹםֵם, וַיַּתְנַשֵּׁא וַיַּתְהַדר,
וַיַּתְעַלֵּה וַיַּתְהַלֵּל שְׁמָה דִּקְדָּשָׁא, בְּרִיךְ הִיא, לְעַלָּא (לְעַלָּא)
מִן כֵּל בְּרַכָּה וְשִׁרָּהָא, תִּשְׁבַּחַתָּה וְנִחְמַתָּה, דְּאַמְרֵינוּ בְּעַלְמָא,
וַאֲמִרּוּ אָמֵן.

יְהָא שְׁלָמָא רַבָּא מִן שְׁמָא, וְתִיִּים, עַלְנוּ וַעֲלֵל כָּל יִשְׂרָאֵל,
וַאֲמִרּוּ אָמֵן.

עַשֵּׂה שְׁלָום בְּמִרְומָיו, הוּא גָּעָשָׂה שְׁלָום עַלְנוּ וַעֲלֵל
יִשְׂרָאֵל, וַאֲמִרּוּ אָמֵן.

אֶל תִּירָא מִפְּחָר פְּתָאָם, וּמִשְׁאָתָה רְשָׁעִים בַּיְתָא. עַצְוָה
עַצְחָה וְתִפְרָר, דְּבָרוּ דָבָר וְלֹא יָכוּם, בַּי עַמְנוּ אֵל. וְעַד זִקְנָה
אָנִי הִיא, וְעַד שִׁבְחָה אָנִי אָסְבָּל; אָנִי עֲשָׂוִתִי וְאָנִי אָשָׂא, וְאָנִי
אָסְבָּל וְאָמַלְתִּי.

thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."¹ And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."²

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.³

¹ Exodus 15:18. ² Zechariah 14:9. ³ Proverbs 3:25; Isaiah 8:10; 46:4.

שיר של יום

The following six psalms are recited on the respective days of the week.

On Sundays:

היום יום ראשון בשבת, שבו דיו הלוים אומרים בבית המקדש:

תהלים כד

לבד מזמור. ל' יי הָרָץ וְמַלּוֹא, תְּבֵל וְשִׁבְיָה. כי הוא
על נמים יסדה, ועל נחרות יכוננה. מי יעלה בתר יי, וממי
יקום במקומו קדרשו. נקי בפניהם ובר לבב, אשר לא נשא לשיא
נפשו, ולא נשבע למראמה. ישא ברכה מאת יי, יצדקה מלֵהוּ
ישענו. זה הור דריש, מבקש פניה יעקב, סלה. שאו שעירים
ראשיכם, והנשאו פתחי עולם, יובוא מלך הקבود. מי זה
מלך הקבود, יי עוזו ונבוד, יי גבור מלחתה. שאו שעירים
ראשיכם, ושאו פתחי עולם, יובא מלך הקבود. Reader. מי
הוא זה מלך הקבود, יי צבאות הוא מלך הקבוד, סלה.

Mourners' Kaddish.

On Mondays:

היום יום שני בשבת, שבו דיו הלוים אומרים בבית המקדש:

תהלים כה

שיר מזמור לבני קרתת. נדול יי ומזהל מאד, בעיר אלתינו,
הר קדרשו. יפה נוף, מושוש כל הארץ הר ציון, ירכתי צפון,
קרית מלך רב. אללים באַרְמָנוֹתָה נודע למשגב. כי הפתה

שם של ים, the Psalm of the Day, was chanted by the Levites each day during the Temple service (Mishnah Tamid 7:4). According to the Talmud, the daily psalms were intended to recall the incidents of the six days of creation (Rosh Hashanah 31a).

PSALM OF THE DAY

The following six psalms are recited on the respective days of the week.

On Sundays:

This is the first day of the week, on which the Levites in the Temple used to recite:

Psalm 24

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

Mourners' Kaddish.

On Mondays:

This is the second day of the week, on which the Levites in the Temple used to recite:

Psalm 48

A song, a psalm of the Korahites. Great is the Lord, and highly to be praised, in the city of our God, his holy mountain. Beautiful in elevation, the joy of the whole earth, on the northern slope, is Mount Zion, the city of the great King. God in her palaces has made himself known as a stronghold. For lo, the kings assembled

מומור a poem sung to the accompaniment of musical instruments in the Temple service.

הַלְלוּ יְהוָה שָׁאוֹל שָׁעֲרֵי רָאשִׁיכֶם The ancient gates of Zion are poetically commanded to raise their heads, in token of reverence to God whose entrance is an act of condescension. Different parts of this psalm were sung by different choirs of singers at the time when David brought the ark to Mount Zion.

בְּנֵי קְרֻחַ descendants of Korah, a division of Levites who sang in the Temple.

המְלָכִים נֹעֲדָה, עַבְרוּ יְחִזּוֹ. הַמֶּה רָאָה, בֵּן פַּמָּהוּ, נִבְּהָלוּ
נְחַפּוּג. רַעֲנָה אֲחֹזֶת שֵׁם, הַיְלָל בַּיּוֹלָדָה. בְּרוּתָה קָדִים תְּשִׁיבָר
אֲנִיּוֹת פְּרִישָׁה. בָּאַשְׁר שְׁמַעַנוּ, בֵּן רְאִינוּ בָּעֵיר יְיָ צְבָאות, בָּעֵיר
אֱלֹהֵינוּ; אֱלֹהִים יְכֻונֵה עַד עוֹלָם, סָלה. דְּמַנִּינוּ אֱלֹהִים
חָסֶדֶה, בְּקָרְבָּה תִּכְלֶה. בְּשֵׁמֶךְ אֱלֹהִים, בֵּן תְּהַלְתָּה עַל קָצְנוּ
אָרֶץ; צְדָקָה מֶלֶאָה יְמִינָה. יְשָׁמָח הַר צִיּוֹן, תְּגַלֵּנָה בְּנוֹת יְהוּדָה,
לְמַעַן מִשְׁפְּטִיה. סְבוּ צִיּוֹן וִתְקִיפָּה, סְפָרוּ מְגַדְּלָה. שְׁוֹתוֹ
לְבָכָם לְחִילָה, פְּסָנוּ אַרְמָנוֹתָה, לְמַעַן תְּסִפְרוּ לְדוֹר אַחֲרָוֹן.

Reader
Mourners' Kaddish.

On Tuesdays:

**הַיּוֹם יוֹם שְׁלִישִׁי בְּשַׁבָּת, שָׁבּוֹ הֵיו הַלּוּיִם אָוּמָרִים
בְּבֵית הַמִּקְדָּשׁ:**

חללים פ"ב

מִזְמוֹר לְאַסְף. אֱלֹהִים נִצְבֵּב בְּעֵדָת אֵל, בְּקָרְבָּה אֱלֹהִים
רִשְׁפָט. עַד מִתְּרִי תְּשִׁפְטוּ עַזְלָל, וּפְנֵי רִשְׁעִים תְּשִׁאוּ סָלָה. שְׁפָטוּ
דָּל וְיָתָום, עַנִּי וְרִשְׁת הַצְּדִיקָהוּ. פְּלַטוּ דָּל וְאַבְיוֹן, מִינְדָּלָה. שְׁפָטוּ
הַצִּילָה. לֹא יָדֻעוּ וְלֹא יָבִינוּ, בְּחַשְׁכָה יְתַחְלְבוּ; יְמֹוטוּ כָּל
מִוּסְרֵי אָרֶץ. אַנְיָ אַמְּרָתִי אֱלֹהִים אַתָּם, וּבְנֵי עַלְיוֹן כָּלְכָם.
אָנוּ בָּאָדָם תְּמֹוֹתָין, וּבְאָחָד הַשְׁרִים תְּפִלָּה. קְוֹמָה
אֱלֹהִים, שְׁבִּטָה הָאָרֶץ; כִּי אַתָּה תְּנַחַל בְּכָל הַגּוֹיִם.

Reader
Mourners' Kaddish.

המה ראו they saw the impregnable might of Zion and were terrified.

הזהרת תרשיש the great seagoing vessels that made the long voyage to Tarsish, a seacoast city in Spain (or Carthage).

כאריט שמענו כן ראיית that is, history has repeated itself. We have now experienced events similar to those which occurred in the past. This psalm celebrates the escape of Jerusalem from a threatened invasion by the armies of various confederate kings.

themselves, they invaded together. They saw [her defense] and were amazed; they were terrified, they fled in haste. Panic seized them, anguish as of a woman in travail. With the east wind thou breakest the ships of Tarshish. As we have heard, so have we seen now in the city of the Lord of hosts, in the city of our God; may God establish it forever. We meditate on thy kindness, O God, within thy temple. Like thy name, O God, thy fame shall extend to the ends of the earth; thy right hand is full of justice. Let Mount Zion be glad, let the towns of Judah rejoice, because of thy judgments. Walk about Zion, go round her, count her towers, mark well her ramparts, go through her palaces, that you may tell a later generation that such is God, our God, forever and ever. He will guide us eternally.

*Mourners' Kaddish.**On Tuesdays:*

This is the third day of the week, on which the Levites in the Temple used to recite:

Psalm 82

A psalm of Asaph. God stands in the divine assembly; in the midst of the judges he gives judgment. "How long will you judge unjustly, and show partiality toward the wicked? Do justice to the poor and fatherless; deal righteously with the afflicted and destitute. Rescue the poor and needy; save them from the hand of the wicked." But they neither know nor understand; they walk about in darkness; all the foundations of the earth are shaken. I thought you were angels, that you were all sons of the Most High. Yet you shall die as men do, and fall like any prince. Arise, O God, rule the earth, for thou hast dominion over all the nations.

Mourners' Kaddish.

... סובב ציון that is, after the miraculous deliverance of Zion, its inhabitants can now freely walk around and contemplate the safety of the walls and towers and palaces so lately menaced with destruction.

... נצב בעדת אל God takes his stand in the assembly summoned by him, and denounces the wickedness and partiality of judges. He reminds them of their duties, and declares that because they are ignorant and corrupt human society is undermined.

... אני אמרתי I appointed you as judges and thus invested you with authority of administering divine justice; however, your high title will not exempt you from punishment. You shall die like common men, and fall like any other prince.

... קומה The psalmist pleads that God should act as judge over all peoples, since the human judges have failed so miserably.

On Wednesdays:

**הַיּוֹם יוֹם רְבִיעֵי בְּשַׁבָּת, שֶׁבּוּ דָיו הַלּוּם אָמָרִים
בְּבֵית הַמִּקְדָּשׁ:**

תהלים צד: צה, א-ג

אל נקמות, יי, אל נקמות, הופיע. הנשא, שפט הארץ,
השב גמול על גאים. עד מתי רשעים, יי, עד מתי רשעים
יעלו. נקעו ידברו עתק, וחאמרו כל פועל און. עמה יי
ידבא, ונחלתה יעננו. אלמנה וגר יחרנו, ויתומים ירכחו.
ולאמרו לא יראה ית, ולא יבין אלדי יעקב. בינו בערים
בעם, ובסילום מתי פשקלו. הנטע און הלא ישמע, אם
יאר עין הלא נבית. חיסר גוים הלא יוקית, המלמד אדים
ידעת. יי יוקע מתחבות אדים, כי קמה הקבל. אשרי הנבר
אשר תינסננ ית, ומתחרחה תלמידנו. להשקייט לו מימי רע,
עד יבראה לרשות שחת. כי לא יטש יי עמו, ונחלתו לא יעוז.
כי עד צדק ישב משפט, ואחריו כל ישרי לב. מי יקיים לוי
עם מרים, מי יתיאב לוי עם פועל און. לولي יי עזרחה לוי,
במעט, שכנה דומה נפש. אם אמרתי מטה רגלי, מסדה יי
יסעדרני. ברב שעיפוי בכרבי, הנחומייך ישענעו נפש.
מיחברך בסא הות, יאэр עמל עלי חק. גוזו על נפש צדיק,
ובס נקי נרישעה. ויהי יי למשגב, ואלדי לצור מחס. ושב
עליהם את אונם, וברעתם יצמיחם; יצמיחם יי אלהינו.
לכו נרננה לוי, נריעה לצור ישענו. נקדמה פניו בתודה,

אל נקמות is repeated for emphasis. The psalmist appeals to God to punish the arrogant who contemptuously declare that God is indifferent to the sufferings of his people. He then turns to argue with those who foolishly agree with their oppressors and think that God will not defend them. He who gave others the power to hear and see can surely himself hear and see. God knows

On Wednesdays:

This is the fourth day of the week, on which the Levites in the Temple used to recite:

Psalms 94; 95:1-3

God of retribution, Lord God of retribution, appear! Arise, thou judge of the earth, render to the arrogant what they deserve. How long shall the wicked, O Lord, how long shall the wicked exult? They bluster, they speak arrogantly; all the evildoers act boastfully. They crush thy people, O Lord, and afflict thy heritage. The widow and the stranger they slay, and the fatherless they murder. And they think the Lord does not see, the God of Jacob does not observe. Consider, you most stupid of the people; you fools, when will you understand? He who sets the ear, does he not hear? He who forms the eye, does he not see? He who punishes nations, shall he not punish you? He who teaches man knowledge? The Lord knows the inner thoughts of men; indeed, they are futile. Happy is the man whom thou dost instruct, O Lord, and teachest him out of thy Torah, granting him relief in days of adversity, till a pit is dug for the wicked. Indeed, the Lord will not abandon his people, nor forsake his heritage. For judgment shall again conform with justice, and all the upright in heart will follow it. Who rises up for me against the ungodly? Who stands up for me against the wrongdoers? If the Lord had not been my help, I would have soon dwelt in the silent grave. When I think my foot is slipping, thy goodness, O Lord, holds me up. When my cares are many within me, thy comforts cheer me. Can one in the seat of wickedness have fellowship with thee—one who frames evil by law? They band themselves against the life of the righteous, and condemn innocent blood. But the Lord is my stronghold; my God is the rock of my safety. He will requite them for their crime, and destroy them for their wickedness; the Lord our God will destroy them.

Come, let us sing to the Lord; let us acclaim our saving Stronghold. Let us approach him with thanksgiving; let us acclaim him

the evil thoughts of the wicked, and eventually the righteous will be vindicated when the day of retribution comes. It is unthinkable that God would abandon his people to the ravages of lawless judges and tyrannical rulers.

בְּזָמְרוֹת נֶרְיעַ לֹן. Reader כִּי אֵל גָּדוֹל יְהָ, וּמְלָךְ גָּדוֹל עַל כָּל
אלְדִים.

Mourners' Kaddish.

On Thursdays:

**הַיּוֹם יוֹם חֵמֵישׁ בְּשַׁבָּת, שְׁבוֹ קְיוֹ הַלּוּם אָוּמְרִים
בְּבֵית הַמִּקְדָּשׁ:**

זהלים פא

למנצח על הגהית לאסף. תרנני לאלהם עוננו, נקריעו
לאלהי יעקב. שאו זמרה ותנו תפ, בפדור נעים עם נבל. תקעו
בחדרש שופר, בקסחה ליום חננו. כי חק לישראל הוא, משפט
לאלהי יעקב. עדותbihosof shmo, בצתותו על ארץ מצרים;
שפת לא גְּדֻעַתִּי אֲשָׁמָע. הַסִּירּוֹתִי מִסְכָּל שְׁבָנוּ, פְּפִיו מִדּוֹד
מעברנה. באירה קראת ואחלצתה, אעננה בסתר רעם; אבחנצה
על מי מריבבה, סלה. שמע עמי, ואעידה בה, ישראל אם
תשמע לי. לא ייה בה אל זר, ולא תשתחוה לאל נבר. אنبي
יה אלה, המעליך הארץ מצרים; הרחבד פיך נאמלאהו.
ולא שמע עמי ליקולי, ישראל לא אבה לי. ואשלחו
בשירות لكم, ילבו במועצותיהם. לו עמי שמע לי, ישראל
ברכבי יתלקו. במעט אויביהם אבקיע, ועל צריהם אшиб
ידי. משנאי יי יבחשו לו, ויהי עתם לעולם. Reader ויאכילהו
מחלב חטה, ומצור דבש אשבעה.

Mourners' Kaddish.

"**למנצח**" occurs in the titles of fifty-five psalms, and refers to the use of the psalm in the Temple services. The word means the conductor of the Temple choir, who trained the choir and led the music.

"**על התה**" occurs in the titles of three psalms. According to the Targum, *Gittith* was a harp used by the Philistines of Gath. Since the Hebrew word *gath* means "a winepress," *Gittith* may mean a melody sung at vintage festivals.

"**בחדרש**" is rendered by the Targum and the Talmud: *Rosh Hodesh Tishri*, that is *Rosh Hashanah*. Metal trumpets, and not a *shofar*, were used on all other occasions of *Rosh Hodesh*.

with songs of praise. For the Lord is a great God, a King supreme above all powers.

*Mourners' Kaddish.**On Thursdays:*

This is the fifth day of the week, on which the Levites in the Temple used to recite:

Psalm 81

For the Choirmaster, upon the *Gittith*; a psalm of Asaph.

Sing aloud to God our strength; shout for joy to the God of Jacob. Raise the chorus, sound the drum, the sweet harp and the lute. Blow the trumpet on the new moon, at the full moon for our feast day. This is a statute for Israel, an ordinance of the God of Jacob. He made it a law in Joseph, when he went forth against the land of Egypt. I heard an unfamiliar speech: "I have removed the burden from your shoulder; your hands are relieved from the heavy basket. In trouble you called, and I saved you; I answered you from the thunder cloud; I tested you at the waters of Meribah. Hear, my people, while I warn you; O Israel, if you would only listen to me! You shall have no strange god; you shall worship no foreign god. I am the Lord your God, who brought you up from the land of Egypt; open your mouth, and I will fill it. But my people did not listen to my voice; Israel would have none of me. So I left them to their own stubbornness, that they might follow their own devices. If only my people would listen to me, if Israel would only walk in my ways! I would soon subdue their foes, and turn my hand against their oppressors. Those who hate the Lord would cringe before them, and their time would be forever. I would feed them with the finest of wheat, and with honey from the rock would I satisfy them."

Mourners' Kaddish.

בכשה ליום תבש that is, the *Sukkoth* festival which begins on the fifteenth of *Tishri* when the moon is full.

ישראל is a synonym for Israel, so called from the favored son of Israel. In Psalm 77:16, Jacob and Joseph are named as the fathers of the entire people of Israel.

... שְׁפָת לֹא יַדְעֵנִי The psalmist represents Israel as quoting the following words of God, heard for the first time after the exodus from Egypt.

מִ מְרִיבָה refers to Exodus 17:7; Numbers 20:13.

... הָרָחֶב פָּרֶךְ God will abundantly supply your needs as long as you are faithful to him.

... מְשֻׁנְאֵי הָ ' מְשֻׁנְאֵי God's enemies are the enemies of his people, and he would compel them to pay homage to Israel. Israel's national existence and prosperity would know no end.

On Fridays:

הַיּוֹם יוֹם שְׁשִׁי בְּשֶׁבֶת, שָׁבּוֹ קָיוֹ הַלּוּם אָמָרִים בְּבֵית הַמִּקְדָּשׁ:
זה מילדה, גאות ללבש; לבש יי', עז התואר; אף חפוץ תבל,

בל תפוט. נכוון בסאך מאז, מעולם אתה. נשאו נהרות, יי', נשאו נהרות קולם, ישאו נהרות דרכיהם. מקלות מים רביהם, ארידרים משבורי ים, אדריך במרומים יי'. Reader עדחיך נאמנו מאה; לבייחך נאווה קדרש, יי', לארכך ימים.

Mourners' Kaddish.

The following is recited daily from *Rosh Hodesh Elul* until *Simhath Torah*.

תהלים כו

לבד. יי' אורני ווישענ, ממי אורה; יי' מעוז חי, ממי אפחד.
בקרב עלי מרים לאכלי את בשרי, צרי ואובי לי, הקמה
בשלו ונפלג. אם פחנה עלי מלחמה, לא יירא לבוי; אם פקום
עלי מללחמה, בזאת אני בוטח. אתה שאלתי מיאת יי', אתה
אבקש: שבתי בביתי יי' כל ימי חי, להזות בנעם יי', ולברך
בධיכלו. כי יצפנני בסוכה ביום רעה, יסתתרני בסתר אהלו;
בצור ירומני. ועתה ירום ראש עלי אובי סביבותי, ואובחה
באהלו זבחתי חרוועה; אשירה ואונפרה לי. שמע יי' קולי
אקרא, ותחני וענני. לך אמר לבי, בקש פנוי; אתה פניך יי'

... **נאות לباس** The psalmist speaks of God's attributes as a glorious garment wrapped about him. God's rule reestablishes the moral order of the world. Rashi and others interpret this psalm in connection with the Messianic era.

... **נשאו נהרות** God's control of the violent forces of nature is used here to represent his power over the mighty enemies of his people.

... **עדחיך** God's moral laws are firmly established and unchangeable. Zion, his house, shall no longer be desecrated by heathen invaders.

ה' אורני ועשֵׂי The first part of this psalm expresses fearless confidence in the face of hostile armies, while the second part is a prayer of one in deep distress and beset by false accusers.

On Fridays:

This is the sixth day of the week, on which the Levites in the Temple used to recite: *Psalm 93*

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old, thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

Mourners' Kaddish.

The following is recited daily from Rosh Jyodesh Elul until Simhath Torah.

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: “Seek you my presence”;

לأكل את בשרי to eat my flesh, like wild beasts of prey.

... **שבתי בבית ה'** that is, living securely under God's protection and enjoying his hospitality.

... **לך אמר לבי** The psalmist, in his heart, quotes God's command to the effect that all must seek access to his presence.

אַבְקָשׁ. אֶל הַסִּתְרָ פְּנֵיכֶד מִמְּנִי, אֶל פֶּט בְּאָפֶעָבֶדֶה, עֹזֶרֶתֶי
הַיִּתְחַיֵּת; אֶל הַטְּשִׁנִּי וְאֶל הַעֲזֹבֶנִי, אֶלְהִי יְשֻׁעִי. בַּי אָבִי וְאָמִי
עַזְבָּנוּי, וַיְיִנְאַסְפָּנוּ. הַוְרִנִּי יְיִי דְּרֶכֶת, וַחֲנִנִּי בְּאַרְחָמִישָׂר, לְמַעַן
שְׁרָרִי. אֶל תְּחִנְנִי בְּגַנְפֵשׁ צָרִי; כִּי קָמוּ בַּי עַדְיִ שְׁקָר וַיְבַחַחַ חַמֵּס.
לְלִילָה הַאמְנָתִי לְרָאֹות בְּטוּבָה יְיִי בְּאָרְצָתִי. Reader קָוָה אֶל
יְיִי, חַזְקָה וַיְאַמְּזֵץ לְבָהָה, וַקּוֹה אֶל יְיִי.

Mourners' Kaddish.

The following is recited in the house of a mourner during the week of mourning.

וחולים טט

לִמְנַצֵּחַ, לְבָנִי קָרְחַ מִזְמָרָה. שְׁמַעוּ זֹאת, בְּלַ הַעֲמִים; הַאֲזִינָה,
כָּל יוֹשְׁבֵי חָלֵד. נִם בְּנֵי אָדָם, גַּם בְּנֵי אִישׁ, יְחִיד עִשְׂרֵה וְאַבָּיוֹן.
פִּי יְדַבֵּר תְּכִמּוֹת, וְדָגְנוֹת לְבִי תְּבִונֹת. אַפְתָּח לְמַשֵּׁל אָזְנוֹן, אַפְתָּח
בְּכָנּוֹר חִידָתִי. לְמַה אִירְאָ בְּיָמַי רָע, עֹז עַקְבִּי יְסֻבָּנוּ.
הַבְּטִיחִים עַל חִילָם, וּבְרַב עַשְׂרֵם יְתַהֲלִלוּ. אַח לְאָ פְּרָה יְפָרָה
אִישׁ, לְאָ וְתַּן לְאָלָהִים בְּפָרוֹ. וּמְקַר פְּרִיזָן נִפְשָׁם, וְחַדְלָל
לְעוֹלָם. וַיְחִי עוֹד לְנַצֵּחַ, לְאָ וְרָאָה הַשְׁחָתָה. בַּי יְרָאָה חַכְמִים
יִמְוֹתָה, יְחִיד בְּסִיל וּבְקָעֵר יְאַבְּדָה, וְעַזְבוּ לְאֶחָרִים חִילָם. קָרְבָּם
בְּחִימָוּ לְעֹזָלָם, מְשַׁבְּנָתָם לְדָר דָר; קָרָאוּ בְּשָׁמוֹתָם עַלִי
אֲדָמָות. וְאַדְם בִּיקָר בְּלִילְיוֹן; נִמְשָׁל בְּבָהָמֹת נְדָמוֹ. זֶה דְּרָבָם
בְּסָל לְמֹנוֹ, וְאֶתְרִיכָם בְּפִיהָם יְרַצָּה, סָלָה. בְּצָאן לְשָׁאָל שְׁתָ�,
מוֹת יְרַעַם; נִירְדוּ בָם יִשְׂרָאֵם לְבָקָר, וַצּוֹרָם לְבָלוֹת שָׁאָל

... אָבִי וְאָמִי עֲזָבָנוּ ... Though I am orphaned, friendless and deserted, God will be father to me and protect me.

The remainder of the sentence is left to the imagination: **לְלִילָה הַאמְנָתִי ... "What would my condition be, if I had not believed?"**

The psalmist addresses all the inhabitants of the world and summons them to hear his parable which concerns all humanity.

חַכְמָת moral philosophy. The rich man cannot deliver his friends or him-

thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my Savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

The following is recited in the house of a mourner during the week of mourning.

Psalm 49

For the Choirmaster; a psalm of the Korahites. Hear this, all you peoples; listen, all you inhabitants of the world, both low and high, rich and poor alike. My mouth speaks wisdom, and my heart's meditation is deep insight. I incline my ear to a parable; I unfold my profound problem to the accompaniment of a harp.

Why should I be afraid in days of evil, when the iniquity of my foes surrounds me, those who trust in their wealth, and boast of their great riches? No man can redeem his brother [from death], nor give to God a ransom for him—for too costly is the ransom of one's soul and can never be—that he should go on living forever, that he should not see the grave. Surely, one must see that wise men die, that the stupid and senseless perish alike, and leave their wealth to others. Their inward consolation is that their houses shall continue forever, and their homes throughout all generations; they name estates after themselves. But man abides not in his splendor; he is like the beasts that perish. Such is the fate of those who trust in themselves, and the end of those who are pleased with their own mouthing. Like sheep they are destined to die; death shall shepherd them; the upright shall triumph over them in the morning; their form is to decay in the nether-world,

self from death, and his prosperity need cause no dismay to those who are less fortunate.

... קְרָבָם They delude themselves with the thought that their names will be perpetuated in the names of their estates.

... מַתָּה יִרְעֶמֶן death will take control of them; and in the morning, when the dark night of suffering is over, the victims of lawlessness will be triumphant over their fallen oppressors.

מִזְבֵּל לֹא. אָךְ אֱלֹהִים יִפְרַח נֶפֶשִׁי מִיד שָׁאֹל, בַּי יִקְחַנִּי סָלָה.
 אֶל תַּירְא בַּי יַעֲשֵר אֲרִיש, בַּי יַרְבֵּה בְּבוֹד בַּיּוֹת. בַּי לֹא בְּמוֹתוֹ
 יַקְחֵח הַפְּלֵל, לֹא יַרְדֵּךְ אַחֲרֵיו בְּבוֹדוֹ. בַּי נֶפֶשְׁךָ בְּחִינֵּו יִבְרַךְ; וַיּוֹדֵךְ
 בַּי תִּשְׁיבֵךְ לֹה. קַבָּא עַד דָּוָר אָבוֹתָיו, עַד נְצָחָה לֹא יַרְאוּ אָוֹר.

Reader
Mourners' Kaddish.

עשרה הדברות

שפטות כ, א-ג

וַיֹּאמֶר אֱלֹהִים אֶת בְּלַהֲדָרִים הָאֱלֹהִים, לְאָמֵר:
 א. אָנֹכִי יְהֹוָה אֱלֹהִים, אֲשֶׁר הַוְצָאתִיךְ מִאֶרֶץ מצְרִים,
 מִבֵּית עֲבָדִים.

ב. לֹא יְהֹוָה לְה אֱלֹהִים אֶחָרִים עַל פְּנֵי. לֹא תַעֲשֵה לְה
 פְּסָל וּכְל תְּמוֹנוֹת אֲשֶׁר בְּשָׁמִים מִקְעֵל, וְאֲשֶׁר בְּאָרֶץ מִקְחָת,
 וְאֲשֶׁר בָּמִים מִקְחָת לְאָרֶץ. לֹא תַשְׂתַּחֲוו לְהָם וְלֹא תַעֲבְּרָם,
 בַּי אָנֹכִי יְהֹוָה אֱלֹהִיךְ אֶל קְנָא, פְּקֵד עָזָן אֶבֶת עַל בְּנֵים, עַל
 שָׁלְשִׁים וְעַל רַבִּיעִים, לְשָׂנָא. וַעֲשֵה חֶסֶד לְאֶלְפִים, לְאֶחָבִי
 וַיְשִׁמְרֵי מִצְוָתִי.

ג. לֹא תַשְׁא אֶת שֵׁם יְהֹוָה אֱלֹהִיךְ לְשֹׁוא, בַּי לֹא יִנְקַה יְהֹוָה
 אֶת אֲשֶׁר יִשְׁא אֶת שְׁמוֹ לְשֹׁוא.

ד. זָכוֹר אֶת יוֹם הַשְׁבָת לְקַדְשָׁו. שְׁשָׁת יְמִים תַּعֲבֵד וְעַשֵּׂת
 כָּל מְלָאכָתֶךָ. וַיּוֹם הַשְׁבִּיעִי שְׁבָת לְיְהֹוָה אֱלֹהִיךְ; לֹא תַעֲשֵה
 כָּל מְלָאכָה, אֲתָה וּבָנֶךָ וּבָתֶךָ, עַבְדֵךְ וְאֶמְתָה וּבְהַמְּתָה, וְגַדְעָה

אָךְ... יִפְרַח נֶפֶשִׁי The psalmist is confident that God will deliver him from the premature death of the wicked and will receive him under his divine protection.

עשרה הדברות, the Ten Commandments, were recited in the Temple daily

its habitation. However, God will release me from the grasp of death, for he will receive me. So fear not when a man grows rich, when the splendor of his house increases; for he will take nothing with him when he dies; his wealth will not follow him below. Though while he lives he flatters himself [saying]: "Men acclaim you when you do well for yourself," he will join the generation of his fathers, who will never see the light. The man who lives in splendor and understands not is like the beasts that perish.

Mourners' Kaddish.

THE TEN COMMANDMENTS

Exodus 20:1-17

God spoke all these words, saying:

1. I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

2. You shall have no other gods beside me. You shall not make for yourself any idols in the shape of anything that is in heaven above, or that is on the earth below, or that is in the water under the earth. You shall not bow down to them nor worship them; for I, the Lord your God, am a jealous God, punishing children for the sins of their fathers, down to the third or fourth generation of those who hate me, but showing kindness to the thousandth generation of those who love me and keep my commandments.

3. You shall not utter the name of the Lord your God in vain; for the Lord will not hold guiltless anyone who utters his name in vain.

4. Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work; but on the seventh day, which is a day of rest in honor of the Lord your God, you shall not do any work, neither you, nor your son, nor your daughter, nor your male or female servant, nor your cattle, nor the stranger who is

before the *Shema*. On account of the heretics, however, who asserted that only the Ten Commandments were divinely given, this custom was abolished outside Palestine (*Berakhot* 12a).

... *לְשָׁנָה* The penalty of man's sins will be shared by his immediate descendants only if they too hate the ways of God; but the benefits of a man's good deeds will extend indefinitely.

אשר בשעריך. כי ששת ימים עשה יהונה את החקים ואות הארץ, את הים, ואת כל אשר בם, בינה ביום השבעה; על כן ברך יהונה את יום השבת וקידשוה.

ה. פברך את אקו"ד ואת אמה, לקמען וארכון ימיה על הארץ אשר יהונה אלהיך נתן לך.

ג. לא תרצת.

ד. לא חנף.

ה. לא חנוב.

ט. לא תענה ברעך עד שקר.

י. לא תחמד בית רעה; לא תחמד אשת רעה, ועבදו נאמהו ושורו וחמורו, וכל אשר לרעה.

שלשה עשר עקרים

א. אני מאמין באמונה שלמה שהבורה, ותברך שםנו, הוא בורא ומנהיג לכל הברואים, והוא לבדו עשה ועושה ויעשה לכל המעים.

ב. אני מאמין באמונה שלמה שהבורה, ותברך שםנו, והוא יחיד, ואין לו ייחודות במוותו בשום פנים, והוא לבדו אלקינו, חייה, דухה, וניתה.

ג. אני מאמין באמונה שלמה שהבורה, ותברך שםנו, איןנו נופ, ולא נשיגנו משיגי הנוף, ואין לו שום דמיון כלל.

ד. אני מאמין באמונה שלמה שהבורה, ותברך שםנו, הוא ראשון והוא אחרון.

within your gates; for in six days the Lord made the heavens, the earth, the sea, and all that they contain, and rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.

5. Honor your father and your mother, that you may live long in the land which the Lord your God is giving you.

6. You shall not murder.

7. You shall not commit adultery.

8. You shall not steal.

9. You shall not testify falsely against your neighbor.

10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his servant, male or female, nor his ox, nor his ass, nor anything that belongs to your neighbor.

THIRTEEN PRINCIPLES OF FAITH

1. I firmly believe that the Creator, blessed be his name, is the Creator and Ruler of all created beings, and that he alone has made, does make, and ever will make all things.

2. I firmly believe that the Creator, blessed be his name, is One; that there is no oneness in any form like his; and that he alone was, is, and ever will be our God.

3. I firmly believe that the Creator, blessed be his name, is not corporeal; that no bodily accidents apply to him; and that there exists nothing whatever that resembles him.

4. I firmly believe that the Creator, blessed be his name, was the first and will be the last.

אָנָי מַאֲמָן, like the poem *Yigdal*, is based on the Thirteen Principles in which Moses Maimonides (1135–1204) sums up his Jewish philosophy, namely:

- 1) There is a Creator.
- 2) He is One.
- 3) He is incorporeal.
- 4) He is eternal.
- 5) He alone must be worshiped.
- 6) The prophets are true.
- 7) Moses was the greatest of all prophets.
- 8) The entire Torah was divinely given to Moses.
- 9) The Torah is immutable.
- 10) God knows all the acts and thoughts of man.
- 11) He rewards and punishes.
- 12) Messiah will come.
- 13) There will be resurrection.

ה. אני מאמין באמונה שלמה שהבורה, יתברך שםנו, לו
לבדו ראי להתפלל, ונין ראי להתפלל לוזלותו.
ג. אני מאמין באמונה שלמה שבל דברי נביים אמת.
ד. אני מאמין באמונה שלמה שבובות משה רבנו, עליו
השלום, דרכו אמתית, ושהוא היה אב לנוبيים, לקודמים
לפניו ולנביים אחרים.

ה. אני מאמין באמונה שלמה שבל התורה המצויה עתה
בידינו, היא הדרינה למושה רבנו, עליו השלום.
ט. אני מאמין באמונה שלמה שזוות התורה לא תדי
מחלפת, ולא תדי תורה אחרת מאות הבורה, יתברך שםנו.
י. אני מאמין באמונה שלמה שבבורה, יתברך שםנו, יודע
כל מעשה בני אדם וכל מוחשבותם, שנאמר: כיוצר יתד לבם,
המפני אל כל מעשיהם.

יא. אני מאמין באמונה שלמה שהבורה, יתברך שםנו,
וגמל טוב לשומרי מצותיו, ומעניש לעוברי מצותיו.
יב. אני מאמין באמונה שלמה בביטחון המשיח; ואף על פי
שיתמה מה, עם כל זה אהבה לו בכל יום שיבא.

יג. אני מאמין באמונה שלמה שתקינה פתיחת המתוים בעת
שיעללה רצון מאה הבורה, יתברך שםנו ויחללה זכרו לעד
וילנצח נצחיהם.

ליישועתך קניתי, יי. קניתי, יי. ליישועתך. יי. ליישועתך
קניתי.

לברקאנד סברית, יי. סברית, יי. לברקאנד. יי. לברקאנד
סברית.

5. I firmly believe that the Creator, blessed be his name, is the only one to whom it is proper to address our prayers, and that we must not pray to anyone else.

6. I firmly believe that all the words of the Prophets are true.

7. I firmly believe that the prophecy of Moses our teacher, may he rest in peace, was true; and that he was the chief of the prophets, both of those who preceded and of those that followed him.

8. I firmly believe that the whole Torah which we now possess is the same which was given to Moses our teacher, may he rest in peace.

9. I firmly believe that this Torah will not be changed, and that there will be no other Torah given by the Creator, blessed be his name.

10. I firmly believe that the Creator, blessed be his name, knows all the actions and thoughts of human beings, as it is said: "It is he who fashions the hearts of them all, he who notes all their deeds."¹

11. I firmly believe that the Creator, blessed be his name, rewards those who keep his commands, and punishes those who transgress his commands.

12. I firmly believe in the coming of Messiah; and although he may tarry, I daily wait for his coming.

13. I firmly believe that there will be a revival of the dead at a time which will please the Creator, blessed and exalted be his name forever and ever.

For thy salvation I hope, O Lord.² I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.

¹ לפרקן סברית is the Targum paraphrase of the preceding verse.

² Psalm 33:15. ² Genesis 49:18.

תפלת מנחה

אשרי יושבי ביתה; עוד יהללו סלה.
אשרי העם שבקה לו; אשרי העם שיו אלהים.
זהלים כפה

תפלה לדין

ארומנה, אלהי המלה, ואברכה שמה לעולם ועד.
בכל יום אברכה, ואהלה שמה לעולם ועד.
גדול יי ומחל מיאר, ולנרגלו אין חקר.
דור לדור ישבח מעשיה, וגבורתו יגידו.
בדר בבוד הוךך ודברי נפלאותיך אשיחת.
עווזנו נוראותיך יאמרה, ונרגליך אספראה.
זכר רב טובך יקיעה ואזכורתך ירננו.
חנון ורחום יי, אריך אפים ינדיל-חסד.
טוב יי לפל, ורחמיו על כל מעשי.
ירוחך יי כל מעשיה, וחסידיך יברוכיה.
בבוד מלכויותך יאמרה, וגבורתך יברagi.
להזקיע לבני הארץ גבורתו, ובבוד ברר מלכחות.
מלכויותך מלכות כל עולם, וממשליך בכל דור ודור.

מנחה occurs in the Bible frequently in the sense of "gift" and "meal-offering." It is only in talmudic literature that *Minhah* denotes afternoon service. *Minhah* is one of the three daily services mentioned in Daniel 6:11 ("and three times a day he kneeled upon his knees, praying and giving thanks before his God"). According to tradition, the patriarchs Abraham, Isaac and Jacob were the authors of the three daily services. Both *Shaharit* and *Minhah* correspond to the daily sacrifice (*Tamid*) which was offered in the Temple in the morning and in the afternoon. Since the recital of the *Shema* is obligatory only "when you lie down and when you rise up," it is not included in the

AFTERNOON SERVICE

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.¹

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.

afternoon service. *Minḥah* may be recited at any time from noon (12:30) to sunset. The *Minḥah* service was postponed in the nineteenth century to very near sunset for the sake of convenience, so that *Minḥah* might be followed by *Ma'ariv* after a short interval.

On *מִנְחָה*, see pages 57-59.

¹ *Psalms* 84:5; 144:15.

סומך יי' לְכָל הַנּוֹפְלִים, וּזְוקֵף לְכָל הַבָּפּוּפִים.
 עַזְיָן בְּלִ אַלְיָד יִשְׁבֶּרֶג, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעַתָּה.
 פּוֹתַח אֶת יָדֶה, וּמְשֻׁבֵּעַ לְכָל חֵי רָצְוָן.
 צְדִיק יי' בְּכָל דְּרֶכְיוֹ, וְחִסֵּד בְּכָל מְעַשָּׂיו.
 קָרוֹב יי' לְכָל קָרָאוֹן, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמָּתָה.
 רְצֹוֹן יִגְּאוֹ יַעֲשָׂה, וְאֶת שְׁעוֹתָם יִשְׁמַע וַיּוֹשִׁיעָם.
 שׁוֹמֵר יי' אֶת בְּלָא אַהֲבָיו, וְאֶת בְּלָהָרְשָׁעִים יִשְׁמַיד.
 תְּחִלָּת יי' בְּבָרְדָּפִי; וּבְרָךְ בְּלִ בְּשָׁר שְׁמַךְ קָרְשׁוֹ לְעוֹלָם וְעוֹד.
 Reader **ונְאַנְחָנוּ נְבָרֵךְ יְהָה מֶעָ�ָה וַעֲד עֲוָלָם; הַלְלוּיה.**

Reader:

יְהִנְדֵּל וַיְתַהְדֵּשׁ שְׁמַה רְבָא בְּעַלְמָא דֵי בְּרָא בְּרֻוּתָה;
 וַיְמַלֵּיךְ מֶלֶכְוָתָה בְּחַיְבָוָן וּבְיוֹמִיכָוָן, וּבְחַיְדָה בְּכָל בֵּית יִשְׂרָאֵל,
בְּעַלְאָה וּבְזַמוֹּן קָרִיב, וְאָמְרוּ אָמֵן.

יְהָא שְׁמַה רְבָא מְבָרֵךְ לְעוֹלָם וְלְעַלְמֵי עַלְמִיא.
 וַיְחַברֵךְ וַיְשַׁהַבֵּת, וַיְתַפֵּר וַיְתַרְוּם, וַיְחַנֵּשָׁא וַיְתַהְדֵר,
 וַיְתַעַלֵּה וַיְתַהְלֵל שְׁמַה דְּקָדְשָׁא, בְּרוּךְ הוּא לְעַלְלָא (לְעַלְלָא)
 כְּנוּ בְּלִ בְּרַכָּתָה וּשְׁרָחָה, תְּשִׁבְחָתָה גַּנְחָמָתָה, דְּאָמִירָן בְּעַלְמָא,
וְאָמְרוּ אָמֵן.

The *Shemonch Esreh* is recited in silent devotion while standing, facing east. The Reader repeats the *Shemonch Esreh* aloud when a *minyan* holds service.

בְּיָם יְיָ אַקְרָא, הַבּוֹנְדֵל לְאַלְהָנָנוּ.
אַדְנִי, שְׁפְתִי תִּפְתַּח, וּבְיִגְדֵּל תְּהִלָּתָה.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וָאֲלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אָבָרָהָם.

On fast days (except *Tish'ah b'Av*) the Torah is taken out before the *Shemonch Esreh* is recited, and Exodus 32:11-14 and 34:1-10 is read (if ten people fasting are present). The Torah reading is followed by the *Haftarah* taken from Isaiah 55:6-56:8.

The Lord upholds all who fall,
 And raises all who are bowed down.
 The eyes of all look hopefully to thee,
 And thou givest them their food in due season.
 Thou openest thy hand,
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him,
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
 Praise the Lord!

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

SHEMONEH ESREH

The Shemoneh Esreh is recited in silent devotion while standing, facing east. The Reader repeats the Shemoneh Esreh aloud when a minyan holds service.

When I proclaim the name of the Lord, give glory to our God!²
 O Lord, open thou my lips, that my mouth may declare thy praise.³

Blessed art thou, Lord our God and God of our fathers, God

מִ כִּי שׁ precedes the *Amidahs* of *Musaf* and *Minhah* only. In *Shaharit* and *Ma'ariv* this verse is omitted, because there it would interrupt the connection between the benediction נָאֵל יִשְׂרָאֵל and the *Amidah*.

¹ Psalm 115:18. ² Deuteronomy 32:3. ³ Psalm 51:17.

אלְهִי יְצָחָק, וְאֶלְהִי יַעֲקֹב, הַאֵל הַגָּדוֹל הַגּוֹבֵר וְהַנּוֹרָא, אֶל
עַלְיוֹן, גּוֹמֵל חֲסִידִים טוֹבִים, וְכּוֹנֵה הַבָּל, וּזְכֵר חֲסִידִי אֲבוֹת,
וּמְבִיא נֹאֵל לְבָנֵינוּ שְׁמוֹ בָּאֶחָדָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(**צְבָרָנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בְּחַיִּים,**

וְבְתַבְנֵנוּ בְּסִפְרַתְיִם, לְמַעַן אֱלֹהִים חַיִּים.)

מֶלֶךְ עֹזֵיר וּמוֹשִׁיעֵם וּמַגָּן. בָּרוּךְ אֱתָה, יְיָ, מֶגֶן אֲבָרָהָם.
אֱתָה גּוֹבֵר לְעוֹלָם, אָדָנִי; מְתִיחָה מִתִּים אֱתָה, רָב לְהֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(**מְשִׁיב הָרִום וּמַורְדֵּן הַנּוֹשָׁם.**)

מִכְלָבֵל חַיִּים בְּחִסְדֵּךְ, מְתִיחָה מִתִּים בְּרָחְמִים רַבִּים, סֻמְךָ
נוֹפְלִים, וּרְוֹפֵא חֹלִים, וּמְתִיר אֲסּוּרִים, וּמְקִים אַמְנוֹתָךְ לִישְׁנֵי
עַפְرָה. מֵי בְּמֹועֵד, קָעֵל גּוֹבְרוֹת, וּמֵי דָוָמָה לְךָ, מֶלֶךְ מְמִיתָה
וּמְתִיחָה וּמְאַמְתִּיחָה יְשֻׁעָתָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(**מֵי בְּמֹועֵד, אָב בְּרָחְמִים,**

זָכֵר יָצְרוּוּ לְחַיִּים בְּרָחְמִים.)

גָּנָאֵנוּ אַתָּה לְהַחֲיוֹת מִתִּים. בָּרוּךְ אֱתָה, יְיָ, מְתִיחָה הַמִּתִּים.

When the Reader repeats the *Shemoneh Esreh*, the following *Kedushah* is said.

נִקְדַּשׁ אַתָּה שְׁמֶךָ בְּעוֹלָם כְּשֶׁ שְׁמַקְדִּישִׁים אָתוֹ בְּשֵׁמוֹ מִרְוָם,

בְּכַתּוּב עַל יָד נְבִיאֶךָ: וּקְרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ אֲכָבָותָן; מֶלֶא כָּל הָאָרֶץ בְּבָדוֹן.

לְעַמְּךָם בְּרוּךְ יְאָמַר—
Reader

בְּרוּךְ בְּבָדוֹן יְיָ מִמְּקוֹמוֹ.

וּבְדָבָרִי קָדוֹשׁ בְּחִזְבָּן לְאָמָר:

יְמֶלֶךְ יְיָ לְעוֹלָם, אֶלְקָנָה צִיּוֹן לְדָר וְדָר; הַלְלוּתָה.

of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kipur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustinest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kipur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Shemoneh Esreh, the following Kedushah is said.

We sanctify thy name in this world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!³

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Psalm 146:10.

לדור ודור נגיד רָדְלָה, וְלִנְצֵחַ נְצֵחִים קְרָשָׁתֶךָ
נְקִידִישׁ, וְשִׁבְתָּה אֱלֹהִינוּ מִפְנֵי לֹא יִמּוֹשׁ לְעֹזָלָם וְעַה, כי אל
מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָفָה. * ברוך אָפָה, יְיָ, הַאֲלֵהָה קָדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(ברוך אָפָה, יְיָ, הַמֶּלֶךְ קָדוֹשׁ).

אָפָה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשׁים בְּכָל יוֹם יְהִלְלוּךְ סָלה.
* ברוך אָפָה, יְיָ, הַאֲלֵהָה קָדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(ברוך אָפָה, יְיָ, הַמֶּלֶךְ קָדוֹשׁ).

אָפָה חָנוּן לְאָדָם רָעַת, וּמְלֵמָד לְאָנוֹשׁ בִּינָה. חָנוּן מַאֲתָקָה
דְּעָה, בִּינָה וְהַשְּׁבֵל. ברוך אָפָה, יְיָ, חָנוּן תְּרוּעָת.
הַשִּׁבְנָנוּ אָבִינוּ לְתֹרְתָּחָה, וְקָרְבָנָנוּ מַלְכָנָנוּ לְעַבְדָרְתָּחָה;
וּמְחוֹזִירָנוּ בְּתִשְׁוֹבָה שְׁלֹמָה לְבָנָה. ברוך אָפָה, יְיָ, הַרְוָצָה
בְּתִשְׁוֹבָה.

סָלָח לְנוּ אָבִינוּ כִּי חָטָאוּנוּ, מַחְלָל לְנוּ מַלְכָנוּ כִּי פְּשֻׁעָנוּ,
כִּי מוֹתָל וּסְולָח אָפָה. ברוך אָפָה, יְיָ, חָנוּן תְּמִרְבָּה לְסָלָת.
רָאָה נָא בְּעִנְנָנוּ וּרְיוֹכָה רִיבָנָנוּ, וְגָאָלָנוּ מְהֻרָה ?מַעַן שְׁמָה,
כִּי גָאָל חָזָק אָפָה. ברוך אָפָה, יְיָ, גָאָל יִשְׂרָאֵל.

On fast days the Reader adds here:

(עֲנוּ, יְיָ, עֲנוּ בַּיּוֹם צוֹם תְּעִינָתָנוּ, כִּי בָּצָרָה גְּדוֹלָה אֲחָנוּ. אֶל תִּפְנַץ אֶל רְשָׁעָנוּ,
וְאֶל פְּסַטֵּר פָּנֵיךְ מִפְנֵחָה, וְאֶל תִּתְעַלֵּם מִתְחַנְתָּנוּ. הַהָה נָא קְרוּב לְשֹׁועָתָנוּ, יְהִי נָא
חַסְדָךְ לְנַחֲמָנָנוּ; טָרֵם נִקְרָא אֲלֵיכָה עֲנוּ, כְּדָבָר שְׁנָאָמָר: וְהִיא טָרֵם יִקְרָא, וְאָנוּ
אָעָנָה: עָוד הָם מִדְבָּרִים, וְאָנוּ אֲשָׁמָעָ. כִּי אָפָה, יְיָ, הַעֲונָה בְּעַת צָרָה, פּוֹדָה וּמְצִיל
בְּכָל עַת צָרָה וּצְיקָה. ברוך אָפָה, יְיָ, הַעֲונָה בְּעַת צָרָה.)

רְפָאָנוּ יְיָ וּנְרָפָא, הַוְשִׁעָנוּ וּנוֹשָׁעָה, כִּי תְּחַלְתָּנוּ אָפָה;
וּמְעַלָּה רְפּוֹאָה שְׁלֹמָה לְכָל מִבּוֹתָנָג, כִּי אֶל מֶלֶךְ רְופָא

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. * Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou art holy and thy name is holy, and holy beings praise thee daily. * Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou favorest man with knowledge, and teachest mortals understanding. O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us speedily for thy name's sake, for thou art a mighty Redeemer. Blessed art thou, O Lord, Redeemer of Israel.

On fast days the Reader adds here:

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: "Before they call, I will answer; while they are yet speaking, I will hear."¹ For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. Blessed art thou, O Lord, who answerest in time of distress.)

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and

¹*Isaiah 65:24.*

נָאֹמַן וּבְרָחָמֵן אַתָּה, בָּרוּךְ אַתָּה, יְיָ, רֹפֵא חֹלֶד עַמּוֹ יִשְׂרָאֵל.
בָּרוּךְ עַלְמֵינוּ, יְיָ אֱלֹהֵינוּ, אַתָּה שְׁנָה הַזָּהָר וְאַתָּה בְּלַיְמִינִי
חַבּוֹאָתָה לְטוֹבָה,

From December 4th till Pesah say:

From Pesah till December 4th say:

וְתִנוּ בְּרָכָה
עַל פְּנֵי הַאֲדָמָה, וְשִׁבְעָנוּ מִטּוֹבָה, וּבָרוּךְ שְׁנָתֵנוּ בְּשָׁנִים הַטוֹבּוֹת.
בָּרוּךְ אַתָּה, יְיָ, מַכְבִּרְךָ הַשָּׁנִים.

תִּקְעַע בְּשׁוֹפֵר נָדוֹל לְחַמּוֹתֵנוּ, וְשָׁא נָס לְקַבֵּץ גְּלִיוֹתֵינוּ,
וּבְקַצְנוּ יְיחִיד מַאֲרֵבָע בְּנוֹפּוֹת הָאָרֶץ. בָּרוּךְ אַתָּה, יְיָ, מַקְבִּץ
גְּדוּלָה עַמּוֹ יִשְׂרָאֵל.

הַשִּׁבָּה שׁוֹפְטֵינוּ בְּבָרָאָשׁוֹנָה, וַיּוֹעַצְנוּ בְּבָתְחָלָה; וְהַסְּרָר
מִמְנָה גְּנוּן וְאֶנְחָה; וּמְלוֹךְ עַלְמֵינוּ אַתָּה יְיָ לְבָדָה, בְּחַסְדֶּךָ
וּבְרָחָמִים, וְצִדְקָנוּ בְּמִשְׁפָט. * בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ אָהָב
צִדְקָה וּמִשְׁפָט.

* Between Rosh Hashanah and Yom Kippur substitute:

(בָּרוּךְ אַתָּה, יְיָ, הַמְּלָךְ הַמִּשְׁפָט).

וְלֹמְלִשִּׁים אֶל תְּהִי תְּקִנָּה, וּכֶל הַרְשָׁעָה בְּרֻנֶעָה תָּאָבֶר,
וּכֶל אַיְהָד מִתְּהָרָה יַבְּרֹתוֹ; וְתָגִידִים מִתְּהָרָה תְּעַקֵּר וְתִשְׁבַּר
וְתִמְגַּר וְתִכְנַע בְּמִתְּהָרָה בְּקִימֵינוּ. בָּרוּךְ אַתָּה, יְיָ, שׁוֹבֵר אִיבִּים
וּמִכְנַע זָדִים.

עַל הַצְדִיקִים וּעַל הַחַסִידִים, וּעַל זָקִין עַמְךָ בֵּית יִשְׂרָאֵל
וּעַל פְּלִיטָה סַוְפֵרִיךְם, וּעַל גְּרִי הַצְדָקָה וְעַלְמֵינוּ, יְהִינֵו נָא
רָחָמֵיהָ, יְיָ אֱלֹהֵינוּ; וְתוֹן שָׁכֵר טֹב לְכָל הַבּוֹטְחִים בְּשָׁמְךָ
בְּאֶתְمָת, וְשִׁים חַלְקָנוּ עֲמָם, וְלַעֲזָלָם לֹא נִבּוֹשׁ, בַּיְדֵךְ בְּטַחַנוּ.
בָּרוּךְ אַתָּה, יְיָ, מִשְׁעָן וּמִבְטָח לְצִדִיקִים.

Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all kinds of its produce for the best.

From Pesah till Dec. 4th say:

From Dec. 4th till Pesah say:

Bestow a blessing Bestow dew and rain for a blessing upon the face of the earth. Satisfy us with thy goodness, and bless our year like the other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great Shofar for our freedom; lift up the banner to bring our exiles together, and assemble us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us, O Lord, in kindness and mercy, and clear us in judgment.

* Blessed art thou, O Lord, King who lovest righteousness and justice.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, King of Justice.)

May the slanderers have no hope; may all wickedness perish instantly; may all thy enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a good reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust. Blessed art thou, O Lord, who art the stay and trust of the righteous.

וְלִירוֹשָׁלָם עִירֵךְ בְּרַחֲמִים תִּשְׁבֶּה, וְתִשְׁבֹּז בְּתוֹכָה בְּאֵשׁ
דְּבָרֶת; וּבְנָה אָזָה בְּקָרוֹב בְּמִימֵנוּ בְּנָנָן עֹלָם; וּבְסָא דָוד
מְהֻרָה לְתוֹכָה פְּכִין. * בָּרוּךְ אֱתָה, יְיָ, בּוֹנֶה יְרוֹשָׁלָם.

*On Tish'a b'Av say:

(נָחָם, יְיָ אֱלֹהֵינוּ, אַתְּ אֲבָלֵי צִיּוֹן וְאַתְּ אֲבָלֵי יְרוֹשָׁלָם, וְאַתְּ
הָעִיר הָאֲבָלָה וְתִמְרָבָה, וְהַבּוֹנִיה וְהַשׁׂמְמָה: הָאֲבָלָה מַבְלִי
בְּנֵיהֶה, וְתִמְרָבָה מַמְעוֹנוֹתֶיהָ, וְהַבּוֹנִיה מַבְבֹדָה, וְהַשׁׂמְמָה
מַאוֹן יוֹשֵׁב. וְהִיא יוֹשֶׁבת וּרְאֵשָׁה חֲפִיףִי, בָּאֵשָׁה עֲקָרָה שְׁלָא
יַלְקָדָה; וְנַבְּלָעָה לְנִזְנּוֹת, וְנִירְשָׁה עַזְבָּרִי פְּסִילִים, וְנִטְלָוָה אֶת
עַמְךָ יִשְׂרָאֵל לְחֶרֶב, וְנִהְרְנוּ בְּזֹדוֹן חָסִידִי עַלְיוֹן. עַל כֵּן צִיּוֹן
בְּמֶר תְּבָבָה, וְיְרוֹשָׁלָם תְּהֻנוּ קָוָה. לְבִי לְבִי עַל חַלְלֵיכֶם,
מַעַי מַעַי עַל חַלְלֵיכֶם. בַּי אֱתָה, יְיָ, בְּאֵשׁ הַצְּפָה, וּבְאֵשׁ אֱתָה
עַתִּיד לְבִנּוֹתָה, פְּאָמָור: וְאַנְיָ אֲהֵיהֶ לָהּ, נָאָם יְיָ, חֹומָת אֲשָׁ
סְבִיבָה, וּלְכָבֹוד אֲהֵיהֶ בְּתוֹכָה. בָּרוּךְ אֱתָה, יְיָ, מַנְחָם צִיּוֹן
וּבּוֹנֶה יְרוֹשָׁלָם).

אֶת צַמְחָ דָוד עַבְדָךְ מְהֻרָה תִּצְמִיחַ, וּקְרָנוּ תְּרוּם
בִּישְׁוּעָתֶךָ, בַּי לִישְׁוּעָתֶךָ קָנְנוּ כֹּל הַיּוֹם. בָּרוּךְ אֱתָה, יְיָ,
מַצְמִיחָ קָרְנוּ יְשֻׁעָה.

שְׁמַע קוֹלָנוּ, יְיָ אֱלֹהֵינוּ; חֹס וּרְחָם עַלְינוּ, וְקִבְּלָ בְּרַחֲמִים
וּבְרַצְוֹן אֶת תְּפִלָּתֵנוּ, בַּי אֶל שְׁוֹמֵעַ תְּפִלּוֹת וּתְחִנּוּנִים אֱתָה;
וּמְלַפְנֵיךְ מַלְכֵנוּ רַקְמָם אֶל תְּשִׁיבָנוּ. * בַּי אֱתָה שְׁוֹמֵעַ תְּפִלָּת
עַמְךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אֱתָה, יְיָ, שְׁוֹמֵעַ תְּפִלָּה.

*On fast days, the Congregation recites here:

(עֲנָנוּ, יְיָ, עֲנָנוּ בַּיּוֹם צוֹם תְּעִינָתָנוּ, בַּי בְּצָרָה גַּדְולָה אֲנָחָנוּ.
אֶל תְּפִנוּ אֶל רְשָׁעָנוּ, וְאֶל פְּסַתְּרָ פְּנֵיכְ מִמְפָגָה, וְאֶל תְּתַעַלֵּם

Return in mercy to thy city Jerusalem and dwell in it, as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David. * Blessed art thou, O Lord, Builder of Jerusalem.

** On Tish'ah b'Av say:*

(Comfort, Lord our God, the mourners of Zion, the mourners of Jerusalem, and the city that is in mourning, laid waste, despised and desolate. She is in mourning because she is without her children; she is laid waste as to her homes; she is despised in the downfall of her glory; she is desolate through the loss of her inhabitants. She sits with her head covered like a barren, childless woman. Legions devoured her; idolators took possession of her; they put thy people Israel to the sword, and killed wantonly the faithful followers of the Most High. Because of that, Zion weeps bitterly; Jerusalem raises her voice. How my heart grieves for the slain! How my heart yearns for the slain! Thou, O Lord, didst consume her with fire, and with fire thou wilt in future rebuild her, as it is said: "I will be to her, says the Lord, a wall of fire round about; and for glory—I will be in the midst of her."¹ Blessed art thou, O Lord, Comforter of Zion and Builder of Jerusalem.)

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hope for thy deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Hear our voice, Lord our God; spare us and have pity on us; accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed,* for thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.

**On fast days, the Congregation recites here:*

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy

¹ Zechariah 2:9.

מהחנינה. היה נא קרוב לשועתנה יהי נא חסידך לנחמננו; טרם נקרא אליך עננה, בהבר שנאמר: והיה טרם יקראו, ואני עננה; עוד הם מדברים, ואני אשמע. כי אفة, יי', העונה בעת צרה, פודה ומציל בכל עת צרה וצוקה. כי אפה שומע תפלת עמך ישראל ברכמים. ברוך אפה, יי', שומע חפלה).

רצח, יי' אלקינו, בעמך ישראל ובתפלותם; והשב את שבוזה לרביר ביתך, ואשי ישראל ותפלותם באחבה הקabel ברצון, ותהי לרצzon פמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אלקינו ואלחי אבותינו, יעלה ויבא, וניע ובראה, ורצה ושםע, ופקד וזכור זכרוננו ופקדוננו, חכرون אבותינו, חכرون משים בו יהוד עבדה, וזכיר ירושלים עיר קדשה, וזכיר כל עמק בית ישראל לבניה, לפלייתה ולטובה, למנ ולחסד וברחים, לתחים ולשלום, ביום

<i>Sukkoth</i>	<i>Pesah</i>	<i>Rosh Hodesh</i>
ראש השנה	מן המצות	מן הסבות
הזה. זכרנו, יי' אלקינו, בו לטובה, ופקדנו בו לבקה, והושיענו בו לחיים; ובבר ישועה ורחים חיים חוס ותני, ורחים עלינו והושיענו, כי אליך עיננו, כי אל מלך מננו ורחים אפתה).		

ותחזינה עינינו בשובך לציון ברכמים. ברוך אפה, יי', המזhor שכינתו לציון.

presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: "Before they call, I will answer; while they are yet speaking, I will hear."¹ For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. For thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.)

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

Rosh Hodesh

the New Moon.

Pesah

the Feast of Un-leavened Bread.

Sukkoth

the Feast of Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

¹ *Isaiah 65:24.*

When the Reader repeats the *Shemoneh Esreh*, the Congregation responds here by saying:

(מודים אנחנו לך, שאחתה הוא
היא יי' אלקיינו ואלקיינו
אבותינו. אלקי כל בשר,
ווצרכנו, יוצר בראשות,
ברכות וחותאות לשמה
הנורול והקדוש על שהחיינו
ויקיימנו. כן חחינו ותקיימנו
וთאסוף גליותינו לחצרות
קדשך לשמור חקיך ולעשות
רצונך, ולעבך בלבב
שלם, על שאנחנו מודים לך.
ברוך אל מהותך).

מודים אנחנו לך, שאחתה הוא
יי' אלקיינו ואלקיינו אבותינו
לעולם ועד. צור חיינו, לנו
ישענו אהה הוא. לדור ודור
נדחה לך, ונספר תהלהך, על
חיננו הפסורים בירה, ועל
גשומינו הפסודות לך, ועל
נסיך שבכל יום עמנא, ועל
גבלאותיך וטובותיך שבכל
עת, ערב ובקר ואחרים.
הטוב כי לא כל רחמייה,
וmercrah כי לא קמו חסידיה,
מעולם קיינו לך.

On Hanukkah add:

(על הנשים ועל הפרקו, ועל הגבורות ועל התשועות, ועל
המלחמות, שעשית לאבותינו ביום המן זה –
בימי מתריחו בו יוחנן בهن נדול, משמוני ובניו, בשעודה
מלכות ינו קרשעה על עמק יישראל להשביהם תורה,
ולהעיבורים מחקרי רצונך. ואחת ברחמים הרבה עמדת להם
בעת צרחים, רבת את ריבם, דנתאת דינם, נקמת את נקמתם;
מסרת גבוריים בידי חלשים, ורביהם בידי מעטים, וטמאים בידי
טהורים, ורעים בידי צדיקים, וודים בידי עוסקי תורה.
ולך עשית שם נדול וקדוש בעולמה, ולעמק יישראל עשית
תשועה נדולה ופרקון כהימים הזה. ואחר בן קנייה לך דבר
בייה, ופנו את היכלה, וטהרו את מקדשה, והקלינו גרות

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—*evening, morning and noon.* Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy

**בְּחִצְרֹות קָדְשָׁה, וְקַבּוּ שְׁמוֹנָה יְמֵי חֲנֹכָה אֶלְיוֹ לְהֽוֹדוֹת וְלְהַלֵּל
לְשֵׁמֶךְ הַנְּדוֹל.**)

On Purim add:

(על הנשים ועל הפרקון, ועל הגבורות ועל התשועות, ועל
המלחמות, שעשית לאבותינו בימים קדושים פומן זהה –
בימי מרדכי ואסתר בשושן הבירה, בשעדר עלייהם המן
הרשות. בקש להשמיד להרונן ולאבד את כל היהודים, מנער
ועד זקן, טף ונשים, ביום אחר, בשלושה עשר לחודש שניים
עשרה, הוא חידש אדר, ושללים לבוז. נאפה ברוח הקודש הרבנים
הפרת את עצתו, וקלקלת את מחותבתו, והשבות גמולו
בראשו, ותלאו אותו ואת בניו על הארץ.)

ועל כלם יתברך ויתרונם שם, מלכני, תמיד לעולם

זעיר

Between Rosh Hashanah and Yom Kippur add:

(ובתוב לתחים טובים כל בני בריתך.).

ובכל הימים יודוך סלה, ויהללו את שם באמת, אכן,
ישועתנו ועוזתנו סלה. ברוך אתה, יי', הטוב שם, ולך נאה
להודות.

On fast days, the Reader recites here the priestly blessing (page 93) and instead of the following paragraph, שם שלום is said (page 95).

שלום רב על ישראל עמך תשים לעולם, כי אתה הוاء
מלך ארון לכל השלים, וטוב בעיניך לברך את עמך ישראל
בכל עת ובכל שעה בשלומך. * ברוך אתה, יי', המברך את
עמו ישראל בשלום.

* Between Rosh Hashanah and Yom Kippur say:

(בספר חיים, ברכה ושלום ופרנסה טובה, נבר ונכתב
לפניה, אנחנו וכל ענק בית ישראל, לחיים טובים ושלום.
ברוך אתה, יי', עוזה השלום.)

sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For all these acts, may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

On fast days, the Reader recites here the priestly blessing (page 94) and instead of the following paragraph, "O grant peace..." is said (page 96).

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. *Blessed art thou, O Lord, who blessest thy people Israel with peace.

** Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the *Shemoneh Esreh* add the following meditation:

אֱלֹהִי, נצֵר לְשׂוֹנוּ מֶרֶעַ, וְשָׁפְחִי מִדְבָּר קָרְפָּה; וְלִמְכְּלָלִי
נֶפֶשִׁי תְּדוּמָה, וְנֶפֶשִׁי בַּעֲפָר לְפָל תְּהִוָּה. פְּתָח לְבִי בְּתוֹרָתֶךָ,
וּבְמִצְוֹתֶיךָ תְּרוּדָה נֶפֶשִׁי; וּבְלַחְשָׁבָים עַלִּי רַעַתָּה, מִתְהַרָּה
הַפְּרָעָתָם וּכְלָקָל מִחְשְׁבָתָם. עֲשָׂה לִמְעָן שְׁמָךָ, עֲשָׂה לִמְעָן
יְמִינָה, עֲשָׂה לִמְעָן קָדְשָׁתָה, עֲשָׂה לִמְעָן תְּוֹרָתֶךָ. לִמְעָן יְחִילָצָו
יְדִידִיה, הַוְשִׁיעָה יְמִינָה וְעַטְ�נוּ. וְהִיו לְرָצָו אָמְרִי פִי וְהִגְיוֹן לְבִי
לְפָנֶיךָ, יְיָ, צָרִי וְנוֹאָלִי. עֲשָׂה שְׁלוֹם בְּמִרְומָיו, הוּא יְעַשֵּׂה
שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצָו מִלְפָנֵיה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבָּנָה בֵּית
הַמְּקָדֵשׁ בְּמִתְהָרָה בְּיָמֵינוּ, וְתוֹן חַלְקָנוּ בְּתוֹרָתֶךָ. וְשָׁם נַעֲבָד
בְּזִרְעָתֶךָ, בְּיָמֵינוּ עֹזֶם וּבְשָׁנָים קְרָמָנוֹת. וְעַרְבָּה לִי מִנְחָת
יְהִידָה וַיְרֹשְׁלָם, בְּיָמֵינוּ עֹזֶם וּבְשָׁנָים קְרָמָנוֹת.

Between *Rosh Hashanah* and *Yom Kippur* and on fast days:

אָבִינוּ מֶלֶבֶןָה, חַטָּאנוּ לְפָנֶיךָ.

אָבִינוּ מֶלֶבֶןָה, אִין לְנוּ מֶלֶךְ אֶלְאָ אֶתְּהָ.

אָבִינוּ מֶלֶבֶןָה, עֲשָׂה עַפְנָנוּ לִמְעָן שְׁמָךָ.

On fast days:

אָבִינוּ מֶלֶבֶןָה,

בְּרָד עֲלֵינוּ שָׁנָה טוֹבָה.

אָבִינוּ מֶלֶבֶןָה, בְּטַל מִעְלֵינוּ כָּל גּוֹרֹת קָשׁוֹת.

אָבִינוּ מֶלֶבֶןָה, בְּטַל מִחְשָׁבּוֹת שׁוֹנְאֵינוֹ.

אָבִינוּ מֶלֶבֶןָה, הַפְּרָעָתָם עַצְתָּה אַוְרָבִינוֹ.

From *Rosh Hashanah* to *Yom Kippur*:

אָבִינוּ מֶלֶבֶןָה,

חַדְשָׁ עֲלֵינוּ שָׁנָה טוֹבָה.

אָבִינוּ מֶלֶבֶןָה, בְּטַל מִעְלֵינוּ כָּל גּוֹרֹת קָשׁוֹת.

אָבִינוּ מֶלֶבֶןָה, בְּטַל מִחְשָׁבּוֹת שׁוֹנְאֵינוֹ.

אָבִינוּ מֶלֶבֶןָה, הַפְּרָעָתָם עַצְתָּה אַוְרָבִינוֹ.

After the Shemoneh Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Between Rosh Hashanah and Yom Kippur and on fast days:

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no King except thee.

Our Father, our King, deal with us kindly for the sake of thy name.

From Rosh Hashanah to Yom Kippur:

Our Father, our King,

renew for us a good year.

Our Father, our King, abolish all evil decrees against us.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

On fast days:

Our Father, our King,

bestow on us a good year.

¹ Psalms 60:7; 19:15. ² Malachi 3:4.

אָקִינוּ מַלְכָנוּ, בְּלָה בֶּל צָר וּמִשְׁטֵין מַעַלְינוּ.

אָקִינוּ מַלְכָנוּ, סְחוֹם פִּוּת מִשְׁטִינָנוּ וִמְקַטְּרָנוּ.

אָקִינוּ מַלְכָנוּ, בְּלָה דָּבָר וְחַרְבָּ וְרַעַב, וּשְׁבִי וּמְשֻׁחָית וְעֹזָן
וּשְׁמַד, מַבְנֵי בָּרִיחָה.

אָקִינוּ מַלְכָנוּ, מַנָּעַ מְגַפָּה מַחְלָתָה.

אָקִינוּ מַלְכָנוּ, סְלָח וּמַחְלָל לְכָל עֲנוּתָנוּ.

אָקִינוּ מַלְכָנוּ, מַחָה וּבְעַבָּר פְּשָׁעָנוּ וְחַטָּאתָנוּ מִנְגָּד עִינָּנוּ.

אָקִינוּ מַלְכָנוּ, מַחְוק בְּרַחְמֵיהָ תְּרַבִּים בֶּל שְׂטָרִי חֹבוֹתָנוּ.

אָקִינוּ מַלְכָנוּ, הַחֹזְרָנוּ בְּתִשְׁוְבָה שְׁלָמָה לְפָנֶיהָ.

אָקִינוּ מַלְכָנוּ, שְׁלָח רְפֵואָה שְׁלָמָה לְחֹזְלִי עַמָּה.

אָקִינוּ מַלְכָנוּ, קָרְעַ רַע גָּרַע דִּינָנוּ.

אָקִינוּ מַלְכָנוּ, זְכָרָנוּ בּוֹכְרָן טֹב לְפָנִים.

On fast days:

אָקִינוּ מַלְכָנוּ, זְכָרָנוּ לְחַיִם
טוֹבִים.

אָקִינוּ מַלְכָנוּ, זְכָרָנוּ לְנַאֲלָה
וַיּוֹשֵׁעה.

אָקִינוּ מַלְכָנוּ, זְכָרָנוּ לְפִרְגָּסָה
וּכְלָקָלה.

אָקִינוּ מַלְכָנוּ, זְכָרָנוּ לְזִכְיוֹת.

אָקִינוּ מַלְכָנוּ, זְכָרָנוּ לְסַלִּיחָה
וּמִחִילָה.

אָקִינוּ מַלְכָנוּ, הַצְמָח לְנוּ יְשֻׁעָה בְּקָרוֹב.

אָקִינוּ מַלְכָנוּ, קָרְמָ קָרְנוּ יִשְׂרָאֵל עַמָּה.

From Rosh Hashanah to Yom Kippur:

אָקִינוּ מַלְכָנוּ, בְּתִחְבְּנוּ בְּסִפְרָ
חַיִם טֹבִים.

אָקִינוּ מַלְכָנוּ, בְּתִחְבְּנוּ בְּסִפְרָ
נַאֲלָה וַיּוֹשֵׁעה.

אָקִינוּ מַלְכָנוּ, בְּתִחְבְּנוּ בְּסִפְרָ
פִּרְגָּסָה וּכְלָקָלה.

אָקִינוּ מַלְכָנוּ, בְּתִחְבְּנוּ בְּסִפְרָ
זִכְיוֹת.

אָקִינוּ מַלְכָנוּ, בְּתִחְבְּנוּ בְּסִפְרָ
סַלִּיחָה וּמִחִילָה.

Our Father, our King, rid us of every oppressor and adversary.

Our Father, our King, close the mouths of our adversaries and accusers.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from thy people of the covenant.

Our Father, our King, keep the plague back from thy heritage.

Our Father, our King, forgive and pardon all our sins.

Our Father, our King, blot out and remove our transgressions and sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the records of our sins.

Our Father, our King, bring us back in perfect repentance to thee.

Our Father, our King, send a perfect healing to the sick among thy people.

Our Father, our King, tear up the evil sentence decreed against us.

Our Father, our King, remember us favorably.

Our Father, our King, *inscribe us in the book of happy life.

Our Father, our King, *inscribe us in the book of redemption and salvation.

Our Father, our King, *inscribe us in the book of maintenance and sustenance.

Our Father, our King, *inscribe us in the book of merit.

Our Father, our King, *inscribe us in the book of pardon and forgiveness.

Our Father, our King, cause our salvation soon to flourish.

Our Father, our King, raise the strength of Israel thy people.

**On fast days, instead of "inscribe us" the phrase "remember us" is used.*

אָבִינוּ מֶלֶכְנוּ, הָרָם קָדוֹן מְשִׁיחָה.

אָבִינוּ מֶלֶכְנוּ, מֶלֶא יְקִינּוּ מִבְּרָכּוֹתֵיהַ.

אָבִינוּ מֶלֶכְנוּ, מֶלֶא אָסְמִינוּ שְׁבָעַ.

אָבִינוּ מֶלֶכְנוּ, שְׁמַע קָדְנוּ, חֹס וּרְחָם עַלְיָנוּ.

אָבִינוּ מֶלֶכְנוּ, קָבֵל בְּרָכָם וּבְרָצָן אֶת תְּפִלָּתֵנוּ.

אָבִינוּ מֶלֶכְנוּ, פָּתָח שְׁעָרֵי שָׁמִים לְחַבְלָתֵנוּ.

אָבִינוּ מֶלֶכְנוּ, נָא אֶל תְּשִׁיבָנוּ רִיקָם מֶלֶכְנוּהָ.

אָבִינוּ מֶלֶכְנוּ, זָכוֹר בַּי עַפְרָ אֲנָחָנוּ.

אָבִינוּ מֶלֶכְנוּ, תְּהִא תְּשֻׁהָה זוֹאת שָׁעַת רְחָמִים וְעַת רְצָוֹן
מֶלֶכְנוּהָ.

אָבִינוּ מֶלֶכְנוּ, חִמּוֹל עַלְיָנוּ וְעַל עַזְלָלָנוּ וּטְפָנָנוּ.

אָבִינוּ מֶלֶכְנוּ, עַשֵּׂה לְמַעַן הַרְגִּינִים עַל שֵׁם קָדוֹשָׁה.

אָבִינוּ מֶלֶכְנוּ, עַשֵּׂה לְמַעַן טְבוּחוֹתִים עַל יְחִידָה.

אָבִינוּ מֶלֶכְנוּ, עַשֵּׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבְמִים עַל קָדוֹשׁ שְׁמָה.

אָבִינוּ מֶלֶכְנוּ, נָקוֹם נִקְמַת דָם עַבְדִּיךְ הַשְׁפּוֹךְ.

אָבִינוּ מֶלֶכְנוּ, עַשֵּׂה לְמַעַן אֶם לֹא לְמַעַןנוּ.

אָבִינוּ מֶלֶכְנוּ, עַשֵּׂה לְמַעַן וּהֹשִׁיעָנוּ.

אָבִינוּ מֶלֶכְנוּ, עַשֵּׂה לְמַעַן רְחָמִים הַרְבִּים.

אָבִינוּ מֶלֶכְנוּ, עַשֵּׂה לְמַעַן שְׁמָךְ הַגָּדוֹלָה הַגָּבוֹר וּהַנּוֹרָא שְׁאַקְרָא

עַלְיָנוּ.

אָבִינוּ מֶלֶכְנוּ, חֲנֹנוּ וּעֲנֹנוּ, בַּי אֵין בָּנו מַעֲשִׂים; עַשֵּׂה עַמְנוּ צְדָקָה

וּחֲסֵד וּהֹשִׁיעָנוּ.

Our Father, our King, raise the strength of thy anointed one.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy
on us.

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, dismiss us not empty-handed from thy
presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a
time of grace with thee.

Our Father, our King, have compassion on us, on our children
and our infants.

Our Father, our King, act for the sake of those who were slain for
thy holy name.

Our Father, our King, act for the sake of those who were slaughtered
for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through
fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.

Our Father, our King, do it for thy sake, if not for ours.

Our Father, our King, do it for thy sake and save us.

Our Father, our King, do it for the sake of thy abundant mercy.

Our Father, our King, do it for the sake of thy great, mighty and
revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we
have no merits; deal charitably and kindly with us and save us.

תְּהִנּוֹן

Tahanun is recited on weekday afternoons, except on Fridays and the following occasions: *Erev Rosh Hodesh* and *Rosh Hodesh*, the entire month of *Nisan*, the day preceding *Lag b'omer* and *Lag b'omer*, the first eight days of *Sivan*, the 8th, 9th, 14th and 15th of *Av*, from *Erev Yom Kippur* until the second day after *Sukkoth*, from the 24th of *Kislev* until after *Hanukkah*, the 14th and 15th of *Shevat*, the 13th, 14th and 15th of *Adar* and *Adar Sheni*. *Tahanun* is also omitted in the house of a mourner during the week of mourning, and on the occasion of a *Brith Milah*.

וַיֹּאמֶר דָּוד אֶל נָדָר: צָר לִי מֵאָרָד; נִפְלָה נָא בַּיד יְיָ, בַּיּוֹם
רְחַמְיוֹ, וּבַיּוֹם אֲקָדָם אֶל אַפְלָה.
רְחוּם וְתְּהִנּוֹן, חַטָּאתִ לְפָנֶיךָ; יְיָ מֶלֶא רְחַמְיוֹם, רְחוּם עַלִּי
וּבְכָל תְּהִנּוֹן.

תהליט

יְיָ, אֶל בָּאָפָךְ תֹּובִיכָּנִי, וְאֶל בְּחַמְתָּךְ תִּסְפְּרִנִּי. תְּהִנּוֹן, יְיָ, בַּיּוֹם
אֲמָלֵל אָנִי; רְפָאַנִּי, יְיָ, בַּיּוֹם נִבְהַלְוֵל עַצְמִי. וְנִפְשֵׁר נִבְהַלְוֵל מֵאָרָד;
וְאַפְתָּה יְיָ, עַד מִתְּחִי. שׁוּבָה, יְיָ, חַלְצָה נִכְשִׁי; הַוְשִׁיעָנִי לִמְעֵן
חֲסִידָה. בַּיּוֹם בְּמִזְוֹת זִכְּרָה; בְּשָׁאָול מַיְוִדָּה לְךָ. גַּעֲפִי
בְּאַנְחָתִי, אַשְׁחָה בְּכָל לִיְלָה מִשְׁתַּחַת; בְּדַמְעָתִי עַרְשִׁי אַמְسָה.
עַשְׂשָׂה מִקְעָס עַינִי; עַתְּקָה בְּכָל צָוָרִי. סָרוּרָה מִמְּנִי, בְּלִ פְּעֻלִי
אוֹנוֹ, בַּיּוֹם שָׁמַע יְיָ קֹל בְּכִי. שָׁמַע יְיָ תְּהִנּוֹן, יְיָ תְּפִלָּתִי יִקְחָת.
יְבָשִׁי וְיִבְהַלְוֵל מֵאָרָד בְּלִ אַזְבִּיבִי; יִשְׁבּוּ יְבָשִׁי רְגַעַת.

שׁוֹמֵר יִשְׂרָאֵל, שָׁמֹור שָׁאָרִית יִשְׂרָאֵל, וְאֶל יִאֶבֶד יִשְׂרָאֵל,
הָאוֹמְרִים שָׁמַע יִשְׂרָאֵל.
שׁוֹמֵר גּוֹי אֶחָד, שָׁמֹור שָׁאָרִית עַם אֶחָד, וְאֶל יִאֶבֶד גּוֹי
אֶחָד, הַמִּנְחָדִים שָׁמַה, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
שׁוֹמֵר גּוֹי קָדוֹשׁ, שָׁמֹור שָׁאָרִית עַם קָדוֹשׁ, וְאֶל יִאֶבֶד גּוֹי
קָדוֹשׁ, הַמְּשֻׁלְשִׁים בְּשָׁלַשׁ קָדוֹשׁות לְקָדוֹשׁ.

TAHANUN

Tahanun is recited on weekday afternoons, except on Fridays and the following occasions: Erev Rosh Hodesh and Rosh Hodesh, the entire month of Nisan, the day preceding Lag b'omer and Lag b'omer, the first eight days of Sivan, the 8th, 9th, 14th and 15th of Av, from Erev Yom Kippur until the second day after Sukkoth, from the 24th of Kislev until after Hanukkah, the 14th and 15th of Shevat, the 13th, 14th and 15th of Adar and Adar Sheni. Tahanun is also omitted in the house of a mourner during the week of mourning, and on the occasion of a Brith Milah.

And David said to Gad: "I am deeply distressed; let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man."¹

Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

Psalm 6

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evildoers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

On **גָּמְלַת אֹםֶם**, the posture assumed during the recital of *Tahanun*, see page 103.

¹ *II Samuel 24:14*

מִתְרָאָה בְּרַחֲמִים וּמִתְפִּיס בְּחַנְנוּנִים, הַתְּרָאָה וְהַתְּפִיס
לְדוֹר עַנִּי, בַּי אֵין עוֹזֶר. אָבִינוּ מֶלֶכֶת, חָנָנוּ וְעַנְנוּ, בַּי אֵין בָּנוּ
מְעֻשִׁים; עֲשָׂה עָמָנוּ אָדָקָה וְחַסֶּר וְהַשְׁיעָנוּ.

וְאַנְחָנוּ לֹא גָּדוּ מָה נָעָשָׂה, בַּי עַלְיכָה עַיִינָנוּ. זֶבֶר רְחַמְנוּ יְיָ,
וְחַסְדְּךָ, בַּי מְעוֹלָם הַמָּה. יְהִי מָסְדָּה יְיָ עַלְינוּ, פָּאֵשֶׁר יִתְהַלֵּן
לְךָ. אֶל הַצְּבָרְלָנוּ עֲנוֹתָהּ רָאשָׁנִים; מַהְרָה יִקְדְּמוּנוּ רְחַמָּה, בַּי
דְּלָונִי מָאָר. חָנָנוּ יְיָ חָנָנוּ, בַּי רַב שְׁקָעָנוּ בָּזֶז. בְּרַגְ�זָוּ רְחַם תּוֹכֶר.
בַּי הָוּ יְדָע יִצְרָנָה, זֶבֶר בַּי עַפְרָאָנָהָנוּ. Reader עַזְרָנוּ, אֱלֹהִי
יִשְׁעָנוּ, עַל דְּבָר בְּבוֹד שְׁמָה, וְהַצִּילָנוּ וּכְפָר עַל חַטָּאתָנוּ
לְמַעַן שְׁמָה.

Reader:

וַיַּתְהַלֵּל וַיַּתְקַדֵּשׁ שְׁמָה רְبָא בְּעַלְמָא דֵי בָּרָא בְּרוּתָה;
וַיַּמְלִיךְ פָּלְבָוֹתָה בְּתִיכְבּוֹן וּבְיוֹמָיכְבּוֹן, וַכְּתוּ דָבָל בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזָמָן קָרִיב, וְאִמְרָוּ אָמֵן.

יְהָא שְׁמָה רְבָא מִבְּרָךְ לְעַלְםָם וּלְעַלְמָי עַלְמָיָא.
וַיַּתְבָּרֵךְ וַיַּשְׁפַּתְח, וַיַּחֲפַר וַיַּתְרֹמֶם, וַיַּתְנַשֵּׁא וַיַּתְהַדר,
וַיַּתְעַלֵּה וַיַּתְהַלֵּל שְׁמָה דְּקָרְשָׁא, בְּרִיךְ הוּא, לְעַלָּא (לְעַלָּא)
מִן בָּל בְּרַכָּה וּשְׁרָחָה, תְּשִׁבְחָתָא וְנִחְמָתָא, דְּאִמְרָוּ בְּעַלְמָא,
וְאִמְרָוּ אָמֵן.

תַּתְקַבֵּל צָלָוְתָהּוּן וּבְעַוְתָהּוּן דָבָל בֵּית יִשְׂרָאֵל קָדָם אֲבוֹתָוּן
דֵי בְּשָׁמִיא, וְאִמְרָוּ אָמֵן.

יְהָא שָׁלָמָא רְבָא מִן שָׁמִיא, וְחַיִם, עַלְיָנוּ וּעַל כָּל יִשְׂרָאֵל,
וְאִמְרָוּ אָמֵן.

עֲשָׂה שְׁלוּם בְּמִרוּמִיו, הָוּא יְעַשֵּׂה שְׁלוּם עַלְיָנוּ וּעַל כָּל
יִשְׂרָאֵל, וְאִמְרָוּ אָמֵן.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

¹ *II Chronicles 20:12; Psalms 25:6; 33:22; 79:8; 123:3; Habakkuk 3:2; Psalms 103:14; 79:9.*

עלינו לשבח לארון הכל, לחתן נרלה ליוצר בראשית,
שלא עשו בוגרי הארץ, ולא שמנם במשפחות הארץ;
שלא שם חלקנו בהם, ונקלנו בכל המונם. ואנחנו פורעים
ומשפטחים ומודים לפניו מלך מלכי המלכים, הקדוש ברוך
היא, שהוא נוטה שמונים וyośer ארץ, ומושב יקרים בשמיים
ממעל, ובכינית עוז בגביה מרים. הוא אלקיינו, אין עוד;
אמות מלכנו, אפס זולתו, בפתחות בתורתו; וירעט היום
ובשבת אל לבבה, כי זו היא האלים בשמיים ממעל ועל
הארץ מתחת, אין עוד.

על בנו נקוה לה, כי אלקיינו, לראות מהרה בתפארת עזה,
להעביר גலילים מון הארץ, והאלילים ברות וברחות; לתקון
עולים במלכות שדי, וכל בני בשר יקרים בשמה, להפנות
אליך כל רשי הארץ. יקרו ויידעו כל יושבי חבל, כי לך
חכברע כל ברה, משבע כל לשון. לפניה, כי אלקיינו, יברעו
וינפלג, ולכבוד שמה יקר יתנה, ויקבלו כלם את על מלכותה,
וחמלוץ עליהם מהרה לעולים ונער; כי המלכות שלך היא,
ולעולמי עד חמלוץ בכבוד, בפתחות בתורתך: כי מלך
לעלם נעד. Reader ונאמר: וזה כי מלך על כל הארץ;
ביום והוא ייחיה כי אחד ושמו אחד.

MOURNERS' KADDISH

יתנדל ויתקדש שמה רבא בעלמא די ברא ברעתה;
וימליך מלכותה בחריבון וביומיכון, ובחריב כל בית ישראל,
בענלא ובזמו קרב, ואמרו אמן.
יהא שמה רבא מברך לעלם ולוּלמי עולם.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."² And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."³

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

¹ Deuteronomy 4:39. ² Exodus 15:18. ³ Zechariah 14:9.

יתברך ווְשָׁתַבָּת, ווְחִפָּאֵר ווְתֹרֶזֶם, ווְתַנְשָׁא ווְתַהֲדֵר,
וְתַעֲלֵה ווְתַהֲלֵל שְׁמֵה דִּקְרָשָׁא, בְּרִיךְ הוּא, לְעַלָּא (לְעַלָּא)
מִן כָּל בָּרְכָתָא וְשִׁירָתָא, תְּשִׁבְחָתָא וְתִהְמָתָא, דְּאָמִרָן בְּעַלְמָא,
וְאָמְרוֹ אָמָן.

יְהָא שְׁלָמָא רְבָא מִן שְׁמֵא, וְחַיִם, עַלְיָנוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוֹ אָמָן.

עָשָׂה שְׁלָום בְּמִרְצָיו, הַזָּה יַעֲשֵׂה שְׁלָום עַלְיָנוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוֹ אָמָן.

אֶל תִּירָא מִפְּחָד פְּחָאָם, וּמִשְׁאָתָר רְשָׁעִים כִּי תָּבָא. עַצְוָ
עַצָּה ווְתִפְרֵר, דְּבָרוֹ דְּבָר וְלֹא יָכוֹם, כִּי עַמְּנָנוּ אָל. וְעַד זְקָנָה אַנְיָ
הָזָה, וְעַד שִׁבָּה אַנְיָ אָסְבָּל; אַנְיָ עָשָׂתִי וְאַנְיָ אָשָׁא, וְאַנְיָ אָסְבָּל
וְאָמְלָט.

THE KADDISH

The essential part of the Kaddish consists of the congregational response: "May his great name be blessed forever and ever." Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed. Originally, it was recited at the close of sermons delivered in Aramaic, the language spoken by the Jews for about a thousand years after the Babylonian captivity. Hence the Kaddish was composed in Aramaic, the language in which the religious discourses were held. At a later period the Kaddish was introduced into the liturgy to mark the conclusion of sections of the service or of the reading of the biblical and talmudic passages.

The Kaddish contains no reference to the dead. The earliest allusion to the Kaddish as a mourners' prayer is found in Mahzor Vitry, dated 1208, where it is said plainly: "The lad rises and recites Kaddish." One may safely assume that since the Kaddish has as its underlying thought the hope for the redemption and ultimate healing of suffering mankind, the power of redeeming the dead from the sufferings of *Gehinnom* came to be ascribed in the course of time to the recitation of this sublime doxology. Formerly the Kaddish was recited the whole year of mourning, so as to rescue the soul of one's parents from the torture of *Gehinnom* where the wicked are said to spend no less than twelve months. In order not to count one's own parents among the wicked, the period for reciting the Kaddish was later reduced to eleven months.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.¹

The observance of the anniversary of parents' death, the Jahrzeit, originated in Germany, as the term itself well indicates. Rabbi Isaac Luria, the celebrated Kabbalist of the sixteenth century, explains that "while the orphan's Kaddish within the eleven months helps the soul to pass from *Gehinnom* to *Gan-Eden*, the Jahrzeit Kaddish elevates the soul every year to a higher sphere in Paradise." The Kaddish has thus become a great pillar of Judaism. No matter how far a Jew may have drifted away from Jewish life, the Kaddish restores him to his people and to the Jewish way of living.

על כל שירות וחבחות דוד לעלה מן ב... ושירתא חבחתא refers to the hymns of praise contained in the Psalms of David; compare the expression **על כל דברי שירות וחבחות דוד**.

על לעלה לעלה is said between *Rosh Hashanah* and *Yom Kippur*; otherwise only **על לעלה** is said. In the Italian ritual **על לעלה לעלה** is repeated throughout the year. **על לעלה לעלה** is the Targum's rendering of **מעלה מעלה** (*Deuteronomy 28:43*).

נחמתה ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

שהה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen", added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

¹ *Proverbs 3:25; Isaiah 8:10; 46:4.*

תְּפִלָּת עֲרָבִית

On Saturday night, *Ma'ariv* is preceded by Psalms 144 and 67 (page 535).

On weekdays, if *Ma'ariv* is not recited immediately after *Minhah*,
the evening service begins on this page.

זה הילם קלד

שיר המעלות. הנה ברבו אתה יי' בל עברי יי', העמידים
בבית יי' בלילהות. שאו ידכם לדור, וברכו אתה יי'. וברכה יי'
מציון, עשה שמים ואארץ.

יי' צבאות עמנו, משגב לנו אלהי יעקב, סלה.
יי' צבאות, אשרי אדם בטח בה.
יי', הוועיטה; הפלך יענוי ביום קראנו.

Reader:

ויתנדל ויתקדש שם רבא בעלמא ריי ברא ברעהה;
ונמליך מלכotta בתיכנון ובזומיבון, ובתהי דכל בית ישראל,
בענלא ובזמנ קרייב, ואמרי אמן.

יהא שם רבא מברך לעלם ולעלמי עולם.
ויחברך ווישבחת, וויחפאר וויחרומם, וויתנשא וויתהדר,
ווחעלה וויתחלל שם דקדושא, בריך הוא, לעלה (לעלא)
מן בל ברכתא ושרחתא, תשבחחה ונחמתה, באמרי בעלמא,
ואמרי אמן.

תפלת ערבית, the evening service, does not correspond to any sacrifice in the Temple since the offering of sacrifices occurred only twice a day, morning and afternoon. Hence in talmudic times and in a greater part of the geonic period the *Shemonah Esreh* was omitted from the *Ma'ariv* service. To replace the Eighteen Benedictions, eighteen scattered biblical verses, each mentioning the name of God, were introduced at the end of the *Ma'ariv* service. This passage, beginning with ברוך ה' לעולם, was arranged by "the heads of the

EVENING SERVICE

On Saturday night, Ma'ariv is preceded by Psalms 144 and 67 (page 536).

*On weekdays, if Ma'ariv is not recited immediately after Minhah,
the evening service begins on this page.*

Psalm 134

A Pilgrim Song. Come, bless the Lord, all you servants of the Lord, who nightly stand in the house of the Lord. Lift your hands in holiness, and bless the Lord. May the Lord, who made heaven and earth, bless you from Zion.

The Lord of hosts is with us; the God of Jacob is our fortress.

Lord of hosts, happy is the man who trusts in thee.

Save us, O Lord; may the King answer us when we call.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

Babylonian academies" (Mahzor Vitry, page 78). It is followed by half-Kaddish probably because at one time it marked the end of the evening service, as may be seen from the *Siddur* of Amram Gaon (ninth century). Maimonides asserts that since the Jews everywhere consented to say the evening prayer regularly, it is equivalent to an obligation (Tefillah 1:6). The controversy in the Talmud as to whether the evening prayer is optional or obligatory refers to the *Shemoneh Esreh* and not to the *Shema*, which it is obligatory to recite morning and evening. Since the *Ma'ariv* prayer was considered by some talmudic rabbis to be optional, the *Shemoneh Esreh* is not repeated by the Reader and the *Kedushah* is not recited.

¹ *Psalms 46:8; 84:13; 20:10.*

The *Ma'ariv* service properly begins here.

וְהוּא רָחוֹם, יִכְפֶּר עַזׂ וְלֹא יִשְׁחַית; וְהַרְבָּה לְהַשִּׁיב אֲפֻוֹ וְלֹא יֵעַיר בְּלִי חַמְתוֹ. יְיָ הַשְׁעִיתָה; הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קָרָאנָנוּ.

Silent meditation:

יַתְבִּרְךָ וְלִשְׁבַּתָּח, וַיְתַפֵּא וַיְתַרְוֹם
וַיְתַעֲשֵׂא שָׁמוֹ שֶׁל מֶלֶךְ מֶלֶכי המֶלֶכים,
תִּקְדֹּשׁ בָּרוּךְ הוּא, שֶׁהָאָרֶשׁ וְהָאָ
אָתָּרוֹן, וּמְבָלָעָדוֹ אֵין אֱלֹהִים. סָלוּ
לְרַכְבָּכָרְבוֹת, בְּיהָ שָׁמוֹ, וְעַלְוֹ לְפָנָיו. וּשְׁמוֹ מְרוֹאָם עַל בְּרַכָּה וְתִמְלָה.
בָּרוּךְ שֶׁם בְּבָדָד מְלֹכוֹתוֹ לְעוֹלָם וְעד. יְהִי שֶׁם יְיָ מְבָרֵךְ מִעֵדָה וְעד עוֹלָם.

Reader:

בָּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ.

Congregation and Reader:

בָּרוּךְ יְיָ הַמֶּלֶךְ לְעוֹלָם וְעד.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּرַכְנוּ מִעֵרֵב
עֲרָבִים. בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים, וּבְחַבְונָה מִשְׁגָּה עֲתִים,
וּמְתַלֵּיף אֶת חִזְמָנִים, וּמְסִדֵּר אֶת הַפּוֹכְבִים בְּמִשְׁמָרוֹתֵיכֶם
בְּרַקְיעַ בְּרַצּוֹנָה. בּוֹרָא יּוֹם זֶלֶלֶת, נֹולֵל אָור מִפְנֵי חַשֶּׁךְ וְחַשֶּׁךְ
מִפְנֵי אָור, וּמַעֲבִיר יּוֹם וּמְבָיא לִילָה, וּמְבָדֵיל בּין יוֹם וּבּין
לִילָה, יְיָ צְבָאות שָׁמוֹ. Reader אל תִּקְרֵב, תִּמְדֵיד יְמָלוֹךְ עַלְינָה
לְעוֹלָם וְעד. בָּרוּךְ אַתָּה, יְיָ, הַמִּעֵרֵב עֲרָבִים.

אַהֲבָת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אֲהַבָּתָה; תּוֹרָה וּמִצּוֹת,
חֲקִים וּמִשְׁפָטִים, אֲוֹתָנוּ לְמִידָתָה; עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשַׁכְּבָנָה
וּבְקַוְמָנוּ נִשְׁתִּים בְּחַקְיוֹה, וּנְשַׁמְּה בְּרַבְרִי תּוֹרָתָךְ וּבְמִצּוֹתָיךְ
לְעוֹלָם וְעד. בַּי הַם תִּנְיַע וְאַרְךְ יָמָינוּ, וּבַהָּמָה נִגְּהַנָּה יוֹמָם זֶלֶלֶת.
Reader וְאַהֲבָתָה אֶל פִּסְיר מִמְּנוֹ לְעוֹלָמִים. בָּרוּךְ אַתָּה, יְיָ.
אַהֲבָת עַמּוֹ יִשְׂרָאֵל.

The verse **וְהוּא רָחוֹם**, consisting of thirteen words, was held by some to recall the thirteen attributes of divine mercy (Exodus 34:6-7). "As the evening approaches, man is conscious of having sinned during the day, and thus begins his prayer with this appeal to the divine mercy" (Mahzor Vitry, page 77).

The Ma'ariv service properly begins here.

He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

Blessed art thou, Lord our God, King of the universe, who at thy word bringest on the evenings. With wisdom thou openest the gates of heaven, and with understanding thou changest the times and causest the seasons to alternate. Thou arrangeth the stars in their courses in the sky according to thy will. Thou createst day and night; thou rollest away light before darkness, and darkness before light; thou causest the day to pass and the night to come, and makest the distinction between day and night—Lord of hosts is thy name. Eternal God, mayest thou reign over us forever and ever. Blessed art thou, O Lord, who bringest on the evenings.

Thou hast loved the house of Israel thy people with everlasting love; thou hast taught us Torah and precepts, laws and judgments. Therefore, Lord our God, when we lie down and when we rise up we will speak of thy laws, and rejoice in the words of thy Torah and in thy precepts for evermore. Indeed, they are our life and the length of our days; we will meditate on them day and night. Mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

¹ Psalms 78:38; 20:10.

(אל מלך נאמן (When praying in private, add: **אל מלך נאמן**)

דברים, ד-ט

שמע ישראל, יי אלקנו, יי אחד.

ברוך שם בבוד מלבותו לעולם ועד.

אהבת את יי אלהיך בכל לבך ובכל נפשך ובכל
מארך. והיו תדברים האלהה, אשר אنبي מצוחה היום, על
לבך. ושנעתם ללבנית, ודברת בם בשבחתך בבייתה, ובליך
בדרכך, ובשכבה ובקומחה. וקשרתם לאות על ידה, והיו
לטוטפת בין עיניה. ובתחתם על מזוות ביתה ובשעריה.

דברייב יא, ג-כא

והיה אם שמע תשמעו אל מצוחה, אשר אنبي מצוחה אתם
היום, לאhabה את יי אלהיכם, ולעבדו בכל לבכם ובכל
נפשכם. ונתקתי מטר ארצכם בעתו, יורה ומלךוש, ואספה
דננה, ותירשה ויצחקה. ונתקתי עשב בשדה לכתמתה, ואכלת
ושבעת. השמרו לכם פון יפתח לבכם, וسرףם ועבדתם
אלדים אחרים, והשתתינויהם להם. וחקרה אף יי בכם, ועצר
את השמים ולא יודיה מטר, וראה מה לא חתן את יבולה;
נאבדם מורה הארץ בטבה אשר יי נתן לכם. ושמחתם
את דברי אלה על לבכם ועל נפשכם; וקשרתם אותם לאות
על ידכם, והיו לטוטפת בין עיניכם. ולמדם אתם את
בניכם לדבר בם, בשבחתך בבייתה, ובליך בדרכך, ובשכבה
בקומחה. ובתחתם על מזוות ביתה ובשעריה.
למען ורבו ימיכם ימי בניכם, על האדמה אשר נשבע
יי לאביכם לחתת لهم, בימי הימים על הארץ.

בפדר טו, לו-כא

ונאמר יי אל משה לאמר: בגבר אל בני ישראל ואמרת

SHEMA

(*When praying in private, add: God is a faithful King.*)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.
Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, 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 right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of

אלְهָם, וַעֲשׂו לָהֶם צִיצָת עַל פִּנְגַּפֵּי בְּנֵיכֶם לְדֹרְתֶם; וַעֲתָנוּ עַל
צִיצָת הַכְּנִפֵּי פְּתִיל תְּבָלָת. וְהִזְהָה לְכֶם לְצִיצָת, וְרַא יְהָמָם אֲחָז
וּבְרַתְּתֶם אֶת כָּל מִצּוֹת יְהָה, וְעִשְׂתֶם אֶתְּתֶם; וְלֹא תַּחֲרוּ אַחֲרֵי
לְבָבְכֶם וְאַחֲרֵי עִגְּנִיכֶם, אֲשֶׁר אָתֶם זְנוּם אַחֲרֵיכֶם. לְמַעַן
תַּזְבִּיר וְעִשְׂתֶם אֶת כָּל מִצּוֹת יְהָה, וְהִוִּתְּתֶם קְדָשִׁים לְאֱלֹהִיכֶם.
אַנְיָה יְהָה אֱלֹהֵיכֶם, אֲשֶׁר הַזָּאת אֶחָכֶם מִאָרֶץ מִצְרָיִם לְהִיוֹת
לְכֶם לְאֱלֹהִים; אַנְיָה יְהָה אֱלֹהֵיכֶם—
Reader

אֶמְתָּה וְאֶמְנָה בְּלַזְתָּה, וְקִים עַלְינָנוּ בַּי הָאֵה יְהָה אֱלֹהֵינוּ וְאֵין
זֹולָתוֹ, וְאֶנְחָנוּ יִשְׂרָאֵל עַמוֹּ. הַפּוֹרְנוּ מִינְד מִלְכִים, מִלְכָנוּ
הַגּוֹאָלָנוּ מִכָּל הַעֲרִיצִים; הַאֲל הַגְּפָרָעַ לְנוּ מִצְרָיִנָּה,
וְהַמְּשָׁלָם גָּמוֹל לְכָל אַיִּבְנָנוּ; הַעֲשָׂה נְדָלוֹת עַד אֵין תְּקָרָר,
וְגַפְלָאוֹת עַד אֵין מִסְפָּר; הַשְּׁם נְפָשָׁנוּ בְּחִים, וְלֹא נִתְּן לְמוֹת
רְגָלָנוּ; הַמְּדָרִיךָנוּ עַל בָּמוֹת אַיִּבָּנוּ, וְרָם קָרְנוּ עַל כָּל שְׁאָנוּ;
הַעֲשָׂה לְנוּ נְסִים וְנְקָמָה בְּפִרְעָה, אַתְּהוּ וּמִזְמָתִים בְּאֶדְמָת
בְּנֵי חָם; הַמִּפְּהָה בְּעַבְרָתוֹ כָּל בְּכוּרֵי מִצְרָיִם, וַיּוֹצָא אֶת עַמוֹּ
יִשְׂרָאֵל מִתֹּוכָם לְחוֹרוֹת עוֹלָם. הַמְּעַבֵּר בְּנֵי בָנֵי גּוֹרִים סָוףָ;
אַתְּ רֹדְפֵיכֶם וְאַתְּ שׁוֹנְאֵיכֶם בְּחַוּמוֹת טְבָע. וְרָאוּ בְּנֵי גּוֹרָתָה;
שְׁבָחוּ וְהִזְהָה לְשָׁמוֹ, וּמְלֻכָּותָה בְּרַצְׁוֹן קָבְלוּ עַלְיָהָם.
מִשְׁהָ וּבְנֵי יִשְׂרָאֵל לְדֹךְ עַנוּ שִׁירָה בְּשִׁמְחָה רְבָה, וְאָמְרוּ בְּלָם:
מֵי בְּמִקְבָּה בְּאַלְמָם, יְהָה; מֵי בְּמִקְבָּה נְאָדָר בְּקָדְשָׁן, נְרָא תְּהִלָּת,
עֲשָׂה פָּלָא.

מְלֻכָּותָה רָאוּ בְּנֵיהֶ, בּוֹקָע יְם לְפִנֵּי מִשְׁהָ; זֶה אָלֵי עַנוּ
וְאָמְרוּ: יְהָה יְמָלֵךְ לְעוֹלָם וְעֶד.

נוֹאָמָר: בַּי פְּרָה יְהָה יְהָה יְעַקְּבָ, וְגָאָלוּ מִינְד חַזְקָ מִמְּנוֹ. בְּרוֹךְ
אַתָּה, יְהָה, בְּנֵאל יִשְׂרָאֵל.

Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands 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.

True and trustworthy is all this. We are certain that he is the Lord our God, and no one else, and that we Israel are his people. It is he, our King, who redeemed us from the power of despots, delivered us from the grasp of all the tyrants, avenged us upon our oppressors, and requited all our mortal enemies. He did great, incomprehensible acts and countless wonders; he kept us alive, and did not let us slip.¹ He made us tread upon the high places of our enemies, and raised our strength over all our foes. He performed for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the Hamites; he smote in his wrath all the first-born of Egypt, and brought his people Israel from their midst to enduring freedom. He made his children pass between the divided parts of the Red Sea, and engulfed their pursuers and their enemies in the depths. His children beheld his might; they gave praise and thanks to his name, and willingly accepted his sovereignty.

Moses and the children of Israel sang a song to thee with great rejoicing; all of them said:

“Who is like thee, O Lord, among the mighty? Who is like thee, glorious in holiness, awe-inspiring in renown, doing wonders?”²

Thy children saw thy majesty as thou didst part the sea before Moses. “This is my God!” they shouted, and they said:

“The Lord shall reign forever and ever.”³

And it is said: “Indeed, the Lord has delivered Jacob, and rescued him from a stronger power.”⁴ Blessed art thou, O Lord, who hast redeemed Israel.

¹ Job 9:10; Psalm 66:9. ² Exodus 15:11. ³ Exodus 15:18. ⁴ Jeremiah 31:10.

השכינה, יי אלהינו, לשלום; והעמידנו, מלכנו, לחיים;
 ופרוש עלינו סבח שלומה, ותקנו בעזה טובה מלפני,
 והושענו למן שמה; ודן בעדנו, וחסר מעלינו אויב, דבר
 וחרב ורעב יגנו; והסר שטן מלפנינו ומאתרינו, ובצל בוניך
 פסתוּרָנוּ; כי אל שומרנו ומיצילנו אתה, כי אל מלך חנון
 ורחום אתה. Reader ישמר צחנו ובואנו לחיים ולשלום,
 מעטה ועד עולם. ברוך אתה, יי, שומר עמו ישראל לעד.
 ברוך יי לעולם, אמן ואמן. ברוך יי מצין, שכן ירושלים;
 היליה. ברוך יי אלהים, אלהי ישראל, עשה נפלאות בלבד.
 וברוך שם כבודו לעולם, ומלא כבודו אתה כל הארץ, אמן
 ואמן. יהי כבוד יי לעולם; ישמה יי במעשי. יהי שם יי
 מברכה, מעטה ועד עולם. כי לא יתש יי אתה עמו בעבור שמו
 הגרול; כי הויאל יי לעשיות אחים לו לעם. נראה כל העם
 ניפול על פניהם, ויאמרו: יי הוא האללים, יי הוא האלים.
 וזה יי למלך על כל הארץ; ביום זהה יהי אחד ושמו
 אחד. יהי מסדה יי עלינו, באשר יחולנו לה. הושענו, יי
 אלהינו, וקבענו מון הגנים, להזרות לשם קדשה, להשתבח
 בתהלה. כל גוים אשר עשית יבאוו ווישתחו לפניה, ארני,
 ויבכו לשםך. כי נדול אתה ועזה נפלאות; אתה אלhim
 לבך. ונאנחנה, עמך וצאן מרגעיתך, נורח לך לעולם, לדור
 ונדור בספר תהלה.

ברוך יי ביום, ברוך יי בלילך; ברוך יי בשכינה, ברוך
 יי בקומנו; כי בידך נפשות החיים והמותים. אשר בידך נפש
 כל חי, ורום כלبشر איש. בזעם אפקיד רוחך; פקידה אותה,

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to life. Spread over us thy shelter of peace, and direct us with good counsel of thy own. Save us for thy name's sake; shield us, and remove from us every enemy and pestilence, sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the shadow of thy wings; for thou art our protecting and saving God; thou art indeed a gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace, henceforth and forever. Blessed art thou, O Lord, who guardest thy people Israel forever.

Blessed be the Lord forever—Amen, Amen. Blessed from Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone does wonders. Blessed be his glorious name forever, and may the whole earth be filled with his glory—Amen, Amen. May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and forever. Surely, the Lord will not forsake his people by virtue of his great name, for the Lord has determined to make you into a people of his own. When all the people saw it, they fell on their faces and exclaimed: “The Lord is God! The Lord is God!” The Lord shall reign over all the earth; on that day the Lord shall be One, and his name One. May thy kindness, O Lord, rest on us, as our hope rests in thee. Lord our God, save us; gather us from the nations, that we may give thanks to thy holy name, and triumph in thy praise. All the nations whom thou hast made shall come and bow down before thee, O Lord, and shall honor thy name; for thou art great and doest wonders; thou alone art God. We thy people, the flock of thy pasture, will ever praise thee; throughout all generations we will recount thy praise.¹

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. In thy hand are the souls of the living and the dead, as it is written: “In his hand is the soul of every living thing, and the spirit of every human being.”² Into thy hand I commit my

¹ Psalms 89:53; 135:21; 72:18–19; 104:31; 113:2; I Samuel 12:22; I Kings 18:39; Zechariah 14:9; Psalms 33:22; 106:47; 86:9–10; 79:13. ² Job 12:10.

יְהָ, אֶל אַמְתָה. אֶלְקִינו שְׁבָשְׁמִים, יְחִיד שְׁמֵד וּקְיִם מְלֻכָּתְךָ
פָּמִיד, וּמְלֹךְ עַלְינוּ לְעוֹלָם וְעַד.

וַיַּרְאָו עַיְינָנוּ וַיְשַׁמֵּחַ לְבָנָנוּ וַיַּתְגֵּל נְפָשָׁנוּ בַּיְשֻׁעָתְךָ בָּאַמְתָה,
בְּאָמֵר לְצִיוֹן מֶלֶךְ אֱלֹהִיךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ לְעוֹלָם
וְעַד. Reader. כִּי הַמְּלָכָות שְׁלָה הִיא, וְלֹעֲלֹמִי עַד תִּמְלָךְ
בְּכָבוֹד, כִּי אֵין לְנוּ מֶלֶךְ אֶלְאָ אַתָּה. בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ
בְּכָבוֹדוֹ פָּמִיד יְמֶלֶךְ עַלְינוּ, לְעוֹלָם וְעַד, וְעַל כָּל מְעָשָׂיו.

Reader:

יְתַהַדֵּל וַיַּתְקַדֵּשׁ שְׁמָה רְبָא בְּעַלְמָא דֵי בָּרָא בְּרֻוּתָהּ;
וּמְלִיךְ מְלֻכָּתָה בְּחַיִיכָּן וּבְיוּמִיכָּן, וּבְחַיִּים דָּכְלִ בֵּית יִשְׂרָאֵל,
בְּעַלְאָ וּבְזַמְּן קָרִיב, וְאִמְרָנוּ אָמֵן.

יְהָ שְׁמָה רְבָא מִבְּרָךְ לְעוֹלָם וְלְעַלְמִי עַלְמָא.
יְתַבְּרֵךְ וַיְשַׁפְּבֵחַ, וַיְתַפְּאֵר וַיְתַרְוּםַם, וַיְתַנְשֵׁא וַיְתַהְדֵּר,
וַיְתַעַלֵּה וַיְתַהְלֵל שְׁמָה דְּקָרְשָׁא, בָּרוּךְ הוּא, לְעַלְאָ (לְעַלְאָ)
מִן כָּל בְּרָכָתָא וּשְׁירָתָא, תְּשִׁבְתָּחָתָא וּנְחַמְתָּא, דְּאִמְרָנוּ בְּעַלְמָא,
וְאִמְרָנוּ אָמֵן.

The *Shemoneh Esreh* is recited in silent devotion while standing, facing east.

אָדָנִי, שְׁפֵתי תִּפְתַּח, וּפְנֵי יְנִיד תִּהְלַתָּה.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֶלְהֵינוּ אֱלֹהֵי אֲבָרָהָם,
אֱלֹהֵי יִצְחָק, וְאֶלְהֵי יַעֲקֹב, הָאֵל גָּדוֹל הַגָּבָור וְהַנּוֹרָא, אֵל
עַלְיוֹן, גּוֹמֵל חֶסְדִּים טוֹבִים, וּקְוִינה הַבָּל, וּזְוֹבֵר תִּסְדֵּי אֲבוֹת,
וּמְבִיא נֹואֵל לְבָנֵינוּם לְמַעַן שְׁמוּ בָּאַהֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

עֲבָרָנוּ לְחַיִים, מֶלֶךְ חַפְץ בְּחַיִים,
וְכַתְבָנִי בְּסִפְרַ הַחַיִים, לְמַעַן אֱלֹהִים חַיִים).

spirit; O Lord, faithful God, thou savest me.¹ Our God who art in heaven, reveal thy Oneness and establish thy kingdom forever; do thou reign over us forever and ever.

May our eyes behold, our heart rejoice, and our soul exult in thy true salvation, when it will be said to Zion: "Your God is King." The Lord is King, the Lord was King, the Lord will be King forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; we have no King except thee. Blessed art thou, O Lord, glorious King, who wilt reign over us and over thy entire creation forever and ever.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

SHEMONEH ESREH

The Shemoneh Esreh is recited in silent devotion while standing, facing east.

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

On שְׁמֹנֶה שָׁמֵרָה, see pages 81-92.

¹ Psalm 31:6. ² Psalm 51:17.

מלך עוזר ימושיע ומגן. ברוך אתה, יי', מנו אברחים.
אָתָּה נָבוֹר לְעַזְלָם, אֲדִין; מְתִיבָה מְתִים אָתָּה, רַב לְהֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(משיב הרוח ומוריד הנשム).
מְבָלְבָל חֵיכִים בְּחֶסֶת, מְתִיבָה מְתִים בְּרַחְמִים רַבִּים, סֻמָּך
נוֹפְלִים, וַיְרַפֵּא חֹלִים, וַיְמַהֵיר אֲסּוּרִים, וַיְמַקֵּם אָמֹנוֹת לַיְשָׁנוֹ
עַפְרָה. מי בָּמוֹה, קָעֵל גְּבוּרוֹת, וְמי דָוָמָה לְהָ, מֶלֶךְ מְמִיתָה
וּמְתִיבָה וּמְצָמִית יְשֻׁעה.

מְכַלְבָל חֵיכִים בְּחֶסֶת, מְתִיבָה מְתִים בְּרַחְמִים רַבִּים, סֻמָּך
נוֹפְלִים, וַיְרַפֵּא חֹלִים, וַיְמַהֵיר אֲסּוּרִים, וַיְמַקֵּם אָמֹנוֹת לַיְשָׁנוֹ
עַפְרָה. מי בָּמוֹה, קָעֵל גְּבוּרוֹת, וְמי דָוָמָה לְהָ, מֶלֶךְ מְמִיתָה
וּמְתִיבָה וּמְצָמִית יְשֻׁעה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מי בָּמוֹה, אָב הַרְחָמִים,

זָבֵר יִצְוְרוֹי לְחֵיכִים בְּרַחְמִים).

וְנָאָמַן אָתָּה לְהַחִוּתָה מְתִיבָה. ברוך אתה, יי', מְתִיבָה הַמְתִיבָה.
אָתָּה קָדוֹשׁ וְשָׁמָךְ קָדוֹשׁ, וַיְקָדוֹשָׁם בְּכָל יוֹם יְהִלְלוֹת פְּלָגָה.
* ברוך אתה, יי', הָאֱלֹהֵל הַקָּדוֹשׁ.

*Between *Rosh Hashanah* and *Yom Kippur* substitute:

(ברוך אתה, יי', הַמֶּלֶךְ הַקָּדוֹשׁ).

אָתָּה חָנוּן לְאָדָם דָעַת, וּמְלַפֵּד לְאָנוֹשׁ בִּינָה.

On the night following the Sabbath or any other holy day, add:

(אָתָּה חָנוּנָנוּ מִדָּע תּוֹרַתְךָ, וַתְּלַמֵּדנוּ לְעַשׂות חֶקְיִ רְצׁוֹנָה;
וְנַבְדֵל, יי' אֱלֹהֵינוּ, בֵּין קָדֵשׁ לְחַלָּל, בֵּין אֹור לְחַשָּׁה, בֵּין
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְׁבִּיעִי לְשָׁבַת יְמִי הַמְעָשָׁה. אָבִינוּ
מְלָכָנוּ, קָחֶל עַלְינוּ תְּקִימִים הַבָּאִים לְקָרְאָנוּ לְשָׁלוֹם, תְּשׁוּכִים
מִכָּל חַטָּא, וּמְנֻקִים מִכָּל עָזָן, וּמְרֻכִים בִּירָאָתָה).

(וְחָנוּן מַאֲתָה דָעַת, בִּינָה וְהַשְׁבָל. ברוך אתה, יי', חָנוּן
הַדָּעַת.

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily. * Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou favorest man with knowledge, and teachest mortals understanding.

On the night following the Sabbath or any other holy day, add:

(Thou hast favored us with a knowledge of thy Torah, and taught us to perform the laws of thy will. Thou hast made a distinction, Lord our God, between the holy and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. Our Father, our King, grant that the approaching days may begin for us in peace; may we be withheld from all sin, cleansed from all iniquity, and devoted to the veneration of thee.)

O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

השיבנו אֱכִינו לְתוֹרַתְךָ וּקְרַבָּנו מַלְכֵנו לְעֻבּוֹדְתְךָ; וְחִזְקֵינו בְּרִיחֲשִׁיבָה שֶׁלְמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ הָרֹצֶח בְּתִשְׁׁוּבָה.

סְלָחْ لְנוּ אֱכִינו כִּי חֲטָאָנוּ מִתְלָל לְנוּ מַלְכֵנו בַּיְשָׁעָנוּ, כִּי מִתְלָל וְסְלוּמָה אַתָּה. בָּרוּךְ אַתָּה יְיָ, חַנּוּן הַמְּרַבָּה לְסָלָת. רָאה נָא בְּעַנְנָנוּ וּרְיבָה רִיבָנָנוּ וְאַלְנָנוּ מְהֻרָה לְמַעַן שְׁמָה, כִּי גָוָאל חֹזֶק אַתָּה. בָּרוּךְ אַתָּה יְיָ, גָוָאל יִשְׂרָאֵל.

רְפָאָנוּ יְיָ וּנְרָפָא, הַוְשִׁיעָנוּ וְנוֹשָׁעָה, כִּי תְהַלֵּטָנוּ אַתָּה; וְעַלָּה רְפֹואָה שֶׁלְמָה לְכָל מִכּוֹתָנוּ, כִּי אֶל מֶלֶךְ רְופָא נָאַמֵן וּבְרַחְמָנוּ אַתָּה. בָּרוּךְ אַתָּה יְיָ, רְופָא חֹזֶק עַמוּ יִשְׂרָאֵל.

בָּרוּךְ עַלְינָנוּ, יְיָ אֱלֹהֵינוּ, אַתָּה מְשֻׁנָה הַזֹּאת וְאַתָּה בְּלִ מִינָה תְבוֹאָתָה לְטוֹבָה,

From December 4th till Pesah say: From Pesah till December 4th say:

וַתֵּן בְּרָכָה
עַל פְנֵי הַדָּמָה, וְשִׁבְעָנוּ מִטּוּבָה, וּבָרְךָ שְׁנָתָנוּ בְשָׁנִים הַטוֹבָות.
בָּרוּךְ אַתָּה יְיָ, מַבְרָךְ הַשָּׁנִים.
תָקַע בְשׁוֹפֵר גָדוֹל לְחַמּוֹתָנוּ, וְשָׂא נָס לְקַבֵּץ גָּלִיוֹתָנוּ,
וּקְבָצָנוּ יִיחֵד מַאֲרָבָע בְּנֹפּוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְיָ, מַקְבִּץ גָּדְחֵי עַמוּ יִשְׂרָאֵל.

הַשִּׁבָּה שׁוֹפְטֵינוּ בְּבָרָאָשׁוֹנָה, וַיּוֹעַצְצָנוּ בְּבָתְחָלָתָה; וְהַסְּרָמָנוּ גָּזָן וְאַנְחָה; וּמְלֹךְ עַלְינָנוּ, אַתָּה יְיָ לְבָדָה, בְּחִסְדָךָ וּבְרָחְמָיו, וְצִדְקָנוּ בְּמִשְׁפָט. * בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ אָוֹהֵב צִדְקָה וּמִשְׁפָט.

* Between Rosh Hashanah and Yom Kippur substitute:

(בָּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַמִּשְׁפָט).

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us speedily for thy name's sake, for thou art a mighty Redeemer. Blessed art thou, O Lord, Redeemer of Israel.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all kinds of its produce for the best.

From Pesah till December 4th say: *From December 4th till Pesah say:*

Bestow a blessing Bestow dew and rain for a blessing upon the face of the earth. Satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great Shofar for our freedom; lift up the banner to bring our exiles together, and assemble us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us O Lord, in kindness and mercy, and clear us in judgment.

* Blessed art thou, O Lord, King who lovest righteousness and justice.

* *Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, King of Justice.)

ולפְלִשִׁים אֶל תְּהִי תְּקֹוֹתָה, וְכֹל הַרְשָׁעָה בְּרָנֵעַ תָּאָבֶד,
וְכֹל אֲיַזֵּד מַהְרָה יִבְּרָחוּ וְהַגִּידִים מַהְרָה מַעֲקָר וַחֲשֶׁבֶר
וַתְּמִגּוֹר וַתְּכַנֵּיעַ בַּמַּהְרָה בַּיּוֹמָנוֹ. בָּרוּךְ אֱתָה, יְיָ, שׂוֹבֵר אִיבִּים
וַמְּקִינֵּעַ זָדִים.

עַל הַצְדִּיקִים וְעַל הַחַסִידִים, וְעַל זָקְנֵי עַמָּךְ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטָה סֻופְרִיהֶם, וְעַל גָּרִי הַצְדָּקָה וְעַלְיָנָה, יְהִמְוּ נָא
רְחִמָּה, יְיָ אֱלֹהֵינוּ וְתוֹשֵׁב טוֹב לְכָל הַבּוֹטְחִים בְּשָׁמֶךָ
בְּאֶמֶת, וְשִׁים חַלְקָנוּ עַמָּהֶם, וְלֹעֲזָלָם לֹא נִבּוֹשׁ, כִּי בְּהַבְּטָחָנוּ.
ברוך אֱתָה, יְיָ, מְשֻׁעָן וּמְבָטֵח לְצִדְיקִים.

וְלִירּוֹשָׁלָם עִירָךְ בְּרָחָמִים פָּשָׁוב, וְתִשְׁבֹּז בְּתוֹכָה בְּאָשֶׁר
דָּבָרָתָה; וּבָנָה אֹתָה בְּקָרְבָּן בַּיּוֹמָנוֹ בְּנָנוּ עֲוָלָם; וּכְסָא דָוד
מַהְרָה לְחוֹבָה פָּכוֹן. ברוך אֱתָה, יְיָ, בָנָה יְרִישָׁלָם.
את צַמְחָה דָוד עֲבָדָה מַהְרָה תָּצִימִת, וְקָרְנוּ תְּרוּם
בִּישְׁוּחָתָה, כִּי לִישְׁוּחָה קְנִינוּ בָּל הַיּוֹם. ברוך אֱתָה, יְיָ,
מַצְמִיחָה קָרְנוּ יְשֻׁוָּתָה.

שָׁמֵעַ קוֹלָנוּ, יְיָ אֱלֹהֵינוּ; חֹס וּרְחָם עַלְיָנָה, וְכֹל בְּרָחָמִים
וּבְרָצֹן אֶת הַפְּלָתָגָן, כִּי אֶל שׁוֹמֵעַ תְּפִלּוֹת וּתְחִנּוּנִים אֱתָה;
וּמִלְפָנֵיךְ מַלְכָנוּ רַיִקָּם אֶל תְּשִׁיבָנוּ, כִּי אֹתָה שׁוֹמֵעַ תְּפִלָּת
עַמְךָ יִשְׂרָאֵל בְּרָחָמִים. ברוך אֱתָה, יְיָ, שׁוֹמֵעַ תְּפִלָּה.

רְצָה, יְיָ אֱלֹהֵינוּ בְּעַמְךָ יִשְׂרָאֵל וּבְתְּפִלָּתָם; וַחֲשֵׁב אֶת
הַעֲבוֹדָה לְדִבְרֵיךְ, אֲשֶׁר יִשְׂרָאֵל וּבְתְּפִלָּתָם בְּאֶחָדָה
חַקְבֵּל בְּרָצֹן, וְתָהִר לְרָצֹן חַמִיד עֲבוֹדָת יִשְׂרָאֵל עַמְךָ.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יָעַלה וּבָא, וַיְגִיעַ וּבָרָא, וַיִּרְאֶה,
וַיְשַׁמֵּעַ, וַיִּפְקֹד וַיִּזְכֹּר זָכְרוֹנוּ וּפְקָדֹנוּ, זָכְרוֹן אֲבוֹתֵינוּ)

May the slanderers have no hope; may all wickedness perish instantly; may all thy enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a good reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust. Blessed art thou, O Lord, who art the stay and trust of the righteous.

Return in mercy to thy city Jerusalem and dwell in it, as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David. Blessed art thou, O Lord, Builder of Jerusalem.

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hope for thy deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Hear our voice, Lord our God; spare us and have pity on us; accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed, for thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Ḥodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of

וּזְכָרֹן מִשֵּׁם בָּנוּ דָּרוֹ עַבְדָּה, וּזְכָרֹן יְרוּשָׁלַיִם עִיר קָדוֹשָׁה, וּזְכָרֹן בֶּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטה וּלְטוֹבָה, לְחֻנָּה וּלְחֶסֶד וּלְרַבְּתָמִים, לְחַיִם וּלְשָׁלוֹם, בַּיּוֹם

<i>Sukkoth</i>	<i>Pesah</i>	<i>Rosh Hodesh</i>
ראש השנה תג הפסובות תשה. זכרנו, יי' אל'הינו, בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים; וברביעי ישועה ורוחמים חוס וCHANOH, ורוחם עלינו והושיענו, כי אליה עינינו, כי אל מלך חנון ורוחם אהה).	תג המצות תג הפסובות	

וְתַחֲזִינָה עִינֵינו בְשׁוֹבֵךְ לְצִיּוֹן בְּרַתְמִים. ברוך אתה, יי',
המוציא שבינו לציון.

מודים אנחתנו לך, שאטה הוא יי' אל'הינו ואלהי אבותינו
לעולם ונעד. צור חינינו, מגנו ישענו אטה הוא. לדור ודור
נוריה לך, ונספר תהלהך, על חינינו המסורים בידך, ועל
גשモתינו הפקדות לך, ועל גסיה שבקבל يوم עמינו, ועל
גפלוותיך וטובותיך שבקבל עת, עבר וברך ואחרים. הטוב
בי לא כלוי רתמייה, ורוחם כי לא כמו חסידך, מעולם
קינו לך.

On Hanukkah add:

(על הנשים ועל הפרקון, ועל הגבירות ועל התשועות, ועל
המלחמות, שעשית לאבותינו בימים ההם בזמנך זהה –
בימי מלחתיו בנו יוחנן פהן גדרול, חשמוני ובניו, בשבועה
מלכות יונתן הרשעה על עמך ישראל לשביהם חורהך,
וילחבירם מחייב רצונך. ואטה ברוחםיך הרים עמדת להם
בעת צרותם, רבת את ריבם, דנת את דיןם, נקמת את נקמתם;
מסורת נברים בניד חלשים, ורבים בניד מעטים, וטמאים בניד

Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on on this day of

<i>Rosh Hodesh</i>	<i>Pesah</i>	<i>Sukkoth</i>
the New Moon.	the Feast of Un-leavened Bread.	the Feast of Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked

טָהוֹרִים, וַרְשָׁעִים בֵּינְ צָדִיקִים, וַזָּדִים בֵּין עֲוָסְקִי חֻרְבָּה. וְלֹא עֲשִׂית שֵׁם נָדוֹל וְקָרוֹשׁ בֶּעֱוֹלָמָה, וְלֹא עֲמָה יִשְׂרָאֵל עֲשִׂית תְּשִׁיעָה גְּדוֹלָה וּפְרָקָן בְּהַיּוֹם הַזֶּה. וְאַתָּר בֵּן קָאוֹ בְּנֵי לְרִבִּיר בִּיתָּה, וְפָנֵי אֶת הִכְלָה, וְתַהֲרֵו אֶת מִקְדָּשָׁה, וְהַדְלִיקוּ גְּרוֹת בְּחַצְרוֹת קִדְשָׁה, וְקַבְעֻוْ שְׁמוֹנָה יָמִינָה אֲלֵיכָם לְהַזְדָות וְלַהֲלֵל לְשֵׁמֶךְ הַגָּדוֹלָה).

On Purim add:

(על הנשים ועל הפרקון, ועל הגבורות ועל התשועות, ועל

המלחמות, שעשית לאבותינו בימים ההם בזמן זה –
בימי מרדכי ואסטיר בשושן הבירה, בשעمر עליהם המן הרשע. בקש להשמיד להרzon ולאבד את כל היהודים, מנער ועד זקן, טף ונשים, ביום אחר, בשלושה عشر לחודש שניים עשר, הוא חידש אדר, ושללים לבוז. ואחת ברוח הקודש הרבנים הקרפת את עצתו, וקללת את מחותבתו, והשבות גמולו בראשו, ותלו אותו ואת בניו על העץ).
ועל כלם יתברך ויתרומם שםך, מלכנו, תמיד לעולם ועד.

Between Rosh Hashanah and Yom Kippur add:

(וכתוב לחיים טובים כל בני בריתך).

ובכל הימים יודעך סלה, ויהללו את שמה באמת, אכן, ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שמה, ולך נאה להורות.

שלום רב על ישראל עמך תשים לעולם, כי אתה הוא מלך ארzon לכל השלום, וטוב בעיניך לברך את עמך ישראל בכל עת ובכל שעה בשלומך. * ברוך אתה, יי, המברך את עמו ישראל בשלום.

* Between Rosh Hashanah and Yom Kippur say:

(בספר חיים, ברכה ושלום ופרנסת טובה, נבר ונכתב

into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For all these acts, may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. *Blessed art thou, O Lord, who blessest thy people Israel with peace.

** Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity,

לפניהם, אנחנו וכל עמך בית ישראל, לחיים טובים ולשלום.
ברוך אתה יי' עוזה השלום).

After the *Shemoneh Esreh* add the following meditation:

אלֹהִים נָצַר לְשׁוֹנוֹ מֶרֶעַ וּשְׁפָטוּ מִדְבָּר מְרַמָּה וְלִמְקָלְלִי
נֶפֶשׁ הָדוֹם וּנֶפֶשׁ בְּעֹפֶר לְפָל תְּהִוָּה פֵתָח לְבִי בְּתוֹרָתָה
וּבְמַצּוֹתָה תְּרֻדוֹף נֶפֶשׁ וְכָל הַחֲוֹשְׁבִים עַלְיָה רָעה מְהֻרָה
הַבְּפָר עֲצָתָם וְקָלְקָל מִתְשַׁבְּתָם עָשָׂה לְמַעַן שְׁמָה עָשָׂה לְמַעַן
יְמִינָה עָשָׂה לְמַעַן קְרָשָׁתָה עָשָׂה לְמַעַן תְּוֹרָתָה לְמַעַן יְחִילָצָן
יְדִידָה תְּשִׁיעָה יְמִינָה וְעַנְנָה יְהִיו לְרָצָן אַמְרִי פִי וְהַגִּזּוֹן לְבִי
לפניהם יי' צוֹרִי וְנוֹאָלִי עָשָׂה שְׁלָום בְּמַרְומָיו הוּא יְעַשֵּׂה
שְׁלָום עַלְיָנוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרֹו אָמֵן.
יְהִי רָצָן מִלְפָנֵיה יי' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיבָנָה בֵית
הַמִּקְדָּשׁ בְּמַהְרָה בְּקִימָנוּ וְתוֹן חַלְקָנוּ בְּתוֹרָתָה וּשְׁם נַעֲבָד
בְּיִרְאָה בְּיָמֵינוּ עַולְם וּבְשָׁנִים קְרָמָנוּ וְעַרְבָה לִי מְנַת
יְהֹוָה וְיַרְשָׁלָם בְּיָמֵינוּ עַולְם וּבְשָׁנִים קְרָמָנוּ.

On Saturday night, after the recital of half-Kaddish, *Ma'ariv* is continued on page 537.

Reader:

וַיַּתְפַּדֵּל וַיַּתְקַדֵּשׁ שְׁמָה רֶבֶא בְּעַלְמָא דַי בָּרָא בְּרוּתָה;
וַיַּמְלִיךְ מֶלֶכְוֹתָה בְּתִיכְוֹן וּבְיוֹמִיכְוֹן וּבְחַיִּים דָבָל בֵית יִשְׂרָאֵל,
בְּעַנְלָא וּבְעַמְנוּ קָרִיב וְאִמְרֹו אָמֵן.

יְהָא שְׁמָה רֶבֶא מִבְּרָךְ לְעַלְמָי וְלְעַלְמִי עַלְמִיא.
וַתִּתְהַבֵּחַ וַיִּשְׁתַּבְּחַת וַחֲפָאָר וַחֲרוֹטָם וַתִּתְנַשָּׁא וַיִּתְהַדֵּר
וַיִּתְעַלַּה וַיִּתְהַלֵּל שְׁמָה דְקָרְשָׁא בָרִיךְ הוּא לְעַלָּא (לְעַלָּא)
מִן כָּל בְּרָכָתָא וּשְׁרָתָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא בְּעַלְמָא
וְאִמְרֹו אָמֵן.

for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Shemoneh Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

On Saturday night, after the recital of half-Kaddish, Ma'ariv is continued on page 538.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

¹ *Psalms* 60:7; 19:15. ² *Malachi* 3:4.

תתקבל צלותהן ובעתהן דכל בית ישראל קדם אביהם
די בשמי, ואמרו אמן.
יהא שלמה רבא מן שמי, וחימ, עליינו ועל כל ישראל,
ואמרו אמן.
עשה שלום במוריו, הוא יעשה שלום עליינו ועל כל
ישראל, ואמרו אמן.

The counting of the שׁוֹרֵךְ between Pesah and Shavuoth is on page 637.

עַלְיָה לְשֶׁבֶת לְאַדְוֹן הַבָּל, לְתֵת גָּדְלָה לִיּוֹצֵר בְּרָאָשָׁת,
שֶׁלֹּא עֲשֵׂנו בְּגֹויִי הָאָרֶצֶת, וְלֹא שְׁמַנו בְּמִשְׁפָחוֹת הָאָרֶםָה;
שֶׁלֹּא שֶׁמֶחֶלֶן בְּהָם, וְגָרְלָנו בְּכָל הַמּוֹנָם. וְאַנְחָנו פּוֹרָעִים
וּמִשְׁתְּחִוּס וּמוֹרִים לְפָנֵי מֶלֶךְ מֶלֶכי הַמֶּלֶכִים, הַקָּרוֹשׁ בְּרוֹךְ
הָזָה, שֶׁהָזָה נוֹטֵה שְׁמִים וַיּוֹסֵד אָרֶץ, וַיּוֹשֵׁב יִקְרֹא בְּשִׁמְיוֹן
מִמְּקֹעֵל, וּשְׁכִינַת עֹז בְּגֹבְהִי מְרוּמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אֱמָת מֶלֶכֶנוּ, אֱפָס זָהָה, פְּכַתּוֹב בְּתוֹרָתָה; וַיְדַעַת הַיּוֹם
וְהַשְׁבַּת אֶל לְבָבֶה, בַּי יְהוָה הָאֱלֹהִים בְּשִׁמְיוֹן מִמְּקֹעֵל וְעַל
הָאָרֶץ מִפְּחַת, אֵין עוֹד.

על פָּנֶיךָ לְהִנֵּן, יְהִי אֱלֹהִינוּ, לְרֹאֹת מַהְרָה בְּתִפְאָרָת עָזָה,
לְהֻבֶּר גָּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים בְּרוֹתִים יְבָרָתוֹן; לְתַקְנוּ
עוֹלָם בְּמִלְכֹות שָׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרָאוּ בְשָׁמָה, לְהַפְנֵות
אַלְיִיךְ בְּלָ רְשָׁעֵי אָרֶץ. יִבְרֹאוּ וַיַּדְעוּ בְלָ יוֹשְׁבֵי חַבָּל, בַּיְלָה
חַבְרָעַ בְּלָ בָּרָה, תַּשְׁבַּע בְּלָ לְשׁוֹן. לְפָנֶיךָ, יְהִי אֱלֹהִינוּ, וַיְכָרְעֻוּ
וַיַּפְלִלוּ, וַיַּכְבֹּוד שָׁמָה יִקְרָר יִתְגַּנוּ, וַיַּכְבְּלִוּ בְּלָם אֶת עַל מִלְכָוֹתָה,
וַיַּתְמַלֵּז עַלְיָהָם מַהְרָה לְעוֹלָם וְעַד. בַּי הַפְלָכוֹת שָׁלָךְ הוּא,
וַיַּעֲולֵמִי עַד תִּמְלֹזֵךְ בְּכָבֹד, בְּפֶתַח בְּתוֹרָתֶךָ: יְהִי יַמְלֵךְ

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

The counting of the omer between Pesah and Shavuoth is on page 638.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah:

¹ Deuteronomy 4:39

לעלם ועד. Reader ונאמר: זהה יי למלך על כל הארץ;
ביום ההוא יהיה יי אחד ושםו אחד.

MOURNERS' KADDISH

וַיְהִי נֶגֶל וַיְהִי קָדֵשׁ שְׁמַה רְبָא בְּעַלְמָא דֵי בָּרָא בְּרוּתָה
וַיְהִי מְלָכָה מְלָכָות בְּחַיָּיכָן וּבְמוּтиָיכָן, וּבְחַיָּיךְ כָּל בֵּית יִשְׂרָאֵל,
בְּעַלְמָא וּבְזַמְּנוֹ קָרֵיב, וְאָמְרוּ אָמֵן.

יְהָא שְׁמַה רְבָא מְבָרֵךְ לְעַלְמָם וּלְעַלְמִי עַלְמִיא.
וַיְהִי בָּרֵךְ וַיְשַׁפְּבַת, וַיְחַפֵּר וַיְחַרְפֵּם, וַיְחַנֵּשָׁ וַיְחַדֵּר,
וַיְהַעֲלֵה וַיְתַהֲלֵל שְׁמַה דִּקְרָשָׁא, בְּרִיךְ הוּא, לְעַלְמָא (לְעַלְמָא)
מִן כָּל בְּרָכָתָא וּשְׁרָחָתָא, תְּשַׁבְּחָתָא גַּנְחָמָתָא, דָאַמְּרוּ בְּעַלְמָא,
וְאָמְרוּ אָמֵן.

יְהָא שְׁלָמָא רְבָא בָּנוֹ שְׁמִיא, וְחַיִם, עַלְמִינוֹ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עַשֵּׂה שְׁלוֹם בְּמִרְומָיו, הוּא יָעַשֵּׂה שְׁלוֹם עַלְמִינוֹ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

אֶל תִּירָא מִפְּנֵיד פְּחָאמָם, וּמִשְׁאַת רְשָׁעִים בֵּי תְּבָא. עַצְוָ
עַצָּה וְחַפָּר, דִּבְרָו דְּבָר וְלֹא יָכוֹם, בֵּי עַמְנוֹ אֶל. וְעַד וְקָנָה
אָנָי הוּא, וְעַד שִׁבָּה אָנָי אָסְבָּל; אָנָי עָשָׂיתִי וְאָנָי אָשָׂא, וְאָנָי
אָסְבָּל וְאָמְלָט.

The following is recited daily from *Rosh Hodesh Elul* until *Simhath Torah*.

זהלים כו

לְרוֹד. יְיָ אָורי וְיָשָׁעֵי, מֵמי אִירָא; יְיָ מַעֲוזׁ חַיִ, מַפִּי אַפְּחָד.
בְּקָרְבָּן עַלְיָ מְרֻעִים לְאַכְל אֶת בְּשָׁרִי, צָרִי וְאַיְבִּי לֵי, הַמְּה
כְּשַׁלְוָן וְנַפְלָוָן. אָמַ פְּחָנָה עַל מִחְנָה, לֹא יִירָא לְבִי; אָמַ פְּקוּם

"The Lord shall be King forever and ever."¹ And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."²

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.³

The following is recited daily from Rosh Hodesh Elul until Simḥath Torah.

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though

¹ Exodus 15:18. ² Zechariah 14:9. ³ Proverbs 3:25; Isaiah 8:10; 46:4.

עליך מלכחה, בזאת אני בוטח. אמת שאלתי מאת יי', אותה אבקש: שבתי בבית יי' כל ימי חי, לחותות בנוועם יי', ולברך בהיכלו. כי יצפנני בספה ביום רעה, יסתורני בסחר אהלו; בטור ירומני. ועתה יורם ראש על איבי סביבותי, ואובחה באלהו ובחי תרוועה; אשורה ואומרה לי. שמע יי' קולי אקרא, ותני ענני. לך אמר לבוי, בקש פני; אתה פניך יי' אבקש. אל מסחר פניך ממען, אל חט באף עבודה, עוזרתי חיית; אל חט שני ואל מעזוני, אלהו ישעי. כי אבי וامي עזבוני, ווי יאספנוי. הורני יי' דרכה, ונחני בארכ מישור, למגע שרי. אל חתני בנפש צרי, כי קמו כי עדר שקר ויפח חמם. לילא האמנתי לראות בטוב יי' באארץ חיים. קוה אל יי'. חוק ואמץ לבה, וקוה אל יי'.

Mourners' Kaddish.

The following is recited in the house of a mourner
during the week of mourning.

טהילים טה

למנצח, לבני קרח מזמור. שמעו זאת, כל העמים; האיננה, כל יושבי חלד. נם בני אדם, נם בני איש, יחד עשיר ואבירון. פי יידבר חכמות, וrogenות לבני חכונות. אטה למשל אוני, אפתח בכדור חידתי. לומה אירא בימי רע, עוז עקיי יסובני. הבתחים על חילם, וברב שערכם זההלו. אוח לא פלה יפירה איש, לא יתן לאלהים כפרנו. ווקר פריזן נפשם, וחרבל לעולם. ויחי עוד לנצח, לא יראה השחת. כי יראה חכמים ימוהג, יחד בסיל ובער יאברה, ועוזבו לאחרים חילם. קרבם בקיומו לעולם, משבונתם לדר זורא; קראו בשנותם עלי.

war should arise against me, still would I be confident. One thing I ask from the Lord, one thing do I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the days of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my Savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

The following is recited in the house of a mourner during the week of mourning.

Psalm 49

For the Choirmaster; a psalm for the Korahites. Hear this, all you peoples; listen, all you inhabitants of the world, both low and high, rich and poor alike. My mouth speaks wisdom, and my heart's meditation is deep insight. I incline my ear to a parable; I unfold my profound problem to the accompaniment of the harp.

Why should I be afraid in days of evil, when the iniquity of my foes surrounds me, those who trust in their wealth, and boast of their great riches? No man can redeem his brother [from death], nor give to God a ransom for him—for too costly is the ransom of one's soul and can never be—that he should go on living forever, that he should not see the grave. Surely, one must see that wise men die, that the stupid and senseless perish alike, and leave their wealth to others. Their inward consolation is that their houses shall continue forever, and their homes throughout all

אֲדָמֹת. וְאֶרְם בִּיקָר בֵּל יַלְיָזָן; נְמַשֵּׁל בְּבָהָמוֹת גְּדוּמָה. זה דְּרָכָם
כְּסֶל לְמוֹ, וְאַחֲרֵיכֶם בְּפִיהֶם יְרָצָה, סָלָה. כַּצָּאוֹן לְשָׁאֹול שְׂתָה,
מְוֹתָה יְרָעָם; וַיַּרְדוּ בָם יִשְׂרָאֵל לְבָקָר, וַיַּצְוְרוּ לְבָלוֹת שָׁאֹול
מְזֻבָּל לֹז. אֲךָ אַלְדָׁוִים יְפָרַח נֶפֶשׁ מִיד שָׁאֹול, כִּי יַקְהָנֵן סָלָה.
אֶל תִּירָא כִּי יַעֲשֶׂר אִישׁ, כִּי יַרְבֵּה בְּבָודָה בַּיּוֹתָה. כִּי לֹא בְּמָתוֹתָה
יַשְׁחַת הַפְּלָל, לֹא יַרְדֵּן אַחֲרֵיכֶם בְּבָודָה. כִּי נֶפֶשׁ בְּחִיוֹ יַבְרָה; וַיַּזְדַּקֵּד
כִּי תַּוְשִׁיבֵלְךָ. פָּבָא עַד דָּור אֲבוֹתָיו, עַד נַצְחָה לֹא יַרְאוּ אָור.

Reader אֶרְם בִּיקָר לֹא יַבְרֵן, נְמַשֵּׁל בְּבָהָמוֹת גְּדוּמָה.

MOURNERS' KADDISH

וַיַּהַנְּדַל וַיַּתְקַדֵּשׁ שְׁמַה רְبָא בְּעַלְמָא דִי בְּרָא בְּרוּתָה;
וַיַּמְלִיךְ מִלְכָוֹתָה בְּחִיאָבָן וּבְיוֹמָיָבָן וּבְתַּאי דְּכָל בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזָמוֹן קָרִיב, וַאֲמְרוּ אָמֵן.

וַיְהִיא שְׁמַה רְבָא מִבְּרָךְ לְעַלְמָם וְלְעַלְמֵי עַלְמָיָא.
וַיַּחַברֵךְ וַיַּשְׁפַּבַת, וַיַּחַפֵּר וַיַּתְרֹפֵם, וַיַּתְנַשֵּׁא וַיַּתְהַרֵּה,
וַיַּתְעַלֵּה וַיַּתְהַלֵּל שְׁמַה דִּקְרָשָׁא, בְּרִיךְ הוּא, לְעַלְאָמִן מִן כָּל
בְּרִכְתָּא וּשְׁרִתָּא, תְּשִׁבְתָּהָא וּנְחַמְתָּהָא, דָּאַמְּרֵן בְּעַלְמָא,
וַאֲמְרוּ אָמֵן.

וַיְהִיא שָׁלָמָא רְבָא מִן שְׁמֵיאָ, וְתִיִּם, עַלְיָנוּ וּעַל כָּל יִשְׂרָאֵל,
וַאֲמְרוּ אָמֵן.

עַשְ׈ה שְׁלָום בְּמִרְוְמִיוֹ, הַוָּא יַעֲשֵׂה שְׁלָום עַלְיָנוּ וּעַל כָּל
יִשְׂרָאֵל, וַאֲמְרוּ אָמֵן.

מוֹת יְרָעָם ... death will take control of them; and in the morning, when the dark night of suffering is over, the victims of lawlessness will be triumphant over their fallen oppressors.

generations; they name estates after themselves. But man abides not in his splendor; he is like the beasts that perish. Such is the fate of those who trust in themselves, and the end of those who are pleased with their own mouthing. Like sheep they are destined to die; death shall shepherd them; the upright shall triumph over them in the morning; their form is to decay in the nether-world, its habitation. However, God will release me from the grasp of death, for he will receive me. So fear not when a man grows rich, when the splendor of his house increases; for he will take nothing with him when he dies; his wealth will not follow him below. Though while he lives he flatters himself [saying]: "Men acclaim you when you do well for yourself," he will join the generation of his fathers, who will never see the light. The man who lives in splendor and understands not is like the beasts that perish.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

אך יפדה נפשך The psalmist is confident that God will deliver him from the premature death of the wicked and will receive him under his divine protection.

הדריךת גָּרֶשׁ לְשִׁבְתָּה

Upon lighting the Sabbath lights:

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׂנוּ בְמִצְוֹתָיו
וַצָּוֹתָרָיו לְהַדְלִיק נֵר שֶׁל שְׁבָתָה.

ברכת הורים

For daughters:

רִשְׁמָךְ אֱלֹהִים בְּשֶׁרֶת,
רַבְקָה, רְחֵל וּלְאָה.

For sons:

**רשותך אליהם באפרים
וכמןשה.**

יבָרַכְתֶּךָ יְהוָה וַיִּשְׁמַרְתֶּךָ יְאֵר יְהוָה אֶלְיךָ וַיִּחְנֹךָ יְשָׁא יְהוָה פָּנָיו אֶלְיךָ וַיִּתְּבַּחֲרֶךָ יְהוָה לְשָׁלֹם.

שיר השירים

Chanted shortly before the *Kabbalah Shabbath* service.

[8]

שיר השירים אָשֵׁר לְשִׁלְמָה. יְשַׁקְנֵי מִנְשִׁיקּוֹת פִּיהָה כִּי
טוֹבִים דֶּקֶד מִזְוֹן. לְקִרְית שְׁמַנִּיךְ טּוֹבִים. שְׁמַן תִּוְרֵךְ שְׁמָה; עַל
כֵּן עַלְמֹות אֲהֻבָּה. כְּמַשְׁכִּין אַחֲרֵיךְ נָרְצָה; הַבִּיאָנִי בַּאֲלָדָ

ברכת הנר, the blessing pronounced at the lighting of the Sabbath light, is not cited in the Talmud but is found in the ninth century *Siddur* of Amram Gaon. The custom of lighting two lights is in keeping with the two terms "Remember" and "Observe" which introduce the Sabbath Commandment in Exodus 20:8 and Deuteronomy 5:12, respectively. The lights are symbolical of the cheerfulness and serenity which distinguish the holy days.

ברכת חורים, the blessing of children by their parents on all important occasions, notably on the eve of Sabbaths and festivals, is one of the most beautiful customs. The *Brantspiegel*, a treatise on morals published in 1602, mentions this in the following terms: "Before the children can walk they

LIGHTING OF THE SABBATH LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the Sabbath lights.

PARENTAL BLESSING

For sons:

May God make you like Ephraim and like Manasseh.

For daughters:

May God make you like Sarah and Rebekah, Rachel and Leah.

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

THE SONG OF SONGS

Chanted shortly before the Kabbalath Sabbath service.

I

The Song of Songs by Solomon.

O that he would kiss me with his lips! Indeed, your caresses are better than wine. Sweet is the fragrance of your perfumes; your very self is a precious perfume; therefore do the maidens love you. Take me with you; let us hasten! The king brings me

should be carried on Sabbaths and festivals to the father and mother to be blessed; after they are able to walk they shall go of their own accord with bowed body and shall incline their heads and receive the blessing." This custom has linked the generations together in mutual loyalty and affection.

שיר השירים is recited every Friday evening because of the religious idealism attached to it by tradition. The poem has been accepted throughout the ages as an allegory of the relations between God and his people. Some nineteen centuries ago, Rabbi Akiba declared: "All the *Kethubim* are holy, but the Song of Songs is the holiest of all." According to the paraphrase of the Targum, the poem portrays the history of Israel till the times of the Messiah. It has been regarded also as a representation of the affection of Israel for the Sabbath. The author of the poem, **לכָה דָוִדִי**, "one of the finest pieces of

¹ Numbers 6:24-26.

חרריין, ניילה ונשמחה בה; נזבירה דרכך מײַן, מישרים
אהבוּה. שחוּרָה אֲנִי וְנִאָה, בְּנוֹת יְרוּשָׁלָם; באַהֲלֵי גֶּדֶר,
בִּירְיעוֹת שְׁלָמָה. אל תְּרָאָנִי שְׁאָנִי שְׁתְּרַחְרָתָה, שְׁזַופְתָּנִי הַשְּׁמָשָׁה;
בְּנֵי אֱמִי נְחָרוּ בֵּינוֹ, שְׁמַנִּי נְטַרָּה אֶת הַכְּרָמִים; בְּרַמִּי שְׁלִי לֹא
נְטַרָּתִי. חַנִּידָה לִי, שְׁאַהֲבָה נְפֵשִׁי, אַיְכָה תְּרֻעָה, אַיְכָה פְּרַבִּיעַ
בְּאַחֲרִים; שְׁלָמָה אֲהָנוּ בְּעִטָּה עַל עֲדָרִי חַבְרִיה. אָם לֹא
תְּרַעֵי לְהָ, תְּקִיפָה בְּנָשִׁים, צָאי לְהָ בְּעַקְבֵי הַצָּאן, וּרְעֵי אֶת
גְּדִיקֵיךְ עַל כְּשַׁבְנּוֹת הַרְעִים. לְסָסְתִּי בְּרַכְבֵּי פְּרַעָה דְּמִיתִיכָה,
רַעַתִיכָה. נָאוּ לְתַקְיָה בְּתוּרִים, צְוָארָךְ בְּתַרְווּים. הַוְרִי זְהָבָה
נָעָשָׂה לְהָ, עַם נְקָדוֹת הַבָּסָתָה. עַד שְׁהַמְלָךְ בְּמַסְבּוֹ, נְרָדי נְטוֹן
רַיְחָנוֹ. צְרוֹר הַמֶּר דּוֹרִי לִי, בֵּין שְׁדֵי יְלִין. אֲשֶׁרֶל הַבְּפָר הַדּוֹרִי
לִי, בְּכֶרְמֵי עַזְוָן גָּדִי. הַנְּךָ יְפָה, רַעַתִיכָה, הַנְּךָ יְפָה, עַינְךָ יוֹנִים.
הַנְּךָ יְפָה, דּוֹרִי, אָף נְעִים; אָף עַרְשָׁנוּ רַעַנְנָה. קְרוֹתָה בְּקִינְיוֹ
אֲרוֹזִים, רְהִיטָנוּ בְּרוֹתִים.

[ב]

אני חַבְצָלָת הַשְּׁרוֹן, שְׁוֹשָׁנָת הַעֲמִיקִים. בְּשׁוֹשָׁנָה בֵּין
חַחְוִים, בֵּן רַעַתִיכָה בֵּין הַבָּנוֹת. בְּחַפְוחָה בְּעֵצִי הַיּוֹרֵד, בֵּן דּוֹרִי
בֵּין הַבָּנִים; בְּצַלּוֹ חַמְדָתִי וְנִשְׁבָתִי, וּפְרִיוֹ מַתּוֹקָ לְחַבִּי. הַבְּיאָנִי
אל בֵּית הַיּוֹן, וְדַגְלוֹ עַלְיָהָה. סְמִכּוֹנִי בְּאֲשִׁישָׁתָה, רְפָרוֹנִי
בְּפַפְחוֹדִים, בֵּי חֹלֶת אַהֲבָה אֲנִי. שְׁמַאֲלֹת פְּהָה לְרָאֵשׁ, וַיְמִינָנוּ

religious poetry in existence," used the theme of the Sabbath bride and borrowed the title of his famous hymn from the Song of Songs (7:12). Although its meaning has been extended by various methods of interpretation, one cannot miss the beauty of the poem in its literal interpretation. Its author takes us along with him into the open air, to the vineyards, the villages, the mountains. He awakens us at daybreak to catch the scent of the forest trees, to gather the apples and the pomegranates. His verse is fragrant with the breath of spring.

Kader a tribe of nomads who wandered in the Arabian desert.

into his chambers. We will thrill with delight over you; we will celebrate your caresses more than wine! Rightly do they love you.

I am dark yet comely, maidens of Jerusalem: dark as the tents of Kedar, comely as the curtains of Solomon. Do not stare at me because I am dark, for the sun has tanned me; my mother's sons were angry with me, they made me keeper of the vineyards; I did not look after my own vineyard.

Tell me, you whom my soul loves, where you feed the flocks, where you make them rest at noon; why should I wander among the flocks of your companions?

If you do not know, fairest of women, follow the sheep-tracks, and pasture your kids beside the tents of the shepherds. I compare you, my love, to a mare in Pharaoh's chariots. Beautiful are your cheeks with circlets, your neck with strings of beads! Circlets of gold will we make for you, with studs of silver.

While the king sits at his table, my nard gives forth its fragrance. My beloved is my bunch of myrrh that lies between my breasts. My beloved is my cluster of henna-blossom from the gardens of Engedi.

You are beautiful, my love, you are beautiful; your eyes are dove-like.

You are handsome, my beloved, and pleasant; and our couch is leafy. The beams of our houses are cedars, and our rafters are firs.

II

I am a rose of Sharon, a lily of the valleys.

Like a lily among thorns, so is my loved one among the maidens.

Like an apple tree among the trees of the forest, so is my beloved among the youths; in his shadow I long to sit, and his fruit is sweet to my taste. He brings me to the house of wine, and looks at me with love. Sustain me with raisins, refresh me with apples, for I am love-sick. O that his left hand were under my

כָּרְמֵי שָׁלִי that is, my personal beauty. The phrase is often used in the sense of neglecting one's family while being engrossed in public duties.

לְסֹותֶה The point of comparison is the rich ornamentation of the bride.

רַהֲיטָנוּ our rafters, panelled ceilings. The cedar trees and fir trees form the roof over their heads as they sit in the green grass.

חַבְצָלָת הַשָּׂרוֹן She modestly compares herself to the wild flowers of Sharon.

ת תְּחִבָּקִנִּי |. הַשְׁבָּעַתִּי אֶתְכֶם, בְּנוֹת יְרוּשָׁלָם, בָּצְבָאות אוֹ
בָּאֵילוֹת הַשְׂדָה, אָמֵן תְּעִירְךָ וְאָמֵן תְּעִזְרָרְךָ אֶת הַאֲהָבָה עַד
שְׁתִּחְפֹּץ. קֹול דָּוִדִּי הַנְּהָדוֹה בָּא, מַדְלָג עַל הַהְרִים, מַקְפִּץ
עַל חֻבּוֹת. דָוִמָה דָוִדִּי לְצַבִּי, אוֹ לְעַפְרָה הַאֲלִים; הַנְּהָדוֹה
עוֹמֵד אחר בְּחָלָנוּ, מְשֻׁנִּית מִן חָלָנוּ, מַצִּיז מִן חָרְבָינוּ.
עֲנָה דָוִדִּי וְאָמֵר לֵי: קָוְמִי לְהָ, רַעַי, יְפִתִּי, וְלַבִּי לְהָ. בַּי
הַנְּהָה הַסְּטוּ עַבְרָה; חָגָשָׂמָן חָלָפָה הַלְּךָ לְהָ. הַנְּצָנִים נְרָאוּ בָּאָרֶץ,
עַת הַזְּמִינָה הַנְּיעָן; וּקוֹל הַתּוֹר נְשָׁמָע בָּאָרֶץנוּ. הַתְּאָנָה חַנְתָּה
פְּנִيهָ, וְהַנְּפִינִים סְמִדר נְתַנוּ רִיחָה; קָוְמִי לְהָ, רַעַי, יְפִתִּי, וְלַבִּי
לְהָ. יוֹנָתִי, בְּתְגִ�י הַסְּלָלָע, בְּסִתְרָה הַמְּדִירָה, פְּרָאַנִי אֶת מְרָאָה,
הַשְּׁמִיעָנוּ אֶת קוֹלָהָ; בַּי קוֹלָד עֲרָב, וּמְרָאֵיךְ נָאָה. אֲחוֹו לְנוּ
שְׁעָלִים, שְׁעָלִים קָטָנִים, מְחַבְּלִים בְּרָמִים; וּבְרָמִינוּ סְמִדר.
דוֹדִי לֵי, וְאַנִי לְהָ, הַרְעָה בְּשֹׁוֹשָׁנִים. עַד שִׁיקְפִּים הַיּוֹם, וְגַסְיוֹ
הַצְּלָלִים, סָבָה דָמָה לְהָ, דָוִדִּי, לְצַבִּי אוֹ לְעַפְרָה הַאֲלִים, עַל
הַרְיִי בְּתָרָה.

[ג]

עַל מְשִׁבְבִּי בְּלִילוֹת בְּקַשְׁתִּי אֶת שְׁאַהָבָה נֶפֶשִׁי; בְּקַשְׁתִּוּ
וְלֹא מֵצְאתִוּ. אֲקוּמָה נָא וְאָסּוּבָה בָּעֵיר, בְּשֻׁוקִים וּבְרַחְבּוֹת,
אֲבַקְשָׁה אֶת שְׁאַהָבָה נֶפֶשִׁי; בְּקַשְׁתִּוּ וְלֹא מֵצְאתִוּ. מֵצְאָנִי
הַשְּׁמָרִים הַסְּבָבִים בָּעֵיר; אֶת שְׁאַהָבָה נֶפֶשִׁי רָאִים. בְּמַעַט
שְׁעַרְתִּי מֵהֶם, עַד שִׁמְצָאָתִי אֶת שְׁאַהָבָה נֶפֶשִׁי; אֲחוֹתִוּ וְלֹא
אֲרָפְנוּ, עַד שְׁהַבְּיָאָתוּ אֶל בֵּית אַמִּי, וְנָאֵל חָדָר הַוְרָתִי.

אילוֹת, צְבָאות are symbolic of shyness and timidity as well as of beauty.
עד שתחפוץ that is, it should be allowed to awake of itself. A true love is spontaneous.

אֲחוֹו לְטַשׁ שְׁעָלִים is a couplet of a vineyard song which she sings in response to his request to let him hear her voice.

head, and his right hand were embracing me! I adjure you, maidens of Jerusalem, by the gazelles, or by the deer of the field, do not stir up, do not rouse love, until it please.

The voice of my beloved! Here he comes, leaping across the mountains, bounding over the hills! My beloved is like a gazelle, like a young deer; here he stands, behind our wall, gazing through the windows, peering through the lattice.

My beloved called and said to me: "Rise, my love, my beauty, come away. For, lo, the winter is over, the rain is past and gone; the flowers appear on the earth, the time of song has come; and the call of the turtle-dove is heard in our land; the fig-tree is ripening its early figs, and the vines in blossom give forth their fragrance. Rise, my love, my beauty, come away. O my dove, in the clefts of the rock, in the covert of the cliff, let me see your form, let me hear your voice; for sweet is your voice, and your form is comely."

Seize us the foxes, the little foxes, that spoil the vineyards; for our vineyards are in blossom.

My beloved is mine, and I am his; he feeds his flock among the lilies. When the day grows cool, and the shadows flee, return, my beloved, and be like a gazelle, or like a young deer, on the mountains of Bether.

III

On my bed at night I sought him whom my soul loves; I sought him, but I did not find him. "I will rise [I said] and go about the city, in the streets and in the squares—I will seek him whom my soul loves." I sought him, but I did not find him. The watchmen who go about the city found me: "Have you seen him whom my soul loves?" Scarcely had I left them, when I found him whom my soul loves. I held him and would not let him go, until I brought him into my mother's house, into the chamber of her who conceived me.

וְנִסּוּ הַצְלָלִים the shadows of rocks and trees disappear when the sun sets.
... עַל מַשְׁכֵּבִי is a dream she narrates to her friends.

השְׁבָעַתִּי אֲתֶכֶם, בְּנֹתִי יְרוֹשָׁלָם, בְּצָבֹאות אָוּ בְּאֵילוֹת הַשְׂדָה,
אָסְמָעַרְיוּ וְאָסְמָעַרְיוּ אֶת הַאֲחָבָה עַד שְׁחַחְבָּז. מִי זֹאת
עַלְהָ מִזְמַרְבָּר, בְּתִימְרוֹת עַשְׁן, מִקְשָׁרָתִ מָר וְלִבְנָה, מִפְלָל
אַבְקָתִ רֹכֶל. הַגָּה מִטְהָוָה שְׁלָשָׁלָמָה, שְׁשִׁים גְּבָרִים סְבִיבֵלָה,
מְגֻבְרִי יִשְׂרָאֵל. בְּלָם אֲחוֹתִ חַרְבָּ, מַלְמָדִי מַלְחָמָה, אִישׁ חַרְבָּוּ
עַל יְרָכָה, מַפְתָּח בְּלִילוֹת. אַפְרִיאָן עָשָׂה לוֹ בְּמַלְךָ שְׁלָמָה
מַעֲצֵי חַלְבָּנוֹן. עַמְוֹדְיוּ עָשָׂה קֶסֶף, רַפִּידָתוּ זָהָב, מַרְכָּבָבוּ
אַרְקָמָנוּ; תּוֹכוֹ רַצְוף אֲחָבָה מִבְנֹות יְרוֹשָׁלָם. צָאָנָה וּרְאַנָּה,
בְּנֹות צִיּוֹן, בְּמַלְךָ שְׁלָמָה, בְּעַטְרָה שְׁעַטְרָה לוֹ אִמּוֹ בְּיוֹם
חַתְּנָתָה, וּבְיוֹם שְׁמִיתָה לְבָבוֹ.

[ד]

הַנֶּקֶד יְפָה, רַעִיתִי, הַנֶּקֶד יְפָה, עַינְעַד יְוִינִים, מַבָּעַד לְצַמְתָּה;
שְׁעַרְךָ בַּעֲרָרָ קָעִים, שְׁגָלָשָׁו מַהְרָ גַּלְעָד. שְׁנָקָד בַּעֲרָרָ
הַקְּצִובּוֹת שְׁעַלְוָ מִן הַרְחַצָּה; שְׁבָלָם מִתְאִימָות, וְשְׁבָלָה אֵין
בָּהָם. בְּחוֹטָם הַשְׁנִי שְׁפָתֹותָה, וּמַרְכָּבָד נָאוֹתָה; בְּפֶלֶח הַרְמָנוֹן
רַקְתָּה, מַבָּעַד לְצַמְתָּה. בְּמַגְדָּל דְּנוּיד צְוָארָה, בְּנָנוּ לְתַלְפִּיות;
אַלְפָה הַמָּנוֹתָלִי עַלְיוֹן, בֶּל שְׁלַטִּי הַגּוֹבָרים. שְׁנִי שְׁרִיךְ בְּשְׁנִי
עַפְרִים, תְּאוּמִי צְבִיה, הַרְעוּם בְּשְׁוּשִׁים. עַד שְׁיָפּוּם הַיּוֹם,
וְגַסּוּ הַצְּלָלִים, אַלְקָד לֵי אֶל הַר הַטּוֹה, וְאֶל גַּבְעָת הַלְּבָונָה.
בְּלָדְךָ יְפָה, רַעִיתִי, וּמוֹם אֵין בָּה. אֲתִי מַלְבָּנוֹן, בְּלָה, אֲתִי
מַלְבָּנוֹן תְּבֹואִ; תְּשֻׁורִי מַרְאָשִׁ אַמְּנָה, מַרְאָשִׁ שְׁנִיר וְחַרְמוֹן,
מִמְּעָנוֹת אֲרִיוֹת, מַהְרָגִי נָמְרִים. לְבָבָתִי, אֲחוֹתִי בְּלָה;

תְּמָרוֹת עַשְׁן the pillars of smoke are caused by the burning of incense.

שְׁעַרְךָ .. The bride's dark hair, hanging down in tresses over her shoulders, is compared to a herd of black goats couching on the slopes of the hill.

מִתְאִימָות symmetrical, running accurately in pairs, the upper teeth corresponding to the lower.

I adjure you, maidens of Jerusalem, by the gazelles, or by the deer of the field, do not stir up, do not rouse love, until it please.

What is this coming up from the wilderness, like columns of smoke, perfumed with myrrh and frankincense, with all aromatic powders of the merchant? It is Solomon's palanquin; sixty heroes are around it, heroes of Israel. All of them are armed with swords, and are trained in war; each has his sword on his hip, because of danger at night. King Solomon made himself a palanquin of the wood of Lebanon. He made its columns of silver, its top of gold, its seat of purple, its interior inlaid with love, from the maidens of Jerusalem. Go forth, maidens of Zion, and gaze upon King Solomon, wearing a crown with which his mother crowned him on the day of his marriage, on the day of his profound joy.

IV

You are beautiful, my love, you are beautiful! Your eyes are dove-like behind your veil; your hair is like a flock of goats, trailing down from Mount Gilead. Your teeth are like a flock of sheep all shaped alike, which have come up from the washing; all of them are paired, and not one of them is missing. Your lips are like a thread of scarlet, and your mouth is comely; your temples, behind your veil, are like a slice of pomegranate. Your neck is like the tower of David built for trophies; a thousand shields hang on it, all armor of heroes. Your two breasts are like two fawns, twins of a gazelle, pasturing among the lilies. When the day grows cool, and the shadows flee, I will betake myself to the mountain of myrrh, and to the hill of frankincense. You are altogether beautiful, my love; there is no blemish in you.

Come with me from Lebanon, bride of mine, with me from Lebanon come; depart from the top of Amana, from the peaks of Senir and Hermon, from the dens of lions, from the mountains of leopards. You have ravished my heart, my sister, my bride; you

כפלח הרמן like the rounded form and ruddy color of a pomegranate.

בנוי לתלפיות is an allusion to the bride's necklace. On shields used as adornments on the outside of towers, see Ezekiel 27:10–11.

... **את ה מלכני** ... is a warning to flee from Lebanon being full of dangers.

... **ותשורי מ** depart; compare (Isaiah 57:9) "you journeyed."

אחוֹתִי is used here in the sense of "my own."

לְבַתָּנִי בָּאֶחָת מֵעַינִי, בָּאֶחָד עֲנֵק מֵצֹוֹנִי. מָה יִפּוּ דָּרוּנִי,
אֲחָתִי בָּלָה; מָה טָבוּ דָּרוּנִי מִנִּי, וַרְיחַ שְׁמַנִּי מִבְּלִי בְּשָׁמִים.
גַּפְתָּה תְּפַנֵּה שְׁפַתּוֹנִי, בָּלָה; דָּבֵשׁ וְחַלֵּב קַחַת לְשׁוֹנִי, וַרְיחַ
שְׁלֵמְתִּיךְ בְּקִרִּים לְבָנוֹן. מַעֲולֵ אֲחָתִי בָּלָה, גַּל גַּעֲולֵ, מַעֲזִין
חַתּוֹם. שְׁלֵחוֹד פְּרֶדֶס רַמּוֹנִים, עִם פְּרִי מְגֻדִּים, בְּפֶרֶרֶים עִם
גְּרָדִים. גְּרָד וּכְרָבָם, קְנָה וּקְנָמוֹן, עִם כָּל עַצִּי לְבָנוֹנָה; מֶרֶב
וְאֲהָלוֹת, עִם כָּל רַאשֵּׁי בְּשָׁמִים. מַעֲזִין גַּעֲם, בָּאָר מִסְמִים חַיִם,
גַּנְזִילִים מַן לְבָנוֹן. עֲוֹרִי צָפֹן, וּבָאוּי תִּימָן, הַקִּיתִי נַגִּי, יַזְלוּ
בְּשָׁמִים; יָבָא דָּזָדִי לְגַעַן, וַיָּאֶבל פְּרִי מְגֻדִּים.

[ח]

בָּאֶחָתִי לְגַעַן, אֲחָתִי בָּלָה, אֲרִיחַי מַזְרִי עִם בְּשָׁמִי, אֲקָלְתִּי
יְעָרִי עִם דָּבֵשׁ, שְׁתִּיקְתִּי יְיִינִי עִם חַלְבִּי; אֲכָלְוִי רַעִים, שְׁתִּיקְתִּי
וְשְׁבָרוּ דָּזָדים. אֲנִי יִשְׁנָה וּלְבִי עָרָה; קוֹל דָּזָדִי דָּזָפָקָה: פְּתַחְתִּי
לִי, אֲחָתִי, רַעִיתִי, יוֹנִיתִי, תִּמְחִיתִי, שְׁרָאשִׁי נַמְלָא טָל, קְנוֹצָתִי
רַקְסִיסִי לִילָה. פְּשַׁטְתִּי אֶת בַּתָּנִיתִי, אַיְכָה אַלְבָשָׂהָה; רַקְצָתִי
אֶת רַגְלִי, אַיְכָה אַטְנָפָם. דָּזָדִי שָׁלָחַ יְדוֹ מִן הַחֹור, וַיָּמַעַי הַמַּוְעָד
עַלְיוֹן. קְמַתִּי אֲנִי לְפַתָּחַ לְדָזָדִי, וְדָזָדִי נְטַפּוּ מָוֶר, וְאַצְבָּעַתִּי
מָוֶר עַבְרָה, עַל בְּפֹתַח הַמְּגַעַל. פְּתַחְתִּי אֲנִי לְדָזָדִי, וְדָזָדִי חַמְקָר
עַבְרָה; גַּפְשִׁי יֵצֵא בְּדָבְרָו; בְּקַשְׁתִּיו וְלֹא מְצַאֲקִיָּה, קְרָאַתִּיו
וְלֹא עֲנֵנִי. מְצַאֲנִי הַשְׁמְרִים הַסְּבָבִים בָּעֵיר, הַקּוֹנִי בְּצַעֲנִי;
גַּשְׁאֵו אֶת רַדְדִּי מַעַלִי שְׁמַרִּי הַחִמּוֹת. הַשְׁבָּעַתִּי אֶתְכֶם, בְּנֹות
יְרוֹשָׁלָם, אָם חַמְצָאֵו אֶת דָזָדִי, מָה תַּקְרִדוּ לוֹ שְׁחֹלֶת אַחֲתָה

נַפְתָּה honey that drips from the honeycomb. The reference is to loving words.
הַמִּן צְפָן The north wind clears the air in Palestine; the south wind warms
and ripens. The east and west winds are stormy.

מָה תְּעִירָה וּמָה תְּעוּרָרָה is here used in the sense of "not." Compare below מה (I Kings 12:16).
בְּנִישִׁי is here used in the sense of "not."

have ravished my heart with one glance of your eyes, with one bead of your necklace. How lovely are your caresses, my sister, my bride! How much better than wine are your caresses, and the fragrance of your ointments than all kinds of perfume! Your lips, my bride, drip honey; honey and milk are under your tongue; the fragrance of your garments is like the fragrance of Lebanon. A garden inclosed is my sister, my bride, a spring inclosed, a fountain sealed. Your plants are an orchard of pomegranates, with precious fruits, henna with nard, nard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, together with all the finest perfumes. You are a fountain of gardens, a well of fresh water, and flowing streams from Lebanon.

Awake, northwind, and come, southwind! Blow upon my garden, that its perfume may waft out. Let my beloved come into his garden, and eat its precious fruits.

V

I have come into my garden, my sister, my bride; I have gathered my myrrh and my spice; I have eaten my honeycomb with my honey; I have drunk my wine and my milk. Eat, friends; drink, drink abundantly, beloved friends!

I was asleep, but my heart was awake; hark, my beloved is knocking: "Open to me, my sister, my love, my dove, my innocent one; for my head is drenched with dew, my locks with the drops of the night." But I have taken off my robe; how shall I put it on again? I have washed my feet; how shall I soil them? My beloved put his hand through the doorway, and my heart yearned for him. I rose to open to my beloved, and my hands dripped with myrrh, and my fingers with the finest myrrh, upon the handles of the bar. I opened to my beloved; but my beloved had turned away, had gone; my soul failed when he spoke. I sought him, but I could not find him; I called him, but he did not answer me. The watchmen who go about the city found me; they struck me, they wounded me; the guardians of the walls stripped me of my mantle. I adjure you, maidens of Jerusalem, if you find my beloved, do not tell him that I am love-sick.

אָנָיִם מֵה דָוִדְךָ מַדָּדָה, הַיְפָה בְּגַשִׁים; מֵה דָוִדְךָ מַדָּדָה, שְׁפַכָּה
הַשְׁבָעָהָנוּ, דָוִדְךָ צָח וְאֲרוֹם, דָגָול מַרְבָּבָה. רָאשׁוּ כְּחָם פָּזָן;
קַעֲצָתוֹתָיו פְּלַפְלִים, שְׁחָרוֹת בְּעוּזָב. עַינְיוֹ פִּיוֹנִים עַל אֲפִיקָוִי
מִים; רְחָצָות בְּחָלָב, יְשָׁבּוֹת עַל מְלָאתָה. לְחוֹן בְּעַרְוָונָת הַבָּשָׂם,
מַנְדָלוֹת מַרְקָחִים; שְׁפָתוֹתָיו שַׁוְשָׁגִים, נֶטְפוֹת מַוְרָעָבָר. יְדָיוֹ
גַּלְילִי זָהָב, מַמְלָאִים בְּתִרְשִׁישׁ; מַעֲיוֹרָעָשָׁת שָׁן, מַעֲלָפָת
סְפִירִים. שַׁוְקָיו עַמּוֹדִי שָׁשָׁ, מַזְסָדִים עַל אֲדָנִי פָזָן; מַרְאָהוּ
כְּלָבָנוֹן, בְּחוֹר בְּאָרוֹזִים. חַבּוֹ מַמְפָקִים, וְכָלּוֹ מַחְמָדִים; זה
דָוִדְךָ וְזה֮ רָעִי, בְּנוֹת יְרוּשָׁלָם.

[ו]

אָנָה הַלְךָ דָוִדָה, הַיְפָה בְּגַשִׁים; אָנָה פָנָה דָוִדָה, וְנַבְקָשָׁנוּ
עַמָּה. דָוִדְךָ יָבֶד לְנָנוּ, לְעַרְוָונָת הַבָּשָׂם, לְרַעֲוָת בְּגַנִּים וְלַלְקָט
שַׁוְשָׁגִים. אָנָי לְדוֹדָי, וְדוֹדָי לִי, הַרְוָעָה בְּשַׁוְשָׁגִים. יְפָה אַתָּה
רְעִיתִי בְּחָרָצָה, נָאָה בַּיְרֹוְשָׁלָם, אַיִלָה בְּנַדְגָּלוֹת. הַסְבִּיבִי עַינְיךָ
מַגְנָדִי, שְׁהָם הַרְחִיבָנִי; שְׁעַרְךָ בְּעַדְרָה הַעֲזִים, שְׁגָלָשָׁוּ מִן
הַגָּלָעָד. שְׁנִיד בְּעַדְרָה הַרְחָלִים, שְׁעַלְוּ מִן הַרְחָצָה; שְׁכָלָם
מַתְאִימָות, וְשְׁבָלָה אַיִן בָּהָם. קְפָלָח הַרְמָנוֹן בְּקַתָּה, מַקְעָד
לְצַמְחָה. שְׁשִׁים קְמָה מַלְכּוֹת, וְשְׁמָנִים פִילְגָשִׁים, וְעַלְמָות אַיִן
מַסְפָּר. אַחֲת הַיָּא יְוָנָתִי תִּמְפֹתִי, אַחֲת הַיָּא לְאַמְתָה, בְּרָה הַיָּא
לְיַוְלְדָףָה; רָאוּתָה בְּנוֹת וְנַאֲשָׁרוֹת, מַלְכּוֹת וְפִילְגָשִׁים, וְנַהֲלָלוֹת.
מַי אָתָה תְּגַשְּׁקָפָה בְּמוֹשָׁחָר; יְפָה כְּלָבָנוֹן, בְּרָה בְּחִמָה, אַיִלָה
כְּנַדְגָּלוֹת. אֶל גַּת אָנוֹן יְרָחָי לְרָאֹות בְּאֵי הַגְּנָבָה; לְרָאֹות

... his fingers are delicately rounded, and his nails are as transparent
as topaz. סְפִירִים the bright blue veins showing through the lighter skin.

תְּרָצָה ("delight") was an ancient city famed for its attractiveness. It is
mentioned in Joshua 12:24; I Kings 14:17.

What is your beloved more than another lover, O fairest of women? What is your beloved more than another lover, that you adjure us thus?

Dazzling and ruddy is my beloved, distinguished among ten thousand. His head is fine gold, his locks are curled, and as black as a raven. His eyes are like doves beside the water-brooks, bathing in milk, and fitly set. His cheeks are beds of balsam-flower, producing sweet perfumes; his lips are [red] lilies, breathing the finest myrrh. His hands are rods of gold, studded with topaz pink; his body is polished ivory, inlaid with sapphires. His legs are pillars of marble, set on bases of fine gold; his form is like Lebanon, excellent as the cedars. His mouth is most sweet, and he is altogether lovely. Such is my beloved, and such is my lover, O maidens of Jerusalem.

VI

Where has your beloved gone, O fairest of women? Where has your beloved turned, that we may seek him with you?

My beloved has gone down to his garden, to the flower-beds of balsam, to pasture in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine, who pastures among the lilies.

You are as beautiful as Tirzah, my love, as comely as Jerusalem, as overawing as the most distinguished. Turn your eyes away from me, for they dazzle me. Your hair is like a flock of goats, trailing down from Mount Gilead. Your teeth are like a flock of sheep, which have come up from the washing; all of them are paired, and not one of them is missing. Your temples are like a slice of pomegranate, behind your veil. There are sixty queens, eighty concubines, and maidens without number; but one alone is my dove, my innocent one; she is the only one of her mother; she is her mother's own darling. The maidens look upon her, and bless her; the queens and the concubines praise her. Who is she that appears like the dawn, as beautiful as the moon, as bright as the sun, as overawing as the most distinguished?

I went down to the nut garden, to look at the green plants of

הַפְּרָחָה תִּפְנִי, הגצו קְרָמִים. לֹא יַדְעָתִי, נֶפֶשִׁי שְׁמַתִּי
מִרְכְּבֹת עַמִּי נְדִיבָה.

[ז]

שָׂבֵי שָׂבֵי, הַשׁוֹלָמִית, שָׂבֵי שָׂבֵי גַּנְחֹה בָּה; מַה תְּחֻזֵּוּ
בְּשׁוֹלָמִית, בְּמַחְלָת הַמְּחָנִים. מַה יְפֵי פָּעֲמִיךְ בְּגַעֲלִים, בְּתִ
נְדִיבָה; חַמְוִיקִי יַרְכִּיךְ בְּמוֹ חַלְאִים, מַעֲשָׂה יְדֵי אָמֵן. שְׁרָךְ
אָנוּ הַסְּהָרָה, אֶל יַחֲסֵר כְּפָזָגָן; בְּתַנְךְ עַרְמָת הַטִּים, סָוָגָה
בְּשַׁוְשָׁנִים. שְׁנֵי שְׁרִידָה בְּשַׁנֵּי עַפְרִים, פָּאָמִי צְבִיה. צְוָאָרָךְ
בְּמַגְדָּל הַשּׁוֹן; עַינְךְ בְּרַכּוֹת בְּחַשְׁבּוֹן, עַל שַׁעַר בְּתִ רְבִים;
אַפְךְ בְּמַגְדָּל הַלְּבָנוֹן, צוֹפָה פְּנֵי דְּמָשָׁק. רָאשָׁךְ עַלְיוֹךְ בְּפֶרְמָל,
וּדְלָתְךָ רָאשָׁךְ בְּאַרְגָּמוֹן; מַלְךְ אָסָור בְּרַחְטִים. מַה יְפֵית וּמַה
גַּעֲמָת, אֲהָבָה בְּפַעֲנִים. זֹאת קוֹמָתְךָ דְּמָתָה לְתִמְרָה, וְשְׁדָידָךְ
לְאֲשָׁבְלוֹת. אִםְרָתִי, אַעֲלָה בְּתִמְרָה, אֲחֹזה בְּסֶנְסִינוֹ; וְיָהִוָּה נָא
שְׁרִידָה בְּאֲשָׁבְלוֹת תְּגָפָן, וּרְיִם אַפְךְ בְּפַפְחוֹתִים. וְהַבָּךְ בְּיַוִּין
הַטוֹּב, הַלְּלָךְ לְדוֹדִי לְמִישָׁרִים, דּוֹגֵב שְׁפָתִי יְשָׁנוֹם. אַנְיָלָרְדִי,
וּשְׁלִי חַשְׁקָתוֹ. לְכָה דּוֹדִי, גַּאֲאַשְׁרָה, גַּלְיָה בְּבֶפְרִים.
נְשִׁקְיָה לְבָרְכִים, נְرָאָה אָם פְּרָחָה תְּגָפָן, פָּתָח הַסְּמָרָה,
הַגְּצָוָה קְרָמּוֹנִים; שֵׁם אָתָן אֶת דּוֹדִי לְהָ. הַדּוֹדָאִים נְתָנוּ רִיתָה,
וּעַל פְּתַחְקִינֵּי בֶּל מְגָדִים, תְּרַשִּׁים נִם יְשָׁנוֹם, דּוֹדִי, צְפָנָתִי לְהָ.

[ח]

מֵי וְתַנְךְ בָּאָחָלִי, יוֹגֵק שְׁדֵי אַמִּי; אִמְצָאָךְ בְּחַוֵּץ אַשְׁקָה,
גַּם לֹא יַבּוּ לִי. אַנְגָּה, אֲבִיאָךְ אֶל בֵּית אַמִּי, תְּלִמְדָנִי; אַשְׁקָה

are the words of the Shulammite, who asks why they would stare at her as at a public spectacle.

“בְּטַנְךְ” like “your body,” “נֶפֶשִׁי וּבְטַנִּי” (“my soul and my body”) in Psalm 31:10. צְוָאָרָךְ כְּמַגְדָּל הַשּׁן white, straight and slender.

refers to the soft shimmer of her eyes.

the dale, to see if the grapevine was a-budding, whether the pomegranates were in flower. Before I was aware, my fancy set me among the chariots of my noble people.

VII

Return, return, O Shulammite; return, return, that we may gaze at you.

Why should you gaze at the Shulammite as upon the dance of Mahanaim?

How beautiful are your steps in sandals, O princess; the curves of your thighs are like ornaments made by an artist. Your chest is like a round goblet ever filled with wine; your body is like a heap of wheat set about with lilies. Your two breasts are like two fawns, twins of a gazelle. Your neck is like a tower of ivory; your eyes are like the pools of Heshbon, at the gate of Bathrabim; your nose is like a tower of Lebanon, overlooking Damascus. Your head is on you like Carmel, and the hair of your head is like purple; the king is held captive in its tresses. How beautiful, how sweet you are, O love's delight! This stature of yours is like a palm tree, and your breasts like clusters. I say: I will climb the palm tree, I will take hold of its branches; let your breasts be like clusters of the vine, and the fragrance of your breath like that of apples, and your soft speech like the best wine—flowing smoothly for my beloved, gliding over the lips of those about to sleep.

I am my beloved's, and his longing is for me. Come, my beloved, let us go into the field, let us stay in the villages; let us go early to the vineyards, to see whether the grapevine has budded, whether the vine blossoms have opened, if the pomegranates are in flower. There I will give my love to you. The love-plants yield their fragrance, and at our doors are all kinds of precious fruits, both new and old, which I have kept for you, my beloved.

VIII

O that you were my brother, who had been nursed by my mother! I would meet you in the street and kiss you, and none would despise me. I would lead you and bring you into my mother's

אָפֶק כִּמְגֹרֵל הַלְּבָנוֹן straight and symmetrical. The tower of Lebanon was probably some watch-tower in the direction of Damascus.

כְּרֶמֶל an emblem of stateliness and beauty. The point of comparison is a head proudly held.

מִין הַרְקָחַת, מְעֵסִים רֶמֶנִי. שֶׁמְאָלוּ תְּחַת רָאשִׁי, וִימִינָנוּ תְּחַבְּקָנִי.
הַשְׁבָּעַתִּי אֲחָכֶם, בְּנוֹתִי יְרוֹשָׁלָם, מַה תְּעִזֵּרָנוּ וּמַה תְּעִזְרָרָנוּ אֶת
הַאֲהָבָה עַד שְׁתַחַפֵּצִן. מַי זֹאת עַלְהָ מִן הַמְּדֻבָּר, מִתְּרַבְּקָתִי עַל
דוֹרָה; תְּחַת הַפְּנִים עַזְרָתִיךְ, שְׂמָה חֲבֵלָתִיךְ אַמְּה, שְׂמָה
חֲבֵלָה יַלְדָתִיךְ. שִׁמְנִי בְּחוֹתָם עַל לְבָה, בְּחוֹתָם עַל זְרוּעָה;
כִּי עָזָה בְּמִוּתִים אֲהָבָה, קָשָׁה בְּשָׁאָלָןָה; רַשְׁבִּיהָ רַשְׁפִּי אָשָׁן,
שְׁלַהְבָּתִיהָ. קַיִם רַבִּים לֹא יוּכְלִי לְכֹבּוֹת אֶת הַאֲהָבָה, וְנִהְרֹות
לֹא יִשְׁטְפּוּהָ; אֲם וְתַן אִישׁ אֶת כָּל הַזָּן בֵּיתוֹ בְּאֲהָבָה, בַּזְּבַיוֹן
לוֹ. אֲחוֹתָנָנוּ קָטָנָה, וְשָׁרוֹדִים אֵין לָהּ; מַה נָּעַשָּׂה לְאֲחוֹתֵינוּ בַּיּוֹם
שְׁזַרְבֵּרְבָּהּ. אֲם חָמָה הִיא, נִבְנָה עַלְיָהָה טִירָתְ קַסְףָ; וְאֲם דְּלָתָה
הִיא, נִצּוֹר עַלְיָהָה לִימָא אָרֶז. אֲנִי חָמָה, וְשָׁרֵדִי בְּמִגְדָּלוֹת; אֲזָן
קִיְּתִי בְּעֵינָיו בְּמוֹצָאָת שְׁלָוָם. בְּרַם דָּבָר לְשָׁלָמָה בְּקַעַל הַמּוֹנוֹן;
נִמְנָן אֶת חַבְרָם לְנִטְרִים; אִישׁ יָבָא בְּפְרִיוֹ אַלְפָ קַסְףָ. בְּרַמְיָה
שְׁלִי לִפְנֵי; הַאַלְפָ לְהָשְׁלָמָה, וּמַאֲתִים לְנִטְרִים אֶת פְּרִיוֹ.
חַיּוֹשָׁבָת בְּנִים, חַבְרִים מִקְשִׁיבִים לְקוֹלָה, הַשְׁמִיעָנִי. בְּרַחַ
דוֹדִי, וְךָמָה לְהָ? לְצַבִּי, אוֹ לְעַפְרָהָאָלִים, עַל חָרֵי בְּשָׁמִים.

... מִי זֹאת עַלְהָ She points out incidents and places that are memorable to both of them.

signet ring, engraved with the owner's name or some design. The seal, affixed as signature to letters and documents, was worn on the finger or was strung on a cord and hung around the neck. She wishes to be united in the closest way with her beloved.

a flame of supernatural, stupendous power.

was the speech of her brothers in the past, when she was still too young to marry. She recalls having heard them say that they would reward her modesty with adornments and provide strong protection in the case of any sign of moral weakness.

... אִם חָמָה הִיא that is, if she preserves her innocence, we will reward her.

house, that you might instruct me; I would give you some spiced wine to drink, some of my pomegranate juice.

O that his left hand were under my head, and his right hand were embracing me! I adjure you, maidens of Jerusalem, do not stir up, do not rouse love, until it please.

Who is this coming up from the wilderness, leaning upon her beloved?

I woke you under the apple tree, where your mother had been in travail with you, where she had brought you forth. Place me like a seal upon your heart, like a seal upon your arm. Indeed, love is strong as death itself, ardent love is severe as the grave; its flashes are flashes of fire, a flame of the Lord. Floods cannot quench love, rivers cannot drown it; if a man offered all the wealth of his house for love, he would be laughed aside.

We have a young sister, and she has no breasts yet; but what shall we do with our sister when she will be asked in marriage? If she is a wall, we will build a silver turret on her; but if she is a door, we will inclose her with cedar boards.

Now I am a wall, and my breasts like towers, then I should win his favor.

Solomon had a vineyard at Baalhamon; he gave over the vineyard to caretakers; each would bring in a thousand silver pieces for its fruits. I keep my vineyard to myself; you, Solomon, are welcome to the thousand shekels, and the caretakers of the fruit to the two hundred shekels.

O you who sit in the gardens, the companions are listening to your voice; let me hear it too!

Make haste, my beloved, be like a gazelle, or like a young deer, on the mountains of spices.

כַּרְמֵל הִיא that is, his possession is prized more than Solomon's highly-cultivated vineyard with all its rich revenues.

בָּרָחֶךָ דָּוִי is a repetition of her song in 2:17. Allegorically, it is a prayer addressed to God: Mayest thou hasten to reappear on Mount Moriah.

קבלה שבת

The following *Kabbalah Shabbath* service is omitted on festivals which coincide with the Sabbath. The *Ma'ariv* service for festivals begins on page 257.

זהלט זה

לכָו נְרִנָה לֵי, נְרִיעָה לְצֹר וַשְׁעָנוּ. נְקַדְמָה פְנֵיו בְחֻדָה,
בְזָמְרוֹת נְרִיעָה לֹו. בַי אֶל גְדוֹלָה לֵי, וּמְלָךְ גְדוֹלָל עַל בָל אֲלָהִים.
אֲשֶר בַיְדוֹ מְחַקְרֵי אָרֶץ, וְחוּזְפָה הָרִים לֹו. אֲשֶר לֹו הַיִם,
וְהֹו עַשְׂדוֹ; וַיְבַשֵּׁת יְהֹוָה יְצָרוֹ. בָאו נְשַׁתְחָוָה וְגַבְרָעוָה, נְבָרָכה
לְפָנֵי יְהֹוָה עֲשָׂנוּ. בַי הוּא אַלְקָנִין, וְאַנְתָנוּ עַם מֶרְעִיתוֹ וְצָאן יְהֹוָה;
הַיּוֹם אָם בְקוֹלוֹ תְשֻׁמָה. אֲלַתְקָשׁוּ לְבַבְכֶם בְמְרִיבָה, בַיּוֹם
מִסָּה בְמִדְבָּר. אֲשֶר נְסֻנוּ אֲבוֹתֵיכֶם; בְחַנּוּני, נָם רָאוּ פְעָלֵי.
Reader אַרְבָּעִים שָׁנָה אֲקוֹוט בְדָרוֹ, וְאָמֵר עַם תְעִילְבָב הַם,
וְהָם לֹא יְדַעַו דְרָכֵי. אֲשֶר נְשַׁבְעָתִי בָאֲפִי, אָם יְבָאָן אֶל
מְנִיחָתִי.

זהלט זה

שִׁירָו לֵי שִׁיר חֶדֶשׁ, שִׁירָו לֵי בָל הָאָרֶץ. שִׁירָו לֵי, בְרָכוּ
שָׁמוֹ, בְשָׁרוּ מִיּוֹם לִיּוֹם יְשֻׁעָתוֹ. סְפָרוּ בְגָנוֹם בְבָדָרָו, בְכָל
הָעָמִים נְפָלָאָתוֹ. בַי גְדוֹלָה לֵי וּמְהַלֵּל מַאַר, נְוָרָא הוּא עַל בָל
אֲלָהִים. בַי בָל אַלְהֵי הָעָמִים אַלְילִים, וְיַשְׁקִים עַשָּׂה. הוֹדָ

קבלה שבת, the opening service on Friday evening, was introduced by the Kabbalists of the sixteenth century in Safed, Palestine. The six psalms, symbolizing the six working days of the week, were selected by Rabbi Moses Cordovero, whose brother-in-law Rabbi Solomon Alkabets composed the hymn welcoming the Sabbath bride (לכה דוד). The initial letters of the six psalms (ל, ש, י, מ, י, מ) have the numerical value of 430 which equals that of וּפְשָׁע ("soul"). Psalm 29 (Psalms 29) contains the name of God eighteen times, a number corresponding to the eighteen blessings of the *Shemoneh Esreh*.

Psalm 95 is a call to worship the Creator of the world and Guardian of

WELCOMING THE SABBATH

The following Kabbalah Shabbath Service is omitted on festivals which coincide with the Sabbath. The Ma'ariv service for festivals begins on page 258.

Psalm 95

Come, let us sing to the Lord; let us acclaim our saving Stronghold.

Let us approach him with thanksgiving; let us acclaim him with songs of praise.

For the Lord is a great God, a King supreme above all gods.
In his hand are the depths of the earth; the mountain-peaks are his.
His is the sea, for he made it; his hands formed the dry land.
Come, let us worship and bow down; let us bend the knee before the Lord who made us.

For he is our God, and we are the people he sustains, the flock under his charge; if this day you would only obey his voice!

Harden not your heart as at Meribah, as in the day of Massah in the wilderness, when your fathers tried me.

They tested me, although they had seen my work.

For forty years I loathed that generation, and said: "They are a senseless people, who know not my ways."

So I vowed in my anger that they should never enter my land.

Psalm 96

Sing a new song to the Lord; sing to the Lord, all the earth.

Sing to the Lord, bless his name; announce his salvation from day to day.

Recount his glory among the nations, his wonders—among the peoples.

For great is the Lord and highly to be praised; he is to be revered above all gods.

For all the gods of the peoples are idols, but the Lord made the heavens.

his people. It contains a warning against disobedience, and alludes to the fate of the rebellious Israelites in the wilderness (Exodus 17:7; Numbers 20:13).

Psalm 96 contrasts God's power and glory with the worthlessness of the heathen idols, and appeals to the nations to acknowledge God and to rejoice in the prospect of his righteous rule on earth.

וְהַדָּר לִפְנֵי, עֹז וַתְּפִאָרָה בַּמִּקְדָּשׁ. הַבּוּ לִי, מִשְׁפָחוֹת עָמִים,
הַבּוּ לִי בְּבָזָד נָעוֹ. הַבּוּ לִי בְּבָזָד שְׁמוֹ, שֶׁאוּ מְנֻחָה וּבָאוּ
לְחַצְרוֹתָיו. הַשְׁתַּחוּ לִי בַּהֲדָרָת קָדְשׁוֹ; חִילוּ מִפְנֵי, כֹּל
הָאָרֶץ. אָמְרוּ בְּגּוֹסִים יְיָ מֶלֶךְ, אָפְּ פָּבוֹן תְּבֵל בְּלַ הַמּוֹטָן; יָדֵין
עָמִים בַּמִּישָׁרִים. יִשְׁמַחוּ הַשְׁמִינִים וּתְגַלְּ הָאָרֶץ; יִרְעַם הַיּוֹם
וּמְלָאוֹ. יַעֲלוּ שְׂדֵי וּכְלֵ אָשָׁר בָּהּ, אֹזֶן רְנֵנוּ בְּלַ עַצְיִי יָעֶר.
Reader לִפְנֵי יְיָ כִּי בָּא, כִּי בָּא לְשִׁפְטֵת הָאָרֶץ; יִשְׁפְטֵת תְּבֵל
בְּצִדְקָה, וְעָמִים בְּאָמִנוֹתָה.

זהלים צ'

יְיָ מֶלֶךְ, פָּגֵל הָאָרֶץ; יִשְׁמַחוּ אִיּוֹם רַבִּים. עָנוּ וּנְרָפֶל
סְבִיבָיו, צִדְקָה וּמִשְׁפָט מִכּוֹן בָּסָאוֹ. אָשׁ לִפְנֵי תְּלָה, וְתִלְחָת
סְכִיבָץָרִי. הָאִירוּ בְּרַקְיוֹ הַבָּל, רָאַתָּה וּתְחַלֵּל הָאָרֶץ. קָרִים
בְּדוֹנָג נְמָסָוּ מַלְפָנֵי יְיָ, מַלְפָנֵי אֲדוֹן בְּלַ הָאָרֶץ. הַנְּדוּן הַשְׁמִינִים
אַדְקוּ, וּרְאוּ כָּל הַעֲמִים בְּבָזָד. יִבְשְׁוּ כָּל עַכְדִּי פְּסָל,
הַמְּתַהֲלָלִים בְּאַלְיָלִים; הַשְׁתַּחוּ לוּ כָּל אֱלֹהִים. שְׁמַעַתָּה
וּמִשְׁמָחָ צִיּוֹן, וּתְגַלֵּנה בְּנוֹת יְהוָה, לִמְעֵן מִשְׁפְּטֵיךְ יְיָ. כִּי
אָתָה, יְיָ, עַלְיוֹן עַל בְּלַ הָאָרֶץ; מֵאַד נְעַלְיתָה עַל כָּל אֱלֹהִים.
אֲהַבְּיָה, שְׁנָאוֹ רֵעַ; שִׁמְרֵ נְפָשׁוֹת חִסְדִּיוֹ, מִיד רְשָׁעִים יַאֲלִם.
Reader אֹרֶז וּרְעֵלְצִדִּיק, וּלְיִשְׁרֵי לְבֵב שְׁמָחָה. שְׁמַחוּ צִדְיקִים
בִּי, וְהַזּוֹר לְזֹכֶר קָדְשׁוֹ.

Psalm 97 is a mosaic of phrases borrowed from various Scriptural passages. It celebrates God's manifestation of his sovereignty and calls his people to hate evil. All, even the gods existing in the minds of their worshipers, must do homage to the only true God. The Septuagint renders in the sense of אֹרֶז וּרְעֵלְצִדִּיק (Psalm 112:4): "Light dawns on the upright."

Grandeur and majesty are before him; glory and beauty are in his sanctuary.

Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and majesty.

Ascribe to the Lord the glory due to his name; bring an offering and come into his courts.

Worship the Lord in holy array; tremble before him, all the earth. Say among the nations: "The Lord is King!"

The world is so established that it cannot be shaken; he rules the peoples justly.

Let the heavens rejoice, let the earth be glad, let the sea and all its fulness roar praise.

Let the field exult and all that is therein; let all the trees of the forest sing before the Lord who comes, who comes to rule the earth.

He will rule the world with righteousness, and the peoples—with his truth.

Psalm 97

The Lord is King; let the earth rejoice; let many islands be glad. Clouds and darkness are around him; righteousness and justice are the foundation of his throne.

Fire goes before him, and burns his foes round about.

His lightnings illuminate the world; the earth beholds and trembles.

The mountains melt like wax before the Lord, before the Lord of all the earth.

The heavens proclaim his righteousness, and all the peoples witness his glory.

Ashamed be those who serve images, those who take pride in idols; bow down to him, all you gods!

Zion hears and is glad, and the towns of Judah rejoice, because of thy judgments, O Lord.

Thou, O Lord, art indeed supreme over all the earth; thou art exalted high above all gods.

You who love the Lord, hate evil! He preserves the lives of his faithful followers; he rescues them from the hand of the wicked.

Light is sown for the righteous, and joy for the upright in heart.

Rejoice in the Lord, you righteous, and give thanks to his holy name.

זהלים צח

מִזְמֹר. שָׁירו לִי שִׁיר חֶדֶשׁ, בַּי נְפָלָאות עֲשָׂה. הַוְשִׁיעָה לוֹ יְמִינָה וְזַרְעוֹ קָרְשׁוֹ. הַוְרִיעָה יְיֵי יְשֻׁעָהוֹ, לְעִינֵי הַגּוֹים גָּלָה אַדְקָתוֹ. זָכָר חָסְדוֹ וְאִמְנוֹתֹו לְבִית יִשְׂרָאֵל; רָאוּ בְּלַאֲפָסִי אָרֶץ אֶת יְשֻׁעָה אֱלֹהֵינוֹ. הַקְּרִיעָה לִי, בְּלַהֲרִיז, פְּצָחוֹ וּרְנָנוֹ וּמָרָיו. זָמְרוּ לִי בְּבָנָור, בְּבָנָור וְקָול וּמָרָה. בְּחַצְצָרוֹת וְקָול שָׁופָר, הַקְּרִיעָה לְפָנֵי הַמֶּלֶךְ יְיָ. וּרְעָם תְּשִׁים וּמְלָאוֹ, תַּבְלִיל וּשְׁבִי בָּה. נְהָרוֹת יְמָתָאו כֶּתֶף, יְתַחַד הָרִים יְרָנֶנוּ. Reader לְפָנֵי יְיָ בַּי בָּא לְשִׁפְטָה הָרִיז; יְשִׁפְטָתָה בְּצָדֶק, וְעַמִּים בְּמִשְׁרִים.

זהלים צח

יְיָ מֶלֶךְ, יְרָפֹעוּ עַמִּים; יִשְׁבֵּב בָּרוּכִים, פָּנוּת הָרִיז. יְיָ בְּצִיּוֹן גָּדוֹל, וְרָם הוּא עַל בְּלַהֲרִיז. יְודָוּ שְׁמָה, גָּדוֹל וּנוֹרָא, קָרְשׁוֹ הָוֹא. וְעַז מֶלֶךְ מִשְׁפְט אֶחָב, אַתָּה בְּוֹנְתָה מִישְׁרִים; מִשְׁפְט וְצְדָקָה בְּיַעֲקָב אַתָּה עֲשָׂה. רְומָמוּ יְיָ אֱלֹהֵינוֹ, וְהַשְׁתְּחוּ לְהָרָם רְגָלִי, קָרְשׁוֹ הָוֹא. מְשָׁה וְאַהֲרֹן בְּבָתָנוֹ, יְשָׁמוֹאֵל בְּקָרְאֵי שְׁמוֹ, קְרָאִים אֶל יְיָ, וְהָוָא יְעַנֵּם. בְּעַמְׁדָה עָנָנוּ וְדָבָר אֶלְيָהֶם; שָׁמְרוּ עֲדָתָיו וְחַקְעָנוּ לְמוֹעֵד. Reader יְיָ אֱלֹהֵינוֹ, אַתָּה עֲנִיתָם; אֶל נִשְׁאָה הַיִּחְיָה לָהֶם, וְנִקְמָה עַל עַלְילָותָם. רְומָמוּ יְיָ אֱלֹהֵינוֹ, וְהַשְׁתְּחוּ לְפָרָקְרָשׁוֹ, בַּי קָדוֹשׁ יְיָ אֱלֹהֵינוֹ.

זהלים כת

מִזְמֹר לְקָדוֹד. קָבוֹ לִי, בְּנֵי אֱלִים, קָבוֹ לִי בְּבָוד וּזְעֻז;

Psalm 98 is largely made up of quotations, yet it is a stirring song of joyous praise. רְעָם תְּשִׁים וּמְלָאוֹ, and the whole description of nature rejoicing at God's coming to rule the world, is identical with Psalm 96:11–13. נהרות יְמָתָאו כֶּתֶף, is descriptive of the crashing of the waves.

Psalm 99 celebrates God's universal sovereignty. His righteousness and faithfulness are manifested in the history of Israel. הדום רִילֵץ refers to the ark (I Chronicles 28:2).

Psalm 98

Sing a new song to the Lord, for he has done wonders; his right hand, his holy arm, has brought him triumph.

The Lord has made known his saving power; he has let the nations see his justice.

He has remembered his kindness and faithfulness to the house of Israel; all the ends of the earth have seen the saving power of our God.

Shout praise to the Lord, all the earth; break into music, be jubilant and sing.

Praise the Lord with the harp, with the harp and the voice of song. With trumpets and the sound of the horn, shout praise before the King, the Lord.

Let the sea and all its fulness thunder praise, the world and those living in it.

Let the rivers applaud, let the mountains sing in chorus, before the Lord who comes to rule the earth!

He will rule the world with righteousness, and the peoples with justice.

Psalm 99

The Lord is King; let the peoples tremble. He is enthroned upon the cherubim; let the earth quake.

The Lord is great in Zion; high is he above all the peoples.

Let them praise thy great and revered name; holy it is!

Thou, glorious King who lovest justice, hast established equity; thou hast wrought justice and righteousness in Jacob.

Exalt the Lord our God, and worship at his footstool; holy is he.

Moses and Aaron among his priests, and Samuel among those invoking his name, called upon the Lord, and he answered them. Out of a pillar of cloud he spoke to them; they observed his precepts and the law which he gave them.

Lord our God, thou didst answer them; thou wast a forgiving God to them, though punishing them for their misdeeds.

Exalt the Lord our God, and worship at his holy mountain, for the Lord our God is holy.

Psalm 29

A Psalm of David. Give to the Lord, O heavenly beings, give to the Lord honor and glory.

Psalm 29 describes the manifestation of God's power in the thunderstorm and the flood, and ends with an assurance of his favor to his people.

הבו לֵי בָבֹד שְׁמוֹ, הַשְׁתְּחוֹ לֵי בְהִדְרָת קָדְשׁוֹ. קָול יֵי עַל
הַמִּים, אֶל הַבָּזָד הַרְעִים, יֵי עַל מִים רַבִּים. קָול יֵי בְּפָתָח,
קָול יֵי בְּהִדְרָה. קָול יֵי שְׁבָר אֲרוֹזִים, וַיְשָׁבָר יֵי אֶת אָרוֹזִים חַלְבָנָן.
בְּרַקִידָם בְּמָנוֹ עֲגָל, לְבָנָן וְשָׁרִיוֹן בְּמָנוֹ בְּזַרְאָמִים. קָול יֵי חַצְבָּה
לְהַבּוֹת אָשָׁה. קָול יֵי יְחִיל מְדֻבָּר, יְחִיל יֵי מְדֻבָּר קָדְשׁוֹ. קָול יֵי
יְחִיל אֲילָות, וַיְחִשָּׁפֵף יְעָרוֹת, וַיְהִיכְלֹל בְּלוֹ אָמֵר בָבֹד.
יֵי לְמַבּוֹל יִשְׁבֵב, וַיְשָׁבֵב יֵי מֶלֶךְ לְעוֹלָם. יֵי עַז לְעַמּוֹ יִתְּפָנֵן;
יֵי יִבְרֹךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אָנָא, בְּכָמָן גָּדוֹלָה יִמְינָה פַּתִּיר אַרְפָּרָה.
קָבֵל רִנְתָּה עַמָּה, שָׁגְבָנוּ, טְהָרָנוּ, נֹרָא.
נָא, גְּבוּר, דּוֹרְשִׁי יְחִוּדָה בְּבָבָת שְׁמָרָם.
בְּרַכָּם, טְהָרָם, רְחָמָם, אַדְקָחָה תְּמִיד גְּמִילָם.
חַסִּין קָדוֹשׁ, בְּרַב טִיבָה נְהָל עֲדָתָה.
יְחִיד גָּאהָה, לְעַמָּה פָּנָה, זָכְרִי קְרִישָׁתָה.
שְׁוֹעַתָּנוּ קָבֵל, וְשָׁמַע צְעַקְתָּנוּ, יוֹדֵעַ פְּעַלְמָוֹת.
בָּרוּךְ שֵׁם בָבֹד מְלִכּוֹתוֹ לְעוֹלָם וְעַד.

Reader and Congregation:

לְכָה דּוֹדִי לְקִרְאַת בְּלָה, פָּנִי שְׁבָת נִקְבָּלָה.
לְכָה דּוֹדִי לְקִרְאַת בְּלָה, פָּנִי שְׁבָת נִקְבָּלָה.

אָנָא בְּכָה a mystical meditation attributed to Rabbi Nehunyah ben ha-Kanah, *tanna* of the second century.

לְכָה דּוֹדִי was written by Rabbi Solomon Alkabets about the middle of the sixteenth century. The name of the author, *שלמה הלי*, is signed in the form of an acrostic at the beginning of the stanzas. This poem, "perhaps one of the finest pieces of religious poetry in existence," became a favorite text of synagogal composers; a great number of melodies were set to it. Each stanza consists of four parts, three of which have the same rhyme, while the fourth part ends in the common rhyme *לה* throughout the poem. There is scarcely a

Give to the Lord the glory due to his name; worship the Lord in holy array.

The voice of the Lord peals across the waters; it is the God of glory thundering! The Lord is over the vast waters.

The voice of the Lord is mighty; the voice of the Lord is majestic. The voice of the Lord breaks the cedars; the Lord shatters the cedars of Lebanon.

He makes Lebanon and Sirion leap like a calf, like a wild ox.

The voice of the Lord strikes flames of fire; the voice of the Lord causes the desert to tremble; the Lord causes the desert of Kadesh to tremble.

The voice of the Lord whirls the oaks, and strips the woods bare; in his palace everything says: "Glory."

The Lord sat enthroned at the flood; the Lord remains King forever.

The Lord will give strength to his people; the Lord will bless his people with peace.

By the great power of thy right hand, O set the captive free.

Revered God, accept thy people's prayer; strengthen us, cleanse us.

Almighty God, guard as the apple of the eye those who seek thee.

Bless them, cleanse them, pity them; ever grant them thy truth.

Mighty, holy God, in thy abundant grace, guide thy people.

Exalted God, turn to thy people who proclaim thy holiness.

Accept our prayer, hear our cry, thou who knowest secret thoughts.

Blessed be the name of his glorious majesty forever and ever.

Reader and Congregation:

Come, my friend, to meet the bride; let us welcome the Sabbath.

phrase in the poem which is not borrowed from the Bible. Combining the language of the Bible into a rare mosaic, the poet utilized phrases from Isaiah 52:2; 51:17; 60:1; Judges 5:12; Isaiah 60:1; 54:4; Psalm 42:12; Isaiah 14:32; Jeremiah 30:18, 16; Isaiah 49:19; 62:5; 54:3; 25:9. The Sabbath is personified here and compared to a bride, in the same sense as Israel is likened to a bride (Jeremiah 2:2). The poem gives expression to the hope of Israel in vivid figures of speech.

Each of the following stanzas is recited first by the Congregation and then by the Reader.

- שָׁמֹר וְחַכּוֹר בְּדִבּוֹר אֶחָד הַשְׁמִיעֵנוּ אֶל הַמִּיחָה;
 יְיָ אֶחָד וְשַׁמוֹ אֶחָד לְשֵׁם וְלַתְפָאָרָת וְלַתְהַלָּה.
 לְכָה דָוִיד לְקַרְאַת פֶלֶה, פָנִי שְׁבַת נִקְבָּלָה.
- לְקַרְאַת שְׁבַת לְכָה וְגַלְכָה בַי דֵיא מִקּוֹר הַבְּרָכָה;
 מִרְאֵשׁ מַקְרָם נִסְכָה סֻמֵּךְ מַעֲשָׂה בְמַחְשָׁבָה תְחִלָּה.
 לְכָה דָוִיד לְקַרְאַת פֶלֶה, פָנִי שְׁבַת נִקְבָּלָה.
- מִקְדָּשׁ מֶלֶךְ עִיר מַלוֹכָה קּוֹמִי צָאי מִתּוֹךְ הַהְפָכָה;
 רַב לְךָ שְׁבַת בְעֵמֶק הַבְּכָא וְהַוָּא יְחִימֵל עַלְיוֹן חִמֵלָה.
 לְכָה דָוִיד לְקַרְאַת פֶלֶה, פָנִי שְׁבַת נִקְבָּלָה.
- הַתְּנִינָרִי מַעֲפָר קּוֹמִי לְבָשִׁי בְגִנְדי תְפָאָרָתְךָ עַמִּי;
 עַל יַד פָנוּ יִשְׁיָה בֵית הַלְּחָמִי קְרָבָה אֶל נְפָשֵׁי גָאָלה.
 לְכָה דָוִיד לְקַרְאַת פֶלֶה, פָנִי שְׁבַת נִקְבָּלָה.
- הַתְּעוּרָרִי הַתְּעוּרָרִי בַי בָא אוֹרֶךְ קּוֹמִי אָוָרִי;
 עַירִי עַוְרִי שִׁיר דְבָרִי כְבָוד יְיָ עַלְיוֹן גַּלְלָה.
 לְכָה דָוִיד לְקַרְאַת פֶלֶה, פָנִי שְׁבַת נִקְבָּלָה.
- לֹא תְבָשֵׁי וְלֹא תְקַלְמֵי מַה חַשְׁתָּחַחֵי וּמַה תְּחִמֵּי;
 בְּךָ יִחְסֹבֵן עַגְנִי עַמִּי וּגְבָנָתָה עִיר עַל תְּלָה.
 לְכָה דָוִיד לְקַרְאַת פֶלֶה, פָנִי שְׁבַת נִקְבָּלָה.
- וְהִזְוּ לִמְשָׁסָה שָׁאָסִיךְ וּרְחַקְוּ כָל מִבְלָעִיךְ;
 יִשְׁשֵׁשׁ עַלְיוֹן אַלְהָנוֹךְ בְמִשּׁוֹשׁ חַטּוֹן עַל פֶלֶה.
 לְכָה דָוִיד לְקַרְאַת פֶלֶה, פָנִי שְׁבַת נִקְבָּלָה.

Each of the following stanzas is recited first by the Congregation and then by the Reader:

“Observe” and “Remember,” in a single command, the One God announced to us. The Lord is One, and his name is One, for fame, for glory and for praise.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Come, let us go to meet the Sabbath, for it is a source of blessing. From the very beginning it was ordained; last in creation, first in God’s plan.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Shrine of the King, royal city, arise! Come forth from thy ruins. Long enough have you dwelt in the vale of tears! He will show you abundant mercy.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Shake off your dust, arise! Put on your glorious garments, my people, and pray: “Be near to my soul, and redeem it through the son of Jesse, the Bethlehemite.”

Come, my friend, to meet the bride; let us welcome the Sabbath.

Bestir yourself, bestir yourself, for your light has come; arise and shine! Awake, awake, utter a song; the Lord’s glory is revealed upon you.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Be not ashamed nor confounded. Why are you downcast? Why do you moan? The afflicted of my people will be sheltered within you; the city shall be rebuilt on its ancient site.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Those who despoiled you shall become a spoil, and all who would devour you shall be far away. Your God will rejoice over you as a bridegroom rejoices over his bride.

Come, my friend, to meet the bride; let us welcome the Sabbath.

שְׁמֹר וּכְרָא refers to the talmudic explanation of the discrepancy between the two versions of the fourth commandment. In Exodus 20:8 the text reads: “Remember the Sabbath day,” and in Deuteronomy 5:12: “Observe the Sabbath day.” According to the Talmud (Shebuoth 20b), both words, שְׁמֹר and כְּרָא, were miraculously pronounced by God simultaneously.

ימין ושמאל תפרקזי
ואת יי' פעריציז;
על יד איש בון פרציז
ונשמחה ונניליז.
לכה דודי לקרהת כליה, פני שבת נקבלה.

Congregation rises and turns toward the door, as if to welcome a guest.

בואי בשלום עטרת בעלה נם בשמחה ובצחלה;
תוך אמוני עם סגלה בואי כליה, בואי כליה.
לכה דודי לקרהת כליה, פני שבת נקבלה.

There is a custom that mourners, in the first week of their mourning, remain at the entrance of the synagogue until one of the congregation says to them:

המקום יתמן אתכם בתוך שאר אבל ציון וירושלים.

If a festival occurs on Friday, the evening service begins here.

זהלים צב

מזמור שיר ליום השבת. טוב להרות לי, ולזמר לשמה
עליזון. להגיד בברך חסיד, ואמנחת בלילות. עלי עשור
עהל נבל, עלי העוז בכנור. כי שמחני יי' בפעלה; במשען
ידיה ארוג. מה גדרו מעשה, יי'; מאד עמכו מחשבה.
איש בער לא ידע, וכטיל לא יבין את זאת. בפרח רשיים
כמו עשב, ויציצו כל פעלי אונו, להשמדם עdry עד. ואפה
מרום לעלם, יי. כי הנה איביך, יי. כי תהא איביך יאברה,
יחפרו כל פעלי אונו. נתרכם בראשים קרגני; בלתי בשמו רענו.
ונבט עיני בשוקרי, בקמים עלי מרעים התשמענה אונו. צדיק
בחתר יפרח, בארו בלבנון ישנה. שחולים בביית יי', בחצרות
אלחינו יפריח. Reader עוד ינbow בשיבה, דשנים ורעננים
יידיו. להגיד כי ישר יי'; צורי, ולא עולתה בו.

Psalm 92 was sung by the Levites in the Temple during the Sabbath offering. The psalmist reflects on the meaning of God's works, a meaning which

You shall extend to the right and to the left, and you shall revere the Lord. Through the advent of a descendant of Perez we shall rejoice and exult.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Congregation rises and turns toward the door, as if to welcome a guest.

Come in peace, crown of God, come with joy and cheerfulness; amidst the faithful of the chosen people come O bride; come, O bride. Come, my friend, to meet the bride; let us welcome the Sabbath.

There is a custom that mourners, in the first week of their mourning, remain at the entrance of the synagogue until one of the congregation says to them:

May God console you among the other mourners for Zion and Jerusalem.

If a festival occurs on Friday, the evening service begins here.

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox; I am anointed with fresh oil. My eye has gazed on my foes; my ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

the foolish fail to perceive. The wicked seem to flourish only that they may be destroyed. The palm and cedar are long-lived and flourish during all seasons. They represent the enduring happiness of the faithful in contrast with the short-lived prosperity of the wicked.

זהלים זג

יְיָ מֶלֶךְ, נֹאֹות לְבָשׂ; לְבָשׂ יְיָ, עַז הַתְּאֵזֶר; אִפְּ הַבּוֹן חֶבל,
בֶּל תְּמוֹטָן. נְבוֹן בְּסָאָךְ מְאוֹן, מְעוֹלָם אַתָּה. נְשָׂאוּ נְהָרוֹת, יְיָ,
נְשָׂאוּ נְהָרוֹת קְוָלָם, יְשָׂאוּ נְהָרוֹת דְּבִיכִים. מְקֻלוֹת מִים רְבִים,
אֲדִירִים מְשִׁבְּרִים יִם, אֲדִיר בְּמִרְוָם יְיָ. Reader עֲדַתְּחֵד נְאָמָנוּ
מְאָה, לְבִתְּחֵד נְאָה קָדֵשׁ יְיָ, לְאָהָד יִמְיָם.

MOURNERS' KADDISH

וַתִּפְנַל וַתִּקְדַּשׁ שְׁמָה רְبָא בְּעַלְמָא דִי בְּרָא כְּרֻעָותָה;
וַיִּמְלִיךְ מְלֻכָּותָה בְּחַיְיכָן וּבְזַמִּינָן, וּבְחַיְיכָן דְּכָל בֵּית יִשְׂרָאֵל,
בְּעַנְלָא וּבְזַמְן קָרִיב, וְאָמְרוּ אָמָן.

יְהָא שְׁמָה רְבָא מְבָרֵךְ לְעַלְמָם וּלְעַלְמָיו עַלְמָנָיא.
וַתִּכְבַּךְ וַיִּשְׁפַּבַּת, וַתִּחְפַּאֵר וַיִּחְרֹמֵם, וַתִּנְשַׁא וַיִּתְהַדֵּר,
וַיִּתְعַלֵּה וַיִּתְהַלֵּל שְׁמָה דְּקָרְשָׁא, בְּרִיךְ הוּא, לְעַלָּא (לְעַלָּא)
מִן בְּלָ בְּרַכָּה וּשְׁרַחָה, הַשְּׁבַחַתָּה וּנְחַמְתָּה, דְּאָמִרָן בְּעַלְמָא,
וְאָמְרוּ אָמָן.

יְהָא שְׁלָמָא רְבָא מִן שְׁמָנָא, וְחַיִם, עַלְמָנוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמָן.

עָשָׂה שְׁלָום בְּמִרְוָמִין, הוּא יַעֲשֵׂה שְׁלָום עַלְמָנוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמָן.

Psalm 93 speaks of God's majesty and power. His control of the violent forces of nature represents his power over the mightiest enemies of Israel. God's rule is the security of all moral order in the world.

Psalm 93

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old; thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel, and say, Amen.

נַחֲתָה כְּדָבָר נְאָמֵן God's moral laws are firmly established and unchangeable. Zion, his house, shall no longer be desecrated by heathen invaders. Rashi and others interpret this psalm in connection with the Messianic era.

The following chapter is omitted on festivals.

משנה שבת, פרק ב

א. בְּמַה מִדְלִיקִין וּבְמַה אֵין מִדְלִיקִין. אֵין מִדְלִיקִין לֹא בָּלֶכֶשׁ וְלֹא בְּחִסּוֹן וְלֹא בְּכָלְדָה, וְלֹא בְּפִתְחִילַת הַאֲיָדוֹן וְלֹא בְּפִתְחִילַת הַמְּדֻבָר וְלֹא בְּיַרְוֹקָה שָׁעַל פָנֵי הַמְּנִים; וְלֹא בְּזַופָת וְלֹא בְּשַׁעַה וְלֹא בְּשָׁמְנוֹ קִיק, וְלֹא בְּשָׁמְנוֹ שְׁרָפָה וְלֹא בְּאַלְיָה וְלֹא בְּחַלְבָה. נָחוֹם הַפְּרִידִי אָוֹמֶר: מִדְלִיקִין בְּחַלְבָה מְבָשֵל. וְחַכְמִים אָוֹמֶרים: אַחֲרֵי מְבָשֵל וְאַחֲרֵי שָׁאַיָנוֹ מְבָשֵל אֵין מִדְלִיקִין בָנָו.

ב. אֵין מִדְלִיקִין בְּשָׁמְנוֹ שְׁרָפָה בַיּוֹם טוֹב. רַبִי יִשְׂמָעָאל אָוֹמֶר: אֵין מִדְלִיקִין בְעַטְרוֹן מִפְנֵי כְבָוד הַשְׁבָת. וְחַכְמִים מִשְׁתְּרִין בְכָל הַשְׁמִינִים: בְשָׁמְנוֹ שְׁמַשְׁמִינִין, בְשָׁמְנוֹ אֲנוֹזִים, בְשָׁמְנוֹ צְנוֹנוֹת, בְשָׁמְנוֹ דְנִים, בְשָׁמְנוֹ פְּקֻעוֹת, בְעַטְרוֹן, וּבְגַבְטָה. רַבִי טְרִפּוֹן אָוֹמֶר: אֵין מִדְלִיקִין אֶלָא בְשָׁמְנוֹ זִית בְלִבְדָה.

ג. בְּלַיּוֹצֵא מִן הַעַז אֵין מִדְלִיקִין בָו אֶלָא פְשָׁתוֹ. וּבְלַיּוֹצֵא מִן הַעַז אָנוֹ מִטְמָא טָמֵא אֲהָלִים אֶלָא פְשָׁתוֹ. פִתְחִילַת הַבְּנִיד שְׁקָפָלה וְלֹא הַבְּהָבָה, רַבִי אַלְיעָזֶר אָוֹמֶר: טָמֵא הִיא, וְאֵין מִדְלִיקִין בָה. רַבִי עֲקִיבָא אָוֹמֶר: טָהוֹרָה הִיא, וְמִדְלִיקִין בָה.

ד. לֹא יָכוֹב אָדָם שְׁפּוֹרֶת שֶׁל בִּיצָה וּוּמְלָאָה שָׁמְנוֹ וַיְתַנֵּן

במה מدلיקין was inserted during the geonic period. Various reasons are given for the recital of this chapter from the Mishnah, which deals with the oils and wicks appropriate for the Sabbath lights. Rashi in his *Siddur* (page 243) says that this chapter is recited after the Sabbath eve service so as to enable the late-comers to complete their prayers and leave the synagogue together with the rest of the congregation. Accordingly, this chapter is omitted on festival occasions when late-coming is not likely to happen. Rabbi Isaiah Horowitz and Rabbi Jacob Emden, in their respective editions of the *Siddur*, are of the opinion that *Bammeh Madlikin* is to be recited before *Kabbalah Shabbath*.

The following chapter is omitted on festivals.

Mishnah Shabbath, Chapter 2

1. With what may we light the Sabbath lamp, and with what may we not light it? We may not light it with a wick made of cedar-bast, uncombed flax, floss-silk, or with a wick of willow-fiber, desert weed, or duck-weed [since such wicks burn unevenly]. It may not be lighted with pitch, liquid wax, castor oil, nor with oil that must be burned and destroyed, nor with tail fat, nor with tallow. Nahum of Media says: We may use melted tallow. The sages, however, say: It is immaterial whether or not it is melted, it must not be used for the Sabbath lamp.

2. Oil that must be burned and destroyed may not be used for lighting on a festival. Rabbi Ishmael says: One must not, out of respect for the Sabbath, use [ill-smelling] resin. The sages allow all kinds of oil: sesame-oil, nut-oil, radish-oil, fish-oil, gourd-oil, resin, and naphtha. Rabbi Tarfon says: We may use only olive-oil for lighting the Sabbath lamp.

3. Nothing that comes from a tree may be used as a wick for the Sabbath lamp except flax; nor can any part of a tree contract uncleanness by overshadowing a dead body except flax. A wick made of a piece of cloth which one has twisted but not yet singed, Rabbi Eliezer says that [it is still considered a part of a garment and] it is subject to the law of uncleanness; it must not be used for lighting the Sabbath lamp. Rabbi Akiba declares that it remains clean and may be used for lighting [for as soon as it was twisted it no longer was part of a garment subject to the law of pollution].

4. One may not pierce an eggshell, fill it with oil, and place

כלך חסן, לכש and the other unfamiliar terms are discussed and explained in the *Gemara* (Shabbath 20b).

שמן שרפה oil of consecrated *terumah* that has been defiled. It is called “oil for burning” because of one’s duty to burn and destroy defiled *terumah*. שמן שרפה must not be used for the Sabbath lights, for fear that one may tilt the lamp to accelerate the burning of the oil.

פשתן is classed among trees in Joshua 2:6 (*פשתן הץ*). It contracts ritual uncleanness, though the other materials originating from trees do not.

... לא יקופ ... for fear that one may draw oil from the eggshell and thus cause the light to go out sooner. The same rule applies even to a shell made of clay, though the oil it contains becomes loathsome and useless as food.

על פי הנר, בשביל שתהא מנטפה, ואפילו הוא של חרס; ובבי יהודיה מטהיר. אבל אם חבורה היוצר מתחלה, מטר, מפניהם שהוא בלי אחד. לא ימלא אדם קערה שמו, ויתננה בצד הנר, ויתנו ראש הפתילה בתוכה בשביל שתיהא שואבת; ובבי יהודיה מטהיר.

ה. הקבבה את הנר מפניהם שהוא מתיירא מפניהם, מפניהם, מפניהם רוח רעה, או בשביל החוללה שיישו, פטור; בחס על הנר, בחס על השמן, בחס על הפתילה, חיב. רבינו יוסי פוטר בכלון, חוץ מן הפתילה, מפניהם שהוא עושה פחם. ו. על שלש עברות נשים מתחות בשעת לדיון: על שאינן זירות בנדיה, בחליה, ובהדלקת הנר.

ז. שלשה דברים ארים אדים לומר בתקוד ביתו ערב שבת עם חשבה: עשרתם, ערבתם, הדרליקי את הנר. ספק חשבה, ספק אין חשבה, אין מעשרינו את הנדי, ואין מטבחין את הכלים, ואין מಡליקין את הנרות; אבל מעשרין את הדרמי, ומערבין, וטומניין את החפץ.

מסכת ברכות סה, א

אמר רבى אלעוז אמר רבى חנינא: תלמידי תכמים מרבים שלום בעולם, שנאמר: וכל בנית למודרי יי, ורב שלום בנית.

תים refers to idolators, like the Persians, who permitted no lights to burn on certain nights except in their temples (Rashi).

“he is not culpable”) implies that it is actually forbidden.

ערוב, which renders permissible the carrying of objects on the Sabbath from one household to another, consists of food placed in a room accessible to all inhabitants of a court or a town. Since each of the householders contributes his share to it, the eruv (“mixture”) symbolically turns all of them into one household.

טבילה כלים, the act of purifying utensils from their defilement, renders them fit for use; hence it is forbidden work on Friday at twilight.

דמאי, produce concerning which there is a doubt as to whether the rules

it so that the oil will drip from it into the opening of the Sabbath lamp; it is forbidden even if it was made of earthenware; but Rabbi Judah permits it. If, however, the potter had originally joined it with the lamp, it is allowed, because it is one utensil. A person may not fill a dish with oil, place it beside a Sabbath lamp, and put the end of the wick into it so that it may draw the oil to the flame; but Rabbi Judah permits it.

5. If one puts out a light on the Sabbath because he is afraid of heathen, robbers, or an evil spirit, or for the sake of enabling a sick person to sleep, he is not guilty of violating the Sabbath law; but if he did it with the intention of sparing the lamp or the oil or the wick, he is guilty. Rabbi Yosé exempts him in every case, except in that of sparing the wick, since he thereby forms charcoal [and prepares a wick with a singed end for easier lighting].

6. For three transgressions do women die in childbirth: for being careless in the observance of the laws of menstruation, for not separating *ḥallah*, and for not lighting the Sabbath lamp.

7. One is required to say three things in his house on the eve of Sabbath just before it gets dark: "Have you separated the tithe [of the food we are to eat on the Sabbath]? Have you prepared the *eruv*? Light the lamp!" If it is doubtful whether or not it is already dark, we may not tithe grain which is untithed, or immerse utensils for cleansing, or light the Sabbath lamps; but we may still tithe that concerning which there is doubt whether or not it has been tithed, and prepare an *eruv*, and store away hot food [for the Sabbath].

Talmud Berakhot 64a

Rabbi Elazar said in the name of Rabbi Ḥanina: Scholars increase peace throughout the world, for it is said: "All your children shall be taught of the Lord, and great shall be the peace of your children."¹ Read not here *banayikh* [your children], but

relating to the priestly and Levitical dues were strictly observed, may be tithed at twilight, because the probability is that the tithes have already been set apart, so that this tithing does not really make it fit for use.

בְּנֵי־בְּנֵי אֱלֹהִים is a mere play on words, designed to attract the attention to the great significance of peace.

¹ *Isaiah 54:13.*

אל תקְרָא בְּנֵיֶךְ, אַלֹּא בְּנֵינוֹתֶךְ. שְׁלוֹם רַב לְאַהֲבֵי חُורְתָּה,
וְאַיִן לְמֹוּמְבָשָׂל. יְהִי שְׁלוֹם בְּחִילָה, שְׁלוֹם בְּאַרְמָנוֹתָה.
Reader
לְמַעַן אָחִי וּרְגַעַי, אֲרַבְּרָה נָא שְׁלוֹם בְּהָה. לְמַעַן בֵּית יְהִי
אַלְקָנָנָה, אֲבָקָשָׂה טֹב לְהָה. יְהִי עֹז לְעַמּוֹ יְהָונָה, יְהִי וּבְרָד אַתְּ עַמּוֹ
בְּשְׁלוֹם.

קדיש רבנן

Mourners:

וַיַּחַנֵּל וַיַּתְקַדֵּשׁ שְׁמַה רְבָא בְּעַלְמָא דֵי בָּרָא בְּרֻעּוֹתָה;
וַיַּמְלִיךְ מִלְכָוֹתָה בְּחַיְיכָן וּבְיוּמִיכָן, וּבְחַיְידָה בֵּית יִשְׂרָאֵל,
בְּעַנְלָא וּבְזָמוֹן קָרִיב, וַיֹּאמְרוּ אָמֵן.

יְהָא שְׁמַה רְבָא מִבְּרָד לְעַלְמָם וּלְעַלְמֵי עַלְמָא.
וַיַּחַברֵךְ וַיַּתְפַּבֵּחַ, וַיַּחַפֵּר וַיַּתְרֹמֵם, וַיַּתְנַשֵּׁא וַיַּתְהַדר,
וַיַּחַלְחַל וַיַּתְהַלֵּל שְׁמַה דְּקָרְשָׁא, בְּרִיךְ הוּא, לְעַלְלָא (לְעַלְלָא)
מִן בְּלָא בְּרַכָּה וּשְׁרָחָה, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאַמְּרָיו בְּעַלְמָא,
וַיֹּאמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רְבָנָנוֹ, וְעַל פָּלְמִידֵיהָנוֹ וְעַל בָּל פָּלְמִידֵי
תָּלְמִידֵיהָנוֹ, וְעַל בָּל מִן דַּעֲסָקוֹן בָּאוּרִיתָא, דֵי בָּאתָרָא הַדָּן
וְרִי בְּכָל אַחֲרָנוֹתָה, יְהָא לְהָנוֹן וּלְכָנוֹן שְׁלָמָא רְבָא, חֲנָא
וְחִסְּדָא וּרְחַמִּין, וְתִינוֹן אַרְבִּין, וּמַזְוִינִי רְיוֹחִי, וּפְרָקָנָא מִן קָרְבָּן
אֲבוֹהוֹן דְּבָשְׂמִיא וְאַרְעָא, וַיֹּאמְרוּ אָמֵן.

יְהָא שְׁלָמָא רְבָא מִן שְׂמִיא, וְחִים טֹבִים, עַלְנָנוֹ וְעַל בָּל
יִשְׂרָאֵל, וַיֹּאמְרוּ אָמֵן.

עַשְ׈ה שְׁלוֹם בְּמַרְוּמִין, הוּא בְּרַחְמִין יַעֲשֵה שְׁלוֹם עַלְנָנוֹ וְעַל
בָּל יִשְׂרָאֵל, וַיֹּאמְרוּ אָמֵן.

bonayikh [your builders—scholars are the true builders of the ideal of peace].

Abundant peace have they who love thy Torah, and there is no stumbling for them. Peace be within your walls, and security within your palaces. In behalf of my brethren and friends, let me pronounce peace for you. For the sake of the house of the Lord our God, I will seek your good. The Lord will give strength to his people; the Lord will bless his people with peace.¹

KADDISH D'RABBANAN

Mourners:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a happy life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

¹ *Psalms* 119:165; 122:7–9; 29:11

ערבית לשבת ויום טוב

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Silent meditation:

תָּבֹרֶךְ וִשְׁפַּטְתָּ, וַיְתַפֵּאֵר וַיְתַרְוָם
וַיִּתְגַּשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מֶלֶכִים,
קָדוֹשׁ בָּרוּךְ הוּא, שֶׁהוּא רָאשֵׁן וְהוּא
אֲחִרּוֹן, וּמִבְּלָעֵדְיוֹ אָזִין אֱלֹהִים. בָּרוּךְ
לְרַכְבֵּכְבָּרוּכוֹת, בֵּיה שְׁמוֹ, וְעַלְוֹ לְפָנָיו; וְשָׁמוֹ מְרוֹמָם עַל כָּל בָּרְכָה וְתִהְלָה. בָּרוּךְ
שֶׁם קָבוֹד מֶלֶכְתוֹ לְעוֹלָם וְעַד עוֹלָם.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ מְעֵרֵיב
עֲרָבִים; בָּחֲכָמָה פּוֹתֵחַ שָׁעַרִים, וּבְתִבְונָה מְשֻׁנָּה עַתִּים;
וּמְתִלְיףּ אֶת חִזְמִינִים, וּמְסַדֵּר אֶת חִבּוּכִים בְּמִשְׁמְרוֹתֵיכֶם
בְּרַקְיָע בְּרַצְנוֹנָה. בָּרוּא יוֹם זָלִילָה, גּוֹלֵל אֹור מִפְנֵי חַשָּׁךְ וְחַשָּׁךְ
מִפְנֵי אֹור, וּמְעֵבֵר יוֹם וּמְבִיא לִילָה, וּמְבָדֵל בֵּין יוֹם וּבֵין
לִילָה, יְיָ צָבָאות שְׁמוֹ. Reader. אל חַי וְקִים, תִּמְיד יְמָלוֹךְ עַל נָאָה
לְעוֹלָם וְעַד. בָּרוּךְ אַתָּה, יְיָ, הַמְּעֵרֵיב עֲרָבִים.

אַהֲבָת עַולָם בֵּית יִשְׂרָאֵל עַמָּה אַהֲבָתָה; תּוֹרָה וּמְצֹות,
חֲקִים וּמְשֻׁבְטִים, אֲוֹתָנוּ לְמִזְרָף; עַל בָּנוּ יְיָ אֱלֹהֵינוּ, בְּשֶׁבֶן
וּבְקַוְמֵנוּ נְשִׁיחַ בְּחַקּוֹה, וּנְשִׁמְחַת בְּדָבָרִי תּוֹרָתָךְ וּבְמִצְוֹתָךְ
לְעוֹלָם וְעַד. בַּי הַם תִּנְיָנוּ וְאֶרְךְ יָמֵינוּ, וּבְהַמְּגַנְּנָה יוֹמָם נְלִילָה;
Reader. וְאַהֲבָתָה אֶל פָּסִיר מִמְּשֹׁעַ לְעוֹלָמִים. בָּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמוֹ יִשְׂרָאֵל.

אל מֶלֶךְ נָאָה
(When praying in private, add: **אֶל**)

דברים ו, ד-ט

שָׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
בָּרוּךְ שֶׁם קָבוֹד מֶלֶכְתוֹ לְעוֹלָם וְעַד.
וְאַהֲבָת יְיָ אֱלֹהֵיךְ בְּכָל לְבָבֶךְ וּבְכָל נְפָשֶׁךְ וּבְכָל
מַאֲרֶךְ. וְקַדְשֵׁי הַדָּבָרִים הָאֶלְهִים, אֲשֶׁר אָגִבְתִּי מִצְוָה הַיּוֹם, עַל

Reader:

ברכוי אתה יי' המברך.

Congregation and Reader:

EVENING SERVICE FOR SABBATHS
AND FESTIVALS

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Blessed art thou, Lord our God, King of the universe, who at thy word bringest on the evenings. With wisdom thou openest the gates of heaven, and with understanding thou changest the times and causest the seasons to alternate. Thou arrangeth the stars in their courses in the sky according to thy will. Thou createst day and night; thou rollest away light before darkness, and darkness before light; thou causest the day to pass and the night to come, and makest the distinction between day and night—Lord of hosts is thy name. Eternal God, mayest thou reign over us forever and ever. Blessed art thou, O Lord, who bringest on the evenings.

Thou hast loved the house of Israel with everlasting love; thou hast taught us Torah and precepts, laws and judgments. Therefore, Lord our God, when we lie down and when we rise up we will speak of thy laws, and rejoice in the words of thy Torah and in thy precepts for evermore. Indeed, they are our life and the length of our days; we will meditate on them day and night. Mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

SHEMA

(*When praying in private, add: God is a faithful King.*)

Deuteronomy 6:4-9'

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall

לְבָבֶה. וּשְׁגַנְתֶּם לְבִנְיָה, וְדִבְרַת בָּם בְּשִׁבְתָּךְ בְּבִיתָה, וּבְלִכְתָּךְ
בְּקָרְבָּה, וּבְשִׁבְבָּה וּבְקוֹמָה. וּקְשַׁרְתֶּם לְאֹתָה עַל יְדָה, וְהַרְיָה
לְטַפֵּחַ בֵּין עֵינֶיךָ. וּכְתַבְתֶּם עַל מִזּוֹת בִּיתָה וּבְשֻׁעָרִים.

דברים יא. ג-כ

וְהַזָּה אָم שָׁמַע תְּשִׁמְעוּ אֶל מִצּוֹתִי, אֲשֶׁר אָנֹכִי מִצּוֹה אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֶת יְהוָה יְהוָה, וְלַעֲבֹדוּ בְּכָל לְבָבֶיכֶם וּבְכָל
נֶפֶשֶׁיכֶם. וְנַתְּתִי מִטְרָה אֶרְצֵיכֶם בְּעֵתָה, יוֹרָה וּמֶלֶךְ, וְאַסְפָּתָה
דְּגַנָּה, וְתִירְשֶׁה וּנְצַחַרְתָּ. וְנַתְּתִי עַשְׂבָּב שְׁדָךְ לְבַהֲמַתָּה, וְאַכְלָתָה
וּשְׁבָעָתָה. הַשְׁמַרְתֶּם פָּנֵי וּפְתַחַת לְבָבֶיכֶם, וּסְרִרְתֶּם וּעֲבָרְתֶּם
אֱלֹהִים אֶחָרִים, וּהַשְׁתַחַנוּתֶם לָהֶם. וְתַחַרְתָּ אֶת יְהוָה יְהוָה בְּכֶם, וְעַצְרָתָם
אֶת הַשְׁמִים וְלֹא יְהִי מִטְרָה, וְהַאֲרָמָה לֹא תַּחֲנוּ אֶת יְבוֹלָהָה;
וְאַבְרָתֶם מִהְרָה מִלְּעָל הָאָרֶץ הַטְּבָה אֲשֶׁר יְיָ נָתַן לְכֶם. וּשְׁמַתָּם
אֶת דְּבָרֵי אֱלֹהִים עַל לְבָבֶיכֶם וּעַל נֶפֶשֶׁיכֶם; וּקְשַׁרְתֶּם אֶתְכֶם לְאֹתָה
עַל יְדֵיכֶם, וְהִי לְטוּטָף בֵּין עֵינֵיכֶם. וְלִמְרָפָם אֶתְכֶם אֶת
בְּנֵיכֶם לְדִבֶּר בָּם, בְּשִׁבְתָּךְ בְּבִיתָה, וּבְלִכְתָּךְ בְּקָרְבָּה, וּבְשִׁבָּבָה
וּבְקוֹמָה. וּכְתַבְתֶּם עַל מִזּוֹת בִּיתָה וּבְשֻׁעָרִים.

לְמַעַן יְרַבּו יְמֵיכֶם וַיָּמִי בְּנֵיכֶם, עַל הַאֲרָמָה אֲשֶׁר נִשְׁבַּע
יְיָ לְאַבְתֵיכֶם לְתַתְכֶם, בִּימֵי הַשְׁמִים עַל הָאָרֶץ.

במדבר טו, לו-טז

נִאָמֵר יְיָ אֶל מֹשֶׁה לְאמֹר: דָבַר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֱלֹהִים, וְעַשׂו לְהֶם צִיצָת עַל בְּנֵי בְנֵיכֶם לְדָרְתֶם, וְנַתְּנֵו עַל
צִיצָת הַבְּנִי פְּתִיל חַכְלָתָה. וְהַנִּיה לְכֶם לְצִיצָת, וּרְאוּתָם אֲחֵזָה
וּכְרָתָם אֶת בָּל מִצּוֹת יְיָ, וּעֲשִׂיתָם אֶתְכֶם; וְלֹא תַּחֲרוּ אֶחָרִי
לְבָבֶיכֶם וְאֶחָרִי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זְנִים אֶתְכֶם. לְמַעַן
תַּחֲבְרוּ וּעֲשִׂיתָם אֶת בָּל מִצּוֹתִי, וְהַיִתֶם קְרָשִׁים לְאֱלֹהִיכֶם.

teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, 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 right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. 1

אני ייְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הָזְאתִי אֶתֶּכֶם מִאָרֶץ מִצְרַיִם לְהִיוֹת
לְכֶם לְאֱלֹהִים; אני ייְהוָה Reader

אמֶת וְאִמּוֹנָה בְּלֹא זָאת, וְקִים עַלְינוּ כִּי הוּא ייְהוָה אֱלֹהֵינוּ וְאֵין
זֶה תָּהָה, וְאֵחָנוּ יִשְׂרָאֵל עַמּוֹ. הַפְּקוּדָנוּ מִינְדָּמָלְבִּים, מִלְּבָנָנוּ
הַגּוֹאָלָנוּ מִפְּנֵי בָּל הַעֲרִיצִים; הַאֲלָל הַנְּפָרָעָן לְנוּ מִצְרַיִם,
וְהַמְּשָׁלָם גָּמוֹל לְכָל אַיִּבָּי נְפָשָׁנוּ; הַעֲשָׂה גְּדוֹלֹת עַד אֵין חִקָּר,
וְגִפְּלָלוֹת עַד אֵין מִסְּפָר; הַשָּׁם נְפָשָׁנוּ בְּחִים, וְלֹא נָתַן לִמּוֹת
רְגָלָנוּ; הַמְּדֻרִיכָנוּ עַל בָּמוֹת אַיִּבָּינָה, וַיָּרַם קָרְנָנוּ עַל בָּל שְׁנָאָינָה;
הַעֲשָׂה לְנוּ גְּסִים וְגַקְמָה בְּפֶרַעָה, אַתָּהוּ וּמוֹפְתָּים בְּאַדְמָת
בְּנֵינוּ חַם; הַמְּפָה בְּעַבְרָתוֹ בְּלֹא בְּכוֹרִי מִצְרַיִם, וַיּוֹצַא אֹתָה עַמּוֹ
יִשְׂרָאֵל מִהְוֹבָם לְחִרּוֹת עַזְלָם. הַמְּעַבֵּר בְּנֵינוּ בֵּין גּוֹרִי יָם סֻוּף;
אֶת רֹזֶרֶפֶת וְאֶת שְׁנוֹאָתָם בְּתָחוֹמוֹת טְבַע. וְרוֹא בְּנֵינוּ
גְּבוּרָתוֹ; שְׁבָחוּ וְהָרוּ לְשָׁמוֹ, וּמְלֹכָתוֹ בְּרַצּוֹן קָבָלוּ עַלְיָהָם.
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְהָעִנָּה שִׁירָה בְּשִׁמְחָה רְבָה, וְאָמְרוּ

כָּלָם:

מי קָמָכָה בְּאָלָם, ייְהוָה; מי קָמָכָה נָאָדָר בְּקָדְשָׁךְ, נֹרָא תְּהִלָּתֶךָ
עֲשָׂה פָּלָא.

מְלֹכָותֶךָ רָאוּ בְּנֵיהֶךָ, בָּקָעָם לְפָנֵי מֹשֶׁה; זה אֱלֹהֵינוּ עָנוּ
וְאָמְרוּ: ייְהוָה לְעַלְמָם וְעַד.

ונִאמֵּר: כִּי פְּרָה ייְהוָה ייְהוָה יְעַקְּבָה, וְגַאֲלוּ מִינְדָּמָלְבִּים. בְּרוּךְ
אָתָּה, ייְהוָה, נָאָל יִשְׂרָאֵל.

הַשְּׁבִיבָנוּ, ייְהוָה אֱלֹהֵינוּ, לְשָׁלוֹם; וְהַעֲמִידָנוּ, מִלְּבָנוּ, לְמִימִים;
וּפְרוֹשָׁ עַלְינוּ סְבַת שְׁלוֹמָה, וְתַקְבִּינוּ בְּעֵצָה טוֹבָה מִלְּפָנֵיךְ,
וְהַוְשִׁיעָנוּ לְמִינּוּ שְׁכָנָה; וְהַגּוּ בְּעָרָנוּ וְהַסְּרִ מַעַלְינוּ אַיִּבָּי, דָּבָר
וְחֶרֶב וְרַעַב וְגַנְוָן; וְהַסְּרִ שְׁטַן מִלְּפָנֵינוּ וּמַאֲחָרֵינוּ, וּבְאֶל בְּנֵפְרִיךְ

am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and trustworthy is all this. We are certain that he is the Lord our God, and no one else, and that we Israel are his people. It is he, our King, who redeemed us from the power of despots, delivered us from the grasp of all the tyrants, avenged us upon our oppressors, and requited all our mortal enemies. He did great, incomprehensible acts and countless wonders; he kept us alive, and did not let us slip.¹ He made us tread upon the high places of our enemies, and raised our strength over all our foes. He performed for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the Hamites; he smote in his wrath all the first-born of Egypt, and brought his people Israel from their midst to enduring freedom. He made his children pass between the divided parts of the Red Sea, and engulfed their pursuers and their enemies in the depths. His children beheld his might; they gave praise and thanks to his name, and willingly accepted his sovereignty.

Moses and the children of Israel sang a song to thee with great rejoicing; all of them said:

“Who is like thee, O Lord, among the mighty? Who is like thee, glorious in holiness, awe-inspiring in renown, doing wonders?”²

Thy children saw thy majesty as thou didst part the sea before Moses. “This is my God!” they shouted, and they said:

“The Lord shall reign forever and ever.”³

And it is said: “Indeed, the Lord has delivered Jacob, and rescued him from a stronger power.”⁴ Blessed art thou, O Lord, who hast redeemed Israel.

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to life. Spread over us thy shelter of peace, and direct us with good counsel of thy own. Save us for thy name's sake; shield us, and remove from us every enemy and pestilence, sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the shadow of thy wings;

¹Job 9:10; Psalm 66:9. ²Exodus 15:11. ³Exodus 15:18. ⁴Jeremiah 31:11.

פסחירנו; כי אל שומרנו ומציילנו אתה, כי אל מלך חנון ורחום אתה. ושםור צאנו ובודנו לחיים ולשלום, מעלה ועד עולם, Reader ופרש עליינו ספת שלוםך. ברוך אתה, יי' ה' הפורש ספת שלום علينا, ועל כל עמו ישראל, ועל רושלים.

Congregation and Reader:

ושמרו בני ישראל את השבת, לעשות את השבת לדרךם ברית עולם. בין ובין בני ישראל אותן היא לעלם, כי ששת ימים עשה יי' את השמים ואת הארץ, וביום השביעי שבת ונתקופת.

On Pesah, Shavuoth and Sukkoth:

(יידבר משה אתה מעדיך יי' אל בני ישראל.)

On Rosh Hashanah:

(חקעו בחדר שופר, בקסה ליום חנוכה. כי חק לישראל הוא, משפט לאלה יעקב.)

Reader:

ויהנдел ויתקדש שם רבא בעלמא די ברא ברעהה;
ינמליך מלכיתה בתיכון ובוימיכון, ובתי דקל בית ישראל,
בענלא ובצפו קרייב, ואמרו אמן.

זה שם רבא מברך לעלם ולעלמי עולם.
ויתברך ותשפחה, ויתפאר ויתרומם, ויתנשא ויתהדר,
ויתעללה ויתהחלל שם דקדשא, בריך הוא, לעלה (לעלא)
מן כל ברכתא ושירותא, תשבחתא ונחמתה, דאמירן בעלמא,
ואמרו אמן.

The Amidah for festivals begins on page 585.

for thou art our protecting and saving God; thou art indeed a gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace, henceforth and forever. Do thou spread over us thy shelter of peace. Blessed art thou, O Lord, who spreadest the shelter of peace over us and over all thy people Israel and over Jerusalem.

Congregation and Reader:

The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.¹

On Pesah, Shavuoth and Sukkoth:

(Moses announced the festivals of the Lord to the children of Israel.²)

On Rosh Hashanah:

(Sound the Shofar at the new moon, at full moon for our feast-day. This is a statute for Israel, an ordinance of the God of Jacob.³)

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Amidah for festivals begins on page 586.

¹ Exodus 31:16-17. ² Leviticus 23:44. ³ Psalm 81:4-5.

The *Amidah* is recited in silent devotion while standing, facing east.

אָדָנִי שְׁפָטֵי הַפְּתָחָת וּבְיַד תְּהִלָּתֶךָ
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וָאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם
 אֱלֹהֵי יַצְחָק וְאֱלֹהֵי יַעֲקֹב הָאָל הַגָּדוֹל חָנוּבָר וְהַנּוֹרָא אֵל
 עַלְיוֹן גּוֹמֵל חָסְדִים טוֹבִים וְקוֹנֶה הַכָּל וּזְוֹבֵר חָסְדִי אֲבוֹת
 וּמְבֵיא נֹאָל לְבָנֵינוּ בְּנֵיכֶם לְמַעַן שְׁמוֹ בָּאַחֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(זִכְרָנוּ לְחַיִּים מֶלֶךְ חָפֵץ בְּחַיִּים
 וּבְחַבְנָנוּ בְּסֶפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים)
 מֶלֶךְ עֹזֵיר וּמוֹשִׁיעֵם וּמְנֻנוּ בָּרוּךְ אַתָּה יְהוָה מֶן אַבְרָהָם.
 אַתָּה נֹבֵד לְעוֹלָם אָדָנִי מְתִיחָה מְתִיחָה אַתָּה רַב לְהַזְרִיעַן.

Between *Sukkoth* and *Pesah* add:

(מִשֵּׁב הַרְוחַת וּמְוֹרֵיד הַגָּשָׁם)

מִכְלָבֵל חַיִּים בְּחַסֶּרֶת מְתִיחָה מְתִיחָה בְּרַחֲמִים רַבִּים סָומֵךְ
 נַעֲפָלִים וּרְזֹפֵא חֹלוּם וּמְתִיר אַסּוּרִים וּמְקַבֵּים אַמְנוֹנוֹת לִישְׁנֵי
 עַפְרָה מֵכְנֹזה בְּעַל גְּבוּרוֹת וּמֵרְזֹמֶה לְהָהָר מֶלֶךְ מְמִיתָּה
 וּמְתִיחָה וּמְאַמְתִּיחָה יִשְׁעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מֵכְנֹזה אָב הַרְחָמִים
 זְוּבֵר יִצְרוּרִי לְחַיִּים בְּרַחֲמִים)

נְאָמֵן אַתָּה לְהַחֲיוֹת מְתִיחָה בָּרוּךְ אַתָּה יְהוָה מְתִיחָה הַמְתִיחִים.

חַפְלָת שְׁבָע is the name of the Sabbath *Amidah*, because it contains only seven blessings. The first three and the last three are the same in all forms of the *Amidah*, whereas the intermediary blessing varies in all four services of the Sabbath. The thirteen petitions of the weekday *Shemoneh Esreh* are eliminated on the ground that no personal requests may be made during Sabbaths and festivals. When one recites these petitions, he is reminded of his failings and troubles, and on the days of rest one ought not to be sad but cheerful.

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

O Lord, open thou my lips, that my mouth may declare thy praise.¹

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

¹ *Psalm 51:17.*

אַתָּה קָדוֹשׁ וְשָׂמֵחַ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוֹךְ סָלָה.
 *ברוך אתה יי', האל הקדוש.

* Between *Rosh Hashanah* and *Yom Kippur* substitute:

(ברוך אתה יי', הַמֶּלֶךְ הַקָּדוֹשׁ).

אַתָּה קָדְשָׁת אֶת יוֹם הַשְׁבִּיעִי לְשָׁמֶךָ, תְּכִלִית מְעֵשָׂה שְׁמִינִים
 וְאֶרֶץ, וְבָרְכָתָו מִבְּלַת נִקְמִים וּקְנִשְׁתָו מִבְּלַת חִזְמִינִים, וְבָנָן בְּחוֹב
 בְּתוֹרַתְךָ:

וַיְכֻלֵּוּ הַשְׁמִינִים וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם
 הַשְׁבִּיעִי מִלְאָכְתָו אֲשֶׁר עָשָׂה, וַיִּשְׁבַּת בַּיּוֹם הַשְׁבִּיעִי מִבְּלַת
 מִלְאָכְתָו אֲשֶׁר עָשָׂה. וַיִּבְרֶךְ אֱלֹהִים אֶת יוֹם הַשְׁבִּיעִי וַיִּקְרֶדֶשׁ
 אֹתוֹ, כִּי בָז שְׁבַת מִבְּלַת מִלְאָכְתָו אֲשֶׁר בָּרוֹא אֱלֹהִים לְעַשּׂות.
 אֱלֹהֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ, רָצָה בְּמִנוּחָתָנוּ. קָדְשָׁנוּ בְּמִצְוֹתָה,
 וְנוּ חַלְקָנוּ בְּתוֹרַתְךָ; שְׁבַעַנוּ מִטְבָּה, וְשְׁמַחַנּוּ בִּישְׁעָהָה; וְטַהַר
 לְבָנֵינוּ לְעַבְדָךְ בְּאֶמֶת; וְכַנְּחִילָנוּ יי' אֱלֹהֵינוּ בְּאֶחָבה וּבְרָצֹן
 שְׁבַת קָרְשָׁה, וְנַגְנַחַת בָּה יִשְׂרָאֵל מִקְדְּשֵׁי שָׁמֶךָ. ברוך אתה יי',
 מקדש השbeta.

רָצָה, יי' אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל וּבְתְּפִלָּתָם; וְהַשֵּׁב אֶת
 הַעֲבֹדָה לְדִבְרֵיךְ בִּיתָה, וְאֲשֵׁי יִשְׂרָאֵל וּבְתְּפִלָּתָם בְּאֶחָבה תִּקְבֶּל
 בְּרָצֹן, וְתַהַי לְרָצֹן פָּמִיד עֲבוֹדָת יִשְׂרָאֵל עַמָּךָ.

On *Rosh Hodesh* and *Hol ha-Mo'ed* add:

(אֱלֹהֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ, יָעַלְהָ וְיַבָּא, וַיְנִיעַ וַיְרָא, וַיְרָצָה
 וַיְשָׁמַע, וַיְפָקֵד וַיְנִיבֶר, זָכְרוֹנָנוּ וּפְקָדוֹנָנוּ, זָכְרוֹן אֲבוֹתֵינוּ,
 זָכְרוֹן מִשְׁיחֵם בָּנוּ דָוד עַבְדָךְ, זָכְרוֹן יְרוּשָׁלַם עִיר קָרְשָׁה,

Thou art holy and thy name is holy, and holy beings praise thee daily. * Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou hast sanctified to thyself the seventh day, marking the end of the creation of heaven and earth; thou hast blessed it above all days, and hallowed it above all festivals, as it is written in thy Torah:

Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.¹

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel,

ר' זכה במנוחתנו, like the *Kiddush*, ends with מקודש השבת; on festivals, however, Israel is included in the formula מקודש ישראל והזמנים. According to the Talmud (*Pesahim* 117b), Israel is mentioned in the phrase used on festivals because through Israel the festivals are sanctified, since the length of each month is fixed by Jewish authorities who thereby fix the dates of the festivals. The Sabbath, on the other hand, is permanently fixed and depends entirely on God.

¹ *Genesis* 2:1-3.

וַיֹּאמֶר בְּלֹא עִמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִישָׁה וְלַטְבָּה, לְחַנּוּ
וְלַחֲפֵד וְלַרְחָמִים, לְחַיִם וְלִשְׁלוֹם, בַּיּוֹם

<i>Sukkoth</i>	<i>Pesah</i>	<i>Rosh Hodesh</i>
חג ה-סוכות	חג ה-פסח	ראש השנה
קְוִעה. זָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בָּו לַטְבָּה, וּפְקָדָנוּ בָּו לְבָרְכָה, וְהַשְׁעִינָנוּ בָּו לְחַיִם. וּבְדָבָר יְשֻׁעָה וּרְחָמִים חֹסֵן וְחַנְגָּנוּ, וְרָחִם עַלְיָנוּ וְהַשְׁעִינָנוּ, בַּיְ אֱלֹהֵיךְ עַיְנָנוּ, בַּיְ אֱלֹהֵיךְ חַנוּן וְרָחִים אָתָה.)		

וְתַחְזִינָה עַיְנָנוּ בְשׁוּבָה לְצִיּוֹן בְּרָחִמים. בְּרוֹךְ אָתָה, יְיָ,
הַמַּחְזִיר שְׁכִינָתוּ לְצִיּוֹן.

מוֹדִים אָנָהָנוּ לְהָ, שָׁאָתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וְעַד. צָור תְּיִינָנוּ, מָנָן יִשְׁעַנוּ אָתָה הוּא. לְדוֹר וּדוֹר
נוֹדָה לְהָ, וּנְסִפְרַת הַחֲלֹתָה, עַל חַיָּנוּ הַמְּסִוְרִים בְּיִדָּה, וְעַל
גְּשֻׁמּוֹתֵינוּ הַפְּקוּדֹת לְהָ, וְעַל גְּסִיקָה שְׁבָכָל יוֹם עַמְּנָנוּ, וְעַל
גְּפַלְאָתֵיהָ וְטוֹבָתֵיהָ שְׁבָכָל עַתָּה, עָרָב וּבָקָר וְצַהֲרִים. הַטּוֹב
בַּיְ לֹא בָּלָו רְחָמִיהָ, וְהַמְּרָחִם בַּיְ לֹא קָמוּ חָסְדִּיהָ, מַעֲולָם
קָנוּנוּ לְהָ.

On Hanukkah add:

(עַל הַנְּפִיסִים וְעַל תְּפִרְקָנוּ, וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמִּלְחָמֹת, שְׁעַשְ׀יוֹת לְאֲבוֹתֵינוּ בִּימֵים קָהִם בָּזְמָן תְּהָה
בִּימֵי מַתְּחִיחָה בָּנוּ יְחִינָן פְּהָנוּ גָּדוֹל, חִשְׁמָנוּ וּבְנָיו, בְּשֻׁעָםְדָה
מַלְכּוֹת יְהוָה חִרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְּׁבִיכָם תְּוֹרָתָה,
וְלְהַעֲבִירָם מְחַקְרֵה רְצִינָה. וְאָתָה בְּרָחִים קָרְבִּים עַמְּדָת לְהָם
בְּעֵת צָרָחָם, רְבָתָת אֶת רִיבָם, דָנָת אֶת דִינָם, נִקְמָת אֶת נִקְמָתָם;
מִסְרָף נְבוּרִים בְּנֵיד חַלְשִׁים, וּרְבִים בְּנֵיד מַעֲטִים, וּטְמָאים בְּנֵיד
טְהָרִים, וּרְשָׁעִים בְּנֵיד צְדִיקִים, וּוְרִים בְּנֵיד עֹסְקֵי תְּוֹרָתָה.

ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

Rosh Ḥodesh
the New Moon.

Pesah
the Feast of Un-
leavened Bread.

Sukkoth
the Feast of
Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands

וילך עשרה שם גדרול וקדוש בעולמָה, ולעומך ישראל עשרה
תשועה נדולה ופרקון בהימים הָזֶה. ואחר בן קָאוי בְּנִיה לְדִבְרֵי
בְּרִיתָה, ופנו את היכלה, וטהרו את מקדשָׁה, והדרליך גרות
בתחזרות קדשָׁה, וקבעו שמונת ימי חנוכה אלו להודות ולהלל
לשםך הנורול).

ועל כלם יחרוך ויתרומם שמה, מלכנו, פסיד לעולם
רעד.

Between Rosh Hashanah and Yom Kippur add:

(ובחוב לתים טובים כל בני בריתך).

ובכל הימים יוריך סלה, ויהללו את שמה באמת, האל,
ישענתנו וצורתנו סלה. ברוך אמת, יי, הטוב שמה, ולך נאה
להודות.

שלום רב על ישראל עומך פשים לעולם, כי אתה הוא
מלך ארון לכל הימים, וטוב בעיניך לברך את עומך ישראל
בכל עת ובכל שעיה בשלום. * ברוך אמת, יי, סמברך את
עמו ישראל בשלום.

* Between Rosh Hashanah and Yom Kippur say:

(בספר תים, ברכה ושלום ופרנסה טובה, נבר ונכתב
לפניה, אנחנו וכל עומך בית ישראל, לתים טובים ולשלום.
ברוך אמת, יי, עוזה השלום).

After the Amidah add the following meditation:

אלְהִי, נצַר לְשׂוֹנִי מַרְעֵעַ, וְשַׁפְתִּי מִדְבָּר מִרְמָה; וְלִמְקַלְלֵי
נֶפֶשִׁי תְּדוֹם, וְנֶפֶשִׁי בָּעֵף לְכָל תְּהִיה. פְתַח לְבִי בְּתוֹרָתֶךָ,
וּבְמִצּוֹתֶיךָ תְּרֻדוֹף נֶפֶשִׁי; וּבָל הַחֲשָׁבִים עַלְיִ רְעָה, מְהֻרָה
הַפְּרָעָה עֲצָה וְקָלָל מְחַשְּׁבָהָם. עָשָׂה לִמְעָן שָׁמָה, עָשָׂה לִמְעָן
יְמִינָה, עָשָׂה לִמְעָן קְדָשָׁה, עָשָׂה לִמְעָן תּוֹרָתֶךָ. לִמְעָן יְחִילָצָוֹן

of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O God, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. * Blessed art thou, O Lord, who blessest thy people Israel with peace.

**Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand

ידיך יהה, הושעה ימינה ועננו. יהיו לך צון אמריך פ' והזון לבי
לפניה, יי', צורי וגואלי. נשא שלום במרומיו, הוא יעשה
שלום עליינו ועל כל ישראל, ואמרו אמן.
יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שיבנה בית
המקדש במחברה בימינו, ותנו חלכנו בתורתך. ושם נשבך
בירה, בימי עולם וכשנים קדמוניות. וערבה ל' מנוחת
יהווה וירושלים, בימי עולם וכשנים קדמוניות.

Reader and Congregation:

ויכלו השמים והארץ וכל הארץ. ובכל אלדים ביום
השביעי מלאכחו אשר עשה, וישבת ביום השביעי מכל
מלאכחו אשר עשה. וברך אליהם את יום השביעי ויהקdash
אתו, כי בו שבת מכל מלאכחו אשר ברא אליהם לעשות.

Reader:

ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם,
אליהו יצחק, ואלהי יעקב, האל גבור הנורא, אל
עליזון, קונה שמים הארץ.

Congregation:

מן אבות ברבר, מודה מהים במאמר, האל (*הפלך)
הקדוש שאין במו, המנית לעמו ביום שבת קדשו, כי בם
רצה לכנס להם; לפניו נعبد בירה, ונודה לשמו

* Between *Rosh Hashanah* and *Yom Kippur* substitute *הפלך* for *הפלך*.

which is considered an essential part of the service (*Shabbath* 119b), is repeated after the *Amidah* because the *Amidah* of festivals occurring on the Sabbath does not include this passage. Since it has to be recited after the *Amidah* when a festival occurs on the Sabbath, it has become the rule for all Sabbaths (*Tosafoth, Pesahim* 106a).

מן אבות is termed **מען שבע** because it contains the substance of the seven blessings of the *Amidah*. This abridged form of the *Amidah* was originally

and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Reader and Congregation:

Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.³

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, supreme God, Master of heaven and earth.

Congregation:

He with his word was a shield to our fathers, and by his bidding he will revive the dead. He is the holy God,* like whom there is none. He gives rest to his people on his holy Sabbath day, for he is pleased to grant them rest. Him we will serve with reverence and

*Between Rosh Hashanah and Yom Kippur substitute: "holy King."

added in order to prolong the service for the convenience of late-comers. The synagogues were often located outside the precincts of the city (since the rulers did not tolerate Jewish worship within the confines of their municipalities), and it was dangerous to walk home alone at night. By prolonging the Sabbath-eve service, which was far better attended than weekday services, the late-comers were given an opportunity to finish their prayers with the rest of the congregation (Rashi, Shabbath 24b; compare note on *במה מדליקין*, page 251).

¹ Psalms 60:7; 19:15. ² Malachi 3:4. ³ Genesis 2:1-3.

בְּכָל יוֹם תִּמְדֵּיד מַעֲזִין הַבְּרִכּוֹת. Reader: אל החראות, אָרוֹן הַשְׁלוֹם, מקדש השבת וمبرך שביעי, ומנית בקרשה לעם מדרשי עגֶן, זכר למעשה בראשית.

Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רֵצָח בְּמִנְוִתָּחֵנוּ קָדוֹשָׁנוּ בְּמִצְוֹתֵיהֶן
וַתָּנוּ חָלֻקָּנוּ בְּתֹרְתָּהֶךָ שְׁבָעָנוּ מַטּוֹבָה וְשְׁפָחָנוּ בִּישׁוּעָה וְעַתָּה
לְבָנָי לְעַבְרָךְ בְּאָמִתָּה וְהַנְּתִילָנָה יְהוָה אֱלֹהֵינוּ בְּאֶחָדָה וּבְרָצֹן
שְׂבַת קָרְשָׁה וַיְנַחוּ בָהּ יִשְׂרָאֵל מִקְדְּשֵׁי שְׁמָה בְּרוּךְ אַתָּה יְהוָה
מִקְדְּשֵׁה השְׁבָתָה.

וַיַּתְגַּדֵּל וַיַּתְקַדֵּשׁ שְׁמָה רְبָא בְּעַלְמָא דֵי בָּרָא כְּרוּתָה
וַיַּמְלִיךְ מִלְכָוָתָה בְּתִיחִיבָּן וּבְיוֹמִיכָּן וּבְחֵי דָבָל בֵּית יִשְׂרָאֵל
בְּעַגְלָא וּבְזָמוֹן קָרֵיב וְאָמְרוּ אָמֵן.

יְהָא שְׁמָה רְבָא מִבְּרָךְ לְעוֹלָם וְלְעַלְמֵי עַלְמָא.
וַיַּתְבָּרֵךְ וַיַּשְׁפַּבַּת וַיַּתְפַּאֲר וַיַּחֲרוּם וַיַּתְנַשֵּׁא וַיַּתְהַדֵּר
וַיַּתְעַלֵּה וַיַּתְהַלֵּל שְׁמָה דִּקְרָשָׁא בְּרִיךְ הוּא לְעַלְאָא* (לְעַלְאָא)
מִן בָּל בְּרַכָּתָא וִשְׁרַתָּא תְּשִׁבְחָתָא וְנִחְמָתָא דְּאָמִירָן בְּעַלְמָא
וְאָמְרוּ אָמֵן.

תַּתְקַבֵּל אַלְוֹתָהּוּן וּבְעוֹתָהּוּן דָּבָל בֵּית יִשְׂרָאֵל קָדָם אֲבוֹהוּן
דֵי בְּשָׁמְאָא וְאָמְרוּ אָמֵן.

יְהָא שָׁלָמָא רְבָא מִן שָׁמְאָא וְחַיִם עַלְנֵנוּ וְעַל בָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְומִים הָוּא יְעַשֵּׂה שְׁלוֹם עַלְנֵנוּ וְעַל בָּל
יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

awe, and to his name we will give thanks every day, constantly, in the fitting form of blessings. He is the God to whom thanks are due, the Lord of peace, who hallows the Sabbath and blesses the seventh day, who gives sanctified rest to a joyful people—in remembrance of the creation.

Reader:

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance; purify our heart to serve thee in truth; and, in thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage, and that Israel, who hallow thy name, may rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

The Reader recites the following *Kiddush* over wine.

סְבִרֵי מְרוּן וַרְבוֹתִי.

ברוך אתה, ייְהוָה קָדוֹשׁ הָעוֹלָם, בָּרוּךְ פָּרִי תָּנָפֶן.
 ברוך אתה, ייְהוָה קָדוֹשׁ הָעוֹלָם, אֲשֶׁר קָדְשָׂנוּ בְמִצְוֹתָיו
 וְרִצְחָה בָנָנוּ, וְשִׁבְטָתָ קָרְשׁוּ בְאַהֲבָה וּבְרָצּוֹן הַנְּחִילָנוּ, זָקְרָנוּ
 לְמַעַשָּׂה בְּרָאשָׁית; כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָא קָדְשָׁ, זָכָר
 לַיְצִיאָת מִצְרָיִם. כִּי בָנָנוּ בְתִרְבָּתָ וְאוֹתָנוּ קָדְשָׁתָ מְכַל הַעֲמִים,
 וְשִׁבְטָתָ קָרְשׁוּ בְאַהֲבָה וּבְרָצּוֹן הַנְּחִילָתָנוּ. ברוך אתה, ייְהוָה,
 מִקְדָּשׁ הַשְּׁבָתָה.

עַלְינוּ לְשָׁבֵח לְאָדוֹן הַכָּל, לְתֹתְנֵר לְיִזְרֵר בְּרָאשָׁית,
 שֶׁלֹּא עָשָׂנוּ בְנֵי הָאָרֶצֶת, וְלֹא שָׁקָנוּ בְמִשְׁפָחוֹת הָאָרֶץ;
 שֶׁלֹּא שֶׁמְחַלֵּקָנוּ בְהָם, וְגַרְלָנוּ בְכָל הַמּוֹנוֹם. וְאַנַּחֲנוּ בְּוּרָיעִים
 וּמִשְׁתְּחִוִּים וּמוֹדִים לְפָנֵי מֶלֶךְ מֶלֶכִים הַקָּדוֹשׁ בָּרוּךְ
 הוּא, שֶׁהָאָנוּ נוֹתָה שְׁמִים וַיּוֹסֶד אָרֶץ, וּמוֹשֵׁב יִקְרֹא בְשָׁמִים
 מִמּ�עֵל, וּשְׁכִינַת עָז בְּנֵבֶדי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד;
 אַמְתָה מֶלֶכֶנוּ, אַפָּס זוֹלָתוּ, פְּכַתּוּב בְּתוֹרָתוּ; וְיַדְעַת הַיּוֹם
 וְהַשְּׁבָתָ אל לְבָבָה, כִּי יְהוָה אֱלֹהֵינוּ בְשָׁמִים מִמּ�עֵל וְעַל
 הָאָרֶץ מִקְתָּחָת, אֵין עוֹד.

עַל בָּנוּנָה לְה, ייְהוָה קָדוֹשׁ, לְרֹאֹת מְהֻרָה בְחַפְאָרָת עָזָה,
 לְהַעֲבֵר גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים בְּרוֹתָ וּבְרָתוֹן; לְפָקֵן
 עַולָם בְּמִלְכּוֹת שְׁרֵי, וְכָל בְּנֵי קָשָׁר יִקְרָא בְשָׁמָה, לְהַפְנֵנוּ

ושם

recited by the Reader in the synagogue has its origin in the period when strangers were given their Sabbath meal in a room adjoining the Synagogue. Abudarham, writing in Spain early in the fourteenth century, says: "As our predecessors have set up the rule, though for a reason which no longer exists, the rule remains unshaken."

The Reader recites the following Kiddush over wine.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments and hast been pleased with us; thou hast graciously given us thy holy Sabbath as a heritage, in remembrance of the creation. The Sabbath is the first among the holy festivals which recall the exodus from Egypt. Indeed, thou hast chosen us and hallowed us above all nations, and hast graciously given us thy holy Sabbath as a heritage. Blessed art thou, O Lord, who hallowest the Sabbath.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon

סְבָרִי מְרוֹן is used here in the sense of "Gentlemen, attention!" It is intended to call attention to the blessing which is about to be pronounced over the wine, so that those present may answer Amen. According to a midrashic source (*Tanhuma, Pekudé*), this phrase was originally used in the form of a question, namely: "Gentlemen, what is your opinion?" Is it safe to drink of this wine? The response was לְמַתָּה!

¹ Deuteronomy 4:39.

אליה כל רשיי אָרֶץ. יְכִירוּ וַיַּדְעוּ כֵּל יוֹשְׁבֵי חַבֵּל, כִּי לְהַ
תִּכְרֹעַ כֵּל בָּרֶה, תִּשְׁבַּע כֵּל לְשׁוֹן. לְפִנֵּיה, יְיָ אֱלֹהֵינוּ, יְכִרְעֵנוּ,
וַיַּפְלוּ, וְלִכְבוֹד שְׁמֵךְ יְקַר יְהִינָּה, וַיִּקְבְּלוּ כָּלָם אֵת עַל מְלֹכֶתְּהָ,
וְתִּמְלֹזֶךְ עַלְיָהָם מִתְּחִרָה לְעוֹלָם וְעַד; כִּי הַמְלֻכּוֹת שְׁלֵךְ הִיא,
וְלְעוֹלָמִי עַד תִּמְלֹזֶךְ בְּכֻבּוֹד, פְּכַחֲוֹב בְּתוֹרְתָה: יְיָ יְמַלֵּךְ
לְעוֹלָם וְעַד. Reader וְנִאמְרָה: וְהִיא יְיָ לְמַלֵּךְ עַל כֵּל הָאָרֶץ;
בַּיּוֹם הַהוּא יְהִיא יְיָ אֶחָד וְשַׁמוֹ אֶחָד.

MOURNERS' KADDISH

וַיַּנְפֵל וַיַּתְקַדֵּשׁ שְׁמָה רַبָּא בְּעַלְמָא דִי בָּרָא בְּרַעֲוִתָה;
וַיִּמְלַיךְ מְלֹכֶתְּהָ בְּחַיּוֹבָן וּבְיוֹמִיבָן, וּבְתִי דְּכָל בֵּית יִשְׂרָאֵל,
בְּעַלְלָא וּבְזָמוֹן קָרִיב, וְאִמְרָו אָמְנוֹן.

יְהָא שְׁמָה רַבָּא מִבְּרֵךְ לְעוֹלָם וְלְעַלְמִי עַלְמִיא.
וַיַּתְּבִּרְךְ וַיַּשְׁפַּבֵּחַ, וַיַּחֲפֹר וַיַּחֲרוּם, וַיַּתְּנַשֵּׁא וַיַּתְּהַדר,
וַיַּתְּعַלֵּה וַיַּתְּהַלֵּל שְׁמָה דִּקְרָשָׁא, בְּרִיךְ הָוּא, לְעַלְלָא* (לְעַלְלָא)
בּוֹנֵכְלָבְרַכְתָּא וּשְׁרַרְתָּא, הַשְּׁבַחַתָּא וּנְחַמְתָּא, דְּאִמְרָוּן בְּעַלְמָא,
וְאִמְרָו אָמְנוֹן.

יְהָא שְׁלָמָא רַבָּא מִן שְׁמִיאָ, וְתִיִּים, עַלְיָנוּ וְעַל כֵּל יִשְׂרָאֵל,
וְאִמְרָו אָמְנוֹן.

עָשָׂה שְׁלָום בְּמִרוֹמִין, הָוּא יְעַשֵּׂה שְׁלָום עַלְיָנוּ וְעַל כֵּל
יִשְׂרָאֵל, וְאִמְרָו אָמְנוֹן.

אֶל תִּרְאָ מִפְּנֵד פְּחִיאָם, וּמִשְׁאָתָּה רְשָׁעִים כִּי תְּבָא. עַצְוָ
עַצָּה וְחַפָּר, דְּבָרָו דְּבָר וְלֹא יָכוֹם, כִּי עַמְנוּ אֶל. וְעַד זְקָנָתָ
אָנָּי הָוּא, וְעַד שִׁבְתָּה אָנָּי אָסְבָּל; אָנָּי עַשְׂיוֹתִי וְאָנָּי אָשָׁא, נָאָנָּי
אָסְבָּל וְאָמְלָט.

thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."¹ And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."²

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.³

¹ Exodus 15:18. ² Zechariah 14:9. ³ Proverbs 3:25; Isaiah 8:10; 46:4.

The following is recited from *Rosh Hodesh Elul* until *Simhath Torah*.

תהלים כו

לדור. יי אורי ווישען, ממי ארא; יי מעוז חי, ממי אפחר.
 בקרב עלי מרגעים לאככל את בשרי, ארי ואובי לי, קפה
 קשלו ונפלג. אם פתחה עלי מלחנה, לא יראה לבני; אם פקום
 עלי מלחה, בזאת אני בוטח. אחת שאלה ממאית יי, אותה
 אבקש: שבתי ביתך יי כל ימי חי, להזות בוגעם יי, ולברך
 בהיכלו. כי יצפנני בספה ביום רעה, נסתירני בסתר אהלו;
 ביצור ירומני. ועתה ירום ראש עלי איבי סביבותי, ואובחת
 באלהו ובחוי תרווחה; אשורה ואזורה לי. שמע, יי, קולי
 אחרא, ותני ונענני. לך אמר לבי, בקש פניו; את פניה, יי,
 אבקש. אל חסתר פניך ממעני, אל פט באף עבקה, עזרתי
 היהת; אל חטני ולאל פעוונני, אלהו ישען. כי אובי ואמוי
 עזבוני, ווי יאספנני. הורני יי דרכך, ונחני בארכ מישור, למנען
 שררי. אל חתני בנפש צרי, כי קמו בי עדרי שקר ויפת חמם.
 לו לא האמְנָה לראות בטוב יי באָרֶץ חיימ. Reader קוה אל יי.
 חוק ואמץ לבה, וקונה אל יי.

Mourners' Kaddish.

אדון עולם

בטרם כל יציר נברא.	אדון עולם אשר מלך
אי מלך שמו נברא.	עת נשאה בחפותו כל
לבדו ימלוך נורא.	אחרי כלות הבעל
וهو יתיה בתפארה.	והוא היה והוא היה
להמשל לו להתקירה.	והוא אחד ואין שני
ולו העז והמשרה.	בלי ראשית בלי תכליות

The following is recited from Rosh Hodesh Elul until Simhath Torah
Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

ADON OLAM

He is the eternal Lord who reigned
 Before any being was created.
 At the time when all was made by his will,
 He was at once acknowledged as King.
 And at the end, when all shall cease to be,
 The revered God alone shall still be King.
 He was, he is, and he shall be
 In glorious eternity.
 He is One, and there is no other
 To compare to him, to place beside him.
 He is without beginning, without end;
 Power and dominion belong to him.

ונצור חַבְלִי בְּעֵת צָרָה,
מִנְתָּה בּוֹסִי בַּיּוֹם אֶקְרָא.
בְּעֵת אִישׁוֹ וְאַעֲזִירָה,
יְיַי לִי וְלֹא אִרָּא.

וְהִיא אֱלִי וְחַי נֹאָלִי
וְהִיא נֶסֶי וְמַנּוֹס לִי
בְּיַדְךָ אַפְקִיד רַוִּיחַ
וְעַמְ רַוִּיחַ גַּנְעַתִּי

Upon returning from synagogue:

שְׁלָום עַלְיכֶם, מֶלֶאכִי הַשְּׁרָת, מֶלֶאכִי עַלְיוֹן, מֶמְלָךְ מֶלֶכִים,
הַמֶּלֶכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.
בּוֹאָכְם לְשָׁלוֹם, מֶלֶאכִי הַשְּׁלָום, מֶלֶאכִי עַלְיוֹן, מֶמְלָךְ
מֶלֶכִים הַמֶּלֶכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.
בְּרָכוּנוּ לְשָׁלוֹם, מֶלֶאכִי הַשְּׁלָום, מֶלֶאכִי עַלְיוֹן, מֶמְלָךְ
מֶלֶכִים הַמֶּלֶכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.
צָאָחָכְם לְשָׁלוֹם, מֶלֶאכִי הַשְּׁלָום, מֶלֶאכִי עַלְיוֹן, מֶמְלָךְ
מֶלֶכִים הַמֶּלֶכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

כִּי מֶלֶאכִיו יִצְחָה לָהּ, לְשִׁמְרָה בְּכָל דָּرְכֵיהֶךָ. יְיַי יְשִׁמְרָה
צָאָחָךְ וּבָאָה, מַעֲתָה וְעַד עוֹלָם.

רְבָזָן בְּלַהֲעוֹלָמִים, אֲדוֹן בְּלַהֲנִשְׁמֹות, אֲדוֹן הַשְּׁלָום, מֶלֶךְ
אָבִיר, מֶלֶךְ בָּרוּךְ, מֶלֶךְ גָּדוֹלָה, מֶלֶךְ דּוֹבֵר שָׁלוֹם, מֶלֶךְ הַדּוֹרָה,
מֶלֶךְ זְתִיקָה, מֶלֶךְ זָהָה, מֶלֶךְ חַי הַעוֹלָמִים, מֶלֶךְ טֻוב וּמְטֻיב,
מֶלֶךְ יְהִיד וּמְיִיחָדָה, מֶלֶךְ בְּבִירָה, מֶלֶךְ לֹבוֹשׁ רְחִמִּים, מֶלֶךְ
מֶלֶכִים הַמֶּלֶכִים, מֶלֶךְ נְשָׁבָה, מֶלֶךְ סָומֵךְ נְוֹפְלִים, מֶלֶךְ עֹשֶׂה
מְעָשָׂה בְּרָאשָׁית, מֶלֶךְ פּוֹזָה וּמְצִיל, מֶלֶךְ צָח וּאַרְוָם, מֶלֶךְ
קָדוֹשׁ, מֶלֶךְ רַם וּנְשָׂא, מֶלֶךְ שׁוֹמֵעַ תְּפִלָּה, מֶלֶךְ תְּמִימִים דְּרַכְבוֹן.

Shalom Ulicim was introduced by the Kabbalists some three hundred years ago. This song of peace is based on the talmudic passage concerning a good angel and an evil angel accompanying every man home from the synagogue

He is my God, my living Redeemer,
 My stronghold in times of distress.
 He is my guide and my refuge,
 My share of bliss the day I call.
 To him I entrust my spirit
 When I sleep and when I wake.
 As long as my soul is with my body
 The Lord is with me; I am not afraid.

Upon returning from synagogue:

Peace be with you, ministering angels, angels of the Most High, the supreme King of kings, the Holy One, blessed be he. .

May your coming be in peace, ministering angels, angels of the Most High, the supreme King of kings, the Holy One, blessed be he.

Bless me with peace, ministering angels, angels of the Most High, the supreme King of kings, the Holy One, blessed be he.

May your departure be in peace, ministering angels, angels of the Most High, the supreme King of kings, the Holy One, blessed be he.

He will give his angels charge over you, to guard you in all your ways. The Lord will guard you as you come and go, henceforth and forever.¹

Meditation

Sovereign of all worlds, Master of all souls, Lord of peace, thou art the life of the universe, the Only One, the beneficent and merciful King of kings, who supportest all who fall; thou art the Creator, the holy and most exalted King, who hearest prayer, redeemest and deliverest; thou art the King whose way is perfect.

on Friday evening. If they find the house in good order, the good angel says: "May the next Sabbath be as this one." If, on the other hand, they find the house neglected, the evil angel says: "May the next Sabbath be as this one." The reading מלך instead of מלון, is preferred by Rabbi Jacob Emden and others.

רְبָן כָּל הַעוֹלָמִים is attributed to Rabbi Joseph of Rashkow, Posen, who lived towards the end of the eighteenth century. The adjectives in the first paragraph are in alphabetic order.

¹ Psalms 91:11; 121:8.

מזה אני לפניה, יי' אלהי ואלהי אבוני, על כל החסיד
 אשר עשית עמדי, ואשר אתה עתיד לעשות עמי ועם כל בני
 ביתך ועם כל בריותך, בני בריתך, וברוכים הם מלאכיך
 הקדושים והטהורים שעשושים רצונך. אדוֹן השלום, מלך
 שהשלום שלו, ברכנו בשלום, ותפקד אותו ואת כל בני ביתך,
 וכל עמקה בית ישראל, לחיים טובים ולשלום. מלך עליון
 על כל הארץ מרום, יוצרנו, יוצר בראשית, אחלה פניך
 חמירות, שתזוכה אותו ואת כל בני ביתך למצאה חן ושביל
 טוב בעיניך וביעני כל בני אדם, וביעני כל רואנה,
 לעובדך. ותן לנו לגביל שבותות מותך רב שמחתך, ונתקוד עשר
 וכבוד, ומותך מעוט עונות; וחסר ממעני ומכל בני ביתך, ומכל
 עמקה בית ישראל, כל מני חלי ומכל מני מרות, וכל מני
 דלות ועניות ואבונות; ותוננו יוצר טוב לעובך באמת
 וביראה ובאהבה. ונתיה מכם בعينיך וביעני כל רואנה,
 כי אתה הוא מלך הרים, צוה למלאכיה, מלאכי השרת, משרתי
 מלך מלכי המלכים, צוה למלאכיה, מלאכי השרת, משרתי
 עליון, שיפקדוני ברחמים, ויברכוני בבואם לביחי ביום
 קדשו; כי הדרקתי גורת, והצעתי מטה, והחלפת שמלותי
 לבוד יום השbat, ובאתי לביתה להפיל תחני לפניך
 שפעבר אנחת, ואעד אשר בראת בששה ימים כל יצור;
 ואשנה ואשלש עוד להעד על כסיך בתוך שמחתך, באשר
 צויתנו לזכרו ולהתענג ביטר נשמה אשר נתת בי. בו אשבח
 באשר צויתנו לשורתך, וכן אגיד גראתך ברוחה. ושיתוי יי'
 לארתי, שתறחני עוד בגולותי לנאלני ולוועדר לבי

I render thanks to thee, Lord my God and God of my fathers, for all the kindness that thou hast shown me and art ready to show me and my family and my friends, thy creatures. Blessed be thy holy angels who perform thy will. Lord of peace, bless me with peace. Remember me and my family, and all thy people the house of Israel, for a happy and peaceful life. Supreme King, our Creator and Creator of the universe, grant that I and my family find favor in thy sight and in the sight of the people we meet. Enable us to welcome the Sabbaths amid wealth, honor and sinlessness. O remove all sickness and suffering and poverty from me and my family and all thy people, the house of Israel. Inspire us to serve thee sincerely, reverently and eagerly. May we be distinguished in thy sight and in the sight of the people we meet. Thou art indeed the King of glory, for all glory is thine.

Supreme King of kings, command the heavenly angels to visit my house in mercy and to bless me on our holy day. I kindled my lights, arranged my bed and changed my garments in honor of the Sabbath, and I entered thy house to petition thee to remove my sighing. I affirmed that thou didst create the universe in six days; twice again will I affirm this over my cup while I celebrate, as thou didst command me to remember the Sabbath and to enjoy it with all my soul, which thou hast placed within me. I will rest on the Sabbath, as thou didst command me, and I will sing thy greatness. I am mindful of thy presence, O Lord; have mercy on me while I am still in captivity; set me free, and stir my heart to

לְאַהֲבָתֶךָ, וְאֵז אָשָׁמָר פְּקִידָה וְחַקִּיךְ בְּלִי עַצְבָּה, וְאַחֲפָלָל
כְּדַת, בְּרָאֵי וּבְנָבוֹן. מְלָאֵיכְיָה הַשְּׁלוֹם, בְּזָאֵיכְם לְשָׁלוֹם, בְּרָכֵיכְיָ
לְשָׁלוֹם, וְאִמְרָוּ בְּרוּךְ לְשָׁלָתְנִי הַעֲרוֹךְ, וְצָאִתְכְּם לְשָׁלוֹם,
מְשֻׁקָּה וְעַד עַוְלָם, אָמַנוּ סְלָתָה.

משלי לא, י-לא

וְרָחָק מְפֻנִים מִכְּרָה,
וְשָׁלָל לֹא יִחְסַר.
פָּל יִמְיָה תִּיְהָ,
וְתַעַש בְּחַפְץ כְּפִיה.
מִמְּרָחָק פְּבִיא לְחַמָּה,
וְתַעַנוּ טָרֵף לְבִיקָה
וְתַחַק לְנַעֲרָתָה.

מִפְּרִי כְּפִיה נְטָעָה כְּרָם,
וְאַמְץ זְרוּעָתָה.
לֹא יִכְבַּה בְּלִילָה גְּרָה,
וּכְפִיה פְּמָכוֹ פְּלָדָה.
וְיִדְיָה שְׁלָתָה לְאָבָיוֹן.
כִּי בְּלִיבָה לְבָשׂ שְׁנָים,
שָׁשׁ וְאַרְגָּמוֹ לְבוֹשָה.
בְּשַׁבְתָהוּ עַם זְקִנִּי אָרָז.
וְחַנּוּר נְתַנָּה לְבָנָעַנִי.
וְתַשְׁחַק לִיּוֹם אָחָרָז.

אַשְׁתָּחַ קְוֵל מֵי יִמְצָא
בְּطַח בָּה לֵב בְּעַלָּה
וּמְלָחָה טֹב וְלֹא רָע
דָּרְשָׁה צְמָר וּפְשָׁתִים
חִוָּתָה בְּאֲנִיּוֹת סְוָחר
וְתַקְמִם בְּעַוד לִילָה

זְמָמָה שְׁדָה וְתַקְחָה
חִנְרָה בְּעֹז מְתַנְיָה
טְעַמָּה בֵּי טֹב סְחָרָה
יִדְיָה שְׁלָתָה בְּבִישׁוֹר
בְּפִיה פְּרִשָּׁה לְעַנִּי
לֹא תִּירָא לְבִיקָה מְשָׁלֵג
מְרַבְדִים עַשְׁתָה לָה
נוֹדָע בְּשָׁעָרִים בְּעַלָה
סְדִין עַשְׂתָה וְתַמְפָר
עַז וְהַדָּר לְבוֹשָה

אַשְׁתָּחַ is an acrostic poem in which the verses begin with the letters of the alphabet in regular order. It describes the perfect housewife, trusted by her husband, obeyed by her servants, and admired by the people. She is kind to the poor and gentle to all; she is self-respecting and dignified. Husband and children praise her as the source of their happiness.

love thee. Without discomfort will I then keep thy ordinances and thy laws, and worship thee properly and correctly.

Angels of peace, may your coming be in peace; bless me with peace, and bless my prepared table. May your departure be in peace, henceforth and forever. Amen.

Proverbs 31:10-31

An efficient wife who can find?
She is worth far more than rubies.
Her husband trusts in her,
And he never lacks gain.
She brings him good and not harm,
All the days of her life.
She seeks out wool and flax,
And works with her willing hands.
She is like the merchant ships—
She brings her food from afar.
She rises while it is yet night,
And gives food to her household,
And rations to her maids.
She considers a field and buys it;
With her earnings she plants a vineyard.
She girds herself with strength,
And braces her arms for work.
She finds that her trade is profitable;
Her lamp goes not out at night.
She sets her hands to the distaff;
Her fingers hold the spindle.
She stretches out her hand to the poor;
She reaches out her arms to the needy.
She is not afraid of the snow for her household,
For all her household is clad in scarlet wool.
She makes her own tapestries;
Her clothing is fine linen and purple.
Her husband is known at the gates,
As he sits among the elders of the land.
She makes linen cloth and sells it;
She supplies the merchants with girdles.
Dignity and honor are her garb;
She smiles looking at the future.

וַתָּורֶת חִסְדֶּךָ עַל־לְשׁוֹנָה.
וְלֹחֵם עֲצָלוֹת לֹא האכֶל.
בְּעַלְהָ וְיַהֲלָלה.
וְאַתָּ עֲלֵיתָ עַל־בְּלָנוֹת.
אָשָׂה יָרָאתָ בְּנֵי הָיא תְּחַלֵּל.
וַיַּהֲלִיקָה בְּשָׁעָרִים מַעֲשֶׂךָ.

פִּיהְ פְּתַחְתָּה בְּחִכְמָה
צַוְּפִיהְ הַלִּיכּוֹת בִּיתָה
קָמוּ בְּנֵיתָ נְאָשָׁרוֹת
רְבּוֹת בְּנוֹת עַשְׂיוֹתָיִל
שָׁקָר סָחוּ וְהַבָּל הַזְּפִיָּה
תָּנוּ לָהּ מְפָרֵי יְהִידָה

קדוש

Recited before the Sabbath meal

יְהִי עָרֵב וַיּוֹם בָּקָר

יּוֹם הַשְׁשִׁי. וַיָּכֹל הַשְׁמִינִים וְהָאָרֶץ וְכָל צְבָאָם. וַיָּכֹל אֱלֹהִים
בַּיּוֹם הַשְׁבִיעִי מִלְאָכְתוֹ אֲשֶׁר עָשָׂה. וַיֵּשֶׁב בַּיּוֹם הַשְׁבִיעִי מִלְכָל
מִלְאָכְתוֹ אֲשֶׁר עָשָׂה. וַיִּבְרַךְ אֱלֹהִים אֶת יוֹם הַשְׁבִיעִי וַיִּקְדֶּשׁ
אֹתוֹ, כִּי בְּזֶבֶת מִלְכָל מִלְאָכְתוֹ אֲשֶׁר בָּרָא אֱלֹהִים לְעֵשׂות.
סְבִרְיִ מְרֻנוּ וְרַבּוֹתֵינוּ.

בָּרוּךְ אַתָּה, יְהָ� אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בָּרוּךְ פָּרִי הַנֶּפֶן.
בָּרוּךְ אַתָּה, יְהָ� אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתָיו
וְרִצְחָה בָנוּ, וַיֵּשֶׁב קָרְשָׁה בְאַחֲבָה וּבְרַצְצָן הַנְּחִילָנוּ, זֶבֶר
לְמִיעָשָׂה בְּרָאשָׁית. כִּי הֵוָה יוֹם תְּחִלָּה לְמִקְרָאֵי קָרְשָׁה, זֶבֶר
לְיצִיאַת מְצִירִים. כִּי בָנוּ בְחִרְפָּה וְאוֹתָנוּ קָרְשָׁה מִלְכָל הָעוֹלָם,
וַיֵּשֶׁב קָרְשָׁה בְאַחֲבָה וּבְרַצְצָן הַנְּחִילָנוּ. בָּרוּךְ אַתָּה, יְהָ
מִקְדָשׁ הַשְׁבָתָה.

קידוש recited at home over wine, the symbol of joy, is attributed to the men of the Great Assembly who flourished during the early period of the Second Temple. It is referred to as קידוש הַיּוֹם, "the sanctification of the day"

She opens her mouth with wisdom,
 And kindly counsel is on her tongue.
 She looks after her household;
 She never eats the bread of idleness.
 Her children rise and bless her,
 And her husband praises her, saying:
 "Many women do worthily,
 But you excel them all."
 Charm is deceptive, and beauty is vain;
 Only a God-fearing woman shall be praised.
 Give her due credit for her achievement;
 Let her own works praise her at the gates.

KIDDUSH

Recited before the Sabbath meal.

There was evening and there was morning—
 The sixth day. Thus the heavens and the earth were finished,
 and all their host. By the seventh day God had completed his
 work which he had made, and he rested on the seventh day from
 all his work in which he had been engaged. Then God blessed the
 seventh day and hallowed it, because on it he rested from all his
 work which he had created.¹

Blessed art thou, Lord our God, King of the universe, who
 createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who
 hast sanctified us with thy commandments and hast been pleased
 with us; thou hast graciously given us thy holy Sabbath as a heri-
 tage, in remembrance of the creation. The Sabbath is the first
 among the holy festivals which recall the exodus from Egypt. In-
 deed, thou hast chosen us and hallowed us above all nations, and
 hast graciously given us thy holy Sabbath as a heritage. Blessed
 art thou, O Lord, who hallowest the Sabbath.

(Pesahim 105a). When wine is not available, the *Kiddush* is pronounced over two loaves of bread which are in memory of the double portion of manna that was gathered on Fridays.

¹ *Genesis* 1:31; 2:1-3.

זמירות לליל שבת

Chanted at the table

כָּל מִקְדֵּשׁ שְׁבִיעִי בֶּרְאֹרִי לוֹ, כָּל שׁוֹמֵר שְׁבָת בְּרוֹת מַתְלָלוֹ,
שָׁבָרוֹ כְּרֻבָּה מַאֲד עַל פִּי פָּעָלוֹ, אִישׁ עַל מְחַנְהוֹ וְאִישׁ עַל
דָּנוֹלוֹ.

אוֹהָבֵי יְיָ הַמְּחַבִּים לְבָנָן אַרְיאָל, בַּיּוֹם הַשְּׁבָת שְׁיוֹן וְשְׁמָחוֹ
בַּמִּקְבֵּלִי מַטָּן נְתָלִיאָל, נִם שָׁאוֹ יְדֵיכֶם קָרְשׁ וְאָמְרוֹ לְאָל,
בָּרוּךְ יְיָ אֲשֶׁר נָתַן מִנוֹחָה לְעַמּוֹ יִשְׂרָאֵל.

דוֹרְשֵׁי יְיָ זָרָע אַבְרָהָם אוֹהָבָו, הַמְּאַחֲרִים לְצַאת מִן הַשְּׁבָת
וּמִמְּהָרִים לְבָא, יְשִׁמְחִים לְשִׁמְרוֹ וְלַעֲרָב עֲרוֹבוֹ, זֶה הַיּוֹם
עֲשָׂה יְיָ גַּנְילָה וּגְשִׁמָּחָה בָּו.

זָבְרוּ תּוֹרַת מִשָּׁה בְּמִצּוֹת שְׁבָת גְּרוּסָה, תְּרוּתָה לַיּוֹם
הַשְּׁבִיעִי כְּכָלָה בֵּין רְעוּתָה מִשְׁבָּצָה, טְהוּרִים יִירְשָׁוּה
וַיִּקְרְדוּהוּ בְּמַאֲמָר כָּל אֲשֶׁר עָשָׂה, וַיִּכְלֶל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלָאָכְתוֹ אֲשֶׁר עָשָׂה.

יּוֹם קָדוֹשׁ הוּא מִבּוֹאוֹ וְעַד צָאתוֹ, כָּל זָרָע יַעֲלֵב יַכְבְּדוּהוּ
בְּרוּבָר הַמְּלָךְ וְדָתוֹ, לְנָתָם בּוֹ וְלִשְׁמוֹת בְּתַעֲנִינָה אֲכָל וְשָׁתָּוּ.
כָּל עֲדָת יִשְׂרָאֵל יַעֲשֶׂו אָוֹתָוּ.

zmaniot became particularly popular during the sixteenth century through kabbalistic influence. These songs, composed at a much earlier date, are not a mere glorification of food and drink, but an appreciation of God's continual vigilance. They sum up the very essence of holy joyousness which has been the keynote of Judaism. The love for song gave rise to many Hebrew poets, whose hymns were frequently collected and published by various congregations.

SABBATH EVE HYMNS

Chanted at the table

Whoever duly observes the Sabbath,
 Whoever keeps the Sabbath unprofaned,
 Shall be greatly rewarded for his deed,
 Each in his own camp, each in his own home.

Friends of the Lord, you who yearn for the Temple,
 Enjoy the Sabbath, welcome the Torah's gift;
 Lift up your hands to the shrine and praise God,
 Who has granted rest to his people Israel.

You who seek the Lord, children of Abraham,
 Late to end Sabbath, early to welcome it,
 Glad to protect it and form its *eruv*,
 This is the Lord's day, let us rejoice in it!

Heed the Sabbath law in Moses' Torah,
 Arrayed like a bride amid her maids;
 The pure keep it holy while proclaiming:
 On the seventh day God finished his work.

A holy day from sunset to sunset,
 Let all Jacob's seed honor God's command
 By resting and feasting on the Sabbath;
 All the people of Israel must keep it!

gations. Only a small number of the hundreds of *Zemiroth* by many medieval poets may be found in the current editions of the *Siddur*.

כל מקדש was probably composed by Rabbi Moses ben Kalonymus who lived in Mayence towards the end of the tenth century. His name **משה** is given as an acrostic in the first stanza, and is formed from the initial letters of the words **שמר מקדש** and **הרבה**. Each stanza of the poem **כל מקדש** consists of four verses, the last of which being a quotation from the Bible. The quotations are taken from Numbers 1:52; I Kings 8:56; Psalm 118:24; Genesis 2:2; Exodus 12:47; Psalm 36:9; I Samuel 14:41. Beginning with the second stanza, the poem is alphabetically arranged. The last stanza, which completes the

מְשׂוֹךְ חָסֶדֶךְ לַיְדֵיךְ אֶל קְנוֹא וּנוֹקֵם, נֹטְרִי יוֹם הַשְׁבִיעִי
זָבּוֹר וְשָׁמוֹר לְהַקְמָה, שְׁמָחָם בְּבָנָנוּ שָׁלֵם וּבָאוֹר פְּנֵיהֶה פְּבָחוֹקָם,
יְרִיזָן מַדְשָׁו בִּיתְחָה וְנַחַל עֲרָנִיךְ תְּשָׁקָם.

עֹזֶר לְשֻׁבְתָּהִים בְּשִׁבְיעִי בְּחַרְישׁ וּבְקָצֵיר לְעוֹלָמִים,
פּוֹסְעִים בּוֹ פְּסִיעָה קְטָנָה סּוּעָרִים בּוֹ לְבָרֶךְ שָׁלֵשׁ פְּעָמִים,
אַדְקָתָם פְּצָחֵר בָּאוֹר שְׁבָעַת הַקִּימִים, יְיָ אֱלֹהֵי יִשְׂרָאֵל קְבָה
תְּקִימִים.

מְנוֹחָה וְשִׁמְחָה אֹור לְיִהּוֹדִים, יוֹם שְׁבָחֹזֶן יוֹם מְחַמְדִים, שְׁוֹמְרוֹן
וּזְוֹבְרָיו הַמָּה מְעִידִים, בַּי לְשָׁשָׁה בְּלָבְרוֹאִים וּעֲוֹמְרִים.

שְׁמֵי שְׁמִינִים אָרֶץ וּמִינִים, כָּל צָבָא מִרְוָם גְּבוּרוֹם וּרְגִימִים, תְּנִין
וְאֶרֶם וְתִתְיַתְּ רְאָמִים, בַּי בָּהֶה יְיָ צָור עֲוֹלָמִים.

הָא אֲשֶׁר דָּבַר לְעַם סְגָלָתוֹ, שְׁמֹור לְקָדְשׁוֹ מִבָּא וּעְד צָחָה,
שְׁבָתָקְדֵשׁ יוֹם חַמְדָתוֹ, בַּי בּוֹ שְׁבָתָמְבָל מְלָאכָתוֹ.

בְּמִצּוֹת שְׁבָתָא לְיַחְלִיצָה, קוֹם קָרָא אַלְיוֹ יְחֹשֵׁשׁ לְאַמְצָה,
נְשָׁמָת כָּל חַי וְגַם נְעָרִיצָה, אַבְלָל בְּשִׁמְחָה בַּי בְּכָר רְצָה.

בְּמִשְׁנָה לְחַם וּקְדוֹשָׁ רְבָה, בְּרַב מַטְعָמִים וּרוּחָ נְדִיקָה, יְזִבּוֹ
לְרַב־טוֹב מַתְעָגִים בָּה, בְּבִיאַת גּוֹיָל לְעוֹלָם הַבָּא.

alphabet, may be supplied from Mahzor Vitry (page 147) where the entire poem is cited. The last stanza, according to Mahzor Vitry, reads:

קָדְשָׁם בְּמִצּוֹמִיךְ וְטָהָרָם בְּעַצְם הַשְׁמִים לְטָהָר

רוּתָחַת תְּנִיחָמָנוּ כְּבָהָמָה תְּרַד בְּפָקָעָה מִן הַהָר (Isaiah 63:14)

שְׁבָתָם תְּשִׁכְנָנוּ בְּנַחַלְתָה הַסְּפָר

כְּנַחַלְמָנוּ נְשִׁיזָעַלְיַנְהָר (Numbers 24:6).

منוחה ושמחה is an acrostic, the initial letters of the first three stanzas forming the author's name. The unidentified poet speaks of the Sabbath as a

Grant thy love to those who know thee, O God,
 Those who keep the laws of the seventh day;
 Cheer them, show them thy grace, rebuild Zion,
 Let them eat and drink of thy land's delights.

Ever help those who rest on the Sabbath,
 Taking small strides and saying grace thrice;
 May their goodness shine sevenfold strong!
 O Lord, God of Israel, declare the right.

Repose and gladness, a light to the Jews,
 The day of Sabbath is a day of bliss;
 Those who observe it give testimony
 That in six days all things were created:

The highest heavens, the land and the seas,
 All the celestial hosts, lofty and great,
 Sea-monster as well as man and wild beast;
 Indeed, God is Creator of all worlds.

He it is who bade his chosen people:
 Keep it holy from sunset to sunset;
 The holy Sabbath is his beloved day,
 For on it he rested from all his work.

By the Sabbath command God makes you strong;
 Arise, call upon him; soon will he strengthen you;
 Read the prayers, *Nishmath* and *Kedushah*,
 Then eat with joy, for he is pleased with you.

Recite the day's *Kiddush* over twin loaves;
 Be generous with abundant dainties;
 All who enjoy the Sabbath shall merit
 The future world when the redeemer comes.

day of rest and joy to those who recite the *Kiddush*, proclaiming that God created the universe in six days. He concludes with a wish for a speedy deliverance of those who observe the Sabbath properly.

יה רבון עולם ועַלמִיא, אַנְתָה הוּא מֶלֶךְ מֶלֶכִיא, עֹבֵד
גָבוּרָתֶךָ וִתְמִימָנָא, שְׁפֵר קְדֻמִי לְהַחֲווִיה.

יה רבון עולם ועַלמִיא, אַנְתָה הוּא מֶלֶךְ מֶלֶכִיא.

שְׁבָחוּן אָסָדר צְפָרָא וְרַמְשָׁא, לְהָאָלֶהָא קְדִישָׁא דֵי בְּרָא בְּלַ
נְפָשָׁא, עִירֵין קְדִישֵין וּבְנֵי אֲנָשָׁא, חִוָּת בְּרָא וְעוֹפֵר שְׁמִיא.

יה רבון עולם ועַלמִיא, אַנְתָה הוּא מֶלֶךְ מֶלֶכִיא.

רְבָרְבִּין עוֹבְדִיךְ וְתַקְבִּינוּ, מַכְהָרְמִיא וְקַרְבְּפִינּוּ, לוּיְחִיא
גָּבֵר שְׁנֵין אַלְפִין, לְאַיְלָל גָּבוּרָתֶךָ בְּחַשְׁבָנָא.

יה רבון עולם ועַלמִיא, אַנְתָה הוּא מֶלֶךְ מֶלֶכִיא.

אָלֶהָא דֵי להַיְכָר וּרְבּוּתָא, פְּרָקִיחַ עַנְדָמַפְּסָם אַרְנוֹתָא, נַאֲפָק
בַּת עַפְקָה מַנוּגְלוֹתָא, עַפְקָה דֵי בְּתִרְתָּה מַבְלָא אַמִּיאָ.

יה רבון עולם ועַלמִיא, אַנְתָה הוּא מֶלֶךְ מֶלֶכִיא.

לְמִקְדָּשֶׁה תּוֹב וּלְקָדְשֶׁה גָּדוֹז, אַתָּה דֵי בַּהֲיָרוֹן רְוִיחָנוּ וּנְפָשִׁין,
וַיַּזְמְרוּ לְהָאָלֶהָא שְׁירֵין וּרְחַשְׁין, בִּירוּשָׁלָם קְרָפָא דְשְׁפָרָא.

יה רבון עולם ועַלמִיא, אַנְתָה הוּא מֶלֶךְ מֶלֶכִיא.

was written in Aramaic by Rabbi Israel Najara, one of the most prolific Hebrew writers of the sixteenth century. His signature is seen in the initials of the five stanzas of this beautiful poem. At the end of the sixteenth century, he published a second and enlarged edition of his *Zemiroth Yisrael*, comprising three hundred and forty-six poems, which soon became the most popular songbook among the Jewish communities in the Orient. He was familiar with several languages, and was inspired by the kabbalistic school of Rabbi Isaac Luria at Safed, Palestine. His song *Yah Ribbon*, which

Lord, eternal Master of worlds,
 Thou art the supreme King of kings.
 Thy mighty acts and wondrous deeds
 It is my pleasure to declare.

Lord, eternal Master . . .

Morning and evening I praise thee,
 Holy God, who didst form all life:
 Sacred spirits, human beings,
 Beasts of the field, birds of the sky.

Lord, eternal Master . . .

Great and mighty are thy deeds,
 Humbling the proud, raising the meek;
 Were man to live a thousand years,
 Yet he could not recount thy might.

Lord, eternal Master . . .

O God of glory and greatness,
 Save thy flock from the lions' jaws;
 Free thy people from captivity,
 Thy people chosen from all nations.

Lord, eternal Master . . .

Return to thy most holy shrine,
 The place where all souls will rejoice
 And sing melodic hymns of praise—
 Jerusalem, city of beauty.

Lord, eternal Master . . .

contains no allusion to the Sabbath, is chanted on Friday evenings all over the world. After describing the wonders of God's creation, the poet concludes with a prayer that God may redeem Israel and restore Jerusalem, the city of beauty. The phrase **ספר קדרמי להחיה** is borrowed from Daniel 3:32.

צור מְשֻׁלֹּ אַכְלָנוּ בְּרַכְוּ אֲמֹנוֹן, שְׁקַעַנוּ וְהִזְקַרְנוּ בְּדֶבֶר יְהִי.
 קָנֹן אֵת עֹלָמוֹ, רֹעֵנוּ אַכְלָנוּ, אַכְלָנוּ אֵת לְחַמּוֹ, וַיְיִנוּ שְׁתִינָנוּ,
 עַל בָּן נֹרָה לְשָׁמוֹ, וַיְהִילּוּ בְּפִינָה, אֲמִרָנוּ וַעֲנִינוּ, אֵין קָדוֹשׁ בְּיִהְיָה.
 צור מְשֻׁלֹּ אַכְלָנוּ בְּרַכְוּ אֲמֹנוֹן, שְׁקַעַנוּ וְהִזְקַרְנוּ בְּדֶבֶר יְהִי.
 בְּשִׁיר וְקוֹל תְּזִהָה, נְבָרֵךְ לְאֱלֹהִים, עַל אָרֶץ חִמְקָה,
 שְׁהַנְחֵיל לְאֶבֶותָנוּ, מְעוֹן וְצִדְחָה הַשְׁבִּיעָ לְנִפְשָׁנָה, חִסְדָוּ גָּבָר
 עַלְיָנָה, וְאֶמְתָה יְהִי.

צור מְשֻׁלֹּ אַכְלָנוּ בְּרַכְוּ אֲמֹנוֹן, שְׁקַעַנוּ וְהִזְקַרְנוּ בְּדֶבֶר יְהִי.
 רָחֵם בְּחִסְדָה, עַל עַמָּךְ צְוָרָנוּ, עַל צִיוֹן מְשִׁבָּנוּ בְּבָרוֹךְ,
 זְבוֹל בֵּית הַפָּארָקָנוּ בְּנוֹדֵךְ עַבְךְ, יְבָא וַיְגַאֲלָנוּ, רָחֵם אֲפָנָנוּ,
 מְשִׁיחָה יְהִי.

צור מְשֻׁלֹּ אַכְלָנוּ בְּרַכְוּ אֲמֹנוֹן, שְׁקַעַנוּ וְהִזְקַרְנוּ בְּדֶבֶר יְהִי.
 יִבְנֵה הַמִּקְדָּשׁ, עִיר צִיוֹן הַמְּלָאָה, וְשָׁם נְשִׁיר שָׁר חֶדֶשׁ,
 וַיִּבְרְגֵנֵה נָעָלה, הַכְּרַחְמָן הַנִּקְדָּשׁ, יִחְבְּרֵךְ נִתְעָלָה, עַל פּוֹסִיּוֹן
 מְלָא, בְּבִרְכַת יְהִי.

צור מְשֻׁלֹּ אַכְלָנוּ בְּרַכְוּ אֲמֹנוֹן, שְׁקַעַנוּ וְהִזְקַרְנוּ בְּדֶבֶר יְהִי.

צור מְשֻׁלֹּ is of unknown authorship. This poem is an introduction to the grace recited after the meal. Its four stanzas contain the substance of that prayer. The first stanza is based on the first paragraph of the grace; the second stanza relates to the second paragraph of the grace (*טודאה*); the third stanza corresponds to the third paragraph of the grace (*רחלם...על ישראל...ועל ירושלים*); and the fourth stanza has reference to the grace recited over a cup of wine. This poem, though it has no bearing on the Sabbath, is not used on the busy weekdays.

My comrades, bless the Lord whose food we ate!
We ate and have some left, as God has said.

He feeds his world—our Shepherd, our Father;
His was the bread we ate, his the wine we drank;
Hence, let us thank and praise him with our lips,
Chanting: There is none holy like the Lord!

My comrades, bless the Lord . . .

We praise our God with song and thanksgiving
For the good land he gave to our fathers
And for the ample sustenance he grants us;
Great is his love to us; the Lord is true.

My comrades, bless the Lord . . .

Our God, O have mercy on thy people,
On Zion thy shrine and our splendid home;
May David's scion come to redeem us,
The Lord's anointed, the breath of our life.

My comrades, bless the Lord . . .

Let the shrine be restored, Zion refilled,
That we may come up singing a new song;
Blessed be the Merciful, Holy One,
Over the brimful cup of wine, God's gift.

My comrades, bless the Lord . . .

ברטו אמוני corresponds to the introductory phrase רבותי נברך, inviting the table companions to recite the grace. אמוני my faithful friends. 'ה' refers to II Kings 4:43 (כה אמר ה' אכל וחתור). Other biblical references are: I Samuel 2:2; Jeremiah 3:19; 33:15; Lamentations 4:20; Isaiah 63:15; 33:5. גבר עלינו חסדו, ואמתה ליעולם is Psalm 117:2 transposed, which reads: גבר עלינו חסדו, ואמתה ליעולם.

שְׁחִירִת לְשֶׁבֶת וַיּוֹם טּוֹב

The Preliminary Morning Service (pages 11–48) is read as on weekdays.

תהלים ל

מָזְמוֹר שִׁיר חֲנִכָּת הַבִּית לְרוֹד. אַרְוֹמָמָה, יי', בֵּי דְלִיחָנִי,
וְלֹא שְׁמַחַת אַיִּבִּי לִי. יי' אַלְהִי, שְׁנַעַתִּי אַלְיִיךְ וְתַרְפָּאַנִּי. יי',
הַעֲלִית מִן שָׁאָול נֶפֶשִׁי, חִיְּתִי מִירְדִּי בָּור. זְמָרוּ לִי חִסְדִּיו,
וְהַזּוֹד לְזֹכֶר קָרְשָׁו. בֵּי רָגַע בְּאֶפְוֹ, תִּיְם בְּרָצָנוֹ; בְּעָרָב יְלִין
בְּבִבִּי, וְלְבָקָר רָנָה. נָאַנְי אָמְרָתִי בְּשָׁלוּי, בְּלֹ אַמְוֹת לְעֹזָלִם. יי',
בְּרָצָנוֹ הַעֲמַדָּפָה לְהַרְרִי עֹז; הַסְּתָרָת פְּנִيهָ, קִיְּתִי נְבָהָל.
אַלְיִיךְ יי' אַקְרָא, וְאַל אַלְיִיךְ אַתְּחָנוֹ. מָה בְּצָע בְּרָמִי, בְּרָדְתִי
אֶל שְׁחָתָה; חַיְּדָךְ עַפְרָה, חַנְיָיד אַמְקָה. שְׁמַע יי' וְתַחֲנִי, חַיָּה
עִיר לִי. הַקְּבָתָ מִסְפָּרִי לְמַחְול לִי; פְּתָחָת שְׁקִי וְתַאֲגָרִי
שְׁקָמָה. לְמַעַן יַזְמַרְךְ בָּבּוֹד, וְלֹא יַדְמֵ; יי' אַלְהִי, לְעֹזָלִם אָזָה.

MOURNERS' KADDISH

יְתַפְּלֵל וַיְתַקְּדֵשׁ שְׁמָה רְبָא בְּעַלְמָא דֵי בְּרָא בְּרֻעִוָּתָה;
וְנִמְלִיךְ מְלֻכָּתָה בְּחַיְּבָן וּבְזַיְּבָן, וּבְחַיְּדָן דְּכָל בֵּית יִשְׂרָאֵל,
בְּעַנְלָא וּבְזַמְּן קָרִיב, וַאֲמְרוּ אָמֵן.

יְהָא שְׁמָה רְבָא מִבְּרֵךְ לְעַלְמָם וּלְעַלְמָי עַלְמָיָא.
וַיְהִיבָּךְ וַיְשַׁטְּבָת, וַיְחַפֵּר וַיְחַרְמֵם, וַיְתַנְשֵׁא וַיְתַהְדֵר,
וַיְתַעַלֵּה וַיְתַהְלֵל שְׁמָה דְקָרְשָׁא, בְּרִיךְ הוּא, לְעַלָּא* (לְעַלָּא)
מִן בְּלִ בְּרַכְתָּא וּשְׁרַחְתָּא, תְּשִׁבְחָתָא וְנִחְמָתָא, בְּאַמְרֵינוּ בְּעַלְמָא,
וַאֲמְרוּ אָמֵן.

*לְעַלָּא is said between *Rosh Hashanah* and *Yom Kippur*.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

The Preliminary Morning Service (pages 11-48) is read as on weekdays.

Psalm 30

A psalm, a song for the dedication of the house; by David.

I extol thee, O Lord, for thou hast lifted me, and hast not let my foes rejoice over me. Lord my God, I cried to thee, and thou didst heal me. O Lord, thou hast lifted me up from the grave; thou hast let me live, that I should not go down to the pit. Sing to the Lord, you who are godly, and give thanks to his holy name. For his anger only lasts a moment, but his favor lasts a lifetime; weeping may lodge with us at evening, but in the morning there are shouts of joy. I thought in my security I never would be shaken. O Lord, by thy favor thou hadst established my mountain as a stronghold; but when thy favor was withdrawn, I was dismayed. To thee, O Lord, I called; I appealed to my God: "What profit would my blood be, if I went down to the grave? Will the dust praise thee? Will it declare thy faithfulness? Hear, O Lord, and be gracious to me; Lord, be thou my helper." Thou hast changed my mourning into dancing; thou hast put off my sackcloth and girded me with joy; so that my soul may praise thee, and not be silent. Lord my God, I will thank thee forever.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

יְהָא שָׁלֹם רַبָּא מִן שְׂמֵיאָ, וְחִימָ, עַלְינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עַשָּׂה שָׁלֹם בְּנֹרְמַיו, הוּא יַעֲשֶׂה שָׁלֹם עַלְינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

הריני מזמין את פי להודות ולהלל ולשבח את בוראי.

ברוך שאמר והיה העולם, ברוך הוא. ברוך עוזה בראשית, ברוך אומר ועוזה, ברוך גבור ומתקים, ברוך מرحם על הארץ, ברוך מرحם על הארץ, ברוך משלם שבר טוב ליראיין, ברוך כי לעדר וקיט לנצח, ברוך פודה ומציל, ברוך שמנו. ברוך אתה יי' אלקיינו מלך העולם, האל, הארץ קדחתנו, המהיל בפי עמו, משבח ומפאר בלשון חסידינו ושבורי. ובשרי דוד עבדך נhalbלה, יי' אלקיינו; בשבחות ובזמרות נදלה, ונשבחה ונפאר ונוציר שמה ונמלחכה, מלכנו אלקיינו. Reader יהיר, כי העולםים, מלך, משבח ומפאר עברי עד שמו נודול. ברוך אתה יי', מלך מהיל בשבחות.

דבריהם א ט, ח-לו

הodo לין, קראו בשמו, חודיעו בעמי עלייתו. שירו לו, זמרו לו, שיחו בכל נפלאותיו. התהלו בשם קדשו; ישמח לב מבקשי יי'. דרישו יי' ועז, בקשו פניו תפנור. זכרו נפלאותיו אשר עשה, מפתחו ומשפטיו קיה. זרע יישראל עבדו, בני יעקב בחירותו. הוא יי' אלקיינו, בכל הארץ משפטיו. זכרו לעלם בריתו, דבר צוה לאף דור. אשר ברת את אברם, ושבועתו ליצחק. נעמידה ליעקב לחק, לישראל ברית עולם. לאמר, לך אטן ארץ בנען, חבל נחלתכם. בהיותכם

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Blessed be he who spoke, and the world came into being; blessed be he. Blessed be he who created the universe. Blessed be he who says and performs. Blessed be he who decrees and fulfills. Blessed be he who has mercy on the world. Blessed be he who has mercy on all creatures. Blessed be he who grants a fair reward to those who revere him. Blessed be he who lives forever and exists eternally. Blessed be he who redeems and saves; blessed be his name. Blessed art thou, Lord our God, King of the universe, O God, merciful Father, who art praised by the mouth of thy people, lauded and glorified by the tongue of thy faithful servants. With the songs of thy servant David will we praise thee, Lord our God; with his hymns and psalms will we exalt, extol and glorify thee. We will call upon thy name and proclaim thee King, our King, our God. Thou who art One, the life of the universe, O King, praised and glorified be thy great name forever and ever. Blessed art thou, O Lord, King extolled with hymns of praise.

I Chronicles 16:8-36

Give thanks to the Lord, call upon his name; make known his deeds among the peoples. Sing to him, sing praises to him; speak of all his wonders. Take pride in his holy name; let the heart of those who seek the Lord rejoice. Inquire of the Lord and his might; seek his presence continually. Remember the wonders he has done, his marvels, and the judgments of his mouth, O descendants of Israel his servant, children of Jacob, his chosen. He is the Lord our God; his judgments are over all the earth. Remember his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant, saying: "To you I give the land of Canaan as the portion of your possession." While they were but a few men,

מְתִי מִסְפֵּר, בַּמַּעַט וָגְרִים בָּה. וַיְתַהֲלֹכוּ מְנוּזִי אֶל גַּן, וּמַמְמָלְכָה אֶל עַם אֶחָר. لَا הָנִיחַ לְאִישׁ לְעַשְׂקָם, נַיְבָח עַלְיָהָם מַלְכִים. אֶל הָגָעוּ בְּמִשְׁיחִי, וּבְגִבְעַאי אֶל תְּפֻרָעָג. שִׁירָו לִי כָּל הָאָרֶץ, בְּשֶׁרוּ מִיּוֹם אֶל יוֹם יְשׁוּעָהוּ. סְפָרו בְּגָנוּם אֶת בְּבוֹדָה, בְּכָל הָעָמִים נִכְלָאוּתוּ. בַּי נְרוֹלִין וּמְהַלְלָמָה, נִנְקָרָא הוּא עַל כָּל אֱלֹהִים. בַּי כָּל אֱלֹהִי הָעָמִים אֲלִילִים, וַיְיִשְׁמְמִים עָשָׂה. הָוד וַיְהִיד לְפָנָיו, עַז וַחֲדָרוֹה בְּמִקְומָוּ. הָבוּ לִי מִשְׁפָחוֹת עָמִים, הָבוּ לִי בְּבּוֹד וְעַז. הָבוּ לִי בְּבּוֹד שְׁמוֹ, שָׁאוּמָנָחָה וּבָאוּ לְפָנָיו, הַשְׁתַּחַוו לִי בְּהַדְרַת קָרְדָשׁ. חִילוּ מַלְפָנָיו כָּל הָאָרֶץ, אֶת חַבּוֹן תְּבֵל בְּלַתְמֹות. יְשִׁמְחוּ הַשְׁמִינִים וְתִגְלֵל הָאָרֶץ, וַיָּאמְרוּ בְּגָנוּם יְיַי מְלָךְ. יְרֻעָם הַיִם וּמְלָאָה, יַעַלְזֵה שְׁדָה וּכָל אֲשֶׁר בָּו. אֹז יְרַנְנוּ עַצְיָה הַיּוֹרֵד, מַלְפָנִי יְיַי, בַּי בָּא לְשִׁפְוֹת אֶת הָאָרֶץ. הָדוּ לִי בַי טּוֹב, בַּי לְעוֹלָם חָסָדוּ. וַיָּאמְרוּ, הַשִּׁיעָנָה אֱלֹהִי יְשֻׁעָנָה, וְקַבְצָנָה וְחַצִּילָנָה מִן הַגּוֹנִים, לְהֹדוֹת לִשְׁמָה קָרְדָשָׁה, לְהַשְׁתַּקְבָּח בְּתַחְלַתָּה. בָּרוּךְ יְיַי אֱלֹהִי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם; וַיָּאמְרוּ כָל הָעָם אָמְנוּ וְהַלֵּל לִי.

רוּמָנוּ יְיַי אֱלֹהִינוּ, וְהַשְׁתַּחַוו לְהַדְמָ-רְגָלִיו, קָדוֹשׁ הוּא. רְזָמָנוּ יְיַי אֱלֹהִינוּ, וְהַשְׁתַּחַוו לְהַר קָרְדָשׁ, בַּי קָדוֹשׁ יְיַי אֱלֹהִינוּ. וְהָוָא רְחוּם, יְכָפֵר עַזְוָן וְלֹא יְשַׁחַת, וְהַרְבָּה לְהַשִּׁיב אֶפְאָ, וְלֹא יְעַיר כָּל חַמְתָּה. אָפָתָה, יְיַי, לֹא חַכְלָא רְחַמִּיד מְפִנִּי, חַסְדָּךְ וְאַמְתָּךְ פְּמִיד יְצָרְנוּ. זָבֵר רְחַמִּיד יְיַי, וְחַסְדִּיה, בַי מְעוֹלָם הַמָּה. הָנוּ עַז לְאֱלֹהִים, עַל יִשְׂרָאֵל נָאָתוּ, וְעַז בְּשִׁחְקִים. נִנְקָרָא אֱלֹהִים מִמְקָדְשָׁה; אֶל יִשְׂרָאֵל, הוּא נוֹתֵן עַז וְתַעַצְמָות לְעַם; בָּרוּךְ אֱלֹהִים. אֶל נִקְמוֹת, יְיַי, אֶל נִקְמוֹת, הַזְּבִיעָנָה. הַנְּשָׁא, שְׁפָט הָאָרֶץ, הַשְׁבָּעָם עַל גְּאַיִם. לִי הַיְשִׁעָה, עַל עַמָּה בְּרַכְתָּה

very few, and strangers in it; when they went about from nation to nation and from realm to realm, he permitted no man to oppress them, and warned kings concerning them: "Touch not my anointed, and do my prophets no harm!" Sing to the Lord, all the earth; proclaim his salvation day after day. Recount his glory among the nations, and his wonders among all the peoples. For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the peoples are mere idols, but the Lord made the heavens. Majesty and beauty are in his presence; strength and joy are in his sanctuary. Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and strength. Give to the Lord the honor due to his name; bring an offering and come before him; worship the Lord in holy array. Tremble before him, all the earth; indeed, the world is firm that it cannot be shaken. Let the heavens rejoice, let the earth exult, and let them say among the nations: "The Lord is King!" Let the sea and its fulness roar; let the field and all that is therein rejoice. Then let the trees of the forest sing before the Lord, who comes to rule the world. Praise the Lord, for he is good; for his kindness endures forever. And say: "Save us, O God of our salvation, gather us and deliver us from the nations, to give thanks to thy holy name, to glory in thy praise." Blessed be the Lord, the God of Israel, from eternity to eternity. Then all the people said "Amen" and praised the Lord.

Exalt the Lord our God, and worship at his footstool—holiness is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. Thou, O Lord, wilt not hold back thy mercy from me; thy kindness and thy faithfulness will always protect me. Remember thy mercy, O Lord, and thy kindness, for they have been since eternity. Give honor to God, whose majesty is over Israel, whose glory is in the skies. Feared art thou, O Lord, from thy sanctuary; the God of Israel gives strength and power to his people. Blessed be God! God of vengeance, O Lord, God of vengeance, appear! Arise, O Ruler of the world, and render to the arrogant what they deserve. Salvation belongs to the Lord; thy blessing be upon thy people. The Lord of hosts is with us; the

סלה. יי' צבאות עמנו, משב לנו אל הי' יעקב סלה. יי' צבאות.
אשורי אָרֶם בְּתַחֲבֵה, יי', הושיעה; המלך יעננו ביום קראנו.
הושיעה את עמו, וברך את נחלתה, ורעם ונשואם עד
העולם. נפננו חקתה לי, עזנו ומגנני הוא. כי בו ישמה
לכנו, כי בשם קדשו בטחנו. יי' מסדה יי' עליינו, באשר יחולנו
לו. קראנו יי' מסדה, וישע תподלנו. קומה עוזחה לנו,
ופדרנו למען מסדה. אובי יי' אלקי הבעל הארץ מצרים,
ברוחב-פיך ואמלאהו. אשורי העם שבקה לנו, אשורי העם שיי'
אלקי. Reader ונאי בחסדך בטחתי; גל לבבי בישעתך;
אשריה לי, כי גמל עלי.

זהלים יט

למנצח, מזמור לדוד. השמים מספרים בבוז אל, ומעשה
ידייך פגיד הרקיע. يوم ליום נבייע אמר, ולילה ללילה יתנה
העת. אין אמר ואין דברים, בלי נשמע קולם. בכל הארץ
יאא קום, ובקאה תבל מליהם; לשמש שם אهل בהם. והוא
בחתנו יצא מחרפת, יישיש בגבור לרויז ארחה. מקצת השמים
מושאו, ותקופתו על קצוחם, ואין נסתיר מחתמו. תורה יי'
חכימה, משיבת נפש; עדות יי' נאמנה, מחייבת פthy. פקדוי
יי' ישראל, משמחו לב; מצות יי' ברה, מאירת עיניהם. יראת יי'
טהורה, עונחת לעדר; משפטיו יי' אמת, זרכו ייחדו. הנחמדים
מזהב ומפו רב, ומחותקים מרבש ונפקת צופים. גם עבדך נזחר
בهم, בשمرם עקב רב. שניאות מי יבין; מנסתרות נקי. גם
מנדרים חחש עבדה, אל ימשלו بي; או אתם, ונקיתי מפשע
רב. ייהו לרצון אמר כי ונגין לבי לפניה, יי', צורי
ונואלי.

God of Jacob is our Stronghold. O Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. Save thy people and bless thy heritage; tend them and sustain them forever. Our soul waits for the Lord; he is our help and our shield. Indeed, our heart rejoices in him, for in his holy name we trust. May thy kindness, O Lord, rest on us, as our hope rests in thee. Show us thy kindness, O Lord, and grant us thy salvation. Arise for our help, and set us free for thy goodness' sake. I am the Lord your God, who brought you up from the land of Egypt; open your mouth and I will fill it. Happy the people that is so situated; happy the people whose God is the Lord. I have trusted in thy kindness; may my heart rejoice in thy salvation. I will sing to the Lord, because he has treated me kindly.¹

Psalm 19

For the Choirmaster; a psalm of David. The heavens proclaim the glory of God; the sky declares his handiwork. Day unto day pours forth speech, and night unto night reveals knowledge. There is no speech, there are no words; unheard is their voice. Yet their message extends through all the earth, and their words reach the end of the world. In the heavens he has pitched a tent for the sun, which is like a bridegroom coming out of his chamber, like an athlete rejoicing to run the course. It sets out from one end of the heaven, and round it passes to the other end, and there is nothing hidden from its heat. The Lord's Torah is perfect, refreshing the soul; the Lord's testimony is trustworthy, teaching the simple man wisdom. The Lord's precepts are right, gladdening the heart; the Lord's commandment is clear, enlightening the eyes. The Lord's faith is pure, enduring forever; the Lord's judgments are true, they are altogether just. They are more desirable than gold, than much rare gold; sweeter are they than honey, than honey from the honeycomb. Thy servant is indeed careful with them; in keeping them there is great reward. Yet who discerns his own errors? Of unconscious faults hold me guiltless. Restraine thy servant also from wilful sins; let them not have dominion over me; then shall I be blameless, and I shall be clear of great transgression. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Psalm 19 has been summed up in the saying: "The starry sky above me and the moral law within me are two things which fill the soul with ever new and increasing admiration and reverence."

¹ *Psalms* 99:5, 9; 78:38; 40:12; 25:6; 68:35-36; 94:1-2; 3:9; 46:8; 84:13; 20:10; 28:9; 33:20-22; 85:8; 44:27; 81:11; 144:15; 13:6.

חחלמים לדר

לְדוֹד, בְּשַׁנוֹתָו אֶת טַעֲמוֹ לִפְנֵי אֲבִימֶלֶךְ, נִגְרְשָׂהוּ נִילָה.
אֲבִרְכָה אֶת יְהִי בְּכָל עַתָּה; **פָמִיד** תַּהֲלֹתָו בְּפִי.
 בְּיִתְהַלֵּל נֶפֶשִׁי; יָשְׁמַעוּ עֲנוּיוֹם וַיְשַׁמְחוּ.
 גָּדַלוּ לִי אֶתְיִי, וַיְרֻמְמָה שְׁמָנוֹ יְחִידָה.
 דְּרַשְׁתִּי אֶתְיִי וַיְעִנֵּני, וַיִּמְכַלֵּן מִנּוֹרוֹתֵי הַצִּילָנִי.
 הַקִּימָתוֹ אֲלִיוֹ וַיְהִרְגֵּגָה, וַיִּפְנִיחָם אֶל יְחִיפָרָה.
 זֶה עֲנֵי קָרָא נִיְשָׁמָע, וַיִּמְכַלֵּן צְרוֹתֵי הַשִּׁיעָן.
 חָנֵה מֶלֶךְ יְהִי סְכִיבָה לִירָאוֹ יְחִילָצָם.
 טַעֲמוֹ וַיָּרָאוּ בַיּוֹתְבָה יְהִי; אֲשֶׁרֶת הַנּוּבָר יְחִסָּה בָהּ.
 יָרָא אֶת יְהִי, קְרָשָׁיו, בַיּוֹתְמָסָוד לִירָאוֹת.
 כְּפִירִים רְשָׁוֹ וַיְרַעַבָּה, וַיִּרְשֵׁשָׁה יְהִי לֹא יְחִסְרוּ כָל טֻוב.
 לְכֹו בְּנִים, שָׁמַעוּ לֵי, יָרָאת יְהִי אַל מְדָכָם.
 מֵהַאֲשָׁר חַחְפִּיזָה מִים, אֲהָבָנִים לְרָאות טֻוב.
 נִצְרָה לְשׁוֹנָה מִרְעָע, וְשִׁפְתָּחָה מִדְבָּר מִרְמָה.
 סִור מִרְעָע וַעֲשָׂה טֻוב, בְּקַשׁ שְׁלָום וַיְרַקְבָּה.
 עֲנֵי יְהִי אֶל צְדִיקִים, וְאָנוֹי אֶל שְׁוֹעֲתָם.
 פְנֵי יְהִי בְּעֵשֶׂר עַ, לְהַבְּרִית מֵאָרֶץ זְכָרָם.
 צָעַקוּ וַיִּשְׁמַע, וַיִּמְכַלֵּן צְרוֹתֵם הַצִּילָם.
 קָרָוב יְהִי לְנִשְׁבָּרִי לֵב, וְאֶת דְּכָאֵי רֹוח יְשִׁיעָן.
 רַבּוֹת רְעֻות צְדִיק, וַיִּמְכַלֵּם יְאִילָנִי יְהִי.

בְּשַׁנוֹתָו אֶת טַעֲמוֹ (Psalm 34) refers to the incident related in I Samuel 21:11-16 where the Philistine king, to whom David fled for refuge, is called Achish. Finding himself recognized as the slayer of Goliath, David feigned madness, and so escaped vengeance. The psalm is arranged alphabetically, except that the verse beginning with the letter י is omitted and there is an additional verse at the end.

Psalm 34

A song of David, when he feigned madness before Abimelech,
who drove him out and he departed.

I bless the Lord at all times;
His praise is ever in my mouth.
My soul glories in the Lord;
The humble hear it and are glad.
Exalt the Lord with me,
And let us extol his name together.
I sought the Lord and he answered me,
And delivered me from all my fears.
Those who look to him are jubilant,
And they are never abashed.
This poor man cried, and the Lord heard him;
He saved him from all his troubles.
The angel of the Lord encamps
Around those who revere him, and rescues them.
Consider and see that the Lord is good;
Happy is the man who takes shelter with him.
Revere the Lord, you his holy people;
For those who revere him suffer no want.
Young lions may suffer want and hunger,
But those who seek the Lord shall lack nothing.
Come, children, listen to me;
I will teach you how to revere the Lord.
Who is the man that desires life,
And loves a long life of happiness?
Keep your tongue from evil,
And your lips from speaking falsehood.
Shun evil and do good;
Seek peace and pursue it.
The eyes of the Lord are toward the righteous,
And his ears are open to their cry.
The Lord's anger is set against evildoers,
To cut off their name from the earth.
When they cry, the Lord listens,
And delivers them from all their troubles.
The Lord is near to the broken-hearted,
And saves those who are crushed in spirit.
A good man may have many ills,
But the Lord delivers him from them all.

שׁוֹמֵר בְּלָעַצְמוֹתָיו, אֲחַת מִדְבָּרָה לֹא נִשְׁבַּרְתָּ.

תְּמֻמָּות רְשֵׁעָה רְעֵשָׂה, וְשָׁנְאי צְדִיקָה וְאֶשְׁמָה.

פָּזְדָּה יְיָ נִפְשָׁע עֲבָדָיו, וְלֹא יָאַשְׁמוּ בְּלַחְסִים בָּו. Reader

זהלים ז

תְּפִלָּה לִמְשָׁה, אִישׁ הָאֱלֹהִים. אֲדֹנִי, מַעֲנוֹ אַפָּה דָּקִית לְנִזְבֵּן
בְּדָר וְדָר. בְּטָרַם הָרִים יָלֹדוּ, וְנַחֲלוֹל אָרֶץ וְחַבֵּל, וּמַעֲולָם
עַד עַוְלָם אַפָּה אַל. חָשַׁב אַגּוֹשׁ עַד דָּבָא, וְתָאָמַר שׁוּבוּ בְּנֵי
אָדָם. בַּי אֲלֹף שְׁנִים בְּעֵינֵיךְ כִּיּוֹם אַחֲמָול בַּי יַעֲבֵר, וְאַשְׁמָוֹרָה
בְּלִילָה. וּמִמֶּם, שָׁנָה יְהִוֵּה בְּקָרְבָּהּ כְּחַצִּיר וְחַלֵּף. בְּבָקָר יִצְיַיז
וְחַלֵּף, לְעַרְבָּב יִמּוֹלֵל וּוּבָשׁ. בַּי בְּלִינוּ בָּאָפָה, וּבְחַמִּתָּה נְבָהָלָנוּ.
שָׁתָּה עַונְתָּנוּ לְגַדְתָּה, עַלְמָנוּ לְמָאוֹר פָּנִיה. בַּי בְּלִימָנוּ פָנִי
בְּעַבְרָתָה, בְּלִינוּ שְׁנִינוּ כִּמּוֹ הָגָה. יְמִי שְׁנוֹתֵינוּ בְּהָם שְׁבָיעִים
שָׁנָה, וְאַם בְּגֻבוֹרָת שְׁמֻנוֹים שָׁנָה, וְרַהֲבָם עַמְלָנוּ וְאָנוּ, בַּי נָנוֹחַ
וְנָעַפָּה. מַי יָדַע עַז אַפָּה, וּכְיַרְאָתָה עַבְרָתָה. לְמִנּוֹת יִמְנִינוּ בֵּן
הַזְּדָעָ, וְגַבָּא לְבַב חַכְמָה. שׁוֹבֵה יְיָ, עַד מִתְּהִ, וְהַנְּחָם עַל
עַבְרִיהָ. שְׁבַעַנוּ בְּבָקָר חַסְדָּה, וְגַרְגָּה וְגַשְׁמָתָה בְּכָל יִמְנָנוּ.
שְׁמַחֲנוּ בְּיוֹמָת עִירָנָנוּ, שָׁנָות רְאֵינוּ רְעֵה. Reader בְּרָאָה אֶל
עַבְרִיד פְּעַלָּה, וְהַדְרָה עַל בְּנֵיכֶם. וַיְהִי נָעַם אַרְנִי אֱלֹהֵינוּ
עַלְיָנוּ, וְמַעֲשָׂה יְדֵינוּ בּוֹנָה עַלְיָנוּ, וְמַעֲשָׂה יְדֵינוּ בּוֹנָה.

זהלים זא

יִשְׁבֵּן בְּסַחַר עַלְיָן, בְּצַל שְׁדֵי יְהִלְוָן. אָמַר לִי, מַחְסֵי
וּמַצִּירָתִי, אֱלֹהִי אֶבְטָח בָּו. בַּי הוּא יִצְילָה מִפְחֵץ קַוְשָׁה, מִדְבָּר

Psalm 90 contrasts the eternity of God with the brevity of human life,
and ends with a prayer for God's forgiveness and favor.

He protects all his limbs,
 So that not one of them is broken.
 Evil destroys the wicked,
 And those who hate the righteous are doomed.
 The Lord saves the life of his servants;
 All who take shelter with him are never desolate.

Psalm 90

A prayer of Moses, the man of God. O Lord, thou hast been our shelter in every generation. Before the mountains were brought forth, before earth and world were formed—from eternity to eternity thou art God. Thou turnest man back to dust, and sayest: “Return, you children of man.” Indeed, a thousand years in thy sight are like a day that passes, like a watch in the night. Thou sweepest men away and they sleep; they are like grass that grows in the morning. It flourishes and grows in the morning; in the evening it fades and withers. For we are consumed by thy anger; by thy wrath we are hurried away. Thou settest our iniquities before thee, and our guilty secrets are exposed in the light of thy presence. Indeed, all our days decline under thy displeasure; we spend our years like a fleeting sound. The length of our life is seventy years, or, by reason of strength, eighty years; their pride is only toil and futility, for it is speedily gone, and we fly away. Who knows the power of thy anger, to fear thee in proportion to thy displeasure? Teach us how to number our days, that we may attain a heart of wisdom. Relent, O Lord; how long? Relent as to thy servants. Satisfy us in the morning with thy kindness, that we may sing and rejoice throughout our days. Gladden us in proportion to the days wherein thou hast afflicted us, the years wherein we have seen evil. Let thy work be revealed to thy servants, and thy glory upon their children. May thy favor, Lord our God, rest on us; establish for us the work of our hands; the work of our hands establish thou.

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I say of the Lord: “He is my refuge and my fortress, my God, in whom I trust.” Indeed, he will save you from the snare of the fowler, and from the destructive

Psalm 91 is termed שיר של פגעים, “a song against evil occurrences” (Shebuoth 15b). It describes the safety of those who trust in God amid the perils of their journey through life. אָרְךֵ יָמִים is repeated so that the number of verses of this psalm reach a total of seventeen, the numerical value of טוֹב.

הווות. באברתו יסֶד לְהָ, ותחת בְּנֵפִיו תְּחַסֵּה; צֹנְה וְסִתְרָה
אֲמֹתָה. לא תַּרְא מִקְחָד לִילָה, מְהֻזָּעָוִי יוֹם. מִדְבָּר בְּאֶפְלָל
יְהִלָּה, מִקְטָב יִשּׂוּד אֲחָרִים. יְפֵל מִזְדָּח אֱלֹהָ, וַרְכָּבָה מִימִינָה;
אַלְיָה לֹא יָשֵׁש. רַק בְּעִינֵיכְם חֲבִיט, וְשָׁלָמָת רְשָׁעִים תְּרָאָה. כִּי
אַתָּה, יְיָ, מִחְסֵין עַלְיוֹן שְׁמֹת מְעוֹנָה. לֹא חָאָה אַלְיָה רָעָה,
וְנָעַלְאָ יִקְרָב בְּאַחַלָה. כִּי מַלְאָכִיו יִצְהָה לְהָ, לְשִׁמְרָה בְּכָל
דָּרְכֵיכְם. עַל בְּפִים יִשְׁאָוָה, פָּנו תָּגֵר בְּאָבוֹנו רֹגָלָה. עַל שְׁחָלָל
וְפָטוֹן תְּדַרְךָ, תְּרַמֵּס בְּפִיר וְתַנֵּן. כִּי בַּי חַשָּׁק וְאַפְלָתָהוּ;
אֲשֶׁרְבָּהוּ כִּי יַדְעַ שָׁמֵי. Reader יִקְרָאָנִי וְאַעֲגָנָהוּ, עַמוֹ אָנְכִי
בְּצָרָה, אַתְּלַצָּהוּ וְאַכְבָּרָהוּ. אַרְך יָמִים אַשְׁבִּיעָה, וְאַרְאָה
בִּישְׁעָתִי. אַרְך יָמִים אַשְׁבִּיעָה, וְאַרְאָה בִּישְׁעָתִי.

חללים קלה

הַלְלִיָּה, הַלְלִוְא אֶת שְׁם יְיָ; הַלְלָה, עֲבָדֵי יְיָ. שְׁעִמְדִים
בְּבֵית יְיָ, בְּחִצְרוֹת בֵּית אֱלֹהִינוּ. הַלְלִיָּה, בַּי טֹב יְיָ; זְמָרוֹ
לְשָׁמוֹ, בַּי נְעִים. כִּי יַעֲקֹב בָּתָר לוֹ יְהָ, יִשְׂרָאֵל לְסִנְלָתוֹ. כִּי
אֲנִי יַדְעַתִּי כִּי גָדוֹל יְיָ, וְאֲדַנֵּנוּ מִכֶּל אֱלֹהִים. בֶּל אֲשֶׁר חַפֵּז
יְיָ עָשָׂה, בְּשָׁמְנוֹם וּבְאָרֶץ, בִּינְמִים וּבְלִתְהָמוֹת. מַעַלָּה נְשָׁאים
מִקָּאָה הָאָרֶץ, בְּרִקּוּם לְמַטְרָע עָשָׂה; מְוֹצָא רִוָּת מַאֲצָרוֹתָיו.
שְׁהָבָה בְּכּוֹרֵי מִצְרָיִם, מְאָדָם עַד בְּהָמָה. שְׁלָח אָוֹתָה וּמְפָתִים
בְּחֹזְכֵי מִצְרָיִם, בְּפְרָעָה וּבְכָל עֲבָדֵיו. שְׁהָבָה גּוֹיִם רַבִּים,
וְהַרְגָּג מְלָכִים עֲצֹמוֹם. לְסִיחָן מֶלֶךְ הָאָמָרִי, וּלְעֹזֶג מֶלֶךְ
הַכְּשָׁוָה, וּלְכָל מִמְּלָכּוֹת פָּנָעוֹן. וּנְתַן אַרְצָם נְתַלָּה, נְחַלָּה
לִיְשָׂרָאֵל עַמוֹ. יְיָ, שְׁמָךְ לְעוֹלָם; יְיָ, זְבָרָה לְדָר וְהָר. כִּי יַדְעַ
יְיָ עַמוֹ, וְעַל עֲבָדָיו יַתְנַחַם. עַצְבֵּי חָנוּנִים בְּסִפְר וְחָבָב, מַעֲשָׂה
יְדֵי אָדָם. פָּה לְהָם וְלֹא יַדְבָּרָה, עַינִים לְהָם וְלֹא יַרְאָה. אָונִים

pestilence. With his pinions he will cover you, and under his wings you will find refuge; his faithfulness is a shield and buckler. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come near you. Only with your eyes will you gaze, and see the reward of evil men. Thou, O Lord art my refuge! When you have made the Most High your shelter, no disaster shall befall you, no calamity shall come near your tent. For he will give his angels charge over you, to guard you in all your ways. They will bear you upon their hands, lest you strike your foot against a stone. You can tread on lion and asp; you can trample young lion and serpent. "He clings to me, so I deliver him; I set him safe, because he loves me. When he calls upon me, I will answer him; I will be with him in trouble; I will rescue him and bring him to honor. With long life will I satisfy him, and let him see my saving power."

Psalm 135

Praise the Lord! Praise the name of the Lord; give praise, you servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God. Praise the Lord, for the Lord is good; sing praise to his name, for it is pleasant. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. I know that the Lord is great; our Lord is above all gods. The Lord does whatever he pleases, in heaven and earth, in the seas and all the depths. He makes clouds rise from the ends of the earth; he makes lightning for the rain, and brings forth the wind from his storehouses. It was he who smote the first-born of Egypt, both of man and beast. He sent signs and wonders into the midst of Egypt, on Pharaoh and on all his servants. It was he who struck down many nations, and slew mighty kings: Sihon, the king of the Amorites, Og, the king of Bashan, and all the kingdoms of Canaan. He gave their land as a heritage, a possession of his people Israel. O Lord, thy name is forever; O Lord, thy fame is for all generations. The Lord will do justice for his people; he will have compassion on his servants. Pagan gods are mere silver and gold, the work of men's hands. They have a mouth, but cannot speak; eyes have they, but cannot see; they have ears, but cannot

Psalm 135 is a hymn of praise particularly suitable for public worship, for it begins and ends with the liturgical *Halleluyah*. It is a mosaic of fragments from various biblical passages illustrating God's greatness. The first verse, for example, is identical with Psalm 113:1, except that the clauses are transposed.

לְהַמִּילָא יָאֹזְנִינִי, אֶפְ אַיְזֵנְדְּרוֹת בְּפִיהֶם. בַּמּוֹתָם יְהִיוּ
עֲשִׂيهֶם, בֶּל אֲשֶׁר בְּטַח בָּהֶם. Reader בֵּית יִשְׂרָאֵל, בְּרָכוּ אֶת
יְהָ; בֵּית אַפְּרִין, בְּרָכוּ אֶת יְהָ; בֵּית תְּלִוִּין, בְּרָכוּ אֶת יְהָ; בֵּית
בְּרָכוּ אֶת יְהָ. בְּרוּךְ יְהָ מָצִיּוֹן, שָׁבֵן יְרוּשָׁלָם; הַלְלִיָּה.

ההלים קלו

כִּי לְעוֹלָם חֶסֶדֶךְ.
כִּי לְעוֹלָם חֶסֶדֶךְ.

הַזָּדו לְיִהְיֶה כִּי טוֹב
הַזָּדו לְאֱלֹהִי הָאֱלֹהִים
הַזָּדו לְאֶדְנִי הָאֶדְנִים
לְעִשָּׂה נְפָלָאות גְּדוּלָות לְבָהָז
לְעִשָּׂה הַשְׁמִים בְּתִבְונָה
לְרוּקָע הָאָרֶץ עַל הַמִּים
לְעִשָּׂה אֹורִים גְּדוּלִים
אֶת הַשְׁמָשׁ לְמִמְשָׁלָת בַּיּוֹם
אֶת תִּירְתְּ וּכְבוּכִים לְמִמְשָׁלָות בְּלִילָה
לְמִבָּה מָצִירִים בְּבָכוּרִים
וַיָּצַא יִשְׂרָאֵל מִתְזָכָם
בְּירַחֲזָה וּבְזָרוּעַ נְטוּיָה
לְגַזְרַתְּ יְמִים סֻוֹף לְגַזְרִים
וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ
וְגַעַר פְּרֻעה וְחַילּוֹ בִּים סֻוֹף
לְמוֹלִיךְ עַמּוֹ בְּמִרְכָּבָר
לְמִבָּה מְלָכִים גְּדוּלִים

Psalm 136 is called in the Talmud *Hallel ha-Gadol*, “the Great Hallel” (Pesahim 118a) to distinguish it from the “Egyptian Hallel” (Psalms 113–118) sung on festivals. It differs from all other psalms in that each verse closes with a refrain, probably designed to be sung in full chorus by the people.

hear; neither, indeed, is there any breath in their mouth. Those who make them will become like them—everyone who trusts in them. House of Israel, bless the Lord; house of Aaron, bless the Lord; house of Levi, bless the Lord; you who revere the Lord, bless the Lord. Blessed from Zion be the Lord, who dwells in Jerusalem. Praise the Lord!

Psalm 136

Give thanks to the Lord, for he is good,
 His mercy endures forever;
Give thanks to the supreme God,
 His mercy endures forever;
Give thanks to the Lord of lords,
 His mercy endures forever;
To him who alone does great wonders,
 His mercy endures forever;
To him who made the heavens with wisdom,
 His mercy endures forever;
To him who spread the earth over the waters,
 His mercy endures forever;
To him who made the great lights,
 His mercy endures forever;
The sun to rule by day,
 His mercy endures forever;
The moon and stars to rule by night,
 His mercy endures forever;
To him who smote Egypt's first-born,
 His mercy endures forever;
And brought out Israel from among them,
 His mercy endures forever;
With strong hand and with outstretched arm,
 His mercy endures forever;
To him who divided the Red Sea,
 His mercy endures forever;
And brought Israel through it,
 His mercy endures forever;
And drowned Pharaoh and his host in the Red Sea,
 His mercy endures forever;
To him who led his people through the wilderness,
 His mercy endures forever;
To him who struck down great kings,
 His mercy endures forever;

כִּי לְעוֹלָם חֶסֶדֶךְ

וַיָּהֶג מֶלֶכִים אֲדִירִים
לְסִיחוֹן מֶלֶךְ הָאָמֵרִי
וּלְעֹז מֶלֶךְ הַבָּשָׂר
וַיִּתְנוּ אֲרַצָּם לְנַחֲלָה
נַחֲלָה לִיְשָׁרָאֵל עַבְדוֹ
שֶׁבְשִׁפְלָנוּ זָכַר לְנוּ
וַיִּפְרַקְנָנוּ מִצְרָיִם
וַיִּתְנוּ לְחַם לְכָל בָּשָׂר
הַיּוֹדָל לְאָל הַשְׁמִינִים

מחליים לג

רְנָנוּ צַדִּיקִים בֵּיןָם, לִיְשָׁרִים נָאֹהָתָה תְּהִלָּה. הַזָּרוּ לִי בְּכֻנָּר,
בְּגַבְלָל עֲשָׂור זָמְרוּ לוּ. שָׂרוּ לוּ שִׁיר חֶדֶשׁ, הַוְטִיבוּ גַּעַן בְּתְרוּעָה.
כִּי יִשְׁרָךְ דִּבְרֵיךְ יֵאָמֵן, וְכָל מַעֲשָׂהוּ בְּאָמּוֹנָה. אֲהָב צְדָקָה וּמִשְׁפָט,
חִסְדֵּךְ יְיָ מִלְאָה הָאָרֶץ. בְּדִבְרֵיךְ יְיָ שְׁמִים נָעֲשָׂה, וּבְרוּתָה פִּיו בְּלָל
צְבָאָם. בְּגַס בְּגַד מֵי הַיּוֹם, נָתַן בְּאֹצֶרֶת פְּתָחוֹמוֹת. יְיָ רָאֵי מֵי
בְּלָל הָאָרֶץ, מְפַנֵּי יָנוּרוּ בְּלָל יִשְׁבֵּי תְּבֵל. בַּיּוֹם אָמֵר יְיָ, הוּא
צְבוֹה וַיַּעֲמֵד. יְיָ הַפִּיר עַצְתְּנוּם, הַנִּיאָ מִחְשָׁבֹות עַמּוּם. עַצְתְּנוּם
יְיָ לְעוֹלָם תָּעַמֵּד, מִחְשָׁבֹות לְבָוּ לְדוֹר וְדוֹר. אֲשֶׁרִי הָנוּ אֲשֶׁר
יְיָ אַלְקָהִו, הַעַם בְּחֵירָה לְנַחְלה לָוּ. מִשְׁמִים הַבִּיטֵּיְיָ, רְאֵה אֲתָה
בְּלָל בְּנֵי הָאָרֶץ. מִמְכֹן שְׁבָתוֹ הַשְׁנִית, אֶל בְּלָל יִשְׁבֵּי הָאָרֶץ.
הַחִצְרָה יִתְהַרְךְ לְבָם, הַמְבִינָה אֶל בְּלָל מַעֲשֵׂיהם. אֵין הַמְלָךְ נוֹשֵׁעַ
בְּרַבְבָּ-חִיל, גָּבוֹר לֹא יַנְצַל בְּרַבְבָּ-בָּתָח. שְׁקָר הַסּוּס לַתְּשִׁיעָה,

Psalm 33 is a hymn of praise called forth by some national deliverance. The opening call to praise is followed by a description of God's righteous rule and creative omnipotence. He is to be praised for his choice and care of Israel, whose protection does not depend on military power but on God.

And slew mighty kings,
 His mercy endures forever;
Sihon, king of the Amorites,
 His mercy endures forever;
And Og, king of Bashan,
 His mercy endures forever;
And gave their land as a heritage,
 His mercy endures forever;
A heritage to Israel his servant,
 His mercy endures forever;
Who remembered us when we were downcast,
 His mercy endures forever;
And delivered us from our foes,
 His mercy endures forever;
Who gives food to all creatures,
 His mercy endures forever;
Give thanks to the God of heaven,
 His mercy endures forever.

Psalm 33

Rejoice in the Lord, you righteous; it is fitting for the upright to give praise. Give thanks to the Lord with the harp; sing to him with the ten-stringed lute. Sing a new song to him; play skillfully amid shouts of joy. The word of the Lord is right; all his work is done with faithfulness. He loves righteousness and justice; the earth is full of the Lord's kindness. By the word of the Lord the heavens were made, and all their host by the breath of his mouth. He gathers the waters of the sea as a heap; he places the deeps in storehouses. Let all the earth revere the Lord; let all the inhabitants of the world stand in awe of him. For he spoke, and the world came into being; he commanded, and it stood firm. The Lord annuls the counsel of nations; he foils the plans of peoples. But the Lord's purpose stands forever; his plans are through all generations. Happy is the nation whose God is the Lord, the people he has chosen for his possession. From heaven the Lord looks down; he sees all of mankind. From his abode he looks carefully on all the inhabitants of the earth. It is he who fashions the hearts of them all, he who notes all their deeds. A king is not saved by the size of an army; a warrior is not rescued by sheer strength. Vain is the horse for victory; nor does it afford escape by its great strength.

וברב חילו לא ימלט. הגה עין יי אל יראיו, למחלים לחשדו. להציל ממות נפשם, ולחיותם ברעב. נפשנו חבהה לי, עוזרנו ומגנו הוא. Reader כי בו ישמח לבנו, כי בשם קדשו בטחנה. היה חסידך יי עליינו, באשר יחלנו לה.

חלים אב

מיומוד שיר ליום השבת. טוב להרות לי, ולזומר לשמה עליון. להניד בברך חסידך, ואמנוחה בלילות. עלי עשור עלי גבל, עלי דניון בבנו. כי שמחתי יי בפועלה, במעשה ידיך ארונו. מה גדרו מעשה, יי; מادر עמקו מחששתה. איש בער לא ידע, ובסיל לא יבין את זאת. בפרק רשותם במו עשב, ניצצו כל פועלינו, להשמדם עד. ואפה מרום לעלם, יי. כי תהא איביך, יי, כי תהא איביך יאברה, יתפרדו כל פועלינו. ותרם בראשים קרני, בלחתי בשמו רענן. ופתט עיני בשורי, בקמים עלי מרעעים תשמענה אוני. צדיק בתקמר יפרת, באזרז בלבנו ישעתה. שתולים בביתך, בחרשות אלתינו יקריח. Reader עוד ינובון בשבה, דשנים ורבענים יהו. להניד כי ישר יי; צורו, ולא עולחה בו.

חלים צו

יי מלך, גאות לבש; לבש יי, עז החזר; אף חכון תבל, בל חמור. נכון בסאך מאז, מעולם אתה. נשוא נחרות, יי, נשוא נחרות קולם, ישאי נחרות דכיהם. מקלות מים רבים, אדרירים משבורי ים, אדר במרום יי. Reader עדתך גאננו מאה, לביתה נאווה קדרש, יי, לאード ימים.

The eye of the Lord rests on those who revere him, those who hope for his kindness, to save them from death and to keep them alive in famine. Our soul waits for the Lord; he is our help and our shield. In him our heart rejoices; in his holy name we trust. May thy kindness, O Lord, rest on us, even as our hope rests in thee.

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox; I am anointed with fresh oil. My eye has gazed on my foes; my ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

Psalm 93

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old, thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

יהי בבוד יי לעולם; ישמח יי במעשיו. יהי שם יי מברך,
מעתה ועד עולם. ממורה שמה עד מבואו, מהלך שם יי. רם
על כל גוים יי, על השמים בבודו. יהי, שמה לעלם; יהי, זכר
לדור נדר. יהי בזמנים הצען בסאו, ומלבוחו בכל משלה.
ישמחו השמים ותגל הארץ, ויאמרו גוים יהי מלך. יהי מלכה,
יהי מלך, יהי מלך לעלם ועד. יהי מלך עולם ועה, אברך גוים
בארצך. יהי חפיר עצת גוים, הניא מחשבות עמיים. רבות
מחשבות בלבד איש, ועצת יהי היא חוקם. עצת יהי לעלם
פעמר, מחשבות לבו לדור נדר. כי הוא אמר ויהי, הוא צוה
בעמד. כי בחר יהי בציון, אזה למושב לו. כי יעקב בחר לו
יה, ישראל לסגלו. כי לא יטש יהי עמו, ונחלתו לא יעזב.
זהו רחום, יכפר עון ולא ישחית, וחרבה להшиб Reader
אפו, ולא יעיר כל חמתו. יהי, החשעה; המלך יעננו ביום
קראנן.

אשרי יושבי ביתך; עוד יהלוק סלה.
אשרי העם שהבה לו; אשרי העם שני אלהיו.

זהלים קפה

תהלה לדוד

ארומנה, אלתי המלה, ואברכה שמה לעולם ועד.
בכל יום אברכה, ואהלה שמה לעולם ועד.
ברזל יהי מהלך מאד, ולגדרתו אין תקר.
דור לדוד ישבח מעשיה, ובBORUCHAH גבורתיה.
הדר בבוד הודה, ורבבי נבלאותיך אשיתה.
ועוזו נוראותיך יאמור, וגדרתך אספראנה.

May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and forever. From the rising of the sun to its setting let the Lord's name be praised. High above all nations is the Lord; above the heavens is his glory. O Lord, thy name is forever; O Lord, thy fame is through all generations. The Lord has set up his throne in the heavens, and his kingdom rules over all. Let the heavens rejoice, let the earth exult, and let them say among the nations, "The Lord is King!" The Lord is King, the Lord was King, the Lord shall be King forever and ever. The Lord is King for evermore; the heathen have vanished from his land. The Lord annuls the counsel of nations; he foils the plans of peoples. Many are the plans in a man's heart, but it is the Lord's purpose that shall stand. The Lord's purpose stands forever; his plans are through all generations. For he spoke, and the world came into being; he commanded, and it stood firm. Surely, the Lord has chosen Zion; he has desired it for his habitation. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. Surely, the Lord will not abandon his people, nor forsake his heritage. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.²

Psalm 145

A hymn of praise by David

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.

¹ *Psalms* 104:31; 113:2-4; 135:13; 103:19; *I Chronicles* 16:31; *Psalms* 10:16; 33:10; *Proverbs* 19:21; *Psalms* 33:11, 9; 132:13; 135:4; 94:14; 78:38; 20:10. ² *Psalms* 84:5; 144:15.

זכור רב טובך יקבעו, וצרכתך ירננו.
 פניו ורחומיו יי', אריך אפים ונדר-חסד.
 טוב יי' לפל, ורוחמו על כל מעשיהם.
 יודעה יי' כל מעשיה, ותסידיה יברוכותה.
 בבוד מלכותה יאמരה, וגבורתך ידברגה.
 להודיע לבני האדם גבורתו, ובבוד הדר מלכותו.
 מלכותה מלכות כל עולם, וממשלוך בכל דור ודור.
 סומך יי' לכל הנפלים, וזקיף לכל הבפומים.
 עני וכל אליך ישברג, ואפה נוטן להם את אכלם בעתו.
 פותח את ידה, ומשביע לכל מירצון.
 צדיק יי' לכל דרכיו, וחסיד בכל מעשינו.
 קרוב יי' לכל קראיו, לכל אשר יקרהתי באמת.
 רצון יראיו יעשה, ואת שועתם ישמע ויושיעם.
 שומר יי' את כל אהבי, ואתם כל הרשעים ישמר.
 החלטת יי' יברך-פי; יברך כל בשר שם קדשו לעולם ועד.
 ואנחנו נברך יי' מענה ועד עולם; כל ליליה.

Reader

תהלים קמו

כל ליליה; כל ליל נפשי את יי'. אמללה יי' בתי, אומרה
 לאלמי בעודי. אל תבטחו בנוראים, בבוד-ארם שאין לו
 השועה. יצא רוחו ישב לארכתו, ביום והוא אבדו עשותנו.
 אשרי שאל יעקב בעוזר, שברז על יי' אלהיו. עשה שמים
 וארץ, את הרים, ואתם כל אשר בהם; נשמר אמת לעולם. עשה
 משפט לעשיקים, נתן להם לרעבים; יי' מתייר אסורים. יי'

They spread the fame of thy great goodness,
 And sing of thy righteousness.
 Gracious and merciful is the Lord,
 Slow to anger and of great kindness.
 The Lord is good to all,
 And his mercy is over all his works.
 All thy works praise thee, O Lord,
 And thy faithful followers bless thee.
 They speak of thy glorious kingdom,
 And talk of thy might,
 To let men know thy mighty deeds,
 And the glorious splendor of thy kingdom.
 Thy kingdom is a kingdom of all ages,
 And thy dominion is for all generations.
 The Lord upholds all who fall,
 And raises all who are bowed down.
 The eyes of all look hopefully to thee,
 And thou givest them their food in due season.
 Thou openest thy hand,
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him,
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.

¹We will bless the Lord henceforth and forever.
 Praise the Lord!

Psalm 146

Praise the Lord! Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing to my God as long as I exist. Put no trust in princes, in mortal man who can give no help. When his breath goes, he returns to the dust, and on that very day his designs perish. Happy is he who has the God of Jacob as his help, whose hope rests upon the Lord his God, Maker of heaven and earth and sea and all that is therein; who keeps faith forever, renders justice to the oppressed, and feeds those who are hungry. The Lord sets the captives free. The Lord opens the eyes of the

¹ *Psalm 115:18.*

פְּקָדָם עֲוֹרִים, יי' זָקֵף כְּפֻופִים, יי' אַהֲבָ צָדִיקִים. יי' שָׁמֶר אֶת גָּרִים; יי' תּוֹם וְאַלְמָנָה יַעֲזֹד, וְקָרְךָ רְשָׁעִים יַעֲזֹת. Reader יַמְלָךְ יי' לְעוֹלָם, אַלְקָנָה צַיּוֹן לְדָרָן דָּרָה; הַלְלוִיה.

חַלְלִים קְפָח

הַלְלוִיה; בַּי טֹב זָמָרָה אַלְקָנָה, בַּי נְעִים, נְאֹהָה תְּהִלָּה. בָּונָה יְרוֹשָׁלָם יי'; נְדָחִי יְשָׁרָאֵל יַכְנֵס. הַרְוָפָא לְשָׁבוּרִי לְבָב, וּמְחַבֵּשׁ לְעַצְבָּותָם. מְנוֹהָה מִסְפָּר לְכָובִים, לְכָלָם שְׁמוֹת יַקְרָא. גָּדוֹל אַדְוָנָנוּ וְרָב קָתָה, לְתַבּוֹנָתוֹ אֵין מִסְפָּר. מַעֲזָד עֲנוּוֹים יי', מִשְׁפֵּיל רְשָׁעִים עַדְיִ אָרֶץ. עָנוֹ לִי בְּחַזְדָּה, זָמָרָה לְאַלְקָנָה בְּכָנָור. הַמִּכְסָה שְׁנָנִים בְּעַבִּים, הַמְּבִינוֹן לְאָרֶץ מַטָּר, הַמִּצְמָמָה חֲרִים חָצִיר. נֹתָן לְבָהָמָה לְחִמָּה, לְבַנִּי עַרְבָּא אֲשֶׁר יַקְרָא. לֹא בְּנֹבוֹרִת הַסּוֹס יְחַפֵּז, לֹא בְּשָׂקֵי קָאִישׁ יְרָצָה. רֹצֶחֶת יי' אֶת יְרָאֵו, אֶת הַמִּתְחָלִים לְחַסְדָוָה. שְׁבָחִי, יְרוֹשָׁלָם, אֶת יי'; הַלְלוִי אַלְקָנָה, צַיּוֹן. בַּי חֹזֶק בְּרִיחֵי שָׁעָרִים, בְּרַד בְּגִינִּיךְ בְּגַרְבָּה. הַשֵּׁם גְּבוֹלָה שְׁלוֹם, חַלֵּב חַטִּים נִשְׁבְּיעָה. הַשְּׁלָמָה אָמְרָתָהוּ אָרֶץ, עַד מִתְּהָרָה יְרוֹזָן דָּבָרָה. הַפְּתָנוֹ שְׁלָג בְּאַמְּרוֹר; כְּפֹור בְּאָפָר יְפָא. מִשְׁלִיךְ קָרְחוּ בְּפִתִּים; לְפִנֵּי קָרְחוּ מַיְעַמֵּד. יְשָׁלָח דָּבָרָו וְנִמְסָם; יְשַׁבֵּרָה רֹוחָו, יוֹלְוִי מִים. מַגְדֵּר דָּבָרָיו לְיעַקְבָּן, חַקְיוֹ וּמִשְׁבָּטָיו לְיְשָׁרָאֵל. Reader לֹא עָשָׂה כֵּן לְכָל גּוֹי, וּמְשֻׁפְטִים בְּלִי יְדָעָם; הַלְלוִיה.

חַלְלִים קְפָח

הַלְלוִיה; הַלְלוֹ אֶת יי' מִן הַשְּׁמִים, הַלְלוֹה בְּמְרוּם. הַלְלוֹהוּ בְּלִי מַלְאָכִיו, הַלְלוִיהוּ בְּלִי אַבָּאוֹ. הַלְלוֹהוּ שְׁמָשׁ וּבְרָם, הַלְלוֹהוּ בְּלִי בּוֹכְבִּי אָוֹר. הַלְלוֹהוּ שְׁמֵי הַשְּׁמִים, וּמְפִים אֲשֶׁר מַעַל הַשְּׁמִים. יַהֲלֹלֹ אֶת שֵׁם יי', בַּי הוּא צֹהָה וּגְבָרָאָן.

blind, raises those who are bowed down, and loves the righteous. The Lord protects the strangers, and upholds the fatherless and the widow; but the way of the wicked he thwarts. The Lord shall reign forever; your God, O Zion, for all generations. Praise the Lord!

Psalm 147

Praise the Lord! It is good to sing to our God, it is pleasant; praise is comely. The Lord rebuilds Jerusalem; he gathers together the dispersed people of Israel. He heals the broken-hearted, and binds up their wounds. He counts the number of the stars, and gives a name to each. Great is our Lord and abundant in power; his wisdom is infinite. The Lord raises the humble; he casts the wicked down to the ground. Sing thanks to the Lord; make melody upon the harp to our God, who covers the sky with clouds, provides rain for the earth, and causes grass to grow upon the hills. He gives food to the cattle, and to the crying young ravens. He cares not for [those who rely on] the strength of the horse; he delights not in [those who rely on] a warrior's legs. The Lord is pleased with those who revere him, those who yearn for his kindness. Praise the Lord, O Jerusalem! Praise your God, O Zion! He has indeed fortified your gates; he has blessed your children within. He establishes peace within your territory, and fills you with the finest of wheat. He sends forth his command to the earth; his word runs very swiftly. He gives snow like wool; he scatters hoarfrost like ashes. He casts forth his ice like crumbs; who can stand before his cold? He sends forth his word and melts them; he causes his wind to blow, and the waters flow. He declares his word to Jacob, his statutes and ordinances to Israel. He has not dealt so with heathen nations; his ordinances they do not know. Praise the Lord!

Psalm 148

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created, He fixed them fast forever and ever; he gave

שחרית לשבת ויום טוב

וַיַּעֲמִידֵם לְעֹלָם, חֲקָנָתָנוּ וְלَا יַעֲבֹר. הַלְלוּ אֶת יְהָוָה
הָאָרֶץ, פְּנִים וְכָל תְּהֻמוֹת. אָשׁ וְבָרֶד, שָׁלֹג וְקִיטּוֹר, רִיחָתָ
סְעִירָה עֲשָׂה דָּבָרָן. הַחֲרִים וְכָל גְּבֻעוֹת, עַזְּ פָּרִי וְכָל אַרְזִים.
חַחִיתָה וְכָל בְּהָמָה, רַמְּשָׁ וְצָפּוֹר קָנָת. מַלְכֵי אָרֶץ וְכָל לְאַמִּים,
שָׁרִים וְכָל שְׁפֵטִי אָרֶץ. בְּחוּרִים וּנְמַטְבָּחוּלּוֹת, זְקִנִּים עַם
גְּנֻעָרִים. יַהֲלֹו אֶת שֵׁם יְהָוָה, כִּי נְשַׁגֵּב שְׁמוֹ לְבָדוֹ; הַזָּדוֹעַל אָרֶץ
וְשָׁמְיִם. Reader וַיַּרְמֵם קָרְנוֹ לְעַמּוֹ, תְּהִלָּה לְכָל חִסְדִּיִּים, לְבָנִי
יִשְׂרָאֵל עַם קָרְבוֹן תְּלִילִיָּה.

מהליכם קמט

הַלְלוֹיָה; שִׁירוּ לֵי שִׁיר חֶדֶשׁ, תְּהִלָּתוֹ בְּקֹהֶל חֶסְדִּים.
וַיְשִׂמְחַ יִשְׂרָאֵל בְּעִשּׂוֹ, בְּנֵי צִיּוֹן יִגְלֹו בְּמֶלֶךְם. יְהִלְלוּ שְׁמוֹ
בְּמִחוֹל, בְּתָפָגָן וְכָנֹר יִזְמְרוּ לוֹ. בַּי רֹצֶחֶת יִי בְּעַמּוֹ, יִפְאַר עֲנוּוּם
בְּשִׁיעָה. יַעֲלֹו חֶסְדִּים בְּכָבוֹד, יַרְנְטוּ עַל מִשְׁבְּבוֹתָם. רֹמְמֹת
אַל בְּגָרוֹןָם, וְחַרְבָּ פִּיפִיּוֹת בְּיָדָם. לְעַשּׂות נְקָמָה בְּגָנוּוּם,
תְּוֻכּוֹת בְּלָאָמִים. Reader לְאָסֶר מִלְכִיהם בְּזָקִים, וּנוּכְבָּדִיהם
בְּכָבְלִי בְּרֹזֶל. לְעַשּׂות בָּהֶם מִשְׁפָט בְּתוֹב; הַרְרֵה הוּא לְכָל
חֶסְדִּיוֹ; הַלְלוֹיָה.

תהלים קג

הַלְלוֹיָה; הַלְלוֹי אֶל בָּקָרְשׁוֹ, הַלְלוֹי הַבָּרוּךְ עֹז. הַלְלוֹי הַבָּנוּבָרְתִּינוֹ, הַלְלוֹי הַבָּרְבָּגָרְלוֹן. הַלְלוֹי הַתְּקֻעַ שָׁופֵר, הַלְלוֹי הַבָּגְבָל וְכַנוֹר. הַלְלוֹי בָּתָף וּמְחוֹל, הַלְלוֹי בָּמְצָמִים וּעֲנָב. הַלְלוֹי בָּאַלְאַלִי שָׁמֵעַ, הַלְלוֹי בָּאַלְאַלִי חָרוּעָה. Reader. בָּל כְּנַשְׁמָה הַהְלֵל יְהָה; הַלְלוֹי יְהָה; בָּל הַנְּשָׁמָה הַהְלֵל יְהָה; הַלְלוֹי.

a law which none transgresses. Praise the Lord from the earth, you sea-monsters and all depths; fire and hail, snow and vapor, stormy wind, fulfilling his word; mountains and all hills, fruit-trees and all cedars; wild animals and all cattle, crawling things and winged fowl; kings of the earth and all nations, princes and all earthly rulers; young men and maidens, old men and children; let them praise the name of the Lord, for his name alone is exalted; his majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!

Psalm 149

Praise the Lord! Sing a new song to the Lord; praise him in the assembly of the faithful. Let Israel rejoice in his Maker; let the children of Zion exult in their King. Let them praise his name with dancing; let them make music to him with drum and harp. For the Lord is pleased with his people; he adorns the meek with triumph. Let the faithful exult in glory; let them sing upon their beds. Let the praises of God be in their mouth, and a double-edged sword in their hand, to execute vengeance upon the nations, punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the written judgment. He is the glory of all his faithful. Praise the Lord!

Psalm 150

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and the lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with resounding cymbals; praise him with clanging cymbals. Let everything that has breath praise the Lord. Praise the Lord!

ברוך יי לעוֹלָם, אָמֵן וְאָמֵן. ברוך יי מִצְיוֹן, שָׁכַן יְרוּשָׁלַיִם; הַלְלוּיָה. ברוך יי אֱלֹהִים, אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נְפָלֹאות לְבָדוֹ. Reader וְברוך שם בָבּוֹדוֹ לְעוֹלָם; וַיִּמְלָא בָבּוֹדוֹ אֵת כָל הָאָרֶץ, אָמֵן וְאָמֵן.

דברי הימים א כת. י-ג

ויברך דוד את יי לעיני כל הקהל, ויאמר דוד: ברוך אתה יי אֱלֹהֵי יִשְׂרָאֵל אֱלֹהֵינוּ, מַעֲולָם וְעד עוֹלָם. לך יי הַמְּרֻלָּה וְנַגְבוּרָה וְהַתְּפָאָרָה וְהַנְּצָחָה וְהַהְזָרָה, כי כל בשמיים יְכָרֶז; לך יי הַמְּמַלְכָה, וְהַמְּתַנְשָׁא לְכָל לְרָאשׁ. וְהַעֲשָׂר וְהַכְּבּוֹד מִלְפְנֵיהֶן, ואַתָּה מוֹשֵׁל בְּבָל, וּבִידָך בְּמַגְבּוּרָה, וּבִינְך לְנַדְלֵל וְלַחֲזֵק לְפָל. וְעַתָּה אֱלֹהֵינוּ, מַודִים אַנְחָנוּ לְהָ, וּמְהֻלְלִים לְשֵׁם תִּפְאָרָתֶךָ.

חמהה ט, ו-א'

אתה הוא יי לברך, אתה שעשית את השמים, שמי השמים
ובכל צבאים, הארץ וכל אשר עליה, הימים וכל אשר בהם,
ואת מהicia את כלם, וצבא השמים לד משפטיהם. Reader אתה
הוא יי אֱלֹהִים, אשר בחרת באברם והוציאתו מאoir בסדרים
ושמות שמנו אברם. ומצאתי את לבבו נאמן לפניו.

וברות עמו הברית לחת את ארץ הבניינו, החתי, האמרי,
והפרזי והיבוסי והגרגשי, לחת לזרענו; ותקים את דבריך, כי
צדיק אתה. ותרא את עני אבותינו במצרים, ואתה זעיקם
שםעה על ים סוף. ותתן אתה ומפתחים בפרעה ובכל עבדיו
ובכל עם הארץ, כי ירעת כי היזרו עליהם; ותעש לך שם
ביהום זהה. Reader והם בקעתם לפניhem, יעברו בחוץ נים
ביקשה; ואת רצפיהם השלכתם במצולת, כמו אקו בקומים.
עוזם.

Blessed be the Lord forever. Amen, Amen. Blessed be out of Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone works wonders; blessed be his glorious name forever. May the whole earth be filled with his glory. Amen, Amen.¹

I Chronicles 29:10-13

David blessed the Lord before all the assembly, and David said: Blessed art thou, O Lord, God of Israel our Father, forever and ever. Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty, for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Riches and honor come from thee; thou rulest over all; in thy hand are power and might, and it is in thy power to make all great and strong. Hence, our God, we ever thank thee and praise thy glorious name.

Nehemiah 9:6-11

Thou art the Lord, thou alone. Thou hast made the heavens and the heaven of heavens with all their host, the earth and all the things upon it, the seas and all that is in them, and thou preservest them all; the host of the heavens worships thee. Thou art the Lord God, who didst choose Abram, and didst bring him out of Ur of the Chaldeans, and gavest him the name of Abraham. Thou didst find his heart faithful before thee, and didst make a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite—to give it to his descendants, and hast fulfilled thy words, for thou art righteous. Thou didst see the distress of our fathers in Egypt and hear their cry by the Red Sea; thou didst show signs and wonders on Pharaoh and all his servants and all the people of his land, for thou knewest that they dealt viciously against them; and so hast thou made a name for thyself to this day. The sea thou didst divide before them, so that they went through the middle of the sea on dry ground; and their pursuers thou didst cast into the depths, like a stone into the mighty waters.

¹ *Psalms 89:53; 135:21; 72:18-19.*

שםות יד, ל-לא

וַיָּשֹׁעַ יְהִי בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִפְּנֵי מִצְרָיִם: וַיַּרְא יִשְׂרָאֵל אֶת מִצְרָיִם מִתְּעִלָּת שְׁפַת הַיּוֹם. Reader. וַיַּרְא יִשְׂרָאֵל אֶת קַידְחָרְלָה אֲשֶׁר עָשָׂה יְהִי בְּמִצְרָיִם, וַיַּרְא הָעָם אֶת יְהִי, בְּאֶמְנָיו בְּיְהִי וּבְמִשְׁהָ עָבָדוּ.

שםות טו, א-ח

או יִשְׁרָאֵל מִשְׁהָ וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לִי, וַיֹּאמְרוּ לְאָמָר: אֲשִׁירָה לִי בַּי נָאָה נָאָה, סָוס וּרְכָבוּ רְמָה בְּיַם. עַזְיָה וּמִקְרָת יְהִי, וַיְהִי לִי לַיְשִׁיעָה; זָה אַלְיָה וְאַנְקָה, אַלְיָה אַבִּי וְאַרְמָמָנָה. יְהִי אִישׁ מַלְחָמָה, יְהִי שָׁמוֹ. מַרְכָּבָת פְּרֻעָה וְחַילָּוּ יְהָה בְּיַם, וּמַבָּחר שְׁלָשָׁיו טְבָעוּ בַּיּוֹם סָופָה. תְּהִמָּת יְבָסָים; יְרָדוּ בְּמִצְוָלָת בְּמַנוּ אָבָן. יְמִינָה יְהִי נָאָרָי בְּבָת, יְמִינָה יְהִי תְּרָעֵז אָוִיב. וּבָרָב נָאָונָה פְּתָרָס קָמִיהָ; תְּשַׁלֵּחַ חֲרָנָה, יְאַכְלָמוּ בְּקַשׁ. וּבְרוּם אָפִיךְ גָּעָרָמוּ מַיִם, נָצְבוּ בְּמַנוּ גַּד נָלִים, קָפְאָוּ תְּהִמָּת בְּלָבִידִים. אמר אוֹיְבָה: אָרְדָּף אַשְׁגָּן, אָחַלְקָשָׁלָל, חַמְלָאָמוֹ נְפָשִׁי, אָרְקִים תְּרָבִי, תְּוִרִישָׁמוּ יְדִי. נְשִׁפְתָּ בְּרוּתָה, כְּסָמוּ יִם; צָלָלוּ בְּעוֹפָרָת בְּמִקְוָם אֲדִירִים. מַיְ קָמְבָה בְּאַלְמָה יְהִי, מַיְ קָמְבָה נָאָרָב בְּקָרְשָׁן, נָוָא תְּהִלָּת, עָשָׂה פָּלָא. נְטִיחָ יְמִינָה, תְּבָלָעָמוֹ אָרִץ. נְחִית בְּמַסְךָ עַמְדוֹן נְאָלָתָה; נְהַלְתָּ בְּעֹזָה אֶל נָעוֹת קְרָשָׁה. שְׁקִינוּ עַמּוּם, יְרָנוּן; חַיל אַחֲזָוּ יְשִׁבָּי פָּלָשָׁת. אוֹ נְבָהָלוּ אַלְוָיִ אָרוּם, אַיְלָי מוֹאָב יְאַחֲזָנוּ רָעָה; נְמָנוּ פָּלָל יְשִׁבָּי בְּנָעָן. תְּפָל עַלְיָהָם אִימָּתָה קְפָחָה; בְּנְדָל זְרוּעָה יְקָדוּם אֶבְּאָבוֹ; עַד יַעֲבֵר עַמְּךָ יְהִי, עַד יַעֲבֵר עַמְדוֹן קְנִיתָה. חַבָּאָמוּ וְחַטְעָמוּ בְּהָר נְחַלָּתָה, מְבָון לְשִׁבְתָּה פְּעַלְתָּה, יְהִי מַקְדָּשָׁן, אֲרָנִי, בּוֹנָן יְקִידָה. יְהִי יְמִלְךָ לְעַלְםָן נְעָדר.

Exodus 14:30-31

Thus did the Lord save Israel that day from the power of the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the mighty act which the Lord had performed against the Egyptians, and the people revered the Lord: they believed in the Lord and in his servant Moses.

Exodus 15:1-18

Then Moses and the children of Israel sang this song to the Lord; they said: I will sing to the Lord, for he has completely triumphed; the horse and its rider he has hurled into the sea. The Lord is my strength and song, for he has come to my aid. This is my God, and I will glorify him; my father's God, and I will extol him. The Lord is a warrior—Lord is his name. Pharaoh's chariots and his army he has cast into the sea, and his picked captains are engulfed in the Red Sea. The depths cover them; they went down into the depths like a stone. Thy right hand, O Lord, glorious in power, thy right hand, O Lord, crushes the enemy. By thy great majesty thou destroyest thy opponents. Thou sendest forth thy wrath—it consumes them like stubble. By the blast of thy nostrils the waters piled up—the floods stood upright like a wall; the depths were congealed in the heart of the sea. The enemy said: "I will pursue them, I will overtake them, I will divide the spoil, my lust shall be glutted with them; I will draw my sword, my hand shall destroy them." Thou didst blow with thy wind—the sea covered them; they sank like lead in the mighty waters. Who is there like thee among the mighty, O Lord? Who is like thee, glorious in holiness, awe-inspiring in renown, doing marvels? Thou didst stretch out thy right hand—the earth swallowed them. In thy grace thou hast led the people whom thou hast redeemed; by thy power thou hast guided them to thy holy habitation. The peoples have heard of it and trembled; pangs have seized the inhabitants of Philistia. Then were the chieftains of Edom in agony; trembling seized the lords of Moab; all the inhabitants of Canaan melted away. Terror and dread fell on them. Under the great sweep of thy arm they are as still as a stone, till thy people pass over, O Lord, till the people thou hast acquired pass over. Thou wilt bring them in and plant them in the highlands of thy own, the place which thou, O Lord, hast made for thy dwelling, the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever. The Lord shall reign forever and ever.

בְּיַלְיִהְיָה כְּמַלְוֹכָה, וּמוֹשֵׁל בְּגּוֹיִם. Reader ציוון לְשֻׁפֶּט אֶת הָר עֲשֹׂו, וְחִזְקָה לִי כְּמַלְוֹכָה. וְהִיא יְיָה לְמַלְךָ עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יְיָה יְיָ אֶחָד וְשֶׁמֶן אֶחָד.

נְשָׂמַת בְּלִי חַי תִּבְרֹךְ אֶת שְׁמֶךָ, יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר
תִּפְאֵר וּתְרוּמָם זִכְרָה, מַלְכָנוּ, תִּמְידָה. מִן הָעוֹלָם וְעַד הָעוֹלָם
אֲסָה אֵל, וּמִבְּלִיעָדָה אֵין לְנָנוּ מֶלֶךְ נֹואֵל וּמוֹשִׁיעַ, פּוֹרָה
וּמַצִּיל וּמַפְרִיגָּס, וּמַרְחָם בְּכָל עַת צָרָה וּצְוֹקָה; אֵין לְנָנוּ מֶלֶךְ
אֵלָא אֲתָה. אֱלֹהֵי הַרְאָשָׂוִים וְהַאֲמָרוֹנִים, אֲלֹוֹת בְּלִי בְּרִיות,
אֲדוֹן בְּלִי תּוֹלְדוֹת, הַמְּהַלֵּל בְּרַב הַתְּשִׁבְחוֹת, הַמְּנַגֵּג עַוְלָמוֹ
בְּחַסְדָּךְ וּבְרִזְקָתְךָ בְּרַחְמָיִם. וַיְיִלְאֵן נָנוּ וְלֹא יִשְׁאֵן, הַמְּעוֹרָר
יְשָׂוִים, וְהַמְּקִיזָּן גְּרָדִים, וְהַמְּשִׁיחָת אֲלָמִים, וְהַמְּתִיר אֲסּוּרִים,
וְהַסּוֹמֵד נּוֹפְלִים, וְהַזּוֹקֵף בְּפּוּפִים. לְהַלְכָה אֲנָחָנוּ מְזֻדִּים.
אֲלוּ פְּנֵינוּ מֶלֶא שִׁירָה בָּם, וְלִשְׁוֹנֵנוּ רָנָה בְּהַמּוֹן גְּלִיוֹ,
וְשִׁפְתֹּותֵינוּ שְׁבָח בְּמִרְחָבִי רְקִיעָה, וְעַינֵּינוּ מְאִירֹות בְּשִׁמְשָׁן
וּבְכִירָה, וַיְדֵינוּ בְּרִישׁוֹת בְּנֵשְׁרִי שָׁמִים, וּרְגָלֵינוּ קָלוֹת בְּאֵלּוֹת,
אֵין אֲנָחָנוּ מְסִפְיקִים לְהַדּוֹת לְהָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
וּבְרֹךְ אֶת שְׁמֶךָ עַל אֶתְתָּה מְאַלֵּף, אַלְפָ אַלְפִּים וּרְבִּי
רְכָבּוֹת פְּעֻמִּים הַטוֹבּוֹת שְׁעִשְ׀ית עַם אֲבוֹתֵינוּ וְעַמָּנוּ. מְמַצִּים
אֲלֹתֵינוּ, יְיָ אֱלֹהֵינוּ, וּמְבִית עֲבָדִים פְּרִיאָנוּ, בְּרַעֲבָן גַּנְתָּנוּ
וּבְשַׁבָּע בְּלִבְלָתֵנוּ; מְחַרְבָּ הַצְּלָתֵנוּ וּמְדַבֵּר מַלְטָתֵנוּ, וּמְחַלְּים
רְעִים וּנְאָמָנוּ דְלִיתֵנוּ. עַד הַנְּהָה עַזְרָנוּ רְחַמְּיךָ וְלֹא עַזְבָּנוּ
חֲסִידָה; וְאֶל תִּטְשָׁנוּ, יְיָ אֱלֹהֵינוּ, לְנָצָה. עַל גּוֹן, אַבְרָהָם שְׁבָלָגָת

Neshamah was well known in the talmudic period. A portion of this poem is quoted as part of the prayer for rain (Berakhoth 59b; Ta'anith 6b). The phrase "countless millions of favors" probably refers to the drops of rain, each drop being a separate favor; indeed, the Talmud suggests that thanks

For sovereignty is the Lord's, and he governs the nations. Deliverers shall go up to Mount Zion to rule the hill country of Esau, and dominion shall be the Lord's. The Lord shall be King over all the earth; on that day shall the Lord be One and his name One.¹

NISHMATH

The soul of every living being shall bless thy name, Lord our God; the spirit of all mortals shall ever glorify and extol thy fame, our King. From eternity to eternity thou art God. Besides thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of woe and stress. We have no King but thee.

God of the first and of the last, God of all creatures, Lord of all generations, endlessly praised be he who guides his world with kindness and his creatures with mercy. The Lord neither slumbers nor sleeps; he rouses those who sleep and awakens those who slumber; he enables the speechless to speak and sets the captives free; he supports all who fall and raises all who are bowed down. To thee alone we give thanks.

Were our mouth filled with song as the sea [is with water], and our tongue with ringing praise as the roaring waves; were our lips full of adoration as the wide expanse of heaven, and our eyes sparkling like the sun or the moon; were our hands spread out in prayer as the eagles of the sky, and our feet as swift as the deer—we should still be unable to thank thee and bless thy name, Lord our God and God of our fathers, for one thousandth of the countless millions of favors which thou hast conferred on our fathers and on us. Thou hast delivered us from Egypt, Lord our God, and redeemed us from slavery. Thou hast nourished us in famine and provided us with plenty. Thou hast rescued us from the sword, made us escape the plague, and freed us from severe and lasting diseases. Until now thy mercy has helped us, and thy kindness has not abandoned us; mayest thou, Lord our God, never forsake us.

should be given for every drop of rain. *Nishmath* is identified in the Talmud (*Pesahim* 118a) with ברכת השיר, *Berchath haShir*, recommended by the Mishnah for the closing of the *Haggadah* service on Passover.

¹ *Psalm* 22:29; *Obadiah* 1:21; *Zechariah* 14:⁹

בָּנָה, וַיְרֹתָה וַיִּשְׁמַה שְׁנַפְחַת בְּאֶפְנֵי, וְלֹשׁוֹן אֲשֶׁר שְׁמָתָ בְּפִינֵי, הֵן
הֵם יוֹדוֹ וַיְבָרַכָּה, וַיִּשְׁבַּחַו וַיִּפְאַרְגֵּן, וַיִּרְזֹמְמוֹ וַיִּעֲרִיצֵה, וַיִּקְדְּשֵׁה
וַיִּמְלִיכֵו אֶת שְׁמָה, מִלְבָנָה. בַּיְּכָל פָּה לְהֵי יוֹדָה, וְכָל לְשׁוֹן לְהֵי
הַשְּׁבָעָה, וְכָל בְּרַךְ לְהֵי תְּבִרָעָה, וְכָל קֻומָה לְפִנֵּיה תְּשַׂתְחוּתָה,
וְכָל לְבָבָות יִרְאָה, וְכָל קָרְבָּה וְכָלִיזָה יִזְמְרוּ לְשְׁמָה, בְּדָבָר
שְׁפָתָחָב: בְּלֹ עַצְמָותִ הַאֲמְרָנָה, יְיָ מֵכְמוֹהָ, מַצְיָּל עַנִּי מַחְזָקָ
מַמְנָה, וַעֲנִי וַאֲבִזָּן מַגּוֹלָה. מַיִּידָמָה לְהֵי, וַמַּי יִשְׁוֹהָ לְהֵי, וַמַּי
יַעֲרַד־לְהֵי, הַאֲלָהָדָרָל, הַגּוֹבָר וַהֲנוֹרָא, אֶל עַלְיוֹן, כְּנָה שְׁמָים
וְאָרֶץ. Reader. נַחַלְלֵה וַנִּשְׁבַּחַה וַנִּפְאַרְגֵּן, וַנִּבְרַךְ אֶת שֵׁם קָרְשָׁה,
בְּאָמָרָה: לְזֹהָה, בְּרַכִּי נֶפֶשָׁ אֶת יְיָ, וְכָל קָרְבִּי אֶת שֵׁם קָרְשָׁה.

On festivals the Reader begins here:

**הַאֲל בְּתַעֲצָמוֹת עַזָּה, הַנְּדָול בְּכָבוֹד שְׁמָה, הַגּוֹבָר לְנִצְחָה
וְהֲנוֹרָא בְּנוֹרָאָתָה, הַמְּלָך הַיּוֹשֵׁב עַל בְּסָא רַם וְגַשָּׁא.**

On Sabbaths the Reader begins here:

**שָׁכוּן עַד, מַרְׁום וְקָדוֹשׁ שְׁמוֹ, וְכְתוּבָה: רַגְנָנוֹ צְדִיקִים בֵּין
לִשְׁרִים נָאָה תְּהִלָּה.**

**בְּפִי יִשְׂרָאֵל תְּהִלָּל,
וּבְדָבָרִי צְדִיקִים תְּהִבָּרָה,
וּבְלֹשׁוֹן חֲסִידִים תְּהִרְמָם,
וּבְקָרְבָּה קָדוֹשִׁים תְּהִקְדָּשָׁה.
וּבְמִקְהָלוֹת רְבָבּוֹת עַמָּה בֵּית יִשְׂרָאֵל בְּרֹוחָה יִתְפָּאַר שְׁמָה,
מִלְבָנָה, בְּכָל דָּוָר וְדָוָר; שָׁבֵן חֹובָת בָּל חַצְוּרִים לְפִנֵּיה, יְיָ:**

שם עד is borrowed from Isaiah 57:15. The initials of the four synonyms for “righteous” in happen to form the acrostic בְּפִי יִשְׂרָאֵל; by re-arranging

Therefore, the limbs which thou hast apportioned in us, the spirit and soul which thou hast breathed into our nostrils, and the tongue which thou hast placed in our mouth, shall all thank and bless, praise and glorify, extol and revere, hallow and do homage to thy name, our King. Indeed, every mouth shall praise thee; every tongue shall vow allegiance to thee; every knee shall bend to thee, and every person shall bow before thee. All hearts shall revere thee, and men's inmost being shall sing to thy name, as it is written: "All my being shall say: O Lord, who is like thee? Thou savest the poor man from one that is stronger, the poor and needy from one who would rob him."¹ Who is like thee, who is equal to thee, who can be compared to thee, O great, mighty and revered God, supreme God, Master of heaven and earth? We will praise, laud and glorify thee and bless thy holy name, as it is said by David: "Bless the Lord, O my soul, and let my whole being bless his holy name."²

On festivals the Reader begins here:

Thou art God in thy tremendous power, great in thy glorious name, mighty forever and revered for thy awe-inspiring acts; thou, O King, art seated upon a high and lofty throne.

On Sabbaths the Reader begins here:

Thou who abidest forever, exalted and holy is thy name. It is written: "Rejoice in the Lord, you righteous; it is fitting for the upright to give praise."³

By the mouth of the upright thou art praised;
 By the speech of the righteous thou art blessed;
 By the tongue of the faithful thou art extolled;
 Inside the holy thou art sanctified.

In the assemblies of the tens of thousands of thy people, the house of Israel, with ringing song shall thy name, our King, be glorified in every generation; for this is the duty of all creatures

the verbs רְבָקַת, תִּתְהַלֵּל, תִּתְכַּרְךָ, מִתְרוֹמֶם, the third letters spell **רְבָקָה**. Such rearrangement is found in the Sephardic *Siddur*.

¹ Psalm 35:10. ² Psalm 103:1. ³ Psalm 33:1.

אלְהַנָּנוּ וְאֶלְهֵי אֲבוֹתֵינוּ, Reader להודות, להallel, לשבח,
לפָאָר, לְרוֹזֶם, לְתִהְרָה, לְבִרְהָה, לְעַלְהָ וּלְקָלָס עַל בֵּל הַבָּרִי
שִׁירוֹת וִתְשִׁבְחוֹת דָּיוֹד בְּקוֹדִישִׁי עַבְדָּה מִשְׁיחָה.

ישבח שמה לעיר, מלכנו, האל המלך הנדרול ותקדוש,
בשמיים ובארץ. כי לך נאה, כי אלְהַנָּנוּ וְאֶלְהֵי אֲבוֹתֵינוּ, שיר
ושבחה, הallel זומרה, עז ומינשה, נצח, גודלה גובירה, תהלה
ותפארת, קדשה ומילכות, Reader ברכות והודאות, מעפה
ועוד עולם. ברוך אתה, יי', אל מלך פדול בתשבחות, אל
ההודאות, אדון הנפלאות, הבוחר בשורי זמרה, מלך, אל,
שי הרים.

Reader:

וַתַּהַלֵּל וַתִּתְהַדֵּשׁ שְׁמָה רְبָא בְּעַלְמָא דֵי בָּרָא בְּרֻעָוָה;
וְקִמְלִיךְ מִלְכָוָתָה בְּחִיבָּן וּבְזָמִיכָּן, וּבְחִי דָּכְלָ בֵּית יִשְׂרָאֵל,
בְּעַנְלָא וּבְזָמוֹן קָרִיב, ואמרו אמן.

יהא שמה רבא מברך לעולם ולעלמי עולם.
וַתִּתְבְּרַךְ וַיְשַׁבְּבָה, וַיְחַפֵּר וַיְתַרְוֹם, וַיִּתְנְשָׁא וַיִּתְהַדֵּר,
וַיִּתְعַלֵּה וַיִּתְהַלֵּל שְׁמָה דָּקְדָּשָׁא, בריך הוא, לעלה (לעלה)
מן כל ברכותא ושירותה, תשבחתא ונחמתה, דאמירן בעלם,
ואמרו אמן.

Silent meditation:

וַתִּתְבְּרַךְ וַיְשַׁבְּבָה, וַיְחַפֵּר וַיְתַרְוֹם
וַיִּתְנְשָׁא שְׁמוֹ שֶׁל מֶלֶךְ מֶלֶכִים
הקדוש ברוך הוא, שהוא ראשון והוא
אחרון, ומבעלדי אין אלהים. סלו
לרכב בערבות, ביה שמו, ועלו לפניו; ושם מרכום על כל ברכה ותהלה. ברוך
שם כבוד מלכותו לעולם ועוד. יהיו שם כבוד מברך מעפה ועוד עולם.

Reader:

ברכו את יי' המברך.

Congregation and Reader:

ברוך יי' המברך לעולם ועד.
ברוך יי' המברך לעולם ועד.

towards thee, Lord our God and God of our fathers, to thank and praise, laud and glorify, extol and honor, bless and exalt and acclaim thee, even beyond all the songs of praise by David, son of Jesse, thy anointed servant.

Praised be thy name forever, our King, great and holy God and King, in heaven and on earth; for to thee, Lord our God and God of our fathers, pertain song and praise, hymn and psalm, power and dominion, victory, greatness and might, renown and glory, holiness and kingship, blessings and thanks, henceforth and forever. Blessed art thou, O Lord, most exalted God and King, Lord of wonders, who art pleased with hymns, thou God and King, the life of the universe.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

Reader:

'Bless the Lord who is blessed.'

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Silent meditation:

'Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

ברוך אתה, ייִשְׁאָלָה קָדוֹשׁ בָּרוּךְ הוּא, מלך העולם, יוצר אור ובורא חכמה, עשה שלום, ובורא את הכל.

On festivals occurring on weekdays say:

(המAIR לארץ ולדרים עליה ברוחמים, ובטובו מתחדש בכל יום פניו מעשה בראשית. מה רבו מעשיך, ייִשְׁעָנָנוּ בְּחִכָּמָה עֲשֵׂית, מֶלֶאָה הָאָרֶץ גְּנִינָה. מלך המרים לבדו מאוג, המשבח והمفואר והמתנסייא מימות עולם. אלוהי עולם, ברוחמים קרבאים רחם עליינו, אדורו עזנו, צור משגבנו, מנו ישענו, משגב בערנו.

אל ברוך גודול דעתה, הבין ופעל זהרי חכמה, טוב יצר כבוד לשמו, מאורות נמו סביבות עוז, פנות צבאיו קדושים, רוממי שדי, פמיד מספרים בבוד אל וקדשו. תתקברה, ייִשְׁאָלָה קָדוֹשׁ בָּרוּךְ הוּא, על שבך מעשה ידיה, ועל מאורי אור שעשית; יפארוך סלה).

Continue on page 341. תתקברך on page 341.

On Sabbaths say:

הכל יודוק ותכל ישבחו, והכל יאמרו אין קדוש כי. הכל ירוממוך סלה, יוצר הכל, האל הפוחת בכל יום דלחות שערי מירוח, ובוקע חלוני רקייע, מוציא חכמה ממוקמה, ולבנה ממכוון שבתה, ומAIR לעולם בלו ולישבו שברא במדת רוחמים. המAIR לארץ ולדרים עליה ברוחמים, ובטובו מתחדש בכל יום פמיד מעשה בראשית. מלך המרים לבודו מאוג, המשבח והمفואר והמתנסייא מימות עולם. אלוהי עולם, ברוחמים קרבאים רחם עליינו, אדורו עזנו, צור משגבנו, מנו ישענו, משגב בערנו. אין בערקה ואין זולחה; אפס בלחה, וכי רומה לך. Reader אין בערקה, ייִשְׁעָנָנוּ בְּחִכָּמָה עֲשֵׂית,

Blessed art thou, Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

On festivals occurring on weekdays say:

(In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. How great are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. Thou alone, O King, art ever exalted! Thou art lauded, glorified and extolled from days of old. Eternal God, show us thy great mercy! Lord of our strength, thou art our secure Stronghold, our saving Shield, our Refuge.)

The blessed God, great in knowledge, designed and made the brilliant sun. The Beneficent One created glory for his name. He placed luminaries round about his majesty. His chief hosts are holy beings that extol the Almighty. They constantly recount God's glory and holiness. Be thou blessed, Lord our God, for thy excellent handiwork and for the luminaries which thou hast made; they ever render thee glory.)

Continue "Be thou blessed" on page 342.

On Sabbaths say:

All shall thank thee; all shall praise thee; all shall declare There is none holy like the Lord! All shall forever extol thee, Creator of all. Thou, O God, openest daily the gates of the east, and cleavest the windows of the sky; thou bringest forth the sun from its place, and the moon from its abode, and givest light to the whole world and to its inhabitants whom thou hast created in thy mercy.

In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. Thou alone, O King, art ever exalted! Thou art lauded, glorified and extolled from days of old. Eternal God, show us thy great mercy! Lord of our strength, thou art our secure Stronghold, our saving Shield, our Refuge.

There is none to be compared to thee, and there is none besides thee; there is none but thee. Who is like thee? *There is none to be compared to thee*, Lord our God, in this world, *and there is none*

אלְהַנִּגָּה, בְּעוֹלָם הַזֶּה; וְאֵין זָוֵתָה, מִלְבָנָה, לְחַיִּים הַעוֹלָם הַבָּא.
אֲפִס בְּלִקְהָה, גּוֹאָלָנָה, לִימּוֹת הַמִּשְׁיחָה; וְאֵין דָּמָה לְהָ, מַזְשִׁיעָנָה,
לְתִתְחַיֵּת הַמִּתִּים.

ברוך וּמְבָרֵךְ בְּפִי כָּל נְשָׂמָה;
דָּעַת וִתְבוֹנָה סּוֹבְבִּים אֶתָּנוּ.
וּנְהַדֵּר בְּכֻבּוֹד עַל הַמְּרַכְּבָה;
חַסְדָּן וּרְחַמִּים לְפָנֵי בְּכֻבּוֹד.
יִצְרָם בְּדָעַת בְּבִינָה וּבְהַשְּׁבֵל;
לְהִיוֹת מוֹשְׁלִים בְּקָרְבֵּת הַבָּل.
נָאָה זִנְמָה בְּכָל הַעוֹלָם;
עוֹשִׂים בְּאִימָה רְצֹונָ קָוָם.
צָהָלה וּרְנָה לְזֹכֶר מְלֹכוֹתָנוּ;
רָאָה וְתַתְקִין צוֹרָת חַלְבָּנָה.
שְׁבָח נוֹתְנִים לוֹ כָּל צָבָא מָרוֹם, תִּפְאָרָת גָּדוֹלָה,
שְׁקָרְפִּים וְאוֹפְנִים וְחִיוֹת הַקְּרָשָׁה—

אֶל אָדוֹן עַל כָּל הַמִּעְשִׂים
וְדָלוֹ וְטוּבוֹ מִלְאָעָולָם
הַמְּתַחְנָה עַל חִיוֹת הַקְּרָשָׁה
זִבּוֹת וּמִישּׁוֹר לְפָנֵי בְּסָאוֹ
טּוֹבִים מְאוֹרָות שְׁבָרָא אֶלְהָנִינָה
בָּם וְגַבּוֹרָה נִמְנָה בָּם
מְלָאִים זַיו וּמְפִיקִים נָגָה
שְׁמָחִים בְּאֶתְּחָם וְשָׁשִׁים בְּבָוָם
פָּאָר וּכְבּוֹד נוֹתְנִים לְשָׁמוֹ
קָרָא לְשָׁמֶשׁ וְנִזְרָח אֹר
לְאָל אָדוֹן שְׁבָת מִבְּלַמְּדָנָה;

לְאָל אֲשֶׁר שְׁבָת מִבְּלַמְּדָנָה בַּיּוֹם הַשְּׁבִיעִי; הַחַעֲלָה
וְיִשְׁבָּה עַל בְּסָא בְּכֻבּוֹד; תִּפְאָרָת עַתָּה לִיּוֹם הַמִּנוֹחָה, עַנְגָּן קָרָא
לִיּוֹם הַשְּׁבָת. זה שְׁבָח שֶׁל יּוֹם הַשְּׁבִיעִי, שְׁבוֹ שְׁבָת אֶל מִבְּלַמְּדָנָה

אל אָדוֹן is an alphabetical hymn, generally attributed to the *Yerde Mer-kavah*, mystics of the eighth century, who applied their minds to theosophy. The *Tur* mentions a variant reading, והתקמן instead of והתקמן, according to which the clause concerning the moon refers to the talmudic tradition that God diminished the original size of the moon (*Ilullin* 60b). *El Adon* is a praise of God who created the seven seemingly “wandering” celestial bodies (כוכבי לכת). Having spoken of the sun and the moon, the poet alludes to the five

besides thee, our King, in the life of the world to come; there is none but thee, our Redeemer, in the days of the Messiah; and there is none like thee, our Deliverer, during the revival of the dead.

God is the Lord of all creation;
 Blessed and praised is he by every soul.
 His greatness and goodness fill the universe;
 Knowledge and wisdom surround him.

He is exalted above the celestial beings,
 And adorned in glory above the chariot.
 Purity and justice stand before his throne;
 Kindness and mercy are in his glorious presence.

Good are the luminaries which our God has created;
 He made them with knowledge, wisdom and insight;
 He placed in them energy and power
 To have dominion over the world.

Full of splendor, they radiate brightness;
 Beautiful is their brilliance throughout the world.
 They rejoice in their rising and exult in their setting,
 Performing with reverence the will of their Creator.

Glory and honor do they give to his name,
 And joyous song to his majestic fame.
 He called forth the sun, and it shone;
 He saw fit to regulate the form of the moon.

All the hosts of heaven give him praise;
 All the celestial beings attribute glory and grandeur—

To God who rested from all the work of creation on the seventh day, and ascended to sit upon his throne of glory. He vested the day of rest with beauty, and called the Sabbath a delight. Such is the distinction of the seventh day, on which God rested from

planets Saturn (**שְׁבַתָּא**), Venus (**וֹנוֹה**), Mercury (**כּוֹכָב**), Jupiter (**צֶדֶק**), and Mars (**מָאָדִים**), by means of the initials of the words **שְׁבַח וּתְהִנֵּם כָּל צְבָא מְרוּם**.

לֹאֶל אֲשֶׁר שְׁבָת is found in the geonic liturgy. Like the other Sabbath additions to the *Yotser* benediction, it probably belongs to the talmudic period. According to the Midrash, Adam and the Sabbath sang in unison: "It is good to give thanks to the Lord"; hence **וַיֹּאמֶר הַשְׁבַּי עִמָּךְ מְשֻׁבָּח וָאֹמֵר**.

מלאכיהו. ויום השביעי משבח ואומר: מזמור שיר ליום השבת, טוב להודות לי. לפיכך יפָאַרְוּ ויבְּרַכּוּ לאל כל יציריו; שבח, יזכיר גודלה יתנו לאל מלך, יוצר כל, המנהיל מנicha לעמוישראל בקדשו ביום שבת קדש. שנכח יי אלקינו יתקדש, זכרך מלכנו יתפאר, בשמים ממעל ועל הארץ מתחת. תתקבֵּה, מושענו, על שבת מעשה ידיו, ועל כארוי אור שעשיתן; יפָאַרְוּ סלה.

תתפרק צורנו, מלכנו גואלנו, בורא קדושים; ישבחה שמך לעדר מלכנו, יוצר משרחים, ואשר מישרתיו כלם עומדים ברום עולם, וממשמעים ביראה, יחד בקהל, דברי אלhim חיים וממלך עולם. כלם אהובים, כלם ברורים, כלם גבורים, וכלם עושים באימה וביראה רצון קולם. Reader. וכלם פוחחים את פיהם בקרשה ובטהרה, בשירה ובזמרה, וمبرכים ומשבחים, ומפארים ומעരיצים, ומקידשים וממליכים.

את שם האל המליך הדרול, הגבור והנורא, קדוש הוא. ובכלם מקבלים עליהם על מלבות שמונים זה מונה, ונוננים רשות זה לזה Reader למקדיש ליזרים. בונמת רות, בשפה ברורה ובנעימה קדרשה, כלם באחד עונים ואומרים ביראה: קדוש, קדוש, קדוש יי צבאות; מלא כל הארץ בבודן. והאופניים וחיות הקדרש, בראש גדור מתרנסאים לעמת שרבים. Reader לעתם קשחים ואומרים: ברוך בבוד יי ממקוםנו.

לאל ברוך נעימות יתנו; לממלך, אל כי וקם, זמרות יאמרו, ותשבחות ישמיעו; כי הוא לבדו פועל גבורות, עשה

all his work. The seventh day itself utters praise, saying: "A song of the Sabbath day—It is good to give thanks to the Lord." Therefore, let all God's creatures glorify and bless him; let them attribute excellence, glory and grandeur to God, the King and Creator of all, who in his holiness bestows rest upon his people Israel on the holy Sabbath day. Thy name, Lord our God, shall be hallowed; thy fame, our King, shall be glorified in heaven above and on earth beneath. Be thou blessed, our Deliverer, for thy excellent handiwork, and for the bright luminaries which thou hast made; they ever render thee glory.

Be thou blessed, our Stronghold, our King and Redeemer, Creator of holy beings; praised be thy name forever, our King, Creator of ministering angels, all of whom stand in the heights of the universe and reverently proclaim in unison, aloud, the words of the living God and everlasting King. All of them are beloved, all of them are pure, all of them are mighty; they all perform with awe and reverence the will of their Creator; they all open their mouth with holiness and purity, with song and melody, while they bless and praise, glorify and reverence, sanctify and acclaim—

The name of the great, mighty and revered God and King, holy is he. They all accept the rule of the kingdom of heaven, one from the other, granting permission to one another to hallow their Creator. In serene spirit, with pure speech and sacred melody, they all exclaim in unison and with reverence:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory.¹

Then the celestial ofannim and the holy beings, rising with a loud sound toward the seraphim, respond with praise and say:

Blessed be the glory of the Lord from his abode.²

To the blessed God they offer melodies; to the King, the living and eternal God, they utter hymns and praises. Truly, he alone performs mighty acts and creates new things; he is a warrior who

¹ *Isaiah 6:3.* ² *Ezekiel 3:12.*

תקדשות, בעל מלחיםות, זורע צדקות, מצמיח ישועות, בורא רפואות, נזרא תהלהות, אדוֹן הנפלאות, המהדר בטובו בכל יום תמיד מעשה בראות, באמור: לעשה אורים גדרלים, כי לעולם חסדו. Reader אוֹרֶךְ רַחֲשׁ עַל צִיּוֹן פָּאֵר, ונונקה כלני מהריה לאורו. ברוך אתה, יי', יוצר המאורות.

אהבה רביה אהבתנו, יי' אל'הינו, חמלת נדולה ויתרה חמלת עליינו. אבינו מלכנו, בעבור אבותינו שבטחו בה, נאלמדם תקי חיים, בן תחננו וחלמאננו. אבינו האב קرحمנו, חמכם, רחם עליינו ותו בלבנו לחבין ולהשביל, לשמע ללמד וללמוד, לשמר ולעשות ולקיים את כל דברי תלמיד הורחה, באהבה. וזהאר עיניינו בטורחה, ורביק לבנו במצוקה, וניחר לבבנו לאהבה וליראה את שמה, ולא נבוש לעולם ועד. כי בשם קדשך תנדרול והנזרא בטהנן, נזילה ונשמה בישועחה. Reader נהביינו לשлом מארע בענפות הארץ, ותוליבנו קוממיות לארצנו, כי אל פועל ישועות אתה, ובנו בחרות מקבל עם ולשון, וקרבתנו לשמה הנדול סלה באמת, להorzות לך וליחיך באהבה. ברוך אתה, יי', הבוחר בעמו ישראאל באהבה.

אל מלך נאמנו

דברים י, ד-ט

שמע ישראל, יי' אל'הינו, יי' אחד.

ברוך שם בבוד מלכותו לעולם ועד.

ואהבת את יי' אל'היך בכל לבך ובכל נפשך ובכל מדך. וחיי בדים האלה, אשר אני מצוך ביום, על לבך. ושגנתם לבנייה, וברכתם בסבבך בגיטה, ובלבך

sows justice, produces triumphs, and creates healing. Revered in renown, Lord of wonders, in his goodness he renews the creation every day, constantly, as it is said: "He makes the great lights; truly, his mercy endures forever."¹ O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the lights.

With great love hast thou loved us, Lord our God; great and abundant mercy hast thou bestowed upon us. Our Father, our King, for the sake of our forefathers who trusted in thee, whom thou didst teach laws of life, be gracious to us and teach us likewise. Our Father, merciful Father, thou who art ever compassionate, have pity on us and inspire us to understand and discern, to perceive, learn and teach, to observe, do, and fulfill gladly all the teachings of thy Torah. Enlighten our eyes in thy Torah; attach our heart to thy commandments; unite our heart to love and reverence thy name, so that we may never be put to shame. In thy holy, great and revered name we trust—may we thrill with joy over thy salvation. O bring us home in peace from the four corners of the earth, and make us walk upright to our land, for thou art the God who performs triumphs. Thou hast chosen us from all peoples and nations, and hast truly brought us near to thy great name forever, that we may eagerly praise thee and acclaim thy Oneness. Blessed art thou, O Lord, who hast graciously chosen thy people Israel.

SHEMA

(*When praying in private, add: God is a faithful King.*)

Deuteronomy 6:4–9

Hear, O Israel, the Lord is our God, the Lord is One.
Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey,

¹ בָּרוּךְ שֵׁם כָּבוֹד was regularly used in the Temple. It is attributed to Jacob.

¹ *Psalm 136:7.*

בְּדָרֶת, וּבְשַׁבְּבָה וּבְקֹמָה, וּקְשַׁרְתֶּם לֵאֹת עַל יְדָה, וְהִי
לְטֹטֶף בֵּין עַינִיהָ. וּכְתַבְתֶּם עַל מְזוֹזָה בִּתְחָה וּבְשַׁעֲרִיהָ.

דברים יא, ג-כ

וְהִזְהָ אָם שָׁמַע תְּשִׁמְעוּ אֶל מִצְוֹתִי, אֲשֶׁר אָנֹכִי מְצֻוָה אֶתֶּכֶם
הַיּוֹם, לְאַהֲבָה אֶת יְהָוָה יְהָוָה, וְלַעֲבֹדוּ בְּכָל לְבָבְכֶם וּבְכָל
נְפָשָׁכֶם. וּנְתַפֵּי מְטָר אֶרְצָכֶם בַּעַתָּה, יוֹרָה וּמְלֻקוֹשׁ; וְאַסְפָּת
דְּגָנָה, וְתִירְשָׁה וּצְהָרֶה. וּנְתַחֲיוּ עַשְׂבָּב שֶׁבֶר שֶׁדֶךְ לְבַחֲמָתָה; וְאַכְלָתָ
וּשְׁבָעָתָ. הַשְׁמְרוּ לְכֶם פּוֹן וּפְתַחָה לְבָבֶכֶם, וּסְרָפָם וּבְרָתָם
אֱלֹהִים אֶחָרִים, וּהַשְׁפְּחוּתָם לָהֶם. וְתַרְהָ אַתְּ יְהָוָה יְהָוָה,
אֲתָה הַשְׁמִים וְלֹא יְהָוָה מְטָר, וְהַאֲדָמָה לֹא תַּתְנוּ אֶת יְבוֹלָהָה;
וְאַבְרָתָם מִמְּרָה מִלְּעַל הָאָרֶץ נְטָבָה אֲשֶׁר יְהָוָה יְהָוָה יְנַתֵּן לְכֶם. וּשְׁמָתָם
אֲתָה דָבָרִי אֶלָּה עַל לְבָבֶכֶם וּעַל נְפָשָׁכֶם; וּקְשַׁרְתֶּם אֶתֶּכֶם
לֵאֹת עַל יְדֶכֶם, וְתַהֲיוּ לְטֹטֶף בֵּין עַינֵיכֶם. וּלְמִרְחָם אֶתֶּכֶם
אֲתָה בְּנֵיכֶם לְדָבָר בָּם, בְּשַׁבְּתָה בִּבְיאָתָה, וּבְלִכְתָּה בְּדָרֶת,
וּבְשַׁבְּבָה וּבְקֹמָה. וּכְתַבְתֶּם עַל מְזוֹזָה בִּתְחָה וּבְשַׁעֲרִיהָ.
לְמַעַן וּרְבוּ יְמֵיכֶם וַיָּמֵן בְּנֵיכֶם, עַל הָאָדָמָה אֲשֶׁר נְשָׁבָע
יְהָוָה לְאַבְתֵיכֶם לְתַת לְהָם, בִּימֵי חַשְׁקִים עַל הָאָרֶץ.

במדרך טו, לו-טו

וַיֹּאמֶר יְהָוָה אֶל מֹשֶׁה לְאֹמֶר: דָבָר אֶל בְּנֵי יִשְׂרָאֵל וְאֶמְرָתָ
אֱלֹהִים, וְעַשׂו לְהָם צִיצָת עַל בְּגִפְעָלָם בְּגִדְרִיהם לְדָרָתָם; וְנַתְנוּ עַל
צִיצָת הַכֶּנֶף פְּתִיל תְּכִלָת. וְהִזְהָה לְכֶם לְצִיצָת, וּרְאֵתָם אֶתָּה
וּזְכָרָתָם אֶת כָּל מִצְוֹת יְהָוָה יְהָוָה, וּשְׁוִיתָם אֶתֶּכֶם. וְלֹא תַחֲתוּ אֶתְרִי
לְבָבֶכֶם וְאֶתְרִי עַינֵיכֶם, אֲשֶׁר אֶתֶּכֶם זִנְם אֶתְרֵיכֶם. לְמַעַן
תַּזְכְּרוּ וּנְשִׁוְתָם אֶת כָּל מִצְוֹת, וְהִזְוִיתָם קְרָשִׁים לְאֱלֹהִים.
אַנְיָה יְהָוָה יְהָוָה, אֲשֶׁר הַזָּאתִי אֶתֶּכֶם מִאָרֶץ מִצְרָיִם לְהִזְהָ
לְכֶם לְאֱלֹהִים; אַנְיָה יְהָוָה יְהָוָה Reader

when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, 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 right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy to 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.

אמת ונצח, ונכון וקיים, וישר ונאמן, ואהוב וחייב, ונחמד
ונעים, ונרא ואדר, ומתקו ומקבל, וטוב ויפה מדבר זה
עלינו לעולם ועד. אמת, אלדי עולם מלכנו, צור יעקב לנו
ישענו. Reader לדך הוא קים, ושמו קים, ובסאו נכו,
ומלכותו ואמנתו לעד קימת. ורבינו חים וקמים, נאמנים
ונחמדים, לעד ולעולם עולם, על אבותינו ועלינו, על
בנינו ועל דורינו, ועל כל הדורות גרע ישראאל עבדיה.

על בראשונים ועל האתරונים דבר טוב וקיים לעולם
עד, אמת ואמונה, حق ולא עבר. Reader אמת, שאתה הוא
יי אלהינו ואלדי אבותינו מלך אבותינו, נאלנו ניאל
אבותינו, זכרנו צור ישענו, פוךנו ומצילנו; מעולם שם
אין אלים זולת.

עוורת אבותינו אתה הוא מעולם, לנו ומושיע לבנייהם
אתרים בכל דור ודור. ברום עולם מושבה, ומשפטיך
זרכתך עד אפסי ארץ. אשרי איש שיטמע למצותה,
ותורתך ורבך ישים על לבו. אמת, אתה הוא אדון לעמך,
מלך גבור לריב ריבם. אמת, אתה הוא ראש ואתת הוא
אחרון, ומלעדך אין לנו מלך גואל ומושיע. ממזרים
נאלהנו, יי' אלהינו, ו מבית עבדים פריתנו. כל בכורייהם
הרונית, ובכורה נאלת, ונס סוף בקעת, וודים טבעת, וידים
העברת, וככשו מום צריהם, אחד מהם לא נותר. על זאת
שבחו אהובים ורומנים אל, וננתנו יקרים זמירות, שרוח
ותשבחות, ברכות והודאות למלחה, אל חי וקיים. רם ונשא,
ברול ונרא, משפט נאים ומוקה שפליים, מואיא אסירים

True and certain, established and enduring, right and steadfast, beloved and precious, pleasant and sweet, revered and glorious, correct and acceptable, good and beautiful is this faith to us forever and ever. True it is that the eternal God is our King, the Stronghold of Jacob and our saving Shield. He exists throughout all generations; his name endures; his throne is firm; his kingship and his truth are forever established. His words are living and enduring, faithful and precious, forever and to all eternity, as for our fathers so also for us, for our children and future generations, and for all generations of the seed of Israel his servants.

Alike for the first and the last generations this faith is good and valid forever and ever; it is true and trustworthy, a law that will not pass away. True it is that thou art the Lord our God and the God of our fathers, our King and the King of our fathers, our Redeemer and the Redeemer of our fathers, our Maker and saving Stronghold, our Deliverer and Rescuer. Thou art eternal; there is no God besides thee.

Thou wast the help of our fathers from of old, and hast been a Shield and Savior to their children after them in every generation. In the heights of the universe is thy habitation, and thy justice and righteousness reach to the furthest ends of the earth. Happy is the man who obeys thy commands and takes thy Torah and thy word to heart. True it is that thou art the Lord of thy people, and a mighty King to champion their cause. True it is that thou art the first and thou art the last, and besides thee we have no King who redeems and saves. From Egypt thou didst redeem us, Lord our God, and from the house of slavery thou didst deliver us; all their first-born thou didst slay, but thy first-born thou didst redeem; thou didst divide the Red Sea and drown the arrogant, but thy beloved people thou didst take across; the water covered their enemies, not one of them was left.

For this, the beloved people praised and extolled God; they offered hymns, blessings and thanksgivings to the King, the living and eternal God. He is high and exalted, great and revered; he brings low the arrogant, and raises up the lowly; he frees the captives, and delivers the afflicted; he helps the poor, and answers

ופסלה עננים, ועוזר דלים, ועונה לעמו בעת שום אלין.
תחלות לאל עליון, ברוך הוא וברך.

משה ובני ישראל לך ענו שירות בשמחה רבתה, ואמרו כלם:
מי במקה באלים, יי', מי במקה נאדר בקדש, נורא תחולת,
עשה פלא.

שירות תרצה שבחו נאילים לשמה על שפת כסם; יחד
כלם הדרו והמלךו ואמרם:

יי' מלך לעוזם ועד.

צור ישראל, קומה בעורת ישראל, ופדה בנאמנה יהודה
וישראל. Reader נאלוני יי' צבאות שמנו, קדוש ישראל. ברוך
אתה, יי', נאל ישראל.

The *Amidah* for festivals begins on page 585.

The *Amidah* is recited in silent devotion while standing, facing east.
The Reader repeats the *Amidah* aloud when a *minyan* holds service.

אדני, שפטינו תफת, ובין גיד תהלה. .
ברוך אתה, יי' אלהינו ואלקי אבותינו, אלהי אברהם,
אלהי יצחק, ואלהי יעקב, האל הנדרול הגבור והנורא, אל
עליון, גומל חסדים טובים, וקונה חבל, ווברת מסרי אבות,
ומביא נואל לבני בנייהם למען שמנו באחבה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(זכרנו לחיים, מלך חפץ בחיים,
וכתבנו בספר החיים, למען אלחים חיים)
מלך עוזר ומושיע ומגן. ברוך אתה, יי', מגן אברהם.
אהה גבור לעוזם, אדני, מתיה מתים אהה, רב להושיע.

Between *Sukkoth* and *Pesah* add:

(מושיב הארץ ומורייד הנשם).

his people whenever they cry to him. Praised be the supreme God; be he ever blessed.

Moses and the children of Israel sang a song to thee with great joy; all of them said:

“Who is like thee, O Lord, among the mighty?
Who is like thee, glorious in holiness,
Awe-inspiring in renown, doing wonders?”¹

The redeemed people sang a new song of praise to thy name at the seashore; they all, in unison, gave thanks and proclaimed thy sovereignty, and said:

“The Lord shall reign forever and ever.”²

Stronghold of Israel, arise to the help of Israel; deliver Judah and Israel, as thou hast promised. Our Redeemer, thou art the Lord of hosts, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

The Amidah for festivals begins on page 586.

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

O Lord, open thou my lips, that my mouth may declare thy praise.³

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

¹ Exodus 15:11. ² Exodus 15:18. ³ Psalm 51:17.

מִבְלָבֵל תַּיִם בְּחֶסֶד, מִתְהִיא מַתִּים בְּרַחֲמִים רַבִּים, סֻמְךָ
נוּפָלִים, וַרְזֹפָא חֹלִים, וַמְהֹיר אַסּוּרִים, וַמְקִים אַמּוֹנָתוֹ לִישְׁנוֹ
עַפְרָה. מַי בָּמוֹה, בָּעֵל גִּבּוֹרוֹת, וַמַּי דָּוָמָה לְהָ, מֶלֶךְ מִמִּיתָּה
וּמִתְהִיא וּמִצְמִיחָה יִשְׁעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מַי בָּמוֹה, אָב בְּרַחֲמִים, זֹכֶר יִצְוָרוּ לְחִים בְּרַחֲמִים).
וְנִאמְנוּ אָפָה לְהַטְיוֹת מַתִּים. בָּרוּךְ אַתָּה, יְהָ, מִתְהִיא הַמְתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.
נִקְהַשׁ אֶת שְׁמָךְ בְּעוֹלָם בְּשֵׁם שְׁמָקְדִּשִּׁים אֲוֹהָוּ בְּשֵׁמָיו:
מָרוּם, בְּכַתּוֹב עַל יָד נִבְיאָה: וְקָרָא זֶה אֶל זֶה וְאָמָר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאות; מֶלֶא כָּל הָאָרֶץ בְּבוֹדוֹ.
אֹז בְּקוֹל רָעֵשׁ גָּדוֹל, אֲדִיר וְחַזָּק, מִשְׁמִיעִים קוֹל, מִתְנַשְּׂאים
לְעַמְתָּה שְׁרָפִים, לְעַמְתָּה בָּרוּךְ יִאָמֶר.—
בָּרוּךְ בְּבּוֹד יְיָ מִפְּקוּדָמוֹ.
מִפְּקוּדָה מְלָכָנוּ תָּוקִיעַ וְתָמְלָךְ עַלְיָנָה, כִּי מַחְבִּים אֲנָחָנוּ
לְהָ. מַתִּי תָּמְלָךְ בָּצִיּוֹן, בְּקָרוֹב בָּצִיּוֹן לְעוֹלָם וְעַד תְּשִׁבּוֹן.
תְּחַפֵּל וְתְחַקֵּד שְׁבָתוֹךְ יְרֹשָׁלָיִם עִירָה לְדוֹר וְדוֹר וְלִנְצָחָה
נְצִחָה. וְעַיְינָנוּ תְּרַאֲנָה מְלָכָותָה, בְּקָבָר הָאָמָר בְּשִׁירֵי עַזָּה,
עַל יְדֵי דָוִד מְשִׁיחָה צְדָקָה:
וּמֶלֶךְ יְיָ לְעוֹלָם, אֶל-קָדוֹד צִיּוֹן לְדָר וְדָר; הַלְלִيهָ.

Reader:

לְדוֹר וְדוֹר נִידָּד נְדָלהָ, וּלְנִצָּחָה נְצִחָה קָדוֹשָׁתָךְ נִקְדְּשָׁתָךְ,
וּשְׁבָחוּ אֶל-קָנוּ מִפְּנוּ לֹא יִמּוֹשׁ לְעוֹלָם וְעַד, כִּי אֶל מֶלֶךְ גָּדוֹל
וּבָרוּשׁ אַתָּה. בָּרוּךְ אַתָּה, יְהָ, הָאֵל * (הָמֶלֶךְ) הַקָּדוֹשׁ.

* Between *Rosh Hashanah* and *Yom Kippur* say: הַאֲלָקָה הַקָּדוֹשׁ.

Thou sustaineſt the living with kindness, and reviſteſt the dead with great mercy; thou ſupporteſt all who fall, and healeſt the ſick; thou ſetteſt the captives free, and keepeſt faith with those who ſleep in the dust. Who is like thee, Lord of power? Who reſembles thee, O King? Thou bringeſt death and reſtorefteſt life, and cauſeſt salvation to flouriſh.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou remembereſt thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who reviſteſt the dead.

KEDUSHAH

When the Reader repeats the Amidah, the following Kedushah is said:

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Then with a loud ſound, mighty and strong, they make their voice heard; upraiſing themſelves toward the Seraphim, they reſpond by exclaiſing: Blessed—

Blessed be the glory of the Lord from his abode.²

From thy abode, our King, appear and reign over us, for we wait for thee. O when wilt thou reign in Zion? Speedily, in our days, do thou dwell there forever. Mayest thou be exalted and sanctified in Jerusalem thy city throughout all generations and to all eternity. May our eyes behold thy kingdom, as it is ſaid in thy glorious Psalms by thy truly anointed David:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!³

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, * holy God.

**Between Rosh Hashanah and Yom Kippur say "holy King".*

מְקוֹםךְ מַלְכֵנוּ is included in the weekday Kedushah in the *Siddur* of Amram Gaon with some variations: ... בְּקָרְבָּםִינוּ וּבְחִיאָת חֶשְׁכָּן . . . תָּהֲפַע וְתָשִׁיעַנוּ.

¹ *Isaiah 6:3.* ² *Ezekiel 3:12.* ³ *Psalm 146:10.*

שחרית לשבת ויום טוב

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשׁים בְּכָל יוֹם יְהִלְלֵיךְ סָלָה.
בָּרוּךְ אַתָּה, יְהִי הַאל (הַמֶּלֶךְ) בְּקָדוֹשׁ.
**וַיְשִׁמְחָה מֹשֶׁה בְּמִתְחַנֵּת חֶלְקָנוֹ, כִּי עָבֵד נָאָמֵן קָרָאת לוֹ; בְּלִיל
 הַפְּאָרָה בְּרָאשׁוֹ נָקַת, בְּעַמְדוֹ לְפִנֵּיכְךָ עַל הַר סִינִי. וְשַׁנִּי לְזָהָות
 אֲבָנִים הַוְּרִיד בְּנִידָן, וְכַתְובָ בָּהֶם שְׁמִירָת שְׁבָת, וְכֹן בְּתוּב
 בְּתוֹרָתֶךָ:**

**וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשְּׁבָת, לְעַשׂוֹת אֹתְהַשְּׁבָת לְדָרְחָם
 בְּרִית עַולְם. בֵּין וּבֵין בְנֵי יִשְׂרָאֵל אָוֹת הִיא לְעוֹלָם, כִּי שְׁשָׁת
 יָמִים עָשָׂה יְהָיָה אֶת הַשְּׁמִינִים וְאֶת הָאָרֶץ, וּבָיוֹם הַשְּׁבִיעִי שְׁבָת
 וַיַּגְעַפְתָּ.**

**וְלֹא נִתְחַטֵּה, יְהָיָה אֱלֹהֵינוּ, לְגֹויי הָאָרֶץ; וְלֹא הַנְּחַלְתָּהוּ, מַלְכָנוּ,
 לְעַזְבֵּדִי פְּסִילִים; וּנְםַבְּנֵה מִנְחָה לְאָוֹתֵינוּ עֲרָלִים; כִּי לִשְׂרָאֵל
 עַמְךָ נִתְחַטֵּה בְּאֶחָבָה, לְזָרַע יַעֲקֹב אָשֶׁר בָּם בְּחַרְתָּה. עַם מִקְרָדֵשׁ
 שְׁבִיעִי, בָּלָם יַשְׁבַּעַו וַיַּתְעַנְגּוּ מַטּוֹבָה. וְהַשְּׁבִיעִי רְצִיחָה בָּוּ
 וַיַּקְדְּשָׁתָה, חַמְדָת יָמִים אָוֹתֵוֹ קָרָאת, זָכָר לְמַעַשָּׂה בְּרָאשָׁת.
**אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנְחָתֵינוּ; קָדְשָׁנוּ בְּמִצְוֹתֵינוּ,
 וַתָּנוּ חֶלְקָנוּ בְּתוֹרָתֶךָ; שָׁבְעָנוּ מַטּוֹבָה, וְשִׁמְחָנָנוּ בְּיִשְׁעָתֶךָ; וַתְּהַרְ
 לְבָנָנוּ לְעַבְדָךְ בְּאֶמֶת; וַתָּנִילָנָנוּ, יְהָיָה אֱלֹהֵינוּ בְּאֶחָבָה וּבְרָצֹן
 שְׁבָת קָרְדָשָׁה, וַיְנִיחָה בָּהּ יִשְׂרָאֵל מִקְרָדֵשׁ שְׁמָה. בָּרוּךְ אַתָּה, יְהָיָה
 מִקְדָשׁ הַשְּׁבָת.****

**רָצָה, יְהָיָה אֱלֹהֵינוּ בְּעַמְךָ יִשְׂרָאֵל וּבְתְּפִלָּתָם; וְהַשֵּׁב אֶת
 הַעֲבֹדָה לְדִבְרֵיךְ בִּיתְהָ, וְאַשְׁיִשְׂרָאֵל וּתְפִלָּתָם בְּאֶחָבָה תִּקְבֶּל
 בְּרָצֹן, וְתַהְיֵי לְרָצֹן פְּמִיד עֲבוֹדָת יִשְׂרָאֵל עַמְךָ.**

On Rosh HaShanah and Hol ha-Mo'ed add:

**(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יְעַלְהָ וְזַבָּא, וַיְנִיעַ וְרָאָה, וַיְרַצֵּחַ
 וַיְשִׁמְעַ, וַיְפַקֵּד וַיְזַבֵּר, זְכָרוֹנוּ וַפְּקַדְנוּנוּ, וַזְכָרוֹן אֲבוֹתֵינוּ,**

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, holy God

Moses was pleased with the gift bestowed on him, for thou didst call him a faithful servant. A glorious crown didst thou place on his head as he stood before thee on Mount Sinai. He brought down in his hand the two tablets of stone upon which was engraved the command to observe the Sabbath, as it is written in thy Torah:

The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.¹

Thou, Lord our God, hast not given the Sabbath day to the nations of the world; thou, our King, hast not given it as a heritage to those who worship idols; heathen do not enjoy its rest. But thou hast graciously given it to Israel thy people, the descendants of Jacob whom thou hast chosen. May all the people who sanctify the seventh day be satisfied and delighted with thy goodness. Thou wast pleased with the seventh day and didst hallow it — the most desirable of days didst thou call it—in remembrance of the creation.

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Je-

שְׁמַת מִשָּׁה alludes to the talmudic statement that God said to Moses: “I have a precious gift in my treasure house, called the Sabbath, and I desire to give it to Israel” (Shabbath 10b).

עֹבֵד נָאָמֵן קָרְאָת לוֹ refers to Numbers 12:7 (“Moses my servant, so faithful in all my household”).

¹ Exodus 31:16-17

וַיָּכְרֹז מִשֵּׁיחַ בּוֹנְדִיד עַבְדָה, וַיָּכְרֹז יְרוּשָׁלַיִם עִיר קָרְשָׁה,
וַיָּכְרֹז כָּל עַמֶּה בֵּית יִשְׂרָאֵל לְפָנֶיה, לְפָלִיטה וּלְטוּבָה, לְחֻנָּה
וּלְחֶסֶד וּלְרָתָם, לְחַיִם וּלְשָׁלוֹם, בַּיּוֹם

*Sukkoth**Pesah**Rosh Hodesh*

ראש חנוךת תנג המצות

סְנָה. זָקְרָנוּ יְהִי אֱלֹהֵינוּ, בָּו לְטוּבָה, וּפְקָדָנוּ בָּו לְבָרְכָה,
וְהַשְׁעָנוּ בָּו לְחַיִם. וּבְדָבָר יְשִׁיעָה וּרְתָמִים חַסָּה וְחַנָּה, וּרְחָם
עֲלֵינוּ וְהַשְׁעָנוּ, כִּי אֶל מֶלֶךְ חָנוּן וּרְחוּם
(אָתָה).

וְתְּחִזֵּנָה עַיְינָנוּ בְּשָׁוְךָ לְצִיּוֹן בְּרָתָמִים. בָּרוּךְ אָתָה, יְהִי
הַמַּחְזִיר שְׁכִינָתוּ לְצִיּוֹן.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מודים אנחנו לך, שאטָה)
הוא יְהִי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׁר,
יוֹצְרָנוּ, יוֹצֵר בְּרָאשָׁת,
בְּרָכוֹת וְהַדּוֹאות לְשָׁמֶךָ
דָּגְדּוֹל וְהַקְּדוֹשׁ עַל שְׁהַחְיָנוּ
וְקִמְתָּנוּ. כְּנָמָתָנוּ וְקִמְמָנוּ,
וְחִאָסָוף גַּלְיוֹתָנוּ לְחִצְרוֹת
קָרְשָׁה לְשָׁמֹור חֲקִיקָה וְלְעִשּׂוֹת
רְצָוֹתָה, וְלְעַבְדָה בְּלַבָּב
שָׁלָם, עַל שְׁאָנָחָנוּ מִודִים לְךָ.
ברוך אל הַהֲדָאות)

מודים אנחנו לך, שאטָה
הוא יְהִי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וְעַד. צור תִּקְיָנָה מַנוּ
יְשַׁעָנוּ אָתָה הוּא. לְדוֹר וְדוֹר
נוֹרָה לְךָ, וּנְסֶפֶר תְּהִלָּתָה, עַל
תִּקְיָנָה הַמְסּוּרִים בְּיִדָּה, וְעַל
נְשָׁמֹתֵינוּ הַפְּקוּדֹת לְךָ, וְעַל
גְּפִיךָ שְׁבָכָל יּוֹם עַמְנוּ, וְעַל
גְּפִילָאתְךָ וְשָׁבוּתְךָ שְׁבָכָל
עַתָּה, עַרְבָּה וְבָקָר וְצָהָרים.
הַטּוֹב כִּי לֹא כָּלֵי רְחָמִיה,
וְהַמְרָחָם כִּי לֹא קְמָנוּ חִסְדִּיה,
מְעוֹלָם קְנוּנוּ לְךָ.

rusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

Rosh Hodesh

the New Moon.

Pesah

the Feast of Un-leavened Bread

Sukkoth

the Feast of Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors— evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amida, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(על הנפדים ועל הפרקון, ועל הגבורות ועל התשועות, ועל המלחמות, שעשית לאבותינו בימים בהם בזמנו חזך בימי מתקהו בן יוחנן בהן נדול, חסמוני ובניו, בשענדה מלכות יוו הרשות על עמק ישראל להשביהם תורתה, ולהעירים מתקי רצונך. ואתה ברוחם הרבהם עמדת להם בעת צרתם, רבת את ריבם, קנת את דינם, נקמת את נקמתם; מסרת נברים ביד מלאים, ונרבים ביד מעטים, וטמאים ביד טהורים, ורשיים ביד צדיקים, ווירדים ביד עוסקי תורתה. ולך עשית שם נדול וקדוש בעולמה, ולא עמק ישראל עשית תשועה נדולה ופרקון בהיותה. ואחר בן קאו בנין לדבריך בירת ביתך, ופנו את דיבלה, וטהרו את מקדשה, והדרליך גרות בחרשות קדשה, וקבעו שמנות ימי חנוכה אלו להודות ולהallel לשםך תנדרו).

ועל כלם יתברך ויתרומם שמה, מלכני, תמיד לעולם
נעדר.

Between Rosh Hashanah and Yom Kippur add:

(ובחוב לחיים טובים כל בני בריתך).

וכל תחיים יודוץ סלה, ויהללו את שמה באמת, האל, ישעתי ועזרתני סלה. ברוך אתה, יי, הטוב שמה, וכל נאלה להורות.

Priestly blessing recited by the Reader:

אלינו ואלהי אבوتינו, ברכנו בברכה המשלשת בתורה הכתובת על ידי משה עבדך, האמורה מפני אחרון ובניו, פהנים עם קדושה, כאמור: יברך יי וישמך. יאר יי פניו אליך ויחנכה. ישא יי פניו אליך, וישם לך שלום.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in the world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by the Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

¹ *Numbers* 6:24-26.

שים שלום, טוביה וברכה, חן וחסד וرحمים, עלינו ועל כל ישראל עמה. ברכני אבינו, לנו באחד, באור פניה; כי באור פניה נתת לנו יי אלקיינו, תורה חיים ואהבת חסד, וזכקה וברכה וرحمים, חיים ושלום. וטוב בעיניה לברך את עמה ישראל בכל עת ובכל שעה בשלומם. * ברווך אה, יי, נאברך את עמו ישראל בשלום.

* Between Rosh Hashanah and Yom Kippur say:

בספר חיים, ברכה ושלום ופרנסה טוביה, נבר ונכתב לפניה, אנחנו וכל עמה בית ישראל, לחיים טובים ושלום. ברווך אה, יי, עוזה השלום.

After the Amidah add the following meditation:

אלהי, נצר לשוני מרע, ושפטנו מדבר מרים; ולמקללי נפשי תדום, ונפשי בעפר לכל תהנה. פתח לבך בחורחה, ובמצוחה תרדוף נפש; ובכל החושבים עלי רעה, מהרחה הבר עצחים וקלקל מחשבות. עשה למען שמה, עשה למען ימינה, עשה למען קדשנה, עשה למען תורה. למען יחלצון ידידיך, הוושעה ימינה ונענו. יהיו לך צו אמרי פי וגהנו לבך לפניה, יי, צורי ונואלי. עשה שלום במרומים, היא עשה שלום علينا ועל כל ישראל, ואמרו אמן.

יהי רצון מלפניה, יי אלקיינו ואלהי אבותינו, שיבנה בית המקדש ב מהרה בימינו, ותו חלכנו בחורחה. ושם נשבך ביראה, בימי עולם וכשנים קדמוניות. וברכה לי מנוח יהודת וירושלים, בימי עולם וכשנים קדמוניות.

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. *Blessed art thou, O Lord, who blessest thy people Israel with peace.

**Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel, Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Hallel (page 566) is recited here on Rosh Hodesh, Hol ha-Mo'ed and Hanukkah.

¹ Psalms 60:7; 19:15 ²Malachi 3:4.

Reader:

וַיְהִי בָּלֶבֶשׂ שְׁמָה רְבָא בְּלֵמָא דִי בְּרָא בְּרוּתָה;
וַיַּמְלִיךְ מִלְכֹתָה בְּחִיבָּן וּבְיוּמִיכָּן, וּבְחִי דְּכָל בֵּית יִשְׂרָאֵל,
בְּעַנְלָא וּבְזָנוֹן קָרִיב, וְאָמְרוּ אָמֵן.

וְהִיא שְׁמָה רְבָא מִבְּרָךְ לְעוֹלָם וְלְעַלְמָיו עַלְמָיו.
וַיִּתְּבָרֵךְ וַיִּשְׁתַּבְּחָת, וַיִּחְפַּאֲר וַיִּתְּרֹמֶם, וַיִּתְּנַשָּׂא וַיִּתְּהַדֵּר,
וַיִּתְּعַלֵּה וַיִּתְּהַלֵּל שְׁמָה דִּקְרָשָׁא, בְּרִיךְ הוּא, לְעַלָּא (לְעַלָּא)
מִן בְּלָא בְּרָכָתָא וּשְׁוֹרָחָתָא, תְּשִׁבְחָתָא וּנְחַמְתָּא, דְּאָמִירָן בְּלֵמָא,
וְאָמְרוּ אָמֵן.

תִּתְּקַבֵּל צָלוֹתָהוּן וּבְעֻוּתָהוּן דְּכָל בֵּית יִשְׂרָאֵל קָרֵם אֲבוֹהוּן
דִי בְּשָׁמְיָא, וְאָמְרוּ אָמֵן.

וְהִיא שְׁלֵמָא רְבָא מִן שָׁמְיָא, וְחִים, עַלְינוּ וְעַל בָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עָשָׂה שָׁלֹום בְּמִרְומָיו, הוּא יַעֲשֵׂה שָׁלֹום עַלְינוּ וְעַל בָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

קריאת התורה

Congregation and Reader:

אֵין בָּמוֹךְ בְּאֱלֹהִים, אֲרָנִי, וְאֵין בְּמַעַשְׂךָ. מִלְכֹתָה מִלְכּוֹת
כָּל עַלְמִים, וּמִמְשְׁלָתָה בָּכָל דָּר נָדר. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ
יְמֶלֶךְ לְעַלְמָם וְעֵד. יְיָ עַז לְעַמּוֹ יִתְהַן, יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשָׁלֹום.

קריאת התורה, the public reading from the Torah at the synagogue, has been one of the most powerful factors of education. Formerly, the reading was accompanied by interpretation so that the Torah became the property of all Israel. Josephus, writing in the first century, says that Moses "showed the Torah to be the best and the most necessary means of instruction by enjoining the people to assemble not once or twice or frequently, but every week while abstaining from all other work, in order to hear the Torah and learn it in a thorough manner—a thing which all other lawgivers seem to have

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

READING OF THE TORAH

Congregation and Reader:

There is no God like thee, O Lord, and there are no deeds like thine. Thy kingdom is an everlasting kingdom; thy dominion endures through all generations. The Lord is King; the Lord was King; the Lord shall be King forever and ever. The Lord will give strength to his people; the Lord will bless his people with peace.¹

neglected." The custom of reading from the Torah on Sabbath afternoon, when people have leisure, and on Mondays and Thursdays, the market days in early times, is attributed to Ezra the Scribe who organized Jewish life in Palestine after Israel's return from the Babylonian Captivity.

At one time it was the practice in Palestine to read the Torah in triennial cycles; the Torah was thus divided into about one hundred and seventy-five weekly portions. The universal custom today is to complete the reading of the Torah each year and to divide the Torah into fifty-four larger portions. Since, however, the ordinary year does not contain fifty-four Sabbaths it was found necessary, in order to complete the annual cycle, to have two portions read on some Sabbaths. Festivals frequently coincide with Sabbaths, in which case not the portion of the week but one which has some bearing on the festival is read.

¹ Psalms 86:8; 145:13; 29:11.

אב הַרְחָמִים, הַוִּיטֶּבֶת בְּרֵצֹנָה אֶת צַיּוֹן, תְּבִנָה חֻמוֹת יְרוּשָׁלָם. כִּי בָּה לְבֵד בְּטָהָנוֹ, מֶלֶךְ אֶל רֶם גַּנְשָׂא, אֲדוֹן עַולְמִים.

The ark is opened.

Reader and Congregation:

וַיְהִי בְּנֶסֶע הָאָרֶן וַיֹּאמֶר מֹשֶׁה: קֹרֶב יְהִי, וַיַּפְצִיר אַיִלּוֹת, וַיָּגַשׂ מִשְׁנָאֵיךְ מִפְנִيهָ. כִּי מִצְיוֹן תֵּצֵא תּוֹרָה, וְדָבָר יְיַהְוָה מִירוּשָׁלָם. בָּרוּךְ שְׁנָתוֹן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקָרְשָׁתָה.

On festivals occurring on weekdays add:

יְהִי יְהָנָן רְחוּם וְתָנוֹן, אֲרָךְ אֲפִים, וּרְבָב חָסֵד וְאַמְתָה; נְצֵר חָסֵד לְאַלְפִים, נְשָׂא עָזָן וְפְשָׁע וְחַטָּאת, וְנִקְהָה. רְבָנוֹן שֶׁל עַזְלָם, מְלָא מִשְׁאָלוֹת לְבֵי לְטוֹבָה, וְהַפְּקָד רְצֹנוֹן וְתוֹן שָׁאָלָתִי, לִי עַבְדָּךְ בָּנוֹ אַמְתָה, וּזְכָנֵי (וְאֵת אָשָׁתִי וּבְנֵי וּבְנוֹתִי) לְעַשְׂוֹת רְצֹנוֹת בְּלִבְבָב שָׁלָם. וּמְלָטָנוֹ מִקְשָׁר הַרְעָע, וְתוֹן חַלְקָנוֹ בְּתוֹרָתָה, וְתָבָנוֹ שְׁתִשְׁרָה שְׁכִינָתָה עַלְיָנָה, וְהַופָּע עַלְיָנוֹ רְוִית חַכְמָה וּבְנָה, רְוִית עָצָה וּגְבוּרָה, רְוִית דָעַת וּוֹרָאת יְהִי. וּבָנוֹ יְהִי רְצֹן מִלְפְנִיה, יְהִי אַלְקָנוֹ וְאַלְהָיו אֲבּוֹתֵינוּ, שְׁתָבָנוֹ לְעַשְׂוֹת מְעֻשִים טוֹבִים בְּעֵינֵינוּ וְלִלְכָת בְּדֶרֶבִי יִשְׂרָאֵל לִפְנִיה. וּקְדַשָּׁנוֹ בְּמִצְוֹתָה, בְּדִי שְׁנָזֶבֶת לְחַיִים טוֹבִים וּאֲרָבִים וְלִחְיֵי הָעוֹלָם הַבָּא; וְתָשְׁמַרְנוּ מִמְעֻשִים רָעִים וּמִשְׁעָות רְעָות הַמִּתְרַגְשָׁות לְבָא לְעַזְלָם. וְהַבּוֹטָח בֵּין חָסֵד יִסּוּבָנוּ. אָמֵן.

וַיְהִי לְרֵצֹן אָמְרִי פִי וְתוֹנוֹן לְבֵי לִפְנִיה, יְהִי, צוּרִי וְנוֹאָלִי. וְאַנְיַתְהֵי לְהָ, יְהִי, עַת רֵצֹן; אַלְהָdim, בְּרַבְ-חַסְדָה, עַנְנִי בְּאַמְתָה יִשְׁעָה).

Merciful Father, may it be thy will to favor Zion with thy goodness; mayest thou rebuild the walls of Jerusalem. Truly, in thee alone we trust, high and exalted King and God, eternal Lord.

The ark is opened.

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."¹ Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.²

Blessed be he who in holiness gave the Torah to his people Israel.

On festivals occurring on weekdays add:

(The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth. He keeps kindness to the thousandth generation, forgiving iniquity and transgression and sin, and acquitting the penitent.³

Lord of the universe, fulfill the prayers of my heart for happiness; grant my petition and my request; enable me to do thy will with a perfect heart; deliver me from the evil impulse. Grant us a share in thy Torah; make us worthy of thy divine presence; bestow on us the spirit of wisdom and understanding, the spirit of counsel and courage, the spirit of knowledge and piety. May it be thy will, Lord our God and God of our fathers, to enable me to perform deeds that please thee, and to walk before thee in the paths of the upright. Sanctify us with thy commandments, that we may merit the long and blessed life of the world to come; guard us from evil deeds, and from evil times which assail the world.

May kindness surround him who trusts in the Lord. Amen.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.)⁴

¹ Numbers 10:35. ² Isaiah 2:3. ³ Exodus 34:6-7. ⁴ Psalms 32:10; 19:15; 69:14.

זהר, יקהל

בריך שםך הרמה עלי מא, בריך בתרך ואתרך. יהא
 רעותך עם עמק ישראל לעלם, ופרקון ימינך אחיך לעמק
 בית מקדשך; ולא מטוויא לנו מטיב נהורה, ולא קבל צלחתנא
 ברוחמים. יהא רעווא קדמך, לדתורייך לו חיין בטיבותך;
 ולא הוא אנה פקידא בנו צדיקיא, למסר חמי עלי ולמנטר יתי
 נת בְּלִי וְדַי לְעֵמֶק יִשְׂרָאֵל. אֱנֹתָה הוּא נָזָרְבָּא וּמְפְרָגָס
 לְבָלָא; אֱנֹתָה הוּא שְׁלִיט עַל בָּלָא; אֱנֹתָה הוּא דְּשָׁלִיט עַל
 מְלָכִיא, וּמְלָכָתָא דִילָךְ הוּא. אֲנָא עֲבָדָא דְּזָרְשָׁא בְּרִיךְ
 הוּא, דְּסִנְדָּנָא קְמָה וּמְקָמָא דִיקָר אָוּרִיתָה בְּכָל עַדְן וּעַדְן.
 לא עַל אַנְשָׁ רְחַצְנָא, וְלֹא עַל בֵּר אַלְהָיוֹן סְמָכָא, אַלְאָ
 בְּאַלְהָא דְּשָׁמִיא, דְּהָוָא אַלְהָא קְשׁוֹט, וְאָוּרִיתָה קְשׁוֹט,
 וְגַבְיוֹאָה קְשׁוֹט, וּמְסָגָא לְמַעַבָּד טְבָנוֹ וּקְשׁוֹט. בָּה אֲנָא רְחַזֵּן,
 וּלְשָׁמָה קְדִישָׁא נְקִירָא אֲנָא אָמֵר תְּשִׁבְחָן. יהא רעווא קדמך,
 דְּתְּחַפֵּחַ לְבָאי בָּאוּרִיתָא, Reader וְתְּשִׁלֵּם מְשָׁאָלָין דְּלָבָאי,
 וְלֹבָא דְּכָל עֵמֶק יִשְׂרָאֵל, לְטַב וּלְחַיִן וּלְשָׁלָם.

The Reader takes the Torah.

Reader and Congregation:

שמע יִשְׂרָאֵל, יְהָוָה אֱלֹהֵינוּ, יְהָוָה אֶחָד.

Reader and Congregation:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֱדֹנָנוּ, קָדוֹשׁ שְׁמוֹ.

Reader:

פְּנָלוּ לִי אָתָּה, וְגַרְמֹמָה שְׁמוֹ יִהְרָא.

Congregation:

לְךָ יְהָוָה כָּגָרְלָה וְתִבְוֹרָה וְתִתְפְּאָרָת וְתִנְצָחָה וְתִהְווָה, בַּיְּכָל
 בְּשָׁמַנִּים וּבְאָרֶץ; לְהָיָה, יְהָוָה, מְמַלְכָה וְהַמְּתַנְשָׁא לְכָל לְרָאשׁ.

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

The Reader takes the Torah.

Reader and Congregation:

Hear, O Israel, the Lord is our God, the Lord is One.¹

Reader and Congregation:

One is our God; Great is our Lord; Holy is his name.

Reader:

Exalt the Lord with me, and let us extol his name together.²

Congregation

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme

¹ Deuteronomy 6:4. ² Psalm 34:4.

רוממו ייְ אֱלֹהֵינוּ, וַהֲשִׁפְחוּ לְהָדָם רְגָלֵיו, קָדוֹשׁ הוּא. רוממו
ייְ אֱלֹהֵינוּ, וַהֲשִׁפְחוּ לְהָרְקָדְשׁוֹ, בַּיְ קָדוֹשׁ ייְ אֱלֹהֵינוּ.
על הַבָּל יַחֲנֵל וַיַּתְקִבֶּשׁ, וַיַּשְׂפַּח וַיַּחֲפָאֶר, וַיַּחֲרוֹם
וַיִּתְנַשֵּׁא שְׁמוֹ שֶׁל מֶלֶךְ מֶלֶכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא,
בְּעוֹלָמֹת שְׁבָרָא, הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא, בְּרָצָנוּ וּבְרָצָנוּ
ירָאֵי, וּבְרָצָנוּ בְּלַיְלָה וּבְרָצָנוּ בְּלַיְלָה וּבְרָצָנוּ בְּלַיְלָה
הַבְּרִיאוֹת, אֱלֹהָם בְּלַיְלָה תְּגִפְשָׁוֹת, הַיּוֹשֵׁב בְּמִרְחָבִי מָרוֹם, הַשּׁוֹכֵן
בְּשֵׁמֵי שְׁמֵי קָדְםָה; קָדְשָׁתוֹ עַל הַחַיוֹת, וּקָדְשָׁתוֹ עַל בְּסָא
הַכְּבָוד. וּבָכוּ וַיַּתְקִדְשֵׁ שְׁמֵה בְּנָה, ייְ אֱלֹהֵינוּ, לְעֵינֵי בְּלַיְלָה.
ונאמר לְפָנָיו שִׁיר חֶדֶשׁ, בְּכָהוב: שִׁירוּ לְאֱלֹהִים, זְמָרוּ שְׁמוֹ,
סְלוּ לְרַכְבָּ בְּעֶרֶבּוֹת, בִּיה שְׁמוֹ, וּעַלּוּ לְפָנָיו. וּנְרָאָהוּ עַזְןָ
בְּעַזְןָ בְּשׁוּבוֹ אֶל נָעוֹג, בְּכָהוב: בַּי עַזָּן בְּעַזָּן יְרָאָה בְּשׁוֹב יְיַזְזָן.
ונאמר: וְגַלְהָ בְּבּוֹד יְיַ, וְרָאָה בְּלַבְשָׁר יְחִידָה, בַּי פִּי יְיַ דָּבָר.

Reader:

אב הַרְחָמִים, הוּא יְרַחֵם עִם עַמּוֹסִים, וַיַּזְפֵּר בְּרִית
אִתְחִים, וַיַּצְלֵל נְפָשָׁתֵינוּ מִן הַשּׁוֹעֹת הַרְעֹות, וַיַּגְעֵר בַּיּוֹצֵר הָרָע
מִן הַנְּשֹׁואִים, וַיְזַחֵן אַוְתָנָנוּ לְפִלְיטָה עוֹלָמִים, וַיַּמְלֵא מִשְׁאָלֹתֵינוּ
בָּמְדָה טֹבה, יִשְׁעָה וּרְחָמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וַיַּעֲזֵר וַיָּגֹן וַיַּשְׁיעַ לְכָל הַחֹסִים בָּהוּ, וַיָּאמֶר אָמֵן. הַכָּל הַכָּל
גָּדֵל לְאֱלֹהֵינוּ, וַתָּנוּ בְּבּוֹד לְתֹורָה. בְּהָזֵן, קָרְבָּה; יַעֲמֵד (פלוני
בן פלוני) הַפְּהָנוֹ. בָּרוּךְ שְׁנַתְנוּ תֹּרָה לְעַמּוֹ יִשְׂרָאֵל בְּקָדְשָׁתוֹ.

over all.¹ Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.²

Magnified and hallowed, praised and glorified, exalted and exalted above all be the name of the supreme King of kings, the Holy One, blessed be he, in the worlds which he has created—this world and the world to come—in accordance with his desire and the desire of those who revere him, and of all the house of Israel. He is the eternal Stronghold, the Lord of all creatures, the God of all souls, who dwells in the wide extended heights, who inhabits the ancient high heavens; whose holiness is above the celestial beings and above the throne of glory. Now, thy name, Lord our God, shall be sanctified among us in the sight of all the living. Let us sing a new song before him, as it is written: "Sing to God, praise his name; extol him who is above the heavens, whose name is Lord, and exult before him."³ May we see him eye to eye when he returns to his abode, as it is written: "For they shall see eye to eye when the Lord returns to Zion."⁴ And it is said: "Then the glory of the Lord shall be revealed, and all shall see it together; for thus has the Lord promised."⁵

Reader:

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in his goodness fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May he help, shield and save all who trust in him; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward (*the Reader names the first person called to the Torah*). Blessed be he who in his holiness gave the Torah to his people Israel.

¹ *I Chronicles* 29:11. ² *Psalm* 99:5. ³ *Psalm* 68:5. ⁴ *Isaiah* 52:8.

⁵ *Isaiah* 40:5.

Congregation and Reader:

וְאַתָּם כֹּהֲקִים בְּיַי אֱלֹהֶיכֶם, חַיִם בְּלֹבֶם הַיּוֹם.

The person called to the Torah recites:

בָּרוּכָה אַתָּה יְהוָה הַמֶּבֶךְ.

Congregation responds:

בָּרוּךְ יְהוָה הַמֶּבֶךְ לְעוֹלָם וְעַד.

He repeats the response and continues:

בָּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחרَ בָּנוּ מִכָּלְחָדָשִׁים, וַיְנַתֵּן לָנוּ אֶת תּוֹרַתְּךָ. בָּרוּךְ אַתָּה, יְהוָה, נָתֵן תּוֹרַתְּךָ.

The Torah is read; then he recites:

בָּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר נַתֵּן לָנוּ תּוֹרַתְּךָ אָמָתָה, וְמֵי עַזְלָמָם נַטְעַ בְּחוֹקָנֶךָ. בָּרוּךְ אַתָּה, יְהוָה, נָתֵן תּוֹרַתְּךָ.

בְּרִכַּת הַגּוֹמֵל

One who has come safely through a dangerous experience recites:

בָּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל לְחַיִּים טוֹבֹות, שָׂגָבָנִי בְּלֹ טוֹב.

Congregation responds:

מַי שָׁגָבָנִי בְּלֹ טוֹב, הוּא יָגַמֵּל בְּלֹ טוֹב סָלָה.

The father of a *Bar-Mitzvah* pronounces the following blessing:

בָּרוּךְ שָׁפְטָרַנִי מַעֲנֵשָׂו שָׁלָה.

ברכת תורה, the two blessings pronounced over the Torah, contain forty words which are said to allude to the forty days spent by Moses on Mount Sinai. These benedictions are quoted in the Talmud (Berakhoth 11b; 49b).

ברכת הטמל is based on a talmudic statement to the effect that all who escape serious danger arising from illness, imprisonment or a perilous voyage, must offer thanks to God (Berakhoth 54b). This is derived from Psalm 107, where thanksgiving is offered on occasions such as these.

Congregation and Reader:

And you who cling to the Lord your God are all alive today.¹

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

The Torah is read; then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

THANKSGIVING

One who has come safely through a dangerous experience recites:

Blessed art thou, Lord our God, King of the universe, who bestowest favors on the undeserving, and hast shown me every kindness.

Congregation responds:

May he who has shown you every kindness ever deal kindly with you.

The father of a Bar-Mitzvah pronounces the following blessing:

Blessed be he who has relieved me of the responsibility for this boy.

בֶּן מִצְוָה, “man of duty,” is applied in the Talmud (Baba Metsia 96a) to every adult Israelite. Since the fourteenth century the term *Bar-Mitzvah* has been applied to a boy attaining the age of thirteen, at which time he enters manhood and becomes personally responsible for his religious behavior. Henceforth the boy is regarded as an adult, being counted as one of the ten men necessary for a *minyan*.

¹ Deuteronomy 4:4.

On behalf of each person called to the Torah:

מי שברך אבותינו, אברם יצחק ויעקב, הוא יברך את...* שעלה לבבود המקום ולבבוד התורה (on festivals) ולבבוד הרגל). הקדוש ברוך הוא ישמרתו וניצילתו מכל צרה וצוקה ומבל גען ומפלת, וישלח ברכחה והצלחה בכל מעשה ידיו (ויזכה לשלות לרוגל (on festivals עם כל ישראל אחיו; ונאמר אמן.

On the occasion of naming a new-born daughter:

מי שברך אבותינו, אברם יצחק ויעקב, משה ואברהם, דוד ושלמה, הוא יברך את האשה היולדה...* ואת בתה שנולדה לה; ויקרא שמה בישראל...* ויזפו לנשלה להחפה ולמעשים טובים; ונאמר אמן.

On behalf of a sick man:

מי שברך אבותינו, אברם יצחק ויעקב, משה ואברהם, דוד ושלמה, הוא ירפא את החולה...* הקדוש ברוך הוא ימלא רחמים עליו להחלימו ולרפאתו, להחיזקו ולהחיותו, וישלח לו מהרה רפואה שלמה, רפואת הנפש ורפואת הגוף; ונאמר אמן.

On behalf of a sick woman:

מי שברך אבותינו, אברם יצחק ויעקב, משה ואברהם, דוד ושלמה, הוא ירפא את החולה...* הקדוש ברוך היא ימלא רחמים עליה להחלימה ולרפאתה, להחיזקה ולהחיותה, וישלח לה מהרה רפואה שלמה, רפואת הנפש ורפואת הגוף; ונאמר אמן.

* The name is given.

On behalf of each person called to the Torah:

He who blessed our fathers Abraham, Isaac and Jacob, may he bless . . .* who has come up to honor God and the Torah. May the Holy One, blessed be he, protect and deliver him from all distress and illness, and bless all his efforts with success (*on festivals*: may he live to celebrate festivals in Jerusalem) among all Israel his brethren; and let us say, Amen.

On the occasion of naming a new-born daughter:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he bless the mother . . .* and her new-born daughter, whose name in Israel shall be . . .* May they raise her for the marriage canopy and for a life of good deeds; and let us say, Amen.

On behalf of a sick man:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he heal . . .* who is ill. May the Holy One, blessed be he, have mercy and speedily restore him to perfect health, both spiritual and physical; and let us say, Amen.

On behalf of a sick woman:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he heal . . .* who is ill. May the Holy One, blessed be he, have mercy and speedily restore her to perfect health, both spiritual and physical; and let us say, Amen.

* *The name is given.*

After the reading of the Torah, the Reader recites:

יְהִינֶל וַיַּתְקַדֵּשׁ שְׁמָה רֶبֶא בְּעַלְמָא דִי בָּרָא בְּרוּתָה;
וַיַּמְלִיךְ מֶלֶכְתָה בְּחִיבָּזָן וְבְיוֹמִיכָן, וְבְתַּיְדָל בְּבֵית יִשְׂרָאֵל,
בְּעַנְלָא וּבְזַמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהָא שְׁמָה רֶבֶא מִבְרָךְ לְעַלְםָם וּלְעַלְמָי עַלְמָא.

וַיַּתְפַּרְךְ וַיַּשְׁפַּתְה, וַיַּתְפַּאֲר וַיַּתְרְמָם, וַיַּתְנְשָׁא וַיַּתְהַפֵּר,
וַיַּתְעַלְּחָה וַיַּתְהַלֵּל שְׁמָה דְקָרְשָׁא, בְּרִיךְ הוּא, לְעַלְאָ (לְעַלְאָ)
מוֹכָל בְּרִכָּה וְשִׁירָה, תְּשִׁיבָה חָתָא וְנַחֲמָתָא, דְאָמִירָן בְּעַלְמָא,
וְאָמְרוּ אָמֵן.

The *Torah* is raised, and the Congregation recites:

וְזֹאת הַחֹזֶר אֲשֶׁר שֶׁמֶן מֹשֶׁה לְפָנֵי בְּנֵי יִשְׂרָאֵל, עַל פִּי יְהָ
בַּיד מֹשֶׁה.

עַזְ שִׁים הִיא לְפִתְחוּקִים בָּה, וְהַמְּבִיאָה מֵאֲשֶׁר. דְרָבִיהָ
 דְרָבֵי נָעַם, וְכָל נִתְבוֹתָה שָׁלוֹם. אָרְךְ יָמִים בִּימְנָה;
 בְּשֻׁמְאָלה עָשָׂר וּכְבוֹד. יְהָ חַפְזָן לְמַעַן צְדָקָה, גַּדְיל תֹּרָה
 נְאָדִיר.

Before reading the *Haftarah*, the *Mastir* chants:

בָּרוּךְ אֱתָה יְהָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחָר בְּנֵינוּ אֶת
טוֹבִים וּרְצִחְנוֹתָם בְּדָבְרֵיכָם הַנִּאמְרִים בְּאֶמֶת בָּרוּךְ אֱתָה יְהָ
הַבּוֹתֵר בְּתוֹלָה וּבְמַשְׁהָעַבְדוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבְנֵבִיאֵי הָאָמִת
וְצְדָקָה.

הפטרה, signifying completion, includes those portions of the Prophets recited immediately after the reading of the Torah. Usually, though not always, the *Haftarah* passage contains some reference to an occasion described in the section read from the Torah. On the three Sabbaths preceding *Tish'ah b'Av*, passages of rebuke are recited; on the seven Sabbaths after *Tish'ah*

After the reading of the Torah, the Reader recites:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Torah is raised, and the Congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.¹

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord was pleased, for the sake of his righteousness, to render the Torah great and glorious.²

Before reading the Haftarah, the Maftir chants:

Blessed art thou, Lord our God, King of the universe, who hast chosen good prophets, and hast been pleased with their words which were truthfully spoken. Blessed art thou, O Lord, who hast chosen the Torah and thy servant Moses, thy people Israel and the true and righteous prophets.

b'Av prophetic consolations are read. Abudarham (fourteenth century) traces the *Haftarah* back to the period of persecution preceding the Maccabean revolt, when the reading from the Torah was prohibited and sections from the Prophets were substituted. At any rate, the custom of concluding the Torah reading by a supplementary portion from the Prophets is very old. *Haftarah* is mentioned in the Mishnah and the Tosefta. At least three verses from the end of the weekly portion are repeated when the *Maftir*, reader of the *Haftarah*, is called to the Torah. The blessings before and after the *Haftarah* are from the tractate *Sofrim* (seventh century).

¹ Deuteronomy 4:44; Numbers 9:23. ² Proverbs 3:18, 17, 16; Isaiah 42:21.

After reading the *Haftarah*, the *Mafotir* recites:

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוֹר כָּל הָעוֹלָם,
צדיק בְּכָל הַדָּרוֹת, הַאֲלֵל תְּנִאָמֵן, הַאֲוֹמֵר וַעֲשֵׂה, הַמְּדָבֵר
וּמְקִים, שָׁבֵל דְּבָרָיו אָמֵת וְצַדָּקָה.

נְאָמֵן אָתָּה הוּא, ייְהוָה אֱלֹהֵינוּ, וְנְאָמֵנים דְּבָרָיו, וְרַבְּרַב אָחֵד
מִדְבָּרִיךְ אָחוֹר לֹא יִשְׁׁוֹב רִיקָם, בַּי אֶל מֶלֶךְ נְאָמֵן אַרְחָמָנוּ
אָתָּה. בָּרוּךְ אָתָּה, ייְהוָה הַאֲלֵל תְּנִאָמֵן בְּכָל דְּבָרָיו.
רְחִם עַל צִיּוֹן, בַּי הִיא בֵּית חַיִּינוּ, וְלְעַלְוָת נְפֵשׁ תַּוְשִׁיעַ
בְּמִזְרָחָ בְּקִימָנוּ. בָּרוּךְ אָתָּה, ייְהוָה, מִשְׁמָךְ צִיּוֹן בְּגַנְיָה.
שְׁמָמָנוּ, ייְהוָה אֱלֹהֵינוּ, בְּאַלְיהָוָה תְּנִבְּיא עֲבָדָה, וּבְמִלְכּוֹת בֵּית
דָּרֶד מִשְׁיחָה. בְּמִזְרָחָ יָבָא, וּנְגַל לְבָנוֹן; עַל בְּסָאוּ לֹא יִשְׁׁבֵּר,
וְלֹא יִנְחַלוּ עַד אֶחָרִים אֶת בְּבוֹדוֹ, בַּי בְּשָׁם קָרְשָׁה נְשַׁבְּעָת
לוֹ, שֶׁלָּא יִכְּבַּה גָּרוּ לְעוֹלָם וְעַד. בָּרוּךְ אָתָּה, ייְהוָה, מְגַנוּ דָּרוֹם.

On Sabbaths:

עַל הַתּُוֹרָה, וְעַל הַעֲבֹדָה, וְעַל הַנְּבִיאוֹם, וְעַל יוֹם הַשְּׁבָתָה
הָהָה, שְׁנִתְחַתְּ לָנֶנוּ, ייְהוָה אֱלֹהֵינוּ, לְקָדְשָׁה וּלְמִנְחָה, לְכֻבֹּד
וּלְחַפְּאָרָת.

עַל הַכֶּל, ייְהוָה אֱלֹהֵינוּ, אַנְחָנוּ מַודִּים לְהָ, וּמַבְּרִכִּים אֹתָהָ;
יַתְּבִּרְךְ שְׁמַךְ בְּפִי כָּל מַיְּטָמֵיד לְעוֹלָם וְעַד. בָּרוּךְ אָתָּה, ייְהוָה,
מִקְדָּשׁ הַשְּׁבָתָה.

On festivals:

(עַל הַתּُוֹרָה וְעַל הַעֲבֹדָה וְעַל הַנְּבִיאוֹם [וְעַל יוֹם הַשְּׁבָתָה
הָהָה] וְעַל יוֹם

<i>Shemini Atsereth</i>	<i>Sukkoth</i>	<i>Shavuoth</i>	<i>Pesah</i>
תְּנִגְעָמֹת תְּנִגְעָמֹת תְּנִגְעָמֹת תְּנִגְעָמֹת	תְּנִגְעָמֹת תְּנִגְעָמֹת תְּנִגְעָמֹת תְּנִגְעָמֹת	תְּנִגְעָמֹת תְּנִגְעָמֹת תְּנִגְעָמֹת תְּנִגְעָמֹת	תְּנִגְעָמֹת תְּנִגְעָמֹת תְּנִגְעָמֹת תְּנִגְעָמֹת
הָהָה, שְׁנִתְחַתְּ לָנֶנוּ, ייְהוָה אֱלֹהֵינוּ, [לְקָדְשָׁה וּלְמִנְחָה], לְשַׁׁוֹן			
			וּלְשְׁמִתָּה, לְכֻבֹּד וּלְחַפְּאָרָת.

After reading the Haftarah, the Maftir recites:

Blessed art thou, Lord our God, King of the universe, Creator of all the worlds, righteous in all generations, faithful God, who sayest and performest, who speakest and fulfillest, for all thy words are true and just.

Faithful art thou, Lord our God, and faithful are thy words; no word of thine returns unfulfilled, for thou art a faithful and merciful God and King. Blessed art thou, O Lord God, who art faithful in all thy words.

Have compassion on Zion, for it is the source of our life; save the humbled soul speedily in our days. Blessed art thou, O Lord, who makest Zion rejoice in her children.

Gladden us, Lord our God, with the appearance of thy servant Elijah the prophet, and with the rule of the house of David thy anointed. May he soon come and bring joy to our heart. Let no stranger occupy David's throne; let others no longer possess themselves of his glory, for thou didst promise him by thy holy name that his light would never go out. Blessed art thou, O Lord, Shield of David.

On Sabbaths:

We thank thee for the Torah, for the worship, for the Prophets and for this Sabbath day, which thou hast given us, Lord our God, for holiness and rest, for glory and beauty.

We thank and bless thee, Lord our God, for all things; be thy name ever blessed by every living being. Blessed art thou, O Lord, who hallowest the Sabbath.

On festivals:

(We thank thee for the Torah, for the worship, for the Prophets [for this Sabbath day] and for this day of

<i>Pesah</i>	<i>Shavuoth</i>	<i>Sukkoth</i>	<i>Shemini Atsereth</i>
the Feast of Un-leavened Bread,	the Feast of Weeks,	the Feast of Tabernacles,	the Eighth-Day Feast,
which thou hast given us, Lord our God, [for holiness and rest], for joy and gladness, for glory and beauty.			

על הפל, יי אללה נא, אונחנו מודים לך, וمبرכים אותך;
יחברך שמך בפי כל חי הניד, לעולם ועד. ברוך אתה יי,
מקדש [השבת וישראל ותומכיהם].

The following three paragraphs are recited on Sabbaths only.

יקום פרקון מון שםיה, חנא וחסידא ורחמי, ומתיי אריבי
ומזוני רניתו וסינעטא דשמיא, ובריות גופא ונחרוא מעלייא,
ורעה חיא וקימא, ורעא די לא יפסק ודי לא יבטל מפתחמי
אויריתא, למזרנו ורבנן, חברותא קדישתא די באירועא
רישראל זדי בבל; לריש כלוי ולריש גלויה, ולריש
מחטיבתא ולדני די בבא; לכל תלמידיו ולכל תלמידי
תלמידיו, וכלל מון דעסוקין באוריתא. מלכא דעתמא
יברך נתהון, יפיש מיהון נסנא יומיהון ונתן ארבה לשגיהון,
ויתפרקון ותשתיובון מון כל עקא ומון כל מרעון בישן. מזרנו
די בשמיא יהא בסעודהון כל זמן ועדי, ונאמר אמן.

When praying in private, omit the following two paragraphs.

יקום פרקון מון שםיה, חנא וחסידא ורחמי, ומתיי אריבי
ומזוני רניתו וסינעטא דשמיא, ובריות גופא ונחרוא מעלייא,
ורעה חיא וקימא, ורעא די לא יפסק ודי לא יבטל מפתחמי
אויריתא, לכל קהלא קדישא חדון, רברביא עם זעיריא,
טפלא ונשיא. מלכא דעתמא יברך יתבון, יפיש מיהון נסנא
יומיבון ונתן ארבה לשגיבון, ויתפרקון ותשתיובון מון כל
עקא ומון כל מרעון בישן. מזרנו די בשמיא יהא בסעודהון
כל זמן ועדי, ונאמר אמן.

יקום פרקן, the prayer in Aramaic, was composed in Babylonia where Aramaic remained the daily language of the Jews for more than a thousand years, until the ninth century when Arabic became the popular language. The first *Yekum Purkan*, recited in behalf of Babylonian and Palestinian

We thank and bless thee, Lord our God, for all things; be thy name ever blessed by every living being. Blessed art thou, O Lord, who hallowest [the Sabbath] and Israel and the festivals.)

The following three paragraphs are recited on Sabbaths only.

May salvation arise from heaven. May grace, kindness and mercy—long life, ample sustenance and divine aid; physical health, perfect vision, and healthy children who will never neglect the study of the Torah—be granted to our scholars and teachers, to the holy societies that are in the land of Israel and in the land of Babylon, to the heads of the academies and the chiefs of the captivity, to the presidents of the colleges and the judges of the towns, to their disciples and the disciples of their disciples, and to all who study the Torah. May the King of the universe bless them, prolong their lives, increase their days and add to their years; may they be saved and delivered from all distress and disease. May our Lord who is in heaven be their help at all times; and let us say, Amen.

When praying in private, omit the following two paragraphs.

May salvation arise from heaven. May grace, kindness and mercy—long life, ample sustenance and divine aid; physical health, perfect vision and healthy children who will never neglect the study of the Torah—be granted to this entire congregation, great and small, women and children. May the King of the universe bless you, prolong your lives, increase your days and add to your years; may you be saved and delivered from all distress and disease. May our Lord who is in heaven be your help at all times; and let us say, Amen.

scholars and leaders, was of late amplified by the addition of *ודִי בְּכָל אֶרְעַת וְלֹאֲגָם* ("and that are in all the lands of our diaspora") in order to make the whole passage applicable to our own times (Baer's edition, page 229). Curiously enough, *Yekum Purkan* is not included in the Babylonian *Siddurim* of Amram Gaon and Saadyah Gaon, but is mentioned in *Ma'zor Vitry* which has come down to us from France. *וַיִּשְׁכַּן כָּלָה* refers to the heads of the semi-annual conventions of the Babylonian scholars which were held during the months of *Adar* and *Elul*. The second *Yekum Purkan*, phrased like the first, is a prayer for the congregation, similar in content to the Hebrew paragraph *מֵשְׁבָּרֶךְ*, which singles out those who contribute toward the maintenance of the synagogue as well as to charity.

מי שברך אבוחינו אברם יצחק ויעקב, הוא יברך את בְּלַהֲקָל הַקָּדוֹשׁ הַזֶּה עִם כֵּל קְהֻלוֹת הַקָּדוֹשׁ, הֵם וְנַשְׁיחָם וּבְנֵיכֶם וּבְנוֹתֵיכֶם וּכֵל אֲשֶׁר לָהֶם, וּמַי שְׁמִינִיתִים בְּתֵי כְּנָסִיּוֹת לְחִפְלָה, וּמַי שְׁבָאים בְּחוֹבָם לְהַחְפֵלָל, וּמַי שְׁנוֹתִים גַּר לְמַאוֹר, וּמַי לְקָדוֹשׁ וְלְהַבְדָּלָה, וּפְתַת לְאָרוֹחִים וְצְדָקָה לְעָנִים, Reader וּכֵל מַי שְׁעֹזָוקִים בְּצָרְבִּי צְבוֹר בְּאַמְנוֹתָה. הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁלַּם שְׁכָרָם, וְסִיר מַחְםָם כֵּל מְחֻלָּה, וְרִפְאָה לְכֵל נַפְםָ, וְיִסְלַח לְכֵל עָוֹןָם, וְיִשְׁלַח בְּרָכָה וְהַצְלָה בְּכֵל מְעָשָׂה יְדֵיכֶם, עִם כֵּל יִשְׂרָאֵל אֲחֵיכֶם, ונָאָמָר אָמָן.

ת פָּלָה בְּשָׁלוֹמָה שֶׁל מְלֻכּוֹת

The Reader takes the Torah and reites:

הַנּוֹתֵן תְּשׁוּעָה לְמַלְכִים וּמַמְשָׁלָה לְגִיסִּיכִים, מְלֻכּוֹתָו
מְלֻכּוֹת כֵּל עַולְמִים; הַפּוֹצֵח אֶת דָּיוֹד עַבְדוֹ מְחֻרְבָּ רְעָתָה,
הַנּוֹתֵן בְּיַם דָּרָה, וּבְמִום עַזְזָם נְתִיבָה, הוּא יִבְרָך וּשְׁמֹר וּנְצֹור
וּנְעֹזָר וּרְזָם וּנְדָל וּנְשָׂא לְמַעַלָּה

את הנשיה ואת משנהו

ואת כל שדי הארץ הזאת.

מֶלֶךְ מֶלֶכִים הַמֶּלֶכִים בְּרַחְמָיו יִתְהַיּוּ וּשְׁמָרָם, וּמֶלֶךְ צָרָה
וּגְנוֹן וְנַעַק יִצְיָלָם. מֶלֶךְ מֶלֶכִים הַמֶּלֶכִים בְּרַחְמָיו יִתְהַיּוּ בְּלַבְםָ
וּבְלַב כֵּל יוֹעֵצִים וּשְׁרִיחָם לְעַשׂות טוֹבָה עַמְנוּ וּעַם כֵּל
יִשְׂרָאֵל. בְּיָמֵיכֶם וּבְמִינְוֹתֶךָ תַּנְשַׁע יְהוָה, וּיִשְׂרָאֵל יִשְׁבּוֹן
לְקָטָה, וּבָא לְצִיּוֹן גּוֹאֵל. וּבָנָיו יְהִי רְצֹן, ונָאָמָר אָמָן.

הַנּוֹתֵן has undergone some verbal variations in the course of time. The custom to pray for the welfare of the government is based on Jeremiah 29:7 ("Seek the welfare of the country where I have sent you into exile; pray

May he who blessed our fathers, Abraham, Isaac and Jacob, bless this entire congregation and all other congregations—their wives, their sons and daughters, and all that belongs to them. May he bless those who dedicate synagogues for worship and those who enter therein to pray, those who provide lamps for lighting and wine for Kiddush and Havdalah and those who give food to the transient guests and charity to the poor, as well as all those who faithfully occupy themselves with the needs of the community. May the Holy One, blessed be he, grant them their reward, remove from them all sickness, preserve them in good health, and forgive all their sins; may he bless and prosper their work and the work of all Israel their brethren; and let us say, Amen.

PRAYER FOR THE GOVERNMENT

The Reader takes the Torah and recites:

He who granted victory to kings and dominion to princes, his kingdom is a kingdom of all ages; he who delivered his servant David from the evil sword, he who opened a road through the sea, a path amid the mighty waters—may he bless and protect, help and exalt

THE PRESIDENT AND THE VICE-PRESIDENT
AND ALL THE OFFICERS OF THIS COUNTRY.

May the supreme King of kings, in his mercy, sustain them and deliver them from all distress and misfortune. May the supreme King of kings, in his mercy, inspire them and all their counselors and aides to deal kindly with us and with all Israel. In their days and in our days Judah shall be saved, Israel shall dwell in security, and a redeemer shall come to Zion. May this be the will of God; and let us say, Amen.

to the Lord for it, for your welfare depends on its welfare"). This prayer is composed of excerpts from Psalms 145:13; 144:10; Isaiah 43:16; Jeremiah 23:6, Isaiah 59:20. Abudarham wrote in the fourteenth century: "It is the custom to bless the king and to pray to God that he may give him victory."

ברכת החודש

Recited on the Sabbath preceding *Rosh Hodesh*.

יְהִי רָצֵן מֶלֶפְנֵיכָה, יְהִי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתַחַדֵּשׁ
עָלֵינוּ אֶת כְּהֻדֶּשׁ הַזֶּה לְטוֹבָה וְלְבָרֶכֶת; וְתַהַזֵּדֵנוּ תְּיִםָּאָרְכִים, תְּיִםָּשָׁלְלָוּם, חַיִם שֶׁל טֹבָה, חַיִם שֶׁל בָּרֶכֶת,
חַיִם שֶׁל פְּרִנְסָה, חַיִם שֶׁל חַלוֹן עַצְמוֹת, חַיִם שֶׁיָּשִׂבַּח בָּהֶם
יִרְאָת שְׁמָיךָ וַיְרָאָת חַטָּא, חַיִם שֶׁאֵין בָּהֶם בּוֹשָׁה וּבְלֹפֶת,
חַיִם שֶׁל עַשֶּׂר וּבָכָד, חַיִם שְׁתַחַדֵּי בָּנוּ אֶחָbet תּוֹרָה וַיְרָאָת
שְׁקָמִים, חַיִם שִׁימְפָלָאוּ מִשְׁבָּאָלוֹת לְבָנָיו לְטוֹבָה, אָמֵן סָלָה.

The Reader takes the Torah and recites:

כִּי שְׁעַשָּׂה נָסִים לְאֲבוֹתֵינוּ וּגְנָאל אָוֹתָם מִעֲבָרוֹת לְהַרְוֹת,
הַזָּא יִגְאַל אָוֹתָנוּ בְּקָרוֹב, וַיַּקְבֵּץ נְדַחֵינוּ מִאַרְבָּע בְּנֹפֹת הָאָרֶץ,
חֶבְרִים כָּל יִשְׂרָאֵל, וְנָאֵם אָמֵן.

Announcing the day of *Rosh Hodesh*.

רָאשׁ חֶדְשׁ . . . יְהִי בַּיּוֹם . . .
הַבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.

Congregation and Reader:

יְתַהֲשֵׁה קָדְרוֹשׁ בָּרוֹךְ הוּא עָלֵינוּ וְעַל כָּל עַמּוֹ, בֵּית
יִשְׂרָאֵל, לְחַיִם וְלְשָׁלוּם, לְשָׁוֹן וְלְשָׁמָחָה, לִישְׁעָה וְלְגָמָה,
וְנָאֵם אָמֵן.

ברכת החודש

is reminiscent of the Temple period when the arrival of a new month was solemnly announced by the Sanhedrin after examining the witnesses who had noticed the appearance of the new moon. The thirtieth day of the expiring month was proclaimed as the first day of the new month if the statement of the witnesses was found to be correct. The proclamation of the new month was signaled from mountain top to mountain top throughout Palestine by lighting flares. In the middle of the fourth century, Hillel II published scientific rules for the computation of the calendar, making the months to alternate between 30 and 29 days. *Nisan, Sivan, Av, Tishri, Kislev*

BLESSING OF THE NEW MONTH

Recited on the Sabbath preceding Rosh Hodesh

May it be thy will, Lord our God and God of our fathers, to grant us this new month for happiness and blessedness. O grant us long life, a life of peace and well-being, a life of blessing and sustenance, a life of physical health, a life of piety and dread of sin, a life free from shame and disgrace, a life of wealth and honor, a life marked by our love for Torah and our fear of Heaven, a life in which the wishes of our heart shall be fulfilled for happiness. Amen.

The Reader takes the Torah and recites:

May he who performed miracles for our fathers, and freed them from slavery, speedily redeem us and gather our dispersed people from the four corners of the earth so that all Israel be knit together; and let us say, Amen.

Announcing the day of Rosh Hodesh:

The new month of . . . will begin on . . . May it come to us and to all Israel for happiness.

Congregation and Reader:

May the Holy One, blessed be he, grant that the new month bring to us and to all his people, the house of Israel, life and peace, joy and gladness, salvation and comfort; and let us say, Amen.

and *Shevat* have each 30 days; the other six months have 29 days each. In leap year, the first *Adar* has 30 days, the second 29. *Heshvan* is occasionally lengthened to 30 days. When the preceding month has 30 days, its last day is celebrated as the first day of *Rosh Hodesh*, while the second day of *Rosh Hodesh* marks the first day of the new month.

וַיֹּאמֶר רְבִנֵּינוּ רַבָּן גִּירָאָן is cited in the Talmud (Berakhoth 16b) as the daily private prayer of Rav, the founder of the Babylonian academy of Sura (third century). It was adopted in the eighteenth century as a prayer for the coming of a happy month by adding the words *שְׁתַחַדֵשׁ עֲלֵינוּ אֶת הַחְדָשָׁה לְטוֹבָה וְלִכְרָכָה*. The phrase *יראת שמי* is not repeated in the talmudic source of this prayer.

וַיֹּאמֶר כָּל אִישׁ וַיַּקְבֵּץ . . . חֲבָרִים כָּל יִשְׂרָאֵל is similar to the biblical expression *כָּל אִישׁ וַיַּקְבֵּץ כָּל יִשְׂרָאֵל* . . . נָאשׁ אֶחָד חֲבָרִים (Judges 20:11), which is rendered “all the men of Israel were knit together as one man”; see Ezekiel 37:16-22; *Hagigah* 26a.

הוֹכְרָת נִשְׁמוֹת הַקָּדוֹשִׁים

Omitted on festivals, on Sabbath-*Rosh Hodesh*, and on all distinguished Sabbaths such as *Parashath Shekalim*.

אֵב קָרְתָּמִים, שׁוֹכוֹן מְרוּמִים, בְּרַחֲמֵי הַעֲצּוּמִים, הוּא יִפְלֹךְ בְּרַחֲמִים הַחֲסִידִים וְהַיְשָׁרִים וְהַתְּפִימִים, קְהֻלוֹת הַקָּרְבָּן שֶׁמְסִרוּ נִפְשָׁם עַל קְדֵשָׁת הַשֵּׁם, תְּנַאֲקָבִים וְהַגְּעוּמִים בְּחַיֵּם, וּבְמוֹתָם לֹא נִפְרֹדוּ. מִנְשָׁרִים קָלָה, וּמִאֱרִיוֹת גָּבָרִי, לְעַשׂות רְצֹן קָוָם וְחַפְץ צוֹרָם. יִזְכֶּרֶם אֱלֹהֵינוּ לְטוֹבָה עַם שָׁאָר צָדִיקִים עוֹלָם, וַיְגַלֵּם נִקְמַת דָם עַבְדִּיו הַשְׁפּוֹה, בְּכַתּוֹב בְּתוֹרַת מֹשֶׁה אִישׁ הָאֱלֹהִים: הַרְקִינָה, נָוִים, עַמּוֹ, כִּי דָם עַבְדִּיו יִקּוֹם, וַיְהִי יִשְׁיבֵל עַצְרִיוֹ, וּכְפֵר אַדְמָתוֹ עַמּוֹ. וְעַל יָדֵי עַבְדִּיךְ הַגְּבִיאִים בְּתוֹב לְאָמֵר: וְנִקְיָחִי דָמָם, לֹא נִקְיָחִי, וְיִשְׁבּוּ בְצִיּוֹן. וּבְכַתּוֹב הַקָּרְבָּן נִאָמֵר: לְפָנָה יִאָמְרוּ הַגּוֹיִם אַיהֲ אֱלֹהֵיכֶם, יִוְדַע בְּגּוֹיִם לְעַנְיָנִי נִקְמַת דָם עַבְדִּיךְ הַשְׁפּוֹה. Reader וְאָמֵר: כִּי דָרְשָׁה דָמִים אֹתָם זֶבֶר, לֹא שְׁבָח צַעַקָת עֲנוּיִם. וְאָמֵר: יִדְיוֹן בְּגּוֹיִם, מֶלֶא גְּנוּיּוֹת, מַחֲזֵץ רָאשׁ עַל אָרֶץ רַבָּה, מַנְחֵל בְּקָרְבָּן יִשְׁתָּחַת, עַל כָּנוּרִים רָאשׁ.

אֲשֶׁרִי יוֹשֵׁבֵי בִּיתְהָ; עַזְדֵּה יְהִילָּוֹת סָלָה.
אֲשֶׁרִי הָעַם שְׁקַבְּהָ לֹזֶן; אֲשֶׁרִי הָעַם שְׁיִן אֱלֹהִים.

אב הרחמים was probably composed during the first Crusade in 1096, when many Jewish communities were destroyed. Speaking of the Hebrew elegies occasioned by the medieval persecutions, Zunz writes: "If there are ranks in suffering, Israel takes precedence of all the nations . . . if a literature is called rich in the possession of a few classic tragedies, what shall we say to a national tragedy . . . in which the poets and the actors were also the heroes?"

COMMEMORATION OF MARTYRS

Omitted on festivals, on Sabbath-Rosh Hodesh, and on all distinguished Sabbaths such as Parashath Shekalim.

May the merciful Father who dwells on high, in his infinite mercy, remember those saintly, upright and blameless souls, the holy communities who offered their lives for the sanctification of the divine name. They were lovely and amiable in their life, and were not parted in their death. They were swifter than eagles and stronger than lions to do the will of their Master and the desire of their Stronghold. May our God remember them favorably among the other righteous of the world; may he avenge the blood of his servants which has been shed, as it is written in the Torah of Moses, the man of God: "O nations, make his people joyful! He avenges the blood of his servants, renders retribution to his foes, and provides atonement for his land and his people."¹ And by thy servants, the prophets, it is written: "I will avenge their blood which I have not yet avenged; the Lord dwells in Zion."² And in the holy writings it is said: "Why should the nations say, 'Where then is their God?' Let the vengeance for thy servants' blood that is shed be made known among the nations in our sight." And it is said: "The avenger of bloodshed remembers them; he does not forget the cry of the humble." And it is further said: "He will execute judgment upon the nations and fill [the battle-field] with corpses; he will shatter the [enemy's] head over all the wide earth. From the brook by the wayside he will drink; then he will lift up his head triumphantly."³

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.⁴

מְנוּחָל בַּדָּרֶךְ יִשְׁתֹּה describes the victor in hot pursuit of the enemy. Wearied from the toil of battle, he halts for a moment to drink from the brook which he crosses. Refreshed, he presses forward to complete his victory.

¹ Deuteronomy 32:43. ² Joel 4:21. ³ Psalms 79:10; 9:13; 110:6-7.

⁴ Psalms 84:5; 144:15.

חללים קמה

תְהִלָּה לְדֹר

אֲרוֹמָמָה, אַלְפֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמָךְ לְעֹזָלָם וְעַד.

בְּכָל יוֹם אַבְרָכָה, וְאַהֲלָה שְׁמָךְ לְעֹזָלָם וְעַד.

גְּדוֹלָה יְיָ וּמְהֻלָּל מַאֲדָה, וְלִגְדָּלָתוֹ אֵין חִקָּר.

הַזָּר לְדֹזֵר יִשְׁבַּח מַעֲשֵׂיה, וְגִבּוֹרָתֵיכֶן נִידָּג.

הַכָּר בְּבֹוד הַזָּר וְדָבָרִי נִפְלָאתְךָ אֲשִׁיחָה.

וְעַזּוֹו נְרוֹאָתֵיכֶן יִאמְרָה, וְגַדְלָתְךָ אֲסְפָרָנה.

זָכָר רַב טוֹבָךְ יִקְרָיעָה, וְצִדְקָתְךָ יִרְנָנָה.

חַנּוֹן וּרְחוֹם יְיָ, אַגְּדָה אֲפִים וְגַדְלָה-חַסְדָּה.

טוֹב יְיָ לְפָלָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.

יוֹדָה יְיָ כָּל מַעֲשֵׂיה, וְחַסְדִּיךְ יִבְרָכֶה.

בְּבֹוד מַלְכָוֶתְךָ יִאמְרָה, וְגַבְירָתְךָ יִדְבָּרָה.

לְהַזְדִּיעָה לְבָנֵי הָאָדָם גַּבּוֹרָתָיו, וּבְבֹוד הַדָּר מַלְכּוֹתָו.

מַלְכָוֶתְךָ מַלְכּוֹתְךָ כָּל עַלְמִים, וּמִמְשָׁלָתְךָ בְּכָל דָּזָר וְדָר.

סְמָךְ יְיָ לְכָל תְּנָפְלִים, וּזְוקֵף לְכָל הַפְּפּוֹפִים.

עִינִי כָּל אַלְיָה יִשְׁבָּרָה, וְאַתָּה נוֹתֵן לְהֶם אֶת אַכְלָם בְּעַתָּה.

פּוֹתֵחַ אֶת יָדָה, וּמְשַׁבֵּעַ לְכָל חֵי רְצָוָן.

צְדִיקָה יְיָ בְּכָל דָּרְכֵינוּ, וְחַסְדִּיךְ בְּכָל מַעֲשָׂיו.

קָרוֹב יְיָ לְכָל קָרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֶמֶת.

רְצָוָן יִגְאַיו יְעַשֵּׂה, וְאַתָּה שׂוֹעַתָּם יִשְׁמַע וְיִוְשְׁעָם.

שׁוֹמֵר יְיָ אֶת כָּל אַהֲבָיו, וְאֶת כָּל חֶרְשְׁעִים יִשְׁמַיד.

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his compassion is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
But all the wicked he destroys.

שחרית לשבת ויום טוב

תְּהִלָּת יְהֹוָה בְּרַכָּה; וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וְעֹד.
נָאָנָּנוּ נָבָרֶךְ יְהֹוָה מְעַתָּה וְעַד עוֹלָם; הַלְלוּיה.

The Reader takes the Torah and says:

יְהִלְלוּ אֶת שֵׁם יְהֹוָה; כִּי נָשַׂגֵּב שְׁמוֹ לְבָדוֹ-

Congregation:

הַזְׂדָּה עַל אָרֶץ וְשָׁמָיִם. וַיְהִי קָרְנוֹ לְעַמּוֹ, תְּהִלָּה לְכָל
חֲסִידִים, לְבָנֵי יִשְׂרָאֵל עִם קָרוֹבָוּ; הַלְלוּיה.

On Sabbaths:

תְּהִלָּם כָּת

מִזְמֹר לְדֹוד. כָּבוֹ לִי, בְּנֵי אֱלִימִים, חָבוֹ לִי בְּבָודָ רָעָז.
חָבוֹ לִי בְּבָודָ שְׁמוֹ, הַשְׁפָחוֹ לִי בְּהַדְרִת קָדְשׁוֹ. קָול יְיָ עַל
הַקְּרִים, אֶל הַבָּבּוֹד הַקְּרִים, יְיָ עַל מִינָּם רַבִּים. קָול יְיָ בְּכָת,
קָול יְיָ בְּחַדְרָה, קָול יְיָ שָׁבֵר אֲרוֹזִים, וַיְשָׁבֵר יְיָ אֶת אָרֶץ הַלְּבָנָן.
וַיַּרְקִידֵם בָּמוֹ עֲגָל, לְבָנָן וְשָׁרִין בָּמוֹ בּוֹדָרָאִים. קָול יְיָ חָצֵב
לְהַבָּות אַשׁ. קָול יְיָ יְחִיל מְדֻבָּר, יְחִיל יְיָ מְדֻבָּר קָדְשׁוֹ. קָול יְיָ
יְחַזֵּל אֲלִילָתָה, וַיְחַשֵּׁפֵר יְעָרוֹת, וַיְהִיכְלֹל בָּלוֹ אָמֵר בְּבָודָ. יְיָ
לְמַבּוֹל יָשֵׁב, וַיָּשֵׁב יְיָ מֶלֶךְ לְעוֹלָם. יְיָ עַז לְעַמּוֹ יְהֹוָה, יְיָ יְבָרֶךְ
אֶת עַמּוֹ בְּשָׁלוֹם.

On festivals occurring on weekdays:

תְּהִלָּם כָּת

(לְדֹוד מִזְמֹר. לִי הָאָרֶץ וְמַלְוָאתָה, תְּבָל וַיְשַׁבֵּי בָהּ, כִּי הוּא
עַל יָמִים יִסְדָּה, וְעַל גְּהֻרוֹת יִכְונָה. מַי יִעַלְהָ בְּהָר יְיָ, וּמַי
יִקְוֶם בָּמָקוֹם קָדְשׁוֹ. נָקִי כְּפִים וּבָר לְבָבָ, אֲשֶׁר לֹא נָשָׂא לְשָׂ�
נְפָשָׁת, וְלֹא נָשַׁבֵּע לְמְרִכָּה. יְשָׁא בְּרַכָּה מַאת יְיָ, וַיְצַדְּקָה מַאֲלָה
יִשְׁעָנָה. זֶה דָּוָר דָּרְשִׁיו, מִבְקָשִׁי פְּנִيهָ, וַיַּעֲקֹב, סָלָת. שָׁאוֹ שְׁעָרִים

My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.

¹We will bless the Lord henceforth and forever.
Praise the Lord!

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the people near to him. Praise the Lord!²

On Sabbaths:

Psalm 29

A psalm of David. Give to the Lord, heavenly beings, give to the Lord honor and glory. Give to the Lord the glory due to his name; worship the Lord in holy array. The voice of the Lord peals across the waters; it is the God of glory thundering! The Lord is over the vast waters. The voice of the Lord is mighty; the voice of the Lord is majestic. The voice of the Lord breaks the cedars; the Lord shatters the cedars of Lebanon. He makes Lebanon and Sirion leap like a calf, like a wild ox. The voice of the Lord strikes flames of fire; the voice of the Lord causes the desert to tremble; the Lord causes the desert of Kadesh to tremble. The voice of the Lord whirls the oaks, and strips the woods bare; in his palace everything says: "Glory." The Lord sat enthroned at the flood; the Lord remains King forever. The Lord will give strength to his people; the Lord will bless his people with peace.

On festivals occurring on weekdays:

Psalm 24

(A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves,

¹ Psalm 115:18. ² Psalm 148:13-14.

ראשיכם, והנשואו פחרתי עולם, ויבוא מלך הקבוד. מי זה מלך הקבוד, יי' עוזו ונבוד, יי' נבוד מלחה. שאו שעירים ראשיכם, וشاו פחרתי עולם, ויבא מלך הקבוד. מי הוא זה מלך הקבוד, יי' צבאות הוא מלך הקבוד, סלה).

While the *Torah* is being placed in the ark:

ובנהה יאמר: שובה, יי', רכבות אלפי ישראל. קומה יי' למנוחתך, אטה וארון עזך. בהניך ולבשו צדך, וחסידיך ירננו. בעבור דוד עבדך, אל תשב פניו מشيخה. כי לך טוב נתני לכם, תורתך אל פעוזבו. עץ חיים היא למתחזים בה, ותמיהה מאשר. הרקיה ברבי נעם, וכל נטיבותך שלום. בשיבנו יי' אלקינו, ונשובה; מדש ימינו בקדם.

Reader:

יתנדל ויתקדש שם רבא בעלמא די ברא ברעתה;
ונמליך מלכותה בתיכון ובכומיכון, ובתהי דכל בית ישראל,
בעלא ובזמו קרייב, ואמרו אמן.

זהו שם רבא אברך לעלם ולעלמי עלמא.
יתברך ותשבח, ויתפאר ותורם, ויתנסה ויתהדר,
ויתעללה ויתחלל שם דקרשא, בריך הוא, לעלה (לעלא)
מן כל ברכתא ושורתה, תשבחחא וגיחחא, דאמירן בעלא,
ואמרו אמן.

The *Musaf* service for festivals begins on page 585.

שאו שעירים ראשיכם The ancient gates of Zion are poetically called on to raise their heads, in token of reverence to God. Different parts of this psalm were sung by different choirs at the time when David brought the ark to Mount Zion.

סלה marks a pause or a transition between one thought and another. It calls forth changes in the orchestral music corresponding to the ideas, and

you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.)

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed in righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Musaf service for festivals begins on page 586.

cessation of music or hushed music. The last four verses of Psalm 24 describe the holy ark, "which is called by the name of the Lord," as standing outside the gates. The gatekeepers are summoned to open the gates high and wide in order that the holy ark, the symbol of God's majesty, may enter.

¹ Numbers 10:36; Psalm 132:8-10; Proverbs 4:2; 3:18, 17; Lamentations 5:21.

מוסך לשבת

The *Amidah* is recited in silent devotion while standing, facing east.
The Reader repeats the *Amidah* aloud when a *minyan* holds service.

בְּיָשָׁם יְיָ אֱקָרָא, הַבוּ נְדָל לְאֱלֹהֵינוּ.

אָדָנִי, שֶׁפְתִּי תְּפִתָּת, וּפִי יָעִיד תְּחִלָּתָה.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אֲבָרָהָם,
אֱלֹהֵי יַצְחָק, וְאֱלֹהֵי יַעֲקֹב, הַאֲלֹהֵי הַגָּדוֹל הַגּוֹבֵר וְהַנְּגָרָא, אֵל
עַלְיוֹן, גּוֹמֵל חֶסְדִּים טוֹבִים, וּקְגֻּנָּה הַבָּל, וּזְכָרָר חֶסְדֵּי אֲבוֹת,
וּמְבֵיא נֹאֵל לְבָנֵינוּ בְּנֵיכֶם לְקַעַן שְׁמוֹ בָּאֶחָבה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(זָכְרָנוּ לְחִיִּים, מֶלֶךְ חֶפְץ בְּחִיִּים,

וְכָתַבְנוּ בְּסֶפֶר הַחִיִּים, לְמַעְנָךְ אֱלֹהִים חִיִּים.)

מֶלֶךְ עֹזֶר וּמוֹשִׁיעַ וּמַנְנָן. בָּרוּךְ אַתָּה, יְיָ, מַنְנָן אֲבָרָהָם.
אָפָה גָּבוֹר לְעוֹלָם, אָדָנִי, מַתְיָה מַתִּים אַתָּה, רַב לְהַזְשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הַרְוחַם וּמְוֹרִיד הַנֶּשֶׁם).

מְכַלְּבֵל חִיִּים בְּחִסָּד, מַתִּיה מַתִּים בְּרַחְמִים רַבִּים, סָומֵךְ
נוֹפְלִים, וּרְזֹופָא חֹלִים, וּמַתִּיר אַסּוּרִים, וּמַקְרִים אַמְנוֹתוֹ לִישְׁנֵי
עַפְרָה. מַי בְּמַזָּה, בָּעֵל גְּבוּרוֹת, וַمַּי דָּוְמָה לְהָ, מֶלֶךְ מַמִּית
וּמַתִּיה וּמַצְמִית יְשֻׁעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מַי בְּמַזָּה, אָב הַרְחָמִים, זָכָר יִצְׁרוּ לְחִיִּים בְּרַחְמִים.)

מוסך, the prayer added after *Shaharith*, corresponds to the additional sacrifices on Sabbaths and festive days over and above the regular daily *tamid* offered in the Temple.

MUSAF SERVICE FOR SABBATHS

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

When I proclaim the name of the Lord, give glory to our God!¹
O Lord, open thou my lips, that my mouth may declare thy
praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustaineſt the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healeſt the ſick; thou ſettest the captives free, and keepest faith with those who ſleep in the dust. Who is like thee, Lord of power? Who reſembles thee, O King? Thou bringest death and reſtoroſt life, and cauſeſt salvation to flouriſh.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

בְּנֵי שָׂם precedes the *Amidahs* of *Musaf* and *Minhah* only. In *Shaharit* and *Ma'ariv* this verse is omitted, because there it would interrupt the connection between the benediction נָאֵל יִשְׂרָאֵל and the *Amidah*.

¹ Deuteronomy 32:3. ² Psalm 51:17.

ונאמן אַפָּה לְחִנּוֹת מְתִים. בָּרוּךְ אַפָּה, יְיָ, מְהֻיהַת הַמְּתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

נְעָרֵיךְ וְנְקָדֵישָׁךְ בְּסָוד שִׁיחַ שְׂרֵפִי קָרְשׁ הַמְּקָדִישִׁים שְׁמֶךְ
בְּקָדְשָׁךְ, בְּכָתוּב עַל יָד נְבִיאֶךְ: וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ יְיָ צָבָאות; מֶלֶא כָּל הָאָרֶץ בְּבָדוֹ.
בְּבָדוֹ מֶלֶא עֲולָם; מְשֻׁרְתָּיו שׁוֹאָלִים זֶה לִזֶּה אֲיָה מָקוֹם
בְּבָדוֹ; לְעַמְתָּם בָּרוּךְ יְאָמָרוּ.
בָּרוּךְ בָּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יָפֹו בְּרָתָמיִם, וַיְהִי עִם הַמְּנוֹחָרִים שְׁמוֹ; עַרְבָּה
וּבָקָר, בְּכָל יוֹם פְּמִיר, פְּעָמִים בָּאֲהָבָה שְׁמַע אָוּמָרים –
שְׁמַע, יִשְׂרָאֵל, יְיָ אֱלֹקִינָה יְיָ אֶחָד.
הָוָא אֱלֹהֵינוּ, הָוָא אָבִינוּ, הָוָא מַלְכֵנוּ, הָוָא מַוְשִׁיעָנוּ, וְהָוָא
יִשְׁמַיּוּן בְּרָתָמיִו שְׁנִית לְעֵינֵי כָל חַי: לְהִזְהָר לְכֶם לְאֱלֹהִים –
אָנָי יְיָ אֱלֹהֵיכֶם.

וּבְרָבֵרִי קָרְשׁךְ בְּתוּב לְאָמָר:
וּמֶלֶךְ יְיָ לְעוֹלָם, אֱלֹקָה צַיּוֹן לְדֹר וְדֹר; הַלְלֵיה.

Reader:

לְדֹר וְדֹר נְגִיד גָּדְלָה, וּלְנִצְחָה נִצְחִים קָרְשָׁתָה נְקָדִישׁ,
וּשְׁבָחָה אֱלֹהֵינוּ מִפְנֵינוּ לֹא יִמּוֹשׁ לְעוֹלָם וְעַד, בַּי אֶל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה. בָּרוּךְ אַתָּה, יְיָ, הָאֵל *(הַמֶּלֶךְ) **הַקָּדוֹשׁ.**

אַתָּה קָדוֹשׁ וְשָׁמֶךְ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִילָּה סָלה.
בָּרוּךְ אַתָּה, יְיָ, הָאֵל *(הַמֶּלֶךְ) **הַקָּדוֹשׁ.**

* Between *Rosh Hashanah* and *Yom Kippur* say **הַמֶּלֶךְ נְקָדִישׁ**.

Shein Sod Shorpi Korus equals Sod Shein in the Sephardic *Siddur*.
 All *Neritzah* in Sod Kohanim is based on Psalm 89:8 where the meaning is: "God is revered in the council of the holy ones."

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

K E D U S H A H

When the Reader repeats the Amidah, the following Kedushah is said.

We revere and sanctify thee in the words of the assembly of holy seraphim who hallow thy name in the sanctuary, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

His glory fills the universe; his ministering angels ask one another: "Where is his glorious place?" They say to one another: "Blessed—

Blessed be the glory of the Lord from his abode."²

From his abode may he turn with compassion and be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

"Hear, O Israel, the Lord is our God, the Lord is One."³

He is our God; he is our Father; he is our King; he is our Deliverer. He will again in his mercy proclaim to us in the presence of all the living: "... to be your God—

I am the Lord your God."⁴

And in the holy Scriptures it is written:
The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!⁵

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, * holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, * holy God.

**Between Rosh Hashanah and Yom Kippur say, "holy King."*

לְשָׁמַע וְשָׁרָא and the concluding words of the *Shema* were inserted here in the fifth century, when special government officials were posted in the synagogues to prevent the congregational proclamation of God's Oneness. Toward the end of the service, when the spies had left, the *Shema* was thus recited in an abridged form.

¹ *Isaiah* 6:3. ² *Ezekiel* 3:12. ³ *Deuteronomy* 6:4. ⁴ *Numbers* 15:41.

⁵ *Psalm* 146:10.

On regular Sabbaths:

תִּפְנַת שֶׁבֶת, רָצִית קָרְבָּנוֹתֵיהֶن. צְיוֹת פְּרוֹשֵׁיהֶן עִם סְדוּרֵי נָסְכֵיהֶן. מַעֲנֵיהֶן לְעוֹלָם כְּבוֹד יְנַחֲלוֹן; טוֹעֲנֵיהֶן חַיִם זָכוֹן; וְגַם הָאוֹהָבִים דְּבָרֵיהֶן גָּדְלָה בְּחַרְגֵּן. אָנוּ מִסְנֵי נָצְטוֹן עַלְיָהָן. וְחַצְנָה, יְיָ אֱלֹקֵינוּ, לְהַקְרִיב בָּה קָרְבָּנוֹן מַוְסֵּף שֶׁבֶת בְּרָאֵינוֹ. יְיָ רְצָנוֹן מִלְּפָנֵינוֹ, יְיָ אֱלֹקֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ, שְׂתַעַלְנוּ בְּשִׁמְחָה לְאַרְצֵנוּ, וְתַעֲטָנוּ בְּגַבּוֹלֵנוּ; וְשָׁם נָעָשָׂה לִפְנֵינוּ אֶת קָרְבָּנוֹת חֻבּוֹתֵינוּ, חַמְידִים קְסִירָם וּמוֹסְפִים בְּחַלְבָתֵם. וְאֶת מַוְסֵּף יוֹם הַשְּׁבָת הַזֹּהֶן נָעָשָׂה נַגְרִיב לִפְנֵיךְ בְּאֶחָדָה, בְּמִצּוֹת רְצָנוֹה, כְּמוֹ שְׁבָתָה תְּבִתָּחַת עַלְיָנוּ בְּחוֹרְתָה, עַל יָדֵי מֹשֶׁה עַבְדָה, מִפְּיַי כְּבָדָה, בְּאָנוּרָה:

וּבְיוֹם הַשְּׁבָת, שְׁנֵי כְּבָשִׂים בְּנֵי שְׁנָה תְּמִימִים; וְשְׁנֵי עַשְׁרָנִים סְלָתָה, מִנְחָה בְּלִילָה בְּשָׁמְנוֹ, וְנִסְפָּוֹ. עַלְתָּה שֶׁבֶת בְּשָׁבָתוֹ, עַל עַלְתָּה הַתְּמִיד וְגַסְפָּה.

וְשְׁמָחוֹ בְּמַלְכָותָךְ שׁוֹמְרִי שֶׁבֶת וּקְוָרָאי עַנְגָּן, עִם מַקְדְּשֵׁי שְׁבִיעֵי, בְּלָם יְשַׁבְּעוּ וְיַחֲטָטוּנוּ מַטְוִיקָה; וּבְשְׁבִיעֵי רָצִית בָּוּ וּקְדָשָׁתוֹ, חַמְדָת יְמִים אָתוֹ קָרָאת, זָכָר לְמַעַשָּׂה בְּרָאָשָׁית. אֱלֹקֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ, רָצָה בְּמַנוֹתֵינוּ. קָדְשָׁנוּ בְּמִצּוֹתֵינוּ, וְתוֹ חַלְקָנוּ בְּחוֹרְתָה; שְׁבָעָנוּ מַטְוִיקָה, וְשְׁמַחְנָנוּ בְּיִשְׁעָתָה; וּתְהַרְבֵּן לְבָנָנוּ לְעֶבֶדָךְ בְּאֶמֶת; וְהַנְּדִילָנוּ יְיָ אֱלֹקֵינוּ, בְּאֶחָדָה וּבְרָצָן שֶׁבֶת קָרְשָׁה, וְיַנְחֵה בָה יִשְׂרָאֵל מַקְדְּשֵׁי שְׁמָה. בְּרוּךְ אָפָת, יְיָ מַקְדְּשֵׁה הַשְּׁבָת. Continue (page 399) רָצָה (page 399)

חכמת שבת, the first twenty-two words of which run in a reversed alphabetic acrostic, is found in Mahzor Vitry and was known to Amram Gaon (ninth century). The passage begins with **ת**, the last letter of the alphabet, and ends with **א**, the first letter.

On regular Sabbaths:

Thou hast instituted the Sabbath and favorably accepted its offerings; thou hast prescribed its special duties and the order of its libations. Those who observe it with joy will forever possess glory; those who enjoy its happiness merit eternal life; those who love its laws have chosen greatness. Of yore, at Sinai they were commanded concerning it. Thou, Lord our God, didst command us to offer the additional Sabbath offering in due form. May it be thy will, Lord our God and God of our fathers, to bring us in joy back to our land and to plant us within our borders. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The additional offering of this Sabbath day we will prepare and present to thee with love according to the command of thy will, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On the Sabbath day, two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.¹

Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Continue “Be pleased...” (page 400)

¹ *Numbers* 28:9–10.

On Sabbath-Rosh Hodesh:

(אקה יצירף עולפה מקדם; כלית מלאכה ביום השבעה.
 אקה בת אותנו ורצית בנה, ורוממתנו מבל הלשנות, וקדשתנו
 במצויה, וקרבתנו מלכנו לעבודה, ושמה דעתול ותקדוש
 עלינו קראתנו; נתפודלנו, יי אלקיינו, באקה, שבחות למנה
 וראשי חדרים לכפרה. ולפי שחטאנו לפניה, אנחנו ואבותינו,
 חרבה עירנו, ושם בית מקדשנו, ונלה יקרכנו, ונפל בבוד
 מבית חיננו, ואין אנחנו יכולם לעשות חובותינו בבית
 בחירותה, בקיota הדרול ותקדוש שנקרא שם עלי, מפני
 כדי שנשפטליה במקדשה. יהי רצון מלפניה, יי אלקיינו
 ואלקי אבותינו, שתעלני בשמחה לארכני, וחתענו בגבוננו;
 ושם נעשה לפניה את קרבנות חובותינו, תמידים בסדרם
 ומוספים בהליךם. ואת מוספי يوم השבת תהיו יום ראש
 בהדרש תהו נעשה ונקריב לפניה באקה, במצוות רצונך, במו
 שבקבת עליינו בתקאה, על ידי משה עבודה, מפני בבזקה,
 כאמור:

וביום השבת, שני בשים בני שנה תמים; ושני עשרנים
 סלת, מנחה בלולה בשמן, ונסכו. עלת שבת בשבתו על עלת
 התמיד ונסבה.

ובראש חדריכם פקריבו עלה לין: פרים בני בקר שניים,
 ואיל אחר, בשים בני שנה שבעה, תמים.
 ומיניהם ונסביהם, במרקבר: שלשה עשרנים לפרט, ושני
 עשרנים לאייל, ועשרון לבבש, וכן נסכו, ושער לכפר,
 ושני תמידים בהליךם.

On Sqbbath-Rosh Hodesh:

Thou didst form thy world long ago, completing thy work on the seventh day. Thou hast loved, favored and exalted us above all nations, and sanctified us with thy commandments. Thou, our King, hast brought us near to thy service, and called us by thy great and holy name. Thou, Lord our God, hast graciously given us Sabbaths for rest, and new moon festivals for atonement. But since we and our fathers sinned against thee, our city is destroyed, our sanctuary is laid waste, our glory is departed, and removed is the glory from the source of our life. We cannot perform our duties in thy chosen House, the great and holy Temple which was called by thy name, on account of the destruction that has come upon thy sanctuary. May it be thy will, Lord our God and God of our fathers, to bring us in joy back to our land and to plant us within our borders. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The additional offerings of this Sabbath day and of this new moon festival we will prepare and present to thee with love according to the command of thy will, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On the Sabbath day, two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.

And on your new moon festivals you shall offer as a burnt-offering to the Lord two young bullocks, one ram and seven yearling male lambs without blemish.¹

Their meal-offering and their libations were as specified: three-tenths of an *ephah* [of fine flour] for each bullock, two-tenths for the ram, one tenth for each lamb; wine according to their requisite libations. Moreover, a he-goat was offered to make atonement in addition to the two regular daily offerings.

¹ *Numbers* 28:9-11.

ישמחו במלכוהך שומרי שבת וקוראי ענן, עם מקדש
שביעי, כלם ישבעו ויתענו מטובה; ובשביעי רצית בו
וקדשו, חמדת ימים אותו קראת, זכר למעשה בראשית.
אלקינו ואלהי אבותינו, רציה במנוחתו, ותדרש עלינו ביום
השבת הזה את החידש הזה לטובה ולברכה, לשון ולשמחה,
ליושעה ולנחמה, לפרנסה ולבכלבלה, לחתים ולשלום,
למחילת חטא ולסלילת עוז (ולכפרת פשע: during leap year).
בי בעמך ישראל בחרת מכל האמות, ושבת קדרשך להם
הקדעת, וחקי הראש חדש להם קבעת. ברוך אתה, יי',
מקדש השבת וישראל וראשי חדשים).

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רציה, יי' אלקינו, בעמך ישראל ובחפלתם; והשב את
העבודה ללביר ביתך, ואיש ישראל ובחפלתם באהבה תקבל
ברצון, ויהו לרצון פמיד עבדות ישראל עמך.
ותחזינה עינינו בשובך לציון ברוחם. ברוך אתה, יי',
המחזיר שבינתו לציון.

When the Reader repeats the *Amidah*, the Congregation responds here
by saying:

(מודים אנחנו לך, שאחה
הוא יי' אלקינו ואלהי
אבותינו. אלהי כל בשר,
יוצנו, יוצר בראשית,
ברבות והקדאות לשמה
הפרול ותקדוש על שחתיתנו
וקיימתנו. בן תפנית ותקיינה,

מודים אנחנו לך, שאחה
הוא יי' אלקינו ואלהי אבותינו
לעולם ועד. צור חיינו, מנו
ישענו אהה הוא. לדור ודור
נודה לך, ונספר תהלהך, על
חיינו גיטוריים בגדה, ועל
גשמיינו הפקודות לך, ועל
נסיך שבבל يوم ענן, ועל

Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.

Our God and God of our fathers, be pleased with our rest. On this Sabbath day give us this new month for happiness and blessing, joy and gladness, deliverance and consolation, maintenance and sustenance, life and peace, pardon of sin and forgiveness of iniquity (*during leap year: and atonement of transgression*). Truly thou hast chosen thy people Israel from all nations; thou hast made the holy Sabbath known to them, and hast instituted for them the rules relating to the new moon festivals. Blessed art thou, O Lord, who sanctifiest the Sabbath, Israel and the new moon festivals.)

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Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—

*When the Reader repeats the Amidah,
the Congregation responds here
by saying:*

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy

נִפְלָאֹתֶיךָ וַטּוֹבָתֶיךָ שְׁבָכֶל
עַתָּה, עָרֵב וּבָקָר וְאֶחָרִים.
קָדְשָׁךָ לְשֻׁמוֹר חֲקִיקָה וְלַעֲשׂוֹת
רְצָנָנָה, וְלַעֲבָדָה בְּלִבְבָּשׁ
שְׁלָמָם, עַל שְׁאָנָחָנוּ מְוֹדִים לָהּ,
וּמְמֻרְחָם כִּי לֹא קָמוּ חָסְדִּיהָ,
מְעוֹלָם קָנוּנוּ לָהּ.
ברוך אל הבודאות.

On Hanukkah add:

(על הנסים ועל הפרקון, ועל האבותות ועל החשיבות, ועל
המלחמות, שעשו לאבותינו בימים ההם בזמננו זהה –
בימי מלחמותיו בנו יוחנן ביהו גדרול, חשמוני ובנוי, בשעמרא
מלכיות יונן הרשעה על עמק יישראאל להשביהם תורחתה,
ולהעבירות מהקן רצונה. ואפקה ברחמים קרביהם עמדתם להם
בעת ארכחים, רבת את ריבם, דנתת את דינם, נקמת את נקמתם;
מסורת נברים ביד תלשים, ורבבים ביד מעטים, וטמאים ביד
טהורים, ורשיים ביד צדיקים, וודאים ביד עוסקי תורחתה.
ולכך עשו שם גדרול וקדוש בעולמה, ולעמק יישראאל עשית
חשיבה גדרולה ופרקון בימים כתה. ואחר כן באו בנויך לרביב
בירחה, ובנו את דיבלה, וטהרו את מקדשה, והדרילקו גרות
בחצרות קדשה, וקבעו שמונת ימי חנוכה אלו ליהודים ולhallal
לשם הנדול).

ועל כלם יתברך ויתרjem שמה, מלכנו, פסיד לעוזלים
וגער.

Between Rosh Hashanah and Yom Kippur add:

(ובחוב לחיים טובים כל בני בריתך).

ובכל הימים יזקיך סלה, ויהללו את שמה באמת, האל,
רשועתנו ועוזרתנו סלה. ברוך אתה, יי, ה טוב שמה, וכך נאה
ליהודים.

evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by Reader:

**אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ בָּרוּךְ הַמֶּשְׁלֶষֶת בְּתוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְרָה, הַאֲמֹורָה מִפִּי אָהָרֹן וּבְנָיו,
בְּהָנִים עַם קָדוֹשָׁה, כְּאָמֹר: יָבֹרְךָ יְהוָה וַיְשִׁמְךָ. יָאָר יְהִי פָּנֵינוּ
אֶלְיךָ וַיְחַנֵּךָ. יְשָׁא יְהִי פָּנֵינוּ אֶלְיךָ, וַיְשִׁם לְךָ שָׁלוֹם.**

שים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְתִסְדֵּר וּרְחַמִּים, עַלְינוּ וְעַל
כָּל יִשְׂרָאֵל עַמָּה. בָּרוּךְנוּ אֲבָינָג, פָּלוּנוּ בְּאַחֲרָה, בָּאוּר פָּנִيهָ;
כִּי בָּאוּר פָּנִيهָ נָתַתْ לְנוּ, יְהִי אֱלֹהֵינוּ, תּוֹרָת חַיִם וְאֶחָבָת חַסֶּר,
וְצְדָקָה וּבְרָכָה וּרְחַמִּים, וְתִיִּם וְשָׁלוֹם. וְטוֹב בְּעִינֵיכֶם לְבָרֵךְ
אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עַת וּבְכָל שָׁעה בְּשָׁלוֹם. * בָּרוּךְ
אָתָּה יְהָוָה, בָּרוּךְ אָתָּה יִשְׂרָאֵל בְּשָׁלוֹם.

* Between *Rosh Hashanah* and *Yom Kippur* say:

(בְּסֶפֶר חַיִם, בָּרוּךְ הַשָּׁלוֹם וְפָנִיסָה טוֹבָה, נָכַר וְנִכְתֵּב
לְפָנֵיכֶה, אָנֹחָנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִם טוֹבִים וְשָׁלוֹם.
בָּרוּךְ אָתָּה יְהָוָה, יְהָוָה הַשָּׁלוֹם.)

After the *Amidah* add the following meditation:

**אֱלֹהֵי, נָצַר לְש׊וֹנוּ מֶרֶעָ, וְשָׁפְטֵי מִדְבָּר מְרֻמָּה; וּלְמִקְלָלִי
נֶפֶשִׁי תְּדוּמָה, וּנֶפֶשִׁי בְּעֵפֶר לְפָלָת תְּהִנָּה. פָּתָח לְבִי בְּתוֹרָתֶךָ,
וּבְמִצְוֹתֶיךָ תַּרְדוֹף נֶפֶשִׁי; וְכָל הַחֹזְבִּים עַלִי רַעַת, מְהֻרָה
הַפְּרָעָתָם וּמְקַלְלָל מְחַשְּׁבָתָם. עָשָׂה לִמְעָן שְׁמָךְ, עָשָׂה לִמְעָן
יִמְינָה, עָשָׂה לִמְעָן קְרָשָׁתֶךָ, עָשָׂה לִמְעָן תּוֹרָתֶךָ. לִמְעָן וְחַלְצָוָן
יִדְיָרִיךְ, הַוּשִׁיעָה יִמְינָה וְעַנְנָיִ. וַיְהִי לְرָצֹן אָמְרִי פִי וְהַגִּזּוֹן לְבִי
לְפָנֵיכֶה, יְהָוָה צוֹרִי וְנוֹאָלִי. עָשָׂה שָׁלוֹם בְּמְרוּמִין, הוּא יִעָשֶׂה
שָׁלוֹם עַלְינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.**

Priestly blessing recited by Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. * Blessed art thou, O Lord, who blessest thy people Israel with peace.

**Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; bow my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.² May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

¹ Numbers 6:24-26. ² Psalms 60:7; 19:15.

יהי רצון מלפניך, יי' אלְהַנִּינָו וְאֶלְהֵי אֲבוֹתֵינוּ, שיבנה בית המקדש במתנה בימינו, ותו חלכנו בתורתה. ושם נשברכה ביראה, בימי עולם ובשנים קדמוניות. וערכה לי מנוח יהורה וירושלים, בימי עולם ובשנים קדמוניות.

Reader:

יתundles ויתקדש שם רבא בעלמא די ברא ברעהה; ובמלך מלכotta בחיכון ובזומיכון, ובחמי דכל בית ישראל, בענלא ובזמו קרייב, ואמרו אמן.

יהא שם רבא מברך לעולם ולעלמי עולםיא. ותברך ותשבח, ותפאר ות Horm, ויתנסה ויתהדר, ותעללה ותחלל שם דקדשא, בריך הוא, לעלא (לעלא) מן כל ברכתא ושירותא, תשבחתה ונחמתה, דאמירן בעלמא, ואמרו אמן.

תתקבל צלותהון ובעתהון דכל בית ישראל קرم אבוזהון די בשמייא, ואמרו אמן.

יהא שלמא רבא מן שמייא, וחיים, עליינו ועל כל ישראל, ואמרו אמן.

עשה שלום במזרמי, הוא יעשה שלום עליינו ועל כל ישראל, ואמרו אמן.

סונה אל יי', חוץ ונאמץ לבה, וקונה אל יי'. אין קדוש ביה, כי אין בלמה, ואין צור באלהינו. כי מי אלומה מבלעדיה, וכי צור זולתי אלהינו.

is said between *Rosh Hashanah* and *Yom Kippur*; otherwise only is said. In some rituals is repeated throughout the year. מעלה מעלה (Deuteronomy 28:43).

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Hope in the Lord; be strong and brave, and hope in the Lord. None is holy like the Lord; there is none but thee; no stronghold is steadfast like our God. For who is God but the Lord? Who is a stronghold but our God?²

נְחִמָּה ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

¹ *Malachi 3:4.* ² *Psalm 27:14; I Samuel 2:2; Psalm 18:32.*

אין באַלְקָנוּנָה, אין באַדְוִנָּה, אין בְּמַלְכָנוּ, אין בְּמוֹשִׁיעָנוּ.
מי באַלְקָנוּנָה, מי באַדְוִנָּה, מי בְּמַלְכָנוּ, מי בְּמוֹשִׁיעָנוּ.
נֹרֶה לְאַלְקָנוּנָה, נֹרֶה לְאַדְוִנָּה, נֹרֶה לְמַלְכָנוּ, נֹרֶה לְמוֹשִׁיעָנוּ.
ברֹזֶק אַלְקָנוּנָה, ברֹזֶק אַדְוִנָּה, ברֹזֶק מַלְכָנוּ, ברֹזֶק מוֹשִׁיעָנוּ.
אֲתָה הוּא אַלְקָנוּנָה, אֲתָה הוּא אַדְוִנָּה, אֲתָה הוּא מַלְכָנוּ, אֲתָה
הוּא מוֹשִׁיעָנוּ.

אֲתָה הוּא שְׁהַקְטִירֵי אֲבֹתֵינוּ לְפָנֵיכָה אֶת קְטֻרַת הַסְּמִים.

פסכה כרייחות ז, א

פטום הקטרת: הַצָּרִי, וְהַצְּפָרָן, הַחְלָבָנָה וְהַלְבָונָה, מְשֻׁקָּל
שְׁבָעִים שְׁבָעִים מִנָּה; מָר וְקַצְיָה, שְׁבָלָת נְרָך וּבְרָפָם, מְשֻׁקָּל
שְׁשָׁה עָשָׂר שְׁשָׁה עָשָׂר מִנָּה; הַקְשָׁט שְׁנַיִם עָשָׂר, וּקְלוּפָה שְׁלִשָּׁה,
וּקְגַּמְנוֹן תְּשָׁעָה, בְּרִית בְּרִישָׁה תְּשָׁעָה קְבִיזָה; יְיָן קְפָרִיסִין סָאִין
תְּלַחְתָּא וּקְבִיזָה תְּלַחְתָּא; וְאֵם אַיִן לוּ יְיָן קְפָרִיסִין, מְבִיא חַמְרָה
חַוּרִין עַתִּיק; מְלָח סְדוּמִית רַבָּע תְּקֵבָה; מְעַלָּה עָשָׂו בֶּל שְׁהָוָה.
רַבִּי נְתַנֵּן אוֹמֵר: אָפָּכְפָת תִּרְדֹּן בֶּל שְׁהָוָה. וְאֵם נְתַנֵּן בָּה דְבָשָׁה,
פְּסָלָה; וְאֵם חַפֵּר אַחֲת מִכְלָסְמָנִיה, חַיב מִיְתָה. רַבּוּ שְׁמַעַן
בָּן גַּמְלִיאֵל אוֹמֵר: הַצָּרִי אַיִן אֶלְאָשָׁרָף הַנּוֹטֵר מַעַצֵּי הַקְטָרָה.
בְּרִית בְּרִישָׁה, שְׁשָׁפִין בָּה אֶת הַצְּפָרָן בְּרִי שְׁתָהָא נָאָה; יְיָן
קְפָרִיסִין, שְׁשָׁוֹרִין בּוּ אֶת הַצְּפָרָן בְּרִי שְׁתָהָא עָזָה. וְהַלָּא מַיִּן
רְגָלִים יְפִין לָהּ, אֶלְאָשָׁאֵן מְבִנִּיסִין מַיִּן רְגָלִים בְּעֹזֶרֶת מִפְנֵי
הַכְּבָוד.

ברוך אתה, אמן אין כאלהheit forms the acrostic of the three letters of Amen. Each of the three letters of Amen is repeated four times, totalling twelve. Rashi, in his *Siddur*, points out that אין כאלהheit is recited on Sabbaths and festivals, when the *Amidah* prayer

EN KELOHENU

There is none like our God; there is none like our Lord; there is none like our King; there is none like our Deliverer.

Who is like our God? Who is like our Lord? Who is like our King? Who is like our Deliverer?

Let us give thanks to our God; let us give thanks to our Lord; let us give thanks to our King; let us give thanks to our Deliverer.

Blessed be our God; blessed be our Lord; blessed be our King; blessed be our Deliverer.

Thou art our God; thou art our Lord; thou art our King; thou art our Deliverer.

Thou art he to whom our fathers offered the fragrant incense.

Talmud Kerithoth 6a

The incense was composed of balm, onycha, galbanum, and frankincense, seventy minas' weight of each; myrrh, cassia, spike-nard, and saffron, sixteen minas' weight of each; twelve minas of costus; three minas of an aromatic bark; nine minas of cinnamon; nine *kabs* of Karsina lye; three *seahs* and three *kabs* of Cyprus wine—if Cyprus wine could not be obtained, strong white wine might be substituted for it—a fourth of a *kab* of Sodom salt, and a minute quantity of *ma'aleh ashan* [a smoke-producing ingredient]. Rabbi Nathan says: A minute quantity of Jordan amber was also required. If one added honey to the mixture, he rendered the incense unfit for sacred use; and if he left out one of its required ingredients, he was subject to the penalty of death.

Rabban Simeon ben Gamaliel says: The balm required for the incense is a resin exuding from the balsam trees. The Karsina lye was rubbed over the onycha to refine it; the Cyprus wine was used to steep the onycha in it so as to make it more pungent. Though *mei raylayim* might have been good for that purpose, it was not decent to bring it into the Temple.

is limited to seven benedictions instead of the nineteen benedictions contained in the regular *Shemoneh Esreh*, in order to bring the blessings to a total of nineteen. *En Kelohenu* was composed during the period of the Geonim.

משנה חמדר ז, ד

הַשִּׁיר שֶׁהָיו כָּלֹויִם אֹמְרִים בְּבֵית הַמִּקְדָּשׁ.
**בַּיּוֹם הַרְאַשׁוֹן הִי אֹמְרִים: לִי הָאָרֶץ וּמִלּוֹאָה, תְּבִלָּה
 וַיְשַׁבֵּי בָּהּ.**

**בַּשְׁנִי הִי אֹמְרִים: גָּדוֹל יְיָ וּמְהֻלָּל מַאַד, בָּעֵיר אַלְקִינָה,
 הַר קְרָשׁוֹ.**
**בַּשְׁלִישִׁי הִי אֹמְרִים: אֲלֹהִים נָצֵב בְּעֵדָת אֱלֹהִים, בְּקָרְבָּן
 אֲלֹהִים יִשְׁפְּט.**

בַּרְבִּיעִי הִי אֹמְרִים: אֶל נְקָמוֹת יְיָ, אֶל נְקָמוֹת הַוּקִיעַ.
**בַּחֲמִישִׁי הִי אֹמְרִים: תְּרִנֵּנוּ לְאֲלֹהִים עָזָן, תְּרוּעוּ
 לְאֲלֹהִים יַעֲקֹב.**

בַּשְׁשִׁי הִי אֹמְרִים: יְיָ מֶלֶךְ, גָּאוֹת לְבָשָׂן; לְבָשָׂן, עֹז הַחֲזֹר;
אָפַחֲבוֹן תְּבִלָּה, בֶּל הַמּוֹטָן.

**בְּשִׁבְתָּה הִי אֹמְרִים: מִזְמֹר שִׁיר לַיּוֹם הַשְּׁבָתָה. מִזְמֹר שִׁיר
 לְעַתִּיד לְבָא, לַיּוֹם שְׁכָלוֹ שְׁבָת וּמִנּוֹתָה, לְמַיִּהְוָה עֲזָלִים.**

מסכת מגילה כה, ב

**תְּנָא רַבִּי אַלְיָהוּ: כָּל הַשּׁוֹנֶה הַלְּכֹות בְּכָל יוֹם, מְבָטָח לוֹ
 שַׁהְוָא בֶּן עַזְלָם הַבָּא, שְׁנָאָמָר: הַלְּכֹות עַזְלָם לוֹ. אֶל תִּקְרָא
 הַלְּכֹות, אֶלָּא הַלְּכֹות.**

מסכת ברכות סדר, א

**אמֶר רַבִּי אַלְעָזֶר, אָמֶר רַבִּי חַנִּינָא: פָּלְמִידִי חַכְמִים
 מִרְבִּים שְׁלָום בְּעַזְלָם, שְׁנָאָמָר: וְכֹל בְּנֵינוֹ לְמִזְדֵּה יְיָ, וּרְבַּ שְׁלָום**

יום שְׁכָלוֹ שְׁבָת, “the great Sabbath,” a symbolic description of the world to come, a foretaste of which is offered by the weekly Sabbath.

Taná Dibi Alayho, a midrashic collection of mysterious authorship, consists of two parts: *Seder Eliyyahu Rabba* (thirty-one chapters) and *Seder Eliyyahu Zuta* (twenty-five chapters). According to the Talmud (Kethuboth 106a), Elijah

Mishnah Tamid 7:4

Following are the psalms which the Levites used to recite in the Temple.

On Sunday they used to recite: "The earth and its entire contents belong to the Lord, the world and its inhabitants."¹

On Monday they used to recite: "Great is the Lord, and highly to be praised, in the city of our God, his holy mountain."²

On Tuesday they used to recite: "God stands in the divine assembly; in the midst of the judges he gives judgment."³

On Wednesday they used to recite: "God of retribution, Lord God of retribution, appear!"⁴

On Thursday they used to recite: "Sing aloud to God our strength; shout for joy to the God of Jacob."⁵

On Friday they used to recite: "The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken."⁶

On the Sabbath they used to recite: "A song for the Sabbath day."⁷ It is a song for the hereafter, for the day which will be all Sabbath and rest in life everlasting.

Talmud Megillah 28b

It was taught in the school of Elijah: Whoever studies traditional laws every day is assured of life in the world to come, for it is said: "His ways are eternal."⁸ Read not here *halikhoth* [ways] but *halakhoth* [traditional laws].

Talmud Berakhoth 64a

Rabbi Elazar said in the name of Rabbi Hanina: Scholars increase peace throughout the world, for it is said: "All your children shall be taught of the Lord, and great shall be the peace

frequently visited Rabbi Anan (third century) and taught him *Seder Eliyyahu*. This work, which has been named "the jewel of aggadic literature," repeatedly emphasizes the importance of diligence in the study of the Torah.

¹ Psalm 24. ² Psalm 48. ³ Psalm 82. ⁴ Psalm 94. ⁵ Psalm 81. ⁶ Psalm 93.
⁷ Psalm 92. ⁸ Habakkuk 3:6.

בְּנִיה. אֶל תִּקְרֹא בְּנִיה, אֶלָּא בְּנִיה. שְׁלוֹם רַב לְאַהֲבֵי תּוֹרַתְךָ
וְאַז לְמוֹ מִכְשָׁול. יְהִי שְׁלוֹם בְּחִילָה, שְׁלוֹם בְּאַרְמָנוֹתְךָ.
Reader
לְמַעַן אַחֵי וְרַעֵי, אַדְבָּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית יְהִי
אַלְקִינָה, אַבְקָשָׁה טוֹב לְךָ. יְהִי עֹז לְעַמּוֹ יִהְוֹן, יְהִי יְבָרֵךְ אַתָּה עַמּוֹ
בְּשְׁלוֹם.

קְדִישׁ דְּרַבְנָנוּ

Mourners:

וַחֲנֹדֶל וַיַּחֲקֹדֵשׁ שְׁמָה רְبָא בְּעַלְמָא דֵי בָּרָא כְּבָרוּתָה;
וַיַּמְלִיךְ מִלְכָוֹתָה בְּחַיְיכָוּן וּבְיוֹמִיכָוּן, וּבְתִּיעְדָּל בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזָמָן קָרִיב, וַאֲמִרּוּ אָמֵן.

יְהָא שְׁמָה רְבָא מִבְּרָךְ לְעַלְמָם וּלְעַלְמֵי עַלְמָיא.
וַיַּחֲבֹךְ וַיַּשְׁפַּבַּת, וַיַּחֲפֹאֵר וַיַּחֲרֹפֵם, וַיַּחֲנֹשָׁא וַיַּחֲהֹרֶר,
וַיַּחֲטַלְלָה וַיַּחֲתַלְלֶל שְׁמָה דְּקָרְשָׁא, בָּרִיךְ הוּא, לְעַלְאָ (לְעַלְאָ)
פָּנוּ בָּל בְּרַכָּתָא וּשְׁרָחָא, הַשְּׁבַחַתָּא וּנְחַמְתָּא, דְּאַמְירָן בְּעַלְמָא,
וַאֲמִרּוּ אָמֵן.

עַל יִשְׂרָאֵל וּעַל רְבָנוֹ, וּעַל הַלְמִידִיהוֹן וּעַל בָּל הַלְמִידִי
סְלִמְדִידִיהוֹן, וּעַל בָּל מַן דַּעֲסָקוּן בְּאוֹרִיתָא, דֵי בְּאַתְּרָא חָדוֹן
וְדֵי בָּל אַתְּרָנוֹתָר, יְהָא לְהֻזָּן וּלְכֹונָ שְׁלָמָא רְבָא, חָנָא
וְחַסְדָּא וּרְחַמְתָּא, תְּמִין אַרְבִּין, וּמְזֹנִי רְוִיחַי, וּפְרַקְנָא מַן קָרְם
אַבּוּהוֹן דְּבָשְׁמִיא וְאַרְעָא, וַאֲמִרּוּ אָמֵן.

יְהָא שְׁלָמָא רְבָא מִן שְׁמִיא, וְתִים טוֹבִים, עַלְינוּ וּעַל בָּל
יִשְׂרָאֵל, וַאֲמִרּוּ אָמֵן.
עַשְ׈ה שְׁלוֹם בְּמַרְוַנִּי, הוּא בְּרַחְמִי וְעַשְ׈ה שְׁלוֹם עַלְינוּ וּעַל
בָּל יִשְׂרָאֵל, וַאֲמִרּוּ אָמֵן.

אל קרא introduces a play on words, and is not intended as an emendation of the biblical text.

of your children.”¹ Read not here *banayikh* [your children], but *bonayikh* [your builders—scholars are the true builders of peace].

Abundant peace have they who love thy Torah, and there is no stumbling for them. Peace be within your walls, and security within your palaces. In behalf of my brethren and friends, let me pronounce peace for you. For the sake of the house of the Lord our God, I will seek your good. The Lord will give strength to his people; the Lord will bless his people with peace.²

KADDISH D'RABBANAN

Mourners:

Glorified and sanctified be God’s great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a happy life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

¹ *Isaiah* 54:13. ² *Psalms* 119:165; 122:7–9; 29:11.

עלינו לשבח לארון הכל, تحت גדרה ליוצר בראשית,
שלא עשו בניי הארץ, ולא שמנם במשפחות הארץ;
שלא שם חלקנו בהם, ונרגנו בכל המונם. ואנחנו פורעים
ומשחחים ומודים לפניו מלך מלכי המלכים, הקדוש ברוך
הוא, שהוא נוטה שמים וווסד ארץ, ומושב יקרו בשמיים
מפעל, ושבינה עוז בנהבי מרים. הוא אלקיינו, אין עוד;
אמת מלכנו, אפס זולתו, בפה טוב בתרתו; וברעת היום
והשבת אל לבבה, כי הוא האלים בשמיים ממועל ועל
הארץ מחת, אין עוד.

על פנו נקעה לה, כי אלקיינו, לראות מהרה בתפארת ענה,
להעביר גலולים מארץ, והאלילים ברות וברחותו; לתקן
עולם במלכות שדי, וכל בניו בשר יקראו בשמה, להפנות
אליה כל רשי ארץ. יקרו וידעו כל יושבי תבל, כי לך
תברע כל ברה, תשבע כל לשון. לפניה, כי אלקיינו, יברעו
ויבלו, ולבבود שמה יקר יתנו, ויקבלו כלם את על מלכותה,
ותملוך עליהם מהרה לעולם ועד. כי המלכות שלך היא,
ולעלמי עד תמלוך בקבוד, בפה טוב בתרתו; כי מלך
לעולם ועד. Reader ונאמר: וזה כי למלך על כל הארץ;
ביום הוא יתיה כי אחד ישמו אחד.

MOURNERS' KADDISH

יתנדל ותקדש שמה רבא בעלמא די ברא ברעותה;
וימליך מלכותה בחיכון ובזומיכון, ובחי רכל בית ישראל,
בענלא ובזמן קרייב, ואמרו אמן.
זה שמה רבא מקברך לעלם ולעלמי עלמי.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."² And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."³

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

¹ Deuteronomy 4:39. ² Exodus 15:18. ³ Zechariah 14:9.

וַתִּבְרֹך וַיָּשֶׁבְתָה, וַיַּחֲפֹר וַיְתַרְוֹמֵם, וַיִּתְגַּנְשָׂא וַיִּתְהַדֵּר,
וַיִּתְعַלֶּה וַיִּתְהַלֵּל שְׁמָה דַקְרָשָׁא, בְּרִיךְ הוּא, לְעַלָּא (לְעַלָּא)
כוֹן בֶּל בְּרִכָּה וִשְׁרִכָּה, הַשְּׁבַחַתָּא וַחֲמַתָּא, דָאַמְרָן בְּעַלְמָא,
וַאֲמָרוֹ אָמָן.

וְהָא שֶׁלְמָא רְבָא מִן שְׁמִיא, וְתִיִּם, עַלְינָנוּ וַעַל בֶּל יִשְׂרָאֵל,
וַאֲמָרוֹ אָמָן.

עַשְׂה שְׁלָום בְמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלָום עַלְינָנוּ וַעַל בֶּל
יִשְׂרָאֵל, וַאֲמָרוֹ אָמָן.

אֶל תִּירָא מִפְּחַד פְּחָאמָם, וּמְשָׁאתָ רְשָׁעִים כִּי תְּבָא. עַצְזָ
עַצָּה וַחֲפָר, דְבָרָיו דַךְרָ וְלֹא יָקוֹם, כִּי עַמְנוּ אֶל. וְעַד זְקָנָה
אָנָי הוּא, וְעַד שְׁבָה אָנָי אָסְבָּל; אָנָי עָשָׂתִי וְאָנָי אָשָׂא, וְאָנָי
אָסְבָּל וְאָמְלָט.

שיר הקבוד

Recited in responsive form

The ark is opened.

אֲנָעִים זְמִירֹת וִשְׁירִים אָאָרֶג, כִּי אַלְיךָ נְפָשִׁי תַּעֲרָג.

נְפָשִׁי חַמְדָה בְּצָל יְדָה, לְקַדְעַת בֶּל רַו סָזָה.

מַדִּי דְבָרִי בְּכַבּוֹרָה, הַזְמָה לְבִי אֶל דָזָרָה.

עַל כֹּנו אַדְבָּר בְּהַ נְכָבְדוֹת, וְשַׁמְךָ אַכְבָּד בְּשִׁירִי יְדִידֹות.

אַסְפָּרָה בְּבָזָה וְלֹא רַאֲיתָה, אַרְמָה אַכְנָה וְלֹא יְדַעְתָּה.

בִּיד נְבִיאָה בְּסָזָד עַבְדָּה, דְמִתְּתַבְּרָ בְּבָזָה.

(ר' יהודה החסיד) is attributed to Rabbi Judah of Regensburg (רא' יהודה החסיד), who was a philosopher and poet, saint and mystic. He died in 1217. Each stanza in this poem contains sixteen syllables.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still will I sustain you; I have made you, and I will bear you; I will sustain you and save you.¹

HYMN OF GLORY

Recited in responsive form

The ark is opened.

I sing hymns and compose songs
Because my soul longs for thee.

My soul desires thy shelter,
To know all thy mystery.

When I speak of thy glory,
My heart yearns after thy love.

Hence I utter thy glories,
And offer thee songs of love.

I tell thy praise, though I have not seen thee;
I describe thee, though I have not known thee.

Through thy prophets amidst thy worshipers
Didst thou show forth thy majestic splendor.

בְּסָדֶד עֲבָדִיךְ has been mistranslated: “in the mystic utterance of thy servants.” However, the poet uses **בְּסָדֶד קָדוֹשִׁים** in the sense of Psalm 89:8) which is rendered “in the council of the holy ones.” See page 393.

¹ Proverbs 3:25; Isaiah 8:10; 46:4.

עד לתקה ובפרקתה, בנו לתקוף פעלתך.
דמותו אתה ולא כמו ישך, וישועה לפי מעשיך.
המושילוך ברוב חיוונות, הנה אחדר בכל דמיונות.
וניחו בה זקנה ובחרות, ושער ראה בשבה ושהרות.
זקנה ביום דין ובחרות ביום קרב, באיש מלחמות ידיו לו רב.
חכש כובע ישועה בראשו, הושעה לו ימינו וזרע קדשו.
טלי אורות ראשו נמלא, וקוצתו רסיסי לילה.
וחפкар بي بي חפש بي, והוא יתיה לי לעטרת צבי.
בצם טהור פו דמותו ראשו, ותק על מצח בבוד שם קדשו.
למן ולבוד צבי תפארת, אמתו לו עטרה עטרה.
מחלפות ראשו בביימי בחרות, קוצתו פלהלים שחורות.
נוה הצדק צבי תפארת, עללה נא על ראש שמחה.
סגולתו תהו בירוד עטרת, ואניף מלוכה צבי תפארת.
עמוסים נשאמ עטרת עדרם, מאשר זקרו בעיניו בברם.
פארו עלי ופاري עליון, וקרוב אליו בקראי אלין.
צח ואדם ללבשו אדם, פורה ברכבו בבואו מאים.
קשר תפליין הראה לענן, הנימנית כי לננד עניין.
רוצה בעמו ענויים יפאר, יושב תהלותם להחתפאר.

רואה במען מעשיך that is, the human intellect cannot conceive the essence of God, but only his acts.

...ך ויחזך alludes to Daniel 7:9; Song of Songs 5:11; Exodus 15:3; Deuteronomy 33:7; Psalm 98:1; Isaiah 26:19; 28:5; Song of Songs 5:2, 11.

על מצח the plate on Aaron's forehead, upon which was engraved: "Holy to the Lord" (Exodus 28:36). נוה הצדק hymns of praise. ערלה Jerusalem.

פארו עלי the *tefillin* containing the words 'ה' אחד, "the Lord is One".

מי כעמך... נוי אחד פארו עלי God's *tefillin* containing the words 'פארו עלי'.

... צבי תפארת Isaiah 62:3; 46:3; 43:4; Song of Songs 5:10; Isaiah 63:1-3. קשור תפליין refers to the talmudic statement that Moses saw God's *tefillin*.

Thy greatness and thy power
They traced in thy mighty work.

They imaged thee, not as thou art really;
They described thee by thy acts only.

They depicted thee in countless visions;
Despite all comparisons thou art One.

They saw in thee both old age and young age,
With the hair of thy head now grey, now black:
Age in judgment day, youth in time of war,
As a warrior whose hands fight for him,

A helmet of triumph tied on his head,
His holy right arm bringing victory;

As though his head is drenched with dew of light,
And his locks are filled with drops of the night.

He glories in me, he delights in me;
My crown of beauty he shall ever be.

His head is like pure gold; on the forehead
He engraved his glorious holy name.

For grace and glory, beauty and splendor,
His own people has made a crown for him.

The locks of his head are such as in youth;
His curls, forming countless ringlets, are black.

May his splendid Temple of righteousness
Be prized by him above his highest joy.

May his people be a crown in his hand,
A royal diadem of great beauty.

Borne by him, he uplifted and crowned them;
Being precious to him, he honored them.

His glory rests on me, and mine on him:
He is near to me when I call to him.

Dazzling he is and ruddy, his clothes red,
When from treading Edom's winepress he comes.

Meek Moses was shown symbolic tefillin
When the Lord's image was before his eyes.

Pleased with his people, he glorifies them;
Enthroned in glories, he glories in them.

ראש דברך אמת, קורא מראש דור ועד/or, עם דורך דרוש,
שית הנזון שירנו נא עליה, ורנתי תקרב אליך.
תהלהני תהי לראשה עטרת, ותפלתי תפונן קתרת.
תיקר שירת רשות בעיניה, בשיר יושר על קרבניה.
ברכתך מעלה לראשה משביר, מחולל ומולד צדיק בבר.
ובברכתך תנגע ליראש, ואותה קח לה בבושים ראש.
יערב נא שיחי עליה, כי נשפי פערג אליך.

לה, יי', פנלה ותגובורה והתפארת והנצח וההור, כי כל
בשנים ובראץ. לה, יי', כמלךה והמנשה לכל לראש. מי
ימלל גבורות יי', ישמעיע כל תהלהו.

Mourners' Kaddish.

היום שבת קדש, שבו חיו הלוים אומרים בבית המקדש:
חללים צב

מיזמור שיר ליום השבת. טוב להרות ליי, ולזמר לשם
עליזן. להגיד בברך מסקה, וגמנתך בלילות. עלי עשור
ועלי נבל, עלי הדין בכנור. כי שמחני יי בפעלה; במעשה
יךיך אברון, מה גדרו מעשה, יי; מאד עמקו מחשבתיך. איש
בער לא ידע, וכסיל לא יבין את זאת. בפרק רשותים במו
עשב, ויצינו כל פועלינו און, להשמדם עדין עד. ואפקה מרום
לעלם, יי. כי תהא איביך, יי, כי תהא איביך יארה, ותחדרו
כל פועלינו. ותרם בראים קרני; בלחמי בשמו רענן. ותבט

בראשית ברא אלהים alludes to the first three words of the Torah, whose final letters spell אמת.

Thy chief word is truth, Creator of all;
Care for thy people who seek thee forever.

O set my abundant songs before thee;
May my ringing cry come near to thee.

May my praise be deemed a crown for thy head;
Let my prayer rise like incense before thee.

Let a poor man's song be precious to thee
As the song that was sung at the offerings.

May my blessings rise to God who sustains,
Creates and brings forth, the Just, the Mighty.

As for my prayer, nod thy approval,
And accept it as the choicest incense.

May my meditation be sweet to thee,
For all my being is yearning for thee.

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Who can describe the mighty deeds of the Lord, or utter all his praise?¹

Mourners' Kaddish.

This is the holy Sabbath day, on which the Levites in the Temple used to recite:

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox, I am anointed with fresh oil. My eye has gazed on my foes; my

¹ *I Chronicles 29:11; Psalm 106:2*

עַנִּי בְּשׂוֹרֵי, בָּקָמִים עַלִּי מַרְעִים תִּשְׁמַעְנָה אָנִי. צְדִיק פֶּתְמָר
יִפְּרָחַ, בָּאָרוֹז בְּלִבְנָו יִשְׁגַּה. שְׁחוֹלִים בְּבֵית יְהִי, בְּחִצְרוֹת אַלְקָנִי
יִפְּרִיחַ. Reader עֲזָרָן נִבְנָו בְּשֵׁבָה, דְּשָׁנִים וּרְעָנִים יִדְחַי.
לְחַנִּיד כִּי יִשְׁרֵר יְהִי; צָוְרִי, וְלֹא עֲזַלְתָּה בָּו.

Mourners' Kaddish.

The following is recited from *Rosh Hodesh Elul* until *Sinuah Torah*.

זהלים כו

לְדוֹד. יְהִי אָוָרִי וַיְשַׁעֵּי, מִפְּנֵי אִירָא; יְהִי מַעְוזָתִי, מִפְּנֵי אַפְּחָד.
בְּקָרְבָּן עַלִּי מַרְעִים לְאַכְלָתִי בְּשָׂרֵי, אַרְיִי וְאַיְבִּי לִי, הַמָּה
בְּשָׁלוֹ וְנִפְלָגָה. אָם פְּתַנְתָּה עַלִּי מִחְנָה, לֹא יִירָא לִבִּי; אָם פְּקוּם
עַלִּי מַלְחָמָה, בָּזָאת אָנִי בּוֹטָה. אָמָת שְׁאַלְתִּי מֵאָתָה יְהִי, אָוֹתָה
אָבְקָשׁ: שְׁבַתִּי בְּבֵית יְהִי כָּל יָמֵי תִּי, לְחֻזּוֹת בְּנוּם יְהִי, וּלְבָקָר
בְּדִיבָּלוֹ. כִּי יִצְפְּנִי בְּסֶפֶה בְּיוֹם רָעוֹת, יִסְתַּרְנִי בְּסֶתֶר אַהֲלָוֹ;
בְּצָור יִרְומָמָנִי. וְעַתָּה צְרוּם רָאשִׁי עַל אַיְבִּי סְבִיבָותִי, וְאוֹבָחָה
בְּאַהֲלָוֹ זְבַחָתִי תְּרוּעָה; אֲשִׁירָה נַאֲמְרָה לִי. שְׁמַע יְהִי קָולִי
אַקְרָא, וְתַנְנִי וְעַנְנִי. לְהָאָמֵר לִבִּי, בְּקָשׁוֹתִי; אַתְּ פָנֵיה, יְהִי
אָבְקָשׁ. אֶל פְּסֶתֶר פָּנֵיךְ מִמְּנִי, אֶל הַט בְּאַחֲרָךְ, עַזְרָתִי
הַיִּתְהָ; אֶל חַטְשָׁנִי וְאֶל פְּעוֹבָנִי, אַלְהָדִי יִשְׁעִי. כִּי אַבִּי וְאַמִּי
עַזְבָּנִי, וְיִי יַאֲסִפְנִי. חֹזְקִי יְהִי דְּרַבָּה, וְנַחֲנִי בָּאַרְחָמִישָׁוֹר, לְמַעַן
שְׁרָרִי. אֶל תִּפְנִינִי בְּנֶפֶשׁ צָרִי; כִּי קָמוּ בֵּינוּ שָׁקָר וִיפְחָדָם.
לֹולָא חָמַנְתִּי לְרֹאֹת בְּטוּב יְהִי בָּאָרֶץ תִּיְם. Reader קָוָה אֶל יְהִי,
חָזָק וְיִאמְץ לְבָה, וּבָנָה אֶל יְהִי.

Mourners' Kaddish.

... אָבִי וְאַמִּי עַזְבָּנִי Though I am orphaned, friendless and deserted, God will be father to me and protect me.

לֹולָא חָמַנְתִּי ... The remainder of the sentence is left to the imagination: "What would my condition be, if I had not believed!" The word **לֹולָא** is marked with dots in the Massoretic text.

ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

Mourners' Kaddish.

The following is recited from Rosh Hodesh Elul until Simhat Torah.

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my Savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

בְּطֶרֶם כֵּל יַצִּיר נָבָרָא.
 אוֹי מֶלֶךְ שְׁמוֹ נִקְרָא.
 לְבָדוֹ יִמְלֹךְ נָוָרָא.
 וְהָא יִתְהִיא בְּחַפְאָרָה.
 לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
 וְלוֹ הָעַז וְהַמְּשָׁרָה.
 וְצָרוֹר חַבְלִי בְּעֵת צָרָה.
 מְנַת בּוֹסִי בְּיּוֹם אָקָרָא.
 בְּעֵת אִישׁוֹ אֲעִירָה.
 יְהִי לֵילָא אִירָא.

אֲדֹון עוֹלָם אֲשֶׁר מֶלֶךְ
 לְעֵת נָעָשָׂה בְּחַפְצָוּ בֶּל
 וְאַחֲרִי בְּכָלּוֹת הַכֶּל
 וְהָא קָדָה וְהָא תָּהָה
 וְהָא אָחָד וְאַין שְׁנִי
 בְּלִי רָאשִׁית בְּלִי תְּכִלִּית
 וְהָא אַלְיִ וְתִי נַאֲלִי
 וְהָא נְסִי וְמְנוֹס לִי
 בְּיַדוֹ אַפְקִיד רָוחִי
 וְעַמְּ רָוחִי גְּנִיחִי

קדוש ליום השבת

שםות לא, ט-ט

וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשָּׁבָת, לְעֵשות אֶת הַשָּׁבָת לְדָרְחֵם
 בְּרִית עוֹלָם. בְּנֵי וּבְנֵי בְנֵי יִשְׂרָאֵל אֶת הַיָּא לְעוֹלָם, כִּי שָׁשָׁת
 יָמִים עָשָׂה יְהִי אֶת הַשְׁמִינִים וְאֶת הָאָרֶץ, וּבְיּוֹם הַשְׁבִיעִי שָׁבָת
 וְנִזְפְּשָׁת.

שםות ב, ח-ט

זָכֹר אֶת יוֹם הַשָּׁבָת לְקָדְשׁוֹ. שָׁשָׁת יָמִים תַּעֲבֹד וְעַשֵּׂית כֵּל
 מֶלֶאכְתָּה. יוֹם הַשְׁבִיעִי שָׁבָת לְיְהִי אֱלֹהָיו; לֹא תַעֲשֶׂה כֵּל
 מֶלֶאכְתָּה, אָفֻה וּבְנָה וּבְתָה, עֲבֹדָה נְאָמָתָה וּבְהַמְּתָה, וְגַדְתָּ
 אֲשֶׁר בְּשֻׁעָרִיהִי. כִּי שָׁשָׁת יָמִים עָשָׂה יְהִי אֶת הַשְׁמִינִים וְאֶת הָאָרֶץ,
 אֶת הַיּוֹם, וְאֶת כֵּל אֲשֶׁר בָּם, וַיְנַח בְּיוֹם הַשְׁבִיעִי; עַל בְּן
 יְהִי אֶת יוֹם הַשָּׁבָת וְיִקְרְדַּשֵּׂה.
 בָּרוּךְ אָفֻה, יְהִי אֱלֹקִינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרָא פָּרִי הַגָּבָן.

ADON OLAM

He is the eternal Lord who reigned
Before any being was created.
At the time when all was made by his will,
He was at once acknowledged as King.
And at the end, when all shall cease to be,
The revered God alone shall still be King.
He was, he is, and he shall be
In glorious eternity.
He is One, and there is no other
To compare to him, to place beside him.
He is without beginning, without end;
Power and dominion belong to him.
He is my God, my living Redeemer,
My stronghold in times of distress.
He is my guide and my refuge,
My share of bliss the day I call.
To him I entrust my spirit
When I sleep and when I wake.
As long as my soul is with my body
The Lord is with me; I am not afraid.

KIDDUSH FOR SABBATH MORNING

Exodus 31:16-17

The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.

Exodus 20:8-11

Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work; but on the seventh day, which is a day of rest in honor of the Lord your God, you shall not do any work, neither you, nor your son, nor your daughter, nor your male or female servant, nor your cattle, nor the stranger who is with you in your gates; for in six days the Lord made the heavens, the earth, the sea, and all that they contain, and rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

קידוש רבנן, the great Kiddush, so called by way of inversion, since it is of later origin and of less importance than the Kiddush recited in the evening.

זמירות לשבת

Chanted at the table

ברוך אָדָן יּוֹם יוֹם, יְעַמֵּס־לָנוּ יְשֻׁעָה וּפְדוּיּוֹם, וּבְשָׁמוֹ גִּיל בָּל
הַיּוֹם, וּבִשְׁוֹעַתּוֹ נְרִים רָאשׁ עַלְיוֹן, בַּי הַוָּא מַעֲוזׁ לְדָל וּמַחְשָׁה
לְאַבְיוֹן.

שְׁבָטֵי יִהְיֶה לִיְשָׂרָאֵל עִדּוֹת, בְּאַרְתָּם לֹא צָר בְּסָכְלוֹת וּבְעֲבֹדוֹת,
בְּלִבְנַתּוֹ הַסְּפִיר הַרָּאֵם עַז יְרִידּוֹת, וְגַנְלָה לְהַעֲלוֹתָם מַעַמָּק
בּוֹר וְרוֹת, בַּי עַם יְיָ הַחְסָד וּבְרִגְבָּה עַמּוֹ פְּרוֹת.

מַה יִקָּרֵר חָסְדוֹ בָּצָלוֹ לְגַנְגָּמוֹ, בְּגָלוֹת בְּבָלָה שָׁלָח לְמַעֲנָמוֹ,
לְהַזְּרִיר בְּרִיחִים נְמָנָה בֵּינָמוֹ, וַיְתַגֵּם לְרַחֲמִים לְפָנֵי שׁוּבִימָוּ,
בַּי לֹא יִטְשֵׁה יְיָ אֶת עַמּוֹ, בְּעַבּוֹר תְּנַדּוֹל שְׁמוֹ.

עַלְּלִם שָׁת בְּסָאוֹ לְהַצִּיל יְדִידֵינוּ, לְהַעֲבִיר מִשְׁם מַעֲזֵּנוּ מַזְרְדֵּינוּ,
מַעֲבֵר בְּשָׁלָח פְּרָה אֶת עַבְדֵינוּ, קָרְנוּ לְעַמּוֹ יְרִים תָּהָלָה לְכָל
חַסִּידֵינוּ, בַּי אֶם הַזָּהָר וּרְחָם בְּרַחֲמֵינוּ וּכְלָבָחָסְדֵינוּ.

וְאַפִּיר הַעֲזִים הַגְּדִיל עַצְוּמֵינוּ, וְגַם חִזּוֹת אַרְבָּע עַלְוָי לְמַרְזָמֵינוּ,
וּבְלַבָּם דָּמוֹ לְהַשְׁחִית אֶת רְחוּמֵינוּ, עַל יְדֵי כְּתָנֵנוּ מַגָּר
מַתְקוּמֵנוּ, חַסְדֵּי יְיָ בַּי לֹא תְּמַנוּ בַּי לֹא כָּלָו רְחָמֵינוּ.

was composed by Rabbi Simeon bar Isaac bar Abun, a native of Mayence, who was one of the most important liturgical writers and scholars of the eleventh century. The name of the author (**שמעון בר יצחק**) forms the acrostic of the stanzas, each of which consists of five rhymed verses. The part beginning with **ברוך הוא אלהינו** seems to be a later addition.

The poem bears no reference to the Sabbath, but deals with the persecutions endured by our people in *Galuth*. Each stanza ends with a biblical verse as a chorus. The poet utilized the following biblical verses: Psalm 68:20; Isaiah 25:4; 63:9; Exodus 24:10; Psalm 130:7; Isaiah 43:14; Psalm 106:46;

SABBATH HYMNS*Chanted at the table*

Blessed be the Lord day by day!
 He brings us help and redemption;
 In his name we rejoice all day;
 By his aid we raise our head high;
 He is the poor man's strength and shield.

"God's tribes" proves Israel's merit;
 He feels their stress while in slavery;
 By the sapphire he showed them strong love;
 He came to lift them out of the depths;
 The Lord is kind and great to save.

How precious is his protecting love!
 He went to Babylon for their sake;
 He was with them in their exile;
 He made their captors pity them;
 The great Lord forsakes not his people.

In Persia he saved his loved ones,
 And destroyed his rebels' strongholds;
 He saved his servants from the sword,
 Raising the honor of his people;
 Though he wounds, he shows great mercy.

The Hellenic power waxed strong;
 Four horns pointed against his heights;
 They meant to destroy his loved ones;
 He cast his foes down by his priests,
 For the Lord's mercies never fail.

I Samuel 12:22; Jeremiah 49:38; Job 33:18; Psalm 148:14; Lamentations 3:32; Daniel 8:8,21; Lamentations 3:23; Jeremiah 60:34; Job 38:6; Lamentations 3:31; Isaiah 63:1; 34:6; Psalm 76:13; Isaiah 27:8; Deuteronomy 4:43; Psalms 31:24; 42:9; Ezekiel 37:9; 17:23; 20:40; 34:14; Deuteronomy 30:3-4; Isaiah 63:7; 43:7; Psalm 117:2; Isaiah 9:5.

נסנְרַתִי לְאָדוֹם בַּיד רְעֵי מִקְדָּשִׁי, שֶׁבֶכֶל יוֹם מִמְלָאִים בְּרֶסֶם
מַעֲרָנוּ, עַזְּרוֹתָיו עַמִּי לְסֶמֶךְ אֶת אָרְנִי, וְלֹא נַטְשַׁנִּי כֹּל יָמָיו
עַדְנִי, בַּי לֹא זִנְחַת לְעוֹלָם אֲרָנִי.

בְּבוֹאוֹ מְאָרוֹם חַמּוֹז בְּנָדִים, זָבֵחַ לוֹ בְּבָצָרָה וְטָבֵחַ לוֹ
בְּבָגְדִּים, וְזַי נַצְחָם מַלְבָּשָׂיו לְהָאָדִים, בְּכָחוֹ תְּנָרוֹל יְבָצֶר
רַוִּיחָנִידִים, דְּנָה בְּרוֹחוֹ נַקְשָׁה בְּיוֹם קְרָדִים.

רָאוּתוֹ בַּי בַּן אֲרוֹמִי הַעֲזָר, יְחִשְׁבַּדְלוּ בְּצָרָה תְּקָלּוֹת בְּבָצָר,
וּמְלָאֵד בָּאָדָם בְּחֻזָּה יְנָצֶר, וּמוֹזֵד בְּשָׂוֹג בְּמַקְלָט יְנָצֶר,
אֲהָבָו אֶת יְיָ כָּל חִסְדֵּיו אֲמִינִים נְזֶר.

יָצָה צֹר חִסְדָּו קְהָלָתוֹ לְקָבֶץ, מְאָרְבָּע רוּחוֹת עֲדִי
לְהַקָּבֶץ, וּבְהָר מָרוֹם חָרִים אָוָתָנוּ לְהַרָּבֶץ, וְאָקָנוּ יְשֻׁב
נְדָחִים קוֹבֶץ, יְשֻׁב לֹא נָאָמֵר בַּי אֶם וְשַׁב לְקָבֶץ.

בְּרוּךְ הוּא אֱלֹהֵינוּ אֲשֶׁר טֹב גִּמְלָגָנוּ, בְּרָחְמָיו וּבְרָב חִסְדֵּיו
הַגְּדִיל לְנָגִיל, אֱלָה וּבְאֱלָה יוֹסֵף עַמְּנָנוּ, לְהַגְּדִיל שְׁמוֹ תְּנָרוֹל
הַגְּבֹור וְהַנּוֹרָא שְׁנָקְרָא עַלְיָנוּ. בְּרוּךְ הוּא אֱלֹהֵינוּ שְׁבָרָאנוּ
לְכָבּוֹדוֹ, לְהַלְלָוּ וְלִשְׁבַּחַוּ וְלִסְפַּר הַזֹּדוֹ, מִבְּלָ אָם גַּבְרָע עַלְיָנוּ
חִסְדָּו, לְכוֹ בְּכָל לֵב וּבְכָל נִפְשָׁ וּבְכָל מְאֹוד נִמְלִיכָו וְנִיחְדָּו.
שְׁהַשְׁלָום שְׁלָו יִשְׁם עַלְיָנוּ בְּרָכָה וְשְׁלָום; מִשְׁמָאֵל וּמִימִין עַל
יִשְׁרָאֵל שְׁלָום; הַרְחָמֵן הוּא יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם; וַיַּזְבִּי
לְרֹאֹת בְּנִים וּבְנִי בְּנִים עֲוָסְקִים בְּתֹרֶה וּבְמִצְוֹת; עַל יִשְׁרָאֵל
שְׁלָום; יוֹעֵץ אֶל גָּבוֹר אַבִּידָעֵד שְׁרָעֵד-שְׁלָום.

refers to a statement in the Talmud (Makkoth 12a) that the guardian angel of Edom will commit three errors in fleeing to Bozrah. He will think that Bozrah is a city of refuge, confusing it with Bezer; he will think that the cities of refuge afford protection to wilful murderers; he will be ignorant of the fact that only human beings may seek refuge in these cities.

I was sold to Rome by my foes,
Who daily gorge themselves with my wealth;
God's help supports my foundations;
Throughout my life he deserts me not,
For the Lord never abandons.

Coming from Edom all crimsoned,
Having slain the traitors in Bozrah,
Whose lifeblood splashed and stained his robes—
He cut off the breath of princes,
Sweeping them away by his rough blast.

Edom's guardian lord, on seeing this,
Will think that Bozrah is a refuge,
Like Bezer, for both angel and man,
And that it protects wilful crimes.
Love the Lord who guards the faithful!

May God grant his love to his people
And gather them from all ends to him,
To make them rest on the lofty Mount;
May he return among those gathered,
For it is written: "He will come back..."

Praised be our God who deals well with us,
And graciously does great things for us;
May he manifold these things for us,
To magnify his great name which we bear.

Praised be our God who created us
For his glory, to recount his praise;
His love to us is greatest of all,
Let us acclaim him with all our might.

May the Author of peace grant us peace;
Peace be to Israel north and south!
May the Lord bless his people with peace;
May they live to see sons and grandsons
Occupied with Torah and good deeds.
O God, Author and Champion of peace!

ברוך אל עליון אשר נתן מנוחה, לנפשנו פרידין מישאת ואנחתה,
והיא ידרוש ציון עיר הנדחתה, עד أنها חונינו נפש נאנחתה.

השומר שבת הבן עם הפת, לאיל ירצה במנחה על מהבת.

רוכב בערבות מלך עולמים, את עמו לשבת און בעמיים,
במאכלות ערבות במיינטטעמים, במלבושים כבוד זבח
משפחחה.

השומר שבת הבן עם הפת, לאיל ירצה במנחה על מהבת.

ואשרי כל חוצה לתשלוויי בפֶל, מאה פֶל סוכה שוכן
בערפל, נחלה לו יזכה בחר ובשבל, נחלה ומנוחה בשמש
לו זרחה.

השומר שבת הבן עם הפת, לאיל ירצה במנחה על מהבת.

כל שומר שבת בקדת מחללו, הוא הבשר חפת קרש גורלו,
ואם יצא חותת היום אשורי לו, לאיל אדון מחוללו מנוחה
הוא שלוחה.

השומר שבת הבן עם הפת, לאיל ירצה במנחה על מהבת.

חמדת הימים קראו אליו צור, ואשרי לתרמיים אם ידיה
צורך, בתר הלומים על ראשם יצור, צור העולמים רוחו
בם נחתה.

השומר שבת הבן עם הפת, לאיל ירצה במנחה על מהבת.

ברוך אל עליון is a poem by Rabbi Baruch ben Samuel of Mayenee, one of the most eminent German rabbis of the thirteenth century. The stanzas, consisting of four verses each with a cross rhyme and a refrain, bear the aerostic חוק ברוך. Each of the seven stanzas, including the refrain, has a total of sixty syllables. The refrain הבן עם הפת is an allusion to the fourth commandment: "You shall not do any work, neither you, nor your son, nor your daughter . . ." מנוחה על מהבת, the offering baked on a griddle, is ordained in Leviticus 2:5. The expression עד أنها חווין נפש is borrowed from Job 19:2.

Blessed be God Most High who gives repose,
 To our soul relief from dismay and woe;
 He cares for Zion, the forlorn city:
 "How long will you oppress a moaning soul?"

*All sons and daughters who keep the Sabbath—
 Most pleasing to God is their offering.*

God in heaven, King of the universe,
 Bade his people keep Sabbath with delight—
 Savory food and all kinds of dainties,
 Distinguished clothes and a family feast.

All sons and daughters who keep the Sabbath. . .

Happy is he who awaits double reward
 From God who sees all and is invisible;
 He will merit land on hill and in vale,
 A sunlit heritage and a serene mind.

All sons and daughters who keep the Sabbath. . .

Whoever keeps the Sabbath unprofaned
 Is qualified to love what is holy;
 Happy he who fulfills the day's precept,
 As an offering to his Creator.

All sons and daughters who keep the Sabbath. . .

My God has proclaimed it the choicest day;
 Happy are the faithful who keep it holy;
 God will place a fitting crown on their head,
 His divine spirit resting in their midst.

All sons and daughters who keep the Sabbath. . .

The biblical verses utilized in this poem are: Genesis 14:20; I Kings 8:56, Lamentations 3:47; Jeremiah 30:17; Job 19:2 (Stanza I). Psalm 68:5; Ecclesiastes 12:9; I Samuel 20:29 (Stanza II). Isaiah 30:18; I Kings 8:12; Deuteronomy 1:7; Malachi 3:20, or Genesis 32:32 (Stanza III). Isaiah 56:6; Genesis 32:19 (Stanza IV). Psalm 119:1; Isaiah 26:4; 11:2 (Stanza V). Numbers 6:7; Proverbs 29:17; Exodus 29:29 (Stanza VI). Exodus 35:2; Ezekiel 44:30, Exodus 35:3; 20:10 (Stanza VII).

תְּשִׁלּוֹמֵי כָּפֵל, the twofold reward for Sabbath observance, is in keeping with the opening words of the fourth commandment, זְכוּר וְשִׁמְרֹר, in Exodus 20:8 and Deuteronomy 5:12, respectively.

זכור את יום השבת לקדשו, קרנו כי גביה נער על ראש,
על בן יתנו הארץ לנטשו ענוג ונם שמחה, בהם לו למשחה.
השומר שבת הבן עם הפת, לאל ירצה במנחה על מחתה.
קדש הוא לכם שבת הפלפה, אל תוז בפייכם להניח ברכחה,
בקל מושבותיכם לא תעשי מלאכה, בניכם ובנותיכם עבד
ונם שמחה.
השומר שבת הבן עם הפת, לאל ירצה במנחה על מחתה.

יום זה מברך מבל ימים, כי בו שבת צור עולמים.
ששׁת ימים עשה מלאכתה, ויום השבעי לאלהיה,
שבת לא עשה בו מלאכה, כי כל עשה ששת ימים.
יום זה מברך מבל ימים, כי בו שבת צור עולמים.

ראשון הוא למקראי קדש, يوم שבתון שבת קדש,
על בן כל איש ביןו יקדש, על שני להם יבצעו חמיימים.
יום זה מברך מבל ימים, כי בו שבת צור עולמים.

אבל משנים שתה ממתקים, כי אל יתנו לבב בודקים,
בגד ללבוש להם חקם, בשר ודגים וכל מטעמים.
יום זה מברך מבל ימים, כי בו שבת צור עולמים.

יום זה מכובד is by an unidentified poet, Rabbi Israel, whose name appears in the acrostic, which adds הגר ("the proselyte") in the last stanza. Each verse contains six syllables. The biblical verses utilized in this poem are: Isaiah 58:13; Genesis 2:3; Exodus 20:9–11; 12:2; 16:23; Nehemiah 8:10; Deuteronomy 4:4; Genesis 28:20; Proverbs 30:8; Deuteronomy 8:9–10; 7:14; 15:6; Psalms 19:2; 33:5; Isaiah 66:2; Deuteronomy 32:4.

Remember to keep the Sabbath holy;
 High its glory, a crown rests on its head;
 Hence, let man give himself pleasure and joy,
 And let him feel exalted like a prince.

All sons and daughters who keep the Sabbath. . .

Let Queen Sabbath be holy unto you,
 That she may place a blessing in your house;
 You shall do no work in all your dwellings,
 Nor your sons and daughters, nor your servants.

All sons and daughters who keep the Sabbath. . .

This day is the most precious of all days,
 Because on it the Eternal ceased from work.

Six days you are to perform all your work,
 But the seventh day is your God's Sabbath;
 On it you must not do any labor,
 For in six days he accomplished all things.

This day is the most precious of all days. . .

It is foremost among the holy feasts,
 The day of rest, the holy Sabbath day;
 Hence, let each recite *Kiddush* over wine,
 Let the faithful say grace over the twin loaves.

This day is the most precious of all days. . .

Come, enjoy the dainties and drink the sweet,
 For God provides for all who cling to him
 Clothes to wear and portions of nourishment,
 Meat and fish and all luxurious foods.

This day is the most precious of all days. . .

... **אכל משמנים** is based on the talmudic statement that the best food should be prepared for the Sabbath, for “he who delights in the Sabbath is granted his heart’s desires” (Shabbath 118a-b). The emphasis on the Sabbath as a day of eating and drinking was meant, according to some, to counteract the ascetic tendencies of the Essenes.

לא תחסר כל בך ואכלת ושבעת וברכת
את יי' אלהיך אשר אקבה, כי ברקה מבל עמיים.
יום זה מכבדר מבל ימים, כי בו שבת צור עולמים.

השנים מספרים בבודו, גם הארץ מלאה חסדו,
ראו כל אלה עשתה ידו, כי הוא חצור פועלו תמים.
יום זה מכבדר מבל ימים, כי בו שבת צור עולמים.

זה רבון עולם ועולםיא, אתה הוא מלך מלכיא, עובד
גבירותך ותמוניא, שפר קדמי להחותה.

זה רבון עולם ועולםיא, אתה הוא מלך מלכיא,
שבחין אסדר צפרא ורמשא, לך אלהיך קדישא די ברא כל
נפשא, עירין קדשין ובני אנשה, חיונות ברא ועופי שמייא.
זה רבון עולם ועולםיא, אתה הוא מלך מלכיא,

רברבין עוביד ותקיפין, מכך רמייא זוקף בפיפין, לו יחיא
גבר שניין אלפין, לא יעל גבורתך בחרבניא.

זה רבון עולם ועולםיא, אתה הוא מלך מלכיא,
אליהיך די לה יקר ורבותה, פרך יה ענד מפם אריזחה, ואפק
ית עמך מגו גלוותה, עמך די בחרת מבל אמייא.
זה רבון עולם ועולםיא, אתה הוא מלך מלכיא,

was written in Aramaic by Rabbi Israel Najara, one of the most prolific Hebrew writers of the sixteenth century. His signature is seen in the initials of the five stanzas of this beautiful poem. At the end of the sixteenth century, he published a second and enlarged edition of his *Zemiroth Yisrael*, comprising three hundred and forty-six poems, which soon became the most popular songbook among the Jewish communities in the Orient. He was familiar with several languages, and was inspired by the kabbalistic school of Rabbi Isaac Luria at Safed, Palestine. His song *Yah Ribbon*, which

You shall not be in want of anything;
 When you have eaten and are satisfied,
 You shall bless the Lord your God whom you love,
 For he has blessed you above all people.

This day is the most precious of all days. . .

The heavens declare his glory,
 The earth is full of his kindness;
 Lo, his hand has made all these things!
 He is God, whose work is perfect!

This day is the most precious of all days. . .

Lord, eternal Master of worlds,
 Thou art the Supreme King of kings.
 Thy mighty acts and wondrous deeds
 It is my pleasure to declare.

Lord, eternal Master. . .

Morning and evening I praise thee,
 Holy God, who didst form all life:
 Sacred spirits, human beings,
 Beasts of the field, birds of the sky.

Lord, eternal Master. . .

Great and mighty are thy deeds,
 Humbling the proud, raising the meek;
 Were man to live a thousand years,
 Yet he could not recount thy might.

Lord, eternal Master. . .

O God of glory and greatness,
 Save thy flock from the lion's jaws;
 Free thy people from captivity,
 Thy people chosen from all nations.

Lord, eternal Master. . .

contains no allusion to the Sabbath, is chanted on Friday evenings all over the world. After describing the wonders of God's creation, the poet concludes with a prayer that God may redeem Israel and restore Jerusalem, the city of beauty. The phrase **ספר קדמי להחוה** is borrowed from Daniel 3:32.

לְמִקְדָּשׁ תֹּוב וּלְקַדֵּשׁ גָּדוֹלָה,
אַפְרֵד בָּה יְחִידוֹן רָוחָנוֹ נֶפֶשָׁיו,
וַיַּמְרוּן לְךָ שִׁירֵינוֹ וְרָחָשֵׁינוֹ,
בֵּירוּשָׁלָם קָרְחָא דְּשָׁפְרִיאָה.
יְהִי רְבּוֹן עָלָם וְעַל מִיאָה, אַנְתָּה הוּא מֶלֶךְ מֶלֶכִיא.

צָור מְשֻׁלָּו אֲקָלָנוּ בְּרָכוּ אֲמוֹנִי, שְׁבָעָנוּ וְהוֹתְרָנוּ בְּרָבוּ זָהָב.
הַנּוּ אַת עַולָּמָג, רֹעָנוּ אֲקִינִי, אֲקָלָנוּ אַת לְחָמָל, וַיַּנְוּ שְׁתִינִי,
עַל בָּן נָדָה לְשָׁמוֹן, וַיַּהַלְלוּ בְּפִינִי, אֲמְרָנוּ וְעַנְנִי, אַיִן קְדוּשָׁבִי.
צָור מְשֻׁלָּו אֲקָלָנוּ בְּרָכוּ אֲמוֹנִי, שְׁבָעָנוּ וְהוֹתְרָנוּ בְּרָבוּ זָהָב.
בְּשִׁיר וְקוֹל תּוֹדָה, נְבָרֵךְ לְאֱלֹהִינִי, עַל אָרֶץ חַמְדָה,
שְׂתָנָחֵיל לְאֶבֶותִינִי, מִזּוֹן וִצְדָּה הַשְׁבִּיעָן לְנֶפֶשָׁנוּ, חַסְדוֹ גָּבֵר
עַלְקִינִי, וְאַמְתָּה זָהָב.

צָור מְשֻׁלָּו אֲקָלָנוּ בְּרָכוּ אֲמוֹנִי, שְׁבָעָנוּ וְהוֹתְרָנוּ בְּרָבוּ זָהָב.
רָחָם בְּחִסְפָּה, עַל עַמְקָה צוֹרָנוּ, עַל צִיוֹן מִשְׁבָּנוּ בְּבּוֹדָה,
זְבוּל בֵּית הַפָּארְקָנוּ, בֶּן דָּוד עַבְדָּה, יְבָא וְגַנְגָלָנוּ, רָוֵת אֲפִינִי,
מְשִׁיחָה זָהָב.

צָור מְשֻׁלָּו אֲקָלָנוּ בְּרָכוּ אֲמוֹנִי, שְׁבָעָנוּ וְהוֹתְרָנוּ בְּרָבוּ זָהָב.
יְבָנָה הַמִּקְדָּשׁ, עִיר צִיוֹן הַמֶּלֶא, וְשֵׁם נְשִׁיר שֵׁיר חַדְשָׁה,
וּבְרָנָה נָעָלה, קְרַחְמָנוּ הַמִּקְדָּשׁ, וְחַבְרָךְ וַיְתַעַלָּה, עַל בָּסָן זָהָב
מְלָא, בְּבִרְכַּת זָהָב.

צָור מְשֻׁלָּו אֲקָלָנוּ בְּרָכוּ אֲמוֹנִי, שְׁבָעָנוּ וְהוֹתְרָנוּ בְּרָבוּ זָהָב.

צָור is of unknown authorship. This poem is an introduction to the grace recited after the meal. Its four stanzas contain the substance of that prayer. The first stanza is based on the first paragraph of the grace; the second stanza relates to the second paragraph of the grace (תָּנוֹדָה); the third stanza corresponds to the third paragraph of the grace (רָחָם...עַל שָׂרָאֵל...וְעַל יְרוּשָׁלָם); and the fourth stanza has reference to the grace recited over a cup of wine. This poem, though it has no bearing on the Sabbath, is not used on the busy weekdays.

Return to thy most holy shrine,
 The place where all souls will rejoice
 And sing melodic hymns of praise—
 Jerusalem, city of beauty.

Lord, eternal Master. . .

My comrades, bless the Lord whose food we ate!
 We ate and have some left, as God has said.

He feeds his world—our Shepherd, our Father;
 His was the bread we ate, his the wine we drank;
 Hence, let us thank and praise him with our lips,
 Chanting: There is none holy like the Lord!

My comrades, bless the Lord . . .

We praise our God with song and thanksgiving
 For the good land he gave to our fathers
 And for the ample sustenance he grants us;
 Great is his love to us; the Lord is true.

My comrades, bless the Lord . . .

Our God, O have mercy on thy people,
 On Zion thy shrine and our splendid home;
 May David's scion come to redeem us,
 The Lord's anointed, the breath of our life.

My comrades, bless the Lord . . .

Let the shrine be restored, Zion refilled,
 That we may come up singing a new song;
 Blessed be the Merciful, Holy One,
 Over the brimful cup of wine, God's gift.

My comrades, bless the Lord . . .

ברכו אמוני corresponds to the introductory phrase רבותי נברך by ברכו אמוני, inviting the table companions to recite the grace. 'אמוני' my faithful friends. 'כדבר ה' אמר ה' אכול והחדר' refers to II Kings 4:43 (כח אמר ה' אכול והחדר). Other biblical references are: I Samuel 2:2; Jeremiah 3:19; 33:15; Lamentations 4:20; Isaiah 63:15; 33:5. נבר עליינו חסדו ואמת ה' לעולם is Psalm 117:2 transposed, which reads: חסדו גבר עליון נבר עליינו חסדו ואמת ה' לעולם.

מנחה לשבת ויום טוב

אשרי יושבי ביתך; עוד יהלקות סלה.
אשרי העם שהבכה לו; אשרי העם שיר אללה.

תהלים קפה

טהלה לדוד

ארוממה, אלהי הפלדה, ואברכה שמה לעולם ועד.
בכל יום אברכה, ואהלה שמה לעולם ועד.
גדול יי' ומחלל נאה, וילגאלתו אוון חקר.
דור לדור ישבח מעשיה, ובבורחתך נידח.
תבר בבוד הדרה, ודברי נפלאתיך אשיחת.
עווזו נזראותיך יאמרה, גדרתך אספראנה.
זכר רב טובה יקיעו, יצדקהך יברננו.
חנון ורחות יי', ארד אפים וגדר-חסד.
טוב יי' לפל, וرحمיו על כל מעשיין.
יודיך יי' כל מעשה, וחסידיך יברוכותה.
כבוד מלכותך יאמרה, ובבורחתך ידרבר.
להזקיע לבני הארץ נבורחות, וכבוד תבר מלכותו.
מלכותך מלכות כל עליונים, וממשלתך בכל דור ודור.
סומך יי' לכל הנפלים, וזקוף לכל הקפופים.
עיני כל אלה ישברה, ואתה נתן להם את אכלם בעתך.

AFTERNOON SERVICE FOR SABBATHS AND FESTIVALS

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.¹

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.

¹ *Psalms 84:5; 144:15.*

מנחה לשבת ויום טוב

פָוֹתֵחַ אֶת יְדָה, וּמִשְׁבִּיעַ לְכָל חֵי רְצָוֹן.

צְדִיקָה יְיָ בְּכָל דָּרְכֵינוּ, וְחִסְידָה בְּכָל מְעֻשָׂו.

קָרוֹב יְיָ לְכָל קָרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמִּתָּה.

רְצָוֹן יִרְאָיו יַעֲשֵׂה, וְאֵת שְׁוֹעַתְמָם יִשְׁמַע וַיּוֹשִׁיעָם.

שׁוֹמֵר יְיָ אֵת בְּלָא אַהֲבָיו, וְאֵת בְּלָהָרְשָׁעִים יִשְׁמַיד.

תְּהִלָּתָה יְיָ יַדְבָּרְפִּי, וַיָּבֹרֶךְ בְּלָבְשָׂר שְׁמַרְשָׂו לְעוֹלָם וְעַד.

נָאָנָחָנוּ נְבָרֵךְ יְהָה מַעַתָּה וְעַד עוֹלָם, הַלְלֵינוּהָ Reader

וּבָא לְצִיּוֹן גָּוֹאֵל, וּלְשָׁבֵי פְּשָׁע בְּיוּקָבָב, נָאָם יְיָ. וְאַנִּי, זֹאת

בְּרִיתִי אֶתְמָם, אָמֵר יְיָ: רְוֹתֵחַ אֲשֶׁר עַלְיהָ, וְדָבְרִי אֲשֶׁר שְׁמַנְתִּי

בְּקִידָה לֹא יִמּוֹשׁוּ מִפְּנֵיכָה וּמִפְּנֵי זְרַעַתָּה, וּמִפְּנֵי זְרַעַתָּה, אָמֵר יְיָ,

מַעַתָּה וְעַד עוֹלָם. וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלָּות יִשְׂרָאֵל. וְקָרָא

זֶה אֶל זֶה וְאָמֵר: קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאות, מֶלֶא בְּלָהָרְשָׁעִים בְּבָזָרָה. וּמִקְבְּלֵי יְהָן מִן הַן וְאָמְרֵי: קָדִישׁ בְּשָׁמֵי מַרְומָא

עַלְלָאתָה, בֵּית שְׁכִינָתָה; קָדִישׁ עַל אַרְעָא, עַוְבֵד גְּבוּרָתָה; קָדִישׁ

לְעַלְמֵי עַלְמֵי יְיָ צְבָאות; מֶלֶא בְּלָהָרְשָׁעִים זְיוּן יִקְרָה.

וְתַשְׁאַנִּי רְוחָתָה, נְאַשְׁמַע אֶתְמִירִי קָול רְעֵשׁ גְּדוֹלָה: בָּרוּךְ בְּבָזָרָה יְיָ

מִמְּקוֹמוֹ. וּנְטַלְתָּנִי רְוֹחָא, וְשְׁמַעַת בְּתָרִי קָל זְיעַגְנִיא דִי

מִשְׁבָּחָין וְאָמְרֵי: בְּרִיךְ יִקְרָא דִי מַאֲתָר בֵּית שְׁכִינָתָה. יְיָ

יִמְלֹךְ לְעַלְמֵי וְעַד. יְיָ מְלִכּוֹתָה (קָאמָ) לְעַלְמֵי וְלְעַלְמֵי עַלְמֵי.

יְיָ אֱלֹהִי אֲבָרָהָם יִצְחָק וּיְשָׂרָאֵל אֲבָוֹתֵינוּ, שְׁמָרָה זֹאת לְעוֹלָם,

לְזִיכָר מִחְשְׁבָות לְבָב עַמָּה, וְהַכּוֹן לְבָבָם אַלְיָה. וְהָוָא רְחוּם,

יִכְפֵּר עָזָן וְלֹא נְשָׁחִית, וְהַרְבָּה לְהַשִּׁיב אָפָו, וְלֹא יִעַיר בְּלָהָרְשָׁעִים בְּחַמְתָה. בַּי אַתָּה, אֲדֹנִי, טֹב וִסְלָח וּרְבָ חֶסֶד לְכָל קָרְאָה.

Thou openest thy hand
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him;
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.

¹We will bless the Lord henceforth and forever.
 Praise the Lord!

A redeemer shall come to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit it is which shall be upon you; and my words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children, says the Lord, henceforth and forever.²

Thou, holy God, art enthroned amidst the praises of Israel.³ They keep calling to one another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."⁴ **They receive it from one another, and say: "Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory."* Then a wind lifted me up, and I heard behind me a mighty sound: "Blessed be the glory of the Lord from his abode."⁵ *Then a wind lifted me up and I heard behind me a great moving sound of those who uttered praises, saying: "Blessed be the glory of the Lord from the place of his divine abode."* The Lord shall reign forever and ever.⁶ *The Lord's kingship is established forever and to all eternity.*

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself.⁷ He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness

*The words in italics are the Targum paraphrase of the preceding verse.

¹Psalm 115:18. ²Isaiah 59:20-21. ³Psalm 22:4. ⁴Isaiah 6:3. ⁵Ezekiel 3:12. ⁶Exodus 15:18. ⁷I Chronicles 29:18.

צדקהך צדך לעולם, ותורתך אמת. תנתן אמת ליעקב, חסך לאברהם, אשר נשכעת לאברהם מימי קדם. ברוך יי, יום יום יעם-לְנָגָן, האל ישענו סלה. כי צבאות עמנו, משגב לנו אלדי יעקב, סלה. כי צבאות, אשריך אדם בטח בך. כי, הוושעה; הפלך יענו ביום קראנו. ברוך הוא אל-הינו שבראנו לכבודו, והבדילנו מן התועים, וגפן לנו תורה אמת, וחי עולם נטע בחוקנו; הוא יפה לבנו בתרתו, ישם בלבנו אהבתו ויראתו, לעשות רצונו ולעבדו בלבב שלם. למן לא נגע לrisk, ולא גלד לבדה. יהי רצון מלפניה, כי אל-הינו ואל-הו אבותינו, שנשמר חקיך בעולם סיה, ונובה ונחיה ונראתה, ונירוש טבה וברכה, לשני ימות המשיח ולתהי העולם הבא. למן יומך כבוד ולא ידם; כי אל-הו, לעולם אורה. ברוך הנבר אשר יבטח بي, והנה כי מבתו. בטחו ביה עדר עד, כי ביה כי צור עולמים. Reader ויבטחו בה יודעי שםך, כי לא עזבך הרשות, כי. כי חפץ למן צדקתו, יגדיל תורה ונאריך.

Reader:

וַיַּהֲנֹדֵל וַיִּתְקַדֵּשׁ שְׁמַה רֶבֶא בְּעַלְמָא דֵי בָּרָא בְּרֻעּוֹתָה; וַיִּמְלִיךְ מְלֻכָּוֹתָה בְּחַיִכּוֹן וּבְיוֹמִיכּוֹן, וּבְתִּימְדָּרְךָל בֵּית יִשְׂרָאֵל, בְּעַנְלָא וּבְזָמָן קָרִיב, וְאמָרוּ אָמֵן.

יְהָא שְׁמַה רֶבֶא מְבָרֵךְ לְעַלְמָם וּלְעַלְמֵי עַלְמָא. וַיִּחְבֹּךְ וַיִּשְׁפַּת, וַיִּחְפַּאֵר וַיִּתְרֹומֵם, וַיִּחְנַשְׂא וַיִּתְהַדֵּר, וַיִּחְעַלְהָ וַיִּתְהַלֵּל שְׁמַה דְּקָרְשָׁא, בָּרִיךְ הוּא לְעַלָּא (לעלא), מִן בְּבָרְכָתָא וּשְׁרָתָא, תְּשִׁבְכָתָא וּנְחַמְתָּא, דְּאָמִרָה בְּעַלְמָא, וְאָמְרוּ אָמֵן.

is eternal, and thy Torah is truth.¹ Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old.² Blessed be the Lord who day by day bears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.³

Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. So that my soul may sing praise to thee, and not be silent; Lord my God, I will praise thee forever.⁴ Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.⁵

The Lord was pleased, because of his righteousness, to render the Torah great and glorious.⁶

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

¹ *Psalms* 78:38; 86:5; 119:142. ² *Micah* 7:20. ³ *Psalms* 68:20; 46:8; 84:13, 20:10. ⁴ *Psalm* 30:13. ⁵ *Jeremiah* 17:7; *Isaiah* 26:4; *Psalm* 9:11. ⁶ *Isaiah* 42:21

On festivals the *Minhah* service is continued on page 585.

**וְאַנִי חֶפְלָתִי לְהָיָה, יְיָ, עַת רְצׁוֹן; אֱלֹהִים, בְּרֵבִ-חֶסֶד עֲנָנוּ
בְּאַמְתָה יִשְׁעָה.**

קריאת התורה

The ark is opened.

Reader and Congregation:

**וַיְהִי בָּנֶסֶעֶת הָאָרוֹן וַיֹּאמֶר מֹשֶׁה: קֹמֶה יְיָ, וַיַּבְצֹעַ אִיבִיה, וַיָּגַסְעַ
מִשְׁנָאֵיךְ מִפְנֵיכְךָ. כִּי מִצְיוֹן הַצִּא תּוֹרָה, וַיֹּרֶב יְיָ מִירוּשָׁלָם.
בְּרִיךְ שְׁתַׁוּ תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקָרְשָׁהוּ.**

זוהר, ויקח

בריך שם דמרא עלמא, בריך בתריך ואתריך. יהא
רעותך עם עפק יישראאל לעלם, ופרקכו ימינך אחוי לעמד
בבית מקדשך; ולא מטוויא לנו מטיב נהורך, וילקבל צלחתנא
ברוחמן. יהא רעיא קדרמה, דתורייך לו פין בטיבותה;
וליהיא אנה פקידא בנו צדיקיא, לмерחם עלי ולמנטר יצתי
ויה כל די לי ודי לעפק יישראאל. אנתה הווא זון לבלא ומפרנס
לבלא, אנתה הוא שליט על פלא. אנתה הוא דשליט על מלכיא,
ומליךיא דילקה דיא. אנה עבדא ז' קדרשא בריך הווא, דסנדנא
קומה ומוקמא דיקר אוריתה בכל ערדן ועדן. לא על אנש
רחצנא, ולא על בר אלהון סמבעא אלא באלהא דשמייא,
דזהו אלהא קשות, ואוריתה קשות, ונבי אוודי קשות, ומסנא
למעבד טבון וקשות. בה אנא רחיז, ולשםה קדישא וקידרא
אנא אמר חשבון. יהא רעיא קדרמה, דתפתח לבאי
באורייתא, Reader ותשלם משאלין דלקאי ולכא דכל עפק
ישראאל, ליטב ולתינו ולשלם.

On festivals the Minḥah service is continued on page 586.

I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.¹

READING OF THE TORAH

The ark is opened.

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."² Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.³

Blessed be he who in his holiness gave the Torah to his people Israel.

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

¹ *Psalm* 69:14. ² *Numbers* 10:35. ³ *Isaiah* 2:3.

The Reader takes the Torah and says:

גָּדוֹלֶה לְיִ אָתָּה וְגָרוּמָה שְׁמוֹ נִזְהָרָה.

Congregation:

לְהֵ יְהָוָה כְּנַדְלָה וּכְנַבְוָרָה וּכְחַפְאָרָת וּכְנַצְחָה וּכְחַזְקָה, בַּיְם
בְּשָׁמַיִם וּבָאָרֶץ. לְהֵ יְהָוָה, הַמֶּמְלָכָה וּהַמְּתַנְשָׂא לְכָל לְרָאשׁ.
רָוּמָמוֹ יְהָוָה אֱלֹהֵינוּ, וְהַשְׁפָחוֹת לְהָדָם רְגָלָיו, קָדוֹשׁ הוּא. רָוּמָמוֹ
יְהָוָה אֱלֹהֵינוּ, וְהַשְׁפָחוֹת לְהָרָקְדָשׁ, בַּיְם קָדוֹשׁ יְהָוָה אֱלֹהֵינוּ.

Reader:

אָבָרְחָמִים, הָיוּ יְרַחְם עַם עֲמֹוסִים, וַיַּזְכֵּר בְּרִית
אִוְתָנִים, וַיַּצְאֵל נְפָשֹׁתֵינוּ מִן הַשּׁוּעָות הַרְעָוֹת, וַיַּגְעֵר בִּיאָר הַרְעָוֹת
מִן הַנְּשׁוֹאִים, וַיַּחַן אָוֹתָנוּ לְפָלִיטָה עַזְלָמִים, וַיַּמְלֵא מִשְׁאָלוֹתֵינוּ
בְּמִדָּה טֹובָה, יִשְׁוּחָה וּרְחָמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וְהַגְּלָה וְתַרְאָה מִלְכֹוֹתָו עַלְיָנוּ בְּזַמָּן קָרוֹב, וַיַּחַן פְּלִיטָה
וּפְלִיטָה עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן וּלְחַסֵּד, לְרָחָמִים וּלְרָצִון,
וּנְאָמֵר אָמֵן. הַפְּלָל הַבּוֹגָל לְאֱלֹהֵינוּ וַתְּנוּ כְבוֹד לְהַזְרָה; בְּהַזְרָה;
קָרְבָּן; גַּעַמְד (פָּלוֹנוּ בֶן פָּלוֹנוּ) הַבְּהֵן. בָּרוּךְ שְׁפָטָן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקָרְשָׁתוֹ.

Congregation and Reader:

וְאַתָּם סְדָקִים בַּיְם אֱלֹהֵיכֶם חַיִים בְּלָכֶם הַיּוֹם.

The person called to the Torah recites:

בָּרוּךְ אַתָּה יְהָוָה הַמְּבָרֵךְ.

Congregation responds:

בָּרוּךְ יְהָוָה הַמְּבָרֵךְ לְעוֹלָם וְעֹד.

He repeats the response and continues:

**בָּרוּךְ אַתָּה יְהָוָה יְהָוָה קָדוֹשׁ הָעוֹלָם אֲשֶׁר בָּחר בְּנֵנוּ מִבְּלָה
הָעָמִים וַיִּתְּנוּ לְנוּ אֶת תּוֹרָתָו. בָּרוּךְ אַתָּה יְהָוָה, נָתָן תּוֹרָתָה.**

The Reader takes the Torah and says:

Exalt the Lord with me, and let us extol his name together.¹

Congregation:

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.² Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.³

Reader:

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in his goodness fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May his kingdom soon be revealed and made visible to us; may he be gracious to our remnant, the remnant of his people, the house of Israel, granting them grace and kindness, mercy and favor; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward [*the Reader names the first person called to the Torah*]. Blessed be he who in his holiness gave the Torah to his people Israel.

Congregation and Reader:

And you who cling to the Lord your God are all alive today.⁴

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

¹ *Psalm* 34:4. ² *I Chronicles* 29:11. ³ *Psalm* 99:5, 9. ⁴ *Deuteronomy* 33:27

The Torah is read; then he recites:

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, אֲשֶׁר נָתַן לְנוּ תּוֹרָה אֱמֶת, וְתִיאֵר עַולְם נְטוּעַ בְּחוֹקָנוּ. ברוך אתה ייְהוָה, ייְהוָה, נָתַן הַתּוֹרָה.

When the Torah is raised, the Congregation recites:

וזאת התורה אשר שם משה לפני בני ישראל, על פי ייְהוָה ביד משה.

ע"ז מ"ים היא למוחזקים בה, ותמכיתה מאשר. דבריכך דרכיו נعم, וכל נתיבותך שלום. אריך ימים בימינך; בשמי אלה עשר וכבود. ייְהוָה חפץ למען צדקה, גונדיל תורה ונאריך.

The Reader takes the Torah and says:

יהללו את שם ייְהוָה, כי נשגב שמו לבדוי.

Congregation:

הוו על הארץ ישמעו. וירם קראו לעמו, תהלה לכל חסידייו, לבני ישראל עם קרובו; הalleluya.

חחים כ

לדור מזמור. לי הארץ ומלאה, תבל וושבי בה. כי הוא על ימים יסדה, ועל נחרות יכוננה. מי יעללה בחר ייְהוָה יקום במקומו קדשו. נקי בקיום ובר לבב, אשר לא נושא לנפש ולא נשבע למראתה. ישא ברכה מאת ייְהוָה, וצדקה מאלדי ישעו. זה דור דרישו, מבקשי פניה, יעקב, סלה. שאו שעירים ראשיכם, והנשאו פתחי עולם, ויבוא מלך הכבוד. מי זה מלך הכבוד, ייְהוָה עוזו ונבוד, ייְהוָה מלכזה. שאו שעירים ראשיכם, וישי פתחי עולם, ויבוא מלך הכבוד. מי הוא זה מלך הכבוד, ייְהוָה צבאות הוא מלך הכבוד, סלה.

The Torah is read; then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

When the Torah is raised, the Congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.¹

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord is pleased, for the sake of his righteousness, to render the Torah great and glorious.²

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!³

Psalm 24

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

¹ Deuteronomy 4:44; Numbers 9:23. ² Proverbs 3:18, 17, 16; Isaiah 42:21.

³ Psalm 148:13–14.

While the Torah is being placed in the ark:

ובגַּחֲה יֹאמֶר: שׁוֹבֵת, יְיָ, רְבָבוֹת אֱלֹפִי יִשְׂרָאֵל. קַוְמָה יְיָ לְמִנְחָתָה, אֲפָה וְאַרְנוֹן עַזָּה. בְּבִנְיִיךְ יַלְבְּשׁו צְדָקָה, וְתִסְדִּיךְ יַרְנִינוּ. בְּעַבּוֹר דָוד עַבְדָה, אֶל תִּשְׁבַּב פָנֵי מִשְׁכָּנָה. כִּי לְקָח טֻב נְתַתִּי לְכֶם, תֹּרְתִּי אֶל פְּעֻזָּבָה. עַז מִים הוּא לְמַתְּחוֹזִים בָּה, וְתִמְכִיכָה מֵאָשָׁר. דְּרָבִיכָה דְּרָבִי נָעָם, וְכָל נִתְּבוֹתָה שָׁלוֹם. **בְּשִׁבְנָנוּ יְיָ אֲלֹיה, וְנִשְׁׁוֹבָה;** חַדְשׁ יְמִינָנוּ בְּקָדָם.

Reader:

וַתַּנְדַל וַתַּקְדַשׁ שְׁמָה רְبָא בְּעַלְמָא דִי בְּרָא בְּרוּתָה; **וַיַּמְלִיךְ מֶלֶכְוָתָה בְּתִיעִבּוֹן וּבְיוּמִיכּוֹן, וּבְתִיאַדְבָל בֵּית יִשְׂרָאֵל,** **בְּעַנְלָא וּבְזַמוּן קָרִיב, וְאִמְרָוְ אָמָן.**

יְהָא שְׁמָה רְבָא מִבְרָךְ לְעַלְמָם וּלְעַלְמָיו עַלְמִיא. **וַיַּחֲבֹךְ וַיַּשְׁפַבֵת, וַיַּחֲפֹאֵר וַיַּחֲרֹם, וַיַּחֲנֹשָׁא וַיַּחֲנֹהֶר,** **וַיַּחֲעַלְה וַיַּחֲהַלֵל שְׁמָה דִקְדָשָא, בְּרִיךְ הוּא, לְעַלָא (לְעַלָא)** **מִן פֶל בְּרַכְתָא וְשִׁירָתָא, הַשְּׁבַחַתָא וְנִיחְמָתָא, דְאַמְרָוְ בְּעַלְמָא,** **וְאִמְרָוְ אָמָן.**

The *Amidah* is recited in silent devotion while standing, facing east.
The Reader repeats the *Amidah* aloud when a *minyan* holds service.

בְּיַם יְיָ אַקְרָא, חַבּו גַּדֵּל לְאַלְקָנִין.

אָדָני, שְׁפִטִי תִּפְקַח, וּפִי גַּיְד תְּהַלֵּתָה.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבָרָהָם, **אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאָל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, אֶל** **עַלְיוֹן, גּוֹמֵל חֶסְדִים טוֹבִים, וְקוֹנֵה הַבָּל, וּזּוֹבֵר חֶסְדִי אֲבוֹת,** **וּמְבִיא גּוֹאֵל לְבָנֵי בְּנֵיכֶם לְנַעַן שְׁמוּ בְּאַהֲבָה.**

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed in righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

When I proclaim the name of the Lord, give glory to our God!"

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

¹ Numbers 10:36; Psalm 132:8-10; Proverbs 4:2; 3:18, 17; Lamentations 5:21. ² Deuteronomy 32:3. ³ Psalm 51:17.

Between *Rosh Hashanah* and *Yom Kippur* add:

(זֶבְךָנוּ לְחַיִם, מֶלֶךְ חַפֵּץ בְּחַיִם,
וּבְחַקְבָּנוּ בְּסֻפֶּר חַיִם, לְמַעֲנָה אֶלְחִים חַיִם).
מֶלֶךְ עֹזֶר וּמוֹשִׁיעַ וּמַנְנָן. בְּרוּה אַתָּה, יְיָ, קָדוֹם אֱבָרָהָם.
אַתָּה גָּבוֹר לְעוֹלָם, אָדָנִי; מַתְיָה מַתִּיחַ אַתָּה, רַב לְהַשְׁיעָן.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הַרְוחַם וּמְוֹרֵיד הַגְּשָׁם).

מְכַלְּפֵל חַיִם בְּחִסְדֶּךָ, מַתִּיחַ מַתִּים בְּרָחְמִים רַבִּים, סָומֵךְ
נוֹפְלִים, וּרֹופֵא חֹלִים, וּמַתִּיר אַסּוּרִים, וּמַקִּים אֶמְנוֹתֶךָ לִישְׁנֵי
עַפְרָה. מַי בָּמוֹה, בָּעֵל גְּבוֹרוֹת, וַיְיִצְחַק דָּמָתָה לְהָ, מֶלֶךְ מִמְּיתָה
וּמַתִּיחַ וּמְצַמֵּיחַ יִשְׁעָתָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מַי בָּמוֹה, אָב הַרְחָמִים,
זֹבֵר יִצְחָרֵל לְחַיִם בְּרָחְמִים).
וְאָמַן אַתָּה לְהַחֲיוֹת מַתִּים. בָּרוּךְ אַתָּה, יְיָ, מַתִּיחַ הַמַּתִּים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

נִקְדַּשׁ אַתָּה שְׂמֵךְ בְּעוֹלָם כְּשֶׁשְׁמַקְדִּישִׁים אֹתוֹ בְּשָׁמֵי מָרוֹם,
בְּקַתְבֵּי עַל יָד נְבִיאֶךָ: וְקָרָא זֶה אֶל זֶה וְאָמַרְתָּ:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאות; מֶלֶא כָּל הָאָרֶץ בְּבָזָר.
לְעַמְּתָם בָּרוּךְ יִאמְרוּ—
בָּרוּךְ בָּבּוֹד יְיָ מִמְּקוֹמוֹ.
וּבְדִבְרֵי קָרְדָּשָׁה בְּתוֹךְ לְאָמָרָ:
יְמַלֵּךְ יְיָ לְעוֹלָם, אֶלְקָנָה צִיּוֹן לְדָר וְדָר; הַלְלִיָּה.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

When the Reader repeats the Amidah, the following Kedushah is said:

We sanctify thy name in this world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord.³

¹ *Isaiah* 6:3 ² *Ezekiel* 3:12. ³ *Psalm* 146:10.

Reader:

לדור ודור עיד גָּדְלָה, וְלִגְּנַחֲנָה נְצָחִים קְרַשְׁתָּה נְקָדִישׁ,
וְשִׁבְתָּה אֱלֹהֵינוּ מִפְנֵנוּ לֹא יִמּוֹשׁ לְעוֹלָם וְעַד, בַּי אֶל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה. בָּרוּךְ אַתָּה, יְהָוָה * (הַמֶּלֶךְ) הַקָּדוֹשׁ.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשׁים בְּכָל יוֹם יְתִלְלוּךְ פָּלָה.
בָּרוּךְ אַתָּה, יְהָוָה * (הַמֶּלֶךְ) הַקָּדוֹשׁ.

* Between *Rosh Hashanah* and *Yom Kippur* say הנמלך נקדוש.

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד, וְמי בָּעֵמֶךְ יִשְׂרָאֵל גַּ�י אֶחָד בָּאָרֶץ.
הַפְּאָרָת גָּדְלָה, וְעַטְרָת יִשְׁוּעָה, יוֹם מִנוֹחָה וְקָדְשָׁה לְעֵמֶךְ
נְחַתָּה. אֲבָרָהָם יָגֵל, יִצְחָק וּבָנָיו, יַעֲלֵב וּבָנָיו יִנוֹחָו בָּו. מִנוֹחָת
אֶחָבָה וְנִדְרָבָה, מִנוֹחָת אֶמְתָּה וְאֶמוֹנָה, מִנוֹחָת שְׁלֹום וְשְׁלֹחוֹת
וְהַשְׁקָט וְבְּטָת, מִנוֹחָת שְׁלָמָה שָׁאָתָה רֹצֶחֶת בָּה; יִקְרֹבוּ בְּנֵיכֶם
וַיַּדְעִי, בַּי מִאַתָּה הַיָּא מִנוֹחָתָם, וְעַל מִנוֹחָתָם יִקְרִישׁ אֶת שִׁמְךָ.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוֹחָתֵינוּ. קָדְשָׁנו בְּמִצְוֹתֵינוּ,
וַתָּנוּ חַלְקָנו בְּתֻරְתָּה; שָׁבְעָנו מַטְוִיבָה, וְשִׁמְחָנו בְּיִשְׁוּעָתָה; וַתָּהֶר
לְבָנָנו לְעַבְדָּךְ בְּאֶמְתָּה; וְהַנְּחִילָנו, יְיָ אֱלֹהֵינוּ בְּאֶחָבָה וּבְרָצֹן
שְׁבָתָ קָדְשָׁה, וַיְנוֹחָו בָּה יִשְׂרָאֵל מִקְדְּשֵׁי שִׁמְךָ. בָּרוּךְ אַתָּה, יְיָ
מִקְדֵּשׁ הַשְּׁבָתָה.

רָצָה, יְיָ אֱלֹהֵינוּ, בָּעֵמֶךְ יִשְׂרָאֵל וּבְחַפְלָתָם; וְהַשֵּׁב אֶת
הַעֲבֹדָה לְדִבְרֵיךְ בִּיתְחָה, וְאַשְׁר יִשְׂרָאֵל וּחֹפְלָתָם בְּאֶחָבָה תִּקְבֶּל
בְּרָצֹן, וְתַהֲיֵי לְרָצֹן פְּמִיד עֲבוֹדָת יִשְׂרָאֵל עַמָּךְ.

On *Rosh Hodesh* and *Hol ha-Mo'ed* add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֵה וַיָּבָא, וַיַּנְعֵן וַיָּרָאת, וַיָּרָצָה

הנה לנו ה' אלהינו כי אתה אבינו... ואל תהי צרה וישן ביום מנוחתו, מנוחת האבה
ונגדה, מנוחת אמת ואמונה.

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. * Blessed art thou, O Lord, holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, * holy God.

**Between Rosh Hashanah and Yom Kippur say, "holy King".*

Thou art One and thy name is One; and who is like thy people Israel unique on earth? Thou gavest thy people a crown of distinction, a crown of triumph—a day of rest and holiness. Abraham and Isaac rejoiced on the Sabbath; Jacob and his children found rest in it. It is a rest granted in gracious love, a true and genuine rest, a rest that yields peace and tranquillity, serenity and confidence, a perfect rest with which thou art pleased. May thy children realize and know that their rest comes from thee, and by keeping the Sabbath they hallow thy name.

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Ḥodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us,

וּבְנֵי יִשְׂרָאֵל According to midrashic literature, the patriarchs observed the Sabbath and fulfilled all the commands that were revealed later. The children of Abraham and of Isaac are not mentioned because Ishmael and Esau are not credited with the observance of the Sabbath.

וְשָׁמַע, וַיִּפְקֹד וַיִּזְבֶּר, זָכְרוּנִינוּ וַיִּפְקֹד הָנוּ, וַיִּכְרֹן אֲבוֹתֵינוּ,
וַיִּכְרֹן מִשְׁמֵם כֹּו דָוד עַבְדָה, וַיִּכְרֹן יְרוּשָׁלָם עִיר קָדְשָׁה,
וַיִּכְרֹן בְּלָעֵמָה בֵית יִשְׂרָאֵל לְפָנֶיה, לְפָלִיטה וּלְטוּבָה, לְתֹנוֹ
וּלְחַסֶּד וּלְרַחֲמִים, לְתִים וּלְשָׁלוֹם, בַּיּוֹם

<i>Sukkoth</i>	<i>Pesah</i>	<i>Rosh Hodesh</i>
תְּנַג הַסְּפּוֹת	תְּנַג הַמִּצְוֹת	רָאשׁ הַחֲדָשָׁה

הָזֶה. זָכְרוּנִינוּ יְיָ אֱלֹהֵינוּ, בֹּו לְטוּבָה, וַיִּפְקֹדנוּ בֹּו לְבָרְכָה,
וְהַשְׁעִינָנוּ בֹּו לְתִים. וּבָרְכָה יְשֻׁעָה וּרְחָמִים חֹסֶן וְחַנְנוּ, וּרְחָמִים
עַלְיָנוּ וְהַשְׁעִינָנוּ, בַּיְ אֱלֹהֵיךְ עַיְנָנוּ, בַּיְ אֱלֹהֵיךְ חָנוֹן וְרַחוֹם
(אָתָה).

וְתְּחִזֵּנָה עַיְנָנוּ בְשִׁובָה לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אָתָה, יְיָ
הַמְּחֹזֵיר שְׁבִינָתוּ לְצִיּוֹן.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מַודִים אָנָחָנוּ לְהָ, שָׁאָתָה
הִיא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי בָל בָשָׁר,
יוֹצְרָנוּ, יוֹצֵר בְּרָאשָׁית,
בְּרָכוֹת וְהַזְּדוֹאות לְשִׁמְךָ
הַקָּדוֹל וְהַקָּדוֹשׁ עַל שְׁהַחַיִתָנוּ
וְקִמָתָנוּ. כִּן תִּחְיָנוּ וְתִקְמִינָנוּ
וְתִאָסֹף גַּלְיוֹתָנוּ לְחַצְרוֹת
קָדְשָׁךְ לְשִׁמְךָ חַקִּיה וְלַעֲשׂות
רָצָנָה, וְלַעֲבָדָה בְּלַבָּב
שְׁלָמָם, עַל שְׁאָנָחָנוּ מַודִים לְהָ
בָּרוּךְ אָל הַהֲדֹאות).

מַודִים אָנָחָנוּ לְהָ, שָׁאָתָה
הָא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וְזֶה. צוֹר חַיָּנוּ, מַנְנָה
יְשֻׁעָנוּ אָתָה הָא. לְדוֹר וּדוֹר
נוֹדָה לְהָ, וּנְסֶפֶר תְּהִלָּתָה, עַל
חַיָּנוּ הַמְּסִירִים בִּיהָה, וְעַל
גְּשֻׁמּוֹתֵינוּ הַפְּקוּדֹת לְהָ, וְעַל
גְּסִיחָה שְׁבָכָל יוֹם עֲמָנוּ, וְעַל
גְּפַלְאֹתֵינוּ וְטֻבּוֹתֵינוּ שְׁבָכָל
עַתָּה, עַרְבָּה זְבָרָה וְצָהָרִים.
הַטּוֹב בַּי לֹא בָלָו רַחֲמִיה,
וְהַמְּרַחִם בַּי לֹא קָמוּ חַסְדִּיה,
מַעֲולָם קָנוּנָה לְהָ.

of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

Rosh Hodesh

the New Moon.

Pesah

the Feast of Un-leavened Bread.

Sukkoth

the Feast of Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amida, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

נורָה לְךָ לְעוֹלָם, לְדוֹר מִזֶּדֶם is based on Psalms 79:13 and 55:18, namely: עָרָב וּבָקֵר וְצַדְּרִים אֲשִׁיחָה and זְדוֹר נְסֻפֵּר תְּהִלָּתְךָ.

מִזֶּדֶם דָּרְבָּנוּן is a composite of variants suggested by several rabbis of the Talmud (Sotah 40a).

On Hanukkah add:

(על הנוסים ועל הפרקון, ועל הגבוריות ועל התשועות, ועל המלחמות, שעשו לאבותינו בימים קדמים בזמנן הנה – בימי מתקהיהם בנו יוחנן בנה נרול, חשמוני ובניו, בשענמלה מלכות ינו הרשות על עמק ישראל להשביהם תורתקה, ולהעבירם מהקי רצונם. ואתה ברוח הקודש הרבהם עמדת להם בעת צרכם, רכפת את ריבם, קנת את דינם, נקמת את נקמתם; מסורת גבורים ביד שלשים, ורביהם ביד מעתים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וודרים ביד עוסקי תורתקה. ולכך עשויהם שם נרול וקדוש בעולמה, ולעומת ישראל עשת תשועה נרול והפרקון בזמנים הנה. ואחר בנו באנו בניה לדבריך ביחסה, ונפנו את היכלה, וטהרו את מקדשה, והקליקו גרות בחצרות קדרשה, וקבעו שמות ימי חנוכה אלו להורות ולהלל לשם הנadol).

ועל כלם יתברך ויתרjemם שם, מלאנו, תמיד לעולם

ועד.

Between Rosh Hashanah and Yom Kippur add:

ובתוב לחיים טובים כל בני בריתך.

ובכל הימים יודוך סלה, ויהללו את שם באמת, האל, ישענתנו ועוזרתנו סלה. ברוך אתה, יי', הטוב שם, ולך נאה להורות.

שלום רב על ישראל עמק תשים לעולם, כי אתה הוא מלך ארון לכל השלום, וטוב בעיניך לברך את עמק ישראל בכל עת ובכל שעה בשלומך. ברוך אתה, יי', המברך את עמו ישראל בשלום.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add: (

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

מַתְתִּיא, the leader of the Maccabean revolt against the Syrians, was the father of Simeon who became High Priest in 141 before the common era. Hence, it is suggested that the epithet כהן גָּדוֹל refers to that fact. According to Sofrim 20:8, מַתְתִּיא and חֶשְׁמוֹנָא were two different persons. There the reading is: בִּימֵי מַתְתִּיא ... וְחֶשְׁמוֹנָא וּבָנָיו.

Between *Rosh Hashanah* and *Yom Kippur* say:

(בְּסֶפֶר חִיִּם, בָּרְכָה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה, נָבָר וְגַתְחָב
לְפָנֵיהֶنֶּה, אֲנַחֲנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחִים טוֹבִים וְלְשָׁלוֹם.
בָּרוּךְ אֱתָה, יְיָ, עֹזֶה הַשְׁלָום.)

After the *Amidah* add the following meditation:

אֱלֹהִים, נָצֵר לְשׁוֹנוֹ מִקְרָע, וְשִׁפְטוּןִי מִדְבָּר מִרְקָמָה; וְלִמְקָלְלִי
נְפָשִׁי תְּדוּמָה, וְנְפָשֵׁן בְּעֹפֶר לְפָל תְּהִוָּה. פְתַח לְבִי בְּתוֹרָתֶךָ,
וּבְמַצּוֹתֶיךָ תְּרֻדוֹפָנְפָשֵׁי; וְכָל הַחֹשֶׁבִים עַלְיִ רְעָה, מִתְהָרָה
הַפְּרָעָעָצָם וְקַלְקָל מִחְשְׁבָתָם. עֲשֵׂה לִמְעָן שְׁמָךְ, עֲשֵׂה לִמְעָן
יְמִינָה, עֲשֵׂה לִמְעָן קְרָשָׁתָה, עֲשֵׂה לִמְעָן תְּוֹרָתֶךָ. לִמְעָן וְחַלְצָיוֹן
יְדִידִיכָה, הַשְׁוֹעָה יְמִינָה וְעַגְגָה. יְהִוָּה לְרַצּוֹן אַמְרֵי פִי וְחַנְיוֹן לְבִי
לְפָנֵיהֶנֶּה, יְיָ, צוֹרִי וְנוֹאָלִי. עֲשֵׂה שָׁלוֹם בְּמָרוֹמָיו, הוּא יִعְשֶׂה
שָׁלוֹם עַלְיָנוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
יְהִוָּה רַצּוֹן מִלְפָנֵיהֶנֶּה, יְיָ אַלְקִינוֹ וְאַלְהִי אֲבוֹתֵינוֹ, שִׁבְנָה בֵּית
הַמִּקְדָּשׁ בְּמִתְהָרָה בְּיָמֵינוֹ; וְתוֹ חַלְקָנוֹ בְּתוֹרָתֶךָ. וְשָׁם נַעֲבָד
בְּיִרְאָתֶךָ, בְּיִמְיָרָעָלָם וּבְשָׁנִים קְרָמָנוֹת. וְעַרְבָּה לִי מִנְחָת
יְהִוָּה וַיַּרְשֵׁלִים, בְּיִמְיָרָעָלָם וּבְשָׁנִים קְרָמָנוֹת.

The following paragraph is omitted on occasions when the *Tahanun*
(page 103) is omitted on weekdays.

צְדָקָתֶךָ צְדָקָ לְעוֹלָם, וְתוֹרָתֶךָ אֶמֶת. וְצְדָקָתֶךָ אֱלֹהִים עַד
מָרוֹם, אֲשֶׁר עֲשִׂית גְּדוּלָות; אֱלֹהִים, מֵי כָּמוֹה. צְדָקָתֶךָ בְּהַרְרוֹ
אֵל, מְשִׁפְטֵיךָ תְּהָוֶם רַבָּה; אֶרְם וּבְהִמָּה תַּוְשִׁיעַ, יְיָ.

צדקה צדק is regarded as a form of צדוק הדין said on the occasion of a death. According to tradition, Moses died on Sabbath afternoon. These three verses, containing the words אלהים אמת, are arranged in a reverse order in the Sephardic *Siddur*. צדקה צדק is presumably a substitute for the *Tahanun* of the *Minhah* for weekdays.

Between Rosh Hashanah and Yom Kippur say:

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

The following paragraph is omitted on occasions when the Tahianun (page 104) is omitted on weekdays.

Thy righteousness is an everlasting righteousness, and thy Torah is truth. Thy righteousness, O God, is most high; thou who hast done great things, O God, who is like thee? Thy righteousness is like the mighty mountains; thy judgments are like the vast sea; man and beast dost thou save, O Lord.³

¹ *Psalm*s 60:7; 19:15. ² *Malachi* 3:4. ³ *Psalm*s 119:142; 71:19; 36:7.

Reader:

יְהִינֶל וַיַּתְקִדֵשׁ שְׁמָה רְبָא בְּעַלְמָא דִי בָּרָא בְּרוּאתָהּ;
וַיִּמְלִיךְ מֶלֶכְתָה בְּחִיבָן וְבְיוֹמִיכָן, וּבְתִי רְכָל בֵית יִשְׂרָאֵל,
בְּעַנְלָא וּבְזָנוּן קָרִיב, וַיֹּאמְרוּ אָמֵן.

יְהָא שְׁמָה רְבָא מִבָּרָךְ לְעוֹלָם וְלְעַלְמָי עַלְמָיָא.

וַיִּתְבָּרֵךְ וַיִּשְׁפַּתְה, וַיִּתְפָּאֵר וַיִּתְרוּם, וַיִּתְנְשָׁא וַיִּתְהַפֵּר,
וַיִּתְعַלֵּה וַיִּתְהַלֵּל שְׁמָה דְּקָרְשָׁא, בָּרִיךְ הוּא, לְעַלָּא (לְעַלָּא)
כוֹן בָּל בְּרָכָה וְשָׁרָתָה, הַשְּׁבָחָתָה וְנַחֲמָתָה, דְּאָמִירָן בְּעַלְמָא,
וַיֹּאמְרוּ אָמֵן.

תִּתְקַבֵּל צְלָוֹתָהּוּן וּבְעֻוֹתָהּוּן דְּכָל בֵית יִשְׂרָאֵל קָרְם אֲבוֹהוּן
דִי בְּשָׁמִיא, וַיֹּאמְרוּ אָמֵן.

יְהָא שְׁלָמָא רְבָא מִן שָׁמָא, וְתִיִים, עַלְינוּ וְעַל בָּל יִשְׂרָאֵל,
וַיֹּאמְרוּ אָמֵן.

עַשְ׈ה שְׁלָום בְּמִרְומִים, הוּא יַעֲשֵה שְׁלָום עַלְינוּ וְעַל בָּל
יִשְׂרָאֵל, וַיֹּאמְרוּ אָמֵן.

עַלְינוּ לְשָׁבֵח לְאָדוֹן הַבָּל, לְתֵת גָּדְלָה לִיוֹצֵר בְּרָאשָׁית,
שֶׁלָא עָשָׂנוּ בְּנוּי הָאָרֶצָה, וְלֹא שָׁמְנוּ בְּמִשְׁבָחוֹת הָאָרֶםָה;
שֶׁלָא שֵׁם חָלַקְנָנוּ בָּהֶם, וְגַרְלָנוּ בְּכָל הַמּוֹנָם. וְאָנָחָנוּ כּוֹרָעים
וּמִשְׁתְּחִרִים וּמוֹדִים לְפָנֵי קָלָד מֶלֶךְ מִלְכֵי הַפְּלָכִים, הַקְדוּשָׁ בְּרוּךְ
הָא, שַׁהְוָא נוֹטָה שָׁמִים וַיּוֹסֵד אָרֶץ, וּמוֹשֵׁב יִקְרֹא בְּשָׁמִים
מִפְּנָלָת, וּשְׁכִינָת עוֹז בְּנַבְתִּי מִרְומִים. הוּא אֱלֹהִינוּ, אֵין עוֹד;
אַמְתָה מִלְבָנָה, אַפָּס זָולָתָה, בְּכַתוּב בְּתוּרָתָה: וְנַדְעַת הַיּוֹם
וְנַשְּׁבַת אֶל לְבָקָה, בַּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמִים מִפְּנָלָת וְעַל
הָאָרֶץ מִפְּתָחָת, אֵין עוֹד.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else, truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

¹ Deuteronomy 4:39.

על בָּנוֹ נִקְוָה לְהָ, יְיָ אֱלֹהֵינוּ, לְרֹאֹת מַהְרָה בְּחַפְּאָרָת עַזָּה,
לְהַעֲבִיר גָּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים בְּרוֹתִים וּבְרוֹתוֹן; לְמַקְוֹן
עוֹלָם בְּמִלְכּוֹת שָׁדֵי, וְכָל בְּנֵי בָּשָׂר יִקְרָאוּ בְּשֶׁמֶה, לְהַפְּנִית
אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ. יִכְרֹו וּיִרְעֹו כָּל יוֹשְׁבֵי תְּבִלָּה, בַּיְהָ
תְּכַרְעַכְלָה כָּל בְּרָהָד, תְּשַׁבַּע כָּל לְשׁוֹן. לְפִנֵּיה, יְיָ אֱלֹהֵינוּ, יִכְרֹעַ
וּיְפָלָה, וְלִכְבוֹד שְׁמֶה יִקְרֹר יִתְגַּנוּ, וַיִּקְבְּלוּ בָּלָם אֶת עַל מִלְכּוֹתָה,
וְהַמְּלֹודָץ עַל יְהָם מַהְרָה לְעוֹלָם וְעַד. בַּיְהָמִלְכּוֹת שְׁלָה הוּא,
וְלְעוֹלָמִי עד תְּמִלְודָץ בְּכֻבּוֹד, בְּקַחְטוּב בְּתֹורְתָּה: יְיָ יִמְלֹךְ
לְעוֹלָם וְעַד. Reader. וְנִאמְרָה: וְהִיא יְיָ לְמַלְךָ עַל כָּל דָּאָרֶץ;
בַּיּוֹם הַהוּא וְהִיא יְיָ אֶחָד וְשַׁמוֹ אֶחָד.

MOURNERS' KADDISH

וַיִּתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמָה רַبָּא בְּעַלְמָא דֵי בְּרָא בְּרָעָותָה;
וַיִּמְלֹיךְ מִלְכּוֹתָה בְּחַיְיכּוֹן וּבְזַמִּיכּוֹן, וּבְחַיְךְ בְּכָל בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזַמְנוֹ קָרִיב, וַיִּאמְרּוּ אָמֵן.

יְהָא שְׁמָה רַבָּא מִבְּרָה לְעוֹלָם וּלְעַלְמָי עַל מִיאָ.
וַיִּתְבְּרַךְ וַיִּשְׁפַּתְח, וַיִּתְפְּאַר וַיִּתְרֹומַם, וַיִּתְנַשֵּׁא וַיִּתְהַדר,
וַיִּתְעַלֵּחַ וַיִּתְהַלֵּל שְׁמָה דִּקְדָּשָׁא, בְּרוּךְ הוּא, לְעַלָּא (לְעַלָּא)
מִן כָּל בְּרַכְתָּא וּשְׁירָתָא, תְּשַׁבְּחָה וּגְהִמְתָּא, דְּאִמְרָנוּ בְּעַלְמָא,
וַיִּאמְרּוּ אָמֵן.

יְהָא שְׁלָמָא רַבָּא מִן שְׁמִיא, וְחַיִם, עַלְיוֹנוֹ וְעַל כָּל יִשְׂרָאֵל,
וַיִּאמְרּוּ אָמֵן.

עַשְ׈ה שְׁלָום בְּמִרְוְמִין, הוּא יַעֲשֵׂה שְׁלָום עַלְיוֹנוֹ וְעַל כָּל
יִשְׂרָאֵל, וַיִּאמְרּוּ אָמֵן.

אֶל תִּירָא מִפְּחַד פְּחָאָם, וּמִשְׁאָתָה רְשָׁעִים בַּיְהָ. עַצְוִ
עַצְחָה וּזְקָפָר, דְּבָרָיו דָּבָר וְלֹא יָקּוּם, בַּיְהָעַנְנוּ אָל. וְעַד זְקָנָה

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."¹ And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."²

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the

¹ Exodus 15:18. ² Zechariah 14:9.

אני הוּא, וְעַד שִׁבְתָּה אֲנִי אָסֶבֶל; אֲנִי עֲשֵׂיתִי וְאֲנִי אֲשֶׁר, וְאֲנִי אָסֶבֶל וְאָמֵלֶת.

The following psalms are recited on the Sabbaths between *Sukkoth* and *Pesah*.

זהלים קדר

ברכתי נפשי את ייְהוָה, ייְהוָה אלדי, גָּדוֹלָת מְאָדָר; הָזֶה וְהָזֶה
לְכַשְּׁתָּה. עַטָּה אָזֶר בְּשַׁלְמָה, נוֹטָה שְׁמִים בְּיַרְיעָה, הַמְּקֻרָה
בְּמִים עַלְיוֹתָיו, הַשֵּׁם עַבְיוֹם רַכְבוֹן, הַמְּהֻלָּה עַל בְּנֵי רֹוחָת.
עַשְׂתָּה מְלָאכָיו רֹוחָות, מְשִׁרְתָּיו אַשׁ לְהֹתָה. יִסְדֵּר אָרֶץ עַל
מִכְּנִיקָה, בְּלִתְמֹוֹת עַולְמָם וְעוֹר. תְּהָום בְּלִבְשׂוֹבְסִיתָהוּ; עַל קָרִים
יַעֲמְדוּ מִים. מִן גַּעֲרָתָה יָנוּסָוּן, מִן קֹול רַעֲמָה יַחֲפֹזָוּן. יַעֲלוּ
קָרִים, יַרְדוּ בְּקָעוֹת, אֶל מִקּוֹם זֶה יִסְדַּת לְהָם. גַּבּוֹל שְׁמָתָה
בְּלִי עַבְרוֹז, בְּלִי יַשְׁבּוּן לְבָסּוֹת דָּאָרֶץ. הַמְּמַשְּׁלָמָם מַעֲנִים
בְּנָחָלִים; בֵּין קָרִים יַהֲלֹכוּן. יַשְׁקוּ בָּל מִתְחָוּ שְׁדָיָי; יַשְׁבְּרוּ
פְּרָאִים צְמָאִים. עַלְיָהָם עֹזֶף הַשְׁמִים יַשְׁבּוּן; מִבֵּין צְפָאִים יַתְנוּ
קֹול. מְשָׁהָה קָרִים מַעַלְיוֹתָיו; מִפְּרִי מַעַשְׂיךָ תִּשְׁבַּע דָּאָרֶץ.
מַצְמִיחַ חַצִיר לְבַהֲמָה, וַעֲשֵׂב לְעַבְוֹתָה דָּאָרֶץ. לְהַזְכִיא לְחָם
מִן דָאָרֶץ. וְנוֹזֵן יַשְׁמֹחַ לְבֵב אָנוֹשׁ, לְהַצְחִיל פָנִים מַשְׁמָנוּ; וְלַחַם
לְבֵב אָנוֹשׁ יִסְעַד. וַשְׁבַּעַו עַצְיָה ייְהוָה, אָרוֹן לְבָנוֹן אֲשֶׁר נִטְעָה. אֲשֶׁר
שֶׁם צְפָרִים יַקְנִיעַ; חַסִידָה, בְּרוֹשָׁם בִּיתָה. קָרִים הַגְּבָהִים
לִיְעָלִים, סְלָעִים מִתְחָסָה לְשָׁפְנִים. עַשְׂתָה יְרֵחַ לְמוֹעֲדִים; שְׁמַשׁ
יַדְעַ מִבּוֹאוֹ. תִּשְׁתַּחַשׁ וַיְהִי לִילָה; בּוֹ תִּרְמַשׁ בָּל מִתְחָוּ יְעָרָה.
הַכְּפִירִים שָׁאנִים לְטִירָה, וְלַבְקֵשׁ מַאֲלָאָכָלִים. תִּזְרַח הַשְׁמָשׁ
יַאֲסָפוֹן, וְאֶל מַעֲונָתָם יַרְבְּצֹוּן. יֵצֵא אָדָם לְפָעָלָה, וְלַעֲבָרָה;

(Psalm 104) is closely similar to the story of creation in Genesis. The psalmist celebrates God's glory as seen in the forces of nature. It has been declared that it is worthwhile studying the Hebrew language for ten years in order to read Psalm 104 in the original.

same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.¹

The following psalms are recited on the Sabbaths between Sukkoth and Pesah.

Psalm 104

Bless the Lord, my soul! Lord my God, thou art very great; thou art robed in glory and majesty. Thou wrappest thyself in light as in a garment; thou spreadest the heavens like a curtain. Thou buildest thy upper chambers on the waters; thou makest clouds thy chariot, and ridest on the wings of the wind. Thou makest winds thy messengers, the flaming fire thy servant.

Thou didst establish the earth upon its pillars, that it might never be shaken. Thou hadst covered it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the sound of thy thunder they hastened away. The mountains rose, the valleys sank down, to the place which thou hadst founded for them. Thou didst set a limit which they should not cross over, so that they should not again cover the earth.

Thou sendest forth streams into the valleys; they run between the mountains. They furnish drink for all the beasts of the field; the wild asses quench their thirst there. Beside them the birds of the sky dwell; from among the branches they sing. Thou waterest the mountains from thy upper chambers; the earth is full of the fruit of thy works.

Thou makest grass grow for the cattle, and fodder for the working animals of man, to bring forth bread from the earth, and wine that cheers man's heart, making his face brighter than oil, and bread that stays man's heart. The trees of the Lord drink their fill, the cedars of Lebanon which he has planted, wherein the birds make their nests, the stork with her home in the cypresses. The high mountains are for the wild goats; the rocks are a refuge for the rabbits.

Thou hast made the moon for marking the seasons; the sun knows its time of setting. Thou makest darkness and it is night, wherein all the beasts of the forest creep forth. The young lions roar after their prey, and seek their food from God. When the sun rises, they slink away and couch in their dens. Man goes forth to his work, to his labor until evening.

¹ Proverbs 3:25; Isaiah 8:10; 46:4.

עַדְיִ עָרֶב. מֵהַ רַבּוֹ מַעֲשֵׂה, יְהִי; בְּלָם בְּחִכָּמָה עֲשִׂיתָה; מֶלֶאָה הָאָרֶץ קָנֵנָה. זֶה כָּלָם גָּדוֹל וְרַחֲבָ יְדוּים, שֶׁם רַמְשׁ וְאַיִן מִסְפָּר, חִיוֹת קָטָנות עַם גָּדוֹלָות. שֶׁם אֲגִינָות יְהָלָכוֹן, לְנוֹיתָנוּ זֶה יְצָרָת לְשָׁחָק־בּוֹ. בְּלָם אֱלֵיהֶם יִשְׁבְּרוּוּ, לְחַח אֲכָלָם בְּעַתָּה. תְּהַנוּ לְהָם יְלָקְטוּן, תְּפַתַּח יְרֻךְ יְשִׁבְעָוָן טוֹב. פְּסַתִּיר פְּנִימָה יְבָהָלוֹן, תּוֹסָף רִיחָם יְנוּעָוָן, וְאֶל עַפְּרָם יְשִׁבוֹן. תְּשַׁלֵּחַ רִיחָה יְבָרָאוֹן, וְתַחֲדֵשׁ פְּנֵי אַדְמָה. יְהִי בְּבֹודֶה יְהִי לְעוֹלָם; יְשָׁמָה יְהִי בְּמַעֲשָׂיו. הַמְּבִיט לְאָרֶץ נִתְּרָעֶד, גָּעֵץ בְּהָרִים וַיְעַשֵּׂנָה. אֲשִׁירָה לְיִי בְּתָחִי, אֲזָמָרָה לְאַלְפִי בְּעֹדֵי. יְעָרֵב עַלְיוֹ שִׁיחָיו; אֲנִיכִי אֲשָׁמָה בְּנִי. יְקַמְּנוּ חֲטָאִים מִן הָאָרֶץ, וַיְשַׁעַם עַד אַיִם; בְּרַכִּי נְפֵשִׁי אֶת יְהִי הַלְּלָיוָה.

זהלים כב

שִׁיר הַמְּעֻלָּות. אֶל יְהִי בְּצָרָחָה לִי, קָרְאָתִי וַיַּעֲנֵנִי. יְהִי הַאִילָה נְפֵשִׁי מִשְׁפָּת שָׁקָר, מֶלֶשׁוֹן רַמְמָה. מַה יִתְּהַנֵּה לְהָ, וּמַה יִסְּרֵף לְהָ, לְשׁוֹן רַמְמָה. חָצֵי גְּבָור שְׁנָנוֹנִים, עַם פְּתַחְלִי רַתְמִים. אֲוִיהָדָלִי, בַּי גְּרָתִי מִשָּׁה; שְׁבָנָתִי עַם אַהֲלִי גְּקָרָר. רַבְתִּ שְׁבָנָה לְהָ נְפֵשִׁי עַם שְׁגַנָּא שְׁלָום. אֲנִי שְׁלָום, וְכִי אֲדָבָר, קָמָה לְמַלְחָמָה.

זהלים ככא

שִׁיר לַמְּעֻלָּות. אֲשָׁא עַנִּי אֶל הַהָרִים, מָאוֹן יָבֹא עֹזָרִי. עֹזָרִי מִעֵם יְהִי, עָשָׂה שְׁמָוֹם וְאָרֶץ. אֶל יִתְּהַנֵּם לְמֹות רֹנְלָה, אֶל יִנְּסָם

שיר המעלות

the title prefixed to the following fifteen psalms, is now generally understood to mean a psalm sung by the pilgrims as they went up to Jerusalem to celebrate the three pilgrim festivals in the center of national and religious life.

Psalm 120 is directed against slanderers. They are doomed to severe punishment. They shall be pierced with sharp arrows and burned with the hot charcoal of the broom bush. קָרָר and משָׁר, wild tribes, symbolize barbarian enemies.

How manifold are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. There is the sea, vast and broad, wherein are creeping things innumerable, creatures small and great. There go the ships; there is the leviathan, which thou hast created to frolic therein. All of them wait for thee to give them their food at the right time. What thou givest them, they gather up; when thou openest thy hand, they are satisfied with good things. When thou hidest thy face, they vanish; when thou takest away their breath, they die and turn again to dust. When thou sendest forth thy spirit they are created, and thou renewest the face of the earth.

May the glory of the Lord be forever; may the Lord rejoice in his works! He looks on the earth, and it trembles; he touches the mountains, and they smoke. I will sing to the Lord as long as I live; I will sing praise to my God while I exist. May my meditation please him; I will rejoice in the Lord. Sinners shall vanish from the earth, and the wicked shall be no more. Bless the Lord, my soul! Praise the Lord!

Psalm 120

A Pilgrim Song. In my distress I called to the Lord, and he answered me. O Lord, save me from lying lips, from a deceitful tongue. What will a deceitful tongue give you, what will it profit you? Sharp arrows of a warrior with burning coals of broom! Woe is me that I dwell in Meshek, that I reside amid the tents of Kedar. Too long have I been living where men hate peace. I am all for peace; but when I speak, they are for war.

Psalm 121

A Pilgrim Song. I lift my eyes to the hills; whence will my help come? My help comes from the Lord who made heaven and earth. He will not let your foot slip; he who guards you will not slumber.

Psalm 121 is a perfect expression of trust in God, and has been on the lips of countless people when they felt the need of help beyond that which mortals can offer.

שְׁמַרְתָּה. הֲנֵה לֹא יִנוֹם וְלֹא יִשְׁן, שׁוֹמֵר יִשְׂרָאֵל. יְיָ שְׁמַרְתָּה, יְיָ צָלָה, עַל נֶד יִמְינֶךָ. יוֹמָם הַשְׁמֵנָשׁ לֹא יִבְקַה, וִירְתָּח בְּלִילָה, יְיָ יִשְׁמַרְתָּצָאתֶךָ וּבָזָה,
יִשְׁמַרְתָּה מִכָּל רָע, יִשְׁמַר אֶת נְפָשָׁה. יְיָ יִשְׁמַרְתָּצָאתֶךָ וּבָזָה,
מִשְׁפָּתָה וְעַד עַזְלָם.

חללים קכט

שיר המעלות לדוד. שמחתי באמרים לי, בית יי גלה.
עמדות הי רגlinu בשעריך, ירושלם. ירושלם הבנייה בעיר
שחברת-לה ייחדו. שם עלו שכטים, שכטוי יה, עדות
ליישראל, להדות לשם יי. כי שמה ישבי בסאות למשפט,
בסאות לבית דוד. שאלו שלום ירושלם; ישלו אהוביך. יתנו
שלום בחילה, שלוחה בארכמנותיך. למן אמי ורשי, ארברה
נא שלום בה. למן בית יי אלקניה, אבקשה טוב לך.

חללים קכט

שיר המעלות. אליך נשאתי את עיני, היしかし בשמיים. הנה
כעינוי עברים אל יד אדוניהם, בעינוי שפה אל נברפתה,
בן עינינו אל יי אלקניה, עד שיחננו. חננו יי חננו, כי רב שבענו
בו. רבת שבעה לה נשנו הלווע השאננים, הבו לנארדיונים.

חללים קכט

שיר המעלות לדוד. ליל יי שהיה לנו, יאמר נא יישראל.
ליל יי שהיה לנו, בקום עלינו אדים. אווי חיים בלעונו, בחרות
אפס בנו. אווי הרים שטפונו, נחלה עבר על נפשנו. אווי עבר
על נפשנו הרים תיזידונים. ברוך יי, שלא נחננו טרפ לשנייהם.
נשנו בצפור נמלטה מפח יוקשים; הפח נשבר, ואנחנו
גמלתנו. עוזנו בשם יי, עשה שמים הארץ.

Psalm 122 is a pilgrim's recollection of a visit to Jerusalem and the many sacred memories associated with that magnificent city.

Psalm 123 begins in the singular and continues in the plural. It is a hymn of faith composed in a time of distress, contemptuous scorn and mockery.

Behold, the guardian of Israel neither slumbers nor sleeps. The Lord is your guardian; the Lord is your shelter upon your right hand. The sun shall never hurt you in the day, nor the moon by night. The Lord will guard you from all evil; the Lord will guard your life. The Lord will guard you as you come and go, henceforth and forever.

Psalm 122

A Pilgrim Song by David. I was glad when they said to me: "Let us go to the house of the Lord." Our feet are standing within your gates, O Jerusalem; Jerusalem that is rebuilt like a city that is compact altogether; whither the tribes went on pilgrimage, the tribes of the Lord, as a testimony of Israel, to offer praise to the name of the Lord. There, indeed, were set the seats of justice, the thrones of the house of David. Pray for the welfare of Jerusalem; they will prosper who love you. May all go well within your walls, within your palaces. For the sake of my brethren and friends I pray: "May all be well with you!" For the sake of the house of the Lord our God I seek your good.

Psalm 123

A Pilgrim Song. To thee I lift my eyes, O thou who dwellest in heaven. Lo, as the eyes of servants look to the hand of their master, and as a maid's eyes to the hand of her mistress, so our eyes look to the Lord our God, till he take pity on us. Have pity on us, O Lord, have pity on us, for we are full sated with contempt. We are full sated with the sneering of those who live at ease, with the contempt of the arrogant.

Psalm 124

A Pilgrim Song by David. "Had not the Lord been on our side," let Israel say, "had not the Lord been on our side when men rose up against us, they would have swallowed us alive when their anger blazed forth against us; the floods would have swept us away, the torrent would have surged over us, the impetuous waters would have gone over us." Blessed be the Lord, who did not give us as a prey to their teeth. We are like a bird escaped from a fowler's snare; the snare is broken and we have escaped. Our help is in the name of the Lord, who made heaven and earth.

חללים קכח

שיר המעלות. הבטחים بي, כהן ציון לא ימוט, לעוזם
ישב. ירושלם הרים סביב לה, ווי סביב לעמו, מעתה ועד
עלם. כי לא גנות שבת הרשות על גורל האדיקים, למגע
לא ישלו האדיקים בעולתה יריהם. חיטבה, יי, לטובי,
וילישרים בלבותם. והמתומים עקלקלותם, يولיכם יי את פועלך
היאן; שלום על ישראל.

חללים קכו

שיר המעלות. בשוב יי את שיבת ציון דינו בחלמים. אז
ימלא שחוק פניה, ולשוננו רנה; או יאמרו בנויים, הגדייל יי
לעתות עם אלה. הגדייל יי לעשות עמן, דינו שמהים. שובה
יי את שביתנה, באפיקים בנגב. הרים ברמעה, ברנה
יקצרו. הלהך ילהך ובכה נשא משך חורע; בא יבא ברנה נשא
אלמתו.

חללים קכו

שיר המעלות לשלהמה. אם יי לא יבנה בית, שוא עמלו
בוני בו; אם יי לא ישמיר עיר, שא שקד שומר. שוא לךם,
משכימי קום, מאחרי שבת, אכלי לחם העצבים; כו יתנו
ליידיו שא. הנה נחלת יי בניים, שבר פרי הקטן. בחצים
ביד גבור, כו בני הנערומים. אשרי הנבר אשר מלא את
אשפטו מהם; לא יבשו כי ידברו את אויביהם בשער.

חללים קכח

שיר המעלות. אשרי בל ירא יי, הלהך בררכיו. יניע
בפיך כי תאכל, אשריך וטوب לך. אשרתך בגפו פריה בירכתי

Psalm 125 expresses the unshakable confidence of Israel in God, and the assurance that the evildoers shall perish.

Psalm 126 is a song of those who have been redeemed from exile, and a hopeful prayer for those who have not yet returned. **כיפות בנב** like the hill

Psalm 125

A Pilgrim Song. Those who trust in the Lord are like Mount Zion which cannot be shaken, but abides forever. The mountains are round about Jerusalem, and the Lord is round about his people, henceforth and forever. Verily, the wicked scepter shall not stay in the land of the righteous, or else the righteous themselves might take to evil. Do good, O Lord, to those who are good, to those who are upright in heart. But as for those who turn to their crooked ways, may the Lord lead them [to destruction] together with the evildoers. Peace be on Israel!

Psalm 126

A Pilgrim Song. When the Lord brought the exiles back to Zion, we were like those who dream. Our mouth was filled with laughter, and our tongue with ringing song; then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our fortunes O Lord, like streams in the Negev. Those who are sowing in tears shall reap in joy. Sadly the farmer bears the bag of seed to the field; he shall come home with joy, bearing his sheaves.

Psalm 127

A Pilgrim Song by Solomon. Unless the Lord builds a house, its builders toil on it in vain; unless the Lord guards a city, the watchman wakes in vain. It is vain for you to rise early and sit up late, gaining your bread with anxious toil! God's gifts come to his loved ones during sleep. Lo, children are a gift of the Lord; offspring is a reward from him. Like arrows in the hand of a warrior, so are the children of one's youth. Happy is the man whose quiver is filled with them! They will not be put to shame when they speak with their enemies in the gate.

Psalm 128

A Pilgrim Song. Happy is everyone who reveres the Lord, who walks in his ways. When you eat the toil of your hands, you shall be happy and at ease. Your wife shall be like a fruitful vine

streams of the Negev, dry in summer but becoming suddenly swollen torrents in the rains of the autumn.

Psalm 127 is a warning against over-anxiety in any work. Man's labor is in vain without God's help. A numerous family is one of God's special blessings; it secures for the parents influence and respect.

Psalm 128 contains a picture of an ideal homelife. The welfare of the state depends upon virtuous family life.

בְּנֵיתֶךָ בְּשִׁתְיָלִי זִיתִים סַבִּיב לְשִׁלְחָנֶה. הנה כי בן יברך גבר, יראה כי יברכה כי מאיון, וראה בטוב ורושלם, כל ימי חייך. וראה בנים לך ניה; שלום על ישראל.

חללים קכט

שִׁיר הַמְּעֻלֹּות. רבת אַרְרוֹנוֹ מַגְעָנוֹרִי, יאמיר נא ישראאל. רבת אַרְרוֹנוֹ מַגְעָנוֹרִי, גם לא יכלו לי. על נבי חֲרֵשִׁים, הַאֲרִיכוּ לְמַעֲנִיתֶם. כי צדיק, קאציז עבות רשעים. ובשו ווֹסְנוֹ אָחוֹר בְּלִ שְׂנָאִ צִוְּן. יהיו בְּחִצֵּר גָּנוֹת, שְׁקָדְמָת שְׁלָף יְבָשָׁן. שְׁלָא מְלָא בְּפֹו קֹזְאָר, וְחַצְנוֹ מַעֲמָר. ולא אמרו הָעֲבָרִים בְּרִכְתָּן אֲלֵיכֶם, בְּרִכְנוּ אֲתֶכֶם בְּשָׁם כי.

חללים קל

שִׁיר הַמְּעֻלֹּות. מַמְעַמְקִים קְרָאתְיהָ, כי. אָרְנִי, שְׁמַעַת בְּקוּלִי, תְּהִיָּנָה אָזְנִיךְ קְשָׁבּוֹת לְקוּל פְּתָנָנִי. אם עֲנוֹת הַשְּׁמָרָה יְהָ, אָרְנִי, מי יַעֲמֵד. כי עַמְדָה הַסְּלִיחָה, לְמַעַן תּוֹרָא. קְיוּתִי כי. קְוָתָה נְפָשִׁי, וְלִרְבָּרוֹ הַוחְלָתִי. נְפָשִׁי לְאָרְנִי מְשִׁמְרִים לְבָקָר, שְׁמָרִים לְבָקָר. נְחַל יִשְׂרָאֵל אֶל כי, כי עם כי הַחֲסָר, וּמְרַבָּה עַמוֹּ פְּרוֹת. וְהָוָא יִפְּהַדָּה אֵת יִשְׂרָאֵל מִבְּלַעֲנוֹתָיו.

חללים קל אל

שִׁיר הַמְּעֻלֹּות לְדוֹד. כי, לא גְּבָה לְבִי, ולא רְמוּעִינִי, ולא הַלְּכָתִי בְּגַדְלָות וּבְגַפְלָאות מִמְּנִי. אם לא שְׁנִיתִי וְדוֹמָמִתִּי, נְפָשִׁי בְּנָמְלָעַלִי אָפוֹ, בְּנָמְלָעַלִי נְפָשִׁי. נְחַל יִשְׂרָאֵל אֶל כי, מעטה וְעַד עַולְםָ.

Psalm 129 is a song of deliverance and the overthrow of the wicked. On the flat roofs of oriental houses grass often springs up in the rainy season but quickly withers, yielding nothing useful. So the enemies of Zion shall be destroyed before their malicious schemes can mature.

Psalm 130 is an expression of remorse for sin and a plea for forgiveness. Since God reveals himself as a forgiving God, Israel can hope and trust.

in the interior of your house; your children like olive plants, around your table. Behold, thus indeed shall the man be blessed who reveres the Lord. The Lord bless you from Zion; may you see the welfare of Jerusalem all the days of your life; may you live to see your children's children. Peace be upon Israel!

Psalm 129

A Pilgrim Song. "Much have they afflicted me from my youth up," let Israel say, "much have they afflicted me from my youth up, but they have never overcome me. The plowers plowed upon my back; they made their furrows long. The Lord is righteous; he has cut the cords of the wicked." May all who hate Zion be shamed and routed. Let them be like the grass on the roofs, that fades ere ever it flourishes, with which the reaper does not fill his hands, nor the binder of sheaves his bosom. Those passing by will not say: "The blessing of the Lord be upon you; we bless you in the name of the Lord!"

Psalm 130

A Pilgrim Song. Out of the depths I call to thee, O Lord. O Lord, hear my voice; let thy ears be attentive to my supplicating voice. If thou, O Lord, shouldst keep strict account of iniquities, O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. I look for the Lord, my whole being hopes; I wait for his word. My soul waits for the Lord more eagerly than watchmen for the dawn, than watchmen for the dawn. O Israel, put your hope in the Lord, for with the Lord there is kindness; with him there is great saving power. It is he who will redeem Israel from all its iniquities.

Psalm 131

A Pilgrim Song by David. O Lord, my heart is not haughty, nor are my eyes lofty; neither do I concern myself with matters too great and too wonderful for me. Surely I have soothed and stilled my soul, like a weaned child with its mother; my soul is with me like a weaned child. O Israel, put your hope in the Lord, henceforth and forever.

Psalm 131 is a song of child-like humility. As the child that has gone through the troublesome process of weaning can lie happily in its mother's arms, so the psalmist's soul has found contentment and happiness through the discipline of humility.

חללים קלב

שיר הפעלות. זכור יי' לדור את כל ענותו. אשר נשבע
לי, נדר לאביך יעקב. אם אבא באָהֶל ביתך, אם אַעֲלָה על
עַרְשׁ יְצֹוּי. אם אַתָּה שְׁנִית לְעֵינִי, לְעַפְעַפִּי תְּנוּמָה. עד אַמְצָא
מָקוֹם לִי, מִשְׁבְּנוֹת לְאָבִיךְ יעקב. הגה שְׁמַעְנָה בְּאָפְרָחָה,
מִצְאָנָה בְּשָׂדֵי יַעֲרָה. נָבוֹאָה לְמִשְׁבְּנוֹתֶיךָ, נְשַׁפְתָּה לְהַרְמָם רְגָלָיו.
קְוָמָה יי' לְמִנְיָחָתָה, אַתָּה נָאָרוֹן עָזָה. בְּחַנִּיקָה יַלְבְּשָׁו צְדָקָה,
וַחֲסִידָה יַרְגָּנָה. בְּעַבוֹר דָּרוֹד עַבְדָה, אֶל פְּשָׁב פָּנִי מִשְׁיחָה.
נְשַׁבָּע יי' לְדָרוֹד, אֲמָת לֹא יִשְׁׁוֹב מִמְּעוֹה: מִפְרִי בְּטָהָר אֲשָׁוֹת
לְכַסָּא לְהָ. אִם יִשְׁמְרוּ בְּנֵיכְךָ בְּרִיתִי, וַעֲדַתִּי זוּ אַלְמָדָם, גַּם
בְּנֵיכְם עָדִי עד יִשְׁבּוּ לְכַסָּא לְהָ. בַּי בְּחַר יי' בְּצִיּוֹן, אַתָּה
לְמוֹשֵׁב לוֹ. זֹאת מִנְיָחָתִי עָדִי עַד, פָּה אֲשָׁב, בַּי אָוֹקָה. צִדְקָה
בְּרִיךְ אָבָרָה, אָבִינוּךְ אֲשָׁבְיוּ לְחַם. וּכְתִינָה אַלְבִּישׁ יִשְׁעָן,
וַחֲסִידָה רְגָנוּ יַרְגָּנָה. שֶׁם אַצְמָתָה קָרְנוֹן לְדָרוֹד, עַרְכָּתִי נִיר
לְמִשְׁיחָה. אַיְכָּנוּ אַלְבִּישׁ בְּשָׁת, וְעַלְיוֹ יִצְּרַז נָרוֹן.

חללים קלב

שיר הפעלות לדור. הגה מה טוב ומה נעים שבת אחיהם
גם יחד. בְּשָׁמְנוֹ הַטּוֹב עַל הַרְאָשָׁה, יָרַד עַל הַזָּקָן, זָכוּ אָבָרָן,
שָׁוֹרֵד עַל פִּי מִדּוֹתָיו. בְּטַל חִרְמָנוֹ שָׁוֹרֵד עַל הַרְגִּירִי צִיּוֹן; בַּי
שֶׁם אָזָה יי' אֶת הַבְּרָכה, חַיִים עַד הַעוֹלָם.

חללים קלבר

שיר הפעלות. הגה ברכו את יי', בְּלִ עַבְדִּי יי', הַעֲמָדים
בְּבֵית יי' בְּלִילָות. שָׁאוּ יְדֵיכֶם קָרְשָׁ, וּבְרָכוּ אֶת יי'. וּבְרָכָה יי'
מִצִּיּוֹן, עֲשָׂה שָׁמִים נָאָרָץ.

Psalm 132

A Pilgrim Song. O Lord, remember David and all his affliction; how he swore to the Lord, and vowed to the Mighty One of Jacob: "I will not enter my house, I will not lie on my bed, I will not give sleep to my eyes, nor slumber to my eyelids, until I find a place for the Lord, a residence for the Mighty One of Jacob." We heard of the ark in Ephrath; we found it in the fields of Yaar. Let us enter his dwelling; let us worship at his footstool. Arise, O Lord, to thy resting-place, thou and thy glorious ark. May thy priests be clothed in righteousness, and let my faithful followers sing for joy. For the sake of thy servant David, reject not thy own anointed. The Lord swore an oath to David, from which he will not swerve: "I will set one of your offspring on your throne. If your children will keep my covenant and the laws which I teach them, their children also shall sit on your throne forever." For the Lord has chosen Zion; he has desired it for his habitation. "This is my resting-place forever; here will I dwell, for I have desired it. I will richly bless its food supply; its needy I will satisfy with bread. Its priests will I clothe with triumph, and its godly shall sing for joy. There will I make David's dynasty flourish; there have I prepared a lamp for my anointed. His foes I will clothe with shame, but his own crown shall shine."

Psalm 133

A Pilgrim Song by David. Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, flowing down the beard, Aaron's beard, that comes down upon the edge of his robes. It is like the dew of Mount Hermon, that comes down upon the hills of Zion; for there the Lord commanded the blessing, life for evermore.

Psalm 134

A Pilgrim Song. Come bless the Lord, all you servants of the Lord, who nightly stand in the house of the Lord. Lift up your hands in holiness, and bless the Lord. May the Lord, who made heaven and earth, bless you from Zion.

Psalm 133 describes the blessing of unity and brotherly love. כשמן הַטוֹב as the fragrant oil with which Aaron was anointed diffused its fragrance all around, so the spirit of amity and mutual friendship is spread throughout the environment.

Psalm 134 is a night-salutation addressed to the priests and Levites in the Temple, and their reply.

פרק אבות

Recited on the Sabbaths between *Pesah* and *Rosh Hashanah*

בְּלָיְשָׂרָאֵל יִשְׁלַחֲלֵק לְעוֹלָם הַבָּא, שֶׁנְאָמָרָה: וְעַמְקָדָם צְדִיקִים, לְעוֹלָם יִרְשֵׁו אָרֶץ; גַּנְצָר מְטֻעָה, מְעָשָׂה יְדֵי לְהַחְפֵּאָר.

פרק ראשון

א. משה קבל תורה מסיני, ומסורה ליהושע, ויהושע לזקנים, זקנים לבניאים, בניאים מסרו לאנשי בנות הגדולה. הם אמרו שלשה דברים: הו מוחנים בדין, והעמידי תלמידים הרבה, ועשוי סיג לתורה.

ב. שמואל הצדיק היה משורי בנות הגדולה. הוא היה אומר: על שלשה דברים העולם עומד: על התורה, ועל העבדה, ועל גמלות חסדים.

ג. אנטינוס איש שכוכב קבל משמעון הצדיק. הוא היה אומר: אל תהיו בעבדים חמישים את הרב על מנת לקבל פרס, אלא היה בעבדים חמישים את הרב שלא על מנת לקבל פרס, וכי מזרא שמים עליהם.

אבות, one of the sixty-three tractates of the Mishnah, deals with the ethical principles given by the fathers of Jewish tradition who flourished over a period of nearly five centuries, from the time of the last prophet to the end of the second century. Having achieved a place in the Prayerbook, *Avoth* became the most popular of all the books of the Mishnah and its contents exercised a most salutary influence on the Jewish people. The custom of reading *Pirke Avoth* ("Chapters of the Fathers") on Sabbath afternoons was originally limited, it seems, to the period between *Pesah* and *Shavuoth*. A sixth chapter, derived from a source other than the Mishnah, was added to the five chapters of *Avoth* in order to provide a separate chapter for each of the six Sabbaths between the two festivals. The sixth chapter, called *Kinyan*

ETHICS OF THE FATHERS

Recited on the Sabbaths between Pesah and Rosh Hashanah

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."¹

CHAPTER ONE

1. Moses received the Torah at Sinai and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Assembly. The latter said three things: Be patient in the administration of justice; develop many students; and make a fence for the Torah.

2. Simeon the Just was one of the last survivors of the Great Assembly. He used to say: The world is based on three principles: Torah, worship, and kindliness.

3. Antigonus of Sokho received the oral tradition from Simeon the Just. He used to say: Be not like servants who serve the master for the sake of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward; and let the fear of Heaven be upon you.

Torah ("The Acquisition of Torah"), was chosen to be read on the Sabbath preceding *Shavuoth*, the anniversary of the giving of the Torah, because its subject-matter is almost exclusively in praise of the Torah. The liturgical use of *Avoth* on Sabbath afternoons is mentioned in the *Siddur* of Amram Gaon (ninth century).

כל ישראל introduces each chapter of *Avoth* in the Prayerbook. It is an excerpt from Mishnah Sanhedrin 11:1.

תורה consists of two parts: the written law and the oral law. The written law is contained in the Five Books of Moses, and the oral law consists of the traditional interpretations and amplifications handed down by word of mouth from generation to generation until finally embodied in the talmudic literature.

כונסת הנזולות a legislative body of 120 men said to have functioned during and after the Persian period in Jewish history, about 500-300 before the common era.

סיג לטורה additional regulations, designed to preserve the biblical laws. מורה שמים a Greek name. אנטינומוס reverence for God.

¹ Isaiah 60:21.

ה. יוֹסֵי בֶן יוֹעָזָר, אִישׁ צְרָדָה, יוֹסֵי בֶן יוֹחָנָן, אִישׁ יְרוּשָׁלַיִם, קָבֵלּוּ מֵהֶם. יוֹסֵי בֶן יוֹעָזָר, אִישׁ צְרָדָה, אָמֵרָה: יְהִי בֵיתְךָ בֵית וְעַד לְחַכְמִים, וְהִי מִתְאַבֵק בַעֲפָר רְגִלֵיכֶם, וְהִי שׂוֹתָה בָצְנָא אֶת דָבְרֵיכֶם.

ה. יוֹסֵי בֶן יוֹחָנָן, אִישׁ יְרוּשָׁלַיִם, אָמֵרָה: יְהִי בֵיתְךָ פָתָחָת לְרֹוחָת, וְהִי עֲנֵנִים בְנֵי בִיתְךָ, וְאֶל פְרַבָּה שִׁיחָה עִם הָאָשָׁה. בְאַשְׁתָוֹ אָמְרוּ, כָל וְחָמֵר בְאַשְׁתָ חָבְרוֹ. מִבָּאָנוּ אָמְרוּ חַכְמִים: בָּל הַפְרַבָּה שִׁיחָה עִם הָאָשָׁה גָורֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדְבָּרֵי תּוֹרָה, וּסְופּוֹ יוֹרֵשׁ גַּיְהָם.

ג. יְהוֹשֻׁעָ בֶן פְרַחִיה וְנַטִי הַאֲרָבֵלִי קָבֵלּוּ מֵהֶם. יְהוֹשֻׁעָ בֶן פְרַחִיה אָמֵרָה: עֲשָׂה לְךָ רָב, וְקָנֵה לְךָ חָבֵר, וְהִי דָו אֶת בָּל הָאָדָם לְכַפֵּר זִכּוֹת.

ג. נַטִי הַאֲרָבֵלִי אָמֵרָה: הַרְחָק מִשְׁכָנוּ רְעֵה, וְאֶל תִּתְחַבֵּר לְרֹשֵׁעַ, וְאֶל תִּתְחַיאֵשׁ מִן הַפְּרֻעָנָות.

ח. יְהוֹדָה בֶן טַבִּי וְשִׁמְעוֹן בֶן שְׁטָחָ קָבֵלּוּ מֵהֶם. יְהוֹדָה בֶן טַבִּי אָמֵרָה: אֶל קַעַש עַצְמָה בְעַוְרָבִי הַדְּינִים, וּבְשִׁיחָיו בְעַלְיָהִין עַוְמָדִים לְפָנֵיהֶם, יְהִי בְעִינֵיכֶם בְרָשָׁים, וּבְשִׁפְטָרִים מִלְפָנֵיהֶם, יְהִי בְעִינֵיכֶם בְזָקָאים, בְשִׁקְבָּלוּ עֲלֵיכֶם אֶת הַדְּינָן.

ט. שִׁמְעוֹן בֶן שְׁטָחָ אָמֵרָה: הוּא מִרְבָּה לְחַקֵּר אֶת הַעֲדִים,

וְהִי זָהָיר בְדִבְרֵיהֶם, שָׁמָא מִתּוֹךְם יָלְמָדו לְשָׁקָר.

י. שִׁמְעָנִיה וְאַבְטָלְיוֹן קָבֵלּוּ מֵהֶם. שִׁמְעָנִיה אָמֵרָה: אֶחָב אֶת הַמְּלָאָכה, וְשָׁנָא אֶת דָרְבָנֹות, וְאֶל תִּתְהַווּ לְרַשׁוֹת.

In this and the following four paragraphs are given the names of the five Zugoth, "pairs" of leading scholars, who were president and vice-president of the Sanhedrin in the course of 150 years, the period preceding the *Tannaim*.

4. Yosé ben Yo'ezer of Zeredah and Yosé ben Yoḥanan of Jerusalem received the oral tradition from the preceding. Yosé ben Yo'ezer of Zeredah said: Let your house be a meeting-place for scholars; sit at their feet in the dust, and drink in their words thirstingly.

5. Yosé ben Yoḥanan of Jerusalem said: Let your house be wide open [to strangers]; treat the poor as members of your own family; and do not gossip with women. This has been said even with regard to one's own wife, how much more does it apply to another man's wife. Hence the sages say: Whoever gossips with women brings harm to himself, for he neglects the study of the Torah and will in the end inherit *Gehinnom*.

6. Joshua ben Perahyah and Nittai of Arbel received the oral tradition from the preceding. Joshua ben Perahyah said: Provide yourself with a teacher; get yourself a companion; and judge all men favorably.

7. Nittai of Arbel said: Keep aloof from a bad neighbor; do not associate with an evil man; and do not give up the belief in retribution [wickedness will not succeed in the end].

8. Judah ben Tabbai and Simeon ben Shataḥ received the oral tradition from the preceding. Judah ben Tabbai said: Do not [as a judge] play the part of a counselor; when the parties in a lawsuit are standing before you, regard them both as guilty; but when they go away from you, after having submitted to the judgment, regard them both as innocent.

9. Simeon ben Shataḥ said: Examine the witnesses thoroughly; be careful with your words, lest through them they learn to tell lies.

10. Shemayah and Avtalyon received the oral tradition from the preceding. Shemayah said: Love work; hate the holding of public office; and do not be intimate with the ruling authorities.

וַיָּאֹת בְּדִינָם the place of punishment in the hereafter. **וַיָּאֹת בְּדִינָם** is mentioned in Jeremiah 32:35 as the valley of Ben-Hinnom, near Jerusalem, where idolators used to sacrifice human lives. The valley of Hinnom became identified with woe and suffering as a result of the horrible crimes committed in it.

הַיּוֹ בְּעִגֵּךְ כְּרֻשְׁעִים that is, the judge should be impartial; he must not look upon either litigant with favor, but should regard both sides with equal suspicion.

שְׁמֻעָן בֶּן שְׁתָחַ, brother of queen Salome Alexandra, laid the foundations of an elementary school system among the Jews in the beginning of the first century before the common era.

שְׁמַעַיָּה וְאַבְטָלִין are said to have been descendants of proselytes.

יא. אַבְטָלְיוֹן אֹמֶר: חֲכָמִים, תָּקֻרְבוּ בְּדָבְרֵיכֶם, שְׁמָא
תְּחוּבִי חֹבֶת גָּלוֹת וְתָגְלוֹ לְמִקְומֵם קָוִם קָרְעִים, וַיְשַׁתַּחַז
הַפְּלָמִידִים הַבָּאִים אֶתְרֵיכֶם וְקָמוֹתָה, וַיָּמָצָא שֶׁם שְׁנָנִים
מִתְהַלֵּל.

יב. הַלְּל וְשִׁמְיָה קָבְלוּ מֵהֶם. הַלְּל אֹמֶר: הַנִּי מַפְלָמִידִיו^ו
שֶׁל אָפָרָן: אֶוחֱב שְׁלֹום וּרוֹדֵף שְׁלֹום, אֶוחֱב אֶת הַבְּרִיתָה
וּמִקְרָבָן לְחֹתֶרֶת.

יג. הַוְּהָא הַנִּיה אֹמֶר: נָגַד שְׁמָא אֶבְדָ שְׁמָה, וְדָלָא מַוְסִיף
יִסְתַ, וְדָלָא יַלְפֵךְ קָטְלָא חִיב, וְרַאשְׁתְמַשׁ בְּתַנְא חִלָּת.
יד. הַוְּהָא הַנִּיה אֹמֶר: אִם אֵין אֲנִי לֵי, מַי לֵי; וּבְשָׁאַנִי
לְעַצְמֵי, כִּה אֲנִי; וְאִם לֹא עַכְשָׂו, אִימְקָה.

טו. שִׁמְיָה אֹמֶר: עֲשָׂה חֹרֶתָה קָבָע, אָמֵר מַעַט וּעֲשָׂה
חִרְבָּה, וְהַנִּי מַקְבֵּל אֶת כָּל הָאָדָם בְּסֶבֶר פְּנִים יִפּוֹת.
טז. רַבֵּן נַמְלִיאָל אֹמֶר: עֲשָׂה לְדָבָר, וְהַסְפֵּלָק מִן הַסְפֵּק,
וְאֶל תַּرְבֵּה לְעַשְׂרָ אַמְדּוֹת.

יז. שְׁמַעַן בֶּן אֹמֶר: בֶּל יְמִי גָּרְלָטִי בֵּין הַחֲכָמִים וְלֹא
מִצְאָתִי לְגֹנֵף טֹב מִשְׁתִּיקָה, וְלֹא הַמְּדָרָש עַקְרָב אֶלָּא הַמְּעַשָּׂה,
וְכָל הַמְּרַבָּה דָּבָרים מִבְיא חַטָּא.

ית. רַבֵּן שְׁמַעַן בֶּן נַמְלִיאָל אֹמֶר: עַל שְׁלָשָׁה דָּבָרים
הַעוֹלָם קִים: עַל הָאָמֶת, וְעַל הַדִּין, וְעַל הַשְּׁלֹום, שֶׁנָּאָמָר:
אַנְמָת וּמִשְׁפְּט שְׁלֹום שְׁפְּטו בְּשִׁעְרֵיכֶם.

Teachers are cautioned against their use of inexact language which might bring their students under the influence of heresy.

הַלְּל וְשִׁמְיָה flourished in Jerusalem a few decades before the common era. The last of the five *Zugoth*, they are regarded as the first of the *Tannaim* whose interpretations of biblical law and oral tradition are recorded in the Mishnah, Tosefta, and other works. In contrast to Shammai, Hillel was

11. Avtalyon said: Scholars, be careful with your words! You may incur the penalty of exile and be banished to a place of evil waters [heretical teachings], and the disciples who follow you into exile are likely to drink of them and die [a spiritual death], with the result that the name of Heaven would be profaned.

12. Hillel and Shammai received the oral tradition¹ from the preceding: Hillel said: Be of the disciples of Aaron, loving peace and pursuing peace; be one who loves his fellow men and draws them near to the Torah.

13. He used to say: He who seeks greater reputation loses his reputation; he who does not increase his knowledge decreases it; he who does not study deserves death; he who makes unworthy use of the crown [of learning] shall perish.

14. He used to say: If I am not for myself, who is for me? If I care only for myself, what am I? If not now, when?

15. Shammai said: Make your study of the Torah a regular habit; say little but do much; and receive all men cheerfully.

16. Rabban Gamaliel said: Provide yourself with a teacher and avoid doubt; and do not make a habit of giving tithes by guesswork.

17. Simeon his son said: All my life I have been brought up among the sages, and I have found nothing better for a person than silence; study is not the most important thing but practice; and whoever talks too much, brings about sin.

18. Rabban Simeon ben Gamaliel said: The world is established on three principles: truth, justice, and peace, as it is said: "You shall administer truth, justice and peace within your gates."¹

famous for his meek and gentle disposition. They were the founders of the schools named after them: *Beth Hillel* and *Beth Shammai*.

... אָמֵן אֲנִי לֹא that is, one must be self-reliant, but must not live for himself. אָמֵן לֹא עֲכַשְׂוָה אִמְתָּה one must take swift advantage of opportunity.

רָבָן גַּמְלַיאֵל was a grandson of Hillel. He was the first to be known by the title *Rabban* ("Master"), given to the heads of the Sanhedrin. Like Hillel, he is also known by the title *Zaken* ("Elder"). He lived shortly before the Second Temple was destroyed.

וְאַל תִּרְבֹּח לְעֶשֶׂר אָמְדוֹת that is, keep clear of all doubt. Even when you come to pay the tenth part of your annual income for charitable uses, let there be no doubt that what you pay represents really a tenth of your income.

¹ Zechariah 8:16.

רבי חנניה בן עקשייא אומר: רציה הקדוש ברוך הוא
לובות את ישראל, לפיכך הרבה להם תורה ומצוות, שנאמר:
ז' חפץ למן צדקו, גדייל תורה ונאדר.

פרק שני

כל ישראל יש להם חלק לעולם הבא, שנאמר: ועמדו
בולם צדיקים, לעולם ירושי ארץ; נזר מטעי, מעשה ידי
להחפaar.

א. רבי אומר: אוין היא דרכך ישרה שיבור לו האדם,
כל שהיא תפארת לעשנה ותפארת לו מן האדם; והני זהיר
במצוות קלה בבחמורה, שאון אתה יודע מעתו שכון של
מצוות; והני מתחשב הפסד מצוה בנגד שברה, ושבר עברה
בגונד הפסדה. הסטכל בשלה דברים ואוין אתה בא לידי
עברה: רע מה למעלה מפה, עין רואת, ואין שומעת, וכל
משמעות בספר נכתבים.

ב. רבנו גמליאל בן ש' רבי יהודה הנשיא אומר: יפה
פלמוד תורה עם דרך ארץ, שיונעת שניהם משכחת עון;
וכל תורה שאון עמה מלאכה סופה בטלה ונוררת עון; וכל
העוסקים עם האבור ידיו עוסקים עמם לשם שם שמים, שנבות
אבותם מסיעתם וצדקהם עומרת לך. ואתם, מעלה אני
עליכם שבר הרבה באלו עשייהם.

Rabbi Hananiah ben Uqshia belonged to the third generation of the *Tannaim*, and flourished in the middle of the second century. His dictum, which is added in the Prayer-book at the end of each chapter of *Avoth*, is an excerpt from Mishnah *Makoth* 3:16.

Rabbi is sometimes called *Rabbenu ha-Kadosh* ("our saintly teacher"). All the best qualities were combined in him. He is said to have been born in 135, when Rabbi Akiba died. He lived to be 84 years old. Famous as the compiler

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER Two

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

1. Rabbi [Judah ha-Nasi] said: Which is the right course that a man should choose for himself? One which is creditable to the person adopting it, and on account of which he gains respect from men. Be careful to perform a minor *mitzvah* just as well as a major one, for you do not know the reward for each *mitzvah*. Balance the loss sustained by the performance of a *mitzvah* against the reward secured by its observance, and the profit of a sin against its injury. Consider three things and you will not come into the grip of sin—know what is above you: a seeing eye, a hearing ear, and a book in which all your deeds are recorded.

2. Rabban Gamaliel, the son of Rabbi Judah ha-Nasi, said: It is well to combine Torah study with some worldly occupation, for the energy taken up by both of them keeps sin out of one's mind; all Torah study which is not combined with some trade must at length fail and occasion sin. Let all who work for the community do so from a spiritual motive, for then the merit of their fathers will sustain them, and their righteousness will endure forever. "I credit you with great reward [God says] as if you accomplished it all."

and editor of the Mishnah, he was without a rival among his contemporaries in learning. He said: "I learned much from my teachers, more from my colleagues, and most of all from my pupils" (Makkoth 10a). He possessed great wealth of which he gave freely to poor scholars. The greatest scholar of the period, he was designated simply *Rabbi* ("Master") par excellence. A descendant of Hillel in the seventh generation, he is also known as Judah ha-Nasi (head of the Sanhedrin).

רבן גמליאל the third, who belonged to the last generation of the *Tannaim*. He succeeded his father in the office of *Nasi* in the third century.

ערת עין that is, one would be driven to dishonest means of obtaining a livelihood.

¹ *Isaiah* 42:21. ² *Isaiah* 60:21.

ג. **הוּא וְתַיִרְיוֹן בָּקָרֶשׁוֹת,** **שָׁאוֹן מִקְרָבֵין לוֹ לְאָדָם אֶלָּא לְצַרְךָ עַצְמָנוּ;** נְרָאינוּ **בָּאָהָבִין** **בְּשֻׁעַת הַנְּאָהָן,** וְאַיִן עֲנוּמָדִין לוֹ לְאָדָם **בְּשֻׁעַת דָּחֳקָן.**

ד. **הוּא קָהִית אָוֹמֵר:** **עֲשֵׂה רְצُونָה בְּרָצָונָה,** **כִּי שִׁיעָשָׂה רְצָונָה בְּרָצָונָה;** **בְּטַל רְצָונָה מִפְנֵי רְצָונָה,** **בְּגַדִּי שִׁיבְטָל רְצָונָה** **אַחֲרִים מִפְנֵי רְצָונָה.**

ה. **הַלְּל אָוֹמֵר:** **אֶל תִּפְרֹשׂ מִן הַצְבּוֹר;** **וְאֶל פָּאמֵן בְּעַצְמָה עַד יוֹם מוֹתָה;** **וְאֶל פְּדוּן אֶת חַבְרָה עַד שְׁתִינִיעַ לְמִקְמוֹ;** **וְאֶל תֹּאמֶר דָּבָר שֶׁאָיָא אָבְשָׁר לְשָׁמֵעַ שְׁטוּפָה לְהַשְׁמָעָה;** **וְאֶל תֹּאמֶר לְכַשְּׁאָפָנה אֲשֶׁר, שָׁמָא לֹא תִּפְנַה.**

ו. **הוּא קָהִית אָוֹמֵר:** **אֵין בָּור יָגָא חַטָּא,** **וְלֹא עַמְּ קָאָרֶץ חַסִּיד,** **וְלֹא הַבִּישׁוֹ לִמְדָה,** **וְלֹא תִּקְפְּדוֹ מִלְמָדָה,** **וְלֹא כָּל הַמְּרֻבָּה בְּסָחוּרָה מִחְכִּים;** **וּבָמָקוֹם שָׁאוֹן אֲנָשִׁים הַשְׁתַּדֵּל לְהִזְמָת אִישׁ.**

ז. **אֲפָחָה רְאָה גַּלְגָּלָת אֶחָת שְׁאָפָה עַל פָּנֵי הַמִּים.** **אָמֵר לְהָ:** **עַל דָּאַטְיָפָת אָטְיָפָה,** **וְסֹוף מִטְיָפִיךְ יַטְוּפָן.**

ח. **הוּא קָהִית אָוֹמֵר:** **מְרֻבָּה בְּשָׁר,** **מְרֻבָּה רְמָה;** **מְרֻבָּה נְבָסִים,** **מְרֻבָּה דְּאָנָה;** **מְרֻבָּה נְשִׁים,** **מְרֻבָּה בְּשָׁפִים;** **מְרֻבָּה שְׁפָחוֹת,** **מְרֻבָּה זְמָה;** **מְרֻבָּה עֲבָדִים,** **מְרֻבָּה גּוֹל.** **מְרֻבָּה חַדְרָה,** **מְרֻבָּה חַיִּים;** **מְרֻבָּה יִשְׁכָּת,** **מְרֻבָּה חַקְמָה;** **מְרֻבָּה עַצְתָּה,** **מְרֻבָּה תְּבוּנָה;** **מְרֻבָּה צְדָקָה,** **מְרֻבָּה שְׁלוֹם.** **קָנָה שֵׁם טוֹב,** **קָנָה לְעַצְמָוֹ;** **קָנָה לוֹ דְבָרִי תּוֹרָה,** **קָנָה לוֹ חַיִּים הַעוֹלָם הַבָּא.**

שָׁאָפָר לְשָׁמוֹעַ is read by Rashi in the sense that one should take swift advantage of each opportunity to acquire knowledge.

3. Be cautious of the ruling authorities, for they befriend a man only for their own interests; they appear as friends when it is to their own advantage, but they do not stand by a man when he is in distress.

4. He used to say: Do God's will as you would do your own will, so that he may do your will as if it were his; sacrifice your will for the sake of his will, so that he may undo the will of others before yours.

5. Hillel said: Do not keep aloof from the community; be not sure of yourself till the day of your death; do not judge your fellow man until you have been in his position; do not say anything which cannot be understood at once, in the hope that ultimately it will be understood; and do not say: "When I shall have leisure I shall study," for you may never have leisure.

6. He used to say: An empty-headed man cannot be sin-fearing, nor can an ignorant person be pious; the bashful cannot learn, nor can the quick-tempered teach; nor can anyone who is engrossed in trade become a scholar; and in a place where there are no men, strive to be a man.

7. He saw a skull floating on the surface of the water. He said to it: Because you drowned others, others have drowned you; and those who have drowned you shall themselves be drowned [measure for measure].

8. He used to say: The more flesh, the more worms [in the grave]; the more property, the more anxiety; the more wives, the more witchcraft; the more female servants, the more lewdness; the more male servants, the more thievery; but the more Torah study, the more life; the more schooling, the more wisdom; the more counsel, the more understanding; the more righteousness, the more peace. One who has acquired a good name, has acquired it for himself; one who has acquired for himself Torah has acquired for himself the life of the world to come.

בָּזֶן a man devoid of both knowledge and moral principles. This term originally signifies a piece of land completely uncultivated.

מְרַבָּה כְּשָׁפִים Rival wives often resorted to black magic in their efforts to retain their husband's affection.

ט. רְבּוֹ יוֹחָנָן בֶּן זַبִּי קָבֵל מַהְלֵל וּמִשְׁמֵר. הוּא הָנָה אָמֵר:
אם לְמִדְשָׁת תָּזַהַה בְּרַבָּה, אֲלֹת פְּתַחַק טוֹבָה לְעַצְמָה, בַּי לְכָה
נוֹצָרָת.

י. חַמְשָׁה תַּלְמִידִים הָיוּ לוּ לְרְבּוֹ יוֹחָנָן בֶּן זַבִּי, וְאַלְפִי הָנָה:
רַבִּי אַלְיעָזָר בֶּן הַוּרְקָנוֹס, רַבִּי יְהוֹשָׁעַ בֶּן חַנְנָא, רַבִּי יוֹסֵי
הַבָּהָן, רַבִּי שְׁמֻעוֹן בֶּן נְתָנָאֵל, וְרַבִּי אַלְעָזָר בֶּן עַרְךָ.

יא. הוּא הָנָה מוֹנָה שְׁבָחָם: רַבִּי אַלְיעָזָר בֶּן הַוּרְקָנוֹס בָּור
סָוד, שְׁאַינּוּ מְאַבֵּד טֶפֶת; רַבִּי יְהוֹשָׁעַ בֶּן חַנְנָא, אֲשֶׁר יָולַדְתָּו;
רַבִּי יוֹסֵי הַבָּהָן חָסִיד; רַבִּי שְׁמֻעוֹן בֶּן נְתָנָאֵל יָירָא חָטָא; רַבִּי
אַלְעָזָר בֶּן עַרְךָ בְּמַעַן הַמְּתַגֵּבָר.

יב. הוּא הָנָה אָמֵר: אִם יְהִיוּ כָּל חַכְמִי יִשְׂרָאֵל בְּכָפֶ
מְאוֹנִים, וְאַלְיעָזָר בֶּן הַוּרְקָנוֹס בְּכָפֶ שְׁנִיה, מְכַרְיעַ אֶת בָּלָם.
אָבָא שָׁאֵל אָמֵר מִשְׁמָמוֹ: אִם יְהִיוּ כָּל חַכְמִי יִשְׂרָאֵל בְּכָפֶ
מְאוֹנִים, וְאַלְיעָזָר בֶּן הַוּרְקָנוֹס אֶפְעַמָּהּ, וְאַלְעָזָר בֶּן עַרְךָ
בְּכָפֶ שְׁנִיה, מְכַרְיעַ אֶת בָּלָם.

יג. אָמֵר לָהֶם: צָאו וַיַּרְא אַיִזּוּ הֵיא דָרְךָ טוֹבָה שִׁידְבָּק
בְּהַהְדָּרָם. רַבִּי אַלְיעָזָר אָמֵר: עַזְן טוֹבָה. רַבִּי יְהוֹשָׁעַ אָמֵר:
חֲבֵר טוֹב. רַבִּי יוֹסֵי אָמֵר: שְׁבֵן טוֹב. רַבִּי שְׁמֻעוֹן אָמֵר:
חֲרוֹאָה אֶת הַנּוֹלֵד. רַבִּי אַלְיעָזָר אָמֵר: לְבָטָבָה. אָמֵר לָהֶם:
רוֹאָה אֲנִי אֶת דְּבָרַי אַלְעָזָר בֶּן עַרְךָ מִדְבָּרֵיכֶם, שְׁבָכֶלָל
דְּבָרַי דְּבָרֵיכֶם.

בנ' זכאי saved the nation from disintegration after the destruction of the Temple when he reorganized the Sanhedrin in Yavneh, south of Jaffa. According to tradition, he died at the age of 120.

אליעזר בן הורקנוס is frequently quoted in the Mishnah. Against the wishes of his father who threatened to disinherit him, he began to study late in life and developed into the greatest scholar of the period. Though a brother-in-

9. Rabban Yoḥanan ben Zakkai received the oral tradition from Hillel and Shammai. He used to say: If you have learnt much Torah, do not claim credit for yourself, because you were created for this purpose.

10. Rabban Yoḥanan ben Zakkai had five pre-eminent disciples, namely: Rabbi Eliezer ben Hyrcanus, Rabbi Joshua ben Hananyah, Rabbi Yosé the Priest, Rabbi Simeon ben Nethanel, and Rabbi Elazar ben Arakh.

11. He used to sum up their merits: Eliezer ben Hyrcanus is a cemented cistern which loses not a drop [retentive memory]; Joshua ben Hananyah—happy is his mother; Yosé the Priest is most pious; Simeon ben Nethanel is one who fears sin; Elazar ben Arakh is like a spring that ever gathers force [creative mind].

12. He used to say: If all the sages of Israel were in one scale of the balance, and Eliezer ben Hyrcanus in the other, he would outweigh them all. Abba Saul, however, quoted him otherwise: If all the sages of Israel, including Eliezer ben Hyrcanus, were in one scale of the balance, and Elazar ben Arakh in the other, he would outweigh them all [originality surpasses retentiveness].

13. He [Yoḥanan ben Zakkai] said to them: Go and see which is the best quality to which a man should cling. Rabbi Eliezer said: A good eye [generosity]; Rabbi Joshua said: A good friend [friendliness]; Rabbi Yosé said: A good neighbor [goodwill]; Rabbi Simeon said: One who considers the probable consequences [foresight]; Rabbi Elazar said: A good heart [unselfishness]. Said he to them: I prefer what Elazar ben Arakh has said to what you have said, because in his words yours are included.

law of Gamaliel II, the president of the Sanhedrin, he was excommunicated by his colleagues because he refused to accept the decision of the majority on a point of law that arose for discussion. He is sometimes spoken of as "Rabbi Eliezer the Great."

אַשְׁרִי יָלֹדוֹת Great credit for his scholarship was due to his mother, who is said to have taken him as an infant to the academy of learning so that his ears might become attuned to the sound of Torah. Rabbi Joshua ben Hananyah successfully debated with Greek philosophers and was famous as the representative of Jewish wit and wisdom.

אֲבָבָה ("father") is not part of this *Tanna's* name, but a title. Abba Saul lived during the second century.

יד. אמר להם: צאו וראו איזו הוא דרכך רעה שיתרחק ממנה האדם. רבינו אליעזר אומר: עין רעה. רבינו יהושע אומר: חבר רע. רבינו יוסי אומר: שכון רע. רבינו שמואל אומר: כלוה ואיןו משלם; אחר כלוה מן האדם כלוה מן המקום, שנאמר: לוה רשות ולא ישלם, וצדיק חוננו ונוטן. רבינו אלעזר אומר: לב רע. אמר להם: רואה אני את דברי אלעזר בנו ערך מדבריכם, שבכלך דבריו דבריכם.

טו. הם אמרו שלשה דברים. רבינו אליעזר אומר: יהי כבוד חברך חביב לך בשלה, ואל תהנו נזח לבועס, ושוב יום אחד לפניו מיתה. והוו מתחמם בגנך אורן של חכמים, והוו זהיר בנהלתן שלא תבוה, שנשיכתן נשיכת שועל, ונשיכתן עקיצה עקרב, ולתיישת לחישת שרף, ובכל דבריהם בנהלי אש.

טז. רבינו יהושע אומר: עין קרע וצער קרע ושנאת הבריות מוציאים את האדם מן העולם.

יז. רבינו יוסי אומר: יהי ממון חברך חביב לך בשלה, ונתכו עצמה ללמד תורה שאינה יורשה לך, וכל מעשה יהיו לשם שמים.

ית. רבינו שמואל אומר: הו זהיר בקריאת שמע ובתפלה; ובשאלה מהפלל, אל קעש חפלתך קבע אלא רחמים ומחנונים לפניו המקום, שנאמר: כי חנון ורחום הוא, אריך אפים ורב חסר ונחם על הרעה; ואל תהן רשות בפני עצמה.

Since all wealth belongs to God, the borrower is considered as borrowing directly from God, the Righteous One, who will repay the benevolent lender what the debtor fails to repay.

14. He further said to them: Go and see which is the worst quality a man should shun. Rabbi Eliezer said: An evil eye [greed]; Rabbi Joshua said: A bad friend [hatred]; Rabbi Yosé said: A bad neighbor [discord]; Rabbi Simeon said: One who borrows and does not repay. It is the same whether one borrows from man or from God, as it is said: "The wicked borrows and repays not, but the righteous deals graciously and gives."¹ Rabbi Elazar said: An evil heart [selfishness]. Said he to them: I prefer what Elazar ben Arakh has said to what you have said, for in his words yours are included.

15. They each said three things. Rabbi Eliezer said: Let your friend's honor be as dear to you as your own; be not easily provoked to anger; repent one day before your death [every day, for you may die tomorrow]. He further said: Warm yourself by the fire of the scholars, but beware of their glowing coals [treat them respectfully], lest you burn yourself; for the bite of scholars is as hurtful as that of a fox, their sting is as deadly as that of a scorpion, their hiss is like that of a serpent, and all their words are like coals of fire [and should be heeded].

16. Rabbi Joshua said: The evil eye [greed], the evil impulse and hatred of mankind shorten a man's life.

17. Rabbi Yosé said: Let your friend's property be as precious to you as your own; give yourself to studying the Torah, for it does not come to you by inheritance; and let all your deeds be done in the name of Heaven.

18. Rabbi Simeon said: Be careful in reading the *Shema* and the *Shemoneh Esreh*; when you pray, do not regard your prayer as a perfunctory act, but as a plea for mercy and grace before God, as it is said: "For he is gracious and merciful, slow to anger, abounding in kindness, and relenting of evil."² Do not be wicked in your own esteem [lest you set yourself a low standard of conduct].

לשם שמי for the sake of God, that is, with pure purpose and good intentions.

קריאת שמע and all regularly repeated prayers should never be recited in a mechanical manner, without understanding and a devotional frame of mind.

¹ Psalm 37:21. ² Joel 2:13.

יט. רבי אלעזר אומר: **הוּא שׁקוֹד לְלִמּוֹד תּוֹרָה, וְדוּ מַה שֶׁחָשֵׁב לְאֲפִיקוֹרָס,** וְרוּ לְפָנֵי מַי אַתָּה עַמְלֵךְ וְמי הוּא בָּעֵל מְלָאכָתךְ שֶׁכֶר בְּעַלְתָּה.

ב. רבי טרפון אומר: **הַיּוֹם קָצָר, וּמְפָלָאָה מְרֻבָּה,** והפועלים עצלים, והשבר ברבה, ובועל הקיות דוחק. **כָּא.** הוא דינה אומר: **לֹא עַלְיָה הַמְּלָאָה לְגַמֵּר,** ולא אַתָּה בֶּן חָווִין להבטל ממנה. אם לְמִדְתָּת תּוֹרָה הַרְבָּה, נוֹתְנִים **לְדַבָּר** שֶׁכֶר חֲרֵבָה, **וְגַםְּמַן** הוּא בָּעֵל **מְלָאכָתךְ שֶׁיְשַׁלֵּם־לְךָ שֶׁכֶר בְּעַלְתָּה;** **וְדוּ שְׁמַטוּ שְׁכָרָוּ שֶׁל צְדִיקִים לְעַתִּיד לְבוֹא.**

רבי חנניה בן עקבי אומר: **רָצָה הַקְדוּשָׁ בָּרוּךְ הוּא לִזְכָּתְךָ אֶת יִשְׂרָאֵל,** לְפִיכָךְ הַרְבָּה לְהֶם תּוֹרָה ומיצות, שנאמר: **בְּחִפֵּץ לְמַעַן צְדָקָה, גַּדְילָה תּוֹרָה וְאֶדְירָה.**

פרק שלישי

כָּל יִשְׂרָאֵל יִשׁ לְהֶם חָלֵק לְעוֹלָם הַבָּא, שנאמר: **וְעַמְּךָ בָּלָם צְדִיקִים, לְעוֹלָם יִרְשֶׁה אָרֶץ;** נֶצֶר מִשְׁעִי, מעשה ידי **לְהַחְפָּאָר.**

א. עקיבא בן מהללאל אומר: **הַסְּתָבֵל בְּשֶׁלֶשׁ דְּבָרִים** **וְאֵין אַתָּה בָּא לִידֵי עֲבָרָה:** **דַע מַאיוֹ בָּאתָה,** **וְלֹאָן אַתָּה הַוְלָה,** **וּלְפָנֵי מַי אַתָּה עַתִּיד לְתֹנוֹ דֵין וְחַשְׁבּוֹן.** **מַאיוֹ בָּאתָה,** מטפה סרווחה; **וְלֹאָן אַתָּה הַוְלָה,** **לִמְקוּם עַפְרָר,** רמה ותולעה; **וּלְפָנֵי מַי אַתָּה עַתִּיד לְתֹנוֹ דֵין וְחַשְׁבּוֹן,** **לְפָנֵי קָלָה מְלָכִים,** **הַקְדוּשָׁ בָּרוּךְ הוּא.**

19. Rabbi Elazar said: Be eager to study the Torah; know what to answer an unbeliever; know before whom you toil, who your Employer is, who will pay you the reward of your labor.

20. Rabbi Tarfon said: The day [life] is short; the task is great; the workmen [human beings] are lazy; the reward is great, and the Master is insistent.

21. He used to say: You are not called upon to complete the work [of Torah study], yet you are not free to evade it; if you have studied much Torah, much reward will be given you—your Employer can be trusted to pay you for your work; and know that the grant of reward to the righteous will be in the time to come.

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: “The Lord was pleased, for the sake of [Israel’s] righteousness, to render the Torah great and glorious.”¹

CHAPTER THREE

All Israel have a share in the world to come, as it is said: “Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory.”²

1. Akavyah ben Mahalalel said: Reflect on three things and you will not come into the grip of sin: know whence you came, whither you are going, and before whom you are destined to give a strict account. *Whence you came*—from a malodorous drop; *whither you are going*—to a place of dust, worms and moths; *and before whom you are destined to give a strict account*—before the supreme King of kings, the Holy One, blessed be he.

אַפִיקוֹרָס a follower of Epicurus, the Greek philosopher who taught that “all parts of the universe . . . owe their origin to accident and chance” (Maimonides, *Guide*, III, 17). Because of the phonetic resemblance between אַפִיקוֹרָס and פָקָר (“to be licentious”) the term *epikurus* is used in talmudic literature to denote one who denies the authority of the Torah. There is a statement that he who insults a scholar is an *epikurus* (*Sanhedrin* 99b).

אַקְבַּיָּה בֶן מַהֲלָלֵא was a contemporary of Hillel. On Shammai’s death he was offered the position of vice-president of the Sanhedrin on condition that he first change his views on certain points of law, but he refused.

¹ *Isaiah* 42:21. ² *Isaiah* 60:21.

ב. רבי חנינא סנו הכהנים אומר: הוּא מַתְפֵלֶל בָּשָׁלוֹמָה של מלכות, שאלא מראה איש את רעהו תיים בלו.

ג. רבי חנינא בן פרדיון אומר: שניים שיוושבים ואין ביניהם דברי תורה, הרי זה מושב לצים, שנאמר: ובמושב לצים לא ישב. אבל שניים שיוושבים וויש ביןיהם דברי תורה, שכינה שרינה ביןיהם, שנאמר: או נדרכו יראי יי איש אל רעהו ויקשב יי ונישמע, ובבתב ספר זברון לפניו, ליראי יי ולהשבי שמו. אין לי אלא שניים, מעין אפיקלו אחד שיוושב וועסיק בחורה, שהקדוש ברוך הוא קבוע לו שבר, שנאמר: ישב בקד וידם כי נטול עליון.

ד. רבי שמואל אומר: שלשה שאכלו על שלחנו אחד ולא אמרו עליון דברי תורה, באלו אכלו מזבח מותים, שנאמר: כי כל שלוחנות מלאו קיא צאה בלוי מקום. אבל שלשה שאכלו על שלחנו אחד ואמרו עליון דברי תורה, באלו אכלו משלהנו של מקום, שנאמר: נידבר אליו, זה השלחן אשר לפני יי.

ה. רבי חנינא בן חכני אומר: הנער בלילה והמהלך בהריך יתידי ומפנה לבו לבטהה, הרי זה מהתיב בנפשו.

ו. רבי נחוניא בן הכהנה אומר: כל המקבל עליון על תורה, מעבירים מקומו על מלכות ועל דרך ארץ; וכל הפורק מקומו על תורה, נתנים עליון על מלכות ועל דרך הארץ.

Rabbi Hanina ben Teradion was the father of Beruriah, famous wife of Rabbi Meir. He was burned at the stake, after the defeat of Bar-Kokhba in 135, for his refusal to obey the decrees of Hadrian.

שכינה ("habitation") denotes God's presence on earth. It is used as one of God's names.

2. Rabbi Hanina, the deputy high-priest, said: Pray for the welfare of the government, since were it not for the fear of it men would swallow each other alive.

3. Rabbi Hananyah ben Teradyon said: If two sit together and no words of Torah are spoken between them, they are a session of scoffers, of whom it is said: “[A good man] does not sit in the company of scoffers.”¹ But when two sit together and interchange words of the Torah, the *Shekhinah* abides between them, as it is said: “Then those who revered the Lord spoke to each other, and the Lord listened and heard, and in his presence a record was written of those who revere the Lord and respect his name.”² Now, this verse refers to two persons; whence do we know that even if one person engages in the study of the Torah, the Holy One, blessed be he, determines his reward? It is said: “Though he sits alone in thoughtful meditation, yet he receives” [the reward].³

4. Rabbi Simeon said: If three have eaten at a table and have held no conversation on Torah, it is as though they had eaten of sacrifices offered to the dead [idols], as it is said: “For all their tables are full of filth without the presence of God.”⁴ But if three have eaten at a table and have conversed on Torah, they are as though they had eaten from the table of God, as it is said: “He said to me: This is the table which is in the presence of the Lord.”⁵

5. Rabbi Hanina ben Hakinai said: He who is awake at night, or travels alone on the road, and turns his mind to idle thoughts, commits a deadly sin.

6. Rabbi Nehunya ben ha-Kanah said: Whoever takes upon himself the yoke of the Torah will be relieved from the yoke of the government and the yoke of worldly affairs [struggle for existence]; whoever divests himself of the yoke of the Torah will be burdened with the yoke of the government and the yoke of worldly affairs.

¹ רבי חנינא בן חייא, one of the most brilliant students of Rabbi Akiba. Strongly anti-Roman, he was forced for a long time to remain in hiding after the defeat of Bar-Kokhba. He is the supposed author of the *Zohar*, the mystical commentary on the Pentateuch. According to tradition, he died at Meron, northwest of Safed, on *Lag b'omer*.

² רבי חנינא בן חייא

³ רבי נחוניא בן הקנה was a contemporary of Rabban Yohanan ben Zakkai. He attributed his attainment of great age to his forgiving nature, generosity in money matters and respect for the feelings of others (*Megillah* 28a).

⁴ Psalm 1:1. ⁵ Malachi 3:16. ⁶ Lamentations 3:28. ⁷ Isaiah 28:8. ⁸ Ezekiel 41:22.

ז. רבי חלפְתא בֶן דוֹסָא, איש בפר חנינא, אומר: עשרה שיזובים ועוסקים בתורה, שכינה שריה בינויהם, שנאמר: אליהם נצב בעדרת אל. ומניין אפילו חמשה, שנאמר: ואנדו על הארץ יסדה. ומניין אפילו שלשה, שנאמר: בקרב אליהם ישפט. ומניין אפילו שניים, שנאמר: או נרברו וראי יי איש אל רעהו, ויקשב יי וישמע. ומניין אפילו אחה, שנאמר: בכל מקום אשר אזכיר אתשמי,ABA אליך וברכתך.

ח. רבי אלעזר, איש ברחותהא, אומר: פונלו משלו, שאחה ושלחה שלו. וכן בדור הוא אומר: כי מפמד הבל, ומירך נתנו לך.

ט. רבי יעקב אומר: המהלך בקדש ושונת, ומפסיק ממשנתו ואומר: מה נאה אילן זה, מה נאה ניר זה, מעלה עליו הבהיר באלו מתחיב בנפשו.

י. רבי דוספי בר נמי, מושם רבי מאיר, אומר: כל השובח דבר אחר ממשנתו, מעלה עליו הבהיר באלו מתחיב בנפשו, שנאמר: רק השמר לך ושמר נפשך מאה, פון תשבח את הדרברים אשר ראו עיניך. יכול, אפילו פרקפה עליו ממשנתו, תלמוד לומר: ופון יסודו מלכבה כל ימי חייהם; הא, אין מתחיב בנפשו עד שיישב וייסורם מלבו.

יא. רבי חנינא בן דוסא אומר: כל שיראת חטא קודמת לחכמתו, חכמתו מתקימת; ובכל שכך מתו קודמת ליראת חטא, אין חכמתו מתקימת.

was a disciple of Rabbi Meir. is omitted in some texts.
רבי חלפתא was a contemporary of Rabbi Akiba.

רבי אלעזר איש ברחותהא was one of the teachers of Rabbi Judah ha-Nasi.

רבי יעקבי was an older contemporary of Rabbi Judah ha-Nasi.

רבי חנינא בן דוסא was a disciple of Rabban Yohanan ben Zakkai.

7. Rabbi Ḥalafta ben Dosa of Kfar Hananya said: When ten people sit together and occupy themselves with the Torah, the *Shekhinah* abides among them, as it is said: "God stands in the godly congregation."¹ Whence do we know that the same applies even to five? It is said: "He has founded his band upon the earth."² Whence do we know that the same applies even to three? It is said: "In the midst of the judges he judges."³ Whence do we know that the same applies even to two? It is said: "Then those who revered the Lord spoke to each other, and the Lord listened and heard."⁴ Whence do we know that the same applies even to one? It is said: "In every place where I have my name mentioned I will come to you and bless you."⁵

8. Rabbi Elazar of Bertotha said: Give to God of his own, for you and yours are his. The same thought was expressed by David, who said: "For all things come from thee, and we have given thee only what is thine."⁶

9. Rabbi Jacob said: He who travels on the road while reviewing what he has learnt, and interrupts his study and says: "How fine is that tree, how fair is that field!" Scripture regards him as if he committed a grave sin [study is more important than the admiration of nature].

10. Rabbi Dostai ben Yannai said in the name of Rabbi Meir: Whoever forgets anything of what he has learned, Scripture regards him as if he committed a grave sin, for it is said: "Only take care, and watch yourself well that you do not forget the things which your eyes saw." Now, one might suppose that this applies even to a person who has forgotten because his study proved too hard for him; it is therefore explicitly added: "Lest they be removed from your heart all the days of your life."⁷ Thus, he incurs a grave sin only when he deliberately removes the lessons from his heart.

11. Rabbi Hanina ben Dosa said: Anyone whose fear of sin precedes his wisdom [whose moral conduct means more to him than his learning], his wisdom shall endure; anyone whose wisdom precedes his fear of sin, his wisdom shall not endure [not being subjected to the moral demands of wisdom, he will give up wisdom so that it might not trouble his conscience].

נִתְמַנֵּה אֶל חֲכֹת מִתְקִינִים Not being governed by the moral demands of wisdom, he will give up wisdom so that it might not trouble his conscience.

¹*Psalm* 82:1. ²*Amos* 9:6. ³*Psalm* 82:1. ⁴*Malachi* 3:16. ⁵*Exodus* 20:24.
⁶*I Chronicles* 29:14. ⁷*Deuteronomy* 4:9.

יב. הוא היה אומר: כל שמעשו מרבים מהכמתו, חכמתו מתקימת; וכל שחייבו מרבה ממעשו אין חכמתו מתקימת.

יג. הוא היה אומר: כל שירות הבריות נוחה היינני, רום המקומן נוחה היינני; וכל שאין רום הבריות נוחה היינני, אין ריח המקומן נוחה היינני.

יד. רבוי דוסא בן קרבינס אומר: שנה של שחרית וינו של אחרים, ושיתת תילדים וישבת בתיהם כנסיות של עמי הארץ, מוציאים את האדם מן העולם.

טו. רבוי אלעוזי המודעי אומר: המחלל את מקדשים, וה מבזה את המוערות, והמלבין פניו חברו ברבים, והמפר בריתו של אברהם אבינו, והמנלה פנים בתורה שלא ביהלכה, אף על פי שיש בירדו תורה ומעשים טובים, אין לו קלך לעולם הבא.

טז. רבוי ישמעהל אומר: היו קל לראש ונוח לחשורת, והיו מקבל את כל האדם בשמחה.

יז. רבוי עקיבא אומר: שחוק וקלות ראש מריילים את האדם לעירוה. מסורת סג' לתורה, מעשרות סג' לעשר, נדרים סג' לפירשות; סג' לחכמה שתקה.

רבי דוסא בן הרכינס, a man of wealth, was a contemporary of Rabban Yohanan ben Zakkai.

רבוי אלעוזי was killed by Bar-Kokba who suspected him of being in communication with the enemy during the siege of Bethar.

... מגלת פנים בתורה ... one who interprets the Torah in contrast to the authoritative rulings. It has been suggested that this phrase refers to the allegorizers who accepted only the symbolic sense of the commandments and rejected the traditional interpretation.

12. He used to say: Anyone whose deeds exceed his wisdom, his wisdom shall endure; anyone whose wisdom exceeds his deeds, his wisdom shall not endure.

13. He used to say: Anyone who is liked by his fellow men is liked by God; anyone who is not liked by his fellow men is not liked by God.

14. Rabbi Dosa ben Horkinas said: Morning sleep [late sleeping], wine drinking at noon, [frivolous] children's talk, and attending the meeting-places of the ignorant shorten a man's life.

15. Rabbi Elazar of Modin said: He who profanes sacred objects, slights the festivals, puts his fellow man to shame in public, breaks the covenant of our father Abraham, or misinterprets the Torah—even though he has Torah and good deeds to his credit—has no share in the world to come.

16. Rabbi Ishmael said: Be submissive to a superior and kindly to the young; and receive all men cheerfully.

17. Rabbi Akiba said: Jesting and light-headedness lead a man on to lewdness. The *Massorah* [the tradition as to the correct text of the Scriptures] is a fence to the Torah [and preserves its integrity]; tithes form a fence to wealth; vows are a fence [a help] to self-restraint; a fence to wisdom is silence.

רבי שמעון, when a boy, was taken prisoner to Rome after the fall of Jerusalem, and was ransomed by Rabbi Joshua ben Hananyah. He formulated the “thirteen rules” by which the Torah is to be interpreted. During the Hadrianic persecutions he died as a martyr.

חֶחוֹרָת has been variously rendered. It is here rendered in the sense of “youth” on the basis of *חֶחוֹרָת* in Ecclesiastes 11:10.

רבי עקיבא, one of the most important interpreters of oral tradition, began his career as a student at the age of forty. He soon became one of the most prominent leaders of Palestine, and trained a vast number of students in his academy at Bné Brak, east of Jaffa. He is the hero of many stories which are tributes to his unselfishness, loyalty and devotion. One of the main supporters of Bar-Kokhba, he died as a martyr in 135.

מעשׂות סין לעוזר that is, contributions to charity protect the donor from spending his fortune wastefully. This is generally illustrated by the proverbial saying: **עֹשֵׂר בְּשִׁבְלַת חַתְּמַשְׁר** “Give tithes so that you will become rich,” a play on the words **עֹשֵׂר תַּעֲשֵׂר** (Deuteronomy 14:22).

ית. הָוֹא הִיא אָמֵר: חַבֵּב אָדָם, שְׁגַבָּרָא בְּצֶלֶם; חַבָּה יְתַבֵּה נָדַעַת לוֹ שְׁגַבָּרָא בְּצֶלֶם, שְׁנָאָמֵר: בַּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם. חַבְּבִים יִשְׂרָאֵל, שְׁגַבָּרָאוּ בְּנִים לִמְקוֹם; חַבָּה יִתְרָה נָדַעַת לְהָם שְׁגַבָּרָאוּ בְּנִים לִמְקוֹם, שְׁנָאָמֵר: בְּנִים אֲסָפָם לִי אֱלֹהִיכֶם. חַבְּבִים יִשְׂרָאֵל, שְׁנָפְנוּ לְהָם בְּלִי חִמְדָה; חַבָּה יִתְרָה נָדַעַת לְהָם שְׁנָפְנוּ לְהָם בְּלִי חִמְדָה, שְׁנָאָמֵר: בַּי לְקַח טֻב בְּקַח לְכֶם, תֹּרְתִּי אֶל פְּעֻזָּבוֹ.

יט. הַבְּלִיל צְפִי, וְהַרְשָׁוֹת נְתוּנָה, וְבְטוּב הַעוֹלָם נְדוֹן, וְהַבְּלִיל לְפִי רַב הַמְּעָשָׂה.

ב. הָוֹא הִיא אָמֵר: הַבְּלִיל נְתִין בְּעַרְבּוֹן, וּמְצֹדָה פְּרוּשָׂה עַל בְּלַהֲמִים. הַחֲנוֹת פְּתִיחָה, וְהַחֲנוֹנִי מִקְוָה, וְהַפְּנִיקָס פְּתִיחָה, וּמִיד פּוֹתְבָת, וּכְלִיל דָּרוֹצָה לְלוֹוֹת יָבָא וַיְלָוָה; וְהַגְּבָאִים מְחוֹרִים פְּדִיר בְּכָל יוֹם גְּנִיקָעִים מִן הָאָדָם, מִדְעָתוֹ וְשָׁלָא מִדְעָתוֹ, וַיְשַׁלֵּחַ לְהָם עַל מָה שִׁיסְמָבוֹ. וְכָدֵין דִין אָמָת, וְהַבְּלִיל מִתְהַקֵּן לְסָעָדָה.

כא. רַבִּי אַלְעֹזֵר בָּנו עֲזֹרִיה אָמֵר: אֵם אֵין תֹּרֶה, אֵין דָּרֶךְ אָרֶץ; אֵם אֵין דָּרֶךְ אָרֶץ, אֵין תֹּרֶה. אֵם אֵין חֲכָמָה, אֵין יְרָאָה; אֵם אֵין יְרָאָה, אֵין חֲכָמָה. אֵם אֵין דָּעַת, אֵין בִּנְהָה; אֵם אֵין בִּנְהָה, אֵין דָּעַת. אֵם אֵין קַמָּה, אֵין תֹּרֶה; אֵם אֵין תֹּרֶה, אֵין קַמָּה.

הַרְשָׁוֹת נְתוּנָה that is, God's foreknowledge does not predetermine man's actions, good or bad. In matters of ethical conduct man has the ability to choose between alternative possibilities of action.

Man's good deeds are set off against his evil deeds, and he is condemned or acquitted according to the preponderance of his good or bad deeds.

הַכְּל נְתוֹן בְּעַרְבָּן is a saying which employs the language of everyday business life to drive home the thought with greater force.

18. He used to say: Beloved is man, for he was created in the image of God; it is by special divine love that he is informed that he was created in the image of God, as it is said: "For God made man in his own image."¹ Beloved are Israel, for they were called the children of God; it is by special divine love that they are informed that they were called the children of God, as it is said: "You are the children of the Lord your God."² Beloved are Israel, for to them was given a precious instrument [the Torah]; it is by special divine love that they are informed that to them was given the precious instrument through which the world was created, as it is said: "For I give you good doctrine; forsake not my Torah."³

19. Everything is foreseen [by God], yet freewill is granted [to man]; the world is ruled with divine goodness, yet all is according to the amount of man's work.

20. He used to say: Everything is given on pledge, and a net is spread for all the living [none can escape divine justice]; the store is open, and the storekeeper [God] allows credit; the ledger is open, and the hand writes; whoever wishes to borrow may come and borrow, but the collectors go around regularly every day and exact payment from man, whether or not he realizes [that he is punished for his sins]; they have good authority on which they can rely, since the judgment is just; and all is prepared for the banquet [the reward of the righteous is assured].

21. Rabbi Elazar ben Azaryah said: Where there is no Torah, there is no proper conduct; where there is no proper conduct, there is no Torah. Where there is no wisdom, there is no reverence; where there is no reverence, there is no wisdom. Where there is no knowledge, there is no understanding; where there is no understanding, there is no knowledge. Where there is no bread, there is no Torah; where there is no Torah, there is no bread.

רבי אלעזר בן זוריה was elected president of the Sanhedrin when Rabban Gamaliel II was temporarily deposed. When Rabban Gamaliel was restored to his former position, Rabbi Elazar was retained as vice-president of the Sanhedrin. He used his great wealth for the welfare of his people during the Roman persecutions before the revolt of Bar-Kokhba.

¹ Genesis 9:6. ² Deuteronomy 14:1. ³ Proverbs 4:2.

כבר: הִיא הָה אֹמֵר: בֶּל שְׁחַקְמָתָו מִרְבָּה מִפְעָשָׂיו, לִמְהָ הִיא דָוָמָה, לְאִילָן שְׁעֲנָפִיו מַרְבִּים וְשְׁرָשָׂיו מַעֲטִים, וְהַרְוִית בָּאָה וְעַוְקָרָתוֹ וְהַופְכָתוֹ עַל פָּנָיו, שְׁנָאָמָר: וְהִיא בְּעֶרֶר בְּעֶרֶבֶת, וְלֹא יַרְאָה כִּי בָּא טָב, וְשָׁבָן חֲרָרִים בְּמִדְבָּר, אָרֶץ מַלְחָה וְלֹא תָשֶׁב. אֲכָל בֶּל שְׁמַעְשָׂיו מַרְבִּים מִחְקָמָתוֹ, לִמְהָ הִיא דָוָמָה, לְאִילָן שְׁעֲנָפִיו מַעֲטִים וְשְׁרָשָׂיו كָרְבִּים, שְׁאָפִילּוּ בֶּל הַרוּחוֹת שְׁבָעוֹלָם בָּאֹתָן וְנוֹשָׁבּוֹת בָּו, אֵין מוֹזִים אָתוֹ מַפְקוּמוֹ, שְׁנָאָמָר: וְהִיא בְּעֵז שְׁתִיל עַל קִים, וְעַל יוֹבֵל יִשְׁלַח שְׁרָשָׂיו, וְלֹא יַרְאָה כִּי יָבָא חָם, וְהִיא עַלְהֹו רָעָנָן, וּבְשִׁנְתָּה בְּאָרֶת לֹא יַדְגָּג, וְלֹא יִמְישֶׁ מַעֲשׂות פְּרִי.

כג. רַבִּי אַלְעֹזֵר בֶּן חִסְמָא אֹמֵר: קָעִינָה וְפָתָחָה נְדָה הַזָּה
עַפְיַ הַלְכּוֹת; תְּקוּפּוֹת וּגְמַתְרִיאוֹת פְּרִקְפְּרָאוֹת לְחַכְמָה.

רַבִּי חָנָנִיא בֶּן עַקְשִׁיא אֹמֵר: רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא
לְזִכְוֹת אֶת יִשְׂרָאֵל, לְפִיכָה הַרְבָה לְהָם תֹּרֶה וּמְצֹות, שְׁנָאָמָר:
יְחִיפֵּז לְמַעַן צְדָקָה, גִּנְדִּיל תֹּרֶה וּנְאָדִיר.

פרק רביעי

כָּל יִשְׂרָאֵל יִשְׁלַח לְהָם חַלְקָה לְעוֹלָם הַבָּא, שְׁנָאָמָר: וְעַמְדָה
בְּלָם צְדִיקִים, לְעוֹלָם יִרְשֶׁוּ אָרֶץ; נָצֵר מִטְעֵי, מַעֲשָׂה בְּדִי
לְחַתְּפָאָר.

... כָּל חַכְמָתוֹ מְרוּבָה is an elaboration of the maxim expressed above (3:12) by Rabbi Hanina ben Dosa. Moral goodness is more essential than speculative thought. Wisdom is valueless unless it improves a man's character. If he has more theoretical knowledge than good deeds, his life is ruined by his failure to live up to his ethical principles. On the other hand, a good life is possible even if it is not based on much learning.

22. He used to say: One whose wisdom exceeds his deeds, to what is he like? To a tree that has many branches and few roots, so that when the wind comes, it plucks it up and turns it over, as it is said: "And he shall be like a lonely tree in the desert, and shall not see the coming of good; he shall inhabit the parched places in the wilderness, a salt land and uninhabited."¹ But one whose deeds exceed his wisdom, to what is he like? To a tree that has few branches and many roots, so that even if all the winds in the world come and blow upon it, they cannot move it out of its place, as it is said: "And he shall be like a tree planted by waters, that spreads out its roots beside a stream; it sees not the coming of heat, and its leaves are ever green; in a year of drought it is not troubled, and ceases not to bear fruit."²

23. Rabbi Elazar Hisma said: The laws concerning the sacrifices of birds and the purification of women are essential precepts; astronomy and geometry are the auxiliaries of wisdom.

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."³

CHAPTER FOUR

All Israel have a share in the world to come, as it is said; "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."⁴

רבי אלעזר הסמוי, a disciple of Rabbi Akiba, was famous for his knowledge of astronomy and physics. He means to say that though the laws concerning bird sacrifices do not apply when the Temple no longer exists, and though certain laws seem unattractive as a subject of study, they are nevertheless of highest importance, because they form the precepts of the Torah. The primary meaning of **פרטרת** is dessert, appetizer. Some derive this word from the Greek in the sense of periphery, outer circle, as opposed to the essence of the Torah. According to this view, Rabbi Elazar means to say that astronomy and geometry are of secondary importance to the study of the Torah.

¹ Jeremiah 17:6. ² Jeremiah 17:8. ³ Isaiah 42:21. ⁴ Isaiah 60:21.

א. בֶּן זֹמְאָ אָוֹמֵר: אַיִלְוחַ חַבְמַ, הַלּוֹמֵד מִבְּלַ אֲדָם,
שֶׁאָמֵר: מִכֶּל מִלְמָדִי הַשְּׁבָלָתִי (בַּי עֲדוֹתִיקָה שִׁיחָה לַי). אַיִלְוחַ
גָּבָור, הַכּוֹבֵשׁ אֶת יִצְרוֹן, שֶׁאָמֵר: טֻוב אָרְךָ אַפְּיוֹם מְגֻבָּר,
וּמוֹשֵׁלָ בְּרוֹחוֹ מְלָכֶר עִיר. אַיִלְוחַ עֲשֵׂרָה, הַשְּׁמָמָ בְּחַלְקָעָ,
שֶׁאָמֵר: יְגַע פְּפִיחָ בַּי תָּאֵכֵל, אַשְׁרִיךָ וּטוֹב לְהָ. אַשְׁרִיךָ,
בְּעוֹלָם הָזֶה; וּטוֹב לְהָ, לְעוֹלָם הַבָּא. אַיִלְוחַ מְכַבֵּד, הַמְּכַבֵּד
אֶת הַבְּרִיּוֹת, שֶׁנָּאָמֵר: בַּי מְכַבְּדִי אַכְבֵּד, וּבְזַי יְקָלָגָ.

ב. בֶּן עַזְּ אָוֹמֵר: הַיְיָ רַץ לְמַצְוָה קָלָה (בְּלָחָמָוֹרָה) וּבָרוּךְ
מִן הַעֲבָרָה, שְׁמַצְוָה נֹעֲרָתָ מַצְוָה, וּעֲבָרָה נֹעֲרָתָ עֲבָרָה;
שְׁשָׁבֵר מַצְוָה מַצְוָה, וּשְׁבֵר עֲבָרָה עֲבָרָה.

ג. הוּא הָיָה אָוֹמֵר: אֶל הַדִּי בּוֹ לְכָל אֲדָם, וְאֶל תָּהִי מְפַלִּיגָ
לְכָל דָּבָר, שָׁאוֹן לְהָ אֲדָם שָׁאוֹן לוֹ שָׁעָה, וְאַיִן לְהָ דָּבָר שָׁאוֹן
לוֹ מֶקוּם.

ד. רַבִּי לְוִיטָס, אִישׁ יְבָנָה, אָוֹמֵר: מַאֲדָ מַאֲדָ הַיְיָ שְׁפֵל
רִיתָ, שְׁתִקְנוֹתָ אַנְוֹשָׁ רְקָמָה.

ה. רַבִּי יוֹחָנָן בֶּן בְּרוֹקָא אָוֹמֵר: כָּל הַמְּחַלֵּל שֶׁם שְׁמָים
בְּסִתְרָה, נְפָרָעִים מִמְּנָנוּ בְּגָלִילִי. אַחֲרֵ שׁוֹגֵן וְאַחֲרֵ מַזְוִיד בְּחַלְוֵל
הַשֶּׁם.

ו. רַבִּי יְשָׁמֵעָל בֶּןְוּ אָוֹמֵר: הַלּוֹמֵד עַל מִנְתָּ לְלִמְדָה,
מִסְפִּיקִים בְּיָדוֹ לְלִמְדָה וּלְלִמְדָה; וְהַלּוֹמֵד עַל מִנְתָּ לְעַשּׂוֹת,
מִסְפִּיקִים בְּיָדוֹ לְלִמְדָה וּלְלִמְדָה, לְשֻׁמְרָה וּלְעַשּׂוֹת.

שמעון בן זומא, a younger contemporary of Rabbi Akiba, was a colleague of
שמעון בן עזיז (quoted in the next paragraph). Their own names are omitted
because they both died at an early age, before they could be ordained. They
were deeply interested in mysticism and theosophy.

מִצְוָה an act performed in the interests of religion or of fellow men.

שְׁכָר מִצְוָה Habits are formed by the repetition of single acts.

1. Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all my teachers I gained wisdom."¹ Who is strong? He who subdues his [evil] impulse, as it is said: "He who is slow to anger is better than a strong man; he who rules his spirit is better than one who conquers a city."² Who is rich? He who is content with his lot, as it is said: "When you eat of the toil of your hands, happy shall you be, and it shall be well with you."³ *Happy shall you be in this world; and it shall be well with you* in the world to come. Who is honored? He who honors his fellow-men, as it is said: "Those who honor me [by honoring man, created in the image of God] I will honor, and those who despise me shall be lightly esteemed."⁴

2. Ben Azzai said: Run to perform even a minor *mitzvah*, and flee from transgression; for one good deed draws [in its train] another good deed, and one transgression leads to another; for the reward of a good deed is a good deed, and the reward of sin is sin [virtue is its own reward, and sin its own penalty].

3. He used to say: Do not despise any man, and do not consider anything as impossible; for there is not a man who has not his hour, and there is not a thing that has not its place.

4. Rabbi Levitas of Yavneh said: Be exceedingly humble, since the end of man is worms.

5. Rabbi Yohanan ben Berokah said: Whoever profanes the name of God secretly is punished publicly, whether the profanation is committed intentionally or unintentionally.

6. Rabbi Ishmael said: He who learns in order to teach will be granted adequate means to learn and to teach; but he who learns in order to practise will be granted adequate means to learn and to teach, to observe and to practise.

רבי לוייטש was a contemporary of Rabbi Akiba.

תוקה limit, end; compare **תוקה למיורתו**, ("he who sets a limit to . . .") and the phrase **אחריתנו רמה** in the *nei'lah* service.

רבינו יוחנן בן ברוקא was a disciple of Rabbi Joshua ben Hananyah (second century).

חילול השם ("defamation of God's name") is an act performed in defiance of religious or ethical principles.

רבינו שמעון Some texts add **בן** ("his son").

¹ *Psalm* 119:99. ² *Proverbs* 16:32. ³ *Psalm* 128:2. ⁴ *I Samuel* 2:30.

ז. רבי צדוק אומר: אל תפרוש מן הצبور, ולאל תעש עצמה כעוזרבי הרים, ולאל פשעה עטירה להתקבל-בה, ולא קרדם לחפר-בה. וכך היה הלל אומר: וראשתmesh בתרנא חלף. הוא למדת, כל הנגנה מדברי תורה נוטל חינו מן הארץ.

ח. רבי יוסי אומר: כל המבادر את התורה, גופו מכביד על הבריות; וכל הממלח את התורה, גופו ממלח על הבריות.

ט. רבי ישמעאל בןו אומר: החושך עצמו מן הרים, פורק מנשו איבה ונול ושבועת שוא; והנש לבו בחוראה שוטה, רשות גשם רות.

י. הוא היה אומר: אל תהיו דן יהודי, שאין דן יהידי אלא אחד; ולאל תאמר קבלי דעתך, שהם רשאים ולא אתה.

יא. רבי יונתן אומר: כל המקומות את התורה מעני, סופו לקימה מעשר; וכל המבטיל את התורה מעשר, סופו לבטלה מעני.

יב. רבי מאיר אומר: הו ממעט בעסק ועסק בתורה, והוא שפל רוח בפני כל אדם. ואם בטלה מן התורה, יש-לה בטלים הרבהணה; ואם עמלת בתורה, יש-לו שבר הרבה לסתולך.

רבי צדוק was probably the one who is said to have fasted for forty years, praying that Jerusalem should not be destroyed.

זיסי בן חלפתא, one of the most distinguished disciples of Rabbi Akiba, compiled the chronological treatise *Seder Olam* ("Order of the World"), from the creation until the revolt of Bar-Kokhba.

רבי ישמעאל בן (ב"ה "his son").

one who is too sure of himself, not realizing that the judicial position is one that involves infinite pains in the sifting of evidence and in reaching a decision.

7. Rabbi Zadok said: Do not keep aloof from the community; do not [as a judge] play the part of a counselor; do not make of the Torah a crown wherewith to magnify yourself, nor a spade wherewith to dig. Hillel used to say: "He who makes unworthy use of the crown [of the Torah] shall perish." Hence, whoever makes selfish use of the Torah takes his own life.

8. Rabbi Yosé said: Whoever honors the Torah will himself be honored by men; whoever dishonors the Torah will himself be dishonored by men.

9. Rabbi Ishmael his son said: He who avoids entering into litigation [and seeks a friendly settlement] rids himself of hatred, robbery and perjury; he who proudly lays down decisions is foolish, wicked and arrogant.

10. He used to say: Do not judge alone, for none may judge alone except One [God]; do not say [to your co-judges]: "Accept my view," for they [who are in the majority] are entitled to say that, but not you.

11. Rabbi Jonathan said: Whoever fulfills the Torah despite poverty shall in the end fulfill it in the midst of wealth; whoever neglects the Torah in the midst of wealth shall in the end neglect it on account of poverty.

12. Rabbi Meir said: Do rather less business and occupy yourself with the Torah; be humble before all men; if you neglect the Torah, you will have many disturbing causes in your way but if you toil in the Torah, God has abundant reward to give you.

רַבִּי מֵיר was a disciple of Rabbi Akiba.

Rabbi Meir, the greatest of Rabbi Akiba's disciples, was called *Meir* ("enlightener") on account of his pre-eminence as a teacher and lecturer. His wife, Beruriah, was herself a scholar, whose wise utterances and legal views are quoted in the Talmud. By profession a scribe, whose Bible copies were given special notice, he denounced those who acquire learning but fail to impart it to others. In order to obtain knowledge from all possible sources, he cultivated the friendship of Elisha ben Abuyah (**אֶלְيָשָׁה בֶן אָבֻיָּה**), who had turned heretic. He departed from Palestine, and died in Asia Minor. His last wish was: "Bury me by the seashore, that the waves which wash my fatherland may wash also my bones." His name occurs some 800 times in tannaitic literature.

ג. רבי אליעזר בן יעקב אומר: העשה מצוה אחת קונה לו פרקליט אחד, והעובר עברה אחת קונה לו קמנור אחד.

תשובה ומעשים טובים בתריס בפני הפרענות.

יד. רבי יוחנן הסנדלר אומר: כל גנסיה שהיא לשם שמים, סופה להתקים; ושהינה לשם שמים, אין סופה להתקים.

טו. רבי אלעזר בן שמעון אומר: יהו בבוד תלמיד חביב עליך בשלך, ובבוד חברך במוֹרָא רבך, ומורא רבך במוֹרָא שמים.

טז. רבי יהודה אומר: הו זהיר בחלמה, שנשנת תלמיד עולה זדון.

יז. רבי שמעון אומר: שלשה בתרים הן: כתר תורה, וכתר בתה, וכתר מלכיות; וכתר שם טוב עולה על נביהם.

ית. רבי נהורי אומר: הו נולח למקום תורה, ואל אמר שהיא תבוא אחריה, שתברך יקומה בירה, ואל בינתה אל תשען.

יט. רבי עז אומר: אין בירינו לא משלות הרשעים, אף לא מיסורי הצדיקים.

כ. רבי מתתיה בן חרש אומר: הו מקדים בשלום כל אדם, והוא גנב לארכיות ואל תה רأس לשעלים.

רבו אליעזר בן יעקב, and the *Tannaim* who are quoted in paragraphs 13–18, lived in the second century and studied under the guidance of Rabbi Akiba.

קונה לו פרקליט is to be compared with the midrashic statement: “If a man performs one *mitzvah*, God gives him one angel to guard him. . . If he performs two *mitzvoth*, God gives him two angels to guard him. . .” (*Shemot Rabbah*, 32). Each good deed pleads for the man who stands in judgment before God.

תשובה ומעשים טובים is frequently emphasized in talmudic literature. One of the rabbis was in the habit of saying: “The chief purpose of wisdom is

13. Rabbi Eliezer ben Jacob said: He who performs one *mitzvah* gains for himself one advocate; he who commits one transgression acquires for himself one accuser. Repentance and good deeds are as a shield against punishment.

14. Rabbi Yohanan ha-Sandlar said: Any assembly which is for the sake of Heaven [for the promotion of a noble purpose] will be of permanent value, but one which is not for the sake of Heaven will not be of permanent value.

15. Rabbi Elazar ben Shammua said: Let the honor of your student be as dear to you as your own, and the honor of your colleague be like the reverence due to your teacher, and the reverence for your teacher be like the reverence for Heaven.

16. Rabbi Judah said: Be careful in teaching, for an error in teaching amounts to intentional sin.

17. Rabbi Simeon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty; but the crown of a good name excels them all.

18. Rabbi Nehorai said: Go as a voluntary exile to a place of Torah, and do not say that the Torah will seek after you, for it is your fellow students who will make it your permanent possession; and do not rely on your own understanding.

19. Rabbi Yannai said: It is not in our power to explain why the wicked are at ease, or why the righteous suffer.

20. Rabbi Mattithyah ben Heresh said: Meet every man with a friendly greeting; be the tail among lions rather than the head among foxes.

repentance and good deeds; let no man who engages in learning treat his parents with contempt . . ." (Berakhot 17a).

רבי יוחנן הסנדLER was an Alexandrian. His surname is due either to his occupation as a sandal-maker, or to the fact that he was a native of Alexandria.

שנת תלמוד עולה זון if the error is due to carelessness.

רבי נהוראי is identified with Rabbi Elazar ben Arakh and Rabbi Meir.

חבריך קיימוה בידך Torah knowledge is acquired by association with scholars.

אל בזחך אל תשען a quotation from Proverbs 3:5.

רבי נמי is not mentioned elsewhere in tannaitic literature.

רבי מתניה lived in Rome in the middle of the second century.

כא. רבי יעקב אומר: הַעוֹלָם הַזֶּה דֹמָה לְפִרְזּוֹדָר בְּפָנֵי הַעוֹלָם הַבָּא; הַתְּקוּן עַצְמָה בְּפִרְזּוֹדָר, כִּי שְׁתַּבְּגָנָס לְטַרְקָלִין. כב. הוּא הַזֶּה אָמֵר: יִפְהָ שְׂעָה אַחֲתָה בְּחִשּׁוּבָה וּמְעֻשִׂים טוֹבִים בְּעוֹלָם הַזֶּה מִכֶּל תְּיוֹ הַעוֹלָם הַבָּא; וַיִּפְהָ שְׂעָה אַחֲתָה שְׂלָקָרְתָּ רִיחַ בְּעוֹלָם הַבָּא מִכֶּל תְּיוֹ הַעוֹלָם הַזֶּה.

כג. רבי שמעון בן אלעזר אומר: אל תרצה את חברך בשעת בעסוי,iesel ואל תונחמו בשעה שמתוח מיטל לפניו,iesel ואל תשאל לו בשעת נדרgo,iesel ואל תשתדרל לראותו בשעת קלקלתו. כד. שמואל הקטן אומר: בנפל אישך אל תשmeta,isel ובכפל אל יגלו לבה,isel פנו יראה לך ורעד בעיניו,isel והשיב מעליו. אפו.

כה. אילישע בן אביה אומר: הלוֹמֵד יָלֵד, לִמְהּוּ דָהּוּ דֹמָה, לְדִיוּ בְּתוּבָה עַל נִיר תְּרוּשָׁה; וְהַלוֹמֵד זָקָן, לִמְהּוּ דָהּוּ דֹמָה, לְדִיוּ בְּתוּבָה עַל נִיר מְחוּקָה.

כו. רבי יוסף בר יהקירה, איש ספר הבעל, אומר: הלוֹמֵד מן הקטנים, לִמְהּוּ דָהּוּ דֹמָה, לאוכל ענבים קהות ושוחה יין מנטהו; וְהַלוֹמֵד מן הזקנים, לִמְהּוּ דָהּוּ דֹמָה, לאוכל ענבים בשולות ושוחה יין ישן.

כז. רבי מאיר אומר: אל תסתבל בקנוקו אלא במה שיש בזו: יש קנוקו חדש מלא ישן, ישן שאפילו חדש אין בו.

was a disciple of Rabbi Meir and lived during the second century.

a warning against unintended provocation.

Shmuel ha-Katan lived towards the end of the first century, and was famous for his humility; hence the surname "ha-Katan." The saying reported in his name is a quotation from Proverbs 24:17-18. It has been suggested that the phrase **שמעאל הקטן** is an amplification of the initials (**שמעאל**) that he wrote.

21. Rabbi Jacob said: This world is like a vestibule before the world to come; prepare yourself in the vestibule, so that you may enter the banquet hall.

22. He used to say: One hour spent in repentance and good deeds in this world is better [more exhilarating] than the whole life of the world to come; yet one hour of satisfaction in the world to come is better than a whole life of this world.

23. Rabbi Simeon ben Elazar said: Do not pacify your fellow in the hour of his anger; do not comfort him while his dead lies before him; do not question him at the time he makes a vow; and do not try to see him in the hour of his disgrace.

24. Samuel ha-Katan said: "Rejoice not when your enemy falls, and let not your heart exult when he stumbles; lest the Lord see it and be displeased, and he divert his wrath from him [to you]."¹

25. Elisha ben Avuyah said: If one learns when he is young, to what is it like? To ink written on new [clean] paper. If one learns when he is old, to what is it like? To ink written on blotted paper.

26. Rabbi Yosé ben Judah of Kfar ha-Bavli said: He who learns from the young, to what is he like? To one who eats unripe grapes, or drinks [new] wine from his vat. He who learns from the old, to what is he like? To one who eats ripe grapes, or drinks old wine.

27. Rabbi Meir said: Do not look at the flask but at what it contains: a new flask may be filled with old wine and an old flask may be empty even of new wine [a man's age is not a reliable index to his learning].

introducing biblical support of the preceding statement that one must not try to see anyone in disgrace.

אלישע בן אביה, known as *Aher* ("the other"), lived in the second century as one of the great scholars of the period, a colleague of Rabbi Akiba and teacher of Rabbi Meir, but turned heretic under the influence of Greek philosophy and theosophic speculations. Whether he completely broke away from Judaism is a matter of doubt.

רבי יוסי בר זעיר was an older contemporary of Rabbi Judah ha-Nasi (towards the end of the second century). *Kfar ha-Bavli* was a village in Galilee.

¹ Proverbs 24:17-18.

כח. רבי אלעזר הקפר אומר: המקנהה והפאהה והכבוד
מושאים את האדם מן העולם.

כט. הוא היה אומר: חילודים למות, ותemptים להחיות,
וחמיים לדzon, לרוד ולהזרע שהוא אל. הוא היציר,
הוא הבורא, הוא המבין, הוא הידין, הוא הצדקה, הוא בעל
דין, הוא עתיד לדzon. ברוך הוא, שאין לפניו לא עלה, ולא
שכחה, ולא משוא פנים, ולא מחק שחר. רוד שחייב לפניו
כחובון. ואל נבטיח יצרך שהשאול בית מנוס לך, שעיל
ברוחך אתה נוצר, ועל ברוחך אתה נולד, ועל ברוחך אתה
חי, ועל ברוחך אתה מת, ועל ברוחך אתה עתיד לטע דין
וחשובו לפני מלכי המלכים, הקדוש ברוך הוא.

רבי חנניה בן עקשייא אומר: רציה הקדוש ברוך הוא
לעופות את ישראל, לפיקח הרקה להם תורה ומצוות, שאמר:
וז חפץ למן צדקה, גדריל תורה ונאריך.

פרק חמישי

כל ישראל יש להם חלק לעולם הבא, שאמר: עמדו
כלם צדיקים, לעולם יירשו ארץ; נזר מטה, מעשה ידי
להחפאה.

א. בעשרה מאמרות נברא העולם. ומה תלמוד אומר,
ונלא במאמר אחד יכול להבהירות, אלא להפרע מן
הרשיים, שמאמינים את העולם שנברא בעשרה מאמרות,
ולתן שבר טוב לצדיקים, שמokinim את העולם שנברא
בעשרה מאמרות.

28. Rabbi Elazar ha-Kappar said: Envy, lust and ambition shorten a man's life.

29. He used to say: Those who are born are destined to die; those who are dead are destined to be brought to life again; and the living are destined to be judged. [It is for you] to know, to proclaim, to be convinced that he is God, he the Maker, he the Creator, he the Discerner, he the Judge, he the Witness, he the Complainant; it is he who will judge. Blessed be he in whose presence there is no wrongdoing, nor forgetting, nor partiality, nor taking of bribes. Know that all is according to reckoning, and let not your imagination persuade you that the grave is a place of refuge for you. Perforce you were formed and perforce you were born; perforce you live, perforce you shall die, and perforce you shall have to give a strict account before the supreme King of kings, the Holy One, blessed be he.

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER FIVE

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

1. By ten divine utterances was the world created. Why does the Torah indicate this? Surely the world could have been created by one divine utterance. It means to emphasize that God will exact [severe] penalty from the wicked who destroy the world which was created by [no less than] ten utterances, and that he will grant a rich reward to the righteous who maintain the world which was created by ten utterances.

בעשרה מאמרות The several phases of creation are introduced by the phrase "and God said" nine times in Genesis 1:3-29 and once in 2:18.

The paragraphs in this chapter, arranged under several numerical headings, are of unknown authorship and folkloristic in nature.

¹ *Isaiah* 42:21. ² *Isaiah* 60:21.

ב. עִשְׂרָה דָּרוֹת מֵאָדָם וַעֲד נֶת, לְהַזְׂדִיעַ בְּפָמָה אָרֶךְ אֲפִים לְפָנָיו, שֶׁבֶל הַדָּרוֹת הֵיו מְכֻעִיסִים לְפָנָיו, עַד שְׁהַבְּרִיאָה עַלְיָהָם אֲתָּה מֵי הַמְּבוֹל.

ג. עִשְׂרָה דָּרוֹת מֶנֶחֶת וַעֲד אֲבָרְקָם, לְהַזְׂדִיעַ בְּפָמָה אָרֶךְ אֲפִים לְפָנָיו, שֶׁבֶל הַדָּרוֹת הֵיו מְכֻעִיסִים לְפָנָיו, עַד שְׁבָא אֲבָרְקָם אֲקִינוּ וַיַּקְבֵּל שְׁבָר בְּלָם.

ד. עִשְׂרָה נְסִיּוֹת נְתַנְּפָה אֲבָרְקָם אֲקִינוּ וַעֲמַד בְּכָלָם, לְהַזְׂדִיעַ בְּפָמָה חַבְתוֹ שֶׁל אֲבָרְקָם אֲקִינוּ.

ה. עִשְׂרָה נְסִים נַעֲשׂוּ לְאַבּוֹתֵינוּ בְּמִצְרָיִם, וַעֲשָׂרָה עַל דִּים. עַשְׁר מִבּוֹת הַבִּיא הַקָּדוֹש בָּרוּךְ הוּא עַל הַמִּצְרָיִם בְּמִצְרָיִם, וַעֲשָׁר עַל דִּים.

ו. עִשְׂרָה נְסִיּוֹת נְסִיּוֹת אַבּוֹתֵינוּ אֶת הַקָּדוֹש בָּרוּךְ הוּא בְּמִדְבָּר, שֶׁנְאָמָר: יִנְסֹן אָתֵי זֶה עַשְׁר פָּעָמִים, וְלֹא שְׁמַעוּ בְּקוֹלִי.

ז. עִשְׂרָה נְסִים נַעֲשׂוּ לְאַבּוֹתֵינוּ בְּבֵית הַמִּקְדָּשׁ: לֹא הַקִּילָה אֲשֶׁה מְרִיחָה בָּשָׂר הַקָּדָשׁ, וְלֹא הַסְּרִיחָה בָּשָׂר הַקָּדָשׁ מִעוּלָם, וְלֹא נָרָאָה זָבוֹב בְּבֵית הַמִּטְבְּחִים, וְלֹא אַרְעָא קָרִי לְכָהּ גְּדוֹלָה בַּיּוֹם הַכְּפּוּרִים, וְלֹא בְבּוֹ הַגְּשָׁמִים אַשׁ שֶׁל עַצְיָה הַמְּעִרְבָּה, וְלֹא נִצְחָה קָרִוָּת אֶת עַמּוֹד הַעֲשָׂן, וְלֹא נִמְצָא בְּסִול בְּעַמָּר וּבְשִׁטָּה הַלְּחֵם וּבְלַחֵם הַפְּנִים, עַזְמָדִים צַפּוּפִים וּמִשְׁתְּחִווּמִים רְוחִים, וְלֹא הַזִּיק נְחַשׁ וּעְקָרְבָּן בִּירוּשָׁלָם מַעֲוָלָם, וְלֹא אָמָר אָדָם לְחַבְּרוֹ צָר לֵי הַמְּקוֹם שָׁאָלֵין בִּירוּשָׁלָם.

“*לחם הפסים*” (*bread of presence*), the unleavened bread which the priests placed before the Lord in the sanctuary (Exodus 25:30). This consisted of twelve loaves, representing the twelve tribes of Israel, and was expressive of man's constant indebtedness to God who is the source of every material blessing. It had to be baked before the Sabbath; if there had been anything

2. The ten generations from Adam to Noah [are recorded in Genesis] to make known how great is God's patience; for all those generations continued provoking him, until he [finally] brought upon them the waters of the flood.

3. The ten generations from Noah to Abraham [are recorded] to make known how great is God's patience; for all those generations continued provoking him, until our father Abraham came and received the reward they should all have been given [had they not forfeited their share].

4. With ten trials was our father Abraham tried, and he stood firm in all of them; [this is recorded] to make known how great was the love of our father Abraham [towards God].

5. Ten miracles were performed for our fathers in Egypt, and ten at the Red Sea [the plagues did no harm to the Israelites]. Ten plagues did the Holy One, blessed be he, bring upon the Egyptians in Egypt, and ten at the Sea.

6. With ten trials did our fathers try the Holy One, blessed be he, in the wilderness, as it is said: "They have put me to the test ten times now, and have not obeyed my voice."

7. Ten miracles were done for our fathers in the Sanctuary: no woman miscarried from the scent of the sacrificial meat; the sacrificial meat never became putrid; no fly was seen in the slaughter-house; no unclean accident ever happened to the high priest on the Day of Atonement; the rain never extinguished the fire of the wood-pile [on the altar, which was under the open sky]; the wind did not prevail against the column of smoke [from the altar-fire, so that the smoke was not blown downward]; no disqualifying defect was ever found in the *Omer* [of new barley, offered on the second day of Passover], or in the two loaves [baked of the First Fruits of the wheat-harvest and offered up on Pentecost], or in the shewbread [which was changed weekly, on the Sabbath]; though the people stood closely pressed together, they found ample space to prostrate themselves; never did a serpent or scorpion do injury in Jerusalem; and no man ever said to his fellow: "I have not room to lodge overnight in Jerusalem."

wrong with it, they could not have changed the bread for another week. Similarly, if the **שְׁמַר** had been found defective, it would have been impossible to provide another supply in time for the offering. The baking of the two loaves of **בְּכוֹרָה** had to be done before the commencement of the *Shavuoth* festival; if they had been defective, others could not have been offered on the altar.

ח. עשרה דברים נבראו בערב שבת בין השמשות, ואלו
הן: פִי הָאָרֶץ, פִי הַבָּאָר, פִי הַאֲחֹזָן, בְּקַשְׁת, וְפָנוֹ, וְהַמְּפִתָּה,
וְהַשְׁמֵיר, הַבְּחָב, וְהַמְּכָהב, וְהַלְּחוֹת. ויש אומרים: אף
המושקין, וקברתו של משה, ואילו של אברם אבינו. ויש
אומרים: אף אבת בצבת עשויה.

ט. שבעה דברים בונם, ושבעה בתקם: חכם אינו מדבר
לפני מי שנדול ממנו בחכמה (יבמנון), ואיןנו נכנס לתוכה דברי
חברו, ואיןנו נבהל להшиб, שואל בענינו ומשיב בהלכה,
ואומר על ראשון ועל אחרון אשרן, ועל מה שלא
שמע אומר לא שמעתי, ומודה על האמת; וחולופיהם בונם.
י. שבעה מני פרעניות באים לעולם על שבעה נופי
ערבה: מקצתם מעשרים ומיקצתם אינם מעשרים, רעב של
בארת בא, מקצתם רעבים ומיקצתם שבעים. גמרו שלא
לעشر, רעב של מהומה ושל בצרת בא; ולא לטול את
המלחה, רעב של קליה בא.

יא. דבר בא לעולם על מיתות האמורות בתורה שלא
נמסרו לבית דין, ועל פרות שביעית. חרב באה לעולם
על עני הדיין, ועל עותה הדיין, ועל המורדים בתורה שלא
בhalca. חייה רעה באה לעולם על שביעת שוא ועל חילול
השם. גלות באה לעולם על עבودת בוקרים, ועל גלי
עריות, ועל שפיקות דמים, ועל שפטת הארץ.

בין השמשות at the end of the six days of creation, prior to the first Sabbath.

שטי in Jeremiah 17:1 means a hard flint used for engraving. In rabbinic literature it denotes a tiny worm able to split the hardest stone. King Solomon is said to have employed the *Shamir* in view of the command that no iron tool be used at the building of an altar to God (Exodus 20:22), "for iron was created to shorten man's life, whereas the altar was created to prolong man's life" (Middoth 3:4).

8. Ten things were created on the eve of Sabbath at twilight, namely: the mouth of the earth [which engulfed Korah]; the mouth of the well [which supplied the Israelites with water in the wilderness]; the mouth of the ass [which spoke to Balaam]; the rainbow [given as a sign after the flood]; the manna [dropped from heaven]; the rod [of Moses]; the *shamir* [employed for splitting stones at the building of the Temple]; the shape of the written characters; the engraving instrument; and the tablets of stone. Some include also the demons, the grave of Moses, and the ram of our father Abraham; others include also the original tongs, for tongs can [in human experience] be made only by means of tongs.

9. There are seven characteristics of a stupid person, and seven of a wise man. The wise man does not speak in the presence of one who is greater than he in wisdom; he does not interrupt the speech of his companion; he is not hasty to answer; he questions and answers properly, to the point; he speaks on the first point first, and on the last point last; regarding that which he has not learnt he says: "I have not learnt"; and he acknowledges the truth. The opposites of these traits are to be found in a stupid person.

10. Seven kinds of punishment come to the world for seven capital transgressions. When some people give tithes and others do not, there comes a famine from lack of rain; then some go hungry and others have plenty. If all have decided not to give tithes, there comes a famine from panic of war and drought; if they have further resolved not to set apart the dough-cake [for the priest], there comes a famine of extermination.

11. Pestilence comes to the world to inflict those death penalties mentioned in the Torah, the execution of which is not within the function of a human tribunal, and for making forbidden use of the harvest of the Sabbatical year. The sword comes to the world for the suppression [or delay] of justice, and for the perversion of justice, and on account of those who misinterpret the Torah. Wild beasts come to the world on account of perjury, and for the profanation of God's name. Exile comes to the world on account of idolatry, incest, bloodshed, and for not allowing the soil to rest in the Sabbatical year.

... הכתב the writing on the tablets, the instrument with which it was written, and the tablets themselves.

אבות ב策ת שׁוֹרֵת that is, all unexplained beginnings as well as everything supernatural resulted from the original Cause—God.

יב. בְּאַרְכָּעָה פֶּרְקִים תְּדַבֵּר מִתְּרַבָּה: בְּרַבִּיעִית,
וּבְשִׁבְיעִית, וּבְמֹצָאִ שְׁבִיעִית, וּבְמֹצָאִ הַחֲנִינָה שְׁבָכֶל שָׁנָה וּשָׁנָה.
בְּרַבִּיעִית, מִפְנֵי מַעַשֵּׂר עֲנֵי שְׁבָשְׁלִישִׁית; בְּשִׁבְיעִית, מִפְנֵי
מַעַשֵּׂר עֲנֵי שְׁבָשְׁשִׁית; בְּמֹצָאִ שְׁבִיעִית, מִפְנֵי פָרוֹת שְׁבִיעִית;
בְּמֹצָאִ הַחֲנִינָה שְׁבָכֶל שָׁנָה וּשָׁנָה, מִפְנֵי גָּזָל מִתְּנוֹת עֲנֵים.

יג. ארבע מדות באדם: האומר שלוי שלוי ושלקה שלקה, זו
מדעה ביןונית, וויש אומרים זו מדעת סדורם; שלוי שליך ושליך
שלוי, עם הארץ; שלוי שליך ושלקה שלקה, חסיד; שליך שלוי
ושלוי שלוי, רשע.

יד. ארבע מדות בקדעות: נוח לבעס ונוח לרצות, יצא
הפסדו בשברן; קשה לבעס וקשה לרצות, יצא שערכו
בהפסדו; קשה לבעס ונוח לרצות, חסיד; נוח לבעס וקשה
לרצות, רשע.

טו. ארבע מדות בתלמידים: מהיר לשמע ומחריר לאבד,
יצא שערכו בהפסדו; קשה לשמע וקשה לאבד, יצא הפסדו
בשברן; מהיר לשמע וקשה לאבד, זה חלק טוב; קשה לשמע
ומחריר לאבד, זה חלק רע.

“*מַעַשֵּׂר עֲנֵי*, a tenth part of the third and sixth years' income, was given to
“the Levite, the stranger, the fatherless, and the widow” (Deuteronomy
14:28-29).

The right of proprietorship does not extend to the corners of
of the field, the gleanings of the harvest, and the forgotten sheaf; these belong
to the poor people (Leviticus 19:9-10; 23:22).

מדות qualitative measures, standards by which a person may be judged.

The man who neither gives nor takes is neither good nor
bad, but intermediate. Since, however, he is indifferent to the welfare of
others, there are some who regard him as a type of Sodom notorious for cor-
ruption and selfishness.

12. At four periods pestilence increases: in the fourth year, in the seventh [Sabbatical] year, in the year following the Sabbatical year, and at the conclusion of the Feast of Tabernacles in every year. In the fourth year, for having failed to give the tithe to the poor which was due in the third year; in the seventh year, for having failed to give the tithe to the poor which was due in the sixth year; in the year following the Sabbatical year, for having made forbidden use of the harvest of the Sabbatical year; at the conclusion of the Feast of Tabernacles in every year, for having robbed the gifts assigned to the poor [in the course of the whole agricultural year].

13. There are four characters among men: He who says: "What is mine is mine, and what is yours is yours" is the average type, though some say this is a Sodom-type; he who says: "What is mine is yours, and what is yours is mine" is ignorant; he who says: "What is mine is yours, and what is yours is yours" is godly; he who says: "What is yours is mine, and what is mine is mine" is wicked.

14. There are four kinds of dispositions: Easy to become angry and easy to be pacified, his loss is compensated by his gain; hard to become angry and hard to be pacified, his gain is offset by his loss; hard to become angry and easy to be pacified is godly; easy to become angry and hard to be pacified is wicked.

15. There are four types of students: Quick to learn and quick to forget, his gain is offset by his loss; slow to learn and slow to forget, his loss is compensated by his gain; quick to learn and slow to forget is the best quality; slow to learn and quick to forget is the worst quality.

רַבָּם הַאֲרוֹן who does not know that one must do good to others unconditionally, without a view to recompense.

אַרְבָּע מְדוֹת בְּחַלְמִידִים The types of students described by these similes are: the sponge, absorbing indiscriminately everything, the true and the false; the funnel, retaining none of the subjects learned; the strainer, retaining what is useless and forgetting what is useful; the sieve, retaining what is best.

טו. ארבע מדרות בנותני צרקה: חרוצה שיתנו ולא יתנו אחרים, עינו רעה בשל אחרים; יתנו אחרים והוא לא ייתנו עינו רעה בשלו; יתנו ויתנו אחרים, חסיד; לא יתנו ולא יתנו אחרים, רשע.

יז. ארבע מדרות בהולכי בית המקדש: הולך ואני עוזה, שבר הליכה בידיו; עוזה ואני הולך, שבר מעשה בידיו; הולך ועווצה, חסיד; לא הולך ולא עוזה, רשע.

ית. ארבע מדרות ביושבים לפני תבמים: ספוג, ומשפה, משמרת, נגפה. ספוג, שהוא סופג את הבל; ומשפה, שטכנית בזו ומוツיא בזו; משמרת, שמוציא אותה תינו וקולטה אותה השמרים; נגפה, שמוציא אותה הקנוה וקולטה אותה הקלה.

יט. כל אהבה שהיא תלולה ברכבה, בטל דבר בטלה אהבה; ושהינה תלולה ברכבה, אינה בטלה לעולם. איזו היא אהבה שדייא תלולה ברכבה, זו אהבת אמונה ותפאר; ושהינה תלולה ברכבה, זו אהבת דוד וייהונן.

ב. כל מחלוקת שהיא לשם שמים, סופה להתקנים; ושהינה לשם שמים, אין סופה להתקנים. איזו היא מחלוקת שהיא לשם שמים, זו מחלוקת הלל ושמי; ושהינה לשם שמים, זו מחלוקת קרבן ובל ערך.

כא. כל המזבח את הרבים, אין חטא בא על ידו; וכל המחטיא את הרבים, אין מسفיקין בידו לעשות תשובה. משה זכה וזכה את הרבים, זכות הרבים תליה בו, שנאמר: צדקה יי' עשה, ומשפטינו עם ישראל. הרבהם בן נבט חטא והחטיא את הרבים, חטא הרבים תלוי בו, שנאמר: על חטאיהם ירבעם ואשר החתיא את ישראל.

16. There are four types of donors to charity: He who desires to give that others should not give begrudges the privilege of others; he who desires that others should give but will not give himself is greedy; he who gives and wishes others to give is godly; he who will not give and does not wish others to give is wicked.

17. There are four types of those who attend school: He who attends and does not practise [the teachings of the school] secures the reward for attending; he who practises [leads a good life] but does not attend [to acquire knowledge] secures the reward for practising; he who attends and practises is godly; he who neither attends nor practises is wicked.

18. There are four types of those who sit before scholars: A sponge, a funnel, a strainer, and a sieve. A sponge absorbs all; a funnel receives at one end and lets out at the other; a strainer lets out the wine and retains the dregs; a sieve lets out the flour dust and retains the fine flour.

19. All love which depends on sensual attraction will pass away as soon as the sensual attraction disappears; but if it is not dependent on sensual attraction, it will never pass away. Which love was dependent on sensual attraction? The love of Amnon and Tamar. And which depended on nothing selfish? The love of David and Jonathan.

20. Any controversy which is in the name of Heaven [from sincere motive] is destined to result in something permanent; any controversy which is not in the name of Heaven will never result in anything permanent. Which controversy was in the name of Heaven? The controversy between Hillel and Shammai. And which was not in the name of Heaven? The controversy of Korah and all his company.

21. Whoever leads the people to righteousness, no sin shall occur through him; whoever leads the people to sin shall not be enabled to repent. Moses was righteous and led the people to righteousness, hence the merit of the people is attributed to him, as it is said: "He performed the justice of the Lord, and his ordinances with Israel."¹ Jeroboam, the son of Nebat, sinned and caused others to sin, hence the sin of the people is attributed to him, as it is said: "For the sins of Jeroboam which he sinned and caused Israel to sin."²

¹ Deuteronomy 33:21. ² I Kings 15:30.

כב. **כִּל מֵשִׁישָׁדְבוֹ שֶׁלְשָׁה דָּבָרִים הַלְלוּ הוּא מַפְלֵלְמִידְיוֹ**
שֶׁל אֲבָרְךָם אֲקִינוֹ, וְשֶׁלְשָׁה דָּבָרִים אַחֲרִים, הַוְאָ מַפְלֵלְמִידְיוֹ
שֶׁל בְּלֻעַם הַרְשָׁעַ. עַיּוֹ טָבָה, וְרוּחַ נָמוֹכָה, וְנֶפֶשׁ שְׁפָלה,
מַפְלֵלְמִידְיוֹ שֶׁל אֲבָרְךָם אֲקִינוֹ, עַיּוֹ רָעָה, וְרוּחַ גְּבוּהָה, וְנֶפֶשׁ
רְחַבָּה, מַפְלֵלְמִידְיוֹ שֶׁל בְּלֻעַם הַרְשָׁעַ. מַה בֵּין פָּלְמִידְיוֹ שֶׁל
אֲבָרְךָם אֲקִינוֹ לְחַלְמִידְיוֹ שֶׁל בְּלֻעַם הַרְשָׁעַ, פָּלְמִידְיוֹ שֶׁל
אֲבָרְךָם אֲקִינוֹ אָוְכְּלִים בְּעוֹלָם הָהָה וּנוֹחֲלִים הָעוֹלָם הַבָּא,
שֶׁנָּאֹמֶר: לְהַנְּחִיל אֲהָבֵי יִשְׂרָאֵל, וְאַצְרָתָהָם אָמְלָא. אָבֵל פָּלְמִידְיוֹ
שֶׁל בְּלֻעַם הַרְשָׁעַ יוֹרְשִׁים גַּוְהָנִים וּיוֹרְדִים לְבָאָר שְׁחָתָה, שֶׁנָּאֹמֶר:
וְאַתָּה, אֱלֹהִים, תּוֹרְדָם לְבָאָר שְׁחָתָה, אֲנָשִׁים דְּמִים וּמְרִמָּה, לֹא
יִחְצֹזְוּ יָמִיכֶם, וְאַנְּיִ אַבְטָח בָּךְ.

כג. **וְיהִזְקִיתָ בְּנֵי תִּימָא אֹמֶר: הַוְאָ עַז בְּנָמָר, וְכָל בְּנָשָׁר, רַץ**
כָּצְבִּי, וְגַבּוֹר בְּאָרִי, לְעַשׂוֹת רְצֹן אֲקִיךְ שְׁבָשְׁמִיב. הַוְאָ הָרָה
אֹמֶר: עַז פָּנִים לְגַוְהָנִים, וּבָוָשׁ פָּנִים לְעַז עַדְן.
וְהִי רְצֹן מַלְפִינָה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיאַבְנָה
בֵּית הַמִּקְדָּשׁ בְּמִתְּרָה בְּיַמִּינָה, וְתוֹן חַלְקָנוּ בְּתוֹרָתָה.
כד. הַוְאָ הָנִיחָה אֹמֶר: בְּנֵי חַמְשָׁ שָׁנִים לַמִּקְדָּשׁ, בְּנֵי עַשֶּׁר שָׁנִים
לַמִּשְׁנָה, בְּנֵי שֶׁלַשׁ עַשֶּׁר לְמִצּוֹת, בְּנֵי חַמְשָׁ עַשֶּׁר לְפָלְמָוד, בְּנֵי
שְׁמִינָה עַשֶּׁר לְעַשְׂרָה לְחַחָה, בְּנֵי עַשֶּׁר לְרַדָּת, בְּנֵי שְׁלַשִּׁים לְקַבָּת, בְּנֵי
אַרְבָּעִים לְבִנָה, בְּנֵי חַמְשִׁים לְעַצָּה, בְּנֵי שְׁשִׁים לְזַקָּנה, בְּנֵי
עַמְבּוּעִים לְשִׁיבָה, בְּנֵי שְׁמֹונִים לְגַוְרָה, בְּנֵי תִּשְׁעִים לְשִׁוָּת, בְּנֵי
נְאָה בְּאַלְזִ מַתְ וְעַבְרָ וּבְטַל מַן הָעוֹלָם.

^{שׁ} ("substance") numerically equals 310. This word is here homiletically represented as referring to the 310 worlds which are believed to be meant for the righteous in the hereafter.

22. Whoever possesses the following three qualities is of the disciples of our father Abraham; whoever possesses the opposite three qualities is of the disciples of the wicked Balaam. Those who belong to the disciples of our father Abraham possess a good eye [generous nature], a humble spirit, and a modest desire. Those who belong to the disciples of the wicked Balaam possess an evil eye [grudging nature], a haughty spirit, and an excessive desire [for wealth]. What is the difference between the disciples of our father Abraham and the disciples of the wicked Balaam? The disciples of our father Abraham enjoy this world and inherit the world to come, as it is said: "Endowing my friends with wealth, I fill their treasures."¹ But the disciples of the wicked Balaam inherit *Gehinnom* and descend into the nethermost pit, as it is said: "Thou, O God, wilt bring them down into the nethermost pit; men of blood and fraud shall not live out half their days; as for me, I trust in thee."²

23. Judah ben Tema said: Be bold as a leopard, light as an eagle, swift as a deer, and strong as a lion, to do the will of your Father who is in heaven. He used to say: The impudent is destined for *Gehinnom*, but the shamefaced is destined for paradise.

May it be thy will, Lord our God and God of our fathers, that the Temple be rebuilt speedily in our days, and grant us a share in thy Torah.

24. He used to say: At five years the age is reached for the study of Bible, at ten for the study of Mishnah, at thirteen for the fulfillment of the commandments, at fifteen for the study of Talmud, at eighteen for marriage, at twenty for seeking a livelihood, at thirty for full strength, at forty for understanding, at fifty for giving counsel; at sixty a man attains old age, at seventy white old age, at eighty rare old age; at ninety he is bending over the grave; at a hundred he is as if he were already dead and had passed away from the world.

יהודה בן חמא probably lived towards the end of the second century, and belonged to the fifth and last generation of the *Tannaim*. His name occurs only once in the Mishnah.

רץ should be at the end of the chapter, according to the Wilna Gaon.
שוחה is rendered here in the combined sense of **שׁוֹחֵה** ("grave") and **שׁוחַה** ("to bend").

¹ Proverbs 8:21. ² Psalm 55:24.

כה. בֶּן בֶּג אָמֵר: הַפְּרִדְבָּה וְהַפְּרִדְבָּה דְּכָלָא בָּה,
וּבָה תְּחִזְאָה וְסִיב וּבְלָה בָּה, וְמַנְה לֹא חֲווָע, שָׁאוֹן לֹה מְדָה
טוּבָה חִימָנָה.

כו. בֶּן הָא הָא אָמֵר: לְפָם צָעָרָא אָנָּרָא.

רַבִּי חַנְנִיא בֶּן עַקְשִׁיא אָמֵר: רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא
לְזִכְוֹת אֶת יִשְׂרָאֵל, לְפִיקָד הַרְבָּה לְהָם תּוֹרָה וּמִצּוֹת, שָׁנוּאָמָר:
יְיָ חָפֵץ לְמַעַן צְדָקָה, גַּדְילָה תּוֹרָה וּנְאָדִיר.

פרק שעש'

כָּל יִשְׂרָאֵל יְשׁוּם קָלָק לְעוֹלָם הַבָּא, שָׁנוּאָמָר: וְעַמְךָ
כָּלָם צְדִיקִים, לְעוֹלָם יִרְשֶׁוּ אָרֶז; נָצֵר מִטְעֵי, מַעְשָׁה יִדְךָ
לְהַחְפָּאָר.

שְׁנוּ חֲכָמִים בְּלִשׁוֹן הַמְּשֻׁנָּה; בָּרוּךְ שְׁבָחוּ בָּהֶם וּבְמְשֻׁנָּה.
א. רַבִּי מַאֲיר אָמֵר: כָּל הַעֲסָקָה בַּתּוֹרָה לְשָׁמָה זָבוֹחָ
לְדָבָרִים הַרְבָּה; וְלֹא עוֹד, אֶלָּא שָׁבֵל הַעוֹלָם בְּלוֹ בְּדִי הוּא
לְהָ: נִקְרָא רָע, אֲחֹב, אֲזָהָב אֶת הַמָּקוֹם, אֲזָהָב אֶת הַבְּרִיות,
מִשְׁמָחָה אֶת הַמָּקוֹם, מִשְׁמָחָה אֶת הַבְּרִיות. וּמְלַבְּשָׁתוֹ עֲנָנוֹה
וַיְרָאָה, וּמְבָשָׁרוֹ לְהִזְוֹת צְדִיק, חֲסִיד, יְשָׁר וּגְאָמָן; וּמְרַחְקָתוֹ
מִן הַחַטָּא, וּמְקַרְבָּתוֹ לִידֵי זֶבֶת. וְגַהֲנִים מִמְּנוֹ עֲצָה וּתְוִשָּׁה,
בִּינָה וּבְוּרָה, שָׁנוּאָמָר: לִי עֲצָה וְתְוִשָּׁה, אַנְיִ בִּינָה, לִי גְּבוּרָה.
וּנוֹתָנָת לוֹ מִלְכָות וּמִמְשָׁלה, וּמְקֹור דִין. וּמְגַלִּים לוֹ רְצִי

בֶּן הָא הָא and בֶּן בֶּג are said to have been disciples of Hillel, and proselytes. There is a fanciful explanation to the effect that Ben Hé-Hé denotes a spiritual son of Abraham and Sarah, whose names God altered by the insertion of the letter ה (Abram's name was changed to Abraham, and that of Sarai to Sarah). Since the numerical value of בֶּג is equivalent to ה (five), it is said that בֶּן בֶּג is equivalent to five, and that both are epithets of proselytes (Tosafoth, Hagigah 9b).

25. Ben Bag-Bag said: Study the Torah again and again, for everything is contained in it; constantly examine it, grow old and gray over it, and swerve not from it, for there is nothing more excellent than it.

26. Ben Hé-Hé said: According to the effort is the reward.

Rabbi Ḥananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER SIX

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

The sages taught [also the following] in the style of the Mishnah; blessed be he who was pleased with them and their teaching.

1. Rabbi Meir said: Whoever occupies himself with the study of the Torah for its own sake merits many things; nay more, the whole world is worthwhile for his sake. He is called friend, beloved; he loves God and he loves mankind; he pleases God and he pleases mankind. The Torah invests him with humility and reverence; it enables him to become righteous, godly, upright and faithful; it keeps him far from sin, and draws him near to virtue. Men are benefited by him with counsel and sound wisdom, understanding and strength, as it is said: "Mine are counsel and sound wisdom; mine are reason and might."³ It gives him rule and dominion [personality that commands obedience] and judging ability. To him

¹ *לפום צערא אונרא* and the preceding paragraph are given in Aramaic. In *Avoth d'Rabbi Nathan* 12:11 both sayings are ascribed to Hillel.

² *שׁוֹחָכִים* is the Hebrew equivalent of the Aramaic *רְבַּןְתָּה*, used in the Talmud to introduce a *Baraitha*, a tannaitic teaching next in authority to the Mishnah. This chapter, which contains sayings of the Tanna'im not included in the Mishnah, is known as *Kinyan Torah* because its subject-matter is in praise of the Torah. It is also known as *Baraitha d'Rabbi Meir* because it opens with the saying of Rabbi Meir.

¹ *Isaiah* 42:21. ² *Isaiah* 60:21. ³ *Proverbs* 8:14.

תורה, ונעשה במשמעות המתוֹגֶר וכנהר שאינו פוסק. וזהו
אנוש ואלה ריהם, ומוחל על עלבונו. ומנדלתו ומרוממתו על
כל המעשים.

ב. אמר רבי יהושע בן לוי: בכל יום בטה קול יוצא
מהר חורב ומברוז ואומרת: אויל להם לבריות מעלבונה של
תורה, שלא מי שאינו עוסק בתורה נקרא נזות, שנאמר: נום
זהב באף חורב, אשה יפה וסורה טעם. ואומר: ונהלה מעשה
אללים הימה, והמקtab מכתב אללים הוא, חרות על הלהלה.
אל תקרא חרות אלא חרות, שאין לך בזוחרים אלא מי
שעסוק בתלמוד תורה; וכל מי שעוסק בתלמוד תורה הרי
זה מוחלה, שנאמר: וממתקנה נחליאל, ומנהלייאל במות.

ג. הלומד מחביו פרק אחד, או הילכה אחת, או פסוק
אחד, או דבר אחד, או אפילו אותן אחדות, צריך לנגן בו
כבוד; שבע מצינו ברוד מלך ישראל, שלא למד מאחיה طفل
אללא שלו דברים בלבד, קראו רב, אלופו ומידענו, שנאמר:
ונתה אנוש בערבי, אלופי ומידע. ונהלה דברים קל וחומר;
ומה דעת מלך ישראל שלא למד מאחיה طفل אלא שני דברים

... was one of the first generation of the *Amoraim*, whose discussions of the mishnaic law are recorded in the Palestinian and Babylonian Talmuds. He lived in Palestine during the middle of the third century and became the subject of many legends.

נום והב באף ("נוטריקון" = "shorthand"). The initial letters of נום והב are combined with the last letter of באף to form גונם.

... אשה יפה, "a fair woman lacking in taste," refers here to one who has the aptitude for Torah and makes no use of it.

אל תקרא introduces a play on words, and not an emendation of the text.

ממתנה נחליאל ... The Hebrew place-names are here interpreted as if they were common nouns.

the secrets of the Torah are revealed; he is made like a never-failing fountain, and like a stream that ever gathers force. He becomes modest, patient, and forgiving of insults. The Torah makes him great and raises him above all creatures.

2. Rabbi Joshua ben Levi said: Every day a heavenly voice resounds from Mount Horeb, proclaiming these words: "Woe to the people for their disregard of the Torah!" For whoever does not occupy himself with the Torah is considered rebuked, as it is said. "Like a golden ring in the snout of a swine is a fair woman lacking in taste."¹ The Torah says: "The tablets were the work of God, and the writing was the writing of God, engraved upon the tablets."² Read not here *haruth* [meaning 'engraved'] but *heruth* [which means 'freedom'], for none can be considered free except those who occupy themselves with the study of the Torah. Anyone who occupies himself with the study of the Torah shall be exalted, as it is said: "Through the [Torah] gift one attains the heritage of God; by the heritage of God [one is raised] to high places."³

3. He who learns from his fellow man a single section, a single rule, a single verse, a single expression, or even a single letter, ought to treat him with respect; for so we find with David, king of Israel, who learnt only two things from Ahitophel, and yet regarded him as his master, guide and intimate friend, as it is said: "You were my equal, my teacher and intimate friend."⁴ This certainly presents an argument from minor to major: if David, king of Israel, who learnt only two things from Ahitophel, regarded him as his

דבר **הלהכה** a traditional opinion, a legal decision. פסוק a biblical passage. דיבור a divine utterance, a biblical expression. **אות** refers to the correct spelling of words, whether to use **ח** or **ע** for example (Kallah, chapter 8).

אhitophel, who participated in Absalom's rebellion against David, was at first David's best friend. His wisdom was believed to be superhuman.

שנידברים בלבד two lessons only which were, according to a talmudic statement, to the effect that one should study in the company of a colleague and that it is proper to walk to the house of prayer eagerly and not leisurely (Kallah, chapter 8). It has been suggested that instead of **שנידברים בלבד** we should read **שנידברים בלבד**, "who merely conversed."

¹ Proverbs 11:22. ² Exodus 32:16. ³ Numbers 21:19. ⁴ Psalm 55:14.

בלבד, קראו רבו, אלופו ומידעו, הלויד מחברו פרק אחד, או בלבנה אחת, או פסוק אחד, או דבר אחד, או אפילו אותן אחדות, על אחת במאה וכמה שאיריך לנגן-בו בבוד. ואין בבוד אלא תורה, שנאמר: בבוד חכמים ינחלו, ותמיינים ינחלו טוב. ואין טוב אלא תורה, שנאמר: כי לך טוב נחתי לכם, תורה אל פצענו.

ד. בכך היא דרביה של תורה: פת במלחת האבל, ומום במשורה חשפה, ועל הארץ תישן, ותני צער פחיה, ובתורה אמתה עמל. אם אמתה עושה כן, אשיריך וטוב לך; אשיריך בועלם זהה, וטוב לך לעולם הבא.

ה. אל תבקש דרך לעצמה, ואל מתחמד בבוד. יותר מלמוךך עשה, ואל תתאנע לשלהנים של מלכים, ששלהן גדור משלהנים, וכתרה גדור מפתרם; ונאמן הוא בעל מלאכתה, שישלם לך שבר פעלתך.

ו. גדורלה תורה יותר מן הפקחה וכן המלכיות, שהמלכיות נקנית בשלשים מעלות, והפקחה נקנית בעשרים וארבע, ומה תורה נקנית בארכעים ושמוניהם רבעים, ואלו הן: בתלמוד, בשמיית האון, בעריכת שפותים, בבינה הלב, באימה, ביראה, בענוה, בשמחה, בטהרה, בשמושח חכמים, בדרבוק חברים, בפלפול הפלמידים, בישוב במקרא ובמשנה, במעוט סחורה, במעט דרכ ארץ, במעט תענוג, במעט ישנה, במעט שיתה, במעט שחוק, בארכ אפים, בלבד טוב, באומנות חכמים, בקבלה היסורים; המביר את מקומו, והשם בחילקו, והעשה סיג לדברים, ואין מחזק טובה לעצמו, אהוב, אהוב את המקום, אהוב את הבריות, אהוב

master, guide and intimate friend, how much more ought one who learns from his companion a section, rule, verse, expression, or even a single letter, to treat him with respect. *Honor* implies Torah, as it is said: "The wise shall inherit honor; men of integrity shall attain good fortune."¹ *Good* implies Torah, as it is said: "I give you good doctrine; forsake not my Torah."²

4. This is the way of Torah study: eat bread with salt, drink water by measure, sleep on the bare ground, and live a life of hardship while you toil in the Torah [study of the Torah is expected even if one is extremely poor]. If you do this, "happy shall you be and it shall be well with you";³ *happy shall you be* in this world, *and it shall be well with you* in the world to come.

5. Do not seek greatness for yourself and do not crave honor; let your deeds exceed your learning; do not desire the table of kings, for your table is greater than theirs, your crown is more glorious than theirs; your Employer can be trusted to pay you for your work.

6. The Torah is greater than priesthood or royalty; for royalty is acquired by virtue of thirty qualifications, and priesthood by twenty-four, while the Torah is acquired by forty-eight, namely: study, attentive listening, ordered speech [audible rehearsing], mental alertness, intuitive insight, awe [in the student's attitude towards his master], reverence [for God], humility, cheerfulness, attendance on scholars, close association with colleagues, discussion with students, sedateness, knowledge of Scriptures and Mishnah, moderation in business, moderation in worldly interests, moderation in pleasure, moderation in sleep, moderation in conversation, moderation in merriment, patience, a good heart [unselfishness], intellectual honesty, uncomplaining acceptance of chastisement, knowing one's place, being content with one's lot, setting a limit to one's words, claiming no credit for oneself, being beloved, loving God, loving mankind, loving righteousness, loving

¹ Proverbs 3:35;28:10. ² Proverbs 4:2. ³ Psalm 128:2.

את הזרקות, אהב את המישראלים, אהב את התוכחות, ומתרחק מון הקבود, ולא מnis לבו ב תלמידו, ואין שמה בhorah, נושא בעל עם חברו, וمبرיעו לכה זכות, ומעמידו על האמת, ומעמידו על השלום, ומתישב ב תלמידו, שואל ומשיב, שומע ומוסיף, הלוimer על מנת ללמד, והלומד על מנת לעשות, הפיחים את רבו, והמכונ את שמועתו, וזה אומר דבר בשם אומרו. הוא למדת, כל הוא אומר דבר בשם אומרו, מביא נאלה לעולם, שנאמר: נתאמר אסתר למלך בשם מרדכי.

ג. גדרולה תורה שהיא נותנת חיים לעשויה בעולם הזה ובעולם הבא, שנאמר: כי חיים הם לנצחיהם, וכל בשרו מרפא. והוא אומר: רפאות תהיו לשראה, ושקיי לעצמותה. ואומר: עז חיים היא למוחוקים בה, ותמקה מאשך. והוא אומר: כי לוית חן הם לראשה, וננקים לנרגזיה. והוא אומר: תתן לראשך לבית חן, עצרת תפארת תפמגה. והוא אומר: כי ברבו ימיה, ווסיפו לך שנות חיים. והוא אומר: ארך ימים בימינה, בשמואלה עשר וכבוד. והוא אומר: כי ארך ימים ושנות חיים ושלום יוסיפו לך. והוא אומר: דרךך דרך נעם, וכל נתיבותך שלום.

ח. רבוי שמואון בן יהודה, משווים רבוי שמואון בן יוחאי, אומר: חנוי, והכלה, והעשרה, והקבוד, והחכמה, חזקנה והשבה, והבנים, נאה לצדייקים ונאה לעולם, שנאמר: עצרת תפארת שיבתך, ברוך צדקה תפמצע. והוא אומר: תפארת בחורים בחם,

equity, loving reproof, shunning honors, taking no pride in one's learning, not delighting in dictating decisions, bearing the yoke with one's colleague, judging him favorably, directing him to truth and peace, being composed in one's study, asking and answering, listening and adding to one's knowledge, learning in order to teach, learning in order to practise, making his teacher wiser, noting with precision what one has learnt, and reporting a thing in the name of the person who said it. You may infer that whoever reports a thing in the name of the person who said it brings deliverance into the world, for it is said: "And Esther told the king in the name of Mordecai."¹

7. Great is Torah, for it gives to those who fulfill it life in this world and in the world to come, as it is said: "For they are life to those who find them, health to all their flesh." "It shall be health to your body, marrow to your bones." "It is a tree of life to those who take hold of it; happy are those who support it." "They shall be a graceful garland for your head, a necklace around your neck." "It shall place on your head a graceful garland; a crown of glory shall it bestow on you." "By me your days shall be multiplied, the years of your life shall be increased." "Long life is in its right hand; in its left hand are riches and honor." "Length of days, years of life and peace, shall they add to you." "Its ways are ways of pleasantness, and all its paths are peace."²

8. Rabbi Simeon ben Judah said in the name of Rabbi Simeon ben Yohai: Beauty and strength, wealth and honor, wisdom and age, gray hair and children are comely to the righteous and comely to the world, as it is said: "Gray hair is a crown of glory, to be found in the path of righteousness." "The glory of the young

רבי שמעון בן יוחאי was one of the most brilliant disciples of Rabbi Akiba. A large number of students attended his lectures in Galilee. The Romans condemned him to death because he was accusing them of selfishness and immorality. He fled together with his son Rabbi Elazar and took refuge in a cave for thirteen years. His fame as a mystic became so great that the kabbalistic work *Zohar* has been attributed to him.

הנוי והכח והעשור are obviously good things and do not seem to require proof to that effect. It has therefore been suggested that the biblical texts are quoted here chiefly on behalf of old age and children, because these do not appear to be unmixed blessings.

¹ Esther 2:22. ² Proverbs 4:22; 3:8; 3:18; 1:9; 4:9; 9:11; 3:16; 3:2, 17.

והדר זקנים שיבת. ואומר: עטרת חכמים עשרם. ואומר: עטרת זקנים בני בנים, וחתורת בנים אביהם. ואומר: והפרה מלך ובשאה החפה, כי מלך יי' צבאות בהר ציון ובירושלים, ועוד זקנינו כבוד. רבינו שמואל בן מנשי אמר: אלו שבע מידות שמנו חכמים לצדיקים, כלם נתקימו ברבי ובנו.

ט. אמר רבוי יוסף בן כסמא: פעם אחת דיברתי ממלך בקדשה, ונגע بي אדם אחר יונתן לי שלום, והחוורתי לו שלום. אמר לי: רבוי, מאיזה מקום אתה. אמרתי לו: מעיר גדרלה של חכמים ושל סופרים אני. אמר לי: רבוי, רצונך שפודור עמן במקומנה, ואני אתון לך אלף אלפים דינרי זהב ואבנים טובות ומרגליות. אמרתי לו: אם אתה נותנו לי כל כסף וזהב ואבנים טובות ומרגליות שבועלם, אין לך אלא במקום תורה. וכן כתיב בספר תהילים על ידי דוד מלך ישראל: טוב לי תורה פיך מאלפי זהב וכסף. ולא עוד, אלא שבעשת פטירתו של ארם אין מליין לו לאדם לא כסף, ולא זהב, ולא אבנים טובות ומרגליות, אלא תורה ומעשים טובים בלבד, שאמר: בהתהלך פנחה אתה, בשכבה תשמר עליה, ובקיצות היא תשיך. בהתהלך תנחה אתה, בעולם הזה; בשכבה תשמר עליה, בקברך; ובקיצות היא תשיך, לעולם הבא. ואומר: לי הכסף ולי קוקב, אם יי' צבאות.

י. חמישה קנים קנה התקדוש ברויך הוא בעולמו, ואלו הן: תורה קנו אחד, שמים הארץ קנו אחד, אברם קנו אחד, ישראל קנו אחד, בית המקדש קנו אחד. תורה מניון,

men is their strength, and the beauty of old men is gray hair.” “The crown of the wise is their riches.” “Grandchildren are the crown of old men, and fathers are the pride of their children.”¹ And it says: “The moon shall be confounded and the sun ashamed; for the Lord of hosts will be King on Mount Zion and in Jerusalem, and there shall be glory before the elders of his people.”²

Rabbi Simeon ben Menasya said: These seven qualities, which the sages have enumerated as becoming to the righteous, were all realized in Rabbi Judah ha-Nasi and his sons.

9. Rabbi Yosé ben Kisma said: I was once travelling on the road when a man met me and greeted me, and I returned his greeting. He said to me: “Rabbi, from what place are you?” I said to him: “I come from a great city of sages and scholars.” He said to me: “Rabbi, are you willing to live with us in our place? I will give you a million golden dinars, and precious stones and pearls.” I told him: “Were you to give me all the silver and gold and precious stones and pearls in the world, I would not live anywhere except in a place of Torah.” In a like manner, it is written in the Book of Psalms by David, king of Israel: “Thy own teaching means more to me than thousands in gold and silver.”³ Furthermore, when a man dies, neither silver nor gold nor precious stones nor pearls accompany him, but Torah and good deeds alone, as it is said: “When you walk, it shall guide you; when you lie down, it shall watch over you; and when you awake, it shall talk with you.”⁴ *When you walk, it shall guide you in this world; when you lie down, it shall watch over you in the grave; and when you awake, it shall talk with you* in the world to come. It says also: “Mine is the silver and mine is the gold, says the Lord of hosts.”⁵

10. Five possessions has the Holy One, blessed be he, specifically declared his own in his world, namely: the Torah, heaven and earth, Abraham, Israel, and the sanctuary. How do we know this about the Torah? Because it is written: “The Lord possessed

¹ Proverbs 16:31; 20:29; 14:24; 17:6.

² Isaiah 24:23.

³ Psalm 119:72.

⁴ Proverbs 6:22.

⁵ Haggai 2:8.

דכתיב: יי קני ראותה דרכו, קדם מפעליו מאז. שמים וארץ
מנין, דכתיב: בה אמר יי, השמים בסאי, וארץ בדם רגלה,
איך בית אשר תבנו לי, ואיזה מקום מנוחתי. ואומר: מה
רבו משיחתך, יי, בכם בחכמה עשית, מלאה הארץ קניתך.
אברהם מנין, דכתיב: נברךתו ואמר, ברוך אברהם לאל
עליזון, קנה שמים וארץ. ישראל מנין, דכתיב: עד יעבר
עמה, יי, עד יعبر עם זו קניתך; ואומר: לךושים אשר בארץ
קמתה, ואדריכי כל חפציכם. בית המקדש מנין, דכתיב: מכון
לשכת פעלתך, יי; מקדש אדני, בונך ירידך; ואומר: ניבאים
אל גבול קדשו, הר זה קניתה ימינו.

יא. כל מה שברא הקדוש ברוך הוא בעולמו, לא בראשו
אלא לבבונו, שנאמר: כל תהקר באשמי, ולבבורי בראשתו,
צרכתו אף עשייתו. ואומר: יי מלך לעלם ועד.

רבי חנניה בן עקשייא אומר: רצתה הקדוש ברוך הוא
לזכות אתה ישראל, לפיכך הרבה להם תורה ומצוות, שנאמר:
יי חפץ למען צדקו, גידיל תורה ואדריך.

abrham is entirely omitted in parallel passages enumerating these special possessions. The biblical text, קונה שמים וארץ, refers directly to heaven and earth as the possession of God, and does not seem to support the idea that Abraham was called *kinyan*. According to the opinion of Rabbi Elijah, the Wilna Gaon, this passage should be emended to include four possessions instead of five.

קודשים is taken here to refer to Israel as the people sanctified by God's commandments.

כל מה שברא amplifies the thought expressed in the preceding paragraph. The whole creation bears witness that everything has come into being for a noble and lofty purpose.

רבי חנניה בן עקשייא lived during the second century of the common era. This paragraph, found at the close of the tractate Makkoth, is repeated at the end of each of the six chapters of *Avoth* in order to emphasize the thought that

me first of his creation, first of all his works in days of old.”¹ How do we know this about heaven and earth? Because it is written: “Thus says the Lord: The heaven is my throne, and the earth is my footstool; what manner of house would you build for me, what manner of place as my residence?”² It says also: “How manifold are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy possessions.”³ How do we know this about Abraham? Because it is written: “And he blessed him and said: Blessed be Abram of God Most High, Possessor of heaven and earth.”⁴ How do we know this about Israel? Because it is written: “Until thy people pass over, O Lord; until the people whom thou possessest pass over.”⁵ It says also: “As for the holy people who are on earth, they are the nobles in whom is all my delight.”⁶ How do we know this about the sanctuary? Because it is written: “The place of thy abode which thou, O Lord, hast made; the sanctuary, O Lord, which thy hands have established.”⁷ It says also: “And he brought them to the region of his sanctuary, to the mountain which his might had acquired.”⁸

11. Whatever the Holy One, blessed be he, created in his world, he created only for his glory, as it is said: “Everything that is called by my name, it is for my glory that I have created it; I have formed it, I have made it.”⁹ It says also: “The Lord shall reign forever and ever.”¹⁰

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: “The Lord was pleased, for the sake of [Israel’s] righteousness, to render the Torah great and glorious.”¹¹

the Torah was given as a mark of divine love and was designed to train Israel in holiness.

בְּרָא לַעֲצֹת אֶת יִשְׂרָאֵל to cause Israel to be צַדִּיקִים=וּכָאִים (“righteous”). The Targum renders צַדִּיק by זָכָר (Genesis 6:9). זָכָר is here used homiletically in the sense that God meant to make Israel righteous, though literally the phrase refers to God’s own righteousness.

¹Proverbs 8:22. ²Isaiah 66:1. ³Psalm 104:24. ⁴Genesis 14:19. ⁵Exodus 15:16. ⁶Psalm 16:3. ⁷Exodus 15:17. ⁸Psalm 78:54. ⁹Isaiah 43:7. ¹⁰Exodus 15:18. ¹¹Isaiah 42:21.

לְמוֹצָאי שְׁבַת

On Saturday night, the following is recited before *Ma'ariv*, page 191.

חליטים קפוד

לְדוֹד. בָּרוּךְ יְיָ צּוֹרֵי הַמֶּלֶךְ יְהִי לְקָרְבָּן, אַצְבָּעָתִי
לְמַלְחָמָה. חֲסִידִי וּמַצְוָדִי, מִשְׁבֵּטִי וּמִפְלָטִי לִי, מְגַנִּי וּבוֹ
חֲסִיתִי, הַרְזָקָד עַמִּי תְּחִify. יְיָ, מֵה אָדָם וְתַרְעָה, בּוֹדָא נָשָׁ
וְתַחַשְׁבָּהוּ. אָדָם לְהַכְלֵל דָמָה, יָמִינוּ בְּאֵל עֹזֶב. יְיָ, הַט שְׂמִיךָ
וּתְרֵד, גַּע בְּהָרִים וּוְעַשְׂנָה. בָּרוּךְ בָּרָק וּתְפִיצָם, שְׁלָח חָצִיךָ
וְתַהְמָם. שְׁלָח יְדֵיכָה מִפְרָומָם, פָּצַנִּי וְהַצְלִינִי מִפְרָם רַבִּים, מִינִיד
בְּנֵי גָּבָר. אֲשֶׁר פִּיהָם דְּבָרְדְּשָׂא, וּמִינִם יְמִין שָׁקָר. אֱלֹהִים,
שִׁיר חֶרֶשׁ אֲשִׁירָה לְהָ; בְּגַבְלֵל עַשְׂור אֲזֹמָרָה לְהָ. הַנוּתָן תְּשׁוּעה
לְמַלְכִים, הַפּוֹצָח אֶת דָּדוֹ עַבְדוֹ מַתְּרָבָרָה. פָּצַנִּי וְהַצְלִינִי
מִינִיד בְּנֵי גָּבָר, אֲשֶׁר פִּיהָם דְּבָרְדְּשָׂא, וּמִינִם יְמִין שָׁקָר. אֲשֶׁר
בְּנִינוּ בְּנֶטְעִים מְגַדְּלִים בְּנֻעוּרִים, בְּנוּתָנוּ בְּנוּוֹת, מְחַטְבּוֹת
פְּבִנִית דִּיבָל. מְזֻוּנוּ מְלָאִים, מְפִיקִים מְזוֹ אֶל זָנוֹ; צָאנָנוּ
מְאַלְפּוֹת, מְרַבּוֹת, בְּחוֹצְזָנוֹ. אַלְקִינוּ מְסֻבְלִים; אַיְזָן פְּרָץ
וְאַיְזָאת, וְאַיְזָאת צָוָה בְּרַחְבָּקָנוֹ. אֲשֶׁרְיָה הָעַם שְׁבָכָה לוֹ;
אֲשֶׁרְיָה הָעַם שְׁזִין אֱלֹהִים. חַהְלָם ט

לְמַנְצָח בְּנִינוֹת, מְזֻמָּר שִׁיר. אֱלֹהִים יְחִנָּנוּ וְיִבְרָכָנוּ; נָאָר
פָּנֵיו אָתָנוּ, סָלָה. לְדַעַת בָּאָרֶץ דְּרַבָּה, בְּכָל גּוֹים יְשִׁיעָתָה.
יְזֹרֶךְ עַמִּים, אֱלֹהִים; יְזֹרֶךְ עַמִּים בְּלָם. יְשִׁמְחוּ וְיִרְנָנוּ לְאָמָם,
בְּיִתְשְׁפַט עַמִּים מִישָׁר, וְלְאָמִים בָּאָרֶץ תְּנָחָם, סָלָה. יְזֹרֶךְ
עַמִּים, אֱלֹהִים; יְזֹרֶךְ עַמִּים בְּלָם. אָרֶץ נָתָה יְבּוֹלָה; יִבְרָכָנוּ
אֱלֹהִים, אֱלֹהִים. יִבְרָכָנוּ אֱלֹהִים, וַיִּרְאָו אָתוֹ בְּלֵ אָפְסִי אָרֶץ.

FOR THE CONCLUSION OF SABBATH

On Saturday night, the following is recited before Ma'ariv, page 192.

Psalm 144

A psalm of David. Blessed be the Lord my stronghold, who trains my hands for war, my fingers for battle. He is my gracious God and my fortress, my refuge and my deliverer; he is my shield and I trust in him, who subdues peoples under me. O Lord, what is man that thou shouldst notice him; what is mortal man that thou shouldst consider him? Man is like a breath; his days are like a passing shadow. O Lord, bend thy heaven and come down; touch the mountains that they smoke. Flash lightning and scatter them [the foes]; send thy arrows and rout them. Stretch out thy hands from on high; rescue me, deliver me from the great floods, from the grip of the barbarians, who speak falsehood, whose oath is a false oath. O God, I will sing thee a new song; on a ten-stringed harp will I play to thee, who makest kings victorious, who savest thy servant David from the evil sword. Rescue me, deliver me from the grip of the barbarians, who speak falsehood, whose oath is a false oath. May our sons be like saplings, grown vigorous in their youth, and our daughters like corner-columns sculptured in palace-fashion. May our barns be full, affording all sorts of produce; may our sheep increase by thousands and tens of thousands in our fields. May our oxen be heavily laden [with produce]; may there be no riot, no surrender [to a foe], and no outcry in our streets. Happy the people that is so situated; happy the people whose God is the Lord.

Psalm 67

For the Choirmaster; with string-music; a psalm, a song. May God be gracious to us and bless us; may he cause his favor to shine among us. Then shall thy way be known on earth, thy saving power among all nations. The peoples shall praise thee, O God; all the peoples shall praise thee. Let the nations be glad and sing for joy, for thou rulest the peoples justly; thou guidest the nations on earth. The peoples shall praise thee, O Lord; all the peoples shall praise thee. The earth has yielded its produce; God, our own God, blesses us. God blesses us; all the ends of the earth shall revere him.

Psalm 144 is a prayer for protection in war and peace. The psalmist marvels at the thought that God who is so great should condescend to care for man who is so insignificant.

Unless a festival occurs during the same week, the following is recited after the *Shemoneh Esreh*. On *Tish'ah b'Av* the verse **שֶׁב בְּסִטָּר וַיְהִי יוּם** and **וְיֹהִי יוּם** are omitted.

וַיֹּהִי נָעַם אֱלֹהֵינוּ עַלְלֵינוּ, וַיְמַעֲשֵׂה יְדֵינוּ בָּוּנָה עַלְלֵינוּ,
וַיְמַעֲשֵׂה יְדֵינוּ בָּוּנָה.

חלהים צא

ישב בסתר עליזון, באצל שעדי יתלוין. אמר לוי, מחסטי
ומצורך; אלדי אבטח בו. כי הוא יצילך מפח יκוש, מדבר
הוות. באברתו יסיך לך, ותקח בונפיו תחסה; צעה וסחרה
אמתנו. לא תירא מפחד לילך, מיחז יעופ יומם. מדבר באפל
בלך, מקטב ישיד צהרים. יפל מצודה אלוף, ורבה מימינה;
אליך לא יגש. רק בעיניך תביט, ושלמת רשיים תראתה. כי
אפקה, כי, מחסין; עליזון שמית מעוננה. לא תאה אליך רעה,
ונגע לא יקרב באלהך. כי מלאקו יציה לך, לשמרך בכל
דרךך. על פקים ישאונך, פנו חנוך באבו רגלה. על שחל
ופטן תדרך, תרמס בפירות ותניין. כי כי חשך ואפלטהו;
אשגבחו כי ידע שם. יקראני ואשננה, עמו אנקו בצרה;
אחלצדנו ואכבקה. אריך ימים אשביעה, ואראחו בישעתו.
אריך ימים אשביעה, ואראחו בישעתו.

ואפקה קדרוש, יושב תהלות ישראל. וקרא זה אל זה ואמր:
קדוש, קדרוש, קדוש יי צבאות, מלא כל הארץ בבודו.
ומקבלין זו מזו ואמרין: קדיש בשמי מרומא עלאה, בית
שבינתה; קדיש על ארעה, עובד נבורתה; קדיש לעלם
ולעלמי עלמי יי צבאות; מליא כל ארעה זיו יקרה. ותשאנ
ריהם, ואשמע אחרי קול רعش גдол; ברוך בכבוד יי מקומו.

ויהי יוּם is omitted on *Tish'ah b'Av*, which commemorates the destruction of the Temple, because “establish thou the work of our hands” was uttered by Moses when the sanctuary had been completed. The letter ו (=7) is not found in this psalm, which is omitted seven times each year when festivals occur.

Unless a festival occurs during the same week, the following is recited after the Shemoneh Esreh. On Tish'ah b'Av, the first verse and Psalm 91 are omitted.

May the favor of the Lord our God rest on us. Establish thou for us the work of our hands; the work of our hands establish thou.¹

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I say of the Lord: "He is my refuge and my fortress, my God in whom I trust." Indeed, he will save you from the snare of the fowler, and from the destructive pestilence. With his pinions he will cover you, and under his wings you will find refuge; his faithfulness is a shield and buckler. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come near you. Only with your eyes will you gaze, and see the reward of evil men. Thou, O Lord, art my refuge! When you have made the Most High your shelter, no disaster shall befall you, no calamity shall come near your home. For he will give his angels charge over you, to guard you in all your ways. They will bear you in their hands, lest you strike your foot against a stone. You can tread on lion and asp; you can trample young lion and serpent. "He clings to me, so I deliver him; I set him safe, because he loves my name. When he calls upon me, I will answer him; I will be with him in trouble; I will rescue him and bring him to honor. With long life will I satisfy him, and let him see my saving power."

Thou, holy God, art enthroned amidst the praises of Israel.² They keep calling to one another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."³ **They receive it from one another, and say: "Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory."* Then a wind lifted me up, and I heard behind me a mighty sound: "Blessed be the glory of the Lord from his abode."⁴ *Then a wind lifted*

* The words in italics are the Targum paraphrase of the preceding verse.

¹ *Psalm 90:17.* ² *Psalm 22:4.* ³ *Isaiah 6:3.* ⁴ *Ezekiel 3:12.*

וְנִטְלָתַנִי רֹוחָתָא, וְשֶׁמְעַת בְּתֵרִי קָל זַיִע סְגִיא דַי מִשְׁבָחִין
וְאֲמְרִין: בְּרִיךְ יְקַרְא דַי מִאֵתָר בֵּית שְׁכִינָה. יְיַי יְמָלֵךְ לְעוּלָם
וְשָׂעָר. יְיַי מַלְכָותָה (קָאָם) לְעוּלָם וְלְעַלְמִי עַלְמִיא. יְיַי אֱלֹהִי
אֲבָרָהָם יִצְחָק וְשָׂרָאָל אֲבוֹתֵינוּ שְׁמָרָה זוֹת לְעוּלָם, לִיצְחָר
מִחְשָׁבָות לְבֵב עַפְ�ה, וְהַבָּנו לְבָבָם אֶלְיָה. וְהַוָּה רָחוּם, יְכַפֵּר
עָזָן וְלֹא יִשְׁתַּחַת, וְהַרְבָּה לְהַשִּׁיב אָפָה, וְלֹא יַעֲרֵר בְּלַחְמָתוֹ. בַּי
אָפָה, אָלָני, טֻוב וְסַלְחָה וְרַב חִסְדָּר לְכָל קָרְאָה. אַדְקָתָה צַדָּקָה
לְעוּלָם, וְתוֹרָתָה אָמָת. תַּתְנוּ אָמָת לִיעַקְבָּר, חִסְדָּר לְאֲבָרָהָם,
אֲשֶׁר נִשְׁבַּעַת לְאַבָּתֵינוּ מִימֵי קָרָם. בְּרוּךְ יְיַי, יוֹם יוֹם יְעַמֵּס־לְנִי
הָאֵל יְשִׁיעָתָנוּ, סָלָה. יְיַי צְבָאות עַמָּנוּ, מִשְׁגַּב לְנִי אֱלֹהִי יְעַקְבָּר,
סָלָה. יְיַי צְבָאות, אֲשֶׁר־אָדָם בְּطַח בָּה. יְיַי, הַשִּׁיעָה; הַמֶּלֶךְ
יְעַנְנוּ בַיּוֹם קָרָאָנוּ. בְּרוּךְ הוּא אֱלֹהֵינוּ שְׁבָרָאָנוּ לְכָבְדוֹ,
וְהַבְּדִילָנוּ מִן הַתּוֹעִים, וְנַתָּנוּ לְנִי תּוֹרָת אָמָת, וְתַתִּי עֲזָלָם נִטְעָה
בְּתוֹכָנוּ; הוּא יַפְתַּח לְבָנָנו בְּתוֹרָתָו, וַיִּשְׁם בְּלַבָּנָנו אֲהַבָּתוֹ
וְוַרְאָתָה, לְעַשׂוֹת רְצׂוֹנוּ וְלַעֲבֹדוּ בְּלַבָּב שָׁלָם. לִמְעָן לֹא נִנְעָן
לְרִיקָה, וְלֹא גִלְד לְבָהָלָה. יְהִי רְצֹונָן מַלְפִנִיה, יְיַי אֱלֹהָתֵנוּ וְאֱלֹהִי
אֲבוֹתֵינוּ, שְׁגַשְׁמֹור חַקּוֹךְ בְּעוּלָם הָזָה, וְנוֹכָה וְנוֹחָה וְנוֹרָאָה,
וְנוֹרֶשׁ טוֹבָה וּבְרָכָה, לְשָׁנִי יְמֹת הַמְּשִׁיחָה וְלְחַיִי הַעוֹלָם הַבָּא.
לִמְעָן יַזְמִירָה כְּבָוד וְלֹא יַדָּם; יְיַי אֱלֹהִי, לְעוּלָם אָזְךָ. בְּרוּךְ
הַגָּבָר אֲשֶׁר יִבְטַח בַּיִ, וְהַיָּה יְיַי מִבְטָחוֹ. בְּטָחוֹ בַּיִ עֲדִי עַד,
בַּיִ בְּיַה יְיַי צֹור עֲוֹלָמִים. וְיִבְטַחוּ בָה יְוָדָעִי שְׁמָנָה, בַּי לֹא עֲזֹבָת
דִּרְשָׂוֹה, יְיַי חַפְזֵץ לִמְעָן אַדְקָה, גַּדְיל תּוֹרָה וְנָאָדִיר.

לעשות רצונו is the correct reading found in the Sephardic editions of the Siddur. Current Ashkenazic editions have here ולעשות ("and to do"), a reading that interferes with the logical construction of the sentence. This is presumably the result of an erroneous repetition of the letter ו in the immediately preceding יראתו.

me up and I heard behind me a great moving sound of those who uttered praises, saying: "Blessed be the glory of the Lord from the place of his divine abode." The Lord shall reign forever and ever.¹ The Lord's kingship is established forever and to all eternity.

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself.² He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness is eternal, and thy Torah is truth.³ Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old.⁴ Blessed be the Lord who day by day bears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.⁵

Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. May my soul sing praise to thee, and not be silent; Lord my God, I will thank thee forever.⁶ Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.⁷

The Lord was pleased, because of his righteousness, to make his Torah great and glorious.⁸

¹ Exodus 15:18. ² I Chronicles 29:18. ³ Psalms 78:38; 86:5; 119:142.

⁴ Micah 7:20 ⁵ Psalms 68:20; 46:8; 84:13; 20:10. ⁶ Psalm 30:13. ⁷ Jeremiah 17:7; Isaiah 26:4; Psalm 9:11. ⁸ Isaiah 42:21.

Reader:

וַיְהִינָּדֵל וַיְתַקְדִּשׁ שְׁמַה רֶבֶא בְּעַלְמָא דֵי בָּרָא בְּרוּוֹתָהּ;
וַיְהִינָּמְלִיךְ מֶלֶכְוֹתָה בְּתִיכְיָכּוֹן וּבְיוֹמִיכּוֹן, וּבְתִיכְיָדְכָל בֵּית יִשְׂרָאֵל,
בְּעַנְלָא וּבְזָמוֹן קָרִיב, וַיֹּאמְרוּ אָמֵן.

וַיְהִיא שְׁמַה רֶבֶא מִבְרָךְ לְעוֹלָם וּלְעַלְמִי עַלְמִיא.
וַיִּחְבְּרֶךְ וַיִּשְׁפַּבֵּת, וַיִּחְפְּאֶר וַיִּתְרֹומֶם, וַיִּתְנַשֵּׁא וַיִּתְהַדר,
וַיִּתְעַלֵּה וַיִּתְהַלֵּל שְׁמַה דִּקְרָשָׁא, בָּרִיךְ הוּא, לְעַלָּא (לְעַלָּא)
מִן כָּל בְּרִכָּה וּשְׁרִחָה, תְּשִׁבְחָה וְגַחְמָה, דָּאַמְּרָוּ בְּעַלְמָא,
וַיֹּאמְרוּ אָמֵן.

תַּתְהַקְּבֵל צְלָוֹתָהּוּן וּבְעַוְתָהּוּן דָּכָל בֵּית יִשְׂרָאֵל קָרְם אֲבוֹהוּן
דֵי בְּשָׁמִיא, וַיֹּאמְרוּ אָמֵן.

וַיְהִיא שְׁלָמָא רֶבֶא מִן שָׁמִיא, וְתִים, עַלְמִינוּ וּעַל כָּל יִשְׂרָאֵל,
וַיֹּאמְרוּ אָמֵן.

עַשָּׂה שְׁלוֹם בְּמִרְומִיו, הוּא יַעֲשֵׂה שְׁלוֹם עַלְמִינוּ וּעַל כָּל
יִשְׂרָאֵל, וַיֹּאמְרוּ אָמֵן.

Between Pesah and Shavuoth, the Omer is counted.

On Hanukkah, the Reader lights the Hanukkah lights.

וַיְהִינָּדֵל הָאֱלֹהִים מַטֵּל הַשְׁמִים וּמִשְׁמֵנִי הָאָרֶץ, וּרְבָּהָן
וְתִירְשׁ. יַעֲבֹדוּךְ עַמִּים, וַיְשַׁפְּחוּ לְךָ לְאַמִּים; הַוָּה גִּבְּרֵל
לְאַחֲיהָ, וַיְשַׁפְּחוּ לְךָ בְּנֵי אַמִּהָה; אַבְרָהָם אָרָור, וּמִבְּרָכִיךְ
בָּרוּךְ. וְאֶל שְׁדֵי יְבָרֵךְ אַתָּה, וּנְפָרֵךְ וּנְרָכֵךְ, וְתִיְתַּחַת לְקַהֵל
עַמִּים. וַיְהִינָּדֵל אֶת בְּרִפת אַבְרָהָם, לְךָ וּלְזָרְעָה אַתָּה,
לְרַשְׁתָּה אֶת אָרֶץ מְגֻרִיךְ אֲשֶׁר נָטוּ אֲלֹהִים לְאַבְרָהָם. מְאַל
אָקִיךְ וּנְעַרְקָה, וְאֶת שְׁדֵי יְבָרֵךְ, בְּרִכְתָּה שְׁמִים מַעַל, בְּרִכְתָּה

וַיִּתְן לְךָ is composed of scattered biblical verses containing the assurance of deliverance, prosperity and peace. They are to serve as encouragement when the new week of toil follows the Sabbath rest.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Between Pesah and Shavuoth, the Omer is counted.

On Hanukkah, the Reader lights the Hanukkah lights.

God grant you dew from heaven, rich soil, and plenty of grain and wine. May nations serve you, and peoples bow down to you; be master of your brothers, and let your mother's sons bow down to you; cursed be those who curse you, and blessed be those who bless you.¹

God Almighty bless you and make you fruitful and multiply you, that you may become a multitude of families. May he bestow on you and on your descendants the blessing of Abraham that you may own the land where you dwell, which God gave to Abraham.²

[May you receive] from your father's God who will help you, from the Almighty who will bless you, blessings of heaven above,

¹ Genesis 27:28-29. ² Genesis 28:3-4.

תְּהוֹם רַבָּתָה תִּחְתָּ, בְּרִכָּת שְׁדִים וְרַחֲםָם. בְּרִכָּת אֲבִיךָ נֶבֶרֶי
עַל בְּרִכָּת הַוְּרִי, עַד פָּאוֹת גְּבֻעָת עֹזֶלֶם, תְּהִינָּן לְרֹאשׁ יוֹסֵף,
וְלִקְרָדֵלֶר נְוִיר אֲחִיו. נְאַהֲבָה וְגַבְרָה וְהַרְבָּה, וְגַרְבָּדָ פָּרִי בְּטַנְךָ
וּפָרִי אַרְמָתָה, דְּגָנָה וּמִרְשָׁה וּמִצְהָרָה, שְׁנָר אַלְפִּיךָ וּמַשְׁתָּרוֹת
צָאנָה, עַל הַאֲדָמָה אֲשֶׁר נִשְׁבַּע לְאַבְתָּיָה לְתַתְּדָלָה. בְּרוּךְ
תְּהִיה מִכֶּל הַעֲמִים; לֹא יְהִי בָּהּ עָקֵר וּמַעֲקֵרָה, וּבְכָהָמָתָה.
וְהַסִּיר יְיָ מִמֶּךָּ בְּלִילִי; וְכָל מִדְרֵי מַצְרִים הַרְעִים, אֲשֶׁר
יִדְעֶת, לֹא יִשְׂמַם בָּהּ, וַיִּתְגַּנֵּם בְּכָל שְׁנָאָה.

הַמְּלָאֵךְ הַנְּאֵל אֶת מִכֶּל רֵעַ יִבְרָךְ אֶת הַנְּעָרִים, וַיִּקְרָא
בְּהָם שְׁמֵי, וַיִּשְׁמַע אֲבוֹתֵי אַבְרָהָם וּמִצְחָק, וַיִּדְגַּנוּ לְרַב בְּקָרְבָּ
הָאָרֶץ. יְיָ אֱלֹהֵיכֶם הַרְבָּה אֶתְכֶם, וְהַנְּבָם הַיּוֹם בְּכָובְבֵי
הַשְׁמִינִים לְרַב. יְיָ אֱלֹהֵיכֶם יְסֻף עַלְיכֶם בְּכֶם אֱלֹף
בְּעָמִים, וַיִּבְרָךְ אֶתְכֶם פָּאֵשֶׁר דִּבְרָדְלָכֶם.

בְּרוּךְ אַתָּה בָּעֵד, וַיִּבְרָךְ אַתָּה בְּשִׁדָּה, בְּרוּךְ אַתָּה בְּבָאָה,
וַיִּבְרָךְ אַתָּה בְּצָאתָה. בְּרוּךְ טְנָאָה וּמְשָׁאָרָתָה. בְּרוּךְ פָּרִי
בְּטַנְךָ וּפָרִי אַרְמָתָה וּפָרִי בְּהַמְּתָה, שְׁנָר אַלְפִּיךָ וּמַשְׁתָּרוֹת
צָאנָה. יְצֹוּ יְיָ אַתָּה אֶת הַבְּרָכָה, בְּאַסְמֵינוּ וּבְכָל מִשְׁלָחָ יְהָה;
וַיִּבְרָכָה בָּאָרֶץ אֲשֶׁר יְיָ אֱלֹהֵינוּ נָתַן לָהּ. יְפַתֵּח יְיָ לְהָ אֶת אַזְרָאָ
הַטוֹּב, אֶת הַשְׁמִינִים לְתַת מִטְרָא אָרָצָה בָּעֵת, וַיִּבְרָךְ אֶת כָּל
מְעָשָׂה יְהָה; וְהַלְוִית גּוֹיִם רַבִּים, וְאַתָּה לֹא תַלְוָה. בַּיְיָ אֱלֹהֵיךָ
בְּרָכָה, בְּאֵשֶׁר דִּבְרָדְלָה; וְהַעֲבָטָת גּוֹיִם רַבִּים, וְאַתָּה לֹא
הַעֲבָט; וּמְשָׁלָת בְּנוֹיִם רַבִּים, וּבָה לֹא יִמְשָׁלוּ. אֲשִׁירִיךָ יִשְׁرָאֵל,
מֵי כְּמוֹהָ, עַם נֹשֵׁע בֵּין, מְאוֹן עֹזֶרֶת, וְאַשְׁר חַרְבָּ נָאֹתָה; וַיִּבְחַשֵּׂ
אַיִלָּיךָ לָהּ, וְאַתָּה עַל בְּמָוֹקִימָו תַּדְרַךְ.

blessings of the deep couching below, blessings of breast and of womb. The blessings of your father exceeded the blessings of my progenitors to the utmost limit of the eternal hills; may they rest on the head of Joseph, on the brow of him who is the prince of his brothers.¹

He will love you, bless you, and multiply you; he will bless the fruit of your body and the fruit of your soil, your grain and wine and oil, the offspring of your cattle and the flocks of your sheep, in the land which he swore to your fathers that he would give to you. You shall be blessed above all peoples; not a male or female shall be barren among you or among your cattle. The Lord will also free you from all sickness; he will not inflict upon you any of Egypt's diseases which you know, but he will inflict them upon all who hate you.²

The angel who redeemed me from all evil bless the lads; may they carry on my name and the name of my fathers Abraham and Isaac; may they grow into a multitude on earth.³

The Lord your God has multiplied you, and you are today like the stars of heaven as to multitude. May the Lord God of your fathers multiply you still a thousand-fold, and bless you as he promised you.⁴

Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall you be in your coming, and blessed shall you be in your going. Blessed shall be your basket and your kneading trough. Blessed shall be the fruit of your body and the fruit of your land, your cattle and your flocks of sheep. The Lord will command the blessing upon you in your barns and in every enterprise to which you put your hand, and will bless you in the land which the Lord your God gives you. The Lord will open his good treasure of heaven for you, to bestow rain in due season on your land, and to bless all your labor, so that you shall lend to many nations but never need to borrow from them.⁵

For the Lord your God blesses you as he promised you; you shall lend to many nations but never need to borrow; you shall rule over many nations, but they shall not rule over you.⁶

Happy are you, O Israel! Who is there like you, a people saved by the Lord, your shield of help, your sword of triumph; your foes shall come cringing to you, as you march across their heights.⁷

¹*Genesis* 49:25-26. ²*Deuteronomy* 7:13-15. ³*Genesis* 48:16. ⁴*Deuteronomy* 1:10-11. ⁵*Deuteronomy* 28:3, 6, 5, 4, 8, 12. ⁶*Deuteronomy* 15:6. ⁷*Deuteronomy* 33:29.

מִחְיָה כְּעֵב פְּשָׁעַת, וּכְעָנוֹ חֲטָאתֶיהָ; שׁוֹבֵה אֱלֹהִים, כִּי נְאֱלֹהִים. רָנוֹ שְׁנָים, כִּי עָשָׂה יְהָ; תְּקִיעוּ תְּהִתּוֹת אָרֶץ, פְּצָחוּ חָרִים רָנָה, יָעַר וּכְלָעֵז בָּג, כִּי נָאֵל יְהָ יַעֲקֹב, וּכְיִשְׂרָאֵל יַחֲפָאֵר. נָאֵל יְהָ צְבָאות שָׁמוֹן, קְדוּשָׁ יִשְׂרָאֵל.

יִשְׂרָאֵל נֹשֵׁעַ בַּיִת תְּשִׁיעָת עַזְלָמִים; לֹא תְבַשֵּׂר וְלֹא תְבַלְמֵוּ עַד עַזְלָמֵי עַד. וְאַכְלָתֶם אֲכָל וְשַׁבּוּעַ, וְהַלְלָתֶם אֶת שֵׁם יְהָ אֱלֹהִיכֶם אֲשֶׁר עָשָׂה עָמְכֶם לְהַפְלִיא, וְלֹא יִבְשֶׂוּ עַמֵּיכֶם לְעוֹלָם. וְיַדְעָתֶם בַּיּוֹם בְּקָרְבֵּי יִשְׂרָאֵל אָנָּי, וְאַנְיִי יְהָ אֱלֹהִיכֶם, וְאַיִן עוֹד; וְלֹא יִבְשֶׂוּ עַמֵּיכֶם לְעוֹלָם. בַּיּוֹם הַצָּאת, וּבַשְׁלוּם הַוּבָלוּן; הַחָרִים וְהַגְּבֻעוֹת יִפְצַחֵוּ לְפָנֵיכֶם רָפָה, וְכָל עַצְיִ השָׁדָה יִמְחָאוּ כְּתָף. הַנָּה אֶל יִשְׁעָתִי, אֲבָטָח וְלֹא אֲפָתָח; בַּיּוֹם הַזֶּה יְהָ יְהָ נָהָדֵי לִי לִישְׁעָתִי. וְשַׁאֲבָתֶם מִים בְּשָׁזָן, מִפְעָנֵי הַיִשְׁעָתִי. נָאָמְרָתֶם בַּיּוֹם הַהוּא: הָדוּ לִי, קְרָאוּ בְשָׁמוֹן, הַזְּקִיעוּ בְעַמִּים עַלְילָתָיו; הַזְּקִירָוּ בַיּוֹם נְשָׁבֵב שָׁמוֹן. זְמָרוּ יְהָ, בַיּוֹם נְאֹות עָשָׂה; מִזְרָעָת זֹאת בְּכָל הָאָרֶץ. צְהָלִי וְרָגִי, יִשְׁבַּת צִיּוֹן, בַיּוֹם נְדוֹלָ בְּקָרְבֵּךְ קְדוּשָׁ יִשְׂרָאֵל. וְאָמָר בַּיּוֹם הַהוּא, הַנָּה אֱלֹקֵינוּ זֶה קְנִינוּ לוּ וְיִשְׁרָעֲנוּ; זֶה יְהָ קְנוּנוּ לוּ, נְגִילָה וְנְשִׁמְחָה בִּישְׁעָתוֹ.

בֵּית יַעֲקֹב, לְכוּ וְגַלְכֵה בָּאוֹר יְהָ. וְהָיָה אֶמְונָת עַתִּיךְ חָסֵן יְשֻׁוּת, חֲמַת וְרַעַת, יָרָאת יְהָ הוּא אֽוֹצָרָן. וְהָיָה דָּיוֹד לְכָל דָּרְכֵיכְיוּ מִשְׁבֵּיל, וְיִ עַמּוֹ. פְּרָה בְּשָׁלוּם נְפֵשִׁי מִקְרָבְדֵלִי, בַּיּוֹם בְּרַבִּים דָּיוֹ עַמְּדִי. וְיִאָמֶר הָעֵם אֶל שָׁאֹול: בְּיַוֹּתְךָ יִמּוֹת, אֲשֶׁר

שְׁמַת בֵּית הַשּׁוֹבָה

“you shall draw water with joy” is a figurative expression indicating continuous divine protection. The term *water* is often used symbolically. The Torah is frequently compared to water that purifies. In Numbers 24:7, the constant flow of water is symbolic of numerous descendants. In Temple times, the Water-Feast celebrated on the second night of *Sukkoth* by a joyous procession to and from the well was a most inspiring occasion.

I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. Sing, O heavens, for the Lord has done it; shout, depths of the earth; burst into singing, you mountains, forests and all trees, for the Lord has redeemed Jacob, and will glory in Israel. Our Redeemer, Lord of hosts is his name, the Holy One of Israel.¹

Israel is saved by the Lord in an everlasting triumph; you shall not be put to shame, you shall not be humiliated, to all eternity. You shall eat and be satisfied, and praise the name of the Lord your God, who has dealt with you wondrously; never again shall my people be put to shame. You shall know that I am in the midst of Israel, that I am the Lord your God, and there is none else; never again shall my people be put to shame.²

With joy shall you go forth, and in peace shall be led; the mountains and the hills shall burst into song before you, and all the trees of the field shall applaud.³

Behold, God is my deliverance; I will trust, and will not be afraid; truly the Lord is my strength and my song; he has delivered me indeed. Joyfully shall you draw upon the fountains of deliverance, and say on that day: "Give thanks to the Lord; proclaim his name; tell the peoples all that he has done; record his exalted fame. Sing to the Lord, for he has done gloriously; let this be made known throughout the world. Rejoice and sing aloud, inhabitants of Zion, for great is the Holy One of Israel in the midst of you."⁴

On that day men shall say: "Here is our God, for whom we waited that he should save us; this is the Lord, for whom we waited; let us rejoice and be happy with his salvation."⁵

O house of Jacob, come, let us walk in the light of the Lord! A saving wealth of wisdom and knowledge shall be your steady experience; godliness is one's treasure.⁶

David prospered in all his ways, and the Lord was with him.⁷

He has saved my life in peace from the battle that was against me; those who were striving with me were many indeed.⁸

¹ Isaiah 44:22-23; 47:4. ² Isaiah 45:17; Joel 2:26-27. ³ Isaiah 55:12. ⁴ Isaiah 12:2-6. ⁵ Isaiah 25:9. ⁶ Isaiah 2:5; 33:6. ⁷ I Samuel 18:14. ⁸ Psalm 55:19.

עַשְׂה הַיּוֹשֵׁעַה הַגְּדוֹלָה הַזֹּאת בִּשְׁרָאֵל; חֲלִילָה, תִּי יְיָ אֶם יִפְלֶל
מִשְׁעַרְתָּ רָאשָׂו אֶרְצָה, כִּי עַם אֶלְדִּים עַשְׂה הַיּוֹם הַזֹּהָה; נִיפְרְדוּ
הָעַם אָתָּ יָנְחָן, וְלֹא מַתָּ. וּפְרוּיוּ יְיָ יְשָׁבֹונָ, וּבָאוּ צִוְּן בְּרִפְחָה,
וְשִׁמְחָת עָלָם עַל רָאשָׂם; שְׁשׁוֹן וְשִׁמְחָה יִשְׁנוּ, גּוֹסִי יִגְּנוּ וְאֲנָחָה.
הַפְּכָתָ מסְפָרִי לְמַחְולָ לִי, פְּתַחְתָּ שְׁקִי וְתַאֲזָרָנִי שִׁמְחָה. וְלֹא
אָבָה יְיָ אֱלֹהִיךְ לְשָׁמַעַ אֶל בְּלֻעָם, נִיהְפֵּךְ יְיָ אֱלֹהִיךְ לְהָ
אֶת הַקְּלָלָה לְבָרָכה, כִּי אַהֲבָה יְיָ אֱלֹהִיךְ. אָז תִּשְׁמַח
בְּתוֹלָה בְּמַחְולָ, וּבְחָרִים יוֹקְנִים יְחִידָוָה; וְהַפְּכָתִי אֶבְלָם לְשָׁזוֹן,
וּמְמֹתִים וּשְׁמֹתִים מִגּוֹנוּם.

בָּזָרָ נִיב שְׁפָחִים, שְׁלוּם שְׁלוּם לְרָחוֹק וּלְקָרוֹב, אָמֵר יְיָ,
וּרְפָאָהוּ. וּרְוִיתָ לְבָשָׂה אֶת עַמִּישָׁ, רָאשָׂ הַשְׁלִישִׁים; לְהָדִיר,
וּעֲמַךְ בּוֹדִישָׁ, שְׁלוּם שְׁלוּם לְהָ, וּשְׁלוּם לְעֹזָרָה, כִּי עֹזָרָ
אֱלֹהִיךְ; וּנְקַבֵּלָם דָּוִיד, וּנְתַגֵּנָם בְּרָאשִׁי הַגְּדוֹד. וּאַמְרָףָם פָּה
לְחַיִּים, וְאַתָּה שְׁלוּם, וּבְיוֹתָה שְׁלוּם, וּכְלָ אֲשֶׁר לְהָ שְׁלוּם. יְיָ עַז
לְעַמוֹּ יִתְּנוּ; יְיָ יִבְרֶךְ אֶת עַמוֹּ בְּשָׁלוּם.

מסכת מנילה לא, א

אמֵר רַבִּי יְהָנָן: בְּכָל מָקוֹם שָׁאַתָּה מָזְאָ נְדָלָתוֹ שֶׁל
הַקְּדוֹשָׁ בָּרוּךְ הוּא, שֵׁם אֲתָּה מָזְאָ עַנוּתָּנוּהוּ. דָּבָר זֶה בְּתוֹב
בְּתוֹרָה, וּשְׁנִי בְּנֵבִיאִים, וּמִנְשָׁלֵשׁ בְּכְתוּבִים. בְּתוֹב בְּתוֹרָה:
כִּי יְיָ אֱלֹהִיכָּם הוּא אֱלֹהִי הָאֱלֹהִים וְאֶתְנִי הָאֶתְנִים, הָאֵל
הַגָּדֵל הַגָּבֵר וְהַנּוֹרָא, אֲשֶׁר לֹא יִשְׁאָ פְּנִים וְלֹא יִקְחֶ שְׁחָדָה.
וּבְתוֹב בְּתִירָה: עַשְׂה מְשֻׁפְט יְתּוֹם וְאֶלְמָנָה, וְאַהֲבָ גָּר לְחַתְּלָוָן

“כח לחי” is a salutation equivalent to “long life to you!” It was used in David's message to Nabal when he solicited the latter's assistance. The word “כח לחי” has been regarded by some as an abbreviation of (“to my brethren”).

עַנְתָּנוּתָה is here used in the sense of forbearance, patience and kindness.

And the people said to Saul: Shall Jonathan die who has accomplished this great victory in Israel? God forbid! As the Lord lives, not a hair of his head shall fall to the ground, for with God's help has he performed on this day. So the people rescued Jonathan, and he did not die.¹

The ransomed of the Lord shall return; they shall come to Zion in triumph, and everlasting joy shall crown their heads; joy and gladness shall they attain, and sorrow and sighing shall flee away.²

Thou hast changed my mourning into dancing; thou hast removed my sackcloth, and girded me with gladness.³

The Lord your God would not listen to Balaam; the Lord your God turned the curse into a blessing for you, because the Lord your God loved you.⁴

Then shall the maiden delight in dancing, and the young men and the old alike; I will change their mourning into joy; I will comfort them and cheer them after their sorrow.⁵

I will grant peace, peace to the far and the near, says the Lord who creates the speech of the lips, and I will heal him.⁶

The spirit came upon Amasai, the chief of the captains: "Yours are we, O David, on your side, son of Jesse; peace, peace be to you, and peace be to your helpers; truly your God helps you." Then David received them and made them chiefs of the band.⁷

And thus shall you say: "All hail! Peace be to you and your house and all that you have."⁸

The Lord will give strength to his people; the Lord will bless his people with peace.⁹

Talmud Megillah 31a

Rabbi Yohanan said: Wherever you find the Lord's greatness mentioned you find his gentleness indicated. This is so in the Torah, again in the Prophets, and a third time in the Psalms.

It is written in the Torah: "The Lord your God is the supreme God, the supreme Lord, the great God, mighty and revered, who is never partial and never takes a bribe"; and immediately afterwards it says: "He secures justice for the orphan and the widow, and loves the stranger, giving him food and clothing."¹⁰ Again it is written

¹ *I Samuel* 14:45. ² *Isaiah* 35:10. ³ *Psalm* 30:12. ⁴ *Deuteronomy* 23:6.

⁵ *Jeremiah* 31:12. ⁶ *Isaiah* 57:19. ⁷ *I Chronicles* 12:18. ⁸ *I Samuel* 25:6.

⁹ *Psalm* 29:11. ¹⁰ *Deuteronomy* 10:17-18.

לְחַם וּשְׁמֶלֶת. שְׁנִי בָּנְבִיאִים, דְכַתִּיב: כִּי כִּה אָמַר רַمּוֹן נְשָׂא,
שָׁבֵן עַד וְקָדוֹשׁ שָׁמוֹ, מָרוֹם וְקָדוֹשׁ אֲשֶׁבֶן. וּכְתִיב בְּתָרָה: וְאֵת
דְּבָא וּשְׁפֵלָ רְוִית, לְמִקְוֹתָ רְוִית שְׁפֵלִים וְלְמִקְוֹתָ לְבָנְדָכָא.
מִשְׁלָשׁ בְּבְתוּבִים, דְכַתִּיב: שָׁרוּ לְאֱלֹהִים, זָמְרוּ שָׁמוֹ; סְלוּ
לְרַבֵּב בְּעָרְבּוֹת, בְּיהִ שָׁמוֹ, וּעַלּוּ לְפָנָיו. וּכְתִיב בְּתָרָה: אָבִי
יְחֻמִּים וְדַיִן אַלְמָנוֹת, אֱלֹהִים בְּמַעַן קְדָשׁוֹ.

יהו יי אֱלֹהֵינוּ עָמָנוּ בָּאָשֶׁר הִיה עִם אֲבוֹתֵינוּ, אַל יַעֲזֹבֵנוּ
וְאַל יִטְשָׁנוּ. וְאַתָּם חֲדָקִים בֵּין אֱלֹהֶיכֶם, חַיִים בְּלָכֶם הַיּוֹם,
כִּי נַחַם יי צִיּוֹן, נַחַם בֶּל חַרְבַּתְּיָה, וַיִּשְׁמַע מִדְבָּרֶה בְּעֵדָן,
וְעַרְבָּתָה בְּנֵי יִצְחָק, שְׁשׁוֹן וְשְׁמַחָה יִמְצָא בָּהּ, תֹּרְדָה וְקֹול זְמָרָה.
וְחַפֵּץ לְמַעַן אֶדְקָה, גַּדְילָה תֹּרְדָה וְאֶדְרָה.

מהלכים קבצ

שיר המעלות. אשרי כל ירא יי', ההלך בדרך בדרכיו. גווע
כפיך כי תאכל, אשריך ויטוב לך. אשתק נגפנ פריה בירבתי
בניתה; בניך בשתלי זיתים סכיב לשלחנה. הנה כי גו' ברך
אנבר, ירא יי'. יברכה יי' מציון, וראה בטוב ירושלים כל ימי
חייך. וראה בנים לבניה; שלום על ישראל.

... ה' חפץ למן צדקה God graciously gave the great Torah for the improvement of man. The biblical excerpts recited on Saturday night include the blessings pronounced by Isaac, Jacob and Moses, along with the prophetic promises addressed to Israel and various expressions laying stress upon the ideal of peace.

Psalm 128 emphasizes the dignity of labor; hence it is recited at the conclusion of the service which marks the beginning of the six working days of the week. According to the Talmud, this psalm teaches that happiness in this life and in the hereafter is the reward of one who enjoys what his own hands have produced: "Greater is he who enjoys the fruit of his own labor than he who is merely pious; for with regard to the pious it is written: 'Happy is everyone who reveres the Lord,' but with regard to one who enjoys the fruit of his labor it is written: 'When you eat of the toil of your hands, you

in the Prophets: "Thus says the High and Lofty One, who inhabits eternity, whose name is Holy: "I dwell in the high and holy place"; and immediately afterwards it says: "but with him also that is contrite and humble in spirit, to revive the spirit of the humble, and to revive the heart of the contrite."¹ And a third time it is written in the Psalms: "Sing to God, sing praises to his name; extol him who is in heaven—Lord is his name—and exult before him"; and immediately afterwards it says: "A father of orphans, a champion of widows, is God in his holy habitation."²

May the Lord our God be with us as he was with our fathers; may he never leave us nor forsake us.³

You who cling to the Lord your God are all alive this day.⁴

Truly the Lord shall comfort Zion, he shall comfort all her ruins; he shall make her wilderness like Eden, her desert like the garden of the Lord; joy and gladness shall be found in her, thanksgiving and song.⁵

The Lord was pleased, for the sake of his righteousness, to make the Torah great and glorious.⁶

Psalm 128

A Pilgrim Song. Happy is everyone who reveres the Lord, who walks in his ways. When you eat of the toil of your hands, you shall be happy and at ease. Your wife shall be like a fruitful vine in the interior of your house, your children like olive plants around your table. Behold, thus indeed shall the man be blessed who reveres the Lord. The Lord bless you from Zion; may you see the welfare of Jerusalem all the days of your life; may you live to see your children's children. Peace be upon Israel!

shall be happy and at ease'—*you shall be happy in this world, and at ease in the future world*" (*Berakhot* 8a).

"Love work" (*Avoth* 1:10) is one of the essential principles in talmudic literature. "Even Adam did not taste food until he had done work, as it is said: 'The Lord God took the man and put him in the Garden of Eden to till it and look after it'" (*Genesis* 2:15). According to Rabban Gamaliel, "all Torah study that is not combined with some trade must at length fail and occasion sin" (*Avoth* 2:2). The rabbis of the Talmud practised what they preached. The majority of them were humble workmen.

¹*Isaiah* 57:15. ²*Psalm* 68:5–6. ³*I Kings* 8:57. ⁴*Deuteronomy* 4:4. ⁵*Isaiah* 51:3. ⁶*Isaiah* 42:21.

הַבְדָלָה

Recited over a cup of wine and fragrant spices

הנה אל ישועתי, אבטח ולא אפחר, כי עז וונדרת זה יי' ביהו לי לשועה. ושאכחים מים בשושן ממעוני היישועה. לוי היישועה; על עמה ברכתך סלה. יי' צבאות עמני, משגב לנו אלהי יעקב, סלה. יי' צבאות, אשרי אדם בטח בה. יי' היישועה; המלך יעננו ביום קראנו. ליהודים דוחה אורחה ושםחה, ושושן ויקר. בון תהיה לנו. בס ישועות אשא, ובשם יי' אקרא.

In the synagogue, the Reader begins here:

סִבְרֵי מְרֻנוּ וּרְבוֹתֵינוּ

ברוך אתה, יי' אלהינו, מלך העולם, בורא פרי הארץ.
ברוך אתה, יי' אלהינו, מלך העולם, בורא מיני השמים.
ברוך אתה, יי' אלהינו, מלך העולם, בורא מאורי האש.
ברוך אתה, יי' אלהינו, מלך העולם, המבדיל בין קידש
לחול, בין אור לחשך, בין ישראל לעמים, בין יום השבעה
לשבת ימי המעשָה. ברוך אתה, יי', המבדיל בין קידש לחול.

Ma'ariv is concluded on page 213.

הבדלה, marking the end of the Sabbath, is attributed to the men of the Great Assembly (Berakhot 33a). The introductory passage consisting of biblical verses, is of later origin. According to Maimonides, the symbolic use of fragrant spices during the recital of the *Havdalah* is to cheer the soul which is saddened at the departure of the Sabbath. When a festival follows immediately after the Sabbath the spices are omitted, because the soul then rejoices with the incoming holiday. The wine for the *Havdalah* is allowed to flow over as a symbol of the overflowing blessing expected in the coming week. It is customary to cup the hands around the candle and to gaze at the finger-nails. The reflection of the light on the finger-nails causes the shadow to

HAVDALAH

Recited over a cup of wine and fragrant spices

Behold, God is my deliverance; I will trust, and will not be afraid; truly the Lord is my strength and my song; he has delivered me indeed. Joyfully shall you draw upon the fountains of deliverance. It is for the Lord to bring help; my God, thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. The Jews had light and joy, gladness and honor. So be it with us. I will take the cup of deliverance, and will call upon the name of the Lord.¹

In the synagogue, the Reader begins here:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who createst various kinds of spices.

Blessed art thou, Lord our God, King of the universe, who createst the lights of fire.

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the other nations, between the seventh day and the six working days. Blessed art thou, O Lord, who hast made a distinction between the sacred and the profane.

Ma'ariv is concluded on page 214.

appear on the palm of the hand, thus indicating the distinction “between light and darkness” mentioned in the *Havdalah*. A twisted candle of several wicks is used since the phrase **מְאוֹרֵי הַאֲשָׁר** (“lights of fire”) is in the plural. The custom of dipping the finger in the wine and passing it over the eyes alludes to Psalm 19:9 where God’s commands are described as “enlightening the eyes.”

¹ Isaiah 12:2-3; Psalms 3:9; 46:12; 84:13; 20:10; Esther 8:16; Psalm 116:13.

זמירות

המבדיל בין קדרש לחול
זרעני וכספנו ירבבה בחול
יום פנה בצל תמר
אמר שומר
אזכרה כהר תפוז
בימים אثمانול כי עבר
חלפה עונת מנוחתי
געהתי באנחתתי
קולוי בליטל'
שרדאש נמלאתל
העתר נורא ואותם
בגשם בערב יום
קראתיך זה הושענני
מדלה חבצענוי
טהר טנוף מעשי
אהה אלוה עשי
נחני בירך בחרמר
יום ליום יביע אמר

חטאינו הוא ימחל;
וכפוכבים בלילה.
אקרה לאל עלי גمرا;
אתא בקר גם ליליה.
על חטא עבר תעבר
ואשمرة בלילה.
מי יתן מנוחתי;
אשחה בכל ליליה.
פתח לי שער המנTEL;
קוצוטי רסיסי ליליה.
אשע תהה פרדים
באישון ליליה.
ארח חיים תודיעני;
מיום עד ליליה.
פָוּ יאמרו מבעיסי
נתן זמרות בלילה.
סלח נא על כל זהמר;
ולילה ליליה.

The **המבדיל** is attributed to Rabbi Isaac ibn Ghayyat, who lived in Spain during the eleventh century and was the teacher of Rabbi Isaac Alfasi (ר' יצחק הקטן), author of the famous compendium of the Talmud. **צחק הקטן** is the acrostic of this hymn, said to have been originally composed for the *Ne'ilah* service of *Yom Kippur*. The biblical verses at the end of each stanza are: Genesis 15:5; Isaiah 21:12; Psalms 90:4; 6:7; Song of Songs 5:2; Proverbs 7:9; Isaiah 38:12; Job 35:10; Psalm 19:3.

HA-MAVDIL

He who marks the holy from the profane,
 May he also pardon our transgressions;
 May he multiply our seed as the sand,
 And as the stars that appear in the night.

The day has declined like the shade of a palm;
 I call upon God who fills all my needs;
 The watchman-prophet has said: Morning comes,
 Bright morning comes after a gloomy night.

Thy righteousness is like Mount Tabor high;
 O condone and pardon my transgressions;
 May they be like the flight of yesterday,
 Or like the watch-hours passing in the night.

Gone is the time when I made offerings;
 Oh, that again I had my place of rest!
 I am worn out because of my moaning;
 I flood my bed with tears every night.

Let not my supplication be repelled;
 Open heaven's exalted gate for me,
 Seeing that my head is drenched with the dew,
 My locks are wet with the drops of the night.

Revered God, O respond to my prayer;
 I call for thy help, O grant redemption,
 In the twilight, the evening of the day,
 And in the profound blackness of the night.

I call upon thee, O Lord, O save me;
 Do thou reveal to me the path of life;
 Do thou deliver me from privation,
 Within the twilight, between day and night.

O cleanse the impurity of my deeds,
 So that those who provoke me may not say:
 "Where then is the God who created you,
 He who inspires you to sing in the night?"

We are but like potter's clay in thy hand;
 Pardon our transgressions, both light and grave;
 Day after day proclaims the Lord's wonders,
 His powers are revealed night after night.

בְּמוֹצָאֵי יוֹם מִנִּיחָה
 שֶׁלַח חַשְׁבֵּי לְנַאֲנָחָה
 יְאָה הוּא לְהַ צוּרִי
 מִיד גַּנוּי אַכְזָרִי
 עַת דּוֹדִים תַּעֲזֶרֶר אֵל
 רְאוֹת טוֹבָה בְּבוֹא נֹאֵל
 קָרָא יְשֻׁעָה לְעַם נְדָבָה
 יְהִי הַשְׁבֵּיעַ הַבָּא
 בַּת צִיּוֹן הַשְׁבִּילָה
 מִהְרָה תִּהְרַחְ בַּעֲוָלה
 מַעֲינָות אָנוּ יְוּבוֹן
 וְכֵלִי יְשֻׁעָה יְשָׁאָבוֹן
 נְחָה עַמְךָ כָּאֵב רְחָמָנוּ
 דָּבָר יְיָ אֲשֶׁר נָאָמָנוּ
 וַיְדִידִים פָּלָטִי תְּרִיז
 בְּלִי צְחָה וּבְלִי פְּרִיז
 יְהִי חַדְשָׁה תְּזָה
 וַיְשִׁמְעַ בְּבִית זָה
 חֹזֶק יִמְלָא מִשְׁאָלוֹתֵינוּ
 וְהָוָא יִשְׁלַח בְּמִעְשָׂה יְדֵינוּ
 בְּרָכָה וְהַצְלָחָה.
 אֲמִיעֵץ יִעְשֶׂה בְּקַשְׁתֵּנוּ;
 קֹל שְׁזוֹן וּקוֹל שְׁמָחָה.
 בְּנִבּוֹאת אָבִי חֹזָה;
 וְאַין יוֹצָאת וְאַין צְחָה.
 גַּנְיוֹתָם יִפְצְחוּ בְּמִרְזִין;
 בְּהַקְיָמָה הַבְּטָחָה.
 יִצְפְּצָפוּ עַם לֹא אָלְמָן
 וּמְצָרָה נְשָׁקָה.
 אֲשֶׁר הִיא הַיּוֹם נְעוֹלָה
 אֲםִם הַבְּנִים שְׁמָחָה.
 יְפְרִידֵי יְיָ יְשֻׁבוֹן;
 אֱלֹהִים נְגַדְּלָה.
 לְשָׁה פּוֹרָה נְגַדָּה.
 לְמַלְטָעַם אֲשֶׁר שָׁאַל
 אֲשֶׁר בְּרָה לֵי שְׁוָחָה.
 לְקַבְּצָעַם מִפְּזָרִי
 וְגַן נְגַן נְאַנְחָה.

was composed by Rabbi Jacob Menuy who lived in the thirteenth century. The acrostic hymn begins with the second stanza. The theme of this hymn is a plea for deliverance through the appearance of Elijah as the forerunner of the Messiah.

At the close of the day of rest,
O grant relief to thy people;
Send Elijah to the distressed,
That grief and sighs may flee away.

It behooves thee, my Creator,
To gather my scattered people
From amidst a cruel nation
That is digging pitfalls for me.

O God, do thou arouse thy love,
To save a people that asks to see
Thy grace when a redeemer comes
To thy dispersed, unhappy flock.

Proclaim freedom to a noble people,
Thou who art worshiped by myriads;
May this coming week be given
To deliverance and relief.

The bereaved city of Zion,
Held today in utter contempt,
May she soon be populated—
A happy mother of children.

The fountains shall then be aflow;
Those freed by the Lord shall return;
They shall draw water that saves,
And trouble shall soon be forgotten.

Merciful Father, guide thy people;
Let a people, unbereft, say
That the word of God is faithful,
When thou wilt have kept thy promise.

Thy loved ones, escaping ruin,
Will break into vigorous song—
Without alarm, without havoc,
No surrender and no panic.

May the vision of the great seer,
Jeremiah, come to pass this month;
May in this household be heard
The sound of mirth and gladness.

May God fulfill our petitions,
The Almighty do what we ask;
May he prosper all our efforts,
And send us blessings and success.

שְׁמַךְ נֹרֶא עֲלִילָה;	בְּמֹצְאֵי יוֹם נִלָּה
רוּחַ שְׁשׁוֹן וְהַנְּחָה.	שְׁלַח הַשְׁבֵּי לְעֵם סְגָנָה
שְׁפָקַנְיוֹ אֹז תְּרֵנָה;	קוֹל אֲחָלָה וְרוֹנָה
אָנָּא יְיָ הַצְּלִיכָה נָא.	אָנָּא יְיָ הַשְׁוִיעָה נָא
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	אָמֵר יְיָ לְיַעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	בְּתַחַר יְיָ בְּיַעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	גָּאֵל יְיָ אֶת יַעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	דָּרְךְ בּוֹכֵב מִיַּעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	הַבָּאִים יִשְׁרָשׁ יַעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	וַיַּרְדֵּךְ מִיַּעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	זָכַר זֹאת לְיַעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	חִדּוֹת יְשֻׁוּבָה יַעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	טָבוֹ אֲחָלָה יַעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	יוֹדוֹ מִשְׁפְּטוּךְ לְיַעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	כִּי לֹא נָחֵש בְּיַעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	לֹא הַבִּיט אָנוּ בְּיַעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	מֵמָּנָה עַפְرָה יַעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	נְשָׁבָע יְיָ לְיַעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	סְלַח נָא לְעֹזֵן יַעֲקֹב
אֶל תִּירָא עֲבָדִי יַעֲקֹב.	עַתָּה קָשַׁב שְׁבּוֹת יַעֲקֹב

אמֵר הָיָה לְיַעֲקֹב is of unknown authorship. It is a mosaic of biblical phrases in alphabetical order with the refrain: "Be not afraid, my servant Jacob" (Isaiah 44:2). The biblical verses utilized throughout the poem are: Isaiah 29:22; Psalm 135:4; Isaiah 44:23; Numbers 24:17; Isaiah 27:6; Numbers 24:19; Isaiah 44:21; Nehemiah 8:10; Isaiah 25:9; Numbers 24:5; Deuteronomy 33:10; Numbers 23:23; 23:21; 23:10; Amos 8:7; Numbers 14:19; Ezekiel 39:25; Jeremiah 31:11; Psalm 44:5; Genesis 27:22; Jeremiah 31:7; Nahum 2:3; Micah 7:20; Psalm 32:7; Isaiah 26:4; Psalm 29:11.

At the close of the joyous day,
Send Elijah to thy chosen people,
Thou whose deeds are awe-inspiring;
Send relief, mirth and a release.

Then shall our lips joyfully chant:
O Lord, save us; O Lord, prosper us.

The Lord said to Jacob:
 Fear not, my servant Jacob.

The Lord has chosen Jacob.
 Fear not, my servant Jacob.

The Lord has redeemed Jacob.
 Fear not, my servant Jacob.

A star has risen from Jacob.
 Fear not, my servant Jacob.

Then shall Jacob take root.
 Fear not, my servant Jacob.

Out of Jacob shall one rule.
 Fear not, my servant Jacob.

Remember this, O Jacob.
 Fear not, my servant Jacob.

Joyous triumph shall Jacob have.
 Fear not, my servant Jacob.

Goodly are your tents, O Jacob.
 Fear not, my servant Jacob.

Thy laws are taught to Jacob.
 Fear not, my servant Jacob.

There is no sorcery with Jacob.
 Fear not, my servant Jacob.

None has seen iniquity in Jacob.
 Fear not, my servant Jacob.

Who has counted Jacob's masses?
 Fear not, my servant Jacob.

The Lord has made promise to Jacob.
 Fear not, my servant Jacob.

O pardon the sins of Jacob.
 Fear not, my servant Jacob.

Bring now back the captivity of Jacob.
 Fear not, my servant Jacob.

אל תירא עבדי יעקב.	פְּרָה יְיָ אֶת יַעֲקֹב
אל תירא עבדי יעקב.	צִוָּה יְשִׁיעוֹת יַעֲקֹב
אל תירא עבדי יעקב.	קוֹל קוֹל יַעֲקֹב
אל תירא עבדי יעקב.	רְנוּ שְׁמֵחָה לְיַעֲקֹב
אל תירא עבדי יעקב.	שָׁב יְיָ אֶת נָאֹן יַעֲקֹב
אל תירא עבדי יעקב.	תְּתַנוּ אֶמֶת לְיַעֲקֹב

רְבּוֹן הָעוֹלָם, אָב הַרְחָמִים וַהֲסִילִיחוֹת, בָּסְמָן טֻב וּבָמָלֵךְ
 טֻב הַחַל עַלְנוּ אֶת (שָׁשָׁת) יְמֵי הַמְּעֵשָׂה הַבָּאִים לְקַרְאָתָנוּ
 לְשָׁלוֹם, חַשּׁוֹכִים מִבְּלַחְטָא וּפְשָׁע, וּמְנֻקִים מִבְּלַעַז וּאַשְׁמָה
 וּגְרוּשָׁע, וּמְרֻבָּקִים בַּתְּלִמוד תֹּרֶה וּבְמַעֲשִׂים טֻובִים. וְחַנְנוּ דָּעָה
 בִּינָה וּבְשִׁפְלָה מְאֹתָה, וּפְשָׁמֵיעָנוּ בָּהֶם שְׁשָׁוֹן וּשְׁמֵחָה; וְלֹא תַעַלְהָ
 קָנָתָנוּ עַל לֵב אָדָם, וְלֹא גָנָתָא אָדָם תַּעַלְהָ עַל לְבָנָנוּ.
 מַלְכָנוּ אֱלֹהֵינוּ, הָאָב הַרְחָמֵן, שִׁים בְּרָכָה וּרְוֹתָה וּבְאַלְחָה
 בְּכָל מְעֵשָׂה יְדָינוּ; וּכְלַ הַיּוֹצֵץ עַל עַמְּךָ בֵּית יִשְׂרָאֵל עַצְחָה
 טֻבָּה וּמִחְשָׁבָה טֻבָּה, אֲמָצָה וּבְרָכוֹ, נְדָלוּ וּקְיָמוּ, קִים עַצְחוֹ,
 בְּדָבָר שָׁנָאָמָר: וְחוֹדֵלָה בְּלַבְבָּה, וּכְלַ עַצְחָה יִמְלָא. וְנָאָמָר:
 וְתַגְזֵר אָמָר וַיָּקָם לְהָ, וּעַל דְּרָכֵיךְ נָהָ אָוָר. וּכְלַ הַיּוֹצֵץ עַלְלָינוּ
 וּעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל עַצְחָה שָׁאָנָה טֻבָּה, תַּוְפֵּר עַצְחוֹ,
 בְּדָבָר שָׁנָאָמָר: יְיָ הַפִּיר עַצְחָת גָּוִים, הַנִּיא מִחְשָׁבָה עַפְים.
 וְנָאָמָר: עַצְיוּ עַצְחָה וְתַחְפֵּר, דְּבָרוּ דְּבָר וְלֹא יָכוֹם, בַּי עַמְּנָנוּ אָל.
 וּפְתַח לְנוּ, יְיָ אֱלֹהֵינוּ, אָב הַרְחָמִים, אָדוֹן הַסְּלִיחוֹת, בָּזָה
 הַשְׁבּוּעַ וּבְכָל שְׁבּוּעַ, שַׁעֲרֵי אָוֹרָה, שַׁעֲרֵי אָזְרָק יָמִים וּשְׁנִים,
 שַׁעֲרֵי אֲרִיבָת אֲפִים, שַׁעֲרֵי בְּרָכָה, שַׁעֲרֵי בִּינָה, שַׁעֲרֵי גִּילָּה,
 שַׁעֲרֵי גָּדְלָה, שַׁעֲרֵי גָּאָלה, שַׁעֲרֵי גִּבּוֹרָה, שַׁעֲרֵי דִּיצָה, שַׁעֲרֵי

The Lord redeems Jacob.

Fear not, my servant Jacob.

Command the salvation of Jacob.

Fear not, my servant Jacob.

The voice is the voice of Jacob.

Fear not, my servant Jacob.

Sing with gladness for Jacob.

Fear not, my servant Jacob.

The Lord restores the pride of Jacob.

Fear not, my servant Jacob.

Thou wilt grant kindness to Jacob.

Fear not, my servant Jacob.

דעתה, שערי הודה, שערי הדרה, שערי האלחה, שערי הרוחה,
 שערי געד טוב, שערי זריזות, שערי זמרה, שערי זכיות,
 שערי זיו, שערי זהר תורה, שערי זהר חכמה, שערי זהר
 בינה, שערי זהר דעת, שערי חכמה, שערי חכמה, שערי חן
 וחסד, שערי חיים טובים, שערי חכמה, שערי טוביה, שערי
 טהר, שערי ישועה, שערי ישר, שערי בפלה, שער בלבלה,
 שער בבוד, שער למוד, שער מזון, שער מנוחות, שער
 מihilות, שער מידע, שער נחמה, שער נקיות, שער
 סלייחת, שער סיועה דשמיא, שער עזרה, שער פרדות,
 שער ברגשה טוביה, שער צדקיה, שער צהלה, שער
 קדשה, שער קוממיות, שער רחמים, שער רצון, שער
 רפואה שלמה, שער שלום, שער שמחה, שער שמוועות
 טובות, שער שלוה, שער תורה, שער תפלה, שער
 השובה, שער תשועה, במזו שבחות: ותשועת צדיקים מניין,
 מעוזם בעת צרה. בעוזם יי' ניפלטם; יפלטם מרשעים
 יוושיעם, כי חסוי בו. ונאמר: חשב יי' את זרוע קדרשו לעיני
 כל הנזום, וראו כל אפסי ארץ אה ישיעת אלקינו. ונאמר:
 קול צפיך נשאו קול, ייחדו ירננו; כי עז בעז יראו בשוב יי'

ציוון. וקאמ-דָּלְגָּה, ייִּהְלֵקְנִין, מַקְרָא שְׁבָתוֹב: מַה נָּאוֹת עַל
הַקָּרִים רַגְלֵי מַבְשֵׂר, מַשְׁמִיעַ שְׁלוֹם, מַבְשֵׂר טָוב, מַשְׁמִיעַ
יְשִׁיעָה, אָמֶר לְצִיוֹן מֶלֶךְ אֱלֹהִים. רָאשׁוֹן לְצִיוֹן הַנֶּה הַפָּמָס:
וְלִירוֹשָׁלָם מַבְשֵׂר אַתָּה. אָמַנו סָלה.

ברכת הַלְּבָנָה

Recited in the open air when the new moon is visible

זהללים קב"ח, א-1

הַלְּבָנָה; הַלְּלֹו אַתָּה יְיִהְיֶה מִן הַשְּׁמִינִים, הַלְּבָנָה בַּמְרוּמִים.
הַלְּבָנָה בְּלֵי מְלָאכִיו; הַלְּבָנָה בְּלֵי צְבָאוֹ. הַלְּבָנָה שָׁמֵשׁ
וּבָרֶח; הַלְּבָנָה בְּלֵי כּוֹכֶבֶי אֹור. הַלְּבָנָה שְׁמֵי הַשְּׁמִינִים, וְהַפָּמָס
אֲשֶׁר מֵעַל הַשְּׁמִינִים. יְהַלְּלוּ אַתָּה שֵׁם יְיִהְיֶה כְּזֹה וְגָדוֹרָא.
וַיַּעֲמִידָם לְעֵד לְעוֹלָם; חַקְדָּמָן וְלֹא יַעֲבֹר.

פסחת סנהדרין כב, א

ברוך אתה, ייִהְלֵקְנִין, מלך העולם, אשר במאמרך ברא
שְׁתְּקִים, וברוח פיו בְּלֵי צְבָאוֹ. חַק וּמְפוּנָה לְהֶם שְׁלָא יִשְׁנוּ
אַתָּה תִּפְקִידָם. שְׁשִׁים וָשְׁמִינִים לְעֵשׂות רְצׂוֹן קָנוּם; פּוֹעֵל אַמְתָה
שְׁפָעַלְתָּה אַמְתָה. וְלִלְבָנָה אָמֶר שְׁתִּחְתְּדַשׁ עַטְּרָת הַפְּאָרָת
לְעַמּוֹסִי בְּטָן, שְׁהָם עֲתִידִים לְהַתְּהִדֵּשׁ בְּמוֹתָה, וְלֹפֶר
לְיוֹצָרָם עַל שֵׁם בְּבּוֹד מְלֻכּוֹתָו. ברוך אתה, ייִהְיֶה מַתְּדַשׁ
חוּשִׁים.

ברוך יוצרה, ברוך עושה, ברוך קונה, ברוך בוראה.
בְּשֵׁם שְׁאַנִּי רֹקֶד בְּגַנְגָּה וְאַנִּי יָבֵל לְנָגָע בָּה, בָּה לֹא יוּכַל
כָּל אֹוּבִי לְנָגָע בַּי לְרַעָה.

תְּפִלָּעָלֵיכֶם אִימָתָה וּפְחָרָה; בְּגַדְלָה וּרְוֹעָה, יְדָמו בְּאַבָּנו.
בְּאַבָּנו יְדָמו, וּרְוֹעָה בְּגַדְלָה, וּפְחָרָה אִימָתָה עַלְיָהָם תְּפִלָּה.

NEW MOON BLESSING

*Recited in the open air when the new moon is visible**Psalm 148:1-6*

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He fixed them fast forever and ever; he gave a law which none transgresses.

Talmud Sanhedrin 42a

Blessed art thou, Lord our God, King of the universe, who didst create the heavens by thy command, and all their host by thy mere word. Thou hast subjected them to fixed laws and time, so that they might not deviate from their set function. They are glad and happy to do the will of their Creator, the true Author, whose achievement is truth. He ordered the moon to renew itself as a glorious crown over those he sustained from birth, who likewise will be regenerated in the future, and will worship their Creator for his glorious majesty. Blessed art thou, O Lord, who renewest the months.

Blessed be your omnipotent Creator, O moon!

Even as one cannot touch the moon, so may my foes be unable to harm me.

May terror and dread fall on them; may they be motionless as a stone under the sweep of thy arm.¹

ברכת הלבנה is discussed in the Talmud (Sanhedrin 42a). The moon, appearing every month in several phases, is symbolic of the Jewish people whose history has assumed a variety of phases. Like the moon, they reappear after being eclipsed. An allusion to the people of Israel is contained in the four synonyms **בוראך, קונך, עושר, יוצרך**, whose initials spell the name **יעקב**.

¹ Exodus 15:16.

דוד מלך ישראל תי וקם.

The worshipers exchange greetings:

שלום עליכם שלום.

סמן טוב ומazel טוב יהא לנו ולכל ישראל, אמן.

קול דורי הגה זה בא, מדריג על החרדים, מקפץ על הנבעות. דומה דורי לצבי או לעפר האקלים; הגה זה עומד אחר בתקינה, משקית מן הצלנות, מיציא מן החרבים.

חלהים קכא

שיר למעלות. אשא עיני אל החרדים, מאין יבא עורי. עורי מעם זי, עשה שמים וארץ. אל יתנו למות רגלה, אל ינום שמקרה. הגה לא ינום ולא יישן שומר ישראל. זי שמקרה, זי אלה, על נר ימינה. יומם השמש לא ישבה, יירח בליליה. זי ישמרך מקבל רע, ישמור את נפשך. זי ישמר צאתך ובואך, מעטה וער עולם.

חלהים קג

הלויה; הלו אל בקדשו, הלווה ברקיע עוז. הלווה בגבירותיו, הלווה ברב גודלו. הלווה בתקע שופר, הלווה בנבול וכנור. הלווה בתה ומחול, הלווה במנים וענבות. הלווה באלאצלי שמע, הלווה באלאצלי תרואה. פל הנשמה חהלו היה; הלויה.

מסכת סנהדרין סב, א

חנא רבי רבי יושמעאל: אלמלי לא זבו ישראל אלא להקביל פנו אביהם شبשים פעם אתה בחרדש, דים. אמר אבוי: הלה, צרייך למיירא מעמד.

דוד מלך ישראל refers to Psalm 89:38, which says that David's dynasty shall "like the moon be established forever." The numerical value of רַדְכָּה (819) חִי וּקְם (819) is equal to that of רַאשׁ חֹדֶש (819).

עליכם שלום, the response to שלום עליכם, differs from the greeting in order to distinguish the saluter from the one saluted, so that one may not run the risk of leaving a greeting unanswered.

Long live David, king of Israel!

The worshipers exchange greetings:

Shalom alekhem, peace be with you!

Alekhem shalom, peace be unto you!

May we and all Israel have a favorable omen and good fortune.
Amen.

The voice of my beloved! Here he comes, leaping across the mountains, bounding over the hills! My beloved is like a gazelle, like a young deer; here he stands, behind our wall, gazing through the windows, peering through the lattice.¹

Psalm 121

A Pilgrim Song. I lift my eyes to the hills; whence will my help come? My help comes from the Lord who made heaven and earth. He will not let your foot slip; he who guards you will not slumber. Behold, the guardian of Israel neither slumbers nor sleeps. The Lord is your guardian; the Lord is your shelter upon your right hand. The sun shall never hurt you in the day, nor the moon by night. The Lord will guard you from all evil; the Lord will guard your life. The Lord will guard you as you come and go, henceforth and forever.

Psalm 150

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with resounding cymbals; praise him with clanging cymbals. Let everything that breathes praise the Lord! Praise the Lord!

Talmud Sanhedrin 42a.

In the school of Rabbi Ishmael it was taught: Had Israel merited no other privilege than greeting the presence of their heavenly Father once a month [by reciting the benediction over the new moon], they would be contented! Abbayé said: Therefore [since it is a greeting of God's presence], we must recite it standing.

ד' יהודת החסיד קול דורי was inserted by Rabbi Judah of Regensberg as an expression of Israel's hope for the speedy advent of the Messiah.

¹ *Song of Songs* 2:8-9.

מי זהה עליה מן המדבר, מתרפקת על דורך.
ויהי רצון מלפניך, יי' אלהי ואלהי אבותי, למלאות פנימה
הלבנה, ולא יתגעה בה שם מעוט; ויהי אור הלבנה באור
החמה וכאור שבעת ימי בראשית, כמו שהיתה קדם מעוטה;
שנאמר: את שני המאות הנדלים. ויתקיים בנו מקרא שבחות;
ובקשו את יי' אלהיהם ואת דניר מלכם. אמן.

תחלים ס

למנצח בנינה, מזמור Shir. אלהים יחנו ויברכנו יאר
פניו אתנו, סלה. לדעת הארץ דרכה, בכל גוים ישועה.
יודוק עמים, אלהים; יודוק עמים בלם. ישמו וירנו לאמים,
כى תשפט עמים מישר, ולאמים הארץ תנחם, סלה. יודוק
עמים, אלהים; יודוק עמים בלם. ארץ נתנה יבולה; יברכנו
אלhim אלקינו. יברכנו אלהים, ויראו אותו כל אפסי הארץ.

Mourners' Kaddish

הַלֵּל

Chanted after the Amidah of the morning service on Pesah, Shavuoth,
Sukkoth, Hanukkah and Rosh Hodesh

ברוך אתה, יי' אלהינו, מלך העולם, אשר קדשו במצוחה
ו贊נו לקרא את ההלל.

תחלים קי

הַלְלוֹה; הַלְלוֹ, עֲבָדִי יי', הַלְלוֹ אֶת שְׁמָךְ. יְהִי שְׁמָךְ יי'
מְבָרֶךָ, מְעַתָּה וְעַד עוֹלָם. מִמּוֹרָה שָׁמֵשׁ עַד מִבּוֹאָה, מְחַלֵּל שְׁמָךְ

הַלֵּל consists of Psalms 113-118. It is called הלל ("Egyptian Hallel") because Psalm 114 refers to the exodus from Egypt. On Purim, the reading of the Megillah takes the place of Hallel. On Rosh Hashanah and Yom Kippur, Hallel is omitted because the High Holydays are not intended for jubilation. Similarly, Hallel is not recited in the house of a mourner during shiv'ah. On Rosh Hodesh, a minor festival, Hallel is recited in abridged form,

Who is this coming up from the wilderness, leaning upon her beloved?¹

May it be thy will, Lord my God and God of my fathers, to readjust the deficiency of the moon, so that it may no longer be reduced in size; may the light of the moon again be like the light of the sun, as it was during the first seven days of creation, before its size was reduced, for it is said: "The two great lights."² May the prophecy be realized in us, which says: "They will seek the Lord their God, and David their king."³ Amen.

Psalm 67

For the Choirmaster; with string-music; a psalm, a song. May God be gracious to us and bless us; may he cause his favor to shine among us. Then shall thy way be known on earth, thy saving power among all nations. The peoples shall praise thee, O God; all the peoples shall praise thee. Let the nations be glad and sing for joy, for thou rulest the people justly; thou guidest the nations on earth. The peoples shall praise thee, O Lord; all the peoples shall praise thee. The earth has yielded its produce; God, our own God, blesses us. God blesses us; all the ends of the earth shall revere him.

Mourners' Kaddish

HALLEL

Chanted after the Amidah of the morning service on Pesah, Shavuoth, Sukkoth, Hanukkah and Rosh Hodesh

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments and commanded us to recite the *Hallel*.

Psalm 113

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord henceforth and forever. From the rising of the sun to its setting, the Lord's

the first eleven verses of Psalms 115 and 116 being omitted. This so-called "half-*Hallel*" is likewise used on the last six days of *Pesah* by reason of the following tradition. When the Egyptians were drowning in the Red Sea on the seventh day of *Pesah*, God restrained the angels from singing his praise, saying: "How can you sing hymns while my creatures are drowning in the sea?" (*Megillah* 10b). In order not to make *Hol ha-Mo'ed Pesah* appear as more important than the seventh day of *Pesah*, the *Hallel* is abridged throughout the last six days.

¹ *Song of Songs* 8:5. ² *Genesis* 1:16. ³ *Hosea* 3:5.

יְיָ, רֶם עַל בָּל גּוֹים יְיָ, עַל הַשָּׁמִים בָּבּוֹדָן, מֵכִי אֱלֹקָנוּ,
הַמְּגַבֵּיחַ לְשָׁבַת. הַמְּשֻׁפֵּילִי לְרָאֹת בָּשָׁמִים וּבָאָרֶץ. מַקְיָמִי
מַעֲפֵר דָּל, מַאֲשֵּׁפָת יְרִים אֲבִיוֹן. לְהַושְׁבִּי עַם נְדִיבִים, עַם
נְדִיבִּי עַמוֹּ. מַוְשִׁיבִּי עַקְרָת הַקִּיטָּה, אָם הַבָּנִים שְׁמִיקָּה; הַלְּלִיָּה.

חַלְלִים קִיד

בִּצְאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לְעֵז. הַיְתָה
יְהוָה לְקָדְשָׁו, יִשְׂרָאֵל מִמְּשָׁלוֹתָיו, כִּים רָאָה וַיָּסֶן; תִּירְדוּ
יָסֶב לְאַחֲרָה. הַחֲרִים רַקְדוּ בָּאַיִלִים, גְּבֻעוֹת בָּבְנִי צָאן. מַה
לְךָ כִּים בַּי חָנוֹס; תִּירְדוּ, הָסֶב לְאַחֲרָה. הַחֲרִים, תִּרְקְדוּ
בָּאַיִלִים; גְּבֻעוֹת, בָּבְנִי צָאן. מִלְּפָנֵי אֲדוֹן חַיְלִי אָרֶץ, מִלְּפָנֵי
אֲלֹומָה יַעֲקֹב. הַחֲבִיכִי הַצּוֹר אָנוּ מַיִם, חַלְמִישׁ לְמַעֲנוֹדִים.

On *Rosh Hodesh* and the last six days of *Pesah* omit:

חַלְלִים קָטוּ, אַ-יָּא

(לֹא לְנוּ יְיָ, לֹא לְנוּ, כִּי לְשָׁמֶךָ תֹּן בָּבּוֹדָן, עַל חַסְדָּה, עַל
אַמְתָּה. לְמַה יָאִמְרוּ הָגּוֹים, אֲוֹתָה נָא אֱלֹהֵיכֶם. וְאֱלֹקָנוּ בָשָׁמִים;
כָּל אֲשֶׁר חָפֵץ עָשָׂה. עַצְבֵיכֶם בְּסֶף וְזֶהבָּ, מַעֲשָׂה יְדֵי אָדָם.
פֶּה לְהָם וְלֹא יְדַבֵּרְהוּ, עַינִים לְהָם וְלֹא יְרָאֵוּ. אָנוֹנִים לְהָם וְלֹא
רִשְׁקָנָה, אֲפִלְלָה לְהָם וְלֹא יְרִיחָוָן. יְדִיכֶם וְלֹא יִמְשֹׁן, רְגִלְיָהֶם
וְלֹא יִתְלַכֵּה, לֹא יִחְשֹׁן בְּגָרוֹנָם. בְּמֹותֵם יְהִיוּ עֲשֵׂיהֶם, כָּל אֲשֶׁר
בְּטַח בָּהֶם. יִשְׂרָאֵל, בְּטַח בֵּינוֹ; עֹזְרָם וּמְנַנָּם הוּא. בֵּית אָבָרְן,
בְּטַח בֵּינוֹ; עֹזְרָם וּמְנַנָּם הוּא. יְרָאִי יְיָ, בְּטַח בֵּינוֹ; עֹזְרָם וּמְנַנָּם
הָוָא).

Psalm 114, one of the finest lyrics in literature, alludes to the dividing of the Red Sea and the Jordan. The sea and the river are personified and represented as awe-struck by the presence of the Lord. This is a poetical description of the earthquake which accompanied the giving of the Torah. The word *הַצּוֹר* *אָנוּ מַיִם* (Exodus 17:6) alludes to the miraculous supply of water in the wilderness

name is to be praised. High above all nations is the Lord; above the heavens is his glory. Who is like the Lord our God, enthroned on high, looking down upon heaven and earth? He raises the poor out of the dust, and lifts the needy out of the dunghill, to seat them with princes, with the princes of his people. He turns the barren housewife into a happy mother of children. Praise the Lord!

Psalm 114

When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel his dominion. The sea beheld and fled; the Jordan turned backward; the mountains skipped like rams, and the hills like lambs. What ails you, O sea, that thus you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? Tremble, O earth, at the Lord's presence, at the presence of the God of Jacob, who turns the rock into a pool of water, the flint into a flowing fountain.

On Rosh Ḥodesh and the last six days of Pesah omit:

Psalm 115:1-11

(Not for our sake, O Lord, not for our sake, but for thy name's sake grant glory, because of thy kindness and thy truth. Why should the heathen say: "Where is their God?" Our God is in the heavens! He does whatever he pleases. Their idols are but silver and gold, the work of human hands. They have a mouth, but they cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; nor can they make a sound with their throat. Those who make them shall become like them, whoever trusts in them. O Israel, trust in the Lord! He is your help and your shield. House of Aaron, trust in the Lord! He is your help and your shield. You who revere the Lord, trust in the Lord! He is your help and your shield.)

Psalm 115 appeals to God to raise his people from their degradation. Their restoration would vindicate the honor of his name. **כִּמְעוֹד יְהָיָה עֲשֵׂיהֶם** that is, men become like the objects of their worship. **עֹרֶם וּמַגְנֵם הַזֶּה** is the response of the choir.

תהלים קטו, יב-יח

יְזִכְרֵנוּ יָבֹרֶךְ; יָבֹרֶךְ אֶת בֵּית יִשְׂרָאֵל, יָבֹרֶךְ אֶת בֵּית
אַהֲרֹן, יָבֹרֶךְ יְרָאֵי יְהָוָה, הַקְּטָנִים עַמּוֹ הַנְּדָלִים, יִסְפֵּף יְהָוָה עַלְיכֶם,
עַלְיכֶם וְעַל בְּנֵיכֶם, בְּרוּכִים אַחֲם לִי, עֲשֵׂה שְׁמִינִים וְאֶרְזִים,
הַשְׁמִינִים שְׁמִינִים לִי, וְהָאָרֶץ נְפַנֵּן לְבָנֵי אָדָם. לֹא הַמְתִים יִהְלְלוּ
יְהָוָה, וְלֹא כָּל יְרָדֵי רֹומָה. וְאַנְחָנוּ נִבְרָךְ נָה מְעַתָּה וְעַד עוֹלָם;
הַלְלֵינוּהָ.

On *Rosh Hodesh* and the last six days of *Pesah* omit:

תהלים קטו, א-יא

(אָהָבָתִי כִּי יִשְׁמַע יְהָוָה קֹלִי פְּתַחְנוּנִי. כִּי הַטָּה אָזְנוּ לִי,
וּבְיָמֵי אָקָרָא. אָפְפֻנוּ חַבְלֵי מוֹתָה, וּמְצָרֵי שָׁאוֹל מִצְאָנוּנִי; צְרָה
וּגְנוֹן אִמְצָא. וּבְשֵׁם יְהָוָה אָקָרָא, אֲנָה יְהָוָה, מְלָטָה נֶפֶשִׁי. חַנּוּן יְהָוָה
וּצְדִיק, וְאֱלֹהֵינוּ מֶרְחָם. שִׁמְרֵר פְּתַחְיִם יְהָוָה, דְּלָתִי וְלִי יְהָוָשִׁיעַ.
שִׁבְבִּנְנֵנֶשׁ לְמִנוֹזְחִיבִי, כִּי יִגְמַל עַלְעַלְיוֹבִי. כִּי חַלְצָתִנֶּשׁ נֶפֶשִׁמְפֹוּת,
אֲתָּה עַזְנִי מִן דְּמֹעָה, אֲתָּה רָגְלִי מִדְּחָה. אֲתָּה הַלְלֵךְ לִפְנֵי יְהָוָה, בְּאֶרְצֹות
הַחַיִים. קָאָמָנָתִי כִּי אָדָבָר, אֲנִי עֲנֵתִי מַאֲדָר. אֲנִי אַמְּרָתִי
בְּחַפּוֹי, כָּל הָאָדָם בְּבָבָ.

תהלים קטו, יב-יט

מָה אָשִׁיב לִי כָּל הַגּוֹמוֹלָה עַלְיִ. בּוֹס יְשׁוּעוֹת אָשָׁא, וּבְשֵׁם
יְהָוָה אָקָרָא. נִדְרֵי לִי אָשָׁלָם, נִגְרָה-נָא לְכָל עַמּוֹ. יִקְרֵר בְּעַזְנֵי יְהָוָה
הַמְוֹרֶת לְחַסְדֵיכִי. אֲנָה יְהָוָה, כִּי אֲנִי עַבְדָךְ, אֲנִי עַבְדָךְ בָּן אַמְתָחָה;
פְּתַחְתִּי לְמוֹסְרִי. לְה אָזַבְתִּיךְ וּבָחַת תָּרָדָה, וּבְשֵׁם יְהָוָה אָקָרָא. נִדְרֵי
לִי אָשָׁלָם, נִגְרָה-נָא לְכָל עַמּוֹ. בְּחִצְרוֹת בֵּית יְהָוָה, בְּתוּכָבֵי
יְרוֹשָׁלָם; הַלְלֵינוּהָ.

Psalm 116 is a song of thanksgiving on being saved from imminent danger. The psalmist's experiences pass through the stages of suffering, prayer, deliverance and public thanksgiving.

Psalm 115:12-18

The Lord who has remembered us will bless; he will bless the house of Israel; he will bless the house of Aaron; he will bless those who revere the Lord, small and great alike. May the Lord increase you, both you and your children. May you be blessed by the Lord, Creator of heaven and earth. The heaven is the Lord's heaven, but the earth he has given to mankind. The dead cannot praise the Lord, none of those who sink into silence. We will bless the Lord henceforth and forever. Praise the Lord!

On Rosh Hodesh and the last six days of Pesah omit:

Psalm 116:1-11

(I love the Lord, for he hears my supplications. Because he has inclined his ear to me, I will call upon him as long as I live. The pangs of death encircled me; the agony of the grave seized me; I was in distress and sorrow. But I called upon the name of the Lord: "O Lord, save my life!" Gracious is the Lord, and righteous; our God is merciful. The Lord protects the simple; when I was brought low, he saved me. Be again at rest, O my soul, for the Lord has dealt kindly with you. Thou hast delivered my soul from death, my eyes from tears and my feet from stumbling. I shall walk before the Lord in the world of life. I trust even when I cry out: "I am greatly afflicted." [I have faith] even when I say in haste: "All men are deceitful.")

Psalm 116:12-19

What can I render to the Lord for all his kind acts toward me? I will take the cup of deliverance, and will call upon the name of the Lord. My vows to the Lord I will pay in the presence of all his people. Grievous in the sight of the Lord is the death of his faithful followers. O Lord, I am indeed thy servant; I am thy servant, the son of thy servant; thou hast removed my chains. To thee I offer thanksgiving, and call upon the name of the Lord. My vows to the Lord I will pay in the presence of all his people, in the courts of the Lord's house, in the midst of Jerusalem. Praise the Lord!

תהלים קז

הָלֹלוּ אֶת יְיָ, כָּל גּוֹים; שִׁבְחוּהוּ, כָּל הָאָמִים. בַּי נָבֵר עַלְינוּ חָסֶדֶךְ, וְאֶמְתָּה יְיָ לְעוֹלָם; הָלֹלוּה.

Responsively

מהליכם קיימ

הַזָּהָר לְיִצְחָק בֶּן טֹב
יֹאמֶר נָא יִשְׂרָאֵל
יֹאמֶר נָא בֵּית אַבְרָהָם
יֹאמֶר נָא יַרְאֵי יְהָוָה

מן המְצֵר קראתי יְהָ, עֲנֵנִי במְרַחֵב יְהָ. יְהָ לֵי, לֹא אִירָא; מה יַעֲשֶׂה לֵי אָדָם. יְהָ לֵי בבָּזָרִי, וְאַנְיָ אִרְאָה בשְׁנָאי. טֻוב לחִסּוֹת בֵּין מְבָטֵח בְּאָדָם. טֻוב לחִסּוֹת בֵּין מְבָטֵח בְּגָנְדִיבִים. בְּלֹא גַּוְיִם סְבָבּוֹנִי; בְּשֵׁם יְהָ, בְּיָ אֲמִילָם. סְבָבּוֹנִי נִם סְבָבּוֹנִי; בְּשֵׁם יְהָ, בְּיָ אֲמִילָם. סְבָבּוֹנִים כְּדָבָרים, דַעֲכוּ בָאַשׁ קֹצִים; בְּשֵׁם יְהָ, בְּיָ אֲמִילָם. דָהָה דְחִיתְנִי לְנָפָל, וְיָ עַזְוָרִנִי. עַזְוָ זְמַרְתִּיָּה, וְיָהִי לֵי לִישְׁועָה. קָול רָנָה וַיְשֹׁועָה בָאַהֲלִי צְדִיקִים; יְמִינִי יְהָ עֲשָׂה חִיל. יְמִינִי יְהָ רְומָמָה, יְמִינִי יְהָ עֲשָׂה חִיל. לֹא אִמוֹת בְּיָ אֲחִיה, וְאַסְפֵר מְעַשְּׂיָה. יְסִרְךְּעִי יְהָ, וְלְמֹתָת לֹא נְתַנְנוּ. פָתָחוּ לֵי שְׁעָרֵי צְדָקָה; אָבָא בָם, אָזְדָה יְהָ. זֶה הַשְׁעָר לֵי, צְדִיקִים יָבֹאוּ בָוּ.

Psalm 117 is the shortest chapter in the Bible. Its two verses are an invitation to all nations to join in acknowledging God.

Psalm 118 is intended for alternating choirs. The last nine verses, from **חֶדְךָ לְה'** to **אֹדוֹךְ**, are spoken twice when the *Hallel* is recited, because they do not follow the arrangement of synonymous parallelism of the previous verses. Each of the last nine verses expresses a new thought.

Psalm 117

Praise the Lord, all you nations; laud him, all you peoples! For great is his kindness toward us; the Lord's truth endures forever.

Responsively

Psalm 118:1-4

Give thanks to the Lord, for he is good;
His mercy endures forever.

Let Israel say:
His mercy endures forever.
Let the house of Aaron say:
His mercy endures forever.
Let those who revere the Lord say:
His mercy endures forever.

Psalm 118:5-29

Out of distress I called upon the Lord; he answered me by setting me free. The Lord is with me; I have no fear. What can man do to me? The Lord is my helper; I shall see the defeat of my foes. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes. The heathen were all swarming round me; relying on the Lord, I routed them. Swarming round me, they beset me; relying on the Lord, I routed them. They swarmed like bees about me, but they were extinguished like a fire of thorns; relying on the Lord, I surely routed them. You did thrust at me that I might fall, but the Lord helped me. The Lord is my strength and my song; he has delivered me indeed. A joyful shout of triumph rings in the tents of the righteous: "The right hand of the Lord does valiantly. The Lord's right hand triumphs; the Lord's right hand does valiantly!" I shall not die, but live to recount the deeds of the Lord. The Lord has indeed punished me, but he has not left me to die. Open for me the gates of righteousness, that I may enter and praise the Lord. This is the gateway of the Lord; the righteous alone may enter.

Each verse is chanted twice:

אָזֶךְ בֵּי עֲנִיהָנִי, וְתַחְיוּ לִי לִישְׁוֹעָה.
 אָבָן מַאֲסָו הַבּוֹנִים, הַיְתָה לְרָאשׁ פָּנָה.
 מַאת יְיָ הַיְתָה זֹאת; הִיא נְפָלָת בְּעִינֵינוּ.
 זֶה הַיּוֹם עָשָׂה יְיָ, גְּנִילָה וְגִשְׁמָחָה בָּו.

Responsively

אָנָּא יְיָ, הַוְשִׁיעָה נָּא.
 אָנָּא יְיָ, הַוְשִׁיעָה נָּא.
 אָנָּא יְיָ, הַצְלִיחָה נָּא.
 אָנָּא יְיָ, הַצְלִיחָה נָּא.

Each verse is chanted twice:

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ, בְּרַכְנוּכָם מִבֵּית יְיָ.
 אֶל יְיָ נִיאָר לְנוּ, אָסְרוּ חַג בְּעַבְתִּים, עַד קְרֻנוֹת הַמּוֹבֵת.
 אֱלֹי אַתָּה וְאָזֶךְ, אֱלֹהֵי אַרְומָמָה.
 הַוּדוּ לִי בֵּי טוֹב, בֵּי לְעוֹלָם חֶסֶד.

יְהִלּוֹךְ, יְיָ אֱלֹהֵינוּ, בֶּל מַעֲשֵׂה; וְחַסִּידָה, צְדִיקִים עוֹשִׁי
 רְצֹנָה, וּכֶל עַמֶּה בֵּית יִשְׂרָאֵל, בְּרִנָּה יוֹדוֹ וַיְבָרְכוּ וַיְשַׁבְּחוּ
 וַיְפָאָרָה, וַיְרֹמְמוּ וַיְעַרְצּוּ, וַיְקַדְּשׁוּ וַיְמַלְיכּוּ אֶחָד שְׁמָה, מִלְכָנָה.
 Reader בֵּי מַעֲולָם עַד
 עַוְלָם אַתָּה אֵל. בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מְהֻלָּל בְּתַשְׁבָחוֹת.

Full-Kaddish on *Rosh Hodesh* and festivals; half-Kaddish on *Hanukkah*.

Torah-reading on *Rosh Hodesh*, *Hanukkah* and *Hol ha-Mo'ed*—page 119;

—אֲשֶׁר וְזֶה לְצִיּוֹן—page 127. Torah-reading on major festivals—page 361.

יְהִלּוֹךְ, mentioned in *Pesaḥim* 118a, is similar to in its phraseology. Like which follows the recital of *Pesuke d'Zimra*, concludes the recital of the *Hallel* psalms.

Each verse is chanted twice:

I thank thee because thou hast answered me
 And hast been my salvation.
 The stone which the builders rejected
 Has become the chief cornerstone.
 This is the Lord's doing;
 It is marvelous in our eyes.
 This is the day which the Lord has made;
 Let us be glad and rejoice on it.

Responsively

We implore thee, O Lord, save us!
 We implore thee, O Lord, save us!
 We implore thee, O Lord, prosper us!
 We implore thee, O Lord, prosper us!

Each verse is chanted twice:

Blessed be he who comes in the name of the Lord;
 We bless you from the house of the Lord.
 The Lord is God, who has given us light;
 Link the dance with boughs, up to the altar-horns.
 Thou art my God, and I thank thee;
 Thou art my God, and I extol thee.
 Give thanks to the Lord, for he is good;
 His mercy endures forever.

All thy works praise thee, Lord our God; thy righteous followers who do thy will, and all thy people the house of Israel, joyously thank and bless, praise and glorify, extol and revere, sanctify and acclaim thy name, our King. It is good indeed to render thanks to thee; it is pleasant to sing praises to thy name, for thou art God from eternity to eternity. Blessed art thou, O Lord, King extolled with praises.

Full-Kaddish on Rosh Hodesh and festivals; half-Kaddish on Hanukkah.

Torah-reading on Rosh Hodesh, Hanukkah and Ilol ha-Mo'ed—Page 120; Ashre, Uva l'Zion—page 128. Torah-reading on major festivals—page 362.

מוסך לראש חידש

The *Amidah* is recited in silent devotion while standing, facing east.
The Reader repeats the *Amidah* aloud when a *minyan* holds service.

בָּרוּךְ אֱלֹהִים יְהוָה אֱלֹהֵינוּ וָאֱלֹהֵינוּ בָּרוּךְ הוא.

אָדָנִי שֶׁפְתִּי תְּפִתָּחָה וּפִי גַּנְזִיד תְּהִלָּתָה.

בָּרוּךְ אֱתָה יְהוָה אֱלֹהֵינוּ וָאֱלֹהֵינוּ אֲבוֹתֵינוּ אָבָרָהָם,
אָלֹהֵינוּ יִצְחָק, וָאָלֹהֵינוּ יַעֲקֹב, הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַגָּדוֹרָא, אֵל
שְׁלִיאָן, גּוֹמֵל חֶסְדִּים טוֹבִים, וּקְנָזָה הַפְּלָל, וּזְכָר מִסְרֵי אָבוֹת,
וּמְבֵיא נָאֵל לְבָנֵינוּ בְּנֵינוּ לְקַיְעֵנוּ שְׁמוֹ בָּאָבָהָה.

מֶלֶךְ עֹזֶר וּמַשְׁיעַ וּמַנוֹן. בָּרוּךְ אֱתָה יְהוָה קָדוֹם אָבָרָהָם.
אֱתָה גָּבוֹר לְעוֹלָם, אָדָנִי מְתִיחָה מְתִיחָה אֱתָה, רָב לְהֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(משיב הרום ומוריד הנשֶׁם).

מִכְלָל חַיִם בְּחַסֵּד, מְתִיחָה מְתִיחָה בְּרַחֲמִים רַבִּים, סֻמְךָ
נוֹפְלִים, וַרְוַפְאָה חֹלִים, וַמְתִיר אָסּוּרִים, וּמִקְוָם אָמֹנוֹתָו לִישְׁנָיו
עַפְרָה. מַי קְמוֹדָה, בָּעֵל גְּבוֹרוֹת, וַמַּי דָוָמָה לָהּ, מֶלֶךְ מְמִיתָה
וּמְתִיחָה וּמְצָנִיתָה יְשֻׁעָה.
וְנִאמְנוּ אֱתָה לְתִחְיָות מְתִיחָה. בָּרוּךְ אֱתָה יְהוָה, מְתִיחָה הַמְתִיחָה.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

נִקְדַּשׁ אַתָּה שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אָתוֹ בְּשֵׁמוֹ מְרוּם,
בְּכַתּוֹב עַל יָד נְבִיאָה: וְקָרָא זֶה אֶל זֶה וְאָמָר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְהוָה צְבָאות; מֶלֶא כָּל הָאָרֶץ בְּבָדוֹן.

MUSAF FOR ROSH HODESH

*The Amidah is recited in silent devotion while standing, facing east.
The Reader repeats the Amidah aloud when a minyan holds service.*

When I proclaim the name of the Lord, give glory to our God!¹
O Lord, open thou my lips, that my mouth may declare thy
praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustaineſt the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healeſt the ſick; thou ſettest the captives free, and keepeſt faith with those who ſleep in the dust. Who is like thee, Lord of power? Who reſembles thee, O King? Thou bringest death and reſtoreſt life, and cauſeſt salvation to flouriſh.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Amidah, the following Kedushah is said.

We sanctify thy name in this world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."³

¹ Deuteronomy 32:3. ² Psalm 51:17. ³ Isaiah 6:3.

לעַמְתָּם בָּרוֹךְ יֹאמְרוּ—
בָּרוֹךְ כִּבְוד יְיָ מִמְקֹמוֹ.
וּבְדָבָרִי קָדוֹשׁ כְּתוֹב לְאָמֶר:
יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צַיּוֹן לְדֹר וּדֹר; הַלְלוּתָה.

Reader:

לדור ודור נגיד גָּדוֹלָה, וְלִנְצָחָה נְצָחִים קָדוֹשָׁתָה נְקָדִישׁ.
וּשְׁבָחוּ אֱלֹהֵינוּ מִפְנֵינוּ לֹא יִמּוֹשׁ לְעוֹלָם וְעוֹד, כי אל מלֹך
גדול וקדוש אָתָה. ברוך אתה, ייָ, הָאל הַקָּדוֹשׁ.

אתה קדוש ושמך קדוש, וקדושים בכל יום יהללוך טלה.
ברוך אתה, ייָ, הָאל הַקָּדוֹשׁ.

ראשי קדושים לעמך נתת, זמו בפטרה לכל תולדותם.
בחיותם מקריבים לפניה זבחיו רצון ושבורי מטהת לבפר
בעדרם, וברונו לכלם יהיה, ותשועת נפשם מעד שונא. מזבח
חדש בציון פבין, ועולה לראש חדש נעלחה עליון, ושבורי עזים
נעשה ברצון, ובשבורת בית המקדש נשמה בלנו, ושבורי
דיד עבדך הנשמעים בעירך, האמוריהם לפניו מזבחך. אהבת
עולם חביבא להם, וברית אבותם לבנים תוכור. וhabianu לציון
עירך ברנה, ולירושלים בית המקדש בשמחת עולם; ושם
נעשה לפניה את קרבנות חובותנו, תמידים בסדרם
ומוספים בהלכתם. ואת מוסף يوم ראש השנה נעשה
ונקריב לפניה באבבה במצות רצונך, כמו שבחבת עליינו
בחורחה, על ידי משה עבדך, מפי בבודך, באמור:

רָאשֵׁי חֲדִשים is based on the tradition that the *Rosh Hodesh* offering atoned for the sins committed during the previous month. The concluding paragraph of the prayer for *Rosh Hodesh* contains twelve pleas for comfort and

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.¹

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord.²

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, holy God.

The new moon festivals thou didst assign to thy people as a season of atonement for all their offspring. The freewill offerings which they presented in thy honor, and the sin-offerings to atone for them, served as a reminder of them all, a deliverance of their soul from the power of the enemy. Thou wilt set up a new altar in Zion; upon it we will offer new moon offerings and acceptable sacrifices. All of us will rejoice in the service of the sanctuary and in the psalms of thy servant David, which will be heard in thy city and recited before thy altar. O grant us everlasting love; remember the covenant of the patriarchs in favor of their children. Bring us to Zion thy city with song, to Jerusalem thy sanctuary with everlasting joy. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings according to rule. The additional offering of this new moon festival we will prepare and present to thee with love according to the command of thy will, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

forgiveness, corresponding to the twelve months of the year. The thirteenth plea, **ולכתרת פשע**, is inserted during the leap year which is composed of thirteen months.

¹ *Ezekiel 3:12.* ² *Psalm 146:10.*

ובראשי חידושים תקניבו עליה ל'י: פרים בני בקר שניים,
ואיל אחד, בבשים בני שנה شبעה, תמיימים.
ומוחתם ונסבייהם כמזכיר: שלשה עשרנים לפה, ושני
עשרה לail, ושרון לבבש, יין בנסבו, ושור לכפר,
ושני תמידים בהלכתם.

אלקיינו ואלהי אבותינו, חידש עליינו את החידש הזה
לטובה ולברכה, לשונן ולשםחה, לישועה ולנחמה, לפרנסה
ולכללה, לחיים ולשלום, למיחילה חטא ולסלילת עון
(ולכפרת פשע). כי בעמך ישראל בחרת
מכל האמות, וחקו ראשי חידושים להם קביעת ברוך אתה,
יי, מקדש ישראל בראש חידושים.

רצאה, יי אלקיינו, בעמך ישראל ובתפלתם; והשב את
העבודה לדביר ביתך, ונאשישראל ותפלתם באלהה תקבל
ברצון, ותהי לרצון פمير עבורה ישראל עמך.
ותחוינה עינינו בשובך לציון ברחותם. ברוך אתה, יי,
המחזיר שכינתו לציון.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מודים אנחנו לך, שאחה
הוא יי אלקיינו ואלהי אבותינו
אבותינו. אלהי כל בשר,
יזכרנו, זכר בראשית,
ברכות והודאות לשמה
הגדול והקדוש על שיחיתנו
ויקייננו. כן תחינו ותקייננו,

מודים אנחנו לך, שאחה
הוא יי אלקיינו ואלהי אבותינו
לעולם ועד. צור תניינה, מנו
ישענו אהה הוא. לדור ודור
נודה לך, ונספר תהלה, על
הינו הפסורים ביריה, ועל
מושתינו הפקודות לך, ועל
נצח שבכל יום עטנו, ועל

On your new moon festivals you shall offer as a burnt-offering to the Lord two young bullocks, one ram and seven yearling male lambs without blemish.¹

Their meal-offering and their libations were as specified: three tenths of an *ephah* [of fine flour] for each bullock, two-tenths for the ram, one-tenth for each lamb; wine according to their requisite libations. Moreover, a he-goat was offered to make atonement, in addition to the two regular daily offerings.

Our God and God of our fathers, give us this new month for happiness and blessing, joy and gladness, deliverance and consolation, maintenance and sustenance, life and peace, pardon of sin and forgiveness of iniquity (*during leap year*: and atonement of transgression). Truly thou hast chosen thy people Israel from all nations, and hast instituted for them the rules relating to the new moon festivals. Blessed art thou, O Lord, who sanctifiest Israel and the new moon festivals.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—

*When the Reader repeats the Amidah,
the Congregation responds here by
saying:*

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou has kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy

¹*Numbers* 28:11.

נִפְלָאֹתִיךְ וַתּוּבֹתִיךְ שֶׁבֶכֶל
עַתְּ עֲרֵב וּבְקָרְבָּן וְצָהָרִים.
קָדְשָׁךְ לְשֻׁמּוֹר חֲקִיקָה וְלַעֲשָׂות
רְצׂוֹנָה, וְלַעֲבָרָה בְּלִבְבָּךְ
שְׁלָמָם, עַל שְׁאַנְחָנוּ מְוִידִים לְךָ.
ברוך אל הַהֲזָרוֹת.

On Hanukkah add:

(על הנסדים ועל הפרקון, ועל הגבורות ועל התשועות, ועל
המלחמות, שעשית לאבותינו ביוםיהם ההם בזמנם זהה –
בימי מתקהיהם בנו יוחנן ביהונ גדרול, חשמוני ובנוי, בשעמידה
מלכיות ינו הרשעה על עמק יישראאל להשביהם תורחתה,
ולהעיברים מחק רצונה. ואטה ברתמייך רבבים עקרת להם
בעת צרכם, רבתה את ריבם, דנתה את דיןם, נקמתה את נקמתם;
מסורת גבורים ביד תלשים, ורבבים ביד מעתים, וטמאים ביד
טהורים, ורשעים ביד צדייקים, וודאים ביד עוסקי תורחתה.
ולך עשית שם גדרול וקדוש בעולמך, ולעומך יישראאל עשית
תשועה גדרלה ופרקון בימים אלה. ואחר בנו באו בנויד לרביר
ביהתקה, ופנו את היכלה, וטהרו את מקדשה, והקלינו גנות
בחצרות קדשה, וקבעו שמונת ימי חנוכה אלו להורות ולהלל
לשםך הגדול).

ועל כלם יתברך ויתרומים שמה, מלפני תמיד לעולים
נעדר.

ובכל הימים יורך סלה, ויהללו את שמה באמת, האל,
ישועתנו ועוזרתנו סלה. ברוך אטה, יי', הטוב שמה, ולך נאה
להורות.

evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

holy courts to observe thy laws to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy temple, purified thy sanctuary, kindled lights in thy holy courts, and appointed these eight days of Hanukkah for giving thanks and praise to thy great name.)

For all these acts, may thy name, our King, be blessed and exalted forever and ever.

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by the Reader:

**אֱלֹהֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ בָּרַכֵּנוּ בְּבִרְכָּה הַמְשֻׁלֶּשֶׁ בְּתוֹךְ
תִּפְחֹתֶךָ עַל יְדֵי מֹשֶׁה עַבְדֶךָ, הָאָמُרָה מִפְּנֵי אַהֲרֹן וַיְבִנֵו,
בְּהָנִים עַם קָדוֹשֶׁה, כְּאָמָרָה: בָּרָכֵךְ יְיָ וַיְשִׁמְךָ. יְאָרֵךְ יְיָ פְּנֵיו
אֱלֹהֵיךְ וַיְחַנֵךְ. יְשָׂא יְיָ פְּנֵיו אֱלֹהֵיךְ, וַיְשִׁמֵךְ לְךָ שָׁלוֹם.**

שים שלום, טוביה וברכה, חן וחסד וرحמים, עלינו ועל
כל ישראל עמה. ברכנו אבינו, כלנו באחר, באור פניו;
בי באור פניה נתת לנו, יי אֱלֹהֵינוּ, תורה חיים ואהבת חסד,
צדקה וברכה וرحמים, וחaims ושלום; וטוב בעיניך לברך
את עמו ישראל בכל עת ובכל שעה בשלומך. ברוך אתה,
יי, המברך את עמו ישראל בשлом.

After the *Amidah* add the following meditation:

**אֱלֹהֵי נָצֵר לְשׁוֹנוֹ מִקְרָעַ, וְשִׁפְטוּ מִדְבָּר מִרְמָה; וְלִמְכְלָלִי
נְפָשִׁי חֲדוֹם, וְנְפָשִׁי בְּעָפָר לְפָלָתָה. פָּתָח לְבִי בְּתוֹרָתֶךָ,
וּבְמִצְוֹתֶךָ תְּרַדוֹף נְפָשִׁי; וּבָל הַחֹשְׁבִּים עַלְיָ רָעָה, מִתְרָה
הַפְּרָעָתָם וְקָלָקָל מִחְשְׁבָתָם. עָשָׂה לִמְעֵן שָׁמָה, עָשָׂה לִמְעֵן
יְמִינָה, עָשָׂה לִמְעֵן קָרְשָׁתָה, עָשָׂה לִמְעֵן תּוֹרָתֶךָ. לִמְעֵן יְחִילָצָו
יְדִירָה, הַשְׁעִיחָה יְמִינָה וְעַגְגָה. יְהִי לְرָצֹן אָמְרֵי פִי וְהַגִּזּוֹן לְבִי
לְפָנֶיךָ, יי, צוֹרֵי וּנוֹאָלִי. עָשָׂה שָׁלוֹם בְּמִרוּמִים, הוּא יַעֲשֶׂה
שָׁלוֹם עַלְנוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.**

**יְהִי רָצֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ, שִׁבְנָה בֵית
הַמִּקְדָּשׁ בְּמִתְרָה בְּיַמִּינָה, וְתוֹן חַלְקָנוּ בְּתוֹרָתֶךָ. וְשָׁם נַעֲבָרָךְ
בְּיַרְאָה, בְּיַמִּי עַולְם וּבְשָׁנִים קָרְמָנוֹת. וְעַרְכָה לִי מִנְחָת
יְהִוָּה וַיְרִשְׁלָמִים, בְּיַמִּי עַולְם וּבְשָׁנִים קָרְמָנוֹת.**

Priestly blessing recited by the Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.² May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.³

Psalm 104, page 466; Alenu, page 136

¹Numbers 6:24-26. ²Psalms 60:7; 19:15. ³Malachi 3:4.

ערוב תבשילין

Recited over food on the eve of a festival that is followed by a Sabbath
ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא מֶלֶךְ הָעוֹלָם אֲשֶׁר קָדַשְׁנוּ בְמִצְוֹתָיו וַיְצִינוּ עַל מְצֻוֹת עֲרוֹב.

ברון ערובה יהא שרא לנו למייפה ולבשלא ולאטמנה,
ולאך לא שרנה, ולמעבד כל צרכנא מיזמא טבא לשבחה,
לנו וילכל תקרים בעיר הזאת.

הידלקת נר של יום טוב

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא מֶלֶךְ הָעוֹלָם אֲשֶׁר קָדַשְׁנוּ בְמִצְוֹתָיו וַיְצִינוּ להידליך נר של (שבת ושת) יום טוב.

On the first night add:

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא מֶלֶךְ הָעוֹלָם שחתינו וקייננו ויחנענו לזמנן הנה.

עמידה לשולש רגלים

The *Amidah* is recited in silent devotion while standing, facing east.

(בי שם יי אCKERא, חבו נדרל לאלחינו)

ארני, שפטינו תפתח, ופי גיד תהתקה.

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא אבوتינו, אלקי אברחים,
 אלהי יצחק, ואלהי יעקב, האל הנדרול הגבור והונרא, אל
 עליון, גומל חסדים טובים, וקונה הפל, וובר תסרי אבות,
 ומביא גואל לבני בנייהם למן שמו באהבה.

^{ערוב תבשילין} ("mixture of dishes") renders it permissible to prepare food on a holy day for use on the Sabbath which immediately follows it. The permission to prepare food on holy days is restricted to food required for those

ERUV TAVSHILIN

Recited over food on the eve of a festival that is followed by a Sabbath

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the observance of *eruv*.

By means of this *eruv* may we be permitted to bake, cook, keep dishes warm, light Sabbath lights, and prepare during the festival all we need for the Sabbath—we and all Israelites that live in this town.

LIGHTING THE FESTIVAL LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light (the Sabbath and) the festival lights.

On the first night add:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

AMIDAH FOR FESTIVALS

The Amidah is recited in silent devotion while standing, facing east.

(When I proclaim the name of the Lord, give glory to our God!)

O Lord, open thou my lips, that my mouth may declare thy praise.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

lays; but if the preparation was begun before the holy day, it may be continued on the holy day itself. This is accomplished by symbolically singling out food for the Sabbath on the eve of the festival.

מלך עוזר ומושיע ומגן. ברוך אתה, יי', מגן אברם.
אתה נבוד לעולם, אלני; מתיה מתים אתה, رب להוציא.

From Musaf of Shemini Atsereth till Musaf of the first day of Pesah:

(טשיב הרום ומוריד הנשֶׁם).

מכלבל תיים בחסר, מתיה מתים בתרחמים רבים, סומך נופלים, ורואה חולים, ומתר אסורים, ומקרים אמינים לישנו עפר. מי במוֹה, קעל גבורות, מי דומה לה, מלך מימות וחתיה ומצקית ישעה.
ונאמנו אתה להתיות מתים. ברוך אתה, יי', מתיה המתים.

KEDUSHAH FOR SHAHARITH

נקדש אתה שמה בועלם בשם שמקדושים אותו בשמי
מרום, בכתוב על יד נביאה: וקרא זה אל זה ואמר:
קדוש, קדוש, קדוש יי' צבאות; מלא כל הארץ בבודו.
או בקול רعش נדול, אדריך וחזק, משמעים قول, מהנשאים
לעמת שרים; לעמתם ברוך יאמרו.
ברוך בבוד יי' מ מקומו.

ממוקמך מלכנו חוקיע ותמלך עליינו, כי מحبיכם אנחנו
לה. מתי תמלך בציון, בקרוב בימינו לעולם ועד השבע.
תחנכל ותתקדש בתוך ירושלים עירך לדור ודור ולנצח
נצח. ועינינו תראינה מלבותה, בךבר האמור בשירינו עזקה
על ידי דור משית עדקה:
יהםך יי' לעולם, אלך נך ציון לדור ודור; הלויה.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

From Musaf of Shemini Atsereth till Musaf of the first day of Pesah:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH FOR SHAHARITH

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."

Then with a loud sound, mighty and strong, they make their voice heard; upraising themselves toward the Seraphim, they respond by exclaiming: Blessed—

Blessed be the glory of the Lord from his abode.

From thy abode, our King, appear and reign over us, for we wait for thee. O when wilt thou reign in Zion? Speedily, in our days, do thou dwell there forever. Mayest thou be exalted and sanctified in Jerusalem thy city throughout all generations and to all eternity. May our eyes behold thy kingdom, as it is said in thy glorious Psalms by thy truly anointed David:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!

KEDUSHAH FOR MINHAH

נקדש אתה שמה בעולם בשם שפתקדישים אותו בשמי מרים,
בפתחיך על יד נבייך: וקרא זה אל זה ואמר:
קדוש, קדוש, קדוש יי צבאות; מלך כל הארץ בבודו,
לעומתם ברוך יאמרו –
ברוך בבוד יי ממקוםו.
וברבני קדשה בתוב לאמר:
ומלך יי לעולם, אלתנו ציון לדור דור; היליה.

Reader:

לדור ודור עיד גדרלה, ולנצח נצחים קדשתך נקדיש,
ושבחך אלתנו מפניו לא ימוש לעולם ונעד, כי אל מלך
גדול וקדוש אתה. ברוך אתה, יי, האל הקדוש.

אה קדוש ושמך קדוש, וקדושים בכל יום יהלוד סלה.
ברוך אתה, יי, האל הקדוש.
אה בחרתנו מכל העמים, אהבתו אויתנו ורצית בנה,
ירום מהנו מכל הלשונות, וקדשתנו במצוותה, וקרבתנו
מלבנו לעובדך, ושמך הנדו ותקדוש עליינו קראתך.

On Saturday night:

(ותודיענו, יי אלתנו, את משפטיך צדקך, ותלמדנו לעשות
חמי רצונך. ותתנו לנו, יי אלתנו, משפטים ישרים ותורות
אמת, חקם ומצוות טובים; ותניח לנו זמיג שzon ומוועדי קדש
וותני נדבה, ותורשנו קדשת שבת ובבוד מועד ותניתה הרגלה;
וتبידל, יי אלתנו, בין קדש לחול, בין אור לחשך, בין

KEDUSHAH FOR MINHAH

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.

And in thy holy Scriptures it is written:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord.

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, holy God.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

On Saturday night:

(Thou, Lord our God, hast made known to us thy righteous judgments and taught us to perform thy pleasing statutes. Thou, Lord our God, hast given us right ordinances, true precepts and good laws. Thou hast granted us joyous holidays, holy festivals and feasts for freewill offerings; thou hast vouchsafed to us the holiness of the Sabbath, the glory of the festival and the pilgrimage of the festive season. Thou, Lord our God, hast made a distinction between the holy and the profane, between light and darkness, be-

וְחִזְרֵי עַמּוֹן is quoted in Berakhot 33b as a precious pearl (מָרְגָּמָן) and is attributed to Rav and Samuel, the founders of talmudic learning in Babylonia during the third century.

ישראל לערומים, בין יומם השבעתי לששת ימי הפעשה. בין קדשת שבת לקדשת יום טוב הקדלה, ואת יום השבעתי מששת ימי הפעשה קדשה; הקדלה וקדשה את עמה ישראל בקדשה).

ותפודלנו, יי אלקיינו, באהבה (שבחות לנוחה) ומועדים לשמחה, תרים זמינים לשונן, את יום (השבת הוה ואת יום)

<i>Shemini Atsereth and Simhath Torah</i>	<i>Sukkoth</i>	<i>Shavuoth</i>	<i>Pesah</i>
חג המצאות	חג השבעות	חג הסוכות	חג האלקיין, חג
סנה, זמן	סנה, זמן	סנה, זמן	העצרת כהה,
חרותנו,	מן תורתנו,	שמעתנו,	מן שמחתנו,
(באהבה) מקרא קדש, זכר ליציאת מצרים.			

אלקיינו ואלקי אבותינו, יעלה ויבא, וניעז ויראה, ויראה
וישמע, ופרק נזבר, זכרונו ופרקתו, זכרון אבותינו,
וזכרון משות בנו ברוך עבורה, זכרון ירושלים עיר קדשה,
וזכרון כל עמק בית ישראל לפניה, לפלייתה ולטובה,athan
וילחסד ולרחמים, לחיים ולשלום, ביום

<i>Shemini Atsereth and Simhath Torah</i>	<i>Sukkoth</i>	<i>Shavuoth</i>	<i>Pesah</i>
חג המצאות	חג השבעות	חג הסוכות	חג האלקיין, חג
סנה.	סנה.	סנה.	העצרת כהה.
זכרנו, יי אלקיינו, בו לטובה, ופרקנו בו לברכה, והושענו בו לחיים; ובדבר יושעה ורחים חוס וחננו, ורחים עליינו והושענו, כי אליך עינינו, כי אל מלאך חנון ורחים אמתה.			
והשIANנו, יי אלקיינו, את ברכת מועדים לחיים ולשלום, לשמחה ולשונן, באשר רצית ואמרת לברכנו. אלקיינו ואלקי אבותינו, (רצאה במנוחתנו) קדשו במצוודה ותו חילקנו			

tween Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and the holiness of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness.)

Thou, Lord our God, hast graciously given us (Sabbaths for rest,) holidays for gladness and festive seasons for joy: (this Sabbath day and) this

Pesah

Feast of Unleavened Bread, our Festival of Freedom,

Shavuoth

Feast of Weeks, our Festival of the Giving of the Torah,

Sukkoth

Feast of Tabernacles, our Festival of Rejoicing,

Shemini Atsereth and Simhath Torah

Eighth Day Feast, our Festival of Rejoicing,

a holy convocation in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

Pesah

the Feast of Un-leavened Bread.

Shavuoth

the Feast of Weeks.

Sukkoth

the Feast of Tabernacles.

Shemini Atsereth and Simhath Torah

the Eighth Day Feast.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us, and save us, for we look to thee, for thou art a gracious and merciful God and King.

Bestow on us, Lord our God, the blessings of thy festivals for life and peace, for joy and gladness, as thou didst promise to bless us. Our God and God of our Fathers, (be pleased with our rest)

באהבה, repeated on Sabbaths, has been variously explained. According to some authorities, the second באהבה should be omitted even on Sabbaths because it is a case of dittography; see אוצר החפות, page 926.

בהתורתה, שבענו מטוּבה ושמוקנו בישועתה, וטהר לבנו לערדה באמה; והנחי לנו יי' אלקיינו (באהבה וברצון) בשמחה ובשנון (שבת ומוציאר קרשׁה, וישמחו בך ישראלי מקדשי שמנה). ברוך אתה יי', מקדש השבת (ישראל ותומאים).

רצאה, יי' אלקיינו, בעמך ישראל ותחלתם; והשב את העבדה לרביר ביתך, ואשר ישראלי ותחלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבדת ישראל עמך. ותתני עינינו בשובך לציון ברחמים. ברוך אתה יי', המוחר שכינתו לציון.

When the Reader repeats the *Amidah*,
the Congregation responds here by
saying:

(מודים אנחנו לך, שאחתה
הוא יי' אלקיינו ואלה אבותינו
אבותינו. אלה כל בשר,
יזכרנו, יזכור בראשית,
ברכות והזראות לשמה
הנורול והקדוש על שהחיינו
ויקיימו. בן תחינו ותקיינו,
וთאסות גליהינו להצרות
קרשׁה לשמור חקוקה ולעשות
רצונה, ולבך בלבך
שלם, על שאנו אנחנו מודים לך.
ברוך אל ההזראות.)

על כלם יתברך ויתרומים שמה, מלכנו, תמיד לעולים ונעד.

מודים אנחנו לך, שאחתה
הוא יי' אלקיינו ואלה אבותינו
לעולם ונעד. צור חיינו, מנין
ישענו אתה הוא. לדור ודור
נדיה לך, וספר ההלכה, על
חינו המסורים ביריה, ועל
נסמוכינו נפקורות לך, ועל
נסיך שבכל יום עמנ, ועל
נבלאותיך וטובותיך שבכל
עת, ערב ובקר וצחרים.
הטוב כי לא כלו רחמים,
וברחים כי לא חמוץ חסדים.
מעולם קונו לך.

sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant us thy holy (Sabbath and) festivals for gladness and joy; may Israel who sanctifies thy name rejoice in thee. Blessed art thou, O Lord, who hallowest (the Sabbath and) Israel and the festivals.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors— evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

For all these acts may thy name, our King, be blessed and exalted forever and ever.

When the Reader repeats the Amida, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

ובכל הימים יורוך סלה, ויהללו את שמה באמת, האל,
ישועתנו ועוזרנו סלה. ברוך אתה יי' הטוב שמה, ולך נאה
להודות.

Priestly blessing recited by the Reader:

אלְהָנוּ וְאֶלְהָנוּ אֲבֹתֵינוּ בָּרַכְנוּ בְּבִרְכָה הַמְשֻׁלָּשָׁת בְּתוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְרָה, הַאֲמُורָה מִפְּנֵי אַהֲרֹן וּבְנָיו,
בְּנָים עַם קָדוֹשָׁה, בָּאָמוֹרָה: יְבָרַכְתָּנוּ יְיָ וִשְׁמָךְ. יְאָרֵי יְיָ פְּנֵינוּ
אֱלֹהִיךְ וְיְחִינָה. יְשָׁא יְיָ פְּנֵינוּ אֱלֹהִיה, וְשָׁם לְךָ שָׁלוֹם.

For Shaharith:

שִׁם שָׁלוֹם, טוֹבָה וּבִרְכָה, חִן וְחִסְדָּה וּרְחִמִּים, עַלְינוּ וּעַל
כָּל יִשְׂרָאֵל עַמָּה. בָּרַכְנוּ אָבִינוּ, בְּלָנָנוּ בְּאָחָר, בְּאֹור פְּנֵיה;
כִּי בְּאֹור פְּנֵיה נָתַת לְנוּ, יְיָ אֱלֹהָינוּ, תּוֹרָת חִים וְאַהֲבָת חִסְדָּה,
וּצְדָקָה וּבִרְכָה וּרְחִמִּים, וּתְיִם וּשְׁלוֹם, וּטוֹב בְּעִינֵיכֶם לְבָרֵךְ
את עַמָּךְ יִשְׂרָאֵל בְּכָל עַת וּבְכָל שָׁעה בְּשָׁלוֹמָה. ברוך אתה אָתָה,
יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

For Minḥah and Ma'ariv:

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ תְּשִׁים לְעוֹלָם, כִּי אָתָה הוּא
מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם, וּטוֹב בְּעִינֵיכֶם לְבָרֵךְ אֶת עַמָּךְ
יִשְׂרָאֵל בְּכָל עַת וּבְכָל שָׁעה בְּשָׁלוֹמָה. ברוך אתה יי', הַמְבָרֵךְ
את עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

After the *Amidah* add the following meditation:

אֱלֹהִי, נָצֵר לְשׁוֹנוּ מִרְעָעָי, וְשִׁפְטֵינוּ מִפְּגָר מִרְמָה; וּלְמַקְלָלִי
נְפָשִׁי תְּדוּמָה, וּנְפָשִׁי בְּעֹפֶר לְפָלֵל תְּהִיאָה. פָתָח לְבִי בְּתוֹרָתֶךָ,
וּבְמִצּוֹתֶיךָ תְּרוֹדוֹף נְפָשִׁי; וּבָכָל הַחֽוֹשְׁבִים עַלְיִ רְעָה, מִתְּרָה
הַפְּרָעָם עַצְחָם וּקְלָקָל מִחְשְׁבָתָם. עֲשֵׂה לִמְעֵן שָׁמָה, עֲשֵׂה לִמְעֵן
יְמִינָה, עֲשֵׂה לִמְעֵן קְדֹשָׁתֶךָ, עֲשֵׂה לִמְעֵן תּוֹרָתֶךָ. לִמְעֵן יְחִילָצָיו

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by the Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."

For Shaharith:

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

For Minhah and Ma'ariv:

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand

ירידיה, הושעה ימינה ונענני. ויהיו לרצון אמרינו פ' ותנו לנו לבי פניהם, יי', צורי ונואלי. עשה שלום במרומים, הוא יעשה שלום עליינו ועל כל ישראל, ואמרו אמן.

יהו רצון מלפני, יי אלהינו ואלהי אבותינו, שיבנה בית המקדש במהרה בימינו, ותו חלכנו בתורתה. ושם נשבך ביראה, ביום עולם ובשנים קדמוניות. ורבה לי מנוח יהודיה וירושלמי, ביום עולם ובשנים קדמוניות.

קדוש לשלש רגלים

On Sabbath Eve:

יעיה ערב ניהו בקר

יום הששי. נבלו השמים והארץ וכל צבאם. ניכל אליהם ביום השבעי מלאכתו אשר עשה, וישבת ביום השבעי מבל מלאכתו אשר עשה. נברך אליהם את יום השבעי ויקדש אותו, כי בו שבת מבל מלאכתו אשר בראש אליהם לעשות).

ספרי מרן ורבותי.

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הארץ.
 ברוך אתה, יי אלהינו, מלך העולם, אשר בחר בנו מבל עם, ורומנו מבל לשון, וקידשנו במצוותיו. ותתנו לנו, יי אלהינו, באבבה (שבחות למנוחה ומועדים לשינה), חנים זמנים לשzon, את יום (השבת הוה, ואת יום

ספרי מרן is used here in the sense of "Gentlemen, attention!" It is intended to call attention to the blessing which is about to be pronounced over

and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

KIDDUSH FOR FESTIVALS

On Sabbath Eve:

(There was evening and there was morning—

The sixth day. Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.)

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast chosen and exalted us above all nations, and hast sanctified us with thy commandments. Thou, Lord our God, hast graciously given us (Sabbaths for rest,) holidays for gladness and festive seasons for joy: (this Sabbath day and) this

the wine, so that those present may answer Amen. According to a midrashic source (*Tanhuma, Pekudé*), this phrase was originally used in the form of a question, namely: "Gentlemen, what is your opinion?" Is it safe to drink of this wine? The response was **מ"נ!**

*Shemini Atsereth
and Simhath Torah*

הַשְׁמִינִי, חֲנִכָּת הַמִּזְבֵּחַ
הַעֲצָרָת הַזָּהָר,
זָמָן שְׁמַחְתָּנוּ,
(בְּאֶחָדָה) מִקְרָא קָדְשָׁה, זָכָר לִיצְיאַת מִצְרָיִם. כִּי בְּנֵינוּ בְּחַרְפָּה,
וְאָוֹתָנוּ קָדְשָׁתָם מִכֶּל הָעָמִים, (וְשַׁבְתָּה) וּמוֹעֵדֵי קָדְשָׁה (בְּאֶחָדָה
וּבְרָצְנוֹן) בְּשְׁמָחָה וּבְשְׁזֹון הַנְּחַלְתָּנוּ. בָּרוּךְ אַתָּה, יְהָה, מֶקְדֵּשָׁה
הַשְׁבָּתָה וּיְהָרָאָל וְהַזְּמִינִים.

On Saturday night add:

בָּרוּךְ אַתָּה, יְהָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּרוּךְ מָאוֹרֵי הָאָש.
בָּרוּךְ אַתָּה, יְהָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמִּבְדֵּיל בֵּין קָדְשָׁה
לְחַלָּה, בֵּין אֹור לְחַשָּׁה, בֵּין יִשְׂרָאֵל לְעָמִים, בֵּין יוֹם הַשְׁבִּיעִי
לְשָׁבָת יְמִי הַמְּפֻשָּׁה. בֵּין קָדְשָׁת שְׁבָת לְקָדְשָׁת יוֹם טוֹב
הַבְּדָלָת, וְאֵת יוֹם הַשְׁבִּיעִי מִשְׁנְתָה יְמִי הַמְּפֻשָּׁה קָדְשָׁת; הַבְּדָלָת
וּקָדְשָׁת אֵת עַמְּךָ יִשְׂרָאֵל בְּקָדְשָׁתָה. בָּרוּךְ אַתָּה, יְהָה, הַמִּבְדֵּיל
בֵּין קָדְשָׁה לְקָדְשָׁה.

On the last two nights of *Pesah* omit:

בָּרוּךְ אַתָּה, יְהָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁחַחְנוּ וְקִימַנָּנוּ
וְהִגְיַנָּנוּ לְזָמָן הַזָּהָר.

In the *Sukkah*:

בָּרוּךְ אַתָּה, יְהָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָרְשָׁנוּ בְמִצּוּתוֹ
וְצַוָּנוּ לְשִׁבָּב בְּסֶבֶת.

וזכר ליציאה מצרים refers to *Pesah*, *Shavuoth* and *Sukkoth*, directly connected with the exodus from Egypt. The same phrase is elsewhere applied to the Sabbath on the basis of Deuteronomy 5:15 ("Remember that you were once a slave in the land of Egypt, and that the Lord your God brought you out from there by a mighty hand and an outstretched arm; hence the Lord your God has commanded you to observe the Sabbath day").

Pesah

Feast of Unleavened Bread, our Festival of Freedom,

Shavuoth

Feast of Weeks, our Festival of the Giving of the Torah,

Sukkoth

Feast of Tabernacles, our Festival of Rejoicing,

Shemini Atsereth and Simhath Torah

Eighth Day Feast, our Festival of Rejoicing,

a holy convocation in remembrance of the exodus from Egypt. Thou didst choose and sanctify us above all peoples; in thy gracious love, thou didst grant us thy holy (Sabbath and) festivals for gladness and joy. Blessed art thou, O Lord, who hallowest (the Sabbath,) Israel and the festivals.

On Saturday night add:

Blessed art thou, Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and the holiness of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness. Blessed art thou, O Lord, who makest a distinction between the greater holiness and the lesser holiness.

On the last two nights of Pesah omit:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

In the Sukkah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to dwell in booths.

הזכרת נשמות

Conducted on *Yom Kippur* and *Shemini Atsereth*, on the last day of *Pesah* and the second day of *Shavuoth*

Responsively

ז' מֵה אָדָם וְתַדְעָהוּ בְּנוֹ אָנוֹשׁ וְתַחֲשִׁבָּהוּ.
אָדָם לְהַקְּבֵל דָּמָה, יְמִיו בְּצֶל עֹבֶר.
בְּבָקָר צִיצִית וְחַלְפָה, לְעֵרֶב יְמֻולֶל וְיַבְשָׁה.
לְמִנּוֹת יְמִינֵי בֵן הַזָּעָן, נָגֵב לְבֵב חַכְמָה.
שְׁפָרְךָם וּרְאָה יָשָׁר, בַּי אָחֶרֶת לְאִישׁ שְׁלָום.
אָדָלָהִים וּפְרָהָה נְפָשֵׁי מִיד שָׁאָלָה, בַּי יְקַחְנֵי סָלָה.
כָּלָה שָׁאָרִי וְלָבָבִי, צוֹר לְבָבִי וְחַלְקָי אֱלֹהִים לְעוֹלָם.
וְשָׁב הַעֲפָר עַל הָאָרֶץ בְּשָׁחוֹת, וְהַרְוִות מִשּׁוּב אֶל
הָאֱלֹהִים אֲשֶׁר נִתְּנָה.

תהלים צא

יָשַׁב בְּסִתְרֵר עַלְיוֹן, בְּצֶל שְׁדֵי יְתַלְּנוֹן.
אָמֵר לִי, מְחַסִּי וּמְצֹודַתִּי, אֱלֹהִי אָבְטָח בָּו.
כִּי הוּא נִצְילֵךְ מִפְּחֵד יְקוּשׁ, מִדְבָּר הַוּת.
בְּאָכְרָתוֹ יָסַךְ לְהָ, וְתַחַת בְּנֵפּיו תַּחֲסָה; אַנְהָ וּסְחָרָה אַמְתָה.
לֹא תִּקְרָא מִפְּתָר לְיָוָלָה, מְחַז יְעֹופֵר יוֹמָם.
מִדְבָּר בְּאָפָל יְהָלָה, מְקַטֵּב יְשִׂיד צָהָרִים.

is an ancient custom mentioned in *Midrash Tanhuma* (section *Ha'azinu*) and in *Mahzor Vitry*, page 173.

Until the eighteenth century it was confined to *Yom Kippur*, since the Torah reading for the day begins with the words *אַחֲרֵי מוֹת* ("after the death"). In order not to disturb the participants in the memorial service, it is customary to send out those whose parents are still alive.

MEMORIAL SERVICE

*Conducted on Yom Kippur and Shemini Atsereth, on the last day of Pesah
and the second day of Shavuoth*

Responsively

O Lord, what is man that thou shouldst notice him?
What is mortal man that thou shouldst consider him?
Man is like a breath;
His days are like a passing shadow.
He flourishes and grows in the morning;
He fades and withers in the evening.
O teach us how to number our days,
That we may attain a heart of wisdom.
Mark the innocent, look upon the upright;
For there is a future for the man of peace.
Surely God will free me from the grave;
He will receive me indeed.
My flesh and my heart fail,
Yet God is my strength forever.
The dust returns to the earth as it was,
But the spirit returns to God who gave it.¹

Psalm 91

He who dwells in the shelter of the Most High
Abides under the protection of the Almighty.
I call the Lord: "My refuge and my fortress,
My God in whom I trust."
He saves you from the fowler's snare
And from the destructive pestilence.
With his pinions he covers you,
And under his wings you find refuge;
His truth is a shield and armor.
Fear not the terror of the night,
Nor the arrow that flies by day.
Nor the pestilence that stalks in darkness,
Nor the destruction that ravages at noon.

¹ Psalms 144:3-4; 90:6,12; 37:37; 49:16; 73:26; Ecclesiastes 12:7.

יבֶּל מַצְדָּה אֱלֹפֶת, וִרְבָּה מִימִינָה; אֲלֵיכָ לא יָגַשׁ.
 רק בְּעֵינֶיךָ חֲבִיט, וְשַׁלְמָת רְשָׁעִים תְּרַאָה.
 כי אֲפָה, זֶה, מִחְסִי; עַלְיוֹן שְׂמַט מַעֲונָה.
 לא חָנֵה אֶלְיָד רַעַת, וַיַּנְعַ לֹא יִקְרַב בָּאַהֲלָה.
 כי מַלְאָכִיו יִצְעַה לָה, לְשִׁמְרַד בְּכָל דָּרְכָה.
 על כְּפִים יִשְׁאַוּנָה, פָּנו תְּגַפְּךָ אֶבְנָו רַגְלָה.
 על שְׁתַל וְפַתּוֹ תְּרַדָּה, תְּרַמֵּס בְּפִיר וְתַנְיָה.
 כי בַּי חִשָּׁק נַאֲפָלְתָהוּ; אֲשָׁגְבָהוּ בַּי יַדְעַ שָׁמַיִם.
 יִקְרָאַנִי וְאֲעַנְתָּה, עַמּוֹ אָנְבִי בָּצָרָה, אֲחַלְצָהוּ וְאֲכָבָדָה.
 אַלְךָ יָמִים אֲשֶׁר יְעַזָּה, וְאַרְאָהוּ בִּרְשָׁעָתִי.

In memory of a father:

זִכּוֹר אֱלֹהִים נְשָׁמַת אָבִי מוֹרִי . . . * שְׁהַלְךָ לְעוֹלָמוֹ. בַּעֲבוּר
 שָׁאַנִי נֹדֵר צְדָקָה בַּעֲדוֹ, בַּשְּׁבָר זֶה, תְּהִא נְפָשָׁו צְרוּרָה
 בְּצָרוֹר הַחַיִם עִם נְשָׁמוֹת אָבָרָהּ יִצְחָק וַיַּעֲקֹב, שָׂרָה
 רַבָּקָה רְחֵל וְלֹאָה, וְעִם שָׁאַר צְדִיקִים וְצְדָקָנִיות שָׁבְנָו עַדָּן.
 אָמֵן.

In memory of a mother:

זִכּוֹר אֱלֹהִים נְשָׁמַת אַמִּי מוֹרַתִּי . . . * שְׁהַלְכָה לְעוֹלָמָה.
 בַּעֲבוּר שָׁאַנִי נֹדֵר צְדָקָה בַּעֲדָה, בַּשְּׁבָר זֶה, תְּהִא נְפָשָׁה
 צְרוּרָה בְּצָרוֹר הַחַיִם עִם נְשָׁמוֹת אָבָרָהּ יִצְחָק וַיַּעֲקֹב,
 שָׂרָה רַבָּקָה רְחֵל וְלֹאָה, וְעִם שָׁאַר צְדִיקִים וְצְדָקָנִיות שָׁבְנָו
 עַדָּן. אָמֵן.

* The name of the deceased is supplied.

Though a thousand fall at your side,
And a myriad at your right hand,
It shall not come to you.
You have only to look with your eyes
And see how evil men are punished.
Thou, O Lord, art my refuge!
When you have made the Most High your shelter,
No disaster shall befall you or come near your tent.
For he will give his angels charge over you,
To guard you in all your ways.
They will bear you upon their hands,
Lest you strike your foot against a stone.
You shall tread upon the lion and the asp;
You shall trample the young lion and the serpent.
"Because he clings to me, I deliver him;
I protect him because he loves me.
When he calls upon me, I answer him;
I am with him when he is in trouble;
I rescue him and bring him to honor.
I enrich him with a long life,
And I let him witness my deliverance."

In memory of a father:

May God remember the soul of my respected father . . .* who has passed to his eternal rest. I pledge charity in his behalf and pray that his soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of a mother:

May God remember the soul of my respected mother . . .* who has passed to her eternal rest. I pledge charity in her behalf and pray that her soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

*The name of the deceased is supplied.

In memory of a husband:

יזכור אליהם נשמות בעלי היקר . . . * שהלך לעולמו.
בעבור שאני נודרת אדקה בעדרו, בשבר זה, תהא נפשו
אדורה בצרור החיים עם נשמות אברם יצחק ויעקב,
שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקיות שבן
עדן. אמן.

In memory of a wife:

יזכור אליהם נשמות אשתי הiskaה . . . * שהלכה לעולמה.
בעבור שאני נודר אדקה בעדרה, בשבר זה, תהא נפשה
אדורה בצרור החיים עם נשמות אברם יצחק ויעקב,
שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקיות שבן
עדן. אמן.

In memory of Jewish martyrs:

יזכור אליהם נשמות הקדושים והטהורים שפָרנו,
שנשחטו ונסחרפו, ושותבו ונשחתו על קדוש השם. בעבור
שנודרים אדקה בעדר הזקירות נשמותיהם, בשבר זה, תהיאנה
נפשותיהם אדורה בצרור החיים עם נשמות אברם יצחק
�יעקב,שרה רבקה רחל ולאה, ועם שאר צדיקים
ואדיקיות שבן עדן, ונאמר אמן.

For a man:

אל מלא רחמים, שוכן במרומים, המצא מנינה נבונה
קחת בנפי השכינה, במעלות קדושים וטהורים בזוהר הרקיע
מוחרים, את נשמות . . . * שהלך לעולמו. בעבור שנדרו
אדקה בעדר הזקירות נשמות, בנו עדן תהא מנוחתו. לבן בעל
הרחים נסתרה בסתר גנפי לעולמים, וצרור בצרור
החיים את נשמות, כי הוא נחלתו; יוניות על משובכו בשלום,
ונאמר אמן.

* The name of the deceased is supplied.

In memory of a husband:

May God remember the soul of my beloved husband . . .* who has passed to his eternal rest. I pledge charity in his behalf and pray that his soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of a wife:

May God remember the soul of my beloved wife . . .* who has passed to her eternal rest. I pledge charity in her behalf and pray that her soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of Jewish martyrs:

May God remember the souls of the saintly martyrs who have been slaughtered, burned, drowned or strangled for their loyalty to God. We pledge charity in their memory and pray that their souls be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise; and let us say, Amen.

For a man:

Merciful God in heaven, grant perfect repose to the soul of . . .* who has passed to his eternal habitation; may he be under thy divine wings among the holy and pure who shine bright as the sky; may his place of rest be in paradise. Merciful One, O keep his soul forever alive under thy protective wings. The Lord being his heritage, may he rest in peace; and let us say, Amen.

* The name of the deceased is supplied.

אל מלא רחמים, the most soulful of the memorial prayers, is recited aloud.

בַּעֲדוֹ used actually bears the same meaning as the word **הָכְרָתָה נֶשֶׁמֶת** used in the preceding paragraphs. It seems that the phrase **נֶשֶׁמֶת** was originally intended as a direction to the effect that the name of the deceased must be mentioned after the word **נֶשֶׁמֶת**.

For a woman:

אל מלא רוחמים, שוכן במרומים, המצא מנוחה נבונה
מתה בוגרי השכינה, במעלות קדושים וטהורים בזוהר הרקיע
מושיריהם, את נשמה . . . * שחקה לעולמה. בעבור שנדרו
זכרה בעדר הופרת נשמה, בנו עדן תהא מנוחתה. לבנו בעל
חרחים יסתירה בסתר גנפיו לעולמים, ויאזר בצרור
החיים את נשמה. כי הוא נחלתה; ותנות על משכבה בשלום,
ונאמר אמן.

Congregation:

אב ברוחמים, שוכן מרים, ברוחמי העצומים, הוּא
יבקר ברוחמים חסידים ומשירים ותתמיימים, קהילות בראש
שפסרו נפשם על קדשת השם, הנאהבים והנעימים בחיהם,
ובמותם לא נפרק. מנשרים קלוי, ומאריות נברא, לעתות
רצון קונים וחבז צורם. זכרם אלהינו לטובה עם שאר
צדיקו עולם, ונוקם נקמת דם עברי השפה, פבחוב בחורת
משה איש האלים: הרניינו, נוים, עמו, כי דם עברי יקום,
ונקם ישב לצריו, וכפר אדמתו עמו. ועל ידי עברייך
הגבאים פחוב לאמר: ונקיתי דם, לא נקייה, וכי שבנו באיזון.
ובכתבי בראש נאמר: למה יאמרו הגויים אליה אליהם, יודע
בנויים לעניינו נקמת דם עברי השפה. Reader ואומר: כי
ראש דמים אתם זבר, לא שבח צעקת ענוים. ואומר: ידין
בנויים, מלא גוויות, מחז ראש על ארץ רבתה, מפל בךך
ישטה, על בון זרים ראש.

* The name of the deceased is supplied.

For a woman:

Merciful God in heaven, grant perfect repose to the soul of . . . * who has passed to her eternal habitation; may she be under thy divine wings among the holy and pure who shine bright as the sky; may her place of rest be in paradise. Merciful One, O keep her soul forever alive under thy protective wings. The Lord being her heritage, may she rest in peace; and let us say, Amen.

Congregation:

May the merciful Father who dwells on high, in his infinite mercy, remember those saintly, upright and blameless souls, the holy communities who offered their lives for the sanctification of the divine name. They were lovely and amiable in their life, and were not parted in their death. They were swifter than eagles and stronger than lions to do the will of their Master and the desire of their Stronghold. May our God remember them favorably among the other righteous of the world; may he avenge the blood of his servants which has been shed, as it is written in the Torah of Moses, the man of God: "O nations, make his people joyful! He avenges the blood of his servants, renders retribution to his foes, and provides atonement for his land and his people."¹ And by thy servants, the prophets, it is written: "I will avenge their blood which I have not yet avenged; the Lord dwells in Zion."² And in the holy writings it is said: "Why should the nations say, 'Where then is their God?' Let the vengeance for thy servants' blood that is shed be made known among the nations in our sight." And it is said: "The avenger of bloodshed remembers them; he does not forget the cry of the humble." And it is further said: "He will execute judgment upon the nations and fill [the battle-field] with corpses; he will shatter the [enemy's] head over all the wide earth. From the brook by the wayside he will drink; then he will lift up his head triumphantly."³

* The name of the deceased is supplied.

from the toil of battle, he halts for a moment to drink from the brook which he crosses. Refreshed, he presses forward to complete his victory.

¹ Deuteronomy 32:43. ² Joel 4:21. ³ Psalms 79:10; 9:13; 110:6-7.

מוסך לשלש רגלים

The *Amidah* is recited in silent devotion while standing, facing east.

כִּי שֵׁם יְהָוָה אֱקָרָא, הַבּוֹנֶד לְאֱלֹהִינוּ.

אָדָנִי, שְׁפָטִי תִּפְתַּח, וּפִי גַּזְעִיד תִּחְלַתָּה.

ברוך אתה, יְהָוָה אֱלֹהִינוּ וָאֱלֹהִי אֲבוֹתֵינוּ, אֱלֹהִי אֶבְרָהָם,
אֱלֹהִי יַצְחָק, וָאֱלֹהִי יַעֲקֹב, הַאלָה נְגָדוֹל הַגּוֹבָר וְהַנוֹּרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חָסָדים טוֹבִים, וְקֹ�וָה חֶפְלָה, וּזְוֹבֵר חָסָדי אֲבוֹת,
וּמְבִיאָה נְאָלָה לְבָנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ בָּאֶחָבה.

מֶלֶךְ עֹזֵיר וּמוֹשִׁיעֵם וּמַגָּנוֹן. ברוך אתה, יְהָוָה, מַגָּנוֹן אֶבְרָהָם.
אָתָּה גָּבָור לְעַזְלָם, אָדָנִי; מַתִּיחָה מַתִּיחָה אָתָּה, רַב לְהֹשִׁיעַ.

On *Shemini Atsereth* and *Simhath Torah* add:

(משיב קדום ומזריך הגשם.)

מִכְלָבֵל תִּיְם בְּחִסָּה, מַתִּיחָה מַתִּיחָה בְּרַחְמִים רַבִּים, סֻמְךָ
נוֹפְלִים, וּרוֹפֵא חֹלִים, וּמְתִיר אֲסּוּרִים, וּמְקִים אֲמֻנוֹתָו לִישְׁנָי
עַפְרָה. מי בָּקוֹה, בָּעֵל גְּבוּרוֹת, וּמי דָוָמָה לָהּ, מֶלֶךְ מִמְּיתָה
וּמַתִּיחָה וּמַצְמִיחָה יִשְׁעָתָה.

וּנְאָמַן אָתָּה לְהַחֲיוֹת מַתִּיחָה. ברוך אתה, יְהָוָה, מַתִּיחָה הַמַּתִּיחָה.

KEDUSHAH FOR MAJOR FESTIVALS

נְעָרִיכָה וּנְקַדְיִשָּׂה בָּסָוד שִׁים שְׁרֵפִי קָדֵשׁ, הַמְּקַדְשִׁים שְׁמָךְ
בְּקָדֵשׁ, פְּכַתּוֹב עַל יָד נְבִיאָה: וְקָרָא זֶה אֶל זֶה וְאָמָרָה:

מוסך לשלש רגלים corresponds to the additional sacrifices offered in the Temple during the three pilgrim festivals, prescribed in Numbers 28:16-31; 29:12-39.

MUSAF FOR FESTIVALS

The Amidah is recited in silent devotion while standing, facing east.

When I proclaim the name of the Lord, give glory to our God!¹

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

On Shemini Atsereth and Simhath Torah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustaineſt the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healeſt the sick; thou ſettest the captives free, and keepſt faith with those who ſleep in the dust. Who is like thee, Lord of power? Who reſembles thee, O King? Thou bringest death and reſtorefest life, and cauſeſt salvation to flouriſh.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH FOR MAJOR FESTIVALS

We revere and sanctify thee in the words of the assembly of holy seraphim who hallow thy name in the sanctuary, as it is written by thy prophet: "They keep calling to one another:

בְּשִׁמְךָ בַּיְשׁוֹרֵךְ precedes the *Amidahs* of *Musaf* and *Minhah* only. In *Shaharit* and *Ma'ariv* this verse is omitted, because there it would interrupt the connection between the benediction נָאֵל יִשְׂרָאֵל and the *Amidah*.

¹ Deuteronomy 32:3. ² Psalm 51:17.

מוסך לשלש רוגלים

קדוש, קדוש, קדוש יי צבאות;
מלא כל הארץ בבודו.

כבוזו מלא עולם, משרתו שואלים זה לזה איה מקום
כבוזו, לעמכם ברוך יאמרו—
ברוך בבודו יי ממקומו.

ממקומו הוא יפו ברחמים, ויתן עם המינדים שמו ערב
ובקר, בכל יום תמיד, פעמים באהבה שמע אומרים:
שמע ישראל יי אלהינו, יי אחד.
הוא אלהינו, הוא אבינו, הוא מלכנו, הוא מושיענו, והוא
ישמעינו ברכמו שנית לעני כל חי: להיות לכם לאלהים—
אני יי אלהיכם.

Reader:

אדיר אדרינו יי אדרנו, מה אדר שמה בכל הארץ.
והיה יי למלך על כל הארץ, ביום ההוא יהיה יי אחד ושםו
אחד. וברבבי קדרש כתוב לאמר:
ימליך יי לעולם, אלהיך ציון לדך ודרך; היליה.

KEDUSHAH FOR HOL HA-MO'ED

נקדש את שמה בעולם בשם שמקדישים אותו בשם מרום,
בקתוב על יד נביאה: וקרא זה אל זה ואמר:
קדוש, קדוש, קדוש יי צבאות; מלא כל הארץ בבודו.
לעמכם ברוך יאמרו—

and the concluding words of the *Shema* were inserted here in the fifth century, when special government officials were posted in the synagogues to prevent the congregational proclamation of God's Oneness. Toward the end of the service, when the spies had left, the *Shema* was thus recited in an abridged form.

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory.”¹

His glory fills the universe; his ministering angels ask one another: “Where is his glorious place?” They say to one another: “Blessed—

Blessed be the glory of the Lord from his abode.”²

From his abode may he turn with compassion and be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

“Hear, O Israel, the Lord is our God, the Lord is One.”³

He is our God; he is our Father; he is our King; he is our Deliverer. He will again in his mercy proclaim to us in the presence of all the living: “... to be your God—

I am the Lord your God.”⁴

Reader:

Our God Almighty, our Lord Eternal, how glorious is thy name over all the world! The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One.⁵

And in thy holy Scriptures it is written:
The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!⁶

KEDUSHAH FOR HOL HA-MO'ED

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: “They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory.”

Those opposite them say: Blessed—

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Deuteronomy 6:4. ⁴ Numbers 15:41. ⁵ Psalm 8:10; Zechariah 14:9. ⁶ Psalm 146:10.

ברוך כבוד יי' ממקומו.

וּבְדָבָרִי קָדְשָׁךְ בְּתוֹב לְאָמֶר:

מלך יי' לעולם, אלהינו ציון לדרכ ודר; הalleluya.

Reader לדור ודור ניר גדרלה, ולנצח נצחים קדשך נקייש, ושבתך אלקינו מפינו לא ימוש לעולם ועד, כי אל מלך גדרול וקדוש אתה. ברוך אתה יהי דאל הקדוש.

אתה קדוש ושםך קדוש, וקדושים בכל יום יהללוך פלה.

ברוך אתה יי' האל הקדוש.

אֲפָה בְּחַרְקָנוּ מִכֶּל הָעָמִים, אֲהַבָּת אָוֹתָנוּ וְרָצִית בָּנוּ,
וְרוֹמֵמָנוּ מִכֶּל הַלְשׁוֹנוֹת, וְקַדְשָׁנוּ בְּמִצְתָּה, וְקַרְבָּנוּ
מִלְכָנוּ לְעֻבּוֹתָה, וְשָׁמֶךָ הַגָּדוֹל וְהַקָּדוֹש עַלְנוּ קָרָאת.

ונתנו לנו, ייְ אֱלֹהֵינוּ בָּאֶחָדָה, (שִׁבְתוֹת לְמַנּוֹתָה וּמוֹעֲדִים
לְשִׁמְמָה, חֲגִים וּזְמָנוֹם לְשִׁזְׁוֹן, אַת יְהוָה (הַשְׁבֵּת הַזֶּה וְאַת יְהוָה

Shemini Atsereth
and *Simhath Torah*

Sukkoth

Shavuoth

Pesah

(באהבה) מקרא קדש, זכר ליציאת מצרים.

ומפני חטאינו גלינו מארצנו ונתרחקנו מעלה אדמתנו, ואין
אנחנו יכולים לעלות ולראות ולהשתחות לפניה, ולעשות
חובותינו בבית בחרתך, בבוחן הנדרול והקדוש שגרא שמאך
עליו, מפני הד שונתך במקדשך. יהי רצון מלפניה, יהי
אלחנן ואלחי אבותינו מלך ברצונו, שתשוב ותرحم עליינו

Blessed be the glory of the Lord from his abode.

And in thy holy Scriptures it is written:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, holy God.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (Sabbaths for rest,) holidays for gladness and festive seasons for joy: (this Sabbath day and) this

Pesah

Feast of Unleavened Bread, our Festival of Freedom,

Shavuoth

Feast of Weeks, our Festival of the Giving of the Torah,

Sukkoth

Feast of Tabernacles, our Festival of Rejoicing,

Shemini Atsereth and Simhath Torah

Eighth Day Feast, our Festival of Rejoicing,
a holy convocation in remembrance of the exodus from Egypt.

Because of our sins we were exiled from our country and banished far from our land. We cannot go up as pilgrims to worship thee, to perform our duties in thy chosen House, the great and holy Temple which was called by thy name, on account of the hand that was let loose on thy sanctuary. May it be thy will, Lord our God and God of our fathers, merciful King, in thy abundant love

יעל מקדשך ברכמיה הרבהים, ותבנחו מתקלה ותגאל בבודו.
אבינו מלכנו, גלה בבוד מלכotta עליינו מתקלה, והוא בעז
ונשא עליינו לעיני כל חי, וקרב פזוקינו מבין הגוים,
ונפוצותינו בסג מירבתי ארץ; נקבענו לאיזון עירך ברוחה,
ולירושלים בית מקדשך בשמחת עולם, ושם נעשה לפניה
את קרבנות חובותינו, פמידים בקדושים ומופעים בהליךם.
(את מוסף יום השבת הזה) ואת מוסף יום

<i>Shemini Atsereth and Simhath Torah</i>	<i>Sukkoth</i>	<i>Shavuoth</i>	<i>Pesah</i>
השmini, חג	הסבotta, חג	השבעות, חג	המצות, חג
העצרת הזה,	הזה,	הזה,	הזה,
נעשה ונקריב לפניה באהבה במצוות רצונתך, במו שבחבתך			
עלינו בחרחה על ידי משה עבורה, מפני בבודה, כאמור:			

On Sabbath:

(וביום השבת, שני בבשים בני שנה תמיימים, ושני עשרנים סלת מנהה בלולה בשמן ונספו. עלת שבת בשבתו, על עלת הפסיד ונסכה).

EACH OF THE FOLLOWING PASSAGES IS CONTINUED ON PAGE 619

On the first two days of Pesah:

ובחדש הראשון, בארכעה עשר יומ לחדש, פסח לי. וב חמישה עשר יומ לחדש הזה חג; שבעת ימים מצות יאכל. ביום הראשון מקרא קדש, כל מלאכת עבורה לא תעשי.

On all eight days of Pesah:

ותקרבתם אשה, עליה לי: פרים בני בקר שניים, ואיל אחר, ושבעה בבשים בני שנה, תמיימים יהיו לכם.

again to have mercy on us and on thy sanctuary; rebuild it speedily and magnify its glory.

Our Father, our King, speedily reveal thy glorious majesty to us; shine forth and be exalted over us in the sight of all the living. Unite our scattered people from among the nations; gather our dispersed from the far ends of the earth. Bring us to Zion thy city with ringing song, to Jerusalem thy sanctuary with everlasting joy. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The *Musaf* of (this Sabbath and that of) this

<i>Pesah</i>	<i>Shavuoth</i>
Feast of Unleavened Bread	Feast of Weeks
Sukkoth .	<i>Shemini Atsereth and Simḥath Torah</i>
Feast of Tabernacles	Eighth Day Feast

we will prepare and present in thy honor with love, according to thy command, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On Sabbath:

(On the Sabbath day, two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.)¹

EACH OF THE FOLLOWING PASSAGES IS CONTINUED ON PAGE 620

On the first two days of Pesah:

On the fourteenth day of the first month is the Lord's Passover. On the fifteenth day of this month shall be a feast; for seven days shall unleavened bread be eaten. On the first day shall be a sacred assembly; you shall do no work.

On all eight days of Pesah:

You shall present an offering made by fire, a burnt-offering to the Lord: two young bullocks, one ram, and seven yearling male lambs; you shall have them perfect.²

¹ Numbers 28:9-10. ² Numbers 28:16-19.

On *Shavuoth*:

וביום ה'בבוריים, בהקריבכם מנחה חידשה לוי, בשבועתיכם, מקרא קדש יהוה لكم, כל מלאכת עבדה לא תעשי. והקרבתם עליה לריח ניחום לוי: פרים בני בקר שניים, איל אחר, שבעה בבשים בני שנה.

On the first two days of *Sukkoth*:

וב חמישה עשר יום לחידש השבעי, מקרא קדש יהוה لكم, כל מלאכת עבדה לא מעשי; וחתפטם תג לוי שבעת ימים. והקרבתם עליה, אשה ריח ניחום לוי: פרים בני בקר שלשה עשר, אילם שניים, בבשים בני שנה ארבעה עשר, תמיימים יהוה.

On the first day of *Hol ha-Mo'ed Sukkoth*:

וביום השני, פרים בני בקר שניים עשר, אילם שניים, בבשים בני שנה ארבעה עשר, תמיימים. וביום השלישי, פרים עשתי עשר, אילם שניים, בבשים בני שנה ארבעה עשר, תמיימים.

On the second day of *Hol ha-Mo'ed Sukkoth*:

וביום ה'שישי, פרים עשתי עשר, אילם שניים, בבשים בני שנה ארבעה עשר, תמיימים. וביום ה'רביעי, פרים עשרה, אילם שניים, בבשים בני שנה ארבעה עשרה, תמיימים.

רבים... שלשה עשר The seventy bullocks that were offered during the seven days of *Sukkoth* corresponded to the seventy nations which were then supposed to inhabit the world. The single bullock that was offered on the eighth day of the festival was on behalf of Israel, the unique nation. According to the Talmud, the altar atoned for the nations when the Temple was in existence (*Sukkah* 55b).

On Shavuoth:

On the day of the first-fruits, when you bring a meal-offering from the new grain to the Lord, in your Feast of Weeks, you shall hold a sacred assembly; you shall do no work. You shall present a burnt-offering, as a soothing savor, to the Lord: two young bullocks, one ram, and seven yearling male lambs.¹

On the first two days of Sukkoth:

On the fifteenth day of the seventh month you shall hold a sacred assembly; you shall do no work; you shall keep a feast unto the Lord for seven days. You shall present a burnt-offering, an offering made by fire, as a soothing savor, to the Lord: thirteen young bullocks, two rams; and fourteen yearling male lambs; they shall be without blemish.²

On the first day of Hol ha-Mo'ed Sukkoth:

And on the second day you shall offer twelve young bullocks, two rams, fourteen yearling male lambs without blemish.

And on the third day you shall offer eleven bullocks, two rams, fourteen yearling male lambs without blemish.

On the second day of Hol ha-Mo'ed Sukkoth:

And on the third day you shall offer eleven bullocks, two rams, fourteen yearling male lambs without blemish.

And on the fourth day you shall offer ten bullocks, two rams, fourteen yearling male lambs without blemish.

¹ *Numbers* 28:26-27. ² *Numbers* 29:12-13. *וביזם השנוי* refers to the second day of *Sukkoth*, observed as the first day of *Hol ha-Mo'ed* in Eretz Yisrael. In the diaspora, however, the first day of *Hol ha-Mo'ed* occurs on the third day of *Sukkoth*; hence, *וביזם השלישי* is added to *וביזם השנוי* anywhere outside of Palestine. The same applies to the remaining days of the festival.

¹ *Numbers* 28:26-27. ² *Numbers* 29:12-13.

On the third day of *Hol ha-Mo'ed Sukkoth*:

וביום הַרְבִּיעִי, פְּרִים עֲשָׂרָה, אַיִלִם שְׁנִים, בְּבֶשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.
וביום הַחֲמִישִׁי, פְּרִים תְּשֻׁבָּה, אַיִלִם שְׁנִים, בְּבֶשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

On the fourth day of *Hol ha-Mo'ed Sukkoth*:

וביום הַחֲמִישִׁי, פְּרִים תְּשֻׁבָּה, אַיִלִם שְׁנִים, בְּבֶשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.
וביום הַשְׁשִׁי, פְּרִים שְׁמֹנוֹת, אַיִלִם שְׁנִים, בְּבֶשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

On *Hoshana Rabbah*:

וביום הַשְׁשִׁי, פְּרִים שְׁמֹנוֹת, אַיִלִם שְׁנִים, בְּבֶשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.
וביום הַשְׁבִּיעִי, פְּרִים שְׁבָעָה, אַיִלִט שְׁנִים, בְּבֶשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

On *Shemini Atsereth* and *Simhath Torah*:

בַּיּוֹם הַשְׁמִינִי, עֲצָרָת תְּהִזָּה לְכֶם, כֹּל מִלְאָכָת עֲבָדָה לֹא מְשֻׁעָה. וְהַקְרָבָתִים עַלְלה, אֲשֶׁר רִיחַ נִיחַם לְיִי: פָּר אֶחָד, אַיִל אֶחָדר, בְּבֶשִׂים בְּנֵי שָׁנָה שְׁבָעָה, תְּמִימִם.

CONTINUED

וּמִנְחֹתָם וּנְסֶבֶיכֶם בְּמִרְבָּר: שְׁלָשָׁה עַשְׁלִגִּים לְפָר, וְשְׁנִים עַשְׁלִגִּים לְאַיִל, וְעַשְׁרוֹן לְבֶבֶשׂ, וַיְיָזֵן בְּנֶסֶבּוֹ. וְשַׁעַיר לְכֶפֶר, רְשָׁנִי תְּמִידִים בְּהַלְכָתָם.

ומנחתם ונסביביהם במרקבר: שלשה עשרנים לפר, ושנין עשרנים לאיל, ועשרון לבבש, ויין בנסבו. ושער לכפר, רشنוי تمמידים בהלכותם. כמדובר after Numbers 29:41-61. Some read this passage twice, and so on each day of *Hol ha-Mo'ed Sukkoth*.

On the third day of Hol ha-Mo'ed Sukkoth:

And on the fourth day you shall offer ten bullocks, two rams, fourteen yearling male lambs without blemish.

And on the fifth day you shall offer nine bullocks, two rams, fourteen yearling male lambs without blemish.

On the fourth day of Hol ha-Mo'ed Sukkoth:

And on the fifth day you shall offer nine bullocks, two rams, fourteen yearling male lambs without blemish.

And on the sixth day you shall offer eight bullocks, two rams, fourteen yearling male lambs without blemish.

On Hoshana Rabbah:

And on the sixth day you shall offer eight bullocks, two rams, fourteen yearling male lambs without blemish.

And on the seventh day you shall offer seven bullocks, two rams, fourteen yearling male lambs without blemish.

On Shemini Atsereth and Simhath Torah:

On the eighth day you shall hold a sacred assembly; you shall do no work. You shall present a burnt-offering, an offering made by fire, as a soothing savor, to the Lord: one bullock, one ram, seven yearling male lambs without blemish.¹

CONTINUED

Their meal-offering and their libations were as specified: three tenths of an *ephah* [of fine flour] for each bullock, two-tenths for the ram, one-tenth for each lamb; wine according to their requisite libations. Moreover, a he-goat was offered to make atonement in addition to the two regular daily offerings.

¹ *Numbers* 29:17-36.

On Sabbath:

(ישמחו במלכותך שומריו שבת וקוראי ענוג, עם מקדשי
שביעי, כלם ישבעו ויתענו מטובה; ובשביעי רצית בו
וקדשתו, חמעת ימים אותו קראת, זכר למעשה בראשית).

אלקיינו ואלקי אבותינו, מלך רחמן, רחם עלינו; טוב
ומטיב, הדרש-לנו; שיבת אלינו בהמון רחמה בכל אבות
שעש רצונך; בנה ביתך בבחלה, ובונן מקדשך על מבנו,
ומראנו בנבינו ושמחנו בתקוננו, והשב פהנים לעבודתך,
ולוים לשרים ולזמרים, והשב ישראל לנוייהם; ושם נעלם
ונראה ונפתחה לפניה בשלש פעמי רגלינו, בבחוב בתורתך;
שלוש פעים בשעה וראה כל זורך את פני יי' אלקייך
במקום אשר יבחר, בחר המצות ובתג השבעות ובתג הסוכות;
ולא יראה את פני יי' ריקם. איש במתנה ידר, בברכת יי'
אלקייך אשר נתן לך.

והשיאנו, יי' אלקיינו, את ברכת מועדייך לחיים ולשלום,
לשמחה ולשון, באשר רצית ואמרת לברכני. אלקיינו
ואלקי אבותינו, (רציה במנוחתנו) קדשנו במצויך ומתן חלקמן
בתורתך, שבינו מטובה, ושמחנו בישועתך, וטהר לבני
לעדרך באמות; והנחלתנו, יי' אלקיינו (באהבה וברצון)
בשמחה ובשyon (שבת ומועדי קדשך, וישמחו בך ישראל
מקדשי שמה). ברוך אתה יי', מקדש (השבת וישראל
והזמנים).

רציה, יי' אלקיינו, בעמך ישראל ובתפלתם, והשב את
השבורה לרביר ביתך; ואשׁ ישראל וחפלתם באהבה
תקבל ברכzon, ותהי לרצון פמיד עבודה ישראל עמך.

On Sabbath:

(Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.)

Our God and God of our fathers, merciful King, have pity on us; thou art good and beneficent, answer our entreaty. In thy abundant mercy, return to us for the sake of our fathers who performed thy will. Rebuild thy Temple as of yore, and set up thy sanctuary on its site. Grant that we may see it rebuilt; gladden us by its restoration. Restore Kohanim to their service, Levites to their song and music, and Israelites to their homes. There we will go up to present ourselves and worship before thee at our three pilgrim seasons, as it is written in thy Torah: Three times a year shall all your males appear before the Lord your God in the place which he will choose: on the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Tabernacles; they shall not appear before the Lord empty-handed. Every man shall offer what he can afford, according as the Lord your God has blessed you.¹

Bestow on us, Lord our God, the blessings of thy festivals for life and peace, for joy and gladness, as thou didst promise to bless us. Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant us thy holy (Sabbath and) festivals for gladness and joy; may Israel who sanctifies thy name rejoice in thee. Blessed art thou, O Lord, who hallowest (the Sabbath and) Israel and the festivals.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

¹ Deuteronomy 16:16-17.

Blessing of the Kohanim (page 625)

וְתִתְחַזֵּנָה עִינָנֶנו בְשׁוֹבֶך לְצִיּוֹן בְּרָחוּמִים בָרוּך אֱתָה יְהָה

הַמְפֻחָזֵר שְׁכִינָתו לְצִיּוֹן.

When the Reader repeats the *Amidah*,
the Congregation responds here by
saying:

(מודדים אנחנו לך, שאתה
הוא יי אלקיינו ואלקי
אבותינו. אלקי כל בשר,
יזכרנו יוצר בראשות,
ברכות והודאות לשם
הגדול והקדוש על שחהיתנו
ויקימנתנו. בן חחינו ותקימנה,
וთאסוף גליותינו לחצרות
קדשך לשמור חקיך ולעשוה
רצונך, ולעבך בלבב
שלם, על שאנחנו מודים לך.)

ברוך אל ה Hodot.

ועל כלם יהברך ויתרוכם שם, מלכני, פמייד לעולים

נעדר.

ובכל חמימות יודעך סלה, ויהללו את שם באמת, האל,
ישועתנו ועוזתנו סלה. ברוך אתה יי, הטוב שם, וזה נאה
להודות.

Reader:

(אלקיינו ואלקי אבותינו, ברכנו בברכה המשלשה בתורה
הפתוחה על יידי משה עבך, קאמורה מפני אהרן ובנינו,
בננים עם קדושה, קאמורה: יברך יי ישמךך. יאר יי פניו
אליך ויחנך. ישא יי פניו אליך, וישם לך שלום.)

Blessing of the Kohanim (page 626)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

For all these acts may thy name, our King, be blessed and exalted forever and ever.

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Reader:

(Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: “May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and give you peace.”)¹

¹Numbers 6:24-26.

*When the Reader repeats the Amidah,
the Congregation responds here
by saying:*

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

שים שלום, טובה וברכה, חן וחסד וرحمים, עלינו ועל כל ישראל עמה. ברכנו אקינה, כלנו באלה, באור פניה; כי באור פניה נתת לנו יי אליהו, תורת חיים ואהבת חסד, וברכה וברכה וرحمים, ותמים ושלום; טוב בעיניך לבך את עמך ישראל בכל עת ובכל שעה בשלומה. ברוך אתה, יי, המברך את עמו ישראל בשלום.

After the *Amidah* add the following meditation:

אליה, נצ'ר לשוני מרע, ושפטו מדבר מרמה; ולמקללי נפש תdom, ונפשי בעפר לפל הרים. פחה לבי בחורחה, ובמצוחה תרדוף נפשי; וכל החושבים עלי רעה, מהרה דבר עצם וקלקל מחשבתם. עשה למען שמה, עשה למען ימינה, עשה למען קדשחה, עשה למען תורחה. למען יחלוץ ידיך, הושעיה ימינה ונני. יהיו לרצון אמרוי פ' ותנוון לבי לפניה, יי, צורי ונואלי. עשה שלום במרומיו, הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן.

יהיו רצון מלפניך, יי אלקינו ואלהי אבותינו, שיבנה בית המקדש ב מהרה ביוםנו, ותו חלכנו בחורחה. ושם נשבך ביראה, פימי עולם ובשנים קדמוניות. וברכה לי מחת יהודה וירושלים, כימי עולם וכשנים קדמוניות.

ברכת פהנים

Congregation:

ותערב עליך עתירחנו בעולה ובקרכו; אנא רחים, ברכמיך הרבים השב שכנתך לציון עירך, וסדר העבורה

ברכת כהנים, known as *Neshiyat Kavim*, was part of the daily service in the Temple. Every morning and evening, before the thank-offering, the priests raised their hands aloft and pronounced the priestly blessing from a special

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel, Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

THE PRIESTLY BLESSING

Congregation:

May our prayer please thee as burnt-offering and sacrifice. Merciful God, in thy abundant love restore thy divine presence to Zion, and the order of service to Jerusalem. May our eyes

platform (*דוכן*); hence the term "duchenen." The introductory prayer (*רץ*), and the concluding prayer recited by the *kohanim* are given in the Talmud (Sotah 39b).

¹*Psalms* 60:7; 19:15. ²*Malachi* 3:4.

מוסך לשלש רגלים

לירושלים. ותחווינה עינינו בשובך לאיזון ברוחניים, ושם
נעברך ביראה כי מי עולם ובשנים קדמוניות.

Reader:

ברוך אתה יי' שאותך לברך ביראה נשבור.

להודות מודים (page 623)

Congregation:

יהי רצון מלפניה, יי' אלקיינו ואלקי אבותינו, שתהא
הברכה הזאת שצורת לברך את עםך ישראל, ברכה שלמה,
ולא יתנה בה שום מבחן ויעוז מעטה וישר עולם.

Reader:

אלקיינו ואלקי אבותינו, ברכנו בברכה המשלחת בתורה
הבחוכה על ידי משה עבדך, האמורה מפי אהרן ובנוו

בָּנִים

Congregation:

עם קדושה, באמור.

Kohanim:

ברוך אתה יי' אלקיינו מלך העולם, אשר קדשנו
בקדשו של אהרן וצונו לברך את עםו ישראל באהבה.

Congregation:

Kohanim:

יברכך יברך יי' מציון, עשה שניםם ואארץ.

יזהו יי' אדונינו, מה אדריך שם בכל הארץ.

.

רבענו של עולם, אני שלך וחלומותך שלך; חלום חלמתי
וأيّن يوكّع מה هو. יהי רצון מלפניה, יי' אלקי ואלקי אבותי,
שיהיו כל חלומותך עלי ועל כל ישראל לטובה, בין שחלמתי
על עצמי ובין שחלמתי על אחרים ובין שחלמו אחרים עלי;

behold thy return in mercy to Zion. There we will serve thee with reverence, as in the days of old and as in former years.

Reader:

Blessed art thou, O Lord, whom alone we serve with reverence.

"We ever thank thee" ... (page 624)

Congregation:

May it be thy will, Lord our God and God of our fathers, that this blessing which thou hast commanded to pronounce upon thy people Israel may be a perfect blessing, forever free from stumbling and iniquity.

Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons THE PRIESTS—

Congregation:

THY HOLY PEOPLE.

Kohanim:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with the holiness of Aaron, and commanded us to bless thy people Israel with love.

Kohanim:

Congregation:

יְהִי רָכֶךָ May the Lord, who made heaven and earth, bless you from Zion.

תְּהִלָּה Lord our God, how glorious is thy name over all the world!

וַיְשִׁמְרֵךְ Protect me, O God, for I place my trust in thee.¹

Lord of the universe, I am thine and my dreams are thine. I have dreamt a dream and I do not know what it is. May it be thy will, Lord my God and God of my fathers, to confirm all good dreams concerning myself and all the people of Israel for happiness; may they be fulfilled like the dreams of Joseph. But if they require

¹*Psalms 134:3; 8:10; 16:1.*

אם טובים הם, חזקם ואמצם, ויתקיימו כי וביהם בחלומות
של יוסף הצדיק; ואם אריםם רפואה, רפאים בחזקיהם מלך
יהודה ממלחו, ובמלחיהם הגביאה מצרעתה, ובגעמם מצערתו,
ובמי מרה על ידי משה רבינו, ובמי יריחו על ידי אלישע.
ובשם שהפכת את קלות בלעם הרשע מקללה לברכות, בנו
תփוף כל חלומותיו עלי ועל כל ישראל לטובה, ותשمرני
ותחני ותרצני. אמן.

יאר אללים יתננו ויברכנו יאר פניו אקנו סלה.

יהנה גי גי, אל רחום ותנוון, ארד אפים ורב חסד ואמת.

פניה אליו יתננו, כי ייחיד וענין אני.

אליך אליה, גי נפשי אשא.

הפה בעני עברים אל יד אדוניהם, בעני שפחה אל
יד גברפה, בנו עינינו אל גי אלקינו עד שיחנו.

**ישא ברכה מאת גי, וצדקה מאלה ישבו. ומצא חן
ושכל טוב בעני אליהם ואדם.**

**יהנה גי, חננו לה קניתה, גניה זרעם לבקרים, אף ישועתנו
בעת צרה.**

**פנוי אל מסחר פניך ממשי ביום צר לי; חטה אליו אוניה,
ביום אקריא מהר ענני.**

אליך נשאתי את עני, הישבי בשנים.

**וישמו את שמי על בני ישראל, ואני אברכם.
לה, גי, הנורלה ומגבורת וההפראה והנצח וההור,**

**כפי כל בשימים ובארץ; לה, גי, הממלכה והמתנשא
לכל בראש.**

שלום שלום לרחוק ולקרוב, אמר גי, ורפאתי.

amending, heal them as thou didst heal Hezekiah king of Judah from his illness, Miriam the prophetess from her leprosy and Naaman from his leprosy. Sweeten them as the waters of Marah were sweetened by Moses, and the waters of Jericho by Elisha. Even as thou didst turn the curse of wicked Balaam into a blessing, mayest thou turn all my dreams into happiness for myself and for all Israel. Protect me; be gracious to me and favor me. Amen.

אָלֹּה יְאֹרֶךְ May God be gracious to us and bless us and countenance us.

יְהֹוָה יְהֹוָה It is the Lord, the Lord, a God merciful and gracious, slow to anger, rich in kindness and faithfulness.

פָנָוי Turn to me and be gracious to me, for I am lonely and afflicted.

אֲלֹּה יְדַעֵךְ Towards thee I direct my desire.

וַיְתַחַזֵּךְ As the eyes of servants look to the hand of their master, and as a maid's eyes to the hand of her mistress, so our eyes look to our God, till he take pity on us.¹

רְשָׁנָה He will receive a blessing from the Lord, and justice from God his Deliverer. You shall find favor and good will with God and man alike.

יְהֹוָה יְהֹוָה O Lord, be gracious to us; we have waited for thee; be thou their strength every morning, our salvation in time of distress.

פָנָוי Hide not thy face from me in my day of trouble; incline thy ear to me; answer me speedily when I call.

אֲלֹה יְדַעֵךְ To thee I raise my eyes, O thou who art enthroned in heaven.²

וַיִּשְׁמַעְתָּם So shall they put my name upon the children of Israel, and I will bless them.

לְךָ Thine, O Lord, is the greatness, the power, the glory, the triumph, and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.

שְׁלֹום “Peace, peace, to the far and the near,” says the Lord, “I will heal him.”³

¹ Psalm 67:2; Exodus 34:6; Psalms 25:16; 25:1; 123:2.

² Psalm 24:5; Proverbs 3:4; Isaiah 33:2; Psalms 102:3; 123:1.

³ Numbers 6:27; I Chronicles 29:11; Isaiah 57:19.

Congregation:

אדיר בפֶּרֹום, שׁוֹכֵן בְּגָבוֹרָה, אַפְּה שְׁלוּם וְשִׁמְךָ שְׁלוּם; יְהִי רְצֻוֹן שְׁתָחִים עַלְינוּ וְעַל כָּל עַמָּךְ בֵּית יִשְׂרָאֵל חַיִם וּבָרָכה לְמִשְׁמָרָת שְׁלוּם.

Kohanim:

רְבָנוֹ שֶׁל עַזְלָם, עֲשֵׁינו מֵה שְׁנָוֹרָת עַלְינוּ; אַפְּה עֲשֵׁה עַמְנו בְּמֵה שְׁהַבְּתָחָנוּ. הַשְׁקִיפָה מִמְעוֹן קָדְשָׁה, כָּנָן הַשְׁמָנִים, וּבָרְךָ אֶת עַמָּךְ אֶת יִשְׂרָאֵל, וְאֶת הַאֲדָמָה אֲשֶׁר נִתְּחַתָּה לְנוּ, בְּאַשְׁר נִשְׁקַעַת לְאַבּוֹתֵינוּ, אָרֶץ זֹבֵת חַלְבָּנוּ וִרְבָּשָׁנוּ.

(page 625) **שים שלום**

קדושא רביה לשלש רגלים

On Sabbath:

(וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשְׁבָת, לְעֵשֹׂות אֶת הַשְׁבָת לְדָרְתָם בְּרִית עַזְלָם. בֵּין וּבֵין בְּנֵי יִשְׂרָאֵל אֶת הָיא לְעַזְלָם, כִּי שָׁשָׁת יָמִים עֲשֵׁה יְהִי אֶת הַשְׁמָנִים וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְׁבִּיעִי שְׁבָת וַיַּנְפֵשׁ. עַל כָּן גָּבְרֵךְ יְהִי אֶת יוֹם הַשְׁבָת וַיִּקְרַדְשָׁהוּ). אֱלֹהָה מוֹעֵדי יְהִי, מִקְדָּשָׁי קָדְשָׁה, אֲשֶׁר תִּקְרָאוּ אֶתְכֶם בְּמוֹעֵדים. וַיַּבְרֶר מֹשֶׁה אֶת מוֹעֵדי יְהִי אֶל בְּנֵי יִשְׂרָאֵל.

סְבִּרְיִ מְרַנְּן וּרְבּוֹתִי.**ברוך אתה, יְהִי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פֿרִי הַגֶּפֶן.**

In the Sukkah:

ברוך אתה, יְהִי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתוֹ רְצָוָנוּ לִשְׁבַּב בְּסֶפֶה.

Congregation:

Supreme and mighty art thou on high; thou art peace and thy name is Peace. May it be thy will to grant life and blessedness and enduring peace to us and to all thy people, the house of Israel.

Kohanim:

Lord of the universe, we have performed what thou hast decreed for us; do thou, too, fulfill what thou hast promised us. "Look down from heaven, thy holy habitation, and bless thy people Israel and the land thou hast given us—as thou didst promise to our fathers—a land abounding in milk and honey."¹

The Reader continues "O grant peace" (page 626).

MORNING KIDDUSH FOR FESTIVALS*On Sabbath:*

(The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.

Therefore the Lord blessed the Sabbath day and hallowed it.)²

These are the Lord's festivals, holy convocations, which you shall proclaim in their proper season.

Moses announced the Lord's festivals to the children of Israel.³

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

In the Sukkah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to dwell in booths.

¹*Deuteronomy 26:15.* ²*Exodus 31:16-17; 20:11.* ³*Leviticus 23:4, 44.*

תפלת טל

Chanted on the first day of *Pesah* during *Musaf*

Reader:

ברוך אתה ייְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אֶבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, אֵל
עַלְיוֹן, גּוֹמֵל חֲסִידִים טוֹבִים, וּקְנֹיה הַכְּפָל, וּוֹכֵר חֲסִידִי אֲבוֹת,
וּמְבֵיא נֹאֵל לְבָנֵי בְּנֵיכֶם לְמַעַן שְׁמוֹ בָּאֲהָבָה. מֶלֶךְ עֹזֶר
וּמְוֹשִׁיעַ יְמִינֵנוּ.

בְּרוּךְ הוּא אֱלֹהֵינוּ חִידּוֹת, בְּעַם זוּ בְּטַל לְהַחְדּוֹת, טַל גַּיא
וְרַשְׁאָה לְהַחְדּוֹת, רְצִים בְּצִלוֹ לְהַחְדּוֹת, אֹתוֹת יְלָדוֹת טַל לְהַגְּנָן
לְחַזְלָדוֹת.

ברוך אתה ייְהוָה ייְהוָה, מֶנוּ אֶבְרָהָם.
אָפָה גָּבוֹר לְעוֹלָם, אֲדֹנֵינוּ; מִתְּהִיה מַתִּים אָפָה, רַב לְהַזְּשִׁיעַ.
תְּהֻמּוֹת הָרוֹם לְרִסִּיסּוּ בְּסּוּפִים, וְכָל נָאוֹת דְּשָׂא לוּ
גְּבָסִיפִים, טַל זְכָרוֹן גְּבוֹרוֹת מּוֹסִיףִים, חֲקוֹק בְּגִישַׁת מּוֹסִיףִים,
טַל לְהַחְנִית בּוּ נְקוּקִי סְעִיבִים.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

טַל פָּנוּ לְרִצּוֹת אֶרְצָה,

שִׁיחַנְנוּ בְּרָכָה בְּדִירָץָה,

רַב דְּגַן וְתִירּוֹשׁ בְּהַפְּרִיצָה,

קוֹמָם עִיר בָּהּ חַפְצָה, בְּטַל.

טַל תְּחִלָּת טַל is a prayer for the plants to be refreshed by the regular descent of the dew during the warm season. The poems and *הַחְוֹמָה הַדָּם* are the creations of Rabbi Elazar ha-Kallir, who probably lived in Palestine during the eighth century. The best known and most prolific of the *payyelanim*

PRAYER FOR DEW

Chanted on the first day of Pesah during Musaf

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name. O King, Supporter, Savior and Shield!

With thy approval I utter deep thoughts,
To cheer thy people by this prayer for dew.
Dew refreshes the earth and its verdure,
Joyous to be under thy protection.
May dew—symbol of youth—shield our young.

Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Earth's depths are eager for the drops of dew;
All the green meadows long and pine for dew.
The prayer for dew speaks of God's powers;
Hence it forms part of the Musaf service.
Dew will revive those in the clefts of rocks.

Our God and God of our fathers,
Grant dew to favor thy land;
Make us blessed with rejoicing,
With plenty of grain and wine;
Restore thy beloved land—with dew.

or liturgical poets, he wrote at least two hundred *piggutim*, many of which cannot be understood without a commentary. His prayer for dew is one of the most delightful of his poems. It conveys the hope for the fertilization of the earth and the restoration of Eretz Yisrael. ינ לט is a reversed alphabetical acrostic. Each of the six stanzas begins and ends with לט.

טַלْ צוֹהֶןְ שָׁנָה טֹבָה וִמְעָטָרָת,
 קָרֵי הָאָרֶץ לְנָאוֹן וְלְחַפְּאָרָת,
 עִיר בְּסֶכֶת נוֹתָרָת,
 שִׂמְהָ בְּזִקְדָּה עֲטָרָת, בְּטָלָ.

טַלْ נוֹפָף עַלְיָ אָרֶץ בְּרוֹכָה,
 מִמְּגַדְּ שְׁמָנוֹם שְׁבָעָנוֹ בְּרָכָה,
 לְהָאֵר מִתּוֹךְ חַשְׁבָּתָה,
 בְּנָה אַחֲרִיךְ מִשְׁׁכָּה, בְּטָלָ.

טַלْ יְעִסִּיס צוֹף הָרִים,
 טָעַם בְּמַאֲדִיךְ מִבְּחָרִים,
 חַנְנִיאָה חַלְצִי מִמְּסָגָרִים,
 זָמָרָה נָגָעִים וִקְוָלָנִים, בְּטָלָ.

טַלْ וְשָׁבָע מְלָא אַסְמָנוֹןָי,
 הַבְּعָתָה תְּחִדֵּשׁ יָמָנוֹנָה,
 דָוד בְּעַרְבָּה הַעֲמֵד שָׁמָנוֹנָה,
 גַן רָבוֹ שִׁימָנוֹן, בְּטָלָ.

טַלْ בּוֹ תְּבִרֵךְ מְזוֹן,
 בְּמִשְׁמָנָנוֹנִי אֶל יְהוָה רְזוֹן,
 אִזְמָה אֲשֶׁר הַסְּעָתָה בְּצָאן,
 אֲנָא תְּפַק לְהָרְזוֹן, בְּטָלָ.

שְׁאָתָה הוּא יְיָ אֱלֹהֵינוּ, מִשְׁבֵּת הָרוּם וּמוֹרֵיד הַטָּלָ.

Congregation:

אמָן.

Congregation and Reader:

לְבָרָכה וְלֹא לְקַלְלָה
לְחַיִים וְלֹא לְמוֹתָה
לְשָׁבָע וְלֹא לְרוֹזָן

Grant dew for a good year, crowned
 With splendid fruit of the land;
 Zion now left like a lone booth,
 Take her in thy hand like a crown.

Let dew fall on the blessed land;
 Bless us with the gift of heaven;
 In the darkness let a light dawn
 For Israel who follows thee.

Let dew sweeten the mountains;
 Let thy chosen taste thy wealth:
 Free thy people from exile,
 That we may sing and exult.

Let our barns be filled with grain;
 Renew our days as of old;
 O God, uplift us by thy grace;
 Make us like a watered garden.

Bless our sustenance with dew;
 Let no ill befall our flocks;
 Bestow thy favor on the people
 Whom thou didst lead like a flock.

For thou art the Lord our God, who causest the wind to blow
 and the dew to fall.

Congregation and Reader:

For a blessing and not for a curse.
 For life and not for death.
 For plenty and not for scarcity.

Congregation:

Amen.
 Amen.
 Amen.

סִפְירַת הָעֵמֶר

After *Ma'ariv*—from the second night of *Pesah* until the night before *Shavuoth*

הַנְּגִי מַוְכוֹן וַיְמַזְנוּ לְקַיִם מִצּוֹת עֲשֵׂה שֶׁל סִפְירַת הָעֵמֶר,
כְּמוֹ שְׁבָתוֹב בַּתּוֹרָה: וְסִפְרַתְם לְכֶם מִפְּחָרַת הַשְׁבָּתָה, מִיּוֹם
הַבִּיאָכֶם אֶת עֵמֶר הַתְּנוּפָה, שְׁבַע שְׁבָתוֹת תְּמִימֹת תְּדִינִינָה;
עד מִפְּחָרַת הַשְׁבָּתָה הַשְׁבִּיעִית הַסְּפָרוֹ חֲמִשִּׁים יוֹם.
ברוך אתה, ייְהוָה נָאָתָה קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ בְּמִצּוֹתֶינוּ
וְצָנֻנוּ עַל סִפְירַת הָעֵמֶר.

- | | |
|----|--|
| 1 | הַיּוֹם יוֹם אֶחָד לְעֵמֶר. |
| 2 | הַיּוֹם שְׁנִי יְמִים לְעֵמֶר. |
| 3 | הַיּוֹם שְׁלִשָּׁה יְמִים לְעֵמֶר. |
| 4 | הַיּוֹם אַרְבָּעָה יְמִים לְעֵמֶר. |
| 5 | הַיּוֹם חֲמִשָּׁה יְמִים לְעֵמֶר. |
| 6 | הַיּוֹם שְׁשָׁה יְמִים לְעֵמֶר. |
| 7 | הַיּוֹם שְׁבַעָה יְמִים, שָׁהֵם שְׁבּוּעָ אֶחָד לְעֵמֶר. |
| 8 | הַיּוֹם שְׁמִנָּה יְמִים, שָׁהֵם שְׁבּוּעָ אֶחָד יוֹם אֶחָד לְעֵמֶר. |
| 9 | הַיּוֹם הַשְׁעָה יְמִים, שָׁהֵם שְׁבּוּעָ אֶחָד וּשְׁנִי יְמִים לְעֵמֶר. |
| 10 | הַיּוֹם עֲשָׂרָה יְמִים, שָׁהֵם שְׁבּוּעָ אֶחָד וּשְׁלִשָּׁה יְמִים לְעֵמֶר. |

סִפְירַת הָעֵמֶר, the counting of seven weeks from the day on which the *omer* was offered till *Shavuoth*, the Feast of Weeks, serves to connect the anniversary of the exodus from Egypt with the festival that commemorates the giving of the Torah on Mount Sinai. According to tradition, it was announced to the Israelites in Egypt that fifty days after the exodus the Torah would be given to them. As soon as they were liberated, they were so eager for the arrival of the promised day that they began to count the days, saying each

COUNTING OF THE OMER

After Ma'ariv—from the second night of Pesah until the night before Shavuoth

I am ready and prepared to perform the positive command concerning the counting of the *Omer*, as it is written in the Torah: “You shall count from the day following the day of rest, from the day you brought the sheaf of the wave-offering, seven full weeks shall be counted; you shall count fifty days to the day following the seventh week.”¹

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the counting of the *Omer*.

1. This is the first day of the *Omer*.
2. This is the second day of the *Omer*.
3. This is the third day of the *Omer*.
4. This is the fourth day of the *Omer*.
5. This is the fifth day of the *Omer*.
6. This is the sixth day of the *Omer*.
7. This is the seventh day, being one week of the *Omer*.
8. This is the eighth day, being one week and one day of the *Omer*.
9. This is the ninth day, being one week and two days of the *Omer*.
10. This is the tenth day, being one week and three days of the *Omer*.

time: “Now we have one day less to wait for the giving of the Torah.” To commemorate this, the Torah prescribes that the days from *Pesah* to *Shavuoth* be counted.

¹Leviticus 23:15-16.

- 11 הַיּוֹם אֶחָד עֲשֶׂר יוֹם, שֵׁהֶם שְׁבּוּעַ אֶחָד וְאֶרְבּוּעַ יְמִים לְעֵמֶר.
- 12 הַיּוֹם שְׁנַיִם עֲשֶׂר יוֹם, שֵׁהֶם שְׁבּוּעַ אֶחָד וְחַמְשָׁה יְמִים לְעֵמֶר.
- 13 הַיּוֹם שְׁלֹשָׁה עֲשֶׂר יוֹם, שֵׁהֶם שְׁבּוּעַ אֶחָד וְשָׁחָה יְמִים לְעֵמֶר.
- 14 הַיּוֹם אֶרְבּוּעַה עֲשֶׂר יוֹם, שֵׁהֶם שְׁנַיִם שְׁבּוּועות לְעֵמֶר.
- 15 הַיּוֹם חַמְשָׁה עֲשֶׂר יוֹם, שֵׁהֶם שְׁנַיִם שְׁבּוּועות וְיוֹם אֶחָד לְעֵמֶר.
- 16 הַיּוֹם שָׁחָה עֲשֶׂר יוֹם, שֵׁהֶם שְׁנַיִם שְׁבּוּועות וְשְׁנַיִם יְמִים לְעֵמֶר.
- 17 הַיּוֹם שְׁבֻעָה עֲשֶׂר יוֹם, שֵׁהֶם שְׁנַיִם שְׁבּוּועות וְשְׁלֹשָׁה יְמִים לְעֵמֶר.
- 18 הַיּוֹם שְׁמִנָּה עֲשֶׂר יוֹם, שֵׁהֶם שְׁנַיִם שְׁבּוּועות וְאֶרְבּוּעַה יְמִים לְעֵמֶר.
- 19 הַיּוֹם תְּשִׁعָה עֲשֶׂר יוֹם, שֵׁהֶם שְׁנַיִם שְׁבּוּועות וְחַמְשָׁה יְמִים לְעֵמֶר.
- 20 הַיּוֹם עֲשֶׂרִים יוֹם, שֵׁהֶם שְׁנַיִם שְׁבּוּועות וְשָׁחָה יְמִים לְעֵמֶר.
- 21 הַיּוֹם אֶחָד וְעֲשֶׂרִים יוֹם, שֵׁהֶם שְׁלֹשָׁה שְׁבּוּועות לְעֵמֶר.
- 22 הַיּוֹם שְׁנַיִם וְעֲשֶׂרִים יוֹם, שֵׁהֶם שְׁלֹשָׁה שְׁבּוּועות וְיוֹם אֶחָד לְעֵמֶר.
- 23 הַיּוֹם שְׁלֹשָׁה וְעֲשֶׂרִים יוֹם, שֵׁהֶם שְׁלֹשָׁה שְׁבּוּועות וְשְׁנַיִם יְמִים לְעֵמֶר.
- 24 הַיּוֹם אֶרְבּוּעַה וְעֲשֶׂרִים יוֹם, שֵׁהֶם שְׁלֹשָׁה שְׁבּוּועות וְשְׁלֹשָׁה יְמִים לְעֵמֶר.

11. This is the eleventh day, being one week and four days of the *Omer*.
12. This is the twelfth day, being one week and five days of the *Omer*.
13. This is the thirteenth day, being one week and six days of the *Omer*.
14. This is the fourteenth day, being two weeks of the *Omer*.
15. This is the fifteenth day, being two weeks and one day of the *Omer*.
16. This is the sixteenth day, being two weeks and two days of the *Omer*.
17. This is the seventeenth day, being two weeks and three days of the *Omer*.
18. This is the eighteenth day, being two weeks and four days of the *Omer*.
19. This is the nineteenth day, being two weeks and five days of the *Omer*.
20. This is the twentieth day, being two weeks and six days of the *Omer*.
21. This is the twenty-first day, being three weeks of the *Omer*.
22. This is the twenty-second day, being three weeks and one day of the *Omer*.
23. This is the twenty-third day, being three weeks and two days of the *Omer*.
24. This is the twenty-fourth day, being three weeks and three days of the *Omer*.

- 25 **הַיּוֹם חֶמְשָׁה וּעֶשֶׂר יְמִינֵי יוֹם,** שֶׁהָם שֶׁלֶשֶׁת שְׁבָועות וְאַרְבָּעָה יְמִינֵם לְעַמָּר.
- 26 **הַיּוֹם שֶׁשֶׁת וּעֶשֶׂר יְמִינֵי יוֹם,** שֶׁהָם שֶׁלֶשֶׁת שְׁבָועות וְחֶמְשָׁה יְמִינֵם לְעַמָּר.
- 27 **הַיּוֹם שְׁבָעָה וּעֶשֶׂר יְמִינֵי יוֹם,** שֶׁהָם שֶׁלֶשֶׁת שְׁבָועות וְשֶׁשֶׁת יְמִינֵם לְעַמָּר.
- 28 **הַיּוֹם שְׁמִנָּה וּעֶשֶׂר יְמִינֵי יוֹם,** שֶׁהָם אַרְבָּעָה שְׁבָועות לְעַמָּר.
- 29 **הַיּוֹם תְּשִׁعָה וּעֶשֶׂר יְמִינֵי יוֹם,** שֶׁהָם אַרְבָּעָה שְׁבָועות יוֹם אֶחָד לְעַמָּר.
- 30 **הַיּוֹם שְׁלִשִּׁים יוֹם,** שֶׁהָם אַרְבָּעָה שְׁבָועות וְשֶׁנִי יְמִינֵם לְעַמָּר.
- 31 **הַיּוֹם אֶחָד וּשְׁלִשִּׁים יוֹם,** שֶׁהָם אַרְבָּעָה שְׁבָועות וְשֶׁלֶשֶׁת יְמִינֵם לְעַמָּר.
- 32 **הַיּוֹם שְׁנִים וּשְׁלִשִּׁים יוֹם,** שֶׁהָם אַרְבָּעָה שְׁבָועות וְאַרְבָּעָה יְמִינֵם לְעַמָּר.
- 33 **הַיּוֹם שְׁלִשָּׁה וּשְׁלִשִּׁים יוֹם,** שֶׁהָם אַרְבָּעָה שְׁבָועות וְחֶמְשָׁה יְמִינֵם לְעַמָּר.
- 34 **הַיּוֹם אַרְבָּעָה וּשְׁלִשִּׁים יוֹם,** שֶׁהָם אַרְבָּעָה שְׁבָועות וְשֶׁשֶׁת יְמִינֵם לְעַמָּר.
- 35 **הַיּוֹם חֶמְשָׁה וּשְׁלִשִּׁים יוֹם,** שֶׁהָם חֶמְשָׁה שְׁבָועות לְעַמָּר.
- 36 **הַיּוֹם שֶׁשֶׁת וּשְׁלִשִּׁים יוֹם,** שֶׁהָם חֶמְשָׁה שְׁבָועות וְיוֹם אֶחָד לְעַמָּר.
- 37 **הַיּוֹם שְׁבָעָה וּשְׁלִשִּׁים יוֹם,** שֶׁהָם חֶמְשָׁה שְׁבָועות וְשֶׁנִי יְמִינֵם לְעַמָּר.

25. This is the twenty-fifth day, being three weeks and four days of the *Omer*.
26. This is the twenty-sixth day, being three weeks and five days of the *Omer*.
27. This is the twenty-seventh day, being three weeks and six days of the *Omer*.
28. This is the twenty-eighth day, being four weeks of the *Omer*.
29. This is the twenty-ninth day, being four weeks and one day of the *Omer*.
30. This is the thirtieth day, being four weeks and two days of the *Omer*.
31. This is the thirty-first day, being four weeks and three days of the *Omer*.
32. This is the thirty-second day, being four weeks and four days of the *Omer*.
33. This is the thirty-third day, being four weeks and five days of the *Omer*.
34. This is the thirty-fourth day, being four weeks and six days of the *Omer*.
35. This is the thirty-fifth day, being five weeks of the *Omer*.
36. This is the thirty-sixth day, being five weeks and one day of the *Omer*.
37. This is the thirty-seventh day, being five weeks and two days of the *Omer*.

- היום שמנה ושלשים יום, שהם חמשה שבועות ושלשה ימים לעמך.
- היום תשעה ושלשים יום, שהם חמשה שבועות וארבעה ימים לעמך.
- היום ארבעים יום, שהם חמשה שבועות וחמשה ימים לעמך.
- היום אחר ואربعים יום, שהם חמשה שבועות וששה ימים לעמך.
- היום שניים וארבעים יום, שהם ששה שבועות לעמך.
- היום שלשה וארבעים יום, שהם ששה שבועות ויום אחר לעמך.
- היום ארבעה וארבעים יום, שהם ששה שבועות ושני ימים לעמך.
- היום חמשה וארבעים יום, שהם ששה שבועות ושלשה ימים לעמך.
- היום ששה וארבעים יום, שהם ששה שבועות וארבעה ימים לעמך.
- היום שבעה וארבעים יום, שהם ששה שבועות וחמשה ימים לעמך.
- היום שמנה וארבעים יום, שהם ששה שבועות וששה ימים לעמך.
- היום תשעה וארבעים יום, שהם שבעה שבועות לעמך.

After the counting:

ברחמו, הוא יתזרע לנו עבודה בית המקדש למקומה במתנה בימינו. אמן סלה.

38. This is the thirty-eighth day, being five weeks and three days of the *Omer*.
39. This is the thirty-ninth day, being five weeks and four days of the *Omer*.
40. This is the fortieth day, being five weeks and five days of the *Omer*.
41. This is the forty-first day, being five weeks and six days of the *Omer*.
42. This is the forty-second day, being six weeks of the *Omer*.
43. This is the forty-third day, being six weeks and one day of the *Omer*.
44. This is the forty-fourth day, being six weeks and two days of the *Omer*.
45. This is the forty-fifth day, being six weeks and three days of the *Omer*.
46. This is the forty-sixth day, being six weeks and four days of the *Omer*.
47. This is the forty-seventh day, being six weeks and five days of the *Omer*.
48. This is the forty-eighth day, being six weeks and six days of the *Omer*.
49. This is the forty-ninth day, being seven weeks of the *Omer*.

After the counting:

May the Merciful One restore the Temple service to its place speedily in our days. Amen.

תהלים ס

למנצח בנגינות מזמור שיר. אלְהִים יְחִנֵּנוּ וַיָּבֹרְכֻנוּ, יְאָרֶפֶנוּ אֱקָנָנוּ, סָלָה. לְרוּתָה בָּאָרֶץ דְּרֶבֶת, בְּכָל גּוֹים יְשִׁועָתָה. יוֹרֶךָ עַמִּים, אֱלֹהִים; יוֹרֶךָ עַמִּים בָּלָם. יְשִׁמְחוּ וַיַּרְכְּנוּ לְאַמִּים, כִּי תְשִׁפּוֹת עַמִּים מִישּׁוֹר; וְלְאַמִּים בָּאָרֶץ תְּנַחַם, סָלָה. יוֹרֶךָ עַמִּים, אֱלֹהִים; יוֹרֶךָ עַמִּים בָּלָם. אָרֶץ נָתַנה יְבוּלָה; יְבֹרְכֻנוּ אֱלֹהִים אֱלֹקָינוּ. וַיָּבֹרְכֻנוּ אֱלֹהִים, וַיַּרְאֵוּ אֲוֹתוֹ בְּלֵ אַפְסִי אָרֶץ.

אָנָּא, בְּכָמְעָדָלָת יְמִינָה פִּתְּרוֹתָה.

קָבֵל רְנַת עַמָּה, שָׁגַנָּנוּ, טְהָרָנוּ, נָרָא.

נָא, גָּבוֹר, דּוֹרְשִׁי יְחִירָה בְּבֵבָת שְׁמָרָם.

בְּרָכָם, טְהָרָם, רְחַמָּם, צְדִקָּתָךְ תְּמִיד צָמָלָם.

חִסְיוֹן קְדוּשָׁ, בְּרָב טּוֹבָךְ נָהָל עֲדָתָה.

יְחִידָה נָאָה, לְעַמָּה פָּנָה, זָכְרִי קְרִישָׁתָה.

שְׁוֹעַתָּנוּ קָבֵל וּשְׁמַע צְעַקָּתָנוּ, יוֹדֵעַ תְּעֻלוּמוֹת.

בְּרוּךְ שֵׁם בְּבָדָ מְלֹכוֹתָו לְעוֹלָם וְעַד.

רְבָנוֹ שֶׁל עַזְלָם, אֲפָהָ צְיוֹתָנוּ עַל יָדֵי מָשָׁה עַבְדָּךְ לְסִפּוֹר
סִפּוֹרָת הָעָמָר, בְּדֵי לְטָהָרָנוּ מִקְלָפָותָנוּ וּמִשְׁמָמָותָנוּ, בָּמוֹ
שְׁפָקָה בְּחֹרֶתָה; וּסְפָרָתָם לְכָם מִפְּתָחָת הַשְּׁבָתָה, מִיּוֹם
הַבִּיאָכָם אֶת עַמָּר הַתְּנוּפָה, שְׁבַע שְׁבָתוֹת תְּמִימּוֹת תְּהִינָה;
עַד מִפְּתָחָת הַשְּׁבָתָה הַשְּׁבִיעִית הַסְּפָרָו חֲמִשִּׁים יָמִים. בְּדֵי שִׁיטָהָרוּ
נְפָשׁוֹת עַמָּךְ יִשְׂרָאֵל מִזְהָמָתָם. וּבָכוּ, יְהִי רְצֹן מַלְפִנִיהָ, יְהִי
אֱלֹקָנוּ וְאֱלֹהִי אֲבֹתָנוּ, שְׁבִוכוֹת סִפּוֹרָת הָעָמָר שְׁסִפְרָתִי
הַיּוֹם יִתְּהַנֵּן מִה שְׁפָנָמִתִּי בְּסִפּוֹרָה, וְאַטְהָר וְאַתְּקָדֵש בְּקָדְשָׁת
שֶׁל מַעַלָּה. אָמֵן סָלָה.

Psalm 67

For the Choirmaster; with string-music; a psalm, a song. May God be gracious to us and bless us; may he cause his favor to shine among us. Then shall thy way be known on earth, and thy saving power among all nations. The peoples shall praise thee, O God; all the peoples shall praise thee! Let the nations be glad and sing for joy, for thou rulest the peoples justly; thou guidest the nations on earth. The peoples shall praise thee, O Lord; all the peoples shall praise thee! The earth has yielded its produce; God, our own God, blesses us. God blesses us; all the far ends of the earth shall revere him.

By the great power of thy right hand, O set the captive free.
Revered God, accept thy people's prayer; strengthen us, cleanse us.
Almighty God, guard as the apple of the eye those who seek thee.
Bless them, cleanse them, pity them; ever grant them thy truth.
Mighty, holy God, in thy abundant grace, guide thy people.
Exalted God, turn to thy people who proclaim thy holiness.
Accept our prayer, hear our cry, thou who knowest secret thoughts.

Blessed be the name of his glorious majesty forever and ever.

Lord of the universe, thou didst command us through Moses thy servant concerning the counting of the *Omer*, in order to cleanse us of our evil things and impurities; thou didst write in thy Torah: "You shall count from the day following the day of rest, from the day you brought the sheaf of the wave-offering; seven full weeks shall be counted; you shall count fifty days to the day following the seventh week."¹ May all thy people of Israel be purged from their impurities. May it be thy will, Lord our God and God of our fathers, that my counting the *Omer* today help set right again the errors I have committed; may I rise high in purity and holiness. Amen.

¹Leviticus 23:15-16.

אַקְדָּמוֹת

Chanted on the first day of *Shavuoth* before the reading of the Torah

אַקְדָּמוֹת מְלִין וְשָׁרוֹת שָׁוֹתָא
אוֹלָא שָׁהָלָא כְּרָמָן וְרָשָׁתָא.
בְּבָבֵי תְּרֵי וְתָלֵת דְּאָפְתָח בְּנָקְשׁוֹתָא
בְּבָבֵי דְּבָרֵי וְטָרֵי עֲדֵי לְקַשְׁשׁוֹתָא.
גְּבוֹרָן עַלְמַיְן לָה וְלֹא סְפָק פְּרִישׁוֹתָא
גְּעוּלָל אֶלְיוֹ רָקִיעֵי קָנוֹ בְּלִ חְוִרְשָׁתָא.
דָּיו אֶלְיוֹ יְמֵי וְכָל מֵי בְּנִישִׁיקָא
דִּירֵי אַרְעָא סְפָרֵי וְרָשְׁמֵי רְשָׁתָא.
הַדָּרְמָרָא שְׁמֵיאָו וְשָׁלִיט בְּנַבְּשָׁתָא
הַקָּם עַלְמַיְן יְחִידָא וְכָבֵשָׂה בְּכָבְשָׁתָא.
וּבְלָא לָאו שְׁכָלָה וּבְלָא תְּשִׁשְׁתָּא
וּבְאָתָא קָלִילָא דְּלִית בָּה מְשֻׁשָׁתָא.
זְמָן בְּלִ עַבְרָתָה בְּסָךְ יוֹמֵי שָׁתָא
וְחוֹרָה יְקָרָה עַלְיָן עַלְיָן כְּרָסִיה דְּאָשָׁתָא.
חַיל אַלְפָ אַלְפָן וּרְבּוֹא לְשִׁמְשִׁיתָא
חַרְתֵּין נְבוֹת לְצָפְרִין סְגִיאָה טְרִשְׁוֹתָא.
טְפִי יְקִידָיו שְׁרָפִין בְּלוֹל נְפִי שָׁתָא
טָעַם עַד יִתְּהַבֵּה לְהֹן שְׁתִּיקָּן בְּאַדְשָׁתָא.

אַקְדָּמוֹת was composed by Rabbi Meir ben Isaac of France, who lived in the eleventh century. The poem, written in Aramaic, consists of ninety verses alphabetically arranged. Its acrostic comprises, in addition to a twofold alphabet, the names of the author and his father as well as a short petition: מאיר ביר רבבי יצחק, גידל בתורה ובמעשים טובים אמן, וחוק ואמן. There are ten syllables to each verse,

AKDAMUTH

Chanted on the first day of Shavuoth before the reading of the Torah

Before reciting the Ten Commandments,
I first ask permission and approval
To start with two or three stanzas in fear
Of God who creates and ever sustains.

He has endless might, not to be described
Were the skies parchment, were all the reeds quills,
Were the seas and all waters made of ink,
Were all the world's inhabitants made scribes.

The glorious Lord of heaven and earth,
Alone, formed the world, veiled in mystery.

Without exertion did he perfect it,
Only by a light sign, without substance.

He accomplished all his work in six days;
His glory ascended a throne of fire.

Millions of legions are at his service;
Fresh each morning they flourish with great faith.
More glowing are the six-winged seraphim,
Who keep silence till leave is given them.

and one rhyme (אָהָן) runs through the entire hymn. Recited on the first day of *Shavuoth* when the *kohen* is called to the Torah, this mystical poem deals with the indescribable greatness of the Creator, the excellence of the Torah and the future hope of Israel.

יעד זקנה... אוי אסבל is taken from Isaiah 46:4.

אתא קלילא refers to the mystic idea that the creation of the world was brought about by means of the Hebrew letter ה.

...חֲדִשים לְבָקָרִים, רַבָּה אֶמְנוֹתךְ ... a paraphrase of the verse (Lamentations 3:23). According to a midrashic statement, there are countless numbers of angels who come into being daily; they praise God and vanish immediately after the performance of their task.

יְקַבֵּלוּ הָנוּ מִן הָנוּ שְׁנִי דְלֹא בְשֶׁשֶׁתָּא
 יְקַר מְלִי כָל אַרְצָא לְתַלְוָתִי קְדוּשָׁתָא.
 בְּכָל מִן קָדָם שְׂדֵי בְּכָל מִן נְפִישָׁתָא
 בְּרוּבֵין קְבָל נְלִגְלִין מְרוּמִימִין בְּאַרְשָׁתָא.
 לְמַחוּטָה בְּאַנְפָא עַזְנִין בְּנָתָה גַּוְרִי קְשָׁתָא
 לְכָל אַמְתָר דְּמִשְׁפְּלִיחָין זְרוּיוֹן בְּאַשְׁוֹרָהָא.
 מְבָרְכֵין בְּרִיד יְקַרְתָּה בְּכָל לְשָׁן לְחִישָׁוֹתָא
 מְאַתָּר בֵּית שְׁבִינָתָה דְלֹא צְרִיךְ בְּחִישָׁוֹתָא.
 נְהִים בְּלִיל מְרוֹמָא מְקַלְסִין בְּחִשָּׁשָׁתָא
 נְהִירָא מְלִכּוֹתָה לְדָר וְדָר לְאַפְרִשָּׁתָא.
 סְדִירָא בְּהֻזּוֹן קְדוּשָׁתָא וּכְדָר חַלְפָא שְׁעָתָא
 סִימָא דְלִיעָלָם וְאוֹפֵף לֹא לְשִׁבּוּעָתָא.
 עֲדָב יְקַר אַחֲשָׁנָתָה חַבְיבֵין דְּבָקְבָעָתָא
 עֲבָדִין לְהָחְטִיא בְּדִינָה וְשִׁקְעָתָא.
 פְּרִישָׁוֹן לְמִנְתָּה לְמַעַבָּד לְהָרֻוּתָא
 פְּרִישָׁוֹתָה שְׁבָחָה יְחִוּוֹן בְּשִׁעוּתָה.
 צְבִי וְחַמְדָר וּגְרָגֵג דִילָאוֹן בְּלִיעָתָא
 צְלֹוֹתָהּוּן בְּבָנָן מְקַבֵּל וְתָנָא בְּעוֹתָה.
 קְשִׁירָא לְחוֹן עַלְמָא בְּתַנָּא בְּשִׁבוּעָתָא
 קְבָל יְקַר טוֹטְפָתָא יְתִיבָא בְּקִבְיעָתָא.
 רְשִׁימָא הָיוּן נוֹפָא בְּחַכְמָתָא וּבְרַעֲפָתָא
 רְבּוֹתָהּוּן דִּיְשָׁרָאֵל קְרָאֵי בְּשִׁמְעָתָא.
 שְׁבָח רְבָזָן עַלְמָא אֲמִירָא דְּכָבוֹתָא
 שְׁפָר עַלְיָה לְחוּווָה בְּאַפִּי מְלִכּוֹתָא.

Without delay they call to one another:
 “God’s majestic splendor fills the whole earth!”

Like a mighty thunder, like ocean’s roar,
 The cherubim and the spheres rise loudly
 To gaze at the rainbowlike appearance.
 Wherever sent, they hasten anxiously,
 Whispering praise in each tongue: “Blessed be
 His glory in his entire universe.”

All the heavenly hosts shout praise in awe:
 “His glory shines forever and ever!”

Their hymn is timed; when the hour is gone,
 They shall at no period chant it again.

Dear to him are the people of Israel,
 Acclaiming him each morning and evening.
 They are dedicated to do his will;
 His wonders, his praises, they declare hourly.
 He desires them to toil in the Torah,
 So that their prayer be well accepted,
 Bound up in the crown of the Eternal,
 Securely set near the precious frontlet.
 His frontlet is most skilfully inscribed:
 “Great is Israel who proclaims God’s Oneness.”

The praise of the world’s Lord, in pure homage,
 I am pleased to declare before the kings.

סְרִימָא דְלַעַלְמָם that is, they are silent forever; they do not chant even after seven years. The reference is to the midrashic statement to the effect that whenever the daily angels do not chant their hymns at the exact moment, they disappear in the stream of fire known as *Dinur*.

עֲדֹב יִקְרָא אֶחָסְתָּחֵת the lot of his precious heritage [Israel]. This refers to the talmudic passage (TJullin 91b) to the effect that Israel sings God’s praises at all times, while the angels are limited in this respect.

אֶלְמָא קְטִירָה לְחֵי עַלְמָא refers to the mystic idea that God’s *tefillin* contain an inscription in praise of Israel.

פָּאוֹן וְמַתְבִּנְשׁוֹן בְּחֵזֶה אֲרוֹתָה
 תְּמִידִין וְשִׁילִין לְהַבְּגִסְק אֲחוֹתָה.
 מְנֻן וּמְאָן הוּא רְחוּםְך שְׂפִירָא בְּרֹתָה
 אֲרוֹם בְּנוֹנָה סְפִית מְרוֹר אֲרוֹנָה.
 יְקָרָא וְיָאָה אַתְּ אֵין תְּעַרְבִּי לְמַרְוָתָה
 רְעוּתָך נָעַבְד לִידְך בְּכָל אֲחוֹתָה.
 בְּחַכְמָתָך מְתִיבָתָך לְהֹזְעָתָך לְהַזְעָתָה
 יְדַעְתָּוֹן חַבְמָיוֹן לְהַבְּאַשְׁתָמָך עֲוֹתָה.
 רְבוֹחָבָן מִיה חַשְׁיבָא קָבֵל הַהִיא שְׁבָחָתָא
 רְבוֹתָא דְּנָעַבְד לִי בְּרַד מְטָיו יְשֻׁעָתָא.
 בְּמִיתָי לִי נְהֹרָא וְתְּחִפֵּי לְכֹן בְּהָתָא
 יְקָרָה בְּרַד אֲתָגָלִי בְּתַקְפָא וּבְנוֹתָה.
 יְשָׁלָם גַּמְלִיא לְסָנָא וּבְנוֹתָה
 צְדָקָתָא לְעַם חַבִּיב וּסְנִיא וּבְוָתָה.
 חַדוֹ שְׁלָמָא בְּמִיתָי וְמַיִ דְּכִיתָא
 קְרִיכָא דְּרִוּשָׁלָם בְּרַד יְכִינָש גַּלְוָתָא.
 יְקָרָה מְטִיל עַלה בְּיוֹמִי וּלְיַלְוָתָא
 גְּנוּנָה לְמַעַבְדָה בְּחַוּשְׁבָחָן בְּלִילָתָא
 רְזָהָד עַנְנָיא לְמַשְׁפָר בְּלִתָּא
 לְפּוֹמָה דְּעַבְדָתָא עַבְדִּין מְטַלְלָתָא.
 בְּמַכְתָּקִי דְּהַבְּ פֹזָא וְשַׁבָּע מְעַלְתָּא
 תְּחִימָנוֹן צְדִיקִי קָרָם רַב פְּעַלְתָּא.
 וּגְנוּהָן דְּמָה לְשַׁבָּע אַחֲרָתָה
 רְקִישָׁא בְּנָהָרָה וּבְכָבִי זְוָתָא.

They come and gather like the surging waves,
Wondering and asking about the signs:

Whence and who is your beloved, O fair one?
For whom do you die in the lions' den?

Most precious are you; if you merge with us,
We will do your will in all the regions.

With wisdom I answer them concisely:
You must recognize and acknowledge him!

Of what value is your glory compared
With all that God will do for me in due time,
When light will come to me and shame to you,
When he will reveal himself in great might?

He will repay the foes in all the isles;
Triumph to the dear and upright people!

Perfect joy, pure delight, will come into
Jerusalem when he will gather the exiles.

His glory will shield Zion day and night,
While his tent for praise will be made in it

Under a splendid canopy of bright clouds.
For each godly man a booth will be made,

Furnished with a gold throne of seven steps.
The righteous will be arrayed before God,

Their sight resembling sevenfold delight,
The brilliant sky and the luminous stars—

ת�אצ ומחכניין alludes to the medieval public disputations on the relative merits of Judaism and other religions, with particular emphasis upon the Messianic idea.

וכן היז אומות: העולם שואלים את ישראל ואומרים להם: "מה דורך מזוד" שכך אמר נחרים עליו?... כולכם נאים, כולכם גבורים, והוא והתערבו עמו. וישראל אומרים להם: נאמר לכם מקצת שבוח, ואתם מכירים אותו...

הַדָּרָא דְלֹא אִפְשָׁר לְמִפְרַט בְּשִׁפְחוֹתָא
 וְלֹא אֲשַׁתְּמַע וְחַמֵּי נְבִיאוֹ נְעוֹחָא.
 בְּלֹא שְׁלֹטָא בָהּ עַין בְּנוֹ עַדְן גְּנָחָא.
 מְטִילִי בַי חַנְגָּא לְבָהָרִי דְשִׁכְנָהָא.
 עַלְהָ רְמֹנוֹ דָן הוּא בְּרָם בְּאַמְּתָנוֹתָא
 שְׁבָרְנָא לָהּ בְּשִׁבְינוֹ תְּקוֹף הַמְּנוֹתָא.
 יְרָבֶר לוֹ עַלְמַיוֹן עַלְמַיוֹן נְרַמְּוֹתָא.
 מְנַת דִּילָן דְמַלְקָדְמָיוֹ פְּרָשָׁ בְּאַרְנוֹתָא.
 טְלוּלָה דְלִוְיָתָן וְתוֹר טָור רְמוֹחָא
 וְתָר בְּחָרְבִי סְבִיד וְעַבְרָ קְרֻבּוֹתָא.
 בְּקִרְנָנוֹדי מְעַנְחָ בְּהַמּוֹת בְּרִבְרַבּוֹתָא
 יְקִרְטָעַ נְנוֹן לְקִבְלָה בְּצִיצָוָן בְּנָבוֹרָהָא.
 מְקַרְבָּ לָהּ בְּרוּהָ בְּמִרְבָּה רְבִרְבָּחָא
 אַרְסְטָוֹן לְצִדְיקִי יְתָהּוֹן וְשָׁרוֹתָא.
 מְסִחרָיוֹן עַלְיָ תְּבִי דְכָרְבָּד וְנוֹמְרָחָא
 גְּנִידָיוֹן קְמִידָיוֹן אַפְּרָסָמוֹן נְהָרָתָא.
 וְמְחַפְּקָיוֹן וְרוֹוֹ בְּכַסְיִ רְנוֹתָא
 חַמְרָ מְרָת דְמַבְּרָאשִׁית נְטִיר בַי נְעוֹחָא.
 זְבָאַזְן פְּדָ שְׁמַעְתָּוֹן שְׁבָח דָא שְׁרָחָא
 קְבִיעָיוֹ בְּנוֹ פְּתָחָוֹ בְּהַנְּהָוָה תְּבִוָּהָא.
 וְתוּבָיוֹ דִי תִּיחָבָנוֹ בְּעַלְאָ דְרָחָא
 אֲרִי תְּצִיתָוֹן לְמַלְוִי דְנַפְקָיוֹ בְּהַדְרָהָא.
 מְרוֹמָס הָיָא אַלְהָיוֹ בְּקָדְמָא וּבְתְּרִיחָא
 אֲבִי וְאַחֲרָעִי בְּנוֹ וּמְפָרָ לוֹ אֲוִרִיתָא.

A splendor that no language can describe,
 That was not heard of nor viewed by prophets.
 No eye has penetrated Paradise,
 Where the righteous dance in presence of God,
 Reverently pointing out: “This is he
 For whom we looked in exile with firm faith!
 He now gently guides us eternally,
 Granting us the share long reserved for us.”
 Leviathan contends with Behemoth;
 They are locked in combat with each other.
 Behemoth gores mightily with its horns;
 The sea-monster counters with potent fins.
 The Creator slays them with his great sword,
 And prepares a banquet for the righteous,
 Who sit in rows at tables of precious stones,
 While before them there flow streams of balsam,
 And they indulge themselves and drink full cups
 Of the precious old wine preserved in vats.

You upright, having heard this hymn of praise,
 May you be in that blissful company!

You will merit to sit in the first row
 If you will obey God’s majestic words.

God, exalted from beginning to end,
 Was pleased with us and gave us the Torah.

טוללה דלוּתן is a description of the contest between the legendary monsters, Leviathan and Behemoth, which ends with the destruction of both. In kabbalistic literature the Leviathan is identified with evil which will disappear in Messianic times. It has been suggested that the midrashic passages concerning the Messianic banquet convey the thought that this will be the last feast, after which there will be no bodily needs. There are some who conceive the Messianic banquet in a spiritual sense.

העוֹשֶׂה יִשְׁחַרְבּוּ בָּרֵיה בְּחַרְבֵּיה מִקְרָבּוּ... a paraphrase of the verse (Job 40:19) in a description of Behemoth.

מנחה וערבית לראש השנה

The *Amidah* is recited in silent devotion while standing, facing east.

(בְּיָם יְיָ אֱקָרָא, הַבוֹ נָדֵל לְאֱלֹהִינוּ)
ארני, שפטינו תפתת, ופי גיד החקחה.

ברוך אתה, יי' אלקיינו ואלקי אבותינו, אלקי אברחים,
אלקי יצחק, ואלקי יעקב, האל גבור הנדור והגURA, אל
עליזון, גומל חסדים טובים, וקונה הכל, ווצר חסדי אבות,
ומביא נואל לבני בנייהם למען שמנו באחבה.
זברנו לחיים, מלך חפץ בח חיים, ובתבוננו בספר חמימים,
למענה אלהים חיים.

מלך עוזר ומושיע ומגן. ברוך אתה, יי', מגן אברחים.
אתה גיבור לעולם, ארני; מתיה מתים אתה, رب להושיע.
מלך כל חיים בחסד, מתיה מתים בرحמים רבים, סופך
נופלים, ורופא חולמים, ומTier אסורים, ומקרים אמוניים לישני
עפר. מי במוֹה, בעל גבורות, מי דומה לה, מלך ממית
ומתיה ומצמיח ישועה.

מי במוֹה, אב ברחים, זכר יציריו לחיים בرحמים.
ונאמן אתה להחיות מותים. ברוך אתה, יי', מתיה חמאות.

When the Reader repeats the *Amidah*, the following *Kedushah* is said:
נקדש אתה שםך בעולם בשם שפט קדושים אותו בשם מרום,
כבוד על יד נבייך: וקראה זה אל זה ואמר:

ראש השנה is designated in the Mishnah (Rosh Hashanah 1:2) as a day on which all mankind passes in judgment before God; hence, this festival is known as *יום הדין* ("Day of Judgment"). Though the Bible speaks of but one day's observance (Leviticus 23:24; Numbers 29:1), *Rosh Hashanah* has been

MINHĀH AND MA'ARIV FOR ROSH HASHANAH

The Amidah is recited in silent devotion while standing, facing east.

(When I proclaim the name of the Lord, give glory to our God!)¹

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

When the Reader repeats the Amidah, the following Kedushah is said:

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

observed for two days even in Jerusalem, where all other holydays are kept only for one day. The reason is explained by Maimonides in his *Mishnēh Torah (Kiddush ha-Hodesh 5:7-8)*.

¹Deuteronomy 32:3. ²Psalm 51:17.

קדוש, קדוש, קדוש יי צבאות; מלא כל הארץ כבוד.
 לעמיהם ברוך יאמרו –
 ברוך כבוד יי מקומו.
 . ובברבי קרשך כתוב לאמר:
 ימלך יי לעולם, אלהינו ציון לדר ודר; הallelujah.

לדור ודור נגיד גדרה, ولנצח נצחים קרשך Reader
 נקיין, ושבחך אלהינו מפניו לא ימוש לעולם ועד, כי אל
 מלך נדול וקדוש אתה.

אפה קדוש ושם קדוש, וקדושים בכל יום יהלום פלה.
 ובכן תנו פרחרה, יי אלהינו על כל מעשה, ואימחה על
 כל מה שבראת, ויראהך כל המעשים וישתפו לפניה כל
 הבראים, ויעשו כלם אניה אחת לעשיות רצונך בלבב שלם,
 במו שידענו, יי אלהינו, שהשליטן לפניה, עוז בירך וגבורה
 בימינה, ושם נורא על כל מה שבראת.
 ובכן תנו כבוד, יי, לעמך, תהלה ליראה ותקנה טובה
 לדורשיך, ופתחון פה למוחלים לך, שמחה לארכך ושנון
 לעירך, וsummith קראו לך עבדה, ונעריבת גור לבוניש
 משיקת, במרה בימינה.

ובכן צדיקים יראו ושמחה, ושרים יעלוג, וחסידים
 ברכות נילוג, וועלתה תקפיז-פיה, וכל הרשות בלה בעז
 תבלת, כי תעביר ממושחת זדון מן הארץ.

ובכן הן פרחר contains the vision of the time when God shall be acknowledged and worshiped by all peoples, when peace and righteousness shall reign on the whole earth.

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory.”¹

Those opposite them say: Blessed—
Blessed be the glory of the Lord from his abode.²
And in thy holy Scriptures it is written:
The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord.³

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King.

Thou art holy and thy name is holy, and holy beings praise thee daily.

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May the righteous men see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

ובכן חן כבוד proclaims God's restoration of Israel in Palestine..

ובבן צדיקם announces the ultimate victory of righteousness when all evil and tyranny shall vanish.

¹*Isaiah* 6:3. ²*Ezekiel* 3:12. ³*Psalm* 146:10.

וְתִמְלֶךָ אֱתָה יְיָ, לְבָדָךְ עַל כָּל מַעֲשָׂיו, בְּהָר צִיּוֹן מִשְׁבֵּן
כְּבוֹדְךָ, וּבִירוּשָׁלָם עִיר קָדוֹשָׁה, פְּנַחֲזָב בְּרוּבָרִי קָדוֹשָׁה:
יְמָלֵךְ יְיָ לְעוֹלָם, אֱלֹהֵיךְ צִיּוֹן לְדָר וְדָר; הַלְלֵיָה.
קָדוֹשׁ אֱתָה וּנוֹרָא שְׁמָךְ, וְאֵין אֱלֹהָה מִבְּלָעָדָה, פְּנַחֲזָב:
וַיָּגֹבֵה יְיָ צְבָאות בְּמִשְׁפְּט, וְהַאֲלֵהָה קָדוֹשׁ נִקְרָשׁ בְּצִדְקָה. בְּרוּךְ
אֱתָה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

אֱתָה בְּתִרְקָנוּ מִכָּל הַעֲמִים, אֲהַבְתָּ אֶתְחָנוּ וְרָצִיתָ בְּנָנוּ
וְרָומְמָתָנוּ מִכָּל הַלְשׁוֹנוֹת, וּקְדָשָׁנוּ בְּמִצְוֹתָה, וּקְבָרָתָנוּ
מִלְכָנוּ לְעַבְדָתָה, וּשְׁמַד הַגָּדוֹל וְהַקָּדוֹשׁ עַלְלֵינוּ קָרָאתָ.

On Saturday night add:

(וְתוֹרִיעַנָּג, יְיָ אֱלֹהֵינוּ, אֵת מִשְׁפְּטֵי צִדְקָה, וְתִלְמָדָנוּ לְעַשׂוֹת
חָקִי רְצָוָה; וְתַתְנוּ לְנָג, יְיָ אֱלֹהֵינוּ, מִשְׁפְּטִים יְשָׁרִים וְתֹרּוֹת
אָמֶת, חֲקִים וּמִצּוֹת טוֹבִים; וְתַנְחִילָנוּ זְמִינִי שְׁזוֹן וּמוֹעָדִי קָרְשָׁה;
וְתַנוּ נְדָבָה, וְתוֹרִישָׁנוּ קָרְשָׁת שְׁבָת וּכְבָוד מָזֵעַד וְתַגִּינה הַרְגֵל;
וּפְבָדֵל, יְיָ אֱלֹהֵינוּ, בֵּין קָדֵשׁ לְחַלָּ, בֵּין אֹור לְחַשָּׁה, בֵּין
יְשָׁרָאֵל לְעָמִים, בֵּין יוֹם הַשְּׁבִיעִי לְשָׁשֶׁת יְמֵי הַמְּעָשָׂה. בֵּין
קָרְשָׁת שְׁבָת לְקָרְשָׁת יוֹם טוֹב הַבְּרִלָּת, וְאֵת יוֹם הַשְּׁבִיעִי
מִשְׁשָׁת יְמֵי הַמְּעָשָׂה קָרְשָׁת; הַבְּרִלָּת וּקְדָשָׁת אֵת עַמְךָ יְשָׁרָאֵל
בְּקָרְשָׁתָה).

וְתַתְנוּ לְנָג, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֵת יוֹם (הַשְּׁבָת הַזָּה וְאֵת יוֹם)
חַוְבָּרוֹן הַזָּה, יוֹם (זְבָרוֹן) תְּרוּעה (בְּאַהֲבָה) מִקְרָא קָדְשָׁן, זָכָר
לִיצִיאַת מִצְרָיִם.

Thou shalt reign over all whom thou hast made, thou alone, O Lord, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: “The Lord shall reign forever, your God, O Zion, for all generations.”¹

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: “The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness.”² Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

On Saturday night add:

(Thou, Lord our God, hast made known to us thy righteous judgments and taught us to perform thy pleasing statutes. Thou, Lord our God, hast given us right ordinances, true precepts and good laws. Thou hast granted us joyous holidays, holy festivals and feasts for freewill offerings; thou hast vouchsafed to us the holiness of the Sabbath, the glory of the festival and the pilgrimage of the festive season. Thou, Lord our God, hast made a distinction between the holy and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and the holiness of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness.)

Thou, Lord our God, hast graciously given us (this Sabbath day and) this Day of Remembrance, a day for the blowing of the *Shofar*, a holy festival in remembrance of the exodus from Egypt.

¹*Psalm 146:10.* ²*Isaiah 5:16.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֵה וְנָבָא, וַיְקִיעַ וַיָּרֶא, וַיַּרְא
וַיִּשְׁמַע, וַיַּפְקֵד וַיִּזְכֵּר זָכְרוֹנוּ וַיִּקְדֹּשֵׁנוּ זָכְרוֹן אֲבוֹתֵינוּ,
וַיִּזְכְּרוּ מִשְׁתַּחַת בּוֹ זְיוֹד עַבְדָּה, וַיִּזְכְּרוּן יְרוּשָׁלָם עִיר קָדוֹשָׁה,
וַיִּזְכְּרוּן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיה, לְפָלִיטה וְלִטוֹּבָה, לְחֻנָּה
וְלִחְסָד וְלִרְחָמִים, לְחַיִם וְלִשְׁלוּם, בַּיּוֹם הַזָּכָרָן הַזֶּה. זָכְרָנוּ
יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וַיִּקְרְדָנוּ בּוֹ לְבָרָכה, וַיַּחֲשִׁעֲנוּ בּוֹ
לְחַיִם; וּבְרַבָּר יִשְׁעוֹה וְרִחְמִים חֹסֵן וְחַנְגִּי, וּבָרָחָם עַלְינוּ
וַיַּחֲשִׁעֲנוּ, בַּיְ אֱלֹהֵיךְ עַיְינָנוּ, בַּיְ אֱלֹהֵיךְ חַנּוֹן וְרִחוֹם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מַלְוֵד עַל בָּל הָעוֹלָם כָּל
בְּכָבוֹדָה, וְהַנְשָׂא עַל כָּל הָאָרֶץ בִּקְרָה, וַיַּחֲפֹעַ בְּחִדְרָנוּ אָנוּ
עָזָה, עַל כָּל יוֹשְׁבֵי תְּבִלָּה אֶרְצָה, וַיְדַע כָּל פָּעֻול בַּיְ אַתָּה
פָּעַלְתָּהוּ, וַיַּבְין כָּל יְצֹור בַּיְ אַתָּה יִצְרָתָה, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמַה
בָּאָפָּוּ, יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמְלָכָתוּ בְּכָל מְשָׁלָה. אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ (רָצָה בְּמִנוֹתָתָנוּ) קָרְשָׁנוּ בְּמִצְוֹתָה וְתוֹן חַלְקָנוּ
בְּחִזְרָתָה, שְׁבָעָנוּ מַטְוָבָה וְשְׁמַחָנוּ בִּישִׁיעָה (וְהַנְחִילָנוּ, יְיָ
אֱלֹהֵינוּ בְּאֶחָבה וּבְרָצֹן שְׁבַת קָדוֹשָׁה, וְנוֹיחָה בָּה יִשְׂרָאֵל
מִקְדְּשֵׁי שָׁמָן) וְטַהַר לְבָנוּ לְעַבְדָה בְּאָמִתָּה בַּיְ אַתָּה אֱלֹהָם
אָמִתָּה, וְדַבְּרָךְ אָמִתָּה וְקִים לְעֵד. בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל
הָאָרֶץ, מֶקְדֵּשׁ (הַשְׁבָת וַיִּשְׂרָאֵל וַיּוֹם הַזָּכָרָן).

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְךְ יִשְׂרָאֵל וּבְתִפְלָתָם; וַיַּשְׁבַּת אַתָּה
הַעֲבוֹדָה לְדִבּוֹר בִּתְחָה, וְאַשְׁיִשְׂרָאֵל וּבְתִפְלָתָם בְּאֶחָבה
תִּקְבֵּל בְּרָצֹן, וְתַהַי לְרָצֹן פָּמִיד עֲבוֹדָת יִשְׂרָאֵל עַמְךְ.

וְתַחֲזִיןָה עַיְינָנוּ בְּשׁוֹבָה לְצִיּוֹן בְּרָחָמִים. בְּרוּךְ אַתָּה, יְיָ,
הַשְׁחִיר שְׁבִינָתוֹ לְצִיּוֹן.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day of Remembrance. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Our God and God of our fathers, reign over the whole universe in thy glory; be exalted over all the earth in thy grandeur; shine forth in thy splendid majesty over all the inhabitants of thy world. May every existing being know that thou hast made it; may every creature realize that thou hast created it; may every breathing thing proclaim: "The Lord God of Israel is King, and his kingdom rules over all."

Our God and God of our fathers, (be pleased with our rest,) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance; (in thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage, and that Israel, who sanctifies thy name, may rest on it) purify our heart to serve thee in truth; for thou art the true God, and thy word is true and permanent forever. Blessed art thou, O Lord, King over all the earth, who sanctifiest (the Sabbath,) Israel and the Day of Remembrance.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

When the Reader repeats the *Amidah*,
the Congregation responds here by
saying:

(מודים אנחנו לך, שאפהה
הוא יי' אלקיינו ואלהי אבוחינו
אבוחינו. אלהי כל בשר,
ויצרנו, יוצר בראשית,
ברכותיך והודותך לשםך
הגודול והקדוש על שחתיתנו
וקימנתנו. בן תחינו ותקיינה,
ותאסוף גליותינו להצרות
קדשך לשמור חקיך ולעשוה
רצונך, ולעבך בלבב
שלם, על שאנחנו מודים לך.)

ברוך אל הודותך.

ועל כלם ותברך ויתריהם שם,

מלכנו, תמיד לנצח.

ישועתנו וצורך סלה.

ברוך אתה, יי', הטוב שם,

ולך נאה.

להודות.

שלום רב על ישראל עמך שם לעולם,

מלך אדון לכל השלום;

טוב בעיניך לברך את עמך

ישראל בכל עת ובכל שעה בשלומך.

בספר חיים, ברכה ושלום ופרנסה טובה,

לפניה, אנחנו וכל עמך בית ישראל,

לחמים טובים ושלומים.

ברוך אתה, יי', עוזה השלום.

מודים אנחנו לך, שאפהה
הוא יי' אלקיינו ואלהי אבוחינו
לעולם ועד. צור תניינו, מנו
ישענו אהה הוא. לרור ודור
נדחה לך, ונספר תהלהך, על
תניינו המסורים בירך, ועל
נשומותינו הפקדות לך, ועל
נסיך שבכל יום עטנו, ועל
גפלאותיך וטבותיך שבכל
עת, ערב ובקר וצהרים.
הטוב כי לא כלו רחמייה,
וmerciful כי לא חמוץ חסדייה,
敉יעלים קונו לך.

ועל כלם ותברך ויתריהם שם,

מלך אדון לכל השalom.

ישועתנו וצורך סלה.

ברוך אתה, יי', הטוב שם,

ולך נאה.

להודות.

שלום רב על ישראל עמך שם לעולם,

מלך אדון לכל השalom;

טוב בעיניך לברך את עמך

ישראל בכל עת ובכל שעה בשלומך.

בספר חיים, ברכה ושלום ופרנסה טובה,

לפניה, אנחנו וכל עמך בית ישראל,

לחמים טובים ושלומים.

ברוך אתה, יי', עוזה השalom.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

*When the Reader repeats the Amidah,
the Congregation responds here by
saying:*

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours.

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.

בְּסֶפֶר חַיִם can be rendered: "In the book of life... may we be remembered; may we and all Israel thy people be inscribed before thee for a happy life . . ." The seeming redundancy of the passage would thus disappear. However, all worshipers are in the habit of joining the words זוכר ונכתב.

After the *Amidah* add the following meditation:

אֱלֹהִי נָצֵר לְשׁוֹנוֹ מֶרֶעַ וְשִׁפְתֵּי מִדְבָּר מִרְמָה; **וְלִמְקָלְלִי נְפָשִׁי תְּדוּמָה;** **וְנְפָשִׁי בְּעֹפֶר לְפָל תְּהִיה.** פֶּתַח לְבִי בְּתוֹרָתֶךָ, **וּבְמַצּוֹתֶיךָ תִּרְדֹּוף נְפָשִׁי;** **וְכָל הַחֲשָׁבִים עַלְיָ רָעָה, מִתְהַרֵּה הַפָּר עֲצָתָם וְקָלְקָל מִתְחַשְּׁבָתָם.** עָשָׂה לְמַעַן שְׁמָךְ, עָשָׂה לְמַעַן יְמִינָה, עָשָׂה לְמַעַן קְדֻשָּׁתֶךָ, עָשָׂה לְמַעַן תְּוֹרָתֶךָ. לְמַעַן יְחִילָזֵוּ יְדִידָה, הַוְשִׁיעָה יְמִינָה וְעָנוֹתִי. יְהִיוּ לְרָצֹן אַמְרֵי פִי וְהִיאוּ לְבִי לְפָנֵיהֶن, יְיָ צָרֵי נְגֹאָלִי. עָשָׂה שְׁלוֹם בְּמַרְומָיו, הוּא יַעֲשֶׂה שְׁלוֹם עַלְיָנוּ וְעַל בָּל יִשְׂרָאֵל, נְאִמּרוּ אָמֵן.

יְהִי רָצֹן מִלְפָנֵיהֶן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבָּנה בַּיּוֹת הַמִּקְדָּשׁ בְּמִתְהָרָה בְּיִמְינָה, וְתוֹן חַלְקָנוּ בְּתוֹרָתֶךָ. וְשָׁם נַעֲבָד בְּוֹרָאתֶךָ, בִּימֵי עוֹלָם וּבָשָׁנִים קְרֻמוֹנִיות. וְעַרְבָּה לִי מִנְחָת יְהוָה וַיּוֹשְׁלֵים, בִּימֵי עוֹלָם וּבָשָׁנִים קְרֻמוֹנִיות.

Rosh Hashanah Greeting:

Plural

Singular

לְשָׁנָה טוֹבָה תְּקִתְבָּה וְתִחְקָמָה.

קדוש לראש השנה

On Sabbath Eve:

וַיְהִי עַרְבָּה וַיְהִי בְּקָרֶר

יום הששי. וַיָּכֹל הַשְׁמִינִים וְהַאֲרַצִּים וְכָל צְבָאָם. וַיָּכֹל אֱלֹהִים בַּיּוֹם הַשְׁבִּיעִי מִלְאַכְתּוֹ אֲשֶׁר עָשָׂה, נִשְׁבַּת בַּיּוֹם הַשְׁבִּיעִי מִבְּלַיְלָה אֲכַתּוֹ אֲשֶׁר עָשָׂה. וַיָּבֹרֶךְ אֱלֹהִים אֶת יוֹם הַשְׁבִּיעִי וַיִּקְרֹדֶשׁ אֹתוֹ, כִּי בָּו שְׁבַת מִכְּלָיָלָה אֲכַתּוֹ אֲשֶׁר בְּרָא אֱלֹהִים לְעַשּׂות).

לְשָׁנָה טוֹבָה כתוב is a figurative expression, borrowed from the writing and signing of decrees by earthly rulers.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Rosh Hashanah Greeting:

MAY YOU BE INSCRIBED FOR A HAPPY NEW YEAR.

KIDDUSH FOR ROSH HASHANAH

On Sabbath Eve:

(There was evening and there was morning—
The sixth day. Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.)³

¹*Psalms* 60:7; 19:15. ²*Malachi* 3:4. ³*Genesis* 1:31; 2:1-3.

סְבִּרִי מְרַנֵּן וּרְבוֹתִי.

ברוך אתה, ייְהוָה אֱלֹהֵינוּ, מלך העולם, בורא פרי הארץ.
 ברוך אתה, ייְהוָה אֱלֹהֵינוּ, מלך העולם, אשר בחר לנו מבל
 עם, ורוממנו מבל לשון, וקדשנו במצוותיו. נתנו לנו, ייְהוָה
 אֱלֹהֵינוּ, באבבה את יום (השבת ה'זאת ואת יום) חobarzon ה'זאת,
 يوم (זברון) תרואה (באבבה) מקרא קדש, זכר ליציאת
 מצרים. כי לנו בחרת, ואותנו קדשת מבל העולם, וקדשה
 אמת וקיים לעד. ברוך אתה, ייְהוָה מלך על כל הארץ, מקדש
 (השבת וישראל ויום חobarzon).

On Saturday night add:

(ברוך אתה, ייְהוָה אֱלֹהֵינוּ, מלך העולם, בורא מאורי האש.
 ברוך אתה, ייְהוָה אֱלֹהֵינוּ, מלך העולם, המבדיל בין קדש
 לחול, בין אור לחשך, בין ישראל לעמים, בין יום השביעי
 לששת ימי הפעשה. בין קדשת שבת לקדשת יום טוב
 ה纯洁, ואת יום השביעי מששת ימי הפעשה קדשת; ה纯洁
 וקדשת את עמק ישראל בקדשתה. ברוך אתה, ייְהוָה, המבדיל
 בין קדש לקדש).

ברוך אתה, ייְהוָה אֱלֹהֵינוּ, מלך העולם, שהחינו ונקיינו
 ונהנו לזמן ה'זאת.

It is customary to eat an apple dipped in honey and to say:

יהי רצון מלפנייך, ייְהוָה אֱלֹהֵינוּ וָאֱלֹהֵי אֲבוֹתֵינוּ, שתחידש
 עליינו שנה טובה ומותoka.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast chosen and exalted us above all nations, and hast sanctified us with thy commandments. Thou, Lord our God, hast graciously given us (this Sabbath day and) this Day of Remembrance, a day for the blowing of the *Shofar*, a holy festival in remembrance of the exodus from Egypt. Indeed, thou hast chosen and sanctified us above all nations; thy word is true and permanent forever. Blessed art thou, O Lord, King over all the earth, who sanctifiest (the Sabbath,) Israel and the Day of Remembrance.

On Saturday night add:

(Blessed art thou, Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness: Blessed art thou, O Lord, who makest a distinction between the greater holiness and the lesser holiness.)

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

It is customary to eat an apple dipped in honey and to say:

May it be thy will, Lord our God and God of our fathers, to grant us a happy and pleasant New Year.

סְבִּרִי מַרְנָן is used to call attention to the blessing which is about to be pronounced over the wine, so that those present may answer Amen. This phrase was originally used in the form of a question, namely: "Gentlemen, what is your opinion?" Is it safe to drink of this wine? The response was **לְחִיִּים!**

תשליך

Performed on the afternoon of the first day of *Rosh Hashanah*, or on the second, should Sabbath commence the festival. Processions are formed to the banks of a river, where the following is recited:

מי אל במוֹה, נשא עַזְן וַיַּעֲבֵר עַל פֶּשֶׁע לְשָׂאֵרִית נַחַלְתוֹ;
לֹא חַזְקֵיק לְעֵד אָפָו, בַּי חַפְזִיחַ חַסְדֵה הוּא. יְשֻׁב יְרֵחָמֵנוּ, יְכַבֵּשַׁ
עַנוּתֵינוּ, וַתְּשַׁלֵּיךְ בְּמַצְלֹות יִם בְּלַתְתָּאָתָם. תַּחַנֵּן אֶמְתָּה לִיעַקְבָּר,
חַסְדֵה לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעַת לְאַבְתָּנוּ מִימֵי קָדָם.
מִן הַמִּצְרָיִם קָרָאתִי יְהָ, עֲגַנִּי בַּמִּרְחָב יְהָ. יְיָ לֵי, לֹא אִירָא;
מַה יַּعֲשֵׂה לֵי אָדָם. יְיָ לֵי בְּעֹזֶרֶי, וְאַנְיָ אַרְאָה בְּשָׁנָאִ. טֹוב
לְחַסּוֹת בֵּין מַבְטָח בְּאָדָם. טֹוב לְחַסּוֹת בֵּין מַבְטָח בְּגַדְיוֹבִים.

תחלים לג

רְנָנו צְדִיקִים בֵּין, לִיְשָׁרִים נָאוֹת תְּהִלָּה. הַזְדוֹ לֵי בְּכָנוֹר,
בְּגַבְלָ עַשְׂרֵז זְמָרוֹ לֵז. שִׁירָו לֵז שִׁיר קְדָשָׁ, הַיְתִיבָו נָנוֹ בְּתְרוּעָה.
כַּי יִשְׁרָ דְבָר יְיָ, וְכָל מַעֲשָׂהוּ בְּאָמֵנוּ. אַהֲבָ צְדָקָה וּמִשְׁפָט,
חַסְדֵה יְיָ מַלְאָה הָאָרֶץ. בְּךָרָב יְיָ שְׁנִים נָעֲשָׂי, וּבְרוּתָ פִּוּ בְּלָ
אַבָּאָם. פְּנֵס פְּנֵיד מֵי הַקְּם, נָתַן אֲוֹצָרוֹת פְּהָומֹת. יְיָ רָאוֹ מִי
בְּלַתְתָּאָתָם. מִמְּנָיו גַּנוּרוֹ בְּלַתְתָּאָתָם. בַּי הוּא אָמֵר נִיְהִי, הוּא
אַיִתָּה וַיַּעֲמֹד. יְיָ הַפִּיר עַצְתָּנוּם, הַגִּיא מְחַשְׁבוֹת עַמִּים. עַצְתָּ

תשליך, the custom of symbolically casting the sins into a running stream, presumably dates from the fourteenth century. It is mentioned for the first time in *Sefer Maharil* by Rabbi Jacob Moelln (1355-1427), the leading Jewish authority of his time. He explains it as a reminder of the *Akedah*, concerning which the Midrash relates that Satan, in an effort to prevent Abraham from sacrificing Isaac, transformed himself into a deep stream on the road leading to Mount Moriah. Plunging into the stream, Abraham and Isaac prayed for divine aid, whereupon the place became dry land again. The name **תשליך** ("thou wilt cast") is derived from Micah 7:19.

TASHLIKH

Performed on the afternoon of the first day of Rosh Hashanah, or on the second, should Sabbath commence the festival. Processions are formed to the banks of a river, where the following is recited:

Who is a God like thee? Thou forgivest iniquity and passest over transgression in the survivors of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea. Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise to our fathers from of old.¹

Out of distress I called upon the Lord; he answered me by setting me free. The Lord is with me; I have no fear. What can man do to me? The Lord is my helper; I shall see the defeat of my foes. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes.²

Psalm 33

Rejoice in the Lord, you righteous; for the upright it is fitting to give praise. Give thanks to the Lord with harp; sing his praises with the ten-stringed lute. Sing to him a new song; play skilfully amid shouts of joy. The word of the Lord is right; all his work is done with faithfulness. He loves righteousness and justice; the earth is full of the Lord's kindness. By the word of the Lord the heavens were made, and all their host by the breath of his mouth. He gathers the waters of the sea as a heap; he lays up the deeps in storehouses. Let the earth revere the Lord; let all the inhabitants of the world stand in awe of him. For he but spoke, and it came into being; he but commanded, and it stood forth. The Lord annuls the counsel of nations; he frustrates the designs of peoples.

¹*Micah 7:18-20.* ²*Psalm 118:5-9.*

יְיָ לְעוֹלָם פָּעֵלךְ, מִחְשַׁבּוֹת לְבוֹ לְדָר וְדָר. אֲשֶׁר הָנוּ אֲשֶׁר יְיָ אֱלֹהֵינוּ, הָעַם בָּחר לְנַחַלָּה לוֹ. מִשְׁמִים הַבִּיט יְיָ, רָאָה אֶת כָּל בְּנֵי הָאָרֶץ. מִמּוּכָן שָׁבְתוֹ הַשְׁנִית, אֶל כָּל יִשְׂבֵּי הָאָרֶץ. הַצִּאָר יָחֶר לְבָם, הַמְבִין אֶל כָּל מַעֲשֵיכֶם. אֵין הַמְלָךְ נֹשֵׁעַ בְּרַבְּ-חִיל, גָּבוֹר לֹא יַנְצַל בְּרַבְּ-פָח. שָׁקֵר הַסּוֹס לְתַשְׁועָה, וּבָרֵב חִילוֹ לֹא יַמְלַט. הַגָּה עַזְּנֵי יְיָ אֶל יְרָאָיו, לִמְיחָלִים לְחִסְדוֹ. לְהַצִּיל מִמְּוֹתָנָה נִפְשָׁם, וְלִתְחַזֵּם בְּרָעָב. נִפְשְׁנוּ חַפְתָּה לִיְיָ, עֹזָרָנוּ וּמְנֻנָּנוּ הוּא. בַּי בּוֹ יִשְׁמַח לְבָנָה, בַּי בָּשָׂם קָרְדוֹשׁ בְּטָחָנוּ. יְהִי תִּסְדֵּךְ יְיָ עַלְינָנוּ, בְּאֲשֶׁר יִתְלַנוּ לָהּ.

לֹא יַרְעֵז וְלֹא יַשְׁחִיתוּ בְּכָל הַר קָרְשֵׁי, בַּי מְלָאָה הָאָרֶץ דָּעָה אֶת יְיָ, בְּמִים לִיְמִים מִכְסִים.

חולמים כל

שיר המעלות. ממעקים קראתיה, יי. אָדָנִי, שׁמְעוּה בְּקוּלִי, תְּהִיאֵנָה אָזְנֵךְ קָשְׁבָה לְקוּל תְּהִנָּנוּ. אִם עֲנוֹת תְּשִׁמְרֵר-יְהָ, אָדָנִי, מַי יַעֲמֵד. בַּי עַמְּךָ הַסְּלִיחָה, לְמַעַן תּוֹרָא. קָוִוִּית יְיָ, קִוְּתָה נֶפֶשִׁי, וְלִדְבָּרוֹ הַוחַלְתִּי. נֶפֶשִׁי לְאָדָנִי מִשְׁמְרִים לְבָקָר, שִׁמְרִים לְבָקָר. יְחִיל יִשְׂרָאֵל אֶל יְיָ, בַּי עַם יְיָ תְּחִסֵּר, וְתַרְבָּה עַמּוֹ פְּדוּת. וְהָוָא יִפְּדֵה אֶת יִשְׂרָאֵל מִפְּלַעַת עֲנוֹתָיו.

Psalm 33 contains a description of God's righteous rule and creative omnipotence. Israel's protection does not depend on military power but on God. "He gathers the waters of the sea as a heap" refers to the appearance of the sea from the shore. "He lays up the deeps in storehouses" refers to the vast subterranean masses of water.

Psalm 130 is an expression of remorse for sin and a plea for forgiveness. Since God reveals himself as a forgiving God, Israel can hope and trust.

מעמקים ("deep waters") is used in the sense of distress and danger.

But the counsel of the Lord stands forever; his plans last for all generations. Happy is the nation whose God is the Lord, the people he has chosen for his possession. From heaven the Lord looks down; he sees all of mankind. From his abode he looks intently on all the inhabitants of the earth, he who fashions the hearts of them all, who considers all their actions. A king is not saved by the size of an army; a warrior is not rescued by sheer strength. Vain is the horse for victory; nor does it afford escape by its great strength. The eye of the Lord rests on those who revere him, those who hope for his kindness, to save them from death and keep them alive in famine. Our soul has waited for the Lord; he is our help and our shield. In him our heart rejoices; in his holy name we trust. May thy kindness, O Lord, be upon us, even as we hope in thee.

None shall injure, none shall destroy anywhere on my holy mountain, for the land shall be full of the knowledge of the Lord as the waters cover the sea.¹

Psalm 130

A Pilgrim Song. Out of the depths I call to thee, O Lord. O Lord, hear my voice; let thy ears be attentive to my supplicating voice. If thou, O Lord, shouldst keep strict account of iniquities, O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. I look for the Lord, my whole being hopes; I wait for his word. My soul waits for the Lord more eagerly than watchmen for the dawn, than watchmen for the dawn. O Israel, put your hope in the Lord, for with the Lord there is kindness; with him there is great saving power. It is he who will redeem Israel from all its iniquities.

מִ יְעַמֵּד that is, no one can maintain his innocence when standing in judgment before God.

לְמַעַן תָּרוֹא God's forgiveness inspires man to revere him. The general idea here is that God forgives and does not keep strict account of our iniquities.

מְשֻׁמְרִים לְבָקָר than impatient watchmen longing for the dawn to release them from their duty. The repetition of the phrase is for emphasis.

¹*Isaiah 11:9.*

כְּפָרֹת

Consisting in waving a fowl three times around the head after the recitation of the following paragraph on the day previous to *Yom Kippur*

בְּנֵי אָדָם, יִשְׁבֵי חֶשֶׁךְ וַצְלָמֹות, אֲסִירֵי עָנוֹ וּבְרַזֵּל. יוֹצִיאָם
מְחַשֵּׁךְ וַצְלָמֹות, וּמוֹסְרוֹתֵיהֶם יִנְתַּקְנָה. אֲוָלִים מִדְּרָךְ פְּשֻׁעָם,
וּמַעֲוֹתֵיהֶם יִתְעַנֵּג. בֶּל אֲכַל תְּתַעַב נֶפֶשָׁם, וַיְנַעֲיוּ עַד שַׁעֲרֵי
כְּבִיתָה. וַיַּעֲקֹב אֶל יְהִי בְּצָר לָהֶם, מִמְצֻוקֵתֵיהֶם יוֹשִׁיעָם. יְשַׁלָּח
דְּבָרָו וּרְפָאָם, וַיִּמְלַט מִשְׁחִיתָהֶם. יוֹדוֹ לֵי חַסְדָו, וַגְּפַלְאָוְתָיו
לְבָנֵי אָדָם. אָם יְשַׁעַלְיוּ מֶלֶאָד מְלִיאָז, אַחֲרֵי מַנִּי אַלְתָה, לְהִגִּיד
לְאָדָם יְשָׁרוֹן. נִיחָנָה, נִיאָמָר: פְּרָעָהוּ מִרְדָּחָת שְׁחָתָה, מִצְאָתִי
בְּכֶפֶר.

Waving a fowl over the heads:

זֶה חַלְיפָתָנוּ, זֶה תְּמִירָתָנוּ, זֶה בְּפְרָתָנוּ, זֶה תְּפָרְגָּלָל יְלָךְ
לְמִתָּה, וְאֶנְחַנְנוּ נְבָנָס וְגַלְדָה לְחַיִים טּוֹבִים אֲרָכִים וּלְשָׁלוֹם.

Feminine:

(זֶה תְּלִיפָתָנוּ, זֶה תְּמִירָתָנוּ, זֶה בְּפְרָתָנוּ, זֶה תְּפָרְגָּלָל
תְּלָךְ לְמִתָּה, וְאֶנְחַנְנוּ נְבָנָס וְגַלְדָה לְחַיִים טּוֹבִים אֲרָכִים
וּלְשָׁלוֹם).

BLESSING OVER THE YOM KIPPUR LIGHTS

בָּרוּךְ אַתָּה, יְהִי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָדְשָׁנוּ בְמִצְוֹתָיו
וְצִוּנוּ לְהַדְלִיק נֵר שֶׁל (שְׁבָתָה וּשְׁלָל) יוֹם הַבְּפּוֹרִים.
בָּרוּךְ אַתָּה, יְהִי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שְׁחַחָנוּ וּקְיַמָּנוּ
וְהִגְיַנָּנוּ לְזִמְנֵנוּ הַזֹּהַת.

כְּפָרֹת ("atonements"), the custom of symbolically transferring one's guilt to the fowl on the day previous to *Yom Kippur*, is mentioned in *Mahzor Vitry*

KAPPAROTH

Consisting in waving a fowl three times around the head after the recitation of the following paragraph on the day previous to Yom Kippur

Men who sit in darkness and in gloom, bound in misery and iron—he will take them out from the darkness and the gloom; he will break their chains. Fools are they who transgress; they are afflicted because of their iniquities. They loath every kind of food; they reach the gates of death. Then they cry out to the Lord in their trouble, and he delivers them from their distress. He sends his word and heals them; he frees them from their graves. Let them thank the Lord for his kindness, and for the wonderful things he does for men.¹ If one angel among a thousand pleads for a man, vouching for his uprightness, then God is gracious to him and says: "Deliver him from going down to the grave; I have found a ransom."²

Waving a fowl over the heads:

This is offered in exchange for us; this is our ransom; this is our atonement. This fowl shall meet death, but we shall find a long and pleasant life of peace.

BLESSING OVER THE YOM KIPPUR LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the lights of (the Sabbath and of) the Day of Atonement.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

(page 373) as related to the use of a scapegoat in Temple times. "This bird is a sacrifice in my stead" is the formula repeated three times as the fowl is held above the heads of the adults and children. This practice was instituted for the purpose of helping the poor, among whom the fowls are distributed. The authorities recommend the distribution of money instead. When money is used in the *Kapparoth* ceremony, *וְהַכְסֵף יִתְמַנֵּן לְאַזְקָה* should be said instead of *וְהַהֲרֵשֶׁל יִלְךְ לְמִיחָה*.

The phrase *בָנֵי אָדָם* has been added to the heart-stirring biblical verses contained in this passage.

¹Psalm 107:10, 14, 17-21. ²Job 33:23-24.

אַשְׁפִּיוֹן

Upon entering the *Sukkah*:

יהי רצונם לפני פניה, יי' אל'הו ואלהי אבורי, שתשרה שכינה
בניתנה, ותפרוש עלינו ספת שלומה, ותקיף אותנו מוו בבודך
הקדוש והטהור. ולרעים גם צמאים, תן לחם ומים נאמנים.
ותזבנו לשב ימים רבים על הארץ, ארמת קדרש, בעבורך
וביראתך. ברוך יי' לעולם, אמן ואמן.

אומן לسعدתי אשפיין עלאי: אברם יצחק יעקב, יוסף
משה אהרון ודוד.

First day of *Sukkoth*:

במתו מנה, אברם אשפיין עלאי, דוחבו עמי ועמד כל
אשפיין עלאי: יצחק יעקב יוסף, משה אהרון ודוד.

Second day of *Sukkoth*:

במתו מנה, יצחק אשפיין עלאי, דוחבו עמי ועמד כל
אשפיין עלאי: אברם יעקב יוסף, משה אהרון ודוד.

Third day of *Sukkoth*:

במתו מנה, יעקב אשפיין עלאי, דוחבו עמי ועמד כל
אשפיין עלאי: אברם יצחק יעקב, משה אהרון ודוד.

Fourth day of *Sukkoth*:

במתו מנה, יוסף אשפיין עלאי, דוחבו עמי ועמד כל
אשפיין עלאי: אברם יצחק יעקב, משה אהרון ודוד.

Fifth day of *Sukkoth*:

במתו מנה, משה אשפיין עלאי, דוחבו עמי ועמד כל
אשפיין עלאי: אברם יצחק יעקב, יוסף אהרון ודוד.

אושפיין, the custom of inviting the patriarchs to the *Sukkah*, is based on a passage in the Zohar (section *Emor*) which reads: "When one sits in the

GUESTS IN THE SUKKAH

Upon entering the Sukkah:

May it be thy will, Lord my God and God of my fathers, to cause thy divine spirit to dwell in our midst. O spread over us thy shelter of peace, and encircle us with thy majestic glory, holy and pure. As for those who are hungry and thirsty, do thou grant them sufficient bread and water. O grant us long life in the Holy Land, that we may serve thee with reverence. Praised be the Lord forever. Amen, Amen.

I invite sublime guests to dinner—Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David.

First day of Sukkoth:

O Abraham, my exalted guest, may it please you to have all the exalted guests dwell with us—Isaac, Jacob, Joseph, Moses, Aaron and David.

Second day of Sukkoth:

O Isaac, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Jacob, Joseph, Moses, Aaron and David.

Third day of Sukkoth:

O Jacob, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Joseph, Moses, Aaron and David.

Fourth day of Sukkoth:

O Joseph, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Moses, Aaron and David.

Fifth day of Sukkoth:

O Moses, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Joseph, Aaron and David.

Sukkah . . . Abraham and six righteous men come to share his company . . . Everyone should try to invite an equal number of poor people to share his meals in the Sukkah . . . ”

Sixth day of *Sukkoth*:

**בְּמַטָּה מֶנֶּה, אַהֲרֹן אַשְׁפִּיזֵי עַלְאי דִּיחְתּוּ עַמִּי וְעַמְּךָ כָּל
אַשְׁפִּיזֵי עַלְאי: אַבְרָהָם יִצְחָק יַעֲקֹב, יוֹסֵף מֹשֶׁה וְדָוָר.**

Seventh day of *Sukkoth*:

**בְּמַטָּה מֶנֶּה, דָוָר אַשְׁפִּיזֵי עַלְאי, דִּיחְתּוּ עַמִּי וְעַמְּךָ כָּל
אַשְׁפִּיזֵי עַלְאי: אַבְרָהָם יִצְחָק יַעֲקֹב, יוֹסֵף מֹשֶׁה וְאַהֲרֹן.**

נטילת lulav

During *Sukkoth* (except Sabbath) the following is recited as the *lulav* (in the right hand) and the *ethrog* (in the left hand) are held together.

**הָרָקִין מוּכָן וּמוֹפָנוּ לְקָרְבָּן מִצּוֹת בּוֹרָאי, שָׁכְנָנוּ בְּחוֹרְחָה:
וְלִקְחָתָם לְכֶם בַּיּוֹם הַרְאֵשׁ פָּרִי עַזְּ הַרְרָה, בְּפֶת הַמְּרִים,
וְעַגְפָּ עַזְּ עַבָּת, וְעַרְבִּידְנָהָל. וּבְנָעָנוּ עַזְּ אָתָּם יִשְׁפְּיעַ עַלְיָ
שְׁפָעָ בְּרֻכּוֹת וּמְחַשּׁוֹת קְדוּשָׁות, שַׁהְוָא אֱלֹהִים נָאָרוֹנִי
הָאֲרוֹנִים, שָׁלִיט בְּמַנְטָה וּבְמַעַל, וּמְלָכוֹת בְּכָל מַשְׂלָה. וְתֵהָא
חַשּׁוּבָה מִצּוֹת אַרְקָעָה מִינִים בְּאָלוֹ קִימָתְךָ בְּכָל פְּרָטְיךָ
וּדְקָדוֹקְיךָ. וַיְהִי נָעַם יְיָ אֱלֹהֵינוּ עַלְנוּ; וּמְעָשָׂה יְהִינָּנוּ בּוֹנָה
עַלְינָה, וּמְעָשָׂה יְהִינָּנוּ בּוֹנָה. בָּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָדְשָׁנוּ בְמִצּוֹתָיו
וְשָׁכַנָּנוּ עַל נְטִילַת lulav.**

On the first day of waving the *lulav* add:

**בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שָׁחַחָנוּ וּקְיַמָּנוּ
וְהִגְעָנוּ לְזִמְןֵ הַזֶּה.**

“**נטילת lulav**” (taking the *lulav*) is based on the traditional interpretation of Leviticus 23:40 regarding the celebration of *Sukkoth*: “You shall take . . . the fruit of a beautiful tree (אתרוֹת), branches of palm trees (לולָב), boughs of leafy trees (הַדְסִים), and water-willows (עַרְבּוֹת), and rejoice before the Lord your God for seven days.” Since the *lulav* is the most prominent of the four

Sixth day of Sukkoth:

O Aaron, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Joseph, Moses and David.

Seventh day of Sukkoth:

O David, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Joseph, Moses and Aaron.

WAVING THE LULAV

During Sukkoth (except Sabbath) the following is recited as the lulav (in the right hand) and the ethrog (in the left hand) are held together.

I am ready and prepared to fulfill the command of my Creator, who has commanded us in his Torah: “On the first day you shall take for yourselves the fruit of the *hadar* tree, branches of palm trees, limbs of leafy trees, and water-willows.”¹ As I wave them, may God shower me with blessings and imbue me with holy thoughts. He is the supreme God, the Lord of lords, Ruler of earth and heaven, whose majesty has dominion over all things. May my observance of this precept of [waving] the four species be considered as if I fulfilled it with all its particulars, details and implications. May the favor of the Lord our God rest on us. Do thou prosper all the work we undertake; do thou establish the work of our hands. Blessed be the Lord forever. Amen, Amen.²

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us about the waving of the palm branch.

On the first day of waving the lulav add:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

plants אַרְבָּעָה מִינִים, it is held in the right hand and mentioned in the blessing. The wavings toward all directions נִעְשָׂעִים symbolize the stream of abundance which comes from the sky and the four corners of the earth. The meditation preceding the blessing over the *lulav* is taken from שערץין, a collection of kabbalistic prayers and reflections by Rabbi Nathan Hannover of the seventeenth century.

¹ Leviticus 23:40. ² Psalms 90:17; 80:53.

הוֹשָׁעַנוֹת

On *Sukkoth* after *Musaf*—numbered for special days of the week:

ח, ו, ג, ה, ב, א: If Monday is the first day of *Sukkoth*, the order is:

ד, ח, ו, ה, ב, א: If Tuesday is the first day of *Sukkoth*, the order is:

ד, ו, ה, ח, ב, א: If Thursday is the first day of *Sukkoth*, the order is:

ד, ו, ה, א, ב, ח: If Sabbath is the first day of *Sukkoth*, the order is:

Number 1 is added on days other than Sabbath.

On the seventh day of *Sukkoth*, all the *Hoshanoth* are recited.

Responsively

הוֹשָׁעַ נָא

לְמַעַן אֱלֹהֵינוּ הוֹשָׁעַ נָא.

לְמַעַן בָּרוּךְנוּ הוֹשָׁעַ נָא.

לְמַעַן גָּאֲלֵנוּ הוֹשָׁעַ נָא.

לְמַעַן דָּרְשָׁנוּ הוֹשָׁעַ נָא.

א לְמַעַן אִמְתָּה, לְמַעַן בְּרִיתָה, לְמַעַן גָּדְלָה וַתְּבָאָרֶףָה,
לְמַעַן דְּחָה, לְמַעַן הַזָּה, לְמַעַן וַעֲזָה, לְמַעַן זָהָרָה, לְמַעַן
חַסְדָּה, לְמַעַן טוֹהָה, לְמַעַן יְחִידָה, לְמַעַן בְּבוֹדָה, לְמַעַן
לְמוֹדָה, לְמַעַן מִלְכָוָתָה, לְמַעַן נַצָּחָה, לְמַעַן סָדָה, לְמַעַן
עָזָה, לְמַעַן פָּאָרָה, לְמַעַן צְדָקָתָה, לְמַעַן קָרְשָׁתָה, לְמַעַן
רְחִמָּה כְּרַבִּים, לְמַעַן שְׁבִינָתָה, הוֹשָׁעַ נָא; לְמַעַן תְּהִלָּתָה,
הוֹשָׁעַ נָא.

***(בִּי אַמְرָתִי עַזְלָם חִסְדִּי בְּנָה.)**

* The verse marked by an asterisk is added on *Hoshana Rabbah*.

הוֹשָׁעַנוֹת are prayers for deliverance, based on biblical and midrashic passages. They were mainly composed by Elazar ha-Kallir who lived presumably in Palestine during the seventh century. Alphabetically arranged, each of these compositions contains as many verses or phrases as there are letters in the Hebrew alphabet.

ב אָכְנוּ שְׁתִּיתָ, בֵּית הַבְּחִירָה, פָּרֹן אַרְנָן, דֶּבֶר הַמְּצֻנָּע, חֶרְמֹלְרִיה, וְתֵר יְרָאָה, זְבוּלָן תְּפָאָרָתָה, חָנָה דָוד, טָוב הַלְּבָנוֹן,
וּפְהַ נָּפָךְ מְשׁוֹשָׁן כָּל הָאָרֶץ, בְּלִילָת יוֹפִי, לִינָת הַאֲזָקָה, מְבָזָן
לְשְׁבָתָה, נָעוֹה שָׁאוֹנוֹ, סְפַת שָׁלָם, עַלְיתָ שְׁבָטִים, פָנָת יִקְרָת,
צִיּוֹן הַמְּצִינָה, קָרְדָשׁ תְּקָדְשִׁים, רְצֹוף אַהֲבָה, שְׁכִינָה כְּבָזָה,
הוֹשָׁעַ נָא; חֶלְפָּיוֹת, הוֹשָׁעַ נָא.

* (לה זורע עם גבורה; פעו זרה, פטום ימינה).

ג אָמָנִי חֹמָה, בָּרָה כְּחֹמָה, גָוָלָה וִסְוִתָה, דְמָתָה לְתָמָר,
הַסְּרִינָה עַלְיָה, וְנַחֲשָׁבָת בְּצָאוֹן טְבָתָה, זְרוּתָה בֵין מְכֻעִיסָה,
חַבּוּקָה וְדַבּוּקָה בָה, טוֹעָנָה עַלְיָה, יְחִידָה לִיחִידָה, בְּבּוּשָׁה
בְּגָוָלָה, לוֹמָדָה יְרָאָה, מְרוֹזָתָה לְחַי, נְהֹנָה לִמְפִים, סְוּבָלָת
סְבָלָה, עֲנֵיה סְעָרָה, פְּדוּתָה טְבָבָה, צָאוֹן קָרְדָשִׁים, קָהְלָות
יְשָׁקָב, רְשּׂוּמִים בְּשָׁמָה, שְׁאָנִים הוֹשָׁעַ נָא; חַמּוּכִים עַלְיָה,
הוֹשָׁעַ נָא.

* (תְּהַנוּ אָמָת לִיעַקְבָּר, חַסְד לְאַבְרָהָם).

ד אֲדוֹן הַמְּשִׁיעָ, בְּלִתָּה אָיוֹן לְהֹשִׁיעָ, גָבָר וּרְבָר לְהֹשִׁיעָ,

In Temple times, the people formed a procession around the altar on each of the first six days of *Sukkoth* while chanting **אנוּ ה' הוֹשִׁיעָנוּ** (Psalm 118:25). On the seventh day of *Sukkoth*, however, they formed seven such processions; hence the name *Hoshana Rabbah*. After the seven processions they would beat willow-sprigs against the ground, symbolically casting off sins as the leaves are beaten off (Mishnah *Sukkah* 4:5-6).

לְמַעַן אַמְתָה that is, save us for the sake of thy truth, thy covenant, thy glory, thy Torah . . .

אָכְנוּ שְׁתִּיתָ ("the world's corner-stone") heads the alphabetic list of synonyms for the Temple.

אָמָנִי חֹמָה is an alphabetic description of Israel, "as firm as a rampart," who clings to God in spite of all oppression and suffering endured in exile.

אֲדוֹן הַמוֹשִׁיעָ the saving Lord, being entreated to grant deliverance and prosperity.

דָלְתִי וְלִי יְהוֹשִׁיעַ, הָאֵל הַמּוֹשִׁיעַ, וּמְצִיל וּמוֹשִׁיעַ, זֹעֲקִיךְ
תוֹשִׁיעַ, חֹקִיךְ הַוֹשִׁיעַ, טָלָאִיךְ פְשָׁבִיעַ, יְבוּל לְהַשְׁפִּיעַ, בֶּל
שִׁיחַ פְּדָשָׁא וְתוֹשִׁיעַ, לְגַנְיא בֶּל תְּרֵשִׁיעַ, מְגֻרִים פְּמַתִּיק וְתוֹשִׁיעַ,
נְשִׁיאִים לְהַסִּיעַ, שְׁעִירִים לְהַגִּיעַ, עֲנָנוּם מַלְהַמִּיעַ, פּוֹתָח יָד
וּמְשָׁבִיעַ, צְמָאִיךְ פְשָׁבִיעַ, קְוָרָאִיךְ תְּוֹשִׁיעַ, רְחוּכִיךְ תְּוֹשִׁיעַ,
שְׂזָבְרִיךְ הַוֹשִׁיעַ, הַוּשָׁע נָא; תְּמִימִיךְ תְּוֹשִׁיעַ, הַוּשָׁע נָא.

* (נעמות בימינה נצח).

אָדָם וּבָהָמָה, בָּשָׂר וּרוּת וּנְשָׁמָה, גַּיד וּעֲצָם וּקְרָמָה, דְּמוֹת
וְאַלְמָם וּקְרָמָה, הָוד לְהַבֵּל דְּמָה, וּמְמַשֵּׁל בְּבָהָמּוֹת נְדָמָה, זַיו
וְהַאֲרָר וּקְרָמָה, חְדוּשׁ פְּנֵי אָדָמָה, טְרֵית עַצְיָה נְשָׁמָה, יְקָבִים
וּקְרָמָה, בְּרָמִים וּשְׁקָמָה, לְתַבֵּל הַמְּסִיקָה, מְטָרוֹת עַז לְסִמְמָה,
נְשִׁיחַה לְקָרָמָה, שְׁחוּם לְקָרָמָה, עֲרָנִים לְעַצְמָה, פְּרָחִים
לְהַעֲצִימָה, צְמָחִים לְנְשָׁמָה, קָרִים לְזָרָמָה, רְבִיבִים לְשָׁלָמָה,
שְׁתִיכָה לְרוּמָמָה, הַוּשָׁע נָא; תְּלִוָה עַל בְּלִימָה, הַוּשָׁע נָא.

* (בְּ אַדְזָנִינָה, מָה אָדִיר שְׁמַד בְּכָל קָאָרָז; אֲשֶׁר תָּנָה דָרְךָ
עַל הַשָּׁמֹום).

אָדָמָה מְאָרָה, בָּהָמָה מְמַשְׁבָּלָתָה, גַּרְעָן מְנֻזָּם, דָּנוּ מְדָלָקָתָה,
הַזָּן מְמַאָרָה, יְאַכֵּל מְמַהְוָמָה, זַוְתָּן מְנַשֵּׁל, חַטָּה מְחַנֵּב, טְרַף
מְנוּובי, יְקָב מְיַלָּק, בְּרָם מְתוּלָעָתָה, לְקַשׁ מְאָרָבָה, מְגַר
מְאַלְצָל, נְפַשׁ מְבָחָלָה, שְׁבָע מְסֻלָּעָם, עֲרָרִים מְפָלוֹת, פְּרוֹת
מְשִׁדְפּוֹן, צָאן מְצָמִיתּוֹת, קָצֵיר מְקַלְּהָה, רַב מְרַזּוֹן, שְׁבָלָתָה
מְצִנְמוֹן, הַוּשָׁע נָא; תְּבוֹאָה מְחַסִּיל, הַוּשָׁע נָא.

(צְדִיקָה יְהִי בְּכָל דָּרְכֵינוּ, וְחַסִיד בְּכָל מְעָשָׁיו).

* The verse marked by an asterisk is added on *Hoshana Rabbah*.

אָדָם וּבָהָמָה is a plea for God's providence over animal and plant life.
אָדָמָה that is, may no harm come to animals or plants.

לְמַעַן אִתָּנוּ הַנּוֹרָק בְּלֵב אָשׁ, לְמַעַן בּוֹ הַנּוֹעַד עַל עַצִּים
וְאָשׁ, לְמַעַן גָּבוֹר כְּנַאֲבָק עִם שֶׁר אָשׁ? לְמַעַן הַגְּלִים נָמִית בְּעַנְוֹ
וְאָור אָשׁ, לְמַעַן הַעַלְהָ לְמִרְוּום וְנַחַעַלָּה בְּמַלְאָכִי אָשׁ, לְמַעַן
וְרוֹא לְךָ בְּסֻנוּ בְּאֶרְאָלִי אָשׁ, לְמַעַן זָכָר דְּבָרוֹת הַפְּתָנוֹת מֵאָשׁ,
לְמַעַן חֲפִיעִי יְרִיעֹות וְעַנְוֹן אָשׁ, לְמַעַן טְכַס חָרְבָּדָת עַלְיוֹן בְּאָשׁ,
לְמַעַן יְדִידֹות אֲשֶׁר אַקְבָּתְ מִשְׁמֵי אָשׁ, לְמַעַן בְּמַה עַד שְׁקָעָה
הָאָשׁ, לְמַעַן לְקַח מִחְתָּה אָשׁ וְהַסִּיר חָרְזָן אָשׁ, לְמַעַן מַקְנָא
קְנָאָה נְדוּלָה בְּאָשׁ, לְמַעַן נְפִידָה וְיְרָדוּ אָבִינוּ אָשׁ, לְמַעַן שָׁם
טְלֵה חָלֵב בְּלִיל אָשׁ, לְמַעַן עַמְּדָה בְּגָרְזָן וְנַחַעַלָּה בְּאָשׁ, לְמַעַן
פֶּלֶל בְּעֹזָה וְיְרָה הָאָשׁ, לְמַעַן צִיר עַלָּה וְנַחַעַלָּה בְּרַכְבָּ
וּסְסָרִי אָשׁ, לְמַעַן קְדוּשִׁים מְשֻׁלְכִים בְּאָשׁ, לְמַעַן רְבוּ רְבָנוּ
חוּ וּנְבָרִי אָשׁ, לְמַעַן שְׁמָמוֹת עִירָה הַשְׁרוֹפָה בְּאָשׁ, הוֹשָׁעַ נָא;
לְמַעַן חֹלְדוֹת אַלְפִי יְהֹוָה תְּשִׁים בְּכִיּוֹר אָשׁ, הוֹשָׁעַ נָא.

לְהָיָה יְהֹוָה וְהַגְּבִירָה, וְהַתְּפִאָרָת וְהַנְּצָחָה וְהַהְדָּר, בַּיְּכָל
בְּשָׁמִים וּבְאָרֶץ; לְהָיָה יְהֹוָה הַמְּמַלְכָה, וְהַמְּוֹתָנָה לְכָל לְרָאשׁ.
וְהַיָּה יְהָיָה לְמַלְךְ עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יְהֹוָה יְהָיָה אֶחָד וְשָׁמוֹ
אֶחָד. וּבְתֹרֶתֶךָ בְּתוֹךְ לְאָמֵר: שְׁמָעֵה יִשְׂרָאֵל, יְהָיָה אֱלֹהֵינוּ יְהָיָה
אֶחָד. בְּרוּךְ שֵׁם בְּבּוֹדָ מְלֹכָתוֹ לְעוֹלָם וְעֹד.

On Hoshana Rabbah omit the following two paragraphs.

ה אַעֲרֹךְ שׁוּעֵי, בְּבֵית שׁוּעֵי, גָּלִיתִי בְּצָוֵם פְּשָׁעֵי, דָּרְשָׁתִיךְ בָּזֶ
לְהַשְׁׁעֵי, הַקְשִׁיבָה לְקֹול שׁוּעֵי, וְקַוְמִיהָ וְהַשְׁׁעֵי, זְבוֹר וְרַחֲם
מוֹשִׁיעֵי, חֵי בּוֹ תְּשַׁעַשֵּׁעֵי, טֻוב בְּאֶגְךָ שֵׁעֵי, יְחִישׁ מוֹשִׁיעֵי, בְּלָה

לְמַעַן אִתָּנוּ save us for the sake of the three patriarchs and the twelve tribes, for the sake of Moses, Aaron, Phineas, Joshua, Samuel, David, Solomon, Hananiah, Mishael, Azariah and Daniel.

אַעֲרֹךְ שׁוּעֵי that is, I pray in the house of prayer, where on the fast of *Yom Kippur* I confessed my sins. O hasten to send my deliverer.

מִרְשֵׁיעַי, לְבָל עַד פְּרִשְׁעַי, מִהָּר אֱלֹהִי יִשְׁעַי, נֶצֶח לְהֹשִׁיעַי,
שָׁא נָא עַזְןָ רְשֵׁעַי, עֲבוֹר עַל פְּשֵׁעַי, פְּנָה נָא לְהֹשִׁיעַי, צוֹר
צָדִיק מוֹשֵׁעַי, קָבֵל נָא שְׁעוֹעַי, רָומֵם קָרְנוֹ יִשְׁעַי, שְׂדֵי מוֹשֵׁעַי,
הֹשֵׁעַ נָא; תּוֹקֵעַ וְתוֹשִׁיעַ, הֹשֵׁעַ נָא.

וְאֶל לְמוֹשָׁעָות, בְּאֶרְבָּעַ שְׁבּוּוֹת, גְּשִׁים בְּשְׁבּוֹוֹת, דּוֹפְּקִים
עֲרָךְ שְׁבּוֹוֹת, הָנוּן שְׁעָשָׁעָות, וְתִירְתָּם מִשְׁתְּعָשָׁעָות, זְעָקִים
לְהֹשְׁעָות, חֹכְמִיְשְׁעָות, טְפּוֹלִים בְּךְ שְׁעָות, יוֹרְעִי בֵּין שְׁעָות,
בּוֹרְעִיךְ בְּשְׁעָות, לְהַבֵּין שְׁמָעוֹת, מְפִיךְ נְשָׁמָעוֹת, נָוְתָן
תְּשֻׁוֹות, סְפּוּרוֹת מְשָׁמָעוֹת, עֲדוֹת מְשָׁמִיעֹת, פּוֹעֵל יִשְׁעוֹת,
צָדִיק נְוָשָׁעָות, קְרִיתָת תְּשֻׁוֹות, רָגֵשׁ תְּשֻׁוֹות, שְׁלַשׁ שְׁעָות,
הֹשֵׁעַ נָא; תְּחִישׁ לְתְשֻׁוֹות, הֹשֵׁעַ נָא.
אֲנִי וְהוּ הוֹשִׁיעַה נָא.

On days other than Sabbath add:

ז בְּהֹשְׁעָתָ אלִים בְּלוֹד עַמָּה, בְּצָאתָה לִישְׁעָ עַמָּה, בְּן הֹשֵׁעַ
נָא. בְּהֹשְׁעָתָ נָוִי וְאֱלֹהִים, דְּרוֹשִׁים לִישְׁעָ אֱלֹהִים, בְּן הֹשֵׁעַ נָא.
בְּהֹשְׁעָתָ הַמּוֹן צְבָאות, וְעַמָּם מַלְאָכִי צְבָאות, בְּן הֹשֵׁעַ נָא.
בְּהֹשְׁעָתָ זְבִים מִבֵּית עֲבָדִים, חָנוּן בְּקִידָם מַעֲבִידִים, בְּן הֹשֵׁעַ
נָא. בְּהֹשְׁעָתָ טְבוּעִים בְּצֹול עָזָרים, יִקְרַד עַמָּם מַעֲבִירִים, בְּן

אֶל לְמוֹשָׁעָ O God, who didst seal thy promise for salvation by a four-fold oath, save thy prayerful people speedily.

who has the numerical value of 'אֲנִי וְהוּ' was substituted for 'אֱלֹהִים', namely 78. 'אֲנִי וְהוּ' was substituted for 'אֱלֹהִים' in order to avoid the repetition of God's four-letter name, the tetragrammaton, considered too sacred to pronounce (Mishnah Sukkah 4:5). Out of reverence for the divine name, the tetragrammaton was already in ancient times pronounced *Adonai* ("my Lord"), a substitute for its original pronunciation.

כְּהֹשְׁעָתָ אלִים as thou didst save the faithful in Egypt, save thou also us. Lud and Egypt are here used synonymously on the basis of Genesis 10:13.

הוֹשָׁע נָא. בְּהַשְׁעָתָ בְּנָה מִשְׂרָךְתִּי וַיְשָׁע, לְנוֹתָה מִצְנָתִי וַיְשָׁע, בֵּן הַוְשָׁע נָא. בְּהַשְׁעָתָ פָּמָר וְהַזְּאָתִי אֶתְכֶם, נְקֻוב וְהַזְּאָתִי אֶתְכֶם, בֵּן הַוְשָׁע נָא. בְּהַשְׁעָתָ סּוּבִּי מִזְבֵּחַ, עֲוָמֵסִי עֲרָבָה לְחַקּוֹפִ מִזְבֵּחַ, בֵּן הַוְשָׁע נָא. בְּהַשְׁעָתָ פְּלָאי אַרְון בְּהַפְּשָׁע, צִיעָר פְּלָשָׁת בְּחַרְוֹן אָפִ נְנוֹשָׁע, בֵּן הַוְשָׁע נָא. בְּהַשְׁעָתָ קְהַלּוֹת בְּבָבָה שְׁלָחָת, רְחוּם לְמַעַן שְׁלָחָת, בֵּן הַוְשָׁע נָא. בְּהַשְׁעָתָ שְׁבָטִ יַעֲקֹב, תְּשִׁיב וְתִשְׁבֵ שְׁבּוֹת אַהֲלִי יַעֲקֹב, וְהַשְׁיָעָה נָא. בְּהַשְׁעָתָ שְׁוֹמְרִי מִצּוֹת, וְחֹכְמִי יְשׁוּוֹת, אֶל לְמוֹשָׁעָת, וְהַשְׁיָעָה נָא.

אני נָהָר הַשְׁיָעָה נָא.

הַשְׁיָעָה אֶת עַמָּה, וּבְרָה אֶת נְחַלָּתָה, וּרְעָם גַּנְשָׁאָם עַד הָעוֹלָם. וְהִיוּ דָבָרִי אֱלֹהָה, אֲשֶׁר חַחְצַנְתִּי לִפְנֵי יְהָ, קְרוּבִים אֶל יְהָ אַלְקַנְתִּי יוֹמָם וּלְילָה, לְעַשׂוֹת מִשְׁפָט עַבְדוֹ וּמִשְׁפָט עַמוֹּ יִשְׂרָאֵל דָבָר יוֹם בַּיּוֹמָה. לְמַעַן דַעַת כָּל עַמִּי הָאָרֶץ, בַּי יְהָ הוּא הָאֱלֹהִים, אֵין עוֹד.

ON SABBATH

ח אָם נִצְרָה בְּבַבָּת, בָּוּנָת בְּرַת נְפָשָׁת נְשִׁיבָת, גּוֹמְרָת הַלְּכֹות שְׁבָת, דּוֹרְשָׁת מִשְׁאת שְׁבָת, הַקּוּבָעָת אַלְפִים תְּחֽוֹם שְׁבָת, וּמִשְׁיבָת רָגֵל מִשְׁבָת, זָבָור וּשְׁמֹר מִקְיָמָת בְּשָׁבָת, חַשָּׁה לְמַהְרָ בִּיאָת שְׁבָת, טוֹרָה כָּל מִשְׁשָׁה לְשָׁבָת, יוֹשָׁבָת וּמִמְתָּגָת עַד בְּלוֹת שְׁבָת, בְּבּוֹד וּנְגַג קֹרְאָה לְשָׁבָת, לְבּוֹשׁ וּכְסָוֹת מִחְלָפָת בְּשָׁבָת, מְאַכְל וּמִשְׁתָּה מִבְנָה לְשָׁבָת, נָעַם מְנֻדרִים מְנֻעָם לְשָׁבָת, סְעֻודֹת שְׁלַש מִקְיָמָת בְּשָׁבָת, עַל שְׁטוּ בְּכָרֹת בּוֹצְעָת

the people of Israel, which has been guarded as one guards the apple of his eye, studies the inspiring Torah and conscientiously observes the precepts of the Sabbath.

בשבת, פורטת ארבע רשות בשבת, אוזי מדלקת גר מדרלקת בשבת, גדורש ביום מקדשת בשבת, רגע שבע מפללה בשבת, שבעה ברת קוראה בשבת, מנוחילנה ליום שבלו שבת, הווען נא.

אני וְהוּ הַוָּשִׁיעָה נָא

כהוועע אָרֶם יֵצֵיר בְּפִיה לְנוֹנָה, בְּשָׁבָת קָרְדֵשׁ הַמְצָאָתוֹ בְּפִרְבָּר וְחַנִּינָה, בָּן הַוָּשָׁעָן נָא. כְּהוֹשָׁעָתָנוּ מְצִיאָן מְקֻדָּשָׁן חֲפֵשׁ, דְּעָה בְּנוּ לְבָר שְׁבִיעִי לְזָפֵשׁ, בָּן הַוָּשָׁעָן נָא. כְּהוֹשָׁעָת הַעַם נְהַנֵּת בְּצָאוֹן לְהַנְּחוֹת, וְתַּחַק שְׁמַת בְּמִרְחָה עַל מֵי מְנוֹחוֹת, בָּן הַוָּשָׁעָן נָא. כְּהוֹשָׁעָת זְבוּרִיךְ בְּמִדְבָּר סִין בְּמִחְנָה, חַכְמָנוּ וְלִקְטוּ בְּשָׁשִׁי לְחַם מְשָׁנָה, בָּן הַוָּשָׁעָן נָא. כְּהוֹשָׁעָת טְפּוֹלִיךְ הַוָּרוּהָנָה בְּמִדְעָם, יִשְׁר פְּחָם וְהַזְּהָה לְמוֹרָעָם, בָּן הַוָּשָׁעָן נָא. כְּהוֹשָׁעָת בְּלַבְלוּ בְּעַגְגָן מְנַשְּׁמָרָה, לֹא קְפָד עַנְנוּ וְרִיחָוּ לֹא נָמָר, בָּן הַוָּשָׁעָן נָא. כְּהוֹשָׁעָת מְשִׁפְטִי מְשָׁאוֹת שְׁבָת גְּמָרָה, גַּחוּ וְשַׁבְתוּ רְשִׁיות וְתְּחֻמִּים שְׁמָרָה, בָּן הַוָּשָׁעָן נָא. כְּהוֹשָׁעָת סִינִי הַשְּׁמָעוּ בְּדָבָר רְבִיעִי, עַנְנוּ זְכָר וְשְׁמָרָלְקָדְשׁ שְׁבִיעִי, בָּן הַוָּשָׁעָן נָא. כְּהוֹשָׁעָת פְּקָדוּ וְרִיחָוּ שְׁבָעָ לְתַקְףָת, אַצְרוּ עַד רְדָתָה בְּשָׁבָת לְתַקְףָת, בָּן הַוָּשָׁעָן נָא. כְּהוֹשָׁעָת קְהַלָּת וְעַמּוּ בְּבֵית עַוְלָמוּ, רְצֹוח בְּחַנְנָם שְׁבָעָה וְשְׁבָעָה יָמִים, בָּן הַוָּשָׁעָן נָא. כְּהוֹשָׁעָת שְׁבִים עַוְלִי גּוֹלָה לְפְרִיוּם, תּוֹרְתָךְ בְּקָרָאמָם בְּחַג יוֹם יוֹם, בָּן הַוָּשָׁעָן נָא. כְּהוֹשָׁעָת מִשְׁמָחוֹה בְּבָנֵינוּ שְׁנִי הַמִּחְדָּשׁ, נוֹטְלִין לוֹלָב כָּל שְׁבָעָה בְּמִקְדָּשׁ, בָּן הַוָּשָׁעָן נָא. כְּהוֹשָׁעָת חֲבוֹיט עַרְבָּה שְׁבָת

הוועע אָדָם was composed in the eleventh century by Rabbi Menahem ben Makhir, whose signature is given in the form of an acrostic immediately after the alphabetic acrostic. This poem treats of the Sabbath and the manner in which it was observed in Temple times.

מְרֹבִיות מַזְכָּא לִסְדָּם מִזְבֵּחַ מְנֻיחִים, בֶּן הַשָּׁעָן.
בְּהַשְׁעָת בְּרִכּוֹת וְאֲרוֹכוֹת גִּבְּזוֹהוֹת מַעֲלָסִים, בְּפֶטְרָתָן יְפִי
לְדַקְמַזְבָּחַ מַקְלָסִים, בֶּן הַשָּׁעָן. בְּהַשְׁעָת מַזְדִּים וּמִיחְלִים
וְלֹא מְשֻׁנִים, בְּלָנוֹ אָנוּ לִיהְ וְעַינָּנוֹ לִיהְ שׂוֹנִים, בֶּן הַשָּׁעָן.
בְּהַשְׁעָת יַקְבָּקְבִּיד סָזְבָּבִים בְּרַעֲנָה, רַונְגִים אָנוּ וְהַ
הַשְׁעָה נָא, בֶּן הַשָּׁעָן. בְּהַשְׁעָת חִיל וּרְיוֹזִים מִשְׁרָתִים
בְּמִנְחָה, קָרְבָּנו שְׁבָת קְפָל עַזְלָה וּמִנְחָה, בֶּן הַשָּׁעָן.
בְּהַשְׁעָת לְוִיָּה עַל דִוְקָנָם לְהַרְבָת, אָוֹמְרִים מִזְמוֹר שִׁיר לִיּוֹם
הַשְּׁבָת, בֶּן הַשָּׁעָן. בְּהַשְׁעָת נְחוּמִיך בְּמִצְוָתֶךָ תִּמְדִיד
יִשְׁתַּעֲשָׂוֹן, וּרְצָם וְחַלְילָצָם בְּשַׁוְּבָה וּנְחָתָה יִשְׁעָוֹן, בֶּן הַשָּׁעָן
נָא. בְּהַשְׁעָת שְׁבוֹת שְׁבָטֵי יִצְקָבָב, פְּשָׁׁוב וְתִשְׁיב שְׁבוֹת אַחֲלִי
יִצְקָבָב, וְהַשְׁעָה נָא. בְּהַשְׁעָת שְׁוֹמְרִי מִצּוֹת, וְחַזְכִי יִשְׁעוֹות,
אל לְמִנוּשָׁוֹת, וְהַשְׁעָה נָא.

אני ותְּהוּ הַשִּׁיעָה נֶזֶךְ

הוֹשִׁיעַת אֶת עַמָּה, וּבְרֵךְ אֶת נְחַלָּתָה, וּרְעֵם וּנְשָׂאָם עַד
הַעֲזָלָם. וַיְהִי דָּבָר יְהוָה אֶלְهָה, אֲשֶׁר הִתְחַנֵּן לִפְנֵי יְהוָה, קְרוּבִים
אֶל יְהוָה יְהוָה יוֹמָם וּלְילָה, לְעֵשֹׂות מִשְׁפָט עַבְדּוֹ וּמִשְׁפָט עַמּוֹ
יִשְׁרָאֵל דָּבָר יוֹם בָּיוֹמָנוֹ. לְמַעַן דַּעַת כָּל עַמִּי הָאָרֶץ, בַּיּוֹם
הַוָּא הַאֱלֹהִים, אֵין עוֹד.

ON HOSHANA RABBAH

אני וְהוּ הַשִּׁיעָה נָא.

תְּהִנֵּנוּ לִשְׁמָן וְלַחֲלָה. **תְּשִׁיבֵנוּ אֶל הַחֶבֶל וְאֶל הַנְּחָלָה.**
תְּרוֹמֵנוּ לִמְעַלָּה לִמְעַלָּה. **תְּקַבְצֵנוּ לְבֵית הַתְּפִלָּה.** **פָּאִיבֵנוּ**

הַנְּחָנוֹן לְשָׁם, a poem by Rabbi Elazar ha-Kallir, runs in a reversed alphabetic acrostic. It begins with **נ**, the last letter of the alphabet, and ends with **א**, the first letter. The acrostic **אֶלְעָגָדָה** is found in the concluding verse. This poem contains a plea for the restoration of Zion and the liberation of Israel.

בַּעַז עַל פְּלִגֵּי מָוֹם שְׁחוֹתֶלֶת. תִּפְרֹנֵנוּ מִכֶּל נָע וּמְחַלֶּה. תַּעֲטְרֵנוּ
בְּאַחֲבָה בְּלֹלוֹתָה. תִּשְׁמַחֵנֵנוּ בְּבֵית הַתְּפִלָּה. תִּנְהַלֵּנוּ עַל מַיִּם
מְנוּחוֹת סָלֶה. תִּמְלַאנוּ חַכְמָה וּשְׁכָלָה. תִּלְבִּישֵנֵנוּ עַז וּגְדָלָה.
תַּכְתִּירֵנוּ בְּכָתָר בְּלוֹלוֹתָה. תִּשְׂרֹנֵנוּ בְּאַרְךָ סָלוֹלוֹתָה. תַּטְעַנֵּנוּ בְּיִשְׁרָאֵלָה.
מְסָלֶה. תִּחְנֹנֵנוּ בְּרַחֲמִים וּבְחַמְלָה. פּוּכִירֵנוּ בְּמַיִּם זֹאת עַזְלָה.
תַּוְשִׁיעֵנוּ לְקַצְזָבָה. תִּפְרֹנֵנוּ בְּזַיו הַמֶּלֶת. תַּרְבִּיקֵנוּ בְּאוֹור
חַזְלָה. תִּנְדַּלֵּנוּ בְּיַד נַגְדוֹלָה. תִּבְיאֵנוּ לְבִתְחָדָה בְּרַבָּה וּצְהָלָה.
תִּאֲדַרֵּנוּ בְּיַשְׁעָה וּגְנִילָה. תִּאֲמַנֵּנוּ בְּרוּחָה וּמַאֲלָה. תִּלְבַּבֵּנוּ בְּבָנָנוּ
עִירָה בְּבַתְחָלָה. תִּעֲזֹרֵנוּ לְצַיּוֹן בְּשְׁבָלוֹלוֹתָה. תִּזְבְּנֵנוּ בְּנִבְנָה
הָעִיר עַל תְּלָה. תִּרְבִּיצֵנוּ בְּשַׁׁשְׁׁוֹן וּגְנִילָה. הוֹשֵׁעַ נָא. תִּחְזֹקֵנוּ
אֱלֹהִי יַעֲקֹב סָלֶה. הוֹשֵׁעַ נָא.

Reader and Congregation:

אָנָּא הוֹשֵׁעָה נָא.

אָנָּא אָזָן חַיּוֹן הָאָבִי יְשֻׁעָה, בְּעַרְבִּי נָחֵל לְשַׁעַשְׁעָה, וּהַוֹּשֵׁעָה נָא.
אָנָּא נָאֵל בְּנָת נְטֻעָה, דִוְמָה בְּטָאָתָה, וּהַוֹּשֵׁעָה נָא.
אָנָּא חַבֵּט לְבָרִית טְבָעָה, יְמַחְשֵׁבִי אָרֶץ בְּהַטְבִּיעָה,
וּהַוֹּשֵׁעָה נָא.
אָנָּא זְכַרְדְּלָנוּ אָב יְדָעָה, חַסְדָּךְ לְמוֹבָהוֹדִיעָה, וּהַוֹּשֵׁעָה נָא.
אָנָּא טְהֹרֵי לְבָהַפְּלִיאָה, יוֹדֵעַ בַּיְהָוָא פְּלָאָה, וּהַוֹּשֵׁעָה נָא.
אָנָּא בְּבִיר בְּמַה פָּנוּ לְנוּ יְשֻׁעָה, לְאַבּוֹתֵינוּ בְּהַשְּׁבָעָה, וּהַוֹּשֵׁעָה נָא.
אָנָּא מֶלֶא מִשְׁאָלֹות עַם מִשְׁעָה, גַּעֲקֹד בְּמַוְבָּרָה מָוֹר
שְׁוֹעָה, וּהַוֹּשֵׁעָה נָא.
אָנָּא שָׁגֵב אָשָׁלִי נְטֻעָה, עַרְיִצִים בְּהַנִּיעָה, וּהַוֹּשֵׁעָה נָא.

O hearken to the prayer of those who long for thy salvation; deliver
the stock of Israel thou hast planted; save us on the day when thou sweepest
the wicked away; give rain for the thirsty land, and sustain us.

אָנָּא פַּתְח לִנְךָ אֲוֹצָרוֹת רֶבֶעָה, צִיָּה מֵהֶם בְּתִרְבִּיעָה,
וְהַשְׁרִיעָה נָּא.
אָנָּא קֹרְאָה אָרֶץ בְּרוּעָה, רַעַם בְּטוּב מְרֻעָה, וְהַשְׁרִיעָה נָּא.
אָנָּא שָׁעֵרֶיךָ פְּעַל מִמְשֹׁואָה, תַּל פְּלִפְיוֹת בְּחַשְ׀יאָה,
וְהַשְׁרִיעָה נָּא.

Reader and Congregation:

אָנָּא אֵל נָא, הַשְׁעָן נָא וְהַשְׁרִיעָה נָּא.
אֵל נָא תְּעַנֵּנוּ בְּשָׁה אָוֶר, שְׁמַנִּי מִסְפָּרָה אֵל תָּאֶבֶר,
הַשְׁעָן נָא וְהַשְׁרִיעָה נָּא.
אֵל נָא רְעוּה אֶת צָאן כְּתָרָנָה, קְצֹופָה וְעַלְיָה הַרְוָנָה,
הַשְׁעָן נָא וְהַשְׁרִיעָה נָּא.
אֵל נָא צָאנָה וְצָאן מִרְעִיתָה, פְּעַלְתָּה וְרַעִיתָה,
הַשְׁעָן נָא וְהַשְׁרִיעָה נָּא.
אֵל נָא עַנְנֵי הַצָּאן, שִׁיחַם עֲנֵה בְּעַת רְצֹן,
הַשְׁעָן נָא וְהַשְׁרִיעָה נָּא.
אֵל נָא נֹשְׁאי לְהַקְוֵן, מַתְקוּמָמִיהָ יְהִוָּה בְּאֹנוֹ,
הַשְׁעָן נָא וְהַשְׁרִיעָה נָּא.
אֵל נָא לְמַנְסָכִי לְהַקְוֵן, בְּמַפְעֵינוּ הַיְשִׁיעָה וְשָׁבָבוֹן מִים,
הַשְׁעָן נָא וְהַשְׁרִיעָה נָּא.
אֵל נָא יַעֲלוּ לְצִיּוֹן מוֹשִׁיעִים, טְפִילִים בָּה וּבְשָׁמָה נֹזְעִים,
הַשְׁעָן נָא וְהַשְׁרִיעָה נָּא.
אֵל נָא חַמְזִץ בְּגָדִים, זָעָם לְנַעַר כָּל בּוֹנָדים,
הַשְׁעָן נָא וְהַשְׁרִיעָה נָּא.

חַמְזִץ is a reversed alphabetic acrostic, beginning with the letter **ח** and ending with the letter **צ**. We are like wandering sheep; do not erase our name from thy book of life.

אל נא זכור חוץ כבודה, גבוריים בלאה נבור,
הושע נא ודוושעה נא.

אל נא דורך בענפי ערבות, געים שעה מערכות,
הושע נא ודוושעה נא.

אל נא ברך בעטורה שנה, אמר רצה בפלולי
ביום הושענא, הושע נא ודוושעה נא.

Reader and Congregation:

אנא אל נא, הושע נא ודוושעה נא, אכינו אפתה.
למעו פמים בדורותינו, הנמלט בלב צדקותינו, מצל משפט
בבוא מבול מום, לאם אני חומרה הושע נא ודוושעה נא, אכינו
אפתה.

למעו שלם בכל מעשים, המגסה בעשרה נסائم, בشرط
מלאים נם יחת נא מעט מום, לברחה במחמה הושע נא
VED ודוושעה נא, אכינו אפתה.

למעו רך ויחיד נחנט פרי למאה, זעק ואיה השה לעולה,
בשridoו עבדיו מצאנו מום, לנוללה וסורה הושע נא ודוושעה
נא, אכינו אפתה.

למעו קדם שאת ברכה, הנשיטם ולשמד חפה, מניחם
במקלות בשאות המום, לרמלה לתרמר הושע נא ודוושעה
נא, אכינו אפתה.

למעו צדק היהת לך לבנון, בחרון פאר יבחן, מגסה במשה

למען תמים consists of a twofold alphabetic acrostic, reversed and straight. The first stanza, for example, begins with the letter ת (תמים) and ends with the letter נ (נון); the second stanza begins with ש (שלם) and ends with the letter ב (ברחה).

בְּמַיִם מִרְיבָּת מִים, לְהַכֵּר הַטּוֹב הַוּשׁעַ נָא וְהַוּשִׁיעָה נָא, אֲקִינוֹ אָתָּה.

לְמַעַן פָּאָר חַיוֹת גַּבִּיר לְאָחִיו, יְהוָקָה אֲשֶׁר גַּבָּר בָּאָחִיו,
מִסְפָּר רַבָּע מִדְלָיו יַזֵּל מִים, לֹא לֹנוּ כִּי אִם לְמַעַן הַוּשׁעַ נָא
וְהַוּשִׁיעָה נָא, אֲקִינוֹ אָתָּה.

לְמַעַן עֲנָנוּ מִבְּלָיָן וְנָאָנוּ, אֲשֶׁר בָּצְדָּקוֹ בְּלִבְלָל הַמּוֹן, מִשּׁוֹךְ
לְגֹואָל וּמְשִׁיר מִמְּנִים, לֹזָאת הַנְּשָׁקֶפֶת הַוּשׁעַ נָא וְהַוּשִׁיעָה נָא,
אֲקִינוֹ אָתָּה.

לְמַעַן שְׁמַחוֹ בְּמַלְאָכִי מִרְזָמִים, הַלּוֹבֶשׂ אֲוָרִים וְחַמִּים,
מִצְוָה לְבָא בְּמִקְדָּשׁ בְּקָדוֹשׁ יְדִים וּרְגָלִים וּרְחִיצָת מִים,
לְחֻולָת אֲחָתָה הַוּשׁעַ נָא וְהַוּשִׁיעָה נָא, אֲקִינוֹ אָתָּה.

לְמַעַן נְבִיאָה מְחֻולָת מְתִינִים, לְבָנָה לְבָב הַשִּׁמָה עַינִים,
לְרִגְלָה רְצָחָה עַלוֹת וּרְדָת בָּאָר מִים, לְטוּבוֹ אֲדָלָיו הַוּשׁעַ נָא
וְהַוּשִׁיעָה נָא, אֲקִינוֹ אָתָּה.

לְמַעַן מִשְׁרָתָה לֹא מִשׁ מַאֲהָל, וּרְוִימָה תְּקִרְבָּשׁ עַלְיוֹ אַהֲלָה,
בְּעָבָרוֹ בְּיַרְדּוֹ נְבָרָתוֹ כְּמִים, לִזְיפָה וּבְרָה הַוּשׁעַ נָא וְהַוּשִׁיעָה
נָא, אֲקִינוֹ אָתָּה.

לְמַעַן לְמַד רָאוֹת לְטוֹבָה אֹתָה, זַעַק אֲיהָנְפָלָאות, מִזְחָה טָל
מִנּוֹה מֶלֶא הַסְּפָלָן מִים, לְכָלָת לְבָנָן הַוּשׁעַ נָא וְהַוּשִׁיעָה נָא,
אֲקִינוֹ אָתָּה.

לְמַעַן בְּלִוְלִי עֲשָׂות מַלְחָמָתָה, אֲשֶׁר בִּידָם תִּפְתָּחָה יְשִׁיעָתָה,
צְרוֹפִי מְנוּיִ בְּלִקְקָם בִּידָם מִים, לֹלָא בְּנָדוֹ בְּךָ הַוּשׁעַ נָא
וְהַוּשִׁיעָה נָא, אֲקִינוֹ אָתָּה.

לְמַעַן יִחַזֵּד צָוֹרִים דְּשֶׁ, אֲשֶׁר מִרְחָם לְנִיר הַקָּדֵשׁ,
מִפְּבָתֵשׁ לְתִי הַבְּקָעַת לוֹ מִים, לְמַעַן שֵׁם קָרְשָׁה הַשׁעַנָּא
וְהַשְׁעִיהָ נָא, אֲכִינוּ אָתָה.

לְמַעַן טֻב הַוְלֵד וְגַדֵּל, אֲשֶׁר מַעַשֵּק עֲדָה חַדֵּל, בְּשׁוֹב עַם
מִחְטָא צֹו שְׁאַבְ-מִים, לְנָאָה בִּירוּשָׁלָם הַשׁעַנָּא וְהַשְׁעִיהָ
נָא, אֲכִינוּ אָתָה.

לְמַעַן תִּינְךֿ מִכְּרָבְרָב בְּשִׁיר, הַמְּלָמֵד תֹּרֶה בְּכָל בְּלִי שִׁיר,
מַנְסֵךֿ לְפִנֵּיךֿ כְּתָאָב שְׁתָוֹת מִים, לְשָׁמוֹ בְּהָ סְבָרָם הַשׁעַנָּא
וְהַשְׁעִיהָ נָא, אֲכִינוּ אָתָה.

לְמַעַן זֶה עַלְהָ בְּסֻעָּרָה, הַמְּקֹנָא וְמַשִּׁיב עַבְרָה, לְפָלוּלוּ
יְרָדָה אַשׁ וְלִחְבָּה עַפְרָ וּמִים, לְעִינִיקֿ בְּרָכוֹת הַשׁעַנָּא
וְהַשְׁעִיהָ נָא, אֲכִינוּ אָתָה.

לְמַעַן וְשָׁרַת בְּאַמְתָה לְרַבּוֹ, פִּי שְׁנִים בְּרוֹחוֹ נַאצֵּל בּוֹ, בְּקַחְתוֹ
מַנְנוֹ נְתִמְלָאוּ גְּבִים מִים, לְפִצּוֹ מֵי קְמוֹדָה הַשׁעַנָּא וְהַשְׁעִיהָ
נָא, אֲכִינוּ אָתָה.

לְמַעַן חַרְחָר עֲשֹׂות רְצָנָה, הַמְּכָרֵיז תְּשׁוּבָה לְצָאנָה, אָז
בְּבוֹא מְהֻרָף סְתִמְמָנוֹת מִים, לְצַיּוֹן מְכַלֵּל יוֹפִי הַשׁעַנָּא
וְהַשְׁעִיהָ נָא, אֲכִינוּ אָתָה.

לְמַעַן דְּרַשְׁוֹה בְּתוֹךְ נַעֲלָה, וּסְוֹדָה לְמַנוֹ גַּלְתָּה, בְּלִי
לְהַחְנָאָל דְּרַשְׁוֹ זְרֻעָנִים וּמִים, לְקוּרָאִיד בְּצָרָה הַשׁעַנָּא
וְהַשְׁעִיהָ נָא, אֲכִינוּ אָתָה.

לְמַעַן גַּמֵּר חַבְמָה וּבִנָּה, סּוֹפֵר מְהִיר מְפַלֵּשׁ אַמְנָה,
מְחַבְמָנוּ אֲמָרִים הַמְּשׁוֹלִים בְּרַתְבֵּי מִים, לְרַבְתֵּי עַם הַשׁעַנָּא
וְהַשְׁעִיהָ נָא, אֲכִינוּ אָתָה.

לְמַעַן בָּאֵי לְהַיּוֹם בְּכֶל לִבּ, שׁוֹפְכִים לְהַשְׁמִיחַ בְּלֹא לִבּ
וְלִבּ, שׁוֹאֲלִים מִמֶּה עַזּ מִתְרוֹת מִים, לְשׁוֹרְרוּ בָּם הַשׁעַנְתָּא
וְהַשְׁעִיחָה נָא, אַבְינוּ אַפְהָ.

לְמַעַן אָמְרִי יַגְדֵּל שְׁמָה, וְהַם נְחַלְתָּה וְעַמָּה, צְמָאים
לְיִשְׁעָה בָּאָרֶץ עַפְהָ לְמַם, לְתַרְתַּף לְמוֹמְנוֹתָה הַשׁעַנְתָּא
וְהַשְׁעִיחָה נָא, אַבְינוּ אַפְהָ.

Reader and Congregation:

הַשׁעַנְתָּא אַל נָא, אַנְאָה הַשְׁעִיחָה נָא.

הַשׁעַנְתָּא סְלָחָה נָא, וְהַצְלִיכָה נָא, וְהַשְׁעִינָנוּ אַל מְעֻנָּנוּ.

The *hoshana*, made of five willow-twigs, is taken in hand.

תְּעִנָּה אָמְנוּם שׁוֹפְכִים לְהַלְבָּד בְּמַמּוֹם
וְהַשְׁעִיחָה נָא.

וְהַצְלִיכָה נָא.

וְהַשְׁעִינָנוּ אַל מְעֻנָּנוּ.

תְּעִנָּה דְּגָלִים גַּעֲוָנִים גַּרְגָּרִים כְּיֻם
לְמַעַן בָּא בָּאשׁ וּבְמַמּוֹם

בָּנָר וּנְסָמָךְ יְקָח נָא מַעַט כְּיֻם

תְּעִנָּה דְּגָלִים גַּעֲוָנִים גַּרְגָּרִים כְּיֻם

לְמַעַן תְּגַעֲבָר בְּשַׁעַר הַשְׁמָקִים

וְשָׁב וְחָפֵר בְּאַרְוֹת מִים

תְּעִנָּה זְבִים חֹנִים עַלְיִ מִום

לְמַעַן חַלְקָמָפְאַל מְקָלוֹת בְּשַׁקְתּוֹת הַמִּים וְהַצְלִיכָה נָא.

טָעַן וְגַל אַבְנוּ מַבָּאָר מִום

תְּעִנָּה יְדִידִים נְחַלְיִ דָת מְשִׁילָת מִום

לְמַעַן בָּרו בְּמַשְׁעַנוֹתָם מִום

לְהַבִּין לְמוֹ וְלְאַצְאָיו מִום

תְּעִנָּה אָמוֹנוֹת mayest thou answer the faithful who pour out their heart like water; answer them for the sake of Abraham, Isaac, Jacob, Moses and David. This poem is a prayer for rain.

הושענות

וְהַשְׁעֵת נָא.
וְהַצְלִיחָה נָא.
וְהַשְׁעִינוּ אֶל מְעֻנָּנוּ.

רְחַם־נָא קָהֵל עֲדַת יִשְׂרָאֵל עֲזֹבֶן,
וְהַשְׁעִינוּ אֱלֹהֵי יְשֻׁעָנוּ.

וְהַשְׁעִינוּ אֱלֹהֵי יְשֻׁעָנוּ.

נָא אָדָונִי הָאָדוֹנִים, נְתַגֵּרוּ בְנֵי מִקְדָּשָׁנוּ
וְהַשְׁעִינוּ אֱלֹהֵי יְשֻׁעָנוּ.

הַנְּשָׁנָה חֵיּוֹם בַּתְּחִנּוֹן, עֲרֵיךְ רְחוֹם וְתְנוֹן
וְסְפִירָנוּ נְפָלָאָתוֹתֶךָ בְּשָׁנָנוּ
וְהַשְׁעִינוּ אֱלֹהֵי יְשֻׁעָנוּ.

וְהַשְׁעִינוּ אֱלֹהֵי יְשֻׁעָנוּ.

פְּעֻנָּה מִתְחָנִים בְּבִישָׁמָן עַל מִים
לְמַעַן נְאָמֵן בֵּית מִסְפִּיק לְעַם מִים
סָלָע הַקְּנִיזָה מִזְבֵּחַ מִים

פְּעֻנָּה עֲנוּם עַל בָּאָר מִים
לְמַעַן פָּקָר בְּמַיִּם מְרִיבָת מִים
צְמָאים לְהַשְׁקָותָם מִים

פְּעֻנָּה קְדוּשִׁים מְנַסְכִּים לְהַמִּים
לְמַעַן רַאשְׁנָה מִשּׁוּרָרִים בְּתַחַב שְׁתָות מִים
שָׁב וְגַסְךְ לְהַמִּים

פְּעֻנָּה שׁוֹאָלִים בְּרַבּוּעַ אַשְׁלֵי מִים
לְמַעַן חַל פְּלַפְיוֹת מוֹצָא מִים
תְּפַתַּח אָרֶץ וְתְרַעֵיף שְׁמָנוֹם

רְחַם־נָא קָהֵל עֲדַת יִשְׂרָאֵל עֲזֹבֶן,
וְהַשְׁעִינוּ אֱלֹהֵי יְשֻׁעָנוּ.

אוֹ בְּעֵינֵינוּ עֲבָדִים אֶל יְד אָדוֹנִים
בָּאָנוּ לְפָנֵיךְ נְדוֹנִים

נָא אָדָונִי הָאָדוֹנִים, נְתַגֵּרוּ בְנֵי מִקְדָּשָׁנוּ
דְּשָׁנוּ וּבְלָעָנוּ זָלָתֶךָ אָדוֹנִים

הַנְּשָׁנָה חֵיּוֹם בַּתְּחִנּוֹן, עֲרֵיךְ רְחוֹם וְתְנוֹן
וְסְפִירָנוּ נְפָלָאָתוֹתֶךָ בְּשָׁנָנוּ
וְהַשְׁעִינוּ אֱלֹהֵי יְשֻׁעָנוּ.

זְבַת חָלָב וּרְכָבֵשׂ, נָא אֶל תְּכַבֵּשׂ
תְּשִׁרְתָּת מִים בְּאָקֵתָה תְּכַבֵּשׂ

טְעַנָּנוּ בְשִׁמְנָה, בַּינְדַּ שְׁבֻעָה וְשִׁמְנָה
 יְשַׁרְתֵּן צְדִיק אֶל אֲמֹנוֹה
 וְהוֹשִׁעָנוּ אֱלֹהִי יְשַׁעָנוּ.
 בְּרִתְתָּ בְּרִית לְאָרֶץ, עַזְדָּר כָּל יְמֵי הָאָרֶץ
 לְבָלְתִּי פְּרִיזְבָּה פְּרִיז
 מַתְחָנָנִים עַלְיִ מִם, בְּעָרְבִּים עַל יְבָלִי מִם
 נָא זְכָרְלָנוּ נְסֻוק הַמִּים וְהוֹשִׁעָנוּ אֱלֹהִי יְשַׁעָנוּ.
 שִׁיחִים בְּדָרֶךְ מַטְעָתָם, עַמְמִיסִים בְּשִׁעוּתָם
 עַגְמָם בְּקוֹל פְּגִיעָתָם וְהוֹשִׁעָנוּ אֱלֹהִי יְשַׁעָנוּ.
 פּוּעַל יְשִׁיעָות, פְּנֵיה לְפָלִילָם שָׁעוֹת
 צְדִיקָם אֶל לְמוֹשָׁעָת וְהוֹשִׁעָנוּ אֱלֹהִי יְשַׁעָנוּ.
 קָול רַגְשָׂם תְּשַׁעַ, תְּפַתָּח אָרֶץ וַיְפָרוּ יְשַׁע
 רַב לְהֹשִׁיעַ וְלֹא חָפֵץ רַשְׁעַ וְהוֹשִׁעָנוּ אֱלֹהִי יְשַׁעָנוּ.
 שַׁעֲרֵי שְׁמִים פְּתַח, אֲוֹצָרֶךְ הַטּוֹב לְנוּ תְּפַתָּח,
 תְּוֹשִׁעָנוּ וַרְיבָּאֵל תְּמִתָּחָת, וְהוֹשִׁעָנוּ אֱלֹהִי יְשַׁעָנוּ.

Reader and Congregation:

קָול מִבְשָׁר, מִבְשָׁר וְאֹמֵר.
 אָמֵץ יְשַׁעַ בָּא, קָול הַזָּדִי הַגָּהָה זֶה בָּא, מִבְשָׁר וְאֹמֵר.
 קָול בָּא בְּרַבְבּוֹת בְּתִים, לְעַמּוֹד עַל הַר הַזִּיתִים,
 מִבְשָׁר וְאֹמֵר.
 קָול גַּשְׁתָּו בְּשׁוֹפֵר לְתַקְעַ, תְּחַפְּיוּ הַר יְבָקָע, מִבְשָׁר וְאֹמֵר.
 קָול דְּפָק הַצִּיז וְחַרְחַ, וּמְשַׁחַצְיִ הַקָּר מַמְזָרָח, מִבְשָׁר וְאֹמֵר.
 קָול הַקִּים מַלְלָל נְאָמוֹ, וּבָא הוּא וְכָל קְדוֹשִׁים עַמּוֹ,
 מִבְשָׁר וְאֹמֵר.

 קָל מִבְשָׁר is based on Isaiah 52:7: ("How beautiful upon the mountains is the herald who brings good news of peace").

אַבְּצָן שַׁעַד refers to prophetic promises of salvation and restoration.

קול וילכֶל בָּאֵי עַולְם, בָת קֹול יִשְׁמַע בְּעַולְם, מִבְשָׂר וְאֹמֶר.
 קֹול זָרָע עֲמֹזִיס רְחָמָנו, נוֹלְדוּ בַּיָּלְד מִמְעֵי אָמוֹן, מִבְשָׂר וְאֹמֶר.
 קֹול חַלָה בַּיָּלְדָה מַיְזָאת, מַיְשָׁמַע בְּזָאת, מִבְשָׂר וְאֹמֶר.
 קֹול טָהָר פָעֵל כָל אֱלֹה, וַיְמַיְרָאָה בְּאֱלֹהָה, מִבְשָׂר וְאֹמֶר.
 קֹול יִשְׁעָו זָמָן הַוְתָה, בְּנִוְתָל אָרֶץ בַּיּוֹם אָחָר, מִבְשָׂר וְאֹמֶר.
 קֹול בְּבִיר רֻם וְקַמָת, אָמַיְלָד נָיו פָעֵם אָחָת, מִבְשָׂר וְאֹמֶר.
 קֹול לְעֵת יִגְאַל לְעַפְמוֹ נָאוֹר, וַיְהִי לְעֵת עֲרָב יְהִיָ אָוֹר,
 מִבְשָׂר וְאֹמֶר.

קול מּוֹשִׁיעִים יַעֲלוּ בְּהַר צִיּוֹן, בַּיָּחָלָה גַם יַלְדָה צִיּוֹן,
 מִבְשָׂר וְאֹמֶר.
 קֹול נִשְׁמַע בְּכָל גְבוּלָה, הַרְחִיבִי מִקּוֹם אֲהָלָה, מִבְשָׂר וְאֹמֶר.
 קֹול שִׁימֵי עד דְמִשְׁק מִשְׁבְּנוֹתָה, קְבָלִי בְּנִיה וּבְנוֹתָה,
 מִבְשָׂר וְאֹמֶר.
 קֹול עַלְזִי חַבְצָלָת הַשְׁרוֹן, בַּיְקָמוּ יִשְׁנֵי חַבְרוֹן, מִבְשָׂר וְאֹמֶר.
 קֹול פָנוּ אַלְיָה וְהַשְׁעוֹת, הַיּוֹם אָמַבְקוּלִי תְשַׁקְמָעוֹ, מִבְשָׂר וְאֹמֶר.
 קֹול צַמָח אִיש צַמָח שָׁמוֹן, הוּא דָרוֹד בְּעַצְמוֹן, מִבְשָׂר וְאֹמֶר.
 קֹול קִימוֹ בְפּוֹשֵׁי עַפְרָה, הַקִּיצוֹ וּרְנָנוּ שׂוֹבְנִי עַפְרָה,
 מִבְשָׂר וְאֹמֶר.
 קֹול רַבְתִי עַם בְּהַמְּלִיכָה, מְגַהֵל יִשְׁעוֹת מְלָכוֹ, מִבְשָׂר וְאֹמֶר.
 קֹול שֵׁם רְשָׁעִים לְהַאֲבִיד, עֹזֶשה חַסְד לְמַשְׁיחָו לְרוֹד,
 מִבְשָׂר וְאֹמֶר.
 קֹול הַנֶּה יִשְׁעוֹת לְעַם עַולְם, לְדוֹד וּלְזָרָעָו עד עַולְם,
 מִבְשָׂר וְאֹמֶר.

Reader and Congregation:

(three times)

קול מبشر, מבשר ואומר.

הושיעה את עמך, וברך את נחלתך, ורעם ונשאם עד
העולם. ויהיו דברי אלה, אשר החרננו לפניו ים, קרובים
אל יי' אלהינו יומם ולילה, לעשות משפט עבדו ומשפט עמו
ישראל דבר יום ביום. למן דעת כל עמי הארץ, כי יי'
הוא האלים, אין עוד.

The *hoshanas* are struck five times.

יהי רצון מלפניה, יי' אלהינו ואלהי אבותינו, הבוחר
בנביאים טובים ובמנוגיהם הטוביים, שתקבל ברחמים
וברצון אה פלחותנו ותקופותינו, והזברדנו זכות שבעת
היממה, ותסיר מחיצת הברזל המפסקת בינו ובינה,
ותאזרן שועתנו ותיטיב לנו החתימה, תולה ארץ על בלימתה;
וחתמנו בספר חיים טובים. ואוצרך הטוב תפתח להשביע
מoms נפש שוקקה, במו שבחות: יפתח יי' לך את אוצרך הטוב,
את השמים, לחת מטר ארץ בעתו, ולבך את כל מעשה
זה. אמן.

Full-Kaddish by the Reader on page 405, where the service is continued.

יום חיבוט חירות **השענא רבא** is designated in Sukkah 4:6 as ("the day of striking the twigs"). The Mishnah relates that "they used to bring twigs and strike them against the ground at the sides of the altar." This symbol of casting off the sins is considered to be of very ancient origin.

יהי רצון expresses the belief that the seventh day of *Sukkoth*, *Hoshana Rabbah*, is the day of sealing the decree of judgment. Several customs and tunes on this festival are borrowed from the High Holydays.

תפלת נשֶׁם

Chanted on the eighth day of *Sukkoth* during *Musaf*

Reader:

ברוך אתה, ייְהוָה אֱלֹהֵינוּ וָאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וָאֱלֹהֵי יַעֲקֹב, הָאָל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, אֵל
עַלְיוֹן, גּוֹמֵל חֶסְדִּים טוֹבִים, וּקְוֹמָה חֶפְלָה, וּזְוֹכֵר חֶסְדֵּי אֲבוֹת,
וּמַבְיאֵנוּ גּוֹאֵל לְבָנֵינוּ בְּנֵיכֶם לְמַעַן שְׁמוֹ בָּאֶחָדָה. מֶלֶךְ עֹזֶר
וּמוֹשִׁיעַ וּמַגָּן.

אָפָּדְבָּרִי אַתָּה שֵׁם שֶׁר מְטָר, לְהֻבִּיב וּלְהַעֲנִין לְהַרְיךָ
לְהַמְּטָר, מִים אֲבִים בָּם גִּיאָ לְעַטָּר, לְבָל יְעַצֵּרוּ בְּנֵשְׁיוֹן שְׁטָר,
אָמְנוּנִים גַּנוּן בָּם שְׂוֹאֵלי מְטָר.

ברוך אתה, ייְהוָה, מֶנוּ אַבְרָהָם.
אתה גָּבוֹר לְעוֹלָם, אָדָנִי; מְתִיחָה מְתִיחָה אַתָּה, רַב לְהַשְׁעֵעַ.
ישְׁרִיחַ לְפָלָג מְפָלָג נִשְׁמָם, לְמוֹגֵג פְּנֵי נִשְׁמָה בְּצִחוֹת לְשָׁם, מִים
לְאַדְךָ כְּנִית בְּרַשְׁם, לְהַרְגִּיעַ בְּרַעֲבָם לְנִפְחוֹת נִשְׁמָם, לְהַמִּיחָה
מִזְבְּחִים גְּבוּרוֹת נִגְשָׁם.

אֱלֹהֵינוּ וָאֱלֹהֵי אֲבוֹתֵינוּ,
זָכָר אָב נִמְשָׁך אַתְּרִיך בְּמִים,
בְּרַכְתָּו בָּעֵץ שְׁתוֹל עַל פְּלַגִּים,

תפלת נִשְׁמָם, the prayer for rain recited on the eighth day of *Sukkoth*, solemnly introduces the formula משיב הרוח ומוריד השם which is inserted into the beginning of the *Amidah* during the period between *Sukkoth* and *Pesah*. The poems זכר אָב and זכור אָב were composed by Rabbi Elazar ha-Kallir of the seventh century.

PRAYER FOR RAIN

Chanted on the eighth day of Sukkoth during Musaf

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest loving kindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name. O King, Supporter, Savior and Shield!

Af-Bri is the title of the prince of rain,
Who gathers the clouds and makes them drop rain,
Water to adorn the earth with verdure.
Be it not held back because of unpaid debts;
O shield faithful Israel who prays for rain.

Blessed art thou, O Lord, Shield of Abraham.
Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

May he send rain from the heavenly source,
To soften the earth with its crystal drops.
Thou hast named water the symbol of thy might;
Its drops refresh all that have breath of life,
And revive those who praise thy powers of rain.

Our God and God of our fathers,
Remember Abraham who followed thee like water,
Whom thou didst bless like a tree planted near streams of water;

אָפַר בָּרִי presents an impressive picture of the importance and symbolical significance of rain.

זְכֹר אָבִ, an alphabetic acrostic, refers to the pious deeds of Abraham, Isaac, Jacob, Moses, Aaron, the twelve tribes, and the miracles that were

בְּנֵינוֹתָו הַצְלָתוֹ מֵאָשׁ וּמִמְּוּם,
דֶּרֶשְׁתוֹ בְּזָרְעוֹ עַל כָּל מִזְמָם.

Congregation:

בְּעֲבוֹרוֹ אֶל תְּמַנֵּעַ מִים.

זִכּוֹר הַגּוֹלֵד בְּבָשָׂורָת יְקֻחַ נָא מַעַט קִים,
וְשַׁחַת לְהֹזְרוֹ לְשִׁתְטוֹ, לְשִׁפּוֹךְ דָּמוֹ בְּמִים,
זַהֲרֵ נָם הוּא לְשִׁפּוֹךְ לְבָב בְּמִים,
חַפְרֵ וּמִצְאָ בְּאָרוֹת קִים.

Congregation:

בְּצִדְקוֹ חֹן חִשְׁרַת מִים.

זִכּוֹר טָעֵן מַקְלָיו וּעַבְרֵ נִירְדוֹן קִים,
יִחֲדֵר לְבָב וּגְלֵל אָבּוֹ מִפְּיָ בָּאָר קִים,
בְּנַאֲבָק לוֹ שָׁר בְּלֹיל מֵאָשׁ וּמִמְּוּם,
לְכָנוֹ הַבְּטִיחָתוֹ הִיּוֹת עַמּוֹ בָּאָשׁ וּבְמִים.

Congregation:

בְּעֲבוֹרוֹ אֶל תְּמַנֵּעַ מִים.

זִכּוֹר מַשְׁיִ בְּתַבְתַּחַת נָמָא מִן הַקִּים,
גַּמּוֹ דָּלָה וְהַשְׁקָה צָאוֹן קִים,
סְגִולִיתְיךָ עַת צָמָאוֹ לְמִים,
עַל הַסְּלָעָה חַק וַיַּצְאָוֹ מִים.

Congregation:

בְּצִדְקוֹ חֹן חִשְׁרַת מִים.

shown to them in connection with water. The alternating refrains of the poem are בְּצִדְקוֹ חֹן חִשְׁרַת מִים and **בְּעֲבוֹרוֹ אֶל תְּמַנֵּעַ מִים**.

The term water is often used symbolically. In Numbers 24:7, the constant flow of water is symbolic of numerous descendants. The Torah is frequently

Thou didst shield him, thou didst save him from fire and water;
 Thou didst care for him when he sowed by all streams of water.

Congregation:

For his sake, do not refuse water.

Remember Isaac whose birth was foretold over a little water;
 Thou didst tell his father to offer his blood like water;
 Isaac was heedful in pouring out his heart like water;
 Digging wells he did discover water.

Congregation:

For his righteousness' sake, grant abundant water.

Remember Jacob who, staff in hand, crossed the Jordan's water;
 His heart trusted when he rolled the stone of the well of water;
 When he wrestled with the prince of fire and water,
 Thou didst promise to be with him through fire and water.

Congregation:

For his sake, do not refuse water.

Remember Moses in an ark of papyrus reeds drawn out of the water;
 They said: He drew water for us and provided the flock with water;
 And when thy chosen people thirsted for water,
 He struck the rock and there gushed out water.

Congregation:

For his righteousness' sake, grant abundant water.

compared to water that purifies. In Temple times, the Water-Feast (**שְׁמִיחַת בֵּית**) (**השְׁוֹאָבָה**) began on the first day of *Sukkoth* at nightfall and lasted till the following morning. The outer court of the Temple was brilliantly illuminated for the occasion. A torchlight procession, dances and singing followed, while the women were looking on from their galleries. During the day the great

חפת ושם

זכור פקיד שתות טובל חמש טבילות במים,
צועה ומרחץ בפיו בקדוש מים,
קורא ומיה טהרת מים,
רחק מעם קחו בימים.

Congregation:

בעבורו אל חננע מים.

זכור שניים עשר שבטים שהעברת בגנרת מים,
שהמתקפת למו מרירות מים,
תולדותם נשפך דם עלייה בימים,
תפנו כי נפשנו אפסו מים.

Congregation:

בצדكم חן תשרת מים.

Reader:

שאטה הוא יי אלהינו משב קരות ומוריד הגשם.

Congregation:

Amen.

Amen.

Amen.

Congregation and Reader:

לברכה ולא לך לה

לחיים ולא למות

לשבע ולא לרוץ

מכלכל חיים (page 609).

feature was the procession which accompanied the priest who had been allotted the duty of drawing water for the libation ceremony from the pool of Siloam at Jerusalem. According to tradition, "whoever has not witnessed this celebration has never seen real rejoicing" (Sukkah 5:!). It was called שחתת בית השואבה ("the joyous procession to and from the well") because

Remember the Temple-priest who bathed five times in water;
 He removed sins when he washed his hands with sanctified water;
 He read from the Scriptures when he sprinkled purifying water;
 He was kept at a distance from a people as turbulent as water.

Congregation:

For his sake, do not refuse water.

Remember the twelve tribes thou didst bring across the water;
 Thou didst sweeten for them the bitterness of the water;
 For thy sake was the blood of their descendants spilt like water;
 Turn to us, for our life is encircled by foes like water.

Congregation:

For their righteousness' sake, grant abundant water.

Reader:

For thou art the Lord our God, who causest the wind to blow
 and the rain to fall.

Congregation and Reader:

For a blessing and not for a curse.

Congregation:

Amen.

For life and not for death.

Amen.

For plenty and not for scarcity.

Amen.

"Thou sustainest the living" (page 610).

from there they drew inspiration. Compare Isaiah 12:3 ("With joy shall you draw water from the fountains of deliverance").

... **משב הרוח** is referred to in the Mishnah as **גבורות ונשימים** ("the power of rain"), presumably because the reference to rain is inserted in the second benediction of the *Shemoneh Esreh*, beginning with the words **אתה גבר** ("thou art mighty"). This benediction is called **גבורה נשימים**, since it recounts the omnipotence of God. According to a talmudic statement, the term **גבורה נשימים** is used because rain comes down by the power of God (*Ta'anith* 2a).

הַקְפּוֹת לִשְׁמַחָת תּוֹרָה

Responsively

אֲפָה חָרָאת לְךָ רָעַת בַּי יְהוָה קָאָלָהִים, אֵין עוֹד מַלְבָּהָו.
לְעַזָּה נְפָלָאות גָּדוֹלוֹת לְבָהָו, בַּי לְעוֹלָם חֶסְדוֹן. אֵין בְּמֻוד
בָּאָלָהִים, אֲרָנִי, וְאֵין בְּמַעַשָּׂה. יְהִי כְּבָוד יְהִי לְעוֹלָם, יְשָׁמָח יְהִי
בְּמַעַשָּׂיו. יְהִי שֵׁם יְהִי מְבָרָךְ, מַעַתָּה וְעַד עוֹלָם. יְהִי יְהִי אָלָקָנִי
עַמְנָנוּ, בְּאַשְׁר קִיה עַם אֲבוֹתֵינוּ, אֶל יְעַזְבָּנו וְאֶל יִטְשָׁנוּ. וְאָמָרוּ
הַשְׁעָנוּ, אָלְהִי יִשְׁעָנוּ, וְקִבְצָנוּ וְהִצְילָנוּ מִן הַגָּוִים, לְהֽוֹדָות
לִשְׁמָ קָרְשָׁה, לְהַשְׁפְּכָה בְּתַהְלָתָה. יְהִי מֶלֶךְ, יְהִי מֶלֶךְ
לְעוֹלָם וְעַד. יְהִי עַז לְעַמּוֹ יִתְהַווּ, יְהִי יִבְרָךְ אַתְּ עַמּוּ בְּשָׁלוֹם. וַיְהִי
נָא אָמְרָנוּ לְרִצּוֹן לִפְנֵי אַדְרוֹן פֶּל. וַיְהִי בְּנִסְעַדָּר אַרְזָן, וְאָמָר
מְשָׁה: קָוָמָה יְהִי, וְזָפָכוּ אַיִלָּה, וְנִנְסֹסִי מִשְׁנָאוֹתָה מִפְנִינָה. קָוָמָה
יְהִי לְמִנְוחָתָה, אֲפָה נַאֲרוֹן עַזָּה. בְּהַנִּיחָה יַלְבְּשׁוּ צְדָקָה, וְחַסִּידִיכָה
יַרְעָנִי. בְּעַבּוּר דָּוד עַבְדָה, אֶל תִּשְׁבַּב פָּנֵי מִשְׁיחָה. וְאָמָר בַּיּוֹם
הַהוּא: הַנָּה אָלָקָנִי זֶה קָנוּנוּ לו וְיוֹשִׁעָנוּ; זֶה יְהִי קָנוּנוּ לו, נְגִילָה
וְנִשְׁמָחָה בִּישְׁעָתוֹ. מִלְכּוֹתָה מִלְכּוֹת בְּלַעַלְמִים, וּמִמְּשִׁלְתָּה
בְּכָל דָּור וְדָור. בַּי מַצִּין הַצָּא תּוֹרָה, וְדָבַר יְהִי מִירּוֹשָׁלִים.

שְׁמָחָת תּוֹרָה is celebrated in Eretz Yisrael on the eighth day of *Sukkoth*, on *Shemini Atsereth*. The name *Simhath Torah* was not known in talmudic times. It came into use presumably around the ninth century in Babylonia, where the one-year cycle for the reading of the Five Books of Moses prevailed. The seven processions with the Torah-scrolls on *Simhath Torah* became customary in the sixteenth century.

HAKKAFOTH FOR SIMHATH TORAH

Responsively

You have learned to know that the Lord is God; there is none else besides him.¹

To him who alone does great wonders; his mercy endures forever.²

There is no god like thee, O Lord; there are no deeds like thine.³

May the glory of the Lord be forever; may the Lord rejoice in his works.⁴

Blessed be the name of the Lord henceforth and forever.⁵

May the Lord our God be with us, as he was with our fathers; let him not leave us nor forsake us.⁶

Pray: Save us, our saving God; gather us, deliver us from the nations, to give thanks to thy holy name, to triumph in thy praise.⁷

The Lord is King; the Lord was King; the Lord will be King forever and ever.

The Lord will give strength to his people; the Lord will bless his people with peace.⁸

May our words please the Master of all things.

It came to pass, whenever the ark would start, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."⁹

Arise, O Lord, to thy resting-place, thou and thy glorious ark.

May thy priests be clothed with righteousness; may thy devoted followers sing for joy.

For the sake of thy servant David, reject not thy anointed prince.¹⁰

It will be said on that day: "Lo, this is our God, for whom we waited that he might save us; this is the Lord for whom we were waiting—let us rejoice and be happy with his salvation."¹¹

Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations.¹²

Truly, out of Zion shall come Torah, and the word of the Lord out of Jerusalem.¹³

¹Deuteronomy 4:35. ²Psalm 136:4. ³Psalm 86:8. ⁴Psalm 104:31. ⁵Psalm 113:2. ⁶I Kings 8:57. ⁷I Chronicles 16:35. ⁸Psalm 29:11. ⁹Numbers 10:35. ¹⁰Psalm 132:8-10. ¹¹Isaiah 25:9. ¹²Psalm 145:13. ¹³Isaiah 2:3.

אב הרחמים, היטיבה ברכונך את ציון, הבנה חומות
ירושלים. כי בה לבד בטהרנו, מליה אל רם ונשא, אדורו,
עוֹלָמִים.

For each of the seven *Hakkafot* a different group of worshipers is invited.

FIRST HAKKAFAH

אהא יי, הוֹשִׁיעָה נָא; אהא יי, הַצְלִיחָה נָא; אהא יי, עננו
בַּיּוֹם קָרָאנָה.
אלקי הרוחות, הוֹשִׁיעָה נָא; בוחן ללבבות, הַצְלִיחָה נָא;
גואל חזק, עננו ביום קראאנָה.

SECOND HAKKAFAH

דובר צדקות, הוֹשִׁיעָה נָא; דרור בלבושו, הַצְלִיחָה נָא;
ותיק וחסיד, עננו ביום קראאנָה.

THIRD HAKKAFAH

צדקה נישר, הוֹשִׁיעָה נָא; חומיל דלים, הַצְלִיחָה נָא; טוב
ומטיב, עננו ביום קראאנָה.

FOURTH HAKKAFAH

ירקע מחותבות, הוֹשִׁיעָה נָא; פביר ונאור, הַצְלִיחָה נָא;
לובש צדקות, עננו ביום קראאנָה.

FIFTH HAKKAFAH

מלך עולם, הוֹשִׁיעָה נָא; נאור ואדריר, הַצְלִיחָה נָא;
סומך נופלים, עננו ביום קראאנָה.

SIXTH HAKKAFAH

עוֹזֵר דלים, הוֹשִׁיעָה נָא; פוזה ומציל, הַצְלִיחָה נָא; צור
עוֹלָמִים, עננו ביום קראאנָה.

Merciful Father, may it be thy will to favor Zion with thy goodness; mayest thou rebuild the walls of Jerusalem. Truly, in thee alone we trust, high and exalted King and God, eternal Lord.

For each of the seven Hakkafoth a different group of worshipers is invited.

FIRST HAKKAFAH

O Lord, save us; O Lord, prosper us; O Lord, answer us when we call.

God of all souls, save us; Examiner of hearts, prosper us; mighty Redeemer, answer us when we call.

SECOND HAKKAFAH

Thou who speakest what is right, save us; thou who art arrayed in splendor, prosper us; thou who art ever kind, answer us when we call.

THIRD HAKKAFAH

Thou who art pure and upright, save us; thou who sparest the weak, prosper us; thou who art good and doest good, answer us when we call.

FOURTH HAKKAFAH

Thou who knowest our thoughts, save us; thou who art mighty and illustrious, prosper us; thou who art clothed with righteousness, answer us when we call.

FIFTH HAKKAFAH

Eternal King, save us; thou who art illustrious and majestic, prosper us; thou who supportest those who fall, answer us when we call.

SIXTH HAKKAFAH

Helper of the weak, save us; Redeemer and deliverer, prosper us; eternal Creator, answer us when we call.

SEVENTH HAKKAFAH

קָדוֹשׁ וּנוֹרָא, הַוְשִׁיעָה נָא; רְחוּם וְחִנּוּן, הַצְלִיחָה נָא; שֻׁמֶּר
הַבְּרִית, עֲנָנוּ בַיּוֹם קָרְאָנוּ.
תָּמֵגֶד חַמִּים, הַוְשִׁיעָה נָא; פָּקוֹד לְעָרָה, הַצְלִיחָה נָא;
פָּמִים בְּמַעַשֵּׂיו, עֲנָנוּ בַיּוֹם קָרְאָנוּ.

וְתַנְуּ כְבָוד לְתֹורָה,
מִפּוּ וּמִפְנִינִים יִקְרָה.
בַיְ הִיא לְנָנוּ עַז וְאוֹרָה,
וְאַשְׁמָה תִּקְוֹתֵי בָן.
אֱלֹהִי צוּרִי אַחֲסָה בָן,
וְאַסְפָּרָה תִּתְהַלְתָה.
עַל חִסְדֶךָ וְעַל אַמְתָה,
בַיְ הִיא לְנָנוּ עַז וְאוֹרָה.

שִׁירָיו וְשִׁמְחוֹ בְשִׁמְחת תֹוֹרָה
בַי טוֹב סְחִירָה מִכְלָ סְחִירָה
גְּנִיל וְגְנִישָׁ בְזֹאת הַתֹוֹרָה
אֲהַלְלָה אֱלֹהִי וְאַשְׁמָה בָוּ
אַהֲרוֹן בְסּוֹד עַם קָרְבוּ
בְכָל לֵב אַרְגֵן אַרְקוֹתֵיךְ
בְעֹזְרִי אַגִיד נְפֵלָאָתֵיךְ
גְּנִיל וְגְנִישָׁ בְזֹאת הַתֹוֹרָה

The Torah-scrolls (except three) are returned to the ark.

Reader and Congregation:

שְׁמַע יִשְׂרָאֵל, יְהִי אֱלֹהֵינוּ יְהִי אֶחָד.

Reader and Congregation:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֱדוֹנֵינוּ, קָדוֹשׁ שְׁמוֹ.

Reader:

פְּדָלוּ לִי אַתִּי, וְגַרְזֵמָה שְׁמוֹ יִחְפֹּנוּ.

The service continues on page 365.

SEVENTH HAKKAFAH

Thou who art holy and awe-inspiring, save us; thou who art merciful and gracious, prosper us; thou who keepest the covenant, answer us when we call.

Thou who supportest men of integrity, save us; thou who art mighty forever, prosper us; thou who art blameless in thy deeds, answer us when we call.

Thrill with joy over the Torah!
 Render glory to the Torah!
 Her profits are richest of all;
 She is more precious than jewels.
 We exult over this Torah,
 For she is our strength and our light.

I sing joyous praise to my God,
 And I place all my hope in him.
 I praise him amidst his people,
 My Creator, in whom I trust.

With all my heart I sing thy faith,
 Ever rendering thy praises.
 As long as I live I will tell
 Of thy wonders and thy kindness.
 Let us exult in this Torah,
 For she is our strength and our light.

The Torah-scrolls (except three) are returned to the ark.

Reader and Congregation:

Hear, O Israel, the Lord is our God, the Lord is One.

Reader and Congregation:

One is our God; Great is our Lord; Holy is his name.

Reader:

Exalt the Lord with me, and let us extol his name together.

The service continues on page 366.

הַדְלָקֶת גֵּר שֶׁל חֲנֹכָה

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתָיו
 וַעֲשָׂנוּ לְהַדְלִיק גֵּר שֶׁל חֲנֹכָה.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעִשָּׂה נְסִים
 לְאֶבֶןָתֵנוּ בִּימֵים הָהִם בָּזְמָנוֹ הָזֶה.

On the first night of *Hanukkah* add:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁחַתֵּינוּ וְקִימֵּנוּ
 וְהִגְיַעֵנוּ לְזָמָן הָזֶה.

While kindling the lights from left to right:

הַנְּרוֹת הָלְלוּ אָנָהָנוּ מַדְלִיקִין עַל הַגְּשִׁים וּעַל הַגְּפָלָאות,
 וּעַל הַתְּשִׁיעוֹת וּעַל הַמְּלָחָות, שְׁעִשָּׂית לְאֶבֶןָתֵנוּ בִּימֵים הָהִם
 בָּזְמָנוֹ הָזֶה עַל יָדֵינוּ בְּתִינּוֹת הַקְּדוֹשִׁים. וּכְלָ שְׁמַנְתָּה יָמִי חֲנֹכָה
 הַנְּרוֹת הָלְלוּ קָרְשָׁהָם, וְאַזְן לְנֵי רִשׁוֹת לְהַשְׁתִּמְשָׁבֵחַ הָהִם אֶלָּא
 לְרֹאָתָם בָּלְבָד, כִּי לְחוֹדֶת וְלְהַלֵּל לְשָׁמָןָה תְּנַדּוֹל עַל נְסִים
 וּעַל נְפָלָאותִיךְ וּעַל יְשֻׁעָתֶךָ.

מַעַזׂ צָור יְשׁוּעָתִי תָּפְנוּ בֵּית הַפְּלָתִי לְעֵת חַכִּין מִשְׁבֵּחַ אוֹ אָמֵר בְּשִׁיר מִזְמוֹר	לְהַנְּאָה לְשִׁבחָה. וְשֵׁם הַזָּהָר נָבְחָה. מִצְרַי הַמְנַבֵּחַ. חֲנֹכָת הַמּוֹזֵבָחַ.
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The poem was composed presumably in the thirteenth century. The name of the author is given in the initial letters of the five stanzas. The poem alludes to the deliverance from Egypt, Babylonia, Persia, and Syria.

LIGHTING THE HANUKKAH LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light Hanukkah lights.

Blessed art thou, Lord our God, King of the universe, who didst perform miracles for our fathers in those days, at this season.

On the first night of Hanukkah add:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

While kindling the lights from left to right:

We light these lights on account of the miracles, and wonders, triumphs and battles, thou didst perform for our fathers through thy holy priests in those days, at this season. These lights are sacred throughout the eight days of Hanukkah; we are not permitted to make any other use of them except watching them, in order to praise thy great name for thy miracles, thy wonders and thy triumphs.

MAOZ TSUR

O God, my saving Stronghold,
To praise thee is a delight!
Restore my house of prayer,
Where I will offer thee thanks;
When thou wilt prepare havoc
For the foe who maligns us,
I will gratify myself
With a song at the altar.

בְּגִינּוֹן בָּחֵי כְּלָה,
 בְּשַׁעֲבוֹד מִלְכּוֹת עֲגָלָה.
 הַזְּצִיא אֶת הַסְּגָלָה,
 יָרַדוּ כָּאָבָן מִצְוָלָה.
 גַּעַם שֵׁם לֹא שְׁקָטָה,
 כִּי זָרִים עֲבָדָתִי.
 בְּמַעַט שְׁעָבָרָתִי,
 לְקַץ שְׁבָעִים נוֹשָׁעָתִי.
 אָנָּנוּ בָּנוּ הַמְּדָחָה,
 גַּנְגַּתָּה לֹא נְשַׁבָּתָה.
 וְאוֹבֵב שְׁמוֹ מְחֻקָּתִי,
 עַל הָעֵץ פְּלִיתִתִּי.
 אָנוּ בִּימֵי חִשְׁמָנִים,
 וְטִמְאָוָבָל הַשְׁמָנִים.
 נָעָשָׂה נֵס לְשָׁשָׁנִים,
 קָבְעוּ שִׁיר וּרְגָנִים.
 רְעוֹת שְׁבָעָה נֶפֶשֶׁי
 תְּפִי מִרְרוֹ בְּקָשִׁי
 וּבְקָדוֹת הַגְּדוֹלָה
 חִיל פְּרָעה וְכָל עַרְעָוָה
 דְּבִיר קָדְשׁוֹ הַבְּיָאָגִי
 וּבָא נָגָשׁ וְהַגְּלָנִי
 וַיַּיְנֵן רָעֵל מִסְכָּנִי
 קָז בָּבֶל, זָרְבָּבֶל,
 בְּרָת קּוֹמָת בְּרוֹשׁ בְּקָשׁ
 גַּנְהִיתָה לוֹ לְפָח וְלִמְוֹקָשׁ
 רָאֵשׁ יְמִינִי נְשָׁאתִי
 רָב בָּנָיו וְקָנָנִי
 יְנִינִים נְקַבְּצָו עַלִי
 וּפְרִצָּו חֻמּוֹת מְגַדְּלִי
 וּמְנוּתָר קְנָקְנִים
 בָּנִי בִּינָה יְמִינִי שְׁמָנָה

The following stanza is a comparatively late addition.

וְקָרָב יוֹם הַיּוֹשֵׁעה,
 מִמְּלָכּוֹת הַרְשָׁעָה.
 וְאַיִן קָז לִימֵי רָעָה,
 דְּחָה אַדְמָנוֹ בְּאַל צְלָמוֹן
 חַשּׁוֹף זְרוּעַ קְדָשָׁה
 נְקוּם נְקֻמָת עַבְרִיךְ
 כִּי אַרְבָּה דְּשָׁעָה
 וְהַקְּמָם רְעוּם שְׁבָעָה.

My soul is sated with trouble;
My strength is consumed with grief;
They made life bitter for me
With hard service in Egypt;
But God with his great power
Brought forth the chosen people,
While all the host of Pharaoh
Sank like stone into the deep.

He brought me to his holy shrine;
Even there I found no peace;
The foe came and exiled me,
Because I had served strange gods
And was dazed with poisoned wine.
Soon Babylon's end drew near!
Guided by Zerubbabel,
I was saved after seventy years.

To cut down Mordecai's tree
Was the design of Haman;
But it proved a snare to him,
And his arrogance was stilled.
Thou didst promote Mordecai
And didst blot out the foe's name;
His numerous progeny
Didst thou hang on the gallows.

Greeks gathered to attack me
In the Hasmonean days;
They demolished my towers
And polluted all the oils;
From the last remaining flask
A miracle was wrought for Israel.
Men of wisdom then decreed
Eight days for hymns of praise.

מִגְלַת הַחַשְׁמוֹנָאים

א. נִיחָיו בֵּין אֲנָטוֹכוֹס מֶלֶךְ יְהוּןָה, מֶלֶךְ גָּדוֹל וְחַזָּק דָּתָה,
 ב. וְתָקוֹף בְּמִמְשָׁלָתוֹ, וְכָל הַמֶּלֶכִים יִשְׁמְעוּ לוֹ. הַזָּה בְּבָשָׂר
 מִדְּרִינָה רַבָּה וּמִלְכִים חֲזָקִים, וְחַרְבִּים טְרוֹתָם, וְחַכְלִילָם
 ג. שָׁרֵפָה בָּאָשׁ, וְאַנְשֵׁיהם בְּבֵית הַאֲסּוּרִים אָסָר. מִימֵי
 אַלְכְּסָנְדְרוֹס הַמֶּלֶךְ לֹא קָם מֶלֶךְ בָּמָה זוּ בְּכָל עַבְרָה תְּנָהָר.
 ד. הוּא בָּנָה מִדְּרִינָה גְּדוֹלָה עַל חֽוֹף הַיָּם לְהִזְוֹת לוֹ לְבִית
 ה. מֶלֶכְות, וַיָּקָרָא לָהּ מִדְּרִינָה אֲנָטוֹכוֹקִיא עַל שְׁמָוֹןָה. וְגַם בְּגַרְסִיס
 מִשְׁנָה זוּ בָּנָה מִדְּרִינָה אַחֲרָת לְגַדְרָה, וַיָּקָרָא לָהּ מִדְּרִינָה בְּגַרְסִיס
 עַל שְׁמָנוֹן, וּבָנָה שְׁמָוֹתָן עַד הַיּוֹם הַזֶּה.

ו. בְּשִׁנְתַּעַשְׂרִים וּשְׁלִשִּׁים שָׁנִים לְמֶלֶכָה, הִיא שָׁנַת מִאַתִּים
 וּשְׁלִשִּׁים עַשְׂרֵה שָׁנִים לְבָנָנוּ בֵּית קָאָלָהִים, שֶׁם פָּנָיו לְעַלּוֹת
 לִירוֹשָׁלָם. וַיַּעֲנוּ וַיֹּאמֶר לְשָׂרִירֵינוּ הַלָּא יְדַעַּתְּךָ כִּי יִשְׁעַט
 כִּיהְיוֹדִים אֲשֶׁר בִּירוֹשָׁלָם בִּינֵינוֹ. לְאַלְקָנִינוּ אִינָם מִקְרִיבִים,
 וְקָרְתָּנוּ אִינָם עוֹשִׂים, וְקָרְתָּי הַמֶּלֶךְ הָם עוֹזִים לְעַשׂוֹת
 ה. דָתָם. וְגַם הָם מִנְחָלִים לִיּוֹם שְׁבָרוֹן הַמֶּלֶכִים וְהַשְּׁלָטוֹנִים,
 וְאוֹמְרִים: מַתִּי יִמְלֹךְ עַלְיָנוּ מִלְבָנָה, וְנִשְׁלַׁחְתָּ בָּנָים וּבִנְקָשָׁה,
 ט. וְכָל הָעוֹלָם יִפְתַּח בִּינָנוּ. אֵין בְּבוֹד לְמֶלֶכָה לְתַנְיָה אֶלָּה
 עַל פָּנֵי הַאֲדֻמָּה. עַתָּה, בָּוָא וְנִעַלְתָּה עַלְיָהָם וְנִבְטַל מִהָּם
 אֶת הַבְּרִית אֲשֶׁר פְּרָתָה לָהֶם: שְׁבָתָה, רָאשׁ חֶרֶשׁ וּמִילָה.
 י. וַיַּעֲטֵב הַדָּבָר בְּעִינֵי שָׂרִירֵינוּ וּבְעִינֵי כָּל חַילֵנוּ.

מִגְלַת הַחַשְׁמוֹנָאים, known also as *מולת אנטוקיות*, has come down to us in both Aramaic and Hebrew. The Hebrew version is a literal translation from the

THE SCROLL OF THE HASMONEANS

The Greek monarch Antiochus was a powerful ruler; all the kings heeded him. He subdued many provinces and mighty sovereigns; he destroyed their castles, burned their palaces and imprisoned their men. Since the reign of Alexander there had never been a king like him beyond the Euphrates. He erected a large city on the seacoast to serve as his royal residence, and called it Antioch after his own name. Opposite it his governor Bagris founded another city, and called it City of Bagris after himself. Such are their names to this day.

In the twenty-third year of his reign, the two hundred and thirteenth year after the Temple had been rebuilt, Antiochus determined to march on Jerusalem. He said to his officers: "You are aware that the Jews of Jerusalem are in our midst. They neither offer sacrifices to our gods nor observe our laws; they abandon the king's laws to practise their own. They hope moreover for the day when kings and tyrants shall be crushed, saying: 'O that our own king might reign over us, that we might rule the sea and the land, so that the entire world would be ours.' It is indeed a disgrace for the royal government to let them remain on the face of the earth. Come now, let us attack them and abolish the covenant made with them: sabbath, new moon festivals and circumcision." The proposal pleased his officers and all his host.

Aramaic original which was composed probably in the seventh century. During the Middle Ages this *Megillah* was read in the Italian synagogues on *Hanukkah* as the Book of Esther is read on *Purim*. It still forms part of the liturgy of the Yemenite Jews. Saadyah Gaon attributed its authorship to the five sons of Mattathias.

יא באותה שעה קם אנטוכוס המלך ושלח את ניקנור משלחו בקהל גדול ועם רב, ויבא לעיר יהודה, לירושלים, יב ונהרג בה הרג רב. ויבנו במא בביה המקדש, במקום אשר אמר אלדי ישראל לעבריו הנכאים: שם אשכנז שכינתי לעוזלים; במקום שהוא שחתו את חיזיר, ויביאו את דמו י. לעזרת המקדש. ובחוות זה, כאשר שמע יוחנן בן מפתחה כי זה המעשה נעשה, נמלא קצף וחמה, והוא פניו נשפכה; יז וניעץ בלבו מה שיוכל לעשות על זה. ואו יוחנן בן מפתחה עשה לו הרבה, שטי ורחות ארפה וורת אחת רחבה, והיא טו תחת בוגריו עטופה. ויבא לירושלים, ועמד בשער המלך, ניקרא לשוערים והואר להם: אני יוחנן בן מפתחה, הבן טו הגרול של היהודים, באתי לבוא לפניו ניקנור. ואו בא השוערים והשומרים ויאמרו לניקנור: הבן הגרול של היהודים עומד בפתח. ויען ניקנור והואר להם: בוא יבוא.

יז או הובא יוחנן לפניו ניקנור והואר ליוחנן: אפה הוא אחר מן המורדים אשר מרדיו במלאך ואינם יז רוצים בשלום מלכותו. ויען יוחנן לפניו ניקנור והואר: יט אדרוני, עתה באתי לפניה; אשר תרצהஆעשה. ויען ניקנור והואר ליהוחנן: אם ברצוני אפה עושה, קח חירות ושחתה על הקמה; ותלבש בוגרי מלכות, ותרכב על סוס המלך, כ. וכאחד מאוהבי המלך תהיה. וכאשר שמע יוחנן, השיבו דבר: אדרוני, אני ירא מבני ישראל, פון ישמעו כי עשיתם בנו ויסקלוני באבניהם; עתה, יצא כל איש מלפניה, פון יקדיעו כב לבני ישראל. או הוציא ניקנור מלפניו כל איש. בעת כב היה נושא יוחנן בן מפתחה עינו לשים, ותגן תפלותו

Immediately king Antiochus dispatched his governor Nicanor with a large body of troops. He came to the Jewish city of Jerusalem and massacred many people; he set up a heathen altar in the Temple, concerning which the God of Israel had said to his faithful prophets: "There will I establish my residence forever." In that very place they slaughtered a swine and brought its blood into the holy court. When Yohanan ben Mattathias heard of this deed, he was filled with rage and his face changed color. In his heart he drew a plan of action. Whereupon he made himself a dagger, two spans long and one span wide, and concealed it under his clothes. He came to Jerusalem and stood at the royal gate, calling to the gate-keepers: "I am Yohanan ben Mattathias; I have come to appear before Nicanor." The guards informed Nicanor that the high priest of the Jews was standing at the door. "Let him enter!" Nicanor said.

Yohanan was admitted to Nicanor, who said: "You are one of the rebels who rebel against the king and do not care for the welfare of his government!" Yohanan replied: "My lord, I have come to you; whatever you demand I will do." "If you wish to do as I please," said Nicanor, "then take a swine and sacrifice it upon the altar. You shall wear royal clothes and ride the king's own horse; you shall be counted among the king's close friends." To this, Yohanan answered: "My lord, I am afraid of the Israelites; if they hear that I have done such a thing they will stone me. Let everyone leave your presence, so as not to inform them." Immediately Nicanor ordered everybody out.

At that moment Yohanan ben Mattathias raised his eyes to heaven and prayed: "My God and God of my fathers Abraham,

לפנֵי רְבֹּן הָעוֹלָם וַיֹּאמֶר: אֱלֹהִי וְאֱלֹהִי אֲבוֹתִי, אֲבָרָהָם יִצְחָק וַיַּעֲקֹב, אֶל נָא תִּתְגַּנֵּנִי בַּיְד הַעֲרֵל הַזֶּה, בַּי אִם יִתְגַּנֵּנִי וְלֹךְ וַיְשַׁפְּבַח בְּבֵית דָגְנָנוּ אֱלֹהִיו וַיֹּאמֶר: אֱלֹהִי נָתָנוּ בַּיְדִי, כִּי בְּאָוֹתָה שָׁעָה פָּסֻע עַלְיוֹ שָׁלַש פְּסִיעוֹת, וַיִּתְקַע הַחֲרֵב כִּד בְּלָבוֹ, וַיָּשַׁלַּךְ אָוֹתוֹ חָלֵל בַּעֲזֹרָה הַקָּדוֹש. עַנְהָ יְוָחָנָן וַיֹּאמֶר לִפְנֵי אֱלֹהִי הַשְׁמָמוֹן: אֱלֹהִי, אֶל קָשָׁם עַלְיָה טָהָר בַּי הַגְּנַטִּי אֶת הַעֲרֵל הַזֶּה בְּבֵית הַמִּקְדָּש; בַּוֹּתִין עַתָּה אַת בְּלַהֲעֵמִים כִּי אֲשֶׁר בָּאוּ עָמֹו לְהַצֵּר לְיִהוּדָה וְלִירוֹשָׁלָם. אָוּ יְצָא יְחִינָן טו בַּיּוֹם הַהוּא וַיַּלְחַם בְּעָמִים, וַיָּהַרְגֵּן בְּחַם הַרְגֵּן רַב. מִסְפָּר הַחֲרוֹנִים אֲשֶׁר הַרְגֵּן בַּיּוֹם הַהוּא שְׁבַעַת אֶלְפִּים, אֲשֶׁר הַיּוֹם הַוְּגִינִים אֱלֹהָה לְאֱלֹהָה. בַּשְׁבוּ בְּנָה עַמּוֹד עַל שְׁמוֹ, וַיָּקָרָא לוֹ: מִכְבֵּי מִמְּיוֹת הַחֲזֹקים.

כה וַיָּהִי בְּאָשֶׁר שָׁמַע אֲנָטוֹכוֹס הַמֶּלֶך בַּי נְהָרָג נִקְנָד מִשְׁנָהוּ, צָר לוֹ מָאָד; וַיַּשְׁלַח לְהַבְיא בְּגָרָס הַרְשָׁע הַמְּטָעָה כִּטְעָת עָמוֹ. וַיַּעֲזַב אֲנָטוֹכוֹס הַמֶּלֶך וַיֹּאמֶר לְבָנָרָס: הַלֹּא יְדַעַת אֶם לֹא שְׁמַעַת אֲשֶׁר עָשָׂו לִי בְּנֵי יִשְׂרָאֵל; הַרְגֵּן חִילִי, וַיָּבָא לַמְּתָנוֹתִי וְשָׁרִי. עַתָּה עַל מִמְּנוֹנָכֶם אַתֶּם בּוֹטְחִים, אָוּ עַל בְּתַיְכֶם לְכֶם הַס; בָּאוּ וַנְעַלֶּה עַלְיָהֶם, וַיַּבְטֵל מֵהֶם הַבְּרִית אֲשֶׁר בָּרָת לְהֶם אֱלֹהִיהם: שְׁבַת, רַאשׁ חַדְשׁ וְמִילָה. לֹא אָזַקְמ בְּגָרָס הַרְשָׁע וְכָל מִתְנוֹתָיו, וַיָּבָא לִירוֹשָׁלָם. וַיָּהַרְגֵּן בְּהַרְגֵּן רַב, וַיָּגַזֵּר בָּה גָּזָרָה גַּמּוֹרָה עַל שְׁבַת, רַאשׁ חַדְשׁ וְמִילָה. בְּהִיוֹת זֶה, פָּאָשֶׁר קָהָה דָבָר הַמֶּלֶך נִחְפֹּז, מִצְאָה אֲרִיש אֲשֶׁר מָל בָּנוֹ, וַיִּקְבֹּא הָאִישׁ אֲשֶׁתָּו, נִתְהַלֵּו אַוְתָם בְּנָגָד לְחִילָד. וּנּוּמָא אֲשֶׁר יַלְדָה בּוֹ אַחֲרֵי מוֹת בְּעֵלה, וַיִּמְלֹא אָוֹתוֹ לְשֶׁמֶן יְמִים, וַיִּקְעַל עַל חֻומָת יְרוֹשָׁלָם וּבְנָה הַמְּהוֹל

Isaac and Jacob, do not hand me over to this heathen; for if he kills me, he will boast in the temple of Dagon that his god has handed me over to him.” He advanced three steps toward Nicanor, thrust the dagger into his heart, and flung him fatally wounded into the court of the Temple. “My God,” Yohanan prayed, “do not count it a sin that I killed this heathen in the sanctuary; punish thus all the foes who came with him to persecute Judea and Jerusalem.” On that day Yohanan set out and fought the enemy, inflicting heavy slaughter on them. The number of those who were slain by him on that day totaled seven thousand. Upon returning, he erected a column with the inscription: “Maccabee, Destroyer of Tyrants.”

When king Antiochus heard that his governor Nicanor had been slain, he was bitterly distressed. He sent for wicked Bagris, the deceiver of his people, and told him: “Do you not know, have you not heard, what the Israelites did to me? They massacred my troops and ransacked my camps! Can you now be sure of your wealth? Will your homes remain yours? Come, let us move against them and abolish the covenant which their God made with them: sabbath, new moon festivals and circumcision.” Thereupon wicked Bagris and his hosts invaded Jerusalem, murdering the population and proclaiming an absolute decree against sabbath, new moon festivals and circumcision. So drastic was the king’s edict that when a man was discovered to have circumcised his son, he and his wife were hanged along with the child. A woman gave birth to a son after her husband’s death and had him circumcised when he was eight days old. With the child in her arms, she went up on top

לה בוניה. וקען ותאמר: לך אומרים, בנים הרשע, אם חוסבים לבטל מאחינו הברית אשר ברה עמו; ברית זו אבותינו לא נבטל ממנה ולא מבני קניינו. וופל בנה לאرض ותפל אחריו, נקמותו שניהם באחר. ורבים מבני ישראל חיו עושים בין בניםיהם הינם, ולא שניהם ברית אבותם:

לו בזמננו זה הוא אמרו בני ישראל אלה לאלה: באו ונשבת במערה, פנו ונחלל את יום השבת; וילשינו אוותם לפנייך בנים. אז שלח בנים אנשיים חלוצים, ונבאו ונשבו על פי המערה ויאמרו בני ישראל, צאו אלינו; אבלו מלוחמינו לט ושותו מיריןנו, ומעשינו תחירו עושום. ויענו בני ישראל ויאמרו אלה לאלה: זוכרים אנחנו את אשר נצטינו על הר סיני: ששת ימים תעבד ועשה כל מלאכתך, וביום השבעי תשבת; עתה, טוב לנו אשר נמות מאשר נחלל את יום השבת. בהיות זה, באשר לא יצאו אליהם היהודים, ניקיאו עצים ונשרפו על פי המערה, נקמותו באلف איש מא נאשה. אחריו כו יצאו חמשת בני מתחיה, יותנן וארכעת מב אחיו, וילחמו בעם, ויהרנו בהם קרג רב; ונגזרים לאי חיים, כי בטחו באלהי השמים.

מו אז נכנס בנים הרשע בספינה וינס אל אנשי כובוס מד המלכה, ועמו אנשים פליטי הרב. וקען בנים ויאמר لأنשי כובוס המלכה: אפה, המלכה, שמתק צו לבטל מן יהודיה שבת, ראש תך ומלחה, והנה מרד גדול בתוכה, אשר אם [לא] יילכו כל העמים והאמות ולשונות לא יוכלו לחתמשת בני מתחיה; מאריות הם חזקים, ומגנירים הם كالים, ומדבבים הם נמהרים. עתה, המלכה, עצמי熹יטב

of the wall of Jerusalem and cried out: "We say to you, wicked Bagris: This covenant of our fathers which you intend to destroy shall never cease from us nor from our children's children." She cast her son down to the ground and flung herself after him so that they died together. Many Israelites of that period did the same, refusing to renounce the covenant of their fathers.

Some of the Jews said to one another: "Come, let us keep the Sabbath in a cave lest we violate it." When they were betrayed to Bagris, he dispatched armed men who sat down at the entrance of the cave and said: "You Jews, surrender to us! Eat of our bread, drink of our wine, and do what we do!" But the Jews said to one another: "We remember what we were commanded on Mount Sinai: 'Six days you shall labor and do all your work; on the seventh day you shall rest.' It is better for us to die than to desecrate the Sabbath." When the Jews failed to come out, wood was brought and set on fire at the entrance of the cave. About a thousand men and women died there. Later the five sons of Mattathias, Yohanan and his four brothers, set out and routed the hostile forces, whom they drove to the coast; for they trusted in the God of heaven.

Wicked Bagris, accompanied by those who had escaped the sword, boarded a ship and fled to king Antiochus. "O king," he said, "you have issued a decree abolishing sabbath, new moon festivals and circumcision in Judea, and now there is complete rebellion there. The five sons of Mattathias cannot be defeated unless they are attacked by all the combined forces; they are stronger than lions, swifter than eagles, braver than bears. Be

עליה; אם תלחם בהם בקיל זה, תבוש בעיני כל המלכים.
יש לנו שלח ספרים בכל מדינות מלכותה, ויבאו שרי
המלחמות, ולא ישאר מהם אחד; וגם פילים מלכבים
מי שרים ידיו עמהם. ניטב הדבר בעינו אנטיכוס המלך,
וישלח ספרים לכל מדינות מלכותו; ויבאו שרי נס ועם,
אה ועםם פילים מלכבים שרים. שנית קם בגרס הרשות
ויבא לירושלים; בקע החומרה ונתק הפטור אינפרץ במקרא
שלש עשרה פרצות, וגם מן האבנים שבר עד אשר היה
מט בערף. ויחשוב בלבו ויאמר: הקעם הזה לא יוכל לי,
בי רב חיליו ועזה גדי; ואלדי השמים לא חשב בנו.

ב' בשמי חמשת בני מתחיה, כמו ויבאו למצפה ולעד,
אשר דמותה שם פלייטה לבית ישראל בימי שמואל הנביא.
ואז צום נורא, וישבו על האפר לבקש רוחמים מלפני אלדי
_nb חסמים; אז נפללה בלבם עצה טוביה. ויהיו שמוטיהם:
יהודה הבכור, שמיעון נשני, יוחנן השלישי, יונתן הרביעי,
ע' אלעזר החמישי. ויברך אותם אביהם קرم ששלהם
למלך, ויאמר להם: יהודה בני, ארפה אותה ליהודה
ב' ויעקב אשר דינה נמשל לאברהם. שמיעון בני, ארפה אותה
נה לשמעון בן יעקב אשר דרגן יושבי שכם. יונתן בני, ארפה
ע' אותה לאבנर בן נר, שר צבא ישראל. יונתן בני, ארפה
ע' אותה ליזנtron בן שאול אשר דרגן עם פלשתים. אלעזר
בני, ארפה אותה לפינחס בן אלעזר, אשר קנא לאלהיו
וחציל את בני ישראל. אחר זה קמו חמישה בני מתחיה
וילחו בימים הרים, והרנו בהם הרג רב; וירגנו מהם
יהודה.

pleased to accept my advice, and do not fight them with this small army lest you be disgraced in the sight of all the kings. Send letters to all your royal provinces; let all the army officers without exception come with armored elephants." This pleased king Antiochus. He sent letters to all his royal domains, and the chieftains of various clans arrived with armored elephants. Wicked Bagris invaded Jerusalem for the second time. He broke through the wall, shattered the gateway, made thirteen breaches in the Temple, and ground the stones to dust. He thought to himself: "This time they shall not defeat me; my army is numerous, my hand is mighty." However, the God of heaven did not think so.

The five sons of Mattathias went to Mizpeh in Gilead, where the house of Israel had been saved in the days of Samuel the prophet. They fasted, sat in ashes and prayed to the God of heaven for mercy; then a good plan came to their mind. These were their names: Judah, the firstborn; Simeon, the second; Yohanan, the third; Jonathan, the fourth; Elazar, the fifth. Their father blessed them, saying: "Judah my son, I compare you to Judah the son of Jacob who was likened to a lion. Simeon my son, I compare you to Simeon the son of Jacob who slew the men of Shechem. Yohanan my son, I compare you to Abner the son of Ner, general of Israel's army. Jonathan my son, I compare you to Jonathan the son of Saul who defeated the Philistines. Elazar my son, I compare you to Phinehas the son of Elazar, who was zealous for his God and rescued the Israelites." Soon afterwards the five sons of Mattathias attacked the pagan forces, inflicting severe losses upon them. One of the brothers, Judah, was killed.

נֶט בְּאֹתָה שָׁעָה, פֶּאֲשֵׂר רָאוּ בְּנֵי מִתְּחִיה בַּי נֶהֱרָג יְהוּדָה,
ס שָׁבּו וַיָּבֹאוּ אֶל אֲבִיהם; וַיֹּאמֶר לָהֶם: לְמַה שְׁבָתֶם. וַיֹּעַנוּ
סא וַיֹּאמְרוּ: נֶהֱרָג יְהוּדָה אָחָנָנוּ, אֲשֶׁר הִיא חִשּׁוֹב כְּכָלָנוּ. וַיֹּעַן
מִתְּחִיה וַיֹּאמֶר אֲלֵיכֶם: אַנְיָא אַצְא עַפְקָם וְאַלְחָם בְּעָמִים,
סב פָּנו יָאֶבְדוּ בֵּית יִשְׂרָאֵל; וְאַתֶּם נְבַהַלְתֶּם עַל אֲחֵיכֶם. וַיַּצֹּא
סג מִתְּחִיה בַּיּוֹם הַהוּא עִם בְּנֵיו, וַיַּלְתְּחִמוּ בְּעָמִים. וְאֶלְהִי
הַשָּׁמִינִים נָמְנו בְּל אֲבוֹרִי הַעֲמִים בִּינְךָם, וַיַּתְּרַנוּ בְּהָם הַרְגָּנָרְבָּן,
כל שׁוֹלֵף חַרְבָּן וּכְל אָזְזוֹ קַשְׁתָּן, שְׁרֵי הַתְּחִילָה וְהַסְּגָנִים, לֹא
נוֹתֵר בְּהָם שְׁרִידָה; וַיַּנְסֹס שָׁאָר הַעֲמִים לְמִדרִינּוֹת הַיּוֹם.
סד וְאֶלְעָזָר הִיא מִתְּعַסֵּק לְהִמִּית הַפְּלִילִים, וַיַּטְבַּע בְּפִרְשָׁ
הַפְּלִילִים; וַיַּבְקַשׁוּ אָחָיו בֵּין כְּחִימִים וּבֵין כְּפִמִּים וְלֹא
מִצְאָוָה, וְאֶחָרִי כֵּן מִצְאָוָה טוֹבָע בְּפִרְשָׁ הַפְּלִילִים.

סה נִשְׁמָחוּ בְּנֵי יִשְׂרָאֵל בַּי נֶהֱרָגו בִּידֵיכֶם שְׁנָאִיכֶם; מִהָּם
שְׁרַפו בָּאַשׁ, וּמִהָּם פָּלוּ עַל הָעֵץ; וּבְגָרָס הַרְשָׁע, הַמְּטֻעה
טו אֶת עַמּוֹ, שְׁרַפו אֶתְּנָהָרָב בְּנֵי יִשְׂרָאֵל בָּאַשׁ. וְאֶנְטִיוֹכוֹס הַמְּלָהָה,
בְּאֲשֶׁר שְׁמַע אֲשֶׁר נֶהֱרָגו בְּגָרָס מִשְׁנָהוּ וּכְל שְׁרֵי הַתְּחִילָה אֲשֶׁר
סוי עַמּוֹ, נִכְנַס בְּסִפְינָה וַיָּנוּס לְמִדרִינּוֹת הַיּוֹם. וַיָּהִי, כֶּל מִקּוֹם
אֲשֶׁר הִיא בָּא שְׁמָה דָּיו מוֹרְדִים בּוֹ וְקוּרָאים אֶתְּנָהָרָה,
וַיַּשְׁלַּךְ אֶת נֶפֶשׁ הַיּוֹם.

סח אֶחָרִי כֵּן בָּאוּ בְּנֵי חִשְׁמָנוּ לְבֵית הַמִּקְדָּשׁ, וַיַּבְנִי
הַשְׁעָרִים, וַיִּסְגּוּ הַפְּרִצּוֹת, וַיַּטְהַרְרוּ אֶת הַעֲזָרָה מִן הַפְּרוֹנוֹת
ספ וּמִן הַטְּמָאָות. וַיַּבְקַשׁוּ שָׁמְנוּ זֶה ذֶה לְבַדְלֵיק הַמְנֻרָה, וְלֹא
מִצְאָוָה כִּי אִם צְלָוחָת אֶחָת אֲשֶׁר הִזְמַה תְּחִוָּמָה בְּטַבְעָת
הַפְּהָנוֹן הַפְּדוֹל, וַיַּדְעֻוּ בַּי הִזְמַה טְהָורָה, וְדָנָה בָּה בְּשֻׁעוֹר
ע הַדְּלָקָת יוֹם אֶחָד. וְאֶלְהִי הַשָּׁמִינִים, אֲשֶׁר שָׁבַן שְׁמוֹ שָׁם, נָמַן

When the sons of Mattathias discovered that Judah had been slain, they returned to their father who asked: "Why did you come back?" They replied: "Our brother Judah, who alone equaled all of us, has been killed." "I will join you in the battle against the heathen," Mattathias said, "lest they destroy the house of Israel; why be so dismayed over your brother?" He joined his sons that same day and waged war against the enemy. The God of heaven delivered into their hands all swordsmen and archers, army officers and high officials. None of these survived. Others were compelled to seek refuge in the coastal cities. In attacking the elephants, Elazar was engulfed in their dung. His brothers searched for him among the living and the dead and could not find him. Eventually, however, they did find him.

The Jews rejoiced over the defeat of their enemies, some of whom were burned while others were hanged on the gallows. Wicked Bagris was included among those who were burned to death. When king Antiochus heard that his governor Bagris and the army officers had been killed, he boarded a ship and fled to the coastal cities. Wherever he came the people rebelled and called him "The Fugitive," so he drowned himself in the sea.

The Hasmoneans entered the sanctuary, rebuilt the gates, closed the breaches, and cleansed the Temple court from the slain and the impurities. They looked for pure olive oil to light the Menorah, and found only one bottle with the seal of the high priest so that they were sure of its purity. Though its quantity seemed sufficient only for one day's lighting, it lasted for eight days owing

עַב בְּרָכָה וִתְדַלֵּיקו מִמְּנָה יָמִים. עַל בָּן קִימּו בְּנֵי חִשְׁמֹונִי
קִיּוֹם, וְחִזּקוֹ אָסָר, וּבְנֵי יִשְׂרָאֵל עַפְקָם בָּאָחֶה, לְעַשּׂות
שְׁמָנָה כִּימִים הָאֱלֹהִים יָמִי מִשְׁתָּחָה וִשְׁמָחָה כִּימִי מוּעָדִים
הַבְּחֻזּוֹבִים בַּתּוֹרָה, וְלִתְדַלֵּיק בָּהֶם גְּרוֹת לְהֹזְדִיעַ אֲשֶׁר
עַב עַשָּׂה לָהֶם אֱלֹהִי הַשְׁמָנוֹת נְצֻחָה. וּבָהֶם אֵין לְסִפּוֹד וְלֹא
לְגַזּוֹר צָום, זָלְחוּ אֲשֶׁר יְהִי עַלְיוֹן גָּדָר וִשְׁלָמָנוֹ; אֵד חִשְׁמֹונִי
עַז וּבְנֵי נָאָחִים לֹא נָרוּ בָהֶם לְבַטֵּל מֶלֶךְ בְּאָבָה וְעַבְדָה. וּמַن
הַעַת הָהִיא לֹא תְּהִיא שֵׁם לְמִלְבָכוֹת יְהוָה.

עד וַיִּקְבְּלוּ הַמְּלָכּוֹת בְּנֵי חִשְׁמֹונִי, הַם וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם,
מִהָּעֵת הַזֹּאת עד חֲרֵבָן בֵּית הָאֱלֹהִים, מִאָתִים וְשָׁשׁ שָׁנִים.
עוֹלָה בָּן שָׁוֹמְרִים בְּנֵי יִשְׂרָאֵל הַיְמִים הָאֱלֹהִים בְּכָל גָּלּוּתָם,
וַיִּקְרְאוּ לָהֶם יָמִי מִשְׁתָּחָה וִשְׁמָחָה, מִתְחַמֵּשָׂה וְעַשְׂרִים לְחֶדֶשׁ
עוֹלָה בְּסֶלֶו שְׁמָנָה יָמִים. וְהַיְמִים הָאֱלֹהִים קִימּו וַיִּקְבְּלוּ עַלְיהֶם
וְעַל בְּנֵיהֶם עד עוֹלָם הַבָּgnim וְהַלְוִים וְהַחֲכָמִים אֲשֶׁר
תְּהִיא בְּבֵית הַמִּקְדָּשׁ, וְלֹא יִסּוּרּוּ מִזְרָעָם עד עוֹלָם.

לפורים

Before the reading of the *Megillah*:

בָּרוּךְ אַתָּה, יְהָוָה, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָדְשָׁנוּ בְּמִצּוֹתָיו
וְצִוּנוּ עַל מִקְרָא גָּנְדָּה.

בָּרוּךְ אַתָּה, יְהָוָה, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שָׁעַשָּׂה נִסִּים
לְאֶבֶותֵינוּ בִּימִים קָהִם בָּזְמָן הַזֶּה.

בָּרוּךְ אַתָּה, יְהָוָה, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שְׁחַתֵּינוּ וְקִימֵּנוּ
וְהִגְיַעַנוּ לְזָמָן הַזֶּה.

to the blessing of the God of heaven who had established his name there. Hence, the Hasmoneans and all the Jews alike instituted these eight days as a time of feasting and rejoicing, like any festival prescribed in the Torah, and of kindling lights to commemorate the victories God had given them. Mourning and fasting are forbidden on Hanukkah, except in the case of an individual's vow which must be discharged. Nevertheless, the Hasmoneans did not prohibit work on this holiday.

From that time on the Greek government was stripped of its renown. The Hasmoneans and their descendants ruled for two hundred and six years, until the destruction of the Temple.

And so the Jews everywhere observe this festival for eight days, beginning on the twenty-fifth of Kislev. These days, instituted by priests, Levites and sages of Temple times, shall be celebrated by their descendants forever.

FOR PURIM

Before the reading of the Megillah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the reading of the *Megillah*.

Blessed art thou, Lord our God, King of the universe, who didst perform miracles for our fathers in those days, at this season.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

After the reading of the *Megillah*:

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָרַב אֶת רִיבָנוּתֶךָ וְתִדְבֹּן אֶת דִינֶנוּ, וְנִגְזַקְמָתֶךָ אֶת נִקְמַתָנוּ, וְנִגְפְּרַע לְנוּ מִצְרַיִם, וְהַמְשְׁלָלָם גַּמְולָל לְכָל אַיִלָנָה נִפְשָׁנָה, בָּרוּךְ אַתָּה ייְהוָה, חָנָכְרָעַ לְעַמוֹ וּשְׂרָאֵל מִכְלָאָרִיכָם, הָאֶל הַמּוֹשִׁיעַ.

On *Purim* morning omit:

אשר הניא עצת גויים, ניפר מחשבות ערומים.
בקום עליינו אדם בראשו, נוצר זדון מזערע עמלך.
נאה בעשרו ובכחה לו בור, ונדרלהו יקשה לו לך.
דמיה בנפשו ללבוד ונלפר, בקש להשמד ונשמד מהרה.
המן הוציא איבת אבותינו, ועוזר שנאת אחיהם לבנים.
ולא זכר רחמי שאול, כי בחרמלותו על אנג נולד אויב.
זומם בראשו להכנית צדיק, ונלבד טמא בידי טהור.
חסיד נבר על שנגת אב, וראשו הוסיף חטא על חטא.
טמן בלבו מחשבות ערומים, ויתמבר לעשות רעה.
ידו שלח בקדושי אל, פספו נתנו להכנית זכרם.
בראות מרדכי כי יצא קציף ודרתי המן נתנו בשושן,
لبש שך וקשר מספק, ונעור צום וישב על האפר.
מי זה יעמוד לכפר שנגה, ולמחול חטא עון אבותינו.

ברוך... הרב את ריבנו is quoted in the Talmud (*Megillah* 21b).

אשֶׁר הוּא, an alphabetic acrostic, recounts the story of *Purim* with poetical embellishments and closes with a eulogy of Mordecai and Esther. This *piyyut*, found in Malzor Vitry (page 214), was composed during the geonic period.

asher masped (Micah 1:8). The phrase **קשר מספד** is used in the sense of **עשה מספד** is repeatedly found in *Midrash Rabbah* (Introduction to the Book of Lamentations).

After the reading of the Megillah:

Blessed art thou, Lord our God, King of the universe, who dost champion our cause and vindicate our rights, taking revenge for us, repaying all our mortal enemies as they deserve, and punishing our oppressors. Blessed art thou, O Lord, who dealest out punishment to the oppressors of Israel thy people, O thou, redeeming God.

On Purim morning omit:

The Lord wrecked the counsel of heathen,
Frustrating the plans of the crafty,
When against us rose a wicked man.
A hateful offshoot of Amalek,
Who grew in wealth and dug his own grave.
It was his power that ensnared him!
He wished to entrap and was entrapped;
He sought to destroy and was destroyed.
Haman revealed his fathers' hatred,
And stirred Esau's enmity to Jacob.
He failed to recall that he, the foe,
Was born thanks to Saul's pity for Agag.
The wicked planned to cut off the righteous;
But the impure was caught by the pure.
Mordecai's kindness offset Saul's fault;
Wicked Haman heaped guilt upon guilt.
He hid his crafty plans in his heart,
And gave himself over to evil.
He laid his hands on godly people,
Spending his wealth to destroy their name.
When Mordecai saw that wrath had gone forth,
Haman's decrees issued in Shushan,
He put on sackcloth, sign of mourning,
Proclaimed a fast and sat in ashes.
Who would rise to atone for errors,
To gain pardon for our fathers' sins?

נִזְ פֶּרֶח מַלּוֹלָב, הַוְּ תְּרֵדָה עֲמַדָּה לְעֹזֶר יִשְׁנִים.
 סְרִיסִיתָה הַבְּהִילָה לְהַמָּנוֹ, לְהַשְׁקוֹתָו יֵין חַמְתָה תְּנִינִים.
 עֲמַד בְּעַשְׂרוֹ וַנִּפְלֵל בְּרִשְׁעָו, עָשָׂה לוֹ עַז גַּנְחָלָה עַלְיוֹ.
 פִּיכְם פְּרָחָיו בְּלִי יוֹשְׁבֵי חַבֵּל, כִּי פֻרְעָה הַמָּנוֹ נַחֲפֵךְ לְפָרָנָה.
 צַדִּיק גַּנְחָלִץ מִיד רְשָׁעָ, אֹוְיָב נְתַנוּ קְתַחַת נַפְשָׁו.
 קְיִמוּ עַלְיָהָם לְעַשּׂות פּוּרִים, וְלִשְׁמָחָה בְּכָל שָׁנָה וּשָׁנָה.
 רָאִית אֶת תְּפִלָּת מִרְדָּכָי וְאַסְתָּר, הַמָּנוֹ וּבְנָיו עַל הַעַזִּים פְּלִיקָת.

On Purim morning:

שְׁוֹשָׁנָת יַעֲקֹב צָהָלָה וְשִׁמְחָה, בְּרָאוֹתָם יִתְהַדֵּר תְּכִלָּת מִרְדָּכָי.
 תְּשִׁוָּעָתָם הָיִית לְנִצְחָה, וְתְקֹוָתָם בְּכָל דָּוָר וְדָוָר.
 לְהַזְׁקִיעַ שְׁבֵל קְנִיךְ לֹא בְשָׁא,
 וְלֹא יִכְלְמוּ לְנִצְחָה בְּלִיהּוֹסִים בָּה.
 אָרוֹר הַמָּנוֹ אֲשֶׁר בָּקַשׁ לְאֶבֶדִי; בְּרוֹךְ מִרְדָּכָי תִּיהְיֶה.
 אָרוֹרָה זָרֶשׁ אֲשֶׁת מִפְחָדִי; בְּרוֹכָה אַסְתָּר [מְנֻחָה] בְּעֶדִי.
 וְגַם חַרְבָּונָה זָכָור לְטוֹב.

העיר שׁוֹן צָהָלָה וְשִׁמְחָה שְׁוֹשָׁנָת יַעֲקֹב צָהָלָה וְשִׁמְחָה alludes to the biblical verse Esther 8:15). The passage beginning with אָרוֹר הַמָּנוֹ is quoted in Sofrim 14:6.

A flower blossomed forth from a palm,
 Hadassah rose to stir those who slept!
 Her servants hastily brought Haman,
 To make him drink the wine of poison.
 He rose by wealth and sank by evil,
 Being hanged on the gallows he made.
 All the people of the world were agape
 When Haman's *pur* became our Purim.
 The upright were saved from evil men;
 The enemies were put in their place.
 The Jews undertook to make Purim,
 To rejoice each and every year.
 Thou didst hear Mordecai and Esther;
 Thou didst hang Haman and his sons.

On Purim morning:

The Jews of Shushan shouted for joy
 When they all saw Mordecai robed in purple.
 Thou hast ever been their salvation,
 Their hope in every generation,
 To show that all who hope in thee
 Shall never be shamed nor confounded.
 Cursed be Haman who sought to slay me;
 Blessed be Mordecai the Judean!
 Cursed be Zeresh, my menacer's wife;
 Blessed be Esther, my protectress!
 Harbonah, too, be well remembered.

חָרְבָּנָה, a chamberlain of Ahasuerus, was instrumental in the hanging of Haman by telling the king: "In Haman's house gallows are standing... which he erected for Mordecai, who did good service to the king" (Esther 7:9).

תפלת ברך

יהו רצון מלפנייך, יי אלקיינו ואלהי אבונינו, שהוליבנו
לשלום ותצעידנו לשלום, ותני לנו אל מוחז חפצנו לחיים
ולשמחה ולשלום. ותצלנו מבכך כל אויב ואורב ואסון
ברךך, ותננו לחן ולחסד ולרחמים בעיניך וב עיניך כל
רואינו. ותשמע קול תחנונינו כי אל שומע תפלה ותחנו
אתה. ברוך אתה יי, שומע תפלה.

ויעקב הילך לדרכו, ונפנעו בו מלאכי אלhim. נאמר
יעקב באשר ראם, מהנה אלhim זה; וקרא שם המקום ההוא
מחנים.

הנה אובי שלם מלאך לפני פניה, לשמרה ברכה, ולהביאך
אל המקום אשר הבנתי.
יברךך יי וישמරך. יאר יי פניו אליך ויתןך. ישא יי פניו
אליך ותשם לך שלום.

זהilos צא

ישב בסתר עליוון, בצל שדי יתלוון. אמר לוי, מחס
ומצדתי, אלדי אבטח בו. כי הוא יצילך מפח יקוש, מדבר
חוות. באברתו יסוד לך, ותחת גגיו תהסה; צנה וסתירה
אמתו. לא תירא מפחד לילה, מחש יועוף יומם. מדבר באפל
יבלה, מקטב ישוד צהרים. יפל מצודה אלך, ורבקה מימינה,
אליך לא יגש. רק בעיניך חבית, ושלמת רשותם תראה. כי
אתה יי מחס, עליוון שמך מעונך. לא תאה אליך רעה,
ונגע לא יקרב באלהך. כי מלאכיו יצוה לך, לשמרה בכל

תפלת הדור is quoted in the Talmud (Berakhot 29b).

BEFORE A JOURNEY

May it be thy will, Lord our God and God of our fathers, to lead us on safely and march us safely, to guide us safely and bring us to our destination in life, happiness and peace. Deliver us from every lurking enemy and danger on the road. Let us obtain favor, kindness and love from thee and from all who see us. Hear our supplication, for thou art God who hearest prayer and supplication. Blessed art thou, O Lord, who hearest prayer.

Jacob went his way and met the angels of God. On seeing them, Jacob said: "This is God's camp," and he called the name of that place Mahanaim.

I am sending an angel in front of you, to guard you as you go and to guide you to the place I have prepared.

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I call the Lord "My refuge and my fortress, my God in whom I trust." He saves you from the fowler's snare and from the destructive pestilence. With his pinions he covers you, and under his wings you find refuge; his truth is a shield and armor. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come to you. You have only to look with your eyes and see how evil men are punished. Thou, O Lord, art my refuge! When you have made the Most High your shelter, no disaster shall befall you or come near your tent. For he will give his angels charge over you, to guard you

¹*Genesis 32:2-3; Exodus 23:20; Numbers 6:24-26.*

דרכיה. על פקדים ישאונה, פן חוף באכו רגלה. על שחל ופנתו תדרך, תרמס בפיר ותעוז. כי כי חשך ואפלתו; אשגבתו כי ידעשמי. וקראני ואעננהו, עמו אובי בצרה; אוחצחו ואכברחו. אריך ימים אשבעתו, ואראחו בישועתי.

תפלה לחולה

יְיָ אֱלֹהֵינוּ תָּבוֹחַתִּינוּ וְאֶל בְּחִמְתָּךְ תִּטְסְרַנִּינוּ חֲנִינִי יְיָ בַּי אַמְלָל אָנוּ רְפָאַנִּינוּ יְיָ בַּי נְבָהָלוּ עַצְמֵינוּ וְנְפָשֵׁי נְבָהָלוּ מְאָדָה וְאַתָּה יְיָ עַד מְתִי שָׁוְבָה יְיָ חַלְצָה נְפָשֵׁי הוֹשִׁיעַנִּי לְמַעַן חָסֶדֶךְ בַּי אַיִן בְּמֻוּת זָכָרָה בְּשָׁאָול מַיְיָדָה לְהָה יְנַעֲתִי בְּאַנְחָתִי אַשְׁחָה בְּכָל לִילָה מְטָהָה בְּדָמָעָתִי עַרְשִׁי אַמְסָה עַשְׂשָׂה מְקַעֵּס עַזְנֵי עַתְקָה בְּכָל צָוָרָה סָרוּרָם מְפַנֵּי בְּלַפְעָלִי אָנוּ בַּי שָׁמַע יְיָ קֹול בְּכָי שָׁמַע יְיָ תְּחִנָּה יְיָ תְּפִלָּה יְקָתָה יְבָשׁוּ וְנְבָהָלוּ מְאָד בְּלַאֲבִי יְשַׁבּוּ יְבָשׁוּ רְגֹעַ.

חַלְלִים כֵּי

מִזְמָר לְרוֹד יְיָ רָעִי לְאָחָסָר בְּנָאות דְּשָׁא יְרַבִּיצָנוּ עַל מַיְמָנוֹת יְנַחֲלָנוּ נְפָשֵׁי שָׁוְבָבָן יְנַחֲנִי בְּמַעֲגָלִי צְדָק לְמַעַן שָׁמוֹן נִם בַּי אַלְדָּבָגָיא צְלָמָות לְאַירָא רָעִי בַּי אַפָּה עַפְדָּי שְׁבָטָה וּמְשֻׁעָנָתָה הַמָּה יְנַחֲמָנוּ תְּעַרְדָּה לְפָנֵי שְׁלָחוֹ נְגַד צָרָרִי דְּשָׁנָת בְּשָׁמַן רָאשִׁי פּוֹסִי רְנוּה אָד טָב וְחָסָר יְרַדְפָּנוּ בְּלַיְמִי חִי וְשַׁבְתִּי בְּבֵית יְיָ לְאַרְך יָמִים.

רְפָאַנוּ יְיָ וְנַרְפָּא הַוְשִׁיעַנוּ וְנוֹשַׁעַתָּה בַּי תְּהַלְתָּנוּ אַתָּה וְמַעַלה רְפֹואָה שְׁלָמָה לְכָל מְבוֹקָינה בַּי אֶל מֶלֶךְ רְופָא נְאָמָן וּרְחַמְּן אַתָּה בְּרוּךְ אַתָּה יְיָ רְופָא חֹלִי עַמוֹּ יִשְׂרָאֵל.

in all your ways. They will bear you upon their hands, lest you strike your foot against a stone. You shall tread upon the lion and the asp; you shall trample the young lion and the serpent. "Because he clings to me, I deliver him; I protect him because he loves me. When he calls upon me, I answer him; I am with him when he is in trouble; I rescue him and bring him to honor. I enrich him with long life, and let him witness my deliverance."

PRAYER FOR THE SICK

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evildoers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.¹

Psalm 23

A psalm of David. The Lord is my shepherd; I am not in want. He makes me lie down in green meadows; he leads me beside refreshing streams. He restores my life; he guides me by righteous paths for his own sake. Even though I walk through the darkest valley, I fear no harm; for thou art with me. Thy rod and thy staff—they comfort me. Thou spreadest a feast for me in the presence of my enemies. Thou hast perfumed my head with oil; my cup overflows. Only goodness and kindness shall follow me all the days of my life; I shall dwell in the house of the Lord forever.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

¹ Psalm 6.

צדוק הדין

Burial service held on days when *Tahanan* (page 103) is recited

הצור פמים פעלנו, כי בְּכָל דַּרְכֵינוּ מִשְׁפְּטָנוּ; אֶל אֱמֹנָה וְאֵין
עַיל, צַדִּיק וִישָׁר הִיא.

הצור פמים בְּכָל פָּעָל, מַי יֹאמֶר לוֹ מַה תִּפְעַל; הַשְׁלִיט
בְּקַמְתָּה וּבְמַעַל, מִמְּתָה וּמִתָּה, מַוְרִיד שָׁאָל וַיַּעַל.

הצור פמים בְּכָל מִעְשָׂה, מַי יֹאמֶר אֶלְיוֹ מַה תִּعֲשֶׂה;
הַאֲוֹמֵר וְעַשָּׂה, חָסֵד חָנֵם לְנוּ תִּعֲשֶׂה; וּבְזָכוֹת הַגָּעָךְ בְּשָׁה,
הַקְשִׁיבָה וְעַשָּׂה.

צדיק בְּכָל דַּרְכֵינוּ, הצור פמים, אַרְך אֲפִים וּמְלָא רְחִמִּים,
חַמְלָנָא חֹסֵן אֶל אֶבֶות וּבְנִים, כי לְדֹא אֲדוֹן הַסְּלִיחֹות
וְחַרְחִמִּים.

צדיק אָפָה, יְיָ, לְהִמִּית וּלְתִחְיָה; אֲשֶׁר בִּינְךָ פְּקָדָנוּ בְּלַ
רוּחוֹת, חַלְילָה לְךָ זְכָרוֹנוּ לְמִיחוֹת; וַיְהִי נָא עִינֵּיךְ בְּרַתְמִים
עַלְינוּ פְּקוֹחוֹת, כי לְדֹא אֲדוֹן הַרְחִמִּים וְהַסְּלִיחֹות.

אָדָם אֶם בּוֹדֶשֶׁה יְחִיָּה, או אֶלְף שָׁנִים יְחִיָּה, מַה יִתְרֹזֶן לוֹ;
בְּלֹא הַזָּהָר יְחִיָּה; בְּרוּךְ בֵּין הָאָמֶת, מִמְּתָה וּמִתָּה.

בְּרוּךְ הוּא, כי אָמֶת דִּינֵנוּ, וּמְשׁוֹפֵט הַבָּל בְּעִינֵנוּ, וּמְשֻׁלָּם
לְאָדָם חַשְׁבּוֹנוּ וְרִינֵנוּ, וַהֲבָל לְשָׁמוּ הַזָּרִיחָה וְתַנֵּא.

צדוק הדין, the submission to the justice of the divine judgment, is mentioned in the Talmud (Abodah Zarah 18a) in connection with the martyrdom

ACKNOWLEDGMENT OF DIVINE JUSTICE

Burial service held on days when Tahānan (page 104) is recited

He is God; what he does is right, for all his ways are just;
God of faithfulness and without wrong, just and right is he.¹

He is God, perfect in every deed; who can say to him: “What art thou doing?” He rules below and above; he causes death and life; he brings down to the grave and raises up.

He is God, perfect in every deed; who can say to him: “What art thou doing?” O thou who decreest and performest, show us unmerited kindness; for the sake of Isaac who was bound like a lamb, listen and take action.

O thou who art righteous in all thy ways, thou who art the perfect God, slow to anger and full of mercy, have compassion, have pity on parents and children; for thine, O Lord, is forgiveness and mercy.

Just art thou, O Lord, in causing death and life; thou in whose hand all living beings are kept, far be it from thee to blot out our remembrance; let thy eyes be open to us in mercy; for thine, O Lord, is mercy and forgiveness.

Whether one lives a year or a thousand years—what does he gain? He is as though he were non-existent. Blessed be the true Judge, who causes death and life.

Blessed be he, for his judgment is true; his eye ranges over all, and he punishes and rewards man according to strict account; all must render acknowledgment to him.

of Rabbi Ḥanina ben Teradyon and his family. Before the execution was carried out by the Romans, Rabbi Ḥanina quoted the biblical verse **חצור תמים** **אל אמונה ואן עיל'**, צדיק וישר הוּא פָעֵל, כי כל דרכיו משפט (Deuteronomy 32:4); and the daughter quoted: ... **גוזל העצה ורב העיליה** (Jeremiah 32:19). These passages were later embodied in the rhymed verses of *tsidduk ha-din*, the burial service.

¹ Deuteronomy 32:4.

ידענִי, יי', כי צְדָקָה מְשֻׁפְטִיתָה, תַּצְדִּיק בְּדָבָרֶךָ, וַתֹּזְבַּח
בְּשֻׁפְטָה, וְאֵין לְהַרְהֵר אֶמֶר מִתְחַת שְׁפָטָה; צְדִיק אֲפָתָה, יי',
וַיַּשֵּׂרְךָ מְשֻׁפְטָה.

דין אמת, שופט צדק ואמת; ברוך דין קאמת, שכל
משפטינו צדק ואמת.

נפש כל מי בידך, צדק מלאה ימינה ויראה, רחם על
כלית צאןיך, וחאם לפלאך עירך ידך.
గָדוֹל הַעֲצָה וּרְבָה הַעֲלִילָה, אֲשֶׁר עַיִינָה פְּקָחוֹת עַל כָּל
דָּرְכֵי בְּנֵי אָדָם, לְתֵת לְאִישׁ בְּדָרְכֵיו וּבְכְפָרֵי מְעַלְלִים,
לְהַגִּיד בַּי יָשֵׂר יי': צויר, ולא עולחתה בו.
יְהִי נָתָן, יְהִי לְקָח; יְהִי שֵׁם יְהִי מִבְּרָךְ.

זה הוא רחום, יכפר עון ולא ישתיית; והרבבה להשב אפו,
ולא עיר כל חמתו.

MOURNERS' KADDISH

Recited after the burial

וַתִּתְפַּלֵּל וַתִּתְקַדֵּשׁ שְׁמָה רְبָא בְּעַלְמָא דְּרוֹא עַתִּיד
לְתַחְתָּא, וְלְאַחֲרָה מִתְּאָ, וְלְאַסְתָּא יְתַהּוֹן לְתַי עַלְמָא,
וְלִמְבָנָא קְרָפָא דִּירוֹשָׁלָם וְלִשְׁכָלָלָא הַיְכָלָה בְּנָה, וְלִמְעָרָק
פְּלַחַנָּא נְכָרָא מַן אָרָעָא, וְלְאַתָּבָא פְּלַחַנָּא דְּשָׁמָא לְאַתָּרָה.
וְיַמְלֹא זְדָשָׁא בְּרִיךְ הוּא בְּמִלְבּוֹתָה וַיַּקְרֵה בְּתִיכְיָון
וּבְיוּמִיכְוֹן, וּבְתִי דָּכֵל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזָמוֹן קָרִיב,
וְאִמְרֵנוּ אָמֵן.

אָמֵן refers to the restoration of the Holy Land. The Sephardic Jews recite this Kaddish on the fast of *Tish'ah b'Av*. Maimonides quotes it as the *Kaddish d'Rabbanan* to be recited at the conclusion of a talmudic discourse; compare *Sofrim* 19:12.

We know, O Lord, that thy judgment is just; thou art right when thou speakest, and justified when thou givest sentence; one must not find fault with thy manner of judging. Thou art righteous, O Lord, and thy judgment is right.

True and righteous Judge, blessed art thou, all whose judgments are righteous and true.

The life of every living being is in thy hand; thy right hand is full of righteousness. Have mercy on the remnant of thy own flock, and say to the angel: "Stay your hand."

Thou art great in counsel and mighty in action; thy eyes are open to all the ways of men, to give to every one according to his conduct and according to the results of his doings.¹

We proclaim that the Lord is just. He is my stronghold, and there is no wrong in him.²

The Lord gave and the Lord has taken away; blessed be the name of the Lord.³

He being merciful, forgives iniquity and does not destroy; frequently he turns his anger away, and does not stir up all his wrath.⁴

MOURNERS' KADDISH

Recited after the burial

Glorified and sanctified be God's great name throughout the world which he will renew, reviving the dead and raising them to life eternal; rebuilding the city of Jerusalem and establishing his shrine therein; uprooting idolatry from the earth and restoring divine worship to its site. May the Holy One, blessed be he, reign in his majestic glory in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

¹*Jeremiah 32:19.* ²*Psalm 92:16.* ³*Job 1:21.* ⁴*Psalm 78:38.*

יְהָא שֵׁמֶת רַבָּא מִבְּרֹךְ לְעַלְםָ וְלְעַלְמִי עַל מִיאָ.
וַיִּתְבְּרֹךְ וַיִּשְׁפַּבַּת, וַיִּתְפַּאֲר וַיִּחְרוּם, וַיִּתְנַשֵּׁא וַיִּתְהַדֵּר,
וַיִּתְعַלֵּה וַיִּתְהַלֵּל שֵׁמֶת דָּקְרָשָׁא, בְּרִיךְ הוּא, לְעַלָּא מִן כָּל
בְּרִכָּתָא וְשִׁירָתָא, הַשְּׁבַחַתָּא וְנִחְמָתָא, דְּאָמְרוּ בְּעַלְמָא,
וְאָמְרוּ אָמְנוֹ.

יְהָא שְׁלָמָא רַבָּא מִן שְׁמָיָא, וְחַיִים, עַלְינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמְנוֹ.

עַשְׂה שְׁלוּם בְּמִרוּמִיו, הַוָּא יַעֲשֵׂה שְׁלוּם עַלְינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמְנוֹ.

On leaving the burial ground all wash their hands and say:

בְּלֹעַ הַמִּזְבֵּחַ לְנֶצֶח, וְמַחַת אַרְצִי אֱלֹהִים דְּמֻעָה מַעַל כָּל
פְּנִים; וַתְּרַפֵּת עַמּוֹ יִסְרָאֵל מַעַל כָּל הָאָרֶץ, כִּי יְיָ דָבָר.

FUNERAL SERVICE AT THE CHAPEL

יְיָ, מָה אָדָם וְפָרָעָה, בָּרוּ אָנוֹשׁ וְחַחְשָׁבָהוּ.
אָדָם לְהַבֵּל דָמָה, יָמִיו קָצֵל עֹזֶב.
בְּבָקָר יָצִיָּז וְחַלְתָּ, לְעַרְבָּ יְמֹולֵל וְרַבֵּשׁ.
לְמִנּוֹת יָמִינוּ בֶן הַזְּדֻעָה, וְגַבָּא לְבֵב חַכְמָה.
שְׁמַרְדָּפָם וְרָאָה יִשְׁרָאֵל, כִּי אַפְרִית לְאִישׁ שְׁלוּם.
אָדָם אֱלֹהִים יְפָדֵה נְפֵשִׁי מִיד שָׁאָלָ, כִּי יְקַחֵנִי סָלָה.
בְּלָה שָׁאָרִי וְלַבְּבִי, צָור לְבֵבִי וְחַלְקִי אֱלֹהִים לְעוֹלָם.
וַיִּשְׁבֵּט הַעֲפָר עַל הָאָרֶץ בְּשָׁהִיה, וְהַרְוִות פְּשָׁוּבָ אֶל
הָאֱלֹהִים אֲשֶׁר נִתְּנָה.

Add Psalm 23 (page 733).

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

On leaving the burial ground all wash their hands and say:

He will destroy death forever; the Lord God will wipe away tears from every face, and will remove from all the earth all insult against his people; for the Lord has spoken.¹

FUNERAL SERVICE AT THE CHAPEL

O Lord, what is man that thou shouldst notice him?
What is mortal man that thou shouldst consider him?

Man is like a breath;

His days are like a passing shadow.

He flourishes and grows in the morning;

He fades and withers in the evening.

O teach us how to number our days,

That we may attain a heart of wisdom.

Mark the innocent, look upon the upright;

For there is a future for the man of peace.

Surely God will free me from the grave;

He will receive me indeed.

My flesh and my heart fail,

Yet God is my strength forever.

The dust returns to the earth as it was,

But the spirit returns to God who gave it.²

Add Psalm 23 (page 734).

¹*Isaiah 25:8.* ²*Psalms 144:3-4; 90:6,12; 37:37; 49:16; 73:26; Ecclesiastes 12:7.*

ברית מילה

When the child is brought for circumcision, the guests rise and say:

ברוך הבא.

The father of the child:

הנני מוכן ומיוזן לךים מצות עשה, שצונו הבורא יתברך,
למול את בני, בפה טוב בתורה: ובונדשmania ימים ימול לךם
כל זכר לדרתיכם.

The *Mohel*, placing the child upon the sandek's knees:

זה הקסא של אליהו זכור לטוב.

ליישעיה קניתי, יי. שברתי ליישעיה, יי, וממצויה עשויה.
שברתי ליישעיה, יי. ששאנבי על אמרתך, במויזא של רב.
שלום רב לאחבי תורה, ואין לו מושול. אשרי תבחר
ותקרב, ישבנו חצריך.— All:

נשבעה בטוב ביתה, קדוש היבלה.

The *Mohel*, before operating:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצוינו
ו贊נו על המילה.

The father, after the circumcision:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצוינו
ו贊נו להכיסו בבריתו של אברהם אבינו.

ברוך הבא, the greeting extended to the infant, is at the same time a welcome to Elijah, the “angel of the covenant” and protector of children, who is said to be the invisible participant at circumcisions. The word הבא is said to be composed of the initials of גנה בא אליהו and to allude to the eight-days-old boy to be circumcised (הבא numerically equals eight).

BRITH MILAH

When the child is brought for circumcision, the guests rise and say:

Blessed be he who enters.

The father of the child:

I am ready to perform the precept of circumcising my son, as the Creator, blessed be he, has commanded us in the Torah: "Every male among you, throughout your generations, shall be circumcised when he is eight days old."¹

The Mohel, placing the child upon the sandek's knees:

This is the throne of Elijah, of blessed memory.

O Lord, I hope for thy salvation. I wait for thy deliverance, O Lord, and I do thy bidding. I delight in thy promise, like one who finds abundant wealth. Abundant peace have they who love thy Torah, and there is no stumbling for them. Happy is he whom thou choosest to dwell in thy courts, close to thee.

All:

May we fully enjoy the goodness of thy house, thy holy shrine.²

The Mohel, before operating:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning circumcision.

The father, after the circumcision:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to introduce my son into the covenant of Abraham our father.

בָּסָא שֶׁל אַלְיָהוּ, the special chair reserved for Elijah, is left in position for three days because the first three days after circumcision are a dangerous period for the child.

¹*Genesis 17:12.* ²*Genesis 49:18; Psalms 119:162-166; 65:5.*

All:

בְּשָׁם שָׁגַנָּס לְבִרִית, בֶּן יְבָנֵס לְתُורָה וְלְחַפֶּה וְלְמַעֲשִׂים טוֹבִים.

The *Mohel*:

ברוך אתה, יי' אלְקָנָנוּ, מלך העולם, בורא פרי הארץ.
 ברוך אתה, יי' אלְקָנָנוּ, מלך העולם, אשר קדש ידיך
 מפטן, וחק בשארו שם, וצאתינו חתם באות ברית קדשו.
 על בן, בשבר זהה, אל מי, חלכנו צורנו, צוה להציל יידיות
 שארכנו משחת, למען בריתו אשר שם בברךנו. ברוך אתה,
 יי', בורת הברית.

אלְקָנוּ וְאֱלֹהֵינוּ אֲבוֹתינוּ, קום את הילד תהא לאביו ולאמו,
 ויקרא שמו בישראל (פלוני בן פלוני). ישמח האב ביציא
 חלציו, ותגלו אמו בפרי בטנה, בכתוב: ישמח אביך ואמה,
 ותגלו يولדה. ונאמר: ואעbara עלה זו ואראך מתבוססת
 בך מידה, ואמר לך בך מידה תני; ואמר לך בך מידה תני. ונאמר:
 כבר לעולם בריתו, דבר צוה לאלה הוז. אשר ברת את
 אבריהם, ושבועתו ליצחק. ועמידה ליעקב לחק, לישראל
 ברית עולם. ונאמר: וימל אבריהם את יצחק בנו בונשנת
 ימים, כאשר צוה אותו אליהם. הוזו לי כי טוב, כי לעולם
 חסדו. זה הקטן (פלוני) נדול יוניה. **בְּשָׁם שָׁגַנָּס לְבִרִית, בֶּן יְבָנֵס לְתُורָה וְלְחַפֶּה וְלְמַעֲשִׂים טוֹבִים.**

שם שגנס לברית and the passages which follow are quoted in the Talmud (Shabbath 137b).

סנדק has been identified with the Greek term "synteknos" denoting literally "with the child." The *sandek*, whose privilege it is to hold the child on his knees during the operation, became known in medieval times as Gottvater, G'vater (Kwater). At a later period, the title "Kwater" was conferred upon the person handing the infant to the *Mohel*.

All:

Even as he has been introduced into the covenant, so may he be introduced to the Torah, to the marriage canopy, and to a life of good deeds.

The Mohel:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who didst sanctify beloved Israel from birth, impressing thy statute in his flesh and marking his descendants with the sign of the holy covenant. Because of this, for the sake of the covenant thou didst impress in our flesh, O eternal God, our Stronghold, deliver our dearly beloved from destruction. Blessed art thou, O Lord, Author of the covenant.

Our God and God of our fathers, sustain this child for his father and mother. Let him be called in Israel . . . son of . . . May both husband and wife rejoice in their offspring, as it is written: "Let your parents be happy; let your mother thrill with joy."

"I passed by you and saw you weltering in your blood. Live through your blood—I said to you—live through your blood."

"He remembers his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant."

"Abraham circumcised his son Isaac when he was eight days old, as God had commanded him."

"Give thanks to the Lord, for he is good; his mercy endures forever."¹ May this child, named . . . , become great. Even as he has been introduced into the covenant, so may he be introduced to the Torah, to the marriage canopy, and to a life of good deeds.

¹*Proverbs 23:25; Ezekiel 16:6; Psalm 105:8-10; Genesis 21:4; Psalm 118:1.*

ברכת המזון לברית מילה

Leader:

רבותי נברך.

Company, then Leader:

יהיו שם יי' מברך מענה ועד עולם.

All:

נורחה לשמה בחתוך אמוני ברוכים אתה לנו.

Leader:

ברשות אל יי' נורא	משגב לעתות באלה
אל נאזר בנבורה	אדיר בחרום יי'.

All:

נורחה לשמה בחתוך אמוני ברוכים אתה לנו לוי.

Leader:

ברשות הטערה הקדושה טהררה היא ונעם פרישה	צונה לנו מורה
משה עבד יי'.	

All:

נורחה לשמה בחתוך אמוני ברוכים אתה לנו לוי.

Leader:

ברשות הפלחים הלוים אקרה לאלהי העברים	אהונע בכל أيام אברכה אתה יי'.
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All:

נורחה לשמה בחתוך אמוני ברוכים אתה לנו לוי.

ברשות, the poetical introduction to grace, dates from the thirteenth century. It is the composition of an anonymous author.

GRACE AFTER THE BRITH MILAH

Leader:

Gentlemen, let us say grace.

Company, then Leader:

Blessed be the name of the Lord henceforth and forever.

*All:*We praise his name amidst the faithful;
May the Lord's blessing rest upon you.*Leader:*On behalf of the most revered God,
Mighty stronghold in times of distress,
The God who is girded with power,
The Lord majestic in high heaven—*All:*We praise his name amidst the faithful;
May the Lord's blessing rest upon you.*Leader:*On behalf of the holy Torah,
Which is pure, unmistakably clear,
The Torah Moses bequeathed to us,
Moses, faithful servant of the Lord—*All:*We praise his name amidst the faithful;
May the Lord's blessing rest upon you.*Leader:*On behalf of the priests, the Levites,
I call to the God of the Hebrews,
Singing his praise in all the far lands,
Blessing the Eternal at all times.*All:*We praise his name amidst the faithful;
May the Lord's blessing rest upon you.

Leader:

**בְּרִשות מָנוֹרִי וּרְבוֹתִי
אֱפַתָּח בְּשִׁיר פִּי וּשְׁפָתִי
וְהַאֲמִרָנָה עַצְמוֹתִי
בְּרוֹךְ הַבָּא בְּשֵׁם יְהִי.**

All:

**נָדָה לְשֻׁמֶּךָ בְּתוֹךְ אָמֹנוֹן
בָּרוּכִים אַתָּם לִי.**

Grace is continued on page 759.

The following is inserted after (page 767). בעמי אלहים ואדם

**קָרְחָמָן, הוּא יָבֶרֶךְ אָבִי תִּילְךְ וְאָמוֹ
וַיַּזְבַּע לְנַדְלֹו לְתַנְבּוֹ וְלַחֲבָמוֹ;
מִיּוֹם הַשְׁמִינִי וְהַלְאָה בְּרָאָה דָרְמוֹ
וַיַּהַי יְהִי אַלְהָיו עַמּוֹ.**

**קָרְחָמָן, הוּא יָבֶרֶךְ בָּעֵל בְּרִית הַמִּילָה
אֲשֶׁר שָׁשׁ לְעֹשֹׂת אֶזְרָק בְּנִילָה;
וַיְשַׁלֵּם פְּעָלוֹ וְמִשְׁבָּרוֹ בְּפִוְלהָ
וַיַּתְנַהֵוּ לְמַעַלָּה לְמַעַלָּה.**

**קָרְחָמָן, הוּא יָבֶרֶךְ רְךָ תְּגַמְּול לְשִׁמְנוֹה
וַיַּהַי יְדָיו וְלַבּוֹ לְאֶל אָמֹנוֹה;
וַיַּזְבַּח לְרָאוֹת פָּנֵי הַשְׁכִּינָה
שְׁלַשׁ פְּעָמִים בְּשָׁנָה.**

**קָרְחָמָן, הוּא יָבֶרֶךְ תְּמַלְל בְּשֶׁר הַעֲרָלָה
וְפְרָע וּמְצִיעַ דָמֵי הַמִּילָה;
אִישׁ הַיּוֹרָא וְרָה הַלְּבָב עַבּוֹדָתוֹ פְּסִוְלהָ
אָם שְׁלַשׁ-אֱלֹה לֹא יַעֲשֶׂה לָהּ.**

Leader:

On behalf of all those gathered here,
 I open my lips with a poem,
 And my entire being does exclaim:
 Happy he who comes in the Lord's name.

All:

We praise his name amidst the faithful;
 May the Lord's blessing rest upon you.

Grace is continued on page 760.

The following is inserted after "God and men" (page 768).

May God bless this child's father and mother;
 May they bring him up and teach him wisdom.
 Henceforth may his blood win favor for him;
 May the Lord his God ever be with him.

May God bless the one who served as sandek,
 And has performed a good deed joyously.

May God richly reward his services,
 And place him ever higher and higher.

May God bless this tender child of eight days;
 May his hands and his heart be firm with God.
 May he be privileged to make visits
 To Jerusalem three times every year.

May God bless him who removed the foreskin,
 And did fulfill all that had been ordained.
 One who is faint-hearted must not perform
 This service which includes three essentials.

שֶׁלַשׁ סְעִמִּים בָשָׂנָה and יְדֵי אַמְתָה are phrases borrowed from Exodus 17:12; אֶם שֶׁלַשׁ—אֱלֹהֶל לְאָהָרֶן is taken from Deuteronomy 20:8, and איש הַירָא וּרְךָ הַלְבָב from Exodus 21:11. חֲנִינִי מְוּלָת דָמִים is based upon the expression חֲנִין דָמִים לְמוּלָתוֹ (Exodus 4:26).

הַרְחַמֵּן, הוּא יְשַׁלֵּחַ לְנוּ מֶשִׁיחַ הַזֶּלֶד פָּמִים
בִּזְכָּוֹת חָנִינִי מְוֹלָות דָּמִים;
לְבָשָׂר בְּשׂוֹרוֹת טֻבּוֹת וְנַחֲוּמִים
לְעַם אֶחָד מְבָזָר וּמְפָרֵד בֵּין הָעָמִים.

הַרְחַמֵּן, הוּא יְשַׁלֵּחַ לְנוּ בְּהֵן צָדֵק אֲשֶׁר לְקַח לְעַילּוֹם
עַד הַוִּיכָּן בְּסָאוּ בְּשַׁמְּמָשׁ וְיַהֲלוּם;
וַיְלַט פָּנֵינוּ בְּאַדְרָתוֹ נִגְלָם
בְּרִיתֵּנוּ הַיְתָה אַתָּה תְּתִיעַם וְתְשַׁלּוּם.

פִּידְיוֹן הַבָּן

Performed on the thirty-first day after birth. Should the child's father be a *kohen* or a Levite, or the mother the daughter of a *kohen* or Levite, they are exempt from this duty. If the thirty-first day falls on a Sabbath or a major festival, the *Pidyon ha-Ben* is postponed until the following day.

Presenting the child to the *kohen*, the father says:

זֶה בֶּן בְּכָורי הוּא פָּטֵר רָחֵם לְאָמוֹ, וּמְקֹדֵשׁ בְּרוּךְ הוּא
צָקֵח לְפִדּוֹתָה, שֶׁנְאָמָר: וּפְדוּיוּ מִבּוֹן חֶרְשָׁת תִּפְדָּה בְּעַרְבָּה בְּסַפְתָּה
חַמְשָׁת שְׁקָלִים, בְּשֶׁקֵּל הַקְּדָשָׁה, עַשְׁרִים גָּרָה הוּא. וּנְאָמָר:
קָדְשָׁלִי כָּל בָּכָור; פָּטֵר כָּל רָחֵם בְּנֵי יִשְׂרָאֵל, בְּאָדָם
וּבְבָהָמָה, לִי הוּא.

לְקַח לְעַילּוֹם refers to Elijah's translation to heaven (II Kings 2:1-12). The word לְעַילּוֹם (= לעילום) occurs only once in the Bible (II Chronicles 33:7). The poet chose this word for a double connotation: eternity and concealment.

וַיְלַט סְנֵי בְּאַדְרָתוֹ וְיַגְלָם is a combination of two biblical verses concerning Elijah (I Kings 19:13; II Kings 2:8).

פִּידְיוֹן הַבָּן, the redemption of the first-born son (of the mother), is based on Exodus 13:13 and Numbers 18:16. Originally, the first-born sons belonged to

May God send us his faultless Messiah
 For the sake of our innocent children,
 To bring good tidings and consolation
 To a people dispersed among the nations.

May God send us Elijah the true priest,
 Concealed till his bright throne be ready,
 The prophet who wrapped his face in his mantle
 When God's covenant was made for life and peace.

REDEMPTION OF THE FIRST-BORN SON

Performed on the thirty-first day after birth. Should the child's father be a kohen or a Levite, or the mother the daughter of a kohen or Levite, they are exempt from this duty. If the thirty-first day falls on a Sabbath or a major festival, the Pidyon ha-Ben is postponed until the following day.

Presenting the child to the kohen, the father says:

This is my first-born son, the first-born of his mother. The Holy One, blessed be he, has commanded to redeem him, as it is said: "The redemption-price for each first-born son of the age of one month shall be fixed at five sacred silver shekels at the rate of twenty gerahs." And it is said: "Consecrate every first-born to me, whatever is first-born in Israel, of man or beast, since it belongs to me."¹

the service of God. Later, instead of the first-born of all the tribes, the Levites were chosen for service in connection with the sanctuary. In return for this, every first-born Israelite was to be redeemed by paying five shekels to a *kohen*, descendant of Levi. The two blessings recited by the father are found in Pesahim 121b.

שְׁמֵךְ הַקָּרְבָּן may have received its name from the fact that the standard weight of the silver shekel (=שֶׁקֶל in post-biblical Hebrew) was kept in the Temple. Tradition has it that the sacred shekel had twice the value of a common shekel.

¹Numbers 18:16; Exodus 13:2.

Kohen:

מַאי בְּעֵית טֶפִי לְתֹנוּ לֵי, בָּנֶךְ בְּכֹרֶךְ שֶׁהָוָא פָטָר רָחֶם
לְאָמוֹ, אוֹ בְּעֵית לְפֶדוֹתָו בְּעֵד חֲמֵשׁ סְלָעִים, בְּרָמָחִיבָת
מִקְדָּאָרִיךְאָ.

Father:

חַפֵּץ אָנָי לְפֶדוֹת אָתָּה בָּנֵי, וְחוּלָד דָמֵי פְּרִיוֹנוּ, בְּרָמָחִיבָת
מִקְדָּאָרִיךְאָ.

בָּרוּךְ אָתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָדְשָׂנוּ בְּמַצְוֹתָיו
וְצִוּנוּ עַל פְּרִיוֹן הַבָּן.

בָּרוּךְ אָתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שְׁהַחֲנִינוּ וּכִיְמַנִּינוּ
וְהַגִּיעֲנוּ לִזְמָן הַזֶּה.

Holding the redemption-money over the child's head, the *kohen* says:

זֶה קְמַת זֶה, זֶה חַלּוֹף זֶה, זֶה מִחוּל עַל זֶה; וַיְבָנֵס זֶה הַבָּן
לְחַיִם, לְחוֹרֶה וּלְירָאת שְׁמָים. יְהִי רְצֽוֹן, שֶׁבָּשָׂם שְׁגָנָנָס
לְפְרִיוֹן, בָּן יְבָנֵס לְחוֹרֶה וּלְחַפָּה וּלְמַעֲשִׂים טוֹבִים. אָמֵן.

Placing his hand on the child's head:

יְשִׁימֶךָ אֱלֹהִים בְּאַפְרִים וּבְמַנְשָׁה. יְבָרֶךְ יְיָ וּשְׁמָרָה. יְאָרֶךְ
יְיָ פָנֵיו אֱלֹהִיךְ וַיְהִנֵּךְ. יְשַׁא יְיָ פָנֵיו אֱלֹהִיךְ, וַיְשִׁם לְךָ שְׁלוֹם.
יְיָ שְׁׁמָרָה, יְיָ צְלָה עַל יָד יְמִינָה. בַּי אָרֶךְ יָמִים וְשָׁנּוּת חַיִם
וְשְׁלֹום יוֹסִיף לְךָ. יְיָ יְשְׁמָרָה מַכְלֵךְ רָע, יְשִׁמְוֹר אֶת נְפָשָׁה. אָמֵן.

אָתָּה תְּرִצה יְמִרָה, בָּנֶךְ בְּכֹרֶךְ זֶה אוֹ חַפֵּשׁ סְלָעִים by Abudarham in Hebrew: the question in Aramaic asked by the *kohen*, is quoted
אָתָּה תְּרִצה יְמִרָה, בָּנֶךְ בְּכֹרֶךְ זֶה אוֹ חַפֵּשׁ סְלָעִים by Abudarham in Hebrew: אָתָּה תְּרִצה לְסִדּוֹתָו.

Kohen:

Do you prefer to give me your first-born son, the first-born of his mother, or would you rather redeem him for five shekels required by the Torah?

Father:

I prefer to redeem my son, and here is his redemption-price required by the Torah.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the redemption of the first-born.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

Holding the redemption-money over the child's head, the kohen says:

This instead of that, this in exchange for that, this is given up for that. May this child enjoy a life of Torah and godliness. Even as he has attained to redemption, so may he attain to the Torah, to the marriage canopy and to a life of good deeds. Amen.

Placing his hand on the child's head:

May God make you like Ephraim and like Manasseh. May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

The Lord guards you; the Lord at your right hand is your shelter. A long and happy life will be given you. The Lord will guard you from all evil; he will guard your life.² Amen.

With the Spanish and Portuguese Jews it is customary that the *kohen* officiating at a *Pidyon-ha-Ben* begins by directing several questions to the mother of the child in order to determine that the child is indeed her first-born; thereupon he makes the following declaration: **הַבָּן בְּכֶר חָא, וְהַקְדּוֹשׁ בָּרוּךְ הוּא צוֹה לִפְנֵינוּ** ...

¹*Genesis* 48:20; *Numbers* 6:24-26. ²*Psalm* 121:5; *Proverbs* 3:2; *Psalm* 121:7.

ארוסין ונדשאין

Rabbi:

מי אֲדִיר עַל הַבָּל,
מי בְּרוֹךְ עַל הַבָּל,
מי גָּדוֹל עַל הַבָּל,
יבָּרֶה חַתּוֹ נִבְלָה.

ברוך אתה, ייְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בזרא פָּרִי חָנָפָן.
ברוך אתה, ייְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אשר קדשו במצוותו
צְבָנוּ עַל הָעֲרִיות, ואסף לנו את הארכוסות, והתיר לנו את
הנְּשָׁאוֹת לנו על ידי חֶפְּחָה וּקְדֹשָׁן. ברוך אתה, ייְהוָה, מקדש
עמו יִשְׂרָאֵל עַל יָדֵי חֶפְּחָה וּקְדֹשָׁן.

The groom, placing the ring on the forefinger of the bride's right hand:

ברוי אתה מקדשת לי בטבעת זו ברת משה וישראל.

After the reading of the *kethubah* the seven blessings are chanted:

ברוך אתה, ייְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בזרא פָּרִי חָנָפָן.
ברוך אתה, ייְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שהפל בָּרָא לְכָבוֹד.

erusin ("betrothal") and *nissuin* ("marriage") were in talmudic times celebrated as two separate events. The formal betrothal was performed in the house of the bride months before the actual marriage took place in the home of the groom. Hence, two cups of wine are used in modern wedding ceremonies, one for *erusin* and one for *nissuin*. The two celebrations are now separated only by the reading of the Aramaic *Kethubah*, the marriage contract specifying the mutual obligations between husband and wife (Tosafoth, Kethuboth 7b). Since the fourteenth century it has been customary to have a rabbi perform the ceremony under a *huppah*, representing symbolically the future home of the couple. The use of a wedding ring, symbolic of attachment and fidelity, dates from the seventh century. The custom of breaking a glass under the *huppah* is

MARRIAGE SERVICE

Rabbi:

He who is supremely mighty,
He who is supremely blessed,
He who is supremely sublime,
May he bless the groom and the bride.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning illicit relations; thou hast forbidden us those who are merely betrothed, and permitted us those who are married to us through consecrated wedlock. Blessed art thou, O Lord, who sanctifiest thy people Israel by consecrated wedlock.

The groom, placing the ring on the forefinger of the bride's right hand:

With this ring, you are wedded to me in accordance with the law of Moses and Israel.

After the reading of the kethubah the seven blessings are chanted:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast created everything for thy glory.

derived from Berakhoth 31a, where it is related that in the course of a wedding feast one of the rabbis broke a costly vase in order to curb the spirits of those present and warn them against excessive joy (Tosafoth).

הַרְיָ אֶת מִקְדָּשָׁת לֵי is mentioned in the Talmud (Kiddushin 5b). The phrase כְּדֹת מֹשֶׁה וַיִּשְׂרָאֵל signifies the traditional interpretation of the laws of Moses. The word וַיִּשְׂרָאֵל is added because the regulations of *erusin* are not directly biblical.

שבע ברכות, שבע ברכות, the seven blessings which are recited when a *minyan* is present, are quoted in the Talmud (Kethuboth 8a) where they are called ברכות חתנים. The fourth benediction refers to the perpetual renewal of the human being in the

ברוך אתה, ייְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, יוֹצֵר הָאָדָם.
 ברוך אתה, ייְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם
 בְּצִלְמוֹ, בְּצִלְםָם דָמּוֹת פְּבָנִיתוֹ, וְהַתְּקִין לוֹ מִפְנֵי בְנֵנוּ עֲדֵי עַד.
 ברוך אתה, ייְהוָה אֱלֹהֵינוּ, יוֹצֵר הָאָדָם.
 שׁוֹשָׁן תְּשִׁישׁ וְתְגֵל הַעֲקָרָה, בְּקִבּוֹז בְּנִיהָ לְתֹכְנָה בְּשִׁמְחָה.
 ברוך אתה, ייְהוָה, מִשְׁקָם צִיּוֹן בְּבָנִיהָ.
 שָׁפָט תְּשִׁמְחָה רְעִים הָאָהָובִים, בְּשִׁמְחָה יָצִירָה בְנֵוּ עַדְוָן
 מִקְרָם. ברוך אתה, ייְהוָה, מִשְׁקָם חַתּוֹן וּכְלָה.
 ברוך אתה, ייְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּרָא שְׁשׁוֹן
 וְשִׁמְחָה, חַתּוֹן וּכְלָה, נִילָה רֶפֶה, דִּיאָה וְתִרְדָּה, אַבָּה וְאֶתְּהָ,
 וְשְׁלוֹם וְגֻרוֹת. מְהֻרָה, ייְהוָה אֱלֹהֵינוּ, יְשִׁמְעַע בְּעָרֵי יְהוּדָה וּבְחוֹצֹות
 יְרוּשָׁלָם קֹול שְׁשׁוֹן וּקֹול שִׁמְחָה, קֹול חַתּוֹן וּקֹול כְּלָה, קֹול
 מַצְהָלֹת חַתּוֹנים מְחַפְתִּים וּגְעָרִים מִמְשָׁתָה גְּנִינָתָם. ברוך אתה,
 ייְהוָה, מִשְׁקָם חַתּוֹן עִם הַכְּלָה.

GRACE AFTER THE WEDDING MEAL

Leader:

הָנוּ הַסִּר וּגְמַרְזָן נָאָ אַלְמָם בְּשִׁיר יְרָזָן;	שְׁעָה בְּרִפְתָּה בְנֵי אַבְרָהָם נְחַנָּנוּ מַעֲנוֹלִי צְדָקָה
בְּרִשׁוֹת מְרָנָנוּ וּבְרָבָנוּ וּרְבּוֹתֵינוּ, נְבָרֵךְ אֱלֹהֵינוּ שְׁהַשְּׁמָחָה בְּמַעֲנוֹנוּ וּשְׁאַכְלָנָנוּ מִשְׁלָוָן.	

Company, then Leader:

ברוך אֱלֹהֵינוּ שְׁהַשְּׁמָחָה בְּמַעֲנוֹנוּ
 וּשְׁאַכְלָנָנוּ מִשְׁלָוָן וּבְטוּבוֹ חִינָנוּ.

After the grace (page 759) the seven wedding blessings are repeated.

divine form. In the last three benedictions a prayer is uttered that God may comfort Zion, cause happiness to the young couple like the happiness of the

Blessed art thou, Lord our God, King of the universe, Creator of men.

Blessed art thou, Lord our God, King of the universe, who hast created man in thy image, and didst forever form woman out of his frame to be beside him. Blessed art thou, O Lord, Creator of man.

May Zion exult at the joyful reunion of her children in Jerusalem. Blessed art thou, O Lord, who causest Zion to rejoice in her children.

O give abundant joy to these loved companions, even as thou didst gladden thy creation of old in the Garden of Eden. Blessed art thou, O Lord, who givest joy to groom and bride.

Blessed art thou, O Lord, King of the universe, who hast created groom and bride, joy and gladness, delight and cheer, love and harmony, peace and companionship. Lord our God, may there soon be heard in the cities of Judah, in the streets of Jerusalem, the sound of joy and gladness, the sound of joyous wedding celebrations, the sound of young people feasting and singing. Blessed art thou, O Lord, who makest the groom rejoice with the bride.

GRACE AFTER THE WEDDING MEAL

Leader:

Banish grief and anguish;
Let the speechless exult.
Guide us in the righteous paths;
Heed the blessings of priests.

With your permission, gentlemen, let us now bless our God in whose abode is joy and of whose food we have eaten.

Company, then Leader:

Blessed be our God in whose abode is joy, of whose food we have eaten and through whose goodness we live.

After the grace (page 760) the seven wedding blessings are repeated.

first couple in Eden, and bring about complete exultation in restored Judea and Jerusalem. The seventh benediction contains phrases from Jeremiah 33:10-11. The marriage service thus combines individual with communal hopes.

רְדוֹת הַסָּר is a poem by Dunash ben Labrat, the renowned poet and grammarian of the tenth century. His name דונש forms the acrostic of the four lines.

Upon washing the hands before meals:

**ברוך אפָה, ייְ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אָשֵר קִדְשָׁנוּ בְמִצְוֹתָיו
וַצְּבָנוּ עַל נְטִילַת יָדִים.**

Over bread:

**ברוך אפָה, ייְ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לְחֵם מִן
הָאָרֶץ.**

Before grace on weekdays:

זהלים קלוי

על נהרות בבל, שם ישבנו גם בקינו בזברנו את ציון. על ערים בחרוכה פלינו בנו רותינו. כי שם שאלונו שובינו דברי שיר, ותוליןנו שמחה; שירו לנו משיר ציון. אין נשיר את שיר ייְ על ארמת גבר. אם אשכחך ירושלים, תשכח ימי. תרבך לשוני לחייב, אם לא אזכור כי לא עלה אתה ירושלים; על ראש שמחתי. זכר ייְ לבני אדרום את יום ירושלים; האומרים ערו ערו, עד חיסוד ביה. בת בבל משודקה, אשרי שישלם לך את גמולך שנמלת לנו. אשרי שייחזו ונפוץ אתה על כליך אל הפלע.

Before grace on Sabbaths and festivals:

זהלים קלוי

שיר המעלות. בשוב ייְ את שיבת ציון דינו בחלמים. אז ימלא שחוק פינו, ולשוננו רנה; אז יאמרו בנויים, הגדייל ייְ לעשות עם אלה. הגדייל ייְ לעשות עמננו, דינו שמחים. שובה ייְ את שביחנו, באפיקום בענבות. הזרעים בדמעה, ברנה יקצרו. הלה ילה ובכה נשא משה הערע; בא יבא ברעה נשא אלמ

על נהרות בבל is recited in order to remember the desolation of Zion. After enjoying a meal, says the Zohar (section Terumah), one ought to keep in mind

Upon washing the hands before meals:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

Over bread:

Blessed art thou, Lord our God, King of the universe, who bringest forth bread from the earth.

*Before grace on weekdays:**Psalm 137*

By the rivers of Babylon we sat down and wept when we remembered Zion. Upon the willows there we hung up our harps, when our captors demanded of us songs; our tormentors asked of us mirth: "Sing us some of the songs of Zion!" How shall we sing the Lord's song in a foreign land? If ever I forget you, O Jerusalem, withered be my right hand! May my tongue cleave to my palate, if ever I think not of you, if ever I set not Jerusalem above my highest joy!

Remember, O Lord, the day of Jerusalem's fall against the Edomites, who said: "Raze it, raze it, to its very foundation!" O Babylon, you are to be destroyed! Happy be he who repays you all that you have dealt to us! Happy be he who takes and dashes your little ones against the rocks!

*Before grace on Sabbaths and festivals:**Psalm 126*

A Pilgrim Song. When the Lord brought the exiles back to Zion, we were like those who dream. Our mouth was filled with laughter, and our tongue with ringing song; then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our fortunes, O Lord, like streams in the Negev. Those are who sowing in tears shall reap in joy. Sadly the farmer bears the bag of seed to the field; he shall come home with joy, bearing his sheaves.

the destruction of the Holy Land. On Sabbaths and festivals, however, **רשות המעלות** is recited instead, because this psalm cheerfully describes the restoration of Zion and is therefore appropriate for days when one ought to be full of joy.

ברכת המזון

When three men or more have eaten together, the following is used as an introduction to the grace. The word in parentheses is included when a *minyan* is present.

Leader:

רבותי נברך.

Company, then Leader:

יהי שם יי' מברך מעלה ועד עולם.

Leader:

ברשות מֶרְנָנו וּרְבָנָנו וּרְבּוֹתִי נְבָרֵךְ (אֱלֹהֵינוּ) שַׁאֲכַלְנוּ מִשְׁלָוּ.

Company, then Leader:

ברוך (אֱלֹהֵינוּ) שַׁאֲכַלְנוּ מִשְׁלָוּ וּבְטוּבוֹ חִינָנוּ.

All:

ברוך הוא וברוך שמו.

ברוך אתה, יי' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָנוּ אַתָּה הָעוֹלָם בָּלֶ�
בְּטוּבוֹ, בְּחֶסֶד וּבְרָחֶםִים, הוּא נוֹתֵן לְחֵם לְכָל בָּשָׂר, כִּי
לְעוֹלָם חֶסֶדוֹ. וּבְטוּבוֹ הַגָּדוֹל תִּמְיד לֹא חֶסֶר לְנוּ, וְאֶל יִחַסֵּר
לְנוּ מְזוֹן לְעֹלָם רַעַד בְּעֻbor שָׁמוֹ תַּגְדוֹל. כִּי הוּא אֶל זֶן
וּמְפִרְגֵּס לְבָל, וּמְטִיב לְבָל, וּמְכִין מְזוֹן לְכָל בְּרִיאוֹתָיו אֲשֶׁר
בָּרָא. ברוך אתה, יי', הָנוּ אַתָּה הָבָל.

ברכת המזון is of high antiquity. According to the Talmud, the first benediction of grace after meals (ברכה) was composed by Moses, the second (וודה) by Joshua, the third (רחם) by David and Solomon, and the fourth (הטוב והמטיב) by the sages shortly after Bar Kokhba's defeat (Berakhoth 48b). The petitions beginning with הרחמן are later additions. The third benediction ends with אמר so as to mark the end of the three benedictions which are based on the

GRACE AFTER MEALS

When three men or more have eaten together, the following is used as an introduction to the grace. The word in parentheses is included when a minyan is present.

Leader:

Gentlemen, let us say grace.

Company, then Leader:

Blessed be the name of the Lord henceforth and forever.

Leader:

With your consent, let us now bless (our) God whose food we have eaten.

Company, then Leader:

Blessed be (our) God whose food we have eaten and through whose goodness we live.

All:

Blessed be he and blessed be his name.

Blessed art thou, Lord our God, King of the universe, who sustaineſt the whole world with goodness, kindness and mercy. Thou givest food to all creatures, for thy mercy endures forever. Through thy abundant goodness we have never yet been in want; may we never be in want of sustenance for thy great name's sake. Thou, O God, sustaineſt all, doſt good to all, and provideſt food for all the creatures thou hast created. Blessed art thou, O Lord, who dost sustain all.

biblical command: "You shall eat... and you shall bless the Lord for the good land he has given you" (Deuteronomy 8:10).

The introductory formula used when three or more men recite grace jointly (*ברכת היימר*) is taken from the Mishnah (Berakhoth 7:3). The duty of inviting the table-companions to recite grace jointly is derived from Psalm 34:4 ("Exalt the Lord with me, and let us extol the Lord together").

נזרה לה, יי' אלְהוֹןִיג, על שהנחלת לאבותינו ארץ חמדת
טובה ורחבה; ועל שהוזענה, יי' אלְהוֹןִיג, מארך מקרים,
ופדרתנו מבית עבדים; ועל בריחך שחתמת בברקוני; ועל
הוֹרֶתך של מדתנו; ועל חיקך שהודענו; ועל חיים, חן וחסד
שוחננתנו; ועל אכילת מזון שאפה זו ומפרנס אותנו חמיד;
בכל יום ובכל עת ובכל שעה.

On Hanukkah add:

(על הנוסים ועל הפרקון, ועל הגבורות ועל התשועות, ועל
המלחמות, שעשית לאבותינו ביוםיהם הham בזמנם זהה
בימי מלחמותיו בנו יוחנן פהן גדור, חשמוני ובנוי, בשעירה
מלכות יי' הרשעה על עמך ישראל לשביביהם תורחה,
ולגביערים מהקי רצונה. ואפה ברתמייה קרבאים עמךם לחים
בעת ארכם. רבק את ריבם, רנט את דינם, נקנעת את נקמתם;
מסורת נברים ביד מלשים, ורבאים ביד מעטים, וטמאים ביד
טהורים, ורשיים ביד צדיקים, וודרים ביד עוסקי תורחה.
ולך עשית שם גדור וקדוש בעולמה, ולעמך ישראל עשית
תשועה גודלה ופרקון בימים כתה. ואמר בנו רבא בנויך לדביר
בירחה, ובגוי את חיכלה, וטהרו את מקדשה, והדרילקו גרות
בחצרות קדרשה, וקבעו שמונת ימי תגנבה אלו להורות ולהלל
לשםך הגדול.)

On Purim add:

(על הנוסים ועל הפרקון, ועל הגבורות ועל התשועות, ועל
המלחמות, שעשית לאבותינו ביוםיהם הham בזמנם זהה
בימי מרדכי ואסתר בשושן הבירה, בשעים עלייהם המן
הראש. בקש להשמיד לברוג ולאבד את כל יהודים, מנער

We thank thee, Lord our God, for having given a lovely and spacious land to our fathers as a heritage; for having taken us out, Lord our God, from the land of Egypt and freed us from the house of slavery; for thy covenant which thou hast sealed in our flesh; for thy Torah which thou has taught us; for thy laws which thou hast made known to us; for the life, grace and kindness thou has bestowed on us; and for the sustenance thou grantest us continuously.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old,

רעד זקן, טף ונשים, ביום אחד, בשלושה עשר לחדש שניהם
עשר, הוא חדש אדר, ושללים לבוז. ואפה ברוחמה קרבנים
הפרת את עצתו, וקלקלת את מחסבתו, ובשבות גמולו
בראשו, ותלו אותו ואת בנו על העץ).

על הכל, יי אלקיינו, אנחנו מודים לך ומברכים אותך,
יהברך שם בפי כל חי פמייד לעולם ועד, בכתבוב: ואכלת
ושבעת, וברכת את יי אלקיך על הארץ בטבה אשר נתנו לך.

ברוך אתה, יי, על הארץ ועל המזון.
رحم, יי אלקינו, על ישראל עמך, ועל ירושלים עירך,
על ציון משפט בבודה, ועל מלכות בית דוד מشيخה, ועל
הבית הדורול וקדוש שנקרא שם עליון. אלקינו אבינו,
רעני זוננו, פרנסנו וככלבונו והרינו, וברוחך לנו, יי אלקינו,
מהירה מבל ארוטינו. ונא, אל תצריבנו, יי אלקינו, לא לידי
מחנה בשר ודם ולא לידי הלואתם, כי אם לידי המלאה
הפתוחה, הקדושה והרחבה, שלא נמוש ולא נבלם לעולם
עד.

On Sabbath add:

(רצה והחליאנו, יי אלקינו, במצוותך ובמצוות יום השבעה,
השבת הדורול וקדושה תהא; כי יום זה נהור וקדוש הוא
לפניה, לשבת בו ולנוח בו באחבה במצוות רצונך. וברצונך
הנח לנו, יי אלקינו, שלא תהיה צרה, ריגון ואננה, ביום
מנוחתך. והראננו, יי אלקינו, בלחמת ציון עירך, וביבננו
ירושלים עיר קדשה, כי אתה הוא בעל היישעות ובעל
הכחמות).

הקדשה is a variant of “superabundant”. The context supports הנושא העשרה. The reading in the Spanish *Siddur* is העשרה. It has therefore been suggested to read לידך המלאה, הגדשה והרחבה.

infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For everything, Lord our God, we thank thee and bless thee—be thy name forever blessed by all—as it is written: “When you have eaten and are satisfied, you shall bless the Lord your God for the good land he has given you.”¹ Blessed art thou, O Lord, for the land and the sustenance.

Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy majesty, on the royal house of David thy chosen one, and on the great and holy Temple that bears thy name. Our God, our Father, tend and nourish us; sustain and maintain us; grant us deliverance. Speedily, Lord our God, grant us relief from all our troubles. Lord our God, O make us not dependent on the gifts and loans of men but rather on thy full, open and generous hand, that we may never be put to shame and disgrace.

On Sabbath add:

(O strengthen us, Lord our God, with thy commandments—with the commandment concerning the seventh day, this great and holy Sabbath. This day is indeed great and holy to thee; on it we are to abstain from work and rest on it with delight according to thy will. In thy grace, Lord our God, grant us rest; may there be no sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion thy city comforted, Jerusalem thy holy city rebuilt, for thou art Lord of all salvation and consolation.)

נשׁבָת בְּ וַיְמִיחָה בָּזֶה, the reading in the Sephardic *Siddur*, makes better sense.

¹*Deuteronomy* 8:10.

On *Rosh Hodesh* and festivals add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יִעַלְהָ וַיָּבָא, וַיַּנִּיעַ וַיַּרְאָה, וַיַּרְאֶה
וַיִּשְׁמַע, וַיִּפְקַד וַיִּזְכֵּר זָכְרוֹנוּ וַיִּפְקַד דָּנוּנוּ, זָכְרוּן אֲבוֹתֵינוּ, זָכְרוּן
מִשִּׁים בָּנוּ רֹוד עַבְדָּה, זָכְרוּן יְרוּשָׁלָם עִיר קָדוֹשָׁה, זָכְרוּן בָּל
עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטה וַלְטוּבָה, לְחֻנוֹ וַלְחַסֶּד
וַלְרָחְםִים, לְחַיִם וַלְשָׁלוּם, בַּיּוֹם

<i>Shavuoth</i>	<i>Pesah</i>	<i>Rosh Hodesh</i>
תְּנַג הַשְׁבָּעוֹת	תְּנַג הַמְצֹוֹת	רָאשׁ הַחֲדָשָׁה
<i>Shemini Atsereth</i>	<i>Sukkoth</i>	<i>Rosh Hashanah</i>
תְּנַג הַסְּכּוֹת	תְּנַג הַשְׁמִינִי, תְּנַג הַעֲצָרָת הָזֶה. זָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בָּו לְטוּבָה, וַפְקַדְנוּ בָּו לְבָרְכָתָה, וְהַוְשִׁיעָנוּ בָּו לְחַיִים. וּבְךָרֶב יִשְׁוֹעָה וּרְחַמִּים חַיָּס וְחַנְנוּ, וּרְחַמִּים עַלְנוּ וְהַוְשִׁיעָנוּ בַּי אֶלְיךָ עַיְינִינִי, בַּי אֶל מֶלֶךְ מְנוּן וּרְחַמִּים אַתָּה). וּבְנָה יְרוּשָׁלָם עִיר הַקָּדָשׁ בְּמִזְרָחָה בְּמִזְרָחָה בְּמִזְרָחָה, יְה, בְּוֹנָה בְּרָחְמִי יְרוּשָׁלָם, אָמֵן.	הַזָּכָרָן בָּרוּךְ אָתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הָאָל, אָבִינוּ, מֶלֶבְנָה, אָדִיקָנוּ, בָּוֹרָאנוּ, גָּזָלָנוּ, יוֹצָרָנוּ, קָדוֹשׁ יְעַקָּב, רֹועָנוּ, רוּעָה יִשְׂרָאֵל, הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל, שָׁבָכְלָיְום וְיֻם הָוָא הַטּוֹב, הָוָא מְטִיב, הָוָא יִיטִיב לְנוּ. הָוָא גַּמְלָנָה, הָוָא גַּמְלָנָה, הָוָא גַּמְלָנָה לְעֵד, לְחֻנוֹ וַלְחַסֶּד וַלְרָחְמִים וַלְרִוָּת, הַצָּלָה וְהַצָּלָה, בָּרֶכה וַיְשִׁיעָה, נְחַמָּה פְּרִנְסָה וּבְלִכְלָה, וּרְחַמִּים וִתְּהִימִים וִשְׁלוּם וְכָל טוֹב, וּמֶכֶל טוֹב לְעוֹלָם אֶל יְחִיסָרָנוּ. הַרְחָמָנוּ, הָוָא יִמְלֹךְ עַלְיָינוּ לְעוֹלָם וְעַד. הַרְחָמָנוּ, הָוָא יִתְבְּרַךְ בְּשָׁמִים וּבָאָרֶץ. הַרְחָמָנוּ, הָוָא יִשְׁתַּבְחָה לְדָרְרֵים, וַיַּחֲפָאֵר בָּנוּ לְעֵד וְלִגְנָזָח נְצָחִים, וַיִּתְהַפֵּר בָּנוּ לְעֵד וְלִעְולָמִי עַולְמִים.

On Rosh Hodesh and festivals add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of the

<i>Rosh Hodesh</i>	<i>Pesah</i>	<i>Shavuoth</i>
New Moon.	Feast of Unleavened Bread.	Feast of Weeks.

<i>Rosh Hashanah</i>	<i>Sukkoth</i>	<i>Shemini Atsereth</i>
Remembrance.	Feast of Tabernacles.	Eighth Day Feast.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

Rebuild Jerusalem the holy city speedily in our days. Blessed art thou, O Lord, merciful Restorer of Jerusalem. Amen.

Blessed art thou, Lord our God, King of the universe. O God, thou art our Father, our King, our Creator, our Redeemer, the Holy One of Jacob, the Shepherd of Israel, the good King who doest good to all. Thou bestowest favors on us continuously; thou dost ever confer on us kindness and mercy, relief and deliverance, prosperity and blessing, life and peace and all goodness. Mayest thou never deprive us of any good thing.

May the Merciful One reign over us forever and ever.

May the Merciful One be worshiped in heaven and on earth.

May the Merciful One be praised for countless generations; may he be glorified in us forever and ever; may he be honored in us to all eternity.

הָרְחָמָן, הוּא יִפְרְגַּסְנוּ בְּכֹבֵד.
 הָרְחָמָן, הוּא יִשְׁבֹּר עַלְנוּ מֵעֶל צְוֹאָרָנוּ, וְהָוּא יוֹלִיבָנוּ
 קְומָמִיּוֹת לְאַרְצָנוּ.
 הָרְחָמָן, הוּא יִשְׁלַח בְּרָכָה מְרָכָה בְּבֵית הָזֶה, וְעַל שְׁלַחֲנוּ
 זֶה שָׂאַכְלָנוּ עַלְיוֹ.
 הָרְחָמָן, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הָנָבִיא, זָכָר לְטוֹב,
 וַיְבָשַׂר־לָנוּ בְּשָׂרוֹת טֻבּוֹת, יִשְׁעוֹת וְגָמָמוֹת.

Variations suitable to different occasions:

הָרְחָמָן, הוּא יִבְרֹך אָחָיו (וְאַתָ אֲשֶׁר וְאַתָ זָרְעִי) וְאַתָ בְּלַיְלָה
 אֲשֶׁר לִי.

הָרְחָמָן, הוּא יִבְרֹך—אַת (אָבִי מוֹרִי) בַּעַל הַבַּיִת הָזֶה
 וְאַת (אָמֵן מוֹרָחִי) בַּעַלְתְּ הַבַּיִת הָזֶה, אָוֹתָם וְאַת בִּיחַם וְאַת
 זָרְעָם וְאַת בְּלַיְלָה אֲשֶׁר לָהֶם—אָוֹתָנוּ וְאַת בְּלַיְלָה לָנוּ. כְּמוֹ
 שְׁאַתְּבָרְכֵנוּ אֲבֹותֵינוּ אֶבְרָהָם יִצְחָק וַיְצַקֵּב בְּפֶל מְפֶל פֶל, כִּן
 יִבְרֹך אָוֹתָנוּ, בְּלַנְנוּ יִחְדָּה, בְּבָרָכָה שְׁלָמָה, וּנוֹאמֵר אָמֵן.
 בְּמִרְׁום יַלְמְדוּ (עַלְיָהֶם וְעַלְיָנוּ זְכוֹת), שְׁתָהָא לְמִשְׁמָרָת
 שְׁלוֹם. וְנִשְׁאָא בְּרָכָה מֵאָתָיִי, וְצְדָקָה מֵאָלָהִי יִשְׁעָנוּ, וְנִמְצָא חָן
 רַשְׁכָל טֻב בְּעֵינֵי אֱלֹהִים וְאָדָם.

On Sabbath:

הָרְחָמָן, הוּא יַנְחִילֵנוּ יוֹם שְׁבָלוּ שְׁבָת וּמִנְחָה לְתִמְרֵי
 הַעֲולָמִים.

On Rosh Hodesh:

הָרְחָמָן, הוּא יִתְהַדֵּשׁ עַלְנוּ אֶת הַחֲדָשׁ הָזֶה לְטֻבָה וְלִבְרָכָה.

were the words used in connection with the three patriarchs, respectively (Genesis 24:1; 27:33; 33:11). The Talmud (Baba Bathra 17a) states that the use of בְּכָל מֶלֶךְ with reference to Abraham, Isaac and Jacob, shows that they were completely righteous.

May the Merciful One grant us a respectable livelihood.

May the Merciful One break the yoke from our neck; may he lead us securely into our land.

May the Merciful One send abundant blessings into this house and upon this table at which we have eaten.

May the Merciful One send us Elijah the prophet—of blessed memory—to bring us the good tidings of deliverance and comfort.

Variations suitable to different occasions:

May the Merciful One bless me, (my wife, my children) and all that is mine.

May the Merciful One bless (my dear father) the master of this house and (my dear mother) the mistress of this house, their entire family and all that is theirs.

May he bless us and all that is ours; may he bless us all alike with a perfect blessing even as our forefathers Abraham, Isaac and Jacob were blessed in every way; and let us say, Amen.

May they in heaven plead for all of us that we may have enduring peace. May we receive gifts from the Lord, justice from our saving God; may we be in the good graces of God and men.

On Sabbath:

May the Merciful One grant us the day which will be all Sabbath and rest in life everlasting.

On Rosh Hodesh:

May the Merciful One renew for us this month for happiness and blessedness.

במרות expresses the idea found in the Talmud (Hullin 92b) that the angels on high plead the cause of Israel. עלייהם refers to the hosts who entertain the guests. חן and נמץא ברכה are somewhat modified quotations from Psalm 24:5 and Proverbs 3:4.

... יומ שכולו שבת is borrowed from the Mishnah (Tamid, end).

On festivals:

הַרְחָמֹן, הוּא יִנְחִילֵנוּ יוֹם שְׁבָלוֹ טוֹב.

On *Rosh Hashanah*:

**הַרְחָמֹן, הוּא יִחְדֶּשׁ עָלֵינוּ אֶת הַשָּׁנָה הַזֶּה לְטוֹבָה
וְלְבָרֶכֶת.**

On *Sukkoth*:

הַרְחָמֹן, הוּא יִקְיַם לְנוּ אֶת סְכִתָּה דָּרוֹד הַנּוֹפָלָת.

הַרְחָמֹן, הוּא יִצְבְּנוּ לִימוֹת הַמְּשִׁיחַ וְלַתְּהִי הַעוֹלָם הַבָּא.
מְגַדֵּל (מְגַדּוֹל) (on the days when *Musaf* is recited:) יִשְׁעוֹת מְלֵבֶד
וְעֲשָׂה חֶסֶד לְמַשִּׁיחַ, לְדוֹר וְלִזְרָעָו עַד עוֹלָם. עָשָׂה שָׁלוֹם
בְּמִרְוָמִים, הוּא בְּעֲשָׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמַרְוּ
אָמֵן.

וַיַּרְאָו אֶת יְהֹוָה, קָרְשָׁיו, כִּי אֵין מִחְסֹור לִירָאָיו. בְּפִירִים רְשָׁוֹת
וְרַעֲבָה, וְדָרְשִׁי יְהֹוָה נִחְסְּרוּ בְּלִטְבָּה. הַדּוֹר לְיִי כִּי טֹב, כִּי
לְעוֹלָם חָסְדָו. פָּוֹתֵח אֶת יְדָה, וּמִשְׁבִּיעַ לְכָל תֵּי רְצֹן. בְּרוֹךְ
הַגָּבֵר אֲשֶׁר יַבְטֵח בֵּינִי, וְהַזָּה יְהֹוָה מַבְטֵחוֹ. נִעַר הַיּוֹתִי נִם זְקִנִּי,
וְלֹא רָאָיתִי צְדִיק נִעְזֵב, וְזָרָעָו מַבְקָשׁ-לְקָחָם. יְהֹוָה לְעַמּוֹ יִתְהַזֵּן;
יְהֹוָה יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

מְגַדֵּל יִשְׁעוֹת מְלֵבֶד is found in Psalm 18:51. The same verse occurs in II Samuel 22:51, where the reading is **מְגַדּוֹל** instead of **מְגַדֵּל**. For the sake of compromise, both readings have been inserted here, one for weekdays and one for Sabbaths and festivals. The verse (Isaiah 1:13) was fancifully introduced in support of the use of **מְגַדּוֹל** on Sabbaths, festivals and *Rosh Hodesh*.

קוֹרְאִים is pronounced just as קוֹרְאִים (page 241) is pronounced קוֹרְאִין; compare the mishnaic use of קוֹרְאִין in place of קוֹרְאִין.

On festivals:

May the Merciful One grant us the day of unmixed happiness.

On Rosh Hashanah:

May the Merciful One renew for us this year for happiness and blessedness.

On Sukkoth:

May the Merciful One restore for us the fallen *Sukkah* of David.

May the Merciful One grant us life in the days of the Messiah and in the world to come.

He gives great victories to his chosen king, and shows kindness to his anointed prince, to David and his dynasty forever.¹

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Revere the Lord, you his holy ones; those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord are not in want of any good thing. Give thanks to the Lord, for he is good; his mercy endures forever. Thou openest thy hand and satisfiest every living thing with favor. Blessed is the man who trusts in the Lord, ever relying on the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children begging bread. The Lord will give strength to his people; the Lord will bless his people with peace.²

סכת דוד הנופלת is taken from Amos 9:11 and connotes the ruined state of David.

לא ראיתי צדיק נזוב that is, the poor and needy among the righteous are never completely abandoned. Sooner or later, righteousness is vindicated.

¹Psalm 18:51. ²Psalms 34:10-11; 118:1; 145:16; Jeremiah 17:7; Psalms 37:25; 29:11.

ABRIDGED FORM OF GRACE

After cake or Palestinian fruits (grapes, figs, pomegranates, olives and dates)

ברוך אתה ייְהוָה נָשׁוֹר מֶלֶךְ הָעוֹלָם

Cake and wine	Cake	Fruit	Wine
על המחה ועל הפלגה ועל הנטן	על המחה ושל פרי	על העז וועל פרי	על הנטן וועל פרי
הנפּוֹן, העז, הבלגה, ועל הנטן,	הבלגה, ושל פרי הנפּוֹן	העז, וועל פרי הנפּוֹן	הנטן, וועל פרי העז
וועל חנוכה השדרה, ועל ארץ חמה טובה ורחבה שרצית והנחלת לאבותינו לאכל מפרי ולשבע מטובה. רחמן, אלתינו, על ישראל עטה, ועל ירושלים עירך, ועל ציון משבח בברכה, ועל מזבחך ועל היכלה. ובגיה ירושלים עיר תفرد במרה בימינו, והعلن לתוכה ושמחנו בبنינה, ונאכל מפרי ותשבע מטובה, נברכה עליה בקדשה ובטהרה.	וועל חנוכה השדרה, ועל ארץ חמה טובה ורחבה שרצית והנחלת לאבותינו לאכל מפרי ולשבע מטובה. רחמן, אלתינו, על ישראל עטה, ועל ירושלים עירך, ועל ציון משבח בברכה, ועל מזבחך ועל היכלה. ובגיה ירושלים עיר תفرد במרה בימינו, והعلن לתוכה ושמחנו בبنינה, ונאכל מפרי ותשבע מטובה, נברכה עליה בקדשה ובטהרה.	וועל חנוכה השדרה, ועל ארץ חמה טובה ורחבה שרצית והנחלת לאבותינו לאכל מפרי ולשבע מטובה. רחמן, אלתינו, על ישראל עטה, ועל ירושלים עירך, ועל ציון משבח בברכה, ועל מזבחך ועל היכלה. ובגיה ירושלים עיר תفرد במרה בימינו, והعلن לתוכה ושמחנו בبنינה, ונאכל מפרי ותשבע מטובה, נברכה עליה בקדשה ובטהרה.	וועל חנוכה השדרה, ועל ארץ חמה טובה ורחבה שרצית והנחלת לאבותינו לאכל מפרי ולשבע מטובה. רחמן, אלתינו, על ישראל עטה, ועל ירושלים עירך, ועל ציון משבח בברכה, ועל מזבחך ועל היכלה. ובגיה ירושלים עיר תفرد במרה בימינו, והعلن לתוכה ושמחנו בبنינה, ונאכל מפרי ותשבע מטובה, נברכה עליה בקדשה ובטהרה.

On Sabbath:

רָצָה וְחַלְילָצָנו בַיּוֹם הַשְׁבָת הַזֶּה.

On Rosh Hodesh:

זכורנו לטוֹבה בַּיּוֹם רָאשׁ הַחֶדְשׁ הַזֶּה.

On Rosh Hashanah:

זִכְרָנִי לַטּוֹבָה בַּיּוֹם הַזְּכָרָן הַזֶּה.

On festivals:

שְׁמַחֲנוּ בַּיּוֹם חֶג

Shemini Atzereth Sukkoth Shavuoth Pesah
השְׁמִינִי, חג הַעֲצָרָת הַסּוֹכֶת הַשְׁבֻעוֹת הַמֵּצָות
הַזָּהָר. בַּי אַחֲה, יי', טוֹב וַיַּשֵּׂבַע לְבֵל, וַיְדַה לְה עַל הָאָרֶץ

וְעַל הָפְרוֹתִים בָּרָךְ אֱלֹהִים; **וְעַל הָאָרֶץ וְעַל הָפְרוֹתִים בָּרָךְ אֱלֹהִים;**

ABRIDGED FORM OF GRACE

After cake or Palestinian fruits (grapes, figs, pomegranates, olives and dates)

Blessed art thou, Lord our God, King of the universe, for all the nourishment and produce of the field, for the lovely and spacious land which thou didst grant to our fathers as a heritage to eat of its fruit and enjoy its good gifts. Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy majesty, on thy altar and thy shrine. Rebuild the holy city of Jerusalem speedily in our days. Bring us there and gladden us with the restoration of our land; may we eat of its fruit and enjoy its good gifts; may we bless thee for it in holiness and purity.

On Sabbath:

Be pleased to strengthen us on this Sabbath day.

On Rosh Hodesh:

Be mindful of us on this New Moon festival.

On Rosh Hashanah:

Be mindful of us on this Day of Remembrance.

On festivals:

Grant us joy on this Festival of

Pesah

Shavuoth

Sukkoth

Shemini Atsereth

Unleavened Bread. Weeks. Tabernacles. Eighth Day Feast.

For thou, O Lord, art good and beneficent to all; we thank thee for our land and all the nourishment. Blessed art thou, O Lord, for the land and all the sustenance.

Cake

וְעַל הַמְּחִיתָה בָּרוּךְ אֱתָה יְהֻדָּה וְעַל הַאָרֶץ וְעַל הַמְּחִיתָה.

Cake and wine

**וְעַל הַמְּחִיתָה וְעַל פְּרִי הַגֶּפֶן בָּרוּךְ אֱתָה יְהֻדָּה וְעַל הַאָרֶץ
וְעַל הַמְּחִיתָה וְעַל פְּרִי הַגֶּפֶן.**

After any food or liquids requiring the blessing **שְׁהִפְלֵא**:

**בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בָּרוּא נֶפֶשׁ רַבָּה
וְחַסְרוֹנָן, עַל כָּל מַה שְׁבָרָאת לְהַחֲיוֹת בָּהֶם נֶפֶשׁ כָּל חַי. בָּרוּךְ
יְיָ הָעוֹלָמִים.**

ברכות

Recited on various occasions

Over bread:

**בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לְחֵם מִן
הָאָרֶץ.**

Over wine:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בָּרוּא פְּרִי הַגָּבֵן.

Over cakes and pastry:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בָּרוּא מִינֵּי מִזְוְנֹת.

Over liquids other than wine and food other than plants:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שְׁהִפְלֵא נֶהָיָה בְּדָבָרָו.

Over fruits that grow on trees:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בָּרוּא פְּרִי הַעַץ.

Over fruits that grow in the soil:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בָּרוּא פְּרִי הַאֲרָמָה.

Over fragrant spices:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בָּרוּא מִינֵּי בְּשָׂמִים.

ברכות, the blessings on various occasions, are attributed to the men of the Great Assembly, the spiritual leaders in the time of Ezra the Scribe, who are considered the successors of the prophets in that they kept alive the knowledge of the Torah and Jewish traditions. The word **ברכה** is derived from the verb **ברך** in the sense of bending the knees, worshiping; compare **נִבְרָכה** וַיַּרְכֵּךְ עַל בְּרָכָתֶךָ (IIChronicles 6:13). **לְמַנִּי ה'** (Psalm 95:6).

After liquids other than wine and food other than plants:

Blessed art thou, Lord our God, King of the universe, Creator of all life and its needs, for all the things thou hast created to sustain every living being. Blessed art thou who art the life of the universe.

BLESSINGS

Recited on various occasions

Over bread:

Blessed art thou, Lord our God, King of the universe, who bringest forth bread from the earth.

Over wine:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Over cakes and pastry:

Blessed art thou, Lord our God, King of the universe, who createst various kinds of food.

Over liquids other than wine and food other than plants:

Blessed art thou, Lord our God, King of the universe, by whose word all things come into being.

Over fruits that grow on trees:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the tree.

Over fruits that grow in the soil:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the earth.

Over fragrant spices:

Blessed art thou, Lord our God, King of the universe, who createst various kinds of spices.

The blessings here are taken from the Mishnah (Berakhoth 6:1-2,8; 9:2-3), the Babylonian Talmud (Berakhoth 36-37; 40; 43-44; 58-59) and the Palestinian Talmud (Berakhoth 6:1; 9:3).

On attaching a *mezuzah*:

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בַמְצֻחָתוֹ וַצְוָנוּ לְקַבּוּעַ מִזְוֹהָה.

On tasting fruit for the first time in the season:

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, שְׁחַחֵינוּ וַקִּימֵנוּ הַגִּיעָנוּ לִפְנֵי חֵתָה.

On seeing the wonders of nature:

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, עֲשָׂה מַעֲשָׂה בְּרָאשָׁית.

On seeing an electrical storm:

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, שְׁבָחוּ וְגַבּוּרָתוֹ מִלְאָעָלָם.

On seeing a rainbow:

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, זָכָר נְקֻרִית וְנָאמָן בְּבָרִיתוֹ וְקִים בְּמַאֲמָרוֹ.

On seeing the ocean:

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, שְׁעַשָּׂה אֶת חַיִם הַנְּדוֹל.

On seeing beauties of nature:

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, שְׁבָכָה לוּ בְעַולְמוֹ.

On seeing trees blossoming:

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, שְׁלָא חַפֵּר בְעַולְמוֹ דָּבָר, וּבָרָא בּוּ בְּרִיאות טוֹבָות וְאִילָנוֹת טוֹבָים לְהַנּוֹת בָּהֶם בְּנֵי אָדָם.

On seeing an exalted ruler:

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא, מֶלֶךְ הָעוֹלָם, שְׁגַנֵּן מִבְּבוֹדוֹ לְבָשָׂר וְדָם.

On attaching a mezuzah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to attach a mezuzah.

On tasting fruit for the first time in the season:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

On seeing the wonders of nature:

Blessed art thou, Lord our God, King of the universe, who didst create the universe.

On seeing an electrical storm:

Blessed art thou, Lord our God, King of the universe, whose might and power fill the world.

On seeing a rainbow:

Blessed art thou, Lord our God, King of the universe, who rememberest the covenant, and keepest thy promise faithfully.

On seeing the ocean:

Blessed art thou, Lord our God, King of the universe, who hast made the great sea.

On seeing beauties of nature:

Blessed art thou, Lord our God, King of the universe, who hast such as these in thy world.

On seeing trees blossoming:

Blessed art thou, Lord our God, King of the universe, who hast withheld nothing from thy world; and hast created therein beautiful creatures and goodly trees for the enjoyment of mankind.

On seeing an exalted ruler:

Blessed art thou, Lord our God, King of the universe, who hast given of thy glory to mortal man.

On seeing a person of abnormal appearance:

ברוך אתה ייִשְׂרָאֵל אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַשְׁנֶה הַבְּרִירּוֹת.

On seeing a person of profound Torah wisdom:

ברוך אתה ייִשְׂרָאֵל אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁחַלְקָן מִחְכָּמָתוֹ לִירְאָיו.

On seeing a person of profound secular learning:

ברוך אתה ייִשְׂרָאֵל אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁנַתוֹ מִחְכָּמָתוֹ לְבָשָׂר וְדָם.

On hearing bad tidings:

ברוך אתה ייִשְׂרָאֵל אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, דין הַאֲמָתָה.

On hearing good tidings:

ברוך אתה ייִשְׂרָאֵל אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַטּוֹב וְהַמְּטִיב.

קריאת שמע על המטה

Recited before retiring

**ברוך אתה ייִשְׂרָאֵל אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְפִיל חַבְלֵי שְׁנָה
עַל עֵינִי, וַתְנוֹמָה עַל עַפְעַפִּי. וַיְהִי רְצׁוֹן מֶלֶפְנֵיכָה, ייִשְׂרָאֵל
וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתַשְׁכִּיבָנוּ לְשָׁלוֹם וַתְעִמֵּיקָנוּ לְשָׁלוֹם; וְאֶל
יְבַחֲלֹוּנִי רְעִיּוֹנִי, וְתַלְמוֹזֹת רְעִים וְתַרְחוֹרִים רְעִים; וְתַהֲרִי מַטְחָרִי
שְׁלָמָה לְפָנֶיךָ. וְהָאָר עֵינִי פָו אִישָׁן הַמְּטוֹת, בַּי אָתָה הַמְּאִיר
לְאִישָׁן בַּת עֵין. ברוך אתה ייִשְׂרָאֵל, הַמְּאִיר לְעוֹלָם בְּלוּ בְּכֻבּוֹדָךְ.**

המְסִיל is an abbreviation from a passage cited in Berakhoth 60b. The prayer recited before going to bed is called קריאת שמע because the Shema forms its chief element. According to the Talmud, one ought to read the Shema before retiring at night in addition to its recital in the evening service (Berakhoth 4b.)

literally means “who lets down the cords, or chains, of sleep upon my eyes.” The reference is to the whole body, metaphorically represented as chained in sleep.

On seeing a person of abnormal appearance:

Blessed art thou, Lord our God, King of the universe, who dost vary the aspect of thy creatures.

On seeing a person of profound Torah wisdom:

Blessed art thou, Lord our God, King of the universe, who hast imparted of thy wisdom to those who revere thee.

On seeing a person of profound secular learning:

Blessed art thou, Lord our God, King of the universe, who hast imparted of thy wisdom to flesh and blood.

On hearing bad tidings:

Blessed art thou, Lord our God, King of the universe, the true Judge.

On hearing good tidings:

Blessed art thou, Lord our God, King of the universe, who art good and beneficent.

NIGHT PRAYER

Recited before retiring

Blessed art thou, Lord our God, King of the universe, who closest my eyes in sleep, my eyelids in slumber. May it be thy will, Lord my God and God of my fathers, to grant that I lie down in peace and that I rise up in peace. Let not my thoughts upset me—nor evil dreams, nor sinful fancies. May my family ever be perfect in thy sight. Grant me light, lest I sleep the sleep of death; for it is thou who givest light to the eyes. Blessed art thou, O Lord, whose majesty gives light to the whole world.

מַתָּחִי is here used figuratively in the sense of my offspring; compare the expressions שְׁמָא חֶם וְשָׁלֹום יְשִׁבְתָּה מַטָּחִי סְפֻול and שְׁהִתָּה מַטָּחִי שְׁלִימָה (Pesahim 56a).

בַּח עַין and אַיְשָׁוּן are synonyms denoting the apple of the eye.

אל מלך נאנו.

שמע ישראל, יי אללהנו, יי אחד.
ברוך שם בבוד מלכותו לעולם ועד.

ואhabת את יי אללהיך בכל לבבך ובכל נפשך ובכל
 מאדרך. וחיי הדברים האלה, אשר אنبي מצוחה חיים, על
 לבבך. ושעניהם לבניה, וברכתם בסבבך בבייחך, ובלבבך
 בקדחה, ובשכבה ובקומה. וקשרתם לאות על לך, וחיי
 לטעפת בין עיניה. ובתחבתם על מזוזות ביתך ובשעריך.
 ויהי נעם ארני אללהינו עליינו, ומעשה ידינו בוננה עליינו;
 ומעשה ידינו בוננה.

חחים צא

ישב בסחר עליון, באצל שדי יתלוון. אמר לי, מהCSI
 ומצדקה; אלמי אבטח בו. כי הוא יצילך מפח יקווש, מקדבר
 הווות. באכרצה יסיך לך, וחתת בנטפיו פחסה; צפה וסתירה
 אמתהו. לא תירא מפחד לילך, מחוץ יעופ יומם. מקדבר באפל
 יבלך, מקטב ישוד צהרים. יפל מצהה אללה, ורקבה מימינה;
 אללה לא גונש. רק בעיניך חבית, ושלמה רשיים תראה. כי
 אתה, יי, מהCSI; עליון שמך מעוננה. לא חאה אללה רעה
 ונגע לא יקרב באלה. כי מלאכיו יצוחה לך, לשמרך בכל
 דרכיך. על פקים ישאינה, פן תעריך באבון רגלה. על שחול
 ופתו תדריך, תרמוס בפיר ותניין. כי כי חזק ואפלטהו;
 אשגבתו, כי ירע שמי. יקראנוי ואעננה, עמו אنبي בצרה,
 אחלצחו ואכברדו. אריך ימים אשביעהו, ואראחו בישועתי.
 אריך ימים אשביעהו, ואראחו בישועתי.

God is a faithful King.

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.¹

May the favor of the Lord our God rest on us; establish thou for us the work of our hands; the work of our hands establish thou.²

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I call the Lord "My refuge and my fortress, my God in whom I trust." He saves you from the fowler's snare and from the destructive pestilence. With his pinions he covers you, and under his wings you find refuge; his truth is a shield and armor. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come to you. You have only to look with your eyes and see how evil men are punished. Thou, O Lord, art my refuge! When you have made the Most High your shelter, no disaster shall befall you or come near your tent. For he will give his angels charge over you, to guard you in all your ways. They will bear you upon their hands, lest you strike your foot against a stone. You shall tread upon the lion and the asp; you shall trample the young lion and the serpent. "Because he clings to me, I deliver him; I protect him because he loves me. When he calls upon me, I answer him; I am with him when he is in trouble; I rescue him and bring him to honor. I enrich him with long life, and let him witness my deliverance."

¹Deuteronomy 6:4-9. ²Psalm 90:17.

החלים נ

יְהִי מֵהַ רָבּוֹ צָרֵרִי; רַבִּים קָמִים עַלְיִ. רַבִּים אֹמְרִים לְנֶפֶשִׁי,
אֲזַן יְשֻׁעָתָה לֹו בְּאֱלֹהִים, סָלָה. וְאַקְתָּה, יְהִי מְגַנוּ בְּעַדִּי, בְּבָורִי
וּמְרִים רָאשִׁ. קוֹלִי אֶל יְהִי אַקְרָא, וַיַּעֲנֵנִי מַהְרָ קָדְשָׁ, סָלָה.
אֲנִי שְׁכַבְתִּי וְאִישָׁתִּ, הַקִּצּוֹתִ, בַּי יְהִי יְסֻמְכָנִי. לֹא אִירָא
מְרַבּוֹת עַם, אֲשֶׁר סְבִיבָה שָׂתוֹ עַלְיִ. קָוָמָה, יְהִי הַשְׁעִינִי, אֱלֹהִ;
בַּי הַבִּתְתָּאֵת בְּלִ אַיְבִּ לְחִי; שְׁעִיר רְשָׁעִים שְׁבָרָתִ. לִי הַיּוֹעֶה,
עַל עַמָּה בְּרַכְתָּה סָלָה.

הַשְּׁבִבָּנָה, יְהִי אֱלֹהִינוּ, לְשָׁלוֹם; וְהַעֲמִידָנָה, מֶלֶךְנוּ, לְחִים;
וּפְרוֹשָׁת עַלְיָנוּ סְבִת שְׁלוֹמָה, וַיַּקְנֵנוּ בְּעֵצָה טוֹבָה מְלָפְנֵיהָ,
וְהַוּשְׁעֵנוּ לִמְעָנוּ שְׁמוֹה; וַיַּהַנוּ בְּעַרְנָה, וְהַסֵּר מְעַלְיָנוּ אַיִבָּ, דָּבָר
וְחַרְבָּ וְרַעַב וְגַזְוָן; וְהַסֵּר שְׁטוֹן מְלָפְנֵינוּ וּמַאֲחֶרֶתָּנוּ, וּבְכָל בְּנֵפִיךְ
פְּסָתִירָנוּ; בַּי אֶל שׁוֹמְרָנוּ וּמַצְילָנוּ אַתָּה, בַּי אֶל קָלָה חָנָנוּ
וּבְרוּחָם אַתָּה. וּשְׁמֹר צָאתָנוּ וּבָוָאנוּ לְמִים וּלְשָׁלוֹם, מַעַתָּה
עוֹד עוֹלָם.

בָּרוּךְ יְהִי בַּיּוֹם, בָּרוּךְ יְהִי בְּלִילָה; בָּרוּךְ יְהִי בְּשִׁבְבָנָה, בָּרוּךְ
יְהִי בְּקָוָנוּ; בַּי בְּזִדְחָ נְפָשָׁתָה תְּמִימָה וּמְתִימָה. אֲשֶׁר בְּזִדְחָ נְפָשָׁ
בְּלִחִי, וְרוּחָת בְּלִבְשָׁר אִישׁ. בְּזִדְחָ אַפְקִיד רֹוחִי; פְּרִיחָה אַתָּה,
יְהִי, אֶל אַמְתָה. אֱלֹהִינוּ שְׁבָשָׁמִים, יְחִיד שְׁמָךְ וּקְיִם מְלָכוֹתָה
פָּמִיד, וּמְלֹודָ עַלְיָנוּ לְעוֹלָם וְעַד.

וְרָאוּ עַיְנָנוּ וַיְשַׁמֵּחַ לְבָנָנוּ, וַתָּגַל נְפָשָׁנוּ בַּיְשֻׁעָתָה בְּאֶמֶת,
בָּאָמֶר לְצִיוֹן מֶלֶךְ אֱלֹהָהָ. יְהִי מֶלֶךְ, יְהִי מֶלֶךְ יְהִי מֶלֶךְ לְעוֹלָם
וְעַד. בַּי תְּמִלְכָות שְׁלָה הִיא, וְלַעֲולָמִי עד תְּמִלְךָ בְּכָבוֹד, בַּי
אֲזַן לְנוּ מֶלֶךְ אֶלְאָ אַתָּה.

Psalm 3

O Lord, how my foes have increased! Many are rising against me. Many are saying concerning me: "There is no help for him in God." But thou, O Lord, art my shield, my glory, my uplifter. When I call out to the Lord, he answers me from his holy mountain. When I lie down I sleep, I awake; for the Lord sustains me. I am not afraid of the thousands of people that have set upon me all around. Arise, O Lord; save me, O my God. Thou dost strike all my foes on the cheek; thou dost break the teeth of the wicked. Salvation belongs to the Lord. Upon thy people be thy blessing!

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to life. Spread over us thy shelter of peace, and direct us with good counsel of thy own. Save us for thy name's sake; shield us, and remove from us the enemy and pestilence, the sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the shadow of thy wings; for thou art our guarding and saving God, indeed, a gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace henceforth and forever.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. In thy hand are the souls of the living and the dead, *as it is written*: "In his hand is the soul of every living thing, and the spirit of every human being."¹ Into thy hand I commit my spirit; O Lord, faithful God, thou savest me.² Our God who art in heaven, reveal thy Oneness and establish thy kingdom forever; do thou reign over us forever and ever.

May our eyes behold, our heart rejoice, and our soul exult in thy true salvation, when it will be said to Zion: "Your God is King." The Lord is King, the Lord was King, the Lord will be King forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; we have no king except thee.

¹*Job 12:10.* ²*Psalm 31:6.*

המלאך הַגָּל אֶתְיו מִקְלָר עֹז יָבֹרֶךְ אֶת הַנָּעֲרִים וַיָּקֹרֶא
בָּהֶם שְׁמוֹ וְשֵׁם אָבָתֵּי אֶבְרָהָם וַיַּצְחַק וַיַּדַּע לְרֵב בְּקָרְבָּ
הָאָרֶץ וַיֹּאמֶר אִם שְׁמֹועַ תִּשְׁמַע לְקוֹל יְיָ אֱלֹהִים וַתִּשְׁרַט
בְּעֵינֵי פָּעַשָּׂה וְהִאנְתָּה לְמַצְחָיו וַשְּׁמַרְתָּה כָּל חֲקִיּוֹ בְּלַ
הַמְּחֻלָּה אֲשֶׁר שְׁמַתָּי בְּמַצְרִים לֹא אָשִׁים עַלְיהָ בַּי אַנְיָ גַּ
רְפָאָה וַיֹּאמֶר יְיָ אֶל הַשְׁטָנוֹ גַּעֲרֵי בָּה הַשְׁטָנוֹ וַיַּגְעַר יְיָ בָּה
הַבָּחָר בִּירוּשָׁלָם הַלֹּא זֶה אָוֶן מִצְלָה מִאָשָׁה כִּי
שְׁלָלָלָמוֹה שְׁשִׁים גְּבָרִים סְבִיב לְהַמְּגַבֵּר יִשְׂרָאֵל כָּלָם אֲחוֹן
חָרָב מִלְּמָדֵר מִלְּחָמָה אִישׁ חָרְבוֹ עַל יְרֵכוֹ מִפְּחַד בְּלִילּוֹת
יָבֹרֶךְ יְיָ וַיַּשְׁמַרְתָּה יָאָר יְיָ פָּנֵיו אֱלֹהִיךְ וַיַּתְּנַשֵּׁךְ יְשָׁא יְיָ פָּנֵיו
אֱלֹהִיךְ וַיַּשְׁמַם לְךָ שָׁלוֹם.

הַנָּה לֹא יָנוּם וְלֹא יִשְׁׁלַח שָׁמֵר יִשְׂרָאֵל
לִישְׁוֹעָתָךְ קְוִיחִי יְיָ קְוִיחִי יְיָ לִישְׁוֹעָתָךְ יְיָ לִישְׁוֹעָתָךְ
קְוִיחִי.

בְּשֵׁם יְיָ אֱלֹהִי יִשְׂרָאֵל מִימֵנִי מִבְּאָל וּמִשְׁמָמָלִי גַּבְּרִיאָל
וּמִלְּפָנֵי אֹורִיאָל וּמִאַחֲרֵי רְפָאָל וְעַל רָאשֵׁי שְׁכִינָתָאָל.

זהלים ככח

שיר המפלות. אשרי כל יראה יי, הוה לך בדרכיו. גנייע
בקיך כי תאכל, אשריך וטוב לך. אשרתך בנטון פריה בירבתי
בייתך, בניתך בשתילי זיתים סביב לשלוחה. הנחה כי כו יברך
עבר, יראה יי. יברךך יי מציון, וראה בטוב ירושלם כל ימי
חייך. וראה בנים לבניתך; שלום על ישראל.

The angel who redeemed me from all evil bless the lads; may they carry on my name and the name of my fathers Abraham and Isaac; may they grow into a multitude on earth.¹

And he said: "If you will listen carefully to the voice of the Lord your God, and do what is right in his eyes, and heed his commands, and observe all his laws, then I will inflict none of the diseases on you which I inflicted on the Egyptians, for I am the Lord who heals you."²

[The angel of] the Lord said to Satan: "The Lord rebuke you, O Satan! May the Lord who has chosen Jerusalem rebuke you! This is indeed a piece of wood snatched from the fire."³

Solomon's bed—sixty heroes are around it, heroes of Israel. All of them are armed with swords, and are trained in war; each has his sword on his hip, because of danger at night.⁴

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and give you peace.⁵

Behold, the Guardian of Israel neither slumbers nor sleeps.⁶

For thy salvation I hope, O Lord. I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.⁷

In the name of the Lord God of Israel, may Michael be at my right hand, and Gabriel at my left; before me Uriel; behind me Raphael; and above my head the divine presence.

Psalm 128

A Pilgrim Song. Happy is everyone who reveres the Lord, who walks in his ways. When you eat of the toil of your hands, you shall be happy and at ease. Your wife shall be like a fruitful vine in the interior of your house; your children like olive plants, around your table. Behold, thus indeed shall the man be blessed who reveres the Lord. The Lord bless you from Zion; may you see the welfare of Jerusalem all the days of your life; may you live to see your children's children. Peace be upon Israel!

¹*Genesis 48:16.* ²*Exodus 15:26.* ³*Zechariah 3:2.* ⁴*Song of Songs 3:7-8.*
⁵*Numbers 6:24-26.* ⁶*Psalm 121:4.* ⁷*Genesis 49:18.*

רְנוּ וְאֶל תִּחְטֹאוּ אָמַרוּ בְּלִבְכֶם עַל מִשְׁבְבָכֶם וְרַמְאוּ סָלָה.

אדון עוזלם

בְּפִרְמָס כָּל יִצְיָר נִבְרָא.	אֲדֹן עֻזָּלָם אֲשֶׁר מֶלֶךְ
אוֹזֵן מֶלֶךְ שְׁמוֹ נִקְרָא.	לְעֵת נְעָשָׂה בְּחִפְצָוֹ בֶּלֶ
לְבָדוֹ יִמְלָךְ נָרָא.	וְאֶתְרִי בְּכָלוֹת הַכָּלֶ
וְהָוָא יִהְיָה בְּתִחְפָּאָרָה.	וְהָוָא קָנָה, וְהָוָא חָוָה
לְהַמְשִׁיל לוֹ לְהַחְקִירָה.	וְהָוָא אָחָר וְאֵין שְׁנִי
וְלוֹ קָעוֹ וְהַמְשָׁרָה.	בְּלִי רָאשִׁית בְּלִי תְּכִלִית
וְצָור חֲבָלי בְּעֵת צְרָה.	וְהָוָא אַלִי וְתִי נְאַלִי
מְנַת בּוֹסִי בַּיּוֹם אִקְרָא.	וְהָוָא נְסִי וְמְנֻסָס לִי
בְּעֵת אִישָׁן וְאַעֲירָה.	בְּיַדְךָ אַפְקִיד רָוחִי
יְהִי וְלֹא אִירָא.	וְעַם רָוחִי גְּוִיָּתי

רְנוּ fear God; אָמַרוּ בְּלִבְכֶם עַל מִשְׁבַבָכֶם that is, let the voice of your conscience make itself heard in the silence of the night; וְרַמְאוּ put an end to your striving after vanity, and repent.

סלה occurs seventy-one times in the Book of Psalms. It is derived from סלֶל ("to lift up"). In Psalm 68:5, the word is used synonymously with זמר and in the sense of "extol, exalt." Hence, it is safe to assume that סלה was a direction to the singers to raise their voices before certain pauses. In the writings of medieval Hebrew poets, however, סלה frequently connotes "forever."

אדון עוזלם treats of God's omnipotence and providence. This noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol who flourished in Spain during the eleventh century. It has been part of the

Tremble, and do not sin; commune with your own heart upon your bed, and be still.¹

A D O N O L A M

He is the eternal Lord who reigned
Before any being was created.

At the time when all was made by his will,
He was at once acknowledged as King.

And at the end, when all shall cease to be,
The revered God alone shall still be King.

He was, he is, and he shall be
In glorious eternity.

He is One, and there is no other
To compare to him, to place beside him.

He is without beginning, without end;
Power and dominion belong to him.

He is my God, my living Redeemer,
My stronghold in times of distress.

He is my guide and my refuge,
My share of bliss the day I call.

To him I entrust my spirit
When I sleep and when I wake.

As long as my soul is with my body
The Lord is with me; I am not afraid.

morning service since the fifteenth century. It is composed of ten lines, each of which consists of twelve syllables. A single rhyme runs through it.

שכל זמן ... **ועם רוחי טייתי** ... conveys the idea expressed in Sifré, section 139: **נָאָדָם נְתַנוּ בְּחִים,** **נְפֵשׁ סְקוֹדָה בֵּין קָנוּ ... מֶת,** **נְתַנוּ בְּאוֹצֶר ...**

¹ Psalm 4:5.

קריאת שמע לילדיים

ברוך אתה ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא
אלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמֶּפְלֵל חֲבָלִי שְׁנָה
על עַינִּים וְתִנְמֵה עַל עַפְעָפִים.
וַיְהִי רְצׂוֹן מֶלֶךְ נֶגֶד ייְהוָה אֱלֹהֵינוּ אֱבוֹתֵינוּ
לְשָׁלוֹם וְתַעֲמִיקֵנוּ לְשָׁלוֹם.

שמע ישראל ייְהוָה קָדוֹשׁ בָּרוּךְ הוּא

ברוך שם קבוד מלכותו לעולם עד.

ואהבת את ייְהוָה בְּכָל לְבָבֶךָ וּבְכָל נֶפֶשׁךָ וּבְכָל
מִארְךָ וּבְכָל מִקְדָּשֶׁךָ אֱלֹהֵינוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל
לְבָבֶךָ וּשְׁנַנְתָּם לְבָנֶיךָ וּרְבָרֶת בָּם בְּשִׁבְתָּךְ בְּבִיתְךָ וּבְלִכְתָּךְ
בְּקָרְבָּךְ וּבְשִׁבְתָּךְ וּבְקָרְבָּךְ וּקְשָׁרָתָם לְאות עַל יָדֶךָ וּבְיָדֶךָ
לְטְפַת בֵּין עַינִּים וּכְתָבָתָם עַל מִזְוֹת בִּירְךָ וּבְשַׁעֲרֵךָ
ברוך ייְהוָה בַּיּוֹם ברוך ייְהוָה בְּלִילָה ברוך ייְהוָה בְּשַׁכְּבָנוּג
יי בְּקוֹמָנוּ.

הנה לא יִנּוּם וְלֹא יִרְשֹׁן שׁוֹמֵר יִשְׂרָאֵל.

בִּידְךָ אָפָקֵיד רוחֵיכָ; פְּרִיחָה אָוֹתֵיכָ, ייְהוָה אֱלֹהֵינוּ
לִישְׁוּעָתְךָ קָנוּתֵיכָ, ייְהוָה.

NIGHT PRAYER FOR CHILDREN

Blessed art thou, Lord our God, King of the universe, who closest my eyes in sleep, my eyelids in slumber.

May it be thy will, Lord my God and God of my fathers, to grant that I lie down in peace and that I rise again to life.

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up.

The Guardian of Israel neither slumbers nor sleeps.

Into thy hand I commit my spirit; O Lord, faithful God, thou savest me.

For thy salvation I hope, O Lord.

תְּפִלָּה לְשִׁלּוֹם מְדִינַת יִשְׂרָאֵל

מאת הרבנים הראשיים שבארץ ישראל

אֱקִינו שְׁבָשְׁמִים, צוֹר יִשְׂרָאֵל גָּנוֹאָלוּ, בָּרוּךְ אֶת מְדִינַת
יִשְׂרָאֵל, רָאשַׁית צְמִיחַת נָאָלָתָנוּ. הָנוּ עֲלֵיכָה בְּאָכְרָת חֲסִידָה,
וּפְרוֹסָעָלָה סְבִת שְׁלֹמָה; וְשַׁלָּח אָוֹרָה נָאָמָתָה לְרָאשַׁית,
שְׁרִיחָה יוֹעָצִית, וַתְּקַנֵּם בְּעֵצָה טֻבָּה מְלָפְנֵיהֶ.

תָּזַק אֶת יְדֵי מָגִּי אָרֶץ קָרְשָׁנָה, וְתָנַחֵל מְלָקִינו יְשֻׁעָה,
וּשְׁטָרָת נָאָחָן תַּעֲטָרָם; וְנַחַתָּשׁוּלָם בְּאָרֶץ, וְשְׁמָתָה עַוְלָם
לְיוֹשְׁבָה.

וְאֶת אֲחִינוּ, כָּל בֵּית יִשְׂרָאֵל, פָּקַד־נָא בְּכָל אָרְצֹות
פּוֹוֹרִיהֶם, וְתָוְלִיכֶם מִתְּרָה קּוֹמִימִות לְצִיּוֹן עִירָה, וְלִירוֹשָׁלָם
מִשְׁבָּנו שְׁמָה, בְּכַתּוֹב בְּתוֹרַת מָשָׁה עַבְדָּךְ: אִם יְהִי נְדַתָּךְ
בְּקָצָה הַשְּׁמִים, מִשְׁם יַקְבִּצָּה יְהִי אֱלֹהִיךְ וּמִשְׁם יַקְהִיא. וְהַבְּיאָךְ
יְהִי אֱלֹהִיךְ אֶל הָאָרֶץ אֲשֶׁר יָרַשׁ אָבוֹתֶיךָ, וְירַשְׁתָּה.

וַיַּחַד לְבָנָנו לְאַהֲבָה וְלִירָאָה אֶת שְׁמָה, וְלִשְׁמֹר אֶת כָּל
דְּבָרַי תּוֹרַתְךָ. הַוּפָע בְּחֶדְרָךְ נָאוֹן עַזְקה עַל כָּל יוֹשְׁבֵי תְּבֵל
אָרְצָךְ, וַיֹּאמֶר כָּל אֲשֶׁר נְשָׁמָה בָּאָפָּוֹ: יְהִי אֱלֹהִי יִשְׂרָאֵל מֶלֶךְ,
וּמֶלֶכְתָו בְּכָל מְשָׁלָה. אָמֵן סָלה.

PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL

By the Chief Rabbinate of Israel

Our Father who art in heaven, Protector and Redeemer of Israel, bless thou the State of Israel which marks the dawn of our deliverance. Shield it beneath the wings of thy love; spread over it thy canopy of peace; send thy light and thy truth to its leaders, officers and counselors, and direct them with thy good counsel.

O God, strengthen the defenders of our Holy Land; grant them salvation and crown them with victory. Establish peace in the land, and everlasting joy for its inhabitants.

Remember our brethren, the whole house of Israel, in all the lands of their dispersion. Speedily let them walk upright to Zion thy city, to Jerusalem thy dwelling-place, as it is written in the Torah of thy servant Moses: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you. The Lord your God will bring you into the land which your fathers possessed, and you shall possess it."¹

Unite our heart to love and revere thy name, and to observe all the precepts of thy Torah. Shine forth in thy glorious majesty over all the inhabitants of thy world. Let everything that breathes proclaim: "The Lord God of Israel is King; his majesty rules over all." Amen.

¹*Deuteronomy 30:4-5.*