

הַסְדוּר הַשָּׁלֵם

לְשַׁבָּת

HA-SIDDUR HA-SHALEM SABBATH PRAYER BOOK

Vol. 2

PHILIP BIRNBAUM

Published in Large Print
by

JB I INTERNATIONAL

110 East 30th Street

New York, NY 10016

(212) 889-2525

(800) 433-1531

E-mail: library@JBILibrary.org

Website: www.JBILibrary.org

*The production of this Large Print Siddur
was made possible by the generosity of the
Westchester Chevra Kadisha*

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קבלת שבת

The following *Kabbalath Shabbath* Service is omitted on festivals which coincide with the Sabbath.

The *Ma'ariv* service begins on page 30.

תהלים צה

לְכוּ נִרְנְנָה לַי, נִרְיַעָה לְצוֹר יִשְׁעֵנוּ. נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה,
בְּזִמְרוֹת נִרְיַע לֹו. כִּי אֵל גָּדוֹל יִי, וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים.
אֲשֶׁר בִּידוֹ מַחְקֵרֵי אֶרֶץ, וְתוֹעֲפּוֹת הָרִים לֹו. אֲשֶׁר לֹו הַיָּם
וְהוּא עֹשֶׂהוּ, וַיַּבֶּשֶׂת יָדָיו יִצְרוּ. בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה, נִבְרַכָּה
לְפָנֵי יִי עֲשֵׂנוּ. כִּי הוּא אֱלֹהֵינוּ וְאִנְחָנוּ עִם מַרְעִיתוֹ וְצֹאן יָדוֹ,
הַיּוֹם אִם בִּקְלוֹ תִשְׁמָעוּ. אֵל תִּקְשׁוּ לְבַבְכֶּם כְּמַרְיָבָה, כִּיּוֹם
מִסָּה בַּמִּדְבָּר. אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם, בְּחֲנוּנֵי גַם רָאוּ פַעְלִי.
Reader אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר, וְאָמַר עִם תִּעֲי לִבְבִּי הֵם,
וְהֵם לֹא יָדְעוּ דֶּרֶכִּי. אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי, אִם יִבְאוּן אֵל
מִנוּחָתִי.

קבלת שבת, the opening service on Friday evening, was introduced by the Kabbalists of the sixteenth century in Safed. The six psalms, symbolizing the six working days of the week, were selected by Rabbi Moses Cordovero, whose brother-in-law Rabbi Solomon Alkabetz composed the hymn welcoming the Sabbath bride (לכה דודי). The initial letters of the six psalms (ל, ש, י, מ, י, מ) have the numerical value of 430, which equals that of נפש ("soul"). Psalm 29 (מזמור לדוד) contains the name of God eighteen times, a number corresponding to the eighteen blessings of the *Shemoneh Esreh*.

WELCOMING THE SABBATH

The following Kabbalath Shabbath Service is omitted on festivals which coincide with the Sabbath.

The Ma'ariv service begins on page 31.

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.

He is our God; 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 days 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 95 is a call to worship the Creator of the world and the
Guardian of 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).

קבלת שבת

תהלים צו

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, שִׁירוּ לַיהוָה כָּל הָאָרֶץ. שִׁירוּ לַיהוָה בָּרֶכּוּ
שְׁמוֹ, בַּשָּׁרוּ מִיּוֹם לְיוֹם יִשׁוּעָתוֹ. סִפְרוּ בַּגּוֹיִם כְּבוֹדוֹ, בְּכָל
הָעַמִּים נִפְלְאוֹתָיו. כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, נוֹרָא הוּא עַל כָּל
אֱלֹהִים. כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְיָ שָׁמַיִם עָשָׂה. הוֹד
וְהָדָר לִפְנֵיו, עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ. הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים,
הָבוּ לַיהוָה כָּבוֹד וָעֹז. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבְאוּ
לְחֻצְרוֹתָיו. הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת קֹדֶשׁ, חִילוּ מִפְּנֵיו כָּל הָאָרֶץ.
אִמְרוּ בַּגּוֹיִם יְיָ מֶלֶךְ, אֵף תִּכּוֹן תֵּיבֵל בִּלְתִּימוּט, יָדִין עַמִּים
בְּמִישָׁרִים. יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, יִרְעֻם הַיָּם וּמִלְאוּ.
יַעֲלֹז שִׁדְי וְכָל אֲשֶׁר בּוֹ, אֲזִי יִרְנְנוּ כָּל עַצִּי יַעֲרֶה. Reader לִפְנֵי
יְיָ כִּי בָא, כִּי בָא לְשִׁפֹּט הָאָרֶץ, יִשְׁפֹּט תֵּיבֵל בְּצֶדֶק, וְעַמִּים
בְּאַמוּנָתוֹ.

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.

WELCOMING THE SABBATH

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. 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.

קבלת שבת

תהלים צז

יְיָ מֶלֶךְ תִּגַּל הָאָרֶץ, יִשְׁמְחוּ אֲיִים רַבִּים. עָנַן וַעֲרַפֵּל סְבִיבָיו,
צָדֵק וּמִשְׁפָּט מְכוֹן כְּסָאוֹ. אֵשׁ לְפָנָיו תִּלְךָ, וְתִלְהֹט סְבִיב צָרָיו.
הֵאִירוּ בָרָקִיו תִּבְלָה, רָאֲתָה וַתַּחַל הָאָרֶץ. הָרִים כִּדּוֹנָג נִמְסוּ
מִלְּפָנֵי יְיָ, מִלְּפָנֵי אֲדוֹן כָּל הָאָרֶץ. הִגִּידוּ הַשָּׁמַיִם צְדָקוֹ, וְרָאוּ
כָּל הָעַמִּים כְּבוֹדוֹ. יִבְשׁוּ כָּל עֲבָדֵי פֶסֶל הַמִּתְהַלְלִים בְּאֱלִילִים,
הַשִּׁתְּחוּ לוֹ כָּל אֱלֹהִים. שִׁמְעָה וַתִּשְׂמַח צִיּוֹן, וַתִּגְלֶנָּה בְּנוֹת
יְהוּדָה, לִמְעַן מִשְׁפָּטֶיךָ יְיָ. כִּי אַתָּה יְיָ עֲלִיוֹן עַל כָּל הָאָרֶץ,
מְאֹד נִעְלִיתָ עַל כָּל אֱלֹהִים. אֲהַבִּי יְיָ שְׁנֵאוֹ רָע, שֹׁמֵר נַפְשׁוֹת
חַסִּידָיו, מִיַּד רָשָׁעִים יִצִּילֵם. Reader אֹר זֶרַע לְצַדִּיק, וּלְיִשְׁרֵי
לֵב שֹׁמְחָה. שִׁמְחוּ צַדִּיקִים בֵּי, וְהוֹדוּ לְזִכֹּר קִדְשׁוֹ.

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 worshippers, must do homage to the only true God. The Septuagint renders אֹר זֶרַע לְצַדִּיק in the sense of זֶרַח...אֹר לְיִשְׁרִים (Psalm 112:4): "Light dawns on the upright."

WELCOMING THE SABBATH

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, joy for the upright in heart
Rejoice in the Lord, you righteous, and give thanks to
his holy name.

קבלת שבת

תהלים צח

מִזְמוֹר, שִׁירוֹ לַיְי שִׁיר חֲדָשׁ, כִּי נִפְלְאוֹת עָשָׂה, הוֹשִׁיעָה לוֹ
יְמֵינוּ וְזָרוּעַ קִדְשׁוֹ. הוֹדִיעַ יי יְשׁוּעָתוֹ, לְעֵינֵי הַגּוֹיִם גְּלָה
צִדְקָתוֹ. זָכַר חֲסִדוֹ וְאַמוּנָתוֹ לְבֵית יִשְׂרָאֵל, רָאוּ כָּל אַפְסֵי
אֶרֶץ, אֵת יְשׁוּעַת אֱלֹהֵינוּ. הִרְיֵעוּ לַיְי כָּל הָאָרֶץ, פָּצְחוּ וְרִנְנוּ
וְזָמְרוּ. זָמְרוּ לַיְי בְּכַנּוֹר, בְּכַנּוֹר וְקוֹל זְמִירָה. בַּחֲצִצְרוֹת וְקוֹל
שׁוֹפָר, הִרְיֵעוּ לְפָנֵי הַמֶּלֶךְ יי. יִרְעֵם הַיָּם וּמִלְאוּ, תִּבֵּל וַיִּשְׁבִּי
בָּהּ. נִהְרוֹת יִמְחֲאוּ כָף, יַחַד הָרִים יִרְנְנוּ. Reader לְפָנֵי יי כִּי
בָּא לְשַׁפֵּט הָאָרֶץ, יִשְׁפֹּט תִּבֵּל בְּצֶדֶק, וְעַמִּים בְּמִישָׁרִים.

תהלים צט

יי מֶלֶךְ יִרְגֵּזוּ עַמִּים, יֵשֶׁב כְּרוּבִים תְּנוּטָה הָאָרֶץ. יי בְּצִיּוֹן גָּדוֹל,
וְרֵם הוּא עַל כָּל הָעַמִּים. יוֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא, קְדוֹשׁ הוּא.
וְעַז מֶלֶךְ מְשַׁפֵּט אֱהָב, אֵתָה כּוֹנֵנֶת מִיִּשְׂרָאֵל, מְשַׁפֵּט וְצִדְקָה
בִּיעָקֵב אֵתָה עֲשִׂיתָ. רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֵדֶם רַגְלָיו,
קְדוֹשׁ הוּא.

Psalm 98 is largely made up of quotations, yet it is a stirring song of joyous praise. יִרְעֵם הַיָּם וּמִלְאוּ, and the whole description of nature rejoicing at God's coming to rule the world, is identical with Psalm 96:11-13. נִהְרוֹת יִמְחֲאוּ כָף is descriptive of the crashing of the waves.

WELCOMING THE SABBATH

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 help 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 fullness 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!

Psalm 99 celebrates God's universal sovereignty. His
righteousness and faithfulness are manifested in the history
of Israel. **הָאֵלֹהִים רָגְלָיו** refers to the ark (I Chronicles 28:2).

קבלת שבת

מִשֶּׁה וְאַהֲרֹן בְּכַהֲנָיו, וּשְׁמוּאֵל בְּקִרְאֵי שְׁמוֹ, קִרְאִים אֶל יְיָ
וְהוּא יַעֲנֵם. בְּעֲמוּד עָנָן יִדְבֹּר אֲלֵיהֶם, שְׁמְרוּ עֲדֹתָיו וְחֻק נֹתֵן
לָמוֹ. Reader יְיָ אֱלֹהֵינוּ, אַתָּה עֲנִיתָם, אֵל נִשְׂא הָיִיתָ לָהֶם,
וְנִקֵּם עַל עֲלִילֹתָם. רוּמְמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לָהֶר קִדְשׁוֹ,
כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ.

תהלים כט

מִזְמוֹר לְדָוִד, הָבוּ לַיְי בְּנֵי אֱלִים, הָבוּ לַיְי כְּבוֹד וְעֹז. הָבוּ לַיְי
כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּוּ לַיְי בְּהִדְרַת קִדְשׁ. קוֹל יְיָ עַל הַמַּיִם, אֵל
הַכְּבוֹד הָרָעִים, יְיָ עַל מַיִם רַבִּים. קוֹל יְיָ בַּפֶּתַח, קוֹל יְיָ בְּהִדְרָה.
קוֹל יְיָ שֹׁבֵר אֲרָזִים, וַיִּשְׁבֹּר יְיָ אֶת אֲרָזֵי הַלְּבָנוֹן. וַיִּרְקִידֵם כְּמוֹ
עֵגֶל, לְבָנוֹן וְשִׁרְיֹן כְּמוֹ בֶן רֵאמִים. קוֹל יְיָ חֹצֵב לַהֲבוֹת אֵשׁ.
קוֹל יְיָ יַחֲלִיל מִדְּבָר, יַחֲלִיל יְיָ מִדְּבָר קִדְשׁ. קוֹל יְיָ יַחֲלִיל אֵילֹת
וַיַּחֲשֹׁף יַעֲרוֹת, וּבִהְיָכְלוֹ כָּלוּ אֲמָר כְּבוֹד. Reader יְיָ לַמַּבּוּל
יֵשֶׁב, וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ
בְּשָׁלוֹם.

קוֹרִים is pronounced קִרְאִים.

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.

WELCOMING THE SABBATH

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.

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 shakes the desert of Kadesh.

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.

קבלת שבת

אָנָא, בְּכַח גְּדֻלַּת יְמִינְךָ, תַּתִּיר צְרוּרָה.
קִבֵּל רֵנַת עַמְךָ, שְׂגִבְנוּ, טַהֲרָנוּ, נוֹרָא.
נָא גְבוּר, דּוֹרְשֵׁי יְחִוּדְךָ, כְּבַבְתָּ שְׁמֵרָם.
בְּרַכָּם, טַהֲרָם, רַחֲמָם, צְדָקָתְךָ תַּמִּיד גָּמְלָם.
חֲסִין קָדוֹשׁ, בְּרוּב טוֹבְךָ, נִהַל עֲדָתְךָ.
יַחִיד גֵּאָה, לְעַמְּךָ פְּנִיָּה, זִכְרִי קִדְשָׁתְךָ.
שׁוֹעֲתָנוּ קִבֵּל, וּשְׁמַע צַעֲקָתָנוּ, יוֹדֵעַ תַּעֲלָמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Reader and Congregation:

לְכָה דוּדֵי לְקִרְאָת כֹּהֵן, פְּנִי שַׁבַּת נִקְבְּלָה.
לְכָה דוּדֵי לְקִרְאָת כֹּהֵן, פְּנִי שַׁבַּת נִקְבְּלָה.

Each stanza is recited first by the Congregation and then by the Reader.

שְׁמוֹר וְזָכוֹר בְּדְבוּר אֶחָד, הַשְׁמִיעֵנוּ אֵל הַמִּיָּחָד;
יְיָ אֶחָד וְשְׁמוֹ אֶחָד, לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְיֶיָה.
לְכָה דוּדֵי לְקִרְאָת כֹּהֵן, פְּנִי שַׁבַּת נִקְבְּלָה.

אָנָא בְּכַח is a mystical meditation attributed to Rabbi Nehunyah ben ha-Kanah, *tanna* of the second century.

לְכָה דוּדֵי was written by Rabbi Solomon Alkabetz about the middle of the sixteenth century. The name of the author, **שלמה הלוי**, is signed in the form of an acrostic at the beginning of the stanzas. This poem, “perhaps one of the

WELCOMING THE SABBATH

By the great power of thy right hand,
O set the captive free.

Revered God, accept thy peoples' 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.

L'choh, dodee, likras kalloh, p'ney shabbos n'kabloh.

*Each stanza 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.

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

קבלת שבת

לְקִרְאת שַׁבַּת לְכוּ וְנִלְכָּה, כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֹאשׁ מִקְדָּם נְסוּכָה, סוּף מַעֲשֵׂה בְמַחֲשָׁבָה תִּחְלָה.
לָכָה דּוֹדֵי לְקִרְאת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.
מִקְדָּשׁ מִלֶּךְ עִיר מְלוּכָה, קוֹמֵי צְאִי מִתּוֹךְ הַהִפְכָּה,
רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא, וְהוּא יַחְמוֹל עָלֶיךָ חֲמִלָה.
לָכָה דּוֹדֵי לְקִרְאת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.
הַתְנַעֲרִי מֵעַפָּר קוֹמֵי, לְבָשִׁי בְּגָדֵי תַפְאֲרֶתךָ עָמִי,
עַל יַד בֶּן יִשִּׁי בֵּית הַלְחָמִי, קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה.
לָכָה דּוֹדֵי לְקִרְאת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.
הַתְעוֹדְרִי הַתְעוֹדְרִי, כִּי בָּא אֲוִרְךָ קוֹמֵי אֲוִרִי,
עוֹרִי עוֹרִי שִׁיר דְּבָרִי, כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.
לָכָה דּוֹדֵי לְקִרְאת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.
לֹא תִבּוֹשִׁי וְלֹא תִכְלָמִי, מֶה תִּשְׁתַּחֲוִּי וּמֶה תִּתְהַמֵּי,
בְּךָ יַחֲסוּ עַנְיֵי עָמִי, וְנִבְנְתָה עִיר עַל תִּלָּה.
לָכָה דּוֹדֵי לְקִרְאת כָּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

ends in the common rhyme לה throughout the poem. There is scarcely a 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; 53:17; 60:1; Judges 5:12; Isaiah 60:1; 54:4; Psalm 42:12; Isaiah 14:32; Jeremiah 30:18, 16; Isaiah 49:10; 62:5; 54:3; 25:9. The Sabbath is personified here and compared to a bride, in the same sense as srael is likened to a bride. (Jeremiah 2:2). The poem gives expression to the hope of Israel in vivid figures of speech.

WELCOMING 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.

שמור וזכור refers to the talmudic explanation of the discrepancy between the two versions of the 4th 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, **זכור** and **שמור** were miraculously pronounced by God simultaneously.

קבלת שבת

וְהָיוּ לְמִשְׁפָּה שְׂאִסִּיָּהּ, וְרַחֲקוּ כָּל מִבְּלָעִיָּהּ,
יְשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ, כְּמִשׁוֹשׁ חֲתָן עַל כַּלָּה.
לָכֵה דוֹדֵי לְקִרְאָת כַּלָּה, פָּנֵי שַׁבַּת נִקְבְּלָה.
יָמִין וּשְׂמָאל תִּפְרוּצִי, וְאֵת יְיָ תַעֲרִיצִי,
עַל יַד אִישׁ בֶּן פֶּרֶצִי, וְנִשְׁמַחָה וְנִגִּילָה.
לָכֵה דוֹדֵי לְקִרְאָת כַּלָּה, פָּנֵי שַׁבַּת נִקְבְּלָה.

Congregation rises and turns toward the door, as if to welcome a guest.

בּוֹאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָהּ, גַּם בְּשִׂמְחָה וּבִצְהָלָה,
תּוֹךְ אֲמוּנֵי עַם סִגְלָה, בּוֹאִי כַלָּה, בּוֹאִי כַלָּה.
לָכֵה דוֹדֵי לְקִרְאָת כַּלָּה, פָּנֵי שַׁבַּת נִקְבְּלָה.

There is a custom that mourners, in the first week of their mourning, remain at the entrance of the synagogue until one of congregation says to them:

הַמָּקוֹם יִנַּחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם.

If a festival occurs on Friday, evening service begins here.

תהלים צב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת. טוֹב לְהַדוֹת לַיְי, וּלְזַמֵּר לְשִׁמְךָ
עֲלִיּוֹן. לְהַגִּיד בַּבֶּקֶר חֲסִדֶּךָ, וְאַמוּנָתְךָ בַּלֵּילוֹת. עָלִי עֲשׂוֹר
וְעָלִי נָבֵל, עָלִי הַגִּיּוֹן בְּכִנּוֹר. כִּי שִׂמְחַת־נִי יְיָ בִּפְעֻלָּךְ, בְּמַעֲשֵׂי
יְדֶיךָ אֲרִנֵּן. מַה גָּדְלוֹ מַעֲשֶׂיךָ יְיָ, מֵאֲדַר עֲמָקוֹ מִחֲשִׁבְתֶּיךָ.

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 the foolish fail to perceive.

WELCOMING 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.

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 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, 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

קבלת שבת

אִישׁ בְּעֵר לֹא יָדַע, וְכִסִּיל לֹא יָבִין אֶת זֹאת. בְּפֶרֶחַ רִשְׁעִים
כְּמוֹ עֵשֶׂב, וַיִּצְיָצוּ כָּל פְּעָלֵי אוֹן, לְהַשְׁמָדָם עֲדֵי עַד. וְאַתָּה
מָרוֹם לְעֵלָם יְיָ. כִּי הִנֵּה אִי־בִיךָ, יְיָ, כִּי הִנֵּה אִי־בִיךָ יֹאבְדוּ,
יִתְּפָרְדּוּ כָּל פְּעָלֵי אוֹן. וְתָרַם כְּרָאִים קֶרְנִי, בִּלְתִּי בְשֶׁמֶן רַעְנָן.
וְתִבֵּט עֵינִי בְּשׁוּרֵי, בַּקָּמִים עָלַי מִרְעִים תִּשְׁמַעְנָה אָזְנִי. צַדִּיק
כִּתְמָר יִפְרֹחַ, כְּאַרְז בְּלִבְנוֹן יִשְׁגָּה. שְׁתוּלִים בְּבֵית יְיָ, בְּחִצְרוֹת
אֱלֹהֵינוּ יִפְרִיחוּ. Reader עוד יְנוּבוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנָנִים
יִהְיוּ. לְהַגִּיד כִּי יֵשֶׁר יְיָ, צוּרֵי וְלֹא עוֹלָתָה בּוֹ.

תהלים צג

יְיָ מֶלֶךְ גִּאוֹת לְבֹשׁ, לְבֹשׁ יְיָ עֵז הַתְּאֵזֶר, אֵף תִּכּוֹן תִּבֵּל בִּל
תִּמּוּט. נִכּוֹן כִּסֵּאֲךָ מֵאֵז, מֵעוֹלָם אַתָּה. נִשְׂאוּ נְהָרוֹת יְיָ, נִשְׂאוּ
נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכָכִים. מִקְלוֹת מַיִם רַבִּים אֲדִירִים
מִשְׁבְּרֵי יָם, אֲדִיר בְּמָרוֹם יְיָ. Reader עֲדֹתֶיךָ נֶאֱמָנוּ מְאֹד
לְבֵיתְךָ נִאֲוָה קֹדֶשׁ, יְיָ לְאַרְךָ יָמִים.

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.

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.

The psalmist speaks of God's attributes as a glorious גִּאוֹת לְבֹשׁ...

WELCOMING THE SABBATH

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 exceedingly; I am anointed with fresh oil. My eye has gazed on my foes; my ears hear 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.

Psalms 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. by testimonies are very sure; holiness befits thy house, O Lord, for all time.

garment wrapped about him. God's rule reestablishes the moral order of the world. ...**נשאו בהירות** God's control of the violent forces of nature is used here to represent his power over the mighty enemies of his people. **עדתך נאמנו** 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.

קבלת שבת

MOURNER'S KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתֵהּ, וַיִּמְלִיךְ
מַלְכוּתֵהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה
וַיִּתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל
בְּרִכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרֵן בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים (טוֹבִים) עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

במה מדליקין (next page) 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.

WELCOMING THE SABBATH

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.

Accordingly, this chapter is omitted on festivals 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 *Kabbalath Shabbath*.

קבלת שבת

The following chapter is omitted on festivals.

משנה שבת, פרק ב

א. בַּמָּה מִדְּלִיקִין וּבַמָּה אֵין מִדְּלִיקִין, אֵין מִדְּלִיקִין לֹא בַלֶּכֶשׁ, וְלֹא בַחֲסֹן, וְלֹא בַכֶּלֶךְ, וְלֹא בַפְתִּילֵת הָאֵידֹן, וְלֹא בַפְתִּילֵת הַמַּדְבָּר, וְלֹא בִירוּקָה שֶׁעַל פְּנֵי הַמַּיִם. לֹא בַזֶּפֶת, וְלֹא בַשֶּׁעוֹה, וְלֹא בַשֶּׁמֶן קֵיק, וְלֹא בַשֶּׁמֶן שֶׁרָפָה, וְלֹא בַאֲלִיָּה, וְלֹא בַחֲלָב. נַחֲוֹם הַמָּדִי אוֹמֵר, מִדְּלִיקִין בַּחֲלָב מִבָּשֶׁל. וְחֲכָמִים אוֹמְרִים, אֶחָד מִבָּשֶׁל וְאֶחָד שְׂאִינוֹ מִבָּשֶׁל אֵין מִדְּלִיקִין בּוֹ.

ב. אֵין מִדְּלִיקִין בַּשֶּׁמֶן שֶׁרָפָה בְּיוֹם טוֹב. רַבִּי יִשְׁמַעֲלֵאל אוֹמֵר, אֵין מִדְּלִיקִין בַּעֲטָרֹן, מִפְּנֵי כְבוֹד הַשַּׁבָּת. וְחֲכָמִים מַתִּירִין בְּכָל הַשִּׁמְנִים, בַּשֶּׁמֶן שֶׁמִּשְׁמִין, בַּשֶּׁמֶן אֲגוּזִים, בַּשֶּׁמֶן צְנוּנוֹת, בַּשֶּׁמֶן דָּגִים, בַּשֶּׁמֶן פִּקְעוֹת, בַּעֲטָרֹן וּבִנְפֹט. רַבִּי טַרְפוֹן אוֹמֵר, אֵין מִדְּלִיקִין אֶלָּא בַשֶּׁמֶן זֵית בִּלְבָד.

ג. כָּל הַיּוֹצֵא מִן הָעֵץ אֵין מִדְּלִיקִין בּוֹ, אֶלָּא פֶּשֶׁתָן. וְכָל הַיּוֹצֵא מִן הָעֵץ אֵינוֹ מַטְמֵא טְמֵאת אֲהָלִים, אֶלָּא פֶּשֶׁתָן. פְּתִילֵת הַבֶּגֶד שֶׁקִּפְלָה וְלֹא הִבְהֵבָה, רַבִּי אֶלִיעֶזֶר אוֹמֵר, טְמֵאָה הִיא, וְאֵין מִדְּלִיקִין בָּהּ. רַבִּי עֲקִיבָא אוֹמֵר, טְהוֹרָה הִיא, וּמִדְּלִיקִין בָּהּ.

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

WELCOMING THE SABBATH

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].

defiled *terumah*. שמן שרפה must not be used for the Sabbath lights, for fear that one may tilt the lamp to moderate the burning of the oil. פשתן is classed among trees in Joshua 2:6

קבלת שבת

ד. לא יקב אדם שפופרת של ביצה וימלאנה שמן ויתננה על פי הנר בשביל שתהא מנטפת, ואפילו היא של חרס. ורבי יהודה מתיר. אבל אם חברה היוצר מתחלה, מתר, מפני שהוא כלי אחד. לא ימלא אדם קערה שמן ויתננה בצד הנר ויתן ראש הפתילה בתוכה בשביל שתהא שואבת. ורבי יהודה מתיר.

ה. המכבה את הנר מפני שהוא מתירא מפני גוים, מפני לסטים, מפני רוח רעה, או בשביל החולה שישן, פטור. כחם על הנר, כחם על השמן, כחם על הפתילה, חיב. רבי יוסי פוטר בכלן, חוץ מן הפתילה, מפני שהוא עושה פחם.

ו. על שלש עברות נשים בשעת לדתן, על שאינן זהירות בנדה, ברחלה, ובהדלקת הנר.

ז. שלשה דברים צריך אדם לומר בתוך ביתו ערב שבת עם חשכה, עשרתם, ערבתם, הדליקו את הנר. ספק חשכה ספק אינה חשכה, אין מעשרין את הודאי, ואין מטבילין את הכלים, ואין מדליקין את הנרות, אבל מעשרין את הדמאי, ומערבין, וטומנין את החמין.

(פשתי העץ). It contracts ritual uncleanness, though the other materials originating from trees do not.

...לא יקוב 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.

WELCOMING THE SABBATH

4. One may not pierce an eggshell, fill it with oil, and place 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 heathens, 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 ease, 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 *hallah*, 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].

גוים refers to idolaters, like the Persians, who permitted no lights

קבלת שבת

מסכת ברכות סד, א

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תִּלְמִידֵי חֲכָמִים מֵרַבִּים
שָׁלוֹם בָּעוֹלָם, שְׁנֵאמַר: וְכָל בְּנֵיךָ לְמוֹדֵי יִי, וְרַב שָׁלוֹם בְּנֵיךָ.
אֵל תִּקְרִי בְּנֵיךָ, אֵלֶּא בּוֹנֵיךָ. שָׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאִין
לְמוֹ מַכְשׁוֹל. יְהִי שָׁלוֹם בְּחֵילְךָ, שְׁלוֹה בְּאַרְמְנוֹתֶיךָ. Reader
לְמַעַן אַחֵי וְרַעֲי, אֲדַבְּרָה נָא שָׁלוֹם בָּךְ. לְמַעַן בֵּית יִי אֶלְהֵינוּ,
אֲבִקְשָׁה טוֹב לָךְ. יִי עֵז לְעַמּוֹ יִתֵּן, יִי יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

to burn on certain nights except in their temples (Rashi). פטור is used here in the sense of מותר, that is, one is allowed to do so. 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. טבילת כלים, the act of purifying utensils from 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 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.

WELCOMING THE SABBATH

Talmud Berakhoth 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 *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.²

¹ *Isaiah* 54:13. ² *Psalms* 119:165; 122-7-9; 29:10.

קבלת שבת

קדיש דרבנן

Mourners:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזֶמֶן קָרִיב, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרוּן בְּעֶלְמָא,
וְאָמְרוּ אַמֵּן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וְעַל כָּל מָאן דְּעָסְקִין בְּאוֹרֵיתָא, דִּי בְּאַתְרָא הָדִין
וְדִי בְּכָל אֶתֶר וְאַתֵּר. יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא, חֲנָא
וְחֶסֶדָא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוֹנֵי רוּיָחִי, וּפְרָקְנָא, מִן קָדָם
אַבוֹהוֹן דִּי בְּשִׁמְיָא וְאַרְעָא, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

WELCOMING THE SABBATH

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.

ערבית לשבת ויום טוב

Silent meditation:

יְתַבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ
מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ
הוּא, שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן,

וּמִבְלָעָדֵיו אֵין אֱלֹהִים. סָלוּ לָרֹכֵב בְּעֶרְבוֹת, בֵּיתָ שְׁמוֹ, וְעִזְלוּ לְפָנָיו;
וּשְׁמוֹ מְרוֹמָם עַל כָּל בְּרָכָה וְתִהְיֶה. בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם
וָעֶד. יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה וְעַד עוֹלָם.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְרוֹ מַעְרִיב
עֲרָבִים, בְּחִכְמָה פּוֹתַח שְׁעָרִים, וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת הַזְּמַנִּים, וּמַסִּידֵר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרָקִיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ
מִפְּנֵי אוֹר. וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. Reader: אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ
עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֲרָבִים.

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עַמֶּךָ אֶהְבֵּת, תּוֹרָה וּמִצְוֹת, חֻקִּים
וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת. עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשִׁכְבָּנוּ וּבִקְוִמָנוּ
נִשְׁיַח בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
Reader: כִּי הֵם חַיֵּינוּ וְאֶרֶץ יִמֵּינוּ, וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה,
וְאֶהְבֵּתְךָ אֵל תָּסִיר מִפָּנָנוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ
יִשְׂרָאֵל.

EVENING SERVICE FOR SABBATHS AND FESTIVALS

Reader:

Bor'chu es adonoy
ha-m'voroch.

Congregation and Reader:

Boruch adonoy ha-m'voroch
L'olom vo-ed.

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 arrange 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.

Ahavas olom beys yisro-eyl amcho ohavto
Toroh umits-vos chu-keem umish-poteem
O-sonu lim-mad'to. Al keyn adonoy eloheynu
Bishoch-beynu uv'ku-meynu nosee-ach b'chu-kecho
V'nis-mach b'divrey sorosecho uvimits-vosecho l'olom vo-ed.
Kee heym cha-yeynu v'orech yomeynu
Uvo-hem neh-geh yo-mom vo-loylah.
V'ahavos-cho al toseer mimennu l'olomeem.
Boruch atoh adonoy o-heyv ammo yisro-eyl.

ערבית לשבת ויום טוב

(אל מֶלֶךְ נֶאֱמָן (When praying in private, add:

דברים ו, ד-ט

שִׁמְעֵ יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַת אֶת יי אֱלֹהֶיךָ, בְּכָל לְבָבְךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצֻוֶּה הַיּוֹם, עַל לְבָבְךָ.
וּשְׁנֵנָתָם לְבִנְיָךְ, וְדִבְרַת בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ,
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטַטְפֹּת בֵּין
עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

דברים יא, יג-כא

וְהָיָה אִם שָׁמַעַתְּ שְׁמִיעוּ אֶל מְצוֹתַי, אֲשֶׁר אֲנֹכִי מְצִוֶּה אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֶת יי אֱלֹהֵיכֶם וּלְעֲבֹדוֹ, בְּכָל לְבַבְכֶם וּבְכָל
נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֲרָצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאִסְפֹּת דִּגְגָךְ
וְתִירְשֶׁךָ וְיִצְהָרְךָ. וְנָתַתִּי | עֵשֶׂב | בְּשִׂדְךָ לְבִהְמֹתֶךָ, וְאָכְלָתָּ
וּשְׂבַעְתָּ. הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וַעֲבַדְתֶּם |
אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה | אִף יי בָּכֶם, וְעָצַר |
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהִיאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ,
וְאִבַּדְתֶּם | מִחֲרָה מֵעַל הָאָרֶץ הַטֹּבָה | אֲשֶׁר | יי נָתַן לָכֶם.
וְשִׁמְתֶם | אֶת דְּבָרֵי | אֱלֹהֵי עַל | לְבַבְכֶם וְעַל נַפְשְׁכֶם,

EVENING SERVICE FOR SABBATHS AND FESTIVALS

(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 on a journey, when you lie down and when you sit 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,

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וְקִשְׁרֹתֶם | אֹתָם לְאוֹת | עַל יְדֵכֶם, וְהָיוּ לְטוֹטְפוֹת בֵּין | עֵינֵיכֶם.
וְלַמִּדְתֶּם | אֹתָם | אֶת בְּנֵיכֶם לְדִבַּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלִכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְכִתְבֹתֶם | עַל מְזוֹזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן | יִרְבוּ | יְמֵיכֶם וַיְמֵי בְנֵיכֶם | עַל
הָאָדָמָה | אֲשֶׁר נִשְׁבַּע | יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם, כִּימֵי
הַשָּׁמַיִם | עַל הָאָרֶץ.

במדבר טו, לז-מא

וַיֹּאמֶר | יְיָ | אֶל מֹשֶׁה לֵּאמֹר. דִּבֶּר | אֶל בְּנֵי | יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ |
עַל צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם |
אֹתוֹ וְזָכַרְתֶּם | אֶת כָּל מִצְוֹת | יְיָ, וַעֲשִׂיתֶם | אֹתָם, וְלֹא
תִתּוּרוּ | אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי | עֵינֵיכֶם, אֲשֶׁר אֹתָם זָנִים |
אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת כָּל מִצְוֹתַי, וְהֵייתֶם
קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ | אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי | אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים; אֲנִי Reader יְיָ |
אֱלֹהֵיכֶם -

אֱמֶת וְאַמוּנָה כָּל זֹאת, וְקִים עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאִין
זולָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מִלְּכֵנוּ
הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,

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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 on 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,

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וְהַמִּשְׁלָם גָּמוּל לְכָל אֹיְבֵי נַפְשָׁנוּ, הָעֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר. הַשֵּׁם נַפְשָׁנוּ בַּחַיִּים, וְלֹא נָתַן לַמּוֹט רַגְלָנוּ. הַמְדַּרִּיכָנוּ עַל בָּמוֹת אֹיְבֵינוּ, וַיֵּרֶם קֶרְנֵנוּ עַל כָּל שׁוֹנְאֵינוּ. הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם. הַמַּכָּה בְּעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם. הַמַּעֲבִיר בְּנֵיו בֵּין גִּזְרֵי יָם סוּף, אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע. וְרָאוּ בְנָיו גְּבוּרָתוֹ, שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ. וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם, מָשָׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי כִמְכָה בָּאֵלִים יְיָ, מִי כִמְכָה נְאֻדָּר בַּקֹּדֶשׁ, נוֹרָא תְהִלָּתוֹ,
עֹשֶׂה פֶלֶא. מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לְפָנֵי מָשָׁה, זֶה אֱלֹהֵי
עָנוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַיִּגְאֻלוּ מִיַּד חֲזָק מִמֶּנּוּ. בָּרוּךְ
אַתָּה יְיָ, גֹּאֲלֵי יִשְׂרָאֵל.

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מַלְכָּנוּ לְחַיִּים, וּפְרוֹשׁ
עָלֵינוּ סִכַּת שְׁלוֹמְךָ, וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ
לְמַעַן שִׁמְךָ. וְהִגֵּן בְּעַדָּנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב,

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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

¹*Job 9:10; Psalms 66:9.* ²*Exodus 15:11.* ³*Exodus 15:18.*

⁴*Jeremiah 31:10.*

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וְרַעַב, וְיָגוֹן, וְהָסֵר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבָצַל כְּנָפָיִךְ
תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה, כִּי אֵל מִלֶּךְ חַנוּן
וְרַחוּם אַתָּה, וְשָׁמֹר צִאתָנוּ וּבּוֹאָנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה
וְעַד עוֹלָם. Reader וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ. בָּרוּךְ אַתָּה יי,
הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

On Sabbaths:

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית
עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים
עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

On Festivals:

(וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יי, אֶל בְּנֵי יִשְׂרָאֵל.)

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בָּרָא כְרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

שומר עמו instead of the weekday ending שלום, is used to express the idea of peace which fills the Jewish home on Friday evening. This is the second of the two blessings that follow the recital of the *Shema* in the evening.

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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. 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.

On Sabbath:

V'shomru v'ney yisro-eyl es ha-shabbos
La-asos es ha-shabbos l'do-rosom b'rees olom.
Bey-nee uveyn b'ney yisro-eyl os hee l'olom
Kee shey-shes yomeem osoh adonoy
Es ha-shomayim v'es ho-orets
Uva-yom ha-sh'vee-ee shovas va-yinnofash.¹

On Festivals:

(Moses announced the festivals of the Lord to the children of Israel²)

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.

¹Exodus 31:16-17. ²*Leviticus 23:44.*

ערבית לשבת ויום טוב

יְתַבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלָא (לְעֵלָא) מִן כָּל
בְּרִכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרוּן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

The *Amidah* for festivals can be found in volume 3.

The *Amidah* is recited in silent devotion while standing,
facing east.

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת, וּמַבִּיא
גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוּ בְּאַהֲבָה.

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

(זְכָרֵנוּ לְחַיִּים, מִלְךְ חַפֵּץ בַּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.)

מִלְךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם.

תפלת שבע 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*

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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 can be found in volume 3.

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.

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.

¹Psalms 51:17.

ערבית לשבת ויום טוב

אַתָּה גְבוּר לְעוֹלָם אֲדֹנִי, מְחִיָּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לְיִשְׂרָאֵל
עָפָר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מַלְךְ מַמְיָת וּמְחִיָּה
וּמַצְמִיחַ יְשׁוּעָה.

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

(מִי כְמוֹךָ אֵב הַרְחֲמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.)

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחִיָּה הַמֵּתִים.
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקִדּוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה.
*בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

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

(בָּרוּךְ אַתָּה יְיָ, הַמַּלְךְ הַקָּדוֹשׁ.)

אַתָּה קִדְשָׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ, תְּכַלִּית מַעֲשֵׂה שָׁמַיִם
וָאָרֶץ, וּבִרְכָּתוֹ מִכָּל הַיָּמִים, וְקִדְשָׁתוֹ מִכָּל הַזְּמַנִּים, וְכֵן כָּתוּב
בְּתוֹרָתְךָ:

אַתָּה קִדְשָׁתָּ appears in the ninth century *Siddur* of Amram Gaon and in Maimonides' text with slight variation.

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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 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:

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וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי
בּו שַׁבַּת מְכָל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתָנוּ, קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ,
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבְךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר
לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן
שַׁבַּת קִדְּשֶׁךָ, וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ,
מִקִּדְּשׁ הַשַּׁבָּת.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהַשֵּׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאַשִּׁי יִשְׂרָאֵל, וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

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

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֹא, וַיַּגִּיעַ, וַיֵּרָא, וַיֵּרָצֶה,
וַיִּשְׁמַע, וַיִּפְקֹד, וַיִּזְכֹּר זְכוֹרֹנָנוּ וּפְקֻדוֹנָנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מִשִּׁיחַ בֶּן דָּוִד עֲבֶדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְּשֶׁךָ,

מִקִּדְּשׁ הַשַּׁבָּת; on festivals, however, Israel is included in the formula מִקִּדְּשׁ
יִשְׂרָאֵל. According to the Talmud (Pesachim 117b),

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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,

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.

¹Genesis 2:1-3.

ערבית לשבת ויום טוב

וְזָכְרוֹן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה, לְחֵן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חַג הַסֻּכּוֹת הַזֶּה.

חַג הַמַּצּוֹת הַזֶּה.

רֵאשׁ הַחֹדֶשׁ הַזֶּה.

זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקֵדְנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים. וּבְדִבֶּר יְשׁוּעָה וּרַחֲמִים, חוּס וְחַנּוּן, וּרְחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה.)

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר,
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרֵב וּבִקֵּר וְצַהֲרַיִם, הַטּוֹב,
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קוּיֵנוּ
לָךְ.

EVENING SERVICE FOR SABBATHS AND FESTIVALS

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
Unleavened
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.

ערבית לשבת ויום טוב

On *Hanukkah* add:

(עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה --

בִּימֵי מַתִּתְיָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנָאִי וּבְנָיו, כְּשֶׁעָמְדָה
מַלְכוּת יוֹן הָרָשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ,
וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
בַּעֲת צָרָתָם, רַבַּת אֶת רִיבָם, וְנָתַתָּ אֶת דִּינָם, נִקְמַת אֶת
נִקְמָתָם, מִסִּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲטִים,
וְטַמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי
תּוֹרַתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶיךָ יִשְׂרָאֵל
עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהִיוֹם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְנֶיךָ
לְדַבֵּר בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ
נֵרוֹת בְּחִצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלּוּ, לְהוֹדוֹת
וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל).

וְעַל כָּלם יִתְבָּרַךְ וַיִּתְּרוֹמֶם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד.

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

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יְשׁוּעָתָנוּ
וְעֲזָרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נִאֲמָה לְהוֹדוֹת.

EVENING SERVICE FOR SABBATHS AND FESTIVALS

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.

ערבית לשבת ויום טוב

שָׁלוֹם רַב עַל יִשְׂרָאֵל עֲמָךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשִׁלּוֹמְךָ. * בָּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

**Between Rosh Hashanah and Yom Kippur say:*

(בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה
יי, עוֹשֶׂה הַשָּׁלוֹם.)

After the Amidah add the following meditation:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מָרַע, וּשְׁפָתֵי מַדְבֵּר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כָּעָפָר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן
יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן
יִחְלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יי צוּרִי וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא
יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיַבְנָה בֵּית
הַמִּקְדָּשׁ בְּמְהֵרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנִיּוֹת. וְעַרְבָה לִי מִנַּחַת יְהוּדָה
וִירוּשָׁלָּיִם, כִּימֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנִיּוֹת.

EVENING SERVICE FOR SABBATHS AND FESTIVALS

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 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

¹*Psalms* 60:7; 19:15. ²*Malachi* 3:4.

ערבית לשבת ויום טוב

Reader and Congregation:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי
בּו שַׁבַּת מְכַל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Reader:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, קוֹנֵה שָׁמַיִם
וְאָרֶץ.

Congregation:

מִגֵּן אֲבוֹת בְּדַבָּרוֹ, מַחְיֶה מֵתִים בְּמֵאמָרוֹ, הָאֵל (*הַמֶּלֶךְ)
הַקָּדוֹשׁ שְׂאִין כְּמוֹהוֹ, הַמְּנִיחַ לַעֲמּוֹ בַּיּוֹם שַׁבַּת קָדְשׁוֹ, כִּי בָם
רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפֶחַד, וְנוֹדָה לְשִׁמּוֹ
בְּכָל יוֹם תָּמִיד, מֵעֵין הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם,
מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ לַעֲם מְדֻשָּׁנִי
עֲנֵג, זִכֹּר לַמַּעֲשֵׂה בִּירְאָשִׁית.

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

הָאֵל for הַמֶּלֶךְ.

וַיְכַלּוּ, 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 וַיְכַלּוּ has to be recited after the *Amidah* when a festival occurs on the Sabbath, it has become the rule for all Sabbaths

EVENING SERVICE FOR SABBATHS AND FESTIVALS

Reader and Congregation:

Va-y'chulu ha-shomayim v'ho-orets v'chol ts'vo-om, va-y'chal elo-heem ba-yom ha-sh'vee-ee m'lach-to asher osoh. Va-yishbos ba-yom hash'vee-ee mikkol m'lach-to asher osoh. Va-y'vorech eloheem es yom hash'vee-ee va-y'kaddeysh oso kee vo shovas mikkol m'lach-to asher boro eloheem la-asos.¹

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; groat, mighty and revered God, supreme God, Master of heaven and earth.

Congregation:

Mogeyn ovos bidvoro, m'cha-yey mey-seem b'ma-amoro, ho-eyl* ha-kodosh sho-eyn komohu, ha-meynee-ach l'ammo b'yom shabbas kodsho, kee vom rotsoh l'honee-ach lohem. L'fonov na-avod b'yir-oh vofachad, v'nodeh lishmo b'chol yom tomeed mey-eyn ha-b'rochos. Eyl ha-hodo-os, adon ha-sholom, m'kaddeysh ha-shabbos, um'vo-reych shvee-ee, umeynee-ach bikdushoh I'am m'dushney oneg zeycher l'ma-asey v-reyshees.

**Between Rosh Hashanah and Yom Kippur substitute:*

Ha-melech.

(Tosafoth, Pesachim 106a). מעין שבע is termed מגן אבות because it contains the substance of the seven blessings of the *Amidah*. This abridged form of the *Amidah* was originally 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

¹Genesis 2:1-3.

ערבית לשבת ויום טוב

Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתָנוּ, קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ, וְתֵן
חֻלְקָנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטוֹבְךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהֵר לְבָנוּ
לְעִבְדֶּךָ בְּאֵמֶת, וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ,
וַיְנַחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ, מִקִּדְּשֵׁי הַשַּׁבָּת.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֶךָ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיִּמְלִיךָ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֶךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה
וַיִּתְהַלָּל שְׁמֶךָ דְּקִדְּשָׁא בְּרִיךְ הוּא, לְעֵלְא (לְעֵלְא) מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאֲמִירָן בְּעֶלְמָא, וְאָמְרוּ
אָמֵן.

תְּתִקְבַּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְּכָל (בֵּית) יִשְׂרָאֵל קָדָם אֲבוּהוֹן דִּי
בְּשִׁמְיָא וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

dangerous to walk home alone at night. By prolonging the
Sabbath-eve service, which was far better attended than

EVENING SERVICE FOR SABBATHS AND FESTIVALS

Reader:

Our God and God of our fathers, be pleased with our rest.

Kad'sheynu b'mits-vo-secho v'seyn chelkeynu
b'so-rosecho; sab'eynu mittu-vecho v'sam-cheynu
bee-shu-osecho. V'ta-heyr libbeynu l'ovd'cho be-emes;
v'han-chee-leynu adonoy eloheynu b'ahavoh uv'rotson
shabbas kodsh'cho v'yo-nuchu voh yisro-eyl m'kad'shey
sh'mecho. Boruch atoh adonoy m'kaddeysh ha-shabbos.

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.

weekday services, the late-comers were given an opportunity to finish their prayers with the rest of the congregation (Rashi, Shabbath 24b).

ערבית לשבת ויום טוב

The Reader recites the following *Kiddush* over wine.

סְבִירֵי מִרְנָן וּרְבִנָן וְרִבּוּתֵי.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו וְרָצָה
בָּנוּ, וְשִׁבֵּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זְכוֹרֹן לְמַעֲשֵׂה
בְּרָאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, זִכָּר לִיציאת מצרים,
כִּי בָנוּ בַּחֲרָת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשִׁבֵּת קִדְּשְׁךָ בְּאַהֲבָה
וּבְרָצוֹן הִנְחִילָתָנוּ. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

The counting of the עומר between *Pesah* and *Shavuoth* can be found in volume 3.

עָלִינוּ לְשִׁבְחָ לְאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שֶׁלֹּא
עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמַשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׁם
חִלְקָנוּ כָּהֶם, וְגִרְלָנוּ כָּכָל הַמוֹנָם. וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקֹּדֶשׁ בָּרוּךְ הוּא. שֶׁהוּא
נוֹטֶה שָׁמַיִם וְיֵסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וְשֹׁכֵנִת
עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֲמַת מַלְכָּנוּ, אֲפֹס
זוֹלָתוֹ, כִּכְתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָ הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ, כִּי יְיָ
הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

קידוש 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

EVENING SERVICE FOR SABBATHS AND FESTIVALS

The Reader recites the following Kiddush over wine.

Boruch atoh adonoy eloheynu melech ho-olom borey p'ree ha-gofen. Boruch atoh adonoy eloheynu melech ho-olom, asher kid'shonu b'mits-vosov v'rotsoh vonu, v'shabbas kodsho b'ahavoh uv'ratson hin-chee-lonu zikkoron l'ma-asey v'rey-shees. Kee hu yom t'chilloh l'mik-ro-ey ko-desh, zey-cher lee-tsee-as mits-royim. Kee vonu vocharto v'osonu kiddash-to mikkol ho-ammeem, v'shabbas kod-shecho b'ahavoh uv'ratson hin-chal-tonu. Baruch atoh adonoy m'kaddeysh ha-shabbos.

The counting of the Omer between Pesah and Shavuoth can be found in volume 3.

ALENU

Oleynu l'shabey-ach la'adon hakkol, loseys g'dulloh l'yotseyr breyshees, shello osonu k'goyey ho-arotsos, v'lo somonu k'mishp'chos ho-adomoh; shello som chelkeynu ko'hem, v'goroleynu k'chol hamonom. Va-anachnu ko-r'eem u-mishtacha-veem umo-deem lifney melech mal'chey ha-m'locheem, ha-kodosh boruch hu. Sheh-hu noteh shamayim v'yoseyd orets.

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

have set up the rule, though for a reason which no longer exists, the rule remains unshaken." סְבָרִי מְרֻנָּן is used to call attention to the blessing which is about to be pronounced over the wine, so that all 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 לְחַיִּים! ¹*Deuteronomy* 4:39

ערבית לשבת ויום טוב

על כן נקוה לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ, והאלילים פרות יפרתון, לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון. לפניך יי אלהינו יכרעו ויפלו, ולכבוד שמך יקר יתנו, ויקבלו כלם את עול מלכותך, ותמלך עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד, פכתוב בתורתך, יי ימלך לעולם ועד. Reader ונאמר, והיה יי למלך על כל הארץ, ביום ההוא יהיה יי אחד, ושמו אחד.

MOURNERS' KADDISH

יתגדל ויתקדש שמה רבא. בעלמא די ברא כרעותיה, וימליך מלכותה בחייכון וביומיכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא. יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא בריך הוא, לעלא (לעלא) מן כל ברכתא ושירתא תשבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן.

יהא שלמא רבא מן שמיא, וחיים עלינו ועל כל ישראל, ואמרו אמן.

עשה שלום במרומיו, הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן.

EVENING SERVICE FOR SABBATHS AND FESTIVALS

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

V'neh-emar: V'hoyoh adonoy l'melech al kol ho-orets
Ba-yom ha-hu yih-yeh adonoy echod ush'mo echod.²

MOURNERS' KADDISH

Yisgaddal v'yiskaddash shmey rabboh b'olmoh dee
v'roh chir-usey, v'yamlich malchusey b'cha-yeychon
uvyo-meychon, uvcha-yey d'chol beys yisro-eyl,
ba-agoloh uvizman koreev; v'imru omeyn.

Y'hey shmey rabboh m'vorach l'olam ul'olmey
olmah-yoh.

Yisborach v'yishtabbach, v'yispo-ar v'yisromam,
v'yisnassey v'yis-haddar, v'yis-alleh v'yis-hallal shmey
d'kudshoh, b'reech hu,

L'eyloh min kol birchosoh v'shirosoh, tush-b'chosoh
v'nechemosoh da-ameeron b'olmoh; v'imru omeyn.

Y'hey shlomoh rabboh min sh'mah-yoh, v'cha-yeem,
oleynu v'al kol yisro-eyl; v'imru omeyn.

O-seh sholom bimromov hu ya-aseh sholom oleynu v'al
kol yisro-eyl; v'imru omeyn.

¹Exodus 15:18, ²Zechariah 14:0.

ערבית לשבת ויום טוב

אֵל תִּירָא מִפֶּחַד פֶּתְאָם, וּמִשְׁאֵת רְשָׁעִים כִּי תָבֹא. עָצוּ עֲצָה
וְתִפֹּר, דְּבִירוּ דְּבַר וְלֹא יָקוּם, כִּי עֲמָנוּ אֵל. וְעַד זְקֵנָה אֲנִי הוּא, וְעַד
שִׁיבָה אֲנִי אֶסְבֹּל, אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא, וְאֲנִי אֶסְבֹּל וְאֶמְלֹט.

recited from *Rosh Hodesh Elul* until *Simhath Torah*, is on page 290.

בְּטָרֵם כָּל יִצִּיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
אֲנִי מֶלֶךְ שְׁמוֹ נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא.	וְאַחֲרֵי כָכֵלּוֹת הַכֹּל
וְהוּא יִהְיֶה, בְּתַפְאָרָה.	וְהוּא הָיָה, וְהוּא הָוָה
לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוּר חֲבֵלִי בַּעֲת צָרָה.	וְהוּא אֵלִי וְחִי גִאֲלִי
מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נֶסִי וּמִנּוֹס לִי
בַּעֲת אִישׁן וְאַעֲרָה.	בִּידּוֹ אֶפְקִיד רוּחִי
יִי לִי וְלֹא אִירָא.	וְעַם רוּחִי גִוִּיתִי

EVENING SERVICE FOR SABBATHS AND FESTIVALS

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.'

Psalm 27, recited from Rosh Hodesh Elul until Simḥath Torah, is on page 291.

ADON OLAM

Adon olom asher molach
B'terem kol y'tseer nivroh;
L'ey's na-asoh b'chef-tso kol
Azai melech sh'mo nikroh.
V'acharey kichlos hakkol
L'vado yimloch noroh;
V'hu ho-yoh v'hu hoveh
V'hu yee-yeh b'sif-oroh.
V'hu echod v'eyn sheynee
L'hamsheel lo l'hachbeeroh;
B'lee reyshees b'lee sachlees
V'lo ho-oz v'ha-misroh.
V'hu ey-lee v'chai go-alee
V'tsur chevlee b'ey's tsoroh;
V'hu nis-see umonos lee
M'nos kosee b'yom ekroh.
B'yodo afkeed ruchee
B'ey's eeshan v'o-eeroh;
V'im ruchee g'vee-yosee
Adonoy lee v'lo ee-roh.

קידוש

Upon returning from synagogue:

שְׁלוֹם עֲלֵיכֶם, מְלֹאכֵי הַשָּׁרֵת, מְלֹאכֵי עֲלִיּוֹן, מִמֶּלֶךְ מְלֵכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן, מִמֶּלֶךְ מְלֵכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

בְּרִכּוֹנֵי לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן, מִמֶּלֶךְ מְלֵכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן, מִמֶּלֶךְ מְלֵכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

כִּי מְלֹאכֵינוּ יִצְוֶה לָךְ, לְשִׁמְרֶךְ בְּכָל דְּרָכֶיךָ. יי יִשְׁמַר צֵאתְךָ
וּבּוֹאֶךָ, מִעֲתָה וְעַד עוֹלָם.

קדוש

Recited before the Sabbath meal

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,
מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מְכַל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים
לַעֲשׂוֹת.

שְׁלוֹם עֲלֵיכֶם 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

KIDDUSH

Upon returning from synagogue:

Sholom aleychem malachey ha-shoreys, malachey elyon,
Mimelech malchey ha-m'locheem, ha-kodosh boruch hu.

Bo-achem l'sholom malachey ha-sholom, malachey elyon,
Mimelech malchey ha-m'locheem, ha-kodosh boruch hu.

Bor'chunee l'sholom malachey ha sholom, malachey elyon,
Mimelech malchey ha-m'locheem, ha-kodosh boruch hu.

Tseys-chem l'sholom malachey ha-sholom, malachey elyon,
Mimelech malchey ha-m'locheem, ha-kodosh boruch hu.

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.

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

angel accompanying every man home from the
synagogue 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 ממלך, is
preferred by Rabbi Jacob Emden and others.

¹Genesis 1:31; 2:1-3.

קידוש

סְבָרִי מֶרֶנָּן וְרַבָּנָן וְרַבּוֹתֵי:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו
וְרָצָה בָּנוּ, וְשִׁבֵּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ זְכוֹר
לְמַעֲשֵׂה בְּרָאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זִכָּר
לִיציאת מצרים, כִּי בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
וְשִׁבֵּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִלָּתָנוּ. בְּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ
הַשַּׁבָּת.

יום הששי are the last two words of the first chapter of the Torah, and ויכולו begins the second chapter. The reason the Kiddush begins with an incomplete verse is that the intital letters of ויכלו השמים. ויכלו השמים make up the Tetragrammaton (י', ה', ו', ה'), the four letters forming the name of God. The phrase ויהי ערב ויהי בקר is used so as to make the first group of words a complete sentence. תחלה למקראי קדש, that is, the Sabbath is mentioned first in the list of holy days given in Leviticus, chapter 23. Rabbi Moses Nahmanides of the thirteenth century, in his commentary on Deuteronomy 5:15, quotes: זכר ליציאת מצרים. כי יום זה תחלה למקראי קדש is 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

KIDDUSH

Blessed art thou, Lord our God, King of the universe who created 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 hallowed the Sabbath.

from there by a mighty hand and an outstretched arm; hence the Lord your God has commanded you to observe the Sabbath day").

The use of wine in connection with the Kiddush is spoken of in the Talmud with reference to the command "remember the Sabbath," which is interpreted to mean "remember it over wine" (Pesachim 10:3a). The holy days are thus sanctified over "wine that cheers man's heart" (Psalm 104:15). Wine is metaphorically represented as the essence of goodness. Israel is likened to a vine brought from Egypt and planted in Erets Yisrael, where it took deep root and prospered (Psalm 80:9-11)

ברכות השחר

Upon entering the synagogue:

מה טבו אהלִיךָ יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל. וְאֲנִי בֶרֶב חֲסִידֶיךָ אֲבוֹא
בֵּיתְךָ, אֶשְׁתַּחֲוֶה אֶל הַיֵּיכָל קֹדֶשְׁךָ בִּירְאָתְךָ. יי אֶהְבְּתִי מְעֹז בֵּיתְךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַע, אֲבָרְכָה לְפָנַי יי
עָשִׂי. וְאֲנִי תַפְלְתִּי לָךְ יי, עֵת רְצוֹן, אֱלֹהִים בֶּרֶב חֲסִידֶיךָ, עֲנֵנִי
בְּאֵמַת יִשְׁעֶיךָ.

Before putting on the *tallith*:

בְּרַכֵּי נַפְשִׁי אֶת יי, יי אֱלֹהֵי גְדֻלַּת מָאֵד, הוֹד וְהָדָר לְבָשֶׁת. עֲטֵה
אוֹר כִּשְׁלֵמָה, נוֹטָה שָׁמַיִם כִּירִיעָה.
הִנְנִי מִתְעַטֵּף בְּטָלִית שֶׁל צִיצִית כִּדֵּי לְקַיֵּם מִצְוֹת בּוֹרְאִי, כַּכָּתוּב
בַּתּוֹרָה: וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגִדֵיהֶם לְדֹרֹתָם. וְכָשֶׁם שֶׁאֲנִי
מִתְכַּסֶּה בְּטָלִית בַּעוֹלָם הַזֶּה, כֵּן תִּזְכֶּה נַשְׁמָתִי לְהִתְלַבֵּשׁ בְּטָלִית
נָאָה לְעוֹלָם הַבָּא בְּגֵן עֵדֶן. אָמֵן.

When putting on the *tallith*:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

אהליך, משכנתיך, are interpreted in the Talmud (Sanhedrin 105b) to refer to synagogues and schools. עת 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 (פתיל 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

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

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 enwrapping 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.

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.

the 4 corners of the *tallith*. The 4 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 twisted tightly 7 times around the remaining 7 threads, and another double knot is tied; then round 8 times, and a double

¹*Numbers* 24:5; *Psalms* 5:8; 26:8; 95:6; 69:14. ²*Psalms* 104:1-2.

³*Numbers* 15:38.

ברכות השחר

תהלים לו, ח-יא

מֶה יִקָּר חֲסִדְךָ, אֱלֹהִים, וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יַחֲסִיוּ. יְרוּיִן
מִדְּשֵׁן בֵּיתְךָ, וְנִחַל עֲדָנֶיךָ תִּשְׁקֶם. כִּי עֲמָךְ מִקּוֹר חַיִּים, בְּאוֹרְךָ
נִרְאָה אֹר. מִשֹּׁךְ חֲסִדְךָ לִידְעֶיךָ, וְצִדְקָתְךָ לְיִשְׂרָי לֵב.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ	בְּטָרֶם כָּל יַצִּיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל	אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כָכָלּוֹת הַכֹּל	לְבַדּוֹ יִמְלֹךְ נִוְרָא.
וְהוּא הָיָה, וְהוּא הָוָה	וְהוּא יִהְיֶה, בְּתַפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי	לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית	וְלוֹ הָעֵז וְהַמְשָׁרָה.
וְהוּא אֵלִי וְחִי גֵאֲלִי	וְצוֹר חֲבִלִי בְּעֵת צָרָה.
וְהוּא נָסִי וּמִנּוֹס לִי	מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.
בִּידּוֹ אֶפְקִיד רוּחִי	בְּעֵת אִישׁוֹן וְאַעִּירָה.
וְעַם רוּחִי גִוִּיתִי	יִי לִי וְלֹא אִירָא.

knot; then round 11 times, and a double knot; and finally round 13 times, and a double knot. $7+8=15$ equals the numerical value of י"ה, $11=ה"$, and $13=אחד$, meaning: The Lord is One. Furthermore, the numerical value of the word **ציצית** 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).

אֲדוֹן עוֹלָם speaks of God's omnipotence and providence. This

PRELIMINARY MORNING SERVICE

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 divest 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.

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.

noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol, who flourished in Spain during the 11th century. It has been part of the morning service since the 15th

ברכות השחר

יגדל אלהים חי וישתבח	נמצא, ואין עת אל מציאותו.
אחד ואין יחיד כיחודו	נעלם, וגם אין סוף לאחדותו.
אין לו דמות הגוף ואינו גוף	לא נערוך אליו קדשתו.
קדמון לכל דבר אשר נברא	ראשון ואין ראשית לראשיתו.
הנו אדון עולם לכל נוצר	יורה גדלותו ומלכותו.
שפע נבואתו נתנו	אל אנשי סגלתו ותפארתו.
לא קם בישראל כמשה עוד	נביא ומביט את תמונתו.
תורת אמת נתן לעמו אל	על יד נביאו נאמן ביתו.
לא יחליף האל ולא ימירדתו	לעולמים, לזולתו.
צופה ויודע סתרינו	מביט לסוף דבר בקדמתו.
גומל לאיש חסד כמפעלו	נותן לרשע רע כרשעתו.
ישלח לקץ הימין משיחנו	לפדות מחכי קץ ישועתו.
מתים יחיה אל ברב חסדו	ברוך עדי עד שם תהלתו.

century. It is composed of 10 lines, each of which consists of 12 syllables. A single rhyme runs through it. ועם רוחי גיתי conveys the idea expressed in the Sifré on Numbers 28:16, section 139: שכל זמן שאדם נתון בחיים, נפשו פקודה ביד קונו...מת, נתונה באוצר.

יגדל 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 Juday of Rome (fifteenth century). One rhyme runs through all thirteen lines, each of which consists of sixteen syllables. The variant reading of וכל נוצר in the fifth line brings out the full meaning of Maimonides' fifth principle that God alone must be worshipped.

PRELIMINARY MORNING SERVICE

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.
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.

יורה is used here in the sense of יגיד, יספר (see Job 12:7-8; Psalm 145:6-12). In Erubin 65a, יורה is taken as the equivalent of יתפלל. The Jewish philosophy of Moses Maimonides (1135-1204), summed up in this poem, consists of the following

ברכות השחר

מסכת ברכות יא, א: ס, ב

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו,
וצונו על נטילת ידיים.

ברוך אתה יי אלהינו מלך העולם, אשר יצר את האדם בחכמה,
וברא בו נקבים נקבים, חלולים חלולים. גלוי וידוע לפני כסא
כבודך, שאם יפתח אחד מהם, או יסתם אחד מהם, אי אפשר
להתקיים ולעמוד לפניך. ברוך אתה יי, רופא כל בשר ומפליא
לעשות.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו,
וצונו לעסוק בדברי תורה.

והערב נא יי אלהינו את דברי תורתך בפינו ובפי עמך בית
ישראל, ונהיה אנחנו וצאצאינו וצאצאי עמך בית ישראל כלנו
יודעי שמך ולומדי תורתך לשמחה. ברוך אתה יי, המלמד תורה
לעמו ישראל.

principles: 1) There is a Creator. 2) He is One. 3) He is
incorporeal. 4) He is eternal. 5) He alone must be worshipped.
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.

חובות הלבבות ואין ראשון ואין ראשית לראשיתו
chapter 6. אנשי סגולתו ותפארתו. Exodus 19:5; Isaiah
46:13. גומל ... איש חסד. Numbers 12:7. נאמן ביתו. see
Proverbs 11:17, and רשע רע from Isaiah 3:11. The Book
of Daniel ends with the phrase לקץ הימין.

PRELIMINARY MORNING SERVICE

Talmud Berakhoth 11e; 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 ducts and tubes. 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.

In the Siddur of the Spanish-Portuguese Jews, a fourteenth line is added to *Yigdal*, which reads: אֱלֹהֵי שְׁלֹשׁ עֶשְׂרֵה לְעֶקְרִים, הֵנָּה יְסוֹד דֵּת אֵל וְתוֹרָתוֹ.

הֵנָּה יְסוֹד דֵּת אֵל וְתוֹרָתוֹ...אשר קדשנו ברוך אתה is an abrupt transition from the second person singular to the third person. Such transitions occur frequently in biblical poetry (compare Psalm 104:1-7; Isaiah 23:16; 47:8; 54:1; Jeremiah 49:4; Micah 1:2). The phrase מֶלֶךְ הָעוֹלָם ברוך אתה ה' is borrowed from Psalm 119:12, while

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בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

במדבר ו, כד-כו

יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ. יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ. יֵשָׂא יְיָ פָּנָיו
אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

פאה א, משנה א, מסכת שבת קכז, א

אֵלֹהֵי דְבָרִים שְׂאִין לָהֶם שְׁעוֹר: הַפֶּאֶה וְהַבְּכוּרִים וְהָרֵאִיוֹן
וְגַמְלֵלוֹת חֲסָדִים וְתִלְמוּד תּוֹרָה.

אֵלֹהֵי דְבָרִים שְׂאֵדָם אוֹכֵל פְּרוּתֵיהֶם בְּעוֹלָם הֵזָה וְהַקָּרֶן קִיָּמָה
לוֹ לְעוֹלָם הַבָּא, וְאֵלֹהֵי הֵן: כְּבוֹד אָב וָאִם, וְגַמְלֵלוֹת חֲסָדִים,
וְהַשְׁכָּמָה בֵּית הַמִּדְרָשׁ שְׁחָרִית וְעֶרְבִית, וְהַכְנָסַת אוֹרְחִים,
וּבִקּוּר חוֹלִים, וְהַכְנָסַת כֶּלֶה, וְלוֹיֹת הֵמָּה, וְעִיּוֹן תְּפִלָּה, וְהַבָּאָה
שְׁלוֹם בֵּין אָדָם לַחֲבֵירוֹ, וְתִלְמוּד תּוֹרָה כְּנֶגֶד כָּלָם.

נטילת ידים is taken from Jeremiah 10:10. The expression (literally, “uplifting the hands”) is derived from the custom of lifting up one’s hands immediately after washing them as a symbol of purification. The Targum renders שאו ידיכם (Psalm 134:2) by טולו ידיכון אשר יצר, referring to the complexity of the human body, concludes with מפליא and רופא כל בשר לעשות, a combination of two variants quoted in Berakkhoth 60b. לעסוק בדברי תורה is one of the various formulae quoted in the Talmud for use in connection with the study of the Torah. They are collated on this page as a compromise between the suggestions found in Berakkhoth 11a-b.

פאה - part of the crop which the owner was required to leave for the benefit of the poor (Leviticus 23:22). According to

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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.

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.

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

ברכות השחר

מסכת ברכות, ס, ב

אֱלֹהֵי, נִשְׁמָה שְׁנַתָּת בִּי טְהוֹרָה הִיא. אֶתָּה בְּרֵאתָהּ, אֶתָּה
יִצְרָתָהּ, אֶתָּה נִפְחַתָּהּ בִּי, וְאֶתָּה מְשַׁמְרָה בְּקֶרְבִּי, וְאֶתָּה עֲתִיד
לְטַלָּהּ מִמֶּנִּי, וּלְהַחְזִירָהּ בִּי לְעֲתִיד לָבוֹא. כָּל זְמַן שֶׁהַנִּשְׁמָה
בְּקֶרְבִּי, מוֹדָה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, רַבּוֹן כָּל
הַמַּעֲשִׂים, אֲדוֹן כָּל הַנִּשְׁמוֹת. בָּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר נִשְׁמוֹת
לְפָגְרִים מֵתִים.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לְשִׁכּוּי בִּינָה
לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁלֹא עֲשֵׂנִי גוֹי.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁלֹא עֲשֵׂנִי עֶבֶד.

Women say:

Men say:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁלֹא עֲשֵׂנִי כֶרְצוֹנוֹ.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁלֹא עֲשֵׂנִי אִשָּׁה.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עוֹרִים.

שְׁכּוּי בִּינָה is taken from Job 38:36, where שְׁכּוּי is derived from שָׁחָה ("to see") According to Berakhoth 60b and Rosh Hashanah 26a, שְׁכּוּי signifies "cock", that is, the bird which foresees the approaching day. The worshipper 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. שְׁלֹא עֲשֵׂנִי אִשָּׁה and the following two

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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 restores 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.

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.

Women say:

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

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

blessings are taken from Menahoth 43b. Men thank God for the privilege of performing many precepts which are incumbent only on male Israelites. שְׁעִשְׁנִי כְרִצּוֹנִי is mentioned by David Abudarham (fourteenth century) as a recently introduced blessing to be recited by women.

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בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלִבִּישׁ עֲרָמִים.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֹׁעֵשׂה לִּי כָּל צָרָכִי.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִּין מִצְעָדֵי גִבּוֹר.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתַפְאֲרָה.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לִיעָף כֹּחַ.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה מֵעֵינִי
וּתְנוּמָה מֵעַפְעָפִי.

וַיְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתַּרְגִּילֵנוּ בְּתוֹרָתְךָ,
וּדְבַקְנוּ בְּמִצְוֹתֶיךָ, וְאַל תִּבְיֹאֲנוּ לֹא לִידֵי חֵטָא, וְלֹא לִידֵי עֲבָרָה וְעוֹן,
וְלֹא לִידֵי נִסְיוֹן, וְלֹא לִידֵי בִזְיוֹן, וְאַל תִּשְׁלַט בָּנוּ יֵצֶר הָרָע. וְהִרְחִיקְנוּ
מֵאָדָם רָע וּמִחֵבֶר רָע. וּדְבַקְנוּ בַּיֵּצֶר הַטּוֹב וּבְמַעֲשֵׂים טוֹבִים, וְכוּף
אֶת יִצְרָנוּ לְהִשְׁתַּעֲבֹד לָךְ. Reader וּתְנֵנוּ הַיּוֹם, וּבְכָל יוֹם, לְחֵן
וּלְחֹסֶד וּלְרַחֲמִים בְּעֵינֶיךָ, וּבְעֵינֵי כָּל

is not derived from the Talmud but is found in Mahzor Vitry, the liturgical work which was compiled in the eleventh century by Rabbi Simḥa of Vitry, France, a pupil of Rashi. משטן המשחית is an allusion to the corrupting influence of Satan, the great adversary of man, who is often identical

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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 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

with the lower passions. In the Talmud, the first יהי רצון is phrased in the singular (שתרגילני... ודבקני) while the

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רואִינו, וְתִגְמְלֵנו חֲסָדִים טוֹבִים. בָּרוּךְ אַתָּה יְיָ, גּוֹמֵל חֲסָדִים
טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתֵי, שֶׁתְּצִילֵנִי הַיּוֹם
וּבְכָל יוֹם מֵעַיִי פָנִים וּמַעֲזוֹת פָּנִים, מֵאָדָם רָע, וּמִחֵבֶר רָע,
וּמִשָּׁכֵן רָע, וּמִפֶּגַע רָע, וּמִשָּׁטָן הַמְּשַׁחֵת, מִדִּין קָשָׁה, וּמִבָּעַל
דִּין קָשָׁה, בֵּין שֶׁהוּא בֶן בְּרִית, וּבֵין שֶׁאִינוּ בֶן בְּרִית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ, וּפְקֹדֵנוּ
בְּפִקְדוֹת יְשׁוּעָה וְרַחֲמִים מְשֻׁמִּי שְׁמִי קָדָם. וְזָכַר לָנוּ יְיָ אֱלֹהֵינוּ
אֶהְבֵּת הַקְּדָמוֹנִים אֲבֹרָהֶם יִצְחָק וְיִשְׂרָאֵל עֲבָדֶיךָ, אֶת הַבְּרִית
וְאֶת הַחֶסֶד וְאֶת הַשְּׁבוּעָה שֶׁנִּשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר
הַמּוֹרִיָּה, וְאֶת הָעֵקֶדָה שֶׁעָקַד אֶת יִצְחָק בְּנוֹ עַל גְּבִי הַמִּזְבֵּחַ,
כִּפְתּוֹב בְּתוֹרָתְךָ:

בראשית כב, א-יט

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם, וַיֹּאמֶר
אֵלָיו, אַבְרָהָם, וַיֹּאמֶר, הִנְנִי. וַיֹּאמֶר, קַח נָא אֶת בְּנֶךָ אֶת
יִחִידְךָ אֲשֶׁר אֶהְבֵּת אֶת יִצְחָק, וְלֶךְ לְךָ אֶל אֶרֶץ הַמּוֹרִיָּה,
וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הֶהָרִים אֲשֶׁר אָמַר אֵלֶיךָ. וַיִּשְׁכֹּם
אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת חֲמֹרוֹ וַיִּקַּח אֶת שְׁנֵי נַעֲרָיו אֹתוֹ

second יְהִי רָצוֹן is reported in singular and plural
(Berakhoth 60b; Shabbath 39b).

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sight of all men, and bestow lovingkindness upon us. Blessed art thou, O Lord, who bestowest lovingkindness 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 a 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 alter, 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.

נסה את אברהם - Abraham's faith was put to the supreme test when he was commanded to sacrifice Isaac. This was the tenth and greatest of the trials he had to face, to prove that he was worthy of being the founder of the Jewish people.

ברכות השחר

וְאֵת יִצְחָק בְּנוֹ, וַיִּבְקַע עֲצֵי עֵלָה וַיִּקְחֵם וַיִּלְךְ אֶל הַמָּקוֹם אֲשֶׁר
אָמַר לוֹ הָאֱלֹהִים. בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׂא אַבְרָהָם אֶת עֵינָיו
וַיֵּרָא אֶת הַמָּקוֹם מֵרָחֵק. וַיֹּאמֶר אַבְרָהָם אֶל נַעֲרָיו, שְׁבוּ לָכֶם
כֹּה עִם הַחֲמוֹר, וְאֲנִי וְהַנֶּעֶר נֵלְכָה עַד כֹּה, וְנִשְׁתַּחֲוֶה וְנִשְׁוִיבָה
אֵלֵיכֶם. וַיִּקַּח אַבְרָהָם אֶת עֲצֵי הָעֵלָה וַיִּשֶׂם עַל יִצְחָק בְּנוֹ,
וַיִּקַּח בְּיָדוֹ אֶת הָאֵשׁ וְאֶת הַמֶּאֱכָלֶת, וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו.
וַיֹּאמֶר יִצְחָק אֶל אַבְרָהָם אָבִיו, וַיֹּאמֶר, אָבִי, וַיֹּאמֶר, הֲנִנִי בְנִי,
וַיֹּאמֶר, הִנֵּה הָאֵשׁ וְהָעֵצִים וְאֵיךְ הֵשֶׁה לְעֹלָה. וַיֹּאמֶר אַבְרָהָם,
אֱלֹהִים יֵרָאֶה לוֹ הֵשֶׁה לְעֹלָה בְנִי, וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו. וַיָּבֹאוּ
אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים, וַיִּבֶן שָׁם אַבְרָהָם אֶת
הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת הָעֵצִים, וַיַּעֲקֹד אֶת יִצְחָק בְּנוֹ וַיִּשֶׂם אוֹתוֹ
עַל הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים. וַיִּשְׁלַח אַבְרָהָם אֶת יָדוֹ וַיִּקַּח אֶת
הַמֶּאֱכָלֶת לְשַׁחֹט אֶת בְּנוֹ. וַיִּקְרָא אֵלָיו מֶלְאָךְ יְיָ מִן הַשָּׁמַיִם,
וַיֹּאמֶר, אַבְרָהָם אַבְרָהָם, וַיֹּאמֶר, הֲנִנִי. וַיֹּאמֶר, אֵל תִּשְׁלַח יָדְךָ
אֶל הַנֶּעֶר וְאֶל תַּעֲשֵׂה לוֹ מְאוֹמָה, כִּי עֵתָה יִדְעֵתִי כִּי יֵרָא
אֱלֹהִים אֹתָהּ, וְלֹא חֲשַׁכְתָּ אֶת בִּנְךָ אֶת יַחֲדָךְ מִמֶּנִּי. וַיֵּשֶׂא
אַבְרָהָם אֶת עֵינָיו וַיֵּרָא וְהִנֵּה אֵיל אַחֵר נֶאֱחָז בִּפְסָבֶךָ בְּקֶרְנָיו,
וַיִּלְךְ אַבְרָהָם וַיִּקַּח אֶת הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ. וַיִּקְרָא

This narrative portrays also the faith and obedience of Isaac. **וְרַבּוּנוֹ שֶׁל עוֹלָם** and **זְכַרְנוֹ בְּזִכְרוֹן טוֹב**, which immediately follows the biblical account of Abraham's willingness to sacrifice his son are both taken from the Musaf service for

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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 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

Rosh Hashanah. The Akedah, the intended sacrifice of Isaac, is regarded as a symbol of Israel's martyrdom.

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

ברכות השחר

אֲבָרְהָם שֵׁם הַמָּקוֹם הַהוּא יְיָ יִרְאֶה, אֲשֶׁר יֹאמַר הַיּוֹם בֹּהֵר יְיָ
יִרְאֶה. וַיִּקְרָא מִלֵּאךְ יְיָ אֶל אֲבָרְהָם שְׁנִית מִן הַשָּׁמַיִם. וַיֹּאמֶר,
בִּי נִשְׁבַּעְתִּי נָאָם יְיָ, כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת הַדָּבָר הַזֶּה וְלֹא
חָשַׁכְתָּ אֶת בֶּנֶךְ אֶת יְחִידְךָ. כִּי בָרַךְ אֲבָרְכְךָ וְהִרְבָּה אֲרִבָּה
אֶת זֶרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכֹחֹל אֲשֶׁר עַל שְׁפַת הַיָּם, וַיִּרְשׁ
זֶרְעֶךָ אֶת שַׁעַר אֵיבָיו. וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ, עֲקֵב
אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי. וַיֵּשֶׁב אֲבָרְהָם אֶל נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו
אֶל בְּאֵר שָׁבַע, וַיֵּשֶׁב אֲבָרְהָם בְּבְאֵר שָׁבַע.

רְבוּנוּ שֶׁל עוֹלָם, יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, שֶׁתִּזְכֹּר לָנוּ בְּרִית אֲבוֹתֵינוּ. כִּמּוֹ שֶׁכָּבַשׁ אֲבָרְהָם
אֲבִינוּ אֶת רַחֲמָיו מִבֶּן יַחֲדָו, וְרָצָה לְשַׁחוּט אוֹתוֹ כִּדִּי לַעֲשׂוֹת
רְצוֹנְךָ, כֵּן יִכָּבְשׁוּ רַחֲמֶיךָ אֶת כַּעַסְךָ מֵעַלֵּינוּ, וַיִּגְלוּ רַחֲמֶיךָ עַל
מִדּוֹתֶיךָ, וְתִכַּנֵּס אֶתָּנוּ לְפָנִים מְשׁוֹרֵת דִּינְךָ, וְתִתְּנֵהָ עִמָּנוּ, יְיָ
אֱלֹהֵינוּ, בְּמִדַּת הַחֶסֶד וּבְמִדַּת הַרְחָמִים. וּבְטוֹבְךָ הַגָּדוֹל, יֵשׁוּב
חַרוֹן אַפֶּךָ מֵעַמְּךָ וּמֵעִירְךָ וּמֵאֲרָצְךָ וּמִנַּחֲלָתְךָ. וְקִיָּם לָנוּ, יְיָ
אֱלֹהֵינוּ, אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ עַל יְדֵי מֹשֶׁה עֲבָדְךָ, כֹּאמֹר:
וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב, וְאֵף אֶת בְּרִיתִי יִצְחָק, וְאֵף אֶת
בְּרִיתִי אֲבָרְהָם אֲזָכֹר, וְהָאָרֶץ אֲזָכֹר.

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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 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

¹*Leviticus 26:42.*

ברכות השחר

לְעוֹלָם יִהְיֶה אָדָם יֵרָא שָׁמַיִם בְּסִתָּר וּבִגְלוּי, וּמוֹדָה עַל הָאֱמֶת,
וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשְׁכֵּם וַיֹּאמֶר:

רְבוּן כָּל הָעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים. מָה אֲנַחְנוּ, מָה חַיֵּינוּ,
מָה חֲסִדֵּנוּ, מָה צְדָקוֹתֵינוּ, מָה יְשׁוּעָתֵנוּ, מָה כַּחֲנוּ, מָה
גְּבוּרָתֵנוּ. מָה נֹאמֶר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא
כָּל הַגְּבוּרִים כָּאֵין לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁם כֹּלָא הִיוּ, וַחֲכָמִים
כְּבִלֵי מַדָּע, וְנְבוֹנִים כְּבִלֵי הַשִּׁפּוֹל. כִּי רַב מַעֲשֵׂיהֶם תָּהוּ, וַיְמִי
חַיֵּיהֶם הֶבֶל לְפָנֶיךָ, וּמוֹתָר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הַכֹּל
הֶבֶל.

אַבֵּל אֲנַחְנוּ עִמָּךְ, בְּנֵי בְרִיתְךָ, בְּנֵי אֲבֹרָהּם אֶהְבֶּךָ שְׁנִשְׁבַּעְתָּ
לֹו בְּהַר הַמּוֹרִיָּה, זָרַע יִצְחָק יַחֲידוֹ, שְׁנִעֲקַד עַל גִּבֵּי הַמִּזְבֵּחַ,
עֲדַת יַעֲקֹב בֶּנֶךְ בְּכוֹרְךָ, שְׁמֵאֶהְבְּתָךְ שְׁאֶהְבַּת אוֹתוֹ,
וּמִשְׁמַחְתָּךְ שְׁשִׁמַּחְתָּ בּוֹ, קִרְאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרוּן.
לְפִיכָךְ אֲנַחְנוּ חַיִּיבִים לְהוֹדוֹת לָךְ, וּלְשַׁבְּחָךְ, וּלְפָאֲרָךְ, וּלְבָרְךָ

and onwards forms an impressive setting for the *Shema*, the acknowledgement of the unity of God. During the reign of Yezdejd 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 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,

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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.

in their homes, before proceeding to the synagogue for the morning service. **לְעוֹלָם יְהא** is an exhortation to the effect that Judaism must be practised in secrecy (**בסתר**) during religious persecution. The additional word **ובגלוי** is not found in early texts.

העולמים רבון כל העולמים is mentioned in Yoma 87b as a Yom Kippur prayer.

ברכות השחר

וְלִקְדֹּשׁ וְלַתֵּת שְׂבַח וְהוֹדִיָּה לְשִׁמְךָ. אֲשֶׁרִינוּ, מִה טוֹב חֻלְקָנוּ,
וּמִה נְעִים גּוֹרְלָנוּ, וּמִה יִפָּה יִרְשָׁתָנוּ. Reader אֲשֶׁרִינוּ,
שְׁאַנְחָנוּ מִשְׁכִּימִים וּמַעֲרִיבִים, עָרֵב וּבֹקֵר, וְאוֹמְרִים פְּעָמִים
בְּכָל יוֹם:

שִׁמְעֵה, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אַתָּה הוּא מִשְׁנַבְּרָא
הָעוֹלָם, אַתָּה הוּא בַּעֲוֹלָם הַזֶּה, וְאַתָּה הוּא לְעוֹלָם הַבָּא. קִדְּשׁ
אֶת שִׁמְךָ עַל מִקְדָּשִׁי שִׁמְךָ, וְקִדְּשׁ אֶת שִׁמְךָ בְּעוֹלָמְךָ,
Reader וּבִישׁוּעַתְךָ תָּרִים וְתַגְבִּיָּה קִרְנָנוּ. בְּרוּךְ אַתָּה יְיָ,
מִקְדֵּשׁ אֶת שִׁמְךָ בְּרַבִּים.

אַתָּה הוּא יְיָ אֱלֹהֵינוּ, בַּשָּׁמַיִם וּבָאָרֶץ וּבְשִׁמֵי הַשָּׁמַיִם
הָעֲלִיוֹנִים. אֱמֶת, אַתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן,
וּמִבְּלַעֲדֶיךָ אֵין אֱלֹהִים. קִבֵּץ קִנְיֶיךָ מֵאַרְבַּע כְּנָפּוֹת הָאָרֶץ,
יִכָּירוּ וַיֵּדְעוּ כָּל בָּאֵי עוֹלָם כִּי אַתָּה הוּא הָאֱלֹהִים לְבִדְךָ, לְכָל
מַמְלָכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, אֶת
הַיָּם, וְאֶת כָּל אֲשֶׁר בָּם, וּמִי בְּכָל מַעֲשֵׂה יְדֶיךָ בַּעֲלִיוֹנִים אוֹ
בַּתְּחִתּוֹנִים, שִׁיאֲמַר לָךְ, מִה תַּעֲשֶׂה. אֲבִינוּ שֶׁבַשָּׁמַיִם, עֲשֵׂה

God manifests his divine power to the entire world by delivering those who suffer martyrdom for his sake (Ezekiel 36:23; 39:7).

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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

ברכות השחר

עֲמָנוּ חֶסֶד בַּעֲבוּר שְׁמֶךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְקִיָּם לָנוּ יי
אֱלֹהֵינוּ מֵה שְׁכָתוֹב: בָּעֵת הַהִיא אָבִיא אֶתְכֶם, וּבָעֵת קִבַּצִּי
אֶתְכֶם, כִּי אֵתָן אֶתְכֶם לְשֵׁם וּלְתִהְיֶה בְּכָל עַמֵּי הָאָרֶץ, בְּשׁוּבִי
אֶת שְׁבוּתֵיכֶם לְעֵינֵיכֶם, אָמַר יי.

שמות ל, יז-כא

וַיֹּדְבַר יי אֶל מֹשֶׁה לֵאמֹר. וַעֲשִׂיתָ כִּיֹּר נִחֲשֶׁת וְכִנּוּ נִחֲשֶׁת
לְרַחֲצָהּ, וְנָתַתָּ אֹתוֹ בֵּין אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ, וְנָתַתָּ שָׁמָּה
מִיָּם. וְרַחֲצוּ אֶהָרֶן וּבָנָיו מִמֶּנּוּ, אֶת יְדֵיהֶם וְאֶת רַגְלֵיהֶם.
בְּבֹאֵם אֶל אֹהֶל מוֹעֵד יִרְחֲצוּ מִיָּם וְלֹא יָמָתוּ, אוֹ בְּגָשְׁתֶּם אֶל
הַמִּזְבֵּחַ לְשָׁרֵת לְהַקְטִיר אֵשָׁה לִּי. וְרַחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא
יָמָתוּ, וְהִיתָה לָהֶם חֻק עוֹלָם, לֹא וּלְזֶרְעוֹ לְדֹרֹתָם.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּרְחַם עָלֵינוּ
וְתִמְחַל לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִכַּפֵּר לָנוּ אֶת כָּל עֲוֹנוֹתֵינוּ,
וְתִסְלַח לְכָל פְּשָׁעֵינוּ, וְתִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ,
וְנִקְרִיב לְפָנֶיךָ קָרְבַּן הַתָּמִיד שִׁיכַפֵּר בְּעַדָּנוּ, כְּמוֹ שְׁכַתְּבָתָּ
עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְּבוֹדְךָ, כְּאָמֹר:

According to the Talmud, God said:
"Whenever they recite the order of the 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

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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 eyes, says the Lord.”¹

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:

on God for the natural blessings of life, while 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.

¹*Zephaniah 3:20.*

ברכות השחר

במדבר כח, א-ח

וַיְדַבֵּר יְיָ אֶל מֹשֶׁה לֵּאמֹר. צוּ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, אֶת קֶרְבְּנִי לַחֲמִי לְאִשִּׁי רֵיחַ נִיחָחִי, תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ. וְאָמַרְתָּ לָהֶם, זֶה הָאִשָּׁה אֲשֶׁר תִּקְרְיבוּ לִי, כִּבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, שְׁנַיִם לַיּוֹם, עֹלָה תָּמִיד. אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֶּקֶר, וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים. וְעִשִּׂירִית הָאִיפָה סֹלֶת לְמִנְחָה, בְּלוּלָה בְּשֶׁמֶן כֹּתִית רְבִיעֵת הֶהֱיִן. עֹלֹת תָּמִיד, הָעֹשִׂיָה בַהֲרַיִם, לְרֵיחַ נִיחָחִי אִשָּׁה לִי. וְנִסְכּוֹ רְבִיעֵת הֶהֱיִן לַכֶּבֶשׂ הָאֶחָד, בִּקְדָשׁ הַסֹּךְ נֶסֶךְ שֶׁכֶר לִי. וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים, כְּמִנְחַת הַבֶּקֶר וְכִנְסֹכּוֹ תַעֲשֶׂה, אִשָּׁה רֵיחַ נִיחָחִי לִי.

ויקרא א, יא

וַשַּׁחֲט אֹתוֹ עַל יָרֵךְ הַמִּזְבֵּחַ צִפְנָה לְפָנֵי יְיָ, וְזָרְקוּ בְנֵי אֲהֶרֶן הַכֹּהֲנִים אֶת דָּמּוֹ עַל הַמִּזְבֵּחַ סָבִיב. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּהְיֶה אֲמִירָה זֹו חֲשׁוּבָה וּמִקְבֻלָּת וּמִרְצָה לְפָנֶיךָ, כְּאֵלּוֹ הַקֶּרְבָּנוֹ קֶרֶבֶן הַתָּמִיד בְּמוֹעֲדוֹ וּבִמְקוֹמוֹ וְכִהְלָכְתּוֹ. אֲתָה הוּא יְיָ אֱלֹהֵינוּ, שֶׁהַקְטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים בְּזֶמֶן שְׁבִית הַמִּקְדָּשׁ (הִיָּה) קָיָם, כְּאֲשֶׁר צִוִּיתָ אוֹתָם עַל יְדֵי מֹשֶׁה נְבִיאָךְ, כִּכְתוּב בַּתּוֹרָתְךָ:

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.

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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 a libation of strong drink unto the Lord. The other lamb you shall offer towards evening, with the same meal-offering and the same libation 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;

ברכות השחר

שמות ל, לד-לו; ל, ז-ח

וַיֹּאמֶר יי אֵל מֹשֶׁה, קַח לְךָ סָמִים, נָטָף וְשַׁחֲלֵת וְחִלְבָּנָה, סָמִים
וְלִבְנָה זָכָה, בַּד בָּבַד יִהְיֶה. וַעֲשִׂיתָ אֹתָהּ קְטֹרֶת, רִקָּח, מַעֲשֵׂה
רוּקָח, מִמָּלַח, טָהוֹר, קָדֵשׁ. וְשַׁחֲקֵת מִמֶּנָּה הֵדֵק, וְנִתְּתָה מִמֶּנָּה
לִפְנֵי הָעֵדֻת בְּאַהֲלֵ מוֹעֵד אֲשֶׁר אֹזֵעַד לְךָ שָׁמָּה, קָדֵשׁ קְדָשִׁים
תִּהְיֶה לָכֶם. וְנֹאמַר: וְהִקְטִיר עָלָיו אֲהָרֹן קְטֹרֶת סָמִים, בַּבֹּקֶר
בַּבֹּקֶר בְּהִיטִיבוֹ אֶת הַנֵּרֹת יִקְטִירָנָה. וּבַהֲעֵלֶת אֲהָרֹן אֶת
הַנֵּרֹת בֵּין הָעֲרֵבִים יִקְטִירָנָה, קְטֹרֶת תָּמִיד לִפְנֵי יי לְדֹרֹתֵיכֶם.

תלמוד בבלי, כריתות ו, א; תלמוד ירושלמי, יומא ד, ה

תָּנוּ רַבָּנֵינוּ, פְּטוּם הַקְטֹרֶת כִּי־צַד. שְׁלֹשׁ מֵאוֹת וְשָׁשִׁים וְשִׁמוֹנָה
מָנִים הָיוּ בָּהּ. שְׁלֹשׁ מֵאוֹת וְשָׁשִׁים וְחֲמִשָּׁה כְּמִנִּין יָמוֹת הַחֲמָה,
מָנָה לְכָל יוֹם, פָּרַס בְּשַׁחֲרִית וּפָרַס בֵּין הָעֲרֵבִים. וְשִׁלְשָׁה
מָנִים יִתְּרִים, שָׁמָּה מִכְּנִיס כֹּהֵן גָּדוֹל מְלֹא חֲפָנָיו בְּיוֹם
הַכִּפּוּרִים. וּמִחֲזִירֹן לְמִכְתָּשֶׁת בְּעָרַב יוֹם הַכִּפּוּרִים, וְשׁוֹחֲקֵן יָפָה
יָפָה כִּדִּי שֶׁתִּהְיֶה דָקָה מִן הַדָּקָה.

וְאַחַד עָשָׂר סָמָנִים הָיוּ בָּהּ, וְאֵלּוּ הֵן: הַצָּרִי, וְהַצֶּפֶרֶן, הַחִלְבָּנָה,
וְהַלְבוֹנָה, מִשְׁקַל שְׁבַעִים שְׁבַעִים מָנָה. מִזֹּר, וְקָצִיעָה, שְׁבֻלֶת
גִּרְדִּי, וְכֹרֶכֶם, מִשְׁקַל שֵׁשׁ עָשָׂר שֵׁשׁ עָשָׂר מָנָה. הַקֶּשֶׁט
שְׁנַיִם עָשָׂר, וְקִלּוּפָה שְׁלֹשָׁה, וְקִנָּמוֹן תִּשְׁעָה. בְּרִית כֶּרְשִׁינָה
תִּשְׁעָה קָבִין, יֵין קִפְרִיסִין סְאִין

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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 it of 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 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

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תִּלְתָּא וְקִבִּין תִּלְתָּא, וְאִם אֵין לוֹ יֵין קִפְרִיסִין, מִבִּיא חֲמַר
חִוְרִין עֲתִיק, מְלַח סְדוּמִית רְבַע הֶקֶב, מַעְלָה עֶשֶׂן כָּל שְׁהוּא.
רַבִּי נָתַן הַבְּבִלִי אוֹמֵר, אֵף כַּפֹּת הַיֶּרֶדֶן כָּל שְׁהוּא. וְאִם נָתַן
בָּהּ דְּבִשׁ, פְּסָלָהּ. וְאִם חֲסַר אַחַת מִכָּל סַמְנִיָּה, חַיֵּב מִיתָה.

רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, הַצָּרִי אֵינוֹ אֱלָא שְׂרָף הַנוּטָף
מִעֲצֵי הַקֶּטֶף. בָּרִית כַּרְשִׁינָה לָמָּה הִיא בִּאָה, כִּדִּי לִיפּוֹת בָּהּ
אֶת הַצִּפּוֹרֶן, כִּדִּי שְׁתֵּהא נָאָה. יֵין קִפְרִיסִין לָמָּה הוּא בָּא, כִּדִּי
לְשֵׁרוֹת בּוֹ אֶת הַצִּפּוֹרֶן, כִּדִּי שְׁתֵּהא עֲזָה. וְהֵלֵא מִי רַגְלִים יִפִּין
לָהּ, אֱלָא שְׁאִין מַכְנִיסִין מִי רַגְלִים בַּמִּקְדָּשׁ מִפְּנֵי הַכְּבוֹד.

תַּנְיָא, רַבִּי נָתַן אוֹמֵר, כְּשֶׁהוּא שׁוֹחֵק, אוֹמֵר: הֵדֵק הֵיטֵב,
הֵיטֵב הֵדֵק, מִפְּנֵי שֶׁהַקּוֹל יָפָה לְבָשָׁמִים. פְּטָמָה לַחֲצֹאִין,
כְּשֶׁרָה, לְשִׁלִּישׁ וְלָרְבִיעַ, לֹא שָׁמְעֵנוּ. אָמַר רַבִּי יְהוּדָה, זֶה
הַכָּלֵל, אִם כְּמִדָּתָהּ, כְּשֶׁרָה לַחֲצֹאִין, וְאִם חֲסַר אַחַת מִכָּל
סַמְנִיָּה, חַיֵּב מִיתָה.

תַּנְיָא, בַּר קַפְרָא אוֹמֵר, אַחַת לְשָׁשִׁים אוֹ לְשִׁבְעִים שָׁנָה הִיתָה
בִּאָה שֶׁל שִׁירִים לַחֲצֹאִין. וְעוֹד תַּנִּי בַר קַפְרָא, אֱלוֹ הִיא נוֹתֵן
בָּהּ קוֹרְטוֹב שֶׁל דְּבִשׁ, אֵין אָדָם יָכוֹל לַעֲמֹד מִפְּנֵי רִיחָהּ.
וְלָמָּה אֵין מְעַרְבִין בָּהּ דְּבִשׁ, מִפְּנֵי שֶׁהַתּוֹרָה אֲמָרָה: כִּי כָּל
שָׂאֵר וְכָל דְּבִשׁ לֹא תִקְטִירוּ מִמֶּנּוּ אִשָּׁה לִּי.

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for it — a fourth of a kab of Sodom salt, and a minute quantity of ma'aleh ashen [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 tree 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 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

¹*Leviticus* 2:11.

ברכות השחר

יְיָ צְבָאוֹת עֲמָנוּ, מְשַׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב, סֶלָה.

יְיָ צְבָאוֹת, אֲשֶׁר־י אָדָם בִּטָּח בָּךְ.

יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קִרְאָנוּ.

אַתָּה סֶתֶר לִי, מִצָּר תִּצְרֶנִּי, רִנִּי פִלֵּט תִּסּוּבֵּנִי, סֶלָה. וְעָרְבָה
לִי מִנַּחַת יְהוּדָה וִירוּשָׁלַיִם, כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמֹנִיּוֹת.

מסכת יומא לג, א

אֲבִי הוּא מְסִיד סֵדֶר הַמַּעֲרָכָה מְשַׁמָּא דְגִמְרָא וְאֵלְבָא דְאָבָא
שְׂאוּל: מַעֲרָכָה גְדוֹלָה קוֹדֶמֶת לַמַּעֲרָכָה שְׁנִיָּה שֶׁל קְטָרֶת,
וּמַעֲרָכָה שְׁנִיָּה שֶׁל קְטָרֶת קוֹדֶמֶת לְסִדּוֹר שְׁנִי גִזְרֵי עֲצִים,
וְסִדּוֹר שְׁנִי גִזְרֵי עֲצִים קוֹדֶם לְדִשּׁוֹן מְזִבַּח הַפְּנִימִי, וְדִשּׁוֹן
מְזִבַּח הַפְּנִימִי קוֹדֶם לְהִטְבַּת חֹמֶשׁ גִּירוֹת, וְהִטְבַּת חֹמֶשׁ גִּירוֹת
קוֹדֶמֶת לְדָם הַתָּמִיד, וְדָם הַתָּמִיד קוֹדֶם לְהִטְבַּת שְׁתֵּי גִירוֹת,
וְהִטְבַּת שְׁתֵּי גִירוֹת קוֹדֶמֶת לְקְטָרֶת, וְקְטָרֶת קוֹדֶמֶת לְאַבְרִים,
וְאַבְרִים לְמִנְחָה, וּמִנְחָה לְחֻבַּתִּין, וְחֻבַּתִּין לְנִסְכִּין, וְנִסְכִּין
לְמוֹסָפִין, וּמוֹסָפִין לְבִזְיִכִּין, וּבִזְיִכִּין קוֹדֶמֶת לְתָמִיד שֶׁל בֵּין
הָעֶרְבִים, שֶׁנֶּאֱמַר: וְעָרַף עָלֶיהָ הָעֹלָה, וְהִקְטִיר עָלֶיהָ חֲלָבֵי
הַשְּׁלָמִים. עָלֶיהָ הַשְּׁלָם כָּל הַקֶּרְבָּנוֹת כָּלָם.

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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.¹

The offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Talmud Yoma 33a

Abbaye recounted the daily order of the Temple service on the authority of tradition and according to Abbe Saul: The large pile of wood was set on the altar prior to the second pile which supplied coal to be used for the incense; the second pile 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 libations; the libations preceded the additional offerings on Sabbaths and festivals; the additional offerings preceded the removal 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 shelamim,"³ which means that with the afternoon-offering all the offerings of the day are to be completed.

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

ברכות השחר

אָנָא, בְּכַח גְּדֻלַּת יְמִינְךָ, תִּתִּיר צְרוּרָה.
קִבֵּל רִנַּת עַמְּךָ, שִׁגְבָּנוּ, טַהֲרָנוּ, נוֹרָא.
נָא גְבוּר, דּוֹרְשֵׁי יְחוּדְךָ, כְּבַבְתָּ שְׁמִירָם.
בְּרַחֲמֶיךָ, טַהֲרָם, רַחֲמֵם, צְדָקָתְךָ תָּמִיד גַּמְלֵם.
חֲסִין קָדוֹשׁ, בְּרוּב טוֹבְךָ, נִהַל עֲדָתְךָ.
יַחֲדֵי גֵאָה, לְעַמְּךָ פָּנֵה, זֹכְרֵי קִדְשְׁתְּךָ.
שׁוּעֵתָנוּ קִבֵּל, וּשְׁמַע צַעֲקָתָנוּ, יוֹדֵעַ תַּעֲלָמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

רְבוֹן הָעוֹלָמִים, אַתָּה צוֹיִתָנוּ לְהַקְרִיב קָרְבַּן הַתָּמִיד בְּמוֹעֲדוֹ,
וְלִהְיוֹת כֹּהֲנִים בַּעֲבוּדָתְךָ, וְלוֹיִם בְּדוּכָנְךָ, וְיִשְׂרָאֵל בְּמַעַמְדוֹ.
וְעַתָּה בַּעֲוֹנוֹתֵינוּ חָרַב בֵּית הַמִּקְדָּשׁ וּבִטֵּל הַתָּמִיד, וְאֵין לָנוּ
לֹא כֹהֵן בַּעֲבוּדָתוֹ, וְלֹא לוֹי בְּדוּכָנוּ, וְלֹא יִשְׂרָאֵל בְּמַעַמְדוֹ.
וְאַתָּה אֲמַרְתָּ: וְנִשְׁלַמָּה פָּרִים שְׁפָתֵינוּ. לָכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ,
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁיֵהָא שְׁיַח שְׁפָתוֹתֵינוּ חָשׁוּב
וּמִקְבֵּל וּמִרְצָה לְפָנֶיךָ, כְּאֵלֵינוּ הַקָּרְבָנוּ קָרְבַּן הַתָּמִיד בְּמוֹעֲדוֹ,
וְעַמְּדָנוּ עַל מַעַמְדוֹ.

שלמים is interpreted here to imply completion (from שלם, “to be finished”).

אָנָא בכח 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 haKanaḥ (first century) its author is unknown.

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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 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.

ברכות השחר

On Sabbath:

במדבר כח, ט-י

וּבִיּוֹם הַשַּׁבָּת, שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים
סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן, וְנִסְכּוֹ. עֹלֹת שַׁבַּת בַּשַּׁבָּתוֹ, עַל
עֹלֹת הַתָּמִיד וְנִסְכָּהּ.

On Rosh Hodesh:

במדבר כח, יא-טו

וּבְרֵאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַי, פָּרִים בְּנֵי בָקָר שְׁנַיִם,
וְאַיִל אֶחָד, כִּבְשִׁים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם. וּשְׁלֹשָׁה
עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַפָּר הָאֶחָד, וּשְׁנֵי עֶשְׂרֹנִים
סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לְאַיִל הָאֶחָד. וְעֶשְׂרוֹן עֶשְׂרוֹן סֹלֶת
מִנְחָה בְּלוּלָה בַשֶּׁמֶן לִכְבֹּשׁ הָאֶחָד, עֹלָה רֵיחַ נִיחֹחַ אֲשֶׁה לַי.
וְנִסְכֵיהֶם, חֲצִי הַהֵין יִהְיֶה לַפָּר וּשְׁלִישִׁת הַהֵין לְאַיִל וּרְבִיעֵת
הַהֵין לִכְבֹּשׁ יֵין, זֹאת עֹלֹת חֹדֶשׁ בְּחֹדְשׁוֹ לְחֹדְשֵׁי הַשָּׁנָה.
וּשְׁעִיר עִזִּים אֶחָד לְחֹטָאת לַי, עַל עֹלֹת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ.

PRELIMINARY MORNING SERVICE

On Sabbath:

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.²

On Rosh Hodesh:

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.

¹*Hosea 14:3.* ²*Numbers 28:9-10.* ³*Numbers 28:11-15.*

ברכות השחר

משנה זבחים, פרק ה

א. איזהו מקומן של זבחים. קדשי קדשים שחיתתן בצפון. פר ושעיר של יום הכפורים, שחיתתן בצפון, וקבול דמן בכלי שרת בצפון. ודמן טעון היתה על בין הבדים, ועל הפרכת, ועל מזבח הזהב. מתנה אחת מהן מעכבת. שירי הדם היה שופך על יסוד מערבי של מזבח החיצון, אם לא נתן, לא עכב.

ב. פרים הנשרפים ושעירים הנשרפים, שחיתתן בצפון, וקבול דמן בכלי שרת בצפון. ודמן טעון היתה על הפרכת ועל מזבח הזהב. מתנה אחת מהן מעכבת. שירי הדם היה שופך על יסוד מערבי של מזבח החיצון, אם לא נתן, לא עכב. אלו ואלו נשרפין בבית הדשן.

ג. חטאת הצבור והיחיד, אלו הן חטאת הצבור: שעירי ראשי חדשים ושל מועדות, שחיתתן בצפון, וקבול דמן בכלי שרת בצפון, ודמן טעון ארבע מתנות על ארבע קרנות. כיצד, עלה בכבש, ופנה לסובב ובא לו לקרן דרומית מזרחית, מזרחית צפונית, צפונית מערבית, מערבית דרומית. שירי הדם היה שופך על יסוד דרומי. ונאכלין לפניו מן הקלעים, לזכרי כהנה, בכל מאכל, ליום ולילה, עד חצות.

PRELIMINARY MORNING SERVICE

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

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ד. הַעֲוִלָּה, קִדְּשׁ קִדְּשִׁים. שְׁחִיטָתָהּ בַּצֶּפֶן, וְקָבֹוּל דָּמָהּ בְּכָלִי שֶׁרֶת בַּצֶּפֶן. וְדָמָהּ טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע, וְטָעוֹנָה הַפֶּשֶׁט וְנִתּוּחַ, וְכָלִיל לְאֲשִׁים.

ה. זִבְחֵי שְׁלָמִי צָבוּר וְאַשְׁמוֹת, אֱלוֹהֵן אֲשָׁמוֹת: אֱשֶׁם גְּזֵלוֹת, אֱשֶׁם מְעִילוֹת, אֱשֶׁם שְׁפָחָה חֲרוּפָה, אֱשֶׁם נָזִיר, אֱשֶׁם מְצוֹרַע, אֱשֶׁם תָּלוּי, שְׁחִיטָתָן בַּצֶּפֶן, וְקָבֹוּל דָּמָן בְּכָלִי שֶׁרֶת בַּצֶּפֶן, וְדָמָן טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין לְפָנִים מִן הַקִּלְעִים, לְזִכְרֵי כְהֻנָּה, בְּכָל מַאֲכָל, לְיוֹם וּלְלֵילָה, עַד חֲצוֹת.

ו. הַתּוֹדָה וְאֵיל נָזִיר, קִדְּשִׁים קָלִים. שְׁחִיטָתָן בְּכָל מָקוֹם בְּעֶזְרָה, וְדָמָן טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין בְּכָל הָעִיר, לְכָל אָדָם, בְּכָל מַאֲכָל, לְיוֹם וּלְלֵילָה, עַד חֲצוֹת. הַמּוֹרֵם מֵהֶם כִּיּוֹצֵא בָהֶם, אֵלֶּא שֶׁהַמּוֹרֵם נֶאֱכָל לְכַהֲנִים, לְנִשְׁיָהֶם וּלְבָנֵיהֶם וּלְעַבְדֵיהֶם.

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day and evening — until midnight.

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 guilt-offerings — the following are the guilt-offerings': for robbery, for making improper use of sacred objects, for violating a betrothed handmaid, 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.

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ז. שְׁלָמִים, קִדְשִׁים קָלִים. שְׁחִיטָתָן בְּכָל מָקוֹם בְּעֶזְרָה, וּדְמֵן טַעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע, וְנֹאכְלִין בְּכָל הָעִיר, לְכָל אָדָם, בְּכָל מֵאֲכָל, לְשָׁנֵי יָמִים וְלֵילָה אֶחָד. הַמּוֹרֵם מֵהֶם כִּיּוֹצֵא בָהֶם, אֵלָּא שֶׁהַמּוֹרֵם נֹאכֵל לַכֹּהֲנִים, לְנִשְׁיָהֶם וְלַבָּנִיהֶם וּלְעַבְדֵיהֶם.

ח. הַבְּכוֹר וְהַמַּעֲשֵׂר וְהַפֶּסַח, קִדְשִׁים קָלִים. שְׁחִיטָתָן בְּכָל מָקוֹם בְּעֶזְרָה, וּדְמֵן טַעוֹן מִתְּנָה אֶחָת, וּבִלְבָד שְׁתֵּיתָן כְּנֶגֶד הַיָּסוֹד. שְׁנֵה בִּאכִילָתָן, הַבְּכוֹר נֹאכֵל לַכֹּהֲנִים, וְהַמַּעֲשֵׂר לְכָל אָדָם, וְנֹאכְלִין בְּכָל הָעִיר, בְּכָל מֵאֲכָל, לְשָׁנֵי יָמִים וְלֵילָה אֶחָד. הַפֶּסַח אֵינוֹ נֹאכֵל אֵלָּא בַּלַּיְלָה, וְאֵינוֹ נֹאכֵל אֵלָּא עַד חֲצוֹת, וְאֵינוֹ נֹאכֵל אֵלָּא לְמָנוּיוֹ, וְאֵינוֹ נֹאכֵל אֵלָּא צֵלִי.

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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, 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.

ברכות השחר

ספרא, פתיחה

רַבִּי יִשְׁמָעֵאל אוֹמֵר, בְּשֵׁלֶשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרָשָׁת
בֵּהֶן:

(א) מִקֵּל וְחֶמֶר.

(ב) וּמִגְזֵרָה שְׁוֵה.

(ג) מִבְּנִין אֶב מִכְתּוּב אֶחָד, וּמִבְּנִין אֶב מִשְׁנֵי כְּתוּבִים.

(ד) מִכָּלֵל וּפְרָט.

(ה) וּמִפְּרָט וְכָלֵל.

רַבִּי יִשְׁמָעֵאל בֶּן אֱלִישֶׁע, a contemporary of Rabbi Akiba, died as a martyr in the year 135 during the Roman persecutions. The *Beraitha 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 pages 72-74) 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 20:2) 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

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TALMUDICAL 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.

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 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 give to his neighbor an ass, or an ox, or a sheep, to keep, or any animal, and it

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(ו) כָּלֵל וּפָרֵט וְכָלֵל, אִי אֶתָּה דָן אֶלָּא כְּעֵין הַפָּרֵט.

(ז) מְכָלֵל שֶׁהוּא צָרִיךְ לְפָרֵט, וּמְפָרֵט שֶׁהוּא צָרִיךְ לְכָלֵל.

(ח) כָּל דָּבָר שֶׁהִיא בְּכָלֵל וַיֵּצֵא מִן הַכָּלֵל לְלַמֵּד, לֹא לְלַמֵּד עַל עֲצָמוֹ יֵצֵא, אֶלָּא לְלַמֵּד עַל הַכָּלֵל כֻּלּוֹ יֵצֵא.

(ט) כָּל דָּבָר שֶׁהִיא בְּכָלֵל, וַיֵּצֵא לְטַעוֹן טַעֲוֵן אֶחָד שֶׁהוּא כְּעֵינֵנוּ, יֵצֵא לְהַקֵּל וְלֹא לְהַחֲמִיר.

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 double payment does not apply to embezzled real estate, nor to notes and bills, since the latter represent only a symbolic value.

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” can 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

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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.

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.

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.

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(י) כָּל דָּבָר שֶׁהִיָּה בְּכָלֵל, וַיֵּצֵא לְטַעוֹן טַעַן אַחֵר שֶׁלֹּא כַּעֲנִינוּ, יֵצֵא לְהִקָּל וּלְהַחֲמִיר.

(יא) כָּל דָּבָר שֶׁהִיָּה בְּכָלֵל וַיֵּצֵא לְדוֹן בַּדָּבָר הֶחָדָשׁ, אִי אֶתָּה יָכוֹל לְהַחֲזִירוֹ לְכָלֵל, עַד שֶׁיַּחֲזִירוּנוּ הַכָּתוּב לְכָלֵל בְּפִירוּשׁ.

(יב) דָּבָר הַלָּמֵד מֵעֲנִינוּ, וְדָבָר הַלָּמֵד מִסּוּפוֹ.

(יג) וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת זֶה, עַד שֶׁיָּבֵא הַכָּתוּב הַשְּׁלִישִׁי וַיַּכְרִיעַ בֵּינֵיהֶם.

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

PRELIMINARY MORNING SERVICE

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.

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

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."

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 with 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.

ברכות השחר

אבות ה, כג; מלאכי ג, ד

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיַבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְיֵתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נִעְבְּדְךָ
בְּיִרְאָה, כִּימֵי עוֹלָם וְכֻשָּׁנִים קְדְמוֹנִיּוֹת.

קדיש דרבנן

Mourners:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתֵהּ, וְיִמְלִיךָ
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

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

PRELIMINARY MORNING SERVICE

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.

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.

The observance of the anniversary of parents' death, the *Jahrzeit*, originated in Germany, as the term itself well

ברכות השחר

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלָּא (לְעֵלָּא) מִן כָּל
בְּרִכָּתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרוּן בְּעֵלְמָא,
וְאִמְרוּ אֱמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וְעַל כָּל מָאן דְּעָסְקִין בְּאוֹרֵיתָא, דִּי בְּאַתְרָא הָדִין
וְדִי בְּכָל אֲתַר וְאַתַּר. יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא, חֲנָא
וְחֶסֶדָּא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוֹנֵי רְוִיחִי, וּפְרָקְנָא, מִן קָדָם
אֲבוּהוֹן דִּי בְּשָׁמַיָּא (וְאַרְעָא), וְאִמְרוּ אֱמֵן.

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.

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.

PRELIMINARY MORNING SERVICE

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.

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** ("acknowledgement 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 דרבנן**, recited after the reading of the passages from the Talmud; 2) **קדיש שלם**, the full-Kaddish, recited by the Reader at the end of the service; 3) **קדיש חצי**, the half-Kaddish, recited by the Reader between sections of the service; 4) **קדיש יתום**, the mourners' Kaddish, 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) **קדיש ל(את)חדתא**, an expanded form of the mourners' Kaddish, recited at the cemetery after a burial.

ועל כל דברי שירות ותשבחות דוד refers to the hymns of praise contained in the Psalms of David; compare the expression **ועל כל דברי שירות ותשבחות דוד**.

לעלא לעלא is said between Rosh Hashanah and Yom

ברכות השחר

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

לעלא; otherwise only לעלא is said. In the Italian ritual לעלא is repeated throughout the year. לעלא לעלא is the Targum's rendering of מעלה מעלה (Deuteronomy 28;43).

נחמתא ("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.

PRELIMINARY MORNING SERVICE

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.

עושה 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.

שחרית לשבת ויום טוב

תהלים ל

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד. אֲרוּמֶמָּךְ יְיָ כִּי דָלִיתָנִי, וְלֹא
שָׁמַחַת אִיבֵי לִי. יְיָ אֱלֹהֵי, שְׁוַעֲתִי אֵלֶיךָ וַתִּרְפָּאֵנִי. יְיָ הָעֲלִיתָ
מִן שָׂאוֹל נַפְשִׁי, חֵייתָנִי מִיָּרְדֵי בּוֹר. זָמְרוּ לִי חֲסִידָיו, וְהוֹדוּ
לְזִכֹּר קִדְשׁוֹ. כִּי רָגַע בְּאֶפֶס, חַיִּים בְּרִצּוֹנוֹ, בָּעָרֵב יִלִּין בְּכִי,
וְלִבְקָר רָנָה. וְאֲנִי אֲמַרְתִּי בְשִׁלּוֹי, בַּל אָמוּט לְעוֹלָם. יְיָ
בְרִצּוֹנְךָ הֵעֲמַדְתָּה לְהִרְרִי עֵז, הִסְתַּרְתָּ פָנֶיךָ, הֵייתִי נִבְהָל.
אֵלֶיךָ יְיָ אֶקְרָא, וְאַל אֲדַנִּי אֶתְחַנֵּן. מַה בָּצַע בְּדַמִּי, בְּרִדְתִּי אֶל
שַׁחַת, הִיוֹדֶךָ עָפָר, הִיגִיד אֲמִתְּךָ. שְׁמַע יְיָ וְחַנּוּנִי, יְיָ הִיָּה עֵזֶר
לִי. הַפַּכֶת מִסִּפְדִּי לְמַחֹל לִי, פִּתַּחַת שִׁקִּי וַתֹּאזְרֵנִי שְׂמִיחָה.
Reader לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם, יְיָ אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ.

MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בָרָא כְרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה

וְיִתְהַלָּל שְׁמֵהּ דְּקִדְשָׁא בְּרִיךְ הוּא, לְעָלָא * (לְעָלָא) מִן כָּל

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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.

שחרית לשבת ויום טוב

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאֲמִירָן בְּעֵלְמָא,
וְאָמְרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמִיָּא, וְחַיִּים (טוֹבִים) עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

הֲרִינִי מִזְמָן אֶת פִּי לְהוֹדוֹת וּלְהַלֵּל וּלְשַׁבַּח אֶת בּוֹרְאִי.
בָּרוּךְ שְׂאֵמַר וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא, בָּרוּךְ עֹשֶׂה בְּרָאשִׁית,
בָּרוּךְ אוֹמֵר וְעוֹשֶׂה, בָּרוּךְ גּוֹזֵר וּמַקְיֵם, בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,
בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו,
בָּרוּךְ חַי לְעַד וְקַיָּים לְנֶצֶחַ, בָּרוּךְ פּוֹדֶה וּמַצִּיל, בָּרוּךְ שְׁמוֹ.
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל הָאֲב הָרַחֲמָן, הַמְּהַלֵּל
בְּפִי עַמּוֹ, מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו, וּבְשִׁירֵי דָוִד
עַבְדְּךָ. נְהַלְלְךָ יְיָ אֱלֹהֵינוּ בְּשִׁבְחוֹת וּבְזִמְרוֹת, וּנְגַדְלְךָ
וּנְשַׁבַּחְךָ וּנְפָאֲרְךָ וְנִזְכִּיר שִׁמְךָ, וְנַמְלִיכְךָ, מִלְּכָנוּ אֱלֹהֵינוּ,
Reader יְחִיד, חַי הָעוֹלָמִים, מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַדִּי עַד שְׁמוֹ
הַגָּדוֹל. בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהַלֵּל בְּתִשְׁבָּחוֹת.

* is said between *Rosh Hashanah* & *Yom Kippur*.
is composed of eighty-seven words, a number
suggesting the numerical value of פז ("refined gold"). This

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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.

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.

hymn introduces the biblical selections entitled **פסוקי דזמרה** ("verses of praise"). It is included in the ninth century *Siddur* of Amram Gaon.

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דברי הימים א טז, ח, לו

הוֹדוּ לַיהוָה קִרְאוּ בְּשֵׁמוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילָתוֹ. שִׁירוּ לוֹ,
זַמְרוּ לוֹ, שִׁיחוּ בְּכָל נִפְלְאוֹתָיו. הִתְהַלְלוּ בְּשֵׁם קֹדֶשׁ, יִשְׂמַח לְב
מִבְּקָשֵׁי יְיָ. דִּרְשׁוּ יְיָ וְעֲזֹז, בִּקְשׁוּ פָנָיו תָּמִיד. זָכְרוּ נִפְלְאוֹתָיו
אֲשֶׁר עָשָׂה, מִפְּתָיו וּמִשְׁפָּטֵי פִיהוּ. זָרַע יִשְׂרָאֵל עֲבָדוֹ, בְּנֵי
יַעֲקֹב בְּחִירָיו. הוּא יְיָ אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפָּטָיו. זָכְרוּ
לְעוֹלָם בְּרִיתוֹ, דָּבָר צוּה לְאַלְף דּוֹר. אֲשֶׁר כָּרַת אֶת אַבְרָהָם,
וּשְׁבוּעָתוֹ לְיִצְחָק. וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית
עוֹלָם. לֵאמֹר, לֶךְ אֶתֶן אֶרֶץ כְּנָעַן, חֶבְל נַחֲלָתְכֶם. בְּהִיּוֹתְכֶם
מְתֵי מִסְפָּר, כִּמְעַט וְגָרִים בָּהּ. וַיִּתְּהֲלֹכוּ מִגּוֹי אֶל גּוֹי,
וּמִמַּמְלָכָה אֶל עַם אֲחֵר. לֹא הִנִּיחַ לְאִישׁ לַעֲשֹׂקָם, וַיּוֹכַח
עֲלֵיהֶם מְלָכִים. אֶל תִּגְעוּ בְּמִשְׁיַחִי, וּבִנְבִיאֵי אֱלֹהֵי תַרְעוּ. שִׁירוּ
לַיהוָה כָּל הָאָרֶץ, בַּשָּׁרׁוֹ מִיּוֹם אֶל יוֹם יִשׁוּעָתוֹ. סִפְרוּ בַּגּוֹיִם אֶת
כְּבוֹדוֹ, בְּכָל הָעַמִּים נִפְלְאוֹתָיו. כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא
הוּא עַל כָּל אֱלֹהִים. כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים. וַיְיָ שָׁמַיִם
עָשָׂה. הוֹד וְהָדָר לְפָנָיו, עֹז וְחֵדוּה בְּמִקְמוֹ. הָבוּ לַיהוָה מִשְׁפָּחוֹת
עַמִּים, הָבוּ לַיהוָה כְּבוֹד וָעֹז. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה
וּבְאוּ לְפָנָיו, הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת קֹדֶשׁ. חִילוּ מִלְּפָנָיו כָּל
הָאָרֶץ, אֶף תִּכּוֹן תִּבְל בִּל תִּמּוֹט. יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,
וַיֹּאמְרוּ בַּגּוֹיִם, יְיָ מֶלֶךְ.

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1 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, 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

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יִרְעֵם הַיָּם וּמִלּוֹאוֹ, יַעֲלֶץ הַשָּׂדֶה וְכָל אֲשֶׁר בּוֹ. אֲזִי יִרְנְנוּ עֲצֵי
הַיָּעַר, מִלִּפְנֵי יְיָ, כִּי בָא לְשָׁפוֹט אֶת הָאָרֶץ. הוֹדוּ לַיְי כִּי טוֹב,
כִּי לְעוֹלָם חֲסִדּוֹ. וְאָמְרוּ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּצֵנוּ
וְהַצִּילֵנוּ מִן הַגּוֹיִם, לְהַדּוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח בְּתִהְלָתְךָ.
בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם, וַיֹּאמְרוּ כָּל
הָעָם, אָמֵן, וְהִלֵּל לַיְי.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לַהֲדוּם רַגְלֵינוּ, קְדוֹשׁ הוּא. רוֹמְמוּ
יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קְדֻשּׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

וְהוּא רַחוּם, יְכַפֵּר עֲוֹן, וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אִפּוֹ, וְלֹא
יַעִיר כָּל חַמָּתּוֹ. אַתָּה יְיָ, לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנִּי, חֲסִדְךָ
וְאַמְתָּךְ תָּמִיד יִצְרוּנִי. זְכֹר רַחֲמֶיךָ יְיָ וְחֲסִדֶּיךָ, כִּי מֵעוֹלָם הֵמָּה.
תָּנוּ עֵז לְאֱלֹהִים, עַל יִשְׂרָאֵל גִּבּוֹרֹתוֹ, וְעֵז בַּשָּׁחֲקִים. נוֹרָא
אֱלֹהִים מִמֶּקְדָּשְׁךָ, אֵל יִשְׂרָאֵל, הוּא נוֹתֵן עֵז וְתַעֲצֻמוֹת לָעָם,
בָּרוּךְ אֱלֹהִים. אֵל נִקְמוֹת יְיָ, אֵל נִקְמוֹת הוֹפִיעַ. הַנָּשָׂא שֹׁפֵט
הָאָרֶץ, הָשֵׁב גְּמוּלָה עַל גָּאִים. לַיְי הִישׁוּעָה, עַל עַמְּךָ בִּרְכָתְךָ
סִלָּה. יְיָ צְבָאוֹת עֲמָנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סִלָּה. יְיָ
צְבָאוֹת, אֲשֶׁר־אָדָם בָּטַח בְּךָ. יְיָ הוֹשִׁיעָה, הַמִּלֵּךְ יַעֲנֵנוּ בְיוֹם
קִרְאָנוּ. הוֹשִׁיעָה אֶת עַמְּךָ, וּבִרְךָ אֶת נִחְלָתְךָ, וִירְעֵם וְנִשְׂאֵם
עַד הָעוֹלָם. נַפְשֵׁנוּ חִכָּתָה לַיְי, עֲזָרְנוּ וּמִגְנָנוּ הוּא.

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exult, and let them say among the nations: "The Lord is King!" Let the sea and its fullness 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 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

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כִּי בּוֹ יִשְׁמַח לְבָנּוּ, כִּי בְשֵׁם קִדְשׁוֹ בִּטְחָנוּ. יְהִי חֲסִדְךָ יְיָ עָלֵינוּ,
כַּאֲשֶׁר יַחֲלֵנוּ לָךְ. הִרְאֵנוּ יְיָ חֲסִדְךָ, וַיִּשְׁעֶךָ תִּתֵּן לָנוּ. קוֹמָה
עֲזֹרָתָה לָנוּ, וּפִדְּנוּ לְמַעַן חֲסִדְךָ. אֲנֹכִי יְיָ אֱלֹהֶיךָ, הַמַּעֲלֶיךָ
מֵאֶרֶץ מִצְרַיִם, הִרְחַב פִּיךָ וַאֲמַלְאֵהוּ. אֲשֶׁרִי הָעַם שְׂכָכָה לוֹ,
אֲשֶׁרִי הָעַם שֵׁי אֱלֹהָיו. Reader וְאֲנִי בַּחֲסִדְךָ בִּטְחָתִי, יִגַּל
לְבִי בִישׁוּעָתְךָ, אֲשִׁירָה לִי, כִּי גָמַל עָלַי.

תהלים יט

לְמִנְצָח מְזֻמּוֹר לְדָוִד. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל, וּמַעֲשֵׂה יָדָיו
מְגִיד הֶרְקִיעַ. יוֹם לַיּוֹם יִבְיַע אֱמֶר, וְלַיְלָה לַלַּיְלָה יַחֲוֶה דַּעַת.
אֵין אֱמֶר וְאֵין דְּבָרִים, בְּלִי נִשְׁמָע קוֹלָם. בְּכָל הָאָרֶץ יֵצֵא קוֹם
וּבִקְצֵה תֵּבֵל מְלִיָּהֶם, לִשְׁמֹשׁ שָׁם אֱהֵל בָּהֶם. וְהוּא כֹחֲתָן יֵצֵא
מִחֻפָּתוֹ, יִשֵּׁשׁ כְּגִבּוֹר לְרוּץ אֶרֶץ. מְקַצֵּה הַשָּׁמַיִם מוֹצֵאוֹ
וּתְקוּפָתוֹ עַל קְצוֹתָם, וְאֵין נִסְתָּר מִחֻפָּתוֹ. תוֹרַת יְיָ תְּמִימָה
מְשִׁיבַת נֶפֶשׁ, עֵדוּת יְיָ נֶאֱמָנָה מִחֻפִּימַת פִּתִּי. פְּקוּדֵי יְיָ יִשְׂרָאֵל
מְשֻׁמְחֵי לֵב, מִצִּוּת יְיָ בָּרָה מְאִירַת עֵינָיִם. יִרְאֵת יְיָ טְהוֹרָה
עוֹמֶדֶת לְעַד, מְשֻׁפָּטִי יְיָ אֱמֶת, צִדְקוֹ יַחֲדוּ.

is not, according to Maimonides, a mere figure of speech. In his opinion, Psalm 19 contains a description of what the spheres actually do, and not what man thinks of them. Verse 4, says Maimonides, is to be rendered literally in the sense that the heavens themselves are declaring God's wonders without words of lip and tongue (Guide 2:5).

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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

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 reveal 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.

/ 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; 32:20-22; 85:8; 44:27; 81:11; 144:15; 13:6.

שחרית לשבת ויום טוב

הִנֵּחַמָּדִים מִזֶּהָב וּמִפָּזָר רַב, וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוּפִים. גַּם
עֲבָדְךָ נִזְהָר בָּהֶם, בְּשֹׁמְרָם עֵקֶב רַב. שְׂגִיאוֹת מִי יָבִין,
מִנִּסְתָּרוֹת נִקְנִי. גַּם מִזֵּדִים חֲשׂךְ עֲבָדְךָ, אֵל יִמְשְׁלוּ בִי, אֲזִי
אֵיתָם, וְנִקְיִתִּי מִפֶּשַׁע רַב. Reader יְהִי לְרָצוֹן אֲמָרִי פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.

תהלים לד

לְדָוִד, בְּשָׁנוֹתָיו אֶת טַעְמוֹ לְפָנַי אֲבִימֶלֶךְ, וַיִּגְרְשֵׁהוּ וַיִּלְךָ.
אֲבָרְכָה אֶת יְיָ בְּכָל עֵת, תָּמִיד תִּהְיֶה לְתוֹ
בִּפְי. בְּיָי תִּתְהַלֵּל נַפְשִׁי, יִשְׁמְעוּ עֲנָוִים וַיִּשְׁמְחוּ.
גִּדְּלוּ לִי אֱתִי, וְנִרְוַמָּה שְׁמוֹ יַחְדָּו.
דַּרְשֵׁתִי אֶת יְיָ וְעֲנֵנִי, וּמִכָּל מְגִוּוֹתַי הֲצִילֵנִי.
הִבִּיטוּ אֱלֹהֵי וְנִהְרֹו, וּפָנִיָּהֶם אֵל יַחֲפְרוּ.
זֶה עָנִי קָרָא וַיִּשְׁמַע, וּמִכָּל צָרוֹתָיו הוֹשִׁיעֵו.
חֲנָה מִלְּאֵךְ יְיָ סָבִיב לִירְאֵו, וַיַּחֲלִצֵם.
טַעְמוּ וּרְאוּ כִי טוֹב יְיָ, אֲשֶׁרִי הִגֵּבֶר יַחֲסֶה בּוֹ.

(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 ו is omitted and there is an extra verse at the end.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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. Restrain 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 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.

שחרית לשבת ויום טוב

יִרְאוּ אֶת יְיָ קְדוֹשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו.
כְּפִירִים רָשׁוּ וְרָעוּבוּ, וְדָרְשׁוּ יְיָ לֹא יַחְסְרוּ כָּל טוֹב.
לְכוּ בָנִים שְׁמְעוּ לִי, יִרְאֵת יְיָ אֱלֹמֶדְכֶם.
מִי הָאִישׁ הַחֹפֵץ חַיִּים, אוֹהֵב יָמִים לִרְאוֹת טוֹב.
נֹצֵר לְשׁוֹנֵךְ מֶרֶע, וּשְׁפָתֶיךָ מִדְּבַר מְרָמָה.
סוֹר מֶרֶע וַעֲשֵׂה טוֹב, בִּקֵּשׁ שָׁלוֹם וְרַדְפֵהוּ.
עֵינֵי יְיָ אֵל צַדִּיקִים, וְאֲזַנּוֹ אֵל שׁוֹעֲתִים.
פָּנֵי יְיָ בְּעָשִׂי רָע, לְהַכְרִית מֵאֶרֶץ זָכָרָם.
צַעֲקוּ וַיִּשְׁמַע, וּמָכַל צָרוֹתָם הִצִּילָם.
קָרוֹב יְיָ לְנִשְׁבָּרֵי לֵב, וְאֶת דָּכְאֵי רוּחַ יוֹשִׁיעַ.
רַבּוֹת רַעוֹת צַדִּיק, וּמִכָּל יִצְיָלָנוּ יְיָ.
שִׁמְרָ כָּל עֲצָמוֹתָיו, אַחַת מֵהֵנָּה לֹא נִשְׁבְּרָה.
תְּמוֹתֶת רָשָׁע רָעָה, וְשִׁנְאֵי צַדִּיק יֶאֱשָׁמוּ.
פּוֹדֶה יְיָ נַפֶּשׁ עֲבָדָיו, וְלֹא יֶאֱשָׁמוּ כָּל הַחֹסִים בּוֹ.
צַעֲקוּ וַיִּשְׁמַע, וּמָכַל צָרוֹתָם הִצִּילָם.
קָרוֹב יְיָ לְנִשְׁבָּרֵי לֵב, וְאֶת דָּכְאֵי רוּחַ יוֹשִׁיעַ.
רַבּוֹת רַעוֹת צַדִּיק, וּמִכָּל יִצְיָלָנוּ יְיָ.
שִׁמְרָ כָּל עֲצָמוֹתָיו, אַחַת מֵהֵנָּה לֹא נִשְׁבְּרָה.
תְּמוֹתֶת רָשָׁע רָעָה, וְשִׁנְאֵי צַדִּיק יֶאֱשָׁמוּ.
פּוֹדֶה יְיָ נַפֶּשׁ עֲבָדָיו, וְלֹא יֶאֱשָׁמוּ כָּל הַחֹסִים בּוֹ.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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.
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.

שחרית לשבת ויום טוב

תהלים צ

תִּפְלָה לְמֹשֶׁה אִישׁ הָאֱלֹהִים, אֲדֹנִי, מִעֹן אֶתָּה הָיִיתָ לָנוּ בְּדֹר
וָדֹר. בְּטָרֶם הָרִים יִלְדּוּ וְתַחֲלִיל אֲרֶץ וְתַבֵּל, וּמִעוֹלָם עַד עוֹלָם
אֶתָּה אֵל. תָּשֵׁב אֲנוֹשׁ עַד דָּכָא, וְתֹאמַר שׁוּבוּ בְנֵי אָדָם. כִּי
אֵלֶּךָ שָׁנִים בְּעֵינֶיךָ כִּיּוֹם אֶתְמוּל כִּי יַעֲבֹר, וְאַשְׁמֹרֶה בַּלִּילָה.
זָרַמְתָּם שָׁנָה יְהִיוּ, בַּבֶּקֶר כִּחְצִיר יִחַלֶּף. בַּבֶּקֶר יִצִּיץ וְיִחַלֶּף,
לַעֲרֹב יִמּוּלֵל וַיִּבֶשׁ. כִּי כָלִינוּ בְּאַפָּךָ, וּבַחֲמַתְךָ נִבְהָלְנוּ. שָׁתָה
עֹנֹתֵינוּ לְנִגְדְּךָ, עָלְמָנוּ לְמֵאוֹר פָּנֶיךָ. כִּי כָל יְמֵינוּ פָּנוּ
בְּעִבְרַתְךָ, כָּלִינוּ שָׁנֵינוּ כִּמוֹ הֶהָה. יְמֵי שָׁנוֹתֵינוּ בָּהֶם שְׁבַעִים
שָׁנָה, וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה, וְרַהֲבָם עָמַל וָאֹן, כִּי גֹז
חַיֵּשׁ וְנִעְפָּה. מִי יוֹדֵעַ עֹז אִפָּךָ, וְכִירָאֲתָךְ עִבְרַתְךָ. לְמִנּוֹת
יְמֵינוּ כֵּן הוֹדַעַ, וְנָבֵא לִבִּי חֲכָמָה. שׁוּבָה יְיָ עַד מָתִי, וְהִנָּחֵם
עַל עֲבֹדֶיךָ. שִׁבְעֵנוּ בַּבֶּקֶר חֲסִדְךָ, וְנִרְנְנָה וְנִשְׁמְחָה בְּכָל יְמֵינוּ.
שִׁמְחָנוּ כִּימוֹת עֲנִיתָנוּ, שָׁנוֹת רָאִינוּ רָעָה. Reader יִרְאֶה אֵל
עֲבָדֶיךָ פֶּעֱלָךְ, וְהִדְרֶךְ עַל בְּנֵיהֶם. וַיְהִי נָעַם אֲדֹנִי אֱלֹהֵינוּ
עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כֹּונָנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כֹּונָנָהוּ.

Psalm 90 contrasts the eternity of God with the brevity of human life, and ends with a prayer for God's forgiveness and favor.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

Psalms 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.

שחרית לשבת ויום טוב

תהלים צא

יֵשֶׁב בְּסֶתֶר עֲלִיּוֹן, בְּצֵל שְׁדֵי יְתָלוֹנָן. אֹמַר לִי מַחְסִי
וּמְצוּדָתִי, אֱלֹהֵי אֲבֹטָח בּוֹ. כִּי הוּא יִצִּילָךְ מִפֶּחַ יְקוֹשׁ, מִדְּבַר
הַיּוֹת. בְּאַבְרָתּוֹ יִסֹּךְ לָךְ, וְתַחַת כְּנָפָיו תִּחְסֶה, צָנָה וְסִחְרָה
אֲמַתּוֹ. לֹא תִירָא מִפֶּחַד לִילָה, מִחֶץ יַעוֹף יוֹמָם. מִדְּבַר בְּאִפֶּל
יְהִלָּךְ, מִקָּטָב יִשׁוּד צָהָרִים. יִפֹּל מִצִּדָּךְ אֱלֹף וּרְבָבָה מִיְמִינָךְ,
אֱלִיךָ לֹא יִגָּשׁ. רַק בְּעֵינֶיךָ תִּבְיֹט, וְשִׁלְמַת רָשָׁעִים תִּרְאֶה. כִּי
אַתָּה יְיָ מַחְסִי, עֲלִיּוֹן שְׁמַתָּ מְעוֹנָךְ. לֹא תֵאָנֶה אֱלִיךָ רָעָה,
וְנִגַּע לֹא יִקְרַב בְּאַהֲלָךְ. כִּי מִלְּאֲכִיו יִצּוּה לָךְ, לְשִׁמְרֶךְ בְּכָל
דְּרָכֶיךָ. עַל כַּפָּיִם יִשְׁאוּנָךְ, פֶּן תִּגַּף בְּאֶבֶן רִגְלָךְ. עַל שַׁחַל
וּפֶתֶן תִּדְרוֹךְ, תִּרְמָס כְּפִיר וְתַנִּין. כִּי בִי חָשַׁק וְאַפְלִטָהוּ,
אֲשַׁגְּבֶהוּ כִּי יֵדַע שְׁמִי. Reader יִקְרָאֲנִי וְאַעֲנֶהוּ, עֲמוּ אֲנֹכִי
בְּצָרָה, אֲחַלְצֶהוּ וְאַכְבֶּדְהוּ. אַרְךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאַרְאֶהוּ
בִּישׁוּעָתִי. אַרְךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאַרְאֶהוּ בִּישׁוּעָתִי.

Psalm 91 is termed שִׁיר שֶׁל פְּגָעִים, “a song against evil occurrences” (Shabuoth 15b). It describes the safety of those who trust in God amid the perils of their journey through life. אַרְךְ יָמִים is repeated so that the number of verses of this psalm reaches a total of seventeen, the numerical value of טוב.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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 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." "With long life will I satisfy him, and let him see my saving power."

שחרית לשבת ויום טוב

תהלים קלה

הַלְלוּיָהּ, הַלְלוּ אֶת שֵׁם יי, הַלְלוּ עַבְדֵי יי. שְׁעֲמַדִּים בְּבֵית יי,
בַּחֲצֳרוֹת בֵּית אֱלֹהֵינוּ. הַלְלוּיָהּ כִּי טוֹב יי, זָמְרוּ לְשִׁמּוֹ כִּי
נָעִים. כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי אֲנִי יִדְעָתִי
כִּי גָדוֹל יי, וְאֲדַנִּינוּ מִכָּל אֱלֹהִים. כָּל אֲשֶׁר חָפֵץ יי עָשָׂה,
בַּשָּׁמַיִם וּבָאָרֶץ, בַּיָּמִים וְכָל תְּהוֹמוֹת. מַעַלָּה נְשֹׂאִים מִקְצֵה
הָאָרֶץ, בְּרָקִים לְמָטָר עָשָׂה, מוֹצֵא רוּחַ מֵאֲצֻרוֹתָיו. שֶׁהִכָּה
בְּכוֹרֵי מִצְרַיִם, מֵאָדָם עַד בְּהֵמָה. שָׁלַח אוֹתוֹת וּמִפְתִּים בְּתוֹכָכִי
מִצְרַיִם, בַּפֶּרֶעַה וּבְכָל עַבְדָּיו. שֶׁהִכָּה גּוֹיִם רַבִּים, וְהָרַג מְלָכִים
עֲצוּמִים. לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי, וּלְעֹוג מֶלֶךְ הַבָּשָׁן, וּלְכָל
מַמְלָכוֹת כְּנָעַן. וְנָתַן אֶרֶץ נַחֲלָה, נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ. יי
שִׁמְךָ לְעוֹלָם, יי זְכֹרְךָ לְדֹר וָדֹר. כִּי יִדִּין יי עַמּוֹ, וְעַל עַבְדָּיו
יִתְּנָהֶם. עֲצֹבֵי הַגּוֹיִם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם
וְלֹא יִדְבְּרוּ, עֵינֵיהֶם לָהֶם וְלֹא יִרְאוּ. אֲזִנֵּיהֶם לָהֶם וְלֹא יִאָּזְנוּ,
אֶף אֵין יֵשׁ רוּחַ בְּפִיהֶם. כְּמוֹתָם יִהְיוּ עֹשִׂיהֶם, כָּל אֲשֶׁר בִּטָּח
בָּהֶם. Reader בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת יי, בֵּית אֶהֱרֹן בָּרְכוּ אֶת
יי. בֵּית הַלְוִי בָרְכוּ אֶת יי, יִרְאִי יי בָּרְכוּ אֶת יי. בָּרוּךְ יי מִצִּיּוֹן
שֹׁכֵן יְרוּשָׁלַיִם, הַלְלוּיָהּ.

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,

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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 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 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!

is identical with Psalm 113:1, except that the clauses are transposed.

שחרית לשבת ויום טוב

תהלים קלו

הוֹדוּ לַיהוָה כִּי טוֹב,	כִּי לְעוֹלָם חֲסִדּוֹ.
הוֹדוּ לַאלֹהֵי הָאֱלֹהִים,	כִּי לְעוֹלָם חֲסִדּוֹ.
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים,	כִּי לְעוֹלָם חֲסִדּוֹ.
לַעֲשֵׂה נִפְלְאוֹת גְּדִלוֹת לְבָדּוֹ,	כִּי לְעוֹלָם חֲסִדּוֹ.
לַעֲשֵׂה הַשָּׁמַיִם בְּתִבְיוֹנָה,	כִּי לְעוֹלָם חֲסִדּוֹ.
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם,	כִּי לְעוֹלָם חֲסִדּוֹ.
לַעֲשֵׂה אוֹרִים גְּדִלִים,	כִּי לְעוֹלָם חֲסִדּוֹ.
אֶת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת יוֹם,	כִּי לְעוֹלָם חֲסִדּוֹ.
אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשֶׁלֶת לַיְלָה,	כִּי לְעוֹלָם חֲסִדּוֹ.
לְמַכָּה מִצְרַיִם בְּבִכּוֹרֵיהֶם,	כִּי לְעוֹלָם חֲסִדּוֹ.
וַיּוֹצֵא יִשְׂרָאֵל מֵתוֹכָם,	כִּי לְעוֹלָם חֲסִדּוֹ.
בְּיַד חֲזָקָה וּבְזִרְעַ נְטוּיָה,	כִּי לְעוֹלָם חֲסִדּוֹ.
לְגִזֹּר יָם סוּף לְגִזְרִים,	כִּי לְעוֹלָם חֲסִדּוֹ.
וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ,	כִּי לְעוֹלָם חֲסִדּוֹ.
וַיַּעַר פֶּרְעֶה וַיַּחֲלֹ בַיָּם סוּף,	כִּי לְעוֹלָם חֲסִדּוֹ.

Psalm 136 is called in the Talmud *Hallel ha-Gadol*, “the Great Hallel” (Pesachim 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.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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;

שחרית לשבת ויום טוב

לְמוֹלִיךְ עֲמוֹ בַּמִּדְבָּר,	כִּי לְעוֹלָם חֶסֶדּוֹ.
לְמַכֶּה מְלָכִים גְּדֹלִים,	כִּי לְעוֹלָם חֶסֶדּוֹ.
וַיַּהַרֵג מְלָכִים אֲדִירִים,	כִּי לְעוֹלָם חֶסֶדּוֹ.
לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי,	כִּי לְעוֹלָם חֶסֶדּוֹ.
וּלְעֹג מֶלֶךְ הַבָּשָׁן,	כִּי לְעוֹלָם חֶסֶדּוֹ.
וְנָתַן אֶרֶצָם לְנַחֲלָה,	כִּי לְעוֹלָם חֶסֶדּוֹ.
נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ,	כִּי לְעוֹלָם חֶסֶדּוֹ.
שֶׁבַשְׁפָּלָנוּ זָכַר לָנוּ,	כִּי לְעוֹלָם חֶסֶדּוֹ.
וַיַּפְרֶקֶנוּ מִצָּרֵינוּ,	כִּי לְעוֹלָם חֶסֶדּוֹ.
נוֹתַן לָחֶם לְכָל בָּשָׂר,	כִּי לְעוֹלָם חֶסֶדּוֹ.
הוֹדוּ לְאֵל הַשָּׁמַיִם,	כִּי לְעוֹלָם חֶסֶדּוֹ.

תהלים לג

רִנְּנוּ צַדִּיקִים בַּיְיָ, לְיִשְׂרָאֵל נְאֻוָּה תְהִלָּה. הוֹדוּ לַיְיָ בְּכִנּוֹר,
בְּנֶבֶל עֲשׂוֹר זָמְרוּ לוֹ. שִׁירוּ לוֹ שִׁיר חֲדָשׁ הֵיטִיבוּ נֶגֶן
בְּתִרְעוּעָה. כִּי יֵשֶׁר דְּבַר יְיָ, וְכָל מַעֲשָׂיו בְּאֱמוּנָה. אֲהֵב צְדָקָה
וּמִשְׁפָּט, חֶסֶד יְיָ מִלְּאָה הָאָרֶץ. בְּדִבַּר יְיָ שָׁמַיִם נִעֲשׂוּ, וּבְרוּחַ
פִּיו כָּל צִבְאָם. כּוֹנֵס כִּנּוֹר מִי

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.

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To him who led his people through the wilderness,

His mercy endures forever;

To him who struck down great kings,

His mercy endures forever;

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

שחרית לשבת ויום טוב

הַיּוֹם, נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת. יִירָאוּ מִי כָּל הָאָרֶץ, מִמָּנוּ
יִגְוְרוּ כָּל יוֹשְׁבֵי תִבֵּל. כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה וַיַּעֲמֵד. יִי
הַפִּיר עֲצַת גּוֹיִם, הֵנִיא מַחֲשָׁבוֹת עַמִּים. עֲצַת יִי לְעוֹלָם
תִּעֲמֵד, מַחֲשָׁבוֹת לְבוֹ לְדָר וְדָר. אֲשֶׁרִי הַגּוֹי אֲשֶׁר יִי אֱלֹהָיו,
הָעַם בָּחַר לְנַחֲלָה לוֹ. מִשָּׁמַיִם הִבִּיט יִי, רָאָה אֶת כָּל בְּנֵי
הָאָדָם. מִמֶּכּוֹן שְׁבֹתוֹ הִשְׁגִּיחַ, אֶל כָּל יוֹשְׁבֵי הָאָרֶץ. הַיּוֹצֵר
יַחַד לֵבָם, הַמִּבִּין אֶל כָּל מַעֲשֵׂיהֶם. אֵין הַמִּלֵּךְ נוֹשֵׁעַ בָּרַב
חַיִּל, גִּבּוֹר לֹא יִנָּצֵל בָּרַב כַּחַ. שֶׁקֶר הַסּוֹס לְתַשׁוּעָה, וּבָרַב
חֵילוֹ לֹא יִמָּלֵט. הִנֵּה עֵין יִי אֶל יִרְאָיו, לְמִיחָלִים לְחַסְדּוֹ.
לְהַצִּיל מִמּוֹת נַפְשָׁם, וּלְחַיּוֹתָם בְּרָעַב. נַפְשָׁנוּ חֲכָתָה לִי,
עֲזָרְנוּ וּמִגִּנָּנוּ הוּא. Reader כִּי בּוֹ יִשְׁמַח לְבָנוּ, כִּי בִשְׁם קֹדֶשׁוֹ
בִּטְחָנוּ. יְהִי חֶסֶדְךָ יִי עָלֵינוּ, כְּאֲשֶׁר יַחֲלֵנוּ לָךְ.

תהלים צב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת. טוֹב לְהַדוֹת לִי, וּלְזַמֵּר לְשִׁמְךָ
עָלֵינוּ. לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ, וְאַמוֹנָתְךָ בַּלֵּילוֹת. עָלֵי עֲשׂוֹר
וְעָלֵי נָבֵל, עָלֵי הַגִּיּוֹן בְּכִנּוֹר. כִּי שִׁמְחַתָּנִי יִי בַּפֶּעֱלָךְ, בְּמַעֲשֵׂי
יְדֶיךָ אֲרָגֵן. מַה גָּדְלוֹ מַעֲשֶׂיךָ יִי, מֵאֵד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ.

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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. 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, 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!

שחרית לשבת ויום טוב

אִישׁ בַּעַר לֹא יֵדַע, וְכִסִּיל לֹא יִבִּין אֶת זֹאת. בְּפֶרֶחַ רִשְׁעִים
כְּמוֹ עֵשֶׂב, וַיִּצְיָצוּ כָּל פְּעָלֵי אוֹן, לְהַשְׁמַדֵּם עַד־עַד. וְאַתָּה
מָרוֹם לְעֵלָם יי. כִּי הִנֵּה אֵיבִיךָ, יי, כִּי הִנֵּה אֵיבִיךָ יֹאבְדוּ,
יִתְפָּרְדּוּ כָּל פְּעָלֵי אוֹן. וְתָרַם כְּרִאִים קֶרְנִי, בַּלְתִּי בְשֵׁמֶן
רַעֲנָן. וַתִּבֶּט עֵינֵי בְשׂוּרִי, בַּקָּמִים עָלַי מֵרַעִים תִּשְׁמַעְנָה אֲזֹנֵי.
צַדִּיק כִּתְמָר יִפְרָח, כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגָּה. שְׁתוּלִים בְּבֵית יי,
בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ. Reader עוד יְנוּבּוֹן בְּשִׁיבָה, דְּשָׁנִים
וְרַעֲנָנִים יִהְיוּ. לְהַגִּיד כִּי יִשְׂרָאֵל יי, צוּרֵי וְלֹא עוֹלָתָה בּוֹ.

תהלים צג

יי מֶלֶךְ גִּאוֹת לָבַשׁ, לָבַשׁ יי עֹז הַתְּאֵזֶר, אֶף תִּכּוֹן תִּבְל בַּל
תִּמּוּט. נָכוֹן כִּסֵּאֲךָ מֵאֵז, מֵעוֹלָם אַתָּה. נִשְׂאוּ נְהָרוֹת יי, נִשְׂאוּ
נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכִיָּם. מִקְלוֹת מַיִם רַבִּים אֲדִירִים
מִשְׁבְּרֵי יָם, אֲדִיר בְּמָרוֹם יי. Reader עֲדֹתֶיךָ נֶאֱמְנוּ מְאֹד
לְבֵיתְךָ נִאֲוָה קֹדֶשׁ, יי לְאַרְךָ יָמִים.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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 exceedingly; I am anointed with fresh oil.

My eye has gazed on my foes; my ears hear 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.

Psalms 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.

שחרית לשבת ויום טוב

יְהִי כְבוֹד יְיָ לְעוֹלָם, יִשְׁמַח יְיָ בְּמַעֲשָׁיו. יְהִי שֵׁם יְיָ מְבֹרָךְ,
מֵעַתָּה וְעַד עוֹלָם. מִמְזֶרֶח שֶׁשֶׁשׁ עֵד מְבֹאֵאוֹ, מִהַלֵּל שֵׁם יְיָ. רַם
עַל כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ. יְיָ שֶׁמֶךְ לְעוֹלָם, יְיָ זְכוֹרָךְ
לְדֹר וָדֹר. יְיָ בַּשָּׁמַיִם הֵכִין כֶּסֶּאֱוֹ, וּמִלְכוּתוֹ בְּכָל מַשְׁלָה.
יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וְיֹאמְרוּ בְּגוֹיִם, יְיָ מֶלֶךְ. יְיָ מֶלֶךְ,
יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעֹלָם וָעֶד. יְיָ מֶלֶךְ עוֹלָם וָעֶד, אֲבָדוֹ גּוֹיִם
מֵאֲרָצוֹ. יְיָ הַפִּיר עֲצַת גּוֹיִם, הֵנִיא מַחֲשָׁבוֹת עַמִּים. רַבּוֹת
מַחֲשָׁבוֹת בְּלֵב אִישׁ, וְעֲצַת יְיָ הִיא תְּקוּם. עֲצַת יְיָ לְעוֹלָם
תִּעֲמֹד, מַחֲשָׁבוֹת לְבוֹ לְדֹר וָדֹר. כִּי הוּא אָמַר וַיְהִי, הוּא צוּה
וַיַּעֲמֹד. כִּי בָחַר יְיָ בְּצִיּוֹן, אֹהֶה לְמוֹשָׁב לוֹ. כִּי יַעֲקֹב בָּחַר לוֹ
יְהִי, יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי לֹא יִטָּשׁ יְיָ עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב.
Reader והוא רחום יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהַשִּׁיב
אָפוֹ, וְלֹא יַעִיר כָּל חַמָּתוֹ. יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם
קְרִיאָנוּ.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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

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;

שחרית לשבת ויום טוב

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה.
אֲשֶׁרִי הָעַם שֹׁכֵחַ לֹא, אֲשֶׁרִי הָעַם שֵׁי אֱלֹהִיו.

תהלים קמה

תהלה לדוד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֶבְרַכְךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֵלָל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ.
הֵדָר כְּבוֹד הוֹדֶךָ, וְדְבָרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְךָ אֲסַפְּרֶנָּה.
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפַּיִם וּגְדֹל חֶסֶד.
טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יוֹדוֹךָ יְיָ כָּל מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יְדַבְּרוּ.
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הֵדָר מַלְכוּתְךָ.

MORNING 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.

¹*Psalms* 84:5; 114:15.

שחרית לשבת ויום טוב

מִלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים, וּמִמְשִׁלְתְּךָ בְּכָל דָּר וָדָר.
סוּמָךְ יי לְכָל הַנִּפְלִים, וְזוֹקֶךָ לְכָל הַכַּפּוּפִים.
עֵינֵי כָל אֱלֹהֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן.
צַדִּיק יי בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.
קָרוֹב יי לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.
רָצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֶת שְׁוַעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יי אֶת כָּל אֲהָבָיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד.
תְּהִלָּת יי יִדְבָּר פִּי, וְיִבְרַךְ כָּל בֶּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם
וָעֶד. Reader וְאַנְחֵנוּ נִבְרַךְ יְיָ, מִעַתָּה וְעַד עוֹלָם,
הַלְלוּיָהּ.

תהלים קמו

הַלְלוּיָהּ, הַלְלֵי נַפְשִׁי אֶת יי. אֲהַלֵּלָהּ יי בְּחַיִּי, אֲזַמְּרָה
לֵאלֹהֵי בְּעוֹדִי. אֵל תִּבְטַחוּ בְּנִדְיָבִים, בֶּן אָדָם שָׂאִין לוֹ
תְּשׁוּעָה. תִּצַּא רוּחוֹ יֵשֵׁב לְאַדְמָתוֹ, בַּיּוֹם הַהוּא אֲבִדּוּ
עֲשֵׂתֵנוֹתָיו. אֲשֶׁרִי שָׁאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל יי
אֱלֹהֵיו. עֲשֵׂה שָׁמַיִם וָאָרֶץ, אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם,
הַשְׁמֵר אֶמֶת לְעוֹלָם.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raise 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 grants 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,

¹*Psalm 115:18.*

שחרית לשבת ויום טוב

עֲשֵׂה מִשְׁפָּט לַעֲשׂוּקִים, נֵתֵן לָחֶם לָרָעִבִים, יִי מַתִּיר אֲסוּרִים.
יִי פֶקֶחַ עֲוֹרִים, יִי זִקְנָה כְּפוּפִים, יִי אֹהֵב צַדִּיקִים. יִי שֹׁמֵר אֶת
גְּרָמָיו, יִתּוֹם וְאַלְמָנָה יַעֲזֹד, וְדֹרֶךְ רָשָׁעִים יַעֲזֹת. Reader
יִמְלֹךְ יִי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ.

תהלים קמו

הַלְלוּיָהּ, כִּי טוֹב זִמְרָה אֱלֹהֵינוּ, כִּי נָעִים, נֶאֱוָה תְהִלָּה. בּוֹנֵה
יְרוּשָׁלַיִם יִי, נִדְחֵי יִשְׂרָאֵל יַכְנִס. הָרוּפָא לְשִׁבּוּרֵי לֵב, וּמַחֲבֵשׁ
לְעֲצָבוֹתָם. מוֹנֶה מִסְפָּר לַכּוֹכָבִים, לְכָל־שְׁמוֹת יִקְרָא. גָּדוֹל
אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר. מִעוֹדֵד עֲנוּיִם יִי,
מִשְׁפִּיל רָשָׁעִים עַד־י אֶרֶץ. עָנוּ לִי בַתּוֹדָה, זָמְרוּ לְאֱלֹהֵינוּ
בְּכָנוֹר. הַמְכֶסֶה שָׁמַיִם בְּעָבִים, הַמְכִין לָאָרֶץ מָטָר, הַמְצַמֵּחַ
הָרִים חֲצִיר. נוֹתֵן לְבִהמָה לַחֲמָה, לְבָנִי עֹרֵב אֲשֶׁר יִקְרָאוּ. לֹא
בִגְבוּרַת הַסּוֹס יִחַפֵּץ, לֹא בְשׁוּקֵי הָאִישׁ יִרְצֶה. רוֹצֶה יִי אֶת
יִרְאָיו, אֶת הַמִּיחָלִים לְחַסְדּוֹ. שִׁבְחֵי יְרוּשָׁלַיִם אֶת יִי, הַלְלֵי
אֱלֹהֵינוּ צִיּוֹן. כִּי חֹזֵק בְּרִיחֵי שַׁעֲרֵינוּ, בִּרְךְ בְּנֵינוּ בְּקִרְבָּנוּ. הַשֵּׁם
גְּבוּלָנוּ שָׁלוֹם, חֵלֶב חֲטִיִּים יִשְׂבִּיעֵנוּ. הַשְׁלַח אִמְרָתוֹ אֶרֶץ, עַד
מִהֲרָה יְרוּץ דְּבָרוֹ. הַנֵּתֵן שָׁלֵג כַּצֶּמֶר, כְּפוֹר כַּאֲפֹר יַפְיֹר.
מִשְׁלֵיךְ קֶרְחוֹ כְּפֶתִים, לְפָנֵי קָרְתוֹ מִי יַעֲמוֹד. יִשְׁלַח דְּבָרוֹ
וַיִּמָּס, יֵשֵׁב רוּחוֹ יִזְלוּ מַיִם.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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!

Psalms 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.

שחרית לשבת ויום טוב

מִגִּיד דְּבָרָיו לְיַעֲקֹב, חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. Reader לא
עָשָׂה כֵּן לְכָל גּוֹי, וּמִשְׁפָּטִים בַּל יִדְעוּם, הֵלְלוּיָהּ.

תהלים קמח

הֵלְלוּיָהּ, הֵלְלוּ אֶת יי מִן הַשָּׁמַיִם, הֵלְלוּהוּ בַּמְרוֹמִים. הֵלְלוּהוּ
כָּל מַלְאָכָיו, הֵלְלוּהוּ כָּל צְבָאָיו. הֵלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ, הֵלְלוּהוּ
כָּל כּוֹכָבֵי אֹר. הֵלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמַּיִם אֲשֶׁר מַעַל
הַשָּׁמַיִם. יִהְלְלוּ אֶת שֵׁם יי, כִּי הוּא צוּה וְנִבְרָאוּ. וַיַּעֲמִידֵם
לְעֵד לְעוֹלָם, חֶק נָתַן וְלֹא יַעֲבֹר. הֵלְלוּ אֶת יי מִן הָאָרֶץ,
תְּנִינִים וְכָל תְּהוֹמוֹת. אֵשׁ וּבָרָד שֶׁלֵּג וְקִיטּוֹר, רוּחַ סַעָרָה עוֹשֶׂה
דְּבָרוֹ. הֶהָרִים וְכָל גְּבָעוֹת, עֵץ פָּרִי וְכָל אֲרָזִים. הַחִיָּה וְכָל
בְּהֵמָה, רֶמֶשׁ וְצִפּוֹר כָּנָף. מַלְכֵי אֶרֶץ וְכָל לְאֻמִּים, שָׂרִים וְכָל
שְׂפָטֵי אֶרֶץ. בַּחוּרִים וְגַם בְּתוֹלוֹת, זִקְנִים עִם נְעָרִים. יִהְלְלוּ
אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ, הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם.
Reader וַיֵּרָם קֶרֶן לְעַמּוֹ תְּהַלָּה לְכָל חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם
קָרְבוֹ, הֵלְלוּיָהּ.

תהלים קמט

הֵלְלוּיָהּ, שִׁירוּ לַיי שִׁיר חֲדָשׁ, תְּהַלְּתוּ בְּקֹהֶל חֲסִידִים. יִשְׁמַח
יִשְׂרָאֵל בְּעֲשָׂיו, בְּנֵי צִיּוֹן יִגִּילוּ בְּמַלְכָּם. יִהְלְלוּ שְׁמוֹ בְּמַחֲוֹל,
בְּתֶף וּכְנֹר יִזְמְרוּ לוֹ. כִּי רוּצָה יי בְּעַמּוֹ, יִפְאֵר עַנּוּיָם
בִּישׁוּעָה. יַעֲלֶזוּ

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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!

Psalms 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 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!

Psalms 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.

שחרית לשבת ויום טוב

חֲסִידִים בְּכָבוֹד, יִרְנְנוּ עַל מַשְׁכָּבוֹתָם. רוּמָמוֹת אֵל בְּגִרוֹנָם,
וְחָרַב פִּיפִיּוֹת בִּידָם. לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם, תּוֹכַחוֹת בַּלְּאֻמִּים.
Reader לְאֹסֵר מַלְכֵיהֶם בְּזָקִים, וְנִכְבְּדֵיהֶם בְּכִבְלֵי בְרָזָל.
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב, הָדָר הוּא לְכָל חֲסִידָיו, הַלְלוּיָהּ.

תהלים קנ

הַלְלוּיָהּ, הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ. הַלְלוּהוּ
בְּגִבּוֹרָתוֹ, הַלְלוּהוּ כָּרֹב גְּדָלוֹ. הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ
בְּנֶגֶב וְכִנּוֹר. הַלְלוּהוּ בְּתֶף וּמַחּוֹל, הַלְלוּהוּ בַּמִּנִּים וְעָגַב.
הַלְלוּהוּ בְּצִלְצְלֵי שֹׁמֵעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. Reader כָּל
הַנְּשָׁמָה תִּהְיֶה יְיָ הַלְלוּיָהּ. כָּל הַנְּשָׁמָה תִּהְיֶה יְיָ הַלְלוּיָהּ.

בָּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּךְ יְיָ מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלַיִם,
הַלְלוּיָהּ. בָּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ.
Reader וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיִּמָּלֵא כְבוֹדוֹ אֶת כָּל
הָאָרֶץ, אָמֵן וְאָמֵן.

כל הנשמה is repeated because this verse marks the end of the Book of Psalms.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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!

Psalms 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!

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

¹ *Psalms* 89:53; 135:21; 72:18-19.

שחרית לשבת ויום טוב

דברי הימים א כט, י-יג

וַיְבָרֶךְ דָּוִיד אֶת יְיָ, לְעֵינֵי כָל הַקָּהָל, וַיֹּאמֶר דָּוִיד, בָּרוּךְ אַתָּה
יְיָ אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד עוֹלָם. לָךְ יְיָ הַגְדָּלָה
וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ
יְיָ הַמְמָלְכָה, וְהַמְתַּנַּשָּׂא לְכָל לְרָאשׁ. וְהָעֶשֶׂר וְהַכְּבוֹד מִלְּפָנֶיךָ,
וְאַתָּה מוֹשֵׁל בְּכָל, וּבִידָךְ כָּחַ וּגְבוּרָה, וּבִידָךְ לְגִדָּל וּלְחִזָּק
לְכָל. וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם
תְּפִאֲרָתְךָ.

נחמיה ט, ו-יא

אַתָּה הוּא יְיָ לְבַדְּךָ, אַתָּה עֹשֶׂת אֶת הַשָּׁמַיִם, שָׁמַי הַשָּׁמַיִם,
וְכָל צְבָאָם, הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ, הַיָּמִים וְכָל אֲשֶׁר בָּהֶם,
וְאַתָּה מְחַיֶּה אֶת כָּל־ם, וּצְבֵא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִיִּים. אַתָּה הוּא
יְיָ הָאֱלֹהִים, אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים,
וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם. וּמִצֵּאתָ אֶת לְבָבוֹ נֹאמָן לְפָנֶיךָ –

וְכָרוֹת עָמּוֹ הַבְּרִית לָתֵת אֶת אֶרֶץ הַכְּנַעֲנִי, הַחֲתִי, הָאֲמֹרִי,
וְהַפְּרִזִּי, וְהַיְבוּסִי, וְהַגְּרָגָשִׁי, לָתֵת לְזֶרְעוֹ, וַתִּקֶּם אֶת דְּבָרֶיךָ, כִּי
צָדִיק אַתָּה. וַתֵּרָא אֶת עֲנִי אֲבֹתֵינוּ בְּמִצְרַיִם, וְאַתָּה זִעְקָתָם
שָׁמַעְתָּ עַל יַם סוּף. וַתִּתֵּן אֹתָם וּמִפְתִּים בְּפָרְעָה, וּבְכָל עַבְדָּיו,
וּבְכָל עַם אֲרָצוֹ, כִּי יָדַעְתָּ כִּי הִזִּידוּ עָלֵיהֶם, וַתַּעַשׂ לָךְ שֵׁם
כְּהִיּוֹם הַזֶּה. Reader וְהֵיכָן בִּקְעָתָ לְפָנֵיהֶם, וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם
בַּיַּבָּשָׁה, וְאַתָּה רֹדְפֵיהֶם הִשְׁלַכְתָּ בְּמִצּוֹלָתָ כִּמּוֹ אֶבֶן בְּמַיִם עֲזִיִּים.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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 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.

שחרית לשבת ויום טוב

שמות יד, ל-לא

וַיֹּשַׁע יְיָ בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם, וַיֵּרָא יִשְׂרָאֵל
אֶת מִצְרַיִם מֵת עַל שִׁפְתַּת הַיָּם. Reader וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד
הַגְּדֹלָה אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם וַיֵּרָאוּ הָעָם אֶת יְיָ, וַיֹּאמְרוּ
בְּיַי וּבַמָּשָׁה עֲבָדוּ.

שמות טו, א-יח

אֲזַי יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיְי, וַיֹּאמְרוּ
לֵאמֹר, אֲשִׁירָה לַיְי כִּי גָאָה גָאָה, סוּס וְרֹכְבוֹ רָמָה בַּיָּם. עָזִי
וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה, זֶה אֱלֹהִי וְאֶנּוּהוּ, אֱלֹהֵי אֲבִי
וְאַרְמְנָהוּ. יְיָ אִישׁ מִלְחָמָה, יְיָ שְׁמוֹ. מִרְכַּבַּת פָּרָעָה וַחֲיִלוֹ יִרְה
בַּיָּם, וּמִבְּחַר שְׁלֹשִׁיו טָבְעוּ בַיָּם סוּף. תִּהְיֶה תִּהְיֶה יְיָ יִרְדּוּ
בְּמִצּוֹלֹת כָּמוֹ אֲבֹן. יְמִינֶךָ יְיָ נֶאֱדָרִי בַכֶּחַ, יְמִינֶךָ יְיָ תִרְעֵץ
אוֹיֵב. וּבָרַב גָּאוֹנֶךָ תִּהְרַס קַמְיֶךָ, תִּשְׁלַח חֲרֹנֶךָ יֹאכֻלָּמוּ כִּקְנֵשׁ.
וּבְרוּיֶךָ אֶפֶיךָ נִעְרָמוּ מַיִם, נִצְבּוּ כָמוֹ נֵד נִזְלִים, קָפְאוּ תִהְיֶה
בְּלֵב יָם. אָמַר אוֹיֵב אֶרְדֶּף אֲשִׁיג אֲחַלֵּק שָׁלָל, תִּמְלֹאמוּ נַפְשֵׁי,
אֶרִיק חֲרָבִי, תִּזְרִישְׁמוּ יָדֵי. נִשְׁפְּתָ בְרוּיֶךָ כִּסְמוּ יָם, צָלְלוּ
כַּעֲפֹרֶת בְּמַיִם אֲדִירִים. מִי כָמָכָה בָּאֵלִם יְיָ, מִי כָמָכָה נֶאֱדָר
בְּקֹדֶשׁ, נִזְרָא תִהְיֶה, עָשָׂה פֶלֶא.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

Exodus 11:30-31

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?

שחרית לשבת ויום טוב

נִשְׁמַת יְמִינָךְ, תְּבַלְעֵמוֹ אֶרֶץ. נַחֲתָ בְּחֶסֶדְךָ עִם זֶה גְּאֻלָּתְךָ,
נִהְיָתָ בְּעֶזְרְךָ אֶל נוֹה קִדְשֶׁךָ. שָׁמְעוּ עַמִּים יִרְגְּזוּן, חֵיל אַחֲזִי
יִשְׁבִּי פִלֶשֶׁת. אֲזִי נִבְהָלוּ אֱלֹפֵי אֲדוֹם, אֵילֵי מוֹאָב יֶאֱחָזְמוּ
רַעַד, נִמְגּוּ כָל יֹשְׁבֵי כְנָעַן. תִּפֹּל עֲלֵיהֶם אֵימָתָה וּפָחַד, בְּגִדְלִי
זְרוּעֶךָ יִדְמוּ כְּאֶבֶן, עַד יַעֲבֹר עִמָּךְ יְיָ, עַד יַעֲבֹר עִם זֶה קִנְיָתְךָ.
תִּבְאֵמוּ וְתִטְעֵמוּ בְּהַר נִחְלָתְךָ, מָכוֹן לְשִׁבְתְּךָ פַּעֲלָתְךָ יְיָ,
מִקְדָּשְׁךָ, אֲדֹנָי, כּוֹנֵנוּ יְדִידְךָ. יְיָ | יִמְלֹךְ לְעֹלָם וָעֶד. יְיָ יִמְלֹךְ
לְעֹלָם וָעֶד. כִּי לִי הַמְּלוּכָה, וּמִשְׁלַל בְּגוֹיִם. Reader וְעָלוּ
מוֹשְׁעִים בְּהַר צִיּוֹן לְשִׁפְטֹת אֶת הָרָעָה, וְהִיטָה לִי הַמְּלוּכָה.
וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ
אֶחָד.

נִשְׁמַת כָּל חַי, תִּבְרַךְ אֶת שְׁמֶךָ יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל בָּשָׂר
תִּפְאֹר וּתְרוֹמֵם זְכוֹרְךָ מִלִּכְנוּ תַּמִּיד, מִן הָעוֹלָם וְעַד הָעוֹלָם
אֶתָּה אֵל, וּמִבְּלָעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדָה
וּמַצִּיל וּמַפְרִיֵּס וּמַרְחֵם בְּכָל עֵת צָרָה וְצוּקָה, אֵין לָנוּ מֶלֶךְ
אֱלֹהֵי אֶתָּה.

Nishmath 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 should be given for every drop of rain. *Nishmath* is identified in the Talmud

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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. 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.

(Pesahim 118a) with ברכת השיר, recommended by the Mishnah for the closing of the *Haggadah* service on Passover.

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

שחרית לשבת ויום טוב

אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת, אֲדוֹן כָּל
תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵּג עוֹלָמוֹ בְּחֶסֶד,
וּבְרִיּוֹתָיו בְּרַחֲמִים. יְיָ לֹא יָנוּם וְלֹא יִישָׁן, הַמַּעֲוִיר יְשָׁנִים
וְהַמְקִיץ נִרְדָּמִים, וְהַמְשִׁיחַ אֲלֵמִים, וְהַמַּתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ
נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים, לֵךְ לְבִדְךָ אֲנַחְנוּ מוֹדִים. אֱלֹהֵינוּ
מָלֵא שִׁירָה כִּים, וְלִשְׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גִּלְיוֹ, וְשִׁפְתוֹתֵינוּ שֹׁבַח
כְּמַרְחֲבֵי רִקְיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁשֶׁמֶשׁ וְכִיָּרָח, וְיָדֵינוּ
פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת, אֵין אֲנַחְנוּ
מִסְפִּיקִים לְהוֹדוֹת לָךְ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וְלִבְרַךְ אֶת
שְׁמֶךָ, עַל אַחַת מֵאַלְפֵי אֲלָף אֲלָפֵי אֲלָפִים וְרַבֵּי רַבּוֹת
פְּעָמִים, הַטּוֹבוֹת שַׁעֲשִׁית עִם אֲבוֹתֵינוּ וְעַמָּנוּ. מִמַּצָּרִים
גִּאֲלָתָנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. בִּרְעֵב זִנְתָּנוּ,
וּבְשָׂבַע כִּלְכַּלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ, וּמִדֶּבֶר מִלִּטְתָּנוּ, וּמִחֲלִים
רָעִים וְנֶאֱמָנִים דִּלִּיתָנוּ. עַד הֵנָּה עֲזָרוֹנוּ רַחֲמֶיךָ, וְלֹא עֲזָבוֹנוּ
חֲסִדֶיךָ, וְאַל תִּטְּשֵׁנוּ, יְיָ אֱלֹהֵינוּ, לְנֶצַח. עַל כֵּן אֲבָרִים שֶׁפִּלַּגְתָּ
בָּנוּ, וְרוּחַ וְנִשְׁמָה שֶׁנִּפְחַת בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שִׁמַּת בְּפִינוּ,
הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ
וַיְמַלִּיכוּ אֶת שְׁמֶךָ מְלָכָנוּ.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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.

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.

שחרית לשבת ויום טוב

כִּי כָל פֶּה לְךָ יוֹדֶה, וְכָל לֵשׁוֹן לְךָ תִּשָּׁבַע, וְכָל בֶּרֶךְ לְךָ תִּכְרַע,
וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירָאוּךָ, וְכָל קֶרֶב
וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ, כַּדָּבָר שְׂכָתוֹב, כָּל עֲצָמוֹתַי תֹּאמְרָנָה,
יְיָ, מִי כָמוֹךָ, מִצִּיל עָנִי מִחֲזָק מִמָּנוּ, וְעָנִי וְאֲבִיוֹן מִגְּזֵלוֹ. מִי
יִדְמֶה לָּךְ, וּמִי יִשׁוּה לָּךְ, וּמִי יַעֲרֶךְ לָּךְ, הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיָה שָׁמַיִם וָאָרֶץ. נְהַלְלֶךָ וְנִשְׁבַּחֶךָ
וְנִפְאָרֶךָ, וְנִבְרַךְ אֶת שֵׁם קְדֻשָּׁךָ, כְּאֲמוֹר, לְדוֹד, בָּרְכִי נַפְשִׁי
אֶת יְיָ, וְכָל קָרְבִי אֶת שֵׁם קְדֻשְׁךָ.

On festivals the Reader begins here:

הָאֵל בְּתַעֲצֻמוֹת עֲזָךְ, הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ, הַגִּבּוֹר לְנִצָּחַת,
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רַם וְנִשְׂא.

On Sabbaths the Reader begins here:

שׁוֹכֵן עַד, מָרוֹם וְקְדוֹשׁ שְׁמוֹ. וְכָתוּב, רַנְּנוּ צְדִיקִים בַּיְיָ,
לְיִשְׂרָאֵל נְאֻה תְּהִלָּה.

בְּפִי יִשְׂרָאֵל תְּתַהַלֵּל,
וּבְדַבְּרֵי צְדִיקִים תִּתְבָּרֵךְ,
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם,
וּבִקְרֹב קְדוֹשִׁים תִּתְקַדֵּשׁ.

שׁוֹכֵן עַד is borrowed from Isaiah 57:15. The initials of the four synonyms for “righteous” in בְּפִי יִשְׂרָאֵל happen to form the acrostic תתהלל, תתקדש, יצחק; by rearranging the verbs

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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.

רבקה, the third letters spell תתברך, תתרום. Such rearrangement is found in the Sephardic *Siddur*.

¹Psalm 35:10. ²Psalm 103:1. ³Psalm 33:1.

שחרית לשבת ויום טוב

וּבִמְקוֹהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, בְּרָנָה יִתְפָּאֵר שְׁמֶךְ
מִלְּכֵנוּ, בְּכָל דּוֹר וָדוֹר, שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים, לְפָנֶיךָ יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, Reader לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח,
לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעַלָּה וּלְקָלָס, עַל כָּל דְּבָרֵי
שִׁירֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשִּׁי עַבְדְּךָ מְשִׁיחָךְ.

יִשְׁתַּבַּח שְׁמֶךְ לְעַד מִלְּכֵנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאָה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר
וְשַׁבְּחָה, הַלֵּל וְזַמְרָה, עֲזֵז וּמַמְשִׁלָּה, נִצַּחַת, גְּדֻלָּה וּגְבוּרָה, תְּהַלָּה
וְתִפְאָרֶת, קִדְשָׁה וּמַלְכוּת. Reader בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה
וְעַד עוֹלָם. בָּרוּךְ אַתָּה יי, אֵל מֶלֶךְ גָּדוֹל בַּתְּשַׁבְּחוֹת, אֵל
הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זַמְרָה, מֶלֶךְ, אֵל, חַי
הַעוֹלָמִים.

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְּקִדְשָׁא בְּרִיךְ הוּא, לְעַלָּא (לְעַלָּא) מִן כָּל
בְּרָכָתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרֵן בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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 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.

שחרית לשבת ויום טוב

Silent meditation:

יְתַבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ
מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ
הוא, שֶׁהוא ראשון והוא אחרון,

Reader:

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

וּמִבְלָעָדֵינוּ אֵין אֱלֹהִים. סֵלֹו לָרֶכֶב בַּעֲרָבוֹת, בֵּיתָה שְׁמוֹ, וְעֲזָלוּ לְפָנֵינוּ;
וּשְׁמוֹ מְרוֹמָם עַל כָּל בְּרָכָה וְתִהְיֶה. בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם
וָעֶד. יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה
שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.

On festivals occurring on weekdays:

(הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בִּרְחֻמִּים, וּבִטּוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם
תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. מָה רַבּוֹ מַעֲשֵׂיךָ יְיָ, כָּלֵם בְּחִכְמָה עֲשִׂיתָ,
מִלֵּאָה הָאָרֶץ קִנְיָנְךָ. הַמֶּלֶךְ הַמְרוֹמָם לְבָדּוֹ מֵאֵז, הַמְּשַׁבַּח וְהַמְּפָאֵר
וְהַמְתַּנַּשֵּׂא מִימּוֹת עוֹלָם. אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ,
אֲדוֹן עֲזָנוּ צוּר מִשְׁגָּבֵנוּ, מִגֵּן יִשְׁעָנוּ מִשְׁגָּב בַּעֲדָנוּ.

אֵל בְּרוּךְ גָּדוֹל יָדָעָה, הַכִּין וּפָעַל זִהְרֵי חֲמָה, טוֹב יָצַר כְּבוֹד לְשְׁמוֹ,
מְאֻרוֹת נָתַן סְבִיבוֹת עֲזוֹ, פְּנוֹת צְבָאוֹ קְדוֹשִׁים רוֹמְמֵי שְׁדֵי, תָּמִיד
מְסַפְּרִים כְּבוֹד אֵל וְקֹדְשָׁתוֹ. תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ עַל שְׁבַח מַעֲשֵׂה
יְדֶיךָ, וְעַל מְאֻרֵי אוֹר שֶׁעָשִׂיתָ יְפָאָרוֹךְ סִלָּה.)

Continue תִּתְבָּרַךְ on page 180.

תָּמִיד is an alphabetical acrostic ending with אל ברוך גדול דעה.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

Reader:

Bor'chu es adonoy
ha-m'voroch.

Congregation and Reader:

Boruch adonoy ha-m'voroch
L'olom vo-ed.

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
formest light and createst darkness, who makest peace and
created all things.

On festivals occurring on weekdays:

(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 181.

שחרית לשבת ויום טוב

On Sabbath:

הַכֹּל יוֹדוּךָ, וְהַכֹּל יִשְׁבְּחוּךָ, וְהַכֹּל יֹאמְרוּ, אֵין קָדוֹשׁ כִּי. הַכֹּל
יְרוֹמְמוּךָ סֵלָה, יוֹצֵר הַכֹּל. הָאֵל הַפּוֹתֵחַ בְּכָל יוֹם דְּלִתוֹת
שַׁעְרֵי מִזְרַח, וּבּוֹקֵעַ חֲלוֹנֵי רִקִּיעַ, מוֹצִיא חֶמֶה מִמְּקוֹמָה,
וּלְבָנָה מִמְּכוֹן שְׁבִתָּהּ, וּמֵאִיר לְעוֹלָם כָּלוֹ וּלְיוֹשְׁבָיו, שֶׁבְּרָא
בְּמִדַּת הַרְחָמִים. הַמֵּאִיר לָאָרֶץ וּלְדָרִים עָלֶיהָ בְּרַחֲמִים.
וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. הַמְּלַךְ
הַמְּרוֹמֵם לְבָדּוֹ מֵאֵז, הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימּוֹת
עוֹלָם. אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוּ
צוּר מִשְׁגָּבֵנוּ, מִגֵּן יִשְׁעֵנוּ, מִשְׁגָּב בְּעַדָּנוּ. אֵין כְּעֶרְכְּךָ וְאֵין
זוּלָתְךָ, אַפֶּס בְּלָתְךָ, וּמִי דּוֹמָה לָךְ. Reader אֵין כְּעֶרְכְּךָ, יי
אֱלֹהֵינוּ, בְּעוֹלָם הַזֶּה, וְאֵין זוּלָתְךָ מִלְּכָנוּ לְחַיֵּי הָעוֹלָם הַבָּא.
אַפֶּס בְּלָתְךָ גּוֹאֲלָנוּ לִימּוֹת הַמָּשִׁית, וְאֵין דּוֹמָה לָךְ מוֹשִׁיעֵנו
לְתַחֲיַת הַמֵּתִים.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

On Sabbath:

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 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.

שחרית לשבת ויום טוב

אל אדון על כל המעשים, ברוך ומברך בפי כל נשמה,
גדלו וטובו מלא עולם, יצת ותבונה סבבים אותו.
המתנאה על חיות הקדש, ונהדר בכבוד על המרכבה,
זכות ומישור לפני כסאו, חסד ורחמים לפני כבודו.
טובים מאורות שברא אלהינו, יצאם בדעת בבינה ובהשכל,
כח וגבורה נתן בהם, להיות מושלים בקרב תבל.
מלאים זיו ומפיקים נגה, נאה זיום בכל העולם,
שמחים בצאתם וששים בבואם, עשים באימה רצון קונם.
פאר וכבוד נותנים לשמו, צהלה ורנה לזכר מלכותו,
קרא לשמש ויזרח אור, ראה והתקין צורת הלבנה.
שבח נותנים לו כל צבא מרום, תפארת וגדלה,
שרפים ואופנים וחיות הקדש.

אל אדון is an alphabetical hymn, generally attributed to the *Yorde Merkavah*, mystics of the eighth century, who applied their minds to theosophy. The *Tur* mentions a variant reading, **והקטין** instead of **והתקין**, according to which the clause concerning the moon refers to the talmudic tradition that God diminished the original size of the moon (*Hullin* 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 planets Saturn (**שבתאי**), Venus (**נוגה**), Mercury (**כוכב**), Jupiter (**צדק**), and Mars (**מאדים**), by means of the initials **כל צבא מרום**.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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—

שחרית לשבת ויום טוב

לֹאֵל אֲשֶׁר שָׁבַת מְכָל הַמַּעֲשִׂים, בְּיוֹם הַשְּׁבִיעִי הַתְּעֵלָה וַיֵּשֶׁב
עַל כִּסֵּא כְבוֹדוֹ, תַּפְאֶרֶת עֲטָה לְיוֹם הַמְּנוּחָה, עֲנֵג קָרָא לְיוֹם
הַשָּׁבַת. זֶה שָׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שָׁבוּ שָׁבַת אֵל מְכָל
מְלֹאכֶתוֹ, וַיּוֹם הַשְּׁבִיעִי מִשְׁבַּח וְאוֹמֵר, מְזֻמּוֹר שִׁיר לְיוֹם
הַשָּׁבַת, טוֹב לְהוֹדוֹת לַיְי. לְפִיכָךְ יִפְאָרוּ וַיְבָרְכוּ לֹאֵל כָּל
יְצוּרָיו, שָׁבַח יְקָר וְגִדְלָה יִתְּנוּ לֹאֵל מֶלֶךְ יוֹצֵר כָּל, הַמְּנַחִיל
מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ, בְּיוֹם שָׁבַת קִדְשׁ. שִׁמְךָ יֵי
אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזִכְרְךָ מִלְּכֵנוּ יִתְפָּאֵר, בַּשָּׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת. תִּתְּבָרֵךְ מוֹשִׁיעֵנוּ עַל שָׁבַח מַעֲשֵׂה יְדִיךָ, וְעַל
מְאֹרֵי אוֹר שְׁעֵשִׂית יִפְאָרוּךְ סֵלָה.

תִּתְּבָרֵךְ צוּרֵנוּ מִלְּכֵנוּ וְגֵאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים, יִשְׁתַּבַּח שִׁמְךָ
לְעַד מִלְּכֵנוּ, יוֹצֵר מִשְׁרָתִים, וְאֲשֶׁר מִשְׁרָתָיו כָּלָם עוֹמְדִים
בְּרוֹם עוֹלָם, וּמִשְׁמִיעִים בִּירָאָה יַחַד בְּקוֹל, דְּבָרֵי אֱלֹהִים חַיִּים
וּמֶלֶךְ עוֹלָם. כָּלָם אֲהוּבִים, כָּלָם בְּרוּרִים, כָּלָם גְּבוּרִים, וְכָלָם
עֹשִׂים בְּאֵימָה וּבִירָאָה רְצוֹן קוֹנֵם. וְכָלָם פּוֹתְחִים אֶת פִּיָּהֶם
בְּקִדְשָׁה וּבִטְהָרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים,
וּמְפָאֲרִים וּמַעֲרִיצִים, וּמַקְדִּישִׁים וּמְלִיכִים:

לֹאֵל אֲשֶׁר שָׁבַת 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 וַיּוֹם הַשְּׁבִיעִי מִשְׁבַּח וְאוֹמֵר.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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 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—

שחרית לשבת ויום טוב

אֶת שֵׁם הָאֵל, הַמֶּלֶךְ הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, קְדוֹשׁ הוּא. וְכָל
מִקְבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מְזֶה, וְנוֹתְנִים רְשׁוֹת זֶה
לָזֶה, Reader לְהַקְדִּישׁ לְיוֹצְרָם בְּנִחַת רוּחַ, בְּשִׁפְהַ בְּרוּרָה
וּבִנְעִימָה, קְדָשָׁה כָּלָם כְּאַחַד עוֹנִים וְאוֹמְרִים בִּירָאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

וְהָאוֹפָנִים וְחַיֹּת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֶמֶת
שָׂרָפִים, Reader לְעֶמֶתָם מִשְׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

לֵאֵל בָּרוּךְ נְעִימוֹת יִתְּנוּ, לְמֶלֶךְ אֵל חַי וְקַיִם זְמֵרוֹת יֹאמְרוּ
וְתִשְׁבְּחוֹת יִשְׁמִיעוּ, כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת,
בֹּעֵל מְלַחְמוֹת, זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,
נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמְחִיד בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד
מַעֲשֵׂה בְּרָאשִׁית. כְּאֲמוֹר, לְעֹשֶׂה אוֹרִים גְּדִלִים, כִּי לְעוֹלָם
חֲסִדּוֹ. Reader אוֹר חֲדָשׁ עַל צִיּוֹן תֹּאִיר, וְנִזְכָּה כָּלֵנוּ מִהֲרָה
לְאוּרוֹ. בָּרוּךְ אַתָּה יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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 spheres 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.

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

שחרית לשבת ויום טוב

אֶהְבֶּה רַבָּה אֶהְבֵּתָנוּ, יי אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתָ
עָלֵינוּ. אָבִינוּ מִלְכָּנוּ, בַּעֲבוּר אֲבוֹתֵינוּ שְׂבִטָחוּ בָךְ, וַתִּלְמַדְם
חֲקֵי חַיִּים, כֵּן תַּחֲנֶנּוּ וַתִּלְמַדְנוּ. אָבִינוּ, הָאֵב הַרְחֵמְנוּ, הַמְרַחֵם,
רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ, לְלַמֵּד
וּלְלַמֵּד, לְשֹׁמֵר וְלַעֲשׂוֹת וְלִקְיָם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ
בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתּוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד
לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד. כִּי
בְּשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בִּטְחָנוּ, נִגִּילָה וְנִשְׂמַחָה
בִּישׁוּעָתְךָ. Reader וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכָנוּ קוֹמָמִיּוֹת לְאַרְצָנוּ, כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֶתָּה, וּבְנוֹ
בְּחֵרָת מְכָל עָם וְלִשׁוֹן. וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת,
לְהוֹדוֹת לָךְ וּלְיַחְדְּךָ בְּאַהֲבָה. בָּרוּךְ אַתָּה יי, הַבּוֹחֵר בַּעֲמּוֹ
יִשְׂרָאֵל בְּאַהֲבָה.

(אל מֶלֶךְ נֶאֱמָן (When praying in private, add:

דברים ו, ד-ט

שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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 and thy Oneness. Blessed art thou, O Lord, who hast graciously chosen thy people Israel.

(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.

שחרית לשבת ויום טוב

וְאַהֲבַת אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לְבָבְךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצִוֶּה הַיּוֹם, עַל לְבָבְךָ.
וּשְׁנַנְתָּם לְבִנְיָךְ, וְדִבַּרְתָּ בָּם, בְּשַׁבְּתְךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ,
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטוֹטְפֹת בֵּין
עֵינֶיךָ. וְכָתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

דברים יא, יג-כא

וְהָיָה אִם שָׁמַעַתְּ שְׁמִיעוּ אֶל מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מְצִוֶּה אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם וּלְעֲבֹדוֹ, בְּכָל לְבַבְכֶם וּבְכָל
נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֲרָצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאִסַּפְתִּי
דָּגְנְךָ וְתִירְשְׁךָ וְיִצְהָרְךָ. וְנָתַתִּי | עֵשֶׂב | בְּשִׂדְךָ לְבַהֲמֹתֶךָ,
וְאָכְלֹת וּשְׂבָעָתָּ. הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם
וְעַבַּדְתֶּם | אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה | אִף | יְיָ
בְכֶם, וְעָצַר | אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהִיאָדְמָה לֹא תִתֵּן
אֶת יְבוּלָהּ, וְאִבַּדְתֶּם | מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה | אֲשֶׁר | יְיָ
נָתַן לָכֶם. וּשְׁמַתֶּם | אֶת דְּבָרֵי | אֱלֹהֵי עַל | לְבַבְכֶם וְעַל
נַפְשְׁכֶם, וְקִשְׁרָתֶם | אֶתְכֶם לְאוֹת | עַל יְדֹכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין |
עֵינֵיכֶם. וְלִמְדֹתֶם | אֶתְכֶם | אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשַׁבְּתְךָ
בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְכָתַבְתֶּם | עַל
מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן | יִרְבוּ | יְמֵיכֶם וְיָמֵי בְנֵיכֶם | עַל
הָאֲדָמָה | אֲשֶׁר נִשְׁבַּע | יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם, כִּימֵי
הַשָּׁמַיִם | עַל הָאָרֶץ.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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 on a journey, when you lie down and when you sit 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.

שחרית לשבת ויום טוב

במדבר טו, לז-מא

וַיֹּאמֶר | יי | אֵל מֹשֶׁה לְאָמֹר. דִּבֶּר | אֵל בְּנֵי | יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ |
עַל צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם |
אֹתוֹ וְזָכַרְתֶּם | אֶת כָּל מִצְוֹת | יי, וַעֲשִׂיתֶם | אֹתָם, וְלֹא
תִתּוּרוּ | אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי | עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים |
אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם
קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יי | אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי | אֶתְכֶם |
מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם לֵאלֹהִים; Reader אֲנִי | יי |
אֱלֹהֵיכֶם-

אֱמֶת וַיֵּצִיב, וְנִכּוֹן וְקִיָּם, וַיִּשָּׂר וְנֶאֱמָן, וְאֶהוּב וְחֲבִיב, וְנֶחֱמַד
וְנָעִים, וְנוֹרָא וְאֲדִיר, וּמִתְקָן וּמִקְבָּל, וְטוֹב וַיִּפֶּה הַדָּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד. אֱמֶת אֱלֹהֵי עוֹלָם מְלָכֵנוּ, צוּר יַעֲקֹב, מֶגֶן
יִשְׂרָאֵל, Reader לְדֹר וָדֹר הוּא קִיָּם, וְשִׁמוֹ קִיָּם, וְכִסְאוֹ נִכּוֹן,
וּמַלְכוּתוֹ וְאַמּוּנָתוֹ לְעַד קִיָּמָה. וּדְבָרָיו חַיִּים וְקִיָּמִים, נֶאֱמָנִים
וְנֶחֱמָדִים לְעַד וּלְעוֹלָמֵי עוֹלָמִים. עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל
בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ.

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים, דָּבָר טוֹב וְקִיָּם לְעוֹלָם וָעֶד,
אֱמֶת וְאַמּוּנָה חֶק וְלֹא יַעֲבֹר. Reader אֱמֶת שְׁאֵתָה הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלָכֵנוּ מֶלֶךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹאֵל
אֲבוֹתֵינוּ, יוֹצֵרֵנוּ צוּר יִשׁוּעָתֵינוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם שְׁמֹךְ,

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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 on 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, 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.

אֵין אֱלֹהִים זֹלָתְךָ.

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתְּהָ הוּא מַעֲוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבָנֵיהֶם
אֲחֵרֵיהֶם בְּכָל דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשְׁבֶךָ, וּמִשְׁפָּטֶיךָ
וְצִדְקָתְךָ עַד אֶפְסֵי אֶרֶץ. אֲשֶׁרִי אִישׁ שִׁשְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וּדְבָרְךָ יֵשִׁים עַל לְבוֹ. אֱמֶת, אֶתְּהָ הוּא אֲדוֹן לְעַמְּךָ,
וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם. אֱמֶת, אֶתְּהָ הוּא רֹאשׁוֹן וְאֶתְּהָ הוּא
אַחֲרוֹן, וּמִבְּלָעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמִּצְרַיִם
גָּאֻלְתָּנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פָּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם
הִרְגָתָ, וּבְכוֹרְךָ גָּאֻלְתָּ, יָמִים סוּף בִּקְעָתָ, וְזִידִים טִבַּעַתָּ, וִידִידִים
הֶעֱבַרְתָּ, וַיִּכְסּוּ מַיִם צָרִיהֶם, אֶחָד מֵהֶם לֹא נוֹתָר. עַל זֹאת
שָׁבְחוּ אֱהוֹבִים וְרוֹמְמוֹ אֵל, וְנָתַנוּ יְדִידִים זִמְרוֹת שִׁירוֹת
וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת, לְמֶלֶךְ אֵל חַי וְקַיִם, רָם וְנִשְׂא,
גָּדוֹל וְנוֹרָא, מִשְׁפִּיל גִּזְאִים, וּמַגְבִּיָּה שְׁפָלִים, מוֹצִיא אֲסִירִים,
וּפּוֹדֶה עֲבָדָיו, וְעוֹזֵר דָּלִים, וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוּעָם אֱלֹיו.
תְּהַלּוֹת לְאֵל עֲלִיוֹן, בָּרוּךְ הוּא וּמְבָרֵךְ. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ
עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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 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:

שחרית לשבת ויום טוב

מִי כִמְכָה בְּאֵלֶם יְיָ, מִי כִמְכָה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּתוֹ,
עֲשֵׂה פִלָּא.

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם, יַחַד כָּלֶם
הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרֶת יִשְׂרָאֵל, וּפִדָּה כְנָאֲמֹךְ יְהוּדָה
וְיִשְׂרָאֵל. גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְיָ
גֹאֲלֵי יִשְׂרָאֵל.

The *Amidah* for festivals can be found in volume 3.

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

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת, וּמְבִיא
גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

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

(זְכָרְנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בַּחַיִּים, וְכָתְבָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.)

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

“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

Protector of Israel, arise to the aid 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.

AMIDAH

The *Amidah* for festivals can be found in volume 3..

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.

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

שחרית לשבת ויום טוב

אַתָּה גְבוּר לְעוֹלָם אֲדֹנִי, מְחִיָּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ לְיִשְׂרָאֵל
עַד עַד, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מֶלֶךְ מַמְיֵת וּמְחִיָּה
וּמַצְמִיחַ יְשׁוּעָה.

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

(מִי כְמוֹךָ אֵב הֶרְחַמִּים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.)
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחִיָּה הַמֵּתִים.

*When the Reader repeats the Amidah, the following
Kedushah is said.*

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
כִּכְתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

אֲזַי בִּקּוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֲזָק, מְשַׁמְעִים קוֹל, מִתְנַשְּׂאִים
לְעֶמֶת שָׂרָפִים, לְעֶמֶתָם בָּרוּךְ יֵאמְרוּ:

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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.

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:

Kodosh kodosh kodosh adonoy ts'vo-os

M'lo chol ho-orots k'vodo.

Boruch k'vod adonoy mim-komo."¹

¹ *Isaiah* 6:3.

שחרית לשבת ויום טוב

מִמְקוֹמָךְ מִלְכָּנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲכִים אֲנַחֲנוּ לָךְ.
מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקִרְוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדֵּל
וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ, לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים.
וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתֶךָ, כַּדָּבָר הָאָמֹר בְּשִׁירֵי עֲנָךְ, עַל יְדֵי
דָּוִד מְשִׁיחַ צִדְקָךְ:

יְמִלֹךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ.

Reader:

לְדוֹר וָדוֹר נִגִּיד גְּדִלְךָ, וּלְנֶצַח נְצָחִים קִדְשְׁתָּךְ נִקְדִּישׁ,
וְשִׁבַּחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה. בָּרוּךְ אַתָּה יי, הָאֵל * (הַמֶּלֶךְ) הַקָּדוֹשׁ.

הַמֶּלֶךְ הַקָּדוֹשׁ Between Rosh Hashanah and Yom Kippur say
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקִדּוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה.
בָּרוּךְ אַתָּה יי, הָאֵל (הַמֶּלֶךְ) הַקָּדוֹשׁ.

יִשְׁמַח מִשָּׂה בְּמִתְנַת חֶלְקוֹ, כִּי עֶבֶד נֶאֱמָן קָרָאתָ לוֹ. כְּלִיל
תְּפִאֲרַת בְּרָאשׁוֹ נָתַתָּ, בְּעֶמְדוֹ לְפָנֶיךָ עַל הַר סִינִי. וְשְׁנֵי
לוֹחֹת אֲבָנִים הוֹרִיד בְּיָדוֹ, וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת, וְכֵן
כָּתוּב בְּתוֹרָתְךָ:

מִמְקוֹמָךְ מִלְכָּנוּ is included in the weekday *Kedushah* in the
Siddur of Amram Gaon with some variations: תוֹפִיעַ
וְתוֹשִׁיעֵנוּ...בְּקִרְוֹב בְּיָמֵינוּ וּבְחֵינֵנוּ תִשְׁכּוֹן...

MORNING SERVICE FOR SABBATHS AND FESTIVALS

Mim-kom'cho malkeynu so-fee-ah v'sim-loch oleynu
Kee m'chakkeem anachnu loch.
Mosai tim-loch b'tsee-yon
B'korov b'yomeynu l'olom vo-ed tish-kon.
Tis-gaddal v'sis-kaddash b'soch y'rusholayim eer-cho
L'dor vodor ul'neytsach n'tsocheem.
V'ey-neynu sir-enoh malchu-secho
Ka-dovor ho-omur b'sheerey uzecho
Al y'dey Dovid m'shee-ach tsid-kecho.

Yimloch adonoy l'olom, elohayich tsee-yon l'dor vodor
Hallelu-yoh.¹

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."*

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:

¹*Psalm 146:10.*

שחרית לשבת ויום טוב

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעָלָם, כִּי שָׁשֶׁת
יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנָּפֶשׁ.

וְלֹא נָתַתּוּ יְיָ אֱלֹהֵינוּ לְגוֹיֵי הָאָרָצוֹת, וְלֹא הִנַּחְלָתוּ מַלְכֵנוּ
לְעוֹבְדֵי פְסִילִים, וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים. כִּי
לְיִשְׂרָאֵל עֲמָךְ נָתַתּוּ בְּאַהֲבָה, לְזָרַע יַעֲקֹב אֲשֶׁר בָּם בָּחַרְתָּ.
עִם מִקְדָּשִׁי שְׁבִיעִי, כָּלָם יִשְׁבְּעוּ וַיִּתְּעַנְּגוּ מִטוֹבָךְ, וּבְשְׁבִיעִי
רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ, זִכָּר לַמַּעֲשֵׂה
בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתֵנוּ, קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ,
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׁבַעְנוּ מִטוֹבָךְ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהִנַּחֲלֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן
שַׁבַּת קִדְשְׁךָ, וַיְנַוְחוּ בּוֹ יִשְׂרָאֵל מִקְדָּשִׁי שְׁמָךְ. בָּרוּךְ אַתָּה יְיָ,
מִקְדָּשׁ הַשַּׁבָּת.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעֲמָךְ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהַשֵּׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל, וְתַפְלָתָם בְּאַהֲבָה תִּקַּבֵּל
בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עֲמָךְ.

הַמֶּשֶׁה 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).

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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.

לֹא עֶבֶד נֶאֱמַן קִרְאת לֹא refers to Numbers 12:7 (“Moses my servant, so faithful in all my household”).

¹*Exodus* 21:16-17

שחרית לשבת ויום טוב

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

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֹא, וַיִּגַּע, וַיֵּרָא, וַיִּרְצֶה,
וַיִּשְׁמַע, וַיִּפְקֹד, וַיִּזְכֹּר זְכוֹרֹנָנוּ וּפְקֻדוֹנָנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מֹשֶׁה בֶּן דָּוִד עֲבָדָךְ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה, לְחֵן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חַג הַסֻּכּוֹת הַזֶּה.

חַג הַמִּצּוֹת הַזֶּה.

רֵאשׁ הַחֹדֶשׁ הַזֶּה.

זְכוֹרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים, חוּס וְחַנּוּן, וּרְחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה.)

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ,
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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
Unleavened
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.

שחרית לשבת ויום טוב

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

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי כָּל בָּשָׂר, יוֹצֵרנוּ, יוֹצֵר
בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ, עַל
שְׁהַחֲיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיִינוּ
וְתַקְיָמָנוּ, וְתִאֶסְדֵּךְ גְּלִיּוֹתֵינוּ
לְחֻצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ, וְלַעֲבֹדְךָ
בְּלִבָּב שָׁלֵם, עַל שְׂאֵנַחְנוּ
מוֹדִים לָךְ. בָּרוּךְ אַתָּה
הַהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוֹר
חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָה הוּא
לְדוֹר וָדוֹר, נוֹדָה לָךְ וְנִסְפָּר
תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ
הַמְּקוּדוֹת לָךְ, וְעַל נַפְּיךָ
שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל
נַפְּלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וּבִקֵּר וְצַהֲרַיִם,
הַטּוֹב, כִּי לֹא כָּלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסִדֶּיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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.)

שחרית לשבת ויום טוב

On Hanukkah add:

(עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלָחֳמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה --

בִּימֵי מַתִּתִּיהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנַי וּבְנָיו, כְּשֶׁעָמְדָה
מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ,
וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
בְּעֵת צָרָתָם, רַבַּת אֶת רִיבָם, דָּגַת אֶת דִּינָם, נִקְמַת אֶת
נִקְמָתָם, מִסִּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעַטִּים,
וּטְמֵאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי
תּוֹרַתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶיךָ יִשְׂרָאֵל
עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהִיוֹם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְנֶיךָ
לְדַבֵּר בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ
נֵרוֹת בְּחֻצְרוֹת קֹדֶשְׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלּוּ, לְהוֹדוֹת
וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל).

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְּרוּמָם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד.

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

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נִאֲחָה
לְהוֹדוֹת.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumph, 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, cleaned 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.

שחרית לשבת ויום טוב

Priestly blessing recited by Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בִּרְכָנוּ בְּבִרְכָּה הַמְשִׁלְשֶׁת בַּתּוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבֹדְךָ, הָאֲמוּרָה מִפִּי אֲהֲרֹן וּבְנָיו
כֹּהֲנִים, עִם קְדוּשָׁךְ, כְּאֲמֹר: יְבָרְכְךָ יי וַיִּשְׁמְרֶךָ. יֵאָר יי פָּנָיו
אֵלֶיךָ וַיַּחֲנֶךָ. יֵשָׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

שֵׁים שְׁלוֹם טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וִרְחֻמִּים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל עַמְּךָ. בִּרְכָנוּ, אֲבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי
בְּאוֹר פָּנֶיךָ נִתַּת לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וַיְצַדֶּקָהּ וּבִרְכָּהּ וִרְחֻמִּים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת
עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ. * בְּרוּךְ אַתָּה יי,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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

(בְּסֵפֶר חַיִּים, בִּרְכָּה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם.
בְּרוּךְ אַתָּה יי, עוֹשֶׂה הַשְׁלוֹם.)

בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

After the *Shemoneh Esreh* add the following meditation:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתֵי מְדַבֵּר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדֹם, וְנַפְשֵׁי כְּעָפָר לְכָל תַּהֲיָה. פֶּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצּוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִּים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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 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.

¹*Numbers 6:24-26.*

שחרית לשבת ויום טוב

עֲשֵׂה לְמַעַן שְׁמךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשְׁתֶּךָ,
עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדֵיךָ, הוֹשִׁיעָה יְמִינְךָ
וְעַנְנִי. יְהִי לְרָצוֹן אִמְרֵי פִי וְהַגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי
וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיַבְנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְשֵׁם נִעְבְּדְךָ
בִּירְאָה פִּימִי עוֹלָם וּכְשָׁנִים קְדְמוֹנוֹת. וְעֲרֹבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלַיִם, פִּימִי עוֹלָם וּכְשָׁנִים קְדְמוֹנוֹת.

Hallel (volume 3) is recited here on *Rosh Hodesh*, *Hol ha-Mo'ed* and *Hanukkah*.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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 (volume 3) is recited here on Rosh Hodesh, Hol ha-Mo'ed and Hanukkah.

¹*Psalms 60:7; 19:15.* ²*Malachi 3:4.*

שחרית לשבת ויום טוב

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזֶמֶן קָרִיב, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא) מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרוּן בְּעֶלְמָא,
וְאָמְרוּ אַמֵּן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְּשַׁמַּיָּא וְאָמְרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אַמֵּן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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.

שחרית לשבת ויום טוב

קריאת התורה

Congregation and Reader:

אֵין כְּמוֹךָ בָּאֱלֹהִים, יְיָ, וְאֵין כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ מַלְכוּת כָּל
עֲלָמִים, וּמַמְשִׁלְתְּךָ בְּכָל דָּר וָדָר. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ.
לְעַלְמָם וָעַד. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֶךְ אֶת עַמּוֹ בִּשְׁלוֹם.

אֲב הַרְחָמִים, הִיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת
יְרוּשָׁלַיִם. כִּי בָךְ לֵבד בִּטְחָנוֹ, מֶלֶךְ אֵל רַם וְנִשְׂא, אֲדוֹן
עוֹלָמִים.

The ark is opened.

Reader and Congregation:

וַיְהִי בִּנְסוּעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה, קוּמָה, יְיָ, וַיִּפְצוּ אֲבִיךָ, וַיִּנְסוּ
מִשְׁנֵאֶיךָ מִפְּנֶיךָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדָבַר יְיָ מִירוּשָׁלַיִם.
בָּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

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 the enjoining people to assemble not once or twice or infrequently, 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 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

MORNING SERVICE FOR SABBATHS AND FESTIVALS

READING OF THE TORAH

Congregation and Reader:

Eyn komocho vo-eloheem adonoy v'eyn k'ma-asecho.

Malchus'cho malchus kol o-lomeem

Umem-shal-t'cho b'chol dor vodor.

Adonoy melech adonoy moloch

Adonoy yimloch l'olom vo-ed.

Adonoy oz l'ammo yitteyn

Adonoy y'voreych es amino va-sholom.¹

Av ho-rachameem

Hey-teevoch vir-tsoncho es tsee-yon.

Tivneh cho-mos y'rusholoyim.

Kee v'cho l'vad botochnu

Melech eyl rom v'nisso adon o-lomeem.

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

Kee mitsee-yon tey-tsey soroh

Ud'var adonoy mee-rusholoyim.³

Boruch she-nosan torah

L'ammo yisro-eyl bikdu-shoso.

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

¹*Psalms* 86:8; 145:13; 29:11. ²*Numbers* 10:35. ³*Isaiah* 2:3

שחרית לשבת ויום טוב

On festivals occurring on weekdays add:

(יִי, יִי, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם וְרַב חַסֵּד וְאֱמֶת. נִצֵּר חֶסֶד
לְאַלְפִים, נִשָּׂא עֹון וּפְשָׁע וְחַטָּאָה, וְנִקָּה.

רְבוּנוּ שֶׁל עוֹלָם, מִלֵּא מִשְׁאֲלוֹת לְבִי לְטוֹבָה, וְהַפֵּק רְצוֹנִי וְתֵן
שְׂאֵלָתִי, לִי עֲבֹדֶךָ בֶּן אֲמָתְךָ, וְזַכְּנִי (וְאֵת אִשְׁתִּי וּבְנֵי וּבָנוֹתִי)
וְכָל בְּנֵי בֵיתִי, לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם, וּמִלִּטְנוּ מִיֵּצֵר הָרָע,
וְתֵן חֲלָקְנוּ בְּתוֹרָתְךָ, וְזַכְּנוּ שְׁתַּשְׁרָה שְׂכִינָתְךָ עָלֵינוּ, וְהוֹפֵעַ
עָלֵינוּ רוּחַ חֲכָמָה וּבִינָה, וְיִתְקִים בָּנוּ מִקָּרָא שְׂכָתוֹב, וְנַחֲה
עָלֵינוּ רוּחַ יִי, רוּחַ חֲכָמָה וּבִינָה, רוּחַ עֲצָה וּגְבוּרָה, רוּחַ דַּעַת
וִירָאָה יִי. וְכֵן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ יִי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שְׁתַּזְכְּנוּ לַעֲשׂוֹת מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ, וְלָלֶכֶת בְּדַרְכֵי
יִשְׂרָאֵל לְפָנֶיךָ, וְקִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, כְּדֵי שְׁנַזְכֶּה לְחַיִּים טוֹבִים
וְאַרְכִּים וּלְחַיֵּי הָעוֹלָם הַבָּא, וְתִשְׁמְרָנוּ מִמַּעֲשִׂים רָעִים
וּמַשְׁעוֹת רָעוֹת הַמַּתְרַגְּשׁוֹת לָבוֹא לְעוֹלָם. וְהַבּוֹטָח בִּי חֶסֶד
יְסוּבְּבָנִהוּ, אָמֵן.

יְהִיו לְרְצוֹן אֱמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יִי צוּרִי וְגֹאֲלִי.
וְאֲנִי תַפְלָתִי לָךְ יִי עֵת רְצוֹן, אֱלֹהִים בָּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֵמֶת
(יִשְׁעֶךָ).

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

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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.¹

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.)²

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.

שְׁעָרֵי צִיּוֹן appeared for the first time in שְׁלֵשׁ עָלָם, a collection of prayers and customs by Rabbi Nathan Hannover of the seventeenth century.

¹Exodus 34:6-7. ²Psalms 32:10; 19:15; 69:4.

שחרית לשבת ויום טוב

זוהר, ויקהל

בְּרִיךְ שְׁמֶה דְּמָרָא עֲלֵמָא, בְּרִיךְ כְּתָרָךְ וְאַתָּרָךְ. יְיָהּ רַעוּתָךְ
עִם עַמְּךָ יִשְׂרָאֵל לְעֵלָם, וּפְרָקֵן יְמִינְךָ אֲחֵזִי לְעַמְּךָ בְּבֵית
מִקְדָּשְׁךָ, וְלֹא־מִטּוֹיִי לָנָא מְטוֹב נְהוּרָךְ, וְלִקְבֵּל צְלוֹתָנָא
בְּרַחֲמִין. יְיָהּ רַעוּא קֳדָמְךָ דְּתוֹרִיךָ לָן חֲיִין בְּטִיבוּתָא, וְלַהּוּי
אַנָּא פְּקִידָא בְּגוּ צְדִיקָיָא, לְמַרְחָם עָלֵי וּלְמַנְטֵר יְתִי וְיֵת כָּל
דִּי לִי וְדִי לְעַמְּךָ יִשְׂרָאֵל. אַנְתָּה הוּא זֶן לְכָלָא, וּמַפְרִינֵס לְכָלָא.
אַנְתָּה הוּא שְׁלִיט עַל כָּלָא, אַנְתָּה הוּא דְּשְׁלִיט עַל מַלְכֵיָא,
וּמַלְכוּתָא דִּילָךְ הִיא. אַנָּא עֲבֵדָא דְּקֳדָשָׁא בְּרִיךְ הוּא,
דְּסִגְיָדְנָא קָמָה, וּמַקְמָא דִּיקָר אֲוִרִיתָה בְּכָל עֵדֵן וְעֵדֵן. לָא עַל
אַנָּשׁ רַחֲצִנָא, וְלָא עַל בַּר אֱלֹהִין סְמִיכְנָא, אֱלָא בְּאַלְהָא
דְּשַׁמְיָא, דִּהוּא אֱלֹהָא קָשׁוּט, וְאַוִּרִיתָה קָשׁוּט, וּנְבִיאָוּהִי
קָשׁוּט, וּמִסְגָּא לְמַעַבְד טְבוּן וְקָשׁוּט. בֵּה אַנָּא רַחֲמִין, וְלִשְׁמָה
קְדִישָׁא יְקִירָא אַנָּא אֱמֵר תְּשַׁבְּחֵן. יְיָהּ רַעוּא קֳדָמְךָ דְּתַפְתָּח
לְבָאֵי בְּאוֹרִיתָא, Reader וְתַשְׁלִים מַשְׁאֲלִין דְּלְבָאֵי, וְלְבָא
דְּכָל עַמְּךָ יִשְׂרָאֵל, לְטַב וְלַחֲיִין וְלִשְׁלָם.

הַבְּרִיךְ שְׁמִיהּ is taken from the *Zohar*, the fundamental book of *Kabbalah*, which was first made known in the thirteenth century and ascribed to Rabbi Simeon ben Yohai of the second century. The term *בר אלהין* ("angel") is found in Daniel 3:25.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

Zohar, Wayyakkel

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.

שחרית לשבת ויום טוב

Reader and Congregation:

שִׁמְעֵי יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Reader and Congregation:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ.

Reader:

גָּדְלוֹ לִי אֱתִי, וְנִרְמְמָה שְׁמוֹ יַחְדָּו.

Congregation:

לָךְ יְיָ הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָל
בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְיָ הַמְּלִכָה, וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַיהוָה רַגְלָיו, קְדוֹשׁ הוּא. רוֹמְמוֹ
יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לַהֲרַקְדָּשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

עַל הַכֹּל יִתְגַּדֵּל וְיִתְקַדֵּשׁ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בָּרוּךְ הוּא, בְּעוֹלָמוֹת
שְׁבָרָא, הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא, כְּרִצּוֹנוֹ וְכְרִצּוֹן יִרְאָיו,
וְכְרִצּוֹן כָּל בֵּית יִשְׂרָאֵל. צוּר הָעוֹלָמִים, אֲדוֹן כָּל הַבְּרִיּוֹת,
אֱלֹהֵי כָּל הַנִּפְשׁוֹת, הַיּוֹשֵׁב בְּמִרְחַבֵּי מְרוֹם, הַשּׁוֹכֵן בְּשָׁמַי שְׁמֵי
קָדֶם. קְדָשְׁתּוֹ עַל הַחַיּוֹת, וּקְדָשְׁתּוֹ עַל כָּסֵא הַכְּבוֹד. וּבִכֵּן
יִתְקַדֵּשׁ שְׁמֶךָ בָּנוּ יְיָ אֱלֹהֵינוּ לְעֵינֵי כָּל חַי. וְנֹאמַר לְפָנָיו שִׁיר
חֲדָשׁ, כִּכְתוּב: שִׁירוּ לַאלֹהִים זִמְרוֹ שְׁמוֹ, סִלּוֹ לְרוֹכֵב בְּעֶרְבוֹת,
בֵּיתָה שְׁמוֹ,

הַכֹּל, quoted in Sofrim 14:12, is omitted on the busy weekdays.

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Reader and Congregation:

Sh'ma yisro-eyl, adonoy eloheynu, adonoy echod.¹

Reader and Congregation:

Echoed eloheynu, godol adoneynu, kodosh sh'mo.

Reader:

Exalt the Lord with me, and let us extol his name together.²

Congregation:

L'cho adonoy ha-g'duloh v'ha-g'vuroh

V'hatif-eres v'ha-neytsach v'hahod,

Kee chol basho-mayim uvo-orets;

L'cho adonoy ha-mamlochoh

V'ha-misnassey l'chol l'rosh.³

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.⁴

Magnified and hallowed, praised and glorified, exalted and extolled 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

¹Deuteronomy 6:4. ²Psalms 34:4. ³I Chronicles 29:11.

⁴Psalms 99:5, 9.

שחרית לשבת ויום טוב

וְעָלְזוּ לְפָנָיו. וְנִרְאָהוּ עֵין בְּעֵין, בְּשׁוּבוֹ אֶל נוֹהוּ, כַּכְתוּב: כִּי
עֵין בְּעֵין יֵרָאוּ, בְּשׁוּב יְיָ צִיּוֹן. וְנֹאמַר, וְנִגְלָה כְבוֹד יְיָ, וְרָאוּ
כָּל בָּשָׂר יַחְדָּו, כִּי פִי יְיָ דֹבֵר.

Reader:

אֲב הַרְחָמִים, הוּא יִרְחֵם עָם עַמּוּסִים, וַיִּזְכֹּר בְּרִית אֲבִיתָנִים,
וַיִּצִיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וַיַּגְעֵר בִּיצָר הָרַע מִן
הַנְּשׁוּאִים, וַיַּחֲזֵן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים, וַיַּמְלֵא מִשְׁאֲלוֹתֵינוּ
בְּמִדָּה טוֹבָה יְשׁוּעָה וִרְחָמִים.

The Torah is placed on the desk. The Reader unrolls it and says:
וַיַּעֲזֹר וַיַּגֵּן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן. הַכֹּל הָבָה
גָּדֵל לְאֱלֹהֵינוּ וְתֵנוּ כְבוֹד לַתּוֹרָה, כִּהֵן קָרֵב, יַעֲמֹד (פְּלוּנִי בֶן
פְּלוּנִי) הַכֵּהֵן, בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation:

וְאַתֶּם הַדֹּבְקִים בִּי אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

The person called to the Torah recites:

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ.

Congregation responds:

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

ברכות, 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

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Lord, and exult before him.”¹ 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.”² 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.”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 goodly measure fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. 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.

Congregation and Reader:

And you who cling to the Lord your God are all alive today!⁴

The person called to the Torah recites:

Bor'chu es adonoy ha-m'voroch

Congregation responds:

Boruch adonoy ha-m'voroch l'olom vo-ed.

He repeats the response and continues:

Boruch attoh, adonoy eloheynu, melech ho-olom, asher bochar bonu mikkol ho-ammeem, v'nosan lonu es toroso. Boruch attoh, adonoy, noseyn ha-toroh.

quoted in the Talmud (Berakhot 11b; 49b).

¹ Psalm 68:5. ² Isaiah 52:8. ³ Isaiah 40:5. ⁴ Deuteronomy 4:4.

שחרית לשבת ויום טוב

The Torah is read; then he recites:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תוֹרַת
אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

ברכת הגומל

One who came safely through a dangerous experience recites:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת,
שְׁגַמְלָנִי כָּל טוֹב.

Congregation responds:

אָמֵן. מִי שְׁגַמְלָךְ כָּל טוֹב, הוּא יְגַמְלָךְ כָּל טוֹב סָלָה.

The father of a *Bar-Mitzvah* pronounces the following blessing:

בְּרוּךְ שֶׁפָּטַרְנִי מֵעֲנָשׁוֹ שֶׁל זֶה.

On behalf of each person called to the Torah:

מִי שֶׁבִּרְךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, הוּא יְבָרְךְ אֶת...*
בְּעֵבוֹר שְׁעָלָה לְכָבוֹד הַמָּקוֹם, לְכָבוֹד הַתּוֹרָה, לְכָבוֹד הַשַּׁבָּת
[on festivals לְכָבוֹד הָרֶגֶל]. בְּשֹׂכֵר זֶה, הַקָּדוֹשׁ בְּרוּךְ הוּא
יִשְׁמְרֵהוּ וְיִצִּילֵהוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה, וְיִשְׁלַח
בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדָיו, [וְיִזְכֶּה לַעֲלוֹת לְרֶגֶל
on [festivals] עִם כָּל יִשְׂרָאֵל אָחָיו. וְנֹאמַר אָמֵן.

* The name is given.

ברכת הגומל 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.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

The Torah is read; then he recites:

Boruch attoh, adonoy eloheynu, melech ho-olom,
asher nosan lanu toras emes, v'cha-yey olom nota
b'socheynu. Boruch attoh, adonoy, noseyn ha-toroh.

THANKSGIVING

One who came safely through a dangerous experience recites:

Blessed art thou, Lord our God, King of the universe,
who bestowest favors on the undeserving, and halt
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.

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
and the Sabbath. 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.

בר מצוה, "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*.

שחרית לשבת ויום טוב

On the occasion of naming a new-born daughter:

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, הוּא יְבָרְךָ אֶת
הָאִשָּׁה הַיּוֹלֶדֶת...* וְאֵת בִּתּוּהָ הַנּוֹלָדָה לָּהּ; וְיִקְרָא שְׁמָהּ
בְּיִשְׂרָאֵל...* וְיִזְכּוּ לְגִדּוּלָהּ לְחֻפָּה וּלְמַעֲשִׂים טוֹבִים. וְנֹאמַר
אָמֵן.

On behalf of a sick man:

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, מִשֶּׁה אֲהֲרֹן דָּוִד
וְשְׁלֹמֹה, הוּא יְבָרְךָ אֶת הַחֹלֶה...*. הַקָּדוֹשׁ בָּרוּךְ הוּא יִמְלֹא
רַחֲמִים עָלָיו, לְהַחֲלִימוֹ וּלְרַפְּאוֹתוֹ וּלְהַחֲזִיקוֹ וּלְהַחְיֹתוֹ, וְיִשְׁלַח
לּוֹ מִהֲרָה רְפוּאָה שְׁלֵמָה רְפוּאָת הַנֶּפֶשׁ, וְרְפוּאָת הַגּוּף; וְנֹאמַר
אָמֵן.

On behalf of a sick woman:

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, מִשֶּׁה אֲהֲרֹן דָּוִד
וְשְׁלֹמֹה, הוּא יְבָרְךָ אֶת הַחֹלֶה...*. הַקָּדוֹשׁ בָּרוּךְ הוּא יִמְלֹא
רַחֲמִים עָלֶיהָ, לְהַחֲלִימָהּ וּלְרַפְּאוֹתָהּ וּלְהַחֲזִיקָהּ וּלְהַחְיֹתָהּ,
וְיִשְׁלַח לָּהּ מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ,
וְרְפוּאָת הַגּוּף; וְנֹאמַר אָמֵן.

*The name is given.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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.

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 name is given.*

שחרית לשבת ויום טוב

After the reading of the Torah, the Reader recites:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתִיהּ,
וַיִּמְלִיף מַלְכוּתִיהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אַמֵּן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה
וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרֵן בְּעֶלְמָא,
וְאָמְרוּ אַמֵּן.

The Torah is raised, and the Congregation recites:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנַי בְּנֵי יִשְׂרָאֵל, עַל פִּי יְיָ בְּיַד
מֹשֶׁה.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכֶּיָּהּ מֵאֲשֶׁר. דְּרָכֶיהָ דְרָכֵי
נְעִם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. אַרְךְ יָמִים בִּימִינָהּ, בְּשִׁמְאֵלָהּ
עֶשֶׂר וְכָבוֹד. יְיָ חַפֵּץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וַיֹּאדִיר.

הַפְטָרָה, 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 preceeding Tish'ah b'Av, passages of rebuke are recited; on the seven Sabbaths after Tish'ah b'Av

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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

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).

¹Deuteronomy 4:44; Numbers 9:23. ²Proverbs 3:18, 17, 16; Isaiah 42:21.

שחרית לשבת ויום טוב

Before reading the Haftarah, the Maftir chants:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים
טוֹבִים, וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת, בְּרוּךְ אַתָּה יְיָ,
הַבוֹחֵר בַּתּוֹרָה וּבַמִּשְׁנָה עֲבָדוֹ, וּבִישְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאַמֶּת
וְצִדִּיק.

After reading the *Haftarah*, the *Maftir* recites:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק
בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעֹשֶׂה, הַמְדַּבֵּר וּמַקְיֵם,
שְׁכָל דְּבָרָיו אִמֶּת וְצִדִּיק.

נְאֻמָּן אַתָּה הוּא יְיָ אֱלֹהֵינוּ, וְנְאֻמָּנִים דְּבָרֶיךָ, וְדָבַר אֶחָד
מִדְּבָרֶיךָ אַחֲרָיו לֹא יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן
אַתָּה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפֶּשׁ תּוֹשִׁיעַ
בְּמַהֲרָה בְּיַמֵּינוּ. בְּרוּךְ אַתָּה יְיָ, מְשַׁמַּח צִיּוֹן בְּבִנְיָהּ.

שְׂמַחֲנוּ, יְיָ אֱלֹהֵינוּ, בְּאַלְיָהוּ הַנְּבִיאָה עֲבָדֶךָ, וּבַמְּלָכוּת בֵּית דָּוִד
מְשִׁיחֶךָ, בְּמַהֲרָה יָבֹא וְיִגַּל לְבָנָיו, עַל כִּסְאוֹ לֹא יֵשֵׁב זָר, וְלֹא
יִנָּחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ, כִּי בְשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ לוֹ
שֶׁלֹא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ, מִגֵּן דָּוִד.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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.

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 fulfilllest, 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.

שחרית לשבת ויום טוב

On Sabbath:

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
שְׁנַתָּ לָנוּ, יְיָ אֱלֹהֵינוּ, לְקַדְּשָׁהּ וּלְמְנוּחָהּ, לְכַבֹּד וּלְתַפְאֶרֶת.
עַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ,
יְתַבָּרֶךְ שְׁמֶךָ בְּכָל חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ,
מְקַדֵּשׁ הַשַּׁבָּת.

On Festivals:

(עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, [וְעַל יוֹם הַשַּׁבָּת
הַזֶּה] וְעַל יוֹם

Shemini Atsereth *Sukkoth* *Shavuoth* *Pesah*

חַג הַמִּצּוֹת חַג הַשִּׁבְעוֹת חַג הַסֻּכּוֹת הַשְּׁמִינִי חַג הָעֲצָרָת
הַזֶּה, שְׁנַתָּ לָנוּ יְיָ אֱלֹהֵינוּ, [לְקַדְּשָׁהּ וּלְמְנוּחָהּ] לְשִׁשּׁוֹן
וּלְשִׂמְחָהּ, לְכַבֹּד וּלְתַפְאֶרֶת. עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ
מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ, יְתַבָּרֶךְ שְׁמֶךָ בְּכָל חַי תָּמִיד
לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל
(וְהַזְמָנִים).

MORNING SERVICE FOR SABBATHS AND FESTIVALS

On Sabbath:

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</i>
the Feast of	the Feast of	the Feast of	<i>Atsereth</i> the
Unleavened	Weeks,	Tabernacles	Eight-Day
Bread,			Feast,

which thou hast given us, Lord our God, [for holiness and rest], for joy and gladness, 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] and Israel and the festivals.)

שחרית לשבת ויום טוב

The following three paragraphs are recited on Sabbaths only.

יְקוּם פּוּרְקָן מִן שְׁמַיָּא, חֲנָא וְחֶסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכִי, וּמְזוּנֵי
רוּיְחִי, וְסִיעֵתָא דְשְׁמַיָּא, וּבְרִיּוֹת גּוֹפָא, וְנַהוּרָא מַעֲלִיָּא. זֶרְעָא
חַיָּא וְקִיָּמָא, זֶרְעָא דִּי לֹא יִפְסוּק, וְדִי לֹא יִבְטוּל, מִפְתָּגְמֵי
אוּרִיתָא. לְמַרְנָן וְרַבָּנָן, חֲבוּרְתָּא קְדִישָׁתָא, דִּי בְּאַרְעָא
דִּישְׂרָאֵל, וְדִי בְּבָבֶל, לְרִישֵׁי כְּלִי, וּלְרִישֵׁי גִלּוּתָא, וּלְרִישֵׁי
מְתִיבְתָּא, וּלְדִינֵי דִי בָּבֶל, לְכָל תַּלְמִידֵיהוֹן, וּלְכָל תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וּלְכָל מִן דְּעֶסְקִין בְּאוּרִיתָא. מַלְכָּא דְּעֶלְמָא,
יְבָרַךְ יִתְהוֹן, יִפִּישׁ חַיֵּיהוֹן, וְיַסְגֵּי יוֹמֵיהוֹן, וְיִתֵּן אֲרָכָה
לְשִׁנְיָהוֹן, וְיִתְפָּרְקוֹן וְיִשְׁתַּזְבּוּן מִן כָּל עֲקָא וּמִן כָּל מַרְעִין
בִּישׁוּן. מָרָן דִּי בְּשְׁמַיָּא יְהֵא בְּסַעֲדָהוֹן, כָּל זְמַן וְעַדָּן, וְנֵאמַר
אַמֵּן.

Yekum Purkan, 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 scholars and leaders, was of late amplified by the addition of *די בכל ארעת גלותנא* ("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 *Mahzor Vitry* which has come down to us from France. *רישי כלה* refers to the heads of the

MORNING SERVICE FOR SABBATHS AND 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.

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 *מי שברך*, which singles out those who contribute toward the maintenance of the synagogue as well as to charity.

שחרית לשבת ויום טוב

When praying in private, omit the following two paragraphs.

יְקוֹם פּוֹרְקָן מִן שְׁמִיָּא, חֲנָא וְחֶסֶדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכִי, וּמְזוּנֵי
רוּיְחִי, וְסִיעֵתָא דְשְׁמִיָּא, וּבְרִיּוֹת גּוּפָא, וְנִהוּרָא מַעֲלִיָּא. זִרְעָא
חַיָּא וְקִימָא, זִרְעָא דִּי לֹא יִפְסוּק, וְדִי לֹא יִבְטוּל, מִפְתָּגְמֵי
אוּרִיתָא. לְכָל קְהֵלָא קְדִישָׁא הָדִין, רַבְרַבִּיָּא עִם זַעֲרִיָּא,
טַפְּלָא וְנַשִּׂיָּא. מַלְכָּא דְעֵלְמָא, יְבָרַךְ יִתְכּוֹן, יִפִּישׁ חַיִּיכּוֹן,
וַיִּסְגָּא יוֹמִיכּוֹן, וַיִּתֵּן אֲרָכָה לְשַׁנִּיכּוֹן, וְתַתְּפָרְקוֹן וְתַשְׁתַּזְבוּן
מִן כָּל עָקָא וּמִן כָּל מַרְעִין בִּישִׁין. מָרָן דִּי בְשְׁמִיָּא יִהֵא
בְּסַעֲדִכּוֹן, כָּל זְמַן וְעַדָּן, וְנֹאמַר אָמֵן.

מִי שְׁבִירָךְ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, הוּא יְבָרַךְ אֶת כָּל
הַקְּהָל הַקְּדוֹשׁ הַזֶּה, עִם כָּל קְהָלוֹת הַקְּדוֹשׁ, הֵם וְנַשִּׂיָּהֶם
וּבְנֵיהֶם וּבְנוֹתֵיהֶם, וְכָל אֲשֶׁר לָהֶם. וּמִי שְׁמִי־חַדִּים בְּתֵי כְנִסְיֹת
לְתַפְּלָה, וּמִי שְׁבָאִים בְּתוֹכָם לְהַתְּפַלֵּל, וּמִי שְׁנוֹתָנִים גֵּר
לְמֵאֹר וַיֵּין לְקַדוֹשׁ וּלְהַבְדִּילָהּ, וּפֶת לְאוֹרְחִים וְצַדִּיקָה לְעֲנִיִּים,
וְכָל מִי שְׁעוֹסְקִים בְּצַרְכֵי צְבוּר בְּאַמוּנָה, הַקְּדוֹשׁ בְּרוּךְ הוּא
יְשַׁלֵּם שְׂכָרָם, וַיִּסֵּר מֵהֶם כָּל מַחֲלָה, וַיִּרְפָּא לְכָל גּוּפָם, וַיִּסְלַח
לְכָל עוֹנָם, וַיְשַׁלַּח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם, עִם כָּל
יִשְׂרָאֵל אַחֵיהֶם, וְנֹאמַר אָמֵן.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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.

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.

שחרית לשבת ויום טוב

תפלה בשלומה של מלכות

הַנוֹתֵן תְּשׁוּעָה לַמְּלָכִים וּמַמְשֶׁלָה לַנְּסִיכִים, מַלְכוּתוֹ מַלְכוּת
כָּל עוֹלָמִים, הַפּוֹצֵה אֶת דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה, הַנוֹתֵן בַּיָּם
דָּרָךְ, וּבַמַּיִם עֲזִים נְתִיבָה, הוּא יְבָרֶךְ וַיִּשְׁמֹר וַיַּנְצֹר וַיַּעֲזֹר
וַיְרוֹמֶם וַיַּגְדֵּל וַיַּנְשֵׂא לְמַעַלָּה

אֶת הַנְּשִׂיא וְאֶת מִשְׁנֵהוּ

וְאֶת כָּל שְׂרֵי הָאָרֶץ הַזֹּאת.

מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יְחִים וַיִּשְׁמְרֵם, וּמִכָּל צָרָה וַיַּגּוֹן
וַיַּנְצֵק יִצְיָלָם. מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יִתֵּן בְּלִבָּם וּבְלֵב כָּל
יוֹעֲצֵיהֶם וְשָׂרֵיהֶם, לַעֲשׂוֹת טוֹבָה עִמָּנוּ וְעִם כָּל יִשְׂרָאֵל.
בִּימֵיהֶם וּבִימֵינוּ, תוֹשֶׁעַ יְהוּדָה, וַיִּשְׂרָאֵל יִשְׁכּוֹן לְבֵטָח, וּבֹא
לְצִיּוֹן גּוֹאֵל. וְכֵן יְהִי רָצוֹן, וְנֹאמַר אָמֵן.

הַנוֹתֵן תְּשׁוּעָה 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 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."

בְּרַכַּת הַחֹדֶשׁ (next page) 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

MORNING SERVICE FOR SABBATHS AND FESTIVALS

PRAYER FOR THE GOVERNMENT

Tha 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.

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*, and *Shevat* have 30 days each; 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

שחרית לשבת ויום טוב

בְּרַכַּת הַחֹדֶשׁ

Recited on the Sabbath preceding *Rosh Hodesh*

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּחַדֵּשׁ עֲלֵינוּ
אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה, וְתִתֵּן לָנוּ חַיִּים אָרוּכִים,
חַיִּים שֶׁל שָׁלוֹם, חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה, חַיִּים שֶׁל
פְּרִנְסָה, חַיִּים שֶׁל חֲלוּץ עֲצָמוֹת, חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאֵת שָׁמַיִם
וְיִרְאֵת חֲטָא, חַיִּים שֶׁאֵין בָּהֶם בּוֹשָׁה וּכְלָמָה, חַיִּים שֶׁל עֲשָׂר
וְכַבּוֹד, חַיִּים שֶׁתִּהְיֶה בָנוּ אֲהָבַת תּוֹרָה וְיִרְאֵת שָׁמַיִם, חַיִּים
שֶׁיִּמְלֹא יְיָ מִשְׁאָלוֹת לְבָנוּ לְטוֹבָה, אֲמֵן סָלָה.

The Reader takes the Torah and recites:

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ, וְגֵאֵל אוֹתָם מֵעַבְדוֹת לְחֵירוֹת, הוּא
יְגַאֵל אוֹתָנוּ בְּקֶרֶב, וְיִקְבֹּץ נִדְחֵינוּ מֵאַרְבַּע כְּנָפּוֹת הָאָרֶץ,
חֲבֵרִים כָּל יִשְׂרָאֵל, וְנֹאמַר אֲמֵן.

Announcing the day of *Rosh Hodesh*:

רֹאשׁ חֹדֶשׁ ... יְהִי בַּיּוֹם ... הַבָּא עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
לְטוֹבָה.

Congregation and Reader:

יְחַדְּשֵׁנוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עֲלֵינוּ וְעַל כָּל עַמּוֹ בֵּית יִשְׂרָאֵל,
לְחַיִּים וּלְשָׁלוֹם, לְשִׁשּׁוֹן וּלְשִׁמְחָה, לְיִשׁוּעָה וּלְנִחְמָה, וְנֹאמַר
אֲמֵן.

day of *Rosh Hodesh* marks the first day of the new month.

יְהִי רָצוֹן 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

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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.

eighteenth century as a prayer for the coming of a happy month by adding the words **שתחדש עלינו את החדש הזה לטובה ולברכה**. The phrase **יראת שמים** is not repeated in the talmudic source of this prayer. **ויקבץ...חברים כל ישראל** is similar to the biblical expression **ויאסף כל איש ישראל...כאיש אחד חברים** (Judges 20:11), which is rendered “all the men of Israel were knit together as one man;” see Ezekiel 37:16-22; Hagigah 26a.

שחרית לשבת ויום טוב

הזכרת נשמות הקדושים

Omitted on festivals, on Sabbath-Rosh Hodesh, and on all distinguished Sabbaths such as *Parashath Shekalim*.

אֲב הַרְחָמִים, שׁוֹכֵן מְרוֹמִים, בְּרַחֲמָיו הָעֲצוּמִים, הוּא יִפְקֹד
בְּרַחֲמִים, הַחֲסִידִים וְהַיִּשְׁרִים וְהַתְּמִימִים, קְהֵלוֹת הַקֹּדֶשׁ
שֶׁמָּסְרוּ נַפְשָׁם עַל קֹדֶשׁ הַשֵּׁם, הַנֶּאֱהָבִים וְהַנֶּעֱיָמִים בְּחַיֵּיהֶם,
וּבְמוֹתָם לֹא נִפְרְדּוּ, מִנְּשָׁרִים קָלוּ, וּמֵאֲרִיּוֹת גָּבְרוּ, לַעֲשׂוֹת
רְצוֹן קוֹנֵם וְחַפֵּץ צוֹרֵם. יִזְכְּרֵם אֱלֹהֵינוּ לְטוֹבָה, עִם שְׂאֵר
צְדִיקֵי עוֹלָם, וַיִּנָּקוּם לְעֵינֵינוּ נִקְמַת דָּם עֲבָדָיו הַשְּׁפוּףִי,
כַּפָּתוּב בְּתוֹרַת מֹשֶׁה אִישׁ הָאֱלֹהִים: הֲרַנֵּינוּ גוֹיִם עָמוּ, כִּי דָם
עֲבָדָיו יִקּוּם, וְנָקָם יִשְׁיב לְצָרָיו, וְכִפֹּר אֲדָמָתוֹ עָמוּ. וְעַל יְדֵי
עֲבָדֶיךָ הַנִּבְיָאִים כָּתוּב לֵאמֹר: וְנִקֵּיתִי, דָּמָם לֹא נִקֵּיתִי, וַיִּי
שׁוֹכֵן בְּצִיּוֹן. וּבִכְתָּבִי הַקֹּדֶשׁ נֶאֱמַר: לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיזָה
אֱלֹהֵיהֶם, יוֹדֵעַ בַּגּוֹיִם לְעֵינֵינוּ, נִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפוּףִי.
וְאֹמַר: כִּי דִרְשׁ דָּמִים אוֹתָם זָכַר, לֹא שָׁכַח צַעֲקַת עֲנָוִים.
וְאֹמַר: יָדִין בַּגּוֹיִם מְלֵא גִּוִּיּוֹת, מִחֵץ רֹאשׁ עַל אֶרֶץ רַבָּה.
מִנְּחַל בְּדֶרֶךְ יִשְׁתָּה, עַל כֵּן יָרִים רֹאשׁ.

אב הרהמים 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 they say to a national tragedy...in which the poets and

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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

the actors were also the heroes?"

שתה מנהל בדרך ישתה describes the victor in hot pursuit of the

¹Deuteronomy 32:43. ²Joel 4:21. ³Psalms 79:10; 9:13; 110:6-7.

שחרית לשבת ויום טוב

אֲשֶׁרִי יוֹשְׁבִי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה.
אֲשֶׁרִי הָעַם שָׁכְכָה לוֹ, אֲשֶׁרִי הָעַם שֵׁי אֱלֹהִיו.
תהלים קמה
תהלה לדוד
אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמִהֲלָל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ.
הֵדֵר כְּבוֹד הוֹדֶךָ, וְדְבָרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְךָ אֲסַפְּרָנָה.
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְיָ, אֲרַךְ אַפַּיִם וּגְדֹל חֶסֶד.
טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִוְדוּךָ יְיָ כָּל מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבֵּרוּ.
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הֵדֵר מַלְכוּתְךָ.

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.

MORNING 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.

¹*Psalms* 84:5; 114:15.

שחרית לשבת ויום טוב

מִלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דָּר וָדָר.
סוּמָךְ יְיָ לְכָל הַנִּפְלִים, וְזוֹקֶךָ לְכָל הַכַּפּוּפִים.
עֲיִנֵּי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן.
צַדִּיק יְיָ בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.
קָרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת.
רָצוֹן יִרְאֶה יַעֲשֶׂה, וְאֵת שְׁוַעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְיָ אֶת כָּל אֲהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
תְּהִלָּתְךָ יְיָ יִדְבָּר פִּי, וַיְבָרֶךְ כָּל בֶּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם
וָעֶד. וְאַנְחֵנוּ נְבָרֶךְ יְיָ, מֵעַתָּה וְעַד עוֹלָם, הִלְלוּיָהּ.

The Reader takes the Torah and says:

יְהִלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל חֲסִידָיו,
לְבָנֵי יִשְׂרָאֵל עִם קְרוֹבּוֹ, הִלְלוּיָהּ.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raise 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 grants 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 Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted-

Congregation:

Hodo al erets v'shomoyim, va-yorem keren l'ammo,
T'hillo l'chol chasidov, livney yisro-eyl am k'rovo. Hallelu-yoh.²

¹*Psalm* 115:18. ²*Psalm* 148:13-14.

שחרית לשבת ויום טוב

On Sabbath:

תהלים כט

מִזְמוֹר לְדָוִד, הָבוּ לַיְי בְּנֵי אֱלֹהִים, הָבוּ לַיְי כְּבוֹד וְעֹז. הָבוּ לַיְי
כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּוּ לַיְי בְּהִדְרַת קֹדֶשׁ. קוֹל יְיָ עַל הַמַּיִם, אֵל
הַכְּבוֹד הָרָעִים, יְיָ עַל מַיִם רַבִּים. קוֹל יְיָ בַּכֶּתֶה, קוֹל יְיָ בְּהַדָּר.
קוֹל יְיָ שֹׁבֵר אֲרָזִים, וַיִּשְׁבֹּר יְיָ אֶת אֲרָזֵי הַלְּבָנוֹן. וַיִּרְקִידֵם כְּמוֹ
עֵגֶל, לְבָנוֹן וּשְׁרִיזוֹן כְּמוֹ בֶן רֵאמִים. קוֹל יְיָ חֹצֵב לַהֲבוֹת אֵשׁ.
קוֹל יְיָ יַחִיל מִדְּבָר, יַחִיל יְיָ מִדְּבַר קֹדֶשׁ. קוֹל יְיָ יַחֲלִיל אֵילֹת
וַיַּחֲשֹׁף יַעֲרוֹת, וּבִהִיכְלוֹ כָּלוּ אֲמֹר כְּבוֹד. יְיָ לִמְבוֹל יֵשֵׁב, וַיֵּשֶׁב
יְיָ מֶלֶךְ לְעוֹלָם. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֶךְ אֶת עַמּוֹ בִּשְׁלוֹם.

On festivals occurring on weekdays:

תהלים כד

לְדָוִד מִזְמוֹר, לַיְי הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבִּי בָּהּ. כִּי הוּא עַל
יַמִּים יִסְדָּהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ. מִי יַעֲלֶה בַּהֵר יְיָ, וּמִי יִקּוּם
בַּמָּקוֹם קֹדֶשׁוֹ. נָקִי כַפַּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא
נִפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא בִּרְכָה מֵאֵת יְיָ, וַצַּדִּיקָהּ
מֵאֱלֹהֵי יִשְׂרָאֵל. זֶה דֹּר דֹּרֶשׁיוֹ, מִבְּקָשֵׁי פִנְיָהּ יַעֲקֹב סִלָּה. שְׂאוּ
שַׁעְרֵיכֶם רְאשֵׁיכֶם, וְהַנִּשְׂאוּ פֶתַח עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי
זֶה מֶלֶךְ הַכְּבוֹד, יְיָ עֶזְרֹז וְגִבּוֹר, יְיָ גִּבּוֹר מִלְחָמָה. שְׂאוּ שַׁעְרֵיכֶם

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

MORNING SERVICE FOR SABBATHS AND FESTIVALS

On Sabbath:

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 fullness belong to the Lord, the entire 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,

שחרית לשבת ויום טוב

רְאִישֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה
מֶלֶךְ הַכְּבוֹד, יְיָ צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סְלָה.)

While the *Torah* is being placed in the ark:

וּבִנְחָה יֹאמֶר, שׁוּבָה, יְיָ, רַבּוֹת אֱלֹפֵי יִשְׂרָאֵל. קוּמָה יְיָ
לְמִנוּחָתְךָ, אֶתָּה וְאַרְוֶן עֵינֶךָ. כִּהְנִיךָ יִלְבָּשׁוּ צֶדֶק, וַחֲסִידֶיךָ
יִרְנְנוּ. בַּעֲבוּר דָּוִד עֲבָדְךָ, אֵל תָּשֵׁב פָּנֵי מְשִׁיחֶךָ. כִּי לָקַח טוֹב
נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ. עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ,
וְתִמְכֶּיָּה מֵאֲשֶׁר. דִּרְכֶּיָּה דִּרְכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בָּרָא כְרַעוּתֵהּ, וַיִּמְלִיךְ
מַלְכוּתֵהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲגָלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ אֲמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאֲמִירָן בְּעֶלְמָא,
וְאָמְרוּ אֲמֵן.

a pause or a transition between one thought and another. It calls forth changes in the orchestral music corresponding to the ideas, and 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

MORNING SERVICE FOR SABBATHS AND FESTIVALS

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.

Eyts chayim hee la-machazikim boh

V'som'che-hoh m'ushor.

D'ro-che-hoh darchey noam

V'chol n'seevo-sehoh sholom.

Hasheevaynu adonoy ey-lecho v'noshuvoh;

Chaddeysh yomeynu k'kedem¹

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.

order that the holy ark, the symbol of God's majesty, may enter.

¹*Numbers* 10:30; *Psalms* 132:8-10; *Proverbs* 4:2; 3:18, 17; *Lamentations* 5:21.

מוסף לשבת

The *Musaf* service for festivals can be found in volume 3.

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

כִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גָדֹל לְאֱלֹהֵינוּ.

אֲדַנִּי שְׁפַתִּי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

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

(זְכַּרְנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בַּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַןךָ אֱלֹהִים חַיִּים.)

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם.
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

מוסף, 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 *Musaf* service for festivals can be found in volume 3.

The Amidah is recited in silent devotion while standing, facing east. The Reader repeats 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 Hoshanah 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.

כִּי שֵׁם precedes the *Amidahs* of *Musaf* and *Minḥah* only. In
Shaharith and *Ma'ariv* this verse is omitted, because there it
would interrupt the connection between the benediction בְּרַחֵם
יִשְׂרָאֵל and the *Amidah*.

¹Deuteronomy 32:3. ²Psalms 51:17

מוסף לשבת

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לַיְשָׁנִי עֶפֶר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלֶכֶךְ מַמְיֵת וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

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

(מִי כְמוֹךָ אֵב הַרְחֲמִים, זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים.)

וְנֶאֱמַן אֶתְּהָ לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מַחְיֶה הַמֵּתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

נִעְרִיצְךָ וְנִקְדִּישְׁךָ, כְּסוּד שְׁיִחַ שְׂרָפִי קֹדֶשׁ הַמְקַדִּישִׁים שְׁמֶךָ
בְּקֹדֶשׁ, כְּכַתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
כְּבוֹדוֹ מְלֵא עוֹלָם, מִשְׁרָתֵינוּ שׁוֹאֲלִים זֶה לָזֶה, אֵיזָה מְקוֹם
כְּבוֹדוֹ, לְעֲמָתָם בָּרוּךְ יֵאמְרוּ:
בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וַיַּחֵן עִם הַמִּיחָדִּים שְׁמוֹ עָרַב וּבָקַר
בְּכָל יוֹם תָּמִיד, פַּעֲמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שִׁיחַ סוּד שְׂרָפִי קוֹדֶשׁ; שִׁיחַ סוּד equals סוּד שִׁיחַ in the Sephardic *Siddur*. *אל נערץ בסוד* is based on (Psalm 89:8), where the meaning is: "God is revered in the council of the holy ones."

MUSAF SERVICE FOR SABBATHS

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.

KEDUSHAH

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-

שמע ישראל and the concluding words of the *Shema* were

¹*Isaiah* 6:3. ²*Ezekiel* 3:12.

מוסף לשבת

שִׁמְעֵ יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד. הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ,
הוּא מֶלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית
לְעֵינֵי כָל חַי, לְהִיּוֹת לָכֶם לֵאלֹהִים-

אֲנִי יְיָ אֱלֹהֵיכֶם.

וּבְדַבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:

יְמַלֹּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ.

Reader:

לְדֹר וָדֹר נִגִּיד גְּדֻלָּךְ, וּלְנִצַּח נִצָּחִים קִדְשְׁתָּךְ נִקְדִּישׁ,
וְשִׁבַּחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ * (הַמֶּלֶךְ)
הַקָּדוֹשׁ.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֵלָה.
* בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

*Between *Rosh Hashanah* and *Yom Kippur* substitute הַמֶּלֶךְ for הָאֵל.

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.

MUSAF SERVICE FOR SABBATHS

“Hear, O Israel, the Lord is our God, the Lord is One.”¹

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:

“I am the Lord your God.”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 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.”*

¹Deuteronomy 6:4. ²Numbers 15:41. ³Psalms 146:10.

מוסף לשבת

On *Rosh Hodesh*, continue “Thou didst form...” (page 258).

On *regular Sabbaths*:

תִּכְנַת שַׁבָּת, רָצִיתָ קְרִבְנוֹתֶיהָ, צִוִּיתָ פְּרוּשֶׁיהָ עִם סְדוּרֵי
נִסְכֶּיהָ. מִעֲנִיָּה לְעוֹלָם כְּבוֹד יִנְחֵלוּ, טוֹעֲמֶיהָ חַיִּים זָכוּ, וְגַם
הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה בַּחֲרוּ, אִזּוּ מִסִּינִי נִצְטָווּ עָלֶיהָ. וַתִּצְוֵנוּ,
יְיָ אֱלֹהֵינוּ, לְהִקְרִיב בָּהּ קָרְבַּן מוֹסֵף שַׁבָּת כְּרָאוּי. יְהִי רָצוֹן
מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה
לְאַרְצֵנוּ, וְתִטְעֵנוּ בְּגִבּוֹלֵנוּ, וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קְרִבְנוֹת
חֻבּוֹתֵינוּ, תְּמִידִים כְּסֻדָּרָם וּמוֹסָפִים כְּהִלְכָתָם. וְאֵת מוֹסֵף יוֹם
הַשַּׁבָּת הַזֶּה, נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה, כְּמִצּוֹת רָצוֹנָךְ,
כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי
כְּבוֹדְךָ, כְּאָמֹר:

וּבַיּוֹם הַשַּׁבָּת, שְׁנֵי כַּבָּשִׁים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים
סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכוּ. עֲלֹת שַׁבָּת בְּשַׁבָּתוֹ, עַל עֲלֹת
הַתְּמִיד וְנִסְכָּהּ.

יִשְׂמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי, עִם מְקַדְּשֵׁי
שְׁבִיעִי, כֻּלָּם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבָךְ, וּבְשִׁבְעֵי רָצִיתָ בּוֹ
וְקִדַּשְׁתּוּ, חֲמִידַת יָמִים אוֹתוֹ קִרְאתָ, זִכָּר לְמַעֲשֶׂה בְּרֵאשִׁית.

תִּכְנַת שַׁבָּת, the first twenty-two words of which run in a reversed alphabetical 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.

MUSAF SERVICE FOR SABBATHS

On *Rosh Hodesh*, continue “Thou didst form...” (page 259).

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.

¹Numbers 28:9-10.

מוסף לשבת

On Rosh Hodesh:

(אתה יצרת עולמך מקדם, כלית מלאכתך ביום השביעי.
אהבת אותנו ורצית בנו, ורוממתנו מכל הלשונות, וקדשתנו
במצותיך, וקרבתנו מלפניו לעבודתך, ושמך הגדול והקדוש
עלינו קראת. ותתן לנו יי אלהינו באהבה, שבתות למנוחה
וראשי חדשים לכפרה. ולפי שחטאנו לפניך אנחנו
ואבותינו, חרבה עירנו, ושמים בית מקדשנו, וגלה יקרנו,
ונטל כבוד מבית חיינו, ואין אנחנו יכולים לעשות חובותינו
בבית בחירתך, בבית הגדול והקדוש שנקרא שמך עליו,
מפני היד שנשתלחה במקדשך. יהי רצון מלפניך, יי אלהינו
ואלהי אבותינו, שתעלנו בשמחה לארצנו, ותטענו בגבולנו,
ושם נעשה לפניך את קרבנות חובותינו, תמידים כסדרם
ומוספים כהלכתם. ואת מוספי יום השבת הזה ויום ראש
החדש הזה, נעשה ונקריב לפניך באהבה, כמצות רצונך,
כמו שכתבת עלינו בתורתך, על ידי משה עבדך, מפי
כבודך, כאמור:

וביום השבת, שני כבשים בני שנה תמימם, ושני עשרנים
סלת מנחה בלולה בשמן ונסכו. עלת שבת בשבתו, על עלת
התמיד ונסכה. (זה קרבן שבת, וקרבן היום כאמור:

MUSAF SERVICE FOR SABBATHS

On 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 thy gracious command, 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.

מוסף לשבת

וּבְרָאֲשֵׁי חֲדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיְי, פָּרִים בְּנֵי בָקָר שְׁנַיִם,
וְאֵיל אֶחָד, כִּבְשִׂים בְּנֵי שָׁנָה שְׁבַעָה, תְּמִימִם.

וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמִּדְבָּר, שְׁלֹשָׁה עֶשְׂרוֹנִים לֶפֶר, וּשְׁנֵי
עֶשְׂרוֹנִים לְאֵיל, וְעֶשְׂרוֹן לִכְבֶּשׂ, וַיֵּין כִּנְסָכוֹ, וְשַׁעִיר לְכַפֵּר,
וּשְׁנֵי תְּמִידִים כֶּהֱלַכְתֶּם.

יִשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנָג, עִם מְקַדְּשֵׁי
שְׁבִיעִי, כָּל־ם יִשְׁבְּעוּ וַיִּתְּעַנְּגוּ מִטוֹבָךְ, וּבְשִׁבְעֵי רָצִיתָ בּוֹ
וְקִדְשָׁתוֹ, חֲמִדַּת יָמִים אוֹתוֹ קִרְאָתָּה, זִכָּר לְמַעֲשֵׂה בְּרָאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רִצָּה בְּמִנוּחָתָנוּ, וְחִדֵּשׁ עָלֵינוּ בְּיוֹם
הַשַּׁבָּת הַזֶּה אֶת הַחֲדָשׁ הַזֶּה, לְטוֹבָה וְלִבְרָכָה, לְשִׁשּׁוֹן
וְלִשְׂמֻחָה, לִישׁוּעָה וְלִנְחֻמָּה, לְפָרְנֶסָה וְלִכְלָכָלָה, לְחַיִּים
וְלִשְׁלוֹם, לְמַחֲיִלַת חֵטָא וְלִסְלִיחַת עֲוֹן (וְלִכְפָּרַת פֶּשַׁע during
leap year: leap year:). כִּי בַעֲמֻךְ יִשְׂרָאֵל בַּחֲרַת מָכָל הָאֲמוֹת, וְשַׁבָּת
קִדְשָׁךְ לָהֶם הוֹדַעְתָּ, וְחֻקֵּי רָאשֵׁי חֲדָשִׁים לָהֶם קִבַּעְתָּ. בָּרוּךְ
אַתָּה יְי, מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרָאשֵׁי חֲדָשִׁים.

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רִצָּה, יְי אֱלֹהֵינוּ, בַּעֲמֻךְ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשִׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְרָאשֵׁי יִשְׂרָאֵל, וְתִפְלָתָם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

MUSAF SERVICE FOR SABBATHS

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

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.

¹Numbers 28:9-11.

מוסף לשבת

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי,
הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

When the Reader repeats the *Shemoneh Esreh*, the Congregation responds here by saying:
(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא
יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי כָּל בָּשָׂר, יוֹצֵרנוּ, יוֹצֵר
בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל
שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲזִינוּ
וְתִקְיָמָנוּ, וְתִאֲסֹף גְּלוּתֵינוּ
לְחֻצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ
בְּלִבָּב שָׁלֵם, עַל שֶׁאֲנַחְנוּ
מוֹדִים לָךְ. בְּרוּךְ אַתָּה יי
(הַהוֹדָאוֹת).

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוֹר
חַיֵּינוּ, מִגֵּן יִשְׁעָנוּ, אַתָּה הוּא
לְדוֹר וָדוֹר, נוֹדָה לָךְ וְנִסְפָּר
תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים
בִּידֶךָ, וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נַפְסֶיךָ
שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וּבִקֵּר וְצָהָרִים,
הַטּוֹב, כִּי לֹא כָּלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

MUSAF SERVICE FOR SABBATHS

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.)

מוסף לשבת

On Hanukkah add:

(עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה --

בִּימֵי מַתְתִּיהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנָאִי וּבְנָיו, כְּשֶׁעָמְדָה
מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרְתְךָ,
וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
בְּעֵת צָרָתָם, רַבַּת אֶת רִיבָם, דָּנַת אֶת דִּינָם, נִקְמַת אֶת
נִקְמָתָם, מִסִּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִּים,
וּטְמֵאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי
תּוֹרְתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶיךָ יִשְׂרָאֵל
עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְנֶיךָ
לְדַבֵּר בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ
נֵרוֹת בַּחֲצֵרוֹת קֹדֶשְׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלּוּ, לְהוֹדוֹת
וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל).

וְעַל כָּלם יִתְבָּרַךְ וַיִּתְּרוֹמֶם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד.

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

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נִאֲחָה
לְהוֹדוֹת.

MUSAF SERVICE FOR SABBATHS

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumph, 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, cleaned 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.

מוסף לשבת

Priestly blessing recited by Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַּהּ הַמְשַׁלֶּשֶׁת בַּתּוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו
כֹּהֲנִים, עִם קְדוֹשְׁךָ, פְּאֻמוֹר: יְבָרְכְךָ יי וַיִּשְׁמְרְךָ. יֵאָר יי פָּנָיו
אֵלֶיךָ וַיַּחַנְךָ. יֵשָׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

שֵׁים שְׁלוֹם טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ, אֲבִינוּ, כָּלֵנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי
בְּאוֹר פָּנֶיךָ נִתַּת לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וַיְצַדֶּקָהּ וּבִרְכָּהּ וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת
עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמְךָ. * בְּרוּךְ אַתָּה יי,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Between Rosh Hashanah and Yom Kippur say:

(בְּסֻפֵּר חַיִּים, בְּרַכָּה וְשְׁלוֹם, וּפְרִינָסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלִשְׁלוֹם.
בְּרוּךְ אַתָּה יי, עוֹשֶׂה הַשְׁלוֹם.)

בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

After the Shemoneh Esreh add the following meditation:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׁפָתֵי מַדְבַּר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדֹם, וְנַפְשֵׁי כְּעָפָר לְכָל תַּהֲיָה. פֶּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצּוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִּים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם.

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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 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.

1 Numbers 6:24-26.

מוסף לשבת

עֲשֵׂה לְמַעַן שְׁמךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתְךָ,
עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יַחֲלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ
וְעֲנֵנִי. יְהִי לְרָצוֹן אִמְרֵי פִי וְהַגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי
וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיַבְנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה פִּימִי עוֹלָם וְכֹשָׁנִים קְדְמוֹנִיּוֹת. וְעֲרֹבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלַיִם, כִּימֵי עוֹלָם וְכֹשָׁנִים קְדְמוֹנִיּוֹת.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵךָ רַבָּא. בְּעֶלְמָא דִּי בָּרָא כְרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵךָ דְקִדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל
בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאֲמִירָן בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

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

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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

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.

נחמת ("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 *Psalms* 60:7; 19:15. ² *Malachi* 3:4.

מוסף לשבת

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קִדְּם אַבּוּהוֹן
דִּי בְשָׁמַיָא וְאַמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאַמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאַמְרוּ אָמֵן.

קְוֵה אֵל יְיָ, חֲזַק וַיֵּאמֶץ לְבָבְךָ, וְקְוֵה אֵל יְיָ. אֵין קְדוֹשׁ כִּי, כִּי
אֵין בְּלִתָּךְ, וְאֵין צוּר כְּאַלְהֵינוּ. כִּי מִי אֱלֹהִים מִבְּלַעְדֵּי יְיָ, וּמִי
צוּר זּוֹלָתִי אֱלֹהֵינוּ.

אֵין כְּאַלְהֵינוּ, אֵין כְּאַדוֹנֵינוּ, אֵין כְּמִלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.
מִי כְּאַלְהֵינוּ, מִי כְּאַדוֹנֵינוּ, מִי כְּמִלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.
נוֹדָה לְאַלְהֵינוּ, נוֹדָה לְאַדוֹנֵינוּ, נוֹדָה לְמִלְכֵנוּ, נוֹדָה
לְמוֹשִׁיעֵנוּ.

בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹנֵינוּ, בָּרוּךְ מִלְכֵנוּ, בָּרוּךְ מוֹשִׁיעֵנוּ.
אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ, אַתָּה הוּא מִלְכֵנוּ,
אַתָּה הוּא מוֹשִׁיעֵנוּ.

אַתָּה הוּא שֶׁהַקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים.

ברוך אתה, אמן forms the acrostic אין כאלהינו. Each of the three letters of אמן is repeated four times, totaling twelve. Rashi, in his *Siddur*, points that אין כאלהינו is recited on Sabbaths and festivals, when the *Amidah* prayer

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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?¹

EYN KEYLOHEYNU

Eyn keyloheynu, eyn kadoneynu

Eyn kimalkeynu, eyn kimoshee-eynu.

Mee cheyloheynu, mee chadoneynu

Mee chimalkeynu, mee ch'moshee-eynu.

Nodeh leyloheynu, nodeh ladoneynu

Nodeh l'malkeynu, nodeh l'moshee-eynu.

Boruch eloheynu, boruch adoneynu

Boruch malkeynu, boruch moshee-eynu.

Attoh hu eloheynu, attoh hu adoneynu

Attoh hu malkeynu, attoh hu moshee-eynu.

Attoh hu shehiktiru avoteinu

lifanecha et k'toret hasamim.

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 compsed during the period of the Geonim,

¹ *Psalm 27:14; I Samuel 2:2; Psalm 18:32.*

מוסף לשבת

מסכת כריתות ו, א

פֶּטוּם הַקְטָרֶת: (א) הַצָּרִי, (ב) וְהַצֶּפֶרֶן, (ג) הַחֲלֻבָּנָה, (ד) וְהַלְבֹנָה, מִשְׁקַל שְׁבַעַיִם שְׁבַעַיִם מָנָה. (ה) מֹר, (ו) וְקִצִּיעָה, (ז) שְׁבֻלַת גִּרְדִּי, (ח) וְכֹרֶכֶם, מִשְׁקַל שְׁשָׁה עָשָׂר שְׁשָׁה עָשָׂר מָנָה. (ט) הַקֶּשֶׁט שְׁנַיִם עָשָׂר, (י) וְקִלּוּפָה שְׁלֹשָׁה (יא) וְקִנְמוֹן תְּשַׁעַה. בְּרִית כַּרְשִׁינָה תְּשַׁעַה קִבִּין, יֵין קִפְרִיסִין סָאִין תִּלְתָּא וְקִבִּין תִּלְתָּא, וְאִם אֵין לוֹ יֵין קִפְרִיסִין, מִבִּיא חֲמֵר חוֹרִין עֲתִיק, מִלַּח סְדוּמִית רְבַע (הֶקֶב), מַעֲלָה עֶשֶׂן כָּל שָׁהוּא. רַבִּי נָתַן הַבְּבִלִי אוֹמֵר: אֵף כַּפֹּת הִירְדֵן כָּל שָׁהוּא. וְאִם נָתַן בָּהּ דְּבִשׁ, פְּסָלָהּ, וְאִם חֲסֵר אַחַת מִכָּל סַמָּנֶיהָ, חֵיב מִיתָהּ. רַבִּין שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הַצָּרִי אֵינוֹ אֵלָא שְׂרָף הַנוּטָף מִעֵצֵי הַקֶּטֶף. בְּרִית כַּרְשִׁינָה שְׁשָׁפִין בָּהּ אֶת הַצֶּפֶרֶן כְּדִי שִׁתְּהָא נָאָה, יֵין קִפְרִיסִין שְׁשׂוּרִין בּוֹ אֶת הַצֶּפֶרֶן כְּדִי שִׁתְּהָא עֲזָה, וְהֵלֵא מִי רַגְלִים יָפִין לָהּ, אֵלָא שְׁאִין מַכְנִיסִין מִי רַגְלִים בְּעֶזְרָה מִפְּנֵי הַכְּבוֹד.

משנה תמיד ז, ד

הַשִּׁיר שֶׁהַלִּוִּים הָיוּ אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ.
בַּיּוֹם הָרִאשׁוֹן הָיוּ אוֹמְרִים: לֵיי הָאָרֶץ וּמְלֹאָהּ, תִּבֵּל וַיֵּשְׁבִי בָּהּ.
בַּשֵּׁנִי הָיוּ אוֹמְרִים: גָּדוֹל יֵי וּמִהֲלָל מְאֹד, בְּעִיר אֶלְהִינוּ הָרָקִדְשׁוֹ.

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Talmud Kerithoth 6a

The incense was composed of 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; 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 raglayim* might have been good for that purpose, it was not decent to bring it into the Temple.

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 most worthy of praise, in the city of our God, his holy mountain."²

¹*Psalms* 24. ²*Psalms* 48

מוסף לשבת

בְּשִׁלְיֵשִׁי הָיוּ אוֹמְרִים: אֱלֹהִים נִצָּב בַּעֲדַת אֵל, בִּקְרֹב אֱלֹהִים יִשְׁפֹּט.

בְּרַבִּיעִי הָיוּ אוֹמְרִים: אֵל נִקְמֹת יי, אֵל נִקְמֹת הוֹפִיעַ.
בַּחֲמִישִׁי הָיוּ אוֹמְרִים: הֲרַנֵּינוּ לְאֱלֹהִים עוֹנֵנוּ, הֲרִיעוּ לְאֱלֹהֵי יַעֲקֹב.

בְּשִׁשִּׁי הָיוּ אוֹמְרִים: יי מֶלֶךְ גִּאוֹת לְבֶשׁ, לְבֶשׁ יי עֵז הַתְּאֵזֶר,
אֶף תִּכּוֹן תִּבֵּל בִּל תִּמוּט.

בַּשַּׁבָּת הָיוּ אוֹמְרִים: מְזֻמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת. מְזֻמּוֹר שִׁיר
לְעֵתִיד לְבֹא, לְיוֹם שֶׁכָּלוּ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

מסכת מגילה כח, ב

תֵּנָא רַבִּי אֱלִיהוּ: כָּל הַשּׁוֹנָה הַלְכוֹת בְּכָל יוֹם, מִבִּטָּח לֹא
שְׁהוּא בֶּן עוֹלָם הָבֹא, שֶׁנֶּאֱמַר: הַלִּיכוֹת עוֹלָם לֹא, אֵל תִּקְרִי
הַלִּיכוֹת, אֲלֵא הַלְכוֹת.

מסכת ברכות סד, א

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים מֵרַבִּים
שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: וְכָל בְּנֵיךָ לְמוֹדֵי יי, וְרַב שָׁלוֹם בְּנֵיךָ,
אֵל תִּקְרִי בְּנֵיךָ אֲלֵא בְּנֵיךָ.

יום שכלו שבת, "the great Sabbath," a symbolic description of the world to come, a foretaste of which is offered by the weekly Sabbath.

תנא דבי אליהו, 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 frequently

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On Tuesday they used to recite: “God stands in the divine assembly; in the midst of the judges he gives judgment.”¹

On Wednesday they used to recite: “God of retribution, Lord God of retribution, appear!”²

On Thursday they used to recite “Sing aloud to God our strength; shout for joy to the God of Jacob.”³

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.”⁴

On the Sabbath they used to recite: “A song for the Sabbath day.”⁵ 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.”⁶ 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 of your children.”⁷ Read not here *banayikh* [your children], but *bonayikh* [your builders—scholars are the true builders of peace].

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. **אל תקרא** introduces a play on words, and is not intended as an emendation of the biblical text.

¹*Psalm 82*. ²*Psalm 94*. ³*Psalm 81*. ⁴*Psalm 93*. ⁵*Psalm 92*.

⁶*Habakkuk 3:6*. ⁷*Isaiah 54:13*.

מוסף לשבת

שְׁלוֹם רַב לְאַהֲבֵי תוֹרַתְךָ, וְאִין לָמוּ מְכַשׁוֹל. יְהִי שְׁלוֹם
בְּחִילְךָ, שְׁלוֹה בְּאַרְמְנוֹתֶיךָ. Reader לְמַעַן אֲחִי וְרַעִי, אֲדַבְּרָה
נָא שְׁלוֹם בָּךְ. לְמַעַן בֵּית יִי אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ. יִי עֲזֹ
לְעַמּוֹ יִתֵּן, יִי יְבָרֶךְ אֶת עַמּוֹ בְּשְׁלוֹם.

קדיש דרבנן

Mourners:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתִיהּ,
וַיִּמְלִיךְ מַלְכוּתִיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל
בְּרִכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאָמִירֵן בְּעֶלְמָא,
וְאָמְרוּ אַמֵּן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וְעַל כָּל מָאן דְּעָסְקִין בְּאוּרֵיתָא, דִּי בְּאַתְרָא הָדִין
וְדִי בְּכָל אֲתַר וְאַתַּר. יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חֲנָא
וְחֶסֶדָא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוֹנֵי רוּיְחִי, וּפְרָקְנָא, מִן קָדָם
אֲבוּהוֹן דִּי בְּשָׁמַיָא וְאַרְעָא, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

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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.

¹Psalms 110:165; 122:7-9; 29:10.

מוסף לשבת

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא בִּרְחֻמָּיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגִוְיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמַשְׁפָּחוֹת הָאָדָמָה, שֶׁלֹּא שָׁם חִלְקֵנוּ כָּהֶם, וְגִרְלָנוּ כָּכָל הַמוֹנֵם, (שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְרִיק, וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ), וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיִסֵּד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וְשֹׁכֵנֶת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֶמֶת מִלְכָּנוּ, אֶפֶס זֹלָתוֹ, כִּפְתּוֹב בְּתוֹרָתוֹ: וַיֵּדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבָּךְ, כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מִהֲרָה בְּתַפִּלָּתְךָ עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים פָּרוֹת יַפְרֵתוֹן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בֶשָׁר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רָשָׁעֵי אֶרֶץ. יִפְרֻוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תִּבְל, כִּי לָךְ תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ, וַיִּקְבְּלוּ כָלֵם אֶת עוֹל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא,

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He who creates peace in his celestial heights, may he in his mercy 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 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

¹Deuteronomy 4:39

מוסף לשבת

וְלַעֲזוּלָמִי עַד תִּמְלֹךְ בְּכָבוֹד, כִּפְתּוּב בְּתוֹרַתְךָ, יְיָ יִמְלֹךְ לְעוֹלָם
וָעַד. וְנֹאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ
אֶחָד, וּשְׁמוֹ אֶחָד.

MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזֶמֶן קָרִיב, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וְלַעֲזוּלָמִי עֲלֵמָיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלָא * (לְעֵלָא) מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרוּן בְּעֶלְמָא,
וְאָמְרוּ אַמֵּן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמֵי־דִיהוֹן וְעַל כָּל תַּלְמֵי־דִי
תַּלְמֵי־דִיהוֹן, וְעַל כָּל מָאן דְּעָסְקִין בְּאוּרֵיתָא, דִּי בְּאַתְרָא הָדִין
וְדִי בְּכָל אֲתַר וְאַתַּר. יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חֲנּוּא
וְחֶסֶדָא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוֹנֵי רוּיְחִי, וּפְרָקְנָא, מִן קָדָם
אֲבוּהוֹן דִּי בְּשִׁמְיָא (וְאַרְעָא), וְאָמְרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

MUSAF SERVICE FOR SABBATHS

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

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 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.

¹Exodus 15:18. ²Zechariah 14:9.

מוסף לשבת

אַל תִּירָא מִפֶּחַד פֶּתְאָם, וּמִשְׂאֵת רְשָׁעִים כִּי תִבֵּא. עָצוּ עֲצָה
וְתִפֹּר, דִּבְרוּ דָּבָר וְלֹא יִקּוּם, כִּי עֲמָנוּ אֵל. וְעַד זִקְנָה אֲנִי הוּא,
וְעַד שִׁיבָה אֲנִי אֶסְבֵּל, אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא, וְאֲנִי אֶסְבֵּל
וְאֶמְלֹט.

שיר הכבוד

Recited in responsive form. The ark is opened.

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאֱרוּג, כִּי אֱלֹיךָ נִפְשִׁי תַעְרוּג.
נִפְשִׁי חֲמֹדָה בְּצֵל יָדְךָ, לְדַעַת כָּל רֵז סוּדְךָ.
מִי דִבְרִי בְּכִבּוּדְךָ, הוֹמָה לְבִי אֶל דּוֹדֶיךָ.
עַל כֵּן אֲדַבֵּר בְּךָ נִכְבָּדוֹת, וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת.
אֶסְפָּרָה כְּבוֹדְךָ וְלֹא רֵאִיתִיךָ, אֲדַמָּךְ אֲכַנֵּךְ וְלֹא יִדְעִתִּיךָ.
בְּיַד נְבִיאֶיךָ בְּסוּד עֲבָדֶיךָ, דְּמִיתָ הֵדָר כְּבוֹד הוֹדְךָ.
גִּדְלָתְךָ וּגְבוּרָתְךָ. כָּנוּ לְתַקָּה פְּעֻלָּתְךָ.
דָּמוּ אוֹתְךָ וְלֹא כָפִי יֵשֶׁךְ, וַיִּשְׁוֹןֶךָ לְפִי מַעֲשֶׂיךָ.

ר' is attributed to Rabbi Judah of Regensburg (יהודה החסיד), who was a philosopher and poet, saint and mystic. He died in 1217. Each stanza in this poem contains sixteen syllables.

בסוד עבדיך has been mistranslated: "in the mystic utterance of they servants." However, the poet uses **בסוד עבדיך** in the sense of **בסוד קדושים** (Psalm 89:8) which is rendered "in the council of the holy ones."

MUSAF SERVICE FOR SABBATHS

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall foil; 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 longs for 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.

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.

לפי מעשיך that is, the human intellect cannot conceive the essence of God, but only his acts.

...ויחזו בך 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.

¹Proverbs 3:25; Isaiah 8:10; 46:4.

מוסף לשבת

הַמְשִׁילֹךְ בְּרוֹב חַיִּינֹת, הֵנֶךְ אֶחָד בְּכָל דְּמִיּוֹנֹת.
וַיַּחֲזִי בְךָ זְקֵנָה וּבַחֲרוּת, וּשְׁעָר רֹאשְׁךָ בְּשִׁיבָה וּשְׁחָרוּת.
זְקֵנָה בַּיּוֹם דִּין וּבַחֲרוּת בַּיּוֹם קָרֵב, כְּאִישׁ מִלְחָמוֹת יָדָיו לֹ
רָב.

חֲבֵשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ, הוֹשִׁיעָה לּוֹ יְמִינוֹ וְזִרְזֵעַ קִדְשׁוֹ.
טָלְלִי אֲוֵרוֹת רֹאשׁוֹ נִמְלָא, קִנְצוֹתָיו רְסִיסֵי לֵילָה.
יִתְפָּאֵר בִּי כִי חִפֵּץ בִּי, וְהוּא יִהְיֶה לִי לְעֵטְרַת צְבִי.
כְּתָם טָהוֹר פָּז דְּמוּת רֹאשׁוֹ, וְחֵק עַל מִצַּח כְּבוֹד שְׁם קִדְשׁוֹ.
לְחֵן וּלְכָבוֹד צְבִי תִפְאָרָה, אֲמַתּוֹ לּוֹ עֵטְרָה עֲטָרָה.
מַחְלָפוֹת רֹאשׁוֹ כְּבִימֵי בְּחָרוּת, קִנְצוֹתָיו תִּלְתָּלִים שְׁחֹרוּת.
נֹוֹה הַצֶּדֶק צְבִי תִפְאָרְתּוֹ, יַעֲלֶה נָא עַל רֹאשׁ שְׁמִחָתּוֹ.
סִגְלָתּוֹ תִּהְיֶה נָא בִידּוֹ עֲטָרָת. וְצִנִּיף מְלוּכָה צְבִי תִפְאָרְתּוֹ.
עֲמוּסִים נִשְׁאָם עֲטָרַת עֲנָדָם, מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו כְּבָדָם.
פֹּאֲרוֹ עָלַי וּפֹאֲרֵי עָלָיו, וְקָרֹב אֵלַי בְּקִרְאֵי אֱלִיו.
צַח וְאֲדוֹם לְלְבוּשׁוֹ אֲדוֹם, פּוֹרָה בְּדַרְכּוֹ בְּבוֹאוֹ מֵאֲדוֹם.

על מצח the plate on Aaron's forehead, upon which was engraved:
"Holy to the Lord" (Exodus 28:36). נבי hymns of praise. עטרה
Jerusalem.

...צבי תפארת Isaiah 62:3; 46:3; 43:4; Song of Songs 5:10; Isaiah
63:1-3.

על the tefillin containing the words ה' אחד, "the Lord is
One."

מי כעמך...גוי אחד God's tefillin containing the words פארי עלי

MUSAF SERVICE FOR SABBATHS

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.

מוסף לשבת

קָשֶׁר תְּפִלִּין הִרְאָה לְעֵנּוּ, תְּמוּנַת יְיָ לְנֶגֶד עֵינָיו.
רוּצָה בְּעֵמּוֹ עֲנוּיִם יִפְאֶר, יוֹשֵׁב תְּהִלּוֹת בָּם לְהַתְּפַאֵר.
רֹאשׁ דְּבָרָךְ אֱמֶת קוֹרֵא מֵרֹאשׁ, דּוֹר וְדוֹר עִם דּוֹרְשֶׁךָ דְּרוֹשׁ.
שִׁית הַמֶּזֶן שִׁירֵי נָא עָלֶיךָ, וְרִנָּתִי תִקְרַב אֵלֶיךָ.
תְּהַלֵּתִי תְּהִי לְרֹאשְׁךָ עֲטֹרַת, וּתְפַלֵּתִי תִכּוֹן קְטָרֶת.
תִּיקַר שִׁירַת רֹשׁ בְּעֵינֶיךָ, כַּשִּׁיר יוֹשֵׁר עַל קֶרְבְּנֶיךָ.
בִּרְכָּתִי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר, מְחוּלֵל וּמוֹלִיד צִדִּיק כַּבִּיר.
וּבִבְרָכָתִי תִנְעֲנַע לִי רֹאשׁ, וְאוֹתָהּ קַח לָךְ כְּבָשָׂמִים רֹאשׁ.
יַעֲרֹב נָא שִׁיחֵי עָלֶיךָ. כִּי נִפְשִׁי תַעֲרוֹג אֵלֶיךָ.
לָךְ יְיָ הִגִּדְלָה וְהִגְבוּרָה וְהַתְּפַאֲרָה וְהַנִּצָּח וְהַהוֹד, כִּי כָל
בְּשָׂמִים וּבָאָרֶץ, לָךְ יְיָ הַמְּמַלְכָה, וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ. מִי
יִמְלֵל גְּבוּרוֹת יְיָ, יִשְׁמִיעַ כָּל תְּהִלָּתוֹ.

Mourners' Kaddish

קָשֶׁר תְּפִלִּין refers to the Talmudic statement that Moses saw God's *tefillin*.

רֹאשׁ דְּבָרָךְ אֱמֶת alludes to בְּרֵאשִׁית בְּרָא אֱלֹהִים, the first three words of the Torah, whose final letters spell אֱמֶת.

MUSAF SERVICE FOR SABBATHS

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.

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

¹*I Chronicles 29:11; Psalm 106:2.*

מוסף לשבת

היום יום שבת קדש, שבו היו הלוים אומרים בבית המקדש:
תהלים צב

מזמור שיר ליום השבת. טוב להדות ליי, ולומר לשמך
עליון. להגיד בבקר חסדך, ואמונתך בלילות. עלי עשור
ועלי נבל, עלי הגיון בכנור. כי שמחתני יי בפעלך, במעשי
ידך ארגן. מה גדלו מעשיך יי, מאד עמקו מחשבתך. איש
בער לא ידע, וכסיל לא יבין את זאת. בפרח רשעים כמו
עשב, ויציצו כל פעלי און, להשמדם עדי עד. ואתה מרום
לעלם יי. כי הנה איביך, יי, כי הנה איביך יאבדו, יתפרדו
כל פעלי און. ותתם כראים קרני, בלתי בשמן רענן. ותבט
עיני בשורי, בקמים עלי מרעים תשמענה אזני. צדיק כתמר
יפרח, כארז בלבנון ישגה. שתולים בבית יי, בחרצרות
אלהינו יפריחו. עוד ינובון בשיבה, דשנים ורעננים יהיו.
להגיד כי ישר יי, צורי ולא עולתה בו.

Mourners' Kaddish

MUSAF SERVICE FOR SABBATHS

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 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 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

מוסף לשבת

The following is recited from *Rosh Hodesh Elul*
until *Simhath Torah*.

לְדוֹד, יְיָ אֲזִיר וַיִּשְׁעֵי מִמִּי אִירָא, יְיָ מַעֲזוֹ חַיִּי מִמִּי אֶפְחָד.
בְּקֶרֶב עָלִי מִרְעִים לֶאֱכֹל אֶת בִּשְׁרִי, צָרִי וְאִיְבִי לִי, הֵמָּה
כָּשְׁלוֹ וְנִפְּלוֹ. אִם תַּחֲנֶה עָלַי מַחֲנֶה לֹא יִירָא לְבִי, אִם תִּקּוּם
עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח. אַחַת שְׁאַלְתִּי מֵאֵת יְיָ, אוֹתָהּ
אֲבַקֵּשׁ, שְׁבִתִּי בְּבֵית יְיָ כָּל יְמֵי חַיִּי, לַחֲזוֹת בְּנֹעַם יְיָ וּלְבַקֵּר
בְּהִיכָלוֹ. כִּי יִצְפְּנֵנִי בְּסֹכָה בְּיוֹם רָעָה, יִסְתַּרְנִי בְּסֹתֶר אֶהְלוֹ,
בְּצוּר יְרוּמָמִנִי. וְעַתָּה יְרוֹם רֹאשִׁי עַל אִיְבִי סְבִיבוֹתַי, וְאֶזְבַּחַּהּ
בְּאֶהְלוֹ זִבְחֵי תְרוּעָה, אֲשִׁירָה וְאֶזְמָרָה לִי. שְׁמַע יְיָ קוֹלִי
אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי. לֵךְ אִמְרָ לְבִי, בִּקְשׁוּ פָנַי, אֶת פָּנֶיךָ יְיָ
אֲבַקֵּשׁ. אֵל תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי, אֵל תֵּט בְּאַף עֲבֹדְךָ, עֲזֹרְתִי
הָיִיתָ, אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל. כִּי אָבִי וְאִמִּי
עֲזָבוּנִי, וַיִּי יֶאֱסֹפֵנִי. הוֹרְנִי יְיָ דֶּרֶכְךָ, וְנַחֲנִי בְּאַרְח מִישׁוֹר,
לְמַעַן שִׁרְרִי. אֵל תִּתְּנֵנִי בְּנֶפֶשׁ צָרִי, כִּי קָמוּ בִי עֲדֵי שָׁקֶר
וַיִּפַּח חֶמֶס. לוֹלֵא הָאֱמָנְתִּי, לִרְאוֹת בְּטוֹב יְיָ, בְּאֶרֶץ חַיִּים. קִוֵּה
אֵל יְיָ, חֲזֹק וַיֵּאֱמֹץ לְבָבְךָ, וְקִוֵּה אֵל יְיָ.

Mourners' Kaddish

...עֲזָבוּנִי Though I am orphaned, friendless and
deserted, God will be father to me and protect me.

...לוֹלֵא הָאֱמָנְתִּי The remainder of the sentence is left to the
imagination: "What would my condition be, if I had not
believed?" The word לוֹלֵא is marked with dots in the
Massoretic text.

MUSAF SERVICE FOR SABBATHS

*Psalm 27 is recited from Rosh Hodesh Elul
until Simhath Torah.*

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 be angry; 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

מוסף לשבת

שיר של יום

The following six psalms are recited on the respective days of the week.

On Sundays:

היום יום ראשון בשבת, שבו היו הלוים אומרים בבית

המקדש:

תהלים כד

לְדוֹד מִזְמוֹר, לַיְי הָאֲרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיֵּשְׁבִי בָהּ. כִּי הוּא עַל
יָמִים יִסְדָּהּ, וְעַל גְּהָרוֹת יְכוֹנְנָהּ. מִי יַעֲלֶה בְהַר יְי, וּמִי יִקּוּם
בְּמָקוֹם קָדְשׁוֹ. נָקִי כַפַּיִם וְבַר לֵבָב, אֲשֶׁר לֹא נִשְׂא לִשְׂוֹא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָהּ. יֵשָׁא בִּרְכָה מֵאֵת יְי, וַצַּדִּיקָה
מֵאֱלֹהֵי יִשְׁעוֹ. זֶה דוֹר דּוֹרְשָׁיו, מִבְּקָשֵׁי פִנְיֶךָ יַעֲקֹב סָלָה. שְׂאוּ
שְׁעָרִים רְאשֵׁיכֶם, וְהַנִּשְׂאוּ פֶתַח עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי
זֶה מֶלֶךְ הַכְּבוֹד, יְי עֲזוּז וְגִבּוֹר, יְי גִבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וּשְׂאוּ פֶתַח עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. Reader מִי
הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְי צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סָלָה.

Mourners' Kaddish

שיר של יום, 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).

MUSAF SERVICE FOR SABBATHS

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.

מזמור a poem sung to the accompaniment of musical instruments in the Temple service.

שאו שערים ראשיכם 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.

מוסף לשבת

On Mondays:

הַיּוֹם יוֹם שְׁנֵי בַשַּׁבָּת, שָׁבוּ הָיוֹת הַלְלוֹת אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

תהלים מח

שִׁיר מִזְמוֹר לְבְנֵי קֹרַח. גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, בְּעִיר אֱלֹהֵינוּ
הָרַק קִדְשׁוֹ. יִפֶּה נוֹף מְשׁוֹשׁ כָּל הָאָרֶץ, הָרַק צִיּוֹן יִרְכָּתִי צָפוֹן,
קִרְיַת מֶלֶךְ רַב. אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב. כִּי הִנֵּה
הַמְלָכִים נוֹעְדוּ עָבְרוּ יַחְדָּו. הִמָּה רָאוּ כֵן תַּמָּחוּ, נִבְהָלוּ נִחְפְּזוּ.
רָעָדָה אֲחֻזָּתָם שָׁם, חֵיל כִּיּוֹלָדָה. בְּרוּחַ קָדִים, תִּשְׁבֵּר אֲנִיּוֹת
תַּרְשִׁישׁ. כֹּאֲשֶׁר שָׁמְעָנוּ כֵן רָאִינוּ בְּעִיר יְיָ צְבָאוֹת, בְּעִיר
אֱלֹהֵינוּ, אֱלֹהִים יְכוֹנְנָה עַד עוֹלָם סֵלָה. דְּמִינוּ אֱלֹהִים חֲסִדָּךְ,
בְּקֶרֶב הַיְכָלְךָ. כְּשֶׁמָּךְ אֱלֹהִים כֵּן תִּהְלָתְךָ עַל קְצוֹי אֶרֶץ, צֶדֶק
מְלָאָה יְמִינְךָ. יִשְׂמַח הָרַק צִיּוֹן, תִּגְלָנָה בְּנוֹת יְהוּדָה, לְמַעַן
מִשְׁפָּטֶיךָ. סָבוּ צִיּוֹן וְהִקִּיפוּהָ, סִפְרוּ מִגְדָּלֶיהָ. שִׁיתוּ לְבַבְכֶם
לְחִילָה פִּסְגוֹ אֲרַמְנוֹתֶיהָ, לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן. Reader
כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד, הוּא יִנְהַגְנוּ עַל מוֹת.

Mourners' Kaddish

קֹרַח descendants of Korah, a division of Levites who sang in the Temple.

הִמָּה רָאוּ they saw the impregnable might of Zion and were terrified.

אֲנִיּוֹת תַּרְשִׁישׁ the great seagoing vessels that made the long voyage to Tarshish, a seacoast city in Spain (or Carthage).

כֹּאֲשֶׁר שָׁמְעָנוּ כֵּן רָאִינוּ 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

MUSAF SERVICE FOR SABBATHS

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 themselves, they invaded together. They saw [her defence] 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

threatened invasion by the armies of various confederate kings. ...סִבּוֹ צִיּוֹן 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.

מוסף לשבת

On Tuesdays:

הַיּוֹם יוֹם שְׁלִישִׁי בַּשַּׁבָּת, שָׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית
הַמִּקְדָּשׁ:

תהלים פב

מִזְמוֹר לְאַסָּף, אֱלֹהִים נֹצֵב בַּעֲדַת אֵל, בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט.
עַד מָתִי תִשְׁפָּטוּ עוֹל, וּפָנִי רָשָׁעִים תִּשְׂאוּ סִלָּה. שְׁפָטוּ דָל
וַיְתוֹם, עָנִי וְרֹשׁ הַצְדִּיקוּ. פִּלְטוּ דָל וְאֶבְיוֹן, מִיַּד רָשָׁעִים
הַצִּילוּ. לֹא יִדְעוּ וְלֹא יִבְיִנוּ, בַּחֲשָׁכָה יִתְהַלְכוּ, יִמּוּטוּ כָּל
מוֹסְדֵי אֶרֶץ. אֲנִי אִמַּרְתִּי אֱלֹהִים אַתֶּם, וּבְנֵי עֲלִיוֹן כְּלַכֶּם.
אֲכֹן כְּאָדָם תָּמוּתוֹן, וְכֹאֲחַד הַשָּׂרִים תִּפְּלוּ. קוֹמָה אֱלֹהִים
שְׁפֹטָה הָאָרֶץ, כִּי אַתָּה תִּנְחַל בְּכָל הַגּוֹיִם.

Mourners' Kaddish

On Wednesdays:

הַיּוֹם יוֹם רְבִיעִי בַּשַּׁבָּת, שָׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית
הַמִּקְדָּשׁ:

תהלים צד; צה, א-ג

אֵל נִקְמוֹת יְיָ, אֵל נִקְמוֹת הוֹפִיעַ. הַנֶּשֶׂא שִׁפֹּט הָאָרֶץ, הָשֵׁב
גְּמוּלָה עַל גֵּאִים. עַד מָתִי רָשָׁעִים, יְיָ, עַד מָתִי רָשָׁעִים יַעֲלֹזוּ.

... 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.

... 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

MUSAF SERVICE FOR SABBATHS

On Tuesdays:

This is the third day of the week, on which the Levites in the Temple used to recite:

Psalms 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.

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 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.

אל נקמות is repeated for emphasis. The psalmist appeals to God to punish the arrogant who contemptuously declare that God is indifferent to the suffering of his people. He then turns to argue with those who foolishly agree with their

מוסף לשבת

יִבְיְעוּ יִדְבְּרוּ עִתָּק, יִתְאַמְרוּ כָּל פֹּעֲלֵי אוֹן. עֲמֹךְ יִי יִדְכָּאוּ,
וְנַחֲלָתְךָ יַעֲנוּ. אֶלְמָנָה וְגֵר יִהְיֶה גוֹ, וִיתוּמִים יִרְצָחוּ. וַיֹּאמְרוּ, לֹא
יֵרָאֶה יְיָ, וְלֹא יִבִּין אֱלֹהֵי יַעֲקֹב. בִּינוּ בַּעֲרִים בָּעֵם, וּכְסִילִים
מִתִּי תִשְׁכִּילוּ. הֵנִטַּע אֶזְנָן הֵלֵא יִשְׁמָעַ, אִם יֵצֵר עֵינָן הֵלֵא יִבִּיט.
הֵיִסֵּר גּוֹיִם הֵלֵא יוֹכִיחַ, הִמְלִיךְ אָדָם דָּעַת. יִי יִדַּע מַחֲשָׁבוֹת
אָדָם, כִּי הֵמָּה הִבֵּל. אֲשֶׁרִי הִגִּבֵּר אֲשֶׁר תִּיִסְרְנוּ יְיָ, וּמִתּוֹרָתְךָ
תִּלְמְדֵנוּ. לְהַשְׁקִיט לוֹ מִיָּמִי רָע, עַד יִכָּרֶה לְרָשָׁע שַׁחַת. כִּי
לֹא יִטָּשׁ יִי עַמּוֹ, וְנַחֲלָתוֹ לֹא יַעֲזֹב. כִּי עַד צֶדֶק יֵשׁוּב מִשְׁפָּט,
וְאַחֲרָיו כָּל יִשְׂרָאֵל לֵב. מִי יִקּוּם לִי עִם מְרִעִים, מִי יִתִּיצֵב לִי עִם
פֹּעֲלֵי אוֹן. לוֹלִי יִי עֲזָרְתָה לִי, כִּמְעֵט שְׂכָנָה דּוֹמָה נַפְשִׁי. אִם
אֶמְרָתִי מָטָה רַגְלִי, חֲסִדְךָ יִי יִסְעֲדֵנִי. בָּרֹב שֶׁרַעֲפִי בְּקֶרְבִּי,
תִּנְחֹמֶיךָ יִשְׁעֶשְׂעוּ נַפְשִׁי. הִיחַבְּרֶךָ כֶּסֶף הַוּוֹת, יוֹצֵר עֲמָל עָלַי
חֶק. יִגֹּדּוּ עַל נַפֶּשׁ צַדִּיק, וְדָם נָקִי יִרְשִׁיעוּ. וַיְהִי יִי לִי
לְמִשְׁגָּב, וְאֱלֹהֵי לְצוּר מַחֲסִי. וַיֵּשֶׁב עֲלֵיהֶם אֶת אוֹנָם, וּבִרְעָתָם
יַצְמִיתָם, יַצְמִיתָם יִי אֱלֹהֵינוּ. לָכוּ גְרַנְנָה לִּי, נִרְיַעָה לְצוּר
יִשְׁעֵנוּ. נִקְדָּמָה פָּנָיו בְּתוֹדָה, בְּזִמְרוֹת נִרְיַע לוֹ. כִּי אֵל גָּדוֹל
יִי, וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים.

Mourners' Kaddish

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 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

MUSAF SERVICE FOR SABBATHS

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 with songs of praise. For the Lord is a great God, a King supreme above all powers.

Mourners' Kaddish.

מוסף לשבת

On Thursdays:

הַיּוֹם יוֹם חֲמִישִׁי בַשָּׁבַת, שָׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית
הַמִּקְדָּשׁ:

תהלים פא

לְמִנְצָח עַל הַגִּתִּית לְאַסָּף. הֲרַנֵּינוּ לַאלֹהִים עֲוִינּוּ, הָרִיעוּ
לַאלֹהִי יַעֲקֹב. שָׂאוּ זְמֶרָה וּתְנוּ תָף, כְּנֹר נָעִים עִם נָבֶל.
תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם חֲגֻנּוּ. כִּי חֶק לְיִשְׂרָאֵל הוּא,
מִשְׁפָּט לַאלֹהִי יַעֲקֹב. עֲדוּת בִּיהוֹסֵף שָׁמוּ בָצֵאתוֹ עַל אֶרֶץ
מִצְרַיִם, שִׁפַּת לֹא יָדַעְתִּי אֲשַׁמֶּעַ. הַסִּירוּתִי מִסָּבֵל שְׁכֻמוֹ, כִּפְיוֹ
מִדּוּד תַּעֲבֹרְנָה. בַּצָּרָה קָרָאתָ וְאַחֲלָצָהּ, אֶעֱנֶךָ בְּסֹתֵר רַעַם,
אֶבְחַנֶּךָ עַל מִי מְרִיבָה סָלָה. שְׁמַע עָמִי וְאַעֲיֶדָה בָּךְ, יִשְׂרָאֵל
אִם תִּשְׁמַע לִי. לֹא יִהְיֶה בָּךְ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נָכָר.
אֲנֹכִי יְיָ אֱלֹהֶיךָ, הִמַּעַלְךָ מֵאֶרֶץ מִצְרַיִם, הִרְחַב פִּיךָ וְאַמְלֵאָהּ.

abandon his people to the ravages of lawless judges and tyrannical rulers.

לְמִנְצָח 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.

עַל הַגִּתִּית 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 harvest festivals.

בַּחֹדֶשׁ 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*.

MUSAF SERVICE FOR SABBATHS

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 shofar on the new moon, the time designated 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.

בכסה ליום חגנו is traditionally interpreted to refer to Rosh Hashanah, the festival that occurs at the beginning of the month of Tishri.

יהוסף 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.

שפת לא ידעתי... The psalmist represents Israel as quoting the following words of God, heard for the first time after the exodus from Egypt.

מי מריבה refers to Exodus 17:7; Numbers 20:13.

פירך הרחב God will abundantly supply your needs as long as you are faithful to him.

מוסף לשבת

וְלֹא שָׁמַע עָמִי לְקוֹלִי, וַיִּשְׁרָאֵל לֹא אָבָה לִי. וְאַשְׁלַחְהוּ
בְּשָׂרִירוֹת לָבָם, יִלְכּוּ בְּמוֹעֲצוֹתֵיהֶם. לוֹ עָמִי שָׁמַע לִי, יִשְׁרָאֵל
בְּדַרְכֵי יִהְלֹכוּ. כִּמְעַט אוֹיְבֵיהֶם אֶכְנִיעַ, וְעַל צָרֵיהֶם אֲשִׁיב יָדַי.
מִשְׁנָאִי יִי יִכְחָשׁוּ לוֹ, וַיְהִי עֵתָם לְעוֹלָם. וַיֹּאכִילְהוּ מִחֶלֶב חֶטֶא,
וּמִצֹּר דְּבֶשׂ אֲשַׁבֵּיעָךְ.

Mourners' Kaddish

On Fridays:

הַיּוֹם יוֹם שְׁשִׁי בַּשַּׁבָּת, שָׁבוּ הָיוֹ הַלּוֹיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:
תְּהִלִּים צַג

יִי מֶלֶךְ גִּאוֹת לָבֶשׁ, לָבֶשׁ יִי עֵז הַתְּאֵזֶר, אֶף תִּכּוֹן תִּבְל בִּל
תִּמּוֹט. נִכּוֹן כִּסֵּאָךְ מֵאֵז, מֵעוֹלָם אֲתָה. נִשְׂאוּ נְהָרוֹת יִי, נִשְׂאוּ
נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכֵיָם. מִקְלּוֹת מִיָּם רַבִּים אֲדִירִים
מִשְׁבְּרֵי יָם, אֲדִיר בַּמָּרוֹם יִי. עֲדַתְךָ נֶאֱמְנוּ מֵאֵד לְבֵיתְךָ נֶאֱוָה
קִדְשׁ, יִי לְאַרְךָ יָמִים.

Mourners' Kaddish

יורי, recited from *Rosh Hodesh Elul* until *Simḥath Torah*, is on page 290. *Adon Olam* will be found on page 68.

...מִשְׁנָאִי ה' 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.

MUSAF SERVICE FOR SABBATHS

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.

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.

Psalm 27, recited from Rosh Hodesh Elul until Simhath Torah, is on page 291. Adon Olam will be found on page 69.

קידוש ליום השבת

קידוש ליום השבת

שמות לא, טז-יז

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעֹלָם, כִּי שֵׁשֶׁת
יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנָּפֶשׁ.

שמות כ, ח-יא

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל
מְלָאכָתְךָ. וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיְיָ אֱלֹהֶיךָ, לֹא תַעֲשֶׂה כָּל
מְלָאכָה, אֹתָהּ וּבִנָּךְ וּבִתְךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתְךָ, וְגִרְךָ אֲשֶׁר
בְּשַׁעְרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת
הַיָּם וְאֶת כָּל אֲשֶׁר בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי; עַל כֵּן בֵּרַךְ יְיָ אֶת
יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ.

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.

קידוש רבא, 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.

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 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.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

מנחה לשבת ויום טוב

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה.
אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ, אֲשֶׁרִי הָעַם שֶׁיֵּי אֱלֹהָיו.

תהלים קמה

תהלה לדוד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֵלָל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׁיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ.
הֵדָר כְּבוֹד הוֹדֶךָ, וְדְבָרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְךָ אֲסַפְּרָנָה.
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדִּיקְתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפַּיִם וּגְדֹל חֶסֶד.
טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִוְדוּךָ יְיָ כָּל מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבָּרוּ.
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ, וְכְבוֹד הֵדָר מַלְכוּתוֹ.

AFTERNOON SERVICE FOR SABBATH & 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.

¹*Psalm* 84:5; 114:15.

מנחה לשבת ויום טוב

מִלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דָּר וָדָר.
סוּמָךְ יי לְכָל הַנִּפְלִים, וְזוּקָךְ לְכָל הַכַּפּוּפִים.
עֲיִנִי כָל אֱלֹהֶיךָ יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
פּוֹתֶחַ אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן.
צַדִּיק יי בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.
קָרוֹב יי לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.
רָצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֶת שְׁוַעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יי אֶת כָּל אֲהָבָיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד.
תְּהִלָּתְךָ יי יִדְבָּר פִּי, וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם
וָעֶד.

Reader וְאַנְחֵנוּ נְבָרֶכְךָ יְיָ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

וּבֹא לְצִיּוֹן גּוֹאֵל, וּלְשָׁבִי פֹשֵׁעַ בִּיעֲקֹב, נָאָם יי. וְאֲנִי זֹאת
בְּרִיתִי אִתְּכֶם, אָמַר יי, רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרִי אֲשֶׁר
שָׁמַתִּי בְּפִיךָ, לֹא יִמּוּשׁוּ מִפִּיךָ, וּמִפִּי זֶרַעַךְ, וּמִפִּי זֶרַע
זֶרַעַךְ, אָמַר יי, מֵעַתָּה וְעַד עוֹלָם. וְאַתָּה קְדוֹשׁ, יוֹשֵׁב
תְּהִלּוֹת יִשְׂרָאֵל. וְקָרָא זֶה אֵל זֶה וְאָמַר, קְדוֹשׁ קְדוֹשׁ
קְדוֹשׁ יי צְבָאוֹת, מְלֹא כָּל הָאָרֶץ כְּבוֹדוֹ. וּמִקְבְּלֵי דִין מִן
דִּין, וְאֹמְרֵי, קִדְּשׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינָתָה,

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Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raise 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 grants 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

¹*Psalm* 115.18. ² *Isaiah* 59.20-21. ³ *Psalm* 22:4.

מנחה לשבת ויום טוב

קִדְּיֵשׁ עַל אֶרְעָא עוֹבֵד גְּבוּרָתָהּ, קִדְּיֵשׁ לְעָלָם וּלְעָלְמֵי
עָלְמֵיָא, יְיָ צְבָאוֹת, מְלִיא כָּל אֶרְעָא זִיו יְקָרָהּ. וּתְשַׁאֲנִי רוּחַ,
וְאִשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גָּדוֹל, בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.
וְנִטְלַתְנִי רוּחָא, וְשִׁמְעַת בִּתְרֵי קָל זִיעַ סָגִיָא, דְּמִשְׁבַּחִין
וְאִמְרִין, בְּרִיךְ יְקָרָא דִּי מְאַתֵּר בֵּית שְׁכִינְתָּהּ. יְיָ יִמְלֹךְ לְעָלָם
וָעַד. יְיָ מַלְכוּתָהּ קָאָם לְעָלָם וּלְעָלְמֵי עָלְמֵיָא. יְיָ אֱלֹהֵי
אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֵרָה זֹאת לְעוֹלָם, לִיִּצְר
מַחֲשָׁבוֹת לְבַב עַמָּךְ, וְהִכֵּן לְבָבָם אֵלֶיךָ. וְהוּא רַחוּם, יְכַפֵּר עוֹן
וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהָשִׁיב אָפוֹ, וְלֹא יַעִיר כָּל חַמְתּוֹ. כִּי
אַתָּה אֲדֹנֵי טוֹב וְסֻלָּח, וְרַב חֶסֶד לְכָל קְרֹאֶיךָ. צְדָקְתְּךָ צֶדֶק
לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת. תֵּתֵן אֱמֶת לִיעֲקֹב, חֶסֶד לְאַבְרָהָם,
אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיָּמֵי קֶדֶם. בָּרוּךְ אֲדֹנֵי, יוֹם | יוֹם
יַעֲמֹס לָנוּ, הָאֵל יִשְׁוַעְתָּנוּ סֻלָּח. יְיָ צְבָאוֹת עֲמָנוּ, מִשְׁגָּב לָנוּ
אֱלֹהֵי יַעֲקֹב סֻלָּח. יְיָ צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בְּךָ. יְיָ
הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרֹאָנוּ. בָּרוּךְ (הוּא) אֱלֹהֵינוּ,
שְׁבִרָאָנוּ לְכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת
אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ, הוּא יִפְתָּח לִבָּנוּ בְּתוֹרָתוֹ
וְיִשֶּׁם בְּלִבָּנוּ אֲהָבָתוֹ וְיִרְאָתוֹ, וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדּוֹ בְּלִבָּב
שָׁלֵם, לְמַעַן לֹא נִיָּגַע לָרִיק, וְלֹא נִלְד לְבַהֲלָהּ. יְהִי רְצוֹן
מִלְפָּנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁנִּשְׁמַר חֻקֶּיךָ בְּעוֹלָם
הַזֶּה, וְנִזְכָּה וְנִחְיֶה וְנִרְאֶה, וְנִירָשׁ טוֹבָה וּבִרְכָּה, לְשָׁנֵי יָמוֹת

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glory.”¹ **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.”² *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.³ *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.⁴ 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.⁵ Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old.⁶ 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.⁷

Blessed be our God who has created us for his glory, and
**The words in italics are the Targum paraphrase of the preceding verse.*

¹*Isaiah* 6:3. ²*Ez.* 3:12. ³*Ex.* 15:18. ⁴*I Chron.* 29:18. ⁵*Psalms* 78:38; 86:5; 119:142. ⁶*Micah* 7:20. ⁷*Ps.* 68:20; 46:8; 84:13; 20:10.

מנחה לשבת ויום טוב

הַמַּשִּׁיחַ, וְלַחֲיֵי הָעוֹלָם הַבָּא. לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם, יי
אֱלֹהֵי לְעוֹלָם אֲוֶדָּה. בָּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּי, וְהִיָּה יי
מְבַטְחוֹ. בְּטַחוֹ בִּי עַד־עַד, כִּי בֵּיתָ יי צוֹר עוֹלָמִים. Reader
וַיִּבְטַחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא עֲזַבְתָּ דֹרְשֶׁיךָ יי. יי חַפֵּץ
לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וַיֹּאדִיר.

Reader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בָּרָא כְּרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרֵן בְּעֶלְמָא,
וְאָמְרוּ אַמֵּן.

לעלא לעלא is said between *Rosh Hashanah* and *Yom Kippur*.

¹*Psalm* 30:13. ²*Jeremiah* 17:7; *Isaiah* 26:4; *Psalm* 9:11.

³*Isaiah* 42:21.

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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.¹ 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.²

The Lord was pleased, because of his righteousness, to render the Torah great and glorious.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.

מנחה לשבת ויום טוב

On weekday festivals the *Minḥah* service can be found in volume 3.

וְאֲנִי תִפְלְתִּי לָךְ יְיָ עֵת רָצוֹן, אֱלֹהִים בָּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֵמֶת
יְשׁוּעָה.

קְרִיאַת הַתּוֹרָה

The ark is opened.

Reader and Congregation:

וַיְהִי בְּנִסּוּעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה, קוּמָה, יְיָ, וַיִּפְצוּ אֲבִיבֶיךָ, וַיִּנָּסוּ
מִשְׁנֵאֵיךָ מִפְּנֶיךָ. כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם.
בָּרוּךְ שָׁנְתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

זוהר, ויקהל

בָּרִיךְ שְׁמֶה דְמָרָא עֲלֵמָא, בָּרִיךְ כְּתָרְךָ וְאַתָּרְךָ. יְיָהּ רַעוּתְךָ
עִם עַמְּךָ יִשְׂרָאֵל לְעָלָם, וּפְרָקֵן יְמִינְךָ אֲחֵזִי לְעַמְּךָ בְּבֵית
מִקְדָּשְׁךָ, וּלְאַמְטוּי לָנָא מְטוֹב נְהוּרְךָ, וּלְקַבֵּל צְלוֹתָנָא
בְּרַחֲמִין. יְיָהּ רַעוּא קְדָמְךָ דְּתוֹרִיךָ לֵן חַיִּין בְּטִיבוּתָא, וּלְהוֹי
אַנָּא פְּקִידָא בְּגוֹ צְדִיקָיָא, לְמַרְחָם עָלֵי וּלְמַנְטֵר יְתִי וַיִּת כָּל
דִּי לִי וְדִי לְעַמְּךָ יִשְׂרָאֵל. אַנְתָּה הוּא זֶן לְכָלָא, וּמִפְּרִיגֵס לְכָלָא.
אַנְתָּה הוּא שְׁלִיט עַל כָּלָא, אַנְתָּה הוּא דְשְׁלִיט עַל מַלְכֵיָא,
וּמַלְכוּתָא דִּילָךְ הִיא. אַנָּא עֲבָדָא דְקִדְשָׁא בָרִיךְ הוּא,
דְּסִגְיָדְנָא קָמָה, וּמִקָּמָא דִּיקָר אֲוִרִיתָהּ בְּכָל עֵדֶן וְעֵדֶן. לָא עַל
אַנָּשׁ רַחֲצִנָא, וְלָא עַל בַּר אֱלֹהִין סְמִיכָנָא, אֱלָא בְּאַלְהָא
דְּשָׁמַיָא, דִּהוּא אֱלָהָא קְשׁוּט, וְאַוִּרִיתָהּ קְשׁוּט, וּנְבִיאָוּהִי

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On weekday festivals the Minhah service can be found in volume 3.

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

¹*Psalms* 69:14. ²*Numbers* 10:35. ³*Isaiah* 2:3.

מנחה לשבת ויום טוב

קָשׁוּט, וּמִסָּגָא לְמַעַבְד טַבּוֹן וְקָשׁוּט. בֵּה אֲנָא רַחֵיץ, וְלִשְׁמָה
קַדִּישָׁא יְקִירָא אֲנָא אֵמַר תְּשַׁבְּחֵן. יְהֵא רַעּוּא קְדָמָךְ דְּתַפְתַּח
לְבָאִי בְּאוּרִיתָא, Reader וְתַשְׁלִים מְשַׁאֲלִין דְּלְבָאִי, וְלְבָא
דְּכָל עַמָּךְ יִשְׂרָאֵל, לְטַב וּלְחַיִּין וְלִשְׁלָם.

The Reader takes the Torah and says:

גִּדְלוּ לִי אֶתִי, וְנִרְוֹמָה שְׁמוֹ יְחִדּוּ.

Congregation:

לָךְ יִי הַגְדְּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוּד, כִּי כָל
בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יִי הַמְּלָכָה, וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ.
רוֹמְמוּ יִי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלֵינוּ, קְדוֹשׁ הוּא. רוֹמְמוּ
יִי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַר קְדֻשָּׁה, כִּי קְדוֹשׁ יִי אֱלֹהֵינוּ.

Reader:

אֲב הַרְחַמִּים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית אֵיתָנִים,
וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וַיַּגְעֵר בִּיצֵר הָרַע מִן
הַנְּשׁוּאִים, וַיַּחֲן אוֹתָנוּ לְפִלִּיטָה עוֹלָמִים, וַיַּמְלֵא מְשַׁאֲלוֹתֵינוּ
בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

AFTERNOON SERVICE FOR SABBATH & FESTIVALS

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 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.

¹*Psalm* 34:4. ²*I Chronicles* 29:11. ³*Psalm* 99:5, 9.

מנחה לשבת ויום טוב

The Torah is placed on the desk. The Reader unrolls it and says:

וְתִגָּלָה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קָרֹב, וַיַּחֲזֵן פְּלִטָּתוֹ
וּפְלִטַּת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְרַצּוֹן וְנֹאמַר
אָמֵן. הַכֹּל הָבּוּ גָדֹל לְאֱלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה, כִּהֵן קָרֵב,
יַעֲמֹד (פְּלוּנִי בֶן פְּלוּנִי) הַכֵּהֶן, בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Reader:

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

The person called to the Torah recites:

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ.

Congregation responds:

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

The Torah is read; then he recites:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת
אֱמֶת, וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

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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.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.

¹*Deuteronomy* 4:4.

מנחה לשבת ויום טוב

When the Torah is raised, the Congregation recites:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנַי בְּנִי יִשְׂרָאֵל, עַל פִּי יְיָ בְּיַד מֹשֶׁה.

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתַמְכִּיחַ מֵאֲשֶׁר. דִּרְכֶּיהָ דִּרְכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. אַרְךְ יָמִים בְּיַמֶּינָהּ, בְּשִׂמְלָהּ עֶשֶׂר וְכָבוֹד. יְיָ חֲפֵץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וַיֹּאדִיר.

The Reader takes the Torah and says:

יְהִלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ, תְּהַלָּה לְכָל חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבּוֹ, הִלְלוּיָהּ.

תהלים כד

לְדוֹד מִזְמוֹר, לַיְיָ הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיֵּשְׁבִי בָהּ. כִּי הוּא עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ. מִי יַעֲלֶה בַּהֵר יְיָ, וּמִי יִקּוּם בְּמָקוֹם קִדְשׁוֹ. נָקִי כַפַּיִם וְיָדַיִם לֵבָב, אֲשֶׁר לֹא נִשְׂא לִשְׂוֹא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשֶׁא בְּרָכָה מֵאֵת יְיָ, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ. זֶה דֹּר דּוֹר שִׁיּוֹ, מִבְּקָשֵׁי פִנְיָהּ יַעֲקֹב סִלָּה. שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהַנִּשְׂאוּ פֶתַח עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד, יְיָ עֶזְרִי וְגִבּוֹר, יְיָ גִבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשְׂאוּ פֶתַח עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְיָ צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סִלָּה.

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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,

¹*Deuteronomy* 4:44; *Numbers* 9:23. ² *Proverbs* 3:18, 17, 16; *Isaiah* 42:21. ³ *Psalm* 148:13-14.

מנחה לשבת ויום טוב

While the Torah is being placed in the ark:

וּבִנְחָה יֹאמֶר, שׁוּבָה, יְיָ, רַבּוֹת אֲלֵפֵי יִשְׂרָאֵל. קוֹמָה יְיָ
לְמִנוּחָתְךָ, אֶתָּה וְאַרְזֶן עֲנֹךְ. כִּהְנִיךָ יִלְבָּשׁוּ צִדִּיק, וַחֲסִידֶיךָ
יִרְנְנוּ. בַּעֲבוּר דָּוִד עַבְדְּךָ, אֶל תָּשֵׁב פָּנֵי מְשִׁיחֶךָ. כִּי לָקַח טוֹב
נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל תַּעֲזֹבוּ. עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ,
וְתִמְכֶּיָּה מֵאֲשֶׁר. דְּרָכֶיָּה דְרָכֵי נֶעֱם, וְכָל נְתִיבוֹתֶיָּה שָׁלוֹם.
הִשְׁיִבְנוּ יְיָ אֱלֹהֶיךָ וְנִשְׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

Reader:

יִתְגַּדֵּל וְיִתְקַדָּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בָּרָא כְרַעוּתָהּ, וַיִּמְלִיךָ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֶלְא (לְעֶלְא) מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרִין בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

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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 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.

¹*Numbers* 110:36; *Psalms* 132:8-10; *Proverbs* 4:2; 3:18, 17; *Lamentations* 5:21.

מנחה לשבת ויום טוב

On festivals occurring on Sabbaths, the service can be found in volume 3.

The Reader repeats the *Amidah* aloud when a minyan holds service.

כִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גִדְל לֵאלֹהֵינוּ.

אֲדַנִּי שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקֹנֶה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

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

(זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַןךָ אֱלֹהִים חַיִּים.)

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם.
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ מַמְיֵת וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

AFTERNOON SERVICE FOR SABBATH & FESTIVALS

On festivals occurring on Sabbaths, the service can be found in volume 3.

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 restorest life, and causest salvation to flourish.

¹Deuteronomy 32:3. ²Psalms 51:17.

מנחה לשבת ויום טוב

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

(מִי כְמוֹךְ אֱלֹהֵי הַרְחָמִים, זֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.)

וְנֶאֱמַן אֶתְּהִי לְחַיִּים מֵתִים. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים.

When the Reader repeats the Amidah,
the following Kedushah is said.

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֶׁשָּׁם שְׁמֶךָ יִשִּׁים אוֹתוֹ בְּשָׁמַי מָרוֹם,

כְּפָתוֹב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

לְעַמָּתָם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

וּבְדַבְרֵי קִדְשְׁךָ כְּתוֹב לֵאמֹר:

יְמִלֶּךָ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדֹר וָדֹר, הִלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדִלְךָ, וְלִנְצַח נִצָּחִים קִדְשְׁתָּךְ נִקְדִּישׁ,

וְשִׁבַּחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ

גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְיָ, הָאֵל * (הַמֶּלֶךְ) הַקָּדוֹשׁ.

אַתָּה קָדוֹשׁ וְשְׁמֶךָ קָדוֹשׁ, וְקִדְוָשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה.

בְּרוּךְ אַתָּה יְיָ, הָאֵל * (הַמֶּלֶךְ) הַקָּדוֹשׁ.

*Between *Rosh Hashanah* and *Yom Kippur* say, הַמֶּלֶךְ הַקָּדוֹשׁ.

AFTERNOON SERVICE FOR SABBATH & FESTIVALS

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 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

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. * 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".*

¹*Isaiah 6:3.* ²*Ezekiel 3:12.* ³*Psalm 146:10.*

מנחה לשבת ויום טוב

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד, וּמִי כְעֶמְךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ,
תְּפִאֲרַת גְּדֻלָּה, וְעֲטָרַת יְשׁוּעָה, יוֹם מְנוּחָה וְקִדְשָׁה לְעֶמְךָ
נְתַתָּ, אֲבָרָהֶם יִגַּל, יִצְחָק יִרְנֶן, יַעֲקֹב וּבָנָיו יִנּוּחוּ בּוֹ, מְנוּחַת
אַהֲבָה וְנִדְבָה, מְנוּחַת אֱמֶת וְאַמוּנָה, מְנוּחַת שְׁלוֹם וְשִׁלּוּחַ
וְהַשְׁקֵט וּבִטָּח, מְנוּחָה שְׁלֵמָה שְׁאֵתָה רוֹצָה בָּהּ, יִכְיֶירוּ בְנֶיךָ
וַיֵּדְעוּ כִּי מֵאֲתָךְ הִיא מְנוּחָתָם, וְעַל מְנוּחָתָם יִקְדִּישׁוּ אֶת
שִׁמְךָ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמְנוּחָתָנוּ, קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ,
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטוֹבְךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר
לְבָנוּ לְעִבְדֶּךָ בְּאֱמֶת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן
שַׁבַּת קִדְשְׁךָ, וַיִּנּוּחוּ בָּם יִשְׂרָאֵל מִקִּדְשֵׁי שִׁמְךָ. בָּרוּךְ אַתָּה יְיָ,
מִקִּדְשׁ הַשַּׁבָּת.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעֶמְךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם, וְהַשֵּׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאַשִּׁי יִשְׂרָאֵל, וְתַפִּלָּתָם בְּאַהֲבָה תִּקְבַּל
בְּרִצּוֹן, וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

אֶתָּה אֶחָד ... בְּאֶרֶץ is based on Zechariah 14:9; I Chronicles 17:21.
The *Siddur* of Amram Gaon records the following variant in use
during the ninth century: ה' אלהינו כי אתה אבינו...ואל תהי
צרה ויגון ביום מנוחתנו, מנוחת אהבה ונדבה, מנוחת אמת ואמונה...

AFTERNOON SERVICE FOR SABBATH & FESTIVALS

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.

יְעֻקֵּב וּבְנָיו יְנוּחוּ 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.

מנחה לשבת ויום טוב

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

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֹא, וַיִּגִּיעַ, וַיֵּרָא, וַיִּרְצֶה,
וַיִּשְׁמַע, וַיִּפְקֹד, וַיִּזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מֹשֶׁה בֶּן דָּוִד עֲבֶדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חַג הַסֻּכּוֹת הַזֶּה.

חַג הַמִּצּוֹת הַזֶּה.

רֵאשׁ הַחֹדֶשׁ הַזֶּה.

זְכוֹרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים. וּבְדִבְרֵי יְשׁוּעָה וּרְחֻמִּים, חוּס וְחַנּוּן, וּרְחֹם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה.)

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ,
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

When the Reader
repeats the *Shemoneh
Esreh*, the Congregation
responds here by saying:
(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה
הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר
חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא

נוֹדָה is based on Psalms 79:13 and 55:18, namely: עֶרֶב וּבֹקֶר וְצַהֲרַיִם and לֹךְ לְעוֹלָם, לְדוֹר וָדוֹר נִסְפָּר תִּהְיֶה לְךָ אֲשִׁיחָה.

AFTERNOON SERVICE FOR SABBATH & FESTIVALS

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
Unleavened
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

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,

מִזְמֵר is a composite of variants suggested by several rabbis of the Talmud (Sotah 40a).

מנחה לשבת ויום טוב

אֱלֹהֵי כָּל בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר
בִּרְאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ, עַל
שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵינוּ
וְתַקְיָמָנוּ, וְתִאֲסוֹף גְּלוּתֵינוּ
לְחֻצְרוֹת קִדְשְׁךָ, לְשִׁמּוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ
בְּלִבָּב שָׁלֵם, עַל שְׂאֲנַחֲנוּ
מוֹדִים לָךְ. בָּרוּךְ אַתָּה
(ההודאות.)

לְדוֹר וָדוֹר, גְּדוּדָה לָךְ וְנִסְפָּר
תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ
שְׁבָכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל
עֵת, עָרֵב וּבֹקֶר וְצַהֲרַיִם,
הַטּוֹב, כִּי לֹא כָּלוּ רַחֲמֶיךָ,
וְהִמָּרְחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

On Hanukkah add:

(עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה—
בִּימֵי מַתִּתִּיהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנָאִי וּבְנָיו, כְּשֶׁעָמְדָה
מַלְכוּת יוֹן הָרָשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרָתְךָ,
וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם
בַּעֲת צָרָתָם, רַבַּת אֶת רִיבָם, וְנָתַתָּ אֶת דִּינָם, נִקְמַת אֶת
נִקְמָתָם, מִסִּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲטִים,
וְטַמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי
תּוֹרָתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקְדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל

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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.

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 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

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עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקַן כְּהִיּוֹם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְנֵיךָ
לְדַבֵּיר בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ
נֵרוֹת בְּחִצְרוֹת קִדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנֶת יְמֵי חֲנֻכָּה אֵלָיו, לְהוֹדוֹת
וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כָּלָם יִתְבָּרַךְ וַיִּתְרוֹמֶם שִׁמְךָ מִלְּכָנוּ תָמִיד לְעוֹלָם וָעֶד.

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

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שִׁמְךָ בְּאַמֶּת, הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יי, הַטּוֹב שִׁמְךָ וְלִךָ נָא
לְהוֹדוֹת.

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תִּשְׂמִים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל
עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. בָּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשָׁלוֹם.

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

(בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בָּרוּךְ אַתָּה יי עוֹשֵׂה הַשָּׁלוֹם.)

בספר חיים 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 **נזכר ונכתב**.

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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.

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.)

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After the Amidah add the following meditation:

אֱלֹהֵי, נִצּוּר לְשׁוֹנֵי מִרְעָ, וּשְׁפָתַי מִדִּבֵּר מִרְמָה, וְלִמְקַלְלִי
נִפְשֵׁי תָדֹם, וְנִפְשֵׁי כְּעָפָר לְכֹל תִּהְיֶה. פֶּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצּוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הָפֵר
עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן
יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן
יִחְלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי
וְהַגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא
יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיַבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמִהְרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְשֵׁם נִעְבְּדְךָ
בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת. וְעֲרֹבָה לִי מִנַּחַת
יְהוּדָה וִירוּשָׁלַיִם, כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת.

Omit this paragraph on occasions when the Tahanun is omitted on weekdays.

צְדָקְתְּךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת. וְצְדָקְתְּךָ אֱלֹהִים עַד
מָרוֹם אֲשֶׁר עָשִׂיתָ גְדֻלוֹת, אֱלֹהִים מִי כָמוֹךָ. צְדָקְתְּךָ כְּהָרִי
אֵל, מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה, אָדָם וּבְהֵמָה תוֹשִׁיעַ, יְיָ.

צְדָקְתְּךָ צֶדֶק is regarded as a form of צְדוּק הַדִּין said on the occasion of a death. According to tradition, Moses died on Sabbath afternoon. These three verses, containing the words ה' אֱלֹהִים אֱמֶת, are arranged in reverse order in the Sephardic *Siddur*. צְדָקְתְּךָ צֶדֶק is presumably a substitute for the *Tahanun* of the *Minhah* for weekdays.

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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

Omit this paragraph on occasions when the Tahanun 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 Psalms 60:7; 19:15. ² *Malachi* 3:4. ³ Psalms 119:142; 71:19; 36:7.

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Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזֶמֶן קָרִיב, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלָּה
וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאֲמִירָן בְּעֶלְמָא,
וְאָמְרוּ אַמֵּן.

תְּתִקְבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קָדָם אַבוּהוֹן
דִּי בְשִׁמְיָא וְאָמְרוּ אַמֵּן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אַמֵּן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

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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.

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עָלֵינוּ לְשַׁבַּח לַאֲדֹנָי הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שֶׁלֹּא
עָשָׂנוּ כְּגִוְיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שֶׁלֹּא
שָׁם חִלְקֵנוּ כָּהֶם, וְגִרְלָנוּ כְּכֹל הַמוֹנֵם, (שֶׁהֵם מִשְׁתַּחֲוִים לַהֶבֶל
וְרִיק, וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ), וְאַנְחָנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ
הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיִסֵּד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וְשֹׁכֵנֶת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֲמַת מַלְכֵנוּ, אִפְס זולָתוֹ, כִּכְתוּב בְּתוֹרָתוֹ: וַיֵּדַעַת הַיּוֹם
וְהַשַּׁבָּת אֶל לְבַבָּךְ, כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל
הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מִהֲרָה בְּתַפִּלָּתְךָ עֲנֵךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ, וְהָאֱלִילִים כָּרוֹת יִכְרֹתוֹן, לְתַקֵּן
עוֹלָם בְּמַלְכוּת שִׁדִּי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת
אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ. יִכִּירוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תִבֵּל, כִּי לָךְ
תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ
וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ, וַיִּקְבְּלוּ כָלֵם אֶת עוֹל מַלְכוּתְךָ,
וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד, כִּכְתוּב בְּתוֹרָתְךָ, יְיָ יִמְלֹךְ לְעוֹלָם
וָעֶד. Reader וְנֹאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאֶרֶץ, בַּיּוֹם הַהוּא
יְהִי יְיָ אֶחָד, וְשִׁמוֹ אֶחָד.

¹Deuteronomy 4:39. ²Exodus 15:18. ³Zechariah 14:9.

AFTERNOON SERVICE FOR SABBATH & FESTIVALS

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

מנחה לשבת ויום טוב

MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתֵהּ, וְיִמְלִיךְ
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלְמָא* (לְעָלְמָא) מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרֵן בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

הַבְדֵּלָה (next page), marking the end of the Sabbath, is attributed to the men of the Great Assembly (Berakhot 33a). The introductory passage הֵנָּה אֵל יִשׁוּעָתִי, 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

AFTERNOON SERVICE FOR SABBATH & FESTIVALS

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 in his mercy create peace for us and for all Israel; and say, Amen.

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 fingernails. The reflection of the light on the fingernails causes the shadow to 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 **מֵאוּרֵי הָאֵשׁ** ("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."

הַבְּרָכָה

Recited over a cup of wine and fragrant spices and a candle

הִנֵּה אֵל יִשׁוּעָתִי, אֲבֹטָח וְלֹא אֶפְחַד, כִּי עֲזִי וְזִמְרַת יְהוָה יִי, וַיְהִי
לִי לִישׁוּעָה. וּשְׂאֵבָתָם מַיִם בְּשָׁשׂוֹן, מִמַּעַיְנֵי הַיִּשׁוּעָה. לִי
הַיִּשׁוּעָה, עַל עֲמֻךְ בְּרִכְתְּךָ סֶלָה. יִי צַבֹּאוֹת עֲמָנוּ, מִשְׁגָּב לָנוּ
אֱלֹהֵי יַעֲקֹב סֶלָה. יִי צַבֹּאוֹת, אֲשֶׁרִי אָדָם בֹּטַח בְּךָ. יִי
הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ. לַיהוּדִים הִתָּה אוֹרָה
וּשְׂמִיחָה וּשְׁשׂוֹן וִיקָר. כֵּן תִּהְיֶה לָנוּ. כּוֹס יִשׁוּעוֹת אִשָּׁא, וּבְשֵׁם
יִי אֶקְרָא.

In the synagogue, the Reader begins here:

סְבִרִי מָרְנָן וְרַבָּנָן וְרַבּוֹתֵי.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׁמִים.
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחוֹל,
בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת
יְמֵי הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה יְיָ, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחוֹל.

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.

¹*Isaiah* 12:2-3; *Psalms* 3:9; 46:12; 84:13; 20:10; *Esther* 8:16; *Psalms* 116:13.

הבדלה

המבדיל

חטאתינו הוא ימחול;
וככוכבים בלילה.
אקרא לאל עלי גומר;
אתא בקר וגם לילה.
על חטאי עבר תעבור
ואשמורה בלילה.
מי יתן מנוחתי;
אשחה בכל לילה.
פתח לי שער המנוטל;
קוצותי רסיסי לילה.
אשוע תנה פדיום
באישון לילה.
ארח חיים תודיעני;
מיום ועד לילה.

המבדיל בין קדש לחול
זרענו וכספנו ירבה כחול
יום פנה כצל תמר
אמר שומר
צדקתך כהר תבור
כיום אתמול פי יעבור
חלפה עונת מנחתי
יגעתי באנחתי
קולי בל ינטל
שראשי נמלא טל
העתר נורא ואיום
בנפשך בערב יום
קראתיך יה הושיעני
מדלות תבצעני

המבדיל is attributed to Rabbi Isaac ibn Ghayyat, who lived in Spain during the eleventh century and was the teacher of Rabbi Isaac Alfasi (רי"ף), author of the famous compendium of the Talmud. יצחק 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.

HAVDALAH

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.

הבדלה

פֶּן יֹאמְרוּ מִכְּעִסִּי
נֹתֵן זְמִירוֹת בְּלִילָה.
סֵלַח נָא עַל קַל וְחֹמֶר
וְלִילָה לְלִילָה.

טֵהָר טָנוּף מְעֲשֵׂי
אֵיִה אֱלֹהֵ עֲשֵׂי
נִחְנוּ בִידֶךָ כַּחֲמֶר.
יוֹם לְיוֹם יִבֶּיעַ אֶמֶר.

HAVDALAH

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.

תפלה לשלום מדינת ישראל

מאת הרבנים הראשונים שבארץ ישראל

אֲבִינוּ שְׁבַשְׁמִים, צוּר יִשְׂרָאֵל וְגֹאֲלוֹ, בָּרַךְ אֶת מְדִינַת
יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלָּתָנוּ. הִגֵּן עָלֶיהָ בְּאַבְרַת חֲסִדָּךְ
וּפְרוֹס עָלֶיהָ סֶכֶת שְׁלוֹמְךָ, וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ לְרֵאשִׁיָּהּ,
שְׂרִיָּה וְיוֹעֲצִיָּה, וְתִקְנֶם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.

חֲזִק אֶת יְדֵי מַגְנֵי אֶרֶץ קְדֻשָּׁנוּ, וְהִנַּחִילֵם אֱלֹהֵינוּ יְשׁוּעָה,
וְעֵטְרַת נִצְחוֹן תְּעַטְרֵם, וְנִתַּת שָׁלוֹם בְּאֶרֶץ, וְשִׁמְחַת עוֹלָם
לְיוֹשְׁבֶיהָ.

וְאֵת אֲחֵינוּ כָּל בֵּית יִשְׂרָאֵל פִּקְדָּ נָא בְּכָל אַרְצוֹת פְּזוּרֵיהֶם,
וְתוֹלִיכֶם מִהֲרָה קוֹמָמִיּוֹת לְצִיּוֹן עִירְךָ וְלִירוּשָׁלַיִם מְשֻׁכָּן שְׁמֶךָ,
כַּפָּתוֹב בְּתוֹרַת מֹשֶׁה עַבְדְּךָ: אִם יִהְיֶה נִדְחָךְ בְּקִצֵּה הַשָּׁמַיִם,
מִשָּׁם יִקְבֹּצְךָ יְיָ אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ. וְהִבִּיאֲךָ יְיָ אֱלֹהֶיךָ אֶל
הָאָרֶץ אֲשֶׁר יִרְשׁוּ אֲבֹתֶיךָ וִירְשָׁתָהּ, וְהִיטִבְךָ וְהִרְבֶּךָ מֵאֲבֹתֶיךָ.

וַיַּיְחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וּלְשֹׁמֵר אֶת כָּל דְּבָרֵי
תּוֹרָתְךָ, וּשְׁלַח לָנוּ מִהֲרָה בֶּן דָּוִד מְשִׁיחַ צְדָקָה, לְפָדוֹת מַחְפִּי
קִיץ יְשׁוּעָתְךָ. הוֹפֵעַ בַּהֲדָר גָּאוֹן עֶזְךָ עַל כָּל יוֹשְׁבֵי תֵּבֶל
אֶרֶץ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאֶפֶס, יְיָ אֱלֹהֵי יִשְׂרָאֵל מִלֶּךְ
וּמַלְכוּתוֹ בְּכָל מַשְׁלָה, אָמֵן סֶלָה.

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.*

MOURNERS' KADDISH

Yisgaddal v'yiskaddash shmey rabboh
B'olmoh dee v'ro chir-usey,
V'yamlich malchusey
V'yatsmach purkoney
Veekoreyv meshichey
B'cha-yeychon uvyo-meychon,
Uvcha-yey d'chol beys yisro-eyl,
Ba-agoloh uvizman koreev;
V'imru omeyn.

Y'hey shmey rabboh m'vorach
L'olam ul'olmey olmah-yoh.

Yisborach v'yishtabbach,
V'yispo-ar v'yisromam,
V'yisnassey v'yis-haddar,
V'yis-alleh v'yis-hallal
Shmey d'kudshoh, b'reech hu,
L'eyloh min kol birchosoh v'shirosoh
Tush-b'chosoh v'nechemosoh
Da-ameeron b'olmoh;
V'imru omeyn.

Y'hey shlomoh rabboh min sh'mah-yoh,
V'cha-yeem, oleynu v'al kol yisro-eyl;
V'imru omeyn.

O-seh sholom bimromov
Hu ya-aseh sholom
Oleynu v'al kol yisro-eyl;
V'imru omeyn.

KADDISH D'RABBANAN

Yisgaddal v'yiskaddash shmey rabboh b'olmoh dee
v'roh chirusey; v'yamlich malchusey, v'yatsmach purkoney
veekoreyv m'shichey, b'cha-yeychon uvyo-meychon,
uvcha-yey d'chol beys yisro-eyl, ba-agoloh uvizman koreev;
v'imru omeyn.

Y'hey shmey rabboh m'vorach l'olam ul'olmey olmah-yoh.

Yisborach v'yishtabbach, v'yispo-ar v'yisromam,
v'yisnassey v'yis-haddar, v'yis-alleh, v'yis-hallal shmey
d'kudshoh, b'reech hu, l'eyloh min kol birchosoh v'shirosoh,
tush-b'chosoh v'nechemosoh, da-ameeron b'olmoh; v'imru
omeyn.

Al yisro-eyl v'al rabbonon v'al talmideyhon, v'al kol
talmidey salmideyhon, v'al kol mon d'oskin b'orah'yesoh,
dee b'asroh hodeyn, v'dee b'chol asar va'asar, y'hey l'hon
ul'chon sh'lomoh rabboh, h'innoh v'hisdoh v'raḥamin,
v'hah'yin ariḥin, um'zoney r'viḥey, u'furkonoh min kodom
avuhon d'vishmah'yoh v'ar'oh; v'imru omeyn.

Y'hey shlomoh rabboh min sh'mah-yoh, v'cha-yim
tovim, oleynu v'al kol yisro-eyl; v'imru omeyn.

O-seh sholom bimromov, hu b'rachamov ya-aseh sholom
oleynu v'al kol yisro-eyl; v'imru omeyn.